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षट्सन्दर्भाः

Ṣaṭ-sandarbhas

The Six Sandarbhas

Jīva Goswāmī

Complete Sanskrit-English reader · six treatises · 1,252 anucchedas

About this edition

This edition presents the complete Tattva, Bhagavat, Paramātma, Kṛṣṇa, Bhakti, and Prīti Sandarbhas in sequential Sanskrit and English witness blocks. The Sanskrit authority covers all 1,252 anucchedas. The web reader and this downloadable edition consume the same checksum-locked corpus.

Textual witnesses

The Sanskrit authority is GRETIL's complete TEI transcription; its Tattva portion includes Baladeva Vidyābhūṣaṇa's Ṭippaṇī. The English volumes are the freely distributed Kusakratha Dāsa Sandarbha library witnesses, with the Tattva translation and commentary credited in its source file to Gopīparāṇadhana Dāsa.

Numbering and coverage

The Bhagavat and Paramātma English editions end at sections 106 and 109, while the Sanskrit witness ends at 121 and 110. Several volumes combine adjacent headings. To preserve both editions honestly, every reading block identifies its independent Sanskrit and English ranges. Strict audits reconstruct both complete witnesses without omitted text.

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TATTVA-SANDARBHA

1.1

Sections 1–10

10 bilingual sequence blocks

Tattva · Sanskrit §1 · English §1

श्री-भागवत-सन्दर्भे प्रथमः तत्त्व-सन्दर्भः

श्री-कृष्णो जयति ।

कृष्ण-वर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्र-पार्षदम् । यज्ञैः सङ्कीर्तन-प्रायैर् यजन्ति हि सुमेधसः ॥१॥ [भ्प् ११.५.३२]

ब्द्: श्रीकृष्णो जयति ।

भक्त्याभासेनापि तोषं दधाने धर्माध्यक्षे विश्व-निस्तारि-नाम्नि । नित्यानन्दाद्वैत-चैतन्य-रूपे तत्त्वे तस्मिन् नित्यम् आस्तां रतिर् नः ॥

मायावादं यस् तमः-स्तोमम् उच्चैर् नाशं निन्ये वेद-वाग्-अंशु-जालैः । भक्तिर् विष्णोर् दर्शिता येन लोके जीयात् सोऽयं भानुर् आनन्द-तीर्थः ॥

गोविन्दाभिधम् इन्दिराश्रित-पदं हस्त-स्थ-रत्नादिवत् । तत्त्वं तत्त्व-विद् उत्तमौ क्षिति-तले यौ दर्शयाञ्चक्रतुः ॥

मायावाद-महान्धकार-पटली-सत्-पुष्पवन्तौ सदा तौ श्री-रूप-सनातनौ विरचिताश्चर्यौ सुवर्यौ स्तुमः ॥

यः साङ्ख्य-पङ्केन कुतर्क-पांशुना विवर्त-गर्तेन च लुप्त-दीधितिम् । शुद्धं व्यधाद् वाक्-सुधया महेश्वरं कृष्णं स जीवः प्रभुर् अस्तु नो गतिः ॥

आलस्या अप्रवृत्तिः स्यात् पुंसां यद् ग्रन्थ-विस्तरे । अतोऽत्र गूढे सन्दर्भे टिप्पन्य् अल्पा प्रकाश्यते ॥

श्रीमज्-जीवेन ये पाठाः सन्दर्भेऽस्मिन् परिष्कृताः । व्याख्यायन्ते त एवामी नान्ये ये तेन हेलिताः ॥

श्री-बादरायणो भगवान् व्यासो ब्रह्म-सूत्राणि प्रकाश्य तद्-भाष्य-भूतं श्री-भागवतम् आविर्भाव्य शुकं तद्-अध्यापितवान् । तद्-अर्थं निर्णेतु- कामः श्री-जीवः प्रत्यूह-कुलाचल-कुलिशं

वाञ्छित-पीयूष-बलाहक- स्वेष्ट-वस्तु-निर्देशं मङ्गलम् आचरति कृष्णेति । निमि-नृपतिना पृष्टः कर-भाजनो योगी सत्यादि-युगावतारानुक्त्वाऽथ कलाव् अपि तथा शृणु इति तम् अवधाप्याह कृष्ण-वर्णम् इति । सुमेधसो जनाः कलाव् अपि हरिं भजन्ति । कैः । इत्य् आह सङ्कीर्तन-प्रायैर् यज्ञैः अर्चनैर् इति । कीदृशं तम् । इत्य् आह कृष्णो वर्णो रूपं यस्यान्तर् इति शेषः । त्विषा कान्त्या त्व् अकृष्णम् । शुक्लो रक्तस् तथा पीतः इदानीं कृष्णतां गतः [भ्प् १०.८.१३] इति गर्गोक्ति-पारिशेष्य- विद्युद्-गौरम् इत्य् अर्थः । अङ्गै नित्यानन्दाद्वैतौ । उपाङ्गानि श्रीवासादयः । अस्त्राणि अविद्याच्छेत्तृत्वाद् भगवन्-नामानि । पार्षदाङ् गदाधर-गोविन्दायः । तैः सहितम् इति महाबलित्वं व्यज्यते । गर्ग-वाक्ये पीत इति प्राचीन-तद्-अवतारापेक्षया । अयम् अवतारः श्वेत-वराह-कल्प- गताष्ट-विंश-वैवस्वतम् अन्वन्तरीय-कलौ बोध्यः । तत्रत्ये श्री-चैतन्य एवोक्त-धर्म-दर्शनात् । अन्येषु कलिष् क्वचिच् छ्यामत्वेन क्वैच्च् चुक- पत्राभत्वेन व्यक्तेर् उक्तेः । छन्नः कलौ यद् अभवः [भ्प् ७.९.३८] इति शुक्लो रक्तस् तथा पीतः [भ्प् १०.८.१३] इति । कलाव् अपि तथा शृणु [भ्प् ११.५.३१] इति च । ये विमृशन्ति ते सुमेधसः । छन्नत्वं च प्रेयसी-त्विषावृतत्वं बोध्यम् । अङ्काः पूर्वाङ्कतोऽत्रान्ये टिप्पनी-क्रम-बोधकाः । द्वि-बिन्दवस् ते विज्ञेया विषयाङ्कारस् त्व् अबिन्दवः । अत्र ग्रन्थे स्कन्धाध्याय-सूचका युग्माङ्का ग्रन्थ-कृतां सन्ति । तेभ्योऽन्ये ये टिप्पनी-क्रम-बोधायास्माभिः कल्पितास् ते द्विबिन्दु-मस्तकाः । विषय-वाक्येभ्यः परे येऽङ्कास् ते त्व् अबिन्दु-मस्तका बोध्याः ॥१॥

śrī-bhāgavata-sandarbhe prathamaḥ tattva-sandarbhaḥ

śrī-kṛṣṇo jayati |

kṛṣṇa-varṇaṃ tviṣākṛṣṇaṃ sāṅgopāṅgāstra-pārṣadam | yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ ||1|| [BhP 11.5.32]

BD: śrīkṛṣṇo jayati |

bhaktyābhāsenāpi toṣaṃ dadhāne dharmādhyakṣe viśva-nistāri-nāmni | nityānandādvaita-caitanya-rūpe tattve tasmin nityam āstāṃ ratir naḥ ||

māyāvādaṃ yas tamaḥ-stomam uccair nāśaṃ ninye veda-vāg-aṃśu-jālaiḥ | bhaktir viṣṇor darśitā yena loke jīyāt so'yaṃ bhānur ānanda-tīrthaḥ ||

govindābhidham indirāśrita-padaṃ hasta-stha-ratnādivat | tattvaṃ tattva-vid uttamau kṣiti-tale yau darśayāñcakratuḥ ||

māyāvāda-mahāndhakāra-paṭalī-sat-puṣpavantau sadā tau śrī-rūpa-sanātanau viracitāścaryau suvaryau stumaḥ ||

yaḥ sāṅkhya-paṅkena kutarka-pāṃśunā vivarta-gartena ca lupta-dīdhitim | śuddhaṃ vyadhād vāk-sudhayā maheśvaraṃ kṛṣṇaṃ sa jīvaḥ prabhur astu no gatiḥ ||

ālasyā apravṛttiḥ syāt puṃsāṃ yad grantha-vistare | ato'tra gūḍhe sandarbhe ṭippany alpā prakāśyate ||

śrīmaj-jīvena ye pāṭhāḥ sandarbhe'smin pariṣkṛtāḥ | vyākhyāyante ta evāmī nānye ye tena helitāḥ ||

śrī-bādarāyaṇo bhagavān vyāso brahma-sūtrāṇi prakāśya tad-bhāṣya-bhūtaṃ śrī-bhāgavatam āvirbhāvya śukaṃ tad-adhyāpitavān | tad-arthaṃ nirṇetu- kāmaḥ śrī-jīvaḥ pratyūha-kulācala-kuliśaṃ vāñchita-pīyūṣa-balāhaka- sveṣṭa-vastu-nirdeśaṃ maṅgalam ācarati kṛṣṇeti | nimi-nṛpatinā pṛṣṭaḥ kara- bhājano yogī satyādi-yugāvatārānuktvā'tha kalāv api tathā śṛṇu iti tam avadhāpyāha kṛṣṇa-varṇam iti | sumedhaso janāḥ kalāv api hariṃ bhajanti | kaiḥ | ity āha saṅkīrtana-prāyair yajñaiḥ arcanair iti | kīdṛśaṃ tam | ity āha kṛṣṇo varṇo rūpaṃ yasyāntar iti śeṣaḥ | tviṣā kāntyā tv akṛṣṇam | śuklo raktas tathā pītaḥ idānīṃ kṛṣṇatāṃ gataḥ [BhP 10.8.13] iti gargokti-pāriśeṣya- vidyud-gauram ity arthaḥ | aṅge nityānandādvaitau | upāṅgāni śrīvāsādayaḥ | astrāṇi avidyācchettṛtvād bhagavan-nāmāni | pārṣadāṅ gadādhara-govindāyaḥ | taiḥ sahitam iti mahābalitvaṃ vyajyate | garga-vākye pīta iti prācīna-tad-avatārāpekṣayā | ayam avatāraḥ śveta-varāha-kalpa- gatāṣṭa-viṃśa-vaivasvatam anvantarīya-kalau bodhyaḥ | tatratye śrī-caitanya evokta-dharma-darśanāt | anyeṣu kaliṣ kvacic chyāmatvena kvaicc cuka-patrābhatvena vyakter ukteḥ | channaḥ kalau yad abhavaḥ [BhP 7.9.38] iti śuklo raktas tathā pītaḥ [BhP 10.8.13] iti | kalāv api tathā śṛṇu [BhP 11.5.31] iti ca | ye vimṛśanti te sumedhasaḥ | channatvaṃ ca preyasī-tviṣāvṛtatvaṃ bodhyam | aṅkāḥ pūrvāṅkato'trānye ṭippanī-krama-bodhakāḥ | dvi-bindavas te vijñeyā viṣayāṅkāras tv abindavaḥ | atra granthe skandhādhyāya-sūcakā yugmāṅkā grantha-kṛtāṃ santi | tebhyo'nye ye ṭippanī-krama-bodhāyāsmābhiḥ kalpitās te dvibindu-mastakāḥ | viṣaya-vākyebhyaḥ pare ye'ṅkās te tv abindu-mastakā bodhyāḥ ||1||

English witness · section(s) 1

All Glories To Sri Sri Radha-Govindadeva

SRI TATTVA-SANDARBHA

BY SRILA JIVA GOSWAMI

The first book of the Sri Bhagavata-sandarbha, the six books also known as Sri Sat-sandarbha, by 108 Srila Jiva Gosvami Prabhupada. Sri-krsno jayati All glories to Lord Sri Krsna!

TEXT 1

krsna-varnam tvisakrsnam sangopangastra-parsadam yajïaih sankirtana-prayair yajanti hi su-medhasah “In the Age of Kali intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons, and confidential companions” [Srimad-Bhagavatam 11.5.32].

COMMENTARY Invocation I natva krsnadasa-varyam prabhupadam tattvartha-dam bhasa-tikam karomy aham sri-vaisnavanam tustaye “After paying my obeisances to the best among Lord Krsna’s devotees, Srila Prabhupada, who has imparted knowledge about the essence of Vedic literature, I write this translation and COMMENTARY for the satisfaction of the Vaisnavas.” In the Vedic culture every undertaking begins with an invocation, technically called mangalacarana. The purpose is to invoke the blessings of the Supreme Personality of Godhead so He may remove any obstacle to the completion of the work. This book, Sri Sat-sandarbha, is a detailed treatise on the Lord’s name, fame, abode, qualities, pastimes, and associates. As such, it is already all-auspicious and thus needs no invocation. Srila Jiva Gosvami nonetheless performs mangalacarana, following in the footsteps of the previous acaryas and setting an ideal example for his readers. A book’s mangalacarana is of three types and may have one or more verses. The three types are: Namas-kriyatmaka: paying obeisances to one’s teacher(s) or worshipable deity, or to both. Asir-vadatmaka: praying to the Lord for His blessings, bestowing blessings upon the readers, or exclaiming “All glories to the Lord!” Vastu-nirdesatmaka: summarizing the subject matter of the book. Often the mangalacarana will also describe four essential elements of the book, called anubandha-catustaya: adhikari ca sambandho visayas ca prayojanam avasyam eva vaktavyam sastradau tu catustayam “At its beginning a book must describe these four items: the qualifications of the person who may read the book (adhikari), the connection between the book and its subject (sambandha), the subject itself (visaya or abhidheya), and what the reader will gain by reading the book and following the path it prescribes (prayojana).” In modern books these four items are usually covered in the introduction. It is significant that Srila Jiva Gosvami begins his mangalacarana with a quotation from Srimad-Bhagavatam and not with an original verse. By doing so he shows his reverence for Srimad-Bhagavatam and his surrender to the instructions of Sri Caitanya Mahaprabhu, for whom Srimad-Bhagavatam was the supreme scriptural authority. Srila Jiva Gosvami also implies that in the Sat-sandarbha he will analyze the Bhagavatam and establish its superiority over all other scriptures. In addition, this verse establishes that his worshipable Deity is Lord Sri Caitanya Mahaprabhu. The opening verse was spoken by Karabhajana Rsi in response to a question Maharaja Nimi posed concerning the Lord’s color, name, and mode of worship in the various yugas. In this verse Karabhajana Rsi

describes the Lord's incarnation in Kali-yuga, and in so doing he indirectly reveals that Sri Caitanya Mahaprabhu is Lord Sri Krsna, the Supreme Personality of Godhead. Krsna-varnam indicates one who describes the pastimes of Lord Krsna to others or who always chants "Krsna, Krsna." Sri Caitanya Mahaprabhu certainly meets this criterion for being krsna-varna. Varnam also means "class" or "category." So krsna-varnam may also indicate one who is in the same class as Krsna. Sri Krsna Caitanya Mahaprabhu is krsna-varna in this sense because He is nondifferent from Lord Sri Krsna. Varna also means "letter" or "word," and thus krsna-varnam also indicates one whose name has the word Krsna in it—in this case Sri Krsna Caitanya. Other meanings of varna are "fame," "form," "outward appearance," "quality," and "ritual." One may apply all these meanings to the phrase krsna-varnam and thus understand it to indicate Sri Krsna Caitanya Mahaprabhu. For example, krsna-varnam may indicate one whose fame is like Krsna's or whose form is like Krsna's. In Sarva-samvadini, a supplementary COMMENTARY to Sri Sat-sandarbha by Srila Jiva Gosvami himself, he explains that Lord Caitanya is referred to as krsna-varna because people were reminded of Lord Sri Krsna just by seeing Him. Another reason is that although Sri Caitanya displayed a golden complexion to the common man, to His intimate associates He sometimes appeared blackish. Finally, krsna-varna also means one who is blackish like Krsna, but in the case of Lord Caitanya krsna-varna must refer to His inner complexion. This Srila Jiva Gosvami explains in the next Text. The compound word tvisakrsnam may be broken as tvisa akrsnam, giving the meaning "whose bodily hue is not blackish." In Srimad-Bhagavatam (10.8.13), Garga Muni tells Nanda Maharaja: asan varnas trayo hy asya grhnato 'nu-yugam tanuh suklo raktas tatha pita idanim krsnatam gatah "Your son Krsna appears as an incarnation in every millennium. In the past He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color." According to Srimad-Bhagavatam, the Supreme Personality of Godhead had a white complexion when He appeared in Satya-yuga, a reddish one in Treta-yuga, and a blackish one in Dvapara-yuga. So by the process of elimination the word akrsnam, "non-blackish," must indicate the incarnation with a yellow complexion—that is, the golden avatara, Sri Caitanya Mahaprabhu. Garga Muni's mention of His yellow color "in previous yugas" may refer either to Lord Caitanya's previous appearances or to His future appearances, but Garga Muni uses the past tense because he is mentioning the yellow incarnation along with other incarnations who had appeared in the past. The usage is similar to what a person might say if he saw a householder and fifteen brahmacaris walking on the road: "The brahmacaris are coming." Yet another consideration is that Gargacarya may have used the past tense to hide Krsna's future incarnation as Lord Caitanya. Garga's purpose would have been to avoid confusing Nanda Maharaja and to play along with the Lord's plan to appear in Kali-yuga as the channa-avatara, or hidden incarnation. This last reason is why the Vedic scriptures only

indirectly refer to Lord Caitanya's incarnation. In the Bhagavad-gita (7.25) Lord Krsna says, naham prakasah sarvasya yoga-maya-samavrtah: "Because the veil of Yogamaya covers Me, I am not manifest to everyone as I am." This declaration specifically applies to the Lord's appearance in Kali-yuga as Sri Krsna Caitanya. Prahlada Maharaja also refers to Lord Caitanya when he says in Srimad-Bhagavatam (7.9.38), channah kalau yad abhavas tri-yugo 'tha sa tvam: "O Lord, Your incarnation in Kali-yuga is hidden, or confidential, and therefore you are called Tri-yuga, one who incarnates in three yugas [namely Satya, Treta, and Dvapara]." Here the word channa ("covered") also signifies that Lord Caitanya is Lord Krsna covered by the mood and complexion of Sri Radhika. The Naradiya Purana (5.47) also foretells the Lord's appearance as a devotee: aham eva kalau vipra nityam pracchanna-vigrahah bhagavad-bhakta-rupena lokan raksami sarvada "The Lord said: 'Concealing My real identity, O vipra [Markandeya Rsi], I appear in Kali-yuga in the garb of a devotee and always protect My devotees.'" Tvisakrsnam may also be broken up as tvisa krsnam, meaning "one whose complexion is blackish." Although Lord Caitanya's complexion was golden, He is Lord Krsna Himself, and thus the words tvisa krsnam indicate His original form as Lord Krsna, which He revealed only to certain devotees, such as Sarvabhauma Bhattacarya. Sangopangastra-parsadam means "with His limbs, ornaments, weapons, and associates." According to Srila Baladeva Vidyabhusana, Lord Caitanya's limbs are Lord Nityananda Prabhu and Advaita Acarya, His ornaments are Srivasa Thakura, Srila Haridasa Thakura, and others, His weapons are the holy names, which dispel ignorance, and His associates are Gadadhara, Govinda, and the many other devotees who stayed with Him in Jagannatha Puri. Sangopangastra-parsadam may also refer to Lord Caitanya's form as Sri Krsna, which He showed to His intimate devotees. This form has beautiful limbs decorated with ornaments (such as the Kaustubha gem), which act like weapons by attracting one's mind toward Lord Krsna and thus killing one's demoniac mentality. The Lord's ornaments are also associates of His, since they are living persons and are His devotees. The words yajïaih sankirtana-prayair yajanti hi su-medhasah convey the following meaning: The Vedas recommend many processes for worshiping the Supreme Lord, but in Kali-yuga the wise worship Him by chanting His holy names congregationally. Lord Caitanya inaugurated this process and is thus called the father of the sankirtana movement. Su-medhasah means "people of fine intelligence." The implication is that less intelligent people will worship the Lord in other ways and that outright fools will oppose the sankirtana movement. Sankirtana is very dear to Lord Sri Caitanya Mahaprabhu. He Himself was always absorbed in performing sankirtana, and He enjoined everyone to participate, declaring it the universal remedy for all the defects of Kali-yuga. Sukadeva Gosvami confirms this in Srimad-Bhagavatam (12.3.51–52): kaler dosa-nidhe rajann asti hy eko mahan gunah kirtanad eva krsnasya mukta-sangah param vrajet

krte yad dhyayato visnum tretayam yajato makhaih dvapare paricaryayam kalau tad dhari-kirtanat “My dear king, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the names of Krsna one can become free from material bondage and be promoted to the transcendental kingdom. Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.” Srila Jiva Gosvami’s worshipable Deity is Sri Caitanya Mahaprabhu. Therefore Jiva Gosvami begins his topmost literary achievement by quoting a verse about Sri Caitanya from Srimad-Bhagavatam, the supreme scriptural authority for all time. This is a vastu-nirdesatmaka mangalacarana.

Tattva · Sanskrit §2 · English §2

अन्तःकृष्णं बहिर् गौरं दर्शिताङ्गादि-वैभवम् । कलौ सङ्कीर्तनाद्यैः स्मः कृष्ण-चैतन्यम् आश्रिताः ॥२॥

ब्द्: कृष्ण-वर्ण-पद्य-व्याख्या-व्याजेन तद्-अर्थम् आश्रयति अन्तर् इति । स्फुटार्थः ॥२॥

antaḥkṛṣṇaṃ bahir gauraṃ darśitāṅgādi-vaibhavam | kalau saṅkīrtanādyaiḥ smaḥ kṛṣṇa-caitanyam āśritāḥ ||2||

BD: kṛṣṇa-varṇa-padya-vyākhyā-vyājena tad-artham āśrayati antar iti | sphuṭārthaḥ ||2||

English witness · section(s) 2

TEXT 2

antah krsnam bahir gauram darsitangadi-vaibhavam kalau sankirtanadyaih smah krsna-caitanyam asritah In Kali-yuga we take shelter of Sri Krsna Caitanya by chanting the Lord’s holy names congregationally and engaging in other devotional practices. He is blackish within but golden without, and He has revealed to everyone the opulences of His beautiful bodily limbs and other features.

COMMENTARY Invocation II Here Srila Jiva Gosvami explains the meaning of the opening verse. Lord Krsna, whose complexion is blackish, covered Himself with the golden complexion of Srimati Radharani to appear in Kali-yuga as Krsna Caitanya. He is the Supreme Personality of Godhead, but His purpose is to show us how to be devotees of the Lord. For this reason it is not readily apparent that He is the Supreme Lord, and so Srimad-Bhagavatam describes Him as “the hidden incarnation.” Or, alternatively, the words antah krsnam bahir gauram here may be taken to mean not that Lord Caitanya is

blackish within and golden without but that He is Krsna within though outwardly appearing as Gaura, Caitanya Mahaprabhu. Srila Jiva Gosvami also indicates here that one can please Lord Krsna Caitanya by chanting the Hare Krsna maha-mantra. Darsitangadi-vaibhavam means that Lord Caitanya Mahaprabhu manifested His opulence through His limbs and associates. His body was so beautiful that just by seeing Him people would be inspired to surrender to Him. He also manifested His supremacy through Nityananda Prabhu and other associates who preached the chanting of the holy name. This phrase can also mean that Lord Caitanya manifested the 'greatness of his associates by engaging them in distributing love of Godhead. By using the plural form "we" in the phrase "we take shelter of Sri Krsna Caitanya," Srila Jiva Gosvami includes the readers of Sri Sat-sandarbha. He invites them to join him in taking shelter of Lord Caitanya by participating in the sankirtana movement, the universal process for pleasing the Supreme Lord and attaining deliverance. By using the plural Sri Jiva also implies that Lord Caitanya's teachings are not limited to a particular sect or nationality. So far Srila Jiva Gosvami has described his worshipable Deity. Next he performs asir-vadatmaka-mangalacarana, invoking auspiciousness by declaring the glories of his spiritual masters.

Tattva · Sanskrit §3 · English §3

जयतां मथुरा-भूमौ श्रील-रूप-सनातनौ । यौ विलेखयतस् तत्त्वं ज्ञापकौ पुस्तिकाम् इमाम् ॥३॥

ब्द्: अथाशीर् नमस्कार-रूपं मङ्गलम् आचरति जयताम् इति । श्रीलौ ज्ञान- वैराग्य-तपः-सम्पत्तिमन्तौ रूप-सनातनौ मे गुरु-परम-गुरू जयतः निजोत्कर्षं प्रकटयताम् । मथुरा-भूमाव् इति । तत्र तयोर् अध्यक्षता व्यज्यते । तयोर् जयोऽस्त्व् इत्य् आशास्यते । जयतिर् अत्र तद् इतर-सर्व-सद्-वृन्दोत्कर्ष-वचनः । तद्-उत्कर्षाश्रयत्वात् तयोस् तत्- सर्व-नमस्यत्वम् आक्षिप्यते । तत्-सर्वान्तःपातित्वात् स्वस्य तौ नमयाव् इति च व्यज्यते । तौ कीदृशाव् इत्य् आह । याव् इमां सम्द्भाख्यां पुस्तिकां विलेखयतस् तस्या लिखने मां प्रवर्तयतः । बुद्धौ सिद्धत्वात् इमाम् इत्य् उक्तिः । तत्त्वं ज्ञापकौ तत्त्वं वाद्य-प्रभेदे स्यात् स्वरूपे परमात्मनि इति विश्व-कोषात् । परेशं सपरिकरं ज्ञापयिष्यन्ताव् इत्य् अर्थः । कर्तरि भविष्यति ण्वुल् षष्ठी-निषेधस् तु अकेनोर् भविष्यद् आधमर्ण्योः (पाण् २.३.७०) इति सूत्रात् ॥३॥

jayatāṃ mathurā-bhūmau śrīla-rūpa-sanātanau | yau vilekhayatas tattvaṃ jñāpakau pustikām imām ||3||

BD: athāśīr namaskāra-rūpaṃ maṅgalam ācarati jayatām iti | śrīlau jñāna-vairāgya-tapaḥ-sampattimantau rūpa-sanātanau me guru-parama-gurū jayataḥ

nijotkarṣaṃ prakaṭayatām | mathurā-bhūmāv iti | tatra tayor adhyakṣatā vyajyate | tayor jayo'stv ity āśāsyate | jayatir atra tad itara-sarva-sad-vṛndotkarṣa-vacanaḥ | tad-utkarṣāśrayatvāt tayos tat- sarva-namasyatvam ākṣipyate | tat-sarvāntaḥpātitvāt svasya tau namayāv iti ca vyajyate | tau kīdṛśāv ity āha | yāv imāṃ samdarbhākhyāṃ pustikāṃ vilekhayatas tasyā likhane māṃ pravartayataḥ | buddhau siddhatvāt imām ity uktiḥ | tattvaṃ jñāpakau tattvaṃ vādya-prabhede syāt svarūpe paramātmani iti viśva-koṣāt | pareśaṃ saparikaraṃ jñāpayiṣyantāv ity arthaḥ | kartari bhaviṣyati ṇvul ṣaṣṭhī-niṣedhas tu akenor bhaviṣyad ādhamarṇayoḥ (Pāṇ 2.3.70) iti sūtrāt ||3||

English witness · section(s) 3

TEXT 3

jayatam mathura-bhumau Srila-rupa-sanatanau yau vilekhayatas tattvam jïapakau pustikam imam All glories to Srila Rupa Gosvami and Srila Sanatana Gosvami in the land of Mathura! They have engaged me in writing this book to broadcast the essential truth about the Supreme Lord.

COMMENTARY Invocaton III Here Srila Jiva Gosvami explains his reason for composing the Sat-sandarbha. He is doing so at the behest of his spiritual masters, Rupa and Sanatana Gosvamis, who are also his uncles. Jiva Gosvami studied under them, and they asked him to compile their teachings into a book for the benefit of all. This request is indicated by the word jïapakau, which literally means “those who like to teach others.” Previously Srila Rupa and Srila Sanatana were glorious in Bengal as ministers of Hussein Shah. Now they are glorious in the land of Mathura, which is itself glorious, being the place of Lord Krsna’s pastimes. To be glorious in this land means to have the wealth of krsna-prema, love of Godhead, which is the most rare possession. To show this achievement Jiva Gosvami adds the honorofic “Srila” before their names. “Srila” signifies that Rupa and Sanatana Gosvamis are endowed with transcendental knowledge, renunciation, devotional service, and love of God. Srila Jiva Gosvami prays that through the Sat-sandarbha these two great souls may manifest their opulence and glory for the welfare of others. According to Sanskrit grammatical rules, the pronoun imam (“this”) is used for objects near at hand. Since at this point Jiva Gosvami is in the process of writing the Sat-sandarbha, his mention here of pustikam imam (“this book”) may seem a defect. Baladeva Vidyabhusana comments, however, that because the book already exists within the author’s mind, his usage is proper.

Tattva · Sanskrit §4 · English §4

कोऽपि तद्-बान्धवो भट्टो दक्षिण-द्विज-वंशजः । विविच्य व्यलिखद् ग्रन्थं लिखिताद् वृद्ध-वैष्णवैः ॥४॥

ब्द्: ग्रन्थस्य पुरातनत्वं स्वपरिष्कृतत्वं चाह कोऽपीति । तद्-बान्धवस् तयो रूप=सनातनयोर् बन्धुर् गोपाल-भट्ट इत्य् अर्थः । वृद्ध-वैष्णवैः श्री-मध्वादिभिर् लिखिताद् ग्रन्थात् तं विविच्य विचार्य सारं गृहीत्वा ग्रन्थम् इमं व्यलिखत् ॥४॥

ko'pi tad-bāndhavo bhaṭṭo dakṣiṇa-dvija-vaṃśajaḥ | vivicya vyalikhad granthaṃ likhitād vṛddha-vaiṣṇavaiḥ ||4||

BD: granthasya purātanatvaṃ svapariṣkṛtatvaṃ cāha ko'pīti | tad-bāndhavas tayo rūpa=sanātanayor bandhur gopāla-bhaṭṭa ity arthaḥ | vṛddha-vaiṣṇavaiḥ śrī-madhvādibhir likhitād granthāt taṃ vivicya vicārya sāraṃ gṛhītvā grantham imaṃ vyalikhat ||4||

English witness · section(s) 4

TEXT 4

ko 'pi tad-bandhavo bhatto daksina-dvija-vamsa-jah vivicya vyalikhad grantham likhitad vrddha-vaisnavaih Sri Gopala Bhatta Gosvami, a friend of Sri Rupa's and Sri Sanatana's born in a South Indian brahmana family, compiled the original version of this book based on the works of venerable Vaisnavas.

COMMENTARY The Source of Sri Sat-sandarbha Srila Gopala Bhatta Gosvami was the son of Venkata Bhatta, the head priest of the temple of Lord Ranganatha at Sri Rangam, where the Sri-vaisnava sect has its headquarters. It was in Venkata's home that Sri Caitanya Mahaprabhu stayed for the four months of the rainy season during His tour of South India. There He and Venkata discussed philosophy, as is known from the Caitanya-caritamrta, Madhya-lila, chapter nine, and the Bhakti-ratnakara, first wave. At that time Gopala Bhatta was a young boy, and he learned the intricacies of Gaudiya-vaisnava philosophy directly from Sri Caitanya. Later he studied the writings of the eminent Vaisnavas of the Sri-sampradaya. On Lord Caitanya's order Gopala Bhatta later moved to Vrndavana, where he established the temple of Sri Radha-ramana. He is one of the great authorities on Sri Caitanya Mahaprabhu's teachings. As we shall learn further on, the venerable Vaisnavas Srila Jiva Gosvami refers to here as sources for Srila Gopala Bhatta Gosvami include Sri Ramanujacarya, Sri Madhvacarya, and Sridhara Svami. Srila Gopala Bhatta Gosvami culled the essence from the works of these previous acaryas and Vaisnava scholars and then composed a book explaining the essential truths about Krsna, the Supreme Personality of Godhead. That book is the basis for the present

work. In this way Jiva Gosvami hints at the authenticity of his work, for by basing it on Srila Gopala Bhatta Gosvami's book he implies that the work is authoritative, free of concocted ideas.

Tattva · Sanskrit §5 · English §5

तस्याद्यं ग्रन्थनालेखं क्रान्तम् उत्क्रान्त-खण्डितम् । पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥५॥

ब्द्: तस्य भट्टस्य आद्यं पुरातनं ग्रन्थनालेखं पर्यालोच्य जीवको मल्-लक्षणः पर्यायं कृत्वा क्रमं निबध्य लिखति । ग्रन्थ सन्दर्भे चौरादिकः । ततो ण्यास-श्रन्थ (पाण् ३.३.१०७) इति कर्मणि युच् ग्रन्थना ग्रन्थः । तस्य लेखं लिखनं, भावे घञ् । तं लेखं कीदृशम् इत्य् आह क्रान्तं क्रमेण स्थितम् । व्युत्क्रान्तं व्युत्क्रमेण स्थितम् । खण्डितं छिन्नम् इति स्वश्रमस्य सार्थक्यम् ॥५॥

tasyādyaṃ granthanālekhaṃ krāntam utkrānta-khaṇḍitam | paryālocyātha paryāyaṃ kṛtvā likhati jīvakaḥ ||5||

BD: tasya bhaṭṭasya ādyaṃ purātanaṃ granthanālekhaṃ paryālocya jīvako mal-lakṣaṇaḥ paryāyaṃ kṛtvā kramaṃ nibadhya likhati | grantha sandarbhe caurādikaḥ | tato ṇyāsa-śrantha (Pāṇ 3.3.107) iti karmaṇi yuc granthanā granthaḥ | tasya lekhaṃ likhanaṃ, bhāve ghañ | taṃ lekhaṃ kīdṛśam ity āha krāntaṃ krameṇa sthitam | vyutkrāntaṃ vyutkrameṇa sthitam | khaṇḍitaṃ chinnam iti svaśramasya sārthakyam ||5||

English witness · section(s) 5

TEXT 5

tasyadyam granthanalekham kranta-vyutkranta-khanditam paryalocyatha paryayam krtva likhati jivakah Some parts of this first book by Gopala Bhatta Gosvami were in correct sequence, and some were not. Some parts were incomplete or lost. Now, after careful study, Jiva is rewriting this book in the proper sequence.

COMMENTARY Homage to Sri Gopala Bhatta Gosvami The following question may arise: If Gopala Bhatta Gosvami had already composed a work on this subject, why should Rupa and Sanatana have engaged Jiva Gosvami in compiling a similar work? Jiva Gosvami replies in this verse: His mission is to complete the task that Gopala Bhatta Gosvami began and to set the material in proper order. In the previous two verses Jiva Gosvami has already established that his work is not a product of his imagination but is based on the authority of the scriptures and previous acaryas. By using the word jivaka, Jiva Gosvami makes a pun on his name. Jivaka means "a petty soul," or else it can be taken as the name of the author. Out of humility the author refers to himself here in the third person. The

suffix kan is used in this con TEXT in a diminutive sense, to indicate that a humble soul is writing. As jivanugas, or followers of Srila Jiva Gosvami, we may prefer to interpret jivaka in other ways. We may, for example, apply the definition jivan kapayati bhagavatartha-pradanandeneti jivakah: “One who makes the living beings emit ecstatic sounds by supplying them with the esoteric meaning of Srimad-Bhagavatam [through his Bhagavata-sandarbha] is jivaka.” Or, alternatively, jiva-svarupa-sambandhabhidheya-prayojanan kayati varnayatiti jivakah: “One who explains the nature of the jiva, his relation with the Lord, the process by which he can achieve the ultimate goal of life, and also that ultimate goal—such a person is jivaka.” Or, jivayati jivan krsna-prema-pradaneneti jivo, jiva eva jivaka iti svarthe kan: “One who infuses life into living beings by giving them love of Krsna is jiva or, equivalently, jivaka.” Finally, the word jivaka may also be formed by applying to the root jiv the suffix -aka in the sense of “blessing.” In this case jivaka means “the person who confers blessings on the living entities.”

Tattva · Sanskrit §6 · English §6

यः श्री-कृष्ण-पदाम्भोज-भजनैकाभिलाषवान् । तेनैव दृश्यताम् एतद् अन्यस्मै शपथोऽर्पितः ॥६॥

ब्द्: ग्रन्थस्य रहस्यत्वम् आह यः श्रीति । कृष्ण-पारतम्येऽन्येनानादृते तस्यामङ्गलं स्याद् इति । तन्-मङ्गलायैतत् । न तु ग्रन्थावद्य-भयात् । तस्य सुव्युत्पन्नैर् निरवद्यत्वेन परीक्षितत्वात् ॥६॥

yaḥ śrī-kṛṣṇa-padāmbhoja-bhajanaikābhilāṣavān | tenaiva dṛśyatām etad anyasmai śapatho'rpitaḥ ||6||

BD: granthasya rahasyatvam āha yaḥ śrīti | kṛṣṇa-pāratamye'nyenānādṛte tasyāmaṅgalaṃ syād iti | tan-maṅgalāyaitat | na tu granthāvadya-bhayāt | tasya suvyutpannair niravadyatvena parīkṣitatvāt ||6||

English witness · section(s) 6

TEXT 6

yah Sri-krsna-padambhoja- bhajanaikabhilasa-van tenaiva drsyatam etad anyasmai sapatho ’rpitah This book may be studied only by one whose sole desire is to serve the lotus feet of Lord Sri Krsna. I warn everyone else not to read it.

COMMENTARY Qualifications of the Reader Here Srila Jiva Gosvami defines the adhikari, the person qualified to read Sri Sat-sandarbha. Sri Jiva is writing only for those whose sole desire is to serve Lord Krsna. He bars all others from reading this work. What

prompts him to do so is not fear that critics will find defects in his work; since he is working under the order and supervision of learned Vaisnavas, namely Rupa Gosvami and Sanatana Gosvami, and since all his statements will be based on scripture, there is no question of defects. Rather, it is out of compassion that Jiva Gosvami says that the Sat-sandarbha "may be studied only by one whose sole desire is to serve the lotus feet of Lord Sri Krsna." His intention is to prohibit those who have no desire to engage in devotional service from reading his book. In the Sat-sandarbha he intends to establish the glories of the Supreme Personality of Godhead with great logic and force and with scriptural reference. Such a book will displease those who have no desire to be devoted to the Supreme Lord, since they cannot tolerate His glorification. If such persons happen to read this book, they may become offensive toward the Lord and His devotees and thus bring hellish miseries upon themselves. For their benefit, therefore, Sri Jiva pens this statement forbidding them to read Sri Sat-sandarbha. In the Bhagavad-gita (18.67), Lord Krsna imposes a similar restriction on Arjuna: idam te natapaskaya nabhaktaya kadacana na casusrusave vacyam na ca mam yo 'bhyasuyati "This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me." In this TEXT the word eka ("only") significantly means that even among those desiring to render service to Lord Krsna, none should harbor personal ambition in his heart and misuse Sri Sat-sandarbha for gaining profit, adoration, and distinction. Finally, here Srila Jiva Gosvami indicates indirectly that in Sri Sat-sandarbha he will establish service to Lord Krsna as the supreme goal of life.

Tattva · Sanskrit §7 · English §7

अथ नत्वा मन्त्र-गुरून् गुरून् भागवतार्थदान् । श्री-भागवत-सन्दर्भं सन्दर्भं वश्मि लेखितुम् ॥७॥

ब्द्: अथेति गूढस्य प्रकाशश् च सारोक्तिः श्रेस्ठा तथा । नानार्थवत्त्वं वेद्यत्वं सन्दर्भः कथ्यते बुधैः । इत्य् अभियुक्तोक्त-लक्सणं सन्दर्भं लेखितुं वश्मि वाञ्छामि । श्री-भागवतं सन्दृभ्यते ग्रथ्यतेऽत्रेति । हलश् च (पाण् ३.३.२१) इत्य् अधिकरणे घञ् ॥७॥

atha natvā mantra-gurūn gurūn bhāgavatārthadān | śrī-bhāgavata-sandarbhaṃ sandarbhaṃ vaśmi lekhitum ||7||

BD: atheti gūḍhasya prakāśaś ca sāroktiḥ śresṭhā tathā | nānārthavattvaṃ vedyatvaṃ sandarbhaḥ kathyate budhaiḥ | ity abhiyuktokta-laksaṇaṃ sandarbhaṃ lekhituṃ vaśmi vāñchāmi | śrī-bhāgavataṃ sandṛbhyate grathyate'treti | halaś ca (Pāṇ 3.3.21) ity adhikaraṇe ghañ ||7||

English witness · section(s) 7

TEXT 7

atha natva mantra-gurun gurun bhagavatartha-dan Sri-bhagavata-sandarbham sandarbham vasmi lekhitum After offering obeisances to my initiating spiritual master and to those spiritual masters who taught me the meaning of Srimad-Bhagavatam, I wish to write this book called Sri Bhagavata-sandarbha.

COMMENTARY Homage to the Teachers After showing reverence to his teachers, Srila Jiva Gosvami names his book in this verse. He calls it Sri Bhagavata-sandarbha because in it he will explain the essential meanings of the Bhagavata Purana (Srimad-Bhagavatam). To explain the term sandarbha, in his COMMENTARY on this TEXT Srila Baladeva Vidyabhusana quotes a well-known verse of unknown origin: gudharthasya prakasas ca saroktih sresthata tatha nanartha-vatvam vedyatvam sandarbhah kathyate budhaih “A literary work that explains the confidential aspects of a subject, incorporates its essence, explains the superiority of the subject, gives its various meanings, and is worth learning is called a sandarbha by learned scholars.” The Bhagavata-sandarbha is also called the Sat-sandarbha because it contains six books, the Tattva-, Bhagavat-, Paramatma-, Krsna-, Bhakti-, and Priti-sandarbhas. Each Sandarbha is an analysis of the subject stated in its title, and each is based on Srimad-Bhagavatam. Srila Jiva Gosvami also wrote a verse-by-verse COMMENTARY on Srimad-Bhagavatam called the Krama-sandarbha, and this is sometimes referred to as the seventh Sandarbha. Both Vaisnavas and others have written many essays and treatises on Srimad-Bhagavatam, but among all of them these six works stand as the most exhaustive exposition of the Bhagavata philosophy. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada joined the other acaryas coming in succession after Srila Jiva Gosvami in praising him as the greatest Vaisnava philosopher of all time. Srila Prabhupada called Sri Sat-sandarbha “the last word on the teachings of Lord Caitanya Mahaprabhu.” Thus it is clear that Srila Jiva Gosvami is perfectly justified in giving the title sandarbha to his work. In the next Text, while giving blessings to his readers, Jiva Gosvami indirectly explains the subject matter of the Sat-sandarbha, the process presented in the book by which one can attain the goal, and the goal itself.

Tattva · Sanskrit §8 · English §8

यस्य ब्रह्मेति संज्ञां क्वचिद् अपि निगमे याति चिन्-मात्र-सत्ताप्य् अंशो यस्यांशकैः स्वैर् विभवति वशयन्न् एव मायां पुमांश् च । एकं यस्यैव रूपं विलसति परम-व्योम्नि नारायणाख्यं स श्री-कृष्णो विधत्तां स्वयम् इह भगवान् प्रेम तत्-पाद-भाजाम् ॥८॥

ब्द्: अथ श्रोतृ-रुच्य्-उत्पत्तये ग्रन्थस्य विषयादीन् अनुबन्धान् सङ्क्षेपेण तावद् आह यस्येति । स स्वयं भगवान् श्री-कृष्णः । इह जगति तत्-पाद- भाजां तच्-चरण-पद्म-सेविनां स्व-विषयकं प्रेम विधत्ताम् अर्पयतु । स कः । इत्य् आह यस्य स्वरूपानुबन्ध्याकृतिगुण-विभूति-विशिष्टस्यैव श्री- कृष्णस्य । चिन्मात्र-सत्ता अनभिव्यक्त-तत्-तद्-विशेषा ज्ञान-रूपा विद्यमानता । क्वचिद् अपि निगमे कस्मिंश्चित् सत्यं ज्ञानम् अनन्तं ब्रह्म (तैत्तु २.१.१) अस्तीत्य् एवोपलब्धव्यः (कठु २.३.१३) इत्य् आदि-रूपे श्रुति-खण्डे ब्रह्मेति संज्ञां याति । तादृशतया चिन्तयतां तथा प्रतीतम् आसीद् इत्य् अर्थः ।
भक्ति-भावित-मनसां तु व्यञ्जित-तत्-तद्-विशेषा सैव पुरुषत्वेन प्रतीता भवतीति बोध्यम् । सत्यं ज्ञानम् इत्य् उपक्रान्तस्यैवानन्दमय- पुरुषत्वेन निरूपणात् । अत एवम् उक्तं जितं ते स्तोत्रे -

न ते रूपं न चाकारो नायुधानि न चास्पदम् । तथापि पुरुषाकारो भक्तानां त्वं प्रकाशते ॥ इति । स चैवं प्राचीनाङ्गीकृतम् इति वाच्यम् । उक्तरीत्या तस्याप्य् अनभीष्टत्वाभावात् । यस्य कृष्णस्यांशः पुमान् मायां वशयन्न् एव स्वैर् अंशकैर् विभवति । कारणार्णवशायी सहस्रशीर्षा पुरुषः सङ्कर्षणः कृष्णांशः प्रकृतेर् भर्ता । तां वशे स्थापयन्न् एव स्व-वीक्षण-क्षुब्धया तयाण्डानि सृष्ट्वा, तेषां गर्भेष्व् अम्बुभिर् अर्ध-पूर्णेषु सहस्र-शीर्षा प्रद्युम्नः सन् स्वैर् अंशकैः मत्स्यादिभिः । विभवति विभव-संज्ञकान् लीलावतारान् प्रकटयतीत्य् अर्थः । यस्यैव कृष्णस्य नारायणाख्यम् एकं मुख्यं रूपम् ।
आवरणाष्टकाद् बहिःष्ठे परम-व्योम्नि विलसति स नारायणो यय विलास इत्य् अर्थः ।
अनन्यापेक्षि-रूपः स्वयं भगवान् प्रायस् तत्-सम-गुण-विभूतिर् आकृत्यादिभिर् अन्यादृक् तु विलास इति सर्वम् एतच् चतुर्थ-सन्दर्भे विस्फुटीभविष्यद्-वीक्षणीयम् ॥८॥

yasya brahmeti saṃjñāṃ kvacid api nigame yāti cin-mātra-sattāpy aṃśo yasyāṃśakaiḥ svair vibhavati vaśayann eva māyāṃ pumāṃś ca | ekaṃ yasyaiva rūpaṃ vilasati parama-vyomni nārāyaṇākhyaṃ sa śrī-kṛṣṇo vidhattāṃ svayam iha bhagavān prema tat-pāda-bhājām ||8||

BD: atha śrotṛ-rucy-utpattaye granthasya viṣayādīn anubandhān saṅkṣepeṇa tāvad āha yasyeti | sa svayaṃ bhagavān śrī-kṛṣṇaḥ | iha jagati tat-pāda- bhājāṃ tac-caraṇa-padma-sevināṃ sva-viṣayakaṃ prema vidhattām arpayatu | sa kaḥ | ity āha yasya svarūpānubandhyākṛtiguṇa-vibhūti-viśiṣṭasyaiva śrī- kṛṣṇasya | cinmātra-sattā anabhivyakta-tat-tad-viśeṣā jñāna-rūpā vidyamānatā | kvacid api nigame kasmiṃścit

satyaṃ jñānam anantaṃ brahma (TaittU 2.1.1) astīty evopalabdhavyaḥ (KaṭhU 2.3.13) ity ādi-rūpe śruti- khaṇḍe brahmeti saṃjñāṃ yāti | tādṛśatayā cintayatāṃ tathā pratītam āsīd ity arthaḥ | bhakti-bhāvita-manasāṃ tu vyañjita-tat-tad-viśeṣā saiva puruṣatvena pratītā bhavatīti bodhyam | satyaṃ jñānam ity upakrāntasyaivānandamaya- puruṣatvena nirūpaṇāt | ata evam uktaṃ jitaṃ te stotre -

na te rūpaṃ na cākāro nāyudhāni na cāspadam | tathāpi puruṣākāro bhaktānāṃ tvaṃ prakāśate || iti | sa caivaṃ prācīnāṅgīkṛtam iti vācyam | uktarītyā tasyāpy anabhīṣṭatvābhāvāt | yasya kṛṣṇasyāṃśaḥ pumān māyāṃ vaśayann eva svair aṃśakair vibhavati | kāraṇārṇavaśāyī sahasraśīrṣā puruṣaḥ saṅkarṣaṇaḥ kṛṣṇāṃśaḥ prakṛter bhartā | tāṃ vaśe sthāpayann eva sva-vīkṣaṇa-kṣubdhayā tayāṇḍāni sṛṣṭvā, teṣāṃ garbheṣv ambubhir ardha-pūrṇeṣu sahasra-śīrṣā pradyumnaḥ san svair aṃśakaiḥ matsyādibhiḥ | vibhavati vibhava-saṃjñakān līlāvatārān prakaṭayatīty arthaḥ | yasyaiva kṛṣṇasya nārāyaṇākhyam ekaṃ mukhyaṃ rūpam | āvaraṇāṣṭakād bahiḥsthe parama-vyomni vilasati sa nārāyaṇo yaya vilāsa ity arthaḥ | ananyāpekṣi-rūpaḥ svayaṃ bhagavān prāyas tat-sama-guṇa-vibhūtir ākṛtyādibhir anyādṛk tu vilāsa iti sarvam etac caturtha-sandarbhe visphuṭībhaviṣyad-vīkṣaṇīyam ||8||

English witness · section(s) 8

TEXT 8

yasya brahmeti samjïam kvacid api nigame yati cin-matra-sattapy amso yasyamsakaih svair vibhavati vasayann eva mayam pumams ca ekam yasyaiva rupam vilasati parama-vyomni narayanakhyam sa Sri-krsno vidhattam svayam iha bhagavan prema tat-pada-bhajam The feature of Lord Krsna as pure consciousness, without any manifest characteristics, is called Brahman in some portions of the Vedas. In another feature He expands as the Purusa, who controls the external potency, Maya, by His many plenary portions. In yet another of His principal forms He is present as Narayana in the spiritual sky, Vaikuntha. May that Lord Krsna, the Supreme Personality of Godhead, bestow love for Himself on those who worship His lotus feet in this world.

COMMENTARY The Essence of Sri Sat-sandarbha Although one without a second, Lord Sri Krsna has limitless expansions. His feature that manifests as dazzling effulgence, without form, qualities, or opulences, is called Brahman in some sections of the Vedas. Some transcendentalists worship this undivided, formless aspect of the Absolute, considering it the ultimate reality. For such persons the Absolute Truth, Lord Krsna, appears as impersonal Brahman. This feature of the Lord is described in the Taittiriya Upanisad (2.1.1): satyam jïanam anantam brahma. “Brahman is eternal, conscious, and unlimited.” Another aspect of Lord Krsna is His controlling feature called the Purusa. There are three such Purusa expansions. The first is Karanodakasayi Visnu, who lies in the

Causal Ocean and is the Supersoul of the entire material creation. The Lord has only one Karanodakasayi Visnu expansion, also called Maha-Visnu. He activates the material energy with His glance. The second Purusa is Garbhodakasayi Visnu, the Supersoul expansion within each of the innumerable universes. He is the source of the various lila-avataras, the Supreme Lord's pastime incarnations, who appear in the various universes. The Supreme Lord delegates the responsibility for creating each universe to one of the innumerable Brahmas, each of whom is born from the lotus flower growing from Garbhodakasayi Visnu's lotus navel. The third Purusa is Ksirodakasayi Visnu, who expands as the Supersoul in all life forms, and indeed in every atom. These three Purusavataras are also called Sankarsana, Pradyumna, and Aniruddha, respectively. Krsna controls the material nature through the agency of His Purusa incarnations. A summary description of these three Purusa manifestations is given in the Satvata-tantra (cited by Rupa Gosvami in his Laghu-bhagavatamrta 1.25): visnos tu trini rupani purusakhyany atho viduh ekam tu mahatah srastr dvitiyam tv anda-samsthitam trtiyam sarva-bhuta-stham tani jïatva vimucyate "Lord Visnu has three forms called Purusas. The first is Maha-Visnu, who is the creator of the total material energy [mahat], the second is Garbhodakasayi Visnu, who is situated within each universe, and the third is Ksirodakasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of Maya." Beyond the material creation is the spiritual sky (para-vyoma), which contains the various spiritual planets, called Vaikunthas. The chief Deity in the spiritual sky is Lord Narayana, a vilasa expansion of Lord Sri Krsna. The Laghu-bhagavatamrta (1.15) defines a vilasa form as follows:

svarupam anyakaram yat tasya bhati vilasatah prayenatma-samam saktya sa vilaso nigadyate "When the Lord expands into a form that appears different from His original form but has almost all His original qualities, that form is called a vilasa expansion." Lord Krsna in His two-handed form is svayam bhagavan, the original Personality of Godhead. This svayam-rupa is described in the Laghu-bhagavatamrta (1.12): ananyapeksi yad rupam svayam-rupah sa ucyate. "That form of the Supreme Lord which is not a dependent expansion of some other form is called svayam-rupa, a 'self-sufficient form.'" The Lord's svayam-rupa is grounded in itself and is the basis of all other forms. It is completely independent, second to no other form. In Sri Krsna-sandarbha Srila Jiva Gosvami will explain all this in greater detail. Here he briefly describes the essence of Srimad-Bhagavatam, giving us a seed that he will cultivate until it gradually grows into the tree of Sri Bhagavata-sandarbha. Words have an integral relationship with their meaning, or reference, and in Sanskrit linguistics this relationship is called vacya-vacaka-sambandha. Similarly, a book has an integral relationship with its subject through the meanings of the words that constitute it. In the present TEXT the phrase sa krsnah indicates that svayam bhagavan, Lord Sri Krsna, is the subject (visaya) of the

Sat-sandarbha. By this phrase Srila Jiva Gosvami establishes the vacya-vacaka-sambandha between his book and the Supreme Personality of Godhead, Lord Sri Krsna. The process (abhidheya) for realizing Lord Sri Krsna is devotional service to His lotus feet, a fact indicated by the words tat-pada-bhajam. The purpose (prayojana) of this process is to attain love of Godhead, indicated by the word prema. In this way Srila Jiva Gosvami here alludes to the four introductory topics mentioned in TEXT 1: the subject of the book, the book's relationship with the subject, the process of achieving the final purpose, and the final purpose itself. In the next TEXT he explicitly states these four and explains the means of acquiring valid knowledge about them.

Tattva · Sanskrit §9 · English §9

अथैवं सूचितानां श्री-कृष्ण-तद्-वाच्य-वाचकता-लक्षण-सम्बन्ध-तद्-भजन-लक्षण-विधेय-सपर्यायाभिधेय-तत्-प्रेम-लक्षण- प्रयोजनाख्यानाम् अर्थानां निर्णयाय तावत् प्रमाणं निर्णीयते । तत्र पुरुषस्य भ्रमादि-दोष-चतुष्टय-दुष्टत्वात् सुतराम् अलौकिकाचिन्त्य-स्वभाव-वस्तु-स्पर्शायोग्यत्वाच् च तत्-प्रत्यक्षादीन्य् अपि सदोषाणि ॥९॥

ब्द्:अथैवम् इति । सूचितानां व्यञ्जितानां चतुर्णाम् इत्य् अर्थः । श्री-कृष्णश् च ग्रन्थस्य विषयः । तद्-वाच्य-वाचक-लक्षणश् च सम्बन्धः । तद्-भजनं तच्-छ्रवण-कीर्तनादि-तल्-लक्षणं यद्-विधेयं तत्-सपर्यायां यद् अभिधेयं तच् च । तत्-प्रेम-लक्षणं प्रयोजनं च पुरुषार्थस् तद्- आख्यानाम् । एक-वाच्य-वाचकतवं पर्यायत्वम् । समानः पर्यायोऽस्येति सपर्यायः । समानार्तह्क-सह-शब्देन समासाद् अस्वपद-विग्रहो बहु- व्रीहिः । वोपसर्जनस्य इति सूत्रात् (पाण् ६.३.८२) सहस्य सादेशः ।

सह-शब्दस् तु साकल्प-यौगपद्य-समृद्धिषु । सादृश्ये विद्यमाने च सम्बन्धे च सह स्मृतं ॥ इति श्रीधरः ।

तत्रेति पुरुषस्य व्यावहारिकस्य व्युत्पन्नस्यापि भ्रमादि-दोष-ग्रस्तत्वात् तादृक्-पारमार्थैक-वस्तु-स्पर्शानर्हत्वाच् च तत्-प्रत्यक्षादीनि च सदोषाणीइति योज्यम् । भ्रमः प्रमादो विप्रलिप्सा करणापटवं चेति जीवे चत्वारो दोषाः । तेष्व् अतस्मिंस् तद्-बुद्धिर् भ्रमः । येन स्थाणौ पुरुष- बुद्धिः । अनवधानतान्य-चित्ततालक्षणः प्रमादः । येनान्तिके गीयमानं गानं न गृह्यते । वञ्चनेच्छा विप्रलिप्सा । ययाऽशिष्ये स्व-ज्ञातोऽप्य् अर्थो न प्रकाश्यते । इन्द्रियम् आन्द्यं करणापटवम् । येन दत्त-मनसापि यथावत् वस्तु न परिचीयते । एते प्रमातृ-जीव-दोषाः । पर्माणेषु सञ्चरन्ति । तेषु भ्रमादि-त्रयं प्रत्यक्षे, तन्-मूलकेऽनुमाने च । विप्रलिप्सा तु शब्द इति बोध्यम् । प्रत्यक्षादीन्य् अष्टौ भवन्ति प्रमाणानि । तत्रार्थ-सन्निकृष्टं चक्षुरादीन्द्रियं प्रत्यक्षम् । अनुमिति-करणम् अनुमानम् (तर्क-सङ्ग्रह) अग्न्यादि-ज्ञानम् अनुमितिः, तत्-करणं धूमादि-ज्ञानम् । आप्त- वाक्यं शब्दः (इबिद्.) । उपमिति-करणम् उपमानम् (इबिद्.) गो-सदृशो गवय इत्य् आदौ । संज्ञासंज्ञि-सम्बन्ध-ज्ञानम् उपमितिः (इबिद्.) तत्-करणं सादृश्य-ज्ञानम् ।

असैध्यद्-अर्थ-दृष्ट्या साधकान्यार्थकल्पनम् अर्थापत्तिः । यया दिवाभुञ्जाने पीनत्वं रात्रि-भोजनं कल्पयित्वा साध्यते । अभाव- ग्राहिकानुपलब्धिः । भूतले घटानुपलब्ध्या यथा घटाभावो गृह्यते । सहस्रे शतं सम्भवेद् इति बुद्धौ सम्भावना सम्भवः । अज्ञात- वक्तृकं परम्पराप्रसिद्धम् ऐतिह्यम् । यथेह तरौ यक्षोऽस्ति । इत्य् एवम् अष्टौ ॥९॥

athaivaṃ sūcitānāṃ śrī-kṛṣṇa-tad-vācya-vācakatā-lakṣaṇa-sambandha-tad-bhajana-lakṣaṇa-vidheya-saparyāyābhidheya-tat-prema-lakṣaṇa- prayojanākhyānām arthānāṃ nirṇayāya tāvat pramāṇaṃ nirṇīyate | tatra puruṣasya bhramādi-doṣa-catuṣṭaya-duṣṭatvāt sutarām alaukikācintya-svabhāva-vastu-sparśāyogyatvāc ca tat-pratyakṣādīny api sadoṣāṇi ||9||

BD:athaivam iti | sūcitānāṃ vyañjitānāṃ caturṇām ity arthaḥ | śrī-kṛṣṇaś ca granthasya viṣayaḥ | tad-vācya-vācaka-lakṣaṇaś ca sambandhaḥ | tad-bhajanaṃ tac-chravaṇa-kīrtanādi-tal-lakṣaṇaṃ yad-vidheyaṃ tat-saparyāyāṃ yad abhidheyaṃ tac ca | tat-prema-lakṣaṇaṃ prayojanaṃ ca puruṣārthas tad- ākhyānām | eka-vācya-vācakatavaṃ paryāyatvam | samānaḥ paryāyo'syeti saparyāyaḥ | samānārtahka-saha-śabdena samāsād asvapada-vigraho bahu- vrīhiḥ | vopasarjanasya iti sūtrāt (Pāṇ 6.3.82) sahasya sādeśaḥ |

saha-śabdas tu sākalpa-yaugapadya-samṛddhiṣu | sādṛśye vidyamāne ca sambandhe ca saha smṛtaṃ || iti śrīdharaḥ |

tatreti puruṣasya vyāvahārikasya vyutpannasyāpi bhramādi-doṣa-grastatvāt tādṛk-pāramārthaika-vastu-sparśānarhatvāc ca tat-pratyakṣādīni ca sadoṣāṇīiti yojyam | bhramaḥ pramādo vipralipsā karaṇāpaṭavaṃ ceti jīve catvāro doṣāḥ | teṣv atasmiṃs tad-buddhir bhramaḥ | yena sthāṇau puruṣa- buddhiḥ | anavadhānatānya-cittatālakṣaṇaḥ pramādaḥ | yenāntike gīyamānaṃ gānaṃ na gṛhyate | vañcanecchā vipralipsā | yayā'śiṣye sva-jñāto'py artho na prakāśyate | indriyam āndyaṃ karaṇāpaṭavam | yena datta-manasāpi yathāvat vastu na paricīyate | ete pramātṛ-jīva-doṣāḥ | parmāṇeṣu sañcaranti | teṣu bhramādi-trayaṃ pratyakṣe, tan-mūlake'numāne ca | vipralipsā tu śabda iti bodhyam | pratyakṣādīny aṣṭau bhavanti pramāṇāni | tatrārtha-sannikṛṣṭaṃ cakṣurādīndriyaṃ pratyakṣam | anumiti-karaṇam anumānam (Tarka- saṅgraha) agnyādi-jñānam anumitiḥ, tat-karaṇaṃ dhūmādi-jñānam | āpta- vākyaṃ śabdaḥ (ibid.) | upamiti-karaṇam upamānam (ibid.) go-sadṛśo gavaya ity ādau | saṃjñāsaṃjñi-sambandha-jñānam upamitiḥ (ibid.) tat-karaṇaṃ sādṛśya-jñānam |

asaidhyad-artha-dṛṣṭyā sādhakānyārthakalpanam arthāpattiḥ | yayā divābhuñjāne pīnatvaṃ rātri-bhojanaṃ kalpayitvā sādhyate | abhāva- grāhikānupalabdhiḥ | bhūtale ghaṭānupalabdhyā yathā ghaṭābhāvo gṛhyate | sahasre śataṃ sambhaved iti buddhau sambhāvanā sambhavaḥ | ajñāta- vaktṛkaṃ paramparāprasiddham aitihyam | yatheha tarau yakṣo'sti | ity evam aṣṭau ||9||

English witness · section(s) 9

TEXT 9

athaivam sucitanam Sri-krsna-tad-vacya-vacakata-laksana-sambandha-tad-bhajana-laksana-vidheya-saparyayabhidheya-tat-prema-laksana-prayojanakhyanam arthanam nirnayaya tavat pramanam nirniyate. tatra purusasya bhramadi-dosa-catustaya-dustatvat sutaram alaukikacintya-svabhava-vastu-sparsayogyatvac ca tat-pratyaksadiny api sa-dosani. Four topics were suggested in the previous Text: Sri Krsna as the subject (visaya), the connection between Him and the words describing Him (sambandha), service to Him as the recommended process to be performed (abhidheya or vidheya), and pure love for Him as the final purpose (prayojana). Now, to understand these topics we should first determine the means of acquiring valid knowledge. Human beings are bound to have four defects: They are subject to delusion, make mistakes, tend to cheat, and have imperfect senses. Thus their direct perception, inference, and so forth are deficient, especially since these means of knowing cannot help them gain access to the inconceivable spiritual reality.

COMMENTARY Vaisnava Epistemology Without knowing the purpose of a book, a prospective reader is unlikely to take a keen interest in it, so in the previous TEXT Srila Jiva Gosvami outlines his subject and purpose. Now, with the phrase tad-bhajana-laksana-vidheya, he states that devotional service as explained in the Vedic scriptures is the process for achieving the final goal, prema-bhakti. But before one practices any important process he should have correct knowledge about it. Thus the need arises for discerning the various means of acquiring valid knowledge. This portion of Tattva-sandarbha therefore deals with Vaisnava epistemology. Jiva Gosvami first establishes the validity of his means of acquiring knowledge before analyzing the four topics mentioned in the previous Text. In English the word “knowledge” means valid knowledge. In Sanskrit, valid knowledge is called prama, and a means of acquiring it is called pramana. Sometimes the word pramana is used to mean “proof,” “evidence,” or “authority.” Jiva Gosvami is concerned with establishing an infallible means of acquiring knowledge. Ordinary human beings use various means to acquire knowledge, but none of these is infallible. This fallibility is due to the four inherent defects found in all ordinary humans. Without exception every ordinary human being has the tendency to be deluded (bhrama), makes mistakes (pramada), has a cheating propensity (vipralipsa), and has imperfect senses (karanapatava). Bhrama, or mistaken identification, is of two kinds. The first is identification of the body as the self. Everyone is born with this delusion, but how completely we identify with our body depends on our attachment to it. Because of this defect we mistake the temporary, miserable sense objects as permanent sources of pleasure. The second kind of mistaken identification occurs when we think we perceive something that in fact is not present, as in the case of a mirage or hallucination. Pramada, the second of the four defects, is our tendency to become deluded because of inattention. If our mind is not connecting with a particular perceiving sense—the eyes, ears, nose,

tongue, or skin—we do not get the knowledge it can supply. For example, we may sit through a lecture but miss portions of it because our mind is wandering. The third defect is vipralipsa, the propensity to cheat. Material conditioning causes us to consider ourselves the material body, which, being temporary, can never give us real happiness. But still out of delusion we seek happiness through sense gratification. When we fail to obtain this to our full satisfaction, we take to cheating to improve our chances. Friends cheat friends, politicians cheat the public, and so on. Even in spiritual life a so-called guru will cheat his disciple by teaching some materialistic philosophy as the absolute truth, or an insincere disciple will try to cheat his guru by transgressing the guru's orders while pretending to follow them. This cheating propensity manifests on all levels of material existence. The last of the four defects is karanapatava, imperfect senses. We have five perceptive senses—the eyes, ears, tongue, nose, and skin. Each of these functions only within a limited range. The human eye, for instance, can see light between infrared and ultraviolet wavelengths, but there are many other wavelengths the eye cannot discern—radio waves, x-rays, and so on. Even within the visible range our eyes cannot see clearly if the light is too bright or too dim, if the object is too far or too close, or if the eyes themselves are diseased. Upon analysis, each sense will reveal a similar built-in limitation. The conclusion is that since these four defects make perfectly reliable knowledge about material objects a rare achievement, perfect knowledge about the transcendental realm is altogether impossible by the means we commonly accept. This premise is the cornerstone of Vedic epistemology. Of course, by acknowledging these four defects one will find the quest for a reliable pramana to be an exacting challenge. Among India's philosophical traditions there are a total of ten pramanas, or means of acquiring valid knowledge. Each philosophical school recognizes a certain combination of these as valid and may present arguments to support its opinion. These ten traditional pramanas, with the three most important ones listed last, are as follows: 1. Arsa: the statements of an authoritative sage or demigod. There are many exceptional sages, such as Kapila, Gautama, and Pataïjali, who founded their own schools of philosophy. Naturally these authorities' opinions differ, and therefore the Mahabharata (Vana-parva 313.117) says, nasav rsir yasya matam na bhinnam: "One is not considered a philosopher if his opinion does not differ from the opinions of other philosophers." Since these philosophers are all profound thinkers, we take their utterances seriously, but an ordinary person can hardly determine which philosopher's opinion is correct. For Vaisnavas, the criterion for judging whether a particular arsa opinion is valid is whether it conforms to the principal pramanas. 2. Upamana: comparison. We can identify something about which we have no prior knowledge after it has been compared to a familiar object. Suppose we have seen an ordinary cow but never a gavaya (forest cow), and someone tells us that a gavaya resembles a cow. Then we may recognize a gavaya when we see one. 3. Arthapatti: presumption. By this means we assume an unknown fact or facts to account for

some known fact or facts that are otherwise inexplicable. For example, if we know that fat Devadatta does not eat during the day, we can safely assume he must eat at night. Otherwise his stoutness is inexplicable. 4. Abhava: absence. Failing to perceive an object by means of a suitable sense is considered perception of the absence of that object. For example, a book is a suitable object for visual perception, and the eyes constitute the suitable instrument for this perception. Thus when one does not see a book on a table, one is experiencing the book's absence. Such abhava is classified as a separate category of perception because in it there is no actual contact between the object and the sense instrument, as there would be in ordinary sensory perception. What is perceived is the object's absence. 5. Sambhava: inclusion. This pramana is based on our common experience that a larger quantity includes some smaller quantity. For example, if we know someone possesses a hundred dollars, we automatically know he possesses one dollar, five dollars, ten dollars, and so on. This kind of reasoning, based on the principle of inclusion, is called sambhava. 6. Aitihya: tradition. This pramana is applied when some accepted fact is known by common belief or tradition but the original source of that knowledge is unknown. For instance, there is a popular belief that the Pandavas built the Old Fort in what is now New Delhi. There is no written proof or scriptural authority to support this belief, but it has been passed down for generations to the present day and is nearly universally accepted as corresponding to fact. 7. Cesta: gesture. This pramana comes into play when one learns something from a knowledgeable person's gestures or from symbols. For instance, we may make a "V" sign with our fingers to indicate victory, or a pujari may show the Deity mudras to convey certain messages. 8. Pratyaksa: direct perception. Directly perceiving something with our senses can be the means to either valid or invalid knowledge. But only that sense perception which leads to valid knowledge should be considered pramana. Sense perception is the principal means of acquiring knowledge in this material world. Both theistic and atheistic philosophers accept pratyaksa-pramana as one of the means to valid knowledge. Direct perception is of two types—external and internal. An external perception occurs when we acquire knowledge through the senses. In an internal perception we acquire knowledge directly through the mind, as when we perceive emotions such as pain, pleasure, love, and hate. In the Bhagavad-gita (15.7) Lord Krsna lists the mind as the sixth sense (manah-sasthanindriyani). Because of our four inherent human defects, pratyaksa is not always a reliable means with which to acquire valid knowledge. For one thing, its scope is limited only to the present, since it cannot extend into the past or future. Moreover, it is limited only to material things. According to Srila Jiva Gosvami, however, perfect devotees who achieve direct perception of the Lord, His abode, and His associates through spiritual trance all have pure senses and have transcended the four defects. For such persons pratyaksa is a reliable source of knowledge because their sense perception is completely pure. Lord Krsna confirms this in the Ninth

Chapter of the Bhagavad-gita (9.2) when He says that "this knowledge leads to direct realization of transcendence by experience (pratyaksavagamam)." And in the sixth chapter (Bg. 6.21) the Lord likewise assures Arjuna that in the state of transcendental trance, samadhi, a devotee acquires perfect knowledge through his purified intelligence and transcendental senses (buddhi-grahyam atindriyam vetti). This experience of pure Vaisnavas is called vaidusa-pratyaksa, and it is flawless. 9. Anumana: inference based on generalized experience. The word anumana literally means "knowing after." Based on repeated experience or authoritative verbal testimony, one arrives at some probable general principle, called vyapti ("invariable concomitance"). One can then apply this principle in specific cases to deduce unknown facts. Inference is of two kinds, for oneself and for others. An example of inference for oneself, which is less formal, is the process of reasoning a person goes through when he repeatedly sees, in the kitchen and elsewhere, the concomitance between smoke and fire and arrives at the general principle "Wherever there's smoke, there's fire." Then if he sees smoke hanging over a mountain in the distance, he may recall the principle and conclude, "There is a fire on the mountain." Inference for others uses a five-step syllogistic formula. After arriving at an inferred conclusion for himself, a person uses this method to enable others to infer the same conclusion. The syllogistic format is as follows: 1. Proposition: There is a fire on the mountain. 2. Reason: Because there's smoke. 3. General principle and example: Wherever there's smoke, there's fire, as in the kitchen. 4. Application: There is smoke over the mountain. 5. Conclusion: Therefore there is a fire on the mountain. If there is any error in perceiving the reason or any deviation in the universal generalization, the inference will be faulty and its conclusion unreliable. In the above example, if the observer mistakes clouds over the mountain for smoke or sees the smoke just after rain has extinguished the fire, his deduction that a fire is burning on the mountain will be wrong. Like pratyaksa, therefore, anumana is not a foolproof means of acquiring knowledge. 10. Sabda: revealed knowledge. Sabda literally means sound, but as a pramana it refers to articulate, meaningful sound spoken or written by an apta-purusa, a trustworthy person who is an authority on the matter in question. In its ultimate sense the term sabda refers to revealed knowledge that concerns the transcendental reality and that has come from reliable authorities free from the four human defects. This kind of sabda differs from the language used in mundane transactions, which is called pauruseya-sabda and is not always reliable. For Srila Jiva Gosvami, sabda-pramana is restricted to the revealed knowledge of the Vedas. It is called apauruseya-sabda, revealed knowledge from a superhuman source. It originated with the Supreme Personality of Godhead and is received in disciplic succession from a bona fide guru. Apauruseya-sabda is therefore the perfect pramana because it is free from the four defects. At present, people who fail to accept the authority of apauruseya-sabda-pramana generally fall into two groups: those in the first group doubt the very existence of a

transcendental reality beyond the empirical world; those in the second group accept the existence of such a reality, and may even accept the principle of hearing from apauruseya-sabda-pramana as a means of knowing about it, but unfortunately they also accept one or more pauruseya sources of sabda-pramana as apauruseya. Members of the first group usually favor knowledge gained through their own sensory experience. Yet like everyone else they constantly rely on knowledge imparted to them through sound. In our practical day-to-day life we depend on knowledge transmitted from parents, teachers, books, magazines, TV, radio, and numerous experts. Hearing from authorities enhances the extent of our learning, and if we were to dispense with it we could not function in our complex modern society. Those who consider sensory experience superior to sabda forget that we gain most of our knowledge by hearing second hand or reading, not by immediate perception. Direct experience is a great teacher, but it is nonetheless severely vitiated by the four human defects, and also by the great expenditure of time it takes to acquire it. Moreover, we cannot directly experience past or future events. So even though those in the first group actually accept the principle of sabda, because the sabda they accept imparts to them only empirical knowledge and is therefore all pauruseya, they remain skeptical about the existence of transcendental reality. Ultimately, no amount of raw sensory experience or pauruseya-sabda can ever give us access to the transcendent, spiritual reality, for it is a simple fact that neither of these means is at all reliable for understanding transcendence. For that, apauruseya-sabda-pramana is our only hope. This brings us to the second group—those who accept both the existence of a transcendental reality and the principle of hearing from apauruseya-sabda-pramana to learn about it. For them, Srila Jiva Gosvami elaborately explains in the next Texts what constitutes genuine apauruseya-sabda-pramana. Unlike pratyaksa, sabda is not limited in scope only to the present time. It extends into the past and future as well. It is the most powerful tool for conveying knowledge from one person to another, especially if they are greatly separated by time or space, which is almost always the case when one wants to understand the spiritual realm. For all these reasons philosophers in virtually all of India's orthodox traditions accept apauruseya-sabda-pramana as the flawless means for acquiring transcendental knowledge. Like other followers of India's orthodox philosophical traditions, Srila Jiva Gosvami ssanequates sabda-pramana with the Vedas. The Vedas alone can deliver knowledge of the spiritual reality, which lies beyond all our sensory perception. As explained in the next Text, the Vedas are not human creations: they are manifest from the Supreme Lord (vedo narayanah saksat; Bhag. 6.1.40), who is free from all defects. In his Sarva-samvadini, while discussing the principle of sabda-pramana, Srila Jiva Gosvami writes: tathapi bhrama-pramada-vipralipsa-karanapatava-dosa-rahita-vacanatmakah sabda eva mulam pramanam. anyesam prayah purusa-bhramadi-dosa-mayatayanyatha-pratiti-darsanena

pramanam va tad-abhaso veti purusair nirnetum asakyatvat tasya tad-abhavat. Although there are ten means of acquiring knowledge, sabda is the primary process because all other means are made unreliable by the four human defects. In all other processes it is difficult for an ordinary person to tell whether or not the knowledge gained is valid. Although different schools of philosophy accept various combinations of the ten pramanas, Srila Jiva Gosvami follows in the footsteps of Madhvacarya by accepting pratyaksa (direct perception), anumana (inference) and sabda (revealed knowledge) as the only valid means by which one can acquire knowledge and by subsuming the other pramanas under them. Pratyaksa and anumana can serve as assistants to sabda, but whenever pratyaksa and anumana contradict sabda, we should give preference to sabda-pramana. Here are some scriptural references showing the importance of these three pramanas: pratyaksam canumanam ca sastram ca vividhagamam trayam su-viditam karyam dharma-suddhim abhipsata “A person serious about executing the responsibilities of human life should try to understand the three processes of direct perception, inference, and hearing the various Vedic scriptures”(Manu-samhita 12.105). pratyaksenanumanena nigamenatma-samvida ady-anta-vad asaj jïatva nihsango vicared iha “[Lord Krsna said:] ‘By direct perception, logical deduction, scriptural testimony and personal realization one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment’” (Bhag. 11.28.9). In Srimad-Bhagavatam (11.19.17) Lord Krsna includes aitihya (tradition) with sense perception, inference, and sabda as a means of acquiring knowledge, but in fact aitihya is usually considered a kind of sabda, although not necessarily apauruseya-sabda. By accepting only three of the ten pramanas, Jiva Gosvami does not exclude the other seven. His opinion is that pratyaksa, anumana, and sabda include the other seven pramanas, as follows: Upamana, arthapatti, sambhava, and cesta are varieties of anumana; abhava is a kind of pratyaksa; and arsa and aitihya are kinds of sabda. Next Srila Jiva Gosvami explains what process is suitable for determining the visaya (the subject), the sambandha (the connection between the visaya and the words describing it), and the prayojana (the final goal).

SRI TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART2]

Tattva · Sanskrit §10 · English §10

ततस् तानि न प्रमाणीत्य् अनादि-सिद्ध-सर्व-पुरुष-परम्परासि सर्व-
लौकिकालौकिक-ज्ञान-निदानत्वाद्-अप्राकृत-वचन-लक्षणो वेद एवास्माकं
सर्वातीत-सर्वाश्रय-सर्वाचिन्त्याश्चर्य-स्वभावं वस्तु विविदिषतां प्रमाणम् ॥१०॥

ब्द्: ततस् तानि च प्रमाणानीति । ततो भ्रमादि-दोष-योगात् । तानि प्रत्यक्षादीनि परमार्थ-प्रमा-करणानि न भवन्ति । माया-मुण्डावलोके तस्यैवेदं मुण्डम् इत्य् अत्र प्रत्यक्षं व्यभिचारि । वृष्ट्या तत्-काल-निर्वापित-वह्नौ चिरं धूम-प्रोद्गारिणि गिरौ वह्निनान् धूमात् इत्य् अनुमानं च व्यभिचारि दृष्टम् । आप्त-वाक्यं च तथा, एकेनाप्तेन मुनिआ सर्थितस्यार्थस्यापरेण तादृशेन दूषितत्वात् । अत उक्तं नासव् ऋषिर् यस्य मतं न भिन्नम् इति ।

एवं मुख्यानाम् एषां सदोषत्वात् तद् उपजीविनाम् उपमानादीनां तथात्वं सुसिद्धम् एव । किंच् चाप्त-वाक्यं लौकिकार्थ-ग्रहे प्रमाणम् एव, यथा हिमाद्रौ हिमम् इत्य् आदौ । तद्-उभय-निरपेक्षं च तत् दृशमस् त्वम् असि इत्य् आदौ । तद्-उभयागम्ये साधकतमं च तत् । ग्रहाणां राशिषु सञ्चारे यथा । किं चाप्त-वाक्येनानुगृहीतं तद्-उभयं प्रमापकम् । दृष्ट-चर- माया-मुण्डकेन पुंसा सत्येऽप्य् अविश्वस्ते तस्यैवेदं मुण्डम् इति नभोवाण्यानुगृहीतं प्रत्यक्षं यथा । अरे शीतार्ताः पन्था मास्मिन्न् अग्निं सम्भावयत, वृष्ट्या निर्वाणोऽत्र स दृष्टः किन्त्व् अमुष्मिन् धूमोद्गारिणि गिरौ सोऽस्ति इत्य् आप्तवाक्येनानुगृहीतम् अनुमानं च यथेति । तद् एवं प्रत्यक्षानुमान-शब्दाः प्रमाणानीत्य् आह मनुः -

प्रत्यक्षम् अनुमानं च शास्त्रं च विविधागमम् । त्रयं सुविदितं कार्यं धर्म-शुद्धिम् अभीप्सता ॥ इति (मनु १२.१०५) ।

एवम् अस्मद्-वृद्धाश् च । सर्व-परम्परासु ब्रह्मोत्पन्नेषु देव- मानवादिषु सर्वेषु वंशेषु । परम्परा परीपाट्यां सन्तानेऽपि वधे क्वचित् इति विश्वः । लौकिक-ज्ञानं कर्म-विद्या । अलौकिक-ज्ञानं ब्रह्म- विद्या । अप्राकृतेति वाचा विरूप नित्यया इति मन्त्र-वर्णनात् (र्व् ८.७५.६) ।

अनादि-निधना नित्या वाग् उत्सृष्टा स्वयम्भुवा । आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥

इति स्मरणाच् (म्भ् १२.२३१.५६-५७) च । स्फुटम् अन्यत् ॥१०॥

tatas tāni na pramāṇīty anādi-siddha-sarva-puruṣa-paramparāsi sarva-laukikālaukika-jñāna-nidānatvād-aprākṛta-vacana-lakṣaṇo veda evāsmākaṃ sarvātīta-sarvāśraya-sarvācintyāścarya-svabhāvaṃ vastu vividiṣatāṃ pramāṇam ||10||

BD: tatas tāni ca pramāṇānīti | tato bhramādi-doṣa-yogāt | tāni pratyakṣādīni paramārtha-pramā-karaṇāni na bhavanti | māyā-muṇḍāvaloke tasyaivedaṃ muṇḍam ity atra pratyakṣaṃ vyabhicāri | vṛṣṭyā tat-kāla- nirvāpita-vahnau ciraṃ dhūma-prodgāriṇi girau vahminān dhūmāt ity anumānaṃ ca vyabhicāri dṛṣṭam | āpta-vākyaṃ ca tathā, ekenāptena muniā sarthitasyārthasyāpareṇa tādṛśena dūṣitatvāt | ata uktaṃ nāsav ṛṣir yasya mataṃ na bhinnam iti |

evaṃ mukhyānām eṣāṃ sadoṣatvāt tad upajīvinām upamānādīnāṃ tathātvaṃ susiddham eva | kiṃc cāpta-vākyaṃ laukikārtha-grahe pramāṇam eva, yathā himādrau himam ity ādau | tad-ubhaya-nirapekṣaṃ ca tat daśamas tvam asi ity ādau | tad-ubhayāgamye sādhakatamaṃ ca tat | grahāṇāṃ rāśiṣu sañcāre yathā | kiṃ cāpta-vākyenānugṛhītaṃ tad-ubhayaṃ pramāpakam | dṛṣṭa-cara- māyā-muṇḍakena puṃsā satye'py aviśvaste tasyaivedaṃ muṇḍam iti nabhovāṇyānugṛhītaṃ pratyakṣaṃ yathā | are śītārtāḥ panthā māsminn agniṃ sambhāvayata, vṛṣṭyā nirvāṇo'tra sa dṛṣṭaḥ kintv amuṣmin dhūmodgāriṇi girau so'sti ity āptavākyenānugṛhītam anumānaṃ ca yatheti | tad evaṃ pratyakṣānumāna-śabdāḥ pramāṇānīty āha manuḥ -

pratyakṣam anumānaṃ ca śāstraṃ ca vividhāgamam | trayaṃ suviditaṃ kāryaṃ dharma-śuddhim abhīpsatā || iti (Manu 12.105) |

evam asmad-vṛddhāś ca | sarva-paramparāsu brahmotpanneṣu deva- mānavādiṣu sarveṣu vaṃśeṣu | paramparā parīpāṭyāṃ santāne'pi vadhe kvacit iti viśvaḥ | laukika-jñānaṃ karma-vidyā | alaukika-jñānaṃ brahma- vidyā | aprākṛteti vācā virūpa nityayā iti mantra-varṇanāt (RV 8.75.6) |

anādi-nidhanā nityā vāg utsṛṣṭā svayambhuvā | ādau vedamayī divyā yataḥ sarvāḥ pravṛttayaḥ ||

iti smaraṇāc (Mbh 12.231.56-57) ca | sphuṭam anyat ||10||

English witness · section(s) 10

TEXT 10

tatas tani na pramananity anadi-siddha-sarva-purusa-paramparasu sarva-laukikalaukika-jïana-nidanatvad aprakrta-vacana-laksano veda evasmakam sarvatita-sarvasraya-sarvacintyascarya-svabhavam vastu vividisatam pramanam. Consequently, for us who are inquisitive about that which is beyond everything yet the support of everything—that which is most inconceivable and wondrous in nature—direct perception, inference, and so on are not suitable means of gaining knowledge. For this

purpose the only suitable means is the Vedas, the transcendental words that have been the source of all mundane and spiritual knowledge passed down among all schools of thought in human society since time immemorial.

COMMENTARY The Vedas Are the Original Source of Knowledge As already noted, direct perception and inference depend on sense perception, which is limited only to empirical objects and vitiated by the four human defects. Thus direct perception and inference are inadequate by themselves for completely understanding anything beyond our senses. By tracing the chain of causes in material creation, we can infer that something exists beyond our sense perception, but inference can take us no further, leaving us unable to identify it; nor can inference yield valid knowledge about abhidheya, the process for realizing it. We can acquire such knowledge only from revealed scripture, the Vedas, which are not the creations of mortal beings and so are free from the four defects of human nature. The Vedas appeared from the Supreme Lord at the dawn of creation, a fact confirmed in the Svetasvatara Upanisad (6.8): yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai. "That Supreme Lord created Brahma at the beginning of creation and gave him the Vedas." The term anadi-siddha, as used in this Text, means that the Vedas were not written at a particular date but exist eternally, like the Lord. They first manifested in this universe within the heart of Lord Brahma, the oldest created being: tene brahma hrda ya adi-kavaye (Bhag. 1.1.1); then they were handed down through disciplic succession. The Vedas provide both material and spiritual knowledge. Knowledge about such common phenomena as the trees, water, land, and sky originally came from the Vedas, along with the knowledge of the divisions of duties for various people according to their psycho-physical natures. As the Manu-samhita (1.21) states: sarvesam tu sa namani karmani ca prthak prthak veda-sabdebhya evadau prthak-samsthas ca nirmame "Lord Brahma learned the names of various objects and the duties of various classes of people from the words of the Vedas, and thus he could propagate the manifest divisions of names and duties." Over time, there developed different cultures and languages that obscured the original Vedic culture. For acquiring transcendental knowledge, the Vedas (sabda-pramana) is the only effective means. The Vedas inform us about the soul's existence beyond the body, about the planets of the spiritual world, and about the Supreme Lord, His pastimes, and other matters. All these subjects are beyond the reach of our sensory and mental faculties. Without the method of sabda, such philosophers as the Buddhists who do not accept the Vedas cannot justifiably say anything positive about transcendence, let alone the way to attain it. Sabda-pramana is so important that although Vaisnavas count Lord Buddha among the incarnations of the Lord on the strength of Vedic testimony, they reject His philosophy because it was not based on sabda-pramana. All orthodox schools of philosophy in India, whether monistic or dualistic, consider the Vedas apauruseya, not written by any mortal being. Many modern scholars, however, dispute the

divine origin of the Vedas. They suggest various dates for the composition of the Vedas, and while most of them agree that the Vedas were composed before 1500 B.C., they disagree about the exact time of their composition. They have yet to arrive at a definitive conclusion. Here Srila Jiva Gosvami says that the Vedas are beginningless and are the source of various kinds of knowledge coming down through many schools of thought since time immemorial. The phrase sarva-purusa, “all persons” indicates that the knowledge was passed on not only by human beings but also by superhuman beings, such as the demigods and divine sages. These traditions of thought all originate with the Supreme Personality of Godhead, who is infallible in all respects and thus completely untainted by the four human defects. Moreover, Srila Jiva Gosvami has already shown (in TEXT 9) how unreliable are the alternatives to the Vedic authority. If, as he has established, only apauruseya-sabda can give access to transcendental reality, how could the Vedas then have been written or compiled by human beings? If Jiva Gosvami allowed that human authors composed the Vedas, he would be contradicting his own previous dismissal of human knowledge as imperfect. Those scholars who contest the apauruseya origin of the Vedas, claiming that they are human compilations, have no conclusive proof to back up their claim. Refusing to consider the Vedas' own statements about their origin and purpose, these scholars merely assume that the Vedas are not authoritative and speculate about their true origin. Their motive is clear, for accepting the Vedic version would put an end to the speculative philosophical tradition; it would oblige them to accept the Vedic description of ultimate reality. However, on account of being too attached to the speculative, or ascending, method of knowledge, such scholars and philosophers rather insist that the Vedas are of human origin, regardless of their inability to produce any proof of their claim. Indeed, the theory of the Vedas having a human author is a recent development advocated by persons who did not come in disciplic succession. They were mostly outsiders who refused to believe that India had much of importance to offer the world in the realm of philosophy and who had their own motives for minimizing the Vedic traditions. They certainly were not impartial judges of the Vedas' origin. On the other side, great scholars and saints like Sankaracarya, Madhvacarya, Ramanujacarya, Kumarila Bhatta, and Rupa Gosvami all accepted the Vedas as apauruseya and eternal. These exalted authorities are famed for their renunciation, knowledge, and selflessness. Contemporary mundane scholars who contest the divine origin of the Vedas naturally fail to place their faith in the opinions of these authorities, but, as we have pointed out, such materialistic scholars are not free from ulterior motives, nor do their character and conduct compare favorably with those of the great acaryas. Another consideration, and an important one, is that the Vedas themselves repeatedly enjoin that one who wants to understand the spiritual knowledge they teach must first approach a guru in disciplic succession. Vedic knowledge is verifiable; it is not just a collection of abstract ideas. But to

realize the truth of Vedic knowledge one must approach a bona fide guru. Mundane scholars, however, tend to be proud of their textbook knowledge and flout this requirement, all the while considering themselves authorities on Vedic knowledge. In reality, by not applying themselves to this knowledge in the prescribed way they ensure that for them the door to its mysteries will ever remain locked. The attempts of these hapless scholars to understand the Vedas without joining an authorized disciplic succession are like someone's trying to taste honey by licking the outside of a honey-filled jar. Their labor is futile and their analysis and conclusions are useless. By contrast, the great Vaisnava acaryas all became Vedic authorities by virtue of their scrupulously following the injunction to surrender to a guru coming in disciplic succession. As far as sincerity and credibility are taken into account, therefore, the evidence weighs heavily in favor of the saintly acaryas. In any case, a seriously interested person can always take up the Vedic process himself and personally verify the Vedic conclusions. Granted, this requires some effort, and it is of course much easier to offer glib speculations denying the Vedas' authority than to discipline oneself and follow their instructions. Ultimately, however, the Vedas' scholarly detractors can never prove their claims. sIn addition to the spiritual knowledge it contains, the Vedic literature has references to many modern scientific achievements. The Vedas have sections on astronomy, medicine, yoga, music, drama, dance, algebra, civil engineering, and so on. The list is long indeed. These are all arts and sciences that were practiced in India centuries before the dawn of their modern counterparts. His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada writes in his introduction to Srimad-Bhagavatam, "The authority of the Vedas is unchallengeable and stands without any question of doubt. The conch shell and cow dung are the bone and stool of two living beings. But because they have been recommended by the Vedas as pure, people accept them as such because of the authority of the Vedas." It has been proven by scientific experiment that cow dung is antiseptic and medicinal. It would be simplistic, therefore, to brush aside the Vedas as manmade. Had this been the case, renowned thinkers and powerful logicians like Srila Jiva Gosvami and Srila Madhvacarya would have taken no stock in them. Still one may question the eternal nature of the Vedas on the grounds that any scriptural references in support of them will necessarily come from the Vedas themselves. In logic, citing evidence that relies on itself for proof of legitimacy is called circular reasoning and is unacceptable. The Vedas may thus appear tainted with this defect of svasraya, or begging the question, relying as they do on themselves to establish their own authority. Circular reasoning would be a serious defect, but a closer look shows that the Vedas are an exception to this fallacy. That the Vedas rely on themselves to establish their authority is not a defect; rather it is logical and sensible. It simply affirms their absolute, transcendental nature, since if some other source were needed to confirm the authority of the Vedas, the authority of that new source would surpass that of the

Vedas. In such a case an inquisitive person would be obliged to discard the Vedas and begin all over again analyzing the new source's authenticity. Before long this new source would need confirmation from yet another source. This could go on ad infinitum. But the absence of such a superior source with reference to the Vedas shows that the authority of the Vedas as apauruseya-sabda-pramana is final. Logically, therefore, no other pramana can substantiate the Vedas. And that is why the Vedas are traditionally accepted as "mother." When a person wants to know who his father is, he cannot find out by direct perception, nor by inference or deduction. To know for sure who is father is he has to accept his mother's testimony. We similarly have to accept the revealed knowledge of the Vedas to learn about the reality beyond our sensory and intellectual power. The theories advanced by some scholars about the Vedas' mundane origin are unreliable and untenable because these scholars have not studied the Vedas in a bona fide disciplic succession. Because of the scholars' four human defects and their being impelled by ulterior motive—desires for degrees, reputation, research funding, and the like—divine arrangement has barred them from gaining real insight into the Vedas. These scholars will readily admit that to understand any complex material subject one needs the help of experts in that field, but somehow they reject the necessity of a bona fide guru for understanding the Vedas. They do not know that in the case of the Vedic literature submission to a guru is an absolute requirement. This prerequisite serves as a kind of password protecting the Vedas against insincere persons who would try to exploit or refute them. In the Bhagavad-gita (7.25) the Supreme Lord affirms: naham prakasah sarvasya yoga-maya-samavrtah mudho 'yam nabhijanati loko mam ajam avyayam "I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamaya, and therefore they do not know that I am unborn and infallible." This statement is relevant both when the Lord comes to this world in person and when He reveals Himself in scripture. The Lord has given the conditioned souls the method by which they can approach Him, and that method begins with taking knowledge from a bona fide disciplic succession. Those unwilling to thus qualify themselves can have no real access to Him, even if they study the Vedas on their own for many lifetimes. In summary, owing to the absence of any conclusive refutation of the Vedas' being apuruseya, , assaas well as on the authority of the great acaryas and saints coming in the bona fide disciplic successions, and ultimately by accepting the testimony of the Vedas themselves, we reasonably conclude that the Vedas exist eternally and are an infallible source of knowledge. Next, Srila Jiva Gosvami shows that inference cannot be an independent means for understanding the Absolute Truth.

TATTVA-SANDARBHA

1.2

Sections 11–20

10 bilingual sequence blocks

Tattva · Sanskrit §11 · English §11

तच् चानुगतं तर्काप्रतिष्ठानात् (व्स्. २.१.११) इत्य् आदौ, अचिन्त्याः खलु ये भावा न तांस् तर्केण योजयेत् [भ्भ् ६.५.१२] इत्य् आदौ शास्त्र-योनित्वात् (व्स्. १.१.३) इत्य् आदौ । श्रुतेस् तु शब्द-मूलत्वात् (व्स्. २.१.२७) इत्य् आदौ ।

पितृ-देव-मनुष्याणां वेदश् चक्षुस् तवेश्वर । श्रेयस् त्व् अनुपलब्धेऽर्थे साध-साधनयोर् अपि ॥ [भ्प् ११.२०.४]

ब्द्: ननु कोऽयम् आग्रहो वेद एवास्माकं प्रमाणम् इति चेत् तत्राह तच् चानुमतम् इति । श्री-व्यासाद्यैर् इति शेषः । तद्-वायान्य् आह तर्केत्यादीनि साध्य-साधनयोर् अपीत्य् अन्तानि । तर्केति ब्रह्म-सूत्र-खण्डः । तस्यार्थः - परमार्थ-निर्णयस् तर्केण न भवति पुरुष-बुद्धि-वैविध्येन तस्य नष्ट-प्रतिष्ठत्वात् । एवम् आह श्रुतिः नैषा तर्केण मतिर् आपनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ इति (कठउ १.२.९) । व्याप्यारोपेण व्यापकारोपस् तर्कः (तर्क-सङ्ग्रह), यद्य् अयं निर्वह्निः स्यात् तदा निर्धूमः स्यात् इत्य् एवं रूपः । स च व्याप्ति-शङ्कां निरस्यन्न् अनुमानाङ्गं भवेद् अतस् तर्केणानुमानं ग्राह्यम् इति । अचिन्त्याः इत्य् उद्यम-पर्वणि दृष्टम् । शास्त्रेति ब्रह्म-सूत्रम् । न इत्य् आकृष्यम् । उपास्यो हरिर् अनुमानेनोपनिषदा वा वेद्य इति सन्देहे मन्तव्यः (बृहदु ४.५.६) इति श्रुतेर् अनुमानेन स वेद्य इति प्राप्ते नानुमानेन वेद्यो हरिः । कुतः ? शास्त्रम् उपनिषद् योनिर् वेदन-हेतुर् यस्य तत्त्वात् । औपनिषदं पुरुषं पृच्छामि (बृहदु ३.९.२६) इत्य् आद्या हि श्रुतिः । श्रुतेस् तु इति ब्रह्म-सूत्रम् (२.१.१७) । न इत्य् अनुवर्तते । ब्रह्मणि लोक-दृष्टाः श्रमादयो दोषा न स्युः । कुतः । सोऽकामयत बहु स्यां प्रजायेय (तैत्तु २.६.१) इति सङ्कल्प-मात्रेण निखिल-सृष्टि-श्रवणात् । ननु श्रुतिर् बाधितं कथं ब्रूयाद् इति चेत् तत्राह शब्देति । अविचिन्त्यार्थस्य शब्दैक-प्रमाणकत्वात् । दृष्टं चैतन् मणि- मन्त्रादौ । पितृदेव इत्य् उद्धवोक्तिर् एकादेशे । हे ईश्वर, तव वेदः पित्रादीनां श्रेयः श्रेष्ठं चक्षुः । क्वेत्य् आह अनुपलब्धेऽर्थ इत्य् आदि । तथा च वेद एवास्माकं प्रमाणम् इति मद्-वाक्यं सर्व-सम्मतिम् इति नापूर्वं मयोक्तम् ॥११॥

tac cānugataṃ tarkāpratiṣṭhānāt (Vs. 2.1.11) ity ādau, acintyāḥ khalu ye bhāvā na tāṃs tarkeṇa yojayet [Mbh 6.5.12] ity ādau śāstra-yonitvāt (Vs. 1.1.3) ity ādau | śrutes tu śabda-mūlatvāt (Vs. 2.1.27) ity ādau |

pitṛ-deva-manuṣyāṇāṃ vedaś cakṣus taveśvara | śreyas tv anupalabdhe'rthe sādha-sādhanayor api || [BhP 11.20.4]

BD: nanu ko'yam āgraho veda evāsmākaṃ pramāṇam iti cet tatrāha tac cānumatam iti | śrī-vyāsādyair iti śeṣaḥ | tad-vāyāny āha tarketyādīni sādhya-sādhanayor apīty antāni | tarketi brahma-sūtra-khaṇḍaḥ | tasyārthaḥ - paramārtha-nirṇayas tarkeṇa na bhavati

puruṣa-buddhi-vaividhyena tasya naṣṭa-pratiṣṭhatvāt | evam āha śrutiḥ naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭha iti (KaṭhaU 1.2.9) | vyāpyāropeṇa vyāpakāropas tarkaḥ (Tarka-saṅgraha), yady ayaṃ nirvahniḥ syāt tadā nirdhūmaḥ syāt ity evaṃ rūpaḥ | sa ca vyāpti-śaṅkāṃ nirasyann anumānāṅgaṃ bhaved atas tarkeṇānumānaṃ grāhyam iti | acintyāḥ ity udyama-parvaṇi dṛṣṭam | śāstreti brahma-sūtram | na ity ākṛṣyam | upāsyo harir anumānenopaniṣadā vā vedya iti sandehe mantavyaḥ (BṛhadU 4.5.6) iti śruter anumānena sa vedya iti prāpte nānumānena vedyo hariḥ | kutaḥ ? śāstram upaniṣad yonir vedana-hetur yasya tattvāt | aupaniṣadaṃ puruṣaṃ pṛcchāmi (BṛhadU 3.9.26) ity ādyā hi śrutiḥ | śrutes tu iti brahma-sūtram (2.1.17) | na ity anuvartate | brahmaṇi loka-dṛṣṭāḥ śramādayo doṣā na syuḥ | kutaḥ | so'kāmayata bahu syāṃ prajāyeya (TaittU 2.6.1) iti saṅkalpa-mātreṇa nikhila-sṛṣṭi-śravaṇāt | nanu śrutir bādhitaṃ kathaṃ brūyād iti cet tatrāha śabdeti | avicintyārthasya śabdaika-pramāṇakatvāt | dṛṣṭaṃ caitan maṇi- mantrādau | pitṛdeva ity uddhavoktir ekādeśe | he īśvara, tava vedaḥ pitrādīnāṃ śreyaḥ śreṣṭhaṃ cakṣuḥ | kvety āha anupalabdhe'rtha ity ādi | tathā ca veda evāsmākaṃ pramāṇam iti mad-vākyaṃ sarva-sammatim iti nāpūrvaṃ mayoktam ||11||

English witness · section(s) 11

TEXT 11

tac canumatam `tarkapratisthanat' ity-adau `acintyah khalu ye bhava na tams tarkena yojayet' ity-adau `sastra-yonitvat' ity-adau `srutes tu sabda-mulatvat' ity-adau pitr-deva-manusyanam vedas caksus tavesvara sreyas tv anupalabdhe ’rthe sadhya-sadhanayor api @vcontinue = ity-adau ca. The following scriptural statements confirm this conclusion [TEXT 10]: 1. “Logic cannot provide final proof of anything” [Vedanta-sutra 2.1.11]. 2. “One should not use logic to try to understand what is inconceivable” [Mahabharata, Bhisma-parva 5.22]. 3. “Scriptures are the source of knowledge of the Absolute Truth” [Vedanta-sutra 1.1.3]. 4. “The Vedas are the source of knowledge of the Absolute Truth” [Vedanta-sutra 2.1.27]. 5. “O Supreme Lord, Your Veda is the supreme eye for the forefathers, demigods, and human beings. By it they can understand Your form and qualities, along with the highest goal of life and the means for attaining it, none of which can be ascertained otherwise” [Srimad-Bhagavatam 11.20.4].

COMMENTARY The Authority of the Vedas Here, using scriptural evidence, Srila Jiva Gosvami confirms the conclusion about inferential knowledge he reached in the previous Text. Having argued that logic is not the most reliable means of acquiring knowledge, and having used logic to establish this conclusion, he now presents appropriate Vedic references as the final proof. Again, one should not think that Jiva Gosvami is guilty of circular reasoning because he resorts to the Vedas themselves to confirm an assertion about the Vedas. The Vedas are self-luminous like the sun. Just as the sun illuminates itself, independent of any other source of light, so only the Vedas can establish themselves

as an infallible pramana. As explained in the previous Text, this self-confirmation is not a defect in the process of sabda-pramana, or verbal revelation, because if the Vedas indeed convey knowledge of the Absolute Truth, we can justifiably look to the Vedas themselves to confirm their own authority. And those who have approached Vedic knowledge in the prescribed way have corroborated by their own realization that the Vedas do describe the Absolute Truth. Another consideration is that our objective is to know the inconceivable reality, and after analyzing all the sources of knowledge we find that no source but the Vedas affords us the opportunity for achieving this objective. If all the best logicians, nuclear physicists, astrophysicists, and other leaders in various departments of science and philosophy who lived in the past, live in the present, and will live in the future could somehow assemble and deliberate together, they would be unable to shed any light on the nature of transcendence. Any theory this assembly might propose would only be a subjective speculation, liable to endless refutations and counterrefutations.

Understanding the futility of such endeavors, Srila Jiva Gosvami has gone directly to the heart of the matter by citing Vedic authority. Srila Vyasadeva presented the conclusion of all the Vedas in the concise aphorisms of the Vedanta-sutra, also called the Brahma-sutra. Sutra 2.1.11 is tarkapratisthanat: "Because reason has no sure basis." In other words, logic has no absolute stance because its results are always subject to revision. Deductive reasoning is based on human perception and intelligence, which are both unreliable owing to the four inherent human defects mentioned earlier. And since different people have varying capacities and types of intelligence, the opinions they derive from their own intelligence also vary. Logical reasoning therefore has its limitations; it is inconclusive in transcendental matters except when supported by the scriptures. In his Bhakti-rasamrta-sindhu (1.1.46), Srila Rupa Gosvami quotes a verse from Bhartrhari's Vakya-padiya (1.34) to this effect: yatnenapadito 'py arthah kusalair anumatrbhih abhiyukta-tarair anyair anyathaivopapadyate "Expert logicians may establish their proofs with great endeavor, but these proofs will simply be contradicted by stronger logicians establishing newer conclusions." The truth of this statement is confirmed in the fields of modern science and philosophy, where there is endless theorizing about the origins of the universe and the meaning of life. Srila Jiva Gosvami also cites the Mahabharata's claim that because logic is limited one should not use it to try to understand inconceivable realities. For example, by mere logic one will certainly fail to understand such childhood pastimes of Lord Krsna's as His dama-bandhana-lila, in which His mother bound Him up with ropes. When mother Yasoda tried to tie Krsna to a grinding mortar, she was amazed to find that when she joined all her ropes together the new length of rope was still too short! Yet the black thread around Krsna's waist did not break, nor did His waist become inflated. Such inconceivable behavior by the Absolute Person is entirely beyond the reach of all logical faculties; one can understand it only by accepting the authority of Vedic

testimony, sabda-pramana. Still, although logical reasoning is not a reliable independent method in the quest for knowledge of the absolute, this does not mean all logic is useless. The very idea that logic is not fully reliable is itself known through the use of logic supported by scripture. We should certainly use our reason in trying to understand the statements of the Vedas. The Brhad-aranyaka Upanisad (2.4.5) thus states, atma va are drastavyah srotavyo mantavyo nididhyasitavyo maitreyi: "The Self, my dear Maitreyi, should be realized, and so it should be heard about, reflected on, and deeply meditated on." Here the word mantavyah refers to logical understanding. We should apply logic to properly understand the Vedic injunctions, but we should reject logic that runs counter to their conclusions. Mere logic can never supersede the opinions of the Vedas, which are free of the human defects. While discussing this topic in his Sarva-samvadini, Srila Jiva Gosvami quotes the Kurma Purana: purvaparavirodhena ko 'nv artho 'bhimato bhavet ity-adyam uhanam tarkah suska-tarkam tu varjayet "Conjecturing about the meaning of a scriptural passage by referring to the statements preceding and following it is called proper logic. One should abandon dry logic, however." We find excellent examples of dry logic among speculative philosophers. These thinkers generally use their reason to prove a preconceived opinion, and in their stubbornness they of course fail to maintain any objectivity. They disregard scriptural injunctions that do not support their conclusions. They have no success in applying their method to ultimate matters because no one can penetrate the inconceivable transcendental plane by any amount of speculation. Such persons' interest in philosophy is a futile mental exercise with no tangible result. No matter how profound and mesmerizing their vision, it is inevitable that some other powerful logician will eventually defeat them. The Vedas enjoin, therefore, that those who seek the Absolute Truth should abandon dry logic, but not all logic. Indeed, in the Bhagavad-gita (10.32) Lord Krsna Himself declares that logic aimed at understanding the Absolute as it is presented in scripture is one of His opulences: vadah pravadatam aham."Among logicians I am the conclusive truth." Thus Srila Jiva Gosvami is right in accepting anumana as one of the principal means of gaining valid knowledge. "'Jiva Gosvami next cites two more Brahma-sutras (1.1.3 and 2.1.27), which state emphatically that one can understand the Absolute Truth only from the revealed scriptures. He then concludes by quoting from Srimad-Bhagavatam to show that not only human beings but even superhumans like the demigods need the Vedas' help. Thus he emphasizes the need for everyone—humans, subhumans, and superhumans—to rely on the Vedas as the flawless means for understanding the Absolute Truth. In the next TEXT Srila Jiva Gosvami begins his demonstration that the Puranas are even more important for us than the Vedas.

Tattva · Sanskrit §12 · English §12

तत्र च वेद-शब्दस्य सम्प्रति दुष्पारत्वाद् दुरधिगमार्थत्वाच् च तद्- अर्थ-निर्णायकानां मुनीनाम् अपि परस्पर-विरोधाद् वेद-रूपो वेदार्थ- निर्णायकश् चेतिहास-पुराणात्मकः शब्द एव विचारणीयः । तत्र च यो वा वेद-शब्दो नात्म-विदितः सोऽपि तद्-दृष्ट्यानुमेय एवेति सम्प्रति तस्यैव प्रमोत्पादकत्वं स्थितम् । तथा हि महाभारते मानवीये च - इतिहास- पुराणाभ्यां वेदं समुपबृंहयेत् इति [म्भ् १.१.२६७] । पूरणात् पुराणम् इति चान्यत्र । न चावेदेन वेदस्य बृंहणं सम्भवति । न ह्य् अपरिपूर्णस्य कनक-वलयस्य त्रपुणा पूरणं युज्यते ।

ननु यदि वेद-शब्दः पुराणम् इतिहासं चोपादत्ते । तर्हि पुराणम् अन्यद् अन्वेषणीयम् । यदि तु न, न तर्हीतिहास-पुराणयोर् अभेदो वेदेन । उच्यते - विशिष्टैकार्थ-प्रतिपादक-पद-कदम्बस्यापौरुषेयत्वाद् अभेदेऽपि स्वरक्रमभेदाद् भेद-निर्देशोऽप्य् उपपद्यते । ऋग्-आदिभिः समम् अनयोर् अपौरुषेयत्वेनाभेदो माध्यन्दिन-श्रुताव् एव व्यज्यते एवं वा अरेऽस्य महतो भूतस्य निश्वसितम् एतद् यद् ऋग्-वेदो यजुर्-वेदः साम- वेदोऽथर्वाङ्गिरस इतिहासः पुराणम् इत्य् आदिना [बृहदु २.४.१०] ॥१२॥

ब्द्: एवं चेद् ऋग्-आदि-वेदेनास्तु परमार्थ-विचारः । तत्राह तत्र च वेद- शब्दस्येति । तर्हि न्यायादि-शास्त्रैर् वेदार्थ-निर्णेतृभिः । सोऽस्तीति चेत् तत्राह तद्-अर्थ-निर्णायकानाम् इति । तस्यैवेति इतिहास-पुराणात्मकस्य वेद-रूपस्येत्य् अर्थः । समुपबृंहयेद् इति वेदार्थं स्पष्टीकुर्याद् इत्य् अर्थः । पुराणाद् इति वेदार्थस्येति बोध्यम् । त्रपुणा सीसकेन । पुराणेतिहासयोर् वेद-रूपतायां कश्चिच् छङ्कते नन्व् इत्य् आदिना । तत्र समाधत्ते उच्यत इत्य् आदिना । निखिल-शक्ति-विशिष्ट-भगवद्-रूपैकार्थ-प्रतिपादकं यत् पदक-दम्ब-मृगादि- पुराणान्तं तस्येति । ऋगादि-भागे स्वर-क्रमोऽस्ति इतिहास-पुराण-भागे तु स नास्तीत्य् एतद्-अंशेन भेदः । एवं वा इति मैत्रेयीं पत्नीं प्रति याज्ञवल्क्य- वचनम् । अरे मैत्रेयि अस्येश्वरस्य महतो विभोः पूज्यस्य वा भूतस्य पूर्व-सिद्धस्य । स्फुटार्थम् अन्यत् ॥१२॥

tatra ca veda-śabdasya samprati duṣpāratvād duradhigamārthatvāc ca tad-artha-nirṇāyakānāṃ munīnām api paraspara-virodhād veda-rūpo vedārtha- nirṇāyakaś cetihāsa-purāṇātmakaḥ śabda eva vicāraṇīyaḥ | tatra ca yo vā veda-śabdo nātma-viditaḥ so'pi tad-dṛṣṭyānumeya eveti samprati tasyaiva pramotpādakatvaṃ sthitam | tathā hi mahābhārate mānavīye ca - itihāsa- purāṇābhyāṃ vedaṃ samupabṛṃhayet iti [Mbh 1.1.267] | pūraṇāt purāṇam iti cānyatra | na cāvedena vedasya bṛṃhaṇaṃ sambhavati | na hy aparipūrṇasya kanaka-valayasya trapuṇā pūraṇaṃ yujyate |

nanu yadi veda-śabdaḥ purāṇam itihāsaṃ copādatte | tarhi purāṇam anyad anveṣaṇīyam |

yadi tu na, na tarhītihāsa-purāṇayor abhedo vedena | ucyate - viśiṣṭaikārtha-pratipādaka-pada-kadambasyāpauruṣeyatvād abhede'pi svarakramabhedād bheda-nirdeśo'py upapadyate | ṛg-ādibhiḥ samam anayor apauruṣeyatvenābhedo mādhyandina-śrutāv eva vyajyate evaṃ vā are'sya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma- vedo'tharvāṅgirasa itihāsaḥ purāṇam ity ādinā [BṛhadU 2.4.10] ||12||

BD: evaṃ ced ṛg-ādi-vedenāstu paramārtha-vicāraḥ | tatrāha tatra ca veda- śabdasyeti | tarhi nyāyādi-śāstrair vedārtha-nirṇetṛbhiḥ | so'stīti cet tatrāha tad-artha-nirṇāyakānām iti | tasyaiveti itihāsa-purāṇātmakasya veda-rūpasyety arthaḥ | samupabṛṃhayed iti vedārthaṃ spaṣṭīkuryād ity arthaḥ | purāṇād iti vedārthasyeti bodhyam | trapuṇā sīsakena | purāṇetihāsayor veda-rūpatāyāṃ kaścic chaṅkate nanv ity ādinā | tatra samādhatte ucyata ity ādinā | nikhila- śakti-viśiṣṭa-bhagavad-rūpaikārtha-pratipādakaṃ yat padaka-damba-mṛgādi- purāṇāntaṃ tasyeti | ṛgādi-bhāge svara-kramo'sti itihāsa-purāṇa-bhāge tu sa nāstīty etad-aṃśena bhedaḥ | evaṃ vā iti maitreyīṃ patnīṃ prati yājñavalkya- vacanam | are maitreyi asyeśvarasya mahato vibhoḥ pūjyasya vā bhūtasya pūrva-siddhasya | sphuṭārtham anyat ||12||

English witness · section(s) 12

TEXT 12.1

tatra ca veda-sabdasya samprati dusparatvad duradhigamarthatvac ca tad-artha-nirnayakanam muninam api paraspara-virodhad veda-rupo vedartha-nirnayakas cetihasa-puranatmakah sabda eva vicaraniyah. tatra ca yo va veda-sabdo natma-viditah so 'pi tad-drstyanumeya eveti samprati tasyaiva pramotpadakatvam sthitam. But at present it is difficult to study the Vedas in their entirety or to understand them. In addition, the great thinkers who have commented on the Vedas interpret them in contradictory ways. We should therefore study the Itihasas and Puranas, since they are Vedic in nature and are conclusive in determining the Vedas' meaning. Moreover, with the help of the Itihasas and Puranas we can infer the meaning of the unavailable portions of the Vedas. Thus at present only the Itihasas and Puranas constitute the appropriate source of valid knowledge.

TEXT 12.2

tatha hi mahabharate manaviye ca `itihasa-puranabhyam vedam samupabrmhayet' iti `puranat puranam' iti canyatra. na cavedena vedasya brmhanam sambhavati na hy aparipurnasya kanaka-valayasya trapuna puranam yujyate. This is why the Mahabharata [Adi-parva 1.267] and Manu-samhita state, "One should complement one's understanding of the Vedas with the help of the Itihasas and Puranas." And elsewhere it is stated, "The Puranas are called by that name because they complete (purana)." One should not try to

“complete” or explain the meaning of the Vedas with something that is not Vedic in nature, just as one should not finish an incomplete gold bracelet with lead.

TEXT 12.3

nanu yadi veda-sabdah puranam itihasam copadatte tarhi puranam anyad anvesaniyam. yadi tu na na tarhitihasa-puranayor abhedo vedena. ucyate visistaikartha-pratipadaka-pada-kadambasyapauruseyatvad abhede ’pi svara-krama-bhedad bheda-nirdeso ’py upapadyate. But, one may object, if the Itihasas and Puranas are actually included as part of the TEXT of the Vedas, we need to identify some other Puranas than those we are familiar with; otherwise the Itihasas and Puranas would not qualify as nondifferent from the Vedas [but would rather be wholly identical with them]. To this we reply that the Itihasas and Puranas are nondifferent from the Vedas inasmuch as both kinds of literary works have no human author and present the same detailed knowledge. Nonetheless, there is some difference between them with regard to intonation and word order.

TEXT 12.4

rg-adibhih samam anayor apauruseyatvenabhedo madhyandina-srutav eva vyajyate `evam va are ’sya mahato bhutasya nihsvasitam etad yad rg-vedo yajur-vedah sama-vedo ’tharvangirasa itihasah puranam' ity-adina.

The Madhyandina-sruti [Brhad-aranyaka Up. 2.4.10] implies the oneness of the Itihasas and Puranas with the Rg and other Vedas in terms of the apauruseya nature all these works share: “My dear Maitreyi, the Rg, Yajur, Sama, and Atharva Vedas, as well as the Itihasas and Puranas, all appear from the breathing of the Supreme Being.”

COMMENTARY Difficulties in Studying the Vedas In the previous Texts Srila Jiva Gosvami has established that the Vedas—Rg, Yajur, Sama, and Atharva—constitute the valid means of acquiring knowledge about the Supreme. Here he points out the practical difficulties involved with studying them nowadays. The first difficulty is the unavailability of the complete TEXT of the Vedas. Originally the Veda was one, and at the advent of the current age, Kali-yuga, Srila Vyasadeva divided it into four: vyadadhad yajïa-santatyai vedam ekam catur-vidham (Bhag. 1.4.19). Then, as explained in the Kurma Purana (52.19–20), Vyasadeva’s followers further divided the four Vedas into 1,130 branches: eka-vimsati-bhedena rg-vedam krtavan pura sakhanam tu satenaiva yajur-vedam athakarot @vp= sama-vedam sahasrena sakhanam prabibheda sah atharvanam atho vedam bibheda navakena tu “Formerly the Rg Veda was divided into 21 branches, the Yajur Veda into 100 branches, the Sama Veda into 1,000 branches, and the Atharva Veda into 9 branches.” Each of these branches has 4 subdivisions called Samhita, Brahmana,

Aranyaka, and Upanisad. So all together the Vedas consist of 1,130 Samhitas, 1,130 Brahmanas, 1,130 Aranyakas, and 1,130 Upanisads, a total of 4,520 titles. By the influence of time, however, many texts have been lost. At present only about 11 Samhitas, 18 Brahmanas, 7 Aranyakas, and 220 Upanisads are available. This constitutes less than 6% of the original Vedas. The second difficulty one faces in trying to study the Vedas concerns their language. There are two varieties of Sanskrit, vaidika ("Vedic") and laukika ("worldly" or "ordinary"), and the Vedas contain only the former. Years of study are required to become an accomplished scholar of ordinary Sanskrit, but if such a scholar wishes to understand Vedic Sanskrit he has to learn extra rules of grammar and a different vocabulary, which may require years of additional study. And even when the language of the Vedic verses is fathomed, these verses are so cryptic that one cannot possibly decipher them without hearing them explained by a bona fide guru in disciplic succession. Another difficulty: Even before studying the Vedas one must study their six corollaries, or "limbs," called Vedangas. These six limbs are siksa, the science of pronunciation; kalpa, the process of performing sacrifice; vyakarana, the rules of grammar; nirukta, the meanings and derivations of difficult words used in the Vedas; jyotisa, astronomy and astrology; and chandas, Vedic meters. Each of these limbs is extensive and requires serious study. To further complicate matters, with the advent of Kali-yuga human memory has grown weaker. In former times there were no books: a student could assimilate all knowledge from his spiritual master simply by hearing and remembering. But this is no longer possible. In this age the food, water, air, and even the very ether are all polluted, and all these factors have taken their toll on human memory, making it difficult to study even the available 6% of the Vedic texts, what to speak of the entire four Vedas and their branches. Srila Jiva Gosvami therefore concludes that although the four Vedas are perfect sabda-pramana, in the present age it is impractical to study them thoroughly and thereby ascertain the Absolute Truth. As an alternative, someone may suggest that since only a few of the Vedas are available and even they are difficult to understand, why not simply study the Vedanta-sutra, the definitive summary of the Vedic conclusions? To this Jiva Gosvami replies that various thinkers differ about the meaning of the Vedanta-sutra and so this method will likely just lead to confusion. Furthermore, important thinkers like Gautama, Kapila, and Jaimini adhere to other philosophies, so why should we accept only Vedanta rather than one of their theories? For all these reasons we must admit that even with the help of the Vedas and Vedanta we will not be able to understand sambandha, abhidheya, and prayojana. To solve this dilemma Srila Jiva Gosvami proposes an alternative: study of the Itihasas and Puranas. But although the Itihasas and Puranas are one with the Vedas, this does not mean they are literally identical with them. Otherwise the words Itihasa and Purana would simply be names for certain special parts of the Vedas. The Vedas are written in Vedic Sanskrit, which necessarily involves three different tone accents—udatta

(high), svarita (intermediate), and anudatta (low). In the Vedic language one word can actually be changed to another if the accent is changed. We see an example of this in the history of the demon Vrtra, who was created by the chanting of a mantra during a sacrifice. This demon was supposed to kill Indra, but during the sacrifice the priests pronounced the mantra indra-satro vivardhasva with the wrong accent. The result was just the opposite of what was intended: Indra killed Vrtrasura. Another significant difference between the four Vedas and the Itihasas and Puranas is the sequence of particular words, which is rigidly fixed in the Vedas. No one should change even one syllable of the Vedic texts, which have maintained their primeval arrangement of words since the beginning of creation. Techniques have been devised, such as pada-patha, krama-patha, ghana-patha, and jata-patha, for keeping the word order intact. But while no rewording or rearrangement of words is allowed in the Vedas, the Itihasas and Puranas need not be so rigidly preserved: their exact wordings are allowed to vary in different yuga cycles. Because no special techniques are used to keep the word order of the Puranas and Itihasas intact, we find slight differences from edition to edition. Srila Vyasa compiled the Itihasa called Mahabharata for people of this age specifically because they are not qualified to understand the Vedas. This is explained in Srimad-Bhagavatam (1.4.25): stri-sudra-dvija-bandhunam trayi na sruti-gocara karma-sreyasi mudhanam sreya eva bhaved iha iti bharatam akhyanam krpaya munina krtam “Out of compassion, the sage thought it wise to do something that would enable those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers, and friends of the twice-born because they do not have access to the Vedas.” Srila Jiva Gosvami says that the Puranas are called so because they make the Vedas complete. Does he mean the Vedas are incomplete? No, but the Puranas are a form of explanatory, supplementary literature that help us understand the terse, cryptic message of the Vedas. Like the Vedas, they convey knowledge of the Absolute Truth, and to do so they must be transcendental like the Vedas. The Skanda Purana (4.95.12) indicates the equal transcendental status of the Puranas, Itihasas, and Vedas as follows: vede ramayane caiva purane bharate tatha adav ante ca madhye ca harih sarvatra giyate “In the Vedas, Ramayana, Puranas, and Mahabharata Lord Hari is glorified everywhere—in the beginning, middle, and end.” The conclusion is that because the Itihasas and Puranas emanate from the same source as the four Vedas and have the same purport, they are also equally authoritative. Next Srila Jiva Gosvami explains more about how the Itihasas and Puranas are not inferior to the Vedas.

Tattva · Sanskrit §13 · English §13

अतएव स्कान्द-प्रभास-खण्डे -

पुरा तपश् चचारोग्रम् अमराणां पितामहः । आविर्भूतास् ततो वेदाः सषड्-अङ्ग-पद-क्रमाः ॥

ततः पुराणम् अखिलं सर्व-शास्त्र-मयं ध्रुवम् । नित्य-शब्द-मयं पुण्यं शत-कोटि-प्रविस्तरम् ॥

निर्गतं ब्रह्मणो वक्त्रात् तस्य भेदान् निबोधत । ब्राह्म्यं पुराणं प्रथमम् इत्य् आदि । [स्कन्दप् २.३-५]

अत्र शत-कोटि-सङ्ख्या ब्रह्म-लोके प्रसिद्धेति तथोक्तम् । तृतीय-स्कन्धे च
ऋग्-यजुः-सामाथर्वाख्यान् वेदान् पूर्वादिभिर् मुखैः [भ्प् ३.१२.३७] इत्य् आदि-प्रकरणे,

इतिहास-पुराणानि पञ्चमं वेदम् ईश्वरः । सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्व-दर्शनः ॥ इति । [भ्प् ३.१२.३९]

अपि चात्र साक्षाद् एव वेद-शब्दः प्रयुक्तः पुराणेतिहासयोः । अन्यत्र च -- पुराणं पञ्चमो वेदः । इतिहासः पुराणं च पञ्चमो वेद उच्यते [भ्प् १.४.२०] । वेदान् अध्यापयामास महाभारत-पञ्चमान् [भ्भ् १२.३४०.११] इत्य् आदौ । अन्यथा वेदान् इत्यादाव् अपि पञ्चमत्वं नावकल्पेत समान-जातीय-निवेशितत्वात् सङ्ख्यायाः । भविष्य-पुराणे कार्ष्णं च पञ्चमं वेदं यन् महाभारतं स्मृतम् इति । तथा च साम-कौथुमीय-शाखायां छान्दोग्योपनिषदि च -- ऋग्-वेदं भगवोऽध्येमि यजुर्-वेदं साम-वेदम् आथर्वणं चतुर्थम् इतिहासं पुराणं पञ्चमं वेदानां वेदम् [छाउ ७.१.२] इत्य् आदि । अतएव अस्य महतो भूतस्य [बृहदु २.४.१०] इत्य् आदाव् इतिहास- पुराणयोश् चतुर्णाम् एवान्तर्भूतत्व-कल्पनया प्रसिद्ध-प्रत्याख्यानं निरस्तम् । तद् उक्तं ब्राह्म्यं पुराणं प्रथमम् इत्य् आदि ॥१३॥

ब्द्: पुरेत्यादौ वेदानां पुराणानां चाविर्भाव उक्तः । ससृजे आविर्भावयामास । समानेति यज्ञ-दत्त-पञ्चमान् विप्रान् आमन्त्रयस्व इतिवत् । कार्ष्णम् इति कृष्णेन व्यासेनोक्तम् इत्य् अर्थः । अतएवेति पञ्चम- वेदत्व-श्रवणाद् एवेत्य् अर्थः । चतुर्णाम् एवान्तर्गते । तेष्व् एव यत् पुरावृत्तं यच् च पञ्च-लक्षणम् आख्यानं । ते एव तद्-भूते ग्राह्ये । न तु ये व्यास-कृत-तत्त्वेन भुवि ख्याते शूद्राणाम् अपि श्रव्ये इति कर्मठैर् यत् कल्पितं तन्-निरस्तम् इत्य् अर्थः ॥१३॥

ataeva skānda-prabhāsa-khaṇḍe -

purā tapaś cacārogram amarāṇāṃ pitāmahaḥ | āvirbhūtās tato vedāḥ

saṣaḍ-aṅga-pada-kramāḥ ||

tataḥ purāṇam akhilaṃ sarva-śāstra-mayaṃ dhruvam | nitya-śabda-mayaṃ puṇyaṃ śata-koṭi-pravistaram ||

nirgataṃ brahmaṇo vaktrāt tasya bhedān nibodhata | brāhmyaṃ purāṇaṃ prathamam ity ādi | [SkandaP 2.3-5]

atra śata-koṭi-saṅkhyā brahma-loke prasiddheti tathoktam | tṛtīya-skandhe ca ṛg-yajuḥ-sāmātharvākhyān vedān pūrvādibhir mukhaiḥ [BhP 3.12.37] ity ādi-prakaraṇe,

itihāsa-purāṇāni pañcamaṃ vedam īśvaraḥ | sarvebhya eva vaktrebhyaḥ sasṛje sarva-darśanaḥ || iti | [BhP 3.12.39]

api cātra sākṣād eva veda-śabdaḥ prayuktaḥ purāṇetihāsayoḥ | anyatra ca -- purāṇaṃ pañcamo vedaḥ | itihāsaḥ purāṇaṃ ca pañcamo veda ucyate [BhP 1.4.20] | vedān adhyāpayāmāsa mahābhārata-pañcamān [Mbh 12.340.11] ity ādau | anyathā vedān ityādāv api pañcamatvaṃ nāvakalpeta samāna-jātīya- niveśitatvāt saṅkhyāyāḥ | bhaviṣya-purāṇe kārṣṇaṃ ca pañcamaṃ vedaṃ yan mahābhārataṃ smṛtam iti | tathā ca sāma-kauthumīya-śākhāyāṃ chāndogyopaniṣadi ca -- ṛg-vedaṃ bhagavo'dhyemi yajur-vedaṃ sāma-vedam ātharvaṇaṃ caturtham itihāsaṃ purāṇaṃ pañcamaṃ vedānāṃ vedam [ChāU 7.1.2] ity ādi | ataeva asya mahato bhūtasya [BṛhadU 2.4.10] ity ādāv itihāsa-purāṇayoś caturṇām evāntarbhūtatva-kalpanayā prasiddha-pratyākhyānaṃ nirastam | tad uktaṃ brāhmyaṃ purāṇaṃ prathamam ity ādi ||13||

BD: puretyādau vedānāṃ purāṇānāṃ cāvirbhāva uktaḥ | sasṛje āvirbhāvayāmāsa | samāneti yajña-datta-pañcamān viprān āmantrayasva itivat | kārṣṇam iti kṛṣṇena vyāsenoktam ity arthaḥ | ataeveti pañcama- vedatva-śravaṇād evety arthaḥ | caturṇām evāntargate | teṣv eva yat purāvṛttaṃ yac ca pañca-lakṣaṇam ākhyānaṃ | te eva tad-bhūte grāhye | na tu ye vyāsa-kṛta-tattvena bhuvi khyāte śūdrāṇām api śravye iti karmaṭhair yat kalpitaṃ tan-nirastam ity arthaḥ ||13||

English witness · section(s) 13

TEXT 13.1

ata eva skande prabhasa-khande pura tapas cacarogram amaranam pitamahah avirbhutas tato vedah sa-sad-anga-pada-kramah @V1= tatah puranam akhilam sarva-sastra-mayam dhruvam nitya-sabda-mayam punyam sata-koti-pravistaram nirgatam brahmano vaktrat tasya bhedan nibodhata @VCONTINUE brahmam puranam prathamam ity-adi. The Prabhasa-khanda of the Skanda Purana [2.3.5] therefore states: “Long ago, Lord Brahma, the grandfather of the demigods, performed severe penances, and as a result the Vedas

appeared, along with their six supplements and their pada and krama texts. Then the entire Purana emanated from his mouth. Composed of eternal sound and consisting of one billion verses, it is the unchanging, sacred embodiment of all scriptures. You should know that of the various divisions of this Purana, the Brahma Purana is the first."

TEXT 13.2

atra sata-koti-sankhya brahma-loke prasiddheti tathoktam trtiya-skandhe ca `rg-yajuh-samatharvakhyan vedan purvadibhir mukhaih' ity-adi-prakarane itihasa-puranani païcamam vedam isvarah sarvebhya eva vaktrebhyah sasrje sarva-darsanah @VCONTINUE = ity api catra saksad eva veda-sabdah prayuktah puranetihasayoh. The figure one billion cited here refers to the number of verses existing in Brahma's domain. Srimad-Bhagavatam's Third Canto gives a similar description in the passage starting with the words rg-yajuh-samatharvakhyan vedan purvadibhir mukhair: "Beginning from the front face of Brahma, gradually the four Vedas—Rg, Yajur, Sama, and Atharva—became manifest" [Bhag. 3.12.37]. In this passage we find the statement "Then Brahma created the fifth Veda—the Puranas and the histories—from all his mouths, since he could see all the past, present, and future" [Bhag. 3.12.39]. Here the word veda is used specifically in reference to the Itihasas and Puranas.

TEXT 13.3

itihasah puranam ca païcamo veda ucyate vedan adhyapayam asa mahabharata-païcaman @VCONTINUE = ity-adau. anyatha vedan ity-adav api païcamatvam navakalpyeta samana-jatiya-nivesitatvat sankhyayah. And elsewhere it is said, "The Puranas are the fifth Veda," "The Itihasas and Puranas are called the fifth Veda" [Bhag. 1.4.20], and "He taught the Vedas along with the fifth of their number, the Mahabharata" [M.Bh. Moksa-dharma 340.21]. If the Itihasas and Puranas were not Vedic, it would have been inappropriate for the preceding verses to include them as the fifth Veda, since normally one counts together only objects of the same kind.

TEXT 13.4

bhavisya-purane `karsnam ca païcamam vedam yan mahabharatam smrtam' iti. tatha ca sama-kauthumiya-sakhayam chandogyopanisadi ca `rg-vedam bhagavo 'dhyemi yajur-vedam sama-vedam atharvanam caturtham itihasam puranam païcamam vedanam vedam' ity-adi. Also, the Bhavisya Purana states, "The fifth Veda, written by Sri Krsna-dvaipayana Vyasa, is called the Mahabharata." Another reference is found in the Chandogya Upanisad of the Kauthumiya school of the Sama Veda: "Venerable sir, I have studied the Rg, Yajur, Sama, and Atharva Vedas, and also the Itihasas and Puranas, which are the fifth Veda" [Kauthumiya Chandogya Up. 7.1.2].

TEXT 13.5

ata eva `asya mahato bhutasya' ity-adav itihasa-puranayos caturnam evantar-bhutatva-kalpanaya prasiddha-pratyakhyanam nirastam. tad uktam `brahmam puranam prathamam' ity-adi. Thus is refuted the frequently raised objection that the Itihasas and Puranas, said in the Brhad-aranyaka Upanisad to emanate from the breath of the Supreme Being, are included in the four Vedas and therefore have no separate existence. The same is stated in the words “Brahma Purana is the first.<193>” [Skanda Pur.].

COMMENTARY The Itihasas and Puranas Are Vedic To substantiate the statement from the Brhad-aranyaka Upanisad quoted in TEXT 12.4 (B.a. Up. 2.4.10), which establishes the Vedic nature of the Itihasas and Puranas, Srila Jiva Gosvami here cites more evidence from the Puranas, Itihasas, and Upanisads. From these references the following is clear: The Puranas and Itihasas have the same source as the four Vedas and are in fact called the fifth Veda. Srila Jiva Gosvami here refers to the frequent objection that the Itihasas and Puranas cannot be the fifth Veda because they are part of the four Vedas. While explaining the above-mentioned statement from the Brhad-aranyaka Upanisad, some followers of the Mimamsaka school claim that the words Itihasa and Purana refer to historical passages found in some parts of the Vedas and not to separate works. Examples of sruti statements sometimes considered Puranic are yato va imani bhutani jayante (“from whom these beings take birth”; Taittiriya Up. 3.1) and sa brahmana srjati rudrena vilapayati harir adir anadih (“Lord Hari creates through Brahma and destroys through Rudra, but He Himself is the beginingless source of all”). These and similar passages are referred to as "Purana" because they deal with creation and destruction, which are among the subjects treated in the Puranas. Mimamsakas further argue that over an immense period many of these original Puranic portions of the Vedas were lost and those that remained became difficult to understand. Therefore, the Mimamsakas propose, Srila Vyasa mercifully wrote new Itihasas and Puranas for the benefit of the unintelligent people of Kali-yuga, and this is what is described in Srimad-Bhagavatam (1.4.25). Hence the Itihasas and Puranas mentioned in the Brhad-aranyaka Upanisad are part of the Vedas, not independent books, and therefore it is incorrect to conclude that they are the fifth Veda. This is the Mimamsakas’ argument. Srila Jiva Gosvami refutes this argument with references from the Vedas and also from the Itihasas and Puranas themselves. These citations confirm the Itihasas’ and Puranas’ status as the fifth Veda on the grounds that they emanated separately from Lord Brahma’s mouths. If they were only parts of the Vedas, there would be no reason for these authoritative scriptures to call them the fifth Veda. Moreover, there are many statements about the apauruseya, Vedic nature of the Itihasas and Puranas in the Vedic Samhitas, Brahmanas, Aranyakas, Upanisads, Kalpa-sutras, Dharma-sutras, and

Grhya-sutras, as well as in the Puranas, Itihasas, and other smrti texts. Here are a few of these statements: rcah samani chandamsi puranam yajusa saha ucchistaj jajïire sarve divi deva divi-sritah “The Rg, Sama, Yajur, and Atharva Vedas appeared from the Supreme Lord along with the Puranas and all the demigods residing in the heavenly planets” (Atharva Veda 11.7.24). sa brhatim disam anu vyacalat tam itihasas ca puranam ca gathas ca itihasasya ca sa vai puranasya ca gathanam ca narasamsinam ca priyam dhama bhavati ya evam veda. “He approached the Brhati meter, and thus the Itihasas, Puranas, Gathas, and Narasamsis became favorable to him. One who knows this verily becomes the beloved abode of the Itihasas, Puranas, Gathas, and Narasamsis” (Atharva Veda 15.6.10, 12). EVAM IME SARVE VEDA NIRMITAH SA-KALPAH SA-RAHASYAH SA-BRAHMANAH SOPANISATKAH SETIHASAH SANVAKHYATAH SA-PURANAH. “In this way all the Vedas were manifested along with the kalpas, rahasyas, Brahmanas, Upanisads, Itihasas, anvakhyatas, and Puranas” (Gopatha Brahmana, Purva 2.10). nama va rg-vedo yajur-vedah sama-veda atharvanas caturtha itihasa-puranah païcamo vedanam vedah. “Indeed Rg, Yajur, Sama, and Atharva are the names of the four Vedas. The Itihasas and Puranas are the fifth Veda” (Chandogya Up. 7.1.4). mimamsate ca yo vedan sadbhir angaih sa-vistaraih itihasa-puranani sa bhaved veda-para-gah “One who thoroughly studies the Vedas along with their six limbs and the Itihasas and Puranas becomes a true knower of the Vedas” (Vyasa-smrti 4.45). In the next TEXT Srila Jiva Gosvami explains why the Itihasas and Puranas are counted as the fifth Veda.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART3]

Tattva · Sanskrit §14 · English §14

पञ्चमत्वे कारणं च वायु-पुराणे सूत-वाक्यम् -

इतिहास-पुराणानां वक्तारं सम्यग् एव हि । मां चैव प्रतिजग्राह भगवान् ईश्वरः प्रभुः ॥

एक आसीद् यजुर् वेदस् तं चतुर्धा व्यकल्पयत् । चातुर्होत्रम् अभूत् तस्मिंस् तेन यज्ञम् अकल्पयत् ॥

आध्वर्यवं यजुर्भिस् तु ऋग्भिर् होत्रं तथैव च । औद्गात्रं सामभिश् चैव ब्रह्मत्वं चाय् अथर्वभिः ॥ [वायुप् ६०.१६-१८]

आख्यानैश् चाप्य् उपाख्यानैर् गाथाभिर् द्विज-सत्तमाः । पुराण-संहिताश् चक्रे पुराणार्थ-विशारदः ॥

यच् छिष्टं तु यजुर्वेद इति शास्त्रार्थ-निर्णयः । [वायुप् ६०.२१-२२]

इति ब्रह्म-यज्ञाध्ययने च विनियोगो दृश्यतेऽमीषां यद्-ब्राह्मणानीतिहास- पुराणानि इति । सोऽपि नावेदत्वे सम्भवति । अतो यद् आह भगवान् मात्स्ये --

कालेनाग्रहणं मत्वा पुराणस्य द्विजोत्तमाः । व्यास-रूपम् अहं कृत्वा संहरामि युगे युगे ॥ इति [मत्स्यप् ५३.८-९]

पूर्व-सिद्धम् एव पुराणं सुख-सङ्ग्रहणाय सङ्कल्पयामीति तत्रार्थः । तद्-अनन्तरं ह्य् उक्तम् -

चतुर्लक्ष-प्रमाणेन द्वापरे द्वापरे सदा । तद्-अष्टादशधा कृत्वा कृत्वा भूर्-लोकेऽस्मिन् प्रभाष्यते । अद्याप्य् अमर्त्य-लोके तु शत-कोटि-प्रविस्तरम् । तद्-अर्थोऽत्र चतुर्-लक्षः सङ्क्षेपेण निवेशितः ॥ [मत्स्यप् ५३.९-११] इति ।

अत्र तु यच् छिष्टं तु यजुर् वेदे इत्य् उक्तत्वात् तस्याभिधेय-भागश् चतुर्लक्षस् त्व् अत्र मर्त्य-लोके सङ्क्षेपेण सार-सङ्ग्रहेण निवेशितः । न तु रचनान्तरेण ॥१४॥

ब्द्: पञ्चमत्वे कारणं चेति । ऋग्-आदिभिश् चतुर्भिश् चातुर्होत्रं चतुर्भिर् ऋत्विभिर् निस्पाद्यं कर्म भवति इतिहासादिभ्यां तन् न भवतीति तद्- भागस्य पञ्चमत्वम् इत्य् अर्थः । आख्यानैः पञ्च-लक्षणैः

पुराणानि । उपाख्यानैः पुरावृत्तैः । गाथाभिश् छन्दो-विशेषैश् च । संहिता भारत- रूपाश् चक्रे। ताश् च यच् छिष्टं तु यजुर् वेद तद्-रूपा इत्य् अर्थः । ब्रह्मेति । ब्रह्म-यज्ञे वेदाध्ययनेऽमीषाम् इतिहासादीनां विनियोगो दृश्यते । सोऽपि विनियोगस् तेषाम् अवेदत्वे न सम्भवति । कृत्वाऽविर्भाव्य । सङ्कलयामि सङ्क्षिपामि । अभिधेय-भागः सारांशः ॥१४॥

pañcamatve kāraṇaṃ ca vāyu-purāṇe sūta-vākyam -

itihāsa-purāṇānāṃ vaktāraṃ samyag eva hi | māṃ caiva pratijagrāha bhagavān īśvaraḥ prabhuḥ ||

eka āsīd yajur vedas taṃ caturdhā vyakalpayat | cāturhotram abhūt tasmiṃs tena yajñam akalpayat ||

ādhvaryavaṃ yajurbhis tu ṛgbhir hotraṃ tathaiva ca | audgātraṃ sāmabhiś caiva brahmatvaṃ cāy atharvabhiḥ || [VāyuP 60.16-18]

ākhyānaiś cāpy upākhyānair gāthābhir dvija-sattamāḥ | purāṇa-saṃhitāś cakre purāṇārtha-viśāradaḥ ||

yac chiṣṭaṃ tu yajurveda iti śāstrārtha-nirṇayaḥ | [VāyuP 60.21-22]

iti brahma-yajñādhyayane ca viniyogo dṛśyate'mīṣāṃ yad-brāhmaṇānītihāsa- purāṇāni iti | so'pi nāvedatve sambhavati | ato yad āha bhagavān mātsye --

kālenāgrahaṇaṃ matvā purāṇasya dvijottamāḥ | vyāsa-rūpam ahaṃ kṛtvā saṃharāmi yuge yuge || iti [MatsyaP 53.8-9]

pūrva-siddham eva purāṇaṃ sukha-saṅgrahaṇāya saṅkalpayāmīti tatrārthaḥ | tad-anantaraṃ hy uktam -

caturlakṣa-pramāṇena dvāpare dvāpare sadā | tad-aṣṭādaśadhā kṛtvā kṛtvā bhūr-loke'smin prabhāṣyate | adyāpy amartya-loke tu śata-koṭi-pravistaram | tad-artho'tra catur-lakṣaḥ saṅkṣepeṇa niveśitaḥ || [MatsyaP 53.9-11] iti |

atra tu yac chiṣṭaṃ tu yajur vede ity uktatvāt tasyābhidheya-bhāgaś caturlakṣas tv atra martya-loke saṅkṣepeṇa sāra-saṅgraheṇa niveśitaḥ | na tu racanāntareṇa ||14||

BD: pañcamatve kāraṇaṃ ceti | ṛg-ādibhiś caturbhiś cāturhotraṃ caturbhir ṛtvibhir nispādyaṃ karma bhavati itihāsādibhyāṃ tan na bhavatīti tad- bhāgasya pañcamatvam ity arthaḥ | ākhyānaiḥ pañca-lakṣaṇaiḥ purāṇāni | upākhyānaiḥ purāvṛttaiḥ | gāthābhiś

chando-viśeṣaiś ca | saṃhitā bhārata- rūpāś cakre| tāś ca yac chiṣṭaṃ tu yajur veda tad-rūpā ity arthaḥ | brahmeti | brahma-yajñe vedādhyayane'mīṣām itihāsādīnāṃ viniyogo dṛśyate | so'pi viniyogas teṣām avedatve na sambhavati | kṛtvā'virbhāvya | saṅkalayāmi saṅkṣipāmi | abhidheya-bhāgaḥ sārāṃśaḥ ||14||

English witness · section(s) 14

TEXT 14.1

païcamatve karanam ca vayu-purane suta-vakyam itihasa-purananam vaktaram samyag eva hi mam caiva pratijagraha bhagavan isvarah prabhuh

eka asid yajur-vedas tam caturdha vyakalpayat caturhotram abhut tasmims tena yajïam akalpayat

adhvaryavam yajurbhis tu rgbhir hotram tathaiva ca audgatram samabhis caiva brahmatvam capy atharvabhih

akhyanais capy upakhyanair gathabhir dvija-sattamah purana-samhitas cakre puranartha-visaradah

yac chistam tu yajur-veda iti sastrartha-nirnayah @VCONTINUE = iti. In the Vayu Purana [60.16–18, 21–22] Suta Gosvami explains why the Itihasas and Puranas are considered the fifth Veda: “Srila Vyasadeva, the almighty Supreme Lord, accepted me [Suta Gosvami] as the qualified speaker of the Itihasas and Puranas. In the beginning there was only one Veda, the Yajur Veda, which Srila Vyasa divided into four parts. These gave rise to the four activities called catur-hotra, by means of which Srila Vyasa arranged for the performance of sacrifice. “The adhvaryu priests carry out their responsibilities with yajur-mantras, the hota priests with rg-mantras, the udgata priests with sama-mantras, and the brahma priests with atharva-mantras.” Suta Gosvami further states: “O best of the twice-born, thereafter Srila Vyasa, who best knows the meaning of the Puranas, compiled them and the Itihasas by combining various akhyanas, upakhyanas, and gathas. Whatever remained after Vyasa divided the Vedas into four parts was also Yajur Veda. This is the conclusion of the scriptures.”

TEXT 14.2

brahma-yajïadhyayane ca viniyogo drsyate ’misam `yad brahmananitihasa-puranani' iti. so ’pi navedatve sambhavati. ato yad aha bhagavan matsye kalenagrahanam matva puranasya dvijottamah vyasa-rupam aham krtva samharami yuge yuge @VCONTINUE = iti purva-siddham eva puranam sukha-sangrahanaya sankalayamiti tatrarthah. The Puranas are also used in the formal study of the Vedas called brahma-yajïa: “The Itihasas and Puranas are Vedas” [Taittiriya Aranyaka 2.9]. If the Itihasas and Puranas were not

Vedic, they would not be used this way in the brahma-yajïa. n the Matsya Purana [53.8] the Supreme Lord says, “O best of the twice-born, foreseeing that the Purana will gradually be neglected, in every age I assume the form of Vyasa and abridge it.” This means that Srila Vyasa condenses the already existing Purana so that people can easily comprehend it.

TEXT 14.3

tad-anantaram hy uktam catur-laksa-pramanena dvapare dvapare sada tad astadasadha krtva bhur-loke ’smin prabhasyate

adyapy amartya-loke tu sata-koti-pravistaram tad-artho ’tra catur-laksah sanksepena nivesitah @VCONTINUE = iti. The Matsya Purana [53.9–11] continues by saying, “The Purana consisting of four hundred thousand verses is divided into eighteen parts, in which form it is passed on by oral recitation here on earth in every Dvapara-yuga. Even today the original Purana of one billion verses exists in the worlds of the demigods. The essential meaning of that Purana is contained in the abridged version of four hundred thousand verses.”

TEXT 14.4

atra tu `yac chistam tu yajur-vedah' ity uktatvat tasyabhidheya-bhagas catur-laksas tv atra martya-loke sanksepena sara-sangrahena nivesito na tu racanantarenety arthah. Suta’s statement [quoted in TEXT 14.1] that “whatever remained after Vyasa divided the Vedas into four parts was also Yajur Veda” indicates that the essence of the original Purana formed the abridged version of four hundred thousand verses in the world of mortals. It is not a different composition.

COMMENTARY The Itihasas and Puranas Are the Fifth Veda The Itihasas and Puranas are called the fifth Veda because they are derived from the original Veda, the Yajur Veda. This is explained in the section of the Vayu Purana that describes the catur-hotra priests. There are four kinds of rtviks, or priests, needed to perform a Vedic sacrifice, and their duties were originally all known from the Yajur Veda. But later on the Veda was divided into four parts for easy understanding and application. The duties of the four priests—adhvaryu, udgata, hota, and brahma—are known from each of these four divisions. The adhvaryu is associated with the Yajur Veda, and his duties include sanctifying the sacrificial paraphernalia and measuring the shape and size of the sacrificial arena. The udgata priest studies the Sama Veda and chants hymns during the sacrifice to propitiate the Lord. The hota priest decorates the altar, invokes the demigods, pours oblations, and chants the Rg Veda. The brahma priest is a student of the Atharva Veda and acts as the supervisor and coordinator of sacrificial ceremonies. After Srila Vyasa compiled

the four Vedas, there still remained one billion verses from the original Yajur Veda. These verses became the original Purana, which is still available on the heavenly planets. Out of compassion for the people of Kali-yuga, Vyasadeva extracted five hundred thousand essential verses from this original Purana. Four hundred thousand of these He divided into the eighteen Puranas. The remaining verses formed the Itihasa called Mahabharata. The Itihasa and Puranas are therefore called the fifth Veda because they were produced from the original Veda. Another reason the Puranas and Itihasas are considered the fifth Veda, distinct from the other four, is that the priests of the four Vedas do not use the Puranas and Itihasas in sacrificial ceremonies, even though these works are studied along with the Vedas. In his COMMENTARY on the Visnu Purana (3.6.16), Srila Sridhara Svami defines the terms akhyana, upakhyana, and gatha: svayam-drstartha-kathanam prahur akhyanakam budhah srutasyarthasya kathanam upakhyanam pracaksate gathas tu pitr-prthivy-adi-gitayah "An akhyana is a narration of something witnessed by the speaker, while an upakhyana is a narration of something the speaker has not witnessed but rather heard about. Gathas are songs about the forefathers and earthly beings." The words yac chistam tu yajur-vedah ("The remaining part was also called Yajur Veda"; Vayu Pur. 60.16.22) signify that the Itihasas and Puranas are apauruseya, not composed by any mortal; thus they have the same authority as the Vedas, having been compiled by Srila Vyasa from the Supreme Lord's very breath. While compiling the Puranas and Itihasas He included some of His own statements to make the narration more easily comprehensible. For example, in the Bhagavad-gita the words "Arjuna said" and "Krsna said" are added by Srila Vyasa to help the reader understand. But we should not consider even these added statements to have been written by a mortal being, since Vyasa is an incarnation of the Supreme Lord. This is evident from the verse of the Matsya Purana quoted in the text. Someone might raise the objection that from the Brhad-aranyaka Upanisad (2.4.10) it is clear that the four Vedas individually appeared from the Supreme Lord. Why, then, is it said that Vyasadeva divided the one Veda into four parts? We reply that while it is true that each Veda individually emanated from the Lord, originally all four Vedas were collectively called the Yajur Veda because that Veda is much larger than the other three. Generally, the largest member of a set can represent the whole set. In Sanskrit this is called adhikyena vyapadesa bhavanti, or the law that the largest constituent represents the whole. A herd of cows with just a few buffaloes in it is still called a herd of cows, and the four fingers and one thumb are usually called the five fingers. Because the four Vedas had become disordered, Sri Vyasa rearranged the Vedic texts to help clearly define the duties of the four sacrificial priests. How the Vedas became mixed up because of a curse by Gautama Rsi will be told in TEXT 16. In the next TEXT Srila Jiva Gosvami further substantiates his conclusion about the Vedic nature of the Itihasas and Puranas, and he also explains the meaning of the name Veda-vyasa.

Tattva · Sanskrit §15 · English §15

तथैव दर्शितं वेद-सहभावेन शिव-पुराणस्य वायवीय-संहितायाम् -

सङ्क्षिप्य चतुरो वेदांश् चतुर्धा व्यभजत् प्रभुः । व्यस्त-वेदतया ख्यातो वेद-व्यास इति स्मृतः ॥

पुराणम् अपि सङ्क्षिप्तं चतुर्लक्ष-प्रमाणतः । अद्याप्य् अमर्त्य-लोके तु शत-कोटि-प्रविस्तरम् ॥ [शिवप् १.३३-३४]

सङ्क्षिप्तम् इत्य् अत्र तेनेति शेषः । स्कान्दम् आग्नेयम् इत्य् आदि समाख्यास् तु प्रवचन-निबन्धनाः काठकादिवत् । आनुपूर्वीर् निर्माण-निबन्धना वा । तस्मात् क्वचिद् अनित्यत्व-श्रवणं त्व् आविर्भाव-तिरोभावापेक्षया । तद् एवम् इतिहास-पुराणयोर् वेदत्वं सिद्धम् । तथापि सूतादीनाम् अधिकारः । सकल- निगम-वल्ली-सत्-फल-श्री-कृष्ण-नामवत् । यथोक्तम् - प्रभास-खण्डे -

मधुर-मधुरम् एतन् मङ्गलं मङ्गलानां सकल-निगम-वल्ली-सत्-फलं चित्-स्वरूपम् । सकृद् अपि परिगीतं श्रद्धया हेलया वा भृगु-वर नर-मात्रं तारयेत् कृष्ण-नाम ॥ इति ॥

यथा चोक्तं विष्णु-धर्मे - ऋग्-वेदोऽथ यजुर्-वेदः साम-वेदोऽप्य् अथर्वणः । अधीतास् तेन येनोक्तं हैर् इत्य् अक्षर-द्वयम् ॥ इति ।

अथ वेदार्थ-निर्णायकत्वं च वैष्णवे - भारत-व्यपदेशेन ह्य् आम्नायार्थः प्रदर्शितः । वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥ इत्य् आदौ ।

किं च वेदार्थ-दीपकानां शास्त्राणां मध्य-पातिताभ्युपगमेऽप्य् आविर्भावक-वैशिष्ट्यात् तयोर् एव वैशिष्ट्यम् । यथा पाद्मे --

द्वैपायनेन यद् बुद्धं ब्रह्माद्यैस् तन् न बुध्यते । सर्व-बुद्धं स वै वेद तद् बुद्धं नान्य-गोचरः ॥१५॥

ब्द्: व्यस्तेति । व्यस्ता विभक्ता वेदा येन ततया वेद-व्यासः स्मृतः । स्कान्दम् इत्य् आदि । स्कन्देन प्रोक्तं न तु कृतम् इति वक्तृ-हेतुका स्कान्दादि- संज्ञा । कठेनाधीतं काठकम् इत्य् आदि संज्ञावत् । कठानां वेदः काढकः । गोत्र-वरणाद् वुञ् (पाण् ४.३.१२६), चरणाद् धर्माम्नाययोर् इति वक्तव्यम् इति सूत्र-वार्तिकाभ्याम् । ततश् च कञ्हेनाधीतम् इति सुष्ठूक्तम् । अन्यथा जनत्वेनानित्यतापत्तिः ।

आनुपूर्वी क्रमः । ब्राह्मम् इत्य् आदिकरमनिर्माण-हेतुका वा सा सा स'ञ्ज्ञेत्य् अर्थः । ब्राह्म्यादिक्रमेअ पुराण-भागो बोध्यः । तथापि सूतादीनाम् इति । इतिहासादेर् वेदत्वेऽपि तत्र शूद्राधिकारः स्त्री-शूद्र-द्विज-बन्धूनाम् इत्य् आदि-वाक्य-बलाद् बोध्यः । भारत-व्यपदेशेनेति । दुरूह-भागस्य व्याख्यानात्, छिन्न-भागार्थ- पूरणाच् चपुराणे वेदाः प्रतिष्ठिताः नैश्चल्येन स्थिता इत्य् अर्थः । किं चेति । वेदार्थ-दीपकानां मानवीयादीनां मध्ये यद्यपीतिहास-पुराणयोः स्मृतित्वेनाभ्युपगमस् तथापि व्यासयेश्वरस्य तद्-आविर्भावकत्वात् तद्- उत्कर्ष इत्य् अर्थः । तत्र प्रमाणं द्वैपायनेनेत्य् आदि ॥१५॥

tathaiva darśitaṃ veda-sahabhāvena śiva-purāṇasya vāyavīya-saṃhitāyām -

saṅkṣipya caturo vedāṃś caturdhā vyabhajat prabhuḥ | vyasta-vedatayā khyāto veda-vyāsa iti smṛtaḥ ||

purāṇam api saṅkṣiptaṃ caturlakṣa-pramāṇataḥ | adyāpy amartya-loke tu śata-koṭi-pravistaram || [ŚivaP 1.33-34]

saṅkṣiptam ity atra teneti śeṣaḥ | skāndam āgneyam ity ādi samākhyās tu pravacana-nibandhanāḥ kāṭhakādivat | ānupūrvīr nirmāṇa-nibandhanā vā | tasmāt kvacid anityatva-śravaṇaṃ tv āvirbhāva-tirobhāvāpekṣayā | tad evam itihāsa-purāṇayor vedatvaṃ siddham | tathāpi sūtādīnām adhikāraḥ | sakala-nigama-vallī-sat-phala-śrī-kṛṣṇa-nāmavat | yathoktam - prabhāsa-khaṇḍe -

madhura-madhuram etan maṅgalaṃ maṅgalānāṃ sakala-nigama-vallī-sat-phalaṃ cit-svarūpam | sakṛd api parigītaṃ śraddhayā helayā vā bhṛgu-vara nara-mātraṃ tārayet kṛṣṇa-nāma || iti ||

yathā coktaṃ viṣṇu-dharme - ṛg-vedo'tha yajur-vedaḥ sāma-vedo'py atharvaṇaḥ | adhītās tena yenoktaṃ hair ity akṣara-dvayam || iti |

atha vedārtha-nirṇāyakatvaṃ ca vaiṣṇave - bhārata-vyapadeśena hy āmnāyārthaḥ pradarśitaḥ | vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṃśayaḥ || ity ādau |

kiṃ ca vedārtha-dīpakānāṃ śāstrāṇāṃ madhya-pātitābhyupagame'py āvirbhāvaka-vaiśiṣṭyāt tayor eva vaiśiṣṭyam | yathā pādme --

dvaipāyanena yad buddhaṃ brahmādyais tan na budhyate | sarva-buddhaṃ sa vai veda tad buddhaṃ nānya-gocaraḥ ||15||

BD: vyasteti | vyastā vibhaktā vedā yena tatayā veda-vyāsaḥ smṛtaḥ | skāndam ity ādi | skandena proktaṃ na tu kṛtam iti vaktṛ-hetukā skāndādi- saṃjñā | kaṭhenādhītaṃ kāṭhakam ity ādi saṃjñāvat | kaṭhānāṃ vedaḥ kāḍhakaḥ | gotra-varaṇād vuñ (Pāṇ 4.3.126),

caraṇād dharmāmnāyayor iti vaktavyam iti sūtra-vārtikābhyām | tataś ca kañhenādhītam iti suṣṭhūktam | anyathā janatvenānityatāpattiḥ | ānupūrvī kramaḥ | brāhyam ity ādikaramanirmāṇa-hetukā vā sā sā sa `jñety arthaḥ | brāhmyādikramea purāṇa-bhāgo bodhyaḥ | tathāpi sūtādīnām iti | itihāsāder vedatve'pi tatra śūdrādhikāraḥ strī-śūdra-dvija-bandhūnām ity ādi-vākya-balād bodhyaḥ | bhārata-vyapadeśeneti | durūha-bhāgasya vyākhyānāt, chinna-bhāgārtha- pūraṇāc capurāṇe vedāḥ pratiṣṭhitāḥ naiścalyena sthitā ity arthaḥ | kiṃ ceti | vedārtha-dīpakānāṃ mānavīyādīnāṃ madhye yadyapītihāsa-purāṇayoḥ smṛtitvenābhyupagamas tathāpi vyāsayeśvarasya tad-āvirbhāvakatvāt tad- utkarṣa ity arthaḥ | tatra pramāṇaṃ dvaipāyanenety ādi ||15||

English witness · section(s) 15

TEXT 15.1

tathaiva darsitam veda-saha-bhavena siva-puranasya vayaviya-samhitayam sanksipya caturo vedams caturdha vyabhajat prabhuh vyasta-vedataya khyato veda-vyasa iti smrtah

puranam api sanksiptam catur-laksa-pramanatah adyapy amartya-loke tu sata-koti-pravistaram @VCONTINUE = iti. sanksiptam ity atra teneti sesah. Similarly, the Vayaviya-samhita of the Siva Purana indicates the Vedic nature of the Puranas by discussing their appearance along with the Vedas: “The ingenious Lord abridged the Veda and then divided it [vyasta] into four. Therefore He became known as Veda-vyasa. He also summarized the Puranas in four hundred thousand verses, but in the heavenly planets they still comprise one billion verses” [Siva Pur. 7.1.1.37–38]. Here the word sanksiptam (“condensed”) implies “condensed by Him.”

TEXT 15.2

skandam agneyam ity-adi-samakhyas tu pravacana-nibandhanah kathakadi-vad anupurvi-nirmana-nibandhana va. tasmat kvacid anityatva-sravanam tv avirbhava-tirobhavapeksaya. tad evam itihasa-puranayor vedatvam siddham. The name of a Purana—Skanda, Agni, and so on—refers to its original speaker, as with the Katha Upanisad, which was promulgated by the sage Katha. Or else the name refers to the person who arranged the Purana’s contents. The reason the Puranas are occasionally described as impermanent is that they are sometimes manifest and sometimes not. In this way [by the arguments and evidence provided in Texts 13, 14, and 15.1–2] the Vedic nature of the Itihasas and Puranas is established.

TEXT 15.3

tathapi sutadinam adhikarah sakala-nigama-valli-sat-phala-Sri-krsna-nama-vat. yathoktam prabhasa-khande @VL1 = madhura-madhuram etan mangalam mangalanam @VL2 = sakala-nigama-valli-sat-phalam cit-svarupam @VL1 = sakrd api parigitam

sraddhaya helaya va @VL2 = bhrgu-vara nara-matram tarayet krsna-nama @VCONTINUE = iti. Yet Suta and others who are not twice-born are qualified to recite the Puranas in the same way that every person is qualified to chant Lord Krsna's holy name, the transcendental fruit of the creeper of all the Vedas. As stated in the Prabhasa-khanda [of the Skanda Purana]: "O best of the Bhrgu dynasty, the holy name of Krsna is the sweetest of the sweet and the most auspicious of the auspicious. It is the transcendental fruit of all the Vedas and is purely spiritual and conscious. Whoever chants it but once, whether with faith or with contempt, is liberated."

TEXT 15.4

yatha coktam visnu-dharme rg-vedo 'tha yajur-vedah sama-vedo 'py atharvanah adhitas tena yenoktam harir ity aksara-dvayam @VCONTINUE = iti. atha vedartha-nirnayakatvam ca vaisnave bharata-vyapadesena hy amnayarthah pradarsitah vedah pratisthitah sarve purane natra samsayah @VCONTINUE = ity-adau. The Visnu-dharma Purana states: "A person who chants the two syllables ha-ri has already completed the study of the Rg, Yajur, Sama, and Atharva Vedas." And the Visnu Purana affirms that the Puranas and Itihasas establish the meaning of the Vedas: "On the pre TEXT of writing the Mahabharata, Srila Vyasa has explained the Vedas' meaning. Without doubt all the ideas of the Vedas are given a firm foundation in the Puranas."

TEXT 15.5

kim ca vedartha-dipakanam sastranam madhya-patitabhyupagame 'py avirbhavaka-vaisistyat tayor eva vaisistyam. yatha padme dvaipayanena yad buddham brahmadyais tan na budhyate sarva-buddham sa vai veda tad-buddham nanya-gocaram Moreover, even if we count the Itihasas and Puranas among the books explaining the meaning of the Vedas, still they are unique because their compiler is so glorious. The Padma Purana says, "Brahma and others do not know what Bhagavan Veda-vyasa knows. Indeed, He knows everything known to others, but what He knows is beyond everyone else's grasp."

COMMENTARY The Itihasas, Puranas, and Vedas All Have the Same Origin The word sanksiptam in the verse cited here from the Siva Purana (7.1.1.37) is significant. It means "condensed," not "composed." Srila Veda-vyasa, the literary incarnation of God, condensed the already existing Vedas. Then He took unused verses from that abridged portion and made them into the Puranas. Thus He did not create the Puranas as an original composition. This confirms that the Puranas, by virtue of their transcendental origin, are equal to the four Vedas. They are eternal and apauruseya. One may protest that since the Puranas have names such as Skanda and Agni they must have been composed by these persons, and so they are neither eternal nor apauruseya. But if this were the case, the

Vedas themselves would have to be considered noneternal compositions since their parts have names like Katha Upanisad and Aitareya Brahmana, which refer to the sages Katha and Aitareya. The explanation is that portions of the Vedas are named after certain sages not because they wrote those portions but because they were these portions' main teachers and exponents. Since persons with names like Katha and Aitareya appear in every millennium, one should not think that before the appearance of the known Katha and Aitareya these names were meaningless words in the Vedas. In the same way, several of the Puranas are named either after their first teacher or the person who rearranged them. It may sometimes be that over the course of time a certain Vedic work becomes less popular or is completely forgotten on this planet. Eventually some sage or demigod again speaks it, and then the book becomes known by his name. An example of this is given in Srimad-Bhagavatam, where sage Yajïavalkya is described as receiving the Vajasaneyi-samhita of the Yajur Veda from the sun-god: "Satisfied by such glorification, the powerful sun-god assumed the form of a horse (vaja) and presented to the sage Yajïavalkya the yajur-mantras previously unknown in human society" (Bhag. 12.6.73). Just as the Lord seems to take birth and disappear like a mortal being, the Vedic literature similarly becomes manifest and unmanifest. Srimad-Bhagavatam had become unmanifest at the end of the Dvapara-yuga, five thousand years ago. At that time Narada Muni instructed Vyasa to again reveal the Bhagavatam. If the Bhagavatam had not existed before, Puranas older than the Bhagavatam would not refer to it by name. In the Padma Purana, Uttara-khanda, Gautama advises Ambarisa Maharaja, who reigned in the Satya-yuga, to study Srimad-Bhagavatam. Thus the Puranas are eternal, but sometimes they are manifest and sometimes unmanifest in human society. As the Lord is independent in His appearance and disappearance, so by His free will He speaks the revealed scriptures through the medium of various sages and gives these scriptures various names. Another objection to the Itihasas' and Puranas' Vedic status may be stated as follows: In Srimad-Bhagavatam (1.4.25) Suta Gosvami says, stri-sudra-dvija-bandhunam trayi na sruti-gocara<193>iti bharatam akhyanam krpaya munina krtam: "Women, laborers, and unqualified descendants of the twice-born have no access to the Vedas.<193>Therefore the sage [Vyasa] mercifully compiled the Mahabharata." Since the Mahabharata, the foremost of the Itihasas, was written specifically for women and others with no access to the Vedas, how can the Itihasas be part of the Vedas? Moreover, in TEXT 13 of the same chapter, Saunaka Rsi says to Suta Gosvami, manye tvam visaye vacam snatam anyatra chandasat: "We consider you expert in all subjects except the Vedas." So if Suta Gosvami was not expert in the Vedas yet was being requested to narrate the Puranas (specifically the Bhagavata Purana), how can the Puranas be part of the Vedas? Anticipating these objections, Srila Jiva Gosvami compares the privilege of studying the Itihasas and Puranas to that of chanting Krsna's holy name,

the choicest fruit of the Vedas. The holy name of Krsna is purely Vedic, yet anyone may chant it, including those who have no right to study the Vedas. Similarly, the Itihasas and Puranas are also purely Vedic, yet even a sincere sudra or outcaste can approach them, just as he or she may chant the holy name of the Lord. As one can gain all perfection simply by chanting Lord Krsna's holy name, which is the ultimate fruit of the Vedas, so one can learn the essence of the Vedas by studying the Itihasas and Puranas, even without studying the Vedas themselves. If one could not do so, then knowledge of how to attain perfection would be inaccessible to those who are barred from studying the Vedas because they are not twice-born. Finally, even if one were to include the Itihasas and Puranas among other smrti scriptures written by saintly sages to explain the meaning of the Vedas, the Itihasas and Puranas occupy a unique place because of the eminence of their propounder, Srila Vyasadeva, an incarnation of the Supreme Lord. In the next TEXT Srila Jiva Gosvami elaborates on how the Itihasas and Puranas are superexcellent by virtue of their compiler's divinity.

Tattva · Sanskrit §16 · English §16

स्कान्दे - व्यास-चित्त-स्थिताकाशाद् अवच्छिन्नानि कानिचित् । अन्ये व्यवहरन्त्य् एतान्य् उरीकृत्य गृहाद् इव ॥ इति ।

तथैव दृष्टं श्री-विष्णु-पुराणे पराशर-वाक्यम् -

ततोऽत्र मत्-सुतो व्यास अष्टाविंशतिमेऽन्तरे । वेदम् एकं चतुष्पादं चतुर्धा व्यभजत् प्रभुः ॥

यथात्र तेन वै व्यस्ता वेद-व्यासेन धीमता । वेदस् तथा समस्तैस् तैर् व्यासैर् अन्यैस् तथा मया ॥

तद् अनेनैव व्यासानां शाखाभेदान् द्विजोत्तम । चतुर्युगेषु रचितान् समस्तेष्व् अवधारय ॥

कृष्ण-द्वैपायनं व्यासं विद्धि नारायणं प्रभुम् । कोऽन्यो हि भुवि मैत्रेय महाभारत-कृद् भवेत् ॥ [विप् ३.४.२-५] इति ।

स्कान्द एव -

नारायणाद् विनिष्पन्नं ज्ञानं कृत-युगे स्थितम् । किञ्चित् तद् अन्यथा जातं त्रेतायां द्वापरेऽखिलम् ॥

गौतमस्य ऋषेः शापाज् ज्ञाने त्व् अज्ञानतां गते । सङ्कीर्ण-बुद्धयो देवा ब्रह्म-रुद्र-पुरःसराः ॥

शरण्यं शरणं जग्मुर् नारायणम् अनामयम् । तैर् विज्ञापित-कार्यस् तु भगवान् पुरुषोत्तमः ॥

अवतीर्णो महायोगी सत्यवत्यां पराशरात् । उत्सन्नान् भगवान् वेदान् उज्जहार हरिः स्वयम् ॥ इति ।

वेद-शब्देनात्र पुराणादि-द्वयम् अपि गृह्यते । तद् एवम् इतिहास-पुराण- विचार एव श्रेयान् इति सिद्धम् । तत्रापि पुराणस्यैव गरिमा दृश्यते । उक्तं हि नारदीये -

वेदार्थाद् अधिकं मन्ये पुराणार्थं वरानने । वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥

पुराणम् अन्यथा कृत्वा तिर्यग्-योनिम् अवाप्नुयात् । सुदान्तोऽपि सुशान्तोऽपि न गतिं क्वचिद्

आप्नुयात् ॥ इति ।१६॥

ब्द्: व्यासेति । बादरायणस्य ज्ञानं महाकाशम् । अन्येषां ज्ञानानि तु तद्- अंश-भूतानि खण्डाकाशानीति तस्येश्वरत्वात् सार्वज्ञ्यम् उक्तम् । ततोऽत्र मत्-सुतः इत्य् आदौ च व्यासान्तरेभ्यः पाराशर्यस्येश्वरत्वान् महोत्कर्षः । नारायणात् इत्य् आदौ चेश्वरत्वं प्रस्फुटम् उक्तम् । गौतमस्य शापात् इति । वरोत्पन्न-नित्यधान्य-राशिर् गौतमो महति दुर्भिक्षे विप्रान् अभोजयत् । अथ सुभिक्षे गन्तुकामांस् तान् हठेन न्यवासयत् । ते च मायानिर्मिताया गो-गौतम-स्पर्शेन मृताया हत्याम् उक्त्वा गताः । ततः कृत-प्रायश्चित्तोऽपि गौतमस् तन्-मायां विज्ञाय शशाप । ततस् तेषां ज्ञान-लोप इति वाराहे कथास्ति । अधिकम् इति । निःशन्देहत्वाद् इति बोध्यम् । अन्यथा कृत्वा अवज्ञाय ॥१६॥

skānde - vyāsa-citta-sthitākāśād avacchinnāni kānicit | anye vyavaharanty etāny urīkṛtya gṛhād iva || iti |

tathaiva dṛṣṭaṃ śrī-viṣṇu-purāṇe parāśara-vākyam -

tato'tra mat-suto vyāsa aṣṭāviṃśatime'ntare | vedam ekaṃ catuṣpādaṃ caturdhā vyabhajat prabhuḥ ||

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

tad anenaiva vyāsānāṃ śākhābhedān dvijottama | caturyugeṣu racitān samasteṣv avadhāraya ||

kṛṣṇa-dvaipāyanaṃ vyāsaṃ viddhi nārāyaṇaṃ prabhum | ko'nyo hi bhuvi maitreya mahābhārata-kṛd bhavet || [ViP 3.4.2-5] iti |

skānda eva -

nārāyaṇād viniṣpannaṃ jñānaṃ kṛta-yuge sthitam | kiñcit tad anyathā jātaṃ tretāyāṃ dvāpare'khilam ||

gautamasya ṛṣeḥ śāpāj jñāne tv ajñānatāṃ gate | saṅkīrṇa-buddhayo devā brahma-rudra-puraḥsarāḥ ||

śaraṇyaṃ śaraṇaṃ jagmur nārāyaṇam anāmayam | tair vijñāpita-kāryas tu bhagavān puruṣottamaḥ ||

avatīrṇo mahāyogī satyavatyāṃ parāśarāt | utsannān bhagavān vedān ujjahāra hariḥ

svayam || iti |

veda-śabdenātra purāṇādi-dvayam api gṛhyate | tad evam itihāsa-purāṇa- vicāra eva śreyān iti siddham | tatrāpi purāṇasyaiva garimā dṛśyate | uktaṃ hi nāradīye -

vedārthād adhikaṃ manye purāṇārthaṃ varānane | vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṃśayaḥ ||

purāṇam anyathā kṛtvā tiryag-yonim avāpnuyāt | sudānto'pi suśānto'pi na gatiṃ kvacid āpnuyāt || iti |16||

BD: vyāseti | bādarāyaṇasya jñānaṃ mahākāśam | anyeṣāṃ jñānāni tu tad- aṃśa-bhūtāni khaṇḍākāśānīti tasyeśvaratvāt sārvajñyam uktam | tato'tra mat-sutaḥ ity ādau ca vyāsāntarebhyaḥ pārāśaryasyeśvaratvān mahotkarṣaḥ | nārāyaṇāt ity ādau ceśvaratvaṃ prasphuṭam uktam | gautamasya śāpāt iti | varotpanna-nityadhānya-rāśir gautamo mahati durbhikṣe viprān abhojayat | atha subhikṣe gantukāmāṃs tān haṭhena nyavāsayat | te ca māyānirmitāyā go-gautama-sparśena mṛtāyā hatyām uktvā gatāḥ | tataḥ kṛta-prāyaścitto'pi gautamas tan-māyāṃ vijñāya śaśāpa | tatas teṣāṃ jñāna-lopa iti vārāhe kathāsti | adhikam iti | niḥśandehatvād iti bodhyam | anyathā kṛtvā avajñāya ||16||

English witness · section(s) 16

TEXT 16.1

skande vyasa-citta-sthitakasad avacchinnani kanicit anye vyavaharanty etany uri-krtya grhad iva @VCONTINUE = iti. tathaiva drstam Sri-visnu-purane parasara-vakyam tato 'tra mat-suto vyasa astavimsatime 'ntare vedam ekam catus-padam caturdha vyabhajat prabhuh

yathatra tena vai vyasta veda-vyasena dhi-mata vedas tatha samastais tair vyasair anyais tatha maya

tad anenaiva vyasanam sakha-bhedan dvijottama catur-yugesu racitan samastesv avadharaya

krsna-dvaipayanam vyasam viddhi narayanam prabhum ko 'nyo hi bhuvi maitreya mahabharata-krd bhavet @VCONTINUE = iti. The Skanda Purana states, "Just as a person picks up things in his own house and uses them, many people have taken knowledge from the sky of Vyasa's heart for their own use." We also find this statement by Parasara Rsi in the Visnu Purana [3.4.2–5]: "Thereafter, during the twenty-eighth manv-antara, the Lord in the form of my son Vyasa took the one Veda, consisting of four sections, and divided it into four separate parts. Just as this intelligent Vyasa divided the

Veda, previously all other Vyasas, including myself, also divided it. O best of the twice-born, understand that in every cycle of four yugas Vyasas come and arrange the Veda into various branches. But know, O Maitreya, that Sri Krsna-dvaipayana Vyasa is Lord Narayana Himself. Who else in this world could have written the great epic Mahabharata?"

TEXT 16.2

skanda eva narayanad vinispannam jïanam krta-yuge sthitam kiïcit tad anyatha jatam tretayam dvapare 'khilam

gautamasya rseh sapaj jïane tv ajïanatam gate sankirna-buddhayo deva brahma-rudra-purahsarah

saranyam saranam jagmur narayanam anamayam tair vijïapita-karyas tu bhagavan purusottamah

avatirno maha-yogi satyavatyam parasarat utsannan bhagavan vedan ujjahara harih svayam @VCONTINUE = iti. The Skanda Purana further states, "In Satya-yuga the knowledge that emanated from Lord Narayana remained pure. It became somewhat polluted in Treta-yuga, and completely so in Dvapara-yuga. When ignorance had covered that knowledge because of Gautama Rsi's curse, the demigods became perplexed. Led by Brahma and Rudra, they approached Lord Narayana, the Supreme Person and faultless protector, and told Him why they had come. On the request of the demigods, Lord Hari then descended as the great yogi Vyasa, son of Satyavati and Parasara, and re-established the forgotten Vedas."

TEXT 16.3

veda-sabdenatra puranadi-dvayam api grhyate. tad evam itihasa-purana-vicara eva sreyan iti siddham. tatrapi puranasyaiva garima drsyate. uktam hi naradiye vedarthad adhikam manye puranartham varanane vedah pratisthitah sarve purane natra samsayah

puranam anyatha krtva tiryag-yonim avapnuyat su-danto 'pi su-santo 'pi na gatim kvacid apnuyat @VCONTINUE = iti. Here the word veda also indicates the Itihasas and Puranas. Thus it is established that studying the Itihasas and Puranas is supremely beneficial. And of these two, the Puranas are more excellent. As stated in the Naradiya Purana, "O lovely one, I consider the Puranas more important than the Vedas because the Puranas firmly establish all the Vedic meanings. There is no doubt of this. One who disrespects the Puranas will take birth as a subhuman; even if he can expertly control his senses and mind, he can attain no good destination."

COMMENTARY The Compiler of the Itihasas and Puranas is Unique To a large extent one can know the quality of a product by assessing the quality of the person who made it. By this criterion the Puranas and Itihasas are supremely excellent, since they were compiled by Lord Narayana Himself in the form of Srila Vyasadeva. Here Srila Vyasa's mind is compared to the unlimited sky, indicating that just as the sky accommodates all objects, so Vyasa's mind contains all knowledge. Another significance of comparing Vyasa's mind to the sky is that the sky is the medium for sound, which transmits knowledge. In other words, Vyasa's mind is the medium for transcendental sound, which is the basis of all kinds of knowledge. All other thinkers, both on this planet and on higher planets, simply make use of the knowledge Srila Vyasa has given. According to one Sanskrit saying, vyasocchistam jagat sarvam: "The whole world tastes the remnants of Vyasa's knowledge." Any "new" idea one may find or conceive of already exists in His writings. Thus all the writers throughout history have borrowed from Him, directly or indirectly. According to Parasara Muni, at the beginning of each Kali-yuga in the repeated cycle of four yugas, a vyasa, or "compiler," arranges the Vedas. In the present reign of Manu, Parasara himself was the twenty-sixth Vyasa, and Sri Krsna-dvaipayana is the twenty-eighth. Of the twenty-eight Vyasas who have appeared until now, Krsna-dvaipayana is special because He is an incarnation of Lord Narayana. He appeared on the request of the demigods at the end of the Dvapara-yuga, after a curse spoken by Gautama Muni caused ignorance to cover the Vedic knowledge. Chapter 171 of the Varaha Purana relates how Gautama Muni underwent severe austerities during a famine to please Lord Brahma. When Brahma offered Gautama a boon, the sage asked that he would be able to feed all his guests. The boon was granted, and benevolent Gautama fed his many brahmana guests for the duration of the famine. When rains finally came, the brahmanas wanted to leave his hermitage. As is the custom, however, Gautama asked them to stay a little longer, and they agreed. After some time they again wished to leave, but once again Gautama prevailed on them to stay a while longer. This happened a few times. Finally the brahmanas, determined to leave, devised a plan. They made an illusory cow and left it near Gautama's asrama. In the early morning, when the sage was going to bathe, the animal blocked his path, and to drive her away he threw a few drops of water at her. At the first touch of the water, the cow fell down dead. The brahmanas immediately raised a hue and cry, declaring "We cannot stay here and accept food from a cow-killer!" and then they left for their respective residences. Later Gautama performed an atonement, and by his mystic power he could understand that he had been tricked. So he angrily cursed the brahmanas that they would lose all their Vedic knowledge. In this way the Vedic knowledge became covered by ignorance during the Dvapara-yuga, and thus it was necessary for Vyasa to send forth the Vedas again. From Lord Siva's statement that the Puranas are more important than the Vedas because they explain them, we should not conclude that

absolutely no one should study the Vedas. Still, Vyasadeva's verdict is that in Kali-yuga people are not intelligent enough to understand the true message of the Vedas, especially since there exists no authentic disciplic succession through which to acquire this understanding. We find, in fact, that those who attempt nowadays to study only the Vedas and Upanisads often end up taking to ordinary, fruitive activities or else to meditation on the impersonal Brahman, with the aim of merging into it. They do not come to the Vaisnava siddhanta, the perfect conclusion of Vedic understanding, which is realization of unalloyed devotional service to the Supreme Personality of Godhead. The failure of modern-day students of the Vedas to understand their real message is proof that this message is not easy to discern in the present age. As Lord Krsna says in Srimad-Bhagavatam (11.3.44), paroksa-vado vedo 'yam: "The Vedas speak indirectly." Therefore, if we wish to learn the true conclusion of the Vedas in this age, it is more practical to study the Puranas. However, a serious student who wants to understand the Puranas' siddhanta must still seek out a guru in disciplic succession. This basic prerequisite of Vedic study is not waived when one approaches the Puranas. Indeed, Srimad-Bhagavatam (11.3.21) emphatically declares, tasmad gurum prapadyeta jijïasuh sreya uttamam: "One who seriously wants to learn about the highest good in life must take shelter of a bona fide spiritual master." Next, Srila Jiva Gosvami explains the three divisions of the Puranas.

Tattva · Sanskrit §17 · English §17

स्कान्द-प्रभास-खण्डे --

वेदवन् निश्चलं मन्ये पुराणार्थं द्विजोत्तमाः । वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥

बिभेत्य् अल्प-श्रुताद् वेदी माम् अयं चालयिष्यति । इतिहास-पुराणैस् तु निश्चलोऽयं कुतः पुरा ॥

यन् न दृष्टं हि वेदेषु तद् दृष्टं स्मृतिषु द्विजाः । उभयोर् यन् न दृष्टं हि तत् पुराणैः प्रगीयते ॥

यो वेद चतुरो वेदान् साङ्गोपनिषदो द्विजाः । पुराणं नैव जानाति न च स स्याद् विचक्षणः ॥ (२.९०-९३) इति ।

अथ प्रुआणानाम् एवं प्रामाण्ये स्थितेऽपि तेषाम् अपि सामस्त्येनाप्रचरद्- रूपत्वात् नानादेवताप्रतिपादक-प्रायत्वाद् अर्वाचीनैः क्षुद्रर्-बुद्धिभिर् अर्थो दुरधिगम इति तद्-अवस्थ एव संशयः । यद् उक्तं मात्स्ये -

पञ्चाङ्गं च पुराणं स्याद् आख्यानम् इतरत् स्मृतम् । सात्त्विकेषु च कल्पेषु माहात्म्यम् अधिकं हरेः ॥

राजसेषु च माहात्म्यम् अधिकं ब्रह्मणो विदुः । तद्वद् अग्नेश् च माहात्म्यं तामसेषु शिवस्य च । सङ्कीर्णेषु सरस्वत्याः पितृणां च निगद्यते ॥ इति ।

अत्राग्नेस् तत्-तद्-अगनु प्रतिपाद्यस्य तत्-तद्-यज्ञस्येत्य् अर्थः । शिवस्य चेति चकाराछ् छिवायाश् च । सङ्कीर्णेषु सत्त्व-रजस्-तमोमयेषु कल्पेषु बहुषु । सरस्वत्याः नानावाण्यात्मक-तद्-उपलक्षिताया नानादेवताया इत्य् अर्थः । पितृणां कर्मणा पितृलोकः [बौ १.५.१६] इति । श्रुतेस् तत् प्रापक-कर्मणाम् इत्य् अर्थः ॥१७॥

ब्द्: वेदवद् इति । पुराणार्थो वेदवत् सर्व-सम्मत इत्य् अर्थः । ननु पण्डितैः कृताद् वेद-भाष्यात् तद्-अर्थो ग्राह्य इति चेत् तत्राह बिभेतीति । अकृते भाष्ये सिद्धे किं तेन कृत्रिमेणेति भावः । अथेति अस्न्दिग्धार्थतया पुराणानाम् एव प्रामाण्ये प्रमाकरणत्व इत्य् अर्थः । अर्वाचीनैः क्ष्द्र- बुद्धिभिर् इति । यस्य विभूतयोऽपीदृश्यः स हरिर् एव सर्व-श्रेष्ठ इति तदैकार्थ्यम् -

वेद रामायणे चैव पुराणे भारते तथा । आदाव् अन्ते च मध्ये च हरिः सर्वत्र गीयते ॥ (ह्व् १३२.९५)[*एन्द्नोते #१]

इति हरिवंशोक्तम् अजानद्भिर् इत्य् अर्थः ॥१७॥

skānda-prabhāsa-khaṇḍe --

vedavan niścalaṃ manye purāṇārthaṃ dvijottamāḥ | vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṃśayaḥ ||

bibhety alpa-śrutād vedī mām ayaṃ cālayiṣyati | itihāsa-purāṇais tu niścalo'yaṃ kutaḥ purā ||

yan na dṛṣṭaṃ hi vedeṣu tad dṛṣṭaṃ smṛtiṣu dvijāḥ | ubhayor yan na dṛṣṭaṃ hi tat purāṇaiḥ pragīyate ||

yo veda caturo vedān sāṅgopaniṣado dvijāḥ | purāṇaṃ naiva jānāti na ca sa syād vicakṣaṇaḥ || (2.90-93) iti |

atha pruāṇānām evaṃ prāmāṇye sthite'pi teṣām api sāmastyenāpracarad- rūpatvāt nānādevatāpratipādaka-prāyatvād arvācīnaiḥ kṣudrar-buddhibhir artho duradhigama iti tad-avastha eva saṃśayaḥ | yad uktaṃ mātsye -

pañcāṅgaṃ ca purāṇaṃ syād ākhyānam itarat smṛtam | sāttvikeṣu ca kalpeṣu māhātmyam adhikaṃ hareḥ ||

rājaseṣu ca māhātmyam adhikaṃ brahmaṇo viduḥ | tadvad agneś ca māhātmyaṃ tāmaseṣu śivasya ca | saṅkīrṇeṣu sarasvatyāḥ pitṝṇāṃ ca nigadyate || iti |

atrāgnes tat-tad-aganu pratipādyasya tat-tad-yajñasyety arthaḥ | śivasya ceti cakārāch chivāyāś ca | saṅkīrṇeṣu sattva-rajas-tamomayeṣu kalpeṣu bahuṣu | sarasvatyāḥ nānāvāṇyātmaka-tad-upalakṣitāyā nānādevatāyā ity arthaḥ | pitṝṇāṃ karmaṇā pitṛlokaḥ [BAU 1.5.16] iti | śrutes tat prāpaka-karmaṇām ity arthaḥ ||17||

BD: vedavad iti | purāṇārtho vedavat sarva-sammata ity arthaḥ | nanu paṇḍitaiḥ kṛtād veda-bhāṣyāt tad-artho grāhya iti cet tatrāha bibhetīti | akṛte bhāṣye siddhe kiṃ tena kṛtrimeṇeti bhāvaḥ | atheti asndigdhārthatayā purāṇānām eva prāmāṇye pramākaraṇatva ity arthaḥ | arvācīnaiḥ kṣdra- buddhibhir iti | yasya vibhūtayo'pīdṛśyaḥ sa harir eva sarva-śreṣṭha iti tadaikārthyam -

*veda rāmāyaṇe caiva purāṇe bhārate tathā | ādāv ante ca madhye ca hariḥ sarvatra gīyate || (HV 132.95)[*ENDNOTE #1]*

iti harivaṃśoktam ajānadbhir ity arthaḥ ||17||

English witness · section(s) 17

TEXT 17.1

skande prabhasa-khande ca veda-van niscalam manye puranartham dvijottamah vedah pratisthitah sarve purane natra samsayah

bibhety alpa-srutad vedo mam ayam calayisyati itihasa-puranais tu niscalo 'yam krtah pura

yan na drstam hi vedesu tad drstam smrtisu dvijah ubhayor yan na drstam hi tat puranaih pragiyate

yo veda caturo vedan sangopanisado dvijah puranam naiva janati na ca sa syad vicaksanah @VCONTINUE = iti. Furthermore, the Prabhasa-khanda of the Skanda Purana [5.3.121–24] states: "O best of the twice-born, I consider the meaning of the Puranas to be as well established as that of the Vedas. Without doubt all the Vedas are given a firm foundation in them. Once, long ago, the Vedas became afraid of those who might hear from her insufficiently, and she thought, 'This sort of person will distort my meaning.' But then the Itihasas and Puranas helped the Vedas by firmly establishing her meaning. What cannot be found in the Vedas is found in the smrti, and what cannot be found in either is clearly explained in the Puranas. A person is not considered learned if he does not know the Puranas, O learned brahmanas, even if he has studied the four Vedas along with the Vedangas and Upanisads."

TEXT 17.2

atha purananam evam pramanye sthite 'pi tesam api samastyenapracarad-rupatvan nana-devata-pratipadaka-prayatvad arvacinaih ksudra-buddhibhir artho duradhigama iti tad-avastha eva samsayah. Next we must consider the following doubt concerning the status of the Puranas: Although their authority has been thus established [in the previous Texts], still it is difficult for the less intelligent men of the modern age to comprehend their ultimate meaning. The reasons for this difficulty are that the Puranas, like the Vedas, are only partially available and that in general the Puranas try to establish the supremacy of various deities.

TEXT 17.3

yad uktam matsye païcangam ca puranam syad akhyanam itarat smrtam sattvikesu ca kalpesu mahatmyam adhikam hareh

rajasesu ca mahatmyam adhikam brahmano viduh tadvad agnes ca mahatmyam tamasesu sivasya ca sankirnesu sarasvatyah pitènam ca nigadyate @VCONTINUE = iti. As stated in the Matsya Purana [53.65, 68–69]: “A history is called a Purana if it has the five defining characteristics; otherwise it is called an akhyana. The sattvic Puranas primarily glorify Lord Hari; the rajasic Puranas, Lord Brahma; and the tamasic Puranas, Lord Siva and Durga, along with Agni. The Puranas in mixed modes glorify Sarasvati and the Pitas.”

TEXT 17.4

atragnes tat-tad-agnau pratipadyasya tat-tad-yajïasyety arthah. sivasya ceti ca-karac chivayas ca. sankirnesu sattva-rajas-tamo-mayesu kalpesu bahusu. sarasvatya nana-vany-atmaka-tad-upalaksitaya nana-devataya ity arthah. pitènam `karmana pitr-lokah' iti srutes tat-prapaka-karmanam ity arthah. Here the word agni refers to the Vedic sacrifices performed by making offerings into various sacred fires. The word ca (“and”) in the phrase sivasya ca implies the wife of Lord Siva. Sankirnesu (“in the mixed”) means “in the various Puranas in the mixed modes of sattva, rajas, and tamas combined.” Here sarasvatyah (“of Sarasvati”) means “of the presiding deity of speech” and, by implication, “of the various deities referred to in the numerous scriptural texts she embodies.” According to sruti, karmana pitr-lokah: “By fruitive activities one can attain the abode of the forefathers.” Thus here the word pitènam (“of the forefathers”) refers to the fruitive rituals meant for attaining to the planet of the forefathers.

COMMENTARY Three Divisions of the Puranas The verse from the Matsya Purana cited in TEXT 17.3 mentions the five subjects that characterize a Purana. Another verse of the Matsya Purana (53.65) lists those subjects: sargas ca pratisargas ca vamso manvantarani ca vamsyanucaritam caiva puranam païca-laksanam “The five subjects that characterize a Purana are creation, dissolution, genealogy, reigns of Manus, and the activities of famous kings.” Texts 57 and 61 of Sri Tattva-sandarbha discuss these five subjects in detail. In the verses cited above from the Matsya Purana, the word kalpa means “scripture” or “Purana.” This is one of the various meanings of this word, as listed in the Medini Sanskrit dictionary (1.21.2): kalpah sastre vidhau nyaye samvarte brahmane dine. “Kalpa means `scripture,' `rule,' `logic,' `dissolution,' and `day of Brahma.'” The Puranas are divided according to the modes of material nature. The list of the Puranas belonging to each mode is given in the Padma Purana, Uttara-khanda (236.18–21): vaisnavam naradiyam ca tatha bhagavatam subham garudam ca tatha padmam varaham subha-darsane

sattvikani puranani vijïeyani subhani vai brahmandam brahma-vaivartam markandeyam tathaiva ca

bhavisyam vamanam brahmamrajasani nibodha me matsyam kaurmam tatha laingam saivam skandam tathaiva ca

agneyam ca sad etani tamasani nibodha me "[Lord Siva said:] `O beautiful lady, know that the Visnu, Narada, Bhagavata, Garuda, Padma, and Varaha Puranas are in the mode of goodness, the Brahmanda, Brahma-vaivarta, Markandeya, Bhavisya, Vamana, and Brahma Puranas are in the mode of passion, and the Matsya, Kurma, Linga, Siva, Skanda, and Agni Puranas are in the mode of ignorance.'" The verses Srila Jiva cites from the Skanda Purana imply that the Puranas are as good as the Vedas and should be accepted as such by anyone who accepts the Vedas' authority. There are many commentaries on the Vedas, but the Puranas are the natural COMMENTARY because they were compiled by the Vedas' compiler, Srila Vyasa. Therefore one can understand the message of the Vedas by studying the Puranas alone, even without directly studying the Vedas. But study of the Vedas is incomplete in this age without study of the Puranas; therefore studying the Puranas is even more appropriate and practical for us than studying the Vedas. Furthermore, the statement from the Skanda Purana quoted in TEXT 17.1—that no one can become learned without studying the Puranas—suggests that the Puranas are also more important than the Itihasas. But just as we meet with difficulties in studying the Vedas in this age, we also encounter difficulties in studying the Puranas. The eighteen major Puranas and eighteen minor ones constitute a vast body of literature, and there are no current disciplic successions or authentic commentaries for most of these works. Portions of some Puranas are not available, and other Puranas have variant readings and interpolations. As with the Vedas, independent study of the Puranas yields no clear conclusion, because each Purana seems to establish a different deity as the supreme. The Siva Purana proclaims Lord Siva supreme, the Visnu Purana, Lord Visnu, and so on. The result is confusion for one who studies them without proper guidance. Such a student will not know whether to worship Siva, Visnu, Devi, or some other deity. Srila Jiva Gosvami gives the solution to this problem in the next Text.

Tattva · Sanskrit §18 · English §18

तद् एवं सति तत्-तत्-कल्प-कथामयत्वेनैव मात्स्य एव प्रसिद्धानां तत्-तत्- पुराणानां व्यवस्था ज्ञापिता । तारतम्यं तु कथं स्यात् येनेतर-निर्णयः क्रियेत । सत्त्वादि-तारतम्येनैवेति चेत्, सत्त्वात् सञ्जायते ज्ञानम् (गीता १४.१७) इति सत्त्वं यद् ब्रह्म-दर्शनम् इति च न्यायात् सात्त्विकम् एव पुराणादिक परमार्थ-ज्ञानाय प्रब्लम इत्य् आयातम् । तथापि परमार्थेऽपि नाना- भङ्ग्या विप्रतिपद्यमानानां समाधानाय किं स्यात् । यदि सर्वस्यापि वेदस्य पुराणस्य चार्थ-निर्णयाय तेनैव श्री-भगवता व्यासेन ब्रह्म- सूत्रं कृतं तद्-अवलोकनेनैव सर्वोऽर्थो निर्णये इत्य् उच्यते । तर्हि नान्य- सूत्रकार-मुन्य्-अनुगतैर् मन्येत । किं चात्यन्त-गूढार्थानाम् अल्पाक्षराणां तत्-सूत्राणाम् अन्यार्थत्वं कश्चिद् आचक्षीत । ततः कतरद् इवात्र समाधानम् । तद् एव समाधेयम् यद्य् एकतमम् एव पुराण- लक्षणम् अपौरुषेयं शास्त्रं सर्व-वेदेतिहास-पुराणानाम् अर्थ-सारं ब्रह्म-सूत्रोपजीव्यं च भवद् भुवि सम्पूर्णं प्रचरद्-रूपं स्यात् । सत्यम् उक्तम्, यत एव च सर्व-प्रमाणानां चक्रवर्ति-भूतम् अस्मद्- अभिमतं श्रीमद्-भागवतम् एवोद्भावितं भवता ॥१८॥

ब्द्: तद् एवम् इति । मात्स्य एवेति । पुराण-सङ्ख्या-तद्-दान-फल- कथनाञ्चितेऽध्याय इति बोध्यम् । तारतम्यम् इति । अपकर्षोत्कर्ष-रूपं येनेतरस्योत्कृष्टस्य पुराणस्य निर्णयः स्याद् इत्य् अर्थः । सात्त्विक-पुराणम् एवोत्कृष्टम् इति भावेन स्वयम् आह सत्त्वाद् इति । पृच्छति तथापीति, परमार्थ-निर्णयाय सात्त्विक-शास्त्राङ्गीकारेऽपीत्य् अर्थः । नाना-भङ्ग्येति । सगुणं निर्गुणं ज्ञान-गुणकं जडम् इत्य् आदिकं कुटिल-युक्ति-कदम्बैर् निरूपयताम् इत्य् अर्थः । नाना-सूत्र-कारेति । गौतमाद्य्-अनुसारिभिर् इत्य् अर्थः । ननु ब्रह्म-सूत्र-शास्त्रे स्थिते कापेक्षा तद्-अन्य-सूत्राणाम् इति चेत् तत्राह किं चात्यन्तेति । पृष्टः प्राह तद् एवेति । ब्रह्म-सूत्रोपजीव्यम् इति । येन ब्रह्म-सूत्रं स्थिरार्थं स्याद् इत्य् अर्थः । पृष्टस्य हृद्-गतं स्फुटयति सत्यम् उक्तम् इत्य् आदिना ॥१८॥

tad evaṃ sati tat-tat-kalpa-kathāmayatvenaiva mātsya eva prasiddhānāṃ tat-tat-purāṇānāṃ vyavasthā jñāpitā | tāratamyaṃ tu kathaṃ syāt yenetara-nirṇayaḥ kriyeta | sattvādi-tāratamyenaiveti cet, sattvāt sañjāyate jñānam (Gītā 14.17) iti sattvaṃ yad brahma-darśanam iti ca nyāyāt sāttvikam eva purāṇādika paramārtha-jñānāya prablama ity āyātam | tathāpi paramārthe'pi nānā- bhaṅgyā vipratipadyamānānāṃ samādhānāya kiṃ syāt | yadi sarvasyāpi vedasya purāṇasya cārtha-nirṇayāya tenaiva śrī-bhagavatā vyāsena brahma- sūtraṃ kṛtaṃ tad-avalokanenaiva sarvo'rtho nirṇaye ity ucyate | tarhi nānya- sūtrakāra-muny-anugatair manyeta | kiṃ cātyanta-gūḍhārthānām alpākṣarāṇāṃ tat-sūtrāṇām anyārthatvaṃ kaścid ācakṣīta | tataḥ katarad ivātra samādhānam | tad eva samādheyam yady ekatamam eva purāṇa- lakṣaṇam apauruṣeyaṃ śāstraṃ sarva-vedetihāsa-purāṇānām artha-sāraṃ brahma-sūtropajīvyaṃ ca bhavad bhuvi sampūrṇaṃ pracarad-rūpaṃ syāt | satyam uktam, yata eva ca sarva-pramāṇānāṃ cakravarti-bhūtam asmad- abhimataṃ śrīmad-bhāgavatam evodbhāvitaṃ bhavatā ||18||

BD: tad evam iti | mātsya eveti | purāṇa-saṅkhyā-tad-dāna-phala- kathanāñcite'dhyāya iti bodhyam | tāratamyam iti | apakarṣotkarṣa-rūpaṃ yenetarasyotkṛṣṭasya purāṇasya nirṇayaḥ syād ity arthaḥ | sāttvika-purāṇam evotkṛṣṭam iti bhāvena svayam āha sattvād iti | pṛcchati tathāpīti, paramārtha-nirṇayāya sāttvika-śāstrāṅgīkāre'pīty arthaḥ | nānā-bhaṅgyeti | saguṇaṃ nirguṇaṃ jñāna-guṇakaṃ jaḍam ity ādikaṃ kuṭila-yukti-kadambair nirūpayatām ity arthaḥ | nānā-sūtra-kāreti | gautamādy-anusāribhir ity arthaḥ | nanu brahma-sūtra-śāstre sthite kāpekṣā tad-anya-sūtrāṇām iti cet tatrāha kiṃ cātyanteti | pṛṣṭaḥ prāha tad eveti | brahma-sūtropajīvyam iti | yena brahma-sūtraṃ sthirārthaṃ syād ity arthaḥ | pṛṣṭasya hṛd-gataṃ sphuṭayati satyam uktam ity ādinā ||18||

English witness · section(s) 18

TEXT 18.1

tad evam sati tat-tat-kalpa-katha-mayatvenaiva matsya eva prasiddhanam tat-tat-purananam vyavastha jïapita. taratamyam tu katham syad yenetara-nirnayah kriyeta. sattvadi-taratamyenaiveti cet `sattvat saïjayate jïanam' iti `sattvam yad brahma-darsanam' iti ca nyayat sattvikam eva puranadikam paramartha-jïanaya prabalam ity ayatam. This being the case[—that Puranas are in various modes of nature—]the Matsya Purana classifies them in three divisions based on the stories found in them. But how can we determine the relative importance of the Puranas so that we can then learn about the other subjects under discussion, namely, sambandha, abhidheya, and prayojana? If we use the three modes of nature as the basis for categorizing the Puranas, depending on such statements as “the mode of goodness produces knowledge” [Bg. 14.17] and “the mode of goodness leads to realization of the Absolute Truth” [Bhag. 1.2.24], we will conclude that the Puranas and other such literature in the mode of goodness are superior means for gaining knowledge of the Absolute Truth.

TEXT 18.2

tathapi paramarthe ’pi nana-bhangya vipratipadyamananam samadhanaya kim syat. yadi sarvasyapi vedasya puranasya cartha-nirnayaya tenaiva Sri-bhagavata vyasena brahma-sutram krtam tad-avalokenaiva sarvo ’rtho nirneya ity ucyate tarhi nanya-sutra-kara-muny-anugatair manyeta. kim catyanta-gudharthanam alpaksaranam tat-sutranam anyarthatvam kascid acaksita tatah katarad ivatra samadhanam. But even then, how can we reconcile the different inconclusive views regarding the Absolute Truth that the various Puranas put forward? Someone may propose study of the Vedanta-sutra as the solution, claiming that Bhagavan Vyasadeva compiled the Vedanta-sutra to present the decisive conclusion of both the Vedas and the Puranas concerning the Absolute Truth.

But then the followers of sages who wrote other sutras may be dissatisfied. Moreover, since the aphorisms of the Vedanta are terse and extremely esoteric, and since they are also subject to varying interpretations, someone will always express a contrary idea about their meaning. What, then, can resolve disputes concerning the Vedanta-sutra?

TEXT 18.3

tad evam samadheyam yady ekatamam eva purana-laksanam apauruseyam sastram sarva-vedetihasa-puranam artha-saram brahma-sutropajivyam ca bhavad bhuvi sampurnam pracarad-rupam syat. satyam uktam. yata eva ca sarva-pramananam cakravarti-bhutam asmad-abhimatam Srimad-bhagavatam evodbhavitam bhavata. This problem could be solved if there were one scripture that had the characteristics of a Purana, that had no human origin, that presented the essence of all the Vedas, Itihasas, and Puranas, that was based on the Vedanta-sutra, and that was available throughout the land in its complete form. Well said, sir, because you have reminded us about our revered Srimad-Bhagavatam, the emperor of all pramanas.

COMMENTARY Srimad-Bhagavatam Is the Best of All Puranas The Matsya Purana, Chapter 53, gives the number of verses in each Purana and describes the benefits of donating each one on special days. In that same chapter Suta Gosvami speaks two and a half verses containing a formula for dividing the Puranas into three classes according to which one of the three modes of nature predominates. These three classes of Purana glorify various deities, and commentators often try to establish their own favorite among these deities as supreme, arguing on the basis of logic and apparently conclusive scriptural references. One consequence of this partiality is that commentators tend to denigrate Puranas in a category different from their own: proponents of tamasic Puranas tend to reject the authority of the rajasic and sattvic Puranas, and proponents of rajasic and sattvic Puranas likewise reject the Puranas outside their group. But there cannot actually be several Absolute Truths; therefore the question of which Puranic deity is the one Supreme Truth remains to be settled. For the unbiased seeker of the truth, Srila Jiva Gosvami shows how to resolve the matter. He explains that sattva, or the mode of goodness, is clearly superior to passion and ignorance, as Lord Krsna confirms in the Bhagavad-gita (14.17): sattvat saïjayate jïanam rajaso lobha eva ca pramada-mohau tamaso bhavato ’jïanam eva ca “From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness, and illusion.” Srimad-Bhagavatam (1.2.24) also states, tamasas tu rajas tasmat sattvam yad brahma-darsanam: “Passion is better than ignorance, but goodness is best because it can lead to realization of the Absolute Truth.” In the passage where this verse appears, Suta Gosvami is explaining which form of worship produces the ultimate good. His opinion is that one can achieve the ultimate good only by worshiping Lord Krsna, the personification

of pure goodness. The citation from the Matsya Purana in the previous TEXT states that the sattvic Puranas glorify Lord Hari, Krsna. By contrast, the rajasic and tamasic Puranas recommend worship of other deities. Such worship is in the lower modes of nature and does not lead to realization of the Absolute Truth. Thus one can tell the modal quality of a Purana by seeing which deity it recommends for worship. Another way to tell is by seeing how it opens. In a sattvic Purana the questioner will approach a learned speaker and inquire from him about the Absolute Truth. In this vein the questioner may ask the speaker to elaborate on the nature of ultimate reality, the supreme religion for all, the ultimate benefit a human being can aspire for, how one should prepare for death, and so on. These questions allow the Purana's speaker full freedom to explain these topics; as a self-realized teacher, free from all gross and subtle material desires and concerned only with the welfare of the inquirer and those who will hear the discourse, either then or in the future, the speaker replies with answers that are specific and unambiguous, leaving no room for misinterpretation or confusion. Examples of such sattvic Puranas include the Padma Purana, the Visnu Purana, and, most prominently, the Bhagavata Purana, or Srimad-Bhagavatam. In the rajasic and tamasic Puranas, however, the questioners inquire about limited topics, those that do not address the ultimate concerns of life. In the Linga Purana, for example, the sages at Naimisaranya ask Suta Gosvami to narrate the glory of Linga, Lord Siva. Although Suta Gosvami has fully realized the Absolute Truth and is perfectly competent to explain it, the questions here restrict him to speaking on the particular topic of Linga. He is not free to explain the deeper meaning of life. Since all rajasic and tamasic Puranas have this shortcoming, they cannot be reliable sources of knowledge about the essential topics of sambandha, abhidheya, and prayojana. The Puranas were arranged in different modes in response to the various desires and interests of the conditioned souls. Nevertheless, every Purana contains glorification of Lord Hari, the Absolute Truth. Srila Veda-vyasa included this glorification so that even persons in the lower material modes can gradually develop interest in the Supreme Personality of Godhead by hearing or reading the tamasic and rajasic Puranas. Someone might object that the statement cited above concerning the classification of the Puranas according to the modes does not itself come from a sattvic Purana and so should not be taken as authoritative. We reply that this classification is supported by numerous other statements as well, including some from such sattvic scriptures as the Padma Purana, which we have already cited in the previous Text. Nor is it true that the Puranas in the lower modes give no valid knowledge at all, since even they give some insight into absolute reality, what to speak of the insights they give into lesser topics. In addition, no statement in the Vedic literature specifically contradicts the verses cited here classifying the Puranas according to the modes of nature, and so we are left with no compelling reason to doubt the authenticity of this classification. From this analysis we can conclude that in our quest for

the ultimate sabda-pramana we need consider only the sattvic Puranas. As the Padma Purana states, sattvika moksa-dah proktah: “The Puranas in the mode of goodness lead to liberation.” But even these sattvic Puranas have been understood in many ways by great thinkers. Some interpreters have found that they glorify the path of yoga as the best, others have concluded that they recommend bhakti as the highest path, and yet others have found that they promote the path of jïana (knowledge) as supreme. Next Srila Jiva Gosvami suggests the Vedanta-sutra as a possible basis of reconciliation. The Vedanta-sutra, written by Vyasadeva, certainly incorporates the essential understanding of the Vedas and the Puranas. But we must also consider that the dedicated followers of other sages who wrote philosophical sutras, such as Gautama and Pataïjali, might not accept the Vedanta-sutra’s ideas. Even if these followers of other philosophers could somehow be convinced to change their minds by logical proof of the greater authority of the Vedanta-sutra, the situation is still problematic: The sutras of the Vedanta being terse and esoteric, acaryas of various persuasions have commented on them, and so it is difficult to decide whose opinion agrees with that of Srila Veda-vyasa, the author. For the seeker who has come this far along the way but finds himself sinking in the marshy confusion created by the various scriptures and their myriad commentators, Srila Jiva Gosvami finally points out the high ground of the Srimad-Bhagavatam. The Bhagavatam has the ten characteristics of a major Purana (discussed in TEXT 56); it is apauruseya; it is the natural COMMENTARY on the Vedanta-sutra and thus constitutes the purport of all the Vedas, Itihasas, and Puranas; it is available in its entirety; it is respected by all Vaisnava acaryas, and also many others; it is the most popular of the Puranas; it has an intact tradition of Vaisnava commentaries; and it is the culmination of Srila Veda-vyasa’s literary output, composed in His maturity. By establishing Srimad-Bhagavatam as the last word in Vedic scripture, Srila Jiva Gosvami fulfills the will of Lord Sri Caitanya Mahaprabhu, who accepted the Bhagavatam as “the spotless Purana,” the supremely authoritative text. In the next TEXT Jiva Gosvami explains that Srimad-Bhagavatam has not been composed by a mortal and that it is the natural COMMENTARY on the Vedanta-sutra.

Tattva · Sanskrit §19 · English §19

यत् खलु पुराण-जातम् आविर्भाव्य ब्रह्म-सूत्रं च प्रणीयाप्य अपरितुष्टेन तेन भगवता निज-सूत्राणाम् अकृत्रिम-भाष्य-भूतं समाधि-लब्धम् आविर्भावितं यस्मिन्न् एव सर्व-शास्त्र-समन्वयो दृश्यते । सर्व-वेदार्थ-लक्षणां गायत्रीम् अधिकृत्य प्रवर्तितत्वात् । तथा हि तत्- स्वरूपं मात्स्ये -

यत्राधिकृत्य गायत्रीं वर्ण्यते धर्म-विस्तरः । वृत्रासुर-वधोपेतं तद्-भागवतम् इष्यते ॥ (मत्स्यप् ५३.२०)

लिखित्वा तच् च यो दद्याद् धेम-सिंह-समन्वितम् । प्रौष्ठ-पद्यां पौर्णमास्यां स याति परमां गतिम् । अष्टादश-सहस्राणि पुराणं तत् प्रकीर्तितम् ॥ (मत्स्यप् ५३.२२) इति ।

अत्र गायत्री-शब्देन तत्-सूचक-तद्-अव्यभिचारि-धीमहि-पद-संवलित-तद्- अर्थं एवेष्यते । सर्वेषां मन्त्राणाम् आदिरूपायास् तस्याः साक्षात्- कथनानर्हत्वात् । तद्-अर्थता च जन्माद्य् अस्य यतः [भ्प् १.१.१],

तेन ब्रह्म हृदा इति सर्व-लोकाश्रयत्व-बुद्धि-वृत्ति-प्रेरकत्वादि-साम्यात् । धर्म-विस्तर इत्य् अत्र धर्म-शब्दः परम-धर्म-परः । धर्मः प्रोज्झित-कैतवोऽत्र परमः [भ्प् १.१.२] इत्य् अत्रैव प्रतिपादितत्वात् । स च भगवद्-ध्यानादि-लक्षण एवेति पुरस्ताद् व्यक्तीभविष्यति ॥१९॥

ब्द्: श्रीभागवतं स्तौति यत् खल्व् इत्य् आदि । अपरितुष्टेनेति । पुराण-जाते ब्रह्म-सूत्रे च भगवत्-पारमैश्वर्य-माधुर्ययोः सन्दिग्धतया गूढतया चोक्तेस् तत्र तत्र चापरितोषः । श्री-भागवते तु तयोस् तद्- विलक्षणतयोक्तेस् तत्र परितोष इति बोध्यम् । तद्-अर्थता गायत्र्य्-अर्थता । स च भगवद्-ध्यानादि-लक्षण इति । विशुद्ध-भक्ति-मार्ग-बोधक इत्य् अर्थः ॥१९॥

yat khalu purāṇa-jātam āvirbhāvya brahma-sūtraṃ ca praṇīyāpya aparituṣṭena tena bhagavatā nija-sūtrāṇām akṛtrima-bhāṣya-bhūtaṃ samādhi-labdham āvirbhāvitaṃ yasminn eva sarva-śāstra-samanvayo dṛśyate | sarva-vedārtha-lakṣaṇāṃ gāyatrīm adhikṛtya pravartitatvāt | tathā hi tat- svarūpaṃ mātsye -

yatrādhikṛtya gāyatrīṃ varṇyate dharma-vistaraḥ | vṛtrāsura-vadhopetaṃ tad-bhāgavatam iṣyate || (MatsyaP 53.20)

likhitvā tac ca yo dadyād dhema-siṃha-samanvitam | prauṣṭha-padyāṃ paurṇamāsyāṃ sa yāti paramāṃ gatim | aṣṭādaśa-sahasrāṇi purāṇaṃ tat prakīrtitam || (MatsyaP 53.22) iti |

atra gāyatrī-śabdena tat-sūcaka-tad-avyabhicāri-dhīmahi-pada-saṃvalita-tad- arthaṃ

eveṣyate | sarveṣāṃ mantrāṇām ādirūpāyās tasyāḥ sākṣāt- kathanānarhatvāt | tad-arthatā ca janmādy asya yataḥ [BhP 1.1.1],

tena brahma hṛdā iti sarva-lokāśrayatva-buddhi-vṛtti-prerakatvādi-sāmyāt | dharma-vistara ity atra dharma-śabdaḥ parama-dharma-paraḥ | dharmaḥ projjhita-kaitavo'tra paramaḥ [BhP 1.1.2] ity atraiva pratipāditatvāt | sa ca bhagavad-dhyānādi-lakṣaṇa eveti purastād vyaktībhaviṣyati ||19||

BD: śrībhāgavataṃ stauti yat khalv ity ādi | aparituṣṭeneti | purāṇa-jāte brahma-sūtre ca bhagavat-pāramaiśvarya-mādhuryayoḥ sandigdhatayā gūḍhatayā coktes tatra tatra cāparitoṣaḥ | śrī-bhāgavate tu tayos tad- vilakṣaṇatayoktes tatra paritoṣa iti bodhyam | tad-arthatā gāyatry-arthatā | sa ca bhagavad-dhyānādi-lakṣaṇa iti | viśuddha-bhakti-mārga-bodhaka ity arthaḥ ||19||

English witness · section(s) 19

TEXT 19.1

yat khalu sarva-purana-jatam avirbhavya brahma-sutram ca praniyapy aparitustena tena bhagavata nija-sutranam akrtrima-bhasya-bhutam samadhi-labdham avirbhavitam yasminn eva sarva-sastra-samanvayo drsyate sarva-vedartha-sutra-laksanam gayatrim adhikrtya pravartitatvat. Indeed, Lord Vyasa was not satisfied even after compiling all the Puranas and the Vedanta-sutra. He therefore wrote Srimad-Bhagavatam, which was revealed to Him in trance, as the natural COMMENTARY on His own sutras. In Srimad-Bhagavatam we find the consistent reconciliation of all scriptures. That the Bhagavatam gives the essence of all scriptures is shown by its opening with the Gayatri mantra, the essential TEXT incorporating the message of all the Vedas.

TEXT 19.2

tathapi tat-svarupam matsye yatradhikrtya gayatrim varnyate dharma-vistarah vrtrasura-vadhopetam tad bhagavatam isyate

likhitva tac ca yo dadyad dhema-simha-samanvitam prausthapadyam paurnamasyam sa yati paramam gatim astadasa-sahasrani puranam tat prakirtitam @VCONTINUE = iti. The characteristics of Srimad-Bhagavatam are further described in the Matsya Purana [53.20–22]: “That Purana is known as Srimad-Bhagavatam which explains the topmost principles of religion with reference to the Gayatri mantra and which tells of the killing of the demon Vrtra. This Purana has eighteen thousand verses. Whoever writes out a copy of Srimad-Bhagavatam, places it on a golden lion-throne, and presents it to someone on the full-moon day of the month of Bhadra (August-September) will attain the supreme goal.”

TEXT 19.3

atra gayatri-sabdena tat-sucaka-tad-avyabhicari-dhimahi-pada-samvalita-tad-artha evesyate sarvesam mantranam adi-rupayas tasyah saksat kathananarhatvat. tad-arthata ca `janmady asya yatah' `tene brahma hrda' iti sarva-lokasrayatva-buddhi-vrtti-prerakatvadi-samyat. dharma-vistara ity atra dharma-sabdah parama-dharma-parah `dharmah projjhita-kaitavo 'tra paramah' ity atraiva pratipaditatvat. sa ca bhagavad-dhyanadi-laksana eveti purastad vyakti-bhavisyati.
Here the word gayatri indicates the meaning of the Gayatri mantra, which includes the word dhimahi. Dhimahi is an indicator of Gayatri, implying its purport; it would be improper to directly utter Gayatri itself, the origin of all Vedic mantras. The first verse of Srimad-Bhagavatam [1.1.1] alludes to the meaning of Gayatri by the phrases janmady asya yatah ("by Him this universe is created, maintained, and destroyed") and tene brahma hrda ("He revealed Vedic knowledge in the heart"). These phrases express the same meaning as Gayatri, describing the Lord as the basis of all the universes and as He who inspires everyone's intellect. The word dharma in the compound dharma-vistara refers to the supreme religion, as expressed in the Bhagavatam's words dharmah projjhita-kaitavo 'tra paramah [Bhag. 1.1.2]: "the supreme religion, devoid of all cheating propensities." And, as will become clear in upcoming Texts, this dharma is indeed characterized by meditation on the Supreme Personality of Godhead.

COMMENTARY Srimad-Bhagavatam Is the Natural COMMENTARY on the Vedanta-sutra Srimad-Bhagavatam contains the story of its own appearance as the crowning achievement of Srila Vyasadeva's literary efforts. First Srila Vyasadeva arranged the four Vedas, and then He composed the great epic Mahabharata for the benefit of women, sudras, and others who cannot study the Vedas. Next He compiled the Puranas, the natural COMMENTARY on the Vedas, and then He provided the essence of the Vedas and Puranas in His Vedanta-sutra. But even after all this literary output, Veda-vyasa felt discontented, although He did not know why. Then His spiritual master, Narada Muni, came to His rescue: krtavan bharatam yas tvam sarvartha-paribrmhitam "Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahabharata, which is full of all kinds of Vedic sequences elaborately explained" (Bhag. 1.5.3). yatha dharmadayas cartha muni-varyanukirtitah na tatha vasudevasya mahima hy anuvarnitah "Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not in the same way described the glories of the Supreme Personality, Vasudeva" (Bhag. 1.5.9). Following Narada Muni's instruction, Srila Vyasa meditated, and while He was in trance Srimad-Bhagavatam was revealed to Him. Thus it is clear that Srimad-Bhagavatam, which gave solace to Vyasadeva, is knowledge descended

from the transcendental realm. In upcoming Texts Sri Jiva will show that it is also the natural COMMENTARY on the Vedanta-sutra. Various Puranas mention the relationship between Srimad-Bhagavatam and the Gayatri mantra. Considered the essence of the Vedas, Gayatri is supposed to be recited at dawn, noon, and dusk by every twice-born person (brahmana, ksatriya, and vaisya). According to Sridhara Svami in his Bhavartha-dipika, Srimad-Bhagavatam begins with the Gayatri mantra. Commenting on the first verse of the Bhagavatam, he writes, dhimahiti gayatrya prarambhena ca gayatry-akhya-brahma-vidya-rupam etat puranam iti darsitam: "That the Gayatri phrase indicated by the word dhimahi begins this Purana shows that this work has the nature of the brahma-vidya [Vedic knowledge of the Supreme] called Gayatri." Because Srimad-Bhagavatam is based on Gayatri, the cream of the Vedas, it explains the topmost principles of religion. The Bhagavatam (1.1.3) thus calls itself "the ripened fruit of the wish-fulfilling tree of the Vedas" (nigama-kalpa-taror galitam phalam). The recitation of Gayatri and other Vedic mantras is governed by strict rules regarding the person, time, and place, and also the purity of the chanter, but such restrictions do not apply to Srimad-Bhagavatam. Since anyone may read the Bhagavatam, strictly speaking it would be improper for the Gayatri mantra to appear there in its original form. Gayatri is among the Vedic mantras, which only the twice-born are allowed to chant. That is why Srila Vyasadeva expressed the form and idea of Gayatri in the Bhagavatam without using the actual mantra. Only one word from Gayatri, dhimahi, has been kept to indicate his intention, because it is a compulsory word in the mantra and carries its essence. Another reason Vyasa did not write the original Gayatri in Srimad-Bhagavatam is that doing so would have invited misinterpretation. Various schools of thought have explained Gayatri differently—as a meditation on impersonal Brahman, on the sun, on the fire-god, on Lord Siva, and so forth. Only rarely is it understood to be a meditation on the Supreme Personality of Godhead, Vasudeva. But in Srimad-Bhagavatam, Srila Vyasadeva's own COMMENTARY on the Vedanta-sutra, Vyasadeva delivers the complete and unambiguous meaning of Gayatri in the opening verse. He reveals that Gayatri is a meditation on the Supreme Personality of Godhead and His eternal consort, Sri Radhika. This meditation is indeed the highest dharma. In the 105th TEXT of Sri Paramatma-sandarbha, Srila Jiva Gosvami will explain the Gayatri mantra in detail, and in the Krsna-sandarbha he will thoroughly analyze the Bhagavatam's first verse and show it to be a meditation on Sri Sri Radha-Krsna. In the next TEXT of the Tattva-sandarbha, Srila Jiva Gosvami further introduces the Srimad-Bhagavatam, describing its distinguishing features and supporting his statements with scriptural references.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART4]

Tattva · Sanskrit §20 · English §20

एवं स्कान्दे प्रभास-खण्डे च यत्राधिकृत्य गायत्रीम् इत्य् आदि ।

सारस्वतस्य कल्पस्य मध्ये ये स्युर् नरामराः । सद्-वृत्तानोद्भवं लोके तच् च भागवतं स्मृतम् ॥

लिखित्वा तच् च इत्य् आदि । अष्टादश-सहस्राणि पुराणं तत् प्रकीर्तितम् इति पुराणान्तरं च -

ग्रन्थोऽष्टादश-साहस्रो द्वादश-स्कन्ध-सम्मितः । हयग्रीव-ब्रह्म-विद्या यत्र वृत्र-वधस् तथा । गायत्र्या च समारम्भस् तद् वै भागवतं विदुः ॥ इति ।

अत्र हयग्रीव-ब्रह्म-विद्या इति वृत्र-वध-साहचर्येण नारायण- वर्मैवोच्यते । हयग्रीव-शब्देनात्राश्वशिरा दधीचिर् एवोच्यते । तेनैव च प्रवर्तिता नारायण-वर्माख्या ब्रह्म-विद्या । तस्याश्व-शिरस्त्वं च षष्ठे यद् वा अश्व-शिरो नाम [भ्प् ६.९.५२] इत्य् अत्र प्रसिद्धं नारायण-वर्मणो ब्रह्म-विद्यात्वं च - एतच् छ्रुत्वा तथोवाच दध्यङ् आथर्वणस् तयोः । प्रवर्ग्यं ब्रह्म-विद्यां च सत्-कृतोऽसत्य-शङ्कितः ॥ इति

टीकोत्थापित-वचनेन चेति । श्रीमद्-भागवतस्य भगवत्-प्रियत्वेन भागवताभीष्टत्वेन च परम-सात्त्विकत्वम् । यथा पाद्मे अम्बरीषं प्रति गौतम-प्रश्नः -

पुराणं त्वं भागवतं पठसे पुरतो हरेः । चरितं दैत्य-राजस्य प्रह्लादस्य च भूपते ॥ [पद्मप्]

तत्रैव व्यञ्जुली-माहात्म्ये तस्य तस्मिन्न् उपदेशः -

रात्रौ तु जागरः कार्यः श्रोतव्या वैष्णवी कथा । गीतानाम् असहस्रं च पुराणं शुक-भाषितम् । पठितव्यं प्रयत्नेन हरेः सन्तोष-कारणम् ॥ [पद्मप्]

तत्रैवान्यत्र -

अम्बरीष शुक-प्रोक्तं नित्यं भागवतं शृणु । पठस्व स्व-मुखेनैव यदीच्छसि भव-क्षयम् ॥ [पद्मप्]

स्कान्दे प्रह्लाद-संहितायां द्वारका-माहात्म्ये -

श्रीमद्-भागवतं भक्त्या पठते हरि-सन्निधौ । जागरे तत्-पदं याति कुल-वृन्द-समन्वितः ॥२०॥

ब्द्: ग्रन्थ इत्य् आदौ हयग्रीवादि-शब्दयोर् भ्रान्तिं निराकुर्वन् व्याचष्टे । अत्र हयग्रीवेत्य् आदिना । एतच् छ्रुत्वेति । दध्यङ् दधीचिः । प्रवर्ग्यम् इति प्राण-विद्याम् । ननु पाद्मादीनि सात्त्विकानि पञ्च सन्ति । तैर् अस्तु विचार इति चेत् तत्राह श्रीमद् इति । एतस्य परम-सात्त्विकत्वे पाद्मादि-वचनान्य् उदाहरति पुराणं त्वम् इत्य् आदिना । कुल-वृन्देति तत्-कर्तृक-श्रवण- महिम्ना तत्-कुलस्य च हरि-पद-लाभ इत्य् अर्थः ॥२०॥

evaṃ skānde prabhāsa-khaṇḍe ca yatrādhikṛtya gāyatrīm ity ādi |

sārasvatasya kalpasya madhye ye syur narāmarāḥ | sad-vṛttānodbhavaṃ loke tac ca bhāgavataṃ smṛtam ||

likhitvā tac ca ity ādi | aṣṭādaśa-sahasrāṇi purāṇaṃ tat prakīrtitam iti purāṇāntaraṃ ca -

grantho'ṣṭādaśa-sāhasro dvādaśa-skandha-sammitaḥ | hayagrīva-brahma-vidyā yatra vṛtra-vadhas tathā | gāyatryā ca samārambhas tad vai bhāgavataṃ viduḥ || iti |

atra hayagrīva-brahma-vidyā iti vṛtra-vadha-sāhacaryeṇa nārāyaṇa- varmaivocyate | hayagrīva-śabdenātrāśvaśirā dadhīcir evocyate | tenaiva ca pravartitā nārāyaṇa-varmākhyā brahma-vidyā | tasyāśva-śirastvaṃ ca ṣaṣṭhe yad vā aśva-śiro nāma [BhP 6.9.52] ity atra prasiddhaṃ nārāyaṇa-varmaṇo brahma-vidyātvaṃ ca - etac chrutvā tathovāca dadhyaṅ ātharvaṇas tayoḥ | pravargyaṃ brahma-vidyāṃ ca sat-kṛto'satya-śaṅkitaḥ || iti

ṭīkotthāpita-vacanena ceti | śrīmad-bhāgavatasya bhagavat-priyatvena bhāgavatābhīṣṭatvena ca parama-sāttvikatvam | yathā pādme ambarīṣaṃ prati gautama-praśnaḥ -

purāṇaṃ tvaṃ bhāgavataṃ paṭhase purato hareḥ | caritaṃ daitya-rājasya prahlādasya ca bhūpate || [PadmaP]

tatraiva vyañjulī-māhātmye tasya tasminn upadeśaḥ -

rātrau tu jāgaraḥ kāryaḥ śrotavyā vaiṣṇavī kathā | gītānām asahasraṃ ca purāṇaṃ śuka-bhāṣitam | paṭhitavyaṃ prayatnena hareḥ santoṣa-kāraṇam || [PadmaP]

tatraivānyatra -

ambarīṣa śuka-proktaṃ nityaṃ bhāgavataṃ śṛṇu | paṭhasva sva-mukhenaiva yadīcchasi bhava-kṣayam || [PadmaP]

skānde prahlāda-saṃhitāyāṃ dvārakā-māhātmye -

śrīmad-bhāgavataṃ bhaktyā paṭhate hari-sannidhau | jāgare tat-padaṃ yāti kula-vṛnda-samanvitaḥ ||20||

BD: grantha ity ādau hayagrīvādi-śabdayor bhrāntiṃ nirākurvan vyācaṣṭe | atra hayagrīvety ādinā | etac chrutveti | dadhyaṅ dadhīciḥ | pravargyam iti prāṇa-vidyām | nanu pādmādīni sāttvikāni pañca santi | tair astu vicāra iti cet tatrāha śrīmad iti | etasya parama-sāttvikatve pādmādi-vacanāny udāharati purāṇaṃ tvam ity ādinā | kula-vṛndeti tat-kartṛka-śravaṇa- mahimnā tat-kulasya ca hari-pada-lābha ity arthaḥ ||20||

English witness · section(s) 20

TEXT 20.1

evam skande prabhasa-khande ca `yatradhikrtya gayatrim' ity-adi sarasvatasya kalpasya madhye ye syur naramarah tad-vrttantodbhavam loke tac ca bhagavatam smrtam

likhitva tac ca @VCONTINUE = ity-adi ca. @V1 - astadasa-sahasrani puranam tat prakirtitam @VCONTINUE = iti. tad evam agni-purane ca vacanani vartante. In the Skanda Purana, Prabhasa-khanda [7.1.2.39–42] we find a description of Srimad-Bhagavatam similar to the one in the Matsya Purana: “The Purana known as Srimad-Bhagavatam recounts the deeds of humans and demigods in the Sarasvata-kalpa, explains the supreme religion in terms of Gayatri, and narrates the slaying of Vrtrasura. It has eighteen thousand verses.<193>Whoever writes out a copy of the Bhagavatam, places it on a golden lion-throne, and presents it to someone on the full-moon day of the month of Bhadra will attain the supreme destination.” These verses are also found in the Agni Purana [272.6–7].

TEXT 20.2

tika-krdbhih pramani-krte puranantare ca grantho ’stadasa-sahasro dvadasa-skandha-sammitah hayagriva-brahma-vidya yatra vrtra-vadhas tatha gayatrya ca samarambhas tad vai bhagavatam viduh @VCONTINUE = iti. Yet another Purana, cited by the Bhagavatam commentator Sridhara Svami, describes the characteristics of Srimad-Bhagavatam thus: “The Purana known as Srimad-Bhagavatam has eighteen thousand verses divided into twelve cantos, begins with Gayatri, describes the

Hayagriva-brahma-vidya, and narrates the slaying of Vrtrasura."

TEXT 20.3

atra `hayagriva-brahma-vidya' iti vrtra-vadha-sahacaryena narayana-varmaivocyate. hayagriva-sabdenatrasva-sira dadhicir evocyate. tenaiva ca pravartita narayana-varmakhya brahma-vidya. tasyasva-sirastvam ca sasthe `yad va asva-siro nama' ity atra prasiddham narayana-varmano brahma-vidyatvam ca etac chrutva tathovaca dadhyann atharvanas tayoh pravargyam brahma-vidyam ca sat-krto 'satya-sankitah @VCONTINUE = iti svami-tikotthapita-vacanena ceti. The Hayagriva-brahma-vidya mentioned here (meaning "the doctrine of the Supreme taught by Hayagriva"), is "The Armor of Narayana" (Narayana-varma), since it is narrated in the same con TEXT as the killing of Vrtra. The word haya-griva here refers to Dadhici, the sage with a horse's head. He taught the knowledge of Brahman called Narayana-varma. His accepting a horse's head and receiving the name Asvasira ("horse-headed one") are mentioned in Srimad-Bhagavatam's Sixth Canto [6.9.52], where these words are spoken: "he who has the name Asvasira." From a verse Sridhara Svami cites in his COMMENTARY on this Bhagavatam TEXT we get further confirmation that the Narayana-varma is in fact a standard teaching about the Absolute: "Upon hearing this and feeling honored, Dadhici, anxious not to break his promise, instructed the twin Asvini-kumaras in the knowledge of the Pravargya sacrifice and Brahma-vidya."

TEXT 20.4

Srimad-bhagavatasya bhagavat-priyatvena bhagavatabhistatvena ca parama-sattvikatvam. yatha padme ambarisam prati gautama-prasnah puranam tvam bhagavatam pathase purato hareh caritram daitya-rajasya prahladasya ca bhu-pate @VCONTINUE = tatraiva vaïjuli-mahatmye tasya tasminn upadesah ratrau tu jagarah karyah srotavya vaisnavi katha gita nama-sahasram ca puranam suka-bhasitam @V1PLUS = pathitavyam prayatnena hareh santosa-karanam Since Srimad-Bhagavatam is pleasing to the Supreme Lord and is His devotees' favorite book, it is the supremely sattvika scripture. As stated in the Padma Purana, in Gautama Rsi's question to Maharaja Ambarisa, "O lord of the earth, do you recite the Bhagavata Purana before the Deity of Lord Hari, especially the history of the king of the demons, Prahlada Maharaja?" (Padma Pur., Uttara-khanda 22.115). Again in the Padma Purana, Gautama further instructs Ambarisa, in the section glorifying the vow of Vaïjuli Maha-dvadasi: "One should stay awake throughout that night and hear scriptures that narrate stories of Lord Visnu and His devotees, especially Bhagavad-gita, the thousand names of Lord Visnu, and the Purana narrated by Sukadeva [Srimad-Bhagavatam]. One should recite these with care, since they are pleasing to Lord Hari."

TEXT 20.5

tatraivanyatra ambarisa suka-proktam nityam bhagavatam srnu pathasva sva-mukhenapi yadicchasi bhava-ksayam @VCONTINUE = skande prahlada-samhitayam dvaraka-mahatmye Sri-bhagavatam bhaktya pathate hari-sannidhau @V1PLUS = jagare tat-padam yati kula-vrnda-samanvitah And elsewhere in the Padma Purana we find this statement: “O Ambarisa, if you wish to end your material existence, then every day you should hear the Bhagavatam that was narrated by Sukadeva, and you should also recite it yourself.” Finally, we find the following statement in the Prahlada-samhita of the Skanda Purana, in the section describing Dvaraka’s glories: “A person who stays up [on the night of Ekadasi] and recites Srimad-Bhagavatam with devotion before the Deity of Lord Hari goes to the Lord’s abode along with all his family members.”

COMMENTARY The Characteristics of Srimad-Bhagavatam In this TEXT Jiva Gosvami gives special attention to establishing that the Bhagavatam glorified in the Puranas is Srimad-Bhagavatam. He does this because some scholars of his time held that the Devi Bhagavatam, rather than Srimad-Bhagavatam, was actually the Bhagavatam glorified in the Puranas. Like Srimad-Bhagavatam, the Devi Bhagavatam is a Purana with twelve cantos, 18,000 verses, and an account of Vrtrasura’s death, although its account of how Vrtra was killed differs from the one in Srimad-Bhagavatam. Also, when some traditional scholars read in the Puranas that on the full-moon day of the month of Bhadra one should donate the Bhagavatam mounted on a golden lion (hema-simha), they take this to mean the Devi Bhagavatam. This seems quite fitting, since Devi, or Durga, rides on a lion. (In the case of Srimad-Bhagavatam, hema-simha is understood to mean “golden lion-throne.”) Srila Jiva Gosvami solves the controversy by citing references that list distinctive features of Srimad-Bhagavatam: it begins with the Gayatri mantra, it contains the Hayagriva-brahma-vidya, it narrates events that happened in the Sarasvata-kalpa, and it was first spoken by Sri Sukadeva Gosvami to Pariksit Maharaja. Jiva Gosvami further supports his opinion by quoting from the Bhavartha-dipika, Sridhara Svami’s COMMENTARY on Srimad-Bhagavatam. The Devi Bhagavatam opens with a statement that appears to be based on Gayatri: om sarva-caitanya-rupam tam adyam vidyam ca dhimahi, buddhim ya nah pracodayat. There are two reasons this statement should not be equated with Gayatri: First, nothing in it corresponds to the words savituh, varenyam, and bhargas from Gayatri. (By contrast, in Srimad-Bhagavatam 1.1.1 there is such a correspondence.). Second, this statement is a meditation on Devi, but as Sri Jiva will show in the next Text, the object of meditation in Gayatri is the Supreme Personality of Godhead, Lord Visnu. Like Srimad-Bhagavatam, the Devi Bhagavatam narrates the killing of Vrtrasura, but in its account Indra kills Vrtra with ocean foam empowered by Devi. Vrtrasura performed severe penances for hundreds of years to please Lord Brahma. When

Brahma appeared before him and offered a boon, Vrtra asked that he would not be slain by any weapon made of iron or wood, or one that was dry or wet. After Lord Brahma granted this boon, Vrtra attacked Indra and defeated him. Indra subsequently took help from Lord Visnu, who entered Indra's thunderbolt and also advised him to take the help of Devi and make a truce with Vrtra. Indra then apparently befriended Vrtrasura. But one day at dusk Indra surprised Vrtrasura on a beach and slew him with his thunderbolt covered with foam, which was not a weapon of iron or wood and was neither wet nor dry. The Devi Bhagavatam also makes no mention of the Hayagriva-brahma-vidya (the Narayana-varma). For all these reasons it is clear that the Bhagavatam referred to in the verse cited by Sridhara Svami is not the Devi Bhagavatam. Hemadri, Ballal Sena, Govindananda, Raghunandana, Gopala Bhatta Gosvami, and Sanatana Gosvami have each written noteworthy dharma-sastras (books and essays on religious duties), in which they quote frequently from Srimad-Bhagavatam but never from the Devi Bhagavatam. Ballal Sena states in his Dana-sagara that only a few verses of Srimad-Bhagavatam specifically recommend acts of charity. In contrast, the entire thirtieth chapter of the Devi Bhagavatam's Ninth Canto deals exclusively with the glory of giving various kinds of charity. In addition, with the exceptions of Ramanujacarya and Nilakanthacarya, all the great saintly commentators on Prasthana-trayi either wrote about Srimad-Bhagavatam directly or at least cited it as a standard reference in their books. By contrast, neither Sankara, Madhvacarya, Vallabha, Lord Caitanyadeva, or any other notable acarya ever cited the Devi Bhagavatam to support or prove any important statement. The ninety-sixth chapter of the first part of the Naradiya Purana lists the topics of all twelve cantos of the Bhagavatam in order. This list fits Srimad-Bhagavatam but not the Devi Bhagavatam. And the Padma Purana (Uttara-khanda 193.3), states: puranesu tu sarvesu Srimad-bhagavatam param yatra prati-padam krsno giyate bahudharsibhih "Among all the Puranas, Srimad-Bhagavatam is the best. In every line great sages glorify Lord Krsna in various ways." All this leaves no doubt that the Bhagavatam mentioned in the quoted Puranic verses is Srimad-Bhagavatam. Srimad-Bhagavatam and other Puranas mention a demon named Hayagriva, and there is also an incarnation of Lord Visnu called Hayagriva, who had a horse's head. But because the Hayagriva mentioned in this section of Tattva-sandarbha is connected with the slaying of the demon Vrtra, Srila Jiva Gosvami has identified him as the sage Dadhici. As told in the Sixth Canto of Srimad-Bhagavatam, after Vrtra had conquered the demigods they approached Lord Visnu for help. The Lord advised the chief of the demigods, Indra, to go to Dadhici and ask him for his body, which had been made firm by vows, penances, and knowledge of Brahman. The Lord told Indra to fashion from Dadhici's bones a thunderbolt strong enough to kill Vrtrasura. Dadhici had previously taught the knowledge of Brahman to the Asvini Kumara twins, although Indra had earlier forbidden him to teach them transcendental knowledge on the grounds that

their medical profession disqualified them from learning it. Indra had threatened to behead Dadhici if he disobeyed, but Dadhici had already promised to teach the twins. The Asvini- Kumaras had solved Dadhici's dilemma surgically: they severed his head and grafted a horse's head in its place, knowing that Indra would eventually cut off that head and enable them to restore Dadhici's original head. Dadhici then instructed them through the horse's head. Dadhici became known as Hayagriva or Asvasira ("horse-headed one"), and the transcendental knowledge he imparted became famous as the Hayagriva-brahma-vidya. As planned, Indra later severed Dadhici's horse head and the Asvini Kumaras restored his original head. Then, on the request of the demigods, Dadhici offered his body to Indra, who used his bones to make a thunderbolt with which he killed Vrtrasura. Earlier Dadhici had taught Tvasta the same knowledge he had previously taught the Asvini Kumaras, and Tvasta in turn taught it to his son Visvarupa. Visvarupa taught it to Lord Indra as the Narayana Armor, which helped Indra defeat Vrtrasura. Thus the Hayagriva referred to here is Dadhici, and the Brahma-vidya is the Narayana Armor. This is all described in the Sixth Canto of Srimad-Bhagavatam and in the Bhagavatam commentaries of the Vaisnava acaryas.

ππππππ

Padma Purana (Uttara-khanda 198.30) confirms, Srimad-bhagavatakhyo 'yam pratyaksah krsna eva hi: "Without a doubt Srimad-Bhagavatam is directly Lord Krsna." That Srimad-Bhagavatam is nondifferent from Lord Krsna is confirmed in the Bhagavatam itself (1.3.43), where Suta Gosvami states that after the Lord's disappearance the Bhagavatam appeared as His representative to enlighten the benighted people of Kali-yuga. The Padma Purana also confirms the oneness of the Bhagavatam and the Lord with this passage equating the Bhagavatam's cantos with Krsna's limbs: @vpl1 = padau yadiyau prathama-dvitiyau @vpl2 = trtiya-turyau kathitau yad-uru @vpl1 = nabhis tatha païcama eva sastho @vpl2 = bhujantaram dor-yugalam tathanyau

@vpl1 = kanthas tu rajan navamo yadiyo @vpl2 = mukharavindam dasamam praphullam @vpl1 = ekadaso yas ca lalata-pattam @vpl2 = siro 'pi yad dvadasa eva bhati

@vpl1 = namami devam karuna-nidhanam @vpl2 = tamala-varnam su-hitavataram @vpl1 = apara-samsara-samudra-setum @vpl2 = bhajamahe bhagavata-svarupam "The Bhagavatam's First and Second Cantos are Lord Krsna's feet, and the Third and Fourth Cantos are His thighs. The Fifth Canto is His navel, the Sixth Canto is His chest, and the Seventh and Eighth Cantos are His arms. The Ninth Canto is His throat, the Tenth His blooming lotus face, the Eleventh His forehead, and the Twelfth His head. "I bow down to that Lord, the ocean of mercy, whose color is like that of a tamala tree and who appears in this world for the welfare of all. I worship Him as the bridge for crossing the unfathomable ocean of material existence. Srimad-Bhagavatam has appeared as His very self." Next Srila Jiva Gosvami demonstrates that Srimad-Bhagavatam is the natural COMMENTARY on the Vedanta-sutra.

TATTVA-SANDARBHA

1.3

Sections 21–30

10 bilingual sequence blocks

Tattva · Sanskrit §21 · English §21

गारुडे च -

पूर्णः सोऽयम् अतिशयः । अर्थोऽयं ब्रह्म-सूत्राणां भारतार्थ-विनिर्णयः ॥

गायत्री-भाष्य-रूपोऽसौ वेदार्थ-परिबृंहितः । पुराणानां साम-रूपः साक्षाद्-भगवतोदितः ॥

द्वादश-स्कन्ध-युक्तोऽयं शतविच्-छेद-संयुतः । ग्रन्थोऽष्टादश-साहस्रः श्रीमद्-भागवताभिधः ॥ इति ।

ब्रह्म-सूत्राणाम् अर्थस् तेषाम् अकृत्रिम-भाष्य-भूत इत्य् अर्थः । पूर्वं सूक्ष्मत्वेन मनस्य् आविर्भूतं तद् एव सङ्क्षिप्य सूत्रत्वेन पुनः प्रकटितम् पश्चाद् विस्तीर्णत्वेन साक्षाच्-छ्री-भागवतम् इति । तस्मात् तद्-भाष्य-भूते स्वतः-सिद्धे तस्मिन् सत्यर्वचीनम् अन्यद् अन्येषां स्वस्वकपोल-कल्पितं तद्-अनुगतम् एवादरणीयम् इति गम्यते ।

भारतार्थ-विनिर्णयः -

निर्णयः सर्व-शास्त्राणां भारतं परिकीर्तितम् । भारतं सर्व-वेदाश् च तुलाम् आरोपिताः पुरा । देवैर् ब्रह्मादिभिः सर्वैर् ऋषिभिश् च समन्वितैः ॥

व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् । महत्त्वाद् भारवत्त्वाच् च महाभारतम् उच्यते ॥

इत्य् आद्य्-उक्त-लक्षणस्य भारतस्यार्थ-विनिर्णयो यत्र सः । श्री-भगवत्य् एव तात्पर्यं तस्यापि । तद् उक्तं मोक्ष-धर्मे नारायणीये श्री-वेद-व्यासं प्रति जनमेजयेन -

इदं शतसहस्राद् धि भारताख्यान विस्तरात् । आमथ्य मतिमन्थेन ज्ञानोदधिम् अनुत्तमम् ॥

नव नीतं यथा दध्नो मलयाच् चन्दनं यथा । आरण्यकं च वेदेभ्य ओषधिभ्यो ऽमृतं यथा ॥

समुद्धृतम् इदं ब्रह्मन् कथामृतम् अनुत्तमम् । तपो निधे त्वयोक्तं हि नारायण कथाश्रयम् ॥ [भ्भ् १२.३३१.२-४] इति ।२१॥

ब्द्: गारुड-वचनैश् च परम-सात्त्विकत्वं व्यञ्जयन् ब्रह्म-सूत्राद्य्-अर्थ- निर्णीयकत्वं गुणम् आह अर्थोऽयम् इति । गारुड-वाक्य-पदानि व्याचष्टे ब्रह्म-सूत्राणाम् इत्य् आदिना । तस्मात् तद्-भाष्येत्य् आदि अन्यद् वैष्णवाचार्य- रचितम् आधुनिकं भाष्यं तद्-अनुगतं श्री-भागवताविरुद्धम् एवादर्तव्यं । तद्-विरुद्धं शङ्कर-भट्ट-भास्करादि-रचितं तु हेयम् इत्य् अर्थः । भारतार्थेति पदं व्याकुर्वन् भारत-वाक्येनैव भारत- स्वरूपं दर्शयति निर्णयः सर्वेति । भारतं किं तात्पर्यकम् इत्य् आह श्रीभगवत्य् एवेति । तस्य भारतस्यापीत्य् अर्थः । भारतस्य भगवत्-तात्- पर्यकत्वे नारायणीय-वाक्यम् उदाहरति इदं शतेत्य् आदि ॥२१॥

gāruḍe ca -

pūrṇaḥ so'yam atiśayaḥ | artho'yaṃ brahma-sūtrāṇāṃ bhāratārtha-vinirṇayaḥ ||

gāyatrī-bhāṣya-rūpo'sau vedārtha-paribṛṃhitaḥ | purāṇānāṃ sāma-rūpaḥ sākṣād-bhagavatoditaḥ ||

dvādaśa-skandha-yukto'yaṃ śatavic-cheda-saṃyutaḥ | grantho'ṣṭādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ || iti |

brahma-sūtrāṇām arthas teṣām akṛtrima-bhāṣya-bhūta ity arthaḥ | pūrvaṃ sūkṣmatvena manasy āvirbhūtaṃ tad eva saṅkṣipya sūtratvena punaḥ prakaṭitam paścād vistīrṇatvena sākṣāc-chrī-bhāgavatam iti | tasmāt tad- bhāṣya-bhūte svataḥ-siddhe tasmin satyarvacīnam anyad anyeṣāṃ svasvakapola-kalpitaṃ tad-anugatam evādaraṇīyam iti gamyate |

bhāratārtha-vinirṇayaḥ -

nirṇayaḥ sarva-śāstrāṇāṃ bhārataṃ parikīrtitam | bhārataṃ sarva-vedāś ca tulām āropitāḥ purā | devair brahmādibhiḥ sarvair ṛṣibhiś ca samanvitaiḥ ||

vyāsasyaivājñayā tatra tvatyaricyata bhāratam | mahattvād bhāravattvāc ca mahābhāratam ucyate ||

ity ādy-ukta-lakṣaṇasya bhāratasyārtha-vinirṇayo yatra saḥ | śrī-bhagavaty eva tātparyaṃ tasyāpi | tad uktaṃ mokṣa-dharme nārāyaṇīye śrī-veda-vyāsaṃ prati janamejayena -

idaṃ śatasahasrād dhi bhāratākhyāna vistarāt | āmathya matimanthena jñānodadhim anuttamam ||

nava nītaṃ yathā dadhno malayāc candanaṃ yathā | āraṇyakaṃ ca vedebhya oṣadhibhyo 'mṛtaṃ yathā ||

samuddhṛtam idaṃ brahman kathāmṛtam anuttamam | tapo nidhe tvayoktaṃ hi nārāyaṇa kathāśrayam || [Mbh 12.331.2-4] iti |21||

BD: gāruḍa-vacanaiś ca parama-sāttvikatvaṃ vyañjayan brahma-sūtrādy-artha-nirṇīyakatvaṃ guṇam āha artho'yam iti | gāruḍa-vākya-padāni vyācaṣṭe brahma-sūtrāṇām ity ādinā | tasmāt tad-bhāṣyety ādi anyad vaiṣṇavācārya- racitam ādhunikaṃ bhāṣyaṃ tad-anugataṃ śrī-bhāgavatāviruddham evādartavyaṃ | tad-viruddhaṃ śaṅkara-bhaṭṭa-bhāskarādi-racitaṃ tu heyam ity arthaḥ | bhāratārtheti padaṃ vyākurvan bhārata-vākyenaiva bhārata- svarūpaṃ darśayati nirṇayaḥ sarveti | bhārataṃ kiṃ tātparyakam ity āha śrībhagavaty eveti | tasya bhāratasyāpīty arthaḥ | bhāratasya bhagavat-tāt- paryakatve nārāyaṇīya-vākyam udāharati idaṃ śatety ādi ||21||

English witness · section(s) 21

TEXT 21

garude ca purnah so 'yam atisayah artho 'yam brahma-sutranam bharatartha-vinirnayah

gayatri-bhasya-rupo 'sau vedartha-paribrmhitah purananam sama-rupah saksad bhagavatoditah

dvadasa-skandha-yukto 'yam sata-viccheda-samyutah grantho 'stadasa-sahasram Sri-bhagavatabhidhah @VCONTINUE = iti. And the Garuda Purana states: "This Srimad-Bhagavatam is the most perfect Purana. It is the natural COMMENTARY on the Vedanta-sutra, it establishes the meaning of the Mahabharata, it is a COMMENTARY on Gayatri, it explains and expands the meaning of the Vedas, it is the Sama Veda of the Puranas, and it was spoken by the Supreme Lord Himself. It has twelve cantos, hundreds of chapters, and eighteen thousand verses."

TEXT 21.2

brahma-sutranam arthas tesam akrtrima-bhasya-bhuta ity arthah. purvam suksmatvena manasy avirbhutam tad eva sanksipya sutratvena punah prakatitam pascad vistirnatvena saksat Sri-bhagavatam iti. tasmat tad-bhasya-bhute svatah-siddhe tasmin saty arvacinam anyad anyesam sva-sva-kapola-kalpitam tad-anugatam evodaraniyam iti gamyate. Here the words brahma-sutranam arthah mean that Srimad-Bhagavatam is the natural COMMENTARY on the Vedanta-sutra. First the Bhagavatam appeared in the heart of Sri Vyasadeva in a subtle form. He then summarized it in the form of the Vedanta-sutra, and later He expanded it into Srimad-Bhagavatam as we know it. Since the Vedanta-sutra

already has a natural COMMENTARY in Srimad-Bhagavatam, whatever else more recent commentators have produced from their own brains should be taken seriously only when it is faithful to the version of Srimad-Bhagavatam.

TEXT 21.3

bharatartha-vinirnayah nirnayah sarva-sastranam bharatam parikirtitam

bharatam sarva-vedas ca tulam aropitah pura devair brahmadibhih sarvair rsibhis ca samanvitaih

vyasasyaivajïaya tatra tv atiricyata bharatam mahattvad bhara-vattvac ca mahabharatam ucyate @VCONTINUE = ity-ady-ukta-laksanasya bharatasyartha-vinirnayo yatra sah. Concerning the phrase bharatartha-vinirnayah ("Srimad-Bhagavatam establishes the meaning of the Mahabharata"), we find the following verses describing the Mahabharata's importance in the Mahabharata itself [Adi-parva 1.272–74]: "The Mahabharata is glorified because it contains the conclusions of all scriptures. Long ago, on the request of Srila Vyasa, Lord Brahma and the other demigods came together with all the great sages and placed the Mahabharata on one side of a scale and the entire Vedas on the other. The Mahabharata, it turned out, weighed more because of its greatness (mahattva) and heaviness (bhara-vattva). For this reason it is called Maha-bharata." The message of the Mahabharata, whose importance is as described here, is made clear in the TEXT of Srimad-Bhagavatam.

TEXT 21.4

Sri-bhagavaty eva tatparyam tasyapi. tad uktam moksa-dharme narayaniye
Sri-veda-vyasam prati janamejayena idam sata-sahasrad dhi bharatakhyana-vistarat
amathya mati-manthena jïanodadhim anuttamam

nava-nitam yatha dadhno malayac candanam yatha aranyam sarva-vedebhya osadhibhyo 'mrtam yatha

samuddhrtam idam brahman kathamrtam idam tatha tapo-nidhe tvayoktam hi narayana-kathasrayam @VCONTINUE = iti. Another way in which Srimad-Bhagavatam establishes the meaning of the Mahabharata is that the message of both culminates in the Supreme Lord alone. That the Mahabharata's message culminates in the Lord is evinced in the Narayaniya section of the Mahabharata's Moksa-dharma portion [170.11–14], where Janamejaya says to Srila Vyasadeva: "O brahmana, abode of austerities, just as butter can be extracted from yogurt, sandalwood from the Malaya mountains, the Upanisads from the Vedas, and life-giving nectar from herbs, so by Your churning the ocean of the highest knowledge with the rod of Your intelligence, this Narayaniya has been extracted from the

Mahabharata's hundred thousand verses. The Narayaniya's narrations are related to Lord Narayana and are sweet like nectar."

COMMENTARY Srimad-Bhagavatam Is the Natural COMMENTARY on the Vedanta-sutra Srimad-Bhagavatam is one of the eighteen Puranas, but Srila Vyasadeva wrote it after compiling the essence of the Vedas in the Vedanta-sutra and also composing the Mahabharata and Puranas. But, one might ask, if the eighteen Puranas had already been compiled, does this make Srimad-Bhagavatam the nineteenth Purana? In TEXT 21.2 Srila Jiva Gosvami explains that this is not the case. Srimad-Bhagavatam appeared first to Srila Vyasa in a concise and subtle form, as one of the eighteen Puranas. Srila Vyasa composed the Vedanta-sutra on the basis of this first edition of the Bhagavatam. Later, when He sat in trance in pursuance of Narada Muni's order, the expanded form of Srimad-Bhagavatam was revealed to Him as the natural COMMENTARY on the Vedanta-sutra. Srimad-Bhagavatam and the Vedanta-sutra share the same subject, the Absolute Truth, and they describe the same principles of sambandha (the relationship between the soul and God), abhidheya (the process of attaining the supreme goal), and prayojana (the supreme goal, perfect devotion to the Lord). Many acaryas and scholars wrote later commentaries on the Vedanta-sutra, but only those that agree with Srimad-Bhagavatam—such as those given by Ramanujacarya, Madhvacarya, and Baladeva Vidyabhusana—are bona fide. Suta Gosvami alludes to Veda-vyasa's composing two editions of Srimad-Bhagavatam: sa samhitam bhagavatim krtvanukramya catmajam sukam adhyapayam asa nivrtti-niratam munih "The great sage Vyasadeva, after compiling Srimad-Bhagavatam and revising it, taught it to His own son, Sri Sukadeva Gosvami, who was already absorbed in self-realization" (Bhag. 1.7.8). Commenting on this verse, Srila Visvanatha Cakravarti Thakura writes, atas tadaiva purva-nirmitasyaiva Sri-bhagavatasyanukramanam: "The word anukramya in this verse means that Veda-vyasa compiled a new edition of the already existing Srimad-Bhagavatam."

TEXT 21.3 relates how the Mahabharata was once shown to be literally heavier than the Vedas. This heaviness came about because the Mahabharata, using simple narrations, elaborated upon and lucidly explained the concise and cryptic subject matter of the Vedas. Vyasadeva makes this point in the Mahabharata itself (Adi-parva 1.62): brahman veda-rahasyam ca yac canyat sthapitam maya sangopanisadam caiva vedanam vistara-kriya "O Lord Brahma, in this great work [Mahabharata] I have included the secret essence of all the Vedas and of all other scriptures as well. It explains in detail the Vedas' six corollaries and the Upanisads." Originally the Mahabharata had six million verses, but at present only one hundred thousand are available on earth. The rest can be found on higher planets, where people have life spans and memories suitable for absorbing such large amounts of information. The distribution of the Mahabharata's verses is also

mentioned in the Mahabharata itself (Adi-parva 1.106–107): sastim sata-sahasrani cakaranyam sa samhitam trimsac chata-sahasram ca deva-loke pratisthitam

pitrye païcadasa proktam gandharvesu caturdasa ekam sata-sahasram tu manusesu pratisthitam “Then Srila Vyasadeva compiled another samhita [Mahabharata], containing six million verses. Of these, three million are present in the heavenly planets, one and a half million on the planet of the forefathers, and one million four hundred thousand on the planet of the Gandharvas. The remaining one hundred thousand verses are available among human beings.” Although abridged, the version of Mahabharata on this planet is the longest epic ever written here. So, due to the profundity of its topics (mahattva) and its great weight (bhara-vattva) it is known as Mahabharata. The Mahabharata is more versatile than the Vedas because the restrictions that apply to studying the Vedas are absent with the Mahabharata. Anyone may read and enjoy the Mahabharata, regardless of social position or gender. However, only the Moksa-dharma and a few other sections of the Mahabharata directly glorify Lord Narayana as supreme. Other sections mainly deal with a mixture of topics, such as fruitive rituals, politics, and charity. By contrast, the entire Bhagavatam speaks only about the glories of the Supreme Lord, and this exclusive focus makes it superior to the Mahabharata. Thus it has been said, “Srimad-Bhagavatam establishes the meaning of the Mahabharata.” In the next Text, Srila Jiva Gosvami cites further proof that the Bhagavatam is the essence of all Vedic literature and the topmost pramana.

Tattva · Sanskrit §22 · English §22

तथा च तृतीये -

मुनिर् विवक्षुर् भगवद्-गुणानां सखापि ते भारतम् आह कृष्णः । यस्मिन् नृणां ग्राम्य-सुखानुवादैर् मतिर् गृहीता नु हरेः कथायाम् ॥ इति [भ्प् ३.५.१२]

तस्माद् गायत्री-भाष्य-रूपोऽसौ । तथैव हि विष्णुधर्मोत्तरादौ तद्- व्याख्याने भगवान् एव विस्तरेण प्रतिपादितः । अत्र जन्माद्यस्य इत्य् अस्य व्याख्यानं च तथा दर्शयिष्यते ।

वेदार्थ-परिबृंहितः । वेदार्थस्य परिबृंहणं यस्मात् । तच् चोक्तम् इतिहास- पुराणाभ्याम् इत्य् आदि । पुराणानां साम-रूपः । वेदेषु सामवत् स तेषु श्रेष्ठ इत्य् अर्थः । अतएव स्कान्दे -

शतशोऽथ सहस्रैश् च किम् अन्यैः शास्त्र-सङ्ग्रहैः । न यस्य तिष्ठते गेहे शास्त्रं भागवतं कलौ ॥

कथं स वैष्णवो ज्ञेयः शास्त्रं भागवतं कलौ । गृहे न तिष्ठते यस्य स विप्रः श्वपचाधमः ॥

यत्र यत्र भवेद् विप्र शास्त्रं भागवतं कलौ । तत्र तत्र हरिर् याति त्रिदशैः सह नारद ॥

यः पठेत् प्रयतो नित्यं श्लोकं भागवतं मुने । अष्टादश-पुराणानां फलं प्राप्नोति मानवः ॥ इति ।

शत-विच्छेद-संयुतः । पञ्चत्रिंशद्-अधिक-शत-त्रयाध्याय-विशिष्ट इत्य् अर्थः । स्पष्टार्थम् अन्यत् । तद् एवं परमार्थ-विवित्सुभिः श्री-भागवतम् एव साम्प्रतं विचारणीयम् इति स्थितम् । हेमाद्रेर् व्रत-खण्डे -

स्त्री-शूद्र-द्विजबन्धूनां त्रयी न श्रुति-गोचरा । कर्म-श्रेयसि मूढानां श्रेय एवं भवेद् इह । इति भारतम् आख्यानं कृपया मुनिना कृतम् ॥ [भ्प् १.४.२५]

इति वाक्यं श्री-भागवतीयत्वेनोत्थाप्य भारतस्य वेदार्थ-तुल्यत्वेन निर्णयः कृत इति । तन्-मतानुसारेण त्व् एवं व्याख्येयम् भारतार्थस्य विनिर्णयः । वेदार्थ-तुल्यत्वेन विशिष्य निर्णयो यत्रेति । यस्माद् एव:अ भगवत्-परस् तस्माद् एव यत्राधिकृत्य गायत्रीम् इति कृत-लक्षण-श्रीमद्- भागवत-नामा ग्रन्थः श्री-भगवत्-पराया गायत्र्या भाष्य-रूपोऽसौ । तद् उक्तं यत्राधिकृत्य गायत्रीम् इत्य् आदि । तथैव ह्य्

अग्नि-पुराणे तस्य व्याख्याने विस्तरेण प्रतिपादितः । तत्र तदीय-व्याख्या-दिग्-दर्शनं यथा -

तज्-ज्योतिः परमं ब्रह्म भर्गस् तेजो यतः स्मृतः ।

इत्य् आरभ्य पुनर् आह -

तज्-ज्योतिर् भगवान् विष्णुर् जगज्-जन्मादि-कारणम् ॥

शिवं केचित् पठन्ति स्म शक्ति-रूपं पठन्ति च । केचित् सूर्यं केचिद् अग्निं दैवतान्य् अग्नि-होत्रिणः ॥

अग्न्य्-आदि-रूपो विष्णुर् हि वेदादौ ब्रह्म गीयते ।

अत्र जन्माद्यस्य इत्य् अस्य व्याख्यानं च तथा दर्शयिष्यते । कस्मै येन विभासितोऽयम् [भ्प् १२.१३.१९] इत्य् उपसंहार-वाक्ये च तच्-छुद्धम् [भ्प् १२.१३.१९] इत्य् आदि-समानम् एवाग्नि-पुराणे तद् व्याख्यानम् ।

नित्यं शुद्धं परं ब्रह्म नित्य-भर्गम् अधीश्वरम् । अहं ज्योतिः परं ब्रह्म ध्यायेम हि विमुक्तये ॥ इति ।

अत्राहं ब्रह्मेति नादेवो देवम् अर्चयेत् इति न्यायेन योग्यत्वाय स्वस्य ताकृक्त्व-भावना दर्शिता । ध्यायेमेति अहं तावत् ध्यायेयं सर्वे च वयं ध्यायेमेत्य् अर्थः । तद् एतन्-मते तु मन्त्रेऽपि भर्ग-शब्दोऽयम् अदनत एव स्यात् । सुपां सुलुक् इत्य् [पाण् ७.१.३९] आदिना छान्दस-सूत्रेण तु द्वितीयैकवचनस्यामः सु-भावो ज्ञेयः ।

यत् तु द्वादशे ॐ नमस्ते इत्य् आदि [भ्प् १२.६.६७] गद्येषु तद्-अर्थत्वेन सूर्यः स्तुतः । तत् परमात्म-दृष्ट्यैव, न तु स्वातन्त्र्येणेत्य् अदोषः ।

तथैवाग्रे श्री-शौनक-वाक्ये ब्रूहि नः श्रद्दधानानां व्यूहं सूर्यात्मनो हरेः इति । न चास्य भर्गस्य सूर्य-मण्डल- मात्राधिष्ठानत्वम् । मन्त्रे वरेण्य-शब्देन । अत्र च ग्रन्थे पर- शब्देन परमैश्वर्य-पर्यन्तताया दर्शितत्वात् ।

तद् एवम् अग्नि-पुराणेऽप्य् उक्तम् --

ध्यानेन पुरुषोऽयं च द्रष्टव्यः सूर्य-मण्डले । सत्यं सदा-शिवं ब्रह्म विष्णोर् यत् परमं पदम् ॥ इति ।

त्रिलोकी-जनानाम् उपासनार्थं प्रलये विनाशिनि सूर्य-मण्डले चान्तर्यामितया प्रादुर्भूतोऽयं पुरुषो ध्यानेन द्रष्टव्य उपासितव्यः । यत् तु विष्णोस् तस्य महा-वैकुण्ठ-रूपं परमं पदम् । तद् एव सत्यं काल-त्रयाव्यभिचारि, सदा-शिवम् उपद्रव-शून्यं यतो ब्रह्म-स्वरूपम् इत्य् अर्थः । तद् एतद् गायत्रीं प्रोच्य पुराण-लक्षण-प्रकरणे यत्राधिकृत्य गायत्रीम् इत्य् आद्य् अप्य् उक्तम् अग्नि-पुराणे । तस्मात्

अग्नेः पुराणं गायत्रीं समेत्य भगवत्-पराम् । भगवन्तं तत्र मत्वा जगज्-जन्मादि-कारणम् ॥

यत्राधिकृत्य गायत्रीम् इति लक्षण-पूर्वकम् । श्रीमद्-भागवतं शश्वत् पृथ्व्यां जयति सर्वतः ॥

तद् एवम् अस्य शास्त्रस्य गायत्रीम् अधिकृत्य प्रवृत्तिर् दर्शिता ।

यत् तु सारस्वत-कल्पम् अधिकृत्येति पूर्वम् उक्तम् । तच् च गायत्र्या भगवत्-प्रतिपादक-वाग्-विशेष-रूप-सरस्वतीत्वाद् उपयुक्तम् एव । यद् उक्तम् अग्नि- पुराणे -

गायत्र्य्-उक्थानि शास्त्राणि भर्गं प्राणांस् तथैव च ॥

ततः स्मृतेयं गायत्री सावित्री यत एव च । प्रकाशिनी सा सवितुर् वाग्-रूपत्वात् सरस्वती ॥

अथ क्रम-प्राप्ता व्याख्या वेदार्थ-परिबृंहित इति । वेदार्थानां परिबृंहणं यस्मात् । तच् चोक्तम् इतिहास-पुराणाभ्याम् इति । पुराणानां साम-रूप इति वेदेषु सामवत् पुराणेषु श्रेष्ठ इत्य् अर्थः । पुराणान्तराणां केषांचिद् आपाततो रजस्-तमसी जुषमाणैस् तत्-परत्वाप्रतीतत्वेऽपि वेदानां काण्ड-त्रय-वाक्यैक-वाक्यतायां यथा साम्ना तथा तेषां श्री-भागवतेन प्रतिपाद्ये श्री-भगवत्य् एव पर्यवसानम् इति भावः । तद् उक्तम् -

वेदे रामायणे चैव पुराणे भारते तथा । आदाव् अन्ते च मध्ये च हरिः सर्वत्र गीयते ॥ इति । [ह्लू १३२.९५]

प्रतिपादयिष्यते च तद् इदं परमात्म-सन्दर्भे । साक्षाद् भगवतोदितम् इति । कस्मै येन विभासितोऽयम् [भ्प् १२.१३.१९] इत्य् उपसंहार-वाक्यानुसारेण ज्ञेयम् । शत-विच्छेद-संयुत इति । विस्तार-भिया न विविरियते । तद् एवं श्रीमद्-भागवतं सर्व-शास्त्र-चक्रवर्ति-पदम् आप्तम् इति स्थिते हेम-

सिंह-समन्वितम् इत्य् अत्र हेम-सिंहासनम् आरूढम् इति टीकाकारैर् यद् व्याख्यातं तद् एव युक्तम् ।

अतः श्रीमद्-भागवतस्यैवाभ्यासावश्यकत्वं श्रेष्ठत्वं च स्कान्दे निर्णीतम् - शतशोऽथ सहस्रैश् च किम् अन्यैः शास्त्र-सङ्ग्रहैः । तद् एवं परमार्थ-विवित्सुभिः श्री-भागवतम् एव साम्प्रतं विचारणीयम् इति स्थितम् ॥२२॥

ब्द्: ननु श्री-भागवतस्य भारतार्थ-निर्णायकत्वं कथं प्रतीतम् इति चेत् तत्राह तथा तृतीय इति । मुनिर् इति मैत्रेयं प्रति विदुरोक्तिः । ते मैत्रेयस्य गुरु-पुत्रत्वात् सखा कृष्णो व्यासः । ग्राम्या गृहिधर्मकर्तव्यतादि-लक्षणा व्यावहारिकी मूषिक-विडाल-गृध्र-गोमायु- दृष्टान्तोपेता च कथा । तत्-तत्-स्वार्थ-कौतुक-कथा-श्रवणाय भारत- सदसि समागतानां नृणां श्री-गीतादि-श्रवणेन हरौ मतिर् गृहीता स्याद् इति तत्-कथानुवाद एव । वस्तुतो भगवत्-परम् एव भारतम् इति श्री- भागवतेन निर्णीतम् इत्य् अर्थः । सामवेदवदस्य श्रैष्ठ्यं स्कान्द- वाक्यं शतशोऽथेत्यादि प्रकटार्थम् । तद् एवम् इति । उक्त-गुण-गणे सिद्धे सतीत्य् अर्थः ॥२२॥

tathā ca tṛtīye -

munir vivakṣur bhagavad-guṇānāṃ sakhāpi te bhāratam āha kṛṣṇaḥ | yasmin nṛṇāṃ grāmya-sukhānuvādair matir gṛhītā nu hareḥ kathāyām || iti [BhP 3.5.12]

tasmād gāyatrī-bhāṣya-rūpo'sau | tathaiva hi viṣṇudharmottarādau tad- vyākhyāne bhagavān eva vistareṇa pratipāditaḥ | atra janmādyasya ity asya vyākhyānaṃ ca tathā darśayiṣyate |

vedārtha-paribṛṃhitaḥ | vedārthasya paribṛṃhaṇaṃ yasmāt | tac coktam itihāsa-purāṇābhyām ity ādi | purāṇānāṃ sāma-rūpaḥ | vedeṣu sāmavat sa teṣu śreṣṭha ity arthaḥ | ataeva skānde -

śataśo'tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ | na yasya tiṣṭhate gehe śāstraṃ bhāgavataṃ kalau ||

kathaṃ sa vaiṣṇavo jñeyaḥ śāstraṃ bhāgavataṃ kalau | gṛhe na tiṣṭhate yasya sa vipraḥ śvapacādhamaḥ ||

yatra yatra bhaved vipra śāstraṃ bhāgavataṃ kalau | tatra tatra harir yāti tridaśaiḥ saha nārada ||

yaḥ paṭhet prayato nityaṃ ślokaṃ bhāgavataṃ mune | aṣṭādaśa-purāṇānāṃ phalaṃ prāpnoti mānavaḥ || iti |

śata-viccheda-saṃyutaḥ | pañcatriṃśad-adhika-śata-trayādhyāya-viśiṣṭa ity arthaḥ | spaṣṭārtham anyat | tad evaṃ paramārtha-vivitsubhiḥ śrī-bhāgavatam eva sāmprataṃ vicāraṇīyam iti sthitam | hemādrer vrata-khaṇḍe -

strī-śūdra-dvijabandhūnāṃ trayī na śruti-gocarā | karma-śreyasi mūḍhānāṃ śreya evaṃ bhaved iha | iti bhāratam ākhyānaṃ kṛpayā muninā kṛtam || [BhP 1.4.25]

iti vākyaṃ śrī-bhāgavatīyatvenotthāpya bhāratasya vedārtha-tulyatvena nirṇayaḥ kṛta iti | tan-matānusāreṇa tv evaṃ vyākhyeyam bhāratārthasya vinirṇayaḥ | vedārtha-tulyatvena viśiṣya nirṇayo yatreti | yasmād eva:a bhagavat-paras tasmād eva yatrādhikṛtya gāyatrīm iti kṛta-lakṣaṇa-śrīmad- bhāgavata-nāmā granthaḥ śrī-bhagavat-parāyā gāyatryā bhāṣya-rūpo'sau | tad uktaṃ yatrādhikṛtya gāyatrīm ity ādi | tathaiva hy agni-purāṇe tasya vyākhyāne vistareṇa pratipāditaḥ | tatra tadīya-vyākhyā-dig-darśanaṃ yathā -

taj-jyotiḥ paramaṃ brahma bhargas tejo yataḥ smṛtaḥ |

ity ārabhya punar āha -

taj-jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam ||

śivaṃ kecit paṭhanti sma śakti-rūpaṃ paṭhanti ca | kecit sūryaṃ kecid agniṃ daivatāny agni-hotriṇaḥ ||

agny-ādi-rūpo viṣṇur hi vedādau brahma gīyate |

atra janmādyasya ity asya vyākhyānaṃ ca tathā darśayiṣyate | kasmai yena vibhāsito'yam [BhP 12.13.19] ity upasaṃhāra-vākye ca tac-chuddham [BhP 12.13.19] ity ādi-samānam evāgni-purāṇe tad vyākhyānam |

nityaṃ śuddhaṃ paraṃ brahma nitya-bhargam adhīśvaram | ahaṃ jyotiḥ paraṃ brahma dhyāyema hi vimuktaye || iti |

atrāhaṃ brahmeti nādevo devam arcayet iti nyāyena yogyatvāya svasya tākṛktva-bhāvanā darśitā | dhyāyemeti ahaṃ tāvat dhyāyeyaṃ sarve ca vayaṃ dhyāyemety arthaḥ | tad etan-mate tu mantre'pi bharga-śabdo'yam adanata eva syāt | supāṃ suluk ity [Pāṇ 7.1.39] ādinā chāndasa-sūtreṇa tu dvitīyaikavacanasyāmaḥ su-bhāvo jñeyaḥ |

yat tu dvādaśe oṃ namaste ity ādi [BhP 12.6.67] gadyeṣu tad-arthatvena sūryaḥ stutaḥ | tat paramātma-dṛṣṭyaiva, na tu svātantryeṇety adoṣaḥ |

tathaivāgre śrī-śaunaka-vākye brūhi naḥ śraddadhānānāṃ vyūhaṃ sūryātmano hareḥ iti | na cāsya bhargasya sūrya-maṇḍala- mātrādhiṣṭhānatvam | mantre vareṇya-śabdena | atra ca granthe para- śabdena paramaiśvarya-paryantatāyā darśitatvāt |

tad evam agni-purāṇe'py uktam --

dhyānena puruṣo'yaṃ ca draṣṭavyaḥ sūrya-maṇḍale | satyaṃ sadā-śivaṃ brahma viṣṇor yat paramaṃ padam || iti |

trilokī-janānām upāsanārthaṃ pralaye vināśini sūrya-maṇḍale cāntaryāmitayā prādurbhūto'yaṃ puruṣo dhyānena draṣṭavya upāsitavyaḥ | yat tu viṣṇos tasya mahā-vaikuṇṭha-rūpaṃ paramaṃ padam | tad eva satyaṃ kāla-trayābyabhicāri, sadā-śivam upadrava-śūnyaṃ yato brahma-svarūpam ity arthaḥ | tad etad gāyatrīṃ procya purāṇa-lakṣaṇa-prakaraṇe yatrādhikṛtya gāyatrīm ity ādy apy uktam agni-purāṇe | tasmāt

agneḥ purāṇaṃ gāyatrīṃ sametya bhagavat-parām | bhagavantaṃ tatra matvā jagaj-janmādi-kāraṇam ||

yatrādhikṛtya gāyatrīm iti lakṣaṇa-pūrvakam | śrīmad-bhāgavataṃ śaśvat pṛthvyāṃ jayati sarvataḥ ||

tad evam asya śāstrasya gāyatrīm adhikṛtya pravṛttir darśitā |

yat tu sārasvata-kalpam adhikṛtyeti pūrvam uktam | tac ca gāyatryā bhagavat-pratipādaka-vāg-viśeṣa-rūpa-sarasvatītvād upayuktam eva | yad uktam agni- purāṇe -

gāyatry-ukthāni śāstrāṇi bhargaṃ prāṇāṃs tathaiva ca ||

tataḥ smṛteyaṃ gāyatrī sāvitrī yata eva ca | prakāśinī sā savitur vāg-rūpatvāt sarasvatī ||

atha krama-prāptā vyākhyā vedārtha-paribṛṃhita iti | vedārthānāṃ paribṛṃhaṇaṃ yasmāt | tac coktam itihāsa-purāṇābhyām iti | purāṇānāṃ sāma-rūpa iti vedeṣu sāmavat purāṇeṣu śreṣṭha ity arthaḥ | purāṇāntarāṇāṃ keṣāṃcid āpātato rajas-tamasī juṣamāṇais tat-paratvāpratītatve'pi vedānāṃ kāṇḍa-traya-vākyaika-vākyatāyāṃ yathā sāmnā tathā teṣāṃ śrī-bhāgavatena pratipādye śrī-bhagavaty eva paryavasānam iti bhāvaḥ | tad uktam -

vede rāmāyaṇe caiva purāṇe bhārate tathā | ādāv ante ca madhye ca hariḥ sarvatra gīyate

|| iti | [HV 132.95]

pratipādayiṣyate ca tad idaṃ paramātma-sandarbhe | sākṣād bhagavatoditam iti | kasmai yena vibhāsito'yam [BhP 12.13.19] ity upasaṃhāra-vākyānusāreṇa jñeyam | śata-viccheda-saṃyuta iti | vistāra-bhiyā na viviriyate | tad evaṃ śrīmad-bhāgavataṃ sarva-śāstra-cakravarti-padam āptam iti sthite hema- siṃha-samanvitam ity atra hema-siṃhāsanam ārūḍham iti ṭīkākārair yad vyākhyātaṃ tad eva yuktam |

ataḥ śrīmad-bhāgavatasyaivābhyāsāvaśyakatvaṃ śreṣṭhatvaṃ ca skānde nirṇītam - śataśo'tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ | tad evaṃ paramārtha-vivitsubhiḥ śrī-bhāgavatam eva sāmprataṃ vicāraṇīyam iti sthitam ||22||

BD: nanu śrī-bhāgavatasya bhāratārtha-nirṇāyakatvaṃ kathaṃ pratītam iti cet tatrāha tathā tṛtīya iti | munir iti maitreyaṃ prati viduroktiḥ | te maitreyasya guru-putratvāt sakhā kṛṣṇo vyāsaḥ | grāmyā gṛhidharmakartavyatādi-lakṣaṇā vyāvahārikī mūṣika-viḍāla-gṛdhra-gomāyu- dṛṣṭāntopetā ca kathā | tat-tat-svārtha-kautuka-kathā-śravaṇāya bhārata- sadasi samāgatānāṃ nṝṇāṃ śrī-gītādi-śravaṇena harau matir gṛhītā syād iti tat-kathānuvāda eva | vastuto bhagavat-param eva bhāratam iti śrī- bhāgavatena nirṇītam ity arthaḥ | sāmavedavadasya śraiṣṭhyaṃ skānda- vākyaṃ śataśo'thetyādi prakaṭārtham | tad evam iti | ukta-guṇa-gaṇe siddhe satīty arthaḥ ||22||

English witness · section(s) 22

TEXT 22.1

tatha ca trtiye @VL1 = munir vivaksur bhagavad-gunanam @VL2 = sakhapi te bharatam aha krsnah @VL1 = yasmin nrnam gramya-kathanuvadair @VL2 = matir grhita nu hareh kathayam @VCONTINUE = iti. Similarly, the Third Canto of Srimad-Bhagavatam [3.5.12] confirms [that the Bhagavatam establishes the meaning of the Mahabharata]: “Your friend, the great sage Krsna-dvaipayana Vyasa, has already described the transcendental qualities of the Lord in His great work the Mahabharata. But the whole idea is to draw the attention of the mass of people to krsna-katha through their strong affinity for hearing mundane topics.”

TEXT 22.2

@VCONTINUE = hemadrer vrata-khande stri-sudra-dvija-bandhunam trayi na sruti-gocara karma-sreyasi mudhanam sreya evam bhaved iha iti bharatam akhyanam krpaya munina krtam @VCONTINUE = iti vakyam Sri-bhagavatiyatvenotthapya bharatasya vedartha-tulyatvena visisya nirnayo krta iti tan-matanusarena tv evam vyakhyeyam, bharatarthasya vinirnayo vedartha-tulyatvena visisya nirnayo yatreti. In his

Catur-varga-cintamani, Vrata-khanda [1.28], Hemadri cites the following verse and attributes it to Srimad-Bhagavatam: “Out of compassion, the great sage thought it wise to do something that would enable even those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus He compiled the great historical narration called the Mahabharata for women, laborers, and friends of the twice-born because they do not have access to the Vedas” [Bhag. 1.4.25]. Hemadri uses this verse to demonstrate that the Mahabharata is as valuable as the Vedas, and thus the phrase bharatartha-vinirnayah (“Srimad-Bhagavatam establishes the meaning of the Mahabharata”) should be explained, in accordance with this view, as saying that Srimad-Bhagavatam is the literature in which the Mahabharata’s message is conclusively defined and is shown to be equal to that of the Vedas.

TEXT 22.3

yasmad evam bhagavat-paras tasmad eva `yatradhikrtya gayatrim' iti krta-laksana-Sri-bhagavata-nama granthah Sri-bhagavat-paraya gayatrya bhasya-rupo ’sau. tad uktam `yatradhikrtya gayatrim' ity-adi. Since the book named Srimad-Bhagavatam, characterized as “beginning with the Gayatri mantra,” is thus dedicated to the Personality of Godhead, it serves as a COMMENTARY on Gayatri, which is also dedicated to the Supreme Lord. This same point—that Srimad-Bhagavatam is a COMMENTARY on the Gayatri mantra—is made in such statements as “in which [Bhagavatam] Gayatri is introduced as the basis of discussion.”

TEXT 22.4

tathaiva hi agni-purane tasya vyakhyane Sri-bhagavan eva vistarena pratipaditah. tatra tadiya-vyakhya-dig-darsanam yatha taj jyotih paramam brahma bhargas tejo yatah smrtah @VCONTINUE = ity arabhya punar aha taj jyotir bhagavan visnur jagaj-janmadi-karanam sivam kecit pathanti sma sakti-rupam vadanti ca

kecit suryam kecid agnim daivatany agni-hotrinah agny-adi-rupi visnur hi vedadau brahma giyate @VCONTINUE = iti. And furthermore, the Agni Purana describes the Personality of Godhead at length in the course of its exposition of the Gayatri mantra. Here is a short summary of this explanation from the Agni Purana: “That light is called the Supreme Brahman because the word bhargas [in Gayatri] means ‘effulgence,’” [Agni Pur. 216.3]. Then Agni says: “That effulgence is Lord Visnu, who is the cause of the universe’s creation, maintenance, and dissolution. Some people say ‘effulgence’ here refers instead to Siva, while others say it means Sakti. Others say it refers to the sun, and still others to Agni. While chanting Gayatri, the brahmanas who perform Vedic fire sacrifices (Agni-hotris) worship various demigods. But Lord Visnu is present in the forms of Agni and all the other demigods, and the Vedas praise Him as the Absolute Truth, Brahman”

[Agni Pur. 216.7–8].

TEXT 22.5

atra `janmady asya' ity asya vyakhyanam ca tatha darsayisyate. `kasmai yena vibhasito 'yam' ity upasamhara-vakye ca `tac chuddham' ity-adi-samanam evagni-purane tad-vyakhyanam nityam suddham param brahma nitya-bhargam adhisvaram aham jyotih param brahma dhyayema hi vimuktaye @VCONTINUE = iti. atra aham brahma iti `nadevo devam arcayet' iti nyayena yogyatvaya svasya tadrktva-bhavana darsita. dhyayema ity aham tavad dhyayeyam sarve ca vayam dhyayemety arthah. Later, while commenting on the opening verse of the Bhagavatam (beginning janmady asya), we will again present this idea of the Bhagavatam's being a COMMENTARY on Gayatri. Also, in one of the concluding verses of the Bhagavatam ([12.13.19,] beginning kasmai yena vibhasitah), we find the phrase tac chuddham ("it is pure"), which is exactly echoed in the Agni Purana's explanation of Gayatri: "For liberation, let us meditate on the Supreme Brahman, who is eternal, pure, transcendental, and always effulgent, and who is the supreme controller, and as we meditate let us think, 'I am that light, the Supreme Truth'" [Agni Pur. 216.6]. Here the mood of thinking "I am one with Brahman" is meant to help the meditator become fit to worship the Supreme Lord, following the principle "One who is not godly cannot properly worship God." The verb form dhyayema ("we should meditate") signifies that "not only I but all of us should meditate."

TEXT 22.6

tad etan-mate tu mantre 'pi bharga-sabdo 'yam ad-anta eva syat. `supam su-luk' ity-adina chandasa-sutrena tu dvitiyaika-vacanasya amah su-bhavo jïeyah. yat tu dvadase `om namas te' ity-adi-gadyesu tad-arthatvena suryah stutah, tat paramatma-drstyaiva na tu svatantryenety adosah. According to this view, however, the word bharga in the Gayatri mantra should end with the vowel a, making the original word bharga instead of bhargas. This irregular usage of bhargas where bharga might be expected can be explained as an instance of the type given in Panini-sutra 7.1.39, which is intended for the analysis of Vedic texts. The sutra is supam su-luk, which means that the suffix -am of a singular accusative case may be replaced by -su. In the prose section of the Bhagavatam's Twelfth Canto ([12.6.67–72,] beginning om namas te) the sun is praised as the object of worship in Gayatri. We should understand that this passage refers to the Supersoul residing within the sun rather than to the sun independently; interpreted in this way, the statement is faultless.

TEXT 22.7

tathaivagre Sri-saunaka-vakyam bruhi nah sraddadhananam vyuham suryatmano hareh @VCONTINUE = iti. na casya bhargasya surya-mandala-matradhisthanatvam, mantre varenya-sabdena atra ca granthe para-sabdena paramaisvarya-paryantataya darsitatvat. Later in the Bhagavatam Saunaka Rsi confirms this interpretation: "O Suta, kindly explain to us, who are faithful, the glory of Lord Hari's expansion as the Supersoul within the sun" [Bhag. 12.11.28]. Similarly, one should not think that the word bharga ("effulgence") in Gayatri refers only to the controller of the sun globe, since the word varenya ("transcendental") in the Gayatri mantra and the word para in the Bhagavatam verses cited above [1.1.1 and 12.13.19] have both been shown to refer ultimately to the transcendental opulence of the Supreme.

TEXT 22.8

tad evam agni-purane 'py uktam dhyanena puruso 'yam ca drastavyah surya-mandale satyam sada-sivam brahma tad visnoh paramam padam @VCONTINUE = iti. tri-loki-jananam upasanartham pralaye vinasini surya-mandale cantar-yamitaya pradurbhuto 'yam puruso dhyanena drastavya upasitavyah. yat tu visnos tasya maha-vaikuntha-rupam paramam padam tad eva satyam kala-trayavyabhicari sada-sivam upadrava-sunyam yato brahma-svarupam ity arthah. The Agni Purana similarly states: "One may further meditate on this Supreme Lord as present in the sun, but the final goal of life is Lord Visnu's abode, which alone is the eternal and ever-auspicious Absolute Truth" [Agni Pur. 216.16]. The meaning of this verse is as follows: The Personality of Godhead should be meditated upon as the Supersoul, or inner controller, dwelling within the sun globe, where He appears so that the inhabitants of the three worlds may worship Him. This sun globe will be destroyed at the time of dissolution, but the transcendental abode of Lord Visnu, Maha-vaikuntha, is permanent, unchanging in the past, present, and future. It is also always auspicious—that is, free from all disturbance—because it is identical with the Supreme Lord's own self.

TEXT 22.9

tad etad gayatrim procya purana-laksana-prakarane `yatradhikrtya gayatrim' ity-ady apy uktam agni-purane. tasmat agneh puranam gayatrim sametya bhagavat-param bhagavantam tatra matva jagaj-janmadi-karanam

yatradhikrtya gayatrim iti laksana-purvakam @V1PLUS = Srimad-bhagavatam sasvat prthvyam jayati sarvatah tad evam asya sastrasya gayatrim adhikrtya pravrttir darsita. After explaining Gayatri in this way, the Agni Purana further elaborates on Gayatri in the section dealing with the characteristics of Puranas, which contains the verse beginning yatra adhikrtya gayatrim. Thus we say: "The Agni Purana explains that the Gayatri mantra is dedicated to the Personality of Godhead, the source of the universe's maintenance,

dissolution, and other phases of existence. Srimad-Bhagavatam, characterized by the phrase ‘taking Gayatri as its topic,’ is thus ever-glorious all over the earth.” And so we have shown how it is that the beginning of this scripture [Srimad-Bhagavatam] refers to Gayatri as its subject.

TEXT 22.10

yat tu sarasvata-kalpam adhikrtyeti purvam uktam, tac ca gayatrya bhagavat-pratipadaka-vag-visesa-rupa-sarasvatitvad upayuktam eva. yad uktam agni-purane gayaty ukthani sastrani bhargam pranams tathaiva ca tatah smrteyam gayatri savitri yatra eva ca

prakasini sa savitur vag-rupatvat sarasvati @VCONTINUE = iti. Still, the statement made earlier—that the Bhagavatam’s subject is the Sarasvata-kalpa, the day of Brahma related to Sarasvati—is appropriate because Sarasvati is the goddess of speech, who glorifies the Supreme Lord. Gayatri is also a manifestation of Sarasvati as a special verbal expression establishing the Lord’s glories. Thus the Agni Purana says about Gayatri: “It is called Gayatri because it sings about (gayati) or illuminates the Vedic mantras, the scriptures, the Supreme Lord, and one’s intelligence. It is called Savitri because it reveals Lord Savita, the creator. And it is called Sarasvati because it is the essence of speech” [Agni Pur. 216.1–2].

TEXT 22.11

atha krama-prapta vyakhya. tasmat `gayatri-bhasya-rupo ’sau.’ tathaiva hi visnu-dharmottaradau tad-vyakhyane bhagavan eva vistarena pratipaditah. atra janmady asya ity asya vyakhyanam ca tatha darsayisyate. `vedartha-paribrmhitah' vedarthasya paribrmhanam yasmat. tac coktam `itihasa-puranabhyam' ity-adi. Now we will resume our sequential explanation of the terms in the passage quoted above from the Garuda Purana [at the beginning of TEXT 21]: Thus "Srimad-Bhagavatam is a COMMENTARY on Gayatri." This is shown in the Visnu-dharmottara Purana, which elaborately demonstrates, in its explanation of the Gayatri mantra [Prathama-khanda 165], that the object of meditation in the Gayatri is the Supreme Lord. We shall provide similar proofs of the Srimad-Bhagavatam's being a COMMENTARY on Gayatri when we comment on the Bhagavatam’s first verseSria (beginning janmady asya). That the Srimad-Bhagavatam explains and expands the Vedas (vedartha-paribrmhitah) is confirmed by the statement in the Mahabharata (Adi-parva 1.267): "One should supplement the Vedas with the Itihasas and Puranas."

TEXT 22.12

`purananam sama-rupah' vedesu sama-vat sa tesu srestha ity arthah. puranantaranam kesaïcid apatato rajas-tamasi jusamanais tat-paratvapratitatve 'pi vedanam kanda-traya-vakyaika-vakyatayam yatha samna tatha tesam Sri-bhagavatena pratipadye Sri-bhagavaty eva paryavasanam iti bhavah. tad uktam vede ramayane caiva purane bharate tatha adav ante ca madhye ca harih sarvatra giyate @VCONTINUE = iti pratipadayisyate ca tad idam paramatma-sandarbhe. The phrase purananam sama-rupa means that just as the Sama Veda is the supreme Veda, so Srimad-Bhagavatam is the supreme Purana. The idea here is as follows: The Sama Veda reconciles the statements of the three divisions of the Vedas—karma-kanda, jïana-kanda, and upasana-kanda—by showing that their message is one. Similarly, Srimad-Bhagavatam shows that although some of the Puranas appear to be tainted with the modes of passion and ignorance, the essence of all the Puranas is worship of the Supreme Lord. Thus it is said: "Throughout the Vedas, Ramayana, Puranas, and Mahabharata, Lord Hari is glorified everywhere, in the beginning, middle, and end" [Mahabharata, Svarga-parva 6.93]. This we will demonstrate later, in the Paramatma-sandarbha (68–73).

TEXT 22.13

`saksad bhagavatoditah' iti `kasmai yena vibhasito 'yam' ity upasamhara-vakyanusarena jïeyam. `sata-viccheda-samyutah' iti vistara-bhiya na vivriyate. tad evam Sri-bhagavatam sarva-sastra-cakravarti-padam aptam iti sthite `hema-simha-samanvitam' ity atra `suvarna-simhasanarudham' iti tika-karair vyakhyatam tad eva yuktam. atah Srimad-bhagavatasyaivabhyasavasyakatvam sresthatvam ca skande nirnitam. That Srimad-Bhagavatam is saksad bhagavatoditah ("spoken directly by the Supreme Lord") is confirmed in the verse near the end of the Bhagavatam beginning kasmai yena vibhasitah, wherein it is said, "We meditate upon the Supreme Lord, who spoke this Srimad-Bhagavatam to Brahma" [Bhag. 12.13.19]. Here we will not explain the phrase sata-viccheda-samyutah ("Srimad-Bhagavatam contains hundreds of divisions") because we are concerned that this book may become too long. In this way it has been shown that Srimad-Bhagavatam is the emperor of all scriptures. And thus it is most appropriate that Sridhara Svami has interpreted the phrase hema-simha-samanvitam [from Srimad-Bhagavatam 12.13.13] to mean "mounted on a golden throne," although ordinarily it would mean "along with a golden lion." In this way we ascertain from the evidence of the Skanda Purana that Srimad-Bhagavatam is the best scripture and the only one we need to study.

TEXT 22.14

ata eva skande sataso 'tha sahasrais ca kim anyaih sastra-sangrahaih na yasya tisthate gehe sastram bhagavatam kalau

katham sa vaisnavo jïeyah sastram bhagavatam kalau grhe na tisthate yasya sa viprah sva-pacadhamah

yatra yatra bhaved vipra sastram bhagavatam kalau tatra tatra harir yati tridasaih saha narada

yah pathet prayato nityam slokam bhagavatam mune astadasa-purananam phalam prapnoti manavah @VCONTINUE = iti. Therefore the Skanda Purana says: “In Kali-yuga what is the value of collecting hundreds of thousands of other scriptures if one does not keep Srimad-Bhagavatam at home? How can a person be considered a Vaisnava in Kali-yuga if Srimad-Bhagavatam finds no place in his house? Even if he is a learned brahmana, such a person should be considered lower than a dog-eater. O learned brahmana Narada, wherever Srimad-Bhagavatam is present in Kali-yuga, there the Supreme Lord goes along with the demigods. A person who faithfully recites one verse of Srimad-Bhagavatam every day, O sage, attains the fruit of reading the eighteen Puranas” [Skanda Pur., Visnu-khanda 5.16.40, 42, 44, 331].

TEXT 22.15

`sata-viccheda-samyutah' païca-trimsad-adhika-sata-trayadhyaya-visista ity arthah. spastartham anyat. tad evam paramartha-vivitsubhih Sri-bhagavatam eva sampratam vicaraniyam iti sthitam. The phrase sata-viccheda-samyutah (“having hundreds of divisions”) implies that the Bhagavatam has three hundred and thirty-five chapters. The meaning of the rest of the passage [quoted at the beginning of TEXT 21] is obvious. Thus we have established that at the present time those who want to know the highest goal of life should deliberate on Srimad-Bhagavatam alone.

COMMENTARY Srimad-Bhagavatam Is the Essence of All Vedic Literature In the previous Text, Srila Jiva Gosvami quoted three verses from the Garuda Purana. He explained the first of these in that Text, and now he explains the other two. First he quotes a Bhagavatam verse (3.5.12), and then another (1.4.25), which also appears in Hemadri’s Catur-varga-cintamani, an authoritative 13th-century work on Dharma-sastra dealing with such subjects as vratas (vows), dana (charity), sraddha (memorial rituals), and kala (considerations of time). Jiva Gosvami’s intention in quoting these verses is to show that the Mahabharata is equal to the Vedas. In this part of the Catur-varga-cintamani, Hemadri raises a question about the salvation of those who are not twice-born: Since they do not have access to the Vedas, which give knowledge about Brahman, and since knowledge of Brahman is required for salvation, how can they be saved? To resolve this question he quotes Srimad-Bhagavatam’s description (in verse 1.4.25) of Srila Veda-vyasa’s writing Mahabharata to solve this very problem. The first of the two Bhagavatam verses cited (3.5.12) also states that Srila Vyasa compiled the Mahabharata to attract common people

toward the glories of the Personality of Godhead by enticing them to listen to seemingly mundane stories. To fulfill this plan He included the Bhagavad-gita in the Mahabharata. Since the Mahabharata is considered equal to the Vedas in purpose, as is evident from the second verse (Bhag. 1.4.25), and as corroborated by Hemadri, we can deduce that the Vedas also aim at glorifying the Supreme Lord. This being so, the Gayatri mantra, which represents the essence of the Vedas, should also refer to the Supreme Personality of Godhead, Sri Krsna. It is with this understanding that the Skanda Purana says that Srimad-Bhagavatam, which glorifies the Lord at every step, is based on Gayatri. Indeed, as we have seen, this is one of the distinctive characteristics of Srimad-Bhagavatam. In the Paramatma-sandarbha, Srila Jiva Gosvami will analyze the first verse of Srimad-Bhagavatam in terms of its being an explanation of the Gayatri mantra. Gayatri is explained in the concluding verses of the Bhagavatam as well. This combination of indications from beginning and ending verses makes it indisputably clear that Srimad-Bhagavatam's purpose is to explain the Personality of Godhead. The prevalent understanding among traditional Vedic scholars is that Gayatri is meant for worshiping either the sun-god or impersonal Brahman. Srila Jiva Gosvami here establishes, however, that the real meaning of Gayatri is the worship of Lord Visnu, who is nondifferent from Lord Krsna. To support his opinion he cites the Agni Purana, which gives Srila Vyasa's opinion on the meaning of Gayatri. In the Visnu-dharmottara Purana (Prathama-khanda, 165th chapter), King Vajra asks Markandeya Rsi why Gayatri is chanted in Vaisnava sacrifices if its presiding deity is the sun-god. Markandeya replies that Gayatri refers to Lord Visnu, and then he proceeds to show how each word of Gayatri is related to Lord Visnu. His explanation concludes with this verse: kama-kamo labhet kamam gati-kamas tu sad-gatim akamas tu tad avapnoti yad visnoh paramam padam "A person desiring material gain or liberation in the next life can achieve either by chanting Gayatri, but the worshiper who is devoid of desires attains the supreme abode of Lord Visnu." It would not be possible to attain the Lord's abode by meditating on Gayatri if it did not in fact express worship of Lord Visnu; this accords with the Lord's own statement in the Bhagavad-gita (9.25) that "Only My worshiper attains Me." Thus Gayatri and the first verse of the Bhagavatam are in complete agreement because they are both meditations on the Supreme Personality of Godhead. The verse cited from the Agni Purana in TEXT 22.5, advising us to meditate on Brahman as nondifferent from ourselves, is also in agreement with the Bhagavatam and Gayatri. The verse is meant to remind us of our spiritual nature, to teach us a meditation that removes our bodily identification and thus helps us worship the Supreme Lord. In the later Texts of the Tattva-sandarbha Srila Jiva Gosvami will discuss in more detail the qualitative oneness of the jiva-Brahman with the Supreme Brahman. In Texts 22.6–8, Srila Jiva Gosvami discusses the relationship between Gayatri and the sun. Srimad-Bhagavatam (12.6.67–72) records the sage Yajïavalkya's prayers in

praise of the sun or sun-god, among which texts 67–69 explain the three legs of the Gayatri mantra. From these prayers it may seem that Gayatri is also meant for glorifying the sun-god, but Srila Jiva Gosvami explains that Yajïavalkya is not worshiping the sun-god independently; rather, he is worshiping the Supersoul dwelling within the sun-god. Generally people hail a taxi driver by calling out "Taxi!", not "Taxi driver!", for they regard the driver and his taxi as one unit. Similarly, Yajïavalkya worships the sun-god while considering "the vehicle" (the sun-god) and "the driver" (the Supersoul) as one. This explanation by Jiva Gosvami finds confirmation in Sri Saunaka's question to Suta Gosvami that led to the recitation of Yajïavalkya's prayers. Saunaka explicitly requests "to hear about Lord Hari, the Supersoul of the sun" (Bhag. 12.11.28). Brahmanas customarily chant Gayatri at dawn and at dusk while facing the sun. In this way they meditate on the Supreme Lord through His energies. The logical principle at work here is called candra-sakha-nyaya, or "the example of the branch and the moon." The idea is that to show someone the moon you may first ask him to look at a tree branch, from which you may then draw his attention to the moon beyond the branch. Similarly, the process of meditating on the Lord may include allowing one's attention to be drawn to the Lord through His energies, such as the sun. It is not always practical or advisable for a twice-born brahmana to carry an actual Deity of the Lord, but still he must perform his daily duty of meditating on the Lord at dawn and dusk. So the Vedas enjoin that he should meditate on the Lord through the medium of the ever-present sun, always remembering that beyond the effulgent sun is Lord Visnu. This is called pratikopasana. Srila Jiva Gosvami concludes his discussion of Srimad-Bhagavatam's relationship with Gayatri in TEXT 22.10, where he quotes a statement from the Agni Purana that Gayatri is so called because it sings (gayati) or illuminates the glories of the Supreme Personality of Godhead and protects (trayate) the chanter by fixing his mind on the Lord. Gayatri is related with the sun because one of the words used in Gayatri is Savita, a name for the sun-god. Moreover, another name for Gayatri is Savitri, the daughter of the sun-god. Gayatri is also Sarasvati, the presiding deity of speech, because it is the sound representation of the Supreme Lord. The Skanda Purana therefore states (as quoted in TEXT 20.1) that the Bhagavatam is based on Gayatri (Sarasvati), that it is the sound representation of Krsna, and that it recounts events which occurred during the Sarasvata-kalpa. All this implies that the Bhagavatam's narrations glorify only Krsna. In TEXT 22.11 Srila Jiva Gosvami resumes his analysis of each phrase of the verses from the Garuda Purana quoted in TEXT 21. In these verses Srimad-Bhagavatam is described as "the Sama Veda among the Puranas." Lord Krsna makes a similar statement in the Bhagavad-gita (10.22), where He says, "Of all the Vedas I am the Sama Veda." Here Krsna indicates that since the Sama Veda is the best of all the Vedas, containing beautiful prayers glorifying the Supreme Lord, it therefore represents Him. Such glorification of the Lord is after all the ultimate purpose

of the Vedas, as Srimad-Bhagavatam (1.2.28) states: vasudeva-para vedah. The karma-kanda and jïana-kanda portions of the Vedas glorify Krsna indirectly, while the Sama Veda glorifies Him directly, and therefore it is the most important of the Vedas. Like the Vedas, the Puranas also glorify various deities, although their underlying purpose is Krsna's glorification, and Srimad-Bhagavatam is the Sama Veda among the Puranas because it focuses exclusively on Krsna. It reconciles the other Puranas just as the Sama Veda reconciles the Vedas' various kandas. Thus, the Skanda Purana declares, by studying Srimad-Bhagavatam one gets the benefit of studying all the Puranas. The very name of Srimad-Bhagavatam reveals its superior position. Srimat means "beautiful," and bhagavata means "related to the Supreme Lord." Srimad-Bhagavatam is thus the most beautiful literary creation because it describes the beautiful pastimes of the Supreme Person. Srimat also means "opulent." Srimad-Bhagavatam is most opulent because it is identical with Bhagavan, the Personality of Godhead replete with all opulences. Sata-viccheda-samyutah literally means that the Bhagavatam "has hundreds of sections." Although Srila Jiva Gosvami does not comment in detail upon this phrase here, we may point out that most editions of the Bhagavatam have 335 chapters, divided into twelve cantos, but some Vaisnava commentators acknowledge only 332 chapters. They claim that chapters Twelve, Thirteen, and Fourteen of the Tenth Canto are interpolations. However, such great authorities as Sridhara Svami and Vopadeva have accepted these three chapters as authentic and commented on them, and Srila Jiva Gosvami has done so as well. The three chapters in question describe the killing of Aghasura and Lord Brahma's bewilderment by Krsna. In Chapter Twelve of the Twelfth Canto, Suta Gosvami gives a list of the Lord's pastimes, and in the twenty-eighth TEXT of that list he mentions the killing of Aghasura and Lord Brahma's bewilderment. This inclusion of the pastimes from the three disputed chapters clearly indicates that these chapters have a place in the Bhagavatam. Thus in the opinion of Srila Jiva Gosvami the Bhagavatam contains 335 chapters, since otherwise it would fall short of the required eighteen thousand verses. Commenting on the phrase hema-simha-samanvitam (Bhag. 12.13.13), which literally means "together with a golden lion," Srila Sridhara Svami says that simha (lion) indicates a simha-asana, or Deity's throne. In other words, Srimad-Bhagavatam recommends that one mount the Bhagavatam on a golden throne and then donate it. A golden throne is not recommended for any other Purana. Srila Jiva Gosvami concludes, therefore, that just as the lion is the emperor of all animals, Srimad-Bhagavatam is the sovereign ruler of all scriptures. Consequently it is also the sovereign ruler among all pramanas, and, as the Skanda Purana recommends, a person wishing to understand the Absolute Reality need not study any other scripture. Next Srila Jiva Gosvami describes how all the great acaryas and scholars of the past held Srimad-Bhagavatam in the highest esteem.

Tattva · Sanskrit §23 · English §23

अतएव सत्स्व् अपि नाना-शास्त्रेष्व् एतद् एवोक्तम् - कलौ नष्ट-दृशाम् एष पुराणार्कोऽधुनोदितः [भ्प् १.३.४५] इति । अर्कता-रूपकेण तद् विना नान्येषां सम्यग्-वस्तु-प्रकाशकत्वम् इति प्रतिपद्यते । यस्यैव श्रीमद्-भागवतस्य भाष्य-भूतं श्री-हयशीर्ष-पञ्चरात्रे शास्त्र-प्रस्तावे गणितं तन्त्र- भागवताभिधं तन्त्रम् । यस्य साक्षाच् छ्री-हनुमद्भाष्य- वासनाभाष्य-सम्बन्धोक्ति-विद्वत्कामधेनु-तत्त्वदीपिका-भावार्थदीपिका-परमहंसप्रिया-शुकहृदयादयो व्याख्या-ग्रन्थाः । तथा मुक्ताफल-हरिलीला-भक्तिरत्नावल्य्-आदयो निबन्धाश् च विविधा एव तत्-तन्-मत-प्रसिद्ध-महानुभाव-कृता विराजन्ते । यद् एव च हेमाद्रि- ग्रन्थस्य दान-खण्डे पुराण-दान-प्रस्तावे मत्स्य-पुराणीय-तल्-लक्षण- धृत्या प्रशस्तम् । हेमाद्रि-परिशेष-खण्डस्य काल-निर्णये च कलि-युग- धर्म-निर्णये कलिं सभाजयन्त्य् आर्याः (भ्प् ११.५.३६) इत्य् आदिकं यद्-वाक्यत्वेनोत्थाप्य यत् प्रतिपादित-धर्म एव कलाव् अङ्गीकृतः ।

अथ यद् एव कैवल्यम् अप्य् अतिक्रम्य भक्ति-सुख-व्याहारादि-लिङ्गेन निज- मतस्याप्य् उपरि विराजमानार्थं मत्वा यद् अपौरुषेयं वेदान्त- व्याख्यानं भयाद् अचालयतैव शङ्करावतारतया प्रसिद्धेन वक्ष्यमाण-स्वगोपनादि-हेतुक-भगवद्-आज्ञा-प्रवर्तिताद्वय-वादेनापि तन्-मात्र-वर्णित-विश्व-रूप-दर्शन-कृत-व्रजेश्वरी-विस्मय-श्री-व्रज- कुमारी-वसन-चौर्यादिकं गोविन्दाष्टकादौ वर्णयता तटस्थीभूय निज- वचः-साफल्याय स्पृष्टम् इति ॥२३॥

ब्द्: अतएवेति वर्णित-लक्षणाद् उत्कर्षाद् एव हेतोर् इत्य् अर्थः । पुरातनानाम् ऋषीणाम् आधुनिकानां च विद्वत्तमानाम् उपादेयम् इदं श्री-भागवतम् इत्य् आह यस्यैवेति । विराजन्ते सम्प्रति प्रचरन्तीत्य् अर्थः । धर्म-शास्त्र- कृतां चोपादेयम् एतद् इत्य् आह यद् एव च हेमाद्रीत्य् आदि । तत्-प्रतिपादितो धर्मः कृष्ण-सङ्कीर्तन-लक्षणः । ननु चेद् ईदृशं श्री-भागवतं तर्हि शङ्कराचार्यः कुतस् तन् न व्याचष्टेति चेत् तत्राह । अथ यद् एव कैवल्यम् इत्य् आदि । अयं भावः प्रलयाधिकारी खलु हरेर् भक्तोऽहम् उपनिषद्-आदि व्याख्याय तत्-सिद्धान्तं विलाप्य तस्याज्ञां पालितवान् एवास्मि । अथ तद् अतिप्रिये श्री-भागवतेऽपि चालिते स प्रभुर् मयि कुप्येद् अतो न तच् चाल्यम् । एवं सति मे सारज्ञता सुख-सम्पच् च न स्याद् अतः कथञ्चित् तत् स्पर्शनीयम् इति तन्-मात्रोक्तं विश्व-रूप-दर्शनादि-स्व-काव्ये निबबन्धेति तेन चादृत तद् इति सर्व-मान्यं श्री-भागवतम् इति ॥२३॥

ataeva satsv api nānā-śāstreṣv etad evoktam - kalau naṣṭa-dṛśām eṣa purāṇārko'dhunoditaḥ [BhP 1.3.45] iti | arkatā-rūpakeṇa tad vinā nānyeṣāṃ samyag-vastu-prakāśakatvam iti pratipadyate | yasyaiva śrīmad-bhāgavatasya bhāṣya-bhūtaṃ śrī-hayaśīrṣa-pañcarātre śāstra-prastāve gaṇitaṃ tantra- bhāgavatābhidhaṃ tantram | yasya sākṣāc chrī-hanumadbhāṣya- vāsanābhāṣya-sambandhokti-vidvatkāmadhenu-tattvadīpikā-

bhāvārthadīpikā-paramahaṃsapriyā-śukahṛdayādayo vyākhyā-granthāḥ | tathā muktāphala-harilīlā-bhaktiratnāvaly-ādayo nibandhāś ca vividhā eva tat-tan-mata-prasiddha-mahānubhāva-kṛtā virājante | yad eva ca hemādri- granthasya dāna-khaṇḍe purāṇa-dāna-prastāve matsya-purāṇīya-tal-lakṣaṇa- dhṛtyā praśastam | hemādri-pariśeṣa-khaṇḍasya kāla-nirṇaye ca kali-yuga- dharma-nirṇaye kaliṃ sabhājayanty āryāḥ (BhP 11.5.36) ity ādikaṃ yad- vākyatvenotthāpya yat pratipādita-dharma eva kalāv aṅgīkṛtaḥ |

atha yad eva kaivalyam apy atikramya bhakti-sukha-vyāhārādi-liṅgena nija- matasyāpy upari virājamānārthaṃ matvā yad apauruṣeyaṃ vedānta- vyākhyānaṃ bhayād acālayataiva śaṅkarāvatāratayā prasiddhena vakṣyamāṇa-svagopanādi-hetuka-bhagavad-ājñā-pravartitādvaya-vādenāpi tan-mātra-varṇita-viśva-rūpa-darśana-kṛta-vrajeśvarī-vismaya-śrī-vraja-kumārī-vasana-cauryādikaṃ govindāṣṭakādau varṇayatā taṭasthībhūya nija-vacaḥ-sāphalyāya spṛṣṭam iti ||23||

BD: ataeveti varṇita-lakṣaṇād utkarṣād eva hetor ity arthaḥ | purātanānām ṛṣīṇām ādhunikānāṃ ca vidvattamānām upādeyam idaṃ śrī-bhāgavatam ity āha yasyaiveti | virājante samprati pracarantīty arthaḥ | dharma-śāstra- kṛtāṃ copādeyam etad ity āha yad eva ca hemādrīty ādi | tat-pratipādito dharmaḥ kṛṣṇa-saṅkīrtana-lakṣaṇaḥ | nanu ced īdṛśaṃ śrī-bhāgavataṃ tarhi śaṅkarācāryaḥ kutas tan na vyācaṣṭeti cet tatrāha | atha yad eva kaivalyam ity ādi | ayaṃ bhāvaḥ pralayādhikārī khalu harer bhakto'ham upaniṣad-ādi vyākhyāya tat-siddhāntaṃ vilāpya tasyājñāṃ pālitavān evāsmi | atha tad atipriye śrī-bhāgavate'pi cālite sa prabhur mayi kupyed ato na tac cālyam | evaṃ sati me sārajñatā sukha-sampac ca na syād ataḥ kathañcit tat sparśanīyam iti tan-mātroktaṃ viśva-rūpa-darśanādi-sva-kāvye nibabandheti tena cādṛta tad iti sarva-mānyaṃ śrī-bhāgavatam iti ||23||

English witness · section(s) 23

TEXT 23.1

ata eva satsv api nana-sastresv etad evoktam `kalau nasta-drsam esa puranarko 'dhunoditah' iti. arkata-rupakena tad vina nanyesam samyag-vastu-prakasakatvam iti pratipadyate. yasyaiva Srimad-bhagavatasya bhasya-bhutam Sri-hayasirsa-païcaratre sastra-kathana-prastave ganitam tantra-bhagavatabhidham tantram. yasya saksat Sri-han umad-bhasya-vasana-bhasya-sambandhokti-vidvat-kamadhenu-tattva-dipika-bhavartha-dipika-paramahamsa-priya-suka-hrdayadayo vyakhya-granthas tatha mukta-phala-hari-lila-bhakti-ratnavaly-adayo nibandhas ca vividha eva tat-tan-mata-prasiddha-mahanubhava-krta virajante. Thus while there are many authoritative scriptures, only Srimad-Bhagavatam has been glorified with the statement "For the blind souls of Kali-yuga, this Purana has now risen like the sun" [Bhag. 1.3.43].

This comparison of the Bhagavatam to the sun indicates that without its help other scriptures cannot illuminate the Absolute Truth. The Hayasirsa Païcaratra, in its chapter classifying various scriptures, describes the Tantra-bhagavata as essentially a COMMENTARY on Srimad-Bhagavatam. Among the Bhagavatam's direct commentaries are the Hanumad-bhasya, Vasana-bhasya, Sambandhokti, Vidvat-kamadhenu, Tattva-dipika, Bhavartha-dipika, Paramahamsa-priya, and Suka-hrdaya; there are also many works written about Srimad-Bhagavatam, such as Mukta-phala, Hari-lila, and Bhakti-ratnavali. All these works have been produced by the most eminent thinkers of their respective philosophical schools.

TEXT 23.2

yad eva ca hemadri-granthasya dana-khande purana-dana-prastave mastya-puraniya-tal-laksana-dhrtya prasastam. hemadri-parisesa-khandasya kala-nirnaye ca kali-yuga-dharma-nirnaye `kalim sabhajayanty aryah' ity-adikam yad-vakyatvenotthapya yat-pratipadita-dharma eva kalav angi-krtah, samvatsara-pradipe ca tat-kartra `sataso 'tha sahasrais ca' ity-adikam prag-darsitam skanda-vacana-jatam utthapya sarva-kala-dosatah pavitryaya katicit Sri-bhagavata-vacanani lekhyaniti likhitani. Srimad-Bhagavatam is also glorified in the Dana-khanda section of Hemadri's Catur-varga-cintamani. His chapter entitled "Giving Puranas in Charity" praises Srimad-Bhagavatam by noting that it possesses the defining characteristics specified in the Matsya Purana [53.20–22]. In the Parisesa-khanda of the same book, in the Kala-nirnaya section, where Hemadri defines the appropriate religion for Kali-yuga, he quotes the Bhagavatam verse beginning kalim sabhajayanty aryah (11.5.36). In this way he recognizes as appropriate for this age only the religious principles established in Srimad-Bhagavatam. miAnd in a passage that quotes the previously cited series of statements from the Skanda Purana beginning sataso 'tha sahasrais ca, the Samvatsara-pradipa includes several verses of Srimad-Bhagavatam that are meant to be TEXT copied out as an exercise by one who wishes to purify himself from all the faults caused by living in this age.

TEXT 23.3

atha yad eva kaivalyam apy atikramya bhakti-sukha-vyaharadi-lingena nija-matasyapy upari virajamanartham matva yad apauruseyam vedanta-vyakhyanam bhayad acalayataiva sankaravatarataya prasiddhena vaksyamana-sva-gopanadi-hetuka-bhagavad-ajïa-pravartitadvaya-vadenapi etan-matra-varnita-visva-rupa-darsana-krta-vrajesvari-vismaya-Sri-vraja-kumari-vasana-cauryadikam govindastakadau varnayata tata-sthi-bhuya nija-vacah-saphalyaya sprstam iti. It is widely acknowledged that Sri Sankaracarya is an incarnation of Lord Siva. Sankaracarya

understood the importance of Srimad-Bhagavatam, which, with its statements about the bliss of pure devotional service surpassing even the joy of impersonal liberation, proves superior to his doctrine of impersonalism. He dared not interpret the Bhagavatam, for he recognized it as an exposition of Vedanta philosophy that is without human author. As we shall explain later, on the Supreme Lord's order Sankaracarya taught his doctrine of monism to conceal the Lord's identity, but still, to make his own words successful by saying something about Srimad-Bhagavatam, he touched on it indirectly, describing in his Govindastaka and other hymns certain pastimes of Lord Krsna's that are related only in the Bhagavatam. These include Mother Yasoda's amazement at seeing Krsna's universal form, and His stealing the clothes of the young damsels of Vraja.

COMMENTARY Srimad-Bhagavatam Is Luminous Like the Sun Although there are numerous works of Vedic literature, when Saunaka Rsi questioned Sri Suta Gosvami about where religion would take shelter now that Lord Krsna had returned to His own abode, Suta compared Srimad-Bhagavatam to the sun because it shines the light of the Absolute Truth so brightly that it can dissipate the dense darkness of the Kali Age. When the sun rises, rogues and thieves hide and ordinary people become fearless and active. Similarly, when Srimad-Bhagavatam is read, lust and greed leave one's heart and one becomes qualified to engage in the service of the Supreme Lord. Hence great saints and thinkers have revered Srimad-Bhagavatam by writing commentaries and essays on it. This practice continues in modern times. Among such contemporary saintly persons, the most noteworthy is His Divine Grace Om Visnupada Paramahamsa Parivrajakacarya A. C. Bhaktivedanta Swami Prabhupada, who was not only a scholar of the Bhagavatam but a perfect embodiment of its teachings. He tirelessly imparted its philosophy up to the last moments before he passed away. By presenting Srimad-Bhagavatam in English with an elaborate COMMENTARY , he made the message of the Bhagavatam both unmistakably clear and widely accessible for the first time. Through his efforts, many souls indulging in every sort of roguish vice have had a chance to read the glorious Bhagavatam and have thus undergone a change of heart. They have left their degraded life and taken to the devotional service of Krsna, the Supreme Personality of Godhead. This practical evidence leaves no room for doubting the potency of Srimad-Bhagavata Purana. Srila Jiva Gosvami again refers to the Catur-varga-cintamani (Dana-khanda 7) of Hemadri, who recommends that one donate Srimad-Bhagavatam after mounting it on a golden throne, and who glorifies it for having the defining characteristics described in the Matsya Purana (see TEXT 19). While determining the religion for this age in the fourteenth chapter of his Catur-varga-cintamani, Parisesa-khanda, Hemadri quotes a Bhagavatam verse (11.5.36): kalim sabhajayanty arya guna-jïah sara-bhaginah yatra sankirtanenaiva sarvah svartho 'bhilabhyate "Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in

this fallen age all perfection of life can easily be achieved by the performance of sankirtana." Commenting on the word sankirtana, Hemadri declares that hari-sankirtana is the only way to reach perfection. Then he quotes the next verse (11.5.37): na hy atah paramo labho dehinam bhramyatam iha yato vindeta paramam santim nasyati samsrtih "Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's sankirtana movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death." In this way Hemadri recognizes the authority of Srimad-Bhagavatam in the matter of establishing the principles of religion for Kali-yuga. Sankaracarya respected Srimad-Bhagavatam both by not commenting on it and by composing prayers based on its narrations. One such prayer is his Govindastaka:

satyam jïanam anantam nityam anakasam paramakasam gostha-prangana-ringana-lolam anayasam paramayasam maya-kalpita-nana-karam anakaram bhuvanakaram ksamaya natham anatham pranamata govindam paramanandam "Please bow down to Govinda, supreme bliss personified. He is the Absolute Truth, as well as unlimited and eternal knowledge. Though different from the sky, He Himself is the supreme sky. Though He effortlessly rolled and frolicked in the courtyards of Vraja, He appeared to become tired. Though formless, He manifests in various forms fashioned by Maya, including the form of the universe. Though He shelters all the universes, He appears to need shelter." mrtsnam atsiheti yasoda-tadana-saisava-santrasam
vyadita-vaktralokita-lokaloka-caturdasa-lokalim loka-traya-pura-mula-stambham lokalokam analokam lokesam paramesam pranamata govindam paramanandam "Please bow down to Govinda, supreme bliss personified. Though He is the supreme master of the universe, He seemed to become frightened like an ordinary infant when Mother Yasoda chastised Him. When she asked, "Are You eating mud?" He opened His mouth to prove He had not—and showed her the fourteen planetary systems, including Lokaloka Mountain. He is the supporting pillar for this citylike universe of three worlds. Though He is beyond all vision, He is the source of everyone's vision. trai-vistapa-ripu-vira-ghnam ksiti-bhara-ghnam bhava-roga-ghnam kaivalyam navanitaharam anaharam bhuvanaharam vaimalya-sphuta-ceto-vrtti-visesabhasam anabhasam saivam kevala-santam pranamata govindam paramanandam "Please bow down to Govinda, supreme bliss personified. He relieves the earth of its burden by killing the demigods' enemies, the demons, and He grants liberation by curing the disease of materialism. Though He never needs to eat, still He eats butter, and He also devours the whole universe at the time of annihilation. Though distinct from all the shadow manifestations of this world, He manifests in the sanctified desires of a pure heart. He is most auspicious and peaceful." gopalam bhu-lila-vigraha-gopalam kula-gopalam
gopi-khelana-govardhana-dhrta-lila-lalita-gopalam gobhir

nigadita-govinda-sphuta-namanam bahu-namanam gopi-gocara-duram pranamata govindam paramanandam “Please bow down to Govinda, supreme bliss personified. That protector of cows appeared in the form of a cowherd among the cowherds to perform His pastimes on earth, such as lifting Govardhana Hill to protect the cowherds and dallying with the cowherd damsels. Even the cows called Him by the name Govinda. He has unlimited names, is distinct among the cowherd boys, and is beyond the reach of the gopis’ senses [when He goes to the forest during the day, or when He resides in Mathura or Dvaraka].” gopi-mandala-gosthi-bhedam bhedavastham abhedabham sasvad go-khura-nirdhutoddhat-dhuli-dhusara-saubhagyam sraddha-bhakti-grhitanandam acintyam cintita-sad-bhavam cintamanim ahimanam pranamata govindam paramanandam “Please bow down to Govinda, supreme bliss personified. He enters the assembly of cowherd damsels and divides them into groups for His pastimes. He is simultaneously different from and one with everything. He considers it His good fortune to be always smeared with the dust raised by the cows’ hooves. He is pleased by faith and devotion. Though He is inconceivable, His pastimes are the object of meditation. He is like a transcendental touchstone.” snana-vyakula-yosid-vastram upadayagam uparudham vyaditsantir atha dig-vastra hy upadatum upakarsantam nirdhuta-dvaya-soka-vimoham buddham buddher antah-stham satta-matra-sariram pranamata govindam paramanandam “Please bow down to Govinda, supreme bliss personified. He stole the bathing damsels’ clothes and climbed a tree with them, and when the naked maidens asked for their clothes back, He told them to come closer. He dispels lamentation and delusion. He is knowledge personified, realized by intelligence, and is also the personification of pure existence.” kantam karana-karanam adim anadim kalam anabhasam kalindi-gata-kaliya-sirasi muhur muhuh sunrtyantam kalam kala-kalatitam kalitasesam kali-dosa-ghnam kala-traya-gati-hetum pranamata govindam paramanandam “Please bow down to Govinda, supreme bliss personified. He is most beautiful. He is the original cause of all causes, and He has no cause. He is free from all superimpositions of illusion. He danced wonderfully on the hoods of the Kaliya serpent in the Yamuna. Though He is time, He is beyond all divisions of time. He knows everything, He destroys the defects of Kali-yuga, and He is the source of past, present, and future.” vrndavana-bhuvi vrndaraka-gana-vrndaradhyam vande ’ham kundabhamala-manda-smera-sudhanandam suhrd-anandam vandyasesa-maha-muni-manasa-vandyananda-pada-dvandvam vandyasesa-gunabdhim pranamata govindam paramanandam “Please bow down to Govinda, supreme bliss personified. He is the reservoir of all worshipable qualities. All worshipable saintly persons worship His blissful lotus feet within their hearts. He is my worshipful Lord. All the demigods, and Srimati Vrndadevi as well, worship Him in the land of Vrndavana. His pure and beautiful smile emanates bliss like a kunda flower pouring forth nectar. He gives transcendental ecstasy to His cowherd friends.”

govindastakam etad adhite govindarpita-ceta yo govindacyuta madhava visno gokula-nayaka krsneti govindanghri-saroja-dhyana-sudha-jala-dhauta-samastagho govindam paramanandamrtam antah-sthah sa samabhyeti "Anyone who who recites this Govindastaka, who fixes his mind on Govinda, and who sweetly chants, 'O Govinda, Acyuta, Madhava, Visnu, Gokula-nayaka, Krsna,' thus cleansing away all his sins with the ambrosial water of meditation on the lotus feet of Lord Govinda—such a soul will certainly attain Lord Govinda, the supreme, everlasting bliss of the heart." The Personality of Godhead Govinda ordered Lord Siva to take birth as Sankara to propagate impersonalism. Then from the Mayavada viewpoint Sankaracarya wrote commentaries on the Vedanta-sutra, eleven of the principal Upanisads, the Bhagavad-gita, and Sri Visnu-sahasra-nama. He did not interpret Srimad-Bhagavatam, however, because he considered it very dear to the Lord and His devotees, and also nondifferent from the Lord. There can be no doubt about Lord Siva's appreciation of the Bhagavatam, since in the Twelfth Canto Siva is described as the greatest Vaisnava. As such, he must be fully aware that it is the supreme pramana, and so out of respect he did not interpret it. From the Padma Purana (Uttara-khanda 71.107) we learn how Lord Visnu ordered Siva to propagate monism: svagamaih kalpitais tvam ca janan mad-vimukhan kuru mam ca gopaya yena syat srstir esottarottara "[Lord Visnu said:] O Siva, make people averse to Me by writing speculative scriptures and thus hiding My glories. In this way the world's population will increase." The import of this order is as follows: When Lord Buddha's teachings were predominant in India, people grew contemptuous of the Vedas and Vedic rituals. They became sunyavadis, or voidists, and Vedic religious practices decreased almost to nil. In this condition the people were not prepared to hear seriously about the personality of the Supreme Lord, His transcendental, eternal, blissful form, or His variegated abode. They would have simply blasphemed these teachings, and then they would have been left with no way to purify their hearts. So the first task in bridging the wide gap between voidism and personalism was to reawaken people's faith in the Vedas. It was for this purpose that Sankaracarya introduced his Advaita version of monism, a philosophy intermediate between voidism and personalism. Going from the Buddhist nasti to the Mayavada neti, neti—from "The Absolute is nothing" to "The Absolute is something but contains nothing"—is a simple, incremental move, for the difference between these two ideas is hardly noticeable. Still, because Sankara based his philosophy on the Upanisads, Vedanta-sutra, and other Vedic works, that one step was critical in bringing the populace back to accepting the authority of the Vedas. Later in the Uttara-khanda of Padma Purana (236.7) Lord Siva himself describes Advaita monism as veiled Buddhism: maya-vadam asac chastram pracchanam bauddham ucyate. "Mayavada philosophy is an improper explanation of the scriptures; indeed, it is veiled Buddhism." Sankaracarya's propagation of Mayavada philosophy was planned by his Lord, the Supreme Personality of Godhead,

who recognized that until conditioned souls regained access to the Vedas' spiritual knowledge they could only speculate about transcendent reality and would have no hope of being delivered from the material world. Once Advaita Vedanta had replaced Buddhism and faith in the Vedas had been re-established, people could be brought further along the path of knowledge to an appreciation for the glories of the Personality of Godhead. This would be accomplished by counteracting the appeal of impersonalism with true Vaisnava philosophy. Thus stalwart Vaisnava acaryas like Ramanujacarya, Madhvacarya, and Sridhara Svami came one after another to drive out impersonalism. In its place they re-established the principles of pure devotional service as the true spirit and intent of the Vedas and its corollary scriptures. For his part, Sridhara Svami helped the impersonalists get a taste for Srimad-Bhagavatam by writing a COMMENTARY that also appealed to them. Still later, the Supreme Personality of Godhead Himself came in the garb of a devotee, as Sri Krsna Caitanya Mahaprabhu, and went even further. He taught that even more advanced than vaidhi-bhakti, the path of regulated devotional service, is raga-bhakti, the path of spontaneous loving devotion to Krsna, which one can traverse by following in the footsteps of Vrndavana's residents. He also taught that this raga-bhakti, which is elaborately explained in the Tenth Canto of Srimad-Bhagavatam, is the ultimate expression of prema, love of God. Since Caitanya Mahaprabhu is the Supreme Personality of Godhead, who can contest His siddhanta? Rather, the gradual progression from voidism to monism to personalism to raga-bhakti was all the Lord's plan for mercifully saving the conditioned souls, an arrangement by which they could end the otherwise endless cycle of birth and death. Without a doubt, therefore, the Lord was not acting cruelly or capriciously when He instructed Lord Siva to appear as Sankara and spread the false doctrine of the individual soul's absolute oneness with the Supreme. To the contrary, He did so out of His limitless mercy. In later Texts, Srila Jiva Gosvami will point out many inconsistencies between Sankara's teachings and the actual conclusion of the Vedas. In the next TEXT he shows us the glories of Srimad-Bhagavatam that the Bhagavatam itself reveals .

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART 5]

Tattva · Sanskrit §24 · English §24

यद् एव किल दृष्ट्वा श्री-मध्वाचार्य-चरणैर् वैष्णवान्तराणां तच्-
छिष्यान्तर-पुण्यारण्यादि-रीतिक-व्याख्या-प्रवेश-शङ्कया तत्र तात्पर्यान्तरं लिखद्भिर् वर्त्मोपदेशः कृत इति च सात्वता वर्णयन्ति । तस्माद् युक्तम् उक्तं तत्रैव प्रथम-स्कन्धे -

तद् इदं ग्राहयामास सुतम् आत्मवतां वरम् । सर्व-वेदेतिहासानां सारं सारं सुमुद्धृतम् ॥ [भ्प् १.३.४१-४२]

द्वादशे - सर्व-वेदान्त-सारं हि श्री-भागवतम् इष्यते । तद्-रसामृत-तृप्तस्य नान्यत्र स्याद् रतिः क्वचित् ॥ [भ्प् १२.१३.१५]

तथा प्रथमे --

निगम-कल्प-तरोर् गलितं फलं शुक-मुखाद् अमृत-द्रव-संयुतम् । पिबत भागवतं रसम् आलयं मुहुर् अहो रसिका भुवि भावुकाः ॥ [भ्प् १.१.३]

अतएव तत्रैव -

यः स्वानुभावम् अखिल-श्रुति-सारम् एकम् अध्यात्म-दीपम् अतितितीर्षतां तमो ऽन्धम् । संसारिणां करुणयाह पुराण-गुह्यं तं व्यास-सूनुम् उपयामि गुरुं मुनीनाम् ॥ [भ्प् १.२.३]

श्री-भागवत-मतं तु सर्व-मतानाम् अधीश-रूपम् इति सूचकम् । सर्व- मुनीनां सभा-मध्यम् अध्यास्योपदेष्टृत्वेन तेषां गुरुत्वम् अपि तस्य तत्र सुव्यक्तम् ॥२४॥

ब्द्: श्री-मध्वमुनेस् तु परमोपास्यं श्री-भागवतम् इत्य् आह यद् एव किलेति । शङ्करेण नैतद् विचालितं किन्त्व् आदृतम् एवेति विभाव्येत्य् अर्थः किन्तु तच्-छिष्यैः पुण्यारण्यादिभिर् एतद् अन्यथा व्याख्यातं तेन वैष्णवानां निर्गुण-चिन्मात्र-परम् इदम् इति भ्रान्तिः स्याद् इति शङ्कया हेतुना तद्- भ्रान्ति-च्छेदाय तत्र तात्पर्यान्तरं भगवत्-परता-रूपं ततोऽन्यत् तात्पर्यं लिखद्भिस् तस्य व्याख्यान-वर्त्मोपदिष्टं वैष्णवान् प्रतीति । मध्वाचार्य-चरणैर् इति अत्यादर-सूचक-बहुत्व-निर्देशः । स्व- पूर्वाचार्यत्वाद् इति बोध्यम् । वायुदेवः खलु मध्व-मुनिः सर्वज्ञोऽतिविक्रमी यो दिग्-विजयिनं चतुर्दश-विद्यं चतुर्दशभिः क्षणैर् निर्जित्यासनानि तस्य चतुर्दश जग्राह । स च तच्-छिष्यः पद्मनाभाभिधानो बभूवेति प्रसिद्धम् । तस्माद् इति प्रोक्त-गुणकत्वाद् धेतोर् इत्य् अर्थः । आलयम् इति मोक्षम् अभिव्याप्येत्य् अर्थः । य इति

अन्धं तमोऽविद्याम् अतितितीर्षतां संसारिणां करुणया यः पुराण-गुह्यं श्री- भागवतम् आहेत्य् अन्वयः । स्वानुग्भावम् असाधारण-प्रभावम् इत्य् अर्थः ॥२४॥

yad eva kila dṛṣṭvā śrī-madhvācārya-caraṇair vaiṣṇavāntarāṇāṃ tac-chiṣyāntara-puṇyāraṇyādi-rītika-vyākhyā-praveśa-śaṅkayā tatra tātparyāntaraṃ likhadbhir vartmopadeśaḥ kṛta iti ca sātvatā varṇayanti | tasmād yuktam uktaṃ tatraiva prathama-skandhe -

tad idaṃ grāhayāmāsa sutam ātmavatāṃ varam | sarva-vedetihāsānāṃ sāraṃ sāraṃ sumuddhṛtam || [BhP 1.3.41-42]

dvādaśe - sarva-vedānta-sāraṃ hi śrī-bhāgavatam iṣyate | tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit || [BhP 12.13.15]

tathā prathame --

nigama-kalpa-taror galitaṃ phalaṃ śuka-mukhād amṛta-drava-saṃyutam | pibata bhāgavataṃ rasam ālayaṃ muhur aho rasikā bhuvi bhāvukāḥ || [BhP 1.1.3]

ataeva tatraiva -

yaḥ svānubhāvam akhila-śruti-sāram ekam adhyātma-dīpam atititīrṣatāṃ tamo 'ndham | saṃsāriṇāṃ karuṇayāha purāṇa-guhyaṃ taṃ vyāsa-sūnum upayāmi guruṃ munīnām || [BhP 1.2.3]

śrī-bhāgavata-mataṃ tu sarva-matānām adhiśa-rūpam iti sūcakam | sarva- munīnāṃ sabhā-madhyam adhyāsyopadeṣṭṛtvena teṣāṃ gurutvam api tasya tatra suvyaktam ||24||

BD: śrī-madhvamunes tu paramopāsyaṃ śrī-bhāgavatam ity āha yad eva kileti | śaṅkareṇa naitad vicālitaṃ kintv ādṛtam eveti vibhāvyety arthaḥ kintu tac-chiṣyaiḥ puṇyāraṇyādibhir etad anyathā vyākhyātaṃ tena vaiṣṇavānāṃ nirguṇa-cinmātra-param idam iti bhrāntiḥ syād iti śaṅkayā hetunā tad- bhrānti-cchedāya tatra tātparyāntaraṃ bhagavat-paratā-rūpaṃ tato'nyat tātparyaṃ likhadbhis tasya vyākhyāna-vartmopadiṣṭaṃ vaiṣṇavān pratīti | madhvācārya-caraṇair iti atyādara-sūcaka-bahutva-nirdeśaḥ | sva-pūrvācāryatvād iti bodhyam | vāyudevaḥ khalu madhva-muniḥ sarvajño'tivikramī yo dig-vijayinaṃ caturdaśa-vidyaṃ caturdaśabhiḥ kṣaṇair nirjityāsanāni tasya caturdaśa jagrāha | sa ca tac-chiṣyaḥ padmanābhābhidhāno babhūveti prasiddham | tasmād iti prokta-guṇakatvād dhetor ity arthaḥ | ālayam iti mokṣam abhivyāpyety arthaḥ | ya iti andhaṃ tamo'vidyām atititīrṣatāṃ saṃsāriṇāṃ karuṇayā yaḥ purāṇa-guhyaṃ śrī-bhāgavatam āhety anvayaḥ | svānuybhāvam asādhāraṇa-prabhāvam ity arthaḥ ||24||

English witness · section(s) 24

TEXT 24.1

yad eva kila drstva saksat tac-chisyatam praptair api Sri-madhvacarya-caranair vaisnava-mate pravisya vaisnavantaranam tac-chisyantara-punyaranyadi-ritika-vyakhya-pravesa-sankaya tatra tatparyantaram likhadbhir vartmopadesa krta iti ca satvata varnayanti. Devotees of Lord Visnu recount that although Sri Madhvacarya-carana belonged to the direct disciplic line of Sankaracarya, upon reading the Bhagavatam Madhvacarya changed his allegiance to the Vaisnava school. Then, concerned that other Vaisnavas might be influenced by the commentaries of other disciplic descendants of Sankara, such as the COMMENTARY by Punyaranya, Sri Madhvacarya wrote Bhagavata-tatparyaya, a gloss on Srimad-Bhagavatam that showed the proper method of interpretation.

TEXT 24.2

tasmad yuktam uktam tatraiva prathama-skandhe tad idam grahayam asa sutam atma-vatam varam sarva-vedetihasanam saram saram samuddhrtam @VCONTINUE = dvadase sarva-vedanta-saram hi Sri-bhagavatam isyate tad-rasamrta-trptasya nanyatra syad ratih kvacit For all these reasons, therefore, the following statements in the Bhagavatam are appropriate. In the First Canto [1.3.41]: “After extracting the cream of all the Vedas and Itihasas, Sri Vyasadeva imparted this Srimad-Bhagavatam to his son Sukadeva, the best of the self-realized souls.” In the Twelfth Canto [12.13.15]: “Srimad-Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.”

TEXT 24.3

tatha prathame @VL1 = nigama-kalpa-taror galitam phalam @VL2 = suka-mukhad amrta-drava-samyutam @VL1 = pibata bhagavatam rasam a-layam @VL2 = muhur aho rasika bhuvi bhavukah @VCONTINUE = ata eva tatraiva @VL1 = yah svanubhavam akhila-sruti-saram ekam @VL2 = adhyatma-dipam atititirsatam tamo ’ndham @VL1 = samsarinam karunayaha purana-guhyam @VL2 = tam vyasa-sunum upayami gurum muninam @VCONTINUE = iti Sri-bhagavata-matam tu sarva-matanam adhisa-rupam iti sucakam. sarva-muninam sabha-madhyam adhyasya upadestrtvena tesam sarva-muninam gurutvam api tasya tatra su-vyaktam. And in the First Canto [1.1.3]: “O expert and thoughtful men on the earth, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literature, up to liberation and beyond. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.” Thus in the same

canto [1.2.3]: “Let me offer my respectful obeisances unto him [Sukadeva], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of all Vedic knowledge, the transcendental torchlight of Srimad-Bhagavatam, after having personally assimilated it by experience.” These verses imply that the teachings of Srimad-Bhagavatam rule over all other philosophies. They also clearly indicate that Sri Sukadeva, by taking the speaker’s seat amidst the assembled sages as the Bhagavatam’s preceptor, became the guru of everyone present.

COMMENTARY Srimad-Bhagavatam Is the Topmost Vedic Scripture Here Srila Jiva Gosvami explains Madhvacarya’s reason for commenting on Srimad-Bhagavatam. Sankaracarya wrote poems glorifying Lord Krsna’s pastimes as told in the Bhagavatam, but some of his followers, not understanding his true intention, took this as a license to try to include the Bhagavatam as part of the Mayavada canon. Of those who tried to do this, a few wrote commentaries on the Bhagavatam and somehow managed to screw out an impersonal interpretation. One such COMMENTARY was Punyaranya’s, which is now lost. Srila Madhvacarya, wanting to protect Vaisnavas from being misled, wrote a gloss called Bhagavata-tatparya. Since Jiva Gosvami has already shown that Srimad-Bhagavatam is the topmost pramana, he can now cite it directly to demonstrate its own stature. Such citations will only increase a sincere reader’s faith in the Bhagavatam, and so from this point on Srila Jiva Gosvami relies on the Bhagavatam itself as the principal source for his analysis. Here he also reveals the eminence Srimad-Bhagavatam enjoys by virtue of the status of its brilliant speaker, Sukadeva Gosvami. Vyasadeva taught the Bhagavatam to Sukadeva, his most brilliant student, and Sukadeva chose to study Bhagavatam because it is the most brilliant of books. Although Srila Vyasadeva had many disciples, He gave the Bhagavatam only to Sukadeva. Vyasa did this not because He was partial toward his son but because Sukadeva was atma-vatam varam, “the best of the self-realized.” In other words, Sukadeva had no ulterior, material motives, and therefore he could understand the true purport of the Bhagavatam, the essence of the Vedas, Vedanta, and Itihasas. The most important part of a tree is its sweet, juicy fruit, and so Srimad-Bhagavatam has been compared to the succulent fruit of the tree of Vedic literature. And this Bhagavatam fruit is even more exceptional because it has no skin or pit. In other words, there is nothing to discard in the Bhagavatam. In this TEXT Srila Jiva Gosvami quotes two verses from the Bhagavatam, 1.1.3 and 1.2.3, to show its importance for both liberated and conditioned souls. Because Sukadeva was completely free of selfish motives, he fully realized the Bhagavatam’s significance and so was elected to speak, even in an assembly of learned sages that included his guru and his guru’s guru. The choice of Sukadeva as speaker implies that his qualifications for reciting Srimad-Bhagavatam made

him superior to all the other assembled sages. This is one more indication that Srimad-Bhagavatam is the foremost of scriptures and that it alone should be analyzed to know sambandha, abhidheya, and prayojana. Next Srila Jiva Gosvami shows the importance of the speaker, Sri Sukadeva Gosvami.

Tattva · Sanskrit §25 · English §25

यतः --

तत्रोपजग्मुर् भुवनं पुनाना महानुभावा मुनयः स-शिष्याः । प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥

अत्रिर् वसिष्ठश् च्यवनः शरद्वान् अरिष्टनेमिर् भृगुर् अङ्गिराश् च । पराशरो गाधि-सुतो ऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ ॥

मेधातिथिर् देवल आर्ष्टिषेणो भारद्वाजो गौतमः पिप्पलादः । मैत्रेय और्वः कवषः कुम्भयोनिर् द्वैपायनो भगवान् नारदश् च ॥

अन्ये च देवर्षि-ब्रह्मर्षि-वर्या राजर्षि-वर्या अरुणादयश् च । नानार्षेय-प्रवरान् समेतान् अभ्यर्च्य राजा शिरसा ववन्दे ॥

सुखोपविष्टेष्व् अथ तेषु भूयः कृत-प्रणामः स्व-चिकीर्षितं यत् । विज्ञापयाम् आस विविक्त-चेता उपस्थितो ऽग्रे ऽभिगृहीत-पाणिः ॥ [भ्प् १.१९.८-१२] इत्य् आद्य्-अनन्तरम् -

ततश् च वः पृच्छयम् इमं विपृच्छे विश्रभ्य विप्रा इति कृत्यतायाम् । सर्वात्मना म्रियमाणैश् च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः ॥ [भ्प् १.१९.२४]

इति पृच्छति राज्ञि -

तत्राभवद् भगवान् व्यास-पुत्रो यदृच्छया गाम् अटमानो ऽनपेक्षः । अलक्ष्य-लिङ्गो निज-लाभ-तुष्टो वृतश् च बालैर् अवधूत-वेषः ॥ [भ्प् १.१९.२५]

ततश् च -- प्रत्युत्थितास् ते मुनयः स्वासनेभ्यः (भ्प् १.१९.२८) इत्य्-आद्य्-अन्ते स संवृतस् तत्र महान् महीयसां ब्रह्मर्षि-राजर्षि-देवर्षि-सङ्घैः । व्यरोचतालं भगवान् यथेन्दुर् ग्रहर्क्ष-तारा-निकरैः परीतः ॥ (भ्प् १.१९.३०) इत्य् उक्तम् ॥ २५॥

ब्द्: मुनीनां गुरुम् इत्य् उक्तम् । तत् कथम् इत्य् अत्राह यत इति । यत इत्य् अस्य इत्य् उक्तम् इति

परेण सम्बन्धः । और्व इति विप्र-वंशं विनाशयद्भ्यो दुष्टेभ्यः क्षत्रियेभ्यो भयाद् गर्भाद् आकृष्योरौ तन्-मात्रा स्थापितस् ततो जातः क्षत्रियांस् तान् स्वेन तेजसा भस्मीचकार इति भारते[*एन्द्नोते #२] कथास्ति । निगृहीत-पाणि-योजिताञ्जलि-पुटः । एवं कर्तव्यस्य भाव इतिकर्तव्यता । तस्यां विषये सर्वावस्थायां पुंसः किं कृत्यम् । तत्रापि म्रियमाणैश् च किं कृत्यम् । तच् च शुद्धं हिंसा-शून्यं, तत्रामृशत यूयम् । गां पृथिवीम् । अनपेक्षो निःस्पृहः । निजस्य शुद्धि- पूर्ति-कर्तुः स्व-स्वामिनः कृष्णस्य लाभेन तुष्टः । तत्र सभायाम् ॥२५॥

yataḥ --

tatropajagmur bhuvanaṃ punānā mahānubhāvā munayaḥ sa-śiṣyāḥ | prāyeṇa tīrthābhigamāpadeśaiḥ svayaṃ hi tīrthāni punanti santaḥ ||

atrir vasiṣṭhaś cyavanaḥ śaradvān ariṣṭanemir bhṛgur aṅgirāś ca | parāśaro gādhi-suto 'tha rāma utathya indrapramadedhmavāhau ||

medhātithir devala ārṣṭiṣeṇo bhāradvājo gautamaḥ pippalādaḥ | maitreya aurvaḥ kavaṣaḥ kumbhayonir dvaipāyano bhagavān nāradaś ca ||

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

sukhopaviṣṭeṣv atha teṣu bhūyaḥ kṛta-praṇāmaḥ sva-cikīrṣitaṃ yat | vijñāpayām āsa vivikta-cetā upasthito 'gre 'bhigṛhīta-pāṇiḥ || [BhP 1.19.8-12] ity ādy-anantaram -

tataś ca vaḥ pṛcchyam imaṃ viprcche viśrabhya viprā iti kṛtyatāyām | sarvātmanā mriyamāṇaiś ca kṛtyaṃ śuddhaṃ ca tatrāmṛśatābhiyuktāḥ || [BhP 1.19.24]

iti pṛcchati rājñi -

tatrābhavad bhagavān vyāsa-putro yadṛcchayā gām aṭamāno 'napekṣaḥ | alakṣya-liṅgo nija-lābha-tuṣṭo vṛtaś ca bālair avadhūta-veṣaḥ || [BhP 1.19.25]

tataś ca -- pratyutthitās te munayaḥ svāsanebhyaḥ (BhP 1.19.28) ity-ādy-ante sa saṃvṛtas tatra mahān mahīyasāṃ brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ | vyarocatālaṃ bhagavān yathendur graharkṣa-tārā-nikaraiḥ parītaḥ || (BhP 1.19.30) ity uktam || 25||

*BD: munīnāṃ gurum ity uktam | tat katham ity atrāha yata iti | yata ity asya ity uktam iti pareṇa sambandhaḥ | aurva iti vipra-vaṃśaṃ vināśayadbhyo duṣṭebhyaḥ kṣatriyebhyo bhayād garbhād ākṛṣyorau tan-mātrā sthāpitas tato jātaḥ kṣatriyāṃs tān svena tejasā bhasmīcakāra iti bhārate[*ENDNOTE #2] kathāsti | nigṛhīta-pāṇi-yojitāñjali-puṭaḥ | evaṃ*

kartavyasya bhāva itikartavyatā | tasyāṃ viṣaye sarvāvasthāyāṃ puṃsaḥ kiṃ kṛtyam | tatrāpi mriyamāṇaiś ca kiṃ kṛtyam | tac ca śuddhaṃ hiṃsā-śūnyaṃ, tatrāmṛśata yūyam | gāṃ pṛthivīm | anapekṣo niḥspṛhaḥ | nijasya śuddhi- pūrti-kartuḥ sva-svāminaḥ kṛṣṇasya lābhena tuṣṭaḥ | tatra sabhāyām ||25||

English witness · section(s) 25

TEXT 25.1

yatah @VL1 = tatropajagmur bhuvanam punana @VL2 = mahanubhava munayah sa-sisyah @VL1 = prayena tirthabhigamapadesaih @VL2 = svayam hi tirthani punanti santah p@VL1 = atrir vasisthas cyavanah saradvan @VL2 = aristanemir bhrgur angiras ca @VL1 = parasaro gadhi-suto 'tha rama @VL2 = utathya indrapramadedhmavahau p@VL1 = medhatithir devala arstiseno @VL2 = bharadvajo gautamah pippaladah @VL1 = maitreya aurvah kavasah kumbha-yonir @VL2 = dvaipayano bhagavan naradas ca p@VL1 = anye ca devarsi-brahmarsi-varya @VL2 = rajarsi-varya arunadayas ca @VL1 = nanarseya-pravarams tan sametan @VL2 = abhyarcya raja sirasa vavande p@VL1 = sukhopavistesv atha tesu bhuyah @VL2 = krta-pranamah sva-cikirsitam yat @VL1 = vijïapayam asa vivikta-ceta @VL2 = upasthito 'gre nigrhita-panih @VCONTINUE = ity-ady-anantaram @VL1 = tatas ca vah prcchyam idam viprcche @VL2 = visrabhya vipra iti-krtyatayam @VL1 = sarvatmana mriyamanais ca krtyam @VL2 = suddham ca tatramrsatabhiyuktah @VCONTINUE = iti prcchati rajïi @VL1 = tatrabhavad bhagavan vyasa-putro @VL2 = yadrcchaya gam atamano 'napeksah @VL1 = alaksya-lingo nija-labha-tusto @VL2 = vrtas ca balair avadhuta-vesah Thus it is said [in Srimad-Bhagavatam 1.19.8–12]: "At that time all the great-minded thinkers, accompanied by their disciples, arrived there. On the plea of making a pilgrim's journey, such sages verily sanctify a place of pilgrimage just by their presence. From different parts of the universe there arrived great sages like Atri, Cyavana, Saradvan, Aristanemi, Bhrgu, Vasistha, Parasara, Visvamitra, Angira, Parasurama, Utathya, Indrapramada, Idhmabahu, Medhatithi, Devala, Arstisena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasa, Kumbhayoni, Dvaipayana, and the great personality Narada. There were also many other saintly demigods, kings, and special royal orders called arunadayas [a special rank of rajarsis] from different dynasties of sages. When they all assembled to meet the emperor [Pariksit], he received them properly and bowed his head to the ground. After all the rsis and others had seated themselves comfortably, the king, humbly standing before them with folded hands, told them of his decision to fast until death." Then the king said: "O trustworthy brahmanas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die" [Bhag. 1.19.24]. Then, after the king's query: "At that moment there appeared the powerful son of Vyasadeva, who traveled over the

earth indifferent and satisfied within himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded by women and children, and he dressed as if others had neglected him" [Bhag. 1.19.25].

TEXT 25.2

tatas ca `pratyutthitas te munayah svasanebhyah' ity-ady-ante @VL1 = sa samvrtas tatra mahan mahiyasam @VL2 = brahmarsi-rajarsi-surarsi-varyaih @VL1 = vyarocatalam bhagavan yathendur @VL2 = graharksa-tara-nikaraih paritah @VCONTINUE = ity uktam. Then "the sages all rose from their seats to honor him." And finally: "Sukadeva Gosvami was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets, and other heavenly bodies. His presence was gorgeous, and he was respected by all" [Bhag. 1.19.30].

COMMENTARY Sri Sukadeva Is the Best Scholar of Srimad-Bhagavatam After Srngi cursed Maharaja Pariksit, the king renounced his kingdom and took a vow to fast until death on the bank of the Ganges. At that time sages of all classes and orders came from various parts of the universe and assembled there. Among them were even incarnations of the Lord like Parasurama and Vyasadeva. When Pariksit Maharaja inquired from them about the duties of a human being, especially one who is about to die, no one gave him a definitive answer. At that time the most noble Sukadeva Gosvami arrived, and he was unanimously chosen as the right person to answer Maharaja Pariksit's query. In the previous TEXT Jiva Gosvami said that all the sages accepted Sukadeva as guru. In this section Jiva Gosvami cites the references to support his claim. Since the sages accepted Sukadeva as guru and it was Srimad-Bhagavatam that he spoke in response to Pariksit Maharaja's questions, we should understand that the Bhagavatam's philosophy was accepted by all the assembled sages, who included propagators and followers of various other philosophies. Just as Srila Sukadeva Gosvami shone like an effulgent moon among the starlike sages, Srimad-Bhagavatam shines in the same way among all other scriptures. Next Srila Jiva Gosvami shows that Srimad-Bhagavatam is the representative of Lord Krsna, the Supreme Personality of Godhead.

Tattva · Sanskrit §26 · English §26

अत्र यद्यपि तत्र श्री-व्यास-नारदौ तस्यापि गुरु-परम-गुरू, तथापि पुनस् तन्-मुख-निःसृतं श्री-भागवतं तयोर् अप्य् अश्रुतचरम् इव जातम् इत्य् एवं श्री-शुकस् ताव् अप्य् उपदिदेश देश्यम् इत्य् अभिप्रायः । यद् उक्तं शुक- मुखाद् अमृत-द्रव्य-संयुतम् (१.१.३) इति । तस्माद् एवम् अपि श्री- भागवतस्यैव सर्वाधिक्यम् । मात्स्यादीनां यत् पुराणाधिक्यं श्रूयते तत् त्व् आपेक्षिकम् इति । अहो किं बहुना, श्री-कृष्ण-प्रतिनिधि-रूपम् एवेदम् । यत उक्तं प्रथम-स्कन्धे--

कृष्णे स्व-धामोपगते धर्म-ज्ञानादिभिः सह । कलौ नष्ट-दृशाम् एष पुराणार्को ऽधुनोदितः ॥ (भ्प् १.३.४५) इति ।

अतएव सर्व-गुण-युक्तत्वम् अस्यैव दृष्टं धर्मः प्रोज्झित-कैतवोऽत्र (१.१.२) इत्य् आदिना,

वेदाः पुराणं काव्यं च प्रभुर् मित्रं प्रियेव च । बोधयन्तीति हि प्राहुस् त्रिवृद् भागवतं पुनः ॥

इति मुक्ताफले हेमाद्रि-कार-वचनेन च । तस्मान् मन्यन्तां वा केचित् पुराणान्तरेषु वेद-सापेक्षत्वं श्री-भागवते तु तथा सम्भावना स्वयम् एव निरस्तैत्य् अपि स्वयम् एव लब्धं भवति । अतएव परम-श्रुति-रूपत्वं तस्य । यथोक्तम् --

कथं वा पाण्डवेयस्य राजर्षेर् मुनिना सह । संवादः समभूत् तात यत्रैषा सात्वती श्रुतिः ॥ (भ्प् १.४.७) इति ।

अथ यत् खलु सर्वं पुराण-जातम् आविर्भाव्येत्य् आदिकं पूर्वम् उक्तं तत् तु प्रथम-स्कन्ध-गत-श्री-व्यास-नारद-संवादेनैव प्रमेयम् ॥२६॥

ब्द्: वक्तव्यं योजयत्य् अत्र यद्यपीत्य्-आदिना । तस्माद् एवम् इति तद्-वक्तुः श्री-शुकस्य सर्व-गुरुत्वेनापीत्य् अर्थः । आपेक्षिकम् इति एतद्-अन्य- पुराणापेक्षयेत्य् अर्थः । अथ परमोत्कर्षम् आह अहो किम् इति # अतएवेति कृष्ण-प्रतिनिधित्वात् कृष्णवत् सर्व-गुण-युक्तत्वम् इत्य् अर्थः । प्रियेव कान्तेव । त्रिवृत् वेदादि-त्रय-गुण-युक्तम् इत्य् अर्थः । तस्माद् इति वेद- सापेक्षत्वं वेद-वाक्येन पुराण-प्रामाण्यम् इत्य् अर्थः । अतएवेति परमार्थावेदकत्वाद् वेदान्तस्येव भागवतस्य परम-श्रुति-रूपत्वम् इत्य् अर्थः । यत्र संवादे । सात्वती वैष्णवीत्य् अर्थः । अर्थेति - इदं भगवता पूर्वम् इत्य् आदि-द्वादशोक्तेर् ब्रह्म-नारायण-संवाद-रूपम् अष्टादशसु मध्ये प्रकटितं,

व्यास-नारद-संवाद-रूपं तत्रैव प्रवेशितं, तद्- उभयस्य लक्षण-सङ्ख्ये तु मात्स्यादाव् उक्ते इति बोध्यम् इत्य् अर्थः । एवम् एव भारतोपक्रमेऽपि दृष्टम् । आदाव् आख्यानैर् विना चतुर्विंशति-सहस्रं भारतं ततस् तैः सहितं पञ्चाशत्-सहस्रं ततस् तैस् ततोऽप्य् अधिकम् इतोऽप्य् अधिकम् इति तद्वत् ॥२६॥

atra yadyapi tatra śrī-vyāsa-nāradau tasyāpi guru-parama-gurū, tathāpi punas tan-mukha-niḥsṛtaṃ śrī-bhāgavataṃ tayor apy aśrutacaram iva jātam ity evaṃ śrī-śukas tāv apy upadideśa deśyam ity abhiprāyaḥ | yad uktaṃ śuka- mukhād amṛta-dravya-saṃyutam (1.1.3) iti | tasmād evam api śrī- bhāgavatasyaiva sarvādhikyam | mātsyādīnāṃ yat purāṇādhikyaṃ śrūyate tat tv āpekṣikam iti | aho kiṃ bahunā, śrī-kṛṣṇa-pratinidhi-rūpam evedam | yata uktaṃ prathama-skandhe--

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha | kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ || (BhP 1.3.45) iti |

ataeva sarva-guṇa-yuktatvam asyaiva dṛṣṭaṃ dharmaḥ projjhita-kaitavo'tra (1.1.2) ity ādinā,

vedāḥ purāṇaṃ kāvyaṃ ca prabhur mitraṃ priyeva ca | bodhayantīti hi prāhus trivṛd bhāgavataṃ punaḥ ||

iti muktāphale hemādri-kāra-vacanena ca | tasmān manyantāṃ vā kecit purāṇāntareṣu veda-sāpekṣatvaṃ śrī-bhāgavate tu tathā sambhāvanā svayam eva nirastaity api svayam eva labdhaṃ bhavati | ataeva parama-śruti-rūpatvaṃ tasya | yathoktam --

kathaṃ vā pāṇḍaveyasya rājarṣer muninā saha | saṃvādaḥ samabhūt tāta yatraiṣā sātvatī śrutiḥ || (BhP 1.4.7) iti |

atha yat khalu sarvaṃ purāṇa-jātam āvirbhāvyety ādikaṃ pūrvam uktaṃ tat tu prathama-skandha-gata-śrī-vyāsa-nārada-saṃvādenaiva prameyam ||26||

BD: vaktavyaṃ yojayaty atra yadyapīty-ādinā | tasmād evam iti tad-vaktuḥ śrī-śukasya sarva-gurutvenāpīty arthaḥ | āpekṣikam iti etad-anya- purāṇāpekṣayety arthaḥ | atha paramotkarṣam āha aho kim iti # ataeveti kṛṣṇa-pratinidhitvāt kṛṣṇavat sarva-guṇa-yuktatvam ity arthaḥ | priyeva kānteva | trivṛt vedādi-traya-guṇa-yuktam ity arthaḥ | tasmād iti veda- sāpekṣatvaṃ veda-vākyena purāṇa-prāmāṇyam ity arthaḥ | ataeveti paramārthāvedakatvād vedāntasyeva bhāgavatasya parama-śruti-rūpatvam ity arthaḥ | yatra saṃvāde | sātvatī vaiṣṇavīty arthaḥ | artheti - idaṃ bhagavatā pūrvam ity ādi-dvādaśokter brahma-nārāyaṇa-saṃvāda-rūpam aṣṭādaśasu madhye prakaṭitaṃ, vyāsa-nārada-saṃvāda-rūpaṃ tatraiva praveśitaṃ, tad- ubhayasya lakṣaṇa-saṅkhye tu

mātsyādāv ukte iti bodhyam ity arthaḥ | evam eva bhāratopakrame'pi dṛṣṭam | ādāv ākhyānair vinā caturviṃśati-sahasraṃ bhārataṃ tatas taiḥ sahitaṃ pañcāśat-sahasraṃ tatas tais tato'py adhikam ito'py adhikam iti tadvat ||26||

English witness · section(s) 26

TEXT 26.1

atra yady api tatra Sri-vyasa-naradau tasyapi guru-parama-guru tathapi punas tan-mukha-nihsrtam Sri-bhagavatam tayor apy asruta-caram iva jatam ity evam Sri-sukas tav apy upadidesa desyam ity abhiprayah. yad uktam `suka-mukhad amrta-drava-samyutam' iti. tasmad evam api Sri-bhagavatasyaiva sarvadhikyam. matsyadinam yat puranadhikyam sruyate tat tv apeksikam iti. aho kim bahuna Sri-krsna-pratinidhi-rupam evedam. Sri Vyasadeva and Narada Muni were present in that assembly. Although these two sages were Sri Suka's guru and grand-guru, respectively, when they heard Srimad-Bhagavatam issuing from his lips, they felt as if they had never heard it before. For this reason it is said here that he taught this most significant wisdom even to them. As mentioned earlier, suka-mukhad amrta-drava-samyutam: "The Bhagavatam is enriched with nectarean juice from the mouth of Suka" [Bhag. 1.1.3]. Thus in this sense also Srimad-Bhagavatam is more glorious than any other scripture. Statements about the superiority of other Puranas, such as the Matsya Purana, are only relatively true. What more need be said! Indeed, Srimad-Bhagavatam is the very representation of Lord Krsna.

TEXT 26.2

yata uktam prathama-skandhe krsne sva-dhamopagate dharma-jïanadibhih saha kalau nasta-drsam esa puranarko 'dhunoditah @VCONTINUE = iti. ata eva sarva-guna-yuktatvam asyaiva drstam `dharmah projjhita-kaitavo 'tra' ity-adina, vedah puranam kavyam ca prabhur mitram priyeva ca bodhayantiti hi prahus tri-vrd bhagavatam punah @VCONTINUE = iti mukta-phale hemadri-kara-vacanena ca. As the First Canto states: "This Srimad-Bhagavatam is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purana" [Bhag. 1.3.43]. In this way we can see that only Srimad-Bhagavatam is full with all virtues, as stated in the second verse of the First Canto: "Here the supreme religion is explained and all cheating propensities are rejected." The supremacy of the Bhagavatam is also confirmed by the words of both Vopadeva (in his Mukta-phala) and Hemadri: "The Vedas, Puranas, and poetic works instruct one like a master, friend, or beloved, respectively, but Srimad-Bhagavatam instructs like all three."

TEXT 26.3

tasman manyantam va kecit puranantaresu vedasya sapeksatvam Sri-bhagavate tu tatha sambhavana svayam eva nirastety api svayam eva labdham bhavati. ata eva parama-sruti-rupatvam tasya. yathoktam katham va pandaveyasya rajarser munina saha samvadah samabhut tata yatraisa satvati srutih @VCONTINUE = iti. atha yat khalu sarvam purana-jatam avirbhavyety-adikam purvam uktam tat tu prathama-skandha-gata-Sri-vyasa-narada-samvadenaiva prameyam. Consequently, while some may think that other Puranas need the support of the Vedas' authority, Srimad-Bhagavatam itself explicitly refutes the possibility that it may be dependent in this way; we thus receive the Bhagavatam on its own authority alone. For this reason it is in fact the highest manifestation of sruti [the original Vedas]. As it is said: "How did it so happen that King Pariksit met this great sage, making it possible for this Vedic TEXT for the pure Vaisnavas (satvati sruti) to be sung to him?" [Bhag. 1.4.7]. That Srimad-Bhagavatam was compiled after the other Puranas, as mentioned earlier, is known from the dialogue between Sri Vyasa and Narada Muni in the First Canto.

COMMENTARY Srimad-Bhagavatam Is Self-Sufficient Vedic tradition recognizes three ways of teaching—like a ruler, like a friend, and like a lover. The Vedas speak in an imperative voice, like an overlord: satyam vada dharmam cara. "Speak the truth and be religious" (Taittiriya Up. 1.11). The Vedas do not need to offer logical reasons for following their instructions. One is expected to obey without question. The Puranas instruct like a friend, narrating stories with moral conclusions and providing reasoned explanations when required. Kavya, or poetic literature, gives counsel like a beloved lady, speaking sweetly but indirectly. Instructions are expressed in an aesthetically pleasing way to attract the reader or hearer. Srimad-Bhagavatam uses all three of these methods to convey its teachings. Just as a phrase or song becomes more significant when an eminent personality quotes or sings it, so the Bhagavatam has increased in significance because the eminent Sukadeva Gosvami recited it. He narrated the Bhagavatam in such a marvelous way that both his guru, Srila Vyasadeva, and his param guru, Sri Narada Muni, were amazed. They felt as if they had never heard it before. The customary etiquette is that a disciple should neither sit higher than his teachers nor speak as an authority in their presence. Sukadeva Gosvami's speaking Srimad-Bhagavatam from an elevated seat in the presence of his gurus is one of the rare exceptions. Because his gurus consented to it, however, Sri Suka is faultless, as Srila Visvanatha Cakravarti Thakura points out in his COMMENTARY on Bhagavatam 1.17.29, which describes Suka's accepting the speaker's seat. From the narrations of the Mahabharata we learn that Narada and Vyasa were often called upon to address various audiences on the subjects of karma, yoga, and jïana. They rarely had an opportunity to hear such extraordinarily pure Bhagavata discourse. So they

were moved to great ecstasy when the nectarlike juice of topics concerning the Supreme Personality of Godhead issued from the lips of Sri Suka, their qualified disciple. Srimad-Bhagavatam's special greatness is thus due to its unparalleled author, its eminent speaker, and its elevated audience. No other scripture in recorded history has ever had such an audience, except perhaps when Grandfather Bhisma instructed King Yudhisthira from his bed of arrows after the Kuruksetra War. Bhisma's main purpose, however, was to convince Yudhisthira to begin managing his kingdom. By contrast, Srimad-Bhagavatam was spoken in just the opposite context: King Pariksit, having renounced his kingdom, simply wanted to hear krsna-katha and in this way discharge the only duty of a dying man. Sri Sukadeva thus had no need to dilute his narration with talk of lower religious principles. Therefore Srimad-Bhagavatam is the most perfect and complete transcendental scripture. It does not even depend on the support of the Vedas. Indeed, the sunlike Srimad-Bhagavatam is the very representation of Lord Krsna. The Lord possesses all good qualities, as Srila Rupa Gosvami explains in his Bhakti-rasamrta-sindhu (2.1.17) while analyzing various devotional mellows: nayakanam siro-ratnam krsnas tu bhagavan svayam yatra nityataya sarve virajante maha-gunah "Lord Sri Krsna, the original Personality of Godhead, is the crest jewel of all heroes. All wonderful qualities are eternally present in Him." Since Srimad-Bhagavatam is nondifferent from Krsna, it is also a reservoir of all good qualities. When Lord Krsna appeared He destroyed many demons and protected His saintly devotees. In the same way, the Bhagavata Purana uproots the demoniac influence in society and protects saintly persons with its ambrosial narrations. Other scriptures speak about fruitive activities, impersonal Brahman, or yoga, and they may or may not say something about the transcendental path of love of Godhead. But the Bhagavatam kicks out all types of inferior, cheating religions like refuse. Only explanations of the Absolute Reality find a place in its pages. Having established Bhagavatam as the supreme pramana, in the next TEXT Srila Jiva Gosvami explains his method of analyzing it.

Tattva · Sanskrit §27 · English §27

तद् एवं परम-निःश्रेयस-निश्चयाय श्री-भागवतम् एव पौर्वापर्याविरोधेन विचार्यते । तत्रास्मिन् सन्दर्भ-षट्कात्मके ग्रन्थे सूत्र-स्थानीयम् अवतारिका-वाक्यं विषय-वाक्यं श्री-भागवत-वाक्यम् । भाष्य-रूपा तद्-व्याख्या तु सम्प्रति मध्य-देशादौ व्याप्तान् अद्वैत- वादिनो नूनं भगवन्-महिमानम् अवगाहयितुं तद्-वादेन कर्बुरित- लिपीनां परम-वैष्णवानां श्रीधर-स्वामि-चरणानां शुद्ध-वैष्णव-सिद्धान्तानुगता चेत् तर्हि यथावद् एव विलिख्यते । क्वचित् तेषाम् एवान्यत्र- दृष्ट-व्याख्यानुसारेण द्रविडादि-देश-विख्यात-परम-भागवतानां तेषाम् एव बाहुल्येन तत्र वैष्णवत्वेन प्रसिद्धत्वात् । श्री-भागवत एव, क्वचित् क्वचिन् महाराज द्रविडेषु च भूरिशः (भ्प् ११.५.३९) इत्य् अनेन प्रथित-महिम्नां साक्षाच् छ्री-प्रभृतितः प्रवृत्त-सम्प्रदायानां श्री- वैष्णवाभिधानां श्री-रामानुज-भगवत्-पाद-विरचित-श्री-भाष्यादि- दृष्ट-मत-प्रामाण्येन मूल-ग्रन्थ-स्वारस्येन चान्यथा च । अद्वैत- व्याख्यानं तु प्रसिद्धत्वान् नातिवितायते ॥२७॥

ब्द्: तद् एवम् इति । ननु वेद एवास्माकं प्रमाणम् इति प्रतिज्ञाय पुराणम् एव तत् स्वीकरोतीति किम् इदं कौतुकम् इति चेन् मैवं भ्रमितव्यम् । एवं वा अरेऽस्य महतो भूतस्य (बृहदु २.४.१०) इत्य् आदि-श्रुत्यैव पुराणस्य वेदत्वाभिधानात् । वेदेषु वेदान्तस्यैव पुराणेषु श्री-भागवतस्य श्रैष्ठ्य-निर्णयाच् च तद् एव प्रमाणम् इति किम् असङ्गतम् उक्तम् इति । अथ ब्रह्म-सूत्र-भाष्य-रीत्या सन्दर्भस्यास्य प्रवृत्तिर् इत्य् आह तत्रस्मिन्न् इति । विचारार्हवाक्यं विषय-वाक्यम् । भाष्य-रूपा तद्-व्याख्येति । अयम् अर्थः श्रीधर-स्वामिनो वैष्णवा एव, तट्-टीकासु भगवद्-विग्रह-गुण-विभूति- धाम्नां तत्-पार्षद-तनूनां च नित्यत्वोक्तेः । भगवद्-भक्तेः सर्वोत्कृष्ट-मोक्षानुवृत्त्योर् उक्तेश् च तथापि क्वचित् क्वचिन् मायावादोल्लेखस् तद्-वादिनो भगवद्-भक्तौ प्रवेशयितुं बडिशामिषार्पण-न्यायेनैवेति विदितम् इति । शुद्ध-वैष्णवेति यथा साङ्ख्यादि-शास्त्राणाम् अविरुद्धांशः सर्वैः स्वीकृतस् तद्वद् इदं बोध्यम् । क्वचित् तेषाम् एवेति क्वचित् स्थलान्तरीय-स्वामि-व्याख्यानुसारेण श्री-भाष्यादि-दृष्ट-मत- प्रामाण्येन मूल-श्री-भागवत-स्वारस्येन चान्यथा च भाष्य-रूपा तद्- व्याख्या मया लिख्यत इति मत्-कपोल-कल्पनं किञ्चिद् अपि नास्तीति प्रमाणोपेतात्र टीकेत्य् अर्थः । ननु पूर्व-पक्ष-ज्ञानायाद्वैतं च व्याख्येयम् इति तत्राह अद्वैतेति ॥२७॥

tad evaṃ parama-niḥśreyasa-niścayāya śrī-bhāgavatam eva paurvāparyāvirodhena vicāryate | tatrāsmin sandarbha-ṣaṭkātmake granthe sūtra-sthānīyam avatārikā-vākyaṃ viṣaya-vākyaṃ śrī-bhāgavata-vākyam | bhāṣya-rūpā tad-vyākhyā tu samprati madhya-deśādau vyāptān advaita- vādino nūnaṃ bhagavan-mahimānam avagāhayituṃ tad-vādena karburita- lipīnāṃ parama-vaiṣṇavānāṃ śrīdhara-svāmi-caraṇānāṃ śuddha-vaiṣṇava- siddhāntānugatā cet tarhi yathāvad eva vilikhyate | kvacit teṣām evānyatra- dṛṣṭa-vyākhyānusāreṇa draviḍādi-deśa-vikhyāta-parama-bhāgavatānāṃ teṣām eva bāhulyena tatra vaiṣṇavatvena prasiddhatvāt | śrī-bhāgavata eva, kvacit kvacin

mahārāja draviḍeṣu ca bhūriśaḥ (BhP 11.5.39) ity anena prathita-mahimnāṃ sākṣāc chrī-prabhṛtitaḥ pravṛtta-sampradāyānāṃ śrī- vaiṣṇavābhidhānāṃ śrī-rāmānuja-bhagavat-pāda-viracita-śrī-bhāṣyādi- dṛṣṭa-mata-prāmāṇyena mūla-grantha-svārasyena cānyathā ca | advaita- vyākhyānaṃ tu prasiddhatvān nātivitāyate ||27||

BD: tad evam iti | nanu veda evāsmākaṃ pramāṇam iti pratijñāya purāṇam eva tat svīkarotīti kim idaṃ kautukam iti cen maivaṃ bhramitavyam | evaṃ vā are'sya mahato bhūtasya (BṛhadU 2.4.10) ity ādi-śrutyaiva purāṇasya vedatvābhidhānāt | vedeṣu vedāntasyaiva purāṇeṣu śrī-bhāgavatasya śraiṣṭhya-nirṇayāc ca tad eva pramāṇam iti kim asaṅgatam uktam iti | atha brahma-sūtra-bhāṣya-rītyā sandarbhasyāsya pravṛttir ity āha tatrasminn iti | vicārārhavākyaṃ viṣaya-vākyam | bhāṣya-rūpā tad-vyākhyeti | ayam arthaḥ śrīdhara-svāmino vaiṣṇavā eva, taṭ-ṭīkāsu bhagavad-vigraha-guṇa-vibhūti-dhāmnāṃ tat-pārṣada-tanūnāṃ ca nityatvokteḥ | bhagavad-bhakteḥ sarvotkṛṣṭa-mokṣānuvṛttyor ukteś ca tathāpi kvacit kvacin māyāvādollekhas tad-vādino bhagavad-bhaktau praveśayituṃ baḍiśāmiṣārpaṇa-nyāyenaiveti viditam iti | śuddha-vaiṣṇaveti yathā sāṅkhyādi-śāstrāṇām aviruddhāṃśaḥ sarvaiḥ svīkṛtas tadvad idaṃ bodhyam | kvacit teṣām eveti kvacit sthalāntarīya-svāmi-vyākhyānusāreṇa śrī-bhāṣyādi-dṛṣṭa-mata- prāmāṇyena mūla-śrī-bhāgavata-svārasyena cānyathā ca bhāṣya-rūpā tad- vyākhyā mayā likhyata iti mat-kapola-kalpanaṃ kiñcid api nāstīti pramāṇopetātra ṭīkety arthaḥ | nanu pūrva-pakṣa-jñānāyādvaitaṃ ca vyākhyeyam iti tatrāha advaiteti ||27||

English witness · section(s) 27

TEXT 27.1

tad evam parama-nihsreyasa-niscayaya Sri-bhagavatam eva paurvaparyavirodhena vicaryate. tatrasmin sandarbha-satkatmake granthe sutra-sthaniyam avatarika-vakyam visaya-vakyam Sri-bhagavata-vakyam. bhasya-rupa tad-vyakhya tu samprati madhya-desadau vyaptan advaita-vadino nunam bhagavan-mahimanam avagahayitum tad-vadena karvurita-lipinam parama-vaisnavanam Sridhara-svami-carananam suddha-vaisnava-siddhantanugata cet tarhi yathavad eva vilikhyate. So it is that we shall focus our attention on studying Srimad-Bhagavatam to determine what is the ultimate good in life. While conducting this study, we shall take into consideration how Srimad-Bhagavatam's statements harmonize with their preceding and following texts. In these Six Sandarbhas, the statements with which we introduce our explanation of the Bhagavatam verses will serve as the sutras, the Bhagavatam verses themselves will serve as the scriptural TEXT to be analyzed, and the explanations of these verses given by the great Vaisnava Sridhara Svami will serve as the COMMENTARY on the sutras. Sometimes he inserted Mayavadi ideas into his writings to make the glories of the Personality of

Godhead more attractive to the minds of the impersonalists, who are now quite prevalent, especially in central India. When Sridhara Svami's COMMENTARY accords with strict Vaisnava principles, we shall quote it verbatim.

TEXT 27.2

kvacit tesam evanyatra-drsta-vyakhyanusarena
dravidadi-desa-vikhyata-parama-bhagavatanam tesam eva bahulyena tatra vaisnavatvena prasiddhatvat Sri-bhagavata eva kvacit kvacin maha-raja dravidesu ca bhurisah
@VCONTINUE = ity anena pramita-mahimnam saksac-chri-prabhrtitah
pravrtta-sampradayanam Sri-vaisnavabhidhanam
Sri-ramanuja-bhagavat-pada-viracita-Sri-bhasyadi-drsta-mata-pramanyena
mula-grantha-svarasyena canyatha ca. advaita-vyakhyanam tu prasiddhatvan nativitayate.
Sometimes we shall follow the views Sridhara Svami has expressed in writings other than his Bhagavatam COMMENTARY . In other cases we shall follow the original meaning of the TEXT by basing our explanations on the authoritative opinions of the venerable Ramanujacarya Bhagavatpada, expressed in such works as Sri-bhasya. He is the renowned leader of the Vaisnavas of the Sri-sampradaya, which originated directly with Goddess Laksmi. These great devotees are famous throughout India's southern region (Dravida-desa) and elsewhere. Srimad-Bhagavatam itself states that they are well known as devotees of Visnu in the south: "O king, a few Vaisnavas can be seen here and there in this age, but they can be found in abundance in the Dravida country" [Bhag. 11.5.39]. Since the principles of Advaita-vada are already well known, we shall not discuss them at length.

COMMENTARY Methodology of the Sat-sandarbha Here Srila Jiva Gosvami explains his method of analyzing Srimad-Bhagavatam. He plans to follow a format similar to the one Srila Vyasadeva uses in the Vedanta-sutra. In the Sandarbhas, the introductory statements are like the sutras in the Vedanta-sutra, the statements of Srimad-Bhagavatam constitute the subject to be analyzed, and Srila Jiva Gosvami's comments on the Bhagavatam's statements are like the COMMENTARY (bhasya) on the sutras. Jiva Gosvami also indicates that his explanations are not his personal opinion or products of his imagination but are given strictly according to the opinions of the previous Vaisnava acaryas, such as Ramanujacarya and Sridhara Svami. Although Sridhara Svami accepted the renounced order of life in Sankara's sampradaya, which opposes the personalism of Krsna consciousness, his commentaries on Srimad-Bhagavatam, the Bhagavad-gita, and the Visnu Purana make it obvious that he was a great Vaisnava. He clearly states in his commentaries that the Lord's form, qualities, abode, associates, and names are all transcendental and eternal, and that devotion to the Lord continues even after liberation. These key philosophical points are opposed to Advaita monism and reveal Sridhara Svami's true stance. Sri Caitanya Mahaprabhu also accepted sannyasa in Sankara's line,

but from the beginning His teachings refuted the Mayavada doctrine. Hence Sri Caitanya's great respect for Sridhara Svami and his Bhagavatam COMMENTARY is proof enough that Sridhara Svami was not a Mayavada sannyasi at heart, any more than Sri Caitanya Mahaprabhu was. Caitanya Mahaprabhu considered all Mayavadis offenders at the lotus feet of Krsna, the Supreme Personality of Godhead, yet he would not tolerate even mild or indirect criticism of Srila Sridhara Svami. When Vallabha Bhatta told Lord Caitanya he had written a Bhagavatam COMMENTARY that surpassed Sridhara Svami's, Lord Caitanya rebuked Vallabha and refused to hear it (see Caitanya-caritamrta, Antya 113–37). From this incident we can understand the exalted status of Sridhara Svami as a surrendered, pure devotee of the Lord. We can also be certain that Jiva Gosvami, as a loyal follower of Lord Caitanya's, held Sridhara Svami's Bhagavatam COMMENTARY , Bhavartha-dipika, in high esteem. Thus Srila Jiva Gosvami refers to Sridhara as parama-vaisnava, a topmost devotee. In this TEXT Srila Jiva Gosvami tells why Sridhara Svami inserted some Mayavadi ideas into his Bhavartha-dipika COMMENTARY . Some of Sankara's followers developed a taste for Srimad-Bhagavatam after reading his devotional poems based on the Bhagavatam, but these followers still maintained their overall impersonal outlook. To attract these sannyasis toward the path of devotion, Sridhara Svami wrote a mixed COMMENTARY on the spotless Purana. Just as a fisherman uses bait to catch fish, occasionally Sridhara Svami would present monistic opinions about some Bhagavatam verses in order to attract the Mayavadis who liked to read the Bhagavatam. This was merely part of his preaching strategy; it doesn't make him a Mayavadi. Nevertheless, although Jiva Gosvami understands Sridhara Svami's motives, in the Sandarbhas he chooses not to cite the impersonal explanations found in the Bhavartha-dipika. In fact, throughout the Sandarbhas Srila Jiva Gosvami takes every opportunity to demolish the Mayavada view. Clearly he does not consider the Mayavadis his primary audience, as Sridhara Svami must have when he wrote his COMMENTARY . Jiva Gosvami's intended audience is apparent from his declaration in the sixth TEXT of the Tattva-sandarbha, where he says that no one should read this book who is averse to serving Lord Krsna's lotus feet. Jiva Gosvami's intended audience comprises those who are already on the path of Krsna consciousness or at least interested in taking to it. Naturally, therefore, he says here that he will quote from Sridhara Svami's COMMENTARY only when it accords with strict Vaisnava principles. This statement has caused some modern scholars to criticize Jiva Gosvami for not respecting the liberal sentiments of Sri Caitanya Mahaprabhu, but this criticism arises from a superficial understanding of Lord Caitanya's real attitude. Sridhara Svami was not a Mayavadi, although for the reason mentioned above he did give a monistic slant to some parts of his Bhagavatam COMMENTARY . Considering why Sridhara Svami did this in his Bhavartha-dipika, why should Srila Jiva Gosvami, in an entirely different work meant for

an entirely different audience, cite those explanations of Sridhara's that oppose the true conclusion of the Bhagavatam and even Sridhara Svami's own convictions? Sri Jiva has already established Srimad-Bhagavatam as the supreme authority, and from this point on in his Sandarbhas he will not deal with any opinions that contradict it. He makes his policy explicit: He respects the purports of Sridhara insofar as they follow the spirit and intent of Srimad-Bhagavatam itself. In this way Srila Jiva Gosvami remains true to the Vaisnavism of Srila Sridhara Svami and also to his own Gaudiya-sampradaya. At the end of this Text, when Jiva Gosvami says he is not going to describe the details of the Advaita monistic doctrine because they are already well known, he implies that Mayavada, though popular, only apparently explains the meaning of the sastras and is not really worth discussing, and he also implies that he intends to refute it. Next Srila Jiva Gosvami describes the sources of evidence other than Srimad-Bhagavatam that he plans to cite in the Sat-sandarbha.

Tattva · Sanskrit §28 · English §28

अत्र च स्व-दर्शितार्थ-विशेष-प्रामाण्यायैव, न तु श्रीमद्-भागवत- वाक्य-प्रामाण्याय, प्रमाणानि श्रुति-पुराणादि-वचनानि यथा-दृष्टम् एवोदाहरणीयानि । क्वचित् स्वयम् अदृष्टाकराणि च तत्त्व-वाद-गुरूणाम् अनाधुनिकानां प्रचुर-प्रचारित-वैष्णव-मत-विशेषाणां दक्षिणादि-देश-विख्यात-शिष्योपशिष्यीभूत-विजयध्वज-व्यासतीर्थादि-वेद-वेदार्थ-विद्- वराणां श्री-मध्वाचार्य-चरणानां भागवत-तात्पर्य-भारत-तात्पर्य- ब्रह्म-सूत्र-भाष्यादिभ्यः सङ्गृहीतानि । तैश् चैवम् उक्तं भारत- तात्पर्ये -

शास्त्रान्तराणि संजानन् वेदान्तस्य प्रसादतः । देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्-विधान् ॥

यथा स भगवान् व्यासः साक्षान् नारायणः प्रभुः । जगाद भारताद्येषु तथा वक्ष्ये तद्-ईक्षया ॥ इति ।

तत्र तद्-उद्धृता श्रुतिश् चतुर्वेद-शिखाद्या, पुराणं च गारुडादीनां सम्प्रति सर्वत्राप्रचरद्-रूपम् अंशादिकम् । संहिता च महा-संहितादिका तन्त्रं च तन्त्र-भागवतादिकं ब्रह्म-तर्कादिकम् इति ज्ञेयम् ॥२८॥

ब्द्: अत्रेति । इह ग्रन्थे यानि श्रुति-पुराणादि-वचनानि मया ध्रियन्ते तानि स्वदर्शितार्थ-विशेष-प्रामाण्यैव । न तु श्री-भागवत-वाक्य-प्रामण्याय, तस्य स्वतः प्रमाणत्वात् । तानि च यथा-दृष्टम् एवोदाहरणीयानि मूल- ग्रन्थान् विलोक्योत्थापितानीत्य् अर्थः । कानिचिद् वाक्यानि तु मद्-अदृष्टाकराण्य् अस्मद्-आचार्य-श्री-मध्वमुनि-दृष्टाकराण्य् एव क्वचिन् मया ध्रियन्त इत्य् आह क्वचिद् इति । मद्-व्याख्यानं क्वचिद् अर्थ-विशेषे प्रामाण्याय श्री- मध्वाचार्य-चरणानां भागवत-तात्पर्यादिभ्यो ग्रन्थेभ्यः सङ्गृहीतानि श्रुति-पुराणादि-वचनानि ध्रियन्त इत्य् अनुषङ्गः । अत्रास्य ग्रन्थ-कर्तुः सत्यवादित्वं ध्वनितम् । कौमार-ब्रह्मचर्यवान् नैष्ठिको यः सत्य-तपोनिधिः स्वप्नेऽप्य् अनृतं नोचे चेति प्रसिद्धम् । तेषां कीदृशानाम् इत्य् आह तत्त्वेति । सर्वं वस्तु सत्यम् इति वादस् तत्त्व-वादस् तद्-उपदेष्टृणाम् इत्य् अर्थः । अनाधुनिकानाम् अतिप्राचीनानां केनचिच् छाङ्करेण सह विवादे मध्वस्य मतं व्यासः स्वीचक्रे । शङ्करस्य तु तत्याजेत्यैतिह्यम् अस्ति । प्रचारितेति भक्तानां विप्राणाम् एव मोक्षः । देवा भक्तेषु मुख्याः । विरिञ्चस्यैव सायुज्यम् । लक्ष्म्या जीवकोटित्वम् इत्य् एवं मत-विशेषः । दक्षिणादिदेशेति तेन गौडेऽपि माधवेन्द्रादयस् तद्- उपशिष्याः कतिचिद् बभूवुर् इत्य् अर्थः । शास्त्रान्तराणीति तेन स्वस्य दृष्ट- सर्वाकरता व्यज्यते दिग्-विजयित्वं चेत्य् उपोद्घातो व्याख्यातः ॥२८॥

atra ca sva-darśitārtha-viśeṣa-prāmāṇyāyaiva, na tu śrīmad-bhāgavata-vākya-prāmāṇyāya, pramāṇāni śruti-purāṇādi-vacanāni yathā-dṛṣṭam evodāharaṇīyāni | kvacit svayam adṛṣṭākarāṇi ca tattva-vāda-gurūṇām anādhunikānāṃ pracura-pracārita-vaiṣṇava-mata-viśeṣāṇāṃ dakṣiṇādi-deśa-vikhyāta-śiṣyopaśiṣyībhūta-vijayadhvaja-vyāsatīrthādi-veda-vedārtha-vid- varāṇāṃ śrī-madhvācārya-caraṇānāṃ bhāgavata-tātparya-bhārata-tātparya-brahma-sūtra-bhāṣyādibhyaḥ saṅgṛhītāni | taiś caivam uktaṃ bhārata- tātparye -

śāstrāntarāṇi saṃjānan vedāntasya prasādataḥ | deśe deśe tathā granthān dṛṣṭvā caiva pṛthag-vidhān ||

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

tatra tad-uddhṛtā śrutiś caturveda-śikhādyā, purāṇaṃ ca gāruḍādīnāṃ samprati sarvatrāpracarad-rūpam aṃśādikam | saṃhitā ca mahā-saṃhitādikā tantraṃ ca tantra-bhāgavatādikaṃ brahma-tarkādikam iti jñeyam ||28||

BD: atreti | iha granthe yāni śruti-purāṇādi-vacanāni mayā dhriyante tāni svadarśitārtha-viśeṣa-prāmāṇyaiva | na tu śrī-bhāgavata-vākya-prāmaṇyāya, tasya svataḥ pramāṇatvāt | tāni ca yathā-dṛṣṭam evodāharaṇīyāni mūla- granthān vilokyotthāpitānīty arthaḥ | kānicid vākyāni tu mad-adṛṣṭākarāṇy asmad-ācārya-śrī-madhvamuni-dṛṣṭākarāṇy eva kvacin mayā dhriyanta ity āha kvacid iti | mad-vyākhyānaṃ kvacid artha-viśeṣe prāmāṇyāya śrī- madhvācārya-caraṇānāṃ bhāgavata-tātparyādibhyo granthebhyaḥ saṅgṛhītāni śruti-purāṇādi-vacanāni dhriyanta ity anuṣaṅgaḥ | atrāsya grantha-kartuḥ satyavāditvaṃ dhvanitam | kaumāra-brahmacaryavān naiṣṭhiko yaḥ satya-taponidhiḥ svapne'py anṛtaṃ noce ceti prasiddham | teṣāṃ kīdṛśānām ity āha tattveti | sarvaṃ vastu satyam iti vādas tattva-vādas tad- upadeṣṭṝṇām ity arthaḥ | anādhunikānām atiprācīnānāṃ kenacic chāṅkareṇa saha vivāde madhvasya mataṃ vyāsaḥ svīcakre | śaṅkarasya tu tatyājetyaitihyam asti | pracāriteti bhaktānāṃ viprāṇām eva mokṣaḥ | devā bhakteṣu mukhyāḥ | viriñcasyaiva sāyujyam | lakṣmyā jīvakoṭitvam ity evaṃ mata-viśeṣaḥ | dakṣiṇādideśeti tena gauḍe'pi mādhavendrādayas tad- upaśiṣyāḥ katicid babhūvur ity arthaḥ | śāstrāntarāṇīti tena svasya dṛṣṭa- sarvākaratā vyajyate dig-vijayitvaṃ cety upodghāto vyākhyātaḥ ||28||

English witness · section(s) 28

TEXT 28.1

atra ca sva-darsitartha-visesa-pramanyayaiva na tu Srimad-bhagavata-vakya-pramanyaya pramanani sruti-puranadi-vacanani yatha-drstam evodaharaniyani. kvacit svayam adrstakarani ca tattva-vada-gurunam anadhunikanam Srimac-chankaracarya-sisyatam

labdhvapi Sri-bhagavat-paksa-patena tato vicchidya pracura-pracarita-vaisnava-mata-visesanam daksinadi-desa-vikhyata-sisyopasisyi-bhuta-Sri-vijayadhvaja-brahmatirtha-vyasatirthadi-veda-vedartha-vidvad-varanam Sri-madhvacarya-carananam Sri-bhagavata-tatparya-bharata-tatparya-brahma-sutra-bhasyadibhyah sangrhitani. Here in the Sat-sandarbha I will quote from the Vedas, Puranas, and other such scriptures, just as I have seen them. I will quote these passages to verify my own interpretations, not the statements of Srimad-Bhagavatam. Some of the verses quoted here I have not seen in their original texts but have gleaned from citations in the Bhagavata-tatparya, Bharata-tatparya, Brahma-sutra-bhasya, and other works by the venerable Madhvacarya, the prolific preacher of the distinct Vaisnava philosophy of Tattva-vada. Although coming originally in the disciplic line of Sriman Sankaracarya, he became an adherent of Vaisnavism and severed his connection with the Advaitins. In his line have appeared such disciples and grand-disciples as Vijayadhvaja Tirtha, Brahma Tirtha and Vyasa Tirtha; very famous in the south, they are most eminent scholars of the Vedic literature and its interpretation.

TEXT 28.2

tais caivam uktam bharata-tatparye sastrantarani saïjanan vedantasya prasadatah dese dese tatha granthan drstva caiva prthag-vidhan pyatha sa bhagavan vyasah saksan narayanah prabhuh jagada bharatadyesu tatha vaksye tad-iksaya @VCONTINUE = iti. tatra tad-uddhrta srutis catur-veda-sikhadya puranam ca garudadinam samprati sarvatrapracarad-rupam amsadikam samhita ca maha-samhitadika tantram ca tantra-bhagavatadikam brahma-tarkadikam iti jïeyam. In his Bharata-tatparya Sri Madhvacarya states: “Having understood other scriptures with the help of the Vedanta-sutra, and having looked at various kinds of scriptures in different parts of the country, I shall give my explanation in accordance with what Sri Vyasadeva, who is none other than the Supreme Lord Narayana, has spoken in His Mahabharata and other works. In this description I will carefully adhere to His viewpoint” [Bharata-tatparyya 2.7.8]. The texts we will cite from the works of Sri Madhvacarya will include portions from such Vedic srutis as the Catur-veda-sikha, Puranic texts from unavailable parts of the Garuda Purana and other works, samhita texts from the Maha-samhita and similar works, and tantra texts from the Tantra-bhagavatam, Brahma-tarka, and so on.

COMMENTARY The Source of References Since Srila Jiva Gosvami has proven Srimad-Bhagavatam to be the supreme pramana, it needs no further validation. Therefore, as he mentions here, from this point onward he will quote scripture only to support his own interpretations, not the Bhagavatam’s statements. He will cite sources he has read in his own library and elsewhere, and he will also borrow references from the writings of Sri Madhvacarya, who lived a few centuries before Jiva. Madhvacarya often quotes from

books that by Sri Jiva's time had already been lost. In Madhvacarya's time (the twelfth century A.D.) there were no printing presses. Madhvacarya traveled the length and breadth of India collecting scriptures and philosophical books and copying them by hand at the various temples and libraries he visited. He was renowned for his photographic memory, so when he was not allowed to copy the books he found, he read them and later reproduced them from memory. In this way he amassed an immense library at his headquarters in Udupi, in Karnataka. Some say his library had no equal. Unfortunately, it was destroyed by fire, and many of the books he refers to in his writings were lost forever. In several places in the Sandarbhas Srila Jiva Gosvami has to make do with the references from lost works cited by Madhvacarya in his books. Madhvacarya's Tattva-vada is by definition the philosophy that "everything is real": sarvam vastu satyam iti tattva-vadah. The Advaita monists say that only Brahman is real and that everything else is a manifestation of Maya. Madhvacarya soundly defeated the Mayavada philosophy with his Tattva-vada, both in his writings and in public debates with the leading Mayavadis of his time. By relying on books by Srila Madhvacarya and his eminent followers as a principal source of evidence, Jiva Gosvami shows his indebtedness to them. Jiva Gosvami is, however, a follower of Lord Caitanya, whose teachings differ from Madhvacarya's. In his Sandarbhas Sri Jiva plans to draw from those ideas of Madhvacarya that agree with Lord Krsna Caitanya Mahaprabhu's Acintya-bhedabheda philosophy. When examined impartially, the Acintya-bhedabheda philosophy proves the best and most comprehensive explanation of Vedic knowledge. It is the perfect synthesis of all the Vedic literature because its creator, Sri Caitanya, is the Supreme Personality of Godhead. When the Supreme Lord creates a philosophy, it naturally surpasses all other systems of thought. Here the pramana section of Sri Tattva-sandarbha ends. Having established sabda-pramana as the only independently valid means of knowledge, and having established Srimad-Bhagavatam as the topmost form of sabda-pramana, in the next section Srila Jiva Gosvami will begin his discussion of the prameya, or what we come to know by resorting to the topmost pramana.

Tattva · Sanskrit §29 · English §29

अथ नमस्कुर्वन्न् एव तथाभूतस्य श्रीमद्-भागवतस्य तात्पर्य-तद्- वक्तुर् हृदय-निष्ठा-पर्यालोचनया सङ्क्षेपतस् तावन् निर्धारयति -

स्व-सुख-निभृत-चेतास् तद्-व्युदस्तान्य् अभावोऽ प्य् अजित-रुचिर् अलीलाकृष्ट-सारस् तदीयम् ।
व्यतनुत कृपया यस् तत्त्व-दीपं पुराणं तम् अखिल-वृजिन-घ्नं व्यास-सूनुं नतोऽस्मि ॥ [भ्प् १२.१२.६९]

टीका च श्रीधर-स्वामि-विरचिता - श्री-गुरुं नमस्करोति । स्व-सुखेनैव निभृतं पूर्णं चेतो यस्य सः । तेनैव व्युदस्तोऽन्यस्मिन् भावो भावना यस्य तथाभूतोऽप्य् अजितस्य रुचिराभिर् लीलाभिर् आकृष्टः सारः स्व-सुख- गतं धैर्यं यस्य सः । तत्त्व-दीपं परमार्थ-प्रकाशकं श्री- भागवतं यो व्यतनुत तं नतोऽस्मि इत्य् एषा । एवम् एव द्वितीये तद्-वाक्यम् एव प्रायेण मुनयो राजन् (भ्प् २.१.७) इत्य् आदि-पद्य-त्रयम् अनुसन्धेयम् । अत्राखिल-वृजिनं तादृश-भावस्य प्रत्कूलम् उदासीनं च ज्ञेयम् । तद् एवम् इह सम्बन्धि-तत्त्वं ब्रह्मानन्दाद् अपि प्रकृष्टो रुचिर-लीलावशिष्टः श्रीमान् अजित एव । स च पूर्णत्वेन मुख्यतया श्री-कृष्ण-संज्ञ एवेति श्री- बादरायण-समाधौ व्यक्तीभविष्यति । तथा प्रयोजनाख्यः पुरुषार्थश् च तादृश-तद्-आसक्ति-जनकं तल्-लीलाश्रवणादि-लक्षणं तद्-भजनम् एवेत्य् आयातम् । अत्र व्यास-सूनुम् इति ब्रह्म-वैवर्तानुसारेण श्री-कृष्ण-वराज् जन्मत एव मायया तस्यास्पृष्टत्वं सूचितम् ॥ १२.१२ ॥ श्री-सूतः श्री- शौनकम् ॥२९॥

ब्द्: अथ यस्य ब्रह्मेति (तत्त्वस्, वेर्से विइइइ) पद्योक्तम् सम्बन्धि-कृष्ण- तत्त्वं, तद्-भक्ति-लक्षणम् अभिधेयं, तत्-प्रेम-लक्षणं पुमर्थं च निरूपतया पद्येन तावद्-ग्रन्थं प्रवर्तयन् ग्रन्थकृद् अवतारयति अथेति मङ्गलार्थम् । यस्मिन् शास्त्र-वक्तुर् हृदय-निष्ठा प्रतीयते तद् एव शास्त्र-प्रतिपाद्य-वस्तु, न त्व् अन्यद् इत्य् अर्थः । स्वेति तदीयम् अजित-निरूपकं पुराणम् इत्य् अर्थः । टीका चेति स्व-सुखेनेति । स्वम् असाधारणं जीवानान्दाद् उत्कृष्टम् । गुडाद् इव मधु,
यद्-अनभिव्यक्त-संस्थान-गुण-विभूति-लीलम् आनन्द-रूपं स्व-प्रकाशं ब्रह्म-शब्द-व्यपदेश्यं वस्तु तेनेत्य् अर्थः । रुचिराभिर् इति पारमैश्वर्य-समवेत-माधुर्य-सम्भिन्नत्वान् मनोज्ञाभिर् आनन्दैक-रूपाभिः पानक-रस-न्यायेन स्फुरद्-अजित-तत्- परिकरादिभिर् लीलाभिर् इत्य् अर्थः । अत्राखिलेति । प्रतिकूलं प्रत्याख्यायकम् । उदासीनं त्याजकम् इत्य् अर्थः । अङ्क-युग्मं स्कन्धाध्याययोर् ज्ञापकम् । श्री-सूतः श्री-शौनकं प्रति निर्धारयतीत्य् अवतारिकावाक्येन सम्बन्धः । एवम् उत्तरत्र सर्वत्र बोध्यम् ॥२९॥

atha namaskurvann eva tathābhūtasya śrīmad-bhāgavatasya tātparya-tad- vaktur hṛdaya-niṣṭhā-paryālocanayā saṅkṣepatas tāvan nirdhārayati -

sva-sukha-nibhṛta-cetās tad-vyudastāny abhāvo' py ajita-rucir alīlākṛṣṭa-sāras tadīyam | vyatanuta kṛpayā yas tattva-dīpaṃ purāṇaṃ tam akhila-vṛjina-ghnaṃ vyāsa-sūnuṃ nato'smi || [BhP 12.12.69]

ṭīkā ca śrīdhara-svāmi-viracitā - śrī-guruṃ namaskaroti | sva-sukhenaiva nibhṛtaṃ pūrṇaṃ ceto yasya saḥ | tenaiva vyudasto'nyasmin bhāvo bhāvanā yasya tathābhūto'py ajitasya rucirābhir līlābhir ākṛṣṭaḥ sāraḥ sva-sukha- gataṃ dhairyaṃ yasya saḥ | tattva-dīpaṃ paramārtha-prakāśakaṃ śrī- bhāgavataṃ yo vyatanuta taṃ nato'smi ity eṣā | evam eva dvitīye tad-vākyam eva prāyeṇa munayo rājan (BhP 2.1.7) ity ādi-padya-trayam anusandheyam | atrākhila-vṛjinaṃ tādṛśa-bhāvasya pratkūlam udāsīnaṃ ca jñeyam | tad evam iha sambandhi-tattvaṃ brahmānandād api prakṛṣṭo rucira-līlāvaśiṣṭaḥ śrīmān ajita eva | sa ca pūrṇatvena mukhyatayā śrī-kṛṣṇa-saṃjña eveti śrī- bādarāyaṇa-samādhau vyaktībhaviṣyati | tathā prayojanākhyaḥ puruṣārthaś ca tādṛśa-tad-āsakti-janakaṃ tal-līlāśravaṇādi-lakṣaṇaṃ tad-bhajanam evety āyātam | atra vyāsa-sūnum iti brahma-vaivartānusāreṇa śrī-kṛṣṇa-varāj janmata eva māyayā tasyāspṛṣṭatvaṃ sūcitam || 12.12 || śrī-sūtaḥ śrī- śaunakam ||29||

BD: atha yasya brahmeti (TattvaS, verse viii) padyoktam sambandhi-kṛṣṇa- tattvaṃ, tad-bhakti-lakṣaṇam abhidheyaṃ, tat-prema-lakṣaṇaṃ pumarthaṃ ca nirūpatayā padyena tāvad-granthaṃ pravartayan granthakṛd avatārayati atheti maṅgalārtham | yasmin śāstra-vaktur hṛdaya-niṣṭhā pratīyate tad eva śāstra-pratipādya-vastu, na tv anyad ity arthaḥ | sveti tadīyam ajita-nirūpakaṃ purāṇam ity arthaḥ | ṭīkā ceti sva-sukheneti | svam asādhāraṇaṃ jīvānāndād utkṛṣṭam | guḍād iva madhu, yad-anabhibyakta-saṃsthāna-guṇa-vibhūti-līlam ānanda-rūpaṃ sva-prakāśaṃ brahma-śabda-vyapadeśyaṃ vastu tenety arthaḥ | rucirābhir iti pāramaiśvarya-samaveta-mādhurya-sambhinnatvān manojñābhir ānandaika-rūpābhiḥ pānaka-rasa-nyāyena sphurad-ajita-tat- parikarādibhir līlābhir ity arthaḥ | atrākhileti | pratikūlaṃ pratyākhyāyakam | udāsīnaṃ tyājakam ity arthaḥ | aṅka-yugmaṃ skandhādhyāyayor jñāpakam | śrī-sūtaḥ śrī-śaunakaṃ prati nirdhārayatīty avatārikāvākyena sambandhaḥ | evam uttaratra sarvatra bodhyam ||29||

English witness · section(s) 29

TEXT 29.1

atha namas-kurvann eva tatha-bhutasya Srimad-bhagavatasya tatparyam tad-vaktur hrdaya-nistha-paryalocanaya sanksepatas tavan nirdharayati @VL1 = sva-sukha-nibhrta-cetas tad-vyudastanya-bhavo @VL2 = 'py ajita-rucira-lilakrsta-saras tadiyam @VL1 = vyatanuta krpaya yas tattva-dipam puranam @VL2PLUS = tam akhila-vrjina-ghnam vyasa-sunum nato 'smi Such being the status of Srimad-Bhagavatam, Suta Gosvami concisely defines its basic message by turning our attention to the

disposition of the heart of its speaker while offering him obeisances: “Let me offer my respectful obeisances unto Sukadeva Gosvami, my spiritual master, the son of Vyasadeva. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Ajita. He therefore mercifully spoke this supreme Purana, Srimad-Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord” [Bhag. 12.12.69].

TEXT 29.2

tika ca Sridhara-svami-viracita `Sri-gurum namas-karoti. sva-sukhenaiva nibhrtam purnam ceto yasya sah. tenaiva vyudasto 'nyasmin bhavo bhavana yasya tatha-bhuto 'py ajitasya rucirabhir lilabhir akrstah sarah sva-sukha-gatam dhairyam yasya sah. tattva-dipam paramartha-prakasakam Sri-bhagavatam yo vyatanuta tam nato 'smi' ity esa. Sridhara Svami explains in his COMMENTARY : “Suta Gosvami pays obeisances to his spiritual master [Sri Suka], whose mind was filled only with the bliss of the self and who had thus put aside all other thoughts. But even at that elevated stage his mind was drawn to the enchanting pastimes of Lord Ajita, and this attraction caused him to abandon his sober attachment to impersonal bliss. I offer my obeisances unto him, the speaker of Srimad-Bhagavatam, which illumines the supreme goal of life.”

TEXT 29.3

evam eva dvitiye tad-vakyam eva `prayena munayo rajan' ity-adi-padya-trayam anusandheyam. atrakhila-vrjinam tadrsa-bhavasya pratikulam udasinam ca sarvam jïeyam. tad evam iha sambandhi-tattvam brahmanandad api prakrsto rucira-lila-visistah Sriman ajita eva. sa ca purnatvena mukhyataya Sri-krsna-samjïa eveti Sri-badarayana-samadhau vyakti-bhavisyati. tatha prayojanakhyah purusarthas ca tadrsa-tad-asakti-janakam tat-prema-sukham eva. tato 'bhidheyam api tadrsa-tat-prema-janakam tal-lila-sravanadi-laksanam tad-bhajanam evety ayatam. atra vyasa-sunum iti brahma-vaivartanusarena Sri-krsna-varaj janmata eva mayaya tasyasprstatvam sucitam. Sri-sutah Sri-saunakam. Similarly worth examining are the three verses Sri Suka speaks in the Second Canto that begin with the verse whose first line is prayena munayo rajan [Bhag. 2.1.7–9]. In the verse under discussion [Bhag. 12.12.69] we should understand that the words akhila-vrjinam (“all inauspicious things”) indicate everything contrary or irrelevant to devotional service. Therefore the subject of this book (sambandhi-tattva) is Sriman Ajita, who transcends the ecstasy of impersonal realization and is distinguished by His enchanting pleasure pastimes. Later, in the con TEXT of our discussion of Srila Vyasa’s trance, it will be made clear that in His fullest manifestation

Lord Ajita is primarily named Sri Krsna. Similarly, the final goal (prayojana-tattva) is the happiness of love for Him, which leads to the sort of attachment to Him that Sri Suka experienced. And thus our means (abhidheya) is service to Him, characterized by such devotional processes as hearing His divine pastimes, an activity that generates love for Him, as it did in the case of Sri Suka. The identity of each of these three principles (sambandha, abhidheya, and prayojana) follows as a natural logical consequence. The phrase vyasa-sunum ("son of Sri Vyasa") [in Srimad-Bhagavatam 12.12.69] alludes to something described in the Brahma-vaivarta Purana—namely, that Sukadeva, because of Sri Krsna's benediction, remained untouched by Maya from his very birth. The verse under discussion [Bhag. 12.12.69] was spoken by Sri Suta to Sri Saunaka.

COMMENTARY Sri Sukadeva Gosvami's Faith In the preceding Texts, Srila Jiva Gosvami compared and contrasted the Vedas, Vedanta, Itihasas, and Puranas to show that Srimad-Bhagavatam is the topmost pramana for all time. Now, at the commencement of his analysis of the Bhagavatam itself, he again performs mangalacarana to further invoke auspiciousness for his sacred undertaking of writing the Sat-sandarbha. Once again he uses a Bhagavatam verse as his invocation. By quoting from Suta Gosvami's prayers to Sukadeva, Srila Jiva Gosvami himself reveres Sukadeva Gosvami to invoke his blessings, so that Jiva may present the purport of Srimad-Bhagavatam without any deviation. Then he points out the tattvas of sambandha, abhidheya, and prayojana in the quoted verse. Unlike commentators who twist the Bhagavatam's statements to support their own ideas, Srila Jiva Gosvami has no interest in forcing any private opinions on us. He wants to explain Srimad-Bhagavatam as it is. To this end he uses a flawless technique, one that leaves us no room for doubting the correctness of his conclusions. First he has us consider the heart of the original writer, Srila Vyasadeva, and also the hearts of the speakers, Sukadeva Gosvami and Suta Gosvami. Then he analyzes the TEXT of the Bhagavatam in light of that examination, incontrovertibly establishing the purpose of this topmost pramana. In the verse quoted from Srimad-Bhagavatam in TEXT 29.1, Suta Gosvami reveals something about the life of Sukadeva Gosvami, describing how he became enchanted by the pastimes of Krsna even while absorbed in the bliss of Brahman. Suta's purpose is to show the firm conviction Sukadeva had in Srimad-Bhagavatam when he narrated it to Pariksit Maharaja. Sukadeva was self-realized even while in the womb. Indeed, he was so absorbed in the bliss of Brahman that he wanted to stay there to avoid being attacked by Maya. He left the womb only when Lord Krsna personally assured him that Maya would not capture him. (Srila Jiva Gosvami informs us that this description is found in the Brahma-vaivarta Purana.) As we learn from Chapter Seven of Srimad-Bhagavatam's First Canto and from the texts that Srila Jiva Gosvami will quote below, as soon as Sukadeva took birth he left his father's hermitage for the forest. Later, when he heard a few of Vyasadeva's disciples reciting some selected Bhagavatam verses,

his mind became so enthralled that he abandoned his impersonal meditation on Brahman and began studying the Bhagavatam under his great father. Despite all this, however, some Mayavadis insist that because Srila Sukadeva Gosvami was attached to impersonal Brahman realization even before his birth, he must have remained fixed in this ideal. Therefore, they conclude, Srimad-Bhagavatam in fact promotes Advaita impersonalism. The prayer of Suta Gosvami quoted here refutes this speculation. Another reason Srila Jiva Gosvami quotes Suta's prayer is to reveal the essential purport of Srimad-Bhagavatam: The happiness of Krsna consciousness surpasses all other kinds, including that enjoyed by merging into God's impersonal effulgence.In the Second Canto (Bhag. 2.1.7–9), Sukadeva Gosvami himself confirms the superiority of the bliss of bhakti: prayena munayo rajan nivrtta vidhi-sedhatah nairgunya-stha ramante sma gunanukathane hareh pidam bhagavatam nama puranam brahma-sammitam adhitavan dvaparadau pitur dvaipayanad aham pparinisthito 'pi nairgunya uttama-sloka-lilaya grhita-ceta rajarse akhyanam yad adhitavan "O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord. At the end of the Dvapara-yuga I studied this great supplement of Vedic literature named Srimad-Bhagavatam, which is equal to all the Vedas, from my father, Srila Dvaipayana Vyasadeva. O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses. Therefore I studied this Purana." This incident from Sukadeva's life demonstrates the wonderful potency of Srimad-Bhagavatam—that it was able to capture the heart of a highly advanced Brahman-realized soul. In the next TEXT Srila Jiva Gosvami begins analyzing the heart of Srila Vyasadeva.

Tattva · Sanskrit §30 · English §30

तादृशम् एव तात्पर्यं करिस्यमाण-तद्-ग्रन्थ-प्रतिपाद्य-तत्त्व-निर्णय- कृते
तत्-प्रवक्तृ-श्री-बादरायण-कृते समाधाव् अपि सङ्क्षेपत एव निर्धारयति -

भक्ति-योगेन मनसि सम्यक् प्रणिहिते ऽमले । अपश्यत् पुरुषं पूर्णं मायां च तद्-अपाश्रयम् ॥

यया सम्मोहितो जीव आत्मानं त्रि-गुणात्मकम् । परो ऽपि मनुते ऽनर्थं तत्-कृतं चाभिपद्यते ॥

अनर्थोपशमं साक्षाद् भक्ति-योगम् अधोक्षजे । लोकस्याजानतो विद्वांश् चक्रे सात्वत-संहिताम् ॥

यस्यां वै श्रूयमाणायां कृष्णे परम-पूरुषे । भक्तिर् उत्पद्यते पुंसः शोक-मोह-भयापहा ॥

स संहितां भागवतीं कृत्वानुक्रम्य चात्म-जम् । शुकम् अध्यापयाम् आस निवृत्ति-निरतं मुनिः ॥ (भ्प् १.७.४-८)

तत्र -- स वै निवृत्ति-निरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीम् एताम् आत्मारामः समभ्यसत् ॥ (भ्प् १.७.९)

इति शौनक-प्रश्नानन्तरं च - आत्मारामाश् च मुनयो निर्ग्रन्था अप्य् उरुक्रमे । कुर्वन्त्य् अहैतुकीं भक्तिम् इत्थम्-भूत-गुणो हरिः ॥

हरेर् गुणाक्षिप्त-मतिर् भगवान् बादरायणिः । अध्यगान् महद् आख्यानं नित्यं विष्णु-जन-प्रियः ॥ (भ्प् १.७.१०-११)

भक्ति-योगेन प्रेम्णा ।

अस्त्व् एवम् अङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् ॥ (भ्प् ५.६.१८)
इत्य् अत्र प्रसिद्धेः । प्रणिहिते समाहिते समाधिनानुस्मर तद्-विचेष्टितम् (भ्प् १.५.१३) इति तं प्रति श्री-नारदोपदेशात् । पूर्णदस्य मुक्त-प्रग्रहया वृत्त्या -

भगवान् इति शब्दोऽयं तथा पुरुष इत्य् अपि । वर्तते निरुपाधिश् च वासुदेवेऽखिलात्मनि ॥

इति पाद्मोत्तर-खण्ड-वचनावष्टम्भेन, तथा -

काम-कामो यजेत् सोमम् अकामः पुरुषं परम् ॥

अकामः सर्व-कामो वा मोक्ष-काम उदार-धीः । तीव्रेण भक्ति-योगेन यजेत पुरुषं परम् ॥ (भ्प् २.३.९-१०)

इत्य् अस्य वाक्य-द्वयस्य पूर्व-वाक्ये पुरुषं परमात्मानं प्रकृत्य्- एकोपाधिम् उत्तर-वाक्ये पुरुषं पूर्णं निरुपाधिम् इति टीकानुसारेण च पूर्णः पुरुषोऽत्र स्वयं भगवान् उच्यते ॥३०॥

ब्द्: ग्रन्थ-वक्तुः शुकस्य यत्र निष्ठावधारिता । तत्रैव ग्रन्थ-कर्तुर् व्यासस्यापि निष्ठाम् अवधारयितुम् अवतारयति तादृशम् एवेति । निवृत्ति-निरतं ब्रह्मानन्दाद् अन्यस्मिन् स्पृहा-विरहितम् । कस्येति संहिताभ्यासस्य किं फलम् इत्य् अर्थः । अध्यगाद् अधीतवान् । मुक्त-प्रग्रहयेति यथाश्वः प्रग्रहे मुक्ते बलावधि धावत्य् एवं पूर्ण-शब्दः प्रवृत्तः पूर्णत्वावधि प्रवर्तेतेति वक्तुं तद्-अवधिश् च स्वयं-भगवत्य् एवेति तथोच्यत इत्य् अर्थः ॥३०॥

tādṛśam eva tātparyaṃ karisyamāṇa-tad-grantha-pratipādya-tattva-nirṇaya- kṛte tat-pravaktṛ-śrī-bādarāyaṇa-kṛte samādhāv api saṅkṣepata eva nirdhārayati -

bhakti-yogena manasi samyak praṇihite 'male | apaśyat puruṣaṃ pūrṇaṃ māyāṃ ca tad-apāśrayam ||

yayā sammohito jīva ātmānaṃ tri-guṇātmakam | paro 'pi manute 'narthaṃ tat-kṛtaṃ cābhipadyate ||

anarthopaśamaṃ sākṣād bhakti-yogam adhokṣaje | lokasyājānato vidvāṃś cakre sātvata-saṃhitām ||

yasyāṃ vai śrūyamāṇāyāṃ kṛṣṇe parama-pūruṣe | bhaktir utpadyate puṃsaḥ śoka-moha-bhayāpahā ||

sa saṃhitāṃ bhāgavatīṃ kṛtvānukramya cātma-jam | śukam adhyāpayām āsa nivṛtti-nirataṃ muniḥ || (BhP 1.7.4-8)

tatra -- sa vai nivṛtti-nirataḥ sarvatropekṣako muniḥ | kasya vā bṛhatīm etām ātmārāmaḥ samabhyasat || (BhP 1.7.9)

iti śaunaka-praśnānantaraṃ ca - ātmārāmāś ca munayo nirgranthā apy urukrame | kurvanty ahaitukīṃ bhaktim ittham-bhūta-guṇo hariḥ ||

harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ | adhyagān mahad ākhyānaṃ nityaṃ viṣṇu-jana-priyaḥ || (BhP 1.7.10-11)

bhakti-yogena premṇā |

astv evam aṅga bhagavān bhajatāṃ mukundo muktiṃ dadāti karhicit sma na bhakti-yogam || (BhP 5.6.18) ity atra prasiddheḥ | praṇihite samāhite samādhinānusmara tad-viceṣṭitam (BhP 1.5.13) iti taṃ prati śrī-nāradopadeśāt | pūrṇadasya mukta-pragrahayā vṛttyā -

bhagavān iti śabdo'yaṃ tathā puruṣa ity api | vartate nirupādhiś ca vāsudeve'khilātmani ||

iti pādmottara-khaṇḍa-vacanāvaṣṭambhena, tathā -

kāma-kāmo yajet somam akāmaḥ puruṣaṃ param ||

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ | tīvreṇa bhakti-yogena yajeta puruṣaṃ param || (BhP 2.3.9-10)

ity asya vākya-dvayasya pūrva-vākye puruṣaṃ paramātmānaṃ prakṛty- ekopādhim uttara-vākye puruṣaṃ pūrṇaṃ nirupādhim iti ṭīkānusāreṇa ca pūrṇaḥ puruṣo'tra svayaṃ bhagavān ucyate ||30||

BD: grantha-vaktuḥ śukasya yatra niṣṭhāvadhāritā | tatraiva grantha-kartur vyāsasyāpi niṣṭhām avadhārayitum avatārayati tādṛśam eveti | nivṛtti-nirataṃ brahmānandād anyasmin spṛhā-virahitam | kasyeti saṃhitābhyāsasya kiṃ phalam ity arthaḥ | adhyagād adhītavān | mukta-pragrahayeti yathāśvaḥ pragrahe mukte balāvadhi dhāvaty evaṃ pūrṇa-śabdaḥ pravṛttaḥ pūrṇatvāvadhi pravarteteti vaktuṃ tad-avadhiś ca svayaṃ-bhagavaty eveti tathocyata ity arthaḥ ||30||

English witness · section(s) 30

TEXT 30.1

tadrsam eva tatparyam karisyamana-tad-grantha-pratipadya-tattva-nirnaya-krte tat-pravaktr-Sri-badarayana-krte samadhav api sanksepata eva nirdharayati

bhakti-yogena manasi samyak pranihite 'male apasyat purusam purnam mayam ca tad-apasrayam pyaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-krtam cabhipadyate panarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vyasas cakre satvata-samhitam pyasyam vai sruyamanayam krsne parama-puruse bhaktir utpadyate pumsah soka-moha-bhayapaha psa samhitam bhagavatim krtvanukramya catmajam @V1PLUS = sukam adhyapayam asa nivrtti-niratam munim Sri Suta Gosvami elucidates the same basic message of Bhagavatam while describing the meditative trance of its author, Srila Vyasadeva. What Vyasadeva experienced indicates the principles he will later establish in his book, Srimad-Bhagavatam. Sri Suta describes this trance in brief: "Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva composed this Vedic scripture [Srimad-Bhagavatam], which is in relation to the Supreme Truth. Simply by one's giving aural reception to this Vedic scripture, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness. The great sage Vyasadeva, after composing the Srimad-Bhagavatam and revising it, taught it to His son, Sri Sukadeva Gosvami, who was already engaged in self-realization" [Bhag. 1.7.4–8].

TEXT 30.2

tatra sa vai nivrtti-niratah sarvatropeksako munih kasya va brhatim etam atmaramah samabhyasat @VCONTINUE = iti saunaka-prasnanantaram ca atmaramas ca munayo nirgrantha apy urukrame kurvanty ahaitukim bhaktim ittham-bhuta-guno harih pharer gunaksipta-matir bhagavan badarayanih adhyagan mahad akhyanam nityam visnu-jana-priyah @VCONTINUE = bhakti-yogena premna. @VL1 = astv evam anga bhajatam bhagavan mukundo @VL2 = muktim dadati karhicit sma na bhakti-yogam @VCONTINUE = ity atra prasiddheh. Saunaka Rsi then inquires: "Sri Sukadeva Gosvami was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?" [Bhag. 1.7.9]. Suta Gosvami replies: "All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental

qualities and therefore can attract everyone, including liberated souls. Srila Sukadeva Gosvami, the son of Srila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus, his mind captivated by the enchanting qualities of Lord Hari, he underwent the study of this great narration [Srimad-Bhagavatam]" [Bhag. 1.7.10–11]. The phrase bhakti-yogena ("through devotional service," [in Bhagavatam 1.7.4]) means "through love of God," since the same meaning is conveyed in the following statement: "My dear King, the Supreme Personality of Godhead, Mukunda, sometimes grants liberation to those who are engaged in getting His favor, but He rarely grants bhakti-yoga, pure love for Him" [Bhag. 5.6.18].

TEXT 30.3

pranihite samahite `samadhinanusmara tad-vicestitam' iti tam prati Sri-naradopadesat. purna-padasya mukta-pragrahaya vrttya, bhagavan iti sabdo 'yam tatha purusa ity api vartate nirupadhis ca vasudeve 'khilatmani @VCONTINUE = iti padmottara-khanda-vacanavastambhena. tatha kama-kamo yajet somam akamah purusam param pakamah sarva-kamo va moksa-kama udara-dhih tivrena bhakti-yogena yajeta purusam param @VCONTINUE = ity asya vakya-dvayasya purva-vakye `purusam paramatmanam prakrty-ekopadhim isvaram' uttara-vakye `purusam purnam param nirupadhim' iti tikanusarena ca purnah puruso 'tra svayam bhagavan evocyate. The word pranihite ("fixed") means "concentrated in meditation." Previously, Narada Muni had instructed Vyasadeva to "experience the pastimes of Lord Krsna in trance" [Bhag. 1.5.13]. The word purna ("complete") should be understood here in its full, unrestricted sense, as corroborated by the Padma Purana [Uttara-khanda 226.68]: "The words bhagavan and purusa, when free from limiting modifiers, refer to Lord Vasudeva [Krsna], the Supersoul of all." This is further verified in Sridhara Svami's COMMENTARY on the following two verses: "One who desires sense gratification should worship the moon, but one who desires nothing of material enjoyment should worship the Supersoul. A person who has broader intelligence, whether he be full of material desires, without any material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead" [Bhag. 2.3.9–10]. Srila Sridhara Svami states that the words purusam param in the first of these two verses indicates the Supersoul, whose upadhi (apparently limiting qualification) is material nature, while the same word in the second verse indicates the complete Personality of Godhead, who is free from all upadhis. Thus the phrase purna-purusa [in Bhagavatam 1.7.4, quoted in TEXT 30.1] refers to the original Personality of Godhead.

COMMENTARY Analysis of Srila Vyasadeva's Trance, Part I To understand the meaning of a profound book like Srimad-Bhagavatam, it is important to understand the author's faith and experience. These two factors guide his writing, and, as in this case, if the

subsequent speaker of the book shares the author's faith and experience, then the author's ideas will be accurately conveyed. To understand Srila Vyasadeva's mind, or heart, Srila Jiva Gosvami analyzes Vyasa's trance, which is the source of Srimad-Bhagavatam and reveals its essential ideas. With this analysis accomplished, Jiva makes it the basis for his explication of the whole Bhagavatam in his Sat-sandarbha. He has therefore dedicated twenty Texts of the Tattva-sandarbha (30–49) just to explore the inner purpose of Srila Vyasadeva's heart and show how Sukadeva Gosvami's heart perfectly reflects it. In the previous TEXT Srila Jiva Gosvami described Sukadeva's heart even before beginning to analyze Srila Vyasadeva's. Jiva did this to invoke the blessings of Sri Suka, from whom even Srila Vyasadeva was eager to hear the Bhagavatam. The description of Sukadeva in the previous Text, moreover, was based on a single verse Suta Gosvami spoke in glorification of his guru. By contrast, Vyasadeva's trance is described in six verses. It was thus also more convenient for Jiva Gosvami to discuss Sukadeva's mood before Vyasadeva's. In doing so he follows the suci-kataha-nyaya, or "the principle of the needle and the kettle," which means that when faced with a complex undertaking one should execute the smaller tasks first. In Bhagavatam 1.7.4 (quoted in TEXT 30.1) the term bhakti-yogena means"by prema, or pure love of Godhead," because only in the state of pure love of Godhead can one see the Supreme Personality of Godhead along with His potencies. That bhakti-yogena means "by prema" is confirmed by the word amala, meaning "pure" and referring to the condition of Srila Vyasadeva's heart. According to Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu (1.2.1), bhakti is of three varieties: sa bhaktih sadhanam bhavah prema ceti tridhodita. "Bhakti is said to be of three types—sadhana, bhava, and prema." One who attains prema-bhakti realizes Krsna both within and without, and this realization vanquishes both his ignorance about the self and his material miseries. Srila Rupa Gosvami further describes prema-bhakti as follows: sandrananda-visesatma Sri-krsnakarsini ca sa. "[Prema-bhakti] is specially characterized by the experience of intense bliss, and it can attract Sri Krsna" (Bhakti-rasamrta-sindhu 1.1.17). Srila Jiva Gosvami concludes, therefore, that it was by the influence of this prema-bhakti alone that Srila Vyasa realized in his trance the bhagavat-tattva along with the maya-tattva, jiva-tattva, and bhakti-tattva. In other words, he saw the original Personality of Godhead, Lord Sri Krsna, along with His external, marginal, and internal potencies. This material creation is the manifestation of Lord Krsna's external potency, and the living entities constitute His marginal potency. The living entities tend to be overcome and bewildered by Maya, the Lord's external potency. In his pure state the living entity is completely free from the external potency's influence, but when under Maya's control he considers himself material. This attitude compels him to suffer the repetition of birth and death, an unnatural, diseaselike condition for the living being. Vyasadeva saw in his trance the solution to this predicament—bhakti-yoga, or devotional service unto Lord

Adhoksaja, beginning with hearing about Him. Since most of human society is ignorant of this solution, Vyasadeva composed Srimad-Bhagavatam to propagate it. The term bhakti-yoga mentioned in Bhagavatam 1.7.6. refers to sadhana-bhakti, which is the stage of devotional service in practice. This stage is based on strict following of devotional regulations. In prema-bhakti, the advanced stage of bhakti-yoga, because one is free of all material contamination one surely and steadily engages in devotional service with spontaneous affection. The devotee who has reached this stage of advancement generally still follows the sadhana principles, but inwardly his heart is bathed in waves of blissful emotion rising from his spontaneous mood of loving service. Srila Vyasadeva composed the Satvata-samhita, Srimad-Bhagavatam, to explain the principles of bhakti-yoga in the sadhana and prema phases, along with the intermediate phase of bhava-bhakti, "devotional service with developing ecstasy." In the next Bhagavatam verse (1.7.7), bhakti means prema-bhakti because, as the verse states, only at that stage is one completely free from lamentation, delusion, and fear. The word utpadyate literally means "is generated," but here it means "becomes manifest" because prema-bhakti cannot be generated, being the internal potency of the Supreme Lord; rather, it manifests within the heart of an advancing devotee by the blessings of the Lord and His pure devotee. Srila Jiva Gosvami goes on to explain that although there are various purusa incarnations of the Supreme Lord who create, maintain, and destroy this world, the term purusam purnam in Bhagavatam 1.7.4 indicates the original Personality of Godhead, Sri Krsna. Every word in a language has its own energy (sakti) by which it conveys its meaning. Words can take on varied meanings depending on whether they exhibit their primary or their secondary energies. Each word has one primary meaning and may have several secondary meanings. When a word is not restricted by its context, one should accept its primary meaning. With the term purna-purusa in Bhagavatam 1.7.4, the unrestricted meaning (mukhya-vrtti) of the word purna (literally "complete" or "perfect") indicates Lord Sri Krsna, who is free of all limitations. Lord Visnu's purusa incarnations are also supreme and perfect, but They appear limited in some ways, and these limitations distinguish them from the purna-purusa. This distinction is implied in the Bhagavatam statement ete camsa-kalah pumsah krsnas tu bhagavan svayam: "All of the above-mentioned incarnations [listed in the preceding verses] are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead" (Bhag. 1.3.28). In the Bhakti-rasamrta-sindhu (2.1.43) Srila Rupa Gosvami explains how Krsna has four qualities that none of His expansions possess, namely His wonderful pastimes, His extraordinary associates, His enchanting flute-playing, and His unsurpassed beauty. This explanation of the word purna is further supported by the use of the phrase krsne parama-puruse in Bhagavatam 1.7.7. Here parama-puruse is in apposition to the name Krsna, clearly indicating equivalence. Commenting on the use of a virtually identical

term—purusam param—in the Second Canto of the Bhagavatam (2.3.10), Sridhara Svami says that it refers to the purna-purusa, or Complete Person. Etymologically, purusa means "one who lies down in the city," the city here being a metaphor for the body. Thus the word purusa indicates the Supersoul within each person's body. The Supersoul is the controller of the material energy, but He is never influenced by it. Lord Sri Krsna, on the other hand, is never in contact with the material nature, though He controls it through His purusa expansions. Sridhara Svami uses the word nirupadhi ("free from all limiting adjuncts") in reference to Krsna, who is not the mere purusa but the purna-purusa. Unlike the Supersoul, Krsna is free from all upadhis. This term, upadhi, is difficult to grasp and therefore difficult to render into English. Sometimes it is translated as "conditioning," "limitation," "false designation," or "modifier." In its strict philosophical usage it means "limiting adjunct," because an upadhi's effect is to apparently modify the natural state of an object by its proximity or association, though in fact it has no integral or natural relationship with the object. For example, a naturally colorless crystal will appear reddish when held before a red flower. The reddish tinge is not part of the crystal's nature; rather, because the crystal is near the red flower, the flower "conditions" the crystal to appear reddish. In this way the flower's redness is an upadhi, or limiting adjunct, superimposed on the crystal. Similarly, the material body is an upadhi superimposed on the jiva soul. The soul is like a crystal in that he is easily influenced, or "colored," by his association. Thus the soul's proximity to the material body causes the soul to become mired in material existence and conditioned by the modes of nature. In reality both the soul and Supersoul are nirupadhi, without any limiting adjuncts, just like the Personality of Godhead. One might conclude that this nirupadhi condition of the soul implies his absolute identity with the impersonal Supreme. This conclusion is negated by the word yajeta ("should worship") in the statement yajeta purusam param, "One should worship the Supreme Person" (Bhag. 2.3.10). The root yaj means "to worship a Deity." It would be absurd to advise someone to worship a Deity who is an impersonal entity devoid of attributes. Therefore the meaning of purna-purusa is clear without our resorting to the impersonal conception of the Supreme to try to explain it. When Sridhara Svami says that the Supersoul, the purusa, has material nature as His upadhi, one should not take this statement to mean that material nature conditions the Lord as it does the jiva. The intended meaning is that He controls material nature without coming into contact with it or being influenced by it. The Supersoul is always transcendental to material nature, even while residing within it, just as a head of state always remains a free man, even when he visits the state prison. In his comment on Bhagavatam 2.3.10, Sridhara Svami interprets the word purusa to mean the Supreme Personality of Godhead, not the Supersoul, because that Supreme Person is worshiped by advanced souls desiring liberation, souls who are becoming fit to enter the spiritual planets, beyond the jurisdiction of even the Supersoul. The word adhoksaja in Bhagavatam

1.7.6 also refers to Lord Sri Krsna. Etymologically this word means “one who is beyond sense perception,” but it is also a name Lord Krsna received after killing the demoness Putana. The Hari-vamsa Purana (Visnu-parva 101.30–32) confirms this: adho ’nena sayanena sakatantara-carina raksasi nihata raudra sakuni-vesa-dharini pputana-nama ghora sa maha-kaya maha-bala visadigdham stanam raudram prayacchanti janardane pdadrsur nihatam tatra raksasim vana-gocarah punar jato ’yam ity ahur uktas tasmad adhoksajah “When baby Krsna was sleeping in a cradle under the axle of a cart, a demoness came as the flying witch called Putana to kill Him. She gave her poisoned breasts to baby Krsna, but Krsna killed her. The residents of Vraja saw Putana, who was gigantic, powerful, and terrible to look at, lying dead in the forest. But Lord Krsna was safe, and the people therefore called Him Adhoksaja, ‘He who has taken another birth under a cart’s axle.’” The verses describing Veda-vyasa’s trance (Bhag. 1.7.4–7) briefly present the quintessence of Srimad-Bhagavatam, and with it the main elements of Gaudiya Vaisnava philosophy. Therefore Srila Jiva Gosvami says more about these verses in the next Text.

TATTVA-SANDARBHA

1.4

Sections 31–40

10 bilingual sequence blocks

Tattva · Sanskrit §31 · English §31

पूर्वम् इति पाठे पूर्वम् एवाहम् इहासम्, इति तत्-पुरुषस्य पुरुषत्वम् इति श्रौत-निर्वचन-विशेष-पुरस्कारेण च स एवोच्यते । तम् अपश्यत् श्री-वेद- व्यास इति स्वरूप-शक्तिम् अन्तम् एवेत्य् एतत् स्वयम् एव लब्धम् पूर्णं चन्द्रम् अपश्यद् इत्य् उक्ते कान्तिम् अन्तम् अपश्यद् इति लभ्यते । अतएव -

त्वम् आद्यः पुरुषः साक्षाद् ईश्वरः प्रकृतेः परः मायां व्युदस्य चिच्-छक्त्या कैवल्ये स्थित आत्मनि ॥ [भ्प् १.७.२३] इत्य् उक्तम् ।

अतएव मायां च तद्-अपाश्रयम् इत्य् अनेन तस्मिन् अप अपकृष्ट आश्रयो यस्याः । निलीय स्थितत्वाद् इति मायाया न तत्-स्वरूप-भूतत्वम् इत्य् अपि लभ्यते । वक्ष्यते च - माया परैत्य् अभिमुखे च विलज्जमाना इति [भ्प् २.७.४७] । स्वरूप-शक्तिर् इयम् अत्रैव व्यक्तीभविष्यति अनर्थोपशमं साक्षाद् भक्ति-योगम् अधोक्षजे [भ्प् १.७.६] इत्य् अनेन आत्मारामाश् च [भ्प् १.७.१०] इत्य् अनेन च । पूर्वत्र हि भक्ति-योग-प्रभावः खल्व् असौ मायाभिभावकतया स्वरूप-शक्ति-वृत्तित्वेनैव गम्यते । परत्र च ते गुणा ब्रह्मानन्दस्याप्य् उपरिचरतया स्वरूप-शक्तेः परम-वृत्तिताम् एवार्हन्तीति । मायाधिष्ठातृ-पुरुषस् तु तद्-अंशत्वेन, ब्रह्म च तदीय-निर्विशेषाविर्भावत्वेन, तद्- अन्तर्भाव-विवक्षया पृथङ् नोक्ते इति ज्ञेयम् । अतोऽत्र पूर्ववद् एव सम्बन्धि-तत्त्वं निर्धारितम् ॥३१॥

ब्द्: पाठान्तरेणापि स एवार्थ इति व्याख्यातुम् आह पूर्वम् इति । ईश्वरस्यैव पूर्व-वर्तित्वात् पुरुषत्वम् इत्य् अर्थः । स एवेति स्वयं भगवान् एव । स्वरूप-शक्तिमत्त्वे प्रमाणम् आह त्वम् इति । श्रुतिश् चात्रास्ति । परास्य शक्तिर् विविधैव श्रूयते स्वाभाविकी ज्ञान-बल-क्रिया च इति (श्वेतु ६.८) । एषैव ह्लादिनी सन्धिनीत्य् आदिना स्मर्यते । इत्य् उक्तम् इति कण्ठतः पाठितम् अर्जुनेनेत्य् अर्थः । मायातोऽन्येयं बोध्येत्य् आह अतएवेत्य् आदिना । मूल- वाक्येन स्वरूप-भूता चिच्-छक्तिर् इयं बोधितास्तीय् आह अतएवेत्य् आदिना । पट्ट-महिषीव स्वरूप-शक्तिः, बहिर् द्वार-सेविकेव माया-शक्तिर् इत्य् उभयोर् महद्-अन्तरं बोध्यम् । भगवद्-भक्तेर् भगवद्-गुणानां च स्वरूप-शक्ति-सारांशत्वं सयुक्तिकम् आह पूर्वत्र हीत्यादिना । ब्रह्मानन्दस्येति अनभिव्यक्त-संस्थानादि-विशेषस्येति बोध्यम् । ननु परमात्म-रूपस् तादृश-ब्रह्म-रूपश् चाविर्भावः कुतो व्यासेन न दृष्ट इति चेत् तत्राह मायाधिष्ठात्र् इति ॥३१॥

pūrvam iti pāṭhe pūrvam evāham ihāsam, iti tat-puruṣasya puruṣatvam iti śrauta-nirvacana-viśeṣa-puraskāreṇa ca sa evocyate | tam apaśyat śrī-veda- vyāsa iti svarūpa-śaktim antam evety etat svayam eva labdham pūrṇaṃ candram apaśyad ity ukte kāntim antam apaśyad iti labhyate | ataeva -

tvam ādyaḥ puruṣaḥ sākṣād īśvaraḥ prakṛteḥ paraḥ māyāṃ vyudasya cic-chaktyā kaivalye sthita ātmani || [BhP 1.7.23] ity uktam |

ataeva māyāṃ ca tad-apāśrayam ity anena tasmin apa apakṛṣṭa āśrayo yasyāḥ | nilīya sthitatvād iti māyāyā na tat-svarūpa-bhūtatvam ity api labhyate | vakṣyate ca - māyā paraity abhimukhe ca vilajjamānā iti [BhP 2.7.47] | svarūpa-śaktir iyam atraiva vyaktībhaviṣyati anarthopaśamaṃ sākṣād bhakti-yogam adhokṣaje [BhP 1.7.6] ity anena ātmārāmāś ca [BhP 1.7.10] ity anena ca | pūrvatra hi bhakti-yoga-prabhāvaḥ khalv asau māyābhibhāvakatayā svarūpa-śakti-vṛttitvenaiva gamyate | paratra ca te guṇā brahmānandasyāpy uparicaratayā svarūpa-śakteḥ parama-vṛttitām evārhantīti | māyādhiṣṭhātṛ- puruṣas tu tad-aṃśatvena, brahma ca tadīya-nirviśeṣāvirbhāvatvena, tad-antarbhāva-vivakṣayā pṛthaṅ nokte iti jñeyam | ato'tra pūrvavad eva sambandhi-tattvaṃ nirdhāritam ||31||

BD: pāṭhāntareṇāpi sa evārtha iti vyākhyātum āha pūrvam iti | īśvarasyaiva pūrva-vartitvāt puruṣatvam ity arthaḥ | sa eveti svayaṃ bhagavān eva | svarūpa-śaktimattve pramāṇam āha tvam iti | śrutiś cātrāsti | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca iti (ŚvetU 6.8) | eṣaiva hlādinī sandhinīty ādinā smaryate | ity uktam iti kaṇṭhataḥ pāṭhitam arjunenety arthaḥ | māyāto'nyeyaṃ bodhyety āha ataevety ādinā | mūla- vākyena svarūpa-bhūtā cic-chaktir iyaṃ bodhitāstīy āha ataevety ādinā | paṭṭa-mahiṣīva svarūpa-śaktiḥ, bahir dvāra-sevikeva māyā-śaktir ity ubhayor mahad-antaraṃ bodhyam | bhagavad-bhakter bhagavad-guṇānāṃ ca svarūpa-śakti-sārāṃśatvaṃ sayuktikam āha pūrvatra hītyādinā | brahmānandasyeti anabhivyakta-saṃsthānādi-viśeṣasyeti bodhyam | nanu paramātma-rūpas tādṛśa-brahma-rūpaś cāvirbhāvaḥ kuto vyāsena na dṛṣṭa iti cet tatrāha māyādhiṣṭhātr iti ||31||

English witness · section(s) 31

TEXT 31.1

purvam iti pathe `purvam evaham ihasam' iti `tat purusasya purusatvam' iti srauta-nirvacana-visesa-puraskarena ca sa evocyate. tam apasyat Sri-veda-vyasa iti svarupa-sakti-mantam evety etat svayam eva labdham. purnam candram apasyad ity ukte kanti-mantam apasyad iti labhyate. Even if we consider the alternative reading of purvam instead of purnam in the verse quoted above [Bhagavatam 1.7.4], still the reference here will be to the Personality of Godhead. This is shown by the statements of Vedic sruti: “[The Lord said,] I existed here prior (purvam) to everything else” and “That [existence prior to everything else] is the essential characteristic of the Lord (purusa).” When it is said that Sri Vyasa saw the Lord, we should automatically understand that in addition Vyasa saw

His svarupa-sakti, or internal potency, just as when it is said that a person sees a full moon, the implication is that he also sees its effulgence.

TEXT 31.2

ata eva tvam adyah purusah saksad isvarah prakrteh parah mayam vyudasya cic-chaktya kaivalye sthita atmani @VCONTINUE = ity uktam. ata eva `mayam ca tad-apasrayam' ity anena tasmin apa apakrsta asrayo yasya niliya sthitatvad iti mayaya na tat-svarupa-bhutatvam ity api labhyate. vaksyate ca `maya paraity abhimukhe ca vilajjamana' iti. Thus it is said: “You are the original Personality of Godhead, who expand Yourself all over the creations and are transcendental to the material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge” [Bhag. 1.7.23]. Therefore we understand the phrase mayam ca tad-apasrayam [in Bhagavatam 1.7.4] to mean that Maya takes shelter of Him in an inferior position, hiding from His sight; thus she does not constitute His svarupa, or essential nature. As it is said later on, “Maya, feeling ashamed, runs away from the Lord’s direct presence” [Bhag. 2.7.47].

TEXT 31.3

svarupa-saktir iyam atraiva vyakti-bhavisyati `anarthopasamam saksad bhakti-yogam adhoksaje' ity anena `atmaramas ca' ity anena ca. purvatra hi bhakti-yoga-prabhavah khalv asau mayabhibhavakataya svarupa-sakti-vrttitvenaiva gamyate paratra ca te guna brahmanandasyapy upari-carataya svarupa-sakteh parama-vrttitam evarhantiti. mayadhisthatr-purusas tu tad-amsatvena brahma ca tadiya-nirvisesavirbhavatvena tad-antar-bhavenaprthak-drstatvat prthan nokte iti jïeyam. tad etac ca dvitiya-trtiya-sandarbhayoh susthu pratipatsyate. ato ’tra purva-vad eva sambandhi-tattvam nirdharitam. We shall explain the Lord’s svarupa-sakti when we discuss the two verses beginning anarthopasamam saksad bhakti-yogam adhoksaje and atmaramas ca [Bhagavatam 1.7.6 and 10, respectively]. From the statement in the first of these two verses that devotional service can subdue the material energy, Maya, we can infer that the power of devotional service is a function of the Lord’s internal energy. The second verse implies that the qualities of Lord Hari constitute the svarupa-sakti’s highest function, superior even to the bliss of Brahman. These verses do not separately mention either Paramatma, the Supreme Lord’s plenary portion who controls Maya, or Brahman, the Supreme Lord’s nondifferentiated aspect. The reason for this omission is that the Paramatma and Brahman were seen to exist within the Personality of Godhead, not separately, a fact we will thoroughly demonstrate later, in the second and third Sandarbhas. Thus here, as before, the sambandhi-tattva, the essential topic of discussion in Srimad-Bhagavatam, has been defined.

COMMENTARY Analysis of Srila Vyasadeva's Trance, Part II Some editions of Srimad-Bhagavatam have the word purvam ("existing before") in place of purnam in TEXT 1.7.4. This difference does not change the import of the verse, however. The word purusa can also mean "He who existed prior to the creation": pura asit iti purusah. This phrase refers to the Supreme Lord as the source of everything. And this Supreme Lord is Krsna, as He confirms in the Bhagavad-gita (10.8): aham sarvasya prabhavah. "I am the source of everything." Being the source of everything is the essential characteristic of the purusa. Since existing prior to everything else is the idea conveyed by the adjective purvam, the phrase purusam purvam is equivalent to purusam purnam insofar as indicating the Supreme Lord, Krsna. Sri Vyasa saw the Lord's potencies along with the Lord Himself, just as one always sees the effulgent moonlight along with the full moon. The energies of the Lord are always present along with Him, inasmuch as an object's attributes are always present along with the object. In the Visnu Purana (6.5.79) the attributes of Bhagavan, the Supreme Personality of Godhead, are listed: jnana-sakti-balaisvarya-virya-tejamsy asesatah bhagavac-chabda-vacyani vina heyair gunadibhih "The word bhagavan indicates knowledge, sensory power, strength, wealth, prowess, and valor—all without limit, and all completely devoid of material qualities and their effects." The Supreme Person has multifarious potencies, of which three are primary. As the Visnu Purana (1.12.69) states, hladini sandhini samvit tvayy eka sarva-samsraye: "The hladini, sandhini, and samvit potencies exist only in You [the Supreme Lord], who are the shelter of everything." Hladini is the Lord's pleasure potency, sandhini His supporting potency, and samvit His cognition potency. These three potencies constitute the Lord's svarupa, or essential, internal nature. Srila Jiva Gosvami will give a detailed explanation of these potencies in the Bhagavat-sandarbha. In the spiritual sky these potencies are inherent in the Lord's own person, but they are also present in the individual personal forms of His associates. In TEXT 47 Srila Jiva Gosvami will identify the form of the Supreme Lord that Srila Vyasadeva saw as Krsna in Vrndavana, where the Lord is always present with His most intimate devotees. Srimati Radharani is Lord Krsna's personified pleasure potency, and with Her the Lord performs His most intimate pastimes. Therefore it should be understood that in his trance Srila Vyasa also saw Srimati Radhika along with Her associates, for the Lord is never separated from His internal potencies. Besides the Lord's three internal potencies, Vyasa saw His external potency (Maya) and His marginal potency (the jivas). Maya is not part of the Lord's svarupa. She is personally present in His entourage, but she chooses to remain out of His sight. Therefore she can never influence the Lord or His internal potencies. Generally a female influences a male by appearing before him, but Mayadevi, the female, external energy of the Supreme, cannot influence the Lord. Therefore it is said that she remains out of His view. As it is said (Bhag. 2.7.47), maya paraity abhimukhe ca vilajjamana: "Mayadevi keeps away from

the Lord, feeling ashamed to come before of Him." Srila Baladeva Vidyabhusana compares Maya to a maidservant who discharges her duties outside the king's inner quarters. She does not have the same privileges as his queens, who are like the Supreme Lord's internal potencies in that they can directly associate with their master at all times. Maya, the Lord's external energy, is inferior to both His svarupa-sakti and His marginal energy, the jivas. Still, she can subdue the jivas. This vulnerability of the jivas to illusion is stated in Bhagavatam 1.7.5: yaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-krtam cabhipadyate "Bewildered by that external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries." Although both the individual soul and the Supersoul are conscious and reside in the same material body, only the jiva is bewildered by Maya and suffers the material miseries. Maya cannot affect the Lord because He is her master; by His inconceivable power He remains forever beyond her influence. In the Bhagavad-gita (7.5) Lord Krsna tells Arjuna that His marginal energy, the jiva, is superior to His separated, material energy, Maya. One may then ask, How does the superior jiva come under the control of the inferior nature, Maya? The answer is twofold: because the jiva is infinitesimal, and also because Maya can transcend logic in her actions. In the Third Canto of Srimad-Bhagavatam (3.7.9), Maitreya Muni responds to a question from Vidura as follows: seyam bhagavato maya yan nayena virudhyate isvarasya vimuktasya karpanyam uta bandhanam "The illusory energy of the Supreme Lord acts contrary to logic [i.e., her behavior cannot be understood simply through logic]; otherwise, how is it possible that the living entity, who is conscious and liberated, becomes bound and miserable?" Commenting on this verse, Srila Visvanatha Cakravarti Thakura gives an analogy: Although the sun is powerfully effulgent, still the cloud, generated from the sun's potency, can cover it. Similarly, although the jiva is by nature superior to Maya, she still has the power to cover him. Another important point made in this section is that the description of Vyasa's trance does not explicitly mention either the Supersoul or the impersonal Brahman effulgence. The Supersoul (Paramatma) is the expansion of the Lord who presides over the affairs of the material energy. In the Bhagavad-gita (9.10) Lord Krsna says, mayadhyaksena prakrtih suyate sa-caracaram: "This material nature is working under My direction, producing all moving and nonmoving beings." Here "My" means "My Paramatma expansion's," since it is through His Paramatma feature that Lord Krsna regulates the workings of the material world. Srila Jiva Gosvami points out that since the Paramatma expands from Krsna and is entirely dependent on Him, the description of Vyasadeva's trance need not mention the Paramatma separately. The same holds true for Brahman, which is nothing but the effulgence emanating from the Lord's transcendental body. Like the Paramatma, Brahman has no existence independent of the Lord. Krsna confirms this in the Bhagavad-gita (14.27): brahmano hi pratisthaham. "I am

the basis of the impersonal Brahman." According to the Nirukti dictionary, pratisthiyate asminn iti pratistha: "Pratistha means 'shelter or basis.'" Just as the sun globe is the basis of the sunshine, so Krsna is the basis of the Brahman effulgence. From this analysis of Veda-vyasa's trance, it is clear that the central subject of Srimad-Bhagavatam is the Personality of Godhead, Lord Sri Krsna, and that the process for attaining Him is bhakti-yoga. Brahman and Paramatma, being dependent manifestations of the Lord, cannot be separated from Him, but these two features are not the objects of Vyasadeva's trance and so cannot be the central subjects of His greatest work, Srimad-Bhagavatam. We should nonetheless note that one who realizes Bhagavan, Lord Krsna, automatically realizes Brahman and Paramatma, in the same way that one who acquires a million dollars automatically possesses ten dollars, one hundred dollars, and similar small sums. In the next section Srila Jiva Gosvami discusses how the living entity comes to be bound up by Maya.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART6]

Tattva · Sanskrit §32 · English §32

अथ प्राक्-प्रतिपादितस्यैवाभेध्येअस्य प्रयोजनस्य च स्थापकं जीवस्य स्वरूपत एव परमेश्वराद् वैलक्षण्यम् अपश्यद् इत्य् आह- यया मायया सम्मोहितो जीवः स्वयं चिद्-रूपत्वेन त्रिगुणात्मकाज् जडात् परोऽप्य् आत्मानं त्रिगुणात्मकं जडं देहादि-सङ्घातं मनुते । तन्-मनन-कृतम् अनर्थं संसार-व्यसनं चाभिपद्यते । तद् एवं जीवस्य चिद्-रूपत्वेऽपि यया सम्मोहित इति मनुते इति च स्वरूप-भूत-ज्ञान-शालित्वं व्यनक्ति प्रकाशैक-रूपस्य तेजसः स्वपर-प्रकाशन-शक्तिवत् । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः (गीता ५.२५) इति श्री-गीताभ्यः । तद् एवं उपाधेर् एव जीवत्वं तन्-नाशस्यैव मोक्षत्वम् इति मतान्तरं परिहृतवान् । अत्र यया सम्मोहितः इत्य् अनेन तस्या एव तत्र कर्तृत्वं भगवतस् तत्रोदासीनत्वं मतम् । वक्ष्यते च --

विलज्जमानया यस्य स्थातुम् ईक्षा-पथेऽमुया विमोहिता विकत्थन्ते ममाहम् इति दुर्धियः ॥ [भ्प् २.५.१३] इति ।

अत्र विलज्जमानया इत्य् अनेनेदम् आयाति तस्या जीव-सम्मोहनं कर्म श्री- भगवते न रोचत इति यद्यपि सा स्वयं जानाति, तथापि भयं द्वितीयाभिनिवेशतः स्याद् ईशाद् अपेतस्य (भ्प् ११.२.३७) इति दिशा जीवानाम् अनादि-भगवद्-अज्ञान-मय-वैमुख्यम् असहमाना स्वरूपावरणम् अस्वरूपावेशं च करोति ॥३२॥

जीवो येन्श्वरं भजेत् भक्त्या च तस्मिन् प्रेमाणं विन्देत् ततो मायया विमुक्तः स्यात् तम् ईश्वराज् जीवस्य वास्तवं भेदम् अपश्यद् इति व्याचष्टे, अथ प्राग् इत्य् आदिना । जीवस्येति वैलक्षण्यम् इति सेवकत्व-सेव्यत्वाणुत्व- विभुत्व-रूप-नित्य-धर्म-हेतुकं भेदम् इत्य् अर्थः । ननु चिन्-मात्रो जीवः यो विज्ञाने तिष्ठन् (बृहदु ३.७.२२), विज्ञानं यज्ञं तनुते (तैत्तु २.५.१) इत्य् आदौ चिद्-धातुत्व-श्रवणात्, न तस्य धर्म-भूतं नित्यं ज्ञानम् अस्ति येन मोह-मनने वर्णनीये । तस्मात् सत्त्वा सञ्जायते ज्ञानम् (गीता १४.१७) इत्य् आदि-वाक्यात्, सत्त्वे या चैतन्यस्य च्छाया, तद् एव सत्त्वोपहितस्य तस्य ज्ञानं येन मोह-मनने व्यासेन दृष्टे स्याताम् इति चेत् तत्राह तद् एवम् इत्य् आदिना । छायाभावाच् च न तत्-कल्पनं युक्तम् इति भावः । ननु स्वरूप-भूतं ज्ञानं कथम् इति चेत् तत्राह पर्काशैकेति । अहि-कुण्डलाधिकरणे (व्स्. ३.२.२८) भाषितम् एतद् द्रष्टव्यम् । तृतीय-सन्दर्भे विस्तरीष्याम एतत् । तद् एवम् उपाधेर् इति अन्तःकरणं जीवः अन्तः-करण- नाशो जीवस्य मोक्ष इति शङ्कर-मतं दूसितम् । तथा सति परोऽपीत्य् आदि- व्याकोपाद् इति भावः । अत्रेति तत्र जीव-मोहने कर्मणि । तस्या मायायाः । विलज्जेति ब्रह्म-वाक्यम् । अमुया मायया । असहमानेति दास्या उचितम् एतत् कर्म यत् स्वामि-विमुखान् दुःखाकरोतीति । ईश-वैमुख्येन पिहितं जीवं माया पिधत्ते, घटेनावृतं दीपं यथा तम

आवृणोतीति ॥३२॥

atha prāk-pratipāditasyaivābhedhyeasya prayojanasya ca sthāpakaṃ jīvasya svarūpata eva parameśvarād vailakṣaṇyam apaśyad ity āha- yayā māyayā sammohito jīvaḥ svayaṃ cid-rūpatvena triguṇātmakāj jaḍāt paro'py ātmānaṃ triguṇātmakaṃ jaḍaṃ dehādi-saṅghātaṃ manute | tan-manana-kṛtam anarthaṃ saṃsāra-vyasanaṃ cābhipadyate | tad evaṃ jīvasya cid-rūpatve'pi yayā sammohita iti manute iti ca svarūpa-bhūta-jñāna-śālitvaṃ vyanakti prakāśaika-rūpasya tejasaḥ svapara-prakāśana-śaktivat | ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ (Gītā 5.25) iti śrī-gītābhyaḥ | tad evaṃ upādher eva jīvatvaṃ tan-nāśasyaiva mokṣatvam iti matāntaraṃ parihṛtavān | atra yayā sammohitaḥ ity anena tasyā eva tatra kartṛtvaṃ bhagavatas tatrodāsīnatvaṃ matam | vakṣyate ca --

vilajjamānayā yasya sthātum īkṣā-pathe'muyā vimohitā vikatthante mamāham iti durdhiyaḥ || [BhP 2.5.13] iti |

atra vilajjamānayā ity anenedam āyāti tasyā jīva-sammhohanaṃ karma śrī- bhagavate na rocata iti yadyapi sā svayaṃ jānāti, tathāpi bhayaṃ dvitīyābhiniveśataḥ syād īśād apetasya (BhP 11.2.37) iti diśā jīvānām anādi-bhagavad-ajñāna-maya-vaimukhyam asahamānā svarūpāvaraṇam asvarūpāveśaṃ ca karoti ||32||

jīvo yenśvaraṃ bhajet bhaktyā ca tasmin premāṇaṃ vindet tato māyayā vimuktaḥ syāt tam īśvarāj jīvasya vāstavaṃ bhedam apaśyad iti vyācaṣṭe, atha prāg ity ādinā | jīvasyeti vailakṣaṇyam iti sevakatva-sevyatvāṇutva- vibhutva-rūpa-nitya-dharma-hetukaṃ bhedam ity arthaḥ | nanu cin-mātro jīvaḥ yo vijñāne tiṣṭhan (BṛhadU 3.7.22), vijñānaṃ yajñaṃ tanute (TaittU 2.5.1) ity ādau cid-dhātutva-śravaṇāt, na tasya dharma-bhūtaṃ nityaṃ jñānam asti yena moha-manane varṇanīye | tasmāt sattvā sañjāyate jñānam (Gītā 14.17) ity ādi-vākyāt, sattve yā caitanyasya cchāyā, tad eva sattvopahitasya tasya jñānaṃ yena moha-manane vyāsena dṛṣṭe syātām iti cet tatrāha tad evam ity ādinā | chāyābhāvāc ca na tat-kalpanaṃ yuktam iti bhāvaḥ | nanu svarūpa-bhūtaṃ jñānaṃ katham iti cet tatrāha parkāśaiketi | ahi- kuṇḍalādhikaraṇe (Vs. 3.2.28) bhāṣitam etad draṣṭavyam | tṛtīya-sandarbhe vistarīṣyāma etat | tad evam upādher iti antaḥkaraṇaṃ jīvaḥ antaḥ-karaṇa- nāśo jīvasya mokṣa iti śaṅkara-mataṃ dūsitam | tathā sati paro'pīty ādi-vyākopād iti bhāvaḥ | atreti tatra jīva-mohane karmaṇi | tasyā māyāyāḥ | vilajjeti brahma-vākyam | amuyā māyayā | asahamāneti dāsyā ucitam etat karma yat svāmi-vimukhān duḥkhākarotīti | īśa-vaimukhyena pihitaṃ jīvaṃ māyā pidhatte, ghaṭenāvṛtaṃ dīpaṃ yathā tama āvṛṇotīti ||32||

English witness · section(s) 32

TEXT 32.1

atha prak-pratipaditasyaivabhidheyasya prayojanasya ca sthapakam jivasya svarupata eva paramesvarad vailaksanyam apasyad ity aha yayeti. yaya mayaya sammohito jivah svayam cid-rupatvena tri-gunatmakaj jadat paro 'py atmanam tri-gunatmakam jadam dehadi-sanghatam manute tan-manana-krtam anartham samsara-vyasanam cabhipadyate. The process (abhidheya) and the goal (prayojana), as we have defined them, are based on the essential difference between the Lord and the living entity. That Sri Vyasa saw this distinction is shown by the verse beginning yaya [Bhag. 1.7.5]. Although the living entity is by nature pure spirit, transcendental to the three inert material modes, when deluded by Maya he considers himself a product of those modes, the inert material body. This delusion causes the living entity to suffer unwanted consequences, namely the miseries of repeated birth and death.

TEXT 32.2

tad evam jivasya cid-rupatve 'pi `yaya sammohitah' iti `manute' iti ca svarupa-bhuta-jïana-salitvam vyanakti prakasaika-rupasya tejasah sva-para-prakasana-sakti-vat. ajïanenavrtam jïanam tena muhyanti jantavah @VCONTINUE = iti Sri-gitabhyah. tad evam upadher eva jivatvam tan-nasasyaiva moksatvam iti matantaram parihrtavan. atra `yaya sammohitah' ity anena tasya eva tatra kartrtvam bhagavatas tatrodasinatvam matam. Furthermore, not only does the living being consist of pure spiritual consciousness, but he also possesses consciousness as a component of his essential nature, just as light, which consists of nothing but illumination, also possesses the capacity to illumine itself and other things. That the living entity possesses consciousness is implied [in Bhagavatam 1.7.5] by the words yaya sammohitah ("deluded by that [Maya]") and manute ("he considers") and confirmed by the following words [in Bhagavad-gita 5.15]: "Living beings are bewildered because their consciousness is covered by ignorance." Thus is refuted the contrary opinion that the jiva exists only as an upadhi of Brahman and that liberation is simply the elimination of this upadhi. Here [in Bhag. 1.7.5] the phrase yaya sammohitah shows that Maya alone is responsible for deluding the living being; the Lord remains uninvolved.

TEXT 32.3

vaksyate ca vilajjamanaya yasya sthatum iksa-pathe 'muya vimohita vikatthante mamaham iti durdhiyah @VCONTINUE = iti. atra vilajjamanaya ity anenedam ayati, tasya jiva-sammohanam karma Sri-bhagavate na rocata iti yady api sa svayam janati tathapi `bhayam dvitiyabhinivesatah syad isad apetasya' iti disa jivanam anadi-bhagavad-ajïana-maya-vaimukhyam asahamana svarupavaranam asvarupavesam ca karoti. Later Srimad-Bhagavatam [2.5.13] states: "The illusory energy of the Lord cannot stand in front of Him, being ashamed of her position, but those who are bewildered

by her always talk nonsense, being absorbed in thoughts of 'I' and 'mine.'" Here we can infer from the phrase "being ashamed" (vilajjamanaya) that although Maya knows her work of bewildering the living beings does not please the Supreme Lord, still she cannot tolerate that they have turned their backs on Him because of their ignorance of Him, which is beginningless. Srimad-Bhagavatam [11.2.37] describes the result of the jivas' turning from the Lord: "When the living beings are attracted to something other than the Lord, they become fearful." Therefore Maya covers their real nature and entices them to identify with matter.

COMMENTARY The Living Entity Is Distinct from the Lord In this TEXT Srila Jiva Gosvami shows how service to the Lord is the process of self-realization (abhidheya) and how eternal love of God is the goal (prayojana). Since love of God is eternal, the Supreme Lord and the living entities must be eternally distinct, because wherever there is service or love, the server and the served or the lover and the beloved must be separate individuals. According to the Mayavada impersonalists this distinction of individual selves exists only in the conditioned (vyavaharika) stage. In the liberated (paramarthika) stage all such distinctions dissolve because on that level Brahman alone exists. Impersonalists insist that since Brahman and the living being are absolutely one and the same, there can be no distinction of identities in the reality of Brahman. The Mayavadis go on to say that when Brahman contacts Maya, Maya acts as its upadhi and Brahman is then known as isvara (God) and the jivas. Apart from these appearances arising from Brahman's proximity to Maya, neither isvara nor the jivas exist. Concerning the jivas, featureless Brahman enters into delusion and displays the jivas' masquerade forms and personalities birth after birth—and all for no reason other than Brahman's adulteration by Maya. And this same deluded Brahman will be redeemed when he simply gives up his false designations on the strength of acquired knowledge of Brahman. All this goes counter to what Vyasadeva actually saw in His trance. He saw that the jivas are intrinsically eternal spiritual entities, separate individuals in their own right. He further saw that Maya overcomes only the jivas, not Brahman (isvara, the Personality of Godhead); indeed, He saw that Maya, far from overcoming the Supreme Lord, could not even bare to face Him. He also saw that God Himself is not directly involved with deluding the jivas. In sum, Vyasadeva realized that the Lord, the jivas, and Maya are all eternal, and that the Lord supports the other two. In Bhagavatam 1.7.5 the words sammohitah ("becoming deluded") and manute ("he then thinks") are applied to the jiva, indicating that delusion and its effects, ignorance and misery, are not part of his original nature. These two words also indicate that the jiva is both consciousness and the possessor thereof. As a light bulb simultaneously illuminates itself and the objects around it, so the jiva is simultaneously conscious of himself and objects outside himself. In other words, cognition is an intrinsic aspect of his nature, not a temporarily acquired capacity, which is what the Mayavada doctrine implies by positing

that the jiva's attributes are only apparently real (as is the jiva himself) and that to gain salvation he has to acquire knowledge of his oneness with Brahman. The theistic understanding of the jivas' situation in this world, gleaned from analyzing Srila Vyasadeva's trance, is that Maya cannot tolerate the jivas' refusal to serve her Lord, and so she covers the knowledge of such rebellious jivas and imprisons them in material bodies. Maya's principal functions are to punish and to rectify the jivas who have turned away from the Personality of Godhead. Her motive is not to inflict suffering but to encourage the fallen jivas to accept rectification by inquiring into transcendental knowledge. Lord Krsna therefore says in the Bhagavad-gita (4.37) that transcendental knowledge burns all the bonds of karma in the same way that fire burns fuel, because once a person attains transcendental knowledge, Maya need no longer punish him. Sometimes, from our mundane point of view there appears to be a contradiction between the writings of the great acaryas. An example of this arises from Srila Jiva Gosvami's use in this TEXT of the term anadi ("beginningless") to describe Maya's bewilderment of the jivas. From the way Jiva Gosvami uses this word elsewhere in the Sandarbhas, it appears that he intends for his readers to understand the word literally—that Maya's conditioning of each jiva has no beginning but ends when a jiva becomes Krsna conscious. Srila Prabhupada, however, took the word anadi to mean "from time immemorial" in similar scriptural contexts, indicating that he understood the jiva's conditioning to have an untraceable beginning. He expresses his understanding of this issue in his translation of and COMMENTARY on a verse in the Caitanya-caritamrta that Lord Caitanya spoke to Sanatana Gosvami (Cc. Madhya 20.117): krsna bhuli' sei jiva anadi-bahirmukha ataeva maya tare deya samsara-duhkha "Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [Maya] gives him all kinds of misery in his material existence." Purport: "When the living entity [the jiva] forgets his constitutional position as an eternal servant of Krsna, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Krsna and is therefore the superior energy of Krsna.<193>[However,] he is sometimes attracted by the external, illusory energy,<193>and this is the beginning of his material life. When he enters the material energy he is subjected to the threefold time measurement—past, present, and future. Past, present, and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Krsna. The living entity's forgetfulness is described herein as anadi, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Krsna, the living entity comes into material existence." A deluded jiva retains his capacity to know the Supreme Lord. His condition is somewhat like that of a covered light bulb: the bulb's light may not be visible beyond the covering,

but it still shines within. Similarly, although the conditioned jiva's ability to know the Lord is covered, it still exists. In this conditioned state the jiva misuses his mind and senses and misdirects his natural propensity to serve. Thus he suffers. But when he uses his mind and senses properly by practicing sadhana-bhakti, his true nature begins to emerge, and if he continues on the path of bhakti he attains his original identity and is established in the unending bliss of prema-bhakti. In the Paramatma-sandarbha, Srila Jiva Gosvami discusses in more detail this and other aspects of the jiva's nature. One may ask why the all-powerful Lord does not stop Maya from bewildering the jiva. Srila Jiva Gosvami answers this question in the next Text.

Tattva · Sanskrit §33 · English §33

श्री-भगवांश् चानादित एव भक्तायां प्रपञ्चाधिकारिण्यां तस्यां दाक्षिण्यं लङ्घितुं न शक्नोति । तथा तद्-भयेनापि जीवानां स्व- साम्मुख्यं वाञ्छन्न् उपदिशति --

दैवी ह्य् एषा गुण-मयी मम माया दुरत्यया । माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥ इति [गीता ७.१४]

सतां प्रसङ्गान् मम वीर्य-संविदो भवन्ति हृत्-कर्ण-रसायनाः कथाः । तज्-जोषणाद् आश्व् अपवर्ग-वर्त्मनि श्रद्धा रतिर् भक्तिर् अनुक्रमिष्यति ॥ (३.२५.२५)

लीलया श्रीमद्-व्यास-रूपेण तु विशिष्टया तद्-उपदिष्टवान् इत्य् अनन्तरम् एवायास्यति । अनर्थोपशमं साक्षाद् इति । तस्माद् द्वयोर् अपि तत् तत् समञ्जसं ज्ञेयम् ।

ननु माया खलु शक्तिः शक्तिश् च कार्य-क्षमत्वं । तच् च धर्म-विशेषः । तस्याः कथं लज्जादिकम् । उच्यते एवं सत्य् अपि भगवति तासां शक्तीनाम् अधिष्ठातृ-देव्यः श्रूयन्ते, यथा केनोपनिषदि महेन्द्र-माययोः संवादः । तद् आस्तां, प्रस्तुतं प्रस्तूयते ॥३३॥

ब्द्: नन्व् ईश्वरः कथं तन् मोहनं सहते । तत्राह भगवांश् चेति । तर्हि कृपालुता-क्सिः । तत्राह तथेति । तद्-भयेनापीति मायातो यज्-जीवानां भयं तेनापि हेतुनेत्य् अर्थः । ततश् च न तत्-क्सतिर् इत्य् अर्थः । दैवीति प्रपत्तिश् चेयं सत्-प्रसङ्ग-हेतुकैव तद्-उपदिष्टा यया साम्मुख्यं स्यात् तद् विद्धि प्रणिपातेन (गीता ४.३४) इत्य् आदि तद्-वाक्यात् । सतां प्रसङ्गात् इत्य् आद्य्-अग्रिम- वाक्याच् च । लीलयेति लीलावतारेण । विशिष्टतयेति आचार्य-रूपेणेत्य् अर्थः । तस्माद् इति द्वयोर् माया-भगवतोर् अपि । तत् तद् इति । मोहनं साम्मुख्य- वाञ्छा चेत्य् अर्थः । ननु मायाया मोहन-लज्जन-कर्तृत्वम् उक्तं तत् कथं जडायास् तस्याः सम्भवेद् इति शङ्कते - ननु मायेति । धर्म-विशेष उत्साहादिवद् इत्य् अर्थः । सिद्धान्तयति उच्यत इति । अधिष्ठातृ-देव्य इति । विन्ध्यादि-गिरीणां यथाधिष्ठातृ-मूर्तयस् तद्वत् । केनेति तस्यां ब्रह्म ह देवेभ्यो विजिग्ये (केनउ ३.१) इत्य् आदि-वाक्यम् अस्ति । तत्राग्नि-वायु- मघोनः सगर्वान् वीक्ष्य तद्-गर्वम् अपनेतुं परमात्माविरभूत् । तम् अजानन्तस् ते जिज्ञासयामासुः । तेषां वीर्यं परीक्षमाणः स तृणं निदधौ । सर्वं दहेयम् इत्य् अग्निः । सर्वम् आददीयेति वायुश् च ब्रुवंस् तन्-निर्दग्धुम् आदयेतुं च नाशकत् । ज्ञातुं प्रवृत्तान् मधोनस् तु स तिरोऽधत्त । तद्-आकाशे मघवा हैमवतीम् उमाम् आजगाम । किम् एतद् इति पप्रच्छ । सा च ब्रह्मैतद् इत्य् उवाचेति निष्कृष्टम् ॥३३॥

śrī-bhagavāṃś cānādita eva bhaktāyāṃ prapañcādhikāriṇyāṃ tasyāṃ dākṣiṇyaṃ laṅghituṃ na śaknoti | tathā tad-bhayenāpi jīvānāṃ sva- sāmmukhyaṃ vāñchann upadiśati --

daivī hy eṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante māyām etāṃ taranti te || iti [Gītā 7.14]

satāṃ prasaṅgān mama vīrya-saṃvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ | taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati || (3.25.25)

līlayā śrīmad-vyāsa-rūpeṇa tu viśiṣṭayā tad-upadiṣṭavān ity anantaram evāyāsyati | anarthopaśamaṃ sākṣād iti | tasmād dvayor api tat tat samañjasaṃ jñeyam |

nanu māyā khalu śaktiḥ śaktiś ca kārya-kṣamatvaṃ | tac ca dharma-viśeṣaḥ | tasyāḥ kathaṃ lajjādikam | ucyate evaṃ saty api bhagavati tāsāṃ śaktīnām adhiṣṭhātṛ-devyaḥ śrūyante, yathā kenopaniṣadi mahendra-māyayoḥ saṃvādaḥ | tad āstāṃ, prastutaṃ prastūyate ||33||

BD: nanv īśvaraḥ kathaṃ tan mohanaṃ sahate | tatrāha bhagavāṃś ceti | tarhi kṛpālutā-ksiḥ | tatrāha tatheti | tad-bhayenāpīti māyāto yaj-jīvānāṃ bhayaṃ tenāpi hetunety arthaḥ | tataś ca na tat-ksatir ity arthaḥ | daivīti prapattiś ceyaṃ sat-prasaṅga-hetukaiva tad-upadiṣṭā yayā sāmmukhyaṃ syāt tad viddhi praṇipātena (Gītā 4.34) ity ādi tad-vākyāt | satāṃ prasaṅgāt ity ādy-agrima- vākyāc ca | līlayeti līlāvatāreṇa | viśiṣṭatayeti ācārya-rūpeṇety arthaḥ | tasmād iti dvayor māyā-bhagavator api | tat tad iti | mohanaṃ sāmmukhya- vāñchā cety arthaḥ | nanu māyāyā mohana-lajjana-kartṛtvam uktaṃ tat kathaṃ jaḍāyās tasyāḥ sambhaved iti śaṅkate - nanu māyeti | dharma-viśeṣa utsāhādivad ity arthaḥ | siddhāntayati ucyata iti | adhiṣṭhātṛ-devya iti | vindhyādi-girīṇāṃ yathādhiṣṭhātṛ-mūrtayas tadvat | keneti tasyāṃ brahma ha devebhyo vijigye (KenaU 3.1) ity ādi-vākyam asti | tatrāgni-vāyu- maghonaḥ sagarvān vīkṣya tad-garvam apanetuṃ paramātmāvirabhūt | tam ajānantas te jijñāsayāmāsuḥ | teṣāṃ vīryaṃ parīkṣamāṇaḥ sa tṛṇaṃ nidadhau | sarvaṃ daheyam ity agniḥ | sarvam ādadīyeti vāyuś ca bruvaṃs tan-nirdagdhum ādayetuṃ ca nāśakat | jñātuṃ pravṛttān madhonas tu sa tiro'dhatta | tad-ākāśe maghavā haimavatīm umām ājagāma | kim etad iti papraccha | sā ca brahmaitad ity uvāceti niṣkṛṣṭam ||33||

English witness · section(s) 33

TEXT 33.1

Sri-bhagavams canadita eva bhaktayam prapaïcadhikarinyam tasyam daksinyam langhitum na saknoti. tatha tad-bhayenapi jivanam sva-sammukhyam vaïchann upadisati daivi hy esa guna-mayi mama maya duratyaya mam eva ye prapadyante mayam etam

taranti te

@VL1 = satam prasangan mama virya-samvido @VL2 = bhavanti hrt-karna-rasayanah kathah @VL1 = taj-josanad asv apavarga-vartmani @VL2 = sraddha ratir bhaktir anukramisyati @VCONTINUE = iti ca. For His part, the Supreme Lord cannot withdraw His favor from Maya, whom He has delegated as the controller of the material creation and who has always been His devotee. Still, He wants the jivas to turn favorably toward Him, even if they must do so out of fear of Maya, and therefore He instructs them [in Bhagavad-gita 7.14]: “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” And [in Bhagavatam 3.25.25]: “In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge a person gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

TEXT 33.2

lilaya Srimad-vyasa-rupena tu visistataya tad upadistavan ity anantaram evayasyaty `anarthopasamam saksat' iti. tasmad dvayor api tat tat samaïjasam jïeyam. nanu maya khalu saktih saktis ca karya-ksamatvam tac ca dharma-visesas tasya katham lajjadikam. ucyata evam saty api bhagavati tasam saktinam adhisthatr-devyah sruyante yatha kenopanisadi mahendra-mayayoh samvadah. tad astam prastutam prastuyate. In His pastime form of Sri Vyasa, the Lord has very explicitly instructed the living beings in this way [namely, that they should surrender to Him so they can transcend Maya]. This we shall see shortly, in our discussion of the verse beginning anarthopasamam saksat [Bhag. 1.7.6]. Thus both the Lord and Maya have acted quite properly. But, one may object, if Maya is only an energy and an energy is the capacity to do some work and is moreover just a quality possessed by some entity, how then can Maya feel ashamed and have other, similar characteristics? The answer is that although Maya is in fact an energy, we do hear from the Vedic scriptures about female deities who preside over energies residing in the Supreme Lord. We see an example of this in the dialogue between Lord Indra and Maya in the Kena Upanisad. In any case, we shall now let this matter stand and return to the main topic of our discussion.

COMMENTARY Maya Is a Devotee of the Lord As Srila Jiva Gosvami explained in the previous Text, the Supreme Lord is not pleased that Maya has to delude the jivas; therefore Maya feels too embarrassed to face the Lord. One may ask, “If the Lord is all-powerful, why does He not intervene?” Our answer is that the Lord has appointed Maya the presiding deity of the material creation and she has been performing this service

faithfully since time immemorial. Because she is His devotee, He kindly does not interfere with her service. But this reply may lead to a further doubt: Besides being all-powerful, the Supreme Lord is said to be unlimitedly merciful, always thinking of everyone's welfare. Why then does He fail to stop Maya from harassing the jivas? To this Jiva Gosvami replies that even though the Lord does not stop Maya, He teaches the jivas how to get free from her clutches by surrendering to Him. Maya will never again harass any jiva who has taken full shelter of the Supreme Lord. Still a puzzle remains: Why does the Lord allow Maya to create obstacles for the jiva even when he wants to surrender to Him? Why does He allow her to repeatedly present various allurements that prevent the jiva from discriminating between proper and improper action and thus baffle his attempts at surrendering? Srila Jiva Gosvami answers this question by citing the verse beginning satam prasangan mama virya-samvidah, which Lord Kapila speaks in Srimad-Bhagavatam (3.25.25). This verse explains that devotees of the Lord associate favorably with one another and always relish talking about the Lord's pastimes, which are a tonic for the hearts and ears of the sick and weak jivas. This tonic immunizes them against the disease of material illusion and gradually brings them back to the healthy condition of life, namely the Supreme Lord's devotional service. The Lord's only activity in the spiritual world is enjoying loving exchanges with His devotees, and His enjoyment would be disturbed by the intrusion of unhealthy jivas—that is, souls who have not become completely purified of material desire and reawakened their pure love for the Lord. Maya therefore employs various means to make sure no unfit souls bother the Lord. Because this is her assigned service to Him, He does not interfere. The Personality of Godhead has not, however, employed Maya just to inflict miseries on the jivas. She does that, but as mentioned earlier, her real purpose is to chasten the jivas, to encourage them to turn to the Lord. The punishment she metes out serves three purposes: to give the living entities the reactions for their sinful deeds, to deter them from further transgressions, and to impel them to search for a way out of this world of suffering. Since this punishment ultimately benefits the jivas by uniting them with the Personality of Godhead, He generally does not choose to come between the jivas and Maya. The governor of a state will usually not interfere when the court system sends a criminal to prison. On the contrary, he may commend the policemen who captured the wrong-doer. People do not think the governor is cruel to employ such able policemen, and in the end, when the criminal is rehabilitated and freed on parole, the former lawbreaker himself may thank the governor. So God's motive for creating the prison house of this material world is actually to induce the rebellious jivas to surrender to Him and take up loving service to Him. Only in this way can they gain liberation from Maya's clutches. In Srimad-Bhagavatam (10.87.2) Sri Sukadeva Gosvami confirms that this is the purpose of the creation: buddhindriya-manah-pranan jananam asrjat prabhuh matrartham ca bhavartham ca atmane 'kalpanaya ca "The Supreme Lord manifested the material

intelligence, senses, mind, and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives, and ultimately attain liberation." One may still object that even if the Supreme Lord is not actively cruel, He is indifferent to the plight of the jivas. This is another mistaken notion. Far from being indifferent to the jivas' suffering, the Lord frequently appears in this world to enlighten the fallen populace on the pre TEXT of educating such intimate associates of His as Arjuna and Uddhava. Sometimes He incarnates as Veda-vyasa or as another instructor to preach the message of bhakti and uplift the wretched jivas. All this He does out of His causeless mercy upon the fallen jivas, who, as we have learned from the pramana portion of Sri Tattva-sandarbha, can never understand anything beyond the material world by their own endeavors. So it is out of His causeless mercy that the Supreme Lord gives the entrapped jivas access to spiritual knowledge through the Vedas. Later on, as the Kali-yuga begins and the jivas all but lose their ability to comprehend spiritual knowledge, He further helps them by explaining the same message in the Itihasas and Puranas. Finally, He reveals the essence of all knowledge in the form of Srimad-Bhagavatam. So it can hardly be said that the Lord is indifferent to the plight of the jivas. Once a jiva takes advantage of the Lord's arrangement for spiritual education and comes to the point of transcendental realization, he need not fear any punishment for his previous misdeeds, no matter how dreadful they were. As the Lord says in the Bhagavad-gita (4.37): yathaidhamsi samiddho 'gnir bhasma-sat kurute 'rjuna jïanagnih sarva-karmani bhasma-sat kurute tatha "As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities." Thus the Lord confirms that the punishment of the jivas is meant not for inflicting suffering on them but for awakening them to the knowledge that will lead them to freedom from all suffering and to eternal life in the spiritual world. Yet another doubt may be raised: If the punishment inflicted on the jivas is for their ultimate good, why are they also allowed to enjoy in this world? If they were simply thrown into an ocean of ceaseless misery, they would have no choice but to quickly take complete shelter of the Personality of Godhead. We address this doubt with a twofold reply: First, we point out that ceaseless misery is not good for developing transcendental understanding because one's mind becomes too disturbed to contemplate scriptural truths. Second, ceaseless misery is not necessary because any jiva with even a little rudimentary transcendental knowledge will realize that there is no real happiness in this material world. In the Bhagavad-gita (8.15) Lord Krsna characterizes this world as temporary and devoid of happiness: anityam asukham lokam. The so-called happiness one experiences here is nothing but a temporary cessation or diminution of misery. It is like the pleasure felt by a man who is repeatedly dunked in water and then brought to the surface just before drowning. Upon gulping down the life-giving air he feels great relief and joy, but such

happiness is really only the temporary absence of continual misery. Lord Krsna therefore advises us not to strive for the so-called happiness of this material world: sama-duhkha-sukham dhiram so 'mrtatvaya kalpate."One who remains equipoised in both misery and happiness is qualified for liberation" (Bg. 2.15). Only such a person can taste real happiness; others experience only the illusion of happiness. In conclusion, therefore, the Lord has designed a two-part program for both chastening and rehabilitating the jivas: On the one hand, Maya kicks them, and on the other, the Lord instructs them through various incarnations, the Vedic scriptures, and His pure devotees. Thus Maya's actions and the Lord's perfectly complement one another. Although Maya is the Lord's material energy, she also exists in her own personal form. All the energies of the Lord have their personal features. (Srila Jiva Gosvami will discuss this point in more detail in Sri Bhagavat-sandarbha.) That Maya has a personal form is evident from a dialogue between Lord Indra and Mayadevi narrated in the third chapter of the Kena Upanisad: Once there was a war between the demigods and the demons. After a long struggle, the demigods prevailed by the Supreme Lord's mercy, but they mistakenly ascribed their victory to their own valor and became proud. To humble them, the Lord appeared before them in the guise of a Yaksa. Unable to identify the Yaksa, they appointed Agni, the fire-god, to find out who He was. When Agni asked the Yaksa to identify Himself, He placed a straw in front of Agni and said, "Burn it." With all his power Agni could not burn the straw. Then Vayu, the air-god, was sent to identify the Yaksa, but he could not blow the straw away. Next Lord Indra approached the Yaksa, but the mysterious personality disappeared. Finally Mayadevi appeared to Indra in the form of Uma and told him that the Yaksa was in fact the Supreme Personality of Godhead. Many similar accounts in the Vedas and Puranas show that Maya and other energies of the Lord have their own personal forms. Thus the description of how Vyasa saw Maya standing behind the Lord out of embarrassment is not figurative. One more question might be asked: If Maya, the predominating deity of the material energy, can manage all her own affairs, what need is there for the Paramatma to control this world? Lord Krsna answers in the Bhagavad-gita (14.4): sarva-yonisu kaunteya murtayah sambhavanti yah tasam brahma mahad yonir aham bija-pradah pita "It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." Just as a woman cannot conceive a child without the help of a potent man, Maya cannot manage the material world without the help of the Paramatma. Maya has her innate potencies for serving the Supreme Lord, but still she needs His help in carrying out her duties. For this reason Vyasa saw that she was dependent on the Lord, a fact Krsna confirms in the Bhagavad-gita (9.10) when He says that this material nature, which is one of His energies, is ultimately working under His direction. The next TEXT further explains Sri Vyasa's trance.

Tattva · Sanskrit §34 · English §34

तत्र जीवस्य तादृश-चिद्-रूपत्वेऽपि परमेश्वरतो वैलक्षण्यं तद्-अपाश्रयम् इति, यथा सम्मोहित इति च दर्शयति ॥३४॥

ब्द्: तत्र जीवस्येति मायां च तद्-अपाश्रयाम् इतीश्वरस्य माया-नियन्तृत्वं यया सम्मोहितो जीव इति जीवस्य माया-नियम्यत्वं च । तेन स्वरूपत ईशाज् जीवस्य भेद-पर्यायं वैलक्षण्यं दृष्टवान् इति प्रस्फुटम् । अपश्यत् इत्य् अनेन कालोऽप्य् आनीतः । तद् एवम् ईश्वर-जीव-माया-कालाख्यानि चत्वारि तत्त्वानि समाधौ श्री-व्यासेन दृष्टानि । तानि नित्यान्य् एव । अथ ह वाव नित्यानि पुरुषः प्रकृतिर् आत्मा कालः इत्य् एवं भाल्लवेय-श्रुतेः । नित्यो नित्यानां चेतनश् चेतनानाम् एको बहुनां यो विदधाति कामान् (कठउ २.२.१३) इति काठकात् ।

अजाम् एकां लोहित-शुक्ल-कृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । अजो ह्य् एको जुषमाणोऽनुशेते जहात्य् एनां भुक्त-भोगाम् अजोऽन्यः ॥ इति श्वेताश्वतराणां मन्त्राच् च

(श्वेतु ४.५) ।

अविकाराय शुद्धाय नित्याय पर्मात्मने । सदैक-रूप-रूपाय विष्णवे सर्व-जिष्णवे ॥ (विप् १.२.१)

प्रधानं पुरुषं चापि प्रविश्यात्मेच्छया हरिः । क्षोभयामास सम्प्राप्ते सर्ग-काले व्ययाव्ययौ ॥ (विप् १.२.२९)

अव्यक्तं कारणं यत् तत् प्रधान ऋषि-सत्तमैः । प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सद्-असद्-आत्मकम् ॥ (विप् १.२.१९)

अनादिर् भगवान् कालो नान्तोऽस्य द्विज विद्यते । अव्युच्छिन्नास् ततस् त्व् एते सर्ग-स्थित्य्-अन्त-संयमाः ॥ (विप् १.२.२६)

इति श्री-वैष्णवाच् च । तेष्व् ईश्वरः शक्तिमान् स्वतन्त्रः जीवादयस् तु तच्- छक्तयोऽस्वतन्त्राः ।

विष्णु-शक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा । अविद्या-कर्म-संज्ञान्या तृतीया शक्तिर् इष्यते ॥ (विप् ६.७.६१)

इति श्री-वैष्णवात् । स यावद् उर्व्या भरम् ईश्वरेश्वरः स्वकाल-शक्त्या क्षपयंश् चरेद् भुवि (भ्प् १०.१.२२) इति श्री-भागवताच् च । तत्र विभुविज्ञानम् ईश्वरः, अणु-विज्ञानं जीवः । उभयं नित्य-ज्ञान-गुणकम् । सत्त्वादि-गुण-त्रय-विशिष्टं जडं द्रव्यं माया । गुण-त्रय-शून्यं भूत-वर्तमानादि-व्यवहार-कारणं जडं द्रव्यं तु कालः । कर्माप्य् अनादि विनाशि चास्ति न कर्माविभागाद् इति चेन् नानादित्वात् इति (व्स् २.१.३५) इति सूत्राद् इति वस्तु-स्थितिः श्रुति-स्मृति-सिद्धा वेदितव्या ॥३४॥

tatra jīvasya tādṛśa-cid-rūpatve'pi parameśvarato vailakṣaṇyaṃ tad-apāśrayam iti, yathā sammohita iti ca darśayati ||34||

BD: tatra jīvasyeti māyāṃ ca tad-apāśrayām itīśvarasya māyā-niyantṛtvaṃ yayā sammohito jīva iti jīvasya māyā-niyamyatvaṃ ca | tena svarūpata īśāj jīvasya bheda-paryāyaṃ vailakṣaṇyaṃ dṛṣṭavān iti prasphuṭam | apaśyat ity anena kālo'py ānītaḥ | tad evam īśvara-jīva-māyā-kālākhyāni catvāri tattvāni samādhau śrī-vyāsena dṛṣṭāni | tāni nityāny eva | atha ha vāva nityāni puruṣaḥ prakṛtir ātmā kālaḥ ity evaṃ bhāllaveya-śruteḥ | nityo nityānāṃ cetanaś cetanānām eko bahūnāṃ yo vidadhāti kāmān (KaṭhaU 2.2.13) iti kāṭhakāt |

ajām ekāṃ lohita-śukla-kṛṣṇāṃ bahvīḥ prajāḥ sṛjamānāṃ sarūpāḥ | ajo hy eko juṣamāṇo'nuśete jahāty enāṃ bhukta-bhogām ajo'nyaḥ || iti śvetāśvatarāṇāṃ mantrāc ca

(ŚvetU 4.5) |

avikārāya śuddhāya nityāya parmātmane | sadaika-rūpa-rūpāya viṣṇave sarva-jiṣṇave || (ViP 1.2.1)

pradhānaṃ puruṣaṃ cāpi praviśyātmecchayā hariḥ | kṣobhayāmāsa samprāpte sarga-kāle vyayāvyayau || (ViP 1.2.29)

avyaktaṃ kāraṇaṃ yat tat pradhāna ṛṣi-sattamaiḥ | procyate prakṛtiḥ sūkṣmā nityaṃ sad-asad-ātmakam || (ViP 1.2.19)

anādir bhagavān kālo nānto'sya dvija vidyate | avyucchinnās tatas tv ete sarga-sthity-anta-saṃyamāḥ || (ViP 1.2.26)

iti śrī-vaiṣṇavāc ca | teṣv īśvaraḥ śaktimān svatantraḥ jīvādayas tu tac- chaktayo'svatantrāḥ |

viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathāparā | avidyā-karma-saṃjñānyā tṛtīyā śaktir iṣyate || (ViP 6.7.61)

iti śrī-vaiṣṇavāt | sa yāvad urvyā bharam īśvareśvaraḥ svakāla-śaktyā kṣapayaṃś cared bhuvi (BhP 10.1.22) iti śrī-bhāgavatāc ca | tatra vibhuvijñānam īśvaraḥ, aṇu-vijñānaṃ jīvaḥ | ubhayaṃ nitya-jñāna-guṇakam | sattvādi-guṇa-traya-viśiṣṭaṃ jaḍaṃ dravyaṃ māyā | guṇa-traya-śūnyaṃ bhūta- vartamānādi-vyavahāra-kāraṇaṃ jaḍaṃ dravyaṃ tu kālaḥ | karmāpy anādi vināśi cāsti na karmāvibhāgād iti cen nānāditvāt iti (Vs 2.1.35) iti sūtrād iti vastu-sthitiḥ śruti-smṛti-siddhā veditavyā ||34||

English witness · section(s) 34

TEXT 34

tatra jivasya tadrsa-cid-rupatve 'pi paramesvarato vailaksanyam tad-apasrayam iti yaya sammohita iti ca darsayati. Like the Lord, the jiva is purely spiritual, yet still he is different from the Lord. This truth is indicated by the words tad-apasrayam ("Maya is outside Him yet supported by Him," [in Bhagavatam. 1.7.4]) and yaya sammohitah ("deluded by Maya," [in Bhag. 1.7.5]).

COMMENTARY The Jiva Is Conscious and Distinct from the Lord In Srimad-Bhagavatam 1.7.4 the words used to describe Maya's relationship with the Lord are tad-apasrayam. This phrase indicates that in His trance Srila Vyasadeva saw that the Supreme Personality of Godhead supports Maya and that she has no influence over Him. The prefix apa means "separate" and "inferior." Maya is separate from the Lord in the sense that she is not one of His internal energies. That she is ashamed to appear in front of the Lord indicates she is inferior to both Him and His internal potencies. For this reason she cannot influence Him, though she is dependent on Him. Therefore, as mentioned earlier, she has been compared to a maidservant who works outside a king's inner apartments. While unable to influence the Lord or His internal potencies, Maya can influence the jiva, as the words yaya sammohitah indicate. Being part and parcel of God, the jiva is conscious by nature, yet he is not all-powerful like God, for his potencies are limited. Thus the Lord controls Maya, and she controls the limited jivas when they are not united with Him in bhakti-yoga. Just as sparks separated from a fire lose their brilliance but not their existence, so when the living beings are separated from the Lord they forget their nature and are absorbed in illusion. The Supreme Lord, however, is never affected by illusion. Thus jivas are different from the Lord, though they are qualitatively equal with Him in some respects. Commenting on Bhagavatam 1.7.4, Srila Baladeva Vidyabhusana points out that besides seeing the Personality of Godhead, Maya, and the jiva, Srila Vyasa also saw the time

energy, as indicated by such verbs as apasyat (“He saw”), sammohitah (“he is bewildered”), and manute (“he considers”). How is this? Because all these verbs indicate action, which in turn implies the influence of time. As the Bhallaveya-sruti states, atha ha vava nityani purusah prakrtir atma kalah: “The Lord, material nature, the living entity, and time are certainly all eternal.” Time’s eternality is also mentioned by Parasara Muni in the Visnu Purana (1.2.26): anadir bhagavan kalo nanto ’sya dvija vidyate avyucchinnas tatas tv ete sarga-sthity-anta-samyamah “O twice-born Maitreya, supremely powerful time has no beginning or end. Thus the cycle of creation, maintenance, and annihilation continues perpetually.” And in the Bhagavad-gita (13.20) Lord Krsna says : prakrtim purusam caiva viddhy anadi ubhav api vikarams ca gunams caiva viddhi prakrti-sambhavan “Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.” In commenting on this verse in his Sarartha-varsini, Srila Visvanatha Cakravarti Thakura says, maya-jivayor api mac-chaktitvena anaditvat tayoh samsleso ’py anadir iti bhavah: “[Lord Krsna says:] ‘Since both Maya and the jiva are My energies, both exist since time immemorial. Therefore the jiva has been in contact with Maya since time immemorial.’” It follows from this that the jiva’s karma has been acting since time immemorial as well. Srila Vyasadeva acknowledges that this is the nature of karma in sutra 2.1.35 of the Vedanta: na karmavibhagad iti cen nanaditvat. “One might object that the law of karma cannot explain the inequality in the universe because to begin with everyone must be equal. But this objection is not valid, since the cycle of creation has no beginning. Inasmuch as creation has no beginning, karma also has no beginning.” Apart from karma, the other four entities Srila Vyasa saw—the Personality of Godhead, the jiva, material nature, and time—are eternal, without beginning or end. Of these four, the Supreme Lord and the jiva are conscious spirit, but the Lord is infinite and the jiva is atomic in size. Time is not conscious, but it is free from the control of the material modes. It is the cause of the threefold division of past, present, and future. The material energy is inert and is composed of three modes—goodness, passion and ignorance. Matter thus undergoes transformations in time and is the medium through which we perceive the three divisions of time. Although karma has been controlling every conditioned soul since time immemorial, karma can be brought to a close for jivas who perfect the practice of devotional service to Lord Krsna, the Supreme Personality of Godhead. All this Srila Vyasadeva also saw. To enlighten the conditioned jivas about these all-important topics, He compiled the Satvata-samhita, Srimad-Bhagavatam. In the next eight Texts, Srila Jiva Gosvami shows that Sri Vyasa’s experience refutes the popular monistic philosophy of Sri Sankaracarya.

Tattva · Sanskrit §35 · English §35

यर्ह्य् एव यद् एकं चिद्-रूपं ब्रह्म मायाश्रयता-वलितं विद्यामयं तर्ह्य् एव तन्-माया-विषयतापन्नम् अविद्या-परिभूतं चेत्य् उक्तम् इति जीवेश्वर- विभागो ऽवगतः । ततश् च स्वरूप-सामर्थ्य-वैलक्षण्येन तद् द्वितयं मिथो विलक्षण-स्वरूपम् एवेत्य् आगतम् ॥३५॥

ब्द्: यत् तु एकम् एवाद्वितीयम् (छाउ ६.२.१), विज्ञानम् आनन्दं ब्रह्म (बृहदु ३.९.२८), नेह नानास्ति किञ्चन (बृहदु ४.४.१९) इत्य् आदि-श्रुतिभ्यो निर्विशेष-चिन्-मात्राद्वैतं ब्रह्म वास्तव्यम् । अथ सदसद्-विलक्षणत्वाद् अनिर्वचनीयेन विद्याविद्या-वृत्तिकेनाज्ञानेन सम्बन्धात् तस्माद् विद्योपहितम् ईश्वर-चैतन्यम् अविद्योपहितं जीव-चैतन्यं चाभूत् । स्वरूप- ज्ञानेन निवृत्ते त्व् अज्ञाने न तत्रेश्वर-जीव-भावः, किन्तु निर्विशेषाद्वितीय- चिन्मात्र-रूपावस्थितिर् भवेद् इत्य् आह मायी शङ्करः । तत्राह यर्ह्य् एव यद् एकम् इति विस्फुटार्थम् । इत्य् उक्तम् इति । युगपद् एवाकस्माद् एवाज्ञान-योगाद् एकस्य भागस्य विद्याश्रयत्वम् अन्यस्याविद्या-पराभूतिर् इति । किम् अपराद्धं तेन ब्रह्मणा येन विविध-विक्षेप- क्लेशानुभवभाजनताभूत् । पुनर् अप्य् आकस्मिकाज्ञान-सम्बन्धस्याशक्यत्वाद् वक्तुम् इति न तद् उक्तरीत्या तद्-विभागो वाच्यः किन्तु श्री-व्यास-दृष्ट-रीत्यैव सोऽस्माभिर् अवगत इत्य् अर्थः ॥३५॥

yarhy eva yad ekaṃ cid-rūpaṃ brahma māyāśrayatā-valitaṃ vidyāmayaṃ tarhy eva tan-māyā-viṣayatāpannam avidyā-paribhūtaṃ cety uktam iti jīveśvara- vibhāgo ævagataḥ | tataś ca svarūpa-sāmarthya-vailakṣaṇyena tad dvitayaṃ mitho vilakṣaṇa-svarūpam evety āgatam ||35||

BD: yat tu ekam evādvitīyam (ChāU 6.2.1), vijñānam ānandaṃ brahma (BṛhadU 3.9.28), neha nānāsti kiñcana (BṛhadU 4.4.19) ity ādi-śrutibhyo nirviśeṣa-cin-mātrādvaitaṃ brahma vāstavyam | atha sadasad-vilakṣaṇatvād anirvacanīyena vidyāvidyā-vṛttikenājñānena sambandhāt tasmād vidyopahitam īśvara-caitanyam avidyopahitaṃ jīva-caitanyaṃ cābhūt | svarūpa- jñānena nivṛtte tv ajñāne na tatreśvara-jīva-bhāvaḥ, kintu nirviśeṣādvitīya-cinmātra-rūpāvasthitir bhaved ity āha māyī śaṅkaraḥ | tatrāha yarhy eva yad ekam iti visphuṭārtham | ity uktam iti | yugapad evākasmād evājñāna-yogād ekasya bhāgasya vidyāśrayatvam anyasyāvidyā-parābhūtir iti | kim aparāddhaṃ tena brahmaṇā yena vividha-vikṣepa- kleśānubhavabhājanatābhūt | punar apy ākasmikājñāna-sambandhasyāśakyatvād vaktum iti na tad uktarītyā tad-vibhāgo vācyaḥ kintu śrī-vyāsa-dṛṣṭa-rītyaiva so'smābhir avagata ity arthaḥ ||35||

English witness · section(s) 35

TEXT 35

yarhy eva yad ekam cid-rupam brahma mayasrayata-balitam vidya-mayam tarhy eva tan maya-visayatapannam avidya-paribhutam cety ayuktam iti jivesvara-vibhago 'vagatah. tatas ca svarupa-samarthya-vailaksanyena tad dvitayam mitho-vilaksana-svarupam evety agatam. If it is indeed true that the one undivided Brahman, whose very nature is pure spirit, is the foundation of material illusion and also embodies the liberating force of knowledge, then it is illogical to say that Brahman falls under Maya's influence and is overcome by ignorance. Thus we can understand that the jiva and the Supreme Lord are separate entities. Since both their identities and their capabilities are different, the jiva and the Lord are essentially distinct.

COMMENTARY The Jiva Is Not the Supreme Brahman Srila Jiva Gosvami has carefully analyzed Srila Vyasadeva's trance, and now, on the basis of that analysis, he presents arguments against the Mayavada theory of the absolute oneness of the Supreme Soul and the jiva souls. The ideas of the Mayavadis are completely antagonistic to devotional service and are therefore one of the greatest obstacles on the path of real spiritual progress. Srila Raghunatha dasa Gosvami compared impersonalism to a tigress who devours one's spiritual life. He said, kathah mukti-vyaghrya na srnu kila sarvatma-gilanih: "My dear mind, never listen to talk about liberation, which is like a tigress who swallows everything, including the self" (Manah-siksa 4). Sri Caitanya Mahaprabhu also gave a stern warning about the Mayavada philosophy to those who aspire to understand the Personality of Godhead in truth. He said, mayavadi-bhasya sunile haya sarva-nasa: "Hearing Mayavada philosophy completely destroys one's spiritual life" (Cc. Madhya 6.169). Ultimately, He said, because the Mayavadis describe Absolute Reality as featureless they are the greatest offenders against Sri Krsna, the Supreme Lord. Sri Madhvacarya presented forceful refutations of the Mayavada theory in a similar vein. One of his most impressive efforts in this line was his Mayavada-khandanam. In this and other works he exposed the way Mayavadis misuse grammatical analysis and employ faulty logic, which they resort to in their vain attempt to prove the absolute nondifference between Brahman and the jiva. In the same mood, Srila Jiva Gosvami will refute the Mayavada theory in the next few Texts and conclude by exhorting his readers to further investigate the Mayavadis' "unintelligible concoctions." In other words, Jiva Gosvami expects the followers of Sri Gauranga Mahaprabhu to consider it their duty to defeat the impersonalists' word jugglery in as many ways as possible. When the Mayavadis are so thoroughly exposed that not one of the pillars supporting their errant doctrine is left standing, then only fools will fall prey to their misleading ideas. The impersonalists headed by Sri Sankaracarya base their tenets on the Vedanta-sutra and the eleven principal Upanisads, and they also try to support their arguments with statements from the Bhagavad-gita. Jiva Gosvami contends, however, that their interpretations contradict what Srila Vyasadeva experienced in trance, which is narrated in the Srimad-Bhagavatam, the essence of the Upanisads, the

Vedanta-sutra, and the Puranas. Mayavadis claim that ultimate reality is nondual, pure consciousness, without form or attributes. They try to define ultimate reality only in negative terms, and so they repeat the aphorism neti neti, "Not this, not that." To support their arguments they cite such Vedic declarations as sarvam khalv idam brahma ("Indeed, all this is Brahman"; Chandogya Up. 3.14.1), ekam evadvitiyam ("Brahman is one without a second"'; Chandogya Up. 6.2.1), vijïanam anandam brahma ("Brahman is consciousness and bliss"; Brhad-aranyaka Up. 3.9.28), and neha nanasti kiïcana ("Ultimately no variety exists in this world"; Brhad-aranyaka Up. 4.4.19). But then to explain the obvious variety in this world, the Mayavadis are forced to introduce the idea of some beginningless entity called Maya, or illusion. The Mayavadis say that this Maya cannot be defined as either existing or not exisiting. They further say that Maya has two aspects—vidya (knowledge) and avidya (ignorance). Somehow or other some part of Brahman comes in contact with Maya, and the result is illusion for that portion of Brahman. Brahman contacts both vidya and avidya. When the totality of Brahman contacts vidya, then the personal Godhead, known as isvara, comes into being. And when small parts of Brahman contact avidya, they become the jivas. According to the Mayavada doctrine, the difference between isvara and jiva is not intrinsic or eternal; it is due only to upadhis, or the apparent limitations superimposed on Brahman by Maya's vidya and avidya potencies. When a jiva acquires spiritual knowledge and thus removes these upadhis from himself, he realizes himself to be the unlimited, nonvariegated Brahman. This attainment is supposed to be the perfection of spiritual life. In support of this concept, the Sankarites quote the Vedic statement rte jïanan na muktih: "There is no liberation without knowledge." A favorite analogy the Mayavadis use to explain how unlimited Brahman becomes limited as the jivas is that of the sky and clay pots. Just as the vast sky seems to become limited in a pot and is then known as "the sky in the pot," so the unlimited Brahman seems to become limited by the jivas' subtle and gross material bodies. When a pot is broken there is no longer a distinction between the sky in the pot and the all-pervading sky, and similarly when a jiva's false identity is dissolved the jiva no longer appears different from Brahman. Actually, the Mayavadis explain, the apparent distinction between the sky in the pot and the all-pervading sky did not really exist even when the pot was intact, and in the same way the difference between the individual self and the total Supreme is always illusory. The Advaita monists even see confirmation of all this in Srimad-Bhagavatam, as in the final instructions to Pariksit Maharaja imparted by Sukadeva, the leader of all transcendentalists: ghate bhinne yathakasa akasah syad yatha pura evam dehe mrte jivo brahma sampadyate punah "When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within again becomes the Supreme" (Bhag. 12.5.5). Later in the same set of instructions, Sukadeva also says, aham brahma param dhama brahmaham

paramam param evam samiksann atmanam atmany adhaya niskale "'I am the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is I.' Meditating like this, merge yourself into that nameless universal self" (Bhag. 12.5.11). These statements of course need proper explanation, but when the Mayavadis explain them they do so without regard to the actual context. In fact, only by taking them out of con TEXT can one translate them as shown above. In the fifty-second TEXT of the Tattva-sandarbha, Srila Jiva Gosvami will briefly discuss why such verses seem to have an impersonal slant, and in Sri Paramatma-sandarbha, sections 72–84, he will provide a more detailed discussion. Srila Jiva Gosvami here begins countering the Mayavada philosophy by establishing the essential distinction between jiva and isvara. His first point is, as we have learned from the account of Vyasadeva's trance, that Maya controls only the jiva and not the Supreme Lord. Indeed, Maya is dependent upon the Lord and completely controlled by Him. The same Brahman cannot be the controller as well as the controlled, because ignorance and knowledge cannot exist simultaneously in the one undivided reality, just as light and darkness cannot occupy the same point in space. The jiva's abilities and qualities are different from those of the Supreme Personality of Godhead. This difference, moreover, is not a product of illusion. By constitution the jiva is atomic in size, and thus he is vulnerable to Maya's influence when he disassociates himself from the Supreme Lord. But by surrendering to the Lord he can free himself from the shackles of Maya. Srila Vyasa saw all this in His trance. In the next Text, Srila Jiva Gosvami states that the difference between the jiva and the Lord is real and not just empirical.

Tattva · Sanskrit §36 · English §36

न चोपाधितारतम्यमय-परिच्छेद-प्रतिबिम्बत्वादि-व्यवस्थया तयोर् विभागः स्यात् ॥३६॥

ब्द्: यत् तु इन्द्रो मायाभिः पुरु-रूप ईयते (र्व् ६.४७.१८, बृहदु २.५.१९) इत्य् आदि-श्रुतेस् तस्याद्वितीयस्य ब्रह्मणो मायया परिच्छेदाद् ईश्वर-जीव- विभागः स्यात् । तत्र विद्यया परिच्छिन्नो महान् खण्ड ईश्वरः । अविद्यया परिच्छिन्नः कनीयान् खण्डस् तु जीवः । यथा घटेनावच्छिन्नः शरावेणावच्छिन्नश् चाकाश-खण्डो महद्-अल्पता-व्यपदेशं भजति ।

यथा ह्य् अयं ज्योतिर् आत्मा विवस्वान् अपो भित्त्वा बहुधैकोऽनुगच्छन् । उपाधिना क्रियते भेद-रूपो देवः क्षेत्रेष्व् एवम् अजोऽयम् आत्मा ॥ (श्रुति?)

इत्य् आदिषु ब्रह्मणस् तस्य प्रतिबिम्ब-श्रवणात् तद्-विभागः स्यात् । विद्यायां प्रतिबिम्ब ईश्वरः । अविद्यायां प्रतिबिम्बस् तु जीवः । यथा सरसि रवेः प्रतिबिम्बः यथा च घटे प्रतिबिम्बो महद्-अल्पत्व-व्यपदेशं भजते तद्वद् इत्य् आह शङ्करः । तद् इदं निरसनाय दर्शयति न चेति । अनया रीत्या तयोर् विभागो न च स्याद् इत्य् अन्वयः ॥३६॥

na copādhitāratamyamaya-pariccheda-pratibimbatvādi-vyavasthayā tayor vibhāgaḥ syāt ||36||

BD: yat tu indro māyābhiḥ puru-rūpa īyate (RV 6.47.18, BṛhadU 2.5.19) ity ādi-śrutes tasyādvitīyasya brahmaṇo māyayā paricchedād īśvara-jīva- vibhāgaḥ syāt | tatra vidyayā paricchinno mahān khaṇḍa īśvaraḥ | avidyayā paricchinnaḥ kanīyān khaṇḍas tu jīvaḥ | yathā ghaṭenāvacchinnaḥ śarāveṇāvacchinnaś cākāśa-khaṇḍo mahad-alpatā-vyapadeśaṃ bhajati |

yathā hy ayaṃ jyotir ātmā vivasvān apo bhittvā bahudhaiko'nugacchan | upādhinā kriyate bheda-rūpo devaḥ kṣetreṣv evam ajo'yam ātmā || (śruti?)

ity ādiṣu brahmaṇas tasya pratibimba-śravaṇāt tad-vibhāgaḥ syāt | vidyāyāṃ pratibimba īśvaraḥ | avidyāyāṃ pratibimbas tu jīvaḥ | yathā sarasi raveḥ pratibimbaḥ yathā ca ghaṭe pratibimbo mahad-alpatva-vyapadeśaṃ bhajate tadvad ity āha śaṅkaraḥ | tad idaṃ nirasanāya darśayati na ceti | anayā rītyā tayor vibhāgo na ca syād ity anvayaḥ ||36||

English witness · section(s) 36

TEXT 36

na copadhi-taratamya-maya-pariccheda-pratibimbatvadi-vyavasthaya tayor vibhagah syat. Also, the Mayavadis cannot explain this difference between the jiva and the Lord simply as a division or reflection of Brahman into a hierarchy of upadhis.

COMMENTARY The Jiva Is Not Merely an Upadhi The Mayavada philosophers hold that there is one reality—the formless, indivisible, non-variegated, impersonal Brahman—and they have various theories for explaining the apparent existence of jivas and isvara. The two theories mentioned in this section are the most prevalent, and both have been expressed in several modified forms. According to the pariccheda-vada, the one indivisible Brahman appears divided into many embodied jivas because of various upadhis, just as the one great sky (mahakasa) appears divided by being contained in various pots (ghatakasa). This theory proposes that no real difference exists between the sky inside a pot and the sky outside. The distinction is assumed only for practical purposes. Once the pot is broken and the apparent distinction removed, the sky inside the pot and the great sky are understood to be one. Similarly, the proponents of pariccheda-vada say, there is so difference between the embodied jiva and Brahman. The jiva's limiting adjunct, his subtle body, is actually a false covering superimposed on the jiva after he comes into contact with Maya's avidya potency, and it is this false covering alone that makes him appear to be separate from Brahman. Thus when Brahman is limited by subtle bodies it becomes the jivas. But when it is limited by vidya it is called isvara. This doctrine of separation was formulated by Vacaspati Misra, the ninth-century author of the Bhamati COMMENTARY on Sankara's Vedanta-sutra-bhasya. According to pratibimba-vada, when the formless, undivided Brahman is reflected in the various subtle bodies made of avidya, it appears to be many, just as the one sun reflected in various receptacles of water appears to be many. In this analogy, the sun remains uninfluenced by the agitation of the water in which it is reflected, even while the reflection is influenced. Similarly, Brahman is never influenced by the changes that its reflections, the jivas, undergo. Indeed, the happiness and distress the jivas experience are only illusions resulting from their conditioned, or reflected, state. When a jiva frees himself from illusion and achieves liberation, he reverts to his original Brahman consciousness. This is another Mayavada version of how the jivas come into being. According to the proponents of pratibimba-vada, the same Brahman that becomes the jivas when reflected in Maya's avidya potency becomes isvara, the creator Godhead, when reflected in her vidya potency. By virtue of this contact with Maya, Brahman assumes a personal but temporary form that, unlike the jiva, is immune to Maya's influence. Nonetheless, Brahman's manifestation in the personal feature of isvara is the work of Maya and is inferior to the all-pervading Brahman. The pratibimba-vadis say that all the incarnations of God described in the Vedic literature are manifestations of isvara—the results of Brahman's combining with Maya's vidya potency. Like the jivas, such personal manifestations of God have subtle and gross bodies, but unlike the jivas They

neither accept their bodies because of past karma nor are bound by the reactions of Their activities. Thus jiva and isvara are distinct. The Mayavadis try to support their ideas by citing scripture. For example, from the Suka-rahasya Upanisad (2.12) they quote the statement karyopadhir ayam jivah karanopadhir isvarah: “The jiva is a reflection [of Brahman] in the antah-karana, or heart, and the isvara is a reflection in Maya.” Also: yatha hy ayam jyotir atma vivasvan apo bhittva bahudhaiko ’nugacchan upadhina kriyate bheda-rupo devah ksetresv evam ajo ’yam atma. “Just as the one effulgent sun appears to be many when reflected in many pots of water, so the one unborn atma, Brahman, appears to be many beings when reflected in many bodies.” (This TEXT is quoted by Baladeva Vidyabhusana in his Tattva-sandarbha COMMENTARY .) Some Advaita monists also cite Srimad-Bhagavatam in support of their pratibimba-vada and pariccheda-vada: na hi satyasya nanatvam avidvan yadi manyate nanatvam chidrayor yadvaj jyotisor vatayor iva “This is certain: there is no variety in the Absolute Truth. If an ignorant person thinks there is, his understanding is just like thinking there is a difference between the sky above and the sky in a pot, or between the sun and its reflection in water, or between the air outside the body and the air inside” (Bhag. 12.4.30). Srila Jiva Gosvami, following in Lord Caitanya Mahaprabhu’s footsteps, contends that Sri Vyasadeva’s experience in trance contradicts both of these Mayavada doctrines—namely, pariccheda-vada and pratibimba-vada. This contradiction is evident from the analysis Jiva Gosvami has already presented, but in the upcoming Texts he will demonstrate it further by pointing out the specific defects in these doctrines.

Tattva · Sanskrit §37 · English §37

तत्र यद्य् उपाधेर् अनाविद्यकत्वेन वास्तवत्वं तर्ह्य् अविषयस्य तस्य परिच्छेद-विषयत्वासम्भवः । निर्धर्मकस्य व्यापकस्य निरवयवस्य च प्रतिबिम्बत्वायोगोऽपि । उपाधि-सम्बन्धाभावात् बिम्ब-प्रतिबिम्ब- भेदाभावात्, दृश्यत्वाभावाच् च । उपाधि-परिच्छिन्नाकाशस्थ-ज्योतिर्- अंशस्येव प्रतिबिम्बो दृश्यते, न त्व् आकाशस्य दृश्यत्वाभावाद् एव ॥३७॥

ब्द्: कुतो न वाच्य इति तद्-अनुपपत्तेर् एवेत्य् आह तत्र यद्य् उपाधेर् इति । परिच्छेद-पक्षं निराकरोति अनाविद्यकत्वेन रज्जु-भुजङ्गवद्-अज्ञान- रचितत्वाभावेन वस्तु-भूतत्वे सतीत्य् अर्थः । अविषयस्येति अगृह्यो न हि गृह्यते इति (बृहदु ३.९.२६) श्रुतेः सर्वास्पृश्यस्य तस्य ब्रह्मण इत्य् अर्थः । इदम् अत्र बोध्यम् - न च टङ्क-च्छिन्न-पाषाण-खण्डवद्-वास्तवोपाधि- च्छिन्नो ब्रह्म-खण्ड-विशेष ईश्वरो जीवश् च । ब्रह्मणोऽच्छेद्यत्वाद् अखण्डत्वाभ्युपगमाच् च । आदिमत्त्वापत्तैश् चेश्वर-जीवयोः । यत एकस्य द्विधा त्रिधा विधानं छेदः । नाप्य् अच्छिन्न एवोपाधि-संयुक्तो ब्रह्म- प्रदेश-विशेष एव स सः । उपाधौ चलत्य् उपाधि-संयुक्ति-ब्रह्म-प्रदेश- चलनायोगात् प्रतिक्षणम् उपाधि-संयुक्त-ब्रह्म-प्रदेश-भेदाद् अनुक्षणम् उपहितत्वानुपहितत्वापत्तेः । न च कृत्स्नं ब्रह्मैवोपहितं स सः । अनुपहित-ब्रह्म-व्यपदेशासिद्धेः । नापि ब्रह्माधिष्ठानम् । उपाधिर् एव स सः । मुक्तावीश-जीवाभावापत्तेर् इति तुच्छः परिच्छेद- वादः ।

अथ प्रतिबिम्ब-पक्षं निराकरोति निर्धर्मकस्येत्य् आदिना । निर्धर्मकस्योपादि-सम्बन्धाभावात् । व्यापकस्य बिम्ब-प्रतिबिम्ब- भेदाभावात् । निरवयवस्य दृश्यत्वाभावाच् च ब्रह्मणङ् प्रतिबिम्ब ईश्वरो जीवश् च नेत्य् अर्थः । रूपादि-धर्म-विशिष्टस्य परिच्छिन्नस्य सावयवस्य च सूर्यादेस् तद्-विदूरे जलाद्य्-उपाधौ प्रतिबिम्बो दृष्टः तद्- विलक्षणस्य ब्रह्मणः स न शक्यो वक्तुम् इत्य् अर्थः । नन्व् आकाशस्य तादृशस्यापि प्रतिबिम्ब-दर्शनाद् ब्रह्मणः स भविष्यतीति चेत् तत्राह उपाधीति ग्रह-नक्षत्र-प्रभा-मण्डलस्येत्य् अर्थः । अन्यथा वायुकाल- दिशाम् अपि स दर्शनीयः । यत् तु ध्वनेः पर्तिध्वनिर् इव ब्रह्मणः प्रतिबिम्बः स्याद् इत्य् आह तन् न चारु । अर्थान्तरत्वाद् इति प्रतिबिम्ब-वादोऽप्य् अतितुच्छः ॥३७॥

tatra yady upādher anāvidyakatvena vāstavatvaṃ tarhy aviṣayasya tasya pariccheda-viṣayatvāsambhavaḥ | nirdharmakasya vyāpakasya niravayavasya ca pratibimbatvāyogo'pi | upādhi-sambandhābhāvāt bimba-pratibimba- bhedābhāvāt, dṛśyatvābhāvāc ca | upādhi-paricchinnākāśastha-jyotir- aṃśasyeva pratibimbo dṛśyate, na tv ākāśasya dṛśyatvābhāvād eva ||37||

BD: kuto na vācya iti tad-anupapatter evety āha tatra yady upādher iti | pariccheda-pakṣaṃ nirākaroti anāvidyakatvena rajju-bhujaṅgavad-ajñāna- racitatvābhāvena vastu-bhūtatve

satīty arthaḥ | aviṣayasyeti agṛhyo na hi gṛhyate iti (BṛhadU 3.9.26) śruteḥ sarvāspṛśyasya tasya brahmaṇa ity arthaḥ | idam atra bodhyam - na ca ṭaṅka-cchinna-pāṣāṇa-khaṇḍavad-vāstavopādhi- cchinno brahma-khaṇḍa-viśeṣa īśvaro jīvaś ca | brahmaṇo'cchedyatvād akhaṇḍatvābhyupagamāc ca | ādimattvāpattaiś ceśvara-jīvayoḥ | yata ekasya dvidhā tridhā vidhānaṃ chedaḥ | nāpy acchinna evopādhi-saṃyukto brahma- pradeśa-viśeṣa eva sa saḥ | upādhau calaty upādhi-saṃyukti-brahma-pradeśa- calanāyogāt pratikṣaṇam upādhi-saṃyukta-brahma-pradeśa-bhedād anukṣaṇam upahitatvānupahitatvāpatteḥ | na ca kṛtsnaṃ brahmaivopahitaṃ sa saḥ | anupahita-brahma-vyapadeśāsiddheḥ | nāpi brahmādhiṣṭhānam | upādhir eva sa saḥ | muktāvīśa-jīvābhāvāpatter iti tucchaḥ pariccheda- vādaḥ |

atha pratibimba-pakṣaṃ nirākaroti nirdharmakasyety ādinā | nirdharmakasyopādi-sambandhābhāvāt | vyāpakasya bimba-pratibimba- bhedābhāvāt | niravayavasya dṛśyatvābhāvāc ca brahmaṇaṅ pratibimba īśvaro jīvaś ca nety arthaḥ | rūpādi-dharma-viśiṣṭasya paricchinnasya sāvayavasya ca sūryādes tad-vidūre jalādy-upādhau pratibimbo dṛṣṭaḥ tad- vilakṣaṇasya brahmaṇaḥ sa na śakyo vaktum ity arthaḥ | nanv ākāśasya tādṛśasyāpi pratibimba-darśanād brahmaṇaḥ sa bhaviṣyatīti cet tatrāha upādhīti graha-nakṣatra-prabhā-maṇḍalasyety arthaḥ | anyathā vāyukāla- diśām api sa darśanīyaḥ | yat tu dhvaneḥ partidhvanir iva brahmaṇaḥ pratibimbaḥ syād ity āha tan na cāru | arthāntaratvād iti pratibimba-vādo'py atitucchaḥ ||37||

English witness · section(s) 37

TEXT 37

tatra yady upadher anavidyakatvena vastavatvam tarhy avisayasya tasya pariccheda-visayatvasambhavah. nirdharmakasya vyapakasya niravayavasya ca pratibimbatvayogo 'pi upadhi-sambandhabhavad bimba-pratibimba-bhedabhavad drsyatvabhavac ca. upadhi-parichinnakasa-stha-jyotir-amsasyaiva pratibimbo drsyate na tv akasasya drsyatvabhavad eva. If we assume that these upadhis are empirically real and not illusory, still, because Brahman is not affected by anything, it cannot be delimited by them. Moreover, Brahman can cast no reflection because it is devoid of attributes, all-pervading, and indivisible. Since Brahman has no attributes, it can have no relation with upadhis; since it is all-pervading, it cannot be divided into a reflected object and its reflection; and since it is indivisible and uniform, it cannot be seen. In these respects Brahman resembles the sky. Because the sky is invisible, reflections are cast not by the sky itself but by limited luminous parts of the sky [namely the heavenly bodies].

COMMENTARY Flaws in Pratibimba-vada and Pariccheda-vada In Advaita monism, existence (satta) is understood on three different levels—pratibhasika (merely apparent reality), vyavaharika (ordinary, empirical reality), and paramarthika (absolute reality).

Pratibhasika existence is perceived in such states as dreams and illusions but ceases when normal consciousness returns. One may, for example, mistake a rope for a snake in semidarkness, but this perception ceases as soon as light is shed on the rope. Therefore, the snake perceived in the rope was a merely apparent reality, or pratibhasika-satta. It cannot be considered an empirical reality because it is private and temporary. According to the Mayavadis, empirical reality, vyavaharika-satta, refers to our perception of the material world in ordinary waking consciousness. Ultimate reality, paramarthika-satta, is present in all objects of the material world, pervading them as the blissful source of all manifest varieties. In his Drg-drsya-viveka (20) Sripada Sankaracarya writes: asti bhati priyam rupam nama cety amsa-païcakam adya-trayam brahma-rupam jagad-rupam tato dvayam "Objects in the material world have five characteristics—existence, perceivability, attractiveness, form, and name. Of these, the first three belong to Brahman and the others to the world." The last two items, form and name, are products of Maya and thus constitute only the empirical reality; they do not exist on the absolute level. They are manifest only as long as one has not realized Brahman. The other three are Brahman itself as perceived in empirical reality. The Mayavadis claim that the paramarthika-satta, or absolute reality, is impersonal Brahman, which, unlike the other two realities, cannot be negated by experience and scriptural authority. Just as dreams cease when one wakes, the material world will cease to exist when one becomes Brahman realized. There is no higher reality than absolute Brahman, no higher existence that can negate the real existence of Brahman in the past, present, or future. On the level of Brahman existence, there is no distinction between knowledge, the knower, and the object of knowledge. All three fuse into one absolute reality. The two lower realities, pratibhasika and vyavaharika, are not perceived on this level of consciousness. Srila Jiva Gosvami refutes both the pariccheda-vada (the theory of division) and the pratibimba-vada (the theory of reflection) by considering the Sankarites' explanation of the upadhis covering Brahman as features of the two lower realities: These upadhis can never be real aspects of the absolute reality, since that would introduce duality on the nondual plane. In the case of pariccheda-vada, the upadhis can be either empirical reality (anavidyaka) or apparent reality (avidyaka). Srila Jiva Gosvami shows the fault in both of these alternatives. If the upadhis are empirically real, Brahman still cannot be limited by them because pure Brahman is unconditioned by anything else, empirical or otherwise. In the Bhagavad-gita (13.13) Lord Sri Krsna confirms this: jïeyam yat tat pravaksyami yaj jïatvamrtam asnute anadi mat-param brahma na sat tan nasad ucyate "I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the supreme spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world." Thus no upadhis can limit Brahman. But in the opinion of Sankaracarya, this Gita verse says, "I shall tell you that which has to be known, knowing which one attains immortality; it is the

beginningless, supreme Brahman, which is said to be neither being nor nonbeing." In commenting on this verse Sankara writes: idam tu jïeyam atindriyatvena sabdaika-pramana-gamyatvan na ghatadi-vad ubhaya-buddhy-anugata-pratyaya-visayam ity ato na san na asad ity ucyate. yat tv uktam viruddham ucyate jïeyam tan na sat tan na asad ucyate iti. na viruddham. "anyad eva tad viditad atho aviditad adhi" iti srute. "But this knowable Brahman, being beyond the reach of the senses, can be understood only by means of hearing revealed knowledge from scripture. Therefore, unlike the clay pot, etc., it can never be said to exist or not exist, and thus it can never be called sat or asat. "Objection: But what you said about Brahman, the object of knowledge—that it is neither existent nor nonexistent—is contradictory. "Answer: No, it is not, because the sruti states: 'That [Brahman] is different from the known and from the unknown, for it is beyond both'" (Kena Up. 1.3). So according to the Mayavadis' own version, Brahman is beyond sense perception, beyond empirical existence and nonexistence. Such being the case, if the upadhis of Brahman are empirically real they can never limit the undivided and indivisible Brahman and produce the jivas. Therefore the Vedas say, agrhyo na grhyate: "The untouchable [Brahman] cannot be perceived" (Brhad-aranyaka Up. 9.26). Brahman being neither pierceable nor divisible, it cannot be broken or delimited into jivas the way one might break a large stone into pebbles. If we hypothetically grant that the upadhis can divide Brahman into jivas, then in that case neither the jivas nor Brahman itself should be called eternal. But the Bhagavad-gita, which the Mayavadis accept as authoritative, describes both the jiva and Brahman as eternal. In Chapter Thirteen, TEXT 20, Lord Krsna says that the jiva is anadi, beginningless. The same is stated in texts 20–24 of the Second Chapter. Srila Baladeva Vidyabhusana states that even if the above point is overlooked, other inconsistencies abound in the Mayavada conception: The jivas and isvara move from one place to another, but Brahman is all-pervading. Somehow portions of Brahman become limited by upadhis to manifest as the jivas. When a given jiva moves from one place to another, either Brahman also moves along with it or it does not. But Brahman's moving from place to place is impossible, because when something moves it leaves one location and then occupies another, where it was absent before. It is absurd to propose this situation for Brahman, since Brahman is always present everywhere. On the other hand, if Brahman does not move with the jivas, we must assume that when a jiva is moving from place to place its upadhi constantly delimits new portions of Brahman, simultaneously releasing the previously delimited portions. This reduces Brahman, the absolute reality, to a toy in the hands of its upadhis, a proposal that is also absurd. If it is instead proposed that all of Brahman is grasped by its upadhis, the problem of movement can be solved, but then there remains no Brahman free from upadhis, meaning that there is no chance for the jivas' liberation or for useful discussion of philosophy; all of existence would consist of the deluded Brahman, and there would be no liberated domain to aspire

for. If it is countered that Brahman is not the basis for its upadhis and thus they can move independently of Brahman, this means that even at the liberated level these independent upadhis will continue to exist. Srila Jiva Gosvami concludes that the interpretation of pariccheda-vada in terms of Brahman's upadhis being empirically real is invalid. He then goes on to refute pratibimba-vada, the theory of reflection. Brahman, Srila Jiva states, can cast no reflection in its upadhis, or subtle bodies of material existence, because Brahman is devoid of all attributes. Only an object possessing attributes like form and color can have a reflection. If an object is invisible, how can it be reflected in anything? If it is countered that the sky, although invisible, casts a reflection in water, Jiva Gosvami replies that it is in fact the stars and planets in the sky that cast reflections in water, not the sky itself. If the sky could cast a reflection, then the wind would also be able to cast one, because air is a grosser material element than sky. According to modern science, the bluish background seen behind the visible bodies in the firmament is an optical illusion created by the refracted sunlight passing through the atmosphere. No concrete, underlying object is there to cast a reflection, only the invisible firmament. Hence the analogy comparing Brahman to the sky being reflected in water is inappropriate here. Furthermore, we have already shown that, according to the Mayavadis, Brahman is beyond empirical existence and nonexistence and thus also beyond sensory perception. It is foolish to then propose that Brahman reflects as the jivas. But Srila Jiva Gosvami is willing to grant the opposition a respite and hypothetically accept their premise that Brahman can reflect in upadhis, in which case all-pervading Brahman must also exist in the upadhis, in which it supposedly reflects. But if the reflected object, Brahman, is already present in the reflecting medium, the upadhis, how will it reflect there? As a mirror cannot reflect in itself, so Brahman cannot reflect in itself. Even if somehow it manages to reflect in itself, how will it be possible to distinguish the reflected Brahman from the original Brahman already present in the upadhis? The two will be coincident, allowing no basis for distinguishing one from the other. How can the reflected Brahman be singled out to be termed jiva and made to suffer? What was His offense? Why is it that the reflected Brahman becomes affected by upadhis and not the original Brahman, although the reflection is no different from the original? The Mayavadis have also told us that Brahman has no internal parts: niskalam niskriyam santam. "Brahman contains no limbs or parts. It is inactive and peaceful" (Svetasvatara Up. 6.79). But a formless, indivisible object cannot have a relation with any upadhi, real or imaginary, and thus it cannot reflect in any medium. In response to this contention, the Advaita monists cite the analogy of a clear crystal that appears red when placed in front of a red flower. Just as the red color, which is formless and partless, casts its reflection on the crystal, so it is possible for Brahman to be reflected in its upadhis. But this is a faulty argument. The red color in this analogy belongs to the flower, which projects its image through the crystal, although in the crystal we perceive only the flower's

color. The color exists simply as the flower's attribute and cannot sustain itself independently. A flower, moreover, has shape, parts, and attributes. In sum, neither the color nor the flower compares adequately to Brahman. Therefore, like the analogy of the reflected sky, this analogy has also been applied incongruously by the Mayavadis. The sruti says, asango hy ayam purusah: "Brahman is free from any relation or association" (Brhad-aranyaka Up. 4.3.15). Therefore Brahman cannot engage in any relationship with a reflecting medium. The Mayavadis interpret the word asanga here as meaning "devoid of real relations." This implies that Brahman can have nonreal relations or associations, created by Maya, but we have already shown that a formless Brahman has no ability to manifest a reflection in an empirically real medium or have any other relation with such a medium, and this impossibility is even more definite with respect to unreal relations with unreal mediums. The Prasna Upanisad (4.10) confirms this when it states, tad acchayam asariram alohitam: "That Brahman casts no shadow, has no body, and is colorless." We can thus conclude that upadhis—whether real or unreal—can never impose themselves on pure Brahman. They affect only the deluded jivas. In the next TEXT Srila Jiva Gosvami presents more arguments against the Mayavada doctrine, hypothetically considering Brahman's upadhis as real.

Tattva · Sanskrit §38 · English §38

तथा वास्तव-परिच्छेदादौ सति सामानाधिकरण्य-ज्ञान-मात्रेण न तत्- त्यागश् च भवेत् ।
तत्-पदार्थ-प्रभावस् तत्र कारणम् इति चेद् अस्माकम् एव मत-सम्मतम् ॥३८॥

ब्द्: ब्रह्मैवाहम् इति ज्ञान-मात्रेण तद्-रूपावस्थितिः स्याद् इति यद्- अभिमतं तत् कह्लूपाधेर् वास्तवत्व-पक्षे न सम्भवतीत्य् आह तथा वास्तवेति । आदिना प्रतिबिम्बो ग्राह्यः । न खलु निगडितः कश्चिद् दीनो राजैवाहम् इति ज्ञान-मात्राद् राजा भवन् दृष्ट इति भावः । ननु ब्रह्मानुसन्धि-सामर्थ्याद् भवेद् इति चेत् तत्राह तत्-पदार्थेति । तथा च त्वन्-मत-क्षतिर् इति ॥३८॥

tathā vāstava-paricchedādau sati sāmānādhikaraṇya-jñāna-mātreṇa na tat- tyāgaś ca bhavet | tat-padārtha-prabhāvas tatra kāraṇam iti ced asmākam eva mata-sammatam ||38||

BD: brahmaivāham iti jñāna-mātreṇa tad-rūpāvasthitiḥ syād iti yad- abhimataṃ tat kahlūpādher vāstavatva-pakṣe na sambhavatīty āha tathā vāstaveti | ādinā pratibimbo grāhyaḥ | na khalu nigaḍitaḥ kaścid dīno rājaivāham iti jñāna-mātrād rājā bhavan dṛṣṭa iti bhāvaḥ | nanu brahmānusandhi-sāmarthyād bhaved iti cet tatrāha tat-padārtheti | tathā ca tvan-mata-kṣatir iti ||38||

English witness · section(s) 38

TEXT 38

tatha vastava-paricchedadau sati samanadhikaranya-jïana-matrena na tat-tyagas ca bhavet. tat-padartha-prabhavas tatra karanam iti ced asmakam eva matam sammatam. Moreover, if there were empirically real upadhis delimiting Brahman (pariccheda) or acting as the medium of its reflection (pratibimba), a person could not escape from them simply by knowing he is one with the Supreme in essence. And if the Advaita monists propose that freedom from upadhis is due to the influence of the supreme entity, who is called tat, then they agree with us!

COMMENTARY Refutations of Pratibimba-vada and Pariccheda-vada Srila Jiva Gosvami here exposes further complications that arise from accepting Brahman's upadhis as empirically real. The Advaita monists believe that a jiva can become free from bondage to his upadhis by becoming educated through the srutis. This is the idea of the following sruti statements: Tat tvam asi: "Thou art that" (Chandogya Up. 6.8.7). Tad atmanam eva vedaham brahmasmi: "It knew Itself: 'I am Brahman'" (Brhad-aranyaka Up. 1.4.10). Tat tvam asy-adi-vakyebhyah jïanam moksasya sadhanam: "The means to liberation is knowledge arising from dictums such as 'Thou art that'" (Brhan-naradiya Pur. 35.68). Brahma veda brahmaiva bhavati: "He who knows that Brahman becomes Brahman" (Mundaka Up. 3.2.9). Tarati sokam atma-vit: "The knower of the Self transcends grief" (Chandogya Up. 7.1.3). Thus, with the apparent support of Vedic scripture, the Mayavada school claims that liberation is achieved through knowledge. Indeed, the sruti says, tam eva viditva ati mrtyum eti/ nanyah pantha vidyate 'yanaya: "Only by knowing that [Brahman] can one transcend death; there is no other way to cross over" (Svetasvatara Up. 3.8). And in the Bhagavad-gita (4.37) Lord Krsna says: yathaidamsi samiddho 'gnir bhasma-sat kurute 'rjuna jïanagnih sarva-karmani bhasma-sat kurute tatha "As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities." And again in the fourth chapter, verses 38 and 39, the Lord says, na hi jïanena sadrsam pavitram iha vidyate: "Nothing is as purifying as knowledge"; and jïanam labdhva param santim acirenadhigacchati: "Having attained this knowledge, one quickly attains the supreme peace." In effect, the Mayavadis think the jiva is like a rich man's infant son who has gotten lost in a busy public place and is then found by a poor man. As a result of this misfortune, compounded by the son's ignorance of his true identity, the baby grows up in a humble setting as the child of the poor man. Later the child may be recognized by one of his father's servants. As soon as the boy comes to realize he is the son of a wealthy man, all his poverty evaporates. He does not have to toil hard to get rid of this poverty. In fact, he was never really poor, just ignorant, and thus simply coming to a proper understanding of his real identity was sufficient to reverse the

situation. Another example: A person forgets that he put his watch in his pocket and searches for hours, but without any luck. Finally, a friend comes along and sees the watch strap sticking out of his pocket and tells him, "Your watch is in your pocket." At once the person has the watch and his anxiety is gone. Knowledge alone was sufficient to relieve his distress. Similarly, the Mayavadis say, the jiva is nothing but deluded Brahman. As soon as he realizes this by properly hearing the Vedic instructions, he becomes liberated. He then understands that Brahman is not distant from him, for in fact he himself is Brahman. His only obstacle was ignorance, which hearing the Vedas has now removed. Of course, for the process to be effective one's heart must be pure, and to achieve this purity Sripada Sankaracarya recommends the sadhana-catustaya, or "fourfold practice," consisting of discrimination, dispassion, "the six achievements," and eagerness for liberation.
According to Sankara, one of the four maha-vakyas, or essential statements of all Vedic instructions, is tat tvam asi: "You are that [Brahman]." This statement underlines the oneness of the jiva with Brahman. But, we have to ask, since Brahman is all-pervading and all-knowing while the jiva is atomic and limited in knowledge, how can they be the same? To this the Mayavadis reply that tat tvam asi should not be understood in its primary, literal sense but only in a secondary sense. One can recognize the actual oneness between the jiva and Brahman when one puts aside their opposing qualities—omnipresence and omniscience versus atomic size and limited knowledge—and recognizes only their mutual quality of consciousness. This process is called bhaga-tyaga-laksana, or applying a metaphorical meaning to a phrase by avoiding part of a word's literal meaning or some of its qualifications. Thus one can realize the true oneness between Brahman and jiva only when one puts aside the upadhi that limits Brahman into becoming a jiva. To help in this realization the guru instructs the disciple, "You are that." Since the sruti statements cannot be meaningless, Sankara contends, this is the only way to understand the maha-vakya.
Srila Jiva Gosvami answers this whole argument by pointing out that even when a jiva is absorbed in hearing the Vedic sound conveying the knowledge that he is one with Brahman, the upadhi covering the jiva, which is empirically real, will not magically dissolve. A man bound by chains will not become free just by meditating that his fetters are cut. A rabbit will not turn into an elephant just by meditating, "I am an elephant, I am an elephant." Such achievements would be possible only if the upadhis were merely apparent. An intoxicated office clerk may think he is the President of the United States, but when he becomes sober he understands he is still just an office clerk. If the upadhis covering Brahman are real, the task of removing them is not so easy. Mere knowledge is not sufficient to liberate the jiva from Maya. If knowledge alone were actually sufficient for liberation, why do the scriptures recommend various austerities, penances, and rituals for self-purification? The Mayavadis can only say that these are preliminary steps for purifying the heart, for qualifying one to understand the meaning of the srutis'

maha-vakyas. But according to the sastras, knowledge (vidya) and ignorance (avidya) are both products of Maya. So even if a jiva, by studying Vedic texts, gets rid of his avidya with the help of vidya, he will still be bound by vidya. How will he do away with this other upadhi, vidya? Until he is free from all upadhis he cannot realize Brahman, which is beyond both vidya and avidya. Lord Krsna discusses this point with Uddhava in the Eleventh Canto of the Bhagavatam (11.11.3): vidyavidye mama tanu viddhy uddhava saririnam moksa-bandha-kari adye mayaya me vinirmite "O Uddhava, both knowledge and ignorance, being products of Maya, are expansions of My potency. Both knowledge and ignorance are beginningless, and they perpetually award living beings with liberation and bondage, respectively." Here the Lord explicitly states that vidya is also a product of Maya. When He says that vidya gives liberation, He does not mean that vidya alone can grant it, because no one can become free from Maya without surrendering to the Supreme Lord. He emphatically declares this to Arjuna in the Bhagavad-gita (7.14): daivi hy esa guna-mayi mama maya duratyaya mam eva ye prapadyante mayam etam taranti te "This divine energy of Mine—Maya, consisting of the three modes of material nature—is difficult to overcome. Only those who have surrendered unto Me can easily cross beyond it." The term vidya means "knowledge" and also "devotion." In Upanisadic statements such as tam eva viditva ati mrtyum eti, the word viditva ("after knowing") really means "by being devoted to Him, fully knowing His essence"; it does not mean having knowledge without devotion. Lord Krsna confirms this in the Bhagavad-gita (4.9): janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma naiti mam eti so 'rjuna "One who knows in truth the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Here the same root, vid ("to know"), is being used, and in this con TEXT it means "knowing with devotion." Material knowledge is a feature of Maya, whereas transcendental knowledge about the Lord is manifested by the illuminating power of bhakti, an aspect of the Supreme Lord's internal potency. Spiritual knowledge is inseparable from bhakti. The process of hearing—or in other words receiving knowledge—is in fact listed first among the nine processes of devotional service. A passage from the Brhad-aranyaka Upanisad (4.4.21) bears out our conclusion that vidya indicates knowledge with devotion: vijïaya prajïam kurvita. "After knowing, one should practice wisdom." Here the word used for wisdom—prajïa—conveys the same meaning as vidya, and so the sentence indicates, "After knowing Him, one should practice devotion." Also, in the Bhagavad-gita (9.2) the Lord says, raja-vidya, "This is the king of knowledge." From the con TEXT it is evident that here vidya means "devotional service." Thus it is devotional service and not mere knowledge that cuts the bonds of Maya, as stated in Bhagavad-gita 7.14 and confirmed later, in Bhagavad-gita 11.53–54: naham vedair na tapasa na danena na cejyaya sakya evam-vidho drastum drstavan asi mam yatha

bhaktya tv ananyaya sakya aham evam-vidho 'rjuna jïatum drastum ca tattvena pravestum ca parantapa "[Lord Krsna said to Arjuna:] 'The form you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am. My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding." If the Mayavadis respond by suggesting that it is possible for the jiva to remove all upadhis and become Brahman by the mercy of the all-powerful and benign Brahman, Srila Jiva Gosvami is glad to accept this idea, since it amounts to surrendering to the Vaisnava view. The Advaita monists insist that Brahman is devoid of all attributes and potencies, but if that same Brahman is now required to bless the jiva, then it has to have some potency, namely mercy. By allowing featureless Brahman to have any potency at all, the Mayavadis conform to the Vaisnava definition of Para-brahman as Bhagavan, the Supreme Personality of Godhead. In that case, Srila Jiva Gosvami says, asmakam eva mata-sammatam, "Their view then agrees with ours." In the Bhagavat-sandarbha Srila Jiva Gosvami will prove that even for Brahman realization one must take shelter of the Supreme Lord. Next, Srila Jiva Gosvami exposes the fallacies of the second alternative, that Brahman's upadhis are unreal.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART 7]

Tattva · Sanskrit §39 · English §39

उपाधेर् आविद्यकत्वे तु तत्र तत्-परिच्छिन्नत्वादेर् अप्य् अघटमानत्वाद् आविद्यकत्वम् एवेति घटाकाशादिषु वास्तवोपाधिमय-तद्-दर्शनया न तेषाम् अवास्तव-स्वप्न-दृष्टान्तोपजीविनां सिद्धान्तः सिध्यति, घटमानाघटमानयोः सङ्गतेः कर्तुम् अशक्यत्वात् । ततश् च तेषां तत् तत् सर्वम् अविद्याविलसितम् एवेति स्वरूपम् अप्राप्तेन तेन तेन तत्-तद्- व्यवस्थापयितुम् अशक्यम् ॥३९॥

ब्द्: अथोपाधेर् आविद्यकत्व-पक्षे परिच्चेह्दादि-वाद-द्वयं निराकरोति उपाधेर् इति । आविद्यकत्वे रज्जु-भुजङ्गादिवन् मिथ्यात्वे सतीत्य् अर्थः । तत्रोपाधि-परिच्छिन्नत्व-तत्-प्रतिबिम्बत्वयोर् अप्य् अनुपपद्यमानत्वान् मिथ्यात्वम् एवेति हेतोः । घटाकाशादिष् घट-परिच्छिन्नाकाशे घटाम्बु-प्रतिबिम्बाकाशे च वास्तवोओपाधिमय-तद्-उभय-दृष्टान्त-दर्शनया तेषां चिन्मात्राद्वैत्नाम् एकजीववाद-परिनिष्ठत्वाद् अवास्तव-स्वप्न- दृष्टान्तोपजीविनां सिद्धान्तो न सिध्यति ।

उपाधेर् मिथ्यात्वे तेन परिच्छेदः प्रतिबिम्बश् च ब्रह्मणो मिथैव स्यात् । अतो मिथ्योपाधि-दृष्टान्तत्वेन सत्य-घट-घटाम्बुनोः प्रदर्शनम् असमञ्जसम् एव । घट-घटाम्बु-दृष्टान्त-प्रदर्शनं घटमानं, विद्याविधा-वृत्ति-रूप-दार्ष्टान्तिक-प्रदर्शनं स्व-घट-मानम् । तयोः सङ्गतिः सादृश्य-विलक्षणा कर्तुम् अशक्यैव सादृश्याभावात् । ततश् चेति तत् तत् सर्वं परिच्छेद-प्रतिबिम्ब-कल्पनम् अविद्याविलसितम् अज्ञान- विजृम्भितम् एव । इति एवम्-उक्त-रीत्या । स्वरूपम् अप्राप्तेन असिद्धेन । तेन परिच्छेदवादेन । तेन प्रतिबिम्बवादेन च । तत्-तद्-व्यवस्थापयितुं प्रतिपादयितुम् अशक्यम् । ततश् च हन्तृ-हत-न्यायेन व्यास-दृष्ट- प्रकारकस् तद्-विभागो ध्रुवः ॥३९॥

upādher āvidyakatve tu tatra tat-paricchinnatvāder apy aghaṭamānatvād āvidyakatvam eveti ghaṭākāśādiṣu vāstavopādhimaya-tad-darśanayā na teṣām avāstava-svapna-dṛṣṭāntopajīvināṃ siddhāntaḥ sidhyati, ghaṭamānāghaṭamānayoḥ saṅgateḥ kartum aśakyatvāt | tataś ca teṣāṃ tat tat sarvam avidyāvilasitam eveti svarūpam aprāptena tena tena tat-tad- vyavasthāpayitum aśakyam ||39||

BD: athopādher āvidyakatva-pakṣe pariccehdādi-vāda-dvayaṃ nirākaroti upādher iti | āvidyakatve rajju-bhujaṅgādivan mithyātve satīty arthaḥ | tatropādhi-paricchinnatva-tat-pratibimbatvayor apy anupapadyamānatvān mithyātvam eveti hetoḥ | ghaṭākāśādiṣ ghaṭa-paricchinnākāśe ghaṭāmbu- pratibimbākāśe ca vāstavoopādhimaya-tad-ubhaya-dṛṣṭānta-darśanayā teṣāṃ cinmātrādvaitnām ekajīvavāda-pariniṣṭhatvād avāstava-svapna- dṛṣṭāntopajīvināṃ siddhānto na sidhyati |

upādher mithyātve tena paricchedaḥ pratibimbaś ca brahmaṇo mithaiva syāt | ato mithyopādhi-dṛṣṭāntatvena satya-ghaṭa-ghaṭāmbunoḥ pradarśanam asamañjasam eva | ghaṭa-ghaṭāmbu-dṛṣṭānta-pradarśanaṃ ghaṭamānaṃ,

vidyāvidhā-vṛtti-rūpa-dārṣṭāntika-pradarśanaṃ sva-ghaṭa-mānam | tayoḥ saṅgatiḥ sādṛśya-vilakṣaṇā kartum aśakyaiva sādṛśyābhāvāt | tataś ceti tat tat sarvaṃ pariccheda-pratibimba-kalpanam avidyāvilasitam ajñāna- vijṛmbhitam eva | iti evam-ukta-rītyā | svarūpam aprāptena asiddhena | tena paricchedavādena | tena pratibimbavādena ca | tat-tad-vyavasthāpayituṃ pratipādayitum aśakyam | tataś ca hantṛ-hata-nyāyena vyāsa-dṛṣṭa- prakārakas tad-vibhāgo dhruvaḥ ||39||

English witness · section(s) 39

TEXT 39

upadher avidyakatve tu tatra tat-paricchinnatvader apy aghatamanatvad avidyakatvam eveti ghatakasadisu vastavopadhi-maya-tad-darsanaya na tesam avastava-svapna-drstantopajivinam siddhantah sidhyati ghatamanaghatamanayoh sangateh kartum asakyatvat. tatas ca tesam tat tat sarvam avidya-vilasitam eveti svarupam apraptena tena tena tad tad vyavasthapayitum asakyam. Conversely, if the upadhis are only apparently real, then Brahman's delimitation (pariccheda) and reflection (pratibimba) are also only apparently real, since these processes would not in fact occur. Because in this case the Mayavadis' doctrine would be based on the analogy of an unreal dream state, such analogies as that of the pot and the sky, which involve real upadhis, cannot serve to establish it. No proper analogy can be drawn between something that exists and something that does not exist. Therefore the Mayavadis' theories of division and reflection are nothing but the play of illusion, unprovable by their faulty application of analogies.

COMMENTARY Further Refutations of Pratibimba-vada and Pariccheda-vada In previous Texts, Srila Jiva Gosvami has shown that if Brahman's upadhis are empirically real one cannot satisfactorily explain the existence of either the jivas or the isvara. Now he will consider the Sankarites' second option, that Brahman's upadhis are only apparent. In this TEXT the upadhis are called avidyaka, or "illusory," a specific reference to pratibhasika reality as defined in Mayavada theory. In this con TEXT the Sankarites do not intend "illusory" to mean altogether nonexistent, for nonexistence can never give rise to either the jiva or the isvara. Rather, they say, Brahman's upadhis are "illusory" in the sense that they exist on neither the empirical nor the absolute level. They are an intangible, apparent reality, akin to dreams, misperceptions, and hallucinations. The objects one sees in dreams, misperceptions, or hallucinations are intangible. In a dream one may eat a big feast, for example, but upon waking up one will still feel hungry; the feast appears real only while dreaming. Similarly intangible are misperceived or imagined objects, such as a "snake" that is in fact a rope; fear of the snake will persist only as long as the misperception or hallucination continues. This kind of illusory reality (pratibhasika-satta) is inferior to the empirical world and to absolute reality. Nonetheless, the Mayavadis posit

that such apparent upadhis can cause Brahman to take on the characteristics of jivas and the isvara. The first step in refuting this erroneous theory is to point out that an effect is always dependent on its cause and that specific effects arise from specific causes. For example, one cannot make water taste sweet by adding salt. It follows, therefore, that if the upadhis imposed on Brahman are only apparent realities they cannot produce empirical reality. A daydream may be a pleasant reverie, but no one gains any real benefit by imagining he has been crowned emperor of the world. Instead, as he whiles away the time the daydreamer may lose an opportunity for gaining some practical benefit in the real world. However much he dreams, his apparent reality will never become empirically real. In the con TEXT of discussing real upadhis, Srila Jiva Gosvami has already refuted the two analogies the Mayavadis use to explain pariccheda-vada and pratibimba-vada—the analogy of the sun reflecting in many waterpots and that of the sky becoming delimited by a pot. These analogies are also inappropriate here. The Mayavadis may justifiably presume the sky to be empirically real and thus delimitable by such an upadhi as a pot. But Brahman is neither empirical not divisible, and therefore it is impossible for empirical upadhis to delimit it. If any delimitation of Brahman can be reconciled with Brahman's transcendental nature, such delimitation can occur only on the level of mere appearance, not in empirical reality. Such a pratibhasika delimitation, unreal in the empirical sense, will not help explain how the jivas and the isvara come into being on the empirical plane. This leaves no consistent explanation of how indivisible, formless Brahman can be divided into the jivas and the isvara by either empirical or merely apparent upadhis. A good analogy must be as similar as possible to what it illustrates. The greater the similarity, the stronger the analogy. But the analogy of the sky and the pot is not similar enough to the situation the Mayavadis try to apply it to: while the sky and Brahman are similar, the sky's upadhi, the pot, is empirical, while Brahman's upadhis must be merely apparent. The impersonalists compare this world to a dream in order to show its illusory nature and to demonstrate that the world does not really exist. But it is unjustifiable to equate the dream world (apparent reality) with the external world (empirical reality) in order to reach this conclusion. If a person commits murder in a dream he is not punished for it, but in the phenomenal world he risks punishment for such an act. So it is improper to say that the world is just a dream. Sin and piety, which pollute or purify the heart of an actor, are not applicable to acts done in dreams; they give their bitter and sweet fruits only in the phenomenal world. The analogy of a dream, therefore, is not adequate for explaining the appearance of the material world from Brahman. The Vedic scriptures present the dream analogy only to illustrate the temporary nature of this world, with a view toward inspiring a sense of detachment from materialism in those desiring to walk the path of transcendence. The Mayavadis' only other alternative is to assign Brahman to empirical (vyavaharika) reality by placing it in the same class as the sky, to which the Vedas compare

it. But that leaves us with no absolute reality, in which case the whole idea becomes absurd because, logically, absolute reality must exist, and the Vedas and numerous saintly persons confirm this. Thus all these arguments fail to establish the doctrines of pariccheda and pratibimba, which are thus left as nothing more than mental exercises for impersonal speculators. They provide no sound explanation of how pure Brahman, by adulteration with upadhis, manifests as many, namely as isvara and the jivas. Srila Jiva Gosvami offers still more refutations of impersonalism in the next Text.

Tattva · Sanskrit §40 · English §40

इति ब्रह्माविद्ययोः पर्यवसाने सति यद् एव ब्रह्म चिन्- मात्रत्वेनाविद्यायोगस्यात्यन्ताभावास्पदत्वाच् छुद्धं तद् एव तद्-योगाद् अशुद्धा जीवः । पुनस् तद् एव जीवाविद्या-कल्पित-मायाश्रयत्वाद् ईश्वरस् तद् एव च तन्-माया-विषयत्वाज् जीव इति विरोधस् तद्-अवस्थ एव स्यात् । तत्र च शुद्धायां चित्य् अविद्या । तद्-अविद्या-कल्पितोपाधौ तस्याम् ईश्वराख्यायां विद्येति, तथा विद्यावत्त्वेऽपि मायिकत्वम् इत्य् असमञ्जसा च कल्पना स्याद् इत्य् आद्य् अनुसन्धेयम् ॥४०॥

ब्द्: ननु परिच्छेदादि-वाद-द्वये नास्माकं तात्पर्यं तस्याज्ञ-बोधनाय कल्पितत्वात् । किन्त्व् एक-जीव-वाद एव तद् अस्ति ।

स एव माया परिमोहितात्मा शरीरम् आस्थाय करोति सर्वम् । स्त्रियन्न-पानादि-विचित्र-भोगैः स एव जाग्रत् परितुष्टिम् एति ॥ (कैवल्यउ १२)

इत्य् आदि कैवल्योपनिषदि तस्यिअवोपपादितत्वात् । तद्-वादश् चेत्थम् एकम् एवाद्वितीयम् इत्य् आद्य् उक्त-श्रुतिभ्योऽद्वितीय-चिन्-मात्रो ह्य् आत्मा । स चात्मन्य् अविद्यया गुणमयीं मायां तद्-वैषम्यजां कार्य-संहितं च कल्पन्यन्न् अस्मद्-अर्थम् एकं युष्मद्-अर्थांश् च बहुन् कल्पयति । तत्रास्मद्-अर्थः स्व-स्वरूपः पुरुषः । युष्मद्-अर्थश् च महद्-आदीनि भूम्य्-अन्तानि जडानि । स्व-तुल्यानि पुरुषान्तराणि, सवश्वराख्यः पुरुष-विशेषश् चेत्य् एवं त्रिविधः । जीवेशाव् आभासेन करोति माया चाविद्या च स्वयम् एव भवति इति (न्तु २.९) इति श्रुत्य्-अन्तराच् च । गुण-योगाद् एव कर्तृत्व-भोक्तृत्वे तत्रात्मन्य् अध्यस्ते । यथा स्वप्ने कश्चिद् राजधानीं राजानं तत्-प्रजाश् च कल्पयति, तन्-नियम्यम् आत्मानं च मन्यते, तद्वत् । जाते च ज्ञाने, जागरे च सति, ततोऽन्यन् न किञ्चिद् अस्तीति चिन्मात्रम् एकम् आत्म-स्वस्त्व् इति ।

तम् इमं वादं निराकर्तुम् आह इति ब्रह्मेति । इति एवं पूर्वोक्त-रीत्या परिच्छेदादि-वाद-द्वयस्य प्रत्याख्याने जाते, ब्रह्म चाविद्या चेति द्वयोः पर्यवसाने सतीत्य् अर्थः । अत्यन्ताभावास्पदत्वाद् इति अगृह्यो न हि गृह्यते (बृहदु ३.९.२६) इत्य् आदि श्रुतेर् एवेत्य् अर्थः । विरोधस् तद्-अवस्थ इति वोरोधत्वाद् एवाशक्य-व्यवस्थापन इत्य् अर्थः । तव च शुद्धायाम् इति शुद्धे ब्रह्मण्य् अकस्माद् अविद्या-सम्बन्धस् तत्-सम्बन्धात् तस्य जीवत्वम् । तेन जीवेन कल्पिताया मायाया आश्रयो भूत्वा तद् ब्रह्मैवेश्वरः । तस्येश्वरस्य मायया परिभूतं ब्रह्मैव तज्-जीवः । इत्य् आदि विप्रलापोऽयम् अविदुषाम् एव, न तु विदुषाम् इति भावः । मायिकत्वं प्रतारकत्वम् इत्य् अर्थः । स एव माया इति श्रुतिस् तु ब्रह्मायत्त-वृत्तिकत्व- ब्रह्म-व्याप्यत्वाभ्यां ब्रह्मणोऽनतिरिक्तो जीव इत्य् एव निवेदयन्ती गतार्था ।

जीवेशौ इति श्रुतिस् तु माया-विमोहित-तार्किकादि-परिकल्पित-जीवेश- परतया गतार्थेति न किञ्चिद् अनुपपन्नम् ॥ ४० ॥

iti brahmāvidyayoḥ paryavasāne sati yad eva brahma cin-mātratvenāvidyāyogasyātyantābhāvāspadatvāc chuddhaṃ tad eva tad-yogād aśuddhyā jīvaḥ | punas tad eva jīvāvidyā-kalpita-māyāśrayatvād īśvaras tad eva ca tan-māyā-viṣayatvāj jīva iti virodhas tad-avastha eva syāt | tatra ca śuddhāyāṃ city avidyā | tad-avidyā-kalpitopādhau tasyām īśvarākhyāyāṃ vidyeti, tathā vidyāvattve'pi māyikatvam ity asamañjasā ca kalpanā syād ity ādy anusandheyam ||40||

BD: nanu paricchedādi-vāda-dvaye nāsmākaṃ tātparyaṃ tasyājña-bodhanāya kalpitatvāt | kintv eka-jīva-vāda eva tad asti |

sa eva māyā parimohitātmā śarīram āsthāya karoti sarvam | striyanna-pānādi-vicitra-bhogaiḥ sa eva jāgrat parituṣṭim eti || (KaivalyaU 12)

ity ādi kaivalyopaniṣadi tasyiavopapāditatvāt | tad-vādaś cettham ekam evādvitīyam ity ādy ukta-śrutibhyo'dvitīya-cin-mātro hy ātmā | sa cātmany avidyayā guṇamayīṃ māyāṃ tad-vaiṣamyajāṃ kārya-saṃhitaṃ ca kalpanyann asmad-artham ekaṃ yuṣmad-arthāṃś ca bahūn kalpayati | tatrāsmad-arthaḥ sva-svarūpaḥ puruṣaḥ | yuṣmad-arthaś ca mahad-ādīni bhūmy-antāni jaḍāni | sva-tulyāni puruṣāntarāṇi, savaśvarākhyaḥ puruṣa-viśeṣaś cety evaṃ trividhaḥ | jīveśāv ābhāsena karoti māyā cāvidyā ca svayam eva bhavati iti (NTU 2.9) iti śruty-antarāc ca | guṇa-yogād eva kartṛtva-bhoktṛtve tatrātmany adhyaste | yathā svapne kaścid rājadhānīṃ rājānaṃ tat-prajāś ca kalpayati, tan-niyamyam ātmānaṃ ca manyate, tadvat | jāte ca jñāne, jāgare ca sati, tato'nyan na kiñcid astīti cinmātram ekam ātma-svastv iti |

tam imaṃ vādaṃ nirākartum āha iti brahmeti | iti evaṃ pūrvokta-rītyā paricchedādi-vāda-dvayasya pratyākhyāne jāte, brahma cāvidyā ceti dvayoḥ paryavasāne satīty arthaḥ | atyantābhāvāspadatvād iti agṛhyo na hi gṛhyate (BṛhadU 3.9.26) ity ādi śruter evety arthaḥ | virodhas tad-avastha iti vorodhatvād evāśakya-vyavasthāpana ity arthaḥ | tava ca śuddhāyām iti śuddhe brahmaṇy akasmād avidyā-sambandhas tat-sambandhāt tasya jīvatvam | tena jīvena kalpitāyā māyāyā āśrayo bhūtvā tad brahmaiveśvaraḥ | tasyeśvarasya māyayā paribhūtaṃ brahmaiva taj-jīvaḥ | ity ādi vipralāpo'yam aviduṣām eva, na tu viduṣām iti bhāvaḥ | māyikatvaṃ pratārakatvam ity arthaḥ | sa eva māyā iti śrutis tu brahmāyatta-vṛttikatva- brahma-vyāpyatvābhyāṃ brahmaṇo'natirikto jīva ity eva nivedayantī gatārthā | jīveśau iti śrutis tu māyā-vimohita-tārkikādi-parikalpita-jīveśa- paratayā gatārtheti na kiñcid anupapannam || 40 ||

English witness · section(s) 40

TEXT 40

iti brahmavidyayoh paryavasane sati yad eva brahma cin-matratvenavidya-yogasyatyantabhavaspadatatvac chuddham tad eva tad-yogad asuddhya jivah punas tad eva jivavidya-kalpita-mayasrayatvad isvaras tad eva ca tan-maya-visayatvaj jiva iti virodhas tad-avastha eva syat. tatra ca suddhayam city avidya tad-avidya-kalpitopadhau tasyam isvarakhyayam vidyeti tatha vidya-vatte 'pi mayikatvam ity asamaïjasa ca kalpana syad ity-ady anusandheyam. In this way, by basing their ideas on Brahman and avidya alone, the Mayavadis contradict themselves when they say that the one undivided Brahman, pure by virtue of being unadulterated consciousness and thus altogether free from contact with avidya, is nonetheless polluted by contacting avidya and thus becomes the jiva. Then again, say the Mayavadis, that same Brahman becomes the personal Godhead when He serves as the basis of Maya, the illusion concocted from the jiva's avidya. And under the influence of Maya, Brahman supposedly once more becomes the jiva. Here we have avidya within the pure spiritual being (Brahman), vidya within the upadhi called God, who is concocted by that avidya, and an illusory status of that same Godhead, who is the proprietor of vidya. We should carefully study how these and other similarly manufactured ideas are simply incoherent.

COMMENTARY Inconsistencies in Advaita Monism In the previous Texts Srila Jiva Gosvami has refuted the two main theories of Advaita monism, pariccheda-vada and pratibimba-vada. He showed that neither of these consistently explains the empirical world and the presence of the jivas and God within it. Now Srila Jiva Gosvami points out in further detail the fallacies in these theories. He argues that even if we accept either the pariccheda-vada or the pratibimba-vada as a description of how Brahman becomes divided into the many jivas, still the contradiction between Brahman's perfection and the superimposition of avidya will remain unresolved. How can Brahman, which is indivisible pure consciousness, have portions that fall under the rule of Maya and think themselves jivas? Knowledge and delusion cannot share the same location, just as light and darkness cannot both be present in exactly the same place. Being indivisible, Brahman cannot become fragmented to manifest the jivas. Moreover, the absolute existence cannot include Maya (avidya), but only Brahman alone. For Maya to be involved with Brahman, either Brahman would have to degrade itself to Maya's empirical level so it could be adulterated by upadhis, or else Maya would have to elevate herself to the absolute plane of Brahman so that she could influence it. The first of these alternatives is impossible because Brahman is without attributes and cannot change. The second alternative amounts to dualism, because then Maya and Brahman would have equal status on the plane of absolute reality. This, of course, contradicts the first principles of Advaita monism. Under the pressure of

these arguments, the impersonalists may try to placate us with the claim that the vital issue at hand is not precisely how the jiva came under the influence of Maya but simply that he is now suffering in illusion. The house of material existence is now on fire; we do not have time to search out Maya's origin but should try to escape the fire quickly before it devours us, before we lose the opportunity of human life. Even if we grant this point, the Mayavadis still must convince us that the end they want us to seek, impersonal liberation, is in our best interest. This they cannot do. Our house may be on fire, but it does not follow that we should panic and jump out the first available window to our certain death. As Srila Jiva Gosvami indicates here, the Mayavadis say that after Brahman comes under the influence of avidya He is called jiva. Then this jiva creates Maya by his imagination. A portion of Brahman next gives shelter to Maya and becomes known as isvara, or the Supreme Lord. From that point on Maya follows isvara's dictates and controls the jiva, who is Brahman covered by Maya. So isvara is the basis of Maya, and the jiva is her visaya, or object of action. This is self-contradictory. This explanation is plagued with the logical fault called anyonyasraya-dosa, or "the defect of mutual dependence": Maya's existence supposedly originates from the jiva, and the jiva's existence also originates from Maya. This means that without Maya there is no jiva and without jiva there is no Maya. In addition, a part of Brahman supposedly becomes isvara by contacting Maya, but then Maya becomes subordinate to this isvara. In this view even God cannot come into existence without the involvement of the finite living beings, who are themselves dependent manifestations of Maya. So ultimately isvara is dependent on Maya for His existence. Another absurdity in the pariccheda-vada and pratibimba-vada presentations is the claim that Maya has two features—vidya and avidya. The upadhi delimiting Brahman as isvara is supposedly Maya's vidya portion, which is predominantly in the mode of goodness, while the upadhis limiting Brahman as the jivas constitute her avidya portion. In this way, isvara is the basis of the jivas' illusion despite His being the embodiment of perfect knowledge, but the Mayavadis cannot explain how such a division of Maya into vidya and avidya comes into existence. Certainly Brahman, being devoid of qualities, cannot create this division. Srila Jiva Gosvami advises us to study other inconsistencies like these in Mayavada philosophy. For example, we should consider the following questions: If originally only featureless Brahman and nothing else exists, where does avidya come from? Or, if avidya can bind Brahman, isn't it more powerful than Brahman? The Mayavadis compare Brahman to a spider that weaves its own web and somehow gets bound by it, but this analogy presents Brahman as possessing attributes and potencies, revealing a tacit acceptance of the Vaisnava dualistic understanding. We should also consider the following conundrums: (1) Since Brahman is unlimited and devoid of parts, it cannot possibly cast a reflection. (2) Brahman is described as pure awareness, but in order to function, awareness needs an object apart from itself. There is no meaning to

knowledge without a known object. And when there is an object, there is the multiplicity of knower, knowledge, and known. (3) The very fact of Brahman's existence proves that it is potent, because anything that exists necessarily has some kind of energy or attribute. Thus there is duality between Brahman and its potencies or attributes. From Sankhya philosophy we understand that the primeval pradhana generates the mahat-tattva, which then gives rise to false ego. Now, suppose we grant that, as the Mayavadis say, a jiva can dissolve his false ego by cultivating spiritual knowledge. But even if one does this, the other two basic elements of material nature—mahat-tattva and pradhana—will remain undissolved. How will the egoless jiva transcend the mahat-tattva and pradhana to realize Brahman? Egolessness is not equivalent to liberation, since at the time of universal annihilation, when the conditioned jivas merge into the body of Maha-Visnu, they are devoid of false ego but still bound by their karma. An analysis of the word "Brahman" reveals still further problems for the Mayavadis. Every word has an inherent relationship with its meaning. According to Srila Jiva Gosvami in his Hari-namamrta-vyakarana (2.1), a word that refers to something denotes either an object, a quality, a class, or an activity. Certainly the word "Brahman" represents neither a class nor an activity. If Brahman were a quality, there would have to be another object possessing that quality, since no quality can exist without belonging to some object. If, as the last alternative, Brahman is an object, then it must possess qualities because an eternal object cannot exist without qualities. In either case, Brahman enters into a duality. Mayavadis explain this material world on the basis of Maya, which is neither sat (real) nor asat (unreal). They say that Maya is thus inexplicable (anirvacaniya). But in the Bhagavad-gita (2.16) Lord Sri Krsna recognizes only two categories, sat and asat: nasato vidyate bhavo nabhavo vidyate satah ubhayor api drsto 'ntas tv anayos tattva-darsibhih "Those who are seers of the truth have concluded that the unreal (asat) has no existence and that the real (sat) has no nonexistence." There is no mention here or in any other bona fide scripture of an inexplicable third mode. Thus there is no foundation for the Mayavadis' concept that Maya and the material world generated from her belong to some inexplicable third category. To prove their contention that the material world is inexplicable (anirvacaniya or mithya), neither real nor unreal, the Sankarites cite the well-known example of the rope and the snake. If snakes were completely nonexistent (asat), they say, no one would ever mistake a rope for one in semidarkness, because a nonexistent thing can never be perceived. So the "snake" is not nonexistent, but still it cannot be considered real (sat) either, because in sufficient light no snake will be seen. Thus there must be a third category, separate from both sat and asat. This third category is anirvacaniya, inexplicable, and to it the Sankarites assign Maya. The truth, however, is that one need not resort to the Mayavada philosophy to explain the rope mistaken for a snake. The snake and the rope are both real. A person who mistakes a rope for a snake must have previously experienced a real snake, and the conditions must be

insufficient for correct perception. His experience of snakes, therefore, will cause his mind to superimpose the impression of a snake on the rope in semidarkness. By contrast, someone who has no experience of snakes will never mistake a rope for one. An infant, for example, will never mistake a rope for snake. Thus there is no inexplicable third category in material existence, as the Mayavadis claim. Since Mayavadis accept only Brahman as the ultimate reality, they say that even scriptures that teach such statements as tat tvam asi ("You are that") are true only empirically. Although such declarations have the power to uplift those who hear them, they are not absolutely true. In this way the Sankarites expose yet another inconsistency in their system. If the scriptures are only empirically real, how can they elevate anyone beyond Maya? By this logic even the enlightened writings of such liberated souls as Yajïavalkya and Sankara are unable to liberate their readers, for, not being absolute, they must be full of relative imperfections. In truth the jiva is not, as the Mayavadis say, merely an adulterated version of Brahman. As the Supreme Lord states in the Bhagavad-gita (15.7), mamaivamso jiva-loke jiva-bhutah sanatanah: "The jiva is My eternal fragment." Thus the jiva can never lose his identity by merging back into the Brahman it supposedly really is. When wheat berries and rice grains are mixed, they do not merge into one another and lose their separate identities. We can easily distinguish the wheat from the rice. If, however, we mix papaya seeds with some similar-looking black peppercorns, we may have difficulty distinguishing between them. Still, this does not mean they have lost their distinct identities. Similarly, the jivas cannot merge into Brahman and lose their identity. Of course, if a jiva wants to feel that he has merged with Brahman and performs the appropriate spiritual practices, the all-merciful Supreme Lord will help that jiva imagine he has attained literal oneness with Him. In reality, God and the jivas are always distinct, and both the Lord and His pure devotees are always aware of this distinction. Having established that the Mayavadis' philosophy is opposed to the truths revealed in Vyasadeva's meditative experience, and having highlighted some of the prominent defects in their logic, Srila Jiva Gosvami next argues that the monistic conclusion also contradicts the experience of Sukadeva Gosvami, the principal speaker of Srimad-Bhagavatam.

TATTVA-SANDARBHA

1.5

Sections 41–50

10 bilingual sequence blocks

Tattva · Sanskrit §41 · English §41

किं च, यच् अत्राभेद एव तात्पर्यम् अभविष्यत् तर्ह्य् एकम् एव ब्रह्माज्ञानेन भिन्नं, ज्ञानेन तु तस्य भेदमयं दुःखं विलीयत इत्य् अपश्यद् इत्य् एवावक्ष्यत् । तथा श्री-भगवल्-लीलादीनां वास्तवत्वाभावे सति श्री-शुक-हृदय-विरोधश् च जायते ॥४२॥

ब्द्: अनुपपत्त्य्-अन्तरम् आह किं चेति । अत्र श्री-भागवते शास्त्रे । इत्य् एवेति पूर्णः पुरुषः कश्चिद् अस्ति तद्-आश्रितया मायया जीवो विमोहितोऽनर्थं भजति । तद्-अनर्थोपशमनी च पूर्णस्य तस्य भक्तिः इत्य् अपश्यत् । इत्य् एवं नावक्ष्यद् इत्य् अर्थः ॥४१॥

kiṃ ca, yady atrābheda eva tātparyam abhaviṣyat tarhy ekam eva brahmājñānena bhinnaṃ, jñānena tu tasya bhedamayaṃ duḥkhaṃ vilīyata ity apaśyad ity evāvakṣyat | tathā śrī-bhagaval-līlādīnāṃ vāstavatvābhāve sati śrī-śuka-hṛdaya-virodhaś ca jāyate ||42||

BD: anupapatty-antaram āha kiṃ ceti | atra śrī-bhāgavate śāstre | ity eveti pūrṇaḥ puruṣaḥ kaścid asti tad-āśritayā māyayā jīvo vimohito'narthaṃ bhajati | tad-anarthopaśamanī ca pūrṇasya tasya bhaktiḥ ity apaśyat | ity evaṃ nāvakṣyad ity arthaḥ ||41||

English witness · section(s) 41

TEXT 41

kim ca yady atrabheda-vada eva tatparyam abhavisyat tarhy ekam eva brahmajïanena bhinnam jïanena tu tasya bheda-mayam duhkham viliyata ity apasyad ity evavaksyat. tatha Sri-bhagaval-liladinam vastavatvabhave sati Sri-suka-hrdaya-virodhas ca jayate. Furthermore, if the jivas' absolute oneness with Brahman were the actual purport of Srimad-Bhagavatam, Suta Gosvami would have said that Srila Vyasadeva saw in His trance how the one Brahman becomes divided because of ignorance, and how knowledge dispels the suffering caused by this duality. And if the Supreme Lord's pastimes and qualities were unreal, what Sri Sukadeva experienced in his heart would be invalidated.

COMMENTARY Srila Vyasadeva's Experience Does Not Support Advaita Monism Having presented his logical refutations of Advaita monism, Srila Jiva Gosvami now proceeds to disprove it by reference to sabda-pramana, scriptural evidence. This is the Vedic system. Logic by itself cannot give us an understanding of the Absolute Truth, the Personality of Godhead. In transcendental matters such as this, the final authority is always scripture. Scriptural evidence is so decisive that even if a certain claim defies logic but is supported by sabda-pramana, it should be accepted as conclusively true. Any standard of truth lower than this would be inconsistent with Vedantic epistemology, which is based on the axiom

that the Vedas emanate from the Absolute and are thus infallible. Earlier, in the pramana portion of Sri Tattva-sandarbha, Srila Jiva Gosvami showed that Srimad-Bhagavatam is the supreme authority among all types of pramanas. Now he puts Advaita monism to Srimad-Bhagavatam's test. The essential message of the Bhagavatam is found in the verses narrating what Srila Vyasa saw in trance—the Supreme Personality of Godhead along with His internal potencies, His marginal potency (the jivas), and His external potency (Maya). Vyasa did not see a nondifferentiated Brahman being overpowered by Maya and turning into many jivas. Rather, He saw that the jivas are distinct from the Supreme Lord and are captivated by Maya because they think themselves independent of the Lord. Vyasadeva thus saw that the cause of the jivas' suffering is their sense of false independence. At the same time, He saw that the solution to the jivas' predicament is rendering devotional service to the Supreme Person (bhakti-yogam adhoksaje), not imagining a state of oneness with Him. In Suta Gosvami's prayers to Sukadeva Gosvami, his spiritual master, Suta confirms that merging with impersonal Brahman is an inferior goal. While speaking Srimad-Bhagavatam to the sages at Naimisaranya, Suta Gosvami specifically mentions that originally Sukadeva was absorbed in the bliss of Brahman. Later his heart was captivated when he heard a few Srimad-Bhagavatam verses describing the pastimes and attributes of Krsna, the Supreme Personality of Godhead. Sukadeva was so entranced that he thoroughly studied the description of the Lord's pastimes in Srimad-Bhagavatam, and later he excelled in narrating the Bhagavatam. Therefore it is said that the Bhagavatam, which is the ripened fruit of the tree of Vedic literature, became even more relishable when it emanated from the mouth of Sukadeva. Suka means "parrot," and Sukadeva's name alludes to the well-known fact that fruits become sweeter after being pecked by parrots. When the fruit of the Bhagavatam was touched by Sukadeva Gosvami's lips and then tasted by Pariksit Maharaja, it became sweeter than ever. Srila Sukadeva Gosvami's attraction to the Bhagavatam indicates that the pastimes and attributes of the Supreme Personality of Godhead are both real and completely transcendental; otherwise a liberated soul like Sukadeva, who was beyond all mundane desires, would have never taken an interest in them. Sukadeva Gosvami, the most eminent of all Brahman-realized transcendentalists, demonstrated by his own behavior the falsity of the idea of absolute oneness between the Lord and the jivas. Thus we can conclude that the keys to the Advaita doctrine of monism—namely, pariccheda-vada and pratibimba-vada—are supported neither by logic nor by the scriptures, especially not by the supreme scriptural pramana, Srimad-Bhagavatam. The Mayavadis derive their opinions only from word jugglery and the distortion of scriptural truths, with the result that the innocent who hear their explanations become confused. Next Srila Jiva Gosvami explains the purpose of the monistic statements found in the Vedic scriptures.

Tattva · Sanskrit §42 · English §42

तस्मात् परिच्छेद-प्रतिबिम्बत्वादि-प्रतिपादक-शास्त्राण्य् अपि कथञ्चित् तत्- सादृश्येन गौण्यैव वृत्त्या प्रवर्तेरन् । अम्बुवद् अग्रहणात् तु न तथात्वम् (व्स्. ३.२.१९), वृद्धि-ह्रास-भाक्त्वम् अन्तर्- (पगे ९८) भावाद् उभय- सामञ्जस्योदेवम् (व्स् ३.२.२०) इति पूर्वोत्तर-पक्षमय-न्यायाभ्याम् ॥४२॥

ब्द्: तस्माद् इति । तत्-सादृश्येन परिच्छिन्न-प्रतिबिम्ब-तुल्यत्वेनेत्य् अर्थः । सिंहो देवदत्तः इत्य् अत्र यथा गौण्या वृत्त्या सिंह-तुल्यत्वं देवदत्तस्योच्यते, न तु सिंहत्वं तद्वद् इत्य् अर्थः । नन्व् एवं केन निर्णीतम् इति चेत् । सूत्रकृता श्री-व्यासेनैवेति तत् सूत्र-द्वयं दर्शयति ।

तत्रैकेन तद्वाद-द्वयम् असम्भवान् निरस्यति अम्बुवद् इति । यथाम्बुना भू-खण्डस्य परिच्छेदः, एवम् उपाधिना ब्रह्म-प्रदेशस्य स स्यात् । न, अम्बुना भूखण्डस्येवोपाधिना ब्रह्म-प्रदेशस्य ग्रहणाभावात् । अगृह्यो न हि गृह्यते (बृहदु ३.९.२६) इति हि श्रुतिः । अतो न तथात्वं ब्रह्मण उपाधि-परिच्छिन्नत्वं नेत्य् अर्थः ।

यद् वा, अम्बुनि यथा रवेः पर्तिबिम्बः परिच्छिन्नस्य गृह्यते, एवम् उपाधौ ब्रह्मणः प्रतिबिम्बो व्यापकस्य न गृह्यते । अतो न तथात्वम् तस्य प्रतिबिम्बो नेत्य् अर्थः । तर्हि शास्त्र-द्वयं कथं सङ्गच्छते । तत्राह, वृद्धीति द्वितीयेन । तद् द्वयं न मुख्य-वृत्त्या प्रवर्तते । किन्तु वृद्धि-ह्रास-भाक्त्वं गुणांशम् आदायैव । यथा महद्-अल्पौ भू- खण्डौ, यथा च रवि-तत्-प्रतिबिम्बौ वृद्धि-ह्रास-भाजौ, तथा परेश- जीवौ स्याताम् । कुतः? अन्तर्भावात् । एतस्मिन्न् अंशे शास्त्र-तात्पर्य-पूर्तेः । एवं सत्य् उभयोर् दृष्टान्तान्तिकयोः सामञ्जस्यात् सङ्गतेर् इत्य् अर्थः । पूर्व- न्यायेन परिच्छेदादि-वाद-द्वयस्य खण्डनम्, उत्तर-न्यायेन तु गौण- वृत्त्या तस्य व्यवस्थापनम् इति । ब्रह्मणः खण्डःय् प्रतिबिम्बो वा जीव एवेति सूत्र-कृतां मतम् । ईशोऽपि ब्रह्मणः खण्डः प्रतिबिम्बो वेति मायिनाम् ईश-विमुखानां मतम् इति बोधव्यम् ॥४२॥

tasmāt pariccheda-pratibimbatvādi-pratipādaka-śāstrāṇy api kathañcit tat- sādṛśyena gauṇyaiva vṛttyā pravarteran | ambuvad agrahaṇāt tu na tathātvam (Vs. 3.2.19), vṛddhi-hrāsa-bhāktvam antar- (page 98) bhāvād ubhaya- sāmañjasyodevam (Vs 3.2.20) iti pūrvottara-pakṣamaya-nyāyābhyām ||42||

BD: tasmād iti | tat-sādṛśyena paricchinna-pratibimba-tulyatvenety arthaḥ | siṃho devadattaḥ ity atra yathā gauṇyā vṛttyā siṃha-tulyatvaṃ devadattasyocyate, na tu siṃhatvaṃ tadvad ity arthaḥ | nanv evaṃ kena nirṇītam iti cet | sūtrakṛtā śrī-vyāsenaiveti tat sūtra-dvayaṃ darśayati |

tatraikena tadvāda-dvayam asambhavān nirasyati ambuvad iti | yathāmbunā bhū-khaṇḍasya paricchedaḥ, evam upādhinā brahma-pradeśasya sa syāt | na, ambunā

bhūkhaṇḍasyevopādhinā brahma-pradeśasya grahaṇābhāvāt | agṛhyo na hi gṛhyate (BṛhadU 3.9.26) iti hi śrutiḥ | ato na tathātvaṃ brahmaṇa upādhi-paricchinnatvaṃ nety arthaḥ |

yad vā, ambuni yathā raveḥ partibimbaḥ paricchinnasya gṛhyate, evam upādhau brahmaṇaḥ pratibimbo vyāpakasya na gṛhyate | ato na tathātvam tasya pratibimbo nety arthaḥ | tarhi śāstra-dvayaṃ kathaṃ saṅgacchate | tatrāha, vṛddhīti dvitīyena | tad dvayaṃ na mukhya-vṛttyā pravartate | kintu vṛddhi-hrāsa-bhāktvaṃ guṇāṃśam ādāyaiva | yathā mahad-alpau bhū- khaṇḍau, yathā ca ravi-tat-pratibimbau vṛddhi-hrāsa-bhājau, tathā pareśa- jīvau syātām | kutaḥ? antarbhāvāt | etasminn aṃśe śāstra-tātparya-pūrteḥ | evaṃ saty ubhayor dṛṣṭāntāntikayoḥ sāmañjasyāt saṅgater ity arthaḥ | pūrva- nyāyena paricchedādi-vāda-dvayasya khaṇḍanam, uttara-nyāyena tu gauṇa- vṛttyā tasya vyavasthāpanam iti | brahmaṇaḥ khaṇḍaḥy pratibimbo vā jīva eveti sūtra-kṛtāṃ matam | īśo'pi brahmaṇaḥ khaṇḍaḥ pratibimbo veti māyināṃ īśa-vimukhānāṃ matam iti bodhavyam ||42||

English witness · section(s) 42

TEXT 42

tasmat pariccheda-pratibimbatvadi-pratipadaka-sastrany api kathaïcit tad-sadrsyena gaunyaiva vrttya pravarteran. `ambu-vad-agrahanat tu na tathatvam' `vrddhi-hrasa-bhaktatvam antar-bhavad ubhaya-samaïjasyad evam' iti purvottara-paksa-maya-nyayabhyam. Therefore scriptural passages that appear to favor such doctrines as pariccheda-vada and pratibimba-vada must be understood in a secondary sense—that is, as expressing some sort of similarity between the Supreme's relation to the manifest world and the ordinary processes of division and reflection. The Vedanta-sutra confirms this idea: "The water in a pond covers the land underneath and thus delimits it from the rest of the earth, but Brahman cannot be delimited in this way to become a jiva" [V.s. 3.2.19]. "No, the reference to delimitation is appropriate not in its primary sense but in its secondary sense, that of the water delimiting larger and smaller areas of land. This interpretation fulfills the purpose of the scriptural passages, and thus it is appropriate to compare Brahman to land" [V.s. 3.2.20]. The first of these sutras gives an opponent's objection, and the second replies to that objection.

COMMENTARY The Meaning of Monistic Statements in the Vedas The Mayavadis accept the Vedas as the supreme authority and cite them profusely in support of their opinions. Indeed, many of the Vedic references they quote may seem to support their theories, but here Srila Jiva Gosvami explains how to correctly interpret the apparently monistic statements in the Vedas. In Sanskrit, words have two kinds of meanings—primary, called mukhya vrtti, and secondary, called gauni vrtti. Vedic philosophers say that by the will of

the Supreme Lord each word has some particular potency, which creates a specific relationship between the word and its meaning. For example, the word "cow" has a potency by which it refers to a particular entity having four legs, a tail, two eyes, a dewlap, an udder, and other features. Sometimes, however, in a particular con TEXT a word's primary meaning fails to convey a relevant sense. In such cases we should conclude that the expression is figurative and accept some appropriate secondary meaning. Whenever the primary meaning of a scriptural statement is inappropriate there must be a secondary meaning intended, because scriptural statements, being apauruseya and thus free of defects, cannot be meaningless. In the Bhagavad-gita Lord Krsna addresses Arjuna as purusa-vyaghra, "tiger among men." In its primary sense the word "tiger" refers to a ferocious animal with claws and fangs. Arjuna was certainly not such an animal, but since Lord Krsna's words cannot be meaningless, the need arises for a figurative interpretation of purusa-vyaghra. Here the phrase is a metaphor, in which the Lord is calling Arjuna a tiger only to indicate his courage and prowess as a warrior. The word "tiger" in this phrase applies to these two characteristics that the tiger and Arjuna have in common, not to the primary sense of a tiger's shape, habits, and so forth. In the same way, Vedic texts that appear to support monistic ideas should not be abandoned as ambiguous babblings just because their primary meaning contradicts the conclusion of Srila Vyasa's trance. Rather, we should interpret these statements in a way consistent with the underlying purport of the Vedas. Accepting them literally will lead to confusion, and rejecting them outright may lead to contempt for the apauruseya-sabda. In the opinion of Srila Jiva Gosvami, one must search for secondary meanings that agree with Srila Vyasa's experience. To support this judgment, Srila Jiva Gosvami refers us to sutras 3.2.19 and 20 of the Vedanta. The Vedanta-sutra is divided into four chapters (adhyayas), each having four sections (padas). These are further divided into adhikaranas. Each adhikarana includes a topic statement from the Upanisads followed by a doubt concerning that statement, then an opponent's position (purva-paksa), then the right conclusion (siddhanta), and finally sangati, a demonstration of how the adhikarana relates to other adhikaranas. Some sutras are simply antitheses that represent the opinions of various sages and philosophers. These are always followed by siddhanta-sutras. Sutra 3.2.18 establishes that the purpose behind mentioning the jiva as a reflection of the Paramatma is not to show that the Paramatma becomes the jiva by reflection but to show that the Paramatma is different from the jiva in the same way that any real object is different from its reflection. If an object and its reflection were absolutely nondifferent, they could not be distinguished from each other. Thus the metaphor of the sun and its reflection in water is presented to establish not the oneness of the Paramatma and the jivatma but just the opposite. Sutra 3.2.18 states, ata eva copama suryakadi-vat: "Therefore, the analogy of the sun and its reflection shows the difference between the Supersoul and the soul." A doubt is then raised: "This very analogy

proves that the Paramatma reflects in avidya and appears to become the jiva. What's wrong with this interpretation?" The next sutra (3.2.19) answers this doubt. It proves that the jiva is not a reflection of Brahman by pointing out that an upadhi cannot delimit Brahman in the same way that water can delimit land. While commenting on this sutra in his Govinda-bhasya, Srila Baladeva Vidyabhusana explains that since Brahman is all-pervading, no object can possibly be distant from Him. Therefore, while the sun can cast a reflection in water because it is some distance from the water, Brahman can cast no reflection in anything because it is all-pervading. Therefore the jiva cannot be a reflection of Brahman. Although the claim of this sutra is valid, it does not agree with those scriptural statements that seem to indicate the jiva is a reflection of Brahman. It is in this sense that Srila Jiva Gosvami calls this sutra a purva-paksa. But if Brahman does not reflect as the jiva in the same way that the sun reflects on water, what do the sruti statements to that effect actually mean? They must have some reasonable purpose. Vyasadeva responds with the siddhanta, or conclusion, in sutra twenty. Although the comparison of the sun and its reflection with Brahman and the jiva is not valid when interpreted literally, it is valid when we consider the secondary characteristics of the analogy: The sun is great like Brahman, and its reflection is small like the jiva. Why do we give this secondary interpretation? To uphold the scripture's conclusions, which constitute the overarching, consistent message of the Vedas and their corollary literature. Other valid interpretations of this analogy are as follows: (1) The jivas' pains and pleasures do not affect Brahman, just as disturbances in a reflection of the sun do not affect the sun itself. (2) As a reflection of the sun is dependent on the sun, so the jivas are dependent on Brahman. (3) The jivas are localized like the sun's reflections, while Brahman extends everywhere as the sun does through its heat and light. If we were to similarly analyze the remaining Brahma-sutras, as well as the Vedas and Puranas, we would discover that all the scriptural statements indicating nondifference between God and the living entity, when understood in such a secondary sense, prove to be based not on absolute oneness but on some common attributes between the analogy and its subject, and thus they are faithful to the conclusion of the Vedas. The Vedic texts never propose complete oneness between Brahman and the jiva. Such a proposal would make the whole body of Vedic scripture self-contradictory; it would reduce the Vedas to babble, a waste of time for anyone wanting to study them for spiritual enlightenment. One may here raise the objection, "Instead of rejecting the primary sense of the monistic statements found in sastra, why not accept them and instead reinterpret those statements that teach dualism?" The answer is that the understanding derived from such an approach would contradict Sri Vyasa's experience, which is the nucleus of the Srimad-Bhagavatam, the topmost pramana. Next, Srila Jiva Gosvami explains the nondifference between the Supreme Lord and the jiva from the Vaisnava point of view.

Tattva · Sanskrit §43 · English §43

तत एवाभेद-शास्त्राण्य् उभयोश् चिद्-रूपत्वे जीव-समूहस्य दुर्घट- घटना-पटीयस्या
स्वाभाविक-तद्-अचिन्त्य-शक्त्या स्वभावत एव तद्-रश्मि- परमाणु-गुण-स्थानीयत्वात्
तद्-व्यतिरेकेणाव्यतिरेकेण च विरोधं परिहृत्याग्रे मुहुर् अपि तद्
एतद्-व्यास-समाधि-लब्ध-सिद्धान्त-योजनाय योजनीयानि ॥४३॥

ब्द्: तत इति परिच्छेदादि-शास्त्र-द्वयस्य तत्-सादृश्यार्थकत्वेन नीतत्वाद् एव हेतोः । त्वं वा अहम् अस्मि भगवो देव, अहं वै त्वम् असि तत्त्वम् असि इत्य् आदीन्य् अभेद-शास्त्राणि । तद् एतद् व्यास-समाधि-सिद्धान्त-योजनाय मुहुर् अप्य् अग्रे योजनीयानीति सम्बन्धः । केन हेतुनेत्य् आह उभयोर् ईश-जीवयोश् चिद्-रूपत्वेन हेतुना । यथा गौर-श्यामयोस् तरुण-कुमारयोर् वा विप्रयोर् विप्रत्वेनैक्यम् । ततश् च जात्यैवाभेदो, नतु व्यक्तोर् इत्य् अर्थः । तथा जीव- समूहस्य दुर्घट-घटना-पटीयस्या तद्-अचिन्त्य-शक्त्या स्वभावत एव तद्-रश्मि-परमाणु-गुण-स्थानीयत्वात् तद्-व्यतिरेकेण, अव्यतिरेकेण च हेतुना विरोधं परिहृत्येति । परेशस्य कह्लु स्वरूपानुबन्धिनी पराख्या शक्तिर् उष्णतेव रवेर् अस्ति । परास्य शक्तिर् विविधैव श्रूयते स्वाभाविकी ज्ञान-बल-क्रिया च (श्वेतु ६.८) इति मन्त्र-वर्णात् । विष्णु-शक्तिः परा प्रोक्ता (विप् ६.७.६१) इति स्मरणाच् च । सा हि तद्-इतरान् निखिलान् नियमयति । यस्मात् तद् अन्ये सर्वेऽर्थाः स्वस्वभावम् अत्यजन्तो वर्तन्ते । प्रकृतिः कालः कर्म च स्वान्तः-स्थितम् अपीश्वरं स्पर्ष्टुं न शक्नोति । किन्तु ततो बिभ्येद् एव स्वस्वभावे तिष्ठति । जीव-गणाश् च तत्-सजातीयोऽपि न तेन सम्पर्चितुं शक्नोति किन्तु तमाश्रयन्न् एव वृत्तिं लभते । मुख्य-प्राणम् इव श्रोत्रादिर् इन्द्रिय-गण इति । तथा यद्-अत्तिर् यद्-अधीना स तद्-रूपः इत्य् अभेद- शास्त्रस्यापि भेद-शास्त्रेण सार्धम् अविरोधोऽयं श्री-व्यास-समाधि-लब्ध-सिद्धान्त-सव्यपेक्ष इति । तथा चात्रेश-जीवयोः स्वरुऊपाभेदो नास्तीति सिद्धम् ॥४३॥

tata evābheda-śāstrāṇy ubhayoś cid-rūpatve jīva-samūhasya durghaṭa- ghaṭanā-paṭīyasyā svābhāvika-tad-acintya-śaktyā svabhāvata eva tad-raśmi- paramāṇu-guṇa-sthānīyatvāt tad-vyatirekeṇāvyatirekeṇa ca virodhaṃ parihṛtyāgre muhur api tad etad-vyāsa-samādhi-labdha-siddhānta-yojanāya yojanīyāni ||43||

BD: tata iti paricchedādi-śāstra-dvayasya tat-sādṛśyārthakatvena nītatvād eva hetoḥ | tvaṃ vā aham asmi bhagavo deva, ahaṃ vai tvam asi tattvam asi ity ādīny abheda-śāstrāṇi | tad etad vyāsa-samādhi-siddhānta-yojanāya muhur apy agre yojanīyānīti sambandhaḥ | kena hetunety āha ubhayor īśa-jīvayoś cid-rūpatvena hetunā | yathā gaura-śyāmayos taruṇa-kumārayor vā viprayor vipratvenaikyam | tataś ca jātyaivābhedo, natu vyaktor ity arthaḥ | tathā jīva- samūhasya durghaṭa-ghaṭanā-paṭīyasyā tad-acintya-śaktyā svabhāvata eva tad-raśmi-paramāṇu-guṇa-sthānīyatvāt tad-vyatirekeṇa, avyatirekeṇa ca hetunā virodhaṃ parihṛtyeti | pareśasya kahlu svarūpānubandhinī parākhyā śaktir uṣṇateva raver

asti | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca (ŚvetU 6.8) iti mantra-varṇāt | viṣṇu-śaktiḥ parā proktā (ViP 6.7.61) iti smaraṇāc ca | sā hi tad-itarān nikhilān niyamayati | yasmāt tad anye sarve'rthāḥ svasvabhāvam atyajanto vartante | prakṛtiḥ kālaḥ karma ca svāntaḥ-sthitam apīśvaraṃ sparṣṭuṃ na śaknoti | kintu tato bibhyed eva svasvabhāve tiṣṭhati | jīva-gaṇāś ca tat-sajātīyo'pi na tena samparcituṃ śaknoti kintu tamāśrayann eva vṛttiṃ labhate | mukhya-prāṇam iva śrotrādir indriya-gaṇa iti | tathā yad-attir yad-adhīnā sa tad-rūpaḥ ity abheda- śāstrasyāpi bheda-śāstreṇa sārdham avirodho'yaṃ śrī-vyāsa-samādhi-labdha- siddhānta-savyapekṣa iti | tathā cātreśa-jīvayoḥ svaruūpābhedo nāstīti siddham ||43||

English witness · section(s) 43

TEXT 43

tata evabheda-sastrany ubhayos cid-rupatvena jiva-samuhasya tad-ekatve ’pi durghata-ghatana-patiyasya svabhavika-tad-acintya-saktya svabhavata eva tad-rasmi-paramanu-gana-sthaniyatvat tad-vyatirekenavyatirekena ca virodham parihrtyagre muhur api tad-etad-vyasa-samadhi-labdha-siddhanta-yojanaya yojaniyani. Therefore the scriptural statements instructing us about the nondifference between the jivas and Brahman should be reconciled so as to agree with the conclusions Vyasa came to in His trance. This is accomplished by first removing the apparent contradiction in the jivas’ being both different and nondifferent from Brahman: From these statements teaching nondifference we should understand that the jivas are one with Brahman in the sense that both they and Brahman are pure spiritual entities, while by Brahman’s inconceivable, natural potency, which makes even the impossible possible, the jivas are also innately distinct from Brahman by virtue of their being His parts, like the infinitesimal rays of the sun’s light.

COMMENTARY Monistic Statements Need Interpretation Here Srila Jiva Gosvami gives his definitive opinion about the relation between the jivas and the Supreme Lord. Both the Lord and the jivas are naturally conscious beings, and it is primarily this common trait that the Vedic literature refers to when it speaks about their oneness. The purpose of these statements is to help us understand the Supreme Personality of Godhead, who is beyond our experience. We know we are conscious, and so to give us some idea of His nature the Vedas employ various analogies and metaphors to illustrate that the Lord is conscious like us. In the course of these descriptions, we jivas are sometimes described as nondifferent from Him. Thus we should never misunderstand the Vedic statements about oneness to mean that the Lord and the jiva are one in all respects. When we read “He was a tiger in battle” we do not think that a man actually turned into a tiger. Rather, we accept a secondary meaning and understand that in battle the man was as ferocious as a tiger. We must accept similar secondary meanings for the statements in the Vedic literature about

the jiva's and Brahman's oneness, our criterion always remaining whether our interpretation is consistent with the principles derived from Srila Vyasadeva's trance. Srila Jiva Gosvami is a follower of Srimad-Bhagavatam's acintya-bhedabheda philosophy, which he alludes to in the last sentence of this Text. Acintya-bhedabheda means "inconceivable, simultaneous oneness and difference" between the Supreme Personality of Godhead and the living entity, or in other words between the energetic source and its energy. The energy cannot exist without the energetic and is thus in one sense identical to it. At the same time, the energy can be said to be different from the energetic source because the energy's activities are perceived to be separate from the energetic. Logically, such a relation is ultimately inconceivable. The jivas are like atomic rays of light in relation to the sunlike Lord. As the Svetasvatara Upanisad (6.8) states, parasya saktir vividhaiva sruyate: "The Supreme Lord has manifold energies." Just as the rays of sunlight are neither completely different from nor exactly the same as the sun, so the jivas are simultaneously one with and different from the Lord. The Vedas' descriptions of nondifference refer to the qualitative oneness of the Lord and the jivas, and the Vedas' descriptions of difference refer to their quantitative difference. The Brhad-aranyaka Upanisad (2.1.20) provides an analogy to help us understand: yathagneh visphulinga vyuccaranti evam eva asmad atmanah sarve pranah sarve lokah sarve devah sarvani bhutani vyuccaranti. "Just as sparks emanate from a fire, so all these vital airs, planets, demigods, and living beings come from the Personality of Godhead." Sparks are obviously different from the fire that manifests them, but because they possess in minute quantity such fiery qualities as heat and light, they can be said to be "one with" the fire as well. In the same way, the jivas can be said to be simultaneously different from and one with the Supreme Personality of Godhead. Any apparent inconsistency in this relationship is resolved by the inconceivable creative energy of the Supreme Lord, which can make the impossible possible. One should not confuse this inconceivable nature of the Lord with the inexplicable (anirvacaniya) nature that the Mayavadis ascribe to Maya. They say that Maya is neither sat ("real") nor asat ("unreal") and is hence indescribable. Vaisnavas, however, do not say that the Lord and His energies are indescribable, for the scriptures describe both. Instead Vaisnavas say that because the Lord's nature and qualities are inconceivable to our limited mind and intellect, the Lord can be understood only through sabda-pramana. Some of the Lord's inconceivable features are mentioned in the Isopanisad (5): tad ejati tan naijati tad dure tad v antike tad antarasya sarvasya tad u sarvasyasya bahyatah "The Supreme Lord walks and does not walk. He is far away but He is very near as well. He is within everything, and yet He is outside of everything." Srila Baladeva Vidyabhusana gives us another analogy that may help us understand acintya-bhedabheda-tattva: A fair-skinned brahmana boy and a dark-skinned brahmana boy are the same in terms of caste but are different as individuals. Similarly, the Supreme

Lord and the jiva are one in that they both possess consciousness, but they are different in that the Lord is the all-pervading, all-knowing, independent controller of Maya, whereas the jiva is localized and may be an ignorant, dependent slave of Maya. Sometimes the Vedas equate the jiva with Brahman because he is subservient to Brahman. The principle behind this idea is not unfamiliar. An ambassador, for example, is in one sense equal to the chief of state he represents, and because of this equivalence any respect or disrespect shown the ambassador redounds upon his master. The reason why people accept a rough equivalence between the two is that the ambassador has some of the master's power, but no one would ever foolishly consider them identical in all respects. The Mayavadis err by choosing to see just one side of the situation and emphasizing only the nondifference between the jiva and Brahman. One should not deal with the Vedas according to the logic of "ardha-kukkuti," accepting only statements favorable to one's viewpoint and rejecting opposing ones. The Vedas contain statements declaring both the difference and the nondifference between Brahman and the jiva. These seemingly contradictory views can most naturally be reconciled by the application of the acintya-bhedabheda philosophy. This doctrine of Lord Caitanya Mahaprabhu's is the greatest gift of philosophy to the world. His teachings do not contradict any Vedic scripture or authentic point of view; rather, they resolve the apparent contradictions in the Vedic literature in accordance with the Vedas' final conclusions. His teachings are the natural and direct explanation of the Vedic literature. In summary, what follows are the ideas underlying the Vedic statements that speak of the oneness of Brahman and the jivas, employing the analogies of reflection and delimitation: 1. The jiva, like Brahman, is by nature purely conscious. 2. The jiva, like Brahman, is distinct from matter. 3. The jiva is one of Brahman's energies. 4. The jiva is eternally dependent on Brahman. 5. The jiva can never be absolutely one with Brahman. 6. The jiva is constitutionally the eternal servitor of Brahman. 7. The analogies of reflection and delimitation help us understand the purely spiritual nature of Brahman. In the Paramatma-sandarbha Srila Jiva Gosvami will further describe the living entity and his relationship with the Supreme Lord. In the next TEXT he summarizes the facts concerning abhidheya, the process for realizing this subject.

Tattva · Sanskrit §44 · English §44

तद् एवं मायाश्रयत्व-माया-मोहितत्वाभ्यां स्थिते द्वयोर् भेदे तद्- भजनस्यैवाभिधेयत्वम् आयातम् ॥४४॥

तद् एवम् इति स्फुटार्थम् । तद्-भजनस्य माया-निवारकस्येत्य् अर्थः ॥४४॥

tad evaṃ māyāśrayatva-māyā-mohitatvābhyāṃ sthite dvayor bhede tad-bhajanasyaivābhidheyatvam āyātam ||44||

tad evam iti sphuṭārtham | tad-bhajanasya māyā-nivārakasyety arthaḥ ||44||

English witness · section(s) 44

TEXT 44

tad evam mayasrayatva-maya-mohitatvabhyam sthite dvayor bhede `daivi hy esa' ity-adi-nyayena tad-bhajanasyaivabhidheyatvam ayatam. Since the Supreme Lord and the jiva thus have distinct identities, the Lord being the foundation of Maya and the jiva being deluded by her, we can conclude that devotional service to the Lord is the only recommended method for self-realization. This conclusion follows logically from such scriptural statements as the following one in the Bhagavad-gita [7.14]: “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. Only those who have surrendered unto Me can easily cross beyond it.”

COMMENTARY Devotional Service Is the Abhidheya Srila Vyasadeva saw that the Supreme Lord is the foundation of Maya: mayam ca tad-apasrayam (Bhag. 1.7.4). He also saw that only the living entity is deluded by Maya: yaya sammohito jivah (Bhag. 1.7.5). Thus the Supreme Lord and the jiva are naturally distinct, for the Lord never comes under Maya’s spell. The Lord can never turn into a jiva, and no jiva can ever make himself God. Srila Vyasadeva also saw that the means for the jiva’s release from bondage is devotional service to the Supreme Lord: bhakti-yogam adhoksaje (Bhag. 1.7.6). In this TEXT the word eva in the phrase tad bhajanasya eva means “only” and indicates that no process other than bhakti-yoga can cut the bonds of Maya. No other method, not even jïana-yoga or astanga-yoga, is potent enough to permanently relieve the jivas’ miseries. As Lord Krsna declares in the Bhagavad-gita (7.14): daivi hy esa guna-mayi mama maya duratyaya/ mam eva ye prapadyante mayam etam taranti te. Maya, the divine energy of the Lord, cannot possibly be overcome by anyone except the person who surrenders unto Him. Other paths may at best elevate a person to the mode of goodness by purifying his heart of the lower modes, but they cannot elevate him to full transcendence without the merciful help of bhakti. Narada Muni confirms this in his teachings to Yudhisthira Maharaja (Bhag.

7.15.28–29): sad-varga-samyamaikantah sarva niyama-codanah tad-anta yadi no yogan avaheyuh sramavahah

yatha vartadayo hy artha yogasyartham na bibhrati anarthaya bhaveyuh sma purtam istam tathasatah “Ritualistic ceremonies, regulative principles, austerities, and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration. As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.” In this TEXT the word bheda (“difference”) is also significant. By using it Srila Jiva Gosvami emphasizes that unless the jiva clearly understands he is both different from and subordinate to the Supreme Lord, he will not become interested in pursuing devotional service. This conviction is essential for advancement in spiritual life. The natural tendency of a conditioned soul is to think himself the controller, the lord of all he surveys, and this delusion makes him loathe the very idea of surrendering to the Lord. Indeed, this tendency to control remains a great peril even for those actively engaged in bhakti-yoga, since the jivas’ desires to control are very deep-rooted and can sprout forth at any time, choking off the tender creeper of devotion. Unless a candidate for unalloyed bhakti vigilantly guards against residual desires to be the master of all, these desires will likely manifest themselves and slow his progress toward pure Krsna consciousness. In the next TEXT Srila Jiva Gosvami concludes this part of his discussion with a reference to the prayojana, or final goal, of bhakti-yoga.

Tattva · Sanskrit §45 · English §45

अतः श्री-भगवत एव सर्व-हितोपदेष्टृत्वात्, सर्व-धुःख-हरत्वात्, रश्मीनां सूर्यवत् सर्वेषां परम-स्वरूपत्वात् सर्वाधिक-गुण-शालित्वात्, परम-प्रेमयोगत्वम् इति प्रयोजनं च स्थापितम् ॥४५॥

ब्द्: माया-मोह-निवारकत्वाद् यस्य भजनम् अभिधेयं, स भगवान् एव भजतां प्रेम-योग्य इत्य् अर्थाद् आगतम् इत्य् आह अत इति । अतो मायामोह- निवारक-भजनत्वाद् भगवत एव परम-प्रेम-योग्यत्वम् इति सम्बन्धः । जीवात्मा प्रेम-योग्यः, परमात्मा भगवांस् तु परम- प्रेम-योग्य इत्य् अर्थः । कुत इत्य् अपेक्षायां हेतु-चतुष्टयम् आह सर्वेति । रश्मीनाम् इत्य् आदि - सूर्यो यथा रश्मीनां स्वरूपं न, किन्तु परम- स्वरूपम् एव भवत्य् एवं जीवानां भगवान् इति स्वरूपैक्यं निरस्तम् । अन्तर्यामि-ब्राह्मणात् सौबाल-ब्राहमणाच् च जीवात्मनः परमात्मनः शरीराणि भवन्ति, स तु तेषां शरीरी इति भेदः प्रस्फुटो ज्ञातः । अतः सर्वाधिकेति ॥४५॥

ataḥ śrī-bhagavata eva sarva-hitopadeṣṭṛtvāt, sarva-dhuḥkha-haratvāt, raśmīnāṃ sūryavat sarveṣāṃ parama-svarūpatvāt sarvādhika-guṇa-śālitvāt, parama-premayogatvam iti prayojanaṃ ca sthāpitam ||45||

BD: māyā-moha-nivārakatvād yasya bhajanam abhidheyaṃ, sa bhagavān eva bhajatāṃ prema-yogya ity arthād āgatam ity āha ata iti | ato māyāmoha- nivāraka-bhajanatvād bhagavata eva parama-prema-yogyatvam iti sambandhaḥ | jīvātmā prema-yogyaḥ, paramātmā bhagavāṃs tu parama- prema-yogya ity arthaḥ | kuta ity apekṣāyāṃ hetu-catuṣṭayam āha sarveti | raśmīnām ity ādi - sūryo yathā raśmīnāṃ svarūpaṃ na, kintu parama- svarūpam eva bhavaty evaṃ jīvānāṃ bhagavān iti svarūpaikyaṃ nirastam | antaryāmi-brāhmaṇāt saubāla-brāhamaṇāc ca jīvātmanaḥ paramātmanaḥ śarīrāṇi bhavanti, sa tu teṣāṃ śarīrī iti bhedaḥ prasphuṭo jñātaḥ | ataḥ sarvādhiketi ||45||

English witness · section(s) 45

TEXT 45

atah Sri-bhagavata eva sarva-hitopadestrtvat sarva-duhkha-haratvad rasminam surya-vat sarvesam parama-svarupatvat sarvadhika-guna-salitvat parama-prema-yogatvam iti prayojanam ca sthapitam. From the above discussion we can see that the Personality of Godhead is the most deserving recipient of perfect love because He instructs all people about their ultimate welfare, He removes all sorrows, He is everyone's Supreme Self (like the sun in relation to its rays), and He is perfectly endowed with all wonderful qualities. Thus is established the final goal of all endeavor (prayojana).

COMMENTARY Love of God Is the Goal of Life The Vedas provide education in religious practice (dharma), economic development (artha), regulated sense enjoyment (kama), and ultimately liberation from the cycle of birth and death (moksa). These four are known as the purusarthas, or goals of human life. On the basis of logic or scriptural authority, every school of Indian philosophy tries to direct the jivas toward liberation, which puts an end to all miseries. Lord Caitanya Mahaprabhu's teachings, however, lead beyond liberation. When Sanatana Gosvami approached Sri Caitanya to inquire about spiritual life, his first question was "What is my duty after liberation?" This question was revolutionary. Before this, almost no one would inquire about a fifth purusartha; liberation was considered the ultimate goal. But Lord Caitanya explained to Sanatana that prema, love of God, is the fifth and ultimate goal of life (païcama-purusartha): prema pum-artho mahan. Lord Caitanya established this purusartha with reference to the Vedas, and in the course of doing so He relied especially on "the spotless Purana," Srimad-Bhagavatam, promoting it as the ultimate scriptural authority. Along with the final goal of pure love of God, Sri Caitanya also established that Lord Krsna is the most complete manifestation of God and therefore the most perfect object of loving devotional service. Prior to Lord Caitanya, Vaisnavas

generally rendered reverential devotional service to the Supreme Lord in His opulent feature. Only a few rare souls knew the true conclusion of the Vedic teachings. Lord Caitanya Mahaprabhu, however, revealed to all His followers the fifth goal—love of God—and ordered them to propagate it everywhere. If a person makes prema his ultimate goal in life, he will not detest the material world (as impersonalists do), because he will appreciate it as the creation of his beloved Lord. Following the example of Sri Caitanya Mahaprabhu, a devotee should see everything in this world in relation to the Supreme Lord and use whatever he can in His devotional service. One who adopts this correct outlook will quickly be endowed with all good qualities. The evil traits of lust, greed, envy, and so on will depart from him. Treating every living being as part and parcel of the Lord, he will become everyone's well-wishing friend and not think of harming or exploiting anyone, even in his dreams. With the followers of Lord Caitanya able to cultivate such an attitude, it is clear that His teachings are the most sublime, practical, and versatile of all spiritual philosophies. Although these teachings emphasize giving up this world and going to the spiritual world, following them also improves the quality of life here. Lord Caitanya's teachings are thus suitable for all people to study and practice, regardless of caste, creed, or nationality. By contrast, when a spiritual practitioner makes liberation his final objective, he will almost never develop a loving relationship with the Supreme Lord. Rather, he will attempt to use the Supreme Lord to achieve his goal. It is not uncommon to find liberationists who at first worship the Deity forms of Radha-Krsna and then discard these forms at a supposedly higher stage of development, when they imagine they have advanced to the level of Brahman realization. Such deluded souls think that because they have achieved oneness with the Supreme they no longer need the Deity forms. For the Mayavadis, then, the Lord is nothing more than a means to liberation, and thus their impersonalistic philosophy is the ultimate form of selfishness and blasphemy. Based on detachment and introversion, their doctrine cannot bring warmth and sympathy, compassion and serenity, into human society. It only depersonalizes human life. A pure devotee advancing on the path of loving devotional service is not inclined to demand anything of his Lord, not even liberation. He desires only to please his worshipable Lord eternally. To that end he cheerfully tolerates any tribulation. Such unconditional love is in fact the prayojana, or goal of life, promoted by Srimad-Bhagavatam. Although in the previous TEXT Srila Jiva Gosvami said that a jiva should worship the Lord to get free from the clutches of Maya, here he goes further: he rejects liberation as the prayojana and hints at a new goal—love of Godhead, prema-bhakti. Sri Jiva will present his full discussion on prema-bhakti later, in Sri Priti-sandarbha. In this TEXT Srila Jiva Gosvami gives four reasons why the Supreme Personality of Godhead is the most suitable object of love. The first reason is that the Supreme Lord is always thinking of every jiva's welfare. Therefore He frequently teaches the conditioned souls various ways to better themselves. He comes

Himself to give direct instruction, as He did when He taught Arjuna on the Battlefield of Kuruksetra and, as Veda-vyasa, compiled the Vedic literature. To preach His message He also sends His devotees to this material world as good-will ambassadors. Even on the material level the Supreme Lord takes care of all living beings by impartially supplying them with such essentials as light, air, water, and food. Even atheists and agnostics are provided for. The second reason why the Supreme Lord is the most worthy object of love is that He relieves the miseries of the conditioned souls by helping to liberate them from illusion. To take advantage of this help, however, the jivas must surrender to Him: sarva-dharman parityajya mam ekam saranam vraja aham tvam sarva-papebhyo moksayisyami ma sucah "[Lord Krsna said to Arjuna:] 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear'" (Bg. 18.66). The third reason why Sri Krsna is the most lovable object is that He is the ultimate svarupa, or Self, of all beings, just as the sun globe is the ultimate basis of the sun's rays. The sun's rays always depend on the sun, and they are glorious only in relation to the sun. In the same way, the jivas perpetually depend on the Personality of Godhead and become glorious only when they reawaken their true relationship with Him through bhakti-yoga. Even material objects find peace only when they are united with their source: rivers all naturally seek the ocean and become finally calm when they reach that goal; similarly, an earthy object separated from the earth, such as an apple thrown into the air, will be spontaneously attracted to return to the earth. We also see that human beings naturally want to revere those they consider superior. Krsna, the Supreme Personality of Godhead, is the ultimate superior being, and therefore He is the ideal person in whom all jivas may repose their reverence and love. The last reason why Sri Krsna is the best object of love is that He possesses all wonderful, matchless qualities to their fullest extent. Of all the Supreme Lord's own direct manifestations, His original two-handed form as a cowherd boy is the most beautiful and attractive. Thus Srila Rupa Gosvami writes in his Bhakti-rasamrta-sindhu (1.2.59): siddhantatas tv abhede 'pi krsna-Srisa-svarupayoh rasenotkrsyate krsna-rupam esa rasa-sthitih "Although in principle there is no difference between the personalities of Lord Krsna and Lord Narayana, the husband of the goddess of fortune, still Sri Krsna's form is the unparalleled reservoir of rasas. This, indeed, is the law of rasas." Srila Vyasa saw this same Krsna in trance, along with all His personal attributes and potencies. He saw that love of Krsna is the ultimate goal of life: krsne parama-puruse bhaktih (Bhag. 1.7.7). Thus we can conclude by both logic and scriptural analysis that Lord Krsna is the supreme object of love. He is the actual prayojana, the ultimate goal of life. Next Srila Jiva Gosvami explains the importance of sadhana-bhakti, devotional service in practice.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART 8]

Tattva · Sanskrit §46 · English §46

तत्राभिधेयं च तादृशत्वेन दृष्टवान् अपि, यतस् तत्-प्रवृत्त्य्-अर्थं श्री- भागवताख्याम् इमां सात्वत-संहितां प्रवर्तितवान् इत्य् आह अनर्थेति । भक्तियोगः श्रवण-कीर्तनादि-लक्षणः साधन-भक्तिः, न तु प्रेम- लक्षणः । अनुष्ठानं ह्य् उपदेशापेक्षं प्रेम तु तत्-प्रसादापेक्षम् इति तथापि तस्य तत्-प्रसाद-हेतोस् तत्-प्रेम-फल-गर्भत्वात् साक्षाद् एवानर्थोपशमनत्वं, न त्व् अन्यसापेक्षत्वेन । यत् कर्मभिर् यत् तपसा ज्ञान-वैराग्यतश् च यत् इत्य् आदौ (भ्प् ११.२०.३२), सर्वं मद्-भक्ति-योगेन मद्-भक्तो लभतेऽञ्जसा । स्वर्गापवर्गं (भ्प् ११.२०.३३) इत्य् आदेः । ज्ञानादेस् तु भक्ति-सापेक्षत्वम् एव श्रेयः-सृतिं भक्तिम् (भ्प् १०.१४.४) इत्य् आदेः ।

अथवा अनर्थस्य संसार-व्यसनस्य तावत् साक्षाद्-अव्यवधानेनोपशमनं सम्मोहादि-द्वयस्य तु प्रेमाख्य-स्वीय-फल-द्वारेत्य् अर्थः । अतः पूर्ववद् एवात्राभिधेयं दर्शितम् ॥४६॥

ब्द्: तत्राभीति । तादृशत्वेन मायानिवारकत्वेन । दृष्टवान् अपि श्री-व्यासः । अनुष्ठानं कृति-साध्यम् । तत्-प्रसादेति भगवद्-अनुग्रहेत्य् अर्थः । तस्य श्रवणादि-लक्षणस्य । अन्य-सापेक्षत्वेन कर्मादि-परिकरत्वेन । ज्ञानादेस् त्व् इति ज्ञानम् अत्र यस्य ब्रह्म (पगे ६) इत्य् उक्त-ब्रह्म-विषयकम् । सम्मोहादीयादि-पदाद् आत्मनो जड-देहादि-रूपता-मननं ग्राह्यम् । अत इति । अत्र अनर्थेति वाक्ये ॥४६॥

tatrābhidheyaṃ ca tādṛśatvena dṛṣṭavān api, yatas tat-pravṛtty-arthaṃ śrī-bhāgavatākhyām imāṃ sātvata-saṃhitāṃ pravartitavān ity āha anartheti | bhaktiyogaḥ śravaṇa-kīrtanādi-lakṣaṇaḥ sādhana-bhaktiḥ, na tu prema- lakṣaṇaḥ | anuṣṭhānaṃ hy upadeśāpekṣaṃ prema tu tat-prasādāpekṣam iti tathāpi tasya tat-prasāda-hetos tat-prema-phala-garbhatvāt sākṣād evānarthopaśamanatvaṃ, na tv anyasāpekṣatvena | yat karmabhir yat tapasā jñāna-vairāgyataś ca yat ity ādau (BhP 11.20.32), sarvaṃ mad-bhakti-yogena mad-bhakto labhate'ñjasā | svargāpavargaṃ (BhP 11.20.33) ity ādeḥ | jñānādes tu bhakti-sāpekṣatvam eva śreyaḥ-sṛtiṃ bhaktim (BhP 10.14.4) ity ādeḥ |

athavā anarthasya saṃsāra-vyasanasya tāvat sākṣād-avyavadhānenopaśamanaṃ sammohādi-dvayasya tu premākhya-svīya-phala-dvārety arthaḥ | ataḥ pūrvavad evātrābhidheyaṃ darśitam ||46||

BD: tatrābhīti | tādṛśatvena māyānivārakatvena | dṛṣṭavān api śrī-vyāsaḥ | anuṣṭhānaṃ

kṛti-sādhyam | tat-prasādeti bhagavad-anugrahety arthaḥ | tasya śravaṇādi-lakṣaṇasya | anya-sāpekṣatvena karmādi-parikaratvena | jñānādes tv iti jñānam atra yasya brahma (page 6) ity ukta-brahma-viṣayakam | sammohādīyādi-padād ātmano jaḍa-dehādi-rūpatā-mananaṃ grāhyam | ata iti | atra anartheti vākye ||46||

English witness · section(s) 46

TEXT 46.1

tatrabhidheyam ca tadrsatvena drstavan api yatas tat-pravrtty-artham Sri-bhagavatakhyam imam satvata-samhitam pravartitavan ity aha, anartheti. bhakti-yogo 'tra sravana-kirtanadi-laksanah sadhana-bhakti-yogo na tu prema-laksanah. anusthanam hy upadesapeksam prema tu tat-prasadapeksam iti. In trance Srila Vyasadeva also perceived the process of self-realization (abhidheya), as described above [in TEXT 44]. Then, to propagate it He composed for the saintly Vaisnavas this scripture called Srimad-Bhagavatam. Sri Suta Gosvami describes all this in the verse beginning anartha- [Bhag. 1.7.6]. In this verse the word bhakti-yoga refers to sadhana-bhakti, regulated devotional service, which is characterized by hearing, chanting, and so on, and not to prema-bhakti, devotional service in pure love of God. This is the correct interpretation because sadhana-bhakti depends on instruction, while love of God depends only on the Lord's grace.

TEXT 46.2

tathapi tasya tat-prasada-hetos tat-prema-phala-garbhatvat saksad evanarthopasamanatvam na tv anya-sapeksatvena `yat karmabhir yat tapasa jïana-vairagyatas ca yat' ity-adau `sarvam mad-bhakti-yogena mad-bhakto labhate ïjasa svargapavargam' ity-adeh. jïanades tu bhakti-sapeksatvam eva `sreyah-srtim bhaktim' ity-adeh. atha vanarthasya samsara-vyasanasya tavat saksad avyavadhanenopasamanam sammohadi-dvayasya tu premakhya-sviya-phala-dvarenety arthah. atah purva-vad evatrabhidheyam darsitam. Even so, sadhana-bhakti, being the means for gaining the Lord's grace, ultimately matures into love of Godhead. Thus it is said that sadhana-bhakti directly removes the jiva's miseries (anarthopasamam saksad), without depending on anything else. As the Lord states in the Srimad-Bhagavatam [11.20.32–33], "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions." By contrast, such methods as cultivating knowledge depend on devotional service for success, as shown instatements like the following [Bhag. 10.14.4]: "My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up

that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble." Or else the meaning of anarthopasamam saksad is that sadhana-bhakti, without relying on any intermediate process, directly counteracts the material miseries but that only pure love of God, the mature fruit of sadhana-bhakti, can counteract the two fundamental faults of bewilderment and misidentification. Thus the abhidheya is expressed here [Bhag. 1.7.6] as it was before [Texts 29 and 32].

COMMENTARY The Definition of Abhidheya In TEXT 44 Jiva Gosvami concluded from his analysis of Srila Vyasa's trance that Srimad-Bhagavatam's abhidheya-tattva is devotional service to the Supreme Lord. Vyasadeva also saw in His trance that the miseries of the jivas can be vanquished by bhakti-yoga alone, and that this practice of bhakti-yoga will further lead to pure love of Godhead, which brings one direct realization of the Lord. To broadcast this knowledge He compiled the beautiful Bhagavatam and taught it to His son, Sukadeva Gosvami. The word bhakti-yoga is used twice in the Bhagavatam verses describing Srila Vyasadeva's trance. Srila Jiva Gosvami says that the first occurrence of this word (Bhag. 1.7.4) refers to spontaneous devotional service in full realization of prema, because only on that level of pure love can one have direct personal realization of the Supreme Lord. The second occurrence (Bhag. 1.7.6) refers to devotional service in practice, sadhana-bhakti. Unlike sadhana-bhakti, prema-bhakti does not depend on instruction because at that stage a devotee offers devotional service to the Lord spontaneously. Sadhana-bhakti must be learned from scripture and from saintly persons; it is motivated for the most part by scriptural injunctions. As the devotee performs the regulated practice of bhakti, his heart is gradually purified and he becomes fit for spontaneous devotional service in love of God. Only in this sense can it be said that sadhana-bhakti matures into prema-bhakti. But in fact prema, the internal potency of the Lord, manifests in the aspiring devotee's heart by the grace of the Lord and His pure devotee. In the Bhakti-rasamrta-sindhu Srila Rupa Gosvami states that devotional service which is executed by the senses and which matures into bhava-bhakti is called sadhana-bhakti. When bhava-bhakti intensifies it is called prema-bhakti. The only difference between the two is the degree of intensity: bhava-bhakti is the immature state of prema-bhakti. Bhava-bhakti is like the dawn, prema-bhakti like high noon. Thus Srila Rupa Gosvami defines prema-bhakti as follows: samyan-masrnita-svanto mamatvatisayankitah bhavah sa eva sandratma budhaih prema nigadyate "When bhava becomes very dense and the devotee's heart melts completely out of intense love for the Lord and great attachment to Him, that state of bhava is called prema by learned scholars" (Bhakti-rasamrta-sindhu 1.4.1). Because devotion belongs to the internal potency (svarupa-sakti) of the Supreme Lord, it is as potent as He is and can certainly fulfill all a

devotee's desires. A pure devotee has no desire except to render the Lord service, but if somehow he does have some other desire, to fulfill it he need not take to any process other than bhakti. This is the supreme independence of pure devotional service. On the other hand, other progressive processes, such as jïana-yoga and astanga-yoga, depend on the grace of bhakti for success. Without the merciful glance of devotion, none of these processes can ever give their practitioners their own intended fruits, what to speak of love of God. Just as the body and the senses are worthless without the soul, so these paths are worthless without devotion. In Srimad-Bhagavatam, therefore, after Sukadeva Gosvami lists various demigods one may worship to fulfill material desires, he concludes: akamah sarva-kamo va moksa-kama udara-dhih tivrena bhakti-yogena yajeta purusam param "A person who has broader intelligence, whether he is full of material desires, without any material desires, or desiring only liberation, must by all means worship the supreme whole, the Personality of Godhead" (Bhag. 2.3.10). This statement reveals that bhakti-yoga is the key to fulfilling all desires, whether spiritual or mundane. Srila Rupa Gosvami confirms this in his Bhakti-rasamrta-sindhu (1.2.251): kintu jïana-virakty-adi-sadhyam bhaktyaiva sidhyati. "Indeed, only with the aid of bhakti can one attain the fruits available through the cultivation of knowledge, detachment, and so on." The knowledge and detachment mentioned here are not those related with the Lord and His devotional service. Indeed, the Bhagavatam verse quoted in this TEXT (10.14.4) makes it explicit that knowledge of impersonal Brahman is certainly among those items not related to the Lord and His devotional service. Srimad-Bhagavatam 1.7.6 states, anarthopasamam saksad bhakti-yogam: "Bhakti-yoga directly mitigates the miseries of the conditioned soul." Srila Jiva Gosvami gives two explanations of the word saksat ("direct") in this context. He says that bhakti in the first sense is sadhana-bhakti, which, unaided by any other process, directly removes all such worldly miseries as mental and physical disturbances caused by the dualities of heat and cold. However, to dispel the underlying delusion of bodily attachment we need bhakti in the second sense—namely, prema-bhakti, love of God, the fruit of sadhana-bhakti, In the next TEXT Srila Jiva Gosvami discusses the prayojana-tattva as Vyasadeva realized it.

Tattva · Sanskrit §47 · English §47

अथ पूर्वदेव प्रयोजनं च स्पष्टयितुं पूर्वोक्तस्य पूर्ण-पुरुषस्य च श्री-कृष्ण-स्वरूपत्वं व्यञ्जयितुं, ग्रन्थ-फल-निर्देश-द्वारा तत्र तद्- अनुभवान्तरं प्रतिपादयन्न् आह यस्याम् इति । भक्तिः प्रेमा श्रवण-रूपया (पगे १०९) साधन-भक्त्या साध्यत्वात् । उत्पद्यते आविर्भवति । तस्यानुषङ्गिकं गुणम् आह शोकेति । अत्रैषां संस्कारोऽपि नश्यतीति भावः । (पगे ११०) प्रीतिर् न यावन् मयि वासुदेव न मुच्यते देह-योगेन तावत् इति (भ्प् ५.५.६) श्री-ऋषभदेव-वाक्यात् । परम-पुरुषे पूर्वोक्त-पूर्ण-पुरुषे । किम् आकार इत्य् अपेक्षायाम् आह कृष्णे । कृष्णस् तु भगवान् स्वयम् इत्य् आदि शास्त्र-सहस्र-भावितान्तः-करणानां परम्परया तत्-प्रसिद्धि-मध्य- पातिनां चासाङ्ख्य-लोकानां तन्-नाम-श्रवण-मात्रेण यः प्रथम- प्रतीति-विषयः स्यात्, तथा तन्-नाम्नः प्रथमाक्षर-मात्रं मन्त्राय कल्पमानं यस्याभिमुख्याय स्यात् तद्-आकार इत्य् अर्थः । आहुश् च नाम- कौमुदी-काराः । कृष्ण-शब्दस्य तमाल-श्यामल-त्विषि यशोदायाः स्तनन्धये पर-ब्रह्मणि रूढिः इति ॥४७॥

ब्द्: अथेति । प्रयोजनं भगवत्-प्रेम-लक्षणम् । तत्रेति तत्र समाधौ श्री- व्यासस्यान्यम् अनुभवम् इत्य् अर्थः । आविर्भवतीति प्रेम्णः परासारांशत्वेनोत्पत्त्य्-असम्भवाद् इत्य् अर्थः । तस्येति प्रेम्णः । अत्र प्रेम्णि सति । कृष्णस् तु भगवान् स्वयं इति श्री-सूतादीनां श्री-जयदेवादीनां चासङ्ख्य-लोकानाम् इत्य् अर्थः । तन्-नाम इति तन्-नाम्नः इति चोभयत्र कृष्णेति नाम बोध्यम् । रूढिर् इति प्रकृति-प्रत्यय-सम्बन्धं विनैव यशोदा-सुते प्रसिद्धिर् मण्डप-शब्दस्येव गृह-विशेष इत्य् अर्थः ॥४७॥

atha pūrvadeva prayojanaṃ ca spaṣṭayituṃ pūrvoktasya pūrṇa-puruṣasya ca śrī-kṛṣṇa-svarūpatvaṃ vyañjayituṃ, grantha-phala-nirdeśa-dvārā tatra tad-anubhavāntaraṃ pratipādayann āha yasyām iti | bhaktiḥ premā śravaṇa- rūpayā (page 109) sādhana-bhaktyā sādhyatvāt | utpadyate āvirbhavati | tasyānuṣaṅgikaṃ guṇam āha śoketi | atraiṣāṃ saṃskāro'pi naśyatīti bhāvaḥ | (page 110) prītir na yāvan mayi vāsudeva na mucyate deha-yogena tāvat iti (BhP 5.5.6) śrī-ṛṣabhadeva-vākyāt | parama-puruṣe pūrvokta-pūrṇa-puruṣe | kim ākāra ity apekṣāyām āha kṛṣṇe | kṛṣṇas tu bhagavān svayam ity ādi śāstra-sahasra-bhāvitāntaḥ-karaṇānāṃ paramparayā tat-prasiddi-madhya-pātināṃ cāsāṅkhya-lokānāṃ tan-nāma-śravaṇa-mātreṇa yaḥ prathama- pratīti-viṣayaḥ syāt, tathā tan-nāmnaḥ prathamākṣara-mātraṃ mantrāya kalpamānaṃ yasyābhimukhyāya syāt tad-ākāra ity arthaḥ | āhuś ca nāma- kaumudī-kārāḥ | kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodāyāḥ stanandhaye para-brahmaṇi rūḍhiḥ iti ||47||

BD: atheti | prayojanaṃ bhagavat-prema-lakṣaṇam | tatreti tatra samādhau śrī-vyāsasyānyam anubhavam ity arthaḥ | āvirbhavatīti premṇaḥ parāsārāṃśatvenotpatty-asambhavād ity arthaḥ | tasyeti premṇaḥ | atra premṇi sati | kṛṣṇas tu bhagavān svayaṃ iti śrī-sūtādīnāṃ śrī-jayadevādīnāṃ cāsaṅkhya-lokānām ity

arthaḥ | tan-nāma iti tan-nāmnaḥ iti cobhayatra kṛṣṇeti nāma bodhyam | rūḍhir iti prakṛti-pratyaya-sambandhaṃ vinaiva yaśodā-sute prasiddhir maṇḍapa-śabdasyeva gṛha-viśeṣa ity arthaḥ ||47||

English witness · section(s) 47

TEXT 47.1

atha purva-vad eva prayojanam ca spastayitum purvoktasya purna-purusasya ca Sri-krsna-svarupatvam vyaïjayitum grantha-phala-nirdesa-dvara tatra tad-anubhavantaram pratipadayann aha yasyam iti. bhaktih prema sravana-rupaya sadhana-bhaktya sadhyatvat. utpadyate avirbhavati. tasyanusangikam gunam aha soketi. atraisam samskaro 'pi nasyatiti bhavah `pritir na yavan mayi vasudeve na mucyate deha-yogena tavat' iti Sri-rsabhadeva-vakyat. Next, to clarify the final goal (prayojana), as described above [in Bhag. 1.7.4–6], and to affirm that the purna-purusa mentioned above [in Bhag. 1.7.4] is in fact Lord Krsna, Suta Gosvami speaks the verse beginning yasyam [Bhag. 1.7.7]. While describing the effect of hearing Srimad-Bhagavatam in this verse, he reveals another of Srila Vyasadeva's realizations. In this verse the word bhakti refers to pure love of Godhead, because that is the goal achieved through executing the devotional practice of hearing. The word utpadyate ("is generated") here means "becomes manifest." And the manifestation of pure love of Godhead is soka-moha-bhayapaha—that is, it destroys all lamentation, illusion, and fear, the implication being that even their subtle remnants are destroyed. This is confirmed by the words of Sri Rsabhadeva: "Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again" [Bhag. 5.5.6].

TEXT 47.2

parama-puruse purvokta-purna-puruse. kim-akare ity apeksayam aha krsne. krsnas `tu bhagavan svayam' ity-adi-sastra-sahasra-bhavitantah-karananam paramparaya tat-prasiddhi-madhya-patinam casankhya-lokanam tan-nama-sravana-matrena yah prathama-pratiti-visayah syat tatha tan-namnah prathamaksara-matram mantraya kalpyamanam yasyabhimukhyaya syat tad-akare ity arthah. ahus ca nama-kaumudi-karah `krsna-sabdasya tamala-syamala-tvisi yasodayah stanan-dhaye para-brahmani rudhih' iti. In this verse [Bhag. 1.7.7] the word parama-puruse ("for the Supreme Person") refers to the same purna-purusa ("complete person") mentioned earlier [Bhag. 1.7.4]. What is His form? To this Sri Suta Gosvami replies, "Krsna." In other words, for those whose hearts are enriched with thousands of scriptural statements such as krsnas tu bhagavan svayam ("Krsna is the original Personality of Godhead"; [Bhag. 1.3.28]), and for those who are attracted to His glories and fame by hearing through a bona fide disciplic succession, as soon as they hear His name their minds are filled with His presence. And as soon as such

persons chant the first syllable of His name while uttering His mantra, the Lord's attention is also drawn to the chanter. That is the form denoted by the word Krsna in this verse [Bhag. 1.7.7]. This is confirmed by the author of Nama-kaumudi: "The conventional meanings of the name Krsna are 'one who is black like a tamala tree,' 'He who was breast-fed by Sri Yasoda,' and 'the Supreme Brahman.'"

COMMENTARY Devotional Service Frees One from All Material Miseries In TEXT 45 Srila Jiva Gosvami summarized Srila Vyasadeva's realizations concerning prayojana-tattva. Suta Gosvami reaffirms these realizations in Bhagavatam 1.7.7, where he states that just by listening to the Bhagavatam one will attain love of Godhead. Bhakti here must refer to love of Godhead and not sadhana-bhakti, devotional service in practice, since hearing Srimad-Bhagavatam is itself the sadhana. In this verse the verb utpadyate ("is generated") means not that love of God is created anew but that it becomes manifest in the heart. Because love of God is His internal potency, it is never created. As a concomitant effect of love of God, the devotee is freed from all lamentation, illusion, and fear. Indeed, even their dormant seeds are destroyed, so powerful is love of Krsna. The root cause of a jiva's misery is his forgetfulness of the Lord, but when he attains love of God He never forgets the Lord. One who attains love for Krsna loses interest in all kinds of other pleasures, including even the bliss of impersonal realization. All his doubts are vanquished and all his desires completely satisfied. Nothing can disturb him or deviate his mind from devotional service. In this regard Srila Rupa Gosvami writes (Bhakti-rasamrta-sindhu 1.2. 58): tatrapy ekantinam srestha govinda-hrta-manasah yesam Srisa-prasado 'pi mano hartum na saknuyat "Among the various kinds of unalloyed devotees of the Lord, the best are those whose hearts have been captivated by Lord Govinda. Indeed, such devotees have no attraction or desire even for the favor of Lord Narayana, the husband of the supreme goddess of fortune." A side benefit of such pure love for Krsna, as Srila Jiva Gosvami mentions in TEXT 47.1, is that even the seeds of lamentation, illusion, and fear are destroyed. These seeds are rooted deeply in the soil of bodily attachment, and by quoting Lord Rsabhadeva here Srila Jiva Gosvami emphasizes that there is no way to eradicate this bodily attachment other than by becoming attached to Krsna. And one can easily attain this prayojana of attachment to Krsna by hearing Srimad-Bhagavatam. Vyasadeva saw all this in His trance. Krsna, referred to in Bhagavatam 1.7.7 as parama-purusa, the Supreme Person, is identical with the purna-purusa whom Vyasa saw along with His potencies. In TEXT 30 Srila Jiva Gosvami has already explained that this purna-purusa is the original Personality of Godhead. Now he identifies that Supreme Person as Lord Sri Krsna. Srila Jiva Gosvami next explains who that Krsna is. History records various Krsnas. For example, Arjuna was also called Krsna, as shown in Bhagavatam 1.8.43, where Srimati Kuntidevi addresses Lord Krsna as Krsna-sakha, "the friend of Krsna [Arjuna]." And Vyasadeva was also sometimes called Krsna. Nonetheless, as soon as Vaisnavas coming in

the authorized lines of disciplic succession hear the word "Krsna," the form that immediately comes to mind is Lord Krsna's, not Arjuna's or Vyasa's or that of any other ancient or modern person of the same name. According to Srila Baladeva Vidyabhusana, this is the spontaneous experience of eminent personalities like Suta Gosvami, Saunaka Rsi, and Jayadeva Gosvami. Thus the normal, conventional meaning of the name Krsna is the two-handed Lord Krsna who appeared as a cowherd in Vraja. As we have described above, words may have various secondary meanings in addition to their primary ones. The primary meaning of a word is the image that comes to the mind upon first hearing or reading it, before any related thought or analysis can modify its meaning. Thus the primary meaning of the name "Krsna" is Lord Sri Krsna, the Supreme Personality of Godhead. Sri Laksmidhara Pandita, while commenting on the meanings of various names of the Lord in his Nama-kaumudi, defines "Krsna" as "He who is black like the tamala tree." In Vaisnava literature Krsna's bodily hue is often likened to the color of the tamala tree, which is commonly found in the Vrndavana area. Just defining Krsna's complexion, however, leaves open the possibility that the Krsna referred to is the son of Devaki in Mathura and Dvaraka. Therefore Laksmidhara further specifies the meaning as "the one who was suckled by Srimati Yasoda." This fixes the primary meaning of "Krsna" as the young cowherd son of Yasoda in Vrndavana, since the older Krsna of Mathura does not drink Mother Yasoda's breast milk. If doubts still linger about this Krsna's being the Supreme Lord—since there could always be someone else named Krsna from Vrndavana who has a blackish complexion and a mother named Yasoda—Laksmidhara further limits the meaning of "Krsna" to "the Supreme Brahman," the Personality of Godhead. In Sanskrit, words have a derived meaning (yaugika), which may sometimes differ from their conventional usage (rudhi). The rudhi, or conventional meaning, is always the primary meaning. In cases where the primary, conventional meaning differs from the derived meaning, the primary meaning always takes precedence: yogad rudhir baliyasi. In the case of the name "Krsna," the derived meaning is also the Supreme Person, as the Mahabharata (Udyoga-parva 70.5) explains: krsir bhu-vacakam sabdo nas ca nirvrti-vacakah visnus tad-bhava-yogac ca krsno bhavati sasvatah "The syllable 'krs' denotes existence, and the syllable 'na' denotes bliss. The eternal Lord Krsna is also always Visnu in both these senses." The Amara-kosa Sanskrit dictionary (1.18) states, visnur narayanah krsno vaikuntho vistara-sravah: "The names Visnu, Narayana, Krsna, and Vaikuntha are synonymous." One may say that these are names of Visnu, but after listing thirty-nine such names, the Amara-kosa states, vasudevo 'sya janakah: "His father is Vasudeva." By way of further confirmation that Krsna is supreme, the author then immediately lists the names of Lord Balarama, Krsna's brother. Srila Baladeva Vidyabhusana quotes the following verse in his COMMENTARY on Sri Visnu-sahasra-nama (20), while defining the name "Krsna": krsir bhu-vacakah sabdo nas ca nirvrti-samjïakah tayor aikyam param brahma

krsna ity abhidhiyate "The syllable 'krs' means 'existence,' and the syllable 'na' means 'bliss.' The combination of these two is 'Krsna,' the name of the Supreme Personality of Godhead" (Gopala-tapani Up., Purva 1.1). In this way both the conventional and the derived meanings of the name "Krsna" are the same—the two-handed cowherd boy who is the son of Mother Yasoda and also the Supreme Godhead. Since Vyasadeva saw this particular Krsna in His trance, the ultimate goal of life must be to attain love of Krsna. The next point Srila Jiva Gosvami makes is that when the word Krsna is uttered in a mantra, as in the Hare Krsna maha-mantra, this sound attracts the attention of Lord Krsna Himself the very moment the first syllable is vibrated. This is so because the name "Krsna" is identical with the person Krsna, the Supreme Personality of Godhead. For verification we can examine the experience of many realized souls who attained perfection by chanting the Hare Krsna mantra. In the next TEXT Srila Jiva Gosvami explains that the bliss derived from love of Godhead is far superior to that derived from impersonal realization.

Tattva · Sanskrit §48 · English §48

अथ तस्यैव प्रयोजनस्य ब्रह्मानन्दानुभवाद् अपि परमत्वम् अनुभूतवान् । यतस् तादृशं शुकम् अपि तद्-आनन्द-वैशिष्ट्य-लम्भनाय ताम् अध्यापयामासेत्य् आह स संहिताम् इति । कृत्वानुक्रम्य चेति प्रथमतः स्वयं सङ्क्षेपेण कृत्वा पश्चात् तु श्री-नारदोपदेशाद् अनुक्रमेण विवृत्येत्य् अर्थः । अतएव श्रीमद्-भागवतं भारतानन्तरं यद् अत्र श्रूयते, यच् चान्यत्राष्टादश-पुराणानन्तरं भारतम् इति तद्-द्वयम् अपि समाहितं स्यात् । ब्रह्मानन्दानुभव-निमग्नत्वात् निवृत्ति-निरतं सर्वतो निवृत्तौ निरतं, तत्राव्यभिचारिणम् अपीत्य् अर्थः ॥४८॥

ब्द्: अथेति ब्रह्मानन्दाद् यस्य ब्रह्मेत्य् उक्त-वस्तु-सुखाद् अपि । परमत्वम् उत्कृष्टत्वम् अनुभूतवान् श्री-व्यासः । तादृशं तद्- आनन्दानुभवैनम् अपि । तद्-आनन्देति कृष्ण-प्रेमानन्द-प्रापणायेत्य् अर्थः । अत एवेति । यद् अत्रेति अत्र श्री-भागवते । अयत्र मात्स्यादौ अष्टाद्श- पुराणानि कृत्वा सत्यवती-सुतः । चक्रे भारतम् आख्यानं वेदार्थैर् उपबृंहितम् इत्य् अनेनेत्य् अर्थः । तत्रेति निवृत्ताव् इत्य् अर्थः ॥४८॥

atha tasyaiva prayojanasya brahmānandānubhavād api paramatvam anubhūtavān | yatas tādṛśaṃ śukam api tad-ānanda-vaiśiṣṭya-lambhanāya tām adhyāpayāmāsety āha sa saṃhitām iti | kṛtvānukramya ceti prathamataḥ svayaṃ saṅkṣepeṇa kṛtvā paścāt tu śrī-nāradopadeśād anukrameṇa vivṛtyety arthaḥ | ataeva śrīmad-bhāgavataṃ bhāratānantaraṃ yad atra śrūyate, yac cānyatrāṣṭādaśa-purāṇānantaraṃ bhāratam iti tad-dvayam api samāhitaṃ syāt | brahmānandānubhava-nimagnatvāt nivṛtti-nirataṃ sarvato nivṛttau nirataṃ, tatrāvyabhicāriṇam apīty arthaḥ ||48||

BD: atheti brahmānandād yasya brahmety ukta-vastu-sukhād api | paramatvam utkṛṣṭatvam anubhūtavān śrī-vyāsaḥ | tādṛśaṃ tad- ānandānubhavainam api | tad-ānandeti kṛṣṇa-premānanda-prāpaṇāyety arthaḥ | ata eveti | yad atreti atra śrī-bhāgavate | ayatra mātsyādau aṣṭādśa- purāṇāni kṛtvā satyavatī-sutaḥ | cakre bhāratam ākhyānaṃ vedārthair upabṛṃhitam ity anenety arthaḥ | tatreti nivṛttāv ity arthaḥ ||48||

English witness · section(s) 48

TEXT 48

atha tasyaiva prayojanasya brahmanandanubhavad api paramatvam anubhutavan. yatas tadrsam sukam api tad-ananda-vaisistya-lambhanaya tam adhyapayam asety aha sa samhitam iti. krtvanukramya ceti prathamatah svayam sanksepena krtva pascat tu Sri-naradopadesad anukramena vivrtyety arthah. ata eva Srimad-bhagavatam bharatanantara-krtam yad atra sruyate yac canyatrastadasa-purananantaram bharatam iti tad dvayam api samahitam syat. brahmanandanubhava-nimagnatvan nivrtti-niratam sarvato nivrttau niratam tatravyabhicarinam apity arthah. Srila Vyasadeva experienced that this final goal [the bliss of pure love of God] is superior to even brahmananda, the happiness derived from realizing the impersonal aspect of the Supreme. This we know because Vyasadeva taught Sukadeva Gosvami Srimad-Bhagavatam so he could taste the special bliss derived from love of Godhead, even though Sukadeva was already absorbed in brahmananda. Suta Gosvami states this in the verse beginning sa samhitam [Bhag. 1.7.8]. In this verse the phrase krtvanukramya ("after compiling and revising") indicates that Vyasadeva first wrote Srimad-Bhagavatam in an abbreviated form and that later on, after being instructed by Sri Narada Muni, He expanded and rearranged it. Thus two apparently contradictory statements are reconciled—one found here [in the Bhagavatam] saying that the Bhagavatam was composed after the Mahabharata, and the other found elsewhere [the Skanda Purana, Prabhasa-khanda 2.94], saying that the Mahabharata was compiled after the eighteen Puranas. The word nivrtti-nirata ("attached to renunciation") implies that because of his absorption in the bliss of Brahman, Sri Sukadeva was living a life of complete renunciation, from which he never deviated.

COMMENTARY Love of God Is Superior to the Bliss of Brahman One of Srila Vyasadeva's most profound realizations described in Srimad-Bhagavatam was that bhakty-ananda, the bliss derived from rendering loving devotional service to Krsna, is superior to brahmananda, the bliss derived from merging into the impersonal Brahman. Srila Rupa Gosvami confirms this superiority in his Bhakti-rasamrta-sindhu (1.1.38): brahmanando bhaved esa cet parardha-guni-krtah naiti bhakti-sukhambhodheh paramanu-tulam api "Even if the happiness of Brahman realization is multiplied trillions of times, it would not

equal even a single drop of the ocean of the bliss derived from devotional service." Indeed, the bliss of pure devotional service always minimizes the happiness of Brahman realization. A father naturally wants to give His son the best thing he has. Thus Srila Vyasadeva taught Srimad-Bhagavatam to Sukadeva Gosvami. But being Vyasadeva's son was not Sukadeva's only qualification. Perfectly fixed in renunciation, he had no material desires (nivrtti-niratam). In other words, he had no ulterior motive that would have led him to misconstrue the meaning of Srimad-Bhagavatam for material gain, either gross or subtle. It is for this reason that Srila Vyasadeva regarded Sukadeva as the most qualified of His disciples to hear the Bhagavatam, and by choosing him for this great honor Vyasadeva set the standard for all future students and speakers of Srimad-Bhagavatam. In this TEXT Srila Jiva Gosvami also resolves a controversy concerning the order in which the Srimad-Bhagavatam and the Mahabharata were composed. In the passage beginning with the following two verses, the Bhagavatam itself says it was composed after the Mahabharata: stri-sudra-dvija-bandhunam trayi na sruti-gocara karma-sreyasi mudhanam sreya evam bhaved iha iti bharatam akhyanam krpaya munina krtam

evam pravrttasya sada bhutanam sreyasi dvijah sarvatmakenapi yada natusyad dhrdayam tatah "Out of compassion, the great sage thought it wise to do something that would enable even those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus He compiled the great historical narration called the Mahabharata for women, laborers, and friends of the twice-born because they do not have access to the Vedas. O twice-born brahmanas, still His mind was not satisfied, although He engaged himself in working for the total welfare of all people" (Bhag. 1.4.25–26). When Vyasa was thus feeling dissatisfied, Narada Muni came and requested Him to compose Srimad-Bhagavatam. Elsewhere, however, it is stated that the Mahabharata was spoken after all eighteen Puranas. Sri Baladeva Vidyabhusana, in his COMMENTARY on this TEXT of the Tattva-sandarbha, cites the Matsya Purana (53.70): astadasa-puranani krtva satyavati-sutah cakre bharatam akhyanam vedarthair upabrmhitam "After compiling the eighteen Puranas, Vyasadeva, the son of Satyavati, composed the great history called the Mahabharata, which serves as a COMMENTARY on the Vedas." To resolve this apparent contradiction in the chronology, Srila Jiva Gosvami explains that Srila Vyasadeva originally composed the Bhagavatam in an abbreviated form. Later He compiled the great history called Mahabharata out of compassion for those who cannot study the Vedas. But even after completing this great epic, Vyasa still felt a void in His heart. Thereafter Narada Muni instructed Him to produce a new, expanded edition of Srimad-Bhagavatam, the one currently available. Moreover, from Srimad-Bhagavatam 1.3.43, quoted below, we can understand that this later edition was composed after Lord Krsna's disappearance from the earth. Earlier Vyasa had composed the Mahabharata for the welfare of people in the grip of Kali. Pariksit Maharaja's chastisement of Kali occurred after the dialogue between

Narada Muni and Srila Vyasadeva, since it was the spread of Kali's influence that had saddened Vyasa. Prior to Kali's appearance Vyasadeva had no reason to feel dissatisfied, since Lord Krsna was still present along with all religious principles. The Bhagavatam (1.3.43) confirms that this later edition of Srimad-Bhagavatam manifested before the brahmana boy Srngi had cursed Maharaja Pariksit, an event that occurred after the disappearance of Lord Sri Krsna: krsne sva-dhamopagate dharma-jïanadibhih saha kalau nasta-drsam esa puranarko 'dhunoditah "This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purana." In this connection we can also refer to the statements of Suta Gosvami in the First Canto, Chapter Four. We can summarize the chronology of the Vedic literature in Kali-yuga as follows: First Srila Vyasadeva edited the one Veda, the original Yajur Veda, into four Vedas. He then abridged the one billion verses of the Puranas into eighteen Puranas consisting of a total of four hundred thousand verses. These included Srimad-Bhagavatam in its original, abbreviated form. Then Vyasa composed His epic work, Mahabharata, after which He distilled the essence of the Vedas, Puranas, and Mahabharata into the Vedanta-sutra. Finally He composed His most significant work of all, Srimad-Bhagavatam, which is Vyasadeva's own COMMENTARY on the Vedanta-sutra. Some traditional scholars believe there were two versions of the Mahabharata. They say it was first compiled soon after the Vedas in one hundred sections, and later Veda-vyasa reduced it to a hundred thousand verses in eighteen sections after compiling the eighteen Puranas. The Mahabharata's Adi-parva (10.5) states that Srila Vyasa compiled a samhita with six million verses, of which He gave one hundred thousand to human beings. This Mahabharata was first recited by the sage Vaisampayana to King Janamejaya, Pariksit's son. Another reference traditional scholars give to support their contention that there were two versions of the Mahabharata is the Brhad-aranyaka Upanisad verse cited in TEXT 12 (B.a. Up. 2.4.10) This verse lists the scriptures that the Supreme Lord breathed out, including the Itihasas, which are listed before the Puranas. Next Srila Jiva Gosvami shows that Srila Vyasadeva's realization in trance constitutes the epitome of all philosophies, as confirmed by Suta Gosvami.

Tattva · Sanskrit §49 · English §49

तम् एतं श्री-वेद-व्यासस्य समाधि-जातानुभवं श्री-शौनक- प्रश्नोत्तरत्वेन विशदयन् सर्वात्मारामानुभवेन सहेतुकं संवादयति आत्मारामाश् चेति । निर्ग्रन्था विधि-निषेधातीता निर्गताहङ्कार-ग्रन्थयो वा । अहैतुकीं फलानुसन्धि-रहिताम् । अत्र सर्वाक्षेपपरिहारार्थम् आह इत्थम्भूत आत्मारामाणाम् अप्य् आकर्षण-स्वभावो गुणो यस्य स इति । तम् एवार्थं श्री-शुकस्याप्य् अनुभवेन संवादयति हरेर् गुणेति । श्री- व्यासदेवाद् यत्-किञ्चिच्-छ्रुतेन गुणेन पूर्वम् आक्षिप्ता मतिर् यस्य सः । पश्चाद् अध्यगात् महद्-विस्तीर्णम् अपि । ततश् च तत्-सङ्कथा-सौहार्देन नित्यं विष्णु-जनाः प्रिया यस्य तथाभूतो वा, तेषां प्रियो वा स्वयम् अभवद् इत्य् अर्थः ।

अयं भावः ब्रह्म-वैवर्तानुसारेण पूर्वं तावद् अयं गर्भम् आरभ्य श्री-कृष्णस्य स्वरितया माया-निवारकत्वं ज्ञातवान् । तत्र श्री-व्येद-व्यासस् तु तं वशीकर्तुं तद्-अनन्य-साधनं श्री-भागवतम् एव ज्ञात्वा, तद्-गुणातिशय-प्रकाशमयांस् तदीय-पद्य-विशेषान् कथञ्च्य् छ्रावयित्वा तेन तम् आक्षिप्त-मतिं कृत्वा, तद् एव पूर्णं तम् अध्यापयामासेति श्री- भागवत-महिमातिशयः प्रोक्तः । तद् एवं दर्शितं वक्तुः श्री-शुकस्य वेदव्यासस्य च समान-हृदयम् । तस्माद् वक्तुर् हृदयानुरूपम् एव सर्वत्र तात्पर्यं पर्यालोचनीयं नान्यथा । यद् यत् तद् अन्यथा पर्यालोचनं, तत्र तत्र कुपथ-गामितैवेति निष्टङ्कितम् ॥ १.७ ॥ श्री-सूतः ॥

४९ ॥

ब्द्: समाधि-दृष्टस्यार्थस्य सर्व-तत्त्वज्ञ-सम्मतत्वम् आह तम् इत्य् आदिना । निर्गताहङ्कारेति । महत्-तत्त्वाज् जातोऽयम् अहङ्कारः । न तु स्वरूपानुबन्धीति बोध्यं, द्वितीये सन्दर्भे एवम् एव निर्णेष्यमाणत्वात् । तदीय-पद्य-विशेषान् इति पूतनाधात्री-गति-दान-पाण्डव-सारथ्य-प्रतीहारत्वादि-प्रदर्शकान् कतिचिच् छलोकान् इत्य् अर्थः । ब्रह्म-वैवर्ते शुको योनि-जातः, भारते त्व् अयोनि-जातः कथ्यते । दार-ग्रहणं कन्या-सन्ततिश् चेति । तद् एतत् सर्वं कल्प-भेदेन सङ्गमनीयम् ॥४९॥

tam etaṃ śrī-veda-vyāsasya samādhi-jātānubhavaṃ śrī-śaunaka- praśnottaratvena viśadayan sarvātmārāmānubhavena sahetukaṃ saṃvādayati ātmārāmāś ceti | nirgranthā vidhi-niṣedhātītā nirgatāhaṅkāra-granthayo vā | ahaitukīṃ phalānusandhi-rahitām | atra sarvākṣepaparihārārtham āha itthambhūta ātmārāmāṇām apy ākarṣaṇa-svabhāvo guṇo yasya sa iti | tam evārthaṃ śrī-śukasyāpy anubhavena saṃvādayati harer guṇeti | śrī-vyāsadevād yat-kiñcic-chrutena guṇena pūrvam ākṣiptā matir yasya saḥ | paścād adhyagāt mahad-vistīrṇam api | tataś ca tat-saṅkathā-sauhārdena nityaṃ viṣṇu-janāḥ priyā yasya tathābhūto vā, teṣāṃ priyo vā svayam abhavad ity arthaḥ |

ayaṃ bhāvaḥ brahma-vaivartānusāreṇa pūrvaṃ tāvad ayaṃ garbham ārabhya śrī-kṛṣṇasya svaritayā māyā-nivārakatvaṃ jñātavān | tatra śrī-vyeda-vyāsas tu taṃ vaśīkartuṃ tad-ananya-sādhanaṃ śrī-bhāgavatam eva jñātvā, tad-guṇātiśaya-prakāśamayāṃs tadīya-padya-viśeṣān kathañcc chrāvayitvā tena tam ākṣipta-matiṃ kṛtvā, tad eva pūrṇaṃ tam adhyāpayāmāseti śrī- bhāgavata-mahimātiśayaḥ proktaḥ | tad evaṃ darśitaṃ vaktuḥ śrī-śukasya vedavyāsasya ca samāna-hṛdayam | tasmād vaktur hṛdayānurūpam eva sarvatra tātparyaṃ paryālocanīyaṃ nānyathā | yad yat tad anyathā paryālocanaṃ, tatra tatra kupatha-gāmitaiveti niṣṭaṅkitam || 1.7 ||
śrī-sūtaḥ ||

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BD: samādhi-dṛṣṭasyārthasya sarva-tattvajña-sammatatvam āha tam ity ādinā | nirgatāhaṅkāreti | mahat-tattvāj jāto'yam ahaṅkāraḥ | na tu svarūpānubandhīti bodhyaṃ, dvitīye sandarbhe evam eva nirṇeṣyamāṇatvāt | tadīya-padya-viśeṣān iti pūtanādhātrī-gati-dāna-pāṇḍava-sārathya- pratīhāratvādi-pradarśakān katicic chlokān ity arthaḥ | brahma-vaivarte śuko yoni-jātaḥ, bhārate tv ayoni-jātaḥ kathyate | dāra-grahaṇaṃ kanyā-santatiś ceti | tad etat sarvaṃ kalpa-bhedena saṅgamanīyam ||49||

English witness · section(s) 49

TEXT 49.1

tam etam Sri-veda-vyasaya samadhi-jatanubhavam Sri-saunaka-prasnottaratvena visadayan sarvatmaramanubhavena sa-hetukam samvadayaty atmaramas ceti. nirgrantha vidhi-nisedhatita nirgatahankara-granthayo va. ahaitukim phalabhisandhi-rahitam. atra sarvaksepa-parihararthaṃ aha ittham-bhuta atmaramanam apy akarsana-svabhavo guno yasya sa iti. In reply to a question posed by Sri Saunaka [Bhag. 1.7.9], Suta Gosvami speaks the verse beginning atmaramas ca [Bhag. 1.7.10], further explaining what Srila Vyasadeva experienced in trance and showing logically how it is consistent with the experience of all sages who take pleasure in the self. In this verse the word nirgranthah (“free from bondage”) means either “beyond the rules and regulations described in the scriptures” or “free from the knot of false ego.” The word ahaitukim (“causeless”) means “not desiring any results.” And to put an end to all doubts, Sri Suta says, “Indeed, the nature of Lord Hari is such that even atmaramas feel attracted to Him.”

TEXT 49.2

tam evartham Sri-sukasyapy anubhavena samvadayati harer guneti. Sri-veda-vyasa-devad yat kiïcic chrutena harer gunena purvam aksipta matir brahmanandanubhavo yasya sah. pascad adhyagad mahad vistirnam iti. tatas ca tat-sankatha-sauhardena nityam

visnu-janah priya yasya tatha-bhuto va tesam priyo va svayam abhavad ity arthah. ayam bhavo brahma-vaivartanusarena purvam tavad ayam garbha-vasam arabhya Sri-krsnasya svairitaya maya-nivarakatvam jïatavan. tatah sva-niyojanaya Sri-vyasa-devenanitasya tasyantar-darsanat tan-nivarane sati krtartham manyataya svayam ekantam eva gatavan. tatra Sri-veda-vyasas tu tam vasi-kartum tad-ananya-sadhanam Sri-bhagavatam eva jïatva tad-gunatisaya-prakasa-mayams tadiya-padya-visesan kathaïcic chravayitva tena tam aksipta-matim krtva tad eva purnam tam adhyapayam aseti bhagavata-mahimatisayah proktah. In the next verse (beginning harer guna-; [Bhag. 1.7.11]), Suta reiterates this idea by relating Sukadeva Gosvami's experience. First, when Sukadeva Gosvami heard Srila Vyasadeva recite a few selected Bhagavatam verses describing Lord Hari's attributes, Sukadeva's attention was drawn away from the bliss of impersonal Brahman and his heart was captivated. Later Sukadeva studied the complete Bhagavatam, despite its vast size. And thereafter Lord Visnu's devotees became very dear to him, his affection for them growing as he daily discussed the Lord's pastimes with them. Or else the word visnu-jana-priya means that he became dear to them. The purport is as follows: The Brahma-vaivarta Purana relates how Sri Sukadeva, even while in the womb of his mother, realized that Lord Sri Krsna could completely dispel Maya's influence by virtue of His independence. Subsequently, on Sukadeva's request, Vyasadeva brought the Lord to His hermitage, and when Sukadeva saw Lord Krsna before him even as he lay within the womb, he became free from Maya's influence. Considering his life successful, Sukadeva at once departed alone. Thereafter Srila Vyasadeva, knowing that He could control Sukadeva only with Srimad-Bhagavatam, somehow made him hear some selected Bhagavatam verses describing Lord Krsna's superexcellent characteristics. In this way He captivated Sukadeva's heart, and later He taught him the entire narrative. Thus is declared the supreme glory of Srimad-Bhagavatam.

TEXT 49.3

tad evam darsitam vaktuh Sri-sukasya Sri-veda-vyasasya ca samana-hrdayam. tasmad vaktur hrdayanurupam eva sarvatra tatparyam paryalocaniyam nanyatha. yad yat tad-anyatha paryalocanam tatra tatra kupatha-gamitaiveti nistankitam. Sri-sutah. From the above we can see that the speaker (Sukadeva Gosvami) and Srila Vyasadeva had the same realizations. And therefore we should always study the message of Srimad-Bhagavatam in the light of Sukadeva's realizations, not otherwise. By implication, we should consider any different interpretation merely speculative and thus deviant from the correct understanding. The verse under discussion [Bhag. 1.7.11] was spoken by Sri Suta Gosvami.

COMMENTARY Srimad-Bhagavatam Attracts Even Atmaramas To explain the essence of Srimad-Bhagavatam, in TEXT 29 Jiva Gosvami first analyzed the Bhagavatam's

description of Sukadeva's heart. Then he analyzed Srila Vyasadeva's experience in trance, on the basis of which Vyasa wrote Srimad-Bhagavatam. Jiva Gosvami concludes the discussion of the present TEXT by confirming the outcome of these analyses with the words of Sri Suta Gosvami in Srimad-Bhagavatam 1.7.10, the famous "atmarama verse." What follows is a list of the major points to be derived from his analysis: 1. The Personality of Godhead is endowed with multifarious potencies in three categories—internal, external, and marginal. 2. The chief and original form is Sri Krsna, but Krsna also manifests countless other expansions. 3. Neither the Supreme Lord's Supersoul manifestations nor the impersonal Brahman are independent of Him. 4. The finite living entities are different from the Supreme Lord in their personal identity; they can never be one with Him in an absolute sense. 5. Maya is the external energy of the Lord, deluding those living entities who turn their backs on Him. 6. Maya is a devotee of the Lord and is always subservient to Him. 7. Maya cannot influence the Lord and His internal potencies. 8. The jivas can become free from the bondage of Maya only by surrendering to the Lord and engaging in His devotional service. 9. Hearing the Srimad-Bhagavatam is devotional service to the Lord and can thus end the jiva's miseries. 10. The bliss one derives by engaging in devotional service to the Lord is so superior to the happiness derived from the realization of impersonal Brahman that even self-satisfied sages (atmaramas) become attracted to the Lord's attributes and pastimes. 11. The purpose of human life is to attain love of God, the mature fruit of devotional service in practice (sadhana-bhakti). 12. Devotional service is supremely independent, like the Personality of Godhead; it does not need the support of any other method of self-realization. When Suta Gosvami finished describing Srila Vyasadeva's trance, Saunaka Rsi asked him, "If Sukadeva Gosvami was completely renounced, having no interest in anything by virtue of being absorbed in the bliss of the self, what caused him to study this lengthy Bhagavata Purana?" Suta Gosvami replied with these two verses (Bhag. 1.7.10–11): "All different varieties of atmaramas (those who take pleasure in the atma, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. The heart of the transcendentally powerful Sri Sukadeva Gosvami was captivated when he heard a description of Lord Hari's attributes and pastimes, and therefore he undertook the study of this great narration, Srimad-Bhagavatam. This made him very dear to the devotees of Lord Visnu." By this answer Suta Gosvami confirms all the realizations of Srila Vyasadeva and Sukadeva Gosvami. First Suta states a general principle, that many self-satisfied persons, although liberated from material bondage, are still eager to engage in Krsna consciousness. Then he mentions Sukadeva Gosvami as a specific instance of this principle's application. Thus Suta Gosvami establishes that Sukadeva Gosvami was not the

only liberated person who became attracted to the Personality of Godhead's service. On the contrary, Sukadeva's experience is corroborated by that of many other atmaramas, demonstrating that the only reason why one would reject the bliss of Brahman realization and take up devotional service must be the wonderful, all-attractive attributes of Lord Hari. By this explanation Srila Jiva Gosvami shows conclusively that Sukadeva Gosvami, Srila Vyasadeva, and Suta Gosvami shared the same realizations. Therefore these realizations should form the basis of any genuine study and interpretation of Srimad-Bhagavatam. Interpretations based on something else must be considered deviant from the scripture's intended meaning. In TEXT 27 Srila Jiva Gosvami disclosed that Sridhara Svami inserted some impersonalistic ideas into his COMMENTARY on Srimad-Bhagavatam. Sridhara Svami did this as a preaching strategy to attract the Mayavadis to the Bhagavata philosophy. Jiva Gosvami said there that in such instances he would give his own explanations. A recent scholar has criticized Srila Jiva Gosvami for this policy, labeling him an opportunist who accepted only those statements that supported his opinion and belittled others by declaring that they were made with ulterior motives and did not actually express Sridhara Svami's opinions. This scholar suggests that Jiva Gosvami is not a true follower of Sri Caitanya Mahaprabhu, who highly revered Sridhara Svami's Bhavartha-dipika. But in this TEXT Srila Jiva Gosvami further clarifies his policy: He accepts any explanation that complements the realization of Srila Vyasadeva, Sukadeva Gosvami, and Suta Gosvami—namely that pure devotional service to Lord Krsna is the ultimate goal of life. That this policy reflects the real desire of Lord Caitanya will be recognized by everyone who knows that Sri Caitanya Mahaprabhu was the leading opponent of impersonalism in His time. In debate He defeated two of the leading Mayavadis of His time, Prakasananda Sarasvati and Vasudeva Sarvabhauma, and He frequently condemned the Mayavada interpretation of the Vedanta-sutra. In light of His teachings and example, for Him to embrace a Mayavadi COMMENTARY on Srimad-Bhagavatam is unlikely and not at all credible. Vaisnavas coming in disciplic succession do not have the slightest confusion on this point. Lord Caitanya revered Sridhara Svami's COMMENTARY for two reasons: first, because Sridhara was in fact a great Vaisnava, and second, because his COMMENTARY kept the natural sense of the Bhagavatam and with its conclusions supported the Vaisnava siddhanta. Therefore it should be obvious to anyone who reads his COMMENTARY that whatever impersonal explanations Sridhara Svami gave did not express his true heart. For example, while commenting on the first verse of the Bhagavatam he states,
Srimad-bhagavad-guna-anuvarnana-pradhanam bhagavata-sastram:
"Srimad-Bhagavatam was written chiefly to provide descriptions of the Supreme Lord's qualities." In the next verse, while commenting on the word vastavam, he writes,
vastava-sabdena vastuno 'mso jivah, vastunah saktir maya ca, vastunah karyam jagat, tat

sarvam vastv eva: “The word vastava indicates that the jiva is part of the Absolute, that Maya is the energy of the Absolute, and that the material world is the creation of the Absolute. All this is real.” This and many similar statements throughout Sridhara Svami’s Bhagavatam COMMENTARY make foolish any doubt about his status as a pure Vaisnava. And it is equally foolish to criticize Srila Jiva Gosvami for not using the impersonalistic portions of Sridhara’s COMMENTARY here in his Sat-sandarbha. One can fathom the true essence of Srimad-Bhagavatam only from the viewpoint of Sri Vyasa and Sukadeva Gosvami. Because Srila Jiva Gosvami held this opinion, he is a true scholar of the Bhagavatam and a true follower of Sri Caitanya, who desired to see the Bhagavatam established as the final word in philosophy throughout the world. Jiva Gosvami was neither a blind follower of Sri Caitanya Mahaprabhu nor a blind scholar foolishly trying to understand the supreme scripture without accepting the standard authorities in disciplic succession. Jiva Gosvami was the leading disciple of Srila Rupa Gosvami and Srila Sanatana Gosvami, two principal followers of Sri Caitanyadeva. The Lord personally instructed them in the science of devotional service and ordered them to write books setting forth His precepts. This they did in a most wonderful way, explaining the intricacies of bhakti-yoga so that no follower in their line would have to speculate or misinterpret the teachings of Lord Caitanya. Rupa and Sanatana personally trained Srila Jiva Gosvami in Krsna consciousness. They were so pleased with him that they made him the editor of many of their books. We have no reason, therefore, to doubt that Srila Jiva Gosvami loyally followed in the footsteps of Srila Rupa and Sanatana Gosvamis and therefore of Lord Caitanya. The ultimate proof of this is that one can find no contradictions between the writings of Rupa and Sanatana and those of Jiva Gosvami. Indeed, earlier in Sri Tattva-sandarbha Jiva Gosvami declared that he was writing this work under their order. Moreover, he succeeded Srila Rupa and Sanatana Gosvamis as leader of the Gaudiya Vaisnavas in Vrndavana, Bengal, and Orissa. This universal recognition of his leadership was explicit acknowledgment of his stature as a dedicated follower of Lord Caitanya Mahaprabhu. We learn from Srimad-Bhagavatam (1.2.2) that Sukadeva Gosvami left his father’s house immediately after his birth. According to the Brahma-vaivarta Purana, when Sukadeva was still in his mother’s womb he could understand the peril of living in the material world, the risk of being captivated by Maya. He also knew that Krsna can counter Maya’s charms, and therefore he forced his father, Vyasadeva, to bring Lord Krsna from Dvaraka. Sukadeva then made the Lord Himself promise to protect him from Maya. Only then did Sukadeva agree to take birth, and even so he immediately left home to enter the forest. Out of natural affection for His son, Srila Vyasadeva followed him, calling him to come back. But Sukadeva was completely unattached to material life and paid his father no heed. Vyasadeva was deeply disappointed, since He wanted to teach Sukadeva Srimad-Bhagavatam. To entice him to

return home, Vyasa had some of His disciples recite verses from the Bhagavatam whenever they went to the forest to collect firewood. Once when they were singing these verses, Sukadeva Gosvami heard them. At once his heart was captivated, and he followed the students back to Sri Vyasa. Then Sukadeva, who had already put aside his attachment to the impersonal Brahman, learned the complete Srimad-Bhagavatam from Srila Vyasadeva. At present there is no scriptural reference indicating which verses Sri Sukadeva heard that captivated him, but some Vaisnava scholars state that they included the following three: yam manyase matuleyam priyam mitram suhrt-tamam akaroh sacivam dutam sauhrdad atha sarathim “O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Sri Krsna” (Bhag. 1.9.20). @vpl1 = aho baki yam stana-kala-kutam @vpl2 = jighamsayapayayad apy asadhvi @vpl1 = lebhe gatim dhatry-ucitam tato ’nyam @vpl2 = kam va dayalum saranam vrajema “Alas, how shall I take shelter of one more merciful than He [Krsna], who granted the position of mother to the she-demon Putana although she was unfaithful and she prepared deadly poison to be sucked from her breast?” (Bhag. 3.2.23) @vpl1 = barhapidam nata-vara-vapuh karnayoh karnikaram @vpl2 = bibhrad vasah kanaka-kapisam vaijayantim ca malam @vpl1 = randhran venor adhara-sudhayapurayan gopa-vrndair @vpl2 = vrndaranyam sva-pada-ramanam pravisad gita-kirtih “Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and a Vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories” (Bhag. 10.21.5). These verses describe Lord Krsna’s love for His devotees, His mercy even toward His enemies, and His incomparable charm and beauty. The history of Sukadeva Gosvami described in the Mahabharata differs from that narrated above. Baladeva Vidyabhusana explains that the two accounts describe events from different days of Lord Brahma. Having ascertained the prameya of Srimad-Bhagavatam—that is, what one should learn from it—Srila Jiva Gosvami next says something about the format of Sri Sat-sandarbha.

Tattva · Sanskrit §50 · English §50

अथ क्रमेण विस्तरतस् तथैव तात्पर्यं निर्णेतुं सम्बन्धाभिधेय- प्रयोजनेषु षड्भिः सन्दर्भैर् निर्णेष्यमाणेषु प्रथमं यस्य वाच्य- वाचकता-सम्बन्धीदं शास्त्रं तद् एव धर्मः प्रोज्झित-कैतवः इत्य् आदि- पद्ये सामान्याकारतस् तावद् आह वेद्यं वास्तवम् अत्र वस्तु (भ्प् १.१.२) इति ॥

टीका च अत्र श्रीमति सुन्दरे भागवते वास्तवं परमार्थ-भूतं वस्तु वेद्यं, न तु वैशेषिकादिवद् द्रव्य-गुणादि-रूपम् इत्य् एषा ॥१.१॥ वेद- व्यासः ॥५०॥

ब्द्: सङ्क्षेपेणोक्तं सम्बन्धादिकं विस्तरेण दर्शयितुम् उपक्रमते अथेत्यादि । तथैवेति श्री-शुकादि-हृदयानुसारेणेत्य् अर्थः । सामान्यत इति अनिर्दिष्ट-स्वरूप-गुण-विभूति-कथनायेत्य् अर्थः । वैशेषिकादिवद् इति कणाद-गौतमोक्त-शास्त्रवद् इत्य् अर्थः ॥५०॥

atha krameṇa vistaratas tathaiva tātparyaṃ nirṇetuṃ sambandhābhidheya- prayojaneṣu ṣaḍbhiḥ sandarbhair nirṇeṣyamāṇeṣu prathamaṃ yasya vācya- vācakatā-sambandhīdaṃ śāstraṃ tad eva dharmaḥ projjhita-kaitavaḥ ity ādi- padye sāmānyākāratas tāvad āha vedyaṃ vāstavam atra vastu (BhP 1.1.2) iti ||

ṭīkā ca atra śrīmati sundare bhāgavate vāstavaṃ paramārtha-bhūtaṃ vastu vedyaṃ, na tu vaiśeṣikādivad dravya-guṇādi-rūpam ity eṣā ||1.1|| veda- vyāsaḥ ||50||

BD: saṅkṣepeṇoktaṃ sambandhādikaṃ vistareṇa darśayitum upakramate athetyādi | tathaiveti śrī-śukādi-hṛdayānusāreṇety arthaḥ | sāmānyata iti anirdiṣṭa-svarūpa-guṇa-vibhūti-kathanāyety arthaḥ | vaiśeṣikādivad iti kaṇāda-gautamokta-śāstravad ity arthaḥ ||50||

English witness · section(s) 50

TEXT 50

atha kramena vistaratas tathaiva tatparyam nirnetum sambandhabhidheya-prayojanesu sadbhih sandarbhair nirnesyamanesu prathamam yasya vacya-vacakata-sambandhidam sastram tad eva `dharmah projjhita-kaitavah' ity-adi-padye samanyakaratas tavad aha `vedyam vastavam atra vastu' iti. tika ca `atra Srimati sundare bhagavate vastavam paramartha-bhutam vastu vedyam na tu vaisesikadi-vad dravya-gunadi-rupam' ity esa. Sri-veda-vyasah. Hereafter, to delineate systematically and thoroughly the message of Srimad-Bhagavatam, we shall explain in these six Sandarbhas the principles of sambandha, abhidheya, and prayojana, one after the other. This first book, Tattva-sandarbha, discusses the connection between the subject being described and the TEXT describing it. This connection is mentioned in general terms [in Bhagavatam 1.1.2]

with the words vedyam vastavam atra vastu: “Here the real reality is to be known.” Commenting on this part of the verse, Srila Sridhara Svami writes, “Here in this beautiful Bhagavatam the ultimate reality in its highest manifestation is to be known, not reality in terms merely of substance, qualities, and so on, as taught by the Vaisesikas and others.” This verse [Bhag. 1.1.2] is spoken by Sri Veda-vyasa.

COMMENTARY The Subject of the Sat-sandarbha Here Srila Jiva Gosvami informs us that in the six Sandarbhas he will explain in great detail the same sambandha-, abhidheya-, and prayojana-tattvas that Sri Vyasadeva and Sukadeva Gosvami realized. He briefly mentioned them in Texts 8 and 9, and now he will elaborate on them on the basis of Srimad-Bhagavatam. The Tattva-, Bhagavat-, Paramatma-, and Krsna-sandarbhas treat the sambanda-tattva. The Bhakti-sandarbha discusses the abhidheya-tattva, the Priti-sandarbha the prayojana-tattva. The Tattva-sandarbha introduces the subject matter of the six Sandarbhas by establishing the authority of Srimad-Bhagavatam and saying something about its origin and content. As mentioned earlier, the relationship of a subject with its description is technically called the vacya-vacakata-sambandha. The subject of Srimad-Bhagavatam is revealed in its very second verse: vedyam vastavam atra vastu. “The absolute reality is made understandable herein.” As we have already discussed, reality manifests on various levels, but Srimad-Bhagavatam enlightens us about the ultimate reality, Sri Krsna, who encompasses and reconciles all other realities. In contrast to Srila Vyasadeva’s presentation in the Bhagavatam, the philosophies formulated by other ancient sages, such as Gautama and Kanada, incompletely describe reality. Gautama, in his system of Nyaya philosophy, says that by understanding the empirical means and objects of knowledge one can free oneself from material miseries. And Kanada, in his system of Vaisesika philosophy, which was briefly alluded to at the end of this Text, recognizes seven categories of existence: dravya (substances), guna (qualities), karma (motions), samanya (general categories), visesa (particularities), samavaya (inherence), and abhava (nonexistence). With these seven categories the Vaisesikas try to explain all of reality. But although the scientific study embodied in philosophies like Nyaya and Vaisesika may lead to realization of reality on some level, this is far different from realization of the Absolute Reality, which Srimad-Bhagavatam makes available. Srila Jiva Gosvami explains the nature of this reality in the next Text.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART9]

TATTVA-SANDARBHA

1.6

Sections 51–60

10 bilingual sequence blocks

Tattva · Sanskrit §51 · English §51

अथ किं रूपं तद्-वस्तु-तत्त्वम् इत्य् अत्राह वदन्ति तत् तत्त्व-विदस् तत्त्वं यज् ज्ञानम् अद्वयम् इति (भ्प् १.२.११) । ज्ञानं चिद्-एक-रूपम् । अद्वयत्वं चास्य स्वयं-सिद्धतादृशातादृशतत्त्वान्तराभावआत् स्वशक्त्येक-सहायत्वात् । परमाश्रयं तं विना तासाम् असिद्धत्वाच् च । तत्त्वम् इति परम-पुरुषार्थता-द्योतनया परम-सुख-रूपत्वं तस्य बोध्यते । अतएव तस्य नित्यत्वं च दर्शितम् ॥१.२॥ श्री-सुतः ॥५२॥

ब्द्: स्वरूप-निदेश-पूर्वकं तत्त्वं वक्तुम् अवतारयति अथ किम् इति । स्वयं सिद्धेति आत्मनैव सिद्धं खलु स्वयं सिद्धम् उच्यते । स्वयं दासास् तपस्विनः इत्य् अत्र तपस्व्-दास्यम् आत्मना तपस्विनैव सिद्धं प्रतीयते तद्वत् । तादृशं च परेश-वस्त्व् एव, न तु तादृशम् अपि जीव-चैतन्यं, न त्व् अतादृशं प्रकृति-काल-लक्षणं जड-वस्तु । तद्-अभावाद् अद्वयत्वम् । तयोः स्वयंसिद्धत्वाभावः कुतः । इत्य् अत्राह परमाश्रयं तं विनेति । स्व- शक्त्येक-सहायेऽप्य् अद्वय-पदं प्रयुज्यते धनुर् द्वितीयः पाण्डुर् इति ।

ननु वेदान्ते व्ज्ञानम् आनन्दं ब्रह्म इति । विज्ञानानद-स्वरूपं ब्रह्म पठ्यते, इह ज्ञानम् इति कथम् । तत्राह तत्त्वम् इति । इदम् अत्र तत्त्वम् इत्य् उक्ते सारे वस्तुनि तत्त्व-शब्दो नीयते । सारं च सुखम् एव सर्वेषाम् उपायानां तद्-अर्थत्वात् । तथा च सुख-रूपत्वम् अपि तस्यागतम् । ननु ज्ञानं सुखं चानित्यं दृष्टं तत्राह अतएवेति । स्वयंसिद्धत्वेन व्याख्यानान् नित्यं तद् इत्य् अर्थः । सद्-अकारणं यत् तन् नित्यं इति हि तीर्थकाराः । एवं च तादृश-ब्रह्म-सम्बन्धीदं शास्त्रम् इत्य् उक्तम् ॥५१॥

atha kiṃ rūpaṃ tad-vastu-tattvam ity atrāha vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam iti (BhP 1.2.11) | jñānaṃ cid-eka-rūpam | advayatvaṃ cāsya svayaṃ-siddhatādṛśātādṛśatattvāntarābhāvaāt svaśaktyeka-sahāyatvāt | paramāśrayaṃ taṃ vinā tāsām asiddhatvāc ca | tattvam iti parama- puruṣārthatā-dyotanayā parama-sukha-rūpatvaṃ tasya bodhyate | ataeva tasya nityatvaṃ ca darśitam ||1.2|| śrī-sutaḥ ||52||

BD: svarūpa-nideśa-pūrvakaṃ tattvaṃ vaktum avatārayati atha kim iti | svayaṃ siddheti ātmanaiva siddhaṃ khalu svayaṃ siddham ucyate | svayaṃ dāsās tapasvinaḥ ity atra tapasv-dāsyam ātmanā tapasvinaiva siddhaṃ pratīyate tadvat | tādṛśaṃ ca pareśa-vastv eva, na tu tādṛśam api jīva-caitanyaṃ, na tv atādṛśaṃ prakṛti-kāla-lakṣaṇaṃ jaḍa-vastu | tad-abhāvād advayatvam | tayoḥ svayaṃsiddhatvābhāvaḥ kutaḥ | ity atrāha paramāśrayaṃ taṃ vineti | sva- śaktyeka-sahāye'py advaya-padaṃ prayujyate dhanur dvitīyaḥ pāṇḍur iti |

nanu vedānte vjñānam ānandaṃ brahma iti | vijñānānada-svarūpaṃ brahma paṭhyate, iha jñānam iti katham | tatrāha tattvam iti | idam atra tattvam ity ukte sāre vastuni

tattva-śabdo nīyate | sāraṃ ca sukham eva sarveṣām upāyānāṃ tad-arthatvāt | tathā ca sukha-rūpatvam api tasyāgatam | nanu jñānaṃ sukhaṃ cānityaṃ dṛṣṭaṃ tatrāha ataeveti | svayaṃsiddhatvena vyākhyānān nityaṃ tad ity arthaḥ | sad-akāraṇaṃ yat tan nityaṃ iti hi tīrthakārāḥ | evaṃ ca tādṛśa-brahma-sambandhīdaṃ śāstram ity uktam ||51||

English witness · section(s) 51

TEXT 51

atha kim-svarupam tad vastu-tattvam ity atraha vadanti tat tattva-vidas tattvam yaj jïanam advayam @VCONTINUE = iti. jïanam cid-eka-rupam. advayatvam casya svayam-siddha-tadrsatadrsa-tattvantarabhavat sva-sakty-eka-sahayatvat paramasrayam tam vina tasam asiddhatvac ca. tattvam iti parama-purusarthata-dyotanaya parama-sukha-rupatvam tasya bodhyate. ata eva tasya nityatvam ca darsitam. Sri-sutah. “What is the nature of this Absolute Reality?” Suta Gosvami answ ers [Bhag. 1.2.11]: “The knowers of that Absolute Reality call it nondual consciousness.” Here the word jïana refers to that entity whose nature is exclusively pure consciousness. This pure spirit is called nondual for the following reasons: (1) there is nothing else, either similar or dissimilar, that is self-existent; (2) it takes support only from its own potencies; and (3) these potencies can have no existence without it as their absolute foundation. The term tattva here implies the idea of the supreme goal of human life. Thus we understand that this tattva, or Absolute Reality, is the embodiment of the highest bliss and is therefore also eternal. The verse under discussion was spoken by Sri Suta Gosvami.

COMMENTARY The Absolute Reality Is Nondual Consciousness In the last TEXT Srila Jiva Gosvami stated that the Absolute Reality is to be known from Srimad-Bhagavatam. This naturally raises the question, “What is the essential nature of this Absolute Reality?” In reply Jiva Gosvami quotes Srimad-Bhagavatam’s statement that the Absolute Reality is nondual (advayam), or in other words one without a second. There cannot be more than one Absolute Reality, because if a second one were to be found the first one would immediately cease to be absolute. That the Absolute Reality is nondual, however, does not mean that nothing else exists. Rather, the word “nondual” indicates two further things (in addition to the meaning stated above): first, the Absolute Reality is self-existent, meaning that it is grounded in itself and depends on no external support; second, nothing else can exist independent of this nondual reality’s support. In Vedic philosophy, an object is considered nondual if it is free of three kinds of differences—those among objects of the same class, those among objects of different classes, and those between an object and its parts. A difference between objects of the same class is called sajatiya-bheda. Even though two chairs may look the same, function the same, and belong to the class called “chair,” they still differ as individual chairs. A change in one will not directly affect the other. A difference between objects of different classes is called vijatiya-bheda. For example, in its

appearance and function a chair is different from a table. Finally, a difference between an object and its parts is called sva-gata-bheda. For example, if all the parts of a chair are scattered, the chair will no longer exist. In this way the chair is not self-existent. These three kinds of differences give rise to the duality we observe throughout material nature. They do not exist, however, on the absolute plane; thus Suta Gosvami calls the pure consciousness (Absolute Reality) jïanam advayam, nondual consciousness. Even when the Supreme Personality of Godhead expands into forms such as Ramacandra and Balarama, these svamsa (selfsame) expansions remain nondifferent from the Lord's original self. Still, while He is not dependent on Them, They are dependent on Him. Since the Lord and His svamsa expansions belong to the same class, no difference of the sajatiya-bheda type is found in Him. Material nature, being inert, belongs to a class of existence different from that of the transcendental Personality of Godhead. This might lead one to conclude that there is vijatiya-bheda between Him and material nature. Nevertheless, since material nature's existence is not independent or separate from Him, there is ultimately no difference of vijatiya-bheda between Him and His material expansions. Finally, the Lord's body and its limbs are each fully conscious and potent and therefore nondifferent from Him Himself. For this reason it is said that in Lord Krsna there exists no difference of the svagata-bheda type. The finite living entities belong to the marginal potency of the Supreme Lord. Thus one may view them in two ways, both as belonging to the same class as the Lord because they are conscious like Him, and as belonging to a different class because their size and potency is very small. From both viewpoints the jivas are fully dependent on the Supreme Lord, so that there exist none of the three types of differences between them and the Lord. Srila Jiva Gosvami concludes, therefore, that although the Lord's energies render Him service in various ways, they have no existence separate from Him (tam vina tasam asiddhatvat). Just as a spider weaves a web with a special substance it produces and then makes the web its home, so Sri Krsna, the personified nondual Absolute Reality, employs His own energies to manifest the spiritual realm, where He resides. These energies are part of His internal nature and have no independent existence. In the verse under discussion (Bhag. 1.2.11), the word jïanam means "consciousness." Its significance here is that the nondual reality is consciousness and also conscious, just as the sun is light and also luminous. Because the word jïanam refers to the Absolute Reality, this nondual consciousness must have perpetual existence (sat) as a characteristic. And because the word tattvam indicates the supreme objective of life, it follows that this nondual reality must also be characterized by bliss (ananda), since all living beings seek pleasure, whether they know it or not. Indeed, direct perception, logical analysis, and scriptural authority all confirm that the pursuit of happiness is the ultimate motivation in all activities. This is the basic purpose underlying creative and destructive processes and all personal relationships. As the Brhad-aranyaka Upanisad (2.4.5) states, na va are

patyuh kamaya patih priyo bhavaty atmanas tu kamaya patih priyo bhavati: “My dear, the husband is not loved for his own sake, but for the sake of the self.” Here the word “self” refers to either the jiva or the Supreme Lord. In our conditioned state, the self we perceive is our own self, the jiva. We become attached to someone or something because we derive happiness from loving that person or thing. This feeling of happiness comes from our sense of possession—the notion that the object of love is “ours”—not from the person or the object itself. The truth of this principle is shown by the common experience that our happiness naturally decreases when our sense of possession diminishes. By contrast, in the liberated state we realize that our ultimate Self is the Supreme Lord. When we act solely on the basis of this understanding we become the Lord’s pure devotees, and then we render service only for His pleasure and desire nothing in return. Even if the all-attractive Lord treats us roughly we are still happy, for we have abandoned all fears and cares in our loving relationship with Him. Lord Caitanya demonstrated this standard in His Siksastaka, where He prayed: @vpl1 = aslisya va pada-ratam pinastu mam @vpl2 = adarsanan marma-hatam karotu va @vpl1 = yatha tatha va vidadhatu lampato @vpl2 = mat-prana-nathas tu sa eva naparah “I know no one but Krsna as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.” In conditioned life we do not know that Krsna is the supreme object of love and the source of all bliss. Rather, we mistake ourselves for the source of bliss. To enlighten us about Himself, Krsna instructs us in the Bhagavad-gita (10.8–9): aham sarvasya prabhavo mattah sarvam pravartate iti matva bhajante mam budha bhava-samanvitah

mac-citta mad-gata-prana bodhayantah parasparam kathayantas ca mam nityam tusyanti ca ramanti ca “I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts. The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.” Thus there is an inherent relationship between jïana (knowledge), satya (eternal existence), and ananda (bliss). This relationship is clearly indicated in such sruti statements as vijïanam anandam brahma: “Brahman is pure consciousness and bliss” (Brhad-aranayaka Up. 3.9.34). Thus the nature of the nondual consciousness described in this verse has been designated sac-cid-ananda, “permanent existence, knowledge, and bliss.” In this TEXT Jiva Gosvami presented his thesis, that jïana is eternal. In the next TEXT he will explain the purva-paksa, that jïana is momentary.

Tattva · Sanskrit §52 · English §52

ननु नील-पीताद्य्-आकारं क्षणिकम् एव ज्ञानं दृष्टम्, तत् पुनर् अद्वयं नित्यं ज्ञानं कथं लक्ष्यते यन्-निष्ठम् इदं शास्त्रम् । इत्य् अत्राह सर्व- वेदान्त-सारं यद् ब्रह्मात्वेकत्व-लक्षणम् । वस्त्व् अद्वितीयं तन्-निष्ठम् इति (भ्प् १२.१३.१२) सत्यं ज्ञानम् अनन्तं ब्रह्म इति यस्य स्वरूपम् उक्तम्, येनाश्रुतं श्रुतं भवति (छा ६.१.३) इति यद्-विज्ञानेन सर्व-विज्ञानं प्रतिज्ञातम् । सद् एव सौम्येदम् अग्र आसीत् (छा उ ६.२.१) इत्य् आदिना निखिल- जगद्-एक-कारणता । तद् ऐक्षत बहु स्याम् (छाउ ६.२.३) इत्य् अनेन सत्य- सङ्कल्पता च यस्य प्रतिपादिता, तेन ब्रह्मणा स्वरूप-शक्तिभ्यां सर्व- बृहत्तमेन सार्धम् । अनेन जीवेनात्मना (छा उ ६.३.२) इति तदीयोक्ताविदन्तानिर्देशेन ततो भिन्नत्वेऽप्य् आत्मतानिर्देशेन तद्-आत्मांश- विशेषत्वेन लब्धस्य बादरायण-समाधि-दृष्ट-युक्तेर् अत्यभिन्नता- रहितस्य जीवात्मनो यद् एकत्वं तत्त्वम् असि (छाउ ६.८.७) इत्य् आदौ जात्या तद्- अंश-भूत-चिद्-रूपत्वेन समानाकारता । तद् एव लक्षणं प्रथमतो ज्ञाने साधकतमं यस्य तथाभूतं यत् सर्व-वेदान्त-सारम् अद्वितीयं वस्तु तन्-निष्ठं तद्-एक-विषयम् इदं श्री-भागवतम् इति प्राक्तन- पद्यस्थेनानुषङ्गः । यथा जन्म-प्रभृति कश्चिद् गृह-गुहावरुद्धः सूर्यं विविदिषुः कथञ्चिद् गवाक्ष-पतितं सूर्यांशु-कणं दर्शयित्वा केनचिद् उपदिश्यते एष स इति । एतत् तद्-अंश-ज्योतिः-समानाकारतया तन्-महा- ज्योतिर्-मण्डलम् अनुसन्धीयताम् इत्य् अर्थस् तद्वत् । जीवस्य तथा तद्- अंशत्वं च तच्-छक्ति-विशेष-सिद्धत्वेनैव परमात्म-सन्दर्भे स्थापयिष्यामः । तद् एतज्-जीवादि-लक्षणांश-विशिष्टतयैवोपनिषदस् तस्य सांशत्वम् अपि क्वचिद् उपदिशन्ति । निरंशत्वोपदेशिका श्रुतिस् तु केवल-तन्- निष्ठा । अत्र कैवल्यैक-प्रयोजनम् इति चतुर्थ-पादश् च कैवल्य-पदस्य शुद्धत्व-मात्र-वचनत्वेन शुद्धत्वस्य च शुद्ध-भक्तित्वेन पर्यवसानेन प्रीति-सन्दर्भे व्याख्यास्यते ॥१२।१३॥ श्री-सूतः ॥५२॥

ब्द्: आर्थिकं नित्यत्वं स्थिरं कुर्वन्, शास्त्रस्य विशिष्ट-ब्रह्म- सम्बन्धित्वम् आह - ननु नीलेत्य् आदिना । अनेन जीवेनेत्य् आदि । तदीयोक्तौ परदेवता-वाक्ये । तद्-आत्मांश-विशेषत्वेन तद्-विभिन्नांशत्वेन, न तु मत्स्यादिवत् स्वांशत्वेनेत्य् अर्थः । जीवात्मनो यद् एकत्वम् इति जीवस्य चिद्- रूपत्वेन जात्या यद्-ब्रह्म-समानाकारत्वं तद् एव तस्य ब्रह्मणा सहैक्यम् इति व्यक्ति-भेदः प्रस्फुटः । एवम् एव यथेत्यादि-दृष्टान्तेनापि दर्शितः । तद् एतद् इति उपनिषदः सोऽकामयत बहु स्याम् इत्य् आद्याः । निरंशत्वोपदेशिकेति सत्यं ज्ञानम् अनन्तम् (तैतु २.१), निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् (श्वेतु ६.१९) इत्य् आद्या श्रुतिस् तु केवल-तन्- निष्ठा विशेष्यमात्र-परेत्य् अर्थः ।
अनभिव्यक्त-संस्थान-गुणकं ब्रह्म वदतीति यावत् ॥५२॥

nanu nīla-pītādy-ākāraṃ kṣaṇikam eva jñānaṃ dṛṣṭam, tat punar advayaṃ nityaṃ jñānaṃ kathaṃ lakṣyate yan-niṣṭham idaṃ śāstram | ity atrāha sarva- vedānta-sāraṃ yad brahmātvekatva-lakṣaṇam | vastv advitīyaṃ tan-niṣṭham iti (BhP 12.13.12) satyaṃ jñānam anantaṃ brahma iti yasya svarūpam uktam, yenāśrutaṃ śrutaṃ bhavati (Chā 6.1.3) iti

yad-vijñānena sarva-vijñānaṃ pratijñātam | sad eva saumyedam agra āsīt (Chā U 6.2.1) ity ādinā nikhila- jagad-eka-kāraṇatā | tad aikṣata bahu syām (ChāU 6.2.3) ity anena satya-saṅkalpatā ca yasya pratipāditā, tena brahmaṇā svarūpa-śaktibhyāṃ sarva- bṛhattamena sārdham | anena jīvenātmanā (Chā U 6.3.2) iti tadīyoktāvidantānirdeśena tato bhinnatve'py ātmatānirdeśena tad-ātmāṃśa- viśeṣatvena labdhasya bādarāyaṇa-samādhi-dṛṣṭa-yukter atyabhinnatā- rahitasya jīvātmano yad ekatvaṃ tattvam asi (ChāU 6.8.7) ity ādau jātyā tad- aṃśa-bhūta-cid-rūpatvena samānākāratā | tad eva lakṣaṇaṃ prathamato jñāne sādhakatamaṃ yasya tathābhūtaṃ yat sarva-vedānta-sāram advitīyaṃ vastu tan- niṣṭhaṃ tad-eka-viṣayam idaṃ śrī-bhāgavatam iti prāktana- padyasthenānuṣaṅgaḥ | yathā janma-prabhṛti kaścid gṛha-guhāvaruddhaḥ sūryaṃ vividiṣuḥ kathaṅcid gavākṣa-patitaṃ sūryāṃśu-kaṇaṃ darśayitvā kenacid upadiśyate eṣa sa iti | etat tad-aṃśa-jyotiḥ-samānākāratayā tan-mahā- jyotir-maṇḍalam anusandhīyatām ity arthas tadvat | jīvasya tathā tad- aṃśatvaṃ ca tac-chakti-viśeṣa-siddhatvenaiva paramātma-sandarbhe sthāpayiṣyāmaḥ | tad etaj-jīvādi-lakṣaṇāṃśa-viśiṣṭatayaivopaniṣadas tasya sāṃśatvam api kvacid upadiśanti | niraṃśatvopadeśikā śrutis tu kevala-tan- niṣṭhā | atra kaivalyaika-prayojanam iti caturtha-pādaś ca kaivalya-padasya śuddhatva-mātra-vacanatvena śuddhatvasya ca śuddha-bhaktitvena paryavasānena prīti-sandarbhe vyākhyāsyate ||12|13|| śrī-sūtaḥ ||52||

BD: ārthikaṃ nityatvaṃ sthiraṃ kurvan, śāstrasya viśiṣṭa-brahma- sambandhitvam āha - nanu nīlety ādinā | anena jīvenety ādi | tadīyoktau paradevatā-vākye | tad-ātmāṃśa-viśeṣatvena tad-vibhinnāṃśatvena, na tu matsyādivat svāṃśatvenety arthaḥ | jīvātmano yad ekatvam iti jīvasya cid- rūpatvena jātyā yad-brahma-samānākāratvaṃ tad eva tasya brahmaṇā sahaikyam iti vyakti-bhedaḥ prasphuṭaḥ | evam eva yathetyādi-dṛṣṭāntenāpi darśitaḥ | tad etad iti upaniṣadaḥ so'kāmayata bahu syām ity ādyāḥ | niraṃśatvopadeśiketi satyaṃ jñānam anantam (TaittU 2.1), niṣkalaṃ niṣriyaṃ śāntaṃ niravadyaṃ nirañjanam (ŚvetU 6.19) ity ādyā śrutis tu kevala-tan- niṣṭhā viśeṣyamātra-parety arthaḥ | anabhivyakta-saṃsthāna-guṇakaṃ brahma vadatīti yāvat ||52||

English witness · section(s) 52

TEXT 52.1

nanu nila-pitady-akaram ksanikam eva jïanam drstam tat punar advayam nityam jïanam katham laksyate yan-nistham idam sastram ity atraha sarva-vedanta-saram yad brahmatmaikatva-laksanam vastv advitiyam tan-nistham kaivalyaika-prayojanam @VCONTINUE = iti. `satyam jïanam anantam brahma' iti yasya svarupam uktam, `yenasrutam srutam bhavati' iti `yad-vijïanena sarva-vijïanam pratijïatam' `sad eva saumyedam agra asit' ity-adina nikhila-jagad-eka-karanata, `tad aiksata bahu syam' ity anena satya-sankalpata ca yasya pratipadita, tena brahmana svarupa-saktibhyam sarva-brhattamena sardham, anena jivenatmaneti tadiyoktav idanta-nirdesena tato

bhinnatve 'py atmata-nirdesena tad-atmamsa-visesatvena labdhasya badarayana-samadhi-drsta-yukter aty-abhinnata-rahitasya jivatmano yad ekatvam `tat tvam asi' ity-adau jïata tad-amsa-bhuta-cid-rupatvena samanakarata, tad eva laksanam prathamato jïane sadhakatamam yasya, tatha-bhutam yat sarva-vedanta-saram advitiyam vastu, tan-nistham tad-eka-visayam idam Sri-bhagavatam iti praktana-padya-sthenanusangah. One may question, But events of consciousness are seen to exist only briefly, taking the shape, say, of a blue object one moment and a yellow object the next. How then can consciousness be called the nondual and eternal theme of this scripture [Srimad-Bhagavatam]? Suta Gosvami replies: "This Bhagavatam is the essence of all Vedanta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth" [Bhag. 12.13.12]. The sruti has defined the nature of this Absolute Truth (Brahman): "The Supreme Brahman is infinite truth and knowledge" [Taittiriya Up. 2.1.1]. That Brahman is the sole cause of the entire creation is shown by such sruti statements as "By hearing about which [Brahman] everything is heard" [Chandogya Up. 6.1.3], "By knowing which [Brahman] everything is known," and "My boy, in the beginning there was only sat, the eternal reality" [Chandogya Up. 6.2.1]. That the Supreme Brahman achieves everything simply by His desire is shown by the statement "He glanced and desired, Let Me become many'" [Chandogya Up. 6.2.3]. In the statement "Along with this individual living entity I shall manifest name and form" [Chandogya Up. 6.3.2], the living entity (jiva) is mentioned in connection with and as belonging to the Supreme, which is called Brahman because it is greater than all else in essence and potencies; here the pronoun idam ("this") differentiates the jiva from Brahman, but the word atmana ("self") indicates that the jiva is part and parcel of Brahman. According to what was revealed in Srila Vyasadeva's trance, the living entity is one with the Supreme Brahman in the sense of not being completely different from Him. Such sruti statements as tat tvam asi ("You are that"; [Chandogya Up. 6.8.7]) reveal that the oneness of the Supreme Brahman with the jiva consists of their both being purely spiritual by virtue of the jiva's status as a particle of the Supreme Brahman. Understanding this idea helps one acquire preliminary knowledge of the Supreme Brahman. The entity thus designated as the Supreme Brahman, who is the essence of all the Upanisads and is one without a second, is the focus of interest, the exclusive subject matter, of this Srimad-Bhagavatam. Here we understand "this Srimad-Bhagavatam" to be implied by the syntactic connection with that same phrase in one of the preceding verses [12.13.9].

TEXT 52.2

yatha janma-prabhrti kascid grha-guhavaruddhah suryam vividisuh kathaïcid gavaksa-patitam suryamsu-kanam darsayitva kenacid upadisyate esa sa ity etat-tad-amsa-jyotih-samanakarataya tan maha-jyotir-mandalam anusandhiyatam ity arthas tadvat. jivasya tatha tad-amsatvam ca tad-acintya-sakti-visesa-siddhatvenaiva paramatma-sandarbhe sthapayisyamah. The following analogy helps clarify the above idea. Suppose a person has been kept in a dark room from birth and has never seen the sun. When he wants to know what the sun is, someone points to a ray of sunlight passing through a window grating and says, "That is the sun. Try to understand that the sun is a great orb of light, of the same substance as this ray, which is a portion of it." In the Paramatma-sandarbha we will establish that the jiva is similarly a fractional portion of the Supreme Brahman, manifested by one of His inconceivable potencies.

TEXT 52.3

tad-etaj-jivadi-laksanamsa-visistatayaivopanisadas tasya samsatvam api kvacid upadisanti. niramsatvopadesika srutis tu kevala-tan-nistha. atra kaivalyaika-prayojanam iti caturtha-padas ca kaivalya-padasya suddhatva-matra-vacanatvena suddhatvasya ca suddha-bhaktitvena paryavasanena priti-sandarbhe vyakhyasyate. Sri-sutah. Thus when the Upanisads say that the Supreme Brahman has parts, they mean that one of His characteristics is to be endowed with the part-and-parcel living beings and other energies. Conversely, when the srutis speak of Him as having no parts, they are focusing on His exclusive essence. In the fourth line [of Bhagavatam 12.13.12], namely kaivalyaika-prayojanam, the word kaivalya ("oneness") simply means "purity." Later, in the Priti-sandarbha, we will demonstrate that this purity is none other than pure devotional service. The verse under discussion [Bhag. 12.13.12] was spoken by Sri Suta Gosvami.

COMMENTARY The Meaning of Monistic Statements In the last TEXT Srila Jiva Gosvami established that the Absolute Truth is eternal, nondual consciousness. One sect of Buddhists, the Ksanika-vijïana-vadis, raise an objection to this conclusion. Their doctrine states that there is only one reality, consciousness, which is changing at every moment, and that there is no difference between knowledge and the object of knowledge. Just as in our dreams the things we see do not exist outside our consciousness, so also in our waking life distinctions between knowledge and the object of knowledge are not real. When we see a blue object our consciousness is blue. If we next see a yellow object, the blue consciousness is destroyed and our consciousness changes to yellow. How, then, can consciousness be called eternal? This is their objection to Jiva Gosvami's conclusion that the Absolute Truth is eternal. The Vijïana-vadis reason that an eternal object cannot be the cause of anything since in general a cause transforms into its effect. For example, since milk transforms into yogurt, it cannot be eternal. Similarly, the nondual consciousness,

being the cause of everything, must undergo transformation and therefore cannot be eternal. Further, they say, everything is changing at every moment, although we may not notice the moment-by-moment change, just as we do not notice the moment-by-moment growth of plants or our bodies. To the Vijïana-vadis' argument Srila Jiva Gosvami replies not with a logical refutation but by quoting Srimad-Bhagavatam, the supreme pramana. The Bhagavatam verse given here (12.13.12) explains that the nondual reality is characterized by oneness of the Supreme with the individual selves. Thus the oneness of reality is not the Buddhists' oneness of momentary consciousness and its objects. This reality is advaya-jïana, the essence of all the Upanisads and the subject matter of Srimad-Bhagavatam; it is not momentary but eternal, conscious, and blissful by nature; it is the cause of everything in this universe; and it can achieve everything simply by its will. All this implies that the advaya-jïana is endowed with multifarious potencies. It is called Brahman because it is the greatest and because it can make others great: brhattvad brmhanatvac ca yad brahma paramam viduh (Visnu Pur. 3.3.21). The various sruti statements cited in this TEXT describe all these characteristics of Brahman. So the theory of consciousness of the Ksanika-vijïana-vadis does not agree with either sruti or Srimad-Bhagavatam. The Vijïana-vadis' theory of reality is based on their assumption that there is no absolute, pure consciousness. The Vijïana-vadis do not know that the absolute reality is a person possessing acintya-sakti, inconceivable potencies, through which He causes everything while remaining unaffected. As the Isopanisad declares in its opening verse, om purnam adah purnam idam purnat purnam udacyate purnasya purnam adaya purnam evavasisyate "The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance." The Vijïana-vadis' view is based on a material conception of changing consciousness. Their understanding does not apply to the absolute realm. While in our ordinary experience material energy is in a constant state of flux, the Lord and His internal energies are not under the same system of natural laws that govern material nature. The example of the spider cited in the previous TEXT also applies here: from within itself the spider produces a special substance and then weaves its web with it, and later it draws the substance back within itself, all without undergoing any transformation. To understand the Absolute Truth, we must first shed all our misconceptions based on material conditioning and simply hear from authentic spiritual authorities in disciplic succession. The Vedic literature therefore recommends that even if a person is highly qualified by good birth, good education, and so forth, he still should present himself as ignorant and foolish at the feet of a bona fide spiritual master, inquire from him submissively, and render service to him. This is the correct process for

cleansing one's heart and mind of material contamination, and a sincere candidate for spiritual life who follows this process can gradually gain full realization of the Absolute Truth. The Vijïana-vadis, being followers of Lord Buddha, reject the Vedas, but as seen from the above discussion, they end up with a hopelessly muddled explanation of reality beyond our sensual inspection. They say consciousness is momentary. If this were true, then consciousness could not be the cause of anything, because according to the Nyaya school of logic a cause has to exist for at least two moments. It must exist as the cause for the first moment and then transform or produce the result in the next moment. And if our consciousness were existing for only one moment at a time, we could not remember our past experiences, since there would be no continuity from one moment's consciousness to another moment's consciousness. A person who has experienced something can recall it later on, but if consciousness were momentary there would be nothing to recall in the next moment's consciousness. This is certainly contrary to everyone's experience. Nor can the Vijïana-vadis' idea of the external world withstand the test of logic. They say that the external world is a manifestation of momentary consciousness. Here a question may be asked: Are things perceived as external one with momentary consciousness or different from it? If the Vijïana-vadis claim that the external objects are separately real, then they are agreeing with our Vaisnava opinion and are contradicting their own statement that the apparently external objects are only a manifestation of internal consciousness. On the other hand, if they say that the external objects are one with internal consciousness, in practice there would be no way to distinguish between the momentary, internal consciousness and the objects it perceives. Also, there would be no standard to separate, say, blue consciousness from yellow consciousness, and thus our perceptions would be rife with confusion. As is known from both reason and direct experience, consciousness always has a subject (one who is conscious) and an object (what one is conscious of). If momentary consciousness alone were real, where would its subject and object be? To this the vijïana-vadis offer no satisfactory answer. If neither external objects nor such internal objects as happiness and distress are different from the perceiver, then who is doing the perceiving? Everyone's common experience is that the perceiver, the perceived, and the perception are distinct. In this TEXT Srila Jiva Gosvami again clarifies that the oneness of the jiva and Brahman spoken of in sruti should not be understood as absolute oneness. After all, sruti contains such statements as anena jivenatmananupravisya nama-rupe vyakaravani: "Along with this jiva I shall enter as Paramatma and create name and form" (Chandogya Up. 6.3.2). Here the pronoun anena ("this"), referring to the jiva, implies that the jiva is different from "I," the speaker (God). Nonetheless, elsewhere the jiva is described as part and parcel of Brahman, a conclusion confirmed by Srila Vyasa's trance. The reconciliation of this apparent contradiction is that, as we have discussed before, the jiva and Brahman are one in the sense of their sharing the common characteristic of

consciousness but are different in their individual identities and potencies. When someone says that Texans and New Yorkers are one, we understand him to mean they are from the same country, the United States, not that they have no separate identities. The jivas are parts of Brahman, the whole. This is the oneness of Brahman with its parts, its energies, which is the fundamental teaching of the Upanisads and also of Srimad-Bhagavatam. The idea is that in general the part is dependent on the whole and helps it function. When separated from the whole, the part becomes useless, just as a finger lopped off a hand becomes useless. In the same way, the relation between the jivas and the Supreme Lord, who is known as Brahman in the Upanisads, is that of the servants and the served. The jivas have no independent existence. All their problems begin when t hey start considering themselves independent of the Supreme Lord. Correctly understanding the oneness between Brahman and the jivas is a fundamental step in understanding the nature of Brahman. Every jiva directly experiences his own consciousness, and the Upanisads, on the basis of the oneness of Brahman and the jivas, instruct the jivas to extrapolate from that experience some idea of the nature of Brahman. To illustrate this process, Srila Jiva Gosvami gives the analogy of a man born and bred in a cavelike room who has never seen the sun. To educate this man about the sun, someone may point to a ray of sunlight shining into his dark room through a tiny opening and tell him, "This single ray of light is from the sun, an enormous sphere that emanates countless similar rays." From this information the man can get some idea of what the sun is like. The Upanisads use this same method to instruct the jivas about Brahman's status as pure consciousness. Indeed, the jivas are like atomic rays emanating from the sunlike Brahman. The sun's rays are not completely different from the sun, for they originate from the sun, nor are they absolutely one with the sun, since they can be seen apart from the sun and they lack the complete potency of the sun. Similarly, the jivas are neither completely one with Brahman nor completely different from Brahman. In his Sarva-samvadini, Srila Jiva Gosvami calls this relationship between the jiva and Brahman acintya-bhedabheda, "inconceivable, simultaneous oneness and difference." Owing to this relationship, Brahman is described as advaya-jïana, or nondual consciousness, which is the subject of Srimad-Bhagavatam. Thus the word Brahman—as the Upanisads and also Srimad-Bhagavatam use it—should not be misunderstood to mean impersonal Brahman without qualities. The Mayavadis insist on this wrong understanding, but according to logic such an impersonal Brahman cannot exist, because if it did it would possess the attribute of existence, which implies potency, which in turn implies duality—Brahman plus attributes. But Mayavadis abhor duality in the absolute realm. Therefore in no Vedic scripture does the word Brahman mean impersonal Brahman in the sense that the Mayavadis intend. The true conception of Brahman is stated by Suta Gosvami in Srimad-Bhagavatam (1.2.11): brahmeti paramatmeti bhagavan iti sabdyate. "This nondual consciousness is called Brahman,

Paramatma, and Bhagavan" Here Suta Gosvami does not say that the Absolute Truth is also called jiva. He includes only the above-mentioned three designations—three names of the same nondual consciousness, which Srimad-Bhagavatam identifies as Krsna, the Supreme Personality of Godhead. The Absolute Truth appears differently to the practitioners of various spiritual processes, but the Absolute Truth itself does not change. This is the significance of the word sabdyate ("is designated") here. The Brahman described in the Vedic scriptures is Bhagavan, the Supreme Person, Krsna. In the sruti we find two types of statements concerning the relationship between the jivas and Brahman: those statements designating the jiva as part of Brahman and those indicating his oneness with Brahman. The real distinction between these kinds of statements is only one of emphasis on either difference (bheda) or nondifference (abheda). Statements in the Vedic scripture such as nityo nityanam cetanas cetananam ("That one eternal conscious being is the support for the many eternal conscious beings"; Katha Up. 2.2.13) belong to the bheda class. Statements such as sarvam khalv idam brahma ("Indeed, all this is Brahman") belong to the abheda class. The word kaivalya in Bhagavatam 12.13.12 properly means "pure devotion." Although impersonalists commonly use this term to mean final emancipation, or merging into Brahman, Brahman is not ultimately impersonal, as the Mayavadis claim. Their usage of kaivalya is therefore absurd. Kaivalya means liberation, but the real mark of liberation is pure devotional service, not merging into Brahman. Srila Jiva Gosvami will explain this more fully in the Priti-sandarbha. To summarize, each statement in the Vedic scriptures describing the oneness of Brahman and the jivas serves one or more of the following purposes: 1. To distinguish both Brahman and the jivas from inert matter by pointing to consciousness as their common quality. 2. To show that the jivas are fractional parts of the Supersoul. 3. To teach that the jivas are dependent on the Supersoul. 4. To indicate that by becoming an unalloyed devotee of the Lord a jiva can become powerful like the Supreme Lord. 5. To show that living in the material world is not the natural, healthy condition of the jiva. 6. To show that the jiva, whether in conditioned life or in liberation, is dependent on the Lord. 7. To establish that Brahman is the only self-existent reality. One should not think that any statement in the Vedic scriptures about the oneness of Brahman and the jivas asserts their absolute oneness. To know the Supersoul, one must first understand the nature of the individual self, the jiva. Thus in the next TEXT Srila Jiva Gosvami begins explaining the characteristics of the self.

Tattva · Sanskrit §53 · English §53

तत्र यदि त्वम्-पदार्थस्य जीवात्मनो ज्ञानत्वं नित्यत्वं च प्रथमतो विचार-गोचरः स्यात् तदैव तत्-पदार्थस्य तादृशत्वं सुबोधं स्याद् इति । तद् बोधयितुम् अन्यार्थश् च परामर्शः (व्स्. १.३.२०) इति न्यायेन जीवात्मनस् तद्- रूपत्वम् आह ।

नात्मा जजान न मरिष्यति नैधतेऽसौ न क्षीयते सवनविद्-व्यभिचारिणां हि । सर्वत्र शश्वद् अनपाय्य् उपलब्धि-मात्रं प्राणो यथेन्द्रिय-बलेन विकल्पितं सत् ॥ (भ्प् ११.३.३८)

आत्मा शुद्धो जीवः । न जजान न जातः । जन्माभावाद् एव तद्-अनन्तरास्तिता- लक्षणो विकारोऽपि नास्ति । नैधते न वर्धते । वृद्ध्य्-अभावाद् एव विपरिणामोऽपि निरस्तः । हि यस्मात् । व्यभिचारिणाम् आगमापायिनां बाल- युवादि-देहानां देव-मनुष्याद्य्-आकार-देहानां वा । सवनवित् तत्-तत्-काल-द्रष्टा । नह्य् अवस्थावतां द्रष्टा तद्-अवस्थो भवतीत्य् अर्थः । निरवस्थः कोऽसाव् आत्मा । अत आह उपलब्धि-मात्रं ज्ञानैक-रूपम् । कथम्भूतम् । सर्वत्र देहे, शश्वत् सर्वदा अनुवर्तमानम् इति ।

ननु नील-ज्ञानं नष्टं पीत-ज्ञानं जातम् इति प्रतीतेर् न ज्ञानस्यानपायित्वम् । तत्राह इन्द्रिय-बलेनेति । सद् एव ज्ञानम् एकम् इन्द्रिय- बलेन विविधं कल्पितम् । नीलाद्य्-आकारा वृत्तय एव जायन्ते नश्यन्ति च न ज्ञानम् इति भावः । अयम् आगमापायितदवधि-भेदेन प्रथमस् तर्कः । द्रष्टृ-दृश्य-भेदेन द्वितीयोऽपि तर्को ज्ञेयः । व्यभिचारिष्व् अवस्था- व्यभिचारे दृष्टान्तः प्राणो यथेति ।

ब्द्: जीवात्मनि ज्ञाते परमात्मा सुज्ञातः स्याद् इत्य् उक्तम् । तद् अर्थं जीवात्मानं निरूपयिष्यन्न् अवतारयति तत्र यदीत्य् आदिना । अन्यार्थश् चेति ब्रह्म-सूत्रम् । दहर-विद्या छान्दोग्ये पठ्यते यद् इदम् अस्मिन् ब्रह्म- पुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्न् अन्तर्-आकाशस् तस्मिन् यद्-अन्तस् तद् अन्वेष्टव्यम् (छाउ ८.१.१) इति । अत्रोपासकस्य शरीरं ब्रह्म-पुरं, तत्र हृत्-पुण्डरीकस्थो दहरः परमात्मा ध्येयः कथ्यते । तत्रापहत- पाप्मत्वादि-गुणाष्टकम् अन्वेष्टव्यम् उपदिश्यत इति सिद्धान्तितम् । तद्-वाक्य-मध्ये स एष सम्प्रसादोऽस्माच् छरीरात् समुत्थाय परं ज्योतिर् उपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते, स उत्तमः पुरुषः (छा ८.१२.३) इति वाक्यं पठितम् । अत्र सम्प्रसादो लब्ध-विज्ञानो जीवस् तेन यत् परं ज्योतिर् उपपन्नं स एव पुरुषोत्तम इत्य् अर्थः । दहर-वाक्यान्तराले जीव- परामर्शः किम् अर्थम् इति चेत् तत्राह अन्यार्थ इति । तत्र जीव- परामर्शोऽन्यार्थः । यं प्राप्य जीवः स्व-स्वरूपेणाभिनिष्पद्यते स परमात्मेति परमात्म-ज्ञानार्थ इत्य् अर्थः । न जजानेति जायतेऽस्ति वर्धते विपरिणमतेऽपक्षीयते नश्यति च इति भाव-विकाराः षट् पठिताः । ते जीवस्य न सन्ति इति समुदायार्थः । ननु नील-ज्ञानम् इत्य् आदि ज्ञान-रूपम् आत्मवस्तु ज्ञातृ भवति । प्रकाश-वस्तु सूर्यः

प्रकाशयिता यथा । ततश् च स्वरूपानुबन्धित्वाज् ज्ञानं तस्य नित्यं, तस्येन्द्रिय-प्रणाल्या नीलादि-निष्ठा या विषयता वृत्ति-पद-वाच्या सैव नीलाद्यपगमे नश्यतीति ॥५३॥

tatra yadi tvam-padārthaysa jīvātmano jñānatvaṃ nityatvaṃ ca prathamato vicāra-gocaraḥ syāt tadaiva tat-padārthasya tādṛśatvaṃ subodhaṃ syād iti | tad bodhayitum anyārthaś ca parāmarśaḥ (Vs. 1.3.20) iti nyāyena jīvātmanas tad- rūpatvam āha |

nātmā jajāna na mariṣyati naidhate'sau na kṣīyate savanavid-vyabhicāriṇāṃ hi | sarvatra śaśvad anapāyy upalabdhi-mātraṃ prāṇo yathendriya-balena vikalpitaṃ sat || (BhP 11.3.38)

ātmā śuddho jīvaḥ | na jajāna na jātaḥ | janmābhāvād eva tad-anantarāstitā- lakṣaṇo vikāro'pi nāsti | naidhate na vardhate | vṛddhy-abhāvād eva vipariṇāmo'pi nirastaḥ | hi yasmāt | vyabhicāriṇām āgamāpāyināṃ bāla- yuvādi-dehānāṃ deva-manuṣyādy-ākāra-dehānāṃ vā | savanavit tat-tat-kāla- draṣṭā | nahy avasthāvatāṃ draṣṭā tad-avastho bhavatīty arthaḥ | niravasthaḥ ko'sāv ātmā | ata āha upalabdhi-mātraṃ jñānaika-rūpam | kathambhūtam | sarvatra dehe, śaśvat sarvadā anuvartamānam iti |

nanu nīla-jñānaṃ naṣṭaṃ pīta-jñānaṃ jātam iti pratīter na jñānasyānapāyitvam | tatrāha indriya-baleneti | sad eva jñānam ekam indriya- balena vividhaṃ kalpitam | nīlādy-ākārā vṛttaya eva jāyante naśyanti ca na jñānam iti bhāvaḥ | ayam āgamāpāyitadavadhi-bhedena prathamas tarkaḥ | draṣṭṛ-dṛśya-bhedena dvitīyo'pi tarko jñeyaḥ | vyabhicāriṣv avasthā-vyabhicāre dṛṣṭāntaḥ prāṇo yatheti |

BD: jīvātmani jñāte paramātmā sujñātaḥ syād ity uktam | tad arthaṃ jīvātmānaṃ nirūpayiṣyann avatārayati tatra yadīty ādinā | anyārthaś ceti brahma-sūtram | dahara-vidyā chāndogye paṭhyate yad idam asmin brahma- pure daharaṃ puṇḍarīkaṃ veśma daharo'sminn antar-ākāśas tasmin yad-antas tad anveṣṭavyam (ChāU 8.1.1) iti | atropāsakasya śarīraṃ brahma-puraṃ, tatra hṛt-puṇḍarīkastho daharaḥ paramātmā dhyeyaḥ kathyate | tatrāpahata- pāpmatvādi-guṇāṣṭakam anveṣṭavyam upadiśyata iti siddhāntitam | tad- vākya-madhye sa eṣa samprasādo'smāc charīrāt samutthāya paraṃ jyotir upasampadya svena rūpeṇābhiniṣpadyate, sa uttamaḥ puruṣaḥ (Chā 8.12.3) iti vākyaṃ paṭhitam | atra samprasādo labdha-vijñāno jīvas tena yat paraṃ jyotir upapannaṃ sa eva puruṣottama ity arthaḥ | dahara-vākyāntarāle jīva- parāmarśaḥ kim artham iti cet tatrāha anyārtha iti | tatra jīva- parāmarśo'nyārthaḥ | yaṃ prāpya jīvaḥ sva-svarūpeṇābhiniṣpadyate sa paramātmeti paramātma-jñānārtha ity arthaḥ | na jajāneti jāyate'sti vardhate vipariṇamate'pakṣīyate naśyati ca iti bhāva-vikārāḥ ṣaṭ paṭhitāḥ | te jīvasya na santi iti samudāyārthaḥ | nanu nīla-jñānam ity ādi jñāna-rūpam ātmavastu jñātṛ bhavati | prakāśa-vastu sūryaḥ prakāśayitā yathā | tataś ca svarūpānubandhitvāj jñānaṃ tasya nityaṃ, tasyendriya-praṇālyā nīlādi-niṣṭhā yā viṣayatā vṛtti-pada-vācyā saiva

nīlādyapagame naśyatīti ||53||

English witness · section(s) 53

TEXT 53.1

tatra yadi tvam-padarthasya jivatmano jïanatvam nityatvam ca prathamato vicara-gocarah syat tadaiva tat-padarthasya tadrsatvam su-bodham syad iti tad bodhayitum `anyarthas ca paramarsah' iti nyayena jivatmanas tad-rupatvam aha. @VL1 = natma jajana na marisyati naidhate 'sau @VL2 = na ksiyate savana-vid vyabhicarinam hi @VL1 = sarvatra sasvad anapayy upalabdhi-matram @VL2PLUS = prano yathendriya-balena vikalpitam sat The jiva is designated tvam ("you") in the statement tat tvam asi ("You are that."). If one first understands that this "you" is conscious and eternal, then one can easily understand how the Supreme Brahman (tat) has a similar nature. To make just this point, in accordance with the reasoning of Vedanta-sutra [1.3.20]—"One contemplates the jiva in order to know the other, the Supreme"—sage Pippalayana describes the jiva as having the same nature as tat when he says to King Nimi [Bhagavatam 11.3.38]: "The soul was never born and will never die, nor does it grow or decay. It is actually the knower of the youth, middle age, and death of the material body. It can thus be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes as many in contact with the various material senses, so the soul appears to assume various material designations in contact with its material bodies."

TEXT 53.2

atma suddho jivo na jajana na jato janmabhavad eva tad-anantarastita-laksano vikaro 'pi nasti. naidhate na vardhate vrddhy-abhavad eva viparinamo 'pi nirastah. hi yasmat. vyabhicarinam agamapayinam bala-yuvadi-dehanam deva-manusyady-akara-dehanam va. savana-vit tat-tat-kala-drasta. na hy avastha-vatam drasta tad-avastho bhavatity arthah. niravasthah ko 'sav atma. ata aha upalabdhi-matram jïanaika-rupam. katham-bhutam. sarvatra dehe sasvat sarvada anuvartamanam iti. Here atma means "the pure self," and na jajana means "he was never born." Since he has no birth, the self is also free from the next transformation, sustained existence. Naidhate means "he does not increase"; since he does not increase, he does not undergo transformation. The word hi means "because," the idea of logical reason. Vyabhicarinam means "of all impermanent things," namely the living entity's various bodies in childhood, adolescence, and so on, or else the living entity's bodies in the various species of life—demigods, humans, and others. The self is the savana-vit, the witness of each of these stages of life. Certainly this witness is not subject to the varying conditions of what he merely observes. In answer to the question "Who is this unchanging self?" Pippalayana says, "He is pure consciousness,

nothing but awareness." How does he exist? "He is eternally present everywhere throughout the body."

TEXT 53.3

nanu nila-jïanam nastam pita-jïanam jatam iti pratiter na jïanasyanapayitvam. tatraha indriya-baleneti. sad eva jïanam ekam indriya-balena vividham kalpitam. nilady-akara vrttaya eva jayante nasyanti ca na jïanam iti bhavah. ayam agamapayi-tad-avadhi-bhedena prathamas tarkah. drastr-drsya-bhedena dvitiyo 'pi tarko jïeyah. vyabhicarisv avasthitasyavyabhicare drstantah prano yatheti. "But how can we consider consciousness ever-present, since we experience that after our consciousness of something blue disappears our consciousness of something yellow appears?" Pippalayana answers, indriya-balena ("by the power of the senses"), indicating that although consciousness is always present and is one, the power of the senses causes it to appear variegated. In other words, it is not consciousness itself that appears and disappears; rather, what appear and disappear are the various mental states in the form of perceptions of something blue and so on. Thus the first argument [presented to help identify the Absolute Reality] is based on the difference between the things that appear and disappear and that which is not subject to such changes. The second argument is based on the difference between the observer and the objects he observes. The example of the life air shows how something unchanging can exist in the midst of ephemeral objects.

COMMENTARY Characteristics of the Soul As mentioned above, the Vedic statements that describe nondifference between the jiva and Brahman do so in reference to the common attributes of both. One popular example of such a statement is tat tvam asi, "You are that." Here the word tat and tvam signify Brahman the jiva, respectively, who both possess the attribute of consciousness. The idea behind this statement is that one who clearly understands the jiva's spiritual nature can easily grasp the nature of Brahman. The same idea lies behind the analogy Srila Jiva Gosvami gave in the previous Text, in which a man in a cave learns about the sun by being instructed about a sun-ray. This technique has also been used in the Vedanta-sutra (1.3.20): anyarthas ca paramarsah. "One reflects [on the jiva] for the sake of understanding the other [Paramatma]." Srila Baladeva Vidyabhusana comments: "This sutra refers to the dahara-vidya portion of the Chandogya Upanisad (8.1), which describes meditation on the Supersoul in the small space (dahara) within the heart. The body of the worshiper is considered the city of Brahman, in which lies the Supersoul, the worshipable Lord within the dahara. The worshiper is supposed to meditate on the eightfold qualities belonging to the Supersoul. These eight qualities are listed in the Chandogya Upanisad (8.7.1): `The Supersoul is free from sin, old age, death, sorrow, hunger, and thirst. He has unfailing desires and unfailing determination.' But further along (Chandogya Up. 8.12.13), mention is made of a blissful one who rises out of

the body, attains to the light, and becomes situated in his own real nature. He is called the purusottama." This purusottama, according to Baladeva Vidyabhusana, is the jiva who has attained perfection by acquiring transcendental knowledge of the Supreme Lord. This raises an obvious doubt: Why in the midst of this description of the dahara, dealing with meditation on the Supersoul, is the jiva mentioned? To answer this doubt, the above sutra (V.s. 1.3.20) is quoted. The reference to the jiva in the dahara-vidya is not simply to convey knowledge about the jiva but to lead to knowledge about the Supersoul, and by knowing the Supersoul the jiva attains his real nature. In Srimad-Bhagavatam 11.3.38, Pippalayana Yogendra similarly instructs King Nimi about the jiva to educate him about the nature of the Lord. The purpose of the above-mentioned verse spoken by Pippalayana is to distinguish the self from the body. The body undergoes six types of changes. These are listed in the Nirukta (1.1.2): jayate 'sti vardhate viparinamate 'paksiyate nasyati ca. "The body takes birth, exists for some time, grows, undergoes changes, dwindles, and finally dies." The soul, however, does not undergo any of these changes, as Lord Krsna confirms in Chapter Two of the Bhagavad-gita. The argument for the soul not undergoing these changes is that he is their continuous observer. A man sitting in a moving airplane and unable to look out the window cannot understand how fast it is going, but an observer on the ground can easily understand. Similarly, we do not feel the earth rotating because we are riding on it, but the astronauts can easily see this from their space vehicles. The objection of the Ksanika-vijïana-vadis discussed in the previous Text—namely, that consciousness is only momentary—is repeated here (in TEXT 53.3) and answered differently. The momentary consciousness of which they speak actually consists of changes in one's mental state. It is produced by the senses interacting with the external world. Consciousness itself is constant. The Vedanta explains that when a person looks at an object there arises a particular mental state, called a vrtti, which the soul perceives. The mental state itself is not the perceiver. But the Buddhists, who are totally ignorant about the soul, mistake this temporary, ever-changing vrtti for the real consciousness. This point is further clarified with the analogy of the life air. Air is one, but air within the body has various names, such as prana, apana, and samana, according to the function it performs. Similarly, the soul is one, but on account of the senses, the consciousness the soul manifests while in the body appears many-branched and ever-changing. This phenomenon is similar to the way in which sweetened milk gives rise to different mental states when perceived with different senses: to the eyes it is white, to the tongue sweet, and so on. So it is not the self but only the mental state affected by varieties of sense perception that appears and disappears, or undergoes changes. The living entity is a fractional part of the Supreme Lord, and since the Lord is conscious and eternal the living entity must share these qualities, just as a tiny gold nugget shares the qualities of the mother lode. And the purpose of explaining the conscious and eternal quality of the soul

with logic and personal experience is to help us develop an understanding of the Supersoul. Srila Jiva Gosvami derives two arguments from the words of Pippalayana (Bhag. 11.3.38), both of which serve to distinguish the soul from the material body. The first argument is based on the changes that occur in the material body. We see these changes as time progresses, but with some reflection we can understand that we ourselves have not changed but are the same person. Since the attributes of changelessness and transformation cannot be attributed to the same object, the unchanging soul must be distinct from the changing body. Sri Jiva's second argument is based on the distinction between the perceiver and the perceived. The body and mind cannot be the observer, because they are objects of perception. Thus the perceiver, the soul, must be different from them. In the next TEXT Srila Jiva Gosvami presents further logic to help distinguish the self from the body.

Tattva · Sanskrit §54 · English §54

दृष्टान्तं विवृण्वन्न् इन्द्रियादिलयेन निर्विकारात्मोपलब्धिं दर्शयति --

अण्डेषु पेशिषु तरुष्व् अविनिश्चितेषु प्राणो हि जीवम् उपधावति तत्र तत्र । सन्ने यद् इन्द्रिय-गणेऽहमि च प्रसुप्ते कूटस्थ आशयम् ऋते तद् अनुस्मृतिर् नः ॥ [भ्प् ११.३.३९]

अण्डेषु अण्डजेषु । पेशिषु जरायुजेषु । तरुषु उद्भिज्जेषु । अविनिश्चितेषु स्वेदजेषु । उपधावति अनुवर्तते । एवं दृष्टान्ते निर्विकारत्वं प्रदर्श्य दार्ष्टान्तिकेऽपि दर्शयति । कथम् । तदैवात्मा सविकार इव प्रतीयते यदा जागरे इन्द्रिय-गणः । यदा च स्वप्ने तत्-संस्कारवान् अहङ्कारः । यदा तु प्रसुप्तं तदा तस्मिन् प्रसुप्त इन्द्रिय-गणे सन्ने लीने । अहमि अनङ्कारे च सन्ने लीने । कूटस्थो निर्विकार एवात्मा । कुतः । आशयम् ऋते लिङ्ग-शरीरम् उपाधिं विना । विकार-हेतोर् उपाधेर् अभावात् इत्य् अर्थः ।

नन्व् अहङ्कार-पर्यन्तस्य सर्वस्य लये शून्यम् एवावशिष्यते । क्व तदा कूटस्थ आत्मा । अत आह तद्-अनुस्मृतिर् नः । तस्याखण्डात्मनः सुष्प्ति- साक्षिणः स्मृतिः नः अस्माकं जाग्रद्-द्रष्टृणां जायते एतावन्तं कालं सुखम् अहम् अस्वाप्सं न किञ्चिद् अवेदिषम् इति । अतोऽननुभूतस्य तस्यास्मरणाद् अस्त्य् एव सुष्प्तौ ताद्रग्-आत्मानुभवः । विषय- सम्बन्धाभावाच् च न स्पष्ट इति भावः । अतः स्व-प्रकाश-मात्र-वस्तुनः सूर्यादेः प्रकाशवद् उपलभ्दि-मात्रस्याप्य् आत्मन उपलभ्दिः स्वाश्रयेऽस्त्य् एवेत्य् आयातम् । तथा च श्रुतिः -- यद् वै तन् न पश्यति पश्यन् वै द्रष्टव्यान् न पश्यति, न हि द्रष्टुर् दृष्टोर्विपरिलोपो विद्यते (बृहदु ४.३.२३) इति ।

अयं साक्षि-साक्ष्य-विभागेन तृतीयस् तर्कः । दुःखि-प्रेमास्पदत्व- विभागेन चतुर्थोऽपि तर्कोऽवगन्तव्यः ॥५५॥

ब्द्: दृष्टान्तम् इति प्राणस्य नाना-देहेष्व् ऐकरूप्यान् निर्विकारत्वम् इत्य् अर्थः । तस्मिन्न् आत्मनि । उपाधेर् लिङ्ग-शरीरस्य । अभावाद् विश्लेषाद् इत्य् अर्थः । तदाप्य् अतिसूक्ष्माया वासनायाः सत्त्वान् मुक्तेर् अभाव इति ज्ञेयम् । प्राकृताहङ्कारे लीनेऽपि स्वरूपानुबन्धिनोऽहम् अर्थस्य सत्त्वात् तेन सुखम् अहम् अस्वाप्सम् इति विमर्शो भवतीति प्रतिपादयितुम् आह नन्व् इत्य् आदि । शून्यम् एवेति अहं-प्रत्यय्ं विनात्मनोऽप्रतीतेर् इति भावः । अखण्डात्मन इति । अणु-रूपत्वाद् विभागानर्हस्येत्य् अर्थः ।

ननु स्वापाद् उत्थितस्यात्मनो,हङ्कारेण योगात् सुखम् अहम् अस्वाप्सम् इति विमर्शो जागरे सिध्यति

। सुषुप्तौ तु चिन्-मात्रः स इति चेत् तत्राह अतोऽननुभूतस्येति । अनुभव-स्मरणयोः सामानाधिकरण्याद् इत्य् अर्थः । तस्मात् तस्याम् अप्य् अनुभवितैवात्मेति सिद्धम् । ननूपलब्धि-मात्रम् इत्य् उक्तम् । तस्योपलब्धृत्वं कथम् । तत्राह अत इत्य् आदि । यद् वै इति । तद्-आत्म- चैतन्यं कर्तृ । सुषुप्तौ न पश्यतीति यद् उच्यते तत् खलु द्रष्टव्य- विषयाभावाद् एव, न तु द्रष्टृत्वाभावाद् इत्य् अर्थः । स्फुटम् अन्यत् ॥५४॥

dṛṣṭāntaṃ vivṛṇvann indriyādilayena nirvikārātmopalabdhiṃ darśayati --

aṇḍeṣu peśiṣu taruṣv aviniściteṣu prāṇo hi jīvam upadhāvati tatra tatra | sanne yad indriya-gaṇe'hami ca prasupte kūṭastha āśayam ṛte tad anusmṛtir naḥ || [BhP 11.3.39]

aṇḍeṣu aṇḍajeṣu | peśiṣu jarāyujeṣu | taruṣu udbhijjeṣu | aviniściteṣu svedajeṣu | upadhāvati anuvartate | evaṃ dṛṣṭānte nirvikāratvaṃ pradarśya dārṣṭāntike'pi darśayati | katham | tadaivātmā savikāra iva pratīyate yadā jāgare indriya-gaṇaḥ | yadā ca svapne tat-saṃskāravān ahaṅkāraḥ | yadā tu prasuptaṃ tadā tasmin prasupta indriya-gaṇe sanne līne | ahami anaṅkāre ca sanne līne | kūṭastho nirvikāra evātmā | kutaḥ | āśayam ṛte liṅga-śarīram upādhiṃ vinā | vikāra-hetor upādher abhāvāt ity arthaḥ |

nanv ahaṅkāra-paryantasya sarvasya laye śūnyam evāvaśiṣyate | kva tadā kūṭastha ātmā | ata āha tad-anusmṛtir naḥ | tasyākhaṇḍātmanaḥ suṣpti- sākṣiṇaḥ smṛtiḥ naḥ asmākaṃ jāgrad-draṣṭṝṇāṃ jāyate etāvantaṃ kālaṃ sukham aham asvāpsaṃ na kiñcid avediṣam iti | ato'nanubhūtasya tasyāsmaraṇād asty eva suṣptau tādrg-ātmānubhavaḥ | viṣaya-sambandhābhāvāc ca na spaṣṭa iti bhāvaḥ | ataḥ sva-prakāśa-mātra-vastunaḥ sūryādeḥ prakāśavad upalabhdi-mātrasyāpy ātmana upalabhdiḥ svāśraye'sty evety āyātam | tathā ca śrutiḥ -- yad vai tan na paśyati paśyan vai draṣṭavyān na paśyati, na hi draṣṭur dṛṣṭorviparilopo vidyate (BṛhadU 4.3.23) iti |

ayaṃ sākṣi-sākṣya-vibhāgena tṛtīyas tarkaḥ | duḥkhi-premāspadatva- vibhāgena caturtho'pi tarko'vagantavyaḥ ||55||

BD: dṛṣṭāntam iti prāṇasya nānā-deheṣv aikarūpyān nirvikāratvam ity arthaḥ | tasminn ātmani | upādher liṅga-śarīrasya | abhāvād viśleṣād ity arthaḥ | tadāpy atisūkṣmāyā vāsanāyāḥ sattvān mukter abhāva iti jñeyam | prākṛtāhaṅkāre līne'pi svarūpānubandhino'ham arthasya sattvāt tena sukham aham asvāpsam iti vimarśo bhavatīti pratipādayitum āha nanv ity ādi | śūnyam eveti ahaṃ-pratyayaṃ vinātmano'pratīter iti bhāvaḥ | akhaṇḍātmana iti | aṇu-rūpatvād vibhāgānarhasyety arthaḥ |

nanu svāpād utthitasyātmano,haṅkāreṇa yogāt sukham aham asvāpsam iti vimarśo jāgare sidhyati | suṣuptau tu cin-mātraḥ sa iti cet tatrāha ato'nanubhūtasyeti |

anubhava-smaraṇayoḥ sāmānādhikaraṇyād ity arthaḥ | tasmāt tasyām apy anubhavitaivātmeti siddham | nanūpalabdhi-mātram ity uktam | tasyopalabdhṛtvaṃ katham | tatrāha ata ity ādi | yad vai iti | tad-ātma- caitanyaṃ kartṛ | suṣuptau na paśyatīti yad ucyate tat khalu draṣṭavya- viṣayābhāvād eva, na tu draṣṭṛtvābhāvād ity arthaḥ | sphuṭam anyat ||54||

English witness · section(s) 54

TEXT 54.1

drstantam vivrnvann indriyadi-layena nirvikaratmopalabdhim darsayati @VL1 = andesu pesisu tarusv aviniscitesu @VL2 = prano hi jivam upadhavati tatra tatra @VL1 = sanne yad indriya-gane 'hami ca prasupte @VL2 = kuta-stha asayam rte tad-anusmrtir nah j @VCONTINUE = andesu anda-jesu. pesisu jarayu-jesu. tarusu udbhij-jesu. aviniscitesu sveda-jesu. upadhavati anuvartate. Expanding further on this example, Pippalayana Rsi uses the analogy of the senses' dissolution to demonstrate the soul's changelessness: "The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind, and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping" [Bhag. 11.3.39]. Here andesu means "among those born from eggs," pesisu means "among those born from wombs," tarusu means "among those born from plants," aviniscitesu means "among those born from perspiration or heat," and upadhavati means "follows."

TEXT 54.2

evam drstante nirvikaratvam pradarsya darstantike 'pi darsayati. katham. tadaivatma sa-vikara iva pratiyate yada jagare indriya-gano yada ca svapne tat-samskara-van ahankarah. yada tu prasuptam tada tasmin prasupta indriya-gane sanne lina ahami ahankare ca sanne line kuta-stho nirvikara atma. kutah. asayam rte linga-sariram upadhim vina vikara-hetor upadher abhavad ity arthah. Having thus shown the changeless quality of the life air, sage Pippalayana now compares the soul to it and in this way demonstrates that the soul is also changeless. How is this? The soul appears to be changing either when he is in contact with his senses during waking consciousness or when he is connected only with his ego while sleeping and dreaming, at which time his ego is filled with impressions from the waking state. But when the soul is in deep sleep, the

senses and ego become temporarily submerged or dissolved, and only the changeless, essential soul remains. How does he remain? Asayam rte: without the “containing vessel,” the limitation of the subtle body. That is to say, he is free from the upadhis that impose changes upon him.

TEXT 54.3

nanv ahankara-paryantasya sarvasya laye sunyam evavasisyate kva tada kuta-stha atma. ata aha tad-anusmrtir nas tasyakhandatmanah susupti-saksinah smrtir no 'smakam jagrad-drastènam jayate `etavantam kalam sukham aham asvapam na kiïcid avedisam' iti. ato ’nanubhutasya tasyasmaranad asty eva susuptau tadrg-atmanubhavo visaya-sambandhabhavac ca na spasta iti bhavah. But, one may object, when everything up to and including the ego is dissolved, only a void should remain. Why then is it said that even at this time the changeless soul is present? Pippalayana answers, tad-anusmrtir nah: “We remember it.” When we, the perceivers of waking life, wake up from deep sleep, we each remember our self as the constantly existing soul who witnessed the condition of deep sleep. We say, “I slept happily for so long and was not aware of anything.” Since a person cannot remember what he has not experienced, the soul must perceive the experience of deep sleep, though this experience is indistinct because he is cut off from the objects of external sensation.

TEXT 54.4

atah sva-prakasa-matra-vastunah suryadeh prakasa-vad upalabdhi-matrasyapy atmana uplabdhih svasraye ’sty evety ayatam. tatha ca srutih `yad vai tan na pasyati pasyan vai drastavyan na pasyati na hi drastur drster viparilopo vidyate' iti. ayam saksi-saksya-vibhagena trtiyas tarkah. duhkhi-premaspadatva-vibhagena caturtho ’pi tarko ’vagantavyah. We can therefore conclude that the soul, who is pure awareness, is also aware of itself, just as an entity such as the sun, which is in substance pure light, also reveals itself by that light. We find the following confirmation in sruti: “It is true that he [the soul] is not seeing—or rather that although seeing, he does not see externally visible objects. But it is not possible to remove the seer’s sight altogether” [Brhad-aranyaka Up. 4.3.23]. This [idea that the soul is aware even during deep sleep] constitutes the third argument [presented to help us identify the Absolute Reality]; it is based on the distinction between the witness and the objects witnessed. We can also understand the fourth argument, which is based on the distinction between the unhappy sufferer and the focus of ecstatic love.

COMMENTARY The Soul Is Distinct from the Body In the previous TEXT Srila Jiva Gosvami cited the analogy of the life air given in Srimad-Bhagavatam 11.3.38 to show the changeless nature of the soul. The following verse (Bhag. 11.3.39) develops this analogy

further. There Sage Pippalayana explains that the life air continuously follows the soul into various species of life, which fall into four categories based on their source of birth. The life air enters the various bodies and seems to undergo transformations, but in fact it remains unchanged. For example, the soul's life air may occupy the body of an ant in one life and that of an elephant in a different life, yet all the while the life air remains unchanged. Similarly, the soul appears to undergo changes in association with the many states and shapes of his successive bodies, but in fact he remains unchanged. The soul experiences three states of consciousness while in the body: the waking state, the dreaming state, and the state of deep, dreamless sleep. During the waking state a jiva is conscious of his gross body, gross senses, and mind, and his consciousness seems divided and channeled by the mind and senses. In the dreaming state the gross senses become inactive, or, to be more precise, the mind loses contact with them, and thus the jiva is also not aware of the gross senses or the gross body. Through dreams the jiva in this state perceives the various impressions created in the subconscious mind during the waking state, and because of the jiva's attachment to these impressions, his consciousness seems to undergo transformation. In the state of deep, dreamless sleep the soul loses contact even with the mind, and thus he is not conscious of either his gross or subtle body. According to sruti, in the state of dreamless sleep the mind enters into the puritat nerve in the heart: atha yada susupto bhavati yada na kasyacana veda hita nama nadyo dva-saptatih sahsrani hrdayat puritatam abhipratisthante, tabhih pratyavasrpya puritati sete. "When [the soul] is fast asleep, he does not know anything. At that time the mind removes itself from the seventy-two thousand nerves (hita) spreading out from the heart and enters into the nerve called puritat, where it rests." (Brhad-aranyaka Up. 2.1.19). Feelings of happiness and distress are states of the mind and therefore part of the "field" of the subtle body. This is described in Bhagavad-gita (13.7): "Desire, hatred, happiness, distress, the aggregate [the physical body], the life symptoms, and convictions— these are considered, in summary, to be the field of activities and its interactions." As mentioned above, in deep sleep the soul loses contact with the mind and feels no material happiness or distress, no desires or hatred. He tastes only the bliss of the self. But this does not mean the soul becomes liberated in deep sleep. He is still bound by his subtle desires, which return him to the dreaming and waking states. From the Buddhists comes an objection that the soul cannot exist in deep sleep. When there is no experience of the senses or the mind, why not assume that only the "void" remains during deep sleep? The answer is "Because we recollect the experience of deep sleep." After waking from deep sleep a person may declare, "I have slept happily and wasn't aware of anything." Since someone cannot recollect something without having experiencing it, the person who perceived himself in deep sleep and the person who remembers this experience must be identical. Thus the happiness of deep sleep was experienced by the same person who recalls it upon awakening, but his

recollection is hazy because during deep sleep his link with the mind and senses was broken. The implication here is that although there is no false ego manifest during deep sleep, the soul's real ego remains, for this is his true and inseparable identity. So there is no possibility of voidness during deep sleep, as the Buddhists claim, nor is it possible that the soul becomes mere consciousness without individuality, as the Mayavadis claim. This argument establishes that the soul's quality of cognition is an essential aspect of its nature. It is thus not true that the soul acquires cognition only when conditioned, nor that he remains solely as pure consciousness in the unconditioned state. As the sun illuminates both itself and other things as well, the soul can always know both himself and other things. The soul does not need help from the gross external senses to know itself, just as one does not need a lamp to see the sun. This quality of cognition stays with the soul throughout all his states of existence, even when he inhabits lower species, just as a light bulb continues to emit light even when enveloped by a nearly opaque covering. The covering simply limits and distorts the light's diffusion. Of course, it is the Supreme Lord who grants the soul his self-luminous nature, and so from the above we should not wrongly conclude that the jiva is a completely independent entity. The passage from the Brhad-aranyaka Upanisad quoted in this TEXT states, "He [the soul] certainly does not see." This statement refers to the soul in deep sleep. At that time the soul does not perceive anything because he is detached from the mind and senses; this does not mean, however, that his power of perception is lost. Thus the passage further says, "Although seeing, he does not see externally visible objects." In the previous TEXT Srila Jiva Gosvami showed that the soul is distinct from the body. He substantiated this conclusion by citing the analogy of the life air. Here he has further shown that the soul is distinct both from the body and from the Supersoul. He presented four arguments. We have discussed the first two in our COMMENTARY on TEXT 53. The third argument is based on the difference between the witness and the witnessed. During deep sleep, when the soul ceases to identify with the mind and senses, he witnesses his own self, and he can recollect this experience upon awakening. This phenomenon demonstrates the changeless nature of the soul by showing that it is distinct from the ever-changing body and senses. The fourth argument is based on the fact that it is not the Supersoul but the jiva who suffers material tribulations, although both dwell in the same body. The Supersoul is the witness of both the soul and the activities of the soul's material body. As we have pointed out, in the state of dreamless sleep the soul becomes temporarily dissociated from his subtle and gross body, but still the body does not die. This indicates that the breathing, heartbeat, blood circulation, and other vital functions continue by the grace of the Supersoul. Another inference we can draw is that the soul is dependent on the Supersoul, because if the soul were completely independent he would not choose to revert to a state beset with suffering. But in fact he cannot stop this reversion, being caught up in the states of material existence—waking

consciousness, dreaming, and deep sleep. Therefore, Srila Jiva Gosvami concludes, the Supreme Lord is the fitting object of love, since he is totally free from material bondage. In the next TEXT Srila Jiva Gosvami summarizes these points.

TATTVA SANDARBHA

BY SRILA JIVA GOSWAMI

[PART 10]

Tattva · Sanskrit §55 · English §55

तद् उक्तं -

अन्वय-व्यतिरेकाख्यस् तर्कः स्याच् चतुरात्मकः । आगमापायितदवधि-भेदेन प्रथमो मतः ॥

द्रष्टृ-दृश्य-विभागेन द्वितीयोऽपि मतस् तथा । साक्षि-साक्ष्य-विभागेन तृतीयः सम्मतः सताम् ॥

दुःखि-प्रेमास्पदत्वेन चतुर्थः सुख-बोधकः ॥

॥११.३॥ इति श्री-पिप्पलायनो निमिम् ॥५५॥

ब्द्: पद्ययोर् व्याख्याने चत्वारस् तर्का योजितास् तान् अभियुक्तोक्ताभ्यां सार्धकारिकाभ्यां निर्दिशति अन्वयेति । तर्क-शब्देन तर्काङ्गकम् अनुमानं बोध्यम् । आगमापायिनो दृश्यात् साक्ष्याद् दुःखास्पदाच् च देहादेर् आत्मा भिद्यते । तद्-अवधित्वात्, तद्-द्रष्टृत्वात्, तत्-साक्षित्वात्, प्रेमास्पदत्वाच् चेति क्रमेण हेतवो नेयाः । व्यतिरेकश् चोह्यः ॥५५॥

tad uktaṃ -

anvaya-vyatirekākhyas tarkaḥ syāc caturātmakaḥ | āgamāpāyitadavadhi-bhedena prathamo mataḥ ||

draṣṭṛ-dṛśya-vibhāgena dvitīyo'pi matas tathā | sākṣi-sākṣya-vibhāgena tṛtīyaḥ sammataḥ satām ||

duḥkhi-premāspadatvena caturthaḥ sukha-bodhakaḥ ||

||11.3|| iti śrī-pippalāyano nimim ||55||

BD: padyayor vyākhyāne catvāras tarkā yojitās tān abhiyuktoktābhyāṃ sārdhakārikābhyāṃ nirdiśati anvayeti | tarka-śabdena tarkāṅgakam anumānaṃ bodhyam | āgamāpāyino dṛśyāt sākṣyād duḥkhāspadāc ca dehāder ātmā bhidyate | tad-avadhitvāt, tad-draṣṭṛtvāt, tat-sākṣitvāt, premāspadatvāc ceti krameṇa hetavo neyāḥ | vyatirekaś cohyaḥ ||55||

English witness · section(s) 55

TEXT 55

tad uktam anvaya-vyatirekakhyas tarkah syac catur-atmakah
agamapayi-tad-avadhi-bhedena prathamo matah

drastr-drsya-vibhagena dvitiyo 'pi matas tatha saksi-saksya-vibhagena trtiyah sammatah satam duhkhi-premasapadatvena caturthah sukha-bodhakah @VCONTINUE = iti. Sri-pippalayano nimim. [These arguments] can be summed up as follows: Here we have four kinds of arguments in the modes of both exclusion and inclusion. The first argument is based on the difference between what takes birth and dies and {tad-avadhi}. The second is based on the difference between the seer and the seen. The third is based on the difference between the witness and the witnessed. The fourth argument, given to aid our understanding, is based on the difference between the miserable sufferer and the focus of pure love. The verse under discussion [Bhag. 11.3.39] is spoken by Sri Pippalayana to King Nimi.

COMMENTARY Summary of Sri Pippalayana's Teachings Here Srila Jiva Gosvami summarizes the conclusions of the last two Texts. According to Srila Baladeva Vidyabhusana, in this TEXT the word tarka (literally "reasoning" or "logic") means "inference," which is one topic of epistemology. In the reasoning presented in this Text, Jiva Gosvami uses inference both positively and negatively. Positively, there is the general principle that when a soul and a body combine, changes occur that the soul perceives. Negatively, one never perceives changes in the soul or changelessness in the body. Thus by both positive and negative analysis we can infer that the body and the soul are distinct. We can apply a similar analysis to the other three arguments set forth in this Text. Here we use logic to infer the difference between the body and the soul; understanding this difference is the first rung on the ladder of transcendental realization. We can also use logic to infer the difference between the soul and the Supersoul; understanding this difference is the necessary foundation of bhakti-yoga. Here we are not employing dry logic, which is based on a limited mortal's mental wrangling, but rather transcendental logic, which is founded on the authority of Srimad-Bhagavatam's statements and is

designed to help raise one to a complete understanding of the Absolute Truth. The scriptures and saintly sages encourage sincere souls who seek to distinguish reality from illusion to use their intellect for this purpose. Only the body takes birth, grows old, becomes diseased, and dies. The soul perceives all these changes, and when he identifies himself with his body he experiences them as miseries. Although distinct from his body, because of false ego the jiva becomes attached to his body and its by-products and thus experiences the body's happiness and distress. The Supersoul witnesses the soul's miseries in his material body but does not experience them as His own. Unperturbed by the actions and reactions of material bodies, He is always distinct from the jiva souls and is the suitable object of their love. We can infer the existence of the Supersoul from the fact that the soul does not create the elements needed for the maintenance of his body and that material nature, being inert, cannot create anything without the help of a sentient being. What's more, the soul takes no part in maintaining the material body during deep sleep, when he is completely aloof from it. In this way, knowing the characteristics of the jiva and his relationship to the body can help us understand something of the Supersoul, Brahman. And taking into account the common quality of consciousness shared by the jiva and Brahman, the latter can be identified as the nondual reality, the subject of Srimad-Bhagavatam. All these conclusions are based on an analysis of the individual jiva's situation. Now Srila Jiva Gosvami begins a new analysis, one based on the total situation of the universe.

Tattva · Sanskrit §56 · English §56

एवम्भूतानां जीवानां चिन्-मात्रं यत् स्वरूपं तयैवाकृत्या तद्-अंशित्वेन च तद्-अभिन्नं यत् तत्त्वं तद् अत्र वाच्यम् इति व्यष्टि-निर्देश-द्वारा प्रोक्तम् । तद् एव ह्यु आश्रय-संज्ञकं महापुराण-लक्षण-रूपैः सर्गादिभिर् अर्थैः समष्टि-निर्देश-द्वारापि लक्ष्यत इत्य् अत्राह द्वाभ्याम् -

अत्र सर्गो विसर्गश् च स्थानं पोषणम् ऊतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिर् आश्रयः ॥

दशमस्य विशुद्ध्य्-अर्थं नवानाम् इह लक्षणम् । वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥ (भ्प् २.१०.१-२)

मन्वन्तराणि चेशानुकथाश् च मन्वन्तरेशानुकथाः । अत्र सर्गादयो दशार्था लक्ष्यन्त इत्य् अर्थः । तत्र च दशमस्य विशुद्ध्य्-अर्थं तत्त्व- ज्ञानार्थं नवानां लक्षणं स्वरूपं वर्णयन्ति । नन्व् अत्र नैवं प्रतीयते । अत आह श्रुतेन श्रुत्या कण्ठोक्त्यैव स्तुतयादि-स्थानेषु, अञ्जसा साक्षाद् वर्णयन्ति । अर्थेन तात्पर्य-वृत्त्या च तत्-तद्-आख्यानेषु ॥५६॥

ब्द्: ईश्वर-ज्ञानार्थं जीव-स्वरूप-ज्ञानं निर्णीतम् । अथ तत्- सादृश्येनेश्वर-स्वरूपं निर्णेतुं पूर्वोक्तं योजयति एवम्भूतानाम् इत्य् आदिना । चिन्-मात्रं यत् स्वरूपम् इति चेतयितृ चेति बोध्यं पूर्व-निरूपणात् । ततहिवाकृत्येति चिन्मात्रत्वे सति चेतयितृत्वं याकृतिर् जातिस् तयेत्य् अर्थः । आकृतिस् तु स्त्रियां रूपे सामान्य-वपुषोर् अपि इति मेदिनी । तद्-अंशित्वेन जीवांशित्वेन चेत्य् अर्थः । तद्-अभिन्नं जीवाभिन्नं यद् ब्रह्म-तत्त्वम् । अंशः खल्व् अंशिनो न भिद्यते व्यष्टिर् इत्य् अर्थः । जीवादि-शक्तिमद् ब्रह्म समष्टिः । जीवस् तु व्यष्टिः । तादृश-समष्टि-ब्रह्म-निरूपणेन तस्य तथात्वं वक्तव्यम् इत्य् अर्थः । दशमस्य चेश्वरस्य । अवशिष्टः स्फुटार्थः ॥५६॥

evambhūtānāṃ jīvānāṃ cin-mātraṃ yat svarūpaṃ tayaivākṛtyā tad-aṃśitvena ca tad-abhinnaṃ yat tattvaṃ tad atra vācyam iti vyaṣṭi-nirdeśa-dvārā proktam | tad eva hy āśraya-saṃjñakaṃ mahāpurāṇa-lakṣaṇa-rūpaiḥ sargādibhir arthaiḥ samaṣṭi-nirdeśa-dvārāpi lakṣyata ity atrāha dvābhyām -

atra sargo visargaś ca sthānaṃ poṣaṇam ūtayaḥ | manvantareśānukathā nirodho muktir āśrayaḥ ||

daśamasya viśuddhy-arthaṃ navānām iha lakṣaṇam | varṇayanti mahātmānaḥ śrutenārthena cāñjasā || (BhP 2.10.1-2)

manvantarāṇi ceśānukathāś ca manvantareśānukathāḥ | atra sargādayo daśārthā

lakṣyanta ity arthaḥ | tatra ca daśamasya viśuddhy-arthaṃ tattva- jñānārthaṃ navānāṃ lakṣaṇaṃ svarūpaṃ varṇayanti | nanv atra naivaṃ pratīyate | ata āha śrutena śrutyā kaṇṭhoktyaiva stutayādi-sthāneṣu, añjasā sākṣād varṇayanti | arthena tātparya-vṛttyā ca tat-tad-ākhyāneṣu ||56||

BD: īśvara-jñānārthaṃ jīva-svarūpa-jñānaṃ nirṇītam | atha tat-sādṛśyeneśvara-svarūpaṃ nirṇetuṃ pūrvoktaṃ yojayati evambhūtānām ity ādinā | cin-mātraṃ yat svarūpam iti cetayitṛ ceti bodhyaṃ pūrva-nirūpaṇāt | tatahivākṛtyeti cinmātratve sati cetayitṛtvaṃ yākṛtir jātis tayety arthaḥ | ākṛtis tu striyāṃ rūpe sāmānya-vapuṣor api iti medinī | tad-aṃśitvena jīvāṃśitvena cety arthaḥ | tad-abhinnaṃ jīvābhinnaṃ yad brahma-tattvam | aṃśaḥ khalv aṃśino na bhidyate vyaṣṭir ity arthaḥ | jīvādi-śaktimad brahma samaṣṭiḥ | jīvas tu vyaṣṭiḥ | tādṛśa-samaṣṭi-brahma-nirūpaṇena tasya tathātvaṃ vaktavyam ity arthaḥ | daśamasya ceśvarasya | avaśiṣṭaḥ sphuṭārthaḥ ||56||

English witness · section(s) 56

TEXT 56.1

evam-bhutanam jivanam cin-matram yat svarupam tayaivakrtya tad-amsitvena ca tad-abhinnam yat tattvam tad atra vacyam iti vyasti-nirdesa-dvara proktam. tad eva hy asraya-samjïakam. maha-purana-laksana-rupaih sargadibhir arthaih samasti-nirdesa-dvarapi laksyata ity atraha dvabhyam atra sargo visargas ca sthanam posanam utayah manv-antaresanukatha nirodho muktir asrayah

dasamasya visuddhy-artham navanam iha laksanam @V1PLUS = varnayanti mahatmanah srutenarthena caïjasa By describing these characteristics of the jiva souls, whose inner nature is pure consciousness, we have in effect described the Supreme Brahman, the subject of Srimad-Bhagavatam, from the individual (vyasti) viewpoint. This is so because the Supreme Brahman is nondifferent from the jiva souls, being the complete whole from whom they emanate in the form of His individual partial expansions. Indeed, He is called the asraya, the fountainhead of all existence. The same nondual reality, Brahman, is also characterized in aggregate (samasti) cosmic terms in the list of a major Purana's ten topics, beginning with primary creation. This list is given in the following two verses: "This Srimad-Bhagavatam describes ten subjects: sarga (primary creation), visarga (secondary creation), sthana (maintenance), posana (mercy), uti (desires), manv-antara (reigns of Manus), isanukatha (pastimes of the Lord and His devotees), nirodha (annihilation), mukti (liberation), and asraya (the substratum or ultimate shelter). To clarify the meaning of the tenth subject, the great souls describe the characteristics of the first nine subjects by prayers, and also by indirect and direct explanations" [Bhag. 2.10.1–2].

TEXT 56.2

manv-antarani cesanukathas ca manv-antaresanukathah. atra sargadayo dasartha laksyanta ity arthah. tatra ca dasamasyasrayasya visuddhy-artham tattva-jïanartham navanam laksanam svarupam varnayanti. nanv atra naivam pratiyate. ata aha srutena srutya kanthoktyaiva stuty-adi-sthanesv aïjasa saksad varnayanti arthena tatparya-vrttya ca tad-tad-akhyanesu. Manv-antaresanukathah is a compound of manv-antara ("periods of Manus") and isa-anukathah ("narrations of the Lord's pastimes"). This Srimad-Bhagavatam discusses ten topics, beginning with creation, but the sages' real purpose in describing the characteristics of the first nine is to give us systematic, lucid knowledge of the tenth topic. One might object here that the presentation of the other nine topics does not seem to explain the tenth topic; we reply that in the Bhagavatam the sages explain the tenth topic both directly, by the explicit utterance of prayers and other statements, and also indirectly, through the implied purport of various historical accounts.

COMMENTARY The Purpose of the Ten Topics of Srimad-Bhagavatam Is to Describe the Supreme Lord In previous Texts Srila Jiva Gosvami defined the central focus of Srimad-Bhagavatam by examining the faith and spiritual experiences of Suta Gosvami, Sukadeva Gosvami, and Srila Vyasadeva. In the course of this exposition he explained the nature of the jiva. He then went on to analyze the second verse of Srimad- Bhagavatam, which declares that the Absolute Reality is the Bhagavatam's subject matter. To further define that reality he also referred to the Bhagavatam verse beginning vadanti tat tattva-vidah (1.2.11), which names the three main aspects of the one nondual, supreme consciousness (advaya-jïana). He proposed that to understand this nondual consciousness we should first understand the individual jiva, and therefore he discussed the jiva's position on the basis of two Bhagavatam verses spoken by Pippalayana Rsi. The basic ideas established so far concerning the jiva are that he is conscious, able to know himself and other things, distinct from the material energy, and free of the six types of bodily transformations. The analysis up to this point has thus been from the vyasti perspective, focusing on the situation of the individual jivas. Now Jiva Gosvami begins explaining the Absolute Reality from the viewpoint of the aggregate—the samasti perspective—and he bases his explanation on the ten topics treated in the Bhagavatam's twelve cantos. First he quotes two verses spoken by Sukadeva Gosvami (2.10.1–2), the second of which states that the reason why scripture describes such topics as creation, maintenance, annihilation, and liberation is to help us understand the ultimate topic, the Supreme Lord. Indeed, these other topics are but descriptions of the Supreme Lord's manifold potencies. The Lord is the fountainhead of all these phenomena, and Srimad-Bhagavatam explains them just to illustrate His special characteristics. In some places the Bhagavatam introduces prayers to the Supreme Lord in the course of describing one or more of the other nine topics, and in these prayers the Supreme Person Himself is the object of description. In other places the Lord is described directly, as in the dialogue between Vidura and Maitreya and that

between Kapila and Devahuti. In yet other places, the Bhagavatam glorifies the Lord indirectly through historical episodes, such as the accounts of how the Lord saved Pariksit Maharaja from Asvatthama's atomic weapon and of how Sukadeva Gosvami was captivated when he heard verses about Lord Krsna's attributes. In this way Srila Jiva Gosvami shows that the purpose of the nine preliminary subjects discussed in the Bhagavatam is to explain the tenth subject, the advaya-jïana, which is also called the asraya and is the fountainhead of everything. Every person has two types of characteristics—svarupa (personal) and tata-stha (marginal)—and the Supreme Personality of Godhead is no exception. In our present conditioned state we have no experience of His personal features, and so if we hear these described without proper COMMENTARY we may misconstrue them owing to our strong material conditioning. But whether we adopt the aggregate or the individual viewpoint, we can more easily understand the Lord's marginal characteristics manifested within the material nature, for they are within the scope our of our personal experience. Srila Vyasadeva uses the same approach in the Vedanta-sutra. After designating Brahman the subject of the book in the first sutra—athato brahma-jijïasa: "Now, therefore, inquire into Brahman"—he begins discussing the Lord's marginal characteristics in the next sutra—janmady asya yatah: "From Him come the creation, maintenance, and destruction of the universe." Srimad-Bhagavatam similarly discusses ten topics, presenting the first nine to help us understand the tenth topic, the asraya. (Later in the Sandarbhas this asraya will be identified more fully as Lord Sri Krsna.) The first nine topics of Srimad-Bhagavatam deal with various potencies of the Lord, such as His creative potency, sarga-sakti. Understanding these topics helps us appreciate the Supreme Lord as the possessor of these potencies. Then we can come to properly apprehend His personal features and pastimes, which are narrated in the Bhagavatam's Tenth Canto. Without studying the nine preliminary topics of the Bhagavatam, we run the risk of viewing His form and pastimes superficially, of concluding that Krsna is an ordinary human being endowed with some extraordinary powers. But this is far from the truth. Lord Krsna therefore says in the Bhagavad-gita (9.11): avajananti mam mudha manusim tanum asritam param bhavam ajananto mama bhuta-mahesvaram "Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." By contrast, those who do understand the Lord's transcendental nature are described as follows: janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma naiti mam eti so 'rjuna "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna" (Bg. 4.9). Therefore, wishing to lead us to the highest plane of transcendence through a proper understanding of the Bhagavatam's tenth subject, the summum bonum, Sukadeva Gosvami first explains the first nine subjects.

Clearly, then, we should study Srimad-Bhagavatam in the order Sukadeva Gosvami presented it, from the first verse onward. Unfortunately, unscrupulous persons do not study the Bhagavatam verse by verse, canto by canto, but rather jump to the Tenth Canto. Yet they pose themselves as learned scholars of the Bhagavatam. Another failing of these false Bhagavatam scholars is their neglect of the mandatory requirement that one must hear the Bhagavatam at the feet of a bona fide guru coming in Vaisnava disciplic succession. Because of this omission they cannot properly relish the ripened fruit of the Vedic tree of knowledge. To all such persons Lord Krsna declares in the Bhagavad-gita (7.25): naham prakasah sarvasya yoga-maya-samavrtah mudho 'yam nabhijanati loko mam ajam avyayam "I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamaya, and therefore they do not know that I am unborn and infallible." The most basic requirement for spiritual study, stipulated in all the Vedic scriptures, is that one must respectfully approach a bona fide spiritual master, humbly serve him, and submissively inquire from him. Then all the secrets of the Vedic teachings will be revealed. This injunction applies to every student, even those who are great intellectuals. The Svetasvatara Upanisad (6.28) therefore states: yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah "Only unto those great souls who have implicit faith in and devotion to both the Supreme Lord and the spiritual master are all the imports of Vedic knowledge revealed." Nothing is revealed to the student without the grace of the spiritual master. Therefore to disregard the principle that one must approach a spiritual master to understand the Absolute Truth is to disrespect the Vedic teachings from the outset and ensure failure. Lord Krsna confirms this in the Bhagavad-gita (16.23): yah sastra-vidhim utsrjya vartate kama-karatah na sa siddhim avapnoti na sukham na param gatim "He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." Therefore, to unravel the mystery of Srimad-Bhagavatam one should follow in the footsteps of the previous acaryas and refrain from jumping to the esoteric pastimes described in the Tenth Canto. In the next TEXT Srila Jiva Gosvami begins explaining each of the ten topics by quoting their definitions from Srimad-Bhagavatam.

Tattva · Sanskrit §57 · English §57

तम् एव दशमं विस्पष्टयितुं तेषां दशानां व्युत्पादिकां सप्त-श्लोकीम् आह --

भूत-मात्रेन्द्रिय-धियां जन्म सर्ग उदाहृतः ब्रह्मणो गुण-वैषम्याद् विसर्गः पौरुषः स्मृतः ॥ (भ्प् २.१०.३)

भूतानि खादीनि । मात्राणि च शब्दादीनि इन्द्रियाणि च । धी-शब्देन महद्- अहङ्कारौ । गुणानां वैषम्यात् परिणामात् । ब्रह्मणः परमेश्वरात् कर्तृ-भूतादीनां जन्म सर्गः । पुरुषो वैराजो ब्रह्मा, तत्-कृतः पौरुषश् चराचर-सर्गो विसर्ग इत्य् अर्थः ।

स्थितिर् वैकुण्ठ-विजयः पोषणं तद्-अनुग्रहः मन्वन्तराणि सद्-धर्म ऊतयः कर्म-वासनाः अवतारानुचरितं हरेश् चास्यानुवर्तिनाम् पुंसाम् ईश-कथाः प्रोक्ता नानाख्यानोपबृंहिताः ॥ (भ्प् २.१०.४-५)

वैकुण्ठस्य भगवतो विजयः सृष्टानां तत्-तन्-मर्यादा-पालनेनोत्कर्षः । स्थितिः स्थानम् । ततः स्थितेषु स्वभक्तेषु तस्यानुग्रहः पोषणम् । मन्वन्तराणि तत्-तन्-मन्वन्तर-स्थितानां मन्वादीनां तद्-अनुगृहीतानां सतां चरितानि, तान्य् एव धर्मस् तद्-उपासनाख्यः सद्-धर्मः । तत्रैव स्थितौ नाना-कर्म-वासना ऊतयः । स्थितावृ एव हरेर् अवतारानुचरितम् अस्यानुवर्तिनां च कथा ईशानुकथाः प्रोक्ता इत्य् अर्थः ।

निरोधो ऽस्यानुशयनम् आत्मनः सह शक्तिभिः । मुक्तिर् हित्वान्यथा रूपं स्व-रूपेण व्यवस्थितिः ॥ (भ्प् २.१०.६)

स्थित्य्-अनन्तरं चात्मनो जीवस्य शक्तिभिः स्वोपाधिभिः सहास्य हरेर् अनुशयनं, हरि-शयनानुगतत्वेन शयनं निरोध इत्य् अर्थः । तत्र हरेः शयनं प्रपञ्चं प्रति दृष्टि-निमीलनम् । जीवानां शयनं तत्र लय इति ज्ञेयम् । तत्रैव निरोधेऽन्यथारूपम् अविद्याध्यस्तम् अज्ञत्वादिकं हित्वा स्वरूपेण व्यवस्थितिर् मुक्तिः ॥५७॥

ब्द्: सर्गादीन् दश व्युत्पादयति तद् एवम् इत्य् आदिना । ब्रह्मणः परमेश्वराद् इति । कारण-सृष्टिः पारमेश्वरी । कार्य-सृष्टिस् तु वैरिञ्चीत्य् अर्थः । मुक्तिर् इति भगवद्-वैमुख्यानुगतयाऽविद्यया रचितम् अन्यथा- रूपं देवम् आनवादिभावं हित्वा तत्-साम्मुख्यानुप्रवृत्तया तद्-भक्त्या विनाश्य, स्वरूपेणापहत-पाप्मत्वादि-गुणाष्टक-विशिष्टेन जीव-स्वरूपेण जीवस्य व्यवस्थितिर् विशिष्टा पुनर्

आवृत्ति-शून्या पुनर् आवृत्ति-शून्या भगवत्- सन्निधौ स्थितिर् मुक्तिर् इत्य् अर्थः ॥५७॥

tam eva daśamaṃ vispaṣṭayituṃ teṣāṃ daśānāṃ vyutpādikāṃ sapta-ślokīm āha --

bhūta-mātrendriya-dhiyāṃ janma sarga udāhṛtaḥ brahmaṇo guṇa-vaiṣamyād visargaḥ pauruṣaḥ smṛtaḥ || (BhP 2.10.3)

bhūtāni khādīni | mātrāṇi ca śabdādīni indriyāṇi ca | dhī-śabdena mahad- ahaṅkārau | guṇānāṃ vaiṣamyāt pariṇāmāt | brahmaṇaḥ parameśvarāt kartṛ-bhūtādināṃ janma sargaḥ | puruṣo vairājo brahmā, tat-kṛtaḥ pauruṣaś carācara-sargo visarga ity arthaḥ |

sthitir vaikuṇṭha-vijayaḥ poṣaṇaṃ tad-anugrahaḥ manvantarāṇi sad-dharma ūtayaḥ karma-vāsanāḥ avatārānucaritaṃ hareś cāsyānuvartināṃ puṃsām īśa-kathāḥ proktā nānākhyānopabṛṃhitāḥ || (BhP 2.10.4-5)

vaikuṇṭhasya bhagavato vijayaḥ sṛṣṭānāṃ tat-tan-maryādā-pālanenotkarṣaḥ | sthitiḥ sthānam | tataḥ sthiteṣu svabhakteṣu tasyānugrahaḥ poṣaṇam | manvantarāṇi tat-tan-manvantara-sthitānāṃ manvādīnāṃ tad-anugṛhītānāṃ satāṃ caritāni, tāny eva dharmas tad-upāsanākhyaḥ sad-dharmaḥ | tatraiva sthitau nānā-karma-vāsanā ūtayaḥ | sthitāv eva harer avatārānucaritam asyānuvartināṃ ca kathā īśānukathāḥ proktā ity arthaḥ |

nirodho 'syānuśayanam ātmanaḥ saha śaktibhiḥ | muktir hitvānyathā rūpaṃ sva-rūpeṇa vyavasthitiḥ || (BhP 2.10.6)

sthity-anantaraṃ cātmano jīvasya śaktibhiḥ svopādhibhiḥ sahāsya harer anuśayanaṃ, hari-śayanānugatatvena śayanaṃ nirodha ity arthaḥ | tatra hareḥ śayanaṃ prapañcaṃ prati dṛṣṭi-nimīlanam | jīvānāṃ śayanaṃ tatra laya iti jñeyam | tatraiva nirodhe'nyathārūpam avidyādhyastam ajñatvādikaṃ hitvā svarūpeṇa vyavasthitir muktiḥ ||57||

BD: sargādīn daśa vyutpādayati tad evam ity ādinā | brahmaṇaḥ parameśvarād iti | kāraṇa-sṛṣṭiḥ pārameśvarī | kārya-sṛṣṭis tu vairiñcīty arthaḥ | muktir iti bhagavad-vaimukhyānugatayā'vidyayā racitam anyathā- rūpaṃ devam ānavādibhāvaṃ hitvā tat-sāmmukhyānupravṛttayā tad-bhaktyā vināśya, svarūpeṇāpahata-pāpmatvādi-guṇāṣṭaka-viśiṣṭena jīva-svarūpeṇa jīvasya vyavasthitir viśiṣṭā punar āvṛtti-śūnyā punar āvṛtti-śūnyā bhagavat- sannidhau sthitir muktir ity arthaḥ ||57||

English witness · section(s) 57

TEXT 57.1

tam eva dasamam vispastayitum tesam dasanam vyutpadikam sapta-slokim aha bhuta-matrendriya-dhiyam janma sarga udahrtah brahmano guna-vaisamyad visargah paurusah smrtah @VCONTINUE = bhutani khadini matrani ca sabdadini indriyani ca. dhi-sabdena mahad-ahankarau. gunanam vaisamyat parinamat. brahmanah paramesvarat kartur bhutadinam janma sargah. puruso vairajo brahma tat-krtah paurusas caracara-sargo visarga ity arthah. To elucidate the tenth subject, Sri Sukadeva Gosvami speaks seven verses defining each of the ten subjects. [Four of the seven verses are as follows:] "The primary creation of the five gross elements, the five subtle sense objects, the five senses, the mahat-tattva, and the false ego, resulting from the disturbance in the material modes' equilibrium caused by the Supreme Lord, is known as sarga. The secondary creation, effected by Lord Brahma, is called visarga" [Bhag. 2.10.3]. The bhutas mentioned here are the five gross material elements, beginning with ether. The matras are the subtle elements—sound and so on. The indriyas are the perceptive senses. The word dhi ("intelligence") indicates the totality of unmanifest matter, together with false ego. Brahman, the supreme controller, generates these physical and nonphysical elements by causing the modes of material nature to become unbalanced and produce transformations. This is called sarga ("creation.") The secondary creation, by Lord Brahma, is called visarga. Since he is the vairaja-purusa, or "universal person," his creation is also called paurusa. Visarga is the sending forth of moving and nonmoving living beings.

TEXT 57.2

sthitir vaikuntha-vijayah posanam tad-anugrahah manv-antarani sad-dharma utayah karma-vasanah

avataranucaritam hares casyanuvartinam pumsam isa-kathah prokta nanakhyanopabrmhitah @VCONTINUE = vaikunthasya bhagavato vijayah srstanam tat-tan-maryada-palanenotkarsah sthitih sthanam. tatah sthitesu sva-bhaktesu tasyanugrahah posanam. manv-antarani tat-tan-manv-antara-sthitanam manv-adinam tad-anugrhitanam satam caritani tany eva dharmas tad-upasanakhyah sad-dharmah. tatraiva sthitau nana-karma-vasana utayah. sthitav eva harer avataranucaritam asyanuvartinam ca katha isanukathah prokta ity arthah. "Sthiti is the victory of Lord Visnu, and posana is the grace He bestows on His devotees. The word manv-antara indicates the principles of transcendental religion, while uti refers to desires for material activities. Isanukatha indicates the various descriptions of the Lord's pastimes in His incarnations, and also the descriptions of His faithful devotees' activities" [Bhag. 2.10.4–5]. Sthiti ("maintenance") is vaikuntha-vijaya, the victory of Lord Vaikuntha, the Supreme Personality of Godhead. In other words, sthiti indicates the supreme glory of the Lord shown by His maintaining all created beings in their respective situations under His laws. Posanam ("sustenance") indicates how He maintains His devotees by bestowing His

grace on them. Manv-antarani ("periods of Manus") indicates the histories of the Manus and other saintly kings who ruled during the Manus' reigns, and also the histories of other saintly people who lived during those periods and received the Supreme Lord's special favor. The deeds of these saints are themselves religious standards, establishing the sad-dharma ("transcendental religion") of worshiping the Lord. With regard to universal maintenance, uti ("impetuses for action") are desires for various fruitive activities. Isanukathah ("narrations about the Lord") are historical accounts of the Lord's pastimes in His various incarnations, as well as accounts of His faithful followers' activities.

TEXT 57.3

nirodho 'syanusayanam atmanah saha saktibhih muktir hitvanyatha-rupam svarupena vyavasthitih @VCONTINUE = sthity-anantaram catmano jivasya saktibhih svopadhibhih sahasya harer anusayanam hari-sayananugatatvena sayanam nirodha ity arthah. tatra harer sayanam prapaïcam prati drsti-nimilanam jivanam sayanam tatra laya iti jïeyam. tatraiva nirodhe 'nyatha-rupam avidyadhyastam ajïatvadikam hitva svarupena vyavasthitir muktih. "The merging of the living entity, along with his conditioning, with the mystic lying down of the Maha-Visnu is called the winding up of the cosmic manifestation (nirodha). Liberation (mukti) is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies" [Bhag. 2.10.6]. When annihilation occurs after a period of universal maintenance, Lord Hari goes to sleep and the jivas follow Him along with their energies, their upadhis. This is called nirodha ("winding up"). Lord Hari's "going to sleep" consists of His closing His eyes to the material creation, and the jivas' "going to sleep" consists of their merging into Lord Hari. If a jiva in that merged state has freed himself from his false, acquired nature—the ignorance and other qualities superimposed on him by material illusion—he attains his original nature; this is called mukti ("liberation").

COMMENTARY Definition of Srimad-Bhagavatam's First Nine Topics Understanding the Supreme Lord means knowing Him along with His potencies, just as understanding the sun means knowing it along with its potency, sunshine. According to the Second Canto of Srimad-Bhagavatam, tenth chapter, the material world is a creation of the Lord and reflects His personality. This world perpetually goes through cycles of creation, maintenance, and annihilation. During annihilation all the material elements are unmanifest because they have merged into the original, dormant state of material nature, called prakrti or pradhana. In this phase the three modes of nature are in balance and thus inactive. At the end of the period of annihilation the Supreme Lord agitates the modes of nature by glancing upon them, and then the next stage of creation begins. This agitated state of the material modes is called the mahat-tattva, which, when further activated by the time factor, gives rise to material ego, ahankara. From ahankara come the five gross

material elements (earth, water, fire, air, and ether), the five subtle elements (smell, taste, form, tactility, and sound), and the five perceptive senses (the senses of smell, taste, vision, touch, and hearing). This phase of creation is called sarga, or the primary creation. The subsequent creation is conducted by Lord Brahma and is called visarga, or the secondary creation. Brahma is also called Purusa or Vairaja. Lord Visnu oversees the maintenance of the rules and regulations governing universal affairs, and this maintenance is called sthiti or sthana. The maintenance function shows Visnu's preeminence over Lord Brahma and Lord Siva, who are in charge of the secondary creation and of destruction, respectively. To carry out the function of sthiti the Lord incarnates in every millennium, as He states in the Bhagavad-gita (4.8): paritranaya sadhunam vinasaya ca duskrtam dharma-samsthapanarthaya sambhavami yuge yuge "To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent myself millennium after millennium." And the grace the Lord showers on the pious is called posana. Each day of Lord Brahma contains fourteen periods, each of which is ruled over by a Manu. The Manus are godly persons empowered to look after the welfare of all human beings. The activities of each Manu, along with the deeds saintly people perform during the Manus' reigns, constitute manv-antara. How these saintly persons behave and worship is called sad-dharma. Impelled by their karma, living beings perform various material activities during the sthiti, or maintenance, of the creation, and these activities give rise to various desires for further material activities. These desires, in the form of impressions within the mind, are called uti. The descriptions of the Lord's pastimes with His associates during His incarnations in this material world are called isanukatha. The creation cycle begins when the Lord glances at material nature: sa iksata lokan nu srjeti, sa imal lokan asrjata. "He glanced and desired to create people. Indeed, He created them" (Aitareya Up. 1.1).

When it is time for annihilation, the Lord turns His eyes away from the creation, and this turning away is called His sleep, or cosmic rest. Next all the material elements become unmanifest in the reverse order in which they appeared, and the material nature then exists in equilibrium. At that time the jivas give up their gross bodies, but they remain conditioned by their subtle bodies, which are composed of their karmic impressions. This inactive state of the jivas is called sleep, corresponding to the Lord's sleep, and this phase of existence is called nirodha. When the time comes for the creation cycle, the jivas receive bodies according to part of the karma they accrued in the previous cycle. During the maintenance period, if a living being takes to the devotional service of the Lord and attains perfection he is freed from both his subtle and gross bodies and is situated in his original nature. This condition is called mukti, which is also a type of nirodha. However, in contrast to the nirodha that occurs at the time of universal annihilation, when the jiva attains mukti he is not compelled to take birth again in the material world. Rather, all his

miseries come to an end and he enters the spiritual planets, where he eternally resides in his original, spiritual form. One can attain this state of eternal liberation only by practicing devotional service to Lord Krsna, as Srila Vyasadeva saw in His trance. The Supreme Lord, the tenth topic discussed in Srimad-Bhagavatam, is the foundation of the other nine topics. The events that occur under the headings of these topics all take place by His potency; indeed, the very reason why the Srimad-Bhagavatam describes these topics is to help us come to know the Supreme Personality of Godhead, for a person is known by His works and attributes. In the next TEXT Srila Jiva Gosvami defines the asraya-tattva, the fountainhead of all existence, who is the Supreme Personality of Godhead.

Tattva · Sanskrit §58 · English §58

आभासश् च निरोधश् च यतो ऽस्त्य् अध्यवसीयते स आश्रयः परं ब्रह्म परमात्मेति शब्द्यते । [भ्प् २.१०.७] आभासः सृष्टिः । निरोधो लयश् च यतो भवति । अध्यवसीयत उपलभ्यते जीवानां ज्ञानेन्द्रियेषु प्रकाशते च । स ब्रह्मेति परमात्मेति प्रसिद्ध आश्रयः कथ्यते । इति शब्दः प्रकारार्थः । तेन भगवान् इति च । अस्य विवृतिर् अग्रे विधेया ॥५८॥

ब्द्: अथ नवभिः सर्गादिभिर् लक्षणीयम् आश्रय-तत्त्वम् आह आभासश् चेति । यत इति हेतौ पञ्चमी ॥५८॥

ābhāsaś ca nirodhaś ca yato 'sty adhyavasīyate sa āśrayaḥ paraṃ brahma paramātmeti śabdyate | [BhP 2.10.7] ābhāsaḥ sṛṣṭiḥ | nirodho layaś ca yato bhavati | adhyavasīyata upalabhyate jīvānāṃ jñānendriyeṣu prakāśate ca | sa brahmeti paramātmeti prasiddha āśrayaḥ kathyate | iti śabdaḥ prakārārthaḥ | tena bhagavān iti ca | asya vivṛtir agre vidheyā ||58||

BD: atha navabhiḥ sargādibhir lakṣaṇīyam āśraya-tattvam āha ābhāsaś ceti | yata iti hetau pañcamī ||58||

English witness · section(s) 58

TEXT 58

abhasas ca nirodhas ca yato ’sty adhyavasiyate sa asrayah param brahma paramatmeti sabdyate @VCONTINUE = abhasah srstir nirodho layas ca yato bhavaty adhyavasiyata upalabhyate jivanam jïanendriyesu prakasate ca sa brahmeti paramatmeti prasiddha asrayah kathyate. iti-sabdah prakararthas tena bhagavan iti ca. asya vivrttir agre vidheya. “The supreme one, who is celebrated as the Supreme Being or the Supreme Soul, is the supreme source of the cosmic manifestation, as well as its reservoir and winding up. Thus

He is the Supreme Fountainhead, the Absolute Truth" (Bhag. 2.10.7). In this verse the abhasa ("appearance") is material creation, and the nirodha ("cessation") is its dissolution. The word yatah refers to the one from whom the creation emanates, by whom it is made perceivable to the jivas' senses (adhyavasiyate), and in whom it is dissolved. That renowned fountainhead of existence—the asraya—is known as Brahman (the Supreme Truth) and Paramatma (the Supersoul). Here the word iti expresses the idea of a complete category, thus implying that Bhagavan, the Supreme Personality of Godhead, is included as well. Later we shall explain the asraya in detail.

COMMENTARY Defining Srimad-Bhagavatam's Tenth Topic Srimad-Bhagavatam's description of the aforementioned ten topics culminates in the description of the asraya-tattva. A book that treats too many subjects will bewilder the reader and make it difficult for him to ascertain its ultimate purpose. This is clearly not the case with the Bhagavatam, however, for as stated here, the shelter of all the topics is the Supreme Lord. None of the other topics can be described without reference to the Lord, and indeed the whole reason why Srila Vyasadeva included them was to throw light on the Lord's energies and activities. In other words, Srimad-Bhagavatam is really about only one topic—the Supreme Personality of Godhead. The Lord creates the world, maintains it, and supplies the living beings with the senses and intelligence to perceive it. He blesses these suffering jivas with the Vedic instructions so that the seriously inquisitive can understand Him, and also with the association of His devotees to guide them. Despite these blessings, most jivas remain engaged in material activities, but some develop a desire to know the Lord. These can receive His grace and eventually attain mukti, liberation, which entails becoming situated in one's own svarupa, or original nature. This is possible only by the Lord's mercy, which is available to one who understands in truth the asraya- tattva described in Srimad-Bhagavatam. Thus it is rightly said that the purpose of the other nine topics is to explain the tenth topic, the asraya, who is the source of creation and annihilation. (The asraya is called Brahman by followers of jïana-yoga, and Paramatma by followers of astanga-yoga.) The word ca ("and") in this verse (Bhag. 2.10.7) indicates the topics of the Bhagavatam not explicitly mentioned in the verse, such as posana. The word iti indicates Bhagavan, the term that the followers of bhakti-yoga use to designate the asraya. Thus this verse echoes one quoted earlier, namely the verse which includes the words brahmeti paramatmeti bhagavan iti sabdyate (Bhag. 1.2.11), which states that the nondual supreme consciousness is called Brahman, Paramatma, and Bhagavan. In the next TEXT Srila Jiva Gosvami gives further arguments to support the proposition that the Supreme Lord is the asraya, or shelter of everything.

Tattva · Sanskrit §59 · English §59

स्थितौ च तत्राश्रय-स्वरूपम् अपरोक्षानुभवेन व्यष्टि-द्वारापि स्पष्टं दर्शयितुम् अध्यात्मादि-विभागम् आह -

यो ऽध्यात्मिको ऽयं पुरुषः सो ऽसाव् एवाधिदैविकः । यस् तत्रोभय-विच्छेदः पुरुषो ह्य् आधिभौतिकः ॥

एकम् एकतराभावे यदा नोपलभामहे । त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥ [भ्प् २.१०.८-९]

योऽयम् आध्यात्मिकः पुरुषश् चक्षुर्-आदि-करणाभिमानी द्रष्टा जीवः । स एवाधिदैविकश् चक्षुर् आद्य्-अधिष्ठाता सूर्यादिः । देह-सृष्टेः पूर्वं करणानाआम् अधिष्ठानाभावेनाक्षमतया करण-प्रकाश-कर्तृत्वाभिमानि-तत्-सहाययोर् उभयोर् अपि तयोर् वृत्ति-भेदानुदयेन जीवत्व- मात्राविशेषात् । ततश् चोभयः करणाभिमानि-तद्-अधिष्ठातृ-देवता-रूपो द्विरूपो विच्छेदो यस्मात् । स आधिभौतिकश् चक्षुर् गोलकाद्य्-उपलक्षितो दृश्यो देहः पुरुष इति पुरुषस्य जीवस्योपाधिः । स वा एष पुरुषोऽन्न-रस-मयः [तैत्तउ २.१] इत्य् आदि श्रुतेः ॥५९॥

ब्द्: ननु करणाभिमानिनो जीवस्य करण-प्रवर्तक-सूर्यादित्वम् अत्र कथम् । तत्राह देह-सृष्टेः पूर्वम् इति करणानाम् इति । अधिष्ठानाभावेन चक्ष् गोलकाद्यभावेनेत्य् अर्थः । उभयोर् अपि तयोर् वृत्ति-भेदानुदयेनेति करणानां विषय-ग्रहणं वृत्तिः । देवतानां तु तत्र प्रवर्तकत्वं वृत्तिः । अयम् अत्र निष्कर्षः देहोत्पत्तेः पूर्वम् अपि जीवेन सार्धम् इन्द्रियाणि तद्- देवताश् च सन्त्य् एव । तदा तेषां वृत्त्य्-अभावाज् जीवेऽन्तर्भावो विवक्षितः । उत्पन्ने तु देहे तयोर् विभागो यद्-भवतीत्य् आह ततश् चोभय इति ॥५९॥

sthitau ca tatrāśraya-svarūpam aparokṣānubhavena vyaṣṭi-dvārāpi spaṣṭaṃ darśayitum adhyātmādi-vibhāgam āha -

yo 'dhyātmiko 'yaṃ puruṣaḥ so 'sāv evādhidaivikaḥ | yas tatrobhaya-vicchedaḥ puruṣo hy ādhibhautikaḥ ||

ekam ekatarābhāve yadā nopalabhāmahe | tritayaṃ tatra yo veda sa ātmā svāśrayāśrayaḥ || [BhP 2.10.8-9]

yo'yam ādhyātmikaḥ puruṣaś cakṣur-ādi-karaṇābhimānī draṣṭā jīvaḥ | sa evādhidaivikaś cakṣur ādy-adhiṣṭhātā sūryādiḥ | deha-sṛṣṭeḥ pūrvaṃ karaṇānāām adhiṣṭhānābhāvenākṣamatayā karaṇa-prakāśa- kartṛtvābhimāni-tat-sahāyayor ubhayor

api tayor vṛtti-bhedānudayena jīvatva- mātrāviśeṣāt | tataś cobhayaḥ karaṇābhimāni-tad-adhiṣṭhātṛ-devatā-rūpo dvirūpo vicchedo yasmāt | sa ādhibhautikaś cakṣur golakādy-upalakṣito dṛśyo dehaḥ puruṣa iti puruṣasya jīvasyopādhiḥ | sa vā eṣa puruṣo'nna-rasa-mayaḥ [TaittaU 2.1] ity ādi śruteḥ ||59||

BD: nanu karaṇābhimānino jīvasya karaṇa-pravartaka-sūryāditvam atra katham | tatrāha deha-sṛṣṭeḥ pūrvam iti karaṇānām iti | adhiṣṭhānābhāvena cakṣr golakādyabhāvenety arthaḥ | ubhayor api tayor vṛtti-bhedānudayeneti karaṇānāṃ viṣaya-grahaṇaṃ vṛttiḥ | devatānāṃ tu tatra pravartakatvaṃ vṛttiḥ | ayam atra niṣkarṣaḥ dehotpatteḥ pūrvam api jīvena sārdham indriyāṇi tad- devatāś ca santy eva | tadā teṣāṃ vṛtty-abhāvāj jīve'ntarbhāvo vivakṣitaḥ | utpanne tu dehe tayor vibhāgo yad-bhavatīty āha tataś cobhaya iti ||59||

English witness · section(s) 59

TEXT 59.1

sthitau ca tatrasraya-svarupam aparoksanubhavena vyasti-dvarapi spastam darsayitum adhyatmadi-vibhagam aha yo 'dhyatmiko 'yam purusah so 'sav evadhidaivikah yas tatrobhaya-vicchedah puruso hy adhibhautikah

ekam ekatarabhave yada nopalabhamahe @V1PLUS = tritayam tatra yo veda sa atma svasrayasrayah Sukadeva Gosvami next discusses the divisions of adhyatmika, adhidaivika, and adhibhautika. He does this to clarify the nature of the asraya, which he describes by referring to the direct, common experience of the individual microcosm: "This adhyatmika-purusa is the same as the adhidaivika-purusa, and he who creates the differentiation between these two is called the adhibhautika-purusa. In the absence of any one of these we do not perceive the other two. He who knows these three is the Lord, who, being independent of everything else, is the support of His own self and is the true asraya" [Bhag. 2.10.8–9].

TEXT 59.2

yo 'yam adhyatmikah purusas caksur-adi-karanabhimani drasta jivah sa evadhidaivikas caksur-ady-adhisthata suryadih. deha-srsteh purvam karananam adhisthanabhavenaksamataya karana-prakasa-kartrtvabhimani-tat-sahayayor ubhayor api tayor vrtti-bhedanudayena jivatva-matravisesat. tatas cobhayah karanabhimani-tad-adhisthatr-devata-rupo dvi-rupo vicchedo yasmat sa adhibhautikas caksur-golakady-upalaksito drsyo dehah purusa iti purusasya jivasyopadhih `sa va esa puruso 'nna-rasa-mayah' ity-adi-sruteh. The jiva, the seer, who identifies himself as the owner of his eyes and other senses, is the adhyatmika person. He is indeed also the adhidaivika person, the sun and other deities presiding over the eyes and other senses.

Before the physical body is created, the senses have nowhere to reside and so cannot act. Consequently at this point the adhyatmika and adhidaivika persons are indistinguishable, since there has yet to appear a distinction between the functions of the ordinary jivas, who consider themselves independent actors and the illuminators of their senses, and the deities who help them. And that person because of whom there arises the conception of duality between the presumed owner of the senses and their presiding deities is called adhibhautika, the visible body consisting of the eyeball and other physical sense organs. This physical body is said to be a "person" because it is an upadhi superimposed upon the real person, the jiva. The sruti states, "This [adhibhautika] person consists of food and vital fluids" [Taittiriya Up. 2.1.1].

COMMENTARY The Lord Is the Ultimate Shelter In the previous TEXT Srila Jiva Gosvami showed that the Supreme Personality of Godhead is the asraya-tattva, the support of everything, even from the macrocosmic viewpoint. Now he further explains that the Lord is the support of each individual in his day- to-day sensory experiences. The originally pure living being who misidentifies himself with the senses is called the adhyatmika-purusa, the presiding deities of the senses are called the adhidaivika-purusa, and the visible physical body, along with the sense objects, is called the adhibhautika-purusa. The adhibhautika-purusa creates the distinction between the adhyatmika-purusa and the adhidaivika-purusa. Before the birth of one's body, one cannot distinguish the latter two purusas because they are merged as if they are the same jiva. In this regard Sripada Baladeva Vidyabhusana writes, dehotpatteh purvam api jivena sardham indriyani tad-devatas ca santy eva: "Even before the creation of the gross body, the senses and their presiding deities are present with the jiva." At this stage there is no distinction between the deities and the jivas, because no physical body exists yet. When the physical body comes into existence the senses come and sit in it, and their respective presiding deities take charge of them. At that time one can distinctly perceive the activities of the presiding deities. The eyes, ears, and other senses that we see in the physical body are not the real senses: rather, they are the seats for the actual senses, which are subtle. Lord Krsna confirms this in the fifteenth chapter of the Bhagavad-gita. After asserting that the living entity is His eternal fragmental part, the Lord states that the jiva attracts the mind and five senses, which are situated in material nature, meaning that the jiva accepts them as his own. Krsna then says that when the soul quits his body he carries his five senses and his mind from their seats into his next body, just as the air carries aromas. Obviously, at the time of death the visible ears and eyes do not disappear. Rather, the subtle senses situated in them, along with the mind, are carried away by the soul. Another reason why the physical body is called purusa, or "person," is that the soul identifies himself with it. This illusion prompts a person to say "I am sick" when actually his body is sick. All bodily designations, such as "small man," "tall man," "American," "Indian," "boy,"

and “girl,” are based on the jiva’s illusion that he is the material body. The Vedic statement Srila Jiva Gosvami quotes in this TEXT confirms the usage of the term purusa for the body. In the next TEXT Jiva Gosvami explains the second of the two Bhagavatam verses he quoted in TEXT 59.1, namely 2.10.9.

Tattva · Sanskrit §60 · English §60

एकम् एकतराभाव इत्य् एषाम् अन्योन्य-सापेक्ष-सिद्धत्वे नानाश्रयत्वं दर्शयति । तथा हि दृश्यं विना तत्-प्रतीत्य्-अनुमेयं करणं न सिध्यति । नापि द्रष्टा न च तद् विना करण-प्रवृत्य्-अनुमेयस् तद्-अधिष्ठाता सूर्यादिः । न च तं विना करणं प्रवर्तते । न च तद् विना दृयम् इत्य् एकतरस्याभाव एकं नोपलभामहे । तत्र तदा तत्-त्रितयम् आलोचनात्मकेन प्रत्ययेन । यो वेद साक्षितया पश्यति स परमात्मा आश्रयः । तेषाम् अपि परस्परम् आश्रयत्वम् अस्तीति तद्-व्यवच्छेदार्थं विशेषणं स्वाश्रयोऽनन्याश्रयः । स चासाव् अन्येषाम् आश्रयश् चेति । तत्रांशांशिनोः शुद्ध-जीव-परमात्मनोर् अभेदांश-स्वीकारेणैवाश्रय उक्तः । अतः परोऽपि मनुतेऽनर्थम् [भ्प् १.७.५] इति ।

जाग्रत्-स्वप्न-सुषुप्तं च गुणतो बुद्धि-वृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विवक्षितः ॥ [भ्प् ११.१३.२७] इति ।

शुद्धो विचष्टे ह्य् अविशुद्ध-कर्तुः [भ्प् ५.११.१२] इत्य् आद्य् उक्तस्य साक्षि- संज्ञिनः शुद्ध-जीवस्याश्रयत्वं न शङ्कनीयम् । अथवा नन्व् आध्यात्मिकादीनाम् अप्य् आश्रयत्वम् अस्त्य् एव । सत्यम् । तथापि परस्पराश्रयत्वान् न तत्राश्रयताकैवल्यम् इति ते त्व् आश्रय-शब्देन मुख्यतया नोच्यन्त इत्य् आह एकम् इति । तर्हि साक्षिण एवास्ताम् आश्रयत्वम् । तत्राह त्रितयम् इति । स आत्मा साक्षी जीवस् तु यः स्वाश्रयोऽनन्याश्रयः परमात्मा स एवाश्रयो यस्य तथाभूत इति । वक्ष्यते च हंस-गुह्य-स्तवे सर्वं पुमान् वेद गुणांश् च तज्-ज्ञो न वेद सर्वज्ञम् अनन्तम् ईडे इति [भ्प् ६.४.२५] । तस्मात् आभासश् च इत्य् आदिनोक्तः परमात्मैवाश्रय इति ॥२.१०॥ श्री- शुकः ॥६०॥

ब्द्: आध्यात्मिकादीनां त्रयाणां मिथः सापेक्षत्वेन सिद्धेस् तेषाम् आश्रयत्वं नास्तीति व्याचष्टे एकम् एकतरेत्य् आदिना । त्रितयम् आध्यात्मिकादि- त्रितयम् । ननु शुद्धस्य जीवस्य देहेन्द्रियादि-साक्षित्वाभिधानेनान्यान् अपेक्षत्व-सिद्धेस् तस्याश्रयत्वं कुतो न ब्रूस तत्राह अत्रांशांशिनोर् इति । अंशिनांशोऽपीह गृहीत इत्य् अर्थः । असन्तोषाद् व्याख्यान्तरम् अथवेति । तर्हीति साक्षिणः शुद्ध-जीवस्य । सर्वम् इति पुमान् जीवः ॥६०॥

ekam ekatarābhāva ity eṣām anyonya-sāpekṣa-siddhatve nānāśrayatvaṃ darśayati | tathā hi dṛśyaṃ vinā tat-pratīty-anumeyaṃ karaṇaṃ na sidhyati | nāpi draṣṭā na ca tad vinā

karaṇa-pravṛtty-anumeyas tad-adhiṣṭhātā sūryādiḥ | na ca taṃ vinā karaṇaṃ pravartate | na ca tad vinā dṛyam ity ekatarasyābhāva ekaṃ nopalabhāmahe | tatra tadā tat-tritayam ālocanātmakena pratyayena | yo veda sākṣitayā paśyati sa paramātmā āśrayaḥ | teṣām api parasparam āśrayatvam astīti tad-vyavacchedārthaṃ viśeṣaṇaṃ svāśrayo'nanyāśrayaḥ | sa cāsāv anyeṣām āśrayaś ceti | tatrāṃśāṃśinoḥ śuddha-jīva-paramātmanor abhedāṃśa-svīkāreṇaivāśraya uktaḥ | ataḥ paro'pi manute'nartham [BhP 1.7.5] iti |

jāgrat-svapna-suṣuptaṃ ca guṇato buddhi-vṛttayaḥ | tāsāṃ vilakṣaṇo jīvaḥ sākṣitvena vivakṣitaḥ || [BhP 11.13.27] iti |

śuddho vicaṣṭe hy aviśuddha-kartuḥ [BhP 5.11.12] ity ādy uktasya sākṣi- saṃjñinaḥ śuddha-jīvasyāśrayatvaṃ na śaṅkanīyam | athavā nanv ādhyātmikādīnām apy āśrayatvam asty eva | satyam | tathāpi parasparāśrayatvān na tatrāśrayatākaivalyam iti te tv āśraya-śabdena mukhyatayā nocyanta ity āha ekam iti | tarhi sākṣiṇa evāstām āśrayatvam | tatrāha tritayam iti | sa ātmā sākṣī jīvas tu yaḥ svāśrayo'nanyāśrayaḥ paramātmā sa evāśrayo yasya tathābhūta iti | vakṣyate ca haṃsa-guhya-stave sarvaṃ pumān veda guṇāṃś ca taj-jño na veda sarvajñam anantam īḍe iti [BhP 6.4.25] | tasmāt ābhāsaś ca ity ādinoktaḥ paramātmaivāśraya iti ||2.10|| śrī- śukaḥ ||60||

BD: ādhyātmikādīnāṃ trayāṇāṃ mithaḥ sāpekṣatvena siddhes teṣām āśrayatvaṃ nāstīti vyācaṣṭe ekam ekatarety ādinā | tritayam ādhyātmikādi- tritayam | nanu śuddhasya jīvasya dehendriyādi-sākṣitvābhidhānenānyān apekṣatva-siddhes tasyāśrayatvaṃ kuto na brūsa tatrāha atrāṃśāṃśinor iti | aṃśināṃśo'pīha gṛhīta ity arthaḥ | asantoṣād vyākhyāntaram athaveti | tarhīti sākṣiṇaḥ śuddha-jīvasya | sarvam iti pumān jīvaḥ ||60||

English witness · section(s) 60

TEXT 60.1

`ekam ekatarabhave' ity esam anyonya-sapeksa-siddhatvena anasrayatvam darsayati. tatha hi drsyam vina tat-pratity-anumeyam karanam na sidhyati napi drasta na ca tad vina karana-pravrtty-anumeyas tad-adhisthata suryadir na ca tam vina karanam pravartate na ca tad vina drsyam ity ekatarasyabhava ekam nopalabhamahe. tatra tada tat tritayam alocanatmakena pratyayena yo veda saksitaya pasyati sa paramatma asrayah. tesam api parasparam asrayatvam astiti tad-vyavacchedartham visesanam svasrayo 'nanyasrayah, sa casav anyesam asrayas ceti. tatramsamsinoh suddha-jiva-paramatmanor abhedamsa-svikarenaivasraya uktah. The verse beginning ekam ekatarabhave [Bhag. 2.10.9] shows how the fact that all of these [purusas] are mutually dependent in effect means that none of them is the asraya. The explanation is as follows: Without the presence of the visible object there is no basis for the existence of either the sense organ (whose presence is inferred from perception of the object) or the seer. And without the seer, the

sun-god and other presiding deities of perception also have no basis for existing. Without the presiding deity of sight, the sense of sight cannot act, and without the sense of sight there can be no perception. Thus in the absence of any one [of the three purusas] we cannot find either of the others. Such being the case, the one who knows all three of these, perceiving them visually as their witness—namely the Supersoul—is indeed the actual asraya, or shelter. In refutation of the idea that the three purusas are shelters for one another, the Supersoul is specifically characterized as svasraya, His own shelter, meaning that He has no other shelter and is consequently the shelter of all others. In this con TEXT the living entity is also called asraya, but only in the sense of emphasizing the partial nondifference between the pure jiva and the Supersoul, who are related as part and whole, respectively.

TEXT 60.2

atah `paro 'pi manute 'nartham' iti jagrat-svapna-susuptam ca gunato buddhi-vrttayah tasam vilaksano jivah saksitvena viniscitah @VCONTINUE = iti `suddho vicaste hy avisuddha-kartuh' ity-ady-uktasya saksi-samjïinah suddha-jivasyasrayatvam na sankaniyam. atha va nanv adhyatmikadinam apy asrayatvam asty eva. satyam tathapi parasparasrayatvan na tatrasrayata-kaivalyam iti te tv asraya-sabdena mukhyataya nocyanta ity aha, ekam iti. The pure jiva is designated as the witness in such statements as "Although transcendental, he considers himself a material product" [Bhag. 1.7.5]; "Waking awareness, dream, and deep sleep are the functions of the mind, caused by the modes of material nature. The individual soul has been ascertained to be distinct from these functions, as their witness" [Bhag. 11.13.27]; and "The pure one witnesses the actions of the impure agent, the mind" [Bhag. 5.11.12]. The pure jiva being characterized thus, it cannot reasonably be proposed that this jiva, known as the witness, is the asraya. Alternatively, one might propose that the aspects of adhyatmika and so on are also asrayas. We answer that this is true, but still, since they are dependent on one another, none of them is exclusively the asraya; as the verse beginning ekam states, it is not in the direct, literal sense that they are referred to as asrayas .

TEXT 60.3

tarhi saksina evastam asrayatvam tatraha tritayam iti. sa atma saksi jivas tu yah svasrayo 'nyasrayah paramatma sa evasrayo yasya tatha-bhuta ity anayor bhedah. vaksyate ca hamsa-guhya-stave @VL1 = sarvam puman veda gunams ca taj-jïo @VL2 = na veda sarva-jïam anantam ide @VCONTINUE = iti. tasmad abhasas cety-adinoktah paramatmaivasraya iti. Sri-sukah. "Then let the witness (the jiva) be the shelter." In answer the words beginning tritayam are spoken: The witnessing self, the jiva, is called svasraya ("his own shelter"), but in fact his asraya is the Supersoul, who has no other

asraya; this is the difference between the two. Thus the Hamsa-guhya prayers [Bhag. 6.4.25] say, “A person who knows the modes of nature may know everything about them, but he does not know the all-knowing one. I worship that unlimited Lord.” Thus it is that the Supersoul, described in such statements as the one beginning abhasas ca [Bhag. 2.10.7], is alone the asraya. The verse under discussion [Bhag. 2.10.9] was spoken by Sri Suka.

COMMENTARY The Jiva Is Not the Ultimate Shelter Srila Jiva Gosvami shows here that except for the Supreme Lord none can be the asraya, Srimad-Bhagavatam’s tenth topic. From a cursory look, the jivas and presiding deities appear to be the asrayas. The jiva, or conditioned soul, is the asraya for his gross body, and the presiding deities are the asraya for the senses. But none of them can be asrayas independent of the others. For example, without a gross body the conditioned jiva would be unable to see a flower because the distinction between the presiding deity of the eyes and the jiva would not then be manifest. Conversely, when the body is manifest, then the senses come and sit in their respective seats and are presided over by their respective demigods. Still, if the demigods do not provide support, the senses cannot perceive. The presiding deity of the eye, for example, is the sun. Without the sun’s light the eye cannot perceive visible objects, even with the jiva’s support. For proper perception all three supports must be present: the jiva (the adhyatmika-purusa), the gross body (the adhibhautika-purusa), and the demigods (the adhidaivika-purusa). The one who witnesses all the activities of these three purusas is the Paramatma, who is the asraya for Himself as well as the jiva. He is the ultimate asraya. Although the jiva witnesses his own various mental states, he is not their ultimate basis. Sometimes the jiva is referred to as the asraya in consideration of his being a minute fraction of the Lord and thus nondifferent from Him, but the jiva is never the asraya in the primary sense. The jiva is the marginal energy of the Supreme Lord, the energetic, and as such the jiva is always dependent on Him. Still, because the jiva is part and parcel of the Lord he has some of His characteristics in very minute degree, just as a drop of ocean water has some of the ocean’s qualities. But only some: The ocean has waves, tides, and storms, none of which a single drop can accommodate. Also, unlike the drop of ocean water, the ocean shelters the whole oceanic world and is suitable for sailing or surfing. Similarly, the Supreme Lord is the shelter and source of happiness for all existence, a position no sane jiva can claim. Thus the jiva, although one with the Lord in some respects, should not be considered the object of worship independent of the Lord, the basis of all existence. The Lord is the Supreme substratum or shelter for Himself as well as others. This is the import of Sukadeva Gosvami’s statements explaining the various topics treated in Srimad- Bhagavatam. Jiva Gosvami will now quote Srila Suta Gosvami as the latter draws the same conclusion from a slightly different angle while explaining the characteristics of a Maha-purana.

TATTVA-SANDARBHA

1.7

Sections 61–63

3 bilingual sequence blocks

Tattva · Sanskrit §61 · English §61

अस्य श्री-भागवतस्य महा-पुराणत्व-व्यञ्जक-लक्षणं प्रकारान्तरेण च वदन्न् अपि तस्यैवाश्रयत्वम् आह द्वयेन -

सर्गोऽस्याथ विसर्गश् च वृत्ती रक्षान्तराणि च । वंशो वंशानुचरितं संस्था हेतुर् अपाश्रयः ॥

दशभिर् लक्षणैर् युक्तं पुराणं तद्-विदो विदुः । केचित् पञ्च-विधं ब्रह्मन् महद्-अल्प-व्यवस्थया ॥[भ्प् १२.७.९-१०]

अन्तराणि मन्वन्तराणि । पञ्च-विधम् -

सर्गश् च प्रतिसर्गश् च वंशो मन्वन्तराणि च । वंशानुचरितं चेति पुराणं पञ्च-लक्षणम् ॥ इति केचिद् वदन्ति ।

स च मतभेदो महद्-अल्प-व्यवस्थया महा-पुराणम् अल्प-पुराणम् इति भिन्नाधिकरणत्वेन । यद्यपि विष्णु-पुराणादाव् अपि दशापि तानि लक्ष्यन्ते । तथापि पञ्चानाम् एव प्राधान्येनोक्तत्वाद् अल्पत्वम् । अत्र दशानाम् अर्थानां स्कन्धेषु यथाक्रमं प्रवेशो न विवक्षितः । तेषाम् द्वादश- सङ्ख्यत्वात् । द्वितीय-स्कन्धोक्तानां तेषां तृतीयादिष् यथा-सङ्ख्यं न समावेशः । निरोधादीनां दशमादिष्व् अष्टम-वर्जम् । अन्येषाम् अप्य् अन्येषु यथोक्त-लक्षणतया समावेशनाशक्यत्वाद् एव । तद् उक्तं श्री-स्वामिभिर् एव -

दशमे कृष्ण-सत्-कीर्ति-वितानायोपवर्ण्यते । धर्म-ग्लानि-निमित्तस् तु निरोधो दुष्ट-भूभुजाम् ॥ इति ।

प्राकृतादि-चतुर्धा यो निरोधः स तु वर्णितः । इति ।

अतोऽत्र स्कन्धे श्री-कृष्ण-रूपस्याश्रयस्यैव वर्णन-प्राधान्यं तैर् विवक्षितम् । उक्तं च स्वयम् एव - दशमे दशमं लक्ष्यम् आश्रिताश्रय- विग्रहम् इति । एवम् अन्यत्राप्य् उन्नेयम् । अतः प्रायशः सर्वेऽर्थाः सर्वेष्व् एव स्कन्धेषु गुणत्वेन वा मुख्यत्वेन वा निरूप्यन्त इत्य् एव तेषाम् अभिमतम् । श्रुतेनार्थेन चाञ्जसा इत्य् अत्र च तथैव प्रतिपन्नं सर्वत्र तत्-तत्-सम्भवात् । ततश् च पर्थम-द्वितीययोर् अपि महा-पुराणतायां प्रवेशः स्यात् । तस्मात् क्रमो न गृहीतः ॥६१॥

ब्द्: अस्येति । प्रकारान्तरेणेति क्वचिन्-नामान्तरत्वाद् अर्थान्तरत्वाच् चेत्य् अर्थः । एतानि दश-लक्षणानि केचित् तृतीयादिषु क्रमेण स्थूल-धियो योजयन्ति । तान् निराकुर्वन्न् आह द्वितीय-स्कन्धोक्तानाम् इति । अष्टादश- सहस्रित्वं द्वादश-स्कन्धित्वं च भागवत-लक्षणं व्याकुप्येत । अध्याय-पूर्तौ भागवतत्वोक्तिश् च न सम्भवेद् इति च बोध्यम् । शुक- भाषितं चेद् भागवतं तर्हि प्रथमस्य द्वादश-शेषस्य च तत्त्वानापत्तिः । तस्माद् अष्टादश-सहस्रि तत्-पितुर् आचार्याच् छुकेनाधीतं कथितं चेति साम्प्रतं संवादास् तु तथैवानादि-सिद्धा इति साम्प्रतम् ॥६१॥

asya śrī-bhāgavatasya mahā-purāṇatva-vyañjaka-lakṣaṇaṃ prakārāntareṇa ca vadann api tasyaivāśrayatvam āha dvayena -

sargo'syātha visargaś ca vṛttī rakṣāntarāṇi ca | vaṃśo vaṃśānucaritaṃ saṃsthā hetur apāśrayaḥ ||

daśabhir lakṣaṇair yuktaṃ purāṇaṃ tad-vido viduḥ | kecit pañca-vidhaṃ brahman mahad-alpa-vyavasthayā ||[BhP 12.7.9-10]

antarāṇi manvantarāṇi | pañca-vidham -

sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ ceti purāṇaṃ pañca-lakṣaṇam || iti kecid vadanti |

sa ca matabhedo mahad-alpa-vyavasthayā mahā-purāṇam alpa-purāṇam iti bhinnādhikaraṇatvena | yadyapi viṣṇu-purāṇādāv api daśāpi tāni lakṣyante | tathāpi pañcānām eva prādhānyenoktatvād alpatvam | atra daśānām arthānāṃ skandheṣu yathākramaṃ praveśo na vivakṣitaḥ | teṣām dvādaśa- saṅkhyatvāt | dvitīya-skandhoktānāṃ teṣāṃ tṛtīyādiṣ yathā-saṅkhyaṃ na samāveśaḥ | nirodhādīnāṃ daśamādiṣv aṣṭama-varjam | anyeṣām apy anyeṣu yathokta-lakṣaṇatayā samāveśanāśakyatvād eva | tad uktaṃ śrī- svāmibhir eva -

daśame kṛṣṇa-sat-kīrti-vitānāyopavarṇyate | dharma-glāni-nimittas tu nirodho duṣṭa-bhūbhujām || iti |

prākṛtādi-caturdhā yo nirodhaḥ sa tu varṇitaḥ | iti |

ato'tra skandhe śrī-kṛṣṇa-rūpasyāśrayasyaiva varṇana-prādhānyaṃ tair vivakṣitam | uktaṃ ca svayam eva - daśame daśamaṃ lakṣyam āśritāśraya- vigraham iti | evam anyatrāpy unneyam | ataḥ prāyaśaḥ sarve'rthāḥ sarveṣv eva skandheṣu guṇatvena vā mukhyatvena vā nirūpyanta ity eva teṣām abhimatam | śrutenārthena cāñjasā ity atra ca

tathaiva pratipannaṃ sarvatra tat-tat-sambhavāt | tataś ca parthama-dvitīyayor api mahā-purāṇatāyāṃ praveśaḥ syāt | tasmāt kramo na gṛhītaḥ ||61||

BD: asyeti | prakārāntareṇeti kvacin-nāmāntaratvād arthāntaratvāc cety arthaḥ | etāni daśa-lakṣaṇāni kecit tṛtīyādiṣu krameṇa sthūla-dhiyo yojayanti | tān nirākurvann āha dvitīya-skandhoktānām iti | aṣṭādaśa- sahasritvaṃ dvādaśa-skandhitvaṃ ca bhāgavata-lakṣaṇaṃ vyākupyeta | adhyāya-pūrtau bhāgavatatvoktiś ca na sambhaved iti ca bodhyam | śuka- bhāṣitaṃ ced bhāgavataṃ tarhi prathamasya dvādaśa-śeṣasya ca tattvānāpattiḥ | tasmād aṣṭādaśa-sahasri tat-pitur ācāryāc chukenādhītaṃ kathitaṃ ceti sāmprataṃ saṃvādās tu tathaivānādi-siddhā iti sāmpratam ||61||

English witness · section(s) 61

TEXT 61.1

asya Sri-bhagavatasya maha-puranatva-vyaïjaka-laksanam prakarantarena ca vadann api tasyaivasrayatvam aha dvayena sargo 'syatha visargas ca vrtti raksantarani ca vamso vamsanucaritam samstha hetur apasrayah

dasabhir laksanair yuktam puranam tad-vido viduh kecit païca-vidham brahman mahad-alpa-vyavasthaya @VCONTINUE = antarani manv-antarani. In the following two verses Sri Suta Gosvami describes in a different way the characteristics of Srimad-Bhagavatam that qualify it as a Maha-purana, and in so doing he affirms that the Supreme Lord alone is the asraya: "O brahmana, authorities on the matter understand a Purana to contain ten characteristic topics: sarga, the creation of this universe; visarga, the subsequent creation of worlds and beings; vrtti, the maintenance of all living beings; raksa, the sustenance of all living beings; antarani, the rule of various Manus; vamsa, the dynasties of great kings; vamsanucarita, the activities of such kings; samstha, annihilation; hetu, motivation; and apasraya, the supreme shelter. Other scholars state that the great Puranas deal with these ten topics while lesser Puranas may deal with five" [Bhag. 12.7.9–10]. Here the word antarani refers to periods of Manus.

TEXT 61.2

païca-vidham sargas ca pratisargas ca vamso manv-antarani ca vamsanucaritam ceti puranam païca-laksanam @VCONTINUE = iti kecid vadanti. sa ca mata-bhedo mahad-alpa-vyavasthaya maha-puranam alpa-puranam iti bhinnadhikaranatvena. yady api visnu-puranadav api dasapi tani laksyante tathapi païcanam eva pradhanyenoktatvad alpatvam. According to some, a Purana has five characteristics: "The five characteristics of a Purana are sarga, creation; pratisarga, annihilation; vamsa, genealogy; manv-antarani, the reign of Manus; and vamsanucaritam, the activities of dynasties of kings and successions of saints" [Matsya Pur. 53.65]. This difference of opinion is due to the

different topics that characterize greater and lesser Puranas. Although Puranas such as the Visnu Purana discuss all ten topics, these Puranas are still considered lesser because they discuss only five of the topics in depth.

TEXT 61.3

atra dasanam arthanam skandhesu yatha-kramam praveso na vivaksitas tesam dvadasa-sankhyatvat. dvitiya-skandhoktanam tesam trtiyadisu yatha-sankhyam na samavesah. nirodhadinam dasamadisv astama-varjam anyesam apy anyesu yathokta-laksanataya samavesanasakyatvad eva. In Srimad-Bhagavatam there is no intention of discussing the ten topics consecutively, one per canto; after all, the Bhagavatam has twelve cantos. Nor should one think that because the ten topics are listed in the Second Canto they can be found one after another from Canto Three to Twelve, because the three topics of nirodha, mukti, and asraya can all be found in the Tenth, Eleventh, and Twelfth Cantos. Nor will one find the remaining topics in order in the other cantos, with the exception of the Eighth Canto.

TEXT 61.4

tad uktam Sri-svamibhir eva dasame krsna-sat-kirti-vitanayopavarnyate dharma-glani-nimittas tu nirodho dusta-bhu-bhujam prakrtadi-caturdha yo nirodhah sa tu varnitah @VCONTINUE = iti. ato 'tra skandhe Sri-krsna-rupasyasrayasyaiva varnana-pradhanyam tair vivaksitam. uktam ca svayam eva dasame dasamam laksyam asritasraya-vigraham @VCONTINUE = iti. evam anyatrapy unneyam. Srila Sridhara Svami also indicates this [absence of a strict correspondence between the Bhagavatam's topics and cantos]: "To spread Lord Krsna's glories, the Tenth Canto describes how unrighteous rulers suffered annihilation (nirodha) because they deviated from religious principles. The four types of annihilations of the total material nature have already described earlier." Sridhara Svami's intention here is to show that the Tenth Canto primarily discusses the asraya, the form of Sri Krsna. As Sridhara Svami himself states, "The subject of the Tenth Canto is the tenth topic, the Supreme Lord, who shelters His dependent devotees." We can draw similar conclusions about the other cantos.

TEXT 61.5

atah prayasah sarve 'rthah sarvesv eva skandhesu gaunatvena va mukhyatvena va nirupyanta ity eva tesam abhimatam. srutenarthena caïjasa ity atra tathaiva pratipannam sarvatra tat-tat-sambhavat. tatas ca prathama-dvitiyayor api maha-puranatayam pravesah syat. tasmat kramo na grhitah.

Thus Sridhara Svami would agree with us that virtually every canto touches on all ten topics, either directly or indirectly. It is in the same light that we should understand the statement “these topics are described here either directly or indirectly” [Bhag. 2.10.2], since we actually do find these topics discussed both directly and indirectly throughout the Bhagavatam. And for the same reason we should recognize that the First and Second Cantos also belong to this Maha-purana. Therefore we do not accept the idea that these topics are discussed in a strict sequence.

COMMENTARY Sri Suta Gosvami Lists the Ten Topics of Srimad-Bhagavatam Previously Srila Jiva Gosvami showed that Suta Gosvami, Sukadeva Gosvami, and Srila Vyasadeva all agreed about what is the essential message of Srimad-Bhagavatam. Here Srila Jiva Gosvami reiterates this conclusion by citing Suta Gosvami’s statements regarding the characteristics of a Maha-purana. Although the ten topics Sri Suta lists seem to differ from those listed by Sukadeva Gosvami, Srila Jiva Gosvami shows that in essence they are the same. In the Bhavartha-dipika, while commenting on verse 12.7.9 of Srimad-Bhagavatam, Sridhara Svami offers the following reconciliation between Sukadeva’s list and Suta’s list: “Sarga and visarga are found in both lists. Sthana in the first list is called vrtti in the second, posana is called raksa, uti is called hetu, manv-antara is called antara, and isanukatha is called vamsa and vamsanucaritam. Nirodha and mukti are both called samstha in the second list.” (Mukti can also be counted as one of the four types of annihilations mentioned in TEXT 63). Below is a table comparing the two lists of ten topics: TOPICS IN THE BHAGAVATAM

Listed by Sri Sukadeva Gosvami Listed by Sri Suta Gosvami 1. Sarga (primary creation) Sarga 2. Visarga (secondary creation) Visarga 3. Sthana (maintenance) Vrtti 4. Posana (sustenance) Raksa 5. Uti (material desires) Hetu 6. Manv-antara (reigns of Manus) Antara 7. Isanukatha (activities of Lord and His devotees) Vamsa, Vamsanucarita 8. Nirodha (annihilation) Samstha 9. Mukti (liberation) Samstha 10. Asraya (the supreme shelter) Apasraya A Maha-purana deals extensively with these ten topics, while a lesser Purana deals with only five—sarga, creation; pratisarga, dissolution; vamsa, the genealogies of kings or sages; manv-antaras, the reigns of Manus; and vamsanucarita, the histories of various sages, kings, and incarnations. In the course of discussing these five topics, a lesser Purana will discuss all ten topics of a Maha-purana, but will treat only these five in depth. This difference in how extensively the ten topics are treated constitutes the principal distinction between a Maha-purana and a lesser Purana. The following table illustrates in what con TEXT a lesser Purana discusses the ten characteristics of a Maha-purana: 1. Sarga Sarga, Visarga, Asraya 2. Pratisarga Nirodha, Mukti 3. Vamsa Isanukatha 4. Manv-antara Manv-antara, Sthana 5. Vamsanucarita Isanukatha, Posana, Uti, Asraya Srimad-Bhagavatam contains twelve cantos, but the list of a Maha-purana’s

topics is in the Second Canto. From this, plus the fact that the first two cantos seem in some ways introductory, some scholars conclude that the Bhagavatam explains these ten topics successively in each canto from the Third Canto onwards. Srila Jiva Gosvami has no regard for this theory. Since a Maha-purana treats ten topics, if the first two cantos of the Bhagavatam described none of these, then the Bhagavatam proper would have only ten cantos. It is obvious enough, however, that the First and Second Cantos discuss at least sarga, visarga, and raksa. Earlier Srila Jiva Gosvami listed the defining characteristics of Srimad-Bhagavatam, and among these were its having eighteen thousand verses and twelve cantos and its beginning with a reference to the Gayatri mantra. If the first two cantos are not really part of the Bhagavatam, then what remains no longer meets the criteria for being the Bhagavatam. Other scholars say that because Sukadeva speaks only from the Second Canto on, the First Canto is not part of the Bhagavatam proper. But their opinion is countered by the same reply. Srila Jiva Gosvami additionally argues that the ten topics of Srimad-Bhagavatam are not described in strict sequence, one per canto. First of all, there are twelve cantos and only ten topics. If we try to resolve this dilemma by excluding two of the cantos, Srimad-Bhagavatam will be reduced to less than the stipulated eighteen thousand verses. Srila Jiva Gosvami further says that although nirodha is the eighth topic, it is discussed profusely in the Tenth, Eleventh, and Twelfth Cantos. This opinion is confirmed by Sridhara Svami, one of the earliest and most respected authorities on Srimad-Bhagavatam. According to the adherents of a successive description of the ten topics beginning from the Third Canto, the Tenth Canto should describe the eighth topic, nirodha, and the Twelfth Canto the tenth topic, asraya. Undoubtedly the Tenth Canto discusses nirodha, but its principal topic is the asraya, whom it establishes to be Krsna, the Supreme Personality of Godhead. In Srila Jiva Gosvami's opinion, which finds support in Sridhara Svami's writings, all twelve cantos of the Bhagavatam describe all ten topics, though some cantos place more emphasis on certain topics and less on others. In his Sarva-samvadini, Srila Jiva Gosvami specifies which topics are covered extensively in each canto: Topic Cantos Primarily Discussed In 1. Sarga 2, 3 2. Visarga 2, 3, 4 3. Vrtti 3, 7, 11 4. Raksa throughout 5. Manv-antara 8 6. Vamsa 4, 9 7. Vamsanucarita 4, 9 8. Samstha 11, 12 9. Hetu 3, 11 10. Apasraya 10 As mentioned before, the ultimate purpose of Srimad-Bhagavatam is to explain the tenth subject, the asraya, the Supreme Personality of Godhead. It is therefore illogical to expect that the Bhagavatam will deal with the other nine subjects strictly successively, as if presenting mathematical theorems. Instead, the Bhagavatam presents these other subjects primarily to establish and explain the glories of the Supreme Lord. We have no reason to insist on a consecutive order of the ten subjects or to depreciate the first two cantos. From the very start of the Tattva-sandarbha, Srila Jiva Gosvami has proposed that Srimad-Bhagavatam focuses entirely on Lord Sri Krsna, the supreme shelter of all existence. The Bhagavatam describes

Sri Krsna in its beginning, middle, and end, and not just in the last canto. Sri Jiva will explain this matter in more detail in Sri Krsna-sandarbha. In the next TEXT Srila Jiva Gosvami presents Suta Gosvami's definitions of the first seven of the ten topics.

Tattva · Sanskrit §62 · English §62

अथ सर्गादीनां लक्षणम् आह -

अव्याकृत-गुण-क्षोभान् महतस् त्रिवृतोऽहमः । भूत-मात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ॥ (भ्प् १२.७.११)

प्रधान-गुण-क्षोभान् महान्, तस्मात् त्रिगुणोऽहङ्कारः । तस्माद् भूत- मात्राणां भूत-सूक्ष्माणाम् इन्द्रियाणां च । स्थूल-भूतानां च । तद्- उपलक्षित-तद्-देवतानां च सम्भवः सर्गः । कारण-सृष्टिः सर्ग इत्य् अर्थः ।

पुरुषानुगृहीतानाम् एतेषां वासनामयः । विसर्गोऽयं समाहारो बीजाद् बीजं चराचरम् ॥ (भ्प् १२.७.१२)

पुरुषः परमात्मा । एतेषां महद्-आदीनां, जीवस्य पूर्वकर्म-वासना- प्रधानोऽयं समाहारः । कार्य-भूतश् चराचर-प्राणि-रूपो बीजाद् बीजम् इव प्रवाहापन्नो विसर्ग उच्यते । व्यष्टि-सृष्टि-विसर्ग इत्य् अर्थः । अनेनोतिर् अय् उक्ता -

वृत्तिर् भूतानि भूतानां चराणाम् अचराणि च । कृता स्वेन नृणां तत्र कामाच् चोदनयापि वा ॥ (भ्प् १२.७.१३)

चराणां भूतानां सामान्यतोऽचराणि, चकाराच् चराणि च कामाद् वृत्तिः । तत्र तु नृणां स्वेन स्वभावेन कामाच् चोदनयापि वा या नियता वृत्तिर् जीविकाकृता, सा वृत्तिर् उच्यत इत्य् अर्थः ।

रक्षाच्युतावतारेहा विश्वस्यानुयुगे युगे । तिर्यङ्-मर्त्यर्षिदेवेषु हन्यन्ते यैस् त्रयी-द्विषः ॥ (भ्प् १२.७.१४)

यैर् अवतारैः । अनेनेशकथा । स्थानं पोषणं चेति त्रयम् उक्तम् ।

मन्वन्तरं मनुर् देवा मनु-पुत्राः सुरेश्वराः । ऋषयोऽंशावताराश् च हरेः षड्-विधम् उच्यते ॥ (भ्प् १२.७.१५)

मन्वाद्याचरण-कथनेन सद्-धर्म एवात्र विवक्षित इत्य् अर्थः । ततश् च प्राक्तन-ग्रन्थेनैकार्थ्यम् ।

राज्ञां ब्रह्म-प्रसूतानां वंशस् त्रैकालिकोऽन्वयः । वंश्यानुचरितं तेषां वृत्तं वंशधराश् च ये ॥ (भ्प् १२.७.१६)

तेषां राज्ञां ये च वंश-धरास् तेषां वृत्तं वंश्यानुचरितम् ॥ ६२ ॥

ब्द्: उद्दिष्टानां सर्गादीनां क्रमेण लक्षणानि दर्शयितुम् आह - अथेत्यादि । अव्याकृतेति त्रिवृत्-पदं महतोऽपि विशेषणं बोध्यम् । सात्त्विकी राजसश् चैव तामसश् च त्रिधा महान् (विप् १.२.३४) इति श्री-वैष्णवात् । पुरुषः परमात्मा विरिञ्चान्तःस्थ इति बोध्यम् । स्फुटार्थानि शिष्टानि ॥६२॥

atha sargādīnāṃ lakṣaṇam āha -

avyākṛta-guṇa-kṣobhān mahatas trivṛto'hamaḥ | bhūta-mātrendriyārthānāṃ sambhavaḥ sarga ucyate || (BhP 12.7.11)

pradhāna-guṇa-kṣobhān mahān, tasmāt triguṇo'haṅkāraḥ | tasmād bhūta- mātrāṇāṃ bhūta-sūkṣmāṇām indriyāṇāṃ ca | sthūla-bhūtānāṃ ca | tad- upalakṣita-tad-devatānāṃ ca sambhavaḥ sargaḥ | kāraṇa-srṣṭiḥ sarga ity arthaḥ |

puruṣānugṛhītānām eteṣāṃ vāsanāmayaḥ | visargo'yaṃ samāhāro bījād bījaṃ carācaram || (BhP 12.7.12)

puruṣaḥ paramātmā | eteṣāṃ mahad-ādīnāṃ, jīvasya pūrvakarma-vāsanā- pradhāno'yaṃ samāhāraḥ | kārya-bhūtaś carācara-prāṇi-rūpo bījād bījam iva pravāhāpanno visarga ucyate | vyaṣṭi-srṣṭi-visarga ity arthaḥ | anenotir ay uktā -

vṛttir bhūtāni bhūtānāṃ carāṇām acarāṇi ca | kṛtā svena nṝṇāṃ tatra kāmāc codanayāpi vā || (BhP 12.7.13)

carāṇāṃ bhūtānāṃ sāmānyato'carāṇi, cakārāc carāṇi ca kāmād vṛttiḥ | tatra tu nṝṇāṃ svena svabhāvena kāmāc codanayāpi vā yā niyatā vṛttir jīvikākṛtā, sā vṛttir ucyata ity arthaḥ |

rakṣācyutāvatārehā viśvasyānuyuge yuge | tiryaṅ-martyarṣideveṣu hanyante yais trayī-dviṣaḥ || (BhP 12.7.14)

yair avatāraiḥ | aneneśakathā | sthānaṃ poṣaṇaṃ ceti trayam uktam |

manvantaraṃ manur devā manu-putrāḥ sureśvarāḥ | ṛṣayo'ṃśāvatārāś ca hareḥ

ṣaḍ-vidham ucyate || (BhP 12.7.15)

manvādyācaraṇa-kathanena sad-dharma evātra vivakṣita ity arthaḥ | tataś ca prāktana-granthenaikārthyam |

rājñāṃ brahma-prasūtānāṃ vaṃśas traikāliko'nvayaḥ | vaṃśyānucaritaṃ teṣāṃ vṛttaṃ vaṃśadharāś ca ye || (BhP 12.7.16)

teṣāṃ rājñāṃ ye ca vaṃśa-dharās teṣāṃ vṛttaṃ vaṃśyānucaritam || 62 ||

BD: uddiṣṭānāṃ sargādīnāṃ krameṇa lakṣaṇāni darśayitum āha - athetyādi | avyākṛteti trivṛt-padaṃ mahato'pi viśeṣaṇaṃ bodhyam | sāttvikī rājasaś caiva tāmasaś ca tridhā mahān (ViP 1.2.34) iti śrī-vaiṣṇavāt | puruṣaḥ paramātmā viriñcāntaḥstha iti bodhyam | sphuṭārthāni śiṣṭāni ||62||

English witness · section(s) 62

TEXT 62.1

VERSE = atha sargadinam laksanam aha avyakrta-guna-ksobhan mahatas tri-vrto 'hamah bhuta-matrendriyarthanam sambhavah sarga ucyate @VCONTINUE = pradhana-guna-ksobhan mahan tasmat tri-guno 'hankaras tasmad bhuta-matranam bhuta-suksmanam indriyanam ca sthula-bhutanam ca tad-upalaksita-tad-devatanam ca sambhavah sargah. karana-srstih sarga ity arthah. Suta Gosvami then describes the features of the ten topics, beginning with creation: "From the agitation of the original modes within the unmanifest material nature, the mahat-tattva arises. From the mahat-tattva comes the element false ego, which divides into three aspects. This threefold ego further manifests as the subtle elements, as the senses, and as the gross sense objects. The generation of all of these is called creation (sarga)" [Bhag. 12.7.11]. The mahat-tattva comes into being when the original, dormant material nature (pradhana) is agitated, and from the mahat comes false ego in each of the three material modes. From this threefold ego come the subtle elements, the senses, and the physical elements. The appearance of the elements implies the appearance of their presiding deities as well. All together, the appearance of these constitutes sarga, the manifestation of the subtle causes of creation.

TEXT 62.2

purusanugrhitanam etesam vasana-mayah visargo 'yam samaharo bijad bijam caracaram @VCONTINUE = purusah paramatma. etesam mahad-adinam jivasya purva-karma-vasana-pradhano 'yam samaharah karya-bhutas caracara-prani-rupo bijad bijam iva pravahapanno visarga ucyate. vyasti-srstir visarga ity arthah. anenotir apy ukta. Suta Gosvami continues: "The secondary creation (visarga), which exists by the mercy of

the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms" [Bhag. 12.7.12]. Here the word purusa ("person") refers to the Supersoul, and etesam ("of these") indicates the elements, beginning with the mahat. The primary reason the elements combine is the karma the jivas have accumulated from their previous lives. Thus the moving and nonmoving living beings take their births in a perpetual cycle, like the generation of one seed from another. This constant flow of generated products is called visarga, secondary creation. In other words, visarga is the creation of the individual organisms, and thus this discussion of visarga includes the topic of uti ("impulses for activity").

TEXT 62.3

vrttir bhutani bhutanam caranam acarani ca krta svena nrnam tatra kamac codanayapi va @VCONTINUE = caranam bhutanam samanyato 'carani ca-karac carani ca kamad vrttih. tatra tu nrnam svena svabhavena kamac codanayapi va ya niyata vrttir jivika krta sa vrttir ucyata ity arthah. "Vrtti means the process of sustenance, by which the moving beings live upon the nonmoving. For a human being, vrtti specifically means acting for one's livelihood in a manner suited to one's personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the Vedic injunctions" [Bhag. 12.7.13]. Mobile living beings generally thrive on immobile ones, but the word ca ("and") in this verse hints that, when the desire impels them, moving creatures will also subsist on other moving creatures. For human beings, however, the means of livelihood is prescribed according to their individual natures, on the basis of either selfish desire or scriptural injunction. All this is called vrtti.

TEXT 62.4

raksacyutavatareha visvasyanu yuge yuge tiryan-martyarsi-devesu hanyante yais trayi-dvisah @VCONTINUE = yair avataraih. anenesa-katha sthanam posanam ceti trayam uktam. "In each age, the infallible Lord appears in this world among the animals, human beings, sages, and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture. This is called raksa" [Bhag. 12.7.14]. Here the word yaih ("by them") means by the incarnations. This definition of "protection" (raksa) also incorporates the three topics isa-katha ("narrations about the Supreme Lord"), sthana ("maintenance"), and posana ("nourishment").

TEXT 62.5

manv-antaram manur deva manu-putrah suresvarah rsayo 'msavataras ca hareh sad-vidham ucyate @VCONTINUE = manv-ady-acarana-kathanena sad-dharma evatra

vivaksita ity arthah. tatas ca praktana-granthenaikarthyam. “In each reign of Manu (manv-antara), six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages, and the partial incarnations of the Supreme Personality of Godhead” [Bhag. 12.7.15]. From the mention here of the activities of the Manus and the others, it is understood that the topic of sad-dharma (“progressive religious principles”) is also covered. In this way this list of ten topics is equivalent to the one given earlier in the Bhagavatam.

TEXT 62.6

rajïam brahma-prasutanam vamsas trai-kaliko ’nvayah vamsanucaritam tesam vrttam vamsa-dharas ca ye @VCONTINUE = tesam rajïam ye ca vamsa-dharas tesam vrttam vamsanucaritam. “Dynasties (vamsa) are lines of kings originating with Lord Brahma and extending continuously through past, present, and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history (vamsanucarita)” [Bhag. 12.7.16]. The activities of the vamsa-dharah (prominent members of those dynasties) constitutes vamsanucarita (“dynastic history”).

COMMENTARY Sri Suta Gosvami Defines the Bhagavatam's Topics At the end of the Second Canto Sukadeva Gosvami lists and defines the ten topics of Srimad-Bhagavatam, and in the Twelfth Canto Suta Gosvami does the same. The first topic is sarga, primary creation. As we have already pointed out, during total dissolution everything in the material universe becomes unmanifest, a state called prakrti or pradhana. In this state the three modes of nature remain in equilibrium. Not until the modes are agitated and put out of balance can creation begin again. This same principle applies to human beings: When a person is satisfied, peaceful, and equipoised he will not initiate some new activity; some stimulus must disturb his equilibrium and motivate him to act. One engages in sex, for example, when one’s mind and body are stimulated by lust or the desire to procreate. The original disturbance in the pradhana is caused by the glance of the Supreme Lord, with which He impregnates prakrti, or material nature, with all the conditioned jivas. Lord Krsna confirms this in the Bhagavad-gita (14.3): mama yonir mahad brahma tasmin garbham dadamy aham. “The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate.” Here the word Brahman means prakrti, not the Lord’s impersonal feature. The impregnated or disturbed state of prakrti is called the mahat-tattva. When further impelled by kala, the Lord’s time potency, the mahat-tattva gives rise to the three kinds of ahankara, or false ego. These include vaikarika ahankara, false ego in the mode of goodness; taijasa ahankara, false ego in the mode of passion; and tamasa ahankara, false ego in the mode of ignorance. Vaikarika ahankara gives rise to manas, the elemental substance of mind, and also to the presiding deities of material creation. Taijasa ahankara gives rise to buddhi, the intelligence, and also to the

senses, which are of two types, perceptive and working. When the kala potency acts on tamasa ahankara, sound comes into being, followed by ether and the ear. Under the impulse of time, ether then gives rise to tactility, and then air and the skin evolve. Similarly, air gives rise to form, after which fire and the eye evolve; fire gives rise to taste, and then water and the tongue evolve; and finally water gives rise to smell, after which earth and the nose evolve. The Lord Himself performs this primary phase of creation (sarga), which includes the creation of the abovementioned elements' presiding deities. This is indicated here (in Bhag. 12.7.11) by the word artha. These are the stages of material creation in its primary phase (sarga): PRAKRTI OR PRADHANA (Balanced state of Nature) Glance of the Lord (with Kala) MAHAT-TATTVA (Citta) (Pradhana becomes disturbed) AHANKARA (False Ego)

VAIKARIKA TAIJASA TAMASA (In Goodness) (In Passion) (In ignorance) MIND AND INTELLIGENCE 5 TAN-MATRAS PRESIDING DEITIES AND SENSES (Sound, Touch, Form, Taste, Smell) and 5 material elements.

As mentioned previously, the Bhagavatam distinguishes between the senses and the physical sense organs, the latter being the seats of the former. The above chart shows that false ego in the mode of passion gives rise to intelligence and the senses. These senses are not the sense organs but rather the subtle senses, which accompany the jiva from body to body. The physical sense organs, of course, are dissolved along with the rest of the gross body at death. Each of the five tan-matras, the subtle manifestations of the material elements, becomes mixed with the time energy of the Lord and gives rise to its corresponding gross element and the seat of the corresponding sense organ: TAN-MATRA MATERIAL ELEMENTS SEATS OF SENSES SOUND SKY EARS TOUC HAIR SKIN FORM FIRE EYE TASTE WATER TONGUE SMELL EARTH NOSE The mahat-tattva, ahankara, mind, and intelligence are considered internal senses. These four, plus the five working senses (legs, hands, anus, tongue, and genitals), the five perceptive senses (ears, eyes, nose, skin, and tongue), the five gross material objects (sky, air, fire, water, and earth), and the five subtle elements (sound, tactility, form, taste, and smell) total twenty-four elements, and the jiva and Paramatma can be counted as the twenty-fifth and twenty-sixth. Time (kala) is not counted separately, being an energy of the Paramatma. Because pure elements cannot be employed in the process of creation, the five gross material elements listed above must be further combined by the process called païci-karana. In this process each of the elements is mixed with the other four according to a certain ratio. Then Lord Brahma, using these mixed elements, proceeds with the secondary phase of creation, called visarga. He creates the bodies of the myriad living beings according to the stored-up karmic impressions of their previous lives. Visarga includes the manifestation of Brahma's mind-born sons—Atri, Vasistha, Daksa, Manu, and

others. Some of these sons are Prajapatis, progenitors, whose offspring populate the universe. The phases of creation continue in cycles, one phase giving rise to the next, like one seed giving rise to another seed. The seeds in this creative process are the living entities' fruitive activities. After sarga and visarga come vrtti, sustenance. As stated in Srimad-Bhagavatam (1.13.47), one living being is generally sustained by eating others: ahastani sa-hastanam apadani catus-padam phalguni tatra mahatam jivo jivasya jivanam "Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another." Usually, immovable beings are food for those that move, but some moving beings, such as tigers, prey on other moving beings. Human beings are special because they can choose what kind of food they will eat. In this matter they can be guided either by their own desires or by Vedic scriptural injunction. Those who eat according to whim glide down to hellish species, while those who follow scripture progress toward liberation. Since Lord Visnu accepts the responsibility of maintaining Vedic culture in the universe, He incarnates in every millennium to protect His devotees and curb the demoniac. This is called raksa, protection. The Lord does not restrict His appearances only to the human species. As Prahlada Maharaja says in his prayers to Lord Nrsimha, ittham nr-tiryag-rsi-deva-jhasavatarair/ lokan vibhavayasi hamsi jagat pratipan: "My Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles" (Bhag. 7.9.38). The material creation is manifest for the duration of Lord Brahma's life, one hundred years according to his time scale. His one day lasts for one thousand cycles of the four yugas—Satya, Treta, Dvapara, and Kali. By human calculation, therefore, a day of Brahma lasts 4,320,000,000 years. For managerial purposes he divides each of his days into fourteen periods called manv-antaras. The person who rules during each of these periods is called Manu, who is assisted by his sons; by demigods such as Candra and Varuna; by Lord Indra; by the seven great sages, called sapta-rsis; and by a special partial expansion of the Supreme Lord who incarnates for each particular manv-antara. The demigods and sages are all appointed for the period of one manv-antara, and the activities of these great personalities constitute sad-dharma, or progressive religious principles. At present we are in the period of the seventh Manu, Vaivasvata Manu, more exactly in the 5,092nd year of Kali-yuga, in the twenty-eighth yuga cycle of the day of Brahma called the Svetavaraha-kalpa, during his fifty-first year. Srimad-Bhagavatam names the fourteen Manus, the corresponding incarnations special to their periods, and the names of Indra in these periods: MANU MANU'S FATHER CORRESPONDING NAME OF AVATARA INDRA 1. Svayambhuva Brahma Yajïa Yajïa 2. Svarocisa Agni Vibhu Rocana 3. Uttama Priyavrata Satyasena Satyajit 4. TamasaPriyavrataHariTrisikha 5.

RaivataPriyavrataVaikunthaVibhu 6. CaksusaCaksur Ajita Mantradruma 7. Vaivasvata (Sraddhadeva)Vivasvan VamanaPurandara 8. SavarniVivasvanSarvabhaumaBali 9. Daksa-savarniVarunaRsabhaAdbhuta 10. Brahma-savarniUpaslokaVisvaksenaSambhu 11. Dharma-savarniUpaslokaDharmasetuVaidhrta 12. RudraSavarniUpaslokaSvadhamaRtadhama 13. Deva-savarniUpaslokaYogesvaraDivaspati 14. Indra-savarniUpaslokaBrhadbhanuSuci

Two prominent dynasties of kings come from Lord Brahma— the sun dynasty and the moon dynasty. The description of the deeds performed by the kings appearing in these dynasties is called vamsanucaritam. In the next TEXT Srila Jiva Gosvami explains the definitions of the remainder of the Bhagavatam's ten topics and concludes Sri Tattva-sandarbha by explaining their purpose.

Tattva · Sanskrit §63 · English §63

नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः । संस्थेति कविभिः प्रोक्तश् चतुर्धास्य स्वभावतः ॥ (भ्प् १२.७.१७)

अस्य परमेश्वरस्य । स्वभावतः शक्तितः । आत्यन्तिक इत्य् अनेन मुक्तिर् अप्य् अत्र प्रवेशिता ।

हेतुर् जीवोऽस्य सर्गादेर् अविद्या-कर्म-कारकः । यं चानुशयिनं प्राहुर् अव्याकृतम् उतापरे ॥ (भ्प् १२.७.१८)

हेतुर् निमित्तम् । अस्य विश्वस्य । यतोऽयम् अविद्यया कर्म-कारकः । यम् एव हेतुं केचिच् चैतन्य-प्राधानेनानुशयिनं प्राहुः । अपर उपाधि- प्राधान्येनाव्याकृतम् इति ।

व्यतिरेकान्वयो यस्य जाग्रत्-स्वप्न-सुषुप्तिषु । मायामयेषु तद् ब्रह्म जीव-वृत्तिष्व् अपाश्रयः ॥ (भ्प् १२.७.१९)

श्री-बादरायण-समाधि-लब्धार्थ-विरोधाद् अत्र च जीव-शुद्ध-स्वरूपम् एवाश्रयत्वेन न व्याख्यायते किन्त्व् अयम् एवार्थः । जाग्रद्-आदिष्व् अवस्थासु, मायामयेषु माया-शक्ति-कल्पितेषु महद्-आदि-द्रव्येषु च । केवल- स्वरूपेण व्यतिरेकः परम-साक्षितयान्वयश् च यस्य तद् ब्रह्म जीवानां वृत्तिषु शुद्ध-स्वरूपतया सोपाधितया च वर्तनेषु स्थितिष्व् अपाश्रयः । सर्वम् अत्य् अतिक्रम्याश्रय इत्य् अर्थः । अप इत्य् एतत् कल्कु वर्जने, वर्जनं चातिक्रमे पर्यवस्यतीति । तद् एवम् अपाश्रयाभिव्यक्ति-द्वार-भूतं हेतु- शब्द-व्यपदिष्टस्य जीवस्य शुद्ध-स्वरूप-ज्ञानम् आह द्वाभ्याम् ।

पदार्थेषु यथा द्रव्यं तन्-मात्रं रूप-नामसु । बीजादि-पञ्चतां तासु ह्य् अवस्थासु युतायुतम् ॥

विरमेत यदा चित्तं हित्वा वृत्ति-त्रयं स्वयम् । योगेन वा तद्-आत्मानं वेदेहाया निवर्तते ॥ (भ्प् १२.७.२०-२१)

रूप-नामात्मकेषु पदार्थेषु घटादिषु यथा द्रव्यं पृथिव्यादि युतम् अयुतं च भवति । कार्य-दृष्टिं विनाप्य् उपलम्भात् । तथा तन्-मात्रं शुद्धं जीव-चैतन्य-मात्रं वस्तु गर्भाधानादि-पञ्चतान्तासु नवस्व् अप्य् अवस्थास्व् अविद्यया युतं स्वतस् त्व् अयुतम् इति शुद्धम् आत्मानम् इत्थं ज्ञात्वा निर्विण्णः सन्न् अपाश्रयानुसन्धान-योग्यो भवतीत्य् आह विरमेतेति । वृत्ति-त्रयं जाग्रत्-स्वप्न-सुषुप्ति-रूपम् । आत्मानं

परमात्मानम् । स्वयं वासुदेवादेर् इव मायामयत्वानुसन्धानेन देव त्यादेर् इवानिष्ठितेन योगेन वा । ततश् चेहायास् तद्-अनुशीलन-व्यतिरिक्त-चेष्टायाः ॥ १.७ ॥ श्री- सूतः ॥ उद्दिष्टः सम्बन्धः ॥६३॥

ब्द्: पूर्वोक्तायां दश-लक्षण्यां मुक्तिर् एक-लक्षणम् । अस्यां तु चतुर्विधानां संस्थायां आत्यन्तिक-लय-शब्दिता मुक्तिर् आनीतेति । यं चानुशयिनम् इति भुक्त-शिष्ट-कर्म-विशिष्टो जीवोनुशयीत्य् उच्यते । रूपेति मूर्त्या संज्ञया चोपेतेष्व् इत्य् अर्थः । कार्य-दृष्टिम् इति घटादिभ्यः पृथग् अपि पृथ्व्यादेः प्राप्तेर् इत्य् अर्थः । अपाश्रयेति ईश्वर-ध्यान-योग्यो भवतीत्य् अर्थः । स्वयम् इति वामदेवः खलु गर्भस्य एव परमात्मानं बुबुधे, योगेन देवहुतीत्य् अर्थः ॥६३॥

इति श्री-कलि-युग-पावन-स्व-भजन-विभाजन-प्रयोजनावतार-श्री-श्री-
भगवत्-कृष्ण-चैतन्य-देव-चरणानुचर-विश्व-वैष्णव-राज-सभाजन-
भाजन-श्री-रूप-सनातनानुशासन-भारती-गर्भे श्री-भागवत-सन्दर्भे तत्त्व-सन्दर्भो नाम प्रथमः सन्दर्भः
॥

ब्द्: इति कलीति कलि-युग-पावनं यत् स्व-भजनं तस्य विभजनं विस्तरणं प्रयोजनं यस्य तादृशोऽवतारः प्रादुर्भावो यस्य, तस्य श्री-भगवत्- कृष्ण-चैतन्य-देवस्य चरणयोर् अनुचरौ, विश्वस्मिन् ये वैष्णव-राजास् तेषां सभासु यत् स-भाजनं सत्-कारस् तस्य भाजने पात्रे च यौ श्री-रूप- सनातनौ तयोर् अनुशासन-भारत्य उपदेश-वाक्यानि गर्भे मध्ये यस्य तस्मिन् ॥

टिप्पणी तत्त्व-सन्दर्भे विद्या-भूषण-निर्मिता । श्री-जीव-पाठ-संपृक्ता सद्भिर् एषा विशोध्यताम् ॥

इति श्रीमद्-बलदेव-विद्या-भूषण-विरचिता तत्त्व-सन्दर्भ-टिप्पणी समाप्ता ॥

[*एन्द्नोते #१] अल्तेर्नतिवे रेअदिन्ग्: वेद रामायणे पुण्ये भारते भरतर्षभ । आदाव् चान्ते च मध्ये च हरिः सर्वत्र गीयते ॥

[*एन्द्नोते #२] आरुषी तु मनोः कन्या तस्य पत्नी मनीषिणः । और्वस् तस्यां समभवद् ऊरुं भित्त्वा महा-यशाः ॥ (म्भ् १.६६.४६)

naimittikaḥ prākṛtiko nitya ātyantiko layaḥ | saṃstheti kavibhiḥ proktaś caturdhāsya svabhāvataḥ || (BhP 12.7.17)

asya parameśvarasya | svabhāvataḥ śaktitaḥ | ātyantika ity anena muktir apy atra

praveśitā |

hetur jīvo'sya sargāder avidyā-karma-kārakaḥ | yaṃ cānuśayinaṃ prāhur avyākṛtam utāpare || (BhP 12.7.18)

hetur nimittam | asya viśvasya | yato'yam avidyayā karma-kārakaḥ | yam eva hetuṃ kecic caitanya-prādhānenānuśayinaṃ prāhuḥ | apara upādhi- prādhānyenāvyākṛtam iti |

vyatirekānvayo yasya jāgrat-svapna-suṣuptiṣu | māyāmayeṣu tad brahma jīva-vṛttiṣv apāśrayaḥ || (BhP 12.7.19)

śrī-bādarāyaṇa-samādhi-labdhārtha-virodhād atra ca jīva-śuddha-svarūpam evāśrayatvena na vyākhyāyate kintv ayam evārthaḥ | jāgrad-ādiṣv avasthāsu, māyāmayeṣu māyā-śakti-kalpiteṣu mahad-ādi-dravyeṣu ca | kevala- svarūpeṇa vyatirekaḥ parama-sākṣitayānvayaś ca yasya tad brahma jīvānāṃ vṛttiṣu śudda-svarūpatayā sopādhitayā ca vartaneṣu sthitiṣv apāśrayaḥ | sarvam aty atikramyāśraya ity arthaḥ | apa ity etat kahlu varjane, varjanaṃ cātikrame paryavasyatīti | tad evam apāśrayābhivyakti-dvāra-bhūtaṃ hetu- śabda-vyapadiṣṭasya jīvasya śuddha-svarūpa-jñānam āha dvābhyām |

padārtheṣu yathā dravyaṃ tan-mātraṃ rūpa-nāmasu | bījādi-pañcatāṃ tāsu hy avasthāsu yutāyutam ||

virameta yadā cittaṃ hitvā vṛtti-trayaṃ svayam | yogena vā tad-ātmānaṃ vedehāyā nivartate || (BhP 12.7.20-21)

rūpa-nāmātmakeṣu padārtheṣu ghaṭādiṣu yathā dravyaṃ pṛthivyādi yutam ayutaṃ ca bhavati | kārya-dṛṣṭiṃ vināpy upalambhāt | tathā tan-mātraṃ śuddhaṃ jīva-caitanya-mātraṃ vastu garbhādhānādi-pañcatāntāsu navasv apy avasthāsv avidyayā yutaṃ svatas tv ayutam iti śuddham ātmānam itthaṃ jñātvā nirviṇṇaḥ sann apāśrayānusandhāna-yogyo bhavatīty āha virameteti | vṛtti-trayaṃ jāgrat-svapna-suṣupti-rūpam | ātmānaṃ paramātmānam | svayaṃ vāsudevāder iva māyāmayatvānusandhānena deva tyāder ivāniṣṭhitena yogena vā | tataś cehāyās tad-anuśīlana-vyatirikta-ceṣṭāyāḥ || 1.7 || śrī- sūtaḥ || uddiṣṭaḥ sambandhaḥ ||63||

BD: pūrvoktāyāṃ daśa-lakṣaṇyāṃ muktir eka-lakṣaṇam | asyāṃ tu caturvidhānāṃ saṃsthāyāṃ ātyantika-laya-śabditā muktir ānīteti | yaṃ cānuśayinam iti bhukta-śiṣṭa-karma-viśiṣṭo jīvonuśayīty ucyate | rūpeti mūrtyā saṃjñayā copeteṣv ity arthaḥ | kārya-dṛṣṭim iti ghaṭādibhyaḥ pṛthag api pṛthvyādeḥ prāpter ity arthaḥ | apāśrayeti īśvara-dhyāna-yogyo bhavatīty arthaḥ | svayam iti vāmadevaḥ khalu garbhasya eva paramātmānaṃ bubudhe, yogena devahūtīty arthaḥ ||63||

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe tattva-sandarbho nāma prathamaḥ sandarbhaḥ ||

BD: iti kalīti kali-yuga-pāvanaṃ yat sva-bhajanaṃ tasya vibhajanaṃ vistaraṇaṃ prayojanaṃ yasya tādṛśo'vatāraḥ prādurbhāvo yasya, tasya śrī-bhagavat-kṛṣṇa-caitanya-devasya caraṇayor anucarau, viśvasmin ye vaiṣṇava-rājās teṣāṃ sabhāsu yat sa-bhājanaṃ sat-kāras tasya bhājane pātre ca yau śrī-rūpa- sanātanau tayor anuśāsana-bhāratya upadeśa-vākyāni garbhe madhye yasya tasmin ||

ṭippaṇī tattva-sandarbhe vidyā-bhūṣaṇa-nirmitā | śrī-jīva-pāṭha-saṃpṛktā sadbhir eṣā viśodhyatām ||

iti śrīmad-baladeva-vidyā-bhūṣaṇa-viracitā tattva-sandarbha-ṭippaṇī samāptā ||

*[*ENDNOTE #1] Alternative reading: veda rāmāyaṇe puṇye bhārate bharatarṣabha | ādāv cānte ca madhye ca hariḥ sarvatra gīyate ||*

*[*ENDNOTE #2] āruṣī tu manoḥ kanyā tasya patnī manīṣiṇaḥ | aurvas tasyāṃ samabhavad ūruṃ bhittvā mahā-yaśāḥ || (Mbh 1.66.46)*

English witness · section(s) 63

TEXT 63.1

naimittikah prakrtiko nitya atyantiko layah samstheti kavibhih proktas caturdhasya svabhavatah @VCONTINUE = asya paramesvarasya. svabhavatah saktitah. atyantika ity anena muktir apy atra pravesita. “There are four types of cosmic annihilations—occasional, elemental, continuous, and ultimate—all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution (samstha)” (Bhag. [12.7.17]. In this verse the word asya (“His”) refers to the Paramesvara, the Supreme Lord, while svabhavatah (“due to nature”) means “by His energy.” The term atyantikah (“ultimate”) implies that mukti (liberation) is included in this kind of dissolution.

TEXT 63.2

hetur jivo ’sya sargader avidya-karma-karakah yam canusayinam prahur avyakrtam utapare @VCONTINUE = hetur nimittam. asya visvasya. yato ’yam avidyaya

karma-karakah. yam eva hetum kecic caitanya-pradhanyenanusayinam prahur apara upadhi-pradhanyenavyakrtam iti. “Out of ignorance the living being performs material activities and thereby becomes in one sense the cause (hetu) of the creation, maintenance, and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self” [Bhag. 12.7.18]. The hetu (“cause”) here is the nimitta, or efficient cause. Asya (“of this”) refers to this universe, the existence of which is due to the jivas, who act in ignorance. Some call that same cause the anusayi (“underlying personality”), highlighting the principle of consciousness, while others call him the avyakrta (“unmanifest”), focusing attention on the jivas’ upadhis.

TEXT 63.3

vyatirekanvayau yasya jagrat-svapna-susuptisu maya-mayesu tad brahma jiva-vrttisv apasrayah @VCONTINUE = Sri-badarayana-samadhi-labdhartha-virodhad atra ca jiva-suddha-svarupam evasrayatvena na vyakhyayate. kintv ayam evartho jagrad-adisv avasthasu maya-mayesu maya-sakti-kalpitesu mahad-adi-dravyesu ca kevala-svarupena vyatirekah parama-saksitayanvayas ca yasya tad brahma ca jivanam vrttisu suddha-svarupataya sopadhitaya ca vartanesu sthitisv apasrayah sarvam aty atikramyasraya ity arthah. apa ity etat khalu varjane varjanam catikrame paryavasyatiti. “The Supreme Absolute Truth is present throughout all the states of awareness—waking consciousness, sleep, and deep sleep—throughout all the phenomena manifested by the external energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter” [Bhag. 12.7.19]. It cannot be said that the jiva is the asraya, even in his pure state. That would go against what Srila Vyasadeva experienced in trance. Rather, the correct understanding is as follows: The Supreme Brahman is alone in His original identity. He is always aloof from the states of consciousness known as waking awareness and so on, and also from the manifestations of matter, beginning with the mahat-tattva. All these are products of the external energy, that is to say, creations of His Maya potency. While remaining aloof from all these manifestations, He simultaneously associates with them in His feature as the Supersoul, the supreme witness. Therefore He is the basis for the jivas’ activities in both his pure and his conditioned states. But in this con TEXT the word apasraya indicates that even while He is the foundation for the jivas’ activities He still remains transcendental to everything; the prefix apa refers to “abandonment,” which here amounts to the idea of transcending.

TEXT 63.4

tad evam apasrayabhivyakti-dvara-bhutam hetu-sabda-vyapadistasya jivasya suddha-svarupa-jïanam aha dvabhyam padarthesu yatha dravyam tan-matram rupa-namasu bijadi-païcatantasu hy avasthasu yutayutam

virameta yada cittam hitva vrtti-trayam svayam @V1PLUS = yogena va tadatmanam vedehaya nivartate Such knowledge of the pure nature of the jiva, who is here designated the cause of material existence, leads to realization of the apasraya, or transcendental fountainhead of existence, as Suta Gosvami states in two verses: “Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the jiva is always present with the created material body throughout its phases of existence, beginning with conception and ending with death. “Either on the strength of one’s own power of discrimination or because of one’s regulated spiritual practice, one’s mind may stop functioning on the material platform of waking consciousness, sleep, and deep sleep. Then the jiva understands the Supreme Soul and withdraws from material endeavor” [Bhag. 12.7.20–21].

TEXT 63.5

rupa-namatmakesu padarthesu ghatadisu yatha dravyam prthivy-adi yutam ayutam ca bhavati karya-drstim vinapy upalambhat tatha tan-matram suddham jiva-caitanya-matram vastu garbhadhanadi-païcatantasu navasv apy avasthasv avidyaya yutam svatas tv ayutam iti suddham atmanam ittham jïatva nirvinnah sann apasrayanusandhana-yogyo bhavatity aha virameteti. vrtti-trayam jagrat-svapna-susupti-rupam. atmanam paramatmanam. svayam vamadevader iva maya-mayatvanusandhanena devahuty-ader ivanusthitena yogena va. tatas cehayas tad-anusilana-vyatirikta-cestayah. Sri-sutah. uddistah sambandhah. We can consider the substances earth, water, and so on to be either associated with their products having names and forms—such as pots—or separate from them. After all, we can identify these substances even apart from their products. In the same way, although by the force of ignorance the originally pure spirit soul becomes involved with the nine stages of life from conception to death, he can nonetheless become indifferent by understanding that he is in fact distinct from all this by virtue of his being a pure self. Thus becoming aloof, he is then qualified to inquire about the asraya. That is the purport of the verse beginning virameta [Bhag. 12.7.21]. The vrtti-trayam (“three functional states”) are the states of waking, dreaming, and deep sleep. Atmanam (“Self”) here means the Supersoul. Svayam (“by oneself”) means by carefully studying the illusory nature of the world, as the sage Vamadeva did. Yogena (“by yoga”) indicates that one may conduct this study by means of the kind of meditation Srimati Devahuti and others practiced. Ihaya nivartate (“he becomes free from all actions”) means that he refrains from all activities other than the

practice of God-realization. This is our explanation of sambandha, the connection between Srimad-Bhagavatam and the subject it discusses.

TEXT 63.6

iti kali-yuga-pavana-sva-bhajana-vibhajana-prayojanavatara-Sri-Sri-bhagavat-krsna-caitanya-deva-carananucara-visva-vaisnava-raja-sabha-sabhajana-bhajana-Sri-rupa-sanatana nusasana-bharati-garbhe Sri-bhagavata-sandarbhe tattva-sandarbho nama prathamah sandarbhah. Thus ends the Tattva-sandarbha, the first book of the Bhagavata-sandarbha, which was written according to the instructions of Srila Rupa Gosvami and Srila Sanatana Gosvami, the revered leaders of the universal royal assembly of Vaisnavas. They are unalloyed servants of the lotus feet of the Supreme Personality of Godhead, Lord Sri Krsna Caitanya Mahaprabhu, the purifier of the jivas in Kali-yuga, who descended to distribute the benediction of His own devotional service.

COMMENTARY Conclusion The dissolution of the material creation is called samstha, of which Suta Gosvami says there are four kinds—naimittika, prakrtika, nitya, and atyantika. The dissolution that comes at the end of Lord Brahma's day is called the naimittika, or occasional. The dissolution of the universe at the end of Lord Brahma's life is called prakrtika, or complete. The inexorable moment-by-moment progression of everything in the material world toward annihilation is called the nitya, or continuous, dissolution. And when an individual jiva gets free from both his subtle and gross bodies and enters the spiritual sky, that is called the atyantika, or ultimate, dissolution, namely liberation. Having attained this state, one does not have to take birth again in this material world. Thus Srila Jiva Gosvami says that atyantika-laya includes mukti, the ninth topic among the ten topics of Srimad-Bhagavatam Sukadeva Gosvami enumerated in TEXT 56. In his Sarva-samvadini Srila Jiva Gosvami states that, in addition to the dissolutions mentioned above, there is also a partial dissolution at the end of each manv-antara. To substantiate t his statement he cites the Visnu-dharmottara Purana, Srimad-Bhagavatam, and the Bharata-tatparya of Sri Madhvacarya. Part of the reference from the Visnu-dharmottara Purana (1.75.1–2) states: vajra uvaca manv-antare pariksine yadrsi dvija jayate samavastha maha-bhaga tadrsim vaktum arhasi

markandeya uvaca manv-antare pariksine deva manv-antaresvarah mahar-lokam athasadya tisthanti gata-kalmasah "King Vajra asked, `O brahmana, what is the situation of the world when a manv-antara ends? Please explain this to me.' "Markandeya replied, `At the end of a manv-antara, the demigods appointed for that particular manv-antara, being free from sins, attain to Maharloka and reside there.'" Markandeya goes on to explain that the seven sages, Manu, and Indra go to Brahmaloka while the earth becomes submerged in a deluge. This description of the general annihilation at the end of each

manv-antara is similar to the one given in the Twenty-fourth Chapter of the Bhagavatam's Eighth Canto. Srila Jiva Gosvami comments that the occurrenc of a dissolution at the end of each manv-antara is further substantiated by the Hari-vamsa Purana and commentaries on its chapters dealing with the subject of universal dissolution. Thus the dissolution at the end of a manv-antara can be categorized as naimittika, or occasional, because it occurs repeatedly with the changes of Manus. The hetu, or efficient cause of creation, is the jiva. The Supreme Lord has nothing to gain by creating this material world. He has His own transcendental abode, where He engages in loving pastimes with His dear devotees. But for the welfare of those living beings who have turned their backs on Him, He has created this universe, where the jivas are avidya-karma-karaka, acting out of ignorance and sustaining the universe. In that sense the jivas are the efficient cause behind the creation, even though they neither design nor produce it. As Lord Krsna states in the Bhagavad-gita (7.5), jiva-bhutam maha-baho yayedam dharyate jagat: The living entities sustain the whole material world. The Lord's ultimate purpose in creating the material world is to enable the jivas to attain liberation from the cycle of repeated birth and death. Sukadeva Gosvami states this explicitly in Srimad-Bhagavatam (10.87.2):
buddhindriya-manah-pranan jananam asrjat prabhuh matrartham ca bhavartham ca atmane 'kalpanaya ca "The Supreme Lord manifested the material intelligence, senses, mind, and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives, and ultimately attain liberation." From this we can see that the jiva is certainly not the asraya of the universe. According to Srila Vyasadeva's realization in trance, that position belongs to the Supreme Lord. But if the Lord is the asraya of this material world, wouldn't He also necessarily be in contact with Maya and her creation? Sri Suta Gosvami replies that the Supreme Lord is apasraya, the transcendental shelter. In other words, He is the asraya, but He is apart from Maya. In the Bhagavad-gita (7.4) the Lord describes His own material nature as bhinna prakrti, His separated energy. In His original form the Supreme Personality of Godhead is completely aloof from His creation, but as the Supersoul He witnesses and controls the activities of both the jivas and Maya. Thus by His inconceivable potency He both associates with the creation and remains aloof from it. This He also confirms in the Bhagavad-gita (9.4): maya tatam idam sarvam jagad avyakta-murtina mat-sthani sarva-bhutani na caham tesv avasthitah "By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Yet even though as the Supersoul the Lord pervades the universe and controls it, He is neither in physical contact with it nor influenced by it. In TEXT 53 Srila Jiva Gosvami showed that knowledge of the pure nature of the jiva is the first step in the science of God- realization. Here in TEXT 63 he substantiates this statement with two verses spoken by Sri Suta Gosvami (quoted in TEXT 63.4). In Srimad-Bhagavatam

(11.22.47) Lord Krsna mentions the nine states of bodily existence the jiva experiences: conception, gestation, birth, infancy, childhood, youth, middle age, old age, and death. Although in his conditioned state the jiva seems to associate with these nine states, he never actually does. Just as clay is the essential constituent of a pot yet still exists independent of the pot, so the jiva animates his body but still exists independent of the body and its nine states. When a person knows that, whether awake, dreaming, or merged in deep sleep, he is always distinct from his body during all the nine states, he is qualified to walk on the path of God-realization. That is the stage of athato brahma-jijïasa: One who knows he is distinct from the body is qualified to inquire into the Absolute Truth (V.s. 1.1.1). This TEXT describes two processes for self-realization. The word svayam ("by oneself") implies the path of jïana, in which one meditates on the self as different from everything else in the realm of Maya. The Brhad-aranyaka Upanisad relates the history of a sage named Vamadeva who followed this path, and the Eleventh Canto of Srimad-Bhagavatam tells of another practitioner, Dattatreya. The second process is implied by the word yoga, which means the path of bhakti. On this path one considers oneself different from the three states of existence—the waking state, the dreaming state, and deep sleep—and meditates on the Supersoul. This path is exemplified by Lord Kapiladeva's mother, Srimati Devahuti, whose story is told in the Third Canto of Srimad-Bhagavatam. Srila Jiva Gosvami concludes that the asraya of everything is Lord Sri Krsna, the Supreme Personality of Godhead; He alone is the subject (sambandhi-tattva) of Srimad-Bhagavatam. The following is a summary of Sri Tattva-sandarbha: The first eight Texts, which are in verse form, make up the invocation, or mangalacarana. In these verses Srila Jiva Gosvami prays to his teachers and his worshipable Deity, and he also tells why he is writing the book and defines its subject and the qualifications one must have to read it. In Texts 9 through 26 Jiva Gosvami discusses Gaudiya Vaisnava epistemology. He first points out that all human beings are subject to four defects that prevent them from acquiring perfect knowledge independently. Of the ten means of gaining knowledge Srila Jiva accepts sabda, revealed scripture, as supreme, for it alone can give one perfect knowledge. Since the Vedas are sabda-brahma, knowledge revealed by the Supreme Lord, they are the highest authority. But because they are now unavailable in their complete form, because they are cryptic, and because they can no longer be learned from representatives of a proper disciplic succession of teachers, Srila Jiva Gosvami recommends the Puranas, which, along with the Ramayana and Mahabharata, constitute the fifth Veda. Next Srila Jiva shows that the Puranas have the same source, authority, and nature as the Vedas, and that, for us in this age, their simple language and universal accessibility render them an even better source of knowledge than the other four Vedas. But the Puranas seem to contradict one another in various ways—for example, by glorifying different deities as most worshipable—and most of them lack a proper disciplic

succession. By the process of elimination, therefore, in TEXT 18 Srila Jiva Gosvami proposes Srimad-Bhagavatam as the most suitable Purana for investigation. From TEXT 19 to 26 Srila Jiva reveals the supreme qualities of Srimad-Bhagavatam and shows how it is the most authoritative Vedic scripture, the ripened fruit of the desire tree of Vedic knowledge. He shows that the Bhagavatam is based on the Gayatri mantra, the essence of the Vedas, and that it is the natural COMMENTARY on the Vedanta-sutra. In Texts 27 and 28 Srila Jiva describes the basic scheme of the Sandarbhas, what sources he plans to refer to, and his method of analysis. From Texts 29 to 63 he establishes the following principles: 1. The subject matter of Srimad-Bhagavatam is Lord Krsna. 2. Lord Krsna is the original personality of Godhead. 3. He has multifarious potencies, which are divided into three main categories—internal, external, and marginal. 4. Maya, His external energy, works under Him but cannot control Him. 5. The jivas have been bound by Maya since time immemorial. 6. The jivas cannot transcend Maya by their own power. 7. Surrender to the Lord is the jivas' only means of liberation. 8. The goal of life is to attain prema, love of Krsna. To establish these eight principles, Srila Jiva Gosvami first examines the inner mood of Sri Sukadeva Gosvami, the speaker of Srimad-Bhagavatam. In TEXT 29 he quotes and analyzes Sri Suta Gosvami's prayers, which describe Sukadeva's realization and exalted position. Then, from Texts 30 to 49 he examines the description of what Srila Vyasadeva realized in trance, which is the basis upon which he composed Srimad-Bhagavatam. While describing Vyasa's trance, Srila Jiva Gosvami uses logic and scriptural reference in Texts 34 to 43 to decisively smash the two primary doctrines of the Mayavadis, pariccheda-vada and pratibimba-vada. From Texts 50 to 52 he shows that Srimad-Bhagavatam's subject is the nondual supreme reality by analyzing the second verse of its first chapter. In Texts 53 to 55 he explains the nature of the jiva—namely, that the jiva, being a fractional part of Brahman, is conscious like Brahman but can never be equal to Brahman. Srila Jiva Gosvami explains that understanding this similarity between the jiva and Brahman is the initial step toward realizing the Absolute Truth. From TEXT 56 on he examines the subject matter of Srimad-Bhagavatam from another angle. Here he analyzes the Bhagavatam's ten topics, citing Sukadeva Gosvami's list in the Second Canto and Suta Gosvami's in the Twelfth. He shows that there is no clash of either spirit or content between these two great Bhagavatam authorities. In their descriptions of the first nine topics, both Sukadeva and Suta convey an understanding of the multifarious potencies and activities of the tenth topic, the shelter of all, Lord Sri Krsna. Thus from various angles Jiva Gosvami has established that Srimad- Bhagavatam is the ultimate scriptural authority and that it teaches the following: Sri Krsna is the Supreme Personality of Godhead, devotional service is the process for attaining the supreme goal of life, and this supreme goal is unalloyed love of Godhead. In the next three Sandarbhas, Srila Jiva Gosvami will further elaborate on the sambandhi-tattva. HARI OM TAT SAT

asadssiaamtiunamaSriaaaSriaaanhahratiaasaiamThus ends the Sri-jiva-tosani COMMENTARY on Sri Tattva-sandarbha, the first book of Sri Sat-sandarbha, by Srila Jiva Gosvami Prabhupada.

BHAGAVAT-SANDARBHA

2.1

Sections 1–11

10 bilingual sequence blocks

Bhagavat · Sanskrit §1 · English §1

षट्-सन्दर्भ-नामक-श्री-भागवत-सन्दर्भे द्वितीयः भगवत्-सन्दर्भः

श्री-श्री-राधा-गोविन्दो जयतः ।

तौ सन्तोषयता सन्तौ श्रील-रूप-सनातनौ । दाक्षिणात्येन भट्टेन प्नुअर् एतद् विविच्यते ॥ओ॥

तस्याद्यं ग्रन्थनालेखं क्रान्तम् उत्क्रान्त-खण्डितम् । पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥ओ॥[*एन्द्नोते #१]

[१]

अथैवम् अद्वय-ज्ञान-लक्षणं तत् तत्त्वं सामान्यतो लक्षयित्वा पुनर् उपासक-योग्यता-वैशिष्ट्येन प्रकटित-निज-सत्ता-विशेषं विशेषतो निरूपयति वदन्तीत्य् अस्यैवोत्तरार्धेन

ब्रह्मेति परमात्मेति भगवान् इति शब्द्यते । [भ्प् १.२.११]

अथ श्रीमद्-भागवताख्य एव शास्त्रे क्वचिद् अनयत्रापि तद् एकं तत्त्वं त्रिधा शब्द्यते । क्वचिद् ब्रह्मेति क्वचित् परमात्मेति क्वचिद् भगवान् इति च । किन्त्व् अत्र श्रीमद्-व्यास-समाधि-लब्धाद् भेदाज् जीव इति च शब्द्यते इति स्वयम् एव व्याख्यातो भवतीति प्रथमतस् ताव् एव प्रस्तूयते । मूले तु क्रमाद् वैशिष्ट्य-द्योतनाय तथा विन्यासः । अयम् अर्थः - तद् एकम् एवाखण्डानन्द-स्वरूपं तत्त्वं थुत्कृत-पारमेष्ठ्यादिकानन्द- समुदयानां परमहंसानां साधन-वशात् तादात्म्यम् आपन्ने सत्याम् अपि तदीय-स्वरूप-शक्ति-वैचित्र्यां तद्-ग्रहणासामर्थ्ये चेतसि यथा सामान्यतो लक्षितं तथैव स्फुरद् वा तद्वद् एवाविविक्त-शक्ति- शक्तिमत्ताभेदतया प्रतिपाद्यमानं वा ब्रह्मेति शब्द्यते ।

अथ तद् एकं तत्त्वं स्वरूप-भूतयैव शक्त्या कम् अपि विशेषं धर्तुं परासाम् अपि शक्तीनां मूलाश्रय-रूपं तद्-अनुभावानन्द-सन्दोहान्तर्- भावित-तादृश-ब्रह्मानन्दानां भागवत-परमहंसानां तथानुभवैक-साधकतम-तदीय-स्वरूपानन्द-शक्ति-विशेषात्मक- भक्ति-भावितेष्व् अन्तर्-बहिर् अपीन्द्रियेषु परिस्फुरद् वा तद्वद् एव विविक्त- तादृश-शक्ति-शक्तिमत्ताभेदेन प्रतिपाद्यमानं वा भगवान् इति शब्द्यते ।

एवम् एवोक्तं श्री-जड-भरतेन -

ज्ञानं विशुद्धं परमार्थम् एकम् अनन्तरं त्व् अबहिर् ब्रह्म सत्यम् प्रत्यक् प्रशान्तं भगवच्-छब्द-संज्ञं यद् वासुदेवं कवयो वदन्ति ॥ [भ्प् ५.१२.११] इति ।

श्री-ध्रुवं प्रति श्री-मनुना च -

त्वं प्रत्यग्-आत्मनि तदा भगवत्य् अनन्त । आनन्द-मात्र उपपन्न-समस्त-शक्तौ ॥ [भ्प् ४.११.३०] इति ।

एवं चानन्द-मात्रं विशेष्यं समस्ताः शक्तयो विशेषणानि विशिष्टो भगवान् इत्य् आयातम् । तथा चैवं विशिष्टये प्राप्ते पूर्णाविर्भावत्वेनाखण्ड-तत्त्व-रूपोऽसौ भगवान् । ब्रह्म तु स्फुटम् अप्रकटित-वैशिष्ट्याकारत्वेन तस्यवासम्यग् आविर्भाव इत्य् आगतम् । इदं तु पुरस्ताद् विस्तरेण विवेचनीयम् । भगवच् छब्दार्थः श्री-विष्णु-पुराणे [६.५.६६-६९, ७३-७५, ७९] प्रोक्तः ।

यत् तद् अव्यक्तम् अजरम् अचिन्त्यम् अजम् अक्षयम् । अनिर्देश्यम् अरूपं च पाणि-पादाद्य्-असंयुतम् ॥

विभुं सर्व-गतं नित्यं भूत-योनिम् अकारणम् । व्याप्य्-अव्याप्तं यतः सर्वं तद् वै पश्यन्ति सूरयः ॥

तद् ब्रह्म परमं धाम तद् ध्येयं मोक्ष-काङ्क्षिणाम् । श्रुति-वाक्योदितं सूक्ष्मं तद् विष्णोः परमं पदम् ॥

तद् एतद् भगवद्-वाच्यं स्वरूपं परमात्मनः । वाचको भगवच्-छब्दस् तस्याद्यस्याक्षरात्मनः ॥
इत्य्-आद्य् उक्त्वा ---

सम्भर्तेति तथा भर्ता भकारोऽर्थ-द्वयान्वितः । नेता गमयिता स्रष्टा गकारार्थस् तथा मुने ॥

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञान-वैराग्ययोश् चैव षण्णां भग इतीङ्गना ॥

वसन्ति तत्र भूतानि भूतात्मन्य् अखिलात्मनि । स च भूतेष्व् अशेषेषु वकारार्थस् ततोऽव्ययः ॥ इति चोक्त्वा --

ज्ञान-शक्ति-बलैश्वर्य-वीर्य-तेजांस्य् अशेषतः । भगवच्-छब्द-वाच्यानि विना हेयैर् गुणादिभिः ॥ इति [विप् ६.५.७९] पर्यन्तेन ।

पूर्ववद् अत्र विशेष्य-विशेषण-विशिष्टता विवेचनीया । विशेषणस्याप्य् अहेयत्वं व्यक्तीभविष्यतीति । अरूपं पाणि-पादाद्य्-असंयुतम् इतीदं ब्रह्माख्य-केवल-विशेष्याविर्भाव-निष्ठम् । विभुं सर्व-गतम् इत्य् आदिकं तु विशिष्ट-निष्ठम् । अथवा अरूपम् इत्य् आदिकं प्राकृत-रूपादि- निषेध-निष्ठम् । अतएव पाणि-पादाद्य-संयुतम् इति संयोग-सम्बन्ध एव परिह्रियते न तु समवाय-सम्बन्ध इति ज्ञेयम् । विभुम् इति सर्व-वैभव- युक्तम् इत्य् अर्थः । व्यापीति सर्व-व्यापकम् । अव्याप्तम् इति अन्येन व्याप्तुम् अशक्यम् । तद् एतद् ब्रह्म-स्वरूपं भगवच्-छब्देन वाच्यम् । न तु लक्ष्यम् । तद् एव निर्धार्यति भगवच्-छब्दोऽयं तस्य नदी-विशेषस्य गङ्गा-शब्दवद् वाचक एव, न तु तट-शब्दवल्-लक्षकः । एवं सत्य-क्षर- साम्यान् निर्ब्रूयाद् इति निरुक्त-मतम् आश्रित्य भगादि-शब्दानाम् अर्थम् आह सम्भर्तेति. नेतास्व-भक्ति-फलस्य प्रेम्णः प्रापकः । गमयिता स्व-लोक- प्रापकः । स्रष्टा स्व-भक्तेषु तत्-तद्-गुणस्योद्गमयिता । जगत्- पोषकत्वादिकं तु तस्य परम्परयैव न तु साक्षाद् इति ज्ञेयम् ।

ऐश्वर्यं सर्व-वशीकारित्वम् । समग्रस्येति सर्वत्रान्वेति । वीर्यं मणि- मन्त्रादेर् इव प्रभावः । यशो वाङ्-मनः-शरीराणां साद्गुण्य-ख्यातिः । श्रीः सर्व-प्रकारा सम्पत् । ज्ञानं सर्वज्ञत्वम् । वैराग्यं प्रपञ्च-वस्त्व्- अनासक्तिः । इङ्गना संज्ञा । अक्षर-साम्य-पक्षे भगवान् इति वक्तव्ये मतुपो व-लोपश् छान्दसः । सम्भर्तेय्-आदिषु सम्भर्तृत्वादिष्व् एव तात्पर्यम् । यथा सुप्तिङ्-अन्तचयो वाक्यम् इत्य् अत्र पचति भवतीत्य् अस्य वाक्यस्य पाको भवतीत्य् अर्थः क्रियते यथा वा सत्तायाम् अस्ति भवतीत्य् अत्र धात्व्-अर्थ एव विवक्षितः । तद् एवम् एव भगवान् इत्य् अत्र मतुब्-अर्थो योजयितुं शक्यते । प्रकारान्तरेण षड्-भगान् दर्शयति ज्ञान-शक्ती ज्ञानम् अन्तः-करणस्य । शक्तिर् इन्द्रियाणाम् । ऐश्वर्य-वीर्ये व्याख्याते । तेजः कान्तिः । अशेषतः सामग्र्येणेत्य् अर्थः । भगवच्-छब्द-वाच्यानीति । भगवतो विशेषणान्य् एवैतानि न तूपलक्षआनीत्य् अर्थः । अत्र भगवान् इति नित्य-योगे मतुप् ।

अथ तथाविध-भगवद्-रूप-पूर्णाविर्भावं तत् तत्त्वं पूर्ववज् जीवादि- नियन्तृत्वेन स्फुरद् वा प्रतिपाद्यमानं वा परमात्मेति शब्द्यत इति । यद्यप्य् एतए ब्रह्मादि-शब्दाः प्रायो मिथोऽर्थेषु वर्तन्ते तथापि तत्र तत्र सङ्केत-प्राधान्य-विवक्षयेदम् उक्तम् ॥ श्री-सुतः ॥

ṣaṭ-sandarbha-nāmaka-śrī-bhāgavata-sandarbhe dvitīyaḥ bhagavat-sandarbhaḥ

śrī-śrī-rādhā-govindo jayataḥ |

tau santoṣayatā santau śrīla-rūpa-sanātanau | dākṣiṇātyena bhaṭṭena pnuar etad vivicyate ||o||

*tasyādyaṃ granthanālekhaṃ krāntam utkrānta-khaṇḍitam | paryālocyātha paryāyaṃ kṛtvā likhati jīvakaḥ ||o||[*ENDNOTE #1]*

[1]

athaivam advaya-jñāna-lakṣaṇaṃ tat tattvaṃ sāmānyato lakṣayitvā punar upāsaka-yogyatā-vaiśiṣṭyena prakaṭita-nija-sattā-viśeṣaṃ viśeṣato nirūpayati vadantīty asyaivottarārdhena

brahmeti paramātmeti bhagavān iti śabdyate | [BhP 1.2.11]

atha śrīmad-bhāgavatākhya eva śāstre kvacid anayatrāpi tad ekaṃ tattvaṃ tridhā śabdyate | kvacid brahmeti kvacit paramātmeti kvacid bhagavān iti ca | kintv atra śrīmad-vyāsa-samādhi-labdhād bhedāj jīva iti ca śabdyate iti svayam eva vyākhyāto bhavatīti prathamatas tāv eva prastūyate | mūle tu kramād vaiśiṣṭya-dyotanāya tathā vinyāsaḥ | ayam arthaḥ - tad ekam evākhaṇḍānanda-svarūpaṃ tattvaṃ thutkṛta-pārameṣṭhyādikānanda- samudayānāṃ paramahaṃsānāṃ sādhana-vaśāt tādātmyam āpanne satyām api tadīya-svarūpa-śakti-vaicitryāṃ tad-grahaṇāsāmarthye cetasi yathā sāmānyato lakṣitaṃ tathaiva sphurad vā tadvad evāvivikta-śakti-śaktimattābhedatayā pratipādyamānaṃ vā brahmeti śabdyate |

atha tad ekaṃ tattvaṃ svarūpa-bhūtayaiva śaktyā kam api viśeṣaṃ dhartuṃ parāsām api śaktīnāṃ mūlāśraya-rūpaṃ tad-anubhāvānanda-sandohāntar-bhāvita-tādṛśa-brahmānandānāṃ bhāgavata-paramahaṃsānāṃ tathānubhavaika-sādhakatama-tadīya-svarūpānanda-śakti-viśeṣātmaka- bhakti-bhāviteṣv antar-bahir apīndriyeṣu parisphurad vā tadvad eva vivikta-tādṛśa-śakti-śaktimattābhedena pratipādyamānaṃ vā bhagavān iti śabdyate |

evam evoktaṃ śrī-jaḍa-bharatena -

jñānaṃ viśuddhaṃ paramārtham ekam anantaraṃ tv abahir brahma satyam pratyak praśāntaṃ bhagavac-chabda-saṃjñaṃ yad vāsudevaṃ kavayo vadanti || [BhP 5.12.11] iti |

śrī-dhruvaṃ prati śrī-manunā ca -

tvaṃ pratyag-ātmani tadā bhagavaty ananta | ānanda-mātra upapanna-samasta-śaktau || [BhP 4.11.30] iti |

evaṃ cānanda-mātraṃ viśeṣyaṃ samastāḥ śaktayo viśeṣaṇāni viśiṣṭo bhagavān ity āyātam | tathā caivaṃ viśiṣṭaye prāpte pūrṇāvirbhāvatvenākhaṇḍa-tattva-rūpo'sau bhagavān | brahma tu sphuṭam aprakaṭita-vaiśiṣṭyākāratvena tasyavāsamyag āvirbhāva ity āgatam | idaṃ tu purastād vistareṇa vivecanīyam | bhagavac chabdārthaḥ śrī-viṣṇu-purāṇe [6.5.66-69, 73-75, 79] proktaḥ |

yat tad avyaktam ajaram acintyam ajam akṣayam | anirdeśyam arūpaṃ ca pāṇi-pādādy-asaṃyutam ||

vibhuṃ sarva-gataṃ nityaṃ bhūta-yonim akāraṇam | vyāpy-avyāptaṃ yataḥ sarvaṃ tad vai paśyanti sūrayaḥ ||

tad brahma paramaṃ dhāma tad dhyeyaṃ mokṣa-kāṅkṣiṇām | śruti-vākyoditaṃ sūkṣmaṃ tad viṣṇoḥ paramaṃ padam ||

tad etad bhagavad-vācyaṃ svarūpaṃ paramātmanaḥ | vācako bhagavac-chabdas tasyādyasyākṣarātmanaḥ || ity-ādy uktvā ---

sambharteti tathā bhartā bhakāro'rtha-dvayānvitaḥ | netā gamayitā sraṣṭā gakārārthas tathā mune ||

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ | jñāna-vairāgyayoś caiva ṣaṇṇāṃ bhaga itīṅganā ||

vasanti tatra bhūtāni bhūtātmany akhilātmani | sa ca bhūteṣv aśeṣeṣu vakārārthas tato'vyayaḥ || iti coktvā --

jñāna-śakti-balaiśvarya-vīrya-tejāṃsy aśeṣataḥ | bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || iti [ViP 6.5.79] paryantena |

pūrvavad atra viśeṣya-viśeṣaṇa-viśiṣṭatā vivecanīyā | viśeṣaṇasyāpy aheyatvaṃ vyaktībhaviṣyatīti | arūpaṃ pāṇi-pādādy-asaṃyutam itīdaṃ brahmākhya-kevala-viśeṣyāvirbhāva-niṣṭham | vibhuṃ sarva-gatam ity ādikaṃ tu viśiṣṭa-niṣṭham | athavā arūpam ity ādikaṃ prākṛta-rūpādi- niṣedha-niṣṭham | ataeva pāṇi-pādādya-saṃyutam iti saṃyoga-sambandha eva parihriyate na tu samavāya-sambandha iti jñeyam | vibhum iti sarva-vaibhava- yuktam ity arthaḥ | vyāpīti sarva-vyāpakam | avyāptam iti anyena vyāptum aśakyam | tad etad brahma-svarūpaṃ bhagavac-chabdena vācyam | na tu lakṣyam | tad eva nirdhāryati bhagavac-chabdo'yaṃ tasya nadī-viśeṣasya gaṅgā-śabdavad vācaka eva, na tu taṭa-śabdaval-lakṣakaḥ | evaṃ

satya-kṣara- sāmyān nirbrūyād iti nirukta-matam āśritya bhagādi-śabdānām artham āha sambharteti. netāsva-bhakti-phalasya premṇaḥ prāpakaḥ | gamayitā sva-loka- prāpakaḥ | sraṣṭā sva-bhakteṣu tat-tad-guṇasyodgamayitā | jagat- poṣakatvādikaṃ tu tasya paramparayaiva na tu sākṣād iti jñeyam |

aiśvaryaṃ sarva-vaśīkāritvam | samagrasyeti sarvatrānveti | vīryaṃ maṇi- mantrāder iva prabhāvaḥ | yaśo vāṅ-manaḥ-śarīrāṇāṃ sādguṇya-khyātiḥ | śrīḥ sarva-prakārā sampat | jñānaṃ sarvajñatvam | vairāgyaṃ prapañca-vastv- anāsaktiḥ | iṅganā saṃjñā | akṣara-sāmya-pakṣe bhagavān iti vaktavye matupo va-lopaś chāndasaḥ | sambhartey-ādiṣu sambhartṛtvādiṣv eva tātparyam | yathā suptiṅ-antacayo vākyam ity atra pacati bhavatīty asya vākyasya pāko bhavatīty arthaḥ kriyate yathā vā sattāyām asti bhavatīty atra dhātv-artha eva vivakṣitaḥ | tad evam eva bhagavān ity atra matub-artho yojayituṃ śakyate | prakārāntareṇa ṣaḍ-bhagān darśayati jñāna-śaktī jñānam antaḥ-karaṇasya | śaktir indriyāṇām | aiśvarya-vīrye vyākhyāte | tejaḥ kāntiḥ | aśeṣataḥ sāmagryeṇety arthaḥ | bhagavac-chabda-vācyānīti | bhagavato viśeṣaṇāny evaitāni na tūpalakṣaāṇīty arthaḥ | atra bhagavān iti nitya-yoge matup |

atha tathāvidha-bhagavad-rūpa-pūrṇāvirbhāvaṃ tat tattvaṃ pūrvavaj jīvādi- niyantṛtvena sphurad vā pratipādyamānaṃ vā paramātmeti śabdyata iti | yadyapy etae brahmādi-śabdāḥ prāyo mitho'rtheṣu vartante tathāpi tatra tatra saṅketa-prādhānya-vivakṣayedam uktam || śrī-sutaḥ ||

English witness · section(s) 1

Srila Jiva Gosvami's Sri Bhagavat-sandarbha An Essay on Bhagavan Volume One

Introduction The second sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localised Paramatma, and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known a suddha-sattva. Material goodness is apt to be contaminated by the other two material qualities - ignorance and passion - but when one is situated in the suddha-sattva-position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord, and the living entity, is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies of the Lord are divided into categories - internal, external, personal, marginal, and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, Hi giving shelter to everyone, His subtle and gross potencies, His personal manifestations, Hi expression of form, qualities, and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the

spiritual world, the associates in the spiritual world, and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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Anuccheda 1

In the previous (Tattva) Sandarbha I have described in a general way the nature of the non-dual Absolute Truth and the eternal distinction between that Absolute and the individual living entities, who are naturally the servants and worshippers of the Absolute. Now I shall describe some of the variegated features of the Absolute. The Absolute is known in three features, called Brahman, Paramatma and Bhagavan. This is described in the following statement of Srimad Bhagavatam (1.2.11): "Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan."*

Bhagavat · Sanskrit §2 · English §2

[२]

एवम् एव प्रश्नोत्तराभ्यां विवृणोति । राजोवाच -

नारायणाभिधानस्य ब्रह्मणः परमात्मनः । निष्ठाम् अर्हथ नो वक्तुं यूयं हि ब्रह्म-वित्तमाः ॥ [भ्प् ११.३.३५]

श्री-पिप्पलायन उवाच -

स्थित्य्-उद्भव-प्रलय-हेतुर् अहेतुर् अस्य यत् स्वप्न-जागर-सुषुप्तिषु यद् बहिश् च । देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तद् अवेहि परं नरेन्द्र ॥ [भ्प् ११.३.३६]

अत्र प्रश्नस्यार्थः । नारायणाभिधानस्य भगवतः । ब्रह्मेति परमात्मेत्य् आदि-प्रसिद्ध-तत्-समुदाय-तृतीयतया पाठात् । नारायणे तुरीयाख्ये भगवच्-छब-शब्दिते इत्य् अत्र स्पष्टीभावित्वाच् च । निष्ठां तत्त्वम् । प्रश्न-क्रमेणैवोत्तरम् आह स्थितीति । यत् स्थित्यादि-हेतुर् अहेतुश् च भवति । यच् च जागरादिषु यद् बहिश् च भवति । येन च देहादीनि सञ्जीवितानि सन्ति चरन्ति । तद् एकम् एव परं तत्त्वं प्रश्न-क्रमेण नारायणादि-रूपं विद्धीति योजनीयम् । तथापि भ्रमत्व-स्पष्टीकरणाय विपर्ययेन व्याख्यायते । तत्रैकस्यैव विशेषण-भेदेन तद्-अविशिष्टत्वेन च प्रतिपादनात् तथैव तत् तद् उपासक-पुरुषानुभव-भेदाच् चाविर्भावनाम्भोदेर् भेद इत्य् उत्तर-वाक्य-तात्पर्यम् ।

एतद् उक्तं भवति । स्वयम् अहेतुः स्वरूप-शक्त्यैक-विलासमयत्वेन तत्रोदासीनम् अपि प्रकृतिजीव-प्रवर्तकावस्थ-परमात्मापर-पर्याय- स्वांश-लक्षण-पुरुष-द्वारा यद् अस्य सर्ग-स्थित्य्-आदि-हेतुर् भवति तद् भगवद्-रूपं विद्धि । परमात्मता चैवम् उपतिष्ठतीत्य् आह येन हेतु-कर्त्रा आत्मांश-भूत-जीव-प्रवेशन-द्वारा सञ्जीवितानि सन्ति देहादीनि तद्- उपलक्षणानि प्रधानादि-सर्वाण्य् एव तत्त्वानि येनैव प्रेरिततयैव चरन्ति स्व-स्व-कार्ये प्रवर्तन्ते तत् परअमात्म-रूपं विद्धि ।

तस्मै नमो भगवते ब्रह्मणे परमात्मने [भ्प् १०.२८.६] इत्य् अत्र वरुण- कृत-श्री-कृष्ण-स्तुतौ टीका च - परमात्मने सर्व-जीव-नियन्त्रे इत्य् एषा । जीवस्यात्मत्वं तद्-अपेक्षया तस्य परमत्वम् इत्य् अतः परमात्म-शब्देन तत्-सहयोगी स एव व्यज्यते इति । तत् तद् अविशिष्टत्वेन ब्रह्मत्व-मात्रं चैवम्

उपतिष्ठतीत्य् आह, स्वप्नेति । यद् एव तत् तत्त्वं स्वप्नादौ अन्वयेन स्थितं यच् च तद्-बहिः शुद्धायां जीवाख्य-शक्तौ तथा स्थितं चकारात् ततः परत्रापि व्यतिरेकेण स्थितं स्वयम् अविशिष्टं तद् ब्रह्म-रूपं विद्धीति ॥ श्री-नारदः? ॥ श्री-नारदः॥२॥

[2]

evam eva praśnotttarābhyāṃ vivṛṇoti | rājovāca -

nārāyaṇābhidhānasya brahmaṇaḥ paramātmanaḥ | niṣṭhām arhatha no vaktuṃ yūyaṃ hi brahma-vittamāḥ || [BhP 11.3.35]

śrī-pippalāyana uvāca -

sthity-udbhava-pralaya-hetur ahetur asya yat svapna-jāgara-suṣuptiṣu yad bahiś ca | dehendriyāsuhṛdayāni caranti yena sañjīvitāni tad avehi paraṃ narendra || [BhP 11.3.36]

atra praśnasyārthaḥ | nārāyaṇābhidhānasya bhagavataḥ | brahmeti paramātmety ādi-prasiddha-tat-samudāya-tṛtīyatayā pāṭhāt | nārāyaṇe turīyākhye bhagavac-chaba-śabdite ity atra spaṣṭībhāvitvāc ca | niṣṭhāṃ tattvam | praśna-krameṇaivottaram āha sthitīti | yat sthityādi-hetur ahetuś ca bhavati | yac ca jāgarādiṣu yad bahiś ca bhavati | yena ca dehādīni sañjīvitāni santi caranti | tad ekam eva paraṃ tattvaṃ praśna-krameṇa nārāyaṇādi-rūpaṃ viddhīti yojanīyam | tathāpi bhramatva-spaṣṭīkaraṇāya viparyayena vyākhyāyate | tatraikasyaiva viśeṣaṇa-bhedena tad-aviśiṣṭatvena ca pratipādanāt tathaiva tat tad upāsaka-puruṣānubhava-bhedāc cāvirbhāvanāmbhoder bheda ity uttara-vākya-tātparyam |

etad uktaṃ bhavati | svayam ahetuḥ svarūpa-śaktyaika-vilāsamayatvena tatrodāsīnam api prakṛtijīva-pravartakāvastha-paramātmāpara-paryāya- svāṃśa-lakṣaṇa-puruṣa-dvārā yad asya sarga-sthity-ādi-hetur bhavati tad bhagavad-rūpaṃ viddhi | paramātmatā caivam upatiṣṭhatīty āha yena hetu- kartrā ātmāṃśa-bhūta-jīva-praveśana-dvārā sañjīvitāni santi dehādīni tad- upalakṣaṇāni pradhānādi-sarvāṇy eva tattvāni yenaiva preritatayaiva caranti sva-sva-kārye pravartante tat paraamātma-rūpaṃ viddhi |

tasmai namo bhagavate brahmaṇe paramātmane [BhP 10.28.6] ity atra varuṇa-kṛta-śrī-kṛṣṇa-stutau ṭīkā ca - paramātmane sarva-jīva-niyantre ity eṣā | jīvasyātmatvaṃ tad-apekṣayā tasya paramatvam ity ataḥ paramātma-śabdena tat-sahayogī sa eva vyajyate iti | tat tad aviśiṣṭatvena brahmatva-mātraṃ caivam upatiṣṭhatīty āha, svapneti | yad eva tat tattvaṃ svapnādau anvayena sthitaṃ yac ca tad-bahiḥ śuddhāyāṃ jīvākhya-śaktau tathā sthitaṃ cakārāt tataḥ paratrāpi vyatirekeṇa sthitaṃ svayam aviśiṣṭaṃ tad brahma-rūpaṃ viddhīti || śrī-nāradaḥ? || śrī-nāradaḥ||2||

English witness · section(s) 2

Anuccheda 2

1 In this and other verses of the Bhagavatam, and in other Vedic literatures as well, the Absolute Truth is indicated by the use of these three words. In some places the Absolute is called Brahman, in other places Paramatma, and in other places Bhagavan. In the description of Srila Vyasa's perception, in spiritual trance, of the Supreme (described in the Tattva Sandarbha), the individual living entities (jivas) are clearly described as different from the Supreme. For this reason no one should claim that the jivas are identical with the Supreme, and no one can artificially add the phrase "jiva iti ca sabdyate" (and the Supreme is also known as jiva) to this verse (1.2.11) of Srimad Bhagavatam. Although the Bhagavatam gives elaborate explanations of Brahman and Bhagavan first, and only after some while describes at length the feature of Paramatma, nevertheless this verse (1.2.11) gives the three features of the Supreme in the sequence Brahman, Paramatma, Bhagavan. This sequence shows the relative importance of the three features, the most important given last. 2 The non-dual Supreme, whose spiritual bliss is without interruption is understood in the three features of Brahman, Paramatma and Bhagavan. I shall now describe the feature called Brahman: Those transcendentalists who realise the Brahman feature of the Lord experience so much spiritual happiness by this realisation that they spit in contempt on the happiness attained by the demigod Brahma, what to speak of the little happiness available to the other insignificant creatures in the material world. By rigidly following the practices of spiritual life (sadhana), these transcendentalists are able to understand that the individual living entity is spiritual and his nature is like that of the Supreme. These persons however, remain unable to understand the variety of spiritual form and potencies in the transcendental world, and neither can they understand the difference between the potencies (sakti) and Supreme Lord who is the master of all potencies (saktiman). Their limited knowledge of the mutual spiritual nature of the individual living entities and the Supreme is known as the Brahman understanding of the Lord. 3 The Bhagavan feature of the Absolute Truth may be explained in the following way: The Supreme is in some ways different from His potencies, and He is the Supreme Shelter upon which all His transcendental potencies rest. The devotees directly perceive with their senses the personal form of the Lord everywhere, within and without everything, and in this way the devotees experience intense transcendental bliss. This realisation of the devotees, that the potencies (sakti) and the Supreme Lord who is the master of all potencies (saktiman) are different, is known as the Bhagavan understanding of the Lord. 4 These three features of the Supreme Lord are described in the same way in the following verse of Srimad Bhagavatam (5.12.11), where Jada Bharata says: "What, then, is the ultimate truth? The answer is that non dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one

without a second, all-pervading and beyond imagination. The first realisation of that knowledge is Brahman. Then Paramatma, the Supersoul, is realised by the yogis who try to see Him without grievance. This is the second stage of realisation. Finally, full realisation of the same supreme knowledge is realised in the Supreme Person (Bhagavan). All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and other."* 5 The same description is found in the following verse (Srimad Bhagavatam 4.11.30) where Manu says to Maharaja Dhruva: "Regaining your natural position and rendering service unto the Supreme Lord (Bhagavan), who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of 'I' and 'my'."*

Bhagavat · Sanskrit §3 · English §3

[३]

इदम् एव त्रयं सिद्धि-प्रसङ्गेऽप्य् आह त्रिभिः ।

विष्णौ त्र्यधीश्वरे चित्तं धारयेत् काल-विग्रहे । स ईशित्वम् अवाप्नोति क्षेत्रं क्षेत्रज्ञ-चोदनम् ॥

नारायणे तुरीयाख्ये भगवच्-छब्द-शब्दिते । मनो मय्य् आदधद् योगी मद्-धर्मावशिताम् इयात् ॥

निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः । परानन्दम् अवाप्नोति यत्र कामोऽवसीयते ॥ [भ्प् ११.१५.१५-१७]

टीका च । त्र्य्-अधीश्वरे त्रिगुण-माया-नियन्तरि । अतएव काल-विग्रहे आकलयितृ-रूपे अन्तर्यामिणि । तुरीयाख्ये

विराट् हिरण्य-गर्भश् च कारणं चेत्य् उपाधयः । ईशस्य यन्त्रिभिर् हीनः तुरीयं तत् पदं विदुः ॥ इत्य् एवं लक्षणे ।

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञान-वैराग्ययोश् चैव षण्णां भग इतीङ्गना ॥ [विप् ६.५.७४]

तद्वति भगवच्-छब्द-शब्दिते । इत्य् एषा ॥

श्री-भगवान् ॥३॥

[3]

idam eva trayaṃ siddhi-prasaṅge'py āha tribhiḥ |

viṣṇau tryadhīśvare cittaṃ dhārayet kāla-vigrahe | sa īśitvam avāpnoti kṣetraṃ kṣetrajña-codanam ||

nārāyaṇe turīyākhye bhagavac-chabda-śabdite | mano mayy ādadhad yogī mad-dharmāvaśitām iyāt ||

nirguṇe brahmaṇi mayi dhārayan viśadaṃ manaḥ | parānandam avāpnoti yatra kāmo'vasīyate || [BhP 11.15.15-17]

ṭīkā ca | try-adhīśvare triguṇa-māyā-niyantari | ataeva kāla-vigrahe ākalayiṛ-rūpe antaryāmiṇi | turīyākhye

virāṭ hiraṇya-garbhaś ca kāraṇaṃ cety upādhayaḥ | īśasya yantribhir hīnaḥ turīyaṃ tat padaṃ viduḥ || ity evaṃ lakṣaṇe |

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ | jñāna-vairāgyayoś caiva ṣaṇṇāṃ bhaga itīṅganā || [ViP 6.5.74]

tadvati bhagavac-chabda-śabdite | ity eṣā ||

śrī-bhagavān ||3||

English witness · section(s) 3

Anuccheda 3

1 In this verse the word ‘bhagavan’ is modified by the adjectival compounds ‘ananda-matre’ (the reservoir of all pleasure) and ‘upapanna-amastra-saktau’ (the master of all potencies). When the Supreme completely reveals Himself He is known as Bhagavan, and in comparison to this the Brahman feature, where the transcendental form of the Lord is not manifested, is only a partial manifestation of the Supreme. This will be discussed in great detail later on in this book. Now let us consider the definition of the word ‘Bhagavan’ given in the following verses of Visnu Purana (6.5.66-69): 2 “The impersonal Brahman feature of the Supreme is unmanifested, free from old-age, inconceivable, birthless, free from decay and diminution, indescribable, formless, without hands, feet, or other limbs, all-powerful, all-pervading, eternal, the origin of all material element, without any cause, present in everything, although nothing is situated in it, the source of the material cosmos, the object of vision for the demigods, and the object of meditation for they who aspire after liberation. The impersonal Brahman I the supremely subtle spiritual effulgence and abode of Lord Visnu, which I described in the mantras of the Vedas. Brahman is the effulgence of the Bhagavan feature of the Lord, and the all-pervading Supersoul (Paramatma) I the partial manifestation of the transcendental form of the imperishable Supreme Person, Sri Bhagavan.” 3 The Visnu Purana further explains (5.6.73-75): “O sage, the word Bhagavan may be explained in the following way: the syllable ‘bha’ may be understood to mean ‘bharta’, or ‘sambharta’, the maintainer and nourisher of the devotees, and the syllable ‘ga’

may be understood to mean 'gamayita', the leader of the devotees, or the original creator of the good qualities present in the devotees. 4 "The word 'bhaga' also means 'opulences'. There are six opulences: wealth, strength, fame, beauty, knowledge, and renunciation. "Bhagavan" means the person who possesses all these opulences in full. 5 "In the word 'bhagavan', the syllable 'va' stands for the verb 'vas' to reside. Because all material elements and all living entities rest within the Supreme Lord, and because He is present in the heart of all conditioned souls, He is addressed by the syllable 'va'." 6 It is also said (Visnu Purana 6.5.79); "The Supreme Personality of Godhead possesses all strength, beauty, wealth, fame, knowledge, and renunciation, and therefore He is known as 'bhagavan'. He is free from all faults." 7 Now let us consider this description of Bhagavan from the Visnu Purana. In the first four verses (quoted in text 2), the word 'brahma' may be taken as an adjective ('great'), modifying 'visnoh paramam padam' (supreme nature of Lord Visnu). Interpreted in this way the words 'vibhum' (all-powerful) and 'sarva-gatam' (all-pervading) describe Lord Bhagavan's nature, which I full of all opulences (aisvaryasya samagrasya). The adjectives 'arupam' (formless) and 'pani-padady-asamyutam' (without hands, feet, or other limbs) should be understood to mean that the Supreme Lord Bhagavan has no material form, for His form is perfectly spiritual, and no material hands, feet, or other limbs, for His limbs are not made of matter. 8 In this passage the word 'vibhum' means 'full of all powers and opulences', 'vyapi' means 'all-pervading', and 'avyapyam' means 'nothing else can enter Him and be pervading within Him." The word 'bhagavan' directly indicates the Absolute Truth and is not in any way an indirect or incomplete description of Him. A certain river may be directly indicated by the name 'ganga', although this river is only indirectly indicated by the word 'riverbank'. In the same way the word 'bhagavan' directly indicates the absolute Truth and 'brahman' indirectly refers to the Absolute Truth. 9 The Nirukta dictionary begins it's list of definitions by announcing (1.2.1) "Now we shall give synonym for some difficult words'. In the same way we shall now explain some of the words quoted in the definition of the word Bhagavan. In that explanation the syllable 'bha' was described as standing for the word 'bharta'. "Bharta" means 'the nourisher, maintainer and establisher of the devotees." In the same way the syllable 'ga' stands for the word 'gamayita', which means "He who creates all kinds of auspicious qualities within His devotees', or "He who grants pure love of Godhead, which is the actual result of devotional service', or 'He who brings His devotees to His own transcendental planet'. The words 'bharta' and 'gamayita', should not be interpreted here to mean 'the creator and maintainer of the universe." In this context these words are used to express the relationship between the Supreme Lord and His devotees. This is the opinion of the disciplic succession of Vaisnava acaryas. 10 Synonyms for the next verse from the Visnu Purana (quoted in Text 4) follow: "Aisvarya" means "ability to control others", "samagra" means "in all respects", "virya" means "the potency of Vedic mantras

chanted by great sages", "yasah" means "fame of good qualities in relation to body, mind and words", "Sri" means "all kinds of opulence and good fortune", "jnana" means "omniscience", "vairagya" means "non-attachment to material things", and 'ingana" means "name". 11 The word "bhagavan" may be understood to mean "He who possesses ('vat' is the affix known as 'matup'), the qualities previously described by the syllable 'bha', 'ga' and 'va' (bha+ga+van). The 'a' in the third quality (va), was elided, enabling the two v's to join and become a single letter. In this way the word "Bhagavavan" becomes Bhagavan). "Bhagavan" is therefore the possessor of 'bha', 'ga' and 'va'. 12 In the next verse (Text 6) the six opulences possessed by Bhagavan are also described. In this verse the word 'jnana' means 'knowledge', which is the domain of the mind and intelligence, 'sakti' mean 'the power of the senses', 'balam' means 'the strength of the body', 'tejah' means 'beauty', and 'asesatah' means 'completely' ('aisvarya' and 'virya' have been described in the previous texts). The possessor of all these in full ('van') is known as Bhagavan. The Supreme is manifest in three features: Brahman, Paramatma, and Bhagavan (Srimad Bhagavatam 1.2.11). The Bhagavan feature is the complete manifestation of the Supreme, and the other two are partial revelations of the actual nature of the Supreme.

Bhagavat · Sanskrit §4 · English §4

[४]

अथ वदन्तीत्य् आद्यस्य पद्यस्य प्रत्यवस्थानं यावत् तृतीय-सन्दर्भम् उद्भाव्यते । यत्र योग्यता-वैशिष्ट्येनाविर्भाव-वैशिष्ट्यं वक्तुं ब्रह्माविर्भावे तावद् योग्यताम् आह -

तथापि भूमन् महिमा-गुणस्य ते विबोद्धुम् अर्हत्य् अमलान्तरात्मभिः । अविक्रियात् स्वानुभवाद् अरूपतो ह्य् अनन्य-बोध्यात्मयतया न चान्यथा ॥ [भ्प् १०.१४.६]

यद्यपि ब्रह्मत्वे भगवत्त्वे च दुर्ज्ञेयत्वम् उक्तम्, तथापि हे भूमन् स्वरूपेण गुणेन चानन्त ते तवागुणस्य अनाविष्कृत-स्वरूप-भूत-गुणस्य यो महिमा महत्त्वं बृहत्त्वं ब्रह्मत्वम् इति यावत् । अथ कस्माद् उच्यते ब्रह्म बृंहति बृंहयति चेति श्रुतेः । स तव महिमा अमलान्तरात्मभिः शुद्धान्तःकरणैर् गुणैर् विबोद्धुम् अर्हति । तेषां बोधे प्रकाशितुम् अर्हति समर्थो भवतीत्य् अर्थः ।

कस्मान् निमित्तात्? तत्राह स्वानुभवात् शुद्धत्वं पदार्थस्य बोधात् । नन्व् अनुभवः खल्व् अन्तःकरणस्य वृत्तिः, सा च स्थूल-सूक्ष्म-देह- विकार-मय्य् एव सती कथं निर्विकारत्वम्-पदार्थः विषयं कुर्वीत । तत्राह अविक्रियात् त्यक्त-तत्-तद्-विकारात् ।

ननु विषयाकार एवानुभवो विषयम् उपाददीत शुद्धत्वम्-पदार्थस् तु न कस्यापि विषयः स्यात् प्रत्यग्-रूपत्वात् । तत्राह अरूपतः रूप्यते भाव्यते इति रूपो विषयः तदाकारता-रहितात् । देह-द्वयावेश-विषयाकारता-राहित्ये सति स्वयं शुद्धत्वं-पदार्थः प्रकाशत इति भावः ।

ननु सूक्ष्म-चिद्-रूपत्वम्-पदार्थानुभवे कथं पूर्ण-चिदाकार-रूप- मदीय-ब्रह्म-स्वरूपं स्फुरतु । तत्राह अनन्य-बोध्यात्मतया चिद्- आकारता-साम्येन शुद्धत्वं-पदार्थैक्य-बोध्य-स्वरूपतया । यद्यपि तादृग्-आत्मानुभवानन्तरं तद्-अनन्य-बोध्यताकृतौ साधक-शक्तिर् नास्ति तथापि पूर्वं तद्-अर्थम् एव कृतया सर्वत्राप्य् उपजीव्यया साधन-भक्त्य्- आराधितस्य श्री-भगवतः प्रभावाद् एव तद् अपि तत्रोदयत इति भावः ।

तद् उक्तम् वदन्तीत्य् आदि-पद्यानन्तरम् एव -

तच्-छ्रद्दधाना मुनयो ज्ञान-वैराग्य-युक्तया । पश्यन्त्य् आत्मनि चात्मानं भक्त्या श्रुत-गृहीतया ॥ [भ्प्

१.२.१२] इति.

सत्यव्रतं प्रति श्री-मत्स्यदेवोपदेशे च -

मदीयं महिमानं च परं ब्रह्मेति शब्दितम् । वेत्स्यस्य् अनुगृहीतं मे सम्प्रश्नैर् विवृतं हृदि ॥ [भ्प् ८.२४.३८] इति.

ब्रह्मा श्री-भगवन्तम् ॥४॥

[4]

atha vadantīty ādyasya padyasya pratyavasthānaṃ yāvat tṛtīya-sandarbham udbhāvyate | yatra yogyatā-vaiśiṣṭyenāvirbhāva-vaiśiṣṭyaṃ vaktuṃ brahmāvirbhāve tāvad yogyatām āha -

tathāpi bhūman mahimā-guṇasya te vibodhhum arhaty amalāntarātmabhiḥ | avikriyāt svānubhavād arūpato hy ananya-bodhyātmayatayā na cānyathā || [BhP 10.14.6]

yadyapi brahmatve bhagavattve ca durjñeyatvam uktam, tathāpi he bhūman svarūpeṇa guṇena cānanta te tavāguṇasya anāviṣkṛta-svarūpa-bhūta-guṇasya yo mahimā mahattvaṃ bṛhattvaṃ brahmatvam iti yāvat | atha kasmād ucyate brahma bṛṃhati bṛṃhayati ceti śruteḥ | sa tava mahimā amalāntarātmabhiḥ śuddhāntaḥkaraṇair guṇair viboddhum arhati | teṣāṃ bodhe prakāśitum arhati samartho bhavatīty arthaḥ |

kasmān nimittāt? tatrāha svānubhavāt śuddhatvaṃ padārthasya bodhāt | nanv anubhavaḥ khalv antaḥkaraṇasya vṛttiḥ, sā ca sthūla-sūkṣma-deha- vikāra-mayy eva satī kathaṃ nirvikāratvam-padārthaḥ viṣayaṃ kurvīta | tatrāha avikriyāt tyakta-tat-tad-vikārāt |

nanu viṣayākāra evānubhavo viṣayam upādadīta śuddhatvam-padārthas tu na kasyāpi viṣayaḥ syāt pratyag-rūpatvāt | tatrāha arūpataḥ rūpyate bhāvyate iti rūpo viṣayaḥ tadākāratā-rahitāt | deha-dvayāveśa-viṣayākāratā-rāhitye sati svayaṃ śuddhatvaṃ-padārthaḥ prakāśata iti bhāvaḥ |

nanu sūkṣma-cid-rūpatvam-padārthānubhave kathaṃ pūrṇa-cidākāra-rūpa-madīya-brahma-svarūpaṃ sphuratu | tatrāha ananya-bodhyātmatayā cid-ākāratā-sāmyena śuddhatvaṃ-padārthaikya-bodhya-svarūpatayā | yadyapi tādṛg-ātmānubhavānantaraṃ tad-ananya-bodhyatākṛtau sādhaka-śaktir nāsti tathāpi pūrvaṃ tad-artham eva kṛtayā sarvatrāpy upajīvyayā sādhana-bhakty- ārādhitasya śrī-bhagavataḥ prabhāvād eva tad api tatrodayata iti bhāvaḥ |

tad uktam vadantīty ādi-padyānantaram eva -

tac-chraddadhānā munayo jñāna-vairāgya-yuktayā | paśyanty ātmani cātmānaṃ bhaktyā śruta-gṛhītayā || [BhP 1.2.12] iti.

satyavrataṃ prati śrī-matsyadevopadeśe ca -

madīyaṃ mahimānaṃ ca paraṃ brahmeti śabditam | vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi || [BhP 8.24.38] iti.

brahmā śrī-bhagavantam ||4||

English witness · section(s) 4

Anuccheda 4

1 The nature of Brahman and Bhagavan are revealed in the following question posed by Maharaja Nimi, and it's answer by Pippalayana Muni (Srimad Bhagavatam 11.3.34 and 35): "King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Narayana, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge."*** 2 "Sri Pippalayana aid: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities and thus all the subtle and gross organ of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme."*** 3 Maharaja Nimi's question may be explained in the following way: The word 'narayanabhidhanasya' means 'of Bhagavan, who is known as Narayana' and 'nistha' means 'the transcendental situation'. The Lord's features as Brahman and Paramatma as mentioned in this verse are His appearance specifically within the material world. He appears as Bhagavan in the spiritual world, and His appearance as Brahman and Paramatma is limited, for the most part, to the material world. This is confirmed in the following statement of Srimad Bhagavatam (11.15.16): "Narayana, who is known as Bhagavan, appears in the spiritual world (turiya), unlike other manifestations of the Lord that appear in the material world." 4 In this verse (11.3.35), in answer to King Nimi's question, Pippalayana Muni speaks verse 11.3.35. He says there that the Supreme Personality of Godhead is the 'cause of the creation, maintenance and destruction of this universe (sthiti-adi-hetu) and He has no prior cause (ahetu). He enters the body of the

living entity as the Supersoul and enlivens the body, senses, life-airs, and mental activities, and thus all the subtle and gross organs of the body begin their functions (dehendriyasu-hrdayani caranti yena sanjivitani). In his answer Pippalayana says: Please know that Personality of Godhead, who appears in the form of Narayana and other forms, to be the Supreme (avehi param). This explanations clearly describes the Bhagavan feature of the Supreme, for the Brahman feature has a different description. The three features of the Supreme (Brahman, Paramatma and Bhagavan) have different names and they appear in different ways to their worshippers. Each is distinct from the others. Brahman is different from Paramatma and Paramatma is different from Bhagavan. Pippalayana Muni answered the question of King Nimi by describing the Bhagavan feature of the Supreme. 5 The word 'ahetu' may also be interpreted to mean 'Because the Supreme Lord in His Bhagavan feature always remains in the spiritual world with His transcendental pastime potency, He remains aloof from the activities of material creation.' Bhagavan appears in the form of His partial expansion, Paramatma, who then creates the forms of the conditioned souls (who are the Lord's parts and parcels) and the material energies. It is the Paramatma who 'enters the body of every living entity, and enlivens the body, senses, life-airs and mental activities.' The phrase 'avehi param' may then be interpreted to mean 'Please know that this is the Paramatma feature of the Supreme.' 6 The three features of the Supreme are mentioned by Varunadeva in the following prayer to Sri Krsna (Srimad Bhagavatam 10.28.7): "I offer my respectful obeisances to the Supreme Lord, who appears in three features as Bhagavan, Paramatma, and Brahman." In commenting on this verse, Sridhara Svami said: "The word 'paramatmane' in this verse means 'the controller of living entities.'" The Paramatma feature of the Lord is then the constant companion of the conditioned souls, but He I always their superior, and therefore He is called 'paramatma', or 'the Supreme Soul'. In the verse from the Eleventh Canto (11.3.35) the Brahman feature of the Supreme is described in the following words: "He pervades the various states of wakefulness, dreaming and unconscious deep sleep, and also exists beyond them." The word 'ca' (and) is significant in this verse, for it distinguishes Brahman from the individual living entities ("There are the individual living entities and there is also the Brahman"). In these ways in this verse (11.3.35) it is said: "Please understand the Bhagavan, Paramatma and Brahman features of the Supreme Lord." This verse was spoken by Sri Narada Muni.

Bhagavat · Sanskrit §5 · English §5

[५]

तादृशाविर्भावम् आह, सार्धेन -

शश्वत् प्रशान्तम् अभयं प्रतिबोध-मात्रं शुद्धं समं सद्-असतः परमात्म-तत्त्वम् । शब्दो न यत्र पुरु-कारकवान् क्रियार्थो माया परैत्य् अभिमुखे च विलज्जमाना । तद् वै पदं भगवतः परमस्य पुंसो ब्रह्मेति यद् विदुर् अजस्र-सुखं विशोकम् ॥ [भ्प् २.७.४७]

अयम् अर्थः । सर्वतो बृहत्तमत्वाद् ब्रह्मेति यद् विदुस् तत् खलु परम् अस्य पुंसो भगवतः पदम् एव । निर्विकल्पतया साक्षात्-कृतेः प्राथमिकत्वात् ब्रह्मणश् च भगवत एव निर्विकल्प-सत्ता-रूपत्वात् । विचित्र-रूपादि-विकल्प- विशेष-विशिष्टस्य भगवतस् तु साक्षात्-कृतेस् तद्-अनन्तरजत्वात् । तदीय-स्वरूप-भूतं तद् ब्रह्म तत् साक्षात्कारास्पदं भवतीत्य् अर्थः । निर्विकल्प-ब्रह्मणस् तस्य स्वरूप-लक्षणम् आह प्रतिबोध-मात्रम् इति । अजस्र-सुखम् इति च । जडस्य दुःखस्य च प्रतियोगितया प्रतीयते यद् वस्तु यच् च नित्यं तद् एक-रूपं तद्-रूपम् इत्य् अर्थः । यत् आत्म-तत्त्वं सर्वेषाम् आत्मत्नां मूलम् । आत्मा हि स्व-प्रकाश-रूपतया निरुपाधि-परम- प्रेमास्पदतया च तत्-तद्-रूपेण प्रतीयत इत्य् अर्थः ।

अथ तस्य सुख-रूपस्य अजस्रत्वे हेतुम् आह शाश्वत् प्रशान्तं नित्यम् एव क्षोभ-रहितं तद्वद् अभयं भय-शून्यं विशोकं शोक-रहितं चेति । न च सुख-रूपत्वे तस्य पुण्य-जन्यत्वं स्याद् इत्य् आह शब्दो न यत्रेति । यत्र क्रियार्थो यज्ञाद्य्-अर्थः पुरु-कारकवान् शब्दो न प्रवर्तते इत्य् अर्थः । त्वं त्व् औपनिषदं पुरुषम् इत्य् आदि रीत्या केवलम् उपनिषद् एव प्रकाशिका भवतीत्य् अर्थः । पुनः सुख-स्वरूपत्वे चेन्द्रिय-जन्यत्वं व्यावर्तयति शुद्धम् इत्य् आदिना । तत्र शुद्धं दोष-रहितम् । समम् उच्चावचता-शून्यम् । सदसतः परं कारण-कार्य-वर्गाद् उपरि-स्थितम् । किं बहुनेत्य् आह माया च यस्याभिमुखे यदुन्मुखतया स्थिते जीवन्-मुक्त-गणे विलज्जमानैव परैति पलायते ततो दूरं गच्छतीत्य् अर्थः ॥ श्री ब्रह्मा नारदम् ॥५॥

[5]

tādṛśāvirbhāvam āha, sārdhena -

śaśvat praśāntam abhayaṃ pratibodha-mātraṃ śuddhaṃ samaṃ sad-asataḥ paramātma-tattvam | śabdo na yatra puru-kārakavān kriyārtho māyā paraity abhimukhe ca vilajjamānā | tad vai padaṃ bhagavataḥ paramasya puṃso brahmeti yad vidur ajasra-sukhaṃ viśokam || [BhP 2.7.47]

ayam arthaḥ | sarvato bṛhattamatvād brahmeti yad vidus tat khalu param asya puṃso bhagavataḥ padam eva | nirvikalpatayā sākṣāt-kṛteḥ prāthamikatvāt brahmaṇaś ca bhagavata eva nirvikalpa-sattā-rūpatvāt | vicitra-rūpādi-vikalpa- viśeṣa-viśiṣṭasya bhagavatas tu sākṣāt-kṛtes tad-anantarajatvāt | tadīya- svarūpa-bhūtaṃ tad brahma tat sākṣātkārāspadaṃ bhavatīty arthaḥ | nirvikalpa-brahmaṇas tasya svarūpa-lakṣaṇam āha pratibodha-mātram iti | ajasra-sukham iti ca | jaḍasya duḥkhasya ca pratiyogitayā pratīyate yad vastu yac ca nityaṃ tad eka-rūpaṃ tad-rūpam ity arthaḥ | yat ātma-tattvaṃ sarveṣām ātmatnāṃ mūlam | ātmā hi sva-prakāśa-rūpatayā nirupādhi-parama-premāspadatayā ca tat-tad-rūpeṇa pratīyata ity arthaḥ |

atha tasya sukha-rūpasya ajasratve hetum āha śāśvat praśāntaṃ nityam eva kṣobha-rahitaṃ tadvad abhayaṃ bhaya-śūnyaṃ viśokaṃ śoka-rahitaṃ ceti | na ca sukha-rūpatve tasya puṇya-janyatvaṃ syād ity āha śabdo na yatreti | yatra kriyārtho yajñādy-arthaḥ puru-kārakavān śabdo na pravartate ity arthaḥ | tvaṃ tv aupaniṣadaṃ puruṣam ity ādi rītyā kevalam upaniṣad eva prakāśikā bhavatīty arthaḥ | punaḥ sukha-svarūpatve cendriya-janyatvaṃ vyāvartayati śuddham ity ādinā | tatra śuddhaṃ doṣa-rahitam | samam uccāvacatā-śūnyam | sadasataḥ paraṃ kāraṇa-kārya-vargād upari-sthitam | kiṃ bahunety āha māyā ca yasyābhimukhe yadunmukhatayā sthite jīvan-mukta-gaṇe vilajjamānaiva paraiti palāyate tato dūraṃ gacchatīty arthaḥ || śrī brahmā nāradam ||5||

English witness · section(s) 5

Anuccheda 5

1 The following three verses of Srimad Bhagavatam (11.15.15-17) describe the three features of the Absolute (Brahman, Paramatma and Bhagavan) in connection with the description of the attainment of mystic yoga powers. The Bhagavatam explains: “One who concentrates his consciousness in Visnu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of the three modes, obtains the mystic perfection of controlling other condition souls, their material bodies and bodily designations.*** 2 “The yogi who places his mind in My form of Narayana, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called vasita.”*** 3 “One who fixes the pure mind in Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all of his desires are completely fulfilled.”*** 4 Sridhara Svami explains these verses in the following way: “Of these three verses the first (quoted in Text 7) describes the Paramatma feature of the Lord. In that verse the word “try-adhisvare’ means ‘the supreme controller of maya”, which consist of three modes of nature’, and the word ‘kala-vigrahe’ means ‘the Supersoul who perceives

everything'. "The second of these verses (quoted in Text 8) describes the Bhagavan feature of the Lord. In this verse Bhagavan I described as 'turiyakhye' (He who is known as the fourth factor). The meaning of this word is given in the following statement of Vedic literature: "Within the material world the Supreme Lord appears in three forms Karanodakasayi Visnu, Garbhodakasayi Visnu, and Ksirodakasayi Visnu. The original form of the Lord is different from these three forms, and therefore He is known as turiya, the fourth form of the Lord." "This compound word 'bhagavac-chabda-sabdite' is explained in the following statement of Visnu Purana (6.5.74): 'There are six opulences: wealth, strength, fame, beauty, knowledge and renunciation. Bhagavan means the person who possesses all these opulences in full."

Bhagavat · Sanskrit §6 · English §6

[६]

व्यञ्जिते भगवत्-तत्त्वे ब्रह्म च व्यज्यते स्वयम् । अतोऽत्र ब्रह्म-सन्दर्भोऽप्य् अवान्तरतया मतः ॥

अथ भगवद्-आविर्भावे योग्यताम् आह -

भक्ति-योगेन मनसि सम्यक् प्रणिहितेऽमले अपश्यत् पुरुषं पूर्णं ॥ [भ्प् १.७.४] इति । व्याख्यातम् एव ॥६॥

[6]

vyañjite bhagavat-tattve brahma ca vyajyate svayam | ato'tra brahma-sandarbho'py avāntaratayā mataḥ ||

atha bhagavad-āvirbhāve yogyatām āha -

bhakti-yogena manasi samyak praṇihite'male apaśyat puruṣaṃ pūrṇaṃ || [BhP 1.7.4] iti | vyākhyātam eva ||6||

English witness · section(s) 6

Anuccheda 6

1 The view held by some that Impersonal Brahman is the ultimate feature of the Supreme will be discussed in the Third (Paramatma) Sandarbha. In that Sandarbha we will quote the following verse (Srimad Bhagavatam 10.14.6) which the impersonalists repeat to

substantiate their position: 2 “O unlimited Lord, only persons who have cleansed their hearts of contamination are able to understand the glories of Your transcendental form. Because You do not undergo any material transformation, because You have no material form and because You are self-manifest, unless You choose to reveal Yourself to someone, there is no other means to understand You.” 3 This verse should be understood in the following way: “O Lord (bhuman), although it is very difficult to understand whether Your ultimate feature is Brahman or Bhagavan, nevertheless (tathapi), it is clear that the unlimited qualities of Your own transcendental form are now hidden (agunasya).” The word ‘mahima’ in this verse means ‘greatness’. We may note in this connection that the word ‘Brahman’ means ‘the great’. This is confirmed in the following statement of the Sruti-sastra: “What is the meaning of the word Brahman? Brahman means He whose greatness is expanded without limit (brmhati), or He who causes His devotees to become great (brmhayati).” 4 In this verse Brahma says: “O Lord, only persons who have cleansed their hearts of contamination (amalantaratmabhih) are able to understand (vibodhum arhati) Your glories (mahima).” One may ask: Why are only the pure-hearted able to understand the Lord? To this question the answer is given: “O Lord, because You are self-manifest (svanubhavat), unless You choose to reveal Yourself to someone, there is no other means to understand You.” 5 At this point someone may object: “According to our perception all gross and subtle bodies are subject to various kinds of material transformations (such as birth, growth, old-age, and death). For this reason we may assume that the form of Sri Krsna is also subject to these material transformation.” In order to answer this objection, Brahma uses the word ‘avikriyat’, which means ‘because Your form does not undergo any material transformations.” 6 At this point someone may raise the following objection: “All forms which we have perceived are material in nature, and therefore we consider that the form of Sri Krsna, which is perceivable by the senses, must also be material.” In order to answer this objection, Brahma uses the word ‘arupatah’ (the form of Sri Krsna is not material). 7 At this point Lord Krsna may pose the following question to Brahma: “How can My transcendental form become manifest before the living entities?” In order to answer this question, Brahma says: “ananya-bodhyatmataya (You can be understood only by devotional service).” Although no one has, by his own merit, the ability to understand Krsna, if one worships Him by Performing devotional service, the Lord voluntarily appears before that devotee. This is described in the following verse from Srimad Bhagavatam (1.2.12 the verse immediately following the description of Brahman, Paramatma and Bhagavan) where Suta Gosvami says: 8 “The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.”* 9 This is also confirmed in the following verse from Srimad Bhagavatam (8.24.38) where Lord Matsya instructs Maharaja Satyavrata in the following word: “You will be thoroughly

advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

Bhagavat · Sanskrit §7 · English §7

[৬]

तद् इत्थं ब्रह्मणा चोक्तम् --

त्वं भक्ति-योग-परिभावित-हृत्-सरोज आस्से श्रुतेक्षित-पथो ननु नाथ पुंसाम् ॥ इति ॥ [भ्प् ३.९.११] ॥ श्री-सुतः ॥७॥[*एन्द्नोते #२]

[7]

tad itthaṃ brahmaṇā coktam --

*tvaṃ bhakti-yoga-paribhāvita-hṛt-saroja āsse śrutekṣita-patho nanu nātha puṃsām || iti || [BhP 3.9.11] || śrī-sutaḥ ||7||[*ENDNOTE #2]*

English witness · section(s) 7

Anuccheda 7

1 The three aspects of Brahman, Paramatma and Bhagavan are also described in the following statement of Srimad Bhagavatam (2.7.47): "What I realised as the Absolute Brahman I full of unlimited bliss without grief. That I certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead (Bhagavan). He is eternally void of all disturbances and fearless. He I complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the primeval cause (Paramatma) of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."* 2 Because the Absolute Truth I the greatest (brttama) He is known as Brahman (brahmeti yad viduh). Brahman and Bhagavan both refer to the same Supreme Truth (paramasya pumso bhagavatah padam), and therefore they are not different from each other. Bhagavan is, however, the original feature of the Supreme and Brahman is manifested at a later time from the form of Bhagavan, who I the reservoir in whom the Brahman and other features of the Supreme remain. 3 In this verse the Impersonal Brahma is described by the words 'pratibodha-matram' (complete consciousness, as opposed to matter), and 'ajasra-sukham' (unlimited bliss). The word

‘atma-tattvam’ indicates that the Supreme Truth is the original root from whom all individual spirit souls have become manifested. Because the Supreme is the original father of all spirit souls, He loves them all equally without discrimination. 4 The Absolute Truth is full of unlimited bliss because He is ‘sasvat’ (eternal), ‘prasantam’ (free from all disturbances), ‘abhayam’ (without fear), and ‘visokam’ (without grief). The Supreme does not need to perform pious activities in order to reap happiness as a result. This is confirmed in the following words: “The Supreme does not perform sacrifices in order to reap material benefits. This means that the fruitive sacrifices described in the karma-khanda section of the Vedas will not help one to understand the Absolute truth. Only the philosophical portions of the Vedas, such as the Upanisads, will help one to understand the Supreme. This is confirmed in the following statement of the Brhad-aranyaka Upanisad (3.9.26): “The Supreme Person is revealed in the Upanisads. 5 That the Lord’s transcendental bliss I not dependent on the interaction of senses with sense-objects is confirmed by the following words used in this verse to describe the Lord: ‘suddham’ (the Lord is uncontaminated), ‘saman’ (without distinction) and ‘sad-asatah param’ (and beyond the interactions of material causes and effects). The phrase ‘maya paraity abhimukhe ca vilajjamana’ means ‘The illusory energy maya is ashamed to come before the Lord of His devotees. She flees far away from them.”

Bhagavat · Sanskrit §8–9 · English §8

[८] तद्-आविर्भावम् आह सार्ध-दशभिः --

तस्मै स्व-लोकं भगवान् सभाजितः सन्दर्शयाम् आस परं न यत्-परम् ।
व्यपेत-सङ्क्लेश-विमोह-साध्वसं स्व-दृष्टवद्भिर् पुरुषैर् अभिष्टुतम् ॥९॥

प्रवर्तते यत्र रजस् तमस् तयोः सत्त्वं च मिश्रं न च काल-विक्रमः । न यत्र माया किम् उतापरे हरेर्
अनुव्रता यत्र सुरासुरार्चिताः ॥१०॥

श्यामावदाताः शत-पत्र-लोचनाः पिशङ्ग-वस्त्राः सुरुचः सुपेशसः । सर्वे चतुर्-बाहव उन्मिषन्-मणि-
प्रवेक-निष्काभरणाः सुवर्चसः । प्रवाल-वैदूर्य-मृणाल-वर्चसः परिस्फुरत्-कुण्डल-मौलि-मालिनः ॥११॥

भ्राजिष्णुभिर् यः परितो विराजते लसद्-विमानावलिभिर् महात्मनाम् । विद्योतमानः प्रमदोत्तमाद्युभिः
सविद्युद् अभ्रावलिभिर् यथा नभः ॥१२॥

श्रीर् यत्र रूपिण्य् उरुगाय-पादयोः करोति मानं बहुधा विभूतिभिः । प्रेङ्खं श्रिता या कुसुमाकरानुगैर्
विगीयमाना प्रिय-कर्म गायती ॥१३॥

ददर्श तत्राखिल-सात्वतां पतिं श्रियः पतिं यज्ञ-पतिं जगत्-पतिम् । सुनन्द-नन्द-प्रबलार्हणादिभिः
स्व-पार्षदाग्रैः परिसेवितं विभुम् ॥१४॥

भृत्य-प्रसादाभिमुखं दृग्-आसवं प्रसन्न-हासारुण-लोचनाननम् । किरीञ्जनं कुण्डलिनं चतुर्-भुजं
पीतांशुकं वक्षसि लक्षितं श्रिया ॥१५॥

अध्यर्हणीयासनम् आस्थितं परं वृतं चतुः-षोडश-पञ्च-शक्तिभिः । युक्तं भगैः स्वैर् इतरत्र चाध्रुवैः स्व
एव धामन् रममाणम् ईश्वरम् ॥१६॥

तद्-दर्शनाह्लाद-परिप्लुतान्तरो हृष्यत्-तनुः प्रेम-भराश्रु-लोचनः । ननाम पादाम्बुजम् अस्य विश्व-सृग्
यत् पारमहंस्येन पथाधिगम्यते ॥१७॥

तं प्रीयमाणं समुपस्थितं कविं प्रजा-विसर्गे निज-शासनार्हणम् । बभाष ईषत्-स्मित-शोचिषा गिरा प्रियः

प्रियं प्रीत-मनाः करे स्पृशन् ॥१८ [भ्प् २.९.९-१८] ॥

तस्मै भगवद्-आज्ञा-पुरस्कारेण श्री-नारायणाह्वय-पुरुष-नाभि- पङ्कजे स्थित्यैव तत्-तोषणैस् तपोभिर् भजते ब्रह्मणे सभाजितस् तेन भजनेन वशीकृतः सन् स्व-लोकं वैकुण्ठं भुवनोत्तमं भगवान् सम्यग् दर्शयामास । यद् यतो विअकुण्ठात् परम् अन्यद् वैकुण्ठं परं श्रेष्ठं न विद्यते परम-भगवद्-वैकुण्ठत्वात् । यद् वा, यद् यतो वैकुण्ठात् परं ब्रह्माख्यं तत्त्वं परं भिन्नं न भवति । स्वरूप- शक्ति-विशेषाविष्कारेण मायययानावृतं तद् एव तद्-रूपम् इत्य् अर्थः । अग्रे त्व् इदं व्यक्तीकरिष्यते । तादृशत्वे हेतुः व्यपेतेति स्व-दृष्टेतो च । अविद्यास्मिताराग-द्वेषाभिनिवेशाः पञ्च क्लेशाः विइमोहस् तैः वैचित्र्यं साध्वसं भयं व्यपेतानि सङ्क्लेशादीनि यत्र तम् । स्वस्य दृष्टं दर्शनं तद् विद्यते येषां तैर् आत्मविद्भिर् अपि अभितः सर्वांशेनैव स्तुतं श्लाघितम् ।

अथ ते मुनयो दृष्ट्वा नयनानन्द-भाजनम् । वैकुण्ठं तद्-अधिष्ठानं विकुण्ठं च स्वयं-प्रभम् ॥

भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च । प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् ॥ [भ्प् ३.१६.२७-८]

पुनस् तादृशत्वम् एव व्यनक्ति, प्रवर्तते इति । यत्र वैकुण्ठे रजस् तमश् च न प्रवर्तते । तयोर् मिश्रं सहचरं जडं यत् सत्त्वं न तद् अपि । किन्तु अन्यद् एव । तच् च या सुष्ठु स्थापयिष्यमाणा मायातः परा भगवत्-स्वरूप-शक्तिः तस्याः वृत्तित्वेन चिद्-रूपं शुद्ध-सत्त्वाख्यं सत्त्वम् इति तदीय-प्रकरण एव स्थापयिष्यते । तद् एव च यत्र प्रवर्तते इत्य् अर्थः ।

तथा च नारद-पञ्चरात्रे जितन्ते-स्तोत्रे -

लोकं वैकुण्ठ-नामानं दिव्य-षड्-गुण-संयुतम् । अवैष्णवानाम् अप्राप्यं गुण-त्रय-विवर्जितम् ॥

पाद्मोत्तर-खण्डे तु वैकुण्ठ-निरूपशो तस्य सत्त्वस्याप्राकृतत्वं स्फुटम् एवं दर्शितम् । यतः प्रकृति-विभूति-वर्णनानन्तरम् -

एवं प्राकृत-रूपाया विभूते रूपम् उत्तमम् । त्रिपाद्-विभूति-रूपं तु शृणु भूधर-नन्दिनि ॥

प्रधान-परम-व्योम्नोर् अन्तरे विरजा नदी । वेदाङ्गस्वेदजनित-तोयैः प्रस्राविता शुभा ॥

तस्याः पारे पर-व्योम्नि त्रिपाद्-भूतं सनातनम् । अमृतं शाश्वतं नित्यम् अनन्तं परं पदम् ॥

शुद्ध-सत्त्व-मयं दिव्यम् अक्षरं ब्रह्मणः पदम् ॥ इत्यादि ॥

प्राकृत-गुणानां परस्पराव्यभिचारित्वं तूक्तं साङ्ख्य-कौमुद्यां - अन्योन्य-मिथुन-वृत्तय इति । तट्-टीकायां च अन्योन्य-सहचरा अविनाभाव- वर्तिन इति यावत् । भवति चात्रागमः -

अन्योन्य-मिथुनाः सर्वे सर्वे सर्वत्र-गामिनः । रजसो मिथुनं सत्त्वम् ॥ इत्य् आद्य् उपक्रम्य

नैषाम् आदिश् च संयोगो वियोगो चोपलभ्यते ॥ इतीति ॥

तस्माद् अत्र रजसोऽसद्-भावाद् असृज्यत्वं तमसोऽसद्-भावाद् अनाश्यत्वं प्राकृत-सत्त्वाभावाच् च सच्चिदानन्द-रूपत्वं तस्य दर्शितम् । तत्र हेतुर् न च काल-विक्रमः इति । काल-विक्रमेण हि प्रकृति-क्षोभात् सत्त्वादयः पृथक् क्रियन्ते । तस्माद् यत्रासौ षड्-भाव-विकार-हेतुः काल-विक्रम एव न प्रवर्तते तत्र तेषाम् अभावः सुतराम् एवेति भावः । किं च तेषां मूलत एव कुठार इत्य् आह न यत्र मायेति । मायात्र जगत्-सृष्ट्य्-आदि-हेतुर् भगवच्-छक्तिर् न तु कापट्य-मात्रम् । रज-आदि-निषेधेनैव तद्-व्युदासात् । अथवा यत्र तयोः सम्बन्धि सत्त्वं प्राकृत-सत्त्वं यत् तद् अपि न प्रवर्तते । मिश्रम् अपृथग्-भूत-गुण-त्रयं प्रधानं च । अग्रे माया- प्रधानयोर् भेदो विवेचनीयः ।

कैमुत्येनोक्तम् एवार्थं द्रढयति । किम् उतापरे इति । तयोर् विमिश्रं किञ्चिद् रजस्-तमो-मिश्रं सत्त्वं च नेति व्याख्या तु पिष्ट-पेषणम् एव । सामान्यतो रजस्-तमो-निषेधेनैव तत्-प्रतिपत्तेः । वक्ष्यते च तस्य सत्त्वस्य प्राकृताद् अन्य्तमत्वं द्वादशे श्री-नारायण-र्षिं प्रति मार्कण्डेयेन --

सत्त्वं रजस् तम इतीश तवात्म-बन्धो मायामयाः स्थित्-लयोद्भव-हेतवोऽस्य । लीलाधृता यद् अपि सत्त्वमयी प्रशान्त्यै नान्ये नृणां व्यसन-मोह-भियश् च याभ्याम् ॥

तस्मात् तवेह भगवन्न् अथ तावकानां शुक्लां तनुं स्व-दयितां कुशला भजन्ति । यत् सात्वताः पुरुष-रूपम् उशन्ति सत्त्वं लोको यतोऽभयम् उतात्म-सुखं न चान्यद् ॥ [भ्प् १२.८.३९-४०] इति ॥

अनयोर् अर्थः । हे ईश यद् अपि सत्त्वं रजस् तम इति तवैव माया-कृता लीलाः । कथम्भूताः - अस्य विश्वस्य स्थित्यादि-हेतवः तथापि या सत्त्वमयी सैव प्रशान्त्यै प्रकृष्ट-सुखाय भवति । नान्ये रजस्

तमो-मय्यौ । न केवलं प्रशान्त्यभाव-मात्रम् अनयोः । किन्त्व् अनिष्टं चेत्य् आह व्यसनेति । हे भगवन् तस्मात् तव शुक्लां सत्त्व-मय-लीलाधिष्ठात्रीं तनुं श्री-विष्णु- रूपां कुशला निपुणा भजन्ति सेवन्ते न त्व् अन्यां ब्रह्म-रुद्र-रूपां ते भजन्ति अनुसरन्ति । न तु दक्ष-भैरवादि-रूपाम् । कथम्भूतां स्वस्य तवापि दयितां लोक-शान्ति-करत्वात् ।

ननु मम रूपम् अपि सत्त्वात्मकम् इति प्रसिद्धं । तर्हि कथं तस्यापि मायामयत्वम् एव । नहि नहीत्य् आह सात्वताः श्री-भागवता यत् सत्त्वं पुरुषस्य तव रूपं प्रकाशम् उशन्ति मन्यन्ते यतश् च सत्त्वात् लोको वैकुण्ठाख्यः प्रकाशते तद् अभयम् आत्म-सुखं पर-ब्रह्मानन्द- स्वरूपम्
एवलक्षण-स्वरूप-शक्ति-वृत्ति-विशेष उच्यते ।

सत्त्वं विशुद्धं वसुदेव-शब्दितं यद् ईयते तत्र पुमान् अपावृतः । [भ्प् ४.३.२३]

इत्याद्य् उदाहरिष्यमाणानुसारात् । अगोचरत्वे हेतुः प्रकृति-गुणः । सत्त्वम् इत्य् अशुद्ध-सत्त्व-लक्षण-प्रसिद्ध्य्-अनुसारेण तथाभूतश् चिच्-छक्ति-वृत्ति- विशेषः सत्त्वम् इति सङ्गति-लाभाच् च । ततश् च तस्य स्वरूप-शक्ति-वृत्तित्वेन स्वरूपात्मतैवेत्य् उक्तम् तद् अभयम् आत्म-सुखम् इति । अर्थान्तरे भगवद्-विग्रहं प्रति रूपं यद् एतद् [भ्प् २.८.२] इत्यादौ शुद्ध-सत्त्व-स्वरूप-मात्रत्व-प्रतिज्ञाभङ्गः । अभयम् इत्य् आदौ प्राञ्जलता-हानिश् च भवति । अन्यत् पदस्यैकस्यैव रजस् तमश् चेति द्विर्-आवृत्तौ प्रतिपत्ति- गौरवं चोत्पद्यते । पूर्वम् अपि नान्ये इति द्विवचनेनैव परामृष्टे । तस्माद् अस्ति प्रसिद्धाद् अन्यत् स्वरूप-भूतं सत्त्वम् ।

यद् एवैकादशे यत् काय एष भुवन-त्रय-सन्निवेश [भ्प् ११.४.४] इत्यादौ ज्ञानं स्वत इत्य् अत्र टीका-कृन्-मतं यस्य स्वरूप-भूतात् सत्त्वात् तनु- भृतां ज्ञानम् इत्य् अनेन । तथा परो रजः सवितुर् जात-वेदा देवस्य भर्ग [भ्प् ५.७.१४] इत्य् आदौ श्री-भरत-जाप्ये तन्-मतं परो रजः रजसः प्रकृतेः परं शुद्ध-सत्त्वात्मकम् इत्य् आदिना । अतएव प्राकृताः सत्त्वादयो गुणा जीवस्यैव न त्व् ईशस्येति श्रूयते । अथैकादशे सत्त्वं रजस् तम इति गुणा जीवस्य नैव मे [भ्प् ११.२५.१२] इति ।

श्री-भगवद्-उपनिषत्सु च -

ये चैव सात्त्विका भावा राजसास् तामसाश् च ये । मत्त एवेति तान् विद्धि न त्व् अहं तेषु ते मयि ॥

त्रिभिर् गुण-मयैर् भावैर् एभिः सर्वम् इदं जगत् । मोहितं नाभिजानाति माम् एभ्यः परम् अव्ययम् ॥

दैवी ह्य् एषा गुण-मयी मम माया दुरत्यया । माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥ इति [गीता ७.१२-४]

यथा दशमे -

हरिर् हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्व-दृग् उपद्रष्टा तं भजन् निर्गुणो भवेत् ॥ इति [भ्प् १०.८८.५]

श्री-विष्णु-पुराणे च -

सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः । स शुद्धः सर्व-शुद्धेभ्यः पुमान् आद्यः प्रसीदतु ॥ इति [विप् १.९.४४]

अत्र प्राकृता इति विशिष्य अप्राकृतास् त्व् अन्ये गुणास् तस्मिन् सन्त्य् एवेति व्यञ्जितं तत्रैव ।

ह्लादिनी सन्धिनी संवित् त्वय्य् एका सर्व-संश्रये । ह्लाद-ताप-करी मिश्रा त्वयि नो गुण-वर्जिते ॥ इति [विप् १.१२.६९]

तथा च दशमे देवेन्द्रेणोक्तम् --

विशुद्ध-सत्त्वं तव धाम शान्तं तपोमयं ध्वस्त-रजस्-तमस्कम् । मायामयोऽयं गुण-संप्रवाहो न विद्यते तेऽग्रणानुबन्ध ॥ इति [भ्प् १०.२७.४]

अयम् अर्थः । धाम स्वरूप-भूत-प्रकाश-शक्तिः । विशुद्धत्वम् आह विशेषण-द्वयेन । ध्वस्त-रजस्-तमस्कं तपो-मयम् इति च । तपोऽत्र ज्ञानं स तपोऽतप्यतेति श्रुतेः । तपोमयं प्रचुर-ज्ञान-स्वरूपम् । जाड्यांशेनापि रहितम् इत्य् अर्थः । आत्मा ज्ञान-मयः शुद्ध इतिवत् । अतः प्राकृत-सत्त्वम् अपि व्यावृत्तम् । अत एव मायामयोऽयं सत्त्वादि-गुण-प्रवाहस् ते तव न विद्यते । यतोऽसाव् अज्ञानेनैवानुबन्ध इति ।

अतएव श्री-भगवन्तं प्रति ब्रह्मादीनां सयुक्तिकम् --

सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेय-उपायनं वपुः । वेद-क्रिया-योग-तपः-समाधिभिस् तवार्हणं येन जनः समीहते ॥

सत्त्वं न चेद् धातर् इदं निजं भवेद् विज्ञानम् अज्ञान-भिदापमार्जनम् । गुण-प्रकाशैर् अनुमीयते भवान् प्रकाशते यस्य च येन वा गुणः ॥ [भ्प् १०.२.३४-३५]

अयम् अर्थः । सत्त्वं तेन प्रकाशमानत्वात् तद्-अभिन्नतया रूपितं वपुर् भवान् श्रयते प्रकटयति । कथम्भूतं सत्त्वं विशुद्धम् । अन्यस्य रजस्-तमोभ्याम् अमिश्रस्यापि प्राकृतत्वेन जाड्यांश-संवलितत्वान् न विशेषेण शुद्धत्वम् । एतत् तु स्वरूप-शक्त्य्-आत्मत्वेन तद्-अंशस्याप्य् अस्पर्शाद् अतीव शुद्धम् इत्य् अर्थः । किम् अर्थं श्रये । शरीरिणां स्थितौ निज- चरणारविन्दे मनःस्थैर्याय सर्वत्र भक्ति-सुखाद् अनस्यैव त्वदीय- मुख्य-प्रयोजनत्वाद् इति भावः । भक्ति-योग-विधानार्थम् इति [भ्प् १.८.१९] श्री-कुन्ती-वाक्यात् ।

कथम्भूतं वपुः श्रेयसां सर्वेषां पुरुषार्थानाम् उपायनम् आश्रयम् । नित्यानन्द-परमानन्द-रूपम् इत्य् अर्थः । अतो वपुषस् तव च भेद- निर्देशोऽयम् औपचारिक एवेति भावः । अतएव येन वपुषा यद् वपुर् आलम्बनेनैव जनस् तवार्हणं पूजां करोति । कैः साधनैः वेदादिभिस् त्वद्-आलम्बकैर् इत्य् अर्थः । साधारणैस् त्व् अर्पितैर् एव त्वद्-अर्हण- प्रायतासिद्धाव् अपि । वपुषोऽनपेक्षत्वात् । तादृश-वपुः-प्रकाश-हेतुत्वेन स्वरूपात्मकत्वं स्पष्टयन्ति ।

हे धातश् चेद् यदि इदं सत्त्वं यत् तव निजं विज्ञानम् अनुभवं तदात्मिका स्व-प्रकाशता-शक्तिर् इत्य् अर्थः । तन् न भवेत् । तर्हि तु अज्ञान-भिदा स्व- प्रकाशस्य तवानुभव-प्रकार एव मार्जनं शुद्धिम् अवाप । सैव जगति पर्यवसीयते न तु तवानुभव-लेशोऽपीत्य् अर्थः ।

ननु प्राकृत-सत्त्व-गुणेनैष भवतु किं निजेनेत्य् आह । प्राकृत-गुण- प्रकाशैर् भवान् केवलम् अनुमीयते न तु साक्षात्क्रियत इत्य् अर्थः । अथवा तव विज्ञान-रूपम् अज्ञान-भिदाया अपमार्जनं च यन् निजं सत्त्वं तद् यदि न भवेन् नाविर्भवति तदैव प्राकृत-सत्त्वादि-गुण-प्रकाशैर् भवान् अनुमीयते त्वन्-निज-सत्ताविर्भावेण तु साक्षात्-क्रियत एवेत्य् अर्थः । तद् एव स्पष्टयितुं तत्रानुमाने द्वैविध्यम् आहुर् यस्य गुणः प्रकाशत इति । अस्वरूप-भूतस्यैव सत्त्वादि-गुणस्य त्वद्-अव्यभिचारि सम्बन्धित्व-मात्रेण वा त्वद् एव प्रकाश्यमानता-मात्रेण वा त्वल्-लिङ्गत्वम् इत्य् अर्थः । यथा अरुणोदयस्य सूर्योदय-सान्निध्य-लिङ्गत्वं यथा वा धूमस्याग्नि- लिङ्गत्वम् इति तत उभयथापि तव साक्षात्कारे तस्य साधकतमत्वाभावो युक्त इति भावः ।

तद् एवम् अप्राकृत-सत्त्वस्य तदीय-स्व-प्रकाशता-रूपत्वं येन स्वप्रकाशस्य तव साक्षात्कारो भवतीति स्थापितम् । अत्र ये विशुद्ध-सत्त्वं नाम प्राकृतम् एव रजस्-तमः-शून्यं मत्वा तत्-कार्यं भगवद्-विग्रहादिकं मन्यन्ते ते तु न केनाप्य् अनुगृहीताः । रजः- सम्बन्धाभावेन स्वतः प्रशान्त-स्वभावस्य सर्वत्रोदासीनताकृति-हेतोस् तस्य क्षोभासम्भवात् विद्यामयत्वेन यथावस्थित-वस्तु-प्रकाशितामात्र-धर्मत्वात्, तस्य कल्पनान्तरायोग्यत्वाच् च । तद् उक्तम् अपि अगोचरस्य गोचरत्वे हेतुः प्रकृति-गुणः सत्त्वम् । गोचरस्य बहुरूपत्वे रजः । बहुरूपस्य तिरोहितत्वे रजः । तथा परस्परोदासीनत्वे सत्त्वम् । उपकारित्वे रजः । अपकारित्वे तमः । गोचरत्वादीनि स्थित्-सृष्टि-संहाराः उदासीनत्वादीनि चेति ।

अथ रजो-लेशे तत्र मन्तव्ये विशुद्ध-पदवैयर्थ्यम् इत्य् अलं तन्-मत- रजो-घट-प्रघट्टनयेति । पाद्मोत्तर-खण्डे तु वैकुण्ठ-निरूपणे तस्य सत्त्वस्याप्राकृतत्वं स्फुटम् एव दर्शितम् । यत उक्तं प्रकृति-विभूति- वर्णनानन्तरम् ।

एवं प्राकृत-रूपाय विभूतेर् रूपम् उत्तमम् । त्रिपाद्-विभूति-रूपं तु शृणु भूधर-नन्दिनि ॥

प्रधान-परम-व्योम्नोर् अन्तरे विरजा नदी । वेदाङ्ग-स्वेद-जनित-तोयैः प्रस्राविता शुभा ॥

तस्याः पारे पर-व्योम्नि त्रिपाद्-भूतं सनातनम् । अमृतं शाश्वतं नित्यम् अनन्तं परं पदम् ॥

शुद्ध-सत्त्व-मयं दिव्यम् अक्षरं ब्रह्मणः पदम् ॥ इत्यादि ।

तद् एतत् समाप्तं प्रासङ्गिकं शुद्ध-सत्त्व-विवेचनम् । अथ प्रवर्तते इत्यादि प्रकृतम् एव पद्यं व्याख्यायते ।

ननु गुणाद्य्-अभावान् निर्विशेष एवासौ लोक इत्य् आशङ्क्य तत्र विशेषस् तस्याः शुद्ध-सत्त्वात्मिकायाः स्वरूपानतिरिक्त-शक्तेर् एव विलास-रूप इति द्योतयंस् तम् एव विशेषं दर्शयति हरेर् इति । सुराः सत्त्व-प्रभवाः असुराः रजस्- तमः-प्रभवाः तैर् अर्चिताः । तेभ्योऽर्हत्तमा इत्य् अर्थः । गुणातीतत्वाद् एवेति भावः ।

तान् एव वर्णयति श्यामावदाता इति । श्यामाश् च अवदाता उज्ज्वलाश् च ते । पीतवस्त्राः सुपेशसोऽतिसुकुमाराः उन्मिषन्त इव प्रभावन्तो मणिप्रवेका मण्य्-उत्तमा येषु तानि निष्काणि पदकान्य् आभरणानि येषां ते सुवर्चसस् तेजस्विनः ।

प्रवालेति [२.९.११] । केऽपि तेभ्यः श्री-भगवत्-सारूप्यं लब्धवद्भ्योऽन्ये प्रवालादि-सम-वर्णाः । पुनर् अपि लोकं वर्णयति भ्राजिष्णुभिर् इति । श्रीर् यत्रेति श्रीः स्वरूप-शक्तिः रूपिणी तत्-प्रेयसी-रूपा मानं पूजां विभूतिभिः रूपिणी तत् प्रेयसी-रूपा मानं पूजां विभूतिभिः स्व-सखी-रूपाभिः । प्रेङ्खमान्दोलनं श्रिता विलासेन । कुसुमाकारो वसन्तस् तद्-अनुगा भ्रमरास् तैर् विविधं गीयमाना । स्वयं प्रियस्य हरेः कर्म गायन्ती भवति । ददर्शेति तत्र लोक इति प्राक्तनानां यच्-छब्दानां विशेष्यं अखिल- सात्वतां सर्वेषां सात्वतानां यादव-वीराणां पतिः

श्रियः पतिर् यज्ञ-पतिः प्रजापतिर् धियां पतिर् लोक-पतिर् धरापतिः । पतिर् गतिश् चान्धक-वृष्णि-सात्वतां प्रसीदतां मे भगवन् सतां पतिः ॥

इत्य् [भ्प् २.४.२०] एतद् वाक्य-संवादित्वात् । श्री-भागवत-मते श्री-कृष्णस्यैव स्वयं-भगवत्त्वेन प्रतिपादयिष्यमानत्वात् । तच् चैतद् अनन्तरं ब्रह्मणे चतुःश्लोकी-रूपं भागवतं श्री-भगवतोपदिष्टम् । तत्र च -

पुरा मया प्रोक्तम् अजाय नाभ्ये पद्मे निषण्णाय ममादि-सर्गे । ज्ञानं परं मन्-महिमावभासं यत् सूरयो भागवतं वदन्ति ॥

इति तृतीये [भ्प् ३.४.१३] उद्धवं प्रति श्री-कृष्ण-वाक्यानुसारेण ॥

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश् च प्रहिणोति तस्मै । तं ह देवम् आत्म-बुद्धि-प्रकाशं मुमुक्षुर् वै शरणम् अमुं व्रजेत् ॥ इति [ग्तु १.२२]

श्री-गोपाल-तापन्य्-अनुसारेण च तस्मै वोपदेष्टृत्व-श्रुतेः ॥

तदु होवाच ब्रह्मसवनं चरतो मे ध्यातः स्तुतः परार्धान्ते सोऽबुध्यत गोपवेशो मे पुरुषः पुरस्तादाविर्बभूवेति श्रीगोपालतापन्य्- अनुसारेणैव क्वचित् कल्पे श्री-गोपाल-रूपेण च सृष्ट्यादाव् इत्थम् एव ब्रह्मणे दर्शित-निज-रूपतां तद्-धाम्नो महा-वैकुण्ठत्वेन श्री-कृष्ण- सन्दर्भे साधयिष्यमाणत्वाच् च द्वारकायां प्राकट्यावसरे श्रुत- सुनन्द-नन्दादि-साहचर्येण श्री-प्रबलादयोऽपि ज्ञेयाः । यथोक्तं प्रथमे सुनन्द-नन्द-शीर्षण्या ये चान्ये सात्वत-र्षभा इति [भ्प् १.१४.३२]।

भृत्य-प्रसादेति [२.९.१५] । दृग् एवासव इव द्रष्टृणां मदकरी यस्य तम् । श्रिया वक्षो-वाम-भागे स्वर्ण-रेखाकारया । अध्यर्हणीयेति चतस्रः शक्तयो धर्माद्याः । पाद्मोत्तर-खण्डे योग-पीठे त एव कथिताः । न बहिरङ्गा अधर्माद्या इति । तथा हि,

धर्म-ज्ञान तथैश्वर्य- वैराग्यैः पाद-विग्रहैः । ऋग्-यजुः-सामाथर्वाण- रूपैर् नित्यं वृतं क्रमाद् ॥ इति ।

समस्तान्तस् तथा शब्द-प्रयोगस् त्व् आर्षः । षोडश-शक्तयश् चण्डाद्याः । तथा च तत्रैव - चण्डादि-द्वार-पालैस् तु कुमुदाद्यैः सुरक्षिता इति । नगरीति पूर्वेणान्वयः । ते च -

चण्ड-प्रचण्डौ प्राग्-द्वारे याम्ये भद्र-सुभद्रकौ । वारुण्यां जय-विजयौ सौम्ये धातृ-विधातरौ ॥

कुमुदः कुमुदाक्षश् च पुण्डरीकोऽथ वामनः । शङ्के कर्णः सर्व-नेत्रः सुमुखः सुप्रतिष्ठितः ॥

एते दिक्पतयः प्रोक्ताः पुर्याम् अत्र सुशोभने ॥ इति ।

कुमुदादयस् तु द्वौ द्वाव् आग्नेयादि-दिक्-पतय इति शेषः । पञ्च-शक्तयः कूर्माद्याः । तथा च तत्रैव -

कूर्मश् च नागराजश् च वनतेयस् त्रयीश्वरः । छन्दांसि सर्व-मन्त्राश् च पीठ-रूपत्वम् आस्थिता ॥ इति ॥

त्रयीश्वर इति वैनतेय-विशेषणम् । तस्य छन्दोमयत्वात् ।

यद्यप्य् उत्तर-खण्ड-वचनं तत् परम-व्योम-परं तथापि तत्- सादृश्यागमादि-प्रसिद्धेश् च श्री-कृष्ण-योग-पीठम् अपि च तद्वज् ज्ञेयम् । अत्र षोडश-शक्तयः साक्षात् श्री-कृष्ण एव श्री-कृष्ण-सन्दर्भे पुरस्ताद् उदाहरिष्यमाण-प्रभास-खण्ड-वचनात् श्रुतालम्बिन्यादय एव वा ज्ञेया इति । स्वैः स्वरूप-भूतैर् ऐश्वर्यादिभिर् युक्तम् । इतरत्र योगिषु अध्रुवैः प्राप्तैर् इत्य् अर्थः । स्व-स्वरूप एव धामानि श्री-वैकुण्ठे रममाणं अतएवेश्वरम् । कथम् अपि पराधीन-सिद्धत्वाभावात् ।

तद्-दर्शनेति [२.९.१७] । यत् पदाम्बुजं पारमहंस्येन पथाधिगम्यत इति सच्चिदानन्द-घनत्वं तस्य व्यनक्ति । त्वं प्रीयमाणम् इति तं ब्रह्माणं भगवान् बभाषे । प्रजा-विसर्गे कार्ये निजस्य स्वांश-भूतस्य पुरुषस्य शासनेऽर्हणं योग्यम् ।

नन्व् असौ पुरुष एव तम् अनुगृह्णातु श्री-भगवतस् तु परावस्थत्वात् तेन प्राकृत-सृष्टि-कर्त्रा सम्बन्धोऽपि न सम्बन्ध इत्य् आशङ्क्य तस्य भक्त- वात्सल्यातिशय एवायम् इत्य् आह, प्रियं तस्मिन् प्रेमवन्तम् ।

यतः सोऽपि प्रियः प्रेम-वशः । तत्रापि प्रीयमाणाम् इति प्रीतमना इति च विशेषणं तदानीं प्रेमोल्लासातिशय-द्योतकम् । तं प्रति भगवच्-चिह्न- दर्शनेन तस्यापि तत्र प्रीत्य्-अतिशयं व्यञ्जयति ईषत्-स्मित-रोचिषा गिरेति करे स्पृशन्न् इति च । अस्य श्री-कृष्णोपासकत्वं श्री-गोपाल-तापनी-वाक्येन दर्शितम् ।

तथा च ब्रह्म-संहितायां [५.२२-५] -

तत्र ब्रह्माभवद् भूयश् चतुर्वेदी चतुर्मुखः । स जातो भगवच्-छक्त्या तत्-कालं किल चोदितः ॥

सिसृक्षायां मतिं चक्रे पूर्व-संस्कार-संस्कृताम् । ददर्श केवलं ध्वान्तं नान्यत् किम् अपि सर्वतः ॥

उवाच पुरतस् तस्मै तस्य दिव्या सरस्वती । कामः कृष्णाय गोविन्दाय गोपी-जन इत्य् अपि ॥

वल्लभाय प्रिया वह्नेर् अयं ते दास्यति प्रियम् । तप त्वं तप एतेन तव सिद्धिर् भविष्यति ॥

अथ तेपे स सुचिरं प्रीणन् गोविन्दम् अव्ययम् ॥ इत्य् आदि ॥

श्री-शुकः ॥८॥

[९]

अथ सा भगवत्ता च नारोपिता किन्तु स्वरूप-भूतैवेत्य् एतम् अर्थं पुनर् विशेषतः स्थापयितुं प्रकरणान्तरम् आरभ्यते । तत्र वस्तुनस् तस्य शक्तित्वम् आह ।

वेद्यं वास्तवम् अत्र वस्त्व् इत्य् अस्य विशेषणाभ्याम् एव शिवदं ताप-त्रयोन्मूलनम् इति । [भ्प् १.१.२]

शिवं परमानन्दः तद्-दानं स्वरूप-शक्त्या । ताप-त्रयं माया-शक्ति- कार्यं तद्-उन्मूलनं च तयैवेत ॥ श्री-व्यासः ॥९॥

[8] tad-āvirbhāvam āha sārdha-daśabhiḥ --

tasmai sva-lokaṃ bhagavān sabhājitaḥ sandarśayām āsa paraṃ na yat-param | vyapeta-saṅkleśa-vimoha-sādhvasaṃ sva-dṛṣṭavadbhir puruṣair abhiṣṭutam ||9||

pravartate yatra rajas tamas tayoḥ sattvaṃ ca miśraṃ na ca kāla-vikramaḥ | na yatra māyā kim utāpare harer anuvratā yatra surāsurārcitāḥ ||10||

śyāmāvadātāḥ śata-patra-locanāḥ piśaṅga-vastrāḥ surucaḥ supeśasaḥ | sarve catur-bāhava unmiṣan-maṇi- praveka-niṣkābharaṇāḥ suvarcasaḥ | pravāla-vaidūrya-mṛṇāla-varcasaḥ parisphurat-kuṇḍala-mauli-mālinaḥ ||11||

bhrājiṣṇubhir yaḥ parito virājate lasad-vimānāvalibhir mahātmanām | vidyotamānaḥ pramadottamādyubhiḥ savidyud abhrāvalibhir yathā nabhaḥ ||12||

śrīr yatra rūpiṇy urugāya-pādayoḥ karoti mānaṃ bahudhā vibhūtibhiḥ | preṅkhaṃ śritā yā kusumākarānugair vigīyamānā priya-karma gāyatī ||13||

dadarśa tatrākhila-sātvatāṃ patiṃ śriyaḥ patiṃ yajña-patiṃ jagat-patim | sunanda-nanda-prabalārhaṇādibhiḥ sva-pārṣadāgraiḥ parisevitaṃ vibhum ||14||

bhṛtya-prasādābhimukhaṃ dṛg-āsavaṃ prasanna-hāsāruṇa-locanānanam | kirīṃinaṃ kuṇḍalinaṃ catur-bhujaṃ pītāṃśukaṃ vakṣasi lakṣitaṃ śriyā ||15||

adhyarhaṇīyāsanam āsthitaṃ paraṃ vṛtaṃ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ | yuktaṃ bhagaiḥ svair itaratra cādhruvaiḥ sva eva dhāman ramamāṇam īśvaram ||16||

tad-darśanāhlāda-pariplutāntaro hṛṣyat-tanuḥ prema-bharāśru-locanaḥ | nanāma pādāmbujam asya viśva-sṛg yat pāramahaṃsyena pathādhigamyate ||17||

taṃ prīyamāṇaṃ samupasthitaṃ kaviṃ prajā-visarge nija-śāsanārhaṇam | babhāṣa īṣat-smita-śociṣā girā priyaḥ priyaṃ prīta-manāḥ kare spṛśan ||18 [BhP 2.9.9-18] ||

tasmai bhagavad-ājñā-puraskāreṇa śrī-nārāyaṇāhvaya-puruṣa-nābhi- paṅkaje sthityaiva tat-toṣaṇais tapobhir bhajate brahmaṇe sabhājitas tena bhajanena vaśīkṛtaḥ san sva-lokaṃ vaikuṇṭhaṃ bhuvanottamaṃ bhagavān samyag darśayāmāsa | yad yato viakuṇṭhāt param anyad vaikuṇṭhaṃ paraṃ śreṣṭhaṃ na vidyate parama-bhagavad-vaikuṇṭhatvāt | yad vā,

yad yato vaikuṇṭhāt paraṃ brahmākhyaṃ tattvaṃ paraṃ bhinnaṃ na bhavati | svarūpa-śakti-viśeṣāviṣkāreṇa māyayānāvṛtaṃ tad eva tad-rūpam ity arthaḥ | agre tv idaṃ vyaktīkariṣyate | tādṛśatve hetuḥ vyapeteti sva-dṛṣṭeto ca | avidyāsmitārāga-dveṣābhiniveśāḥ pañca kleśāḥ viimohas taiḥ vaicitryaṃ sādhvasaṃ bhayaṃ vyapetāni saṅkleśādīni yatra tam | svasya dṛṣṭaṃ darśanaṃ tad vidyate yeṣāṃ tair ātmavidbhir api abhitaḥ sarvāṃśenaiva stutaṃ ślāghitam |

atha te munayo dṛṣṭvā nayanānanda-bhājanam | vaikuṇṭhaṃ tad-adhiṣṭhānaṃ vikuṇṭhaṃ ca svayaṃ-prabham ||

bhagavantaṃ parikramya praṇipatyānumānya ca | pratijagmuḥ pramuditāḥ śaṃsanto vaiṣṇavīṃ śriyam || [BhP 3.16.27-8]

punas tādṛśatvam eva vyanakti, pravartate iti | yatra vaikuṇṭhe rajas tamaś ca na pravartate | tayor miśraṃ sahacaraṃ jaḍaṃ yat sattvaṃ na tad api | kintu anyad eva | tac ca yā suṣṭhu sthāpayiṣyamāṇā māyātaḥ parā bhagavat- svarūpa-śaktiḥ tasyāḥ vṛttitvena cid-rūpaṃ śuddha-sattvākhyaṃ sattvam iti tadīya-prakaraṇa eva sthāpayiṣyate | tad eva ca yatra pravartate ity arthaḥ |

tathā ca nārada-pañcarātre jitante-stotre -

lokaṃ vaikuṇṭha-nāmānaṃ divya-ṣaḍ-guṇa-saṃyutam | avaiṣṇavānām aprāpyaṃ guṇa-traya-vivarjitam ||

pādmottara-khaṇḍe tu vaikuṇḍha-nirūpaśo tasya sattvasyāprākṛtatvaṃ sphuṭam evaṃ darśitam | yataḥ prakṛti-vibhūti-varṇanānantaram -

evaṃ prākṛta-rūpāyā vibhūte rūpam uttamam | tripād-vibhūti-rūpaṃ tu śṛṇu bhūdhara-nandini ||

pradhāna-parama-vyomnor antare virajā nadī | vedāṅgasvedajanita-toyaiḥ prasrāvitā śubhā ||

tasyāḥ pāre para-vyomni tripād-bhūtaṃ sanātanam | amṛtaṃ śāśvataṃ nityam anantaṃ paraṃ padam ||

śuddha-sattva-mayaṃ divyam akṣaraṃ brahmaṇaḥ padam || ityādi ||

prākṛta-guṇānāṃ parasparāvyabhicāritvaṃ tūktaṃ sāṅkhya-kaumudyāṃ - anyonya-mithuna-vṛttaya iti | taṭ-ṭīkāyāṃ ca anyonya-sahacarā avinābhāva- vartina iti yāvat | bhavati cātrāgamaḥ -

anyonya-mithunāḥ sarve sarve sarvatra-gāminaḥ | rajaso mithunaṃ sattvam || ity ādy upakramya

naiṣām ādiś ca saṃyogo viyogo copalabhyate || itīti ||

tasmād atra rajaso'sad-bhāvād asṛjyatvaṃ tamaso'sad-bhāvād anāśyatvaṃ prākṛta-sattvābhāvāc ca saccidānanda-rūpatvaṃ tasya darśitam | tatra hetur na ca kāla-vikramaḥ iti | kāla-vikrameṇa hi prakṛti-kṣobhāt sattvādayaḥ pṛthak kriyante | tasmād yatrāsau ṣaḍ-bhāva-vikāra-hetuḥ kāla-vikrama eva na pravartate tatra teṣām abhāvaḥ sutarām eveti bhāvaḥ | kiṃ ca teṣāṃ mūlata eva kuṭhāra ity āha na yatra māyeti | māyātra jagat-sṛṣṭy-ādi-hetur bhagavac-chaktir na tu kāpaṭya-mātram | raja-ādi-niṣedhenaiva tad-vyudāsāt | athavā yatra tayoḥ sambandhi sattvaṃ prākṛta-sattvaṃ yat tad api na pravartate | miśram aprthag-bhūta-guṇa-trayaṃ pradhānaṃ ca | agre māyā- pradhānayor bhedo vivecanīyaḥ |

kaimutyenoktam evārthaṃ draḍhayati | kim utāpare iti | tayor vimiśraṃ kiñcid rajas-tamo-miśraṃ sattvaṃ ca neti vyākhyā tu piṣṭa-peṣaṇam eva | sāmānyato rajas-tamo-niṣedhenaiva tat-pratipatteḥ | vakṣyate ca tasya sattvasya prākṛtād anytamatvaṃ dvādaśe śrī-nārāyaṇa-rṣiṃ prati mārkaṇḍeyena --

sattvaṃ rajas tama itīśa tavātma-bandho māyāmayāḥ sthit-layodbhava-hetavo'sya | līlādhṛtā yad api sattvamayī praśāntyai nānye nṛṇāṃ vyasana-moha-bhiyaś ca yābhyām ||

tasmāt taveha bhagavann atha tāvakānāṃ śuklāṃ tanuṃ sva-dayitāṃ kuśalā bhajanti | yat sātvatāḥ puruṣa-rūpam uśanti sattvaṃ loko yato'bhayam utātma-sukhaṃ na cānyad || [BhP 12.8.39-40] iti ||

anayor arthaḥ | he īśa yad api sattvaṃ rajas tama iti tavaiva māyā-kṛtā līlāḥ | kathambhūtāḥ - asya viśvasya sthityādi-hetavaḥ tathāpi yā sattvamayī saiva praśāntyai prakṛṣṭa-sukhāya bhavati | nānye rajas tamo-mayyau | na kevalaṃ praśāntyabhāva-mātram anayoḥ | kintv aniṣṭaṃ cety āha vyasaneti | he bhagavan tasmāt tava śuklāṃ sattva-maya-līlādhiṣṭhātrīṃ tanuṃ śrī-viṣṇu- rūpāṃ kuśalā nipuṇā bhajanti sevante na tv anyāṃ brahma-rudra-rūpāṃ te bhajanti anusaranti | na tu dakṣa-bhairavādi-rūpām | kathambhūtāṃ svasya tavāpi dayitāṃ loka-śānti-karatvāt |

nanu mama rūpam api sattvātmakam iti prasiddhaṃ | tarhi kathaṃ tasyāpi māyāmayatvam eva | nahi nahīty āha sātvatāḥ śrī-bhāgavatā yat sattvaṃ puruṣasya tava rūpaṃ prakāśam uśanti manyante yataś ca sattvāt loko vaikuṇṭhākhyaḥ prakāśate tad abhayam ātma-sukhaṃ para-brahmānanda- svarūpam

evalakṣaṇa-svarūpa-śakti-vṛtti-viśeṣa ucyate |

sattvaṃ viśuddhaṃ vasudeva-śabditaṃ yad īyate tatra pumān apāvṛtaḥ | [BhP 4.3.23]

ityādy udāhariṣyamāṇānusārāt | agocaratve hetuḥ prakṛti-guṇaḥ | sattvam ity aśuddha-sattva-lakṣaṇa-prasiddhy-anusāreṇa tathābhūtaś cic-chakti-vṛtti- viśeṣaḥ sattvam iti saṅgati-lābhāc ca | tataś ca tasya svarūpa-śakti-vṛttitvena svarūpātmataivety uktam tad abhayam ātma-sukham iti | arthāntare bhagavad-vigrahaṃ prati rūpaṃ yad etad [BhP 2.8.2] ityādau śuddha-sattva- svarūpa-mātratva-pratijñābhaṅgaḥ | abhayam ity ādau prāñjalatā-hāniś ca bhavati | anyat padasyaikasyaiva rajas tamaś ceti dvir-āvṛttau pratipatti- gauravaṃ cotpadyate | pūrvam api nānye iti dvivacanenaiva parāmṛṣṭe | tasmād asti prasiddhād anyat svarūpa-bhūtaṃ sattvam |

yad evaikādaśe yat kāya eṣa bhuvana-traya-sanniveśa [BhP 11.4.4] ityādau jñānaṃ svata ity atra ṭīkā-kṛn-mataṃ yasya svarūpa-bhūtāt sattvāt tanu- bhṛtāṃ jñānam ity anena | tathā paro rajaḥ savitur jāta-vedā devasya bharga [BhP 5.7.14] ity ādau śrī-bharata-jāpye tan-mataṃ paro rajaḥ rajasaḥ prakṛteḥ paraṃ śuddha-sattvātmakam ity ādinā | ataeva prākṛtāḥ sattvādayo guṇā jīvasyaiva na tv īśasyeti śrūyate | athaikādaśe sattvaṃ rajas tama iti guṇā jīvasya naiva me [BhP 11.25.12] iti |

śrī-bhagavad-upaniṣatsu ca -

ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye | matta eveti tān viddhi na tv ahaṃ teṣu te mayi ||

tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṃ jagat | mohitaṃ nābhijānāti mām ebhyaḥ param avyayam ||

daivī hy eṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante māyām etāṃ taranti te || iti [Gītā 7.12-4]

yathā daśame -

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ | sa sarva-dṛg upadraṣṭā taṃ bhajan nirguṇo bhavet || iti [BhP 10.88.5]

śrī-viṣṇu-purāṇe ca -

sattvādayo na santīśe yatra ca prākṛtā guṇāḥ | sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu || iti [ViP 1.9.44]

atra prākṛtā iti viśiṣya aprākṛtās tv anye guṇās tasmin santy eveti vyañjitaṃ tatraiva |

hlādinī sandhinī saṃvit tvayy ekā sarva-saṃśraye | hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || iti [ViP 1.12.69]

tathā ca daśame devendreṇoktam --

viśuddha-sattvaṃ tava dhāma śāntaṃ tapomayaṃ dhvasta-rajas-tamaskam | māyāmayo'yaṃ guṇa-saṃpravāho na vidyate te'graṇānubandha || iti [BhP 10.27.4]

ayam arthaḥ | dhāma svarūpa-bhūta-prakāśa-śaktiḥ | viśuddhatvam āha viśeṣaṇa-dvayena | dhvasta-rajas-tamaskaṃ tapo-mayam iti ca | tapo'tra jñānaṃ sa tapo'tapyateti śruteḥ | tapomayaṃ pracura-jñāna-svarūpam | jāḍyāṃśenāpi rahitam ity arthaḥ | ātmā jñāna-mayaḥ śuddha itivat | ataḥ prākṛta-sattvam api vyāvṛttam | ata eva māyāmayo'yaṃ sattvādi-guṇa-pravāhas te tava na vidyate | yato'sāv ajñānenaivānubandha iti |

ataeva śrī-bhagavantaṃ prati brahmādīnāṃ sayuktikam --

sattvaṃ viśuddhaṃ śrayate bhavān sthitau śarīriṇāṃ śreya-upāyanaṃ vapuḥ | veda-kriyā-yoga-tapaḥ-samādhibhis tavārhaṇaṃ yena janaḥ samīhate ||

sattvaṃ na ced dhātar idaṃ nijaṃ bhaved vijñānam ajñāna-bhidāpamārjanam | guṇa-prakāśair anumīyate bhavān prakāśate yasya ca yena vā guṇaḥ || [BhP 10.2.34-35]

ayam arthaḥ | sattvaṃ tena prakāśamānatvāt tad-abhinnatayā rūpitaṃ vapur bhavān śrayate prakaṭayati | kathambhūtaṃ sattvaṃ viśuddham | anyasya rajas-tamobhyām amiśrasyāpi prākṛtatvena jāḍyāṃśa-saṃvalitatvān na viśeṣeṇa śuddhatvam | etat tu svarūpa-śakty-ātmatvena tad-aṃśasyāpy asparśād atīva śuddham ity arthaḥ | kim arthaṃ śraye | śarīriṇāṃ sthitau nija- caraṇāravinde manaḥsthairyāya sarvatra bhakti-sukhād anasyaiva tvadīya- mukhya-prayojanatvād iti bhāvaḥ | bhakti-yoga-vidhānārtham iti [BhP 1.8.19] śrī-kuntī-vākyāt |

kathambhūtaṃ vapuḥ śreyasāṃ sarveṣāṃ puruṣārthānām upāyanam āśrayam | nityānanda-paramānanda-rūpam ity arthaḥ | ato vapuṣas tava ca bheda- nirdeśo'yam aupacārika eveti bhāvaḥ | ataeva yena vapuṣā yad vapur ālambanenaiva janas tavārhaṇaṃ pūjāṃ karoti | kaiḥ sādhanaiḥ vedādibhis tvad-ālambakair ity arthaḥ | sādhāraṇais tv arpitair eva tvad-arhaṇa- prāyatāsiddhāv api | vapuṣo'napekṣatvāt | tādṛśa-vapuḥ-prakāśa-hetutvena svarūpātmakatvaṃ spaṣṭayanti |

he dhātaś ced yadi idaṃ sattvaṃ yat tava nijaṃ vijñānam anubhavaṃ tadātmikā

sva-prakāśatā-śaktir ity arthaḥ | tan na bhavet | tarhi tu ajñāna-bhidā sva- prakāśasya tavānubhava-prakāra eva mārjanaṃ śuddhim avāpa | saiva jagati paryavasīyate na tu tavānubhava-leśo'pīty arthaḥ |

nanu prākṛta-sattva-guṇenaiṣa bhavatu kiṃ nijenety āha | prākṛta-guṇa- prakāśair bhavān kevalam anumīyate na tu sākṣātkriyata ity arthaḥ | athavā tava vijñāna-rūpam ajñāna-bhidāyā apamārjanaṃ ca yan nijaṃ sattvaṃ tad yadi na bhaven nāvirbhavati tadaiva prākṛta-sattvādi-guṇa-prakāśair bhavān anumīyate tvan-nija-sattāvirbhāveṇa tu sākṣāt-kriyata evety arthaḥ | tad eva spaṣṭayituṃ tatrānumāne dvaividhyam āhur yasya guṇaḥ prakāśata iti | asvarūpa-bhūtasyaiva sattvādi-guṇasya tvad-avyabhicāri sambandhitva-mātreṇa vā tvad eva prakāśyamānatā-mātreṇa vā tval-liṅgatvam ity arthaḥ | yathā aruṇodayasya sūryodaya-sānnidhya-liṅgatvaṃ yathā vā dhūmasyāgni- liṅgatvam iti tata ubhayathāpi tava sākṣātkāre tasya sādhakatamatvābhāvo yukta iti bhāvaḥ |

tad evam aprākṛta-sattvasya tadīya-sva-prakāśatā-rūpatvaṃ yena svaprakāśasya tava sākṣātkāro bhavatīti sthāpitam | atra ye viśuddha-sattvaṃ nāma prākṛtam eva rajas-tamaḥ-śūnyaṃ matvā tat-kāryaṃ bhagavad- vigrahādikaṃ manyante te tu na kenāpy anugṛhītāḥ | rajaḥ- sambandhābhāvena svataḥ praśānta-svabhāvasya sarvatrodāsīnatākṛti-hetos tasya kṣobhāsambhavāt vidyāmayatvena yathāvasthita-vastu-prakāśitāmātra- dharmatvāt, tasya kalpanāntarāyogyatvāc ca | tad uktam api agocarasya gocaratve hetuḥ prakṛti-guṇaḥ sattvam | gocarasya bahurūpatve rajaḥ | bahurūpasya tirohitatve rajaḥ | tathā parasparodāsīnatve sattvam | upakāritve rajaḥ | apakāritve tamaḥ | gocaratvādīni sthit-srṣṭi-saṃhārāḥ udāsīnatvādīni ceti |

atha rajo-leśe tatra mantavye viśuddha-padavaiyarthyam ity alaṃ tan-mata-rajo-ghaṭa-praghaṭṭanayeti | pādmottara-khaṇḍe tu vaikuṇṭha-nirūpaṇe tasya sattvasyāprākṛtatvaṃ sphuṭam eva darśitam | yata uktaṃ prakṛti-vibhūti-varṇanānantaram |

evaṃ prākṛta-rūpāya vibhūter rūpam uttamam | tripād-vibhūti-rūpaṃ tu śṛṇu bhūdhara-nandini ||

pradhāna-parama-vyomnor antare virajā nadī | vedāṅga-sveda-janita-toyaiḥ prasrāvitā śubhā ||

tasyāḥ pāre para-vyomni tripād-bhūtaṃ sanātanam | amṛtaṃ śāśvataṃ nityam anantaṃ paraṃ padam ||

śuddha-sattva-mayaṃ divyam akṣaraṃ brahmaṇaḥ padam || ityādi |

tad etat samāptaṃ prāsaṅgikaṃ śuddha-sattva-vivecanam | atha pravartate ityādi

prakṛtam eva padyaṃ vyākhyāyate |

nanu guṇādy-abhāvān nirviśeṣa evāsau loka ity āśaṅkya tatra viśeṣas tasyāḥ śuddha-sattvātmikāyāḥ svarūpānatirikta-śakter eva vilāsa-rūpa iti dyotayaṃs tam eva viśeṣaṃ darśayati harer iti | surāḥ sattva-prabhavāḥ asurāḥ rajas- tamaḥ-prabhavāḥ tair arcitāḥ | tebhyo'rhattamā ity arthaḥ | guṇātītatvād eveti bhāvaḥ |

tān eva varṇayati śyāmāvadātā iti | śyāmāś ca avadātā ujjvalāś ca te | pītavastrāḥ supeśaso'tisukumārāḥ unmiṣanta iva prabhāvanto maṇipravekā maṇy-uttamā yeṣu tāni niṣkāṇi padakāny ābharaṇāni yeṣāṃ te suvarcasas tejasvinaḥ |

pravāleti [2.9.11] | ke'pi tebhyaḥ śrī-bhagavat-sārūpyaṃ labdhavadbhyo'nye pravālādi-sama-varṇāḥ | punar api lokaṃ varṇayati bhrājiṣṇubhir iti | śrīr yatreti śrīḥ svarūpa-śaktiḥ rūpiṇī tat-preyasī-rūpā mānaṃ pūjāṃ vibhūtibhiḥ rūpiṇī tat preyasī-rūpā mānaṃ pūjāṃ vibhūtibhiḥ sva-sakhī-rūpābhiḥ | preṅkhamāndolanaṃ śritā vilāsena | kusumākāro vasantas tad-anugā bhramarās tair vividhaṃ gīyamānā | svayaṃ priyasya hareḥ karma gāyantī bhavati | dadarśeti tatra loka iti prāktanānāṃ yac-chabdānāṃ viśeṣyaṃ akhila- sātvatāṃ sarveṣāṃ sātvatānāṃ yādava-vīrāṇāṃ patiḥ

śriyaḥ patir yajña-patiḥ prajāpatir dhiyāṃ patir loka-patir dharāpatiḥ | patir gatiś cāndhaka-vṛṣṇi-sātvatāṃ prasīdatāṃ me bhagavan satāṃ patiḥ ||

ity [BhP 2.4.20] etad vākya-saṃvāditvāt | śrī-bhāgavata-mate śrī-kṛṣṇasyaiva svayaṃ-bhagavattvena pratipādayiṣyamānatvāt | tac caitad anantaraṃ brahmaṇe catuḥślokī-rūpaṃ bhāgavataṃ śrī-bhagavatopadiṣṭam | tatra ca -

purā mayā proktam ajāya nābhye padme niṣaṇṇāya mamādi-sarge | jñānaṃ paraṃ man-mahimāvabhāsaṃ yat sūrayo bhāgavataṃ vadanti ||

iti tṛtīye [BhP 3.4.13] uddhavaṃ prati śrī-kṛṣṇa-vākyānusāreṇa ||

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃś ca prahiṇoti tasmai | taṃ ha devam ātma-buddhi-prakāśaṃ mumukṣur vai śaraṇam amuṃ vrajet || iti [GTU 1.22]

śrī-gopāla-tāpany-anusāreṇa ca tasmai vopadeṣṭṛtva-śruteḥ ||

tadu hovāca brahmasavanaṃ carato me dhyātaḥ stutaḥ parārdhānte so'budhyata gopaveśo me puruṣaḥ purastādāvirbabhūveti śrīgopālatāpany- anusāreṇaiva kvacit kalpe śrī-gopāla-rūpeṇa ca sṛṣṭyādāv ittham eva brahmaṇe darśita-nija-rūpatāṃ tad-dhāmno mahā-vaikuṇṭhatvena śrī-kṛṣṇa- sandarbhe sādhayiṣyamāṇatvāc ca dvārakāyāṃ prākaṭyāvasare śruta- sunanda-nandādi-sāhacaryeṇa śrī-prabalādayo'pi jñeyāḥ |

yathoktaṃ prathame sunanda-nanda-śīrṣaṇyā ye cānye sātvata-ṛṣabhā iti [BhP 1.14.32]|

bhṛtya-prasādeti [2.9.15] | dṛg evāsava iva draṣṭṛṇāṃ madakarī yasya tam | śriyā vakṣo-vāma-bhāge svarṇa-rekhākārayā | adhyarhaṇīyeti catasraḥ śaktayo dharmādyāḥ | pādmottara-khaṇḍe yoga-pīṭhe ta eva kathitāḥ | na bahiraṅgā adharmādyā iti | tathā hi,

dharma-jñāna tathaiśvarya- vairāgyaiḥ pāda-vigrahaiḥ | ṛg-yajuḥ-sāmātharvāṇa- rūpair nityaṃ vṛtaṃ kramād || iti |

samastāntas tathā śabda-prayogas tv ārṣaḥ | ṣoḍaśa-śaktayaś caṇḍādyāḥ | tathā ca tatraiva - caṇḍādi-dvāra-pālais tu kumudādyaiḥ surakṣitā iti | nagarīti pūrveṇānvayaḥ | te ca -

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau | vāruṇyāṃ jaya-vijayau saumye dhātṛ-vidhātarau ||

kumudaḥ kumudākṣaś ca puṇḍarīko'tha vāmanaḥ | śaṅke karṇaḥ sarva-netraḥ sumukhaḥ supratiṣṭhitaḥ ||

ete dikpatayaḥ proktāḥ puryām atra suśobhane || iti |

kumudādayas tu dvau dvāv āgneyādi-dik-pataya iti śeṣaḥ | pañca-śaktayaḥ kūrmādyāḥ | tathā ca tatraiva -

kūrmaś ca nāgarājaś ca vanateyas trayīśvaraḥ | chandāṃsi sarva-mantrāś ca pīṭha-rūpatvam āsthitā || iti ||

trayīśvara iti vainateya-viśeṣaṇam | tasya chandomayatvāt |

yadyapy uttara-khaṇḍa-vacanaṃ tat parama-vyoma-paraṃ tathāpi tat-sādṛśyāgamādi-prasiddheś ca śrī-kṛṣṇa-yoga-pīṭham api ca tadvaj jñeyam | atra ṣoḍaśa-śaktayaḥ sākṣāt śrī-kṛṣṇa eva śrī-kṛṣṇa-sandarbhe purastād udāhariṣyamāṇa-prabhāsa-khaṇḍa-vacanāt śrutālambinyādaya eva vā jñeyā iti | svaiḥ svarūpa-bhūtair aiśvaryādibhir yuktam | itaratra yogiṣu adhruvaiḥ prāptair ity arthaḥ | sva-svarūpa eva dhāmāni śrī-vaikuṇṭhe ramamāṇaṃ ataeveśvaram | katham api parādhīna-siddhatvābhāvāt |

tad-darśaneti [2.9.17] | yat padāmbujaṃ pāramahaṃsyena pathādhigamyata iti saccidānanda-ghanatvaṃ tasya vyanakti | tvaṃ prīyamāṇam iti taṃ brahmāṇaṃ bhagavān babhāṣe | prajā-visarge kārye nijasya svāṃśa-bhūtasya puruṣasya śāsane'rhaṇaṃ yogyam |

nanv asau puruṣa eva tam anugṛhṇātu śrī-bhagavatas tu parāvasthatvāt tena prākṛta-sṛṣṭi-kartrā sambandho'pi na sambandha ity āśaṅkya tasya bhakta- vātsalyātiśaya evāyam ity āha, priyaṃ tasmin premavantam |

yataḥ so'pi priyaḥ prema-vaśaḥ | tatrāpi prīyamāṇām iti prītamanā iti ca viśeṣaṇaṃ tadānīṃ premollāsātiśaya-dyotakam | taṃ prati bhagavac-cihna- darśanena tasyāpi tatra prīty-atiśayaṃ vyañjayati īṣat-smita-rociṣā gireti kare spṛśann iti ca | asya śrī-kṛṣṇopāsakatvaṃ śrī-gopāla-tāpanī-vākyena darśitam |

tathā ca brahma-saṃhitāyāṃ [5.22-5] -

tatra brahmābhavad bhūyaś caturvedī caturmukhaḥ | sa jāto bhagavac-chaktyā tat-kālaṃ kila coditaḥ ||

sisṛkṣāyāṃ matiṃ cakre pūrva-saṃskāra-saṃskṛtām | dadarśa kevalaṃ dhvāntaṃ nānyat kim api sarvataḥ ||

uvāca puratas tasmai tasya divyā sarasvatī | kāmaḥ kṛṣṇāya govindāya gopī-jana ity api ||

vallabhāya priyā vahner ayaṃ te dāsyati priyam | tapa tvaṃ tapa etena tava siddhir bhaviṣyati ||

atha tepe sa suciraṃ prīṇan govindam avyayam || ity ādi ||

śrī-śukaḥ ||8||

[9]

atha sā bhagavattā ca nāropitā kintu svarūpa-bhūtaivety etam arthaṃ punar viśeṣataḥ sthāpayituṃ prakaraṇāntaram ārabhyate | tatra vastunas tasya śaktitvam āha |

vedyaṃ vāstavam atra vastv ity asya viśeṣaṇābhyām eva śivadaṃ tāpa-trayonmūlanam iti | [BhP 1.1.2]

śivaṃ paramānandaḥ tad-dānaṃ svarūpa-śaktyā | tāpa-trayaṃ māyā-śakti- kāryaṃ tad-unmūlanaṃ ca tayaiveta || śrī-vyāsaḥ ||9||

English witness · section(s) 8

Anuccheda 8

1 When the truth of the Lord's original feature, known a Bhagavan, becomes manifested, then the truth of the Impersonal Brahman feature automatically becomes manifested also. For this reason this explanation of Brahman has been included in this essay, which explains the nature of Bhagavan. 2 The proper method of understanding the Bhagavan feature of the Supreme is described in the following verse of Srimad Bhagavatam (1.7.4) where Suta Gosvami says: "Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."*

Bhagavat · Sanskrit §10 · English §9

[१०]

ते च माया-शक्ति-स्वरूप-शक्ती परस्पर-विरुद्धे तथा तयोर् वृत्तयश् च स्व-स्व-गण एव परस्पर-विरुद्धा अपि बह्व्यः । तथापि तासाम् एकं निधानं तद् एवेत्य् आह ।

यच्-छक्तयो वदतां वादिनां वै विवाद-संवाद-भुवो भवन्ति । कुर्वन्ति चैषां मुहुर् आत्म-मोहं तस्मै नमो □नन्त-गुणाय भूम्ने ॥ [भ्प् ६.४.२६]

स्पष्टम् ॥ दक्सः श्री-पुरुषोत्तमम् ॥१०॥

[10]

te ca māyā-śakti-svarūpa-śaktī paraspara-viruddhe tathā tayor vṛttayaś ca sva-sva-gaṇa eva paraspara-viruddhā api bahvyaḥ | tathāpi tāsām ekaṃ nidhānaṃ tad evety āha |

yac-chaktayo vadatāṃ vādināṃ vai vivāda-saṃvāda-bhuvo bhavanti | kurvanti caiṣāṃ muhur ātma-mohaṃ tasmai namo ænanta-guṇāya bhūmne || [BhP 6.4.26]

spaṣṭam || daksaḥ śrī-puruṣottamam ||10||

English witness · section(s) 9

Anuccheda 9

That the Bhagavan feature of the Supreme may be understood only by devotional service is also confirmed in the following statement of Srimad-Bhagavatam (3.9.11) where Brahma says: "O my Lord, Your devotees can see You through the ears by the process of bona fide

hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."* This verse was recounted by Srila Suta Gosvami.

Bhagavat · Sanskrit §11 · English §10

[११]

तथा -

यस्मिन् विरुद्ध-गतयो ह्य् अनिशं पतन्ति विद्यादयो विविध-शक्तय आनुपूर्व्यात् । तद् ब्रह्म विश्व-भवम् एकम् अनन्तम् आद्यम् आनन्द-मात्रम् अविकारम् अहं प्रपद्ये ॥ [भ्प् ४.९.१६]

आनुपूर्व्या स्व-स्व-वर्गे उत्तम-मध्यम-कनिष्ठ-भावेन वर्तमाना विविध-शक्तयः प्रायः परस्परं विरुद्ध-गतयोऽपि यस्मिन् यद् आश्रित्य अनिशं पतन्ति स्व-स्व-व्यापारं कुर्वन्ति ॥ ध्रुवः श्री-पृश्निगर्भम् ॥११॥

[11]

tathā -

yasmin viruddha-gatayo hy aniśaṃ patanti vidyādayo vividha-śaktaya ānupūrvyāt | tad brahma viśva-bhavam ekam anantam ādyam ānanda-mātram avikāram ahaṃ prapadye || [BhP 4.9.16]

ānupūrvyā sva-sva-varge uttama-madhyama-kaniṣṭha-bhāvena vartamānā vividha-śaktayaḥ prāyaḥ parasparaṃ viruddha-gatayo'pi yasmin yad āśritya aniśaṃ patanti sva-sva-vyāpāraṃ kurvanti || dhruvaḥ śrī-pṛśnigarbham ||11||

English witness · section(s) 10

Anuccheda 10

1 The Bhagavan feature of the Lord is described in the following ten and a half verses of Srimad Bhagavatam (2.9.9-19) where Sukadeva Gosvami says: "The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds

of miseries and fear of illusory existence.* 2 “In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.* 3 “The inhabitants of Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish colour, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.* 4 “Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings. 5 “The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.* 6 “The goddess of fortune in her transcendental form is engaged in the loving service of the Lord’s lotus feet, and being moved by the black bees, followers of spring, she is not only being engaged in variegated pleasure-service to the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord’s activities.* 7 “Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.* 8 “The Personality of Godhead, seen leaning favourably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.* 9 “The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.* 10 “Lord Brahma, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being (paramahamsa).* 11 “And seeing Brahma present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahma and, smiling, addressed him thus.”* 12 The first of these verses (2.9.9 quoted in Text 1) should be interpreted in the following way: Brahma stayed in the lotus flower of

the navel of the Purusa-avatara named Narayana, and there he worshipped the Lord by performing austerities for His satisfaction, as the Lord Himself had previously ordered. The Supreme Lord became pleased with Brahma (sabhajita), and showed him His own (sva-lokam) Vaikuntha realm, the topmost of all planetary systems. In this verse the word 'yat-param' may be interpreted to mean "The highest of all Vaikuntha planets: the abode of the original form of the Personality of Godhead", or it may also be interpreted to mean 'the Vaikuntha realm which is not different from the Supreme Truth, Brahman Himself." This Vaikuntha realm is described in these verses as full of transcendental varieties and free from the influence of the illusory potency, maya. 13 In this verse (2.9.9) the Vaikuntha realm was revealed to Brahma. Vaikuntha is described here as free from all miseries and fears (vyapeta-sanklesa-vimoha-saddhvasam). According to Patanjali's Yoga-sutras (Sadhana-pada, Sutra 3), the five miseries of material existence are: 1. Ignorance, 2. False-ego, 3. Lust, 4. Hatred, and 5. Attachment. Vaikuntha is free from these and all other sufferings. Self-realised souls are able to see Vaikuntha (sva-drstavadbhih), and they always worship and glorify it (abhistutam). 14 That self-realised souls are able to see Vaikuntha is confirmed by the following statement of Srimad Bhagavatam (3.16.27-28) which describes the Four Kumaras' visit to Vaikunthaloka: "Lord Brahma said: After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.* 15 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulence of the Vaisnava."* 16 In the next verse (2.9.10) we read that "In the personal abode of the Lord the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness." The material mode of goodness, which is invariably mixed with the lower mode of passion and ignorance, does not exist in Vaikunthaloka. Only the spiritual mode of goodness, known as 'suddha-sattva', which is completely free from the touch of the illusory energy, maya, exists in the spiritual realm of Vaikuntha. 17 That the three modes of material nature are not present in the Vaikuntha planets is described in the following verse from the Jitanta-stotra of the Narada-pancaratra: "The planets known as Vaikuntha are filled with all six spiritual opulences. The three modes of material nature are not present on these planets, which cannot be entered by they who are not devotees of the Lord." 18 In the description of Vaikunthaloka found in the Padma Purana Uttara-khanda, the mode of goodness present in the spiritual world is clearly described as being non-material. In this passage, after describing the opulences and powers of the material potency, Lord Siva explains (Padma Purana, Uttara-khanda 255.56.59): 19 "My dear Parvati, you have just heard about the opulences of the material energy, now hear about the supreme opulences of the spiritual world, which comprises three quarters of all existence. 20 "Produced from the perspiration of the Personality of Godhead, whose limbs are all the Vedic literatures,

the auspicious Viraja River flows on the boundary that separates the material energy from the spiritual sky. 21 “On the farther shore of the Viraja River is the spiritual sky. In that spiritual sky I the abode of the Supreme Personality of Godhead. That abode is eternal, imperishable, unlimited, effulgent, transcendental, and full of nectar. That abode is made of the transcendental energy known as the mode of pure goodness (suddha-sattva).” 22 The three modes of material nature never exist alone. If one of the modes is present, then the other two are also present. This I confirmed in the following statements of Vedic literature: “The three modes of material nature are present together.” Sankhya-kaumudi “The three modes of material nature are present together. They do not remain alone. If one is present, then the others are also present.” Bhattika “Wherever one mode of material nature is present, the other modes are also there. The mode of goodness, therefore, does not exist alone, but is always mixed with passion and ignorance. In the same way the other modes of nature cannot be manifested alone. They are always mixed with the other modes.” Agama-sastra “The three modes of material nature are always together, they cannot be separated from each other.” Vedic literature 23 Because in the Vaikuntha planets there is no mode of material passion, nothing is created there; because there is no mode of material ignorance, nothing is destroyed there; and because there is no mode of material goodness, nothing is material there, but everything is spiritual, eternal, full of knowledge and bliss. This verse (2.9.10) gives the reason for the absence of the three modes of material nature within the realm of Vaikuntha by saying: “There is no predominance of the influence of time.”* The time element agitates the material energy, and from that agitation the three modes of nature are born. Because in Vaikuntha there is no material time, which is the cause of the six varieties of material transformation, there are also no three modes of material nature. 24 In this verse (2.9.10) the phrase ‘na yatra maya’ (There is no predominance of the external, illusory energy) is like an axe that cuts at the root of any conception that material time or the modes of material nature have any influence in the Vaikuntha world. In this verse the word ‘maya’ does not only mean ‘illusion’, but it refers to a specific potency of the Personality of Godhead entrusted with the creation, maintenance and dissolution of the material universes. Because maya is absent in Vaikuntha, the modes of passion and ignorance, as well as material goodness, which is invariably contaminated by the lower modes of passion and ignorance, are also absent. In this verse the word ‘misram’ may also be interpreted to mean ‘pradhana’, or the unmanifested stage of the modes of nature, where the modes are not yet differentiated, but are merged together as a single unit. Interpreted in this way it may be understood that even at the beginning of the creation maya and pradhana were two distinct potencies of the Lord and were not identical. Because even at the beginning of material creation pradhana was different from maya, it may be understood that pradhana is always independent of both maya and time. It is a separate, independent potency. The phrase

'kim utapare' (what to speak of) reinforces the statement of this verse, that in Vaikunthaloka there is no influence of the material energy. There is no need to belabour this point, but it is sufficient to state, in a general way, that in Vaikunthaloka there is no influence of the mode of passion and ignorance. 25 At this point someone may object: "Is it not so that because in Vaikuntha there is no influence of the three modes of material nature, which are the origin of varieties, it may be logically concluded that there is no variety in Vaikunthaloka?" Considering that someone might raise this objection, Sukadeva Gosvami describes the varieties present in the Lord' transcendental potency known as suddha-sattva, which prevails in the Vaikuntha planets. This description begins with the word 'hareh' in verse 2.9.10 (quoted in Text 2). 26 In this verse the word 'sura' means 'those influenced by the mode of material goodness', and 'asura' means 'those influenced by the baser modes of passion and ignorance'. In Vaikuntha both these classes of living entities worship the Lord. In fact, however, because the residents of Vaikuntha constantly worship the Lord they are most exalted and are beyond all the modes of material nature. They are actually above the status of either demon or demigod. 27 Sukadeva Gosvami describes the residents of Vaikunthaloka in the following words (2.9.11): The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion (syamavadatah). Their eyes resemble lotus flowers (sata-patra-locanah), their dress is of yellowish colour (pisanga-vastra), and their bodily features very attractive (surucah). They are just the age of growing youths (supesasah), they are all nicely decorated with pearl necklaces (mani-praveka) and with ornamental medallions (niskabharanah) and they all appear to be effulgent (suvarcasah). Many of the Vaikuntha residents have a bluish complexion like that of the Lord, but some have a different complexion and they are described in the following words (2.9.12): "Some of them are effulgent like coral and diamonds in complexion." 28 In the next verses (2.9.13-15), Sukadeva Gosvami, after describing the residents of Vaikuntha, continues his description of the Vaikuntha planets. Synonyms for some of the words in these verses follow: "rih" means 'the goddess of fortune, who is the transcendental potency of the Lord', 'rupini' means 'in the form of the most dear consort of the Lord', 'manam' means 'respectful services', 'vibhutibhih' means 'accompanied by her personal associates', 'prenkham' means 'movement of enjoyment', 'srita' means 'engaging in transcendental pastimes', 'kusumakarah' means 'spring', 'kusumakaranuga' means 'the bumble bees, who are followers of spring', 'giyamana' means 'being glorified in various ways', and 'priya-karma' means 'the activities of the dearmost Lord Hari." 29 The Personality of Godhead is also described as the master of the heroes in the Yadava dynasty. This is confirmed in the following verse of Srimad Bhagavatam (2.4.19), where Srila Sukadeva Gosvami says: "May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and

therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."* 30 In the next verse (2.9.16 quoted in text 8), Sukadeva Gosvami says that the very sight of the Lord is 'intoxicating and attractive', and 'His chest is marked with the lines of the goddess of fortune.' The goddess of fortune remains as a golden line on the left side of the Lord's chest. In the next verse (2.9.17, quoted in Text 9), the four potencies mentioned may be interpreted to refer to the four spiritual potencies beginning with the potency of religious piety. The four potencies clearly does not refer to irreligion or any similar external, material energies. These spiritual potencies in the spiritual realm are described in the following statement of the Padma Purana, Uttara-khanda (91.100): 31 "In the spiritual world the Rg, Yajur, Sama and Atharva Vedas, as well as the four potencies: piety, knowledge, opulence, and renunciation, eternally remain." We may note that the use of the word 'tatha' in this verse in the middle of samasa is not a grammatical flaw, for this verse is spoken by Srila Vyasadeva Himself. 32 The sixteen potencies mentioned in this verse (2.9.17 quoted in Text 9) are the sixteen doorkeepers of Vaikuntha, who are described in the following statement of Padma Purana Uttara-khanda (256.14-17), where Lord Siva says to Parvati: "O beautiful-faced Parvati, Canda and Pracanda are the guards posted at the eastern gate of Vaikuntha. Bhadra and Subhadraka guard the southern gate, Jaya and Vijaya remain at the western gate, and Dhata and Vidhata protect the northern gate. In addition to them Kumuda and Kumudaksa guard the southeast, Pundarika and Vamana guard the southwest, Sankukarna and Sarvanetra guard the northeast. These are the names of the sixteen protectors of Vaikuntha-puri." 33 The five potencies mentioned in this verse (2.9.17 quoted in Text 9) are named in the following verse from the Padma Purana Uttara khanda (256-24): "Kurma, Nagaraja, Vainateya the master of the Vedas, Chandah and Sarvamantra are the five potencies that comprise the form of the spiritual realm." 34 Later, in the Krsna-sandarbha, we will describe the personal abode of Sri Krsna, which is situated in the highest part of the Vaikuntha realm. In that realm of Sri Krsna there are also sixteen transcendental potencies, and their names beginning with Cyuta and Alambini will be given in a passage from the Prabhasa-khanda quoted in the Krsna-sandarbha. 35 In this verse (2.9.17 quoted in text 9) the word 'svaih' means 'personal', 'bhagaih' means 'with various opulences and potencies', and 'yuktam' means 'empowered'. 'Itaratra' means 'among the mystic-yogis', and 'adhruvaih' means 'temporary'. In other words, the mystic yogis attain opulences that are a faint reflection of those the Lord manifests in the spiritual world. The word 've' means 'own', and 'dhaman' means 'in the Lord's abode of Vaikuntha'. Because Lord Narayana is supremely independent and because He engages only in enjoying various pastimes (ramamanam) in the Vaikuntha world, therefore He should be understood to be the Personality of Godhead

(isvaram). He is not an ordinary living entity. 36 The next verse (2.9.18 quoted in text 10) says: 'bowing before the Lord's lotus feet is the way of highest perfection for the living being.' This statement confirms that the form of the Lord is not material, but purely spiritual, eternal, full of knowledge and full of bliss. 37 In the next verse (2.9.19 quoted in text 11), Sukadeva Gosvami says the Supreme Lord 'accepted Brahma as worthy to create living beings, to be controlled as He desired (praja-visarge nija-sasanarhanam), and thus the Lord spoke to him as follow (babhase).' 38 At this point someone may raise the following objection: "Brahma is merely the creator of the material universes, and is very insignificant in comparison to the Personality of Godhead, the greatest of the great. I do not think it is possible for Brahma to have a direct relationship with the Supreme Lord." In order to answer this question, Srila Sukadeva Gosvami described the Supreme Lord's intense love for His devotees in the next verse (2.9.19 quoted in text 11) by saying: "The Lord was very much satisfied with Brahma, shook hands with him, and, slightly smiling, addressed him thus."*

BHAGAVAT-SANDARBHA

2.2

Sections 12–22

10 bilingual sequence blocks

Bhagavat · Sanskrit §12 · English §11

[१२]

सर्गादि यो ऽस्यानुरुणद्धि शक्तिभिर् द्रव्य-क्रिया-कारक-चेतनात्मभिः । तस्मै
समुन्नद्ध-निरुद्ध-शक्तये नमः परस्मै पुरुषाय वेधसे ॥ [भ्प् ४.१७.१८]

अनुरुणद्धि करोति । श्री-मैत्रेयो विदुरम् ॥१२॥

[12]

sargādi yo æsyānuruṇaddhi śaktibhir dravya-kriyā-kāraka-cetanātmabhiḥ | tasmai samunnaddha-niruddha-śaktaye namaḥ parasmai puruṣāya vedhase || [BhP 4.17.18]

anuruṇaddhi karoti | śrī-maitreyo viduram ||12||

English witness · section(s) 11

Anuccheda 11

The Bhagavan, or personal, feature of the Supreme Spirit is not an artificial creation sprung from the imagination of some theologicians and philosophers, but it is the actual truth. This personal aspect of the Supreme Truth, who is always accompanied by His various potencies, is the subject matter described in the verses of Srimad Bhagavatam, and in the very beginning of the Bhagavatam, Srila Vyasadeva stresses the reality of this subject matter (the Supreme Person) by saying (1.1.2): “This Bhagavata Purana propounds the highest truth which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries.”* In this verse the Supreme Truth is described by the two adjectives ‘sivadam’ and ‘trayonmulanam’. “Sivadam’ means ‘He who give transcendental bliss by the means of His own transcendental potency’, and ‘tapa-trayonmulanam’ means ‘He who uproots the threefold miseries caused by the illusory potency, maya.’

Bhagavat · Sanskrit §13 · English §12

[१३]

तासाम् अचिन्त्यत्वम् आह ।

आत्मेश्वरोऽतर्क्य-सहस्र-शक्तिर् इति ॥ [भ्प् ३.३३.३]

स्पष्टम् ॥ उक्तं चाचिन्त्यत्वं श्रुतेस् तु शब्द-मूलत्वाद् इत्य् [व्स् २.१.२७] आदौ

। आत्मनि चैवं विचित्राश् च हीत्य् [?] आदौ च ॥ श्री-देवहुतिः कपिलदेवम् ॥१३॥

[13]

tāsām acintyatvam āha |

ātmeśvaro'tarkya-sahasra-śaktir iti || [BhP 3.33.3]

spaṣṭam || uktaṃ cācintyatvaṃ śrutes tu śabda-mūlatvād ity [Vs 2.1.27] ādau

| ātmani caivaṃ vicitrāś ca hīty [?] ādau ca || śrī-devahūtiḥ kapiladevam ||13||

English witness · section(s) 12

Anuccheda 12

The potencies of the Lord may be divided into two opposite kinds: 1. The internal, or spiritual potency, and 2. The external, or material potency, maya. These two potencies inspire their followers to think and act in diverse ways, and in this way there are innumerable different activities and innumerable different philosophies, each hostile to the others. Nevertheless all this variety has a single origin. That single origin is described by Maharaja Daksa in the following prayer (Srimad Bhagavatam 6.4.31) addressed to the Supreme Personality of Godhead: “Let me offer my respectful obeisances unto the all-pervading Supreme Personality of godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

Bhagavat · Sanskrit §14 · English §13

[१४]

शक्तेस् तु स्वाभाविक-रूपत्वम् आह -

सत्त्वं रजस् तम इति त्रिवृद् एकम् आदौ सूत्रं महान् अहम् इति प्रवदन्ति जीवम् ।
ज्ञान-क्रियार्थ-फल-स्वरूपतयोरु-शक्तिर् ब्रह्मैव भाति सद् असच् च तयोः परं यत् ॥ [भ्प् ११.३.३८]

ब्रह्मैव उरू-शक्तिर् अनेकात्मक-शक्तिमद् भाति । एव-कारेण ब्रह्मण एव सा शक्तिर् न तु कल्पितेति स्वाभाविक-रूपत्वं शक्तेर् बोधयति । तत्र हेतुः । यद् ब्रह्म यत् स्थूलं कार्यं पृथिव्यादि-रूपं असत् सूक्ष्मं कारणं प्रकृत्यादि-रूपं तयोर् बहिरङ्ग-वैभवयोः परं स्वरूप-वैभवं श्री- वैकुण्ठादि-रूपं तटस्थ-वैभवं शुद्ध-जीव-रूपं च । अन्यथा तत्- तद्-भावासिद्धिः ।

किंरूपतया तत्-तद्-रूपम् । तत्राह ज्ञान-क्रियार्थ-फल-रूपतया महद्-आदि-लक्षण-ज्ञान-शक्ति-रूपत्वेन, सूत्रादि-लक्षण-क्रिया-शक्ति-रूपत्वेन, तन्-मात्रादि-लक्षणार्थ-रूपत्वेन, प्रकृति-लक्षण-तत्-तत्-सर्वैक्य- रूपत्वेन सद्-असद्-रूपम् । फल-रूपत्वेन तयोः परम् । तत्र फलं पुरुषार्थ-स्वरूपं स-वैभवं भगवद्-आख्यं चिद्-वस्तु तद्-अनुमतत्वात् शुद्ध-जीवाख्यं चिद्-वस्तु च । एतेन ज्ञान-क्रियादि-रूपेणोरू- शक्तित्वं व्यञ्जितम् । शक्तेः स्वाभाविक-रूपत्वं स-प्रमाणं स्पष्टयति ।

आदौ यद् एकं ब्रह्म तद् एव सत्त्वं रजस् तम इति त्रि-वृत् प्रधानं ततः क्रिया-शक्त्या सूत्रं ज्ञान-शक्त्या महान् इति । ततोऽहम् अहङ्कार इति । तद् एव च जीवं शुद्ध-स्वरूपं जीवात्मानं तद्-उपलक्षणकं वैकुण्ठादि- वैभवं च प्रवदन्ति वेदाः । ते च - सदैव सौम्येदम् अग्र आसीद् इत्य् आद्याः [छाउ ६.२.१] ।

आदाव् एकं ततस् तत् तद्-रूपम् इति शक्तेः स्वाभाविकत्वम् आयातम् अन्यस्यासद्भावेनौपाधिकत्वायोगात् । स्वरूप-वैभवस्याङ्ग-प्रत्यङ्गवन् नित्य-सिद्धत्वेऽपि, सूर्य-सत्तया तद्-रश्मि-परमाणु-वृन्दस्येव, तत्-सत्तया लब्ध-सत्ताकत्वात् तद्-उपादानत्वं तदादिकत्वं च स्यात् । तस्य भासा सर्वम् इदं विभातीति [कठ २.२.१५] श्रुतेः ।

शक्तेर् अचिन्त्यत्वं स्वाभाविकत्वं चोक्तं श्री-विष्णु-पुराणे -

निर्गुणस्याप्रमेयस्य शुद्धस्याप्य् अमलात्मनः । कथं सर्गादि-कर्तादि-कर्तृत्वं ब्रह्मणोऽभ्युपगम्यत ॥ [विप् १.३.१]

इति मैत्रेय-प्रश्नानन्तरं श्री-पराशर उवाच ---

शक्तयः सर्व-भावानाम् अचिन्त्य-ज्ञान-गोचराः । यतोऽतो ब्रह्मणस् तास् तु सर्गाद्या भाव-शक्तयः । भवन्ति तपसां श्रेष्ठ पावकस्य यतोष्णता ॥ [विप् १.३.२]

अत्र श्रीधर-स्वामि-टीका च - तद् एवं ब्रह्मणः सृष्ट्य्-आदि-कर्तृत्वम् उक्तम् । तत्र शङ्कते - निर्गुणस्येति । सत्त्वादि-गुण-रहितस्य, अप्रमेयस्य देश-कालाद्य्-अपरिच्छिन्नस्य शुद्धस्य अदेहस्य सहकारि-शून्यस्येति वा, अमलात्मनः पुण्य-पाप-संस्कार- शून्यस्य, रागादि-शून्यस्येति वा । एवम्भूतस्य ब्रह्मणः कथं सर्गादि- कर्तृत्वम् इष्यते, एतद्-विलक्षणस्यैव लोके घटादिषु कर्तृत्वादि-दर्शनाद् इत्य् अर्थः । परिहरति शक्तय इति सार्धेन । लोके हि सर्वेषां भावानां मणि-मन्त्रादीनां शक्तयः अचिन्त्य-ज्ञान-गोचराः । अचिन्त्यं तर्कासहं यज्- ज्ञानं कार्यान्यथानुपपत्ति-प्रमाणकं तस्य गोचराः सन्ति ।

यद् वा - अचिन्त्या भिन्नाभिन्नत्वादि-विकल्पैश् चिन्तयितुम् अशक्याः केवलम् अर्थापत्ति-ज्ञान-गोचराः सन्ति । यद् एवं अतो ब्रह्मणोऽपि तास् तथाविधाः शक्तयः सर्गादि-हेतु-भूताः भाव-शक्तयः स्वभाव-सिद्धाः शक्तयः सन्त्य् एव । पावकस्य दाहकत्वादि-शक्तिवत् । अतो गुणादिहीनस्याप्य् अचिन्त्य- शक्तिमत्त्वाद् ब्रह्मणः सर्गादि-कर्तृत्वं घटत इत्य् अर्थः । श्रुतिश् च -

न तस्य कार्यं करणं च विद्यते न तत्-समश् चाभ्यधिकश् च दृश्यते । परास्य शक्तिर् विविधैव श्रूयते स्वाभाविकी ज्ञान-बल-क्रिया च ॥ [श्वेतु ६.८]

मायां तु प्रकृतिं विद्यान् मायिनं तु महेश्वरम् ॥ [श्वेतु ४.१०]

यद् वा एवं योजना - सर्वेषां भावानां पावकस्योष्णता-शक्तिवद्-अचिन्त्य- ज्ञान-गोचराः शक्तयः सन्त्य् एव । ब्रह्मणः पुनस् ताः स्वभाव-भूताः स्वरूपाद् अभिन्नाः शक्तयः । परास्य शक्तिर् विविधैव श्रूयते इति श्रुतेः ।

अतो मणि-मन्त्रादिभिर् अग्नौष्ण्यवन् न केनचिद् विहन्तुं शक्यन्ते । अत एव तस्य निरङ्कुशम्

ऐश्वर्यम् । तथा च श्रुतिः -

स वा अयम् अस्य सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिर् इत्य् आदिः [बौ ४.४.२२] ।

यत एवं अतो ब्रह्मणो हेतोः सर्गाद्या भवन्ति नात्र काचिद् अनुपपत्तिः इत्य् एषा ।

अत्र प्रश्नः सोऽयं ब्रह्म खलु निर्विशेषम् एवेति पक्षम् आश्रित्य, परिहारस् तु सविशेषम् एवेति पक्षम् आश्रित्य कृत इति ज्ञेयम् । अत एव प्रश्ने शुद्धस्येत्य् अपि व्याख्यातम् । शुद्धत्वं ह्य् अत्र केवलत्वं मतम्, तच् च युक्तं, परिहारे ब्रह्मणि शक्तिस्थापनात् । पूर्व-पक्षिमते ब्रह्मणि शक्तिर् अपि नास्तीति गम्यते । ततः प्रश्न-वाक्येऽप्य् एवम् अर्थान्तरं ज्ञेयम् - निर्गुणस्य प्राकृताप्राकृत-गुण-रहितस्य, अतएव प्रमाणागोचरस्य तत एवामलात्मनोऽपि शुद्धस्य, न तु स्फटिकादेर् इव परच्छाययान्यथा- दृष्टस्य । तद् एवं निर्विशेषताम् अवलम्ब्य प्रश्ने सिद्धे । परिहारे तु प्रथम-योजनायां निर्विशेष-पक्षम् अनादृत्य ब्रह्मणि कर्तृत्व-प्रतिपत्त्य्- अर्थं शक्तयः साधिताः । द्वितीय-योजनायां तत्र च विशेष-प्रतिपत्त्य्-अर्थं यथा जलादिषु कदाचिद् उष्णतादिकम् आगन्तुकं स्यात् तथा ब्रह्मणि न स्याद् इति निर्धारितम् । न तत् समश् चाभ्यधिकश् च दृश्यते इति श्रुतेः ।

तथा मणिमन्त्रादिभिर् इति व्यतिरेक एव दृष्टान्त इत्य् अतो ब्रह्म-शक्तयस् तु नान्येन पराभूता इत्य् एतच् च दर्शितम् । किं च, ब्रह्म-पदेन सर्वं खल्व् इदं ब्रह्मेति प्रसिद्धिं व्यज्य सत्त्वादि-गुणमय-मायायास् तद्-अन्यत्वेऽपि, निर्गुणस्येति प्राकृत-गुणैर् अस्पृष्टत्वम् अङ्गीकृत्य तेषां बहिरङ्गत्वं स्वीकृतम् ।

तद् एतद् एव मायां च प्रकृतिं विद्याद् इत्य् एषा श्रुतिः स्वीचकार । मायां च तद् अपाश्रयाम् इतिवन् महेश्वरत्वान् मायाया बहिरङ्गाया आश्रय इति तां पराभूय स्थितम् इति च लभ्यते । तस्मात् पूर्ववद् अत्रापि शक्ति-मात्रस्य स्वाभाविकत्वं माया-दोषास्पृष्टत्वं च साधितम् । अतएव श्रीगीतोपनिषत्सु च -

ज्ञेयं यत् तत् प्रवक्ष्यामि यज् ज्ञात्वाऽमृतम् अश्नुते । अनादिमत् परं ब्रह्म न सत् तन् नासद् उच्यते ॥

सर्वतः पाणि-पादं तद् इत्य् आदि । [गीता १३.१२-१३]

अत्रेयं प्रक्रिया - एकम् एव तत् परम-तत्त्वं स्वाभाविकाचिन्त्य-शक्त्या सर्वदैव स्वरूप-तद्-रूप-वैभव-जीव-प्रधान-रूपेण चतुर्धावतिष्ठते । सूर्यान्तर्-मण्डलस्थ-तेज इव मण्डल-तद्-बहिर्गत- रश्मि-तत्-प्रतिच्छवि-रूपेण । एवम् एव श्री-विष्णु-पुराणे ---

एक-देश-स्थितस्याग्नेर् ज्योत्स्ना विस्तारिणी यथा । परस्य ब्रह्मणः शक्तिस् तथेदम् अखिलं जगद् ॥ इति ॥ [विप् १.२२.५६]

यस्य भासा सर्वम् इदं विभातीति श्रुतेः । अत्र व्यापकत्वादिना तत्-तत्- समावेशाद्य्-अनुपपत्तिश् च शक्तेर् अचिन्त्यत्वेनैव पराहता । दुर्घट- घटत्वं ह्य् अचिन्त्यत्वम् । शक्तिश् च सा त्रिधा - अन्तरङ्गा बहिरङ्गा तटस्था च । तत्रान्तरङ्गया स्वरूप-शक्त्याख्यया पूर्णैनैव स्वरूपेण वैकुण्ठादि-स्वरूप-वैभव-रूपेण च तद् अवतिष्ठते । तटस्थया रश्मि-स्थानीय-चिद्-एकात्म-शुद्ध-जीव-रूपेण, बहिरङ्गया मायाख्यया प्रतिच्छवि-गत-वर्ण-शावल्य-स्थानीय-तदीय-बहिरङ्ग-वैभव-जडात्म- प्रधान-रूपेण चेति चतुर्ध्वात्वम् । अतएव तदात्मकत्वेन जीवस्येव तटस्थ-शक्तित्वं प्रधानस्य च मायान्तर्-भूतत्वम् अभिप्रेत्य शक्ति-त्रयं श्री-विष्णु-पुराणे गणितम् -

विष्णु-शक्तिः परा प्रोक्ता क्षेत्र-ज्ञाख्या तथापरा । अविद्या-कर्म-संज्ञान्या तृतीया शक्तिर् इष्यते ॥ [विप् ६.७.६१]

तया तिरोहितत्वाच् च शक्तिः क्षेत्र-ज्ञ-संज्ञिता । सर्व-भूतेषु भूपाल तारतम्येन वर्तते ॥[विप् ६.७.६३] इति ॥

अविद्या कर्म कार्यं यस्याः सा तत्-संज्ञा मायेत्य् अर्थः । यद्यपीयं बहिरङ्गा तथाप्य् अस्यास् तटस्थ-शक्तिमयम् अपि जीवम् आवरितुं सामर्थ्यम् अस्तीत्य् आह तयेति । तारतम्येन तत्-कृतावरणस्य ब्रह्मादि- स्थावरान्तेषु देहेषु लघु-गुरु-भावेन वर्तते इत्य् अर्थः । तद् उक्तम् - यथा सम्मोहितो जीव इति [भ्प् १.७.५] । ययैवाचिन्त्य-मायया ज्ञेयम् । प्रधानस्य माया-व्यङ्ग्यत्वं चाग्रे दर्शयिष्यते । अत्रान्तरङ्गत्व- तटस्थत्व-बहिरङ्गत्वादिनैव तेषाम् एकात्मकानां तत् तत् साम्यम्, न तु सर्वात्मनेति तत् तत् स्थानीयत्वम् एवोक्तम् । न तु तत्-तद्-रूपत्वं ततस् तत् तद् दोषा अपि नावकाशं लभन्ते इति ॥ श्री-पिप्पलायनो निमिम् ॥१४॥

[14]

śaktes tu svābhāvika-rūpatvam āha -

sattvaṃ rajas tama iti trivṛd ekam ādau sūtraṃ mahān aham iti pravadanti jīvam | jñāna-kriyārtha-phala-svarūpatayoru-śaktir brahmaiva bhāti sad asac ca tayoḥ paraṃ yat || [BhP 11.3.38]

brahmaiva urū-śaktir anekātmaka-śaktimad bhāti | eva-kāreṇa brahmaṇa eva sā śaktir na tu kalpiteti svābhāvika-rūpatvaṃ śakter bodhayati | tatra hetuḥ | yad brahma yat sthūlaṃ kāryaṃ pṛthivyādi-rūpaṃ asat sūkṣmaṃ kāraṇaṃ prakṛtyādi-rūpaṃ tayor bahiraṅga-vaibhavayoḥ paraṃ svarūpa-vaibhavaṃ śrī- vaikuṇṭhādi-rūpaṃ taṭastha-vaibhavaṃ śuddha-jīva-rūpaṃ ca | anyathā tat- tad-bhāvāsiddhiḥ |

kiṃrūpatayā tat-tad-rūpam | tatrāha jñāna-kriyārtha-phala-rūpatayā mahad-ādi-lakṣaṇa-jñāna-śakti-rūpatvena, sūtrādi-lakṣaṇa-kriyā-śakti-rūpatvena, tan-mātrādi-lakṣaṇārtha-rūpatvena, prakṛti-lakṣaṇa-tat-tat-sarvaikya- rūpatvena sad-asad-rūpam | phala-rūpatvena tayoḥ param | tatra phalaṃ puruṣārtha-svarūpaṃ sa-vaibhavaṃ bhagavad-ākhyaṃ cid-vastu tad- anumatatvāt śuddha-jīvākhyaṃ cid-vastu ca | etena jñāna-kriyādi-rūpeṇorū- śaktitvaṃ vyañjitam | śakteḥ svābhāvika-rūpatvaṃ sa-pramāṇaṃ spaṣṭayati |

ādau yad ekaṃ brahma tad eva sattvaṃ rajas tama iti tri-vṛt pradhānaṃ tataḥ kriyā-śaktyā sūtraṃ jñāna-śaktyā mahān iti | tato'ham ahaṅkāra iti | tad eva ca jīvaṃ śuddha-svarūpaṃ jīvātmānaṃ tad-upalakṣaṇakaṃ vaikuṇṭhādi- vaibhavaṃ ca pravadanti vedāḥ | te ca - sadaiva saumyedam agra āsīd ity ādyāḥ [ChāU 6.2.1] |

ādāv ekaṃ tatas tat tad-rūpam iti śakteḥ svābhāvikatvam āyātam anyasyāsadbhāvenaupādhikatvāyogāt | svarūpa-vaibhavasyāṅga-pratyaṅgavan nitya-siddhatve'pi, sūrya-sattayā tad-raśmi-paramāṇu-vṛndasyeva, tat-sattayā labdha-sattākatvāt tad-upādānatvaṃ tadādikatvaṃ ca syāt | tasya bhāsā sarvam idaṃ vibhātīti [Kaṭha 2.2.15] śruteḥ |

śakter acintyatvaṃ svābhāvikatvaṃ coktaṃ śrī-viṣṇu-purāṇe -

nirguṇasyāprameyasya śuddhasyāpy amalātmanaḥ | kathaṃ sargādi-kartādi-kartṛtvaṃ brahmaṇo'bhyupagamyata || [ViP 1.3.1]

iti maitreya-praśnānantaraṃ śrī-parāśara uvāca ---

śaktayaḥ sarva-bhāvānām acintya-jñāna-gocarāḥ | yato'to brahmaṇas tās tu sargādyā bhāva-śaktayaḥ | bhavanti tapasāṃ śreṣṭha pāvakasya yatoṣṇatā || [ViP 1.3.2]

atra śrīdhara-svāmi-ṭīkā ca - tad evaṃ brahmaṇaḥ sṛṣṭy-ādi-kartṛtvam uktam | tatra śaṅkate - nirguṇasyeti | sattvādi-guṇa-rahitasya, aprameyasya deśa-kālādy-aparicchinnasya śuddhasya adehasya sahakāri-śūnyasyeti vā, amalātmanaḥ puṇya-pāpa-saṃskāra- śūnyasya, rāgādi-śūnyasyeti vā | evambhūtasya brahmaṇaḥ

kathaṃ sargādi- kartṛtvam iṣyate, etad-vilakṣaṇasyaiva loke ghaṭādiṣu kartṛtvādi-darśanād ity arthaḥ | pariharati śaktaya iti sārdhena | loke hi sarveṣāṃ bhāvānāṃ maṇi- mantrādīnāṃ śaktayaḥ acintya-jñāna-gocarāḥ | acintyaṃ tarkāsahaṃ yaj- jñānaṃ kāryānyathānupapatti-pramāṇakaṃ tasya gocarāḥ santi |

yad vā - acintyā bhinnābhinnatvādi-vikalpaiś cintayitum aśakyāḥ kevalam arthāpatti-jñāna-gocarāḥ santi | yad evaṃ ato brahmaṇo'pi tās tathāvidhāḥ śaktayaḥ sargādi-hetu-bhūtāḥ bhāva-śaktayaḥ svabhāva-siddhāḥ śaktayaḥ santy eva | pāvakasya dāhakatvādi-śaktivat | ato guṇādihīnasyāpy acintya- śaktimattvād brahmaṇaḥ sargādi-kartṛtvaṃ ghaṭata ity arthaḥ | śrutiś ca -

na tasya kāryaṃ karaṇaṃ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca || [ŚvetU 6.8]

māyāṃ tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram || [ŚvetU 4.10]

yad vā evaṃ yojanā - sarveṣāṃ bhāvānāṃ pāvakasyoṣṇatā-śaktivad-acintya-jñāna-gocarāḥ śaktayaḥ santy eva | brahmaṇaḥ punas tāḥ svabhāva-bhūtāḥ svarūpād abhinnāḥ śaktayaḥ | parāsya śaktir vividhaiva śrūyate iti śruteḥ |

ato maṇi-mantrādibhir agnauṣṇyavan na kenacid vihantuṃ śakyante | ata eva tasya nirańkuśam aiśvaryam | tathā ca śrutiḥ -

sa vā ayam asya sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatir ity ādiḥ [BAU 4.4.22] |

yata evaṃ ato brahmaṇo hetoḥ sargādyā bhavanti nātra kācid anupapattiḥ ity eṣā |

atra praśnaḥ so'yaṃ brahma khalu nirviśeṣam eveti pakṣam āśritya, parihāras tu saviśeṣam eveti pakṣam āśritya kṛta iti jñeyam | ata eva praśne śuddhasyety api vyākhyātam | śuddhatvaṃ hy atra kevalatvaṃ matam, tac ca yuktaṃ, parihāre brahmaṇi śaktisthāpanāt | pūrva-pakṣimate brahmaṇi śaktir api nāstīti gamyate | tataḥ praśna-vākye'py evam arthāntaraṃ jñeyam - nirguṇasya prākṛtāprākṛta-guṇa-rahitasya, ataeva pramāṇāgocarasya tata evāmalātmano'pi śuddhasya, na tu sphaṭikāder iva paracchāyayānyathā- dṛṣṭasya | tad evaṃ nirviśeṣatām avalambya praśne siddhe | parihāre tu prathama-yojanāyāṃ nirviśeṣa-pakṣam anādṛtya brahmaṇi kartṛtva-pratipatty- arthaṃ śaktayaḥ sādhitāḥ | dvitīya-yojanāyāṃ tatra ca viśeṣa-pratipatty-arthaṃ yathā jalādiṣu kadācid uṣṇatādikam āgantukaṃ syāt tathā brahmaṇi na syād iti nirdhāritam | na tat samaś cābhyadhikaś ca dṛśyate iti śruteḥ |

tathā maṇimantrādibhir iti vyatireka eva dṛṣṭānta ity ato brahma-śaktayas tu nānyena parābhūtā ity etac ca darśitam | kiṃ ca, brahma-padena sarvaṃ khalv idaṃ brahmeti

prasiddhiṃ vyajya sattvādi-guṇamaya-māyāyās tad-anyatve'pi, nirguṇasyeti prākṛta-guṇair aspṛṣṭatvam aṅgīkṛtya teṣāṃ bahiraṅgatvaṃ svīkṛtam |

tad etad eva māyāṃ ca prakṛtiṃ vidyād ity eṣā śrutiḥ svīcakāra | māyāṃ ca tad apāśrayām itivan maheśvaratvān māyāyā bahiraṅgāyā āśraya iti tāṃ parābhūya sthitam iti ca labhyate | tasmāt pūrvavad atrāpi śakti-mātrasya svābhāvikatvaṃ māyā-doṣāspṛṣṭatvaṃ ca sādhitam | ataeva śrīgītopaniṣatsu ca -

jñeyaṃ yat tat pravakṣyāmi yaj jñātvā'mṛtam aśnute | anādimat paraṃ brahma na sat tan nāsad ucyate ||

sarvataḥ pāṇi-pādaṃ tad ity ādi | [Gītā 13.12-13]

atreyaṃ prakriyā - ekam eva tat parama-tattvaṃ svābhāvikācintya-śaktyā sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpeṇa caturdhāvatiṣṭhate | sūryāntar-maṇḍalastha-teja iva maṇḍala-tad-bahirgata- raśmi-tat-praticchavi-rūpeṇa | evam eva śrī-viṣṇu-purāṇe ---

eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā | parasya brahmaṇaḥ śaktis tathedam akhilaṃ jagad || iti || [ViP 1.22.56]

yasya bhāsā sarvam idaṃ vibhātīti śruteḥ | atra vyāpakatvādinā tat-tat-samāveśādy-anupapattiś ca śakter acintyatvenaiva parāhatā | durghaṭa- ghaṭatvaṃ hy acintyatvam | śaktiś ca sā tridhā - antaraṅgā bahiraṅgā taṭasthā ca | tatrāntaraṅgayā svarūpa-śaktyākhyayā pūrṇenaiva svarūpeṇa vaikuṇṭhādi-svarūpa-vaibhava-rūpeṇa ca tad avatiṣṭhate | taṭasthayā raśmi- sthānīya-cid-ekātma-śuddha-jīva-rūpeṇa, bahiraṅgayā māyākhyayā praticchavi-gata-varṇa-śāvalya-sthānīya-tadīya-bahiraṅga-vaibhava-jaḍātma-pradhāna-rūpeṇa ceti caturdhvātvam | ataeva tadātmakatvena jīvasyeva taṭastha-śaktitvaṃ pradhānasya ca māyāntar-bhūtatvam abhipretya śakti- trayaṃ śrī-viṣṇu-purāṇe gaṇitam -

viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathāparā | avidyā-karma-saṃjñānyā tṛtīyā śaktir iṣyate || [ViP 6.7.61]

tayā tirohitatvāc ca śaktiḥ kṣetra-jña-saṃjñitā | sarva-bhūteṣu bhūpāla tāratamyena vartate ||[ViP 6.7.63] iti ||

avidyā karma kāryaṃ yasyāḥ sā tat-saṃjñā māyety arthaḥ | yadyapīyaṃ bahiraṅgā tathāpy asyās taṭastha-śaktimayam api jīvam āvarituṃ sāmarthyam astīty āha tayeti | tāratamyena tat-kṛtāvaraṇasya brahmādi- sthāvarānteṣu deheṣu laghu-guru-bhāvena

vartate ity arthaḥ | tad uktam - yathā sammohito jīva iti [BhP 1.7.5] | yayaivācintya-māyayā jñeyam | pradhānasya māyā-vyaṅgyatvaṃ cāgre darśayiṣyate | atrāntaraṅgatva-taṭasthatva-bahiraṅgatvādinaiva teṣām ekātmakānāṃ tat tat sāmyam, na tu sarvātmaneti tat tat sthānīyatvam evoktam | na tu tat-tad-rūpatvaṃ tatas tat tad doṣā api nāvakāśaṃ labhante iti || śrī-pippalāyano nimim ||14||

English witness · section(s) 13

Anuccheda 13

That all variegated potencies have their origin in the Supreme Personality of Godhead is also confirmed in the following statement of Srimad Bhagavatam (4.9.16) where Dhruva Maharaja says to the Supreme Lord: “My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements - knowledge and ignorance. Your multi-energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.”* The multi-energies of the Lord may be divided into three broad categories: the superior, intermediate, and inferior potencies. Inspired by these variegated energies of the Lord, the living entities act in various ways.

Bhagavat · Sanskrit §15 · English §14

[१५]

तद् एवं सर्वाभिर् मिलित्वा चिद्-अचिच्-छक्तिर् भगवान् । एवम् एव परमेश्वरत्वेन स्तूयमानं ब्रह्माणं प्रति हिरण्यकशिपुनाप्य् उक्तम् - चिद्-अचिच्-छक्ति-युक्तायेति [भ्प् ७.३.३४] ।

चिद्-वस्तुनश् चिद्-वस्त्व्-अन्तराश्रयत्वं, रश्म्य्-आभासादि-ज्योतिषो ज्योतिर्- मण्डलाश्रयत्वम् इव । तत्र तटस्थाख्या जीव-शक्तिर् यथावसरं परमात्म-सन्दर्भे विवरणीया ।

अथ अन्तरङ्गाख्या-विवरणाय बहिरङ्गाप्य् उद्दिश्यते ये चापरा परा चेति । श्री-विष्णु-पुराणे श्रूयते -

सर्व-भूतेषु सर्वात्मन् या शक्तिर् अपरा तव । गुणाश्रया नमस् तस्यै शाश्वतायै सुरेश्वर ॥

यातीत-गोचरा वाचां मनसां चाविशेषणा । ज्ञानि-ज्ञान-परिच्छेद्या वन्दे ताम् ईश्वरीं पराम् ॥ इति ॥ [विप् १.१९.७६-७]

सैषा बहु-वृत्तिकैव ज्ञेया, परास्य शक्तिर् बहुधैव श्रूयते इति श्रुतेः ॥१५॥

[15]

tad evaṃ sarvābhir militvā cid-acic-chaktir bhagavān | evam eva parameśvaratvena stūyamānaṃ brahmāṇaṃ prati hiraṇyakaśipunāpy uktam - cid-acic-chakti-yuktāyeti [BhP 7.3.34] |

cid-vastunaś cid-vastv-antarāśrayatvaṃ, raśmy-ābhāsādi-jyotiṣo jyotir-maṇḍalāśrayatvam iva | tatra taṭasthākhyā jīva-śaktir yathāvasaraṃ paramātma-sandarbhe vivaraṇīyā |

atha antaraṅgākhyā-vivaraṇāya bahiraṅgāpy uddiśyate ye cāparā parā ceti | śrī-viṣṇu-purāṇe śrūyate -

sarva-bhūteṣu sarvātman yā śaktir aparā tava | guṇāśrayā namas tasyai śāśvatāyai sureśvara ||

yātīta-gocarā vācāṃ manasāṃ cāviśeṣaṇā | jñāni-jñāna-paricchedyā vande tām īśvarīṃ parām || iti || [ViP 1.19.76-7]

saiṣā bahu-vṛttikaiva jñeyā, parāsya śaktir bahudhaiva śrūyate iti śruteḥ ||15||

English witness · section(s) 14

Anuccheda 14

That the Supreme Personality of Godhead is the origin and reservoir of all potencies is also confirmed in the following statement of Srimad Bhagavatam (4.17.33), where Maitreya Muni says to Vidura: “My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.”*

Bhagavat · Sanskrit §16–17 · English §15

[१६]

तत्र बहिरङ्गाम् आह -

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि । तद् विद्याद् आत्मनो मायां यथाभासो यथा तमः ॥ [भ्प् २.९.३३]

अर्थं परमार्थ-भूतं मां विना यत् प्रतीयेत, मत्-प्रतीतौ तत्-प्रतीत्य्- अभावात् । मत्तो बहिर् एव यस्य प्रतीतिर् इत्य् अर्थः । यच् चात्मनि न प्रतीयते, यस्य च मद्-आश्रयत्वं विना स्वतः प्रतीतिर् नास्तीत्य् अर्थः । तथा लक्षणं वस्तु आत्मनो मम परमेश्वरस्य मायां जीव-माया गुण-मायेति द्व्य्- आत्मिकां मायाख्य-शक्तिं विद्यात् । अत्र शुद्ध-जीवस्यापि चिद्- रूपत्वाविशेषेण तदीय-रश्मि-स्थानीयत्वेन च स्वान्तःपात एव विवक्षितः । तत्रास्या द्व्य्-आत्मिकत्वेनाभिधानं दृष्टान्त-द्वैविध्येन लभ्यते । तत्र जीव-मायाख्यस्य प्रथमांशस्य तादृशत्वं दृष्टान्तेन स्पष्टयन्न् असम्भावनां निरस्यति यथाभास इति । आभासो ज्योतिर्-बिम्बस्य स्वीय- प्रकाशाद् व्यवहित-प्रदेशे कथञ्चिद् उच्छलित-प्रतिच्छवि-विशेषः । स यथा तस्माद् बहिर् एव प्रतीयते, न च तं विना तस्य प्रतीतिस् तथा सापीत्य् अर्थः । अनेन प्रतिच्छवि-पर्यायाभास-धर्मत्वेन तस्याम् आभासाख्यत्वम् अपि ध्वनितम् । अतस् तत्-कार्यस्याभासाख्यत्वं क्वचित् आभासश् च निरोधश् चेत्य् आदौ [भ्प् २.१०.७] । अत्र स यथा क्वचिद् अत्यन्तोद्भटात्मा स्वचाक्चिक्य- च्छटापतितनेत्राणां नेत्र-प्रकाशम् आवृणोति । तम् आवृत्य च स्वेनात्यन्तोद्भट-तेजस्त्वेनैव द्रष्टृ-नेत्रं व्याकुलयन् स्वोपकण्ठे वर्ण-शावल्यम् उद्भिरति । कदाचित् तद् एव पृथग्-भावेन नानाकारतया परिणमयति । तथेयम् अपि जीव-ज्ञानम् आवृणोति । सत्त्वादि-गुण-साम्य-रूपां गुण-मायाख्यां जडां प्रकृतिम् उद्भिरति । कदाचित् पृथग्-भूतान् सत्त्वादि-गुणान् नानाकारतया परिणमयति चेति ज्ञेयम् । तद् उक्तम् - एक-देश- स्थितस्याग्नेर् [विप् १.२२.५६] इत्य् आदि । तथा चायुर्वेद-विदः -

जगद्-योनेर् अनिच्छस्य चिद्-आनन्दैक-रूपिणः । पुंसोऽस्ति प्रकृतिर् नित्या प्रतिच्छायेव भास्वतः ॥

अचेतनापि चैतन्य-योगेन परमात्मनः । अकरोद् विश्वम् अखिलम् अनित्यं नाटकाकृतिर् ॥ इति ॥

तद् एवं निमित्तांशो जीव-माया उपादानांशो गुण-मायेत्य् अग्रेऽपि विवेचनीयम् । अथैवं सिद्धं गुण-मायाख्यं द्वितीयम् अप्य् अंशं दृष्टान्तेन स्पष्टयति, यथा तम इति । तमः-शब्देनात्र पूर्वोक्तं तमः-

प्रायं वर्ण-शावल्यम् उच्यते । तद् यथा तन् मूल-ज्योतिष्य्-असद् अपि तद्- आश्रयत्वं विना न सम्भवति तद्वद् इयम् अपीति । अथवा मायामात्र- निरूपण एव पृथक् दृष्टान्त-द्वयम् । तत्राभास-दृष्टान्तो व्याख्यातः ।

तमो-दृष्टान्तश् च । यथान्धकारे ज्योतिषोऽन्यत्रैव प्रतीयते, ज्योतिर् विना च न प्रतीयते ज्योतिरात्मना चक्षुषैव तत् प्रतीतेर् न पृष्ठादिनेति तथेयम् अपीत्य् एवं ज्ञेयम् । ततश् चांश-द्वयं तु प्रवृत्ति-भेदेनैवोह्यं न तु दृष्टान्त-भेदेन । प्राक्तन-दृष्टान्त-द्वेधाभिप्रायेण तु पूर्वस्या आभास-पर्याय-च्छाया-शब्देन क्वचित् प्रयोगः उत्तरस्यास् तमः शब्देनैव चेति । यथा ससर्ज छायया‌विद्यां पञ्च-पर्वाणम् अग्रतः [भ्प् ३.२०.१८] इत्य् अत्र । यथा च क्वाहं तमो महद् अहम् [भ्प् १०.१४.११] इत्य् आदौ । पूर्वत्राविद्याविद्याख्य-निमित्त-शक्ति-वृत्तिकत्वाज् जीव्-विषयकत्वेन जीव- मायात्वम् ।

तथा ससर्जेत्य् आदौ छाया-शक्तिं मायाम् अवलम्ब्य सृष्ट्यारम्भे ब्रह्मा स्वयम् अविद्याम् आविर्भावितवान् इत्य् अर्थः ।

विद्याविद्ये मम तनू व्द्धव् उद्धव शरीरिणाम् । बन्ध-मोक्ष-करी आद्ये मायया मे विनिर्मिते ॥ [भ्प् ११.११.३] इत्य् उक्तत्वात् ।

अनयोर् आविर्भाव-भेदश् च श्रूयते । तत्र पूर्वस्याः पाद्मे श्री-कृष्ण-सत्यभामा-संवादीय-कार्त्तिक-माहात्म्ये देव-गण-कृत-माया-स्तुतौ -

इति स्तुतवन्तस् ते देवास् तेजो-मण्डल-संस्थितम् । ददृशुर् गगने तत्र तेजो-व्याप्त-दिग्-अन्तरम् ॥

तन्-मध्याद् भारतीं सर्वे शुश्रुवुर् व्योम-चारिणीम् । अहम् एव त्रिधा भिन्ना तिष्ठामि त्रिविधैर् गुणैः ॥ इत्य् आदि ॥

उत्तरस्याः पाद्मोत्तर-खण्डे असङ्ख्यं प्रकृति-स्थानं निविड-ध्वान्तम् अवययम् इति ॥ श्री-भगवान् ब्रह्माणम् ॥१६॥

[१७]

अथ स्वरूप-भूताख्याम् अन्तरङ्गां शक्तिं सर्वस्यापि प्रवृत्य्- अन्यथानुपपत्त्या तावद् आह द्वाभ्याम् -

यन् न स्पृशन्ति न विदुर् मनो-बुद्धीन्द्रियासवः । अन्तर् बहिश् च विततं व्योमवत् तन् नतोऽस्म्य् अहम् ॥ [भ्प् ६.१६.२३]

देहेन्द्रिय-प्राण-मनो-धियोऽमी यद्-अंश-बिद्धाः प्रचरन्ति कर्मसु । नैवान्यदा लोहम् इवाप्रतप्तं स्थानेषु तद्-द्रष्ट्र-उपदेशम् एति ॥ [भ्प् ६.१६.२४]

टीका च - यद् ब्रह्म व्योमवद् विततम् अपि असवः प्राणाः क्रियाशक्त्य न स्पृशन्ति, मन-आदीनि च ज्ञान-शक्त्या न विदुः, तद् ब्रह्म नतोऽस्मि । तेषं तज्-ज्ञाने हेतुम् आह । देहेन्द्रियादयोऽमी यद्-अंश-बिद्धा यच्- चैतन्यांशेनाविष्टाः सन्तः कर्मसु स्वस्वविषयेषु प्रचरन्ति । यथा अप्राप्तं लोहं न दहति । अतो यथा लोहम् अग्नि-शक्त्यैव दाहकं सत् अग्निं न दहति, एवं ब्रह्म-गत-ज्ञान-क्रिया-शक्तिभ्यां प्रवर्तमाना देहादयस् तन् न स्पृशन्ति न विदुश् चेति भावः । इत्य् एषा ।

अत्राद्वैत-शारीरकेऽपि साङ्ख्यम् आक्षिप्योक्तम्, यथा - अथ पुनः साक्षि- निमित्तम् ईक्षितृत्वं प्रधानस्य कल्प्येत यथाग्नि-निमित्तम् अयः-पिण्डादेर् दग्धृत्वं, तथा सति यन् निमित्तम् ईक्षिततृत्वं प्रधानस्य, तद् एव सर्वज्ञं मुख्यं जगतः कारणम् इति [शङ्कर-भाष्य, १.१.५] ।

श्रुतिश् चात्र -

तम् एव भान्तम् अनुभाति [कठउ २.२.१५]

को ह्य् एवान्यात् कः प्राण्यात् यद् एष आकाश आनन्दो न स्यात्, चक्षुषश् चक्षुरूत श्रोत्रस्य श्रोत्रम् इत्य् आद्या । [तैत्तु २.७]

अथ प्रकृतस्यावशिष्टता टीका -जीवस् तर्हि दष्टृत्वाज् जानातु, नेत्य् आह स्थानेषु जाग्रद्-आदिषु द्रष्ट्र-अपदेशं द्रष्टृ-संज्ञां तद् एवैति प्राप्नोति । नान्यो जीवो नामास्ति नान्योऽतोऽस्ति द्रष्टेत्यादि श्रुतेः [बौ ३.१७.२३] । यद् वा द्रष्ट्र-अपदेशं द्रष्टृ-संज्ञं जीवम् अपि तदैवेति जानाति, न तु जीवस् तज्-जानातीत्य् अर्थः इत्य् एषा ।

तद् उक्तम् -

त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रय इति । [भ्प् २.१०.९]

श्रुतौ च - जीवो नामातोऽन्यः स्वयं सिद्धो नास्ति परन्तु तदात्मक एवेत्य् अर्थः । तथातोऽन्यो द्रष्टा नास्ति, सर्व-द्रष्टुस् तस्यापरो द्रष्टा नास्तीत्य् अर्थः इति व्याख्येयम् ॥

श्री-नारदश् चित्रकेतुम् ॥१७॥

[16]

tatra bahiraṅgām āha -

ṛte'rthaṃ yat pratīyeta na pratīyeta cātmani | tad vidyād ātmano māyāṃ yathābhāso yathā tamaḥ || [BhP 2.9.33]

arthaṃ paramārtha-bhūtaṃ māṃ vinā yat pratīyeta, mat-pratītau tat-pratīty- abhāvāt | matto bahir eva yasya pratītir ity arthaḥ | yac cātmani na pratīyate, yasya ca mad-āśrayatvaṃ vinā svataḥ pratītir nāstīty arthaḥ | tathā lakṣaṇaṃ vastu ātmano mama parameśvarasya māyāṃ jīva-māyā guṇa-māyeti dvy- ātmikāṃ māyākhya-śaktiṃ vidyāt | atra śuddha-jīvasyāpi cid- rūpatvāviśeṣeṇa tadīya-raśmi-sthānīyatvena ca svāntaḥpāta eva vivakṣitaḥ | tatrāsyā dvy-ātmikatvenābhidhānaṃ dṛṣṭānta-dvaividhyena labhyate | tatra jīva-māyākhyasya prathamāṃśasya tādṛśatvaṃ dṛṣṭāntena spaṣṭayann asambhāvanāṃ nirasyati yathābhāsa iti | ābhāso jyotir-bimbasya svīya- prakāśād vyavahita-pradeśe kathañcid ucchalita-praticchavi-viśeṣaḥ | sa yathā tasmād bahir eva pratīyate, na ca taṃ vinā tasya pratītis tathā sāpīty arthaḥ | anena praticchavi-paryāyābhāsa-dharmatvena tasyām ābhāsākhyatvam api dhvanitam | atas tat-kāryasyābhāsākhyatvaṃ kvacit ābhāsaś ca nirodhaś cety ādau [BhP 2.10.7] | atra sa yathā kvacid atyantodbhaṭātmā svacākcikya-cchaṭāpatitanetrāṇāṃ netra-prakāśam āvṛṇoti | tam āvṛtya ca svenātyantodbhaṭa-tejastvenaiva draṣṭṛ-netraṃ vyākulayan svopakaṇṭhe varṇa-śāvalyam udgirati | kadācit tad eva pṛthag-bhāvena nānākāratayā pariṇamayati | tatheyam api jīva-jñānam āvṛṇoti | sattvādi-guṇa-sāmya-rūpāṃ guṇa-māyākhyāṃ jaḍāṃ prakṛtim udgirati | kadācit pṛthag-bhūtān sattvādi- guṇān nānākāratayā pariṇamayati ceti jñeyam | tad uktam - eka-deśa- sthitasyāgner [ViP 1.22.56] ity ādi | tathā cāyurveda-vidaḥ -

jagad-yoner anicchasya cid-ānandaika-rūpiṇaḥ | puṃso'sti prakṛtir nityā praticchāyeva bhāsvataḥ ||

acetanāpi caitanya-yogena paramātmanaḥ | akarod viśvam akhilam anityaṃ nāṭakākṛtir || iti ||

tad evaṃ nimittāṃśo jīva-māyā upādānāṃśo guṇa-māyety agre'pi vivecanīyam | athaivaṃ siddhaṃ guṇa-māyākhyaṃ dvitīyam apy aṃśaṃ dṛṣṭāntena spaṣṭayati, yathā tama iti | tamaḥ-śabdenātra pūrvoktaṃ tamaḥ- prāyaṃ varṇa-śāvalyam ucyate | tad yathā tan mūla-jyotiṣy-asad api tad- āśrayatvaṃ vinā na sambhavati tadvad iyam apīti | athavā māyāmātra- nirūpaṇa eva pṛthak dṛṣṭānta-dvayam | tatrābhāsa-dṛṣṭānto vyākhyātaḥ |

tamo-dṛṣṭāntaś ca | yathāndhakāre jyotiṣo'nyatraiva pratīyate, jyotir vinā ca na pratīyate jyotirātmanā cakṣuṣaiva tat pratīter na pṛṣṭhādineti tatheyam apīty evaṃ jñeyam | tataś cāṃśa-dvayaṃ tu pravṛtti-bhedenaivohyaṃ na tu dṛṣṭānta-bhedena | prāktana-dṛṣṭānta-dvedhābhiprāyeṇa tu pūrvasyā ābhāsa-paryāya-cchāyā-śabdena kvacit prayogaḥ uttarasyās tamaḥ śabdenaiva ceti | yathā sasarja chāyayāvidyāṃ pañca-parvāṇam agrataḥ [BhP 3.20.18] ity atra | yathā ca kvāhaṃ tamo mahad aham [BhP 10.14.11] ity ādau | pūrvatrāvidyāvidyākhya-nimitta-śakti-vṛttikatvāj jīv-viṣayakatvena jīva- māyātvam |

tathā sasarjety ādau chāyā-śaktiṃ māyām avalambya sṛṣṭyārambhe brahmā svayam avidyām āvirbhāvitavān ity arthaḥ |

vidyāvidye mama tanū vddhy uddhava śarīriṇām | bandha-mokṣa-karī ādye māyayā me vinirmitte || [BhP 11.11.3] ity uktatvāt |

anayor āvirbhāva-bhedaś ca śrūyate | tatra pūrvasyāḥ pādme śrī-kṛṣṇa-satyabhāmā-saṃvādīya-kārttika-māhātmye deva-gaṇa-kṛta-māyā-stutau -

iti stutavantas te devās tejo-maṇḍala-saṃsthitam | dadṛśur gagane tatra tejo-vyāpta-dig-antaram ||

tan-madhyād bhāratīṃ sarve śuśruvur vyoma-cāriṇīm | aham eva tridhā bhinnā tiṣṭhāmi trividhair guṇaiḥ || ity ādi ||

uttarasyāḥ pādmottara-khaṇḍe asaṅkhyaṃ prakṛti-sthānaṃ niviḍa-dhvāntam avayayam iti || śrī-bhagavān brahmāṇam ||16||

[17]

atha svarūpa-bhūtākhyām antaraṅgāṃ śaktiṃ sarvasyāpi pravṛtty- anyathānupapattyā tāvad āha dvābhyām -

yan na spṛśanti na vidur mano-buddhīndriyāsavaḥ | antar bahiś ca vitataṃ vyomavat tan

nato'smy aham || [BhP 6.16.23]

dehendriya-prāṇa-mano-dhiyo'mī yad-aṃśa-biddhāḥ pracaranti karmasu | naivānyadā loham ivāprataptaṃ sthāneṣu tad-draṣṭr-upadeśam eti || [BhP 6.16.24]

ṭīkā ca - yad brahma vyomavad vitatam api asavaḥ prāṇāḥ kriyāśaktya na spṛśanti, mana-ādīni ca jñāna-śaktyā na viduḥ, tad brahma nato'smi | teṣaṃ taj-jñāne hetum āha | dehendriyādayo'mī yad-aṃśa-biddhā yac- caitanyāṃśenāviṣṭāḥ santaḥ karmasu svasvaviṣayeṣu pracaranti | yathā aprāptaṃ lohaṃ na dahati | ato yathā loham agni-śaktyaiva dāhakaṃ sat agniṃ na dahati, evaṃ brahma-gata-jñāna-kriyā-śaktibhyāṃ pravartamānā dehādayas tan na spṛśanti na viduś ceti bhāvaḥ | ity eṣā |

atrādvaita-śārīrake'pi sāṅkhyam ākṣipyoktam, yathā - atha punaḥ sākṣi- nimittam īkṣitṛtvaṃ pradhānasya kalpyeta yathāgni-nimittam ayaḥ-piṇḍāder dagdhṛtvaṃ, tathā sati yan nimittam īkṣitatṛtvaṃ pradhānasya, tad eva sarvajñaṃ mukhyaṃ jagataḥ kāraṇam iti [Śaṅkara-bhāṣya, 1.1.5] |

śrutiś cātra -

tam eva bhāntam anubhāti [KaṭhaU 2.2.15]

ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt, cakṣuṣaś cakṣurūta śrotrasya śrotram ity ādyā | [TaittU 2.7]

atha prakṛtasyāvaśiṣṭatā ṭīkā -jīvas tarhi daṣṭṛtvāj jānātu, nety āha sthāneṣu jāgrad-ādiṣu draṣṭr-apadeśaṃ draṣṭr-saṃjñāṃ tad evaiti prāpnoti | nānyo jīvo nāmāsti nānyo'to'sti draṣṭetyādi śruteḥ [BAU 3.17.23] | yad vā draṣṭr-apadeśaṃ draṣṭr-saṃjñaṃ jīvam api tadaiveti jānāti, na tu jīvas taj- jānātīty arthaḥ ity eṣā |

tad uktam -

tritayaṃ tatra yo veda sa ātmā svāśrayāśraya iti | [BhP 2.10.9]

śrutau ca - jīvo nāmāto'nyaḥ svayaṃ siddho nāsti parantu tadātmaka evety arthaḥ | tathāto'nyo draṣṭā nāsti, sarva-draṣṭus tasyāparo draṣṭā nāstīty arthaḥ iti vyākhyeyam ||

śrī-nāradaś citraketum ||17||

English witness · section(s) 15

Anuccheda 15

That the Lord's variegated potencies are inconceivable and cannot be completely understood by the individual living entity is confirmed by the following statements of Vedic literature: "O Lord, You are the Supreme Personality of Godhead for all living entities. Your diverse energies can act multifariously. This is inconceivable to us."* Devahuti-devi to Lord Kapila (Srimad Bhagavatam 3.33.3) "The Absolute Truth and His potencies are inconceivable. They can only be understood by the Vedic literatures, which are the direct revelation of the Lord." Vedanta-sutra 2.1.27 "Innumerable variegated and inconceivable potencies exist within the Supreme Personality of Godhead." Vedanta-sutra 2.1.28

Bhagavat · Sanskrit §18 · English §16

[१८]

किं च -

देहोऽसवोऽक्षा मनवो भूतमात्रा नात्मनम् अन्यं च विदुः परं यत् । सर्वं पुमान् वेद गुणांश् च तज्-ज्ञो न वेद सर्वज्ञम् अनन्तम् ईडे ॥ [भ्प् ६.४.२५]

देहश् चासवश् च प्राणा अक्षाणीन्द्रियाणि च, मनवोऽन्तःकरणानि, भूतानि च, मात्राश् च तन्-मात्राणि, आत्मानं स्व-स्वरूपम्, अन्यं स्वस्वविषय- वर्गं, तयोः परं देवता-वर्गं च न विदुः । पुमान् जीवस् तु सर्वम् आत्मानं स्व-स्वरूपं, तद् अन्यं प्रमातारं, तयोः पदं देहाद्य्-अर्थ- जातं तद्-अधिष्ठातृ-देवता-वर्गं च वेद, तथा देहादि-मूल-भूतान् गुणांश् च सत्त्वादीन् वेद ।

तत्-तज्-ज्ञोऽप्य् असौ यं सर्वज्ञं देहादिजीवान्ताशेष-ज्ञातारं न वेद तम् अनन्तं महद्-गुणत्वाद् यम् अनन्तम् आहुर् [भ्प् १.१८.१९] इति । अतएव हि यत्र हि द्वैतम् इव भवति तद् इतर इतरं पश्यतीत्य् आरभ्य [बौ ४.५.१५] जीवस्येतर-दृष्टत्वम् उक्त्वा, यत्र स्वस्य सर्वम् आत्मैवाभूत् तत् केन कः पश्येद् इत्य् आदिना तस्य परमात्म-द्रष्टृत्वं निषिध्य परमात्मनस् तु तत् तत् सर्व-द्रष्टृत्वं स्व-द्रष्टृत्वम् अप्य् अस्तीति, विज्ञातारम् अरे केन विजानीयाद् इत्य् [बौ २.४.१४] अनेनाह ।

अयम् अर्थः । यत्र माया-वैभवे द्वैतम् इव भवति, तन् मूलकत्वात् तद् अनन्यद् अपि मायाख्याचिन्त्य-शक्ति-हेतुकतया जड-मलिन-नश्वरत्वेन तद्- विलक्षणतया समादितं ततः स्वतन्त्र-सत्ताकम् इव मुहुर् जायते, तत् तत्र इतरो जीव इतरं पदार्थं पश्यति, तस्य करण-दृश्ययोर् मिथो योग्यत्वाद् इति भावः । यत्र तु स्वरूप-वैभवे तस्य जीवस्य रश्मि-स्थानीयस्य मण्डल- स्थानीयो य आत्मा परमात्मा, स एव स्वरूप-शक्त्या सर्वम् अभूत्, अनादितएव भवन्न् आस्ते, न तु तत्-प्रवेशेन, तत् तत्र इतरः स जीवः केनेतरेण करण-भूतेन कं पदार्थं पश्येत्, न केनापि कम् अपि पश्येद् इत्य् अर्थः । न हि रश्मयः स्व-शक्त्या सूर्य-मण्डलान्तर्गत-वैभवं प्रकाशयेयुर् न चार्चिषो वह्निं निर्दहेयुर् इति भावः । तद् एवं सति यस्य खल्व् एवम् अनन्तं स्वरूप-वैभवं तं विज्ञातारं सर्वज्ञं परमात्मानं केनेतरेण करणेन विजानीयात् न केनापीत्य् अर्थः । तद् एवं ज्ञान-शक्तौ तत्र सिद्धायां क्रियेच्छा-शक्ती च लक्ष्येते ॥ दक्षः श्री- पुरुषोत्तमम् ॥१८॥

[18]

kiṃ ca -

deho'savo'kṣā manavo bhūtamātrā nātmanam anyaṃ ca viduḥ paraṃ yat | sarvaṃ pumān veda guṇāṃś ca taj-jño na veda sarvajñam anantam īḍe || [BhP 6.4.25]

dehaś cāsavaś ca prāṇā akṣāṇīndriyāṇi ca, manavo'ntaḥkaraṇāni, bhūtāni ca, mātrāś ca tan-mātrāṇi, ātmānaṃ sva-svarūpam, anyaṃ svasvaviṣaya- vargaṃ, tayoḥ paraṃ devatā-vargaṃ ca na viduḥ | pumān jīvas tu sarvam ātmānaṃ sva-svarūpaṃ, tad anyaṃ pramātāraṃ, tayoḥ padaṃ dehādy-artha- jātaṃ tad-adhiṣṭhātṛ-devatā-vargaṃ ca veda, tathā dehādi-mūla-bhūtān guṇāṃś ca sattvādīn veda |

tat-taj-jño'py asau yaṃ sarvajñaṃ dehādijīvāntāśeṣa-jñātāraṃ na veda tam anantaṃ mahad-guṇatvād yam anantam āhur [BhP 1.18.19] iti | ataeva hi yatra hi dvaitam iva bhavati tad itara itaraṃ paśyatīty ārabhya [BAU 4.5.15] jīvasyetara-dṛṣṭatvam uktvā, yatra svasya sarvam ātmaivābhūt tat kena kaḥ paśyed ity ādinā tasya paramātma-draṣṭṛtvaṃ niṣidhya paramātmanas tu tat tat sarva-draṣṭṛtvaṃ sva-draṣṭṛtvam apy astīti, vijñātāram are kena vijānīyād ity [BAU 2.4.14] anenāha |

ayam arthaḥ | yatra māyā-vaibhave dvaitam iva bhavati, tan mūlakatvāt tad ananyad api māyākhyācintya-śakti-hetukatayā jaḍa-malina-naśvaratvena tad- vilakṣaṇatayā samāditaṃ tataḥ svatantra-sattākam iva muhur jāyate, tat tatra itaro jīva itaraṃ padārthaṃ paśyati, tasya karaṇa-dṛśyayor mitho yogyatvād iti bhāvaḥ | yatra tu svarūpa-vaibhave tasya jīvasya raśmi-sthānīyasya maṇḍala- sthānīyo ya ātmā paramātmā, sa eva svarūpa-śaktyā sarvam abhūt, anāditaeva bhavann āste, na tu tat-praveśena, tat tatra itaraḥ sa jīvaḥ kenetareṇa karaṇa-bhūtena kaṃ padārthaṃ paśyet, na kenāpi kam api paśyed ity arthaḥ | na hi raśmayaḥ sva-śaktyā sūrya-maṇḍalāntargata-vaibhavaṃ prakāśayeyur na cārciṣo vahniṃ nirdaheyur iti bhāvaḥ | tad evaṃ sati yasya khalv evam anantaṃ svarūpa-vaibhavaṃ taṃ vijñātāraṃ sarvajñaṃ paramātmānaṃ kenetareṇa karaṇena vijānīyāt na kenāpīty arthaḥ | tad evaṃ jñāna-śaktau tatra siddhāyāṃ kriyecchā-śaktī ca lakṣyete || dakṣaḥ śrī- puruṣottamam ||18||

English witness · section(s) 16

Anuccheda 16

1 The nature of the Lord’s potencies is further described in the following verse of Srimad Bhagavatam (11.3.37) where Pippalayana Rsi says to Maharaja Nimi: “Originally one, the Absolute, Brahman, comes to be known a threefold, manifesting itself as the three modes of material nature: goodness, passion and ignorance. Brahman further expands it potency, and thus the power to act and the power of consciousness becomes manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multi-potencies of the Absolute, the demigods, as the embodiment of

knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute."*** 2 In this verse the phrase 'brahmaiva uru-sakti bhati' means 'The Supreme Truth possesses many potencies'. The word 'eva' (certainly) emphasises the fact that Lord's potencies are not merely imagined to exist, but are real, the potencies naturally possessed by the Lord. In the last line of this verse 'yat' refers to Brahman, 'sat' to earth and the other gross material elements, 'asat'' to prakrti and the other subtle material elements, 'tayoh' to these two external potencies, and 'param' to the Lord's personal internal potency, which is the spiritual planets of Vaikuntha, and the pure spirit souls, who are His marginal potencies. Any conception that contradicts this is in error. 3 Someone may ask: "What different kinds of potencies are the property of the Lord?" In order to answer this question, Pippalayana Muni said: 'jnana-kriyartha-phala-rupataya'. This means that the Lord has many potencies, such as His jnana-sakti, which consists of the mahat-tattva and other potencies, kriya-sakti, which consists of the sutras and other potencies, and artha-sakti, which consists of the tan-matras and other potencies. These sat and asat potencies are material in nature. Above them (tayoh param) is the supreme goal of life, the spiritual Supreme Personality of Godhead, who is known as Bhagavan and who is accompanied by His potencies. Also above them is the spiritual living entity, who is known as jiva, and who, because He follows the Lord, is pure. In this way the Lord's many potencies (uru-sakti), which begin with His jnana-sakti and kriya-sakti are described. 4 The Lord's potencies are real, not imagined, for they have emanated from the Lord Himself, the Supreme Reality. This is confirmed by Pippalayana Muni in the following statement: "Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature: goodness, passion and ignorance. In this way Brahman expands its potency."*** From the Supreme Brahman the unmanifested modes of material nature (tri-vrt) are manifested; from the unmanifested mode of nature the kriya-sakti is manifested, from the kriya-sakti the sutram is manifested. From jnana-sakti the power of consciousness is manifested and from the power of consciousness the false-ego (aham) is manifested. The false ego covers the awareness of the pure individual soul (jivam) which is one of the Lord's spiritual potencies. The Vedic literatures explain (pravadanti) the manifestation of the Lord's potencies in this way. That all these variegated energies have emanated from the Supreme Godhead is explained in the Chandogya Upanisad (6.2.1) in the following words: "O gentle student, in the beginning, before the creation, only the Supreme Godhead was manifest. It is from Him that everything has come." Because the variegated potencies have emanated from the Supreme Truth, they must also be real, they

cannot be false. All these potencies are like the limbs and parts of the limbs of the Personality of Godhead. He is like the sun, and all these potencies are like the rays of light emanating from that Supreme-sun. This is confirmed by the following statement of Sruti-sastra (found in the following places: Katha Upanisad 2.2.15, Mundaka Upanisad 2.2.10, and Svetasvatara Upanisad 6.14): "Everything that exists is like rays of light emanating from the Supreme." 5 That the Lord's potencies are real, and also inconceivable to the living entities, is confirmed by the following question posed by Maitreya Muni, and answered by Parasara Muni. Maitreya asked (Visnu Purana 1.3.2): "The Personality of Godhead is supremely pure in heart and mind, and He is beyond the influence of the three modes of material nature. He is unlimited. How is it possible for Him to directly engage in the creation, maintenance and destruction of the various material universes? I would expect that He would have no direct connection at all with the material world." 6 Parasara Muni answered Maitreya's question in the following words (Visnu Purana 1.3.3): "O best of the ascetics, the potencies of the Supreme Personality of Godhead (such as sarga-sakti, the potency of material creation, and others) are all inconceivable and cannot be understood by the individual living entities. Just as heat is the potency of fire, these are all the potencies of the Supreme." 7 Sridhara Svami comments on this verse in the following words: "In this verse Maitreya Muni doubts that it is possible for the transcendental Personality of Godhead to engage in the mundane activity of material creation. The word 'nirgunasya' used in this verse means 'free from the influence of the material modes of goodness, passion and ignorance'. "Aprameyasya' means 'free from the limitations of time, space, and other material restricting factors'. 'Suddhasya' means 'without a material body', or 'He who does not require anyone's help in order to do anything'. 'Amalatmanah' means 'He who is free from material piety and impiety, and who does not have to perform any Vedic ritual in order to become purified.' Observing that the Supreme is different from, and untouched by, matter, Maitreya Muni doubts that it is possible for Him to create something so different from Himself. 8 "In the next verse and a half, Parasara Muni answers Maitreya's question by saying that the Personality of Godhead acts within the material world through the agency of His inconceivable potencies. The Lord's potencies may be considered inconceivable in two ways. First, they are inconceivable because they are so great and powerful that the tiny logical apparatus of the conditioned soul does not have the strength to understand them, and second, they are inconceivable because they are simultaneously one and different from the Personality of Godhead, a seeming contradiction which the intelligence of the conditioned souls is generally not large enough to house. This seeming contradiction can be understood, however, by the example of the fire and its potency heat. Heat is the potency of fire and it has specific burning power obtained from it's origin, the fire. In some ways the heat is the same as the fire itself, and in other ways it is different. In the same way everything that exists is the potency of the

Supreme Personality of Godhead, simultaneously one and different from Him. “In this way the simultaneous oneness and difference may be understood. We may also note in this verse that the word ‘bhava-saktayah’ means ‘perfect by nature’. In this way, even though the Personality of Godhead is never touched by the three modes of material nature, and even though He never directly contacts the material nature, He creates the material universes, and performs various activities within them, by means of His inconceivable potencies.” 9 That the Personality of Godhead is the master of inconceivable potencies is also confirmed by the following statement of the Svetasvatara Upanisad (6.8): “He does possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater that Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence.”* 10 That the Personality of Godhead is the master of innumerable potencies is also confirmed by the following statement of the Sruti-sastra (Svetasvatara Upanisad 4.10): “Although maya is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the supreme controller.”* 11 Everything that exists is the potency of the Supreme Personality of Godhead, and is simultaneously one and different from Him just as heat is not different from fire. The word ‘bhava-saktayah’ may also be interpreted to mean ‘produced from the transcendental body of the Lord.’ Because the Lord’s potencies are manifested from His own form, they are also simultaneously one and different from Him. No one can defeat this argument or prove anything different than this. That the Personality of Godhead is the master of innumerable potencies is confirmed in the following statements of the Upanisads: “The Personality of Godhead has multifarious potencies.” Svetasvatara Upanisad 6.8 “The Personality of Godhead is the supreme master and controller of everything that exists.” Brhad-aranyaka Upanisad 4.4.22 12 In this passage (from the Visnu Purana, quoted in Texts 5 and 6) Maitreya poses his question from the point of view of the impersonalists, who maintain that the Supreme has no qualities, and Parasara Muni replies by taking the stance of the personalists who teach that the Supreme has qualities, and that variety exists even in the spiritual world. Maitreya uses words like “suddhasya” (pure) and ‘adehasya’ (without a body) to describe the Supreme. He was thinking in terms of an impersonal Supreme without potencies. Parasara Muni, in his reply, used these same terms to describe the personal feature of the Supreme. In Parasara’s answer the term ‘nirgunasya’ (without qualities) used by Maitreya to describe the Supreme was answered by the word ‘acintya-jnana-gocarah’ (inconceivable). By using this word, Parasara hinted to Maitreya that the Supreme is called ‘nirguna’ (without qualities) because His qualities are so great that they cannot be fully or properly understood by the individual living entities. When Maitreya used the words ‘amalatmanah’ (flawless) and ‘suddhasya’ (pure),

he considered that the Supreme was without qualities, in other words he thought of the Supreme as pure in the way an unflawed piece of glass or crystal is pure by virtue of having no qualities. Parasara Muni accepted the description of the purity of the Supreme in a different way. For Him the Supreme had qualities, but no vices or imperfections. In this way the Supreme is pure. In his answer Parasara rejected the impersonalistic concept of the Supreme referred to by Maitreya and instead described the Supreme as person, the master of innumerable inconceivable potencies. Heat is sometimes present in water, air, or other elements, but it is always present in the fire-element, and can never be separated from it. Just as heat is always present in fire, in the same way the inconceivable potencies of the Supreme cannot be separated from Him. They are an intrinsic part of His nature. Because the Supreme possesses unlimited inconceivable potencies, He is the greatest, and no one is equal or greater than Him. This is confirmed in the following statement of Svetasvatara Upanisad (6.8): "No one is equal to or greater than the Supreme Personality of Godhead." 13 In the Upanisads and other Vedic literatures the Lord's potencies are sometimes described as 'brahma' (the greatest). This does not mean that the Lord's potencies are greater than the Lord Himself, but merely that the Lord's potencies are extremely powerful, and cannot be checked by anyone except for the Personality of Godhead Himself. The Lord's transcendental potency activates the material nature, which moves the three modes of material nature, which become transformed into the 'sarga-sakti' (potency of material creation) and other material potencies. In this way the affairs of the material universes are conducted by the Lord's potencies, without any direct intervention by the Personality of Godhead, who is never touched by the material energy. 14 The word 'brahma' (the greatest) is also used to describe the Lord's potencies in the following statement of the Chandogya Upanisad (3.14.1): "This entire material world is Brahman, the greatest." This description of the material potency of the Lord as the 'greatest', should be understood, however, only in a relative sense, for the Lord's material potency is not greater than the Lord Himself, as Maitreya Muni has already explained by using the word 'nirgunasya' (untouched by the material modes of nature) to describe the Lord. The Svetasvatara Upanisad (4.10) also describes the Personality of Godhead as superior to His material potency in the following words: "The Personality of Godhead is the master and controller of this material world, which is His illusory potency, maya." That maya is inferior to the Personality of Godhead is also confirmed by the following statement of Srimad Bhagavatam (1.7.4): "The illusory potency maya takes shelter of the Personality of Godhead and is independent on Him." In this way the Personality of Godhead is superior to His illusory potency, maya, even though that potency is sometimes described as 'brahma' (the greatest). Because the Lord's potencies (known as 'brahma') are subordinate to Him, He delegates to them various duties in relation to the material world. They contact the material energy, not He. 15 That the Personality of godhead is superior to

His potencies ('brahma') is also confirmed in the following statement of Srimad Bhagavad-gita (13.12-13), where the Lord Himself says: "I shall now explain the knowable, knowing which you will take the eternal. This beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world."* 16 The Supreme Truth has innumerable inconceivable potencies, which may be grouped into four broad categories: 1. His internal potency, 2. The secondary potencies manifest from His internal potency, 3. The individual living entities (jivas), and 4. The unmanifest state of the modes of material nature (pradhana). As the sun remains in one place, although its potency, the sunshine, expands in all directions, so the personality of Godhead remains in one place, although His variegated potencies are everywhere. 17 This is described in the following statement of the Visnu Purana (1.22.54): "Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."* 18 This is also confirmed by the following statement found in both the Katha Upanisad (2.2.15) and Svetasvatara Upanisad (6.14): "This entire cosmos is the effulgence manifested from the Supreme Personality of Godhead." 19 Someone may argue that it is contradictory to say that the Supreme stays in one place, and at the same time He is present everywhere. This objection is not valid, for the Lord possesses all inconceivable potencies by which He can do any impossible thing. In this way He can be simultaneously localised and all-pervading. The Lord's potencies are divided into three categories as follows: 1. Antaranga-sakti, the internal potency, which is present in the spiritual world of Vaikuntha, 2. Tatastha-sakti, the marginal potency, or individual spirit souls, who are like sparks of the Supreme Whole, and 3. Bahiranga-sakti, the external potency known as maya, which is inert matter, the unmanifested stage (pradhana) of the modes of nature. These three potencies of the Lord are described in the following statement of the Visnu Purana (6.7.61-63): 20 However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency."* 21 "This living entity, covered by the influence of nescience, exists in different forms in the material energy, to greater or lesser degrees."* 22 In this verse the words 'avidya-karma' mean 'the potency that bewilders', and the word 'samjna' (named) identifies that potency as the illusory potency, maya. Although the maya potency is external and inferior to the marginal potency, or individual living souls, nevertheless, the external potency has the power to cover and bewilder the marginal potency. This is explained in the next verse, where the word 'taratamyena' describes the external potency's ability to place the individual spirit-souls in various higher and lower material bodies, extending from the body of the demigod Brahma down to the insignificant bodies of plants and other non-moving creatures. This power of the external potency over the marginal potency is described in the following statement of Srimad-Bhagavatam (1.7.5): "The individual living entities (jivas) are placed in illusion by

the external potency, maya.” 23 In this verse (1.7.5) the word ‘yay’ refers to the Lord’s inconceivable illusory potency maya, by whose influence the unmanifested modes of material nature (pradhana) are inert, unconscious and constantly mutable. That the pradhana is manifested from the maya-potency we shall demonstrate later on in this book. The three potencies: ataranga, tatastha and bahiranga, are similar in many but not all respects. Each has distinguishing features, and each has some defects not present in the others.

Bhagavat · Sanskrit §19 · English §17

[१९]

वशीकृत-मायत्वेनापि ताम् आह -

स त्वं हि नित्य-विजितात्म-गुणः स्व-धाम्ना कालो वशी-कृत-विसृज्य-विसर्ग-शक्तिः । इति [भ्प् ७.९.२२]

स्व-धाम्ना चिच्-छक्त्या । यतः कालो माया-प्रेरकः इति टीका च । आत्मा त्व् अत्र जीवः, तस्य गुणाः सत्त्वादयः, सत्त्वं रजस् तम इति गुणा जीवस्य नैव मे इत्य् [भ्प् ११.२५.१२] उक्तत्वात् ॥ प्रह्लादः श्री-नरसिंहम् ॥१९॥

[19]

vaśīkṛta-māyatvenāpi tām āha -

sa tvaṃ hi nitya-vijitātma-guṇaḥ sva-dhāmnā kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ | iti [BhP 7.9.22]

sva-dhāmnā cic-chaktyā | yataḥ kālo māyā-prerakaḥ iti ṭīkā ca | ātmā tv atra jīvaḥ, tasya guṇāḥ sattvādayaḥ, sattvaṃ rajas tama iti guṇā jīvasya naiva me ity [BhP 11.25.12] uktatvāt || prahlādaḥ śrī-narasiṃham ||19||

English witness · section(s) 17

Anuccheda 17

1 The Supreme Personality of Godhead is the master of all spiritual and material potencies. Even Hiranyakasipu confirms this in the following words (Srimad Bhagavatam 7.3.34): “Let me offer my respectful obeisances to the Supreme, who possesses external and

internal energies."* The Supreme Personality of Godhead is spiritual in nature and He is the shelter of innumerable spiritual potencies (the individual living entities). He is like the sun-planet, which by nature consists of light, and which is the shelter of innumerable rays of light, which have the same nature as the sun-planet itself. The marginal spiritual potency known as jiva-sakti, or the individual spiritual entities, will be explained in the next treatise, the Paramatma-sandarbha. 2 In the following statement of the Visnu Purana (1.19.76-77) the antaranga-sakti (internal potency) is described by contrasting it with the bahiranga-sakti (external, material potency): "O Supreme Personality of Godhead, O master of the demigods, O Supersoul present in the hearts of all creatures, I offer my respectful obeisances to Your inferior material potency, which is eternal, and which is the resting place for the three modes of material nature. O Lord, I also offer my respectful obeisances to Your internal, spiritual potency, which has no material attributes, and which cannot be understood by the material mind or material words, but only by the statements of the advanced transcendentalists." We may note that the Lord possesses innumerable spiritual potencies. This is confirmed by the following statement of the Svetasvatara Upanisad (6.8): "The Supreme Personality of Godhead is the master of multifarious superior spiritual potencies."

Bhagavat · Sanskrit §20 · English §18

[२०]

तथा च - करोति विश्व-स्थिति-संयमोदयं यस्येप्सितं नेप्सितम् ईक्षितुर् गुणैः । माया यथायो भ्रमते तद्-आश्रयं ग्राव्णो नमस् ते गुण-कर्म-साक्षिणे ॥ [भ्प् ५.१८.३८]

टीका च - यस्येक्षितुर् जीवार्थम् ईप्सितम् । अत्यन्तानिच्छायाम् ईक्षणायोगात् । स्वार्थं तु नेप्सितम् । विश्व-स्थित्य्-आदि-स्व-गुणैर् माया करोति । तस्या जडत्वेऽपीश्वर-सन्निधानात् प्रवृत्ति-दृष्टान्तेनाह, यथायो लोहं ग्राव्णोऽयस्कान्तान् निमित्ताद् भ्रमति । तद्-आश्रयं तद्-अभिमुखं सत् । गुणानां कर्मणां च जीवादृष्टानां साक्षिणं तस्मै नमः इत्य् एषा ॥ भूः श्री-वराह-देवम् ॥२०॥

[20]

tathā ca - karoti viśva-sthiti-saṃyamodayaṃ yasyepsitaṃ nepsitam īkṣitur guṇaiḥ | māyā yathāyo bhramate tad-āśrayaṃ grāvṇo namas te guṇa-karma-sākṣiṇe || [BhP 5.18.38]

ṭīkā ca - yasyekṣitur jīvārtham īpsitam | atyantānicchāyām īkṣaṇāyogāt | svārthaṃ tu nepsitam | viśva-sthity-ādi-sva-guṇair māyā karoti | tasyā jaḍatve'pīśvara-sannidhānāt

pravṛtti-dṛṣṭāntenāha, yathāyo lohaṃ grāvṇo'yaskāntān nimittād bhramati | tad-āśrayaṃ tad-abhimukhaṃ sat | guṇānāṃ karmaṇāṃ ca jīvādṛṣṭānāṃ sākṣiṇaṃ tasmai namaḥ ity eṣā || bhūḥ śrī-varāha-devam ||20||

English witness · section(s) 18

Anuccheda 18

1 In the following statement of Srimad-Bhagavatam (2.9.34), the Personality of Godhead describes the external, material potency, bahiranga-sakti, in the following words: “O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”* 2 In the first part of this verse, the Personality of Godhead says: “O Brahma whatever appears to be of any value, if it is without relation to Me, has no reality.”* 3 In this verse the word ‘atmanah’ means ‘of Me, the Supreme Personality of Godhead”, and the word ‘maya’ refers to two potencies of the Lord: the bahiranga-sakti, or material energy maya, and the tatastha-sakti, or individual spirit souls. Interpreted in relation to the individual spirit souls, the word ‘abhasa’ means ‘effulgence’. In other words, the individual spirit souls are likened to particles of light emanating from the supreme sun of the Personality of Godhead. If the word ‘maya’ is taken to mean the bahiranga-sakti, then the word ‘abhasa’ may be understood to mean ‘illusion’. The illusory potency presents a great variety of constantly changing forms of the inert material energy, which bewilders the conditioned souls by presenting before their eyes a great variety of temporary and constantly changing forms of the inert and unconscious material energy, or three modes of nature, goodness, passion and ignorance. The word ‘abhasa’ is used in this way, to mean the material cosmos, in Srimad Bhagavatam (2.10.7 abhasas ca nirodhas ca). The word ‘abhasa’ is also described in Visnu Purana 1.22.54 (quoted in Anuccheda 16, Text 17). 4 The Lord’s potencies are also described in the following statement spoken by the scholars of the Ayur-Veda: “The Personality of Godhead, whose desires are automatically fulfilled, is the original creator of the material universes. His form is eternal and full of transcendental knowledge, and His eternal transcendental potency emanates from Him as particles of light from the sun. As an actor, who changes his appearance when he enters the stage, the Personality of Godhead appears in the form of the Supersoul when He enters the material realm. He activates the inert material energy, and in this way causes the creation of the material universes.” 5 In the first part of the verse, where the Lord’s ‘maya’ is described as ‘abhasa’, the word ‘abhasa’ may be interpreted in two different ways in order to match the two interpretations of the word ‘maya’ (which may mean either the individual spirit souls or the external material energy). In the second part of the verse, where the ‘abhasa’ is described as reflected on the ‘tamah’ (darkness), there is no need to interpret the word ‘tamah’ in two different ways in order to fit the two interpretations of the words ‘maya’ and

abhasa'. The single meaning 'darkness' naturally fits the two possible interpretations of the verse. 6 The darkness (tamah) of the material cosmos is described as created by the Lord's shadow. This is described in the following verse of Srimad Bhagavatam (3.20.18), where Maitreya Muni says to Vidura: "First of all, Brahma created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tamisra, andha-tamisra, tamas, moha and mahamoha."* 7 The material world is also compared to darkness (tamah) in the following verse (Srimad Bhagavatam 10.14.11) where Lord Brahma says to Lord Krsna: "Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."* 8 This verse (3.20.18 quoted in text 8) explains that Brahma, using the instrument of the shadow potency (chaya-sakti) manifested 'avidya' at the time of creating the material universe. The word 'avidya' here may refer either to the different classes of conditioned souls (jiva-maya) or to the different manifestations of the modes of nature (guna-maya). 9 The difference between the avidya-sakti (ignorance potency) and vidya-sakti (knowledge potency) is described in the following verse of Srimad-Bhagavatam (11.11.3) where Lord Krsna says: "O Uddhava, both knowledge and ignorance, being products of maya, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."*** 10 The knowledge potency is described in the following verses of the Padma Purana (Uttara-khanda 73.230-231) in the Karttika-mahatmya, in connection with the prayers of the demigods to Maya, which are related by Lord Krsna to Satyabhama-devi: "As the demigods were offering prayers in this way, they saw a portion of the sky become very brilliant with a great light. From that effulgent part of the sky they heard the goddess Sarasvati speak the following words: 'I appear in this material world in three ways, in relation to the three modes of goodness, passion, and ignorance.'" 11 The ignorance-potency (avidya-sakti) is described in the following statement of the Padma Purana, Uttara-khanda (91.51) where the Supreme Personality of Godhead says to Lord Brahma: "The dense darkness of the ignorance potency in this material world is immeasurable and inexhaustable."

Bhagavat · Sanskrit §21 · English §19

[२१]

अथ माया-शक्ति-शावल्ये कैवल्यानुपपत्तेः कैवल्येऽप्य् अनुभवाभावे तद्- आनन्दस्यार्थतानुपपत्तेश् चान्यथानुपपत्ति-प्रमाणतस् ताम् एवाह -

त्वम् आद्यः पुरुषः साक्षाद् ईश्वरः प्रकृतेः परः । मायां व्युदस्य चिच्-छक्त्या कैवल्ये स्थित आत्मनि ॥ [भ्प् १.७.२३]

त्वं साक्षात् स्वयम् एवाद्यः पुरुषो भगवान् । तथा य ईश्वरः अन्तर्याम्य्- आख्यः पुरुषः सोऽपि त्वम् एव । तद् एवम् उभयस्मिन्न् अपि प्रकाशे प्रकृतेः परस्तद्-असङ्गी ।

ननु कथं केवलानुभवानन्दस्यापि तद्-अनुभवित्वं यतो भगवत्वम् अपि लक्ष्यते, कथं चेश्वरत्वात् प्रकृत्य्-अधिष्ठातृत्वेऽपि तद्-असङ्गित्वम् । तत्राह, मायां व्युदस्येति । अव्यभिचारिण्या स्वरूप-शक्त्या ताम् आभास- शक्तिं दूरे विधाय तथैव स्वरूप-शक्त्या कैवल्ये ---

परावराणां परम आस्ते कैवल्य-संज्ञितः । केवलानुभवानन्द-सन्दोहो निरुपाधिकः ॥ [भ्प् ११.९.१८]

इत्य् एकादशोक्त-रीत्या कैवल्याख्ये केवलानुभवानन्दे आत्मनि स्व-स्वरूपे स्थितः अनुभूत-स्वरूप-सुख इत्य् अर्थः । तद् उक्तं षष्ठे देवैर् अपि -- स्वयम् उपलब्ध-निज-सुखानुभवो भवान् इति [भ्प् ६.९.३३] ।

सन्दोह-शब्देन चैकादशे वैचित्री दर्शिता, सा च शक्ति-वैचित्र्याद् एव भवतीति । अतएवम् अस्त्य् एव स्वरूप-शक्तिः । प्रकृतिर् नामात्र मायायास् त्रैगुण्यम् । एवम् एव शक्ति-त्रय-विवृतिः स्वामिभिर् एव दर्शिता । तथा हि श्री- देवहुति-वाक्ये --

परं प्रधानं पुरुषं महान्तं कालं कविं त्रि-वृतं लोक-पालम् । आत्मानुभूत्यानुगत-प्रपञ्चं स्वच्छन्द-शक्तिं कपिलं प्रपद्ये ॥ [भ्प् ३.२४.३३] इत्य् अत्र ।

परं परमेश्वरम् । तत्र हेतुः स्वच्छन्दाः शक्तयो यस्य । ता एवाह, प्रधानं प्रकृति-रूपं, पुरुषं तद्-अधिष्ठातारं, महान्तं महत्- तत्त्व-स्वरूपं, कालं तेषां क्षोभकं, त्रिवृत्म् अहङ्कार-भूतं, लोकात्मकं

तत्-पालात्मकं च । तद् एवं मायया प्रधानादि-रूपताम् उक्त्वा चिच्-छक्त्या निष्प्रपञ्चताम् आह । आत्मानुभूत्या चिच्-छक्त्यानुगतः स्वस्मिन् लीनः प्रपञ्चो यस्य तं, कविं सर्वज्ञं प्रधानाद्याविर्भाव-साक्षिणम् इत्य् अर्थः इति ।

अत्र पुरुषस्यापि मायान्तःपातित्वं तद्-अधिष्ठातृतयोपचर्यत एव । वस्तुतस् तस्य तु तस्याः परत्वम् । तथा श्री-कपिल-देव-वाक्ये --

अनादिर् आत्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यग्-धामा स्वयं-ज्योतिर् विश्वं येन समन्वितम् ॥ [भ्प् ३.२६.३] इति

नाम-स्वरूपयोर् निरूपणेन महा-संहितायाम् अपि विविक्तं तत् त्रि-शक्ति -

श्रीर् भूर् दुर्गेति या भिन्ना जीव-माया महात्मनः । आत्म-माया तद्-इच्छा स्यात् गुण-माया जडात्मिका ॥ इति [?]

अस्यार्थः । श्रीर् अत्र जगत्-पालन-शक्तिः, भूस् तत्-सृष्टि-शक्तिः, दुर्गा तत्- प्रलय-शक्तिः । तत्-तद्-रूपेन या भेदं प्राप्ता, सा जीव-विषया तच्-छक्तिर् जीव-मायेत्य् उच्यते । पाद्मे श्री-कृष्ण-सत्यभामा-संवादे -

अहम् एव त्रिधा भिन्ना तिष्ठामि त्रिविधैर् गुणैर् इत्य् एतद्-वाक्यानन्तरं

ततः सर्वेऽपि ते देवाः श्रुत्वा तद्-वाक्य-चोदिताः । गौरीं लक्ष्मीं धरां चैव प्रणेमुर् भक्ति-तत्-पराः ॥ इति ॥

एकादशे च -

एषा माया भगवतः सृष्टि-स्थित्य्-अन्तकारिणी । त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुम् इच्छसि ॥ इति ॥ [भ्प् ११.३.१६]

आत्म-माया स्वरूप-शक्तिः । मीयतेऽनयेति माया-शब्देन शक्ति-मात्रम् अपि भण्यते -

तस्यां तमोवन् नैहारं खद्योतार्चिर् इवाहनि । महतीतरमायैश्यं निहन्त्य् आत्मनि युञ्जत ॥ इति [भ्प्

१०.१३.४५]

ब्रह्म-वाक्यं तथैव सङ्गच्छते । शक्ति-मात्रस्य तारतम्यं हि तत्र विवक्षितम् । स्वल्पा शक्तिः खल्व् अनृतस्य सत्यस्य वा व्यञ्जिका भवतु नाम । पराभवाय कल्पत एवेति हि तत्र गम्यते । दृष्टान्ताभ्यां च तथैव प्रकटितं तस्यां तमोवद् इत्यादिभ्याम् । तथा युद्धेष मायामय- शस्त्रादिना बहवश् छिन्न-भिन्ना जाता इति पुराणादिषु श्रूयते ।

ततः सा च माया मिथ्याकल्पिका च भवतीति गम्यते । न हि मरु-मरीचिका- जलेन केचिद् आर्द्रा भवन्तीति ।

स्वरूप-भूतया नित्य-शक्त्या मायाख्यया युतः । अतो मायामयं विष्णुं प्रवदन्ति सनातनम् ॥ इति चतुर्वेद-शिखाद्या श्रुतिश्

च ।

ततश् च - आत्म-माया तद्-इच्छा स्यात् इत्य् अत्र ज्ञान-क्रिये अपि लक्ष्येते । माया वयुनं ज्ञनम् इति निघण्टौ च पर्याय-शब्दाः ।

त्रिगुणात्मिकाथ ज्ञानं च विष्णु-शक्तिस् तथैव च । माया-शब्देन भण्यते शब्द-तत्त्वार्थ-वेदिभिः ॥ इति त्रिकाण्ड-शेषे ।

माया दम्भे कृपायां चेति विश्व-प्रकाशे । व्याख्यातं च टीका-कृद्भिर् एकादशे कालो माया-मये जीवे इत्य् अत्र [भ्प् ११.२४.२७] माया-प्रवर्तके ज्ञान- मये वा इति । तृतीयेऽपि आपुः परां मुदम् इत्य् आदौ [भ्प् ३.१५.२६] योग-माय- शब्देन सनकादाव् अष्टाङ्ग-योग-प्रभावं व्याख्याय परमेश्वरे तु चिच्-छक्ति-विलासो व्याख्यातः ।

ततस् त्रिभेदैवात्म-मायेति सिद्धम् । यथा वा - त्वम् आद्यः पुरुषः [भ्प् १.७.२३] इत्य् आदि-मूल-पदाम् एवम् अवतार्यम् । श्री-वैकुण्ठे मायं निषेधन्न् अपि साक्षात् ताम् एवाह त्वम् आद्य इति । कैवल्ये मोक्षाख्ये श्री- वैकुण्ठ-लक्षणे आत्मनि स्वांश एव स्थितः । किं कृत्वा ? तत्राति- विराजमानया चिच्-छक्त्या मायां दूरे स्थिताम् अपि तिरस्कृत्यैव । मतं चैतम्मायादिकं निषेधता श्री-शुकदेवेन ।

प्रवर्तते यत्र रजस् तमस् तयोः सत्त्वं च मिश्रं न च काल-विक्रमः । न यत्र माया किम् उतापरे हरेर्

अनुव्रता यत्र सुरासुरार्चिताः ॥ [भ्प् २.९.१०] इति ।

मोक्सं परं पदं लिङ्गम् अमृतं विष्णु-मन्दिरम् । इति पाद्मोत्तर-खण्डे विअकुण्ठ-पर्याय-शब्दाः ॥ अर्जुनः श्री-भगवन्तम् ॥२१॥

[21]

atha māyā-śakti-śāvalye kaivalyānupapatteḥ kaivalye'py anubhavābhāve tad-ānandasyārthatānupapatteś cānyathānupapatti-pramāṇatas tām evāha -

tvam ādyaḥ puruṣaḥ sākṣād īśvaraḥ prakṛteḥ paraḥ | māyāṃ vyudasya cic-chaktyā kaivalye sthita ātmani || [BhP 1.7.23]

tvaṃ sākṣāt svayam evādyaḥ puruṣo bhagavān | tathā ya īśvaraḥ antaryāmy- ākhyaḥ puruṣaḥ so'pi tvam eva | tad evam ubhayasminn api prakāśe prakṛteḥ parastad-asaṅgī |

nanu kathaṃ kevalānubhavānandasyāpi tad-anubhavitvaṃ yato bhagavatvam api lakṣyate, kathaṃ ceśvaratvāt prakṛty-adhiṣṭhātṛtve'pi tad-asaṅgitvam | tatrāha, māyāṃ vyudasyeti | avyabhicāriṇyā svarūpa-śaktyā tām ābhāsa- śaktiṃ dūre vidhāya tathaiva svarūpa-śaktyā kaivalye ---

parāvarāṇāṃ parama āste kaivalya-saṃjñitaḥ | kevalānubhavānanda-sandoho nirupādhikaḥ || [BhP 11.9.18]

ity ekādaśokta-rītyā kaivalyākhye kevalānubhavānande ātmani sva-svarūpe sthitaḥ anubhūta-svarūpa-sukha ity arthaḥ | tad uktaṃ ṣaṣṭhe devair api -- svayam upalabdha-nija-sukhānubhavo bhavān iti [BhP 6.9.33] |

sandoha-śabdena caikādaśe vaicitrī darśitā, sā ca śakti-vaicitryād eva bhavatīti | ataevam asty eva svarūpa-śaktiḥ | prakṛtir nāmātra māyāyās traiguṇyam | evam eva śakti-traya-vivṛtiḥ svāmibhir eva darśitā | tathā hi śrī- devahūti-vākye --

paraṃ pradhānaṃ puruṣaṃ mahāntaṃ kālaṃ kaviṃ tri-vṛtaṃ loka-pālam | ātmānubhūtyānugata-prapañcaṃ svacchanda-śaktiṃ kapilaṃ prapadye || [BhP 3.24.33] ity atra |

paraṃ parameśvaram | tatra hetuḥ svacchandāḥ śaktayo yasya | tā evāha, pradhānaṃ prakṛti-rūpaṃ, puruṣaṃ tad-adhiṣṭhātāraṃ, mahāntaṃ mahat- tattva-svarūpaṃ, kālaṃ teṣāṃ kṣobhakaṃ, trivṛtm ahaṅkāra-bhūtaṃ, lokātmakaṃ tat-pālātmakaṃ ca | tad evaṃ māyayā pradhānādi-rūpatām uktvā cic-chaktyā niṣprapañcatām āha | ātmānubhūtyā

cic-chaktyānugataḥ svasmin līnaḥ prapañco yasya taṃ, kaviṃ sarvajñaṃ pradhānādyāvirbhāva-sākṣiṇam ity arthaḥ iti |

atra puruṣasyāpi māyāntaḥpātitvaṃ tad-adhiṣṭhātṛtayopacaryata eva | vastutas tasya tu tasyāḥ paratvam | tathā śrī-kapila-deva-vākye --

anādir ātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ | pratyag-dhāmā svayaṃ-jyotir viśvaṃ yena samanvitam || [BhP 3.26.3] iti

nāma-svarūpayor nirūpaṇena mahā-saṃhitāyām api viviktaṃ tat tri-śakti -

śrīr bhūr durgeti yā bhinnā jīva-māyā mahātmanaḥ | ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā || iti [?]

asyārthaḥ | śrīr atra jagat-pālana-śaktiḥ, bhūs tat-sṛṣṭi-śaktiḥ, durgā tat- pralaya-śaktiḥ | tat-tad-rūpena yā bhedaṃ prāptā, sā jīva-viṣayā tac-chaktir jīva-māyety ucyate | pādme śrī-kṛṣṇa-satyabhāmā-saṃvāde -

aham eva tridhā bhinnā tiṣṭhāmi trividhair guṇair ity etad-vākyānantaraṃ

tataḥ sarve'pi te devāḥ śrutvā tad-vākya-coditāḥ | gaurīṃ lakṣmīṃ dharāṃ caiva praṇemur bhakti-tat-parāḥ || iti ||

ekādaśe ca -

eṣā māyā bhagavataḥ sṛṣṭi-sthity-antakāriṇī | trivarṇā varṇitāsmābhiḥ kiṃ bhūyaḥ śrotum icchasi || iti || [BhP 11.3.16]

ātma-māyā svarūpa-śaktiḥ | mīyate'nayeti māyā-śabdena śakti-mātram api bhaṇyate -

tasyāṃ tamovan naihāraṃ khadyotārcir ivāhani | mahatītaramāyaiśyaṃ nihanty ātmani yuñjata || iti [BhP 10.13.45]

brahma-vākyaṃ tathaiva saṅgacchate | śakti-mātrasya tāratamyaṃ hi tatra vivakṣitam | svalpā śaktiḥ khalv anṛtasya satyasya vā vyañjikā bhavatu nāma | parābhavāya kalpata eveti hi tatra gamyate | dṛṣṭāntābhyāṃ ca tathaiva prakaṭitaṃ tasyāṃ tamovad ityādibhyām | tathā yuddheṣa māyāmaya- śastrādinā bahavaś chinna-bhinnā jātā iti purāṇādiṣu śrūyate |

tataḥ sā ca māyā mithyākalpikā ca bhavatīti gamyate | na hi maru-marīcikā- jalena kecid ārdrā bhavantīti |

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ | ato māyāmayaṃ viṣṇuṃ pravadanti sanātanam || iti caturveda-śikhādyā śrutiś

ca |

tataś ca - ātma-māyā tad-icchā syāt ity atra jñāna-kriye api lakṣyete | māyā vayunaṃ jñanam iti nighaṇṭau ca paryāya-śabdāḥ |

triguṇātmikātha jñānaṃ ca viṣṇu-śaktis tathaiva ca | māyā-śabdena bhaṇyate śabda-tattvārtha-vedibhiḥ || iti trikāṇḍa-śeṣe |

māyā dambhe kṛpāyāṃ ceti viśva-prakāśe | vyākhyātaṃ ca ṭīkā-kṛdbhir ekādaśe kālo māyā-maye jīve ity atra [BhP 11.24.27] māyā-pravartake jñāna- maye vā iti | tṛtīye'pi āpuḥ parāṃ mudam ity ādau [BhP 3.15.26] yoga-māya- śabdena sanakādāv aṣṭāṅga-yoga-prabhāvaṃ vyākhyāya parameśvare tu cic- chakti-vilāso vyākhyātaḥ |

tatas tribhedaivātma-māyeti siddham | yathā vā - tvam ādyaḥ puruṣaḥ [BhP 1.7.23] ity ādi-mūla-padām evam avatāryam | śrī-vaikuṇṭhe māyaṃ niṣedhann api sākṣāt tām evāha tvam ādya iti | kaivalye mokṣākhye śrī- vaikuṇṭha-lakṣaṇe ātmani svāṃśa eva sthitaḥ | kiṃ kṛtvā ? tatrāti- virājamānayā cic-chaktyā māyāṃ dūre sthitām api tiraskṛtyaiva | mataṃ caitammāyādikaṃ niṣedhatā śrī-śukadevena |

pravartate yatra rajas tamas tayoḥ sattvaṃ ca miśraṃ na ca kāla-vikramaḥ | na yatra māyā kim utāpare harer anuvratā yatra surāsurārcitāḥ || [BhP 2.9.10] iti |

moksaṃ paraṃ padaṃ liṅgam amṛtaṃ viṣṇu-mandiram | iti pādmottara-khaṇḍe viakuṇṭha-paryāya-śabdāḥ || arjunaḥ śrī-bhagavantam ||21||

English witness · section(s) 19

Anuccheda 19

1 The internal spiritual potency (antaranga-sakti), without whose help the individual living entities are powerless to act, is described in the following two verses of Srimad-Bhagavatam (6.16.23-24), where Narada Muni says to Maharaja Citraketu: 2 “The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.”* 3 “As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and

intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favoured by the Supreme Brahman."* 4 Sridhara Svami comments on these verses in the following words: "In the first verse (6.16.23) Narada said: The Supreme Brahman (yat) emanates from the Supreme Personality of Godhead and expands like the sky (vitatam vyomavat). Nonetheless, the living force (asavah) can neither touch him (na sprsati) by using the instrument of kriya-sakti, nor can the mind, intelligence and senses know Him (na viduh) by using the instrument of jnana-sakti. I offer unto Him my respectful obeisances (nato smi). The reason the mind, intelligence, senses and living force cannot understand the Supreme Brahman is explained in the next verse (6.16.24), where Narada says: 'The body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities (karmasu) when infused by a particle of consciousness (ami yad-amsa-viddhah) by the Supreme Personality of Godhead." Without the Supreme Personality of Godhead's intervention, they cannot act either in the states of wakefulness, dreaming, deep-sleep, unconsciousness, or any other condition of life. In order to explain the senses' dependence on the Supreme Personality of Godhead, Narada gives the following example: 'As iron cannot burn unless heated by fire (aprataptam lauham), the bodily senses cannot act unless favoured by the Supreme Brahman.' A red-hot iron rod get its burning potency from fire, and although it can burn many objects, it cannot burn fire itself. In the same way, because the material body, senses, living force, mind and intelligence of the living entities have obtained their powers to act (kriya-sakti) and understand (jnana-sakti) from the Supreme Personality of Godhead, although they may be able to touch or understand many things, they are unable to touch or understand the Supreme Personality of Godhead, the source of all their power." 5 That the senses are dependent on the Supreme Personality of Godhead for their powers is confirmed by even Sankaracarya, the leader of the impersonalists, who in the course of refuting the atheistic Sankhya philosophy said (Sariraka-bhasya 1.1.5): "The material eyes have the power to see because it is given to them by the Supreme. As an iron rod or similar object obtains the power to burn by being placed near a fire, so the senses obtain the power to act from the Supreme. The omniscient Supreme Truth is the primary cause of the entire material cosmos." 6 That the senses are dependent on the Supreme Personality of Godhead is also confirmed in the following statements of the Upanisads: "When the Supreme Personality of Godhead appears, then the various different planets may also become manifested. They cannot appear unless He appears first." Katha Upanisad 2.2.15, Mundaka Upanisad 2.2.10 and Svetasvatara Upanisad 6.14 "Unless the supremely blissful Personality of Godhead is present within the sky of the heart, what living entity has the power to do anything, or even to remain alive?" Taittariya Upanisad 2.7.1 "The Supreme Personality of Godhead

grants the power of sight to the eyes and the power of hearing to the ears of the individual living entities." Brhad-aranyaka Upanisad 4.4.18 7 In the concluding portion of his commentary on this verse (Srimad Bhagavatam 6.16.24) Sridhara Svami says: "At this point someone may say: 'All right, the senses cannot act independently, only the individual spirit soul is the seer and the knower of what is experienced by the senses.' To this I reply; 'No, no, in all states of being, whether awake, dreaming, or deeply asleep, the individual living entity is dependent on the Supreme. Without the mercy of the Supreme Personality of Godhead, the individual spirit soul cannot see or perceive anything with any one of his senses (na drastrapadesam eti). This is confirmed in the following statement of Brhad-aranyaka Upanisad (3.7.23): 'Without the Supreme Personality of Godhead's mercy, no one can see anything.' "Another way to interpret the words no drastrapadesam eti is to accept them as meaning: 'Although the senses of the individual living entity can perceive various things, under normal conditions they cannot perceive the Supreme Personality of Godhead, who is the source of their power.'" 8 That the Supreme Personality of Godhead is the origin of all sensory perception is confirmed in the following statement of Srimad-Bhagavatam (2.10.9): "All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter."* 9 In various places in the Sruti-sastra also it is confirmed that the individual living entities (jivas) are never independent of the Supreme Personality o Godhead. He is the original seer of everything, and no one can see anything without His mercy. In this way these verses (6.16.23-24) may be understood.

Bhagavat · Sanskrit §22 · English §20

[२२]

अत ऊर्ध्वं गुणादीनां स्वरूपात्मता-निगमनात् स्वरूप-शक्तिर् एव पुनर् अपि विव्रियते यावत् सन्दर्भ-समाप्तिः ।[*एन्द्नोते #३] तत्र गुणानां स्वरूपात्मताम् आहुः ।

स यद् अजया त्व् अजाम् अनुशयीत गुणांश् च जुषन् भजति सरूपतां तद् अनु मृत्युम् अपेत-भगः । त्वम् उत जहासि ताम् अहिर् इव त्वचम् आत्त-भगो महसि महीयसेऽष्ट-गुणितेऽपरिमेय-भगः ॥[भ्प् १०.८७.३८]

टीका च - स तु जीवो यद् यस्मात् अजया मायया अजाम् अविद्याम् अनुशयीत आलिङ्गेत् । ततश् च गुणांश् च देहेन्द्रियादीन् जुषन् सेवमानः आत्मतया अध्यस्यन् । तद् अनु तद्-अनन्तरं सरूपतां तद्-धर्म-योगं च जुषन् अपेत- भगः पिहितानन्दादि-गुणः सन् मृत्युं संसारं भजति प्राप्नोति । त्वम् उत त्वं तु जहासि तां मायाम् ।

ननु सा मय्य् एवास्ति कथं त्यागस् तत्राह अहिर् इव त्वचम् इति । अयं भावः - -यथा भुजङ्गः स्वगतम् अपि कञ्चुकं गुण-बुद्ध्या नाभिमन्यते तथा त्वम् अजां मायां । न हि निरन्तराह्लाद-संवित्-कामधेनु-वृन्द-पतेर् अजया कृत्यम् इति ताम् उपेक्षसे ।

कुत एतत् तद् आह । आत्म-भग-नित्य-प्राप्तैश्वर्यः । महसि परमैश्वर्ये अष्ट-गुणिते अणिमाद्य्-अष्ट-विभूतिमति । महीयसे पूज्यसे विराजसे ।

कथम्भूतः ? अपरिमेय-भगः अपरिमेयैश्वर्यः । न त्व् अन्येषाम् इव देश-काल-परिच्छिन्नं तवाष्ट-गुणितम् ऐश्वर्यम् । अपि तु परिपूर्ण- स्वरूपानुबन्धित्वाद् अपरिमितम् इत्य् अर्थः । इत्य् एषा ।

तथा च तत्रैव पूर्वम् उक्तं - त्वम् असि यद् आत्मना समवरुद्ध-समस्त- भग इति [भ्प् १०.८७.१४] । यद् वा अहिर् इव त्वचम् इत्य् अत्र त्वक्-शब्देन परित्यक्ता जीर्ण-त्वग् एवोच्यते । स यथा तां जहातीति तत्-समीपम् अपि न व्रजति, तथा त्वम् अपि माया-समीपं न यासीत्य् अर्थः ।

अन्यत्र च -

विशुद्ध-विज्ञान-घनं स्व-संस्थया समाप्त-सर्वार्थम् अमोघ-वाञ्छितम् ॥ इति [भ्प् १०.३७.२२] ।

तथोद्धवं प्रति श्री-भगवद्-वाक्यं -

सिद्धयोऽष्टादश प्रोक्ता धारणा योग-पारगैः । तासाम् अष्टौ मत्-प्रधाना दशैव गुण-हेतवः ॥ [भ्प् ११.१५.३] इति ।

अग्रे च - एता मे सिद्धयः सौम्य अष्टाव् औत्पत्तिका मताः । इति [भ्प् ११.१५.५]

अतएव दैत्य-बालकान् प्रति श्री-प्रह्लाद-वाक्यम् --

केवलानुभवानन्द-स्वरूपः परमेश्वरः । माययान्तर्हितैश्वर्य ईयते गुण-सर्गया ॥[भ्प् ७.६.२०]

टीका च - ननु स एव चेत् सर्वत्र तर्हि सर्वत्र सर्वज्ञताद्य् उपलभ्यते । तत्राह - गुणात्मकः सर्गो यस्यास् तया मायया अन्तर्हितम् ऐश्वर्यं येन इत्य् एषा ।

अत्र भगवद् ऐश्वर्यस्य माययान्तर्हितत्वेन गुण-सर्गयेति मायाया विशेषण-विन्यासेन च तद्-अतीतत्वं बोधयति स्वरूपवत् । अतः परमेश्वर इति विशेषणम् अपि तत्-सहयोगेन पूर्वम् एव दत्तम् इति ज्ञेयम् । श्रुतयश् -

अजाम् एकां लोहित-शुक्ल-कृष्णां वह्वीः प्रजाः सृजमानां सरूपाः । अजो ह्य् एको जुषमाणोऽनुशेते जहात्य् एनां भुक्त-भोगाम् अजोऽन्यः ॥ [श्वेतु ४.५]

यद्-आत्मको भगवांस् तद्-आत्मिका व्यक्तिः । किम् आत्मको भगवान् ? ज्ञानात्मक ऐश्वर्यात्मकः शक्त्य्-आत्मकश् च । दैवात्म-शक्तिं स्व-गुणैर् निगूढाम् इत्य् आद्याः [श्वेतु १.३] । अत्र स्व-गुणैर् इति यातीतगोचरा वाचाम् इत्य् उक्तैः स्वीय-स्वभावैर् इत्य् अर्थः ॥ श्रुतयः श्री-भगवन्तम् ॥२२॥

[22]

*ata ūrdhvaṃ guṇādīnāṃ svarūpātmatā-nigamanāt svarūpa-śaktir eva punar api vivriyate yāvat sandarbha-samāptiḥ |[*ENDNOTE #3] tatra guṇānāṃ svarūpātmatām āhuḥ |*

sa yad ajayā tv ajām anuśayīta guṇāṃś ca juṣan bhajati sarūpatāṃ tad anu mṛtyum apeta-bhagaḥ | tvam uta jahāsi tām ahir iva tvacam ātta-bhago mahasi mahīyase'ṣṭa-guṇite'parimeya-bhagaḥ ||[BhP 10.87.38]

ṭīkā ca - sa tu jīvo yad yasmāt ajayā māyayā ajām avidyām anuśayīta ālīṅget | tataś ca guṇāṃś ca dehendriyādīn juṣan sevamānaḥ ātmatayā adhyasyan | tad anu tad-anantaraṃ sarūpatāṃ tad-dharma-yogaṃ ca juṣan apeta- bhagaḥ pihitānandādi-guṇaḥ san mṛtyuṃ saṃsāraṃ bhajati prāpnoti | tvam uta tvaṃ tu jahāsi tāṃ māyām |

nanu sā mayy evāsti kathaṃ tyāgas tatrāha ahir iva tvacam iti | ayaṃ bhāvaḥ - -yathā bhujaṅgaḥ svagatam api kañcukaṃ guṇa-buddhyā nābhimanyate tathā tvam ajāṃ māyāṃ | na hi nirantarāhlāda-saṃvit-kāmadhenu-vṛnda-pater ajayā kṛtyam iti tām upekṣase |

kuta etat tad āha | ātma-bhaga-nitya-prāptaiśvaryaḥ | mahasi paramaiśvarye aṣṭa-guṇite aṇimādy-aṣṭa-vibhūtimati | mahīyase pūjyase virājase |

kathambhūtaḥ ? aparimeya-bhagaḥ aparimeyaiśvaryaḥ | na tv anyeṣām iva deśa-kāla-paricchinnaṃ tavāṣṭa-guṇitam aiśvaryam | api tu paripūrṇa-svarūpānubandhitvād aparimitam ity arthaḥ | ity eṣā |

tathā ca tatraiva pūrvam uktaṃ - tvam asi yad ātmanā samavaruddha-samasta- bhaga iti [BhP 10.87.14] | yad vā ahir iva tvacam ity atra tvak-śabdena parityaktā jīrṇa-tvag evocyate | sa yathā tāṃ jahātīti tat-samīpam api na vrajati, tathā tvam api māyā-samīpaṃ na yāsīty arthaḥ |

anyatra ca -

viśuddha-vijñāna-ghanaṃ sva-saṃsthayā samāpta-sarvārtham amogha-vāñchitam || iti [BhP 10.37.22] |

tathoddhavaṃ prati śrī-bhagavad-vākyaṃ -

siddhayo'ṣṭādaśa proktā dhāraṇā yoga-pāragaiḥ | tāsām aṣṭau mat-pradhānā daśaiva guṇa-hetavaḥ || [BhP 11.15.3] iti |

agre ca - etā me siddhayaḥ saumya aṣṭāv autpattikā matāḥ | iti [BhP 11.15.5]

ataeva daitya-bālakān prati śrī-prahlāda-vākyam --

kevalānubhavānanda-svarūpaḥ parameśvaraḥ | māyayāntarhitaiśvarya īyate

guṇa-sargayā ||[BhP 7.6.20]

ṭīkā ca - nanu sa eva cet sarvatra tarhi sarvatra sarvajñatādy upalabhyate | tatrāha - guṇātmakaḥ sargo yasyās tayā māyayā antarhitam aiśvaryaṃ yena ity eṣā |

atra bhagavad aiśvaryasya māyayāntarhitatvena guṇa-sargayeti māyāyā viśeṣaṇa-vinyāsena ca tad-atītatvaṃ bodhayati svarūpavat | ataḥ parameśvara iti viśeṣaṇam api tat-sahayogena pūrvam eva dattam iti jñeyam | śrutayaś -

ajām ekāṃ lohita-śukla-kṛṣṇāṃ vahvīḥ prajāḥ sṛjamānāṃ sarūpāḥ | ajo hy eko juṣamāṇo'nuśete jahāty enāṃ bhukta-bhogām ajo'nyaḥ || [ŚvetU 4.5]

yad-ātmako bhagavāṃs tad-ātmikā vyaktiḥ | kim ātmako bhagavān ? jñānātmaka aiśvaryātmakaḥ śakty-ātmakaś ca | daivātma-śaktiṃ sva-guṇair nigūḍhām ity ādyāḥ [ŚvetU 1.3] | atra sva-guṇair iti yātītagocarā vācām ity uktaiḥ svīya-svabhāvair ity arthaḥ || śrutayaḥ śrī-bhagavantam ||22||

English witness · section(s) 20

Anuccheda 20

1 That the senses of the conditioned souls cannot perceive the Supreme Personality of Godhead who is the source of their power is confirmed in the following statement of Srimad Bhagavatam (6.4.25) where Maharaja Daksa says: “Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects (form, taste, smell, sound and touch) cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.”* 2 In this verse the word ‘prana’ means ‘life-airs’, ‘aksah’ means ‘the senses’, ‘manavah’ means ‘the mind’, ‘bhuta-matram’ means ‘the tan-matras’, ‘atmanam’ means ‘themselves’, ‘anyam’ means ‘other areas of perception’. The demigods who are beyond (param) these two they do not know. These things they do not know (na viduh). ‘Puman” means “the living being”, ‘sarvam’ means ‘themselves and whatever is beyond themselves’. Beyond themselves (param) are the material body, things in relation to the body, and the controlling demigods. This the living entity knows (veda). ‘Gunams ca’ means ‘the mode of goodness and the other material modes’, which are the root from which the material bodies and other material things have grown. Even though the living entity knows all these (taj-jnah) he still does not know (na veda) the sarvajna. Sarvajna

here means “He who knows the living entities and everything else also.’ The word ‘anantam’ is explained in the following statement of Srimad Bhagavatam (1.18.19): “The Personality of Godhead, unlimited, in potency and transcendental by attributes, is called the ananta (Unlimited).”* The speaker then says: “I worship (ide) the unlimitedly powerful Supreme Lord.” 3 In connection with the statement that the individual entity is unable to see the Supreme the Brhad-aranyaka Upanisad (4.5.15) says: “There (in the material world of duality) the individual living entity sees the Supreme as different from himself.’ In these words is described how the individual spirit soul sees himself as different from the Supreme. The Upanisad then says: “When he sees that everything is the Supreme Soul, then how, or what will he see (that is different from himself)?” Then the living entity does not see the Supreme Soul as the observer, but rather he sees that everything is the observer of the Supreme Soul and that what he sees is himself.” Then the Upanisad says: “How can he know the knower?” An explanation of the meaning of these passages follows. In these statements the word ‘yatra’ means ‘in the illusory potency, maya, where duality is manifested.’ Under the influence of the inconceivable potency named maya, and under the influence of the temporary world of the contamination of matter, what is not different is perceived to be different. Because of this influence the individual spirit soul is born again and again as if he were independent and separate. In this way the ‘separate’ (itarah) living entity sees others as ‘separate’ (itaram). He is able to see others as separate because the instrument of seeing and the object of vision are both suitable for this kind of vision. That is the meaning. The word ‘yatra’ here means ‘in His personal potency’. The individual soul, or jiva here is compared to a particle of light, and the Supreme Soul, described here as the ‘atma’, is compared to the sun-globe. The words ‘sarvam abhut’ mean that everything is manifested by the Lord’s personal potency. Everything exists from beginningless time. It is not manifest only in that entrance at that time. What (kam) and by what separate (itarena) method (kena) can the separate (itarah) individual soul (jiva) see? He cannot see anything by any such method. That is the meaning. By their own power individual rays of light cannot display the splendour manifest in the sun itself and neither can individual sparks burn a fire. That is the meaning. By what separate method may one understand the omniscient (vijnataram), unlimited, omnipotent Supreme Soul? There is no separate method to understand Him. That is the meaning. When the jnana-sakti is manifest, then the kriya-sakti and iccha-sakti are also seen. The verse quoted in Text 1 was spoken by Maharaja Daksa to the Supreme Personality of Godhead

BHAGAVAT-SANDARBHA

2.3

Sections 23–34

10 bilingual sequence blocks

Bhagavat · Sanskrit §23 · English §21

[२३]

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियम् आत्मानं साम्यासङ्गादयोऽगुणाः ॥ [भ्प् ११.१३.४०]

टीका च - कथम्भूताः ? अगुणाः, गुण-परिणाम-रूपा न भवन्ति किन्तु नित्या इत्य् अर्थः । इत्य् एषा ।

तथा च नारद-पञ्चरात्रे जितं ते स्तोत्रे -

नमः सर्व-गुणातीत-षड्-गुणायादि-वेधसे । इति ।

यद् उक्तं ब्रह्म-तर्के -

गुणैः स्व-रूप-भूतैस् तु गुण्य् असौ हरिर् ईश्वरः । न विष्णोर् न च मुक्तानां क्वापि भिन्नो गुणो मतः ॥

कालिका-पुराणे देवी-कृत-विष्णु-स्तवे -

यस्य ब्रह्मादयो देवा मुनयश् च तप-धनाः । न विवृण्वन्ति रूपाणि वर्णनीयः कथं स मे ॥

स्त्रिया मया ते किं ज्ञेया निर्गुणस्य गुणाः प्रभो । नैव जानन्ति यद् रूपं सेन्द्रा अपि सुरासुराः ॥ इति ॥

श्री-हंस-देवः सनकादीन् ॥२३॥

[23]

māṃ bhajanti guṇāḥ sarve nirguṇaṃ nirapekṣakam | suhṛdaṃ priyam ātmānaṃ sāmyāsaṅgādayo'guṇāḥ || [BhP 11.13.40]

ṭīkā ca - kathambhūtāḥ ? aguṇāḥ, guṇa-pariṇāma-rūpā na bhavanti kintu nityā ity arthaḥ | ity eṣā |

tathā ca nārada-pañcarātre jitaṃ te stotre -

namaḥ sarva-guṇātīta-ṣaḍ-guṇāyādi-vedhase | iti |

yad uktaṃ brahma-tarke -

guṇaiḥ sva-rūpa-bhūtais tu guṇy asau harir īśvaraḥ | na viṣṇor na ca muktānāṃ kvāpi bhinno guṇo mataḥ ||

kālikā-purāṇe devī-kṛta-viṣṇu-stave -

yasya brahmādayo devā munayaś ca tapa-dhanāḥ | na vivṛṇvanti rūpāṇi varṇanīyaḥ kathaṃ sa me ||

striyā mayā te kiṃ jñeyā nirguṇasya guṇāḥ prabho | naiva jānanti yad rūpaṃ sendrā api surāsurāḥ || iti ||

śrī-haṃsa-devaḥ sanakādīn ||23||

English witness · section(s) 21

Anuccheda 21

The Supreme Personality of Godhead is always in full control of His various potencies. This is confirmed by the following verse of Srimad Bhagavatam (7.9.22) where Prahlada Maharaja says to Lord Nrsimhadeva: “My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.”* Sridhara Svami explains that the word ‘sva-dhamna’ means ‘by Your personal spiritual energy’, and ‘kala’ means ‘the time element, which creates the material manifestation, or maya.’ ‘Atma’ here means ‘the individual living entities’, and ‘guna’ means the three modes of material nature (goodness, passion, and ignorance). Although the individual living entities may come under the control of the modes of nature, the Supreme Personality of Godhead is never controlled by them. This is confirmed by the following statement of Srimad Bhagavatam (11.25.12) where the Personality of Godhead says: “The individual living entities may come under the control of goodness, passion and ignorance, but I am never controlled by them.”

Bhagavat · Sanskrit §24–25 · English §22

[२४]

अन्यत्र श्री-हंस-वाक्य-स्थितादि-ग्रहण-क्रोडी-कृतान् तान् बहुन् एव सत्यं शौचम् इत्य् आदिभिर् गणयित्वाह -

एते चान्ये च भगवन् नित्या यत्र महा-गुणाः । प्रार्थ्या महत्त्वम् इच्छद्भिर् न वियन्ति स्म कर्हिचित् ॥ [भ्प् १.१६.२६]

टीका च - एते एकोनचत्वारिंशत् । अन्ये च ब्रह्मण्यत्व-शरण्यत्वादयो महान्तो गुणा यस्मिन् नित्याः सहजा न वियन्ति न क्षीयन्ते स्म । इत्य् एषा ।

अत्र श्री-विष्णु-पुराणम् -

कला-मुहुर्तादि-मयश् च कालो न यद्-विभूतेः परिणाम-हेतुः ॥ इति [विप् ४.१.८४] ।

श्री-पृथिवी श्री-धर्मम् ॥२४।

[२५] अत एव आह -

नमस् तुभ्यं भगवते ब्रह्मणे परमात्मने । न यत्र श्रूयते माया लोक-सृष्टि-विकल्पना ॥ [भ्प् १०.२८.६]

यत्र भगवद्-आदित्वेन त्रिधैव स्फुरति स्वरूपे माया न श्रूयते । तस्य तथा तथा स्फूर्तिर् मायया न भवतीत्य् अर्थः । तत्र हेतुः - लोक-सृष्टाव् एव विकल्पितुं सृष्टि-स्थिति-संहारैर् विविधम् ईशितुं शीलं यस्याः सा । अतएव भूगोल-प्रश्ने हेतुत्वेन राज्ञाप्य् उक्तम् --

भगवतो गुणमये स्थूल-रूप आवेशितं मनो ह्य् अगुणेऽपि सूक्ष्मतम आत्म-ज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षमम् आवेशितुम् इति [भ्प् ५.१६.३] । वरुणः श्री-भगवन्तम् ॥२५॥

[24]

anyatra śrī-haṃsa-vākya-sthitādi-grahaṇa-kroḍī-kṛtān tān bahūn eva satyaṃ śaucam ity ādibhir gaṇayitvāha -

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ | prārthyā mahattvam icchadbhir na viyanti sma karhicit || [BhP 1.16.26]

ṭīkā ca - ete ekonacatvāriṃśat | anye ca brahmaṇyatva-śaraṇyatvādayo mahānto guṇā yasmin nityāḥ sahajā na viyanti na kṣīyante sma | ity eṣā |

atra śrī-viṣṇu-purāṇam -

kalā-muhūrtādi-mayaś ca kālo na yad-vibhūteḥ pariṇāma-hetuḥ || iti [ViP 4.1.84] |

śrī-pṛthivī śrī-dharmam ||24|

[25] ata eva āha -

namas tubhyaṃ bhagavate brahmaṇe paramātmane | na yatra śrūyate māyā loka-sṛṣṭi-vikalpanā || [BhP 10.28.6]

yatra bhagavad-āditvena tridhaiva sphurati svarūpe māyā na śrūyate | tasya tathā tathā sphūrtir māyayā na bhavatīty arthaḥ | tatra hetuḥ - loka-sṛṣṭāv eva vikalpituṃ srṣṭi-sthiti-saṃhārair vividham īśituṃ śīlaṃ yasyāḥ sā | ataeva bhūgola-praśne hetutvena rājñāpy uktam --

bhagavato guṇamaye sthūla-rūpa āveśitaṃ mano hy aguṇe'pi sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati vāsudevākhye kṣamam āveśitum iti [BhP 5.16.3] | varuṇaḥ śrī-bhagavantam ||25||

English witness · section(s) 22

Anuccheda 22

1 That the Supreme Lord's potencies are always under His full control is also confirmed by the following statement of Srimad Bhagavatam (5.18.38), where the Earth-deity says to Lord Varaha: "O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy."* 2 Sridhara Svami explains in his commentary: "This verse means" 'O Lord, You do not desire the creation (nepsitam), maintenance or annihilation of this material world (visva-sthiti) but You perform (karoti) these activities for the conditioned souls by Your creative energy (maya) who uses the three modes of material nature (gunaih) as her instruments. As (yatha) a piece of iron

(ayah) moves (bhramati) under the influence of a lodestone (gravnah), inert matter moves when You glance (saksine) over the total material energy, observing the modes of nature (guna) and the fruitive actions of the conditioned souls (karma), which although seen by you, remain invisible to them. I therefore offer my respectful obeisances unto (namah).'"

Bhagavat · Sanskrit §26 · English §23

[২৬]

তথা -

তস্মৈ নমো ভগবতে বাসুদেবায় ধীমহি। যন্-মায়য়া দুর্জয়য়া মাং বদন্তি জগদ্-গুরুম্ ॥

বিলজ্জমানয়া যস্য স্থাতুম্ ঈক্ষা-পথেঽমুয়া। বিমোহিতা বিকত্থন্তে মমাহম্ ইতি দুর্ধিয়ঃ ॥ [ভ্প্ ২.৫.১২-১৩]

তম-আদিময়ত্বেন স্বস্য সদোষত্বাত্, সচ্চিদানন্দ-ঘনত্বেন যস্য নির্দোষস্য নেত্র-গোচরে বিলজ্জমানয়া অমুষা মায়য়া বিমোহিতা অস্মদ্-আদয়ো দুর্ধিয়ঃ ॥ শ্রী-ব্রহ্মা শ্রী-নারদম্ ॥২৬॥

[26]

tathā -

tasmai namo bhagavate vāsudevāya dhīmahi | yan-māyayā durjayayā māṃ vadanti jagad-gurum ||

vilajjamānayā yasya sthātum īkṣā-pathe'muyā | vimohitā vikatthante mamāham iti durdhiyaḥ || [BhP 2.5.12-13]

tama-ādimayatvena svasya sadoṣatvāt, saccidānanda-ghanatvena yasya nirdoṣasya netra-gocare vilajjamānayā amuṣā māyayā vimohitā asmad-ādayo durdhiyaḥ || śrī-brahmā śrī-nāradam ||26||

English witness · section(s) 23

Anuccheda 23

1 The Personality of Godhead is always situated in transcendence and filled with spiritual bliss. In this condition He remains eternally unaffected by the inert material potency

maya. This is described in the following verse of Srimad Bhagavatam (1.7.23), where Arjuna says to Lord Krsna: “You are the Original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.”* 2 In this verse the word ‘adyah purusah’ refers to the Bhagavan feature of the Lord, and the word ‘isvarah’ refers to the Supersoul feature of the Lord. Both features of the Lord are described as ‘prakrteh parah’ (transcendental to the material energy). Someone may ask the following question: “Please describe how the Bhagavan feature of the Lord enjoys transcendental bliss untouched by the material energy, and please also explain how it is possible for the Supersoul feature of the Lord to remain untouched by the material energy, even though the Supersoul is the predominating Deity who controls the material energy, and is apparently directly in contact with it?” To these questions the following answers may be given: The Supreme Personality of Godhead, by His transcendental internal potency, sends the external illusory potency, maya, far away from Himself. By means of His internal spiritual potency He enjoys transcendental knowledge and bliss (kaivalye). This is described in the following statement of Srimad Bhagavatam (11.9.18) where it is said: 3 “He is also the supreme worshipable object for all beings, including liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and he constitutes the totality of spiritual bliss derived from perception of His own spiritual form. The Lord exhibits the fullest meaning of the word liberation”.*** 4 In this verse from the Eleventh Canto of the Bhagavatam, the Personality of Godhead is describes as situated in His own transcendental eternal bliss (atmani sthitah). This is also explained in the following statement of Srimad Bhagavatam (6.9.33): “O my Lord, You are situated in Your own transcendental bliss.” 5 In the quote from the Eleventh Canto of Srimad Bhagavatam (11.9.18) the word ‘sandoha’ (multitude) indicates that the spiritual potencies of the Lord are manifested in endless variety. In connection with the verse from the first canto (1.7.23), Sridhara Svami has explained that the word ‘prakrteh’ refers to the three modes of material nature. That the Supreme Personality of Godhead is the master of all potencies is also described by Devahuti-devi in the following verse of Srimad Bhagavatam (3.24.33): 6 “I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognisant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.”* 7 Sridhara Svami comments on this verse in the following words: “In this verse the word param means ‘the Supreme Personality of Godhead.’ Why is He the Supreme Godhead? The reasons are given in the following words: He is ‘svacchanda-sakti’ (the independent master of innumerable

potencies), ‘pradhanam purusam’ (the Lord of the sum total of matter, ‘mahantam’ (the Universal Form), ‘kalam’ (time, which prods the material energy into activity), ‘tri-vrtam’ (the three modes of nature, and the false-ego), and ‘loka-pala’ (the maintainer of all the universes. After describing how the Personality of Godhead is the master of the material creation, Srimati Devahuti-devi explains that the Supreme Lord, by manifesting His internal spiritual potency, remains always untouched by the material energy. In this connection she says atmanubhutyanugata-prapancam’ (He manifests His spiritual potency, and thus absorbs the material manifestations after their dissolution). She also describes the Supreme Personality of Godhead as ‘kavim’ (He who is fully cognisant of everything that happens in the material realm).” 8 Although the Personality of Godhead sometimes remains within the material energy as its controller, He is always superior to that energy and aloof from it. This is confirmed in the following statement of Lord Kapiladeva Srimad-Bhagavatam (3.26.3): “The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent lustre the entire creation is maintained.”* 9 In the course of describing the Supreme Lord’s holy names and forms, the Maha-samhita gives the following description of the Lord’s three material potencies: “The Personality of Godhead manifests three potencies in relation to the conditioned souls in the material world. These three potencies are known as 1. Sri, or the potency for maintaining the material universes, 2. Bhu, or the potency for creating the material universes, and 3. Durga, or the potency for annihilating the material universes. Aside from these potencies, the Lord has His own personal potencies (atma-maya) which are manifested as iccha-sakti (His spiritual potency, by which whatever He wishes becomes immediately fulfilled), and guna-maya-sakti, (His external potency, by which the inert material universes are constructed).” In this verse the word ‘sri’ means ‘the potency for maintaining the material universes’, ‘bhu’, means ‘the potency for creating them’, and ‘durga’ means ‘the potency for annihilating them’. These are the divisions of different potencies. The potency of the individual living entities is called ‘jiva-maya.’ 10 These three (Sri, Bhu and Durga) potencies of the Lord are described in the following passage of the Padma Purana (Karttika-mahatmya 73.231-232) where Lord Krsna says to Satyabhama-devi: “Lord Krsna said: ‘O Satyabhama, I remain in this material world in the form of My three potencies associated with the three modes of material nature.” When the demigods heard this statement of the Lord, they understood His intention, and with great devotion they offered their respects to the three goddesses Laksmi-devi, Parvati-devi and Prthivi-devi, the three potencies of the Lord.” 11 The three potencies of the Personality of Godhead are also described in the following statement of Srimad Bhagavatam (11.3.16), where Antariksa Rsi says: “I have now described maya, the illusory energy of the Supreme

Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?"*** 12 The demigod Brahma describes the Supreme Personality of Godhead's potencies in the following words (Srimad Bhagavatam 10.13.45): "As the darkness of snow on a dark night and the light of a glow-worm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead the power of that inferior person is diminished."* 13 In this verse Brahma explains that there are different degrees of mystic power (maya). A small amount of mystic power may be genuine or illusory, but whatever the nature of that power, if someone uses a small mystic power challenge a greater power, the small power will certainly be defeated and appear insignificant in relation to the greater power. To demonstrate this, Brahma gives to examples in this verse. 14 The word 'maya' in this verse means 'mystic power'. It does not mean 'illusion' here. For example, the Puranas and other Vedic literatures sometimes describe battles where various weapons composed of 'maya' wounded and killed many soldiers. If the 'maya' which was the active principle of those weapons had been an illusion, it would not have been able to hurt anyone, just as no one becomes wet by touching the mirage of water seen in a desert. The word 'maya' is used in various Vedic literatures to describe the Lord's eternal transcendental potency, which always accompanies Him. For example the Catur-veda-sikha explains: "The eternal Personality of Godhead, Lord Visnu, is described as the supreme master of all transcendental potencies (maya-mayam)." The Maha-samhita explains: "The potency known as atma-maya fulfils all the desires of the Supreme Personality of Godhead." This atma-maya is manifested in two divisions as jnana-sakti and kriya-sakti. The word 'maya' may also be interpreted to mean 'knowledge', for the Vedic dictionary explains: "Another meaning of the word maya is knowledge." 15 Some different meanings from the word 'maya' are given in the following verse from the Sabda-mahodadhi Dictionary: "They who understand the meanings of words say that the word 'maya' may be defined to mean: 1. The three modes of material nature, 2. Knowledge, and 3. The transcendental potency of Lord Visnu." 16 In this verse the word 'gunatmika' may be understood to mean the Lord's original potency, by which the modes of nature and the various material universes are created. According to the Trikhanda-sesa Dictionary the word 'maya' may be interpreted in two ways: "The word 'maya' may be understood to mean 'trickery' or 'mercy'." In his commentary on Srimad-Bhagavatam (11.24.27) Sridhara Svami says: "The word 'maya-maye' used in this verse may be understood to mean 'pushing the illusory potency into action', or 'full of knowledge', depending on whether we interpret the word 'maya' to mean 'illusory potency' or 'knowledge'. Commenting on Srimad Bhagavatam (9.20.27) Sridhara Svami also says: "The word 'maya' used in this verse should be understood to mean 'opulences.'" In his

commentary on Srimad-Bhagavatam (3.15.26) Sridhara Svami has explained that the word ‘yoga-maya’ used in that verse may be interpreted to mean either ‘the mystic yoga powers attained by the Four Kumaras’, or ‘the spiritual pastime potency of the Personality of Godhead.’ In Srimad Bhagavatam 1.7.23, the verse quoted in the beginning of this Anuccheda, Arjuna explains that in the liberated Vaikuntha spiritual planets (kaivalye), which are situated on the platform of liberation, the Personality of Godhead appears in His own plenary portion (atmani sthitah). One may ask: How is the Supreme Lord situated in that spiritual world? The answer is given in the next part of the verse: “You cast away the effects of the material energy by dint of Your spiritual potency.” In this verse the word ‘maya’ is used in the sense of ‘the illusory material energy’, and it is clearly explained that the illusory material energy has no influence over the Personality of Godhead and cannot enter His spiritual world of Vaikuntha. This is also explained in the following verse of Srimad Bhagavatam (2.9.10), where Srila Sukadeva Gosvami says: 17 “In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy, it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.”* 18 In the Padma Purana, Uttara-khanda, the following synonyms are given for the word ‘vaikuntha’: “Some synonyms for the word ‘vaikuntha’ are: 1. Moksa (the position of liberation), 2. Param padam (the supreme abode), 3. Lingam (the subtle spiritual realm), 4. Amrtam (the eternal place), and 5. Visnu-mandiram (the palatial residence of Lord Visnu).”

Bhagavat · Sanskrit §27 · English §24

[२७]

तद् एवम् ऐश्वर्यादि-षट्कस्य स्वरूप-भूतत्वम् उक्त्वा, श्री-विग्रहस्य पूर्ण-स्वरूप-भूतत्वं वक्तुं प्रकरणम् आरभ्यते । तत्र तस्य तादृशत्व- सचिवं नित्यत्वं तावत् पूर्व-दर्शित-तादृश-वैकुण्ठाधिष्ठातृत्वेन सिद्धम् एव । प्रपञ्चावतीर्णत्वेऽप्य् आह त्रिभिः -

नष्टे लोके द्वि-परार्धावसाने महा-भूतेष्व् आदि-भूतं गतेषु । व्यक्तेऽव्यक्तं काल-वेगेन याते भवान् एकः शिष्यतेऽशेष-संज्ञः ॥ [भ्प् १०.३.२५]

अतः शेष-संज्ञः । तत्र युक्तिः -

योऽयं कालस् तस्य तेऽव्यक्त-बन्धो चेष्टाम् आहुश् चेष्टते येन विश्वम् । निमेषादिर् वत्सरान्तो महीयांस् तं त्वेशानं क्षेम-धाम प्रपद्ये ॥ [भ्प् १०.३.२६]

हे अव्यक्त-बन्धो सान्निध्य-मात्रेण प्रकृति-प्रवर्तक चेष्टा निमेषोन्मेष-रूपाम् । श्रुतिश् च - सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधीति [महा-नारायणउ १.८] । सर्वे निमेषादयः कालावयवाः विशेषेण द्योतते विद्युत् । पुरुषः परमात्मेति श्रुति-पदार्थः । सर्वत्र सृष्टि-संहारयोर् निमित्तं काल एव, तस्य तु तद्-अङ्ग-चेष्टा-रूपत्वात् तौ तत्र न सम्भवत एवेति भावः । तत्र हेत्व्-अन्तरं क्षेम-धामेति । त्वा त्वाम् ।

अत्र स्वाभीष्टात् तस्माद् आविर्भावाद् एव कंस-भयं कैमुत्येन वारितवती । तथैव स्पष्टं पुनर् आह --

मर्त्यो मृत्यु-व्याल-भीतः पलायन् लोकान् सर्वान् निर्भयं नाध्यगच्छत् । त्वत्-पदाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युर् अस्माद् अपैति ॥ [भ्प् १०.३.२७]

लोकान् प्राप्य निर्भयं भयाभावम् । त्वत्-पादाब्जं तु प्राप्येत्य् उभयत्राप्य् अन्वयः । अत्र त्वत्-पादाब्जम् इति श्री-विग्रहम् एव तथापि विस्पष्टं साधितवती । अतएवामृत-वपुर् इति सहस्र-नाम-स्तोत्रे । मृतं मरणं तद्-रहितं वपुर् अस्येत्य् अमृत-वपुर् इति शङ्कर-भाष्येऽपि । आद्येति जन्माभावोऽपि दर्शितः, सजन्मनि सर्वत्र सादित्वअस्यैव सिद्धेः । तद् उक्तम् - प्रादुरासीद् यथा प्राच्यां दिशीन्दुर् इव पुष्कलः । इति । [भ्प् १०.३.८]

श्रुतिश् चात्र - स ब्रह्मणा सृजति स रुद्रेण विलापयति सोऽनुत्पत्तिर् अलय एव हरिः परः परमानन्द इति महोपनिषद्[*एन्द्नोते #४] ॥

श्रीदेवकी-देवी श्री-भगवन्तम् ॥२७॥

[27]

tad evam aiśvaryādi-ṣaṭkasya svarūpa-bhūtatvam uktvā, śrī-vigrahasya pūrṇa-svarūpa-bhūtatvaṃ vaktuṃ prakaraṇam ārabhyate | tatra tasya tādṛśatva- sacivaṃ nityatvaṃ tāvat pūrva-darśita-tādṛśa-vaikuṇṭhādhiṣṭhātṛtvena siddham eva | prapañcāvatīrṇatve'py āha tribhiḥ -

naṣṭe loke dvi-parārdhāvasāne mahā-bhūteṣv ādi-bhūtaṃ gateṣu | vyakte'vyaktaṃ kāla-vegena yāte bhavān ekaḥ śiṣyate'śeṣa-saṃjñaḥ || [BhP 10.3.25]

ataḥ śeṣa-saṃjñaḥ | tatra yuktiḥ -

yo'yaṃ kālas tasya te'vyakta-bandho ceṣṭām āhuś ceṣṭate yena viśvam | nimeṣādir vatsarānto mahīyāṃs taṃ tveśānaṃ kṣema-dhāma prapadye || [BhP 10.3.26]

he avyakta-bandho sānnidhya-mātreṇa prakṛti-pravartaka ceṣṭā nimeṣonmeṣa-rūpām | śrutiś ca - sarve nimeṣā jajñire vidyutaḥ puruṣādadhīti [Mahā-nārāyaṇaU 1.8] | sarve nimeṣādayaḥ kālāvayavāḥ viśeṣeṇa dyotate vidyut | puruṣaḥ paramātmeti śruti-padārthaḥ | sarvatra srṣṭi-saṃhārayor nimittaṃ kāla eva, tasya tu tad-aṅga-ceṣṭā-rūpatvāt tau tatra na sambhavata eveti bhāvaḥ | tatra hetv-antaraṃ kṣema-dhāmeti | tvā tvām |

atra svābhīṣṭāt tasmād āvirbhāvād eva kaṃsa-bhayaṃ kaimutyena vāritavatī | tathaiva spaṣṭaṃ punar āha --

martyo mṛtyu-vyāla-bhītaḥ palāyan lokān sarvān nirbhayaṃ nādhyagacchat | tvat-padābjaṃ prāpya yadṛcchayādya svasthaḥ śete mṛtyur asmād apaiti || [BhP 10.3.27]

lokān prāpya nirbhayaṃ bhayābhāvam | tvat-pādābjaṃ tu prāpyety ubhayatrāpy anvayaḥ | atra tvat-pādābjam iti śrī-vigraham eva tathāpi vispaṣṭaṃ sādhitavatī | ataevāmṛta-vapur iti sahasra-nāma-stotre | mṛtaṃ maraṇaṃ tad-rahitaṃ vapur asyety amṛta-vapur iti śaṅkara-bhāṣye'pi | ādyeti janmābhāvo'pi darśitaḥ, sajanmani sarvatra sāditvaasyaiva siddheḥ | tad uktam - prādurāsīd yathā prācyāṃ diśīndur iva puṣkalaḥ | iti | [BhP 10.3.8]

śrutiś cātra - sa brahmaṇā srjati sa rudreṇa vilāpayati so'nutpattir alaya eva hariḥ paraḥ

*paramānanda iti mahopaniṣadi[*ENDNOTE #4] ||*

śrīdevakī-devī śrī-bhagavantam ||27||

English witness · section(s) 24

Anuccheda 24

1 All transcendental qualities and opulences are present in the transcendental form of the Supreme Personality of Godhead by the agency of His internal spiritual potency. This point will be discussed now in the next Anucchedas.

Bhagavat · Sanskrit §28 · English §25

[२८]

तथा उत्पत्ति-स्थिति-लयेत्य्-आदि-पद्ये - यद् रूपं ध्रुवम् अकृतम् इति । [भ्प् ५.२५.९]

यस्य श्री-सङ्कर्षणस्य रूपं ध्रुवम् अनन्तं अकृतं चानादि । अतएव वर्षाधिपोपासना-वर्णने भवेनापि तद्-रूपम् अधिकृत्योक्तम् --

न यस्य माया-गुण-चित्त-वृत्तिभिर् निरीक्षतो ह्य् अण्व् अपि दृष्टिर् अज्यते । इति [भ्प् ५.१७.१९]

यत् तु तत्र तद् एव रूपम् अधिकृत्य श्री-शुकेन - या वै कला भगवतस् तामसीति [भ्प् ५.२५.१] । तथा भवानीनाथैर् इति गद्ये [भ्प् ५.१७.१६] तामसीं मूर्तिम् इत्य् उक्तम्, तन् निजांश-शिव-द्वारा तमो-गुणोपकारकत्वेन ज्ञेयम् । उत्पत्ति-स्थिति-लयेत्य्-आदि-पद्यानन्तरं श्री-शुकेनैव श्री-नारद-वाक्यम् अनुक्तम् -- मूर्तिं न पुरु-कृपया बभार सत्त्वं संशुद्धं सदसद् इदं विभाति यत्र । [भ्प् ५.२५.१०] । तस्मान् नित्यम् एव सर्वं भगवद्-रूपम् ।

तथा च पाद्मोत्तर-खण्डे तत्-स्तुतिः - अनादि-निधनानन्त-वपुषे विश्व- रूपिणे । इति ।

यद् अत्र स्कान्दादौ क्वचिद् भ्रामकम् अस्ति तत् तु तत् तत् पुराणानां तामस- कल्प-कथामयत्वात् तत्-तत्-कल्पेषु च भगवता स्व-महिमावरणाद् युक्तम् एव तद् इति । श्री-भागवतेनापि - एवं वदन्ति राजर्षे [भ्प् १०.७७.३०] इत्य् आदिना तादृशं मतं न मतम् । तद् इदं तु श्री-कृष्ण-सन्दर्भे विशिष्य स्थापयिष्यामः । स्व-मतं तु - सत्यं शौचं दया क्षान्तिर् इत्य् आदिना [भ्प् १.१६.२७] श्री-पृथिवी-वाक्येन कान्ति-मह-ओजो-बलानाम् अपि स्वाभाविकत्वम् अव्यभिचारित्वं दर्शयता दर्शितम् । नष्टे लोक[*एन्द्नोते #५] इत्य् आदिना [भ्प् १०.३.२५] श्री-देवकी-वाक्येन च । तस्मात् साधूक्तं यद् रूपं ध्रुवम् अकृतम् इति ॥ श्री-शुकः ॥२८॥

[28]

tathā utpatti-sthiti-layety-ādi-padye - yad rūpaṃ dhruvam akṛtam iti | [BhP 5.25.9]

yasya śrī-saṅkarṣaṇasya rūpaṃ dhruvam anantaṃ akṛtaṃ cānādi | ataeva varṣādhipopāsanā-varṇane bhavenāpi tad-rūpam adhikṛtyoktam --

na yasya māyā-guṇa-citta-vṛttibhir nirīkṣato hy aṇv api dṛṣṭir ajyate | iti [BhP 5.17.19]

yat tu tatra tad eva rūpam adhikṛtya śrī-śukena - yā vai kalā bhagavatas tāmasīti [BhP 5.25.1] | tathā bhavānīnāthair iti gadye [BhP 5.17.16] tāmasīṃ mūrtim ity uktam, tan nijāṃśa-śiva-dvārā tamo-guṇopakārakatvena jñeyam | utpatti-sthiti-layety-ādi-padyānantaraṃ śrī-śukenaiva śrī-nārada-vākyam anuktam -- mūrtiṃ na puru-kṛpayā babhāra sattvaṃ saṃśuddhaṃ sadasad idaṃ vibhāti yatra | [BhP 5.25.10] | tasmān nityam eva sarvaṃ bhagavad-rūpam |

tathā ca pādmottara-khaṇḍe tat-stutiḥ - anādi-nidhanānanta-vapuṣe viśva- rūpiṇe | iti |

*yad atra skāndādau kvacid bhrāmakam asti tat tu tat tat purāṇānāṃ tāmasa-kalpa-kathāmayatvāt tat-tat-kalpeṣu ca bhagavatā sva-mahimāvaraṇād yuktam eva tad iti | śrī-bhāgavatenāpi - evaṃ vadanti rājarṣe [BhP 10.77.30] ity ādinā tādṛśaṃ mataṃ na matam | tad idaṃ tu śrī-kṛṣṇa-sandarbhe viśiṣya sthāpayiṣyāmaḥ | sva-mataṃ tu - satyaṃ śaucaṃ dayā kṣāntir ity ādinā [BhP 1.16.27] śrī-pṛthivī-vākyena kānti-maha-ojo-balānām api svābhāvikatvam avyabhicāritvaṃ darśayatā darśitam | naṣṭe loka[*ENDNOTE #5] ity ādinā [BhP 10.3.25] śrī-devakī-vākyena ca | tasmāt sādhūktaṃ yad rūpaṃ dhruvam akṛtam iti || śrī-śukaḥ ||28||*

English witness · section(s) 25

Anuccheda 25

1 That the transcendental form of the Personality of Godhead is full of all spiritual attributes and opulences is confirmed by the following statement of Srimad Bhagavatam (10.87.38) where the Personified Vedas address the Lord: “O Supreme Personality of Godhead, when there is cosmic manifestation, the jivatma, or the individual soul, appears in the creation in different forms, according to his previous fruitive activities, and due to his long forgetfulness of real existence, he identifies himself with a particular form awarded to him by the laws of material nature. After assuming a material form, he becomes subjected to the three material modes of nature and acts accordingly to continue his existence in the material world. While enwrapped in such ignorance, his natural opulences, although existing in minute quantity, are almost extinct. Your opulences, however, are not diminished, although You appear within this material world. The conditioned soul becomes entrapped in the material world, whereas You leave it without affection, just as a snake sheds his skin. The distinction between You and the conditioned individual soul is that You maintain Your natural opulences, known as sad-aisvarya, asta-siddhi and asta-guna.” 2 Sridhara Svami comments on this verse in the following words: “In this verse the word ‘sah’ means ‘the individual spirit soul’. ‘Yat’ means ‘because’, ‘ajaya’ means ‘by the material energy maya’, ‘ajam’ means ‘ignorance’,

‘anusayita’ means ‘embraces’, ‘gunams ca’ means ‘the material body and senses’, ‘jusan’ means ‘serving, or considering the material body as the self’, ‘svarupatam jusan apeta-bhagah’ means ‘absorbed in the material energy, the individual spirit soul become bereft of his natural spiritual opulences such as bliss and knowledge’, ‘mrtyum’ means ‘the material realm of repeated birth and death’, ‘bhajati’ means ‘attains’, ‘tvam uta’ means ‘but You’, and ‘jahasi tam’ means ‘abandon all attachment for that material energy.’ 3 “At this point someone may ask: ‘O Lord, how is that You remain aloof from the material energy maya?’ In order to answer this question, the Personified Vedas say: ‘Ahir iva tvacam’ (O Lord, just as a snake sheds its skin, in the same way you shed all contact with the illusory potency maya). This means: ‘You never fall into the illusion of identifying with a material body constructed of the three modes of material nature’. Because the Supreme Personality of Godhead is the master of limitless transcendental bliss and knowledge, He remains always aloof from the inferior material energy. 4 “Someone may ask: ‘How is it that the Personality of Godhead remains full of all transcendental opulences?’ To answer this question, the Personified Vedas say: ‘Atta-bhagah’ (O Lord, You are full of eternal spiritual opulences). Now someone may ask: ‘How is it that the Supreme Lord’s opulences are so extraordinary?’ To answer this question, the Personified Vedas say: ‘Aparimeya-bhagah’ (O Lord, Your opulences are unlimited. Neither time nor space impose restrictions on Your opulences).” 5 The limitless opulences of the Supreme Personality of Godhead are also described in the following verse from Srimad Bhagavatam (10.87.14), where the Personified Vedas say to the Supreme Lord: “O Lord, You are the master of all opulences.” 6 The example of the snake shedding its skin may be explained in the following way: A snake shed its skin when the skin becomes too old. The snake will not go at all near the old rejected skin, but avoids it completely. In the same way, the Personality of Godhead will not even come near the material energy maya, but completely rejects it. 7 The Lord’s transcendental opulences are also described in the following statement of Srimad Bhagavatam (10.37.22), where Lord Krsna is addressed in the following words: “O Lord, You are full of supremely pure transcendental knowledge. All Your desires are automatically fulfilled, and none of Your desires can ever be thwarted.”* 8 In the following verses from Srimad Bhagavatam (11.15.3-5) the Personality of Godhead describes His opulences to Uddhava: “The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.”*** 9 “Among the eight primary mystic perfections those three by which one adjusts one’s own body are anima, becoming smaller than the smallest, mahima, becoming greater than the greatest, and laghima, becoming lighter than the lightest. Through the perfection of prapti one acquires whatever one desires, and though prakamya-siddhi one experiences any enjoyable object, either in this world or the next.

Through isita-siddhi one can manipulate the sub potencies of maya, and through the controlling potency called vasita-siddhi one is unimpeded by the three modes of material nature. One who has acquired kamavasayita-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world."*** 10 The potencies of the Supreme Personality of Godhead included the material potency maya. Maya is described in the following verse of Srimad Bhagavatam (7.6.23), where Prahlada Maharaja says to the sons of the demons: "The Personality of Godhead is simply perceived as the supreme sac-cid-ananda (eternity, knowledge and bliss). Being covered by the curtain of the external energy, to the atheist He appears non existent."* 11 Srila Sridhara Svami discusses this verse: "Someone may ask: 'If God is all-pervading, then why do we not see the omniscient, all-powerful Godhead everywhere?' The answer to that question is given in this verse: 'mayayantarhitaisvaryah' (The supremely opulent Personality of Godhead is covered by the curtain of the external energy, and to the atheist He appears non-existent)." This verse explains that the glories and opulences of the Lord are hidden from the view of the conditioned souls by the external material potency (mayaya guna-sargaya). These explanations clearly refer to the Supreme Personality of Godhead who is indicated by the word 'paramesvarah'. 12 Maya is also described in the following statement of Svetasvatara Upanisad (4.5): "The unborn material nature creates the many material bodies assumed by the conditioned souls. This material nature has three features, the three modes of material nature: goodness (white), passion (red) and ignorance (black). In the conditioned state the unborn eternal spirit soul becomes the follower and servant of the material energy. When liberated from illusion, the spirit soul abandons the attempt to enjoy what is offered by the material energy." 13 How may the Supreme Personality of Godhead be described? He is the possessor of all knowledge and the master of all opulences and potencies. This is described in the following statements of Vedic literature: "The Supreme Personality of Godhead is the master of all transcendental qualities and potencies." Svetasvatara Upanisad 1.3 "The transcendental potencies of the Supreme Personality of Godhead are beyond the perception or description of the conditioned souls." Visnu Purana 1.19.77

Bhagavat · Sanskrit §29 · English §26

[२९]

विभुत्वम् आह -

न चान्तर् न बहिर् यस्य न पूर्वं नापि चापरम् । पूर्वापरं बहिश् चान्तर् जगतो यो जगच् च यः ॥

तं मत्वात्मजम् अव्यक्तं मर्त्य-लिङ्गम् अधोक्षजम् । गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥ [भ्प् १०.९.१३-१४]

टीका च - बन्धनं हि बहिः-परीतेन दाम्ना अन्तरावृतस्य भवति । तथा पूर्वापर-विभागवतो वस्तुनः पूर्वतो दाम धृत्वा परतः परिवेष्टनेन भवति । न त्व् एतद् अस्तीत्य् आह न चान्तर् इति । किं च व्यापकेन व्याप्यस्य बन्धो भवति । तच् चात्र विपरीतम् इत्य् आह पूर्वापरम् इति । किं च तद्-व्यतिरिक्तस्य चाभावान् न बन्ध इत्य् आह - जगच् च यः इति । तं मर्त्य- लिङ्गम् अधोक्षजम् आत्मजं मत्वा बबन्धेति । इत्य् एषा ॥

जगच् च य इत्य् अत्र यस्य कारणस्य व्यतिरेकेण कार्यस्य जगतो व्यतिरेकः स्याद् इति । तद् अनन्यस्य जगतस् तच्-छक्त्येव शक्तेस् तद्-अंशांश-रूपया रज्ज्वा कथं बन्धः स्यात् । न हि वह्निम् अर्चिषो दहेयुर् इति भावः ।

तं मर्त्य-लिङ्गम् इत्य् आदौ । टीका-कृताम् अयम् अभिप्रायः । ननु सर्व- व्यापकं कथं बबन्ध, न हि ब्रह्माण्ड-गोलकादिकम् अपि कश्चिद् बध्नाति । तत्राह मर्त्य-लिङ्गं मनुष्य-विग्रहम् । तर्हि कथं व्यापकत्वम् ? तत्राह, अधोक्षजम् अधः कृतम् इन्द्रियजं ज्ञानं येन तं सर्वेन्द्रिय-ज्ञानागोचरं प्रत्यक्षादि-प्रमाणैर् अचिन्त्य-स्वरूपम् इत्य् अर्थः । तस्मात् तद्-आकारत्वेऽपि तस्मिन् विभुत्वम् अस्त्य् एवेति भावः । अधोक्षजत्वाद् एवाव्यक्तत्वम् अपि व्याख्यातम् इति तन् नोद्धृतम् ।

ननु मनुष्य-विग्रहत्वेऽप्य् अपरित्यक्त-विभुत्वं कथं मातुर् नास्फुरत् ? तत्राह - आत्मजं मत्वेति । वत्सलाद्य्-अभिध-प्रेम-रस-विशेषस्य स्वभावोऽयम् । यद् असौ स्वानन्द-पूरेण तस्य तादृशत्वं प्रत्य् अनुभव- पद्धतिम् आवृणोतीत्य् अर्थः । इत्थं चातद्-वीर्य-कोविदत्वं तस्या माहात्म्यम् एव तं रज्जुभिर् बद्धम् अपि कर्तुस् तस्य प्रेम- रसस्यानुभाव-रूपत्वात् । तद् उक्तम् -- नेमं विरिञ्चो न भव इत्य् आदि [भ्प् १०.९.२०] । प्राकृतं यथा इत्य् अनेन अधोक्षजम् इत्य् अनेन च, वस्तुनो व्यापकत्वं मायया तु

मर्त्य-लिङ्गत्वम् इत्य् अपि परिहृतम् ।

यद् धि तर्क-गोचरो भवति, तत्रैव कदाचिद् असम्भव-रीति-दर्शनेन साभ्युपगम्यते, यत् तु स्वत एव तद्-अतीतं, तत्र तत्-स्वीकृतिर् अतीव- मूर्खता । यथा बाडव-नाम्नो वह्नेर् जल-निधि-मध्य एव देदीप्यमानतायाम् ऐन्द्रजालिकत्ता-स्वीकरणम् । श्रुतिश् च - अर्वाग् देवा अस्य विसर्जनेनाथ को वेद यत आबभूवेत्य् आद्या ।

किं च यद् गतं बन्धनं तस्य श्री-विग्रहस्यैव व्यापकत्वं विवक्षितं यत्तदोः [?] सामानाधिकरण्यात् तस्यास् तत्राकोविदत्वोपपादनत्वाच् च । तत्र विग्रहत्वं परिच्छिन्नायाम् एव सम्भवति । कर-चरणाद्य्-आकार-सन्निवेशात् । तस्माद् अस्यैव तस्मिन् परिच्छिन्नत्वं विभुत्वं च युगपद् एव । मूल- सिद्धान्त एव परस्पर-विरोधि-शक्ति-शत-निधानत्वं तस्य दर्शितम् । दृश्यतेऽपि लोके त्रिदोषघ्न-महौषधीनां तादृशत्वम् ।

तथैव विभुत्वम् उक्तं ब्रह्म-संहितायां -

पन्थास् तु कोटि-शत-वत्सर-संप्रगम्यो वायोर् अथापि मनसो मुनि-पुङ्गवानाम् । सोऽप्य् अस्ति यत्-प्रपद-सीम्न्य् अविचिन्त्य-तत्त्वे गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ इति [ब्रह्मस् ५.४०] ॥

श्रुतिश् च मध्व-भाष्य-प्रमाणिता - अस्थूलोऽनणुर् अमध्यमो मध्यमोऽव्यापको व्यापको हरिर् आदिर् अनादिर् अविश्वो विश्वः सगुणो निर्गुण इति ।

तथैव नृसिंह-तापनी च - तुरीयम् अतुरीयम् आत्मानम् अनात्मानम् उग्रम् अनुग्रम् वीरम् अवीरं महान्तम् अमहान्तं विष्णुम् अविष्णुं ज्वलन्तम् अज्वलन्तं सर्वतो-मुखम् असर्वतो-मुखम् इत्य् [न्तु २.३] आदिका ।

ब्रह्म-पुराणे -

अस्थूलोऽनुरूपोऽसाव् अविश्वो विश्व एव च । विरुद्ध-धर्म-रूपेऽसाव् ऐश्वर्यात् पुरुषोत्तम ॥ इति ॥

तथैव दृष्टं श्री-विष्णु-धर्मे -

परमाण्व्-अन्त-पर्यन्त- सहस्रांशाणु-मूर्तये । जठरान्तायुतांशान्त- स्थित-ब्रह्माण्ड-धारिणे ॥ इति ॥

अतः श्री-गीतोपनिषदश् च - मया ततम् इदं सर्वं जगद् अव्यक्त-मूर्तिना । मत्-स्थानि सर्व-भूतानि न चाहं तेष्व् अवस्थितः ॥

न च मत्-स्थानि भूतानि पश्य मे योगम् ऐश्वरम् । भूत-भृन् न च भूत-स्थो ममात्मा भूत-भावनः ॥ इति । [गीता ९.४-५]

अव्यक्त-मूर्तिनेति तादृश-रूपत्वाद् बुद्धि-वैभवागोचर-स्वभाव- विग्रहेणेत्य् अर्थः ॥ श्री-शुकः ॥२९॥

[29]

vibhutvam āha -

na cāntar na bahir yasya na pūrvaṃ nāpi cāparam | pūrvāparaṃ bahiś cāntar jagato yo jagac ca yaḥ ||

taṃ matvātmajam avyaktaṃ martya-liṅgam adhokṣajam | gopikolūkhale dāmnā babandha prākṛtaṃ yathā || [BhP 10.9.13-14]

ṭīkā ca - bandhanaṃ hi bahiḥ-parītena dāmnā antarāvṛtasya bhavati | tathā pūrvāpara-vibhāgavato vastunaḥ pūrvato dāma dhṛtvā parataḥ pariveṣṭanena bhavati | na tv etad astīty āha na cāntar iti | kiṃ ca vyāpakena vyāpyasya bandho bhavati | tac cātra viparītam ity āha pūrvāparam iti | kiṃ ca tad- vyatiriktasya cābhāvān na bandha ity āha - jagac ca yaḥ iti | taṃ martya- liṅgam adhokṣajam ātmajaṃ matvā babandheti | ity eṣā ||

jagac ca ya ity atra yasya kāraṇasya vyatirekeṇa kāryasya jagato vyatirekaḥ syād iti | tad ananyasya jagatas tac-chaktyeva śaktes tad-aṃśāṃśa-rūpayā rajjvā kathaṃ bandhaḥ syāt | na hi vahnim arciṣo daheyur iti bhāvaḥ |

taṃ martya-liṅgam ity ādau | ṭīkā-kṛtām ayam abhiprāyaḥ | nanu sarva- vyāpakaṃ kathaṃ babandha, na hi brahmāṇḍa-golakādikam api kaścid badhnāti | tatrāha martya-liṅgaṃ manuṣya-vigraham | tarhi kathaṃ vyāpakatvam ? tatrāha, adhokṣajam adhaḥ kṛtam indriyajaṃ jñānaṃ yena taṃ sarvendriya-jñānāgocaraṃ pratyakṣādi-pramāṇair acintya-svarūpam ity arthaḥ | tasmāt tad-ākāratve'pi tasmin vibhutvam asty eveti bhāvaḥ | adhokṣajatvād evāvyaktatvam api vyākhyātam iti tan noddhṛtam |

nanu manuṣya-vigrahatve'py aparityakta-vibhutvaṃ kathaṃ mātur nāsphurat ? tatrāha -

ātmajaṃ matveti | vatsalādy-abhidha-prema-rasa-viśeṣasya svabhāvo'yam | yad asau svānanda-pūreṇa tasya tādṛśatvaṃ praty anubhava- paddhatim āvṛṇotīty arthaḥ | itthaṃ cātad-vīrya-kovidatvaṃ tasyā māhātmyam eva taṃ rajjubhir baddham api kartus tasya prema- rasasyānubhāva-rūpatvāt | tad uktam -- nemaṃ viriñco na bhava ity ādi [BhP 10.9.20] | prākṛtaṃ yathā ity anena adhokṣajam ity anena ca, vastuno vyāpakatvaṃ māyayā tu martya-liṅgatvam ity api parihṛtam |

yad dhi tarka-gocaro bhavati, tatraiva kadācid asambhava-rīti-darśanena sābhyupagamyate, yat tu svata eva tad-atītaṃ, tatra tat-svīkṛtir atīva- mūrkhatā | yathā bāḍava-nāmno vahner jala-nidhi-madhya eva dedīpyamānatāyām aindrajālikattā-svīkaraṇam | śrutiś ca - arvāg devā asya visarjanenātha ko veda yata ābabhūvety ādyā |

kiṃ ca yad gataṃ bandhanaṃ tasya śrī-vigrahasyaiva vyāpakatvaṃ vivakṣitaṃ yattadoḥ [?] sāmānādhikaraṇyāt tasyās tatrākovidatvopapādanatvāc ca | tatra vigrahatvaṃ paricchinnāyām eva sambhavati | kara-caraṇādy-ākāra-sanniveśāt | tasmād asyaiva tasmin paricchinnatvaṃ vibhutvaṃ ca yugapad eva | mūla- siddhānta eva paraspara-virodhi-śakti-śata-nidhānatvaṃ tasya darśitam | dṛśyate'pi loke tridoṣaghna-mahauṣadhīnāṃ tādṛśatvam |

tathaiva vibhutvam uktaṃ brahma-saṃhitāyāṃ -

panthās tu koṭi-śata-vatsara-saṃpragamyo vāyor athāpi manaso muni-puṅgavānām | so'py asti yat-prapada-sīmny avicintya-tattve govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || iti [BrahmaS 5.40] ||

śrutiś ca madhva-bhāṣya-pramāṇitā - asthūlo'naṇur amadhyamo madhyamo'vyāpako vyāpako harir ādir anādir aviśvo viśvaḥ saguṇo nirguṇa iti |

tathaiva nṛsiṃha-tāpanī ca - turīyam aturīyam ātmānam anātmānam ugram anugram vīram avīraṃ mahāntam amahāntaṃ viṣṇum aviṣṇuṃ jvalantam ajvalantaṃ sarvato-mukham asarvato-mukham ity [NTU 2.3] ādikā |

brahma-purāṇe -

asthūlo'nurūpo'sāv aviśvo viśva eva ca | viruddha-dharma-rūpe'sāv aiśvaryāt puruṣottama || iti ||

tathaiva dṛṣṭaṃ śrī-viṣṇu-dharme -

paramāṇv-anta-paryanta- sahasrāṃśāṇu-mūrtaye | jaṭharāntāyutāṃśānta-

sthita-brahmāṇḍa-dhāriṇe || iti ||

ataḥ śrī-gītopaniṣadaś ca - mayā tatam idaṃ sarvaṃ jagad avyakta-mūrtinā | mat-sthāni sarva-bhūtāni na cāhaṃ teṣv avasthitaḥ ||

na ca mat-sthāni bhūtāni paśya me yogam aiśvaram | bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ || iti | [Gītā 9.4-5]

avyakta-mūrtineti tādṛśa-rūpatvād buddhi-vaibhavāgocara-svabhāva- vigraheṇety arthaḥ || śrī-śukaḥ ||29||

English witness · section(s) 26

Anuccheda 26

1 This is also explained in Srimad Bhagavatam 11.13.40, where the Supreme Personality of Godhead Himself says: “All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material qualities, find their shelter and worshipable object in Me.”*** 2 Sridhara Svami explains in his commentary: “What is the nature of the Supreme Personality of Godhead? He is described in this verse by the word ‘aguna’. Here the word ‘aguna’ means ‘without any of the temporary, constantly changing qualities of the material nature’. The Lord has no material qualities, for all His attributes are eternal and changeless.” This is also described in the following statement of the Narada-pancaratra, Jitanta-stotra: “I offer my respectful obeisances to the Supreme Personality of godhead. He is the original creator of everything. Although He has no material qualities, He is fully endowed with all six transcendental opulences.” 3 The transcendental qualities of the Lord are also described in the following statement of the brahma-tarka: “The Personality of Godhead possesses all transcendental qualities. The qualities of the Supreme Lord and the liberated living entities are the same. In quality they are one.” 4 The spiritual qualities of the Lord are also described in the following verses of the Kalika Purana, where goddess Durga prays to Lord Visnu: “O Personality of Godhead, even Brahma, the demigods, sages, and ascetics cannot understand Your transcendental forms. How is it possible, then, for an insignificant person like myself to describe You? O Lord, You are nirguna, without any material qualities. Even the demigods, headed by Maharaja Indra, and the demons cannot understand Your transcendental qualities. How is it possible, then, for me, who am only a woman, to understand them?” This verse was recounted by Sri Hamsadeva to Sanaka and the Kumaras.

Bhagavat · Sanskrit §30 · English §27

[३०]

तद् एवं परिच्छिन्नस्यैव तद्-आकारस्य विभुत्वं पुनर्-विद्वद्- अनुभ्वएनोक्त-न्यायेन दर्शयितुम् प्रकरणम् आरभ्यते । तत्रैकादश- पद्यान्य् आह -

क्वाहं तमो-महद्-अहं-ख-चराग्नि-वार्-भू- संवेष्टिताण्ड-घट-सप्त-वितस्ति-कायः ।
क्वेदृग्-विधाविगणिताण्ड-पराणु-चर्या- वाताध्व-रोम-विवरस्य च ते महित्वम् ॥ [भ्प् १०.१४.११]

स्पष्टम् ॥

[30]

tad evaṃ paricchinnasyaiva tad-ākārasya vibhutvaṃ punar-vidvad-anubhvaenokta-nyāyena darśayitum prakaraṇam ārabhyate | tatraikādaśa- padyāny āha -

kvāhaṃ tamo-mahad-ahaṃ-kha-carāgni-vār-bhū-saṃveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ | kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-vātādhva-roma-vivarasya ca te mahitvam || [BhP 10.14.11]

spaṣṭam ||

English witness · section(s) 27

Anuccheda 27

1 In the following statement of Srimad Bhagavatam (1.16.29), the earthly deity confirms the statement of Hamsa-avatara (Srimad Bhagavatam 11.13.40 quoted in Anuccheda 26, text 1) and, after listing some of the Supreme Lord's transcendental qualities, (such as cleanliness and truthfulness) affirms that all these qualities are eternally present in the Lord, and He is never separated from them. She says: "Many transcendental qualities are eternally present in the Supreme Personality of Godhead, and are never to be separated from Him."* 2 Sridhara Svami explains in his commentary: "In this verse the word 'ete' refers to the 40 qualities of the Lord listed here. The words 'anye ca' refer to innumerable other great qualities of Lord not included in this list. Among such qualities are the Supreme Lord's mercy to the Brahmanas and His protection of the surrendered souls. The word 'nityah' means that the Lord's qualities are all eternal and they are naturally His property. They are not artificially imposed from without. The words 'na viyanti' mean that the Lord's qualities never deteriorate and the Lord is never bereft of them." 3 That the

transcendental qualities of the Supreme Personality of Godhead are beyond the influence of material time is confirmed by the following statement of Visnu Purana (4.1.27): “Time, which is composed of seconds, minutes, hours, years and so forth, is not able to change the eternal qualities of the Supreme Personality of Godhead.”

Bhagavat · Sanskrit §31 · English §28

[३१]

उत्क्षेपणं गर्भ-गतस्य पादयोः किं कल्पते मातुर् अधोक्षजागमे । किम् आस्तिनास्ति-व्यपदेश-भूषितं तवास्ति कुक्षेः कियद् अप्य् अनन्तः ॥ [भ्प् १०.१४.१२]

अतः सर्वस्य तव कुक्षि-गतत्वेन ममापि तथात्वान् मातृवद् अपराधः सोढव्य इति भावः ।

[31]

utkṣepaṇaṃ garbha-gatasya pādayoḥ kiṃ kalpate mātur adhokṣajāgame | kim āstināsti-vyapadeśa-bhūṣitaṃ tavāsti kukṣeḥ kiyad apy anantaḥ || [BhP 10.14.12]

ataḥ sarvasya tava kukṣi-gatatvena mamāpi tathātvān mātṛvad aparādhaḥ soḍhavya iti bhāvaḥ |

English witness · section(s) 28

Anuccheda 28

1 That the qualities of the Supreme Personality of Godhead are completely spiritual and not at all material is also confirmed in the following statement of Srimad Bhagavatam (10.28.7) where Varunadeva says to Sri Krsna: “O Lord, O Supreme Personality of Godhead, Supreme Brahman and Supersoul of everything, let me offer my respectful obeisances unto You. You are the supreme transcendental personality; there is no possibility of imposing the influence of material nature upon You.”* 2 In this verse the word ‘yatra’ refers to the Supreme Personality of Godhead, who is manifest as Brahman, Paramatma and Bhagavan. He is never under the influence of the external material energy (maya na sruyate). Maya’s jurisdiction is limited to the creation, maintenance, and annihilation of the various material universes. The Supreme Personality of Godhead is spiritual and beyond the limited material universes. Therefore He is not within maya’s jurisdiction, and He is not controlled by her. 3 As he was asking Srila Sukadeva Gosvami about the geography of the earth planet, Maharaja Pariksit spoke the following words

(Srimad Bhagavatam 5.16.3), confirming that the Personality of Godhead is beyond the reach of the material energy and the three modes of nature: “When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature - the gross universal form - it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vasudeva, who in his subtler form is self-effulgent and beyond the modes of nature.”*

Bhagavat · Sanskrit §32–33 · English §29

[३२]

किं च विशेषतस् तु त्वत्तो यज् जन्म प्रसिद्धम् इत्य् आह -

जगत्-त्रयान्तोदधि-सम्प्लवोदे नारायणस्योदर-नाभि-नालात् । विनिर्गतोऽजस् त्व् इति वाङ् न वै मृषा किन्त्व् ईश्वर त्वन् न विनिर्गतोऽस्मि ॥ [भ्प् १०.१४.१३]

तथापि त्वत् त्वत्तः किं तु नोत्पन्नोऽस्मि ह अपि तु त्वत्त एवोत्पन्नोऽस्मीत्य् अर्थः ।

[३३]

ननु यद्य् अहं प्रलयोदधि-शायी नारायणः स्यां, तर्हि मत्तस् त्वम् उत्पन्नोऽसीत्य् अपि घटते । तत् त्व् अन्यथैवेत्य् आशङ्क्याह -

नारायणस् त्वं न हि सर्व-देहिनाम् आत्मास्य् अधीशाखिल-लोक-साक्षी । नारायणोऽङ्गं नर-भू-जलायनात् तच् चापि सत्यं न तवैव माया ॥ [भ्प् १०.१४.१४]

हे अधीश ईशस्य सर्वान्तर्यामिणो नारायणस्याप्य् उपरि वर्तमान, हे भगवन्न् इत्य् अर्थः । हि निश्चितं स नारायणस् त्वं, नासि, किन्तु नारायणोऽसौ तविवाङ्गम् अंशः । यद्यप्य् एवम् अथापि मम तद्-अङ्गोत्पन्नत्वाद् अङ्गिनस् त्वत्त एवोत्पत्तिर् इति भावः । कथम् असौ नारायण उच्यते । कथं वा मम तस्माद् वैलक्षण्यम् ? तत्रह -

योऽसौ देहिनाम् आत्मा अन्तर्यामि-पुरुषः । अतएव नारस्य जीव-समूहस्य अयम् आश्रयो यत्रेति तस्य नारायणत्वं, साक्साद् भगवतस् तव तु तद् अन्तर्यामितायाम् अप्य् औदासीन्यम् इति भावः । किं च, अखिल-लोक-साक्षी, यस्मात् अखिलं लोकं साक्षात् पश्यति, तस्मात् । नारम् अयते जानातीति नारायणोऽसौ, त्वं पुनस् तेनांशेनैव तद्-द्रष्टा, न तु साक्षाद् इति तस्माद् विलक्षण इत्य् अर्थः । तर्हि स नारायणस् त्वं न भवसीति ममाप्य् अन्यथा नारायणत्वम् अस्तीति भवताभिप्रेतं, तत् कथम् ? इत्य् अस्योत्तरं तेनैव सम्बोधनेन व्यञ्जयति, अधीशेति । ईशः प्रवर्तकः ।

ततश् च नारस्य अयनं प्रवृत्तिर् यस्मात् स नारायणः । ततोऽप्य् अधिकैश्वर्याद् अधीशस् त्वम् अपि

नारायणः । यथा मण्डलेश्वरोऽपि नृपतिस् तेषाम् अधिपोऽपि नृपतिर् इति । श्री-कृष्णस्यैव साक्षात् स्वयं भगवत्त्वेन तस्माद् अपि परत्वम् । कृष्ण-सन्दर्भे प्रबन्धेन दर्शयिष्यते ।

ननु, नराज् जातानि तत्त्वानि नाराणीति विदुर् बुधाः । तस्य तान्य् अयनं पूर्वं तेन नारायणः स्मृतः इति । तथा,

आपो नारा इति प्रोक्ता आपो वै नर-सूनवः । अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः ॥

इति तस्यापि नारायणत्व-मन्मथाप्रसिद्धम् इत्य् आशङ्क्याह - नर-भू- जलायनात् तच् चापीति । नराद् उद्भूतयेऽर्थास् तथा नराज् जातं यज् जलं, तद्- अयनात् यच् च तच् चापि नारायणत्वं भवति तर्हि कथं प्रसिद्धि- परित्यागेनान्यथा निर्वक्षीत्य् अत आह सत्यं नेति । तत् प्रलयोदधि-जलाद्य्- आश्रयत्वं सत्यं न, किन्तु तथा ज्ञानं तवैव मायेत्य् अर्थः । मायात्र प्रतारण-शक्तिः, माया दम्भे कृपायां चेति विश्व-प्रकाशात् । दुर्वितर्क- स्वरूप-शक्त्यैव परिच्छिन्नापरिच्छिन्नायास् त्वन्-मूर्तेर् जलादिभिर् अपरिच्छेदाद् इति भावः ।

श्लोक-चतुष्टयेऽस्मिन् यस्य नारायणस्यान्ततं मद्-आदिकं सर्वम् एव जगत्, सोऽपि तवान्तर्भूत इति तात्पर्यम् । नारायणस्य तादृशत्वे मन्त्र-वर्णः -

यच् च किञ्चिज् जगत् सर्वं दृश्यते श्रूयतेऽपि वा । अन्तर् बहिश् च तत् सर्वं व्याप्य नारायणः स्थितः ॥ इति ॥

[32]

kiṃ ca viśeṣatas tu tvatto yaj janma prasiddham ity āha -

jagat-trayāntodadhi-samplavode nārāyaṇasyodara-nābhi-nālāt | vinirgato'jas tv iti vāṅ na vai mṛṣā kintv īśvara tvan na vinirgato'smi || [BhP 10.14.13]

tathāpi tvat tvattaḥ kiṃ tu notpanno'smi ha api tu tvatta evotpanno'smīty arthaḥ |

[33]

nanu yady ahaṃ pralayodadhi-śāyī nārāyaṇaḥ syāṃ, tarhi mattas tvam utpanno'sīty api ghaṭate | tat tv anyathaivety āśaṅkyāha -

nārāyaṇas tvaṃ na hi sarva-dehinām ātmāsy adhīśākhila-loka-sākṣī | nārāyaṇo'ṅgaṃ

nara-bhū-jalāyanāt tac cāpi satyaṃ na tavaiva māyā || [BhP 10.14.14]

he adhīśa īśasya sarvāntaryāmiṇo nārāyaṇasyāpy upari vartamāna, he bhagavann ity arthaḥ | hi niścitaṃ sa nārāyaṇas tvaṃ, nāsi, kintu nārāyaṇo'sau tavivāṅgam aṃśaḥ | yadyapy evam athāpi mama tad-aṅgotpannatvād aṅginas tvatta evotpattir iti bhāvaḥ | katham asau nārāyaṇa ucyate | kathaṃ vā mama tasmād vailakṣaṇyam ? tatraha -

yo'sau dehinām ātmā antaryāmi-puruṣaḥ | ataeva nārasya jīva-samūhasya ayam āśrayo yatreti tasya nārāyaṇatvaṃ, sāksād bhagavatas tava tu tad antaryāmitāyām apy audāsīnyam iti bhāvaḥ | kiṃ ca, akhila-loka-sākṣī, yasmāt akhilaṃ lokaṃ sākṣāt paśyati, tasmāt | nāram ayate jānātīti nārāyaṇo'sau, tvaṃ punas tenāṃśenaiva tad-draṣṭā, na tu sākṣād iti tasmād vilakṣaṇa ity arthaḥ | tarhi sa nārāyaṇas tvaṃ na bhavasīti mamāpy anyathā nārāyaṇatvam astīti bhavatābhipretaṃ, tat katham ? ity asyottaraṃ tenaiva sambodhanena vyañjayati, adhīśeti | īśaḥ pravartakaḥ |

tataś ca nārasya ayanaṃ pravṛttir yasmāt sa nārāyaṇaḥ | tato'py adhikaiśvaryād adhīśas tvam api nārāyaṇaḥ | yathā maṇḍaleśvaro'pi nṛpatis teṣām adhipo'pi nṛpatir iti | śrī-kṛṣṇasyaiva sākṣāt svayaṃ bhagavattvena tasmād api paratvam | kṛṣṇa-sandarbhe prabandhena darśayiṣyate |

nanu, narāj jātāni tattvāni nārāṇīti vidur budhāḥ | tasya tāny ayanaṃ pūrvaṃ tena nārāyaṇaḥ smṛtaḥ iti | tathā,

āpo nārā iti proktā āpo vai nara-sūnavaḥ | ayanaṃ tasya tāḥ pūrvaṃ tena nārāyaṇaḥ smṛtaḥ ||

iti tasyāpi nārāyaṇatva-manmathāprasiddham ity āśaṅkyāha - nara-bhū- jalāyanāt tac cāpīti | narād udbhūtaye'rthās tathā narāj jātaṃ yaj jalaṃ, tad- ayanāt yac ca tac cāpi nārāyaṇatvaṃ bhavati tarhi kathaṃ prasiddhi- parityāgenānyathā nirvakṣīty ata āha satyaṃ neti | tat pralayodadhi-jalādy- āśrayatvaṃ satyaṃ na, kintu tathā jñānaṃ tavaiva māyety arthaḥ | māyātra pratāraṇa-śaktiḥ, māyā dambhe kṛpāyāṃ ceti viśva-prakāśāt | durvitarka- svarūpa-śaktyaiva paricchinnāparicchinnāyās tvan-mūrter jalādibhir apariccheḍād iti bhāvaḥ |

śloka-catuṣṭaye'smin yasya nārāyaṇasyāntataṃ mad-ādikaṃ sarvam eva jagat, so'pi tavāntarbhūta iti tātparyam | nārāyaṇasya tādṛśatve mantra-varṇaḥ -

yac ca kiñcij jagat sarvaṃ dṛśyate śrūyate'pi vā | antar bahiś ca tat sarvaṃ vyāpya nārāyaṇaḥ sthitaḥ || iti ||

English witness · section(s) 29

Anuccheda 29

1 That the material energy is ashamed even to approach the Personality of Godhead is described in the following verses of Srimad Bhagavatam (2.5.12-13) where Lord Brahma says to Narada: “I offer my obeisances and meditate upon Lord Krsna (Vasudeva), the Personality of Godhead, whose invincible potency influences them (the less intelligent class of men) to call me the supreme controller.* 2 “The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine’.” 3 In this verse Brahma explains that because the material energy, maya, is composed of the three modes of ignorance, passion and goodness, she is contaminated and full of faults. The Personality of Godhead, because He is spiritual, and possesses eternity, knowledge and bliss to the highest degree, is completely flawless. The contaminated material energy is therefore embarrassed to come within the energy is therefore embarrassed to come within the vision of the supremely pure Personality of Godhead. This verse explains that the material energy maya bewilders (vimohitah) Lord Brahma and all other conditioned souls.

Bhagavat · Sanskrit §34 · English §30

[३४]

तन्-मूर्तेर् जलादिभिर् अपरिच्छेदे स्वानुभवं प्रमाणयति ---

तच् चेज् जल-स्थं तव सज्-जगद्-वपुः किं मे न दृष्टं भगवंस् तदैव । किं वा सुदृष्टं हृदि मे तदैव किं नो सपद्य् एव पुनर् व्यदर्शि ॥ [भ्प् १०.१४.१५]

जगद्-आश्रय-भूतं नारायणाभिधं तव तद्-वपुः जलस्थम् एवेत्य् एवं यदि सत् सत्यं स्यात् तर्हि तदैव कमल-नाल-मार्गेणान्तः प्रविश्य संवत्सर-शतं विचिन्वतापि मया हे भगवन्न् अचिन्त्यैश्वर्य तत् किम् इति न दृष्टम् ।

यदि च तद्-वपुर् माया-मात्रं, माया स्याच् छाम्बरी-बुद्ध्योर् इति त्रिकाण्ड-शेष-रीत्या मिथ्याभिव्यञ्जक-कला-विशेष-दर्शित-मात्रं स्यात् तर्हि किं वा रूढ-समाधि-योग-विरूढ-बोधेन मया हृदि तदैव सुष्ठु सच्चिदानन्द-घनत्वेन दृष्टं, समाध्य्-अनन्तरं किं वा पुनः सपद्य् एव नो व्यदर्शि न दृष्टम् । अतस् त्वन्-मूर्तेर् मायामयत्वं देश-विशेष- कृत-परिच्छेदश् च सत्यो न भवतीत्य् अर्थः । एतद्-व्याख्यान-निदानं तृतीय-स्कन्धेतिहासो द्रष्टव्यः ।

[34]

tan-mūrter jalādibhir apariccheda svānubhavaṃ pramāṇayati ---

tac cej jala-sthaṃ tava saj-jagad-vapuḥ kiṃ me na dṛṣṭaṃ bhagavaṃs tadaiva | kiṃ vā sudṛṣṭaṃ hṛdi me tadaiva kiṃ no sapady eva punar vyadarśi || [BhP 10.14.15]

jagad-āśraya-bhūtaṃ nārāyaṇābhidhaṃ tava tad-vapuḥ jalastham evety evaṃ yadi sat satyaṃ syāt tarhi tadaiva kamala-nāla-mārgeṇāntaḥ praviśya saṃvatsara-śataṃ vicinvatāpi mayā he bhagavann acintyaiśvarya tat kim iti na dṛṣṭam |

yadi ca tad-vapur māyā-mātraṃ, māyā syāc chāmbarī-buddhyor iti trikāṇḍa-śeṣa-rītyā mithyābhivyañjaka-kalā-viśeṣa-darśita-mātraṃ syāt tarhi kiṃ vā rūḍha-samādhi-yoga-virūḍha-bodhena mayā hṛdi tadaiva suṣṭhu saccidānanda-ghanatvena dṛṣṭaṃ, samādhy-anantaraṃ kiṃ vā punaḥ sapady eva no vyadarśi na dṛṣṭam | atas tvan-mūrter māyāmayatvaṃ deśa-viśeṣa- kṛta-paricchedaś ca satyo na bhavatīty arthaḥ | etad-vyākhyāna-nidānaṃ tṛtīya-skandhetihāso draṣṭavyaḥ |

English witness · section(s) 30

Anuccheda 30

1 Having demonstrated that the transcendental form of the Personality of godhead is full of the six opulences of wealth, strength, fame, beauty, knowledge, and renunciation, and many other powers and opulence also, we will now establish that the form of the Lord is perfect and complete in all respects. First we will show that because the Personality of Godhead is the supreme ruler of the spiritual planets known as Vaikunthaloka, therefore His spiritual form is eternal, and will never cease to exist. This is confirmed by the following three verses of Srimad Bhagavatam (10.3.25-27). when Lord Krsna descended to this material world, Devaki-devi prayed to Him (10.3.25): 2 “After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta-Sesa-naga.”* 3 In the next verse (10.3.26) Devaki explained why the Lord is known by the name ‘sesa’: “O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Visnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.”* 4 In this verse the word ‘avyakta-bandho’ means ‘O inaugurator of the material energy’, and ‘cestam’ means ‘time’, which is divided into seconds, minutes, hours, and years’. That the Personality of Godhead is the original creator of time is confirmed in the following statement of the Maha-Narrayana Upanisad (1.8): “Time is born from the splendid Personality of Godhead.”* In other words, time, which is the cause of the creation and destruction of the material universes, is simply one of the limbs of the Personality of Godhead. Although the Personality of Godhead is the origin of the destructive time-factor, still, He is also supremely auspicious, as Devaki-devi has said: ‘ksema-dhama’ (O Lord, You are the reservoir of all good-fortune). By His own wish the Supreme Lord appeared in this material world and frightened the demon Kamsa (by His time-potency), what to speak of giving protection to the devoted Devaki (ksema-dhama). These two activities are clearly described in the next verse of Srimad Bhagavatam (10.3.27) where Devaki says: 5 “No one in this material world has become free from the four principles of birth, death, old age, and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.”* 6 In this verse Devaki-devi contrasts the various material planets with the lotus feet of the Sri Krsna. By fleeing to various material planets (lokan prapya), one cannot become free from fear (nirbhayam). One the other hand, by taking shelter of Lord

Krsna's lotus feet (tvat-padabjam prapya), one becomes free from the fears of material existence. We may note in this connection that by saying 'tvat-padabjam' (Your lotus feet), Devaki-devi clearly refers not only to the Lord's lotus feet but to His complete transcendental form also. In this verse Devaki says that death flees in fear of the Supreme Personality of Godhead. This is also confirmed in the Visnu-sahasra-nama prayers, which describe the Supreme Lord as 'amrta-vapuh' (He whose form is eternal). Even Sankaracarya confirms this in His commentary on this word of the Visnu-sahasra-nama, by saying: "The word 'amrta-vapuh' means 'He whose form is free from death'." 7 In this verse the word 'adya' may be interpreted to mean: "O Lord who does not take birth in this material world, although You are the original father of all the living entities who do take birth here." That the Supreme Personality of Godhead does not take birth in the material world as an ordinary conditioned soul but appears here in His original transcendental form by His own wish, is confirmed by the following statement of Srimad Bhagavatam (10.3.8) where the Lord's 'birth' as Devaki's son is described in the following words comparing the Lord's 'birth' to the rising of the moon: "Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart , appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon."* 8 That the Supreme Personality of Godhead never takes birth is also described in the following statement of Maha Upanisad: "Lord Hari is the Supreme Personality of Godhead, and He is full of all transcendental bliss. He is never born and He never dies. He causes Brahma to create the material universe and Siva to destroy it." The verses quoted in the beginning of this Anuccheda were spoken to the Supreme Personality of Godhead by Sri Devaki-devi.

BHAGAVAT-SANDARBHA

2.4

Sections 35–45

10 bilingual sequence blocks

Bhagavat · Sanskrit §35 · English §31

[३५]

अत्र तच् चापि सत्यम् इत्य् अत्र, तच् चापि अङ्गं सत्यम् एव, न तु विराड् अवन्मायेति तच् चेज् जलस्थम् इत्य् अत्र च, तज्-जलस्थं सद्-रूपं तव वपुर् यदि जगत् स्यात्, प्रपञ्चान्तःपाति स्यात् इति व्याकुर्वन्ति । तस्माद् एवं नारायणाङ्गकस्य भग्वद्-विग्रहस्य विश्वोऽपि प्रपञ्चोऽन्तर्भूत इति स्वयं भगवता दर्शितम् । श्रीमत्या जनन्यैवानुभूतम् इत्य् आह --

अत्रैव मायाधमनावतारे ह्य् अस्य प्रपञ्चस्य बहिः-स्फुटस्य । कृत्स्नस्य चान्तर् जठरे जनन्या मायात्वम् एव प्रकटीकृतं ते ॥ [भ्प् १०.१४.१६]

अत्रैव तावत् श्री-कृष्णाख्ये मायोपशमनेऽवतारे प्रादुर्भावे, बहिश् चान्तर्-जठरे च स्फुटस्य दृष्टस्य कृत्स्नस्य जगतः सम्बन्धे पूर्वोक्तं यन् मायात्वम्, पर्पञ्चकृतत्वत्परिच्छेद्यत्वस्य मिथ्यात्वम् । तज्-जनन्या जनन्यै ते त्वया प्रकटीकृतं दर्शितम् । तस्माद् भवान् जगद्-अन्तःस्थ एव, जगत् तु भव-बहिर्-भूतम् इत्य् एवं माया-धर्मः । वस्तुतस् तु दुर्वितर्क- स्वरूप-शक्त्या मध्यमत्वेऽपि व्यापकोऽसीति भावः ।

[35]

atra tac cāpi satyam ity atra, tac cāpi aṅgaṃ satyam eva, na tu virāḍ avanmāyeti tac cej jalastham ity atra ca, taj-jalasthaṃ sad-rūpaṃ tava vapur yadi jagat syāt, prapañcāntaḥpāti syāt iti vyākurvanti | tasmād evaṃ nārāyaṇāṅgakasya bhagvad-vigrahasya viśvo'pi prapañco'ntarbhūta iti svayaṃ bhagavatā darśitam | śrīmatyā jananyaivānubhūtam ity āha --

atraiva māyādhamanāvatāre hy asya prapañcasya bahiḥ-sphuṭasya | kṛtsnasya cāntar jaṭhare jananyā māyātvam eva prakaṭīkṛtaṃ te || [BhP 10.14.16]

atraiva tāvat śrī-kṛṣṇākhye māyopaśamane'vatāre prādurbhāve, bahiś cāntar-jaṭhare ca sphuṭasya dṛṣṭasya kṛtsnasya jagataḥ sambandhe pūrvoktaṃ yan māyātvam, parpañcakṛtatvatparicchedyatvasya mithyātvam | taj-jananyā jananyai te tvayā prakaṭīkṛtaṃ darśitam | tasmād bhavān jagad-antaḥstha eva, jagat tu bhava-bahir-bhūtam ity evaṃ māyā-dharmaḥ | vastutas tu durvitarka- svarūpa-śaktyā madhyamatve'pi vyāpako'sīti bhāvaḥ |

English witness · section(s) 31

Anuccheda 31

1 That the form of the Supreme Personality of Godhead is birthless and beginningless is also confirmed in the following statement of Srimad Bhagavatam (5.25.9): “The Supreme Personality of Godhead is beginningless and unlimited. He enables the modes of material nature to act as the causes of universal creation, maintenance and destruction.”* 2 That the Supreme Personality of Godhead is never affected by birth, death, or any other material transformation is explained in the following verse from Srimad Bhagavatam (5.17.19) where Lord Siva describes the Personality of Godhead Lord Sankarsana in the following words: “We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.”* 3 That the form of the Supreme Personality of Godhead is always unaffected by the transformations caused by the material energy is confirmed by the following statements of Srila Sukadeva Gosvami: “My dear King, approximately 240 000 miles beneath the planet Patala lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Visnu known as Lord Ananta or Lord Sankarsana. He is always in the transcendental position, but because He is worshipped by Lord Siva, the deity of tamo-guna or darkness, He is sometimes called tamasi. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks ‘I am the enjoyer, and this world is meant to be enjoyed by me’, this conception of life is dictated to him by Sankarsana. Thus the mundane conditioned soul thinks himself the Supreme Lord.”* Srimad Bhagavatam 5.25.1 “In Ilavrta-varsa, Lord Siva is always encircled by ten billion maidservants of goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed by Vasudeva,, Pradyumna, Anirrudha and Sankarsana. Sankarsana, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord’s form in the mode of ignorance. Lord Siva knows that Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.”* Srimad Bhagavatam 5.17.16 4 That all the forms of the Supreme Personality of Godhead are transcendental to the inferior material energy is also confirmed by the following statement of Srimad Bhagavatam (5.25.10) where Srila Sukadeva Gosvami says: “This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He

possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes."* 5 That all the forms of the Personality of Godhead are eternal is also confirmed by the following prayer from the Padma Purana, Uttara-khanda: "I offer my respectful obeisances to the Supreme Personality of Godhead, who appears as the Universal Form. All the forms of the Lord are birthless, deathless and unlimited." 6 Here someone may protest that there are statements in the Skanda Purana and other Vedic literatures that describe the Supreme Lord's form as temporary and material. Such statements are deliberately inserted in some scriptures in order to hide the Lord's glories from the eyes of the atheists, and the Puranas containing such faulty information are clearly known as Puranas in the mode of ignorance. Even the Srimad Bhagavatam contains some few statements that are not to be accepted by the devotees as the Bhagavatam itself declares (10.77.30): We will specifically establish this point later on in the Sri Krsna-sandarbha. 7 My only opinion is that the Lord's forms are certainly eternal and transcendental and this view is confirmed by the statements of Srimad Bhagavatam 1.16.27 (where the earth deity explains that the Supreme Lord's qualities, such as beauty, endurance, energy, and strength are all eternal), 10.3.25 and 5.25.9 which have been quoted in the previous texts. The verse quoted in the beginning of this Anuccheda was spoken by Srila Sukadeva Gosvami.

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Bhagavat · Sanskrit §36 · English §32

[३६]

माया-धर्मेनेति यद् भवता कृपया दृष्ट-प्रमाणेऽपि श्री-विग्रहे सर्वोऽपि प्रपञ्चोऽन्तर्भूत इति दर्शितं तत् सत्यम् एवेति द्योतनार्थं भगवत्य् अप्य् अन्यथा प्रतीति-निरसनार्थं च पूर्वम् एवार्थम् उपपादयति --

यस्य कुक्षाव् इदं सर्वं सात्मं भाति यथा तथा । तत् त्वय्य् अपीह तत् सर्वं किम् इदं मायया विना ॥ [भ्प् १०.१४.१७]

यस्य तव कुक्षौ सर्वम् इदं सात्मं त्वत्-सहितं यथा भाति, तत् सर्वम् इह बहिर् अपि तथैव त्वयि भाति इत्य् अन्वयः ।

अयम् अर्थः - स्वस्य व्रजेऽन्तर्भूतता-दर्शनेनैव समं व्रजस्य स्वस्मिन्न् अन्तर्भूततां दर्शयन् तच् चान्तर् बहिर् दर्शनं किं स्वप्न एतद् उत देवमाया इत्य् आदौ [भ्प् १०.८.४०] श्री-जनन्या एव विचारे स्वाप्निकत्व- मायोलत्व-बिम्ब-प्रतिबिम्बत्वानामयोग्यत्वाद् एकम् एवेत्य् अभिज्ञापयन्, किं स्वप्न इत्य् आदाव् एव यः कश्चन औत्पत्तिक आत्मयोग इत्य् [भ्प् १०.८.४०] अनेन चरम-पक्षावसितया दुर्वितर्क-स्वरूप-शक्त्यैव मध्यम-परिमाण- विशेष एव सर्व-व्यापकोऽस्मीति स्वयम् एव भवान् जननीं प्रति युगपद् उभयात्मकं निज-धर्म-विशेषं दर्शितवान् । अतएव द्वितीये गृह्णीत यद् यद् उपबन्धम् अमुष्य माता इत्य् आदौ [भ्प् २.७.३०] प्रतिबोधितासीद् इत्य् उक्तम् । तस्मात् तव कुक्षौ सर्वम् इदं यथा भाति, इह बहिर् अपि तथा, तद्- अन्तर्भूतोऽपि तद्-व्यापकोऽसीति प्रकारेणैव तव मायया स्व-याथार्थ्यावरण-शक्त्या विना किं सम्भवति ? नैव सम्भवतीत्य् अर्थः ।

[36]

māyā-dharmeneti yad bhavatā kṛpayā dṛṣṭa-pramāṇe'pi śrī-vigrahe sarvo'pi prapañco'ntarbhūta iti darśitaṃ tat satyam eveti dyotanārthaṃ bhagavaty apy anyathā pratīti-nirasanārthaṃ ca pūrvam evārtham upapādayati --

yasya kukṣāv idaṃ sarvaṃ sātmaṃ bhāti yathā tathā | tat tvayy apīha tat sarvaṃ kim idaṃ māyayā vinā || [BhP 10.14.17]

yasya tava kukṣau sarvam idaṃ sātmaṃ tvat-sahitaṃ yathā bhāti, tat sarvam iha bahir api tathaiva tvayi bhāti ity anvayaḥ |

ayam arthaḥ - svasya vraje'ntarbhūtatā-darśanenaiva samaṃ vrajasya svasminn

antarbhūtatāṃ darśayan tac cāntar bahir darśanaṃ kiṃ svapna etad uta devamāyā ity ādau [BhP 10.8.40] śrī-jananyā eva vicāre svāpnikatva-māyolatva-bimba-pratibimbatvānāmayogyatvād ekam evety abhijñāpayan, kiṃ svapna ity ādāv eva yaḥ kaścana autpattika ātmayoga ity [BhP 10.8.40] anena carama-pakṣāvasitayā durvitarka-svarūpa-śaktyaiva madhyama-parimāṇa- viśeṣa eva sarva-vyāpako'smīti svayam eva bhavān jananīṃ prati yugapad ubhayātmakaṃ nija-dharma-viśeṣaṃ darśitavān | ataeva dvitīye gṛhṇīta yad yad upabandham amuṣya mātā ity ādau [BhP 2.7.30] pratibodhitāsīd ity uktam | tasmāt tava kukṣau sarvam idaṃ yathā bhāti, iha bahir api tathā, tad- antarbhūto'pi tad-vyāpako'sīti prakāreṇaiva tava māyayā sva-yāthārthyāvaraṇa-śaktyā vinā kiṃ sambhavati ? naiva sambhavatīty arthaḥ |

English witness · section(s) 32

Anuccheda 32

1 That the Supreme Personality of Godhead is all-pervading is confirmed by the following statement of Srimad Bhagavatam (10.9.13-14): “The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being Absolute, beyond relativity, He is free from distinction between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.”* 2 Srila Sridhara Svami comments on this verse in the following words: “If an object has limits of beginning and end, it may be bound with a rope, but if an object has no limits, then it cannot be surrounded by anything, or bound with any rope. In this verse Srimad Bhagavatam confirms that Sri Krsna is all-pervading and without limits (na cantah). Indeed, He is everything (jagac ca yah). Still, ‘the unmanifested Supreme Personality of Godhead, who is beyond the perception of the senses (adhoksajam) had now appeared as a human child (martya-lingam) and Mother Yasoda considering (matva) Him (tam) her own ordinary child (atmajam) bound (babandha) Him to the wooden mortar with a rope..’” 3 The phrase ‘jagac ca yah’ (He is everything in creation in total) may be understood in the following way: The Supreme Personality of Godhead is not different from either the cause of creation, or the cosmic manifestation that is the effect of that cause. In other words, because the entire material universe is nothing but the potency of the Supreme Personality of Godhead, He is not different from it. Because an ordinary material rope is simply a fragmental part of one of His energies, such a rope has no power to bind Him, any more than a small flame has the power to burn up a large fire. 4 At this point someone may raise the following objection: “If the Supreme Personality of Godhead is all-pervading, then how is it possible that

Yasoda-devi tied Him with a small rope that could not even have extend the breadth of the material universe?" This objection is answered in this verse by the words 'martya-lingam' (in order to perform His pastimes, the Supreme Personality of Godhead appeared like an ordinary human child). In order to act like an ordinary human being, the Supreme Lord allowed Himself to be bound by Mother Yasoda's rope. 5 At this point someone may raise the following question: 'If the Supreme Personality of Godhead has a human-like form, than that form is certainly manifested within a limited area of space. How can such a limited form be all-pervading?" This question is answered by the use of the word 'adhoksajam' (beyond the perception of the senses). The form of the Personality of Godhead cannot be properly understood by the senses of the conditioned soul, nor can it be understood by any other process for acquiring knowledge available to the conditioned souls. Because He is thus inconceivable, although He may appear to be limited within time and space, in actual fact He is all-pervading. Because He is not properly understood by ordinary living entities, He is therefore described in this verse as 'avyaktam' (unmanifested). 6 At this point someone may ask: "If the Supreme Personality of Godhead is all-pervading, even though His form appeared like that of an ordinary human being, then why did He not reveal His all-pervading nature to His mother, Yasoda-devi?" This question is answered by the words 'atmajam-matva' (Mother Yasoda considered Krsna her own ordinary child). The relationship between Sri Krsna and Yasoda-devi was that of son and mother. In order not to disrupt the blissful exchange of love between Himself and His mother, Lord Krsna concealed His all-pervasiveness and His other opulences from her eyes. Mother Yasoda's ignorance of the super human prowess of her son was actually her great glory, for in order to keep the loving parent-child relationship with her, He allowed Himself to be bound by a few small ropes. The exalted position of Mother Yasoda is described in the following statement of Srimad Bhagavatam (10.9.20): "Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda."* 7 Some may say that the phrase 'adhoksajam prakrtam yatha' means that the Personality of Godhead, who is all-pervading, accepted the illusory form of a human being through the agency of His maha-maya potency. Such a conception is completely false. They who think that the Supreme Lord, who cannot be touched by the material potency maya, can be understood by the infantile logic of the conditioned souls, are great fools. They are just like the gullible audience that believes in the existence of the magician's creation of a blazing fire in the middle of the ocean. They do not understand the nature of the Supreme. That the Supreme Personality of Godhead is difficult to understand is confirmed by the following statement of Sruti-sastra: "The Supreme Personality of Godhead is all-powerful. He alone created all the demigods. Who can understand how He appears in this world?" 8 In this verse

(Srimad Bhagavatam 10.9.13-14), the relative and co-relative pronouns 'yat' and 'tat' both refer to Sri Krsna. For this reason it should be understood that the form of Sri Krsna is simultaneously limited within space, (because He has a clearly defined form with hands, feet, and other limbs) and also all-pervading. These apparently contradictory qualities of the Lord may be accepted because He is the reservoir of hundreds of mutually contradictory potencies, and therefore any otherwise impossible thing may easily be done by Him. That mutually contradictory actions may performed by a single cause may be seen even in the material sphere where there are some medicines that create many different effects on the body, some of them contradicting other effects caused by the same medicine. 9 That Sri Krsna is simultaneously limited within space and also all-pervading is possible because He is the master of all inconceivable potencies which cannot be grasped by the tiny brains of the conditioned souls, is confirmed by the following statement of Brahma-samhita (5.34): "I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental and betake themselves to pranayama by drilling the respiration; or by the jnanis who try to find out the non differentiated Brahman by the process of elimination of the mundane, extending over thousands and millions of years."** 10 That the Supreme Personality of Godhead possesses mutually contradictory qualities, including the ability to be simultaneously limited in space and all-pervading, is confirmed in the following statement of the Sruti-sastra as quoted in the commentaries of Sripada Madhvacarya: "Lord Hari is neither large, small, or of a middle-size. He is simultaneously all-pervading and not all-pervading. He has and does not have a beginning. He is and is not the material universe. He has qualities and He does not have qualities." 11 That the Supreme Personality of Godhead possesses mutually contradictory qualities is also described in the following statement of the Nrsimha-tapani Upanisad (2.6.1): "The Supreme Personality of Godhead exists outside the material sphere, but then again He exists within the material sphere. He is the self, but then again He is not the self. He is ferocious and He is also not ferocious. He is powerful and also powerless. He is great, and He is also not great. He is all-pervading, and not all-pervading. He is very splendid and He is not splendid at all. His faces are manifest everywhere, and again His faces are not manifest everywhere." 12 This is also confirmed by the following statement of the Brahma Purana: "The Supreme Godhead has a form neither large nor small. He is not the material universe, but then again He is the material universe. He possesses innumerable qualities and opulences, many of which contradict each other. Because He is full of all opulences, He is known as the Supreme Person." 13 This is also confirmed by the following statement of the Visnu-dharma Purana: "I offer my respectful obeisances to the Supreme Personality of Godhead, who is simultaneously the greatest and the smallest. He is one thousandth the six of an atom, and at the same time He is so large that all the material universes barely occupy a millionth part of the size of

His abdomen.” 14 The Supreme Personality of Godhead describes His own self-contradictory powers and opulences in the following verses of Bhagavad-gita (9.4-5): “By Me in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me, behold My mystic opulence!”* We may note that the word ‘avyakta-murtina’ used in this verse may mean ‘by My form, which is beyond the comprehension of the limited material intelligence.’

Bhagavat · Sanskrit §37 · English §33

[३७]

मयाप्य् एवम् एवानुभूतम् इत्य् आह --

अद्यैव त्वद् ऋतेऽस्य किं मम न ते मायात्वम् आदर्शितम् एकोऽसि प्रथमं ततो व्रज-सुहृद्-वत्साः समस्ता अपि । तावन्तोऽसि चतुर्भुजास् तद् अखिलैः साकं मयोपासितास् तावन्त्य् एव जगन्त्य् अभूस् तद् अमितं ब्रह्माद्वयं शिष्यते ॥ [भ्प् १०.१४.१८]

अद्यैव ते त्वया किम् अस्य विश्वस्य त्वद्-ऋते त्वत्तो बहिर् मायात्वं माययैव स्फुरणं भवतीति मम मां प्रति न दर्शितम् ? अपि तु दर्शितम् एव । एतन् नराकार-रूपात् त्वत्तो भैर् एवेदं जगद् इति यन् मुग्धानां भाति । तन्- माययिवेत्य् अर्थः । कथम् एतद् आकार-रूपस्य मम तादृशत्वम् ? तत्राह, एकोऽसि इति । व्रज-सुहृदादि-रूपं यद् यस्माद् आविर्भूतं तत् तद् अखिलम् अधुना तिरोधान-समये येन पुनर् अनेन श्री-विग्रह-रूपेणावशिष्यते । तद् द्वयं ब्रह्मैवेत्य् अर्थः । अशेष-प्रापञ्चिक-वस्तूनां प्रादुर्भाव-स्थिति-तिरोभाव-दर्शनेन तल्-लक्षणाक्रान्तत्वाद् इति भावः । ततश् चास्य ब्रह्मत्वे सिद्धे व्यापकत्वम् अपि सिध्यतीति तात्पर्यम् ।

[37]

mayāpy evam evānubhūtam ity āha --

adyaiva tvad ṛte'sya kiṃ mama na te māyātvam ādarśitam eko'si prathamaṃ tato vraja-suhṛd-vatsāḥ samastā api | tāvanto'si caturbhujās tad akhilaiḥ sākaṃ mayopāsitās tāvanty eva jaganty abhūs tad amitaṃ brahmādvayaṃ śiṣyate || [BhP 10.14.18]

adyaiva te tvayā kiṁ asya viśvasya tvad-ṛte tvatto bahir māyātvaṃ māyayaiva sphuraṇaṃ bhavatīti mama māṃ prati na darśitam ? api tu darśitam eva | etan narākāra-rūpāt tvatto

bhair evedaṃ jagad iti yan mugdhānāṃ bhāti | tan- māyayivety arthaḥ | katham etad ākāra-rūpasya mama tādṛśatvam ? tatrāha, eko'si iti | vraja-suhṛdādi-rūpaṃ yad yasmād āvirbhūtaṃ tat tad akhilam adhunā tirodhāna-samaye yena punar anena śrī-vigraha-rūpeṇāvaśiṣyate | tad dvayaṃ brahmaivety arthaḥ | aśeṣa-prāpañcika-vastūnāṃ prādurbhāva-sthiti- tirobhāva-darśanena tal-lakṣaṇākrāntatvād iti bhāvaḥ | tataś cāsya brahmatve siddhe vyāpakatvam api sidhyatīti tātparyam |

English witness · section(s) 33

Anuccheda 33

1 In the next section of this book (Anucchedas 31-39) we will quote various statements of the demigod Brahma that confirm the statement that the form of the Supreme Personality of Godhead is simultaneously limited within space, and yet all-pervading. In the first quotation (Srimad Bhagavatam 10.14.11) Brahma says: “Where am I, a small creature of seven spans of the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window.”* 2 In the next verse Brahma explains (Srimad Bhagavatam 10.14.12): “O Adhoksaja, if a child within the womb plays with his legs, and while playing touches the body of the mother, is the mother offended with the child? Of course she isn’t. Similarly, I may be a very great personality within this universe, and yet not only myself but everything that be is existing within You. Therefore You are considered to be the mother and everything existing within Your womb is considered to be a child. And a good mother is never offended with the child, even if he touches her body by kicking his legs.”* 3 In the next verse (10.14.13) Brahma explains that it is well known that Brahma himself has taken birth from the Supreme Personality of Godhead: “At the end of the universe, when the three planetary systems are merged into the ocean of devastation, Your plenary portion Narayana lies down on the waters of that ocean, and from His navel a lotus stem grows. The Puranas describe that Brahma, the unborn, appears from that lotus stem. O Supreme Controller, indeed, am I not born from You?”* 4 Considering that Lord Krsna might say “If I were Lord Narayana, who lies down on the waters of devastation, then you might say that you have taken birth from Me. The actual truth, however, is something else. I am not Narayana”, Brahma spoke the next verse (Srimad Bhagavatam 10.14.14): “O Lord of lords, You are the seer of all creation. You are indeed everyone’s dearest life. Are You not therefore, my father, Narayana? Narayana refers to one whose abode is in the water born from Nara (Garbhodakasayi Visnu) and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya.”* 5 In this verse the word ‘adhisa’ means ‘O Supreme Personality of

Godhead, who are situated above the form of Lord Narayana, who resides in the hearts of all conditioned souls,' 'hi' means 'certainly', 'narayanas tvam na' means 'Are You not Narayana?', and 'naravano nigam' means 'Lord Narayana is Your plenary portion'. Brahma says in this verse 'O Lord, because I have taken birth from Your plenary portion, therefore it may be considered that I have taken birth from You." 6 Brahma thought Sri Krsna might say; 'How is it that You say I am Lord Narayana? Certainly there is a great difference between Lord Narayana and Me. In order to answer this question, Brahma said the words 'dehinam atma' (You are Lord Narayana, the all-pervading Supersoul present in the hearts of all conditioned souls). The word Narayana may be interpreted to mean 'He who is the refuge (ayana) of all living entities (nara). Narayana is the Supersoul who resides in the hearts of all conditioned souls, but Sri Krsna is the Original form of the Personality of Godhead, situated above Narayana, and taking no part in Narayana's activities as the Supersoul. 7 Lord Brahma continued His explanation by using the word 'akhila-loka-saksi' (Lord Narayana is the seer of all creation). If the word 'nara' is taken to mean 'all living entities' and the word 'ayana' is taken to mean 'understanding', the word 'narayana' may be understood to mean 'He who knows everything about all living entities.' In this way the word 'akhila-loka-saksi' refers to Lord Narayana. Lord Krsna does not directly take part in the activities of witnessing the actions of the conditioned souls, but He does this activity through His plenary expansion of the Supersoul Narayana. In this way, also, Lord Krsna is different from Narayana. 8 Brahma thought that Sri Krsna might raise the following objection: 'My dear Brahma, your statement 'narayanas tvam na' certainly means that I am not Narayana. If one were to interpret this phrase to mean that I am Lord Narayana, then this interpretation would make no senses. How is it possible that I am Lord Narayana?" In order to answer this possible objection, Brahma addressed Krsna using the word 'adhisa', 'Isa' means 'the controller', and that word clearly refers to Lord Narayana, the controller of all living entities. The word 'adhisa' however, means 'the controller of the controller'. In other words, by addressing Sri Krsna as 'adhisa', Brahma explained that Krsna is the controller of Lord Narayana, just as the king of a country is the controller of many aristocrats. That Sri Krsna is the Original Personality of Godhead, superior to Lord Narayana and the other forms of the Lord will be explained at a later time, according to the methodical arrangement of these six sandarbhas, in the book known as Sri Krsna-sandarbha. 9 At this point someone may object: The proper understanding of the name Narayana is found in the following statement of Vedic literature: "They who are wise know that the word 'nara' means 'the various material elements manifested from the purusa-avatara (nara). 'Ayana' means 'resting place', and therefore the word 'narayana' means 'He who is the resting place within which the various material elements are contained.'" 10 Our objector may also quote the following verse from Visnu Purana (1.4.6) to support his interpretation of the name Narayana: "The water (Garbhodaka ocean)

produced from the purusa-avatara is known as ‘nara’. ‘Ayana’ means ‘resting place’, and therefore the name ‘narayana’ means ‘He who rests on the Garbhodaka ocean.’” 11 Thinking Sri Krsna might interpret the word ‘narayana’ to mean ‘He who lies down on the Garbhadaka Ocean’, Brahma said: ‘nara-bhu-jalayanat tac capi satyam na tavaiva maya’ (The word ‘Narayana’ does not mean ‘He who lies down on the Pralaya ocean’. This interpretation of the word ‘Narayana’ is created by Your illusory potency, maya).” Here we may quote the Visva-prakasa Dictionary’s definition of the word ‘maya’: “The word ‘maya’ may be taken to mean ‘trickery’ or ‘mercy’. The meaning of Brahma’s statement should be understood in the following way: “O lord, because of Your inconceivable potency, Your form is simultaneously limited in space and also all-pervading. Therefore any conception of You that limits You to the form of Narayana who lies down on the Pralaya ocean is certainly an illusion.” In these four verses Brahma says: ‘O Lord, myself, this entire universe, and all other universes also, all rest in Narayana. The form of Narayana, however, rest within You.” Therefore the proper definition of the word ‘Narayana’ is ‘He who is all-pervading.” 12 The proper interpretation of the word Narayana is given in the following mantra of the Maha-Narayana Upanisad (2.6): “Lord Narayana is all-pervading. He is present within and without everything that has ever been seen or heard in all the material universes.”

Bhagavat · Sanskrit §38 · English §34

[३८]

ननु, सृष्ट्य्-आदौ ब्रह्म-विष्णु-महेश्वरा भिन्ना एव कारण-भूतास् तथा स्थितौ केचिद् अन्येऽवताराश् च, तत् कथं ममैवं सर्व-कारणत्वम् उच्यते । तत्राह --

अजानतां त्वत्-पदवीम् अनात्मन्य् आत्मात्मना भासि वितत्य मायाम् । सृष्टाव् इवाहं जगतो विधान इव त्वम् एषोऽन्त इव त्रिनेत्रः ॥ [भ्प् १०.१४.१९]

त्वम् इत्य् अस्य भासीत्य् अनेनान्वयः । कर्तृ-क्रिययोर् अन्वयस्यैव प्राथमिकत्वात् । कर्त्रा चात्र त्वम् इत्य् एव मधम-पुरुषेण युज्यते । तस्माद् अत्र नैव शब्दः सम्बध्यते किन्त्व् एष इत्य् अत्रैव । ततश् च श्री- विग्रहोऽमुः वाच्यः । स्वयं भगवत्त्वेनास्य गुणावतारत्वाभावात् । अद्यैव त्वद्-ऋतेऽस्येत्य् अनेनाव्य्ववहित-वचनेन विरुद्धत्वाच् च ।

तस्माद् अयम् अर्थः - त्वत्-पदवीं तव तथाभूतं स्वरूपम् अजानताम् अजानतः प्रति । आत्मा तत् तद् अंशिस्वरूपस् त्वम् एव । आत्मना तत्-तद्-अंशेन, मायां सृष्ट्य्-आदि-निमित्त-शक्तिम् । अनात्मनि जड-रूपे महद्-आद्य्-उपादाने प्रधाने । वितत्य प्रवर्त्य, तत्-तत्-कार्य-भेदेन भिन्न इव भासीत्य् अर्थः । अन्ते त्रि-नेत्र इवेति । वस्तुतस् त्वम् एव तत्-तद्-रूपेण वर्तसे, मूढास् तु त्वत्तस् तान् पृथक् पश्यन्तीति भावः । यतो द्वितीये ब्रह्म-वाक्यम् -

सृजामि तन्-नियुक्तोऽहं हरो हरति तद्-वशः । विश्वं पुरुष-रूपेण परिपाति त्रि-शक्ति-धृक् ॥ इति [भ्प् २.६.३०]

[38]

nanu, srṣṭy-ādau brahma-viṣṇu-maheśvarā bhinnā eva kāraṇa-bhūtās tathā sthitau kecid anye'vatārāś ca, tat kathaṃ mamaivaṃ sarva-kāraṇatvam ucyate | tatrāha --

ajānatāṃ tvat-padavīm anātmany ātmātmanā bhāsi vitatya māyām | srṣṭāv ivāhaṃ jagato vidhāna iva tvam eṣo'nta iva trinetraḥ || [BhP 10.14.19]

tvam ity asya bhāsīty anenānvayaḥ | kartṛ-kriyayor anvayasyaiva prāthamikatvāt | kartrā cātra tvam ity eva madhama-puruṣeṇa yujyate | tasmād atra naiva śabdaḥ sambadhyate kintv eṣa ity atraiva | tataś ca śrī- vigraho'muḥ vācyaḥ | svayaṃ bhagavattvenāsya guṇāvatāratvābhāvāt | adyaiva tvad-ṛte'syety anenāvyavahita-vacanena viruddhatvāc ca

|

tasmād ayam arthaḥ - tvat-padavīṃ tava tathābhūtaṃ svarūpam ajānatām ajānataḥ prati | ātmā tat tad aṃśisvarūpas tvam eva | ātmanā tat-tad-aṃśena, māyāṃ sṛṣṭy-ādi-nimitta-śaktim | anātmani jaḍa-rūpe mahad-ādy-upādāne pradhāne | vitatya pravarty, tat-tat-kārya-bhedena bhinna iva bhāsīty arthaḥ | ante tri-netra iveti | vastutas tvam eva tat-tad-rūpeṇa vartase, mūḍhās tu tvattas tān pṛthak paśyantīti bhāvaḥ | yato dvitīye brahma-vākyam -

sṛjāmi tan-niyukto'haṃ haro harati tad-vaśaḥ | viśvaṃ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk || iti [BhP 2.6.30]

English witness · section(s) 34

Anuccheda 34

1 Brahma cites his own direct experience to prove that Sri Krsna's transcendental form is not limited by the Garbhodaka Ocean or any other boundary placed within this material world. He says (Srimad Bhagavatam 10.14.15): "The gigantic universal body, which is still resting on the water known as Garbhodaka, is another manifestation of Your energy. On account of His resting on the water, this universal form is also Narayana, and we are all within the womb of this Narayana form. I see Your different Narayana forms everywhere. I can see You on the water, I can feel You within my heart, and I can also see You before me now. You are the original Narayana."* 2 In this verse Brahma said: "The form of Narayana, who rests on the Garbhodaka Ocean, is not eternally manifest there. O Lord who is the master of all inconceivable opulences (bhagavan), if this form eternally remains on the Garbhodaka Ocean, then why did I not see it when I climbed down the stem of the lotus flower? "If one were to say that the form of Naryana is an illusion created by the maya-potency (which is described in the Trikanda-sesa Dictionary as 'the energy by which Sambara and others created many illusory things that did not actually exist) then why was it that I was able to see the form of Narayana, which is eternal, full of knowledge and bliss, when I meditated upon Him and was able to see Him in my heart, although after the yogic meditation was ended I was no longer able to see Him?" From this we may understand that the transcendental form of the Lord is certainly real and eternal, but the conception that the Lord's existence is limited by any specific form, and therefore He is not all-pervading, is not a true conception.

Bhagavat · Sanskrit §39 · English §35

[३९]

अतो भगवत्-स्वरूपैकत्वेन न ब्रह्मादिवद् विष्णुर् इवेति निर्दिष्टम् । एवं यथा गुणावतारास् तथान्येऽप्य् अवतारा इत्य् आह --

सुरेष्व् ऋषिष्व् ईश तथैव नृष्व् अपि तिर्यक्षु यादःस्व् अपि तेऽजनस्य । जन्मायतां दुर्मद-निग्रहाय विधातः यद् अनुग्रहाय च ॥ [भ्प् १०.१४.२०]

अजनस्य जन्मेत्य् अनेन प्रादुर्भाव-मात्रं जन्मेति बोधयति । ननु ब्रह्मन् किम् अत्र विचारितं भवता, यद् एकस्या एव मम मूर्तेर् व्यापकत्वे सत्य-न्यासां दर्शन-स्थानं न सम्भवतीति । तथा जड-वस्तूनां घटादीनाम् एव प्राकट्य-प्रकारो लोके दृष्टः । कथं तद् इतर- स्वभावानां चिद्-वस्तूनां मम श्री-मूर्त्यादीनाम् इति । यथा यावत्यो विभूतयो मम भवता दृष्टास् तावतीभिर् एव भवान् विस्मितो, नापराः सन्तीति सम्भावयन्न् इव तत्-परिमितताम् अधिगतवान् अस्तीति । तथा ये ममांशाः पूर्वं बालवत्सादि-रूपास् त एव चतुर्भुजा अभवन्न् इति कस्यापि रूपस्य कदाचिद् उद्भवः कस्यापि कदाचिद् इति ।

[39]

ato bhagavat-svarūpaikatvena na brahmādivad viṣṇur iveti nirdiṣṭam | evaṃ yathā guṇāvatārās tathānye'py avatārā ity āha --

sureṣv ṛṣiṣv īśa tathaiva nṛṣv api tiryakṣu yādaḥsv api te'janasya | janmāyatāṃ durmada-nigrahāya vidhātaḥ yad anugrahāya ca || [BhP 10.14.20]

ajanasya janmety anena prādurbhāva-mātraṃ janmeti bodhayati | nanu brahman kim atra vicāritaṃ bhavatā, yad ekasyā eva mama mūrter vyāpakatve satya-nyāsāṃ darśana-sthānaṃ na sambhavatīti | tathā jaḍa-vastūnāṃ ghaṭādīnām eva prākaṭya-prakāro loke dṛṣṭaḥ | kathaṃ tad itara- svabhāvānāṃ cid-vastūnāṃ mama śrī-mūrtyādīnām iti | yathā yāvatyo vibhūtayo mama bhavatā dṛṣṭās tāvatībhir eva bhavān vismito, nāparāḥ santīti sambhāvayann iva tat-parimitatām adhigatavān astīti | tathā ye mamāṃśāḥ pūrvaṃ bālavatsādi-rūpās ta eva caturbhujā abhavann iti kasyāpi rūpasya kadācid udbhavaḥ kasyāpi kadācid iti |

English witness · section(s) 35

Anuccheda 35

1 The account of Brahma's failure to see Narayana by climbing down the lotus stem, and His ultimately seeing Him in the trance of meditation is recounted in the Third Canto of Srimad Bhagavatam and the reader is referred to that for the details of the story. In this verse the words 'tac cej jala-stham tava saj jagad vapuh' inform us that the form of Lord Narayana is real, eternal, and transcendental, and because the material universe is expanded from that Supreme Reality of Lord Narayana, it is also real. The material universe is situated within the form of the Lord Narayana, as was directly perceived by Mother Yasoda. This is explained by Brahma in the next verse (10.14.16): 2 "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya. You remain within the cosmic manifestation, and yet the whole creation is within You. This fact has already been proved by You when You exhibited the whole universal creation within Your mouth before Your mother Yasoda. By Your inconceivable potency of yogamaya, You can make such things effective without external help."* 3 In this verse Brahma says: "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya (mayadhamanavatare). You remain within the cosmic manifestation, and yet the whole creation is within You" (prapancasya bahih sphutasya krtsnasya cantar jathare). Because Lord Krsna is both within and without the cosmic manifestation, we may understand that He is not limited by the boundaries of matter, and when He appears to occupy a limited position in relation to time and space, that appearance of limitation is simply an illusion. Although Lord Krsna appears to be situated within the cosmic manifestation, the cosmic manifestation is also within Him, for it has emanated from Him. Brahma says in this verse: "O Lord, By Your inconceivable potency of yogamaya, You are now all-pervading within the cosmic manifestation, although originally the cosmos is within You." Brahma gives an example to demonstrate that the cosmos actually exists within Lord Krsna by saying: 'This fact has already been proved by You when You exhibited the whole universal creation within You mouth before Mother Yasoda."

Bhagavat · Sanskrit §40–41 · English §36

[४०]

किं च, सत्य-ज्ञानानन्तानन्दैकरस-मूर्तित्वात् युगपद् एव सर्वम् अपि तत्- तद्-रूपं वर्तत एव, किन्तु यूयं सर्वदा सर्वं न पश्यथेति तत्र च यौगपद्यं कथम् इति तत्राह --

को वेत्ति भूमन् भगवन् परात्मन् योगेश्वरोतीर् भवतस् त्रिलोक्याम् । क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीडसि योग-मायाम् ॥ [भ्प् १०.१४.२१]

क्व वा कथं वा कति वा कदा वा योग-मायां दुस्तर्कां चिच्-छक्तिं विस्तारयन् तथा तथा प्रवर्तयन् क्रीडसीति भवत ऊतीर् लीलास् त्रिलोक्यां को वेत्ति? न कोऽपीत्य् अर्थः । यस्यामतं तस्य मतं मतं यस्य न वेद स इति [केनउ २.३] भावः । अत्र दुर्ज्ञेयता-पुरस्कृतेनैव सम्बोधन-चतुष्टयेन चतुर्षु युक्तिम् आह । हे भूमन् क्रोडीकृतानन्त-मूर्त्यात्मक-श्री-मूर्ते ।

अयं भावः - एकम् अपि मुख्यं भगवद्-रूपं युगपद् अनन्त- रूपात्मकं भवति । तथैवाक्रूरेण स्तुतं बहु-मूर्त्य्-एक-मूर्तिकम् इति [भ्प् १०.४०.७] । तथा श्रुतिः - एकं सन्तं बहुधा दृश्यमानम् इति ।

ततो यदा यादृशं येषाम् उपासनाफलोदय-भूमिकावस्थानं, तदा तथैव ते पश्यन्ति । तथा च - प्रज्ञान्तर-पृथक्त्ववद् दृष्टिश् च तद् उक्तिम् इत्य् अत्र ब्रह्म-सूत्रे [व्स् ३.३.५०] मध्व-भाष्यम् - उपासनाभेदाद् दर्शन- भेद इति दृष्टान्तश् च । यथैकम् एव पट्टवस्त्र-विशेष-पिच्छावयव-विशेषादि-द्रव्यं नाना-वर्णमय-प्रधानैक-वर्णम् अपि कुतश्चित् स्थान- विशेषाद् दत्त-चक्षुषो जनस्य केनापि वर्ण-विशेषेण प्रतिभातीति । अत्राखण्ड-पट्ट-वस्त्र-विशेषादि-स्थानीयं निज-प्रधान-भासान्तर्-भावित-तत्-तद्-रूपान्तरं श्री-कृष्ण-रूपं, तत्-तद्-वर्ण-च्छवि-स्थानीयानि रूपान्तराणीति ज्ञेयम् । यथा श्री-नारद-पञ्चरात्रे -

मणिर् यथा विभागेन नील-पीतादिभिर् युतः । रूप-भेदम् अवाप्नोति ध्यान-भेदात् तथा विभुः ॥ इति

मणिर् अत्र वैदुर्यं नील-पीतादयस् तद्-गुणाः । तद् एवं क्वेत्य् अय युक्तिर् उक्ता । एवम् एव श्री-वामनावतारम् उपलक्ष्य श्री-शुक-वाक्यम् -

यत् तद् वपुर् भाति विभूषणायुधैर् अव्यक्त-चिद्-व्यक्तम्म् अधारयद् धरिः । बभूव तेनैव स वामनो

बटुः संपश्यतोर् दिव्य-गतिर् यथा नटः ॥ [भ्प् ८.१८.१२]

अर्थश् चायम् - यद् वपुः शरीरं न केनापि व्यज्यते या चित् पूर्णानन्दस् तत्- स्वरूपम् एव यद् विभूषणायुधैर् भाति । तद् वपुस् तदा प्रपञ्चेऽपि व्यक्तं यथा स्यात् तथा अधारयत् स्थापितवान् । पुनश् च तेनैव वपुषा वामनो बटुर् बभूव हरिः । एव-कारेण परिणाम-वेषान्तर-योगादिकं निषिद्धम् । कदा ? पित्रोः सम्पश्यतोः । तेनैव वपुषा तद्-भावे हेतुः । दिव्याः परम् अचिन्त्याः यद् गतं भवच् च भविष्यच् च इत्य् आदि श्रुतेः । स्वस्मिन्न् एव नित्य-स्थितान् नाना-संस्थानां प्रकाशना-प्रकाशन-रूपा गतयश् चेष्टा यस्य सः । तत्रालक्षित-स्वधर्म-मात्रोल्लासांशे दृष्टान्त-लेशः, यथा नट इति । नटोऽपि कश्चिद् आश्चर्यतमः दिव्या परम-विस्मापिका गतिर् हस्तक-रूपा चेष्टा यस्य तथाभूतः सन् । तेनैव रूपेण वैषम्यादिकम् अनुरीकृत्यापि नानाकारतां यथा दर्शयति । स्वर्ग्यो नटो वा दिव्य-गतिः । ततश् च तत्-तद्-अनुकरणं तस्यात्यन्त-तद्-आकारम् एव भवति । अत्र परमेश्वरं विना अन्यस्य सर्वांशे तादृशत्वाभावात् न च दृष्टान्ते खण्डत्व-दोषः प्रपञ्चनीयः । यथा भक्षित-कीट-परिणाम-लाला-जात-तन्तु-साधनोऽप्य् ऊर्ण-नाभः परमेश्वरस्य जगत्-सृष्टाव् अनन्य-साधकत्वे दृष्टान्तः श्रूयते, यथोर्ण- नाभिर् हृदयाद् इत्य् आदि [भ्प् ११.९.२१] तद्वत् ।

तद् एवं श्री-ब्रह्मणापि सर्व-रूप-सद्-भावाभिर्पायेणैवोक्तम् -

त्वं भक्ति-योग-परिभावित-हृत्-सरोज आस्से श्रुतेक्षित-पथो ननु नाथ पुंसाम् । यद् यद्-धिया त उरुगाय विभावयन्ति तत् तद् वपुः प्रणयसे सद्-अनुग्रहाय ॥ इति [भ्प् ३.९.११]

प्रणयसे प्रकर्षेण नयसि प्रकटयसि । श्रुतेक्सित-पथ इत्य् अनेन कल्पनाया निरस्तत्वात् । सर्व-रूपत्वेऽपि भक्तानभिरुचित-रूपत्वेऽपवादः श्री-कर्दम-वाक्येन -

तान्य् एव तेऽभिरूपाणि रूपाणि भगवंस् तव । यानि यानि च रोचन्ते स्व-जनानाम् अरूपिणः ॥ [भ्प् ३.२४.३०]

यानि यानि च त्वदीय-स्वभक्तेभ्यो रोचन्ते तानि नान्येव तव रूपाणि ते तव अभिरूपाणि योग्यानि, नान्यानीत्य् अर्थः । अन्यानि च, यादृशं रन्तिदेवाय कुत्सित-रूपं प्रपञ्चितं तादृशानि ज्ञेयानि । तादृशस्य च मायिकत्वेअम् एव हि तत्रोक्तम् -

तस्य त्रिभुवनाधीशाः फलदाः फलम् इच्छताम् । आत्मानं दर्शयाञ्चक्रुर् माया विष्णु-विनिर्मिता ॥ इति [भ्प् ९.२१.१५]

टीका च - त्रिभुवनाधीशाः ब्रह्मादयः मायास् तदीय-धैर्य- परीक्षार्थं प्रथमं मायया वृषलादि-रूपेण प्रतीताः सन्त इत्य् अर्थः । इत्य् एषा ।

अनभिरूपत्वे हेतुः । अरूपिण इति । प्राकृत-रूप-रहितस्येति । टीका च - अप्राकृतत्वेन कुत्सितत्वासम्भवाद् इति भावः ।

अथ प्रकृत-पक्षस्य कथं वेत्य् आदित्रय-युक्तयेऽवशिष्टं सम्बोधन- त्रयं व्याख्यायते । हे भगवन्न् अचिन्त्य-शक्ते! अचिन्त्यस्य भगवन्-मूर्त्य्- आद्याविर्भावस्यान्यथा-नुपपत्तेर् अचिन्त्या स्वरूप-शक्तिर् एव कारणम् इति भावः । इयं कथं वेत्य् अस्य युक्तिः । तथा हे परमात्मन्! परेषां प्रत्येकम् अप्य् अनन्त-शक्तीनां पुरुषाद्य्-अवताराणाम् आत्मन्न् अवतारिन् । त्वयि तु तासां सुतराम् अनन्तत्वात् । तद्-आविर्भाव-विभूतयः कति वा वाङ्- मनसोऽगोचरत्वम् आपयेरन्न् इति भावः । इयं कति वेत्य् अस्य युक्तिः । तथा हे योगेश्वर! एकस्मिन्न् अपि रूपे नाना-रूप-योजना-लक्षणाया योग-नाम्न्याः स्वरूप-शक्तेस् तया वा ईशन-शील । अयं भावः - यथा तव प्रधानं रूपं अन्तर्भूतानन्त-रूपं तथा तवांश-रूपं च । ततश् च यदा तव यत्रांशे तत्-तद्-उपासना-फलस्य यस्य रूपस्य प्रकाशनेच्छा तदैव तत्र तद्-रूपं प्रकाशसे इति । इयं कदेत्य् अस्य युक्तिः ।

[४१]

तस्मात् तत् तत् सर्वम् अपि तस्मिन् श्री-कृष्ण-रूपेऽन्तर्भूतम् इत्य् एवम् अत्रापि तात्पर्यम् उपसंहरति ।

तस्माद् इदं जगद् अशेषम् असत्-स्वरूपं स्वप्नाभम् अस्त-धिषणं पुरु-दुःख-दुःखम् । त्वय्य् एव नित्य-सुख-बोध-तनाव् अनन्ते मायात उद्यद् अपि यत् सद् इवावभाति ॥ [भ्प् १०.१४.२२]

यस्माद् एवं प्रपञ्चाप्रपञ्च-वस्तूनां सर्वेषाम् अपि तत्त्व-विग्रहोऽसि तस्माद् एव नित्य-सुख-बोधन-लक्सणा या तनुस् तत्-स्वरूपेऽनन्ते त्वय्य् एव शेषम् इदं जगद् अवभातीत्य् अन्वयः । कथम्भूतं सत् उद्यद् अपि यत् मुहुर् उभव-तिरोभवच् च । यद्य् अस्मिन् मुहुर् जायते लीयते च तत् तस्मिन्न् एवावभाति भुवि तद्-विकारे इवेति भावः । तर्हि किं मम विकारित्वं नेत्य् आह । मायातो मायया त्वदीयाचिन्त्य-शक्ति-विशेषेण विकारादितस्यैव श्रुतेस् तु शब्द-मूलत्वाद् इत्य् [व्स्. २.१.१७] आदौ परिणाम-स्वीकारात् । मुहुर् उद्भव- तिरोभवत्वाद् एव स्वप्नाभं तत्-तुल्यं न त्व् अज्ञान-मात्र-कल्पितत्वाद् अपि वैधर्म्याच् च न स्वप्नादिवद् इति [व्स्. २.२.२९] न्यायेन तथा

अविद्या-वृत्तिक- माया-कार्यत्वाच् च अस्त-धिषणं जीव-परमात्म-ज्ञान-लोप-कर्तृ । उभयस्माद् अपि हेतोः पुरु-दुःख-दुःखं तदीय-सुखाभासस्यापि वस्तुनो दुःख-रूपत्वाद् विना त्वत्-सत्तया असत्-स्वरूपं शश-विषाण-तुल्यं तद् एवं भूतम् अपि सद् इवानश्वरम् इवाभाति मुग्धानाम् इति शेषः । उपलक्षणं चैतद् व्यवहार-ज्ञानमय-महद्-आद्यात्मकत्वात् ज्ञानोद्बोधकम् इव स्वर्गाद्यात्मकत्वात् मुखम् इव च । तद् एवम् अन्यस्य तत्-परिच्छेद्यत्वात् स्वरूप-शक्त्यैव परिच्छिन्नम् अपरिच्छिन्नं च तवेदं वपुर् इति प्रकरणार्थः ॥ १०।१४॥ ब्रह्मा श्री-भगवन्तम् ॥४१॥

[40]

kiṃ ca, satya-jñānānantānandaikarasa-mūrtitvāt yugapad eva sarvam api tat- tad-rūpaṃ vartata eva, kintu yūyaṃ sarvadā sarvaṃ na paśyatheti tatra ca yaugapadyaṃ katham iti tatrāha --

ko vetti bhūman bhagavan parātman yogeśvarotīr bhavatas trilokyām | kva vā kathaṃ vā kati vā kadeti vistārayan krīḍasi yoga-māyām || [BhP 10.14.21]

kva vā kathaṃ vā kati vā kadā vā yoga-māyāṃ dustarkāṃ cic-chaktiṃ vistārayan tathā tathā pravartayan krīḍasīti bhavata ūtīr līlās trilokyāṃ ko vetti? na ko'pīty arthaḥ | yasyāmataṃ tasya mataṃ mataṃ yasya na veda sa iti [KenaU 2.3] bhāvaḥ | atra durjñeyatā-puraskṛtenaiva sambodhana-catuṣṭayena caturṣu yuktim āha | he bhūman kroḍīkṛtānanta-mūrtyātmaka-śrī-mūrte |

ayaṃ bhāvaḥ - ekam api mukhyaṃ bhagavad-rūpaṃ yugapad ananta- rūpātmakaṃ bhavati | tathaivākrūreṇa stutaṃ bahu-mūrty-eka-mūrtikam iti [BhP 10.40.7] | tathā śrutiḥ - ekaṃ santaṃ bahudhā dṛśyamānam iti |

tato yadā yādṛśaṃ yeṣām upāsanāphalodaya-bhūmikāvasthānaṃ, tadā tathaiva te paśyanti | tathā ca - prajñāntara-pṛthaktvavad dṛṣṭiś ca tad uktim ity atra brahma-sūtre [Vs 3.3.50] madhva-bhāṣyam - upāsanābhedād darśana- bheda iti dṛṣṭāntaś ca | yathaikam eva paṭṭavastra-viśeṣa-picchāvayava- viśeṣādi-dravyaṃ nānā-varṇamaya-pradhānaika-varṇam api kutaścit sthāna- viśeṣād datta-cakṣuṣo janasya kenāpi varṇa-viśeṣeṇa pratibhātīti | atrākhaṇḍa-paṭṭa-vastra-viśeṣādi-sthānīyaṃ nija-pradhāna-bhāsāntar- bhāvita-tat-tad-rūpāntaraṃ śrī-kṛṣṇa-rūpaṃ, tat-tad-varṇa-cchavi-sthānīyāni rūpāntarāṇīti jñeyam | yathā śrī-nārada-pañcarātre -

maṇir yathā vibhāgena nīla-pītādibhir yutaḥ | rūpa-bhedam avāpnoti dhyāna-bhedāt tathā vibhuḥ || iti

maṇir atra vaiduryaṃ nīla-pītādayas tad-guṇāḥ | tad evaṃ kvety aya yuktir uktā | evam eva śrī-vāmanāvatāram upalakṣya śrī-śuka-vākyam -

yat tad vapur bhāti vibhūṣaṇāyudhair avyakta-cid-vyaktamm adhārayad dhariḥ | babhūva tenaiva sa vāmano baṭuḥ saṃpaśyator divya-gatir yathā naṭaḥ || [BhP 8.18.12]

arthaś cāyam - yad vapuḥ śarīraṃ na kenāpi vyajyate yā cit pūrṇānandas tat- svarūpam eva yad vibhūṣaṇāyudhair bhāti | tad vapus tadā prapañce'pi vyaktaṃ yathā syāt tathā adhārayat sthāpitavān | punaś ca tenaiva vapuṣā vāmano baṭur babhūva hariḥ | eva-kāreṇa pariṇāma-veṣāntara-yogādikaṃ niṣiddham | kadā ? pitroḥ sampaśyatoḥ | tenaiva vapuṣā tad-bhāve hetuḥ | divyāḥ param acintyāḥ yad gataṃ bhavac ca bhaviṣyac ca ity ādi śruteḥ | svasminn eva nitya-sthitān nānā-saṃsthānāṃ prakāśanā-prakāśana-rūpā gatayaś ceṣṭā yasya saḥ | tatrālaksita-svadharma-mātrollāsāṃśe dṛṣṭānta-leśaḥ, yathā naṭa iti | naṭo'pi kaścid āścaryatamaḥ divyā parama-vismāpikā gatir hastaka-rūpā ceṣṭā yasya tathābhūtaḥ san | tenaiva rūpeṇa vaiṣamyādikam anurīkṛtyāpi nānākāratāṃ yathā darśayati | svargyo naṭo vā divya-gatiḥ | tataś ca tat-tad-anukaraṇaṃ tasyātyanta-tad-ākāram eva bhavati | atra parameśvaraṃ vinā anyasya sarvāṃśe tādṛśatvābhāvāt na ca dṛṣṭānte khaṇḍatva-doṣaḥ prapañcanīyaḥ | yathā bhakṣita-kīṭa-pariṇāma-lālā-jāta-tantu-sādhano'py ūrṇa-nābhaḥ parameśvarasya jagat-sṛṣṭāv ananya-sādhakatve dṛṣṭāntaḥ śrūyate, yathorṇa- nābhir hṛdayād ity ādi [BhP 11.9.21] tadvat |

tad evaṃ śrī-brahmaṇāpi sarva-rūpa-sad-bhāvābhirpāyeṇaivoktam -

tvaṃ bhakti-yoga-paribhāvita-hṛt-saroja āsse śrutekṣita-patho nanu nātha puṃsām | yad yad-dhiyā ta urugāya vibhāvayanti tat tad vapuḥ praṇayase sad-anugrahāya || iti [BhP 3.9.11]

praṇayase prakarṣeṇa nayasi prakaṭayasi | śruteksita-patha ity anena kalpanāyā nirastatvāt | sarva-rūpatve'pi bhaktānabhirucita-rūpatve'pavādaḥ śrī-kardama-vākyena -

tāny eva te'bhirūpāṇi rūpāṇi bhagavaṃs tava | yāni yāni ca rocante sva-janānām arūpiṇaḥ || [BhP 3.24.30]

yāni yāni ca tvadīya-svabhaktebhyo rocante tāni nānyeva tava rūpāṇi te tava abhirūpāṇi yogyāni, nānyānīty arthaḥ | anyāni ca, yādṛśaṃ rantidevāya kutsita-rūpaṃ prapañcitaṃ tādṛśāni jñeyāni | tādṛśasya ca māyikatveam eva hi tatroktam -

tasya tribhuvanādhīśāḥ phaladāḥ phalam icchatām | ātmānaṃ darśayāñcakrur māyā viṣṇu-vinirmitā || iti [BhP 9.21.15]

ṭīkā ca - tribhuvanādhīśāḥ brahmādayaḥ māyās tadīya-dhairya- parīkṣārthaṃ prathamaṃ

māyayā vṛṣalādi-rūpeṇa pratītāḥ santa ity arthaḥ | ity eṣā |

anabhirūpatve hetuḥ | arūpiṇa iti | prākṛta-rūpa-rahitasyeti | ṭīkā ca - aprākṛtatvena kutsitatvāsambhavād iti bhāvaḥ |

atha prakṛta-pakṣasya kathaṃ vety āditraya-yuktaye'vaśiṣṭaṃ sambodhana- trayaṃ vyākhyāyate | he bhagavann acintya-śakte! acintyasya bhagavan-mūrty-ādyāvirbhāvasyānyathā-nupapatter acintyā svarūpa-śaktir eva kāraṇam iti bhāvaḥ | iyaṃ kathaṃ vety asya yuktiḥ | tathā he paramātman! pareṣāṃ pratyekam apy ananta-śaktīnāṃ puruṣādy-avatārāṇām ātmann avatārin | tvayi tu tāsāṃ sutarām anantatvāt | tad-āvirbhāva-vibhūtayaḥ kati vā vāṅ- manaso'gocaratvam āpayerann iti bhāvaḥ | iyaṃ kati vety asya yuktiḥ | tathā he yogeśvara! ekasminn api rūpe nānā-rūpa-yojanā-lakṣaṇāyā yoga- nāmnyāḥ svarūpa-śaktes tayā vā īśana-śīla | ayaṃ bhāvaḥ - yathā tava pradhānaṃ rūpaṃ antarbhūtānanta-rūpaṃ tathā tavāṃśa-rūpaṃ ca | tataś ca yadā tava yatrāṃśe tat-tad-upāsanā-phalasya yasya rūpasya prakāśanecchā tadaiva tatra tad-rūpaṃ prakāśase iti | iyaṃ kadety asya yuktiḥ |

[41]

tasmāt tat tat sarvam api tasmin śrī-kṛṣṇa-rūpe'ntarbhūtam ity evam atrāpi tātparyam upasaṃharati |

tasmād idaṃ jagad aśeṣam asat-svarūpaṃ svapnābham asta-dhiṣaṇaṃ puru-duḥkha-duḥkham | tvayy eva nitya-sukha-bodha-tanāv anante māyāta udyad api yat sad ivāvabhāti || [BhP 10.14.22]

yasmād evaṃ prapañcāprapañca-vastūnāṃ sarveṣām api tattva-vigraho'si tasmād eva nitya-sukha-bodhana-laksaṇā yā tanus tat-svarūpe'nante tvayy eva śeṣam idaṃ jagad avabhātīty anvayaḥ | kathambhūtaṃ sat udyad api yat muhur ubhava-tirobhavac ca | yady asmin muhur jāyate līyate ca tat tasminn evāvabhāti bhuvi tad-vikāre iveti bhāvaḥ | tarhi kiṃ mama vikāritvaṃ nety āha | māyāto māyayā tvadīyācintya-śakti-viśeṣeṇa vikārāditasyaiva śrutes tu śabda-mūlatvād ity [Vs. 2.1.17] ādau pariṇāma-svīkārāt | muhur udbhava- tirobhavatvād eva svapnābhaṃ tat-tulyaṃ na tv ajñāna-mātra-kalpitatvād api vaidharmyāc ca na svapnādivad iti [Vs. 2.2.29] nyāyena tathā avidyā-vṛttika-māyā-kāryatvāc ca asta-dhiṣaṇaṃ jīva-paramātma-jñāna-lopa-kartṛ | ubhayasmād api hetoḥ puru-duḥkha-duḥkhaṃ tadīya-sukhābhāsasyāpi vastuno duḥkha-rūpatvād vinā tvat-sattayā asat-svarūpaṃ śaśa-viṣāṇa-tulyaṃ tad evaṃ bhūtam api sad ivānaśvaram ivābhāti mugdhānām iti śeṣaḥ | upalakṣaṇaṃ caitad vyavahāra-jñānamaya-mahad-ādyātmakatvāt jñānodbodhakam iva svargādyātmakatvāt mukham iva ca | tad evam anyasya tat-paricchedyatvāt svarūpa-śaktyaiva paricchinnam aparicchinnaṃ ca tavedaṃ vapur iti prakaraṇārthaḥ || 10|14|| brahmā śrī-bhagavantam

||41||

English witness · section(s) 36

Anuccheda 36

1 In this verse the word ‘mayadhamana’ means ‘O supreme controller of maya’. Brahma said: ‘O Lord, by Your mercy You revealed that the entire cosmic manifestation is situated within You.’ In order to establish the truth of this statement, as well as to refute any contrary argument, Brahma spoke the next verse (Srimad Bhagavatam 10.14.17): 2 “My dear Lord Krsna, the whole cosmic manifestation that we are visualising at present is all within Your body. Yet I am seeing You outside, and You are also seeing me outside. How can such things happen without being influenced by Your inconceivable energy?”* 3 When the words of this verse are placed in their prose order they read ‘yasya kuksau sarvam idam satman yatha bhati tat sarvam iha (bahir api tathaiva) tvayi bhati’. The meaning of this verse is that just as Sri Krsna is situated within Vrajabhumi, in the same way (because Sri Krsna is all-pervading) Vrajabhumi is situated within Him. In this way the statement of Srimad Bhagavatam 10.14.16, that Sri Krsna is within the cosmic manifestation, and the cosmic manifestation is also within Him, is confirmed. When Mother Yasoda saw Sri Krsna before her with the entire cosmos within His mouth, she was able to directly perceive these two truths about Krsna. At that time she tried to understand what she had just seen and she said (Srimad Bhagavatam 10.8.40): “Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?”* Brahma explains in this connection: “O Lord, although by the power of Your inconceivable potency You appear to occupy a limited space within the land of Vraja, You are nevertheless all-pervading. You directly showed these two truths about Yourself to Your mother, Yasoda.” 4 The statement of this verse (10.14.17) is also confirmed by the following explanation of Srimad Bhagavatam (2.7.30): “When the cowherd woman (Krsna’s foster mother, Yasoda) was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krsna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.”* This is confirmed by the words ‘(tava) kuksau sarvam idam yatha bhati iha’ (My dear Lord Krsna, the whole cosmic manifestation that we are visualising at present is all within Your body). Although the cosmic manifestation is situated within You, You are still all-pervading within it. The Bhagavatam says: ‘tvayi tat sarvam bhati’ (Everything is present within You).

Bhagavat · Sanskrit §42 · English §37

[४२]

तद् इत्थं मध्यमाकार एव सर्वाधारत्वाद् विभुत्वं साधितम् । सर्वगतत्वाद् अपि साध्यते -

चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् । गृहेषु द्व्य्-अष्ट-साहस्रं स्त्रिय एक उदावहत् ॥ [भ्प् १०.६९.२]

एतद् बत अहो चित्रं किं तत् । एक एव श्री-कृष्णो द्व्यष्ट-साहस्रं स्त्रीर् यद् उदावहत् परिणीतवान् । ननु किम् अत्राश्चर्यं तत्राह । गृहेष्व् इति तत्- सङ्ख्येषु सर्वेष्व् इति शेषः । भवतु ततोऽपि किं तत्राह । पृथक् पृथग् एव स्थित्वा पाणि-ग्रहणादि-विवाह-विधिं कृतवान् । ननु क्रमश उद्वाहे नासम्भवम् एतत् तत्राह युगपद् इति । ननु योगेश्वरोऽपि युगपन् नाना- वपूंषि विधाय तद् विधातुं शक्नोति किम् अत्र योगेश्वराराध्य-चरणानां युष्माकम् अपि चित्रं तत्राह । एकेन वपुषा इति । तर्हि कथम् अनेक-बाह्व्-आदिकेन व्यापकेनैकेन वपुषा तत् कृतवान् । मैवम् ।

आसां मुहुर्त एकस्मिन् नानागारेषु योषिताम् । सविधं जगृहे पाणिन् अनुरूपः स्वमायया ॥ [भ्प् ३.३.८]

इति श्रीमद्-उद्धव-वाक्यादौ तत् तद् अनुरूपता-प्रसिद्धेः । इत्य् अभिप्रेत्य पूर्वकेणैक-पदोपन्यासेन परिहरति पृथग् इति । एकेन नराकारेण वपुषा पृथक्-पृथक्त्वेन दृश्यमानस् तथा विहितवान् । तस्माद् एकम् एव नर- वपुर् यतो युगपत् सर्वदेशं सर्व-क्रियां च व्याप्नोति तस्मान् महद्- आश्चर्यम् इति वाक्यार्थः ।

इत्थम् एव पञ्चमे लोकाधिष्ठातुः श्री-भगवद्-विग्रहस्य तेषाम् इत्य् आदि गद्योपदिष्टस्य तादृशत्वं व्याख्यातं श्री-स्वामि-चरणैः । महा-विभूतेः पारमैश्वर्यस्य पतित्वाद् एकयैव मूर्त्या समन्ताद् आस्त इति ।

अथो मुहुर्त एकस्मिन् नानागारेषु ताः स्त्रियः । यथोपयेमे भगवान् तावद्-रूप-धरो □व्ययः ॥ इत्य् [भ्प् १०.५९.४२]

अत्राप्य् अतस् तावद्-रूपत्वं नाम युगपत् तावत्-प्रदेश-प्रकाशत्वम् एवेति व्याख्येयम् । न तु नारायणादिवद् भिन्नाकारत्वम् । यथोक्तम् - अनेकत्र प्रकटता- रूपस्यैकस्य यैकदा । सर्वथा तत् स्वरूपैव स प्रकाश इतीर्यते ॥ इति [ल्भाग् १.१.२१][*एन्द्नोते #६]

एष एवान्यत्राकारस्य प्रकाशस्य च भेदो ज्ञेयः ॥ श्रीनारदः ॥४२॥

[42]

tad itthaṃ madhyamākāra eva sarvādhāratvād vibhutvaṃ sādhitam | sarvagatatvād api sādhyate -

citraṃ bataitad ekena vapuṣā yugapat pṛthak | gṛheṣu dvy-aṣṭa-sāhasraṃ striya eka udāvahat || [BhP 10.69.2]

etad bata aho citraṃ kiṃ tat | eka eva śrī-kṛṣṇo dvyaṣṭa-sāhasraṃ strīr yad udāvahat pariṇītavān | nanu kim atrāścaryaṃ tatrāha | gṛheṣv iti tat- saṅkhyeṣu sarveṣv iti śeṣaḥ | bhavatu tato'pi kiṃ tatrāha | pṛthak pṛthag eva sthitvā pāṇi-grahaṇādi-vivāha-vidhiṃ kṛtavān | nanu kramaśa udvāhe nāsambhavam etat tatrāha yugapad iti | nanu yogeśvaro'pi yugapan nānā- vapūṃṣi vidhāya tad vidhātuṃ śaknoti kim atra yogeśvarārādhya-caraṇānāṃ yuṣmākam api citraṃ tatrāha | ekena vapuṣā iti | tarhi katham aneka-bāhv- ādikena vyāpakenaikena vapuṣā tat kṛtavān | maivam |

āsāṃ muhūrta ekasmin nānāgāreṣu yoṣitām | savidhaṃ jagṛhe pāṇin anurūpaḥ svamāyayā || [BhP 3.3.8]

iti śrīmad-uddhava-vākyādau tat tad anurūpatā-prasiddheḥ | ity abhipretya pūrvakeṇaika-padopanyāsena pariharati pṛthag iti | ekena narākāreṇa vapuṣā pṛthak-pṛthaktvena dṛśyamānas tathā vihitavān | tasmād ekam eva nara- vapur yato yugapat sarvadeśaṃ sarva-kriyāṃ ca vyāpnoti tasmān mahad- āścaryam iti vākyārthaḥ |

itthaṃ eva pañcame lokādhiṣṭhātuḥ śrī-bhagavad-vigrahasya teṣām ity ādi gadyopadiṣṭasya tādṛśatvaṃ vyākhyātaṃ śrī-svāmi-caraṇaiḥ | mahā-vibhūteḥ pāramaiśvaryasya patitvād ekayaiva mūrtyā samantād āsta iti |

atho muhūrta ekasmin nānāgāreṣu tāḥ striyaḥ | yathopayeme bhagavān tāvad-rūpa-dharo ævyayaḥ || ity [BhP 10.59.42]

*atrāpy atas tāvad-rūpatvaṃ nāma yugapat tāvat-pradeśa-prakāśatvam eveti vyākhyeyam | na tu nārāyaṇādivad bhinnākāratvam | yathoktam - anekatra prakaṭatā- rūpasyaikasya yaikadā | sarvathā tat svarūpaiva sa prakāśa itīryate || iti [LBhāg 1.1.21][*ENDNOTE #6]*

eṣa evānyatrākārasya prakāśasya ca bhedo jñeyaḥ || śrīnāradaḥ ||42||

English witness · section(s) 37

Anuccheda 37

1 Brahma intended to say: “O all-pervading Lord, without being influenced by Your maya-potency, which conceals the actual truth about You, how is it possible to believe that You are limited by the boundaries of material time and space? It is not possible. This I have directly seen.” Brahma said (Srimad Bhagavatam 10.14.18): 2 “My dear Lord, leaving aside all other thins and just considering today’s happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, this calves and all existence of Vrndavana; then I saw You and all the boys as four-handed Visnus, and They were being worshipped by all elements and demigods, including myself. Again They were all wound up, and You remained alone as You were before. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?”* 3 In this verse Brahma says: ‘Just today (adyaiva) was it not revealed to me (mama) that this universe (asya), which is filled with bewildered conditioned souls and is a product of Your maya potency (mayatvam), has emanated from Your humanlike form (tvad rte)? This has certainly been revealed to me.” 4 At this point Lord Krsna might raise the following question: “What is the nature of My form?” In order to answer this question Brahma says: ‘eko si’ (You are alone). This means ‘Now that all the cowherd boys and calves have disappeared, You have manifested Yourself as these boys and calves, and therefore these are all You (eko si). Because You are able to do this, I declare that You are in truth the non-dual Supreme Brahman (advayam brahma)”. All material substances are born at a certain time, remain manifested for a certain period, and perish at certain time. These material changes are known as the ‘duality’ of matter. Because the Supreme Brahman is not affected by any of these changes, but is eternal and unchanging, He is known as ‘advayam’. The Supreme Brahma is by nature all-pervading. By establishing Sri Krsna as the Supreme Brahman, Brahma has proven that Sri Krsna is all-pervading.

Bhagavat · Sanskrit §43 · English §38

[४३]

तथैवाह ।

इत्य् आचरन्तं सद्-धर्मान् पावनान् गृह-मेधिनाम् । तम् एव सर्व-गृहेषु सन्तम् एकं ददर्श ह ॥ [भ्प् १०.६९.२५]

सर्व-गृहेषु तमे एव न तु तस्यांशान् । एकम् एव सन्तं न तु काय-व्यूहेन बहु-रूपम् । एकं सन्तं बहुधा दृश्यमानम् इति श्रुतेः । न चान्तर् न बहिर् यस्येत्य् आदिना [भ्प् १०.९.११] विभुत्व-सिद्धेश् च ह स्फुटम् एव ददर्श भगवद्-दत्त-शक्त्या साक्षाद् एवानुभूतवान्, न तु केवलम् अनुमितवान् नारद इति शेषः ।

[43]

tathaivāha |

ity ācarantaṃ sad-dharmān pāvanān gṛha-medhinām | tam eva sarva-gṛheṣu santam ekaṃ dadarśa ha || [BhP 10.69.25]

sarva-gṛheṣu tame eva na tu tasyāṃśān | ekam eva santaṃ na tu kāya-vyūhena bahu-rūpam | ekaṃ santaṃ bahudhā dṛśyamānam iti śruteḥ | na cāntar na bahir yasyety ādinā [BhP 10.9.11] vibhutva-siddheś ca ha sphuṭam eva dadarśa bhagavad-datta-śaktyā sākṣād evānubhūtavān, na tu kevalam anumitavān nārada iti śeṣaḥ |

English witness · section(s) 38

Anuccheda 38

1 At this point Sri Krsna might raise the following question: “At the beginning of universal creation, only Brahma, Visnu, and Siva were manifest, and they are considered the original causes of everything that exists. During the time of cosmic manifestation, many incarnations also appear, and I may be considered such an incarnation, but how is it possible to say that I am the original cause of all causes? Brahma, Siva and Visnu are the original causes.” To answer this question, Brahma says (Srimad Bhagavatam 10.14.19): 2 “Persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Visnu, and annihilator Siva. Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Visnu is the maintainer, and Lord Siva is the annihilator. Actually, You are alone

everything: creator, maintainer and annihilator."* 3 In this verse the second-person pronoun 'tvam' (You) is the subject of the sentence and the word 'bhasi' (are manifest) is the verb. The word 'iva' (as if) does not refer to 'tvam', but rather to 'esah' (He, Lord Visnu). The word 'esah' does not refer to the transcendental form of Lord Krsna, because Lord Krsna is the Original Personality of Godhead, and not a guna-avatara, such as Lord Visnu is. To consider Sri Krsna as guna-avatara would contradict the previous verse, where Brahma said: "O Krsna, everything emanates from You." In this verse the word 'tvat-padavim' means 'Your transcendental form', 'ajanatam' means 'to those who do not understand', 'atma' means 'You who are the origin of all incarnations of Godhead', 'atmana' means ;by Your various expansions', 'mayam' means 'the potency for creating, maintaining, and annihilating the material universes', 'anatmani' means 'in the inert, unconscious, unmanifested three modes of material nature (pradhana), which are the original cause of the mahat-tattva, and other forces that cause the creation of the material universes', 'vitatya' means 'having expanded' and 'bhasi' means 'You are manifested, appearing in different forms according to these different activities of creation, maintenance, and annihilation of the material universes." At this point Sri Krsna might say: 'How is it possible that I perform the activities of Brahma, Visnu and Siva?" In order to answer this question, Brahma says: 'You appear as if You are me, who am engaged in the activities of universal creation (jagatah srstav aham), You appear as if You are Visnu, who is engaged in the activities of universal maintenance (vidhane esa iva), and You also appear as if You are Siva, who is engaged in the activities of universal destruction (ante tri-netra iva). In truth, You expand Yourself in these various forms. Only they who are foolish and bewildered see these three demigods as different from You." 4 That Sri Krsna performs the activities of creation, maintenance and destruction of the material universes is confirmed by the following verse of Srimad Bhagavatam (2.6.32), where Lord Brahma says: "By His will, I create, Lord Siva destroys and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies."* From this verse we may understand that Lord Visnu is a direct manifestation of the Personality of Godhead, and thus He is essentially non-different from the transcendental form of Sri Krsna. Visnu is therefore, different from Brahma and Siva, who are not direct manifestations of the Personality of Godhead, but are of a different category.

Bhagavat · Sanskrit §44 · English §39

[४४]

अतएव -

कृष्णस्यानन्त-वीर्यस्य योग-माया-महोदयम् । मुहुर् दृष्ट्वा ऋषिर् अभूद् विस्मितो जात-कौतुकः ॥ [भ्प् १०.६९.२५]

तत्र च योगमाया दुर्घट-घटनी चिच्-छक्तिः । तृतीये [भ्प् ३.१६.३७]

सनकादीनां वैकुण्ठ-गमने योगमाया-शब्देन परमेश्वरे तु प्रयुज्यमानेन चिच्-छक्तिर् उच्यते इति स्वामिभिर् अपि व्याख्यातम् अस्ति । जात- कौतुको मुनिर् मुहुर् दृष्ट्वा विस्मितोऽभूत् । काय-व्यूहस् तावत् तादृशेष्व् अपि बहुष्व् एव सम्भवति । तं विनापि मध्यमाकारेऽपि तस्मिन् सर्व- व्यापकत्व अपूर्वम् इति तस्यापि विस्मयं हेतुर् नान्यथेति स्पष्टम् एव यथोक्तं ज्ञेयम् । अनेन सर्वतः पाणि-पादं तद् इति तादृश्यां श्री-मूर्त्याम् एव व्याख्यातं भवति । अतएव न स्थानतोऽपि परस्योभय-लिङ्गं सर्वत्र हि [व्स्. ३.२.११] इति सूत्रं तत्त्व-वादिभिर् एवं योजितम् । स्थानापेक्षयापि परमात्मनो न भिन्नं रूपं हि यस्मात् तद्-रूपत्वं सर्वत्रैव । सर्व- भूतेष्व् एवम् एव ब्रह्म इत्य् आचक्षत इति श्रुतेः ।

एक एव परो विष्णुः सर्वत्रापि न संशयः । ऐश्वर्याद् रूपम् एकं च सूर्यवद् बधुधेयते ॥ इति मात्स्यात् ।

प्रतिदृशम् इव नैकधार्कम् एकं समधिगतोऽस्मि विधूत-भेद-मोहः ॥ इति [भ्प् १.९.४२] भागवताच् चेति ।

एवं न भेदाद् इति चेन् न प्रत्येकम् अतद्-वचनाद् इत्य् [व्स्. ३.२.१२] एतस्य अपि चैवम् एकम् इत्य् [व्स्. ३.२.१३] एतस्य च सूत्रस्य व्याख्यानं तद्-भाष्ये दृश्यम् ॥ श्री-शुकः॥४३-४४॥

[44]

ataeva -

kṛṣṇasyānanta-vīryasya yoga-māyā-mahodayam | muhur dṛṣṭvā ṛṣir abhūd vismito jāta-kautukaḥ || [BhP 10.69.25]

tatra ca yogamāyā durghaṭa-ghaṭanī cic-chaktiḥ | tṛtīye [BhP 3.16.37]

sanakādīnāṃ vaikuṇṭha-gamane yogamāyā-śabdena parameśvare tu prayujyamānena cic-chaktir ucyate iti svāmibhir api vyākhyātam asti | jāta- kautuko munir muhur dṛṣṭvā vismito'bhūt | kāya-vyūhas tāvat tādṛśeṣv api bahuṣv eva sambhavati | taṃ vināpi madhyamākāre'pi tasmin sarva- vyāpakatva apūrvam iti tasyāpi vismayaṃ hetur nānyatheti spaṣṭam eva yathoktaṃ jñeyam | anena sarvataḥ pāṇi-pādaṃ tad iti tādṛśyāṃ śrī-mūrtyām eva vyākhyātaṃ bhavati | ataeva na sthānato'pi parasyobhaya-liṅgaṃ sarvatra hi [Vs. 3.2.11] iti sūtraṃ tattva-vādibhir evaṃ yojitam | sthānāpekṣayāpi paramātmano na bhinnaṃ rūpaṃ hi yasmāt tad-rūpatvaṃ sarvatraiva | sarva- bhūteṣv evam eva brahma ity ācakṣata iti śruteḥ |

eka eva paro viṣṇuḥ sarvatrāpi na saṃśayaḥ | aiśvaryād rūpam ekaṃ ca sūryavad badhudheyate || iti mātsyāt |

pratidṛśam iva naikadhārkam ekaṃ samadhigato'smi vidhūta-bheda-mohaḥ || iti [BhP 1.9.42] bhāgavatāc ceti |

evaṃ na bhedād iti cen na pratyekam atad-vacanād ity [Vs. 3.2.12] etasya api caivam ekam ity [Vs. 3.2.13] etasya ca sūtrasya vyākhyānaṃ tad-bhāṣye dṛśyam || śrī-śukaḥ||43-44||

English witness · section(s) 39

Anuccheda 39

Lord Krsna expands not only as the guna-avataras, but as other incarnations as well. Brahma describes this in the next verse (Srimad Bhagavatam 10.14.20): “Similarly, You expand Yourself in different incarnations among the demigods You incarnate as Vamanadeva, among the great sages You incarnate as Parasurama, among the human beings You appear as Yourself, as Lord Krsna, or Lord Rama, among the animals You appear as the boar incarnation , and among the aquatics You appear as the incarnation of fish. And yet You have no appearance; You are always eternal. Your appearance and disappearance are made possible by your inconceivable energy just to give protection to the faithful devotees and to annihilate the demons.”* We may note that in this verse the words ‘ajanasya janma (the unborn has taken birth) indicate that Sri Krsna does not take birth, but simply appears in this world according to His own wish.

Bhagavat · Sanskrit §45 · English §40

[४५]

तम् इमम् अहम् अजं शरीर-भाजां हृदि हृदि धिष्ठितम् आत्म-कल्पितानाम् । प्रतिदृशम् इव नैकधार्कम् एकं समधि-गतो ऽस्मि विधूत-भेद-मोहः ॥ [भ्प् १.९.४२]

तम् इमम् अग्रत एवोपविष्टं श्री-कृष्णं व्यष्ट्य्-अन्तर्यामि-रूपेण निजांशेन शरीर-भाजां हृदि हृदि धिष्ठितम् ।

केचित् स्व-देहान्तर्-हृदयावकाशे प्रादेश-मात्रं पुरुषं वसन्तम् ॥ [भ्प् २.२.८] इत्य्-उक्त-दिशा तत्-तद्-रूपेण भिन्न-मूर्ति-बद्ध-सन्तम् अपि एकम् अभिन्न-मूर्तिम् एव समधि-गतोऽस्मि । अयं परमानन्द-विग्रह एव व्यापकः । स्वान्तर्-भूतेन निजाकार- विशेषणान्तर्यामितया तत्र तत्र स्फुरतीति विज्ञानवान् अस्मि । यतोऽहं विधूत-भेद-मोहः । अस्यैव कृपया दुरीकृतो भेद-मोहः । भगवद्- विग्रहस्य व्यापकत्वासम्भावना-जनित-तन्-नानात्व-विज्ञान-लक्षणो मोहो यस्य तथाभूतोऽहम् । तेषु व्यापकत्वे हेतुर् आत्म-कल्पितानाम् आत्मन्य् एव परमाश्रये प्रादुष्कृतानाम् अवलोकनं प्रति यथैक एवार्को वृक्ष-कुड्याद्य्-उपरि-गतत्वेन तत्रापि कुत्रचिद् अव्यवधानं सम्पूर्णत्वेन सव्यवधानस् त्व् असम्पूर्णत्वेनानेकधा दृश्यते तथेत्य् अर्थः ।

दृष्टान्तोऽयम् एकस्यैव तत्र तत्रोदय इत्य् एतन् मात्रांशे । वस्तुतस् तु श्री-भगवद्-विग्रहोऽचिन्त्य-शक्त्या तथा भासते । सूर्यस् तु दूरस्य विस्तीर्णात्मनास्वभावेनेति विशेषः । अथवा तं पूर्व-वर्णित-स्वरूपम् इमम् अग्रत एवोपविष्टं शरीर-भाजां हृदि हृदि सन्तम् अपि समधिगतोऽस्मि । यद्यप्य् अन्तर्यामिरूपम् एतस्माद् रूपाद् अन्याकारं तथाप्य् एतद् रूपम् एवाधुना तत्र तत्र पश्यामि । सर्वतो महा- प्रभावस्यैतस्य रूपस्यादेश-भेदेऽप्य् अभेद-बोधनाय ज्ञेयः । न तु पूर्णापूर्णत्व-विवक्षायै । अमीलित-दृग्-व्यधारयद् इति कृष्ण एवं भगवति मनो-वाक्-काय-वृत्तिभिर् इत्य् उपक्रमोप-संहारादिभिर् अत्र श्री- विग्रह एव प्रस्तूयते । ततो नेदं पद्यं ब्रह्म-परं व्याख्येयम् । तद् एवं परिच्छिन्नत्वापरिच्छिन्न-त्वयोर् युगपत्-स्थितेर् अचरं चरम् एव चेत्य् एतद् अप्य् अत्र सुसङ्गच्छते । अतो विभुत्वेऽपि लीलया याथाथ्यं सिद्ध्यति ॥

भीष्मः श्री-भगवन्तम् ॥४५॥

[45]

tam imam aham ajaṃ śarīra-bhājāṃ hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām | pratidṛśam

iva naikadhārkam ekaṃ samadhi-gato 'smi vidhūta-bheda-mohaḥ || [BhP 1.9.42]

tam imam agrata evopaviṣṭaṃ śrī-kṛṣṇaṃ vyaṣty-antaryāmi-rūpeṇa nijāṃśena śarīra-bhājāṃ hṛdi hṛdi dhiṣṭhitam |

kecit sva-dehāntar-hṛdayāvakāśe prādeśa-mātraṃ puruṣaṃ vasantam || [BhP 2.2.8] ity-ukta-diśā tat-tad-rūpeṇa bhinna-mūrti-baddha-santam api ekam abhinna-mūrtim eva samadhi-gato'smi | ayaṃ paramānanda-vigraha eva vyāpakaḥ | svāntar-bhūtena nijākāra-viśeṣaṇāntaryāmitayā tatra tatra sphuratīti vijñānavān asmi | yato'haṃ vidhūta-bheda-mohaḥ | asyaiva kṛpayā durīkṛto bheda-mohaḥ | bhagavad- vigrahasya vyāpakatvāsambhāvanā-janita-tan-nānātva-vijñāna-lakṣaṇo moho yasya tathābhūto'ham | teṣu vyāpakatve hetur ātma-kalpitānām ātmany eva paramāśraye prāduṣkṛtānām avalokanaṃ prati yathaika evārko vṛkṣa- kuḍyādy-upari-gatatvena tatrāpi kutracid avyavadhānaṃ sampūrṇatvena savyavadhānas tv asampūrṇatvenānekadhā dṛśyate tathety arthaḥ |

dṛṣṭānto'yam ekasyaiva tatra tatrodaya ity etan mātrāṃśe | vastutas tu śrī-bhagavad-vigraho'cintya-śaktyā tathā bhāsate | sūryas tu dūrasya vistīrṇātmanāsvabhāveneti viśeṣaḥ | athavā taṃ pūrva-varṇita-svarūpam imam agrata evopaviṣṭaṃ śarīra-bhājāṃ hṛdi hṛdi santam api samadhigato'smi | yadyapy antaryāmirūpam etasmād rūpād anyākāraṃ tathāpy etad rūpam evādhunā tatra tatra paśyāmi | sarvato mahā- prabhāvasyaitasya rūpasyādeśa-bhede'py abheda-bodhanāya jñeyaḥ | na tu pūrṇāpūrṇatva-vivakṣāyai | amīlita-dṛg-vyadhārayad iti kṛṣṇa evaṃ bhagavati mano-vāk-kāya-vṛttibhir ity upakramopa-saṃhārādibhir atra śrī- vigraha eva prastūyate | tato nedaṃ padyaṃ brahma-paraṃ vyākhyeyam | tad evaṃ paricchinnatvāparicchinna-tvayor yugapat-sthiter acaraṃ caram eva cety etad apy atra susaṅgacchate | ato vibhutve'pi līlayā yāthāthyaṃ siddhyati ||

bhīṣmaḥ śrī-bhagavantam ||45||

English witness · section(s) 40

Anuccheda 40

1 At this point Sri Krsna might raise the following objection: “My dear Brahma, how is it that you have come to this conclusion? It is not possible for My form to be all-pervading. My form is composed of various material elements just like an earthen pot or other material substances seen in this world. How is it that you say My form is otherwise? How is it that you say My form is spiritual? You may have become a little bewildered seeing some wonderful opulences here, but I assure you, you perfectly understand Me. You completely know the full extent of My powers. As far as the transformation of these boys and calves into four-armed Visnu-forms which you have just seen, it has happened

somehow or other, because of the expansion of some unknown person, but I have certainly nothing to do with this magical display. Furthermore, all these forms are spiritual, full of knowledge and unlimited bliss, and all these human-like forms appeared at the same moment, and there were so many of them, that you did see all of them. How is it possible for a little cowherd boy like Me to manifest so many spiritual forms at the same time? I am not the cause of this wonderful thing." Thinking that Sri Krsna might present this argument, Brahma said (Srimad Bhagavatam 10.14.21): 2 "O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and where You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."* 3 In this verse Brahma says" "O Lord, Your pastimes are taking place continuously (kati va) in these worlds (trilokyam), but who can estimate (ko vetti) where (kva), how (katham) and when (kada) You are employing Your spiritual energy (yogamayam vistarayan) and performing Your pastimes (kridasi bhavata utih)? No one can understand the mystery of these activities." No one can completely understand Lord Krsna. This is also confirmed by the following statement of the Kena Upanisad (2.3): "One who thinks he understands the Supreme Personality of Godhead does not actually understand Him, but one who knows that he does not actually understand the Lord is actually aware of the nature of the Supreme Person." 4 In the previous four verses Brahma has explained that Sri Krsna is by nature inconceivable. In this verse he explains why the Lord is inconceivable by addressing Him with the word 'bhuman', which means 'O Lord who appears in innumerable different forms.' This means that although the Supreme Personality of Godhead has one principal form, He also appears in innumerable other transcendental forms. This is confirmed by the following statement of Srimad Bhagavatam (10.40.7), where Akrura prays to Sri Krsna: "I offer my obeisances to the Supreme Personality of Godhead who, although Me originally appears in a single transcendental form, has expanded into innumerable other transcendental forms." In this connection the Sruti-sastra also says: "Although He is one, the Supreme Personality of Godhead is seen to appear in many different transcendental forms." 5 The Supreme Personality of Godhead appears in different forms according to the way in which He is worshipped. This is confirmed by the following statement of Madhva Muni in his commentary on Vedanta-sutra 3.3.52: "The Personality of Godhead appears in different forms according to the way in which His devotees worship Him." The following example may be given in this regard: A silken garment may be fashioned with many different colours in an intricate design, just as a peacock feather is decorated with many colours. If one looks at a specific part of such a garment he may see a specific colour, and if one looks at another part of the garment he may see another colour. If one looks at the entire garment at once he will see the garment as a whole. In this example Sri Krsna is the entire

garment, and when He is partially manifested this is known as the various incarnations of Godhead. 6 That innumerable forms of Godhead emanate from the form of Sri Krsna is also confirmed by the following statement of Narada-pancaratra: “When the jewel known as vaidurya touches other materials, it appears to be separated into different colours. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotees, the Lord, who is known as Acyuta (infallible) appears in different forms, although He is essentially one.”* In this verse the jewel referred to is the vaidurya stone (lapis lazuli), and the words ‘nila-pitadibhih’ refer to the various transcendental attributes of the Lord. This explanation of the various forms of the Lord reveals the meaning of the word ‘kva’ (where?) in the previously quoted statement of Lord Brahma (Srimad Bhagavatam 10.14.21). 7 The Supreme Lord’s expansion in the forms of the various incarnations manifested from His single original form is described in the following statement of Srimad Bhagavatam (8.18.12), where Srila Sukadeva Gosvami describes the form of the Vamana-incarnation: “The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vamana, a brahmana-dwarf, a brahmacari, just like a theatrical actor.”* 8 In this verse Srila Sukadeva Gosvami explains that the Lord first appeared in His original form (vapuh), which is not a manifestation expanded from any other form of Godhead, but is originally existing and has no other forms as its origin. That form is spiritual (cit) and full of perfect and complete transcendental bliss, and that form is manifested (bhati) with ornaments and weapons in its hands (vibhusanayudhaih). The Lord appeared in this original form in the material world (vyaktam adharayat). After this original form was manifested, the Lord assumed the form of a brahmana-dwarf, a brahmacari (tenaiva vamano vatur babhuva harih). The word ‘eva’ (certainly) emphasises that this was the form the Lord assumed. He did not assume any other form at that time. 9 One may ask: “Under what circumstances did the Lord appear as the Vamana-incarnation?” The answer is given in this verse with the word ‘sampasyatoh’ (the Lord appeared as Vamana in the presence of His parents Kasyapa and Aditi). The question may be asked: “What is the nature of the Lord’s form? The answer is given in the word ‘divya-gatih’ (His movements are wonderful). ‘Divya’ means ‘supremely inconceivable’, and ‘gatih’ means ‘movements or pastimes’. The Lord’s forms and pastimes are all eternal, although sometimes they may be seen by the living entities, and sometimes they cannot be seen. That the Lord’s forms are eternal is confirmed by the following statement of Sruti-sastra: “The Personality of Godhead existed in the past. He exists in the present, and He will continue to exist in the future eternally.” 10 In this connection in order to given an example of how the Supreme Lord assumes the forms of His various incarnations, thus manifesting certain features of His original form, Sukadeva Gosvami says: “The Lord

assumed the form of Vamana, just like a theatrical actor."* In this comparison of the Lord to an actor, Sukadeva Gosvami notes that the Lord is a wonderful actor (divya-gatih) and the gestures of His hands and movements of His body will fill the audience with wonder. Although when the Lord appears in His various incarnations He may seem to be an ordinary human being or demigod, in truth He never suffers the material miseries which are the everyday experiences of the conditioned souls, and He is never imperfect in any way. 11 The Personality of Godhead is supremely independent. For example, He creates the various material universes without any external help, just as a spider constructs a web from the saliva within its own body. This is described in the following statement of Srimad Bhagavatam (11.9.21): "As a spider creates a web with saliva from within its mouth, and then, having created it, again swallows it, so does the Supreme Personality of Godhead create, and again swallow, the material worlds." 12 In the following verse from Srimad Bhagavatam (3.9.11), Lord Brahma explains that the Personality of Godhead appears in the forms of His many different incarnations according to the different ways in which the devotees approach Him. Brahma says: "O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."* In this verse the word 'pranayase' means 'You manifest'. We may note that by saying 'sruteksita-pathah' (the devotees learn about the Lord by hearing the bona-fide descriptions of Him in the Vedic literatures), Brahma confirms the reality of the Supreme Lord's transcendental forms. In other words, the Lord's forms are not the product of the meditator's imagination. They actually exist. 13 Some may say that the various forms of the Personality of Godhead do not delight the devotees. This false conception is refuted by the following statement of Srimad Bhagavatam (3.24.31), where Kardama Muni addresses the Personality of Godhead in the following words: "My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees."* This verse means 'Whatever (yani yani) forms (rupani) of You (te) there are, these forms (tany eva), please (rocante) Your devotees.' The word 'abhirupani' means 'the Lord only accepts forms that are suitable.' He never accepts any unsuitable form. 14 The Lord may sometimes accept forms that appear to be unsuitable. An example of this is when He assumed an apparently abominable material form before King Rantideva. That this form was abominable and material is, of course, an illusion. This form is described in the following words (Srimad Bhagavatam 9.21.15): "Demigods like Lord Brahma and Lord Siva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana sudra, candala, and so on."* 15 Sridhara Svami comments on this verse: 'The

word ‘tribhuvanandhisah’ means ‘Brahma, Visnu and Siva’, and the word ‘maya’ means that in order to examine how patient and tolerant Maharaja Rantideva was, the Lord, with the assistance of His bewildering maya-potency, assumed the form of the brahmana, sudra and candala.’ The reason the Lord never accepts an unpleasant form is given in the word ‘arupinah’, which means ‘He who never accepts a material form.” Sridhara Svami comments: “Because the Lord never accepts an abominable form, His forms are never material.” 16 Returning now to the verse originally under discussion (Srimad Bhagavatam 10.14.21, quoted in text 2) we may note the three phrases ‘katham va’ (how?), ‘kati va’ (how many?) and ‘kada va’ (when?), and we may also note the three words in the vocative case (bhagavan, paramatman, and yogesvara), used to address the Lord. Each of these three phrases is related to one of the three vocative addresses, as we shall now explain. The word ‘katham va’ (how You are performing Your pastimes)’ is used with the word ‘bhagavan’ which should be interpreted to mean “O Master of all inconceivable potencies.” The Lord’s form is full of all inconceivable potencies, and any other interpretation that contradicts this should not be accepted. 17 The word ‘kati va’ (how many times You incarnate and perform pastimes) is used with the word ‘paratman’, which may be explained to mean: ‘O Lord, because You are unlimited You possess all opulences and are the origin of innumerable incarnations of Godhead, who each possess limitless potencies. O Lord, You cannot be understood by the limited material mind or adequately described by the limited material power of speech. For this reason it is said: ‘No one can understand how many times You incarnate in this world and perform pastimes (kati va).” 18 The phrase ‘kada’ (when You appear and perform pastimes) is used with the word ‘yogesvara’ (O master of all mystic power). This word means ‘O Lord, You are the master of the yogamaya potency, by whose assistance You appear in many different forms. O Lord, all these transcendental forms of Your Lordship are contained within Your single most important form. When You wish, You appear in one of these forms, which are manifested according to the different ways in which the devotees worship You.” From this we may understand that the forms of all incarnations of Godhead are contained in the form of Sri Krsna, the Original Form of the Lord.

BHAGAVAT-SANDARBHA

2.5

Sections 46–57

10 bilingual sequence blocks

Bhagavat · Sanskrit §46 · English §41

[४६]

एवं तस्य नित्यत्व-विभुत्वे साधिते । तथैव व्याख्यातं श्री-स्वामिभिर् अष्टमस्य षष्ठे । अनाविरावि‍रासेयं नाभूताभूद् इति ब्रुवन् । ब्रह्माभिप्रैति नित्यत्व-विभुत्वे भगवत्-तनोर् इति । तथा हि श्लोक-द्वयं तट्-टीका च --

अजात-जन्म-स्थिति-संयमाया- गुणाय निर्वाण-सुखार्णवाय । अणोर् अणिम्ने ऽपरिगण्य-धाम्ने महानुभावाय नमो नमस् ते ॥

रूपं तवैतत् पुरुषर्षभेज्यं श्रेयो ऽर्थिभिर् वैदिक-तान्त्रिकेण । योगेन धातः सह नस् त्रि-लोकान् पश्याम्य् अमुष्मिन्न् उ ह विश्व-मूर्तौ ॥ [भ्प् ८.६.८-९] इतीदम् ।

श्री-मूर्तेर् अयं आविर्भाव एव नत्वस्मद्_अदि-वज् जन्मादि तदास्तीत्य् आह - न जाता जन्मादयो यस्य । कुतः ? अगुणाय अतो निर्वाण-सुखस्यार्णवाय अपी□अर-मोक्ष-सुख-रूपायेत्य् अर्थः । तथापि अणोर् अणिम्न अतिसूक्ष्माय दुर्ज्ञातत्वात् । वस्तुतस् तु अपरिगण्यम् इयत्तातीतं धाम मूर्तिर् यस्य तस्मै । न चैतद् असम्भावितम् । यतो महान् अचिन्त्योऽनुभावो यस्य । तन्-मूर्तेः सनातनत्वम् अपरिमेयत्वं चोपपादयति रूपम् इति ।

हे पुरुषर्षभ! हे धातः ! एतत् तव रूपं वैदेकेन तान्त्रिकेण च उपायेन श्रेयोभिः सदा इज्यं पूज्यं अतो नेदम् अपूर्वं जातम् इति भावः ।

ननु यूयं देवाः पूज्यत्वेन प्रसिद्धाः सत्यं सर्वेऽप्य् अत्रैवान्तर्भूता इत्य् आह । उ अहो ह स्फुटम् अमुष्मिंस् त्वयि नोऽस्मांस् त्रिलोकांश् च सह पश्यामि । तत्र हेतुः । विश्वं मूर्तौ यस्य अतस् तवैतद् रूपं परिच्छिन्नम् अपि न भवतीत्य् अर्थः । इत्य् एषा ।

अत्र निर्वाण-सुखार्णवायेति अर्णवत्व-रूपकेण निर्वाण-सुख-मात्रत्वं निरस्य ततोऽप्य् अधिक-सहासुखत्वम् दर्शितम् । तद् उक्तं श्री-ध्रुवेन --

या निर्वृतिस् तनु-भृतां तव पाद-पद्म- ध्यानाद् भवज्-जन-कथा-श्रवणेन वा स्यात् । सा ब्रह्मणि स्व-महिमन्य् अपि नाथ मा भूत् किं त्व् अन्तकासि-लुलितात् पततां विमानात् ॥ इति [भ्प् ४.९.१०]

तथा अणोर् अणिम्ने इति प्रोच्य अपरिमेय-धाम्न इत्य् उक्तेर् अचिन्त्य-शक्तित्व- रूपेण महानुभावत्वेन सर्व-परिणामाधारत्वं तव दर्शितम् इति ज्ञेयम् ॥

[46]

evaṃ tasya nityatva-vibhutve sādhite | tathaiva vyākhyātaṃ śrī-svāmibhir aṣṭamasya ṣaṣṭhe | anāvirāvirāseyaṃ nābhūtābhūd iti bruvan | brahmābhipraiti nityatva-vibhutve bhagavat-tanor iti | tathā hi śloka-dvayaṃ taṭ-ṭīkā ca --

ajāta-janma-sthiti-saṃyamāyā- guṇāya nirvāṇa-sukhārṇavāya | aṇor aṇimne 'parigaṇya-dhāmne mahānubhāvāya namo namas te ||

rūpaṃ tavaitat puruṣarṣabhejyaṃ śreyo 'rthibhir vaidika-tāntrikeṇa | yogena dhātaḥ saha nas tri-lokān paśyāmy amuṣminn u ha viśva-mūrtau || [BhP 8.6.8-9] itīdam |

śrī-mūrter ayaṃ āvirbhāva eva natvasmad_adi-vaj janmādi tadāstīty āha - na jātā janmādayo yasya | kutaḥ ? aguṇāya ato nirvāṇa-sukhasyārṇavāya apī`ara-mokṣa-sukha-rūpāyety arthaḥ | tathāpi aṇor aṇimna atisūkṣmāya durjñātatvāt | vastutas tu aparigaṇyam iyattātītaṃ dhāma mūrtir yasya tasmai | na caitad asambhāvitam | yato mahān acintyo'nubhāvo yasya | tan-mūrteḥ sanātanatvam aparimeyatvaṃ copapādayatti rūpam iti |

he puruṣarṣabha! he dhātaḥ ! etat tava rūpaṃ vaidekena tāntrikeṇa ca upāyena śreyobhiḥ sadā ijyaṃ pūjyaṃ ato nedam apūrvaṃ jātam iti bhāvaḥ |

nanu yūyaṃ devāḥ pūjyatvena prasiddhāḥ satyaṃ sarve'py atraivāntarbhūtā ity āha | u aho ha sphuṭam amuṣmiṃs tvayi no'smāṃs trilokāṃś ca saha paśyāmi | tatra hetuḥ | viśvaṃ mūrtau yasya atas tavaitad rūpaṃ paricchinnam api na bhavatīty arthaḥ | ity eṣā |

atra nirvāṇa-sukhārṇavāyeti arṇavatva-rūpakeṇa nirvāṇa-sukha-mātratvaṃ nirasya tato'py adhika-sahāsukhatvam darśitam | tad uktaṃ śrī-dhruvena --

yā nirvṛtis tanu-bhṛtāṃ tava pāda-padma- dhyānād bhavaj-jana-kathā-śravaṇena vā syāt | sā brahmaṇi sva-mahimany api nātha mā bhūt kiṃ tv antakāsi-lulitāt patatāṃ vimānāt || iti [BhP 4.9.10]

tathā aṇor aṇimne iti procya aparimeya-dhāmna ity ukter acintya-śaktitva- rūpeṇa mahānubhāvatvena sarva-pariṇāmādhāratvaṃ tava darśitam iti jñeyam ||

English witness · section(s) 41

Anuccheda 41

1 In the next verse (Srimad Bhagavatam 10.14.22) Lord Brahma concludes that Sri Krsna is the Original Form of the Supreme Personality of Godhead: “My dear Lord, this whole cosmic manifestation is just like a flashing dream, and its temporary existence simply disturbs the mind. As a result, we are full of anxiety in this existence; to live within this material world means simply to suffer and to be full of miseries. And yet this temporary existence of the material world appears to be pleasing and dear on account of its having evolved from Your body, which is eternal and full of bliss and knowledge. My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person; and although You have expanded Yourself in so many Visnu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second, You are the supreme Supersoul.”* 2 In this verse Brahma says: ‘O Lord, You are the origin of everything that is material and everything that is spiritual. Because You are the origin of everything, Your own form is eternal, and full of knowledge and bliss. From Your unlimited form, all the material universes have become manifested.” 3 One may ask: “What is the nature of this transcendental form of the Lord?” The answer is given in the words: ‘udayad api yat sad ivavabhati’ (O Lord, the material cosmic manifestation is continually being manifested from Your body, and then again enters within it. In this way the material universe is in a state of constant flux).” 4 At this point Sri Krsna might say: “If I am the source of the constantly changing material nature, then why is it that You say that I am unchanging. I should also be constantly changing if I am the source of all this change.” In answer to this, Brahma uses the word ‘mayatah’. Brahma says: “O Lord, You are eternal, and unchanging. This changing material universe is manifested by the aid of Your inconceivable potency known as maya. You are Yourself aloof from the changes of matter, and Your contact with matter, is only by the means of Your maya potency. Therefore You do not change.” That the Personality of Godhead is unchanging is also confirmed by the Vedanta-sutra 2.1.27: “The Supreme Personality of Godhead is free from all faults. This is so because it is declared in the Vedas, the source of revealed knowledge.” Therefore the Supreme Lord never changes. 5 Brahma continues to differentiate Sri Krsna from the changing material manifestation. He says: “O Lord, this whole cosmic manifestation is just like a flashing dream. You, however, are reality. You are not another illusory manifestation like this material cosmos.” That dreams are an unreal state of existence is described in Vedanta-sutra (2.2.29): “Reality is different from the existence perceived in dreams.” 6 Brahma continues to describe the dreamlike state of material illusion by saying ‘asta-dhisanam’ (by depriving the conditioned souls of knowledge about the Supersoul, the maya potency places them in great mental anxiety). 7 For these reasons, although it may sometimes appear to be a place of happiness, the

material world is a place of intense suffering (puru-duhkha-duhkham). Furthermore, Brahma says the material world is devoid of spiritual reality (asat-svarupam). Just as the horns of a rabbit have no real existence, in the same way the illusory conceptions of material existence have no reality. Brahma also explains that although the material world is temporary and changing, it appears to be eternal (sad iva) according to the mistaken conceptions of the bewildered conditioned souls. The implication of this verse is that because the Supreme Personality of Godhead is the origin of the awareness of material existence, He is also the origin of real transcendental knowledge, and thus the supreme teacher of everyone. Another implication of this verse is that because the Supreme Personality of Godhead is the origin of the material heavenly planets, He is the reservoir of all pleasure. 8 This concludes the explanation of how the form of Sri Krsna is simultaneously all-pervading and, by the agency of His internal potency, limited within a certain space.

Bhagavat · Sanskrit §47 · English §42

[४७]

अथ स्थूल-सूक्ष्मातिरिक्तताम् आह द्वाभ्याम् ।

स वै न देवासुर-मर्त्य-तिर्यङ् न स्त्री न षण्ढो न पुमान् न जन्तुः नायं गुणः कर्म न सन् न चासन् निषेध-शेषो जयताद् अशेषः ॥ [भ्प् ८.६.२४]

एवं गजेन्द्रम् उपवर्णित-निर्विशेषं ब्रह्मादयो विविध-लिङ्ग-भिदाभिमानाः नैते यदोपससृपुर् निखिलात्मकत्वात् तत्राखिलामर-मयो हरिर् आविरासीत् ॥ [भ्प् ८.६.३०]

यस्य ब्रह्मादयो देवा[*एन्द्नोते #७] इत्य् आदि प्राक्तन-पद्य-द्वयेन यस्मात् सर्व-कारण-कारणत्वं व्यञ्जितं तस्माद् देवादीनां मध्ये कोऽपि न भवति । वैलक्षण्यं सात्त्विकत्व-भौतिकत्वादि-हीनतैव स्त्रीत्व- पुरुषत्व-हीनता च प्राकृत-तत्-तद्-धर्म-राहित्यम् । अतएव न षण्ड इत्य् उक्तम् । तस्मान् न कोऽपि जन्तुः । कारण-भूतः सत्त्वादिर् गुणः पुण्य-पाप- लक्षणं कर्म च नेत्य् आह । नायं गुणः कर्मेति । तयोर् अपि प्रवर्तकत्वाद् इति भावः । किं बहुना, यद् अत्र सत् स्थूलम् असत् सूक्ष्मं तद् एकम् अपि न भ्वति स्व-प्रकाश-रूपत्वाद् इति भावः । किन्तु सर्वस्य निषेधेऽवधित्वेन शिष्यत इति शेषः । मायया तत्-तद्-अशेषात्मकश् च । जयतात् मद्- विमोक्षणायाविर्भवत्व् इति ।

टीका च - एवम् उपवर्णितं निर्विशेषं देवादि-रूपं विना परं तत्त्वं येन तं गजेन्द्रम् ।
विविध-लिङ्ग-भिदाभिमानाः । विविधा चासौ लिङ्ग-भिदा देवादि-रूप-भेदश् च तस्याभिमानो येषाम् अतएव ते ब्रह्मादयो यदा नोपजग्मुस् तत्र तदा निखिलात्मकत्वात् निखिलानां तेषां परमात्म-सुख-रूपत्वात् तद्-विलक्षणो मायया अशेषात्मकत्वाद् अखिलामरमयो हरिर् आविरासीद् इति ।

एवम् आविर्भावं प्रार्थयमाने श्री-गजेन्द्रे यद् रूपेणाविर्भूतं तत् खलु तादृशम् एव भवितुम् अर्हतीति साधूक्तं स्थूल-सूक्ष्म-वस्त्व्-अतिरिक्तस् तव श्री-विग्रह इति । अन्यथा त्व् अपाणि-पाद-रूपत्वेनैव तच् चेतस्याविर्भूय तद् विदध्यात् । तद् उक्तं स्वेच्छामयस्येति । श्लोक-द्वयम् इदं श्लोकान्तरव्यवहितम् अप्य् अर्थेनाव्यवहितत्वाद् युगलतयोपदध्रे ॥

प्रथमं गजेन्द्रः श्री-हरिम्, द्वितीयं श्री-शुकः ॥४७॥

[47]

atha sthūla-sūkṣmātiriktatām āha dvābhyām |

sa vai na devāsura-martya-tiryaṅ na strī na ṣaṇḍho na pumān na jantuḥ nāyaṃ guṇaḥ karma na san na cāsan niṣedha-śeṣo jayatād aśeṣaḥ || [BhP 8.6.24]

evaṃ gajendram upavarṇita-nirviśeṣaṃ brahmādayo vividha-liṅga-bhidābhimānāḥ naite yadopasasṛpur nikhilātmakatvāt tatrākhilāmara-mayo harir āvirāsīt || [BhP 8.6.30]

*yasya brahmādayo devā[*ENDNOTE #7] ity ādi prāktana-padya-dvayena yasmāt sarva-kāraṇa-kāraṇatvaṃ vyañjitaṃ tasmād devādīnāṃ madhye ko'pi na bhavati | vailakṣaṇyaṃ sāttvikatva-bhautikatvādi-hīnataiva strītva- puruṣatva-hīnatā ca prākṛta-tat-tad-dharma-rāhityam | ataeva na ṣaṇḍa ity uktam | tasmān na ko'pi jantuḥ | kāraṇa-bhūtaḥ sattvādir guṇaḥ puṇya-pāpa- lakṣaṇaṃ karma ca nety āha | nāyaṃ guṇaḥ karmeti | tayor api pravartakatvād iti bhāvaḥ | kiṃ bahunā, yad atra sat sthūlam asat sūkṣmaṃ tad ekam api na bhvati sva-prakāśa-rūpatvād iti bhāvaḥ | kintu sarvasya niṣedhe'vadhitvena śiṣyata iti śeṣaḥ | māyayā tat-tad-aśeṣātmakaś ca | jayatāt mad-vimokṣaṇāyāvirbhavatv iti |*

ṭīkā ca - evam upavarṇitaṃ nirviśeṣaṃ devādi-rūpaṃ vinā paraṃ tattvaṃ yena taṃ gajendram | vividha-liṅga-bhidābhimānāḥ | vividhā cāsau liṅga-bhidā devādi-rūpa-bhedaś ca tasyābhimāno yeṣām ataeva te brahmādayo yadā nopajagmus tatra tadā nikhilātmakatvāt nikhilānāṃ teṣāṃ paramātma-sukha- rūpatvāt tad-vilakṣaṇo māyayā aśeṣātmakatvād akhilāmaramayo harir āvirāsīd iti |

evam āvirbhāvaṃ prārthayamāne śrī-gajendre yad rūpeṇāvirbhūtaṃ tat khalu tādṛśam eva bhavitum arhatīti sādhūktaṃ sthūla-sūkṣma-vastv-atiriktas tava śrī-vigraha iti | anyathā tv apāṇi-pāda-rūpatvenaiva tac cetasyāvirbhūya tad vidadhyāt | tad uktaṃ svecchāmayasyeti | śloka-dvayam idaṃ ślokāntaravyavahitam apy arthenāvyavahitatvād yugalatayopadadhre ||

prathamaṃ gajendraḥ śrī-harim, dvitīyaṃ śrī-śukaḥ ||47||

English witness · section(s) 42

Anuccheda 42

1 In this way we have demonstrated that although the form of Sri Krsna may be situated within the cosmic manifestation, nevertheless, it is the resting place within which everything that exists is situated, and because it is the resting-place of everything, therefore, it is also all-pervading. Because Sri Krsna is by nature all-pervading, it is very

easy for Him to expand into as many forms in as many places as He likes. An example of this is described in the following statement of Srimad Bhagavatam (10.69.2): “It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.”* 2 In this verse the words ‘citram bataitat’ mean ‘it is astounding’. One may ask: “What is so astounding?” In answer to this question, Narada Muni says “It is astounding that Sri Krsna, who is one without a second (ekah), married (udvahat) sixteen thousand queens (dvy-asta-sahasram).” Our questioner may answer: “What is so astounding about that?” In answer to this Narada says: “He married them in sixteen thousand places (grhesu).” Our unsatisfied questioner may respond: “That may be. Still, what is astounding in all this?” To this Narada may answer: “Lord Krsna did not marry them all together in one place, but He married each one of them individually (prthak).” Our questioner may answer: “That is all right. It is not possible for one husband to marry many wives one after another. Such things have occurred before.” At this point Narada says: “But Lord Krsna married all these queens at the same moment (yugapat).” Our question may say: “That’s all right. Many perfect yogis have the mystic power to expand into many forms. My dear Narada, you yourself are a great mystic yogi, worshipped by all other yogis, and therefore You know this mystic trick yourself. What can be considered to be astounding, therefore, in Lord Krsna’s expansion into many forms?” In answer to this, Narada says: “Lord Krsna’s expansion into many forms was not like the expansion of the yogis’, who can make reflections of their own form appear in many different places. These reflected forms of the yogis are not the yogis themselves, however, in the case of Lord Krsna, each one of His expansions was He Himself, and He could perform all sorts of activities in these expanded forms. In other words, these expansions of the Lord were not mere reflections of the Lord, but were the Lord Himself. Hearing this, our questioner may reply: “No. That is not possible. No one can do that.” 3 That each one of these expanded forms were not a mere reflection, but actually the Lord Himself is confirmed in the following statement of Srimad Bhagavatam (3.3.8), where Sri Uddhava says: “All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency.”* 4 In this way all objections are removed and it is clearly established that Lord Krsna can manifest His personality in any number of places at the same moment (ekena vapusa prthag yugapat). This is certainly very wonderful. This is also confirmed by Srila Sridhara Svami, who states (in his commentary on Srimad Bhagavatam 5.20.40, which is a prose description of the Supreme Personality of Godhead’s form as the predominating Deity of the sphere known as Lokaloka): “Because He is the master of all supreme powers and opulences, the Personality of Godhead can be personally present in His own form in all places simultaneously.” 5 This expansion of Lord Krsna into many

personal forms simultaneously is also described in the following statement of Srimad Bhagavatam (10.59.42): “After defeating Indra, Krsna, the changeless Supreme Personality of Godhead arranged to marry the 16 100 girls brought from the custody of Bhaumasura. By expanding Himself in 16 100 forms, He simultaneously married them all in different palaces in one auspicious moment.”* These expansions of Lord Krsna all had bodily features that were exactly identical with Lord Krsna Himself. There was no difference, as there is in other expansion of the Lord, such as the expansion of the Lord into the form of Narayana, whose bodily features are slightly different from those of Lord Krsna. The expansion of Lord Krsna into many forms whose features are all identical with His described in the following statement of Srila Rupa Gosvami’s Sri Laghu-bhagavatamrta (1.1.21): 6 “If numerous forms, all equal in their features, are displayed simultaneously, such forms are called praksas-vigrahas of the Lord.”*

Bhagavat · Sanskrit §48–49 · English §43

[४८]

अथ प्रत्यग्-रूपतत्वम् अप्य् आह -

स त्वं कथं मम विभोऽक्ष-पथः परात्मा योगेश्वरैः श्रुति-दृशामल-हृदि-भाव्यः । साक्षाद् अधोक्षज उरु-व्यवसनान्ध-बुद्धेः स्यान् मेऽनुदृश्य इह यस्य भवापवर्गः ॥ [भ्प् १०.६४.१८]

टीका च - हे विभो स त्वं ममाक्ष-पथः लोचन-गोचरः एतच् चित्रम् इत्य् अर्थः । किम् अत्राश्चर्यं तद् आह पर आत्मा अतएव योगेश्वरैर् अपि श्रुति-दृशा अमल-हृदि विभाव्यश् चिन्त्यः । यतोऽधोक्षजः अक्षजम् ऐन्द्रियकं ज्ञानं तद् अधः अर्वाग् एव यस्य सः । यस्य हि भवापवर्गो भवेत् तस्य भवान् अनुदृश्यः स्यात् उरु-व्यसनेन कृकलास-भव-दुःखेन अन्ध-बुद्धेस् तु मम एतच् चित्रम् इत्य् अर्थः । इत्य् एषा ।

दर्शन-कारणं तूक्तं नारायणाध्यात्मे -

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निज-शक्तितः । ताम् ऋते परमात्मानं कः पश्येतामृतं प्रभुम् ॥ इति ।

तादृश-शक्तेर् अप्य् उल्लासे तत्-कृपैव कारणम् । तद् उक्तं श्रुतौ --

न चक्षुषा पश्यति रूपम् अस्य यम् एवैष वृणुते तेन लभ्यस् तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥ [कठउ १.२.२३]

न सन्दृशे तिष्ठति रूपम् अस्य । इत्य् आदिकं च कुत्रचित् । एवम् एव मोक्ष- धर्मे नारायणीये नारदं प्रति श्री-श्वेतद्वीप-पतिनोक्तम् -

एतत् त्वया न विज्ञेयं रूपवान् इति दृश्यते । इच्छन् मुहुर्तान् नश्येयम् ईशोऽहं जगतो गुरुः ॥

माया ह्य् एषा मया सृष्टा यन् मां पश्यसि नारद । सर्वभूतगुणैर् युक्तं नैवं त्वं ज्ञातुम् अर्हसि ॥ [भ्भ् १२.३०६.४२-४३]

यथाऽन्यो रूपवान् इति हेतोर् दृश्यते तथायम् अपीत्य् एतत् त्वया न ज्ञेयम् । ततश् च स्वय रूपित्वेऽप्य् अदृश्यत्वम् उक्त्वा निज-रूपस्याप्राकृतत्वम् एव दर्शितम् । तद्-दर्शने च परम-कृपा-मय्य् अकुण्ढा ममेच्छैव कारणम् इत्य् आह । इ

इच्छन्न् इति । नश्येयम् अदृश्यताम् आपद्येयम् । तत्र स्वातन्त्र्यं जगद्- विलक्षणत्वं च हेतुम् आह - ईश इत्य् आदि । तथापि मां सर्व-भूत-गणैर् युक्तं यत् पश्यसि तद् युक्तत्वेन यत् प्रत्येषि एषा माया मयैव सृष्टा मम माययैव तथा भानम् इत्य् अर्थः । तस्मिन् नैवम् इत्य् आदि । मयात्र प्रतारण-शक्तिः । तथा हि तत्रैव श्री-भाष्य-वचनम् ।

प्रीतस् ततोऽस्य भगवान् देव-देवः सनातनः । साक्षात् तं दर्शयामास दृश्यो नान्येन केनचिद् ॥ इति । [भ्भ् १२.३२३.११]

तम् उपरिचरं वसुं प्रति स्वात्मानम् इति शेषः । तद्-अग्रे च वस्व्-आदि- वाक्यम् ।

न शक्यः स त्वया द्रष्टुम् अस्माभिर् वा बृहस्पते । यस्य प्रसादं कुरुते स वै तं द्रष्टुम् अर्हति ॥ इति । [भ्भ् १२.३२३.१८]

तद् एवं श्रुताव् अप्य् अदृश्यत्वादयो धर्माः श्री-विग्रहस्यैवोक्ताः । श्रुत्यन्तरं च न चक्षुषा पश्यति रूपम् अस्य । इति ॥

नृपः श्री-भगवन्तम् ॥४८॥

[४९]

अतएव प्राकृतानि रूपादीनि निषिध्य अन्यानि सम्प्रतिपाद्यन्ते ।

न विद्यते यस्य च जन्म कर्म वा न नाम-रूपे गुण-दोष एव वा तथापि लोकाप्यय-सम्भवाय यः स्व-मायया तान्य् अनुकालम् ऋच्छति ॥ [भ्प् ८.३.८]

अयम् अर्थः । अवस्थान्तर-प्राप्तिर् विकारः । तत्र प्रथम-विकारो जन्मेति । अपूर्णस्य निज-पूर्त्य्-अर्था चेष्टा कर्मेति । मनोग्राह्यस्य वस्तुनो व्यवहारार्थं केनापि सङ्केतितः शब्दो नामेति । चक्षुषा ग्राह्यो गुणो

रूपम् इति । सत्त्वादि-प्राकृत-गुण-निदानो द्रव्यस्योत्कर्ष-हेतुर्-धर्म- विशेषो गुण इति प्रकृतिजे लोके दृश्यते । यस्य च सर्वदा स्वरूपस्थत्वात् पूर्णत्वात् मनसोऽप्य् अगोचरत्वात् स्वप्रकाशत्वात् प्रकृत्य्-अतीत्वात् तानि न विद्यन्ते ।

तथापि यस् तानि ऋच्छति प्राप्नोति तस्मै नम इत्य् [भ्प् ८.३.९] उत्तर- श्लोकेनान्वयः । अतएव श्रुत्यापि - निष्कलं निष्क्रियं शान्तम् इत्य् आदौ [श्वेतु ६.१९], अशब्दम् अस्पर्शम् अरूपम् अव्ययम् इत्य् आदौ [कठउ १.३.१५] च तन् निषिध्यापि सर्व-कर्मा सर्व-कामः सर्व-गन्धः सर्व-रस इत्य् [छाउ ३.१४.४] आदौ विधीयते । गुण-दोष इति अपरमार्थत्वाद् गुण एव दोष इत्य् अर्थः । ततो रूढ-दोषस् तु सर्वथा न सम्भवत्य् एवेति वक्ष्यते । तथा च कौर्मे -

ऐश्वर्य-योगाद् भगवान् विरुद्धार्थोऽभिधीयते । तथापि दोषाः परमे नैवाहार्यः कथञ्चन । गुणा विरुद्धा अपि तु समाहार्याश् च सर्वतः ॥ इति । अयम् आत्मापहत-पाप्मा । इत्य् आद्याः [छाउ ८.७.१] श्रुतयश् च ।

एतं संयद् वाम इत्य् आवक्षते एतं सर्वाणि वामानि नयति एष उ एव भामणीः एष सर्वेषु वेदेषु भातीत्य् [छा ४.१५.२] आद्या च । अतएव सर्व- गन्ध इत्य् आदौ गन्धादि-शब्देन सौगन्ध्यादिकम् एवोच्यते । यदा तु ऋच्छतिनान्वयस् तु गुणस्य दोषत्वेन रूपकम् अविवक्षितं श्रुति-विरुद्धत्वात् परमार्थत्वेन प्रतिपादयिष्यमाणत्वाच् च ।

नन्व् एकत्र तेषां जन्मादीनां भावाभावयोर् विरोध इत्य् आशङ्क्य तद्- विरोधे हेतुम् आह स्व-मायया इति । अन्यथानुपपत्ति-प्रमिता दुस्तर्क्या स्वरूप-शक्तिर् एव तत्र हेतुः । अतएव स्वरूप-भूतत्वेन तेभ्यः प्राकृतेभ्यो विलक्षणत्वात् तान्य् अपि न विद्यन्त इति च वक्तुं शक्यत इति भावः । यथा शाङ्कर-शारीररके समाकर्षाद् इत्य् [व्स्. १.४.१५] अत्र नाम- रूप-व्याकृत-वस्तु-विषयः स्वच्छन्दः प्रायेण प्रसिद्ध इति तद्- व्यकरणाभावापेक्षया प्राग्-उत्पत्तेः सद् एव ब्रह्म-श्रुताव् असद् इत्य् उच्यते इत्य् उक्तम् तथैव ज्ञेयम् ।

अतएव श्री-विष्णु-पुराणे - गुणांश् च दोषांश् च मुने व्यतीत इत्य् [विप् ६.५.८३] उक्त्वा पुनर् आह समस्त-कल्याण-गुणात्मको हीति [विप् ६.५.८४] । तथा ज्ञान-शक्ति-बलैश्वर्य-वीर्य-तेजांस्य् अशेषतः । भगवच्-छब्द-वाच्यानि विना हेयैर् गुणादिभिः ॥ इति [विप् ६.५.७९]

पाद्मोत्तर-खण्डे च -

योऽसौ निर्गुण इत्य् उक्तः शास्त्रेषु जगद्-ईश्वरः । प्राकृतैर् हेय-संयुक्तैर् गुणैर् हीनत्वम् उच्यते ॥ इति ।

न च स्व-माययेत्य् अन्यथार्थं मन्तव्यम् ।

विशुद्ध-विज्ञान-घनं स्व-संस्थया समाप्त-सर्वार्थ-मयी वाञ्छितम् । स्व-तेजसा नित्य-निवृत्त-माया-गुण-प्रवाहं भगवन्तम् ईमहि ॥ इति [?][*एन्द्नोते #८] श्री-नारद-

वाक्यात् ।

स्व-सुख-निभृतेद्यादि[*एन्द्नोते #९] । वक्तृ-हृदय-विरोधाच् च । ततः सर्वथा चिच्-छक्त्या इत्य् अर्थः । अतः स्वामिभिर् अपि योग-माया-शब्देन चिच्- छक्तिर् व्याख्याता । ननु प्राप्नोति कदाचित्कत्वम् अप्य् अवगम्यते, तत्राह - अनुकालं नित्यम् एव प्राप्नोति, कदाचिद् अपि न त्यजतीत्य् अर्थः । स्वरूप-शक्ति-प्रकाशित्वस्य च मिथो हेतुमत्ता ज्ञेया ।

ननु कथं जन्म-कर्मणोर् नित्यत्वम् ? ते हि क्रिये । क्रियात्वं च प्रति- निजांशम् अप्य् आरम्भ-परिसमाप्तिभ्याम् एव सिध्यतीति ते विना स्व-स्वरूप- हान्य्-आपत्तिः । नैष दोषः । श्री-भगवति सदिवाकारानन्त्यात् प्रकाशानन्त्यात् जन्म-कर्म-लक्षण-लीलानन्त्याद् अनन्त-प्रपञ्चानन्त- वैकुण्ठ-गत-तत्-तल्-लीला-स्थान-तत्-तल्-लीला-परिकराणां व्यक्ति-प्रकाशयोर् आनन्त्याच् च । यत एवं सत्योर् अपि तत्-तद्-आकार-प्रकाश-गतयोस् तद्-आरम्भ- समाप्त्योर् एकत्रिकत्र ते जन्म-कर्मणोर् अंशा यावत् समाप्यन्ते न समाप्यन्ते वा तावद् एवान्यत्राप्य् आरब्धा भवतीत्य् एवं श्री-भगवति विच्छेदाभावान् नित्ये एव तत्र ते जन्म-कर्मणी वर्तेते । तत्र ते क्वचित् किञ्चिद् विलक्षणत्वेनारभ्येते ते क्वचिद् ऐकरूप्येण चेति ज्ञेयम् । विशेषण- भेदाद् विशेषणैक्याच् च । एक एवाकारः प्रकाश-भेदेन पृथक् क्रियास्पदं भवतीति । चित्रं बतैतद् एकेन वपुषा इत्य् आदौ प्रतिपादितम् ।

ततः क्रिया-भेदात् तत्-तत्-क्रियात्मकेषु प्रकाश-भेदेष्व् अभिमान-भेदश् च गम्यते । तथा सति एकत्रैकत्र लीला-क्रम-जनित-रसोद्बोधश् च जायते ।

ननु कथं ते एव जन्म-कर्मणी वर्तेते इत्य् उक्तं पृथग्-आरब्धत्वाद् अन्ये एव ते । उच्यते । काल-भेदेनोदितानाम् अपि समान-रूपाणां क्रियाणाम् एकत्वम् । यथा शङ्कर-शारीरके ।

द्विर्-गो-शब्दोभयम् उच्चरितो न तु द्वौ गो-शब्दाव् इति । तथैव द्विः पाकः कृतोऽनेन न तु द्विधा पाकः कृतोऽनेनेति प्रतीत्या भविष्यति । ततो जन्म-कर्मणोर् अपि नित्यता युक्तैव । अतएवागमादाव् अपि भूत-पूर्व-लीलोपासन-विधानं युक्तम् । तथा चोक्तम् मध्व-भाष्ये - परमात्म-सम्बन्धित्वेन नित्यत्वात् त्रिविक्रमत्वादिष्व् अप्य् उपसंहार्यत्वं युज्यते इति । अनुमतं चैतत् श्रुत्या यद् गतं भवच् च भविष्यच् चेत्य् अनयैव । उपसंहार्यत्वम् उपासनायाम् उपादेयत्वम् इत्य् अर्थः । तत्र तस्य जन्मनः प्राकृतात् तस्माद् विलक्षणत्वं प्राकृत- जन्मानुकरणेनाविर्भाव-मात्रत्वं क्वचित् तद्-अननुकरणेन वा । अजायमाना बहुधा विजायत इति श्रुतेः ।

तद् यथा --

देवक्यां देव-रूपिण्यां विष्णुः सर्व-गुहाशयः । आविरासीद् यथा प्राच्यां दिशीन्दुर् इव पुष्कलः ॥ इति [भ्प् १०.३.८]

तथा च -

सत्यं विधातुं निज-भृत्य-भाषितं व्याप्तित्वं च भूतेष्व् अखिलेषु चात्मनः । अदृश्यतात्य्-अद्भूत-रूपम् उद्वहन् स्तम्भे सभायां न मृगं न मानुषम् ॥ इति [भ्प् ७.८.१७]

कार्दमं वीर्यम् आपन्न इत्य् अत्र [भ्प् ३.२४.६] श्री-कपिल-देवावतार- प्रसङ्गे कर्दमस्य भक्ति-सामर्थ्य-वशीभूत इत्य् एव व्याख्येयम् । वीर्य-शब्द-न्यासस् तु प्रसिद्धं पुत्रत्वम् अपि श्लिष्टं भवतीत्य् एवम् अर्थः । तथा कर्मणो वैलक्षण्यं स्वरूपानन्द-विलास-मात्रत्वम् । तद् यथा लोकवत् तु लीला-कैवल्यम् इति [व्स् २.१.३३] । व्याख्यातं च तत्त्व-वादिभिः । यथा लोके मत्तस्य सुखोद्रेकाद् एव नृत्यादि-लीला न तु प्रयोजनापेक्षया एवम् एवेश्वरस्य । नारायण-संहितायां च -

सृष्ट्यादिकं हरिर् नैव प्रयोजनम् अपेक्ष्य तु । कुरुते केवलानन्दाद् यथा मत्तस्य नर्तनम् ॥

पूर्णानन्दस्य तस्येह प्रयोजन-मतिः कुतः । मुक्ता अव्याप्त-कामाः स्युः किम् उतास्य् अखिलात्मनः ॥ इति ।

न चोन्मत्त-दृष्टान्तेनासर्वज्ञत्व प्रसञ्जयितव्यम् । स्वरूपानन्दोद्रेकेण स्व-प्रयोजनम् अननुसन्धायैव लीलायते इत्य् एतद् अंशेनैव स्वीकारात् । उच्छवास-प्रश्वास-दृष्टान्तेऽपि सुष्ट्य्-आदौ तद्-दोषापातात् । तस्मात् स्वरूपानन्द-स्वाभाविक्येन तल्-लीला । श्रुतिश् च - देवस्यैव स्वभावोऽयम्

आप्त-कामस्य का स्पृहा । इति ।

अत्र प्राकृत-सृष्ट्य्-आदि-गतस्य साक्षाद्-भगवच्-चेष्टात्मकस्य वीक्षणादि- कर्मणो वस्तुतस् तु तथा-विधत्वे वैकुण्ठादि-गतस्य कैमुत्यम् एवापतितम् । यथोक्तं नाग-पत्नीभिः अव्याकृत-विहाराय इति [भ्प् १०.१६.४७] । अतएव श्री-शुकादीनाम् अपि तल्-लीला-श्रवणे रागतः प्रवृत्तिर् युज्यते ।

अतश् च --

एवं च जन्मानि कर्माणि ह्य् अकर्तुर् अजनस्य च । वर्णयन्ति स्म कवयो वेद-गुह्यानि हृत्-पतेः ॥ इति [भ्प् १.३.३५]

अत्र जन्म-गुह्याध्याय-पद्येऽप्य् एवम् एव व्याख्येयम् । यत्रेमे सद्-असद्- रूपे [भ्प् १.३.३३-४] इत्य् आदिभ्याम् अव्यवहित-पद्याभ्यां यथा स्वरूप- सम्यग्-ज्ञानेनैव कृतस्याविद्याकृतात्माध्यास-सद्-असद्-रूप-निषेधस्य हेतोर् ब्रह्म-दर्शनं भवति । यथा च - मायोपरताव् एव स्वरूप- सम्पत्तिर् भवति इत्य् उक्तम् । एवम् एव कवय आत्मारामा हृत्-पतेः परमात्मनो जन्मानि कर्माणि च वर्णयन्ति । तत्-तत्-प्रतिषेधे तद्-उपरतौ चैव सत्यां तज्-जन्म-कर्मानुभव-सम्पत्ती भवत इत्य् अर्थः । सम्पत्तिर् अत्र साक्षाद् दर्शनम् । तस्मात् स्वरूपानन्दातिशयित-भगवद्-आनन्द- विलास-रूपाण्य् एव तानीति भावः । अतएव प्राकृत-वैलक्षण्याद् अकर्तुर् अजनस्य इत्य् उक्तम् । अतएव वेद-गुह्यान्य् अपि तानीति । यथा अक्रूर-स्तुतौ त्वयोदितः [भ्प् १०.४८.२३-२४] इत्य् आदि द्वयं टीकायाम् एवेत्थम् उत्थापितम् । ननु तर्हि ममावतारास् तच्-चरितानि च शुक्ति-रजत-वद् अविद्या-कल्पितान्य् एव किम् ? नहि नहि इयं तु तव लीलेत्य् आह द्वयेन त्वयोदित इतीति ।

तथैव च भगवत्-स्वरूप-साम्येनोक्तं वैष्णवे -

नाम-कर्म-स्वरूपाणि न परिच्छेद-गोचरे । यस्याखिल-प्रमाणानं स विष्णुर् गर्भगस् तव ॥ इति । [विप् ५.२.१९] रूप-कर्मेति वा पाठान्तरम्[*एन्द्नोते #१०] । इत्थम् एवाभिप्रेतं श्री- गीतोपनिषद्भिः -

जन्म-कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः । इति । [गीता ४.९]

तथा नाम्नो वैलक्षण्यं वाङ्-मनसागोचर-गुणावलम्बित्वेन स्वतः- सिद्धत्वम् । तद् यथा वासुदेवाध्यात्मे - अप्रसिद्धेस् तद्-गुणानाम् अनामासौ प्रकीर्तितः इति । ब्राह्मे - अनामा सोऽप्रसिद्धत्वाद् अरूपो भूत-

वर्जनात् इति ।

न यत्र नाथ विद्यन्ते नाम-जात्यादि-कल्पनाः । तद् ब्रह्म परमं नित्यम् अविकारि भवान् अज ॥

न कल्पनामृतेऽर्थस्य सर्वस्याधिगमो यथः । ततः कृष्णाच्युतानन्त-विष्णु-नामभिर् ईड्यसे ॥ इति ॥ [विप् ५.१८.५३-५४]

एतद्-वैष्णव-वचनानन्तरम् अपि न विरुद्धम् । तथा हि । अत्रापाततः प्रतीतार्थतायां कल्पना-शब्दो व्यर्थः स्यात् । नाम-जात्य्-आदयो न विद्यन्ते । इत्य् अनेनैव विवक्षितार्थ-सिद्धेः । स्वयम् एव ब्रह्माजादि-शब्दानां परमार्थ-प्रतिपादक-नामतया स्वीकृतश् च । अजाम् एकां लोहित-शुक्ल- कृष्णाम् [श्वेतु ४.५] इत्य् आदिष्व् अजायमानत्व-लक्षण-जातिश् च दृश्यत एव । तथा नामादि-कल्पना न विद्यन्ते इत्य् उक्ता स्वयं कृष्णादि-नाम-कल्पनोक्तिर् विरुद्धा स्यात् कल्पनया वा कथम् ईडयता स्यात् कल्पनाया अनियतत्वाच् च कथं कृष्णादिनाम् अनियत्यम् उच्यते । तस्मान् नाम-कर्म-स्वरूपाणीत्य् अनुसाराच् चायम् अर्थः । यथा यत्र नाम-जात्य्-आदीनां नामनि कृष्णादीनि जातयो देवत्व-मनुष्यत्व-क्षत्रियत्वादि-लीलाः तदादीनां कल्पना न विद्यन्ते ।

किन्तु स्व-संस्थया समाप्त-सर्वार्थम् इत्य् उक्त-दिशा स्वरूप-सिद्ध-नित्य- शक्ति-विलास-रूपाण्य् एव तानीत्य् अर्थः । ततश् च यतो यस्मात् सर्वस्यापि दृष्टस्य वस्तुनः कल्पनां नामादि-रचनामृते अधिगमो व्यवहारिक- बोधो न भवति । ततस् तस्माद् एव हेतोः कल्पना-मयं नाम तन्-नामिनं चार्थ सर्वम् अवज्ञाय निखिल-प्रमाण-परिच्छेदागोचरत्वेन वेदात्मतया स्वतः-सिद्धैः कृष्णादि-नामोपलक्षणैः प्रसिद्धैर् एव नामभिः स्वतः- सिद्धस् त्वम् एवेड्यसे मुनिभिर् वेदैश् च श्लाघ्यसे । न तु कल्पनामयैर् अन्यैस् त्वम् अपि श्लाघ्यसे तादृश-महिमभिस् तैर् एव तव महिमा व्यक्तीभवतीति । यद् वा । तैर् एवेड्यसे व्यक्त-माहात्मीक्रियस इति ।

अत्र यैः शास्त्रेऽतिप्रसिद्धैः श्री-भगवान् एव झटिति प्रतीतो भवति । येषां च साङ्केत्यादाव् अपि तादृश-प्रभावः श्रूयते । तेषां स्वतः सिद्धत्वम् अन्येषां कल्पनामयत्वं ज्ञेयम् । अथवा हे नाथ। यत्र नाम-जात्यादीनां कल्पना न विद्यन्ते तत् कवल-विशेष-रूपं परमं ब्रह्म भवान् ।

तत्-तत्-कल्पनाया अविषयत्वे हेतुः । विशेषेण करोति लीलायत इति विकारि तथा न भवतीत्य् अविकारि इति । तद्-रूपेण न जायते न प्रकटीभवतीति हे अजेति । ततः किम् अवलम्ब्य तत्र नाम-जात्य्-आदि-कल्पनाः क्रियन्ताम् इति भावः । तत्- तत्-कल्पनां विना च सर्वस्याप्य् अर्थस्य वस्तु-मात्रस्याधिगम-मात्रं न भवेत् । किम् उत तादृश-ब्रह्म-स्वरूपस्य भवतः । कल्पनामय-नाम-

जात्य्-आदयस् तु न कस्यापि स्वरूप-धर्मा भवन्ति यत एवं ततः साङ्केत्यादिना भावितैर् अपि भवद्वत्-सर्व-पुरुषार्थ-प्रदैस् तत्-तद्- विशेष-प्रतिपादकैः कृष्णादि-नामभिर् एव त्वम् ईड्यसे नित्य-सिद्ध-श्रुति- पुराणादिभिः श्लाघ्यसे न तु निर्विशेषता-प्रतिपादकैर् नितरां कल्पनामयैर् इत्य् अर्थः ।

किन्तु कृष्णादीनां चतुर्णां नाम्नां उपलक्सणत्वम् एव ज्ञेयम् । नारायणादि-नाम्नाम् अपि साङ्केत्यादौ तथा प्रभाव-श्रवणात् । वर्ण एव तु शब्द इति भगवान् उपवर्ष इत्य् अनेन तस्य च नित्यत्वाद् इत्य् अनेन च न्यायेन वर्णतयैव नित्यत्वम् अस्य वेद-सार-वर्णात्मक-नाम्नः सिध्यति । तथैव गोपाल-तापनी-श्रुतौ नाम-मयाष्टदशाक्षर-प्रसङ्गे ब्रह्म- वाक्यम् - तेष्व् अक्षरेषु भविष्यज्-जगद्-रूपं प्रकाशयन्न् [गतु १.२६] इति । अत्रावतार-काल-जात-शब्दादिमय-जगत्-कारणत्वेन तद्-वैलक्षण्यात् स्वतः-सिद्धत्वं तथा भगवत्-स्वरूपाभिन्नत्वं च तद्-वैलक्षण्यं नाम्नः । तद् यथा श्रुतौ -

ॐ आस्य जानन्तो नाम चिद् विविक्तन् महस् ते विष्णो सुमतिं भजामहे । ॐ तत् सद् इत्य् आदि ।

अयम् अर्थः । हे विष्णो! ते तव नाम चित् चित्-स्वरूपम् अतएव महः स्व- प्रकाश-रूपम् । तस्माद् अस्य नाम्नः आ ईषद् अपि जानन्तः न तु सम्यग् उच्चार-माहात्म्यादि-पुरस्कारेण । तथापि विवक्तन् ब्रुवाणाः केवलं तद्- अक्षराभ्यास-मात्रं कुर्वाणाः सुमतिं तद्-विषयां विद्यां भजामहे प्राप्नुमः । यतस् तद् एव प्रणव-व्यञ्जितं वस्तु सत् स्वतः-सिद्धम् इति । अतएव भय-द्वेषादौ श्री-मूर्तेः स्फूर्तेर् इव साङ्केत्यादाव् अप्य् अस्य मुक्तिदत्वं श्रूयते । तथा चोक्तं पाद्मे -

अप्य् अन्य-चित्तः क्रुद्धो वा यः सदा कीर्तयेद् धरिम् । सोऽपि बन्ध-क्सयान् मुक्तिं लभेच् चेदि-पतिर् यथा ॥ इति ।

तथा श्री-भगवत इव तस्य नाम्नः सकृद् अपि साक्षात्कारः संसार- ध्वंसको भवति । यथा स्कान्दे -

सकृद् उच्चारितं येन हरिर् इत्य् अक्षर-द्वयम् । बद्धः परिकरस् तेन मोक्षाय गमनं प्रति ॥

इति श्रुतौ च प्रणवम् उद्दिश्य । ॐ इत्य् एतत् ब्रह्मणो नेदिष्टं नाम यस्माद् उच्चार्यमाण एव संसार-भयात् तारयति तस्माद् उच्यते तार इत्य् आदि बहुतरम् । न चास्यार्थ-वादत्वं चिन्त्यम् ।

तथार्थवादो हरिनाम्नि कल्पनम् इति पद्म-पुराणानुसारेणापराधापातात् । यस्य तु गृहीत-नाम्नोऽपि पुनः संसारस् तस्य नानुव्रजति यो मोहाद् व्रजन्तं परमेश्वरम् । ज्ञानाग्नि-दग्ध-कर्मापि स भवेद् ब्रह्म- राक्षस

इति श्री-विष्णु-भक्ति-चन्द्रोदयादि-प्रमाणित-पुराण-वचनवन् महद्
अपराध-तद्-अर्थ-वाद-कल्पनादिकं प्रतिबन्धकं ज्ञेयम् । अतएवानन्द-रूपत्वम् अस्य
महद्-धृदय-साक्षिकं प्रतिबन्धकं ज्ञेयम् ।

अतएवानन्द-रूपत्वम् अस्य म्हद्-धृदय-साक्षिकं यथा श्री-विग्रहस्य । तद् उक्तं श्री-शौनकेन -

तद् अश्म-सारं हृदयं बतेदं यद् गृह्यमाणैर् हरि-नाम-धेयैः । न विक्रियेताथ यदा विकारो नेत्रे जलं
गात्र-रुहेषु हर्षः ॥ [भ्प् २.३.२४]

अतएव प्रभास-पुराणे कण्ठोक्त्या कथितैर् हेतुभिः सकल-वेद-फलत्वेन च भगवत्-स्वरूपत्वम् एव
प्रतिपादितम् ।

मधुर-मधुरम् एतन् मङ्गलं मङ्गलानां सकल-निगम-वल्ली-सत्-फलं चित्-स्वरूपम् । सकृद् अपि
परिगीतं श्रद्धया हेलया वा भृगु-वर नर-मात्रं तारयेत् कृष्ण-नाम ॥ इति ॥

तस्माद् भगवत्-स्वरूपम् एव नाम । स्पष्टं चोक्तं श्री-नारद- पञ्चरात्रेऽष्टादशाक्षरम् उद्दिश्य -

व्यक्तं हि भगवान् एव साक्षान्-नारायणः स्वयम् । अष्टाक्षर-स्वरूपेन मुखेषु परिवर्तते ॥ इति ।

माण्डुक्योपनिषत्सु च प्रणवम् उद्दिश्य - ॐ इत्य् एतद् अक्षरम् इदं सर्वं [माण्डु १] । ओंकार एवेदं सर्वम्
[छाउ २.२३.३] ।

प्रणवो ह्य् अपरं ब्रह्म प्रणवश् च परं स्मृतम् । अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥

सर्वस्य प्रणवो ह्य् आदिर् मध्यम् अन्तस् तथैव च । एवं हि प्रणवं ज्ञात्वा व्यश्नुते तद्-अनन्तरम् ॥

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदये स्थितम् । सर्व-व्यापिनम् ओङ्कारं मत्वा धीरो न शोचति ॥

अमात्रोऽनन्त-मात्रश् च द्वैतस्योपशमः शिवः । ओङ्कारो विदितो येन स मुनिर् नेतरो जनः ॥ इति
[माण्डूक्य-कारिका २६-२९]

न तु परमेश्वरस्यैव तत्-तद्-योग्यतास्मभवाद् वर्ण-मात्रस्य तथोक्तिः स्तुति-रूपैवेति मन्तव्यम् ।

अवतारान्तरवत् परमेश्वरस्यैव वर्ण- रूपेणावतारोऽयम् इति अस्मिन्न् अर्थे तेनैव श्रुति-बलेनाङ्गीकृते तद्-अभेदेन तत्-सम्भवात् । तस्मान् नाम-नामिनोर् अभेद एव । तद् उक्तं पाद्मे -

नाम चिन्तामणिः कृष्णश् चैतन्य-रस-विग्रहः । पूर्णः शुद्धो नित्य-मुक्तो ऽभिन्नत्वान् नाम-नामिनोः ॥ इति ॥

अस्यार्थः - नामैव चिन्तामणिः सर्वार्थ-दातृत्वात् । न केवलं तादृशम् एव अपि तु चैतन्यादि-लक्षणो यः कृष्णः स एव साक्षात् । तत्र हेतुर् अभिन्नत्वाद् इतीति । ननु, तथाविधं नामादिकं कथं पुरुषेन्द्रिय-जन्यं भवति । न, वेद-मात्रस्य भगवतिव पुरुषेन्द्रियादिष्व् आविर्भावनात् । यथोक्तम् एकादशे स्वयं श्री-भगवता - शब्द-ब्रह्म सुदुर्बोधम् इत्य् [भ्प् ११.२१.३६] आरभ्य,

मयोपबृंहितं भूम्ना ब्रह्मणानन्त-शक्तिना । भूतेषु घोष-रूपेण विशेष-पूर्णेव लक्ष्यते ॥ [भ्प् ११.२१.३७] इति ॥

द्वादशस्य षष्ठे वेदव्यसन-प्रसङ्गे क्षीणायुषः इत्य् आदौ [भ्प् १२.६.४७] । टीका च - तर्हि पुरुष-बुद्धि-प्रभवत्वान् नादरणीयं स्याद् इत्य् आशङ्क्याह हृदि-स्थाच्युत-चोदिता इति ।

कस्मै येन विभासितोऽयम् इत्य् आदौ [भ्प् १२.१३.१९] तद्-रूपेणेत्य् आदिवत् । एतत् सर्वम् अभिप्रेत्य गर्भ-स्तुताव् उक्तम् -

न नाम-रूपे गुण-जन्म-कर्मभिर् निरूपितव्ये तव तस्य साक्षिणः । मनो-वचोभ्याम् अनुमेय-वर्त्मनो देव क्रियायां प्रतियन्त्य् अथापि हि ॥ [भ्प् १०.२.३६] इति ॥

तथा-रूपस्यापि वैलक्षण्यं स्व-प्रकाशता-लक्षण-स्वरूप- शक्त्यैवाविर्भावित्वम् । तच् च पूर्व-दर्शितम् । अतएव द्वितीये,

आत्म-तत्त्व-विशुद्ध्य्-अर्थं यद् आह भगवान् ऋतम् । ब्रह्मणे दर्शयन् रूपम् अव्यलीक-व्रताद् ऋतः ॥ इत्य् [भ्प् २.९.४] अत्र ।

टीका च - यच् चोक्तम् अष्टमाध्यये परमेश्वरस्यापि देह- सम्बन्धाविशेषात् कथं तद्-भक्त्या मोक्षः स्याद् इति । आसीद् यद् उदरात् पद्मम् इत्य् आदिना [भ्प् २.८.८] तत्राह आत्म-तत्त्व-विशुद्ध्य्-अर्थम् इति । आत्मनो जीवस्य तत्त्व-विशुद्ध्य्-अर्थं तत्त्व-ज्ञानार्थं तद् भवेद् एव । किं तद् यत् तप्-आदिना

स्व-भजनं भगवान् ब्रह्मण आह । किं कुर्वन्, ऋतं सत्यं चिद्-घनं रूपं दर्शयन् । दर्शने हेतुर् अव्यलीकेन तपसादृतः सेवितः सन् । अयं भावः । जीवस्याविद्यया मिथाभूत-देह-सम्बन्धः । ईश्वरस्य तु योगमायया चिद्-घन-विग्रहाविर्भाव इति महान् विशेषः । अतस् तद् भजने म्क्सोपपत्तिर् इति । इत्य् एषा ॥

अतएव, स त्वं त्रिलोक-स्थितये [भ्प् १०.३.१७-१८][*एन्द्नोते #११] इत्य् आदि-द्वये श्रीमद्-आनक-दुन्दुभिनापि समाहितम् । अत्र ह्य् अयम् अर्थः - स प्रपञ्चस्य सृष्टि-स्थिति-प्रलय-कर्ता त्वं त्रिलोक-स्थितये यदा तस्य स्थितम् इच्छसि । तदा स्व-मायया स्वाश्रितया माया-शक्त्या कृत्वा आत्मनः शुक्लं वर्णं स्वेन सृष्टां धर्म-परां विप्रादि-जातिं बिभर्षि पालयसि । अत्र सत्त्वमय्य् एव स्वमाया ज्ञेया निष्कृष्टत्वाद् उपयुक्तत्वाच् च ।

अथ यदा सर्गम् इच्छसि तदा रजसा रजोमय्या स्वमायया कृत्वा उपबृंहितं रक्तम् कामिनं विप्रादि-वर्णं बिभर्षि । यदा च जनात्ययम् इच्छसि तदा तमो-मय्या कृत्वा कृष्णं मलिनं पाप-रतं तं बिभर्षि ।

अथवा यदा स्थितिम् इच्छसि तदात्मनः श्री-विष्णु-रूपस्य शुक्लं शुद्धं गुण-सङ्कर-रहितम् इत्य् अर्थः । शिव-ब्रह्म-वत् तस्य तत्-सञ्ज्ञाभावात् । तथैव सिद्धान्तितं श्री-शुकदेवेन - शिवः शक्ति-युतः शश्वत् त्रिलिङ्गो गुण-संवृतः [भ्प् १०.८८.३] इत्य् आदौ, हरिर् हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः [भ्प् १०.८८.५] इत्य् आदि । अतएव --

चन्द्रिका-विशद-स्मेरैः सारुणापाङ्ग-वीक्षितैः । स्वकार्थानाम् इव रजः- सत्त्वाभ्यां स्रष्ंऋ-पालकाः ॥ [भ्प् १०.१३.५०] इति ।

अत्र सात्त्विकत्व-राज-सत्त्वे उत्प्रेक्षिते एव, न तु वस्तुतया निरूपिते । वर्णं रूपं, न तु कान्ति-मात्रम् । गुण-मयत्व-स्वीकारेऽपि तत् तद् गुण- व्यञ्जकाकारस्याप्य् अपेक्ष्यत्वात् न तु श्वेतं वर्णम् इति व्याख्येयं । श्री- विष्णु-रूपस्य पालनार्थं गुणावतारस्य परमात्म-सन्दर्भे क्षीरोद- शायित्वेन स्थापयिष्यमाणस्य तत्र श्यामत्वेनाति-प्रसिद्धेः । जनात्यय- हेतो रुद्रस्य श्वेततााति-प्रसिद्धा तद्-वैपरीत्य-पातात् ।

तथैव हि गोभिलोक्त-सन्ध्योपासनायाम् - अतोऽत्र ब्रह्मणो न शोणवर्णत्वे तात्पर्यम् । न च तत्-तद्-गुणानां तत्-तद्-वर्ण-नियमः । परमतामसानां बकादीनां श्यामत्व-श्रवणात् । स्व-मायया भक्तेषु कृपया बिभर्षि जगति धारयसि प्रकटयसीत्य् अर्थः । रक्तं रजोमयत्वेन सिसृक्सादि-राग-बहुलम् । कृष्णं तमोमयत्वेन स्वरूप-प्रकाश-रहितम् इत्य् अर्थः ।

पार्थिवाद् दारुणो धूमस् तस्माद् अग्निस् त्रयीमयः । तमसस् तु रजस् तस्मात् सत्त्वं यद् ब्रह्म-दर्शनम् ॥ [भ्प् १.२.२४] इत्य् उक्तेः ।

ननु, कथम् अन्यार्थेन वाक्येन लोक-भ्रामकं वर्णयसि, यतः सम्प्रति जनात्ययआर्थं कृष्णोऽयं वर्णो मया तमसा गृहीत इत्य् अर्थोऽप्य् आयाति तद् एतद् आशङ्क्य परिहरन्न् आह त्वम् अस्य इति [भ्प् १०.३.२१][*एन्द्नोते #१२] । निर्व्यूह्यमाना इतस् ततश् चाल्यमानाः । अयं भावः - आस्तां तावद् ब्रह्म-घनत्व-शुद्ध-सत्त्व-मयत्व-बोधकं प्रमाणान्तरं, गुणानुरूप- रूपाङ्गीकारेऽपि यथा प्रलयस्य दुःख-मात्र-हेतुत्वात् सुषुप्ति-रूपत्वाच् च तत्र तद्-अर्थावसरो भवति तथास्य तु कालस्य त्व-कृत-रक्षया जगत्-सुख- हेतुत्वात् तमोमयासुर-विनाश-योग्यत्वात् तेषाम् असुराणाम् अपि हनन-व्याजेन सर्व-गुणातीत-मोक्षात्मक-प्रसाद-लाभात् तद्-अर्थावसरो न भवति, सैन्धव-मानवेतिवत् । तथैवोक्तम् -

जय-काले तु सत्त्वस्य देवर्षीन् रजसोऽसुरान् । तमसो यक्ष-रक्षांसि तत्-कालानुगुणोऽभजत् ॥ इति [भ्प् ७.१.८]

तस्मान् न तमः-कृतोऽयं वर्ण इति रजः-सत्त्वाभ्यां रक्त-शुक्लाव् एव भवत इति पूर्व-पक्षि-मतम् । ततश् च पारिशेष्य-प्रमाणेन स्वरूप-शक्ति- व्यञ्जितत्वम् एवात्रापि पर्यवस्यति इति भावः । तथैव तम् एवार्थं श्री- देवकी-देव्य् अपि सम्भ्रमेण प्राग् एव विवृतवती - रूपं यत् तत् प्राहुर अव्यक्तम् आद्याम् इति [भ्प् १०.३.२४] ।

अथ प्रकृतम् अनुसरामः । तथा गुणस्य वैलक्षण्यम् आत्मारामाणाम् अप्य् आकर्षण-लिङ्ग-गम्याद् भूतरूपत्वम् । तद् यथा श्री-सूतोक्तौ - आत्मारामाश् च मुनय [भ्प् १.७.१०] इत्य् आदौ । हरेर् गुणाक्षिप्त-मतिर् [भ्प् १.७.११] इत्य् आदि च । अतएवोक्तं विष्णुधर्मोत्तरे -

गुणाः सर्वेऽपि युज्यन्ते ह्य् ऐश्वर्यात् पुरुषोत्तमे । दोषाः कथञ्चिन् नैवात्र युज्यन्ते परमो हि सः ॥

गुण-दोषौ माययैव केचिद् आहुर् अपण्डिताः । न तत्र माया मायी वा तदीयौ तौ कुतो ह्य् अतः ॥

तस्मान् न मायया सर्वं सर्वम् ऐश्वर्य-सम्भवम् । अमायो हीश्वरो यस्मात् तस्मात् तं परमं विदुः ॥ इति ॥

अथ न विद्यते इत्य् अस्य प्रकृत-श्लोकस्य व्याख्यातावशेषः । तद् एवं
स्वरूप-शक्ति-विलास-रूपत्वेन तेषां प्राकृताद् वैलक्षण्यं साधितम् । तत्र आशङ्कते ।

ननु भवन्तु स्वस्वरूप-भूतान्य् एव तानि तथापि स्वरुपस्यैव पूर्णत्वात् तत्-तत्-प्राप्तौ किं प्रयोजनं तत्राह लोकाप्यय-सम्भवाय । लोको भक्त- जनः तस्याप्ययः संसार-ध्वंसस् तत्-पूर्वकः सम्भवो भक्ति-सुख- प्राप्तिः । भू प्राप्तौ तद् अर्थम् एतद् अप्य् उपलक्षणं नित्य-पार्षदानाम् अपि भक्ति-सुखोत्कर्षार्थम् । तद् उक्तं श्रीमद्-अर्जुनेन प्रथमे -

तथायं चावतारस् ते भुवो भार-जिहीर्षया । स्वानां चानन्य-भावानाम् अनुध्यानाय चासकृत् ॥ इति [भ्प् १.७.२५] ।

अस्यार्थः -- यथान्ये पुरुषादयोऽवतारास् तथायं चावतारः साक्षाद्- भगवतः श्री-कृष्णाख्यस्य तवैव प्राकट्यं, परम-भक्ताया भुवो भार-जिहीर्षया जातोऽपि । अन्येषां स्वानां भक्तानाम् असकृच् च मुहुर् अप्य् अनुध्यानाय निज-भजन-सौख्याय भवति ।

ननु तर्हि भक्त-सौख्यम् एव प्रयोजनं जातम् इति पूर्णानन्दस्य तस्येह प्रयोजन-मतिः कुत इत्य् एतत् कथम् उपपद्येत । तत्राह - अनन्यभावानाम् इति । अन्यथा सर्व-ज्ञ-शिरोमणेर् निर्दोषस्य तस्य तन्-मात्रापेक्षकानां तेषाम् उपेक्षायाम् अकारुण्य-दोषः प्रयुज्येत इति भावः । आत्मारामेऽपि कारुण्य-गुणावकाशो गुणा विरुद्धा अपि तु समाखार्याश् च सर्वत इति स्मरणात् विचित्र-गुण-निधाने श्री-भगवत्य् एव सम्भवति । ततोऽन्यत्र तु सञ्चरित-तद्-गुणांशे तदीय एव यः प्रतिपदम् एव साश्चर्यं श्रुत्य्-आदिभिर् उच्चैर् गीयते । यश् चाविरिञ्चिम् आपामर-जनम् आकर्षन्न् एव वर्तते । तद् उक्तं स्वयम् एव -

भजतोऽपि न वै केचिद् भजन्त्य् अभजतः कुतः । आत्मारामा ह्य् आप्त-कामा अकृत-ज्ञा गुरुद्रुहः ॥

नाहं तु सख्यो भजतोऽपि जन्तून् भजाम्य् अमीषाम् अनुवृत्ति-वृत्तये ॥ इत्य् आदि [भ्प् १०.३२.१९-२०] ।

तस्मात् परम-समर्थस्य तस्य कृपा-लक्षणं भक्त-जन-सुख- प्रयोजनकत्वं नाम कोऽपि स्वरूपानन्द-विलास-भूत-परमाश्चर्य- स्वभाव-विशेष इति मूल-पद्येऽप्य् अनुकालम् ऋच्छतीत्य् अनेनैव [भ्प् ८.३.८] दर्शितम् । अतः प्रयोजनान्तर-मतित्वं तु तस्मिन् नास्त्य् एव । तत्- प्रयोजनत्वं च तस्य परम-समर्थस्यानन्द-विलास एवेति दिक् । यथोक्तम् -

कृपालोर् असमर्थस्य दुःखायैव कृपालुता । समर्थस्य तु तस्यैव सुखायैव कृपालुता ॥ इति ॥

गजेन्द्रः श्री-हरिम् ॥ ४९ ॥

[48]

atha pratyag-rūpatatvam apy āha -

sa tvaṃ kathaṃ mama vibho'kṣa-pathaḥ parātmā yogeśvaraiḥ śruti-dṛśāmala-hṛdi-bhāvyaḥ | sākṣād adhokṣaja uru-vyavasanāndha-buddheḥ syān me'nudṛśya iha yasya bhavāpavargaḥ || [BhP 10.64.18]

ṭīkā ca - he vibho sa tvaṃ mamākṣa-pathaḥ locana-gocaraḥ etac citram ity arthaḥ | kim atrāścaryaṃ tad āha para ātmā ataeva yogeśvarair api śruti-dṛśā amala-hṛdi vibhāvyaś cintyaḥ | yato'dhokṣajaḥ akṣajam aindriyakaṃ jñānaṃ tad adhaḥ arvāg eva yasya saḥ | yasya hi bhavāpavargo bhavet tasya bhavān anudṛśyaḥ syāt uru-vyasanena kṛkalāsa-bhava-duḥkhena andha-buddhes tu mama etac citram ity arthaḥ | ity eṣā |

darśana-kāraṇaṃ tūktaṃ nārāyaṇādhyātme -

nityāvyakto'pi bhagavān īkṣyate nija-śaktitaḥ | tām ṛte paramātmānaṃ kaḥ paśyetāmṛtaṃ prabhum || iti |

tādṛśa-śakter apy ullāse tat-kṛpaiva kāraṇam | tad uktaṃ śrutau --

na cakṣuṣā paśyati rūpam asya yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṃ svām || [KaṭhaU 1.2.23]

na sandṛśe tiṣṭhati rūpam asya | ity ādikaṃ ca kutracit | evam eva mokṣa- dharme nārāyaṇīye nāradaṃ prati śrī-śvetadvīpa-patinoktam -

etat tvayā na vijñeyaṃ rūpavān iti dṛśyate | icchan muhūrtān naśyeyam īśo'haṃ jagato guruḥ ||

māyā hy eṣā mayā sṛṣṭā yan māṃ paśyasi nārada | sarvabhūtaguṇair yuktaṃ naivaṃ tvaṃ jñātum arhasi || [MBh 12.306.42-43]

yathā'nyo rūpavān iti hetor dṛśyate tathāyam apīty etat tvayā na jñeyam | tataś ca svaya

rūpitve'py adṛśyatvam uktvā nija-rūpasyāprākṛtatvam eva darśitam | tad-darśane ca parama-kṛpā-mayy akuṇḍhā mamecchaiva kāraṇam ity āha | i

icchann iti | naśyeyam adṛśyatām āpadyeyam | tatra svātantryaṃ jagad- vilakṣaṇatvaṃ ca hetum āha - īśa ity ādi | tathāpi māṃ sarva-bhūta-gaṇair yuktaṃ yat paśyasi tad yuktatvena yat pratyeṣi eṣā māyā mayaiva sṛṣṭā mama māyayaiva tathā bhānam ity arthaḥ | tasmin naivam ity ādi | mayātra pratāraṇa-śaktiḥ | tathā hi tatraiva śrī-bhāṣya-vacanam |

prītas tato'sya bhagavān deva-devaḥ sanātanaḥ | sākṣāt taṃ darśayāmāsa dṛśyo nānyena kenacid || iti | [MBh 12.323.11]

tam uparicaraṃ vasuṃ prati svātmānam iti śeṣaḥ | tad-agre ca vasv-ādi- vākyam |

na śakyaḥ sa tvayā draṣṭum asmābhir vā bṛhaspate | yasya prasādaṃ kurute sa vai taṃ draṣṭum arhati || iti | [MBh 12.323.18]

tad evaṃ śrutāv apy adṛśyatvādayo dharmāḥ śrī-vigrahasyaivoktāḥ | śrutyantaraṃ ca na cakṣuṣā paśyati rūpam asya | iti ||

nṛpaḥ śrī-bhagavantam ||48||

[49]

ataeva prākṛtāni rūpādīni niṣidhya anyāni sampratipādyante |

na vidyate yasya ca janma karma vā na nāma-rūpe guṇa-doṣa eva vā tathāpi lokāpyaya-sambhavāya yaḥ sva-māyayā tāny anukālam ṛcchati || [BhP 8.3.8]

ayam arthaḥ | avasthāntara-prāptir vikāraḥ | tatra prathama-vikāro janmeti | apūrṇasya nija-pūrty-arthā ceṣṭā karmeti | manograhyasya vastuno vyavahārārthaṃ kenāpi saṅketitaḥ śabdo nāmeti | cakṣuṣā grāhyo guṇo rūpam iti | sattvādi-prākṛta-guṇa-nidāno dravyasyotkarṣa-hetur-dharma- viśeṣo guṇa iti prakṛtije loke dṛśyate | yasya ca sarvadā svarūpasthatvāt pūrṇatvāt manaso'py agocaratvāt svaprakāśatvāt prakṛty-atītvāt tāni na vidyante |

tathāpi yas tāni ṛcchati prāpnoti tasmai nama ity [BhP 8.3.9] uttara- ślokenānvayaḥ | ataeva śrutyāpi - niṣkalaṃ niṣkriyaṃ śāntam ity ādau [ŚvetU 6.19], aśabdam asparśam arūpam avyayam ity ādau [KaṭhaU 1.3.15] ca tan niṣidhyāpi sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasa ity [ChāU 3.14.4] ādau vidhīyate | guṇa-doṣa iti aparamārthatvād guṇa eva doṣa ity arthaḥ | tato rūḍha-doṣas tu sarvathā na sambhavaty eveti vakṣyate | tathā ca kaurme -

aiśvarya-yogād bhagavān viruddhārtho'bhidhīyate | tathāpi doṣāḥ parame naivāhāryaḥ kathañcana | guṇā viruddhā api tu samāhāryāś ca sarvataḥ || iti | ayam ātmāpahata-pāpmā | ity ādyāḥ [ChāU 8.7.1] śrutayaś ca |

etaṃ saṃyad vāma ity āvakṣate etaṃ sarvāṇi vāmāni nayati eṣa u eva bhāmaṇīḥ eṣa sarveṣu vedeṣu bhātīty [Chā 4.15.2] ādyā ca | ataeva sarva- gandha ity ādau gandhādi-śabdena saugandhyādikam evocyate | yadā tu ṛcchatīnānvayas tu guṇasya doṣatvena rūpakam avivakṣitaṃ śruti-viruddhatvāt paramārthatvena pratipādayiṣyamāṇatvāc ca |

nanv ekatra teṣāṃ janmādīnāṃ bhāvābhāvayor virodha ity āśaṅkya tad- virodhe hetum āha sva-māyayā iti | anyathānupapatti-pramitā dustarkyā svarūpa-śaktir eva tatra hetuḥ | ataeva svarūpa-bhūtatvena tebhyaḥ prākṛtebhyo vilakṣaṇatvāt tāny api na vidyanta iti ca vaktuṃ śakyata iti bhāvaḥ | yathā śāṅkara-śārīrarake samākarṣād ity [Vs. 1.4.15] atra nāma- rūpa-vyākṛta-vastu-viṣayaḥ svacchandaḥ prāyeṇa prasiddha iti tad-vyakaraṇābhāvāpekṣayā prāg-utpatteḥ sad eva brahma-śrutāv asad ity ucyate ity uktam tathaiva jñeyam |

ataeva śrī-viṣṇu-purāṇe - guṇāṃś ca doṣāṃś ca mune vyatīta ity [ViP 6.5.83] uktvā punar āha samasta-kalyāṇa-guṇātmako hīti [ViP 6.5.84] | tathā jñāna-śakti-balaiśvarya-vīrya-tejāṃsy aśeṣataḥ | bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || iti [ViP 6.5.79]

pādmottara-khaṇḍe ca -

yo'sau nirguṇa ity uktaḥ śāstreṣu jagad-īśvaraḥ | prākṛtair heya-saṃyuktair guṇair hīnatvam ucyate || iti |

na ca sva-māyayety anyathārthaṃ mantavyam |

viśuddha-vijñāna-ghanaṃ sva-saṃsthayā samāpta-sarvārtha-mayī vāñchitam | sva-tejasā nitya-nivṛtta-māyā- guṇa-pravāhaṃ bhagavantam īmahi || iti [?][*ENDNOTE #8]
śrī-nārada-

vākyāt |

sva-sukha-nibhṛtedyādi[*ENDNOTE #9] | vaktṛ-hṛdaya-virodhāc ca | tataḥ sarvathā cic-chaktyā ity arthaḥ | ataḥ svāmibhir api yoga-māyā-śabdena cic- chaktir vyākhyātā | nanu prāpnoti kadācitkatvam apy avagamyate, tatrāha - anukālaṃ nityam eva prāpnoti,

kadācid api na tyajatīty arthaḥ | svarūpa-śakti-prakāśitvasya ca mitho hetumattā jñeyā |

nanu kathaṃ janma-karmaṇor nityatvam ? te hi kriye | kriyātvaṃ ca prati- nijāṃśam apy ārambha-parisamāptibhyām eva sidhyatīti te vinā sva-svarūpa- hāny-āpattiḥ | naiṣa doṣaḥ | śrī-bhagavati sadivākārānantyāt prakāśānantyāt janma-karma-lakṣaṇa-līlānantyād ananta-prapañcānanta- vaikuṇṭha-gata-tat-tal-līlā-sthāna-tat-tal-līlā-parikarāṇāṃ vyakti-prakāśayor ānantyāc ca | yata evaṃ satyor api tat-tad-ākāra-prakāśa-gatayos tad-ārambha- samāptyor ekatrikatra te janma-karmaṇor aṃśā yāvat samāpyante na samāpyante vā tāvad evānyatrāpy ārabdhā bhavatīty evaṃ śrī-bhagavati vicchedābhāvān nitye eva tatra te janma-karmaṇī vartete | tatra te kvacit kiñcid vilakṣaṇatvenārabhyete te kvacid aikarūpyeṇa ceti jñeyam | viśeṣaṇa- bhedād viśeṣaṇaikyāc ca | eka evākāraḥ prakāśa-bhedena pṛthak kriyāspadaṃ bhavatīti | citraṃ bataitad ekena vapuṣā ity ādau pratipāditam |

tataḥ kriyā-bhedāt tat-tat-kriyātmakeṣu prakāśa-bhedeṣv abhimāna-bhedaś ca gamyate | tathā sati ekatraikatra līlā-krama-janita-rasodbodhaś ca jāyate |

nanu kathaṃ te eva janma-karmaṇī vartete ity uktaṃ pṛthag-ārabdhatvād anye eva te | ucyate | kāla-bhedenoditānām api samāna-rūpāṇāṃ kriyāṇām ekatvam | yathā śaṅkara-śārīrake | dvir-go-śabdobhayam uccarito na tu dvau go-śabdāv iti | tathaiva dviḥ pākaḥ kṛto'nena na tu dvidhā pākaḥ kṛto'neneti pratītyā bhaviṣyati | tato janma-karmaṇor api nityatā yuktaiva | ataevāgamādāv api bhūta-pūrva-līlopāsana-vidhānaṃ yuktam | tathā coktam madhva-bhāṣye - paramātma-sambandhitvena nityatvāt trivikramatvādiṣv apy upasaṃhāryatvaṃ yujyate iti | anumataṃ caitat śrutyā yad gataṃ bhavac ca bhaviṣyac cety anayaiva | upasaṃhāryatvam upāsanāyām upādeyatvam ity arthaḥ | tatra tasya janmanaḥ prākṛtāt tasmād vilakṣaṇatvaṃ prākṛta- janmānukaraṇenāvirbhāva-mātratvaṃ kvacit tad-ananukaraṇena vā | ajāyamānā bahudhā vijāyata iti śruteḥ |

tad yathā --

devakyāṃ deva-rūpiṇyāṃ viṣṇuḥ sarva-guhāśayaḥ | āvirāsīd yathā prācyāṃ diśīndur iva puṣkalaḥ || iti [BhP 10.3.8]

tathā ca -

satyaṃ vidhātuṃ nija-bhṛtya-bhāṣitaṃ vyāptitvaṃ ca bhūteṣv akhileṣu cātmanaḥ | adṛśyatāty-adbhūta-rūpam udvahan stambhe sabhāyāṃ na mṛgaṃ na mānuṣam || iti [BhP 7.8.17]

kārdamaṃ vīryam āpanna ity atra [BhP 3.24.6] śrī-kapila-devāvatāra- prasaṅge kardamasya bhakti-sāmarthya-vaśībhūta ity eva vyākhyeyam | vīrya-śabda-nyāsas tu

prasiddhaṃ putratvam api śliṣṭaṃ bhavatīty evam arthaḥ | tathā karmaṇo vailakṣaṇyaṃ svarūpānanda-vilāsa-mātratvam | tad yathā lokavat tu līlā-kaivalyam iti [Vs 2.1.33] | vyākhyātaṃ ca tattva-vādibhiḥ | yathā loke mattasya sukhodrekād eva nṛtyādi-līlā na tu prayojanāpekṣayā evam eveśvarasya | nārāyaṇa-saṃhitāyāṃ ca -

sṛṣṭyādikaṃ harir naiva prayojanam apekṣya tu | kurute kevalānandād yathā mattasya nartanam ||

pūrṇānandasya tasyeha prayojana-matiḥ kutaḥ | muktā avyāpta-kāmāḥ syuḥ kim utāsy akhilātmanaḥ || iti |

na conmatta-dṛṣṭāntenāsarvajñatva prasañjayitavyam | svarūpānandodrekeṇa sva-prayojanam ananusandhāyaiva līlāyate ity etad aṃśenaiva svīkārāt | ucchvāsa-praśvāsa-dṛṣṭānte'pi suṣpty-ādau tad-doṣāpātāt | tasmāt svarūpānanda-svābhāvikyena tal-līlā | śrutiś ca - devasyaiva svabhāvo'yam āpta-kāmasya kā spṛhā | iti |

atra prākṛta-sṛṣṭy-ādi-gatasya sākṣād-bhagavac-ceṣṭātmakasya vīkṣaṇādi- karmaṇo vastutas tu tathā-vidhatve vaikuṇṭhādi-gatasya kaimutyam evāpatitam | yathoktaṃ nāga-patnībhiḥ avyākṛta-vihārāya iti [BhP 10.16.47] | ataeva śrī-śukādīnām api tal-līlā-śravaṇe rāgataḥ pravṛttir yujyate |

ataś ca --

evaṃ ca janmāni karmāṇi hy akartur ajanasya ca | varṇayanti sma kavayo veda-guhyāni hṛt-pateḥ || iti [BhP 1.3.35]

atra janma-guhyādhyāya-padye'py evam eva vyākhyeyam | yatreme sad-asad- rūpe [BhP 1.3.33-4] ity ādibhyām avyavahita-padyābhyāṃ yathā svarūpa- samyag-jñānenaiva kṛtasyāvidyākṛtātmādhyāsa-sad-asad-rūpa-niṣedhasya hetor brahma-darśanaṃ bhavati | yathā ca - māyoparatāv eva svarūpa- sampattir bhavati ity uktam | evam eva kavaya ātmārāmā hṛt-pateḥ paramātmano janmāni karmāṇi ca varṇayanti | tat-tat-pratiṣedhe tad-uparatau caiva satyāṃ taj-janma-karmānubhava-sampattī bhavata ity arthaḥ | sampattir atra sākṣād darśanam | tasmāt svarūpānandātiśayita-bhagavad-ānanda-vilāsa-rūpāṇy eva tānīti bhāvaḥ | ataeva prākṛta-vailakṣaṇyād akartur ajanasya ity uktam | ataeva veda-guhyāny api tānīti | yathā akrūra-stutau tvayoditaḥ [BhP 10.48.23-24] ity ādi dvayaṃ ṭīkāyām evettham utthāpitam | nanu tarhi mamāvatārās tac-caritāni ca śukti-rajata-vad avidyā-kalpitāny eva kim ? nahi nahi iyaṃ tu tava līlety āha dvayena tvayodita itīti |

tathaiva ca bhagavat-svarūpa-sāmyenoktaṃ vaiṣṇave -

*nāma-karma-svarūpāṇi na pariccheda-gocare | yasyākhila-pramāṇānaṃ sa viṣṇur garbhagas tava || iti | [ViP 5.2.19] rūpa-karmeti vā pāṭhāntaram[*ENDNOTE #10] | itthaṃ evābhipretaṃ śrī- gītopaniṣadbhiḥ -*

janma-karma ca me divyam evaṃ yo vetti tattvataḥ | iti | [Gītā 4.9]

tathā nāmno vailakṣaṇyaṃ vāṅ-manasāgocara-guṇāvalambitvena svataḥ- siddhatvam | tad yathā vāsudevādhyātme - aprasiddhes tad-guṇānām anāmāsau prakīrtitaḥ iti | brāhme - anāmā so'prasiddhatvād arūpo bhūta- varjanāt iti |

na yatra nātha vidyante nāma-jātyādi-kalpanāḥ | tad brahma paramaṃ nityam avikāri bhavān aja ||

na kalpanāmṛte'rthasya sarvasyādhigamo yathaḥ | tataḥ kṛṣṇācyutānanta-viṣṇu-nāmabhir īḍyase || iti || [ViP 5.18.53-54]

etad-vaiṣṇava-vacanānantaram api na viruddham | tathā hi | atrāpātataḥ pratītārthatāyāṃ kalpanā-śabdo vyarthaḥ syāt | nāma-jāty-ādayo na vidyante | ity anenaiva vivakṣitārtha-siddheḥ | svayam eva brahmājādi-śabdānāṃ paramārtha-pratipādaka-nāmatayā svīkṛtaś ca | ajām ekāṃ lohita-śukla- kṛṣṇām [ŚvetU 4.5] ity ādiṣv ajāyamānatva-lakṣaṇa-jātiś ca dṛśyata eva | tathā nāmādi-kalpanā na vidyante ity uktā svayaṃ kṛṣṇādi-nāma-kalpanoktir viruddhā syāt kalpanayā vā katham īḍyatā syāt kalpanāyā aniyatatvāc ca kathaṃ kṛṣṇādināṃ aniyatyam ucyate | tasmān nāma-karma-svarūpāṇīty anusārāc cāyam arthaḥ | yathā yatra nāma-jāty-ādīnāṃ nāmani kṛṣṇādīni jātayo devatva-manuṣyatva-kṣatriyatvādi-līlāḥ tadādīnāṃ kalpanā na vidyante |

kintu sva-saṃsthayā samāpta-sarvārtham ity ukta-diśā svarūpa-siddha-nitya-śakti-vilāsa-rūpāṇy eva tānīty arthaḥ | tataś ca yato yasmāt sarvasyāpi dṛṣṭasya vastunaḥ kalpanāṃ nāmādi-racanāmṛte adhigamo vyavahārika- bodho na bhavati | tatas tasmād eva hetoḥ kalpanā-mayaṃ nāma tan-nāminaṃ cārtha sarvam avajñāya nikhila-pramāṇa-paricchedāgocaratvena vedātmatayā svataḥ-siddhaiḥ kṛṣṇādi-nāmopalakṣaṇaiḥ prasiddhair eva nāmabhiḥ svataḥ- siddhas tvam eveḍyase munibhir vedaiś ca ślāghyase | na tu kalpanāmayair anyais tvam api ślāghyase tādṛśa-mahimabhis tair eva tava mahimā vyaktībhavatīti | yad vā | tair eveḍyase vyakta-māhātmīkriyasa iti |

atra yaiḥ śāstre'tiprasiddhaiḥ śrī-bhagavān eva jhaṭiti pratīto bhavati | yeṣāṃ ca sāṅketyādāv api tādṛśa-prabhāvaḥ śrūyate | teṣāṃ svataḥ siddhatvam anyeṣāṃ kalpanāmayatvaṃ jñeyam | athavā he nātha| yatra nāma-jātyādīnāṃ kalpanā na vidyante

tat kavala-viśeṣa-rūpaṃ paramaṃ brahma bhavān |

tat-tat-kalpanāyā aviṣayatve hetuḥ | viśeṣeṇa karoti līlāyata iti vikāri tathā na bhavatīty avikāri iti | tad-rūpeṇa na jāyate na prakaṭībhavatīti he ajeti | tataḥ kim avalambya tatra nāma-jāty-ādi-kalpanāḥ kriyantām iti bhāvaḥ | tat- tat-kalpanāṃ vinā ca sarvasyāpy arthasya vastu-mātrasyādhigama-mātraṃ na bhavet | kim uta tādṛśa-brahma-svarūpasya bhavataḥ | kalpanāmaya-nāma- jāty-ādayas tu na kasyāpi svarūpa-dharmā bhavanti yata evaṃ tataḥ sāṅketyādinā bhāvitair api bhavadvat-sarva-puruṣārtha-pradais tat-tad-viśeṣa-pratipādakaiḥ kṛṣṇādi-nāmabhir eva tvam īḍyase nitya-siddha-śruti- purāṇādibhiḥ ślāghyase na tu nirviśeṣatā-pratipādakair nitarāṃ kalpanāmayair ity arthaḥ |

kintu kṛṣṇādīnāṃ caturṇāṃ nāmnāṃ upalaksaṇatvam eva jñeyam | nārāyaṇādi-nāmnām api sāṅketyādau tathā prabhāva-śravaṇāt | varṇa eva tu śabda iti bhagavān upavarṣa ity anena tasya ca nityatvād ity anena ca nyāyena varṇatayaiva nityatvam asya veda-sāra-varṇātmaka-nāmnaḥ sidhyati | tathaiva gopāla-tāpanī-śrutau nāma-mayāṣṭadaśākṣara-prasaṅge brahma- vākyam - teṣv akṣareṣu bhaviṣyaj-jagad-rūpaṃ prakāśayann [GTU 1.26] iti | atrāvatāra-kāla-jāta-śabdādimaya-jagat-kāraṇatvena tad-vailakṣaṇyāt svataḥ-siddhatvaṃ tathā bhagavat-svarūpābhinnatvaṃ ca tad-vailakṣaṇyaṃ nāmnaḥ | tad yathā śrutau -

oṃ āsya jānanto nāma cid viviktan mahas te viṣṇo sumatiṃ bhajāmahe | oṃ tat sad ity ādi |

ayam arthaḥ | he viṣṇo! te tava nāma cit cit-svarūpam ataeva mahaḥ sva- prakāśa-rūpam | tasmād asya nāmnaḥ ā īṣad api jānantaḥ na tu samyag uccāra-māhātmyādi-puraskāreṇa | tathāpi vivaktan bruvāṇāḥ kevalaṃ tad- akṣarābhyāsa-mātraṃ kurvāṇāḥ sumatiṃ tad-viṣayāṃ vidyāṃ bhajāmahe prāpnumaḥ | yatas tad eva praṇava-vyañjitaṃ vastu sat svataḥ-siddham iti | ataeva bhaya-dveṣādau śrī-mūrteḥ sphūrter iva sāṅketyādāv apy asya muktidatvaṃ śrūyate | tathā coktaṃ pādme -

apy anya-cittaḥ kruddho vā yaḥ sadā kīrtayed dharim | so'pi bandha-ksayān muktiṃ labhec cedi-patir yathā || iti |

tathā śrī-bhagavata iva tasya nāmnaḥ sakṛd api sākṣātkāraḥ saṃsāra- dhvaṃsako bhavati | yathā skānde -

sakṛd uccāritaṃ yena harir ity akṣara-dvayam | baddhaḥ parikaras tena mokṣāya gamanaṃ prati ||

iti śrutau ca praṇavam uddiśya | om ity etat brahmaṇo nediṣṭaṃ nāma yasmād uccāryamāṇa eva saṃsāra-bhayāt tārayati tasmād ucyate tāra ity ādi bahutaram | na

cāsyārtha-vādatvaṃ cintyam |

tathārthavādo harināmni kalpanam iti padma-purāṇānusāreṇāparādhāpātāt | yasya tu gṛhīta-nāmno'pi punaḥ saṃsāras tasya nānuvrajati yo mohād vrajantaṃ parameśvaram | jñānāgni-dagdha-karmāpi sa bhaved brahma- rākṣasa iti śrī-viṣṇu-bhakti-candrodayādi-pramāṇita-purāṇa-vacanavan mahad aparādha-tad-artha-vāda-kalpanādikaṃ pratibandhakaṃ jñeyam | ataevānanda-rūpatvam asya mahad-dhṛdaya-sākṣikaṃ pratibandhakaṃ jñeyam |

ataevānanda-rūpatvam asya mhad-dhṛdaya-sākṣikaṃ yathā śrī-vigrahasya | tad uktaṃ śrī-śaunakena -

tad aśma-sāraṃ hṛdayaṃ batedaṃ yad gṛhyamāṇair hari-nāma-dheyaiḥ | na vikriyetātha yadā vikāro netre jalaṃ gātra-ruheṣu harṣaḥ || [BhP 2.3.24]

ataeva prabhāsa-purāṇe kaṇṭhoktyā kathitair hetubhiḥ sakala-veda-phalatvena ca bhagavat-svarūpatvam eva pratipāditam |

madhura-madhuram etan maṅgalaṃ maṅgalānāṃ sakala-nigama-vallī-sat-phalaṃ cit-svarūpam | sakṛd api parigītaṃ śraddhayā helayā vā bhṛgu-vara nara-mātraṃ tārayet kṛṣṇa-nāma || iti ||

tasmād bhagavat-svarūpam eva nāma | spaṣṭaṃ coktaṃ śrī-nārada-pañcarātre'ṣṭādaśākṣaram uddiśya -

vyaktaṃ hi bhagavān eva sākṣān-nārāyaṇaḥ svayam | aṣṭākṣara-svarūpena mukheṣu parivartate || iti |

māṇḍukyopaniṣatsu ca praṇavam uddiśya - oṃ ity etad akṣaram idaṃ sarvaṃ [MāṇḍU 1] | oṃkāra evedaṃ sarvam [ChāU 2.23.3] |

praṇavo hy aparaṃ brahma praṇavaś ca paraṃ smṛtam | apūrvo'nantaro'bāhyo'naparaḥ praṇavo'vyayaḥ ||

sarvasya praṇavo hy ādir madhyam antas tathaiva ca | evaṃ hi praṇavaṃ jñātvā vyaśnute tad-anantaram ||

praṇavaṃ hīśvaraṃ vidyāt sarvasya hṛdaye sthitam | sarva-vyāpinam oṅkāraṃ matvā dhīro na śocati ||

amātro'nanta-mātraś ca dvaitasyopaśamaḥ śivaḥ | oṅkāro vidito yena sa munir netaro

janaḥ || iti [Māṇḍūkya-kārikā 26-29]

na tu parameśvarasyaiva tat-tad-yogyatāsmabhavād varṇa-mātrasya tathoktiḥ stuti-rūpaiveti mantavyam | avatārāntaravat parameśvarasyaiva varṇa-rūpeṇāvatāro'yam iti asminn arthe tenaiva śruti-balenāṅgīkṛte tad-abhedena tat-sambhavāt | tasmān nāma-nāminor abheda eva | tad uktaṃ pādme -

nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ | pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ || iti ||

asyārthaḥ - nāmaiva cintāmaṇiḥ sarvārtha-dātṛtvāt | na kevalaṃ tādṛśam eva api tu caitanyādi-lakṣaṇo yaḥ kṛṣṇaḥ sa eva sākṣāt | tatra hetur abhinnatvād itīti | nanu, tathāvidhaṃ nāmādikaṃ kathaṃ puruṣendriya-janyaṃ bhavati | na, veda-mātrasya bhagavatīva puruṣendriyādiṣv āvirbhāvanāt | yathoktam ekādaśe svayaṃ śrī-bhagavatā - śabda-brahma sudurbodham ity [BhP 11.21.36] ārabhya,

mayopabṛṃhitaṃ bhūmnā brahmaṇānanta-śaktinā | bhūteṣu ghoṣa-rūpeṇa viśeṣa-pūrṇeva lakṣyate || [BhP 11.21.37] iti ||

dvādaśasya ṣaṣṭhe vedavyasana-prasaṅge kṣīṇāyuṣaḥ ity ādau [BhP 12.6.47] | ṭīkā ca - tarhi puruṣa-buddhi-prabhavatvān nādaraṇīyaṃ syād ity āśaṅkyāha hṛdi-sthācyuta-coditā iti |

kasmai yena vibhāsito'yam ity ādau [BhP 12.13.19] tad-rūpeṇety ādivat | etat sarvam abhipretya garbha-stutāv uktam -

na nāma-rūpe guṇa-janma-karmabhir nirūpitavye tava tasya sākṣiṇaḥ | mano-vacobhyām anumeya-vartmano deva kriyāyāṃ pratiyanty athāpi hi || [BhP 10.2.36] iti ||

tathā-rūpasyāpi vailakṣaṇyaṃ sva-prakāśatā-lakṣaṇa-svarūpa- śaktyaivāvirbhāvitvam | tac ca pūrva-darśitam | ataeva dvitīye,

ātma-tattva-viśuddhy-arthaṃ yad āha bhagavān ṛtam | brahmaṇe darśayan rūpam avyalīka-vratād ṛtaḥ || ity [BhP 2.9.4] atra |

ṭīkā ca - yac coktam aṣṭamādhyaye parameśvarasyāpi deha- sambandhāviśeṣāt kathaṃ tad-bhaktyā mokṣaḥ syād iti | āsīd yad udarāt padmam ity ādinā [BhP 2.8.8] tatrāha ātma-tattva-viśuddhy-artham iti | ātmano jīvasya tattva-viśuddhy-arthaṃ tattva-jñānārthaṃ tad bhaved eva | kiṃ tad yat tap-ādinā sva-bhajanaṃ bhagavān brahmaṇa āha | kiṃ kurvan, ṛtaṃ satyaṃ cid-ghanaṃ rūpaṃ darśayan | darśane hetur avyalīkena tapasādṛtaḥ sevitaḥ san | ayaṃ bhāvaḥ | jīvasyāvidyayā mithābhūta-deha-sambandhaḥ | īśvarasya tu yogamāyayā cid-ghana-vigrahāvirbhāva iti

mahān viśeṣaḥ | atas tad bhajane mksopapattir iti | ity eṣā ||

*ataeva, sa tvaṃ triloka-sthitaye [BhP 10.3.17-18][*ENDNOTE #11] ity ādi-dvaye śrīmad-ānaka-dundubhināpi samāhitam | atra hy ayam arthaḥ - sa prapañcasya sṛṣṭi-sthiti-pralaya-kartā tvaṃ triloka-sthitaye yadā tasya sthitam icchasi | tadā sva-māyayā svāśritayā māyā-śaktyā kṛtvā ātmanaḥ śuklaṃ varṇaṃ svena sṛṣṭāṃ dharma-parāṃ viprādi-jātiṃ bibharṣi pālayasi | atra sattvamayy eva svamāyā jñeyā niṣkṛṣṭatvād upayuktatvāc ca |*

atha yadā sargam icchasi tadā rajasā rajomayyā svamāyayā kṛtvā upabṛṃhitaṃ raktam kāminaṃ viprādi-varṇaṃ bibharṣi | yadā ca janātyayam icchasi tadā tamo-mayyā kṛtvā kṛṣṇaṃ malinaṃ pāpa-rataṃ taṃ bibharṣi |

athavā yadā sthitim icchasi tadātmanaḥ śrī-viṣṇu-rūpasya śuklaṃ śuddhaṃ guṇa-saṅkara-rahitam ity arthaḥ | śiva-brahma-vat tasya tat-saṅgābhāvāt | tathaiva siddhāntitaṃ śrī-śukadevena - śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṃvṛtaḥ [BhP 10.88.3] ity ādau, harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ [BhP 10.88.5] ity ādi | ataeva --

candrikā-viśada-smeraiḥ sāruṇāpāṅga-vīkṣitaiḥ | svakārthānām iva rajaḥ- sattvābhyāṃ sraṣṃṛ-pālakāḥ || [BhP 10.13.50] iti |

atra sāttvikatva-rāja-sattve utprekṣite eva, na tu vastutayā nirūpite | varṇaṃ rūpaṃ, na tu kānti-mātram | guṇa-mayatva-svīkāre'pi tat tad guṇa- vyañjakākārasyāpy apekṣyatvāt na tu śvetaṃ varṇam iti vyākhyeyaṃ | śrī- viṣṇu-rūpasya pālanārthaṃ guṇāvatārasya paramātma-sandarbhe kṣīroda- śāyitvena sthāpayiṣyamāṇasya tatra śyāmatvenāti-prasiddheḥ | janātyaya- heto rudrasya śvetatāti-prasiddhyā tad-vaiparītya-pātāt |

tathaiva hi gobhilokta-sandhyopāsanāyām - ato'tra brahmaṇo na śoṇavarṇatve tātparyam | na ca tat-tad-guṇānāṃ tat-tad-varṇa-niyamaḥ | paramatāmasānāṃ bakādīnāṃ śyāmatva-śravaṇāt | sva-māyayā bhakteṣu kṛpayā bibharṣi jagati dhārayasi prakaṭayasīty arthaḥ | raktaṃ rajomayatvena sisṛksādi-rāga- bahulam | kṛṣṇaṃ tamomayatvena svarūpa-prakāśa-rahitam ity arthaḥ |

pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ | tamasas tu rajas tasmāt sattvaṃ yad brahma-darśanam || [BhP 1.2.24] ity ukteḥ |

*nanu, katham anyārthena vākyena loka-bhrāmakaṃ varṇayasi, yataḥ samprati janātyayaārthaṃ kṛṣṇo'yaṃ varṇo mayā tamasā gṛhīta ity artho'py āyāti tad etad āśaṅkya pariharann āha tvam asya iti [BhP 10.3.21][*ENDNOTE #12] | nirvyūhyamānā itas tataś*

cālyamānāḥ | ayaṃ bhāvaḥ - āstāṃ tāvad brahma-ghanatva-śuddha-sattva-mayatva-bodhakaṃ pramāṇāntaraṃ, guṇānurūpa-rūpāṅgīkāre'pi yathā pralayasya duḥkha-mātra-hetutvāt suṣupti-rūpatvāc ca tatra tad-arthāvasaro bhavati tathāsya tu kālasya tva-kṛta-rakṣayā jagat-sukha- hetutvāt tamomayāsura-vināśa-yogyatvāt teṣām asurāṇām api hanana- vyājena sarva-guṇātīta-mokṣātmaka-prasāda-lābhāt tad-arthāvasaro na bhavati, saindhava-mānavetivat | tathaivoktam -

jaya-kāle tu sattvasya devarṣīn rajaso'surān | tamaso yakṣa-rakṣāṃsi tat-kālānuguṇo'bhajat || iti [BhP 7.1.8]

tasmān na tamaḥ-kṛto'yaṃ varṇa iti rajaḥ-sattvābhyāṃ rakta-śuklāv eva bhavata iti pūrva-pakṣi-matam | tataś ca pāriśeṣya-pramāṇena svarūpa-śakti- vyañjitatvam evātrāpi paryavasyati iti bhāvaḥ | tathaiva tam evārthaṃ śrī- devakī-devy api sambhrameṇa prāg eva vivṛtavatī - rūpaṃ yat tat prāhurà avyaktam ādyām iti [BhP 10.3.24] |

atha prakṛtam anusarāmaḥ | tathā guṇasya vailakṣaṇyam ātmārāmāṇām apy ākarṣaṇa-liṅga-gamyād bhūtarūpatvam | tad yathā śrī-sūtoktau - ātmārāmāś ca munaya [BhP 1.7.10] ity ādau | harer guṇākṣipta-matir [BhP 1.7.11] ity ādi ca | ataevoktaṃ viṣṇudharmottare -

guṇāḥ sarve'pi yujyante hy aiśvaryāt puruṣottame | doṣāḥ kathañcin naivātra yujyante paramo hi saḥ ||

guṇa-doṣau māyayaiva kecid āhur apaṇḍitāḥ | na tatra māyā māyī vā tadīyau tau kuto hy ataḥ ||

tasmān na māyayā sarvaṃ sarvam aiśvarya-sambhavam | amāyo hīśvaro yasmāt tasmāt taṃ paramaṃ viduḥ || iti ||

atha na vidyate ity asya prakṛta-ślokasya vyākhyātāvaśeṣaḥ | tad evaṃ svarūpa-śakti-vilāsa-rūpatvena teṣāṃ prākṛtād vailakṣaṇyaṃ sādhitam | tatra āśaṅkate |

nanu bhavantu svasvarūpa-bhūtāny eva tāni tathāpi svarupasyaiva pūrṇatvāt tat-tat-prāptau kiṃ prayojanaṃ tatrāha lokāpyaya-sambhavāya | loko bhakta- janaḥ tasyāpyayaḥ saṃsāra-dhvaṃsas tat-pūrvakaḥ sambhavo bhakti-sukha- prāptiḥ | bhū prāptau tad artham etad apy upalakṣaṇaṃ nitya-pārṣadānām api bhakti-sukhotkarṣārtham | tad uktaṃ śrīmad-arjunena prathame -

tathāyaṃ cāvatāras te bhuvo bhāra-jihīrṣayā | svānāṃ cānanya-bhāvānām anudhyānāya cāsakṛt || iti [BhP 1.7.25] |

asyārthaḥ -- yathānye puruṣādayo'vatārās tathāyaṃ cāvatāraḥ sākṣād- bhagavataḥ śrī-kṛṣṇākhyasya tavaiva prākaṭyaṃ, parama-bhaktāyā bhuvo bhāra-jihīrṣayā jāto'pi | anyeṣāṃ svānāṃ bhaktānām asakṛc ca muhur apy anudhyānāya nija-bhajana-saukhyāya bhavati |

nanu tarhi bhakta-saukhyam eva prayojanaṃ jātam iti pūrṇānandasya tasyeha prayojana-matiḥ kuta ity etat katham upapadyeta | tatrāha - ananyabhāvānām iti | anyathā sarva-jña-śiromaṇer nirdoṣasya tasya tan-mātrāpekṣakānāṃ teṣām upekṣāyām akāruṇya-doṣaḥ prayuṇjyeta iti bhāvaḥ | ātmārāme'pi kāruṇya-guṇāvakāśo guṇā viruddhā api tu samākhāryāś ca sarvata iti smaraṇāt vicitra-guṇa-nidhāne śrī-bhagavaty eva sambhavati | tato'nyatra tu sañcarita-tad-guṇāṃśe tadīya eva yaḥ pratipadam eva sāścaryaṃ śruty-ādibhir uccair gīyate | yaś cāviriñcim āpāmara-janam ākarṣann eva vartate | tad uktaṃ svayam eva -

bhajato'pi na vai kecid bhajanty abhajataḥ kutaḥ | ātmārāmā hy āpta-kāmā akṛta-jñā gurudruhaḥ ||

nāhaṃ tu sakhyo bhajato'pi jantūn bhajāmy amīṣām anuvṛtti-vṛttaye || ity ādi [BhP 10.32.19-20] |

tasmāt parama-samarthasya tasya kṛpā-lakṣaṇaṃ bhakta-jana-sukha- prayojanakatvaṃ nāma ko'pi svarūpānanda-vilāsa-bhūta-paramāścarya- svabhāva-viśeṣa iti mūla-padye'py anukālam ṛcchatīty anenaiva [BhP 8.3.8] darśitam | ataḥ prayojanāntara-matitvaṃ tu tasmin nāsty eva | tat- prayojanatvaṃ ca tasya parama-samarthasyānanda-vilāsa eveti dik | yathoktam -

kṛpālor asamarthasya duḥkhāyaiva kṛpālutā | samarthasya tu tasyaiva sukhāyaiva kṛpālutā || iti ||

gajendraḥ śrī-harim || 49 ||

English witness · section(s) 43

Anuccheda 43

1 Lord Krsna's expansion into many forms simultaneously is also described in the following statement of Srimad Bhagavatam (10.69.41): "Thus Narada saw one single Krsna living in sixteen thousand palaces by His plenary expansions. Due to His inconceivable energy, He was visible in each and every individual queen's palace. In this way He demonstrated the path of sanctifying ordinary household life."* 2 These expansions of the

Lord were not expansions of portions of His personality, as the incarnations of Godhead generally are, but each form was Sri Krsna in full (sarva-gehesu tam eva, ekam eva santam). This multiple appearance of the original form of the Lord is described in the Sruti-sastra in the following words: “Although the Supreme Personality of Godhead is one, He appears to have become many.” That the Lord is all-pervading is also confirmed in Srimad-Bhagavatam (10.9.13): “The Supreme Personality of Godhead, Sri Krsna, is all-pervading. He has neither inside nor outside, for He is everywhere.” By the arrangement of Sri Krsna’s internal potency, Narada Muni was able to directly see Lord Krsna’s presence in the many palaces of Dvaraka. Narada did not speculate or guess about the Lord’s omnipresence. He directly saw it. 3 After seeing the many expansions of the original form of Sri Krsna, Narada Muni became astonished, as the Srimad Bhagavatam (10.69.42) explains: “Lord Krsna has unlimited power, and Narada Muni’s astonishment was boundless upon observing again and again the demonstration of Lord Krsna’s internal energy.”* 4 The word ‘yogamaya’ used in this verse refers to the Lord’s spiritual potency by which He can perform any impossible action. In Srimad Bhagavatam 3.15.26 in the story of the Four Kumaras’ visit to Vaikunthaloka, this word is used to describe the Supreme Lord’s potency. In his commentary on that verse, Srila Sridhara Svami also confirms this explanation of the word ‘yogamaya’. 5 When Narada Muni saw these expansions of the personal form of Sri Krsna He became astonished because he understood that these expansions were not like the limited expansions manifested by an ordinary mystic yogi, but each of these expansions was the original Lord Krsna, and not a mere yogic reflection. 6 The Supreme Personality of Godhead’s personal presence everywhere is described by the following quotation from Vedic literature: “The Supersoul is all-pervading. His hands and feet are everywhere. Bhagavad-gita 13.14 and Svetasvara Upanisad 3.16 “Although the Supreme Personality of Godhead remains in His own place in the transcendental world, still He is present everywhere. Vedanta Sutra 3.2.11 (interpreted according to the commentary of Sripada Madhvacarya) “The Personality of Godhead appears as the omnipresent Supersoul. This form of the Supersoul is not different from the form of the Supreme Lord. They are the same person.” Sruti-sastra “Spiritual authorities explain that the Personality of Godhead is present in the hearts of all living entities.” Sruti-sastra 7 The Supreme Lord’s all-pervasiveness is also described in the Matsya Purana: “The Supreme Personality of Godhead, Visnu, is all-pervading. Of this there is no doubt. By His transcendental opulence He remains in His original transcendental form, and yet He appears everywhere, just as the sun which, although it remains in one place, appears to be present everywhere.” 8 That the expansion of the Supersoul is not different from the Personality of Godhead Himself is confirmed in the Vedanta-sutra (3.2.12-13): “If one says that the expansion of the Supersoul is different from the Original Personality of Godhead, he should know that statement is false. The Supersoul is the same as the Original

Personality of Godhead. This is confirmed in the Sruti-sastra and all other Vedic literatures." That the Lord is not different from His expansion as the all-pervading Supersoul is also described in the following statement of Srimad-Bhagavatam (1.9.42), where Bhisma says:

Bhagavat · Sanskrit §50 · English §44

[५०]

तस्माद् अपाणि-पाद-श्रुतेर् अपि यद् अनन्त-स्वप्रकाशानन्द-विग्रह एव भगवति तात्पर्यं नान्यत्रेति प्रतिपादयन्ति ।

त्वम् अकरणः स्वराड् अखिल-कारक-शक्ति-धरस् तव बलिम् उद्वहन्ति समदन्त्यजयानिमिषाः । वर्ष-भुजोऽखिल-क्लिेतिपतेर् इव विश्व-सृजो विदधति यत्र ये त्व् अधिकृता भवतश् चकिताः ॥ [भ्प् १०.८७.२८]

अयम् अर्थः । अत्र करणं नाम वास्यादिवत् कर्तृ-शक्ति-प्रेरिततया कार्यकरं कर्तुर् भिन्नतमं केवल-करणत्वापन्नम् एव वस्त्व् अङ्गीकृतं, न तु स्वरूपत्वापन्नम् अपि यत् तद् अपि । यथा दहनादौ तच्-छक्त्यादिकम् । गौणार्थत्वात् स्वराट्-पद-निरुक्तौ स्वेनेति तृतीयान्त-पदस्य स्वरूप- शक्ताव् एव पर्यवसानाच् च । ततो जीवस्य चिद्-रूपत्वात् पाण्यादीनां स्वतो जडत्वात् तद्-अधीन-शक्तीनां तेषां भिन्नतमानां करणत्वं मुख्यार्थम् एव । ततोऽसौ तद्-आसक्तत्वात् सकरणः त्वं तु तद्-अन्तर्यामी तद्-अनासक्तत्वात् तद्-अनपेक्षो यतः स्वराट् स्वरूप-शक्त्यैव राजसे इति । तथा प्रलय-कालावसाने ।

स्त्रिय उरुगेन्द्र-भोग-भुज-दण्ड-विषक्त-धियो वयम् अपि ते समाः समदृशोऽङ्घ्रि-सरोज-सुधाः ॥ [भ्प् १०.८७.२३]

इति विद्वद्-गण-गुरुभिर् अस्माभिर् अपि निजालम्बनत्वेन वर्ण्यमान-परम-दिव्य-करण-गण-विचित्रोऽप्य् असौ अकरण एव । कुतः स्वराट् स्वेन स्वरूप-शक्ति-विशेष-सिद्ध-प्रादुर्भाव-विशेषेषेण स्वरूपेणैव तत्-तत्-करणतया राजसे । तेषां स्वरूप-भूतत्वेन मुख्य-करणत्वायोगाद् इति भावः । अन्यथौपाधिक-वस्तु-द्वारा तवापि प्रकाशे कथं नाम स्वराट्त्वं सिध्येद् इति च ।

आनन्द-मात्रम् अजरं पुराणम् एकं सन्तं बहुधा दृश्यमानं नेह नानास्ति किञ्चन इत्य् आदि श्रुतेः [बौ ४.४.१९] । आनन्द-मात्र-कर-पाद- मुखोदरादिर् इत्य् आदि स्मृतेश् [नार्पञ्च्] च ।

ननु, मयि तथाभूत-स्वरूप-शक्तीनाम् अस्तितायां किं प्रमाणम् । तत्राहुर् अखिल-कारक-शक्ति-धर

इति । अखिलेभ्यः प्राणिभ्यः कारकाणि करणानि चकुषुर्-आदि-गोलकानि तेषु शक्तीश् चेन्द्रियाणि धरसि ददासीति तथा । सर्वेषु तेषु तत्-तद्-धारणात् । तास् तु त्वयि स्वतः-सिद्धा अव्ययाः पूर्णा एव सन्तीति भावः । तथा च श्रुतिः - प्राणस्य प्राणम् उत चक्षुषश् चक्षुर् इति आद्या [केनउ १.२] । स्वाभाविकी ज्ञान-बल-क्रिया च इत्य् आद्या च [श्वेतु ६.८] ।

तद् उक्तम् एकादशे -

यस्येन्द्रियस् तनु-भृताम् उभयेन्द्रियाणि ज्ञानं स्वतः श्वसनतो बलभोज ईहा ॥ इति [भ्प् ११.४.४]

अतएव विकरणत्वान् नेति चेत् तद् उक्तम् इत्य् [व्स् २.१.३२] अत्र सूत्रकारोऽपि तद् उक्तम् इत्य् अनेन श्रुतेस् तु शब्द-मूलत्वाद् इत्य् [व्स्. २.१.२७] उक्त-रीत्यैव श्रुत्य्- एक-गम्यं तर्कातीतं तस्य विकरणत्वं सकरणत्वं च साधितवान् । श्रुतिश् च - न तस्य कार्यं करणं च विद्यते इत्य् [श्वेतु ६.८] आद्या ।

अथवा, अखिल-कारक-शक्ति-धरोऽपि त्वम् असाव् अकरण एवेत्य् अन्वयः । कुतः ? स्वराड् इत्य् आदि । अतः सर्वतो विलक्षण-महिमत्वाद् अनिमिषा देवा इन्द्रादयस् तत्-पूज्या विश्व-सृजो ब्रह्मादयोऽपि तव तुभ्यं बलिम् उपहारं तद् उच्चैः शिरोभिर् वहन्ति । अजया तेषाम् अधिकारिण्या माययापि सहिताः ।

सापि आभास-शक्ति-रूपा स्वरूपानन्द-शक्ति-मयाय तुभ्यम् आत्म-सम्पद्- उद्भावार्थं बलिम् हरतीत्य् अर्थः । समदन्ति च मौष्यैर् दत्तं हव्य- कव्य्-आदि-लक्षणं बलिं भक्षयन्ति च । अत्र दृष्टान्तः वर्ष-भुज इति । वर्षं खण्ड-मण्डलम् ।

कथं बलिम् उद्वहन्ति ? तद् आहुः विदधतीति । त्व-आज्ञा-पालनम् एव बलि- हरणम् इत्य् अर्थः । भीषास्माद् वातः पवते भीसोदेति सूर्यः भीषास्माद् अग्निश् चेन्द्रश् च मृत्युर् धावति पञ्चमः इति [कठ २.३.३] श्रुतेः ।

अथवा, ननु मम पाण्य्-आदि-करणानां स्वरूप-भूतत्वे युक्ति कथयत्य् अत आहुः अनिमिषाः करणाधिष्ठातृ-देवास् तव बलिम् उद्वनतीति । आज्ञान- देवत्वाद् विश्व-सृजः विश्वेषां सृष्टि-हेतवः । अन्ये तत्-तद्-अधिष्ठातृ- देवताश्रयाद् एव करणैर् विषयं प्रकाशयितुं शक्नुवन्ति । त्वं पुनस् तेषाम् अप्य् आश्रय इति त्वत्-करणानां स्वप्रकाशतापत्तेः स्वरूप-भूतत्वम् एवेति ।

अथाप्य् आस्तां महा-शक्तिर् मायैवाश्रय इत्य् अत आहुः अजयेति । ननु जीवा अपि निजेन्द्रियाधिष्ठातातृणाम् आश्रया भवन्ति । तत्राहुः विदधतीति । विषय- भोग-द्वारेएष्व् इन्द्रियेषु भवता विश्व-पतिना दत्ताधिकाराणां देवानाम् एवाधिकार्याः कतिपय-ग्राम-भौमिका इव जीवा इति न तेषाम् आश्रयाः । किन्तु भवान् एव तेषाम् अधिकारकत्वाद् आश्रय इति भावः ॥

१०।८७॥ श्रुतयः श्री-भगवन्तम् ॥५०॥

[50]

tasmād apāṇi-pāda-śruter api yad ananta-svaprakāśānanda-vigraha eva bhagavati tātparyaṃ nānyatreti pratipādayanti |

tvam akaraṇaḥ svarāḍ akhila-kāraka-śakti-dharas tava balim udvahanti samadantyajayānimiṣāḥ | varṣa-bhujo'khila-ksitipater iva viśva-srjo vidadhati yatra ye tv adhikṛtā bhavataś cakitāḥ || [BhP 10.87.28]

ayam arthaḥ | atra karaṇaṃ nāma vāsyādivat kartṛ-śakti-preritatayā kāryakaraṃ kartur bhinnatamaṃ kevala-karaṇatvāpannam eva vastv aṅgīkṛtaṃ, na tu svarūpatvāpannam api yat tad api | yathā dahanādau tac-chaktyādikam | gauṇārthatvāt svarāṭ-pada-niruktau sveneti ṭṛtīyānta-padasya svarūpa- śaktāv eva paryavasānāc ca | tato jīvasya cid-rūpatvāt pāṇyādīnāṃ svato jaḍatvāt tad-adhīna-śaktīnāṃ teṣāṃ bhinnatamānāṃ karaṇatvaṃ mukhyārtham eva | tato'sau tad-āsaktatvāt sakaraṇaḥ tvaṃ tu tad-antaryāmī tad-anāsaktatvāt tad-anapekṣo yataḥ svarāṭ svarūpa-śaktyaiva rājase iti | tathā pralaya-kālāvasāne |

striya urugendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo vayam api te samāḥ samadṛśo'ṅghri-saroja-sudhāḥ || [BhP 10.87.23]

iti vidvad-gaṇa-gurubhir asmābhir api nijālambanatvena varṇyamāna-parama-divya-karaṇa-gaṇa-vicitro'py asau akaraṇa eva | kutaḥ svarāṭ svena svarūpa-śakti-viśeṣa-siddha-prādurbhāva-viśeṣeṣeṇa svarūpeṇaiva tat-tat-karaṇatayā rājase | teṣāṃ svarūpa-bhūtatvena mukhya-karaṇatvāyogād iti bhāvaḥ | anyathaupādhika-vastu-dvārā tavāpi prakāśe kathaṃ nāma svarāṭtvaṃ sidhyed iti ca |

ānanda-mātram ajaraṃ purāṇam ekaṃ santaṃ bahudhā dṛśyamānaṃ neha nānāsti kiñcana ity ādi śruteḥ [BAU 4.4.19] | ānanda-mātra-kara-pāda- mukhodarādir ity ādi smṛteś [NārPañc] ca |

nanu, mayi tathābhūta-svarūpa-śaktīnām astitāyāṃ kiṃ pramāṇam | tatrāhur akhila-kāraka-śakti-dhara iti | akhilebhyaḥ prāṇibhyaḥ kārakāṇi karaṇāni cakṣur-ādi-golakāni teṣu śaktīś cendriyāṇi dharasi dadāsīti tathā | sarveṣu teṣu tat-tad-dhāraṇāt | tās tu tvayi svataḥ-siddhā avyayāḥ pūrṇā eva santīti bhāvaḥ | tathā ca śrutiḥ - prāṇasya prāṇam uta cakṣuṣaś cakṣur iti ādyā [KenaU 1.2] | svābhāvikī jñāna-bala-kriyā ca ity ādyā ca [ŚvetU 6.8] |

tad uktam ekādaśe -

yasyendriyas tanu-bhṛtām ubhayendriyāṇi jñānaṃ svataḥ śvasanato balabhoja īhā || iti [BhP 11.4.4]

ataeva vikaraṇatvān neti cet tad uktam ity [Vs 2.1.32] atra sūtrakāro'pi tad uktam ity anena śrutes tu śabda-mūlatvād ity [Vs. 2.1.27] ukta-rītyaiva śruty- eka-gamyaṃ tarkātītaṃ tasya vikaraṇatvaṃ sakaraṇatvaṃ ca sādhitavān | śrutiś ca - na tasya kāryaṃ karaṇaṃ ca vidyate ity [ŚvetU 6.8] ādyā |

athavā, akhila-kāraka-śakti-dharo'pi tvam asāv akaraṇa evety anvayaḥ | kutaḥ ? svarāḍ ity ādi | ataḥ sarvato vilakṣaṇa-mahimatvād animiṣā devā indrādayas tat-pūjyā viśva-sṛjo brahmādayo'pi tava tubhyaṃ balim upahāraṃ tad uccaiḥ śirobhir vahanti | ajayā teṣām adhikāriṇyā māyayāpi sahitāḥ |

sāpi ābhāsa-śakti-rūpā svarūpānanda-śakti-mayāya tubhyam ātma-sampad-udbhāvārthaṃ balim haratīty arthaḥ | samadanti ca mauṣyair dattaṃ havya-kavy-ādi-lakṣaṇaṃ baliṃ bhakṣayanti ca | atra dṛṣṭāntaḥ varṣa-bhuja iti | varṣaṃ khaṇḍa-maṇḍalam |

kathaṃ balim udvahanti ? tad āhuḥ vidadhatīti | tva-ājñā-pālanam eva bali- haraṇam ity arthaḥ | bhīṣāsmād vātaḥ pavate bhīsodeti sūryaḥ bhīṣāsmād agniś cendraś ca mṛtyur dhāvati pañcamaḥ iti [Kaṭha 2.3.3] śruteḥ |

athavā, nanu mama pāṇy-ādi-karaṇānāṃ svarūpa-bhūtatve yukti kathayaty ata āhuḥ animiṣāḥ karaṇādhiṣṭhātṛ-devās tava balim udvanatīti | ājñāna- devatvād viśva-sṛjaḥ viśveṣāṃ sṛṣṭi-hetavaḥ | anye tat-tad-adhiṣṭhātṛ- devatāśrayād eva karaṇair viṣayaṃ prakāśayituṃ śaknuvanti | tvaṃ punas teṣām apy āśraya iti tvat-karaṇānāṃ svaprakāśatāpatteḥ svarūpa-bhūtatvam eveti |

athāpy āstāṃ mahā-śaktir māyaivāśraya ity ata āhuḥ ajayeti | nanu jīvā api nijendriyādhiṣṭhātāṭṛṇām āśrayā bhavanti | tatrāhuḥ vidadhatīti | viṣaya- bhoga-dvāreeṣv indriyeṣu bhavatā viśva-patinā dattādhikārāṇāṃ devānām evādhikāryāḥ

katipaya-grāma-bhaumikā iva jīvā iti na teṣām āśrayāḥ | kintu bhavān eva teṣām adhikārakatvād āśraya iti bhāvaḥ ||

10|87|| śrutayaḥ śrī-bhagavantam ||50||

English witness · section(s) 44

Anuccheda 44

1 “Now I can meditate with full concentration upon that one Lord, Sri Krsna, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone’s heart, even in the hearts of the mental speculators. He is in everyone’s heart. The sun may be perceived differently, but the sun is one.”* 2 In this verse Bhismadeva says: “The Personality of Godhead, Sri Krsna, is now present before me (tam imam). He is present in the hearts of all conditioned souls in the form of His expansion as the all-pervading Supersoul (sarira-bhajam hrdi hrdi dhisthitam)”. The form of the Lord as the all-pervading Supersoul is also described in Srimad Bhagavatam (2.2.8): “Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, wheel of a chariot, a conch shell and a club respectively.”* Bhisma continues: “Although these forms of the Supersoul appear to be different from the form of the original Personality of Godhead, in truth They are not at all different from Him (ekam). Now I can meditate with full concentration on that one Lord, Sri Krsna (samadhi-gato smi). I am now aware of the all-pervading blissful form of the Supreme Lord as the Supersoul.” 3 Bhismadeva continue: “I have now transcended the misconceptions of duality in regard to His presence everywhere. Formerly I thought the forms of the Supersoul were different from each other and from other forms of the Supreme Lord, for I thought it impossible for the Lord to be all pervading. Now I am free of that illusion (vidhuta-bheda-mohah). The Supreme Lord is certainly present everywhere in His form as the Supersoul. 4 The Lord’s all-pervasiveness is described in the following words: “Sri Krsna is present in everyone’s heart, even in the hearts of the speculative philosophers (atma-kalpitanam pratidrsam). He remains within the sight of all living entities, even though they are situated in many different places.” Bhismadeva gives the example of the sun: In many different places all over the world the sun appears to be just overhead, over this tree or that wall. In reality the sun is in a single place in outer space, but still in so many places the sun seems to be just over this tree or that wall. In the same way the Supreme Personality of Godhead appears everywhere, in the hearts of all living entities, in His form of the Supersoul. The difference between the Supersoul and the sun is that the sun truly is situated in a single place far away and its omnipresence is the misunderstanding of the observers, but the Supersoul expansion of the form of the Supreme Personality of Godhead is, by His inconceivable potency, the Lord

Himself, and thus the Lord Himself is truly present everywhere. Bhismadeva continues: "Now I can meditate with full concentration (samadhi-gato smi) upon that one Lord, Sri Krsna, now present before me (tam imam), whom I have described in the previous prayers. The Supreme Lord is present in the hearts of all conditioned souls (sarira-bhajam hrdi hrdi). Although the Lord is generally all-pervading in his four-armed Supersoul form, I now see Him everywhere in His two-armed form of Sri Krsna, which is supremely powerful and is now present before me. No other form is equal to the form of Sri Krsna." 5 In this verse the word 'bheda' refers to the Supreme Lord's presence in many places. It does not refer to the Lord's perfection or imperfection. In Srimad Bhagavatam 1.9.30-43 Bhismadeva glorified the transcendental form of the Lord. These prayers clearly do not glorify the impersonal Brahman aspect of the Supreme. In this way we have now described how the Supreme Personality of Godhead is manifested within a limited area of space, and yet is also all-pervading, present within the hearts of all moving and non-moving creatures.

Bhagavat · Sanskrit §51 · English §45

[५१]

तस्माद् विलक्षण-पाणि-पादादित्वेनैवापाणि-पादादित्वम् । यथाह -

त्वक्-श्मश्रु-रोम-नख-केश-पिनद्धम् अन्तर् मांसास्थि-रक्त-कृमि-विट्-कफ-पित्त-वातम् । जीवच्-छवं भजति कान्तम् अति-विमूढा या ते पदाब्ज-मकरन्दम् अजिघ्रती स्त्री ॥ [भ्प् १०.६०.४५]

अथ श्री-भगवति केशादीनां श्रूयमाणानाम् आनन्द-स्वरूपत्वम् अन्येषां त्व् अभाव एवेति वैलक्षण्यं स्पष्टम् एव । अतएव हि हिरण्यकशिपुं प्रति तन्-मारक-जन-निषेध-लक्षण-ब्रह्म-वर-दानम् अपि सङ्गच्छते । व्यसुभिर् वासुमद्भिर् वा सुरासुर-महोरगैर् इति [भ्प् ७.३.३७] । न चैतत् करणस्य निषेध-परं, किन्तु कर्तुर् एव । कर्तृ-प्रकरणात् अप्राणिभिः प्राणिभिर् वेत्य् उक्तेस् तस्यैव प्राप्तत्वात् । हन्तुर् जीवद्[*एन्द्नोते #१३]- देह-साम्येऽपि सप्राण-भागान् निष्क्रान्तस्य कर्तनीय[*एन्द्नोते #१४]-नखाग्र-भागस्य त्यक्त-प्राणत्वाच् च ।

तस्माद् अस्माकम् अप्राणो ह्य् अमनाः शुभ्र इति । अस्य महतो भूतस्य निःश्वसितम् एतद् इति [बौ २.४.१०] च श्रुतिर् नासङ्गतेति । अतएव वाराहे -

न यस्य प्राकृता मूर्तिर् मेदोमज्जास्थि-सम्भवा । न योगित्वादीश्वरत्वात् सत्य-रूपोऽच्युतो विभुर् ॥ इति ॥

तच् चाप्राकृत-मूर्तित्वं तस्य महायोगित्वाद् इच्छा-कृतम् इति न, किन्त्व् ईश्वरत्वान् नित्यम् एवेत्य् अर्थः । तथा च प्रयोगः । ईश्वरः स-विग्रहः ज्ञानेच्छा-प्रयत्नवत् कर्तृत्वात् कुलालादिवत् । स च विग्रहो नित्यः ईश्वर- करणत्वात् तज्-ज्ञानादिवद् इति । अतएव विलक्षणत्वम् अपि । जीवच्छवम् इति चैतन्ययोगेन जीवन्तम् स्वतस् तु शवम् । ततः श्री-भगवद्-विग्रहस् तु चिद् एक-रसत्वात् सदा जीवन्न् एवेति वैलक्षण्यं युक्तं नित्यानन्द-चिद्-रूपत्वाद् भजनीयत्वं च युक्तम् इति भावः ॥

॥ १०.६० ॥ श्री-रुक्मिणी श्री-भगवन्तम् ॥५१॥

[51]

tasmād vilakṣaṇa-pāṇi-pādāditvenaivāpāṇi-pādāditvam | yathāha -

tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṃsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam | jīvac-chavaṃ bhajati kāntam ati-vimūḍhā
yā te padābja-makarandam ajighratī strī || [BhP 10.60.45]

atha śrī-bhagavati keśādīnāṃ śrūyamāṇānām ānanda-svarūpatvam anyeṣāṃ tv abhāva
eveti vailakṣaṇyaṃ spaṣṭam eva | ataeva hi hiraṇyakaśipuṃ prati
tan-māraka-jana-niṣedha-lakṣaṇa-brahma-vara-dānam api saṅgacchate | vyasubhir
vāsumadbhir vā surāsura-mahoragair iti [BhP 7.3.37] | na caitat karaṇasya niṣedha-paraṃ,
kintu kartur eva | kartṛ-prakaraṇāt aprāṇibhiḥ prāṇibhir vety uktes tasyaiva prāptatvāt |
*hantur jīvad[*ENDNOTE #13]- deha-sāmye'pi saprāṇa-bhāgān niṣkrāntasya*
*kartanīya[*ENDNOTE #14]- nakhāgra-bhāgasya tyakta-prāṇatvāc ca |*

tasmād asmākam aprāṇo hy amanāḥ śubhra iti | asya mahato bhūtasya niḥśvasitam etad iti
[BAU 2.4.10] ca śrutir nāsaṅgateti | ataeva vārāhe -

na yasya prākṛtā mūrtir medomajjāsthi-sambhavā | na yogitvādīśvaratvāt
satya-rūpo'cyuto vibhur || iti ||

tac cāprākṛta-mūrtitvaṃ tasya mahāyogitvād icchā-kṛtam iti na, kintv īśvaratvān nityam
evety arthaḥ | tathā ca prayogaḥ | īśvaraḥ sa-vigrahaḥ jñānecchā-prayatnavat kartṛtvāt
kulālādivat | sa ca vigraho nityaḥ īśvara- kararṇatvāt taj-jñānādivad iti | ataeva
vilakṣaṇatvam api | jīvacchavam iti caitanyayogena jīvantam svatas tu śavam | tataḥ
śrī-bhagavad-vigrahas tu cid eka-rasatvāt sadā jīvann eveti vailakṣaṇyaṃ yuktaṃ
nityānanda-cid-rūpatvād bhajanīyatvaṃ ca yuktam iti bhāvaḥ ||

|| 10.60 || śrī-rukmiṇī śrī-bhagavantam ||51||

English witness · section(s) 45

Anuccheda 45

1 Thus we have proved that the form of the Supreme Personality of Godhead is eternal and all-pervading. This is also explained in the following verse from Sridhara Svami's commentary (8.6.8.): "In this verse, by saying that although the Personality of Godhead is unborn, he repeatedly appears in the forms of His incarnations, Brahma clearly establishes the eternality and omnipresence of the Supreme Lord's transcendental form."
2 The eternality and all-pervasiveness of the form of the Supreme Personality of Godhead is described in Srimad Bhagavatam (8.6.8-9) where Lord Brahma says: "Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme

subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.* 3 “O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You.”* 4 Sridhara Svami comments: “In this verse Brahma says: ‘O Lord, Your appearance in this material world and Your pastimes are not like our birth and activities.’ How are the Lord’s appearance and activities different from those of the conditioned soul? Brahma gives the answer in the word ‘agunaya’ (O Lord, You are always free from the material qualities) and ‘nirvana-sukharnavaya’ (O Lord, You are the shelter of transcendental bliss resembling an ocean). 5 In this verse Brahma says although the Personality of Godhead is smaller than the atom (anor animne), He is also so large that no one can measure Him (paraiganya-dhama). This should not be considered impossible because, as Brahma explains, the powers and opulences of the Personality of Godhead are inconceivable (mahanubhavaya). In these words Brahma proves that the form of the Personality of Godhead is eternal and inconceivable. 6 “Brahma continues: ‘O best of persons (purusarsabha), those who actually aspire for good fortune (sreyo-rthibhih) worship (ijyam) this form (rupam etat) of Your Lordship (tava) according to the Vedic Tantras (vaidika-tantrikena)’. In this way Brahma described the exalted transcendental nature of the form of the Personality of Godhead. From this we may understand that the Lord’s appearance in this material world is not like the material birth of the conditioned souls. 7 “At this point someone may object: ‘The demigods are also worshipable. Why is it not thought that the birth of the demigods is also transcendental and non-material like that of the Personality of Godhead?’ To this I reply: True, the demigods are worshipable. Still, they are not equal to the Personality of Godhead, for they are all situated within the universal form of the Personality of Godhead, as Brahma says: ‘My Lord, we can see (pasyami) that all the three worlds (tri-lokam) and we demigods and living entities as well (nah) are all situated within Your universal form (visva-murtau). Your transcendental form, therefore, is limitless, and we are clearly Your inferiors.’” 8 In Srimad Bhagavatam 8.6.8. Brahma metaphorically described the Personality of Godhead as ‘an ocean of transcendental bliss’ (nirvana-sukharnavaya). In this way Brahma explained that the bliss of realising the personal form of God is superior to the happiness of realising His impersonal aspect (nirvana). This is also described by Dhruva Maharaja in the following words (Srimad Bhagavatam 4.9.10): 9 “My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by

the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."* 10 In Srimad Bhagavatam 8.6.8 Brahma said that the Personality of Godhead is smaller than the atom, and at the same time He is so large that no one can measure Him. This is possible because the Lord is the master of all inconceivable potencies. Brahma then said to the Lord: "O Lord, everything is resting within You." 11 "The Supreme Personality of Godhead is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or non manifestation. He is the last word in the discrimination of 'not this, not this', and He is unlimited. All glories to the Supreme Personality of Godhead!"* 12 "When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Purusottama, the Personality of Godhead, He appeared before Gajendra."* 13 Because the Supreme Personality of Godhead is the original cause of all causes, no demigod or other living entity can be His equal. This is confirmed by Gajendra in these words (Srimad Bhagavatam 8.3.22-23): "The Supreme Personality of Godhead creates His minor part and parcels, the jiva-tattva, beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge (Sama, Rg, Yajur and Atharva) and including all other living entities, moving and non moving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him."* Gajendra continues by explaining that the Supreme Personality of Godhead has no material qualities. "He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a mode of material nature, a pious or impious fruitive activity." He is not any of these things because He is the creator of them and therefore He is not different from them. We may also note that the phrase 'na san na casat' may be interpreted to mean "He is neither small nor large." This means that He can appear in any form, large or small, as he wishes. Sridhara Svami comments on this verse: "The word 'nisedha-sesah' means 'negating the different material forms fashioned by the illusory energy, maya, one may understand the Supreme Personality of Godhead, who is not a product of maya.' In this verse Gajendra says: 'All glories to the Supreme Personality of Godhead! I pray He may appear before me so I may become free from this distressing situation and attain liberation.'" 14 In Srimad Bhagavatam 8.3.30 (quoted in text 13) Sukadeva Gosvami says: "When the king of the elephants was describing (upavarnita) the supreme authority, without mentioning any particular person (nirvisesam), he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra

(vividha-linga-bhidabhimanah). Thus none of them approached him (naite yadopasasrpuh). However, because Lord Hari is the Supersoul (nikhilatmakatvat), Purusottama, the Personality of Godhead (akhilamara-mayo harih), He appeared (avirasit) before Gajendra."* In these prayers Gajendra said: 'O Lord, Your transcendental form is neither large nor small, for it is never limited by material designations.' In the same way in other places of Vedic literature it is said that the Personality of Godhead has neither hands nor feet. In this way the transcendentalists meditate on the Lord in their heart. This, of course, means that the Personality of Godhead has no material hands and feet, for all the limbs of the Lord's body are spiritual. This is confirmed by the following statement of Srimad Bhagavatam (10.14.2), where Lord Brahma says: "My dear Lord, Your form is transcendental to all material elements. I can understand that You have mercy upon me because You are revealing that form, standing before me like a small child. But although I am Lord Brahma, the so-called creator of this universe, I am unable to ascertain the transcendental potencies of Your body. And if I am unable to understand the spiritual potency of Your childlike body, then what can I understand about Your transcendental pastimes?"* Many other verses from Vedic literature confirm this point, but to avoid undue repetition we will not quote them.

Bhagavat · Sanskrit §52 · English §46

[५२]

नाम-रूपित्व-विधिनिषेध-श्रुतिभिर् विवदमानानां विवादावसरे तद् एव ह्य् अपपादयति ।

अस्तीति नास्तीति च वस्तु-निष्ठयोर् एक-स्थयोर् भिन्न-विरुद्ध-धर्मणोः अवेक्षितं किञ्चन योग-साङ्ख्ययोः समं परं ह्य् अनुकूलं बृहत् तत् ॥ [भ्प् ६.४.३२]

अस्तीति योगः स्थूलोपासना-शास्त्रं, तत्र हि यद्-भगवतो नाम-रूपित्वं श्रूयते तद्-दृष्ट-कल्पना-लाघवात् घट-पटादि-लक्षणाखिल-नाम- धेयत्वं पाताल-पादादिकत्वं चेति विधीयते । नास्तीति साङ्ख्यं ज्ञान- शास्त्रं तत्र हि निषेध-श्रुतिभिस् तस्य नाम-रूपित्वं यन् निषिध्यते तत् प्रापञ्चिक-नाम-रूपित्वस्य कल्पितत्वात् सर्वथैव नास्तीति निश्चीयते । तद् उक्तम् उभय-मतस्यैव प्राक् । स सर्व-नामा स च विश्व-रूपः इत्य् आदिना यद् यन् निरुक्तं वचसा निरूपितम् इत्य् आदिना च [भ्प् ६.४.२८-२९] ।

अस्तीति नास्तीति च वस्तुनि निष्ठा ययोः । तम् एव विवादं स्फुटयति, भिन्नौ अस्तीति नास्तीत्य् एवम्भूतौ विरुद्धौ धर्मौ ययोस् तयोः ।

नन्व् आस्ताम् अनयोर् भिन्न-विषयत्वं नेत्याह एकस्थयोः समान-विषयोः । तद् एवं विवादे सति यत् किञ्चित् समं समञ्जसत्वेनैव अवेक्षितं प्रतीतं वस्तु तद् द्वयोर् अपि बृहन् महद् अनुकूलं भवति । किं तत् समञ्जसं ? यत् परं नाम-रूपाद् अत्यन्त-तद्-अभावाच् च विलक्षणं किम् अपि नाम-रूप-लक्षणम् एव वस्त्व् इत्य् अर्थः ।

एतद् उक्तं भवति । एकस्मिन्न् एव वस्तुनि नाम-रूपित्व-विधि-निषेधाभ्यां परस्परं श्रुतयः पराहतार्थाः स्युः । अत्र तु परत्वेनोभयत्रापि प्राक्तन-युक्त्या समञ्जसम् अप्राकृत-नाम-रूपित्वम् एव विधि-निषेध-श्रुति-तात्पर्येनोपस्थाप्यत इति तत्-तन्-मतं विवाद-मात्रम् ।

इत्थम् एवात्र श्री-ध्रुवेण निर्विवादत्वम् उक्तम् --

तिर्यङ्-नग-द्विज-सरीसृप-देव-दैत्य- मर्त्यादिभिः परिचितं सद्-असद्-विशेषम् रूपं स्थविष्ठम् अज ते महद्-आद्य्-अनेकं नातः परं परम वेद्मि न यत्र वादः ॥ इति [भ्प् ४.९.१३] ।

अत्र रूप-शब्दस्यैवोभयत्र विशेष्यत्वेन । भूप रूपम् अरूपं च परं चापरम् एव च इति [विप् ६.७.४७] वैष्णव-वाक्यानुसारेण च । अतः परं चतुर्भुजादित्व-लक्षणं रूपं वपुर् इत्य् अर्थः । तच् चाग्रे दर्शयिष्यते ।

[५२]

तन् न वेद्मि एतत् पर्यन्तं कालं नाज्ञासिषम् इत्य् अर्थः । तद् एव व्यनक्ति ।

यो ऽनुग्रहार्थं भजतां पाद-मूलम् अनाम-रूपो भगवान् अनन्तः । नामानि रूपाणि च जन्म-कर्मभिर् भेजे स मह्यं परमः प्रसीदतु ॥ [भ्प् ६.४.३३]

यो नाम-रूप-रहित एव नामानि रूपाणि च भेजे प्रकटितवान् । जन्म- कर्मभिः सह तानि च प्रकटितवान् इत्य् अर्थः । व्यतिरेके दोषम् आह अनन्त इति । यदि तस्मिन् नाम-रूपित्वादिकं नास्ति तर्हि तच्-छक्तिमत्त्वं प्रति सान्तत्वम् एव प्रसज्येतेति । तद् उक्तं प्रचेतोभिः -- न ह्य् अन्तस् त्वद्-विभूतीनां सो ऽनन्त इति गीयसे इति [भ्प् ४.३०.३१] । तत्-तत्-प्रकाशने हेतुः । भगवान् भगात्मक-शक्तिमान् । तस्याः शक्तेर् मायात्वम् निषेधति परमः । पराख्य-शक्ति-रूपा मा लक्ष्मीर् यस्मिन् । अन्यथा परमत्व- व्याघातः स्याद् इति भावः ।

तस्मान् न मायया सर्वं सर्वम् ऐश्वर्य-सम्भवम् । अमायो हीश्वरो यस्मात् तस्मात् तं परमं विदुः ॥ इत्य् उक्तेः ।

ननु, सर्व-नाम-विश्व-रूपत्वे तद्-राहित्ये च सन्त्य् एव तत्-तद्-उपासकाः प्रमाणम् । अत्र तु के स्युर् इत्य् आशङ्क्याह - पाद-मूलं भजताम् अनुग्रहार्थम् इति । योग-साङ्ख्ययोस् तत् तत्त्वं न सम्यक् प्रकाशते, किन्तु भक्ताव् एव । भक्तिर् एवैनं दर्शयति इत्य् आदि श्रुतेः । तस्माद् युक्तं तयोर् विवाद-मात्रत्वम् इति भावः । अतएव वक्ष्यतेऽनन्तरम् एव --

इति संस्तुवतस् तस्य स तस्मिन्न् अघ-मर्षणे । प्रादुरासीत् कुरु-श्रेष्ठ भगवान् भक्त-वत्सलः ॥

कृत-पादः सुपर्णांस इत्य् आदेः [भ्प् ६.४.३५-६]

पाद-मूलं भजताम् इत्य् अनेन तान् प्रति रूप-प्राकट्यात् पूर्वम् अपि रूपम् अस्त्य् एवेति व्यञ्जितम् । चरणं पवित्रं विततं पुराणम् इत्य् आदि श्रुतेः । भेज इत्य् अतीत-निर्देशः प्रामाण्य-दार्ढ्यायानादित्वं बोधयति । अनन्त-पदस्य च नामानि रूपाणि चानन्तान्य् एवेति भावः । अत्र प्राकृत-नाम-रूप-रहितोऽपि इति टीका च ॥

॥ ६.४ ॥ दक्षः श्री-पुरुषोत्तमम् ॥५२॥

[52]

nāma-rūpitva-vidhiniṣedha-śrutibhir vivadamānānāṃ vivādāvasare tad eva hy apapādayati |

astīti nāstīti ca vastu-niṣṭhayor eka-sthayor bhinna-viruddha-dharmaṇoḥ avekṣitaṃ kiñcana yoga-sāṅkhyayoḥ samaṃ paraṃ hy anukūlaṃ bṛhat tat || [BhP 6.4.32]

astīti yogaḥ sthūlopāsanā-śāstraṃ, tatra hi yad-bhagavato nāma-rūpitvaṃ śrūyate tad-dṛṣṭa-kalpanā-lāghavāt ghaṭa-paṭādi-lakṣaṇākhila-nāma- dheyatvaṃ pātāla-pādādikatvaṃ ceti vidhīyate | nāstīti sāṅkhyaṃ jñāna- śāstraṃ tatra hi niṣedha-śrutibhis tasya nāma-rūpitvaṃ yan niṣidhyate tat prāpañcika-nāma-rūpitvasya kalpitatvāt sarvathaiva nāstīti niścīyate | tad uktam ubhaya-matasyaiva prāk | sa sarva-nāmā sa ca viśva-rūpaḥ ity ādinā yad yan niruktaṃ vacasā nirūpitam ity ādinā ca [BhP 6.4.28-29] |

astīti nāstīti ca vastuni niṣṭhā yayoḥ | tam eva vivādaṃ sphuṭayati, bhinnau astīti nāstīty evambhūtau viruddhau dharmau yayos tayoḥ |

nanv āstām anayor bhinna-viṣayatvaṃ netyāha ekasthayoḥ samāna-viṣayoḥ | tad evaṃ vivāde sati yat kiñcit samaṃ samañjasatvenaiva avekṣitaṃ pratītaṃ vastu tad dvayor api bṛhan mahad anukūlaṃ bhavati | kiṃ tat samañjasaṃ ? yat paraṃ nāma-rūpād atyanta-tad-abhāvāc ca vilakṣaṇaṃ kim api nāma-rūpa- lakṣaṇam eva vastv ity arthaḥ |

etad uktaṃ bhavati | ekasminn eva vastuni nāma-rūpitva-vidhi-niṣedhābhyāṃ parasparaṃ śrutayaḥ parāhatārthāḥ syuḥ | atra tu paratvenobhayatrāpi prāktana-yuktyā samañjasam aprākṛta-nāma-rūpitvam eva vidhi-niṣedha- śruti-tātparyenopasthāpyata iti tat-tan-mataṃ vivāda-mātram |

itthaṃ evātra śrī-dhruveṇa nirvivādatvam uktam --

tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya- martyādibhiḥ paricitaṃ sad-asad-viśeṣam rūpaṃ sthaviṣṭham aja te mahad-ādy-anekaṃ nātaḥ paraṃ parama vedmi na yatra vādaḥ || iti [BhP 4.9.13] |

atra rūpa-śabdasyaivobhayatra viśeṣyatvena | bhūpa rūpam arūpaṃ ca paraṃ cāparam eva ca iti [ViP 6.7.47] vaiṣṇava-vākyānusāreṇa ca | ataḥ paraṃ caturbhujāditva-lakṣaṇaṃ rūpaṃ vapur ity arthaḥ | tac cāgre darśayiṣyate |

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tan na vedmi etat paryantaṃ kālaṃ nājñāsiṣam ity arthaḥ | tad eva vyanakti |

yo 'nugrahārthaṃ bhajatāṃ pāda-mūlam anāma-rūpo bhagavān anantaḥ | nāmāni rūpāṇi ca janma-karmabhir bheje sa mahyaṃ paramaḥ prasīdatu || [BhP 6.4.33]

yo nāma-rūpa-rahita eva nāmāni rūpāṇi ca bheje prakaṭitavān | janma- karmabhiḥ saha tāni ca prakaṭitavān ity arthaḥ | vyatireke doṣam āha ananta iti | yadi tasmin nāma-rūpitvādikaṃ nāsti tarhi tac-chaktimattvaṃ prati sāntatvam eva prasajyeteti | tad uktaṃ pracetobhiḥ -- na hy antas tvad- vibhūtīnāṃ so 'nanta iti gīyase iti [BhP 4.30.31] | tat-tat-prakāśane hetuḥ | bhagavān bhagātmaka-śaktimān | tasyāḥ śakter māyātvam niṣedhati paramaḥ | parākhya-śakti-rūpā mā lakṣmīr yasmin | anyathā paramatva-vyāghātaḥ syād iti bhāvaḥ |

tasmān na māyayā sarvaṃ sarvam aiśvarya-sambhavam | amāyo hīśvaro yasmāt tasmāt taṃ paramaṃ viduḥ || ity ukteḥ |

nanu, sarva-nāma-viśva-rūpatve tad-rāhitye ca santy eva tat-tad-upāsakāḥ pramāṇam | atra tu ke syur ity āśaṅkyāha - pāda-mūlaṃ bhajatām anugrahārtham iti | yoga-sāṅkhyayos tat tattvaṃ na samyak prakāśate, kintu bhaktāv eva | bhaktir evainaṃ darśayati ity ādi śruteḥ | tasmād yuktaṃ tayor vivāda-mātratvam iti bhāvaḥ | ataeva vakṣyate'nantaram eva --

iti saṃstuvatas tasya sa tasminn agha-marṣaṇe | prādurāsīt kuru-śreṣṭha bhagavān bhakta-vatsalaḥ ||

kṛta-pādaḥ suparṇāṃsa ity ādeḥ [BhP 6.4.35-6]

pāda-mūlaṃ bhajatām ity anena tān prati rūpa-prākaṭyāt pūrvam api rūpam asty eveti vyañjitam | caraṇaṃ pavitraṃ vitataṃ purāṇam ity ādi śruteḥ | bheja ity atīta-nirdeśaḥ prāmāṇya-dārḍhyāyānāditvaṃ bodhayati | ananta-padasya ca nāmāni rūpāṇi cānantāny

eveti bhāvaḥ | atra prākṛta-nāma-rūpa-rahito'pi iti ṭīkā ca ||

|| 6.4 || dakṣaḥ śrī-puruṣottamam ||52||

English witness · section(s) 46

Anuccheda 46

1 The Supreme Personality of Godhead's presence as the Supersoul in the hearts of all conditioned souls is described by Maharaja Nrga (Srimad Bhagavatam 10.64.26): "My dear Lord, You are the Supersoul seated in everyone's heart. There are many great mystic yogis who have eyes to see You through the Vedas and Upanisads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye: therefore I am very much surprised that I am able to see You personally. I know that I was engaged in so many activities, especially as a king. Although I was in the midst of luxury and opulence and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one become liberated from material existence, he can see You in this way."* 2 Sridhara Svami comments: "In this verse Maharaja Nrga says to the Supreme Personality of Godhead: 'O Lord, I am very much surprised that I am able to see You personally' (sa tvam katham mama vibho ksi-pathah). Someone may ask: Why is this so surprising? In answer to this Maharaja Nrga says: 'O Lord, You are the Supersoul (paramatma) seated in everyone's heart. There are many great mystic yogis (yogesvaraih) who have eyes to see You though the Vedas and Upanisads (sruti-drsa) and they always meditate on You within their pure hearts (amala-hrd-vibhavyah). Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye, for You remain beyond the perception of the material senses (adhoksajah). When one becomes liberated from material existence (bhavapavargah), he can see You as I am seeing You now (anudrsya). Although my intelligence has become blinded by the great suffering I have experienced in this lifetime as a lizard, I have become so fortunate as to see You personally. This is certainly very surprising.'" 3 The reason Maharaja Nrga was able to directly see the Supreme Personality of Godhead is described in the Narayanadhyatma: "Although the Supreme Personality of Godhead remains always invisible to the conditioned souls, He may be seen by the intervention of the Lord's transcendental potency. Without the mercy of the Lord's potency, who is able to see the eternal Supreme Lord?" 4 The Supreme Personality of Godhead can be seen only with the grace of His own potency, which He manifests by His own mercy. Therefore, the Lord's mercy is the actual cause of being able to see Him. This is confirmed in the following statements of the Upanisad: "With material eyes no one can see the form of the Supreme Personality of

Godhead." Katha Upanisad 2.3.9 "The Supreme Personality of Godhead reveals Himself of His own accord to those He chooses." Mundaka Upanisad 3.2.3 "The conditioned living entity is not able to see the Supreme Personality of Godhead." Katha Upanisad 2.3.9 and Svetasvatara Upanisad 4.20 5 This is also explained in the Narayaniya chapter of the Moksa-dharma (Mahabharata, Santi-parva 339.45-46), where Lord Narayana, the master of Svetadvipa says to Narada: "O Narada, I am the Supreme Personality of Godhead, the master of the universe. You are not able to completely understand My transcendental form. Because I desired to reveal Myself to you I have momentarily appeared before you and then disappeared. You are no longer able to see Me, but can only see this material nature of the three modes and various elements I have created. At the present moment you can see only this. You cannot see Me." 6 In this verse Lord Narayana says "You have seen My form (drsyate), but you have not understood it (tvaya na jneyam)'. By saying that His form cannot be understood within the reference of matter, the Lord affirms that His form is spiritual and not material. Nevertheless, because the Lord desires to show mercy to His devotees, He sometimes wishes (icchan) to reveal His form to them, and then He also disappears from heir sight (nasyeyam). Because the Supreme Personality of Godhead is the supreme controller (isah) of everything, He is supremely independent, and He is also different from the material universe. For this reason He can appear and then disappear whenever He likes. The phrases 'maya hy esa maya srsta yan mam pasyasi' and 'sarva-bhuta-guanir yuktam' means 'Now you do not see Me. Now you see only My illusory energy." 7 That the Supreme Personality of Godhead may be seen only by His mercy is confirmed by Bhismadeva (Mahabharata, Santi-parva 339.12): "The eternal Supreme Personality of Godhead, the master of the demigods, then became pleased and personally revealed Himself to Upacari Vasu. This is the only way He may be seen. If He does not wish to show Himself, He will remain invisible." In this verse the word 'tam' refers to Upacari Vasu. 8 Before this passage a group of devotees headed by Upacari Vasu says (Mahabharata, Santi-parva 336.19): "O Brhaspati, neither you nor we are able to see the Supreme Personality of Godhead. Only they who obtain His mercy can see Him." 9 The various attributes of the Supreme Personality of Godhead, such as His remaining invisible to the eyes of the conditioned souls, are described in the Upanisads. For example, the Katha Upanisad (2.3.9) says: "With material eyes no one can see the form of the Supreme Personality of Godhead." The verse quoted in the beginning of this Anuccheda was spoken by King Nrga to the Supreme Personality of Godhead.

Bhagavat · Sanskrit §53 · English §47

[५३]

तद् एवं नित्यत्वाद् विभुत्वात् सर्वाश्रयत्वात् स्थूल-स्"क्ष्माप्राकृत-वस्त्व्- अतिरिक्तत्वात् प्रत्य-रूपत्वात् स्व-प्रकाशत्वात् सर्व-श्रुति-समन्वय-सिद्धत्वात् तद्-रूपं परम-तत्त्व-रूपम् एवेति सिद्धम् । तथैव हि परम्- वैदुष्येणानुभूतं स्पष्टम् एवाह त्रिभिः -

रूपं यद् एतद् अवबोध-रसोदयेन शश्वन्-निवृत्त-तमसः सद्-अनुग्रहाय । आदौ गृहीतम् अवतार-शतैक-बीजं यन्-नाभि-पद्म-भवनाद् अहम् आविरासम् ॥

नातः परं परम यद् भवतः स्वरूपम् आनन्द-मात्रम् अविकल्पम् अविद्ध-वर्चः । पश्यामि विश्व-सृजम् एकम् अविश्वम् आत्मन् भूतेन्द्रियात्मक-मदस् त उपाश्रितो ऽस्मि ॥

तद् वा इदं भुवन-मङ्गल मङ्गलाय ध्याने स्म नो दर्शितं त उपासकानाम् । तस्मै नमो भगवते ऽनुविधेम तुभ्यं यो ऽनादृतो नरक-भाग्भिर् असत्-प्रसङ्गैः ॥[भ्प् ३.९.२-४]

टीका च - ननु त्वम् अपि सम्यक् न जानासि यत् त्वया दृष्टं रूपम् एतद् अपि गुणात्मकम् एव निर्गुणं ब्रह्मैव तु सत्यं तत्राह रूपम् इति द्वाभ्याम् । अवबोध-रसोदयेन शश्वन् निभृतम् तमो यस्मात् तस्य तव यद् एतद् रूपं त्वयैव स्वातन्त्र्येण सताम् उपासकानाम् अनुग्रहाय गृहीतम् आविष्कृतम् । अवतार-शतस्य शुद्ध-सत्त्वात्मकस्य यद् एकं बीजं मूलम्, तत्-प्रकाशनार्थं गुणावतार-बीजत्वं दर्शयति यन् माभातीति । हे परम अबिद्ध-वर्चः अनावृत-प्रकाशम् अविकल्पं निर्भेदम् अतएवानन्द-मात्रम् । एवम्भूतं यद् भवतः स्वरूपं तत् अतो रूपात् परं भिन्नं न पश्यामि किन्तु इदम् एव तत् । अतः कारणात् ते तव अद इदं रूपम् आश्रितोऽस्मि । योग्यत्वाद् अपीत्य् आह एकम् उपास्येषु मुख्यं यद् विश्व-सृजम् । अतएव अविश्वं विश्वस्माद् अन्यत् । किं च, भ्"तेन्द्रियात्मकं भूतानाम् इन्द्रियाणां चात्मानं कारणम् इत्य् अर्थः ।

नन्व् एवम् अपि सोपाधिकम् एतद् अर्वाचीनम् एवेत्य् आशङ्क्याह तद् एवेदं हे भुवन-मङ्गल यतस् ते त्वया अस्माकम् उपासकानां मङ्गलाय ध्याने दर्शितम् । न ह्य् अव्यक्त-वर्त्माभिनिवेशित-चित्तानाम् अस्माकं सोपाधिकं दर्शनं युक्तम् इति भावः । अतस् तुभ्यं नमोऽनुविधेम अनुवृत्त्या करवाम । तर्हि किम् इति केचिन् मां नाद्रियन्ते, तत्राह योऽनादृत इति । असत्- प्रसङ्गैर् निरीश्वर-कुतर्क-निष्ठैः । इत्य् एषा ॥

अत्र कल्पितम् अप्य् अर्थान्तरं यस्य विद्वद्-गुण-गुरुत्वान् न सम्भवत्य् एवेति व्यञ्जितम् । न ह्य् अव्यक्त-वर्त्मेति । उक्तं चैतत् स्तुतितः प्राक् अव्यक्त- वर्त्माभिनिवेशितात्मा [भ्प् ३.८.३३] इति । मां नाद्रियन्ते इति विग्रहरूपं माम् इत्य् एवार्थः । विग्रह्यैव पर-ब्रह्मत्वेन स्थापितत्वात् । अतएव ये विग्रहम् एतादृशतया न मन्यन्ते ते विद्वद् अनुभव-विरुद्ध-मतयो नेश्वरम् अपि मन्यन्त इत्य् अत आह निरीश्वर इति । यत एव --

ये तु त्वदीय-चरणाम्बुज-कोष-गन्धं जिघ्रन्ति कर्ण-विवरैः श्रुति-वात-नीतम् । भक्त्या गृहीत-चरणः परया च तेषां नापैषि नाथ हृदयाम्बु-रुहात् स्व-पुंसाम् ॥ [भ्प् ३.९.५]

इत्य् अनन्तर-पद्ये तु-शब्देन योऽनादृत इत्य्-आद्य्-उक्तेभ्यो बहिर्मुख- जनेभ्यो विलक्षणत्वेन निर्दिष्टानां तादृश-श्री-भगवद्-रूप-निष्ठानाम् एव श्रुति-वात-नीतम् इति शब्देन प्रमाणेन भक्त्या गृहीत-चरण इत्य् अनुभवेन च प्राशस्त्यम् उक्तम् ॥ ३.९ ॥ ब्रह्मा श्री-नारायणम् ॥५३॥

[53]

tad evaṃ nityatvād vibhutvāt sarvāśrayatvāt sthūla-s”kṣmāprākṛta-vastv- atiriktatvāt pratya-rūpatvāt sva-prakāśatvāt sarva-śruti-samanvaya-siddhatvāt tad-rūpaṃ parama-tattva-rūpam eveti siddham | tathaiva hi param- vaiduṣyeṇānubhūtaṃ spaṣṭam evāha tribhiḥ -

rūpaṃ yad etad avabodha-rasodayena śaśvan-nivṛtta-tamasaḥ sad-anugrahāya | ādau gṛhītam avatāra-śataika-bījaṃ yan-nābhi-padma-bhavanād aham āvirāsam ||

nātaḥ paraṃ parama yad bhavataḥ svarūpam ānanda-mātram avikalpam aviddha-varcaḥ | paśyāmi viśva-sṛjam ekam aviśvam ātman bhūtendriyātmaka-madas ta upāśrito 'smi ||

tad vā idaṃ bhuvana-maṅgala maṅgalāya dhyāne sma no darśitaṃ ta upāsakānām | tasmai namo bhagavate 'nuvidhema tubhyaṃ yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ ||[BhP 3.9.2-4]

ṭīkā ca - nanu tvam api samyak na jānāsi yat tvayā dṛṣṭaṃ rūpam etad api guṇātmakam eva nirguṇaṃ brahmaiva tu satyaṃ tatrāha rūpam iti dvābhyām | avabodha-rasodayena śaśvan nibhṛtam tamo yasmāt tasya tava yad etad rūpaṃ tvayaiva svātantryeṇa satām upāsakānām anugrahāya gṛhītam āviṣkṛtam | avatāra-śatasya śuddha-sattvātmakasya yad ekaṃ bījaṃ mūlam, tat-prakāśanārthaṃ guṇāvatāra-bījatvaṃ darśayati yan mābhātīti

| he parama abiddha-varcaḥ anāvṛta-prakāśam avikalpaṃ nirbhedam ataevānanda-mātram | evambhūtaṃ yad bhavataḥ svarūpaṃ tat ato rūpāt paraṃ bhinnaṃ na paśyāmi kintu idam eva tat | ataḥ kāraṇāt te tava ada idaṃ rūpam āśrito'smi | yogyatvād apīty āha ekam upāsyeṣu mukhyaṃ yad viśva-sṛjam | ataeva aviśvaṃ viśvasmād anyat | kiṃ ca, bh"tendriyātmakaṃ bhūtānām indriyāṇāṃ cātmānaṃ kāraṇam ity arthaḥ |

nanv evam api sopādhikam etad arvācīnam evety āśaṅkyāha tad evedaṃ he bhuvana-maṅgala yatas te tvayā asmākam upāsakānāṃ maṅgalāya dhyāne darśitam | na hy avyakta-vartmābhiniveśita-cittānām asmākaṃ sopādhikaṃ darśanaṃ yuktam iti bhāvaḥ | atas tubhyaṃ namo'nuvidhema anuvṛttyā karavāma | tarhi kim iti kecin māṃ nādriyante, tatrāha yo'nādṛta iti | asat- prasaṅgair nirīśvara-kutarka-niṣṭhaiḥ | ity eṣā ||

atra kalpitam apy arthāntaraṃ yasya vidvad-guṇa-gurutvān na sambhavaty eveti vyañjitam | na hy avyakta-vartmeti | uktaṃ caitat stutitaḥ prāk avyakta-vartmābhiniveśitātmā [BhP 3.8.33] iti | māṃ nādriyante iti vigraharūpaṃ mām ity evārthaḥ | vigrahyaiva para-brahmatvena sthāpitatvāt | ataeva ye vigraham etādṛśatayā na manyante te vidvad anubhava-viruddha-matayo neśvaram api manyanta ity ata āha nirīśvara iti | yata eva --

ye tu tvadīya-caraṇāmbuja-koṣa-gandhaṃ jighranti karṇa-vivaraiḥ śruti-vāta-nītam | bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṃ nāpaiṣi nātha hṛdayāmbu-ruhāt sva-puṃsām || [BhP 3.9.5]

ity anantara-padye tu-śabdena yo'nādṛta ity-ādy-uktebhyo bahirmukha- janebhyo vilakṣaṇatvena nirdiṣṭānāṃ tādṛśa-śrī-bhagavad-rūpa-niṣṭhānām eva śruti-vāta-nītam iti śabdena pramāṇena bhaktyā gṛhīta-caraṇa ity anubhavena ca prāśastyam uktam || 3.9 || brahmā śrī-nārāyaṇam ||53||

English witness · section(s) 47

Anuccheda 47

1 In the following statement of Srimad Bhagavatam (8.3.8) the conception that the forms, qualities, and pastimes of the Supreme Personality of Godhead are material is refuted. Here the Lord's forms are described as spiritual and not material: "The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfil the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rama or Lord Krsna by His original internal potency."* 2 This verse describes the various transformations present in the material bodies of the conditioned souls. The first transformation is birth (janma), the next transformation is work (karma), by which the imperfect and unfulfilled soul tries to become perfect and fulfilled. The next transformation is name (nama), or the system of sounds by which

various objects within the mind's reach are indicated for the purpose of facilitating everyday activities. The next transformation is form (rupa), the quality perceived by the visual sense. The last transformation is quality (guna), or the conditioned souls' different natures, born from their contact with the three modes: goodness, passion and ignorance. The material transformations are present in the conditioned souls, but they are not present in the Supreme Personality of Godhead because He is always situated in His own original transcendental form, which is perfect and complete, beyond the understanding of the limited material mind, beyond the touch of the material energy, and visible only by the Lord's consent and not otherwise. Although the Lord remains untouched by the material transformations, He nevertheless comes to the material world in a human like form like the forms of Lord Rama or Lord Krsna (yas tani rcchanti). The sentence begun in this verse is completed in the next which says: "He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him."* That the Supreme Personality of Godhead has no material form is also described in the following statements from the Upanisads: "The Supreme Personality of Godhead is perfect and complete. He is supremely peaceful. His activities are never material." Svetasvatara Upanisad 6.19 "The Supreme Personality of Godhead has no material name or form. He is eternal and changeless. He is not understood by the material senses." Katha Upanisad 1.3.15 Although He has no material attributes, the Supreme Personality of Godhead has a spiritual form and senses. This is confirmed in the following words: "The Supreme Personality of Godhead is omnipotent. He can do whatever He likes. All His desires are automatically fulfilled. He tastes and smells all that exists. His senses perceive everything." Chandogya Upanisad 3.14.2 4 In this verse the word 'guna-dosah' means that although they who are not Supreme may have faults, the Supreme Personality of Godhead has no faults. This is described in Kurma Purana: "Because the Supreme Personality of Godhead is full of all opulences, some of His opulences may seem to contradict some of His other opulences. Because the Supreme Personality of Godhead is supreme in all respects, these contradictions should not be taken as faults." 5 That the Supreme Personality of Godhead is perfect and free from any defect is also confirmed in the following statements of the Upanisads: "The Supreme Personality of Godhead remains always untouched by material impurity or sin." Chandogya Upanisad 8.1.5. "The Supreme Personality of Godhead, who is described in the Vedas, is supremely auspicious because not only does He possess all inauspiciousness within Himself, but He also leads others to an auspicious condition." Chandogya Upanisad 4.15.2-4 6 In the previously quoted passage from Chandogya Upanisad (3.14.2) the word 'sarva-gandhah' may also be interpreted to mean "He who is most pleasantly fragrant', or, in other words, He whose attributes are superior to those of all others. In the verse from Srimad Bhagavatam (8.3.8) quoted previously, the word 'rcchati' (He accepts) should not

be interpreted to mean that He accepts a position like the faulty status of the conditioned souls. Such an interpretation would clearly contradict the statements of the Upanisads. 7 At this point someone may object: "First you say the Supreme Personality of Godhead has no birth, activities, name, form, or qualities, and then again you say he has all these. This is certainly a contradictory statement." Fearing that someone would say this, the Srimad Bhagavatam (8.3.8) says: "By the power of His original internal potency (sva-maya) the Supreme Personality of Godhead takes birth, even though He is unborn." Without accepting the Lord's all-powerful internal potency, it is indeed illogical to say the Lord simultaneously takes birth and does not take birth. In fact the birth of the Supreme Lord is different from the birth of the conditioned souls. The Lord's birth is a spiritual pastime and cannot be understood from the material frame of reference or described according to material concepts. 8 That the Supreme Personality of Godhead does have birth, name, form, activities, and qualities is confirmed by Sankaracarya in the following words (sariraka-bhasya 1.4.16): "The word 'sat' (reality) is generally applied to that which has names and forms. Considering that some philosophers might think the Supreme godhead ultimately has neither name nor form, the Sruti-sastra specifically says: 'Before the creation, the Supreme existed as sat (reality). Other things were then non existent (asat). This means that by using the word 'sat' to describe the Supreme before the creation, the Sruti-sastra affirms that before the creation of the material universes the Supreme Godhead was manifested with both name and form, for the very word 'sat' means to have name and form." 9 That the Supreme Personality of Godhead has spiritual qualities but no material qualities is confirmed by the following seemingly contradictory statements of Visnu Purana (6.5.83-84): "O sage, the Supreme Godhead is above all virtues and faults. These things are not present in Him." "The Supreme Godhead is the possessor of all auspicious qualities." 10 That the Supreme Personality of Godhead has spiritual, not material, qualities is also described in the following words (Visnu Purana 6.5.79): "The person that has all knowledge, power, strength, opulence, heroism and splendour, and does not have any inferior material qualities, or faults is known as Bhagavan, or the Supreme Personality of Godhead." 11 That the Supreme Personality of Godhead has spiritual, not material, qualities is again confirmed by the following statement of Padma Purana, Uttara-khanda: "When the Vedic literatures describe the Supreme Personality of Godhead, the controller of all the universes, as being without qualities (nirguna), this should be understood to mean that He has no inferior material qualities." 12 In Srimad Bhagavatam 8.3.8 the word 'sva-mayaya' should be interpreted to mean 'The Supreme Personality of Godhead who appears in this material world through the agency of His own transcendental potency.' This phrase should not be interpreted in any other way. That this interpretation is correct is confirmed by the following statement of Narada Muni in Srimad Bhagavatam (10.37.22), which clearly defines the word 'maya' as 'the Lord's

potency": "My Lord, let me offer my respectful obeisances to Your lotus feet. You are situated completely in the transcendental position of perfect knowledge and bliss. You are complete in Yourself, and are beyond all desires. By exhibiting Your internal potency You have set up the influence of maya. Your unlimited potency cannot be measured by anyone. My dear Lord, You are the Supreme Controller. It is simply vain to think that You are dependent on any of Your creations."* 13 Any other interpretation of the word 'sva-mayaya' should be understood to contradict the intention of Srila Sukadeva Gosvami in speaking Srimad Bhagavatam 12.12.69. In this verse and also in Sridhara Svami's commentary on it, the word 'sva-mayaya' is clearly defined to mean 'the Lord's transcendental potency." 14 Someone may object: In this verse the word 'rcchati' means 'accepts'. This means that the Supreme Personality of Godhead sometimes accepts a form, and at other times He does not accept a form. To this objection Srimad Bhagavatam replies by using the word 'anukalam' (eternally). In other words, Srimad Bhagavatam states that the Supreme Lord eternally accepts a form. He never abandons the position of having His own transcendental form. In other words, He is never formless. Therefore, it may be understood that the Supreme Personality of Godhead is the origin of His transcendental potencies, and at the same time He manifests His eternal form within the material world by the agency of His transcendental potency. 15 At this point someone may object: "How is it possible that the birth and activities of the Supreme Personality of Godhead are eternal. He is not eternally being born, neither is He eternally carrying out any specific action. His expansions appear at a certain point in time, and then after that They are no longer manifest. How is it, then, that you say that the Lord's birth and activities are eternal?" To this objection I reply: There is no defect in the statement that the birth and pastimes of the Supreme Personality of Godhead are eternal. He has innumerable forms and each form is manifest in an unlimited number of places. The Lord's birth and activities are therefore unlimited in number. The original forms and secondary manifestations of the Lord's various places of pastimes and various pastime-associates in both the spiritual world of Vaikuntha and the material universes are also unlimited in number. Therefore, whenever the birth or pastimes of any original form of the Lord or secondary manifestation of the Lord's form is completed in a certain place, it is immediately manifested again in another place. In this way the birth and pastimes of the Supreme Personality of Godhead are never interrupted. They are eternally manifest. The original manifestations of the Supreme Personality of Godhead's births and pastimes are always the same. They never change. The secondary appearances of these original forms, however, sometimes introduce varieties into these pastimes. 16 That the original forms of the Lord can expand into innumerable secondary forms is confirmed by the following statement of Srimad Bhagavatam (10.69.2): "It is astounding that Lord Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to

marry sixteen thousand queens in their respective homes."* 17 The Supreme Personality of Godhead, therefore, manifests various forms in various circumstances according to His different activities. In this way the varieties of the mellows of His pastimes are manifested. 18 At this point someone may object: "How can you say that simply because He is born and acts in different forms at different times, the birth and activities of the Supreme Personality of Godhead are eternal? These births and activities are different, and therefore none of them are eternal. For this reason the form of the Personality of Godhead is also not eternal." To this I reply: The forms of the Supreme Personality of Godhead are one. They appear at different times and under different circumstances, but they are still the same eternal forms. That they appear at different times does not mean that they must be different forms. If something is repeated that does not mean that the repetition is different from the first appearance. This is explained by Sankaracarya in Sariraka-bhasya: "If the word 'cow' is repeated twice that does not mean that there are two cows. There is only one cow, but for emphasis the word has been repeated. In the same way, if the word 'cooked' is repeated twice, that does not mean that the food was twice cooked. Simply for emphasis the word was repeated." From these explanations we may understand that the birth and activities of the Supreme Personality of Godhead are eternal. For this reason the Agama-sastras and other Vedic literatures worship the Supreme Personality of Godhead's pastimes, which were all performed innumerable times in the past. 19 This is also confirmed in Madhvacaraya's commentary: "Because the forms of Lord Trivikrama and the other incarnations are all manifested from the form of the Supersoul (paramatma), therefore these forms are all eternal, just as the Supersoul is eternal." This is also corroborated by the Sruti-sastra: "The Supreme Personality of Godhead always existed in the past. He exists at present, and He will continue to exist in the future eternally." From this it should be known that because the forms of the Supreme Personality of Godhead are all eternal, they are also the supreme objects of our worship. 20 The 'birth' of the Supreme Personality of Godhead is very different from the birth of the conditioned souls. Any similarities of these two births are very superficial. Sometimes the Lord's 'birth' is completely different from the conditioned souls birth and there is not even a superficial resemblance. That the Supreme Lord is unborn although He seems to take birth is described in the Sruti-sastra: "Although He is unborn, the Supreme Personality of Godhead takes birth again and again." 21 That the Supreme Personality of Godhead's appearance in this material world only superficially resembles the birth of the conditioned souls is confirmed by the following statement of Srimad Bhagavatam (10.3.8): "Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna."* 22 The difference between the Lord's 'birth' and that of the conditioned souls is also seen in the

following statement of Srimad Bhagavatam (7.8.17), where the Lord's appearance as Lord Nrsimadeva is described: "To prove that the statement of His servant Prahlada Maharaja was substantial - in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall - the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."* 23 The 'birth' of the Supreme Personality of Godhead is again described in Srimad Bhagavatam (3.24.6): "After many, many years, the Supreme Personality of Godhead Madhusudana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahuti just as fire comes from wood in a sacrifice."* In this description of the Lord's 'birth' we may note that, influenced by the pure devotion of Kardama Muni, the Supreme Lord agreed to become his son. We may also note that the word 'viryam' here may be understood to mean 'sonship'. In this way the phrase 'viryam apannah' may mean 'The Supreme Lord accepted the status of Kardama Muni's son.' 24 The activities of the Supreme Personality of Godhead are His blissful transcendental pastimes. They are not like the material activities of the conditioned souls. This is described in Vedanta-sutra (2.1.33): "Although they may superficially resemble the activities of conditioned souls, the actions of the Supreme Personality of Godhead are all His transcendental pastimes." Sripada Madhvacarya comments on this sutra: "The transcendental pastimes of the Supreme Personality of Godhead are different from the happy dancing and other activities of the intoxicated and mad conditioned souls, who inhabit this material world." 25 That the Supreme Personality of Godhead is never forced to act is described in the Narayana-samhita: "Lord Hari is not obliged to create the material universes or do any other thing. He is completely free to do whatever He likes. As a madman or an intoxicated person freely dances without thinking of attaining any specific result to fulfilling any duty, so the Supreme Personality of Godhead, impelled by His own transcendental bliss, acts in any way He pleases. "How has the idea come that the perfectly blissful Supreme Personality of Godhead is obliged to act in certain ways and is not free to act as He pleases? This idea is a great mistake, for if even the liberated jivas are free to act and have all their desires automatically fulfilled, then certainly the Supreme Lord is completely free. All His desires are automatically fulfilled without His having to endeavour in any way." 26 One should not conclude from this example comparing the Supreme Personality of Godhead to an intoxicated person or a madman that the Supreme Lord is not omniscient or that His knowledge is faulty in any way, as the knowledge of a madman or an intoxicated person is. The example should be understood to mean that there are some similarities between the actions of the Supreme Lord and an intoxicated person, but they are not the same in all respects. As a madman or an intoxicated person does not consider what is necessary for his personal benefit, but acts irresponsibly, so the Supreme Lord

does not consider His own self-interest, for He is already flooded with transcendental bliss. The Supreme Lord's transcendental bliss is automatically established. He need not work to attain it. Someone may say this is a lack of awareness on the Lord's part: that He does not know how His bliss is established. However, for the Lord this is not a fault. As even the most learned scholar is not considered ignorant because he is not aware how he is inhaling and exhaling in deep sleep or some other unconscious state, so there is no fault on the Lord's part if He is not aware how His transcendental bliss is established. From this we may conclude that the pastimes of the Supreme Personality of Godhead are by nature full of transcendental bliss. This is confirmed by the Sruti-sastra: "By nature the Supreme Personality of Godhead's desires are automatically fulfilled without His endeavour. If this is so, and He never lacks anything, then how is it possible for Him to desire anything? His desires do not remain for they are all immediately and effortlessly fulfilled." 27 Even when He creates the material world, the Supreme Personality of Godhead performs everything without any effort, all His desires being automatically fulfilled. This is described in Aitareya Upanisad (1.1.1): "The Supreme Personality of Godhead glanced and thought: 'Let there be creation'. In this way the material world was created." If the Lord's desires in relation to this material world are automatically fulfilled, then what to speak of His desires in relation to the spiritual world of Vaikuntha? In either spiritual or material worlds, then, the Supreme Lord can perform any action simply by willing it. This is described by the Kaliya serpent's wives (Srimad Bhagavatam 10.16.47): "Our dear Lord, in the matter of creating the cosmic manifestation, personally You have nothing to exert; by expanding Your different kinds of energy - namely the mode of goodness, the mode of passion, and the mode of ignorance - You can create, maintain and annihilate this cosmic manifestation. As the controller of the entire time force, You can simply glance over the material energy, create this universe, and energise the different forces of material nature, which are acting differently in different creatures. No one can estimate, therefore, how Your activities are going on within this world."* 28 The transcendental nature of the Supreme Lord's appearance and activities is also described in the following statement of Srimad Bhagavatam (1.3.35): "Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart."* 29 This verse may be understood by studying the two preceding verses, which describe the process by which one becomes able to understand the Supreme Personality of Godhead. These two verses (Srimad Bhagavatam 1.3.33-34) say: "Whenever a person experiences, b self-realisation, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.* "If the illusory energy subsides and the living entity becomes full enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realisation and thus becomes situated in his own glory."* The first verse means that becoming free, by full spiritual

knowledge, from the ignorance of thinking that the gross and subtle material bodies are the self, is the cause of being able to see the Lord. The second verse means that when the illusory energy subsides the great treasure of one's own spiritual form becomes manifest. The third verse (1.3.35) means that the learned men, who take pleasure in the Supreme Self, describe the births and activities of the Supersoul, who is the Lord of the heart. When material misconceptions subside, then the transcendental treasure of direct perception of the Lord's birth and activities becomes manifest. This is the meaning. From this it may be understood that the Lord's forms and pastimes are filled with transcendental bliss. That is the meaning. 30 In this verse (1.3.35) the phrase 'akartur ajanasya' (the Lord has neither birth nor activities) should be understood to mean 'the Lord has no material birth or activities.' His birth and activities are completely spiritual and different from their material counterparts. The phrase 'veda-guhyani' (undiscoverable even in the Vedic literatures) is explained in Akrura's prayers (Srimad Bhagavatam 10.48.23-24): "To consider Your Lordship to be one of us, conditioned by the material nature, is a mistake due to our imperfect knowledge. When people deviate from the original knowledge of the Vedas, they try to identify the ordinary living entities with Your Lordship. Your Lordship has appeared on this earth in Your original form in order to re-establish the real knowledge that the living entities are neither one with nor equal to the Supreme God. My dear Lord, You are always situated in uncontaminated goodness (suddha-sattva). Your appearance is necessary to re-establish actual Vedic knowledge, as opposed to the atheistic philosophy that tries to establish that God and the living entities are one and the same. My dear Lord Krsna, this time You have appeared in the home of Vasudeva as his son, along with Your plenary expansion, Sri Balarama. Your mission is to kill all the atheistic royal families along with their huge military strength. You have advented Yourself to minimise the overburden of the world, and in order to fulfil this mission. You have glorified the dynasty of Yadu, appearing in the family as one of its members."* Sridhara Svami discusses these verses in his commentary: "Someone may say that the pastimes of the Lord are actually manifestations of material illusion and they only appear to be spiritual under the influence of devotion to the Lord as a glittering oyster-shell may sometimes be mistaken for silver. This is not a fact. The Supreme Lord's pastimes are spiritual. They are not the ordinary activities of conditioned souls, but the Supreme Godhead's sport. This is confirmed by the description given in these two verses of Srimad Bhagavatam. 31 As the Supreme Lord's form is transcendental, so His names and activities are also transcendental. This is described in Visnu Purana (5.2.18) where the demigods say to Devaki-devi: "O Devaki, the Supreme Personality of Godhead, Visnu, whose names, forms, and activities are beyond the limited understanding of the conditioned souls, is now present within your womb." We may note that some manuscripts contain the reading 'rupa-karma' (forms and activities) in the beginning of this verse. (In this alternate version

the translation would read: 'whose forms and activities', omitting the word 'names'). 32 The transcendental nature of the Supreme Personality of Godhead's pastimes is also described in Bhagavad-gita (4.9) where the Lord says: "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take birth again in this world, but attains My eternal abode, O Arjuna."* 33 The name of the Supreme Personality of Godhead is perfect and transcendental. It is different from the material nature and it cannot be described in material words or understood by the thinking process of the material mind. This is described in the following statement of the Vasudevadhyatma: "Because the Supreme Personality of Godhead has limitless qualities, He is known as 'anama', or 'He who has no name'. The Lord is said to have no name because He does not have a single name. In other words, His names are unlimited in number." 34 This is also described in the Brahma Purana: "The Supreme Personality of Godhead is sometimes said to be nameless. This is said because the names of the Lord are unlimited in number. There is no single name of the Lord. In the same way, the Supreme Lord is sometimes said to be formless. This should be understood to mean that the form of the Supreme Lord is spiritual. It is not composed of the five material elements. Therefore the Lord has no material form." 35 That the Supreme Personality of Godhead's names and pastimes are spiritual and not material is also confirmed in the Visnu Purana (5.18.53-54): "O unborn Supreme Personality of Godhead, Your names, birth, forms and so forth, are not the product of the vivid imagination of the conditioned souls, but they are all supremely real. You are eternal, the unchanging, supreme spiritual reality. You are the supreme knowledge beyond the feeble speculative powers of the conditioned souls, and therefore You are glorified by a host of holy names, such as Krsna (the all-attractive), Acyuta (the infallible), Ananta (the unlimited), and Visnu (the all-pervading)." 36 This description of the Lord's holy names does not at all contradict the verse from the Visnu Purana quoted in text 31. Both passages describe the spiritual nature of the Lord's holy name. The speculative powers of the conditioned souls cannot give certain knowledge, and therefore this verse explains that the Supreme Personality of Godhead's name, birth and pastimes cannot be understood by the speculative process. In this verse the word 'brahma' clearly establishes the spiritual nature of the Lord's holy name. 37 That the Supreme Personality of Godhead is unborn is confirmed in the Svetasvatara Upanisad (4.5): "The Supreme Personality of Godhead is unborn. He appears in the red, white and black forms of His different incarnations." Because the names, forms and pastimes of the Supreme Personality of Godhead are all eternal, unborn and supremely worshipable, they cannot be the product of philosophers' imaginations. They are not imaginary. They are real. This is also confirmed in the statement of Visnu Purana (5.2.18) quoted in text 31. The Lord's holy names, such as Krsna and other names and His incarnations, where He appears in the forms of demigods, human beings, ksatriyas and others, and His pastimes in these

different incarnations are not imaginary. They are all real. All the pastime-incarnations of the Lord are the masters of His eternal spiritual potencies, and they are all perfect in all respects. This is confirmed in Srimad Bhagavatam (10.37.32): "The Supreme Personality of Godhead is, by nature, perfect in all respects." 38 In the Visnu Purana passage quoted in Text 35 the word 'yatah' means 'because' and 'tatah' means 'therefore'. 'Sarvasya arthasya' means 'of all visible substance', 'kalpanam rte' means 'beyond conception or imagination', 'adhigamah' means 'material conception', and 'na' means 'is not'. This verse explains that neither the Supreme Personality of Godhead nor His holy name are imaginary, but they are beyond the information gathering abilities of the conditioned souls in the material world. The great sages and the Vedic literatures both glorify the Supreme Personality of Godhead by chanting His supremely perfect transcendental names. These glories of the Lord are not imaginary. They are real. That is the meaning of this verse. 39 In this way the Supreme Personality of Godhead is described in the Vedic literatures. It has already been established that the potencies of the Lord are all self-perfect. Other things may be products of philosophers' imagination, but not the Lord's perfect potencies. In this verse the Visnu Purana clearly says: "The names, birth, and everything else in relation to the Supreme Personality of Godhead are not imaginary (na vidyante nama-jaty-adi-kalpanah) for they are in relation to You, O Lord (bhavan), the Supreme form of the supreme spirit (paramam brahma)'. The use of the word 'avikari' (unchanging) does not mean that the Lord remains static and does not move or act, for He always enjoys various transcendental pastimes. The word 'aja' (O unborn) means that He does not take birth or appear in the world as a conditioned souls does. Why do some commentators claim that the names, births, etc., of the Supreme Lord are imaginary? Their conclusion cannot be accepted, Material knowledge is attained by the process of mental speculation (kalpanam rte rthasya sarvasyadhigamah). Mental speculation, however, does not help us understand the names, birth, etc. of the Supreme Personality of Godhead. The verse concludes by saying: 'O Lord, You are glorified (idyase) by Your holy names (namabhih), such as Krsna and other names', which are all chanted by the eternally perfect Vedic literatures, such as the Sruti-sastras and the Puranas. The conclusion is that the Supreme Godhead is not impersonal, and His names, birth, form, etc. are not imaginary. They are all real. 40 The names Krsna, Acyuta, Ananta, and Visnu in this verse are selected to give some indication of the Lord's innumerable names. In the Vedic literatures the name of Narayana and many other names are also given. 41 The Lord's holy name is described in the Vedic literature: "The Supreme Personality of Godhead is manifest as the syllables of His name." The Vedanta-sutra (2.4.16) also says: "The holy name of the Supreme Personality of Godhead is eternal." In this way the eternality of the Lord's holy name, which is described in all Vedic literatures, is established. 42 The holy names of the Supreme Personality of Godhead are also described in the Gopala-tapani Upanisad (1.29) where, in the course of

describing the 18 syllable Krsna-mantra, the demigod Brahma says: “When I desired to create the universe the Lord again appeared before me, showing me in these syllables the universe that was to be.” In this way the holy names of the Supreme Personality of Godhead are described as the original cause of the material universe then about to be created. The Lord’s holy name is not different from His form. Because the Lord and His name are the same, the Lord’s name is different from the universe, although it is also the universe’s original cause. Because it is different from the universe, the Lord’s name is spiritual and all-perfect. It is without flaw. 43 The Lord’s holy name is also described in the Rg Veda (1.156.3): “O Visnu, by chanting Your holy name with a little understanding, we attain profound transcendental knowledge.” 44 In this verse word ‘visno’ means ‘O Visnu’, ‘te’ means “Your’, ‘cit’ means ‘spiritual by nature’, ‘mahah’ means ‘self-manifest’, ‘asya’ means ‘of that holy name’, and ‘a’ means ‘even slightly’. When it is said, ‘with even a small understanding of Your holy name’, it is understood that complete understanding of the glories of the Lord’s name is the best position. The word ‘viviktan’ means ‘even by simply repeating the syllables’, ‘sumatim’ means ‘proper knowledge of the holy name’, ‘bhajamahe’ means ‘we obtain’, ‘tat’ means ‘therefore’, ‘om’ means ‘the sacred syllable om’, and ‘sat’ means ‘self-perfect’. From this we may understand that the chanting of te holy name of the Supreme Personality of Godhead frees the chanter from fear, hatred and other material imperfections. This description is also confirmed by various other statements of the Vedic literatures. 45 That one becomes liberated by the chanting of the holy name of the Supreme Personality of Godhead is also described in the Brahma Purana: “Even if one’s mind is distracted and one does not think of the Lord, and even if one becomes angry, if one continually glorifies Lord Hari, he will become free from the bonds of repeated birth and death and attain liberation as Sisupala, the King of Cedi, did.” 46 One becomes liberated by even only once chanting the holy name of the Supreme Personality of Godhead. This is described in Padma Purana: “A person who chants the two syllables Ha-ri, even if he chants only a single time, causes his friends and relatives to become liberated from the cycle of repeated birth and death by such chanting.”* 47 The sacred syllable om is described in the Sruti-sastra: “Om is the name of the Supreme Personality of Godhead. Because speaking it rescues one from the cycle of repeated birth and death, om is known as ‘tara’ (the deliverer).” 48 One should not invent a concocted interpretation of the meaning of the holy name. “To concoct a fanciful meaning of the holy name of Lord Hari” is counted among the offenses to the holy name mentioned in the Padma Purana. Even if one regularly chants the holy name of the Lord, if he commits this or other offenses to the holy name, he will not become liberated as a result of his chanting, but will remain enmeshed in the cycle of repeated birth and death. This is true of one who commits offenses to the Lord’s holy name and it is also true of one who commits offenses to the Lord’s devotional service. An example of an offense to devotional service is found in the Sri

Visnu-bhakti-candrodaya: “If one sees the Supreme Personality of Godhead travelling in His Rathayatra festival or some similar festival and does not follow the Lord in His procession, then such a person will find that the results of all his pious activities will become burned by the fire of transcendental knowledge, and he will take his next birth in a family of Brahma-raksasas.” These offenses to the Lord’s holy name or devotional service as described in these statements of the Visnu-bhakti-candrodaya and Padma Purana should be understood to be great obstacles for they who aspire to make progress in spiritual life. 49 As when one see the Supreme Personality of Godhead present as the witness within the heart, one feels transcendental bliss, in the same way, when one properly chants the holy name of the Lord, one feels transcendental bliss. This is described by Sri Saunaka Rsi in the following words Srimad Bhagavatam (2.3.24): “Certainly that heart is steel-framed which, in spite of one’s chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.”* 50 The holy name of the Supreme Personality of Godhead is the mature fruit of all the Vedas and it is the transcendental form of the Supreme Lord. This is described in the following statement of the Prabhasa-khanda: “The holy name of Lord Krsna is the most auspicious of all auspicious things, and the sweetest of all sweet things. It is completely spiritual, without any touch of matter, and it is the transcendental fruit of the vine of all Vedic literatures. If one chants the holy name of Lord Krsna, even once, either with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of material existence.” 51 From this we may understand that the holy name and form of the Supreme Personality of Godhead are identical. This is clearly explained in Narada-pancaratra in the description of the eight-syllable mantra Om namo vasudevaya: “The supremely blissful personality of Godhead, Narayana is personally present in the sound vibration of the eight syllable mantra Om namo vasudevaya.” 52 The Supreme Lord’s name Om is described in the following statements of the Upanisads: “This entire cosmic manifestation is actually the syllable Om.” Chandogya Upanisad 2.24.4 “This entire universe is identical with the sacred syllable Om.” Mandukya Upanisad 1.1 53 The sacred syllable Om is further described in the Agama-sastra: “The sacred syllable om is identical with the Supreme Personality of Godhead. Om is the Supreme. Om has no front, no inside, and no outside. Nothing is superior to the changeless om. Om is the beginning, middle and end of everything. One who is able to understand the true nature of om eventually attains direct association of the Supreme Personality of Godhead. One should understand that the syllable om is identical with the Supreme Personality of Godhead, who is situated in the hearts of all living beings. A thoughtful person who understands that the syllable om is actually the all-pervading Personality of Godhead, never laments for anything. Om is immeasurable and unlimited. Om is supremely auspicious for it eradicates the misconception of thinking that the material cosmos is independent of the

Supreme Personality of Godhead. One who understands this true nature of the sacred syllable om is actually a learned philosopher. One who does not understand om is not a philosopher, but only an ignorant fool." 54 Someone may claim that the syllable om and the other names of the Supreme Personality of Godhead are not actually the Lord Himself, but are merely words, although occasionally in prayers we find some exaggerated statements glorifying them. This is not the truth. In truth the names of the Supreme Lord are considered His incarnations in the form of words, and they are not different from the Original Personality of Godhead Himself. This is confirmed by the Sruti-sastra. The name of the Personality of Godhead is therefore not different from the Personality of Godhead Himself. This is described in the Padma Purana: 55 "The holy name of Krsna is transcendentally blissful. It bestows all spiritual bendictions; for it is Krsna Himself, the reservoir of all pleasure. Krsna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, there is no question of its being involved with maya. Krsna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical." 56 In this verse the holy name of Krsna is described as 'cintamani' (a transcendental gem) because the holy name grants all benedictions. Not only that, but the holy name is the 'form of all transcendental mellows', and it is liberated and spiritual. The holy name of Krsna manifests these qualities because it is non different from Krsna Himself (abhinnatvat). 57 At this point someone may object: "If the holy name of Krsna is liberated and spiritual, as you say, then how is it possible for the liberated name of the Lord to appear before the material senses of the conditioned souls?" To this objection I reply: In truth, the holy name of Supreme Lord can be perceived by the senses of the conditioned souls. The Personality of Godhead has Himself explained this in Srimad Bhagavatam (11.21.36-37): 58 "The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the prana, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.*** "As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings. I personally establish the Vedic sound vibration in the form of omkara within all living entities. It is thus perceived subtly, just like a single strand of fibre on a lotus stalk."*** 59 That the Supreme Personality of Godhead may appear before the residents of the material universe is also described in the following statement of Srimad Bhagavatam (12.6.47), where the division of the Vedas into its various parts is described in the following words: "Seeing that by the influence of time the living entities were becoming short-lived, weak, and unintelligent, the sages divided the Veda into its various parts, so it would be more easily understood. The sages did this because of the order of the infallible Supreme Personality of Godhead who was situated within their hearts."***

Sridhara Svami comments: “Fearing that the intelligence of the human beings was becoming weak, the Personality of Godhead, situated within the hearts of the sages, ordered them to divide the Veda into its constituent parts.” In other words, the Supreme Lord appeared to the sages, from within their hearts. In this way He was directly perceived by them. 60 That the Supreme Personality of Godhead sometimes appears before the residents of the material world is also described in the following verse of Srimad Bhagavatam (12.13.50): “Let us meditate on the Supreme Truth, who is eternal, full of nectar, free from all lamentation, spotless and pure. Out of His own causeless mercy this Supreme truth, the Personality of Godhead formerly enlightened Brahma, Narada, Vyasa, Sukadeva Gosvami and Maharaja Pariksit, by presenting before them the light of transcendental knowledge.” 61 The Supreme Personality of godhead’s appearance before the residents of the material world is also described in the following statement of Srimad Bhagavatam (10.2.36), where the demigods pray to Lord Krsna, who is situated within the womb of Devaki: “O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.”* 62 The special feature of the Supreme Personality of Godhead’s appearance in the material world is that He appears here by the agency of His own internal potency, and He is not forced to appear in the material world, but does so only by His own wish. These points have been clearly demonstrated in the previous portions of this book, and they are further corroborated by the following statement of Srimad-Bhagavatam (2.9.4): 63 “O King, the Personality of Godhead, being very much pleased with Lord brahma because of his non deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul.”* 64 Sridhara Svami comments on this verse in the following words: “In the eight chapter of this Canto, Maharaja Pariksit asked: ‘If the Supreme Lord has a material body, then how is it that the devotees become liberated by simply serving and worshipping the material body of the Supreme Lord?’ Maharaja Pariksit also asked if there was any difference between the Lord’s body and the bodies of the conditioned souls. He said (2.8.8): “If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own calibre and measurement, then what is the specific difference between the body of the Lord and those of common living entities?’ “This question is answered in this (2.9.4) verse. In this verse the phrase ‘atma-tattva-visuddhy-artham’ means: ‘The form of the Lord purifies the conditioned souls and bestows transcendental knowledge on them.’ One may ask: ‘What transcendental knowledge did the Lord teach Brahma?’ The answer is: ‘The Lord spoke to Brahma (bhagavan brahmane aha) the science of devotional service, which consists of austerities and other spiritual practices.’ One may ask: ‘What did the Lord then do?’ The

answer is found in the phrase ‘rtam rupam darsayan’ (The Personality of Godhead presented His eternal and transcendental form before Brahma). One may ask: ‘Why did the Lord reveal His transcendental form?’ The answer is found in the phrase ‘avyalika-vratadrtah’ (the Personality of Godhead was very much pleased with Lord Brahma because of his non deceptive penance in bhakti-yoga). “From all this we may conclude that the external form of the conditioned living entity is a manifestation of the Supreme Lord’s material illusory potency. The form of the Supreme Personality of Godhead, however, is different, for it is spiritual. It is not manifested by the material potency but by the Lord’s own spiritual potency known as yogamaya. In this way, because the form of the Personality of Godhead is spiritual in nature, by worshipping that spiritual form, the devotees attain liberation.” 65 Maharaja Vasudeva also describes the spiritual nature of the Supreme Personality of Godhead’s form in the following words Srimad Bhagavatam (10.3.20-21): “My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white colour of Visnu in goodness, for creation, which is surrounded by the quality of passion, You appear reddish, and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.”* O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.”* 66 This verse may be interpreted in the following way: “My Lord, You are the creator, maintainer and destroyer of the material worlds. When You desire to maintain the worlds, by manifesting Your own potency (sva-mayaya) You manifest the mode of goodness (atmanah suklam varnam). By doing this You protect the brahmanas and the other members of society also. When You desire to create you manifest the mode of passion (rajasopabrmhitam raktam). In this way You fulfil the passionate desires of the various classes of society, beginning with the brahmanas. When You desire to annihilate the universe You arrange for those things that are sinful and impure (krsnam).” This verse may also be interpreted: “O Lord, You appear in the pure (suklam) form of Visnu, which is free from all contact of the material modes of nature, and You also appear in a reddish (Brahma) and blackish (Siva) form for material creation and annihilation.” We many note here that as Lord Visnu remains untouched by the three modes of material nature, so Brahma and Siva also remain untouched by the three modes of material nature. 67 That Visnu, Brahma and Siva are above the three modes of material nature is the conclusion of Srila Sukadeva Gosvami, who said: “Siva appears to display the qualities of all three modes of nature, although He is actually free from their influence. He is full of all potencies, and His real transcendental nature remains hidden from the perception of ordinary men.” Srimad Bhagavatam (10.88.3) “Lord Hari is the Supreme

Personality of Godhead. He is beyond the material nature and He remains always untouched by the three modes of nature." Srimad Bhagavatam (10.88.5) 68 The Supreme Lord remains always free from the modes of nature, even though He may sometimes appear to be under their influence. This is described in Srimad Bhagavatam (10.3.50): "Those Visnu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness."* 69 This verse clearly explains that although the Lord may sometimes appear to be acting under the influence of the modes of passion and goodness, this is appearance only, and the Lord remains always free from the influence of the modes of nature. The previously quoted verse (Bhagavatam 10.3.20) explained that Visnu appears in the colour white, Brahma in red, and Siva in black. These colours are intended here as symbolic names for the three modes of nature. It should not be taken literally that these three deities manifest forms in these colours. For example, the guna-avatara of Lord Visnu who appears in the material world as Ksirodakasayi Visnu in order to protect the universe (as we will describe later in the Paramatma-sandarbha), is famous for manifesting a black form. In the same way Lord Siva, who destroys the universe, is famous for often appearing in a white form. These points are explained in the description of devotional service spoken by Gobhila Muni. In the same way, Lord Brahma does not manifest a red form. From this we may conclude that the colours of various personalities does not necessarily connect them to a specific mode of nature. Further examples are ducks and other animals, who although manifesting a white colour, are certainly not in the mode of goodness, and Srila Vyasadeva, Sukadeva Gosvami and others, who are worshipable for those in the mode of goodness, but who nevertheless manifest black forms according to the description of them found in the Puranas. This verse (Bhagavatam 10.3.20) continues: "O Lord, you show Your mercy to Your devotees by maintaining them and by appearing among them." Here the word 'raktam' means the modes of passion which inspires the desire to create, and a host of other desires as well. The word 'krsnam' in this verse means the mode of ignorance, which conceals the real spiritual identities of the individual souls. 70 The qualities of the three modes of nature are described in Srimad Bhagavatam (1.2.24): "Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realise the Absolute Truth."* 71 At this point someone may object: "By explaining that the black form of the Lord does not necessarily engage in the activities of universal destruction, the red form of the Lord does not necessarily engage in universal creation, and the white form of the Lord does not necessarily engage in maintaining the universe, you have certainly misled the people who read your book. Why do you speak in this way?"

Fearing that someone would speak this objection, and fearing that someone would think that Lord Krsna might have said “I have now assumed this black form of the mode of ignorance in order to destroy the universe”, Maharaja Vasudeva spoke the following verse (Srimad Bhagavatam 10.3.21) in order to affirm that Lord Krsna’s mission in the world is for its protection, and not its annihilation: “O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that you will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.”* 72 This verse should be understood in the following way: Although the Personality of Godhead may assume forms that seem to correspond to certain modes of material nature, these forms are all spiritual and situated in pure goodness, beyond the modes of nature. At the time of cosmic annihilation, because the Lord gives only suffering to the living entities, He remains in a position of deep sleep. This description of the Lord does not apply to this case of Lord Krsna. Lord Krsna does not remain permanently asleep, and neither is He a source of constant suffering for the living entities, but rather He gives transcendental bliss to the entire world. It is true, of course, that He does kill the demons, however, is only the pretext that the Lord uses to grant them His mercy and grant them liberation, elevating them beyond the modes of material nature. From this we may conclude that the black form of Krsna does not exclusively engage in destruction, and therefore it is not appropriate to consider Lord Krsna the incarnation that engages in the activities of the mode of ignorance. It is true that one meaning of the word ‘Krsna” is ‘darkness’, but that meaning is not appropriate in this context. A word should be understood according to the context in which it is used, just as if I say ‘Please bring the saindhava’, because the word ‘saindhava’ means ‘both ‘salt’ and ‘horse’, the proper meaning of the word ‘saindhava’ must be determined according to the context. In this same way the word ‘krsna’ in this verse should be understood according to the context. Here the word ‘krsna’ clearly does not mean ‘darkness’. 73 Because Lord Sri Krsna does not perform the activities of the mode of darkness, He should not be understood as the incarnation representing darkness. The actions of the different modes of nature are described in Srimad Bhagavatam (7.1.8): “When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish. The Supreme Personality of Godhead is present in everyone’s heart, fostering the reactions of sattva-guna, rajo-guna and tamo-guna.”* 74 The black form of Lord Krsna is therefore not a manifestation of the mode of darkness. In the same way the red and white forms of the Lord are not manifestations of the modes of passion and ignorance, as some would have it. The evidence offered by the Vedic literatures is, therefore, that all the forms of the Lord

are transcendental and beyond the modes, and the colour a specific form of the Lord does not indicate the influence of a particular mode of material nature. 75 The transcendental nature of the form of the Personality of Godhead was also described by Devaki-devi, who respectfully said (Srimad Bhagavatam 10.3.24): “My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge.”* 76 The form of the Personality of Godhead is not material, nor is it a product of the material modes of nature, nor does it have any material attributes. Because the wonderful form of the Supreme Lord attracts the self-realised liberated souls, it should be understood that the Lord’s form is completely spiritual. The liberated soul’s attraction to the Lord’s form is described by Srila Suta Gosvami (Srimad Bhagavatam 1.7.10-11): “All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.* “Srila Sukadeva Gosvami, son of Srila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Srimad Bhagavatam).”* 77-78 The spiritual nature of the Personality of Godhead is also described in the following statement of the Visnu-dharma Purana, Uttara-khanda: “Because the Supreme Personality of Godhead is full of all opulences, it should be understood that within Him are all transcendental qualities, and He is completely free of any faults or defects although, under the influence of the illusory energy (maya), some foolish persons falsely claim that the Supreme Lord has both good qualities and faults. It should be understood that neither the illusory material energy, nor it’s illusory by-products exist within the Supreme Lord. How, indeed, could they enter within Him? It should, therefore, be understood that all the qualities of the Supreme Lord are the manifestations of His transcendental opulence. They are not produced by the illusory material energy (maya). Because the Lord is completely free from the influence of the material energy, He is known as Paramatma, or the Supreme.” 79 We shall now present the final part of the explanation of the Srimad Bhagavatam verse (8.3.8) first discussed at the beginning of this anuccheda. Now that it has been clearly established that the forms

and qualities of the Supreme Personality of Godhead are spiritual and completely different from the material energy, someone may object: 'If the pastimes and forms of the Supreme Lord are spiritual, perfect and complete, then why does the Lord descend to this material world at all?" Fearing that someone might say this, the Srimad-Bhagavatam explains: 'lokapyaya-sambhavaya' (The Supreme Lord descends to the material world in order to rescue the devotees from the cycle of repeated birth and death) and 'bhu-praptau' (The Lord appears in order to give transcendental happiness to His eternal associates)." 80 These transcendental purposes of the Lord's advent are also described in the following verse (Srimad Bhagavatam 1.7.25) where Arjuna says: "Thus You have descended as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."* 81 This verse means: "O Lord, just as You have formerly appeared as the purusa-avataras and other incarnations, You have now appeared (tathayam avatarah) in Your original form as Sri Krsna, the Supreme Personality of Godhead. You have appeared in order to remove the burden of the earth planet (bhuvo bhara-jihirsaya) who is Your great devotee, and enable Your devotees to constantly relish the happiness of worshipping You and meditating on You (anudhyanaya)." 82 At this point someone may say: "Krsna must take birth in this material world in order to give happiness to His devotees. He cannot avoid coming here." To this statement I reply: This is not a fact. Krsna is not forced to do anything. He is free and independent. His independence is described in the Narayana-samhita: "The independent Personality of Godhead is full of all transcendental bliss. How is it possible to say that He needs anything or is forced to do anything? It is not possible." As far as His appearing in this world to give happiness to the pure devotees (ananya-bhavanam) is concerned, that does not detract from His independence. He comes because He is merciful to His devotees. He is free from all faults, and because lack of mercy is a fault, He is free from all mercilessness also. Free from that fault, He is very merciful to His pure devotees and He voluntarily appears before them to give them transcendental happiness. One may say that His supreme independence and His mercy contradict each other and His mercy detracts somewhat from His independence. Actually He is both independent and merciful. Both qualities exist in the Lord even though they may sometimes contradict each other. The Kurma Purana explains the mutually contradictory qualities of the Lord in the following words: "The Supreme Personality of Godhead possesses mutually contradictory qualities." That the Supreme Personality of Godhead is the reservoir of all wonderful qualities is also emphatically declared by the Sruti-sastra and other Vedic literatures and because He is full of these wonderful qualities He attracts all living entities from the demigod Brahma down to the most insignificant creature. 83 Lord Krsna personally confirmed His own supreme independence in these words to the gopis (Srimad Bhagavatam 10.32.19-20): "My dear friends, persons who simply reciprocate the loving

dealings of the other part are just like merchants. They give in loving affairs as much as they get from the other party. Practically there is no question of love. It is simply business dealing, and it is self-interested or self-centred. Better the second class of men, who love in spite of the opposite party's contrariness; even those without a tinge of loving affairs are better than the mechants. Sincere love can be seen when the father and mother love their children in spite of their children's neglect. The third class neither reciprocates nor neglects. They can be further divided into two classes. One is the self-satisfied, who do not require anyone's love. They are called atmarama, which means they are absorbed in the thought of the Supreme Personality of Godhead and so do not care whether one loves them or not. But another class are ungrateful men. They are called callous. The men in this group revolt against superior persons. For instance, a son, in spite of receiving all kinds of things from loving parents, may be callous and not reciprocate. Those in this class are generally known as gurudruha, which means they receive favours from the parents or the spiritual master and yet neglect them.* "My dear friends, you might be aggrieved by My words and acts, but you must know that sometimes I do not reciprocate my devotees' dealings with Me. It appears that my devotees are very much attached to Me, but sometimes I do not reciprocate their feelings properly in order to increase their love for Me more and more. If I can very easily be approached by them, they might think, 'Krsna is so easily available'. So sometimes I do not respond. If a person has no money but after some time accumulates some wealth and then loses it, he will think of the lost property twenty-four hours a day. Similarly, in order to increase the love of My devotees, sometimes I appear to be lost to them, and instead of forgetting Me, they feel their loving sentiments for Me increase."* 84 Therefore we may conclude that the Supreme Personality of Godhead is omnipotent, and although He is never forced to do anything, He voluntary performs wonderful, blissful transcendental pastimes and in this way delights His devotees. This is also described in Srimad Bhagavatam 8.3.8 the verse quoted at the beginning of this anuccheda. 85 Because the Supreme Personality of Godhead is all-powerful, His mercy brings happiness in its wake. This is described in the following saying: "The mercy of an incompetent fool brings suffering to those who receive it, whereas the mercy of a powerful and intelligent person brings happiness."

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Bhagavat · Sanskrit §54 · English §48

[५४]

आवेशावतारतया प्रतीतस्य श्री-ऋषभदेवस्यापि विग्रह एवं योज्यते, यथा -

इदं शरीरं मम दुर्विभाव्यं सत्त्वं हि मे हृदयं यत्र धर्मः । पृष्ठे कृतो मे यद् अधर्म आराद् अतो हि माम् ऋषभं प्राहुर् आर्याः ॥ [भ्प् ५.५.१९]

इदं मनुष्याकार-शरीरं हि निश्चितं दुर्विभाव्यं दुर्वितर्क्यं यत् तत्त्वं तद् एव । यत्रैव धर्मो भागवत-लक्षणस् तत्रैव मे हृदयं मनः । यद् यस्मात् तद्-विपरीतादि-लक्षणोऽधर्मो मया पृष्ठे कृतः । ततः पराङ्- मुखोऽहम् इत्य् अर्थः । अतएव वक्तुर् अस्य ऋषभदेवस्य च सर्वान्तिम-लीलापि व्याजेनान्तर्धानम् एव प्राकृत-लोक-प्रतीत्य्-अनुसारेणैव तु तथा वर्णितम् । आत्मारामता-रीति-दर्शनार्थम् । तद् उक्तम् -- योगिनां साम्पराय-विधिम् अनुशिक्षयन् इति [भ्प् ५.६.६] । अतः स्वकलेवरं जिहासुर् इत्य् अत्र कएवर- शब्दस्य प्रपञ्च एवार्थः । उपासना-शास्त्रे तस्य तथा प्रसिद्धेः ।

तथा -- अथ समीर-वेग-विधूत-वेणु-विकर्षण-जातोग्र-दावानलस् तद् वनम् आलेलिहानः सह तेन ददाह इत्य् [भ्प् ५.६.८] अस्य वास्तवार्थे तु तेन सहेति कर्तृ-साहाय्ये तृतीया । गौण-मुख्य-न्यायेन कर्तर्य् एव प्राथमिक- प्रवृत्तेः । ततश् च दावानलस् तद्-वन-वर्तितर्वादि-जीवानां स्थूलं देहं ददाह, ऋषभदेवस् तु सूक्ष्मं देहम् इति तस्य सर्व्=मोक्सदत्वम् अनुसन्धेयम् ।

स यैः स्पृष्टो ऽभिदृष्टो वा संविष्टो ऽनुगतो ऽपि वा । कोसलास् ते ययुः स्थानं यत्र गच्छन्ति योगिनः ॥ [भ्प् ९.११.२२] इतिवत् ।

ततोऽनल-साधर्म्यं वर्णयित्वा तद्वद् अन्तर्धानम् एव तस्येति च व्यञ्जितम् । अतएव ऋषभ-देवाविर्भावस् तृतीयोऽध्याय इत्य् एवोक्तं न तु तज्-जन्मेति ॥

५।५॥ श्री-ऋषभदेवः स्व-पुत्रान् ॥५४॥

[54]

āveśāvatāratayā pratītasya śrī-ṛṣabhadevasyāpi vigraha evaṃ yojyate, yathā -

idaṃ śarīraṃ mama durvibhāvyaṃ sattvaṃ hi me hṛdayaṃ yatra dharmaḥ | pṛṣṭhe kṛto me yad adharma ārād ato hi mām ṛṣabhaṃ prāhur āryāḥ || [BhP 5.5.19]

idaṃ manuṣyākāra-śarīraṃ hi niścitaṃ durvibhāvyaṃ durvitarkyaṃ yat tattvaṃ tad eva | yatraiva dharmo bhāgavata-lakṣaṇas tatraiva me hṛdayaṃ manaḥ | yad yasmāt tad-viparītādi-lakṣaṇo'dharmo mayā pṛṣṭhe kṛtaḥ | tataḥ parāṅ- mukho'ham ity arthaḥ | ataeva vaktur asya ṛṣabhadevasya ca sarvāntima-līlāpi vyājenāntardhānam eva prākṛta-loka-pratīty-anusāreṇaiva tu tathā varṇitam | ātmārāmatā-rīti-darśanārtham | tad uktam -- yogināṃ sāmparāya-vidhim anuśikṣayan iti [BhP 5.6.6] | ataḥ svakalevaraṃ jihāsur ity atra kaevara- śabdasya prapañca evārthaḥ | upāsanā-śāstre tasya tathā prasiddheḥ |

tathā -- atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jātogra-dāvānalas tad vanam ālelihānaḥ saha tena dadāha ity [BhP 5.6.8] asya vāstavārthe tu tena saheti kartṛ-sāhāyye tṛtīyā | gauṇa-mukhya-nyāyena kartary eva prāthamika- pravṛtteḥ | tataś ca dāvānalas tad-vana-vartitarvādi-jīvānāṃ sthūlaṃ dehaṃ dadāha, ṛṣabhadevas tu sūkṣmaṃ deham iti tasya sarv=moksadatvam anusandheyam |

sa yaiḥ spṛṣṭo 'bhidṛṣṭo vā saṃviṣṭo 'nugato 'pi vā | kosalās te yayuḥ sthānaṃ yatra gacchanti yoginaḥ || [BhP 9.11.22] itivat |

tato'nala-sādharmyaṃ varṇayitvā tadvad antardhānam eva tasyeti ca vyañjitam | ataeva ṛṣabha-devāvirbhāvas tṛtīyo'dhyāya ity evoktaṃ na tu taj-janmeti ||

5|5|| śrī-ṛṣabhadevaḥ sva-putrān ||54||

English witness · section(s) 48

Anuccheda 48

1 The statement of the Sruti-sastra that the Supreme has neither hands nor feet means that the eternal, spiritual, limitless, blissful form of the Supreme Personality of Godhead, has spiritual and not material limbs. This statement of the Vedas does not mean anything else. That this is so is confirmed by the following statement of the Personified Vedas (Srimad Bhagavatam 10.87.28): “O Lord, You are independent. Although You have no material senses, Your potency maintains the senses of everyone. The demigods and the goddess Maya worship You with offerings. As small kings carry others’ offerings to the great emperor, so the awe-struck demigods carry the living entities’ offerings to You, the creator

of the worlds.' 2 This verse should be understood in the following way: The material external senses of the conditioned souls are different from the conditioned souls themselves just as the doer is different from the activities he performs, or, in one sense, a fire is different from its activity of burning. The external senses of the conditioned soul are material in nature and different from the spiritual form of the soul itself. In this way it is said that the conditioned soul 'has senses', which is equivalent to saying 'has external material senses different from himself". The Supreme Personality of Godhead never has external material senses attached to His original spiritual form. His spiritual senses are an integral part of his spiritual form, and are, therefore, not different from His self. In this verse the word 'svarat' is used to mean 'self-manifest." This word is used to describe the Supreme Lord's senses which are a 'self-manifest' part of His spiritual form, and not an external imposition as they are for the conditioned souls. In this way it should be understood that the Personality of Godhead does not 'have' senses in the same way the conditioned soul does. The conditioned soul is encased in a material body and attached to a set of material senses. The Lord, however, although present within the conditioned soul's heart as the Supersoul, is free from the encumbrance of a set of external material senses. In this way the Lord does not 'have' senses. 3 The Supreme Lord's lotus feet, which imply the existence of His spiritual limbs and senses, are described in the following prayer, where the Personified Vedas say at the time of universal annihilation (Srimad Bhagavatam 10.87.23): "Women such as the gopis were attached to Krsna and wanted to be embraced by the arms of Krsna, which resemble the beautiful round shape of a snake. Similarly there are the Vedic hymns, and we also concentrate upon Your lotus feet to go back home, back to Godhead."* 4 This verse should be understood in the following way: "O Supreme Lord, We, who are the spiritual masters of the greatest learned scholars, are engaged in glorifying Your wonderful transcendental senses. Why, then, is it sometimes said in the Vedic literatures that You are without senses? You are said to be without senses because You have no material senses. All Your senses are an integral part (svarat) of Your spiritual form, and they are not material." 5 At this point someone may object: "The Personality of Godhead is manifested in the many forms of His various incarnations. How is it possible that these different forms have senses that are an integral part of the Supreme Lord's original spiritual form. Clearly, the bodies of the Lord's various incarnations as well as the sets of senses attached to those bodies must be impositions on the original identity of the Lord. Such senses cannot be self-manifested non imposed senses as you have described." To this objection I reply: The spiritual form of the Personality of Godhead is actually one, although He may appear in many different features in many places. In this way His senses are not different from His self regardless of the feature He is inclined to manifest at any particular moment. That the spiritual form of the Supreme Lord is none, although manifested variously, is confirmed by the following statements of Vedic literature: "The

Supreme Personality of Godhead is blissful and eternal. Although He is the oldest is completely free from the infirmities of old-age. Although He manifests Himself in many different forms, all these actually form a single transcendental form." Brhad-aranyaka Upanisad 4.4.19 "Although the Supreme Personality of Godhead may appear to be different forms, the forms are actually one single transcendental form. These forms are not at all different from each other." Katha Upanisad 2.1.11 "The hands, feet, face, abdomen, and other parts of the form of the Supreme Personality of Godhead are completely spiritual in nature. These limbs of the Lord are all full of transcendental bliss." Smrti-sastra 6 At this point Lord Krsna, taking the part of the devil's advocate, might raise the following objection: "My friend, what evidence do you have that the potency of such transcendental senses is present within Me?": To this objection I reply: O Lord, the Personified Vedas address You saying (Srimad Bhagavatam 10.87.28): 'akhila-karaka-sakti-dharah' (O Lord, it is You who enable the eyes and other senses of the living entities to act)'. Therefore, because the powers of the conditioned souls' senses comes from You, we must conclude that all powers of all senses are originally present within You in perfection and completeness. 7 That the Supreme Personality of Godhead is the original source of all the powers of the senses is also confirmed by the following statements of the Upanisads: "The power of the living force present in the individual living entities is manifested from the living force of the Supreme Personality of Godhead, and the powers of the eyes and other senses are similarly manifested from the eyes and senses of the Supreme Personality." Brhad-aranyaka Upanisad 4.4.18 "The Supreme Personality of Godhead naturally has all powers to acquire knowledge (jnana-sakti) and do whatever He wishes (sandhini-sakti and kriya-sakti)." Svetasvatara Upanisad 6.8 8 This is also explained in the following statement of Srimad Bhagavatam (11.4.4): "From the senses of the Supreme Personality of Godhead the working and knowledge acquiring senses of the embodied conditioned souls gain their power. From the Lord's breath the conditioned souls attain knowledge, bodily power, sensory power, and the power to act." 9 The Vedic literatures say the Supreme Lord has senses, and at other times the Vedas say the Supreme Lord has no senses. Some examples follow: "Because the Supreme Godhead has no senses, therefore He cannot be described." Vedanta-sutra 2.1.31 "Because the Supreme Godhead is the origin of the sense of hearing and all other senses, it should be understood that He has His own sense of hearing and His own set of all other senses as well." Vedanta-sutra 2.1.27 "The Supreme Lord has no senses and no duty He is obliged to perform." Svetasvatara Upanisad 6.8 "From You, O Supreme Lord, the powers of the conditioned souls' senses are manifested. For this reason the powers of the senses are originally present in You." Srimad Bhagavatam 10.87.28 These statements may appear contradictory and illogical, but the fact is they all explain the same truth: that the Supreme Lord does not have material senses, for His senses are spiritual. 10 The explanation of Srimad Bhagavatam 10.87.28

continues: This verse explains that Indra and the other demigods (animisah), whose glory is inferior to that of the Supreme Lord, along with the Brahmas and other universal creators (visva-srjah), who are worshipable for the Indras and other demigods, make offerings (balim vahanti) to You (tava) O Lord, with respectfully raised heads (ut). These demigods are accompanied by the illusory potency Maya-devi, who is their supervisor and controller. In order to obtain auspiciousness for herself, whose power is simply a pale reflection of that of the Lord, who is full of all transcendental power and bliss, Maya-devi also brings offerings to the Supreme Lord. Human beings also make offerings to the Lord (Samadanti) in the forms of various Vedic sacrifices, and after the offerings are complete, they eat the sacred remnants. 11 Here the example is given of the earthly kings. As small kings being tribute to the emperor, so the demigods and other living entities make offerings to the Supreme Personality of Godhead. Why do they make these offerings? Because the Supreme Lord has commanded them. 12 That the various demigods are obedient to the commands of the Supreme Personality of Godhead is confirmed by the following statement of Taittiriya Upanisad (2.8.1): “Out of fear of the Supreme Personality of Godhead the wind blows. Out of fear of the Supreme Personality of Godhead the sun rises. Out of fear of the Supreme Personality of Godhead fire burns, the moon shines, and death moves about, taking its toll.” 13 At this point the Supreme Personality of Godhead might object: “Please speak whatever evidence you have, if indeed you have some evidence, to prove that My hands and other limbs and senses are an integral part of My transcendental personality and not an external imposition as is the case with the conditioned souls.” To the Lord’s objection I reply: In Srimad Bhagavatam 10.87.28 the Personified Vedas declare that the various demigods (animisah) who are predominating deities of the various senses and creators of the various universal ingredients (visva-srjah), as Brahma and the prajapatis are, all bring presentations (balim udvahanti) as offerings to the Supreme Personality of Godhead. From this we may understand that the presiding deities of the various senses consider themselves subordinate to the Supreme Personality of Godhead, and because they take shelter of Him they are able to discharge their duties as controllers of the senses. Because the Personality of Godhead, therefore, is the supreme among all presiding deities of the senses, and there is no one superior to Him in this respect, it may be concluded that His senses are not a gift from someone else, but they are an integral part of His original transcendental form. Someone may object to this, saying that the illusory potency Maya-devi is the supreme among the presiding deities of the senses and not the Personality of Godhead. This objection is refuted by the use of the word ‘mayaya’ in this verse. The word ‘mayaya’ here indicates that Maya-devi also brings presentations to the Personality of Godhead and considers herself His servant. 14 At this point the Supreme Personality of Godhead may raise the following objection: “All right, if the demigods are not the ultimate predominating deities of the senses, then certainly the

individual living entities themselves are:" To this objection I reply: This verse from Srimad Bhagavatam (10.87.28) explains that the individual living entities also present offerings to the Supreme Personality of Godhead and thus accept a position subordinate to Him. O Lord, it is You who grant the demigods jurisdiction over the sense-organs by which the living entities are able to perceive the various interactions of material nature. By comparison the individual living entities have only a small jurisdiction over the sense-instruments. They are certainly not the ultimate presiding deities over all the senses. That Supreme predominating deity over the actions of the senses is none other than Yourself.

Bhagavat · Sanskrit §55 · English §49

[५५]

तद् एवं ऋषभस्यापि विग्रहे तादृशता चेत् किम् उत स्वयं भगवत इत्य् आह -

मुनि-गण-नृप-वर्य-सङ्कुले ऽन्तः- सदसि युधिष्ठिर-राजसूय एषाम् । अर्हणम् उपपेद ईक्षणीयो मम दृशि-गोचर एष आविर् आत्मा ॥ [भ्प् १.९.४१]

टीका च - एष जगताम् आत्मा मम दृशि-गोचरो दृष्टि-पथः सन्न् आविः प्रकटो वर्तते । अहो भाग्यम् इति भावः इत्य् एषा ॥ १।९॥ श्री-भीष्मः श्री- भगवन्तम् ॥५५॥

[55]

tad evaṃ ṛṣabhasyāpi vigrahe tādṛśatā cet kim uta svayaṃ bhagavata ity āha -

muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ- sadasi yudhiṣṭhira-rājasūya eṣām | arhaṇam upapeda īkṣaṇīyo mama dṛśi-gocara eṣa āvir ātmā || [BhP 1.9.41]

ṭīkā ca - eṣa jagatām ātmā mama dṛśi-gocaro dṛṣṭi-pathaḥ sann āviḥ prakaṭo vartate | aho bhāgyam iti bhāvaḥ ity eṣā || 1|9|| śrī-bhīṣmaḥ śrī- bhagavantam ||55||

English witness · section(s) 49

Anuccheda 49

1 The limbs and senses of the Supreme Personality of Godhead are spiritual and therefore different from the material senses which cover the conditioned living entities, for this reason the Vedas declare 'apani-padam' (the Supreme has no hands or feet). That the form

and senses of the Personality of Godhead are not material is also confirmed in the following words spoken by Srimati Rukmini-devi to Lord Krsna (Srimad Bhagavatam 10.60.45): “A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers, and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, amid pools of blood, always mixed up with stool, urine, mucus, bile and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband, and in sheer misunderstanding loves him as her dear companion. This is only possible because such a woman has never tasted the ever-blissful flavour of Your lotus feet.”* 2 This statement of Srimati Rukmini-devi describes the spiritual, blissful nature of the Supreme Personality of Godhead’s hair and other limbs and senses, which are different from the material limbs and senses of the embodied souls. When the demigod Brahma blessed Hiranyakasipu that he would not be killed by different varieties of living entities (Srimad Bhagavatam 7.3.37), Brahma said that no one alive or dead would kill Hiranyakasipu. This means both that Hiranyakasipu could be killed by the claws of Lord Nrsimhadeva (claws being neither alive nor dead), and also that Hiranyakasipu could be killed by the spiritual form of Lord Nrsimhadeva, which is neither alive in the same way material bodies are alive, nor dead. That the spiritual form of the Lord is not materially alive or dead is confirmed in the following statements of the Upanisads, which negate firstly material life, and secondly inert lifelessness: “The Supreme Personality of Godhead does not have a material mind as the conditioned souls do. He does not have a body that is alive in the material sense, and at the same time, in the spiritual sense He is eternally alive and can never be killed. In other words His form is completely spiritual and not at all material.” Mundaka Upanisad 2.1.2 “The Vedic literatures are manifested from the breathing of the living Supreme Personality of Godhead.” Brhad-aranyaka Upanisad 4.5.11 3 The spiritual nature of the Supreme Lord’s form is also described in the following statement of Varaha Purana: “The form of the Supreme Personality of Godhead is not a material production of fat, marrow, bones and similar substances and neither is His form a magical production of mystic illusion produced by yogic power. Because the Lord is the Supreme Controller of everything His form is eternal, spiritual, infallible, unvanquishable and all-powerful.” 4 This verse confirms that the Lord’s form is neither material nor a production of yoga magic. Because the Personality of Godhead is the supreme master of everything that exists, His form is eternal. This verse also confirmed that the Lord’s eternal spiritual form is omniscient and omnipotent, able to perform anything the Lord desires. The Lord’s form is different from the forms of the conditioned souls in the sense that the conditioned souls have an external material body made of inert and lifeless material elements. The material body of the conditioned soul is like a corpse covering the

living spirit souls (jiva cchavam). The Supreme Personality of Godhead, however, does not have such a covering of inert matter. His form is spiritual and alive. It is not different from Himself. This is the difference between the form of the Supreme Personality of Godhead and the external material bodies of the conditioned souls. The Supreme Personality of Godhead's form is unchanging and lives forever. It is spiritual, eternal, full of bliss, and supremely worshipable. This is the difference between the spiritual form of the Personality of Godhead and the external material bodies of the conditioned souls.

Bhagavat · Sanskrit §56–57 · English §50

[५६]

तथैव च -- रूपं यत् तद् इत्य् आदौ स त्वं साक्षाद् विष्णुर् अध्यात्म-दीपः [भ्प् १०.३.२४] इति ।[*एन्द्नोते #१५]

यत् तत् किम् अपि रूपं वस्तु प्राहुर् वेदाः । किं तद् वस्तु, तद् आह अव्यक्तम् इत्य् आदि । एवम्भूतं किम् अपि कार्य-कल्पं वस्तु यत् स एव साक्षाद् ऐषि- गोचरस् त्वं विष्णुर् इति । तथा च पाद्मे निर्माण-खण्डे श्री-भगवन्तं प्रति श्री-वेद-व्यास-वाक्यम् ---

त्वाम् अहं द्रष्टुम् इच्छामि चक्षुभ्र्यां मधुसूदन । यत् तत् सत्यं परं ब्रह्म जगद्-योनिं जगत्-पतिम् । वदन्ति वेद-शिरसश् चाक्षुषं नाथ मेऽस्तु तद् ॥ इति ।

तत्र हेतुः अध्यात्म-दीपः देहि तत्-कारण-कार्य-सङ्घ- प्रकाशकत्वेनावभासन इत्य् अर्थः । एवम्भूतस्य न तव भय-शङ्केति भावः । इत्य् एष प्रकरणानुरूपः श्री-स्वामि-दर्शित-भावार्थोऽपि श्री- विग्रह-पर एव । अन्यत्र भय-सम्भावनानुत्पत्तेः ॥

१०.३ श्री-देवकी श्रीभगवन्तम् ॥५६॥

[५७]

अतस् तद्-अंशानाम् अपि तादृशत्वम् आह -

सत्य-ज्ञानानन्तानन्द- मात्रैक-रस-मूर्तयः । अस्पृष्ट-भूरि-माहात्म्या अपि ह्य् उपनिषद्-दृशाम् ॥ [भ्प् १०.१३.५४]

टीका च - सर्वेषां मूर्तिमत्त्वेऽप्य् अविशेषम् आह सत्य-ज्ञानेति । सत्याश् च ज्ञान-रूपाश् च अनन्ताश् च आनन्द-रूपाश् च । तत्रापि तद्-एक-मात्रा विजातीय- सम्भेद-रहिताः । तत्रापि च एक-रसाः सदैकरूपा मूर्तयो येषां ते । यद् वा सत्य-ज्ञानादि-मात्रैक-रसं यद् ब्रह्म तद् एव मूर्तिर् येषाम् इति । अतएव उपनिषत् आत्म-ज्ञानं सैव दृक् चक्षुर् येषां तेषाम् अपि हि निश्चितम् । अस्पृष्ट-भूर्-माहात्म्याः न स्पृष्टं स्पर्श-योग्यं भूरि-माहात्म्यं येषां ते तथा-भूताः सर्वे व्यदृश्यन्तेति । इत्य् एषा ।

अत्र मात्र-पदं तद्-वर्णादीनां स्वरूपान्तरङ्ग-धर्मत्वं बोधयति । न ह्य् अत्रापरस्मिन्न् अर्थे मूर्ति-शब्दः केवलात्म-पर इति स्वामिनः श्री- शुक-देवस्य वा मतम्, लक्षणायाः कष्ट-कल्पनामयत्वात् । अस्पृष्टेत्य् अत्र अस्पृष्टेति भूरि-माहात्म्येति अपीति उपनिषद्-दृग् इति पद-चतुष्टयस्यैव व्यस्तस्य समस्तस्य च स्वारस्य-भङ्ग-प्रसङ्गात् उक्त-प्रकारानुरोधात् तेऽचक्षताक्ष-विषयं स्व-समाधि-भाग्यम् इत्य् अद्य्-उदाहरिष्यमाणानुसारात् [भ्प् ३.१५.३८] स्व-सुखेत्य् आदि [भ्प् १२.१२.६८] श्री-शुक-हृदय-विरोधाच् च । अतएव विशुद्ध-विज्ञान-घनं [भ्प् १०.३७.२०] विशुद्ध-ज्ञान-मूर्तये [भ्प् १०.२७.२१] त्वय्य् एव नित्य-सुख-बोध-तनाव् [भ्प् १०.१४.२२] इत्य् आदि वाक्यानि च न लाक्षणिकतया कदर्थनीयानि ।

तथैव आनन्द-मूर्तिम् उपगुह्य दृशात्म-लब्धम् इत्य् आदौ [भ्प् १०.४१.२५]

दोर्भ्यां स्तनान्तरगतं परिरभ्य कान्तम् आनन्द-मूर्तिम् अजहाद् अतिदीर्घतापम् । इत्य् आदौ [भ्प् १०.४८.६] च दर्शनालिङ्गनाब्याम् अन्यार्थत्वं व्यवच्छिद्यते । उक्तं च महावाराहे --

सर्वे नित्याः शाश्वताश् च देहास् तस्य परात्मनः । हेयोपादेय-रहिता नैव प्रकृतिजाः क्वचित् ॥

परमानन्द-सन्दोहा ज्ञान-मात्राश् च सर्वतः । देह-देहि-भिदा चात्र नेश्वरे विद्यते क्वचित् ॥ इति ॥

१०.१३ ॥ श्री-शुकः ॥५७॥

[56]

*tathaiva ca -- rūpaṃ yat tad ity ādau sa tvaṃ sākṣād viṣṇur adhyātma-dīpaḥ [BhP 10.3.24] iti \[*ENDNOTE #15]*

yat tat kim api rūpaṃ vastu prāhur vedāḥ | kiṃ tad vastu, tad āha avyaktam ity ādi | evambhūtaṃ kim api kārya-kalpaṃ vastu yat sa eva sākṣād aiṣi- gocaras tvaṃ viṣṇur iti | tathā ca pādme nirmāṇa-khaṇḍe śrī-bhagavantaṃ prati śrī-veda-vyāsa-vākyam ---

tvām ahaṃ draṣṭum icchāmi cakṣurbhyāṃ madhusūdana | yat tat satyaṃ paraṃ brahma jagad-yoniṃ jagat-patim | vadanti veda-śirasaś cākṣuṣaṃ nātha me'stu tad || iti |

tatra hetuḥ adhyātma-dīpaḥ dehi tat-kāraṇa-kārya-saṅgha- prakāśakatvenāvabhāsana ity

arthaḥ | evambhūtasya na tava bhaya-śaṅketi bhāvaḥ | ity eṣa prakaraṇānurūpaḥ śrī-svāmi-darśita-bhāvārtho'pi śrī- vigraha-para eva | anyatra bhaya-sambhāvanānutpatteḥ ||

10.3 śrī-devakī śrībhagavantam ||56||

[57]

atas tad-aṃśānām api tādṛśatvam āha -

satya-jñānānantānanda- mātraika-rasa-mūrtayaḥ | aspṛṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām || [BhP 10.13.54]

ṭīkā ca - sarveṣāṃ mūrtimattve'py aviśeṣam āha satya-jñāneti | satyāś ca jñāna-rūpāś ca anantāś ca ānanda-rūpāś ca | tatrāpi tad-eka-mātrā vijātīya- sambheda-rahitāḥ | tatrāpi ca eka-rasāḥ sadaikarūpā mūrtayo yeṣāṃ te | yad vā satya-jñānādi-mātraika-rasaṃ yad brahma tad eva mūrtir yeṣām iti | ataeva upaniṣat ātma-jñānaṃ saiva dṛk cakṣur yeṣāṃ teṣām api hi niścitam | aspṛṣṭa-bhūr-māhātmyāḥ na spṛṣṭaṃ sparśa-yogyaṃ bhūri-māhātmyaṃ yeṣāṃ te tathā-bhūtāḥ sarve vyadṛśyanteti | ity eṣā |

atra mātra-padaṃ tad-varṇādīnāṃ svarūpāntaraṅga-dharmatvaṃ bodhayati | na hy atrāparasminn arthe mūrti-śabdaḥ kevalātma-para iti svāminaḥ śrī- śuka-devasya vā matam, lakṣaṇāyāḥ kaṣṭa-kalpanāmayatvāt | aspṛṣṭety atra aspṛṣṭeti bhūri-māhātmyeti apīti upaniṣad-dṛg iti pada-catuṣṭayasyaiva vyastasya samastasya ca svārasya-bhaṅga-prasaṅgāt ukta-prakārānurodhāt te'cakṣatākṣa-viṣayaṃ sva-samādhi-bhāgyam ity ady-udāhariṣyamāṇānusārāt [BhP 3.15.38] sva-sukhety ādi [BhP 12.12.68] śrī-śuka-hṛdaya-virodhāc ca | ataeva viśuddha-vijñāna-ghanaṃ [BhP 10.37.20] viśuddha-jñāna-mūrtaye [BhP 10.27.21] tvayy eva nitya-sukha-bodha-tanāv [BhP 10.14.22] ity ādi vākyāni ca na lākṣaṇikatayā kadarthanīyāni |

tathaiva ānanda-mūrtim upaguhya dṛśātma-labdham ity ādau [BhP 10.41.25]

dorbhyāṃ stanāntaragataṃ parirabhya kāntam ānanda-mūrtim ajahād atidīrghatāpam | ity ādau [BhP 10.48.6] ca darśanāliṅganābyām anyārthatvaṃ vyavacchidyate | uktaṃ ca mahāvārāhe --

sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ | heyopādeya-rahitā naiva prakṛtijāḥ kvacit ||

paramānanda-sandohā jñāna-mātrāś ca sarvataḥ | deha-dehi-bhidā cātra neśvare vidyate kvacit || iti ||

10.13 || śrī-śukaḥ ||57||

English witness · section(s) 50

Anuccheda 50

1 The Vedas sometimes say the Supreme Personality of Godhead has neither name nor form, and other times say He does have a name and form. In this dispute the following conclusion is given (Srimad Bhagavatam 6.4.31): “The two parties - namely the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyses the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause - whether Bhagavan, Paramatma or even Brahma. Instead, he is preoccupied with the superfluous , external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.”* 2 This verse says there are two parties of philosophers. Some Vedic literatures recommend worship of the gigantic Universal Form of the Personality of Godhead. In this view the entire universe is the form of the Lord. The lower planetary system is His lotus feet, and various other parts of the universe correspond to various parts of the gigantic body of the Lord. In this conception the names of various objects, such as a pitcher, a piece of cloth, etc. may be considered names of the Supreme Lord because the entire universe is nothing but the Lord’s gigantic body. This view, which accepts that the Lord has a form and name, is referred to in this verse as the party that says ‘asti’ (there is a form and name of the Lord). The second party follows the speculative scriptures of sankhya philosophy, which asserts that the Lord has neither name nor form. According to these sankhyites, the Universal Form is an imagination, for the Supreme Personality of Godhead does not have a material form or name. This second party is identified by the phrase ‘nasti’ (there is no form or name of the Lord.) 3 Although these views seem to contradict each other, both are supported by the preceding statements of Srimad Bhagavatam. Examples of quotations supporting each view follow: “The Personality of Godhead manifests the entire universe as His form. He may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?”* Srimad Bhagavatam 6.4.28 “Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this

material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation. I wish to offer my respectful obeisances unto Him."* Srimad Bhagavatam 6.4.29 4 Someone may object: "In this verse (Srimad Bhagavatam 6.4.31) the different views of the theists and atheistic sankhyites are described. Do these two parties not perceive two different objects? I think that is the proper way to understand their disagreement." To this objection I reply: This verse clearly explains that these two parties perceive the same object (eka-sthayoh). The Supreme has no material form, and therefore one party proclaims that the Supreme has no form or name. At the same time the Supreme does have a spiritual form and name, and therefore another party proclaims that the Supreme has a form and name. In this way there is no real difference of opinion among the transcendentalists in this matter, and there is no real contradiction in what at first may appear contradictory statements of the Vedas. 5 This seeming difference of opinion about the nature of the Supreme is also resolved by the following statement of Maharaja Dhruva, who describes the non-material nature of the form of the Supreme Personality of Godhead in the following words (Srimad Bhagavatam 4.9.13): "My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorising have come to an end."* 6 The word 'rupam' (form) and its relation to the two views of the nature of the Lord (as with and without name and form), is described in Visnu Purana: "O King, the Supreme Godhead has a form , and at the same time He has no form. He is simultaneously immanent and transcendent." In the previously quoted statement of Dhruva Maharaja the words 'atah param' refer to the four-armed forms of Lord Narayana and other forms of the Supreme Lord. The words 'na vedmi' mean 'I have never experienced the supreme form I behold as I see You now." 7 That the Personality of Godhead has no material names and forms because all His names and forms are spiritual is also described in the following statement of Srimad Bhagavatam (6.4.33): "The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me."* 8 This verse explains that the Supreme Personality of Godhead, although He is devoid of all material names, forms, and pastimes, nevertheless exhibits transcendental forms and names (namani rupani ca bheje) with His transcendental birth (janma) and different pastimes (karmabhih). The faulty reasoning of they who insist that the Supreme has no names or forms at all is refuted in this verse by

the use of the word ‘ananta’ (unlimited), for if the Supreme Godhead has no form, names, qualities, or pastimes then His power to act is certainly sharply curtailed. Because His power is unlimited (ananta), He is the full possessor of innumerable transcendental forms, names, qualities and pastimes. 9 The unlimited forms, names and opulences of the Supreme Personality of Godhead are described by the Pracetas in the following words (Srimad Bhagavatam 4.30.31): “Dear Lord, we shall therefore pray for Your benediction because You are the Supreme beyond all transcendence and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta.”* 10 Because the Supreme Personality of Godhead is the origin of innumerable transcendental forms, names, qualities and pastimes, He is known as ‘Bhagavan’, the possessor (van) of the opulences (bhaga) that are His potencies. His potencies are not an illusion (maya). They are described by the word ‘parama’, which means ‘the supreme (para) opulence (ma)’. Any other interpretation of these words would contradict the truth that the Lord is transcendental and supreme. 11 That the form and attributes of the Supreme Personality of Godhead are not a product of the illusory material energy maya is confirmed by the Vedic literatures: “The Supreme Personality of Godhead is full of all powers and opulences. Because He is beyond the influence of the material energy maya, the saintly devotees know that He is the Supreme.” 12 At this point someone may object: “The devotees argue that the Supreme has spiritual but not material forms and names. Why should we take these devotees as authorities? Why should the opinion of the devotees be taken with such seriousness?” Considering that someone might raise such an objection, the Srimad Bhagavatam glorifies the devotees in the following words (6.4.33, quoted previously): “Supreme Personality of Godhead is especially merciful to the devotees who worship His lotus feet.”* The conclusion should be that the Supreme Personality of Godhead does not reveal Himself as fully to the yogis and sankhya philosophers as He does to the devotees. This is also confirmed by the following statement of the Mathara-sruti (as quoted in Sripada Madhvacarya’s commentary on Vedanta-sutra 3.3.54): “Devotional service enables one to see the Supreme Personality of Godhead.” In this way we may understand that the debate over whether the Supreme has a form, name and senses does not have any real meaning. That the Supreme Personality of Godhead is very affectionate to His devotees is also confirmed by the following statement of Srimad Bhagavatam (6.4.35-36): 13 “The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Daksa, and thus He appeared at that holy place known as Aghamarsana. O Maharaja Pariksit, best of the Kuru dynasty, the Lord’s lotus feet rested on the shoulders of His carrier Garuda, and He appeared with eight long mighty, very beautiful arms.”* 14 By saying “The Supreme Personality of Godhead exhibits (bheje) transcendental names and forms with His different pastimes”, this verse (6.4.33) confirms the fact that the Supreme Godhead has

innumerable forms, names, and qualities. That the Lord's form is eternal is confirmed by the following statement of Maha-Narayana Upanisad (5.10): "The supremely pure lotus feet of the Lord are eternal and have existed since time immemorial." Because the Supreme Lord is identified as 'ananta' (unlimited) in this verse (6.4.33), it should be understood that His names and forms are also unlimited. That the Lord has spiritual but not material senses is also confirmed by Sridhara Svami who comments: "The statement in this verse that the Supreme Godhead has neither names nor forms should be taken to mean that He does not have material names or forms."

BHAGAVAT-SANDARBHA

2.6

Sections 58–68

10 bilingual sequence blocks

Bhagavat · Sanskrit §58 · English §51

[५८]

इत्थम् एवाभिप्रेत्याह --

कृष्णम् एनम् अवेहि त्वम् आत्मानम् अखिलात्मनाम् । जगद्-धिताय सोऽप्य् अत्र देहीवाभाति मायया ॥ [भ्प् १०.१४.५५]

एनं नौमीड्य तेऽभ्र-वपुषे इत्य् [भ्प् १०.१४.१] आदि-वर्णित-रूपम् अवेहि मत्-प्रसाद-लब्ध-विद्वत्तयैवानुभवो न तु तर्कादीनां विचारयेत्य् अर्थः । एवम्भूतोऽपि मायया कृपया जगद्-धिताय सर्वस्यापि स्वात्मानं प्रति चित्ताकर्षणाय देहीव जीव इवाभाति क्रीडति । इव-शब्देन श्री-कृष्णस् तु जीववत् पृथग्-देहं प्रविष्टवान् इति गम्यते । अतएव श्री-विग्रहस्य परम-पुरुषार्थ-लक्षणत्वम् उक्तं श्री-ध्रुवेण -

सत्याशिषो हि भगवंस् तव पाद-पद्मम् आशीस् तथानुभजतः पुरुषार्थ-मूर्तेः [भ्प् ४.९.१७] इत्य् अत्र ।

टीका च - हे भगवन् पुरुषार्थः परमानन्दः स एव मूर्तिर् यस्य तस्य् अतव पाद-पद्मम् आशिषो राज्यादेः सकाशात् सत्या । आशीः परमार्थ-फलं हि निश्चितं कस्य तेन प्रकारेण त्वम् एव पुरुषार्थ इत्य् एवं निष्कामतया अनुभ्जतः । इत्य् एषा ॥

१०.१४ ॥ श्री-शुकः ॥५८॥

[58]

ittham evābhipretyāha --

kṛṣṇam enam avehi tvam ātmānam akhilātmanām | jagad-dhitāya so'py atra dehīvābhāti māyayā || [BhP 10.14.55]

enaṃ naumīḍya te'bhra-vapuṣe ity [BhP 10.14.1] ādi-varṇita-rūpam avehi mat-prasāda-labdha-vidvattayaivānubhavo na tu tarkādīnāṃ vicārayety arthaḥ | evambhūto'pi māyayā kṛpayā jagad-dhitāya sarvasyāpi svātmānaṃ prati cittākarṣaṇāya dehīva jīva ivābhāti krīḍati | iva-śabdena śrī-kṛṣṇas tu jīvavat pṛthag-dehaṃ praviṣṭavān iti gamyate | ataeva śrī-vigrahasya parama- puruṣārtha-lakṣaṇatvam uktaṃ śrī-dhruveṇa -

satyāśiṣo hi bhagavaṃs tava pāda-padmam āśīs tathānubhajataḥ puruṣārtha-mūrteḥ [BhP 4.9.17] ity atra |

ṭīkā ca - he bhagavan puruṣārthaḥ paramānandaḥ sa eva mūrtir yasya tasy atava pāda-padmam āśiṣo rājyādeḥ sakāśāt satyā | āśīḥ paramārtha-phalaṃ hi niścitaṃ kasya tena prakāreṇa tvam eva puruṣārtha ity evaṃ niṣkāmatayā anubhjataḥ | ity eṣā ||

10.14 || śrī-śukaḥ ||58||

English witness · section(s) 51

Anuccheda 51

1 The form of the Supreme Personality of Godhead should be considered fully transcendental and spiritual because it is eternal, all-powerful, all-pervading, the shelter of everything, transcendental to all gross and subtle forms of material energy, manifested in the hearts of all conditioned souls, manifest only by the Lord's own wish, and clearly described in all Vedic literatures. The supreme philosopher, Brahma, has described the Lord's form in the following three verses of Srimad Bhagavatam (3.9.2-4): 2 "The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.* 3 "O Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.* 4 "The present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."* 5 Sridhara Svami comments on these verses in the following words: "Someone may object: Is it not true that you have not actually seen the transcendental Supreme Godhead? You may have seen some form, but that form is simply a production of the three modes of material nature. It is not at all transcendental, for the transcendental Supreme Godhead is devoid of all form and qualities. "Thinking someone might argue in this way, Lord Brahma spoke the first two of these verses. 6 "In the first of these verses Brahma says: 'The form which I see is eternally freed from material contamination (avabodha-rasodayena sasvan-nivrtta-tamah) and has voluntarily advented to show mercy to the devotees (sad-anugrahaya grhitam). This

incarnation is the origin of many other incarnations (avatara-sataika-bijam), who are all situated in the platform of transcendental goodness. I, who am the rajo-guna-avatara, are born from the lotus flower grown from Your navel home (yan-nabhi-padma-bhavanat).' "In the second of these verses Brahma says: 'O my Lord (parama), I do not see (na pasyami) a form superior (param) to Your present form (bhavatah svarupam) of eternal bliss and knowledge. In your impersonal Brahman effulgence in the spiritual sky (ananda-matram), there is no occasional change (avikalpam) and no deterioration of internal potency (aviddha-varcah). I surrender unto You (asrito smi) because, whereas I am proud of my material body and senses (bhutendriyatmaka-madah), Your Lordship is the cause of the cosmic manifestation (visva-srjam), and yet You are untouched by matter (avisvam). You are the original creator of the material bodies and senses of the conditioned souls, and You are the ultimate object of worship.' 7 "Thinking someone might consider the Supreme Lord's form to be only recently, and not eternally, manifested, Brahma spoke the third verse, saying 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes (bhuvana-mangala). Since You have manifested this eternal personal form upon whom we, Your devotees meditate (upasakanam mangalaya dhyane darsitam), I therefore offer my respectful obeisances unto You (tubhyam name nuvidhema). You do not reveal this transcendental form to those of us whose minds are attached to the path of impersonalist speculation.' "At this point Sri Krsna might object: 'If this is true, then why is it that some people decline to worship Me?" "To answer this question Brahma says: 'Those who are destined to be dispatched to the path of hell neglect Your personal form (yo nadrtah) because of speculating on material topics (asat-prasangaih) and accepting the faulty logic of atheistic philosophers.'" 8 Because Brahma is the spiritual master of the greatest philosophers, he never accepts any view in opposition to that expressed in these verses. The impersonalists and atheists, however, do not accept these statements of Lord Brahma. The impersonalists had previously been described by Brahma in the words 'avyakta-vartmabhinivesitatma' (those absorbed in meditation on the impersonal feature of the Supreme). The atheists were described by Srila Sridhara Svami at the end of the previous quotation. Although the transcendental form of the Personality of Godhead is clearly established by all authorities, the atheists reject the direct experience of the learned devotees, and insist there is no God. 9 On the other hand, the devotees, who are qualified to properly understand the Supreme Lord's transcendental form are described in the following verse (Srimad Bhagavatam 3.9.5), where Brahma says: "O my Lord, persons who smell the aroma of Your lotus feet carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."* 10 In this verse the word 'tut' (but) is used to contrast the devotees of the Lord with the previously described non devotees. Brahma describes the devotees saying:

“O Lord, the devotees have faith in the existence of Your transcendental form because they accept the Vedic revelation as the highest source of knowledge. They smell the aroma of Your lotus feet, carried by the air of Vedic sound (sruti-vata-nitam), through the holes of the ears, and they accept the devotional service of Your lotus feet (bhaktya grhita-caranah).”

Bhagavat · Sanskrit §59 · English §52

[५९]

अतः शब्द-प्रतिपाद्यं यद् ब्रह्म तच् छ्री-विग्रह एवेत्य् उपसंहार-योग्यं वाक्यम् आह -

तावत् प्रसन्नो भगवान् पुष्कराक्षः कृते युगे । दर्शयाम् आस तं क्षत्तः शाब्दं ब्रह्म दधद् वपुः ॥ [भ्प् ३.२१.७]

तद् वपुर् दधत् प्रकाशयन्न् असौ शुक्लाख्यो भगवान् कृते युगे वर्तते । तद् एव शब्द-प्रतिपाद्यं ब्रह्म परम-तत्त्वं तं कर्दमं प्रति दर्शयामासेत्य् अर्थः ॥

॥ ३.२१ ॥ श्री-मैत्रेयः ॥५९॥

[59]

ataḥ śabda-pratipādyaṃ yad brahma tac chrī-vigraha evety upasaṃhāra-yogyaṃ vākyam āha -

tāvat prasanno bhagavān puṣkarākṣaḥ kṛte yuge | darśayām āsa taṃ kṣattaḥ śābdaṃ brahma dadhad vapuḥ || [BhP 3.21.7]

tad vapur dadhat prakāśayann asau śuklākhyo bhagavān kṛte yuge vartate | tad eva śabda-pratipādyaṃ brahma parama-tattvaṃ taṃ kardamaṃ prati darśayāmāsety arthaḥ ||

|| 3.21 || śrī-maitreyaḥ ||59||

English witness · section(s) 52

Anuccheda 52

1 Even in the form of the empowered avesa-avatara, Lord Rsabhadeva is transcendental in nature. This is confirmed by the following verse of Srimad Bhagavatam (5.5.19) where Lord Rsabhadeva says: “My transcendental body (sac-cid-ananda-vigraha) looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion (adharma) and non devotional activities). They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Rsabhadeva, the Supreme Personality of Godhead, the best of all living entities.”* 2 In this verse Lord Rsabhadeva says: ‘My transcendental body (sac-cid-ananda-vigrahah) looks exactly like a human form, but it is not a material human body (sariram). It is inconceivable (durvibhavyam). Within My heart (me hrdayam) can be found the process of devotional service (dharmah), which is meant for the devotees. Far from My heart have I abandoned irreligion (adharma) and non devotional activities.” In order to demonstrate the proper mode of action for a self-satisfied transcendentalist, Lord Rsabhadeva, the speaker of this verse, pretended to leave His body at the final stage of His earthly pastimes. The ordinary conditioned souls mistakenly thought that He died or left His body. 3 Lord Rsabhadeva’s final pastimes, and His so-called ‘death’ are described in Srimad Bhagavatam (5.6.6): “Lord Rsabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhuta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behaviour just to teach yogis how to give up the body. Nonetheless He maintained His original position as a plenary expansion of Lord Vasudeva, Krsna. Remaining always in that state, He gave up His pastimes as Lord Rsabhadeva within the material world. If, following in the footsteps of Lord Rsabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again.”* 4 Lord Rsabhadeva’s celebrated abandonment of His body is described in the devotional scripture of Srimad Bhagavatam (5.6.8): “While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were bring blown by the wind. In that fire, the entire forest near Kutakacala and the body of Lord Rsabhadeva were burnt to ashes.”* 5 We may note in this verse that the words ‘tena saha’ (with that body) are in the instrumental case, and the subject of the sentence, ‘davalanah’ (a forest-fire), is in the nominative case. The trees and other residents of the forest who gave up their material bodies in that forest-fire as Lord Rsabhadeva pretended to give up His spiritual form, all attained liberation. 6 The associates of Lord Ramacandra also attained liberation in the same way. This is described in Srimad Bhagavatam (9.11.22): “Lord Ramacandra returned to His abode, to which the bhakti-yogis are promoted. This is the place to which all the inhabitants of Ayodhya went

after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him."* 7 In this way, Lord Rsabhadeva's disappearance in the forest fire is described. We may also note that at the end of this chapter in Srimad Bhagavatam the chapter title is given: "The Appearance of Lord Rsabhadeva". The title clearly does not say 'the Birth of Lord Rsabhadeva", because the Lord was not born in the same way conditioned souls are, but rather He appeared in His transcendental body to perform His pastimes here.

Bhagavat · Sanskrit §60 · English §53

[६०]

तद् एवं सिद्धे भगवतस् तादृशे वैलक्षण्ये दृश्यत्वात् घटवद् इत्य् आद्य- सद्-अनुमानं न सम्भवति कालात्ययोपदिष्टत्वात् । तद् एतद् अभिप्रेत्य तस्मिन् सत्यता-पुरस्कृतं षड्-भाव-विकाराद्य-भावं स्थापयन् पूर्ण- स्वरूपत्वम् अभुपगच्छति ।

एकस् त्वम् आत्मा पुरुषः पुराणः सत्यः स्वयं ज्योतिर् अनन्त आद्यः । नित्योऽक्षरोऽजस्र-सुखो निरञ्जनः पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥ [भ्प् १०.१४.२०]

नौमीड्य ते [भ्प् १०.१४.१] इत्य् आदिना स्तुत्यत्वेन प्रतिज्ञा-रूपोऽयम् अभ्र- वपुर्-आदि-लक्षणत्वम् एक एव सर्वेषाम् आत्मा परमाश्रयः । तद् उक्तम् - एकोऽसि प्रथमम् इति [भ्प् १०.१४.१८] इति च । कृष्णम् एनम् अवेहि त्वम् आत्मानम् अखिलात्मनाम् इति च [भ्प् १०.१४.५५] । यतस् त्वम् आत्मा तत एव सत्यः । परमाश्रयस्य सत्यताम् अबलम्ब्यैवान्येषां सत्यत्वात् त्वय्य् एव सत्यत्वस्य मुख्या विश्रान्तिर् इति भावः । तद् उक्तम् - सत्य-व्रतं सत्य-परम् इत्य् आदि [भ्प् १०.२.२६] ।

सत्ये प्रतिष्ठितः कृष्णः सत्यम् अत्र प्रतिष्ठितम् । सत्यात् सत्यं च गोविन्दस् तस्मात् सत्यो हि नामतः ॥ इत्य् उद्यम-पर्वणि [म्भ्

५.६८.१२] च ।

न च त्वयि जन्मादयो विकाराः सन्तीत्य् आह आद्यः कारणम् । एकोऽसि प्रथमम् इत्य् आदौ [भ्प् १०.१४.१८] तादृशत्व-दृष्टेः । अतो न जन्म, किन्तु प्रत्यक्षत्वं हरेर् जन्म न विकारः कथञ्चन इति पाद्म-रीतिकम् एव । अतएव स्कान्दे --

अविज्ञाय परं देहम् आनन्दात्मानम् अव्ययम् । आरोपयन्ति जनिमत् पञ्च-भूतात्मकं जडम् ॥ इति ॥

आद्यत्वे हेतुः । पुरुषः पुरुषाकार एव सन् पुराणः पुरापि नवः कार्यात् पूर्वम् अपि वर्तमान इत्य् अर्थः । श्रुतिश् च -- आत्मैवेदम् अग्र आसीत् पुरुष- विध [ऐतु १.१.१] इति । अतएव जन्मान्तरास्तित्व-लक्षणं विकारं वारयति नित्यः सनातन-मूर्तिः । तथा पूर्ववन् मध्यमाकारत्वेऽपि पूर्ण इति वृद्धिम् । अजस्र-सुखो नित्यम् एव सुख-रूप इति परिणामम् । सुखस्य पुंस्त्वं छान्दसं विज्ञानम् आनन्दं ब्रह्म [बौ

३.९.२८] इत्य् अत्रानन्दस्य नपुंसकत्ववत् ।

तथा अक्षर इत्य् अपक्षयम् । अमृत इति विनाशम् । पूर्णत्वे हेतुः । अनन्त अद्वय इति देश-काल-परिच्छेद-रहितः । वस्तु-परिच्छेद-रहितोऽपि । अन्यस्य तच्-छक्तित्वात् तं विनानवस्थानात् । अत्रामृतत्वोपपादनाय चतुर्विध- क्रिया-फलत्वं च वारयति । तत्रोत्पत्तिर् आद्य इत्य् अनेनैव निराकृता । शिष्ट- त्रयं स्वयंज्योतिर् निरञ्जन उपाधितो मुक्त इति पद-त्रयेण । तत्र च प्राप्तिः क्रियया ज्ञानेन वा भवेत् । क्रियया प्राप्तिर् आत्म-पदेनैव निराकृता, सर्व-प्रत्यग्-रूपत्वात् । तथा ज्ञानतः प्राप्तिं वारयति । स्वयंज्योतिर् इति । तद् उक्तं ब्रह्माणं प्रति श्री-भगवता मनीषितानुभावोऽयं मम लोकावलोकनम् इति [भ्प् २.९.२२] ।

टीका च - एतच् च मत्-कृपयैव त्वया प्राप्तम् इत्य् आह । मनीषितम् इच्छा, तुभ्यं दातव्यम् इति या ममेच्छा तस्या अनुभावोऽयम् । कोऽसौ? तम् आह - मम लोकस्यावलोकनं यत् । इत्य् एषा । तद् उक्तम् - नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निज-शक्तितः । इति ।[*एन्द्नोते #१६]

ननु, श्री-भगवतोद्धवं प्रति वासुदेवो भगवताम् इत्य् आदिकं [भ्प् ११.१६.२९] विभूति-मध्ये गणयित्वा सर्वान्ते मनोविकारा एवैते [भ्प् ११.१६.४१] इत्य् उक्तम् । सत्यम् । तद्-गणनं प्राचुर्य-विवक्षया क्षत्रिणो गच्छन्तीतिवत् । तत्रैव हि -

पृथिवी वायुर् आकाश आपो ज्योतिर् अहं महान् । विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम् ॥ इत्य् अत्र [भ्प् ११.१६.३७]

पर-शब्देन ब्रह्मापि तन्-मध्ये गणितम् अस्ति । तद् एवं प्राप्तिर् निषिद्धा । अथ विकृतिर् अपि तुषापाकरणेनावधातेन व्रीहीणाम् इवोपाध्यपाकरेणेन भवेत् । तच् चासङ्गत्वान् न सम्भवेद् इत्य् आह मुक्त उपाधित इति । तद् उक्तम् -विशुद्ध-ज्ञान-मूर्तये [भ्प् १०.२७.२१] विशुद्ध-विज्ञान-घनं [भ्प् १०.३७.२०] इत्य् आदौ च । तस्मान् मम निशित-शरैर् विभिद्यमान-त्वचि इत्यादिकं तु [भ्प् १.९.३४] मायिक-लीला-वर्णनम् एव ।

एवं वदन्ति राजर्षे ऋषयः केचनान्विताः । यत् स्व-वाचो विरुध्येत न नूनं ते समरन्त्य् अनु ॥ इत्य् आदि [भ्प् १०.७७.३०]

न्यायेन वास्तवत्व-विरोधात् । तथा हि स्कान्दे -

असङ्गश् चाव्ययोऽभेद्योऽनिग्राह्योऽशोष्य एव च । विद्धोऽसृग्-आचितो बद्ध इति विष्णुः प्रदृश्यते ॥

असुरान् मोहयन् देवः क्रीडत्य् एष सुरेष्व् अपि । मनुष्यान् मध्यया दृष्ट्या न मुक्तेषु कदाचन ॥ इति ॥

श्री-भीष्मस्य युद्ध-समये दैत्याविष्टत्वात् तथा भानं युक्तम् एवेति । किन्त्व् अधुना दुःस्वप्न-दुःखस्येव तस्य निवेदनं कृतम् इति ज्ञेयम् । संस्कारोऽपि किम् अतिशयाधानेन मलापाकारेण वा । तत्रातिशयाधानं पूर्णत्वेनैव निराकृतम् । मलापकरणं वारयति निरञ्जनः निर्मलः विशुद्ध-ज्ञान-मूर्तिर् इत्य् अर्थः ॥

१०.१४ ॥ श्री-ब्रह्मा ॥६०॥

[60]

tad evaṃ siddhe bhagavatas tādṛśe vailakṣaṇye dṛśyatvāt ghaṭavad ity ādya-sad-anumānaṃ na sambhavati kālātyayopadiṣṭatvāt | tad etad abhipretya tasmin satyatā-puraskṛtaṃ ṣaḍ-bhāva-vikārādya-bhāvaṃ sthāpayan pūrṇa- svarūpatvam abhupagacchati |

ekas tvam ātmā puruṣaḥ purāṇaḥ satyaḥ svayaṃ jyotir ananta ādyaḥ | nityo'kṣaro'jasra-sukho nirañjanaḥ pūrṇo'dvayo mukta upādhito'mṛtaḥ || [BhP 10.14.20]

naumīḍya te [BhP 10.14.1] ity ādinā stutyatvena pratijñā-rūpo'yam abhra-vapur-ādi-lakṣaṇatvam eka eva sarveṣām ātmā paramāśrayaḥ | tad uktam - eko'si prathamam iti [BhP 10.14.18] iti ca | kṛṣṇam enam avehi tvam ātmānam akhilātmanām iti ca [BhP 10.14.55] | yatas tvam ātmā tata eva satyaḥ | paramāśrayasya satyatām abalambyaivānyeṣāṃ satyatvāt tvayy eva satyatvasya mukhyā viśrāntir iti bhāvaḥ | tad uktam - satya-vrataṃ satya-param ity ādi [BhP 10.2.26] |

satye pratiṣṭhitaḥ kṛṣṇaḥ satyam atra pratiṣṭhitam | satyāt satyaṃ ca govindas tasmāt satyo hi nāmataḥ || ity udyama-parvaṇi [MBh

5.68.12] ca |

na ca tvayi janmādayo vikārāḥ santīty āha ādyaḥ kāraṇam | eko'si prathamam ity ādau [BhP 10.14.18] tādṛśatva-dṛṣṭeḥ | ato na janma, kintu pratyakṣatvaṃ harer janma na vikāraḥ kathañcana iti pādma-rītikam eva | ataeva skānde --

avijñāya paraṃ deham ānandātmānam avyayam | āropayanti janimat pañca-bhūtātmakaṃ jaḍam || iti ||

ādyatve hetuḥ | puruṣaḥ puruṣākāra eva san purāṇaḥ purāpi navaḥ kāryāt pūrvam api vartamāna ity arthaḥ | śrutiś ca -- ātmaivedam agra āsīt puruṣa- vidha [AitU 1.1.1] iti | ataeva janmāntarāstitva-lakṣaṇaṃ vikāraṃ vārayati nityaḥ sanātana-mūrtiḥ | tathā pūrvavan madhyamākāratve'pi pūrṇa iti vṛddhim | ajasra-sukho nityam eva sukha-rūpa iti pariṇāmam | sukhasya puṃstvaṃ chāndasaṃ vijñānam ānandaṃ brahma [BAU 3.9.28] ity atrānandasya napuṃsakatvavat |

tathā akṣara ity apakṣayam | amṛta iti vināśam | pūrṇatve hetuḥ | ananta advaya iti deśa-kāla-pariccheda-rahitaḥ | vastu-pariccheda-rahito'pi | anyasya tac-chaktitvāt taṃ vinānavasthānāt | atrāmṛtatvopapādanāya caturvidha- kriyā-phalatvaṃ ca vārayati | tatrotpattir ādya ity anenaiva nirākṛtā | śiṣṭa- trayaṃ svayaṃjyotir nirañjana upādhito mukta iti pada-trayeṇa | tatra ca prāptiḥ kriyayā jñānena vā bhavet | kriyayā prāptir ātma-padenaiva nirākṛtā, sarva-pratyag-rūpatvāt | tathā jñānataḥ prāptiṃ vārayati | svayaṃjyotir iti | tad uktaṃ brahmāṇaṃ prati śrī-bhagavatā manīṣitānubhāvo'yaṃ mama lokāvalokanam iti [BhP 2.9.22] |

*ṭīkā ca - etac ca mat-kṛpayaiva tvayā prāptam ity āha | manīṣitam icchā, tubhyaṃ dātavyam iti yā mamecchā tasyā anubhāvo'yam | ko'sau? tam āha - mama lokasyāvalokanaṃ yat | ity eṣā | tad uktam - nityāvyakto'pi bhagavān īkṣyate nija-śaktitaḥ | iti |[*ENDNOTE #16]*

nanu, śrī-bhagavatoddhavaṃ prati vāsudevo bhagavatām ity ādikaṃ [BhP 11.16.29] vibhūti-madhye gaṇayitvā sarvānte manovikārā evaite [BhP 11.16.41] ity uktam | satyam | tad-gaṇanaṃ prācurya-vivakṣayā kṣatriṇo gacchantītivat | tatraiva hi -

pṛthivī vāyur ākāśa āpo jyotir ahaṃ mahān | vikāraḥ puruṣo'vyaktaṃ rajaḥ sattvaṃ tamaḥ param || ity atra [BhP 11.16.37]

para-śabdena brahmāpi tan-madhye gaṇitam asti | tad evaṃ prāptir niṣiddhā | atha vikṛtir api tuṣāpākaraṇenāvadhātena vrīhīṇām ivopādhyapākareṇena bhavet | tac cāsaṅgatvān na sambhaved ity āha mukta upādhita iti | tad uktam -viśuddha-jñāna-mūrtaye [BhP 10.27.21] viśuddha-vijñāna-ghanaṃ [BhP 10.37.20] ity ādau ca | tasmān mama niśita-śarair vibhidyamāna-tvaci ityādikaṃ tu [BhP 1.9.34] māyika-līlā-varṇanam eva |

evaṃ vadanti rājarṣe ṛṣayaḥ kecanānvitāḥ | yat sva-vāco virudhyeta na nūnaṃ te samaranty anu || ity ādi [BhP 10.77.30]

nyāyena vāstavatva-virodhāt | tathā hi skānde -

asaṅgaś cāvyayo'bhedyo'nigrāhyo'śoṣya eva ca | viddho'sṛg-ācito baddha iti viṣṇuḥ pradṛśyate ||

asurān mohayan devaḥ krīḍaty eṣa sureṣv api | manuṣyān madhyayā dṛṣṭyā na mukteṣu kadācana || iti ||

śrī-bhīṣmasya yuddha-samaye daityāviṣṭatvāt tathā bhānaṃ yuktam eveti | kintv adhunā duḥsvapna-duḥkhasyeva tasya nivedanaṃ kṛtam iti jñeyam | saṃskāro'pi kim atiśayādhānena malāpākāreṇa vā | tatrātiśayādhānaṃ pūrṇatvenaiva nirākṛtam | malāpakaraṇaṃ vārayati nirañjanaḥ nirmalaḥ viśuddha-jñāna-mūrtir ity arthaḥ ||

10.14 || śrī-brahmā ||60||

English witness · section(s) 53

Anuccheda 53

1 If even the empowered incarnation Rsabhadeva had a spiritual body, then certainly the form of the Supreme Personality of godhead, Lord Krsna, is also transcendental and not at all material. The supremely exalted position of the Supreme Lord, Sri Krsna, is described in the following statement of Bhismadeva to Lord Krsna Srimad Bhagavatam (1.9.41): “At the Rajasuya-yajna (sacrifice) performed by Maharaja Yudhisthira, there was the greastest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Sri Krsna was worshipped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.”* 2 Sridhara Svami comments: “In this verse Bhismadeva says: ‘Lord Krsna, who is the soul (atma) of all the universes, was personally present (avih) before my eyes (mama drsi gocarah). How fortunate I am.’”

Bhagavat · Sanskrit §61 · English §54

[६१]

तद् एवं पूर्वं तद्-ऐश्वर्यादीनां स्वरूप-भूतत्वं साधितं तच् च तेषां स्वरूपान्तरङ्ग-धर्मत्वाद् युक्तम् । यथा ज्योतिर् अन्तरङ्ग-धर्मानां तदीय-शुक्लादि-गुणानां ज्योतिर्-भूतत्वम् एव, न तम आदिरूपत्वं तद्वत् ।

अथ श्री-विग्रहस्य पूर्ण-स्वरूप-लक्षणत्वं तद्वत् । अथ श्री-विग्रहस्य पूर्ण-स्वरूप-लक्षणत्वं साधितं, तच् च युक्तम्, सर्व-शक्ति-युक्त-परम- वस्त्व्-एक-रूपत्वात् तस्य । तत्र यो निजान्तरङ्ग-नित्य-धर्मः श्री-विग्रहतागमस् तत् तत् संस्थान-लक्षणस् तद् विशिष्टं परमानन्द- लक्षणं वस्त्व् एव श्री-विग्रहः । स एव चान्तरङ्ग-धर्मान्तराणां, ऐश्वर्यादीनाम् अपि नित्याश्रयत्वात् स्वयं भगवान्, यथा शुद्ध-खण्ड- लड्डुकम् । यतो यथा लड्डुकतागमक-संस्थान-विशिष्ट-खण्डम् एव लड्डुकं तद् एव
खण्ड-स्वाभाविक-सौगन्ध्यादिमच् चेति लोकैः प्रतीयते प्रयुज्यते च तथा रूपं यद् एतत् [भ्प् ३.९.२] इत्य् आदिषु परं तत्त्वम् एव श्री- विग्रहः स एव च भगवान् इति विद्वद्भिः प्रतीयते प्रयुज्यते चैवेति ।

तद् एवं श्री-विग्रहस्य पूर्ण-स्वरूपत्वं साधयित्वा, तो-पोषणार्थं प्रकरणान्तरम् आरभ्यते । यावत् पार्षद-निरूपणम् । तत्र परिच्छदानां तत्-स्वरूप-भूतत्वे तद्-अङ्ग-सहिततयैवाविर्भाव-दर्शन-रूपं लिङ्गम् आह द्वयेन --

तम् अद्भुतं बालकम् अम्बुजेक्षणं चतुर्-भुजं शङ्ख-गदाद्य्-उदायुधम् । इत्य् आदि ॥ [भ्प् १०.३.९]

स्पष्टम् ॥ १०.३ । श्री-शुकः ॥६१॥

[61]

tad evaṃ pūrvaṃ tad-aiśvaryādīnāṃ svarūpa-bhūtatvaṃ sādhitaṃ tac ca teṣāṃ svarūpāntaraṅga-dharmatvād yuktam | yathā jyotir antaraṅga-dharmāṇāṃ tadīya-śuklādi-guṇānāṃ jyotir-bhūtatvam eva, na tama ādirūpatvaṃ tadvat |

atha śrī-vigrahasya pūrṇa-svarūpa-lakṣaṇatvaṃ tadvat | atha śrī-vigrahasya pūrṇa-svarūpa-lakṣaṇatvaṃ sādhitaṃ, tac ca yuktam, sarva-śakti-yukta-parama-vastv-eka-rūpatvāt tasya | tatra yo nijāntaraṅga-nitya-dharmaḥ śrī- vigrahatāgamas tat tat saṃsthāna-lakṣaṇas tad viśiṣṭaṃ paramānanda- lakṣaṇaṃ vastv eva śrī-vigrahaḥ | sa eva cāntaraṅga-dharmāntarāṇāṃ, aiśvaryādīnām api nityāśrayatvāt svayaṃ bhagavān, yathā śuddha-khaṇḍa- laḍḍukam | yato yathā

laḍḍukatāgamaka-saṃsthāna-viśiṣṭa-khaṇḍam eva laḍḍukaṃ tad eva khaṇḍa-svābhāvika-saugandhyādimac ceti lokaiḥ pratīyate prayujyate ca tathā rūpaṃ yad etat [BhP 3.9.2] ity ādiṣu paraṃ tattvam eva śrī- vigrahaḥ sa eva ca bhagavān iti vidvadbhiḥ pratīyate prayujyate caiveti |

tad evaṃ śrī-vigrahasya pūrṇa-svarūpatvaṃ sādhayitvā, to-poṣaṇārthaṃ prakaraṇāntaram ārabhyate | yāvat pārṣada-nirūpaṇam | tatra paricchadānāṃ tat-svarūpa-bhūtatve tad-aṅga-sahitatayaivāvirbhāva-darśana-rūpaṃ liṅgam āha dvayena --

tam adbhutaṃ bālakam ambujekṣaṇaṃ catur-bhujaṃ śaṅkha-gadādy-udāyudham | ity ādi || [BhP 10.3.9]

spaṣṭam || 10.3 | śrī-śukaḥ ||61||

English witness · section(s) 54

Anuccheda 54

1 The exalted position of Sri Krsna, the original Supreme Personality of Godhead, is also described in the following prayer spoken by Devaki-devi to Lord Krsna (Srimad Bhagavatam 10.3.24): “My dear Lord, there are different Vedas, some which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge.”* 2 In this verse Devaki-devi says: ‘O Lord, the various Vedic literatures describe (prahuh) Your transcendental nature (rupam).’ What is this nature of the Lord? Devaki says: ‘O Lord, You are not perceivable to the words, mind and senses (avyaktam).’ Although the Lord cannot be perceived in these ways, nevertheless Devaki says: ‘You are Lord Visnu, the Supreme, and You are now directly present before my eyes (saksat tvam visnuh).” 3 That the Supreme Personality of Godhead can be seen by the devotees is described in the Padma Purana, Nirmana-khanda, where Veda-vyasa prays to Lord Krsna: “O Lord Madhusudana, the best of Vedic literatures proclaim that You are the eternally transcendental Supreme Brahman, the creator and master of all universes. O Lord, I wish to see You with my own eyes. Please grant me the power to see You.” 4 In this verse Devaki addresses Lord Krsna as ‘adhyatma-dipah’ (the light of all transcendental knowledge). This means that Sri Krsna

illuminates the truth about all causes and effects and about the real nature of all the living entities encased in various material bodies. Because Sri Krsna is thus adhyatma-dipa, there is no need for Devaki to fear that King Kamsa may harm Him, and this truth is clearly corroborated by Sridhara Svami in his commentary.

Bhagavat · Sanskrit §62 · English §55

[६२]

एवम् अभिप्रायेणैवेदम् आह -

यथैकात्म्यानुभावानां विकल्प-रहितः स्वयम् । भूषणायुध-लिङ्गाख्या धत्ते शक्तीः स्व-मायया ॥

तेनैव सत्य-मानेन सर्व-ज्ञो भगवान् हरिः । पातु सर्वैः स्वरूपैर् नः सदा सर्वत्र सर्व-गः ॥ [भ्प् ६.८.३२-३३]

ऐकास्म्यानुभावानां केवल-परम-स्वरूप-दृष्टि-पराणां विकल्प-रहितः परमानन्दैक-रस-परम-स्वरूपतया स्फुरन्न् अपि, यथा येन प्रकारेण, स्वेषु स्व-स्वामितया भजत्स्य् या मया कृपा तया हेतुना । स्वयं विचित्र-शक्ति-मयेन स्वरूपेणैव कारण-भूतेन भूषणाद्य्-आख्याः शक्तीः शक्ति-मयाविर्भावात् धत्ते गोचरयति । तेनैव विद्वद्-अनुभव-लक्षणेन सत्य-प्रमाणेन । तेनैव विद्वद्-अनुभव-लक्षणेन सत्य-प्रमाणेन तद् यदि सत्यं स्यात् तदेत्य् अर्थः । तैर् एव भूषणादि-लक्षणैः सर्वः स्वरूपैर् विचित्र-स्वरूपाविर्भावैर् नः पातु । अतएव श्री-विष्णु-धर्मे बलि-कृत-चक्र- स्तवे

यस्य रूपम् अनिर्देश्यम् अपि योगिभिर् उत्तमैर् इत्य् आदि ।

तद्-अनन्तरं च -

भ्रमतस् तस्य चक्रस्य नाभि-मध्ये मही-पते । त्रैलोक्यम् अखिलं दैत्यो दृष्टवान् भूर् भुवादिकम् ॥ इति ॥

तद् एवम् एव नवमे श्रीमद्-अम्बरीषेणापि चक्रम् इदं स्तुतम् अस्ति । लिङ्गानि गरुडाकार-ध्वजादीनि । अनेन यत् क्वचिद् आकस्मिकत्वम् इव श्रूयते । तद् अपि श्री-भगवद्-आविर्भाववज्-ज्ञेयम् । अत्र तृतीये चैत्यस्य तत्त्वम् अमलं मणिम् अस्य कण्ठे इत्य् [भ्प् ३.२८.२८] अपि सहायम् । अतो द्वादशेऽपि कौस्तुभ- व्यपदेशेन स्वात्म-ज्योतिर् विभर्त्य् अजः इत्य् [भ्प् १२.११.१०] आदिकं विराड् गतत्वेनोपासनार्थम् अभेद-दृष्ट्या दर्शितम् एव यथा-सम्भवं साक्षाच् छ्रीविग्रहत्वेनाप्य् अनुसन्धेयम् । तथा हि विष्णु-पुराणे --

आत्मानम् अस्य जगतो निर्लेपम् अगुणामलम् । बिभर्ति कौस्तुभ-मणि-स्वरूपं भगवान् हरिर् ॥ इति [विप् १.२२.६८] ॥

॥ ६.८ ॥ विश्व-रूपो महेन्द्रम् ॥६२॥

[62]

evam abhiprāyeṇaivedam āha -

yathaikātmyānubhāvānāṃ vikalpa-rahitaḥ svayam | bhūṣaṇāyudha-liṅgākhyā dhatte śaktīḥ sva-māyayā ||

tenaiva satya-mānena sarva-jño bhagavān hariḥ | pātu sarvaiḥ svarūpair naḥ sadā sarvatra sarva-gaḥ || [BhP 6.8.32-33]

aikāsmyānubhāvānāṃ kevala-parama-svarūpa-dṛṣṭi-parāṇāṃ vikalpa-rahitaḥ paramānandaika-rasa-parama-svarūpatayā sphurann api, yathā yena prakāreṇa, sveṣu sva-svāmitayā bhajatsy yā mayā kṛpā tayā hetunā | svayaṃ vicitra-śakti-mayena svarūpeṇaiva kāraṇa-bhūtena bhūṣaṇādy-ākhyāḥ śaktīḥ śakti-mayāvirbhāvāt dhatte gocarayati | tenaiva vidvad-anubhava-lakṣaṇena satya-pramāṇena | tenaiva vidvad-anubhava-lakṣaṇena satya-pramāṇena tad yadi satyaṃ syāt tadety arthaḥ | tair eva bhūṣaṇādi-lakṣaṇaiḥ sarvaḥ svarūpair vicitra-svarūpāvirbhāvair naḥ pātu | ataeva śrī-viṣṇu-dharme bali-kṛta-cakra- stave

yasya rūpam anirdeśyam api yogibhir uttamair ity ādi |

tad-anantaraṃ ca -

bhramatas tasya cakrasya nābhi-madhye mahī-pate | trailokyam akhilaṃ daityo dṛṣṭavān bhūr bhuvādikam || iti ||

tad evam eva navame śrīmad-ambarīṣeṇāpi cakram idaṃ stutam asti | liṅgāni garuḍākāra-dhvajādīni | anena yat kvacid ākasmikatvam iva śrūyate | tad api śrī-bhagavad-āvirbhāvavaj-jñeyam | atra tṛtīye caityasya tattvam amalaṃ maṇim asya kaṇṭhe ity [BhP 3.28.28] api sahāyam | ato dvādaśe'pi kaustubha- vyapadeśena svātma-jyotir vibharty ajaḥ ity [BhP 12.11.10] ādikaṃ virāḍ gatatvenopāsanārtham abheda-dṛṣṭyā darśitam eva yathā-sambhavaṃ sākṣāc chrīvigrahatvenāpy anusandheyam | tathā hi viṣṇu-purāṇe --

ātmānam asya jagato nirlepam aguṇāmalam | bibharti kaustubha-maṇi-svarūpaṃ bhagavān harir || iti [ViP 1.22.68] ||

|| 6.8 || viśva-rūpo mahendram ||62||

English witness · section(s) 55

Anuccheda 55

1 The forms of the plenary expansions of Lord Krsna are also spiritual and transcendental. This is confirmed by Srila Sukadeva Gosvami (Srimad Bhagavatam 10.13.54): "The visnu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads."* 2 Sridhara Svami comments: "In this verse the forms of the plenary expansions of Lord Krsna are described as being identical in their transcendental features. The word 'eka-rasah' here may be interpreted to mean either 'always the same', or 'always eternal (satya), full of knowledge (jnana), unlimited (ananta), and full of bliss (ananda).' The glory of these transcendental forms was not even to be touched (asprsta-bhuri-mahatmyah) by the jnanis engaged in studying the Upanisads (upanisad-drsam)." 3 In this verse the word 'matra' should be interpreted to mean that the various Visnu expansions described in this verse had the same external features and the same internal identity, for they were all Lord Visnu. This word should not be interpreted to mean that the various expansions were actually the impersonal featureless Brahman. Such a laboured and inappropriate interpretation clearly contradicts the statements of Srila Sukadeva Gosvami in the Bhagavatam and Srila Sridhara Svami in his commentary on the Bhagavatam. This impersonal interpretation is also refuted by the fourth line of this stanza, which states: "The great glory of these transcendental forms was not even to be touched by the impersonalist jnanis engaged in studying the Upanisads' (asprsta-bhuri-mahatmya appi hy upanisad-drsam). Srila Sukadeva Gosvami refutes this impersonal interpretation by describing the transcendental reality of the Supreme Lord's form in the following words (Srimad Bhagavatam 3.15.38): "The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and due to their favourable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind."* The impersonal interpretation of the word 'matram' in this verse (10.13.54) cannot be accepted because Srila Sukadeva Gosvami, the speaker of Srimad Bhagavatam was not am

impersonalist, but a great devotee of the Lord. That Sukadeva Gosvami was not an impersonalist, and that Srimad Bhagavatam does not represent the impersonalist view is confirmed by the following statement of Srimad Bhagavatam (12.12.69): “Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Sri Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad Bhagavatam , which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna.”* 4 That the form of the Supreme Personality of Godhead are spiritual, eternal, and full of bliss and knowledge and not simply illusory representations of an impersonal reality, is also confirmed by the following statements of Srimad Bhagavatam: “The form of the Supreme Lord is full of supremely pure transcendental knowledge.” 10.37.22 “I offer my respectful obeisances to the Supreme Personality of Godhead, whose transcendental form is full of the purest knowledge.” 10.27.11 “O Lord, Your transcendental form is eternal and full of bliss and knowledge.” 10.14.22 These statements of the Bhagavatam should be taken literally. No one should try to change their obvious meaning by word jugglery and try to make them mean something other than what they clearly say. 5 That the form of the Personality of Godhead is full of all transcendental bliss is also confirmed by the following statements of Srimad Bhagavatam: “When the ladies of Mathura saw the blissful forms of Krsna and Balarama with their eyes, they took them within their hearts and began to embrace Them to their fullest desire.”* 10.41.28 “Kubja then took Krsna’s lotus feet and placed them on her breasts, which were burning with the blazing fire of lust. By smelling the fragrance of Krsna’s lotus feet, she immediately became relieved of all lusty desires. She was thus allowed to embrace Krsna, whose transcendental form is full of bliss. She was allowed to embrace Krsna with her two arms and thus mitigate her long cherished desire to have Krsna as a visitor in her house.”* 10.48.7 6 That the forms of the Supreme Personality of Godhead are all full of knowledge and bliss is also confirmed by the Maha-Varaha Purana: “The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material energy. 7 “All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge, and all auspicious qualities. These spiritual forms of the Lord are free from all material defects.”

Bhagavat · Sanskrit §63 · English §56

[६३]

अथ श्री-वैकुण्ठ-लोकस्यापि तादृशत्वं तस्मै स्व-लोकं भगवान् सभाजितः इत्य् अत्र [भ्प् २.९.९][*एन्द्नोते #१७] साधितम् एव । पुनर् अपि दुर्धियां प्रतीत्य्-अर्थं साध्यते । यतः स कर्मादिभिर् न प्राप्यते प्रपञ्चितातीतत्वेन श्रूयते, तं लब्धवताम् अस्खलन-गुण-सात्म्येन स्तूयते नैर्गुण्यावस्थायाम् एव लभ्यते । लौकिक-भगवन्निके तस्यापि तद्- आवेशात् । नैर्गुण्यम् अतिदिश्यत इत्य् अतः स तु तद्-रूपतया सुतराम् एव गम्यते । साक्षाद् एव प्रकृतेः परतनः श्रूयते नित्यतयोद्धोष्यते मोक्ष- सुखम् अपि तिरस्कुर्वन्त्या भक्त्यैव लभ्यते सच्चिदानन्द- घनत्वेनाभिधीयत इति ।

तत्र कर्मादिभिर् अप्राप्यत्वम् । यथा -

देवानाम् एक आसीत् स्वर्-भूतानां च भुवः पदम् । मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात् परम् ॥

अधोऽसुराणां नागानां भूमेर् एकोऽसृजत प्रभुः । त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम् ॥

योगस्य तपसश् चैव न्यासस्य गतयोऽमलाः । महर्-जनस्-तपः-सत्यं भक्ति-योगस्य मद्-गतिः ॥ [भ्प् ११.२४.१२-१४]

सिद्धानां योगादिभिः त्रितयात् परं महर्-लोकादि । भूमेर् अधश् चातलादि । त्रिलोक्यां पातालादिक-भूर्-भुवः-स्वश् चेति । कर्मणां गार्हस्थ्य- धर्माणां तपो वानप्रस्थेन ब्रह्मचर्यं च । तत्र ब्रह्मचर्येणोपकुर्वाण-नैष्ठिक-भेदेन क्रमान् महर्-जनश् च वानस्थेन तपः न्यासेन सत्यं योग-तारतम्येन तु सर्वम् इति ज्ञेयम् । मद्-गतिः श्री-वैकुण्ठ-लोकः भक्ति-योग-प्राप्यत्वेन वक्ष्यमाणः यन् न व्रजन्ति [भ्प् ३.१५.२३] इत्य् आदि-वाक्य-साहाय्यात् लोक-प्रकरणाच् च । उक्तं च तृतीये देवान् प्रति ब्रह्मणैव तत्[*एन्द्नोते #१८] सङ्कुलं हरि-पदान् अतिमात्र-दृष्टैर् इत्य् आदि [भ्प् ३.१५.२०] । टीका च - तावन् मात्रेण दृष्टैः भक्तानां विमानैः न तु कर्मादि-प्राप्यैः । इत्य् एषा ।

एवम् एव श्रुतिश् च परीक्ष्य लोकान् कर्म-चितान् ब्राह्मणो निर्वेदम् आयान् नास्त्यकृतः कृतेन[*एन्द्नोते #१९] [मुण्डु १.२.१२] इति । अत्राप्य् अकृत इत्य् अस्य विशेष्यं... लोक इत्य् एव, तत्-प्रसक्तेः । ईश्वरः सर्व-भूतानाम् इत्य् आदौ [गीता १८.६१] -

तम् एव शरणं गच्छ सर्व-भावेन भारत । तत्-प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ इति [गीता १८.६२] श्री-

भगवद्-उपनिषत्सु ।

॥ ११.१४ ॥ श्री-भगवान् ॥६३॥

[63]

*atha śrī-vaikuṇṭha-lokasyāpi tādṛśatvaṃ tasmai sva-lokaṃ bhagavān sabhājitaḥ ity atra [BhP 2.9.9][*ENDNOTE #17] sādhitam eva | punar api durdhiyāṃ pratīty-arthaṃ sādhyate | yataḥ sa karmādibhir na prāpyate prapañcitātītatvena śrūyate, taṃ labdhavatām askhalana-guṇa-sātmyena stūyate nairguṇyāvasthāyām eva labhyate | laukika-bhagavannike tasyāpi tad- āveśāt | nairguṇyam atidiśyata ity ataḥ sa tu tad-rūpatayā sutarām eva gamyate | sākṣād eva prakṛteḥ paratanaḥ śrūyate nityatayodghoṣyate mokṣa- sukham api tiraskurvantyā bhaktyaiva labhyate saccidānanda-ghanatvenābhidhīyata iti |*

tatra karmādibhir aprāpyatvam | yathā -

devānām eka āsīt svar-bhūtānāṃ ca bhuvaḥ padam | martyādīnāṃ ca bhūrlokaḥ siddhānāṃ tritayāt param ||

adho'surāṇāṃ nāgānāṃ bhūmer eko'sṛjata prabhuḥ | trilokyāṃ gatayaḥ sarvāḥ karmaṇāṃ triguṇātmanām ||

yogasya tapasaś caiva nyāsasya gatayo'malāḥ | mahar-janas-tapaḥ-satyaṃ bhakti-yogasya mad-gatiḥ || [BhP 11.24.12-14]

*siddhānāṃ yogādibhiḥ tritayāt paraṃ mahar-lokādi | bhūmer adhaś cātalādi | trilokyāṃ pātālādika-bhūr-bhuvaḥ-svaś ceti | karmaṇāṃ gārhasthya- dharmāṇāṃ tapo vānaprasthena brahmacaryaṃ ca | tatra brahmacaryeṇopakurvāṇa-naiṣṭhika-bhedena kramān mahar-janaś ca vānasthena tapaḥ nyāsena satyaṃ yoga-tāratamyena tu sarvam iti jñeyam | mad-gatiḥ śrī-vaikuṇṭha-lokaḥ bhakti-yoga-prāpyatvena vakṣyamāṇaḥ yan na vrajanti [BhP 3.15.23] ity ādi-vākya-sāhāyyāt loka-prakaraṇāc ca | uktaṃ ca tṛtīye devān prati brahmaṇaiva tat[*ENDNOTE #18] saṅkulaṃ hari-padān atimātra-dṛṣṭair ity ādi [BhP 3.15.20] | ṭīkā ca - tāvan mātreṇa dṛṣṭaiḥ bhaktānāṃ vimānaiḥ na tu karmādi-prāpyaiḥ | ity eṣā |*

*evam eva śrutiś ca parīkṣya lokān karma-citān brāhmaṇo nirvedam āyān nāstyakṛtaḥ kṛtena[*ENDNOTE #19] [MuṇḍU 1.2.12] iti | atrāpy akṛta ity asya viśeṣyaṃ... loka ity eva, tat-prasakteḥ | īśvaraḥ sarva-bhūtānām ity ādau [Gītā 18.61] -*

tam eva śaraṇaṃ gaccha sarva-bhāvena bhārata | tat-prasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam || iti [Gītā 18.62] śrī-

bhagavad-upaniṣatsu |

|| 11.14 || śrī-bhagavān ||63||

English witness · section(s) 56

Anuccheda 56

1 This spiritual nature of Lord Krsna's form is also affirmed by Srila Sukadeva Gosvami (Srimad Bhagavatam 10.14.55): "You should know Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."* 2 Lord Brahma describes Sri Krsna's transcendental form in these words (Srimad Bhagavatam 10.14.1): "My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the colour of clouds filled with water. You are glittering with silver electric flashes emanating from Your yellow garments. Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell earrings and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane, flute and a bugle made of buffalo horn. He stands before me with small lotus feet."* 3 In this verse (quoted in text 1) Srila Sukadeva Gosvami says: "Try to become learned in spiritual science and try to understand this transcendental form of Sri Krsna (avehi). Do not try to understand Sri Krsna using material logic or any tool other than devotional service. For the benefit of the whole universe (jagad-dhitaya, and in order to attract the minds of all conditioned souls to His own transcendental form, He has out of His causeless mercy (mayaya), appeared as an ordinary human being (dehivabhati) and performed His own transcendental pastimes." We may note the use of the word 'iva' (like), which indicates a difference between the nature of Lord Krsna's having a form and the conditioned soul's having a form. The difference is that the Supreme, Lord Krsna, does not accept an external material body as the conditioned soul does. 4 That the sight of the Supreme Lord's transcendental form grants the supreme

benediction to the devotee is confirmed by Dhruva Maharaja (Srimad Bhagavatam 49.17): “My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshipping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshipping Your lotus feet.”* 5 Srila Sridhara Svami comments: “This verse should be understood to mean ‘My Lord, O Supreme Lord (bhagavan), You are the blissful, supreme personified form of all benediction (purusartha-murteh). Your lotus feet (tava pada-padmam) are a more valuable benediction (satyasih), than the benediction (asisah) of becoming king and lording it over a kingdom.’ One may ask: ‘for whom is this benediction available?’ The answer is given ‘This supreme benediction is available to one who abides in Your devotional service with no other desire, worshipping Your lotus feet. (Anubhajatah).’”

Bhagavat · Sanskrit §64–65 · English §57

[६४]

प्रपञ्चातीतत्वम् --

स्व-धर्म-निष्ठः शत-जन्मभिः पुमान् विरिञ्चताम् एति ततः परं हि माम् । अव्याकृतं भागवतो ऽथ वैष्णवं पदं यथाहं विबुधाः कलात्यये ॥ [भ्प् ४.१४.३९]

ततो,पि पुण्यातिशयेन माम् एति भागवतस् तु अथ देहान्ते अव्याकृतं, नाम- रूपे व्याकरवाणीति श्रुति-प्रसिद्ध-व्याकरणाविषयं प्रपञ्चातीतं वैष्णवं पदं वैकुण्ठम् एति । यथाहं रुद्रो भूत्वाधिकारिकतया वर्तमानः विबुधा देवाश् चाधिकारिकाः कलात्यये अधिकारान्ते लिङ्ग- भङ्गे सत्य् एष्यन्तीति यावद् अधिकारम् अवस्थितिर् आधिकारिकाणाम् इति न्यायेन ॥

॥ ४.२४ ॥ श्री-रुद्रः प्रचेतसम् ॥६४॥

[६५]

ततोऽस्खलनम् ।

अथो विभूतिं मम मायाविनस् ताम् ऐश्वर्यम् अष्टाङ्गम् अनुप्रवृत्तम् । श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे ते ऽश्नुवते तु लोके ॥

न कर्हिचिन् मत्-पराः शान्त-रूपे नङ्क्ष्यन्ति नो मे ऽनिमिषो लेढि हेतिः । येषाम् अहं प्रिय आत्मा सुतश् च सखा गुरुः सुहृदो दैवम् इष्टम् ॥ [भ्प् ३.२५.३६-३७]

अथोऽविद्या-निवृत्त्य्-अनन्तरं मम मायया भक्त-विषयक-कृपयाचितां तद्- अर्थं प्रकटितां विभूतिं भोग-सम्पत्तिम् । तथा भागवतीं श्रियं साक्षाद्-भगवत्-सम्बन्धिनीं सार्ष्टि-संज्ञां सम्पत्तिम् अपि अस्पृहयन्ति, भक्ति-सुख-मात्राभिलाषेण यद्य् अपि तेभ्यो न स्पृहयन्तीत्य् अर्थः । तथापि तु मे मम लोके वैकुण्ठाख्ये अश्नुवते प्राप्नुवन्त्य् एवेति स्व-वात्सल- विशेषो दर्शितः । यथा सुदाम-मालाकार-वरे,

सोऽपि वव्रेऽचलां भक्तिं तस्मिन्न् एवाखिलात्मनि । तद्-भक्तेषु च सौहार्दं भूतेषु च दयां पराम् । इति तस्मै वरान् दत्त्वा श्रियश् चान्वय-वर्धिनीम् ॥ इति [भ्प् १०.४१.५२]

अतस् तेषां तत्रानासक्तिश् च द्योतिता । अविद्यानन्तरम् इति मम कृपयाचिताम् इति च तेषाम् अनर्थ-रूपत्वं खण्डितम् । किं वा माययाचितां ब्रह्म- लोकादि-गतां सम्पत्तिम् अपीति तेषां सर्व-वशीकारित्वम् एव दर्शितं, न तु तद्-भोगः । तस्यातितुच्छत्वेन तेष्व् अनर्हत्वात् । श्रुतिश् चात्र तद् यथेह कर्म-जितो लोकः क्षीयते एवम् एवामुत्र पुण्य-जितो लोकः क्षीयते [छाउ ८.१.६] इत्य् अनन्तरं अथ य इहात्मानमनुविद्य व्रजन्त्य् एतांश् च सत्य- कामांस् तेषां सर्वेषु लोकेषु कामचारो भवति इति ।

नन्व् एवं तर्हि लोकत्वाविशेषात् स्वर्गादिवत् भोक्तृ-भोग्यानां कदाचिद् विनाशः स्यात् । तत्राह - शान्त-रूपे शान्तम् अविकृतं रूपं यस्य तस्मिन् वैकुण्ठे मत्-परास् तद्-वासिनो लोकाः कदाचिद् अपि न नङ्क्ष्यन्ति भोग्य- हीना न भवन्ति । अनिमिषो मे हेतिः मदीयं काल-चक्रं नो लेढि, तान् न ग्रसते । न स पुनर् आवर्तते इति श्रुतेः [छाउ ८.१५.१] ।

आब्रह्म-भुवनाल् लोकाः पुनर् आवर्तिनो ऽर्जुन । माम् उपेत्य तु कौन्तेय पुनर् जन्म न विद्यते ॥ [गीता ८.१६] इति श्री-गीतोपनिषद्भ्यः । सहस्र-नाम-भाष्येऽप्य् उक्तम् - परम् उत्कृष्टम् अयनं स्थानं पुनर् आवृत्ति-शङ्का-रहितम् इति परायणः । पुंलिङ्ग-पक्षे बहु-व्रीहिर् इति । न केवलम् एतावत् तेषां माहात्म्यम् इत्य् आह येषाम् इति । येषां मां विना न कश्चिद् अपरः प्रेम-भाजनम् अस्तीत्य् अर्थः । यद् वा - गोलोकादिकम् अपेक्ष्यैवम् उक्तम् । तत्र हि तथाभावा एवं श्री-गोपा नित्या विद्यन्ते । अथवा तं लोकं कीदृग्-भावा अविद्यानन्तरं प्राप्नुवन्तीति । तत्राह येषाम् इति । ये केचित् पाद्मोत्तर-खण्डे दर्शित-मुनि-गण-सवासनाः आत्मा ब्रह्मैवायं साक्षाद् इति मां भावयन्ति, एवम् अन्ये च ये ये, त एव प्रापुन्वन्तीत्य् अर्थः । सुहृद इति बहुत्वं सौदृदस्य नाना-भेदापेक्षया । एवं चतुर्थे श्री-नारद-वाक्ये -

शान्ताः सम-दृशः शुद्धाः सर्व-भूतानुरञ्जनाः । यान्त्य् अञ्जसाच्युत-पदम् अच्युत-प्रिय-बान्धवाः ॥ इति [भ्प् ४.१२.३७] ॥

॥ ३.२५ ॥ श्री-कपिलः ॥६५॥

[64]

prapañcātītatvam --

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti tataḥ paraṃ hi mām | avyākṛtaṃ bhāgavato 'tha vaiṣṇavaṃ padaṃ yathāhaṃ vibudhāḥ kalātyaye || [BhP 4.14.39]

tato,pi puṇyātiśayena mām eti bhāgavatas tu atha dehānte avyākṛtaṃ, nāma- rūpe vyākaravāṇīti śruti-prasiddha-vyākaraṇāviṣayaṃ prapañcātītaṃ vaiṣṇavaṃ padaṃ vaikuṇṭham eti | yathāhaṃ rudro bhūtvādhikārikatayā vartamānaḥ vibudhā devāś cādhikārikāḥ kalātyaye adhikārānte liṅga- bhaṅge saty eṣyantīti yāvad adhikāram avasthitir ādhikārikāṇām iti nyāyena ||

|| 4.24 || śrī-rudraḥ pracetasam ||64||

[65]

tato'skhalanam |

atho vibhūtiṃ mama māyāvinas tām aiśvaryam aṣṭāṅgam anupravṛttam | śriyaṃ bhāgavatīṃ vāspṛhayanti bhadrāṃ parasya me te 'śnuvate tu loke ||

na karhicin mat-parāḥ śānta-rūpe naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ | yeṣām ahaṃ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam || [BhP 3.25.36-37]

atho'vidyā-nivṛtty-anantaraṃ mama māyayā bhakta-viṣayaka-kṛpayācitāṃ tad- arthaṃ prakaṭitāṃ vibhūtiṃ bhoga-sampattim | tathā bhāgavatīṃ śriyaṃ sākṣād-bhagavat-sambandhinīṃ sārṣṭi-saṃjñāṃ sampattim api aspṛhayanti, bhakti-sukha-mātrābhilāṣeṇa yady api tebhyo na spṛhayantīty arthaḥ | tathāpi tu me mama loke vaikuṇṭhākhye aśnuvate prāpnuvanty eveti sva-vātsala- viśeṣo darśitaḥ | yathā sudāma-mālākāra-vare,

so'pi vavre'calāṃ bhaktiṃ tasminn evākhilātmani | tad-bhakteṣu ca sauhārdaṃ bhūteṣu ca dayāṃ parām | iti tasmai varān dattvā śriyaś cānvaya-vardhinīm || iti [BhP 10.41.52]

atas teṣāṃ tatrānāsaktiś ca dyotitā | avidyānantaram iti mama kṛpayācitām iti ca teṣām anartha-rūpatvaṃ khaṇḍitam | kiṃ vā māyayācitāṃ brahma- lokādi-gatāṃ sampattim apīti teṣāṃ sarva-vaśīkāritvam eva darśitaṃ, na tu tad-bhogaḥ | tasyātitucchatvena teṣv anarhatvāt | śrutiś cātra tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra puṇya-jito lokaḥ kṣīyate [ChāU 8.1.6] ity anantaraṃ atha ya ihātmānamanuvidya vrajanty etāṃś ca satya- kāmāṃs teṣāṃ sarveṣu lokeṣu kāmacāro bhavati iti |

nanv evaṃ tarhi lokatvāviśeṣāt svargādivat bhoktṛ-bhogyānāṃ kadācid vināśaḥ syāt |

tatrāha - śānta-rūpe śāntam avikṛtaṃ rūpaṃ yasya tasmin vaikuṇṭhe mat-parās tad-vāsino lokāḥ kadācid api na naṅkṣyanti bhogya- hīnā na bhavanti | animiṣo me hetiḥ madīyaṃ kāla-cakraṃ no leḍhi, tān na grasate | na sa punar āvartate iti śruteḥ [ChāU 8.15.1] |

ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna | mām upetya tu kaunteya punar janma na vidyate || [Gītā 8.16] iti śrī-gītopaniṣadbhyaḥ | sahasra-nāma-bhāṣye'py uktam - param utkṛṣṭam ayanaṃ sthānaṃ punar āvṛtti-śaṅkā-rahitam iti parāyaṇaḥ | puṃliṅga-pakṣe bahu-vrīhir iti | na kevalam etāvat teṣāṃ māhātmyam ity āha yeṣām iti | yeṣāṃ māṃ vinā na kaścid aparaḥ prema-bhājanam astīty arthaḥ | yad vā - golokādikam apekṣyaivam uktam | tatra hi tathābhāvā evaṃ śrī-gopā nityā vidyante | athavā taṃ lokaṃ kīdṛg-bhāvā avidyānantaraṃ prāpnuvantīti | tatrāha yeṣām iti | ye kecit pādmottara-khaṇḍe darśita-muni-gaṇa-savāsanāḥ ātmā brahmaivāyaṃ sākṣād iti māṃ bhāvayanti, evam anye ca ye ye, ta eva prāpunvantīty arthaḥ | suhṛda iti bahutvaṃ saudṛdasya nānā-bhedāpekṣayā | evaṃ caturthe śrī-nārada-vākye -

śāntāḥ sama-dṛśaḥ śuddhāḥ sarva-bhūtānurañjanāḥ | yānty añjasācyuta-padam acyuta-priya-bāndhavāḥ || iti [BhP 4.12.37] ||

|| 3.25 || śrī-kapilaḥ ||65||

English witness · section(s) 57

Anuccheda 57

1 That the transcendental form of the Supreme Personality of Godhead is identical with the Supreme Brahman described in the Vedas is explained by Maitreya Muni (Srimad Bhagavatam 3.21.8): “Then, in the Satya-yuga, the lotus eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.”* 2 This verse means: “Then in the Satya-yuga (krte yuge), the Supreme Personality of Godhead (bhagavan) showed Himself (darsayam asa) to that Kardama Muni (tam) and displayed His transcendental form (vapur dadhat), which is the Absolute Truth (brahma) which can be understood only through the Vedas.” In this way we conclude the description of the transcendental nature of the Supreme Lord’s form.

Bhagavat · Sanskrit §66 · English §58

[६६]

प्रपञ्चातीतत्वं ततोऽस्खलनं च युगपद् आह -

आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् । इति [भ्प् १२.११.१९]

प्रपञ्च-रूपस्यैवेति प्रकरणात् । द्विजा इति सम्बोधनम् ॥

॥ १२.११ ॥ श्री-सुतः ॥ ६६ ॥

[66]

prapañcātītatvaṃ tato'skhalanaṃ ca yugapad āha -

ātapatraṃ tu vaikuṇṭhaṃ dvijā dhāmākutobhayam | iti [BhP 12.11.19]

prapañca-rūpasyaiveti prakaraṇāt | dvijā iti sambodhanam ||

|| 12.11 || śrī-sutaḥ || 66 ||

English witness · section(s) 58

Anuccheda 58

1 Now that we have established that the form of the Supreme Personality of Godhead is different in kind from the material bodies covering the conditioned souls, we may also understand that the Lord's form is not temporary and subject to the destructive influence of time, as are earthen pots and various other objects made of inert matter, that the perfect and complete transcendental form of the Supreme Personality of Godhead is eternal and not subject to the six material transformations (birth, growth, maintenance, change, dwindling and destruction) is established by Lord Brahma in the following words (Srimad Bhagavatam 10.14.23): 2 "My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person. Although You have expanded Yourself in so many Visnu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second. You are the source of the original brahmajyoti' indeed, the brahmajyoti is nothing but Your personal bodily effulgence. Your body is eternal, indestructible and full of bliss. You are also niranjana because Your pastimes, as the little son of mother Yasoda or the Lord of the gopis, are

never contaminated by the material qualities. You are always complete, one without a second, and You are transcendental to both nescience and knowledge. Thus You are the original amrta, the indestructible nectar of immortality."* 3 In the beginning of Lord Brahma's prayers (Srimad Bhagavatam 10.14.1), Brahma explained that the form of Sri Krsna, who has a dark complexion the colour of a rain-cloud, is the most worthy object of praise. We shall now demonstrate that Sri Krsna is the supreme object of praise and, that He is the Supersoul present in all living entities, and the supreme shelter of everyone. 4 That Sri Krsna is the shelter of everyone and everything and the Supersoul present in the hearts of all living entities is confirmed by the following statements of Lord Brahma: "My dear Lord, leaving aside all other things and just considering today's happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vrndavana; then I saw You and all the boys as four-handed Visnus and They were being worshipped by all the elements and demigods, including myself. Again They were all wound up and You remained alone as You were before. Does this not mean that You are the Supreme Lord, Narayana, the origin of everything, and from you everything emanates, and again everything enters into You, and You remain the same as before?"* Srimad Bhagavatam 10.14.18 "You should know Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."* Srimad Bhagavatam 10.14.55 5 In this verse Srila Sukadeva Gosvami intends to say: "O Krsna, because You are the Supersoul present in the hearts of all living entities, it should be understood that You are eternal, and because You are the ultimate shelter upon which everything rests, whatever is eternal is so because of Your eternality. You are the original abode of all eternality." 6 That Sri Krsna is the resting place of all immortality is confirmed by the demigods, who offer the following prayer to Lord Krsna (Srimad Bhagavatam 10.2.26): "O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation - creation, maintenance and annihilation - You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto you. Kindly give us protection."* 7 That Sri Krsna is the original source of all eternality is confirmed by the following statement of Mahabharata (Udyama-parva 70.12): "All eternality is situated within the Supreme Eternal Lord Krsna. Because all eternality has its source in Him, He is therefore known by the name satya (the

eternal).” 8 That Sri Krsna is completely free from the material transformations (birth, growth, maintenance, change, dwindling, and destruction) is confirmed by Lord Brahma (Srimad Bhagavatam 10.14.23): “O My Lord, You are the origin of everything (adya).” Lord Brahma’s statement in Srimad Bhagavatam 10.14.18 also confirms that Lord Krsna never undergoes the transformation known as birth. That Lord Krsna is never actually born is confirmed by Padma Purana: “Although Lord Hari appears before the eyes of His devotees, He never undergoes the material transformation known as birth.” 9 That the Supreme Personality of Godhead, Sri Krsna, never undergoes the transformation known as birth is also confirmed by the following statement of Skanda Purana: “Fools do not understand the truth about the blissful, eternal and unchanging Supreme Personality of Godhead, the cause of all causes. They mistakenly think that the Supreme Lord has taken birth in a material body composed of the five elements. He actually never takes birth.” 10 That Sri Krsna is the origin of everything and the oldest is confirmed by Lord Brahma (Srimad Bhagavatam 10.14.23): “O Lord, You are the oldest, the original person (purusah puranah).” From this we may understand that Lord Krsna always existed. He existed before the creation of the material world in an eternally youthful body. Although He is the oldest, He remains eternally youthful. 11 That the Supreme Personality of Godhead existed before the creation of the material universes is confirmed in Brhad-aranyaka Upanisad (1.4.1): “The Supreme Personality of Godhead existed before the creation of the material universes.” 12 In this way it may be seen that Sri Krsna is free from the material transformations of birth. The second material transformation is maintenance. That Sri Krsna is free from any consideration of maintenance is confirmed by Brahma in the following words (Srimad Bhagavatam 10.14.23): “O Lord Krsna, You are always perfect and complete (purna).” Because Lord Krsna is always perfect, he never grows (the third transformation). “The fourth material transformation is change. Brahma confirms that Sri Krsna is free from change in the following words (from the same Bhagavatam verse): “O Lord Krsna, You are eternally full of all transcendental bliss (ajasra-sukha).” Because Lord Krsna is always blissful His condition of life never changes. 13 That the Supreme Personality of Godhead is full of bliss is also confirmed by the following statement of Brhad-aranyaka Upanisad (3.9.28): “The Supreme Godhead is full of all knowledge and bliss.” We may note that in this statement the neuter word ‘ananda’ is used instead of the masculine word ‘sukha’. 14 The fifth material transformation is dwindling. Brahma confirms that Sri Krsna is free from dwindling in these words (from the same Bhagavatam verse): “O Lord Krsna, You are eternally free from decay and diminution (aksaya).” The sixth material transformation is destruction. Brahma confirms that Sri Krsna is free from destruction in the following words (from the same Bhagavatam verse): “O Lord Krsna, You are never to be destroyed. You are eternal (amrta).” 15 Lord Krsna’s perfection and completeness are described by Brahma in the following words (from the same Bhagavatam

verse): “O Lord Krsna, You are unlimited and one without a second (ananta and advaya).” This means that Sri Krsna is beyond all limitations of time, space and size and nothing can exist without the manifestation of His potencies. In order to prove that Sri Krsna is eternal, Brahma explains that Sri Krsna is beyond the four kinds of result (birth, attainment of ends, change, and purification) which follow the actions of the conditioned souls. That Sri Krsna is not born (the first result), Brahma explains by the statement: “O Lord Krsna, You are the origin of everything (adyah).” The second result of work is the attainment of some end, which may be done either with physical endeavour, or as a result of knowledge. Sri Krsna does not need to endeavour physically to attain any end, for as Brahma says, He is the ‘all pervading Supersoul (atma), and at the same time Krsna does not need to undergo meditation or mental speculation to obtain some end, as the impersonalist philosophers do, because He is Himself the ‘origin of the Brahmajyoti (svayam-jyoti)’, as Brahma says. The third result of work is change. Sri Krsna is free from change because, as Brahma says here, ‘He never accepts a changing material body (upadhito mukta).’ The fourth result of work is purification. Sri Krsna is never in need of purification because, as Brahma says ‘He is always free from all contamination (niranjana).’ In this way Sri Krsna remains aloof from the four kinds of results of work. 16 That Sri Krsna and His transcendental abode may be directly perceived by the devotees is explained in the following statement of Srimad Bhagavatam (2.9.22), where the Supreme Personality of Godhead says to Lord Brahma: “The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order.”* 17 Sridhara Svami comments: “In this verse Lord Krsna says to Brahma: ‘By My mercy you are able to see this. Because I wish it, You may now directly perceive this (manisita).’ One may ask: ‘What is it that Brahma is able to see by the Lord’s mercy?’ The answer is given: ‘You are now able to see My own abode (mama lokavalokanam yat).’” 18 That the Supreme Personality of Godhead reveals Himself to his devotes is also confirmed in the Narayanadhyatmya: “Although the Supreme Personality of Godhead generally remains invisible, He may nevertheless be seen through the agency of His own transcendental potency.” 19 At this point someone may object: “Is it not so that in the description of His opulences in Srimad Bhagavatam (11.16.29) the Personality of Godhead said: ‘among exalted persons (bhagavan) I appear as the son of Maharaja Vasudeva?’ Is it not also so that at the end of this description of His opulences, the Supreme Lord said: ‘These opulences of Mine are all transformations of the mind?’ Clearly, from this we may understand that the form of Lord Krsna, the son of Vasudeva, is not the original Personality of Godhead, but rather the expansion of one of His opulences. Furthermore, does not the second quote establish the truth that the form of Lord Krsna and the other opulences of the Absolute Truth described in this passage, are not transcendental forms, but merely transformations of the material

thinking process?" To this objection I reply: My dear friend, these quotes are very nice, of course, but just as the sentence 'chatrino gacchanti' is ambiguous and requires some explanation before it is properly understood, in the same way, these verse Srimad Bhagavatam require an elaborate explanation before they are properly understood. 20 In this connection we may note the use of the word 'param' in the following verse from the same section of Srimad Bhagavatam (11.16.37), where Lord Krsna says: "I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represents me."*** 21 We may note that in this verse the word 'param' refers to the Supreme Absolute Truth, According to this interpretation, then, the Supreme Brahman is counted among the opulences of the Lord, which are further described as (Srimad Bhagavatam 11.16.41) 'transformations of the mind'. Such an explanation of the nature of Brahman will clearly not satisfy those who are aware of the actual meaning of Vedic literatures. Brahman is not a material transformation. Brahman is free from any material covering or material external form, just as a threshed grain of rice is free from the external husk. This transcendental nature of Brahman is explained by the following statements of Srimad Bhagavatam: "O Supreme Lord, You are free from material coverings." 10.14.23 "I offer my respectful obeisances to the Supreme Lord, whose form is full of the purest transcendental knowledge." 10.37.22 22 Because this passage from the Eleventh Canto of Srimad Bhagavatam appears to explain that the Supreme Brahman, and Lord Krsna, the son of Vasudeva are opulences of the Supreme and are simply material transformations of the mind, it should be understood that these statements (for at least this interpretation of them) contradict the description of the Supreme Brahman and Lord Krsna in the other passages of Vedic literature. Therefore, I say that these statement are not exactly true. There are some examples of passages in Vedic literatures that are not exactly true. One such statement is the following verse spoken by Bhismadeva (Srimad Bhagavatam 1.9.34): "On the battlefield (where Sri Krsna attended Arjuna out of friendship), the flowing hair of Lord Krsna turned ashen due to the dust raised by the hoofs of the horses. And because of His labour, beads of sweat wetted His face. All these descriptions intensified by the wounds dealt by my sharp arrows, were enjoyed by Him let my mind thus go unto Sri Krsna."* Because the transcendental body of Lord Krsna can never be hurt or pierced by any weapon, it should be understood that the description of this pastime should not be taken as truth but is a specific illusion arranged by the Lord. 23 An example of a statement contrary to the truth, but yet given in Srimad Bhagavatam, is mentioned in the following statement of Sukadeva Gosvami (in connection with Krsna's lamentation during His battle with Salva) Srimad Bhagavatam 10.77.30): "O King Pariksit, although Krsna lamented when Salva attempted to trick Him into thinking that His father,

Vasudeva, was killed, we should understand that in actuality, Lord Krsna was not at all fooled, and he did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be accepted as truth."* 24 That the form of the Supreme Personality of Godhead is spiritual and free from all material defects is also confirmed by the following statement of Skanda Purana: "Lord Visnu is completely aloof from the influence of the material energy. He is eternal, imperishable, unbreakable, undefeatable, and undecaying. He appears in this world and enjoys pastimes with His devotees. He pretends to be an ordinary human being, and in this role He may sometimes appear to be bound with ropes, or to bleed when wounded. Although these activities bewilder the demons, the liberated souls do not become bewildered. They always understand the actual nature of the Lord." 25 As he was fighting with Krsna, Bhismadeva became momentarily overwhelmed by a demonic thought of harming Krsna, and in this way he became bewildered into thinking that Krsna has become wounded. Later Bhisma remembered that bewilderment as one remembers a painful nightmare, and He expressed that memory in the verse quoted previously (Srimad Bhagavatam 1.9.34). 26 Someone may ask: "How is it that Lord Krsna became so pure and free from material contamination that He could not be wounded or bleed? Did He come under the influence of some wonderfully purifying substance, or did He assiduously rid Himself of all impurities?" In answer to this question I explain: Sri Krsna is eternally pure and does not require to do something to become free from contamination. He did not require to come under the influence of some purifying agent because He is Himself perfect and complete, and therefore everything that purifies is already present within Him. In this the same way He does not require to rid Himself of impurities, since impurities can never enter Him, as Lord Brahma explains (Srimad Bhagavatam 10.14.23): 'O Lord Krsna, You are always free from all kinds of material contamination (niranjana)." In this way it may be understood that the form of Sri Krsna is always uncontaminated and full of pure transcendental knowledge.

Bhagavat · Sanskrit §67 · English §59

[६७]

सत्त्वे प्रलीनाः स्वर् यान्ति नराः लोकं रजोलयाः । तमोलयास् तु निरयं यान्ति माम् एव निर्गुणाः ॥ [भ्प् ११.२५.२२]

लोक-प्रसक्तेर् मल्लोकम् इति वक्तव्ये तत्-प्राप्तिर् नाम मत्-प्राप्तिर् एवेति स्वाभेदम् अभिप्रेत्याह माम् एवेति ॥ ११.२५ ॥

श्री-भगवान् ॥ ६७ ॥

[67]

sattve pralīnāḥ svar yānti narāḥ lokaṃ rajolayāḥ | tamolayās tu nirayaṃ yānti mām eva nirguṇāḥ || [BhP 11.25.22]

loka-prasakter mallokam iti vaktavye tat-prāptir nāma mat-prāptir eveti svābhedam abhipretyāha mām eveti || 11.25 ||

śrī-bhagavān || 67 ||

English witness · section(s) 59

Anuccheda 59

In this way we have explained that the Supreme Personality of Godhead is naturally endowed with innumerable powers and opulences. Just as light has certain natural qualities opposite to the nature of darkness, in the same way the Personality of Godhead has a host of transcendental qualities different from the qualities of matter. We have also established that the Personality of Godhead is supremely perfect and complete because He is the master of all potencies. All of His qualities are eternal and He is full of all transcendental bliss. Because He is the reservoir in which all transcendental qualities, powers and opulences rest, He is known as the Supreme Personality of Godhead (bhagavan). Just as laddu candy is by nature aromatic and has certain natural attributes that cannot be separated from it, in the same way the Supreme Personality of Godhead possesses a host of wonderful transcendental attributes. The form of the Supreme Personality of Godhead is accepted by the most learned transcendentalists as the highest manifestation of the Absolute Truth. This is confirmed by the following prayer of Lord Brahma to Sri Krsna Srimad Bhagavatam (3.9.2): “The form which I see is eternally freed

from material contamination and has advented to show mercy to the devotees as manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home."*

Bhagavat · Sanskrit §68 · English §60

[६८]

सुतरां नैर्गुण्याश्रयत्वम् ।

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते । तामसं द्यूत-सदनं मन्-निकेतं तु निर्गुणम् ॥ [भ्प् ११.२५.२५]

तद्-आवेशेनैवास्यापि निर्गुणत्व-व्यपदेश इति भावः ॥

॥ ११.२५ ॥ स एव ॥६८॥

[68]

sutarāṃ nairguṇyāśrayatvam |

vanaṃ tu sāttviko vāso grāmo rājasa ucyate | tāmasaṃ dyūta-sadanaṃ man-niketaṃ tu nirguṇam || [BhP 11.25.25]

tad-āveśenaivāsyāpi nirguṇatva-vyapadeśa iti bhāvaḥ ||

|| 11.25 || sa eva ||68||

English witness · section(s) 60

Anuccheda 60

1 In this way we have proven that the form of the Supreme Personality of Godhead is perfect and complete in all respects. However, in order to even more firmly establish this fact, we shall now describe the Lord's ornaments and paraphernalia. In the following statement Srila Sukadeva Gosvami describes the Supreme Lord appearance in this world along with His own transcendental ornaments and paraphernalia (Srimad Bhagavatam 10.3.9): "Vasudeva then saw the newborn child, who had very wonderful lotus like eyes and who bore in His four hands the four weapons sankha, cakra, gada and padma. On His

chest was the mark of Srivatsa and so His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidurya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful."* 2 The ornaments and paraphernalia of the Lord are in one sense non different from His transcendental form. Visvarupa explains this to Maharaja Indra in the following words Srimad Bhagavatam (8.8.32-33): "The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities."* 3 In this verse Visvarupa says: "Those who are advanced in spiritual knowledge see unity in diversity (aikatmyanubhavanam). The Supreme Personality of Godhead appears before these advanced transcendentalists in His form full of the nectar of (mayaya) appears before His devotees in His own transcendental form full of all wonderful potencies, so He also displays to them His bodily decorations (bhusana), His name, His fame, His attributes, and forms and weapons in His hand, which are all the manifestations of the strength of His potency (saktih). These great transcendentalists directly perceive the true nature of the Lord and His paraphernalia (satya-manena). The Lord, who manifest as various wonderful forms (sarvaih svarupaih) is present everywhere. May He always protect (patu) us (nah) everywhere from all calamities." 4 In the following verses of the Visnu-dharma Purana, Maharaja Bali offers prayers to the Lord's Sudarsana Cakra: "Even the greatest of yogis cannot completely or properly glorify the Lord's Sudarsana Cakra. Because of the illumination of this whirling Cakra, this demon Bali has been able to see the entire universe with its three planetary systems of Bhur, Bhuvar and Svar-lokas." 5 Maharaja Ambarisa's prayers to the Sudarsana Cakra are recorded in the Ninth Canto of Srimad Bhagavatam, and the reader is referred to them for a more elaborate description. In various places in the Vedic literatures, the Sudarsana Cakra, flag of Garuda, and other paraphernalia of the Supreme Personality of Godhead, are described as 'causeless'. This means that the Lord's paraphernalia is transcendental and has no material origin, just as the Lord Himself has no origin. 6 Lord Kapiladeva describes some of the Lord's ornaments and paraphernalia (Srimad Bhagavatam 3.28.28): 'The yogi should meditate upon His club which is named Kaumodaki and is very dear to him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should concentrate

on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service."* 7 The Lord's Kaustubha gem is described in the following statement of Srimad Bhagavatam (12.13.10): "The unborn Supreme Personality of godhead wears His own Brahman effulgence in the form of the Kaustubha jewel on His chest."* 8 As the Supreme Personality of Godhead is willing to be considered non different from the universe in order to facilitate the conditioned souls' worship of Him, so the Kaustubha gem is considered non different from the transcendental form of the Personality of Godhead. 9 That the Kaustubha gem is non different from the transcendental form of the Personality of Godhead is also confirmed by Visnu Purana: "The Supreme Personality of Godhead, Hari, personally appears as the Kaustubha gem, which is pure, free from all contamination of this material world, and untouched by the modes of material nature."

BHAGAVAT-SANDARBHA

2.7

Sections 69–79

10 bilingual sequence blocks

Bhagavat · Sanskrit §69 · English §61

[६९]

प्रकृतेः परत्वम् -

ततो वैकुण्ठम् अगमद् भास्वरं तमसः परम् । यत्र नारायणः साक्षान् न्यासिनां परमा गतिः ॥

शान्तानां न्यस्त-दण्डानां यतो नावर्तते गतः ॥ [भ्प् १०.८८.२५-२६]

अगमत् जगाम शिव इति शेषः ॥

॥ १०.८८ ॥ श्री-शुकः ॥६९॥

[69]

prakṛteḥ paratvam -

tato vaikuṇṭham agamad bhāsvaraṃ tamasaḥ param | yatra nārāyaṇaḥ sākṣān nyāsināṃ paramā gatiḥ ||

śāntānāṃ nyasta-daṇḍānāṃ yato nāvartate gataḥ || [BhP 10.88.25-26]

agamat jagāma śiva iti śeṣaḥ ||

|| 10.88 || śrī-śukaḥ ||69||

English witness · section(s) 61

Anuccheda 61

1 The spiritual world of Vaikunthaloka is non different from the Lord in the same way, and it is repeatedly described in the Vedic literatures so the slow witted conditioned souls may become aware of its existence. For example, Vaikunthaloka is described in the following statement of Srimad Bhagavatam (2.9.9): “The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”* 2 Because the spiritual world of Vaikuntha cannot be reached by

ordinary materially pious activities, because the Vedic literatures explain that it is beyond the limits of the material creation, because it is glorified as that place in which the residents do not fall into the illusion of maya, because it is reached when one become unaffected by the three modes of material nature, because by entering a temple of Lord Visnu even in this material world, one actually enters the spiritual world, and consequently becomes free from the touch of the three modes of material nature, therefore it should be understood that the spiritual world of Vaikuntha is actually a manifestation of the spiritual form of the Personality of Godhead, that the material energy, that it is eternal, that it may be obtained only by devotional service which eclipses the so-called happiness of liberation, and that it is full of eternity, knowledge and bliss. 3 That the realm of Vaikuntha cannot be obtained by material activities, pious or otherwise, is confirmed by the Supreme Lord in the following words (Srimad Bhagavatam 11.24.12-14): “Heaven was established as the residence of the demigods. Bhuvarloka as that of the ghostly spirits and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.”*** 4 “Lord Brahma created the region below the earth for the demons and the Naga snakes. Thus the destinations of the three worlds were all arranged as the corresponding reactions for different kinds of work performed within the three modes of material nature.*** 5 “By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.”*** 6 In these verses the Lord says: “Those mystics who strive for liberation (siddhanam) by performance of mystic yoga and other spiritual activities are promoted beyond (param) these three divisions (trtayat) of planetary systems (Bhurloka, Bhuvarloka, and Svarloka). Thus the destinations of the three worlds (trilokyam) were all arranged as the corresponding reactions for different kinds of work (karmanam) performed by those attached to household life. By practicing upakurvana-brahmacarya one attains Maharloka, by naisthika-brahmacarya one attains Janaloka, by vanaprastha life one attains Tapoloka and by sannyasa one attains Satyaloka. In this way the various results of yoga-practice are calculated.” 7 That the Personality of Godhead’s own abode (mad-gatih), known as Vaikunthaloka, can only be attained by the devotional activities of bhakti-yoga (such as hearing and chanting the glories of Vaikuntha and the master of Vaikuntha), and by no other means, is explained in Srimad Bhagavatam (3.15.23): “It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one’s intelligence. Those who give up topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance.”* 8 A further description of Vaikunthaloka is found in Srimad Bhagavatam (3.15.20), where Lord Brahma says to the demigods: “The inhabitants of Vaikuntha travel in their airplanes

made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms."* 9 Sridhara Svami comments on this verse in the following words: "This verse explains: "The inhabitants of Vaikuntha travel in their airplanes (vimanaih) which they obtained simply by offering obeisances to the lotus feet of Lord Hari, the Supreme Personality of Godhead (hari-padanati-matra-drstaih).' Thus they are able to travel in Vaikuntha by means of their devotional activities, and not by any kind of material fruitive activity." 10 The realm of Vaikuntha is also described in Mundaka Upanisad (1.2.12): "When a person aspiring to advance in spiritual life examines the temporary benefits obtained by performing pious deeds and earning a temporary residence in the upper material planets, he understands that one cannot attain the Personality of Godhead by performing materially pious deeds, and He becomes disinterested in both fruitive Vedic sacrifices and material welfare work." 11 That the spiritual world of Vaikuntha can be obtained only by devotional service to the Personality of Godhead is also personally confirmed by Lord Krsna in the following words (Bhagavad-gita 18.61-62): "The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy."* 12 "O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme eternal abode."*

Bhagavat · Sanskrit §70 · English §62

[७०]

नित्यत्वम् --

ग्रीवायां जनलोको ऽस्य तपोलोकः स्तन-द्वयात् मूर्धभिः सत्यलोकस् तु ब्रह्मलोकः सनातनः [भ्प् २.५.३९]

टीका च - ब्रह्म-लोकः वैकुण्ठाख्यः सनातनो नित्यः । न तु सृजाप्रपञ्चान्तर्वर्ति इत्य् एष । ब्रह्म-भूतो लोको ब्रह्म-लोकः ॥

॥ २.५ ॥ श्री-ब्रह्मा श्री-नारदम् ॥७०॥

[70]

nityatvam --

grīvāyāṃ janaloko 'sya tapolokaḥ stana-dvayāt mūrdhabhiḥ satyalokas tu brahmalokaḥ sanātanaḥ [BhP 2.5.39]

ṭīkā ca - brahma-lokaḥ vaikuṇṭhākhyaḥ sanātano nityaḥ | na tu sṛjāprapañcāntarvarti ity eṣa | brahma-bhūto loko brahma-lokaḥ ||

|| 2.5 || śrī-brahmā śrī-nāradam ||70||

English witness · section(s) 62

Anuccheda 62

1 That the spiritual Vaikuntha planets are situated beyond the material world is confirmed by Lord Siva in the following words spoken to the Pracetas (Srimad Bhagavatam 4.24.29): “A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krsna, or Visnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world.”* 2 Sridhara Svami comments on this verse in the following words: “In this verse Lord Siva says: ‘One who has accumulated the results of many pious actions may attain My association (mam eti) after he gives up the present body. A devotee of Krsna, however, is immediately promoted to the spiritual planets (vaisnavam padam), which are beyond the boundaries of this material world.’ “That the Supreme Lord and His name, form, attributes and abode are all beyond the boundaries of the matter is confirmed by the Supreme Lord Himself in the following words (Chandogya Upanisad 6.3.32): “Although My name and form are generally not visible in this material world, I shall now reveal them.’ “In the Bhagavatam verse, Lord Siva continues: (Lord Siva), and the other administrative demigods (vibudhah) attain these spiritual planets after the destruction of this material world (kalatyaye).’ This last point is confirmed by the following statement of Vedanta-sutra (3.3.33): “The administrative demigods are appointed to certain terms of office, and they remain in this material world for the duration of those terms. When their terms expire they may enter the spiritual world.”

Bhagavat · Sanskrit §71 · English §63

[७१]

मोक्ष-सुख-तिरस्कारि-भक्त्य्-एक-लभ्यत्वम् -

यन् न व्रजन्त्य् अघ-भिदो रचनानुवादाच् छृण्वन्ति येऽन्य-विषयाः कुकथा मति-घ्नीः । यास् तु श्रुता हत-भगैर् नृभिर् आत्त-सारास् तांस् तान् क्षिपन्त्य् अशरणेषु तमःसु हन्त ॥ [भ्प् ३.१५.२३]

यच् च व्रजन्त्य् अनिमिषाम् ऋषभानुवृत्त्या दूरे यमा ह्य् उपरि नः स्पृहणीय-शीलाः । भर्तुर् मिथः सुयशसः कथनानुराग- वैक्लव्य-बाष्प-कलया पुलकी-कृताङ्गाः ॥ [भ्प् ३.१५.२५]

यद् वैकुण्ठं यच् च नोऽस्माकम् उपरि-स्थितं नः स्पृहणीय-शीला इति वा दूरे यमो येषां ते सिद्धत्वेन दूरीकृत-यम-नियमाः सन्तो वा व्रजन्तीति । भर्तुर् मिथः सुयशसः इत्य् अनेन तथाविधाया भक्तेर् मोक्ष-सुख- तिरस्कारित्व-प्रसिद्धिः सूचिता । नात्यन्तिकं विगणयन्त्य् अपीत्य् आदौ येऽङ्ग त्वद्-अङ्घ्रि-शरणा भवतः कथायां कीर्तन्य-तीर्थ-यशसः कुशला रसज्ञा [भ्प् ३.१५.४८] इति सनकाद्य्-उक्तेः ।

॥ ३.१५ ॥ श्री-ब्रह्मा देवान् ॥ ७१ ॥

[71]

mokṣa-sukha-tiraskāri-bhakty-eka-labhyatvam -

yan na vrajanty agha-bhido racanānuvādāc chṛṇvanti ye'nya-viṣayāḥ kukathā mati-ghnīḥ | yās tu śrutā hata-bhagair nṛbhir ātta-sārās tāṃs tān kṣipanty aśaraṇeṣu tamaḥsu hanta || [BhP 3.15.23]

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ | bhartur mithaḥ suyaśasaḥ kathanānurāga- vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ || [BhP 3.15.25]

yad vaikuṇṭhaṃ yac ca no'smākam upari-sthitaṃ naḥ spṛhaṇīya-śīlā iti vā dūre yamo yeṣāṃ te siddhatvena dūrīkṛta-yama-niyamāḥ santo vā vrajantīti | bhartur mithaḥ suyaśasaḥ ity anena tathāvidhāyā bhakter mokṣa-sukha- tiraskāritva-prasiddhiḥ sūcitā | nātyantikaṃ vigaṇayanty apīty ādau ye'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāṃ kīrtanya-tīrtha-yaśasaḥ kuśalā rasajñā [BhP 3.15.48] iti sanakādy-ukteḥ |

|| 3.15 || śrī-brahmā devān || 71 ||

English witness · section(s) 63

Anuccheda 63

1 That the residents of Vaikunthaloka do not fall down into the material world is described by Lord Kapila (Srimad Bhagavatam 3.25.37-38): “Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.* 2 “The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”* 3 In this verse Lord Kapiladeva says: “Those devotees, who, by My mercy have become free from ignorance, do not desire the greatest opulences and enjoyments available in the material world (vibhutim). They do not desire the eight material perfections (beginning with anima-siddhi) obtained from mystic yoga (aisvaryam astangam anupravrttam). They do not desire opulence equal (sarsti) to that of the Supreme Lord (bhagavatim sriyam). Although the devotees only desire the happiness of devotional service, nevertheless they attain (asnuvate) all these benedictions in the spiritual world of Vaikuntha (me loke).” This statement shows the Supreme Lord’s great affection for His devotees. 4 That although the devotee never prays for material opulence the Supreme Lord nevertheless showers all benedictions on him is seen in the following description of the benedictions granted to Sudama the florist (Srimad Bhagavatam 10.41.51-52): “When the florist was offered benediction, he begged from the Lord that he might remain His servant in devotional service and by such service do good to all living creatures. Being satisfied with the florist, Lord Krsna not only gave him benediction for whatever he wanted, but over and above that, He offered him all material opulences, family prosperity, long duration of life, and whatever else his heart desired within the material world.”* 5 The devotees of the Lord are always unattached to all kinds of opulences. As has already been explained, the devotees do not wish for any spiritual opulence that may be granted by the Lord’s mercy, or any material opulences, up to the opulences Brahmaloka, which may be granted by the Lord’s illusory potency maya. Even though the devotees are granted all kinds of opulence they do not try to enjoy or exploit them, for they consider them very insignificant and not worth their attention. 6 The

desirelessness of the devotees is described in Chandogya Upanisad (8.1.6): “The auspicious situation pious deeds grant in this life will eventually be destroyed, and in the same way the auspicious situation pious deeds grant in the next life will also eventually be destroyed. Understanding the temporary nature of these material benedictions, and also understanding the truth about the all-pervading Supersoul, the devotees only desire eternal benefits in relation to the Personality of Godhead. They pass through all kinds of material situations free from all material desires.” 7 At this point someone may object: “Is it not so that in Svargaloka or any other planet both the objects of enjoyment and the enjoyers of those objects will eventually be destroyed? Is this not true also for the devotees and their object of enjoyment? Lord Kapila answers this objection when He says (Srimad Bhagavatam 3.25.38): “In the changeless (santa-rupe) spiritual world of Vaikuntha My devotees are never bereft (na nanksyanti) of transcendental opulences. My personal weapon (me hetih) the wheel of time (animisah), cannot swallow up (no ledhi) their opulences.” That the residents of Vaikunthaloka are never deprived of their opulences and auspicious condition of life is also confirmed by the following statement of Chandogya Upanisad (8.15.1): “Once having entered the spiritual world of Vaikuntha one never returns to the material world.” 8 That the residents of Vaikunthaloka never return to the material world is confirmed by Lord Krsna Himself in Bhagavad-gita (8.16): “From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains My abode, O son of Kunti, never takes birth again.”* 9 This is also described by Sripada Sankaracarya in these words (Sri-Visnu-sahasra-nama-bhasya, text 75): “In the Supreme (param) abode (ayanam), there is no fear of returning to the material world. The word used here is a bahuvrihi-samasa in the masculine gender.” 10 Lord Kapiladeva’s glorification of the devotee residents of Vaikuntha does not stop here, however, but the Lord continues by explaining that the devotees love only the Supreme Personality of Godhead. He is their sole object of love. This explanation does not only apply to the residents of Vaikunthaloka, but it may also be taken to describe the eternal cowherd residents of Goloka Vrndavana, who also consider Lord Krsna to be the sole object of their love. 11 At this point someone may ask: “When the living entities become free from the ignorance of materialism what different varieties of love for the Personality of Godhead do they manifest?” To answer this question Lord Kapila says: “Some devotees (yesam), such as the sages described in Padma Purana Uttara-khanda, desire to approach Me as their dear master, and as a result they meditate on Me as their dear (priya) master. Some devotees, such as the Four Kumaras and others, desire to see Me as the Supreme Brahman (atma), and they meditate on Me in that way. In whatever way the devotee wish to love Me, they may approach Me in that way.” We may note that in this verse the word ‘suhrdah’ (friend and benefactor) is in the plural. This means that there are many different kinds of friends and the Lord is willing to

become any one of many different kinds of friends for His devotee. The exchange of friendship between the Lord and the devotees is described by Narada Muni in the following words (Srimad Bhagavatam (4.12.37): 12 “Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with the Lord and His devotees; they alone can very easily achieve the perfection of going back home, back to Godhead.”*

Bhagavat · Sanskrit §72–73 · English §64

[७२]

सच्-चिद्-आनन्द-रूपत्वम् ।

एवम् एतान् मयादिष्टा ननु तिष्ठन्ति मे पथः । क्षेमं विन्दन्ति मत्-स्थानं तद् ब्रह्म परमं विदुः ॥ [भ्प् ११.२०.३७]

मे पथः ज्ञान-कर्म-भक्ति-लक्षणान् मत्-प्राप्त्य्-उपायान्, ज्ञान- कर्मणोर् अपि भक्तेषु भक्तेः प्रथमतः क्वचित् कदाचित् किञ्चित् साहाय्य- कारित्वात् । क्षेमं मद्-भक्ति-मङ्गल-मयं यत् स्थानं परमं ब्रह्मेति विदुर् जानन्ति इत्थम् एवोदाहरिष्यते च इति सञ्चिन्त्य भगवान् महा-कारुणिको विभुः ।

दर्शयामास लोकं स्वं गोपानां तमसः परम् । सत्यं ज्ञानम् अनन्तं यद् ब्रह्म-ज्योतिः सनातनम् । यद् धि पश्यन्ति मुनयो गुणापायो समाहिता ॥ [भ्प् १०.२८.१४-१५] इति ।

उभयत्रापि चकाराद्य्-अध्याहारादिना त्व् अर्थान्तरं कष्ठं भवति । तैर् एव च तमसः प्रकृतेः परम् इति वैकुण्ठस्यापि विशेषणत्वेन व्याख्यातम् इति ॥

॥ ११.२० ॥ श्री-भगवान् ॥७२॥

[७३]

तथैव --

न यत्र कालो ऽनिमिषां परः प्रभुः कुतो नु देवा जगतां य ईशिरे । न यत्र सत्त्वं न रजस् तमश् च न वै विकारो न महान् प्रधानम् ॥

परं पदं वैष्णवम् आमनन्ति तद् यन् नेति नेतीत्य् अतद् उत्सिसृक्षवः । विसृज्य दौरात्म्यम् अनन्य-सौहृदा हृदोपगुह्यार्ह-पदं पदे पदे ॥ [भ्प् २.२.१७-१८]

अतत् चिद्-व्यतिरिक्तं, नेति नेतीत्य् एवम् उत्सृष्टुम् इच्छवो दौरात्म्यं भगवद्-आत्मनोर् अभेद-दृष्टिं

विसृज्य, अर्हस्य श्री-भगवतः, पदं चरणारविन्दं, पदे पदे प्रतिक्षणं हृदा उपगुह्य आश्लिष्य, नान्यस्मिन् सौहृदं येषां तथाभूताः सन्तो यद् आमनन्ति जानन्ति, तद् वैष्णवं पदं श्री-वैकुण्ठम् इति ब्रह्म-स्वरूपम् एव तद् इति तात्पर्यम् । अनेन प्रेम- लक्षण-साधन-लिङ्गेन निराकार-रूपम् अर्थान्तरं निरस्तम् । अत्र निराकार-परायणस्यापि मुक्ता-फल-टीका-कृतो दैवाभिव्यञ्जिता गीर् यथा - तत् परं पदं वैष्णवम् आमनन्ति । अधिकृताधिष्ठित-राजाधिष्ठितत्ववत् । ब्रह्मादि-पदानाम् अपि । विष्णुनाधिष्ठितत्वात् परम् इत्य् उक्तम् । विष्णुनैवाधिष्ठितम् इत्य् अर्थ इति । अतएव श्रुताव् अपि तस्य स्व-महिमैक-प्रतिष्ठितत्वं स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि इति [छाउ ७.२४.१]। अतएवोक्तं क इत्था वेद यत्र स इति ॥

॥ २.२ ॥ श्री-शुकः ॥७३॥

[72]

sac-cid-ānanda-rūpatvam |

evam etān mayādiṣṭā nanu tiṣṭhanti me pathaḥ | kṣemaṃ vindanti mat-sthānaṃ tad brahma paramaṃ viduḥ || [BhP 11.20.37]

me pathaḥ jñāna-karma-bhakti-lakṣaṇān mat-prāpty-upāyān, jñāna- karmaṇor api bhakteṣu bhakteḥ prathamataḥ kvacit kadācit kiñcit sāhāyya- kāritvāt | kṣemaṃ mad-bhakti-maṅgala-mayaṃ yat sthānaṃ paramaṃ brahmeti vidur jānanti ittham evodāhariṣyate ca iti sañcintya bhagavān mahā-kāruṇiko vibhuḥ |

darśayāmāsa lokaṃ svaṃ gopānāṃ tamasaḥ param | satyaṃ jñānam anantaṃ yad brahma-jyotiḥ sanātanam | yad dhi paśyanti munayo guṇāpāyo samāhitā || [BhP 10.28.14-15] iti |

ubhayatrāpi cakārādy-adhyāhārādinā tv arthāntaraṃ kaṣṭhaṃ bhavati | tair eva ca tamasaḥ prakṛteḥ param iti vaikuṇṭhasyāpi viśeṣaṇatvena vyākhyātam iti ||

|| 11.20 || śrī-bhagavān ||72||

[73]

tathaiva --

na yatra kālo 'nimiṣāṃ paraḥ prabhuḥ kuto nu devā jagatāṃ ya īśire | na yatra sattvaṃ na rajas tamaś ca na vai vikāro na mahān pradhānam ||

paraṃ padaṃ vaiṣṇavam āmananti tad yan neti netīty atad utsisṛkṣavaḥ | visṛjya daurātmyam ananya-sauhṛdā hṛdopaguhyārha-padaṃ pade pade || [BhP 2.2.17-18]

atat cid-vyatiriktaṃ, neti netīty evam utsraṣṭum icchavo daurātmyaṃ bhagavad-ātmanor abheda-dṛṣṭiṃ visṛjya, arhasya śrī-bhagavataḥ, padaṃ caraṇāravindaṃ, pade pade pratikṣaṇaṃ hṛdā upaguhya āśliṣya, nānyasmin sauhṛdaṃ yeṣāṃ tathābhūtāḥ santo yad āmananti jānanti, tad vaiṣṇavaṃ padaṃ śrī-vaikuṇṭham iti brahma-svarūpam eva tad iti tātparyam | anena prema- lakṣaṇa-sādhana-liṅgena nirākāra-rūpam arthāntaraṃ nirastam | atra nirākāra-parāyaṇasyāpi muktā-phala-ṭīkā-kṛto daivābhivyañjitā gīr yathā - tat paraṃ padaṃ vaiṣṇavam āmananti | adhikṛtādhiṣṭhita-rājādhiṣṭhitatvavat | brahmādi-padānām api | viṣṇunādhiṣṭhitatvāt param ity uktam | viṣṇunaivādhiṣṭhitam ity artha iti | ataeva śrutāv api tasya sva-mahimaika- pratiṣṭhitatvaṃ sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni iti [ChāU 7.24.1]| ataevoktaṃ ka itthā veda yatra sa iti ||

|| 2.2 || śrī-śukaḥ ||73||

English witness · section(s) 64

Anuccheda 64

That Vaikunthaloka is beyond the material cosmos, and that no one falls from Vaikuntha to the material world, are both described by Srila Suta Gosvami in Srimad Bhagavatam (12.11.19): “O Brahmanas, the realm of Vaikuntha is a great umbrella that gives protection from all kinds of fear.”

Bhagavat · Sanskrit §74 · English §65

[७४]

क इत्थेत्यादि-श्रुतेर् अर्थत्वेनापि स्पष्टम् आह -

स्वं लोकं न विदुस् ते वै यत्र देवो जनार्दनः । आहुर् धूम्र-धियो वेदं सकर्मकम् अतद्-विदः ॥ [भ्प् ४.२९.४८]

ये धूम्र-धियो वेदं सकर्मकं कर्म-मात्र-प्रतिपादकम् आहुस् ते जनार्दनस्य स्वं स्वरूपं लोकं न विदुः किन्तु स्वर्गादिकम् एव विदुः । यत्र लोके ॥ ४.२९ ॥ श्री-नारदः प्राचीन-बर्हिषम् ॥७४॥

[74]

ka itthetyādi-śruter arthatvenāpi spaṣṭam āha -

svaṃ lokaṃ na vidus te vai yatra devo janārdanaḥ | āhur dhūmra-dhiyo vedaṃ sakarmakam atad-vidaḥ || [BhP 4.29.48]

ye dhūmra-dhiyo vedaṃ sakarmakaṃ karma-mātra-pratipādakam āhus te janārdanasya svaṃ svarūpaṃ lokaṃ na viduḥ kintu svargādikam eva viduḥ | yatra loke || 4.29 ||
śrī-nāradaḥ prācīna-barhiṣam ||74||

English witness · section(s) 65

Anuccheda 65

By becoming free from the influence of the three modes of material nature only may enter the spiritual world of Vaikuntha. The Supreme Personality of Godhead confirms this by saying (Srimad Bhagavatam 11.25.22): “Those immersed in the mode of goodness go to the higher planets known as Svarloka, those immersed in the mode of passion enter human society in the middle planetary systems, those immersed in the mode of ignorance go to the hellish worlds, and those who are free from the grip of the three modes attain Me.” We may note that instead of saying ‘they attain My planet’, the Lord says ‘they attain Me’. The Lord speaks in this way in order to proclaim that He is not different from His transcendental abode.

Bhagavat · Sanskrit §75 · English §66

[७५]

एवं च --

ॐ नमस् ते ऽस्तु भगवन् इत्य् आदि गद्ये परमहंस-परिव्राजकैः परमेणात्म-योग-समाधिना परिभावित-परिस्फुट-पारमहंस्य- धर्मेणोद्घाटित-तमः-कपाट-द्वारे चित्ते ऽपावृत आत्म-लोके स्वयम् उपलब्ध-निज-सुखानुभवो भवान् ॥ [भ्प् ६.९.३३]

तमः प्रकृतिर् अज्ञानं वा । आत्मलोके स्व-स्वरूपे लोके । एष आत्म-लोक एष ब्रह्म-लोक इति । दिव्ये ब्रह्म-पुरे ह्य् एष परमात्मा प्रतिष्ठित इत्य्-आदि- श्रुतौ[*एन्द्नोते #२०] ॥ यत् तत् सूक्ष्मं परमं वेदितव्यं नित्यं पदं वैभवम् आमनन्ति ।

एतल् लोका न विदुर् लोक-सारं विदन्ति तत् कवयो योग-निष्ठा इति पिप्पलाद- शाखायाम् । परेण नाकं निहितं गुहायां बिभ्राजते यद् यतयो विशन्ति इति परस्याम् ।

तद् वा एतत् परं धाम मन्त्र-राजाध्यापकस्य यत्र न दुःखादि न सूर्यो भाति यत्र न मृत्युः प्रविशति यत्र न दोषस् तद् आनन्दं शाश्वतं शान्तं सदा-शिवं ब्रह्मादि-वन्दितं योगि-ध्येयं यत्र गत्वा न निवर्तन्ते योगिनः[*एन्द्नोते #२१] तद् एतद् ऋचाभ्युक्तं तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः दिवीव चक्षुर् आततम् । तद्-विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर् यत् परमं पदम् इति श्री-नृसिंह-तापन्याम् [५.१०] । न त्व् इयम् अपि ब्रह्म-पुरत्वे नैव व्याख्येया, वन्दितत्वेन यत्र गत्वेत्य् अनेन च तद्-अनङ्गीकरोत् ।

यतः श्री-विष्णु-पुराणे च श्री-विष्णु-लोकम् उद्दिश्य ऋग् इयम् अनुस्मृता, यथा

ऊर्ध्वोत्तरम् ऋषिभ्यस् तु ध्रुवो यत्र व्यवस्थितः ॥

निर्धूत-दोष-पङ्कानां यतीनां संयतात्मनाम् । स्थानं तत् परमं विप्र पुण्य-पाप-परिक्षये ॥

अपुण्य-पुण्योपरमे क्षीणाशोषाप्ति-हेतवः । यत्र गत्वा न शोचन्ति तद् विष्णोः परमं पदम् ॥

धर्मं ध्रुवाद्यास् तिष्ठन्ति यत्र ते लोक-साक्षिणः । तत्-साष्ट्र्योत्पन्न-योगेद्धस् तद्-विष्णोः परमं पदम् ॥

यत्रैतद् ओतं प्रोतं च यद् भूतं सचराचरम् । भाव्यं च विश्वं मैत्रेय तद्-विष्णोः परमं पदम् ॥ [विप् २.८.९८-१०२]

तापनी-श्रुतौ[*एन्द्नोते #२२] च यत्र न वायुर् वाती इत्य् आदिकं प्राकृत तत्-तन्-मात्र-निषेधात्मकं तत्रापि तत्-तच्-छ्रवणात् । यत् तु मातुः सपत्न्या वाग्-वाणैर् हृदि बिद्धस् तु तान् स्मरन् । नैच्छन् मुक्ति-पतेर् मुक्तिं पश्चात् तापम् उपेयिवान् इति [भ्प् ४.९.२९] । तथा --

अहो बत ममानात्म्यं मन्द-भाग्यस्य पश्यत । भव-च्छिदः पाद-मूलं गत्वा याचे यद् अन्तवत् ॥ इति [भ्प् ४.९.३१] श्री-ध्रुवस्यापूर्णमन्यता श्रूयते

तद्-उच्चपद-कामनयैव तत् प्रार्थितवता तेन लब्ध-मनोरथातीत- वरेणापि स्व-सङ्कल्पम् एव तिरस्कर्तुम् उक्तम् इति घटते । तत्र ह्य् एवोक्तं श्री-विदुरेण -- सुदुर्लभं यत् परमं पदं हरेर् [भ्प् ४.९.२८] इति । स्वयं श्री-ध्रुव-प्रियेण --

ततो गन्तासि मत्-स्थानं सर्व-लोक-नमस्कृतम् । उपरिष्टाद् ऋषिभ्यस् त्वं यतो नावर्तते गतः ॥ इति [भ्प् ४.९.२५]

श्री-पार्षदाभ्याम् अपि -- आतिष्ठ जगतां वन्द्यं तद् विष्णोः परमं पदम् इति [भ्प् ४.१२.२६] । श्री-सुतेन च - ध्रुवस्य वैकुण्ठ- पदाधिरोहणम् इति [भ्प् ४.१०.१] । पञ्चमे ज्योतिश्-चक्र-वर्णने च - विष्णोर् यत् परमं पदं प्रदक्षिणं प्रक्रामन्ति इति [भ्प् ५.२२.१७] । यद् विष्णोः परमं पदम् अभिवदन्तीति च [भ्प् ५.२३.१] । प्रपञ्चान्तर्गतत्वेऽपि तद् धर्मम् उक्तत्वं विकारावर्ति च तथा हि स्थितिम् आह इति न्यायेन । अतोऽस्मिन् लोके प्रापञ्चिकस्य बहिर्-अंशस्यैव प्रलयो ज्ञेयः । तस्य तु तदानीम् अन्तर्धानम् एव । एतद् आलम्ब्यैव हिरण्यकशिपुनोक्तम् - किम् अन्यैः काल- निर्धूतैः कल्पान्ते वैष्णवादिभिर् इति [भ्प् ७.३.११] । अतोऽद्यापि ये तथा वदन्ति तेऽपि तत्-तुल्या इति भावः ।

अथ श्री-महावैकुण्ठस्य तादृशत्वं तु सुतराम् एव । यथा नाना-श्रुति- पथोत्थापनेन पाद्मोत्तर-खण्डेऽपि[*एन्द्नोते #२३] प्रकृत्य्-अन्तर्गत- विभूति-वर्णनान्तरं तादृशत्वम् अभिव्यञ्जितं श्री-शिवेन --

एवं प्राकृत-रूपाया विभूते रूपम् उत्तमम् । त्रिपाद्-विभूति-रूपं तु शृणु भूधर-नन्दिनि ॥

प्रधान-परम-व्योम्नोर् अन्तरे विरजा नदी । वेदाङ्गस्वेद-जनित-तोयैः प्रस्नाविता शुभा ॥

तस्याः पारे पर-व्योम त्रिपाद्-भुतं सनातनम् । अमृतं शाश्वतं नित्यम् अनन्तं परमं पदम् ॥

शुद्ध-सत्त्व-मयं दिव्यम् अक्षरं ब्रह्मणः पदम् । अनेक-कोटि-सूर्याग्नि-तुल्य-वर्चसम् अव्ययम् ॥

सर्व-वेदमयं शुभ्रं सर्व-प्रलय-वर्जितम् । हिरण्मयं मोक्षपदं ब्रह्मानन्द-सुखाह्वयम् ॥

समानाधिक्य-रहितम् आद्य्-अन्त-रहितं शुभम् ॥

तेजसात्य्-अद्भुतं रम्यं नित्यम् आनन्द-सागरम् । एवम् आदि-गुणोपेतं तद् विष्णोः परमं पदम् ॥

न तद् भासयते सूर्यो न शशाङ्को न पावकः । यद् गत्वा न निवर्तन्ते तद् धाम परमं हरेः ॥

तद् विष्णोः परमं धाम शाश्वतं नित्यम् अच्युतम् । न हि वर्णयितुं शक्यं कल्प-कोटि-शतैर् अपि ॥
(पद्मप् ६.२२७.५७-

६५)[*एन्द्नोते #२४]

हरेः पदं वर्णयितुं न शक्यं मया च धात्रा च मुनीन्द्र-वर्यैः । यस्मिन् पदे अच्युत ईश्वरो यः सो अङ्ग वेद यदि वा न वेद ॥

यद् अक्षरं वेद-गुह्यं यस्मिन् देवा अधि विश्वे निषेदुः । यस् तं न वेद किम् ऋचा करिष्यति य उ तद् विदुस् त इमे समासते ॥

तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः । अक्षरं शाश्वतं नित्यं दिवीव चक्षुर् आततम् ॥

आ प्रवेष्टुम् अशक्यं तद् ब्रह्म-रुद्रादि-दैवतैः । ज्ञानेन शास्त्र-मार्गेण वीक्ष्यते योगि-पुङ्गवैः ॥

अहं ब्रह्मा च देवाश् च न जानन्ति महर्षयः । सर्वोपनिषदाम् अर्थं दृष्ट्वा वक्ष्यामि सुव्रते ॥

विष्णोः पदे परमे तु मध्य उत्सः शुभाह्वयः । यत्र गावो भूरि-शृङ्गा आसते स्व-सुखं प्रजाः ॥

अत्राहि तत् परं धाम गीयमानस्य शार्ङ्गिणः । तद् भाति परमं धाम गोभिर् गेयैः शुभाह्वयैः ॥

आदित्य-वर्णं तमसः परस्तात् ज्योतिर् उत्तमम् । आधारो ब्रह्मणो लोकः शुद्धः स ह सनातनः ॥

सामान्याविषुते दूरे अन्तेऽस्मिन् शाश्वते पदे । तस्थुर् जागरुकेऽस्मिन् युवानौ श्री-सनातनौ ॥

यतः स्वसारा युवती भूलीले विष्णु-वल्लभे । अत्र पूर्वे ये च साध्या विश्व-देवाः सनातनाः ॥

ते ह नाकं महिमानः सचन्तः शुभ-दर्शनाः । तत्-पदं ज्ञानिनो विप्रा जातृवांसः समिन्धते ॥

तद् विष्णोः परमं पदं मोक्ष इत्य् अभिधीयते । तस्मिन् बन्ध-विनिर्मुक्ताः प्राप्यन्ते स्व-मुखं पदम् ॥

यं प्राप्य न निवर्तन्ते तस्मान् मोक्स उदाहृतः । मोक्षः परं पदं लिङ्गम् अमृतं विष्णु-मन्दिरम् ॥

अक्षरं परमं धाम वैकुण्ठं शाश्वतं परम् । नित्यं च परम-व्योम सर्वोत्कृष्टं सनातनम् ॥

पर्याय-वाचकन्य् अस्य परं धाम्नोऽच्युतस्य हि । तस्य त्रिपाद्-विभूतेस् तु रूपं वक्ष्यामि विस्तरात् ॥
इत्य् आदि ॥

एतद् रीइतिक-श्रुतयो वैदिकेषु प्रायः प्रसिद्धा इति नोदह्रियन्ते । श्री-नारद- पञ्चरात्रे च
श्री-ब्रह्म-नारद-संवादे जितं ते स्तोत्रे च -

लोकं वैकुण्ठ-नामानं दिव्य-षड्-गुण-संयुतम् । अवैष्णवानाम् अप्राप्यं गुण-त्रय-विवर्जितम् ॥

नित्य-सिद्धेः समाकीर्णं तन्-मयैः पाञ्च-कालिकैः । सभा-प्रासाद-जक्तं वनैश् चोपवनैः शुभम् ॥

वापी-कूप-तडागैश् च वृक्ष-षण्डैः सुमण्डितम् । अप्राकृतं सुरैर् वन्द्यम् अयुतार्क-सम-प्रभम् ॥ इति ॥

ब्रह्माण्ड-पुराणे -

तम् अनन्त-गुणावासं महत्-तेजो दुरासदम् । अप्रत्यक्षं निरुपमं परानन्दम् अतीन्द्रियम् ॥ इति ॥

इतिहास-समुच्चये मुद्गलोपख्याने --

ब्रह्मणः सदनाद् ऊर्ध्वं तद् विष्णोः परमं पदम् । शुद्धं सनातनं ज्योतिः परं ब्रह्मेति यद् विदुः ॥

निर्ममा निरहङ्कारा निर्द्वन्द्वा ये जितेन्द्रियाः । ध्यान-योग-पराश् चैव तत्र गच्छन्ति साधवः ॥

येऽर्चयन्ति हरिं विष्णुं कृष्णं जिष्णुं सनातनम् । नारायणम् अजं देवं विष्वक्सेनं चतुर्भुजम् ॥

ध्यायन्ति पुरुषं दिव्यम् अच्युतं च स्मरन्ति ये । लभन्ते तेऽच्युत-स्थानं श्रुतिर् एषा सनातनी ॥ इति ॥

स्कान्दे श्री-सनत्-कुमार-मार्कण्डेय-संवादे -

यो विष्णु-भक्तो विप्रेन्द्र शुद्ध-चक्रादि-चिह्नितः । स याति विष्णु-लोकं वै दाह-प्रलय-वर्जितम् ॥ इति ।

अत्र पद-धामादि-शब्देन स्थान-वाचकेन स्वरूपं त्व् अरूढेन यदि कश्चित् कथञ्चित् स्वरूपम् एव वाचयति । तर्ह्य् अन्यत्र तत्-प्रसङ्गे तेऽभिगच्छन्ति मत्-स्थानं यद् ब्रह्म परमं विदुर् इत्य् आदौ साक्षाद् एव स्थान-शब्द-निगदेन तन् निरसनीयम् । यदि तत्रापि चकाराद्य्-अध्याहारादि- दैन्येन पूर्व-दर्शितेतिहास-समुच्चयस्य परं ब्रह्मेति यद् विदुर् इति विशेषण-विरुद्धं वाक्य-भेदम् एवाङ्गीकरोति तर्हि स्वमते तत्र तत्रोक्त- लोक-शब्दः सहायीकर्तव्यः ।

ततश् च पद-धाम-स्थान-लोक-रूपाणां तेषां शब्दानां एकत्र वस्तुनि प्रयोगात् परस्परम् अन्यार्थं दूरीकुर्वन्तस् ते कं वा न बोधयन्ति स्वम् अर्थं, यथा भगवान् हरिर् विष्णुर् अयम् इति ।

अथ हन्त तत्रापि चेत्, स्वरूप-मात्र-वाचकतां भिक्षते तर्हि स्फुटम् एव पाद्म-वैष्णवादि-वचनैः विपक्षो ह्रेपणीयः । कर्माद्य्-अप्राप्यत्वादि- प्रतिपादक-वाक्यानि तु विशेषतो वेत्र-पाणि-रूपाणि सन्त्य् एवेति वक्तव्यम् । तस्मात् ॐ नमस् ते [भ्प् ६.९.३३] इत्य् आदि-पद्यम् अपि साध्व् एव व्याख्यातम् ॥

॥ ६.९ ॥ देवाः श्री-हरिम् ॥७५॥

[75]

evaṃ ca --

oṃ namas te 'stu bhagavan ity ādi gadye paramahaṃsa-parivrājakaiḥ parameṇātma-yoga-samādhinā paribhāvita-parisphuṭa-pāramahaṃsya-dharmeṇodghāṭita-tamaḥ-kapāṭa-dvāre citte 'pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān || [BhP 6.9.33]

*tamaḥ prakṛtir ajñānaṃ vā | ātmaloke sva-svarūpe loke | eṣa ātma-loka eṣa brahma-loka iti | divye brahma-pure hy eṣa paramātmā pratiṣṭhita ity-ādi- śrutau[*ENDNOTE #20] || yat tat sūkṣmaṃ paramaṃ veditavyaṃ nityaṃ padaṃ vaibhavam āmananti |*

etal lokā na vidur loka-sāraṃ vidanti tat kavayo yoga-niṣṭhā iti pippalāda- śākhāyām | pareṇa nākaṃ nihitaṃ guhāyāṃ bibhrājate yad yatayo viśanti iti parasyām |

*tad vā etat paraṃ dhāma mantra-rājādhyāpakasya yatra na duḥkhādi na sūryo bhāti yatra na mṛtyuḥ praviśati yatra na doṣas tad ānandaṃ śāśvataṃ śāntaṃ sadā-śivaṃ brahmādi-vanditaṃ yogi-dhyeyaṃ yatra gatvā na nivartante yoginaḥ[*ENDNOTE #21] tad etad ṛcābhyuktaṃ tad viṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ divīva cakṣur ātatam | tad-viprāso vipanyavo jāgṛvāṃsaḥ samindhate | viṣṇor yat paramaṃ padam iti śrī-nṛsiṃha-tāpanyām [5.10] | na tv iyam api brahma-puratve naiva vyākhyeyā, vanditatvena yatra gatvety anena ca tad-anaṅgīkarot |*

yataḥ śrī-viṣṇu-purāṇe ca śrī-viṣṇu-lokam uddiśya ṛg iyam anusmṛtā, yathā

ūrdhvottaram ṛṣibhyas tu dhruvo yatra vyavasthitaḥ ||

nirdhūta-doṣa-paṅkānāṃ yatīnāṃ saṃyatātmanām | sthānaṃ tat paramaṃ vipra puṇya-pāpa-parikṣaye ||

apuṇya-puṇyoparame kṣīṇāśoṣāpti-hetavaḥ | yatra gatvā na śocanti tad viṣṇoḥ paramaṃ padam ||

dharmaṃ dhruvādyās tiṣṭhanti yatra te loka-sākṣiṇaḥ | tat-sārṣṭyotpanna-yogeddhas tad-viṣṇoḥ paramaṃ padam ||

yatraitad otaṃ protaṃ ca yad bhūtaṃ sacarācaram | bhāvyaṃ ca viśvaṃ maitreya tad-viṣṇoḥ paramaṃ padam || [ViP 2.8.98-102]

*tāpanī-śrutau[*ENDNOTE #22] ca yatra na vāyur vātī ity ādikaṃ prākṛta tat-tan-mātra-niṣedhātmakaṃ tatrāpi tat-tac-chravaṇāt | yat tu mātuḥ sapatnyā vāg-vāṇair hṛdi biddhas tu tān smaran | naicchan mukti-pater muktiṃ paścāt tāpam upeyivān iti [BhP 4.9.29] | tathā --*

aho bata mamānātmyaṃ manda-bhāgyasya paśyata | bhava-cchidaḥ pāda-mūlaṃ gatvā yāce yad antavat || iti [BhP 4.9.31] śrī-dhruvasyāpūrṇaṃmanyatā śrūyate

tad-uccapada-kāmanayaiva tat prārthitavatā tena labdha-manorathātīta- vareṇāpi sva-saṅkalpam eva tiraskartum uktam iti ghaṭate | tatra hy evoktaṃ śrī-vidureṇa -- sudurlabhaṃ yat paramaṃ padaṃ harer [BhP 4.9.28] iti | svayaṃ śrī-dhruva-priyeṇa --

tato gantāsi mat-sthānaṃ sarva-loka-namaskṛtam | upariṣṭād ṛṣibhyas tvaṃ yato nāvartate gataḥ || iti [BhP 4.9.25]

śrī-pārṣadābhyām api -- ātiṣṭha jagatāṃ vandyaṃ tad viṣṇoḥ paramaṃ padam iti [BhP 4.12.26] | śrī-sutena ca - dhruvasya vaikuṇṭha- padādhirohaṇam iti [BhP 4.10.1] | pañcame jyotiś-cakra-varṇane ca - viṣṇor yat paramaṃ padaṃ pradakṣiṇaṃ prakrāmanti iti [BhP 5.22.17] | yad viṣṇoḥ paramaṃ padam abhivadantīti ca [BhP 5.23.1] | prapañcāntargatatve'pi tad dharmam uktatvaṃ vikārāvarti ca tathā hi sthitim āha iti nyāyena | ato'smin loke prāpañcikasya bahir-aṃśasyaiva pralayo jñeyaḥ | tasya tu tadānīm antardhānam eva | etad ālambyaiva hiraṇyakaśipunoktam - kim anyaiḥ kāla- nirdhūtaiḥ kalpānte vaiṣṇavādibhir iti [BhP 7.3.11] | ato'dyāpi ye tathā vadanti te'pi tat-tulyā iti bhāvaḥ |

*atha śrī-mahāvaikuṇṭhasya tādṛśatvaṃ tu sutarām eva | yathā nānā-śruti-pathotthāpanena pādmottara-khaṇḍe'pi[*ENDNOTE #23] prakṛty-antargata-vibhūti-varṇanāntaraṃ tādṛśatvam abhivyañjitaṃ śrī-śivena --*

evaṃ prākṛta-rūpāyā vibhūte rūpam uttamam | tripād-vibhūti-rūpaṃ tu śṛṇu bhūdhara-nandini ||

pradhāna-parama-vyomnor antare virajā nadī | vedāṅgasveda-janita-toyaiḥ prasrāvitā śubhā ||

tasyāḥ pāre para-vyoma tripād-bhutaṃ sanātanam | amṛtaṃ śāśvataṃ nityam anantaṃ paramaṃ padam ||

śuddha-sattva-mayaṃ divyam akṣaraṃ brahmaṇaḥ padam | aneka-koṭi-sūryāgni-tulya-varcasam avyayam ||

sarva-vedamayaṃ śubhraṃ sarva-pralaya-varjitam | hiraṇmayaṃ mokṣapadaṃ brahmānanda-sukhāhvayam ||

samānādhikya-rahitam ādy-anta-rahitaṃ śubham ||

tejasāty-adbhutaṃ ramyaṃ nityam ānanda-sāgaram | evam ādi-guṇopetaṃ tad viṣṇoḥ paramaṃ padam ||

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ | yad gatvā na nivartante tad dhāma paramaṃ hareḥ ||

tad viṣṇoḥ paramaṃ dhāma śāśvataṃ nityam acyutam | na hi varṇayituṃ śakyaṃ kalpa-koṭi-śatair api || (PadmaP 6.227.57-

*65)[*ENDNOTE #24]*

hareḥ padaṃ varṇayituṃ na śakyaṃ mayā ca dhātrā ca munīndra-varyaiḥ | yasmin pade acyuta īśvaro yaḥ so aṅga veda yadi vā na veda ||

yad akṣaraṃ veda-guhyaṃ yasmin devā adhi viśve niṣeduḥ | yas taṃ na veda kim ṛcā kariṣyati ya u tad vidus ta ime samāsate ||

tad viṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ | akṣaraṃ śāśvataṃ nityaṃ divīva cakṣur ātatam ||

ā praveṣṭum aśakyaṃ tad brahma-rudrādi-daivataiḥ | jñānena śāstra-mārgeṇa vīkṣyate yogi-puṅgavaiḥ ||

ahaṃ brahmā ca devāś ca na jānanti maharṣayaḥ | sarvopaniṣadām arthaṃ dṛṣṭvā vakṣyāmi suvrate ||

viṣṇoḥ pade parame tu madhya utsaḥ śubhāhvayaḥ | yatra gāvo bhūri-śṛṅgā āsate sva-sukhaṃ prajāḥ ||

atrāhi tat paraṃ dhāma gīyamānasya śārṅgiṇaḥ | tad bhāti paramaṃ dhāma gobhir geyaiḥ śubhāhvayaiḥ ||

āditya-varṇaṃ tamasaḥ parastāt jyotir uttamam | ādhāro brahmaṇo lokaḥ śuddhaḥ sa ha sanātanaḥ ||

sāmānyāviyute dūre ante'smin śāśvate pade | tasthajur jāgaruke'smin yuvānau śrī-sanātanau ||

yataḥ svasārā yuvatī bhūlīle viṣṇu-vallabhe | atra pūrve ye ca sādhyā viśva-devāḥ sanātanāḥ ||

te ha nākaṃ mahimānaḥ sacantaḥ śubha-darśanāḥ | tat-padaṃ jñānino viprā jātṛvāṃsaḥ samindhate ||

tad viṣṇoḥ paramaṃ padaṃ mokṣa ity abhidhīyate | tasmin bandha-vinirmuktāḥ prāpyante sva-mukhaṃ padam ||

yaṃ prāpya na nivartante tasmān moksa udāhṛtaḥ | mokṣaḥ paraṃ padaṃ liṅgam amṛtaṃ viṣṇu-mandiram ||

akṣaraṃ paramaṃ dhāma vaikuṇṭhaṃ śāśvataṃ param | nityaṃ ca parama-vyoma sarvotkṛṣṭaṃ sanātanam ||

paryāya-vācakany asya paraṃ dhāmno'cyutasya hi | tasya tripād-vibhūtes tu rūpaṃ vakṣyāmi vistarāt || ity ādi ||

etad rīitika-śrutayo vaidikeṣu prāyaḥ prasiddhā iti nodahriyante | śrī-nārada- pañcarātre ca śrī-brahma-nārada-saṃvāde jitaṃ te stotre ca -

lokaṃ vaikuṇṭha-nāmānaṃ divya-ṣaḍ-guṇa-saṃyutam | avaiṣṇavānām aprāpyaṃ guṇa-traya-vivarjitam ||

nitya-siddheḥ samākīrṇaṃ tan-mayaiḥ pāñca-kālikaiḥ | sabhā-prāsāda-jaktaṃ vanaiś copavanaiḥ śubham ||

vāpī-kūpa-taḍāgaiś ca vṛkṣa-ṣaṇḍaiḥ sumaṇḍitam | aprākṛtaṃ surair vandyam ayutārka-sama-prabham || iti ||

brahmāṇḍa-purāṇe -

tam ananta-guṇāvāsaṃ mahat-tejo durāsadam | apratyakṣaṃ nirupamaṃ parānandam

atīndriyam || iti ||

itihāsa-samuccaye mudgalopakhyāne --

brahmaṇaḥ sadanād ūrdhvaṃ tad viṣṇoḥ paramaṃ padam | śuddhaṃ sanātanaṃ jyotiḥ paraṃ brahmeti yad viduḥ ||

nirmamā nirahaṅkārā nirdvandvā ye jitendriyāḥ | dhyāna-yoga-parāś caiva tatra gacchanti sādhavaḥ ||

ye'rcayanti hariṃ viṣṇuṃ kṛṣṇaṃ jiṣṇuṃ sanātanam | nārāyaṇam ajaṃ devaṃ viṣvaksenaṃ caturbhujam ||

dhyāyanti puruṣaṃ divyam acyutaṃ ca smaranti ye | labhante te'cyuta-sthānaṃ śrutir eṣā sanātanī || iti ||

skānde śrī-sanat-kumāra-mārkaṇḍeya-saṃvāde -

yo viṣṇu-bhakto viprendra śuddha-cakrādi-cihnitaḥ | sa yāti viṣṇu-lokaṃ vai dāha-pralaya-varjitam || iti |

atra pada-dhāmādi-śabdena sthāna-vācakena svarūpaṃ tv arūḍhena yadi kaścit kathañcit svarūpam eva vācayati | tarhy anyatra tat-prasaṅge te'bhigacchanti mat-sthānaṃ yad brahma paramaṃ vidur ity ādau sākṣād eva sthāna-śabda-nigadena tan nirasanīyam | yadi tatrāpi cakārādy-adhyāhārādi- dainyena pūrva-darśitetihāsa-samuccayasya paraṃ brahmeti yad vidur iti viśeṣaṇa-viruddhaṃ vākya-bhedam evāṅgīkaroti tarhi svamate tatra tatrokta- loka-śabdaḥ sahāyīkartavyaḥ |

tataś ca pada-dhāma-sthāna-loka-rūpāṇāṃ teṣāṃ śabdānāṃ ekatra vastuni prayogāt parasparam anyārthaṃ dūrīkurvantas te kaṃ vā na bodhayanti svam arthaṃ, yathā bhagavān harir viṣṇur ayam iti |

atha hanta tatrāpi cet, svarūpa-mātra-vācakatāṃ bhikṣate tarhi sphuṭam eva pādma-vaiṣṇavādi-vacanaiḥ vipakṣo hrepaṇīyaḥ | karmādy-aprāpyatvādi-pratipādaka-vākyāni tu viśeṣato vetra-pāṇi-rūpāṇi santy eveti vaktavyam | tasmāt oṃ namas te [BhP 6.9.33] ity ādi-padyam api sādhv eva vyākhyātam ||

|| 6.9 || devāḥ śrī-harim ||75||

English witness · section(s) 66

Anuccheda 66

1 That the spiritual world of Vaikuntha is beyond the touch of the three modes of material nature is confirmed by Lord Krsna Himself in the following words (Srimad Bhagavatam 11.25.25): “Residential quarters within the forest are in the mode of goodness, residential quarters in big cities, towns and villages are in the mode of passion, and residential quarters in an atmosphere wherein indulgence in the four sinful activities of illicit sex, intoxication, meat-eating, and gambling predominate are in the mode of ignorance, but My abode is free from the material modes.”* 2 That the spiritual world of Vaikuntha is superior to the material world is confirmed by Lord Krsna in Srimad Bhagavatam (10.88.25-26): “Lord Siva finally entered the splendid world of Svetadvipa Vaikuntha, where Lord Narayana personally resides, and which is beyond the darkness of matter. In Svetadvipa there are great saintly persons who are completely freed from the envious nature of the material world and are beyond the jurisdiction of the four principles of material activities, namely religiousness, economic development, sense-gratification and liberation. Anyone who enters into that Vaikuntha planet never comes back again to this material world.”*

Bhagavat · Sanskrit §76 · English §67

[७६]

तद् एत्च् छ्री-वैकुण्ठ-स्वरूपं निरूपितम् । तच् च यथा श्री-भगवान् एव क्वचित् पूर्णत्वेन क्वचिद् अंशत्वेन च वर्तते तथैवेति । बहवस् तस्यापि भेदाः पाद्मोत्तर-खण्डादौ द्रष्टव्याः । येषु श्री-मत्स्य-देवादीनाम् अपि पदानि वक्ष्यन्ते । तद् एव सूचयति -

एवं हिरण्याक्षम् असह्य-विक्रमं स सादयित्वा हरिर् आदि-सूकरः । जगाम लोकं स्वम् अखण्डितोत्सवं समीडितः पुष्कर-विष्टरादिभिः ॥ [भ्प् ३.१९.२८]

सादयित्वा हत्वा । पवित्रारोप-प्रसङ्गे चैवम् आह बोधायनः -

एवं यः कुरुते विद्वान् वर्षे वर्षे न संशयः । स याति परमं स्थानं यत्र देवो नृकेशरी ॥ इति ।

वायु-पुराणे तु शिव-पुरम् अपि तद्वत् श्रूयते, यथा -

अन्तौघस्य समन्तात् तु सन्निविष्टो घनोदधिः । समन्ताद् येन तोयेन धार्यमानः स तिष्ठति ॥

बाह्यतो घन-तोयस्य तिर्यग् ऊर्ध्वं च मण्डलम् । धारयमाणं समन्तात् तु तिष्ठते घन-तेजसा ॥

अयोगुडनिभो वह्निः समन्तात् मण्डलाकृतिः । समन्ताद् घन-वातेन धार्यमाणः स तिष्ठति ॥

भूतादिश् च तथाकाशं भूतादिं च तथा महान् । महान् व्याप्तो ह्य् अनन्तेन अव्यक्तेन तु धार्यते ॥

अनन्तम् अपरिव्यक्तम् अनादि-निधनं च तत् । तम एव निरालोकम् अमर्यादम् अदेशिकम् ॥

तमसोऽन्ते च विख्यातम् आकाशान्ते च भास्वरम् । यर्यान्तायाम् अतस् तस्य शिवस्यायतनं महत् । त्रिदशानाम् अगम्यं तु स्थानं दिव्यम् इति श्रुतिर् ॥ इति ॥

॥ ३.१९ ॥ श्री-मैत्रेयः ॥७६॥

[76]

tad etc chrī-vaikuṇṭha-svarūpaṃ nirūpitam | tac ca yathā śrī-bhagavān eva kvacit pūrṇatvena kvacid aṃśatvena ca vartate tathaiveti | bahavas tasyāpi bhedāḥ pādmottara-khaṇḍādau draṣṭavyāḥ | yeṣu śrī-matsya-devādīnām api padāni vakṣyante | tad eva sūcayati -

evaṃ hiraṇyākṣam asahya-vikramaṃ sa sādayitvā harir ādi-sūkaraḥ | jagāma lokaṃ svam akhaṇḍitotsavaṃ samīḍitaḥ puṣkara-viṣṭarādibhiḥ || [BhP 3.19.28]

sādayitvā hatvā | pavitrāropa-prasaṅge caivam āha bodhāyanaḥ -

evaṃ yaḥ kurute vidvān varṣe varṣe na saṃśayaḥ | sa yāti paramaṃ sthānaṃ yatra devo nṛkeśarī || iti |

vāyu-purāṇe tu śiva-puram api tadvat śrūyate, yathā -

antaughasya samantāt tu sannivisṭo ghanodadhiḥ | samantād yena toyena dhāryamānaḥ sa tiṣṭhati ||

bāhyato ghana-toyasya tiryag ūrdhvaṃ ca maṇḍalam | dhārayamāṇaṃ samantāt tu tiṣṭhate ghana-tejasā ||

ayoguḍanibho vahniḥ samantāt maṇḍalākṛtiḥ | samantād ghana-vātena dhāryamāṇaḥ sa tiṣṭhati ||

bhūtādiś ca tathākāśaṃ bhūtādiṃ ca tathā mahān | mahān vyāpto hy anantena avyaktena tu dhāryate ||

anantam aparivyaktam anādi-nidhanaṃ ca tat | tama eva nirālokam amaryādam adeśikam ||

tamaso'nte ca vikhyātam ākāśānte ca bhāsvaram | yaryāntāyām atas tasya śivasyāyatanaṃ mahat | tridaśānām agamyaṃ tu sthānaṃ divyam iti śrutir || iti ||

|| 3.19 || śrī-maitreyaḥ ||76||

English witness · section(s) 67

Anuccheda 67

1 Speaking to Narada, Lord brahma describes the eternality of Vaikunthaloka in the following words (Srimad Bhagavatam 2.5.39): “From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system is, situated on the head of the form. The spiritual planets, however, are eternal.”* 2 Srila Sridhara Svami comments on this verse: “In this verse the word ‘brahmaloka’ refers to the eternal (sanatana) Vaikuntha planets. Here the word ‘brahmaloka; does not refer to any planet within the created material universe’. Here the word ‘brahmaloka’ means ‘spiritual (brahma) planet (loka)’.

Bhagavat · Sanskrit §77 · English §68

[७७]

एवं च यथा श्री-भगवद्-वपुर्-आविर्भवति लोके तथैव क्वचित् कस्यचित् तत् पदस्याविर्भावः श्रूयते -

पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुर-सत्तमैः । तयोः स्व-कलया जज्ञे वैकुण्ठो भगवान् स्वयम् ॥

वैकुण्ठः कल्पितो येन लोको लोक-नमस्कृतः । रमया प्रार्थ्यमानेन देव्या तत्-प्रिय-काम्यया ॥ [भ्प् ५.८.४५]

यथा भगवत आविर्भाव-मात्रं जन्मेति भण्यते । तथैव वैकुण्ठस्यापि कल्पनम् आविर्भावनम् एव न तु प्राकृतवत् कृत्रिमत्वम् । उभयत्रापि नित्यत्वाद् इत्य् अभिप्रायेण तत्-साम्येनाह, जज्ञ इति । श्री-विकुण्ठासुतस्यैवेदं वैकुण्ठम् । मूल-वैकुण्ठं तु सृष्टेः प्राक् श्री- ब्रह्मणा दृष्टम् इति द्वितीये प्रसिद्धम् एव ।

स तन्-निकेतं परिमृश्य शून्यम् अपश्यमानः कुपितो ननाद इत्य् [भ्प् ८.१९.११] उक्तम् । तत्-स्थानं तु स्वर्गादि-गतम् एव ज्ञेयम् ॥

॥ ८.५ ॥ श्री-शुकः ॥७७॥

[77]

evaṃ ca yathā śrī-bhagavad-vapur-āvirbhavati loke tathaiva kvacit kasyacit tat padasyāvirbhāvaḥ śrūyate -

patnī vikuṇṭhā śubhrasya vaikuṇṭhaiḥ sura-sattamaiḥ | tayoḥ sva-kalayā jajñe vaikuṇṭho bhagavān svayam ||

vaikuṇṭhaḥ kalpito yena loko loka-namaskṛtaḥ | ramayā prārthyamānena devyā tat-priya-kāmyayā || [BhP 5.8.45]

yathā bhagavata āvirbhāva-mātraṃ janmeti bhaṇyate | tathaiva vaikuṇṭhasyāpi kalpanam āvirbhāvanam eva na tu prākṛtavat kṛtrimatvam | ubhayatrāpi nityatvād ity abhiprāyeṇa tat-sāmyenāha, jajña iti | śrī- vikuṇṭhāsutasyaivedaṃ vaikuṇṭham | mūla-vaikuṇṭhaṃ tu sṛṣṭeḥ prāk śrī- brahmaṇā dṛṣṭam iti dvitīye prasiddham eva |

sa tan-niketaṃ parimṛśya śūnyam apaśyamānaḥ kupito nānāda ity [BhP 8.19.11] uktam | tat-sthānaṃ tu svargādi-gatam eva jñeyam ||

|| 8.5 || śrī-śukaḥ ||77||

English witness · section(s) 68

Anuccheda 68

1 That Vaikunthaloka may be obtained only by the practice of intense devotional service, which makes the happiness of liberation seem insignificant in comparison, is explained by the Four Kumaras in Srimad Bhagavatam (3.15.23 and 25): “It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one’s intelligence. Those who give up the topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance.* 2 “Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods.”* 3 The first part of this verse may be interpreted ‘yac ca nah’ (Vaikunthaloka is situated above us), or ‘nah sprhaniya-silah’ (we desire to attain the good qualities possessed by the great devotees). The great devotees are described in the following words: ‘dure yamah’ (Because they have already attained all spiritual perfection, these great devotees do not care for meditation and other austerities), and ‘bhartu mithah su-yasasah’ (These great devotees are constantly engaged in hearing the glories of the Lord). These great devotees are promoted (vrajanti) to the kingdom of God on the strength of their intense devotional service, which makes even the happiness of liberation seem insignificant by comparison. 4 That devotional service to the Supreme Personality of

Godhead makes the happiness of liberation seem insignificant is also confirmed by the following statement of Srimad Bhagavatam (3.15.48): “Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.”*

Bhagavat · Sanskrit §78 · English §69

[७८]

देहेन्द्रियासु-हीनानां वैकुण्ठ-पुर-वासिनाम् । [भ्प् ७.१.३४]

जन्म-हेतु-भूतैः प्राकृतैर् देहेन्द्रियासुभिर् हीनानां शुद्ध-सत्त्व-मय- देहानाम् इत्य् अर्थः ॥

॥ ७.१ ॥ युधिष्ठिरः श्री-नारदम् ॥ ७८ ॥

[78]

dehendriyāsu-hīnānāṃ vaikuṇṭha-pura-vāsinām | [BhP 7.1.34]

janma-hetu-bhūtaiḥ prākṛtair dehendriyāsubhir hīnānāṃ śuddha-sattva-maya- dehānām ity arthaḥ ||

|| 7.1 || yudhiṣṭhiraḥ śrī-nāradam || 78 ||

English witness · section(s) 69

Anuccheda 69

1 That the spiritual world of Vaikuntha is eternal, full of knowledge and full of bliss is confirmed by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 11.20.37): “Those who seriously follow the methods of achieving Me that I have personally taught attain freedom from illusion and upon reaching My personal abode can at last perfectly understand the Absolute Truth.”*** 2 “Jnana-yoga, karma-yoga and bhakti-yoga are the spiritual paths (me pathah) mentioned here by the Lord. Because it is the most practical and effective at all times, places and circumstances, the devotees consider bhakti-yoga the best of all spiritual paths. The word ‘ksemam’ in this verse

indicates that the Vaikunthaslokas are filled with the supreme auspiciousness of pure devotional service, and the words ‘mat-sthanam paramam brahma viduh’ indicate that the great sages understand that the spiritual abode of the Lord is non different from the Lord Himself. 3 The spiritual world of Vaikunthaloka is described in the following statement of Srimad Bhagavatam (10.28.15-16): “Reflecting in this way, the merciful and all-powerful Personality of Godhead showed His own planet, which is above the darkness of material existence, to the cowherd men of Vrndavana.* 4 “Thus Krsna showed them the effulgent, eternal, ever-existing spiritual sky, which is unlimited and full of knowledge. Great sages and saintly persons who have already surpassed the influence of the three material modes of nature are able to directly see that spiritual world.”* 5 Both these quotations (Srimad Bhagavatam 11.20.37 and 10.28.14-15) clearly explain that the spiritual abode of Lord Krsna is beyond the influence of the material energy. The supposition that the word ‘ca’ (also) is understood, although not expressed in these verses, and that therefore these verses mean ‘the abode of Lord Krsna and the spiritual world’, and that therefore the abode of Lord Krsna is different from the eternal spiritual world, is an extremely forced and illogical misinterpretation of what is clearly said in these verses. That this abode of Lord Krsna is non different from the spiritual world of Vaikuntha is also confirmed by Srila Sridhara Svami, who explains in his commentary on this verse: “The words ‘tamasah param’ in this verse indicate that the abode of Lord Krsna is beyond the darkness of material existence.”

Bhagavat · Sanskrit §79 · English §70

[७९]

तथा -

आत्म-तुल्यैः षोडशभिर् विना श्रीवत्स-कौस्तुभौ । पर्युपासितम् उन्निद्र- शरद्-अम्बुरुहेक्षणम् ॥ [भ्प् ६.९.२९]

षोडशभिः श्री-सुनन्दादिभिः ॥ ६.९ ॥ श्री-शुकः ॥

[79]

tathā -

ātma-tulyaiḥ ṣoḍaśabhir vinā śrīvatsa-kaustubhau | paryupāsitam unnidra-

śarad-amburuhekṣaṇam || [BhP 6.9.29]

ṣoḍaśabhiḥ śrī-sunandādibhiḥ || 6.9 || śrī-śukaḥ ||

English witness · section(s) 70

Anuccheda 70

1 The spiritual abode of Lord Krsna is further described by Srila Sukadeva Gosvami in these words (Srimad Bhagavatam 2.2.17-18): “In that transcendental state of labdopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.* 2 “The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Visnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into His heart.”* 3 In this verse Srila Sukadeva Gosvami says: ‘The transcendentalists desire to avoid (icchavah) everything godless (atat, dauratmyam), such as the useless speculations of the nyaya-logicians (neti neti), and the impersonalist fallacy that the Supreme Personality of Godhead and the individual jiva living entities are identical in all respects. Abandoning all these misconceptions, they embrace (upaguhya) the lotus feet (padam) of the supremely worshipable (arha) Personality of Godhead within their hearts (hrda) at every moment (pade pade). In this way the saintly devotees repose all their love in the Supreme Personality of Godhead and in no one else. Such devotees understand (amananti) the truth about the spiritual abode of the Supreme Lord Visnu (yat tad vaisnavam padam)”. By explaining that the devotees repose all their love in the Supreme Lord, this verse clearly refutes the misconception that the Absolute Truth is formless and impersonal, for it is not possible to love a formless non person. 4 The impersonalists’ idea that God is formless is clearly rejected by the author of the Mukta-phala-tika in his explanation of this verse, where he explains the relation between the demigods and the Supreme Personality of Godhead in the following words: “As a king establishes places of residence for his different subjects, while He reserves the best residence for himself, so the Supreme Personality of Godhead establishes the residence of Brahma and all the other living entities within the universe, while His own residence is the best, for it is above (param) the influence of the material energy.” 5 That the Supreme Personality of Godhead remains in His own glorious realm, the world of Vaikuntha, is confirmed by the following statements of the Sruti-sastra: “Where does the Supreme Personality of Godhead reside? He resides in His own glorious abode.” Chandogya Upanisad 7.24.1 “Who can properly understand the

Supreme Personality of Godhead who resides in His own transcendental abode?" Katha Upanisad 1.2.25

BHAGAVAT-SANDARBHA

2.8

Sections 80–91

10 bilingual sequence blocks

Bhagavat · Sanskrit §80–81 · English §71

[८०]

अतएव कालातीतास् ते परम-भक्तानाम् अपि परम्-पुरुषार्थ-सामीप्याश् चेत्य् आह । तस्माद् अमूस् तनु-भृताम् अहम् आशिषो ञ्ज आयुः श्रियं विभवम् ऐन्द्रियम् आविरिञ्च्यात् ।

नेच्छामि ते विलुलितान् उरुविक्रमेण कालात्मनोपनय मां निज-भृत्य-पार्श्वम् ॥ [भ्प् ७.९.२४]

स्पष्टम् ॥ ७.९ ॥ प्रह्लादः श्री-नृसिंहम् ॥ ८० ॥

[८१]

तथा च पाद्मोत्तर-खण्डे - त्रिपाद्-विभूतेर् लोकास् तु असङ्ख्याः परिकीर्तिताः । शुद्ध-सत्त्व-मयाः सर्वे ब्रह्मानन्द-सुखाह्वयाः ॥

सर्वे नित्या निर्विकारा हेय-राग-विवर्जिताः । सर्वे हिरण्मयाः शुद्धाः कोटि-सूर्य-सम-प्रभाः ॥

सर्वे वेदमया दिव्याः काम-क्रोधादि-वर्जिताः । नारायण-पदाम्भोज-भक्त्य्-एक-रस-सेविनः ॥

निरन्तरं साम-गान-परिपूर्ण-सुखं श्रिताः । सर्वे पञ्चोपनिषद-स्वरूपया वेद-वर्चसः ॥ इत्य् आदि ॥

अत्र त्रिपाद्-विभुति-शब्देन प्रपञ्चातीत-लोकोऽभिधीयते पाद-विभूति- शब्देन तु प्रपञ्च इति । यथोक्तं तत्रैव -

त्रिपाद्-व्याप्तिः परं धाम्नि पादोऽस्येहाभवत् पुनः । त्रिपाद्-विभूतेर् नित्यं स्यात् अनित्यं पादम् ऐश्वरम् ॥

नित्यं तद्-रूपम् ईशस्य परं धाम्नि स्थितं शुभम् । अच्युतं शाश्वतं दिव्यं सदा यौवनम् आश्रितम् ॥

नित्यं सम्भोगम् ईश्वर्या श्रिया भूम्या च संवृत्तम् ॥ इति ॥

अतएव तद्-अनुसारेण द्वितीय-स्कन्धोऽप्य् एवं योजनीयः । तत्र --

सो ऽमृतस्याभयस्येशो मर्त्यम् अन्नं यद् अत्यगात् । महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः ॥ [भ्प् २.६.१७]

अमृतादि-द्वयं तत्-तृतीयत्वेअ वक्ष्यमाणस्य क्षेमस्याप्य् उपलक्षणम् । श्रुतौ च - उतामृतत्वस्येशान इत्य् अत्रामृतत्वं तद् युगलोपलक्षम् । अत्र धर्मि-प्रधान-निर्देशः, श्रुतौ तु तत्र धर्म-मात्र-निर्देशस्यापि तत्रैव तात्पर्यम् । तत्रामृतं -स्व-दृष्टवद्भिर् पुरुषैर् अभिष्टुतम् इति । परं न यत्-परम् [भ्प् २.९.९] इत्य् आद्य् उक्तानुसारेण परमानन्दः ।

अतएव अमृत विष्णु-मन्दिरम् इति तत्-पर्यायः । अभयं -- न च काल-विक्रम [भ्प् २.९.१०] इत्य् आदि भय-मात्राभावः । अतएव द्विजा धामाकुतोभयम् [भ्प् १२.११.१९] इत्य् उक्तम् । क्षेमं न यत्र माया [भ्प् २.९.१०] इत्य् आद्य् उक्तानुसारेण भगवद्-बहिर्मुखताकर-गुण-सम्बन्धाभावाद् भगवद्-भजन-मङ्गलाश्रयत्वं ज्ञेयम् । तथा च नारदीये -

सर्व-मङ्गल-मूर्धन्या पूर्णानन्द-मयी सदा । द्विजेन्द्र तव मय्य् अस्तु भक्तिर् अव्यभिचारिणी ॥ इति ॥

अतेव क्षेमं विन्दन्ति मत्-स्थानम् [भ्प् ११.२०.३७] इत्य् उक्तम् ।

तत्र तत्-तच्-छब्देन लक्षणामय-कष्ट-कल्पनया जन-लोकादि-वाच्यतां निषेधन् हेतुं न्यस्यति मर्त्यं ब्रह्मणोऽपि भयं मत्तो द्विपरार्ध- परायुष [भ्प् ११.१०.३०] इत्य् आदि न्यायेन मरण-धर्मकम् । अन्नं कर्मादि- फलं त्रिलोक्यादिकं यस्माद् अत्यगात् अतिक्रम्यैव तत्र विराजत इति । एषः - अमृताद्यैश्वर्य-रूपः । दुरत्ययः - ब्रह्मचर्यादिभिः केनचिन् मनसाप्य् अवरोद्धुम् अशक्यः ।

[80]

ataeva kālātītās te parama-bhaktānām api param-puruṣārtha-sāmīpyāś cety āha | tasmād amūs tanu-bhṛtām aham āśiṣo jña āyuḥ śriyaṃ vibhavam aindriyam āviriñcyāt |

necchāmi te vilulitān uruvikrameṇa kālātmanopanaya māṃ nija-bhṛtya-pārśvam || [BhP 7.9.24]

spaṣṭam || 7.9 || prahlādaḥ śrī-nṛsiṃham || 80 ||

[81]

tathā ca pādmottara-khaṇḍe - tripād-vibhūter lokās tu asaṅkhyāḥ parikīrtitāḥ | śuddha-sattva-mayāḥ sarve brahmānanda-sukhāhvayāḥ ||

sarve nityā nirvikārā heya-rāga-vivarjitāḥ | sarve hiraṇmayāḥ śuddhāḥ koṭi-sūrya-sama-prabhāḥ ||

sarve vedamayā divyāḥ kāma-krodhādi-varjitāḥ | nārāyaṇa-padāmbhoja-bhakty-eka-rasa-sevinaḥ ||

nirantaraṃ sāma-gāna-paripūrṇa-sukhaṃ śritāḥ | sarve pañcopaniṣada-svarūpayā veda-varcasaḥ || ity ādi ||

atra tripād-vibhuti-śabdena prapañcātīta-loko'bhidhīyate pāda-vibhūti- śabdena tu prapañca iti | yathoktaṃ tatraiva -

tripād-vyāptiḥ paraṃ dhāmni pādo'syehābhavat punaḥ | tripād-vibhūter nityaṃ syāt anityaṃ pādam aiśvaram ||

nityaṃ tad-rūpam īśasya paraṃ dhāmni sthitaṃ śubham | acyutaṃ śāśvataṃ divyaṃ sadā yauvanam āśritam ||

nityaṃ sambhogam īśvaryā śriyā bhūmyā ca saṃvṛttam || iti ||

ataeva tad-anusāreṇa dvitīya-skandho'py evaṃ yojanīyaḥ | tatra --

so 'mṛtasyābhayasyeśo martyam annaṃ yad atyagāt | mahimaiṣa tato brahman puruṣasya duratyayaḥ || [BhP 2.6.17]

amṛtādi-dvayaṃ tat-tṛtīyatvea vakṣyamāṇasya kṣemasyāpy upalakṣaṇam | śrutau ca - utāmṛtatvasyeśāna ity atrāmṛtatvaṃ tad yugalopalakṣam | atra dharmi-pradhāna-nirdeśaḥ, śrutau tu tatra dharma-mātra-nirdeśasyāpi tatraiva tātparyam | tatrāmṛtaṃ -sva-dṛṣṭavadbhir puruṣair abhiṣṭutam iti | paraṃ na yat-param [BhP 2.9.9] ity ādy uktānusāreṇa paramānandaḥ |

ataeva amṛta viṣṇu-mandiram iti tat-paryāyaḥ | abhayaṃ -- na ca kāla-vikrama [BhP 2.9.10] ity ādi bhaya-mātrābhāvaḥ | ataeva dvijā dhāmākutobhayam [BhP 12.11.19] ity uktam | kṣemaṃ na yatra māyā [BhP 2.9.10] ity ādy uktānusāreṇa

bhagavad-bahirmukhatākara-guṇa-sambandhābhāvād bhagavad-bhajana-maṅgalāśrayatvaṃ jñeyam | tathā ca nāradīye -

sarva-maṅgala-mūrdhanyā pūrṇānanda-mayī sadā | dvijendra tava mayy astu bhaktir avyabhicāriṇī || iti ||

ateva kṣemaṃ vindanti mat-sthānam [BhP 11.20.37] ity uktam |

tatra tat-tac-chabdena lakṣaṇāmaya-kaṣṭa-kalpanayā jana-lokādi-vācyatāṃ niṣedhan hetuṃ nyasyati martyaṃ brahmaṇo'pi bhayaṃ matto dviparārdha- parāyuṣa [BhP 11.10.30] ity ādi nyāyena maraṇa-dharmakam | annaṃ karmādi- phalaṃ trilokyādikaṃ yasmād atyagāt atikramyaiva tatra virājata iti | eṣaḥ - amṛtādyaiśvarya-rūpaḥ | duratyayaḥ - brahmacaryādibhiḥ kenacin manasāpy avaroddhum aśakyaḥ |

English witness · section(s) 71

Anuccheda 71

1 The rhetorical question “Who can properly understand the Supreme Personality of Godhead who resides in His own transcendental abode?” is answered in the following statement of Narada Muni to Maharaja Pracinabarhi (Srimad Bhagavatam 4.29.48): “Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one’s own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.”* 2 In this verse Narada says: “Those who are less intelligent (dhumra-dhiyah) accept (ahuh) the Vedic ritualistic ceremonies (vedam sa-karmakam) as all in all. They know of Svargaloka and the other planets of the material universe, but they do not know that the purpose of the Vedas is to understand one’s own home (svam lokam) where (yatra) the Supreme Personality of Godhead (janardanah) lives.”

Bhagavat · Sanskrit §82 · English §72

[८२]

तद् एवम् अमर्त्यम् ऐश्वर्यं त्रिपात्, मर्त्यम् एकपात् इति तस्य चतुष्पाद्- ऐश्वर्यं पुनर् विवृणोति ॥

पादेषु सर्व-भूतानि पुंसः स्थिति-पदो विदुः । अमृतं क्षेमम् अभयं त्रि-मूर्ध्नो ऽधायि मूर्धसु ॥ [भ्प् २.६.१८]

तिष्ठन्त्य् अत्र सर्व-भूतानीति स्थितयो मर्ताद्यैश्वर्याणि तानि पादा इवाधिष्ठान-भूतानि यस्य तस्य स्थित्-पदः पादेषु चतुर्ष्व् एव ऐश्वर्य- भागेषु सर्व-भूतानि पार्षद-पर्यन्तानि । पादान् दर्शयति । त्रयाणां सात्त्विकादि-पदर्थानां मूर्धैव मूर्धा प्रवृत्तिः तस्य त्रयाणां मूर्धसु तद् उपरि विराजमानेषु श्री-वैकुण्ठ-लोकेषु अमृतं क्षेमम् अभयं चाधायि नित्यं धृतम् एव तिष्ठतीत्य् अर्थः ।

ततः पूर्वस्य मर्त्यान्न-मात्रात्मकत्वाद् एकपात्त्वम्, उत्तरस्यामृतादि- त्रयात्मकत्वात् त्रिपात्त्वम् इति भावः । तद् अनेन पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि इत्य् अस्यार्थो दर्शितः । अस्य पादस् तथास्यैव दिशि वैकुण्ठे यद् अमृताद्य्-आत्मकं त्रिपात् तद्य् च विश्वा भूतानीत्य् अर्थः । अत्राधिष्ठानाधिष्ठेययोर् ऐक्योक्तिः ।

[82]

tad evam amartyam aiśvaryaṃ tripāt, martyam ekapāt iti tasya catuṣpād- aiśvaryaṃ punar vivṛṇoti ||

pādeṣu sarva-bhūtāni puṃsaḥ sthiti-pado viduḥ | amṛtaṃ kṣemam abhayaṃ tri-mūrdhno 'dhāyi mūrdhasu || [BhP 2.6.18]

tiṣṭhanty atra sarva-bhūtānīti sthitayo martādyaiśvaryāṇi tāni pādā ivādhiṣṭhāna-bhūtāni yasya tasya sthit-padaḥ pādeṣu caturṣv eva aiśvarya- bhāgeṣu sarva-bhūtāni pārṣada-paryantāni | pādān darśayati | trayāṇāṃ sāttvikādi-padarthānāṃ mūrdhaiva mūrdhā pravṛttiḥ tasya trayāṇāṃ mūrdhasu tad upari virājamāneṣu śrī-vaikuṇṭha-lokeṣu amṛtaṃ kṣemam abhayaṃ cādhāyi nityaṃ dhṛtam eva tiṣṭhatīty arthaḥ |

tataḥ pūrvasya martyānna-mātrātmakatvād ekapāttvam, uttarasyāmṛtādi-trayātmakatvāt tripāttvam iti bhāvaḥ | tad anena pādo'sya viśvā bhūtāni tripādasyāmṛtaṃ divi ity asyārtho darśitaḥ | asya pādas tathāsyaiva diśi vaikuṇṭhe yad amṛtādy-ātmakaṃ tripāt tac ca viśvā bhūtānīty arthaḥ | atrādhiṣṭhānādhiṣṭheyayor aikyoktiḥ |

English witness · section(s) 72

Anuccheda 72

1 The presence of the Personality of Godhead in the spiritual world is also described in the following prayer spoken by the demigods to Lord Hari (Srimad Bhagavatam 6.9.32): “O Supreme Personality of Godhead, O Narayana, O Vasudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realised by the topmost sannyasis, who wander about the world to preach Krsna consciousness, fully absorbed in samadhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship present in the spiritual world. No one but such persons can realise You. Therefore we simply offer You our respectful obeisances.” 2 In this passage of Srimad Bhagavatam the word ‘tamah’ may be interpreted to mean either ‘material energy’ or ‘ignorance’. The word ‘atma-loke’ means ‘the personal abode of the Supreme Lord’. That the Supreme Personality of Godhead resides in His own spiritual realm is again confirmed by the following statements of the Sruti-sastra: “The spiritual world is the personal abode of the Supreme Personality of Godhead.” Brhad-aranyaka Upanisad 4.3.32 3 The spiritual realm of the Personality of Godhead is also described in the Pippalada-sakha: “The subtle, transcendental, eternal abode of Lord Visnu is the best of all planets, and although everyone should know about it, it is generally not properly understood. Only the greatest yogi-philosophers understand the true nature of this abode of Lord Visnu. 4 The spiritual realm of Vaikuntha is also described in the Maha Narayana Upanisad (8.14): “They who have renounced the material world enter the spiritual sky, which the Supreme Personality of Godhead has hidden from the gaze of the conditioned souls.” 5 The transcendental abode of the Supreme Personality of Godhead is also described in the Nrsimha-tapani Upanisad (5.10): “In the transcendental abode of the Supreme Personality of Godhead, the original author of the Vedic mantras, there is no suffering of any kind. In that abode neither the sun, moon or stars shine, the wind does not blow, death cannot enter, and there are no defects of any kind. That abode is blissful, eternal, peaceful and always full of all auspiciousness. The yogis meditate on that supreme abode, and the demigods headed by Brahma offer obeisances and prayers to that supreme abode. The yogis who travel to that supreme abode of the Lord never return to this material world.” 6 The spiritual abode of the Supreme Personality of Godhead is also described in the following mantra of the Rg Veda: “The saintly demigods continually gaze at Lord Visnu’s transcendental abode, which is like a brilliant sun in the spiritual sky. The

residents of that abode of the Lord are free from any defect, effulgent and always awake with all spiritual knowledge." 7 These Vedic passages describe the spiritual realm as the object of Lord Brahma's prayers, and they also say that once having entered that spiritual realm on never returns to the material world. This is a clear description of the planet of Lord Visnu. These descriptions do not apply to the impersonal Brahman effulgence, and therefore no one should interpret that these statements describe that impersonal Brahman. The Rg Veda's description of the planet of Lord Visnu is also corroborated by the following explanation of Visnu Purana (2.8.93-98): 8 "Above the planets of the seven sages, the Dhruvaloka planet is situated. Dhruvaloka is the splendid, transcendental abode of Lord Visnu. It is situated in the spiritual sky, above both the upper and lower material planets. 9 "O brahmana, they who have renounced this material world, who control the mind and senses, and have become free from all material impurities and all past sinful and pious karmic reactions, reside in that transcendental abode. 10 "In that place there are no pious or impious karmic reactions, and nothing causes pain. Having gone to that place one never laments. That is Lord Visnu's supreme abode. 11 "Yamaraja, Dhruva Maharaja, and other demigod administrators of universal affairs, whose opulence is equal to that of the Lord Himself, reside in that spiritual realm. This is Lord Visnu's supreme abode. 12 "Whatever has been and whatever will be in the future, the entire material creation as well as all moving and non moving living entities are manifested from this spiritual world, just as the warp and woof of a loom creates a cloth. O Maitreya, this spiritual realm is the supreme abode of Lord Visnu. 13 "Thus unlimitedly expanded spiritual realm is like a great eye in the spiritual sky. It gives transcendental knowledge to the devotees. This is Lord Visnu's supreme abode." 14 The previously quoted statement of the Nrsimha-tapani Upanisad that "In the spiritual world the wind does not blow, the sun, moon and stars do not shine" means that there are no material wind, sun, moon or stars in the spiritual world. Spiritual sun, moon, stars and winds do, however, exist in the spiritual world, and this fact is supported by many statements of Smrti-sastra. 15 (The story of Maharaja Dhruva narrated in the Srimad Bhagavatam contains a very clear description of the Vaikuntha realm of Lord Visnu. We shall quote some of these verses to gain some understanding of that Vaikunthaloka. The first quotation explains why it was that Maharaja Dhruva, even though he had just directly seen the Supreme Personality of Godhead, nevertheless remained morose at heart.) Srimad Bhagavatam (4.2.29) explains: "Maitreya Muni answered: Dhruva Maharaja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved and thus when he fixed upon his goal of life he did not forget her misbehaviour. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind."* 16 Maharaja Dhruva laments in the following words (Srimad Bhagavatam

4.9.31): “Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.”* 17 This verse records Dhruva Maharaja’s dissatisfaction. He prayed for a very exalted position, and he received a benediction far excelling this original desire. 18 The exalted position attained by Maharaja Dhruva is described by Mahatma Vidura in the following words (Srimad Bhagavatam 4.9.28): “Sri Vidura inquired: My dear brahmana, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Maharaja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?”* 19 The exalted position attained by Maharaja Dhruva is described by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 4.9.25): “The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven rsis, and having gone there you will never have to come back again to this material world.”* 20 This great benediction, Dhruva’s liberation in the planet of Lord Visnu, is described by two associates of the Lord in the following words (Srimad Bhagavatam 4.12.26): “Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Visnuloka, where Lord Visnu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.”* 21 Maharaja Dhruva’s good fortune is also described by Srila Suta Gosvami in the following words (Srimad Bhagavatam 4.13.1): “Suta Gosvami, continuing to speak to all the rsis, headed by Saunaka, said: After hearing Maitreya Rsi describe Dhruva Maharaja’s ascent to Lord Visnu’s abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows: 22 The the planet ruled by Dhruva Maharaja is an eternal Vaikuntha planet is confirmed by the following statement of Srimad Bhagavatam (5.22.17): “Situated 8 800 000 miles above Saturn, or 20 800 000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Visnu, known as Dhruvaloka, the polestar.”* 23 This is also confirmed by the following statement of Srimad Bhagavatam (5.23.1): “Sukadeva Gosvami continued: My dear King 1 300 000 yojanas (10 400 000 miles) above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Visnu. The son of Maharaja Uttanapada, the great devotee Maharaja Dhruva, still resides as the life source of all the living entities who live until the end of creation. Agni, Indra, Prajapati, Kasyapa and Dharma all assemble there to offer him honour and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the

glorious activities of Maharaja Dhruva (in the Fourth Canto of Srimad Bhagavatam).”* 24 These quotations from Srimad Bhagavatam show that the Dhruvaloka planet is an eternal Vaikuntha planet, even though it is apparently situated within the jurisdiction of the material world. The situation of a liberated soul who lives within the material world is similar, as described in the Vedanta-sutra (4.4.19): “Although situated within a material body, which goes through the six material transformations, a liberated soul is actually situated on the transcendental platform. He has nothing to do with the changing material world.” 25 At the time of annihilation of the material universe, when all the material planets perish, the Dhruvaloka planet is not destroyed, but merely becomes no longer visible tot he eyes of the conditioned souls. That Dhruvaloka is not destroyed at the time of cosmic annihilation is confirmed by Hiranyakasipu in the following words (Srimad Bhagavatam 7.3.11): “By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahma.”* 26 In this way it may be understood that Dhruvaloka is an eternal Vaikuntha planet, even though it is manifested within the boundaries of the material world. This nature of Dhruvaloka is described in many different passages of the Sruti-sastra, and it is also described by Lord Siva in the following words (Padma Purana, Uttara-khanda 91.54.77): 27 “O Parvati, please listen to this description of the opulences of the material world and the opulences of the spiritual world, which is three fourths of the entire creation. 28 “The auspicious Viraja river flows between the material and spiritual worlds. This river is produced from the perspiration of the Personified Vedas. 29 “On the far shore of that Viraja river is the eternal, deathless, imperishable, unlimited, nectarean spiritual sky, which consists of three fourths of the entire creation. 30 “That imperishable spiritual realm is the abode of the Supreme Personality of Godhead. That realm is made of the transcendental mode of pure goodness, and it is more splendid than many millions of blazing suns. 31 “This spiritual world is full of all knowledge and free from all forms of destruction. It is limitless, eternal, effulgent, free from old age, and free from the various forms of material consciousness, including the states of material wakefulness and material sleep. 32 “This spiritual world is the abode of liberation, and it is full of all spiritual bliss. Nothing is equal or superior to it, and it is without beginning or end. It is supremely auspicious, and it glows with a golden effulgence. 33 “This spiritual world is wonderfully splendid, delightful and eternal, It is like a great ocean of transcendental bliss, and it is full of all transcendental attributes. This place is the supreme transcendental abode of Lord Visnu. 34 “That abode of Lord Hari is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.* 35 “This transcendental abode of Lord Visnu is perfect, eternal, and imperishable. No one can properly describe it, even if he had hundreds of millions of

kalpas in which to speak. 36 “Neither brahma, the great sages, nor I have the power to describe the abode of Lord Hari. If one thinks he completely understands the abode where the infallible Supreme Personality of Godhead resides, then that person does not know the first thing about the Lord’s abode. 37 “This abode of the Lord is very confidential and cannot be understood merely by studying the Vedas. Even the demigods who control the universe cannot properly understand it. If one does not understand this abode of the Lord, then what is the use of his chanting the Vedic hymns? If one does understand the abode of the Lord, then all the Vedic hymns become automatically manifest to him. 38 “The demigods continually fix their gaze upon Lord Visnu’s infallible, imperishable, eternal, transcendental abode, which is like a brilliant sun shining in the spiritual sky. 39 “Although neither Brahma, Siva or any of the other demigods can enter this transcendental abode, the best of the yogis can at least see it by means of transcendental knowledge obtained from the Vedic literatures. 40 “Neither Brahma, the demigods, the great sages, nor I myself can completely understand this transcendental abode of the Lord. However, what little I have been able to understand by studying all the Upanisads, O saintly Parvati, I shall now relate to You. 41 “In the centre of Lord Visnu’s transcendental abode is a nectarean fountain named Subha. At this place are many long horned surabhi cows with their calves. 42 “In that splendid abode of Lord Visnu, who carries the Sarnga bow, and who is glorified by the devotees, are many glorious and auspicious surabhi cows. 43 “That eternal, pure realm of the Supreme Personality of Godhead is splendid as the sun. It is supremely effulgent and it exists beyond the darkness of the material world. 44 This eternal transcendental abode is always awake with spiritual awareness. In the topmost part of this spiritual abode eternal Lord Visnu and His consort Srimati Laksmi-devi reside. 45 Near Sri Sri Laksmi-Visnu, the two youthful sisters Bhu-sakti an Lila-sakti, who are very dear to the Lord, stay. Before them are the eternal Sadhyas and Visvedevas. 46 “Learned brahmanas awake with spiritual knowledge, even seeing whom brings all auspiciousness, glorify that splendid transcendental abode. 47 “The supreme abode of Lord Visnu is known by the name Moksa (liberation). They who become free from the bonds of repeated birth and death attain transcendental bliss in that supreme abode. 48 “Lord Visnu’s supreme abode is known as Moksa (liberation), because they who enter it never return to repeated birth and death in the material world. That supreme abode is also known by the names Param padam (Supreme Abode), Lingam (the form of the Lord), Amrta (The Immortal Nectar) and Visnu-mandira (the temple of Lord Visnu). 49 “Lord Visnu’s supreme abode is also known as Aksara (The Imperishable Abode), Paramam dhama (the Supreme Abode), Vaikuntha (the place where there is no anxiety), Sasvatam padam (The Eternal Abode), Nitya (The Eternal Abode), Parama-vyoma (the Spiritual sky), Sarvotkrsta (The Supreme Abode), and Sanatana (The Eternal Abode). 50 “The Supreme abode of the infallible Personality of Godhead has many other names also. I shall

now describe in detail the nature of this supreme abode, which is three fourths of the entire potency of the Lord." 51 Although many passages of Sruti and Smrti-sastra describe the Lord's abode, they will not all be quoted here. The next quote will be from a conversation of Brahma and Narada recorded in the Jitanta-stotra of the Narada-pancaratra: 52 "The six planetary system named Vaikunthaloka is full of six transcendental opulences. They who are not devotees of Lord Visnu are not able to enter that transcendental realm, which remains always untouched by the three modes of material nature. 53 "The Vaikuntha realm is full of eternally perfect liberated devotees of the Lord. That realm is very auspicious and beautiful, endowed with many assembly buildings, palaces, forests and gardens. 54 "The Vaikuntha realm is beautifully decorated with many trees, wells, lakes, and ponds. That non material realm is worshipped and glorified by the demigods. It is splendid as millions of suns. 55 The realm of Vaikuntha is further described in the following statement of Brahmanda Purana: "The Vaikuntha realm is full of unlimited spiritual attributes.. It is full of supreme effulgence and it is very difficult to attain. It is incomparable and full of transcendental bliss. It remains invisible to the material senses of the conditioned souls." 56 The Vaikuntha realm is also described in the following verses from the story of Mudgala related in the Itihasa-samuccaya: "Above the planet of Brahma lies the eternal, effulgent, pure abode of Lord Visnu. Great sages know that abode as the Supreme Brahman." 57 "Saintly devotees who devotedly engage in meditation and yoga, who have controlled the senses, and who are free from false-ego, material possessiveness, and material duality, attain that supreme abode. 58-59 "The who worship, remember and meditate on the infallible transcendental Supreme Personality of Godhead, who is known as Hari, Visnu, Krsna, Jisnu, Sanatana, Narayana, Aja, Deva, Visvaksena, and Caturbhuja, attain the Supreme Lord's abode. This is the conclusion of the eternal Vedic literatures." 60 Vaikunthaloka is described in the Skanda Purana in a conversation between Sanat-kumara and Markandeya Rsi in these words: "O best of the brahmanas, one who is a devotee of Lord Visnu, and who decorates his body with the marks of the conchshell, disc, and other signs of the Lord, goes to Lord Visnu's planet, which is not destroyed when the entire universe is consumed by flames." 61 Someone may argue that the words 'para-dhama' and 'sthana' used in these quotations may be interpreted to mean the transcendental form of the Lord and the Lord's abode. If we examine these verses in context we shall see this argument to be patently false. For example, when the Lord says: "The devotees attain My abode (sthana), which the sages know as the Supreme Brahman," the 'sthana' must be taken to mean the Lord's abode. Any other interpretation will be rejected by the intelligent reader. 62 If one were to argue that the word 'ca' (and) although not directly expressed in the statement param brahmeti yad viduh' (The great sages know that abode as the Supreme Brahman) from the Itihasa-samuccaya, should be understood, and therefore the words 'param brahma' should

not be taken as adjectives modifying the Lord's abode, but as nouns referring the Supreme Godhead, then to this argument I reply that the word 'loka' (planet) is used in many places where it is clearly modified by the word 'param brahma', and that therefore in this instance it should also be understood in the same way. The words 'pada', 'dhama', 'sthana' and 'loka' all refer to the same thing; the abode of the Lord. When they are jointly used, as they are in the passages just quoted, they cast far away any other possible explanation of what they actually mean. As the words 'bhagavan', 'hari' and visnu' refer only to the form of the Lord, and not to anything else in the same way these statements of the Padma Purana, Visnu Purana, and other Vedic literatures should be taken to describe only the abode of the Lord. They cannot be understood to describe the Lord's form. These passages of Vedic literature can be considered to appropriately describe only the Lord's abode for they say the object of their description is not attained by fruitive or non devotional work. In many other ways also the description presented in these passages can be considered to appropriately describe only the Lord's abode. On the other hand, the Lord's form is appropriately described in a particular way (for example; as holding a rod in His hand, etc.), radically different from the descriptions in these passages. An example of an appropriate description of the Lord's form may be found in Srimad Bhagavatam 6.9.32 quoted in Anuccheda 72. In this way, therefore, we may conclude that the passages quoted clearly describe the transcendental abode of the Supreme Personality of Godhead. They cannot be taken to describe His form.

Bhagavat · Sanskrit §83 · English §73

[८३]

अथ चतुष्पात्त्वे च त्रिलोकी-व्यवस्थावत् पक्षान्तरं दर्शयति ।

पादास् त्रयो बहिश् चासन्न् अप्रजानां य आश्रमाः । अन्तस् त्रि-लोक्यास् त्व् अपरो गृह-मेधो ऽबृहद्-व्रतः ॥ [भ्प् २.६.१९]

च-शब्दः उक्त-समुच्चयार्थः । प्रपञ्चाद् बहिः पादास् त्रय आसन्न् एव प्रपञ्चात्मकस्य चतुर्थ-पादस्यैव विभाग-विपक्षायां तु त्रिलोक्या बहिश् चान्ये पादास् त्रय आसन्न् इत्य् एवं मन्त्रोऽपि हि तथैव पुनः शब्दः । ते के? अप्रजानां ब्रह्मचारि-वनस्थ-यतीनाम् आश्रमाः प्राप्या ये लोकाः ।

[83]

atha catuṣpāttve ca trilokī-vyavasthāvat pakṣāntaraṃ darśayati |

pādās trayo bahiś cāsann aprajānāṃ ya āśramāḥ | antas tri-lokyās tv aparo gṛha-medho 'bṛhad-vrataḥ || [BhP 2.6.19]

ca-śabdaḥ ukta-samuccayārthaḥ | prapañcād bahiḥ pādās traya āsann eva prapañcātmakasya caturtha-pādasyaiva vibhāga-vipakṣāyāṃ tu trilokyā bahiś cānye pādās traya āsann ity evaṃ mantro'pi hi tathaiva punaḥ śabdaḥ | te ke? aprajānāṃ brahmacāri-vanastha-yatīnām āśramāḥ prāpyā ye lokāḥ |

English witness · section(s) 73

Anuccheda 73

1 In this the Vaikuntha world is described. As the Supreme Personality of Godhead appears in many different forms, sometimes manifesting His opulences in full, and sometimes only manifesting part of His opulence, in the same way for each form of the Supreme Personality of Godhead there is a corresponding Vaikuntha planet. This is described in the Padma Purana, Uttara-khanda, and also in the following statement of Maitreya Rsi (Srimad Bhagavatam 3.19.31): After thus killing the most formidable demon Hiranyaksa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahma."* The word 'sadayitva' in this verse means 'after killing.' 2 That each form of the Lord has His own Vaikuntha planet is also confirmed in the Bodhayana-sastra, in the discussion of the Pavitraropa festival: "One who worships Lord Nrsimhadeva by faithfully performing the Pavitraropa festival every year will become liberated. He will enter the transcendental planet where Lord Nrsimhadeva resides." 3 The planet of Lord Siva is described in the same way in the Vayu Purana: "At the time of cosmic dissolution all the universes will be completely flooded by a great ocean. 4 "Waters of devastation will violently flood all the universes up, down, and in all directions. 5 "Great fires will then reduce all the planets into iron spheres, and then great hurricane winds will tear through all the universes. 6 "The unlimited unmanifested avyakta will first absorb the hurricane winds, and then it will absorb, one after another, the ether element, the five gross elements, and the mahat-tattva. 7 "The avyakta is an unlimited, unmanifested darkness. It is beginningless, endless, invisible, without any boundary, and free from any designation. 8 "Beyond this darkness, beyond the ether element, and beyond the boundary of the material universes is the Lord Siva's great transcendental abode, which even the great demigods cannot approach. This is clearly described in the Sruti-sastra."

Bhagavat · Sanskrit §84 · English §74

[८४]

अतएव धर्म-त्रय-प्राप्यत्वात् चतुर्णाम् अपि त्रिपात्त्वम् । अपरस् तु चतुर्थः पादस् त्रिलोक्या अन्तर् इति गृहमेधस् तत्-प्राप्यः अतएवोभयथापि पुरुषश् चतुष्पाद् इत्य् आह ।

सृती विचक्रमे विश्वम् साशनानशने उभे । यद् अविद्या च विद्या च पुरुषस् तूभयाश्रयः ॥ [भ्प् २.६.२०]

विष्वङ् सर्व-व्यापी । पुरुषः पुरुषोत्तमः । एते सृती ते प्रपञ्चाप्रपञ्च- लक्षणे जीवस्य गती । विचक्रमे - आक्रम्य स्थितः । कथम्भूते ? साशनानशने कर्मादि-फल-भोग-तद्-अतिक्रम-युक्ते । तस्यैव एतद्-आक्रमणे हेतुः । यत् ययोः सृत्योः अविद्या मायैकत्र विद्या चिच्-छक्तिर् अन्यत्राश्रय इत्य् अर्थः । पुरुषोत्तमस् तु तयोर् द्वयोर् अप्य् आश्रयः ।

वक्ष्यते च - यस्माद् दण्डं विराड् जज्ञे [भ्प् २.६.२१] इत्य् आदिना । तस्मात् सर्वैश्वर्येणैकदेशैश्वर्येण च चतुष्पात्त्वम् इति भावः ॥

॥ २.६ ॥ श्री-ब्रह्मा श्री-नारदम् ॥ ८४ ॥

[84]

ataeva dharma-traya-prāpyatvāt caturṇām api tripāttvam | aparas tu caturthaḥ pādas trilokyā antar iti gṛhamedhas tat-prāpyaḥ ataevobhayathāpi puruṣaś catuṣpād ity āha |

sṛtī vicakrame viśvam sāśanānaśane ubhe | yad avidyā ca vidyā ca puruṣas tūbhayāśrayaḥ || [BhP 2.6.20]

viṣvaṅ sarva-vyāpī | puruṣaḥ puruṣottamaḥ | ete sṛtī te prapañcāprapañca- lakṣaṇe jīvasya gatī | vicakrame - ākramya sthitaḥ | kathambhūte ? sāśanānaśane karmādi-phala-bhoga-tad-atikrama-yukte | tasyaiva etad- ākramaṇe hetuḥ | yat yayoḥ sṛtyoḥ avidyā māyaikatra vidyā cic-chaktir anyatrāśraya ity arthaḥ | puruṣottamas tu tayor dvayor apy āśrayaḥ |

vakṣyate ca - yasmād daṇḍaṃ virāḍ jajñe [BhP 2.6.21] ity ādinā | tasmāt sarvaiśvaryeṇaikadeśaiśvaryeṇa ca catuṣpāttvam iti bhāvaḥ ||

|| 2.6 || śrī-brahmā śrī-nāradam || 84 ||

English witness · section(s) 74

Anuccheda 74

1 As the Supreme Personality of Godhead sometimes manifests His transcendental form within the material world, so He sometimes manifests some of His transcendental abodes within the boundaries of the material realm. One instance of this is described by Srila Sukadeva Gosvami in these words (Srimad Bhagavatam 8.5.4-5): “From the combination of Subhra and his wife, Vaikuntha, there appeared the Supreme Personality of Godhead, Vaikuntha, along with demigods who were His personal plenary expansions.* 2 “Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuntha, at her request, created another Vaikuntha planet, which is worshipped by everyone.”* 3 As the transcendental form of the Personality of Godhead is eternal and only enters the material world, although it is said to be ‘born’, so the Lord’s eternal spiritual realm only enters the material world, although in this verse the word ‘born’ (jajne) is used. In these verses the word ‘vaikuntha’ means ‘the son of Vaikuntha-devi’ as well as ‘the spiritual planets Brahma saw before the creation of the material universe (Srimad Bhagavatam 2.9.9-16). 4 That Vaikunthaloka is situated beyond the boundaries of the material universes filled with Svarga and other planets is confirmed by the following statement of Srimad Bhagavatam (8.19.11): “Upon seeing that the residence of Lord Visnu was vacant, Hiranyakasipu began searching for Lord Visnu everywhere. Angry at not seeing Him, Hiranyakasipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakasipu, the greatest hero, did not see Visnu anywhere.”*

Bhagavat · Sanskrit §85 · English §75

[८५]

एवं शान्तरङ्ग-वैभवस्य भगवतः स्वरूप-भूतयैव शक्त्या प्रकाशमानत्वात् स्वरूप-भूतत्वम् । सा च शक्ति-विशिष्टस्यैव स्वरूपत्वात् स्वरूपान्तःपातेऽपि भेद-लक्षणां वृत्तिं भजन्ती तत्र प्रकाश-विशेषं वैचित्री-वृन्दं च प्रकटयति । तत्र तत्र तादृशत्वे भ्रमोपासनासिद्ध- गुरव एवास्माकं प्रमाणम् । तद् एतद् आह चतुर्दशभिः --

एवं तदैव भगवान् अरविन्द-नाभः स्वानां विबुध्य सद्-अतिक्रमम् आर्य-हृद्यः । तस्मिन् ययौ परमहंस-महा-मुनीनाम् अन्वेषणीय-चरणौ चलयन् सह-श्रीः ॥ [भ्प् ३.१५.३७]

तं त्व् आगतं प्रतिहतौपयिकं स्व-पुम्भिस् ते ञ्चक्षताक्ष-विषयं स्व-समाधि-भाग्यम् । हंस-श्रियोर् व्यजनयोः शिव-वायु-लोलच्- छुभ्रातपत्र-शशि-केसर-शीकराम्बुम् ॥ [भ्प् ३.१५.३८]

कृत्स्न-प्रसाद-सुमुखं स्पृहणीय-धाम स्नेहावलोक-कलया हृदि संस्पृशन्तम् । श्यामे पृथाव् उरसि शोभितया श्रिया स्वश्- चूडामणिं सुभगयन्तम् इवात्म-धिष्ण्यम् ॥ [भ्प् ३.१५.३९]

पीतांशुके पृथु-नितम्बिनि विस्फुरन्त्या काञ्च्यालिभिर् विरुतया वन-मालया च । वल्गु-प्रकोष्ठ-वलयं विनता-सुतांसे विन्यस्त-हस्तम् इतरेण धुनानम् अब्जम् ॥ [भ्प् ३.१५.४०]

विद्युत्-क्षिपन्-मकर-कुण्डल-मण्डनार्ह- गण्ड-स्थलोन्नस-मुखं मणिमत्-किरीटम् ।
दोर्-दण्ड-षण्ड-विवरे हरता परार्ध्य- हारेण कन्धर-गतेन च कौस्तुभेन ॥ [भ्प् ३.१५.४१]

अत्रोपसृष्टम् इति चोत्स्मितम् इन्दिरायाः स्वानां धिया विरचितं बहु-सौष्ठवाढ्यम् । मह्यं भवस्य भवतां च भजन्तम् अङ्गं नेमुर् निरीक्ष्य न वितृप्त-दृशो मुदा कैः ॥ [भ्प् ३.१५.४२]

तस्यारविन्द-नयनस्य पदारविन्द- किञ्जल्क-मिश्र-तुलसी-मकरन्द-वायुः । अन्तर्-गतः स्व-विवरेण चकार तेषां सङ्क्षोभम् अक्षर-जुषाम् अपि चित्त-तन्वोः ॥ [भ्प् ३.१५.४३]

ते वा अमुष्य वदनासित-पद्म-कोशम् उद्वीक्ष्य सुन्दरतराधर-कुन्द-हासम् । लब्धाशिषः पुनर् अवेक्ष्य तदीयम् अङ्घ्रि- द्वन्द्वं नखारुण-मणि-श्रयणं निदध्युः ॥ [भ्प् ३.१५.४४]

पुंसां गतिं मृगयताम् इह योग-मार्गैर् ध्यानास्पदं बहु-मतं नयनाभिरामम् । पौंसं वपुर् दर्शयानम् अनन्य-सिद्धैर् औत्पत्तिकैः समगृणन् युतम् अष्ट-भोगैः ॥ [भ्प् ३.१५.४५]

श्री-कुमारा ऊचुः यो ऽन्तर्हितो हृदि गतो ऽपि दुरात्मनां त्वं सो ऽद्यैव नो नयन-मूलम् अनन्त राद्धः । यर्ह्य् एव कर्ण-विवरेण गुहां गतो नः पित्रानुवर्णित-रहा भवद्-उद्भवेन ॥ [भ्प् ३.१५.४६]

तं त्वां विदाम भगवन् परम् आत्म-तत्त्वं सत्त्वेन सम्प्रति रतिं रचयन्तम् एषाम् । यत् ते ऽनुताप-विदितैर् दृढ-भक्ति-योगैर् उद्ग्रन्थयो हृदि विदुर् मुनयो विरागाः ॥ [भ्प् ३.१५.४७]

नात्यन्तिकं विगणयन्त्य् अपि ते प्रसादं किम्व् अन्यद् अर्पित-भयं भ्रुव उन्नयैस् ते । ये ऽङ्ग त्वद्-अङ्घ्रि-शरणा भवतः कथायाः कीर्तन्य-तीर्थ-यशसः कुशला रस-ज्ञाः ॥ [भ्प् ३.१५.४८]

कामं भवः स्व-वृजिनैर् निरयेषु नः स्ताच् चेतो ऽलिवद् यदि नु ते पदयो रमेत । वाचश् च नस् तुलसिवद् यदि ते ऽङ्घ्रि-शोभाः पूर्येत ते गुण-गणैर् यदि कर्ण-रन्ध्रः ॥ [भ्प् ३.१५.४९]

प्रादुश्चकर्थ यद् इदं पुरुहुत रूपं तेनेश निर्वृतिम् अवापुर् अलं दृशो नः । तस्मा इदं भगवते नम इद् विधेम यो ऽनात्मनां दुरुदयो भगवान् प्रतीतः ॥ [भ्प् ३.१५.५०]

अथ क्रमेण व्याख्यायते । एवं तदैवेति । टीका च -

एवं स्वानां महत्सु अतिक्रमम् अपतराधं तत्-क्षणम् एव विबुध्य, तस्मिन् यत्र ते सनकादयस् ताभ्यां जय-विजयाभ्यां रुद्धाः । तं देशं ययौ । आर्याणां हृद्यः मनोज्ञः । चरणौ चलयन्न् इति । अयं भावः - मच्- चरण-दर्शन्-प्रतिघातजं क्रोधं तौ दर्शयन् शमयिष्यामीति त्वरा- व्याजेन पद्भ्याम् एव ययौ । श्री-साहित्यं च निष्कामान् अपि विभूतिभिः पूरयित्वा क्षमापयितुम् इति । इत्य् एषा ।

अत्र तेषाम् आत्मारामाणाम् अप्य् आनन्द-दानार्थं चरण-दर्शनेन तस्य सच्चिदानन्द-घनत्वं । श्री-साहित्येन तच्-छक्ति-विलासस्यापि स्वरूपानितरत्वं विवक्षितम् । स्वानाम् इति बहु-वचनं द्वयोर् अप्य् अपराधः सर्वेष्व् एव परिवारेष्व् आपततीत्य् अपेक्षया तयोर् बहुमानाद् वा । स्व-शब्देन मुनीनां न तादृशं तद्-आत्मीयत्वम् इति विवक्षितम् ।

तत्र तैर् दृष्टं देवम् अनुवर्णयति पञ्चभिः । तं त्व् आगतम् इति । ते सनकादयः स्व-समधिना भाग्यं भजनीयं फलं यद् ब्रह्म तद् एवाक्ष-विषयं । यद् वा स्व-समाधेः स्वय्स हृदि ब्रह्माकारेण पर-तत्त्व-स्फूर्तेर् भाग्यं फल-रूपं । यतोऽक्ष-विषयं तदीय-स्व-प्रकाशकता-
शक्ति-संस्कृत-निखिल-धीन्द्रिय-स्फुरितत्वेन सम्प्रति विस्पष्टम् एवानुभूय-मानम् । अनेन पूर्ववत् तस्य शब्द-स्पर्श-रूप-रस- गन्धाख्यानां सर्वेषाम् एव धर्माणां सच्-चिद्-आनन्द-घनात्मत्वं साधितम् । तथा नित्यम् एव तथाविध-सततोदित्वर-माधुरी- वैचित्र्यानुभव-पूर्वकं परम-प्रेमानन्द-सन्दोहेन सेवमानैस् तस्यात्मीयैः पुरुषैर् आनीत सेवोपविक [?] -नाना-वस्तुभिः सेव्यमानं भगवन्तं कथञ्चित् क्वचित् कदाचिद् एव तदानीं केनापि समाधिज- भाग्योदयेन केवलम् अपश्यन्न् इति तेषां परम-विदुषां स्पृहास्पदावस्थेषु श्री-वैकुण्ठ-पुरुषेषु कस्या अपि भगवद्-आनन्द- शक्तेर् विलास-मयत्वं दर्शितम् ।

अथ तेषां भगवद्-रतेर् उद्दीपनत्वेन चित्त-क्षोभकत्वात् तत्- परिच्छदादीनाम् अपि तादृशत्वम् आह हंसेति सार्धैस् त्रिभिः । केशरा मुक्ता-मय-प्रलम्बाः । कृत्स्न-प्रसादेति । कृत्स्नस्य द्वार-पाल-मुनि-वृन्दस्य प्रसादे सुमुखम् इति स्पृहणीयानां गुणानां धाम स्थानम् इति । तत्-तद्-गुणानां तादृशत्वं दर्शितम् । स्नेहावलोकेति विलासस्य । स्वः सुख- भोग-स्थानानि नित्यानन्तानन्द-रूपित्वात् । तेषां चूडामणिम् आत्म-धिष्ण्यं स्व-स्वरूपं स्थानं श्री-वैकुण्ठं । तादृशत्वेऽप्य् उरसि शोभितया श्रिया कृत्वा सुभगयन्तम् इव तत्र भूषण-विशेषं निदधानम् इव । इवेति वाक्यालङ्कारे । अनेन श्रीवैकुण्ठस्य ।

उक्तं च तद्-विश्व-गुर्व् इत्यादौ आपुः परां मुदम् इत्य् आदि [भ्प् ३.१६.२६] । वक्ष्यते च --

अथ ते मुनयो दृष्ट्वा नयनानन्द-भाजनम् । वैकुण्ठं तद्-अधिष्ठानं विकुण्ठं च स्वयं-प्रभम् ॥ [भ्प् ३.१६.२७]

भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च । प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् ॥ [भ्प् ३.१६.२८]

पीतांशुके इति । काञ्च्या वनमालया चेत्य् अत्रेत्थम्भूत-लक्षणे तृतीया । विद्युद् इति । हरता मनोहरेण ।

तद् एवं परिच्छदादीनाम् अपि तादृशत्वं वर्णयित्वा पुनस् तस्यैवाति-मनो- हरत्वम् आह अवोपसृष्टम् इति[*एन्द्नोते #२५] । इन्दिराया उत्स्मितं गर्वः अव भगवति उपसृष्टं । अस्य कान्तस्य नित्येन लाभेन नित्यम् एवाधिकम् आविर्भावितम् इति तदीयानां धिया वितर्कितम् । अत्र हेतुः - बहु-सौष्ठवाढ्यम् अनन्त-स्वरूप-गुण-सम्पद्भिर् युक्तम् ।

नन्व् एवम्भूतस्य लक्ष्म्या अपि रहस्यमहानिधिरूपस्य परम-वस्तुनः कथं प्रकाशः स्मभवतीत्य् अत आह मह्यम् इति । मदादीनां भक्तानां कृते अङ्गं भजन्तं मूर्तिं प्रकटयन्तम् अस्मद्-विषयकम् अङ्गीकारं भजन्तम् इत्य् अर्थः ।

उल्लङ्घित-त्रिविध-सीम-समातिशायि- सम्भावनं तव परिव्रढिम-स्वभावम् माया-बलेन भवतापि निगुह्यमानं पश्यन्ति केचिद् अनिशं त्वद्-अनन्य-भावाः ॥ [स्तोत्र-रत्न, १३] इतिवत् ।

भक्तिर् एवैनं नयति भक्तिर् एवैनं दर्शयतीत्य् आदि श्रुतेः । तथाभूतं तम् अचक्षतेति । निरीक्ष्य च मुदा कैः शिरोभिर् नेमुः । न विशेषेण तृप्ता दृशो नेत्राणि येषां ते ।

तस्येति [३.१५.४३]। टीका च - स्वरूपानन्दाद् अपि तेषां भजनानन्दाधिक्यम् इत्य् आह । तस्य पदारविन्द-किञ्जल्कैः केशरैर् मिश्रा या तुलसी तस्या मकरन्देन युक्तो यो वायुः, स्व-विवरेण नासा-च्छिद्रेण, अक्षर-जुषां ब्रह्मानन्द-सेविनाम् अपि, संक्षोभं चित्तेऽतिहर्षं तनौ रोमाञ्चम् । इत्य् एषा ॥

अत्र पदयोर् अरविन्द-किञ्जल्क-मिश्रा या तुलसीति व्याख्येयम् । अरविन्द- तुलस्यौ च तदानीं वन-माला-स्थिते एव ज्ञेये । अस्तु तावद्-भगवद्-आत्म- भूतानां तेषाम् अङ्गोपाङ्गानां तेषु क्षोभ-कारित्वं तत्-समन्धि- समन्धिनो वायोर् अपीति भावः ।

हर्ष-कारितं सम्भ्रमम् आह द्वाभ्याम् । ते वा [३.१५.४४] इति । ते वै किल, वदनम् एव असित-पद्म-कोषः ईषद्-विकसितं नीलाम्बुजं तं उत् ऊर्ध्वं वीक्ष्य लब्ध-मनोरथाः सन्तः, नया एवारुण-मणयः तेषां श्रयणम् आश्रय-भूतं अङ्घ्रि-द्वन्द्वं पुनर् अवेक्ष्य अधो-दृष्ट्या वीक्ष्य पुनः पुनर् एवं वीक्ष्य युगपत् सर्वाङ्ग-लावण्य-ग्रहणाशक्तेः पश्चान् निदधुश् चिन्तयामासुः, युगपद् एव कथम् इदम् इदं सर्वं पश्येमेत्य्- उत्कण्ठाभिः स्थायिभाव-पोषकं चिन्ताख्यं भावम् आपुर् इत्य् अर्थः ।

पुंसाम् इति । बहु-मतं ब्रह्मणोऽपि धन-प्रकाशत्वाद् अत्यादरास्पदम् । पौंस्नं [?] वपुर् दर्शयानम् इति । पुरुषस्य गर्भोद-शायिनो गुणावतार- रूपं श्री-विष्णव्-आख्यं यद् वपुस् तद् अभिन्नतया स्वं वपुर् दर्शयन्तं, न तु ब्रह्मादिवद् अन्यथात्वेनेत्य् अर्थः । अनन्येन स्वेनैव सिद्धै'स्वरूप- भूतैर् इत्य् अर्थः । अतएवोत्पत्तिकैः तद्वद् एवानादि-सिद्धैर् इत्य् अर्थः । अणिमाद्य्-अष्टैश्वर्य-युतं विशिष्टं न तूपलक्षितम् । अनेन तेषां स्तुत्य्- आस्पद-विशेषणत्वेन ऐश्वर्योपलक्षित-समस्त-भगानां तादृशत्वं व्यञ्जितम् । समगृणन् सम्यग् अस्तुवन्न् इति ।

अथ श्री-भगवतस् तादृश-भाव-व्यञ्जिनीं निजाम् उक्तिं तेषाम् एव स्व- हार्दाभिव्यक्ति-करेण स्तुति-वाक्येन प्रमाणयति, श्री-कुमारा ऊचुर् इति ।

स्तुतिम् आह य इति पञ्चभिः । अत्राक्षर-जुषाम् अपि [भ्प् ३.१५.४३] इत्य् अनुसृत्य

व्याख्यायते । नित्यं ब्रम-रूपेण प्रकाशसे न तच् चित्रम् । इदानीं तु विशुद्ध-सत्त्व-लक्सणेन स्वरूप-शक्ति-वृत्ति-विशेषेण प्रकाशितया घन- प्रकाश-पर-तत्त्वैक-रूपया मूर्त्या प्रत्यक्षोऽसि, अहो भाग्यम् अस्माकम् इत्य् आहुः ।

हे अनन्त यस् त्वं हृद्-गतोऽपि दुरात्मनाम् अन्तर्हितो न स्फुरसि, स नोऽस्माकम् अन्तर्हितो न भवसि, नयन-मूलं त्वयैव राद्धः प्राप्तोऽसि । तथा च - अपि संराधने प्रत्यक्षानुमानाभ्यां इत्य् अस्य विषय-वाक्यम् पराञ्चि यानि व्यतृणत् स्वयम्भूस् तस्मात् पराङ् पश्यसि नान्तरात्मन् । कश्चिद् धीरः प्रत्यग्-आत्मानम् ऐक्षद् आवृत्त-चक्षुर् अमृतत्वम् इच्छन्न् इति । अन्तर्धानाभावे हेतुः भवद्-उद्भवेन ब्रह्मणा तेनास्मत्-पित्रा यर्हि यदैवानुवर्णित-रहा उद्दिष्ट-ब्रह्माख्य-रहस्यः, तदैव नः कर्म- मार्गेण तद्-रूपतया गुहाः बुद्धिं गतोऽस्मीति ।

ननु, पित्रोपदिष्टं भवताम् अदृश्यम् आत्म-तत्त्वाख्यं रहः, अहं त्व् अन्य एव स्यां दृश्यत्वात् । नैवम् । अस्मत् प्रत्य् अभिज्ञया भेद-निरासाद् इत्य् आहुः तं त्वाम् इति । हे भगवन् परं केवलम् आत्म-तत्त्वं ब्रह्म-स्वरूपं त्वां विदाम विद्मः प्रत्यभिजानीमः । केन प्रत्यभिजानीथ? सम्प्रति अधुना सत्त्वेन, अस्मास्व् एतद्-रूपाविर्भावेन । एतावन्तं कालं न ज्ञातवन्तो वयं, अधुना तु साक्षाद्-अनुभवेन निश्चितवन्तः स्म इत्य् अर्थः । त्वं शुद्ध- चित्त-वृत्तौ ब्रह्मवत् नेत्रेऽप्य् अस्माकं स्फुरसि, न तु दृश्यत्वेनेति भावः । न केवलं प्रत्यभिज्ञा-मात्रम् इत्य् आहुः । एषाम् अस्माकं रतिं रचयन्तम् अन्यथा रतिर् अपि त्वय्य् अस्माकं नोद्भवेद् इति भावः ।

निरहं-मानादित्वेनान्येषाम् अप्य् आत्मारामाणाम् अन्यतो रत्य्-अभावम् एव द्योतयन्तस् तद्-आत्म-तत्त्वम् आहुः तत्रैव साधन-वशिष्ट्यात् किम् अपि वैशिष्ट्यं चाहुः । यत् त्वद्-रूपत्वेनाविर्भवद्-आत्म-तत्त्वं तेऽनुतापः कृपा, तेनैव विदितैर् दृढ-भक्ति-योगैर् विदुः । यद् वा अनुतापो दैन्यं तेन विदितैस् ते तव दृढ-भक्ति-योगैः । कीदृशाः ? उद्ग्रन्थयो निरहं-मानाः । अतएव विरागाः । तद् एवं पित्रानुवर्णित-रहा इत्य् अत्र रहः-शब्दश् चतुः- श्लोकी-रीत्या प्रेम-भक्तेर् एव वाचक इति व्यञ्जितम् ।

अथ पूर्वम् अभेद-मतयोऽपि सम्प्रति स्वरूपानन्द-शक्ति-विलासैर् विचित्रित- मतयो भूयोऽपि भेदात्मिकां भक्तिम् एव प्रार्थयितुं भक्तानां सुखातिशयम् आहुः, नात्यन्तिकम् इति । आत्यन्तिकं मोक्ष-लक्षणं प्रसादम् अपि, किम् उतान्यद् इन्द्रादि-पदम् ।

इदानीं स्वापराधं द्योतयन्तो भक्तिं प्रार्थयन्ते कामम् इति । हे भगवन्म्, अतः पूर्वम् अस्माकं वृजिनं नाभवत् । इदानीं तु सर्वाण्य् अपि जातानि यतस् त्वद्-भक्तौ शप्तौ । अतस् तैर् वृजिनैर् निरयेषु कामं नोऽस्माकं भवो जन्म स्यात् । अनेन तद्-अधिगम उत्तर-पूर्वार्धयोर् अश्लेष-विनाशौ तद्-व्यपदेशाद् इति न्यायेनासम्भव-तद्-भावानां ब्रह्म- ज्ञानिनाम् अपि स्वेषां बहु-नरक-कारि-वृजिनापात-क्षमापणेन तयोर् इत्थम्भूत-गुणो हरिर् इतिवत् सर्वाद्भुत-महत्तमत्वं सूचितम् । अहो निरया अपि भवेयुर् एव, न तावतापि पर्याप्तं, तेभ्यश् च नास्माकम् अपि भयम् । अत्र तु मूलं दुष्फलं भगवत्-पराङ्-मुखी-भाव एव, स त्व् अस्माकं माभूद् इति सकाकु प्रार्थयन्ते । नु वितर्के । यदि तु नश् चेतस् ते पदयो रमेत, तत्राप्य् अलिरद् एव केवल-तन्-माधुर्यास्वादापेक्षया, न तु ब्रह्मात्मानुभवापेक्षया, एवं वाचश् चेत्य् आदि । अत्र भतापराधस्य भगवता क्षमा तद्-इच्छा-मात्र-कृत-तत्-क्रोध-जननात् तेषाम् अपराधाभासत्वेनेति ज्ञेयम् ।

श्लोक-द्वयेऽस्मिन् कैवल्यान् नरकोऽपि त्वद्-भक्ति-मात्रं कामयमानानाम् अस्माकं तद्-अविरोधत्वात् श्रेयान् इति स्वारस्य-लब्धं, तथापीत्थं कृतार्थत्वम् अस्माकम् अतिचित्रम् इत्य् आहुः प्रादुर् इति । अनात्मनाम् आत्मनस् तव एकान्त-भक्ति-रहितानाम् अप्रकटोऽपि इत् इत्थं यः प्रतीतोऽसि, तस्मै तुभ्यं नम इदं विधेमेति । तत्रैतद् उक्तं भवति । एते ब्रह्म-विद्या- सिद्धानां परावर-गुरूणाम् अपि गुरवः । अतएव परमहंस-महा- मुनीनाम् इत्य् उक्तम् ।

तं त्वाम् अहं ज्ञान-घनं स्वभाव- प्रध्वस्त-माया-गुण-भेद-मोहैः । सनन्दनाद्यैर् हृदि संविभाव्यम्[*एन्द्नोते #२६] [भ्प् ९.८.२३]

इति श्रीमद्-अंशुमद्-वाक्यादौ इहात्म-तत्त्वं सम्यग् जगाद मुनयो यद् अचक्षतात्मन्न् इति [भ्प् २.७.५] ब्रह्म-वाक्यादौ, तस्मै मृदित-कषायाय तमसः पारं दर्शयति भगवान् सनत्-कुमार इत्य् आदि श्रुतौ च तथा प्रसिद्धम् । आसन् नानुभवस्यैव तु सिद्धस्याणिमादिभिर् विघ्नोऽपि सम्भाव्यः । न तु सिद्धानुभवस्य, तं सप्रपञ्चम् अधिरूढ-समाधि- योगः स्वाप्नं पुनर् न भजते प्रतिबुद्ध-वस्तुर् इति [भ्प् ३.२८.३८] श्री- कपिल-देव-वाक्यात् ।

अतेव तेषां प्रध्वस्त-माया-गुण-भेद-मोहानां क्रोधादिकम् अपि दुर्घट-घटना-कारिण्या

श्री-भगवद्-इच्छयैव जातम् इति तैर् अपि व्याख्यातम् । तद् एवं तेषां सतत-ब्रह्मानन्द-मग्नत्वं सिद्धम् । तद् उक्तम् - अक्षर-जुषाम् अपीति [भ्प् ३.१५.४३], योऽन्तर्हित [भ्प् ३.१५.४६] इत्य् आदि च । श्रूयते चान्यत्र ब्रह्म-जुषाम् अविक्षिप्त-चित्तत्वम् । यथा सप्तमे श्री- नारद-वाक्यम् -

कामादिभिर् अनाबिद्धं प्रशान्ताखिल-वृत्तिर् यत् । चित्तं ब्रह्म-सुख-स्पृष्टं नैवोत्तिष्ठेत कर्हिचित् ॥ इति [भ्प् ७.१५.३५]

तथापि तेषां भगवद्-आनन्दाकृष्ट-चित्तत्वम् उच्यते । एवम् अन्येषाम् अप्य् आत्मारामाणां तादृशत्वं श्रूयते । स्व-सुख-निभृत-चेतास् तद्-व्युदस् तान्य् अभावोऽप्य् अजित-रुचिर-लीलाकृष्ट-सारः [भ्प् १२.१२.६८] इत्य् आदिषु ।

अथ लोक-सङ्ग्रहार्थैर् वेषा तेषां भक्ति-प्रक्रिया प्राचीन-संस्कार-वशा वा ? नैवम् । उभयत्रापि वासो यथा परिकृतं मदिरा-मदान्ध [भ्प् ३.२८.३७] इतिवत् तत्रावेशासम्भवात् । दृश्यते त्व् अन्यत्रानावेशः मानसा मे सुता युष्मत्-पूर्वजाः सनकादयः । चेरुर् विहायसा लोकान् लोकेषु विगत- स्पृहा [भ्प् ३.१५.१२] इत्य् अभिधानात् । भगवति त्व् आवेशः परमहंस- महामुनीनाम् अन्वेषणीय-चरणौ [भ्प् ३.१५.३७] इत्य् अत्र यादृच्छिकताविरोध्य्-अन्वेषणीयत्वाभिधानात् । पञ्चमे तु, असङ्ग-निशित-ज्ञानानल-विधूताशेष-मलानां भवत्-स्वभाव-नामात्मरामाणां मुनीनाम् अनवरत-परिगुणित-गुण-गण [भ्प् ५.३.११] इत्य् अत्र गद्ये तद्-एक- निष्ठत्वम् अप्य् उक्तम् । अजित-रुचिर-लीलाकृष्ट-सार इत्य् [भ्प् १२.१२.६९] अत्रैव च । अत्रापि तेनेश निवृत्तिम् अवापुर् अलं दृशो न [भ्प् ३.१५.५०] इत्य् आदौ सुखदत्वम् अपि साक्षाद् एवोक्तम् । अत्र पूर्वोक्त-हेतोश् च स्तुतौ प्रतुतोपालम्भ-प्रसङ्गाच् च स्नेहावलोक-कलया हृदि संस्पृशन्तम् इति [भ्प् ३.१५.३९] साक्षाद् उक्तेश् च दृशाम् एव सुखं जातम् इत्य् अनासक्तिर् एव व्यञ्जितेत्य् अपि न व्याख्येयम् ।

तस्माद् आत्मारामाणां रमणास्पदत्वाद् ब्रह्माख्यम् आत्म-वस्त्व् एव श्री- भगवान् । तत्रापि चकार तेषां संक्षोभम् अक्षर-जुषाम् अपि चित्त-तन्वोर् इति [भ्प् ३.१५.४३] श्रवणात् ततोऽपि घन-प्रकाशः । तत् तद् विचित्र-श्री-भगवद्- अङ्गोपाङ्गाद्य्-अभिनिवेश-दर्शनानन्द-वैचित्री चोपलभ्यते, सा चान्यथानुपपत्त्या स्वरूप-शक्ति-विलास-रूपैवेति ।

ननु, भवतु तेषाम् आनन्दाधिक्यात् तस्मिन्निर्विशेष-स्वरूपानन्दस्यैव घन-प्रकाशता, उपाधि-वैशिष्ट्याद् । यतः, विशुद्ध-सत्त्वांश-भावितायां चित्त-वृत्तौ यद् ब्रह्म स्फुरति । तद् एव घनीभूताखण्ड-विशुद्ध-सत्त्व- मये भगवति स्फुरत्-तद्-अध्यस्ततया तदैक्यम् आपन्नायां तस्यां विशेषत एव स्फुरति । अतएव श्री-विग्रहादि-पर-ब्रह्मणोर् अभेद-वाक्यम् अपि तद्

अत्यन्त-तादात्म्यापेक्षयैव । अतएव तत्र तत्रोपाधाव् एक एव निर्भेद-परमानन्दः समुपलभ्यते, न तु विशेषाकार-गन्धोऽपि, तत् तद् उपाधेर् अपेक्षणं तु प्रतिपद-तद्-आनन्द-समाधि-कौतुक-निबन्धनं तस्मात् कथम् अनेन प्रमाणेन तत्-तद्-उपाधीनाम् अपि पर-तत्त्वाकारत्वं साध्यते इति । उच्यते - भवन्-मते तावत् शुद्ध-चित्त-वृत्तौ पर-ब्रह्म स्फुरति सम्यग् एव स्फुरति । भेदांश-लेश-परित्यागेनैव ब्रह्म-विद्यात्वाङ्गीकारात् । असम्यग्-ज्ञानस्य तत्त्वानङ्गीकारात् तेन कैवल्यासम्भवाच् च । अतो न श्री-विग्रहादाव् अधिकाविर्भावाङ्गीकारो युज्यते ।

किं च, शुद्ध-सत्त्व-मया विग्रहादि-लक्षणोपाधय इति वदतस् तव कोऽभिप्रायः ? किं तत् परिणामास् ते तत्-प्रचुरा वा ? नाद्यः, रजोऽसद्- भावेन परिणामासम्भव इति ह्य् उक्तम् । न चान्त्यः, येषु विग्रहादिषु तत्- प्राचुर्यं ते मिश्र-सत्त्वस्य कार्य-भूता इत्य् अर्थापत्तौ सत्त्वं विशुद्धं श्रयते भवान् स्थितौ [भ्प् १०.२.३४] इत्य् आदि-वचन-जाते विशुद्ध-पद- वैयर्थ्यम् इति चोक्तम् एव । अस्तु वा विमिश्रत्वं तथापि तादृशे ब्रह्म- स्फुरण-योग्यतैव न सम्भवेत् किं पुनर् विशेषणेत्य् उद्देश्य-विस्मृतिश् च स्यात् । अथाखण्ड-विशुद्ध-सत्त्वाश्रयत्वेन तेऽपि तद्-रूपतयैवोच्यन्ते ।

ततश् च तेष्व् अनुभूताखण्ड-शुद्ध-सत्त्वे तस्मिन् ब्रह्मानुभवन्तीति चेत्, तत् अयुक्तं कल्पना-गौरवात्, तेऽचक्षताक्ष-विषयं स्व-समाधि-भाग्यम् इति [भ्प् ३.१५.३८] साक्षाद् एव गोचरी-कृतत्वेन उक्ततया परम्परा-दृष्टत्व- प्रतिघाताच् च । तस्य शुद्ध-सत्त्वस्य प्राकृतत्वं तु निषिद्धम् एव । तस्मान् न ते प्राकृत-सत्त्व-परिणामा न वा तत्-प्रचुराः, किन्तु स्व-प्रकाशत्ता- लक्षण-शुद्ध-सत्त्व-प्रकाशिता इति प्राक्तनम् एवोक्तं व्यक्तम् । अतएव तेषाम् उपाधित्व-निराकृतेस् तत्-तद्-अनुभवानन्द-वैचित्री च सम्पद्यते । तथैव तम् एवम् एवम्भूतम् अचक्षतेति तत्-तद्-विषय-सौन्दर्य-वर्णनन्ं प्रस्तुतोपकारित्वात् सार्थकं स्यात् । अखण्ड-शुद्ध-सत्त्व-मय- मात्रेणैवाभिप्रेत-सिद्धेः । अतएव निरीक्ष्य च न वितृप्त-दृश [भ्प् ३.१५.४२] इति दृक्-सम्बन्धि -त्वद्-रूप-कृतैवातृप्तिर् उक्ता ।

तथैव च शब्देनैवाक्षर-जयित्वं पदारविन्द-परिमलात्मक-वायु- लक्षणस्यतद्-विशेषस्यदर्शितम् । अन्यथोभयत्रापि ब्रह्मानन्दस्यैव निर्विशेषतयोपलभ्यमानत्वे विद्याजुषाम् अपीत्युपाधि-प्रधानम् एवोच्यते । उपाधि-युगलस्यैव मिथः स्पर्धित्व-प्राप्तेः । अनेनाक्षरानुभव- मुख-जयित्व-कथनेन वैशिष्ठादीनं पुत्र-शोकादिकम् इव तद्- आवेशाभास एवायम् इत्य् अपि निरस्तम् । अत एवम् एवोक्तं श्री-स्वामिभिरपि स्वरूपानन्दाद् अपि तेषां भजनानन्दाधिक्यम् आहेति । तस्माद् अस्ति वैचित्र्यम् । इति । अतएव तैर् अपि विचित्रतयैव प्रार्थितं चेतोऽलिवद् यदि नु ते पदयो रमेत [भ्प् ३.१५.४९] इत्य् आदौ । अक्क चेन् मधु विन्देत किम् अर्थं पर्वतं व्रजेत् इति न्यायेन तद्-उपाध्य्-अन्तरान्वेषण-वैयर्थ्यात् तेषाम् अतद्-अन्वेषण-कौतुकाभावाच् च ।

किं च, न तेषाम् अभेदात्मकोऽनुभवो वा दृश्यते, प्रत्युत नेमुर् निरीक्ष्य न वितृप्त-दृशो मुदा कैः [भ्प् ३.१५.४२], कामं भवः स्व-वृजिनैर् निरयेषु नः स्ताद् इत्य् आदौ [भ्प् ३.१५.४९], तत्-प्रतियोगि-नमस्काराद्य्-उपलक्षित- भेदात्मक-भक्ति-सुखम् एव दृश्यते । तस्मान् मायिकोपाधि-निहीनत्वाद्- धेयांशतया प्रतिभातत्वाच् च न तज्-जातीयं सुखम् अन्य-जातीयं कर्तुं शक्नोतीति सन्त्य् एवान्यथानुपपत्ति-सिद्धायाःस्वरूप-शक्तेर् एव विलासाः ।

अपि च - अस्तु तावज् जीवन्-मुक्त-दशायां तन्-मते विद्योपाधि- प्रतिफलितस्यैव सतो ब्रह्मणः सकाशात् श्री-भगवतो घन-प्रकाशतो सर्वोपाधि-विनिर्मुक्त-मुक्ति-दशायाम् अपि साक्षात् तादृशतास्त्य् एवेति सुव्यक्तं नात्यन्तिकं विगणयन्त्य् अपि ते प्रसादम् [भ्प् ३.१५.४८] इत्य् आदौ तस्मान् नोपाधितारम्य-चिन्ता । भवतः कथाया [भ्प् ३.१५.४८] इत्य् अनेन निरुपाधि-ब्रह्म-भूताद् उपरि च वैचित्री स्फुटम् एवासौ स्वीकृता । तस्मात् सान्तरङ्ग-वैभवस्य भगवतः सुखैक-रूपत्वं, तद्-रूपत्वेऽपि ब्रह्मतोऽपि घन-प्रकाशत्वं, स्वरूप-शक्ति-विलास-वैचित्री चेति विद्वद्-अनुभव-प्रमाणेन निर्णीतम् । तत्र, मुक्ता अपि लीलया विग्रहं कृत्वा भजन्त इति । यं सर्वे देवा आमनन्ति मुमुक्षवो ब्रह्म-वादिनश् चेत्य् अत्र श्रुताव् अद्वैत-वाद-गुरवोऽपि । कृष्णो मुक्तैर् इज्यते वीत-मोहैर् इति भारते ।

ब्रह्म-भूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्-भक्तिं लभते पराम् ॥ इति [गीता १८.५४] श्री-भगवद्-गीतोपनिषत्सु ।

मुक्तानाम् अपि भक्तिर् हि नित्यानन्द-स्वरूपिणीति भारत-तात्पर्ये प्रमाणिता श्रुतिश् च । तथा आप्रायणात् तत्रापि हि दृष्टम् इत्य् अत्र च मध्व-भाष्य- प्रमाणिता सौपर्ण-श्रुतिः । सर्वदैनम् उपासीत यावन् मुक्तिम् उक्ता ह्य् एनम् उपासत इति । अतेव श्री-प्रह्लाद-बलि-प्रभृति-महाभागवत- सम्बन्धम् अभिप्रेत्य श्री-विष्णु-पुराणे[*एन्द्नोते #२७]ऽप्य् उक्तं पाताले तस्य न प्रीतिर् विमुक्तस्यापि जायते इति ।

॥ ३.१५ ॥ श्री-ब्रह्मा देवान् ॥८५॥

[85]

evaṃ śāntaraṅga-vaibhavasya bhagavataḥ svarūpa-bhūtayaiva śaktyā prakāśamānatvāt svarūpa-bhūtatvam | sā ca śakti-viśiṣṭasyaiva svarūpatvāt svarūpāntaḥpāte'pi bheda-lakṣaṇāṃ vṛttiṃ bhajantī tatra prakāśa-viśeṣaṃ vaicitrī-vṛndaṃ ca prakaṭayati |

tatra tatra tādṛśatve bhramopāsanāsiddha- gurava evāsmākaṃ pramāṇam | tad etad āha caturdaśabhiḥ --

evaṃ tadaiva bhagavān aravinda-nābhaḥ svānāṃ vibudhya sad-atikramam ārya-hṛdyaḥ | tasmin yayau paramahaṃsa-mahā-munīnām anveṣaṇīya-caraṇau calayan saha-śrīḥ || [BhP 3.15.37]

taṃ tv āgataṃ pratihṛtaupayikaṃ sva-pumbhis te ñcakṣatākṣa-viṣayaṃ sva-samādhi-bhāgyam | haṃsa-śriyor vyajanayoḥ śiva-vāyu-lolac-chubhrātapatra-śaśi-kesara-śīkarāmbum || [BhP 3.15.38]

kṛtsna-prasāda-sumukhaṃ spṛhaṇīya-dhāma snehāvaloka-kalayā hṛdi saṃspṛśantam | śyāme pṛthāv urasi śobhitayā śriyā svaś- cūḍāmaṇiṃ subhagayantam ivātma-dhiṣṇyam || [BhP 3.15.39]

pītāṃśuke pṛthu-nitambini visphurantyā kāñcyālibhir virutayā vana-mālayā ca | valgu-prakoṣṭha-valayaṃ vinatā-sutāṃse vinyasta-hastam itareṇa dhunānam abjam || [BhP 3.15.40]

vidyut-kṣipan-makara-kuṇḍala-maṇḍanārha- gaṇḍa-sthalonnasa-mukhaṃ maṇimat-kirīṭam | dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya- hāreṇa kandhara-gatena ca kaustubhena || [BhP 3.15.41]

atropasṛṣṭam iti cotsmitam indirāyāḥ svānāṃ dhiyā viracitaṃ bahu-sauṣṭhavāḍhyam | mahyaṃ bhavasya bhavatāṃ ca bhajantam aṅgaṃ nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ || [BhP 3.15.42]

tasyāravinda-nayanasya padāravinda- kiñjalka-miśra-tulasī-makaranda-vāyuḥ | antar-gataḥ sva-vivareṇa cakāra teṣāṃ saṅkṣobham akṣara-juṣām api citta-tanvoḥ || [BhP 3.15.43]

te vā amuṣya vadanāsita-padma-kośam udvīkṣya sundaratarādhara-kunda-hāsam | labdhāśiṣaḥ punar avekṣya tadīyam aṅghri- dvandvaṃ nakhāruṇa-maṇi-śrayaṇaṃ nidadhyuḥ || [BhP 3.15.44]

puṃsāṃ gatiṃ mṛgayatām iha yoga-mārgair dhyānāspadaṃ bahu-mataṃ nayanābhirāmam | pauṃsaṃ vapur darśayānam ananya-siddhair autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ || [BhP 3.15.45]

śrī-kumārā ūcuḥ yo 'ntarhito hṛdi gato 'pi durātmanāṃ tvaṃ so 'dyaiva no nayana-mūlam ananta rāddhaḥ | yarhy eva karṇa-vivareṇa guhāṃ gato naḥ pitrānuvarṇita-rahā

bhavad-udbhavena || [BhP 3.15.46]

taṃ tvāṃ vidāma bhagavan param ātma-tattvaṃ sattvena samprati ratiṃ racayantam eṣām | yat te 'nutāpa-viditair dṛḍha-bhakti-yogair udgranthayo hṛdi vidur munayo virāgāḥ || [BhP 3.15.47]

nātyantikaṃ vigaṇayanty api te prasādaṃ kimv anyad arpita-bhayaṃ bhruva unnayais te | ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ || [BhP 3.15.48]

kāmaṃ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc ceto 'livad yadi nu te padayo rameta | vācaś ca nas tulasivad yadi te 'ṅghri-śobhāḥ pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ || [BhP 3.15.49]

prāduścakartha yad idaṃ puruhūta rūpaṃ teneśa nirvṛtim avāpur alaṃ dṛśo naḥ | tasmā idaṃ bhagavate nama id vidhema yo 'nātmanāṃ durudayo bhagavān pratītaḥ || [BhP 3.15.50]

atha krameṇa vyākhyāyate | evaṃ tadaiveti | ṭīkā ca -

evaṃ svānāṃ mahatsu atikramam apatarādhaṃ tat-kṣaṇam eva vibudhya, tasmin yatra te sanakādayas tābhyāṃ jaya-vijayābhyāṃ ruddhāḥ | taṃ deśaṃ yayau | āryāṇāṃ hṛdyaḥ manojñaḥ | caraṇau calayann iti | ayaṃ bhāvaḥ - mac- caraṇa-darśan-pratighātajaṃ krodhaṃ tau darśayan śamayiṣyāmīti tvarā- vyājena padbhyām eva yayau | śrī-sāhityaṃ ca niṣkāmān api vibhūtibhiḥ pūrayitvā kṣamāpayitum iti | ity eṣā |

atra teṣām ātmārāmāṇām apy ānanda-dānārthaṃ caraṇa-darśanena tasya saccidānanda-ghanatvaṃ | śrī-sāhityena tac-chakti-vilāsasyāpi svarūpānitaratvaṃ vivakṣitam | svānām iti bahu-vacanaṃ dvayor apy aparādhaḥ sarveṣv eva parivāreṣv āpatatīty apekṣayā tayor bahumānād vā | sva-śabdena munīnāṃ na tādṛśaṃ tad-ātmīyatvam iti vivakṣitam |

tatra tair dṛṣṭaṃ devam anuvarṇayati pañcabhiḥ | taṃ tv āgatam iti | te sanakādayaḥ sva-samadhinā bhāgyaṃ bhajanīyaṃ phalaṃ yad brahma tad evākṣa-viṣayaṃ | yad vā sva-samādheḥ svaysa hṛdi brahmākāreṇa para-tattva- sphūrter bhāgyaṃ phala-rūpaṃ | yato'kṣa-viṣayaṃ tadīya-sva-prakāśakatā- śakti-saṃskṛta-nikhila-dhīndriya-sphuritatvena samprati vispaṣṭam evānubhūya-mānam | anena pūrvavat tasya śabda-sparśa-rūpa-rasa-gandhākhyānāṃ sarveṣām eva dharmāṇāṃ sac-cid-ānanda-ghanātmatvaṃ sādhitam | tathā nityam eva tathāvidha-satatoditvara-mādhurī- vaicitryānubhava-pūrvakaṃ parama-premānanda-sandohena sevamānais tasyātmīyaiḥ puruṣair ānīta sevopavika [?] -nānā-vastubhiḥ sevyamānaṃ bhagavantaṃ kathañcit kvacit kadācid eva tadānīṃ kenāpi

samādhija- bhāgyodayena kevalam apaśyann iti teṣāṃ parama-viduṣāṃ spṛhāspadāvastheṣu śrī-vaikuṇṭha-puruṣeṣu kasyā api bhagavad-ānanda- śakter vilāsa-mayatvaṃ darśitam |

atha teṣāṃ bhagavad-rater uddīpanatvena citta-kṣobhakatvāt tat- paricchadādīnām api tādṛśatvam āha haṃseti sārdhais tribhiḥ | keśarā muktā-maya-pralambāḥ | kṛtsna-prasādeti | kṛtsnasya dvāra-pāla-muni- vṛndasya prasāde sumukham iti spṛhaṇīyānāṃ guṇānāṃ dhāma sthānam iti | tat-tad-guṇānāṃ tādṛśatvaṃ darśitam | snehāvaloketi vilāsasya | svaḥ sukha- bhoga-sthānāni nityānantānanda-rūpitvāt | teṣāṃ cūḍāmaṇim ātma-dhiṣṇyaṃ sva-svarūpaṃ sthānaṃ śrī-vaikuṇṭhaṃ | tādṛśatve'py urasi śobhitayā śriyā kṛtvā subhagayantam iva tatra bhūṣaṇa-viśeṣaṃ nidadhānam iva | iveti vākyālaṅkāre | anena śrīvaikuṇṭhasya |

uktaṃ ca tad-viśva-gurv ityādau āpuḥ parāṃ mudam ity ādi [BhP 3.16.26] | vakṣyate ca --

atha te munayo dṛṣṭvā nayanānanda-bhājanam | vaikuṇṭhaṃ tad-adhiṣṭhānaṃ vikuṇṭhaṃ ca svayaṃ-prabham || [BhP 3.16.27]

bhagavantaṃ parikramya praṇipatyānumānya ca | pratijagmuḥ pramuditāḥ śaṃsanto vaiṣṇavīṃ śriyam || [BhP 3.16.28]

pītāṃśuke iti | kāñcyā vanamālayā cety atretthmabhūta-lakṣaṇe tṛtīyā | vidyud iti | haratā manohareṇa |

*tad evaṃ paricchadādīnām api tādṛśatvaṃ varṇayitvā punas tasyaivāti-mano- haratvam āha avopasṛṣṭam iti[*ENDNOTE #25] | indirāyā utsmitaṃ garvaḥ ava bhagavati upasṛṣṭaṃ | asya kāntasya nityena lābhena nityam evādhikam āvirbhāvitam iti tadīyānāṃ dhiyā vitarkitam | atra hetuḥ - bahu- sauṣṭhavāḍhyam ananta-svarūpa-guṇa-sampadbhir yuktam |*

nanv evambhūtasya lakṣmyā api rahasyamahānidhirūpasya parama-vastunaḥ kathaṃ prakāśaḥ smabhavatīty ata āha mahyam iti | madādīnāṃ bhaktānāṃ kṛte aṅgaṃ bhajantaṃ mūrtiṃ prakaṭayantam asmad-viṣayakam aṅgīkāraṃ bhajantam ity arthaḥ |

ullaṅghita-trividha-sīma-samātiśāyi- sambhāvanaṃ tava parivraḍhima-svabhāvam māyā-balena bhavatāpi niguhyamānaṃ paśyanti kecid aniśaṃ tvad-ananya-bhāvāḥ || [Stotra-ratna, 13] itivat |

bhaktir evainaṃ nayati bhaktir evainaṃ darśayatīty ādi śruteḥ | tathābhūtaṃ tam acakṣateti | nirīkṣya ca mudā kaiḥ śirobhir nemuḥ | na viśeṣeṇa tṛptā dṛśo netrāṇi yeṣāṃ te |

tasyeti [3.15.43]| ṭīkā ca - svarūpānandād api teṣāṃ bhajanānandādhikyam ity āha | tasya padāravinda-kiñjalkaiḥ keśarair miśrā yā tulasī tasyā makarandena yukto yo vāyuḥ, sva-vivareṇa nāsā-cchidreṇa, akṣara-juṣāṃ brahmānanda-sevinām api, saṃkṣobhaṃ citte'tiharṣaṃ tanau romāñcam | ity eṣā ||

atra padayor aravinda-kiñjalka-miśrā yā tulasīti vyākhyeyam | aravinda- tulasyau ca tadānīṃ vana-mālā-sthite eva jñeye | astu tāvad-bhagavad-ātma- bhūtānāṃ teṣām aṅgopāṅgānāṃ teṣu kṣobha-kāritvaṃ tat-samandhi- samandhino vāyor apīti bhāvaḥ |

harṣa-kāritaṃ sambhramam āha dvābhyām | te vā [3.15.44] iti | te vai kila, vadanam eva asita-padma-koṣaḥ īṣad-vikasitaṃ nīlāmbujaṃ taṃ ut ūrdhvaṃ vīkṣya labdha-manorathāḥ santaḥ, nayā evāruṇa-maṇayaḥ teṣāṃ śrayaṇam āśraya-bhūtaṃ aṅghri-dvandvaṃ punar avekṣya adho-dṛṣṭyā vīkṣya punaḥ punar evaṃ vīkṣya yugapat sarvāṅga-lāvaṇya-grahaṇāśakteḥ paścān nidadhuś cintayāmāsuḥ, yugapad eva katham idam idaṃ sarvaṃ paśyemety- utkaṇṭhābhiḥ sthāyibhāva-poṣakaṃ cintākhyaṃ bhāvam āpur ity arthaḥ |

puṃsām iti | bahu-mataṃ brahmaṇo'pi dhana-prakāśatvād atyādarāspadam | pauṃsnaṃ [?] vapur darśayānam iti | puruṣasya garbhoda-śāyino guṇāvatāra- rūpaṃ śrī-viṣṇv-ākhyaṃ yad vapus tad abhinnatayā svaṃ vapur darśayantaṃ, na tu brahmādivad anyathātvenety arthaḥ | ananyena svenaiva siddhai`svarūpa- bhūtair ity arthaḥ | ataevotpattikaiḥ tadvad evānādi-siddhair ity arthaḥ | aṇimādy-aṣṭaiśvarya-yutaṃ viśiṣṭaṃ na tūpalakṣitam | anena tteṣāṃ stuty- āspada-viśeṣaṇatvena aiśvaryopalakṣita-samasta-bhagānāṃ tādṛśatvaṃ vyañjitam | samagrṇan samyag astuvann iti |

atha śrī-bhagavatas tādṛśa-bhāva-vyañjinīṃ nijām uktiṃ teṣām eva sva-hārdābhivyakti-kareṇa stuti-vākyena pramāṇayati, śrī-kumārā ūcur iti |

stutim āha ya iti pañcabhiḥ | atrākṣara-juṣām api [BhP 3.15.43] ity anusṛtya

vyākhyāyate | nityaṃ brama-rūpeṇa prakāśase na tac citram | idānīṃ tu viśuddha-sattva-laksaṇena svarūpa-śakti-vṛtti-viśeṣeṇa prakāśitayā ghana-prakāśa-para-tattvaika-rūpayā mūrtyā pratyakṣo'si, aho bhāgyam asmākam ity āhuḥ |

he ananta yas tvaṃ hṛd-gato'pi durātmanām antarhito na sphurasi, sa no'smākam antarhito na bhavasi, nayana-mūlaṃ tvayaiva rāddhaḥ prāpto'si | tathā ca - api saṃrādhane pratyakṣānumānābhyāṃ ity asya viṣaya-vākyam parāñci yāni vyatṛṇat svayambhūs tasmāt parāṅ paśyasi nāntarātman | kaścid dhīraḥ pratyag-ātmānam aikṣad āvṛtta-cakṣur amṛtatvam icchann iti | antardhānābhāve hetuḥ bhavad-udbhavena

brahmaṇā tenāsmat-pitrā yarhi yadaivānuvarṇita-rahā uddiṣṭa-brahmākhya-rahasyaḥ, tadaiva naḥ karma- mārgeṇa tad-rūpatayā guhāḥ buddhiṃ gato'smīti |

nanu, pitropadiṣṭaṃ bhavatām adṛśyam ātma-tattvākhyaṃ rahaḥ, ahaṃ tv anya eva syāṃ dṛśyatvāt | naivam | asmat praty abhijñayā bheda-nirāsād ity āhuḥ taṃ tvām iti | he bhagavan paraṃ kevalam ātma-tattvaṃ brahma-svarūpaṃ tvāṃ vidāma vidmaḥ pratyabhijānīmaḥ | kena pratyabhijānītha? samprati adhunā sattvena, asmāsv etad-rūpāvirbhāvena | etāvantaṃ kālaṃ na jñātavanto vayaṃ, adhunā tu sākṣād-anubhavena niścitavantaḥ sma ity arthaḥ | tvaṃ śuddha- citta-vṛttau brahmavat netre'py asmākaṃ sphurasi, na tu dṛśyatveneti bhāvaḥ | na kevalaṃ pratyabhijñā-mātram ity āhuḥ | eṣām asmākaṃ ratiṃ racayantam anyathā ratir api tvayy asmākaṃ nodbhaved iti bhāvaḥ |

nirahaṃ-mānāditvenānyeṣām apy ātmārāmāṇām anyato raty-abhāvam eva dyotayantas tad-ātma-tattvam āhuḥ tatraiva sādhana-vaśiṣṭyāt kim api vaiśiṣṭyaṃ cāhuḥ | yat tvad-rūpatvenāvirbhavad-ātma-tattvaṃ te'nutāpaḥ kṛpā, tenaiva viditair dṛḍha-bhakti-yogair viduḥ | yad vā anutāpo dainyaṃ tena viditais te tava dṛḍha-bhakti-yogaiḥ | kīdṛśāḥ ? udgranthayo nirahaṃ-mānāḥ | ataeva virāgāḥ | tad evaṃ pitrānuvarṇita-rahā ity atra rahaḥ-śabdaś catuḥ- ślokī-rītyā prema-bhakter eva vācaka iti vyañjitam |

atha pūrvam abheda-matayo'pi samprati svarūpānanda-śakti-vilāsair vicitrita- matayo bhūyo'pi bhedātmikāṃ bhaktim eva prārthayituṃ bhaktānāṃ sukhātiśayam āhuḥ, nātyantikam iti | ātyantikaṃ mokṣa-lakṣaṇaṃ prasādam api, kim utānyad indrādi-padam |

idānīṃ svāparādhaṃ dyotayanto bhaktiṃ prārthayante kāmam iti | he bhagavanm, ataḥ pūrvam asmākaṃ vṛjinaṃ nābhavat | idānīṃ tu sarvāṇy api jātāni yatas tvad-bhaktau śaptau | atas tair vṛjinair nirayeṣu kāmaṃ no'smākaṃ bhavo janma syāt | anena tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśād iti nyāyenāsambhava-tad-bhāvānāṃ brahma- jñāninām api sveṣāṃ bahu-naraka-kāri-vṛjināpāta-kṣamāpaṇena tayor itthambhūta-guṇo harir itivat sarvādbhuta-mahattamatvaṃ sūcitam | aho nirayā api bhaveyur eva, na tāvatāpi paryāptaṃ, tebhyaś ca nāsmākam api bhayam | atra tu mūlaṃ duṣphalaṃ bhagavat-parāṅ-mukhī-bhāva eva, sa tv asmākaṃ mābhūd iti sakāku prārthayante | nu vitarke | yadi tu naś cetas te padayo rameta, tatrāpy alirad eva kevala-tan-mādhuryāsvādāpekṣayā, na tu brahmātmānubhavāpekṣayā, evaṃ vācaś cety ādi | atra bhatāparādhasya bhagavatā kṣamā tad-icchā-mātra-kṛta-tat-krodha-jananāt teṣām aparādhābhāsatveneti jñeyam |

śloka-dvaye'smin kaivalyān narako'pi tvad-bhakti-mātraṃ kāmayamānānām asmākaṃ tad-avirodhatvāt śreyān iti svārasya-labdhaṃ, tathāpītthaṃ kṛtārthatvam asmākam

aticitram ity āhuḥ prādur iti | anātmanām ātmanas tava ekānta-bhakti-rahitānām aprakaṭo'pi it itthaṃ yaḥ pratīto'si, tasmai tubhyaṃ nama idaṃ vidhemeti | tatraitad uktaṃ bhavati | ete brahma-vidyā- siddhānāṃ parāvara-gurūṇām api guravaḥ | ataeva paramahaṃsa-mahā- munīnām ity uktam |

*taṃ tvām ahaṃ jñāna-ghanaṃ svabhāva- pradhvasta-māyā-guṇa-bheda-mohaiḥ | sanandanādyair hṛdi saṃvibhāvyam[*ENDNOTE #26] [BhP 9.8.23]*

iti śrīmad-aṃśumad-vākyādau ihātma-tattvaṃ samyag jagāda munayo yad acakṣatātmann iti [BhP 2.7.5] brahma-vākyādau, tasmai mṛdita-kaṣāyāya tamasaḥ pāraṃ darśayati bhagavān sanat-kumāra ity ādi śrutau ca tathā prasiddham | āsan nānubhavasyaiva tu siddhasyāṇimādibhir vighno'pi sambhāvyaḥ | na tu siddhānubhavasya, taṃ saprapañcam adhirūḍha-samādhi- yogaḥ svāpnaṃ punar na bhajate pratibuddha-vastur iti [BhP 3.28.38] śrī- kapila-deva-vākyāt |

ateva teṣāṃ pradhvasta-māyā-guṇa-bheda-mohānāṃ krodhādikam api durghaṭa-ghaṭanā-kāriṇyā śrī-bhagavad-icchayaiva jātam iti tair api vyākhyātam | tad evaṃ teṣāṃ satata-brahmānanda-magnatvaṃ siddham | tad uktam - akṣara-juṣām apīti [BhP 3.15.43], yo'ntarhita [BhP 3.15.46] ity ādi ca | śrūyate cānyatra brahma-juṣām avikṣipta-cittatvam | yathā saptame śrī- nārada-vākyam -

kāmādibhir anābiddhaṃ praśāntākhila-vṛttir yat | cittaṃ brahma-sukha-spṛṣṭaṃ naivottiṣṭheta karhicit || iti [BhP 7.15.35]

tathāpi teṣāṃ bhagavad-ānandākṛṣṭa-cittatvam ucyate | evam anyeṣām apy ātmārāmāṇāṃ tādṛśatvaṃ śrūyate | sva-sukha-nibhṛta-cetās tad-vyudas tāny abhāvo'py ajita-rucira-līlākṛṣṭa-sāraḥ [BhP 12.12.68] ity ādiṣu |

atha loka-saṅgrahārthair veṣā teṣāṃ bhakti-prakriyā prācīna-saṃskāra-vaśā vā ? naivam | ubhayatrāpi vāso yathā parikṛtaṃ madirā-madāndha [BhP 3.28.37] itivat tatrāveśāsambhavāt | dṛśyate tv anyatrānāveśaḥ mānasā me sutā yuṣmat-pūrvajāḥ sanakādayaḥ | cerur vihāyasā lokān lokeṣu vigata- spṛhā [BhP 3.15.12] ity abhidhānāt | bhagavati tv āveśaḥ paramahaṃsa- mahāmunīnām anveṣaṇīya-caraṇau [BhP 3.15.37] ity atra yādṛcchikatāvirodhy-anveṣaṇīyatvābhidhānāt | pañcame tu, asaṅga-niśita-jñānānala-vidhūtāśeṣa-malānāṃ bhavat-svabhāva-nāmātmarāmāṇāṃ munīnām anavarata-pariguṇita-guṇa-gaṇa [BhP 5.3.11] ity atra gadye tad-eka- niṣṭhatvam apy uktam | ajita-rucira-līlākṛṣṭa-sāra ity [BhP 12.12.69] atraiva ca | atrāpi teneśa nivṛttim avāpur alaṃ dṛśo na [BhP 3.15.50] ity ādau sukhadatvam api sākṣād evoktam | atra pūrvokta-hetoś ca stutau pratutopālambha-prasaṅgāc ca snehāvaloka-kalayā hṛdi saṃspṛśantam iti [BhP 3.15.39] sākṣād ukteś ca dṛśām eva sukhaṃ jātam ity anāsaktir eva vyañjitety api na vyākhyeyam |

tasmād ātmārāmāṇāṃ ramaṇāspadatvād brahmākhyam ātma-vastv eva śrī- bhagavān | tatrāpi cakāra teṣāṃ saṃkṣobham akṣara-juṣām api citta-tanvor iti [BhP 3.15.43] śravaṇāt tato'pi ghana-prakāśaḥ | tat tad vicitra-śrī-bhagavad-aṅgopāṅgādy-abhiniveśa-darśanānanda-vaicitrī copalabhyate, sā cānyathānupapattyā svarūpa-śakti-vilāsa-rūpaiveti |

nanu, bhavatu teṣām ānandādhikyāt tasminnirviśeṣa-svarūpānandasyaiva ghana-prakāśatā, upādhi-vaiśiṣṭyāt | yataḥ, viśuddha-sattvāṃśa-bhāvitāyāṃ citta-vṛttau yad brahma sphurati | tad eva ghanībhūtākhaṇḍa-viśuddha-sattva- maye bhagavati sphurat-tad-adhyastatayā tadaikyam āpannāyāṃ tasyāṃ viśeṣata eva sphurati | ataeva śrī-vigrahādi-para-brahmaṇor abheda-vākyam api tad atyanta-tādātmyāpekṣayaiva | ataeva tatra tatropādhāv eka eva nirbheda-paramānandaḥ samupalabhyate, na tu viśeṣākāra-gandho'pi, tat tad upādher apekṣaṇaṃ tu pratipada-tad-ānanda-samādhi-kautuka-nibandhanaṃ tasmāt katham anena pramāṇena tat-tad-upādhīnām api para-tattvākāratvaṃ sādhyate iti | ucyate - bhavan-mate tāvat śuddha-citta-vṛttau para-brahma sphurati samyag eva sphurati | bhedāṃśa-leśa-parityāgenaiva brahma- vidyātvāṅgīkārāt | asamyag-jñānasya tattvānaṅgīkārāt tena kaivalyāsambhavāc ca | ato na śrī-vigrahādāv adhikāvirbhāvāṅgīkāro yujyate |

kiṃ ca, śuddha-sattva-mayā vigrahādi-lakṣaṇopādhaya iti vadatas tava ko'bhiprāyaḥ ? kiṃ tat pariṇāmās te tat-pracurā vā ? nādyaḥ, rajo'sad- bhāvena pariṇāmāsambhava iti hy uktam | na cāntyaḥ, yeṣu vigrahādiṣu tat- prācuryaṃ te miśra-sattvasya kārya-bhūtā ity arthāpattau sattvaṃ viśuddhaṃ śrayate bhavān sthitau [BhP 10.2.34] ity ādi-vacana-jāte viśuddha-pada- vaiyarthyam iti coktam eva | astu vā vimiśratvaṃ tathāpi tādṛśe brahma-sphuraṇa-yogyataiva na sambhavet kiṃ punar viśeṣaṇety uddeśya-vismṛtiś ca syāt | athākhaṇḍa-viśuddha-sattvāśrayatvena te'pi tad-rūpatayaivocyante |

tataś ca teṣv anubhūtākhaṇḍa-śuddha-sattve tasmin brahmānubhavantīti cet, tat ayuktaṃ kalpanā-gauravāt, te'cakṣatākṣa-viṣayaṃ sva-samādhi-bhāgyam iti [BhP 3.15.38] sākṣād eva gocarī-kṛtatvena uktatayā paramparā-dṛṣṭatva- pratighātāc ca | tasya śuddha-sattvasya prākṛtatvaṃ tu niṣiddham eva | tasmān na te prākṛta-sattva-pariṇāmā na vā tat-pracurāḥ, kintu sva-prakāśattā- lakṣaṇa-śuddha-sattva-prakāśitā iti prāktanam evoktaṃ vyaktam | ataeva teṣām upādhitva-nirākṛtes tat-tad-anubhavānanda-vaicitrī ca sampadyate | tathaiva tam evam evambhūtam acakṣateti tat-tad-viṣaya-saundarya-varṇananṃ prastutopakāritvāt sārthakaṃ syāt | akhaṇḍa-śuddha-sattva-maya- mātreṇaivābhipreta-siddheḥ | ataeva nirīkṣya ca na vitṛpta-dṛśa [BhP 3.15.42] iti dṛk-sambandhi -tvad-rūpa-kṛtaivātṛptir uktā |

tathaiva ca śabdenaivākṣara-jayitvaṃ padāravinda-parimalātmaka-vāyu-lakṣaṇasyatad-viśeṣasyadarśitam | anyathobhayatrāpi brahmānandasyaiva nirviśeṣatayopalabhyamānatve vidyājuṣām apītyupādhi-pradhānam evocyate | upādhi-yugalasyaiva mithaḥ spardhitva-prāpteḥ | anenākṣarānubhava-mukha-jayitva-kathanena vaiśiṣṭhādīnaṃ putra-śokādikam iva tad- āveśābhāsa evāyam ity api nirastam | ata evam evoktaṃ śrī-svāmibhirapi svarūpānandād api teṣāṃ bhajanānandādhikyam āheti | tasmād asti vaicitryam | iti | ataeva tair api vicitratayaiva prārthitaṃ ceto'livad yadi nu te padayo rameta [BhP 3.15.49] ity ādau | akka cen madhu vindeta kim arthaṃ parvataṃ vrajet iti nyāyena tad-upādhy-antarānveṣaṇa-vaiyarthyāt teṣām atad-anveṣaṇa-kautukābhāvāc ca |

kiṃ ca, na teṣām abhedātmako'nubhavo vā dṛśyate, pratyuta nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ [BhP 3.15.42], kāmaṃ bhavaḥ sva-vṛjinair nirayeṣu naḥ stād ity ādau [BhP 3.15.49], tat-pratiyogi-namaskārādy-upalakṣita- bhedātmaka-bhakti-sukham eva dṛśyate | tasmān māyikopādhi-nihīnatvād- dheyāṃśatayā pratibhātatvāc ca na taj-jātīyaṃ sukham anya-jātīyaṃ kartuṃ śaknotīti santy evānyathānupapatti-siddhāyāḥsvarūpa-śakter eva vilāsāḥ |

api ca - astu tāvaj jīvan-mukta-daśāyāṃ tan-mate vidyopādhi- pratiphalitasyaiva sato brahmaṇaḥ sakāśāt śrī-bhagavato ghana-prakāśato sarvopādhi-vinirmukta-mukti-daśāyām api sākṣāt tādṛśatāsty eveti suvyaktaṃ nātyantikaṃ vigaṇayanty api te prasādam [BhP 3.15.48] ity ādau tasmān nopādhitāramya-cintā | bhavataḥ kathāyā [BhP 3.15.48] ity anena nirupādhi-brahma-bhūtād upari ca vaicitrī sphuṭam evāsau svīkṛtā | tasmāt sāntaraṅga-vaibhavasya bhagavataḥ sukhaika-rūpatvaṃ, tad-rūpatve'pi brahmato'pi ghana-prakāśatvaṃ, svarūpa-śakit-vilāsa-vaicitrī ceti vidvad- anubhava-pramāṇena nirṇītam | tatra, muktā api līlayā vigrahaṃ kṛtvā bhajanta iti | yaṃ sarve devā āmananti mumukṣavo brahma-vādinaś cety atra śrutāv advaita-vāda-guravo'pi | kṛṣṇo muktair ijyate vīta-mohair iti bhārate |

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati | samaḥ sarveṣu bhūteṣu mad-bhaktiṃ labhate parām || iti [Gītā 18.54] śrī-bhagavad-gītopaniṣatsu |

*muktānām api bhaktir hi nityānanda-svarūpiṇīti bhārata-tātparye pramāṇitā śrutiś ca | tathā āprāyaṇāt tatrāpi hi dṛṣṭam ity atra ca madhva-bhāṣya- pramāṇitā sauparṇa-śrutiḥ | sarvadainam upāsīta yāvan muktim uktā hy enam upāsata iti | ateva śrī-prahlāda-bali-prabhṛti-mahābhāgavata- sambandham abhipretya śrī-viṣṇu-purāṇe[*ENDNOTE #27]'py uktaṃ pātāle tasya na prītir vimuktasyāpi jāyate iti |*

|| 3.15 || śrī-brahmā devān ||85||

English witness · section(s) 75

Anuccheda 75

The devotees who serve Lord Vaikuntha as His direct associates are on the same transcendental platform as the Lord Himself, for without being equally transcendental they could not directly serve Him. This is confirmed by Vedic literature in these words: "One who is not like the Supreme Lord cannot worship or serve Him." That the eternal associates of the Lord do not have material bodies, senses, and life-airs, as the conditioned souls born in the cycle of samsara do, but instead have spiritual forms made of pure transcendental goodness, is confirmed by the following statement of Srimad Bhagavatam (7.1.35): "The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air."*

Bhagavat · Sanskrit §86 · English §76

[८६]

अतएव शेष-पुरुषार्थ-स्वरूप एवासाव् इति स्फुटम् एवाहुर् गद्येन --

अथानयापि न भवत इज्ययोरु-भार-भरया समुचितम् अर्थम् इहोपलभामहे । आत्मन एवानुसवनम् अञ्जसाव्यतिरेकेण बोभूयमानाशेष-पुरुषार्थ-स्वरूपस्य ॥ [भ्प् ५.३.७-८]

टीका च - आत्मनः स्वत एवानुसरणं सर्वदा अञ्जसा साक्षाद् वोभूयमाना अतिशयेन भवन्तो ये अशेषाः पुरुषार्थास् ते स्वरूपं यस्य परमानन्दस्य इत्य् एषा । श्रुतिश् च -सर्व-कामः सर्व-गन्धः सर्व-रसः इत्य् आदौ ॥

॥ ५.३ ॥ ऋत्विग्-आदयः श्री-यज्ञ-पुरुषम् ॥८६॥

[86]

ataeva śeṣa-puruṣārtha-svarūpa evāsāv iti sphuṭam evāhur gadyena --

athānayāpi na bhavata ijyayoru-bhāra-bharayā samucitam artham ihopalabhāmahe | ātmana evānusavanam añjasāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-svarūpasya || [BhP 5.3.7-8]

ṭīkā ca - ātmanaḥ svata evānusaraṇaṃ sarvadā añjasā sākṣād vobhūyamānā atiśayena

bhavanto ye aśeṣāḥ puruṣārthās te svarūpaṃ yasya paramānandasya ity eṣā | śrutiś ca -sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ ity ādau ||

|| 5.3 || ṛtvig-ādayaḥ śrī-yajña-puruṣam ||86||

English witness · section(s) 76

Anuccheda 76

That the personal associates of the Lord are like their master is confirmed by the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 6.9.28): “Surrounding and serving the Supreme Personality of Godhead, Narayana, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Srivatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering dandavats. Then they slowly rose and pleased the Lord by offering Him prayers.”*

Bhagavat · Sanskrit §87 · English §77

[८७]

तद् एवं ब्रह्मणोऽपि यत् श्री-भगवति प्रकाश-सम्यक्त्वं तत् पूर्वम् एव विद्वद्-अनुभव-वचन-प्रचयेन सिद्धम् अपि विशेषतो विचार्यते । तत्रैकम् एव तत्त्वं द्विधा शब्द्यत इति न वस्तुनो भेद उपपद्यते । आविर्भावस्यापि भेद-दर्शनात् न च संज्ञा-मात्रस्य, किन्तुस्व-स्व-दर्शन-योग्यता-भेदेन द्विविधोऽधिकारी द्विधा दृष्टं तद् उपास्त इति । तत्राप्य् एकस्य दर्शनस्य वास्तवत्वम् अन्यस्य भ्रमजत्वम् इति न मन्तव्यम् उभयोर् अपि याथार्थ्येन दर्शितत्वात् । न चैकस्य वस्तुनः शक्त्या विक्रिअय्माणांशकत्वाद् अंशतो भेदः । विकृतत्व-निएधात् तयोः । तस्माद् दृष्टेर् असम्यक्-सम्यक्त्व [?] सत्य् अपि सम्यक्त्वे तद्-अननुसन्धानाद् वा एकस्मिन्न् अधिकारिण्य् एक-देशेन स्फुरद् एकभेदः परस्मिन्न् अखण्डतया द्वितीयो भेदः । एवं सति यत्र विशेषं विनैव वस्तुनः स्फूर्तिः, सा दृष्टिर् असम्पूर्णा, यथा ब्रह्माकारेण, यत्र स्वरूप-भूत-नाना-वैचित्री- विशेषवद्-आकारेण, सा सम्पूर्णा, यथा श्री-भगवद्-आकारेणेति लभ्यते । त एतद् अभिप्रेत्य प्रथमं दृष्टि-तारतम्येन तद्-अभिव्यक्ति-तारतम्यं तन्- महा-पुराणाविर्भाव-कारणाभ्यां प्रतिपाद्यते षड्भिः ।

श्री-नारद उवाच -

जिज्ञासितम् अधीतं च ब्रह्म यत् तत् सनातनम् । तथापि शोचस्य् आत्मानम् अकृतार्थ इव प्रभो ॥ [भ्प् १.५.४]

श्री-व्यास उवाच -- अस्त्य् एव मे सर्वम् इदं त्वयोक्तं तथापि नात्मा परितुष्यते मे । तन्-मूलम् अव्यक्तम् अगाध-बोधं पृच्छामहे त्वात्म-भवात्म-भूतम् ॥ [भ्प् १.५.५]

स वै भवान् वेद समस्त-गुह्यम् उपासितो यत् पुरुषः पुराणः । परावरेशो मनसैव विश्वं सृजत्य् अवत्य् अत्ति गुणैर् असङ्गः ॥ [भ्प् १.५.६]

श्री-नारद उवाच -- भवतानुदित-प्रायं यशो भगवतो ऽमलम् । येनैवासौ न तुष्येत मन्ये तद् दर्शनं खिलम् ॥ [भ्प् १.५.८]

नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितं न शोभते ज्ञानम् अलं निरञ्जनम् । कुतः पुनः शश्वद् अभद्रम् ईश्वरे न चार्पितं कर्म यद् अप्य् अकारणम् ॥ [भ्प् १.५.१२]

ॐ नमो भगवते तुभ्यं वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥ [भ्प् १.५.३७]

इति मूर्त्य्-अभिधानेन मन्त्र-मूर्तिम् अमूर्तिकम् । यजते यज्ञ-पुरुषं स सम्यग् दर्शनः पुमान् ॥ [भ्प् १.५.३८]

श्लोका अमी बहुभिः संमिश्रा अप्य् अविस्तरत्वाय झटित्य् अर्थ-प्रत्ययस्य च संक्षिप्यैव समुद्धताः । क्रमेणार्था यथा जिज्ञासितम् इति । टीका च - यत् सनातनं नित्यं परं ब्रह्म, तच् च त्वया जिज्ञासितं विचारितम्, अधीतम् अधिगतं प्राप्तं चेत्य् अर्थः । तथापि शोचसि तत् किम् अर्थम् इति शेषः । इत्य् एषा ।

त्वम् इति त्वम् अर्क इव त्रिलोकीं पर्यटन् तथा वैष्णव-योग-बलांशेन च प्राण-वायुर् इव सर्व-प्राणिनाम् अन्तश्चरः सन् आत्मनां सर्वेषाम् एव साक्षी बहिर् अन्तर् वृत्तिज्ञः । अतः परे ब्रह्मणि धर्मतो योगेन निष्टातस्य । तद् उक्तं याज्ञवल्क्येन

इज्याचार-दयाहिंसा- दान-स्वाध्याय-कर्मणाम् । अयं परमो लाभो यद् योगेनात्म-दर्शनम् ॥ इति ।

अवरे च ब्रह्मणि वेदाख्ये व्रतैः स्वाध्याय-नियमैर् निष्णातस्यापि मे अलम अत्यर्थं यन् न्यूनं तत् स्वयम् एव विचक्ष्व वितर्कय । भवतेति । भगवद्-यशो-वर्णनोपलक्षणं भजनं विना येनैव रुक्ष-ब्रह्म- ज्ञानेन असौ भगवान् तु तुष्येत, तद् एव दर्शनं ज्ञानं खिलं न्यूनं मन्ये तद् एव स्पष्टयति । नैष्कर्म्यम् इति ।

टीका च - निष्कर्म ब्रह्मवेद् एकाकारत्वान् निष्कर्मता-रूपं नैष्कर्म्यम् अज्यतेऽनेनेत्य् अञ्जनम् उपाधिः तन् निवर्तकं निरञ्जनम् । एवम्भूतम् अपि ज्ञानम् अच्युते भावो भक्तिस् तद्-वर्जितं चेत् अलम् अत्यर्थं न शोभते सम्यग्-अपरोक्षत्वाय न कल्पत इत्य् अर्थः । तदा शाश्वत् साधन-काले फल- काले च अभद्रं दुःख-स्वरूपं यत् काम्यं कर्म, यद् अप्य् अकारणम् अकाम्यं तच् चेति चकारस्यान्वयः । तद् अपि कर्म ईश्वरे नार्पितं चेत् कुतः पुनः शोभते ? बहिर्मुखत्वेन सत्त्व-शोधकत्वाभावात् । इत्य् एषा ।

यद् वा निरञ्जनम् इति निरूपाधिकम् अपीत्य् अर्थः । परमादरणीयत्वाद् एव द्वादशान्ते श्री-सूतेनापि पुनः कृतम् इदं पद्यम् ।

तस्माद् उक्तिर् एव सम्यग्-दर्शन-हेतुर् इत्य् उपसंहरति द्वाभ्याम् नम इति । मन्त्र-मूर्तिं मन्त्रोक्त-मूर्तिं,

मन्त्रोऽपि मूर्तिर् यस्येति वा । अमूर्तिकं मन्त्रोक्त-व्यतिरिक्त-मूर्ति-शून्यं, प्राकृत-मूर्ति-रहितं वा, मूर्ति-स्वरूपयोर् एकत्वात् प्राकृतवन् न विद्यते पृथक्त्वेन मूर्तिर् यस्य तथाभूतं वा । स पुमान् सम्यग्-दर्शनः साक्षाच्-छ्री-भगवतः साक्षात्- कर्तृत्वाद् इति भावः ॥

॥ १.५ ॥ श्री-सुतः ॥८७॥

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tad evaṃ brahmaṇo'pi yat śrī-bhagavati prakāśa-samyaktvaṃ tat pūrvam eva vidvad-anubhava-vacana-pracayena siddham api viśeṣato vicāryate | tatraikam eva tattvaṃ dvidhā śabdyata iti na vastuno bheda upapadyate | āvirbhāvasyāpi bheda-darśanāt na ca saṃjñā-mātrasya, kintusva-sva-darśana-yogyatā-bhedena dvividho'dhikārī dvidhā dṛṣṭaṃ tad upāsta iti | tatrāpy ekasya darśanasya vāstavatvam anyasya bhramajatvam iti na mantavyam ubhayor api yāthārthyena darśitatvāt | na caikasya vastunaḥ śaktyā vikriaymāṇāṃśakatvād aṃśato bhedaḥ | vikṛtatva-niedhāt tayoḥ | tasmād dṛṣṭer asamyak-samyaktva [?] saty api samyaktve tad-ananusandhānād vā ekasminn adhikāriṇy eka-deśena sphurad ekabhedaḥ parasminn akhaṇḍatayā dvitīyo bhedaḥ | evaṃ sati yatra viśeṣaṃ vinaiva vastunaḥ sphūrtiḥ, sā dṛṣṭir asampūrṇā, yathā brahmākāreṇa, yatra svarūpa-bhūta-nānā-vaicitrī- viśeṣavad-ākāreṇa, sā sampūrṇā, yathā śrī-bhagavad-ākāreṇeti labhyate | ta etad abhipretya prathamaṃ dṛṣṭi-tāratamyena tad-abhivyakti-tāratamyaṃ tan- mahā-purāṇāvirbhāva-kāraṇābhyāṃ pratipādyate ṣaḍbhiḥ |

śrī-nārada uvāca -

jijñāsitam adhītaṃ ca brahma yat tat sanātanam | tathāpi śocasy ātmānam akṛtārtha iva prabho || [BhP 1.5.4]

śrī-vyāsa uvāca -- asty eva me sarvam idaṃ tvayoktaṃ tathāpi nātmā parituṣyate me | tan-mūlam avyaktam agādha-bodhaṃ pṛcchāmahe tvātma-bhavātma-bhūtam || [BhP 1.5.5]

sa vai bhavān veda samasta-guhyam upāsito yat puruṣaḥ purāṇaḥ | parāvareśo manasaiva viśvaṃ sṛjaty avaty atti guṇair asaṅgaḥ || [BhP 1.5.6]

śrī-nārada uvāca -- bhavatānudita-prāyaṃ yaśo bhagavato 'malam | yenaivāsau na tuṣyeta manye tad darśanaṃ khilam || [BhP 1.5.8]

naiṣkarmyam apy acyuta-bhāva-varjitaṃ na śobhate jñānam alaṃ nirañjanam | kutaḥ punaḥ śaśvad abhadram īśvare na cārpitaṃ karma yad apy akāraṇam || [BhP 1.5.12]

oṃ namo bhagavate tubhyaṃ vāsudevāya dhīmahi | pradyumnāyāniruddhāya namaḥ saṅkarṣaṇāya ca || [BhP 1.5.37]

iti mūrty-abhidhānena mantra-mūrtim amūrtikam | yajate yajña-puruṣaṃ sa samyag darśanaḥ pumān || [BhP 1.5.38]

ślokā amī bahubhiḥ saṃmiśrā apy avistaratvāya jhaṭity artha-pratyayasya ca saṃkṣipyaiva samuddhatāḥ | krameṇārthā yathā jijñāsitam iti | ṭīkā ca - yat sanātanaṃ nityaṃ paraṃ brahma, tac ca tvayā jijñāsitaṃ vicāritam, adhītam adhigataṃ prāptaṃ cety arthaḥ | tathāpi śocasi tat kim artham iti śeṣaḥ | ity eṣā |

tvam iti tvam arka iva trilokīṃ paryaṭan tathā vaiṣṇava-yoga-balāṃśena ca prāṇa-vāyur iva sarva-prāṇinām antaścaraḥ san ātmanāṃ sarveṣām eva sākṣī bahir antar vṛttijñaḥ | ataḥ pare brahmaṇi dharmato yogena niṣṭātasya | tad uktaṃ yājñavalkyena

ijyācāra-dayāhiṃsā- dāna-svādhyāya-karmaṇām | ayaṃ paramo lābho yad yogenātma-darśanam || iti |

avare ca brahmaṇi vedākhye vrataiḥ svādhyāya-niyamair niṣṇātasyāpi me alama atyarthaṃ yan nyūnaṃ tat svayam eva vicakṣva vitarkaya | bhavateti | bhagavad-yaśo-varṇanopalakṣaṇaṃ bhajanaṃ vinā yenaiva rukṣa-brahma- jñānena asau bhagavān tu tuṣyeta, tad eva darśanaṃ jñānaṃ khilaṃ nyūnaṃ manye tad eva spaṣṭayati | naiṣkarmyam iti |

ṭīkā ca - niṣkarma brahmaved ekākāratvān niṣkarmatā-rūpaṃ naiṣkarmyam ajyate'nenety añjanam upādhiḥ tan nivartakaṃ nirañjanam | evambhūtam api jñānam acyute bhāvo bhaktis tad-varjitaṃ cet alam atyarthaṃ na śobhate samyag-aparokṣatvāya na kalpata ity arthaḥ | tadā śāśvat sādhana-kāle phala- kāle ca abhadraṃ duḥkha-svarūpaṃ yat kāmyaṃ karma, yad apy akāraṇam akāmyaṃ tac ceti cakārasyānvayaḥ | tad api karma īśvare nārpitaṃ cet kutaḥ punaḥ śobhate ? bahirmukhatvena sattva-śodhakatvābhāvāt | ity eṣā |

yad vā nirañjanam iti nirūpādhikam apīty arthaḥ | paramādaraṇīyatvād eva dvādaśānte śrī-sūtenāpi punaḥ kṛtam idaṃ padyam |

tasmād uktir eva samyag-darśana-hetur ity upasaṃharati dvābhyām nama iti | mantra-mūrtiṃ mantrokta-mūrtiṃ, mantro'pi mūrtir yasyeti vā | amūrtikaṃ mantrokta-vyatirikta-mūrti-śūnyaṃ, prākṛta-mūrti-rahitaṃ vā, mūrti- svarūpayor ekatvāt prākṛtavan na vidyate pṛthaktvena mūrtir yasya tathābhūtaṃ vā | sa pumān samyag-darśanaḥ sākṣāc-chrī-bhagavataḥ sākṣāt- kartṛtvād iti bhāvaḥ ||

|| 1.5 || śrī-sutaḥ ||87||

English witness · section(s) 77

Anuccheda 77

The great devotees of the Lord obtain transcendental benefits that cannot be destroyed by time. This is described by Prahlada Maharaja in a prayer to Lord Nrsimhadeva (Srimad Bhagavatam 7.9.24): “My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.”*

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[८८]

तद् एवं दृष्टितारतम्यद्वारा तद्-अभिव्यक्ततारतम्येन श्री-भगवत उत्कर्ष उक्तः । अथ लिङ्गान्तरैर् अपि दर्श्यते । तत्रात्मराम-जनाकर्ष- लिङ्गेन गुणोत्कर्ष-विशेषेण तस्यैव पूर्णताम् आह ।

आत्मारामाश् च मुनयो निर्ग्रन्था अप्य् उरुक्रमे । कुर्वन्त्य् अहैतुकीं भक्तिम् इत्थम्-भूत-गुणो हरिः ॥ [भ्प् १.७.१०]

टीका च - निर्ग्रन्था ग्रन्थेभ्यो निर्गताः । तद् उक्तं गीतासु -

यदा ते मोह-कलिलं बुद्धिर् व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ [गीता २.५२] इति ।

यद् वा ग्रन्थिर् एव ग्रन्थः निर्वृत्त-हृदय-ग्रन्थय इत्य् अर्थः । ननु मुक्तानां किं भक्त्येत्यादि-सर्वाक्षेप-परिहारार्थम् आह इत्थम्भूत- गुणः । इत्य् एषा ॥

॥ १.७ ॥ श्री-सूतः ॥८८॥

[८९]

आरोहभूमिकाक्रमेणापि तस्यैवाधिक्यम् आह --

मनो ब्रह्मणि युञ्जानो यत् तत् सद् असतः परम् । गुणावभासे विगुण एक-भक्त्यानुभाविते ॥ [भ्प् ३.२४.४२]

निरहङ्कृतिर् निर्ममश् च निर्द्वन्द्वः सम-दृक् स्व-दृक् । प्रत्यक्-प्रशान्त-धीर् धीरः प्रशान्तोर्मिर् इवोदधिः ॥ [भ्प् ३.२४.४३]

वासुदेवे भगवति सर्व-ज्ञे प्रत्यग्-आत्मनि । परेण भक्ति-भावेन लब्धात्मा मुक्त-बन्धनः ॥ [भ्प् ३.२४.४४]

आत्मानं सर्व-भूतेषु भगवन्तम् अवस्थितम् । अपश्यत् सर्व-भूतानि भगवत्य् अपि चात्मनि ॥ [भ्प् ३.२४.४५]

इच्छा-द्वेष-विहीनेन सर्वत्र सम-चेतसा । भगवद्-भक्ति-युक्तेन प्राप्ता भागवती गतिः ॥ [भ्प् ३.२४.४६]

एक-भक्त्या अव्यभिचारिण्या साधन-लक्षणया भक्त्या, अनुभाविते निरन्तरम् अपरोक्षीकृते, तां विना कस्यचिद् अप्य् अर्थस्यासिद्धेः । निरहङ्कृतित्वाद् एव निर्ममः । तद्-द्वयाभावाद् एव मन-आदीनाम् अप्य् अभावः सिध्यति । समदृक् भेदाग्राहकः । स्वदृक् स्वस्वरूपाभेदेन ब्रह्मैव पश्यन् । प्रत्यक् अन्तर्मुखी प्रशान्ता विक्षेप-रहिता धीर् ज्ञानं यस्य सः ।

तद् एवं ब्रह्म-ज्ञान-मिश्र-भक्ति-साधन-वशेन ब्रह्मानुभवे जातेऽपि भक्ति-संस्कार-बलेन लब्ध-प्रेमादेस् तद्-ऊर्ध्वम् अपि श्री-भगवद्- अनुभवम् आह । वासुदेव इति । प्रत्यग्-आत्मनि सर्वेषाम् आश्रय-भूते परेण प्रेम-लक्षणेन भक्ति-भावेन तत्-सत्तयैव लब्धा आत्मानस् तदीयात्मका अहङ्कारादयो येनेति । ब्रह्म-ज्ञानेन प्राकृताहङ्कारादि-लयानन्तरम् आविर्भूतान् प्रेमानन्दात्मक-शुद्ध-सत्त्व-मयान् लब्धवान् इत्य् अर्थः ।

ननु त एव प्रत्यावर्तन्तां किं वा पूर्ववद् अमी अपि बन्ध-हेतवो भवन्तु । नेत्य् आह, मुक्त-बन्धनः । अनावृत्तिः शब्दाद् इति न्यायात् भक्त्य्- अतिशयेन लब्धात्मत्वम् एव प्रतिपादयति, आत्मानम् इति । आत्मात्र परमात्मा, सर्वथा तस्य भगवान् एवास्फुरद् इति वाक्यार्थः । ततः साक्षाद् एव तत्-प्राप्तिम् आह, इच्छा-द्वेषेति । तद् एवं तेन भागवती गतिः प्राप्ता । हेयत्वाद् अन्यत्रेच्छा-द्वेष-विहीनेन तस्माद् एव हेतोः सर्वत्र सम-चेतसा । तद् उक्तम् --

नारायण-पराः सर्वे न कुतश्चन बिभ्यति । स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः ॥ [भ्प् ६.१७.२८]

यद् वा, मया लक्ष्म्या सह वर्तते इति सम इति सहस्र-नाम-भाष्यात् भगवच्-चेतसेति प्राप्तो भागवतीं गतिम् इति पाठे, स कर्दम एव तां गतिं प्राप्तः । अत्र भगवद्-भक्ति-योगेनेत्य् एव विशेष्यम् इति । एवम् एवोक्तं श्री-भगवद्-गीतोपनिषत्सु --

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च । शब्दादीन् विषयांस् त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ [गीता १८.५१]

विविक्तसेवी लघ्वाशी यत-वाक्-काय-मानसः । ध्यान-योग-परो नित्यं वैराग्यं समुपाश्रितः ॥ [गीता १८.५२]

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्म-भूयाय कल्पते ॥ [गीता १८.५३]

ब्रह्म-भूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्-भक्तिं लभते पराम् ॥ [गीता १८.५४]

भक्त्या माम् अभिजानाति यावान् यश् चास्मि तत्त्वतः । ततो मां तत्त्वतो ज्ञात्वा विशते तद्-अनन्तरम् ॥ [गीता १८.५५] इति ।

अत्र विंशतिर् मिलनार्थः, यथा दुर्योधनं परित्यज्य युधिष्ठिरं प्रविष्टवान् अयं राजेति । श्री-दशमेऽपि श्री-गोपैर् ब्रह्म-सम्पत्त्य्- अनन्तरम् एव वैकुण्ठो दृष्ट इति श्री-स्वामिभिर् एव च व्याख्यातम् ॥

॥ ३.२४ ॥ श्री-मैत्रेयः ॥८९॥

[88]

tad evaṃ dṛṣṭitāratamyadvārā tad-abhivyaktatāratamyena śrī-bhagavata utkarṣa uktaḥ | atha liṅgāntarair api darśyate | tatrātmarāma-janākarṣa- liṅgena guṇotkarṣa-viśeṣeṇa tasyaiva pūrṇatām āha |

ātmārāmāś ca munayo nirgranthā apy urukrame | kurvanty ahaitukīṃ bhaktim itttham-bhūta-guṇo hariḥ || [BhP 1.7.10]

ṭīkā ca - nirgranthā granthebhyo nirgatāḥ | tad uktaṃ gītāsu -

yadā te moha-kalilaṃ buddhir vyatitariṣyati | tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca || [Gītā 2.52] iti |

yad vā granthir eva granthaḥ nirvṛtta-hṛdaya-granthaya ity arthaḥ | nanu muktānāṃ kiṃ bhaktyetyādi-sarvākṣepa-parihārārtham āha itthambhūta- guṇaḥ | ity eṣā ||

|| 1.7 || śrī-sūtaḥ ||88||

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ārohabhūmikākrameṇāpi tasyaivādhikyam āha --

mano brahmaṇi yuñjāno yat tat sad asataḥ param | guṇāvabhāse viguṇa eka-bhaktyānubhāvite || [BhP 3.24.42]

nirahaṅkṛtir nirmamaś ca nirdvandvaḥ sama-dṛk sva-dṛk | pratyak-praśānta-dhīr dhīraḥ praśāntormir ivodadhiḥ || [BhP 3.24.43]

vāsudeve bhagavati sarva-jñe pratyag-ātmani | pareṇa bhakti-bhāvena labdhātmā mukta-bandhanaḥ || [BhP 3.24.44]

ātmānaṃ sarva-bhūteṣu bhagavantam avasthitam | apaśyat sarva-bhūtāni bhagavaty api cātmani || [BhP 3.24.45]

icchā-dveṣa-vihīnena sarvatra sama-cetasā | bhagavad-bhakti-yuktena prāptā bhāgavatī gatiḥ || [BhP 3.24.46]

eka-bhaktyā avyabhicāriṇyā sādhana-lakṣaṇayā bhaktyā, anubhāvite nirantaram aparokṣīkṛte, tāṃ vinā kasyacid apy arthasyāsiddheḥ | nirahaṅkṛtitvād eva nirmamaḥ | tad-dvayābhāvād eva mana-ādīnām apy abhāvaḥ sidhyati | samadṛk bhedāgrāhakaḥ | svadṛk svasvarūpābhedena brahmaiva paśyan | pratyak antarmukhī praśāntā vikṣepa-rahitā dhīr jñānaṃ yasya saḥ |

tad evaṃ brahma-jñāna-miśra-bhakti-sādhana-vaśena brahmānubhave jāte'pi bhakti-saṃskāra-balena labdha-premādes tad-ūrdhvam api śrī-bhagavad- anubhavam āha | vāsudeva iti | pratyag-ātmani sarveṣām āśraya-bhūte pareṇa prema-lakṣaṇena bhakti-bhāvena tat-sattayaiva labdhā ātmānas tadīyātmakā ahaṅkārādayo yeneti | brahma-jñānena prākṛtāhaṅkārādi-layānantaram āvirbhūtān premānandātmaka-śuddha-sattva-mayān labdhavān ity arthaḥ |

nanu ta eva pratyāvartantāṃ kiṃ vā pūrvavad amī api bandha-hetavo bhavantu | nety āha, mukta-bandhanaḥ | anāvṛttiḥ śabdād iti nyāyāt bhakty- atiśayena labdhātmatvam eva pratipādayati, ātmānam iti | ātmātra paramātmā, sarvathā tasya bhagavān evāsphurad iti vākyārthaḥ | tataḥ sākṣād eva tat-prāptim āha, icchā-dveṣeti | tad evaṃ tena bhāgavatī gatiḥ prāptā | heyatvād anyatrecchā-dveṣa-vihīnena tasmād eva hetoḥ sarvatra sama-cetasā | tad uktam --

nārāyaṇa-parāḥ sarve na kutaścana bibhyati | svargāpavarga-narakeṣv api tulyārtha-darśinaḥ || [BhP 6.17.28]

yad vā, mayā lakṣmyā saha vartate iti sama iti sahasra-nāma-bhāṣyāt bhagavac-cetaseti prāpto bhāgavatīṃ gatim iti pāṭhe, sa kardama eva tāṃ gatiṃ prāptaḥ | atra bhagavad-bhakti-yogenety eva viśeṣyam iti | evam evoktaṃ śrī-bhagavad-gītopaniṣatsu --

buddhyā viśuddhayā yukto dhṛtyātmānaṃ niyamya ca | śabdādīn viṣayāṃs tyaktvā rāgadveṣau vyudasya ca || [Gītā 18.51]

viviktasevī laghvāśī yata-vāk-kāya-mānasaḥ | dhyāna-yoga-paro nityaṃ vairāgyaṃ samupāśritaḥ || [Gītā 18.52]

ahaṃkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ parigraham | vimucya nirmamaḥ śānto brahma-bhūyāya kalpate || [Gītā 18.53]

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati | samaḥ sarveṣu bhūteṣu mad-bhaktiṃ labhate parām || [Gītā 18.54]

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ | tato māṃ tattvato jñātvā viśate tad-anantaram || [Gītā 18.55] iti |

atra viṃśatir milanārthaḥ, yathā duryodhanaṃ parityajya yudhiṣṭhiraṃ praviṣṭavān ayaṃ rājeti | śrī-daśame'pi śrī-gopair brahma-sampatty- anantaram eva vaikuṇṭho dṛṣṭa iti śrī-svāmibhir eva ca vyākhyātam ||

|| 3.24 || śrī-maitreyaḥ ||89||

English witness · section(s) 78

Anuccheda 78

1 The Vaikuntha planets and the liberated devotees who reside there are described in Padma Purana, Uttara-khanda: “Countless bliss spiritual planets are in the spiritual sky, which is three fourths of the entire creation. 2 “All these spiritual planets are eternal, changeless, and free from the abominable material mode of passion. They are pure, and they have a golden effulgence bright as millions of suns. 3 “All these transcendental planets are all filled with Vedic knowledge and free from lust, anger, and other vices. On these planets reside great devotees whose only joy is the pure devotional service of Lord Narayana’s lotus feet.” 4 In these verses the word ‘tri-pad-vibhuti’ indicates the spiritual world beyond the material universes, and the word ‘pada-vibhuti’ indicates the material

universes. 5 This is described in the Padma Purana, Uttara-khanda: “The eternal spiritual world is three fourths of existence, whereas the temporary material world is only one fourth of existence. 6 “The Supreme Personality of godhead, whose form is eternal, auspicious, transcendental, infallible, delightful, and always youthful, resides in that supreme abode accompanied by His potencies Isvari-devi, Sri-devi and Bhumi-devi. 7 The Vaikuntha planets and material world are both described in Srimad Bhagavatam (2.6.18): “The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Narada, O brahmana, it is therefore difficult to measure the glories of the Supreme Person.”* 8 This verse from Srimad Bhagavatam directly mentions the Lord’s immortality and fearlessness, and the Lord’s position of being always liberated from material influence is implied although not directly and the other two qualities only implied in the following statement of the Sruti-sastra (Svetasvatara Upanisad 3.15): “The Supreme Personality of Godhead is the original master of all immortality.” The passage of Srimad Bhagavatam describes the Lord, the possessor of these qualities, (immortality, fearlessness, and liberation) whereas the passage from Sruti-sastra describes the qualities the Lord possesses. 9 Vaikunthaloka’s immortality is hinted in these words of Srimad Bhagavatam (2.9.9.): “Vaikuntha is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”* Vaikunthaloka’s blissfulness is hinted in these words of Srimad Bhagavatam (2.9.9): “Vaikuntha is the supreme planet above all others.”* 10 That the Vaikunthaloka is eternal is also described in the following statement of Padma Purana (Uttara-khanda 255.77): “The residence of Lord Visnu is eternal.” 11 That the Vaikuntha planets are completely free from all fear is hinted by the following statement of Srimad Bhagavatam (2.9.10): “In the personal abode of the Lord there is no predominance of the influence of time.”* 12 This is also confirmed by the following statement of Srimad Bhagavatam (12.11.19): “O brahmanas, the transcendental abode of the Lord is always free from all fear.” 13 That the abode of the Supreme Personality of Godhead is auspicious is hinted by Srimad Bhagavatam (2.9.10): “The illusory external energy (maya) cannot enter the personal abode of the Lord.”* Because it is completely free from the material modes, which turn one from the Lord, Vaikunthaloka should be understood to be a great reservoir of the auspiciousness of pure devotional service to the Supreme Lord. 14 That devotional service is the abode of all auspiciousness is confirmed by the Supreme Personality of Godhead Himself in the following words (Naradiya Purana): “O best of the brahmanas, I grant to you unwavering pure devotional service unto Me. This devotional service is full of perfect transcendental bliss, and it is the reservoir of all auspiciousness.” 15 That the abode of the Lord is always liberated from material contact is confirmed by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 11.20.37): “My pure devotees attain liberation from matter by entering My transcendental abode.” 16

Taking shelter of secondary meanings of the words ‘amrta’ and ‘bhaya’ one may interpret them to mean ‘Janaloka and the other material planetary systems.’ This laboured misinterpretation is refuted by the use of the word ‘martyam’ (dying), which clearly indicates that these two words should be interpreted according to their primary meanings. This word (martyam) is explained by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 11.10.30): “Even Brahma who possesses the supreme life-span of 311 040 000 000 000 years, is also afraid of Me.” 17 In this verse (Srimad Bhagavatam 2.6.18), the word ‘annam’ means ‘the results of fruitive actions’, and the word ‘atyagat’ means ‘Transcending the three material planetary systems, the Lord is present in the spiritual world.’ 18 The word ‘esah’ means ‘The Supreme Lord whose form is full of immortality and all other opulences’, and the word ‘duratyayah’ means ‘He whom the brahmacaris and other transcendentalists cannot understand or measure by the speculative powers of the mind.” 19 In this way we have describe the eternal spiritual world, which is three quarters of all existence, and the material world, which is subject of destruction, and which is one quarter of all existence. 20 Lord Brahma again describes the opulence of the spiritual world, which is three quarters of all existence (Srimad Bhagavatam 2.6.19): “The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.”* 21 In this verse Brahma says: “The living entities, as well as death and other material qualities, exist within the material world which is one quarter of all existence (sthiti-padah). All the opulences of the Lord are distributed throughout the four quarters (padesu) of existence, including both spiritual and material worlds. The living entities (sarva-bhutani) including the personal associates of the Lord reside in all four quarters of creation (including both spiritual and material worlds).” 22 In this verse Lord Brahma describes the spiritual world which is three quarters of the creation. He says: “Deathlessness (amrtam), fearlessness (abhayam), and freedom from the anxiety of old-age and disease (ksemam) eternally exist (adhayi) in the kingdom of God, which is beyond (murdhasu) the three higher planetary systems, the material coverings and the three modes of material nature.” The material world is the creation’s single-quarter part where death and various fruitive actions exist and above that is the three-quarters part, or the spiritual world, where there are deathlessness and other auspicious conditions. The spiritual and material worlds are described by the Rg Veda (10.90.3): “Three quarters of existence is the eternal and perfectly opulent spiritual world.” The word ‘divi’, which means ‘Vaikuntha’, is the realm where all opulences, eternality, and other auspicious conditions exist. The auspiciousness described here refers to both Vaikuntha and its residents. 23 Brahma describes the other part of the four

quarters of existence, the realm of the three material planetary systems, in these words (Srimad Bhagavatam 2.6.20): “The spiritual world, which consists of three fourths of the Lord’s energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.”* 24 The word ‘ca’ (and) here means ‘and for all those’. In this verse Brahma says: ‘The spiritual world, which consists of three fourths (padas trayah) of the Lord’s energy, is situated beyond (bahih) the material world (tri-lokyah).” This is also explained in the Purusa-sukta (Rg Veda): “The spiritual world is three fourths of the Lord’s energy.” One may ask “Who resides in that spiritual world?” Brahma answers by saying: “The spiritual world is meant to be the residence of those who will never be reborn (aprajanam asramah).” This means the sannyasis, vanaprasthas and brahmacaris, or in other words, those who follow the vow of celibacy. Brahma describes the residents of the material world in these words: “Others (aparah), who are attached to family life (grha-medhah) and who do not strictly follow celibacy vows (abrhad-vratah), must live within (antah) the three material worlds (tri-lokyah).” 25 The Supreme Personality of Godhead is the master of both spiritual and material worlds, as Brahma explains to Narada (Srimad Bhagavatam 2.6.21): “By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate maters of both nescience and factual knowledge of all situations.”* 62 In this verse Brahma says: “The all-pervading (visvak) Personality of Godhead (purusah) is thus comprehensively the master (vicakrame) of the two destinations (srti) attained by the living entities.” One may ask: “What are these two destinations?’ Brahma answers this question by saying: “These two destinations are the enjoyment of the fruits of karma (sasana) and transcending those fruits (anasane). Then he describes the method of overcoming the fruits of karma. The word ‘avidya’ here means ‘the illusory potency maya’ and ‘vidya’ means ‘the spiritual potency’. The Lord is then described as the shelter (asrayah) of both potencies. It is said (Srimad Bhagavatam 2.6.22): “From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separated from its rays and heat.”* In this way creation may be divided into fourths, (three-fourths) possessing all opulence, and (one fourth), possessing partial opulence. (The verse quoted from Srimad Bhagavatam was spoken by) Brahma to Narada.

Bhagavat · Sanskrit §90 · English §79

[९०] तथा

तस्माज् ज्ञानेन सहितं ज्ञात्वा स्वात्मानम् उद्धव । ज्ञान-विज्ञान-सम्पन्नो भज मां भक्ति-भावितः ॥ [भ्प् ११.१३.५]

स्वात्मानं जीव-स्वरूपम् । ज्ञानं विज्ञानं च बाह्यम् । किं बहुना अत्र श्री-चतुःसन-शुकादय एवोदाहरणम् इति ॥

॥ ११.१३ ॥ श्री-भगवान् ॥९०॥

[90] tathā

tasmāj jñānena sahitaṃ jñātvā svātmānam uddhava | jñāna-vijñāna-sampanno bhaja māṃ bhakti-bhāvitaḥ || [BhP 11.13.5]

svātmānaṃ jīva-svarūpam | jñānaṃ vijñānaṃ ca bāhyam | kiṃ bahunā atra śrī-catuḥsana-śukādaya evodāharaṇam iti ||

|| 11.13 || śrī-bhagavān ||90||

English witness · section(s) 79

Anuccheda 79

1 The form of the Supreme Personality of Godhead, who is the master of the internal spiritual potencies, is manifest by the Lord's own potency. By a specific potency the wonderful variety of the Lord's many forms is manifested. Our evidence (for the description of the Lord's form) is given by the Four Kumaras in the next fourteen verses (Srimad Bhagavatam 3.15.37-50): 2 "At that very moment, the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages.* 3 "The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and due to their favourable breeze the pearls garlanding the umbrella also moved, like drops of nectar

falling from the white full moon of ice melting due to a gust of wind.* 4 “The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone’s benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord’s beautiful bodily colour is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.* 5 “He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrist were graced with bracelets, and He rested one of His hands on the shoulder of Garuda, His carrier, and twirled a lotus with another hand.* 6 “His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.* 7 “The exquisite beauty of Narayana, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Siva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.* 8 “When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.* 9 “The Lord’s beautiful face appeared to them like the inside of a blue lotus, and the Lord’s smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord’s transcendental body again and again, and so they finally achieved meditation on the Lord’s personal feature.* 10 “This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogis in meditation. It is not imaginary but factual, as proved by great yogis. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.* 11 “The Kumaras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahma, through the ears have now been actually realised by Your kind appearance.* 12 “We known that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your mercy, through unflinching devotional

service, by great sages whose hearts have been purified in the devotional way.* 13 “Persons who are very expert and most intelligent in understand things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important benedictions like the material happiness of the heavenly kingdom.* 14 “O Lord, we pray that You let us be born in any hellish condition of life, just a long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your feet, and long as our ears are always filled with the chanting of Your transcendental qualities.* 15 “O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our minds and vision to see it.”* 16 Now these verses will be discussed. Sridhara Svami explains the first of these verses (Text 2): “This verse should be understood to mean: “The Supreme Lord, who is the delight of the righteous (arya-hrdyah), learned (vibudhya) about the insult (atikramam) offered by His own servants (svanam) who had checked the movements of the Four Kumaras, headed by Sanaka Kumara. Accompanied by the goddess of fortune, He went (yayau) to the spot (tasmin), quickly walking there (calayan) with His own feet (caranau).” “The Supreme Lord thought: ‘I will show My anger to these two gatekeepers because they have offended the sages who came to see My lotus feet. Laksmi-devi and I will both pacify the desireless sages by granting them many opulences.’” 17 In order to grant spiritual bliss to the Four Kumaras, whose pleasure was self-realisation, the Lord granted them the sight of His lotus feet. The Lord, whose superexcellent transcendental form is the abode of all eternity, knowledge and bliss, along with His pastimes-potency, the goddess of fortune, personally went to those sages. The word ‘svanam’ is used in the plural (and not the dual) in this verse, although it refers only to the two gatekeepers. It may be that the Lord took it that all His personal associates were responsible for the offense of these two, or it may be that the plural is used out of respect for the exalted gatekeepers. It should not be understood that the word ‘svanam’ is used here to refer to the four (Kumaras) sages. These sages were not intimate devotees of the Lord, as the gatekeepers of Vaikuntha were, and therefore the word “svanam” (His own servants) cannot appropriately refer to them. 18 The next five verses (Texts 3-7), describe the Supreme Personality of Godhead as He was seen by the Four Kumaras. They say: “The sages (te) headed by Sanaka Rsi saw the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance (sva-samadhi-bhagyam), had now actually become visible to their eyes (aksa-visayam).” This passage may also be interpreted to mean: “As a result of their previous meditation on the Lord in ecstatic

trance (sva-samadhi), the four Kumaras (te) now obtained the opportunity to directly see the Supreme Lord with their own eyes. The Lord's own transcendental potency, which reveals the Lord's form to the intelligence and senses of His devotees, revealed the Lord's form to the four Kumaras. As the Kumaras had previously perceived the Lord in ecstatic meditation, in the same way they were now able to directly perceive the Lord, the sound of whose voice, and the touch, sight, taste and aroma of whose body are all full of complete eternity, knowledge and bliss. The Kumaras saw the Personality of Godhead as He is eternally manifested. As a result of their meditation on Him, the Kumaras were able to see the Personality of Godhead, who in various circumstances at various times is served with various articles of worship by His own personal associates filled with the intense bliss of pure love rising from directly seeing the great wonder of the charming sweetness of the Lord's form. In this way the Supreme Lord's potency of transcendental bliss reveals the role in the Lord's pastimes of the residents of Vaikuntha, who have attained the most desirable condition of life. The Lord's handsomeness which arouses great attraction and love in the hearts and minds of the Lord's associates is described in the three and a half verses (Texts 4-7) beginning with the word 'hamsa'. We may also note that the word 'kesara' used in this Text 3 means 'a necklace of pearls.' 19 The next verse (Text 4) says: "The Lord's affectionate and playful glancing (snehavaloka) and smiling (sumukham) granted benediction (prasada) to everyone (krtsna), including the two doorkeepers and the four Kumaras. The Lord is the abode (dhama) of all desirable (sprhaniya) qualities. The Lord's spiritual abode (atma-dhisnyam) of Vaikuntha, the abode of eternal, limitless, bliss, is the summit (cuda-manim) of all heavenly planets (svah). The Lord's broad chest (urasi) is the resting place of the goddess of fortune (sobhitaya sriya). The word 'subhagayantam iva' may also be interpreted to mean "The goddess of fortune rested on the Lord's chest as if she were a subhaga-ornament." The word 'iva' (like) is used to express the analogy in this statement. 20 The Vaikuntha realm is again described in these words (Srimad Bhagavatam 3.15.26): "Thus the great sages, Sanaka, Sanatana, Sananda and Sanat-kumara, upon reaching the abovementioned Vaikuntha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuntha and was predominated by the Supreme Personality of Godhead."* 21 The four Kumaras' departure from Vaikuntha is described in these words (Srimad Bhagavatam 3.16.27-28): "After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.* 22 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaisnava."* 23 In the next verse (Srimad Bhagavatam 3.15.40 quoted in text 5) the words 'kancya' and 'vana-malaya' are in the instrumental case. In the verse after that (Srimad Bhagavatam

3.15.41, quoted in text 6) the word 'harata' means 'charming'. Having described the beauty of the Lord's garments and ornaments, Srimad Bhagavatam next describes the beauty of the Lord's form in the next verse (3.15.42, quoted in text 7). This verse says: "The exquisite beauty (bahu-sausthavadhyam) of Narayana was so attractive that it defeated (upasrstam) the pride (utsmitam) of the goddess of fortune (indirayah) in being the most beautiful. The Lord's great beauty was many times magnified by the intelligence (dhiya) of His devotees. The Lord was thus glorified by the devotees because His transcendental form was full of unlimited beauty, opulence, and charming qualities (bahu-sausthavadhyam)." 24 At this point someone may ask: "How is it possible that the confidential treasure o the Lord's transcendental beauty is so great that it exceeds the beauty of Laksmi-devi, the goddess of fortune. Is it not true that there is no beauty greater than Laksmi's? Brahma answered this question by describing the unequalled supremacy of the Lord's beauty. Brahma says: "The Supreme Lord who thus manifested His transcendental form is worshipable (angam bhajantam) by me (mahyam), by Lord Siva, and by all of you." 25 That the Supreme Personality of Godhead's beauty and opulences are unequalled in all circumstances is confirmed by Sripada Yamunacarya in the following words (Stotra-ratna 13): "O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequalled and unsurpassed are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."* 26 That the Supreme Lord may be seen by pure devotional service is described in the Sruti-sastra: "Pure devotional service leads one to the Supreme Personality of Godhead. Pure devotional service enables one to see the Supreme Personality of Godhead." In this verse (Srimad Bhagavatam 3.15.42, quoted in text 7) it is said: "The four Kumaras regarded (niriksya) the Supreme Personality of Godhead with unsated (na vitrpta) eyes (drsah) and joyously (muda) bowed (nemuh) their heads (kaih) at His lotus feet." 27 Sripada Sridhara Svami comments on the next verse (Srimad Bhagavatam 3.15.43, quoted in Text 8): "The bliss of devotional service to the Lord is greater even than the bliss of directly seeing the Lord. This is described in this verse, where Lord Brahma says: "When the breeze (vayuh) carrying the aroma (makaranda) of tulasi leaves (tulasi) from the toes of the lotus feet (padaravinda-kinjalka) of the Personality of Godhead (tasya) entered the nostrils (sva-vivarena) of those sages, they experienced a change (sanksobham) both in body (tanvoh) and mind (citta), even though they were attached to the impersonal Brahman understanding (aksara-jusam)." The change of body experienced by the four Kumaras was the ecstatic symptom of hairs on the body standing up, and the change of mind they experienced was intense happiness in the mind." 28 The phrase 'padaravinda-kinkajlka-misra-tulasi' in this verse may be interpreted to mean 'the aroma of the tulasi leaves and the aroma of the toes of the lotus

feet of the Supreme Personality of Godhead', or again it may also be interpreted to mean 'the aroma of the Lord's feet, and the aroma of the lotus flowers and tulasi leaves from His garland.' The breeze carried these aromas, mixed with the aroma of the Lord's transcendental limbs. Carried by the breeze, these combined aromas agitated the minds and bodies of the four Kumaras. 29 In the next verse (Srimad Bhagavatam 3.15.44, quoted in text 9, Lord Brahma respectfully describes the reason the four Kumaras felt transcendental ecstasy. Brahma says: "The Lord's beautiful face (vadana) appeared to them (te vai) like the inside (kosam) of a slightly blossomed blue (asita) lotus (padma). After seeing (udviksya) the face of the Lord, the sages were fully satisfied (labdhasisah), and when they wanted to see Him further, they looked down the nails (nakha) of His lotus feet (anghri-dvanvam) which resembled rubies (aruna-mani-srayanam). Thus they viewed (aveksya) the Lord's transcendental body again and again (punah)." Because the four Kumaras were not able to see the beautiful features of all the Lord's transcendental limbs at the same time, they meditated on the Lord's form, and in that meditation they were able to see all the Lord's transcendental limbs simultaneously. The four Kumaras thought: "How will we be able to see all the beautiful features of the Lord simultaneously?" Longing to seethe Lord in this way they meditated on Him. This meditation on the Lord increased their ecstatic love for Him. By this meditation the four Kumaras attained ecstatic love for the Supreme Personality of Godhead. 30 In the next verse (Srimad Bhagavatam 3.15.45 quoted in text 10) Lord Brahma says: "This human-like (pumsam) form (vapuh) displayed (darsayanam) by the Lord is respectfully meditated upon (matam) by Brahma and all the great demigods (bahu)." The form mentioned here is the guna-avatara Visnu, who is manifested from the purusa-avatara Garbhodakasayi Visnu. Lord Visnu is no different from His transcendental form, unlike Brahma and the other demigods who have external material forms different from their spiritual identities. Lord Brahma continues: "The Lord is full of His own beginningless, self-manifested, eternal (autpattikaih) opulences (siddhaih) such as the eight opulences (beginning with anima-siddhi) achieved by yoga-practice (asta-bhogaih). Because the Lord is full of these transcendental opulences, the four Kumaras glorified (samagrnan) Him with many prayers." 31 In the next verses (Srimad Bhagavatam 3.15.46-50 quoted in texts 11-15) the four Kumaras offer prayers to the Lord, expressing their heart-felt feelings of love for Him. The phrase 'aksara-jusam' (the four Kumaras had previously been attached to the impersonal Brahman understanding) is explained by the Kumaras in the following words: "O Lord, that You are eternally manifest as the impersonal Brahma is neither very wonderful nor very significant. Your actually important feature is Your personal form, which Your own transcendental potency is now enabling us to see. How fortunate we have become now to be able to see You face to face (naya-mulam). O Lord, You are not manifested (antarhitah) to the rascals (duratmanam), even though You are seated (gatah) within the heart (hrdi) of

everyone. But as far as we are concerned (nah), we see You face to face (nayana-mulam raddhah), although You are unlimited (ananta).” That one may see the Supreme Lord face to face by engaging in His devotional service is also confirmed in Vedanta-sutra (3.2.24): “By engaging in devotional service one may become eligible to directly see the Supreme Personality of Godhead face to face, and one may be able to understand Him with the mind and perceive Him within the heart by the process of meditation.” This is also confirmed in Katha Upanisad (2.1.1): 32 “Generally speaking, no one can see the Supreme Personality of Godhead, who is beyond the grasp of the material senses. However, one who is intelligent and saintly, and who aspires for liberation, can turn his eyes from matter and become able to see the Supreme Personality of Godhead residing within his heart as the Supersoul.” 33 Because the Kumaras had heard about the Supreme Personality of Godhead from their father, Lord Brahma, they became eligible to see the Lord face to face. This is confirmed by the Kumaras in these words (Srimad Bhagavatam 3.15.46, quoted in text 11): “The first statements we have heard about You (anuvarnita-rahah) from our father Brahma (pitra) through the ears (karna-vivarena) have now been actually realised by Your kind appearance (guham gato nah…bhavad-udbhavena).”* 34 At this point Lord Narayana may object: “Is it not so that because your father taught you the Absolute Truth is invisible and very secret, and because I am now openly visible before your eyes, therefore I cannot be that Absolute Truth but must be something else.”? The four Kumaras reject the idea that Lord Narayana is different from the Absolute Truth. They say (in the next verse, text 12): “We know that You are the Supreme Absolute truth, the Personality of Godhead.” 35 The Kumaras says: “O Supreme Personality of godhead (bhagavan), we know (vidama) that You are the Supreme Absolute Truth (param atma-tattvam), whose form is spiritual.” Lord Narayana then may ask: ‘How do you know?’ The Kumaras then reply: “We know because You have now (samprati) manifested before us Your transcendental form in the uncontaminated mode of pure goodness (sattvena). Until this moment we did not understand You, but now that we can directly see You, we have concluded that You are the Supreme. You appear before the spiritual eyes of us who are pure in heart. You are not visible to ordinary material eyes.” The Kumaras continue: “You are not known by transcendental knowledge (if it is devoid of love for You). You have created (racayantam) our love (ratim) for You, for otherwise we would not be able to love You. To the self-realised sages who are free from pride and false-ego, but who have no love for You, You appear as the splendid Brahman effulgence. There is a specific spiritual path by which one attains love for You.” The Kumaras then describe that specific path. They say: “Your mercy is the spiritual practice by which Your spiritual form becomes manifest. By Your mercy (anutapa-viditaih) and by unflinching devotional service (drdha-bhakti-yogaih), one understands You. This spiritual practice is also genuine humbleness, by which one understands unflinching pure devotional service. Lord

Narayana may ask: “What are the people who understand Me like?” The Kumaras then answer: “They are without attachment and are free from material bondage (udgranthayah). They are not interested in material life (viragah).” In this way these four verses (Srimad Bhagavatam 3.15.47-50) describe pure devotion and love for the Supreme Personality of Godhead. 36 Although previously the Kumaras thought themselves non different from the Supreme, now, influenced by the pastimes of the bliss potency of the Lord’s transcendental form, they understand they are different from the Supreme and they pray for pure devotional service. In the next verse (Srimad Bhagavatam 3.15.48, quoted in text 13), they describe the intense happiness of the devotees of the Lord. The phrase ‘atyantikam prasadam’ means ‘the benediction of impersonal liberation’ and the phrase ‘kimv anyat’ means ‘to say nothing of the material happiness of Indra and the other demigods.” 37 In the next verse (Srimad Bhagavatam 3.15.49, quoted in text 14) the Kumaras confess their own offense and pray for pure devotional service. They say: “O Supreme Personality of Godhead, before now we did not commit any sin, but now that two of Your devotees are cursed on our account, we have committed all sins. Therefore, let us (nah) be born (bhavah) in any hellish condition of life (nirayesu).” 38 They who understand the Supreme Personality of Godhead, however, never suffer a hellish life. This is described in Vedanta-sutra (4.1.13): “When one understands the Supreme Personality of Godhead the sins of both past and present are all destroyed. This is so because it is described in the Upanisads.” In this way they who understand the Supreme Personality of Godhead becomes excused from many great sins that would otherwise have cast them into a hellish condition of life. This fact shows the all-wonderful glory of the Supreme Lord, which Srimad Bhagavatam describes in the words (1.17.10): “The Lord possesses transcendental qualities.” 39 The Kumaras plead: “Let us be born in hell. We do not mind. We are not afraid of hell. (Our only request is that) we may never have the misfortune of becoming averse to You. (We are not afraid) if our hearts and minds (cetah) are always engaged in the service (rameta) of You lotus feet (padayoh). We will be like bumblebees that taste only the sweetness of Your lotus feet and our words will be engaged in describing our direct perception of You, the Supreme Personality of Godhead.” Hearing their heart-felt plea, the Supreme Lord forgave their offense to His devotees. By His wish their offense faded into non existence. In this way the passage should be understood. 40 In these two verses (Srimad Bhagavatam 3.15.49-50, quoted in text 14 and 15) the Kumaras say: “Because it is not impossible to serve You in hell, for us, who desire only devotional service, hell is better than impersonal liberation (where it is not possible to serve You). Our devotional service to You is the very wonderful success of our lives. In the next verse (Srimad Bhagavatam 3.15.50, quoted in text 15) the Kumaras says: “You do not appear before less intelligent persons (anatmanam), who do not have unalloyed devotion for You, although You have appeared before us (it pratitah). We offer (vidhema) our respectful

obeisances (namah) to You (tasmai). 41 The four Kumaras are the spiritual masters of all other spiritual masters perfect in knowledge. They are the spiritual masters of the great paramahamsa sages. This is described by Sri Amsuman in the following words (Srimad Bhagavatam 9.8.23): “O my Lord, sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana and Sanatana) - are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?”*** 42 The exalted position of the four Kumaras is also described by Lord Brahma in these words (Srimad Bhagavatam 1.7.5): “To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas (Sanaka, Sanatkumara, Sanandana, and Sanatana). In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.”* 43 The Kumaras are also glorified in Chandogya Upanisad (7.26.2): “To a person whose heart is cleansed of all impurity Lord Sanat-kumara reveals the Absolute Truth, who is beyond the darkness of ignorance.” 44 For a transcendentalist who has not yet attained the perfectional stage of spiritual realisation, anima-siddhi and the other mystic powers are obstacles to his progress. For the transcendentalist who has already attained perfection of spiritual realisation, however, they are not obstacles. This is explained by Lord Kapiladeva in these words (Srimad Bhagavatam 3.28.38): “The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and its functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of his body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.”* 45 Although they were transcendentalists free the illusion of duality created by the modes of material nature, (because they were impersonalists) by the Supreme Personality of Godhead’s desire, which can do any impossible thing, the Kumaras were still filled with anger and other vices (as was seen in their anger directed to the gatekeepers of Vaikuntha). Although they were impersonalists always plunged in the bliss of impersonal Brahma, (they became personalists, devotees by contact with the Lord Himself) as is described in Srimad Bhagavatam 3.15.43-45 (quoted in texts 8-10). 46 In other places also it is said that the hearts of those who are actually advanced in spiritual life (the devotees) are not disturbed by material imperfections. In Srimad Bhagavatam (7.15.35) Narada Muni says: “When one’s consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.”* 47 In this way the impersonalist Kumaras became attracted to the bliss of the Supreme Personality of Godhead. Other impersonalist atmaramas also became attracted to the Lord and became devotees. In the

scriptures is the example of Srila Sukadeva Gosvami (Srimad Bhagavatam 12.12.69): “Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other kinds of consciousness, he became attracted by the most melodious pastimes of Lord Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad Bhagavatam, which is the light of the Absolute Truth and which describes the activities of Lord Krsna.”* 48 At this point someone may ask: “Do the activities of devotional service follow popular custom or the ancient samskara rituals?” The answer is given: Neither of them. Devotional service is beyond the material sphere. Here the example of an intoxicated person who cannot understand whether he is wearing clothing is given in Srimad Bhagavatam (3.28.37): “Because he has achieved his real identity, the perfectly realised soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.”* 49 Another example of the devotees’ aloofness from material desire is seen in the following statement (Srimad Bhagavatam 3.15.12): “Lord Brahma said: My four sons Sanaka, Sanatana, Sanandana and Sanat-kumara, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.”* The Kumaras were absorbed in thought of the Supreme Personality of Godhead. 50 The devotees’ attachment to the Lord is described in Srimad Bhagavatam (3.15.37): “The Lord’s feet are sought for by recluses and great sages.”* The devotees overcome any obstacle fate may place between them and the Lord. 51 The devotees are also described in these words (Srimad Bhagavatam (5.3.11): “Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare.”* In this prose passage the devotees’ exclusive faith in the Lord is described. 52 The devotees are again described in these words (Srimad Bhagavatam 12.12.69): “The devotees’ hearts are attracted to the charming pastimes of the invincible Supreme Personality of Godhead.” 53 The sight of the Lord gives great pleasure to the devotees. The Kumaras say (Srimad Bhagavatam 3.15.50): “O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it.”* 54 Someone may say that although, as the previous verse said, the Lord brings happiness to the eyes, the Lord himself is aloof and does not love anyone. This is not true, for another verse (Srimad Bhagavatam 3.15.39)

says: “The Lord’s affectionate smiling and glancing touch the core of the heart.”* 55 Because the Supreme Personality of Godhead (bhagavan) attracts and delights the impersonalists and other transcendentalists, the spiritual substance named Brahman should be understood to be actually a feature of Lord Bhagavan. The Kumaras are an example of impersonalists who became attracted to Lord Bhagavan (Srimad Bhagavatam 3.15.43): “When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”* 56 Beyond the bliss of Brahman is a more intense stage of spiritual realisation where one is filled with wonderful bliss by gazing at the wonderful limbs of the Supreme Personality of Godhead. It is not appropriate to say otherwise. This bliss is a manifestation of the Lord’s own pastime potency. 57 At this point someone may protect: “Is it not so that because the bliss of Bhagavan is limited to a specific form, therefore the bliss of the formless, and therefore unlimited, Brahman is greater? Brahman appears in the thoughts of a person situated in pure goodness. When Bhagavan is manifested in the most pure form of the mode of goodness, then it becomes one with Brahman. In this way the truth of Bhagavan becomes manifested. In this way it is said that impersonal Brahman and the form of the Bhagavan are one and the same. In whatever form Brahman is manifest, the same formless bliss is present. That bliss does not have the slightest scent of a relationship with any specific form. That bliss is caused by meditation on the impersonal Brahman. Therefore, in the light of this evidence, how can it be said that the Absolute truth has a form? 58 In your opinion you have said that the impersonal Brahman appears in the thoughts of one who is pure and that by abandoning all partial, imperfect conceptions of God, and by becoming enlightened with genuine spiritual knowledge, the impersonal Brahman, the complete, final aspect of the Absolute Truth, becomes manifest. It is because of your incomplete knowledge and your attachment to the impersonal idea of God that you do not accept the truth that God has form and qualities. When you say the form and qualities of the Supreme Personality of Godhead are manifestations of the mode of pure goodness, what do you mean? Do you mean that they are transformations of the mode of pure goodness or have a large quantity of the mode of pure goodness. The first proposal, that they are transformations of the mode of pure goodness is clearly not true, for it has already been explained that it is not possible for something to be a transformation of the mode of goodness without some mixture of the mode of passion. The second proposal, that they have a large quantity of the mode of pure goodness, is also not true for that statement would imply that some other modes are also present and the goodness is not pure, but mixed with other modes. This idea makes meaningless the word ‘visuddha’ (pure) in the Srimad Bhagavatam (10.2.34) statement ‘sattvam visuddham srayate bhavan sthitau’ (O Lord, You manifest several incarnations,

all with transcendental bodies, beyond the material modes of nature).* At this point our opponent may say: 'All right, the form and qualities of the Supreme Personality of Godhead are in the mode of pure goodness, but they are certainly not spiritual. That is not possible. You can forget about thinking that they are different from the material energy." To this I reply: If the sages see the spiritual nature present in the mode of perfectly pure goodness, then your argument is refuted because the inference you make is not valid. 59 The four Kumaras affirm that the form of the Supreme Personality of Godhead is spiritual in these words (Srimad Bhagavatam 3.15.38): "The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes."* In this quote the direct perception of the Supreme Personality of Godhead is described and the ideas that the Absolute Truth is invisible to all eyes, the pure goodness of the Lord's form is material, the Lord's form is a transformation of the mode of goodness and the Lord's form has a large quantity of the mode of goodness, are all refuted. The truth, as has already been described, is that the Lord's form is self-manifest, that is, manifest by the mode of pure goodness. In this way the ideas that the Lord's form is material or that the Lord has no form, are both refuted and the wonder of the bliss of the direct perception of the Lord's form is clearly established. In this way, by the description of the direct seeing of the Lord's form and by the description of the Lord's handsomeness, the truth that the Lord's form is pure transcendental goodness is clearly proved. 60 In the words 'The sages gazed at the form of the Lord with unsated eyes' Srimad Bhagavatam (3.15.42) confirms the transcendental nature of the Lord's form by explaining that the sages could never become sated by gazing at the Lord's form. 61 In the passage beginning with the word 'ca' (and) (Srimad Bhagavatam 3.15.41-42) it is seen that the breeze carrying the aroma of the Lord's lotus feet defeats the impersonal Brahman. If this were not so, then in both these passages the formlessness of the happiness of impersonal Brahman would have been described (and not the form of the Lord) and the word 'aksara-jusam' (attached to the impersonal Brahman understanding) would be replaced by the word 'vidya-jusam' (attached to transcendental knowledge). This is so because these two rival conceptions (the personal and impersonal definition of God) are mutually exclusive. In this way it may be understood that, just as Vasistha Muni easily conquered the slightest possibility of grieving over the death of his sons, so the bliss of the slightest glimpse of the personal form of the Supreme Personality of Godhead easily conquers the happiness of perceiving the impersonal Brahman. In this way the arguments of the impersonalists are refuted. Srila Sridhara Svami comments here (3.15.43): "The bliss of serving the Lord is greater even than the bliss of directly seeing Him." This explanation (by Sridhara Svami) is certainly a source of great wonder. 62 For this reason the Kumaras offer the following wonderful prayer (Srimad Bhagavatam 3.15.49): "O Lord, we pray that You let us be born

in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."* 63 The Nyaya-sastra says: "If honey is nearby, why go to a mountain to search for it?" There is no need to search for another, a more complicated, less obvious explanation for all this. The meaning is clear. 64 In these verses it is not stated that the jivas are non-different from the Supreme Personality of Godhead, but rather, the opposing view, that they are different, is clearly given. For example, in Srimad Bhagavatam (3.15.42) it is said: "The sages regarded Him (the Lord) with unsated eyes and joyously bowed their heads at His lotus feet."* Also, the Kumaras say (Srimad Bhagavatam 3.15.49): "O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."* In these passages is seen the happiness of pure devotional service, where the devotee offers respectful obeisances to the Lord and knows that he is different from the Lord. All of this, of course is the opposite (of the impersonal view, where one thinks himself one with the Lord). The impersonalists' view is an illusion of the worst kind and the happiness of impersonal realisation is also an illusion. Because they are filled with knowledge of the truth, the devotees do not misunderstand this illusory happiness, thinking it something other than it is. the spiritual pastimes of the Lord, however, are, manifested from His personal, internal potency, which is perfect and completely different from the happiness of impersonal Brahman. 65 The devotees' conception of liberation, where one becomes free from all material designations and understands the Supreme Personality of Godhead, is the truth. It is better than the impersonalists' conception of liberation, where, staying in the material world, one sees everything as a reflection of Brahman. This is confirmed by the four Kumaras in these words (Srimad Bhagavatam 3.15.48): "Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."* From this we may understand that a devotee does not consider one status of material life better than another. 66 That the wonderful liberation of the devotees is better than the varietyless Brahman liberation of the impersonalists is confirmed by Srimad Bhagavatam (3.15.48): "Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting

and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."* From this we may understand that the Supreme Personality of Godhead, the master of wonderful internal potencies, has a form of transcendental bliss. That the wonder of the pastimes and potencies in His form is more significant than the impersonal Brahman is confirmed by the personal experience of the wise. This is described in Srila Sridhara Svami's commentary on Srimad Bhagavatam (10.87.21): "Giving up their material bodies, the devotees become liberated and worship the Lord by enjoying transcendental pastimes with Him." This is also described in Nrsimha-tapani Upanisad (2.4): "All the demigods, brahmavadis, and sages who aspire for liberation, meditate on the Supreme Personality of Godhead." The word 'brahmavadi' here means 'the spiritual masters of the impersonalists." This is also described in Mahabharata: "Lord Krsna is worshipped by liberated souls free from illusion." 67 This is also described in Bhagavad-gita (18.54): "One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."* 68 This is also confirmed by the following statement of Sruti-sastra quoted in Sripada Madhvacarya's commentary on Mahabharata: "The devotional service performed by liberated souls is full of eternal bliss." This is also confirmed by Vedanta-sutra (4.1.12): "After liberation the process of devotional service continues."* This is also confirmed in the following statement of Suparna-sruti quoted in Sripada Madhvacarya's commentary: "One should always worship the Supreme Personality of Godhead. Even after attaining liberation one should continue to worship Him. The liberated souls worship Him." 69 This is also confirmed by the following statement, where, discussing Prahlada Maharaja, Bali Maharaja and other great devotees, Sri Visnu Purana (2.5.7) says: "Even when placed in hell, what liberated soul does not continue to love the Supreme Personality of Godhead?"

Bhagavat · Sanskrit §91 · English §80

[९१]

श्री-भगवता शब्द-ब्रह्म-मय-कम्बु-स्पृष्ट-कपोलः तत्-प्रकाशित- यथार्थ-निगदो ध्रुवो बालकोऽपि तथा विवृतवान् इत्य् एवम् आनन्द- चमत्कार-विशेष-श्रवणाद् अपि तस्यैव पूर्णत्वम् आह ।

या निर्वृतिस् तनु-भृतां तव पाद-पद्म- ध्यानाद् भवज्-जन-कथा-श्रवणेन वा स्यात् सा ब्रह्मणि स्व-महिमन्य् अपि नाथ मा भूत् किं त्व् अन्तकासि-लुलितात् पततां विमानात् ॥ [भ्प् ४.९.१०]

स्व-महिमनि असाधारण-माहात्म्येऽपि माभूत् न भवतीत्य् अर्थः । अन्तकासिः कालः ॥

॥ ४.९ ॥ ध्रुवः श्री-ध्रुवप्रियम् ॥ ९१ ॥

[91]

śrī-bhagavatā śabda-brahma-maya-kambu-spṛṣṭa-kapolaḥ tat-prakāśita-yathārtha-nigado dhruvo bālako'pi tathā vivṛtavān ity evam ānanda-camatkāra-viśeṣa-śravaṇād api tasyaiva pūrṇatvam āha |

yā nirvṛtis tanu-bhṛtāṃ tava pāda-padma- dhyānād bhavaj-jana-kathā-śravaṇena vā syāt sā brahmaṇi sva-mahimany api nātha mā bhūt kiṃ tv antakāsi-lulitāt patatāṃ vimānāt || [BhP 4.9.10]

sva-mahimani asādhāraṇa-māhātmye'pi mābhūt na bhavatīty arthaḥ | antakāsiḥ kālaḥ ||

|| 4.9 || dhruvaḥ śrī-dhruvapriyam || 91 ||

English witness · section(s) 80

Anuccheda 80

1 All goals of life are situated within the form of the Supreme Personality of Godhead. This is described in Srimad Bhagavatam (5.3.7-8) where the rtvig priests say to Lord Yajna-purusa: “We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship. All of life’s goal and opulences are directly, self-sufficiently, unceasingly, and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself.”* 2 Srila Sridhara Svami comments: “This verse says ‘All of

life's goals and opulences (purusartha) are directly (anasa), self-sufficiently (atmanah), increasingly and unlimitedly (asesa) increasing (bobhuyamana) in You (svarupa) at every moment (anusavanam). Indeed, You are unlimited enjoyment and blissful existence itself.'"* 3 This is also described in Chandogya Upanisad (3.14.2): "The Supreme Personality of Godhead is all desires, all fragrances, all tastes."

BHAGAVAT-SANDARBHA

2.9

Sections 92–102

10 bilingual sequence blocks

Bhagavat · Sanskrit §92 · English §81

[९२]

परम-सिद्धि-रूपाद् ब्रह्मणि लयाद् अपि तद्-भजनस्य गरीयस्त्वेन तस्यैव गरीयस्त्वम् उपदिशति ।

अनिमित्ता भागवति भक्तिः सिद्धेर् गरीयसी ॥ [भ्प् ३.२५.३]

सिद्धेर् मुक्तेर् अपि टीका च । सिद्धेर् ज्ञानात् मुक्तेर् वेति श्री-भगवन्-नाम- कौमुदी ।

॥ ३.२५ ॥ श्री-कपिल-देवः ॥ ९२ ॥

[92]

parama-siddhi-rūpād brahmaṇi layād api tad-bhajanasya garīyastvena tasyaiva garīyastvam upadiśati |

animittā bhāgavati bhaktiḥ siddher garīyasī || [BhP 3.25.3]

siddher mukter api ṭīkā ca | siddher jñānāt mukter veti śrī-bhagavan-nāma- kaumudī |

|| 3.25 || śrī-kapila-devaḥ || 92 ||

English witness · section(s) 81

Anuccheda 81

1 Brahman and Bhagavan are both the same Supreme. Although They are considered separately, the descriptions of the experiences of the wise confirm that They are one. They are one truth described in two words. They are not in fact different. 2 Still, the difference between Them is not only in name but also in appearance. The Supreme thus manifests Himself in two ways according to two different views and in these two ways He is worshipped. Because both of these views are true it should not be thought that one of these views is true and the other is an illusion. Because (the scriptures affirm that) They are not partial transformations of the potency of something else, Brahman and Bhagavan are not two different transformations of a single original substance. From this view it is understood that Brahman and Bhagavan are both the same and different. The view that They are only the same is the result of not carefully examining Them both. They are different. The first difference is that Brahman only stays in one place. The second difference is that Brahman is devoid of any variety. A conception of something that cannot

describe its qualities is an incomplete conception. The conception of Brahma is like that. A conception of something that describes its many wonderful qualities is a complete conception. The conception of the form of Bhagavan is like that. 3 The meaning of this is that because there are different levels of spiritual realisation, there are also different levels of manifestation of the Supreme. There are two reasons the great Srimad Bhagavatam was manifested. These two reasons are explained in the following six verses (Srimad Bhagavatam 1.5.4,7,8,12,37,38): 4 Sri Narada said: You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?* 5 "Like the sun, your goodness can travel everywhere in the three worlds and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.* 6 Sri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.* 7 "Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the service of the Lord?* 8 "Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarsana.* 9 "Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form. 10 These many different verses (Srimad Bhagavatam 1.5.4-7, 8, 12, 37, 38 quoted in texts 4-9) have been discussed here only briefly and not at length. Srila Sridhara Svami comments on the first of these verses: "This verse means 'You (tvaya) have fully delineated (jijnasitam) the subject of impersonal Brahman (brahma), which is eternal (sanatanam), as well as the knowledge derived therefrom (vicaritam). Why should you be despondent (socasi) in spite of all this (tathapi)?'" 11 Srimad Bhagavatam 1.5.7 (quoted in text 5) means 'Because you are empowered by Lord Visnu, like the sun your goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. You are the witness who knows what is inside the hearts of all living beings. You know all that happens both externally and also within the heart. As such you are as good as the all-pervasive Supersoul. I am absorbed in transcendence under disciplinary vows.' This is also described by the sage Yajnavalkya in the following words: 12 "The ultimate result of worship, righteous conduct, mercy, non violence, charity, Vedic study, and pious deeds, is the direct vision of the Supreme Personality of Godhead in yogic trance." 13 The second part of the verse means 'Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows, and in Vedic study to

understand the preliminary truth of Brahman described in the scriptures." 14 The next verse (Srimad Bhagavatam 1.5.8, quoted in text 6) means 'Without worship of the Lord, which means description of his glories, mere knowledge of dry, impersonal Brahman does not please the Supreme Personality of Godhead. I think that (impersonal) philosophy is worthless. This is made more clear by the next quote (Srimad Bhagavatam 1.5.12, quoted in text 7). 15 Srila Sridhara Svami comments (on Srimad Bhagavatam 1.5.12, quoted in text 7): 'In this verse the word 'naiskarmyam' means both 'spiritual realisation' and 'freedom from fruitive work'. And 'niranjanam' means 'free from designations'. This kind of knowledge of self realisation does not look well if it is devoid of love for the infallible Supreme Personality of Godhead. At the time of performing actions and also at the time of obtaining the results of actions, this kind of knowledge is full of pain (abhadram). The word 'ca' (and) here means that this description applies to both fruitive and non fruitive work. If work is not offered to the Supreme Personality of Godhead, how can it be auspicious (sobhate)? It is not auspicious because it has no relation to the Supreme Lord and because it does not purify the heart." In this way knowledge of self realisation, even though free from all material affinity (does not look well). Because this verse is very important it is repeated verbatim after the Tenth Canto (12.12.52). The conclusion of these two verses is that loving devotional service is the way to directly see the Supreme Lord. 16 In the next verses (Srimad Bhagavatam 1.5.37 and 38, quoted in Texts 8 and 9) the word 'mantra-murtim' means either "He whose form is described in mantras', or 'He whose form is identical with mantras'. The word 'amurtikam' means either 'He who does not have a form described in mantras' or 'He whose form is not material.' This means His form is not material either because He and His form are identical, or because He is not different from His form. Thus the Supreme Personality of Godhead is directly visible (in the form of mantra).

Bhagavat · Sanskrit §93 · English §82

[९३]

तद् एवं श्री-भगवान् एवाखण्डं तत्त्वं साधक-विशेषाणां तादृश- योग्यत्वाभावात् सामान्याकारोदयत्वेन तद् असम्यक् स्फूर्तिर् एव ब्रह्मेति साक्षाद् एव वक्ति द्वाभ्याम् -

ज्ञान-योगश् च मन्-निष्ठो नैर्गुण्यो भक्ति-लक्षणः । द्वयोर् अप्य् एक एवार्थो भगवच्-छब्द-लक्षणः ॥ [भ्प् ३.३२.३२]

यथेन्द्रियैः पृथग्-द्वारैर् अर्थो बहु-गुणाश्रयः । एको नानेयते तद्वद् भगवान् शास्त्र-वर्त्मभिः ॥ [भ्प् ३.३२.३३]

टीका च - अनेन च ज्ञान-योगेन भगवान् एव प्राप्यः यथा भक्ति- योगेनेत्य् आह । नैर्गुण्यो ज्ञान-योगश् च मन्-निष्ठो भक्ति-लक्षणश् च यो योगः तयोर् द्वयोर् अप्य् एक एवार्थः प्रयोजनम् । कोऽसौ ? भगवच्-छब्दो लक्षणं ज्ञापको यस्य । तद् उक्तं गीतासु - ते प्राप्नुवन्ति माम् एव सर्व- भूत-हिते रताः [गीता १२.४] इति ।

ननु ज्ञान-योगस्य लाभः फलं शास्त्रेणावगम्यते । भक्ति-योगस्य तु भजनीयेश्वर-प्राप्तिः । कुतस् तयोर् एकार्थत्वम् इत्य् आशङ्क्य दृष्टान्तेनोपपादयति । यथा बहुनां रूप-रसादीनां गुणानाम् आश्रयः क्षीरादिर् एक एवार्थो मार्ग-भेद-प्रवृत्तैर् इन्द्रिअग्र् नाना प्रतीयते । चक्षुषा शुक्ल इति रसनेन मधुर् ऐति स्पर्शेन शीत इत्य् आदि तथा भगवान् एक एव तत्-तद्-रूपेणआवगम्यते । इत्य् एषा ।

अत्र भगवान् एवाङ्गित्वेन निगदितः । अतः सर्वांश-प्रत्यायकत्वाद् भक्ति- योगश् च मनः-स्थानीयो ज्ञेयः ॥

॥ ३.३२ ॥ श्री-कपिल-देवः ॥ ९३ ॥

[93]

tad evaṃ śrī-bhagavān evākhaṇḍaṃ tattvaṃ sādhaka-viśeṣāṇāṃ tādṛśa- yogyatvābhāvāt sāmānyākārodayatvena tad asamyak sphūrtir eva brahmeti sākṣād eva vakti dvābhyām -

jñāna-yogaś ca man-niṣṭho nairguṇyo bhakti-lakṣaṇaḥ | dvayor apy eka evārtho

bhagavac-chabda-lakṣaṇaḥ || [BhP 3.32.32]

yathendriyaiḥ pṛthag-dvārair artho bahu-guṇāśrayaḥ | eko nāneyate tadvad bhagavān śāstra-vartmabhiḥ || [BhP 3.32.33]

ṭīkā ca - anena ca jñāna-yogena bhagavān eva prāpyaḥ yathā bhakti- yogenety āha | nairguṇyo jñāna-yogaś ca man-niṣṭho bhakti-lakṣaṇaś ca yo yogaḥ tayor dvayor apy eka evārthaḥ prayojanam | ko'sau ? bhagavac-chabdo lakṣaṇaṃ jñāpako yasya | tad uktaṃ gītāsu - te prāpnuvanti mām eva sarva- bhūta-hite ratāḥ [Gītā 12.4] iti |

nanu jñāna-yogasya lābhaḥ phalaṃ śāstreṇāvagamyate | bhakti-yogasya tu bhajanīyeśvara-prāptiḥ | kutas tayor ekārthatvam ity āśaṅkya dṛṣṭāntenopapādayati | yathā bahūnāṃ rūpa-rasādīnāṃ guṇānām āśrayaḥ kṣīrādir eka evārtho mārga-bheda-pravṛttair indriayr nānā pratīyate | cakṣuṣā śukla iti rasanena madhur aiti sparśena śīta ity ādi tathā bhagavān eka eva tat-tad-rūpeṇāvagamyate | ity eṣā |

atra bhagavān evāṅgitvena nigaditaḥ | ataḥ sarvāṃśa-pratyāyakatvād bhakti- yogaś ca manaḥ-sthānīyo jñeyaḥ ||

|| 3.32 || śrī-kapila-devaḥ || 93 ||

English witness · section(s) 82

Anuccheda 82

1 In terms of different levels of philosophical understanding and different levels of manifestations of the Supreme, Bhagavan (the Supreme Personality of Godhead) is the best. With His exalted transcendental qualities Bhagavan attracts the self-realised souls (atmaramas). This is confirmed in the following words (Srimad Bhagavatam 1.7.10): 2 “All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”* 3 Srila Sridhara Svami comments: “The word ‘nirgrantha’ here means ‘they who are above the injunctions of the scriptures’. This is described in Bhagavad-gita (2.52): “When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.”* 4 “Or the word ‘nirgrantha’ may also be interpreted to mean ‘they who have cut the knots (of material desire) in the heart’. “Someone may ask, ‘What is the use of devotional service for they who are already liberated?” The answer is given that even the liberated souls engage in devotional service to remove all calamities. Also, the Lord is full

of wonderful qualities (ittham-bhuta-gunah) (and thus the liberated souls are attracted to serve Him).”

Bhagavat · Sanskrit §94 · English §83

[९४]

अतएव तद्-अंशत्वेनैव ब्रह्म श्रूयते ।

अहं वै सर्व-भूतानि भूतात्मा भूत-भावनः । शब्द-ब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ॥ [भ्प् ६.१६.५१]

टीका च - सर्व-भूतान्य् अहम् एव । भूतानाम् आत्मा भोक्ताप्य् अहम् एव । भोक्तृ-भोग्यात्मकं विश्वं मद्-व्यतिरिक्तं नास्तीत्य् अर्थः । यतोऽहं भूत- भावनः भूतानां प्रकाशकः कारणं च । ननु शब्द-ब्रह्म प्रकाशक्ं पर-ब्रह्म कारणं प्रकाशकं च सत्यं ते उभे ममैव रूपे इत्य् आह, शब्द-ब्रह्मेति । शाश्वती शाश्वत्यौ । इत्य् एषा ॥

अत्र शब्द-ब्रह्मणः साहचर्यात् पर-ब्रह्मणोऽप्य् अंशत्वम् एवायाति ।

॥ ६.१६ ॥ श्री-सङ्कर्षणश् चित्र-केतुम् ॥ ९४ ॥

[94]

ataeva tad-aṃśatvenaiva brahma śrūyate |

ahaṃ vai sarva-bhūtāni bhūtātmā bhūta-bhāvanaḥ | śabda-brahma paraṃ brahma mamobhe śāśvatī tanū || [BhP 6.16.51]

ṭīkā ca - sarva-bhūtāny aham eva | bhūtānām ātmā bhoktāpy aham eva | bhoktṛ-bhogyātmakaṃ viśvaṃ mad-vyatiriktaṃ nāstīty arthaḥ | yato'haṃ bhūta- bhāvanaḥ bhūtānāṃ prakāśakaḥ kāraṇaṃ ca | nanu śabda-brahma prakāśakṃ para-brahma kāraṇaṃ prakāśakaṃ ca satyaṃ te ubhe mamaiva rūpe ity āha, śabda-brahmeti | śāśvatī śāśvatyau | ity eṣā ||

atra śabda-brahmaṇaḥ sāhacaryāt para-brahmaṇo'py aṃśatvam evāyāti |

|| 6.16 || śrī-saṅkarṣaṇaś citra-ketum || 94 ||

English witness · section(s) 83

Anuccheda 83

1 That Bhagavan (the Supreme Personality of Godhead) is the supreme form of God is confirmed by the following words (Srimad Bhagavatam 3.24.43-47): “He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.* 2 “Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.* 3 “He thus became liberated from conditioned life and became self situated in transcendental devotional service to the Personality of Godhead, Vasudeva, the omniscient Supersoul within everyone.* 4 “He began to see that the Supreme Personality of Godhead is seated in everyone’s heart, and that everyone is existing on Him, because He is the Supersoul of everyone.* 5 “Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.”* 6 In Srimad Bhagavatam 3.24.43 (quoted in text 1) the word ‘eka-bhaktya’ means ‘by unfailing sadhana-bhakti (devotional service in practice).’ ‘Anubhavite” means ‘eternally perceived’. Without devotional service the goal of life is not attained. In the next verse (Srimad Bhagavatam 3.24.44 quoted in text 2) the words ‘nirahankrtir nirmanah’ means ‘Because of being unaffected by the false ego of material identity, he became free from material affection.’ Because he was free from false ego and material affection, he also became free form the mind and senses. 7 The word ‘sama-drk’ means ‘seeing equally’. ‘Sva-drk’ means ‘seeing himself as spirit’. ‘Pratyak’ means ‘turned inward’. ‘Prasanta’ means ‘unagitated’. ‘Dhih’ means ‘knowledge’. In the stage of sadhana-bhakti, where devotion is mixed with knowledge of Brahman, he attained perception of Brahman and then later, on the strength of pure bhakti, he developed love for the Supreme and after that he was able to see the Supreme Personality of Godhead. This is described in the next verse (Srimad Bhagavatam 3.24.45, quoted in text 3). 8 In this verse the word ‘pratyag-atmani- means ‘present within everyone’. ‘Parena bhakti-bhavena’ means ‘by the power of loving devotional service.’ In this way He became free from false ego and other material imperfections and attained the Supreme Personality of Godhead. By knowledge of Brahman he became free of material false ego, but when he became purified by the bliss of love for the Supreme Personality of Godhead, he attained his real ego, his real identity. 9 At this point someone may object: ‘Is it not so the liberated devotee will return again to the state of material bondage, for the causes of bondage still remain in him? To this I reply: No. The verse said ‘mukta-bandhanah’ (He becomes liberated). This is confirmed by Vedanta-sutra (4.4.22) ‘By the sound vibration of the

Vedic scriptures one becomes liberated and does not return to the world of birth and death.' This proves that by great devotion one attains the Supreme Personality of Godhead. 10 In the next verse (Srimad Bhagavatam 3.24.46, quoted in text 4) the word 'atmanam' means 'the independent Supersoul'. The meaning here is that the Supersoul is a manifestation of Lord Bhagavan (the Supreme Personality of Godhead). How one attains the Supreme Personality of Godhead is described in the next verse (Srimad Bhagavatam 3.24.47 quoted in text 5). There it is said that being free of hatred and desire, which are abominable, and being equal to everyone, he attained the path back to Godhead. This (equanimity and freedom from hatred and desire) is described in Srimad Bhagavatam (6.17.28) in these words: 11 "Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."* 12 The word 'sama' in Srimad Bhagavatam 3.24.47 (quoted in text 5) may also be interpreted as a name of the Supreme Personality of Godhead. This is described in the commentary on Sri Visnu-sahasra-name-stotra: 'The word 'sama' here means 'He who stays with Mother Laksmi'. In this way the word 'sama-cetasa' may mean 'with heart and mind fixed on the Supreme Personality of Godhead'. In this verse the phrase 'prapto bhagavatim gatim' is an alternate reading for the last line. In this reading nominative-case 'praptah' refers to Kardama Muni and the goal he attained is in the accusative case. In these statements the yoga of devotional service to the Supreme Personality of Godhead is clearly described. 13 This is described in Bhagavad-gita (18.51-55): "Being purified by His intelligence and controlling the mind with determination, giving up the objects of sense gratification, being free from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful -such a person is certainly elevated to the position of self-realisation.* 14 "One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments of desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.* 15 "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."* 16 In this last verse (Bhagavad-gita 18.55) the word 'visate' means 'enters' in the sense of entering a place in order to meet someone (and not in the sense of merging and becoming one with the place entered), as in the statement 'Leaving Duryodhana, the king entered Yudhisthira's (palace). In his commentary on the Tenth Canto of Srimad Bhagavatam, Srila Sridhara Svami says: 'The gopas then saw the world of Vaikuntha, which is above the splendour of the Brahman

effulgence.”

Bhagavat · Sanskrit §95 · English §84

[९५]

अतो भगवतोऽसम्यक्-प्रकाशत्वाद् विभूति-निर्विशेषम् एव तद् इत्य् अप्य् आह --

मदीयं महिमानं च परब्रह्मेति शब्दितम् । वेत्स्यस्य् अनुगृहीतं मे सम्प्रश्नैर् विवृतं हृदि ॥ [भ्प् ८.२४.३८]

॥ ८.२४ ॥ श्री-मत्स्य-देवः सत्यव्रतम् ॥ ९५ ॥

[95]

ato bhagavato'samyak-prakāśatvād vibhūti-nirviśeṣam eva tad ity apy āha --

madīyaṃ mahimānaṃ ca parabrahmeti śabditam | vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi || [BhP 8.24.38]

|| 8.24 || śrī-matsya-devaḥ satyavratam || 95 ||

English witness · section(s) 84

Anuccheda 84

1 This is described in Srimad Bhagavatam (11.19.5), where Lord Krsna says: “O Uddhava, understanding the truth about the self, and filled with theoretical spiritual knowledge, its practical application, and loving devotion, worship Me.” 2 In this verse the word ‘svatmanam’ means ‘the individual spirit soul (jiva)’. The ‘jnana and vijnana’ here are spiritual. What more need be said? This topic has already been elaborately explained by the four Kumaras, Sukadeva Gosvami and the other great devotees.

Bhagavat · Sanskrit §96–97 · English §85

[९६]

तथा च विभूति-प्रसङ्ग एव -

पृथिवी वायुर् आकाश आपो ज्योतिर् अहं महान् । विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम् ॥ [भ्प् ११.१६.३७]

टीका च - परं ब्रह्म च इत्य् एषा ॥

अतएव श्री-वैष्णव-साम्प्रदायिकैः श्रीमद्भिर् बालमन्दराचार्य- महानुभव-चरणैर् अप्य् उक्तम् -

यद् अण्ड-मण्डान्तर-गोचरं च यद् दशोत्तराण्य् अवरणानि यानि च । गुणाः प्रधानं पुरुषः परं पदं परात्परं ब्रह्म ते विभूतयः ॥ इति ॥

॥ ११.१६ ॥ श्री-भगवान् ॥९६॥

[९७]

अतो ब्रह्म-रूपे प्रकाशे तद् वैशिष्ट्यानुपलम्भनात् तत्-प्रभावत्व- लक्षणम् अपि तस्य व्यपदिश्यते । रूपं यत् तत् प्राहुर् अव्यक्तम् आद्यं ब्रह्म-ज्योतिर् [भ्प् १०.३.२४][*एन्द्नोते #२८] इत्यादि ।

ब्रह्मैव ज्योतिः प्रभा यस्य तथाभूतं रूपं श्री-विग्रहम् । तथा चोक्तं ब्रह्म-संहितायां -

यस्य प्रभा प्रभवतो जग-अण्ड-कोटि- कोटिष्व् अशेष-वसुधादि-विभूति-भिन्नम् । तद् ब्रह्म निष्कलम् अनन्तम् अशेष-भूतं गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.४०] इति ॥

॥ १०.३ ॥ श्री-देवकी श्री-भगवन्तम् ॥ ९७ ॥

[96]

tathā ca vibhūti-prasaṅga eva -

pṛthivī vāyur ākāśa āpo jyotir ahaṃ mahān | vikāraḥ puruṣo'vyaktaṃ rajaḥ sattvaṃ tamaḥ param || [BhP 11.16.37]

ṭīkā ca - paraṃ brahma ca ity eṣā ||

ataeva śrī-vaiṣṇava-sāmpradāyikaiḥ śrīmadbhir bālamandarācārya-mahānubhava-caraṇair apy uktam -

yad aṇḍa-maṇḍāntara-gocaraṃ ca yad daśottarāṇy avaraṇāni yāni ca | guṇāḥ pradhānaṃ puruṣaḥ paraṃ padaṃ parātparaṃ brahma te vibhūtayaḥ || iti ||

|| 11.16 || śrī-bhagavān ||96||

[97]

*ato brahma-rūpe prakāśe tad vaiśiṣṭyānupalambhanāt tat-prabhāvatva- lakṣaṇam api tasya vyapadiśyate | rūpaṃ yat tat prāhur avyaktam ādyaṃ brahma-jyotir [BhP 10.3.24][*ENDNOTE #28] ityādi |*

brahmaiva jyotiḥ prabhā yasya tathābhūtaṃ rūpaṃ śrī-vigraham | tathā coktaṃ brahma-saṃhitāyāṃ -

yasya prabhā prabhavato jaga-aṇḍa-koṭi- koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam | tad brahma niṣkalam anantam aśeṣa-bhūtaṃ govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.40] iti ||

|| 10.3 || śrī-devakī śrī-bhagavantam || 97 ||

English witness · section(s) 85

Anuccheda 85

1 Touched on the cheek by the Lord’s spiritual conchshell, Dhruva, even though only a child spoke eloquent prayers. Hearing in this way of His wonderful and blissful qualities, he described the Lord’s perfection in the following words: 2 “My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevation oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to

the heavenly planets, he falls down in due course of time."* 3 In this verse 'sva-mahimani' means 'in uncommon magnificence', 'ma bhut' means 'is not', and 'antakasih' means 'time'. This verse is spoken by Dhruva to Lord Dhurvapriya.

Bhagavat · Sanskrit §98 · English §86

[९८]

अतो ब्रह्मणः परत्वेन श्री-भगवन्तं कण्ठौक्त्यैवाह ।

यः परं रहसः साक्षात् त्रिगुणाज् जीव-संज्ञितात् । भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥ [भ्प् ४.२४.२८]

रहो ब्रह्म तस्माद् अपि परं ततः सुतरां त्रिगुणात् प्रधानाज् जीव- संज्ञितात् जीवात्मनः परं भगवन्तं यः साक्षात् श्रवणादिनैव न तु कर्मार्पणादिना प्रपन्न इत्य् अन्वयः । तथा च विष्णु-धर्मे नरक- द्वादशी-व्रते श्री-विष्णु-स्तवः -

आकाशादिषु शब्दादौ श्रोत्रादौ महद्-आदिषु । प्रकृतौ पुरुषे चैव ब्रह्मण्य् अपि च स प्रभुः ॥

येनैक एव सर्वात्मा वासुदेवो व्यवस्थितः । तेन सत्येन मे पापं नरकार्ति-प्रदं क्षयम् ॥

प्रयातु सुकृतस्यास्तु ममानुदिवसं जय ॥ इति ॥

अत्र प्रकरणानुरूपेण सर्वात्म-शब्देन चान्यथा समाधानं पराहतम् । तथा च तत्रोचरं क्षत्र-बन्धूपाख्याने -

यन्-मयं परमं ब्रह्म तद्-अव्यक्तं च यन्-मयम् । यन्-मयं व्यक्तम् अप्य् एतद् भविष्यामि हि तन्-मयः ॥ इति ॥

तत्रैव मासर्क्ष-पूजा-प्रसङ्गे ततः परत्वं स्फुटम् एवोक्तं --

यथाच्युतस् त्वं परतः परस्मात् स ब्रह्म-भूतात् परमः परात्मन् । तथाच्युत त्वं वाञ्छितं तन् ममापदं चापहराप्रमेय ॥ इति ॥

श्री-विष्णु-पुराणे च - स ब्रह्म-पारः पर-पार-भूत इति । अक्षरात् ततः परतः पर इति श्रुतेः ॥

॥ ४.२४ ॥ श्री-रुद्रः प्रचेतसम् ॥ ९८ ॥

[98]

ato brahmaṇaḥ paratvena śrī-bhagavantaṃ kaṇṭhauktyaivāha |

yaḥ paraṃ rahasaḥ sākṣāt triguṇāj jīva-saṃjñitāt | bhagavantaṃ vāsudevaṃ prapannaḥ sa priyo hi me || [BhP 4.24.28]

raho brahma tasmād api paraṃ tataḥ sutarāṃ triguṇāt pradhānāj jīva- saṃjñitāt jīvātmanaḥ paraṃ bhagavantaṃ yaḥ sākṣāt śravaṇādinaiva na tu karmārpaṇādinā prapanna ity anvayaḥ | tathā ca viṣṇu-dharme naraka- dvādaśī-vrate śrī-viṣṇu-stavaḥ -

ākāśādiṣu śabdādau śrotrādau mahad-ādiṣu | prakṛtau puruṣe caiva brahmaṇy api ca sa prabhuḥ ||

yenaika eva sarvātmā vāsudevo vyavasthitaḥ | tena satyena me pāpaṃ narakārti-pradaṃ kṣayam ||

prayātu sukṛtasyāstu mamānudivasaṃ jaya || iti ||

atra prakaraṇānurūpeṇa sarvātma-śabdena cānyathā samādhānaṃ parāhatam | tathā ca tatrocaraṃ kṣatra-bandhūpākhyāne -

yan-mayaṃ paramaṃ brahma tad-avyaktaṃ ca yan-mayam | yan-mayaṃ vyaktam apy etad bhaviṣyāmi hi tan-mayaḥ || iti ||

tatraiva māsarkṣa-pūjā-prasaṅge tataḥ paratvaṃ sphuṭam evoktaṃ --

yathācyutas tvaṃ parataḥ parasmāt sa brahma-bhūtāt paramaḥ parātman | tathācyuta tvaṃ vāñchitaṃ tan mamāpadaṃ cāpaharāprameya || iti ||

śrī-viṣṇu-purāṇe ca - sa brahma-pāraḥ para-pāra-bhūta iti | akṣarāt tataḥ parataḥ para iti śruteḥ ||

|| 4.24 || śrī-rudraḥ pracetasam || 98 ||

English witness · section(s) 86

Anuccheda 86

1 Devotional service is better than the spiritual perfection of merging into Brahman. Lord Kapiladeva teaches this in the following words (Srimad Bhagavatam 3.25.33): “When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.”* 2 Srila Sridhara Svami comments: “Devotional service is better than the perfection of impersonal liberation.’ Sri Bhagavan-nama-kaumudi asserts: “Devotional service is better than mystic perfection, transcendental knowledge, or impersonal liberation.’ The verse previously quoted was spoken by Lord Kapiladeva.

Bhagavat · Sanskrit §99 · English §87

[९९]

तद् एवम् एवाभिप्रायेण स वा एष पुरुषोऽन्न-रस-मय इत्य् आदाव् [तैत्तु २.१] अन्तरङ्गान्तरङ्गैकैकात्म-कथनान्ते इदं पुच्छं प्रतिष्ठा पृथिवी पुच्छं प्रतिष्ठा महः पुच्छं प्रतिष्ठा ब्रह्म पुच्छं प्रतिष्ठेति [तैत्तु २.१] श्रुत्य्-उक्तायाः पञ्चम्या अपि प्रतिष्ठाया उपरि ।

श्री-गीतोपनिषदो यथा --ब्रह्मणो हि प्रतिष्ठाहम् [गीता १४.२७] इत्य् अत्र ब्रह्म-शब्द-सन्निहित-प्रतिष्ठा-शब्देन सा श्रुतिः स्मर्यते । ततश् चैवम् एव व्याख्येयम् । हि-शब्दः,

मां च यो ऽव्यभिचारेण भक्ति-योगेन सेवते । स गुणान् समतीत्यैतान् ब्रह्म-भूयाय कल्पते ॥ [गीता १४.२६]

इत्य् अस्य निरन्तर-प्राचीन-वचनस्य हेतुतया विवक्षया । अतो गुणातीत- ब्रह्मणः प्रकृतार्थत्वात् प्राचीनार्थ-हेतु-वचनेऽस्मिन्न् उपचारेण तच्- छब्दस्य ब्रह्म-शक्ति-रूपं हिरण्यगर्भ-रूपं वा अर्थान्तरम् अयुक्तं किन्त्व् एवम् एव युक्तं यथा ।

ननु त्वद्-भक्त्या कथं निर्गुण-ब्रह्म-धर्म-प्राप्तिः । सा तु तद्- एकानुभवेन तत्राह ब्रह्मणो हीति । हि यस्मात् ब्रह्म-पुच्छं प्रतिष्ठेति परम-प्रतिष्ठत्वेन श्रुतौ यत् प्रसिद्धं तच् च तस्याम् एव श्रुतौ आनन्द-मयाङ्गत्वेन दर्शितं तस्य पुच्छत्व-रूपित-ब्रह्मणः । आनन्द- मयोऽभ्यासाद् इति सूत्रकार-सम्मत-पर-ब्रह्म-भाव आनन्दमयाख्यः प्रचुर-प्रकाशो रविर् इतिवत् प्रचुरश् चानन्द-रूपः श्री-भगवान् अहं प्रतिष्ठा ते ।

यद्यपि ब्रह्मणो मम च न भिन्न-वस्तुत्वं तथापि श्री-भगवद्- रूपेणैवोद् इव मयि प्रतिष्ठात्वस्य परा काष्ठेत्य् अर्थः । स्वरूप-शक्ति- प्रकाशेनैव स्वरूप-प्रकाशस्याप्य् आधिक्यार्हत्वात् । निर्विशेष-ब्रह्म-प्रकाशस्याप्य् उपरि श्री-भगवत्-प्रकाश-श्रवणात् । अत एकस्यापि वस्तुनस् तथा तथा प्रकाश-भेदो रजनी-खण्डिनो ज्योतिषो मार्तण्ड-मण्डल-गत- गभस्ति-भेदवद् उत्प्रेक्ष्यः ।

अतो ब्रह्म-प्रकाशस्यापि मद्-अधीनत्वात् कैवल्य-कामनया कृतेन मद्- भजनेन ब्रह्मणि नीयमानो ब्रह्म-धर्मम् अपि प्राप्नोतीत्य् अर्थः । अत्र श्री-विष्णु-पुराणम् अपि सम्प्रवदते - शुभाश्रयः स चित्तस्य सवर्गस्य तथात्मनः इति [विप् ६.७.७६] । व्याख्यातं च तत्रापि स्वामिभिः । सवर्गस्यात्मनः

पर-ब्रह्मणोऽप्य् आश्रयः प्रतिष्ठा । तद् उक्तं भगवता ब्रह्मणो हि प्रतिष्ठाहम् इति । अत्र च तैर् व्याख्यातम् । ब्रह्मणोऽहं प्रतिष्ठा घनीभूतं ब्रह्मैवाहम् । यथा घनीभूत- प्रकाश एव सूर्य-मण्डलं तद्वद् इत्य् अर्थः । इति ।

अत्र च्वि-प्रत्ययस् तु तत्-तद्-उपासक-हृदि तत्-प्रकाशस्याभूतत्वं ब्रह्मण उपचर्यते इतीत्थम् एव । अत्रैव प्रतिष्ठा प्रतिमेति टीका मत्सर-कल्पिता । न हि तत्-कृता असम्बन्धत्वात् । न हि निराकारस्य ब्रह्मणः प्रतिमा सम्भवति । न च तत्-प्रकाशस्य प्रतिमा सूर्यः । न चामृतस्याव्ययस्येत्य् आद्य्-अनन्तर-पाद-त्रयोक्तानां मोक्षादीनां प्रतिमात्वं घटते । न वा श्रुति-शैली-विष्णु-पुराणयोः संवादितास्ति । तस्मान् न आदरणीया यदि वादरणीया तदा तच्-छब्देनाप्य् आश्रय एव वाचनीयः । प्रतिलक्षीकृत्य नातिपरिमितं भवति यत्रेति तद् एतत् सर्वम् अभिप्रेत्याहुः ।

दृतय इव श्वसन्त्य् असु-भृतो यदि तेऽनुविधा महद्-अहम्-आदयोऽण्डम् असृजन् यद् अनुग्रहतः । पुरुष-विधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः सद्-असतः परं त्वम् अथ यद् एष्व् अवशेष-मृतम् ॥ [भ्प् १०.८७.१७]

असुभृतो जीवा दृतय इव श्वसद्-आभासा अपि यदि ते तवानुविधा भक्ता भवन्ति तदा श्वसन्ति प्राणन्ति । तेषु तद्-भक्तानाम् एव जीवानां जीवनं मन्यामहे इति भावः । कथं यस्य तव अनुग्रहतः समष्टि-व्यष्टि- रूपम् अखण्डं देहं महद्-अहम्-आदयोऽसृजन् अतः स्वयम् एव तथाविधात् त्वत्तः पराङ्-मुखानाम् अन्येषां दृति-तुल्यत्वं युक्तम् एवेति भावः । अनुग्रहम् एव दर्शयन्ति अत्र महद्-अहम्-आदिषु अन्वयः प्रविष्टस् त्वम् इति ।

कथं मद्-आदेश-मात्रेण तेषां तथा सामर्थ्यं स्यात् । तत्राहुः यद् यस्मात् सत आनन्द-मयाख्य-ब्रह्मणोऽवयवस्य प्रियादेर् असतस् तद्- अन्यस्माद् अन्नम्यादेश् च यत् परं पुच्छ-भूतं सर्व-प्रतिष्ठा ब्रह्म तत् खलु त्वं तत्रापि एषु प्रतिष्ठा-वाक्येषु अवशेषं वाक्य-शेषत्वेन स्थितं ब्रह्मणो हि प्रतिष्ठाहम् इत्य् आदाव् अन्यत्र प्रसिद्धम् । आत्म-तत्त्व- विशुद्ध्य्-अर्थं यद् आह भगवान् ऋतम् इत्य् आदौ ऋतत्वेनापि प्रसिद्धं श्री- भगवद्-रूपम् एव त्वम् अतोऽन्नमयादिषु पुरुष-विधः पुरुषाकारो यश् चरमः प्रिय-मोद-प्रमोदानन्द-ब्रह्मणाम् अवयवी आनन्द-मयः स त्वम् इति ।

तस्मान् मूल-परमानन्द-रूपत्वात् तवैव प्रवेशेन तेषां तथा सामर्थ्यं युक्तम् एवेति भावः । को ह्य् एवान्यात् कः प्राण्याद् यद् एष आकाश आनन्दो न स्याद् इति [तैत्तु २.७.१] श्रुतेः । प्रकरणऽस्मिन्न् एतद् उक्तं भवति । यद्यप्य् एकस्-स्वरूपेऽपि वस्तुनि स्वगत-नाना-विशेषो विद्यते तथापि तादृश-शक्ति-युक्ताया एव दृष्टेस् तत् तत् सर्व-विशेष-ग्रहणे निमित्तता दृश्यते न त्व् अन्यस्याः । यथा

मांस-मयी दृष्टिः सूर्य-मण्डलं प्रकाश-मात्रत्वेन गृह्णाति, दिव्या तु प्रकाश-मात्र-स्वरूपत्वेऽपि तद्-अन्तर्गत-दिव्य-सभादिकं गृह्णाति । एवम् अत्र भक्तेर् एव सम्यक्त्वेन तयैव सम्यक् तत्त्वं दृश्यते । तच् च ब्रह्मेति तस्य असम्यग्-रूप्तवम् । तत्र च सामान्यत्वेनैव ग्रहणे कारणस्य ज्ञानस्य तद्-अन्तरीणावान्तर-भेद-पर्यालोचनेष्व् असामार्थ्याद् बहिर् एवावस्थितेन तेन भागवत-परमहंस-वृन्दानुभवासिद्ध-नाना- प्रकाश-विचित्रेऽपि स्व-प्रकाशः । लक्षण-पर-तत्त्वे प्रकाश-सामान्य- मात्रं यद् गृह्यते तत् तस्य प्रमा-रूपत्वेनैवोत्प्रेक्ष्यते । ततश् चात्मत्वम् अंशत्वं विभूतित्वं च व्यपदिश्यते तस्य । तस्माद् अखण्ड-तत्त्व-रूपो भगवान् सामान्य-कार-स्फूर्ति-लक्षणत्वेन स्व-प्रभाकारस्य ब्रह्मणोऽप्य् आश्रय इति युक्तम् एव ।

अतएव यस्य पृथिवी शरीरं यस्य आत्मा शरीरं यस्याव्यक्तं शरीरं यस्याक्षरं शरीरम् एष सर्व-भूतान्तरात्मा अपहत-पाप्मा दिव्यो देव एको नारायण इत्य् एतच् छ्रुत्य्-अन्तरं चाक्षर-शब्दोक्तस्य ब्रह्मणोऽप्य् आत्मत्वेन नारायणं बोधयति ।

उक्तात्मादि-शब्द-पारिशेष्य-प्रमाणेन चकार तेषां सङ्क्षोभम् अक्षर- जुषाम् अपीति प्रयोग-दृष्ट्या चात्र ह्य् अक्षर-शब्देन ब्रह्मैव वाच्यम् । तथा श्री-भगवता साङ्ख्य-कथने । कालो माया-मये जीवे [भ्प् ११.२४.२७] इत्य् आदौ महा-प्रलये सर्वावशिष्टत्वेन ब्रह्मोपदिश्य तदापि तस्य द्रष्टृत्वं स्वस्मिन्न् उक्तम् ।

एष साङ्ख्य-विधिः प्रोक्तः संशय-ग्रन्थि-भेदनः । प्रतिलोमानुलोमाभ्यां परावर-दृशा मया ॥ [भ्प् ११.२४.२९]

इत्य् अत्र परावर-दृशेत्य् अनेन सोऽयं चात्र विवेकः । साङ्ख्यं ख्यानं तच्- छास्त्रं खलु स्वरूप-भूत-तद्-विशेषम् अनुसन्धाय यत् तत् स्वरूप- मात्रं तदानीम् अवशिष्टं वदति तद् एव च ब्रह्माख्यं तद् एव च प्रपञ्चावच्छिन्न-चरम-प्रदेशे प्रपञ्च-लयाद् वैकुण्ठ इव स्वरूप-भूत-विशेष-प्रकाशाद् अवैशिष्यमानत्वेन वक्तुं युज्यते ।

तच् च स्व-विशेष्य-मात्रं स्वरूप-शक्ति-विशिष्टेन वैकुण्ठ-स्थेन श्री- भगवता पृथग् इव तत्रानुभूयत इति । तद् एवं निर्विशेषत्वेन स्पर्श-रूप- रहितस्यापि तस्य भगवत्-प्रभा-रूपत्वम् अनुत्प्रेक्ष्य तद्-अभिन्नत्वेन ब्रह्मत्वं व्यपदिष्टम् । ततः स्वरूपादि-माधुरी-धारितया सविशेषस्य साक्षाद् भगवद्-अङ्ग-ज्योतिषः सुतराम् एव तत् सिध्यति । यथोक्तं श्री- हरिवंशे महा-काल-पुराख्याने श्रीमद्-अर्जुनं प्रति स्वयं भगवता ।

ब्रह्म-तेजो-मयं दिव्यं महद् यद् दृष्टवान् असि । अहं स भरत-श्रेष्ठ मत्-तेजस् तत् सनातनम् ॥

प्रकृतिः सा मम परा व्यक्ताव्यक्ता सनातनी । तां प्रविश्य भवन्तीह मुक्ता योग-विद्-उत्तमाः ॥

सा साङ्ख्यानां गतिः पार्थ योगिनां च तपस्विनाम् । तत् परं[*एन्द्नोते #२९] परमं ब्रह्म सर्वं विभजते जगत् ॥

माम् एव[*एन्द्नोते #३०] तद् घनं तेजो ज्ञातुम् अर्हसि भारत ॥ इति ॥ [ह्व् २.११४.९-१२]

प्रकृतिर् इति तत्-प्रभात्वेन स्वरूप-शक्तित्वम् अपि तस्य निर्दिष्टम् । एवं पूर्वोदाहृत-कौस्तुभ-भविष्यक-विष्णु-पुराण-वाक्यम् अप्य् एतद् उपोद्बलकत्वेन द्रष्टव्यम् । तस्माद् दृतय इवेत्य् अपि साध्व् एव व्याख्यातम् ।

॥ १०.८७ ॥ श्रुतयः श्री-भगवन्तम् ॥ ९९ ॥

[99]

tad evam evābhiprāyeṇa sa vā eṣa puruṣo'nna-rasa-maya ity ādāv [TaittU 2.1] antaraṅgāntaraṅgaikaikātma-kathanānte idaṃ pucchaṃ pratiṣṭhā pṛthivī pucchaṃ pratiṣṭhā mahaḥ pucchaṃ pratiṣṭhā brahma pucchaṃ pratiṣṭheti [TaittU 2.1] śruty-uktāyāḥ pañcamyā api pratiṣṭhāyā upari |

śrī-gītopaniṣado yathā --brahmaṇo hi pratiṣṭhāham [Gītā 14.27] ity atra brahma-śabda-sannihita-pratiṣṭhā-śabdena sā śrutiḥ smaryate | tataś caivam eva vyākhyeyam | hi-śabdaḥ,

māṃ ca yo 'vyabhicāreṇa bhakti-yogena sevate | sa guṇān samatītyaitān brahma-bhūyāya kalpate || [Gītā 14.26]

ity asya nirantara-prācīna-vacanasya hetutayā vivakṣayā | ato guṇātīta- brahmaṇaḥ prakṛtārthatvāt prācīnārtha-hetu-vacane'sminn upacāreṇa tac- chabdasya brahma-śakti-rūpaṃ hiraṇyagarbha-rūpaṃ vā arthāntaram ayuktaṃ kintv evam eva yuktaṃ yathā |

nanu tvad-bhaktyā kathaṃ nirguṇa-brahma-dharma-prāptiḥ | sā tu tad- ekānubhavena tatrāha brahmaṇo hīti | hi yasmāt brahma-pucchaṃ pratiṣṭheti parama-pratiṣṭhatvena

śrutau yat prasiddhaṃ tac ca tasyām eva śrutau ānanda-mayāṅgatvena darśitaṃ tasya pucchatva-rūpita-brahmaṇaḥ | ānanda- mayo'bhyāsād iti sūtrakāra-sammata-para-brahma-bhāva ānandamayākhyaḥ pracura-prakāśo ravir itivat pracuraś cānanda-rūpaḥ śrī-bhagavān ahaṃ pratiṣṭhā te |

yadyapi brahmaṇo mama ca na bhinna-vastutvaṃ tathāpi śrī-bhagavad- rūpeṇaivod iva mayi pratiṣṭhātvasya parā kāṣṭhety arthaḥ | svarūpa-śakti- prakāśenaiva svarūpa-prakāśasyāpy ādhikyārhatvāt | nirviśeṣa-brahma- prakāśasyāpy upari śrī-bhagavat-prakāśa-śravaṇāt | ata ekasyāpi vastunas tathā tathā prakāśa-bhedo rajanī-khaṇḍino jyotiṣo mārtaṇḍa-maṇḍala-gata- gabhasti-bhedavad utprekṣyaḥ |

ato brahma-prakāśasyāpi mad-adhīnatvāt kaivalya-kāmanayā kṛtena mad- bhajanena brahmaṇi nīyamāno brahma-dharmam api prāpnotīty arthaḥ | atra śrī-viṣṇu-purāṇam api sampravadate - śubhāśrayaḥ sa cittasya savargasya tathātmanaḥ iti [ViP 6.7.76] | vyākhyātaṃ ca tatrāpi svāmibhiḥ | savargasyātmanaḥ para-brahmaṇo'py āśrayaḥ pratiṣṭhā | tad uktaṃ bhagavatā brahmaṇo hi pratiṣṭhāham iti | atra ca tair vyākhyātam | brahmaṇo'haṃ pratiṣṭhā ghanībhūtaṃ brahmaivāham | yathā ghanībhūta- prakāśa eva sūrya-maṇḍalaṃ tadvad ity arthaḥ | iti |

atra cvi-pratyayas tu tat-tad-upāsaka-hṛdi tat-prakāśasyābhūtatvaṃ brahmaṇa upacaryate itīttham eva | atraiva pratiṣṭhā pratimeti ṭīkā matsara-kalpitā | na hi tat-kṛtā asambandhatvāt | na hi nirākārasya brahmaṇaḥ pratimā sambhavati | na ca tat-prakāśasya pratimā sūryaḥ | na cāmṛtasyāvyayasyety ādy-anantara-pāda-trayoktānāṃ mokṣādīnāṃ pratimātvaṃ ghaṭate | na vā śruti-śailī-viṣṇu-purāṇayoḥ saṃvāditāsti | tasmān na ādaraṇīyā yadi vādaraṇīyā tadā tac-chabdenāpy āśraya eva vācanīyaḥ | pratilakṣīkṛtya nātiparimitaṃ bhavati yatreti tad etat sarvam abhipretyāhuḥ |

dṛtaya iva śvasanty asu-bhṛto yadi te'nuvidhā mahad-aham-ādayo'ṇḍam asṛjan yad anugrahataḥ | puruṣa-vidho'nvayo'tra caramo'nnamayādiṣu yaḥ sad-asataḥ paraṃ tvam atha yad eṣv avaśeṣa-mṛtam || [BhP 10.87.17]

asubhṛto jīvā dṛtaya iva śvasad-ābhāsā api yadi te tavānuvidhā bhaktā bhavanti tadā śvasanti prāṇanti | teṣu tad-bhaktānām eva jīvānāṃ jīvanaṃ manyāmahe iti bhāvaḥ | kathaṃ yasya tava anugrahataḥ samaṣṭi-vyaṣṭi- rūpam akhaṇḍaṃ dehaṃ mahad-aham-ādayo'sṛjan ataḥ svayam eva tathāvidhāt tvattaḥ parāṅ-mukhānām anyeṣāṃ dṛti-tulyatvaṃ yuktam eveti bhāvaḥ | anugraham eva darśayanti atra mahad-aham-ādiṣu anvayaḥ praviṣṭas tvam iti |

kathaṃ mad-ādeśa-mātreṇa teṣāṃ tathā sāmarthyaṃ syāt | tatrāhuḥ yad yasmāt sata ānanda-mayākhya-brahmaṇo'vayavasya priyāder asatas tad- anyasmād annamyādeś ca

yat paraṃ puccha-bhūtaṃ sarva-pratiṣṭhā brahma tat khalu tvaṃ tatrāpi eṣu pratiṣṭhā-vākyeṣu avaśeṣaṃ vākya-śeṣatvena sthitaṃ brahmaṇo hi pratiṣṭhāham ity ādāv anyatra prasiddham | ātma-tattva- viśuddhy-arthyaṃ yad āha bhagavān ṛtam ity ādau ṛtatvenāpi prasiddhaṃ śrī- bhagavad-rūpam eva tvam ato'nnamayādiṣu puruṣa-vidhaḥ puruṣākāro yaś caramaḥ priya-moda-pramodānanda-brahmaṇām avayavī ānanda-mayaḥ sa tvam iti |

tasmān mūla-paramānanda-rūpatvāt tavaiva praveśena teṣāṃ tathā sāmarthyaṃ yuktam eveti bhāvaḥ | ko hy evānyāt kaḥ prāṇyād yad eṣa ākāśa ānando na syād iti [TaittU 2.7.1] śruteḥ | prakaraṇ'sminn etad uktaṃ bhavati | yadyapy ekas-svarūpe'pi vastuni svagata-nānā-viśeṣo vidyate tathāpi tādṛśa- śakti-yuktāyā eva dṛṣṭes tat tat sarva-viśeṣa-grahaṇe nimittatā dṛśyate na tv anyasyāḥ | yathā māṃsa-mayī dṛṣṭiḥ sūrya-maṇḍalaṃ prakāśa-mātratvena gṛhṇāti, divyā tu prakāśa-mātra-svarūpatve'pi tad-antargata-divya-sabhādikaṃ gṛhṇāti | evam atra bhakter eva samyaktvena tayaiva samyak tattvaṃ dṛśyate | tac ca brahmeti tasya asamyag-rūptavam | tatra ca sāmānyatvenaiva grahaṇe kāraṇasya jñānasya tad-antarīṇāvāntara-bheda-paryālocaneṣv asāmārthyād bahir evāvasthitena tena bhāgavata-paramahaṃsa-vṛndānubhavāsiddha-nānā- prakāśa-vicitre'pi sva-prakāśaḥ | lakṣaṇa-para-tattve prakāśa-sāmānya- mātraṃ yad gṛhyate tat tasya pramā-rūpatvenaivotprekṣyate | tataś cātmatvam aṃśatvaṃ vibhūtitvaṃ ca vyapadiśyate tasya | tasmād akhaṇḍa-tattva-rūpo bhagavān sāmānya-kāra-sphūrti-lakṣaṇatvena sva-prabhākārasya brahmaṇo'py āśraya iti yuktam eva |

ataeva yasya pṛthivī śarīraṃ yasya ātmā śarīraṃ yasyāvyaktaṃ śarīraṃ yasyākṣaraṃ śarīram eṣa sarva-bhūtāntarātmā apahata-pāpmā divyo deva eko nārāyaṇa ity etac chruty-antaraṃ cākṣara-śabdoktasya brahmaṇo'py ātmatvena nārāyaṇaṃ bodhayati |

uktātmādi-śabda-pāriśeṣya-pramāṇena cakāra teṣāṃ saṅkṣobham akṣara- juṣām apīti prayoga-dṛṣṭyā cātra hy akṣara-śabdena brahmaiva vācyam | tathā śrī-bhagavatā sāṅkhya-kathane | kālo māyā-maye jīve [BhP 11.24.27] ity ādau mahā-pralaye sarvāvaśiṣṭatvena brahmopadiśya tadāpi tasya draṣṭṛtvaṃ svasminn uktam |

eṣa sāṅkhya-vidhiḥ proktaḥ saṃśaya-granthi-bhedanaḥ | pratilomānulomābhyāṃ parāvara-dṛśā mayā || [BhP 11.24.29]

ity atra parāvara-dṛśety anena so'yaṃ cātra vivekaḥ | sāṅkhyaṃ khyānaṃ tac- chāstraṃ khalu svarūpa-bhūta-tad-viśeṣam anusandhāya yat tat svarūpa- mātraṃ tadānīm avaśiṣṭaṃ vadati tad eva ca brahmākhyaṃ tad eva ca prapañcāvacchinna-carama-pradeśe prapañca-layād vaikuṇṭha iva svarūpa- bhūta-viśeṣa-prakāśād avaiśiṣyamānatvena vaktuṃ yujyate |

tac ca sva-viśeṣya-mātraṃ svarūpa-śakti-viśiṣṭena vaikuṇṭha-sthena śrī- bhagavatā pṛthag iva tatrānubhūyata iti | tad evaṃ nirviśeṣatvena sparśa-rūpa- rahitasyāpi tasya bhagavat-prabhā-rūpatvam anutprekṣya tad-abhinnatvena brahmatvaṃ vyapadiṣṭam | tataḥ svarūpādi-mādhurī-dhāritayā saviśeṣasya sākṣād bhagavad-aṅga-jyotiṣaḥ sutarām eva tat sidhyati | yathoktaṃ śrī- harivaṃśe mahā-kāla-purākhyāne śrīmad-arjunaṃ prati svayaṃ bhagavatā |

brahma-tejo-mayaṃ divyaṃ mahad yad dṛṣṭavān asi | ahaṃ sa bharata-śreṣṭha mat-tejas tat sanātanam ||

prakṛtiḥ sā mama parā vyaktāvyaktā sanātanī | tāṃ praviśya bhavantīha muktā yoga-vid-uttamāḥ ||

*sā sāṅkhyānāṃ gatiḥ pārtha yogināṃ ca tapasvinām | tat paraṃ[*ENDNOTE #29] paramaṃ brahma sarvaṃ vibhajate jagat ||*

*mām eva[*ENDNOTE #30] tad ghanaṃ tejo jñātum arhasi bhārata || iti || [HV 2.114.9-12]*

prakṛtir iti tat-prabhātvena svarūpa-śaktitvam api tasya nirdiṣṭam | evaṃ pūrvodāhṛta-kaustubha-bhaviṣyaka-viṣṇu-purāṇa-vākyam apy etad upodvalakatvena draṣṭavyam | tasmād dṛtaya ivety api sādhv eva vyākhyātam |

|| 10.87 || śrutayaḥ śrī-bhagavantam || 99 ||

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Anuccheda 87

1 From this it should be understood that the Supreme Personality of Godhead is the ultimate, original Supreme Truth. Because it does not act as the Supreme Person does, and because it is formless and amorphous, the impersonal Brahman is not the Ultimate Truth. Lord Kapiladeva states this in the following two verses (Srimad Bhagavatam 3.32.32-33): 2 “Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.* 3 “A single object is appreciated differently by different senses due to is having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.”* 4 Srila Sridhara Svami comments: “This verse states that the Supreme Personality of

Godhead is attained by jnana-yoga. The jnana-yoga described here, however, is like bhakti-yoga. The verse says: 'Philosophical research (jnana-yoga) culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.' Why are jnana-yoga and bhakti-yoga the same? The answer is hinted by the phrase 'Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.' This is further described in Bhagavad-gita (12.4) where the Lord says: "But those who fully worship the unmanifested, that which lied beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable - the impersonal conception of the Absolute Truth - by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me."* 5 "At this point someone may object: 'Is it not understood from the scriptures that the result of practicing jnana-yoga is attainment of the Self and the result of practicing bhakti-yoga is attainment of the worshipable Supreme Personality of Godhead? How, then, are jnana and bhakti the same?' "Fearing that this objection would be raised, the Lord proved they are the same by giving an example. He said many diverse qualities, such as form and taste, reside in milk and other substances. Although each substance is one, the different senses perceive a single substance differently and believe it to be a different kind of substance. The eyes perceive milk as white, the tongue perceives it as sweet, the touch perceives it as cool, and so forth. In the same way the Supreme Personality of Godhead is one, although he may be perceived differently.' This is the explanation of the Supreme Personality of Godhead. By the evidence given here in the example of the different senses, the true nature of devotional service should be understood.

Bhagavat · Sanskrit §100 · English §88

[१००]

ततश् च यस्मिन् परम-बृहति सामान्याकार-सत्तायास् त-अङ्ग-ज्योतिषोऽपि बृहत्वेन ब्रह्मत्वं तस्मिन्न् एव मुख्या तच्-छब्द-प्रवृत्तिः । तथा च ब्राह्मे -

अनन्तो भगवान् ब्रह्म आनन्देत्यादिभिः पदैः । प्रोच्यते विष्णुर् एवैकः परेषाम् उपचारतः ॥ इति ।

यथा पाद्मे -

पृथग् वक्तुं गुणास् तस्य न शक्यन्तेऽमितत्वतः । यतोऽतो ब्रह्म-शब्देन सर्वेषां ग्रहणं भवेत् ॥

एतस्माद् ब्रह्म-शब्दोऽसौ विष्णोर् एव विशेषणम् । अमितो हि गुणो यस्मान् नान्येषां तम् ऋते विभुम् ॥ इति ।

अत्र निर्गोलितोऽयं महा-प्रकरणार्थः । यद् अद्वयं ज्ञानं तद् एव तत्त्वम् इति तत्त्वविदो दो [?] वदन्ति । तच् च वैशिष्ट्यं विनैवोपलभ्यमानं ब्रह्मेति शब्द्यते वैशिष्ट्येन सह तु श्री-भगवान् इति । स च भगवान् पूर्वादित- लक्षण-श्री-मूर्त्यात्यात्मक एव न तु अमूर्तः ।

अथ, भूप मूर्तम् अमूर्तं च परं चापरम् एव च इति [विप् ६.७.४७] विष्णु- पुराण-पद्ये[*एन्द्नोते #३१] तस्य चतुर्विधत्वम् अङ्गीकुर्वद्भिर् यद्य् अमूर्तत्वम् अपि पृथग् अङ्गीकर्तव्यं तदा ब्रह्मत्ववत् तद्-उपासक-दृष्टि- योगयतानुरूपम् एवास्तु । तथा हि यस्य समीचीना भक्तिर् अस्ति तस्य पर-मूर्त्या श्यामसुन्दर-चतुर्भुजादि-रूपतया प्रादुर्भवति । यस्यार्वाचीनोपासना-रूपा तस्यापर-मूर्त्या पाताल-पादादि-कल्पना-मय्य् एव । यस्य च रुक्षं ज्ञानं तस्य परेण ब्रह्म-लक्षण-मूर्तत्वेन । यस्य ज्ञान-प्रचुरा भक्तिस् तस्य त्व् अपरेणेश्वर-लक्सण-मूर्तत्वेनेति । अत्रापरत्वं परम-मूर्त्याविर्भावाननतर-सोपानत्वेन न ब्रह्मवद् अतीव मूर्तत्वानपेक्ष्यम् इत्य् एवम् । न त्व् अश्रेष्ठत्व-विवक्षयेति ज्ञेयम् । पर-मूर्तापेक्षया परत्वं वा । तत्रैव तद् विश्व-रूपं वैरूप्यम् अन्यद् धरेर् महद् इति विश्वाधिष्ठानत्वेन नित्यत्व-विभूत्वे । मूर्तं भगवतो रूपं सर्वापाश्रय-निःस्पृहम् इति [विप् ६.७.७८] निरुपाधित्वम् । चिन्तयेद् ब्रह्म- भूतं तम् इति [विप् ६.७.८३] परतः लक्षणत्वम् ।

त्रिभाव-भावनातीत [विप् ६.७.७६] इति तत्र प्रसिद्ध-कर्म-मय-ज्ञान-

कर्म-समुच्चय-मय-केवल-ज्ञान-मय-भावना-त्रयातीतत्वेन पर- तत्त्व-लक्षणत्वेऽपि भक्त्यैकाविर्भावितया सम्यक् प्रकाशत्वं मूर्तस्यैव व्यञ्जितम् । अतएव शुभाश्रयः स चित्तस्य सर्वगस्याचलात्मनः[*एन्द्नोते #३२] [विप् ६.७.७६] इत्य् उक्तम् ।

ततश् च तस्याः श्री-मूर्तेर् अपि सकाशात् तद्-अन्ते प्रत्याहारोक्तिः केवला भेदोपासकं प्रति वय्वस्थापिता भवतीत्य् अप्य् अनुसन्धेयम् । अत्र तद्- विश्व-रूप-वैरूप्यम् इत्य् [विप् ६.७.७०] एतत् पद्यं मूर्त-परम् एव ज्ञेयम् ।

समस्त-शक्ति-रूपाणि यत् करोति नरेश्वरः । देव-तिर्यङ्-मनुष्याख्या चेष्टावन्ति स्वलीलया ॥[*एन्द्नोते #३३] [विप् ६.७.७१] इत्य् अनन्तर-वाक्य-बलात्

प्रथमस्य तृतीये - यस्याम्भसि शयानस्य योग-निद्रां वितन्वतः [भ्प् १.३.२] इत्य्-अद्य्-उक्त-लक्सणस्य मूर्तस्यैव तत्-तद्-अवतारित्वं दर्शितम्, एतन् नानावताराणां निधानं बीजम् अव्ययम् इति [भ्प् १.३.५] । तद्-विश्व-रूप- वैरूप्यम् इति [विप् ६.७.७०] पठद्भिः श्री-रामानुज-चरणैर् अपि मूर्त- परत्वेनैव व्याख्यातम् । विश्व-रूपाद् वैरूप्यं वैलक्सण्यं यत्र तद्- विश्व-लक्षणं मूर्तं स्वरूपम् इति ।

तद् एवं तस्य वस्तुनः श्री-मूर्त्य्-आत्मकत्व एव सिद्धे यत् सर्वतः पाणि- पादादि-लक्षणा मूर्तिः श्रूयते सापि पूर्वोक्ति-लक्षणायाः श्री-मूर्तेर् न पृथग् इति विभुत्व-प्रकरणान्ते व्यञ्जितम् एव । यत् तु

बृहच्-छरीरोऽभिविमान-रूपो युवा कुमारत्वम् उपेयिवान् हरिः । रेमे श्रियाऽसौ जगतां जनन्या स्व-ज्योत्स्नया चन्द्र इवामृतांशुः ॥ इति पाद्मोत्तर-खण्ड-वचनम् ।

अत्र पर-ब्रह्म-स्वरूप-शरीरः सर्वतो-भावेन विगत-परिमाणोऽपि नित्यं कैशोराकारम् एव प्राप्तः सन् श्रिया सह रेमे इत्य् अर्थः । उपेयिवान् इत्य् उक्ताव् अपि नित्यत्वम् अपहत-पाप्मेतिवत् । तत्रैव तदीय-तच्-छ्री-मूर्त्य्- अधिष्ठातृक-त्रिपाद्-विभूतेर् अपि प्रघट्टकेन वाक्य-समूहकेन परम-नित्यता-प्रतिपादनात् । तथा चोक्तं तत्रैव -

अच्युतं शाश्वतं दिव्यं सदा यौवनम् आश्रितम् । नित्यं सम्भोगम् ईश्वर्या श्रिया भूम्या च संवृतम् ॥ इति ॥

तस्मात् श्री-भगवान् यथोक्त-लक्षण एव । स एव वदन्तीत्य् अस्य मुख्यार्थ-भूतं मूलं तत्त्वम् इति पर्यवसानम् । तद् उक्तं मोक्ष- धर्मे श्री-नारायणोपाख्याने -

तत्त्वं जिज्ञासमानानां हेतुभिः सर्वतो-मुखैः । तत्त्वम् एको महा-योगी हरिर् नारायणः प्रभुः ॥ इति [भ्भ् १२.३३५.८३] ।

नारायणोपनिषदि च - नारायणः परं ब्रह्म तत्त्वं नारायणः परम् इति [म्नु १३.४] । अत्र श्री-रामानुजोदाहृताः श्रुतयश् च - यस्य पृथिवी शरीरम् इत्य् आरभ्य एष सर्व-भूतान्तरात्मा दिव्यो देव एको नारायण इत्य् आद्या बह्व्यः । इह श्री-भगवद्-अंश-भूतानां पुरुषादीनां परम-तत्त्व-विग्रहता-साधनं वाक्य-जातम् अपि तस्यांशिनस् तद्-रूप-विग्रहत्वं कैमुत्येनाभिव्यनक्तीति पूर्वत्र चोत्तरत्र ग्रन्थे तथोदाहरणानि ।

विष्णु-पुराणे तु साक्षात् श्री-भगवन्तम् अधिकृत्य तथोदाहरणम् -

द्वे रूपे ब्रह्मणस् तस्य मूर्तं चामूर्तम् एव च । क्षराक्षर-स्वरूपे ते सर्व-भूतेष्व् अवस्थिते ।

अक्षरं तत् परं ब्रह्म क्षरं सर्वम् इदं जगत् ॥ [विप् १.२२.५५]

इत्य् उक्त्वा जगन्-मध्ये ब्रह्म-विष्णव्-ईश-रूपाणि च पठित्वा पुनर् उक्तम् -

तद् एतद् अक्षरं नित्यं जगन्-मुनि-वराखिलम् । आविर्भाव-तिरोभाव- जन्म-नाश-विकल्पनात् ॥ इति [विप् १.२२.६०]

तद् एतद् अक्षराख्यं पर-ब्रह्म नित्यम् अखिलं जगत् तु आविर्भावादिभेदवद् इत्य् अर्थः । तत्राविर्भाव-तिरोभावादिकत्वेनैव पूर्वेषां ब्रह्मादीनां तद्-अन्तःपात-व्यपदेशो न वस्तुत इत्य् अर्थः ।

अथ सदा स्व-धाम्नि विराजमानत्वेन क्षर-रूपतो मूर्तत्वादिना चाक्षरतोऽपि विलक्षणं तृतीयं रूपं भगवतः परमं स्वरूपम् इति पुनर् उच्यते ।

सर्व-शक्ति-मयो विष्णुः स्वरूपं ब्रह्मणोऽपरम् । मूर्तं तद् योगिभिः पूर्वं योगारम्भेषु चिन्त्यते ॥[विप् १.२२.६१]

स परः सर्व-शक्तीनां ब्रह्मणः समनन्तरम् । मूर्तं ब्रह्म महा-भाग सर्व-ब्रह्म-मयो हरिः ॥ [विप् १.२२.६३]

तत्र सर्वम् इदं प्रोतम् ओतं चैवाखिलं जगत् ॥ [विप् १.२२.६४] इति । ब्रह्म-साक्षात्-कारात् पूर्वं योगिभिश् चिन्त्यते । तथा ब्रह्मणः समनन्तरम् उपासनानुक्रमेण यथाग्रेऽक्षराद् अनन्तरं तद् उक्तम्, यथा - ब्रह्म-भूतः प्रसन्नात्मेत्य् [गीता १८.५५] आद्यानुसारेण ब्रह्म[व]साक्षात्कारानन्तराविर्भावी च स इत्य् अर्थः । यतः सर्वासां शक्तीनां स्वरूप-भूतादीनां परमाश्रयः । अतएव सर्व-ब्रह्म-मयोऽखण्ड-ब्रह्म-स्वरूपश् च । अक्षराख्यस्य पूर्वस्य शक्ति-हीनत्वेन खण्डत्वात् । यद् वा अतएव सर्व-वेद-वेद्य इत्य् अर्थः । तत एव च तत्र सर्वम् इत्य् आदीति । एवं -

यस्मात् क्षरम् अतीतो ऽहम् अक्षराद् अपि चोत्तमः । अतो ऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ इत्य् आदि [गीता १५.१८] श्री-गीतोपनिषद् अपि योज्या ।

अत्र यद्यपि कूटस्थोऽक्षर उच्यते इत्य् [गीता १५.१६] अक्षर-शब्देन शुद्ध- जीव एव प्रस्तूयते तथापि पर-ब्रह्म एव च लक्षणम् । अक्षरं परमं ब्रह्म [गीता ८.३] इति तच् च तत्र पूर्वोक्तम् इति । अनयोश् चिन्मात्र- वस्तुत्वेनैकार्थत्वाद् इति तद् एतद् अभिप्रेत्य मल्लानाम् अशनिर् नृणां नरवर इत्य् आदौ मूर्तस्यैव स्वयं भगवत एव लक्षणत्वं [तल्- लक्ष्यत्वं] साक्षाद् एवाह तत्त्वं परं योगिनाम् [भ्प् १०.४३.१७] इति ।

योगिनां चतुःसनादीनाम् इति ॥

॥ १०.४३ ॥ श्री-शुकः ॥ १०० ॥

[100]

tataś ca yasmin parama-bṛhati sāmānyākāra-sattāyās ta-aṅga-jyotiṣo'pi bṛhatvena brahmatvaṃ tasminn eva mukhyā tac-chabda-pravṛttiḥ | tathā ca brāhme -

ananto bhagavān brahma ānandetyādibhiḥ padaiḥ | procyate viṣṇur evaikaḥ pareṣām upacārataḥ || iti |

yathā pādme -

pṛthag vaktuṃ guṇās tasya na śakyante'mitatvataḥ | yato'to brahma-śabdena sarveṣāṃ grahaṇaṃ bhavet ||

etasmād brahma-śabdo'sau viṣṇor eva viśeṣaṇam | amito hi guṇo yasmān nānyeṣāṃ tam ṛte vibhum || iti |

atra nirgolito'yaṃ mahā-prakaraṇārthaḥ | yad advayaṃ jñānaṃ tad eva tattvam iti tattvavido do [?] vadanti | tac ca vaiśiṣṭyaṃ vinaivopalabhyamānaṃ brahmeti śabdyate vaiśiṣṭyena saha tu śrī-bhagavān iti | sa ca bhagavān pūrvādita-lakṣaṇa-śrī-mūrtyātyātmaka eva na tu amūrtaḥ |

*atha, bhūpa mūrtam amūrtaṃ ca paraṃ cāparam eva ca iti [ViP 6.7.47] viṣṇu-purāṇa-padye[*ENDNOTE #31] tasya caturvidhatvam aṅgīkurvadbhir yady amūrtatvam api pṛthag aṅgīkartavyaṃ tadā brahmatvavat tad-upāsaka-dṛṣṭi- yogayatānurūpam evāstu | tathā hi yasya samīcīnā bhaktir asti tasya para- mūrtyā śyāmasundara-caturbhujādi-rūpatayā prādurbhavati | yasyārvācīnopāsanā-rūpā tasyāpara-mūrtyā pātāla-pādādi-kalpanā-mayy eva | yasya ca rukṣaṃ jñānaṃ tasya pareṇa brahma-lakṣaṇa-mūrtatvena | yasya jñāna-pracurā bhaktis tasya tv apareṇeśvara-laksaṇa-mūrtatveneti | atrāparatvaṃ parama-mūrtyāvirbhāvānanatara-sopānatvena na brahmavad atīva mūrtatvānapekṣyam ity evam | na tv aśreṣṭhatva-vivakṣayeti jñeyam | para-mūrtāpekṣayā paratvaṃ vā | tatraiva tad viśva-rūpaṃ vairūpyam anyad dharer mahad iti viśvādhiṣṭhānatvena nityatva-vibhūtve | mūrtaṃ bhagavato rūpaṃ sarvāpāśraya-niḥspṛham iti [ViP 6.7.78] nirupādhitvam | cintayed brahma- bhūtaṃ tam iti [ViP 6.7.83] parataḥ lakṣaṇatvam |*

*tribhāva-bhāvanātīta [ViP 6.7.76] iti tatra prasiddha-karma-maya-jñāna-karma-samuccaya-maya-kevala-jñāna-maya-bhāvanā-trayātītatvena para-tattva-lakṣaṇatve'pi bhaktyaikāvirbhāvitayā samyak prakāśatvaṃ mūrtasyaiva vyañjitam | ataeva śubhāśrayaḥ sa cittasya sarvagasyācalātmanaḥ[*ENDNOTE #32] [ViP 6.7.76] ity uktam |*

tataś ca tasyāḥ śrī-mūrter api sakāśāt tad-ante pratyāhāroktiḥ kevalā bhedopāsakaṃ prati vayvasthāpitā bhavatīty apy anusandheyam | atra tad- viśva-rūpa-vairūpyam ity [ViP 6.7.70] etat padyaṃ mūrta-param eva jñeyam |

*samasta-śakti-rūpāṇi yat karoti nareśvaraḥ | deva-tiryaṅ-manuṣyākhyā ceṣṭāvanti svalīlayā ||[*ENDNOTE #33] [ViP 6.7.71] ity anantara-vākya-balāt*

prathamasya tṛtīye - yasyāmbhasi śayānasya yoga-nidrāṃ vitanvataḥ [BhP 1.3.2] ity-ady-ukta-laksaṇasya mūrtasyaiva tat-tad-avatāritvaṃ darśitam, etan nānāvatārāṇāṃ nidhānaṃ bījam avyayam iti [BhP 1.3.5] | tad-viśva-rūpa- vairūpyam iti [ViP 6.7.70] paṭhadbhiḥ śrī-rāmānuja-caraṇair api mūrta- paratvenaiva vyākhyātam | viśva-rūpād vairūpyaṃ vailaksaṇyaṃ yatra tad- viśva-lakṣaṇaṃ mūrtaṃ svarūpam iti |

tad evaṃ tasya vastunaḥ śrī-mūrty-ātmakatva eva siddhe yat sarvataḥ pāṇi-pādādi-lakṣaṇā mūrtiḥ śrūyate sāpi pūrvokti-lakṣaṇāyāḥ śrī-mūrter na pṛthag iti vibhutva-prakaraṇānte vyañjitam eva | yat tu

bṛhac-charīro'bhivimāna-rūpo yuvā kumāratvam upeyivān hariḥ | reme śriyā'sau jagatāṃ jananyā sva-jyotsnayā candra ivāmṛtāṃśuḥ || iti pādmottara-khaṇḍa-vacanam |

atra para-brahma-svarūpa-śarīraḥ sarvato-bhāvena vigata-parimāṇo'pi nityaṃ kaiśorākāram eva prāptaḥ san śriyā saha reme ity arthaḥ | upeyivān ity uktāv api nityatvam apahata-pāpmetivat | tatraiva tadīya-tac-chrī-mūrty-adhiṣṭhātṛka-tripād-vibhūter api praghaṭṭakena vākya-samūhakena parama-nityatā-pratipādanāt | tathā coktaṃ tatraiva -

acyutaṃ śāśvataṃ divyaṃ sadā yauvanam āśritam | nityaṃ sambhogam īśvaryā śriyā bhūmyā ca saṃvṛtam || iti ||

tasmāt śrī-bhagavān yathokta-lakṣaṇa eva | sa eva vadantīty asya mukhyārtha-bhūtaṃ mūlaṃ tattvam iti paryavasānam | tad uktaṃ mokṣa- dharme śrī-nārāyaṇopākhyāne -

tattvaṃ jijñāsamānānāṃ hetubhiḥ sarvato-mukhaiḥ | tattvam eko mahā-yogī harir nārāyaṇaḥ prabhuḥ || iti [MBh 12.335.83] |

nārāyaṇopaniṣadi ca - nārāyaṇaḥ paraṃ brahma tattvaṃ nārāyaṇaḥ param iti [MNU 13.4] | atra śrī-rāmānujodāhṛtāḥ śrutayaś ca - yasya pṛthivī śarīram ity ārabhya eṣa sarva-bhūtāntarātmā divyo deva eko nārāyaṇa ity ādyā bahvyaḥ | iha śrī-bhagavad-aṃśa-bhūtānāṃ puruṣādīnāṃ parama-tattva- vigrahatā-sādhanaṃ vākya-jātam api tasyāṃśinas tad-rūpa-vigrahatvaṃ kaimutyenābhivyanaktīti pūrvatra cottaratra granthe tathodāharaṇāni |

viṣṇu-purāṇe tu sākṣāt śrī-bhagavantam adhikṛtya tathodāharaṇam -

dve rūpe brahmaṇas tasya mūrtaṃ cāmūrtam eva ca | kṣarākṣara-svarūpe te sarva-bhūteṣv avasthite |

akṣaraṃ tat paraṃ brahma kṣaraṃ sarvam idaṃ jagat || [ViP 1.22.55]

ity uktvā jagan-madhye brahma-viṣṇv-īśa-rūpāṇi ca paṭhitvā punar uktam -

tad etad akṣaraṃ nityaṃ jagan-muni-varākhilam | āvirbhāva-tirobhāva-

janma-nāśa-vikalpanāt || iti [ViP 1.22.60]

tad etad akṣarākhyaṃ para-brahma nityam akhilaṃ jagat tu āvirbhāvādibhedavad ity arthaḥ | tatrāvirbhāva-tirobhāvādikatvenaiva pūrveṣāṃ brahmādīnāṃ tad-antaḥpāta-vyapadeśo na vastuta ity arthaḥ |

atha sadā sva-dhāmni virājamānatvena kṣara-rūpato mūrtatvādinā cākṣarato'pi vilakṣaṇaṃ tṛtīyaṃ rūpaṃ bhagavataḥ paramaṃ svarūpam iti punar ucyate |

sarva-śakti-mayo viṣṇuḥ svarūpaṃ brahmaṇo'param | mūrtaṃ tad yogibhiḥ pūrvaṃ yogārambheṣu cintyate ||[ViP 1.22.61]

sa paraḥ sarva-śaktīnāṃ brahmaṇaḥ samanantaram | mūrtaṃ brahma mahā-bhāga sarva-brahma-mayo hariḥ || [ViP 1.22.63]

tatra sarvam idaṃ protam otaṃ caivākhilaṃ jagat || [ViP 1.22.64] iti | brahma-sākṣāt-kārāt pūrvaṃ yogibhiś cintyate | tathā brahmaṇaḥ samanantaram upāsanānukrameṇa yathāgre'kṣarād anantaraṃ tad uktam, yathā - brahma-bhūtaḥ prasannātmety [Gītā 18.55] ādyānusāreṇa brahma[va]sākṣātkārānantarāvirbhāvī ca sa ity arthaḥ | yataḥ sarvāsāṃ śaktīnāṃ svarūpa-bhūtādīnāṃ paramāśrayaḥ | ataeva sarva-brahma-mayo'khaṇḍa-brahma-svarūpaś ca | akṣarākhyasya pūrvasya śakti-hīnatvena khaṇḍatvāt | yad vā ataeva sarva-veda-vedya ity arthaḥ | tata eva ca tatra sarvam ity ādīti | evaṃ -

yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ | ato 'smi loke vede ca prathitaḥ puruṣottamaḥ || ity ādi [Gītā 15.18] śrī-gītopaniṣad api yojyā |

atra yadyapi kūṭastho'kṣara ucyate ity [Gītā 15.16] akṣara-śabdena śuddha- jīva eva prastūyate tathāpi para-brahma eva ca lakṣaṇam | akṣaraṃ paramaṃ brahma [Gītā 8.3] iti tac ca tatra pūrvoktam iti | anayoś cinmātra- vastutvenaikārthatvād iti tad etad abhipretya mallānām aśanir nṛṇāṃ naravara ity ādau mūrtasyaiva svayaṃ bhagavata eva lakṣaṇatvaṃ [tal- lakṣyatvaṃ] sākṣād evāha tattvaṃ paraṃ yogināṃ [BhP 10.43.17] iti |

yogināṃ catuḥsanādīnām iti ||

|| 10.43 || śrī-śukaḥ || 100 ||

English witness · section(s) 88

Anuccheda 88

1 The scriptures declare that Brahman is a partial expansion of the Supreme Personality of Godhead. Lord Sankarsana says to King Citraketu (Srimad Bhagavatam 6.16.51): “All

living entities, moving and non moving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth (Brahman). These two forms of Mine - namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.'* 3 Srila Sridhara Svami comments: "In this verse the Lord says: "All living entities (sarva-bhutani) are My expansions. I am the Supersoul (atma) of all living beings (bhuta), and the supreme dictator and enjoyer of them. This world, filled with enjoyers and the objects of their enjoyment, is not separate from Me. I am the cause of all living entities (bhuta-bhavanah). I am the form of the transcendental vibrations (sabda-brahma), and I am the Supreme Absolute Truth (param brahma).' "At this point someone may object: 'Is it not true that the Supreme impersonal Brahman is the cause of transcendental vibrations (sabda-brahma)?' "The Lord answers : 'The transcendental sound and the eternally blissful spiritual form of the Deity, are My (mama) eternal (sasvati) forms (tanu); they are not material.'" In this way it is proved that the Brahman effulgence is a partial expansion of the Supreme Personality of Godhead.

Bhagavat · Sanskrit §101 · English §89

[१०१]

अतएव श्रीमद्-भागवतस्य निगम-कल्प-तरु-परम-फल-भूतस्य श्रैष्ठ्ये सत्य् अपि तथाभूतस्यापि भगवद्-आख्य-परम-तत्त्वस्योत्कर्ष- विद्या-रूपत्वाद् एव परम-श्रैष्ठ्यम् आह --

धर्मः प्रोज्झित-कैतवो ऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवम् अत्र वस्तु शिवदं ताप-त्रयोन्मूलनम् । श्रीमद्-भागवते महा-मुनि-कृते किं वा परैर् ईश्वरः सद्यो हृद्य् अवरुध्यते ऽत्र कृतिभिः शुश्रूषुभिस् तत्-क्षणात् ॥ [भ्प् १.१.२]

अत्र यस् तावद् धर्मो निरूप्यते स खलु स वै पुंसां परो धर्मो यतो भक्तिर् अधोक्षजे इत्य् [भ्प् १.२.६] आदिकया

अतः पुम्भिर् द्विज-श्रेष्ठा वर्णाश्रम-विभागशः । स्वानुष्ठितस्य धर्मस्य संसिद्धिर् हरि-तोषणम् ॥ [भ्प् १.२.१३]

इत्य् अन्तया रीत्या भगवत्-सन्तोषणैक-तात्पर्येण शुद्ध-भक्त्य्- उत्पादकतया निरूपणात् परम एव । यतः सोऽपि तद्-एक-तात्पर्यत्वात् प्रकर्षेण उज्झितं कैतवं फलाभिसन्धि-लक्सणं कपटं यस्मिन् तथाभूतः । प्र-शब्देन सालोक्यादि-सर्व-प्रकार-मोक्षाभिसन्धिर् अपि निरस्तः । यत एवासौ तद्-एक-तात्पर्यत्वेन निर्मत्सराणां फल- कामुकस्यैव परोत्कर्षासहनं मत्सरः तद्-रहितानाम् एव तद्-उपलक्षणत्वेन पश्व्-आलम्भने, दयालूनाम् एव च सतां स्व-धर्म- पराणां विधीयते इति एवम् ईदृश-स्पष्टम् अनुक्तवतः कर्म-शास्त्राद् उपासना-शास्त्राच् चास्य तत्-तत्-प्रतिपादकांशे श्रैष्ठ्यम् उक्तम् । उभयत्रैव धर्मोत्पत्तेः । तद् एवं सति साक्षात् कीर्तनादि-रूपस्य वार्ता ति दूरत एव आस्ताम् इति भावः ।

अथ ज्ञान-काण्ड-शाखेभ्योऽप्य् अस्य पूर्ववत् श्रैष्ठ्यम् आह वेद्यम् इति ।
भगवद्-भक्ति-निरपेक्ष-प्रायेषु तेषु प्रतिपादितम् अपि श्रेयः-सृतिं भक्तिम् उदस्य [भ्प् १०.१४.४] इत्य्-आदि-न्यायेन वेद्यं निश्चेयं भवतीत्य् अत्रैव वेद्यम् इत्य् अर्थः ।

ताप-त्रयम् उन्मूलयति तन्-मूल-भूताविद्या-पर्यन्तं खण्डयतीति तथा शिवं परमानन्दं ददात्य् अनुभावयतीति तथा । अन्यत्र मुक्ताव् अनुभवामनने ह्य् अपुरुषार्थत्वापातः स्यात् इति तन्-मननाद्

अत्र तु वैशिष्ट्यम् इति । न चास्य तत्-तद्-दुर्लभ-वस्तु-साधनत्वे तादृश-निरूपण- सौष्ठवम् एव कारणम् ।

अपि तु स्वरूपम् अपीत्य् आह श्रीमद्-भागवत इति । श्रीमद्-भागवतत्वं भगवत्-प्रतिपादकत्वं श्रीमत्त्वं श्री-भगवन्-नामादेर् इव तादृश- स्वभाविक-शक्तिमत्त्वम् । नित्य-योगे मतुप् । अतएव समस्ततयैव निर्दिश्य नीलोत्पलादिवत्त्वन्-नामत्वम् एव बोधितम् । अन्यथा त्व् अविमृष्ट- विधेयांश-दोषः स्यात् ।

अत उक्तं श्री-गारुडे - ग्रन्थोऽष्टादश-साहस्रः श्रीमद्-भागवताभिधः । इति टीकाकृद्भिर् अपि श्री-भागवताभिधः सुर-तरुर् इति । अतः क्वचित् केवल-भागवताख्यत्वं तु सत्य-भामा भामा इतिवत् । तादृश- प्रभावत्वे कारणं परम-श्रेष्ठ-कर्तृत्वम् अप्य् आह । महामुनिः श्री- भगवान् तस्यैव परम-विचार-पारङ्गत-महा-प्रभाव-गण- शिरोमणित्वाच् च । स मुनिर् भूत्वा समचिन्तयद् इति श्रुतेः । तेन प्रथमं चतुः-श्लोकी-रूपेण सङ्क्षेपतः प्रकाशिते कस्मै येन विभाषितोऽयम् इत्य् [भ्प् १२.१३.१९][*एन्द्नोते #३४] आद्य्-अनुसारेन सम्पूर्ण एव प्रकाशिते ।

तद् एवं श्रैष्ठ्य-जातम् अन्यत्रापि प्रायः सम्भवतु नाम सर्व-ज्ञान-शास्त्र-परम-ज्ञेय-पुरुषार्थ-शिरोमणि-श्री-भगवत्-साक्षात्कारस् तत्रैव सुलभ इति वदन् सर्वोर्ध-प्रभावम् आह किं वेति । परैः शास्त्रैस् तद्-उक्त- साधनैर् वा ईश्वरो भगवान् हृदि किं वा सद्य एवावरुध्यते स्थिरीक्रियते । वा-शब्दः कटाक्षे । किन्तु विलम्बेन कथञ्चिद् एव । अत्र तु शुश्रूषुभिः श्रोतुम् इच्छद्भिर् एव तत्-क्षणाद् अवरुध्यते ।

ननु इदमे एव तर्हि सर्वे किम् इति न शृण्वन्ति तत्राह कृतिभिर् इति सुकृतिभिर् इत्य् अर्थः । श्रवणेच्छा तु तादृश-सुकृतिं विना नोत्पद्यत इति भावः । अथवा अपरैर् मोक्ष-पर्यन्त-कामना-रहितेश्वराराधन-लक्षण-धर्म- ब्रह्म-साक्षात्कारादिभिर् उक्तैर् अनुक्तैर् वा साध्यैस् तैर् अत्र किं वा कियद् वा माहात्म्यम् उपपन्नम् इत्य् अर्थः । यतो य ईश्वरः कृतिभिः कथञ्चित् तत्- तत्-साधनानुक्रम-लब्धया भक्त्या कृतार्थैः सद्यस् तद्-एक-क्षणम् एव व्याप्य हृदि स्थिरीक्रैयते स एवात्र श्रोतुम् इच्छद्भिर् एव तत्-क्षणम् आरभ्य सर्वदैवेति । तस्माद् अत्र काण्ड-त्रय-रहस्यस्य प्रव्यक्त- प्रैत्पादनादेर् विशेषत ईश्वराकर्षि-विद्या-रूपत्वाच् च इदम् एव सर्व-शास्त्रेभ्यः श्रेष्ठम् । अतएवात्र इति पदस्य त्रिर्-उक्तिः कृता । सा हि निर्धारणार्थेति । अतो नित्यम् एतद् एव सर्वैर् एव श्रोतव्यम् इति भावः ॥

॥ १.१ ॥ वेद-व्यासं श्री-शुकम् ॥ १०१ ॥

[101]

ataeva śrīmad-bhāgavatasya nigama-kalpa-taru-parama-phala-bhūtasya śraiṣṭhye saty api tathābhūtasyāpi bhagavad-ākhya-parama-tattvasyotkarṣa- vidyā-rūpatvād eva parama-śraiṣṭhyam āha --

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṃ satāṃ vedyaṃ vāstavam atra vastu śivadaṃ tāpa-trayonmūlanam | śrīmad-bhāgavate mahā-muni-kṛte kiṃ vā parair īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt || [BhP 1.1.2]

atra yas tāvad dharmo nirūpyate sa khalu sa vai puṃsāṃ paro dharmo yato bhaktir adhokṣaje ity [BhP 1.2.6] ādikayā

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ | svānuṣṭhitasya dharmasya saṃsiddhir hari-toṣaṇam || [BhP 1.2.13]

ity antayā rītyā bhagavat-santoṣaṇaika-tātparyeṇa śuddha-bhakty- utpādakatayā nirūpaṇāt parama eva | yataḥ so'pi tad-eka-tātparyatvāt prakarṣeṇa ujjhitaṃ kaitavaṃ phalābhisandhi-laksaṇaṃ kapaṭaṃ yasmin tathābhūtaḥ | pra-śabdena sālokyādi-sarva-prakāra-mokṣābhisandhir api nirastaḥ | yata evāsau tad-eka-tātparyatvena nirmatsarāṇāṃ phala- kāmukasyaiva parotkarṣāsahanaṃ matsaraḥ tad-rahitānām eva tad- upalakṣaṇatvena paśv-ālambhane, dayālūnām eva ca satāṃ sva-dharma- parāṇāṃ vidhīyate iti evam īdṛśa-spaṣṭam anuktavataḥ karma-śāstrād upāsanā-śāstrāc cāsya tat-tat-pratipādakāṃśe śraiṣṭhyam uktam | ubhayatraiva dharmotpatteḥ | tad evaṃ sati sākṣāt kīrtanādi-rūpasya vārtā ti dūrata eva āstām iti bhāvaḥ |

atha jñāna-kāṇḍa-śākhebhyo'py asya pūrvavat śraiṣṭhyam āha vedyam iti | bhagavad-bhakti-nirapekṣa-prāyeṣu teṣu pratipāditam api śreyaḥ-sṛtiṃ bhaktim udasya [BhP 10.14.4] ity-ādi-nyāyena vedyaṃ niśceyaṃ bhavatīty atraiva vedyam ity arthaḥ |

tāpa-trayam unmūlayati tan-mūla-bhūtāvidyā-paryantaṃ khaṇḍayatīti tathā śivaṃ paramānandaṃ dadāty anubhāvayatīti tathā | anyatra muktāv anubhavāmanane hy apuruṣārthatvāpātaḥ syāt iti tan-mananād atra tu vaiśiṣṭyam iti | na cāsya tat-tad-durlabha-vastu-sādhanatve tādṛśa-nirūpaṇa- sauṣṭhavam eva kāraṇam |

api tu svarūpam apīty āha śrīmad-bhāgavata iti | śrīmad-bhāgavatatvaṃ bhagavat-pratipādakatvaṃ śrīmattvaṃ śrī-bhagavan-nāmāder iva tādṛśa-svabhāvika-śaktimattvam | nitya-yoge matup | ataeva samastatayaiva nirdiśya nīlotpalādivattvan-nāmatvam eva bodhitam | anyathā tv avimṛṣṭa- vidheyāṃśa-doṣaḥ syāt |

*ata uktaṃ śrī-gāruḍe - grantho'ṣṭādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ | iti ṭīkākṛdbhir api śrī-bhāgavatābhidhaḥ sura-tarur iti | ataḥ kvacit kevala-bhāgavatākhyatvaṃ tu satya-bhāmā bhāmā itivat | tādṛśa- prabhāvatve kāraṇaṃ parama-śreṣṭha-kartṛtvam apy āha | mahāmuniḥ śrī- bhagavān tasyaiva parama-vicāra-pāraṅgata-mahā-prabhāva-gaṇa- śiromaṇitvāc ca | sa munir bhūtvā samacintayad iti śruteḥ | tena prathamaṃ catuḥ-ślokī-rūpeṇa saṅkṣepataḥ prakāśite kasmai yena vibhāṣito'yam ity [BhP 12.13.19][*ENDNOTE #34] ādy-anusārena sampūrṇa eva prakāśite |*

tad evaṃ śraiṣṭhya-jātam anyatrāpi prāyaḥ sambhavatu nāma sarva-jñāna-śāstra-parama-jñeya-puruṣārtha-śiromaṇi-śrī-bhagavat-sākṣātkāras tatraiva sulabha iti vadan sarvordha-prabhāvam āha kiṃ veti | paraiḥ śāstrais tad-ukta- sādhanair vā īśvaro bhagavān hṛdi kiṃ vā sadya evāvarudhyate sthirīkriyate | vā-śabdaḥ kaṭākṣe | kintu vilambena kathañcid eva | atra tu śuśrūṣubhiḥ śrotum icchadbhir eva tat-kṣaṇād avarudhyate |

nanu idame eva tarhi sarve kim iti na śṛṇvanti tatrāha kṛtibhir iti sukṛtibhir ity arthaḥ | śravaṇecchā tu tādṛśa-sukṛtiṃ vinā notpadyata iti bhāvaḥ | athavā aparair mokṣa-paryanta-kāmanā-rahiteśvarārādhana-lakṣaṇa-dharma- brahma-sākṣātkārādibhir uktair anuktair vā sādhyais tair atra kiṃ vā kiyad vā māhātmyam upapannam ity arthaḥ | yato ya īśvaraḥ kṛtibhiḥ kathañcit tat- tat-sādhanānukrama-labdhayā bhaktyā kṛtārthaiḥ sadyas tad-eka-kṣaṇam eva vyāpya hṛdi sthirīkraiyate sa evātra śrotum icchadbhir eva tat-kṣaṇam ārabhya sarvadaiveti | tasmād atra kāṇḍa-traya-rahasyasya pravyakta-praitpādanāder viśeṣata īśvarākarṣi-vidyā-rūpatvāc ca idam eva sarva- śāstrebhyaḥ śreṣṭham | ataevātra iti padasya trir-uktiḥ kṛtā | sā hi nirdhāraṇārtheti | ato nityam etad eva sarvair eva śrotavyam iti bhāvaḥ ||

|| 1.1 || veda-vyāsaṃ śrī-śukam || 101 ||

English witness · section(s) 89

Anuccheda 89

1 That the impersonal, featureless Brahman is a partial expansion of the Lord's opulence is confirmed by the following statement of Lord Matsyadeva to Satyavrata (Srimad Bhagavatam 8.24.38): "You will be thoroughly advised and favoured by Me, and because of your inquiries everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."* 2 In this verse the word 'mahimanam' means 'opulence that has no variety', 'me' means 'My', 'anugrhitam' means 'mercifully', 'vetsyasi hri' means 'you will know what is manifested in the heart',

'samprasnaih' means 'by your questions', and 'vivrtam' means 'revealed by Me.' Here the Lord says: "Although the perception of impersonal Brahman in the heart is Me, that is, it is not different from Me, nevertheless that impersonal Brahman is not the same as the direct perception of Me, which is had only by devotional service. If you desire to see Me directly you must engage in devotional service. 3 This is also explained by Uddhava (Srimad Bhagavatam 10.46.31): "Both Balarama and Krsna are the original personalities of Godhead from whom the cosmic manifestation is emanating. They are the chief among all personalities. Both of Them are the effective cause of this material creation. Material nature is conducted by the purusa incarnations, who are all acting under Krsna and Balarama. By Their partial representation They enter in the hearts of all living entities. They are the source of all knowledge and all forgetfulness also."* The word 'knowledge' here refers to knowledge of Brahman.

Bhagavat · Sanskrit §102 · English §90

[१०२]

तद् एवं श्री-शुक-हृदयम् अपि सङ्गमितं स्यात् । अतश् चतुःश्लोकी-प्रसङ्गेऽपि श्री-भगवान् एवार्थः । स हि स्व-ज्ञानाद्य्-उपदेशेन स्वम् एवोपदिदेश । तत्र परम-भागवताय ब्रह्मणे श्रीमद्-भागवताख्यं निजं शास्त्रम् उपदेष्टुं तत्-प्रतिपाद्यतमं वस्तु-चतुष्टयं प्रतिजानीते ।

ज्ञानं परम-गुह्यं मे यद् विज्ञान-समन्वितम् । सरहस्यं तद्-अङ्गं च गृहाण गदितं मया ॥ [भ्प् २.९.३०]

मे मम भगवतो ज्ञानं शब्द-द्वारा याथार्थ्य-निर्धारणं मया गदितं सत् गृहाण इत्य् अन्यो न जानातीति भावः । यतः परम-गुह्यं ह्य् अज्ञानाद् अपि रहस्यतमं मुक्तानाम् अपि सिद्धानाम् [भ्प् ६.१४.५] इत्य् आदेः । तच् च विज्ञानेन तद्-अनुभावेनापि युक्तं गृहाण । न चैतावद् एव । किं च सरहस्यं तत्रापि रहस्यं यत् किम् अप्य् अस्ति तेनापि सहितम् । तच् च प्रेम- भक्ति-रूपम् इत्य् अग्रे व्यञ्जयिष्यते । तथा तद्-अङ्गं च गृहाण । तच् च सति त्व् अपराधाख्य-विघ्ने न झटिति ।विज्ञान-रहस्ये प्रकटयेत् । तस्मात् तस्य ज्ञानस्य सहायं च गृहाणेत्य् अर्थः । तच् च श्रवणादि-भक्ति-रूपम् इत्य् अग्रे व्यञ्जयिष्यते । यद् वा स-रहस्यम् इति तद्-अङ्गस्यैव विशेषणं ज्ञेयम् । हृदेर् इव मिथः संवर्धकयोर् एकत्रावस्थानात् ॥

[102]

tad evaṃ śrī-śuka-hṛdayam api saṅgamitaṃ syāt | ataś catuḥślokī-prasaṅge'pi śrī-bhagavān evārthaḥ | sa hi sva-jñānādy-upadeśena svam evopadideśa | tatra parama-bhāgavatāya brahmaṇe śrīmad-bhāgavatākhyaṃ nijaṃ śāstram upadeṣṭuṃ

tat-pratipādyatamaṃ vastu-catuṣṭayaṃ pratijānīte |

jñānaṃ parama-guhyaṃ me yad vijñāna-samanvitam | sarahasyaṃ tad-aṅgaṃ ca gṛhāṇa gaditaṃ mayā || [BhP 2.9.30]

me mama bhagavato jñānaṃ śabda-dvārā yāthārthya-nirdhāraṇaṃ mayā gaditaṃ sat gṛhāṇa ity anyo na jānātīti bhāvaḥ | yataḥ parama-guhyaṃ hy ajñānād api rahasyatamaṃ muktānām api siddhānām [BhP 6.14.5] ity ādeḥ | tac ca vijñānena tad-anubhāvenāpi yuktaṃ gṛhāṇa | na caitāvad eva | kiṃ ca sarahasyaṃ tatrāpi rahasyaṃ yat kim apy asti tenāpi sahitam | tac ca prema- bhakti-rūpam ity agre vyañjayiṣyate | tathā tad-aṅgaṃ ca gṛhāṇa | tac ca sati tv aparādhākhya-vighne na jhaṭiti |vijñāna-rahasye prakaṭayet | tasmāt tasya jñānasya sahāyaṃ ca gṛhāṇety arthaḥ | tac ca śravaṇādi-bhakti-rūpam ity agre vyañjayiṣyate | yad vā sa-rahasyam iti tad-aṅgasyaiva viśeṣaṇaṃ jñeyam | hṛder iva mithaḥ saṃvardhakayor ekatrāvasthānāt ||

English witness · section(s) 90

Anuccheda 90

1 The Lord describes His opulences again in these words (Srimad Bhagavatam 11.16.37): “I am earth, air, space, water, fire, false-ego, mahat-tattva, the transformations of matter, the purusa, the unmanifest, passion, goodness, ignorance and the Supreme.” Srila Sridhara Svami comments: ‘The word ‘Supreme’ here means ‘the Supreme Brahman’. 2 The great Vaisnava saint Sri Yamunacarya also explains: ‘O Lord, the material universe, everything within the universe, the ten coverings around it, the modes of nature, the unmanifested stage of matter, the purusa-avatara, the supreme spiritual world, and the Supreme Brahman, are all Your opulences.’

BHAGAVAT-SANDARBHA

2.10

Sections 103–114

10 bilingual sequence blocks

Bhagavat · Sanskrit §103 · English §91

[१०३]

अत्र साध्ययोर् विज्ञान-रहस्ययोर् आविर्भावार्थम् आशिषं ददाति -

यावान् अहं यथा-भावो यद्-रूप-गुण-कर्मकः तथैव तत्त्व-विज्ञानम् अस्तु ते मद्-अनुग्रहात् [भ्प् २.९.३१]

यावान् स्वरूपतो यत्-परिमाणकोऽहम् । यथा भावः सत्ता यस्येति । यल्- लक्षणोऽहम् इत्य् अर्थः । यानि स्वरूपान्तरङ्गानि रूपाणि श्यामत्व-चतुर्- भुजत्वादीनि गुणा भक्त-वात्सल्याद्याः कर्माणि तत्-तल्-लीला यस्य स यद्- रूप-गुण-कर्मकोऽहम् । तथैव तेन तेन सर्व-प्रकारेणैव तत्त्व- विज्ञानं याथार्थ्यानुभवो मद्-अनुग्रहात् ते तवास्तु भवताद् इति । एतेन चतुःश्लोक्य्-अर्थस्य निर्विशेषत्वं स्वयम् एव परास्तम् । वक्ष्यते च चतुःश्लोकीम् एवोद्दिशता श्री-भगवता स्वयम् उद्धवं प्रति । पुरा मयेत्यादौ ज्ञानं परं मन्-महिमावभासम् इति [भ्प् ३.४.१३] । तत्र विज्ञान-पदेन रूपादीनाम् अपि स्वरूप-भूतत्वं व्यक्तम् । अत्र विज्ञानाशीः स्पष्टा । रहस्याशीश् च परमानन्दात्मक-तत्-तद्- याथार्थ्यानुभवेनावश्यं प्रेमोदयात् ॥

[103]

atra sādhyayor vijñāna-rahasyayor āvirbhāvārtham āśiṣaṃ dadāti -

yāvān ahaṃ yathā-bhāvo yad-rūpa-guṇa-karmakaḥ tathaiva tattva-vijñānam astu te mad-anugrahāt [BhP 2.9.31]

yāvān svarūpato yat-parimāṇako'ham | yathā bhāvaḥ sattā yasyeti | yal- lakṣaṇo'ham ity arthaḥ | yāni svarūpāntaraṅgāni rūpāṇi śyāmatva-catur- bhujatvādīni guṇā bhakta-vātsalyādyāḥ karmāṇi tat-tal-līlā yasya sa yad- rūpa-guṇa-karmako'ham | tathaiva tena tena sarva-prakāreṇaiva tattva- vijñānaṃ yāthārthyānubhavo mad-anugrahāt te tavāstu bhavatād iti | etena catuḥśloky-arthasya nirviśeṣatvaṃ svayam eva parāstam | vakṣyate ca catuḥślokīm evoddiśatā śrī-bhagavatā svayam uddhavaṃ prati | purā mayetyādau jñānaṃ paraṃ man-mahimāvabhāsam iti [BhP 3.4.13] | tatra vijñāna-padena rūpādīnām api svarūpa-bhūtatvaṃ vyaktam | atrra vijñānāśīḥ spaṣṭā | rahasyāśīś ca paramānandātmaka-tat-tad- yāthārthyānubhavenāvaśyaṃ premodayāt ||

English witness · section(s) 91

Anuccheda 91

1 Because it has none of the variety present in the Lord's form, Brahman is said to be the bodily effulgence of the Supreme Personality of Godhead. Devaki-devi explains this in her prayers to the Supreme Personality of Godhead (Srimad Bhagavatam 10.3.24): "My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause. You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, My Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge."* In this verse the word 'brahma-jyotih' means (the effulgence of the Supreme Personality of Godhead' and the word 'rupam' means 'the form of the Supreme Personality of Godhead." 2 This is also explained in Sri Brahma-samhita (40): "I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete, and unlimited, and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

Bhagavat · Sanskrit §104–105 · English §92

[१०४]

तद् एव उपदेश्य-चतुष्टयं चतुःश्लोक्या निरूपयन् प्रथमं ज्ञान- विज्ञानार्थं स्व-लक्षणं प्रतिपादयति द्वाभ्याम् । तत्र ज्ञानार्थम् आह -

अहम् एवासम् एवाग्रे नान्यद् यत् सद्-असत् परम् । पश्चाद् अहं यद् एतच् च यो ऽवशिष्येत सो ऽस्म्य् अहम् ॥ [भ्प् २.९.३२]

अत्राहं-शब्देन तद् वक्ता मूर्त एवोच्यते न तु निर्विशेषं ब्रह्म तद्- अविषयत्वात् । आत्म-ज्ञान-तात्पर्यके तु तत्त्वम् असीतिवत् त्वम् एवात्येव वतुर्म् उपयुक्तवात् । ततश् चायम् अर्थः - सम्प्रति भवन्तं प्रति प्रादुर्भवन्न् असौ परम-मनोहर-श्री-विग्रहोऽहम् एवाग्रे महा-परलय-कालेऽप्य् आसम् एव । वासुदेवो वा इदम् अग्र आसीन् न ब्रह्मा न च शङ्करः । एको नारायण आसीन् न ब्रह्मा नेशान इत्य् आदि श्रुतिभ्यः । भगवान् एक आसेदम् अग्र आत्मात्मनां विभुर् इत्य् [भ्प् ३.५.२३] आदि तृतीयात् । अतो वैकुण्ठ-तात्-पार्षद्- आदीनाम् अपि तद्-उपाङ्गत्वाद् अहं-पदेनैव ग्रहणं राजासौ प्रयातीतिवत् । ततस् तेषां च तद्वद् एव स्थितिर् बोध्यते । तथा च राज-प्रश्नः - स चात्र

स चापि यत्र पुरुषो विश्व-स्थित्य्-उद्भवाप्ययः । मुक्तात्म-मायां मायेशः शेते सर्व-गुहाशयः ॥ [भ्प् २.८.१०] इति ।

श्री-विदुर-प्रश्नश् च -

तत्त्वानां भगवंस् तेषां कतिधा प्रति-सङ्क्रमः । तत्रेमं क उपासीरन् क उ स्विद् अनुशेरत ॥ इति [भ्प् ३.७.३७] ।

काशीखण्डेऽप्य् उक्तं श्री-ध्रुव-चरिते -

न च्यवन्ते हि मद्-भक्ता महत्यां प्रलयापदि । अतोऽच्युतोऽखिले लोके स एकः सर्वगोऽव्ययः ॥ इति ।

अहम् एवेत्य् एव-कारेणकर्त्-अन्तरस्यारूपत्वादिकस्य च व्यावृत्तिः । आसम् एवेति तत्रासम्भावनाया निवृत्तिः । तद् उक्तं यद्-रूप-गुण-कर्मक [भ्प् २.९.३२] इति । अतएव । यद् वा आसम् एवेति

ब्रह्मादि-बहिर्जन-ज्ञान-गोचर-सृष्ट्य्-आदि- लक्षण-क्रियान्तरस्यैव व्यावृत्तिः । न तु स्वान्तरङ्ग-लीलाया अपि । यथाधुनासौ राजा कार्यं न किञ्चित् करोतीत्य् उक्ते राज्य-सम्बन्धि-कार्यम् एव निषिध्यते न तु शयन-भोजनादिकम् अपीति तद्वत् । यद् वा अस गति- दीप्त्य्-आदानेष्व् इत्य् अस्मात् आसं साम्प्रतं भवता दृश्यमानैर् विशेषैर् एभिर् अग्रेऽप्रि विराजमान एवातिष्ठम् इति निराकारत्वादिकस्यैव विशेषतो व्यावृत्तिः ।

तद् उक्तम् अनेन श्लोकेन साकार-निराकार-विष्णु-लक्षण-कारिण्याम् मुक्ता- फल-टीकायाम् अपि । नापि साकारेष्व् अव्याप्तिः । तेषाम् आकारातिरोहितत्वाद् इति । ऐतरेयक-श्रुतिश् [?] च आत्मैवेदम् अग्र आसीत् पुरुष-विध [बौ ४.१.१] इति । एतेन प्रकृतीक्षणतोऽपि प्राग्-भावात् पुरुषाद् अप्य् उत्तमत्वेन भगवज्- ज्ञानम् एव कथितम् ।

ननु क्वचिन् निर्विशेषम् एव ब्रह्म आसीद् इति श्रूयते तत्राह - नान्यद् यत् सद्- असत्-परम् इति । सत् कार्यम् असत् कारणं तयोः परं यत् ब्रह्म तन् न मत्तोऽन्यत् । क्वचिद् अधिकारिणि शास्त्रे वा स्वरूप-भूत-विशेष-व्युत्पत्त्य्- असमर्थे सोऽयम् अहम् एव निर्विशेषतया प्रतिभातीत्य् अर्थः । यदा तदानीं प्रपञ्चे विशेषाभावान् निर्विशेष-चिन्-मात्राकारेण विकुण्ठे तु स-विशेष- भगवद्-रूपेणेति शास्त्र-द्वय-व्यवस्था । एतेन च ब्रह्मणो हि प्रतिष्ठाहम् इत्य् अत्रोक्तं भगवज्-ज्ञानम् एव प्रतिपादितम् । अतएवास्य परम-गुह्यत्वम् उक्तम् ।

ननु सृष्टेर् अनन्तरं नोपलभ्यसे । तत्राह पश्चात् सृष्टेर् अनन्तरम् अप्य् अहम् एवास्म्य् एव वैकुण्ठेषु भगवद्-आद्याकारेण प्रपञ्चेष्व् अन्तर्याम्य्- आकारेणेति शेषः । एतेन सृष्टि-स्थिति-प्रलय-हेतुर् अस्येत्य् आदि प्रतिपादितं भगवज्-ज्ञानम् एवोपदिष्टम् ।

ननु सर्वत्र घट-पटाकारा ये दृश्यन्ते ते तु तद्-रूपाणि न भवन्तीति तवापूर्णत्व-प्रसक्तिः स्याद् इत्य् आशङ्क्याह । यद् एतद् विश्वं तद् अप्य् अहम् एव मद्-अनन्यत्वान् मद्-आत्मकम् एवेत्य् अर्थः । अनेन सोऽयं तेऽभिहितस् तात भगवान् विश्व-भावनः । समासेन हरेर् नान्यद् अन्यस्मात् सद्-असच् च यद् इत्य् आद्य् उक्तं भगवज्-ज्ञानम् एवोपदिष्टम् । तथा प्रलये योऽवशिष्यते सोऽहम् एवास्म्य् एव । एतेन भवान् एकः शिष्यते शेष-संज्ञ इत्य् उक्तं भगवज्-ज्ञानम् एवोपदिष्टम् । तथा पूर्वं स्वानुग्रह-प्रकाश्यत्वेन प्रतिज्ञातं यावत् त्वं सर्व-काल-देशापरिक्च्छेद्यत्व-ज्ञापनायोपदिष्टम् । एवं नान्यद् यत् सद्-असत्-परम् इत्य् अनेन ब्रह्मणो हि प्रतिष्ठाहम् इति ज्ञापनया यथा-भावत्वम् । सर्वाकारावयव-भगवद्-आकार-निर्देशेन विलक्षणानन्त-रूपत्व-ज्ञापनया यद्-रूपत्वम् । सर्वाश्रयाति-निर्देशेन विलक्षणानन्त-गुणत्व-ज्ञापनया यद्-गुणत्वम् । सृष्टि-स्थिति-प्रलयोपलक्षित-विविध-क्रियाश्रयत्व-कथनेन लौकिकानन्त-कर्मत्व- ज्ञापनया यत्-कर्मत्वं च ।

[१०५]

अथ तादृश-रूपादि-विशिष्टस्यात्मनो व्यतिरेक-मुखेन विज्ञानार्थं माया- लक्सणम् आह ऋते ऽर्थम् [भ्प् २.९.३३] इत्य् आदि ।

पूर्वं व्याख्यातम् एव[*एन्द्नोते #३५] । सङ्क्षेपश् चायम् अर्थः । परम-पुरुषार्थ-भूतं माम् ऋते मद्-दर्शनाद् अन्यत्रैव यत् प्रतीयते यच् चात्मनि न प्रतीयेत मां विना स्वतः प्रतीतिर् अपि यस्य नास्तीत्य् अर्थः तद् वस्तु आत्मनो मम परमेश्वरस्य मायां विद्यात् । अत्र दृष्टान्तः । यथाऽऽभासः प्रतिबिम्ब-रश्मिः । यथा च तमस् तिमिरम् इति । तत्राभासस्य तादृशत्वं स्पष्टम् एव । तमसोऽपि ज्योतिर् दर्शनाद् अन्यत्रैव प्रतीतेर् ज्योतिर् आत्मकं चक्षुर् विना चाप्रतीतिर् इति । विद्याद् इति प्रथम-पुरुष- निर्देशस्यायं भावः । अन्यान् प्रत्य् एव खल्व् अयम् उपदेशः । त्वं तु मद्- दत्त-शक्त्या साक्षाद् एवानुभवन्न् असीति । एवं मायिक-दृष्टिम् अतीत्यैव रूपादि-विशिष्टं माम् अनुभवेद् इति । व्यतिरेक-मुखेनानुभावनस्यायं भावः । शब्देन निर्धारितस्यापि सत्-स्वरूपादेर् मायाकार्यावेशेनैवानुभवो न भवति । अतस् तद्-अर्थं माया-त्यजनम् एव कर्तव्यम् इति । एतेन तद्-अविनाभावात् प्रेमाप्य् अनुभावित इति गम्यते ।

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tad eva upadeśya-catuṣṭayaṃ catuḥślokyā nirūpayan prathamaṃ jñāna- vijñānārthaṃ sva-lakṣaṇaṃ pratipādayati dvābhyām | tatra jñānārtham āha -

aham evāsam evāgre nānyad yat sad-asat param | paścād ahaṃ yad etac ca yo 'vaśiṣyeta so 'smy aham || [BhP 2.9.32]

atrāhaṃ-śabdena tad vaktā mūrta evocyate na tu nirviśeṣaṃ brahma tad- aviṣayatvāt | ātma-jñāna-tātparyake tu tattvam asītivat tvam evātyeva vaturm upayuktavāt | tataś cāyam arthaḥ - samprati bhavantaṃ prati prādurbhavann asau parama-manohara-śrī-vigraho'ham evāgre mahā-paralaya-kāle'py āsam eva | vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ | eko nārāyaṇa āsīn na brahmā neśāna ity ādi śrutibhyaḥ | bhagavān eka āsedam agra ātmātmanāṃ vibhur ity [BhP 3.5.23] ādi tṛtīyāt | ato vaikuṇṭha-tāt-pārṣad- ādīnām api tad-upāṅgatvād ahaṃ-padenaiva grahaṇaṃ rājāsau prayātītivat | tatas teṣāṃ ca tadvad eva sthitir bodhyate | tathā ca rāja-praśnaḥ - sa cātra

sa cāpi yatra puruṣo viśva-sthity-udbhavāpyayaḥ | muktātma-māyāṃ māyeśaḥ śete

sarva-guhāśayaḥ || [BhP 2.8.10] iti |

śrī-vidura-praśnaś ca -

tattvānāṃ bhagavaṃs teṣāṃ katidhā prati-saṅkramaḥ | tatremaṃ ka upāsīran ka u svid anuśerata || iti [BhP 3.7.37] |

kāśīkhaṇḍe'py uktaṃ śrī-dhruva-carite -

na cyavante hi mad-bhaktā mahatyāṃ pralayāpadi | ato'cyuto'khile loke sa ekaḥ sarvago'vyayaḥ || iti |

aham evety eva-kāreṇakart-antarasyārūpatvādikasya ca vyāvṛttiḥ | āsam eveti tatrāsambhāvanāyā nivṛttiḥ | tad uktaṃ yad-rūpa-guṇa-karmaka [BhP 2.9.32] iti | ataeva | yad vā āsam eveti brahmādi-bahirjana-jñāna-gocara-sṛṣṭy-ādi- lakṣaṇa-kriyāntarasyaiva vyāvṛttiḥ | na tu svāntaraṅga-līlāyā api | yathādhunāsau rājā kāryaṃ na kiñcit karotīty ukte rājya-sambandhi-kāryam eva niṣidhyate na tu śayana-bhojanādikam apīti tadvat | yad vā asa gati- dīpty-ādāneṣv ity asmāt āsaṃ sāmprataṃ bhavatā dṛśyamānair viśeṣair ebhir agre'pri virājamāna evātiṣṭham iti nirākāratvādikasyaiva viśeṣato vyāvṛttiḥ |

tad uktam anena ślokena sākāra-nirākāra-viṣṇu-lakṣaṇa-kāriṇyām muktā- phala-ṭīkāyām api | nāpi sākāreṣv avyāptiḥ | teṣām ākārātirohitatvād iti | aitareyaka-śrutiś [?] ca ātmaivedam agra āsīt puruṣa-vidha [BAU 4.1.1] iti | etena prakṛtīkṣaṇato'pi prāg-bhāvāt puruṣād apy uttamatvena bhagavaj- jñānam eva kathitam |

nanu kvacin nirviśeṣam eva brahma āsīd iti śrūyate tatrāha - nānyad yat sad- asat-param iti | sat kāryam asat kāraṇaṃ tayoḥ paraṃ yat brahma tan na matto'nyat | kvacid adhikāriṇi śāstre vā svarūpa-bhūta-viśeṣa-vyutpatty- asamarthe so'yam aham eva nirviśeṣatayā pratibhātīty arthaḥ | yadā tadānīṃ prapañce viśeṣābhāvān nirviśeṣa-cin-mātrākāreṇa vikuṇṭhe tu sa-viśeṣa- bhagavad-rūpeṇeti śāstra-dvaya-vyavasthā | etena ca brahmaṇo hi pratiṣṭhāham ity atroktaṃ bhagavaj-jñānam eva pratipāditam | ataevāsya parama-guhyatvam uktam |

nanu sṛṣṭer anantaraṃ nopalabhyase | tatrāha paścāt sṛṣṭer anantaram apy aham evāsmy eva vaikuṇṭheṣu bhagavad-ādyākāreṇa prapañceṣv antaryāmy- ākāreṇeti śeṣaḥ | etena sṛṣṭi-sthiti-pralaya-hetur asyety ādi pratipāditaṃ bhagavaj-jñānam evopadiṣṭam |

nanu sarvatra ghaṭa-paṭākārā ye dṛśyante te tu tad-rūpāṇi na bhavantīti tavāpūrṇatva-prasaktiḥ syād ity āśaṅkyāha | yad etad viśvaṃ tad apy aham eva mad-ananyatvān mad-ātmakam evety arthaḥ | anena so'yaṃ te'bhihitas tāta bhagavān viśva-bhāvanaḥ | samāsena harer nānyad anyasmāt sad-asac ca yad ity ādy uktaṃ

bhagavaj-jñānam evopadiṣṭam | tathā pralaye yo'vaśiṣyate so'ham evāsmy eva | etena bhavān ekaḥ śiṣyate śeṣa-saṃjña ity uktaṃ bhagavaj-jñānam evopadiṣṭam | tathā pūrvaṃ svānugraha-prakāśyatvena pratijñātaṃ yāvat tvaṃ sarva-kāla-deśāparikcchedyatva-jñāpanāyopadiṣṭam | evaṃ nānyad yat sad-asat-param ity anena brahmaṇo hi pratiṣṭhāham iti jñāpanayā yathā-bhāvatvam | sarvākārāvayava-bhagavad-ākāra-nirdeśena vilakṣaṇānanta-rūpatva-jñāpanayā yad-rūpatvam | sarvāśrayāti-nirdeśena vilakṣaṇānanta-guṇatva-jñāpanayā yad-guṇatvam | sṛṣṭi-sthiti- pralayopalakṣita-vividha-kriyāśrayatva-kathanena laukikānanta-karmatva-jñāpanayā yat-karmatvaṃ ca |

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atha tādṛśa-rūpādi-viśiṣṭasyātmano vyatireka-mukhena vijñānārthaṃ māyā- laksaṇam āha ṛte 'rtham [BhP 2.9.33] ity ādi |

*pūrvaṃ vyākhyātam eva[*ENDNOTE #35] | saṅkṣepaś cāyam arthaḥ | parama-puruṣārtha-bhūtaṃ mām ṛte mad-darśanād anyatraiva yat pratīyate yac cātmani na pratīyeta māṃ vinā svataḥ pratītir api yasya nāstīty arthaḥ tad vastu ātmano mama parameśvarasya māyāṃ vidyāt | atra dṛṣṭāntaḥ | yathā"bhāsaḥ pratibimba-raśmiḥ | yathā ca tamas timiram iti | tatrābhāsasya tādṛśatvaṃ spaṣṭam eva | tamaso'pi jyotir darśanād anyatraiva pratīter jyotir ātmakaṃ cakṣur vinā cāpratītir iti | vidyād iti prathama-puruṣa-nirdeśasyāyaṃ bhāvaḥ | anyān praty eva khalv ayam upadeśaḥ | tvaṃ tu mad-datta-śaktyā sākṣād evānubhavann asīti | evaṃ māyika-dṛṣṭim atītyaiva rūpādi-viśiṣṭaṃ mām anubhaved iti | vyatireka-mukhenānubhāvanasyāyaṃ bhāvaḥ | śabdena nirdhāritasyāpi sat-svarūpāder māyākāryāveśenaivānubhavo na bhavati | atas tad-arthaṃ māyā-tyajanam eva kartavyam iti | etena tad-avinābhāvāt premāpy anubhāvita iti gamyate |*

English witness · section(s) 92

Anuccheda 92

1 The Supreme Personality of Godhead is superior to the impersonal Brahman. Lord Siva confirms this in his instructions to the Pracetas (Srimad Bhagavatam 4.24.28): “Any person who is surrendered to the Supreme Personality of Godhead, Krsna, who is above the Brahman effulgence, the material nature, and the living entity, is actually very dear to me.” 2 In this verse the word ‘rahah’ means ‘Brahman’. Greater than Brahman (rahah), the unmanifest stage of the three modes of material nature (tri-gunat), and the individual living entities (jiva-samjnitat), is the Supreme Personality of Godhead. One surrenders to Him by hearing about Him, offering the fruits of one’s work to Him, and serving Him in other ways. 3 This is also confirmed in the Visnu-dharma Purana, Naraka-dvadasi-vrata, Sri Visnu-stava: “Lord Vasudeva, the all-pervading Supersoul, is present in the sky and

other material elements, in sound and other objects of sense-perception, in the ears and the other senses, in the mahat-tattva and other primordial forces, in the material energy, in the individual person, and in the impersonal Brahman splendour. This truth brings to destruction the sins that would make me suffer in hell. This truth gives me every day the glory of transcendental piety." In this context a different interpretation of the word 'sarvatma' cannot be accepted. 4 This is also confirmed by the following statement of Visnu-dharma Purana, Uttara-khanda, Ksetabandhupakhyaya: "The Supreme Personality of Godhead is present in the impersonal Brahman. He is present in the unmanifested pradhana. He is present in the manifested material cosmos. I shall become His devotee." 5 That the Supreme Personality of Godhead is superior to the impersonal Brahman is also confirmed in the following statement of Visnu-dharma Purana, Masarksa-puja: "O infallible Lord, O Supreme Soul greater than the impersonal Brahman, please grant my desire! O limitless Lord, please remove this danger!" 6 In the Sri Visnu Purana (1.5.55) also it is said: "The Supreme Personality of Godhead is superior to the impersonal Brahman." The Sruti-sastra (Mundaka Upanisad 2.1.2) says: "The Supreme Personality of Godhead is superior to the impersonal Brahman."

Bhagavat · Sanskrit §106 · English §93

[१०६]

अथ तस्यैव प्रेम्नो रहस्यत्वं बोधयति --

यथा महान्ति भूतानि भूतेषूच्चावचेष्व् अनु प्रविष्टान्य् अप्रविष्टानि तथा तेषु न तेष्व् अहम् [भ्प् २.९.३४]

यथा महाभूतानि भूतेष्व् अप्रविष्टानि बहिः-स्थितान्य् अपि अनुप्रविष्टान्य् अन्तः-स्थितानि भान्ति । तथा लोकातीत-वैकुण्ठ-स्थितत्वेनाप्रविष्टोऽप्य् अहं तेषु तत्-तद्-गुण-विख्यातेषु न तेषु प्रणत-जनेषु प्रविष्टो हृदि स्थितोऽहं भामि । अत्र महाभूतानाम् अंश-भेदेन प्रवेशाप्रवेशौ तस्य तु प्रकाश-भेदेनेति भेदेऽपि प्रवेशाप्रवेश-मात्र-साम्येन दृष्टान्तः । तद् एवं तेषां तादृग्-आत्म-वशकारिणी प्रेम-भक्तिर् नाम रहस्यम् इति सूचितम् ।

तथा च ब्रह्म-संहितायाम् --

आनन्द-चिन्मय-रस-प्रतिभाविताभिस् ताभिर् य एव निज-रूपतया कलाभिः । गोलोक एव निवसत्य् अखिलात्म-भूतो गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.२९]

प्रेमाञ्जन-च्छुरित-भक्ति-विलोचनेन सन्तः सदैव हृदयेषु विलोकयन्ति । यं श्यामसुन्दरम् अचिन्त्य-गुण-स्वरूपं गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.३०]

अचिन्त्य-गुण-स्वरूपम् अपि प्रेमाख्यं यद् अञ्जनं तेन च्छुरितवत् उच्चैः प्रकाशमानं भक्ति-रूपं विलोचनं तेन इत्य् अर्थः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् । इति [गीता ९.२९] गीतोपनिषदश् च ।

यद् वा तेषु यथा तानि बहिः-स्थितानि चान्तः-स्थितानि च भान्ति तद्वत् भक्तेषु अहम् अन्तर्मनोवृत्तिषु बहिर्-इन्द्रिय-वृत्तिषु च स्फुरामीति च । भक्तेषु सर्वथाऽनन्य-वृत्तिताहेतुर् नाम किम् अपि स्व-प्रकाशं प्रेमाख्यम् आनन्दात्मकं वस्तु मम रहस्यम् इति व्यञ्जितम् । तथैव श्री-ब्रह्मणोक्तम् --

न भारती मे ऽङ्ग मृषोपलक्ष्यते न वै क्वचिन् मे मनसो मृषा गतिः । न मे हृषीकाणि पतन्त्य् असत्-पथे यन् मे हृदौत्कण्ठ्यवता धृतो हरिः ॥ [भ्प् २.६.३४] इति ।

यद्यपि व्याख्यान्तरानुसारेणायम् अर्थोऽपलपनीयः स्यात् तथाप्य् अस्मिन्न् एवार्थे तात्पर्यं प्रतिज्ञा-चतुष्टय-साधनायोपक्रान्तत्वात् तद्-अनुक्त्रम- गतत्वाच् च । किं तस्मिन्न् अर्थे न तेषु इति छिन्न-पदम् अपि व्यर्थं स्याद् दृष्टान्तस्यैव क्रियाभ्याम् अन्वयोपपत्तेः । अपि च रहस्यं नाम ह्य् एतद् एव यत् परम-दुर्लभं वस्तु दुष्टोदासीन-जन-दृष्टि-निवारणार्थं साधारण-वस्त्व्-अन्तरेणाच्छाद्यते । यथा चिन्तामणिः सम्पुटादिना । अतएव परोक्ष-वादा ऋषयः परोक्षं च मम प्रियम् इति [भ्प् ११.२१.३५] श्री- भगवद्-वाक्यं च । तद् एवं परोक्षं क्रियते यद् अदेयं विरल-प्रचारं महद्-वस्तु भवति । अस्यैवादेयत्वं विरल-विचारत्वं महत्त्वं च । मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् इत्य् [भ्प् ५.६.१८] आदिषु बहुत्र व्यक्तम् ।

इदं भागवतं नाम यन् मे भगवतोदितम् । सङ्ग्रहो ऽयं विभूतीनां त्वम् एतद् विपुली कुरु ॥ [भ्प् २.७.५१]

यथा हरौ भगवति नृणां भक्तिर् भविष्यति । सर्वात्मन्य् अखिलाधारे इति सङ्कल्प्य वर्णय ॥ [भ्प् २.७.५२]

तस्मात् साधु व्याख्यातं स्वामि-चरणैर् अपि रहस्यं भक्तिर् इति ॥

[106]

atha tasyaiva premno rahasyatvaṃ bodhayati --

yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham [BhP 2.9.34]

yathā mahābhūtāni bhūteṣv apraviṣṭāni bahiḥ-sthitāny api anupraviṣṭāny antaḥ-sthitāni bhānti | tathā lokātīta-vaikuṇṭha-sthitatvenāpraviṣṭo'py ahaṃ teṣu tat-tad-guṇa-vikhyāteṣu na teṣu praṇata-janeṣu praviṣṭo hṛdi sthito'haṃ bhāmi | atra mahābhūtānām aṃśa-bhedena praveśāpraveśau tasya tu prakāśa-bhedeneti bhede'pi praveśāpraveśa-mātra-sāmyena dṛṣṭāntaḥ | tad evaṃ teṣāṃ tādṛg-ātma-vaśakāriṇī prema-bhaktir nāma rahasyam iti sūcitam |

tathā ca brahma-saṃhitāyām --

ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ | goloka eva nivasaty akhilātma-bhūto govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.29]

premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti | yaṃ śyāmasundaram acintya-guṇa-svarūpaṃ govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.30]

acintya-guṇa-svarūpam api premākhyaṃ yad añjanaṃ tena cchuritavat uccaiḥ prakāśamānaṃ bhakti-rūpaṃ vilocanaṃ tena ity arthaḥ |

ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpy aham | iti [Gītā 9.29] gītopaniṣadaś ca |

yad vā teṣu yathā tāni bahiḥ-sthitāni cāntaḥ-sthitāni ca bhānti tadvat bhakteṣu aham antarmanovṛttiṣu bahir-indriya-vṛttiṣu ca sphurāmīti ca | bhakteṣu sarvathā'nanya-vṛttitāhetur nāma kim api sva-prakāśaṃ premākhyam ānandātmakaṃ vastu mama rahasyam iti vyañjitam | tathaiva śrī-brahmaṇoktam --

na bhāratī me 'ṅga mṛṣopalakṣyate na vai kvacin me manaso mṛṣā gatiḥ | na me hṛṣīkāṇi patanty asat-pathe yan me hṛdautkaṇṭhyavatā dhṛto hariḥ || [BhP 2.6.34] iti |

yadyapi vyākhyāntarānusāreṇāyam artho'palapanīyaḥ syāt tathāpy asminn evārthe tātparyaṃ pratijñā-catuṣṭaya-sādhanāyopakrāntatvāt tad-anuktrama- gatatvāc ca | kiṃ tasminn arthe na teṣu iti chinna-padam api vyarthaṃ syād dṛṣṭāntasyaiva kriyābhyām anvayopapatteḥ | api ca rahasyaṃ nāma hy etad eva yat parama-durlabhaṃ vastu duṣṭodāsīna-jana-dṛṣṭi-nivāraṇārthaṃ sādhāraṇa-vastv-antareṇācchādyate | yathā cintāmaṇiḥ samputādinā | ataeva parokṣa-vādā ṛṣayaḥ parokṣaṃ ca mama priyam iti [BhP 11.21.35] śrī- bhagavad-vākyaṃ ca | tad evaṃ parokṣaṃ kriyate yad adeyaṃ virala-pracāraṃ mahad-vastu bhavati | asyaivādeyatvaṃ virala-vicāratvaṃ mahattvaṃ ca | muktiṃ dadāti karhicit sma na bhakti-yogam ity [BhP 5.6.18] ādiṣu bahutra vyaktam |

idaṃ bhāgavataṃ nāma yan me bhagavatoditam | saṅgraho 'yaṃ vibhūtīnāṃ tvam etad vipulī kuru || [BhP 2.7.51]

yathā harau bhagavati nṛṇāṃ bhaktir bhaviṣyati | sarvātmany akhilādhāre iti saṅkalpya varṇaya || [BhP 2.7.52]

tasmāt sādhu vyākhyātaṃ svāmi-caraṇair api rahasyaṃ bhaktir iti ||

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Anuccheda 93

1 This is also confirmed in the Sruti-sastra (Taittiriya Upanisad 2.1.3-2.5.1) in the passage beginning with 'He, the Supreme Personality of Godhead is realised in His form of anna-rasa), and continuing through the statements 'The Supreme Personality of Godhead is the basis of everything...He is the basis of the earth....He is the basis of the Vedas....He is the basis of light....He is the basis of the impersonal Brahman.' This is also confirmed in the fifth Veda, the Smrti-sastra, where, in the Bhagavad-gita (14.27), Lord Krsna says: 'I am the basis of the impersonal Brahman."* In this way the statement 'I am the basis of the impersonal Brahman' is spoken in both Sruti and Smrti, and in Bhagavad-gita it is emphasized by the word 'hi' (certainly). 2 Immediately preceding these words is the following statement (Bhagavad-gita 14.26): "One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."* 3 This is the verse immediately preceding the statement 'I am the basis of Brahman'. In this verse, by saying that Brahman is 'beyond the modes of material nature' it is clear that the Brahman here is the impersonal Brahman potency and not the demigod Brahma. 4 At this point someone may ask the Lord: "Why is devotional service to You (Bhagavad-gita 14.26, quoted in text 2) the means of attaining impersonal Brahman? One would expect that impersonal Brahman is attained only by meditation on Brahman (and not by devotion to You).' The Lord answers this question with the words: 'I am the basis of the impersonal Brahma.' In the Sruti-sastra (Taittiriya Upanisad 2.2.5.) the answer is also given: 'The Supreme Personality of Godhead is the basis of the impersonal Brahman'. In this way the Sruti-sastra affirms that the Supreme Personality of Godhead is the ultimate basis of everything. Also, in that same passage of Taittiriya Upanisad, the Supreme Personality of Godhead is described as full of bliss. This is also confirmed by the author of Vedanta-sutra (1.1.12): 'The Supreme Personality of Godhead is by nature full of joy'. As the sun-globe is full of light, so the blissful Supreme Personality of Godhead is also (full of the light of Brahman). For this reason the Lord says: 'I am the basis of the impersonal Brahman." The Lord may say: 'Although there is no difference between the impersonal Brahman and Me, nevertheless I am the origin of the Brahman. I am the ultimate. This is so because I am the origin and impersonal Brahman is My potency. The origin is naturally superior to its potency. This is so also because the Sruti-sastra affirms that the Supreme Personality of Godhead is superior to the impersonal Brahman. Although I, the Supreme Personality of Godhead, and the impersonal Brahman, are one, We are also different as the splendid sun is different from the slender crescent moon. Therefore, because the impersonal Brahman is subordinate to Me, a person who, with the desire for impersonal liberation, worships me, will attain the impersonal Brahman." 5 That the Supreme Personality of Godhead is the origin of the impersonal Brahma is also

explained in Sri Visnu Purana (6.7.75): “The Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman.” Srila Sridhara Svami comments: “This verse means that the Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman. The word ‘asraya’ here means ‘basis’. This is also confirmed in Bhagavad-gita (14.27), where Lord Krsna says, ‘I am the basis of the impersonal Brahman.’” In his commentary on this verse in Bhagavad-gita, Srila Sridhara Svami says: “The Lord here says, ‘I am the basis of the impersonal Brahman.’ This means that the Lord says, ‘As the sun-globe is more important than mere light, so I am more important than the impersonal Brahman.’ 6 The word ghani-bhuta here is a use of the grammatical form cvi-pratyaya. The Supreme Personality of Godhead appears in the hearts of the devotees, but the impersonal Brahman does not appear there. The interpretation that the word ‘pratistha’ in this verse (Bhagavad-gita 14.27) means ‘pratima’ (reflected) is the idea of envious men. This interpretation is not true, for it makes no sense in this context. As the sun planet is not a reflection of the sunshine, so the form of the Supreme Personality of Godhead is not a reflection of the formless Brahman. The remaining three lines of this stanza (Bhagavad-gita 14.27) do not describe the liberation of the impersonalists. Neither do the verses we have quoted from Visnu Purana and Sruti-saili describe it. The interpretation that ‘pratistha’ means ‘pratima’ should not be accepted, or if it is accepted, then ‘pratima’ should be interpreted to mean ‘basis’ and not ‘reflection’. If this second interpretation is accepted, then the word ‘pratima’ is understood to be derived from the preposition ‘prati’ (toward) and the verb ‘ma’ (to create). 7 This is all also explained in the following prayer (Srimad Bhagavatam 10.87.17) spoken by the Personified Vedas to the Supreme Personality of Godhead: “My dear Lord, it is imperative that the living entities be engaged in Krsna consciousness, always rendering devotional service by prescribed methods such as hearing and chanting and executing Your orders. If a person is not engaged in Krsna consciousness and devotional service, it is useless of him to exhibit the symptoms of life. Generally it is accepted that if a person is breathing he is alive. But a person without Krsna consciousness may be compared to a bellows in a blacksmith’s shop. The big bellows is a bag of skin which exhales and inhales air, and a human being who is simply living within the bag of skin and bones without taking to Krsna consciousness and loving devotional service is no better than the bellows. Similarly a non devotee’s long duration of life is compared to the long existence of a tree, his voracious eating capacity is compared to the eating of dogs and hogs, and his enjoyment in sex life is compared to that of hogs and goats. The cosmic manifestation has been possible because of the entrance of the Supreme Personality of Godhead as Maha-Visnu within this material world. The total material energy becomes agitated by the glance of Maha-Visnu and only then does the interaction of the three material qualities begin. Therefore it should be concluded that whatever material facilities we are trying to enjoy are available only due to

the mercy of the Supreme Personality of Godhead. “Within the body are five different departments of existence, known as annamaya, pranamaya, manomaya, vijnanamaya, and anandamaya. O Lord, You are present in all these five stages.”* 8 In this verse the word ‘anubhrtah’ means ‘individual living entities (jivas), whose breathing is like the breathing of a blacksmith’s bellows’. The verse says: “If (yadi) the people become Your devotees (anuvidhah), then their breathing and living is meaningful. We consider that the life passed by Your devotees is the actually meaningful life among the lives of the living entities. Why? You mercifully created the material universe with its many parts such as mahat-tattva and false ego. Therefore they who are averse to You, turning their faces from You, are no better than ‘breathing’ blacksmith’s bellows. You further showed Your mercy when You personally entered the material universe made of mahat-tattva, false-ego and its other parts.” 9 The Lord here may ask: “Why is it that these things become possible only when I enter the universe?” The personified Vedas then reply: “You are the Supreme Brahman, eternal, dear, and known as anandamaya. You are above the stage of annamaya. You are the Brahman, the basis of everything.” This is confirmed in all Vedic literatures. In the Bhagavad-gita the Lord Himself said: “I am the basis of the impersonal Brahman” (14.27). In many other places in Vedic literature this is proven. 10 This is proven in Srimad Bhagavatam (2.9.4): “O king, the Personality of Godhead, being very much pleased with Lord Brahma because of his non deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul.”* This verse proves, O Lord, that the real nature of the Supreme is You, the form of the Personality of Godhead. Of the purusas beginning with the annamaya-purusa, You are the ultimate, the anandamaya-purusa. O the priya-brahma, moda-brahma, paramoda-brahma, and ananda-brahma, You are the supremely blissful ananda-brahma. Because Your form is the origin of all transcendental bliss, Your entrance into the material world makes it possible for the world to function. This is also confirmed by the Sruti-sastra (Taittiriya Upanisad 2.7): “If the blissful Personality of Godhead is not present in the sky of the heart, who is able to breathe and remain alive?” 11 In this matter the following may be said. Although in the single form of the Supreme many variegated qualities are present, nevertheless, they are only seen with special vision given by the power of the Lord. They cannot be seen in any other way. An example may be given of the sun planet. For material eyes the sun planet is merely a circle of light, although the truth is that within the sun is an assembly of great demigods. From this example may be seen that only by devotional service is the whole truth about the nature of the Supreme understood. By adherence to the philosophy of impersonalism only a portion of the Supreme is understood. That partial manifestation of the Supreme is the impersonal Brahman. By impersonal philosophy only a very general understanding of the Supreme Truth is attained, an understanding unable to see the many diverse qualities present in the Lord.

For this reason the impersonal philosophy is situated outside the real truth. The great devotees directly see that the Supreme is filled with a great variety of wonderful transcendental qualities, although the impersonalists mistakenly think He is only a ball of light. In this way it is said that the Supreme has His lesser manifestations, His partial manifestations, and His potencies. The complete understanding of the Supreme is that the Supreme is the Personality of Godhead. His bodily effulgence, which is a vague and generalised manifestation of His form, is the Brahman. Therefore He is the basis of the impersonal Brahman. 12 This is also confirmed by Sruti-sastra: "There is only one Supreme Personality of Godhead. He is Lord Narayana. He is transcendental, self-manifest, and sinless. The earth is His body. The soul is His body. The unmanifest pradhana is His body. The imperishable Brahman is His body. He is the Supersoul present in all creatures." 13 This statement teaches that the imperishable (aksara), which here means Brahman, and the Supersoul, are Lord Narayana. That the word 'aksara' here means 'Brahman' is confirmed by the usage of that word in Srimad Bhagavatam 3.15.43. 14 The Supreme Personality of Godhead describes the sankhya philosophy in these words (Srimad Bhagavatam 11.24.27): "Time merges into the Supreme Lord, present in the form of the omniscient Maha-purusa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested. Only the impersonal Brahman remains and does not merge into Me."*** This means that at the time of cosmic annihilation only Brahman remains and the Supreme Personality of Godhead also remains as the witness of Brahman. The Lord then says (Srimad Bhagavatam 11.24.29): 15 "Thus, I the perfect seer of everything material and spiritual, have spoken this knowledge of Sankhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation."*** 16 A discussion of Srimad Bhagavatam 11.24.29 (quoted in text 15) follows. The word 'sankhya' in this verse means 'the philosophy expounded in the sankhya scriptures.' Considering the specific feature of the form of the Supreme Personality of Godhead as described in those scriptures, it is seen that the Lord's form remains unchanged at the time of cosmic annihilation. The impersonal Brahman also remains unchanged, as the form of the Supreme Personality of Godhead and the world of Vaikuntha both also remain unchanged at the final stage of cosmic annihilation. That is what is meant to be said here. At that time the Supreme Personality of Godhead, who stays in Vaikuntha and has transcendental potencies, is seen to be different from the impersonal Brahman. However, on the other hand, the impersonal Brahman, which because it has no qualities has neither touch, form, nor any other attribute, is also non different from the Supreme Personality of Godhead because it is His bodily effulgence. This is the explanation. In this way it is proved that the impersonal Brahman is the bodily effulgence of the Supreme Personality of Godhead, who is filled with the sweetness of His form,

touch, and other transcendental attributes. 17 This is also described in the Sri Hari-vamsa, Maha-kala-pura, where the Supreme Personality of Godhead personally says to Sriman Arjuna: “O best of the Bharatas, I am the great divine Brahman effulgence you have just seen. It is My eternal splendour. 18 “It is My divine potency. It is eternal. To some it is manifest, and to others it is not manifest. The great yogis enter it and become liberated. 19 “O son of Prtha, it is the goal of the sankhya philosophers, the yogis, and the ascetics. It is the great Brahman that pervades the entire world. O Bharata, you should know that it is My great effulgence.” 20 The verse quoted in text 18 explains that because the Brahman effulgence is the light of the Lord’s body, therefore it is His own transcendental potency. This is also confirmed by the Visnu Purana passage (quoted in Anuccheda 60) describing the Kaustubha jewel. In this way the Srimad Bhagavatam verse (10.87.17) quoted in text 7 is clearly explained.

Bhagavat · Sanskrit §107 · English §94

[१०७]

अथ कथं तथाभूतं रहस्यम् उदयेतेत्य् अपेक्षायां क्रम-प्राप्तं तद्- अङ्ग-भूतं तदीय-साधनम् उपदिशति ।

एतावद् एव जिज्ञास्यं तत्त्व-जिज्ञासुनात्मनः । अन्वय-व्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥ [भ्प् २.९.३५]

आत्मनो मम भगवतस् तत्त्व-जिज्ञासुना प्रेम-रूपं रहस्यम् अनुभवितुम् इच्छुना एतावद् एव जिज्ञास्यं श्री-गुरु-चरणेभ्यः शिक्षणीयम् । किं तत् ? सद् एकम् एव अन्वय-व्यतिरेकाभ्यां विधि-निषेधाभ्यां सदा सर्वत्र स्याद् उपपद्यते । यथा -

न ह्य् अतोऽन्यः शिवः पन्था विशतः संसृताव् इह । वासुदेवे भगवति भक्ति-योगो यथा भवेत् ॥ [भ्प् २.२.३३]

इति व्यतिरेकेणोपक्रम्य तद्-उपसंहारे -

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश् च स्मर्तव्यो भगवान् नृणाम् ॥ [भ्प् २.२.३६]

इत्य् अन्वयेन सर्वदेत्य् उक्तम् ।

तस्मात् स्व-ज्ञान-विज्ञान-रहस्य-तद्-अङ्गानाम् उपदेशेन चतुःश्लोक्याम् अपि स्वयं श्री-भगवच्-छब्देन ददर्श तत्राखिल-सात्वतां पतिम् [भ्प् २.९.१५] इत्य् अत्र तापनी-श्रुत्य्-अनुकूलितं श्री-कृष्ण-लिङ्गत्वेन च अस्य वक्तुः श्री- भगवत्त्वम् एव स्फुटम् । न जातु तद्-अंश-भूत-नारायणाख्य- गर्भोदशायि पुरुषत्वम् ।

अतएवास्य महापुराणस्यापि श्री-भागवतम् इत्य् एव व्याख्या । तथैवोक्तम् - - कस्मै केन विभाषितोऽयम् अतुलो ज्ञान-प्रदीपः पुरा इत्य् आदौ तच् छुद्धं विमलं विशोकम् अमृतं सत्यं परं धीमहि इत्य् [भ्प् १२.१३.१९] अत्र पर-शब्देन भगच्-वक्तृत्वम् । आद्योऽवतारः पुरुषः परस्येति द्वितीये भेदाभिधानात् । अत इदं भगवता पूर्वं ब्रह्मणे नाभि-पङ्कजे । स्थिताय भव-भीताय कारुण्यात्

सम्प्रकाशितम् इत्य् अत्रापि भगवच्-छब्द- प्रयोगः । श्री-नारायण-नाभि-पङ्कजे स्थितं ब्रह्माणं प्रति स्वयं श्री- भगवता तत्रैव व्यापि-महा-वैकुण्ठं प्रकाश्येदं पुराणं प्रकाशितम् इत्य् अर्थः । अनुगतं चैतत् द्वितीय-स्कन्धेतिहासस्येति ।

॥ २.९ ॥ श्री-भगवान् ब्रह्माणम् ॥ १०२-१०७ ॥

[107]

atha kathaṃ tathābhūtaṃ rahasyam udayetety apekṣāyāṃ krama-prāptaṃ tad-aṅga-bhūtaṃ tadīya-sādhanam upadiśati |

etāvad eva jijñāsyaṃ tattva-jijñāsunātmanaḥ | anvaya-vyatirekābhyāṃ yat syāt sarvatra sarvadā || [BhP 2.9.35]

ātmano mama bhagavatas tattva-jijñāsunā prema-rūpaṃ rahasyam anubhavitum icchunā etāvad eva jijñāsyaṃ śrī-guru-caraṇebhyaḥ śikṣaṇīyam | kiṃ tat ? sad ekam eva anvaya-vyatirekābhyāṃ vidhi-niṣedhābhyāṃ sadā sarvatra syād upapadyate | yathā -

na hy ato'nyaḥ śivaḥ panthā viśataḥ saṃsṛtāv iha | vāsudeve bhagavati bhakti-yogo yathā bhavet || [BhP 2.2.33]

iti vyatirekeṇopakramya tad-upasaṃhāre -

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā | śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṝṇām || [BhP 2.2.36]

ity anvayena sarvadety uktam |

tasmāt sva-jñāna-vijñāna-rahasya-tad-aṅgānām upadeśena catuḥślokyām api svayaṃ śrī-bhagavac-chabdena dadarśa tatrākhila-sātvatāṃ patim [BhP 2.9.15] ity atra tāpanī-śruty-anukūlitaṃ śrī-kṛṣṇa-liṅgatvena ca asya vaktuḥ śrī- bhagavattvam eva sphuṭam | na jātu tad-aṃśa-bhūta-nārāyaṇākhya- garbhodaśāyi puruṣatvam |

ataevāsya mahāpurāṇasyāpi śrī-bhāgavatam ity eva vyākhyā | tathaivoktam - - kasmai kena vibhāṣito'yam atulo jñāna-pradīpaḥ purā ity ādau tac chuddhaṃ vimalaṃ viśokam amṛtaṃ satyaṃ paraṃ dhīmahi ity [BhP 12.13.19] atra para-śabdena bhagac-vaktṛtvam | ādyo'vatāraḥ puruṣaḥ parasyeti dvitīye bhedābhidhānāt | ata idaṃ bhagavatā pūrvaṃ brahmaṇe nābhi-paṅkaje | sthitāya bhava-bhītāya kāruṇyāt samprakāśitam ity atrāpi bhagavac-chabda- prayogaḥ | śrī-nārāyaṇa-nābhi-paṅkaje sthitaṃ brahmāṇaṃ prati svayaṃ śrī- bhagavatā tatraiva vyāpi-mahā-vaikuṇṭhaṃ prakāśyedaṃ purāṇaṃ

prakāśitam ity arthaḥ | anugataṃ caitat dvitīya-skandhetihāsasyeti |

|| 2.9 || śrī-bhagavān brahmāṇam || 102-107 ||

English witness · section(s) 94

Anuccheda 94

1 Although it may also be applied to the all-pervading effulgence of the Lord's body, because the word 'brahman' means 'the greatest', it is most properly applied to the Supreme Personality of Godhead. This is confirmed in the following statement of the Brahma Purana: 2 "The one Supreme Lord, Visnu, is respectfully called by His many names, such as Ananta, Bhagavan, Brahman and Ananda." 3 In other places it is said that the Supreme Personality of Godhead is called Brahman because His transcendental qualities are limitless. The Padma Purana says: "Because they are limitless, the transcendental qualities of the Supreme Personality of Godhead cannot be completely described. Because He possesses all transcendental qualities, the Supreme Personality of Godhead is called Brahman (the Great). 4 "For this reason Lord Visnu is called Brahman. Because His qualities are limitless only He, and no one else, is the Supreme." 5 Now this passage will be explained. Srimad Bhagavatam (1.2.11) says: "Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan."* The Lord's feature that has no qualities is called Brahman. The Lord's feature that does have qualities is called Bhagavan. As previously explained, the Bhagavan feature has form. It is not formless. 6 Sri Visnu Purana (6.7.47) says: "O king, the Supreme Personality of Godhead has form and again He is also formless. He is transcendental, and again He is also material." In this verse of Visnu Purana four aspects of the Lord are described. If the formless aspect of the Lord is accepted, then the impersonal Brahman is the appropriate object of meditation. 7 The Supreme Personality of Godhead appears as Lord Syamasundara, Lord Caturbhuja Narayana, or one of His other transcendental forms before a devotee who sincerely loves Him. The Supreme Personality of Godhead appears as His material universal form, where Patalaloka is imagined to be His feet and the other parts of the material world are imagined to be other parts of His body, before a devotee whose love for Him is not sincere. The Supreme Personality of Godhead appears as the transcendental formless Brahman before a person attached to dry philosophical speculation. The Supreme Personality of Godhead appears as material formless fate before a devotee whose love for Him is heavily mixed with philosophical speculation. The Lord's spiritual form and His formless Brahman are not material. This means that neither the formless Brahman nor the Lord's transcendental form are inferior. 8 The Visnu Purana (6.7.69) explains: "The form of visva-rupa is Lord Hari's form as the mahat-tattva." Because the Lord creates the material universe it should be understood that He Himself is

both eternal and all-powerful. The Visnu Purana (6.7.77) again explains: “The form of the Supreme Personality of Godhead does not rest on anything outside itself.” This means that the Lord’s form has no limitations.. The Visnu Purana again explains (6.7.82): “One should meditate on Lord Visnu, whose form is spiritual.” This means that the Supreme has spiritual qualities. The Visnu Purana again explains (6.7.75): “The Supreme Personality of Godhead cannot be attained by the three kinds of meditation.” Because the Supreme Personality of Godhead cannot be attained by the three kinds of meditation, namely fruitive work, philosophical speculation mixed with fruitive work, and pure philosophical speculation, because He is full of transcendental qualities, and because He appears only in response to devotional service, He is the ultimate, the real feature of the Supreme. 9 The Visnu Purana again explains (6.7.75): “The Supreme Personality of Godhead is the basis of the impersonal Brahman and the all-pervading Supersoul.” 10 This statement affirms that they who worship the form of the Lord are superior and they who worship the formless Brahman are inferior. Visnu Purana 6.7.69 quoted in text 8, affirms that the form of the Supreme is His ultimate feature. 11 This is confirmed by the next statement of the Visnu Purana (6.7.70): “O king, the Supreme Personality of Godhead displays His transcendental forms, which are like those of demigods, men, and animals, and which are endowed with all potencies, and enjoys transcendental pastimes.” 12 Srimad Bhagavatam (1.3.2) explains: “A part of the purusa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest.”* After describing this form of the Lord, the Bhagavatam proceeds to reveal the origin of the various incarnations of the Lord in these words (Srimad Bhagavatam 1.3.5): “This form (the second manifestation of the purusa) is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created.”* 13 In his commentary on Visnu Purana 6.7.69 (quoted in text 8) Sripada Ramanujacarya affirms the transcendental nature of the Lord’s form. Accepting the reading ‘visva-rupa-vairupyam’ (instead ‘visva-rupa-rupam vai’), he explains that the word ‘vairupyam’ here means ‘filled with variety’. Because the material universe is filled with variety, the Lord’s universal form is also filled with variety. 14 The Lord’s form is proved by the following words of the Sruti (Svetasvatara Upanisad 3.16): “Everywhere are His hands and legs, His eyes, heads, and faces, and He has ears everywhere.”* These words do not describe a form different from the previously described all-pervading universal form. This is the universal form. 15 The universal form is described in Padma Purana, Uttara-khanda: “Youthful Lord Hari accepts the limitless universal form and, the splendour of His body like the nectar moon, enjoys pastimes with Laksmi, the mother of the universes.” 16 This verse says the universal form is limitless because it is all-pervading. Lord Hari, whose form is eternally youthful, enjoys pastimes with the

goddess of fortune. That is the meaning here. The word ‘upeyivan’ here means Lord Hari is eternal, as has already been explained in the passage from Sruti sastra quoted in Anuccheda 93, text 12. Because in these passages the eternality of the Supreme Personality of Godhead is proved many times, it should be concluded that the transcendental form of the Lord is the ultimate creator of the spiritual worlds, which comprise three-fourths of His potencies. 17 The Padma Purana, Uttara-khanda also explains: “Infallible, eternal, transcendental, eternally young Lord Hari eternally enjoys pastimes with the goddesses Isvari-devi, Sri-devi and Bhumi-devi.” 18 The conclusion is that the Supreme Personality of Godhead, whose qualities are described here, is the original, primeval nature of the Supreme, whose three aspects are described in Srimad Bhagavatam 1.2.11. This is confirmed in Moksa-dharma, Sri Narayaniyopakhyana: 19 “The great sages who seek the truth with thorough philosophical analysis have concluded that the Supreme Truth is Lord Narayana, who is known as Hari and is the master of Yogamaya.” 20 This is also confirmed in Narayana Upanisad: “Narayana is the Supreme Brahman. Narayana is the ultimate truth.” 21 This is again confirmed by the following passage quoted by Sripada Ramanujacarya from the Sruti-sastra: “There is only one Supreme Personality of Godhead. He is Lord Narayana. He is transcendental, self-manifest and sinless. The earth is His body. The soul is His body. The unmanifest pradhana is His body. The imperishable Brahman is His body. He is the Supersoul present in all creatures.” In this way many scriptural passages confirm that the Supreme Personality of Godhead is the ultimate aspect of the Supreme. 22 Here is has thus been proven that the Purusa-avataras and other expansions of the Supreme Personality of Godhead are the Supreme Truth and have forms that are eternal. How much more so must it be, therefore, that the original Supreme Personality of Godhead is the Supreme Truth and has a form that is eternal? In the previous portions of this book this has been confirmed by many statements, and in the latter portions of this book it will again be confirmed. 23 Again in the Visnu Purana (1.22.53-54) the Supreme Personality of Godhead is described in the following words: “The Supreme Brahman has two features: a feature with form and a feature without form. These two features each have another two features: a material feature and a spiritual feature. The two formless features are both all-pervading. The spiritual formless feature is the impersonal Brahman and the material formless feature is the entire universe itself.” 24 After saying this, and after describing Lord Visnu, Lord Brahma, and Lord Siva in the material world, the Visnu Purana (1.22.58) says: “O best of the sages, the Supreme Brahman is eternal, but the material universe is a place of appearance, disappearance, birth and death.” 25 Here the word ‘aksara’ means ‘the Supreme Brahman, which is eternal’, and ‘akhila’ means ‘the material universe, which is created and destroyed’. The words ‘appearance and disappearance’ here refer to the plenary expansions of Lord Visnu, and the words ‘birth and death’ refer to everyone else. The forms of Lord Visnu do not

actually become part of the material world, really entering it, when They appear within it. That is the meaning. 26 “Eternally staying in its own abode, the form of the Supreme Personality of Godhead, which is different from both the temporary material world and the eternal impersonal Brahman, is the third and ultimate feature of the Supreme. It is described in these words (Visnu Purana 1.22.59, 61-62): 27 “Lord Visnu, the master of all potencies, has form, and is different from the formless Brahman. Since ancient times the yogis have meditated on Him in mystic trance. 28 “He is different from His potencies, but He is not different from the impersonal Brahman. O fortunate one, His form is spiritual. Everything about Lord Hari is spiritual. He is the loom on which the material world is woven.” 29 In this passage the words ‘yogibhih purvam cintyate’ mean ‘After realising Brahman, the yogis meditate on the Supreme Personality of Godhead.’ Therefore the impersonal Brahman and the Supreme Personality of Godhead are not different. The sequence of worshipping impersonal Brahman and the Supreme Personality of Godhead, where Brahman is manifest first and then the Supreme Personality of Godhead is manifest is described in Bhagavad-gita (18.54) where the Supreme Personality of Godhead says: “One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state He attains pure devotional service unto Me.”* 30 Here the words ‘sa parah sarva-saktinam’ mean ‘The Supreme Personality of Godhead is different from all His potencies, and therefore He is their ultimate shelter.’ ‘Sarvam brahma-mayah’ means ‘He whose form is perfectly spiritual’. Because it is not the master of potencies, the impersonal Brahman is not spiritual in perfection. The Supreme Personality of Godhead is the feature of the Lord described in Bhagavad-gita (15.15) as ‘known by all the Vedas.’ This is the meaning of ‘sarvam brahma-mayah’. 31 The Supreme Personality of Godhead describes Himself in these words (Bhagavad-gita 15.18): “Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.”* 32 Although the word ‘aksara’ used in Bhagavad-gita 15.16 refers to the pure jiva (individual spirit soul), it also refers to the Supreme Brahman. Therefore the phrase ‘aksaram param brahma’ (Visnu Purana 1.22.53) quoted previously (in text 23) can refer to both the Supreme Personality of Godhead and the jiva because both are spiritual in nature. 33 The form of the Supreme Personality of Godhead is described in the following words (Srimad Bhagavatam 10.43.17): “When Krsna entered the wrestling arena with Balarama and Their friends, He appeared differently to different people according to their different relationships (rasas) with Him. Krsna is the reservoir of all pleasure and all kinds of rasas, both favourable and unfavourable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and this increased their lust.

The cowherd men who were present there looked upon Krsna as their own kinsman, coming from the same village of Vrndavana. The ksatriya kings who were present there saw Him as the strongest ruler. To the parents of Krsna, Nanda and Yasoda, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogis present, He appeared to be the Supersoul."* Here it is the yogis who understand Him most directly. The yogis in this verse are the great sages who have the four Kumaras as their leaders.

Bhagavat · Sanskrit §108 · English §95

[१०८]

तद् एतत् सर्व-शास्त्राणां समन्वयस् तस्मिन्न् एव भगवति । तथा च सर्वैश् च वेदैः परमो हि देवो जिज्ञास्यो नान्यो वेदैः प्रसिध्येत् । तस्माद् एनं सर्व-वेदान् अधीत्य विचार्य च ज्ञातुम् इच्छेन् मुमुक्षुर् इति चतुर्वेद- शिखायाम् । यं सर्व-देवा आनमन्ति मुमुक्षवो ब्रह्मवादिनश् चेति श्री- नृसिंह-तापन्याम् [न्तु २.४.१०] ।

न वेदविन् मनुते तं बृहन्तं सर्वानुभूतम् आत्मानं साम्पराये । त्वं त्व् औपनिषदं पुरुषं पृच्छामीत्य् [बौ ३.९.२७] आदिर् अन्यत्र । वेदैश् च सर्वैर् अहम् एव वेद्यो वेदान्त-कृद् वेद-विद् एव चाहम् इति [गीता १५.१५] श्री- गीतोपनिषत्सु । सिद्धान्ते पुनर् एक एव भगवान् विष्णुः समस्तागम- व्यापारेषु विवेचन-व्यतिकरं नीतेषु निश्चीयत इति पाद्मे । सर्व- नामाभिधेयश् च सर्व-वेदेडितश् च स इति स्कान्दे । नताः स्म सर्व-जगतां वचसां प्रतिष्ठा यत्र शाश्वती इति [विप् १.१४.२३] वैष्णवे ।

सर्व-वेदान् सेतिहासान् स-पुराणान् स-युक्तिकान् । स-पञ्चरात्रान् विज्ञाय विष्णुर् ज्ञेयो न चान्यथा ॥ इति ब्रह्म-तर्के ।

तद् एवं सर्व-वेद-समन्वयं स्वस्मिन् श्री-भगवत्य् एव स्वयम् आह -

मां विधत्ते ऽभिधत्ते मां विकल्प्यापोह्यते ह्य् अहम् । [भ्प् ११.२१.४२]

॥ ११.२१ ॥ श्री-भगवान् ॥ १०८ ॥

[108]

tad etat sarva-śāstrāṇāṃ samanvayas tasminn eva bhagavati | tathā ca sarvaiś ca vedaiḥ paramo hi devo jijñāsyo nānyo vedaiḥ prasidhyet | tasmād enaṃ sarva-vedān adhītya vicārya ca jñātum icchen mumukṣur iti caturveda- śikhāyām | yaṃ sarva-devā ānamanti mumukṣavo brahmavādinaś ceti śrī- nṛsiṃha-tāpanyām [NTU 2.4.10] |

na vedavin manute taṃ bṛhantaṃ sarvānubhūtam ātmānaṃ sāmparāye | tvaṃ tv aupaniṣadaṃ puruṣaṃ pṛcchāmīty [BAU 3.9.27] ādir anyatra | vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham iti [Gītā 15.15] śrī- gītopaniṣatsu | siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama- vyāpāreṣu vivecana-vyatikaraṃ nīteṣu niścīyata iti pādme | sarva- nāmābhidheyaś ca sarva-vedeḍitaś ca sa iti skānde | natāḥ sma sarva-jagatāṃ vacasāṃ pratiṣṭhā yatra śāśvatī iti [ViP 1.14.23] vaiṣṇave |

sarva-vedān setihāsān sa-purāṇān sa-yuktikān | sa-pañcarātrān vijñāya viṣṇur jñeyo na cānyathā || iti brahma-tarke |

tad evaṃ sarva-veda-samanvayaṃ svasmin śrī-bhagavaty eva svayam āha -

māṃ vidhatte 'bhidhatte māṃ vikalpyāpohyate hy aham | [BhP 11.21.42]

|| 11.21 || śrī-bhagavān || 108 ||

English witness · section(s) 95

Anuccheda 95

1 Although Srimad Bhagavatam, the mature ripened fruit of Vedic literature (Srimad Bhagavatam 1.1.3) is sublime for many reasons, it is most sublime because it teaches the truth about the Supreme Personality of Godhead. This is described in the following words (Srimad Bhagavatam 1.1.2): 2 “Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.”* 3 Dharma is described in the Srimad Bhagavatam (1.2.6-12) in these words: “The supreme occupation (dharma) for all humanity is that by which men can attain to living devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to

completely satisfy the self.* “By rendering devotional service unto the Supreme Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world.* “The occupational duties a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.* “All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.* “Life’s desires should not be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute truth. Nothing else should be the goal of one’s works.* “Learned transcendentalists who know the absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan.* “The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.*” 4 Srimad Bhagavatam (1.2.13) concludes: “O best among the twice born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”* 5 These verses explain that pure devotional service alone satisfies the Supreme Personality of Godhead. In Srimad Bhagavatam 1.1.2 (quoted in text 2) cheating religion, defined as religion motivated by the desire to enjoy the fruits of work, is emphatically (pra) rejected (ujjhita). The word ‘pra’ also means that even salokya-mukti and other kinds of liberated are rejected. The word ‘nirmatsara’ means ‘those who are not envious’. An envious person is one who desires the fruits of his own work and cannot tolerate others’ good fortune. Non-envious persons are kind even to the animals. They are saintly and carefully follow the principles of dharma. In this way devotional service is better than the fruitive works described in the karma-khanda and upasana-khanda parts of the Vedas. 6 The message of these parts of the Vedas is very far from pure devotional service, which begins with chanting the glories of the Lord. The word ‘vedyam’ (the highest truth) here affirms that pure devotional service is better than the jnana-kana part of the Vedas. That pure devotional service is better than the spiritual paths that ignore devotion to the Lord is confirmed in the following words (Srimad Bhagavatam 10.14.4): “My dear Lord, devotional service to You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labour becomes fruitless.”* 7 The phrase ‘tapa-trayonmulanam’ here means ‘breaks the ignorance that is the root of suffering’. ‘Siva’ means ‘transcendental bliss’, and ‘dam’ means ‘causes to experience’. Devotional service is

different from the philosophy that maintains that without attaining the four purusarthas one cannot attain liberation. Srimad Bhagavatam does not maintain that it is good to attain the difficult-to-attain results of the purusarthas. The word 'bhagavate' here means 'in the evidence presented in Srimad Bhagavatam' and 'srimat' means 'filled with the Lord's holy name and His many transcendental potencies. The affix 'matup' here adds the possessive affix 'mat' to the word 'sri'. The affix 'mat' (possessing) is employed here just as the affix 'vat' is employed in the compound word 'niloypaladi-vat'. If this interpretation is not accepted, then the word has the fault of thoughtlessness (avimrsta-vidheyamsa). 8 Srimad Bhagavatam is described in the following statement of the Garuda Purana: "The scripture named Srimad Bhagavatam has eighteen-thousand verses." 9 Srila Sridhara Svami comments (Srimad Bhagavatam 1.1.3): "The desire tree here is Srimad Bhagavatam." In some places Srimad Bhagavatam is referred to as 'Bhagavatam', without the word 'Srimad'. This is like the use of the shortened form Bhama for the name Satyabhama. 10 The cause of Srimad Bhagavatam's glory is given in the word 'maha-muni' (Srimad Bhagavatam 1.1.2). because its author is the crest jewel of the greatest of philosophers, Srimad Bhagavatam is glorious. The Sruti-sastra explains: 'He became a great philosopher and meditated on the truth.' In this way the essence of the revelation of Srimad Bhagavatam is described in these first four verses of Canto One. This revelation is again described in these words (Srimad Bhagavatam 12.13.19): 'The Lord revealed Srimad Bhagavatam to the demigod Brahma." 11 Srimad Bhagavatam is the best of all scriptures. This verse (Srimad Bhagavatam 1.1.2) says the direct appearance of the Supreme Personality of Godhead, which is the best goal of life and the best of all knowledge described in the Vedic literature, is easily attained in Srimad Bhagavatam. This verse describes the Srimad Bhagavatam's superexcellent glory by saying: "What is the need of any other scripture or the spiritual paths described in them? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart." The word 'va' (or) here is like a momentary sidelong glance. The word 'susrusubhihi' here means 'they who desire to hear'. As soon as one desires to hear, the Lord is established in the heart. 12 At this point someone may object: 'Is it not so that everyone hears Srimad Bhagavatam?" The answer is given in this verse (1.1.2) in the word 'krtibhih' which means 'by the pious men'. By they who have not performed pious deeds, but simply desire to hear, the Lord is not established in the heart. That is the meaning. What is the use of spiritual paths not free from material desires, even up to liberation, the path of superficial performance of rituals to worship the Lord, meditation on impersonal Brahman and other spiritual paths mentioned and not mentioned here? How glorious are they? That is the meaning here. For they who engage in sadhana-bhakti (devotional service in practice) the Lord is at once established in the heart. It is they who always desire to hear Srimad Bhagavatam. Because it attracts the Supreme

Personality of Godhead, and thus contains the most confidential secret of the three parts of the Vedas, Srimad Bhagavatam is the best of all scriptures. In this way three lines of this verse (1.1.2) have been explained. The conclusion is that everyone should hear Srimad Bhagavatam.

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Bhagavat · Sanskrit §109 · English §96

[१०९]

तद् एवं भगवत एव सर्व-वेदार्थत्वं दर्शितम् । तत्र राज्ञः प्रश्नः ।

श्री-विष्णु-रात उवाच -

ब्रह्मन् ब्रह्मण्य् अनिर्देश्ये निर्गुणे गुण-वृत्तयः । कथं चरन्ति श्रुतयः साक्षात् सद्-असतः परे ॥ [भ्प् १०.८७.१]

अस्यार्थः । श्रुतयस् तावच् छब्द-मात्रस्य साधारण्याद् गुणेषु सत्त्वादिषु वृत्तिर् यासां तादृशो दृश्यन्ते । ब्रह्म तु निर्गुणं सत्त्वादि-गुणातीतं तस्माद् एवानिर्देश्यम् ।
तत्-तद्-गुण-कार्य-भूत-जाति-गुण-क्रियाख्याननां गुणान्तराणाम् अभावास्पदत्वात् तादृश-द्रव्यस्याप्य् अप्रसिद्धत्वाद् अनिर्देश्यं सत्त्वादि कार्यं भूताभ्यां सद्-असद्भ्यां कार्य-कारणाभ्यां परम् इति तेन तेनासम्बन्धं चेत्य् अर्थः । तथा च सति यथा डित्थ-वाचि कस्मिंश्चिद् अद्वितीये द्रव्ये तच्-छब्दस्य मुख्या वृत्तिः प्रवर्तते । यथा च सिंहो देवदत्त इत्य् अत्र गौण्या वृत्त्या शौर्य-गुण-युक्ते देवदत्ते सिंह- शब्दः प्रवर्तते । यथा च गङ्गायां घोष इत्य् अत्र-लक्षणया वृत्त्या गङ्गा-शब्दस् तस्मिन्न् इत्य् असम्बन्धे तटे प्रवर्तते । तथा तत्-तद्- भावास्पदे ब्रह्मणि तया तया वृत्त्या श्रुतयः कथं प्रवर्तेरन् । श्रुतीनां च शास्त्र-योनित्वाद् इति [व्स् १.१.३] न्यायेन तत्-प्रतिपादकतायाम् अनन्यानां तत्र प्रवृत्तिर् अवश्यं वक्तव्या । तस्मात् तस्मिंस् ताः साक्षाद्- रूपतया मुख्यया वृत्त्या केन प्रकारेण चरन्ति । तं प्रकारं विशेषः कृपयापि स्वयम् उपदिशेति । अन्यथा पदार्थत्वायोगाद् अपदार्थस्य च वाच्यार्थत्वायोगान् न श्रुति-गोचरत्वं ब्रह्मणः स्याद् इति स्थिते कुतस्तरां तद् उपरि चर-स्फूर्तेर् भगवतस् तद्-गोचरत्वं तत् कथम् एवं स्वभक्तयोर् इत्य् आदौ स्वतां स्वतः प्रमाण-भूतानां वेदानां मार्गं भगवत्-परत्वम् आदिश्येत्य् उक्तम् इति ।

[109]

tad evaṃ bhagavata eva sarva-vedārthatvaṃ darśitam | tatra rājñaḥ praśnaḥ |

śrī-viṣṇu-rāta uvāca -

brahman brahmaṇy anirdeśye nirguṇe guṇa-vṛttayaḥ | kathaṃ caranti śrutayaḥ sākṣāt sad-asataḥ pare || [BhP 10.87.1]

asyārthaḥ | śrutayas tāvac chabda-mātrasya sādhāraṇyād guṇeṣu sattvādiṣu vṛttir yāsāṃ tādṛśo dṛśyante | brahma tu nirguṇaṃ sattvādi-guṇātītaṃ tasmād evānirdeśyam | tat-tad-guṇa-kārya-bhūta-jāti-guṇa-kriyākhyānanāṃ guṇāntarāṇām abhāvāspadatvāt tādṛśa-dravyasyāpy aprasiddhatvād anirdeśyaṃ sattvādi kāryaṃ bhūtābhyāṃ sad-asadbhyāṃ kārya-kāraṇābhyāṃ param iti tena tenāsambandhaṃ cety arthaḥ | tathā ca sati yathā ḍittha-vāci kasmiṃścid advitīye dravye tac-chabdasya mukhyā vṛttiḥ pravartate | yathā ca siṃho devadatta ity atra gauṇyā vṛttyā śaurya-guṇa-yukte devadatte siṃha- śabdaḥ pravartate | yathā ca gaṅgāyāṃ ghoṣa ity atra-lakṣaṇayā vṛttyā gaṅgā-śabdas tasminn ity asambandhe taṭe pravartate | tathā tat-tad- bhāvāspade brahmaṇi tayā tayā vṛttyā śrutayaḥ kathaṃ pravarteran | śrutīnāṃ ca śāstra-yonitvād iti [Vs 1.1.3] nyāyena tat-pratipādakatāyām ananyānāṃ tatra pravṛttir avaśyaṃ vaktavyā | tasmāt tasmiṃs tāḥ sākṣād- rūpatayā mukhyayā vṛttyā kena prakāreṇa caranti | taṃ prakāraṃ viśeṣaḥ kṛpayāpi svayam upadiśeti | anyathā padārthatvāyogād apadārthasya ca vācyārthatvāyogān na śruti-gocaratvaṃ brahmaṇaḥ syād iti sthite kutastarāṃ tad upari cara-sphūrter bhagavatas tad-gocaratvaṃ tat katham evaṃ svabhaktayor ity ādau svatāṃ svataḥ pramāṇa-bhūtānāṃ vedānāṃ mārgaṃ bhagavat-paratvam ādiśyety uktam iti |

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Anuccheda 96

1 Srila Sukadeva Gosvami met the Supreme Personality of Godhead in his heart. For this reason the Supreme Personality of Godhead is described in the four central verses (1.9.30-33) of Srimad Bhagavatam. Sukadeva Gosvami taught Srimad Bhagavatam based on his own personal knowledge and realisation. Because the demigod Brahma was a great devotee, the Supreme Lord personally taught him the four most important verses of His own scripture, which bears the name Srimad Bhagavatam. The Lord said (Srimad Bhagavatam (2.9.30): 2 “Knowledge about Me as described in the scriptures is very confidential, and it has to be realised in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up very carefully.”* 3 In this verse the Lord says: “Please accept this transcendental Vedic knowledge I, the Supreme Personality of Godhead, am speaking to you. Others do not know this knowledge.” The word ‘parama-guhyam’ here means “This knowledge is most confidential than the knowledge of impersonal Brahman.” That this is so is confirmed in these words (Srimad Bhagavatam 6.14.5): “O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare.”* 4 The Lord says: ‘Please accept this spiritual knowledge based on direct perception.’ The Lord then says that this knowledge is very confidential. That means this knowledge will eventually reveal prema-bhakti (devotional service in pure love of God). The Lord then says: ‘Please also

accept the paraphernalia of this knowledge.' When the obstacles of offenses are present, this confidential knowledge will not be manifest immediately. The Lord therefore says: 'Please accept this paraphernalia to assist in understanding this knowledge.' That paraphernalia is the process of devotional service, which begins with hearing (about Krsna). In this sentence the word 'tad-angam' modifies 'sa-rahasyam'. These words are like two friends that help each other. 5 Next the Lord gives a blessing so this jnana (knowledge) and rahasya (confidential paraphernalia) may be manifested (Srimad Bhagavatam 1.9.31): "All of Me, namely My actual eternal form and My transcendental existence, colour, qualities and activities - let all be awakened within you by factual realisation, out of My causeless mercy,"* 6 In this verse 'yavan' means 'eternal form' and 'yatha-bhavah' means 'transcendental existence'. The Lord here says 'I am like this'. His forms include His dark complexioned form of Syamasundara and His four-armed Visnu forms. His qualities begin with His love for His devotees. His activities are His transcendental pastimes. This is the meaning of the words 'yad-rupa-guna-karmakah aham'. The Lord here says: 'Let all these be awakened within you by factual realisation, out of My causeless mercy." Lord Krsna refers to these four verses (Srimad Bhagavatam 1.9.30-33) in this instruction to Uddhava (Srimad Bhagavatam 3.4.13): "O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Srimad Bhagavatam."* 7 The words 'vijnana' here means 'with the truth of My transcendental forms and qualities.' The Lord here gives a blessing that this knowledge may become manifest. Out of love (for His devotee, the Lord gives the blessing that) the confidential truth of His blissful nature may be directly seen (by Brahma). 8 The first two of these four verses mention jnana and vijnana, which are further described in the next two verses (Srimad Bhagavatam 1.9.32-33). Jnana is described in the following verse, where the Lord says (Srimad Bhagavatam 1.9.32): 9 "Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."* 10 Here the word 'aham' (I) means the form of the Lord, not the featureless Brahman, because Brahman cannot be perceived by the senses. This verse is like the famous statement (Chandogya Upanisad 6.8.7) 'tat tvam asi' (You are that). The Lord here says: 'After the time when the material universe is annihilated, I in My handsome transcendental form, will remain." 11 That the Supreme Personality of Godhead exists before and after the manifestation of the material universes is confirmed by the following quotes: "Lord Vasudeva existed before the material world was created, when there was no Brahma and no Siva." Maha-Narayana Upanisad "In the beginning was only Narayana. There was no Brahma and no Siva." Maha-Narayana

Upanisad “The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names.”* Srimad Bhagavatam 3.5.23 12 As in the sentence ‘The king goes’ the word ‘king’ may also mean ‘the king’s messenger’ or ‘the king’s soldiers’, so the word ‘aham’ (I) here does not only mean the Lord but also means the Lord’s abode of Vaikuntha, the Lord’s associates, and everything else in direct relation with the Lord. In this way the meaning should be understood. The Lord is again described in the following question of King Pariksit (Srimad Bhagavatam 2.8.10): 13 “Please also explain the Personality of Godhead, who lies in every heart as the Supersoul and as the Lord of all energies, but is untouched by His external energy.”* 14 Vidura asks a similar question (Srimad Bhagavatam 3.7.37): “Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.”* 15 In the Kasi-khanda, Sri Dhruva-carita, it is said: “Because the Lord’s devotees do not perish when the material cosmos is destroyed, the all-pervading, eternal Supreme Personality of Godhead also never perishes.” 16 In this verse the words ‘aham eva’ refute the idea that the Supreme is formless and impersonal, and the words ‘asam eva’ refute the idea that the Supreme is beyond the power of thought. This is confirmed by the words ‘yad-rupa-guna-karmakah’. Aside from the activities of material creation, the demigod Brahma and other outsiders know nothing of the Lord’s real activities. They do not know of the Lord’s internal, spiritual pastimes. As a king has nothing that he must perform as his duty, so the Supreme Lord does not have to sleep, eat, or do any other thing. The verb ‘as’ (asam) may also mean ‘to go’, ‘to shine’, or ‘to accept’. When ‘as’ is interpreted to mean ‘shine’, this verse may mean that the Lord says to Brahma: ‘I am splendidly manifest before you as you gaze on My transcendental features.’ Interpreted in this way, these words refute the idea that the Supreme has no form. In his discussion of form and formlessness in relation to Lord Visnu, Srila Bopadeva Gosvami explains in his Muktaphala-tika commentary on this verse: “It is not that the forms of the Lord cannot be all pervading. The Lord’s form does not disappear into nothingness simply because He is simultaneously everywhere.” The Aitareya Upanisad (1.1.1) also explains: “Before the material world was created the Supreme Person existed.” From this it may be understood that because the form of the Supreme Personality of Godhead existed before the material creation, the knowledge of the Supreme Personality of Godhead is the highest truth. 17 At this point someone may object: ‘Is it not so the Sruti-sastra says that before the material creation the Brahman, which has no qualities, existed?’ To this objection the Lord answers: ‘nanyad yat sat-asat-param’. This means: ‘Before the creation there was nothing but Myself. Nor was there the material nature, the cause of this creation.’ In this statement the word ‘asat’ means ‘effect’ and ‘sat’ means ‘cause’. Because the Lord says that ‘there was nothing but

Myself', He says 'the impersonal Brahman, which is above the cause and effect of this world, is not different from Me.' He says: 'Because some scriptures cannot understand my personal form and qualities, I am reflected in them in my impersonal aspect.' In the material world, where spiritual variety is not understood, I appear as the undifferentiated Brahman, but in the spiritual world of Vaikuntha I appear as the form of the Supreme Personality of Godhead. In this way these two aspects of the Supreme are described in the scriptures. The truth about the Supreme Personality of Godhead is described by Lord Krsna in Bhagavad-gita (14.27) in the words: 'I am the basis of the impersonal Brahma.' In this way the Lord says that knowledge of Him is 'very confidential.' 18 At this point someone may object: 'O Supreme Personality of Godhead, is it not so that when the material universe is no longer manifest, You also no longer exist?' The Lord answers (Srimad Bhagavatam 1.9.31): 'After annihilation what remains will also be I, the Personality of Godhead."* In the material universes the Supreme Personality of Godhead manifests His form of the Supersoul, and in the spiritual world of Vaikuntha He manifests His forms of the Supreme Personality of Godhead. That the Lord is not affected by the destruction of the material universes is confirmed in the following words (Srimad Bhagavatam 11.3.35): "The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of the material universes. No one is the cause of Him." 19 At this point someone may object: 'O Lord, the pottery, clothing, and other forms seen in the material universe are not Your forms, for they are not all powerful.' Thinking someone might raise this objection, the Lord said: 'I am the material universe. Because it is not different from Me, it is My very self." It is also said (Srimad Bhagavatam 2.7.50): 20 "My dear son, I have no explained in brief the Supreme Personality of Godhead, who is the creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and nominal existences."* 21 In this way the truth of the Supreme Personality of Godhead is explained. The Himself says (Srimad Bhagavatam 1.9.33): "After annihilation of the material universe what remains will also be I, the Personality of Godhead." About the Supreme Personality of Godhead the scriptures declare: 'O Lord, because You alone remain (sesa) when the material universes are destroyed, You bear the name Sesa.' The Lord teaches that He is present in all places and at all times. He says (Srimad Bhagavatam 2.9.33) 'I, the Personality of Godhead was existing before the creation, when there was nothing but Myself.' He again says (Bhagavad-gita 14.27): 'I am the basis of the impersonal Brahman." In Srimad Bhagavatam 2.9.32 the word 'yad-bhavah' indicates that all forms are limbs of the Lord's own form, and the word 'rupa' in that verse indicates that the Lord has unlimited wonderful transcendental forms different from material forms. The word 'guna' in that verse indicates that the Lord is the shelter of everything and He has unlimited transcendental qualities different from material qualities. The word 'karmakah' in that verse indicates that the Lord is the shelter

of many extraordinary activities, such as His creation, maintenance, and destruction of the material universes. 22 In the next verse (Srimad Bhagavatam 2.9.34), in order to teach the truth that His forms and qualities are different from matter, the Lord describes the qualities of the illusory energy (maya). He says: “O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”* The summary explanation of this verse is: “I am the Supreme Personality of Godhead. Anything present before the eyes that is not Me has no reality. Anything without relation to Me has no reality. Know it as the illusory energy of Me, the Supreme Personality of Godhead.” 23 The word ‘yathabhasah’ gives the example of a reflection. Darkness is here compared to a reflection. Darkness may mean either that there is no light in a certain place although light shines in other places, or darkness may also mean that light does shine in a certain place although the beholder has no eyes to see it. The word ‘vidyat’ (know), although in the third- person, expresses the meaning of the second-person. This instruction, therefore, is intended for others. The Lord says: “With the power I give, you will be able to see and understand Me. Transcending material vision, you will directly see and understand Me, whose forms and qualities are transcendental. By turning from the illusion of matter, one may understand Me. The conclusion is that My transcendental form and qualities cannot be seen or understood by a person in the thrall of material illusion.” For this reason material illusion should be given up. Without giving up material illusion it is not possible to love the Supreme Personality of Godhead.

Bhagavat · Sanskrit §110 · English §97

[११०]

अत्र श्री-शुकदेवेन दत्तम् उत्तरम् आह -

ऋषिर् उवाच - बुद्धीन्द्रिय-मनः-प्राणान् जनानाम् असृजत् प्रभुः । मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च ॥ [भ्प् १०.८७.२]

बुद्ध्यादीन् उपाधीन् जनानाम् अनुशायिनां जीवानां मात्राद्य्-अर्थं प्रभुः परमेश्वरोऽसृजत न तु जनाः स्वाविद्ययासृजन्न् इति विवर्त-वादः परिहृतः । मीयन्त इति माया विषयाः तद्-अर्थम् । भवार्थं भवः जन्म- लक्षणं कर्म तत्-प्रभृति-कर्म-करणार्थम् इत्य् अर्थः । आत्मने लोकान्तर-गामिने आत्मनस् तत्-तल्-लोक-भोगायेत्य् अर्थः । अकल्पनाय कल्पना-निवृत्तये मुक्तये इत्य् अर्थः । अर्थ-धर्म-काम-मोक्षार्थम् इति क्रमेण पद-चतुष्टयस्यार्थः । मोक्षोऽप्य् अत्र चिन्-मात्रतयावस्थिति-रूपः । यथावर्ण-विधानम् अपवर्गश् च भवति, योऽसौ भगवतीत्य् आदिना अनन्य-निमित्त-भक्ति-योग-लक्षणो नाना-गति-निमित्ताविद्या-ग्रन्थि-रन्धन- द्वारेणेत्य् [भ्प् ५.१९.२०] अन्तेन पञ्चमोक्त-गद्येन तथा निरुक्तत्वात् साध्य- भक्ति-प्रादुर्भाव-लक्षणं चेति द्विविधो ज्ञेयः । उभयत्रापि कल्पना- रूपाविद्याया निवृत्तेः । एतद् उक्तं भवति । यस्मात् स्वयम् ईश्वरस् तत्-तद्- अर्थं तत्-तत्-साधकत्वेन दृश्यमानानां बुद्ध्यादीन् सृष्टवान् तस्मात् तत्-तत्-सम्पादन-शक्ति-निधान-योग्यतया तेषु कृतवान् इति लभ्यते । तत्र त्रिवर्ग-सम्पादिकाः शक्तयः कल्पनात्मिका माया-वृत्त्य्-अविद्या-शक्तेर् अंशाः बहिर्मुख-कर्मात्मकत्वात् स्वरूपान्यथा-भाव-संसारित्व-हेतुत्वाच् च । एवं च यावज्-जीवानां भगवद्-बहिर्मुखता तावत् केवलं कल्पनात्मिकानाम् अविद्या-शक्तीनां प्रकाशात् तत्-प्रधाना बुद्ध्य्-आदयः स-गुणा एवेति निर्गुणं साक्सान् न कुर्वत इत्य् एवं सत्यम् एव । यदा तु तद्- अन्तर्मुखता तदा तेषु चिच्-छक्तेः प्रादुर्भावात् तं साक्षात् कुर्वत एव इति स्थितम् । बुद्ध्यादिमयत्वाद् वचसोऽपि तथा व्यवहारः सिध्यति । तद् अत्रैवाभेदेन सिद्धान्तितम् अन्ते । तद् एतद् वर्णितं राजन् यो नः प्रश्नः कृतस् त्वया । यथा ब्रह्मण्य-निर्देश्ये नरिगुण्येऽपि मनश् चरेत् ॥ इत्य् अत्र मन इति ।

तत्र बुद्ध्य्-आदौ चिच्-छक्तिस् तदीयाप्राकृत-परमानन्द-स्वरूप-तादृश- गुणादौ स्वयं प्रकाशमयी वचसि च तत्तन्-निर्देश-मयीति ज्ञेया ।

अतोऽप्राकृत-तादृश-स्वरूपाद्यालम्बनेन श्रुतयश् चरन्तीति सिद्धान्त- सिद्धये । तद् एवं पौरुषस्यापि

वचसो भगवच्-चरित्रं सिद्धम् । यथोक्तम् -यस्मिन् प्रति श्लोकम् अबद्धवत्य् [भ्प् १.५.११] अपीति । तथा च सति तथाविध-वच-आदीनाम् एकाश्रयस्य साक्षाद्-भगवन्- निश्वासाविर्भाविनोऽपौरुषेयस्य तच्-चारित्वं किम् उत । तस्मात् साक्षात् चरन्त्य् एव श्रुतयः । वक्ष्यते च - क्वचिद् अजयात्मना च चरतोऽनुचरेन् निगम[*एन्द्नोते #३६] इति । तथा च प्रणवम् उद्दिश्योक्तं द्वादशे --

स्वधाम्नो ब्रह्मणः साक्षाद् वाचकः परमात्मनः । स-सर्व-मन्त्रोपनिषद् वेद-बीजं सनातनम् ॥ [भ्प् १२.६.४१] इति ।

श्रुतौ च - ॐ इत्य् एतद् ब्रह्मणो नेदिष्ठं नामेति नेदिष्ठं लक्षणादि- व्यवधानं विनेत्य् अर्थः । अतएव केन च प्रकटिण साक्षाच् चरन्ति स कथ्यताम् इत्य् एवं राजाभिप्रायः । अत्र शब्दो निर्देश्यत्वे दोषस् त्व् अग्रे द्युपतय इत्य् [भ्प् १०.८७.४१] अत्र परिहार्यः ।

अथ श्रुतिष्व् अपि याः काश्चित् त्रिवर्ग-परत्वेन बहिर्मुखाः प्रतीयन्ते तासाम् अप्य् अन्तर्मुखतायाम् एव पर्यवसानम् । तथा हि परमेश्वरस्य सतत-
परमार्थ-बहिर्मुखता-पराहत-जीव-निकाय-विषय-कृपा-विलास- पर्यवसायि-निःश्वास-रूपाः श्रुतयः प्रथमतः स्व-विषयकं विश्वासं जनयितुम् अदृष्टवस्त्वनभिज्ञानसततदृष्टम् ऐहिकम् एवार्थम् ईहमानांस् तान् प्रति तत्-सम्पादकं पुत्रेष्ट्यादिकं विदधति । ततश् च तेन
जात-विश्वासानैहिकस्यात्यन्तम् अस्थिरत्वे प्रदर्श्य दिव्यानन्द-चमत्कार- विचित्रस्य पारलौकिक-स्वर्गादि-लक्षण-तत्-तत्-कामस्य जनकेऽग्निष्टोमादौ प्रवर्तयन्ति । ततस् तेषां निरन्तर-तद्-अभ्यासाद् धर्म एव रुचिं जनयन्ति ।

अथ लब्ध-धर्म-रुचीनां शुद्धान्तः-करणानां तद्-अर्तह-विचार- पराणां जगद् अप्य् अनित्यम् इति ज्ञानवतां संसार-भय-दीनानां निर्वाणानन्दाभिलाषं सम्पादयन्ति । निर्वाणानन्दश् च पर-तत्त्वाविर्भाव-रूप एवेति ।

तद् उक्तम् श्री-सूतेन --

धर्मस्य ह्य् आपवर्ग्यस्य नार्थो ऽर्थायोपकल्पते । नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ [भ्प् १.२.९]

कामस्य नेन्द्रिय-प्रीतिर् लाभो जीवेत यावता । जीवस्य तत्त्व-जिज्ञासा नार्थो यश् चेह कर्मभिः ॥ [भ्प् १.२.१०] इति ।

ततश् च यथा बुद्ध्यादयोऽन्तर्मुखता-तारतम्येन चिच्-छक्त्याविर्भावात् परे तत्त्वे तारतम्येन चरन्ति, तथा श्रुति-लक्षणं वचनम् अपि चिच्-छक्ति- प्रकाशानुक्रमेण त्रैगुण्य-विषयत्वम् अतिक्रम्य केवल-नैर्गुण्य-विषयम् एव सत् तस्मिन् निर्गुणे तत्त्वे सम्यग् एव चरितुं शक्नोति । अगुण- वृत्तित्वेन योग्यत्वात् । तद् उक्तं द्वादशे प्रणवम् उपलक्ष्य -

ततोऽभूत् त्रिवृद् ओङ्कारो योऽव्यक्त-प्रभवः स्वराट् । यत् तल् लिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥ [भ्प् १२.६.३९] इति ॥

तत्र तत् तत्त्वं द्विधा स्फुरति भगवद्-रूपेण ब्रह्म-रूपेण चेति । चिच्- छक्तिर् अपि द्विधा तदीय-स्वयं-प्रकाशादि-मय-भक्ति-रूपेण तन्-मय- ज्ञान-रूपेण च । ततो भक्ति-मय-श्रुतयो भगवति चरन्ति ज्ञान-मय- श्रुतयो ब्रह्मणीति सामान्यतः सिद्धान्तितम् ।

[110]

atra śrī-śukadevena dattam uttaram āha -

ṛṣir uvāca - buddhīndriya-manaḥ-prāṇān janānām asṛjat prabhuḥ | mātrārthaṃ ca bhavārthaṃ ca ātmane'kalpanāya ca || [BhP 10.87.2]

buddhyādīn upādhīn janānām anuśāyināṃ jīvānāṃ mātrādy-arthaṃ prabhuḥ parameśvaro'sṛjata na tu janāḥ svāvidyayāsṛjann iti vivarta-vādaḥ parihṛtaḥ | mīyanta iti māyā viṣayāḥ tad-artham | bhavārthaṃ bhavaḥ janma- lakṣaṇaṃ karma tat-prabhṛti-karma-karaṇārtham ity arthaḥ | ātmane lokāntara-gāmine ātmanas tat-tal-loka-bhogāyety arthaḥ | akalpanāya kalpanā-nivṛttaye muktaye ity arthaḥ | artha-dharma-kāma-mokṣārtham iti krameṇa pada-catuṣṭayasyārthaḥ | mokṣo'py atra cin-mātratayāvasthiti-rūpaḥ | yathāvarṇa-vidhānam apavargaś ca bhavati, yo'sau bhagavatīty ādinā ananya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana- dvāreṇety [BhP 5.19.20] antena pañcamokta-gadyena tathā niruktatvāt sādhya- bhakti-prādurbhāva-lakṣaṇaṃ ceti dvividho jñeyaḥ | ubhayatrāpi kalpanā- rūpāvidyāyā nivṛtteḥ | etad uktaṃ bhavati | yasmāt svayam īśvaras tat-tad- arthaṃ tat-tat-sādhakatvena dṛśyamānānāṃ buddhyādīn sṛṣṭavān tasmāt tat- tat-sampādana-śakti-nidhāna-yogyatayā teṣu kṛtavān iti labhyate | tatra trivarga-sampādikāḥ śaktayaḥ kalpanātmikā māyā-vṛtty-avidyā-śakter aṃśāḥ bahirmukha-karmātmakatvāt svarūpānyathā-bhāva-saṃsāritva-hetutvāc ca | evaṃ ca yāvaj-jīvānāṃ bhagavad-bahirmukhatā tāvat kevalaṃ kalpanātmikānām avidyā-śaktīnāṃ prakāśāt tat-pradhānā buddhy-ādayaḥ sa-guṇā eveti nirguṇaṃ sāksān na kurvata ity evaṃ

satyam eva | yadā tu tad- antarmukhatā tadā teṣu cic-chakteḥ prādurbhāvāt taṃ sākṣāt kurvata eva iti sthitam | buddhyādimayatvād vacaso'pi tathā vyavahāraḥ sidhyati | tad atraivābhedena siddhāntitam ante | tad etad varṇitaṃ rājan yo naḥ praśnaḥ kṛtas tvayā | yathā brahmaṇya-nirdeśye nariguṇye'pi manaś caret || ity atra mana iti |

tatra buddhy-ādau cic-chaktis tadīyāprākṛta-paramānanda-svarūpa-tādṛśa- guṇādau svayaṃ prakāśamayī vacasi ca tattan-nirdeśa-mayīti jñeyā |

*ato'prākṛta-tādṛśa-svarūpādyālambanena śrutayaś carantīti siddhānta- siddhaye | tad evaṃ pauruṣasyāpi vacaso bhagavac-caritraṃ siddham | yathoktam -yasmin prati ślokam abaddhavaty [BhP 1.5.11] apīti | tathā ca sati tathāvidha-vaca-ādīnām ekāśrayasya sākṣād-bhagavan- niśvāsāvirbhāvino'pauruṣeyasya tac-cāritvaṃ kim uta | tasmāt sākṣāt caranty eva śrutayaḥ | vakṣyate ca - kvacid ajayātmanā ca carato'nucaren nigama[*ENDNOTE #36] iti | tathā ca praṇavam uddiśyoktaṃ dvādaśe --*

svadhāmno brahmaṇaḥ sākṣād vācakaḥ paramātmanaḥ | sa-sarva-mantropaniṣad veda-bījaṃ sanātanam || [BhP 12.6.41] iti |

śrutau ca - om ity etad brahmaṇo neḍiṣṭhaṃ nāmeti neḍiṣṭhaṃ lakṣaṇādi- vyavadhānaṃ vinety arthaḥ | ataeva kena ca prakaṭiṇa sākṣāc caranti sa kathyatām ity evaṃ rājābhiprāyaḥ | atra śabdo nirdeśyatve doṣas tv agre dyupataya ity [BhP 10.87.41] atra parihāryaḥ |

atha śrutiṣv api yāḥ kāścit trivarga-paratvena bahirmukhāḥ pratīyante tāsām apy antarmukhatāyām eva paryavasānam | tathā hi parameśvarasya satata-paramārtha-bahirmukhatā-parāhata-jīva-nikāya-viṣaya-kṛpā-vilāsa-paryavasāyi-niḥśvāsa-rūpāḥ śrutayaḥ prathamataḥ sva-viṣayakaṃ viśvāsaṃ janayitum adṛṣṭavastvanabhijñānasatatadṛṣṭam aihikam evārtham īhamānāṃs tān prati tat-sampādakaṃ putreṣṭyādikaṃ vidadhati | tataś ca tena jāta-viśvāsānaihikasyātyantam asthiratve pradarśya divyānanda-camatkāra- vicitrasya pāralaukika-svargādi-lakṣaṇa-tat-tat-kāmasya janake'gniṣṭomādau pravartayanti | tatas teṣāṃ nirantara-tad-abhyāsād dharma eva ruciṃ janayanti |

atha labdha-dharma-rucīnāṃ śuddhāntaḥ-karaṇānāṃ tad-artaha-vicāra- parāṇāṃ jagad apy anityam iti jñānavatāṃ saṃsāra-bhaya-dīnānāṃ nirvāṇānandābhilāṣaṃ sampādayanti | nirvāṇānandaś ca para- tattvāvirbhāva-rūpa eveti |

tad uktam śrī-sūtena --

dharmasya hy āpavargyasya nārtho 'rthāyopakalpate | nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ || [BhP 1.2.9]

kāmasya nendriya-prītir lābho jīveta yāvatā | jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ || [BhP 1.2.10] iti |

tataś ca yathā buddhyādayo'ntarmukhatā-tāratamyena cic-chaktyāvirbhāvāt pare tattve tāratamyena caranti, tathā śruti-lakṣaṇaṃ vacanam api cic-chakti- prakāśānukrameṇa traiguṇya-viṣayatvam atikramya kevala-nairguṇya- viṣayam eva sat tasmin nirguṇe tattve samyag eva carituṃ śaknoti | aguṇa- vṛttitvena yogyatvāt | tad uktaṃ dvādaśe praṇavam upalakṣya -

tato'bhūt trivṛd oṅkāro yo'vyakta-prabhavaḥ svarāṭ | yat tal liṅgaṃ bhagavato brahmaṇaḥ paramātmanaḥ || [BhP 12.6.39] iti ||

tatra tat tattvaṃ dvidhā sphurati bhagavad-rūpeṇa brahma-rūpeṇa ceti | cic- chaktir api dvidhā tadīya-svayaṃ-prakāśādi-maya-bhakti-rūpeṇa tan-maya- jñāna-rūpeṇa ca | tato bhakti-maya-śrutayo bhagavati caranti jñāna-maya- śrutayo brahmaṇīti sāmānyataḥ siddhāntitam |

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1 In the next verse (Srimad Bhagavatam 2.9.35) the Lord explains the secret of love for Him: “O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.”* 2 This verse means: ‘The universal elements do not enter the cosmos, that is to say they remain outside, and at the same time they do enter, that is to say they stay within. In the same way I do not enter the material cosmos because I stay in Vaikuntha, which is beyond the material sphere, and at the same time I do enter the cosmos because I stay in the hearts of the virtuous and surrendered devotees.’ A certain part of the material elements enters and another part does not enter the cosmos. In the same, a partial expansion of the Lord enters, and another feature of the Lord does not enter the material world. That is the example here. In these words the secret of love for the Supreme Personality of Godhead, which is attained by the self-controlled, is hinted. 3 The Lord’s remaining in the spiritual world is described in Brahma-samhita (37): “I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies His ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are embued and permeated with ever-blissful spiritual rasa.”* 4 The Lord’s entrance in the devotees’ hearts is described in these words (Brahma-samhita

38): “I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee.”* 5 The Lord’s form is filled with inconceivable transcendental qualities. The ointment here is the ointment of love. The Lord appears before a person whose eyes are filled with devotion, having been anointed with that ointment. That is the meaning. 6 The Lord again describes this in Bhagavad-gita (9.29): “But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.”* 7 In this verse (Srimad Bhagavatam 2.9.35) the Lord says: “As the material elements are simultaneously within and without the cosmos, so I am simultaneously within the devotees’ thoughts, and also outside the devotees, manifest before their senses. Because the devotees dedicate everything to Me, I appear before them in My form filled with bliss and love. That is My secret. The demigod Brahma also describes this (Srimad Bhagavatam 2.6.34): 8 “O Narada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.”* 9 Although the interpretations of this statement (Srimad Bhagavatam 2.9.35) may be given, the meaning here is clear because this statement follows the four important statements of the Lord (Srimad Bhagavatam 2.9.31-34). Other interpretations are also refuted by the words ‘na tesu’ here. In this way the great secret is explained. As a cintamani jewels is hidden in a jewellery case, so materialistic interpretations hide this secret from the wicked and indifferent. 10 The Lord Himself says (Srimad Bhagavatam 11.21.35): “The wise tell My secret. This secret is very dear to Me.” 11 This great secret is explained in many places in Vedic literature. The greatness of this secret is described in these words (Srimad Bhagavatam 5.6.18): “Those engaged in getting the Lord’s favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”* 12 The Supreme Personality of Godhead personally told this secret to the two great devotees Arjuna and Uddhava in these words: “Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.”* Bhagavad-gita 18.64 “I will now tell you the most confidential knowledge.” Srimad Bhagavatam 11.11.49 13 Brahma revealed this secret to Narada in these words (Srimad Bhagavatam 2.7.51-52): “O Narada, this science of God, Srimad Bhagavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.* 14 “Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.”* 15 Srila Sridhara

Svami eloquent explains that the word ‘rahasyam’ (secret) here (Srimad Bhagavatam 2.9.31) refers to pure devotional service. How is this secret, described in the passage beginning Srimad Bhagavatam 2.9.31 understood? The Supreme Personality of Godhead teaches the method of understanding it in the next verse (Srimad Bhagavatam 2.9.36): 16 “A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”* 17 In this verse the word ‘atmanah’ means ‘of Me, the Supreme Personality of Godhead’, ‘tattva-jijnasuna’ means ‘desiring to understand the secret of pure love’, ‘jijnasyam’ means ‘may be learned from the spiritual master’, and ‘anvaya-vyatirekabhyam’ means ‘with the instruction to do certain acts and refrain from certain acts’. This should be done in all circumstances and all space and time. 18 This is described in Srimad Bhagavatam (2.2.33): “For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna.”* 19 Actions to be done and to be avoided are described in these words (Srimad Bhagavatam 2.2.36): “O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”* 20 This should be done, as said in Srimad Bhagavatam 2.9.36 ‘in all circumstances, and in all time and space’. In this way the Supreme Personality of Godhead teaches about jnana, vijnana, rahasya, and tad-anga in these four verses (Srimad Bhagavatam 2.9.31-34). In the beginning of this chapter it is also said (Srimad Bhagavatam 2.9.9): “The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”* It is then said (Srimad Bhagavatam 2.9.14): “Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.”* In these words of Srimad Bhagavatam, as well as the words of Gopala-tapani Upanisad, Lord Krsna is described as the Supreme Personality of Godhead. Lord Krsna is never described as an incarnation of Lord Narayana, Lord Garbhodakasayi Visnu, or the purusa-avataras. Because it describes Lord Krsna, the speaker of these four verses (Srimad Bhagavatam 2.9.31-34) as the Supreme Personality of Godhead (Bhagavan), this Maha-Purana is called Srimad Bhagavatam. 21 That Lord Krsna is the original speaker of Srimad Bhagavatam is confirmed in the following words (Srimad Bhagavatam 12.13.19): “I meditate upon that pure and spotless supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage

Narada, who narrated it to Krsna-dvaipayana Vyasa. Srila Vyasa revealed this Srimad Bhagavatam to the greatest of sages, Sukadeva Gosvami and Sukadeva mercifully spoke it to Maharaja Pariksit."*** The word 'para' in this verse indicates that the Supreme Personality of Godhead is the original speaker of the Bhagavatam. That Lord Krsna is the original Supreme Personality of Godhead is hinted in these words (Srimad Bhagavatam 2.6.42): "Karanarnavasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and unmoving."* This statement indicates that Lord Krsna is different (because He is the origin of all incarnations) from the various incarnations of god. 22 That the Supreme Personality of Godhead is the original speaker of Srimad Bhagavatam is also confirmed by these words (Srimad Bhagavatam 12.13.10): "It was to Lord Brahma that the Supreme Personality of Godhead first revealed the Srimad Bhagavatam in full. At the time, Brahma, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel."*** 23 The word Bhagavan (Supreme Personality of Godhead) is used in this verse. It was Bhagavan who spoke to Brahma as he sat on the lotus flower grown from Lord Narayana's navel. It was also Bhagavan who revealed the world of Vaikuntha in the passage from Second Canto (2.9.9 and 2.9.14, quoted in text 20).

Bhagavat · Sanskrit §111 · English §98

[१११]

अथ तत्र विशेषं वक्तुं तदीय एवेतिहास उपक्षिप्यते ।

श्री-सनन्दन उवाच - स्व-सृष्टम् इदम् आपीय शयानं सह शक्तिभिः । तद् अन्ते बोधयाञ्चक्रुस् तल्-लिङ्गैः श्रुतयः परम् ॥ [भ्प् १०.८७.१२]

स्वयं निर्मितम् इदं विश्वं लय-समये आपीय संहृत्य शक्तिभिः सह शयानं प्रकृतिं पुरुषं तद्-अंशांशश् चात्म-सात्कृत्य तत्-कार्यं प्रति निमीलिताक्षं परं भगवन्तं तद्-अन्ते प्रलय-कालावसान-प्राये तल्-लिङ्गैस् तत्-प्रतिपादकैर् वाक्यैः श्रुतयः प्रबोधयाञ्चक्रुः प्रातः प्रबोधनः स्तुति-भङ्ग्या तुष्टुवुर् इत्य् अर्थः । अस्य भगवत्त्वम् एव गम्यते न तु पुरुष

त्वं भगवान् एक आसेदम् अग्र आत्मात्मतां विभुः । आत्मेच्छानुगतावात्मो नानाम् अत्य् उपलक्षणः ॥ [भ्प् ३.५.२३]

इति तृतीय-स्कन्ध-प्रकरणे तदानीं पुरुषस्य तद्-अन्तर्भाव-श्रवणात् ।

[111]

atha tatra viśeṣaṃ vaktuṃ tadīya evetihāsa upakṣipyate |

śrī-sanandana uvāca - sva-sṛṣṭam idam āpīya śayānaṃ saha śaktibhiḥ | tad ante bodhayāñcakrus tal-liṅgaiḥ śrutayaḥ param || [BhP 10.87.12]

svayaṃ nirmitam idaṃ viśvaṃ laya-samaye āpīya saṃhṛtya śaktibhiḥ saha śayānaṃ prakṛtiṃ puruṣaṃ tad-aṃśāṃśaś cātma-sātkṛtya tat-kāryaṃ prati nimīlitākṣaṃ paraṃ bhagavantaṃ tad-ante pralaya-kālāvasāna-prāye tal-liṅgais tat-pratipādakair vākyaiḥ śrutayaḥ prabodhayāñcakruḥ prātaḥ prabodhanaḥ stuti-bhaṅgyā tuṣṭuvur ity arthaḥ | asya bhagavattvam eva gamyate na tu puruṣa

tvaṃ bhagavān eka āsedam agra ātmātmatāṃ vibhuḥ | ātmecchānugatāvātmo nānām aty upalakṣaṇaḥ || [BhP 3.5.23]

iti tṛtīya-skandha-prakaraṇe tadānīṃ puruṣasya tad-antarbhāva-śravaṇāt |

English witness · section(s) 98

Anuccheda 98

1 The Supreme Personality of Godhead is described in all the Vedas. This is confirmed in the following words of the Catur-veda-sikha: “By all the Vedas the Supreme Personality of Godhead is to be known. The Vedas describe no one else. A person who aspires after liberation should study the Vedas, reflect on their words, and try to understand Him.” 2 This is again confirmed in these words: “The demigods, the sages who desire liberation, and the brahmavadis all meditate on the Supreme Personality of Godhead.” Sri Nrsimha-tapani Upanisad 2.4 “All the Vedas meditate on the feet of the Supreme Personality of Godhead and all austerities chant His glories.” Katha Upanisad 1.2.15 “Let me approach the Supreme Personality of Godhead, the great Supersoul who sees everything. They who are ignorant of the Vedas cannot understand Him.” Sruti-sastra “I ask about the Supreme Person, who is described in the Upanisads.” Sruti-sastra “By all the Vedas, I am to be known. Indeed, I am the compiler of the Vedanta, and I am the knower of the Vedas.”* Lord Krsna, in Bhagavad-gita 15.15 3 In the Padma Purana it is said: “In conclusion, the Supreme Personality of Godhead Visnu is described in all the Vedas.” 4 In the Skanda Purana it is said: “The Supreme Personality of Godhead is named by all names and worshipped by all the Vedas.” 5 In the Visnu Purana it is said: “We offer our respectful obeisances to the Supreme Personality of Godhead, the eternal author of the Vedas.” 6 In the Brahma-tarka it is said: “In all the Vedas, Itihasas, Puranas, and Yuktika-sastras, only the Supreme Personality of Godhead, and no one else, is to be known.” 7 The Supreme Personality of Godhead describes Himself as the conclusion of the Vedas (Srimad Bhagavatam 11.21.43): “The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding.”* 8 In this verse ‘mam’ means ‘Me, the object of the Vedic sacrifices’, ‘vidhatte’ means ‘the Vedas ordain’, and ‘abhidhatte mam’ means ‘the Vedas set form Me, the form of all Deities and the creator of the sky and the other material elements.’ That the Supreme Personality of Godhead is the creator of the sky is confirmed by the following words (Taittiriya Upanisad 2.1.3): “From the Supreme Personality of Godhead the sky was born.” “Vikalpyapohyate hy aham’ means ‘speculating that nothing is different from Me.”

Bhagavat · Sanskrit §112–113 · English §99

[११२]

पूर्व-पद्यार्थे दृष्टान्तः । यथा शयानं सम्राजं वन्दिनस् तत्-पराक्रमैः । प्रत्यूषेऽभ्येत्य सुश्लोकैर् बधियन्त्य् अनुजीविनः ॥ [भ्प् १०.८७.१३]

तस्य सम्राजः पराक्रमो य एतैर् न तु निर्विशेषत्व-व्यञ्जकैः शोभनैः श्लोकैः । यथा शयानं सम्राजम् इत्य् अस्यायम् अभिप्रायः । यथा रात्रौ सम्राट् महिषिभिः क्रीडन्न् अपि बहिःकार्यं परित्यज्यान्तर्गृहादौ स्थितत्वात् तज्-जनैः शयान एवोच्यते । वन्दिभिश् च तत्-प्रभावमय-श्लोक- कृत-प्रबोधन-भङ्ग्या स्तूयते तथायं भगवान् तदानीं जगत्- कार्याकृत-दृष्टिर् निगूढं निज-धाम्नि निज-परिकरैः क्रीडन्न् अपीति । अनुजीविन इत्य् अनेन ते यथा तन्-मर्मज्ञास् तथा न अपीति सूचितम् ।

[११३]

तत्र प्रथमतो ज्ञानादि-गुण-सेवितेन सम्यग्-दर्शन-कारणेन भक्ति- योगेनानुभूयमानं भगवद्-आकारम् अखण्डम् एव तत्त्वं स्व- प्रतिपाद्यत्वेन दर्शयन्त्यो ब्रह्म-स्वरूपम् अपि तथात्वेन क्रोडीकुर्वन्त्यः श्रुतयः ऊचुः ।

जय जय जह्य् अजाम् अजित दोष-गृभीत-गुणां त्वम् असि यद् आत्मना समवरुद्ध-समस्त-भगः । अग-जगद्-ओकसाम् अखिल-शक्त्य्-अवबोधक ते क्वचिद् अजयात्मना च चरतो ऽनुचरेन् निगमः ॥ [भ्प् १०.८७.१४]

बोह् अजित जय जय निजोत्कर्षम् आविष्कुरु । आदरे वीप्सा । अत्राजितेति सम्बोधनेनेदं लभ्यते । नाम-व्याहरणं विष्णोर् यतस् तद्-विषया मतिर् इति [भ्प् ६.२.१०] न्यायेन नाम्ना भगवान् असौ साक्षाद् अभिमुखीक्रियत इति लिङ्गाद् एव तच्-छ्री-विग्रहवत् तद् अपि तत्-स्वरूप-भूतम् एव भवति । तद् विजानीये तद्-अभिमुखी-करणार्हत्वात् । अतएव भय-द्वेषादौ श्री-मूर्तेः स्फूर्तेर् इव साङ्गेत्य्-आदाव् अप्य् अस्य प्रभावः श्रूयते । विशेषतश् चात्र श्रुति- विद्वद्०अनुभआव् अपि पूर्वम् एव प्रमाणीकृतौ । तस्मात् यत् त्वं श्री- विग्रह-रूपेण चक्षुर् आदाव् उदयते तद् एव नाम-रूपेण वाग्-आदाव् इति स्थितम् । तस्मान् नाम-नामिनोः स्वरूपाभेदेन तत्-साक्षात्-कारे तत्-साक्षात्- कार एवेत्य् अतः किं वक्तव्यम् अन्यत्रान्यवद् भगवति श्रुतयोऽपि जात्यादि- कृत-संज्ञा-संज्ञि-सङ्केतादि-रीत्या रूढ्यादि-वृत्तिभिश् चरन्तीति । यासां श्रुत्य्- अभिधानां वल्लीनां साक्षात् तथाभूतानि नामान्य् एव फलानीति ।

उत्कर्षम् आविष्कुर्व् इत्य् अनेन इत्थं सर्वोत्कृष्टता-गुण-योगेन मुख्ययैव वृत्त्या श्रुतयस् तस्मिंश् चरन्तीति दर्शितम् । श्रुतयश् च न ते महि त्वाम् अन्व् अश्नुवन्ति [?], न तत् समश् चाभ्यधिकश् च दृश्यते [श्वेतु ६.८] इत्य् आद्याः ।

अत्र श्रुतयो जय जयेति स्व-भक्त्याविष्कारात् भक्तिम् एव तत्-प्रकाशे हेतुं गमयन्ति । केन व्यापारेणोत्कर्षम् आविष्कर-वाणीत्य् आशङ्क्य माया- निरसन-द्वारा स्व-भक्ति-दानेनेत्य् आहुः ।

अजां मायां जहि । ननु माया नाम विद्याविद्या-वृत्तिका शक्तिः । तर्हि तद्- धनने विद्याया अपि हतिः स्याद् इत्य् अत्र आह दोष-गृभीत-गुणां जीवानाम् आत्म-विस्मृति-हेताव् अविद्या-लक्षणे दोषे एव गृभीतो गृहीतस् तत्-स्मृति-हेतोर् विद्या-लक्षणो गुणो यया ताम् । स्वयम् एव स्वावेशेनाविद्या-लक्षणं दोषम् उत्पाद्य क्वचिद् एव कदाचिद् एव कथञ्चिद् एव कञ्चिद् एव जीवं त्यजतीति तस्यास् त्यागात्मक-विद्याख्य-गुणेऽपि दोष एव । तस्मात् तां निर्मूलां विधाय जीवेभ्यो निज-चरणारविन्द-विषयां भक्तिम् एव दिशेति तात्पर्यम् ।

अतो माया-घातक-योग्य-शक्तित्वेन तद्-अतीतत्वं व्यपदिश्य सच्-चिद्-आनन्द- घनत्वं भगवतो व्यञ्जयन्त्योऽतन्-निरसन-मुखेन तात्पर्य-वृत्त्या श्रुतयश् चरन्तीति व्यञ्जितम् । श्रुतयश् च - मायां तु प्रकृतिं विद्यान् मयिनं तु महेश्वरम् [श्वेत् ४.१०][*एन्द्नोते #३७] इति ।

अजाम् एकाम् इति । सर्वस्याधिपतिः सर्वस्येशानः [बौ ४.४.२२] स वा एष नेति

नेतीत्य्[*एन्द्नोते #३८] आद्याः ।

ननु माया-नाशं सम्प्रार्थ्य मम तद्-उपाधिकम् ऐश्वर्यादिकम् अपि नाशयितुम् इच्छथेत्य् अत्र समाधत्ते त्वम् इति । यद् यस्मात् त्वम् आत्मना स्वरूपेणैव समवरुद्ध-समस्त-भग-प्राप्त-त्रिपाद्-विभूत्य्-आख्य- सर्वैश्वर्यादिर् असि । तस्मात् तव तुच्छया तद्-उपाधिकैश्वर्यादिभिर् वा किम् इत्य् अर्थः ।

तथा च स यद् अजया त्व् अजाम् इत्य् अत्र पद्ये टीका - नहि निरन्तराह्लादि-संवित्-काम-धेनु-वृन्द-पतेर् अजया कृत्यम् इति । तथा न ह्य् अन्येषाम् इव देश- कालादि-परिच्छिन्नं तवाष्ट-गुणितम् ऐश्वर्यम् अपि तु परिपूर्ण- स्वरूपानुबन्धित्वाद् अपरिमितम् इत्य् अर्थः । इत्य् एषा ।

अत्रात्म-शब्देन स्वरूप-मात्र-वाचकेन तथा भग-शब्देन स्वरूप- भूत-गुण-वाचकेनेदं ध्वन्यते । स्वरूपादि-शब्दा ईश्वरादि-शब्दाश् च स्वरूप-मात्रावलम्बनया स्वरूप-भूत-गुणावलम्बनयापि रूढ्या निर्देष्टुं शक्नुवन्तीति । श्रुतयश् च - यद्-आत्मको भगवान् तद्-आत्मिका व्यक्तिः इत्य् [?] आद्याः परास्य शक्तिर् विविधैव श्र"यते इत्य् [श्वेतु ६.८] आदिकाश् च ।

सा च स्वरूप-शक्तिः सर्वैर् एवावगम्यत इत्य् आहुः अगानि स्थावराणि जगन्ति जङ्गमानि ओकांसि शरीराणि येषां तेषां सर्वेषाम् एव जीवानां या अखिलाः शक्तयस् तासाम् अवधकेति सम्बोधनम् । तेषु विचित्र-शक्ति-लहरी-रत्नाकर इत्य् अनुमीयत इत्य् अर्थः ।

यद् वा । ननु माया-हननेन तद्-उपाधेर् जीवस्य तु शक्ति-हानिः स्यात् तत्राहुः अगेति । अथ पूर्ववद् एव । ततः स्वरूप-शक्त्यैव प्रत्युत तेषां सुखैक-प्रदा पूर्णा शक्तिर् भविष्यतीति भावः । अत्रेत्थं तटस्थ-लक्षणेन श्रुतयश् चरन्तीत्य् उक्तम् । श्रुतयश् च को ह्य् एवान्याद् [तैत्ति २.७] इत्य् आदिकाः प्राणस्य प्राणम् इत्य् आदिकाः । तम् एव भान्तम् [कठउ २.२.१५] इत्य् आदिकाः । देहान्ते देवस् तारकं ब्रह्म व्याचष्टे [न्तु १.७][*एन्द्नोते #३९] इति । यस्य देवे परा भक्तिर् [श्वेतु ६.२३] इत्य् आद्याश् च । ननु विशेषतो भवत्यः कथं जानन्ति यद् अजया मम कृत्यं नास्ति तथा सच्-चिद्-आनन्द-घन एव स्वरूप-शक्त्या समवरुद्ध-समस्त-भग इति तत्राहुः क्वचिद् इति । क्वचित् कदाचित् सृष्ट्यादि-समये पुरुष-रूपेण अजया मायया चरतः क्रीडतः नित्यं च स्वरूप-शक्त्याविष्कृत-स्वरूप-भूत- भगेन सत्य-ज्ञानानन्दैक-रसेनात्मना चरतस् तवास्मल्-लक्षणो निगमः शब्द-रूपेण देवता-रूपेण च अनुचरेत् सेवते । तस्माद् वयं सत् सर्वं जानीम इत्य् अर्थः । कर्मणि षष्ठी ।

एतद् उक्तं भवति । अत्र द्विविधो वेदस् त्रैगुण्य-विषयो निस्त्रैगुण्य-विषयश् च । तत्र त्रैगुण्य-विषयस् त्रिविधः । प्रथम-प्रकारस् तावत् तद्- अवलम्बन-ताटस्थ्येन तल्-लक्षकः । यथा यतो वा इमानि भूतानीत्य् आदिः । द्वितीय-प्रकारश् च त्रिगुणमय-तद्-ईशितव्यादि-वर्णनादि-द्वारा तन्-महिमादि-दर्शकः । यथा इन्द्रो यतोऽवसितस्य राजेत्य् आदिः । तृतीय-प्रकारश् च त्रैगुण्य-निरासेन परम-वस्तूद्देशकः । सोऽप्य् अयं द्विविधः । निषेध- द्वारा सामानाधिकरण्य-द्वारा च । तत्र पूर्व-द्वारा अस्थूलम् अनणु नेति नेतीत्य् [बौ ३.७.८] आदिः । उत्तर-द्वारा सर्वं खल्व् इदं ब्रह्म तत्त्वम् असीत्य् आदिः । पूर्व-वाक्ये । तज्-जातत्वाद् इति हेतोः सर्वस्यैव ब्रह्मत्वं निर्दिश्य तत्राविष्कृतः सद् इदम् इति प्रतीति-परमाश्रयो योऽंशः स एव शुद्धं ब्रह्मेत्य् उद्दिश्यते । उत्तर-वाक्ये त्वं-पदार्थस्य तद्वच् चिद्-आकार-तच्- छक्ति-रूपत्वेन तत्-पदार्थैक्यं यद् उपपाद्यते तेनापि तत्-पदार्थो ब्रह्मैवोद्दिश्यते । तत्-पदार्थ-ज्ञानं विना त्वं-पदार्थ-ज्ञान-मात्रम् अकिञ्चित्-करम् इति तत्-पदोपन्यासः ।

त्रैगुण्यातिक्रमस् तूभयत्रापि । अत्र त्रैगुण्य-निरासेन तद्-उद्देशेन यत्र तदीय-धर्माः स्पष्टम् एव गम्यते तत्र भगवत्-परत्वं यत्र त्व् अस्पष्टं तत्र ब्रह्म-परत्वम् इत्य् अवगन्तव्यम् । व्याख्यातस् त्रैगुण्य-विषयः । तद् एतद् अजया चरतोऽनुचरे व्याख्यातम् ।

अथ निस्त्रैगुण्योऽपि द्विविधः । ब्रह्म-परो भगवत्-परश् च । यथा आनन्दो ब्रह्मेत्यादि ।

न तस्य कार्यं करणं च विद्यते न तत्-समश् चाभ्यधिकश् च दृश्यते । परास्य शक्तिर् विविधैव श्रूयते स्वाभाविकी ज्ञान-बल-क्रिया च ॥ [श्वेतु ६.८] इत्यादिश् च ।

तद् एतद् आत्मना चरतोऽनुचरे इति व्याख्यातम् । अतः श्रुतेस् तच् चारित्वं सिद्धम् । साक्षाच् चारित्वं च निस्त्रैगुण्यानां स्वत एव अन्येषां तु तद्-एक- वाक्यतया ज्ञेयम् । माया-निरसनार्थम् एव तत्-तद्-गुणानुवादः क्रियते पश्चाद् अखण्डम् एव तां निरस्य साक्षाद्-भगवत्-स्वरूप-गुणादिकं निर्दिश्यते इति तद् एक-वाक्यता-द्योतनया स एष एव सिद्धान्तोऽस्मिन्न् उपक्रम-वाक्ये समुद्दिष्टः । तथोपसंहारे च श्रुतयस् त्वयि हि फलन्त्य् अतन्-निरसनेन भवन्-निधना [भ्प् १०.८७.४१] इति । श्रुतयश् च मध्व- भाष्य-प्रमाणिताः न चक्षुर् न श्रोत्रं न तर्को न स्मृतिर् वेदो ह्य् एवैनं वेदयति इत्य् आद्या । औपनिषदः पुरुष इत्य् [बौ ३.९.२६] आद्याश् च ।

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pūrva-padyārthe dṛṣṭāntaḥ | yathā śayānaṃ samrājaṃ vandinas tat-parākramaiḥ | pratyūṣe'bhyetya suślokair badhiyanty anujīvinaḥ || [BhP 10.87.13]

tasya samrājaḥ parākramo ya etair na tu nirviśeṣatva-vyañjakaiḥ śobhanaiḥ ślokaiḥ | yathā śayānaṃ samrājam ity asyāyam abhiprāyaḥ | yathā rātrau samrāṭ mahiṣibhiḥ krīḍann api bahiḥkāryaṃ parityajyāntargṛhādau sthitatvāt taj-janaiḥ śayāna evocyate | vandibhiś ca tat-prabhāvamaya-śloka- kṛta-prabodhana-bhaṅgyā stūyate tathāyaṃ bhagavān tadānīṃ jagat- kāryākṛta-dṛṣṭir nigūḍhaṃ nija-dhāmni nija-parikaraiḥ krīḍann apīti | anujīvina ity anena te yathā tan-marmajñās tathā na apīti sūcitam |

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tatra prathamato jñānādi-guṇa-sevitena samyag-darśana-kāraṇena bhakti-yogenānubhūyamānaṃ bhagavad-ākāram akhaṇḍam eva tattvaṃ sva- pratipādyatvena darśayantyo brahma-svarūpam api tathātvena kroḍīkurvantyaḥ śrutayaḥ ūcuḥ |

jaya jaya jahy ajām ajita doṣa-gṛbhīta-guṇāṃ tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ | aga-jagad-okasām akhila-śakty-avabodhaka te kvacid

ajayātmanā ca carato 'nucaren nigamaḥ || [BhP 10.87.14]

boh ajita jaya jaya nijotkarṣam āviṣkuru | ādare vīpsā | atrājiteti sambodhanenedaṃ labhyate | nāma-vyāharaṇaṃ viṣṇor yatas tad-viṣayā matir iti [BhP 6.2.10] nyāyena nāmnā bhagavān asau sākṣād abhimukhīkriyata iti liṅgād eva tac-chrī-vigrahavat tad api tat-svarūpa-bhūtam eva bhavati | tad vijānīye tad-abhimukhī-karaṇārhatvāt | ataeva bhaya-dveṣādau śrī-mūrteḥ sphūrter iva sāṅgety-ādāv apy asya prabhāvaḥ śrūyate | viśeṣataś cātra śruti- vidvadoanubhaāv api pūrvam eva pramāṇīkṛtau | tasmāt yat tvaṃ śrī- vigraha-rūpeṇa cakṣur ādāv udayate tad eva nāma-rūpeṇa vāg-ādāv iti sthitam | tasmān nāma-nāminoḥ svarūpābhedena tat-sākṣāt-kāre tat-sākṣāt- kāra evety ataḥ kiṃ vaktavyam anyatrānyavad bhagavati śrutayo'pi jātyādi-kṛta-saṃjñā-saṃjñi-saṅketādi-rītyā rūḍhyādi-vṛttibhiś carantīti | yāsāṃ śruty-abhidhānāṃ vallīnāṃ sākṣāt tathābhūtāni nāmāny eva phalānīti |

utkarṣam āviṣkuru ity anena itthaṃ sarvotkṛṣṭatā-guṇa-yogena mukhyayaiva vṛttyā śrutayas tasmiṃś carantīti darśitam | śrutayaś ca na te mahi tvām anv aśnuvanti [?], na tat samaś cābhyadhikaś ca dṛśyate [ŚvetU 6.8] ity ādyāḥ |

atra śrutayo jaya jayeti sva-bhaktyāviṣkārāt bhaktim eva tat-prakāśe hetuṃ gamayanti | kena vyāpāreṇotkarṣam āviṣkara-vāṇīty āśaṅkya māyā- nirasana-dvārā sva-bhakti-dānenety āhuḥ |

ajāṃ māyāṃ jahi | nanu māyā nāma vidyāvidyā-vṛttikā śaktiḥ | tarhi tad- dhanane vidyāyā api hatiḥ syād ity atra āha doṣa-gṛbhīta-guṇāṃ jīvānām ātma-vismṛti-hetāv avidyā-lakṣaṇe doṣe eva gṛbhīto gṛhītas tat-smṛti-hetor vidyā-lakṣaṇo guṇo yayā tām | svayam eva svāveśenāvidyā-lakṣaṇaṃ doṣam utpādya kvacid eva kadācid eva kathañcid eva kañcid eva jīvaṃ tyajatīti tasyās tyāgātmaka-vidyākhya-guṇe'pi doṣa eva | tasmāt tāṃ nirmūlāṃ vidhāya jīvebhyo nija-caraṇāravinda-viṣayāṃ bhaktim eva diśeti tātparyam |

*ato māyā-ghātaka-yogya-śaktitvena tad-atītatvaṃ vyapadiśya sac-cid-ānanda- ghanatvaṃ bhagavato vyañjayantyo'tan-nirasana-mukhena tātparya-vṛttyā śrutayaś carantīti vyañjitam | śrutayaś ca - māyāṃ tu prakṛtiṃ vidyān mayinaṃ tu maheśvaram [Śvet 4.10][*ENDNOTE #37] iti |*

ajām ekām iti | sarvasyādhipatiḥ sarvasyeśānaḥ [BAU 4.4.22] sa vā eṣa neti

*netīty[*ENDNOTE #38] ādyāḥ |*

nanu māyā-nāśaṃ samprārthya mama tad-upādhikam aiśvaryādikam api nāśayitum icchathety atra samādhatte tvam iti | yad yasmāt tvam ātmanā svarūpeṇaiva samavaruddha-samasta-bhaga-prāpta-tripād-vibhūty-ākhya- sarvaiśvaryādir asi | tasmāt

tava tucchayā tad-upādhikaiśvaryādibhir vā kim ity arthaḥ |

tathā ca sa yad ajayā tv ajām ity atra padye ṭīkā - nahi nirantarāhlādi-saṃvit-kāma-dhenu-vṛnda-pater ajayā kṛtyam iti | tathā na hy anyeṣām iva deśa-kālādi-paricchinnaṃ tavāṣṭa-guṇitam aiśvaryam api tu paripūrṇa- svarūpānubandhitvād aparimitam ity arthaḥ | ity eṣā |

atrātma-śabdena svarūpa-mātra-vācakena tathā bhaga-śabdena svarūpa-bhūta-guṇa-vācakenedaṃ dhvanyate | svarūpādi-śabdā īśvarādi-śabdāś ca svarūpa-mātrāvalambanayā svarūpa-bhūta-guṇāvalambanayāpi rūḍhyā nirdeṣṭuṃ śaknuvantīti | śrutayaś ca - yad-ātmako bhagavān tad-ātmikā vyaktiḥ ity [?] ādyāḥ parāsya śaktir vividhaiva śr”yate ity [ŚvetU 6.8] ādikāś ca |

sā ca svarūpa-śaktiḥ sarvair evāvagamyata ity āhuḥ agāni sthāvarāṇi jaganti jaṅgamāni okāṃsi śarīrāṇi yeṣāṃ teṣāṃ sarveṣām eva jīvānāṃ yā akhilāḥ śaktayas tāsām avadhaketi sambodhanam | teṣu vicitra-śakti-laharī-ratnākara ity anumīyata ity arthaḥ |

*yad vā | nanu māyā-hananena tad-upādher jīvasya tu śakti-hāniḥ syāt tatrāhuḥ ageti | atha pūrvavad eva | tataḥ svarūpa-śaktyaiva pratyuta teṣāṃ sukhaika-pradā pūrṇā śaktir bhaviṣyatīti bhāvaḥ | atretthaṃ taṭastha- lakṣaṇena śrutayaś carantīty uktam | śrutayaś ca ko hy evānyād [Taitti 2.7] ity ādikāḥ prāṇasya prāṇam ity ādikāḥ | tam eva bhāntam [KaṭhaU 2.2.15] ity ādikāḥ | dehānte devas tārakaṃ brahma vyācaṣṭe [NTU 1.7][*ENDNOTE #39] iti | yasya deve parā bhaktir [ŚvetU 6.23] ity ādyāś ca | nanu viśeṣato bhavatyaḥ kathaṃ jānanti yad ajayā mama kṛtyaṃ nāsti tathā sac-cid-ānanda-ghana eva svarūpa-śaktyā samavaruddha-samasta-bhaga iti tatrāhuḥ kvacid iti | kvacit kadācit sṛṣṭyādi-samaye puruṣa-rūpeṇa ajayā māyayā caratāḥ krīḍataḥ nityaṃ ca svarūpa-śaktyāviṣkṛta-svarūpa-bhūta- bhagena satya-jñānānandaika-rasenātmanā caratas tavāsmal-lakṣaṇo nigamaḥ śabda-rūpeṇa devatā-rūpeṇa ca anucaret sevate | tasmād vayaṃ sat sarvaṃ jānīma ity arthaḥ | karmaṇi ṣaṣṭhī |*

etad uktaṃ bhavati | atra dvividho vedas traiguṇya-viṣayo nistraiguṇya-viṣayaś ca | tatra traiguṇya-viṣayas trividhaḥ | prathama-prakāras tāvat tad- avalambana-tāṭasthyena tal-lakṣakaḥ | yathā yato vā imāni bhūtānīty ādiḥ | dvitīya-prakāraś ca triguṇamaya-tad-īśitavyādi-varṇanādi-dvārā tan- mahimādi-darśakaḥ | yathā indro yato'vasitasya rājety ādiḥ | tṛtīya-prakāraś ca traiguṇya-nirāsena parama-vastūddeśakaḥ | so'py ayaṃ dvividhaḥ | niṣedha- dvārā sāmānādhikaraṇya-dvārā ca | tatra pūrva-dvārā asthūlam anaṇu neti netīty [BAU 3.7.8] ādiḥ | uttara-dvārā sarvaṃ khalv idaṃ brahma tattvam asīty ādiḥ | pūrva-vākye | taj-jātatvād iti hetoḥ sarvasyaiva brahmatvaṃ nirdiśya tatrāviṣkṛtaḥ sad idam iti pratīti-paramāśrayo yo'ṃśaḥ sa eva śuddhaṃ brahmety uddiśyate | uttara-vākye tvaṃ-padārthasya tadvac cid-ākāra-tac- chakti-rūpatvena tat-padārthaikyaṃ yad upapādyate tenāpi tat-padārtho brahmaivoddiśyate |

tat-padārtha-jñānaṃ vinā tvaṃ-padārtha-jñāna-mātram akiñcit-karam iti tat-padopanyāsaḥ | traiguṇyātikramas tūbhayatrāpi | atra traiguṇya-nirāsena tad-uddeśena yatra tadīya-dharmāḥ spaṣṭam eva gamyate tatra bhagavat-paratvaṃ yatra tv aspaṣṭaṃ tatra brahma-paratvam ity avagantavyam | vyākhyātas traiguṇya-viṣayaḥ | tad etad ajayā carato'nucare vyākhyātam |

atha nistraiguṇyo'pi dvividhaḥ | brahma-paro bhagavat-paraś ca | yathā ānando brahmetyādi |

na tasya kāryaṃ karaṇaṃ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca || [ŚvetU 6.8] ityādiś ca |

tad etad ātmanā carato'nucare iti vyākhyātam | ataḥ śrutes tac cāritvaṃ siddham | sākṣāc cāritvaṃ ca nistraiguṇyānāṃ svata eva anyeṣāṃ tu tad-eka- vākyatayā jñeyam | māyā-nirasanārtham eva tat-tad-guṇānuvādaḥ kriyate paścād akhaṇḍam eva tāṃ nirasya sākṣād-bhagavat-svarūpa-guṇādikaṃ nirdiśyate iti tad eka-vākyatā-dyotanayā sa eṣa eva siddhānto'sminn upakrama-vākye samuddiṣṭaḥ | tathopasaṃhāre ca śrutayas tvayi hi phalanty atan-nirasanena bhavan-nidhanā [BhP 10.87.41] iti | śrutayaś ca madhva-bhāṣya-pramāṇitāḥ na cakṣur na śrotraṃ na tarko na smṛtir vedo hy evainaṃ vedayati ity ādyā | aupaniṣadaḥ puruṣa ity [BAU 3.9.26] ādyāś ca |

English witness · section(s) 99

Anuccheda 99

1 In this way it is proved that the Supreme Personality of Godhead is the subject matter of the Vedas. This is confirmed in the following question of King Pariksit and the answer of Sri Sukadeva Gosvami (Srimad Bhagavatam 10.87.1): “Since Vedic knowledge generally deals with the subject matter of the three qualities of the material world, how then can it approach the subject matter of transcendence, which is beyond the approach of the three material modes? Since the mind is material and the vibration of words is a material sound, how can the Vedic knowledge, expressing by material sound the thoughts of the mind, approach transcendence? Description of a subject matter necessitates describing its source of emanation, its qualities, and its activities. Such description can be possible only by thinking with the material mind and by vibrating material words. Although Brahma, or Absolute Truth, has no material qualities, our power of speaking does not go beyond the material qualities. How then can Brahman, the Absolute Truth, be described by your words? I do not see how it is possible to understand transcendence from such expressions of material sound.”* 2 The meaning is that the Vedas consist of words that describe mostly the mode of nature, which begin with goodness, and the Supreme Brahman is beyond the modes of nature, which begin with goodness. For this reason the Supreme Brahman

cannot be described. Because it is beyond the actions of the modes of material nature, the Supreme Brahman cannot be described. The words ‘sat’ and ‘asat’ here mean ‘cause’ and ‘effect’. Brahman is also beyond cause and effect. Sometimes words are unambiguous and have only one meaning. An example of this is the word ‘dittha’ (toy elephant). Some words have a second meaning. An example of this is the phrase ‘simho devadattah’ (the lion Devadatta), where the word ‘lion’ actually means ‘lionlike’. Sometimes words have a metaphorical meaning. An example of this is the phrase ‘gangayam ghosah’ (a cowherd village on the Ganga), where the word ‘Ganga’ does not mean ‘in the Ganga’ but ‘on the Ganga’s shore’. How is it possible for the Vedas to describe the Supreme Brahman, which has no material qualities, with words, which have so many ambiguous meanings? In the statements of the Vedic literature, which do not describe anything but the Supreme, as for example the statement of Vedanta-sutra (1.1.3) ‘The Supreme Brahman is the origin of the scriptures’ the primary, literal meaning should be accepted. In these self evident statements of the Vedas the literal meaning should be accepted. Why should the literal meaning be accepted? It should be accepted because you (Sukadeva Gosvami) are personally speaking out of great compassion. Otherwise it would not be possible to understand Brahman in the Vedas. How then would it be possible to understand the Supreme Personality of Godhead, who is above Brahman, without your explanation? For this reason the path of the self-evident Vedas leads to the Supreme Personality of Godhead. This is described in this passage, which begins with Srimad Bhagavatam 10.86.59. 3 Srila Sukadeva Gosvami answered in these words (Srimad Bhagavatam 10.87.2): “The sages said: The Supreme Personality of Godhead has created the mind, senses, and living force for the purpose of sense gratification in transmigration from one kind of body to another, as well as for the purpose of allowing liberation from the material conditions.” 4 In this verse the compound word beginning with ‘buddhi’ means ‘the various attributes’ and ‘jananam’ means ‘of the individual living entities’. To arrange for their sense gratification, the Supreme Personality of Godhead (prabhuh) created their intelligence, mind, senses, and living force. The individual living entities, employing their own knowledge, did not create them. By this statement the vivarta-vada (impersonalists’ theory of transformation) is refuted. The word ‘mtra’ here means ‘of the material senses’, ‘bhava’ means ‘activities that bring one another birth’, ‘atmane’ means ‘to the individual living entity, who has come to the material world to enjoy’, and ‘akalpanaya’ means ‘for liberation and freedom from material desire’. Material desire here is the four goals of economic development, material piety, sense gratification and impersonal liberation. Liberation here is the liberation where one sees everything is spirit. 5 Srimad Bhagavatam (5.19.19-20) explains: “If one’s position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya and sudra) and the four spiritual divisions

(brahmacari, grhastha, vanaprastha and sannyasa), one's life becomes perfect.* "After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."* In this prose passage of the Fifth Canto two kinds of devotional service are described. 6 In both these processes of devotional service (following varnasrama and meeting a devotee) one becomes free from the illusions of material ignorance. The Supreme Personality of Godhead therefore creates the intelligence and senses of the conditioned souls to enable them to engage in devotional service. His sampadana-sakti potency makes all this possible. Because the three goals of economic development, material piety, and sense gratification are external and material, liberation is different from them. Liberation is part of the spiritual potency. Because it is internal and consists of spiritual knowledge and devotional service, and because it breaks the bonds of material existence, it is different from matter. This is described in Srimad Bhagavatam 2.10.6: "Liberation is the permanent situation of the living entity after he gives up the changeable gross and subtle material bodies."* When the living entities are averse to the Lord's devotional service, then their intelligence and senses are under the thrall of the material ignorance potency. When the living entities are under the thrall of the modes of nature the Lord is not manifest, but when they are free from the modes He appears before them. In this way this verse is explained. 7 Srila Sukadeva Gosvami concludes his answer by says (Srimad Bhagavatam 10.87.49): "Thus I have replied to the question You submitted to me, O king, about how the mind can have access to the Absolute Truth, which is ineffable and devoid of qualities."*** 8 In this way the spiritual potency reveals the Lord's non material, blissful, forms and qualities. Therefore the Lord can be understood and expressed in words. Later on it will also be proved that the Vedas can describe the Lord's non material forms and qualities. Therefore it is proved that the words of the individual spirit souls can described the Supreme Personality of Godhead. This is explained in the following words (Srimad Bhagavatam 1.5.1): "On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilisation. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."* In addition to this it is said that the Vedas are created by the breathing of the Supreme Personality of Godhead. (Thus there are two kinds of description of the Supreme Personality of Godhead: that spoken by

the individual living entities, and that spoken by the Supreme Lord Himself.) What more need be said? The Vedas can directly describe the Supreme. 9 In Srimad Bhagavatam (10.87.14) it will be said: “O Lord, the Vedas understand You and You enjoy pastimes with Your eternal potency.” In the Twelfth Canto (Srimad Bhagavatam 12.6.41), it will be said about the sacred syllable om: 10 “This omkara, ultimately non material and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from omkara, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.”*** 11 In the Sruti-sastra also it is said: “Om is the name of the Supreme.” 12 “Nedistham’ here means ‘without concealing any of His characteristics”. The king’s question here is: ‘How is it possible for the Vedas to directly describe the Supreme? Please tell.” The idea is that words are not able to describe the Supreme. This idea is refuted in the following words (Srimad Bhagavatam 10.87.41): “O Lord, because You are limitless even the great demigods cannot find where You end. Even You cannot find where You end. Within You the universes move as specks of dust tossed by the wind. Rejecting everything that is not You, the Vedas become fruitful when they find You.” External, superficial readers think the Vedas describe economic development, material piety, and sense gratification. The conclusion of the Vedas is not these external things, but rather the internal, esoteric description of the Supreme. 13 The Vedas are the Supreme Personality of Godhead’s breath, manifested by the pastime of His compassion on the wretched living entities outside the eternal spiritual reality. First, to create faith in the unseen and unknown (spiritual reality) the Vedas great easily visible goals, such as the attainment of a son, to the living entities striving for such things. From this, faith (in the Vedas’ ability to grant benedictions) is created. With that faith the Vedas show the temporary nature of the material world, create a desire to go to the very wonderful higher worlds of Svargaloka, and give the living entities the Agnistoma-yajna to attain that goal. By again and again practicing religious rituals, the living entity becomes attracted to religion, and with this attraction he becomes pure in heart. He becomes wise and, knowing that his material situation is temporary, becomes tormented with fear of the cycle of repeated birth and death. Then the Vedas give him the desire to attain the bliss of impersonal liberation. From the bliss of impersonal liberation eventually the spiritual form of the Supreme Truth, the Personality of Godhead, appears. 14 This ultimate plan of the Vedas is described in these words (Srimad Bhagavatam 1.2.9-10): “All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.* 15 “Life’s desires should never be directed toward sense gratification. One should desire only a healthy life, or

self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works."* 16 To the extent the intelligence and senses are situated in the internal spiritual reality, to that extent they are able to understand the Supreme Truth manifest by the spiritual potency. In this way they are able to cross over the Vedic instructions in relation to the three modes of material nature are able to understand the Supreme Truth beyond the modes. In the Twelfth Canto (Srimad Bhagavatam 12.6.39) it is said in relation to the sacred syllable om: 17 "From that the sacred syllable omkara, independent, with unmanifest potencies, and the form of Brahman, Paramatma, and Bhagavan, was manifest." 18 The Supreme Truth is manifest in two ways: in the form of the Supreme Personality of Godhead and in the form of the impersonal Brahman. The spiritual potency is also manifest in two ways: in the form of self-manifest devotional service and in the form of spiritual knowledge. The devotional service portions of the Vedas lead to the Supreme Personality of Godhead and the knowledge portions of the Vedas lead to the impersonal Brahman. This conclusion is found in the Itihasas.

Bhagavat · Sanskrit §114 · English §100

[११४]

अथ विशेषतो ब्रह्मण्य् अपि यथा चरन्ति ब्रह्मणि चरन्तीनाम् अपि यथा भगवत्य् एव पर्यवसानं तथैवोद्दिशन्ति ।

बृहद्-उपलब्धम् एतद् अवयन्त्य् अवशेषतया यत उदयास्तमयौ विकृते दिवाविकृतात् । अत ऋषयो दधुस् त्वयि मनो-वचनाचरितं कथम् अयथा भवन्ति भुवि दत्त-पदानि नृणाम् ॥ [भ्प् १०.८७.१५]

एतत् सर्वं बृहद्-ब्रह्मैवोपलब्धम् अवगतम् । तत् कथं विकृते विश्वस्मात् सकाशाद् अवशिष्यमाणत्वेन सर्वं घटादि-द्रव्यं मृद् एवोपलब्धा दृष्टा तथा बृहद् अपीत्य् अर्थः । तत्र हेतुः । यतो बृहतः सकाशाद् विकृतेर् उदयास् तमयौ अवयन्ति मन्यन्ते श्रुतयः यतो वा इमानीत्य् आद्याः । तस्मान् मृत- साम्यं तस्य युज्यत इति भावः । तर्हि कथं तद्-विकारि त्वम् अपि नेत्य् आहुः । अविकृतात् । श्रुतेस् तु शब्द-मूलत्वाद् इति न्यायेनाचिन्त्य-शक्त्या तथाप्य् अविकृतम् एव यत् तस्माद् इत्य् अर्थः । यद्यप्य् अत्रापि स-शक्तिकम् एव बृहद् उपपद्यते तथाप्य् आविष्कृत-भगवत्त्वेनानुपादानात् ब्रह्मैवोपपादितं भवति । सर्वथा शक्ति-परित्यागे तद्-उपपादानात् सामर्थ्यात् तुच्छत्वापाताच् च । तस्माद् अत्र ब्रह्मैवोदाहृतम् । अतएव मृन्-मात्र-दृष्टान्तेन कर्तृत्वादिकम् अपि तत्र नोपस्थापितम् । तद् एतद् ब्रह्म-प्रतिपादनम् अपि श्री-भगवत्य् एव पर्यवस्यतीत्य् आहुः । अत इति । अतो ब्रह्म-प्रतिपादनाद् अपि ऋषयो वेदास् त्वयि श्री-भगवत्य् एव मनस आचरितं तात्पर्यं वचनस्याचरितम् अभिधानं च दधुर् धृतवन्तः । द्वयोर् एक-वस्तुत्वाद् भगादीनाम् आविष्कारानाविष्कार-दर्शन-मात्रेण भेद-कल्पनाच् च तत्रार्थान्त्र-न्यासः । नृणां भू-चराणां सम्यग्-दर्शिनाम् असम्यग् दर्शिनां वा भुवि दत्तानि निक्षिप्तानि पदानि कथम् अयथा भवन्ति भुवं न प्राप्नुवन्ति अपि तु तत्रैव पर्यवस्यन्ति । तस्माद् यथा कथम् अपि प्रतिपादयन्तु फलितं तु त्वय्य् एव भवतीति भावः । तद् उक्तं -

ज्ञान-योगश् च मन्-निष्ठो नैर्गुण्यो भक्ति-लक्षणः । द्वयोर् अप्य् एक एवार्थो भगवच्-छब्द-लक्षणः ॥ इति । [भ्प् ३.३२.३२]

अत्र श्रुतयश् मध्व-भाष्य-प्रमाणिताः - हन्त तम् एव पुरुषं सर्वाणि नामान्य् अभिवदन्ति यथा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रम् अभिनिविशन्ति एवम् एवैतानि नामानि सर्वाणि पुरुषम् अभिविशन्तीति ।

[114]

atha viśeṣato brahmaṇy api yathā caranti brahmaṇi carantīnām api yathā bhagavaty eva paryavasānaṃ tathaivoddiśanti |

bṛhad-upalabdham etad avayanty avaśeṣatayā yata udayāstamayau vikṛte divāvikṛtāt | ata ṛṣayo dadhus tvayi mano-vacanācaritaṃ katham ayathā bhavanti bhuvi datta-padāni nṝṇām || [BhP 10.87.15]

etat sarvaṃ bṛhad-brahmaivopalabdham avagatam | tat kathaṃ vikṛte viśvasmāt sakāśād avaśiṣyamāṇatvena sarvaṃ ghaṭādi-dravyaṃ mṛd evopalabdhā dṛṣṭā tathā bṛhad apīty arthaḥ | tatra hetuḥ | yato bṛhataḥ sakāśād vikṛter udayās tamayau avayanti manyante śrutayaḥ yato vā imānīty ādyāḥ | tasmān mṛta- sāmyaṃ tasya yujyata iti bhāvaḥ | tarhi kathaṃ tad-vikāri tvam api nety āhuḥ | avikṛtāt | śrutes tu śabda-mūlatvād iti nyāyenācintya-śaktyā tathāpy avikṛtam eva yat tasmād ity arthaḥ | yadyapy atrāpi sa-śaktikam eva bṛhad upapadyate tathāpy āviṣkṛta-bhagavattvenānupādānāt brahmaivopapāditaṃ bhavati | sarvathā śakti-parityāge tad-upapādānāt sāmarthyāt tucchatvāpātāc ca | tasmād atra brahmaivodāhṛtam | ataeva mṛn-mātra-dṛṣṭāntena kartṛtvādikam api tatra nopasthāpitam | tad etad brahma-pratipādanam api śrī-bhagavaty eva paryavasyatīty āhuḥ | ata iti | ato brahma-pratipādanād api ṛṣayo vedās tvayi śrī-bhagavaty eva manasa ācaritaṃ tātparyaṃ vacanasyācaritam abhidhānaṃ ca dadhur dhṛtavantaḥ | dvayor eka-vastutvād bhagādīnām āviṣkārānāviṣkāra-darśana-mātreṇa bheda-kalpanāc ca tatrārthāntra-nyāsaḥ | nṝṇāṃ bhū-carāṇāṃ samyag-darśinām asamyag darśināṃ vā bhuvi dattāni nikṣiptāni padāni katham ayathā bhavanti bhuvaṃ na prāpnuvanti api tu tatraiva paryavasyanti | tasmād yathā katham api pratipādayantu phalitaṃ tu tvayy eva bhavatīti bhāvaḥ | tad uktaṃ -

jñāna-yogaś ca man-niṣṭho nairguṇyo bhakti-lakṣaṇaḥ | dvayor apy eka evārtho bhagavac-chabda-lakṣaṇaḥ || iti | [BhP 3.32.32]

atra śrutayaś madhva-bhāṣya-pramāṇitāḥ - hanta tam eva puruṣaṃ sarvāṇi nāmāny abhivadanti yathā nadyaḥ syandamānāḥ samudrāyaṇāḥ samudram abhiniviśanti evam evaitāni nāmāni sarvāṇi puruṣam abhiviśantīti |

English witness · section(s) 100

Anuccheda 100

1 Srimad Bhagavatam (10.87.12) explains: “Sanandana said: After the dissolution of the whole cosmic manifestation, the entire energy and the whole creation in its nucleus form enters into the body of Garbhodakasayi Visnu. The Lord at that time remains asleep for a long, long time, and where there is again necessity of creation, the Vedas personified

assemble around the Lord and begin to glorify Him, describing His wonderful transcendental pastimes."* 2 At the time of cosmic annihilation the Lord withdraws (apiya) the universe He had created and lies down to rest with His potencies. Making the material nature, the purusa-avatara, and the portion of His portions all one with Himself, He closes His eyes. When the time of cosmic annihilation is almost over the Vedas awaken the Lord with prayers describing His transcendental qualities. The Lord here is the Supreme Personality of Godhead. He is not a purusa-avatara expansion. 3 That the purusa-avatara also enters the Lord is described in the Third Canto (Srimad Bhagavatam 3.5.23): "The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names."* 4 Continuing the description in text 1, the Srimad Bhagavatam (1.87.13) gives an example: "Then the Vedas glorify the Lord. It is exactly like a king. When he is asleep in the morning, the appointed reciters come around his bedroom and begin to sing of his chivalrous activities, and while hearing of his glorious activities, the king gradually awakens."* 5 The example here is a powerful king, not an impersonal quality less something, glorified with eloquent prayers. That is the meaning of the words "It is exactly like a king. When he is asleep…" At night the king enjoys pastimes with his queens. He ignores all external duties and stays with His intimate associates in the inner part of his palace. Later, the poets awaken him by reciting many prayers glorifying his prowess. The Supreme Personality of Godhead is compared to this king. Ignoring all in relation to the material universes, He enjoys pastimes with His associates in His own abode hidden from material eyes. The Lord's associates (anujivinah) are they who know the Lord's heart. 6 In this passage the Vedas reveal the truth of the Lord's form, which is directly seen by devotional service, service that allows one to directly see the Lord and also grants transcendental knowledge and a host of transcendental virtues. The Personified Vedas say (Srimad Bhagavatam 10.87.14): 7 "O unconquerable, You are the Supreme Personality. No one is equal to You or greater than You. No one can be more glorious in his activities. All glories unto You! All glories unto You! By Your own transcendental nature You fully possess all six opulences. As such, You are able to deliver all conditioned souls from the clutches of maya. O Lord, we fervently pray that You kindly do so. All the living entities, being Your parts and parcels, are naturally joyful, eternal, and full of knowledge, but due to their own faults they try to imitate You by trying to become the supreme enjoyer; thus they disobey Your supremacy and become offenders. And because of their offenses, Your material energy has taken charge of them; thus, their transcendental qualities of joyfulness, bliss, and wisdom have been covered by the clouds of the three material qualities. This cosmic manifestation, made of the three material qualities, is just like a prison house for the conditioned souls. The conditioned souls are struggling very hard to

escape from material bondage, and according to their different conditions of life they have been given different types of engagement. But all engagements are based on Your knowledge. Pious activities can be executed only when inspired by Your mercy, therefore, without taking shelter at Your lotus feet one cannot surpass the influence of material energy. Actually, we, as personified Vedic knowledge, are always engaged in Your service to help the conditioned soul understand You."* 8 "Ajita" here means 'O unconquerable one' and 'jaya jaya' means 'Please reveal Your glory'. 'Jaya' is said twice out of respect. 'Ajita' here is in the vocative case. 9 It is said (Srimad Bhagavatam 6.2.10): "Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.'"* 10 From this it may be understood that the Supreme Personality of Godhead is personally present, face-to-face, in the sound of His holy name. He is His name, just as He is His transcendental form. He is not present face-to-face in anything that is different from Him. The Sruti-sastra explains that fear, hatred, and other faults and vices present in the Lord's form are only symbolic. They are not like material fear and hatred. This has already been proved in the Sruti. The form of the Lord appears on the eyes and the holy name of the Lord appears on the voice. The Lord's form and name are the same direct manifestation of the Lord, although appearing in different ways. That more need be said? Using sanketa, rudha, and other literary devices, the Vedas have in many ways explained that the Lord is not different from His name. The Vedas here say: "O Lord, please reveal Your glories (jaya jaya)!" In this way, without recourse to any indirect literary devices, the Personified Vedas directly say that the Lord's glories and qualities are the most exalted. This is described in the Sruti-sastra in these words: "O Lord, Your glories are so great even You do not fully understand them." Sruti-sastra "No one is equal to or greater than the Supreme Personality of Godhead." Svetasvatara Upanisad 6.8 11 The Personified Vedas here say 'jaya jaya!' so that the Lord will reveal His devotional service. They do that because the Lord personally appears when there is devotional service. Hearing the Vedas' words 'jaya jaya!', the Supreme Personality of Godhead may ask: 'Which one of My glories shall I manifest?' To this question the Personified Vedas reply: 'ajam jahi', which means 'Please manifest the glory of Your gift of devotional service, which casts away the influence of maya.' 12 Then the Supreme Personality of Godhead may protest: 'My potency of knowledge and My potency of ignorance are both called 'maya', so it 'maya' is cast out, then transcendental knowledge will be destroyed.' The Personified Vedas then reply: 'This 'maya' is 'dosa-grbhita-guna'.' 'Dosa' here is the fault of ignorance, which makes the living entities forget the Supreme Personality of Godhead. 'Grbhita' means 'accepted' and 'guna' means 'the knowledge that makes the living entities remember the Supreme Personality of Godhead.' This means 'O Lord, when You enter the living entity ignorance is cast out. No matter where, when, how, or whom, ignorance flees

from the living entity. Therefore, O Lord, please uproot ignorance and give the living entities pure devotion for Your lotus feet.' This means that the Supreme Personality of Godhead is Himself beyond the influence of the potency of ignorance. He is eternal, full of knowledge, and full of bliss. Rejecting everything that is not Him, the Vedas describe (caranti) the Supreme Personality of Godhead. 13 That the Lord is above the influence of matter is confirmed in the following words of the Vedas: "One should know that although maya (illusion) is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the Supreme Controller."* Svetasvatara Upanisad 4.10 "The Supreme Personality of Godhead is beyond the influence of the unborn potency of illusion." Svetasvatara Upanisad 4.5 "The Supreme Personality of Godhead is the master of everything. He is the ruler of all," Brhad-aranyaka Upanisad 5.6.1 "The Supreme Personality of Godhead is not material. He is not material." Brhad-aranyaka Upanisad 4.2.21 14 At this point the Supreme Personality of Godhead may protest: 'Is it not so that by praying for the destruction of maya you want to destroy what is one of My opulences?" To answer this the Personified Vedas say: 'O Lord, You fully possess all six opulences (tvam asi yad atmana samavaruddha-samasta-bhagah).' This means 'O Lord, You are the master of a great multitude of opulences in the spiritual world, which is three quarters of all existence. What is the use of this tiny, insignificant opulence of material illusion?" 15 In his commentary on Srimad Bhagavatam 10.87.38, Sridhara Svami explains: "O Supreme Personality of Godhead, O master of multitudes of kamadhenu cows and the potencies of transcendental bliss and knowledge, what do You have to do with the unborn potency of material illusion? You have nothing to do with the eight material opulences limited by time, place and other material boundaries. Your opulences are spiritual and free of all limits." 16 Here (in Srimad Bhagavatam 10.87.14) the word 'atma' means 'Your form' and 'bhaga' means 'Your qualities.' By using these words for form and qualities the Personified Vedas are able, by using the traditional meaning (rudhi) of words, to describe the Supreme Personality of Godhead. 17 The Sruti-sastra describes the Lord and His potencies: "The Lord is the Supreme Personality of Godhead. His potencies are manifest from Him." Sruti-sastra "The Supreme Personality of Godhead has multifarious potencies." Svetasvatara Upanisad 6.8 18 In this way all the Vedas describe the Lord's potencies. In this verse (Srimad Bhagavatam 10.87.14) the word 'aga' means 'the stationary living entities', 'jagat' means 'the moving living entities', and 'okasam' means 'the material bodies that are their homes'. 'Akhila-sakty-avabodhaka' means 'O Lord who awakens all Your potencies, which are the individual living entities (jivas)' and is in the vocative case. This means: 'O Lord, by Your glance manifesting the wonderful potencies of maya, You are like an ocean filled with the waves of all Your potencies." At this point the Lord may protest: 'Is it not so that if the maya potency is destroyed then the potency that is the individual living entities (jivas) will inevitably also

be destroyed?" To this the Personified Vedas reply: This is not so because 'aga-jagad-oksam akhila-sakty-avabodhaka' (O Lord, You awaken the moving and stationary living entities). On the contrary, your potency (that eclipses maya) fills the living entities with bliss. In this way the Personified Vedas describe the individual living entities as tatastha-sakti (the Lord's marginal potency). 19 The relationship of the Supreme Personality of Godhead and the individual living entity is described in the Sruti-sastra: "Who can breathe and who can live if the supreme bliss, the Supreme Personality of Godhead, does not stay in the sky of his heart?" Taittiriya Upanisad 2.7.1 "The Supreme Personality of Godhead is the life-breath of everyone's life." Kena Upanisad 1.2 "Everything that exists is the reflection of the Supreme Personality of Godhead." Svetasvatara Upanisad 6.8 This means that the stars and other celestial lights are reflected from the light of the Supreme. The relationship of the Supreme Personality of Godhead and the individual living entity is also described in these words (Svetasvatara Upanisad): "Only to those great souls who have implicit faith in both the Lord and the spiritual master are the imports of Vedic knowledge automatically revealed."* 20 At this point the Supreme Personality of Godhead may protest: 'How do you Vedas know that I have no duty to perform for the unborn maya potency, and how do you know that I am eternal and full of knowledge and bliss and by My own potencies are full of all opulences?' The Vedas answer: "Sometimes we see You when, to create, maintain, and destroy the material worlds, in Your form of the purusa-avatara You enjoy pastimes with the unborn maya potency, or when by the means of Your internal potency You manifest Your personal opulences full of the nectar of eternity, knowledge and bliss, or when You appear as the words to us Vedas or as the Supreme worshipable Lord. In this way we Vedas know everything about You." In this verse (Srimad Bhagavatam 10.87.14) the Supreme Personality of Godhead is in the possessive case. 21 The Vedas are divided into two parts, one part dealing with the realm of the three modes of material nature, and the other part dealing with what is beyond the three modes of material nature. The part dealing with the three modes of material nature is in turn again divided into three parts. In the first of these parts the Supreme Personality of Godhead is described as being on the border between the spiritual and material worlds. An example of this part is the statement: "From the Supreme Personality of Godhead the material elements were born." Taittiriya Upanisad 3.1.1 In the second of these parts the Supreme Personality of Godhead is described as glorious because He is the controller of all within the realm of the three modes of material nature. An example of this part is the statement: "The Supreme Personality of Godhead is the king of all within the realm of the three modes." Sruti-sastra In the third of these parts the Supreme Personality of Godhead is described as the teacher that shows how to transcend the realm of the three modes of material nature. 22 The second part (describing what is beyond the three modes of material nature) of the Vedas may be divided into two parts. The first part states that the

Supreme is different from the realm of the three modes and the second part states that the Supreme is identical with the realm of the three modes. An example of the first part is the statement: “The Supreme is not large and not small. It is not this. It is not that.” Brhad-aranyaka Upanisad 3.8.8. Examples of the second part are the statements: “The entire world is Brahman.” Chandogya Upanisad 3.14.1 “You are that.” Chandogya Upanisad 6.8.7 Of the last two quotes the first says that everything is Brahman because everything was born from Brahman. Thus the changeless Supreme Brahman is the shelter of everything and everything is part of it, each part being pure Brahman (spirit). In the second quote the word ‘tvam’ (you) means ‘the individual living entity, who is the potency of the spiritual form of the Supreme’ and ‘tat’ (that) means ‘the Supreme Brahman’. Without understanding the real meaning of the word ‘tat’ the meaning of ‘tvam’ will not be understood. Both ‘tat’ (the Supreme Brahman) and ‘tvam’ (the individual living entity) are by nature beyond the realm of the three material modes. Here it is clear that the Supreme is the Supreme Personality of Godhead (Bhagavan). It is not at all clear that the Supreme is the impersonal Brahman. In this way the words ‘ajaya...carato nucaret’ in Srimad Bhagavatam 10.87.14 are explained. 23 The living entities who have transcended the realm of the three modes are divided into two groups: they who are devoted to the impersonal Brahman and they who are devoted to the Supreme Personality of Godhead. The impersonal Brahman is described in these words (Taittiriya Upanisad (3.6): “Brahman is full of bliss.” 24 The Supreme Personality of Godhead is described in these words (Svetasvatara Upanisad 6.8): “He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence.”* 25 In this way the statement ‘atmana carato nucaren nigamah’ is explained. In this way it is proved that the Vedas describe the Supreme Personality of Godhead. In the parts of the Vedas that describe what is beyond the three modes of material nature He is directly described. In the other parts He is described indirectly. To prove that He is not material. His various transcendental qualities are described. Leaving behind all partial descriptions, the Vedas directly describe the transcendental form and qualities of the Supreme Personality of Godhead. That is the conclusive explanation of the indirect description of the Lord. 26 In conclusion, O Lord, the Vedas become fruitful in the description of You. This is described in the following verses quoted in the commentary of Sripada Madhvacarya: “Neither eyes, nor ears, nor logic teach of the Supreme Personality of Godhead. Only the Sruti and Smrti sastras teach of Him.” Sruti-sastra “The Supreme Person is described in the Upanisads: Brhad-aranyaka Upanisad 3.9.26

BHAGAVAT-SANDARBHA

2.11

Sections 115–121

6 bilingual sequence blocks

Bhagavat · Sanskrit §115 · English §101

[११५]

तद् एवं भगवत्त्वेन ब्रह्मत्वेन न त्वम् एव तात्पर्याभिधानाभ्यां सर्व-निगम-गोचर इत्य् उक्तम् । तच् च यथार्थम् एव न तु काल्पनिकम् इत्य् आहुः ।

इति तव सूरयस् त्र्य्-अधिपतेऽखिल-लोक-मल- क्षपण-कथामृताम् अवगाह्य तपांसि जहुः । किम् उत पुनः स्व-धाम-विधुताशय-काल-गुणाः परम भजन्ति ये पदम् अजस्र-सुखानुभवम् ॥ [भ्प् १०.८७.१६]

भोस् त्र्यधिपते त्रयाणां ब्रह्मादीनां पतिस् तत्-तद्-अवतारी नारायणाख्यः पुरुषस् तस्याप्य् उपरिचर-स्वरूपत्वाद् अधिपतिर् भगवान् । ततो हे सर्वेश्वरेश्वर यस्मात् त्वय्य् एव वेदानां तात्पर्यम् अभिधानं च पर्यवसितम् इति अतो हेतोर् एव सूरयो विवेकिनः परम्परात्वत्- प्रतिपादनमयं वेद-भागम् अपि परित्यज्य केवलं तवाखिल-लोकम् अलक्षपण-कथामृताब्धिं
सकल-वृजिन-निरसन-हेतुकीर्ति-सुधा-सिन्धुम् अवगाह्य श्रद्धया निषेव्य तपः-प्राधान्येन तापकत्वेन वा तपांसि कर्माणि तानि जहुस् त्यक्तवन्तः । तेषां साधकानाम् अपि यदि तत्रैवं तदा किम् उत वक्तव्यं स्वधाम-विधुताशय-काल-गुणाः शुद्धात्म-स्वरूप- स्फुरणेन निर्जितम् अन्तःकरणं जरादि-हेतुः काल-प्रभावः सत्त्वादयो गुणाश् च यैस् ते ये पुनः तवाजस्र-सुखानुभव-स्वरूपं पदं ब्रह्माख्यं तत्त्वं भजन्ति ते तम् अवगाह्य तानि जहुर् इति । किं तर्हि ब्रह्म-मात्रानुभ्व-निष्ठाम् अपि जहुर् इत्य् अर्थः । एतद् उक्तं भवति । अत्र तावत् त्रिविधा जना मुग्धा विवेकिनः कृतार्थाश् च इति ।

तत्र सर्वान् एवाधिकृत्य वेदानाम् अकल्पनामयत्वेनैव भगवन्- निर्देशकता दृश्यते । तथा हि यदि तथात्वेनैव सा न दृश्येत तदा वस्तुतस् तत्-सम्बन्धाभावाद् अखिल-लोकम् अलक्ष-पणत्वेन पद-पदार्थ-ज्ञान- हीनानां मुग्धानाम् अपि यत् पाप-हारित्वं वेदान्तर्-वर्तिन्या भगवत्- कथायाः प्रसिद्धं तन् न स्यात् । अस्पृष्टानल-लोह-दाहकतावत् । किं च तस्याः कल्पनामयत्वे सति विवेकिनस् तु न तत्र प्रवेर्तेरन् बन्ध्यायाः सुप्रजस्त्व-गुण-श्रवणवत् । प्रवर्तन्तां वा तद्-आवेशेन स्व-धर्मं पुनर् न त्यजेयुः । राजयशसो गङ्गात्व-श्रवणेन तीर्थान्तर-सेवनवत् । अपि च तथा सति ये पुनर् आत्मारामत्वेन परम-कृतार्थास् ते तद्-अनादरेण तत्- कथां नैवावगाहेरन् । अमृत-सरसीम् अवगाढा आरोपित-तद्-अधिक-गुणक- नदीवत् । श्रूयते च तस्यास् तत्-तद्-गुणकत्वम् । यथा वैष्णवे - हन्ति कलुषं श्रोत्रं स यातो हरिर् [विप् ?.?.?] इत्य् आदौ । अत्रैव त्वद्-अगवमी न वेत्तीत्य् आदौ । प्रथमे हरेर् गुणाक्षिप्त-मतिर् इत्य् [भ्प् १.७.११] आदौ । तस्माद् गुणानां गुणादि-प्रतिपादक-वेदानां च भगवतो सम्बन्धः स्वाभाविक एव सर्वथेति सिद्धम् । अत्र श्रुतयः - ॐ आस्य जानन्त इत्य् आद्याः । यथा

पुष्कर-पलाशम् आपो न श्लिष्यन्ति एवम् एवंविदं पापं कर्म न श्लिष्यति । न कर्मणा लिप्यते पापकेन तत्-सुकृत-दुष्कृते विधुनुते । एवं वाव न तपति किम् अहं साधु करवं किम् अहं नाकरवम् इत्य् आद्या मुक्ता ह्य् एनम् उपासत इत्य् आद्याश् च । एवम् अन्येऽपि श्लोका उपासनादि-वाक्यानां भगवत्-परतादर्शका यथायथं योजयितव्या इत्य् अभिप्रेत्य नोद्धियन्ते ।

ननु तर्हि भवन्-मते शब्द-निर्देश्यत्वे प्राकृतत्वम् एव तत्रापतति । किं च श्रुतिभिर् अपि यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । अवचनेनैव प्रोवाच । यद्-वाचानभ्युदितं येन वाग् अभ्युद्यते यत् श्रोत्रं न शृणोति येन श्रोत्रम् इदं श्रुतम् इत्य् आदौ शब्द-निर्देश्यत्वम् एव तस्य निषिध्यत इत्य् आशङ्कायाम् उच्यते । यथा साक्षान् निर्देश्यत्वे दोषस् तथा लक्ष्यत्वेऽपि कथं न स्यात् । उभयत्रापि शब्द-वृत्ति-विषयत्वेनाविशेषात् । किं च न तस्य प्राकृतवत् साक्षान् निर्देश्यत्वं किन्त्व् अनिर्देश्यत्वेनैव तथा निर्देश्यत्वम् इति सिद्धान्त्यते ।

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tad evaṃ bhagavattvena brahmatvena na tvam eva tātparyābhidhānābhyāṃ sarva-nigama-gocara ity uktam | tac ca yathārtham eva na tu kālpanikam ity āhuḥ |

iti tava sūrayas try-adhipate'khila-loka-mala- kṣapaṇa-kathāmṛtām avagāhya tapāṃsi jahuḥ | kim uta punaḥ sva-dhāma-vidhutāśaya-kāla-guṇāḥ parama bhajanti ye padam ajasra-sukhānubhavam || [BhP 10.87.16]

bhos tryadhipate trayāṇāṃ brahmādīnāṃ patis tat-tad-avatārī nārāyaṇākhyaḥ puruṣas tasyāpy uparicara-svarūpatvād adhipatir bhagavān | tato he sarveśvareśvara yasmāt tvayy eva vedānāṃ tātparyam abhidhānaṃ ca paryavasitam iti ato hetor eva sūrayo vivekinaḥ paramparātvat- pratipādanamayaṃ veda-bhāgam api parityajya kevalaṃ tavākhila-lokam alakṣapaṇa-kathāmṛtābdhiṃ sakala-vṛjina-nirasana-hetukīrti-sudhā-sindhum avagāhya śraddhayā niṣevya tapaḥ-prādhānyena tāpakatvena vā tapāṃsi karmāṇi tāni jahus tyaktavantaḥ | teṣāṃ sādhakānām api yadi tatraivaṃ tadā kim uta vaktavyaṃ svadhāma-vidhutāśaya-kāla-guṇāḥ śuddhātma-svarūpa- sphuraṇena nirjitam antaḥkaraṇaṃ jarādi-hetuḥ kāla-prabhāvaḥ sattvādayo guṇāś ca yais te ye punaḥ tavājasra-sukhānubhava-svarūpaṃ padaṃ brahmākhyaṃ tattvaṃ bhajanti te tam avagāhya tāni jahur iti | kiṃ tarhi brahma-mātrānubhva-niṣṭhām api jahur ity arthaḥ | etad uktaṃ bhavati | atra tāvat trividhā janā mugdhā vivekinaḥ kṛtārthāś ca iti |

tatra sarvān evādhikṛtya vedānām akalpanāmayatvenaiva bhagavan- nirdeśakatā dṛśyate | tathā hi yadi tathātvenaiva sā na dṛśyeta tadā vastutas tat-sambandhābhāvād akhila-lokam alakṣa-paṇatvena pada-padārtha-jñāna- hīnānāṃ mugdhānām api yat pāpa-hāritvaṃ vedāntar-vartinyā bhagavat- kathāyāḥ prasiddhaṃ tan na syāt |

aspṛṣṭānala-loha-dāhakatāvat | kiṃ ca tasyāḥ kalpanāmayatve sati vivekinas tu na tatra praverteran bandhyāyāḥ suprajastva-guṇa-śravaṇavat | pravartantāṃ vā tad-āveśena sva-dharmaṃ punar na tyajeyuḥ | rājayaśaso gaṅgātva-śravaṇena tīrthāntara-sevanavat | api ca tathā sati ye punar ātmārāmatvena parama-kṛtārthās te tad-anādareṇa tat- kathāṃ naivāvagāheran | amṛta-sarasīm avagāḍhā āropita-tad-adhika-guṇaka- nadīvat | śrūyate ca tasyās tat-tad-guṇakatvam | yathā vaiṣṇave - hanti kaluṣaṃ śrotraṃ sa yāto harir [ViP ?.?.?] ity ādau | atraiva tvad-agavamī na vettīty ādau | prathame harer guṇākṣipta-matir ity [BhP 1.7.11] ādau | tasmād guṇānāṃ guṇādi-pratipādaka-vedānāṃ ca bhagavato sambandhaḥ svābhāvika eva sarvatheti siddham | atra śrutayaḥ - om āsya jānanta ity ādyāḥ | yathā puṣkara-palāśam āpo na śliṣyanti evam evaṃvidaṃ pāpaṃ karma na śliṣyati | na karmaṇā lipyate pāpakena tat-sukṛta-duṣkṛte vidhunute | evaṃ vāva na tapati kim ahaṃ sādhu karavaṃ kim ahaṃ nākaravam ity ādyā muktā hy enam upāsata ity ādyāś ca | evam anye'pi ślokā upāsanādi-vākyānāṃ bhagavat- paratādarśakā yathāyathaṃ yojayitavyā ity abhipretya noddhiyante |

nanu tarhi bhavan-mate śabda-nirdeśyatve prākṛtatvam eva tatrāpatati | kiṃ ca śrutibhir api yato vāco nivartante aprāpya manasā saha | avacanenaiva provāca | yad-vācānabhyuditaṃ yena vāg abhyudyate yat śrotraṃ na śṛṇoti yena śrotram idaṃ śrutam ity ādau śabda-nirdeśyatvam eva tasya niṣidhyata ity āśaṅkāyām ucyate | yathā sākṣān nirdeśyatve doṣas tathā lakṣyatve'pi kathaṃ na syāt | ubhayatrāpi śabda-vṛtti-viṣayatvenāviśeṣāt | kiṃ ca na tasya prākṛtavat sākṣān nirdeśyatvaṃ kintv anirdeśyatvenaiva tathā nirdeśyatvam iti siddhāntyate |

English witness · section(s) 101

Anuccheda 101

1 In this way it has been proved that the Vedas describe the Supreme Brahman. That the final conclusion of the Vedas is that the Supreme is the Personality of Godhead is described in these words (Srimad Bhagavatam 10.87.15): “O Lord, those who aspire for liberation from this material world must therefore worship You, the Supreme Personality of Godhead, the ultimate cause of all causes. You are just like the total mass of earth, from which varieties of earthly pots are manufactured. The pots are made of earthly clay, they rest on the earth, and after being destroyed, their elements ultimately merge back into earth. For this reason the great sages place their thoughts, words, and deeds in You. How can they avoid You? How can men not place their feet on the earth as they walk?” 2 How is the Supreme Brahman (brhat) understood (upalabdham)? After the material universe is destroyed (vikrteh), the Supreme Brahman remains (avasesataya). What is that like? It is like earthly clay. As clay is transformed into pots or so many other things, the pots and other things retain their identity as clay. The same may be understood (upalabdham) of the Supreme Brahman (brhat). The Vedas consider (avayanti) that the creation and

dissolution of the material world are but transformations (vikrteh) of the Supreme Brahman (brhat). The Taittiriya Upanisad (3.1.1) explains: “Everything has come from the Supreme.” As the pots and other things retain their identity as clay, so the entire world retains its identity as part of the Supreme. The question may be raised: ‘If everything is but a transformation of the Supreme, then why do the Vedas say the Supreme is “Not this, not that?” The answer is given here in the word ‘avikrtat’ (because the Supreme remains unchanged). The Supreme as the ultimate origin is again described in Vedanta-sutra (2.1.27): “Because the Supreme is the root from which the Vedic statements have sprung.” The meaning is that by His inconceivable potency the Lord remains unchanged (even though everything that exists is a transformation of Him). 3 Although the word Brahman (brhat) is used here and it is here said that Brahman has potencies, the real meaning of Brahman here is Bhagavan (Supreme Personality of Godhead). This is so because the Supreme Personality of Godhead cannot be separated from His potencies. Because the Supreme Personality of Godhead is not small or insignificant, He is here called Brahman (the Great). Because the example of earthly clay in this verse indicates that Brahman is the active creator of the worlds, it should be understood that the impersonal Brahman is not indicated here. In the second half of this verse (Srimad Bhagavatam 10.87.15) the Personified Vedas explain that Brahman is ultimately the Supreme Personality of Godhead. They say: “O Lord, for this reason the great sages place their thoughts, words, and deeds in You. The Supreme Personality of Godhead and the impersonal Brahman are one and the same. They are only thought to be different because in one the Lord displays His transcendental qualities and in the other He does not display them. The sages then say: “O Lord, how can the Vedas avoid You? How can men not place their feet on the earth as they walk?” This means: ‘How can the Vedas become fruitful? O Lord, they become fruitful only by finding You.’ This is confirmed by the following words (Srimad Bhagavatam 3.32.32): 4 “Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.”* 5 In Madhvacarya’s commentary the Sruti-sastra is quoted: “All names are ultimately names of the Supreme Personality of Godhead. As rivers flow to the ocean, so all names enter the Supreme.” 6 All the Vedas describe the Supreme as the Supreme Personality of Godhead and also as the impersonal Brahman. These two names of the Lord are true. They are not imaginary. The Personified Vedas explain (10.87.16): 7 “O master of the three Lords of the universe, diving into the nectar ocean of topics about You, which washes away all the sins of the world, the wise become free of all sufferings. O great one, how can we describe the great devotees who, with a pure heart shaking off the vices of this world, the power of time, and the three

modes of nature, serve You, who are full of eternal transcendental bliss?" 8 In this verse the word 'try-adhipate' means 'O Lord of the three deities headed by Brahman (Brahma, Visnu and Siva)'. This means that the purusa-avatara, Lord Narayana is the origin of these three deities, and the Supreme Personality of Godhead (Lord Krsna) is, because He is naturally superior, the master of Lord Narayana. The next phrase means: 'O master (Krsna) of the master (Narayana) of the masters (Brahma, Visnu and Siva), because You are the final goal of the Vedas, the intelligent demigods renounce their portions of the Vedic yajnas and without any other activity dive into the nectar ocean of Your glories, which washes away all sins (tava akhila-loka-mala-ksapana-kathamrtabdhim avagahya). 'Kim uta' means 'what can be said?' The phrase 'tapamsi jahuh' may mean either 'they become free of all sufferings', or ;they perform severe austerities.' The verse continues: 'With a pure heart shaking off both the vices of this world, the power of time, and the three modes of nature headed by the mode of goodness (sva-dhama-vidhutasaya-kala-gunah), they serve You, the Supreme Truth who is known as Brahman and who is full of eternal transcendental bliss (parama bhajanti ye padam ajasra-sukhanubhavam).' The sequence of events here is first they dive into the ocean of nectar, then they become free of all sufferings, and then they serve the Lord. 9 The meaning here is that the devotees have given up the idea that the impersonal Brahman is the only feature of the Supreme. Here three kinds of men are described: the bewildered, the intelligent and the successful. It is seen that without any creative speculation, speaking only the truth, the Vedas describe the Supreme Personality of Godhead to these three kinds of men. If it is not seen (that the Vedas describe the Supreme Personality of Godhead) then such readers because of their ignorance do not attain the purification described in the words 'akhila-loka-mala-ksapana.' When the class of bewildered men do not see this (that the Vedas describe the Supreme Personality of Godhead), then the adage 'like an iron rod untouched by fire' describes the Vedas' inability to purify them. When the intelligent class does not see this, but instead speculates on the meaning of the Vedas, the adage 'Like a person who does not believe what has had heard of the virtues of the barren woman's children' describes their cynical rejection of the Supreme Personality of Godhead. Or, this class, even after understanding the truth, will not abandon non devotional duties and serve the Lord. Then the adage 'Like a person who, even after hearing the royal glories of the Ganges refuses to leave his own place to go there' applies to them. When even the third class, they who are ultimately successful because they have attained self-realisation, curtly declines to dive into the nectar of the topics of the Supreme Personality of Godhead, the adage 'like a cynic who declines to dive into a nectar lake because he mistakenly thinks the river must be even more sweet' applies to them. The true result of hearing the Lord's glories is described in the Visnu Purana in these words: "When He enters the ears, Lord Hari kills all sins." 10 This is also described in these words (Srimad Bhagavatam

10.87.40): “Dear Lord, anyone who, by Your grace, has understood the glories of Your lotus feet is callous to material happiness and distress, which arise from You alone. He is callous to praise or condemnation by the ordinary people. If the devotee can thus maintain the transcendental position, in the association of pure devotees daily hearing Your glorious activities in different ages and incarnations, then You guarantee His liberation.” 11 This is again described in the First Canto (Srimad Bhagavatam 1.7.11): “Srila Sukadeva Gosvami, son of Srila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Srimad Bhagavatam).”* 12 In this way it is proved that the Vedas describe the Supreme Personality of Godhead and His transcendental qualities. 13 This is confirmed by the following words of the Sruti: “O Visnu, by chanting Your holy name with a little understanding, we attain profound transcendental knowledge.” Rg Veda 1.156.3 “As water never touches a lotus leaf, so sin never touches a person who knows the Supreme Personality of Godhead.” Chandogya Upanisad 4.14.3 “Work done for the Supreme Personality of Godhead will not bind one to the law of karma.” Isa Upanisad 2 “One who has abandoned all material activities, whether pious or impious, is not touched by sin.” Sruti-sastra “Meditating on the Supreme Personality of Godhead, he does not think: Why did I not do pious deeds? Why did I sin?” Taittiriya Upanisad 2.9.1 “They who have attained liberation still worship the Supreme Personality of Godhead.” Sruti-sastra In these and other verses describing devotional service the supremacy of the Supreme Personality of Godhead is described. It is not at all refuted by the words of the Sruti-sastra: 14 At this point someone may protest: ‘The words that you think describe the Supreme are still material in nature. The Supreme can never be described in words. This is confirmed in the Sruti-sastra: “Words cannot describe the Supreme. The mind will never reach Him.” Taittiriya Upanisad 2.4.1 and 2.9.1 “Words cannot describe the Supreme.” Sruti-sastra “The Supreme, who enables us to speak, cannot be described in words.’ Kena Upanisad 1.5 “He who gives the ears the power to hear cannot be heard by the ears.” Kena Upanisad 1.8 In this way the idea that the Supreme can be described in words is refuted. 15 To this doubt the answer is given: When something cannot be described directly, it also cannot be described indirectly. Why is this not so? The two kinds of description are not different because both ultimately come within the realm of words. Therefore, as material things may be described directly, so by saying the Supreme cannot be described, an indirect description is given of the Supreme. In this way it is proved that the Supreme can be described.

Bhagavat · Sanskrit §116 · English §102

[११६] तथैव तासां महावाक्योपसंहारः - द्युपतयः एव ते न ययुर् अन्तम् अनन्ततया त्वम् अपि यद्-अन्तरान्त-निचया ननु सावरणाः । ख एव रजांसि वान्ति वयसा सह यच् छ्रुतयस् त्वयि हि फलन्त्य् अतन्-निरसनेन भवन्-निधनाः ॥ [भ्प् १०.८७.४१]

अत्र स्वरूप-गुणयोर् द्वयोर् अपि द्विधैवानिर्देश्यत्वम् । आनन्त्येन इदम् इत्तं तद् इति निर्देशासम्भवेन च । तत्र प्रथमम् आनन्त्यम् आहुः । हे भगवन् ते तव अन्तम् एतावत् त्वं द्युपतयः स्वर्गादि-लोक-पतयो ब्रह्मादयोऽपि न ययुर् न विदुः । तत् कुतः । अनन्ततया । यद् अन्तव तत् किम् अपि न भवसीति । आसतां ते यस्मात् त्वम् ऐ आत्मनोऽन्तं न यासि । कुतस् तर्हि सर्वज्ञता सर्व-शक्तिता वा तत्राप्य् आहुः । अनन्ततयेति अन्ताभावेनैव । नहि शश-विषाणाज्ञानं सार्वज्ञ्यं तद्-अप्राप्तिर् वा शक्ति-वैभवं विहन्ति । श्रुतिश् च - योऽस्याध्यक्षः परमे व्योमन् । सोऽङ्ग वेद यदि वा न वेदेति [ऋग्वेद १०.१३०.१८] ।

अनन्तत्वम् एवाहुः यद् अन्तर् इति यस्य तवान्तरा मध्ये । ननु अहो सावरणा उत्तरोत्तर-दश-गुण-सप्तावरण-युक्ता अण्ड-निचया वान्ति परिभ्रमन्ति वयसा काल-चक्रेण खे रजांसि इव सह एकदैव न तु पर्यायेण । अनेन ब्रह्माण्डानाम् अनन्तानां तत्र भ्रमणात् स्वरूप-गतम् आनन्त्यं तेषां विचित्र-गुणानाम् आश्रयत्वात् गुण-गतं च ज्ञेयम् । श्रुतयश् च - यद् ऊर्ध्वं गार्गि दिवः यद् अर्वाक् पृथिव्या यद् अन्तरं द्याव् आपृथिवी इमे यद् भूतं भवच् च भविष्यच् चेत्य् [बौ ३.७.३] आद्याः । विष्णोर् नु कं वीर्याणि प्रवोचं यं पार्थिवानि विममे रजांसि इत्य् आद्याश् च ।

हि यस्माद् एवम् अतः श्रुतयश् त्वयि पर्यवस्यन्ति । अतः श्रुताव् अपि प्राजापत्यानन्दतः शत-गुणानन्दत्वम् अभिधाय पुनर् यतो वाच इत्य् आदिना अनन्तत्वेन वाग्-अतीत-सङ्ख्यानन्दत्वं ब्रह्मण उक्तम् । यद् उक्तम्

न तद् ईदृग् इति ज्ञेयं न वाच्यं न च तर्क्यते । पश्यन्तोऽपि न जानन्ति मेरो रूपं विपश्चितः ॥ इति ॥

अतोऽत्रानिर्देश्यत्वेनैव निर्देश्यत्वम् । यत् तु सत्यं ज्ञानम् इत्य् आदौ स्वरूपस्य साक्षाद् एव निर्देशः । स्वाभाविकी ज्ञान-बल-क्रिया चेत्य् आदौ गुणस्य च श्रूयते तत्र च तथैव इत्य् आहुः । अतन्-निरसनेन भवन्-निधना इति । अतत् प्राकृतं यद् वस्तु तन् निरस्यैव भवत्-पर्यवसानात् । अयम् अर्थः । बुद्धिर् ज्ञानम् असंमोहम् इत्य् आदिना ह्रीर् धीर् भीर् एतत् सर्वं मन एवेत्यादिना च यत् प्राकृतं ज्ञानादिकम् अभिधीयते तत् सर्वं ब्रह्म न भवति इति नेति नेतीत्यादिना न तस्य कार्यं करणं च विद्यते इत्य् आदिना च निषिध्यते ।

अथ च सत्य-ज्ञानादि-वाक्येन स्वाभाविकी ज्ञान-बल-क्रिया चेत्य् आदि वाक्येन च तद् अभिधीयते । न तस्मात् प्राकृताद् अन्यद् एव तज्-ज्ञानादि इति तेषां ज्ञानादि-शब्दानाम् अतन्-निरसनेनैव त्वै पर्यवसानम् इति । ततश् च बुद्ध्य्-अगोचर-वस्तुत्वाद् अनिर्देश्यत्वं तथापि तद्-रूपं किञ्चिद् अस्ति इति उद्दिश्यमानत्वाद् अनिर्देश्यत्वं च । तथा परोक्ष-ज्ञाने च दृशमस् त्वम् असीतिवद् वाक्य-मात्रेणैव तस्य स्वप्रकाश-रूपस्यापि वस्तुनो विशुद्ध-चित्ते सुप्रकाश-दर्शनात् श्रुति- शब्दस्य स्वप्रकाशता-शक्तिमयत्वम् एवावसीयते । शब्द-ब्रह्म परं ब्रह्म ममोभे शाश्वती तनू इति [भ्प् ६.१६.५१][*एन्द्नोते #४०] । वेदस्य चेश्वरात्मत्वात् [भ्प् ११.३.४४] इति । वेदो नारायणः साक्षात् स्वयम्भूर् इति शुश्रुम इति [भ्प् ६.१.४०] । किं वा परैर् ईश्वरः सद्यो हृद्य् अवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस् तत् क्षणाद् इति [भ्प् १.१.२] । अतएवौपनिषदः पुरुषः इत्य् अत्रोपनिषन्-मात्र-गम्यत्वं श्रुतिर् बोधयति । चाक्सुषं रूपम् इतिवत् ।

ततश् च श्रुतिमय्या स्वप्रकाशताशक्त्या प्राकृत-तत्-तद्-वस्तु-जातं तम इव निरस्य स्वयं प्रकाशते । तस्मान् न तत्रापि निर्देश्यत्वम् । नहि स्वेन प्रकाशेन रविः प्रकाश्यो भवति यथा तेन घट इति वक्तुं युज्यते स्वाभिन्नत्वात् । यदि च शक्ति-शक्तिमतोर् भेद-पक्षः स्वीक्रियते तदा निर्देश्यत्वम् अपीत्य् अत्रानिर्देश्यत्वेनैव निर्देश्यत्वं सिद्धम् । अतएवोक्तं गारुडे -

अप्रसिद्धेर् अवाच्यं तद् वाच्यं सर्वागमोक्तितः । अतर्क्यं तर्क्यम् अज्ञेयं ज्ञेयम् एवं परं स्मृतम् ॥ इति ।

श्रुतौ च - अन्यद् एव तद्भद् इताद् अथो [इत्य् आदयो?] अविदिताद् अधीति । इदम् अभिप्रेत्योक्तं श्री-पराशरेणापि ।

यस्मिन् ब्रह्मणि सर्व-शक्ति-निलये मानानि नो मानिनां निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं स यातो हरिर् ॥ इति । [विप् ६.८.५९]

नन्व् आविष्कृत-शक्तेर् भगवद्-आख्यस्य ब्रह्मणः स्व-प्रकाशता-शक्ति- स्वरूपत्वं वेदस्य स्मभवति । ततश् चानाविष्कृत-शक्तेर् ब्रह्मणः प्रकाशस् तस्मात् कथम् इति । उच्यते - अस्मन्-मते तस्यापि प्रकाशो भगवच्- छक्त्यैव । तद् उक्तम् -

मदीयं महिमानं च पर-ब्रह्मेति शब्दितम् । वेत्स्यस्य् अनुगृहीतं मे सम्प्रश्नैर् विवृतं हृदि ॥ इति । [भ्प् ८.२४.३८][*एन्द्नोते #४१]

न चैते न पर-प्रकाश्यत्वम् आपतति । ब्रह्म-भगवतोर् अभिन्न-वस्तुत्वात् । अत्र लौकिक-शब्देनापि यः कश्चित् तद्-उपदेशः स तु तद्-अनुगतेस् तया श्रुत्यैवानुगृहीततया सम्भवतीत्य् उक्तम् । अतस् तद्-अनुशीलनावसरे तद्- भक्त्य्-अनुभाव-रूपस्य तच्-छब्दस्य तु सुतरां तत्-स्वरूप-शक्ति-विलास-मयत्वात् न तत्र निषेधः । किं तर्हि मनो-विलासमयस्यैवेति सर्वम् अनवद्यम् । अतएव सुपर्ण-श्रुतौ - प्रकृतिश् च प्राकृतं च यन् न जिघ्रन्ति जिघ्रन्ति, यन् न पश्यन्ति पश्यन्ति, यन् न शृण्वन्ति शृण्वन्ति, यन् जानन्ति जानन्ति च इति ।

॥ १०.८७ ॥ श्रुतयः श्री-भगवन्तम् ॥ १०९-११६ ॥

[116] tathaiva tāsāṃ mahāvākyopasaṃhāraḥ - dyupatayaḥ eva te na yayur antam anantatayā tvam api yad-antarānta-nicayā nanu sāvaraṇāḥ | kha eva rajāṃsi vānti vayasā saha yac chrutayas tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ || [BhP 10.87.41]

atra svarūpa-guṇayor dvayor api dvidhaivānirdeśyatvam | ānantyena idam ittaṃ tad iti nirdeśāsambhavena ca | tatra prathamam ānantyam āhuḥ | he bhagavan te tava antam etāvat tvaṃ dyupatayaḥ svargādi-loka-patayo brahmādayo'pi na yayur na viduḥ | tat kutaḥ | anantatayā | yad antava tat kim api na bhavasīti | āsatāṃ te yasmāt tvam ai ātmano'ntaṃ na yāsi | kutas tarhi sarvajñatā sarva-śaktitā vā tatrāpy āhuḥ | anantatayeti antābhāvenaiva | nahi śaśa-viṣāṇājñānaṃ sārvajñyaṃ tad-aprāptir vā śakti-vaibhavaṃ vihanti | śrutiś ca - yo'syādhyakṣaḥ parame vyoman | so'ṅga veda yadi vā na vedeti [Rgveda 10.130.18] |

anantatvam evāhuḥ yad antar iti yasya tavāntarā madhye | nanu aho sāvaraṇā uttarottara-daśa-guṇa-saptāvaraṇa-yuktā aṇḍa-nicayā vānti paribhramanti vayasā kāla-cakreṇa khe rajāṃsi iva saha ekadaiva na tu paryāyeṇa | anena brahmāṇḍānām anantānāṃ tatra bhramaṇāt svarūpa-gatam ānantyaṃ teṣāṃ vicitra-guṇānām āśrayatvāt guṇa-gataṃ ca jñeyam | śrutayaś ca - yad ūrdhvaṃ gārgi divaḥ yad arvāk pṛthivyā yad antaraṃ dyāv āpṛthivī ime yad bhūtaṃ bhavac ca bhaviṣyac cety [BAU 3.7.3] ādyāḥ | viṣṇor nu kaṃ vīryāṇi pravocaṃ yaṃ pārthivāni vimame rajāṃsi ity ādyāś ca |

hi yasmād evam ataḥ śrutayaś tvayi paryavasyanti | ataḥ śrutāv api prājāpatyānandataḥ śata-guṇānandatvam abhidhāya punar yato vāca ity ādinā anantatvena vāg-atīta-saṅkhyānandatvaṃ brahmaṇa uktam | yad uktam

na tad īdṛg iti jñeyaṃ na vācyaṃ na ca tarkyate | paśyanto'pi na jānanti mero rūpaṃ vipaścitaḥ || iti ||

ato'trānirdeśyatvenaiva nirdeśyatvam | yat tu satyaṃ jñānam ity ādau svarūpasya sākṣād eva nirdeśaḥ | svābhāvikī jñāna-bala-kriyā cety ādau guṇasya ca śrūyate tatra ca tathaiva ity āhuḥ | atan-nirasanena bhavan-nidhanā iti | atat prākṛtaṃ yad vastu tan nirasyaiva bhavat-paryavasānāt | ayam arthaḥ | buddhir jñānam asaṃmoham ity ādinā hrīr dhīr bhīr etat sarvaṃ mana evetyādinā ca yat prākṛtaṃ jñānādikam abhidhīyate tat sarvaṃ brahma na bhavati iti neti netītyādinā na tasya kāryaṃ karaṇaṃ ca vidyate ity ādinā ca niṣidhyate |

*atha ca satya-jñānādi-vākyena svābhāvikī jñāna-bala-kriyā cety ādi vākyena ca tad abhidhīyate | na tasmāt prākṛtād anyad eva taj-jñānādi iti teṣāṃ jñānādi-śabdānām atan-nirasanenaiva tvai paryavasānam iti | tataś ca buddhy-agocara-vastutvād anirdeśyatvaṃ tathāpi tad-rūpaṃ kiñcid asti iti uddiśyamānatvād anirdeśyatvaṃ ca | tathā parokṣa-jñāne ca daśamas tvam asītivad vākya-mātreṇaiva tasya svaprakāśa-rūpasyāpi vastuno viśuddha-citte suprakāśa-darśanāt śruti- śabdasya svaprakāśatā-śaktimayatvam evāvasīyate | śabda-brahma paraṃ brahma mamobhe śāśvatī tanū iti [BhP 6.16.51][*ENDNOTE #40] | vedasya ceśvarātmatvāt [BhP 11.3.44] iti | vedo nārāyaṇaḥ sākṣāt svayambhūr iti śuśruma iti [BhP 6.1.40] | kiṃ vā parair īśvaraḥ sadyo hṛdy avarudhyate'tra kṛtibhiḥ śuśrūṣubhis tat kṣaṇād iti [BhP 1.1.2] | ataevaupaniṣadaḥ puruṣaḥ ity atropaniṣan-mātra-gamyatvaṃ śrutir bodhayati | cāksuṣaṃ rūpam itivat |*

tataś ca śrutimayyā svaprakāśatāśaktyā prākṛta-tat-tad-vastu-jātaṃ tama iva nirasya svayaṃ prakāśate | tasmān na tatrāpi nirdeśyatvam | nahi svena prakāśena raviḥ prakāśyo bhavati yathā tena ghaṭa iti vaktuṃ yujyate svābhinnatvāt | yadi ca śakti-śaktimator bheda-pakṣaḥ svīkriyate tadā nirdeśyatvam apīty atrānirdeśyatvenaiva nirdeśyatvaṃ siddham | ataevoktaṃ gāruḍe -

aprasiddher avācyaṃ tad vācyaṃ sarvāgamoktitaḥ | atarkyaṃ tarkyam ajñeyaṃ jñeyam evaṃ paraṃ smṛtam || iti |

śrutau ca - anyad eva tadvad itād atho [ity ādayo?] aviditād adhīti | idam abhipretyoktaṃ śrī-parāśareṇāpi |

yasmin brahmaṇi sarva-śakti-nilaye mānāni no mānināṃ niṣṭhāyai prabhavanti hanti kaluṣaṃ śrotraṃ sa yāto harir || iti | [ViP 6.8.59]

nanv āviṣkṛta-śakter bhagavad-ākhyasya brahmaṇaḥ sva-prakāśatā-śakti- svarūpatvaṃ vedasya smabhavati | tataś cānāviṣkṛta-śakter brahmaṇaḥ prakāśas tasmāt katham iti | ucyate - asman-mate tasyāpi prakāśo bhagavac- chaktyaiva | tad uktam -

*madīyaṃ mahimānaṃ ca para-brahmeti śabditam | vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi || iti | [BhP 8.24.38][*ENDNOTE #41]*

na caite na para-prakāśyatvam āpatati | brahma-bhagavator abhinna-vastutvāt | atra laukika-śabdenāpi yaḥ kaścit tad-upadeśaḥ sa tu tad-anugates tayā śrutyaivānugṛhītatayā sambhavatīty uktam | atas tad-anuśīlanāvasare tad- bhakty-anubhāva-rūpasya tac-chabdasya tu sutarāṃ tat-svarūpa-śakti-vilāsa- mayatvāt na tatra niṣedhaḥ | kiṃ tarhi mano-vilāsamayasyaiveti sarvam anavadyam | ataeva suparṇa-śrutau - prakṛtiś ca prākṛtaṃ ca yan na jighranti jighranti, yan na paśyanti paśyanti, yan na śṛṇvanti śṛṇvanti, yan jānanti jānanti ca iti |

|| 10.87 || śrutayaḥ śrī-bhagavantam || 109-116 ||

English witness · section(s) 102

Anuccheda 102

1 That the Supreme Personality of Godhead is the ultimate goal and conclusion of the Vedas is confirmed by the following words (Srimad Bhagavatam 10.87.41): “O Lord, because You are limitless even the great demigods cannot find where You end. Even You cannot find where You end. Within You the universes covered by ten and seven layers move as specks of dust tossed through the ether by the wheel of time. Rejecting everything that is not You, the Vedas become fruitful when they find You.” 2 Here it is said that the Lord’s transcendental forms and qualities are beyond description in two ways: 1. Because they are infinite and 2. Because they cannot be properly described. The Personified Vedas describe the infinity of the Lord’s form in the words: ‘O Lord, because You are limitless (anantataya) even the great demigods, the rulers of Svargaloka and other planets, cannot find where You end.” Why are You limitless (anantataya)? Because You have no end. Only atheists say You have limits. Why are You all knowing or all powerful? The Personified Vedas says: “Because You have no limits (anantataya).” The Lord’s all knowingness and all powerfulness are real. They are not an imagination, as the horn of a rabbit is. This is described in the Sruti-sastra” “If someone says he fully understands the Lord of Vaikuntha, then he does not understand Him at all.” In this way the Lord’s limitlessness is described. The Personified Vedas then say: “Within You (yad-antara) the universes (anda-nicayah) covered by ten and seven layers (savaranah), move (vanti) as specks of dust (rajamsi) tossed through the ether (khe) by the wheel of time (saha vayasa).” Because limitless universes wander within Him, the Lord is limitless and because He is the shelter of wonderful qualities, His qualities are also limitless. 3 This is also described in Sruti-sastra: “O Gargi, the Supreme is above heaven, below the earth, and between heaven and earth. The Supreme is, always was, and always will be.” Brhad-aranyaka Upanisad 3.8.4 “The heroic glories of Lord Visnu are countless as the specks of dust on the earth.” Sruti-sastra 4 The Personified Vedas continue (Srimad Bhagavatam 10.87.41) quoted in

text 1): ‘O Lord, the Vedas become fruitful when they find You.” This means: “By describing how You are limitless, the Vedas find their conclusion in You.” In the Sruti-sastra it is said that the bliss of the Supreme Personality of Godhead is hundreds of times greater than the bliss of the demigod Brahma (Taittiriya Upanisad 2.4.1): “Words turn from the Supreme. One cannot attain Him with the mind’s help. A wise man who understands the bliss of the Supreme Personality of Godhead never fears anything.” Because the Supreme Personality of Godhead is limitless, His bliss is beyond measuring and beyond the power of words to describe. 5 This is again described in Vedic literature: “Even when wise men see great Mount Meru they still cannot understand it. In the same way the Supreme Personality of Godhead cannot be understood, described, or imagined.” 6 By this explanation of how it is that the Supreme Personality of Godhead cannot be described, it is proved that the Supreme Personality of Godhead can be described. The form of the Supreme Personality of Godhead is directly described in these words (Taittiriya Upanisad 2.1.3): “The Supreme Personality of Godhead is eternal, full of knowledge, and free of all limits.” The Lord’s transcendental qualities are described in these words (Svetasvatara Upanisad 6.8): “The deeds of the Supreme Personality of Godhead display His limitless knowledge and power.” The Personified Vedas continue (Srimad Bhagavatam 10.87.41, quoted in text 1): ‘Rejecting everything that is not You, the Vedas become fruitful when they find You.’ This means: ‘Rejecting the material world, they find their conclusion in You.” 7 That the Lord is the origin of all qualities is described in Bhagavad-gita (10.4-5) where He says: “Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, non violence, equanimity, satisfaction, austerity, charity, fame and infamy - all these various qualities of living beings are created by Me alone.”* It is also said in Vedic literature: “Shyness, intelligence, fear and everything else, have all come from the heart of the Supreme.” However, material knowledge and other material things are not identical with the Supreme. This is described in Brhad-aranyaka Upanisad (4.4.22): “This Supreme is not this. The Supreme is not that.” The idea that the material world is the Supreme is again refuted in these words (Svetasvatara Upanisad 6.8): “All His senses are transcendental. Any one of His senses can perform the action of any other sense.”* The Supreme Personality of Godhead is again described in these words: “The Supreme Personality of Godhead is eternal and full of knowledge. He is free of all limits.” Taittiriya Upanisad 2.1.3 “The deeds of the Supreme Personality of Godhead display His limitless knowledge and power.” Svetasvatara Upanisad 6.8 8 Therefore the Lord’s knowledge and qualities are different from matter. The Personified Vedas therefore say: ‘Rejecting material knowledge and all other material things, the Vedas find their conclusion in You, O Lord.’ Although, because He is beyond the range of the material intelligence, the form of the Supreme Personality of Godhead

cannot be described, nevertheless, He can actually be described to some extent. The Lord is beyond the realm of the material senses, as is confirmed by the statement 'O Lord, You are the tenth manifestation, beyond the world of matter.' By this statement alone it is seen that the Lord reveals His form only by His own wish. Because by His own wish He is seen in the pure heart of a devotee, the Vedas conclude that He has the power to appear only when He wishes. 9 That the Vedas are identical with the Supreme Personality of Godhead is described in the following words: "The Vedas and the impersonal Brahman, are both My eternal forms." The Supreme Personality of Godhead in Vedic literature "The Vedas are identical with the Supreme Personality of Godhead." Srimad Bhagavatam 11.3.43 "The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."* Srimad Bhagavatam 6.1.40 10 That the Supreme Personality of Godhead is the conclusion of the Vedas is also confirmed in the following words: "This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."* Srimad Bhagavatam 1.1.2 "The Supreme Personality of Godhead is described in the Upanisads." Brhad-aranyaka Upanisad 3.9.26 In this way the Vedas teach that the Supreme Personality of Godhead may be approached through the Upanisads. It is also said: "Looking through the eye of the Vedas one may see the Supreme Personality of Godhead." 11 Rejecting the darkness of matter, the Supreme Personality of Godhead personally appears by the means of His self-manifestation-potency, which is the Vedas. Even so, He still cannot be described by ordinary, material words. As the manifestation of the sun is the same as the sun's reflection in a pot, so the Supreme Personality of Godhead, the master of all potencies, is also the same as His potencies, and then again He and His potencies are also different. In the same way He is described by words and then again words cannot describe Him. 12 This is described in the Garuda Purana: "Because He is inconceivable, the Supreme cannot be described by words and He can be described by the words of the Vedas. He cannot be approached by logic and He can be approached by logic. He cannot be known and He can be known. This is the conclusion of the Smrti." 13 This is also described in the Sruti (Kena Upanisad 1.4): "The Supreme is different from both the known and the unknown." Parasara Muni explains: "We sages meditate on the Supreme Brahman, who is the abode of all potencies. When Lord Hari enters the ear, faith grows and sins perish." 14 At this point someone may protest: 'Is it not so that the Vedas are the self-manifest-potency of the Supreme Brahman, who is known as the Supreme Personality of Godhead? Since the Supreme Personality of Godhead is thus revealed through His potency the Vedas, how is the impersonal Brahman, which has no potencies, revealed? Our opinion is that the impersonal Brahman is revealed in the Vedas because it is one of

the potencies of the Supreme Personality of Godhead. This is described in the following words (Srimad Bhagavatam 8.24.32): 15 “You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me.”* 16 Because the impersonal Brahman and the Supreme Personality of Godhead are not different, the impersonal Brahman is not self-manifest. Here this is explained even in plain and ordinary words and it is also explained in the Sruti-sastra. All of this does not refute the existence of the Lord’s transcendental form, which is manifested by the Lord’s pastime potency and perceived by devotional service. What is the nature of the Lord’s pastime-potency? It is perfectly pure. This is described in the Suparna-sruti: “They who smell the scents of matter do not smell the Supreme. They who see matter do not see the Supreme. They who hear matter do not hear the Supreme. They who know matter do not know the Supreme.” The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Bhagavat · Sanskrit §117 · English §103

[११७]

अथैकम् एव स्वरूपं शक्तित्वेन शक्तिमत्त्वेन च विराजतीति । यस्य शक्तेः स्वरूप-भूतत्वं निरूपितं तच्-छक्ति-मत्ता-प्राधान्येन विराजमानं भगवत्-संज्ञाम् आप्नोति तच् च व्याख्यातम् । तद् एव च शक्तित्व- प्राधान्येन विराजमानं लक्ष्मी-संज्ञाम् आप्नोतीति दर्शयितुं तस्याः स्व- वृत्ति-भेदेनानन्तायाः कियन्तो भेदा दश्यन्ते । यथा -

श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोर् जया । विद्ययाविद्यया शक्त्या मायया च निषेवितम् ॥ [भ्प् १०.३९.५५]

शक्तिर् महा-लक्ष्मी-रूपा स्वरूप-भूता । शक्ति-शब्दस्य प्रथम-प्रवृत्त्य्- आश्रय-रूपा भगवद्-अन्तरङ्ग-महा-शक्तिः । माया च बहिरङ्गा शक्तिः । श्र्य्-आदयस् तु तयोर् एव वृत्ति-रूपया चेति सर्वत्र ज्ञेयम् । तत्र पूर्वस्याः भेदः । श्रीर् भागवती सम्पत् । न त्व् इयं महा-लक्ष्मी-रूपा तस्या मूल-शक्तित्वात् । तद् अग्रे विवरणीयम् । उत्तरस्याः भेदः । श्रीर् जागती सम्पत् । इमाम् एवाधिकृत्य न श्रीर् विरक्तम् अपि मां विजहातीत्यादि-वाक्यम् । यत उक्तं चतुर्थ-शेषे श्री-नारदेन ।

श्रियम् अनुचरतीं तद्-अर्थिनश् च द्विपद-पतीन् विबुधांश् च यः स्व-पूर्णः । न भजति निज-भृत्य-वर्ग-तन्त्रः कथम् अमुम् उद्विसृजेत् पुमान् रसज्ञः ॥ [भ्प् ४.३१.२२] इति ।

तत्र तद्-अर्थि-द्विपद-पत्यादि-सह-भाव उपजीव्यः । तथा दुर्वाससः शाप- नष्टायास् त्रैलोक्य-लक्ष्म्या आविर्भावं साक्षाद्-भगवत्-प्रेयसी-रूपा स्वयं क्षीरोदाद् आविर्भूय दृष्ट्या कृतवतीति श्रूयते । एवम् अपरापि । तत्र इला भूस् तद् उपलक्षणत्वेन लीला अपि । तत्र च पूर्वस्या भेदो विद्या तत्त्वावबोध-कारणं संविद्-आख्यायास् तद्-वृत्तेर् वृत्ति-विशेषः । उत्तरस्या भेदस् तस्या एव विद्यायाः प्रकाश-द्वारम् । अविद्या-लक्षणो भेदः पूर्वस्या भगवति विभुत्वादि-विमृति-हेतुर् मातृ-भावादिमय-प्रेमानन्द-वृत्ति-विशेषः । अतएव गोपी-जन-विद्या-कला-प्रेरक इति तापन्यां श्रुतौ । यथावसरम् एतद् अपि विवरणीयम् ।

उत्तरस्याः स भेदः संसारिणं स्व-स्वरूप-विस्मृत्यादि-हेतुर् आवरणात्मक- वृत्ति-विशेषः च-कारात् पूर्वस्याः । सन्धिनी संवित् ह्लादिनी भक्त्य्-आधार- शक्ति-मूर्ति-विमला-जया-योगा प्रह्वीशानानुग्रहादयश् च ज्ञेयाः । अत्र सन्धिन्य् एव सत्या जयैवोत्कर्षिणी योगैव योगमाया संविद् एव

ज्ञानाज्ञान- शक्तिः शुद्ध-सत्त्वं चेति ज्ञेयम् । प्रह्वी विचित्रानन्त-सामर्थ्य-हेतुः । ईशाना सर्वाधिकारिता-शक्ति-हेतुर् इति भेदः । एवम् उत्तरस्याश् च यथायथम् अन्या ज्ञेयाः । तद् एवम् अप्य् अत्र माया-वृत्तयो न विद्रियन्ते । बहिरङ्ग-सेवित्वात् । मूले तु सेवांशभतपुरुषस्य विदूर-वर्तितयिअवाश्रित्यत्वात् । तथा च दशमस्य सप्त-त्रिंशे नारदेन भगवान् श्री-कृष्ण एवास्तावि -

विशुद्ध-विज्ञान-घनं स्व-संस्थया समाप्त-सर्वार्थम् अमोघ-वाञ्छितम् । स्व-तेजसा नित्य-निवृत्त-माया-गुण-प्रवाहं भगवन्तम् ईमहि ॥

त्वाम् ईश्वरं स्वाश्रयम् आत्म-मायया विनिर्मिताशेष-विशेष-कल्पनम् । क्रीडार्थम् अद्यात्त-मनुष्य-विग्रहं नतोऽस्मि धुर्यं यदु-वृष्णि-सात्वताम् ॥ इति । [भ्प् १०.३७.२३-२४]

अनयोर् अर्थः । विशुद्धं यद् विज्ञानं परम-तत्त्वं तद् एव घनः श्री- विग्रहो यस्य । स्व-संस्थया स्वरूप-कारेण स्वरूप-शक्त्यैव वा सम्यग् आप्ता इवाप्ता नित्य-सिद्धाः पूर्णा वा सर्वे अर्था ऐश्वर्यादयो यत्र । अतएव न विद्यते अतितुच्छत्वात् मोघे वृथाभूते जगत्-कार्ये वाञ्छितं वाञ्छा यस्य । क्वचिद् अवाञ्छितस्यापि सम्बन्धो दृश्यते इत्य् आशङ्क्याह । स्वतेजसा स्वरूप-शक्ति-प्रभावेण नित्यम् एव निवृत्तो दूरीभूतया शक्त्या युक्तम् । गुणमय्या विरहितम् इति । तं भगवन्तं शरणं व्रजेम ।

तथा त्वां श्री-कृष्णाख्यं भगवन्तम् एव स्वांशेनेश्वरम् अन्तर्यामि- पुरुषम् अपि सन्तं नतोऽस्मि । कथ्मभूतम् ईश्वरं स्वरूप-शक्त्या स्वाश्रयम् अपि आत्म-मायया आत्मात्र जीवात्मा तद्-विषयया मायया । विनिर्मिता अशेष-विशेषाकारा कल्पना येन । यद् वा आत्ममायया स्वरूप- शक्त्या स्वाग्रम् विनिर्मिता अशेष-विशेषा यया तथाभूता कल्पना माया- शक्तिर् यस्य कीदृशं त्वाम् । सम्प्रति त्व-आविर्भाव-समये तस्यापीश्वरस्य त्वयि भगवत्य् एव प्रवेशात् ।
युगपद्-विचित्र-तत्-तच्-छक्ति-प्रकाशेन या क्रीडा तद्-अर्थम् अभ्यात्तः अभि भक्ताभिमुख्येन आत्तः आनीतः प्रकटितो मनुष्याकारो नराकृतिः परं ब्रह्मेति स्मरणात् तद्-रूपो भगवद्-आख्यो विग्रहो येन । तम् एव पुनर् विशिनष्टि । यदु-वृष्टि-सात्वतां धुर्यम् । तेषां नित्य-परिकराणां प्रेम-भारवहम् इति । अथवा मूल-पद्ये शक्त्येति सर्वत्रैव विशेष्य-पदम् । श्रीर् मूल-रूपा । पुष्ट्यादयस् तद्-अंशाः । विद्या ज्ञानम् । आ समीचीना विद्या भक्तिः । राज-विद्या राज-गुह्यम् इत्य् आद्य् उक्तेः । माया बहिरङ्गा । तद्-वृत्तयः श्र्य्-आदयस् तु पृथक् ज्ञेयाः । शिष्टं समम् ।

ततश् चात्र शुद्ध-भगवत्-प्रकरणे स्वरूप-शक्ति-वृत्तिष्व् एव गणनायां पर्यवसितासु विवेचनीयम् इदम् । प्रथमं तावद् एकस्यैव तत्त्वस्य सच्चिदानन्दत्वाच् छक्तिर् अप्य् एका त्रिधा भिद्यते । तद् उक्तं विष्णु-पुराणे श्री-ध्रुवेण[*एन्द्नोते #४२] --

ह्लादिनी सन्धिनी संवित् त्वय्य् एका सर्व-संस्थितौ । ह्लाद-ताप-करी मिश्रा त्वयि नो गुण-वर्जिते ॥ इति [विप् १.१२.६८]

व्याख्यातं च स्वामिभिः । ह्लादिनी आह्लाद-करी सन्धिनी सन्तता संविद् विद्या-शक्तिः । एका मुख्या अव्यभिचारिणी स्वरूप-भूतेति यावत् । सा सर्व- संस्थितौ सर्वस्य सम्यक् स्थितिर् यस्मात् तस्मिन् सर्वाधिष्ठान-भूते त्वय्य् एव न तु जीवेषु च सा गुणमयी त्रिविधा सा त्वयि नास्ति । ताम् एवाह ह्लाद-ताप-करी मिश्रा इति । ह्लाद-करी मनः-प्रसादोत्था सात्त्विकी । तापकरी विषय-वियोगादिषु ताप-करी तामसी । तद्-उभय-मिश्रा विषय-जन्या राजसी । तत्र हेतुः सत्त्वादि-गुण-वर्जिते । तद् उक्तं सर्वज्ञ-सूक्तौ -

ह्लादिन्या संविद्-आश्लिष्टः सच्-चिद्-आनन्द ईश्वरः । स्वाविद्या-संवृतो जीवः सङ्क्लेश-निकराकरः ॥ इति [भावार्थ-दीपिका १.७.६]

अत्र क्रमाद् उत्कर्षेण सन्धिनी-संविद्-ध्लादिन्या ज्ञेयाः । तत्र च सति घटानां घटत्वम् इव सर्वेषां सतां वस्तूनां प्रतीतेर् निमित्तम् इति क्वचित् सत्ता-स्वरूपत्वेन आम्नातोऽप्य् असौ भगवान् सद् एव सोम्येदम् अग्र आसीद् इत्य् अत्र सद्-रूपत्वेन व्यापदिश्यमाना मया सत्तां दधाति धारयति च सा सर्व-देश-काल-द्रव्यादि-प्राप्तिकरी सन्धिनी । तथा संविद्-रूपोऽपि यया संवेत्ति संवेदयति च सा संवित् । तथा ह्लाद-रूपोऽपि यया संविद् उत्कट- रूपया तं ह्लादं संवेत्ति संवेदयति च सा ह्लादिनीति विवेचनीयम् ।

तद् एवं तस्या मूल-शक्तेस् त्र्य्-आत्मकत्वेन सिद्धे येन स्व-प्रकाशता- लक्षणेन तद्-वृत्ति-विशेषेण स्वरूपं स्वयं स्वरूप-शक्तिर् वा विशिष्टम् आविर्भवति तद् विशुद्ध-सत्त्वम् । तच् चान्य-निरपेक्षयस् तत्-प्रकाश इति ज्ञापन-ज्ञान-वृत्तिकत्वात् संविद् एव । अस्य मायया स्पर्शाभावात् विशुद्धत्वम् ।[*एन्द्नोते #४३]

उक्तं च तस्य सत्त्वस्य प्राकृताद् अन्यतरत्वं द्वादशे श्री-नारायणर्षिं प्रति मार्कण्डेयेन ।

सत्त्वं रजस् तम इतीश तवात्मबन्धो मायामयाः स्थिति-लयोद्भव-हेतवोऽस्य । लीलाधृता यद् अपि सत्त्व-मयी प्रशान्त्यै नान्ये नृणां व्यसन-मोह-भियश् च याभ्याम् ॥ [भ्प् १२.८.३९]

तस्मात् तवेह भगवन्न् अथ तावकानां शुक्लां तनुं स्व-दयितां कुशला भजन्ति । यत् सात्वताः पुरुष-रूपम् उशन्ति सत्त्वं लोको यतोऽभयम् उतात्म-सुखं न चान्यद् ॥ [भ्प् १२.८.४०] [*एन्द्नोते #४४]

अनयोर् अर्थः । हे ईश यद् अपि सत्त्वं रजस् तम इति तवैव माया-कृता लीलाः । कथम्भूताः - अस्य विश्वस्य स्थित्यादि-हेतवः तथापि या सत्त्वमयी सैव प्रशान्त्यै प्रकृष्ट-सुखाय भवति । नान्ये रजस् तमो-मय्यौ । न केवलं प्रशान्त्यभाव-मात्रम् अनयोः । भजने[*एन्द्नोते #४५] किन्त्व् अनिष्टं चेत्य् आह व्यसनेति । हे भगवन् तस्मात् तव शुक्लां सत्त्व-मय- लीलाधिष्ठात्रीं तनुं श्री-विष्णु-रूपां ते कुशला निपुणा भजन्ति सेवन्ते । न त्व् अन्यां ब्रह्म-रुद्र-रूपान् ।

तथा तावकानां जीवानां मध्ये शुक्लां सत्त्वैक-निष्ठांअ तनुं भगवद्-भक्त-लक्षण-स्वायम्भुव-मन्वादि-रूपांअ[*एन्द्नोते #४६] ये भजन्ति अनुसरन्ति । न तु दक्ष-भैरवादि-रूपाम् । कथम्भूतां स्वस्य तवापि दयितां लोक-शान्ति-करत्वात् ।

ननु मम स्वरूपम् अपि सत्त्वात्मकम् इति प्रसिद्धं । तर्हि कथं तस्यापि मायामयत्वम् एव । नहि नहीत्य् आह सात्वताः श्री-भागवता यत् सत्त्वं पुरुषस्य तव रूपं प्रकाशम् उशन्ति मन्यन्ते । यतश् च सत्त्वात् लोको वैकुण्ठाख्यः प्रकाशते । तद् अभयम् आत्म-सुखं पर-ब्रह्मानन्द- स्वरूपम् एवब् न त्व् अन्यत् प्रकृतिजं सत्त्वं तद् इति । अत्र सत्त्व-शब्देन स्व- प्रकाशताब्-लक्षण-स्वरूप-शक्ति-वृत्ति-विशेष उच्यते ।

सत्त्वं विशुद्धं वसुदेव-शब्दितं यद् ईयते तत्र पुमान् अपावृतः । [भ्प् ४.३.२१]

इति श्री-शिव-वाक्यानुसारात्व् । अगोचरस्य गोचरत्वे हेतुः प्रकृति-गुणः । सत्त्वम् इत्य् अशुद्ध-सत्त्व-लक्षण-प्रसिद्ध्य्-अनुसारेण तथाभूतश् चिच्- छक्ति-विशेषः सत्त्वम् इति सङ्गति-लाभाच् च । ततश् च तस्य स्वरूप-शक्ति- वृत्तित्वेन स्वरूपात्मतैवेत्य् उक्तम् । तद् अभयम् आत्म-सुखम् इति द्शक्ति- प्राधान्य-विवक्षयोक्तं लोको यत इतिद् । अर्थान्तरे भगवद्-विग्रहं प्रति रूपं यद् एतद् [भ्प् २.८.२] इत्यादौ शुद्ध-स्वरूप-मात्रत्व-प्रतिज्ञा- भङ्गः । अभयम् इत्य् आदौ प्राञ्जलता-हानिश् च भवति । अन्यत् पदस्यैकस्यैव रजस् तमश् चेति द्विर्-आवृत्तौ प्रतिपत्ति-गौरव उत्पद्यते । पूर्वम् अपि नान्य इति द्वि-वचनेनैव हे परामृष्टे । तस्माद् अस्ति प्रसिद्धाद् अन्यत् स्वरूप-भूतं सत्त्वम् ।

यद् एवैकादशे यत् काय एष भुवन-त्रय-सन्निवेश [भ्प् ११.४.४] इत्यादौ ज्ञानं स्वत इत्य् अत्र

टीका-कृन्-मतं यस्य स्वरूप-भूतात् सत्त्वात् तनु- भृतां ज्ञानम् इत्य् अनेन यथा ब्रह्मणः स्तवान्ते एतत् सुहृद्भिश् चरितम् इत्य् अत्र व्यक्तेतरं व्यक्ताज् जड-प्रपञ्चाद् इतरत् शुद्ध-सत्त्वात्मकम् इत्य् आदिना । तथा परो रजः सवितुर् जात-वेदा देवस्य भर्ग [भ्प् ५.७.१४] इत्य् आदौ श्री- भरत-जाप्ये तन्-मतम् । परो रजः रजसः प्रकृतेः परं शुद्ध- सत्त्वात्मकम् इत्य् आदिना । अतएव प्राकृताः सत्त्वादयो गुणा जीवस्यैव न त्व् ईशस्येति श्रूयते । यथैकादशे सत्त्वं रजस् तम इति गुणा जिवस्य नैव मे । [११.२५.१२] इति । श्री-भगवद्-उपनिषत्सु च -

ये चैव सात्त्विका भावा राजसास् तामसाश् च ये । मत्त एवेति तान् विद्धि न त्व् अहं तेषु ते मयि ॥

त्रिभिर् गुणमयैर् भावैर् एभिः सर्वम् इदं जगत् । मोहितं नाभिजानाति माम् एभ्यः परम् अव्ययम् ॥

दैवी ह्य् एषा गुणमयी मम माया दुरत्यया । माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥ [गीता ७.१२-१४]

यथा दशमे -

हरिर् हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्व-दृग् उपद्रष्टा तं भजन् निर्गुणो भवेत् ॥ [भ्प् १०.८८.४]

श्री-विष्णु-पुराणे -

सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः । स शुद्धः सर्व-शुद्धेभ्यः पुमान् आद्यः प्रसीदतु ॥ इति । [विप् १.९.४४]

तथा च दशमे देवेन्द्रेणोक्तम् --

विशुद्ध-सत्त्वं तव धाम शान्तं तपोमयं ध्वस्त-रजस्-तमस्कम् । मायामयोऽयं गुण-संप्रवाहो न विद्यते तेऽग्रणानुबन्धः ॥ इति [भ्प् १०.२७.४]

अयम् अर्थः । धाम स्वरूप-भूत-प्रकाश-शक्तिः । विशुद्धत्वम् आह विशेषण-द्वयेन । ध्वस्त-रजस्-तमस्कं तपो-मयम् इति च । तपोऽत्र ज्ञानं स तपोऽतप्यत इति श्रुतेः । तपोमयं प्रचुर-ज्ञान-स्वरूपम् जाड्यांशेनापि रहितम् इत्य् अर्थः । आत्मा ज्ञान-मयः शुद्ध इतिवत् ।

धृतः[*एन्द्नोते #४७] प्राकृत-सत्त्वम् अपि व्यावृत्तम् । अत एव मायामयोऽयं सत्त्वादि-गुण-प्रवाहस् ते तव न विद्यते । यतोऽसाव् अज्ञानेनैवानुबन्ध इति ।

अतएव श्री-भगवन्तं प्रति ब्रह्मादीनां सयुक्तिकं वाक्यम् ।

सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेय-उपायनं वपुः । वेद-क्रिया-योग-तपः-समाधिभिस् तवार्हणं येन जनः समीहते ॥ [भ्प् १०.२.३४]

सत्त्वं न चेद् धातर् इदं निजं भवेद् विज्ञानम् अज्ञान-भिदापमार्जनम् । गुण-प्रकाशैर् अनुमीयते भवान् प्रकाशते यस्य च येन वा गुणः ॥ [भ्प् १०.२.३५]

अयम् अर्थः । सत्त्वं तेन प्रकाशमानत्वात् तद्-अभिन्नतया रूपितं वपुर् भवान् श्रयते प्रकटयति । कथम्भूतं सत्त्वं विशुद्धम् । अन्यस्य रजस्-तमोभ्याम् अमिश्रस्यापि[*एन्द्नोते #४८] प्राकृतत्वेन जाड्यांश- संवलितत्वान् न विशेषेण शुद्धत्वम् । एतत् तु स्वरूप-शक्त्य्-आत्म[क]त्वेन तद्-अंशस्याप्य् अस्पर्शाद् अतीव शुद्ध[त्व]म् इत्य् अर्थः ।

किम् अर्थं श्रयते । शरीरिणां स्थितौ निज-चरणारविन्दे मनःस्थैर्याय सर्वत्र [भक्तेषु] भक्ति-सुख-दानस्यैव त्वदीय-मुख्य-प्रयोजनत्वाद् इति भावः । भक्ति-योग-विधानार्थम् इति [भ्प् १.८.१९] श्री-कुन्ती-वाक्यात् । कथम्भूतं वपुः श्रेयसां सर्वेषां पुरुषार्थानाम् उपायनम् आश्रयम् । नित्यानन्त-परमानन्द-रूपम् इत्य् अर्थः । अतो वपुषस् तव च भेद- निर्देशोऽयम्[*एन्द्नोते #४९] औपचारिक एवेति भावः । अतएव येन वपुषा यद् वपुर् आलम्बनेनैव जनस् तवार्हणं पूजां करोति । कैः साधनैः वेदादिभिस् त्वद्-आलम्बनकैर् इत्य् अर्थः । साधारणैस् त्व् अर्पितैर् एव त्वद्-अर्हण-प्रायता-सिद्धाव् अपि । वपुषोऽनपेक्षत्वात् । तादृशए- वपुषोऽनपेक्ष्यत्वात् तादृशए[*एन्द्नोते #५०]-वपुः-प्रकाश-हेतुत्वेन स्वरूपात्मकत्वं स्पष्टयन्ति ।

हे धातश् चेद् यदि इदं सत्त्वं यत् तव निजं विज्ञानम् अनुभवं[ः] तदात्मिका स्व-प्रकाशता-शक्तिर् इत्य् अर्थः । तन् न भवेत् । तर्हि त्व् अज्ञान- भिदा स्व-प्रकाशस्य तवानुभवफ़्-प्रकार एव मार्जनं शुद्धिम् अवाप । सैव जगति पर्यवसीयते न तु तवानुभवफ़्[*एन्द्नोते #५१]-लेशोऽपीत्य् अर्थः ।

ननु प्राकृत-सत्त्व-गुणेनैव ग्ममानुभवोग्[*एन्द्नोते #५२] भवतु किं निज-ह्ग्रहण्ह्[*एन्द्नोते #५३]एन तत्राह । प्राकृत-गुण-प्रकाशैर् भवान् केवलम् अनुमीयते न तु साक्षात्क्रियत इत्य् अर्थः । अथवा तव विज्ञान-रूपम् अज्ञान-भिदाया अपमर्जनं च यन् निजं सत्त्वं तद् यदि न भवेन् नाविर्भवति

तदैव प्राकृत-सत्त्वादि-गुण-प्रकाशैर् भवान् अनुमीयते । त्[व्]अन्-निज-सत्ताविर्भावेण तु साक्षात्-क्रियत एवेत्य् अर्थः । तद् एव स्पष्टयितुं तत्रानुमाने द्वैविध्यम् आहुर् यस्य गुणः प्रकाशत इयेन वा गुणः प्रकाशतै[*एन्द्नोते #५४] इति । अस्वरूप-भूतस्यैव [प्राकृत-]सत्त्वादि-गुणस्य त्वद्-अव्यभिचारि-सम्बन्धित्व-मात्रेण वा त्वद्-एक- प्रकाश्यमानता-मात्रेण वा त्वल्-लिङ्गत्वम् इत्य् अर्थः । यथा अरुणोदयस्य सूर्योदय-सान्निध्य-लिङ्गत्वं यथा वा धूमस्याग्नि-लिङ्गत्वम् इति । तत उभयथापि तव साक्षात्कारे तस्य साधकतमत्वाभावो युक्त इति भावः ।

तद् एवम् अप्राकृत-सत्त्वस्य तदीय-स्व-प्रकाशता-रूपत्वं येन स्वप्रकाशस्य तव साक्षात्कारो भवतीति स्थापितम् । अत्र ये विशुद्ध-सत्त्वं नाम प्राकृतम् एव रजस्-तमः-शून्यं मत्वा तत्-कार्यं भगवद्-विग्रहादिकं मन्यन्ते ते तु न केनाप्य् अनुगृहीताः । रजः- सम्बन्धाभावेन स्वतः प्रशान्त-स्वभावस्य सर्वत्रोदासीनताकृति-हेतोस् तस्य क्षोभासम्भवात् विद्यामयत्वेन यथावस्थित-वस्तु-प्रकाशितामात्र-धर्मत्वात्, तस्य कल्पनान्तरायोग्यत्वाच् च । तद् उक्तम् अप्य् अगोचरस्य गोचरत्वे हेतुः प्रकृति-गुणः सत्त्वम् । गोचरस्य बहु-रूपत्वे रजः । बहुरूपस्य तिरोहितत्वे रजः[*एन्द्नोते #५५] । तथा परस्परोदासीनत्वे सत्त्वम् । उपकारित्वे रजः । अपकारित्वे तमः । गोचरत्वादीनि स्थित्-सृष्टि- संहाराः उदासीनत्वादीनि चेति ।

अथ रजो-लेशे तत्र मन्तव्ये विशुद्ध-पदवैयर्थ्यम् इत्य् अलं तन्-मत- रजो-ज्लेशे तत्र मन्तव्ये विशुद्ध-पद-वैयर्थ्यम् इत्य् अलं तन्- मतज्[*एन्द्नोते #५६]-रजो- घट-प्रघट्टनयेति ।[*एन्द्नोते #५७]

क्तत्र चेदम् एव विशुद्ध-सत्त्वं सन्धिन्य्-अंश-प्रधानं चेद् आधार- शक्तिः । संविद्-अंश-प्रधानम् आत्म-विद्या । ह्लादिनी-सारांश-प्रधानं गुह्य-विद्या । युगपत् शक्ति-त्रय-प्रधानं मूर्तिः । अत्राधार-शक्त्या भगवद्-धाम प्रकाशते । तद् उक्तं - यत् सात्वताः पुरुष-रूपम् उशन्ति सत्त्वं लोको यत [भ्प् १२.८.४०][*एन्द्नोते #५८] इति ।

तथा ज्ञान-तत्-प्रवरक-लक्षण-वृत्ति-द्वयकयात्म-विद्यया तद्-वृत्ति- रूपम् उपासकाश्रयं ज्ञानं प्रकाशते । एवं भक्ति-तत्-प्रवर्तक-लक्षण- वृत्ति-द्वयकया गुह्य-विद्यया तद्-वृत्ति-रूपा प्रीत्यात्मिका भक्तिः प्रकाशते ।

एते एव विष्णु-पुराणे लक्ष्मी-स्तवे स्पष्टीकृते -

यज्ञ-विद्या महा-विद्या गुह्य-विद्या च शोभते । आत्म-विद्या च देवि त्वं विमुक्ति-फल-दायिनी ॥ [विप्

१.९.११८] इति ।

यज्ञ-विद्या कर्म । महा-विद्या अष्टाङ्ग-योगः । गुह्य-विद्या भक्तिः । आत्म-विद्या ज्ञानम् । तत्-तत्-सर्वाश्रयत्वात् त्वम् एव तत्-तद्-रूपा विविधानां मुक्तीनाम् अन्येषां च विविधानां फलानां दात्री भवसीत्य् अर्थः ।क्[*एन्द्नोते #५९]

अथ मूर्त्या परतत्त्वात्मकः श्री-विग्रह प्रकाशते । इयम् एव वसुदेवाख्या । तद् उक्तं चतुर्थस्य तृतीये महादेवेन -

सत्त्वं विशुद्धं वसुदेव-शब्दितं यद् ईयते तत्र पुमान् अपावृतः । सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्य् अधोक्षजो मे मनसा विधीयते ॥ इति । [भ्प् ४.३.२३] ।

अस्यार्थः । विशुद्धं स्व-रूप-शक्ति-वृत्तित्वाज् जाड्यांशेनापि रहितम् इति विशेषेण शुद्धं तद् एव वसुदेव-शब्देनोक्तम् । कुतस् तस्य सत्त्वता वसुदेवता वा तत्राह- यद् यस्मात् तत्र तस्मिन् पुमान् वासुदेव ईयते प्रकाशते । आद्ये तावद् अगोचर-गोचरता-हेतुत्वेन लोक-प्रसिद्ध-सत्त्व- साम्यात् सत्त्वता व्यक्ता । द्वितीये त्व् अयं अर्थः । वसुदेवे भवति प्रतीयत इति वासुदेवः परमेश्वरः प्रसिद्धः । स च विशुद्ध-सत्त्वं प्रतीयते । अतः प्रत्ययार्थेन प्रसिद्धेन प्रकृत्य्-अर्थो निर्धार्यते । ततश् च वासयति देवम् इति व्युत्पत्त्या व वसत्य् अस्मिन्न् इति वा वसुः । तथा दीव्यति द्योतत इति देवः । स चासौ स चेति वासुदेवः । धर्म इष्टं धनं नृणां इति स्वयं भगवद् उक्ते वसुभिर् भगवद्-धर्म-लक्षणैः पुण्यैः प्रकाशत इति वा वसुदेवः । तस्माद् वसुदेव-शब्दितं विशुद्ध-सत्त्वम् ।

इत्थं स्वयं प्रकाश-ज्योतिर्-एक-विग्रह-भगवज्-ज्ञान-हेतुत्वेन

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं तु यत् । प्राकृतं तामसं ज्ञानं मन्-निष्ठम् निर्गुणं स्मृतम् ॥ इत्य् आदौ [भ्प् ११.२५.२४]

बहुत्र गुणातीतावस्थायाम् एव भगवज्-ज्ञान-श्रवणेन न च सिद्धम् अत्र विशुद्ध-पदावगतं स्वरूप-शक्ति-वृत्ति-भूत-स्वप्रकाशता-लक्षणत्वं तस्य व्यक्तम् । ततश् च सत्त्वे प्रतीयत इत्य् अत्र करण एवाधिकरण- विवक्षया ॥ स्वरूप-शक्ति-वृत्तित्वम् एव विशदयति । अपावृत आवरण-शून्यः सन् प्रकाशते । प्राकृतं सत्त्वं चेत् तर्हि तत्र प्रतिफलनम् एवावसीयते । ततश् च दर्पणे मुखस्येव तद्-अन्तर्गततया तस्य तत्रावृतत्वेनैव प्रकाशः स्याद् इति भावः । फलितार्थम् आह एवम्भूते सत्त्वे तस्मिन् नित्यम् एव प्रकाशमानो भगवान् मे मया मनसा विशेषेण विधीयते चिन्त्यत इत्य् अर्थः । तत्

सत्त्वं तादात्म्यापन्नमे एवअन्यथा नैव मनसा चिन्तयितुं शक्यते इति पर्यवसितम् ।

ननु केवलेन मनसैव चिन्त्यतां किं तेन सत्त्वेन तत्राह । हि यस्माद् अधोक्षजः अधःकृतम् अतिक्रान्तम् अक्षजम् इन्द्रिय-ज्ञानं येन सः । नमसेति पाठे हि शब्द-स्थानेऽप्य् अनु-शब्दः पठ्यते । ततश् च विशुद्ध-सत्त्वाख्यया स्वप्रकाशता-शक्त्यैव प्रकाशमानोऽसौ नमस्कारादिना केवलम् अनुविधीयते सेव्यते । न तु केनापि प्रकाश्यत इत्य् अर्थः । तद् एव सोऽदृश्यत्वेनैव स्फुरन्न् असौ अदृश्येनैव नमस्कारादिना अस्माभिः सेव्यत इति तत्-प्रकरण-सङ्गतिश् च गम्यते ।

तथा यतो भगवद्-विग्रह-प्रकाशक-विशुद्ध-सत्त्वस्य मूर्तित्वं वसुदेवत्वं च तत एव तत्-प्रादुर्भाव-विशेषे धर्म-पत्न्या मूर्तित्वं प्रसिद्धम् ।

श्रीमद्-आनकदुन्दुभौ च वसुदेवत्वम् इति विवेचनीयम् । अत्र श्रद्धा- पुष्ट्य्-आदि-लक्षण-प्रादुर्भूतं भगवच्-छक्त्यंश-रूपस्य भगिनीतया पाठ-साहचर्येण मूर्तेस् तस्यास् तच्-छक्त्य्-अंश-प्रादुर्भावत्वम् उपलभ्यते । तुर्ये धर्म-कला-सर्गे नर-नारायणाव् ऋषी इत्य् [भ्प् १.३.९] अत्र कला-शब्देन च शक्तिर् एवाभिधीयते । ततः शक्ति-लक्षणायां तस्यां च नर- नारायणाख्य-भगवत्-प्रकाश-फल-दर्शनात् वसुदेवाख्य-शुद्ध- सत्त्व-रूपत्वम् एवावसीयते ।

तद् एवम् एव तस्या मूर्तिर् इत्य् आख्याऽप्य् उक्ता । मूर्तिः सर्व-गुणोत्पत्तिर् नर- नारायणाव् ऋषी इति [भ्प् ४.१.५२] । सर्व-गुणस्य भगवतः उत्पत्तिः प्रकाशो यस्याः सा ताव् असूतेति पूर्वेणान्वयः । भगवद्-आख्यायाः सच्-चिद्-आनन्द- मूर्तेः प्रकाश-हेतुत्वात् मूर्तिर् इत्य् अर्थः तथैव तत्-प्रकाश-फलत्व- दर्शनेन च नास्य् ऐक्येन च श्रीमद्-आनकदुन्दुभेर् अपि शुद्ध-सत्त्वादि- भावत्वं ज्ञेयम् । तच् चोक्तं नवमे -

वसुदेवं हरेः स्थानं वदन्त्य् आनकदुन्दुभिम् । इति । [भ्प् ९.२४.३०]

अन्यथा हरेः स्थानम् इति विशेषणस्य अकिञ्चित्-करत्वं स्याद् इति । तद् एवं ह्लादिन्य्-आद्य्-एकतमांश-विशेष-प्रधानेन विशुद्ध-सत्त्वेन यथायथं श्री-प्रभृतीनाम् अपि प्रादुर्भावो विवेक्तव्यः । तत्र च तासां भगवति सम्पद्-रूपत्वं तद्-अनुग्राह्ये सम्पत्-सम्पादक-रूपत्वं सम्पद्-अंशजत्वं चेत्य्-आदि-त्रिजगत्वं ज्ञेयम् । तत्र तासां केवल-शक्ति- मात्रत्वेनामूर्तानां भगवद्-विग्रहाद्यैकाम्येन स्थितस् तद्-अधिष्ठात्री- रूपत्वेन मूर्तीनां तु तद्-आवरणतयेति द्विरूपत्वम् अपि ज्ञेयम् इति दिक् ॥

॥ १०.३९ ॥ श्री-शुकः ॥ ११७ ॥

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athaikam eva svarūpaṃ śaktitvena śaktimattvena ca virājatīti | yasya śakteḥ svarūpa-bhūtatvaṃ nirūpitaṃ tac-chakti-mattā-prādhānyena virājamānaṃ bhagavat-saṃjñām āpnoti tac ca vyākhyātam | tad eva ca śaktitva- prādhānyena virājamānaṃ lakṣmī-saṃjñām āpnotīti darśayituṃ tasyāḥ sva- vṛtti-bhedenānantāyāḥ kiyanto bhedā darśyante | yathā -

śriyā puṣṭyā girā kāntyā kīrtyā tuṣṭyelayor jayā | vidyayāvidyayā śaktyā māyayā ca niṣevitam || [BhP 10.39.55]

śaktir mahā-lakṣmī-rūpā svarūpa-bhūtā | śakti-śabdasya prathama-pravṛtty- āśraya-rūpā bhagavad-antaraṅga-mahā-śaktiḥ | māyā ca bahiraṅgā śaktiḥ | śry-ādayas tu tayor eva vṛtti-rūpayā ceti sarvatra jñeyam | tatra pūrvasyāḥ bhedaḥ | śrīr bhāgavatī sampat | na tv iyaṃ mahā-lakṣmī-rūpā tasyā mūla- śaktitvāt | tad agre vivaraṇīyam | uttarasyāḥ bhedaḥ | śrīr jāgatī sampat | imām evādhikṛtya na śrīr viraktam api māṃ vijahātītyādi-vākyam | yata uktaṃ caturtha-śeṣe śrī-nāradena |

śriyam anucaratīṃ tad-arthinaś ca dvipada-patīn vibudhāṃś ca yaḥ sva-pūrṇaḥ | na bhajati nija-bhṛtya-varga-tantraḥ katham amum udvisṛjet pumān rasajñaḥ || [BhP 4.31.22] iti |

tatra tad-arthi-dvipada-patyādi-saha-bhāva upajīvyaḥ | tathā durvāsasaḥ śāpa- naṣṭāyās trailokya-lakṣmyā āvirbhāvaṃ sākṣād-bhagavat-preyasī-rūpā svayaṃ kṣīrodād āvirbhūya dṛṣṭyā kṛtavatīti śrūyate | evam aparāpi | tatra ilā bhūs tad upalakṣaṇatvena līlā api | tatra ca pūrvasyā bhedo vidyā tattvāvabodha-kāraṇaṃ saṃvid-ākhyāyās tad-vṛtter vṛtti-viśeṣaḥ | uttarasyā bhedas tasyā eva vidyāyāḥ prakāśa-dvāram | avidyā-lakṣaṇo bhedaḥ pūrvasyā bhagavati vibhutvādi-vimṛti-hetur mātṛ-bhāvādimaya-premānanda- vṛtti-viśeṣaḥ | ataeva gopī-jana-vidyā-kalā-preraka iti tāpanyāṃ śrutau | yathāvasaram etad api vivaraṇīyam |

uttarasyāḥ sa bhedaḥ saṃsāriṇaṃ sva-svarūpa-vismṛtyādi-hetur āvaraṇātmaka-vṛtti-viśeṣaḥ ca-kārāt pūrvasyāḥ | sandhinī saṃvit hlādinī bhakty-ādhāra-śakti-mūrti-vimalā-jayā-yogā prahvīśānānugrahādayaś ca jñeyāḥ | atra sandhiny eva satyā jayaivotkarṣiṇī yogaiva yogamāyā saṃvid eva jñānājñāna- śaktiḥ śuddha-sattvaṃ ceti jñeyam | prahvī vicitrānanta-sāmarthya-hetuḥ | īśānā sarvādhikāritā-śakti-hetur iti bhedaḥ | evam uttarasyāś ca yathāyatham anyā jñeyāḥ | tad evam apy atra māyā-vṛttayo na vivriyante | bahiraṅga-sevitvāt | mūle tu sevāṃśabhatapuruṣasya vidūra-vartitayiavāśrityatvāt | tathā ca daśamasya sapta-triṃśe nāradena bhagavān śrī-kṛṣṇa

evāstāvi -

viśuddha-vijñāna-ghanaṃ sva-saṃsthayā samāpta-sarvārtham amogha-vāñchitam | sva-tejasā nitya-nivṛtta-māyā- guṇa-pravāhaṃ bhagavantam īmahi ||

tvām īśvaraṃ svāśrayam ātma-māyayā vinirmitāśeṣa-viśeṣa-kalpanam | krīḍārtham adyātta-manuṣya-vigrahaṃ nato'smi dhuryaṃ yadu-vṛṣṇi-sātvatām || iti | [BhP 10.37.23-24]

anayor arthaḥ | viśuddhaṃ yad vijñānaṃ parama-tattvaṃ tad eva ghanaḥ śrī- vigraho yasya | sva-saṃsthayā svarūpa-kāreṇa svarūpa-śaktyaiva vā samyag āptā ivāptā nitya-siddhāḥ pūrṇā vā sarve arthā aiśvaryādayo yatra | ataeva na vidyate atitucchatvāt moghe vṛthābhūte jagat-kārye vāñchitaṃ vāñchā yasya | kvacid avāñchitasyāpi sambandho dṛśyate ity āśaṅkyāha | svatejasā svarūpa-śakti-prabhāveṇa nityam eva nivṛtto dūrībhūtayā śaktyā yuktam | guṇamayyā virahitam iti | taṃ bhagavantaṃ śaraṇaṃ vrajema |

tathā tvāṃ śrī-kṛṣṇākhyaṃ bhagavantam eva svāṃśeneśvaram antaryāmi- puruṣam api santaṃ nato'smi | kathmabhūtam īśvaraṃ svarūpa-śaktyā svāśrayam api ātma-māyayā ātmātra jīvātmā tad-viṣayayā māyayā | vinirmittā aśeṣa-viśeṣākārā kalpanā yena | yad vā ātmamāyayā svarūpa- śaktyā svāgram vinirmitā aśeṣa-viśeṣā yayā tathābhūtā kalpanā māyā- śaktir yasya kīdṛśaṃ tvām | samprati tva-āvirbhāva-samaye tasyāpīśvarasya tvayi bhagavaty eva praveśāt | yugapad-vicitra-tat-tac-chakti-prakāśena yā krīḍā tad-artham abhyāttaḥ abhi bhaktābhimukhyena āttaḥ ānītaḥ prakaṭito manuṣyākāro narākṛtiḥ paraṃ brahmeti smaraṇāt tad-rūpo bhagavad-ākhyo vigraho yena | tam eva punar viśinaṣṭi | yadu-vṛṣṭi-sātvatāṃ dhuryam | teṣāṃ nitya-parikarāṇāṃ prema-bhāravaham iti | athavā mūla-padye śaktyeti sarvatraiva viśeṣya-padam | śrīr mūla-rūpā | puṣṭyādayas tad-aṃśāḥ | vidyā jñānam | ā samīcīnā vidyā bhaktiḥ | rāja-vidyā rāja-guhyam ity ādy uktaḥ | māyā bahiraṅgā | tad-vṛttayaḥ śry-ādayas tu pṛthak jñeyāḥ | śiṣṭaṃ samam |

*tataś cātra śuddha-bhagavat-prakaraṇe svarūpa-śakti-vṛttiṣv eva gaṇanāyāṃ paryavasitāsu vivecanīyam idam | prathamaṃ tāvad ekasyaiva tattvasya saccidānandatvāc chaktir apy ekā tridhā bhidyate | tad uktaṃ viṣṇu-purāṇe śrī-dhruveṇa[*ENDNOTE #42] --*

hlādinī sandhinī saṃvit tvayy ekā sarva-saṃsthitau | hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || iti [ViP 1.12.68]

vyākhyātaṃ ca svāmibhiḥ | hlādinī āhlāda-karī sandhinī santatā saṃvid vidyā-śaktiḥ | ekā mukhyā avyabhicāriṇī svarūpa-bhūteti yāvat | sā sarva- saṃsthitau sarvasya samyak sthitir yasmāt tasmin sarvādhiṣṭhāna-bhūte tvayy eva na tu jīveṣu ca sā guṇamayī trividhā sā tvayi nāsti | tām evāha hlāda- tāpa-karī miśrā iti | hlāda-karī manaḥ-prasādotthā

sāttvikī | tāpakarī viṣaya-viyogādiṣu tāpa-karī tāmasī | tad-ubhaya-miśrā viṣaya-janyā rājasī | tatra hetuḥ sattvādi-guṇa-varjite | tad uktaṃ sarvajña-sūktau -

hlādinyā saṃvid-āśliṣṭaḥ sac-cid-ānanda īśvaraḥ | svāvidyā-saṃvṛto jīvaḥ saṅkleśa-nikarākaraḥ || iti [Bhāvārtha-dīpikā 1.7.6]

atra kramād utkarṣeṇa sandhinī-saṃvid-dhlādinyā jñeyāḥ | tatra ca sati ghaṭānāṃ ghaṭatvam iva sarveṣāṃ satāṃ vastūnāṃ pratīter nimittam iti kvacit sattā-svarūpatvena āmnāto'py asau bhagavān sad eva somyedam agra āsīd ity atra sad-rūpatvena vyāpadiśyamānā mayā sattāṃ dadhāti dhārayati ca sā sarva-deśa-kāla-dravyādi-prāptikarī sandhinī | tathā saṃvid-rūpo'pi yayā saṃvetti saṃvedayati ca sā saṃvit | tathā hlāda-rūpo'pi yayā saṃvid utkaṭa- rūpayā taṃ hlādaṃ saṃvetti saṃvedayati ca sā hlādinīti vivecanīyam |

*tad evaṃ tasyā mūla-śaktes try-ātmakatvena siddhe yena sva-prakāśatā- lakṣaṇena tad-vṛtti-viśeṣeṇa svarūpaṃ svayaṃ svarūpa-śaktir vā viśiṣṭam āvirbhavati tad viśuddha-sattvam | tac cānya-nirapekṣayas tat-prakāśa iti jñāpana-jñāna-vṛttikatvāt saṃvid eva | asya māyayā sparśābhāvāt viśuddhatvam |[*ENDNOTE #43]*

uktaṃ ca tasya sattvasya prākṛtād anyataratvaṃ dvādaśe śrī-nārāyaṇarṣiṃ prati mārkaṇḍeyena |

sattvaṃ rajas tama itīśa tavātmabandho māyāmayāḥ sthiti-layodbhava-hetavo'sya | līlādhṛtā yad api sattva-mayī praśāntyai nānye nṝṇāṃ vyasana-moha-bhiyaś ca yābhyām || [BhP 12.8.39]

*tasmāt taveha bhagavann atha tāvakānāṃ śuklāṃ tanuṃ sva-dayitāṃ kuśalā bhajanti | yat sātvatāḥ puruṣa-rūpam uśanti sattvaṃ loko yato'bhayam utātma-sukhaṃ na cānyad || [BhP 12.8.40] [*ENDNOTE #44]*

*anayor arthaḥ | he īśa yad api sattvaṃ rajas tama iti tavaiva māyā-kṛtā līlāḥ | kathambhūtāḥ - asya viśvasya sthityādi-hetavaḥ tathāpi yā sattvamayī saiva praśāntyai prakṛṣṭa-sukhāya bhavati | nānye rajas tamo-mayyau | na kevalaṃ praśāntyabhāva-mātram anayoḥ | bhajane[*ENDNOTE #45] kintv aniṣṭaṃ cety āha vyasaneti | he bhagavan tasmāt tava śuklāṃ sattva-maya- līlādhiṣṭhātrīṃ tanuṃ śrī-viṣṇu-rūpāṃ te kuśalā nipuṇā bhajanti sevante | na tv anyāṃ brahma-rudra-rūpān |*

*tathā tāvakānāṃ jīvānāṃ madhye śuklāṃ sattvaika-niṣṭhāṃa tanuṃ bhagavad-bhakta-lakṣaṇa-svāyambhuva-manvādi-rūpāṃa[*ENDNOTE #46] ye bhajanti anusaranti | na tu dakṣa-bhairavādi-rūpām | kathambhūtāṃ svasya tavāpi dayitāṃ loka-śānti-karatvāt |*

nanu mama svarūpam api sattvātmakam iti prasiddhaṃ | tarhi kathaṃ tasyāpi māyāmayatvam eva | nahi nahīty āha sātvatāḥ śrī-bhāgavatā yat sattvaṃ puruṣasya tava rūpaṃ prakāśam uśanti manyante | yataś ca sattvāt loko vaikuṇṭhākhyaḥ prakāśate | tad abhayam ātma-sukhaṃ para-brahmānanda- svarūpam evab na tv anyat prakṛtijaṃ sattvaṃ tad iti | atra sattva-śabdena sva- prakāśatāb-lakṣaṇa-svarūpa-śakti-vṛtti-viśeṣa ucyate |

sattvaṃ viśuddhaṃ vasudeva-śabditaṃ yad īyate tatra pumān apāvṛtaḥ | [BhP 4.3.21]

iti śrī-śiva-vākyānusārātc | agocarasya gocaratve hetuḥ prakṛti-guṇaḥ | sattvam ity aśuddha-sattva-lakṣaṇa-prasiddhy-anusāreṇa tathābhūtaś cic- chakti-viśeṣaḥ sattvam iti saṅgati-lābhāc ca | tataś ca tasya svarūpa-śakti- vṛttitvena svarūpātmataivety uktam | tad abhayam ātma-sukham iti dśakti- prādhānya-vivakṣayoktaṃ loko yata itid | arthāntare bhagavad-vigrahaṃ prati rūpaṃ yad etad [BhP 2.8.2] ityādau śuddha-svarūpa-mātratva-pratijñā- bhaṅgaḥ | abhayam ity ādau prāñjalatā-hāniś ca bhavati | anyat padasyaikasyaiva rajas tamaś ceti dvir-āvṛttau pratipatti-gaurava utpadyate | pūrvam api nānya iti dvi-vacanenaiva he parāmṛṣṭe | tasmād asti prasiddhād anyat svarūpa-bhūtaṃ sattvam |

yad evaikādaśe yat kāya eṣa bhuvana-traya-sanniveśa [BhP 11.4.4] ityādau jñānaṃ svata ity atra ṭīkā-kṛn-mataṃ yasya svarūpa-bhūtāt sattvāt tanu- bhṛtāṃ jñānam ity anena yathā brahmaṇaḥ stavānte etat suhṛdbhiś caritam ity atra vyaktetaraṃ vyaktāj jaḍa-prapañcād itarat śuddha-sattvātmakam ity ādinā | tathā paro rajaḥ savitur jāta-vedā devasya bharga [BhP 5.7.14] ity ādau śrī- bharata-jāpye tan-matam | paro rajaḥ rajasaḥ prakṛteḥ paraṃ śuddha- sattvātmakam ity ādinā | ataeva prākṛtāḥ sattvādayo guṇā jīvasyaiva na tv īśasyeti śrūyate | yathaikādaśe sattvaṃ rajas tama iti guṇā jivasya naiva me | [11.25.12] iti | śrī-bhagavad-upaniṣatsu ca -

ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye | matta eveti tān viddhi na tv ahaṃ teṣu te mayi ||

tribhir guṇamayair bhāvair ebhiḥ sarvam idaṃ jagat | mohitaṃ nābhijānāti mām ebhyaḥ param avyayam ||

daivī hy eṣā guṇamayī mama māyā duratyayā | mām eva ye prapadyante māyām etāṃ taranti te || [Gītā 7.12-14]

yathā daśame -

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ | sa sarva-dṛg upadraṣṭā taṃ bhajan nirguṇo bhavet || [BhP 10.88.4]

śrī-viṣṇu-purāṇe -

sattvādayo na santīśe yatra ca prākṛtā guṇāḥ | sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu || iti | [ViP 1.9.44]

tathā ca daśame devendreṇoktam --

viśuddha-sattvaṃ tava dhāma śāntaṃ tapomayaṃ dhvasta-rajas-tamaskam | māyāmayo'yaṃ guṇa-saṃpravāho na vidyate te'graṇānubandhaḥ || iti [BhP 10.27.4]

*ayam arthaḥ | dhāma svarūpa-bhūta-prakāśa-śaktiḥ | viśuddhatvam āha viśeṣaṇa-dvayena | dhvasta-rajas-tamaskaṃ tapo-mayam iti ca | tapo'tra jñānaṃ sa tapo'tapyata iti śruteḥ | tapomayaṃ pracura-jñāna-svarūpam jāḍyāṃśenāpi rahitam ity arthaḥ | ātmā jñāna-mayaḥ śuddha itivat | dhṛtaḥ[*ENDNOTE #47] prākṛta-sattvam api vyāvṛttam | ata eva māyāmayo'yaṃ sattvādi-guṇa-pravāhas te tava na vidyate | yato'sāv ajñānenaivānubandha iti |*

ataeva śrī-bhagavantaṃ prati brahmādīnāṃ sayuktikaṃ vākyam |

sattvaṃ viśuddhaṃ śrayate bhavān sthitau śarīriṇāṃ śreya-upāyanaṃ vapuḥ | veda-kriyā-yoga-tapaḥ-samādhibhis tavārhaṇaṃ yena janaḥ samīhate || [BhP 10.2.34]

sattvaṃ na ced dhātar idaṃ nijaṃ bhaved vijñānam ajñāna-bhidāpamārjanam | guṇa-prakāśair anumīyate bhavān prakāśate yasya ca yena vā guṇaḥ || [BhP 10.2.35]

*ayam arthaḥ | sattvaṃ tena prakāśamānatvāt tad-abhinnatayā rūpitaṃ vapur bhavān śrayate prakaṭayati | kathambhūtaṃ sattvaṃ viśuddham | anyasya rajas-tamobhyām amiśrasyāpi[*ENDNOTE #48] prākṛtatvena jāḍyāṃśa- saṃvalitatvān na viśeṣeṇa śuddhatvam | etat tu svarūpa-śakty-ātma[ka]tvena tad-aṃśasyāpy asparśād atīva śuddha[tva]m ity arthaḥ |*

*kim arthaṃ śrayate | śarīriṇāṃ sthitau nija-caraṇāravinde manaḥsthairyāya sarvatra [bhakteṣu] bhakti-sukha-dānasyaiva tvadīya-mukhya-prayojanatvād iti bhāvaḥ | bhakti-yoga-vidhānārtham iti [BhP 1.8.19] śrī-kuntī-vākyāt | kathambhūtaṃ vapuḥ śreyasāṃ sarveṣāṃ puruṣārthānām upāyanam āśrayam | nityānanta-paramānanda-rūpam ity arthaḥ | ato vapuṣas tava ca bheda-nirdeśo'yam[*ENDNOTE #49] aupacārika eveti bhāvaḥ | ataeva yena vapuṣā yad vapur*

*ālambanenaiva janas tavārhaṇaṃ pūjāṃ karoti | kaiḥ sādhanaiḥ vedādibhis tvad-ālambanakair ity arthaḥ | sādhāraṇais tv arpitair eva tvad- arhaṇa-prāyatā-siddhāv api | vapuṣo'napekṣatvāt | tādṛśae- vapuṣo'napekṣyatvāt tādṛśae[*ENDNOTE #50]-vapuḥ-prakāśa-hetutvena svarūpātmakatvaṃ spaṣṭayanti |*

*he dhātaś ced yadi idaṃ sattvaṃ yat tava nijaṃ vijñānam anubhavaṃ[ḥ] tadātmikā sva-prakāśatā-śaktir ity arthaḥ | tan na bhavet | tarhi tv ajñāna- bhidā sva-prakāśasya tavānubhavaf-prakāra eva mārjanaṃ śuddhim avāpa | saiva jagati paryavasīyate na tu tavānubhavaf[*ENDNOTE #51]-leśo'pīty arthaḥ |*

*nanu prākṛta-sattva-guṇenaiva gmamānubhavog[*ENDNOTE #52] bhavatu kiṃ nija-hgrahaṇḥ[*ENDNOTE #53]ena tatrāha | prākṛta-guṇa-prakāśair bhavān kevalam anumīyate na tu sākṣātkriyata ity arthaḥ | athavā tava vijñāna-rūpam ajñāna-bhidāyā apamarjanaṃ ca yan nijaṃ sattvaṃ tad yadi na bhaven nāvirbhavati tadaiva prākṛta-sattvādi-guṇa-prakāśair bhavān anumīyate | t[v]an-nija-sattāvirbhāveṇa tu sākṣāt-kriyata evety arthaḥ | tad eva spaṣṭayituṃ tatrānumāne dvaividhyam āhur yasya guṇaḥ prakāśata iyena vā guṇaḥ prakāśatai[*ENDNOTE #54] iti | asvarūpa-bhūtasyaiva [prākṛta-]sattvādi-guṇasya tvad-avyabhicāri-sambandhitva-mātreṇa vā tvad-eka-prakāśyamānatā-mātreṇa vā tval-liṅgatvam ity arthaḥ | yathā aruṇodayasya sūryodaya-sānnidhya-liṅgatvaṃ yathā vā dhūmasyāgni-liṅgatvam iti | tata ubhayathāpi tava sākṣātkāre tasya sādhakatamatvābhāvo yukta iti bhāvaḥ |*

*tad evam aprākṛta-sattvasya tadīya-sva-prakāśatā-rūpatvaṃ yena svaprakāśasya tava sākṣātkāro bhavatīti sthāpitam | atra ye viśuddha-sattvaṃ nāma prākṛtam eva rajas-tamaḥ-śūnyaṃ matvā tat-kāryaṃ bhagavad- vigrahādikaṃ manyante te tu na kenāpy anugṛhītāḥ | rajaḥ- sambandhābhāvena svataḥ praśānta-svabhāvasya sarvatrodāsīnatākṛti-hetos tasya kṣobhāsambhavāt vidyāmayatvena yathāvasthita-vastu-prakāśitāmātra- dharmatvāt, tasya kalpanāntarāyogyatvāc ca | tad uktam apy agocarasya gocaratve hetuḥ prakṛti-guṇaḥ sattvam | gocarasya bahu-rūpatve rajaḥ | bahurūpasya tirohitatve rajaḥ[*ENDNOTE #55] | tathā parasparodāsīnatve sattvam | upakāritve rajaḥ | apakāritve tamaḥ | gocaratvādīni sthit-sṛṣṭi- saṃhārāḥ udāsīnatvādīni ceti |*

*atha rajo-leśe tatra mantavye viśuddha-padavaiyarthyam ity alaṃ tan-mata- rajo-jleśe tatra mantavye viśuddha-pada-vaiyarthyam ity alaṃ tan- mataj[*ENDNOTE #56]-rajo-ghaṭa-praghaṭṭanayeti \[*ENDNOTE #57]*

*ktatra cedam eva viśuddha-sattvaṃ sandhiny-aṃśa-pradhānaṃ ced ādhāra- śaktiḥ | saṃvid-aṃśa-pradhānam ātma-vidyā | hlādinī-sārāṃśa-pradhānaṃ guhya-vidyā | yugapat śakti-traya-pradhānaṃ mūrtiḥ | atrādhāra-śaktyā bhagavad-dhāma prakāśate | tad uktaṃ - yat sātvatāḥ puruṣa-rūpam uśanti sattvaṃ loko yata [BhP 12.8.40][*ENDNOTE*

#58] iti |

tathā jñāna-tat-pravaraka-lakṣaṇa-vṛtti-dvayakayātma-vidyayā tad-vṛtti- rūpam upāsakāśrayaṃ jñānaṃ prakāśate | evaṃ bhakti-tat-pravartaka-lakṣaṇa- vṛtti-dvayakayā guhya-vidyayā tad-vṛtti-rūpā prītyātmikā bhaktiḥ prakāśate |

ete eva viṣṇu-purāṇe lakṣmī-stave spaṣṭīkṛte -

yajña-vidyā mahā-vidyā guhya-vidyā ca śobhate | ātma-vidyā ca devi tvaṃ vimukti-phala-dāyinī || [ViP 1.9.118] iti |

*yajña-vidyā karma | mahā-vidyā aṣṭāṅga-yogaḥ | guhya-vidyā bhaktiḥ | ātma-vidyā jñānam | tat-tat-sarvāśrayatvāt tvam eva tat-tad-rūpā vividhānāṃ muktīnām anyeṣāṃ ca vividhānāṃ phalānāṃ dātrī bhavasīty arthaḥ |k[*ENDNOTE #59]*

atha mūrtyā paratattvātmakaḥ śrī-vigraha prakāśate | iyam eva vasudevākhyā | tad uktaṃ caturthasya tṛtīye mahādevena -

sattvaṃ viśuddhaṃ vasudeva-śabditaṃ yad īyate tatra pumān apāvṛtaḥ | sattve ca tasmin bhagavān vāsudevo hy adhokṣajo me manasā vidhīyate || iti | [BhP 4.3.23] |

asyārthaḥ | viśuddhaṃ sva-rūpa-śakti-vṛttitvāj jāḍyāṃśenāpi rahitam iti viśeṣeṇa śuddhaṃ tad eva vasudeva-śabdenoktam | kutas tasya sattvatā vasudevatā vā tatrāha- yad yasmāt tatra tasmin pumān vāsudeva īyate prakāśate | ādye tāvad agocara-gocaratā-hetutvena loka-prasiddha-sattva- sāmyāt sattvatā vyaktā | dvitīye tv ayaṃ arthaḥ | vasudeve bhavati pratīyata iti vāsudevaḥ parameśvaraḥ prasiddhaḥ | sa ca viśuddha-sattvaṃ pratīyate | ataḥ pratyayārthena prasiddhena prakṛty-artho nirdhāryate | tataś ca vāsayati devam iti vyutpattyā va vasaty asminn iti vā vasuḥ | tathā dīvyati dyotata iti devaḥ | sa cāsau sa ceti vāsudevaḥ | dharma iṣṭaṃ dhanaṃ nṝṇāṃ iti svayaṃ bhagavad ukte vasubhir bhagavad-dharma-lakṣaṇaiḥ puṇyaiḥ prakāśata iti vā vasudevaḥ | tasmād vasudeva-śabditaṃ viśuddha-sattvam |

itthaṃ svayaṃ prakāśa-jyotir-eka-vigraha-bhagavaj-jñāna-hetutvena

kaivalyaṃ sāttvikaṃ jñānaṃ rajo vaikalpikaṃ tu yat | prākṛtaṃ tāmasaṃ jñānaṃ man-niṣṭham nirguṇaṃ smṛtam || ity ādau [BhP 11.25.24]

bahutra guṇātītāvasthāyām eva bhagavaj-jñāna-śravaṇena na ca siddham atra viśuddha-padāvagataṃ svarūpa-śakti-vṛtti-bhūta-svaprakāśatā-lakṣaṇatvaṃ tasya vyaktam | tataś ca sattve pratīyata ity atra karaṇa evādhikaraṇa- vivakṣayā || svarūpa-śakti-vṛttitvam eva viśadayati | apāvṛta āvaraṇa-śūnyaḥ san prakāśate | prākṛtaṃ

sattvaṃ cet tarhi tatra pratiphalanam evāvasīyate | tataś ca darpaṇe mukhasyeva tad-antargatatayā tasya tatrāvṛtatvenaiva prakāśaḥ syād iti bhāvaḥ | phalitārtham āha evambhūte sattve tasmin nityam eva prakāśamāno bhagavān me mayā manasā viśeṣeṇa vidhīyate cintyata ity arthaḥ | tat sattvaṃ tādātmyāpanname evaanyathā naiva manasā cintayituṃ śakyate iti paryavasitam |

nanu kevalena manasaiva cintyatāṃ kiṃ tena sattvena tatrāha | hi yasmād adhokṣajaḥ adhaḥkṛtam atikrāntam akṣajam indriya-jñānaṃ yena saḥ | namaseti pāṭhe hi śabda-sthāne'py anu-śabdaḥ paṭhyate | tataś ca viśuddha- sattvākhyayā svaprakāśatā-śaktyaiva prakāśamāno'sau namaskārādinā kevalam anuvidhīyate sevyate | na tu kenāpi prakāśyata ity arthaḥ | tad eva so'dṛśyatvenaiva sphurann asau adṛśyenaiva namaskārādinā asmābhiḥ sevyata iti tat-prakaraṇa-saṅgatiś ca gamyate |

tathā yato bhagavad-vigraha-prakāśaka-viśuddha-sattvasya mūrtitvaṃ vasudevatvaṃ ca tata eva tat-prādurbhāva-viśeṣe dharma-patnyā mūrtitvaṃ prasiddham |

śrīmad-ānakadundubhau ca vasudevatvam iti vivecanīyam | atra śraddhā-puṣṭy-ādi-lakṣaṇa-prādurbhūtaṃ bhagavac-chaktyaṃśa-rūpasya bhaginītayā pāṭha-sāhacaryeṇa mūrtes tasyās tac-chakty-aṃśa-prādurbhāvatvam upalabhyate | turye dharma-kalā-sarge nara-nārāyaṇāv ṛṣī ity [BhP 1.3.9] atra kalā-śabdena ca śaktir evābhidhīyate | tataḥ śakti-lakṣaṇāyāṃ tasyāṃ ca nara-nārāyaṇākhya-bhagavat-prakāśa-phala-darśanāt vasudevākhya-śuddha- sattva-rūpatvam evāvasīyate |

tad evam eva tasyā mūrtir ity ākhyā'py uktā | mūrtiḥ sarva-guṇotpattir nara- nārāyaṇāv ṛṣī iti [BhP 4.1.52] | sarva-guṇasya bhagavataḥ utpattiḥ prakāśo yasyāḥ sā tāv asūteti pūrveṇānvayaḥ | bhagavad-ākhyāyāḥ sac-cid-ānanda- mūrteḥ prakāśa-hetutvāt mūrtir ity arthaḥ tathaiva tat-prakāśa-phalatva- darśanena ca nāsy aikyena ca śrīmad-ānakadundubher api śuddha-sattvādi- bhāvatvaṃ jñeyam | tac coktaṃ navame -

vasudevaṃ hareḥ sthānaṃ vadanty ānakadundubhim | iti | [BhP 9.24.30]

anyathā hareḥ sthānam iti viśeṣaṇasya akiñcit-karatvaṃ syād iti | tad evaṃ hlādiny-ādy-ekatamāṃśa-viśeṣa-pradhānena viśuddha-sattvena yathāyathaṃ śrī-prabhṛtīnām api prādurbhāvo vivektavyaḥ | tatra ca tāsāṃ bhagavati sampad-rūpatvaṃ tad-anugrāhye sampat-sampādaka-rūpatvaṃ sampad- aṃśajatvaṃ cety-ādi-trijagatvaṃ jñeyam | tatra tāsāṃ kevala-śakti- mātratvenāmūrtānāṃ bhagavad-vigrahādyaikāmyena sthitas tad-adhiṣṭhātrī- rūpatvena mūrtīnāṃ tu tad-āvaraṇatayeti dvirūpatvam api jñeyam iti dik ||

|| 10.39 || śrī-śukaḥ || 117 ||

English witness · section(s) 103

Anuccheda 103

1 The potencies and the Lord who is the master of all potencies are one. The most important form of the master of potencies is Bhagavan, or the Supreme Personality of Godhead. The most important potency is Laksmi-devi, or the goddess of fortune. How many forms does limitless Laksmi-devi manifest? Srimad Bhagavatam (10.39.55) names some of Her expansions: 2 "The Lord was served by His potencies Sri, Pusti, Gira, kanti, Kirti, Tusti, Ila, Ja, Vidya, Avidya, Sakti and Maya." 3 The word "Sakti" here means 'Maha-laksmi'. "Sakti" here means the Lord's first, great, internal potency. 'Maya' here is His external potency. All these potencies beginning with Sri may be divided into two groups: 1. Spiritual, and 2. Material. These groups are headed by Sri and Maya respectively. The first group, the personal opulence of the Lord, is headed by Sri. It is not headed by Maha-laksmi because She is the root from which all (both spiritual and material) potencies come. This has already been explained. The second group, headed by Maya, is the opulence of the material universes. 4 The Supreme Personality of Godhead Himself describes the potency Sri in these words (Srimad Bhagavatam 3.16.7): "Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess Sri does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her a slight favour."* At the end of the Fourth canto (Srimad Bhagavatam 4.31.22) Sri Narada describes goddess Sri in these words: 5 "Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess Sri, nor for the kings and demigods who are after the favours of goddess Sri. Where is that person who is actually grateful and will not worship the Personality of Godhead?"* 6 This verse explains that Sri is the patroness of many human kings and others who offer prayers to her. Cursed by Durvasa Muni, she appeared in the three material worlds, where she was born from the ocean of milk and with a glance became the beloved of the Supreme Personality of Godhead. The material potencies (Srimad Bhagavatam 10.39.55, quoted in text 2) are next described. Ila is the earth, or also the pastime potency. Among the spiritual potencies, Vidya, or knowledge, is the potency that enlightens one about the truth. It is also named Samvit. The pastime potency is divided into knowledge and ignorance potencies. The ignorance potency, which makes one forget the Supreme Lord's powers and opulences, brought the bliss of ecstatic love to Lord Krsna's mother (Yasoda). In the same way it also bewildered the gopis, as is described in the Gopala-tapani Upanisad. This will be described in detail at the proper time. The material ignorance potency makes the conditioned souls in the material world forget the Supreme Personality of Godhead. It covers their true knowledge. 7 From the pastime potency the potencies Sandhini, Samvit, Hladini, Bhakty-adhara-sakti, Murti,

Vimala, Jaya, Yoga, Prahvi, Isana, Anugraha, and others are manifested. Sandhini is the potency of eternal existence. Jaya is the potency of glory. Yoga is the potency of Yogamaya. Samvit is the potency of knowledge and ignorance and it is also the potency of pure transcendence. Prahvi is the potency of wonderful, limitless ability. Isana is the potency that makes everything possible. These and other potencies are manifest from the pastime potency. Because the Maya potency is manifest from the external potency, it is not counted among them. Part of the external potency, it remains far away from the Supreme Lord's purusa-avatara. In the Tenth Canto, Thirty seventh Chapter (Srimad Bhagavatam 10.37.22-23) Narada prays to Sri Krsna: 8 "My Lord, let me offer my respectful obeisances unto Your lotus feet. You are situated completely in the transcendental position in perfect knowledge and bliss. You are complete in Yourself and are beyond all desires. By exhibiting Your internal potency, You have set up the influence of maya. Your unlimited potency cannot even be measured by anyone.* 9 "My dear Lord, You are the supreme controller. You are under Your own internal potency, and it is simply vain to think that You are dependent on any of Your creations. You have taken birth in the Yadu dynasty, or the Vrsni dynasty. Your advent on the surface of the earth in Your original form of eternal blissful knowledge is Your own pastime. You are not dependent on anything but Yourself; therefore I offer my respectful obeisances unto Your lotus feet."* 10 An explanation of these two verses follows. The words 'visuddha-vijnana-ghananm' mean 'the Supreme Truth, whose transcendental form is full of pure knowledge'. "Sva-samsthaya' means either 'with Your transcendental form' or 'with Your own potencies'. 'Samapta' means either 'eternally perfect' or 'completely full'. 'Sarvartha' means 'all opulences'. 'Amogha-vanchitam' means 'never cheated by insignificant, useless material desires.' Thinking someone might consider the Lord cheated in this way, Narada spoke the next words (which begin with 'sva-tejasa'). 'Sva-tejasa' means 'by the power of Your internal potency'. 'Nitya-nivrtta-maya-guna-pravaham' Means 'far away from the modes of material nature.' 11 The words 'atma-mayaya' mean that the Lord associates with His internal potency, not with His potency of the modes of material nature. 'Bhagavantam imahi' means 'We take shelter of the Supreme Personality of Godhead'. The second verse concludes: 'I offer my respectful obeisances to the Supreme Personality of Godhead, who is named Sri Krsna and who by His plenary portion is present as the Supersoul in everyone's heart." 12 What does the word 'isvaram' mean here? The verse says 'svasrayam atma-mayaya', which means 'He is not dependent on His maya potency, which creates various material forms for the individual spirit souls', or it may also mean 'He is the shelter of the maya potency, which creates various material forms for the individual spirit souls. What does the word 'tvam' (You) mean here? It means 'Now that You have appeared in this world, Your plenary expansion who acts as the controller of maya has entered within You. At the same time, in order to enjoy many pastimes (kridartham) with Your

potencies and because You love Your devotees, You have appeared in a humanlike form (abhyattam manusya-vigraham).” The humanlike form of the Supreme Personality of Godhead is described in Srimad Bhagavatam: “The form of the Supreme Brahman is like a human form.” 13 The verse continues: ‘dhuryam yadu-vrsni-satvatam’ (You are the leader of the Yadus, Vrsnis and Satvatas. This shows that the Lord is full of love for His eternal associates. In the verse (Srimad Bhagavatam 10.39.55) quoted in the beginning of this anuccheda (text 2), Pusti and the other potencies are all partial expansions of the potency Sri. ‘Vidya’ there means ‘knowledge’ and the following word ‘avidya’ may also be properly understood as ‘avidya’ (with a long initial a), in which case it means ‘the great knowledge’. The great knowledge here is pure devotional service. This is described in Bhagavad-gita (9.2): “This knowledge (of devotional service) is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realisation, it is the perfection of religion. It is everlasting, and it is joyfully performed.”* 14 In Srimad Bhagavatam 10.39.55, quoted in text 2, the word ‘maya’ means ‘the external potency’. The spiritual potencies headed by Sri should be understood to be different from the external potency. The other potencies are like the external potency. In the pure description of the Lord it is said that the Lord’s internal potency is divided into three according to the Lord’s nature of being eternal, full of knowledge, and full of bliss. This is described in Visnu Purana (1.12.69) where Sri Dhruva says: 15 “O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities.”* 16 “The word ‘hladini’ means ‘the Lord’s internal potency that gives bliss’. ‘Tvayi sarva-samsthitau’ means ‘Everything rests in You. It does not rest in the individual living entities (jivas).’ The verse says: ‘The three modes of material nature do not stay in You.’ These modes are described in the words ‘hlada-tapa-kari misra’. ‘Hlada’ means ‘the material mode of goodness, which pleases the heart’. ‘Tapa-kari’ means ‘the material mode of ignorance, which removes all happiness’. ‘Misra’ means ‘the material mode of passion, which gives a mixture of happiness and misery.’ The verse here says that these three material modes do not exist in the Lord (guna-varjite). ‘In the Sarvajna-sukti it is said: 17 “The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations”.* 18 In sequence of importance, with the last the most important, these three potencies are listed sandhini, samvit and hladini. As all pots are made by some potter, so everything that is has a cause somewhere. That the Supreme Personality of Godhead is eternal and is not preceded by a cause that created Him is confirmed by the Sruti-sastra (Chandogya Upanisad 6.2.1): “O gentle student,

before this material world was created, the eternal Supreme existed." That the Supreme Personality of Godhead exists in all places, times and circumstances, and gives eternal life to others, is effected by His sandhini potency. That the Supreme Personality of Godhead knows everything and enlightens others is effected by His samvit potency. That the Supreme Personality of Godhead experiences bliss and gives bliss to others is effected by His hladini potency, which is the best of all. 19 In this way it is proved that the Lord's internal potency is divided in three. The potency by which the Lord personally appears in His transcendental form is called Visuddha-sattva, or the potency of pure goodness. The Lord does not appear in any way other than through this potency, just as He does not know or teach in any way other than through His samvit potency. The Visuddha-sattva potency is called pure because it is untouched by the material potency maya. That the Visuddha-sattva potency is beyond the realm of matter is explained in these words spoken by Markandeya to Narayana Rsi (Srimad Bhagavatam 12.8.45-46): 20 "O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear."*** 21 "O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees."*** 22 An explanation of these two verses follows. These verses mean: 'O Lord (isa), the modes of goodness, passion and ignorance are the potencies You employ in Your pastimes?" How is that? "They are employed for the creation, maintenance and annihilation of the material world." The mode of goodness (sattvamayi) is employed to bring peace (prasantyai) and great happiness. The other two modes, passion and ignorance, are not employed for that purpose. They do not bring peace and they are useless for advancement in service of the Lord. Therefore the words 'vyasana-moha-bhiyah' (suffering, illusion and fear) are used here to describe their employment. The second verse says: 'O Lord (bhagavan), therefore (tasmat) intelligent persons (kusalah) serve (bhajanti) Your transcendental form of Lord Visnu, which is composed of pure goodness. In the same way they also worship the forms of the individual living entities such as Svayambhuva Manu and others who are Your pure devotees, and whose forms are also composed of pure goodness.' They never worship the forms of Brahma, Siva or the other demigods. Why? Because Your form brings peace to the world (loka-prasantyai) it is very dear to them. 23 At this point the Supreme Personality of Godhead may protest: 'In this way you have proved that My form is a manifestation of the

mode of goodness. Why do you insist, then, that it is not a product of the illusory potency, maya?" The reply is given: "O Lord, because fearlessness, spiritual happiness, and the kingdom of God, Vaikunthaloka, are all achieved through the mode of pure goodness, Your devotees consider this mode to be a direct manifestation of You, the Supreme Personality of Godhead." From this it should be understood that the mode of goodness mentioned here is the spiritual potency by which the Lord manifests His form according to His own wish. The goodness here is not a product of matter. This is described by Lord Siva in the following words (Srimad Bhagavatam 4.3.23): 24 "I am always engaged in meditating on Lord Vasudeva in pure Krsna consciousness (suddha-sattva, or pure goodness). Krsna consciousness is always pure consciousness (goodness), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."* 25 The reason the Supreme Personality of Godhead cannot be understood by the senses of mind is here given: He cannot be understood through the material modes of nature. The impure mode of goodness is material in nature and the Lord cannot be understood through it. The pure mode of goodness, however, is the Lord's spiritual potency, and by its agency one can attain the Lord. 26 The words (Srimad Bhagavatam 12.8.46 quoted in Text 21) 'loko yato bhayam utatma-sukham' (fearlessness, spiritual happiness, and the kingdom of God are all achieved through the mode of pure goodness) proof that pure goodness is a spiritual potency of the Lord. That the Lord's form must be manifest by His spiritual potency and cannot be manifest by a material mode of nature is confirmed in Srimad Bhagavatam (10.3.24): "My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge."* In Srimad Bhagavatam 12.8.46 the word 'abhayam' means 'fearlessness' and 'anyat', although one word, means the two words 'passion and ignorance.' In the previous verse (Srimad Bhagavatam 12.8.45) the word 'anya' also meant both 'passion and ignorance'. In this way the goodness that manifests the Lord's form is different from material goodness. This is also explained in Srimad Bhagavatam (11.4.4): "The form of the Lord then entered the three worlds. From His senses the working and knowledge acquiring senses of the embodied beings became manifest. From His potency their knowledge became manifest. From His breathing their actions and the powers of their bodies and senses became manifest. With His three modes headed by goodness, He creates, maintains and destroys

the worlds." The words 'jnanam svatah' are explained by Srila Sridhara Svami in these words: "These words mean that from the Lord's own potency of pure goodness the knowledge of the embodied beings is manifest." 27 This is also described at the end of Brahma's prayers (Srimad Bhagavatam 10.11.60): "These descriptions of Lord Krsna's pastimes with His cowherd boys, His eating with them on the bank of the Yamuna, and Lord Brahma's prayers unto Him, are all transcendental subject matters. Anyone who hears, recites, or chants them surely gets all his spiritual desires fulfilled."* Srila Sridhara Svami comments: "The word 'vyaktetarat' here means 'transcendental pure goodness, which is different from the world of matter.'" This is also described by Maharaja Bharata (Srimad Bhagavatam 5.7.14): "The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence."* Srila Sridhara Svami comments: "The words 'paro rajah' mean 'beyond the material mode of passion, or situated in the pure mode of goodness'." The Vedic literatures explain that the material modes of nature, which begin with material goodness, affect the individual living entity (jiva), but they have no affect on the Supreme Personality of Godhead (isa). This is confirmed by the Supreme Personality of Godhead Himself in these words (Srimad Bhagavatam 11.25.12): "The material modes of goodness, passion and ignorance influence the individual living entities, but they have no influence on Me." 28 The Lord again explains in Sri Bhagavad-gita Upanisad (7.12-14): "Know that all states of being - be they of goodness, passion or ignorance - are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.* 29 "Deluded by the three modes (goodness, passion and ignorance), the whole world does not know Me, who am above the modes and inexhaustible.* 30 "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."* 31 That the Supreme Personality of Godhead is beyond the modes of material nature is also described in the Tenth Canto (Srimad Bhagavatam 10.88.5): "Sri Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position."* 32 This is also described in Sri Visnu Purana (1.9.43): "May the Supreme Personality of Godhead, in whom material goodness and the other material modes are never present, and who is the first of all who are pure, be pleased with me." 33 By the use of the adjective 'prakrta'

(material) here the existence of other, non material modes is implied. In the word ‘prasidatu’ (may He be pleased), the other, non material mode is the source of the Lord’s pleasure. This other mode is pure goodness. It is described in Sri Visnu Purana (1.12.69, quoted in text 15): “O Lord, You are the support of everything. The three attributes hladini, sandhini, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities.”* 34 That the Supreme Personality of Godhead is beyond the touch of the material modes of nature is also described in the Tenth canto, where Indra, the king of the demigods, says (Srimad Bhagavatam 10.27.4): “My dear Lord, You are transcendental to all the material qualities. Your transcendental position is visuddha-sattvam, which is above the platform of the material modes and Your transcendental abode is above the disturbance of the material qualities. Your name, fame, form, quality and pastimes are all beyond the material nature. Your abode is accessible only for one who undergoes severe austerities and penances and is completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You come within this material world You accept the modes of material nature, he is mistaken. The webs of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature.”* 35 An explanation of this verse follows. The word ‘dhama’ means ‘the Lord’s internal potency’, and the Lord’s purity is described by the two adjectives ‘dhvasta-rajas-tamaskam’ (free from passion and ignorance) and ‘tapomayam’ (consisting of transcendental knowledge attained by performing austerities). ‘Tapah’ here means ‘transcendental knowledge attained by performing austerities.’ This is described in the Sruti-sastra: “By performing austerities the sage attained transcendental knowledge.” The meaning is that knowledge attained by performing austerities is free from even the slightest touch of matter. It is spiritual knowledge. It is different from the material mode of goodness. Therefore this verse explains: ‘O Lord, material goodness and the other material modes do not exist within You. You do not accept them.” 36 The following statement (Srimad Bhagavatam 10.2.34-35) of the demigods headed by Brahma is an accurate description of the Lord’s transcendental position: “O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You. Thus You are worshipped by the Vedic principles.* 37 “O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of

Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form."* 38 An explanation of these verses follows. In these words the Lord's form is described as not different from the mode of goodness. How is this mode of goodness described? It is pure goodness (sattvam visuddham). It is described as pure because it is completely free from the slightest touch or mixture of the material modes of passion or ignorance. It is the Lord's internal potency. It is supremely pure because it is not touched by even the smallest particle of matter. 39 Why does the Supreme Personality of Godhead come (srayate) to this world? So the embodied souls (saririnam) may learn to fix their thoughts on His lotus feet and, most important, so the devotees may taste the happiness of devotional service. This is described by Srimati Kunti-devi in these words (Srimad Bhagavatam 1.8.20): "O Lord, You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit."* 40 What is the nature of the Lord's form? The answer is 'sreya-upayanam', which means 'it fulfils all the goals of life'. This means it is full of eternal, limitless, spiritual bliss. This means: 'O Lord, any idea that You and Your form are different is only a playful figure of speech. That idea is not true.' For this reason the people worship Your transcendental form (tavarhanam). How do they worship You? The answer is given in the words 'veda-kriya-yoga-tapah-samadhibhih' (by the Vedic principles, ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You). 41 The next verse (Srimad Bhagavatam 10.2.35, quoted in text 37) means: 'O Lord, cause of all causes (dhatah), if (cet) the knowledge that reveals You, the potency by which You manifest Yourself, were not a manifestation of pure goodness, then how could it, by revealing You, purify (marjanam) the ignorance of thinking You are different from Your form (ajnana-bhida)?" The conclusion, therefore, is that Your form is not at all material. At this point someone may protest: 'My perception is limited by the mode of material goodness. I cannot perceive higher than that. How, then, will I be able to perceive You.?" The answer is given in the words 'guna-prakasair anumiyate bhavann', which mean 'O Lord, through the material modes of nature You may only be understood theoretically. With their help You cannot be seen directly." That is the meaning. 42 Or the phrase 'vijnanam ajnanbhidapamarjanam guna-prakasair anumiyate bhavan' may mean 'If the ignorance of You is not removed, if there is only the help of the material modes, You can be understood only theoretically.' This means that only when His personal potency of pure goodness is manifest can the Lord be seen directly. The demigods then proceed to describe two ways in which the Lord may be known theoretically. They say: 'prakasate yasya ca yena va gunah' (You can be understood by the qualities manifest from You or by the qualities manifest by You). Because You do have an eternal relationship

with the external material modes beginning with the mode of material goodness, Your nature can be inferred from the material modes themselves as the sun's rising can be inferred from the red light of dawn and fire can be inferred from the presence of smoke. In both (ways where You are inferred from the material modes) You are not manifest directly. In this way it is proved that You directly appear only through the potency of the non material mode of pure goodness. They who understand that the spiritual mode of pure goodness is free of any trace of the material modes of passion and ignorance, and who know that the form of the Supreme Personality of Godhead is a manifestation of pure goodness, become free from any touch of the mode of passion because they are by nature peaceful, they are always neutral, they are unagitated, they are situated in knowledge of the truth, and they do not speculate on the nature of the Lord, guessing it to be other than it is. 43 In the mode of goodness what is otherwise unknown is seen, in the mode of passion a great variety is seen, and in the mode of ignorance that variety disappears. In the mode of goodness one becomes neutral to the comings and goings of matter, in the mode of passion one tries to help others, and in the mode of ignorance one tries to harm others. In this way there is material creation, maintenance, and annihilation, and there is also indifference to all material happenings. If the slightest trace of passion were present, the word 'pure' in 'pure goodness' would become meaningless. In the state of pure goodness what is the use of stirring up the cauldron of passions? 44 If visuddha-sattva (pure goodness) is present, then sandhini-sakti's partial expansion, adhara-sakti (maintenance), samvit-sakti's partial expansion, atma-vidya (spiritual knowledge), and hladini-sakti's potency, guhya-vidya (confidential knowledge) are also present. Pure goodness is the combined form of these three potencies. By adhara-sakti the abode of the Supreme Personality of Godhead is manifested. This is described in Srimad Bhagavatam (12.8.46): "The great devotees know that the transcendental abode of the Lord is manifested from pure goodness." Atma-vidya (spiritual knowledge) consists of two parts: knowledge, and the actions that lead on to knowledge, and it eventually leads to the knowledge of service to the Lord. Guhya-vidya (confidential knowledge) consists of two parts: devotional service and the actions that lead one to devotional service, and it eventually leads to love for the Supreme Personality of Godhead. 45 This is clearly described in the prayers to goddess Laksmi in the Sri Visnu Purana (1.9.118): "O beautiful goddess, with your potencies of yajna-vidya, maha-vidha, guhya-vidya, and atma-vidya, you give various kinds of fruitive results and various kinds of liberation." 46 In this verse 'yajna-vidya' means 'fruitive actions', 'maha-vidya' means 'astanga-yoga', 'guhya-vidya' means 'devotional service', and 'atma-vidya' means 'speculative knowledge'. The verse means: 'Because you are the shelter of all these, you give various kinds of liberation and various kinds of fruitive results.' That is the meaning. 47 In the mode of pure goodness (visuddha-sattva) the Vasudeva form of the Lord is manifest. Lord Siva describes this in

the Fourth canto, Chapter three (Srimad Bhagavatam 4.3.23): “I am always engaged in meditating on Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness (visuddha-sattva), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.”* 48 An explanation of this verse follows. The word ‘visuddha’ here means ‘because it is the Lord’s internal potency it is free from even the slightest touch of matter’, and that is why the adjective ‘suddha’ (pure) is used here. This visuddha-sattva is here called ‘vasudeva-sattva’. Why is it called ‘vasudeva-sattva?’ Because the Supreme Personality of Godhead (puman) Lord Vasudeva is manifest (iyate) because of it (yat). 49 Firstly the word ‘sattva’ is used here because this potency manifests the Supreme Truth and is thus like the ‘sattva’ (goodness) that enables the unseen to be seen in this world. Secondly, the word ‘vasudeva’ is used because this potency enables one to understand the Supreme Personality of Godhead, Lord Vasudeva. These two words are then put together into ‘vasudeva-sattva’, which is the same as ‘visuddha-sattva’ (pure goodness). The word ‘vasu’ means either ‘that which gives a home to the Supreme Personality of Godhead’ or ‘the home in which the Supreme Personality of Godhead resides.’ ‘Deva’ means either ‘He who enjoys transcendental pastimes’ or ‘He who shines with great splendour.’ These two words are then combined in the word ‘vasudeva’. Another meaning of ‘vasu’ is ‘wealth’. The Lord Himself says (Srimad Bhagavatam 911.19.39): “The principles of religion are the real wealth desired by men.” Therefore because the Supreme Personality of Godhead either possesses or causes other to possess the wealth (vasu) that is religion, He is known as ‘vasudeva’. In this way ‘vasudeva-sattva’ is the same as ‘visuddha-sattva’ (pure goodness). 50 The knowledge by which one understands the effulgent form of the Supreme Personality of Godhead is described by the Lord Himself in these words (Srimad Bhagavatam 11.11.25-24): “Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon me, however, is understood to be transcendental.”*** 51 In this verse and in many other places in the scriptures, knowledge of the Supreme Personality of Godhead is said to be beyond the touch of the modes of material nature. In this way the word ‘visuddha’ (pure) should be understood. This is the nature of the internal potency by which the Supreme Personality of Godhead appears according to His own wish. ‘Sattva’ in this compound word may be understood to be either in the locative case (where Lord Vasudeva is manifest) or the instrumental case (by which Lord Vasudeva is manifest). 52 Srimad Bhagavatam 4.3.23 (quoted in text 47) clearly describes the Lord’s internal potency. The word ‘apavrtah’ there means ‘is revealed without any covering’. If material goodness is manifest it is only a reflection of pure goodness. It is like the reflection of a face in a mirror. The reflection is the ‘covered’ aspect of the original face. That is the meaning here. Srimad Bhagavatam explains: ‘With all my (me) heart (manasa) I meditate (vidhiyate) on

the Supreme Personality of Godhead (bhagavan), who is eternally manifested in the (tasmin) mode of pure goodness (sattve).' The conclusion is that when the heart is situated in pure goodness it is able to meditate on the Supreme Personality of Godhead. 53 At this point someone may protest: "If the Supreme Personality of Godhead can thus be meditated on with the mind, what is the need of the mode of pure goodness?" Srimad Bhagavatam answers with the words 'hy adhoksajah'. "Hy' means 'because' and 'adhiksajah' means 'He is beyond the reach of the senses.' This means the Lord cannot be understood by the material senses. In other readings the word 'manasa' (by the mind) is replaced by 'namasa')with respectful obeisances) and 'hi' (because) is replaced by the preposition 'anu'. The sentence then becomes: 'I offer respectful obeisances and serve Lord Vasudeva, who is manifest by His manifesting potency of pure goodness.' The Supreme Personality of Godhead is not manifest in any way other than through this potency. That is the meaning. Whether the Lord appears before us or remains invisible, we serve Him by bowing down to offer our respects. That is the meaning of this passage. 54 The potency of pure goodness, which manifests the form of the Supreme Personality of Godhead, appears as 'murti' and 'vasudeva'. The 'vasudeva' portion is Maharaja Vasudeva and the 'murti' portion is his religious wife. The potencies led by Sraddha and Pusti are her sisters. 55 Srimad Bhagavatam (1.3.9) explains: "In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma."* The word 'kala' here means 'potency'. Because it is seen that the Lord's incarnations named Nara-Narayana appeared there, this potency should be understood to be the potency of pure goodness, known as suddha-sattva or vasudeva-sattva. It is here named 'murti'. 56 After a description of Sraddha and many others, Murti is mentioned in these words (Srimad Bhagavatam 4.1.51): "Murti, a reservoir of all respectable qualities, gave birth to Sri Nara-Narayana, the Supreme Personality of Godhead."* 57 The verse says: 'Because the Supreme Personality of Godhead, who is a reservoir (utpatti) of all (sarva) respectable qualities (guna), appeared within her, she gave birth to Them both.' Because the Supreme Personality of Godhead, whose form (murti) is eternal and full of knowledge and bliss, appeared within her, she is named Murti. In the same way Maharaja Vasudeva is so named because the Lord appears in the potency of vasudeva-sattva (pure goodness). 58 Maharaja Vasudeva is also described in the Ninth Canto (Srimad Bhagavatam 9.24.30): "When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums (anakadundubhi). Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Krsna, was also known as Anakadundubhi."* 59 If Maharaja Vasudeva were not the place where the Supreme Personality of Godhead appeared (hareh sthanam), then his name 'Vasudeva' would have no meaning. In this way it should be understood that the Supreme Personality of Godhead appears by the employment of His potency of pure goodness, which contains within it the

potencies beginning with hladini and the potencies beginning with Sri. These potencies may be divided in three parts: 1. The potency of the opulence of the Supreme Personality of Godhead, 2. The potency that out of kindness gives opulence to others, and 3. The partial expansion of the Lord's opulence. These potencies also may be divided into two parts: 1. The potency by which the Supreme Personality of Godhead appears as the formless Brahman, and 2. The potency by which He displays His many transcendental forms. This is the explanation. The verse quoted at the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhagavat · Sanskrit §118 · English §104

[११८]

लथैवं भूतानन्त-वृत्तिका या स्वरूप-शक्तिः सा त्व् इह भगवद्- धामांश-वर्तिनी मूर्तिमती लक्ष्मीर् एवेत्य् आह -

अनपायिनी भगवती श्रीः साक्षाद् आत्मनो हरेः ॥ इति ॥ [भ्प् १२.११.२०]

टीका च - अनपायिनी हरेः शक्तिः तत्र हेतुः साक्षाद् आत्मनः स्व-स्वरूपस्य चिद्-रूपत्वात् तस्यास् तद्-अभेदाद् इत्य् अर्थः । इत्य् एषा ।

अत्र साक्षाच्-छब्देन विलज्जमानया यस्य स्थातुम् ईक्षा-पथेऽमुया इत्य् [भ्प् २.५.१३] आद्य् उक्ता माया नेति ध्वनितम् । तत्रानपायित्वं यथा ।

श्री-हायशीर्ष-पञ्चरात्रे -

परमात्मा हरि देवस् तच्-छक्तिः श्रीर् इहोदिता । श्रीर् देवी प्रकृतिः प्रोक्ता केशवः पुरुषः स्मृतः । न विष्णुना विना देवी न हरिः पद्मजां विना ॥ इति ।

श्री-विष्णु-पुराणे --

नित्यैव सा जगन्-माता विष्णोः श्रीर् अनपायिनी । यथा सर्व-गतो विष्णुस् तथैवेयं द्विजोत्तम ॥ इति । [विप् १.८.१७]क्[*एन्द्नोते #६०]

तत्रान्यत्र -

एवं यथा जगत्-स्वामी देव-देवो जनार्दनः । अवतारं करोत्य् एषा तथा श्रीस् तत्-सहायिनी ॥ [विप् १.९.१४२] इति ।

चिद्रूपत्वम् अपि स्कान्दे -

अपरं त्व् अक्षरं या सा प्रकृतिर् जड-रूपिका । श्रीः परा प्रकृतिः प्रोक्ता चेतना विष्णु-संश्रया ॥

ताम् अक्षरं परं प्राहुः परतः परम् अक्षरम् । हरिर् एवाखिल-गुण अक्षर-त्रयम् ईरितम् ॥ इति ।

अत एव श्री-विष्णु-पुराणे एव -

कला-काष्ठा-निमेषादि[*एन्द्नोते #६१]- काल-सूत्रस्य गोचरे । यस्य शक्तिर् न शुद्धस्य प्रसीदतु स मे हरिः ॥

प्रोच्यते परमेशो यो यः शुद्धोऽप्य् उपचारतः । प्रसीदतु स नो विष्णुर् आत्मा यः सर्व-देहिनाम् ॥ इति [विप् १.९.४५-४६]

अत्र स्वामिभिर् एव व्याख्यातं च । कला-काष्ठा-निमेषादि-काल एव सूत्रवत् सूत्रं जगच्-चेष्टा नियामकत्वात् तस्य गोचरे विषये यस्य शक्तिर् लक्ष्मीर् न वर्तते । स्वरूपाभिन्नत्वान् नित्यैव सा कालाधीना न भवतीत्य् अर्थः ॥

अतएव तस्याः स्वरूपाभेदाच् छुद्धस्येत्य् उक्तम् ॥

ननु यदि लक्ष्मीस् तत्-स्वरूपाभिन्ना कथं तर्हि लक्ष्म्याः पतिर् इत्य् उच्यते तत्राह प्रोच्यते इति परा चासौ मा च लक्ष्मीस् तस्या ईशो यः शुद्धः केवलोऽपि उपचारतो भेद-विवक्षया प्रोच्यते । द्वितीयो यच्-छब्दः प्रसिद्धाव् इति एवम् एवाभिप्रेत्य प्रार्थितं श्री-ब्रह्मणा तृतीये ।

एष प्रपन्न वरदे रमयात्म-शक्त्या यद् यत् करिष्यति गृहीत-गुणावतारः । तस्मिन् स्व-विक्रमम् इदं सृजतोऽपि चेतो युञ्जीत कर्म शमलं च यथा विजह्याम् ॥ इति [भ्प् ३.९.२३] ।

अतो यत् तु -

साक्षाच् छ्रीः प्रेषिता देवैर् दृष्ट्वा तं महद् अद्भुतम् । अदृष्टाश्रुत-पूर्वत्वात् सा नोपेयाय शङ्किता ॥ इति [भ्प् ७.९.२] श्री-नृसिंह-प्रादुर्भूताव् उक्तम् ।

॥ १२.११ ॥ श्री-सूतः ॥ ११८ ॥

[118]

lathaivaṃ bhūtānanta-vṛttikā yā svarūpa-śaktiḥ sā tv iha bhagavad- dhāmāṃśa-vartinī mūrtimatī lakṣmīr evety āha -

anapāyinī bhagavatī śrīḥ sākṣād ātmano hareḥ || iti || [BhP 12.11.20]

ṭīkā ca - anapāyinī hareḥ śaktiḥ tatra hetuḥ sākṣād ātmanaḥ sva-svarūpasya cid-rūpatvāt tasyās tad-abhedād ity arthaḥ | ity eṣā |

atra sākṣāc-chabdena vilajjamānayā yasya sthātum īkṣā-pathe'muyā ity [BhP 2.5.13] ādy uktā māyā neti dhvanitam | tatrānapāyitvaṃ yathā |

śrī-hāyaśīrṣa-pañcarātre -

paramātmā hari devas tac-chaktiḥ śrīr ihoditā | śrīr devī prakṛtiḥ proktā keśavaḥ puruṣaḥ smṛtaḥ | na viṣṇunā vinā devī na hariḥ padmajāṃ vinā || iti |

śrī-viṣṇu-purāṇe --

*nityaiva sā jagan-mātā viṣṇoḥ śrīr anapāyinī | yathā sarva-gato viṣṇus tathaiveyaṃ dvijottama || iti | [ViP 1.8.17]k[*ENDNOTE #60]*

tatrānyatra -

evaṃ yathā jagat-svāmī deva-devo janārdanaḥ | avatāraṃ karoty eṣā tathā śrīs tat-sahāyinī || [ViP 1.9.142] iti |

cidrūpatvam api skānde -

aparaṃ tv akṣaraṃ yā sā prakṛtir jaḍa-rūpikā | śrīḥ parā prakṛtiḥ proktā cetanā viṣṇu-saṃśrayā ||

tām akṣaraṃ paraṃ prāhuḥ parataḥ param akṣaram | harir evākhila-guṇa akṣara-trayam īritam || iti |

ata eva śrī-viṣṇu-purāṇe eva -

*kalā-kāṣṭhā-nimeṣādi[*ENDNOTE #61]- kāla-sūtrasya gocare | yasya śaktir na śuddhasya prasīdatu sa me hariḥ ||*

procyate parameśo yo yaḥ śuddho'py upacārataḥ | prasīdatu sa no viṣṇur ātmā yaḥ sarva-dehinām || iti [ViP 1.9.45-46]

atra svāmibhir eva vyākhyātaṃ ca | kalā-kāṣṭhā-nimeṣādi-kāla eva sūtravat sūtraṃ jagac-ceṣṭā niyāmakatvāt tasya gocare viṣaye yasya śaktir lakṣmīr na vartate | svarūpābhinnatvān nityaiva sā kālādhīnā na bhavatīty arthaḥ ||

ataeva tasyāḥ svarūpābhedāc chuddhasyety uktam ||

nanu yadi lakṣmīs tat-svarūpābhinnā kathaṃ tarhi lakṣmyāḥ patir ity ucyate tatrāha procyate iti parā cāsau mā ca lakṣmīs tasyā īśo yaḥ śuddhaḥ kevalo'pi upacārato bheda-vivaśayā procyate | dvitīyo yac-chabdaḥ prasiddhāv iti evam evābhipretya prārthitaṃ śrī-brahmaṇā tṛtīye |

eṣa prapanna varade ramayātma-śaktyā yad yat kariṣyati gṛhīta-guṇāvatāraḥ | tasmin sva-vikramam idaṃ sṛjato'pi ceto yuñjīta karma śamalaṃ ca yathā vijahyām || iti [BhP 3.9.23] |

ato yat tu -

sākṣāc chrīḥ preṣitā devair dṛṣṭvā taṃ mahad adbhutam | adṛṣṭāśruta-pūrvatvāt sā nopeyāya śaṅkitā || iti [BhP 7.9.2] śrī-nṛsiṃha-prādurbhūtāv uktam |

|| 12.11 || śrī-sūtaḥ || 118 ||

English witness · section(s) 104

Anuccheda 104

1 Goddess Laksmi is the Lord's limitless internal potency. Her form is a partial expansion of the Lord's form. This is described in these words (Srimad Bhagavatam 12.11.20): "Goddess Laksmi is the constant companion of the Supreme Personality of Godhead. She is a direct expansion of Lord Hari." 2 Srila Sridhara Svami comments: "The constant companion here is the Lord's own potency. The reason for this is given in the words: 'saksad atmanah' (directly manifested from Lord Hari). Because the Lord's form is perfectly spiritual and because she is not different from His form, she is His internal potency. 3 The word 'saksat' (directly) here confirms that goddess Laksmi is not the same as the illusory potency maya. This is confirmed by the following description of the illusory potency (Srimad Bhagavatam 2.5.13): "The illusory energy of the Lord is ashamed to be seen by the Lord." 4 That Goddess Laksmi is the Lord's constant companion is described in the hayasirsa-pancaratra: "Lord Hari is the Supreme Personality of Godhead. Goddess

Laksmi is His potency. Goddess Laksmi is female. Lord Kesava is male. Goddess Laksmi is never away from Lord Visnu. Lord Hari is never away from Goddess Laksmi." 5 This is also described in Visnu Purana (1.8.15): "Goddess Laksmi, the mother of the universe, is the constant companion of Lord Visnu. O best of brahmanas, as Lord Visnu is all pervading, so is she." 6 The Visnu Purana (1.9.40) also explains: "As Lord Janardana (Krsna), who is the master of the universe and the ruler of the demigods appears in different incarnations, so does His companion Goddess Laksmi." 7 That Laksmi-devi's form is spiritual is described in the Skanda Purana: "Material nature is eternal. Laksmi-devi, the spiritual potency, which takes shelter of Lord Visnu, is also eternal. Lord Hari, who possesses all virtues, is also eternal. The wise say these three are eternal." 8 The Visnu Purana (1.9.44-45) also explains: "May supremely pure Lord Hari, whose spiritual potency cannot be bound by the string of time knotted with seconds, minutes and hours, be pleased with me. "May Lord Visnu, who is said to be the Supreme Personality of Godhead, who is the Supersoul present in all embodied beings, and who is served by Laksmi-devi, be pleased with us." 9 Srila Sridhara Svami comments: "Because time controls only the material realm and because the Lord's eternal potency Laksmi-devi is not different from the form of the Supreme Personality of Godhead, Laksmi-devi is not under the control of time, which is like a string made of seconds, minutes, and hours. That is the meaning here. This is so because she is not different from the form of the supremely pure Personality of Godhead. "At this point someone may protest: If Laksmi-devi is not different from Lord Visnu, then why is He said to be her husband? "The answer is given in the word 'paramesah'. 'Para' means 'supreme', 'ma' means 'mother', and 'isah' means 'husband'. Therefore 'paramesah' (para+ma+isah) means 'the husband of the supreme mother, Laksmi-devi'. The words 'suddho py upacaratah' (served by Laksmi-devi) are spoken with the intention to explain that although Laksmi-devi is, in some ways, not different from Lord Visnu, she is also, in other ways, different from Him. The first two lines of this stanza are two separate clauses. That is why the relative pronoun 'yah' (who) is used twice.' 10 That Laksmi-devi is both different from and not different from the Lord may be inferred from these words, where the demigod Brahma prays (Srimad Bhagavatam 3.9.23): "The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator."* 11 It is also said (Srimad Bhagavatam 7.9.2): "The goddess of fortune, Laksmiji, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him."* 12 Here Laksmi-devi was frightened because the form of Lord

Nrsimadeva had never been seen or heard of before. In this way Srimad Bhagavatam 12.11.20 (quoted in text 1) has been explained. The verse quoted in the beginning of this anuccheda was spoken by Srila Suta Gosvami.

Bhagavat · Sanskrit §119 · English §105

[११९]

तद् एवं सच्चिदानन्दैक-रूपः स्वरूप-भूताचिन्त्य-विचित्रानन्त-शक्ति-युक्तो धर्मत्व एव धर्मित्वं निर्भेदत्व एव नाना भेदवत्त्वम् अपरुपित्व एव रूपित्वं, व्यापकत्व एव मध्यमत्वं, सत्यम् एवेत्य् आदि-परस्पर- विरुद्धानन्त-गुण-निधिः । स्थूल-सूक्ष्म-विलक्षण-स्व-प्रकाशाखण्ड-स्व-स्वरूप-भूत-श्री-विग्रहस् तथाभूत-भगवद्-आख्या-मुख्यैक- विग्रह-व्यञ्जित-तादृशानन्त-विग्रहस् तादृश-स्वानुरूप-स्वरूप- शक्त्याविर्भाव-लक्षण-लक्ष्मी-रञ्जित-वामावशः स्व-प्रभा-विशेषाकार-परिच्छेद-परिकर-निज-धामसु विराजमानाकारः स्वरूप-शक्ति-विलास-लक्षणाद्भुत-गुण-लीलादि-चमत्कारितात्मारामादि-गुणो जिज-सामान्य- प्रकाशाकार-ब्रह्म-तत्त्वो निजाश्रयैक-जीवन-जीवाख्य-तटस्थ-शक्तिर् अनन्त-प्रपञ्च-व्यञ्जित-स्वाभास-शक्ति-गुणो भगवान् इति विद्वद्- उपलब्धार्थ-शब्दैर् व्यञ्जितम् । तत्र तत्-स्वभावं वस्त्व्-अन्तरम् अपश्यताम् अविदुषाम् असम्भावना न युक्तेति विविदिषून् श्रद्दापयितुं प्रक्रियते तत्रैकेन तस्याविदुषां ज्ञान-गोचरत्वं, किन्तु वेदैक-वेद्यत्वम् एवेत्य् आहुः -

क इह नु वेद बतावर-जन्मालयोऽग्रसरं यत उदगाद् ऋषिर् यम् अनु देव-गणो उभये । तर्हि न सन्न् अचासद् उभयं न च काल-जवः किम् अपि न तत्र शास्त्रम् अवकृष्य शयीत यदा ॥ [भ्प् १०.८७.२४]

बत अहो भगवन् इह जगति अग्रसरं पूर्व-सिद्धं त्वां अवर-जन्मालयः अर्वाचीनोत्पत्ति-नाशवान् कोऽपि पुमान् वेद जानाति । ईश्वरस्य पूर्व-सिद्धाव् अन्यस्य चार्वाचीनत्वे कारणं वदन्त्यो ज्ञान-कारणाभावम् आहुः । यत उदगाद् इति यतस् त्वत्त एव ऋषिर् ब्रह्मा उत्पन्नः । अतोऽर्वाचीनाः सर्वे । यदा तु भवान् शास्त्रं स्व-विज्ञापकं वेदम् अवकृष्य वैकुण्ठ एवाकृष्य शयीत जगत्-कार्यं प्रति दृष्टिं निमीलयति तर्हि तदा अनुशायिनं जीवानां ज्ञान-साधनं नास्ति । यतस् तदा न सत् स्थूलम् आकाशादि न चासत् सूक्ष्मं महद्-आदि न चोभयं सदसद्भ्याम् आरब्धं शरीरम् । न च काल-जवः तन्-निमित्तीभूतं काल-वैषम्यं एवं सति तत्र तदा किम् अपि इन्द्रिय- प्राणाद्य् अपि न । अयम् अर्थः । यदा सृष्टि-गतत्वात् देहाद्य्-उपाधि- कृतान्तरत्वात् । काल-कर्म-वशेन मलिन-सत्त्वात् तेषाम् तद्-अवधारणे सामर्थ्यं नास्ति । यदा तु प्रलये समये न बह्व्-अन्तरम् अपि तदापि तेषां वेदानर्धान-महा-तमोमय-सुषुप्तिभ्यां साधनाभावान् न तवानुभव-सामर्थ्यम् इति ।

तथा श्रुतयः -

न तं विदाथ य इमा जजानान्यद् युष्माकम् अन्तरं बभूव [?] ।

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह [तैत्तु २.४.१] ।

को अद्धा वेद क इह प्रावोचत् । कुत आयाता कुत इयं विसृष्टिः [?] अर्वाग्-देवा अस्य विसर्जनेनाथ को वेद यत आवभूव [?] ।

अनेजद् एकं मनसो जवीयो नेदं देवा आप्नुवन् पूर्वम् अर्शद् । तद्-धावतोऽन्यान् अत्येति तिष्ठत् तस्मिन्न् अपो मातरिश्वा दधाति ॥ [ईशोपनिषद्, ४]

न चक्षुर् न श्रोत्रं न तर्को न स्मृतिर् वेदो ह्य् एवैनं वेदयति इत्य् आद्याः ।

॥१०.८७॥ श्रुतयः श्री-भगवन्तम् ॥११९॥

[119]

tad evaṃ saccidānandaika-rūpaḥ svarūpa-bhūtācintya-vicitrānanta-śakti-yukto dharmatva eva dharmitvaṃ nirbhedatva eva nānā bhedavattvam aparupitva eva rūpitvaṃ, vyāpakatva eva madhyamatvaṃ, satyam evety ādi-paraspara- viruddhānanta-guṇa-nidhiḥ | sthūla-sūkṣma-vilakṣaṇa-sva-prakāśākhaṇḍa- sva-svarūpa-bhūta-śrī-vigrahas tathābhūta-bhagavad-ākhyā-mukhyaika- vigraha-vyañjita-tādṛśānanta-vigrahas tādṛśa-svānurūpa-svarūpa- śaktyāvirbhāva-lakṣaṇa-lakṣmī-rañjita-vāmāvaśaḥ sva-prabhā-viśeṣākāra- pariccheda-parikara-nija-dhāmasu virājamānākāraḥ svarūpa-śakti-vilāsa- lakṣaṇādbhuta-guṇa-līlādi-camatkāritātmārāmādi-guṇo jija-sāmānya- prakāśākāra-brahma-tattvo nijāśrayaika-jīvana-jīvākhya-taṭastha-śaktir ananta-prapañca-vyañjita-svābhāsa-śakti-guṇo bhagavān iti vidvad-upalabdhārtha-śabdair vyañjitam | tatra tat-svabhāvaṃ vastv-antaram apaśyatām aviduṣām asambhāvanā na yukteti vividiṣūn śraddāpayituṃ prakriyate tatraikena tasyāviduṣāṃ jñāna-gocaratvaṃ, kintu vedaika-vedyatvam evety āhuḥ -

ka iha nu veda batāvara-janmālayo'grasaraṃ yata udagād ṛṣir yam anu deva-gaṇo ubhaye | tarhi na sann acāsad ubhayaṃ na ca kāla-javaḥ kim api na tatra śāstram avakṛṣya śayīta yadā || [BhP 10.87.24]

bata aho bhagavan iha jagati agrasaraṃ pūrva-siddhaṃ tvāṃ avara-janmālayaḥ arvācīnotpatti-nāśavān ko'pi pumān veda jānāti | īśvarasya pūrva-siddhāv anyasya

cārvācīnatve kāraṇaṃ vadantyo jñāna-kāraṇābhāvam āhuḥ | yata udagād iti yatas tvatta eva ṛṣir brahmā utpannaḥ | ato'rvācīnāḥ sarve | yadā tu bhavān śāstraṃ sva-vijñāpakaṃ vedam avakṛṣya vaikuṇṭha evākṛṣya śayīta jagat-kāryaṃ prati dṛṣṭiṃ nimīlayati tarhi tadā anuśāyinaṃ jīvānāṃ jñāna-sādhanaṃ nāsti | yatas tadā na sat sthūlam ākāśādi na cāsat sūkṣmaṃ mahad-ādi na cobhayaṃ sadasadbhyām ārabdhaṃ śarīram | na ca kāla-javaḥ tan-nimittībhūtaṃ kāla-vaiṣamyaṃ evaṃ sati tatra tadā kim api indirya- prāṇādy api na | ayam arthaḥ | yadā sṛṣṭi-gatatvāt dehādy-upādhi- kṛtāntaratvāt | kāla-karma-vaśena malina-sattvāt teṣām tad-avadhāraṇe sāmarthyaṃ nāsti | yadā tu pralaye samaye na bahv-antaram api tadāpi teṣāṃ vedānardhāna-mahā-tamomaya-suṣuptibhyāṃ sādhanābhāvān na tavānubhava-sāmarthaym iti |

tathā śrutayaḥ -

na taṃ vidātha ya imā jajānānyad yuṣmākam antaraṃ babhūva [?] |

yato vāco nivartante aprāpya manasā saha [TaittU 2.4.1] |

ko addhā veda ka iha prāvocat | kuta āyātā kuta iyaṃ visṛṣṭiḥ [?] arvāg-devā asya visarjanenātha ko veda yata āvabhūva [?] |

anejad ekaṃ manaso javīyo nedaṃ devā āpnuvan pūrvam arśad | tad-dhāvato'nyān atyeti tiṣṭhat tasminn apo mātariśvā dadhāti || [Īśopaniṣad, 4]

na cakṣur na śrotraṃ na tarko na smṛtir vedo hy evainaṃ vedayati ity ādyāḥ |

||10.87|| śrutayaḥ śrī-bhagavantam ||119||

English witness · section(s) 105

Anuccheda 105

1 He whose form is eternal and full of knowledge and bliss, who possesses inconceivable, wonderful, unlimited potencies, who is religion and the most religious person, who is not different from anything and who is different from everything in many ways, who has no form and who has form, who is all-pervading and localised, who is an ocean of limitless mutually contradictory qualities, who by His own wish alone manifests His transcendental form which is completely different from the gross and subtle elements of the material world, whose left side is decorated by the present of His personal potency Laksmi-devi whose transcendental form is like His, whose transcendental form is splendidly manifested among His splendid associates in His transcendental abodes, whose potencies, wonderful playful qualities, pastimes, and features fill the great devotees with wonder, who is identical with the impersonal Brahman, who is the shelter and sustenance of the

marginal potency that is the individual spirit souls, and whose abhasa-sakti manifests limitless material universes, is known as Bhagavan (the Supreme Personality of Godhead) by the wise. 2 The Supreme Personality of Godhead is different from matter. The materialists cannot see, understand, or imagine Him. He acts to create faith in the wise, who can understand Him. That he cannot be understood by the foolish, and that He can only be known through the revelation of the Vedas, is described in the following words, where the Personified Vedas says (Srimad Bhagavatam 10.87.24): 3 “Who, recently born and soon to die in this world, can know the Lord, who existed before all and who fathered the great sage Brahma and all the demigods great and small? When the Lord lies down and withdraws everything within Himself, there is no gross or subtle matter, material bodies made of the two, time or scripture.” 4 In this verse ‘bata’ means ‘O Lord’, ‘iha’ means ‘in this material world’, ‘agrasaram’ means ‘You, who were perfect in the beginning’, ‘avara-janma-layah’ means ‘who were recently born and are about to die’, and ‘Veda’ means ‘knows’. The verse says: “Which of these persons can know You?” The Personified Vedas say the Supreme Personality of Godhead was perfect in the beginning, and the others, who are all recently born, are not able to understand Him. The words ‘yata udagad rsih’ means ‘from You Brahma was born’. ‘Yam anu ubhaye’ means ‘After Brahma was born the demigods and other individual living entities were born.’ All these living entities are recently born. The Personified Vedas says: “When You take back (avakrsya) to the spiritual world the Vedas (sastran), which teach about You, when You also lie down (sayita), closing Your eyes to the activities of the material universe, then for the individual spirit souls who lie down with you there is no longer any way to understand You. At that time there are no gross material elements (sat) beginning with ether, no subtle material elements (asat) beginning with mahat-tattva, no material bodies made of gross and subtle material elements (ubhayam), and no force of time (kala-jvarah). In this way there are also no senses, no living force, and no other instruments of material life.” At the time of creation the Vedas reveal the truth of the Supreme Personality of Godhead, but the living entities, because they are recently born, born after the moment of creation, because they are bewildered by the presence of material bodies and various material designations, and because they are polluted by the power of time, cannot understand that revelation of the Supreme. The Vedas say: “At the time of cosmic devastation everything enters within You. At that time, because the Vedas have then disappeared, and because they are overcome with the sleep of ignorance, the living entities also cannot understand You.” This is described in the Sruti-sastra in these words: 5 “O Lord, when the living entities enter within You at the time of cosmic devastation they cannot understand anything about You.” Sruti-sastra “Words turn from the Supreme Personality of Godhead, for they cannot describe Him. With the material mind one can never attain Him.” Taittiriya Upanisad 2.4 “Who understands the Supreme? In this world who can describe Him?” Sruti-sastra “From

what has everything come? Who has created this world? The demigods were recently born. Who knows from whence they have come?" Sruti-sastra 6 "Although fixed in His abode, the Personality of godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence."* Isa Upanisad 8 "Neither the eyes, nor the ears, nor logic, nor memory, but only the Vedas can teach us about the Supreme Personality of Godhead." Sruti-sastra

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[१२०]

अथ तत्-पूर्वकं विदुषां भक्त्यैव साक्षाद् अनुभवतीयत्वम् आह त्रिभिः -

न पश्यति त्वां परमात्मनोऽजनो न बुध्यतेऽद्यापि समाधि-युक्तिभिः । कुतोऽपरे तस्य मनः शरीर-धीर् विसर्ग-सृष्टा वयम् अप्रकाशाः ॥ [भ्प् ९.८.२१]

अपरे अर्वाचीनास् तु कुतस् त्वां पश्येयुर् बुध्येरन् अर्वाचीनत्वे हेतुः तस्य ब्रह्मणः । मनश् च शरीरं च धीश् च सत्त्व-तमो-रजः-कार्याणि ताभिर् विविधा ये देव-तिर्यङ्-नराणां सर्गास् तेषां सृष्टाः । तत्रापि वयम् अप्रकाशाः अतो कुतः पश्येम इत्य् अर्थः ।

[१२१]

अपरे तर्हि किं पश्यन्ति तत्राह ।

ये देह-भाजस् त्रिगुण-प्रधाना गुणान् विपश्यत्य् उत वा तमश् च । मन्-मायया मोहित-चेतसस् त्वां विदुः स्व-संस्थं न बहिः प्रकाशाः ॥ [भ्प् ९.८.२२]

ये देह-भाहस् ते स्वस्मिन् सम्यक्-स्थितम् अपि त्वां न विदुः । किन्तु गुणान् एव विपश्यन्ति कदाचिच् च केवलं तम एव पश्यन्ति यतस् त्रिगुणा बुद्धिर् एव प्रधानं येषां । बुद्धि-परतन्त्रतया जाग्रत्-स्वप्नयोर् विषयान् पश्यन्ति सुषुप्तौ तु तम एव न तु स्वस्तुतो निर्गुणानां सर्वेषां आत्मारामाणाम् आत्म-भूतं त्वाम् । सर्वत्र हेतुः ! यत् यतः मायया यस्य तव मायया वा मोहितं चेतो येषां ते तथापि त्वं विचारेण ज्ञास्यसीति । यतो नास्मद्- विधानां ज्ञान-गोचरस् त्वं किन्तु भक्तानाम् एवेत्य् आह ।

तं त्वाम् अहं ज्ञान-घनं स्वभाव- प्रध्वस्त-माया-गुण-भेद-मोहैः । सनन्दनाद्यैर् हृदि संविभाव्यम् कथं विमूढः परिभावयामि ॥[*एन्द्नोते #६२] [भ्प् ९.८.२३]

तं नानाश्चर्य-वृत्तिक-पर-शक्ति-निधानं त्वां कथं परिभावयामि । किं स्वरूपं ज्ञान-घनं सत्य-ज्ञानानन्तानन्दैक-रस-मूर्तिं अतएव अनिर्देश्य-वपुर् इति सहस्र-नाम-स्तवे । अयं भावः । ज्ञान-घनत्वान् न तावत् ज्ञान-विषयस् त्वं विचार-विषयत्वेऽपि माया-गुणैर् अभिभूतोऽहं न विचारे

समर्थ इति।

ननु तर्हि मम तथाविधत्वे किं प्रमाणं तत्राह। स्वेन त्वदीयेन भावेन भक्त्या स्वस्यात्मनो स्वभावेनाविर्भावेनैव वा प्रध्वस्ता माया-गुण-प्रकार-कृत-मोहा येभ्यस् तैः सनन्दनाद्यैर् भगवत्-तत्त्व-विद्भिर् मुनिभिर् विभाव्यं विचार्यं साक्षाद् अनुभवईयं चेत्य् अर्थः। तस्माद् उलूकैः प्रकाश-गुणकत्वेनासम्मतेऽपि रवौ यथान्यैर् उपलभ्यमान-तद्-गुणकत्वम् अस्त्य् एव तथार्वाग्-दृष्टिभिर् असम्भाव्यमानम् अपि त्वयि तद्-गुणकत्वं तद्-भक्त-विद्वत्-प्रत्यक्ष- सिद्धम् अस्त्य् एवेति भावः।

तथा च श्रुतिः -

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन्। कश्चिद्धीरः प्रत्यगात्मानमैक्श-दावृत्तचक्शुरमृतत्वमिच्छन्॥ [कठउ २.१.१]

भक्तिर् एवैनं नयति भक्तिर् एवैनं दर्शयति। भक्ति-वशः पुरुषः भक्तिर् एव भूयसी॥ [माठर-श्रुति]

यम् एवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् [कठउ १.२.२३]

॥ ९.८ ॥ अंशुमान् श्री-कपिल-देवम् ॥ १२०-१२१ ॥

विवृतौ ब्रह्म-भगवन्तौ ॥

इति श्री-कलि-युग-पावन-स्व-भजन-विभाजन-प्रयोजनावतार-श्री-श्री-भगवत्-कृष्ण-चैतन्य-देव-चरणानुचर-विश्व-वैष्णव-राज-सभाजन-भाजन-श्री-रूप-सनातनानुशासन-भारती-गर्भे श्री-भागवत-सन्दर्भे भगवत्-सन्दर्भो नाम द्वितीयः सन्दर्भः॥

[*एन्द्नोते #१] इत् इस् लुदिन्रोउस् तो चोन्सिदेर् थे मङ्गलाचरण वेर्सेस् अस् सेपरतेल्य् नुम्बेरेद् सेच्तिओन्स्. [*एन्द्नोते #२] फ्रोम् थिस्, इ wओउल्द् अस्सुमे थत् थिस् इस् नोत् मेअन्त् तो बे अ सेपरते सेच्तिओन्, बुत् रेफ़ेर्स् बच्क् तो थे प्रेविओउस् #८. [*एन्द्नोते #३] थिस् परग्रफ् इस् तकेन् अस् अ सेपरते सेच्तिओन् नुम्बेर् २४ इन् थे यदव्पुर् एदितिओन्, बुत् थिस् दोएस्न्ऽत् सेएम् तो बे नेचेस्सर्य्. [*एन्द्नोते #४] नोत् फ़ोउन्द् इन् महोपनिषद्. [*एन्द्नोते #५] सेए सेच्तिओन् ३०.

[*एन्द्नोते #६] थे वेर्से थत् फ़ोल्लोwस् थिस् इन् त्भाग्: द्वारवत्यां यथा कृष्णः प्रत्यक्षं प्रति मन्दिरम्। चित्रं बतैतद् इत्यादि-प्रमाणेन स सेत्स्यति ॥

[*एन्द्नोते #७] सेए क्रुओते फ्रोम् कालिका-पुराण इन् सेच्तिओन् २६ अबोवे. [*एन्द्नोते #८] थे मेत्रे ओन् थिस् वेर्से इस् इन्चोर्रेच्त्, मिxएद् जगती अन्द् त्रिष्टुभ्. थे सेचोन्द् लिने अप्पेअर्स् तो बे मिस्सिन्ग् अ स्य्ल्लब्ले. इत् इस् प्रोबब्ल्य् फ्रोम् पद्मप्, उत्तरखण्ड. [*एन्द्नोते #९] सो wहेरे द्वोएस् थिस् रेफ़ेरेन्चे चोमे फ्रोम्? भ्प् १२.१२.६९? थिस् इस् फ़िर्स्त् मेन्तिओन् हेरे. [*एन्द्नोते #१०] थिस् इस् थे गित प्रेस्स् रेअदिन्ग्. ग्प् अल्सो हस् प्रमाणानि नोत् प्रमाणानाम्. [*एन्द्नोते #११] इन् सेच्तिओन् २१ अबोवे. [*एन्द्नोते #१२] त्वम् अस्य लोकस्य विभो रिरक्षिषुर् गृहेऽवतीर्णोऽसि ममाखिलेश्वरः। राजन्य-संज्ञासुर-कोटि-यूथपैर् निर्व्यूह्यमाना निहनिष्यसे चमूः ॥

[*एन्द्नोते #१३] हन्तृ-जीववद्- [*एन्द्नोते #१४] कर्तरीय- [*एन्द्नोते #१५] रूपं यत् तत् प्राहुर् अव्यक्तम् आद्यं ब्रह्म ज्योतिर् निर्गुणं निर्विकारम्। सत्ता-मात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुर् अध्यात्म-दीपः ॥

[*एन्द्नोते #१६] क्रुओतेद् फ्रोम् नारायणाध्यात्म इन् सेच्तिओन् ४७ अबोवे. [*एन्द्नोते #१७] दिस्च्युस्सेद् अबोवे इन् सेच्तिओन् ८. [*एन्द्नोते #१८] यतो [*एन्द्नोते #१९] थे भगवत् सन्दर्भ रेअदिन्ग् wअस् परीत्य लोकान् कर्म-चितान्... नात्यकृतः. [*एन्द्नोते #२०] मुण्डकउ २.२.७: दिव्ये ब्रह्म-पुरे ह्य् एष व्योम्न्य् आत्मा प्रतिष्ठितः ॥

[*एन्द्नोते #२१] तद् वा एतत् परमं धाम मन्त्रराजाध्यापकस्य यत्र न सूर्यस् तपति यत्र न वायुर् वाति यत्र न चन्द्रमा भाति यत्र न नक्षत्राणि भान्ति यत्र नाग्निर् दहति यत्र न मृत्युः प्रविशति यत्र न दुःखं सदानन्दं परमानन्दं शान्तं शाश्वतं सदा-शिवं ब्रह्मादि- वन्दितं योगि-ध्येयं परमं पदं यत्र गत्वा न निवर्तन्ते योगिनः ॥

[*एन्द्नोते #२२] न्तु ५.१० क्रुओतेद् अबोवे. [*एन्द्नोते #२३] थिस् सेच्तिओन् इस् फ़ुल्ल् ओफ़् क्रुओतेस् फ्रोम् स्रुति थत् स्होउल्द् बे पोइन्तेद् ओउत्. थे सेच्तिओन् इस् अल्सो क्रुओतेद् इन् त्भाग् १.५.२४७-२५०. [*एन्द्नोते #२४] अल्तेर्नतिवे नुम्बेरिन्ग् गिवेन् अस् ६.२५५.५६-६४ [*एन्द्नोते #२५] अल्त्. अत्रोपसृष्टम्. सेए ३.१५.४२ अबोवे. [*एन्द्नोते #२६] वरिअन्त् - सनन्दनाद्यैर् मुनिभिर् विभाव्यम्. [*एन्द्नोते #२७] इ चोउल्द्न्ऽत् फ़िन्द् थिस् वेर्से इन् थे विप्. [*एन्द्नोते #२८] थिस् वेर्से हस् अल्रेअद्य् बेएन् रेफ़ेरेद् तो इन् सेच्तिओन्स् ४८ अन्द् ५६. थे चोम्प्लेते वेर्से इस्: रूपं यत् तत् प्राहुर् अव्यक्तम् आद्यं ब्रह्म-ज्योतिर् निर्गुणं निर्विकारम्। सत्ता-मात्रं निर्विशेषं निरीहं स त्वं साक्षाद्

विष्णुर् अध्यात्म-दीपः ॥

[*एन्द्नोते #२९] पदं इन् ओरिगिनल् ह्. थेसे वेर्सेस् अरे १०४.९-१३ इन् थे ब्रितिचल् एदितिओन्. [*एन्द्नोते #३०] माम् एव इन् ओरिगिनल् ह्. [*एन्द्नोते #३१] क्रुओतेद् अबोवे इन् सेच्तिओन् ५१. [*एन्द्नोते #३२] थे भग्स् रेअद्स् सर्वगस्य तथात्मा, wहिछ् इस् ओब्विओउस्ल्य् wरोन्ग्. [*एन्द्नोते #३३] थे विप् रेअदिन्ग् इस् समस्त-शक्ति-रूपाणि तत् करोति जनेश्वर ।
देव-तिर्यङ्-मनुष्यादि-चेष्टावन्ति स्वलीलया ॥

[*एन्द्नोते #३४] थिस् वेर्से इस् अल्सो चितेद् इन् सेच्तिओन्स् ४८ अन्द् १०७. [*एन्द्नोते #३५] सेच्तिओन् १८ अबोवे. [*एन्द्नोते #३६] इ चन्ऽत् फ़िन्द् थे सोउर्चे ओफ़् थिस् अन्द् थे प्रेविओउस् वेर्से. थे रेअदिन्ग् सेएम्स् तो बे चोर्रुप्त् - क्वाचिदजयत्मना... [*एन्द्नोते #३७] क्रुओतेद् अबोवे इन् ४.१०. [*एन्द्नोते #३८] थिस् फ्रसे इस् फ़ोउन्द् इन् मन्य् प्लचेस् इस् थे बृहद्-आरण्यक उपनिषद्. [*एन्द्नोते #३९] देहान्ते देवः परमं ब्रह्म तारकं व्याचष्टे । थे भग्स् तेxत् हस् तारकः फ़ोर् तावकम्. [*एन्द्नोते #४०] क्रुओतेद् अबोवे इन् सेच्तिओन् ९४. [*एन्द्नोते #४१] सेच्तिओन्स् ४ अन्द् ९५ अबोवे. [*एन्द्नोते #४२] थिस् एन्तिरे सेच्तिओन् एन्दिन्ग् wइथ् स्पर्शाभावाद् विशुद्धत्वम् इस् फ़ोउन्द् इन् राधा-कृष्णी□अर्चन-दीपिका, पगेस् १०-११. [*एन्द्नोते #४३] नोत् क्रुइते सुरे wहेरे श्रीधर स्वामीऽस् चोम्मेन्तर्य् एन्द्स्. [*एन्द्नोते #४४] बोथ् वेर्सेस् क्रुओतेद् अबोवे इन् सेच्तिओन् ८. थिस् wहोले सेच्तिओन् इस् फ़ोउन्द् थेरे, wओर्द्-फ़ोर् wओर्द्. थिस् इस् प्रोबब्ल्य् अन् एर्रोर्, सुप्रिसिन्ग्ल्य् नोत् चल्लेद् इन्तो क्रुएस्तिओन् ब्य् थे जदव्पुर् एदितोर्. अनोथेर् म्स् इस् नेएदेद् फ़ोर् चोम्परिसोन्. [*एन्द्नोते #४५] थिस् wओर्द् इस् नोत् इन् थे व्याख्या गिवेन् इन् सेच्तिओन् ७, wहिछ् ओथेर्wइसे फ़ोल्लोws wओर्द्-फ़ोर्-wओर्द् उन्तिल् ??. थिस् इस् प्रोबब्ल्य् अन् एर्रोर्, सुप्रिसिन्ग्ल्य् नोत् चल्लेद् इन्तो क्रुएस्तिओन् ब्य् थे जदव्पुर् एदितोर्. अनोथेर् म्स् इस् नेएदेद् फ़ोर् चोम्परिसोन्. [*एन्द्नोते #४६] थे सेच्तिओन् बेत्wएएन् सुपेर्स्क्रिप्त् अऽस् इस् नोत् इन् थे एअर्लिएर् व्याख्या ओफ़् थेसे वेर्सेस्, बुत् ओब्विओउस्ल्य् बेलोन्ग्स् अन्द् इस् लिकेल्य् इन् थे ओरिगिनल् वेर्सिओन्. थे समे गोएस् फ़ोर् ओथेर् फ्रसेस् इन् बेत्wएएन् सुपेर्स्क्रिप्तेद् लेत्तेर्स् इन् थे पस्सगे बेलोw. [*एन्द्नोते #४७] अतः [*एन्द्नोते #४८] मिश्रस्यापि [*एन्द्नोते #४९] निर्देशोभयम् [*एन्द्नोते #५०] ए. नोत् इन् थे सेच्तिओन् ११७ वेर्सिओन्. [*एन्द्नोते #५१] फ़्. नोत् इन् थे सेच्तिओन् ११७ वेर्सिओन्. [*एन्द्नोते #५२] नोत् इन् थे सेच्तिओन् ८ वेर्सिओन्. [*एन्द्नोते #५३] नोत् इन् थे सेच्तिओन् ८ वेर्सिओन्. [*एन्द्नोते #५४] नोत् इन् ११७. [*एन्द्नोते #५५] इन् सेच्तिओन् ११७ तमः [*एन्द्नोते #५६] नोत् इन् सेच्तिओन् ८. [*एन्द्नोते #५७] थिस् सेएम्स् तो बे थे एन्द् ओफ़् थे चोम्मोन् मतेरिअल्. [*एन्द्नोते #५८] थिस् अप्पेअर्स् तो बे एविदेन्चे थत् ८ इस् थे ओरिगिनल् सोउर्चे ओफ़् थे मतेरिअल्, नोत् ११७. तो बे फ़ोल्लोwएद्. [*एन्द्नोते #५९] क्. थिस् सेच्तिओन् चन् बे फ़ोउन्द् इन् र्कद् १२-१३.

[*एन्द्नोते #६०] क्. थिस् सेच्तिओन् इस् फ़ोउन्द् इन् कद् १३-१४. [*एन्द्नोते #६१] मुहुर्तादि इन् थे विप् वेर्सिओन्. थेरे इस् अनोथेर् वेर्से थत् बेगिन्स् थिस् wअय् अत् ३.५.१८. [*एन्द्नोते #६२] दिस्चुस्सेद् अबोवे इन् सेच्तिओन् ८५.

[120]

atha tat-pūrvakaṃ viduṣāṃ bhaktyaiva sākṣād anubhavatīyatvam āha tribhiḥ -

na paśyati tvāṃ paramātmano'jano na budhyate'dyāpi samādhi-yuktibhiḥ | kuto'pare tasya manaḥ śarīra-dhīr visarga-sṛṣṭā vayam aprakāśāḥ || [BhP 9.8.21]

apare arvācīnās tu kutas tvāṃ paśyeyur budhyeran arvācīnatve hetuḥ tasya brahmaṇaḥ | manaś ca śarīraṃ ca dhīś ca sattva-tamo-rajaḥ-kāryāṇi tābhir vividhā ye deva-tiryaṅ-narāṇāṃ sargās teṣāṃ sṛṣṭāḥ | tatrāpi vayam aprakāśāḥ ato kutaḥ paśyema ity arthaḥ |

[121]

apare tarhi kiṃ paśyanti tatrāha |

ye deha-bhājas triguṇa-pradhānā guṇān vipaśyaty uta vā tamaś ca | man-māyayā mohita-cetasas tvāṃ viduḥ sva-saṃsthaṃ na bahiḥ prakāśāḥ || [BhP 9.8.22]

ye deha-bhāhas te svasmin samyak-sthitam api tvāṃ na viduḥ | kintu guṇān eva vipaśyanti kadācic ca kevalaṃ tama eva paśyanti yatas triguṇā buddhir eva pradhānaṃ yeṣāṃ | buddhi-paratantratayā jāgrat-svapnayor viṣayān paśyanti suṣuptau tu tama eva na tu svastuto nirguṇānāṃ sarveṣāṃ ātmārāmāṇām ātma-bhūtaṃ tvām | sarvatra hetuḥ ! yat yataḥ māyayā yasya tava māyayā vā mohitaṃ ceto yeṣāṃ te tathāpi tvaṃ vicāreṇa jñāsyasīti | yato nāsmad- vidhānāṃ jñāna-gocaras tvaṃ kintu bhaktānām evety āha |

*taṃ tvām ahaṃ jñāna-ghanaṃ svabhāva- pradhvasta-māyā-guṇa-bheda-mohaiḥ | sanandanādyair hṛdi saṃvibhāvyam kathaṃ vimūḍhaḥ paribhāvayāmi ||[*ENDNOTE #62] [BhP 9.8.23]*

taṃ nānāścarya-vṛttika-para-śakti-nidhānaṃ tvāṃ kathaṃ paribhāvayāmi | kiṃ svarūpaṃ jñāna-ghanaṃ satya-jñānānantānandaika-rasa-mūrtiṃ ataeva anirdeśya-vapur iti sahasra-nāma-stave | ayaṃ bhāvaḥ | jñāna-ghanatvān na tāvat jñāna-viṣayas tvaṃ vicāra-viṣayatve'pi māyā-guṇair abhibhūto'haṃ na vicāre samartha iti |

nanu tarhi mama tathāvidhatve kiṃ pramāṇaṃ tatrāha | svena tvadīyena bhāvena bhaktyā svasyātmano svabhāvenāvirbhāvenaiva vā pradhvastā māyā-guṇa-prakāra-kṛta-mohā

yebhyas taiḥ sanandanādyair bhagavat-tattva- vidbhir munibhir vibhāvyaṃ vicāryaṃ sākṣād anubhavaīyaṃ cety arthaḥ | tasmād ulūkaiḥ prakāśa-guṇakatvenāsammate'pi ravau yathānyair upalabhyamāna-tad-guṇakatvam asty eva tathārvāg-dṛṣṭibhir asambhāvyamānam api tvayi tad-guṇakatvaṃ tad-bhakta-vidvat-pratyakṣa- siddham asty eveti bhāvaḥ |

tathā ca śrutiḥ -

parāñci khāni vyatṛṇat svayambhū- stasmātparāṅpaśyati nāntarātman | kaściddhīraḥ pratyagātmānamaikśa- dāvṛttacakśuramṛtatvamicchan || [KaṭhaU 2.1.1]

bhaktir evainaṃ nayati bhaktir evainaṃ darśayati | bhakti-vaśaḥ puruṣaḥ bhaktir eva bhūyasī || [Māṭhara-śruti]

yam evaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūṃ svām [KaṭhaU 1.2.23]

|| 9.8 || aṃśumān śrī-kapila-devam || 120-121 ||

vivṛtau brahma-bhagavantau ||

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe bhagavat-sandarbho nāma dvitīyaḥ sandarbhaḥ ||

*[*ENDNOTE #1] It is ludicrous to consider the maṅgalācaraṇa verses as separately numbered sections. [*ENDNOTE #2] From this, I would assume that this is not meant to be a separate section, but refers back to the previous #8. [*ENDNOTE #3] This paragraph is taken as a separate section number 24 in the Yadavpur edition, but this doesn't seem to be necessary. [*ENDNOTE #4] Not found in Mahopaniṣad. [*ENDNOTE #5] See section 30. [*ENDNOTE #6] The verse that follows this in LBhāg: dvāravatyāṃ yathā kṛṣṇaḥ pratyakṣaṃ prati mandiram | citraṃ bataitad ityādi-pramāṇena sa setsyati ||*

*[*ENDNOTE #7] See quote from Kālikā-purāṇa in section 26 above. [*ENDNOTE #8] The metre on this verse is incorrect, mixed jagatī and triṣṭubh. The second line appears to be missing a syllable. It is probably from PadmaP, Uttarakhaṇḍa. [*ENDNOTE #9] So where does this reference come from? BhP 12.12.69? This is first mention here. [*ENDNOTE #10] This is the Gita Press reading. GP also has pramāṇāni not pramāṇānām. [*ENDNOTE #11] In section 21 above. [*ENDNOTE #12] tvam asya lokasya vibho rirakṣiṣur gṛhe'vatīrṇo'si mamākhileśvaraḥ | rājanya-saṃjñāsura-koṭi-yūthapair nirvyūhyamānā nihaniṣyase camūḥ ||*

*[*ENDNOTE #13] hantṛ-jīvavad- [*ENDNOTE #14] kartarīya- [*ENDNOTE #15] rūpaṃ yat tat prāhur avyaktam ādyaṃ brahma jyotir nirguṇaṃ nirvikāram | sattā-mātraṃ nirviśeṣaṃ nirīhaṃ sa tvaṃ sākṣād viṣṇur adhyātma-dīpaḥ ||*

*[*ENDNOTE #16] Quoted from Nārāyaṇādhyātma in Section 47 above. [*ENDNOTE #17] Discussed above in Section 8. [*ENDNOTE #18] yato [*ENDNOTE #19] The Bhagavat sandarbha reading was parītya lokān karma-citān... nātyakṛtaḥ. [*ENDNOTE #20] MuṇḍakaU 2.2.7: divye brahma-pure hy eṣa vyomny ātmā pratiṣṭhitaḥ ||*

*[*ENDNOTE #21] tad vā etat paramaṃ dhāma mantrarājādhyāpakasya yatra na sūryas tapati yatra na vāyur vāti yatra na candramā bhāti yatra na nakṣatrāṇi bhānti yatra nāgnir dahati yatra na mṛtyuḥ praviśati yatra na duḥkhaṃ sadānandaṃ paramānandaṃ śāntaṃ śāśvataṃ sadā-śivaṃ brahmādi- vanditaṃ yogi-dhyeyaṃ paramaṃ padaṃ yatra gatvā na nivartante yoginaḥ ||*

*[*ENDNOTE #22] NTU 5.10 quoted above. [*ENDNOTE #23] This section is full of quotes from Sruti that should be pointed out. The section is also quoted in LBhāg 1.5.247-250. [*ENDNOTE #24] Alternative numbering given as 6.255.56-64 [*ENDNOTE #25] Alt. atropasṛṣṭam. See 3.15.42 above. [*ENDNOTE #26] Variant - sanandanādyair munibhir vibhāvyam. [*ENDNOTE #27] I couldn't find this verse in the ViP. [*ENDNOTE #28] This verse has already been refered to in sections 48 and 56. The complete verse is: rūpaṃ yat tat prāhur avyaktam ādyaṃ brahma-jyotir nirguṇaṃ nirvikāram | sattā-mātraṃ nirviśeṣaṃ nirīhaṃ sa tvaṃ sākṣād viṣṇur adhyātma-dīpaḥ ||*

*[*ENDNOTE #29] padaṃ in original HV. These verses are 104.9-13 in the critical edition. [*ENDNOTE #30] mām eva in original HV. [*ENDNOTE #31] Quoted above in section 51. [*ENDNOTE #32] The BhagS reads sarvagasya tathātmā, which is obviously wrong. [*ENDNOTE #33] The ViP reading is samasta-śakti-rūpāṇi tat karoti janeśvara | deva-tiryaṅ-manuṣyādi-ceṣṭāvanti svalīlayā ||*

*[*ENDNOTE #34] This verse is also cited in sections 48 and 107. [*ENDNOTE #35] Section 18 above. [*ENDNOTE #36] I can't find the source of this and the previous verse. The reading seems to be corrupt - kvācidajayattmanā... [*ENDNOTE #37] Quoted above in 4.10. [*ENDNOTE #38] This phrase is found in many places is the Bṛhad-āraṇyaka Upaniṣad. [*ENDNOTE #39] dehānte devaḥ paramaṃ brahma tārakaṃ vyācaṣṭe | The BhagS text has tārakaḥ for tāvakam. [*ENDNOTE #40] Quoted above in section 94. [*ENDNOTE #41] Sections 4 and 95 above. [*ENDNOTE #42] This entire section ending with sparśābhāvād viśuddhatvam is found in Rādhā-kṛṣṇī`arcana-dīpikā, pages 10-11. [*ENDNOTE #43] Not quite sure where Śrīdhara Svāmī's commentary ends. [*ENDNOTE #44] Both verses quoted*

*above in section 8. This whole section is found there, word-for word. This is probably an error, surprisingly not called into question by the Jadavpur editor. Another MS is needed for comparison. [*ENDNOTE #45] This word is not in the vyākhyā given in section 7, which otherwise follows word-for-word until ??. This is probably an error, surprisingly not called into question by the Jadavpur editor. Another MS is needed for comparison. [*ENDNOTE #46] The section between superscript a's is not in the earlier vyākhyā of these verses, but obviously belongs and is likely in the original version. The same goes for other phrases in between superscripted letters in the passage below. [*ENDNOTE #47] ataḥ [*ENDNOTE #48] miśrasyāpi [*ENDNOTE #49] nirdeśobhayam [*ENDNOTE #50] e. Not in the section 117 version. [*ENDNOTE #51] f. not in the section 117 version. [*ENDNOTE #52] Not in the section 8 version. [*ENDNOTE #53] Not in the section 8 version. [*ENDNOTE #54] Not in 117. [*ENDNOTE #55] in section 117 tamaḥ [*ENDNOTE #56] Not in section 8. [*ENDNOTE #57] This seems to be the end of the common material. [*ENDNOTE #58] This appears to be evidence that 8 is the original source of the material, not 117. To be followed. [*ENDNOTE #59] k. This section can be found in RKAD 12-13. [*ENDNOTE #60] k. This section is found in RKAD 13-14. [*ENDNOTE #61] muhūrtādi in the ViP version. There is another verse that begins this way at 3.5.18. [*ENDNOTE #62] Discussed above in Section 85.*

English witness · section(s) 106

Anuccheda 106

1 That the ancient wise sages can directly understand and see the Supreme by serving Him with devotion will be described in three verses from Srimad Bhagavatam (9.8.21-23) quoted in this anuccheda. The first of these verses (Srimad Bhagavatam 9.8.21) says: “My Lord, even Lord Brahma is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahma in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?”* 2 This verse states: “Even Lord Brahma (ajanah) is to the very day (adya) unable to see (na pasyati) You (tvam) or to understand (na budhyate) Your position (tvam).” Why can he not see or understand You? The answer is given in the word ‘samadhi-yuktibhih’, which means ‘You cannot be understood by meditation or mental speculation’. The word ‘apare’ means ‘How can others, who are only recently born, see or understand You?” Why are the others said to be recently born? The answer is given in the words ‘kuta pare tasya manah-sarira-dhi-visarga-srsta vayam aprakasah’, which means ‘So what to speak of others like us, whose mind, body, and intelligence have been created by Brahma from the material modes of goodness, passion, and ignorance, and made into in various forms as demigods, animals, and human beings? We are completely in ignorance, therefore, how can we see or know You, who are the Transcendence?” 3 Why can the others (apare) not see the Lord? The answer is given in

the next verse (Srimad Bhagavatam 9.8.22): “My Lord, You are fully situated in everyone’s heart, but the living entities, covered by the material body cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guna, rajo-guna and tamo-guna, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, the can see only the workings of material nature, they cannot see You Lordship.”* 4 The verse says: ‘My Lord, You are fully situated in everyone’s heart, but the living entities, covered by the material body (ye deha-bhajah) cannot see You (na viduh). They see (vipasyanti) only the material modes of nature (gunan). Sometimes they see only the mode of ignorance. Their intelligence overpowered by the three modes, awake or dreaming they see only the material sense-objects. In dreamless sleep they see only the mode of ignorance. They do not see You, who are beyond the three modes of material nature. You are everywhere. Why do they no see You? Because their minds are bewildered by the illusory potency maya, or by Your illusory potency maya, they cannot understand You. Persons like us cannot understand You. Only Your devotees can understand You.” 5 The next verse (Srimad Bhagavatam 9.8.23) explains: “O my Lord, sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana, and Sanatana) - are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?”* 6 This verse says: ‘My Lord, how can I think of You, who possess many wonderful transcendental potencies? What is Your form like? It is full of knowledge.” That the form of the Supreme Personality of Godhead is full of knowledge is described in the scriptures in these words: “The Visnu-murtis all had eternal, unlimited forms, full of knowledge, and bliss and existing beyond the influence of time.”* Srimad Bhagavatam 10.13.54 “The Lord’s form is spiritual and cannot be seen by the non devotees.” Sri Visnu-sahasra-nama-stotra The meaning is that because the Lord’s form is full of transcendental knowledge it cannot be understood by the materialists. The speaker of this verse therefore says: ‘I am a victim of the three modes of material nature. Therefore I am not able to think of You, O Lord.” 7 At this point the Supreme Lord may protest: “What is the proof that I am as you say?” The speaker of this verse answers: “The proof is that sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana, and Sanatana) - are able to think of You. Indeed, they are able to see You directly. As owls have no conception of the sun, so some people cannot understand You. Recently born persons cannot understand You at all, although the wise devotees can see You directly. That is the meaning. The Sruti-sastra explains (Katha Upanisad 2.1.1): 8 “Generally speaking, no one can see the Supreme Personality of Godhead, who is beyond the grasp of the material senses. However, one who is intelligent and saintly, and who aspires for liberation, can turn his eyes from matter and

become able to see the Supreme Personality of Godhead residing within his heart as the Supersoul." 9 The method of seeing and understanding the Lord is described in these words of the Mathara-sruti: "Devotional service brings one to the Supreme Personality of Godhead. Devotional service enables one to see the Supreme Personality of Godhead. Devotional service conquers the Supreme Personality of Godhead. Devotional service is more powerful than the Lord Himself." 10 The scriptures also explains (Katha Upanisad 1.2.23 and Mundaka Upanisad 3.2.3): "The Supreme Lord is not attained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He chooses. To such a person He manifests His own form."* 11 The verse quoted in the beginning of this anuccheda was spoken by Amsuman to Lord Kapiladeva. In this sandarbha, Brahman and the Supreme Personality of Godhead (Bhagavan) have been described.

PARAMĀTMA-SANDARBHA

3.1

Sections 1–10

10 bilingual sequence blocks

Paramātma · Sanskrit §1 · English §1

षट्-सन्दर्भ-नामक-श्री-भागवत-सन्दर्भे तृतीयः परमात्म-सन्दर्भः

तौ सन्तोषयता सन्तौ श्रील-रूप-सनातनौ । दाक्षिणात्येन भट्टेन प्नुअर् एतद् विविच्यते ॥इ॥

तस्याद्यं ग्रन्थनालेखं क्रान्तम् उत्क्रान्त-खण्डितम् । पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥इइ॥

[१]

अथ परमात्मा विव्रियते । अत्र तं जगद्-गत-जीव-निरूपण-पूर्वकं निरूपयति द्वाभ्याम् -

क्षेत्रज्ञ एता मनसो विभूतीर् जीवस्य माया-रचितस्य नित्याः । आविर्हिताः क्वापि तिरोहिताश् च शुद्धो विचष्टे ह्य् अविशुद्ध-कर्तुः ॥ [भ्प् ५.११.१२]

क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात् स्वयं ज्योतिर् अजः परेशः । नारायणो भगवान् वासुदेवः स्व-माययात्मन्य् अवधीयमानः ॥ [भ्प् ५.११.१३]

यः शुद्धोऽपि मायातः परोऽपि माया-रचितस्य वक्ष्यमाणस्य सर्व- क्षेत्रस्य मायया कल्पितस्य मनसोऽन्तः-करणस्यैताः विभूतीर् वृत्तीर् विचष्टे विशेषेण पश्यति, पश्यंस् तत्राविष्टो भवति, स खल्व् असौ जीव-नामा स्व-शरीर-द्वय-लक्षण-क्षेत्रस्य ज्ञातृत्वात् क्षेत्रज्ञ उच्यते इत्य् अर्थः ।

तद् उक्तम् -

यया संमोहितो जीवो आत्मानं त्रिगुणात्मकं परोऽपि मनुतेऽनर्थं तत्-कृतं चाभिपद्यते ॥ [भ्प् १.७.५] इति ।

तस्य मनसः कीदृशतया माया-रचितस्य तत्राह - जीवध्य जीवोपाधितया जीव-तादात्म्येन रचितस्य । ततश् च तत् तयोपचर्यमाणस्येत्य् अर्थः । ततश् च कीदृशस्य, अविशुद्धं भगवद्-बहिर्मुखं कर्म करोतीति तादृशस्य । कीदृशीर् विभूतीर् नित्या अनादित एवानुगताः ।

अत्र स कदा कीदृशीर् इत्य् अपेक्षायाम् आह - जाग्रत् स्वप्नयोर् आविर्भूताः सुषुप्तौ तिरोहिताश् चेति ।

यस् तु पुराणो जगत्-कारण-भूतः पुरुषः आद्योऽवतारः पुरुषः परस्येत्य् आदि [भ्प् २.६.४१] द्वितीयादौ प्रसिद्धः । साक्षाद् एव स्वयं ज्योतिः स्वप्रकाशो तनु जीववद् अन्यापेक्षया । अजो जन्मादि-शून्यः । परेषां ब्रह्मादीनां अपीशः । नारं जीव-समूहः स्वनियम्यत्वेनायनं यस्य सः । भगवान् ऐश्वर्याद्य्-अंशत्वात् । वासुदेवः सर्व-भूतानाम् आश्रयः । स्व-मायया स्व-स्वरूप-शक्त्या आत्मनि स्व-स्वरूपे अवधीयमानः अवस्थाप्य-मानः । कर्म-कर्तृ-प्रयोगः । मायायां मयिकेऽप्य् अन्तर्यामितया प्रविष्टोऽपि स्वरूप-शक्त्या स्वरूपस्य एव न तु तत्-संसक्त इत्य् अर्थः । वासुदेवत्वेन सर्व-क्षेत्र-ज्ञातृत्वात् सोऽपरः । माया-मोहितात् जीवाद् अन्यः माया-रहितः शुद्धः । क्षेत्रज्ञः आत्मा परमात्मेति ।

तद् एवम् अपि मुख्यं क्षेत्रज्ञत्वं परमात्मन्य् एव । तद् उक्तम् -

सर्वं पुमान् वेद गुणांश् च तज्-ज्ञो न वेद सर्वज्ञम् अनन्तम् ईडे इति [भ्प् ६.४.२५] ।

श्री-गीतोपनिषत्सु -

इदं शरीरं कौन्तेय क्षेत्रम् इत्य् अभिधीयते । एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ [गीता १३.१]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर् ज्ञानं यत् तज् ज्ञानं मतं मम ॥ [गीता १३.१]

अत्र खलु क्षेत्रज्ञं चापि मां विद्धीति सर्वेष्व् अपि क्षेत्रेषु मां च क्षेत्रज्ञं विद्धि, न तु जीवम् इव स्वक्षेत्र एव इत्य् एवार्थं वहति । न च जीवेशयोः समानाधिकरण्येन निर्विशेष-चिद्-वस्त्व् एव ज्ञेयतया निर्दिशति । सर्व-क्षेत्रेष्व् इत्य् अस्य विअयर्थ्यापत्तेः । ज्ञेयं यत् तत् प्रवक्ष्यामीत्य् आदौ सर्वतः पाणि-पादं तद् सर्वतोऽक्षि-शिरो-मुखम् इत्य् [गीता १३.१३] आदिना सविशेषस्यैव निर्देक्ष्यमाणत्वात् । अमानित्वम् इत्य् आदिना ज्ञानस्य च तथौपदेक्ष्यमाणत्वात् ।

किं च क्षेत्रज्ञं चापीत्य् अत्र त्वम् असीतिवत् सामानाधिकरण्येन तन्- निर्विशेष-ज्ञाने विवक्षिते क्षेत्रज्ञेश्वरयोर् ज्ञानम् इत्य् एवनानूद्येत न तु क्षेत्र-क्षेत्रज्ञयोत् ज्ञानम् इति । किन्तु क्षेत्र-क्षेत्रज्ञयोर् इत्य् अस्यायम् अर्थः । द्विव्दिहयोर् अपि क्षेत्र-क्षेत्रज्ञयोर् ज्ञानं तन् ममैव ज्ञानं मतम् ।

अन्यार्थस् तु परामर्श इति न्यायेन यज्-ज्ञानैकतात्-पर्यकम् इत्य् अर्थः । ज्ञेयस्यैकत्वेनैव निर्दिष्टत्वात् योग्यत्वाच् च । न च निरीश्वर-साङ्ख्यवत् क्षेत्र-क्षेत्रज्ञ-मात्र-विभागाद् अत्र ज्ञानं मतं ममेत्य् अनेनेश्वरस्यावेक्षितत्वात् । न च विवर्त-वादवद् ईश्वरस्यापि भ्रम-मात्र- प्रतीत-पुरुषत्वम् ।

तद्-वचन-लक्षण-सवेद-गीतादि-शास्त्राणाम् अप्रामाण्याद् बौद्ध-वादापत्तेः । तस्यां च सत्यां बौद्धानाम् इव विवर्त- वादिनां तद्-व्याख्यानायुक्तेः । न च तस्य सत्य-पुरुषत्वेऽपि निर्विशेष- ज्ञानम् एव मोक्ष-साधनम् इति तदीय-शास्त्रान्तरतः समाहार्यम् ।

एवं सतत-युक्ता ये [१२.१] इत्य् आदि पूर्वाध्याये निर्विशेष-ज्ञानस्य हेयत्वेन विवक्षितत्वात् । तत्रैव च ये तु सर्वाणि कर्माणि इत्य् [१२.६] आदिनानन्य-भक्तान् उद्दिश्य तेषाम् अहं समुद्धर्ता मृत्यु-संसार-सागराद् इत्य् [१२.७] अनेन तज् ज्ञानापेक्षापि नादृतेति । तद् उक्तम् एकादशे स्वयं भगवता - यत् कर्मभिर् यत् तपसेत्य् आदि [भ्प् ११.२०.३२] । मोक्ष-धर्मे च - य वै साधन-सम्पत्तिः पुरुषार्थ-चतुष्टये । तया विना तद् आप्नोति नरो नारायणाश्रयः ॥ इति ।

अत्र तु पूर्वाध्याय-विश्लाघितं तद् एवावृथाकर्तुं सविशेषतया निर्दिश्य

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः मद्-भक्त एतद् विज्ञाय मद्-भावायोपपद्यते ॥ [गीता १३.१८]

इत्य् अन्तेन भक्ति-संवलिततया सुकरार्थ-प्रायं कृतम् । अतएवात्र व्यष्टि- क्षेत्रज्ञ एव भक्तत्वेन निर्दिष्टः समष्टि-क्षेत्रज्ञस् तु ज्ञेयत्वेनेति क्षेत्र-ज्ञानाभ्यां सह ज्ञेयस्य पाठाद् अनुस्मार्य तद्-अनन्तरं च तस्य तस्य च जीवत्वम् ईश्वरत्वं च क्षरं नेति दर्शितम् । यतः -

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृति-जान् गुणान् । कारणं गुण-सङ्गोऽस्य सद्-असद्-योनि-जन्मसु ॥ [गीता १३.२१]

इति जीवस्य प्रकृतिस्थत्वं निर्दिश्य स्वतस् तस्याप्राकृतत्व-दर्शनया स्फुटम् एवाक्षरत्वं ज्ञापितम् ।

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः परमात्मेति चाप्य् उक्तो देहे ऽस्मिन् पुरुषः परः ॥ [गीता १३.२२]

इति जीवात् परत्वेन निर्दिष्टस्य परमात्माख्य-पुरुषस्य तु कैमुत्येनैव तद् दर्शितम् ।

द्वाव् इमौ पुरुषौ लोके क्षरश् चाक्षर एव च क्षरः सर्वाणि भूतानि कूटस्थो ऽक्षर उच्यते ॥ [गीता १५.१६] उत्तमः पुरुषस् त्व् अन्यः परमात्मेत्य् उदाहृतः यो लोकत्रयम् आविश्य बिभर्त्य् अव्यय ईश्वरः ॥ [गीता १५.१७]

इत्य् अत्र जीवस्याप्य् अक्षरत्वं कण्ठोक्तम् एव । तत्रोपद्रष्टा परम-साक्षी, अनुमन्ता तत्-तत्-कर्मानुरूपः प्रवर्तकः । भर्ता पोषकः । भोक्ता पालयिता । महेश्वरः सर्वाधिकर्ता । परमात्मा सर्वान्तर्यामीति व्याख्येयम् ।

उत्तरपद्ययोस् तु । कूटस्थ एक-रूपतया तु यः काल-व्यापी स कूटस्थ इत्य् अमरकोषाद् अवगतार्थः । असौ शुद्ध-जीव एव उत्तमः पुरुषस् त्व् अन्य इत्य् उत्तरात् । तद् एवम् अत्रापि क्षेत्र-क्षेत्रज्ञ-सर्व-क्षेत्रज्ञा उक्ताः । अत्र चोत्तरयोर् अन्य इत्य् अनेन भिन्नयोर् एव सतोर् अक्षरयोर्न तत्-तद्-रूपता- परित्यागः सम्भवेद् इति न कदाचिद् अपि निर्विशेष-रूपेनावस्थितिर् इति दर्शितम् । तस्मान् मद्-भावायोपपद्यते इति यद् उक्तं तद् अपि तत्-सार्ष्टि- प्राप्ति-तात्पर्यकम्[*एन्द्नोते #१] । तद् एवं द्वयोर् अक्षरत्वेन साम्येऽपि जीवस्य हीन-शक्तित्वात् प्रकृत्य्-आविष्टस्य तन्-निवृत्त्य्-अर्थम् ईश्वर एव भजनीयत्वेन ज्ञेय इति भावः ।

तस्माद् इदं शरीरम् इत्य् आदिकं पुनर् इत्थं विवेचनीयम् । इदं स्व- स्वापरोक्षम् इत्य् अर्थः । शरीर-क्षेत्रयोर् एकैकत्वेन ग्रहणम् अत्र व्यक्ति- पर्यवसानेन जाति-पुरस्कारेणैवेति गम्यते । सर्व-क्षेत्रेष्व् इति बहु- वचनेनानुवादात् । एतद् यो वेत्ति इत्य् अत्र देहो ऽसवो ऽक्षा-मनव इत्य् आदौ सर्वं पुमान् वेद-गुणांश् च तज्-ज्ञः [भ्प् ६.४.२५] इत्य्-उक्त-दिशा क्षेत्रज्ञ एता मनसो विभूतीर् इत्य्-उक्त-दिशा च जानातीत्य् अर्थः ।

क्षेत्रज्ञं चापि मां विद्धीति । तद् उक्तम् -- विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् [गीता १०.४२] । यत्र गत्य्-अन्तरं नास्ति तत्रैव लक्षणा- मय-कष्टम् आश्रीयेत । तथापि तेन सामानाधिकरण्यं यदि विवक्षितं स्यात् तर्हि क्षेत्रज्ञं चापि मां विद्धीत्य् एतावद् एव तं च मां विद्धीत्य् एतावद् एव वा प्रोच्येत, न तु सर्व-क्स्रेषु भारतेत्य् अधिकम् अपि । किन्तु क्षेत्रज्ञ एता मनसो व्भूतीर् इत्य् आदिवत् क्षेत्रज्ञ-द्वयम् अपि वक्तव्यम् एव स्यात् ।

तथा च ब्रह्म-सूत्रं गुहां प्रविष्टावात्मानौ हि तद्-दर्शनाद् इति [व्स् १.२.११] तद्-वैध्यम् एव चोपसंहृतम् । पुरुषः प्रकृतिस्थो हीत्य् आदिना । तस्माद् उपक्रमार्थस्योपसंहाराधीनत्वाद् एष एवार्थः समञ्जसः । यथोक्तं ब्रह्म-सूत्र-कृद्भिः - असद् व्यपदेशान् नेति चेन् न धर्मान्तरेण वाक्य-शेषाद् इति [व्स् २.१.१७] ।

अथ क्षेत्र-क्षेत्रज्ञयोर् ज्ञानम् इत्य् अत्र यत् क्षेत्रे ज्ञानेन्द्रिय-गतं चेतना- गतं च ज्ञानं दर्शयिष्यते यच् च पूर्व-क्षेत्र-ज्ञे निज-निज-क्षेत्र-ज्ञानं दर्शितं तत् तत् मज्-ज्ञानांशस्य क्षेत्रेषु च्छाया-रूपत्वात् क्षेत्र-ज्ञेषु यत्

किञ्चिद् अंशांशतया प्रवेशान् ममैव ज्ञानं मतम् इति । तस्मात् साधूक्तं मुख्यं क्षेत्रज्ञत्वं परमात्मन्य् एवेति ।

अत्र श्री-भगवतः परमात्म-रूपेणाविर्भावोऽपि । अजनि च यन् मयं तद्- अविमुच्य-नियन्तृ भवेद् इत्य्-उक्त-दिशा [भ्प् १०.८७.३०] शक्ति-विशेषालिङ्गित्वाद् यस्माद् एवांशाज् जीवानाम् आविर्भावस् तेनैवेति ज्ञेयम् । तद् उक्तं तत्रैव विष्टभ्याहम् इत्य् आदि । श्री-विष्णु-पुराणे च -

यस्यायुतांशांशे विश्व-शक्तिर् इयं स्थिता । पर-ब्रह्म-स्वरूपस्य प्रणमाम तम् अव्ययम् ॥ इति [विप् १.९.५३]

पूर्ण-शुद्ध-शक्तिस् तु कला-काष्ठा-निमेषाद् इत्य् अनेन दर्शिता । तथा श्री- नारद-पञ्चरात्रे --

नारद उवाच - शुद्ध-सर्गम् अहं देव ज्ञातुम् इच्छामि तत्त्वतः । सर्ग-द्वयस्य चैवस्य यः परत्वेन वर्तते ॥

तत्रैतत् पूर्वोक्तः प्राधानिकः शाक्तश् चेत्य् एतत् सर्गद्वयस्येति ज्ञेयम् ।

श्री-भगवान् उवाच - यः सर्व-व्यापको देवः पर-ब्रह्म च शाश्वतम् । चित्-सामान्यं जगत्य् अस्मिन् परमानन्द-लक्षणम् ॥

वासुदेवाद् अभिन्नस् तु बह्व्-अर्केन्दु-शत-प्रभम् । वासुदेवोऽपि भगवांस् तद्-धर्मा परमेश्वरः ॥

स्वां दीप्तिं क्षोभयत्य् एव तेजसा तेन वै युतम् । प्रकाश-रूपो भगवान् अच्युतं चासकृद् द्विज ॥

सोऽच्युतोऽच्युत-तेजाश् च स्वरूपं वितनोति वै । आश्रित्य वासुदेवं च स्वस्थो मेघो जलं यथा ॥

क्षोभयित्वा स्वम् आत्मानं सत्य-भास्वर-विग्रहम् । उत्पादयामास तदा समुद्भोर्मि-जलं यथा ॥

स चिन्मयः प्रकाशात्मा उत्पाद्यात्मानम् आत्मना । पुरुषाख्यम् अनन्तं च प्रकाश-प्रसरं महत् ॥

स च वै सर्व-जीवानाम् आश्रयः परमेश्वरः । अन्तर्यामी च तेषां वै तारकाणाम् इवाम्बरम् ॥

सेन्धनः पावको यद्वत् स्फुलिङ्ग-निचयं द्विज । अनिच्छातः प्रेरयति तद्वद् एव परः प्रभुः ॥

प्राग्-वासना-निबन्धानां बन्धानां च विमुक्तये । तस्माद् विद्धि तद्-अंशांशस् तान् सर्वांशत्वम् अजम् प्रभुम् ॥ इति ।

अतएव यत् तु ब्रह्मादौ श्री-प्रद्युम्नस्य मन्वादौ श्री-विष्णोः, रुद्रादौ श्री-सङ्कर्षणस्यान्तर्यामित्वं श्रूयते तन् नानांशम् आदायावतीर्णस्य तस्यैव तत्-तद्-अंशेन तत्-तद्-अन्तर्यामित्वम् इति मन्तव्यम् । अतएव रुद्रस्य सङ्कर्षण-प्रकृतित्वं पुरुष-प्रकृतित्वं चेत्य् उभयम् अप्य् आम्नातं प्रकृतिम् आत्मनः सङ्कर्षण-संज्ञां भव उपधावतीत्य् आदौ [भ्प् ५.१७.१६] आदाव् अभूच् छत-धृतिर् इत्य् आदौ च [भ्प् ११.४.५] । एष एव--

भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् । आत्मा च परमात्मा च त्वम् एकः पञ्चधा स्थितः ॥

इत्य् [विप् ५.१८.५०] आदौ विवृतम् । तस्मात् सर्वान्तर्यामी पुरुष एव ब्रह्मेति परमात्मेतीत्य् आदौ परमात्मत्वेन निर्दिस्ट इति स्थितम् । व्याख्यातं च स्वामिभिः । नमस् तुभ्यं भगवते ब्रह्मणे परमात्मन [भ्प् १०.२८.६] इत्य् अत्र वरुण-स्तुतौ । परमात्मने सर्व-जीव-नियन्त्रे इति । अस्य परमात्मनो मायोपाधितया पुरुषत्वं तूपचरितम् एव । तद् उक्तं वैष्णवे एव -

नान्तोऽस्ति यस्य न च यस्य समुद्भवोऽस्ति वृद्धिर् न यस्य परिणाम-विवर्जितस्य । नापेक्षयं च समुपैत्य विकल्प-स्वस्तु यस् तं नतोऽस्मि पुरुषोत्तमम् आद्यम् ईड्यम् ॥ [विप् ६.८.६०]

तस्यैव योऽनुगुण-भुग् बहुधैक एव शुद्धोऽप्य् अशुद्ध इव मूर्ति-विभाग-भेदैः । ज्ञानान्वितः सकल-सत्त्व-विभूति-कर्ता तस्मै नतोऽस्मि पुरुषाय सदाव्ययाय ॥ [विप् ६.८.६१] इति ।

तस्यैवानुपूर्वोक्तात् परमेश्वरात् समनन्तरम् । बहुधा ब्रह्मादि- रूपेण । अशुद्ध इव सृष्ट्य्-आदिष्व् आसक्त इव । मूर्ति-विभागानां दक्षादि- मन्व्-आदि-रूपाणां भेदैः । अर्व-सत्त्वानां विभूतीकर्ता विस्तारकृत् इति स्वामी ।

तत्र गुण-भुग् इति षाड्-गुण्यानन्द-भोक्तेत्य् अर्थः ।

यत् तत् सूक्ष्मम् अविज्ञानम् अव्यक्तम् अचलं ध्रुवम् । इन्द्रियैर् इन्द्रियार्थैश् च सर्व-भूतैश् च वर्जितम् ॥

स ह्य् अन्तरात्मा भूतानां क्षेत्रज्ञश् चेति कथ्यते । त्रिगुण-व्यतिरिक्तो वै पुरुषश् चेति कल्पितः ॥ [भ्भ् १२.३२१.२८-२९]

इति मोक्षधर्मेऽपि नारायणीयोपाख्याने । श्रुतयोऽप्य् एनं शुद्धत्वेनैव वर्णयन्ति

एको देवो सर्व-भूतेषु गूढः सर्व-व्यापी सर्व-भूतान्तरात्मा । कर्माध्यक्षः सर्व-भूताधिवासः साक्सी चेताः केवलो निर्गुणश् च ॥ [श्वेतु ६.११] ।

अजाम् एकां लोहित-शुक्ल-कृष्णां बह्वीः प्रजाः सृजमाना सरूपाः । अजो ह्य् एको जूषमाणोऽनुशेते जहात्य् एनां भुक्त-भोगाम् अजोऽन्यः ॥ इत्य् आद्याः [श्वेतु ४.५]

तस्मात् साधु व्याख्यातं क्षेत्रज्ञ एता इत्य् आदि-पद्य-द्वयम् ॥

॥ ५.११ ॥ श्री-ब्राह्मणो रहुगणम् ॥ १ ॥

ṣaṭ-sandarbha-nāmaka-śrī-bhāgavata-sandarbhe tṛtīyaḥ paramātma-sandarbhaḥ

tau santoṣayatā santau śrīla-rūpa-sanātanau | dākṣiṇātyena bhaṭṭena pnuar etad vivicyate ||i||

tasyādyaṃ granthanālekhaṃ krāntam utkrānta-khaṇḍitam | paryālocyātha paryāyaṃ kṛtvā likhati jīvakaḥ ||ii||

[1]

atha paramātmā vivriyate | atra taṃ jagad-gata-jīva-nirūpaṇa-pūrvakaṃ nirūpayati dvābhyām -

kṣetrajña etā manaso vibhūtīr jīvasya māyā-racitasya nityāḥ | āvirhitāḥ kvāpi tirohitāś ca śuddho vicaṣṭe hy aviśuddha-kartuḥ || [BhP 5.11.12]

kṣetrajña ātmā puruṣaḥ purāṇaḥ sākṣāt svayaṃ jyotir ajaḥ pareśaḥ | nārāyaṇo bhagavān vāsudevaḥ sva-māyayātmany avadhīyamānaḥ || [BhP 5.11.13]

yaḥ śuddho'pi māyātaḥ paro'pi māyā-racitasya vakṣyamāṇasya sarva- kṣetrasya māyayā kalpitasya manaso'ntaḥ-karaṇasyaitāḥ vibhūtīr vṛttīr vicaṣṭe viśeṣeṇa paśyati, paśyaṃs

tatrāviṣṭo bhavati, sa khalv asau jīva-nāmā sva-śarīra-dvaya-lakṣaṇa-kṣetrasya jñātṛtvāt kṣetrajña ucyate ity arthaḥ |

tad uktam -

yayā saṃmohito jīvo ātmānaṃ triguṇātmakaṃ paro'pi manute'narthaṃ tat-kṛtaṃ cābhipadyate || [BhP 1.7.5] iti |

tasya manasaḥ kīdṛśatayā māyā-racitasya tatrāha - jīvadhya jīvopādhitayā jīva-tādātmyena racitasya | tataś ca tat tayopacaryamāṇasyety arthaḥ | tataś ca kīdṛśasya, aviśuddhaṃ bhagavad-bahirmukhaṃ karma karotīti tādṛśasya | kīdṛśīr vibhūtīr nityā anādita evānugatāḥ |

atra sa kadā kīdṛśīr ity apekṣāyām āha - jāgrat svapnayor āvirbhūtāḥ suṣuptau tirohitāś ceti | yas tu purāṇo jagat-kāraṇa-bhūtaḥ puruṣaḥ ādyo'vatāraḥ puruṣaḥ parasyety ādi [BhP 2.6.41] dvitīyādau prasiddhaḥ | sākṣād eva svayaṃ jyotiḥ svaprakāśo tanu jīvavad anyāpekṣayā | ajo janmādi-śūnyaḥ | pareṣāṃ brahmādīnāṃ apīśaḥ | nāraṃ jīva-samūhaḥ svaniyamyatvenāyanaṃ yasya saḥ | bhagavān aiśvaryādy-aṃśatvāt | vāsudevaḥ sarva-bhūtānām āśrayaḥ | sva-māyayā sva-svarūpa-śaktyā ātmani sva- svarūpe avadhīyamānaḥ avasthāpya-mānaḥ | karma-kartṛ-prayogaḥ | māyāyāṃ mayike'py antaryāmitayā praviṣṭo'pi svarūpa-śaktyā svarūpasya eva na tu tat-saṃsakta ity arthaḥ | vāsudevatvena sarva-kṣetra-jñātṛtvāt so'paraḥ | māyā-mohitāt jīvād anyaḥ māyā-rahitaḥ śuddhaḥ | kṣetrajñaḥ ātmā paramātmeti |

tad evam api mukhyaṃ kṣetrajñatvaṃ paramātmany eva | tad uktam -

sarvaṃ pumān veda guṇāṃś ca taj-jño na veda sarvajñam anantam īḍe iti [BhP 6.4.25] |

śrī-gītopaniṣatsu -

idaṃ śarīraṃ kaunteya kṣetram ity abhidhīyate | etad yo vetti taṃ prāhuḥ kṣetrajña iti tadvidaḥ || [Gītā 13.1]

kṣetrajñaṃ cāpi māṃ viddhi sarvakṣetreṣu bhārata | kṣetrakṣetrajñayor jñānaṃ yat taj jñānaṃ mataṃ mama || [Gītā 13.1]

atra khalu kṣetrajñaṃ cāpi māṃ viddhīti sarveṣv api kṣetreṣu māṃ ca kṣetrajñaṃ viddhi, na tu jīvam iva svakṣetra eva ity evārthaṃ vahati | na ca jīveśayoḥ samānādhikaraṇyena nirviśeṣa-cid-vastv eva jñeyatayā nirdiśati | sarva-kṣetreṣv ity asya viayarthyāpatteḥ | jñeyaṃ yat tat pravakṣyāmīty ādau sarvataḥ pāṇi-pādaṃ tad sarvato'kṣi-śiro-mukham ity [Gītā 13.13] ādinā saviśeṣasyaiva nirdekṣyamāṇatvāt | amānitvam ity ādinā jñānasya ca

tathaupadekṣyamāṇatvāt |

kiṃ ca kṣetrajñaṃ cāpīty atra ttvam asītivat sāmānādhikaraṇyena tan- nirviśeṣa-jñāne vivakṣite kṣetrajñeśvarayor jñānam ity evanānūdyeta na tu kṣetra-kṣetrajñayot jñānam iti | kintu kṣetra-kṣetrajñayor ity asyāyam arthaḥ | dvivdihayor api kṣetra-kṣetrajñayor jñānaṃ tan mamaiva jñānaṃ matam |

anyārthas tu parāmarśa iti nyāyena yaj-jñānaikatāt-paryakam ity arthaḥ | jñeyasyaikatvenaiva nirdiṣṭatvāt yogyatvāc ca | na ca nirīśvara-sāṅkhyavat kṣetra-kṣetrajña-mātra-vibhāgād atra jñānaṃ mataṃ mamety aneneśvarasyāvekṣitatvāt | na ca vivarta-vādavad īśvarasyāpi bhrama-mātra- pratīta-puruṣatvam | tad-vacana-lakṣaṇa-saveda-gītādi-śāstrāṇām aprāmāṇyād bauddha-vādāpatteḥ | tasyāṃ ca satyāṃ bauddhānām iva vivarta- vādināṃ tad-vyākhyānāyukteḥ | na ca tasya satya-puruṣatve'pi nirviśeṣa- jñānam eva mokṣa-sādhanam iti tadīya-śāstrāntarataḥ samāhāryam |

evaṃ satata-yuktā ye [12.1] ity ādi pūrvādhyāye nirviśeṣa-jñānasya heyatvena vivakṣitatvāt | tatraiva ca ye tu sarvāṇi karmāṇi ity [12.6] ādinānanya-bhaktān uddiśya teṣām ahaṃ samuddhartā mṛtyu-saṃsāra-sāgarād ity [12.7] anena taj jñānāpekṣāpi nādṛteti | tad uktam ekādaśe svayaṃ bhagavatā - yat karmabhir yat tapasety ādi [BhP 11.20.32] | mokṣa-dharme ca - ya vai sādhana-sampattiḥ puruṣārtha-catuṣṭaye | tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ || iti |

atra tu pūrvādhyāya-viślāghitaṃ tad evāvṛthākartuṃ saviśeṣatayā nirdiśya

iti kṣetraṃ tathā jñānaṃ jñeyaṃ coktaṃ samāsataḥ mad-bhakta etad vijñāya mad-bhāvāyopapadyate || [Gītā 13.18]

ity antena bhakti-saṃvalitatayā sukarārtha-prāyaṃ kṛtam | ataevātra vyaṣṭi- kṣetrajña eva bhaktatvena nirdiṣṭaḥ samaṣṭi-kṣetrajñas tu jñeyatveneti kṣetra-jñānābhyāṃ saha jñeyasya pāṭhād anusmārya tad-anantaraṃ ca tasya tasya ca jīvatvam īśvaratvaṃ ca kṣaraṃ neti darśitam | yataḥ -

puruṣaḥ prakṛtistho hi bhuṅkte prakṛti-jān guṇān | kāraṇaṃ guṇa-saṅgo'sya sad-asad-yoni-janmasu || [Gītā 13.21]

iti jīvasya prakṛtisthatvaṃ nirdiśya svatas tasyāprākṛtatva-darśanayā sphuṭam evākṣaratvaṃ jñāpitam |

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ paramātmeti cāpy ukto dehe 'smin puruṣaḥ paraḥ || [Gītā 13.22]

iti jīvāt paratvena nirdiṣṭasya paramātmākhya-puruṣasya tu kaimutyenaiva tad darśitam |

dvāv imau puruṣau loke kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni kūṭastho 'kṣara ucyate || [Gītā 15.16] uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ yo lokatrayam āviśya bibharty avyaya īśvaraḥ || [Gītā 15.17]

ity atra jīvasyāpy akṣaratvaṃ kaṇṭhoktam eva | tatropadraṣṭā parama-sākṣī, anumantā tat-tat-karmānurūpaḥ pravartakaḥ | bhartā poṣakaḥ | bhoktā pālayitā | maheśvaraḥ sarvādhikartā | paramātmā sarvāntaryāmīti vyākhyeyam |

uttarapadyayos tu | kūṭastha eka-rūpatayā tu yaḥ kāla-vyāpī sa kūṭastha ity amarakoṣād avagatārthaḥ | asau śuddha-jīva eva uttamaḥ puruṣas tv anya ity uttarāt | tad evam atrāpi kṣetra-kṣetrajña-sarva-kṣetrajñā uktāḥ | atra cottarayor anya ity anena bhinnayor eva sator akṣarayorna tat-tad-rūpatā- parityāgaḥ sambhaved iti na kadācid api nirviśeṣa-rūpenāvasthitir iti darśitam | tasmān mad-bhāvāyopapadyate iti yad uktaṃ tad api tat-sārṣṭi- prāpti-tātparyakam[*ENDNOTE #1] | tad evaṃ dvayor akṣaratvena sāmye'pi jīvasya hīna-śaktitvāt prakṛty-āviṣṭasya tan-nivṛtty-artham īśvara eva bhajanīyatvena jñeya iti bhāvaḥ |

tasmād idaṃ śarīram ity ādikaṃ punar itthaṃ vivecanīyam | idaṃ sva- svāparokṣam ity arthaḥ | śarīra-kṣetrayor ekaikatvena grahaṇam atra vyakti- paryavasānena jāti-puraskāreṇaiveti gamyate | sarva-kṣetreṣv iti bahu- vacanenānuvādāt | etad yo vetti ity atra deho 'savo 'kṣā-manava ity ādau sarvaṃ pumān veda-guṇāṃś ca taj-jñaḥ [BhP 6.4.25] ity-ukta-diśā kṣetrajña etā manaso vibhūtīr ity-ukta-diśā ca jānātīty arthaḥ |

kṣetrajñaṃ cāpi māṃ viddhīti | tad uktam -- viṣṭabhyāham idaṃ kṛtsnam ekāṃśena sthito jagat [Gītā 10.42] | yatra gaty-antaraṃ nāsti tatraiva lakṣaṇā- maya-kaṣṭam āśrīyeta | tathāpi tena sāmānādhikaraṇyaṃ yadi vivakṣitaṃ syāt tarhi kṣetrajñaṃ cāpi māṃ viddhīty etāvad eva taṃ ca māṃ viddhīty etāvad eva vā procyeta, na tu sarva-ksreṣu bhāratety adhikam api | kintu kṣetrajña etā manaso vbhūtīr ity ādivat kṣetrajña-dvayam api vaktavyam eva syāt |

tathā ca brahma-sūtraṃ guhāṃ praviṣṭāvātmānau hi tad-darśanād iti [Vs 1.2.11] tad-vaidhyam eva copasaṃhṛtam | puruṣaḥ prakṛtistho hīty ādinā | tasmād upakramārthasyopasaṃhārādhīnatvād eṣa evārthaḥ samañjasaḥ | yathoktaṃ brahma-sūtra-kṛdbhiḥ - asad vyapadeśān neti cen na dharmāntareṇa vākya-śeṣād iti [Vs 2.1.17] |

atha kṣetra-kṣetrajñayor jñānam ity atra yat kṣetre jñānendriya-gataṃ cetanā- gataṃ ca

jñānaṃ darśayiṣyate yac ca pūrva-kṣetra-jñe nija-nija-kṣetra-jñānaṃ darśitaṃ tat tat maj-jñānāṃśasya kṣetreṣu cchāyā-rūpatvāt kṣetra-jñeṣu yat kiñcid aṃśāṃśatayā praveśān mamaiva jñānaṃ matam iti | tasmāt sādhūktaṃ mukhyaṃ kṣetrajñatvaṃ paramātmany eveti |

atra śrī-bhagavataḥ paramātma-rūpeṇāvirbhāvo'pi | ajani ca yan mayaṃ tad-avimucya-niyantṛ bhaved ity-ukta-diśā [BhP 10.87.30] śakti-viśeṣāliṅgitvād yasmād evāṃśāj jīvānām āvirbhāvas tenaiveti jñeyam | tad uktaṃ tatraiva viṣṭabhyāham ity ādi | śrī-viṣṇu-purāṇe ca -

yasyāyutāṃśāṃśe viśva-śaktir iyaṃ sthitā | para-brahma-svarūpasya praṇamāma tam avyayam || iti [ViP 1.9.53]

pūrṇa-śuddha-śaktis tu kalā-kāṣṭhā-nimeṣād ity anena darśitā | tathā śrī-nārada-pañcarātre --

nārada uvāca - śuddha-sargam ahaṃ deva jñātum icchāmi tattvataḥ | sarga-dvayasya caivasya yaḥ paratvena vartate ||

tatraitat pūrvoktaḥ prādhānikaḥ śāktaś cety etat sargadvayasyeti jñeyam |

śrī-bhagavān uvāca - yaḥ sarva-vyāpako devaḥ para-brahma ca śāśvatam | cit-sāmānyaṃ jagaty asmin paramānanda-lakṣaṇam ||

vāsudevād abhinnas tu bahn-arkendu-śata-prabham | vāsudevo'pi bhagavāṃs tad-dharmā parameśvaraḥ ||

svāṃ dīptiṃ kṣobhayaty eva tejasā tena vai yutam | prakāśa-rūpo bhagavān acyutaṃ cāsakṛd dvija ||

so'cyuto'cyuta-tejāś ca svarūpaṃ vitanoti vai | āśritya vāsudevaṃ ca svastho megho jalaṃ yathā ||

kṣobhayitvā svam ātmānaṃ satya-bhāsvara-vigraham | utpādayāmāsa tadā samudrormi-jalaṃ yathā ||

sa cinmayaḥ prakāśātmā utpādyātmānam ātmanā | puruṣākhyam anantaṃ ca prakāśa-prasaraṃ mahat ||

sa ca vai sarva-jīvānām āśrayaḥ parameśvaraḥ | antaryāmī ca teṣāṃ vai tārakāṇām ivāmbaram ||

sendhanaḥ pāvako yadvat sphuliṅga-nicayaṃ dvija | anicchātaḥ prerayati tadvad eva paraḥ prabhuḥ ||

prāg-vāsanā-nibandhānāṃ bandhānāṃ ca vimuktaye | tasmād viddhi tad-aṃśāṃśas tān sarvāṃśatvam ajam prabhum || iti |

ataeva yat tu brahmādau śrī-pradyumnasya manvādau śrī-viṣṇoḥ, rudrādau śrī-saṅkarṣaṇasyāntaryāmitvaṃ śrūyate tan nānāṃśam ādāyāvatīrṇasya tasyaiva tat-tad-aṃśena tat-tad-antaryāmitvam iti mantavyam | ataeva rudrasya saṅkarṣaṇa-prakṛtitvaṃ puruṣa-prakṛtitvaṃ cety ubhayam apy āmnātaṃ prakṛtim ātmanaḥ saṅkarṣaṇa-saṃjñāṃ bhava upadhāvatīty ādau [BhP 5.17.16] ādāv abhūc chata-dhṛtir ity ādau ca [BhP 11.4.5] | eṣa eva--

bhūtātmā cendriyātmā ca pradhānātmā tathā bhavān | ātmā ca paramātmā ca tvam ekaḥ pañcadhā sthitaḥ ||

ity [ViP 5.18.50] ādau vivṛtam | tasmāt sarvāntaryāmī puruṣa eva brahmeti paramātmetīty ādau paramātmatvena nirdiṣṭa iti sthitam | vyākhyātaṃ ca svāmibhiḥ | namas tubhyaṃ bhagavate brahmaṇe paramātmana [BhP 10.28.6] ity atra varuṇa-stutau | paramātmane sarva-jīva-niyantre iti | asya paramātmano māyopādhitayā puruṣatvaṃ tūpacaritam eva | tad uktaṃ vaiṣṇave eva -

nānto'sti yasya na ca yasya samudbhavo'sti vṛddhir na yasya pariṇāma-vivarjitasya | nāpekṣayaṃ ca samupaitya vikalpa-svastu yas taṃ nato'smi puruṣottamam ādyam īḍyam || [ViP 6.8.60]

tasyaiva yo'nuguṇa-bhug bahudhaika eva śuddho'py aśuddha iva mūrti-vibhāga-bhedaiḥ | jñānānvitaḥ sakala-sattva-vibhūti-kartā tasmai nato'smi puruṣāya sadāvyayāya || [ViP 6.8.61] iti |

tasyaivānupūrvoktāt parameśvarāt samanantaram | bahudhā brahmādi- rūpeṇa | aśuddha iva sṛṣṭy-ādiṣv āsakta iva | mūrti-vibhāgānāṃ dakṣādi- manv-ādi-rūpāṇāṃ bhedaiḥ | arva-sattvānāṃ vibhūtīkartā vistārakṛt iti svāmī |

tatra guṇa-bhug iti ṣāḍ-guṇyānanda-bhoktety arthaḥ |

yat tat sūkṣmam avijñānam avyaktam acalaṃ dhruvam | indriyair indriyārthaiś ca sarva-bhūtaiś ca varjitam ||

sa hy antarātmā bhūtānāṃ kṣetrajñaś ceti kathyate | triguṇa-vyatirikto vai puruṣaś ceti kalpitaḥ || [MBh 12.321.28-29]

iti mokṣadharme'pi nārāyaṇīyopākhyāne | śrutayo'py enaṃ śuddhatvenaiva varṇayanti

eko devo sarva-bhūteṣu gūḍhaḥ sarva-vyāpī sarva-bhūtāntarātmā | karmādhyakṣaḥ sarva-bhūtādhivāsaḥ sāksī cetāḥ kevalo nirguṇaś ca || [ŚvetU 6.11] |

ajām ekāṃ lohita-śukla-kṛṣṇāṃ bahvīḥ prajāḥ sṛjamānā sarūpāḥ | ajo hy eko jūṣamāṇo'nuśete jahāty enāṃ bhukta-bhogām ajo'nyaḥ || ity ādyāḥ [ŚvetU 4.5]

tasmāt sādhu vyākhyātaṃ kṣetrajña etā ity ādi-padya-dvayam ||

|| 5.11 || śrī-brāhmaṇo rahūgaṇam || 1 ||

English witness · section(s) 1

SRI PARAMATMA SANDARBHA

by Srila Jiva Gosvami(P 120)

Mangalacarana

Srila Gopala Bhatta Gosvami, the great philosopher from the southern provinces who greatly pleased Srila Rupa Gosvami and Srila Sanatana Gosvami, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

Text 1

Now the Supersoul will be described. Although the Lord's Supersoul feature is also manifested in the spiritual world of Vaikuntha, it is generally said that the Supreme Lord's Supersoul expansion is present primarily in the material world. The individual spirit souls and the Supersoul, both present in the material world, are described in the following two verses (Srimad-Bhagavatam 5.11.12-13):

Text 2

"The individual soul bereft of Krsna consciousness has many ideas and activities created in the mind by the external energy. They have existed from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep

(unconsciousness) or trance, they disappear. A person who is liberated in this life (jivan-mukta) can see all these things vividly.*

Text 3

“There are two kinds of ksetrajna: the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age, or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana and He is the shelter of living entities after the annihilation of the material world. He is full of all opulences and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead.”*

Text 4

This verse means: “Even though he is by nature pure (suddhah), that is to say beyond the touch of the illusory potency maya, the individual spirit soul sees (vicaste) the (etah) activities (vibhutih) of the mind (manasah), the mind having been created by the illusory potency maya (maya-racitasya). The mind sees all fields of activity. The mind will be further described later in this book. By seeing these activities, the individual soul, who is called the ‘jiva’, enters into them. Because he thus has knowledge of two different material bodies, the soul is thus called ‘ksetrajna ‘ (the knower of the field of action).”

Text 5

The conditioned soul is also described in these words of Srimad-Bhagavatam (1.7.5):

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

Text 6

Here someone may ask: “How does the illusory energy maya create (maya-racitasya) the material mind (manasah)?” The answer is given in the word “jivasya”, which means by making the individual soul think that the external material body is his true identity. Then someone may ask: “What happens then?” The answer is that the soul then engages in impure material activities that have no relation to the Supreme Personality of Godhead. Then someone may ask: “What are these material activities (vibhutih) like?” The answer is given in the word “nityah”, which means “they have been existing from time immemorial”. Then someone may ask: “When are these material activities manifested?” The answer is

given that they are manifest in the wakening state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear (tirohitac ca).

Text 7

That the Supreme Personality of Godhead is the creator of the waking state is explained in these words of Srimad-Bhagavatam (2.6.42):

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

Text 8

Here (in the verse quoted in text 3) the word "svayam-jyotih" means "The Supreme Personality of Godhead is manifested according to His own wish". This means that the Supreme Lord is not like the individual souls, who are dependent on others. The word "ajah" means that the Lord is free of material birth and other material transformations. The word "parecah" means that the Supreme Personality of Godhead is master of Brahma and all other living beings. The word "narayanah" means that because He is the supreme controller, the Supreme Personality of Godhead is also the resting place (ayana) of all living entities (nara). The word "bhagavan" means that the Lord is the master of all opulences. The word "vasudevah" means that the Lord is the shelter of all living entities.

Text 9

The words "sva-mayaya atmani avadhiyamanah" mean "by His own internal potency (sva-mayaya) He has manifested (avadhiyamanah) the world within Himself (atmani)". Therefore in this passage the Lord is in the instrumental case. Thus the Lord enters the world created by the illusory potency maya and, by the power of His own internal potency, there He manifests His spiritual form of the Supersoul. However, He never becomes attached to that world of maya. That is the meaning. Here the Lord is called "vasudevah" because He is the knower of all fields of activities, and therefore no one is superior to Him. The individual spirit soul is bewildered by the illusory potency maya, but the Supersoul (ksetrajna atma) is never bewildered by maya. He is always pure.

Text 10

Thus the primary meaning here is that the Supersoul is the knower of all fields of activity. This is described in the following words of Srimad-Bhagavatam (6.4.25):

“Nevertheless, the living being is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.”*

Text 11

This is also described in Bhagavad-gita (13.2-3), where the Supreme Personality of Godhead explains:

“This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.*

Text 12

“O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.”*

Text 13

Here the words “ksetrajnam capi mam viddhi”, which in prose order become “mam ca ksetrajnam viddhi”, mean “I am also the knower in all bodies”. Thus the Supreme Personality of Godhead is not at all like the individual spirit soul, for the individual soul knows his own body only. That is the meaning. Therefore one should not accept the impersonalist theory, which states that the individual soul and the Supreme Personality of Godhead are equal. The impersonalist interpretation of the words “sarva-ksetresu” here is complete nonsense.

Text 14

This is so because the personalist idea, that the individual soul and the Supersoul are different, will be affirmed in these words of Bhagavad-gita (13.12-13):

“I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.* “Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.”*

Text 15

Further evidence that the personalist idea is correct is given by the Supreme Lord Himself when He defines the true meaning of knowledge in these words (Bhagavad-gita 13.8-12):

“Humility, pridelessness, non-violence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control, renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old-age,

and disease, non-attachment to children, wife, home, and the rest, and evenmindedness amid pleasant and unpleasant events, constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people, accepting the importance of self-realization, and philosophical search for the Absolute Truth - all these I thus declare to be knowledge, and what is contrary to these is ignorance."*

Text 16

However, if in Bhagavad-gita 13.3 the Supreme Lord had wished to teach that the individual souls are not different from Him, and if this Gita passage were then like the Chandogya Upanisad's (6.8.7) declaration "tat tvam asi" (You are that), then the Lord would have said "ksetrajnecvarayor jnanam" (to understand the two knowers of this body, who are both the Supreme Personality of Godhead, is called knowledge). He would not have said what He actually did say: "ksetrajna yor jnanam" (to understand this body and its owner is called knowledge).

Text 17

Here is the true meaning of the words "ksetra-ksetrajna yoh": "To understand the two different persons who know this body is called knowledge. That is My opinion." This is also confirmed in the following words of Sri Vedanta-sutra (1.3.21):

anyarthac ca paramarcah

"The meaning here is that the individual soul is different from the Supreme."

Thus, ultimately, the Supreme Lord says here: "True knowledge is knowledge of Me". This is so because here a single object of knowledge is described. That is the proper understanding.

Text 18

The knowledge here is not like the atheistic sankhya theory, which accepts only the individual soul and the field of the soul's perception. The reason is given here in the word "mam" (Me). With this word the Supreme Personality of Godhead affirms that He Himself is the proper object of knowledge. Nor is the knowledge described here like the impersonalists' theory that the Supreme Personality of Godhead is an illusion and only foolish people believe that the Supreme Personality of Godhead really exists. The Vedas, Bhagavad-gita, and other scriptures do not support this idea of the impersonalists, for this idea is the same as the idea of the Buddhists. The impersonalists and the Buddhists actually share the same philosophy, a philosophy that is wildly illogical.

Text 19

Many quotes may be gathered from the scriptures to prove that the impersonalist idea of the Supreme Personality of Godhead does not lead to final liberation. For example, in the previous chapter of Bhagavad-gita it is said that the impersonalist theory should be rejected. There it is said (Bhagavad-gita 12.1-2):

“Arjuna inquired: Which is considered to be more perfect: those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?* “The Supreme Personality of Godhead said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.”*

Text 20

The impersonalist theory is also criticized in these words spoken by the Supreme Personality of Godhead Himself (Bhagavad-gita 12.6-7):

“For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.”*

Text 21

The Supreme Personality of Godhead again criticizes it in these words (Srimad-Bhagavatam 11.20.32-33):

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

Text 22

This is also confirmed by the following words of Sri Moksa-dharma:

“A person who takes shelter of Lord Narayana attains the four goals of life. He does not need to perform any other spiritual activities other than taking shelter of the Lord.”

Text 23

So the previous chapter’s (Chapter 12 of Bhagavad-gita) praise of the personal conception of God shall not go in vain, the Supreme Personality of Godhead again praises the personalist idea in these words (Bhagavad-gita 13.8):

Text 24

“Thus the field of activities (the body), knowledge, and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.”*

Text 25

Thus it is explained that by engaging in devotional service one may easily understand all this. The knower of one field of activities (body) is the individual soul, the devotee of the Lord. The knower of all fields of activities (bodies) is the Supreme Personality of Godhead, who is the object of knowledge for the individual souls. The truth about the field of activities (the body) and the knower of the field (the spirit soul) should be understood by studying the scriptures. The individual spirit soul is thus one person and the Supreme Personality of Godhead is a different person. The scriptures reveal that the Supreme Personality of Godhead is never fallible.

Text 26

The fallible individual spirit soul who resides in the material world is described in these words of Bhagavad-gita (13.22):

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with the material nature. Thus he meets with good and evil amongst various species.”*

Text 27

In this way the individual soul in the material world is described. To reveal the truth about the world beyond the realm of matter, the eternal and infallible Supreme Lord is described in these words (Bhagavad-gita 13.23):

Text 28

“Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.”*

Text 29

Superior to the individual soul is the Supreme Personality of Godhead, who appears here in a form called “Paramatma” (the Supersoul). How much is the Supersoul superior to the individual soul? The Bhagavad-gita (15.16-17) reveals:

Text 30

“There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.*

Text 31

“Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.”*

Text 32

In these words the Lord Himself declares that the individual spirit soul is also infallible. In Bhagavad-gita 13.23, “upadrasta” means “the supreme witness”, “anumanta” means “the permitter of various activities”, “bharta” means “the maintainer”, “bhokta” means “the protector”, “Mahesvarah” means “the ruler of all”, “paramatma” means “the Supersoul who resides in the hearts of all”.

Text 33

In the following two verses (Bhagavad-gita 15.16-17) the word “kutasthah” is defined by the Amara-kosa dictionary in these words:

“The word ‘kutasthah’ means ‘He whose form does not change in the course of time’.”

The “kutasthah” is thus the pure, liberated individual soul. The Lord then says “uttamah purusas tv anyah” (Above even the liberated soul is the greatest living personality, the Lord Himself).

Text 34

In this way the field of activities (the body), the knower of that field, and the knower of all fields (all bodies) are described. In the following two verses (Bhagavad-gita 15.16-17) the word “anyah” (another) indicates that there are two distinct infallible beings. Thus in liberation the individual soul does not become formless. Thus it is revealed that the Supreme and the individual soul are never formless.

Text 35

Although the Lord clearly says (Bhagavad-gita 13.19) “mad-bhavayopapadyate” (the devotees attain to My nature), the meaning here is that the devotees attain transcendental opulences like those of the Lord Himself, not that they become the Lord. Although the Lord and the individual soul are both equally infallible, the individual soul is not as powerful as the Lord. That is why the individual soul is trapped in the material world and

why, in order to become free of that trap of material existence, the individual soul must worship the Supreme Lord. That is the meaning.

Text 36

Let us now consider again the statement of Bhagavad-gita 13.2 (“This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.”*). The word “idam” (this) means “this thing that is directly perceived”. The word “sarva-ksetresu” (in all bodies) in Bhagavad-gita 13.3 is plural because the conditioned soul in the material accepts many sets of two material bodies, one after another.

Note: The conditioned soul has two material bodies: 1. the subtle body of mind, intelligence and false ego, and 2. the gross body of senses and limbs.

Text 37

These statements of Bhagavad-gita 13.2 are confirmed by the following words of Srimad-Bhagavatam (6.4.25):

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

These statements are again confirmed by these words of Srimad-Bhagavatam (5.11.12-13):

“The individual soul bereft of Krsna consciousness has many ideas and activities created in the mind by the external energy. They have existed from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jivan-mukta) can see all these things vividly.* “There are two kinds of ksetrajna: the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age, or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana and He is the shelter of living entities after the annihilation of the material world. He is full of all opulences and He is the resting place of everything material. He is therefore known as Vasudeva, the

Supreme Personality of Godhead."*

Text 38

In Bhagavad-gita 13.3 the Supreme Lord's declaration "ksetrajnam capi mam viddhi" (You should understand that I am also the knower in all bodies) means that the Supreme Personality of Godhead knows what is happening in every body and in the entire universe as a whole. In this way He is not like the individual spirit souls, who each know only what his happening within his own limited sphere of perception.

Text 39

The Supreme Personality of Godhead again declares this in these words (Bhagavad-gita 10.42):

"With a single fragment of Myself I pervade and support this entire creation."*

Text 40

In this passage (Bhagavad-gita 13.3) there is no object other than "mam" (Me). Therefore here it is difficult to reject the direct, literal interpretation and accept instead a secondary, allegorical, roundabout interpretation of these words. If one insists on trying to interpret these words in such a way that they may affirm that the individual soul is identical with the Supreme, the only way he can do it is by re-writing the clear statement "ksetrajnam capi mam viddhi" (You should understand that I am also the knower in all bodies) so that it reads instead "ksetrajnam tam capi mam viddhi" (You should understand that the individual soul and I are the knowers in all bodies). However, it is not possible to thus re-write the words of scripture, and thus it is not possible to say that anyone but the Supreme Personality of Godhead is the knower in all bodies, as the words "sarva-ksetresu bharata" declare. Therefore it must be said that two different persons are knowers of the field of activities This is confirmed by Srimad-Bhagavatam 5.11.12-13 (quoted here in text 37) and it is also confirmed by these words of Vedanta-sutra (1.2.11):

guham pravistav atmanau hi tad-darsanat iti.

"Two persons reside in the heart, for that is the conclusion of scripture."

Text 41

That the Supreme Personality of Godhead and the individual spirit soul are different persons may be inferred by this description of the conditioned soul (Bhagavad-gita 13.22):

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good

and evil amongst various species."*

That the Supreme Personality of Godhead and the individual spirit soul are different persons is explained again and again in all the scriptures, from the beginning to the end. For example, the author of Vedanta-sutra (Vedanta-sutra 2.1.17) declares:

"If someone says that the individual soul and the Supreme are not different, then I reply: No. That cannot be so, for all the scriptures declare that they have very different natures."

Text 42

The field of activities described in Bhagavad-gita 13.3 is the part of the world that is perceived by the knowledge-acquiring senses. The knowledge thus obtained will be further described later in this book. As was previously explained, each individual soul has direct knowledge only of his own small field of perception. Thus the knowledge obtained by the individual soul is only a shadow of the knowledge obtained by the Lord. The individual soul has only a very small part of a part of the knowledge possessed by the Supreme Lord. Therefore it is truly said that the Supreme Personality of Godhead is the primary, the most important knower of the field of action.

Text 43

The Supersoul described here is a direct manifestation of the Supreme Personality of Godhead. The individual spirit souls are potencies of the Lord. They are parts and parcels of the Lord. This is described in the following prayer of Srimad-Bhagavatam (10.87.30):

"O Supreme eternal! If the embodied living entities were eternal and all pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore, real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 44

That the Supreme Personality of Godhead and the individual spirit soul are different may also be inferred by these words spoken by the Supreme Personality of Godhead Himself (Bhagavad- gita 10.42):

"With a single fragment of Myself I pervade and support this entire universe."*

Text 45

This difference may also be inferred from the following words of Sri Visnu Purana (1.9.52):

“I bow down before the eternal and changeless Supreme Personality of Godhead, whose form is spiritual. By a million-millionth part of His power the material world is manifested.”

Text 46

The perfect and pure potency of the Lord is also described in these words of Sri Visnu Purana (1.9.44):

“Seconds, minutes, hours, and all other units of time are all manifested from the potency of the Supreme Personality of Godhead.”

Text 47

In Sri Narada-pancaratra, Sri Narada Muni says:

“O Lord, I wish to understand Your pure spiritual realm. You are the Supreme Personality of Godhead, and the spiritual and the material worlds rest in You.”

Text 48

In this part of Sri Narada-pancaratra, the Supreme Personality of Godhead answered Narada’s question. After explaining that both spiritual and material worlds are manifested from His potency, the Supreme Personality of Godhead said:

Text 49

“The Supreme Personality of Godhead and the impersonal Brahman are both eternal. Spiritual and full of bliss, They are also manifested in the material world.

Text 50

“Splendid like many hundreds of fires, suns, and moons, the impersonal Brahman is not different than Lord Vasudeva. Lord Vasudeva is the Supreme Personality of Godhead. His nature is that He is the supreme controller.

Text 51

“O brahmana, when He removes the covering of His own Brahman effulgence, the Supreme Personality of Godhead reveals His original, eternal, transcendental form.

Text 52

“He is all-powerful and invincible, and His potency is also all-powerful and invincible. As a cloud in the sky showers rain, so the Supreme Personality of Godhead reveals His original form.

Text 53

“As the ocean manifests many waves, so the Supreme Personality of Godhead manifests many glorious and effulgent transcendental forms.

Text 54

“In this way the spiritual and glorious Supreme Personality of Godhead manifests His limitless form known as the Purusa-avatara.

Text 55

“In this way He is the shelter and controller of all souls. He is the Supersoul residing in the hearts of all beings. As stars rest in the great sky, so everything rests in Him.

Text 56

“As a blazing fire spontaneously manifests many sparks, so the Supreme Personality of Godhead spontaneously manifests the many individual souls.

Text 57

“Know that all living beings are part and parcel of the unborn Supreme Personality of Godhead. When the individual souls, trapped by their own past material desires, come to this material world, the Supreme Personality of Godhead follows them to set them free.”

Text 58

Manifesting His form of Lord Pradyumna, the Supreme Personality of Godhead becomes the Supersoul of Brahma and others. Manifesting His form of Lord Visnu, the Supreme Personality of Godhead becomes the Supersoul of Manu and others. Manifesting His form of Lord Sankarsana, the Supreme Personality of Godhead becomes the Supersoul of Siva and others. This is confirmed by the words of the scriptures. Thus descending to the material world in His different partial forms, the Lord becomes the Supersoul residing in the hearts of all living beings.

Text 59

That Lord Siva is manifested from the purusa-avatara Lord Sankarsana is confirmed by the following two quotes from scripture. In Srimad-Bhagavatam (5.17.16) it is said:

"Lord Siva knows that Lord Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance."*

In Srimad-Bhagavatam (11.4.5) it is also said:

"In the beginning, the original Supreme Personality manifested the form of Brahma through the material mode of passion in order to create this universe. The Lord manifested His form as Visnu, the Lord of sacrifice and protector of the twice-born brahmanas and their religious duties to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance, and destruction."***

Text 60

In the Visnu Purana (5.18.50) it is said:

"O Lord, You are the soul of the gross material elements, the soul of the material senses, the soul of matter's subtle origin, the soul, and the Supersoul. In these five ways You are manifested."

Text 61

The Supersoul, who is the purusa-avatara situated in the hearts of all, is also described in these words of Srimad-Bhagavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramatma, and Bhagavan."*

Here the word "Paramatma" indicates the Supersoul.

Text 62

The Supersoul is also described in these prayers spoken by Varuna (Srimad-Bhagavatam 10.28.7):

"I offer my respectful obeisances to the Absolute Truth, who is Brahman, Paramatma, and Bhagavan."

Srila Sridhara Svami comments on this verse:

"Here the word 'paramatmane' means 'the controller of all individual souls'."

Text 63

When He appears in the material world, the Supersoul is called the purusa-avatara. This is described in the following words of Sri Visnu Purana (6.8.58-59):

Text 64

"I bow down before the purusa-avatara, who is the origin of all and the final object of worship. For Him there is no death, no birth, no growth, no change, no decay, and no doubt.

Text 65

"I bow down before the purusa-avatara, who is the master of transcendental virtues, who manifests many forms, who may seem to be impure although in truth He is completely pure, and who is the master of all transcendental knowledge and opulences."

Text 66

Srila Sridhara Svami comments:

"Here the word 'anu' indicates that the purusa-avatara is manifested from the previously described Supreme Personality of Godhead, 'bahudha' means 'with the form of Brahma and many other forms', 'asuddha iva' means 'as if He were attached to the material creation', 'murti-vibhaga-bhedaih' means 'in the form of Daksa, Manu, and many other forms', and 'sakala-sattva-vibhuti-karta' means 'who creates all the opulences manifested by the living entities'."

Text 67

Here the word "guna-bhuk" means "with the bliss of the six virtues".

Texts 68 and 69

In the Moksa-dharma, Narayaniyopakhyana (334.29-30), the purusa-avatara is described in these words:

"It is said that the purusa-avatara is very subtle, inconceivable, unmanifested, unchanging, and eternal. He is untouched by the material senses, material sense desires, and the material elements. He is the Supersoul present in the hearts of all living beings and He directly perceives all that happens everywhere and in every body. He is untouched by the modes of material nature."

Text 70

The Sruti-sastras also affirm that the purusa-avatara is completely pure. For example, in the Svetasvatara Upanisad (6.11 and 4.5) it is said:

Text 71

“The Supreme Personality of Godhead manifests Himself as the all pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities.”*

Text 72

“A unborn man enjoys an unborn red, white, and black woman who bears many children like herself. Another unborn man renounces this woman and will not enjoy with her.”

Note: The unborn woman is the material nature. The colors red, white, and black are the modes of passion, goodness, and ignorance. The many children are the ingredients of the material universes. The first unborn man is the individual spirit soul trapped in material existence. The second unborn man is the Supersoul, who is always aloof from the material nature.

Text 73

The purusa-avatara was also nicely described in the two verses of Srimad-Bhagavatam (5.11.12-13) quoted in the beginning of this anuccheda. Those verses were spoken by Jada Bharata to King Rahugana.

Paramātma · Sanskrit §2 · English §2

[२]

अथ तस्याविर्भावे योग्यता-प्राग्वद् भक्तिर् एव ज्ञेया । आविर्भावस् तु त्रिधा यथा नारदीये तन्त्रे[*एन्द्नोते #२] -

विष्णोस् तु त्रीणि रूपाणि पुरुषाख्यान्य् अथो विदुः । एकं तु महतः स्रष्टृ द्वितीयं तन्तु-संस्थितम् । तृतीयं सर्व-भूतस्थं तानि ज्ञात्वा विमुच्यते ॥

अत्र प्रथमो यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति स ऐक्षतेत्याद्युक्तेः । महा-समष्टि-जीव-प्रकृत्योर् एकतापन्नयोर् द्रष्टेत्य् एक एव । अयम् एव सङ्कर्षण इति महाविष्णुर् इति च । ब्रह्म-संहितायां यथा --

तल्-लिङ्गं भगवान् शम्भुर् ज्योती-रूपं सनातनम् । तस्मिन्न् आविरभूल् लिङ्गे महा-विष्णुर् जगत्-पतिः ॥ [ब्रह्मस् ५.८]

सहस्र-शीर्षा पुरुष इत्य् आरभ्य [ब्रह्मस् ५.११]

नारायणः स भगवान् आपस् तस्मात् सनातनात् । आविरासन् कारणार्णोनिधिं सङ्कर्षणात्मकः । योग-निद्रां गतस् तस्मिन् सहस्रांशः स्वयं महान् ॥ [ब्रह्मस् ५.१२]

तद्-रोम-बिल-जालेषु बीजं सङ्कर्षणस्य च । हैमान्य् अण्डानि जातानि महा-भूतावृतानि तु ॥ ईत्य् आदि [ब्रह्मस् ५.१३]

लिङ्गम् इति यस्यायुतायुतांशांशे विश्व-शक्तिर् इयं स्थितेत्य् [विप् १.९.५३] अनुसारेण तस्य महा-भगवतः श्री-गोविन्दस्य पुरुषोत्पादकत्वाल् लिङ्गम् इव लिङ्गं यः खल्व् अंअ-विशेषस् तद् एव शम्भुः । शम्भु-शब्दस्य मुख्याया वृत्तेर् आश्रय इत्य् अर्थः ।

अथ द्वितीय-पुरुषस् तत् सृष्ट्वा तद् एवानुप्रविशद् इत्य् आद्य् उक्तः समष्टि- जीवान्तर्यामी । तेषां ब्रह्माण्डात्मकानां बहु-भेदाद् बहु-भेदः । तत्रैव सूक्ष्मान्तर्यामी प्रद्युम्नः स्थूलान्तर्याम्य् अनिरुद्ध इति क्वचित् । अनेन महा-वैकुण्ठ-स्थाः सङ्कर्षणादयस् तद्-अंशिनः । ये तु चित्ताद्य्- अधिष्ठातारो

वासुदेवादयस् ते तद्-अंशा एवेत्य् आदि विवेचनीयम् ।

तृतीयोऽपि पुरुषः --

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोर् अन्यः पिप्पलं स्वाद्व् अत्त्य् अनश्नन्न् अन्यो ऽभिचाकशीति ॥ [ऋग्-वेद १.१६३.२०, मुण्डु ७.१.१]

इत्य्-आद्य्-उक्तो व्यष्ट्य्-अन्तर्यामी । तेषाम् बहुभेदाद् बहुभेदः ।

तत्र प्रथमस्याविर्भावो यथा आद्योऽवतारः पुरुषः परस्येति [भ्प् २.६.४१] । टीका च परस्य भूम्नः पुरुषः प्रकृति-प्रवर्तकः । यस्य सहस्र-शीर्षेत्य् आद्य् उक्तो लीला-विग्रहः स आद्योवतारः । इत्य् एषा ॥ अत्र चान्यत्र चावतारत्वं नामैक-पाद-विभूत्य्-आविर्भावत्वं ज्ञेयम् ॥ २.६ ॥ श्री-ब्रह्मा नारदम् ॥२॥

[2]

*atha tasyāvirbhāve yogyatā-prāgvad bhaktir eva jñeyā | āvirbhāvas tu tridhā yathā nāradīye tantre[*ENDNOTE #2] -*

viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ | ekaṃ tu mahataḥ sraṣṭṛ dvitīyaṃ tantu-saṃsthitam | tṛtīyaṃ sarva-bhūtasthaṃ tāni jñātvā vimucyate ||

atra prathamo yathāgneḥ kṣudrā visphuliṅgā vyuccaranti sa aikṣatetyādyukteḥ | mahā-samaṣṭi-jīva-prakṛtyor ekatāpannayor draṣṭety eka eva | ayam eva saṅkarṣaṇa iti mahāviṣṇur iti ca | brahma-saṃhitāyāṃ yathā --

tal-liṅgaṃ bhagavān śambhur jyotī-rūpaṃ sanātanam | tasminn āvirabhūl liṅge mahā-viṣṇur jagat-patiḥ || [BrahmaS 5.8]

sahasra-śīrṣā puruṣa ity ārabhya [BrahmaS 5.11]

nārāyaṇaḥ sa bhagavān āpas tasmāt sanātanāt | āvirāsan kāraṇārṇonidhiṃ saṅkarṣaṇātmakaḥ | yoga-nidrāṃ gatas tasmin sahasrāṃśaḥ svayaṃ mahān || [BrahmaS 5.12]

tad-roma-bila-jāleṣu bījaṃ saṅkarṣaṇasya ca | haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni tu || ity ādi [BrahmaS 5.13]

liṅgam iti yasyāyutāyutāṃśāṃśe viśva-śaktir iyaṃ sthitety [ViP 1.9.53] anusāreṇa tasya

mahā-bhagavataḥ śrī-govindasya puruṣotpādakatvāl liṅgam iva liṅgaṃ yaḥ khalv aṃa-viśeṣas tad eva śambhuḥ | śambhu-śabdasya mukhyāyā vṛtter āśraya ity arthaḥ |

atha dvitīya-puruṣas tat sṛṣṭvā tad evānupraviśad ity ādy uktaḥ samaṣṭi- jīvāntaryāmī | teṣāṃ brahmāṇḍātmakānāṃ bahu-bhedād bahu-bhedaḥ | tatraiva sūkṣmāntaryāmī pradyumnaḥ sthūlāntaryāmy aniruddha iti kvacit | anena mahā-vaikuṇṭha-sthāḥ saṅkarṣaṇādayas tad-aṃśinaḥ | ye tu cittādy- adhiṣṭhātāro vāsudevādayas te tad-aṃśā evety ādi vivecanīyam |

tṛtīyo'pi puruṣaḥ --

dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ pariṣasvajāte | tayor anyaḥ pippalaṃ svādv atty anaśnann anyo 'bhicākaśīti || [Ṛg-veda 1.163.20, MuṇḌU 7.1.1]

ity-ādy-ukto vyaṣṭy-antaryāmī | teṣām bahubhedād bahubhedaḥ |

tatra prathamasyāvirbhāvo yathā ādyo'vatāraḥ puruṣaḥ parasyeti [BhP 2.6.41] | ṭīkā ca parasya bhūmnaḥ puruṣaḥ prakṛti-pravartakaḥ | yasya sahasra-śīrṣety ādy ukto līlā-vigrahaḥ sa ādyovatāraḥ | ity eṣā || atra cānyatra cāvatāratvaṃ nāmaika-pāda-vibhūty-āvirbhāvatvaṃ jñeyam || 2.6 || śrī-brahmā nāradam ||2||

English witness · section(s) 2

Anuccheda 2

Text 1

Now will be explained the truth that the purusa-avatara reveals Himself in response to the soul's devotion. The purusa-avatara manifests three forms, which are described in the following words of the Narada Tantra:

Text 2

"Visnu has three forms called purusas. The first, Maha-Visnu, is the creator of the total material energy (mahat), the second is Garbhodasayi, who is situated within each universe, and the third is Ksirodasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of maya."*

Text 3

The first purusa-avatara is described in these words of the Brhad-aranyaka Upanisad (2.1.20):

yathagneh ksudra visphulinga vyuccaranti

"As many tiny sparks are manifested from a great fire, so many individual spirit souls are manifested from the Supreme."

In the Brhad-aranyaka Upanisad (1.2.5) it is also said: sa aiksata

"The Supreme Lord glanced and the material creation became manifested."

In this way it is explained that with His glance the first purusa-avatara manifested the material nature and the conditioned state of the individual spirit souls.

Text 4

The first purusa-avatara is known as Lord Sankarsana and Lord Maha-Visnu. He is described in the following words of Brahma-samhita (5.8, 5.10, and 5.11):

"The divine plenary portion of Krsna creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svamsa). This halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati)."**

"The Lord of the world, Maha-Visnu, is manifest in Sambhu by His subjective portion in the form of His glance."**

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

Text 5

The first purusa-avatara is also described in these words of Brahma-samhita (5.13 and 5.14):

"The same Mahä-Viñëu is spoken of by the name of "Näräyaëa" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saìkarñaëa who abides in paravyoma, the above supreme puruña with thousands of subjective portions, reposes in the state of divine sleep [yoga-nidrä] in the waters of the spiritual Causal Ocean." **

Text 6

"The spiritual seeds of Sankarsana existing in the pores of skin of Maha-Visnu are born as so many golden sperms. These sperms are covered with five great elements."**

Text 7

The word "linga" (masculine symbol) described in the passage from Brahma-samhita (5.8) quoted here in text 4, is explained in the following words of Sri Visnu Purana (1.9.52, quoted in this book in anuccheda 1, text 45):

"I bow down before the eternal and changeless Supreme Personality of Godhead, whose form is spiritual. By a million-millionth part of His power the material world is manifested."

The "linga" is thus manifested from Lord Govinda, the Supreme Personality of Godhead. Thus Lord Siva is a partial manifestation of Lord Govinda. The word "Sambhu" here means "the resting place of activities". Thus it is explained that the "linga" is a partial manifestation of the Supreme Personality of Godhead.

Text 8

Now the second purusa-avatara will be described. In the Taittiriya Upanisad (2.6.2) it is said:

"The Supreme Personality of Godhead creates the material world and then enters it."

These words describe the Supreme Lord's becoming the Supersoul present in the hearts of all living entities. There are many different material universes, and the Lord enters all of them to become the Supersoul.

Text 9

Lord Pradyumna is the Supersoul presiding over the subtle elements. Lord Aniruddha is the Supersoul presiding over the gross elements. Lord Sankarsana and other expansions reside in Maha-Vaikuntha. Lord Vasudeva and other expansions preside over the mind and senses. In this way it is explained.

Text 10

The third purusa-avatara is also described in these words of Svetasvatara Upanisad (4.6-7):

"The individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the

other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

Text 11

These words describe the Supersoul as He appears in the hearts of the many living entities. Because there are many different living entities, the Supersoul appears many times in this way. The first purusa-avatara is described in these words of Srimad-Bhagavatam (2.6.42):

Text 12

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

Text 13

Srila Sridhara Svami comments:

"Here the word 'parasya' means 'of the Bhuma-purusa' and 'purusah' means 'He who puts the material energy in motion'. This pastime form of the Lord, who is described here by the words 'adyo'vatarah', is also described in these words of the Rg Veda (10.90.1):

"In His form of the purusa-avatara, a form with thousands of heads, thousands of eyes, and thousands of feet, the Lord filled the universe and went ten fingers beyond it."

Text 14

In other places in scripture are also described the Lord's incarnations within the material world, a world that bears the name "eka-pada-vibhuti" (the world that is one-fourth of the Supreme Lord's opulence). The verse quoted in the beginning of this anuccheda was spoken by Sri Brahma to Sri Narada.

Paramātma · Sanskrit §3 · English §3

[३]

द्वितीयस्य यथा -

कालेन सोऽजः पुरुषायुषाभि- प्रवृत्त-योगेन विरूढ-बोधः स्वयं तद् अन्तर्-हृदये ऽवभातम् अपश्यतापश्यत यन् न पूर्वम् ॥

मृणाल-गौरायत-शेष-भोग- पर्यङ्क एकं पुरुषं शयानम् । [भ्प् ३.८.२३]

अयं गर्भोदक-स्थः सहस्र-शीर्षा प्रद्युम्न एव । पुरुषायुषा वत्सर- शतेन । योगो भक्ति-योगः । एतद् अग्रेऽप्य् अव्यक्त-मूलम् इत्य् अत्र अव्यक्तं प्रधानं मूलम् अधोभागो यस्येत्य् अर्थः । भुवनाङ्घ्रिपेन्द्रम् इति । भुवनानि चतुर्दश तद्-रूपा अङ्घ्रिपास् तेषाम् इन्द्रं तन्-नियन्तृत्वेन वर्तमानम् इत्य् अर्थः ॥ ३.८ ॥ श्री-मैत्रेयो विदुरम् ॥ ३ ॥

[3]

dvitīyasya yathā -

kālena so'jaḥ puruṣāyuṣābhi- pravṛtta-yogena virūḍha-bodhaḥ svayaṃ tad antar-hṛdaye 'vabhātam apaśyatāpaśyata yan na pūrvam ||

mṛṇāla-gaurāyata-śeṣa-bhoga- paryaṅka ekaṃ puruṣaṃ śayānam | [BhP 3.8.23]

ayaṃ garbhodaka-sthaḥ sahasra-śīrṣā pradyumna eva | puruṣāyuṣā vatsara- śatena | yogo bhakti-yogaḥ | etad agre'py avyakta-mūlam ity atra avyaktaṃ pradhānaṃ mūlam adhobhāgo yasyety arthaḥ | bhuvanāṅghripendram iti | bhuvanāni caturdaśa tad-rūpā aṅghripās teṣām indraṃ tan-niyantṛtvena vartamānam ity arthaḥ || 3.8 || śrī-maitreyo viduram || 3 ||

English witness · section(s) 3

Anuccheda 3

Text 1

The second purusa-avatara is described in these words (Srimad-Bhagavatam 3.8.22-30):

"At the end of Brahma's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavour.* "Brahma could see that on the water there was a gigantic lotuslike white bedstead, the body of Sesa-naga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Sesa-naga, and that illumination dissipated all the darkness of those regions.* "The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves, and flower garlands, mocked the scene on the mountain.* "His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle, and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.* "The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.* "He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.* "My dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the srivatsa marking and a necklace of unlimited value.* "As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was covered by the hoods of Ananta.* "Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-naga. And as a mountain is sometimes filled with jewels, so His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation."*

Text 2

These verses describe the thousand-headed Lord Pradyumna who resides on the Garbha Ocean. The word “purusayusa” means “for a hundred years”, “and yogena” means “by practicing the yoga of devotional service”. In Srimad-Bhagavatam 3.8.29 the word “avyakta-mulam” means “the root of pradhana, the unmanifested origin of matter”, and “bhuvanagghripendram” means because He is the Supreme Controller, He is like the king of the trees that are the fourteen material worlds”. This verse was spoken by Sri Maitreya to Vidura.

Paramātma · Sanskrit §4 · English §4

[४]

तृतीयस्याविर्भावो यथा -

केचित् स्व-देहान्तर्-हृदयावकाशे प्रादेश-मात्रं पुरुषं वसन्तम् । चतुर्-भुजं कञ्ज-रथाङ्ग-शङ्ख-गदा-धरं धारणया स्मरन्ति ॥ [भ्प् २.२.८]

प्रादेशस् तर्जन्य्-अङ्गुष्ठेयोर् विस्तारस् तत् प्रमाणं हृद्य् अपेक्षया मनुष्याधिकारत्वाद् इति न्यायेन ॥ २.२ ॥ श्री-शुकः ॥४॥

[4]

tṛtīyasyāvirbhāvo yathā -

kecit sva-dehāntar-hṛdayāvakāśe prādeśa-mātraṃ puruṣaṃ vasantam | catur-bhujaṃ kañja-rathāṅga-śaṅkha- gadā-dharaṃ dhāraṇayā smaranti || [BhP 2.2.8]

prādeśas tarjany-aṅguṣṭheyor vistāras tat pramāṇaṃ hṛdy apekṣayā manuṣyādhikāratvād iti nyāyena || 2.2 || śrī-śukaḥ ||4||

English witness · section(s) 4

Anuccheda 4

Text 1

The third purusa-avatara is described in these words of Srimad-Bhagavatam (2.2.8):

“Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a

chariot, a conchshell, and a club respectively."*

Text 2

Here the word "pradesa" means "the distance between the forefinger and thumb. In the Vedanta-sutra (1.3.25) it is said:

hrdy apeksaya tu manusyadhikaratvat

"The Supreme Personality of Godhead indeed appears in the hearts of human beings."

Paramātma · Sanskrit §5 · English §5

[५]

एवं पुरुषस्यानेक-विधत्वेऽपि दृष्टान्तेनैक्यम् उपपादयति ।

यथानिलः स्थावर-जङ्गमानाम् आत्म-स्वरूपेण निविष्ट ईशेत् । एवं परो भगवान् वासुदेवः क्षेत्रज्ञ आत्मेदम् अनुप्रविष्टः ॥ [भ्प् ५.११.१४]

आत्म-स्वरूपेण प्राण-रूपेण ईशेद् ईशेत नियमयति । इदं विश्वम् । श्रुतिश् च -

वायुर् यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव । एकस् तथा सर्व-भूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश् च ॥ इति काठके [कठु २.२.१०]

॥ ५.११ ॥ श्री-ब्राह्मणो रहुगणम् ॥५ ॥

[5]

evaṃ puruṣasyāneka-vidhatve'pi dṛṣṭāntenaikyam upapādayati |

yathānilaḥ sthāvara-jaṅgamānām ātma-svarūpeṇa niviṣṭa īśet | evaṃ paro bhagavān vāsudevaḥ kṣetrajña ātmedam anupraviṣṭaḥ || [BhP 5.11.14]

ātma-svarūpeṇa prāṇa-rūpeṇa īśed īśeta niyamayati | idaṃ viśvam | śrutiś ca -

vāyur yathaiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva | ekas tathā sarva-bhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiś ca || iti kāṭhake [KaṭhU 2.2.10]

|| 5.11 || śrī-brāhmaṇo rahūgaṇam ||5 ||

English witness · section(s) 5

Anuccheda 5

Text 1

Although He appears in many forms, the purusa-avatara is one person. This is shown by the following example given in Srimad-Bhagavatam (5.11.14):

Text 2

“He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead. By His own potency He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature the Supreme Personality of Godhead enters all bodies and controls them.”*

Text 3

Here the word “atma-svarupena” means “in the form of the vital force”, “nivista icet” means He enters and controls”, and “idam” means this material universe”.

Text 4

Srutic ca

A similar example is given in these words of the Katha Upanisad (2.2.10):

“As the air that enters all living beings is one, so the Supersoul who enters the hearts of all living beings is a single person.”

Text 5

The verse quoted in the beginning of this anuccheda was spoken by Jada Bharata to King Rahugana.

Paramātma · Sanskrit §6 · English §6

[६] तथा,

एक एव परो ह्य् आत्मा सर्वेषाम् एव देहिनाम् । नानेव गृह्यते मूढैर् यथा ज्योतिर् यथा नभः ॥ [भ्प् १०.५४.४४]

देहिनां जीवानाम् । आत्मा परमात्मा ॥ १०.५४ ॥ श्री-बलदेवः श्री- रुक्मिणीम् ॥६॥

[6] tathā,

eka eva paro hy ātmā sarveṣām eva dehinām | nāneva gṛhyate mūḍhair yathā jyotir yathā nabhaḥ || [BhP 10.54.44]

dehināṃ jīvānām | ātmā paramātmā || 10.54 || śrī-baladevaḥ śrī- rukmiṇīm ||6||

English witness · section(s) 6

Anuccheda 6

Text 1

That the many forms of the Supersoul are all one person only is also confirmed by the following example given in Srimad-Bhagavatam (10.54.44):

“Bewildered fools think that the Supersoul, who resides in all embodied beings, is many different persons. The truth is that He is a single transcendental person. As the sky is one, and as a flame is one, so the Supersoul is a single person.”

Text 2

Here the word “dehinam” means “of the individual spirit souls”, and the word “atma” means the Supersoul”. This verse was spoken by Lord Balarama to Srimati Rukmini.

Paramātma · Sanskrit §7 · English §7

[७]

एवम् एक एव परो ह्य् आत्मा भूतेष्व् आत्मन्य् अवस्थितः । यथेन्दुर् उदपात्रेषु भूतान्य् एकात्मकानि च ॥ [भ्प् ११.१८.३२]

भूतेषु जीवेषु एक एव पर आत्मा न त्व् असौ जीववत् तत्र तत्र लिप्तो भवति इत्य् आह आत्मनि स्व-स्वरूप एवावस्थितः । भूतानि जीव-देहा अपि येन कारण- रूपेणैकात्मकानीति ॥ ११.१८ ॥ श्री-भगवान् उद्धवम् ॥७॥

[7]

evam eka eva paro hy ātmā bhūteṣv ātmany avasthitaḥ | yathendur udapātreṣu bhūtāny ekātmakāni ca || [BhP 11.18.32]

bhūteṣu jīveṣu eka eva para ātmā na tv asau jīvavat tatra tatra lipto bhavati ity āha ātmani sva-svarūpa evāvasthitaḥ | bhūtāni jīva-dehā api yena kāraṇa- rūpeṇaikātmakānīti || 11.18 || śrī-bhagavān uddhavam ||7||

English witness · section(s) 7

Anuccheda 7

Text 1

That the Supersoul is a single person is also confirmed by the following words of Srimad-Bhagavatam (11.18.32):

“As the moon reflected in many bodies of water is a single moon, and as the entire material creation is the energy of the single Supreme Lord, so the Supersoul residing in the hearts of all living beings is a single person.”

Text 2

Here the word “bhutesu” means “in the individual spirit souls”. The Supersoul residing in those souls is a single person (eka eva paro hy atma). However, the Supersoul is not like the individual souls, who are contaminated by the touch of material nature. “Atmani” means “situated in His own form”, and “bhutani” means “the material bodies of the individual souls”. “Atmakani” indicates that the Supreme Lord is the creator of the material bodies.

Paramātma · Sanskrit §8 · English §8

[८]

एवम् एकस्य पुरुषस्य नानात्वम् उपपाद्य तस्य पुनर् अंशा विव्रियन्ते । अत्र द्विविधा अंशा स्वांशा विभिन्नांशाश् च । विभिन्नांशा तटस्थ-शक्त्य्-आत्मका जीवा इति वक्ष्यते । स्वांशास् तु गुण-लीलाद्य्-अवतार-भेदेन विविधाः । तत्र लीलाद्य्-अवताराः प्रसङ्ग-सङ्गत्या श्री-कृष्ण-सन्दर्भे वक्ष्यते । गुणावतारा यथा -

आदाव् अभूच् छत-धृती रजसास्य सर्गे, विष्णुः स्थितौ क्रतुपतिर् द्विज-धर्म-सेतुः । रुद्रोऽप्ययाय तमसा पुरुषः स आद्य इत्य् उद्भव-स्थिति-लयाः सततं प्रजासु ॥ [भ्प् ११.४.५]

स युगपत् गुण-त्रयाधिष्ठाद्यः पुरुषः पृथक् पृथग् अपि तत्-तद्- गुणाधिष्ठान-लीलयैव आदौ रजसा अस्य जगतः सर्गे विसर्गे कार्ये शत- धृतिर् ब्रह्माभूत् । स्थितौ विष्णुः सत्त्वेनेति शेषः । तत्र साक्षाद्-गुणानुक्तिश् च तयातिरोहित-स्वरूपतया तत्-सम्बन्धोपचारस्याप्य् उट्टङ्कनम् अयुक्तम् इत्य् अभिप्रायेण । पालन-कर्तृत्वेन क्रतुपतिस् तत्-फल-दाता । यज्ञ-रूपस् तु लीलावतार-मध्य एव श्री-ब्रह्मणा द्वितीये गणितः । द्विजानां धर्मानां च सेतुः पालक इत्य् अर्थः । नमसा तस्याप्ययाय रुद्रोऽभूत् इत्य् अनेन प्रकारेणोद्भव-स्थिति-लया भवन्तीति । अत्र ब्रह्म-रुद्रयोर् अवतारावसरो मोक्ष-धर्मे विवृत्तोऽस्ति । यथा --

ब्राह्मे रात्रिक्षये प्राप्ते तस्य ह्य् अमित-तेजसः प्रसादात् प्रादुरभवत् पद्मं पद्म-निभेक्षण तत्र ब्रह्मा समभवत् स तस्यैव प्रसादजः अह्नः क्षये ललाताच् च सुतो देवस्य वै तथा क्रोधाविष्टस्य संजज्ञे रुद्रः संहार-कारकः [म्भ् १२.३२८.१५-१६]

श्री-विष्णोस् तु तृतीये दृश्यते -

तल्-लोक-पद्मं स उ एव विष्णुः प्रावीविशत् सर्व-गुणावभासम् । तस्मिन् स्वयं वेद-मयो विधाता स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥ [भ्प् ३.८.१५]

अस्यार्थः - तल्-लोकात्मकं पद्मम् । सर्व-गुणान् जीवभोग्यान् अर्थान् अवभासयतीति तथा । तत् यस्माज् जातं श्री-नारायणाख्यः पुरुष एव विष्णु- संज्ञः सन् स्थापन-रूपान्तर्यामितायै प्रावीविशत् प्रकर्षेनालुप्त- शक्तितयैवाविशत् । स्वार्थे णिच् । तस्मिन् श्री-विष्णुना लब्ध-स्थितौ पद्मं पुनः

सृष्ट्य्-अर्थं स्वयम् एव ब्रह्माभूत् स्थितस्यैव मृदादेर् घटादितया सृष्टेः । अतएव स्थित्य्-आद्यये हरि-विरिञ्चिर् एति संज्ञा इत्य् अन्यत्रापि ॥

॥ ११.४ ॥ द्रुमिलो निमिम् ॥ ८ ॥

[8]

evam ekasya puruṣasya nānātvam upapādya tasya punar aṃśā vivriyante | atra dvividhā aṃśā svāṃśā vibhinnāṃśāś ca | vibhinnāṃśā taṭastha-śakty-ātmakā jīvā iti vakṣyate | svāṃśās tu guṇa-līlādy-avatāra-bhedena vividhāḥ | tatra līlādy-avatārāḥ prasaṅga-saṅgatyā śrī-kṛṣṇa-sandarbhe vakṣyate | guṇāvatārā yathā -

ādāv abhūc chata-dhṛtī rajasāsya sarge, viṣṇuḥ sthitau kratupatir dvija-dharma-setuḥ | rudro'pyayāya tamasā puruṣaḥ sa ādya ity udbhava-sthiti-layāḥ sataṭaṃ prajāsu || [BhP 11.4.5]

sa yugapat guṇa-trayādhiṣṭhādyaḥ puruṣaḥ pṛthak pṛthag api tat-tad-guṇādhiṣṭhāna-līlayaiva ādau rajasā asya jagataḥ sarge visarge kārye śata- dhṛtir brahmābhūt | sthitau viṣṇuḥ sattveneti śeṣaḥ | tatra sākṣād-guṇānuktiś ca tayātirohita-svarūpatayā tat-sambandhopacārasyāpy uṭṭaṅkanam ayuktam ity abhiprāyeṇa | pālana-kartṛtvena kratupatis tat-phala-dātā | yajña-rūpas tu līlāvatāra-madhya eva śrī-brahmaṇā dvitīye gaṇitaḥ | dvijānāṃ dharmānāṃ ca setuḥ pālaka ity arthaḥ | namasā tasyāpyayāya rudro'bhūt ity anena prakāreṇodbhava-sthiti-layā bhavantīti | atra brahma-rudrayor avatārāvasaro mokṣa-dharme vivṛtto'sti | yathā --

brāhme rātrikṣaye prāpte tasya hy amita-tejasaḥ prasādāt prādurabhavat padmaṃ padma-nibhekṣaṇa tatra brahmā samabhavat sa tasyaiva prasādajaḥ ahnaḥ kṣaye lalātāc ca suto devasya vai tathā krodhāviṣṭasya saṃjajñe rudraḥ saṃhāra-kārakaḥ [MBh 12.328.15-16]

śrī-viṣṇos tu tṛtīye dṛśyate -

tal-loka-padmaṃ sa u eva viṣṇuḥ prāvīviśat sarva-guṇāvabhāsam | tasmin svayaṃ veda-mayo vidhātā svayambhuvaṃ yaṃ sma vadanti so'bhūt || [BhP 3.8.15]

asyārthaḥ - tal-lokātmakaṃ padmam | sarva-guṇān jīvabhogyān arthān avabhāsayatīti tathā | tat yasmāj jātaṃ śrī-nārāyaṇākhyaḥ puruṣa eva viṣṇu- saṃjñaḥ san sthāpana-rūpāntaryāmitāyai prāvīviśat prakarṣenālupta- śaktitayaivāviśat | svārthe ṇic | tasmin śrī-viṣṇunā labdha-sthitau padmaṃ punaḥ sṛṣṭy-arthaṃ svayam eva brahmābhūt

sthitasyaiva mṛdāder ghaṭāditayā sṛṣṭeḥ | ataeva sthity-ādaye hari-viriñcir eti saṃjñā ity anyatrāpi ||

|| 11.4 || drumilo nimim || 8 ||

English witness · section(s) 8

Anuccheda 8

Text 1

In this way it has been explained that although the purusa-avatara is a single person, He nevertheless expands in many different forms. The Supreme Personality of Godhead has two kinds of expansions: 1. svamsa (personal expansions), and 2. vibhinnamsa (separated expansions). The Lord's separated expansions are the individual spirit souls, who are all the Lord's marginal potency (tatastha-sakti). The Lord's personal expansions are His many incarnations, such as His guna-avatars and lila-avataras. The Lord's lila-avataras and other incarnations will be described later in the Sri Krsna-sandarbha.

Text 2

The guna-avataras are described in these words of Srimad-Bhagavatam (11.4.5):

"In the beginning of creation the Supreme Personality of Godhead manifested the incarnation of Brahma to create the world through the mode of passion, Visnu, the master of sacrifices and the object of the brahmanas' worship, to maintain the world through the mode of goodness, and Siva to destroy the world through the mode of ignorance. In this way the residents of the material world are always subject to creation, maintenance, and destruction."

Text 3

This verse means that the purusa-avatara (adyah purusah) is the controller of all three modes of nature. In His pastime of controlling the various modes, He first becomes Brahma (cata-dhrtih) and with the modes of passion (rajasa) engages in the activities of secondary creation (sarge). Then He becomes Visnu who employs the mode of goodness. In this way the remainder of the verse is to be understood.

Text 4

Note that in this verse the mode of goodness is not specifically stated in relation to Lord Visnu. This is because Lord Visnu is beyond all the modes of material nature and it is not really proper to say that He has contact with the material modes. Because He is the protector, Lord Visnu gives the results of all sacrifices. That is the meaning of the word

kratu-patih". This is explained by Lord Brahma in the Second Canto of Srimad-Bhagavatam.

Text 5

The word "dvija-dharma-setuh" means "the protector of the brahmanas' duties". The Lord also becomes Siva to destroy the universe by employing the mode of ignorance (tamasa apyayaya rudrah). In this way the creation, maintenance, and destruction of the universes is performed (udbhava-sthiti-layah). The position of Brahma and Siva as guna-avataras is described in the following words of the Moksa-dharma:

Text 6

"O lotus-eyed one, at the end of Brahma's day a lotus flower is manifested from the mercy of the limitlessly powerful Lord.

Text 7

"From this lotus is born Brahma. Thus Brahma is born from the Supreme Lord's mercy. At the end of his day Brahma becomes angry and from his forehead Siva is born."

Text 8

Lord Visnu is described in the following words of Srimad-Bhagavatam (3.8.15):

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

Text 9

Here the word "tal-loka-padmam" means "that lotus world", "sarva-gunavabhasam" means "the manifestation of the modes of nature experienced by the individual souls", "visnuh pravivicat" means Lord Visnu, who is known as Narayana, entered to become the maintainer and the Supersoul". The Lord entered by the power of His invincible potency. Here is used the grammatical form called nic. Then, in order to create the material world, Lord Visnu entered this (tasmin) lotus flower and personally (svayam) became Brahma. Then, as a potter fashions pots and other things from clay, the Lord fashioned the material universe from the various material ingredients.

Text 10

This is also described in the following words of Srimad-Bhagavatam (1.2.23):

"The transcendental Supreme Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction He accepts the three qualitative forms of Brahma, Visnu, and Siva."*

Text 11

The verse quoted in the beginning of this anuccheda was spoken by Sri Dravida to King Nimi.

Paramātma · Sanskrit §9 · English §9

[९]

एवं - यो वा अहं च गिरिशं च विभुः स्वयं चे इत्य् [भ्प् ३.९.३] आदौ त्रिपाद् इति ।

टीका च - यो वै एकस् त्रिपात् त्रयो ब्रह्मादयः पादाः स्कन्धा यस्य इत्य् एषा । वृक्ष-रूपत्वेन तद्-वर्णनाद् एषां स्कन्धत्वम् ॥३.९॥ ब्रह्मा गर्भोदशायिनम् ॥९॥

[9]

evaṃ - yo vā ahaṃ ca giriśaṃ ca vibhuḥ svayaṃ ce ity [BhP 3.9.3] ādau tripād iti |

ṭīkā ca - yo vai ekas tripāt trayo brahmādayaḥ pādāḥ skandhā yasya ity eṣā | vṛkṣa-rūpatvena tad-varṇanād eṣāṃ skandhatvam ||3.9|| brahmā garbhodaśāyinam ||9||

English witness · section(s) 9

Anuccheda 9

Text 12

This is also described in the following prayer addressed to Lord Visnu (Srimad-Bhagavatam 3.9.16):

"Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks - as me, Siva, and You, the almighty - for creation, maintenance, and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation."*

Text 13

Srila Sridhara Svami comments:

“The words ‘yo vai ekas tripat’ mean ‘the guna-avataras headed by Brahma are three trunks from Him’.”

Text 14

Thus they are described as trunks of a tree. This verse was spoken by Brahma to Sri Garbhodakasayi Visnu.

Paramātma · Sanskrit §10 · English §10

[१०]

तेषाम् आविर्भावो यथा -

तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना । निर्गतेन मुनेर् मूर्ध्नः समीक्ष्य प्रभवस् त्रयः ॥

अप्सरो-मुनि-गन्धर्व-सिद्ध-विद्याधरोरगैः । वितायमान-यशसस् तद्-आश्रम-पदं ययुः ॥ इत्य् आदि ॥ [भ्प् ४.१.२१-२२]

मुनेर् अत्रेः । श्री-मैत्रेयः ॥१०॥

[10]

teṣām āvirbhāvo yathā -

tapyamānaṃ tribhuvanaṃ prāṇāyāmaidhasāgninā | nirgatena muner mūrdhnaḥ samīkṣya prabhavas trayaḥ ||

apsaro-muni-gandharva-siddha-vidyādharoragaiḥ | vitāyamāna-yaśasas tad-āśrama-padaṃ yayuḥ || ity ādi || [BhP 4.1.21-22]

muner atreḥ | śrī-maitreyaḥ ||10||

English witness · section(s) 10

Anuccheda 10

Text 1

The guna-avataras are also described in these words of Srimad-Bhagavatam (4.1.21-22):

“When Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.*

Text 2

“At that time, the three Deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyadharas, and the Nagas. Thus they entered the asrama of the great sage, who had become famous by his austerities.”*

Text 3

Here the word “muneh” means “of Atri Muni”. This verse was spoken by Sri Maitreya to Vidura.

PARAMĀTMA-SANDARBHA

3.2

Sections 11–20

10 bilingual sequence blocks

Paramātma · Sanskrit §11 · English §11–13

[११]

यथा वा -

सरस्वत्यास् तटे राजन् ऋषयः सत्रम् आसते । वितर्कः समभूत् तेषां त्रिष्व् अधीशेषु को महान् ॥ [भ्प् १०.८९.१]

इत्य् आदिर् इतिहासः । श्री-विष्णोः स्थानं च क्षीरोदादिकं पाद्मोत्तर- खण्डादौ जगत्-पालन-निमित्तक-निवेदनार्थं ब्रह्मादयस् तत्र मुहुर् गच्छतीति प्रसिद्धेः । विष्णु-लोकतया प्रसिद्धेश् च । बृहत्-सहस्र-नाम्नि च क्षीराब्धि-मन्दिर इति तन्-नाम-गणे पठ्यते । श्वेत-द्वीप-पतेः क्वचिद् अनिरुद्धतया ख्यातिश् च तस्य साक्षाद् एवाविर्भाव इत्य् अपेक्षयेति ॥

॥ १०.८९ ॥ श्री-शुकः ॥११॥

[11]

yathā vā -

sarasvatyās taṭe rājan ṛṣayaḥ satram āsate | vitarkaḥ samabhūt teṣāṃ triṣv adhīśeṣu ko mahān || [BhP 10.89.1]

ity ādir itihāsaḥ | śrī-viṣṇoḥ sthānaṃ ca kṣīrodādikaṃ pādmottara- khaṇḍādau jagat-pālana-nimittaka-nivedanārthaṃ brahmādayas tatra muhur gacchatīti prasiddheḥ | viṣṇu-lokatayā prasiddheś ca | bṛhat-sahasra-nāmni ca kṣīrābdhi-mandira iti tan-nāma-gaṇe paṭhyate | śveta-dvīpa-pateḥ kvacid aniruddhatayā khyātiś ca tasya sākṣād evāvirbhāva ity apekṣayeti ||

|| 10.89 || śrī-śukaḥ ||11||

English witness · section(s) 11–13

Anuccheda 11

Text 1

This is also described in the story narrated in Srimad-Bhagavatam, Canto Ten, Chapter Eighty-nine, which begins with this verse (Srimad-Bhagavatam 10.89.1):

"Long ago there was an assembly of great sages on the bank of the river Sarasvati, and they performed a great sacrifice of the name Satrayaja. In such assemblies, the great sages present usually discuss Vedic subject matters and philosophical topics, and in this particular meeting the following question was raised: The three predominating deities of the material world, namely Lord Brahma, Lord Visnu, and Lord Siva, are directing all the affairs of this cosmos, but who among them is the Supreme?"*

Text 2

This truth (that Lord Visnu is the Supreme) is also proved by the fact that Brahma and the other demigods again and again go to the milk-ocean and the other abodes of Lord Visnu to beg the Lord for protection, and also by the fact that the transcendental realm of Lord Visnu is celebrated above all others. For example, the Lord's abode is glorified in the Brhat-sahasra-nama, which counts "ksirabdhi-mandira" (He whose palace is on the milk-ocean) among Lord Visnu's names. In some places in the scriptures, Lord Aniruddha is called "svetadvipa-pati" (the master of Svetadvipa). Lord Aniruddha is a direct incarnation of Lord Visnu. The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Anucchedas 12 and 13

Text 1

In this story (Srimad-Bhagavatam, Canto Ten, Chapter Eighty-nine) a certain test clearly determines the relative importance of the three Deities (Visnu, Brahma, and Siva). The relative of importance of these three Deities is also explained in two verses of Srimad-Bhagavatam. The first of these verses is given here (Srimad-Bhagavatam 1.2.23):

Text 2

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

Text 3

This verse means: "Even though (api) He employs goodness and the other modes of material nature (taih) to create, maintain, and destroy (sthity-adaye) the material universe, the one (ekah) Supreme Person (parah) remains always untouched by these three modes. In this way He appears as the three forms Visnu, Brahma, and Siva

(hari-virinca-hareti-samjah). Nevertheless, the best results are obtained from Lord Visnu, who is the master of the potency of goodness (sattva-tanoh). These best results are religion, economic development, sense gratification, liberation, and devotional service."

Text 4

Here is the meaning: One who worships Brahma or Siva with the idea that they are the deities of the modes of passion and ignorance obtains only religion, economic development, and sense gratification, which bring only very little happiness, as his result. He obtains only this because he is completely bewildered by the modes of passion and ignorance. Even if he abandons the idea that Brahma and Siva are the Deities of specific modes, such a person cannot at once attain true liberation. Only when he understands that Brahma and Siva are partial expansions of the Supersoul, and when he strives to find the Supersoul, can that person attain true liberation.

Text 5

If one does not see them as expansions of the Supersoul, one will not attain auspiciousness by worshiping Brahma and Siva. However, even thinking Him only the Deity of the mode of goodness, if one worships Lord Visnu, one will attain auspiciousness. Such a person will easily attain whatever happiness may be obtained from religion, economic development, and sense gratification. He obtains this because of the peaceful and auspicious nature of the mode of goodness.

Text 6

Thus by worshiping Lord Visnu without any material desires one attains true liberation. This is hinted by the following words of Bhagavad-gita (14.17):

"From the mode of goodness, real knowledge develops."*

It is also hinted by these words of Srimad-Bhagavatam (11.25.24):

"The mode of goodness brings spiritual knowledge."

Text 7

That the worship of Lord Visnu brings liberation is also confirmed by the following words of the Skanda Purana:

"He binds the souls with the ropes of birth and death. He unties the ropes of birth and death that bind the souls. Eternal Lord Visnu, the Supreme Personality of Godhead, brings liberation."

Text 8

By giving up the idea that Lord Visnu is merely the Deity of the mode of goodness one becomes eligible to attain devotional service, which is the fifth goal of life (superior to the other four goals: religion, economic development, sense gratification, and liberation). Such a person attains devotional service because he understands that Lord Visnu is identical with the Supersoul. In this way all good things (sreyamsi) come from worshiping Lord Visnu.

Text 9

Some philosophers, claiming that the three Deities Brahma, Visnu, and Siva are identical in all respects, may dispute these conclusions. Here is the explanation given in Srimad-Bhagavatam (1.2.23): Although the three modes of nature are not equal, and are indeed situated in different levels of merit, nevertheless, they are all manifested and controlled by the one Supreme Personality of Godhead (parah purusa ekah). Therefore the controllers of the modes are not different from Lord Visnu. These words are certainly the truth. However, Brahma, Visnu, and Siva are still different in the sense that some are direct manifestations of the Supreme Personality of Godhead and others are indirect manifestations of the Lord. Therefore one cannot reject the idea that the modes and their Deities are situated in different levels of importance. This is described in the following example given by Srimad-Bhagavatam (1.2.24):

Text 10

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

Text 11

Firewood manifested from earth (parthivat) is not like smoke, for smoke has some fire within it. In the same way the mode of ignorance does not manifest the duties described in the Vedas, but in the mode of passion the duties described in the Vedas may be partially manifested. By rubbing two wooden sticks one may create smoke and then a fire that may be used to perform a yajna. In this way smoke may lead to performance of Vedic duties (trayimayah). In this way smoke, or passion, is considered to be a better resting place for the duties described in the Vedas. Better than smoke, however, is fire. In this way it is seen that in the mode of goodness the duties described in the Vedas are directly manifested. Therefore goodness is better than passion. As wood is far from actual fire, so ignorance is

far from goodness. As smoke is not as far from fire, so passion is not as far from goodness. From the mode of goodness one may attain brahma-darsanam (the realization of the Absolute Truth). Thus by following the duties described in the Vedas one comes to have realization of the Supreme Personality of Godhead.

Text 12

By the word “tu” (but) is hinted the truth that the mode of ignorance brings destruction. Because it brings some material knowledge, the mode of passion brings a little light to see the Supreme. In other words, in the mode of passion one comes closer to seeing the Supreme. However, because it is so agitating and troublesome, the mode of passion does not allow one to see the Supreme properly.

Text 13

In this verse goodness is compared to fire. This is because in goodness one can directly see the Supreme. Because goodness is by nature peaceful and pure, goodness enables one to directly and properly see the Supreme. In this way it is proved that Brahma and Siva are indirect incarnations and Lord Visnu is a direct incarnation of the Supreme Personality of Godhead. That is the meaning.

Text 14

The truth that Lord Visnu is directly the Supreme Personality of Godhead is also explained in these words of Sri Vamana Purana:

“The three forms of Brahma, Visnu, and Siva are all manifested from Lord Visnu, who is the Supreme Personality of Godhead. Brahma appears in the form of Brahma, and Siva appears in the form of Siva. Lord Visnu, however, is different from either Brahma or Siva, for Lord Visnu is the Supreme Personality of Godhead Himself, the Lord who delivers His devotees from distress.”

Text 15

The relative natures of Brahma, Siva, and Visnu are also described in these words of Brahma-samhita (5.49, 5.45, and 5.46):

“I adore the primeval Lord Govinda from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of suryakanta etc.**

Text 16

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

Text 17

"The light of one candle being communicated to another candle, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda, who exhibits Himself equally in the same mobile manner in His various manifestations."**

Text 18

The example of curd given in this verse does not support the impersonalists' theory of transformation, for that theory is again and again refuted by the scriptures, and the scriptures' opinion should be accepted, as is declared by the Vedanta-sutra (2.1.27):

srutes tu sabda-mulatvat

"The scriptures are the root of knowledge."

Text 19

An example of the scriptures refutation of the impersonalists' theory of transformation is given in these words of Srimad-Bhagavatam (10.87.15):

"As many things may be created from clay and then again dissolved into the original clay, but the original clay itself remains unchanged, in the same way the Supreme Personality of Godhead creates and annihilates the worlds, but He Himself remains always unchanged."

Text 20

The three examples given in the verses from Brahma-samhita may be understood in the following way. The example of the sun and the suryakanta jewels describes Brahma. In this way it is seen that Brahma is a very limited manifestation of the Supreme Lord. The example of milk and curd describes Siva. In this way it is seen that Siva is not like the Supreme Lord. The example of one lamp lighting other lamps describes Lord Visnu. In this way it is seen that Lord Visnu is the Supreme Personality of Godhead Himself in all fullness. The verse quoted in the beginning of this anuccheda was spoken by Sri Suta Gosvami.

Paramātma · Sanskrit §12 · English §14

[१२]

एवं परोक्षया तत्र त्रिदेव्यास् तारतम्यम् अपि स्फुटम् । तथा चान्यत्र द्वयेनाह -

सत्त्वं रजस् तम इति प्रकृतेर् गुणास् तैर् युक्तः परम-पुरुष एक इहास्य धत्ते । स्थित्य्-आदये हरि-विरिञ्चि-हरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्व-तनोर् नृणां स्युः ॥ [भ्प् १.२.२३]

इह यद्यप्य् एक एव परः पुमान् अस्य विश्वस्य स्थित्य्-आदये सृष्टि-स्थिति- लयार्थं तैः सत्त्वादिभिर् युक्तः सन् हरि-विरिञ्च-हरेति संज्ञा भिन्ना धत्ते तत्-तद्-रूपेणाविर्भवतीत्य् अर्थः । तथापि तत्र तेषां मध्ये श्रेयांसि धर्मार्थ-काम-मोक्ष-भक्त्य्-आख्यानि शुभ-फलानि सत्त्व-तनोर् अधिष्ठित-सत्त्व-शक्तेः श्री-विष्णोर् एव स्युः । अयं भावः । उपाधि-दृष्ट्या तौ द्वौ सेव्यमाने रजस्-तमसोर् घोर-मूढत्वात् भवन्तोऽपि धर्मार्थ- कामा नाति-सुखदा भवन्ति तथोपाधि-त्यागेन सेवमाने भवन्न् अपि मोक्षो न साक्षान् न च झटिति किन्तु कथम् अपि परमात्वांश एवायम् इत्य् अनुसन्धाना-भ्यासेनैव परमात्मन एव भवति । अथोपाधि-दृष्ट्यापि श्री-विष्णुं सेव्यमाने सत्त्वस्य शान्तत्वात् धर्मार्थ-कामा अपि सुखदाः । तत्र निष्कामत्वेन तु तं सेव्यमाने सत्त्वात् सञ्जायते ज्ञानम् इति [गीता १४.१७] कैवल्यं सात्त्विकं ज्ञानम् [भ्प् ११.२५.२४] इति चोक्तेर् मोक्षस्य साक्षात् । अत उक्तं स्कान्दे -

बन्धको भव-पाशेन भव-पाशाच् च मोचकः । कैवल्यदः परं ब्रह्म विष्णुर् एव सनातनः ॥ इति ।

उपाधि-परित्यागेन तु पञ्चम-पुरुषार्थो भक्तिर् एव भवति तस्य परमात्माकारेणैव प्रकाशात् । तस्मात् श्री-विष्णोर् एव श्रेयांसि स्युर् इति । अत्र तु यत् त्रयाणाम् अभेद-वाक्येनोपजप्त-मतयो विवदन्ते तत्रेदं ब्रूमः । यद्यपि तारतम्यम् इदम् अधिष्ठान-गतम् एव अधिष्ठाता तु परः पुरुष एक एवेति भेदासम्भवात् सत्यम् एवाभेद-वाक्यं तथापि तस्य तत्र तत्र साक्षात् त्वासाक्षात् त्व् अभेदेन प्रकाशेन तारतम्यं दुर्निवारम् एवेति सदृष्टान्तम् आह ॥

[12]

evaṃ parokṣayā tatra tridevyās tāratamyam api sphuṭam | tathā cānyatra dvayenāha -

sattvaṃ rajas tama iti prakṛter guṇās tair yuktaḥ parama-puruṣa eka ihāsya dhatte | sthity-ādaye hari-viriñci-hareti saṃjñāḥ śreyāṃsi tatra khalu sattva-tanor nṛṇāṃ syuḥ || [BhP 1.2.23]

iha yadyapy eka eva paraḥ pumān asya viśvasya sthity-ādaye sṛṣṭi-sthiti- layārthaṃ taiḥ sattvādibhir yuktaḥ san hari-viriñca-hareti saṃjñā bhinnā dhatte tat-tad-rūpeṇāvirbhavatīty arthaḥ | tathāpi tatra teṣāṃ madhye śreyāṃsi dharmārtha-kāma-mokṣa-bhakty-ākhyāni śubha-phalāni sattva-tanor adhiṣṭhita-sattva-śakteḥ śrī-viṣṇor eva syuḥ | ayaṃ bhāvaḥ | upādhi-dṛṣṭyā tau dvau sevyamāne rajas-tamasor ghora-mūḍhatvāt bhavanto'pi dharmārtha- kāmā nāti-sukhadā bhavanti tathopādhi-tyāgena sevamāne bhavann api mokṣo na sākṣān na ca jhaṭiti kintu katham api paramātvāṃśa evāyam ity anusandhānā-bhyāsenaiva paramātmana eva bhavati | athopādhi-dṛṣṭyāpi śrī-viṣṇuṃ sevyamāne sattvasya śānttatvāt dharmārtha-kāmā api sukhadāḥ | tatra niṣkāmatvena tu taṃ sevyamāne sattvāt sañjāyate jñānam iti [Gītā 14.17] kaivalyaṃ sāttvikaṃ jñānam [BhP 11.25.24] iti cokter mokṣasya sākṣāt | ata uktaṃ skānde -

bandhako bhava-pāśena bhava-pāśāc ca mocakaḥ | kaivalyadaḥ paraṃ brahma viṣṇur eva sanātanaḥ || iti |

upādhi-parityāgena tu pañcama-puruṣārtho bhaktir eva bhavati tasya paramātmākāreṇaiva prakāśāt | tasmāt śrī-viṣṇor eva śreyāṃsi syur iti | atra tu yat trayāṇām abheda-vākyenopajapta-matayo vivadante tatredaṃ brūmaḥ | yadyapi tāratamyam idam adhiṣṭhāna-gatam eva adhiṣṭhātā tu paraḥ puruṣa eka eveti bhedāsambhavāt satyam evābheda-vākyaṃ tathāpi tasya tatra tatra sākṣāt tvāsākṣāt tv abhedena prakāśena tāratamyaṃ durnivāram eveti saṭṭaṣṭāntam āha ||

English witness · section(s) 14

Anuccheda 14

Text 1

The relative status of Brahma, Visnu, and Siva is also described in these words of Srimad-Bhagavatam (10.88.3-5):

“The truth about Lord Siva is that he is always covered with three material coverings: vaikarika, taijasa, and tamasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.*

Text 2

“From egotism are manifested the sixteen elements. Pursuing these elements, the living entity enjoys various opulences.

Text 3

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

Text 4

The word "sasvac-chakti-yutah" means "In the beginning Lord Siva is accompanied by his eternal potency." That is to say he is accompanied by the material feature where the modes of nature are balanced equally against each other, and no one of them dominates the others. The word "tri-lingah" means "when the modes are agitated, the equilibrium is broken, and the three material modes manifest their individual natures."

Text 5

Here someone may ask: "The scriptures declare that Lord Siva associates with the mode of ignorance. Why do you say, then, that he associates with all the modes?" To this question this passage of Srimad-Bhagavatam answers with the word "vaikarikah" (Lord Siva associates with goodness, passion, and ignorance).

Text 6

Here the word "aham" means "egotism", and "tridha" means "that egotism is manifested in three forms". The meaning is that Lord Siva is the presiding deity of these three kinds of egotism. In this passage the direct meaning should not be accepted. The secondary meaning should be accepted in its place.

Text 7

In this way Lord Siva acts as the representative of the Supreme Personality of Godhead. From egotism are manifested the sixteen (sodasa) transformations (vikarah) that are the material elements. The living entities pursue (kincana upadhavan) all (sarvasam) the opulences (vibhutinam) manifested among these elements. By worshiping Lord Siva, they attain their goals (gatim).

Text 8

In the last of these verses the word "hi" means either "it is certainly well known" or "it is certainly proved". The words "harih purusah prakrteh parah" mean "Lord Hari is never touched by the material energy". For this reason, Lord Hari is said here to be nirgunah" (beyond the modes of material nature). This being so, how is it possible that Lord Hari can come under the influence of the material modes? (It is not possible.) The reason Lord Hari never comes under the influence of the material modes is given in the words "saksat

purusah", which mean that He is the Supreme Personality of Godhead, the supreme controller. He is not a reflection of something else that is the true Supreme. He is the Supreme.

Text 9

Here the word "tanuh" is used in the same way as in Srimad-Bhagavatam 11.11.3. In various places in the scriptures the potency of the Lord is described. In this way, merely by glancing, Lord Hari can perform various activities. That is the meaning. The word "upadrasta" here means that Lord Hari is the witness. "Sarva-drk" means that Lord Hari has direct knowledge of Siva, Brahma, and all other living entities. The words "tam bhajan nirguno bhavet" mean that a person who worships Lord Hari also transcends the influence of the material modes. The verses quoted in the beginning of this anuccheda were spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §13 · English §15

[१३]

पार्थिवाद् दारुणो धूमस् तस्माद् अग्निस् त्रयीमयः । तमसस् तु रजस् तस्मात् सत्त्वं यद् ब्रह्म-दर्शनम् ॥ [भ्प् १.२.२४]

पार्थिवान् न तु धूमवद्-अंशेनाग्नेयात् तत एव वेदोक्त-कर्मणः साक्षात् प्रवृत्ति-प्रकाश-रहिताद् दारुणो यज्ञीयान् मथन-काष्ठात् सकाशाद् अंशेनाग्नेयो धूमस् त्रयीमयः पूर्वापेक्षया वेदोक्त-कर्म-स्थानीयस्य तत्-तद्-अवतारिणः पुरुषस्य प्रकाश-द्वारम् । तु-शब्देन लयात्मकात् तमसः सकाशाद् रजसः सोपाधिक-ज्ञान-हेतुत्वेनेषद्-गुण-विप्रादुर्भाव- रूपं किञ्चित् ब्रह्म-दर्शन-प्रत्यासत्ति-मात्रम् उक्तं न तु सर्वथा विक्षेपकत्वम् । यद् अग्नि-स्थानीयं सत्त्वं तत् साक्षात् ब्रह्मणो दर्शनम् । साक्षाद् एव सम्यक् तत्-तद्-गुण-रूपाविर्भाव-द्वारं शान्त-स्वच्छ- स्वभावात्मकत्वात् । अतो ब्रह्म-शिवयोर् असाक्षात्त्वं श्री-विष्णौ तु साक्षात्त्वं सिद्धम् इति भावः । तथा च श्री-वामन-पुराणे -- ब्रह्म-विष्णव्-ईश-रूपाणि त्रीणि विष्णोर् महात्मनः । ब्रह्मणि ब्रह्म-रूपः स शिव-रूपः शिवे स्थितः ॥

पृथग् एव स्थितो देवो विष्णु-रूपी जनार्दनः ॥ इति ।

तद् उक्तं ब्रह्म-संहितायां -

भास्वान् यथाश्म-शकलेषु निजेषु तेजः स्वीयं कियत् प्रकटयत्य् अपि तद्वद् अत्र । ब्रह्मा य एव जगद्-अण्ड-विधान-कर्त्रा गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.४८]

क्षीरं यथा दधि-विकार-विशेष-योगात् सञ्जायते न तु ततः पृथग् अस्ति हेतोः । यः शम्भुताम् अपि तथा समुपैति कार्याद् गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.४५]

दीपार्चिर् एव हि दशान्तरम् अभ्युपेत्य दीपायते विवृत-हेतु-समान-धर्मा । यस् तादृग् एव हि च विष्णुतया विभाति गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ इत्य् आदि [ब्रह्मस् ५.४६]।

न च दधि-दृष्टान्तेन विकारित्वम् आयातम् । तस्य श्रुतेस् तु शब्द-मूलत्वाद् इति न्यायेन मुहुः परिहृतत्वात् । यथोक्तम् - यत उदयास्तमयौ विकृतेर् मृद् इवाविकृताद् इति ।

दृष्टान्त-त्रयेण तु क्रमेणेदं लभ्यते । सूर्य-कान्त-स्थानीये ब्रह्मोपाधौ सूर्यस्येव तस्य किञ्चित् प्रकाशः । दधि-स्थानीये शम्भूपाधौ क्षीर-स्थानीयस्य न तादृग् अपि प्रकाशः । दशान्तर- स्थानीये विष्णूपाधौ तु पूर्ण एव प्रकाश इति ॥ १.२ ॥ श्री-सूतः ॥१३॥

[13]

pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ | tamasas tu rajas tasmāt sattvaṃ yad brahma-darśanam || [BhP 1.2.24]

pārthivān na tu dhūmavad-aṃśenāgneyāt tata eva vedokta-karmaṇaḥ sākṣāt pravṛtti-prakāśa-rahitād dāruṇo yajñīyān mathana-kāṣṭhāt sakāśād aṃśenāgneyo dhūmas trayīmayaḥ pūrvāpekṣayā vedokta-karma-sthānīyasya tat-tad-avatāriṇaḥ puruṣasya prakāśa-dvāram | tu-śabdena layātmakāt tamasaḥ sakāśād rajasaḥ sopādhika-jñāna-hetutveneṣad-guṇa-viprādurbhāva- rūpaṃ kiñcit brahma-darśana-pratyāsatti-mātram uktaṃ na tu sarvathā vikṣepakatvam | yad agni-sthānīyaṃ sattvaṃ tat sākṣāt brahmaṇo darśanam | sākṣād eva samyak tat-tad-guṇa-rūpāvirbhāva-dvāraṃ śānta-svaccha- svabhāvātmakatvāt | ato brahma-śivayor asākṣāttvaṃ śrī-viṣṇau tu sākṣāttvaṃ siddham iti bhāvaḥ | tathā ca śrī-vāmana-purāṇe -- brahma-viṣṇv-īśa-rūpāṇi trīṇi viṣṇor mahātmanaḥ | brahmaṇi brahma-rūpaḥ sa śiva-rūpaḥ śive sthitaḥ ||

pṛthag eva sthito devo viṣṇu-rūpī janārdanaḥ || iti |

tad uktaṃ brahma-saṃhitāyāṃ -

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ svīyaṃ kiyat prakaṭayaty api tadvad atra | brahmā ya eva jagad-aṇḍa-vidhāna-kartrā govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.48]

kṣīraṃ yathā dadhi-vikāra-viśeṣa-yogāt sañjāyate na tu tataḥ pṛthag asti hetoḥ | yaḥ śambhutām api tathā samupaiti kāryād govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.45]

dīpārcir eva hi daśāntaram abhyupetya dīpāyate vivṛta-hetu-samāna-dharmā | yas tādṛg eva hi ca viṣṇutayā vibhāti govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || ity ādi [BrahmaS 5.46]|

na ca dadhi-dṛṣṭāntena vikāritvam āyātam | tasya śrutes tu śabda-mūlatvād iti nyāyena muhuḥ parihṛtatvāt | yathoktam - yata udayāstamayau vikṛter mṛd ivāvikṛtād iti |

dṛṣṭānta-trayeṇa tu krameṇedaṃ labhyate | sūrya-kānta-sthānīye brahmopādhau sūryasyeva tasya kiñcit prakāśaḥ | dadhi-sthānīye śambhūpādhau kṣīra-sthānīyasya na tādṛg api prakāśaḥ | daśāntara- sthānīye viṣṇūpādhau tu pūrṇa eva prakāśa iti || 1.2 || śrī-sūtaḥ ||13||

English witness · section(s) 15

Anuccheda 15

Text 1

That Lord Visnu is the Supreme Personality of Godhead Himself is confirmed by the following words, where the demigod Brahma describes Lord Visnu (Srimad-Bhagavatam 2.6.32):

Text 2

“By His will, I create, Lord Siva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.”*

Text 3

Here the word “aham” (I) refers to Lord Brahma. That Lord Hari is the Supreme Personality of Godhead is also confirmed by the following words of the Maha Upanisad (2.3.14):

“Using Brahma as His agent, Lord Hari creates the material universe. Using Siva as His agent, Lord Hari destroys the material universe. Lord Hari is the blissful Supreme Personality of Godhead. He was never born. He is the shelter in which everything rests.”

Text 4

The verse in Text 1 was spoken by Lord Brahma to Narada Muni.

Paramātma · Sanskrit §14 · English §16

[१४]

एवम् एवाह त्रिभिः -

शिवः शक्ति-युतः शश्वत् त्रिलिङ्गो गुण-संवृतः । वैकारिकस् तैजसश् च तामसश् चेत्य् अहं त्रिधा ॥ [भ्प् १०.८८.३]

ततो विकारा अभवन् षोडशामीषु कञ्चन । उपधावन् विभूतीनां सर्वासाम् अञ्नुते गतिम् ॥ [भ्प् १०.८८.४]

हरिर् हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्व-दृग् उपद्रष्टा तं भजन् निर्गुणो भवेत् ॥ इति [भ्प् १०.८८.५]

शश्वच्-छक्ति-युतः प्रथमतस् तावन् नित्यम् एव शक्त्या गुण-साम्यावस्थ- प्रकृति-रूपोपाधिना युक्तः । गुण-क्षोभे सति त्रिलिङ्गो गुण-त्रयोपाधिः । प्रकटेश् च सद्भिस् तैर् गुणैः संवृतश् च ।

ननु तम-उपाधित्वम् एव तस्य श्रूयते कथं तत्-तद्-उपाधित्वं तत्रावैकारिक इति । अहम् अहं-तत्त्वं हि तत्-तद्-रूपेण त्रिधा । स च तद्- अधिष्ठात्य् अर्थः । ततस् तेन भगवत्-प्रतिनिधि-रूपेणाधिष्ठिताद् अहन्- तत्त्वात् षोडश-विकारा ये अभवन् अमीषु विकारेषु मध्ये सर्वासां विभूतीनां सम्बन्धिनं कञ्चन उपधावन् तद्-उपाधिकत्वेन तम् उपासीनो गतिं प्राप्यं फलं लभते । हि प्रसिद्धौ हेतौ वा । हरिस् तु प्रकृतेर् उपाधितः परस् तद्-धर्मैर् अस्पृष्टः । अतएव त्रिर् गुणोऽपि कुतस् त्रिलिङ्गत्वादिकम् इति भावः । तत्र हेतुः साक्षाद् एव पुरुष ईश्वरः । न तु प्रतिबिम्बवद् व्यवधानेनेत्य् अर्थः । अतो विद्याविद्ये मम तनू [भ्प् ११.११.३] इतिवत् तनु-शब्दोपादानात् कुत्रचित् सत्त्व-शक्तित्व-श्रवणम् अपि प्रेक्षादि-मात्रेणोपकारित्वाद् इति भावः । अतएव सर्वेषां शिव-ब्रह्मादीनां दृक् ज्ञानं यस्मात् तथाभूतः सन्न् उपद्रष्टा तद्-आदि-साक्षी भवति । अतः स तं भजन् निर्गुणो भवेद् गुणातीत-फल-भाग् भवतीति ॥ १०.८८ ॥ श्री- शुकः ॥१४॥

[14]

evam evāha tribhiḥ -

śivaḥ śakti-yutaḥ śaśvat trilińgo guṇa-saṃvṛtaḥ | vaikārikas taijasaś ca tāmasaś cety ahaṃ

tridhā || [BhP 10.88.3]

tato vikārā abhavan ṣoḍaśāmīṣu kañcana | upadhāvan vibhūtīnāṃ sarvāsām aśnute gatim || [BhP 10.88.4]

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ | sa sarva-dṛg upadraṣṭā taṃ bhajan nirguṇo bhavet || iti [BhP 10.88.5]

śaśvac-chakti-yutaḥ prathamatas tāvan nityam eva śaktyā guṇa-sāmyāvastha-prakṛti-rūpopādhinā yuktaḥ | guṇa-kṣobhe sati triliṅgo guṇa-trayopādhiḥ | prakaṭeś ca sadbhis tair guṇaiḥ saṃvṛtaś ca |

nanu tama-upādhitvam eva tasya śrūyate kathaṃ tat-tad-upādhitvaṃ tatrāvaikārika iti | aham ahaṃ-tattvaṃ hi tat-tad-rūpeṇa tridhā | sa ca tad- adhiṣṭhāty arthaḥ | tatas tena bhagavat-pratinidhi-rūpeṇādhiṣṭhitād ahan- tattvāt ṣoḍaśa-vikārā ye abhavan amīṣu vikāreṣu madhye sarvāsāṃ vibhūtīnāṃ sambandhinaṃ kañcana upadhāvan tad-upādhikatvena tam upāsīno gatiṃ prāpyaṃ phalaṃ labhate | hi prasiddhau hetau vā | haris tu prakṛter upādhitaḥ paras tad-dharmair aspṛṣṭaḥ | ataeva trir guṇo'pi kutas triliṅgatvādikam iti bhāvaḥ | tatra hetuḥ sākṣād eva puruṣa īśvaraḥ | na tu pratibimbavad vyavadhānenety arthaḥ | ato vidyāvidye mama tanū [BhP 11.11.3] itivat tanu-śabdopādānāt kutracit sattva-śaktitva-śravaṇam api prekṣādi-mātreṇopakāritvād iti bhāvaḥ | ataeva sarveṣāṃ śiva-brahmādīnāṃ dṛk jñānaṃ yasmāt tathābhūtaḥ sann upadraṣṭā tad-ādi-sākṣī bhavati | ataḥ sa taṃ bhajan nirguṇo bhaved guṇātīta-phala-bhāg bhavatīti || 10.88 || śrī-śukaḥ ||14||

English witness · section(s) 16

Anuccheda 16

Text 1

In Srimad-Bhagavatam (11.5.1) it is also said:

“In this book the Supreme Personality of Godhead, Lord Hari, is described again and again. Lord Hari is the soul of the universe. From His mercy Brahma is born, and from His anger Siva is born.”

Text 2

Although the word “visnu” is not expressly used here, Lord Visnu is meant, for Lord Visnu is not different from Lord Hari. This is confirmed by the following words of Srimad-Bhagavatam (3.8.15):

“Lord Visnu personally entered as the Supersoul.”*

Text 3

In the Narayana Upanisad (1) it is said:

“Narayana is the Supreme Personality of Godhead. He desired, ‘I shall create children’. From Narayana Brahma was born. From Narayana the living entities and material elements were manifested.”

Text 4

In the scriptures it is also said:

“Narayana is the Supreme Brahman. He is the Supreme Truth. He is the real, eternal Supreme Spirit. He is a person with a dark complexion.”

Text 5

It is also said:

In the beginning of creation there was only the Supreme Personality of Godhead, Narayana, and there was no existence of Brahma or Siva.* Manifesting His transcendental form, Narayana began to think, and from His thinking were born the universe and the demigods Brahma, Agni, Varuna, Siva, and Indra.”

Text 6

Therefore, for these reasons one should describe the glories of Lord Narayana. The verse quoted in the beginning of this anuccheda was spoken by Srila Suta Gosvami.

Paramātma · Sanskrit §15 · English §17

[१५]

अतएव विष्णोर् एव परम-पुरुषेण साक्षाद् अभेदोक्तिम् आह -

सृजामि तन्-नियुक्तोऽहं हरो हरति तद्-वशः । विश्वं पुरुष-रूपेण परिपाति त्रि-शक्ति-धृक् ॥ इति [भ्प् २.६.३१]

अहं ब्रह्मा । श्रुतिश् चात्र --

स ब्रह्मणा सृजति स रुद्रेण विलापयति । सोऽनुत्पत्तिर् अलय एव हरिः परः परमानन्दः ॥ इति

महोपनिषदि[*एन्द्नोते #३] ॥

॥ २.६ ॥ ब्रह्मा नारदम् ॥१५॥

[15]

ataeva viṣṇor eva parama-puruṣeṇa sākṣād abhedoktim āha -

sṛjāmi tan-niyukto'haṃ haro harati tad-vaśaḥ | viśvaṃ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk || iti [BhP 2.6.31]

ahaṃ brahmā | śrutiś cātra --

sa brahmaṇā sṛjati sa rudreṇa vilāpayati | so'nutpattir alaya eva hariḥ paraḥ paramānandaḥ || iti

*mahopaniṣadi[*ENDNOTE #3] ||*

|| 2.6 || brahmā nāradam ||15||

English witness · section(s) 17

Anuccheda 17

Text 1

Here someone may protest: Is it not so that Srimad-Bhagavatam (4.7.54) declares:

One who does not consider Brahma, Visnu, and Siva, or the living entities in general, to be separate from the Supreme, and who knows Brahman, actually realizes peace. Others do not."*

Is it not also so that in Srimad-Bhagavatam (12.10.22) Lord Visnu Himself declares:

"The devotees do not think that I am different from the demigod Brahma."

In another Purana it is also said that anyone who thinks that Brahma and Siva are different from Lord Visnu becomes a resident of hell.

To this protest I give the following reply: That is true. We also say that Brahma and Siva are not different from Lord Visnu. From the very beginning we have said that even though He manifests many different forms, the Supreme Personality of Godhead remains one person.

Text 2

Although Siva and Brahma may seem to be independent of Lord Visnu, they are not truly independent in their duties of cosmic creation and annihilation. They are dependent on Lord Visnu. That is the meaning of the word visnv-atmaka" applied to them. The word means that they are dependent on Lord Visnu.

This is also described in the following words of the Vamana Purana:

"The demigod Brahma takes shelter of the Supreme Personality of Godhead."

Text 3

Brahma and Siva are not direct incarnations of the Supreme Personality of Godhead. They are indirect incarnations. We consider that the Lord has different grades of incarnations, some direct and other indirect. This is explained in the best of scriptures. Among the varying grades of incarnations the guna-avataras Siva and Brahma are accepted as different from the Supreme Lord. Dattatreya is counted among the direct incarnations, but Siva and Durvasa Muni are not counted among the direct incarnations.

Text 4

This is also confirmed in the Brahma-vaivarta Purana, where Brahma says:

"I am not the Supreme, Siva is not the Supreme, and the other demigods are not the Supreme either. We are parts of the parts of one of the Supreme Lord's potencies. As an adult plays with children, so the infallible Supreme Personality of Godhead plays with us."

Text 5

In the Sruti-sastra, Sakti says:

“The Supreme Personality of Godhead says: When I desire to destroy the universe, I employ ferocious Siva. When I desire to create the universe, I employ saintly intelligent Brahma. When I desire to maintain the universe, I Myself appear. I manifest a form that lies down on the Karana waters.”

Text 6

Here the words “apasv antah” refer to Lord Karanodakasayi Visnu. Here “apah” means “water” and “yoni” means “cause” (karana).

Text 7

In the Skanda Purana it is said:

“O Lord Hari, You alone are the Supreme Personality of Godhead. If Brahma, Siva, and the demigods cannot accomplish something, then only You can accomplish it.”

Text 8

Persons who think Brahma and Siva equal to Lord Visnu make a great mistake. This is explained in the following words of the Vaisnava Tantra:

Text 9

“Fools who think Brahma and Siva equal to Lord Visnu do not attain pure devotion to Lord Hari.”

Text 10

In another place in the scriptures it is said:

“A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender, a pasandi.”*

Text 11

This is also confirmed by the following words of the Mantra-varna:

“Then Lord Vamana sat in the middle and all the demigods worshiped Him.”

Text 12

Here someone may protest: Is it not true that in other scriptures it is said that Lord Siva is the Supreme Personality of Godhead?

Text 13

That is true. Still, when the scriptures consider what is good and true, they reject that idea. For example, in both the Padma Purana (Uttara-khanda 42.105-106) and the Siva Purana, Lord Siva repeats to Parvati the following words originally spoken by Lord Visnu:

Text 14

"O Siva, I will accept this service from you: When the Dvapara-yuga has ended and the Kali-yuga has begun, I want you to incarnate among the human beings.

Text 15

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them.* In this way turn the people away from Me. Make them averse to Me. Hide Me from them."

Text 16

In the Varaha Purana Lord Visnu says:

"I will create a situation where the people will be bewildered. O mighty-armed Siva, please write books that will bewilder the people.

Text 17

"O mighty-armed Siva, please write books that preach many lies and conceal the real truth. Make yourself prominent, and conceal Me."

Text 18

The Puranas in the mode of goodness glorify Lord Visnu, whereas the Puranas in the mode of ignorance glorify Lord Siva and others. Therefore the Puranas that glorify Lord Visnu present the actual truth. This is also confirmed by the following words of Bhagavad-gita (14.17):

"From the mode of goodness real knowledge develops."*

Text 19

In the Matsya Purana (53.67-68) it is also said:

The sages know that the glorification of Lord Hari, which is contained in the goodness Puranas is better than the glorification of Brahma, which is contained in the passion Puranas.

Text 20

The sages also say that the glorification of Lord Hari is better than the glorification of Siva and Agni, which is contained in the ignorance Puranas, and the glorification of Lord Hari is also better than the glorification of Sarasvati and the Pitas, which is contained in a host of miscellaneous scriptures."

Text 21

In the Matsya Purana, Lord Siva also says:

O beautiful one, it is said that the Puranas in the mode of goodness are: 1. Visnu, 2. Narada, 3. Srimad-Bhagavatam, 4. Garuda, 5. Padma, and 6. Varaha.

Text 22

It is said that the Puranas in the mode of passion are: 1. Brahmanda, 2. Brahma-vaivarta, 3. Markandeya, 4. Bhavisya, 5. Vamana, and 6. Brahma.

Text 23

It is said that the Puranas in the mode of ignorance are: 1. Matsya, 2. Kurma, 3. Linga, 4. Siva, 5. Skanda, and 6. Agni."

Text 24

In the Skanda Purana, Lord Siva tells Karttikeya:

"The statements of the Siva scriptures should be accepted only when they agree with the Visnu scriptures. Lord Visnu is the only Supreme Lord, and knowledge of Him is the path to liberation. That is the conclusion of all the scriptures. Any other conclusions are meant only to bewilder the people."

Text 25

This is also seen in the following passage of the Moksa-dharma, Narayaniyopakhyana, where Vaisampayana says:

Text 26

“O saintly king, please know that there are many different philosophies, such as the sankhya, yoga, pancaratra, Vedic, and Saiva philosophies.

Text 27

“The great sage Kapila is the propounder of the sankhya philosophy. Ancient Brahma is the knower of yoga. No one is like him.

Text 28

The sage Apantaratama is said to be the teacher of the Vedas. Some call him by the name Pracinagarbha.

Text 29

Lord Siva, who is Brahma’s son, Parvati’s husband, and the ghosts’ master, and who has a glorious neck and is detached from material life, spoke the Saiva philosophy.

Text 30

The Supreme Personality of Godhead is Himself the speaker of the pancaratra philosophy. O best of kings, the pancaratra philosophy is seen as the best of all the philosophies.

Text 31

To whatever extent one understands the scriptures and knows the truth of spiritual life, to that extent one will have faith that Lord Narayana is the Supreme Personality of Godhead. O king, persons who are trapped in the mode of ignorance cannot understand that Narayana is the Supreme Lord.

Text 32

The wise authors of the scriptures declare that Narayana is the Supreme Lord. The sages place their faith in Lord Narayana. None but Him is the Supreme. Those are my words.

Text 33

Lord Hari always stays with persons who have faith in Him. He does not stay among the faithless.

Text 34

O king, the pure devotees, who know the truths explained in the Pancaratras, attain the company of Lord Hari.

Text 35

“Sankhya and yoga are both eternal. All the Vedas are also eternal. All the sages declare that Lord Narayana is the ancient Supreme Personality of Godhead, the master of all the worlds.”

Text 36

Here the word “apantaratama” is Sri Krsna-dvaipayana Vyasa’s name in a previous birth. These verses explain that all these different philosophies ultimately lead to the Pancaratra philosophy, which declares that Lord Narayana is the supreme master of all. The verse quoted here in text 30 specifically declares that the Pancaratra philosophy is the best of all philosophies.

Text 37

In Bhagavad-gita (16.6) the Supreme Personality of Godhead declares:

“O son of Prtha, in this world there are two kinds of created beings. One is called the divine and the other the demonic.”*

Text 38

In these verses (beginning with text 26) the demonic and saintly natures are both described. In the words beginning with the verse quoted here in text 30 it is said that the final conclusion of the Pancaratra philosophy is the understanding that Lord Narayana is the Sri Supreme Personality of Godhead. In the verse quoted here and in text 31 the demons are criticized.

Text 39

In the Visnu Purana, Dharma Purana, and Agni Purana it is said:

“There are two classes of men in the created world. One consists of the demonic and the other of the godly. The devotees of Lord Visnu are the godly, whereas those who are just the opposite are called demons.”*

Text 40

Here someone may protest: Is it not true that there are many different philosophies, and they are all valid in their own way?

To this protest a reply may be given by quoting the verse given here in text 32. Aside from the author of the Pancaratras, the authors of the scriptures are of two kinds: 1. persons who have some knowledge, and 2. persons who have all knowledge. The first of these, the persons who have some knowledge, can describe some portions of the truth, according to

what they have the power to understand of it. It is very difficult to describe the entire ocean, but one may describe a portion of it. The glories of Lord Narayana are vast like an ocean. Therefore these authors of scripture are able to describe only a certain portion of them.

Text 41

Scripture authors who have all knowledge do not think 'Let us write misleading things to bewilder the demons'. On the contrary, they think 'Let us write things to enlighten the godly'.

Text 42

Seeing that the imperfect scriptures in the modes of passion and ignorance bring only a host of troubles, and also seeing that the original Vedas are very difficult to follow properly, and thus being very dissatisfied with both of them, the all-knowing scripture authors affirm the superiority of the Pancaratras, which describe the pure absolute truth, Lord Narayana, and the worship of Lord Narayana, which is very easy to perform.

Text 43

This is confirmed in the Moksa-dharma verse quoted here in text 33. In the Moksa-dharma verse quoted here in text 34, it is said that to quickly understand the true meaning and purpose of the Vedas one should study the Pancaratras. That conclusion is given its final form in the Moksa-dharma verse quoted in this anuccheda in text 35.

Text 44

That the form of the Supreme Personality of Godhead is the original, the highest feature of the Supreme is the truth taught in the Pancaratras. This truth is also confirmed by the following words of Srimad-Bhagavatam (1.7.10):

"All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

What more need be said?

Text 45

It may also be noted in the context of these words that Lord Sadasiva is not the same as the demigod Siva of the three guna-avataras. In the Siva scriptures it is clearly said that Lord

Sadasiva is an expansion of the purusa-avatara and the Supreme Personality of Godhead. In Srimad-Bhagavatam (in Canto Ten. Chapter Eighty-nine), the crest jewel of all scriptures, the question “Who is the most exalted of the three guna- avataras?” is raised. In the answer given there it is clear that the demigod Siva is not an expansion of the Supreme Personality of Godhead and the purusa-avatara.

Text 46

The demigod Lord Siva is described in the following words of Srimad-Bhagavatam (3.14.29):

Demigods like Brahma also follow the religious rites observed by him (Siva). He (Siva) is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish activities are simply imitation.”*

Text 47

From these words of Srimad-Bhagavatam it should be understood that the demigod Siva is one of the guna-avataras. He is different from the Supreme Personality of Godhead.

Text 48

Here someone may protest: Is it not so that the following words are found in the Eighth Canto of Srimad-Bhagavatam (8.7.31):

“O Lord Girisa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion, and ignorance, the various directors of the material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahma, Lord Visnu, or the King of heaven, Mahendra.”*

These words of Srimad-Bhagavatam’s Eighth Canto clearly show that Lord Siva is the Supreme Personality of Godhead.

Text 49

To this protest I reply: It is not so. The idea that Lord Siva is the Supreme Personality of Godhead is disproved by the following words of the Vedas:

“By glorifying Lord Visnu, the demigods become powerful.”

The Srimad-Bhagavatam verse you quoted was an appeal to Lord Siva begging him to destroy the ocean of Kalakuta poison.

Text 50

In that same chapter of Srimad-Bhagavatam (8.7.40) Lord Siva himself affirms the supremacy of Lord Visnu. Siva says:

"My dear gentle wife Bhavani, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures."*

Text 51

That Lord Siva is not the Supreme Personality of Godhead is also confirmed by these words of Srimad-Bhagavatam (9.4.56) where Lord Siva himself explains:

"My dear son, I, Lord Brahma, and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord."*

Text 52

In Srimad-Bhagavatam (5.17.23) Lord Siva himself affirms:

"Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements, and senses, and even Lord Brahma and I myself, like birds bound by a rope."*

These two verses of Srimad-Bhagavatam clearly refute the idea that Lord Siva is the Supreme Personality of Godhead.

Text 53

Or, considering this from another point of view, it may be said that Lord Siva's effulgence, which is described in the verse (Srimad-Bhagavatam 8.7.31, quoted here in text 48) previously quoted by you, is the home of all-knowing Lord Visnu, who is known as the Paramatma, or Supersoul. Understood in this way, it is quite proper that Lord Siva's effulgence is beyond the living entities' understanding.

Text 54

That Lord Visnu is the Supreme Personality of Godhead is also confirmed by the following words of Srimad-Bhagavatam (10.87.41), where the Personified Vedas pray to Lord Visnu:

"Our dear Lord, although Lord Brahma, the predominating deity of the highest planet, Brahmaloka, and King Indra, the predominating demigod of the heavenly planet, as well as the predominating deities of the sun planet, the moon planet, etc. are all very

confidential directors of this material world, they have very little knowledge about You. And what to speak of ordinary human beings and mental speculators? It is not possible for anyone to enumerate the unlimited transcendental qualities of Your Lordship. No one, including the mental speculators and the demigods in the higher planetary systems is actually able to estimate the length and breadth of Your form and characteristics."*

Text 55

In the words of Brahma-samhita it is said that Lord Sadasiva is a direct expansion of Lord Visnu. However, the other Siva, the demigod Siva, is not a direct expansion of Lord Visnu. This is described in the following words of Brahma- samhita (5.8 and 5.10) where Lord Krsna's status as the original cause of all causes is described in these words:

Text 56

"Ramadevi, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities."**

Text 57

"The divine plenary portion of Krsna creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svamsa). This halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Maya, the limited non-absolute (apara) potency, the symbol of mundane feminine productivity."*

Text 58

"The Lord of the world Maha-Visnu is manifest in him (Siva) by His subjective portion in the form of His glance."**

Text 59

Lord Sadasiva is thus a direct expansion of Lord Visnu. Therefore the words of the following verse (Srimad-Bhagavatam 1.18.21) refer not to Him, but to the demigod Siva:

Text 60

"Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Sri Krsna? Brahmaji collected the water emanating from the nails of His feet in order to award it to Lord Siva as a worshipful welcome. This very water (the Ganges) is purifying the

whole universe, including Lord Siva."*

Text 61

The meaning of this verse is clear. The verse quoted in the beginning of this anuccheda was spoken by Srila Suta Gosvami.

Paramātma · Sanskrit §16 · English §18

[१६]

तत्रैवाह --

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः । यस्य प्रसाद-जो ब्रह्मा रुद्रः क्रोध-समुद्भवः ॥ [भ्प् १२.५.१]

अत्र श्री-विष्णुर् न कथित इति तेन साक्षाद् अभेद एवेत्य् आयातम् । तद् उक्तम् - स उ एव विष्णुर् इति [भ्प् ३.८.१५] । श्रुतिश् च पुरुषो वै नारायणोऽकामयत अथ नारायणाद् अजोऽजायत यतः प्रजाः सर्वाणि भूतानि [नारायणउ] ।

नारायणः परं ब्रह्म तत्त्वं नारायणः परम् । ऋतं सत्यं परं ब्रह्म पुरुषं कृष्ण-पिङ्गलम् ॥ इति । [महानु १३.४]

एको ह नारायण आसीन् न ब्रह्मा न च शङ्करः । स मुनिर् भूत्वा समचिन्तयत् । तत एव व्यजायन्त विश्वो हिरण्यगर्भोऽग्निर् वरुण-रुद्रेन्द्रा इति च ।

तस्मात् तस्यैव वर्णनीयत्वम् अपि युक्तम् ॥१२.५॥ श्री-सूतः ॥१६॥

[16]

tatraivāha --

atrānuvarṇyate'bhīkṣṇaṃ viśvātmā bhagavān hariḥ | yasya prasāda-jo brahmā rudraḥ krodha-samudbhavaḥ || [BhP 12.5.1]

atra śrī-viṣṇur na kathita iti tena sākṣād abheda evety āyātam | tad uktam - sa u eva viṣṇur

iti [BhP 3.8.15] | śrutiś ca puruṣo vai nārāyaṇo'kāmayata atha nārāyaṇād ajo'jāyata yataḥ prajāḥ sarvāṇi bhūtāni [NārāyaṇaU] |

nārāyaṇaḥ paraṃ brahma tattvaṃ nārāyaṇaḥ param | ṛtaṃ satyaṃ paraṃ brahma puruṣaṃ kṛṣṇa-piṅgalam || iti | [MahāNU 13.4]

eko ha nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ | sa munir bhūtvā samacintayat | tata eva vyajāyanta viśvo hiraṇyagarbho'gnir varuṇa-rudrendrā iti ca |

tasmāt tasyaiva varṇanīyatvam api yuktam ||12.5|| śrī-sūtaḥ ||16||

English witness · section(s) 18

Anuccheda 18

Text 1

That Lord Siva is not the Supreme Personality of Godhead is also very eloquently said in these words of the Brahma-vaivarta Purana, where Lord Siva himself declares:

“I, Lord Siva, am not the Supreme Personality of Godhead, and the other demigods are not the Supreme Personality of Godhead either. We are all parts of one of the Supreme Lord’s transcendental potencies.”

Text 2

That Lord Siva is not the Supreme Personality of Godhead is also confirmed by the following words of Srimad-Bhagavatam (10.68.37) where Lord Balarama declares:

“Brahma, Siva, and I are parts of the parts of Lord Krsna.”

Text 3

The meaning of this verse is clear. This verse was spoken by Lord Balarama

Paramātma · Sanskrit §17 · English §19

[१७]

ननु त्रयाणाम् एक-भावानां यो न पश्यति वै भिदां, तथा - न ते मय्य् अच्युतेऽजे च भिदाम् अण्व् अपि चक्षते इत्य् [भ्प् १२.१०.१७] आदाव् अभेदः श्रूयत पुराणान्तरे च विष्णुतस् तयोर् भेदे नरकः श्रूयते सत्यं वयम् अपि भेदं न ब्रूमः ।

परम-पुरुषस्यैव तत्-तद्-रूपम् इत्य् एकात्मत्वेनैवोपक्रान्तत्वात् । शिवो ब्रह्मा च भिन्न-स्वभावादितया दृश्यमानोऽपि प्रलये सृष्टौ न तस्मात् स्वतन्त्र एकान्य ईश्वर इति न मन्तव्यं किन्तु विष्वात्मक एव सः इति हि तत्रार्थः । तद् उक्तं ब्रह्मणि ब्रह्म-रूपः स इत्य् [वामनप्] आदि ।

न च प्रकाशस्य साक्षाद् असाक्षाद्-रूपत्वाद्-तारतम्यं वयं कल्पयामः परं शास्त्रम् एव वक्ति । शास्त्रं तु दर्शितम् । एवं भगवद्- अवतारानुक्रमणिकासु त्रयाणां भेदम् अङ्गीकृत्यैव केवलस्य श्री-दत्तस्य गणना सीम-दूर्वासोस् त्व् अगणना । किं च ब्राह्मे ब्रह्म-वैवर्ते च ब्रह्म-वाक्यं -

नाहं शिवो न चान्ये च तच्-छक्त्येकांअ-भागिनः । बाल-क्रीडनकैर् यद्वत् क्रीडतेऽस्माभिर् अच्युतः ॥ इति ।

अतएव श्रुतौ - यं कामये तम् उग्रं कृणोमि तं ब्रह्माणं तमुषिं तं सुमेधाम् इत्य् उक्त्वा मम योनिर् अप्स्व् अन्तर् इति [ऋग्-वेद १०.१२५.५,७] शक्ति- वचनम् । अप्स्व् अन्तर् इति कारणोदशायी सूच्यते । आपो नारा इति प्रोक्ता इत्य् आदेः । योनिः कारणम् । एवम् एव स्कान्दे

ब्रह्मेशानादिभिर् देवैर् यत् प्राप्तुं नैव शक्यते । तद्वत् स्वभावः कैवल्यं स भवान् केवओल् हरे ॥ इति ।

तथा विष्णु-सामान्य-दर्शिनो दोषः श्रूयते । यथा वैष्णव-तन्त्रे -

न लभेयुः पुनर् भक्तिं हरेर् ऐकान्तिकीं जडाः । ऐका यं मनसश् चापि विष्णु-सामान्य-दर्शिनः ॥ इति ।

अन्यत्र-

यस् तु नारायणं देवं ब्रह्म-रुद्रादि-दैवतैः । समत्वेनैव वीक्षेत स पाषण्डी भवेद् ध्रुवम् ॥ इति

[वैष्णव-तन्त्र] ।

तथा च मन्त्र-वर्णः । मध्ये वामनम् आसीनं विश्वे देवा उपासत [कठउ २.२.३] इति ।

ननु क्वचिद् अन्य-शास्त्रे शिवस्यैव परम-देवत्वम् उच्यते सत्यं तथापि शास्त्रस्य सारासारत्व-विवेकेन तद् वाधितम् इति । तथा च पाद्म-शैवयोर् उमां प्रति श्री-शिवेन श्री-विष्णु-वाक्यम् अनुकृतम् -

त्वाम् आराध्य तया शम्भो ग्रहीष्यामि वरं सदा । द्वापरादौ युगे भूत्वा प्रलया मनुषादिषु ॥

स्वागमैः कल्पितैस् त्वं तु जनान् मद्-विमुखं कुरु । मां च गोपय येन स्यात् सृष्टिर् एषोत्तरोत्तरा ॥ इति ।

वाराहे च -

एष महीं सृजाम्य् आशु यो जनान् मोहयिष्यति । त्वं च रुद्र महाबाहो मोह-शास्त्राणि कारय ॥

अतथ्यानि वितथ्यानि दर्शयस्व महाभुज । प्रकाशं कुरु चात्मानम् अप्रकाशं च मां कुरु ॥ इति ।

पुराणानां च मध्ये यद् यत् तामस-कल्प-कथामयं तच् छिवादि-महिम- परम् इति श्री-विष्णु-प्रतिपादक-पुराणस्यैव सम्यग्-ज्ञान-प्रदत्वम् । सत्त्वात् सञ्जायते ज्ञानम् इति दर्शनात् । तथा च मात्स्ये -

सात्त्विकेषु च कल्पेषु माहात्म्यम् अधिकं हरेः । राजसेषु च माहात्म्यम् अधिकं ब्रह्मणो विदुः ॥

तद्वद् अग्नेश् च माहात्म्यं तामसेषु शिवस्य च । सङ्कीर्णेषु सरस्वत्याः पितृणां च निगद्यते ॥ इति ।

अत उक्तं स्कान्दे षण्मुखं प्रति श्री-शिवेन -

शिव-शास्त्रेषु तद् ग्राह्यं भगवच्-छास्त्र-योगिषत् । परमो विष्णुर् एवैकस् तज्-ज्ञानं मोक्ष-साधनम् । शास्त्राणां निर्णयस् त्व् एषस् तद् अन्यन् मोहनाय हि ॥ इति ।

तथैव च द्रष्टुं मोक्ष-धर्मे नारायणोपाख्याने -

सांख्यं योगं पञ्चरात्रं वेदाः पाशुपतं तथा । ज्ञानान्य् एतानि राजर्षे विद्धि नाना मतानि वै ॥

सांख्यस्य वक्ता कपिलः परमर्षिः स उच्यते । हिरण्यगर्भो योगस्य वेत्ता नान्यः पुरातनः ॥

अपान्तरतमाश् चैव वेदाचार्यः स उच्यते । प्राचीन गर्भं तम् ऋषिं प्रवदन्तीह के चन ॥

उमापतिर् भूतपतिः श्रीकन्थो ब्रह्मणः सुतः । उक्तवान् इदम् अव्यग्रो ज्ञानं पाशुपतं शिवः ॥

पञ्चरात्रस्य कृत्स्नस्य वेत्ता तु भगवान् स्वयम् । सर्वेषु च नृप-श्रेष्ठ ज्ञानेष्व् एतेषु दृश्यते ॥

यथागमं यथा ज्ञानं निष्ठा नारायणः प्रभुः । न चैनम् एवं जानन्ति तमो भूता विशां पते ॥

तम् एव शास्त्र-कर्तारं प्रवदन्ति मनीषिणः । निष्ठां नारायणम् ऋषिं नान्यो ऽस्तीति च वादिनः ॥

निःसंशयेषु सर्वेषु नित्यं वसति वै हरिः । ससंशयान् हेतु-बलान् नाध्यावसति माधवः ॥

पञ्चरात्र-विदो ये तु यथा-क्रम-परा नृप । एकान्त-भावोपगतास् ते हरिं प्रविशन्ति वै ॥

सांख्यं च योगं च सनातने द्वे वेदाश् च सर्वे निखिलेन राजन् । सर्वैः समस्तैर् ऋषिभिर् निरुक्तो नारायणो विश्वम् इदं पुराणम् ॥ इति [म्भ् १२.३३७.५९-६८]

अत्रोपान्तरतमा इति श्री-कृष्ण-द्वैपायनस्यैव जन्मान्तर-नाम-विशेष इति तत्रैव ज्ञेयम् । अत्रैवं व्याख्येयम् । पञ्चरात्र-सम्मतं श्री-नारायणम् एव सर्वोत्तमत्वेन वक्तुं नानामतं दर्शयति । साङ्ख्यम् इति । तत्र पञ्चरात्रम् एव गरिष्ठम् आचष्टै पञ्चरात्रस्यैत्नादौ भगवान् स्वयम् इति । अथ - द्वौ भूतसर्गौ लोके ऽस्मिन् दैव आसुर एव च इति श्री-गीतासु [गीता १६.६] श्रूयते । यद् एव तानि नानामतानीत्य् उक्तं तत्त्वासुर-प्रकृत्य्- अनुसारेणेति ज्ञेयम् । दैव-प्रकृतयस् तु तत्-तत्-सर्वावलोकेन पञ्चरात्र- प्रतिपाद्ये श्री-नारायण एव पर्यवस्यन्तीत्य् आह सर्वेष्व् इति । आसुरास् तु निन्दति न चैनम् इति । तद् उक्तं विष्णु-धर्माग्निपुराणयोः

द्वौ भूत-सर्गौ लोकेऽस्मिन् दैव आसुर एव च । विष्णु-भक्ति-परो दैव आसुरस् तद्-विपर्ययः ॥ इति ।

ननु तत्र तत्र नाना-मतय एव दृश्यन्ते तत्राह तम् एव इति । पञ्चरात्रेतर-शास्त्र-कर्तारो हि द्वि-विधाः किञ्चिज्-ज्ञाः सर्व-ज्ञाश् च । तत्राद्या यथा - स्व-स्व-ज्ञानानुसारेण यत् किञ्चित् तत्त्वैक-देशं वदन्ति नासाभिर् आसुराणां मोहनार्थम् एव कृतानि शास्त्राणि किन्तु दैवानां व्यतिरेकेण बोधनार्थम् । ते हि रजस्-तमः-शबलस्य खण्डस्य च तत्त्वस्य तथा क्लेश-बहुलस्य साधनस्य प्रतिपादकान्य् एतानि शास्त्राणि दृष्ट्वा वेदांश् च दुर्गान् दृष्ट्वा निर्विद्य सर्व-वेदार्थ-सारस्य शुद्धाखण्ड- तत्त्व-श्री-नारायणस्य सुखमय-तद्-आराधनस्य च सुष्ठु प्रतिपादके पञ्चरात्रे एवे गाढं प्रवेक्ष्यन्तीति । तद् एतद् आह निःसंशयेष्व् इति । तस्माज् झटिति वेदार्थ-प्रतिपत्तये पञ्चरात्रम् एवाधेतव्यम् इत्य् आह ।

पञ्चरात्रेति । यत एवं तत उपसंहरति साङ्ख्यं च योगश् चेति । तद् एवं पञ्चरात्र-प्रतिपाद्यस्य श्री-भगवत एवम् उत्कर्षे स्थिते आत्मारामाश् च मुनय इत्य् आद्य् असकृद् अपूर्वम् उपदिशता श्री-भागवतेन प्रतिपाद्य- रूपस्य तस्य किम् उतेत्य् अपि विवेचनीयम् । तद् एतद् उक्तानुसारेण सदा-शिवेश्वर-त्रिदेवी-रूप-व्यूहोऽपि निरस्तः । तस्माद् एव च श्री-भगवत्- पुरुषयोर् एव शैवागमे सदा-शिवादि-संज्ञे तन्-महिम-ख्यापनाय धृत इति गम्यते । सर्व-शास्त्र-शिरोमणौ श्री-भागवते तु त्रिदेव्याम् एव तत् तारतम्य-जिज्ञासा पुरुष-भगवतोस् तु तत् प्रसङ्ग एव नास्ति ।

ननु न ते गिरित्राखिल-लोकपाल-विरिञ्चि-वैकुण्ठ-सुरेन्द्र-गम्यम् । ज्योतिः परं यत्र रजस् तमश् च सत्त्वं न यद् ब्रह्म निरस्त-भेदम् इत्य् [भ्प् ८.७.३१] अत्र तस्य परत्वं श्रूयते एवाष्टमे । मैवम् । महिम्ना स्तूयमाना हि देवा वीर्येण वर्धतु इति वैदिक- न्यायेन तद्-युक्तेः । स हि स्तवः काल-कूट-नाशनार्थ इति । तत्रैव प्रीते हरौ भगवति प्रीयेऽहं सचराचर इति [भ्प् ८.७.४०] । तथा नवमे -

वयं न तात प्रभवाम भूम्नि यस्मिन् परेऽन्येऽप्य् अजजीव-कोषाः । भवन्ति काले न भवन्ति हीदृशाः सहस्रशो यत्र वयं भ्रमामः ॥ इति [भ्प् ९.४.५६]

एते वयं यस्य वशे मतात्मनः स्थिताः शकुन्ता इव सूत्र-यन्त्रिताः । इति च तद्-वाक्य-विरोधात् अथवा यत् शिवस्य ज्योतिस् तत्र स्थितं परमात्माख्यं चैतन्यं तत्-सम्यग्-ज्ञाने तस्याप्य् अक्षमता युक्तैव । यद् उक्तम् - द्युपतयः एव ते न ययुर् अन्तम् अनन्ततया त्वम् असीति [भ्प् १०.८७.४१] । ब्रह्म-संहित-मते तु भगवद्-अंश-विशेष एव सदा-शिवो न त्व् अन्यः । यथा तत्रैव सर्वादि-कारण-गोविन्द-कथने -

नियतिः सा रमा-देवी तत्-प्रिया तद्-वशंवदा । तल्-लिङ्गे भगवान् शम्भुर् ज्योती रूपः सनातनः ॥

या योनिः सा परा शक्तिर् इत्य् आदि तस्मिन् आविर्भभूल् लिङ्गे महाविष्णुर् इत्य् आद्य् अन्तम् ॥

तद् एतद् अभिप्रेत्य सदाशिवत्वादि-प्रसिद्धिम् अप्य् आक्षिप्याह ।

अथापि यत्-पद-नखावसृष्टं जगद्-विरिञ्चोपहृतार्हणाम्भः । सेशं पुनात्य् अन्यतमो मुकुन्दात् को नाम लोके भगवत् पदार्थः ॥ [भ्प् १.१८.२१]

स्पष्टम् ॥ १.१८ ॥ श्री-सूतः ॥१७॥

[17]

nanu trayāṇām eka-bhāvānāṃ yo na paśyati vai bhidāṃ, tathā - na te mayy acyute'je ca bhidām aṇv api cakṣate ity [BhP 12.10.17] ādāv abhedaḥ śrūyata purāṇāntare ca viṣṇutas tayor bhede narakaḥ śrūyate satyaṃ vayam api bhedaṃ na brūmaḥ |

parama-puruṣasyaiva tat-tad-rūpam ity ekātmatvenaivopakrāntatvāt | śivo brahmā ca bhinna-svabhāvāditayā dṛśyamāno'pi pralaye srṣṭau na tasmāt svatantra ekānya īśvara iti na mantavyaṃ kintu viṣvātmaka eva saḥ iti hi tatrārthaḥ | tad uktaṃ brahmaṇi brahma-rūpaḥ sa ity [VāmanaP] ādi |

na ca prakāśasya sākṣād asākṣād-rūpatvād-tāratamyaṃ vayaṃ kalpayāmaḥ paraṃ śāstram eva vakti | śāstraṃ tu darśitam | evaṃ bhagavad- avatārānukramaṇikāsu trayāṇāṃ bhedam aṅgīkṛtyaiva kevalasya śrī-dattasya gaṇanā sīma-dūrvāsos tv agaṇanā | kiṃ ca brāhme brahma-vaivarte ca brahma-vākyaṃ -

nāhaṃ śivo na cānye ca tac-chaktyekāṃa-bhāginaḥ | bāla-krīḍanakair yadvat krīḍate'smābhir acyutaḥ || iti |

ataeva śrutau - yaṃ kāmaye tam ugraṃ kṛṇomi taṃ brahmāṇaṃ tamuṣiṃ taṃ sumedhām ity uktvā mama yonir apsv antar iti [Ṛg-veda 10.125.5,7] śakti- vacanam | apsv antar iti kāraṇodaśāyī sūcyate | āpo nārā iti proktā ity ādeḥ | yoniḥ kāraṇam | evam eva skānde

brahmeśānādibhir devair yat prāptuṃ naiva śakyate | tadvat svabhāvaḥ kaivalyaṃ sa bhavān kevaol hare || iti |

tathā viṣṇu-sāmānya-darśino doṣaḥ śrūyate | yathā vaiṣṇava-tantre -

na labheyuḥ punar bhaktiṃ harer aikāntikīṃ jaḍāḥ | aikā yaṃ manasaś cāpi viṣṇu-sāmānya-darśinaḥ || iti |

anyatra-

yas tu nārāyaṇaṃ devaṃ brahma-rudrādi-daivataiḥ | samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam || iti [Vaiṣṇava-tantra] |

tathā ca mantra-varṇaḥ | madhye vāmanam āsīnaṃ viśve devā upāsata [KaṭhaU 2.2.3] iti |

nanu kvacid anya-śāstre śivasyaiva parama-devatvam ucyate satyaṃ tathāpi śāstrasya sārāsāratva-vivekena tad vādhitam iti | tathā ca pādma-śaivayor umāṃ prati śrī-śivena śrī-viṣṇu-vākyam anukṛtam -

tvām ārādhya tayā śambho grahīṣyāmi varaṃ sadā | dvāparādau yuge bhūtvā pralayā manuṣādiṣu ||

svāgamaiḥ kalpitais tvaṃ tu janān mad-vimukhaṃ kuru | māṃ ca gopaya yena syāt sṛṣṭir eṣottarottarā || iti |

vārāhe ca -

eṣa mahīṃ sṛjāmy āśu yo janān mohayiṣyati | tvaṃ ca rudra mahābāho moha-śāstrāṇi kāraya ||

atathyāni vitathyāni darśayasva mahābhuja | prakāśaṃ kuru cātmānam aprakāśaṃ ca māṃ kuru || iti |

purāṇānāṃ ca madhye yad yat tāmasa-kalpa-kathāmayaṃ tac chivādi-mahima- param iti śrī-viṣṇu-pratipādaka-purāṇasyaiva samyag-jñāna-pradatvam | sattvāt sañjāyate jñānam iti darśanāt | tathā ca mātsye -

sāttvikeṣu ca kalpeṣu māhātmyam adhikaṃ hareḥ | rājaseṣu ca māhātmyam adhikaṃ brahmaṇo viduḥ ||

tadvad agneś ca māhātmyaṃ tāmaseṣu śivasya ca | saṅkīrṇeṣu sarasvatyāḥ pitṝṇāṃ ca nigadyate || iti |

ata uktaṃ skānde ṣaṇmukhaṃ prati śrī-śivena -

śiva-śāstreṣu tad grāhyaṃ bhagavac-chāstra-yogiṣat | paramo viṣṇur evaikas taj-jñānaṃ mokṣa-sādhanam | śāstrāṇāṃ nirṇayas tv eṣas tad anyan mohanāya hi || iti |

tathaiva ca draṣṭuṃ mokṣa-dharme nārāyaṇopākhyāne -

sāṃkhyaṃ yogaṃ pañcarātraṃ vedāḥ pāśupataṃ tathā | jñānāny etāni rājarṣe viddhi nānā matāni vai ||

sāṃkhyasya vaktā kapilaḥ paramarṣiḥ sa ucyate | hiraṇyagarbho yogasya vettā nānyaḥ purātanaḥ ||

apāntaratamāś caiva vedācāryaḥ sa ucyate | prācīna garbhaṃ tam ṛṣiṃ pravadantīha ke cana ||

umāpatir bhūtapatiḥ śrīkantho brahmaṇaḥ sutaḥ | uktavān idam avyagro jñānaṃ pāśupataṃ śivaḥ ||

pañcarātrasya kṛtsnasya vettā tu bhagavān svayam | sarveṣu ca nṛpa-śreṣṭha jñāneṣv eteṣu dṛśyate ||

yathāgamaṃ yathā jñānaṃ niṣṭhā nārāyaṇaḥ prabhuḥ | na cainam evaṃ jānanti tamo bhūtā viśāṃ pate ||

tam eva śāstra-kartāraṃ pravadanti manīṣiṇaḥ | niṣṭhāṃ nārāyaṇam ṛṣiṃ nānyo 'stīti ca vādinaḥ ||

niḥsaṃśayeṣu sarveṣu nityaṃ vasati vai hariḥ | sasaṃśayān hetu-balān nādhyāvasati mādhavaḥ ||

pañcarātra-vido ye tu yathā-krama-parā nṛpa | ekānta-bhāvopagatās te hariṃ praviśanti vai ||

sāṃkhyaṃ ca yogaṃ ca sanātane dve vedāś ca sarve nikhilena rājan | sarvaiḥ samastair ṛṣibhir nirukto nārāyaṇo viśvam idaṃ purāṇam || iti [MBh 12.337.59-68]

atropāntaratamā iti śrī-kṛṣṇa-dvaipāyanasyaiva janmāntara-nāma-viśeṣa iti tatraiva jñeyam | atraivaṃ vyākhyeyam | pañcarātra-sammataṃ śrī-nārāyaṇam eva sarvottamatvena vaktuṃ nānāmataṃ darśayati | sāṅkhyam iti | tatra pañcarātram eva gariṣṭham ācaṣṭai pañcarātrasyaitnādau bhagavān svayam iti | atha - dvau bhūtasargau loke 'smin daiva āsura eva ca iti śrī-gītāsu [Gītā 16.6] śrūyate | yad eva tāni nānāmatānīty uktaṃ tattvāsura-prakṛty- anusāreṇeti jñeyam | daiva-prakṛtayas tu tat-tat-sarvāvalokena pañcarātra- pratipādye śrī-nārāyaṇa eva paryavasyantīty āha sarveṣv iti | āsurās tu

nindati na cainam iti | tad uktaṃ viṣṇu-dharmāgnipurāṇayoḥ

dvau bhūta-sargau loke'smin daiva āsura eva ca | viṣṇu-bhakti-paro daiva āsuras tad-viparyayaḥ || iti |

nanu tatra tatra nānā-mataya eva dṛśyante tatrāha tam eva iti | pañcarātretara-śāstra-kartāro hi dvi-vidhāḥ kiñcij-jñāḥ sarva-jñāś ca | tatrādyā yathā - sva-sva-jñānānusāreṇa yat kiñcit tattvaika-deśaṃ vadanti nāsābhir āsurāṇāṃ mohanārtham eva kṛtāni śāstrāṇi kintu daivānāṃ vyatirekeṇa bodhanārtham | te hi rajas-tamaḥ-śabalasya khaṇḍasya ca tattvasya tathā kleśa-bahulasya sādhanasya pratipādakāny etāni śāstrāṇi dṛṣṭvā vedāṃś ca durgān dṛṣṭvā nirvidya sarva-vedārtha-sārasya śuddhākhaṇḍa- tattva-śrī-nārāyaṇasya sukhamaya-tad-ārādhanasya ca suṣṭhu pratipādake pañcarātre eve gāḍhaṃ pravekṣyantīti | tad etad āha niḥsaṃśayeṣv iti | tasmāj jhaṭiti vedārtha-pratipattaye pañcarātram evādhetavyam ity āha |

pañcarātreti | yata evaṃ tata upasaṃharati sāṅkhyaṃ ca yogaś ceti | tad evaṃ pañcarātra-pratipādyasya śrī-bhagavata evam utkarṣe sthite ātmārāmāś ca munaya ity ādy asakṛd apūrvam upadiśatā śrī-bhāgavatena pratipādya- rūpasya tasya kim utety api vivecanīyam | tad etad uktānusāreṇa sadā- śiveśvara-tridevī-rūpa-vyūho'pi nirastaḥ | tasmād eva ca śrī-bhagavat- puruṣayor eva śaivāgame sadā-śivādi-saṃjñe tan-mahima-khyāpanāya dhṛta iti gamyate | sarva-śāstra-śiromaṇau śrī-bhāgavate tu tridevyām eva tat tāratamya-jijñāsā puruṣa-bhagavatos tu tat prasaṅga eva nāsti |

nanu na te giritrākhila-lokapāla-viriñci-vaikuṇṭha-surendra-gamyam | jyotiḥ paraṃ yatra rajas tamaś ca sattvaṃ na yad brahma nirasta-bhedam ity [BhP 8.7.31] atra tasya paratvaṃ śrūyate evāṣṭame | maivam | mahimnā stūyamānā hi devā vīryeṇa vardhatu iti vaidika- nyāyena tad-yukteḥ | sa hi stavaḥ kāla-kūṭa-nāśanārtha iti | tatraiva prīte harau bhagavati prīye'haṃ sacarācara iti [BhP 8.7.40] | tathā navame -

vayaṃ na tāta prabhavāma bhūmni yasmin pare'nye'py ajajīva-koṣāḥ | bhavanti kāle na bhavanti hīdṛśāḥ sahasraśo yatra vayaṃ bhramāmaḥ || iti [BhP 9.4.56]

ete vayaṃ yasya vaśe matātmanaḥ sthitāḥ śakuntā iva sūtra-yantritāḥ | iti ca tad-vākya-virodhāt athavā yat śivasya jyotis tatra sthitaṃ paramātmākhyaṃ caitanyaṃ tat-samyag-jñāne tasyāpy akṣamatā yuktaiva | yad uktam - dyupatayaḥ eva te na yayur antam anantatayā tvam asīti [BhP 10.87.41] | brahma-saṃhita-mate tu bhagavad-aṃśa-viśeṣa eva sadā-śivo na tv anyaḥ | yathā tatraiva sarvādi-kāraṇa-govinda-kathane -

niyatiḥ sā ramā-devī tat-priyā tad-vaśaṃvadā | tal-liṅge bhagavān śambhur jyotī rūpaḥ

sanātanaḥ ||

yā yoniḥ sā parā śaktir ity ādi tasmin āvirbhabhūl liṅge mahāviṣṇur ity ādy antam ||

tad etad abhipretya sadāśivatvādi-prasiddhim apy ākṣipyāha |

athāpi yat-pada-nakhāvasṛṣṭaṃ jagad-viriñcopahṛtārhaṇāmbhaḥ | seśaṃ punāty anyatamo mukundāt ko nāma loke bhagavat padārthaḥ || [BhP 1.18.21]

spaṣṭam || 1.18 || śrī-sūtaḥ ||17||

English witness · section(s) 19

Anuccheda 19

Text 1

The individual spirit soul is the marginal potency of the Lord. The soul is counted among the associates of the Supersoul. This is explained in the following words of Srimad-Bhagavatam (5.11.12)

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

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by the statements of Padma Purana, Uttara-khanda, by the statements of the great Sri Vaisnava acarya Sri Ramanujacarya, and also by the statements of the sage Jamata Muni.

Text 2

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by these words of Padma Purana, Uttara-khanda, Chapter 90:

“The individual spirit soul is full of knowledge, virtuous, beyond the touch of matter, unborn, unchanging, and naturally situated in a single spiritual form.

Text 3

“He is atomic in size, all pervading within the material body, full of spiritual bliss, a separate and distinct person, unchanging, the knower of the field of activities, eternal, and different from others.

Text 4

“He cannot be burned, cut, moistened, dried, withered, or killed. He has these and many other spiritual virtues. He is part and parcel of the Supreme.

Text 5

“In the sacred syllable Om, the letter m stands for the individual spirit soul. The individual soul is the knower of the field of activities. He is transcendental, and he is, in his original spiritual nature, a servant of Lord Hari. He is not a servant of anyone else.”

Text 6

Sri Jamata Muni teaches:

“The soul is not a demigod, not a human being, not a animal, not an unmoving plant, not the material body, not the senses, not the mind, not the life breath, and not the intelligence.

Text 7

“The soul is not made of matter, nor is he subject to the changes matter imposes. His knowledge is not limited to the perception of the material world. He is conscious. He is all pervading within the material body. He is self-manifest. He has His own original spiritual form, which is full of spiritual knowledge and bliss.

Text 8

“He is an individual person, different from other persons. He is atomic in size. He is eternally pure. In his original spiritual nature he is a knower, a doer, and an enjoyer. Eternally he is a part and parcel of the Supreme Personality of Godhead.”

Text 9

In his commentary, Sri Ramanuja Acarya gives the same explanation. In this way the idea that the individual soul is a demigod or other kind of material identity within his material world is clearly rejected. This idea is also rejected in the following words of Srimad-Bhagavatam (11.3.39), which I have previously quoted in Sri Tattva-sandarbha:

Text 10

“The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly the spirit soul

is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind, and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping."*

Text 11

The idea that the soul is the material body or some other material thing is again rejected by these words of Srimad-Bhagavatam (11.10.8):

Text 12

"As fire is different from firewood, so the soul, the seer of things, is different from the subtle and gross material bodies."

Text 13

The reason why the soul is different from the material body is given in the word "iksita" which means "he who sees". The word "sva-drk" means "self-manifest". This verse was spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §18 · English §20

[१८]

तस्मान् नाहं न च शिवोऽन्ये च तच्-छक्त्य्-एकांश-भागिनः इत्य् एवोक्तं साध्येव इत्य् आह । ब्रह्मा भवोऽहम् अपि यस्य कलाः कलाया इति [भ्प् १०.६८.३७] ।

शेषं स्पष्टम् ॥ १०.६८ ॥ श्री-बलदेवः ॥१८॥

[18]

tasmān nāhaṃ na ca śivo'nye ca tac-chakty-ekāṃśa-bhāginaḥ ity evoktaṃ sādhyeva ity āha | brahmā bhavo'ham api yasya kalāḥ kalāyā iti [BhP 10.68.37] |

śeṣaṃ spaṣṭam || 10.68 || śrī-baladevaḥ ||18||

English witness · section(s) 20

Anuccheda 20

Text 1

The idea that the soul is material is again rejected in these words of Srimad-Bhagavatam (11.13.27):

“The soul is different from whatever the modes of nature perform in waking, dreaming, or dreamless sleep, for the soul is a witness only.”

Text 2

In Srimad-Bhagavatam (11.13.28), the Supreme Personality of Godhead advises:

“The soul should renounce the material world and find Me, who am always situated in transcendence.”

In this way it is proved that the Supreme Personality of Godhead is always beyond the touch of the material world.

Text 3

The word “turiya” here can also be interpreted in a different way, as Srila Sridhara Svami explains in these words (Sri Bhavartha-dipika, commentary on Srimad-Bhagavatam 11.15.16):

“The Lord has three forms: 1. Ksirodakasayi Visnu, 2. Garbhodakasayi Visnu, and Karanodakasayi Visnu. His fourth form is Lord Vasudeva. That is why Lord Vasudeva is called ‘turiya’ (the fourth).”

Text 4

Or, the word “turiya” may mean: Among the four Catur-vyuha forms of the Lord, Lord Vasudeva is the fourth. That is why He is called ‘turiya’ (the fourth).

Paramātma · Sanskrit §19 · English §21

[१९]

अथ परमात्म-परिकरेषु जीवस् तस्य च तटस्थ-लक्षणं क्षेत्रज्ञ एता इत्य् एवोक्तं स्वरूप-लक्षणं पाद्मोत्तर-खण्डादिकम् अनुसृत्य श्री- रामानुजाचार्याद् अति-प्राचीनेन श्री-वैष्णव-सम्प्रदाय-गुरुणा श्री-जामातृ-मुनिनोपदिष्टम् । तत्र प्रणव-व्याख्याने पाद्मोत्तर-खण्डं यथा -

ज्ञानाश्रयो ज्ञान-गुणश् चेतनः प्रकृतेः परः । न जातो निर्विकारश् च एकरूपः स्वरूप-भाक् ॥

अणुर् नित्यो व्याप्ति-शीलश् चिद्-आनन्दात्मकस् तथा । अहम् अर्थोऽव्ययः क्षेत्री भिन्न-रूपः सनातनः ॥

अदाह्योऽच्छेद्य अक्लेद्य अशोष्योऽक्षर एव च । एवम् आधि-गुणैर् युक्तः शेष-भूतः परस्य वै ॥

म-कारेणोच्यते जीवः क्षेत्र-ज्ञः परवान् सदा । दास-भूतो हरेर् एव नान्यस्यैव कदाचन ॥ इति ।

श्री-जामातृ-मुनिनाप्य् उपदिष्टं, यथा -

आत्मा न देवो न नरो न तिर्यक् स्थावरो न च । न देहो नेन्द्रियं नैव मनः प्राणो न नापि धीः ॥

न जडो न विकारी च ज्ञान-मात्रात्मको न च । स्वस्मै स्वयं प्रकाशः स्याद् एकरूपः स्वरूप-भाक् ॥

चेतनो व्याप्ति-शीलश् च चिदानन्दात्मकस् तथा । अहम् अर्थः प्रतिक्षेत्रं भिन्नोऽणुर् नित्य-निर्मलः ॥

तथा ज्ञातृत्व-कर्तृत्व-भोक्तृत्व-निज-धर्मकः । परमात्मैक-शेषत्व-स्वभावः सर्वदा स्वतः ॥ इति ।

श्री-रामानुज-भाष्यानुसारेण व्याख्या चेयम् । तत्र देवादित्वं निरस्तम् एवास्ति तत्त्व-सन्दर्भे ।

अण्डेषु पेशिषु तरुष्व् अविनिश्चितेषु प्राणो हि जीवम् उपधावति तत्र तत्र । सन्ने यद् इन्द्रिय-गणेऽहमि च प्रसुप्ते कूटस्थ आशयम् ऋते तद् अनुस्मृतिर् नः ॥ [भ्प् ११.३.३९] इत्य् अनेन ॥

देहादित्वं निरस्यन्न् आह -

विलक्षणः स्थूल-सूक्ष्माद् देहाद् आत्मेक्षिता स्वदृक् । यथाग्निर् दारुणो दाह्याद् दाहकोऽन्यः प्रकाशकः ॥ [भ्प् ११.१०.८]

विलक्षणत्वे हेतुर् ईक्षिता तस्य द्रष्टा प्रकाशकश् च स्वयं तु स्वदृक् स्व- प्रकाश इति ॥ श्री-भगवान् ॥१९॥

[19]

atha paramātma-parikareṣu jīvas tasya ca taṭastha-lakṣaṇaṃ kṣetrajña etā ity evoktaṃ svarūpa-lakṣaṇaṃ pādmottara-khaṇḍādikam anusṛtya śrī- rāmānujācāryād ati-prācīnena śrī-vaiṣṇava-sampradāya-guruṇā śrī- jāmātṛ-muninopadiṣṭam | tatra praṇava-vyākhyāne pādmottara-khaṇḍaṃ yathā -

jñānāśrayo jñāna-guṇaś cetanaḥ prakṛteḥ paraḥ | na jāto nirvikāraś ca ekarūpaḥ svarūpa-bhāk ||

aṇur nityo vyāpti-śīlaś cid-ānandātmakas tathā | aham artho'vyayaḥ kṣetrī bhinna-rūpaḥ sanātanaḥ ||

adāhyo'cchedya akledya aśoṣyo'kṣara eva ca | evam ādhi-guṇair yuktaḥ śeṣa-bhūtaḥ parasya vai ||

ma-kāreṇocyate jīvaḥ kṣetra-jñaḥ paravān sadā | dāsa-bhūto harer eva nānyasyaiva kadācana || iti |

śrī-jāmātṛ-munināpy upadiṣṭaṃ, yathā -

ātmā na devo na naro na tiryak sthāvaro na ca | na deho nendriyaṃ naiva manaḥ prāṇo na nāpi dhīḥ ||

na jaḍo na vikārī ca jñāna-mātrātmako na ca | svasmai svayaṃ prakāśaḥ syād ekarūpaḥ svarūpa-bhāk ||

cetano vyāpti-śīlaś ca cidānandātmakas tathā | aham arthaḥ pratikṣetraṃ bhinno'ṇur nitya-nirmalaḥ ||

tathā jñātṛtva-kartṛtva-bhoktṛtva-nija-dharmakaḥ | paramātmaika-śeṣatva-svabhāvaḥ sarvadā svataḥ || iti |

śrī-rāmānuja-bhāṣyānusāreṇa vyākhyā ceyam | tatra devāditvaṃ nirastam evāsti tattva-sandarbhe |

aṇḍeṣu peśiṣu taruṣv aviniściteṣu prāṇo hi jīvam upadhāvati tatra tatra | sanne yad indriya-gaṇe'hami ca prasupte kūṭastha āśayam ṛte tad anusmṛtir naḥ || [BhP 11.3.39] ity anena ||

dehāditvaṃ nirasyann āha -

vilakṣaṇaḥ sthūla-sūkṣmād dehād ātmekṣitā svadṛk | yathāgnir dāruṇo dāhyād dāhako'nyaḥ prakāśakaḥ || [BhP 11.10.8]

vilakṣaṇatve hetur īkṣitā tasya draṣṭā prakāśakaś ca svayaṃ tu svadṛk sva- prakāśa iti || śrī-bhagavān ||19||

English witness · section(s) 21

Anuccheda 21

Text 1

That the soul is subject to change is refuted by these words of Srimad-Bhagavatam (11.7.48):

“Although the invisible movements of time push it through different phases, the moon is always unchanged. In this same way, although the body is pushed through many changes, which begin with birth and end with death and cremation, the soul is always unchanged.”

Text 2

Because the moon is composed of water, and because it shines with light reflected from the sun, the moon itself is not changed when it goes through different phases. In the same way the soul is not changed when time forces the material body to go through the changes that begin with birth and end with death. This verse was spoken by Sri Dattatreya to King Yadu.

Paramātma · Sanskrit §20 · English §22

[२०]

जडत्वं निरस्यन्न् आह -

जाग्रत्-स्वप्न-सुषुप्तं च गुणतो बुद्धि-वृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥ [भ्प् ११.१३.२७]

या तु मयि तुर्ये स्थितो जह्याद् इत्यादौ [भ्प् ११.१३.२८] परमेश्वरेऽपि तुर्यत्व- प्रसिद्धिः सान्यथैव ।

विराट् हिरण्यगर्भश् च कारणं चेत्य् उपाधयः । ईश्वरस्य यत् त्रिभिर् हीनं तुरीयं तत्-पदं विदुः ॥[*एन्द्नोते #४]

इत्य् आद्य्-उक्तेर् वासुदेवस्य चतुर्-व्यूहे तुर्य-कक्षाक्रान्तत्वाद् वा ॥ ११.१३ ॥ श्री-भगवान् ॥ २० ॥

[20]

jaḍatvaṃ nirasyann āha -

jāgrat-svapna-suṣuptaṃ ca guṇato buddhi-vṛttayaḥ | tāsāṃ vilakṣaṇo jīvaḥ sākṣitvena viniścitaḥ || [BhP 11.13.27]

yā tu mayi turye sthito jahyād ityādau [BhP 11.13.28] parameśvare'pi turyatva- prasiddhiḥ sānyathaiva |

*virāṭ hiraṇyagarbhaś ca kāraṇaṃ cety upādhayaḥ | īśvarasya yat tribhir hīnaṃ turīyaṃ tat-padaṃ viduḥ ||[*ENDNOTE #4]*

ity ādy-ukter vāsudevasya catur-vyūhe turya-kakṣākrāntatvād vā || 11.13 || śrī-bhagavān || 20 ||

English witness · section(s) 22

Anuccheda 22

Text 1

The phrase “jnana-matratmako na ca” in the verse from Jamata Muni’s teachings (quoted in this book in anuccheda 19, text 7) means that the individual soul is not only the potency

of transcendental knowledge, but the soul is also the potency of transcendental glory. The soul is described in the following words of Srimad-Bhagavatam (11.3.38):

Text 2

"The soul was never born. It will never die. It never grows. It never decays. The soul is the witness, observing the changes time forces on changeable things. The soul is consciousness, existing always and in every situation. As, influenced by the senses, one mistakenly thinks the life force changes, so the soul, bewildered about his own nature, thinks that he also changes."

Text 3

This is also shown in the explanations of Sri Tattva-sandarbha. Here the words "upalabdhi-matram" and "savana-vit" clearly show that the individual soul is the potency of transcendental knowledge.

Text 4

In Srimad-Bhagavatam (5.11.12) the soul is also described in these words:

"A person who is liberated in this life (jivan-mukta) can see all these things vividly."*

Text 5

Different from the liberated soul is the conditioned soul. The conditioned soul is described in these words of Srimad-Bhagavatam (3.26.5):

"Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy."*

Text 6

Here the words "vilokya", "mumuhe", and "jnana-guhaya" point to the actions of the inauspicious material potency. Different from that material potency is the Lord's internal spiritual potency, which brings transcendental knowledge.

Text 7

The inauspicious material potency is also described in these words of Bhagavad-gita (5.15):

"Embodied beings are bewildered, however, because of the ignorance that covers their true knowledge."*

Text 8

Lord Kapiladeva spoke the verse quoted in the beginning of this anuccheda.

PARAMĀTMA-SANDARBHA

3.3

Sections 21–31

10 bilingual sequence blocks

Paramātma · Sanskrit §21 · English §23

[२१]

विकारित्वं निरस्यन्न् आह -

विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः । कलानाम् इव चन्द्रस्य कालेनाव्यक्त-वर्त्मना ॥ [भ्प् ११.७.४८]

चन्द्रस्य जलमय-मण्डलत्वात् कलानां सूर्य-प्रतिच्छवि-रूप-ज्योतिर्- आत्मत्वात् यथा कलानाम् एव जन्माद्या नाशान्ता भावा न तु चन्द्रस्य तथा देहस्यैव ते भावा अव्यक्त-वर्त्मना कालेन भवन्ति न त्व् आत्मन इत्य् अर्थः । श्री-दत्तात्रेयो यदुम् ॥२१॥

[21]

vikāritvaṃ nirasyann āha -

visargādyāḥ śmaśānāntā bhāvā dehasya nātmanaḥ | kalānām iva candrasya kālenāvyakta-vartmanā || [BhP 11.7.48]

candrasya jalamaya-maṇḍalatvāt kalānāṃ sūrya-praticchavi-rūpa-jyotir- ātmatvāt yathā kalānām eva janmādyā nāśāntā bhāvā na tu candrasya tathā dehasyaiva te bhāvā avyakta-vartmanā kālena bhavanti na tv ātmana ity arthaḥ | śrī-dattātreyo yadum ||21||

English witness · section(s) 23

Anuccheda 23

Text 1

The material potency is also described in these words of Srimad-Bhagavatam (10.87.38):

“The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths.”***

Text 2

Srila Sridhara Svami comments:

Here the words ‘sa tu’ mean ‘the individual spirit soul’, ‘ajaya’ means ‘by the unborn maya potency’, ‘ajam’ means ‘unborn material ignorance’, ‘and ‘anusayita’ means ‘embraces’.

‘Gunan’ means ‘the material body and senses’, ‘jusan’ means ‘acting as if they were the self’, ‘tad anu’ means ‘after that’, ‘saruatam’ means ‘with a nature like that’, ‘jusann apeta-bhagah’ means ‘his bliss and other spiritual qualities are covered over’, ‘mrtyum’ means ‘the material world of repeated birth and death’, and ‘bhajati’ means ‘he attains’.”

Text 3

This verse was spoken by the Personified Vedas.

Paramātma · Sanskrit §22 · English §24

[२२]

ज्ञानात्मको न चेति किं तर्हि ज्ञान-मात्रत्वेऽपि ज्ञान-शक्तित्वं प्रकाशस्य प्रकाशन-शक्तित्ववत् तादृक्त्वम् अपि ।

नात्मा जजान न मरिष्यति नैधतेऽसौ न क्षीयते सवन-विद् व्यभिचारिणां हि । सर्वत्र शश्वद् अनपाय्य् उपलब्धि-मात्रं प्राणो यथेन्द्रिय-बलेन विकल्पितं सत्॥ इत्य् अनेन [भ्प् ११.३.३७]

तत्त्व-सन्दर्भ एव दर्शितम् । उपलब्धि-मात्रत्वेऽपि सबलवत्त्वेनोक्तेः । अतएव शुद्धो विचष्टे ह्य् अविशुद्ध-कर्तुर् इत्य् उक्तम् । प्रकारान्तरेणापि तद् आह -

गुणैर् विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः । विलोक्य मुमुहे सद्यः स इह ज्ञान-गूहया ॥ [भ्प् ३.२६.५]

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः [गीता ५.१५] इति

॥ ३.२६ ॥ श्री-कपिलदेवः ॥२२॥

[22]

jñānātmako na ceti kiṃ tarhi jñāna-mātratve'pi jñāna-śaktitvaṃ prakāśasya prakāśana-śaktitvavat tādṛktvam api |

nātmā jajāna na mariṣyati naidhate'sau na kṣīyate savana-vid vyabhicāriṇāṃ hi | sarvatra śaśvad anapāyy upalabdhi-mātraṃ prāṇo yathendriya-balena vikalpitaṃ sat|| ity anena [BhP 11.3.37]

tattva-sandarbha eva darśitam | upalabdhi-mātratve'pi sabalavattvenokteḥ | ataeva śuddho vicaṣṭe hy aviśuddha-kartur ity uktam | prakārāntareṇāpi tad āha -

guṇair vicitrāḥ sṛjatīṃ sarūpāḥ prakṛtiṃ prajāḥ | vilokya mumuhe sadyaḥ sa iha jñāna-gūhayā || [BhP 3.26.5]

ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ [Gītā 5.15] iti

|| 3.26 || śrī-kapiladevaḥ ||22||

English witness · section(s) 24

Anuccheda 24

Text 1

The inauspicious life of the conditioned soul is again described in these words of Srimad-Bhagavatam (6.5.15):

“If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?”*

Text 2

This verse explains how, by associating with the prostitute named Maya (material illusion) one loses his spiritual knowledge and other spiritual opulences (aisvaryam). Such a soul wanders (samsarantam) without any good destination (agatih). That soul is very foolish (abudhasya).

Paramātma · Sanskrit §23 · English §25

[२३]

शक्त्य्-अन्तरं चाहुः - स यद् अजया त्व् अजाम् अनुशयीत गुणांश् च जुषन् भजति सरूपतां तद् अनु मृत्युम् उपेत-भग इति [भ्प् १०.८७.३८] ॥

टीका च -- स तु जीवः यद् यस्माद् अजया मायया अजाम् अविद्याम् अनुशयीत आलिङ्ग्येत ततो गुणांश् च देहेन्द्रियादीन् गुषन् सेवमानः आत्मतया अध्यस्यन् तद् अनु तद्-अनन्तरं स-रूपतां तद्-धर्म-योगं च जुषन् अपेत- भगः पिहितानन्दादि-गुणः सन् मृत्युं संसारं भजति प्राप्नोति इत्य् एषा ॥ १०.८७ ॥ श्रुतयः ॥२३॥

[23]

śakty-antaraṃ cāhuḥ - sa yad ajayā tv ajām anuśayīta guṇāṃś ca juṣan bhajati sarūpatāṃ tad anu mṛtyum upeta-bhaga iti [BhP 10.87.38] ||

ṭīkā ca -- sa tu jīvaḥ yad yasmād ajayā māyayā ajām avidyām anuśayīta āliṅgyeta tato guṇāṃś ca dehendriyādīn guṣan sevamānaḥ ātmatayā adhyasyan tad anu tad-anantaraṃ sa-rūpatāṃ tad-dharma-yogaṃ ca juṣan apeta- bhagaḥ pihitānandādi-guṇaḥ san mṛtyuṃ saṃsāraṃ bhajati prāpnoti ity eṣā || 10.87 || śrutayaḥ ||23||

English witness · section(s) 25

Anuccheda 25

Text 1

Srimad-Bhagavatam (3.7.9) also declares:

“Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is uncondtioned. This is against all logic.”*

Text 2

“Here the word ‘isvarasya’ means of He who is the master of the knowledge potency and other transcendental potencies also”. This verse was spoken by Sri Maitreya.

Paramātma · Sanskrit §24 · English §26

[२४]

तथा -

तत्-सङ्ग-भ्रंइतैश्वर्यं संसरन्तं कुभार्यवत् । तद्-गतीर् अबुधस्येह किम् असत्-कर्मभिर् भवेत् ॥[भ्प् ६.५.१५]

तस्याः पुंश्चली-रूपाया मायायाः सङ्गेन भ्रंशितम् ऐश्वर्यं किञ्चित् स्वीय-ज्ञानादि-सामर्थ्यं यस्य तम् । तस्या गतीः संस्मरन्तं गच्छन्तं जीवं स्व-स्वरूपम् अबुधस्याजानत इत्य् अर्थः ॥६.५॥ हर्यश्वाः ॥२४॥

[24]

tathā -

tat-saṅga-bhraṃitaiśvaryaṃ saṃsarantaṃ kubhāryavat | tad-gatīr abudhasyeha kim asat-karmabhir bhavet ||[BhP 6.5.15]

tasyāḥ puṃścalī-rūpāyā māyāyāḥ saṅgena bhraṃśitam aiśvaryaṃ kiñcit svīya-jñānādi-sāmarthyaṃ yasya tam | tasyā gatīḥ saṃsmarantaṃ gacchantaṃ jīvaṃ sva-svarūpam abudhasyājānata ity arthaḥ ||6.5|| haryaśvāḥ ||24||

English witness · section(s) 26

Anuccheda 26

Text 1

The inauspicious life of the conditioned soul is also described in these words of Srimad-Bhagavatam (4.25.62):

“In this way, King Puranjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish king’s desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.”*

Text 2

Here the word “mahisya” means “by King Puranjana’s queen”, “vipralabdhah” means “Puranjana was cheated of his knowledge and all other opulences”, and “necchan” means

without desiring". That is the meaning. "Anukaroti" means "in his heart he imitated that nature".

Text 3

The relationship between the individual soul and the Supreme Lord, who is the master of all potencies, is described in these words of Vedanta-sutra (3.2.5):

"By the will of the Supreme Personality of Godhead, the illusory potency maya is withdrawn. Indeed, bondage and liberation both come from the Supreme Lord."

Text 4

The verse quoted in the beginning of this anuccheda was spoken by Sri Narada to Sri Pracinabarhi.

Paramātma · Sanskrit §25 · English §27

[২৫]

তথা --

ঈশ্বরস্য বিমুক্তস্য কার্পণ্যম্ উত বন্ধনম্ ॥ [ভ্প্ ৩.৭.৯]

ঈশ্বরস্য কিञ্চিজ্-জ্ঞানাদি-শক্তিমতঃ ॥ ৩.৭ ॥ মৈত্রেযঃ ॥২৫॥

[25]

tathā --

īśvarasya vimuktasya kārpaṇyam uta bandhanam || [BhP 3.7.9]

īśvarasya kiñcij-jñānādi-śaktimataḥ || 3.7 || maitreyaḥ ||25||

English witness · section(s) 27

Anuccheda 27

Text 1

The individual soul is self-manifest. This is confirmed by use of the words "svayam-prakasa" and "sva-drk" in Srimad-Bhagavatam 11.10.8 (quoted here in

anuccheda 19, text 12).

Text 2

Manifestation is of two kinds. 1. self-manifestation, where one is the seer and 2. manifestation where one is the object that is seen.

Text 3

The spirit soul should be understood in this way: "The spirit soul has the power to light the lamp of the eyes and see various objects. A clay pot or other inanimate object has no such power. In this way the soul is self-manifest (svayam-prakasa), which means it has the power to manifest things before himself, or in other words to perceive sense objects. Whatever does not have that power of perception is called inanimate matter". Because it thus has the power to perceive itself and others, the soul is called self-manifest. That is why the soul is said to be spiritual in nature.

Text 4

Other thinkers say that "self-manifest" means "the soul is independent in its actions", and still other thinkers say that "self-manifest" means "when something is not understood, the soul can act to try to understand it".

Text 5

In the first of these two ideas the idea of the soul's independence refutes the idea that the soul is material, like a material lamp. This idea also affirms that the word "svayam" in "svayam-prakasa" means "to oneself". Because the soul is thus different from a material lamp, it is clear that the word "svayam" here means "to oneself". The second of these two ideas is clear in its meaning. In this way it is clear that the word "svayam-prakasa", meaning "manifest to oneself" here has the same meaning as the word "sva-drk".

Text 6

The Supersoul is not manifested by a source outside Himself, as clay pots or other material objects are. Because He is the Supreme Personality of Godhead, the Supersoul is not dependent on others for His being manifested. The Lord Himself explains this in the following words of Srimad-Bhagavatam (11.22.30-31):

Text 7

"My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three

aspects: adhyatmika, adhidaivika, and adhibhautika.***

Text 8

"Sight, visible form, and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects."***

Text 9

This verse describes vikalpa (manifestation), bheda (difference), and tad-buddhih (the conceptions of things). In this way many different manifestations are created. This is described with the word "vaikarika". The word "tri-vidhah" indicates that three kinds of transformations are present before the gross material vision. These three kinds of manifestations are described in the passage beginning with the word "adhyatmam" (Srimad-Bhagavatam 11.22.30, quoted here in text 7). They are described, one after the other, in the three verses Srimad-Bhagavatam 11.22.31-33.

Text 10

Here the word "vapuh" means "part", "atra randhre" means "on the eyeballs", The three manifestations thus work together (parasparam) to reveal each other (sidhyati) on the eyes. Therefore, they are mutually dependent. They are not self-manifested and independent. However, the sun (arkah) in the sky (khe) is self-manifested (svatah sidhyati). Even in the eye's sphere of perception the sun does not need any other thing in order to be manifested. Therefore it is self-manifested (svatah).

Text 11

This verse explains: "As the sun is self-manifested, so the Supersoul is self-manifested also." Here the word "yat" means "because of the previously stated example". "esam" means "of the three things that begin with adhyatma", and "yo 'para adyah" means "the shelter of them". In this way the Supersoul is self- manifested. The Lord thus acts by His own transcendental experience (svayanubhutya) because He is perfectly spiritual in nature. He is not only the cause of His own manifestation, but He is also the cause of the manifestation of the many mutually-dependent beings. That is His nature. The verse quoted in this anuccheda were spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §26–27 · English §28

[२६]

तथा -

विप्रलब्धो महिष्यैवं सर्व-प्रकृति-वञ्चितः । नेच्छन्न् अनुकरोत्य् अज्ञः क्लैब्यात् क्रीडा-मृगो यथा ॥ [भ्प् ४.२५.६२]

महिष्या पुरञ्जन्या विप्रलब्धः पुरञ्जनः सर्वया प्रकृत्या ज्ञानादिरूपया वञ्चितः त्याजितः सन् नेच्छन् तद्-इच्छयैवेत्य् अर्थः । अनुकरोति तद्-धर्मात्मन्य् अध्यस्यति । अत्र जीवस्य शक्तिमत्तायां पराभिध्यानात् तु तिरोहितं ततो ह्य् अस्य बन्ध-विपर्ययाव् इत्य् एतत् सूत्रम् अप्य् अनुसन्धेयम् ॥ श्री-नारदः प्राचीनबर्हिषम् ॥२६॥

[२७}

पूर्वोक्तम् एवार्थं व्यञ्जयितुं स्वस्मै स्वयं प्रकाश इत्य् उक्तम् । तथाभूतत्वं च विलक्षण इत्य् आद्य् उक्त-पद्य एव स्वदृग् इत्य् अनेन व्यक्तम् अस्ति । तत्र प्रकाशस् तावद् गुण-द्रव्य-भेदेन द्विविधः । प्रथमो निजाश्रयस्य स्फूर्ति-रूपः । द्वितीयः स्व-पर-स्फूर्ति-निदानं वस्तु-विशेषः । तत्रात्मनो द्रव्यत्वाद् अयम् एव गृह्यते । यथा दीपश् चक्षुः प्रकाशयन् स्वरूप-स्फूर्तिं स्वयम् एव करोति न तु घटादि-प्रकाशवत् तद्-आदि- साक्षेपः । तस्माद् अयं स्वयं प्रकाशः । तथापि स्वं प्रति न प्रकाशते यत एव जड इत्य् उच्यते । तस्मात् तु स्वं परं च प्रकाशयन् स्वात्मानं प्रति प्रकाशमानत्वात् स्वस्मै स्वयं प्रकाशः । यत एव चिद्-रूप उच्यते । तद् उक्तम् अन्यैर् अपि । स्वयं प्रकाशत्वं स्व-व्यवहारे परान् अपेक्षत्वात् अवेद्यत्वे सत्य-परोक्ष-व्यवहार-योग्यत्वं चेति ।तत्र पूर्वत्र- स्वस्मैपदम् अपेक्ष्यम् उत्तरत्र तु स्पष्टार्थम् । अतः स्वदृक् स्वस्मै स्वयं प्रकाश इत्य् अर्थः । न चासौ परमात्म-प्रकाश्यत्वे घटवत् पर-प्रकाश्यः परमात्मनस् तत्-परम-स्वरूपत्वेन पर-प्रकाश्यत्वाभावात् । एवम् एवाह द्वाभ्याम् ।

ममाङ्ग माया गुण-मय्य् अनेकधा विकल्प-बुद्धीश् च गुणैर् विधत्ते । वैकारिकस् त्रिविधोऽध्यात्मम् एकम् अथाधिभूतम् अधिदैवम् अन्यत् ॥

दृग्-रूपम् आर्कं वपुर् अत्र रन्ध्रे परस्परं सिध्यति यः स्वतः खे । आत्मा यद् एषाम् अपरो य आद्यः स्वयानुभूत्याखिल-सिद्ध-सिद्धिः ॥ [भ्प् ११.१२.३०-३१]

विकल्पं भेदं तद्-बुद्धीश् च । अनेकधात्वं प्रपञ्चयति वैकारिक इति । अनेक-विकारवान् अप्य् अस्यौ स्थूल-दृष्ट्या तावत् त्रिविधः । त्रैविध्यम् आह अध्यात्म इत्य् आदिना । तानि क्रमेणाह दृग्-आदि-त्रयेण । वपुर् अंशः । अत्र रन्ध्रे दृग्-गोलके प्रविष्टं तत् त्रयं च परस्परम् एव सिध्यति न तु स्वतः । यस् तु खे आकाशे अर्को वर्तते स पुनः स्वतः सिध्यति । चक्षुर् विषयत्वेऽपि स्व-विरोधिनः प्रतियोग्य-प्रेक्षाभाव-मात्रेण स्वत इत्य् उक्तम् । एवं यथा मण्डलात्मार्कः स्वतः सिध्यति तथात्मापीत्याह । यद् यतः पूर्वोक्त-दृष्टान्त-हेतोर् आत्मा एषाम् अध्यात्मादीनां योऽपर आद्यस् तेषाम् आश्रयः । सोऽपि स्वतः सिध्यति किन्तु स्वयानुभूत्येति चिद्-रूपत्वाद् विशेषः । न केवलम् एतावद् अपि तु अखिलानां परस्पर-सिद्धानां सिद्धिर् यस्मात् तथाभूतः सन्न् इति ॥

॥ ११.१२ ॥ श्री-भगवान् ॥२७॥

[26]

tathā -

vipralabdho mahiṣyaivaṃ sarva-prakṛti-vañcitaḥ | necchann anukaroty ajñaḥ klaibyāt krīḍā-mṛgo yathā || [BhP 4.25.62]

mahiṣyā purañjanyā vipralabdhaḥ purañjanaḥ sarvayā prakṛtyā jñānādirūpayā vañcitaḥ tyājitaḥ san necchan tad-icchayaivety arthaḥ | anukaroti tad-dharmātmany adhyasyati | atra jīvasya śaktimattāyāṃ parābhidhyānāt tu tirohitaṃ tato hy asya bandha-viparyayāv ity etat sūtram apy anusandheyam || śrī-nāradaḥ prācīnabarhiṣam ||26||

[27}

pūrvoktam evārthaṃ vyañjayituṃ svasmai svayaṃ prakāśa ity uktam | tathābhūtatvaṃ ca vilakṣaṇa ity ādy ukta-padya eva svadṛg ity anena vyaktam asti | tatra prakāśas tāvad guṇa-dravya-bhedena dvividhaḥ | prathamo nijāśrayasya sphūrti-rūpaḥ | dvitīyaḥ sva-para-sphūrti-nidānaṃ vastu-viśeṣaḥ | tatrātmano dravyatvād ayam eva gṛhyate | yathā dīpaś cakṣuḥ prakāśayan svarūpa-sphūrtiṃ svayam eva karoti na tu ghaṭādi-prakāśavat tad-ādi- sākṣepaḥ | tasmād ayaṃ svayaṃ prakāśaḥ | tathāpi svaṃ prati na prakāśate yata eva jaḍa ity ucyate | tasmāt tu svaṃ paraṃ ca prakāśayan svātmānaṃ prati prakāśamānatvāt svasmai svayaṃ prakāśaḥ | yata eva cid-rūpa ucyate | tad uktam anyair api | svayaṃ prakāśatvaṃ sva-vyavahāre parān apekṣatvāt avedyatve satya-parokṣa-vyavahāra-yogyatvaṃ ceti |tatra pūrvatra- svasmaipadam apekṣyam uttaratra tu spaṣṭārtham | ataḥ svadṛk svasmai svayaṃ prakāśa ity arthaḥ | na cāsau

paramātma-prakāśyatve ghaṭavat para- prakāśyaḥ paramātmanas tat-parama-svarūpatvena para-prakāśyatvābhāvāt | evam evāha dvābhyām |

mamāṅga māyā guṇa-mayy anekadhā vikalpa-buddhīś ca guṇair vidhatte | vaikārikas trividho'dhyātmam ekam athādhibhūtam adhidaivam anyat ||

dṛg-rūpam ārkaṃ vapur atra randhre parasparaṃ sidhyati yaḥ svataḥ khe | ātmā yad eṣām aparo ya ādyaḥ svayānubhūtyākhila-siddha-siddhiḥ || [BhP 11.12.30-31]

vikalpaṃ bhedaṃ tad-buddhīś ca | anekadhātvaṃ prapañcayati vaikārika iti | aneka-vikāravān apy asyau sthūla-dṛṣṭyā tāvat trividhaḥ | traividhyam āha adhyātma ity ādinā | tāni krameṇāha dṛg-ādi-trayeṇa | vapur aṃśaḥ | atra randhre dṛg-golake praviṣṭaṃ tat trayaṃ ca parasparam eva sidhyati na tu svataḥ | yas tu khe ākāśe arko vartate sa punaḥ svataḥ sidhyati | cakṣur viṣayatve'pi sva-virodhinaḥ pratiyogya-prekṣābhāva-mātreṇa svata ity uktam | evaṃ yathā maṇḍalātmārkaḥ svataḥ sidhyati tathātmāpītyāha | yad yataḥ pūrvokta-dṛṣṭānta-hetor ātmā eṣām adhyātmādīnāṃ yo'para ādyas teṣām āśrayaḥ | so'pi svataḥ sidhyati kintu svayānubhūtyeti cid-rūpatvād viśeṣaḥ | na kevalam etāvad api tu akhilānāṃ paraspara-siddhānāṃ siddhir yasmāt tathābhūtaḥ sann iti ||

|| 11.12 || śrī-bhagavān ||27||

English witness · section(s) 28

Anuccheda 28

Text 1

Therefore the soul is manifested from the Lord’s internal potency. Each soul has one nature, like a lamp. The nature of the soul is described in these words of Srimad-Bhagavatam (11.3.38, which were previously quoted in this book in anuccheda 22, text 2):

“The soul was never born. It will never die. It never grows. It never decays. The soul is the witness, observing the changes time forces on changeable things. The soul is consciousness, existing always and in every situation.”

Text 2

Thus the soul is spiritual and conscious. As a lamp or other luminous object lights up a certain place, so the soul lights up the body with consciousness. This example is given in Srimad-Bhagavatam 11.10.8. In that verse the word “prakasah” means “the source of consciousness”.

Text 3

That the Supersoul is all pervading will be explained later, in this book, when Sri Prahlada's words of Srimad-Bhagavatam 7.6.19-23 will be quoted. Here the word "vyapaka" means that the Supersoul subtly enters the hearts of all living beings. One reason this is so is that the Lord's nature is like that, as explained in the words "jnana-matratmako na ca" (He is not only transcendental knowledge). Another reason is that because He is spiritual and full of bliss, therefore the Lord appears as the Supersoul.

Text 4

Because He is free from any trace of matter, the Supersoul is filled with transcendental knowledge. Because He is free from suffering, the Supersoul is filled with knowledge and bliss. Because He is thus filled with transcendental knowledge and bliss, the Supersoul is the abode of limitless transcendental love. This is explained in the following words of Srimad-Bhagavatam (10.14.54):

Text 5

"Therefore it is the Supersoul who is most dear to every embodied living being, and it is simply for the satisfaction of the Supersoul that the whole material creation of moving and nonmoving entities exists."

Text 6

The meaning of this verse is clear. This verse was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §28 · English §29

[२८]

यस्मात् स्वरूप-भूतयैव शक्त्या तथा प्रकाशते तस्माद् एक-रूप-स्वरूप- भाक्त्वम् अपि दीपवद् एव । नात्मा जजानेत्य् आदाव् [भ्प् ११.३.३७][*एन्द्नोते #५] उपलब्धि-मात्रम् इत्य् अनेनैवोक्तं मात्र-पदं तद्-धर्माणाम् अपि स्वरूपानतिरिक्तत्वं ध्वनयति । अथ चेतनत्वं नाम स्वस्य चिद्-रूपत्वेऽप्य् अन्यस्य देहादेश् चेतयितृत्वं दीपादि-प्रकाशयितृत्ववत् । तद् एतद् विलक्षण इत्य् आदाव् एव दृष्टान्तेनोक्तम् । प्रकाशक इति चेतयितृत्वे हेतुः । व्याप्ति-शीलत्वम् उदाहरिष्यमाण आत्मेत्य् आदौ श्री-प्रह्लाद-वाक्ये व्यापक इत्य् अनेनोक्तं व्याप्ति-शीलत्वम् अति-सूक्ष्मतया सर्वाचेतनान्तः-प्रवेश-स्वभावत्वम् । ज्ञान-मात्रात्मको न चेत्य् अत्र चिद्-आनन्दात्मक इत्य् अपि हेत्व्-अन्तरम् । तत्र तस्य जड-प्रतियोगित्वेन ज्ञानत्वं दुःख- प्रतियोगित्वेन तु ज्ञानत्वम् आनन्दत्वं च । ज्ञानत्वं तूदाहृतम् । आनन्दत्वं निरुपाधिप्रेमास्पदत्वेन साधयति ।

तस्मात् प्रियतमः स्वात्मा सर्वेषाम् एव देहिनाम् । तद् अर्थम् एव सकलं जगच् चैतच् चराचरम् ॥ [भ्प् १०.१४.५४]

स्पष्टम् ॥ १०.१४ ॥ श्री-शुकः ॥२८॥

[28]

*yasmāt svarūpa-bhūtayaiva śaktyā tathā prakāśate tasmād eka-rūpa-svarūpa- bhāktvam api dīpavad eva | nātmā jajānety ādāv [BhP 11.3.37][*ENDNOTE #5] upalabdhi-mātram ity anenaivoktaṃ mātra-padaṃ tad-dharmāṇām api svarūpānatiriktatvaṃ dhvanayati | atha cetanatvaṃ nāma svasya cid-rūpatve'py anyasya dehādeś cetayitṛtvaṃ dīpādi-prakāśayitṛtvavat | tad etad vilakṣaṇa ity ādāv eva dṛṣṭāntenoktam | prakāśaka iti cetayitṛtve hetuḥ | vyāpti-śīlatvam udāhariṣyamāṇa ātmety ādau śrī-prahlāda-vākye vyāpaka ity anenoktaṃ vyāpti-śīlatvam ati-sūkṣmatayā sarvācetanāntaḥ-praveśa-svabhāvatvam | jñāna-mātrātmako na cety atra cid-ānandātmaka ity api hetv-antaram | tatra tasya jaḍa-pratiyogitvena jñānatvaṃ duḥkha- pratiyogitvena tu jñānatvam ānandatvaṃ ca | jñānatvaṃ tūdāhṛtam | ānandatvaṃ nirupādhipremāspadatvena sādhayati |*

tasmāt priyatamaḥ svātmā sarveṣām eva dehinām | tad artham eva sakalaṃ jagac caitac carācaram || [BhP 10.14.54]

spaṣṭam || 10.14 || śrī-śukaḥ ||28||

English witness · section(s) 29

Anuccheda 29

Text 1

When that blissful spiritual consciousness is pervertedly reflected in material consciousness, the individual soul thinks, “I will not act for your benefit. I will only act for my benefit”. In this way the individual soul comes under the grip of materialistic false-ego. Thus influenced by false-ego, the pure soul enters the material world. Without this false-ego it would not be possible for the soul to enter the material world. In this way the individual soul comes under the grip of false-ego. This is described in the following words of Srimad-Bhagavatam (3.26.6):

Text 2

“Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.”*

Text 3

Here the world “parabhidhyanena” means “by entering the material world and thinking ‘I am made of matter’.” In this way the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself (prakrter gunair kriyamanesu karmasu kartrtvam atmani manyate). A person who is free of false-ego does not think in this way. Only when a person is covered by materialistic false-ego does he think in this way. A soul who is convinced of his spiritual identity has no reason to enter the material world. That is clear.

Text 4

The two kinds of false-ego are described in these words of Srimad-Bhagavatam (11.3.39):

“When the living entity sleeps and the senses, false-ego, and material consciousness are all dormant, the unchanging soul still remembers that he had slept.”

Text 5

Even though he was asleep, and even though he was in the grip of materialistic false-ego, the soul still remembers his activity of sleeping (tad-anusmrtir nah). Thus, even though he is in the grip of false-ego, the soul thinks, “I slept happily.” Even though he is in the grip of false-ego, the soul does not think, “I was completely unaware of myself as I slept”. The conclusion is that the soul is never in a state of unawareness. The verse quoted in the

beginning of this anuccheda was spoken by Lord Kapiladeva.

Paramātma · Sanskrit §29 · English §30

[२९]

तस्मिंश् चानन्दात्मके ज्ञाने प्रतिस्वं युष्मद्-अर्थत्वं न भवति । किन्त्व् आत्मत्वाद् अस्मद्-अर्थत्वम् एव । तच् चास्मद्-अर्थत्वम् अहम्भाव एव । ततोऽहम् इत्य् एतच् छब्दाभिधेयाकारम् एवअ ज्ञानं शुद्ध आत्मा प्रकृत्यावेशोऽन्यथा नोपपद्यते । यत एवावेशात् तदीय-सङ्खात एवाहम् इत्य् अहस्मावान्तरं प्राप्नोति तद् एतद् अभिप्रेत्य तस्याहमत्वम् आह ।

एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् । कर्मसु क्रियमाणेषु गुणैर् आत्मनि मन्यते ॥ [भ्प् ३.२६.६]

पराभिध्यानेन प्रकृत्यावेशेन प्रकृतिर् एवाहम् इति मननेन प्रकृति- गुणैः क्रियमाणेषु कर्मसु कर्तृत्वम् आत्मनि मन्यते । अत्र निरहम्भावस्य पराभिध्यानासम्भवात् परावेशजाताहङ्कारस्य चावरकत्वाद् अस्त्य् एव तस्मिन्न् अन्योऽहम्भाव-विशेषः । स च शुद्ध- स्वरूप-मात्र-निष्ठत्वान् न संसार-हेतुर् इति स्पष्टम् । एतद् एवाहङ्कार- द्वयं सन्ने यद् इन्द्रिय-गणेऽहमि च प्रसुप्ते कूटस्थ आशयम् ऋते तद्-अनुस्मृतिर् न इत्य् अत्र [भ्प् ११.३.३९] दर्शितम्[*एन्द्नोते #६] । उपाध्वभिमानात्मकस्याहङ्कारस्य प्रसुप्तत्वात् तद्-अनुस्मृतिर् न इत्य् अनेन सुखम् अहम् अस्वाप्स्वम् इत्य् आत्मनोऽहतयैव परामर्शाच् च अतएव माम् अहं नाज्ञासिषम् इत्य् अत्र परामर्शोऽपि उपाध्यभिमानिनोऽनुसन्धानाभावः अन्यस्य त्व् अज्ञान- साक्षित्वेनानुसन्धानम् इति दिक् ।

॥ ३.२६ ॥ श्री-कपिलदेवः ॥२९॥

[29]

tasmiṃś cānandātmake jñāne pratisvaṃ yuṣmad-arthatvaṃ na bhavati | kintv ātmatvād asmad-arthatvam eva | tac cāsmad-arthatvam ahambhāva eva | tato'ham ity etac chabdābhidheyākāram evaa jñānaṃ śuddha ātmā prakṛtyāveśo'nyathā nopapadyate | yata evāveśāt tadīya-saṅkhāta evāham ity ahasmāvāntaraṃ prāpnoti tad etad abhipretya tasyāhamatvam āha |

evaṃ parābhidhyānena kartṛtvaṃ prakṛteḥ pumān | karmasu kriyamāṇeṣu guṇair ātmani manyate || [BhP 3.26.6]

*parābhidhyānena prakṛtyāveśena prakṛtir evāham iti mananena prakṛti- guṇaiḥ kriyamāṇeṣu karmasu kartṛtvam ātmani manyate | atra nirahambhāvasya parābhidhyānāsambhavāt parāveśajātāhaṅkārasya cāvarakatvād asty eva tasminn anyo'hambhāva-viśeṣaḥ | sa ca śuddha- svarūpa-mātra-niṣṭhatvān na saṃsāra-hetur iti spaṣṭam | etad evāhaṅkāra- dvayaṃ sanne yad indriya-gaṇe'hami ca prasupte kūṭastha āśayam ṛte tad- anusmṛtir na ity atra [BhP 11.3.39] darśitam[*ENDNOTE #6] | upādhvabhimānātmakasyāhaṅkārasya prasuptatvāt tad-anusmṛtir na ity anena sukham aham asvāpsvam ity ātmano'hatayaiva parāmarśāc ca ataeva mām ahaṃ nājñāsiṣam ity atra parāmarśe'pi upādhyabhimānino'nusandhānābhāvaḥ anyasya tv ajñāna-sākṣitvenānusandhānam iti dik |*

|| 3.26 || śrī-kapiladevaḥ ||29||

English witness · section(s) 30

Anuccheda 30

Text 1

The soul's nature is also described in these words of Srimad-Bhagavatam (11.22.53):

"Seeing others singing and dancing, one may be inclined to imitate them. In the same way, seeing the material intelligence, the inactive spirit soul may be inclined to imitate it."

Text 2

This verse is harmonious with the previous explanations. This verse was spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §30 · English §31

[३०]

तथा -

नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् । एवं बुद्धि-गुणान् पश्यन्न् अनीहोऽप्य् अनुकार्यते ॥ [भ्प् ११.१२.५३]

पूर्ववत् ॥ ११.१२ ॥ श्रीभगवान् ॥३०॥

[30]

tathā -

nṛtyato gāyataḥ paśyan yathaivānukaroti tān | evaṃ buddhi-guṇān paśyann anīho'py anukāryate || [BhP 11.12.53]

pūrvavat || 11.12 || śrībhagavān ||30||

English witness · section(s) 31

Anuccheda 31

Text 1

The example of the dream is further elaborated in these words of Srimad-Bhagavatam (3.7.10):

“The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.”*

Text 2

Here the words “upadrastur amusya” mean “of the spirit soul who sees something in a dream”. This verse was spoken by Sri Maitreya.

Paramātma · Sanskrit §31 · English §32

[३१]

एवम् एव स्वप्न-दृष्टान्तम् अपि घटयन्न् आह ।

यद्-अर्थेन विनामुष्य पुंस आत्म-विपर्ययः । प्रतीयत उपद्रष्टुः स्व-शिरश् छेदनादिकः ॥ [भ्प् ३.७.१०]

उपद्रष्टुर् अमुष्येति स्वप्न-द्रष्ट्रा अमुना जीवेनेत्य् अर्थः ॥ ३.७ ॥ श्री- मैत्रेयः ॥३१॥

[31]

evam eva svapna-dṛṣṭāntam api ghaṭayann āha |

yad-arthena vināmuṣya puṃsa ātma-viparyayaḥ | pratīyata upadraṣṭuḥ sva-śiraś

chedanādikaḥ || [BhP 3.7.10]

upadraṣṭur amuṣyeti svapna-draṣṭrā amunā jīvenety arthaḥ || 3.7 || śrī- maitreyaḥ ||31||

English witness · section(s) 32

Anuccheda 32

Text 1

Someone may say that it is only because of the influence of the false-ego that one thinks there are many different souls, each the witnesses of a particular field of activities. This mistaken idea is refuted by the Lord Himself in a passage of Srimad-Bhagavatam that begins with these words (Srimad-Bhagavatam 11.13.22):

Text 2

“If your question assumes that all variety is ultimately an illusion, then how can such a question be at all meaningful? O brahmanas, what is the truth about you and about Me, who am now speaking to you?”

Text 3

Here Lord Hamsadeva refers to the materialistic idea of the impersonalist gurus who claim that all individual souls are one and there is no true difference between them. Lord Hamsadeva rejects this idea and instead explains that the spirit souls, who are part-and-parcel of the Lord, are distinct individuals. He then says (Srimad-Bhagavatam 11.13.23):

Text 4

“If your question ‘Who are You?’ referred to the material body made of five elements, elements that are in truth all alike, then your question was only a meaningless collection of words.”

Text 5

Therefore, even though they are all parts-and-parcels of the Supreme Personality of Godhead, the individual spirit souls are individual, distinct persons, different from the Lord and from each other. The Lord describes the individual souls in these words (Bhagavad-gita 5.18-19):

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog, and a dog-eater (outcaste).* “Those whose minds are

established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman."*

Text 6

Here the word "brahma" indicates the spiritual nature of the individual soul. That the individual soul is spiritual and transcendental is described in these words of Srimad-Bhagavatam (1.5.27):

"As my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle material coverings, for both the Lord and I am transcendental."*

Text 7

Here the words "mayi brahmani" mean "the soul that resides in the material body", "pare brahmani" mean "He who is the soul of the entire universe", and "sad asat" mean "cause and effect". In this way the individual spirit soul, who is called the "jiva-maya" (the potency that is the individual soul) resides in the material body. (Here Narada says) "I am such an individual soul". As the individual spirit soul resides in a particular material body, in the same way the Supreme Personality of Godhead, who is the controller of the entire universe, also resides in the bodies of Indra, Candra, and all others. "Kalpitam" here means "with this understanding", "yaya" means "with this idea", and "pasye" means "I see". In this way, in the previous statements of this book, and in many other places also in the scriptures, it is seen that the nature of the individual souls is in many ways like the nature of the Supreme Personality of Godhead Himself. That is why in some places the scriptures declare, "The Supreme Personality of Godhead is like that, I am like that, and you are also like that". That all spirit souls have the same kind of spiritual nature is also confirmed by these words of Srimad-Bhagavatam (11.10.32):

Text 8

"As long as one thinks the different modes of material nature create different kinds of souls, one will think that the souls have many different kinds of natures. As long as one thinks the souls have many different kinds of natures, one will remain in the grip of material illusion."

Text 9

In these words the idea that the different species of living entities, beginning with the demigods, and descending to the lowest forms of life, house different kinds of souls is strenuously refuted.

Text 10

The idea that a different Supersoul resides in the material bodies of the different living entities is refuted by these words of Sri Visnu Purana (2.14.32):

“A flute has many holes, which produce different notes and scales, beginning with sadja. However, the wind that blows through the flute is one. In the same way it is the same Supersoul, His identity always unchanged, who stays in different material bodies of the conditioned souls.”

Text 11

These words of Sri Visnu Purana describe the Supersoul. Although the Supersoul residing in the different material bodies is one person, the individual spirit souls in the different material bodies are all different persons. This is described in the following words of Srimad-Bhagavatam (10.87.30):

Text 12

“O Supreme Eternal! If the embodied living entities were eternal and all pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others.”*

Text 13

The words that follow the word “yadi” affirm that the Supreme Personality of Godhead is limitless, eternal, and untouched by matter. That is the Supreme Lord’s nature. The words that follow that description affirm that the Supreme Personality of Godhead is present everywhere in the material world. That act establishes the Lord’s relationship with the living entities. This is clearly stated.

Text 14

The Supersoul is also described in these words of Svetasvatara Upanisad (6.11):

“The Supreme Personality of Godhead manifests Himself as the all pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material

qualities.”*

PARAMĀTMA-SANDARBHA

3.4

Sections 32–42

10 bilingual sequence blocks

Paramātma · Sanskrit §32 · English §33

[३२] साधिते च सव्रूप-भूतेऽहम्भावे प्रतिक्षेत्रं भिन्नत्वम् अपि साधितम् । यत् तु

वस्तुनो यद्य् अनानात्वम् आत्मनः प्रश्न ईदृशः । कथं घटेत वो विप्रा वक्तुर् वा मे क आश्रयः ॥ [भ्प् ११.१३.२२]

इत्यादौ ज्ञानिनो लौकिक-गुरु-रीतिं तदीय-प्राकृत-दृष्टिं वानुसृत्य स्वस्य जीवान्तर-साधारण्य-कल्पना-मये श्री-हंस-देव-वाक्ये जीवात्मनाम् एकत्वम् । तत् खलु अंश-भेदेऽपि ज्ञानेच्छून् प्रति ज्ञानोपयोगित्वेन तम् अविविच्यैव समानाकारत्वेन । भेद-व्यपदेशः यथा तत्रैव ।

पञ्चात्मकेषु भूतेषु समानेष्व् अपि वस्तुतः । को भवान् इति वः प्रश्नो वाचारम्भो ह्य् अनर्थकः ॥ [भ्प् ११.१३.२३] इति ।

तत्राप्य् अंश-भेदोऽस्त्य् एव । अत उक्तं स्वयं भगवता -- शुनि चैव श्वपाके च पण्डिताः समदर्शिनः [गीता ५.१८] इति । निर्दोषं हि समं ब्रह्म इत्य् आदि च [गीता ५.१९] । अत्र ब्रह्मेति जीव-ब्रह्मैवोच्यते । यथा यथाहम् एतत् सद्- असत् स्व-मायया पश्ये मयि ब्रह्मणि कल्पितं परे इति । मयि ब्रह्मणि देहात्मकं परे ब्रह्मणि च जगद्-आत्मकं सद्-असत् कार्य-कारण- सङ्घातं स्व-विषयक-मायया जीव-मायाख्यया देह एवाहं तथा इन्द्र- चन्द्राद्य्-आत्मकं जगद् एवेश्वर इतीदं कल्पितम् एव यया मत्या पश्ये पश्यामीत्य् अर्थः । समान-कारणत्वाद् एव पूर्ववद् अन्यत्र च सोऽहं स च त्वम् इति । तद् एवं सर्वेषाम् एव जीवानाम् एकाकारत्वे सति । यावत् स्याद् गुण- वैषम्यं तावन् नानात्वम् आत्मनः । नानात्वम् आत्मनो यावत् पारतन्त्र्यं तदैव हीत्य्-आदिषु देवादि-देह-भेद-कृतागन्तुक-नानात्वं निगद्यते ।

वेणु-रन्ध्र-विभेदेन भेदः षड्-जादि-संज्ञतः । अभेद-व्यापिनी वायोस् तथा तस्य महात्मनः ॥ इत्य् [विप् २.१४.३२] आदिकं तु परमात्म-विषयकम्

एव ।

तद् एतत् सर्वम् अभिप्रेत्य जीवानां प्रतिक्षेत्रं भिन्नत्वं स्व-पक्षत्वेन निर्दिशन्ति । अपरिमिता ध्रुवास् तनु-भृतो यदि सर्व-गता इति ॥ [भ्प् १०.८७.३०] अत्र यदि-शब्दात् पूर्व-पाठेनापरिमितत्वं ध्रुवत्वं चासन्दिग्धम् इति तत्र स्वपक्षत्वं पश्चात्-पाठेन सर्व-गतत्वं तु सन्दिग्धम् इति । तत्र पर-पक्षत्वं स्पष्टम् एव । अतएव एको देवः सर्व-भूतेषु गूढ इत्य् आदिकं पर्मात्म-परं वाक्यं जीवानाम् एकत्वं बोधयति ॥

१०.८७ ॥ श्रुतयः ॥३२॥

[32] sādhite ca savrūpa-bhūte'hambhāve pratikṣetraṃ bhinnatvam api sādhitam | yat tu

vastuno yady anānātvam ātmanaḥ praśna īdṛśaḥ | kathaṃ ghaṭeta vo viprā vaktur vā me ka āśrayaḥ || [BhP 11.13.22]

ityādau jñānino laukika-guru-rītiṃ tadīya-prākṛta-dṛṣṭiṃ vānusṛtya svasya jīvāntara-sādhāraṇya-kalpanā-maye śrī-haṃsa-deva-vākye jīvātmanām ekatvam | tat khalu aṃśa-bhede'pi jñānecchūn prati jñānopayogitvena tam avivicyaiva samānākāratvena | bheda-vyapadeśaḥ yathā tatraiva |

pañcātmakeṣu bhūteṣu samāneṣv api vastutaḥ | ko bhavān iti vaḥ praśno vācārambho hy anarthakaḥ || [BhP 11.13.23] iti |

tatrāpy aṃśa-bhedo'sty eva | ata uktaṃ svayaṃ bhagavatā -- śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ [Gītā 5.18] iti | nirdoṣaṃ hi samaṃ brahma ity ādi ca [Gītā 5.19] | atra brahmeti jīva-brahmaivocyate | yathā yathāham etat sad- asat sva-māyayā paśye mayi brahmaṇi kalpitaṃ pare iti | mayi brahmaṇi dehātmakaṃ pare brahmaṇi ca jagad-ātmakaṃ sad-asat kārya-kāraṇa- saṅghātaṃ sva-viṣayaka-māyayā jīva-māyākhyayā deha evāhaṃ tathā indra- candrādy-ātmakaṃ jagad eveśvara itīdaṃ kalpitam eva yayā matyā paśye paśyāmīty arthaḥ | samāna-kāraṇatvād eva pūrvavad anyatra ca so'haṃ sa ca tvam iti | tad evaṃ sarveṣām eva jīvānām ekākāratve sati | yāvat syād guṇa- vaiṣamyaṃ tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryaṃ tadaiva hīty-ādiṣu devādi-deha-bheda-kṛtāgantuka-nānātvaṃ nigadyate |

veṇu-randhra-vibhedena bhedaḥ ṣaḍ-jādi-saṃjñitaḥ | abheda-vyāpinī vāyos tathā tasya mahātmanaḥ || ity [ViP 2.14.32] ādikaṃ tu paramātma-viṣayakam

eva |

tad etat sarvam abhipretya jīvānāṃ pratikṣetraṃ bhinnatvaṃ sva-pakṣatvena nirdiśanti | aparimitā dhruvās tanu-bhṛto yadi sarva-gatā iti || [BhP 10.87.30] atra yadi-śabdāt pūrva-pāṭhenāparimitatvaṃ dhruvatvaṃ cāsandigdham iti tatra svapakṣatvaṃ paścāt-pāṭhena sarva-gatatvaṃ tu sandigdham iti | tatra para-pakṣatvaṃ spaṣṭam eva | ataeva eko devaḥ sarva-bhūteṣu gūḍha ity ādikaṃ parmātma-paraṃ vākyaṃ jīvānām ekatvaṃ bodhayati || 10.87 || śrutayaḥ ||32||

English witness · section(s) 33

Anuccheda 33

Text 1

Another reason why the individual souls in the different material bodies are all different persons and are not the same is given in the word “anu”, which means “atom”. No one can count the number of atoms present in all directions. The atom is the smallest of all small things. This is known by the wise. Therefore the soul, atomic in size, fills the entire material body with consciousness. That is the soul’s nature. As medicine placed in the mouth strengthens the entire body, and as a magnet moves pieces of iron, so the soul exerts its influence over the material body. The atomic nature of the soul is described by the Lord Himself in these words of Srimad-Bhagavatam (11.16.11):

“Of atomic particles, I am the soul.”

Text 2

In this way it is said that the individual soul is the smallest of the small. Because it cannot be easily understood, we will not here describe the great smallness of the soul’s size. In Srimad-Bhagavatam (11.16.11) the Supreme Personality of Godhead declares:

“Of great things I am the mahat-tattva, and of small things I am the spirit soul.”

These two statements seem to be mutually contradictory. Because the Supreme Personality of Godhead is the original cause of everything, He is all pervading in the material world. In this way he is the greatness of the mahat-tattva. He is also the smallness of the individual souls, which should not be considered material, like earth or the other material elements. Understood in this way, the Lord’s statement is appropriate and logical.

Text 3

The Sruti-sastras also describe the atomic nature of the individual soul. In the Mundaka Upanisad (3.1.9) it is said:

“The soul is atomic in size and can be perceived by perfect intelligence. The atomic soul is floating in five kinds of air (prana, apana, vyana, samana, and udana), and is situated within the heart.”*

In the Svetasvatara Upanisad (5.9) it is said:

“When the upper point of a hair is divided into one hundred parts, and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul.”*

In the Svetasvatara Upanisad (5.8) it is also said:

“The spirit soul is atomic in size.”

Text 4

The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §33 · English §34

[३३]

प्रति-क्षेत्र-भिन्नत्वे हेत्व्-अन्तरम् अणुर् इति । अणुः परमाणुर् इत्य् अर्थः । परमाणुश् च यस्य दिग्-भेदेऽप्य् अंशो न कल्पयितुं शक्यते स एवांशस्य परा काष्ठेति तद्-विदः । अणोर् अप्य् अखण्ड-देह-चेतयितृत्वं प्रभाव- विशेषाद् गुणाद् एव भवति । यथा शिर आदुअ धार्यमाणस्य जतु-जठितस्यापि महौषधि-खण्डस्याखण्ड-देह-पुष्टीकरणादि-हेतुः प्रभावः । यथा वायस्कान्तादेर् लौह-चालनादि-हेतुः प्रभाव एव तद्वत् । तद् एतद् अणुत्वम् आह सूक्ष्माणाम् अप्य् अहं जीव इति [भ्प् ११.१६.११]

तस्मात् सूक्ष्मता-पराकाष्ठा-प्राप्तो जीव इत्य् अर्थः । दुर्ज्ञेयत्वाद् यत् सूक्ष्मत्वं तद् अत्र न विवक्षितम् । महतां च महान् अहं सूक्ष्माणाम् अप्य् अहं जीव इति परस्पर-प्रतियोगित्वेन वाक्य-द्वयस्यानन्दर्यौक्तौ स्वारस्य-भङ्गात् । प्रपञ्च-मध्ये हि सर्व-कारणत्वान् महत्-तत्त्वस्य महत्त्वं नाम व्यापकत्वं न तु पृथिव्याद्य्-अपेक्षया सुज्ञेयत्वं यथा तद्वत् प्रपञ्चे जीवानाम् अपि सूक्ष्मत्वं परमाणुत्वम् एवेति स्वारस्यम् । श्रुतयश् च - एषोऽणुर् आत्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेशेति [मुण्ड ३.१.९] ।

बालाग्र-शत-भागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः [श्वेतु ५.९] इति ।

आराग्र-मात्रो ह्य् अपरोऽपि दृष्ट इति च ॥ ११.१६ ॥ श्री-भगवान् ॥३३॥

[33]

prati-kṣetra-bhinnatve hetv-antaram aṇur iti | aṇuḥ paramāṇur ity arthaḥ | paramāṇuś ca yasya dig-bhede'py aṁśo na kalpayituṃ śakyate sa evāṁśasya parā kāṣṭheti tad-vidaḥ | aṇor apy akhaṇḍa-deha-cetayitṛtvaṃ prabhāva- viśeṣād guṇād eva bhavati | yathā śira ādua dhāryamāṇasya jatu- jaṭhitasyāpi mahauṣadhi-khaṇḍasyākhaṇḍa-deha-puṣṭīkaraṇādi-hetuḥ prabhāvaḥ | yathā vāyaskāntāder lauha-cālanādi-hetuḥ prabhāva eva tadvat | tad etad aṇutvam āha

sūkṣmāṇām apy ahaṃ jīva iti [BhP 11.16.11]

tasmāt sūkṣmatā-parākāṣṭhā-prāpto jīva ity arthaḥ | durjñeyatvād yat sūkṣmatvaṃ tad atra na vivakṣitam | mahatāṃ ca mahān ahaṃ sūkṣmāṇām apy ahaṃ jīva iti paraspara-pratiyogitvena vākya-dvayasyānandaryauktau svārasya-bhaṅgāt | prapañca-madhye hi sarva-kāraṇatvān mahat-tattvasya mahattvaṃ nāma vyāpakatvaṃ na tu pṛthivyādy-apekṣayā sujñeyatvaṃ yathā tadvat prapañce jīvānām api sūkṣmatvaṃ paramāṇutvam eveti svārasyam | śrutayaś ca - eṣo'ṇur ātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā saṃviveśeti [MuṇḍU 3.1.9] |

bālāgra-śata-bhāgasya śatadhā kalpitasya ca | bhāgo jīvaḥ sa vijñeyaḥ [ŚvetU 5.9] iti |

ārāgra-mātro hy aparo'pi dṛṣṭa iti ca || 11.16 || śrī-bhagavān ||33||

English witness · section(s) 34

Anuccheda 34

Text 1

That the individual souls are different from the Supreme Personality of Godhead is confirmed by these words of Srimad-Bhagavatam (10.87.30):

“O Supreme Eternal! If the embodied living entities were eternal and all pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others.”*

Text 2

Here is the meaning: the Sruti-sastras declare that the individual soul is a part-and-parcel of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gita (15.7), where the Supreme Lord declares:

“The living entities in this material world are My parts and parcels.”*

Because they are parts of the Lord, it is not possible for the individual souls to be all pervading. This verse (Srimad-Bhagavatam 10.87.30) declares: “O Supreme Eternal! If the embodied living entities were eternal and all pervading like You, then they would not be

under Your control." The truth is, however, that the Supreme Personality of Godhead is clearly the controller, and the individual spirit souls are clearly under His control. It cannot be claimed that this is not he conclusion of the Vedic literatures.

Text 3

The verse therefore affirms, "If the embodied living entities were eternal and all pervading like You, then they would not be under Your control." Therefore it is not possible that the individual spirit souls are all pervading. That is the meaning.

Text 4

That the individual souls are manifested from the Supreme Personality of Godhead is explained in these words of Taittiriya Upanisad (3.1.1):

"All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead."*

Because the individual spirit souls are manifested from the Lord the relationship between the individual soul and the Lord is that of controlled (the individual soul) and controller (the Supreme Lord) or the object in which all pervasiveness is manifested (the individual soul) and the person who is all pervading (the Supreme Lord).

Text 5

Seeing everywhere the chain of causes and effects are manifested in this way, the speaker of this verse says "ajani" (was born). The word "yan-mayam" means "consisting of this", and "yad ajani" means "was born". The phrase "yan niyantr bhavet tad avimucya" means "He is the creator". Although not explicitly stated, here it is hinted "He is all pervading".

Text 6

Some thinkers claim that the individual souls are equal to the Supersoul, who is the creator of the worlds. This idea is not true. It is not real knowledge (amatam). The word "mata-dustataya" means "this idea is impure, for it contradicts the conclusions of the Sruti-sastras".

Text 7

In the Sruti-sastra, in the Catur-veda-sikha, it is said:

"No individual soul is equal to the Supreme Personality of Godhead. All individual souls are born, die, and are filled with many faults. The Supreme Personality of Godhead is never born and never dies. All the individual souls are imperfect and subordinate to the

Lord.”

Text 8

In the Svetasvatara Upanisad (6.8) it is said:

“No one is greater than the Supreme Personality of Godhead. No one is equal to the Supreme Personality of Godhead.”

Text 9

In the scriptures it is also said:

“Who created all the worlds? The Supreme Personality of Godhead creates and sustains all existence.”

Text 10

In the Sri Visnu Purana (1.12.57) it is said:

“The wise know that the Supreme Personality of Godhead is the master of all, for it is He who creates and sustains all existence.”

Text 11

The Supersoul’s all-pervasiveness is described in these words of Svetasvatara Upanisad (6.11):

“The Supreme Personality of Godhead manifests Himself as the all pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities.”*

From these words the truth that the individual spirit souls are atomic in size may also be inferred.

Text 12

The soul is also described in these words of Bhagavad-gita (2.24):

“The soul is everlasting, all pervading, unchangeable, immovable, and eternally the same.”*

In this verse the word “sarva-gatah” (all pervading) refers to the Supreme Personality of Godhead. The word “sarva-gata” may also refer to an unchanging atomic individual soul who takes shelter (gata) of the the Supreme Personality of Godhead, who is everything

(sarva). The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Paramātma · Sanskrit §34 · English §35

[३४]

तथा -

अपरिमिता ध्रुवास् तनु-भृतो यदि सर्व-गतास् तर्हि न शास्यतेति नियमो ध्रुव नेतरथा । अजनि च यन् मयं तद् अविमुच्य नियन्तृ भवेत् समम् अनुजानतां यद् अमतं मत-दुष्टतया ॥ [भ्प् १०.८७.३०]

अयम् अर्थः - परमात्मनोऽंशत्वं तस्माज् जायमानत्वं च जीवस्य श्रूयते । तत्र ममैवांशो जीव लोके [गीता १५.७] इत्य् आदि सिद्धेऽंशत्वे तावत् तस्य विभुत्वम् उक्तम् इत्य् आहुः । अपरिमिता वस्तुत एवानन्त-सङ्ख्या नित्याश् च ये तनु-भृतो जीवास् ते यदि सर्वगता विभवाः स्युः, तर्हि तेषां व्याप्यत्वाभावेन समत्वात् शास्यतेति नियमो न स्यात् । ईश्वरो नियन्ता जीवो नियम्य इति वेद-कृत-नियमो न घटत इत्य् अर्थः । हे ध्रुव इतरथा जीवस्याणुत्वेन व्याप्य-भावे तु सति न तन्-नियमो न अपि तु स घटत एवेत्य् अर्थः ।

अथ यतो वा इमानि भूतानि जायन्ते इति जायमानत्वावस्थायाम् अपि व्याप्य- व्यापकत्वेनैव नियन्तृत्वं भवति । सर्वत्रैव कार्य-कारणयोस् तथाभाव-दर्शनाद् इत्य् आहुः अजनीति । यन्-मयं यद्-उपादानकं यद् अजनि जायत इत्य् अर्थः । तद्-उपादानं कर्तृ तस्य जायमानस्य यन्-नियन्तृ भवेत् तद् अविमुच्य किञ्चिद् अप्य् अनुक्ता व्याप्यैवेत्य् अर्थः । किं च यद्-उपादान- रूपं परमात्माख्यं तत्त्वं केनाप्य् अपरेण समं समानम् इत्य् अनुजानतां यः कश्चित् तथा वदति तत्रानुज्ञाम् अपि ददताम् अमतं ज्ञातं न भवतीत्य् अर्थः । तत्र हेतुः मत-दुष्टतया तस्य मतस्याशुद्धत्वेन । तत्राशुद्धत्वं श्रुत्वा च विरोधात् । श्रुतिश् च असमो वा एष परो न हि कश्चिद् एव दृश्यते सर्वे त्व् एते न वा जायन्ते च म्रियते सर्वे ह्य् अपूर्णाश् च भवन्तीति चतुर्वेद-शिखायाम् । न तत्-समश् चाभ्यधिकश् च दृश्यते इति ।

अथ कस्माद् उच्यते ब्रह्मा बृंहति बृंहयति चेति चान्यत्र । बृहत्वाद् बृंहणत्वाच् च यद् ब्रह्म परमं विदुर् इति [विप् १.१२.५७] श्री-विष्णु-पुराणे । अतः परमात्मन एव सर्व-व्यापकत्वम् । एको देवः सर्व-भूतेषु गूढः सर्व-व्यापी सर्व-भूतान्तरात्मा इत्य् आदौ । तस्माद् अणुर् एव जीव इति ।

यत् तु श्री-भगवद्-गीतासु नित्यः सर्व-गतः स्थाणुर् इत्य् आदिना जीव- निरूपणं तत्र सर्व-गतः श्री-भगवान् एव तत्-स्थस् तद्-आश्रितश् चासाव् अगुणश् च इति सर्वगतः स्थाणुर् जीवः प्रोक्तः ॥ १०.८७ ॥ श्रुतयः ॥३४॥

[34]

tathā -

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās tarhi na śāsyateti niyamo dhruva netarathā | ajani ca yan mayaṃ tad avimucya niyantṛ bhavet samam anujānatāṃ yad amataṃ mata-duṣṭatayā || [BhP 10.87.30]

ayam arthaḥ - paramātmano'ṃśatvaṃ tasmāj jāyamānatvaṃ ca jīvasya śrūyate | tatra mamaivāṃśo jīva loke [Gītā 15.7] ity ādi siddhe'ṃśatve tāvat tasya vibhutvam uktam ity āhuḥ | aparimitā vastuta evānanta-saṅkhyā nityāś ca ye tanu-bhṛto jīvās te yadi sarvagatā vibhavāḥ syuḥ, tarhi teṣāṃ vyāpyatvābhāvena samatvāt śāsyateti niyamo na syāt | īśvaro niyantā jīvo niyamya iti veda-kṛta-niyamo na ghaṭata ity arthaḥ | he dhruva itarathā jīvasyāṇutvena vyāpya-bhāve tu sati na tan-niyamo na api tu sa ghaṭata evety arthaḥ |

atha yato vā imāni bhūtāni jāyante iti jāyamānatvāvasthāyām api vyāpya-vyāpakatvenaiva niyantṛtvaṃ bhavati | sarvatraiva kārya-kāraṇayos tathābhāva-darśanād ity āhuḥ ajanīti | yan-mayaṃ yad-upādānakaṃ yad ajani jāyata ity arthaḥ | tad-upādānaṃ kartṛ tasya jāyamānasya yan-niyantṛ bhavet tad avimucya kiñcid apy anuktā vyāpyaivety arthaḥ | kiṃ ca yad-upādāna- rūpaṃ paramātmākhyaṃ tattvaṃ kenāpy apareṇa samaṃ samānam ity anujānatāṃ yaḥ kaścit tathā vadati tatrānujñām api dadatām amataṃ jñātaṃ na bhavatīty arthaḥ | tatra hetuḥ mata-duṣṭatayā tasya matasyāśuddhatvena | tatrāśuddhatvaṃ śrutvā ca virodhāt | śrutiś ca asamo vā eṣa paro na hi kaścid eva dṛśyate sarve tv ete na vā jāyante ca mriyate sarve hy apūrṇāś ca bhavantīti caturveda-śikhāyām | na tat-samaś cābhyadhikaś ca dṛśyate iti |

atha kasmād ucyate brahmā bṛṃhati bṛṃhayati ceti cānyatra | bṛhatvād bṛṃhaṇatvāc ca yad brahma paramaṃ vidur iti [ViP 1.12.57] śrī-viṣṇu-purāṇe | ataḥ paramātmana eva sarva-vyāpakatvam | eko devaḥ sarva-bhūteṣu gūḍhaḥ sarva-vyāpī sarva-bhūtāntarātmā ity ādau | tasmād aṇur eva jīva iti |

yat tu śrī-bhagavad-gītāsu nityaḥ sarva-gataḥ sthāṇur ity ādinā jīva- nirūpaṇaṃ tatra sarva-gataḥ śrī-bhagavān eva tat-sthas tad-āśritaś cāsāv aguṇaś ca iti sarvagataḥ sthāṇur jīvaḥ proktaḥ || 10.87 || śrutayaḥ ||34||

English witness · section(s) 35

Anuccheda 35

Text 1

That the individual soul is eternally pure in its nature is described in these words of Srimad-Bhagavatam (5.11.12):

“A person who is pure and liberated in this life can see all these things vividly.”

Text 2

These words explain that a soul who is pure can understand the truth. A soul who is eternally pure knows the eternal truth. Such a soul is not subjected to various kinds of material transformations. In this way a soul who is conscious of the truth acts in a particular way in relation to his material body and the various things of this world. A person who is not aware of the truth acts in a different way in relation to these things.

Text 3

In the scriptures it is said:

“O Lord, without Your help no one has the power to do anything.”

In this way the pure soul understands the position of the Supersoul. The Supersoul is, ultimately, the real doer of activities.

Text 4

This is also described in the following words of Srimad-Bhagavatam (6.16.24):

“As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind, and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.”*

Text 5

The superior position of the material nature is described in these words of Srimad-Bhagavatam (3.26.8):

Text 6

“The cause of the conditioned soul’s body and senses and the senses’ presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.”*

Text 7

Above the material nature is the Supersoul. By understanding the ultimate superiority of the Supersoul, the individual soul attains the transcendental state where he is freed from

the touch of matter. This is described in Srimad-Bhagavatam (11.25.26) where the Supreme Personality of Godhead declares:

Text 8

“A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature.”***

Text 9

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §35 · English §36

[३५]

अथ शुद्ध-स्वरूपत्वान् नित्य-निर्मलत्वम् उदाहृतम् एव । शुद्धो विचष्टे ह्य् अविशुद्ध-कर्तुर् इत्य् अनेन । तथा तेनैव शुद्धस्यापि ज्ञातृत्वम् अप्य् उदाहृतम् । ज्ञानं च नित्यस्य स्वाभाविक-धर्मत्वान् नित्यम् । अतएव न विक्रियात्मकम् अपि । तथा चैतन्य-सम्बन्धेन देहादेः कर्तृत्व-दर्शनात् । क्वचिद् अचेतनस्य कर्तृत्वं च । न ऋते तत् क्रियते किं च नारे इत्य् आदाव् अन्तर्यामि-चैतन्य-सम्बन्धेन भवतीत्य् अङ्गीकाराच् च शुद्धाद् एव कर्तृत्वं प्रवर्तते । तद् उक्तम् - देहेन्द्रिय-प्राण-मनो-धियोऽमी यद्-अंश-बिद्धाः प्रचरन्ति कर्मस्व् इति [भ्प् ६.१६.२४] । तत् तूपाधि-प्राधान्येन प्रवर्तमानम् उपाधि-धर्मत्वेन व्यपदिश्यते । यथा - कार्य-कारण- कर्तृत्वे कारणं प्रकृतिं विदुर् इत्य् [भ्प् ३.२६.८] आदौ । परमात्म-प्राधान्येन प्रवर्तमानं तु निरुपाधिकम् एवेत्य् आह ।

सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृति-विभ्रष्टो निर्गुणो मद्-अपाश्रयः ॥ [भ्प् ११.२५.२६]

स्पष्टम् ॥ ११.२५ ॥ श्री-भगवान् ॥३५॥

[35]

atha śuddha-svarūpatvān nitya-nirmalatvam udāhṛtam eva | śuddho vicaṣṭe hy aviśuddha-kartur ity anena | tathā tenaiva śuddhasyāpi jñātṛtvam apy udāhṛtam | jñānaṃ ca nityasya svābhāvika-dharmatvān nityam | ataeva na vikriyātmakam api | tathā

caitanya-sambandhena dehādeḥ kartṛtva-darśanāt | kvacid acetanasya kartṛtvaṃ ca | na ṛte tat kriyate kiṃ ca nāre ity ādāv antaryāmi-caitanya-sambandhena bhavatīty aṅgīkārāc ca śuddhād eva kartṛtvaṃ pravartate | tad uktam - dehendriya-prāṇa-mano-dhiyo'mī yad-aṃśa- biddhāḥ pracaranti karmasv iti [BhP 6.16.24] | tat tūpādhi-prādhānyena pravartamānam upādhi-dharmatvena vyapadiśyate | yathā - kārya-kāraṇa- kartṛtve kāraṇaṃ prakṛtiṃ vidur ity [BhP 3.26.8] ādau | paramātma- prādhānyena pravartamānaṃ tu nirupādhikam evety āha |

sāttvikaḥ kārako'saṅgī rāgāndho rājasaḥ smṛtaḥ | tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ || [BhP 11.25.26]

spaṣṭam || 11.25 || śrī-bhagavān ||35||

English witness · section(s) 36

Anuccheda 36

Text 1

That the spirit soul experiences the various perceptions offered in the material world is described in these words of Srimad-Bhagavatam (3.26.8):

Text 2

“The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.”*

Text 3

The phrase that precedes these words is “karanam viduh” (learned men know this is the cause). This verse was spoken by Lord Kapiladeva.

Paramātma · Sanskrit §36–37 · English §37

[३६]

अथ भोक्तृत्वं संवेदन-रूपत्वेन यथा तथा तत्रैव चिद्-रूपे पर्यवस्यतीत्य् आह भोक्तृत्वे सुख-दुःखानां पुरुषं प्रकृतेः परम् इति [भ्प् ३.२६.८] ॥ कारणम् इति पूर्वेणैवान्वयः ॥ ३.२६ ॥ श्री-कपिल-देवः ॥३६॥

[३७]

अथ परमात्मैक-शेषत्वेति व्याख्येयम् । एकः परमात्मनोऽन्यः शेषोऽंशः । स चासौ स च एक-शेषः । परमात्मन एक-शेषः परमात्मैक- शेषः । तस्य भावस् तत्त्वं तद् एव स्वभावः प्रकृतिर् यस्य स परमात्मैक-शेषत्व-स्वभावः । तथाभूतश् चायं सर्वदा मोक्ष- दशायाम् अपीत्य् अर्थः । एतादृशत्वं चास्य स्वतः स्वरूपत एव न तु परिच्छेदादिना । तदीय-स्वाभाविकाचिन्त्य-शक्त्या स्वाभाविक-तदीय-रश्मि-परमाणु-स्थानीयत्वात् औपाधिकावथायास् त्व् अंशेन प्रकृति-शेषत्वम् अपि भवति इति च स्वत इत्य् अस्य भावः । शक्ति-रूपत्वं चास्य तटस्थ-शक्त्य्- आत्मकत्वात्, तथा तदीय-रश्मि-स्थानीयत्वेऽपि नित्य-तद्-आश्रयित्वात् तद्- व्यतिरेकेण व्यतिरेकात् । हेतुर् भावोऽस्य सर्गादेर् इत्य् अनुसारेण जगत्-सृष्टौ तत्-साधनत्वात् । द्रव्य-स्वरूपत्वेऽपि प्रधान-साम्याच् चावगम्यते । उक्तं च प्रकृति-विशेषत्वेन तस्य शक्तित्वम् -

विष्णु-शक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथा परा । अविद्या कर्म-संज्ञाख्या तृतीया शक्तिर् उच्यते ॥ इति विष्णु-पुराणे [विप् ६.७.६१] ।

भूमिर् आपोऽनलो वायुर् इत्य् [गीता ७.४] आदौ भिन्ना प्रकृतिर् अष्टधेत्य् अनन्तरम् ।

अपरेयम् इतस् त्व् अन्यां प्रकृतिं विद्धि मे पराम् । जीव-भूतां महाबाहो ययेदं धार्यते जगत् ॥ इति श्री-गीतोपनिषत्सु च ।

विष्णु-शक्तिः परा प्रोक्तेत्य् आदि विष्णु-पुराण-वचने तु तिसृणाम् एव पृथक् शक्तित्व-निर्देशात् क्षेत्रज्ञस्याविद्या-कर्म-सम्बन्धेन शक्तित्वम् इति परास् तम् । किन्तु स्वरूपेनैवेत्य् आयातम् । तथा च गीतम् ममैवांश इति । अतएवापरेयम् इतस् त्व् अन्याम् इत्य् उक्तम् । क्षेत्रज्ञ एता मनसो विभूतीर् इत्य् आदौ क्षेत्रज्ञ-शब्दश् च शुद्धेऽपि प्रवर्तते क्षेत्र-शब्दस्योपलक्षण- मात्रत्वात् ।

तद् एवं शक्तित्वेऽप्य् अन्यत्वम् अस्य तटस्थत्वात् । तटस्थत्वं च माया-शक्त्य्- अतीतत्वात् । अस्याविद्यापराभवादि-रूपेण दोषेण परमात्मनो लेपाभावाच् चोभय-कोटाव् अप्रवेशात् । तस्य तच्-छक्तित्वे सत्य् अपि परमात्मनस् तल्- लेपाभावश् च यथा क्वचिद् एक-देश-स्थे रश्मौ छायया तिरस्कृतेऽपि सूर्यस्यातिरस्कारस् तद्वत् । उक्तं च तटस्थत्वं श्री-नारद-पञ्चरात्रे -

यत् तटस्थं तु चिद्-रूपं स्व-संवेद्याद् विनिर्गतम् । रञ्जितं गुण-रागेण स जीव इति कथ्यते ॥ इत्य् आदौ ।

अतो विष्णु-पुराणेऽप्य् अन्तराल एव पठितोऽसौ । अन्यत्वं च श्रुतौ अस्मान् मायी सृजते विश्वम् एतत् तस्मिंश् चान्यो मायया संनिरुद्धः [श्वेतु ४.९] । तयोर् अन्यः पिप्पलं स्वाद्व् अत्ति इत्य् आदौ । अतएवोक्तं वैष्णवे विभेद-जनके ज्ञाने नाशम् आत्यन्तिकं गते । आत्मनो ब्रह्मणो भेदम् असन्तं करिष्यतीति । देवत्व-मनुष्यत्वादि-लक्षणो विशेषतो यो भेदस् तस्य जनकेऽप्य् अज्ञाने नाशं गते ब्रह्मणः परमात्मनः सकाशाद् आत्मनो जीवस्य यो भेदः स्वाभाविकस् तं भेदम् असन्तं करिष्यति अपि तु सन्तं विद्यमानम् एव सर्व एव करिष्यतीत्य् अर्थः । उत्तरत्र पाठे नासन्तम् इत्य् एतस्य विधेयत्वाद् अन्यार्थः कष्ट-सृष्ट एवेति मोक्षदायाम् अपि तद्- अंशत्वाव्यभिचारः स्वाभाविक-शक्तित्वाद् एव । अतएवाविद्या-विमोक्ष- पूर्वक-स्वरूपावस्थितति-लक्षणायां मुक्तौ तल्-लीनस्य तत्-साधर्म्यापत्तिर् भवति । निरञ्जनः परमं साम्यम् उपैतीत्य् आदि-श्रुतिभ्यः । इदं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः । स्वर्गेऽपि नोपजायते प्रलये न व्यथन्ति चेति श्री-गीतोपनिषद्भ्यश् च । अतएव ब्रह्म वेद ब्रह्मैव भवतीत्य् [मुण्ड् ३.२.९] आदिषु च ब्रह्म-तादात्म्यम् एव बोधयति । स्वाभाव्यापत्तिर् उपपत्तेर् इतिवत् । तद् एवं शक्तित्वे सिद्धे शक्ति-शक्तिमतोः परस्परानुप्रवेशात् शक्तिमद्-व्यतिरेके शक्ति-व्यतिरेकात् चित्त्वाविशेषाच् च क्वचिद् अभेद-निर्देश एकस्मिन्न् अपि वस्तुनि शक्ति-वैविध्य-दर्शनात् भेद- निर्देशश् च नासमञ्जसः । श्री-रामानुजीयास् तु अधिष्ठानाधिष्ठात्रोर् अपि जीवेशयोर् अभेद-व्यपदेशो व्यक्ति-जात्योर् गवादि-व्यपदेशवद् इति मन्यन्ते । यथा श्री-विष्णु-पुराणे[*एन्द्नोते #७]-

योऽयं तवागतो देव- समीपं देवता-गणः । स त्वम् एव जगत्-स्रष्टा यतः सर्व-गतो भवान् ॥ इति ।

श्री-गीतासु च - सर्वं समाप्नोषि ततोऽसि सर्व इति । तत्र ज्ञानेच्छून् प्रति शास्त्रम् अभेदम् उपदिशति भक्तीच्छून् प्रति तु भेदम् एव । क्वचित् तु परमात्म-प्रतिबिम्बत्वं यद् अस्य श्रूयते, यथा -

यथा पुरुष आत्मानम् एकम् आदर्श-चक्षुषोर् द्विधा-भूतम् एवेक्षेत तथैवान्तरम् आवयोर् इति । तद् अपि

ज्ञानेच्छून् प्रत्य् अभेद-दृष्टि- पोषणार्थम् एवोच्यते न वास्तव-वृत्त्यैव प्रतिबिम्बत्वेन । अद्वयवाद-गुरु-मतेऽप्य् अम्बुवद् अग्रहणाद्[*एन्द्नोते #८] इति [व्स् ३.२.१९] न्याय- विरोधाद् वृद्धि-ह्रास-भाक्त्वम् अन्त्रभावाद् उभय-सामञ्जस्याद् एवम् इति [व्स् ३.२.२०] न्यायेन यथा-कथञ्चित् प्रतिबिम्ब-सादृश्य-मात्राङ्गीकाराच् च । तद् एतत् तस्य पर्मात्मांश-रूपताया नित्यत्वं श्री-गीतोपनिषद्भिर् अपि दर्शितम् ममैवांशो जीव-लोके जीव-भूतः सनातन इति । तद् एवं अंशत्वं तावद् आह तत्र समष्टेः --

एष ह्य् अशेष-सत्त्वानाम् आत्मांशः परमात्मनः । आद्यो ऽवतारो यत्रासौ भूत-ग्रामो विभाव्यते ॥ [भ्प् ३.६.८]

टीका च - अशेष-सत्त्वानाम् प्राणिनाम् आत्मा व्यष्टीनां तद्-अंशत्वात् अंशो जीवः । अवतारतोक्तिस् तस्मिन् नारायणाविर्भावाभिप्रायेणेत्य् एषा ॥ ३.६ ॥ श्री- शुकः ॥ ३७ ॥

[36]

atha bhoktṛtvaṃ saṃvedana-rūpatvena yathā tathā tatraiva cid-rūpe paryavasyatīty āha bhoktṛtve sukha-duḥkhānāṃ puruṣaṃ prakṛteḥ param iti [BhP 3.26.8] || kāraṇam iti pūrveṇaivānvayaḥ || 3.26 || śrī-kapila-devaḥ ||36||

[37]

atha paramātmaika-śeṣatveti vyākhyeyam | ekaḥ paramātmano'nyaḥ śeṣo'ṃśaḥ | sa cāsau sa ca eka-śeṣaḥ | paramātmana eka-śeṣaḥ paramātmaika- śeṣaḥ | tasya bhāvas tattvaṃ tad eva svabhāvaḥ prakṛtir yasya sa paramātmaika-śeṣatva-svabhāvaḥ | tathābhūtaś cāyaṃ sarvadā mokṣa- daśāyām apīty arthaḥ | etādṛśatvaṃ cāsya svataḥ svarūpata eva na tu paricchedādinā | tadīya-svābhāvikācintya-śaktyā svābhāvika-tadīya-raśmi-paramāṇu-sthānīyatvāt aupādhikāvathāyās tv aṃśena prakṛti-śeṣatvam api bhavati iti ca svata ity asya bhāvaḥ | śakti-rūpatvaṃ cāsya taṭastha-śakty- ātmakatvāt, tathā tadīya-raśmi-sthānīyatve'pi nitya-tad-āśrayitvāt tad- vyatirekeṇa vyatirekāt | hetur bhāvo'sya sargāder ity anusāreṇa jagat-srṣṭau tat-sādhanatvāt | dravya-svarūpatve'pi pradhāna-sāmyāc cāvagamyate | uktaṃ ca prakṛti-viśeṣatvena tasya śaktitvam -

viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā parā | avidyā karma-saṃjñākhyā tṛtīyā śaktir ucyate || iti viṣṇu-purāṇe [ViP 6.7.61] |

bhūmir āpo'nalo vāyur ity [Gītā 7.4] ādau bhinnā prakṛtir aṣṭadhety anantaram |

apareyam itas tv anyāṃ prakṛtiṃ viddhi me parām | jīva-bhūtāṃ mahābāho yayedaṃ

dhāryate jagat || iti śrī-gītopaniṣatsu ca |

viṣṇu-śaktiḥ parā proktety ādi viṣṇu-purāṇa-vacane tu tisṛṇām eva pṛthak śaktitva-nirdeśāt kṣetrajñasyāvidyā-karma-sambandhena śaktitvam iti parās tam | kintu svarūpenaivety āyātam | tathā ca gītam mamaivāṃśa iti | ataevāpareyam itas tv anyām ity uktam | kṣetrajña etā manaso vibhūtīr ity ādau kṣetrajña-śabdaś ca śuddhe'pi pravartate kṣetra-śabdasyopalakṣaṇa- mātratvāt |

tad evaṃ śaktitve'py anyatvam asya taṭasthatvāt | taṭasthatvaṃ ca māyā-śakty- atītatvāt | asyāvidyāparābhavādi-rūpeṇa doṣeṇa paramātmano lepābhāvāc cobhaya-koṭāv apraveśāt | tasya tac-chaktitve saty api paramātmanas tal- lepābhāvaś ca yathā kvacid eka-deśa-sthe raśmau chāyayā tiraskṛte'pi sūryasyātiraskāras tadvat | uktaṃ ca taṭasthatvaṃ śrī-nārada-pañcarātre -

yat taṭasthaṃ tu cid-rūpaṃ sva-saṃvedyād vinirgatam | rañjitaṃ guṇa-rāgeṇa sa jīva iti kathyate || ity ādau |

*ato viṣṇu-purāṇe'py antarāla eva paṭhito'sau | anyatvaṃ ca śrutau asmān māyī sṛjate viśvam etat tasmiṃś cānyo māyayā saṃniruddhaḥ [ŚvetU 4.9] | tayor anyaḥ pippalaṃ svādv atti ity ādau | ataevoktaṃ vaiṣṇave vibheda-janake jñāne nāśam ātyantikaṃ gate | ātmano brahmaṇo bhedam asantaṃ kaḥ kariṣyatīti | devatva-manuṣyatvādi-lakṣaṇo viśeṣato yo bhedas tasya janake'py ajñāne nāśaṃ gate brahmaṇaḥ paramātmanaḥ sakāśād ātmano jīvasya yo bhedaḥ svābhāvikas taṃ bhedam asantaṃ kaḥ kariṣyati api tu santaṃ vidyamānam eva sarva eva kariṣyatīty arthaḥ | uttaratra pāṭhe nāsantam ity etasya vidheyatvād anyārthaḥ kaṣṭa-sṛṣṭa eveti mokṣadāyām api tad- aṃśatvāvyabhicāraḥ svābhāvika-śaktitvād eva | ataevāvidyā-vimokṣa- pūrvaka-svarūpāvashtiti-lakṣaṇāyāṃ muktau tal-līnasya tat-sādharmyāpattir bhavati | nirañjanaḥ paramaṃ sāmyam upaitīty ādi-śrutibhyaḥ | idaṃ jñānam upāśritya mama sādharmyam āgatāḥ | svarge'pi nopajāyate pralaye na vyathanti ceti śrī-gītopaniṣadbhyaś ca | ataeva brahma veda brahmaiva bhavatīty [Muṇḍ 3.2.9] ādiṣu ca brahma-tādātmyam eva bodhayati | svābhāvyāpattir upapatter itivat | tad evaṃ śaktitve siddhe śakti-śaktimatoḥ parasparānupraveśāt śaktimad-vyatireke śakti-vyatirekāt cittvāviśeṣāc ca kvacid abheda-nirdeśa ekasminn api vastuni śakti-vaividhya-darśanāt bheda- nirdeśaś ca nāsamañjasaḥ | śrī-rāmānujīyās tu adhiṣṭhānādhiṣṭhātror api jīveśayor abheda-vyapadeśo vyakti-jātyor gavādi-vyapadeśavad iti manyante | yathā śrī-viṣṇu-purāṇe[*ENDNOTE #7]-*

yo'yaṃ tavāgato deva- samīpaṃ devatā-gaṇaḥ | sa tvam eva jagat-sraṣṭā yataḥ sarva-gato bhavān || iti |

śrī-gītāsu ca - sarvaṃ samāpnoṣi tato'si sarva iti | tatra jñānecchūn prati śāstram abhedam upadiśati bhaktīcchūn prati tu bhedam eva | kvacit tu paramātma-pratibimbatvaṃ yad asya

śrūyate, yathā -

*yathā puruṣa ātmānam ekam ādarśa-cakṣuṣor dvidhā-bhūtam evekṣeta tathaivāntaram āvayor iti | tad api jñānecchūn praty abheda-dṛṣṭi- poṣaṇārtham evocyate na vāstava-vṛttyaiva pratibimbatvena | advayavāda- guru-mate'py ambuvad agrahaṇād[*ENDNOTE #8] iti [Vs 3.2.19] nyāya- virodhād vṛddhi-hrāsa-bhāktvam antrabhāvād ubhaya-sāmañjasyād evam iti [Vs 3.2.20] nyāyena yathā-kathañcit pratibimba-sādṛśya-mātrāṅgīkārāc ca | tad etat tasya parmātmāṃśa-rūpatāyā nityatvaṃ śrī-gītopaniṣadbhir api darśitam mamaivāṃśo jīva-loke jīva-bhūtaḥ sanātana iti | tad evaṃ aṃśatvaṃ tāvad āha tatra samaṣṭeḥ --*

eṣa hy aśeṣa-sattvānām ātmāṃśaḥ paramātmanaḥ | ādyo 'vatāro yatrāsau bhūta-grāmo vibhāvyate || [BhP 3.6.8]

ṭīkā ca - aśeṣa-sattvānām prāṇinām ātmā vyaṣṭīnāṃ tad-aṃśatvāt aṃśo jīvaḥ | avatāratoktis tasmin nārāyaṇāvirbhāvābhiprāyeṇety eṣā || 3.6 || śrī- śukaḥ || 37 ||

English witness · section(s) 37

Anuccheda 37

Text 1

Srila Sridhara Svami comments on this verse:

“This is an ekasesa-samasa with the Supersoul as the first member of the compound.”

In this ekasesa-samasa the eka is the Supersoul and the sesa is the part-and-parcel living entity. In this compound word the nature of the Supersoul is described. Here it is said that the Supersoul is eternally free from the touch of matter. That is His nature. He is never subjected to material limitations.

Note: An ekasesa-samasa is a single word that refers to two persons. The word “purusam” (the person) in the previous text quoted from Supreme Personality of Godhead is the ekasesa-samasa referred to here. This word refers to both the Supreme Personality of Godhead and the individual spirit soul.

Text 2

By His inconceivable potency the Supreme Personality of Godhead manifests the individual souls, who are His parts and parcels and who are like atomic particles of light manifested from Him. Because the individual souls are thus parts of the Supreme Lord, the use of an ekasesa-samsa here is appropriate.

Text 3

The individual spirit soul is the marginal potency of the Supreme Lord. The soul is a particle of light manifested from the Lord. The soul eternally rests within the Lord. In these ways the individual soul is different from the Supreme Lord. Still, in other ways, the individual soul is certainly like the Lord. The individual soul even shares, to an extent, the Lord's activity of creating the material world. This is seen in the following words of Srimad-Bhagavatam (12.7.18):

"Out of ignorance the living entity performs material activities and thereby becomes in one sense the cause of the creation, maintenance, and destruction of the universe."***

Text 4

The individual spirit souls are also a specific potency of the Supreme Lord. This is described in the following words of Visnu Purana (6.7.61 and 63):

"The potency of Lord Visnu is summarized in three categories: namely the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge, the living entities, although belonging to the spiritual potency, are subject to bewilderment, and the third energy, which is full of ignorance, is always visible in fruitive activities."*

Text 5

"This living entity, covered by the influence of nescience, exists in different forms in the material creation. O king, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees."*

Text 6

That the individual spirit souls are a potency of the Lord also described by the Lord Himself in these words (Bhagavad-gita 7.4-5):

"Earth, water, fire, air, ether, mind, intelligence, and false-ego, altogether these eight comprise My separated material energies.*

Text 7

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."*

Text 8

In Visnu Purana 6.7.61 (quoted here in text 4 of this anuccheda) three distinct potencies are described. There it is stated that even when it is in contact with the potency of ignorance and fruitive activities, the ksetrajna potency, or the individual souls, are always part of the Lord's spiritual (para) potency.

Text 9

Indeed, the individual spirit souls are all part-and-parcel of the Supreme Lord Himself. This is confirmed in Bhagavad-gita (15.7), where the Supreme Lord declares:

"The living entities in this conditioned world are My eternal fragmental parts."*

Text 10

That the individual spirit souls are a spiritual potency of the Lord is again affirmed by the Lord in these words (Bhagavad- gita 7.5):

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."*

Text 11

In Srimad-Bhagavatam 5.11.12 the word "ksetrajna" is used to describe the individual spirit souls. Even the liberated souls are described there by that word. The word "ksetrajna" is here in the singular, even though all the spirit souls are meant.

Text 12

Because He is the marginal potency, the individual soul is different from the Lord. Because he is superior to the maya potency of material ignorance, the individual soul is called the marginal potency. Because his position is on the border between the nature of the potency of material ignorance and the nature of the Supreme Personality of Godhead, the individual spirit soul is called the marginal potency.

Text 13

Even though he is the Lord's potency, the individual soul is not like the Lord in all respects. As an ordinary object may sometimes be covered by a shadow, but the sun is never covered by a shadow, in the same way the individual soul may be bewildered by the illusory potency maya, but the Supreme Personality of Godhead is never bewildered.

Text 14

That the individual soul is the Lord's marginal potency is also confirmed by these words of Sri Narada-pancaratra:

"The Lord's marginal potency, which is spiritual, conscious, and liable to the contamination of the material modes, is called the individual soul."

Text 15

That the individual soul and the Supreme Personality of Godhead are different is also confirmed by the following words of the Svetasvatara Upanisad (4.9):

"Simply by studying the Vedas it is very difficult for the conditioned soul, illusioned by maya and trapped in the material world, to understand the Supreme Personality of Godhead, the controller of the illusory potency and the creator of the material universes."*

This is also confirmed by the following words of Mundaka Upanisad (3.1.1) and Svetasvatara Upanisad (4.6-7):

"In the individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

Text 16

This is also confirmed by the following words of Visnu Purana (6.7.94):

"When the false ideas about the difference of the soul are completely dispelled, who will refute the statement that the individual soul and the Supreme Personality of Godhead are different?"

Text 17

Here the words "vibheda-janake 'jnane nasam gate" mean "when the illusion of thinking that the demigods, human beings, and other species of life have different kinds of souls is completely dispelled". Here "brahmanah" means of the Supreme Personality of Godhead", and "atmanah" means "of the individual spirit soul". "Bhedam asantam kah karisyati" means "That the individual soul and the Supreme Personality of Godhead are different is the truth. Everyone knows that it is true."

Text 18

An alternate reading of this text gives the words “nasantam” instead of “asantam” If this alternate reading is accepted, the last part of this verse should be interpreted in a different way. Then it means, “Because he is one of the Lord’s potencies, even after attaining liberation the soul remains always part-and-parcel of the Lord.”

Text 19

When he becomes free from ignorance and situated in his original constitutional position, the soul is said to be liberated. In this liberated condition his spiritual nature is like that of the Lord Himself. This is described in the following words of Mundaka Upanisad (3.2.9):

Text 20

“When he is liberated from the grip of matter, the individual soul attains a spiritual nature like that of the Supreme Lord Himself.”

Text 21

This is also confirmed by the following words of Bhagavad-gita (14.2), where the Supreme Personality of Godhead declares:

“By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.”*

Text 22

This is also confirmed by the following words of Mundaka Upanisad (3.2.9):

“A person who understands the Supreme attains a spiritual nature like that of the Supreme.”

These words teach that the soul attains a spiritual nature like that of the Supreme. In this way one comes to understand something of the inconceivable Lord.

Text 23

That the liberated soul attains a spiritual nature like that of the Lord is also confirmed by the following words of Vedanta- sutra (3.2.36):

“This is true, for it is reasonable and logical.”

Text 24

In this way it is proved that the individual souls are potencies of the Supreme Lord. The potency and the master of potencies have a close relationship. Still, the potencies are different from the master of potencies, and the master of potencies is different from His potencies. Then again, in another sense they are not different from each other. Then again, because there are many different potencies, and thus spiritual variety is very real, it is not wrong to discuss the differences that exist within the spiritual reality. The followers of Sri Ramanujacarya also affirm that the creator and His creation are certainly different, that the Supreme Personality of Godhead and the individual spirit soul are certainly different, that the whole and the part are different, and that, for example, a single cow and the sum total of all cows are different.

Text 25

That the individual spirit souls and the Supreme Personality of Godhead are different is also confirmed by the following prayer in Sri Visnu Purana (1.9.69):

“Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead.”*

Text 26

This is also confirmed by the following words of Sri Bhagavad-gita (11.40):

“O Supreme Personality of Godhead, You are all pervading, and thus You are everything!”*

Text 27

To persons who desire impersonal knowledge, the scriptures teach that the Supreme and the individual souls are not different. To persons who desire to serve the Lord in devotional service, the scriptures teach that the Supreme and individual souls are different. In some places the scriptures declare that the individual souls are reflections of the Supreme. An example of this is found in the following words of Srimad-Bhagavatam (4.28.63):

Text 28

“As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.”*

Text 29

Although, in order to encourage the impersonalists in their idea that they are not different from the Lord, it may sometimes be said that the individual souls are reflections of the Lord, that idea is not really true. The individual souls are not reflections of the Lord.

Text 30

This idea of the impersonalist gurus, that the individual souls are reflections of the Supreme, is refuted by the following words of Vedanta-sutra (3.2.19-20):

“The individual souls are not reflections of the Supreme, like reflections of the sun in various bodies of water. The scriptures’ example of a reflection is merely meant to show the greatness of the Supreme and the smallness of the individual soul. It is not meant to be taken literally.”

In this way the Vedanta-sutra affirms that the individual soul is only like a reflection of the Supreme. The soul is not literally a reflection of the Supreme.

Text 31

That the individual spirit souls are eternally parts-and-parcels of the Supreme Personality of Godhead is confirmed by the Lord Himself in these words of Sri Bhagavad-gita (15.7):

“The living entities in this conditioned world are My eternal fragmental parts.”*

Text 32

That the sum total of all individual souls is a part and parcel of the Lord is confirmed by these words of Srimad-Bhagavatam (3.6.8):

“The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.”*

Text 33

Srila Sridhara Svami comments:

In this verse the word “asesa-bhutanam” means “of the living entities”. This is so because the totality of living entities are part and parcel of the Lord. The word “amsah” means “the individual spirit soul”, and the word “avatara” means “the incarnation of Lord Narayana”.

Text 34

This verse was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §38 · English §38

[३८]

अथ व्यष्टेः -

एकस्यैव ममांशस्य जीवस्यैव महामते । बन्धोऽस्याविद्ययानादेर् विद्यया च तथेतरः ॥ [भ्प् ११.११.४]

इतरो मोक्षः । अत्र रश्मि-परमाणु-स्थानीयो व्यष्टिः । तत्र सर्वाभिमानी कश्चित् समष्टिर् इति ज्ञेयम् ॥ ११.११ ॥ श्री-भगवान् ॥३८॥

[38]

atha vyaṣṭeḥ -

ekasyaiva mamāṃśasya jīvasyaiva mahāmate | bandho'syāvidyayānāder vidyayā ca tathetaraḥ || [BhP 11.11.4]

itaro mokṣaḥ | atra raśmi-paramāṇu-sthānīyo vyaṣṭiḥ | tatra sarvābhimānī kaścit samaṣṭir iti jñeyam || 11.11 || śrī-bhagavān ||38||

English witness · section(s) 38

Anuccheda 38

Text 1

That each individual soul, taken for himself, is a part and parcel of the Lord is confirmed by these words spoken by the Supreme Lord Himself (Srimad-Bhagavatam 11.11.4):

“O most intelligent Uddhava, the living entity, called jiva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.”***

Text 2

Here the word “itarah” means “liberation”. Here the individual soul is like a single particle of sunlight, and the sum total of all individual souls is like the sum total of all sunlight. In this way it should be understood. This verse was spoken by the Supreme Personality of Godhead

Paramātma · Sanskrit §39 · English §39

[३९]

तत्र शक्तित्वेनैवांशत्वं व्यञ्जयन्ति -

स्व-कृत-पुरेऽप्य् अमीष्व् अबहिर्-अन्तर-संवरणं तव पुरुषं वदन्त्य् अखिल-शक्ति-धृतोऽंश-कृतम् । [भ्प् १०.८७.२०] इति ।

अबहिर्-अन्तर-संवर्णं बहिर् बहिरङ्गाणि कारणानि कार्याणि अन्तर् अन्तरङ्गानि तैर् असंवरणं कार्य-कारणैर् असंस्पृष्टम् । अंश-कृतम् अंशम् इत्य् अर्थः । अखिल-शक्ति-धृतः सर्व-शक्ति-धरस्येति विशेषणं जीव- शक्ति-विशिष्टस्यैव तव जीवोऽंशो न तु शुद्धस्येति गमयित्वा जीवस्य तच्- छक्ति-रूपत्वेनैवांशत्वम् इत्य् अनेनैवांशत्वम् इत्य् एतद् व्यञ्जयन्ति । अथ तटस्थत्वं च स यद् अजया त्यजाम् अनुशयीतेत्य् आदौ व्यक्तम् अस्ति उभयकोटाव् अप्रविष्टत्वाद् एव ॥ १०.८७ ॥ श्रुतयः श्री-भगवन्तम् ॥३९॥

[39]

tatra śaktitvenaivāṃśatvaṃ vyañjayanti -

sva-kṛta-pure'py amīṣv abahir-antara-saṃvaraṇaṃ tava puruṣaṃ vadanty akhila-śakti-dhṛto'ṃśa-kṛtam | [BhP 10.87.20] iti |

abahir-antara-saṃvarṇaṃ bahir bahiraṅgāṇi kāraṇāni kāryāṇi antar antaraṅgāni tair asaṃvaraṇaṃ kārya-kāraṇair asaṃspṛṣṭam | aṃśa-kṛtam aṃśam ity arthaḥ | akhila-śakti-dhṛtaḥ sarva-śakti-dharasyeti viśeṣaṇaṃ jīva- śakti-viśiṣṭasyaiva tava jīvo'ṃśo na tu śuddhasyeti gamayitvā jīvasya tac- chakti-rūpatvenaivāṃśatvam ity anenaivāṃśatvam ity etad vyañjayanti | atha taṭasthatvaṃ ca sa yad ajayā tyajām anuśayītety ādau vyaktam asti ubhayakoṭāv apraviṣṭatvād eva || 10.87 || śrutayaḥ śrī-bhagavantam ||39||

English witness · section(s) 39

Anuccheda 39

Text 1

That the individual soul's nature is to be both a potency of the Lord and a part and parcel of the Lord is confirmed by the following prayer (Srimad-Bhagavatam 10.87.20):

Text 2

“It is explained in the Vedic literatures that the living entities entrapped in different species of life are part and parcel of the Supreme Lord.”*

Text 3

In the compound word “abahir-antar-asamvahanam” the word “bahih” means “external activities”, “antah” means “internal activities”, and “asamvaranam” means “untouched by cause and effect”. “Amsa-krtam” means “part and parcel”, and “akhila-sakti-dhrtah” means “of He who possesses all potencies, especially the potencies that are the individual spirit souls”. Here the prayers says, “O Lord, You do not send a pure soul into the material world”. This verse thus affirms that the individual spirit souls are potencies of Lord and parts and parcels of the Lord.

Text 4

That the individual souls are the marginal potency of the Lord is described in these words of Srimad-Bhagavatam (10.87.38):

“The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths.”***

In this way it is said that the individual souls are on the border between the spiritual and material worlds. This verse was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Paramātma · Sanskrit §40 · English §40

[४०]

अथ ज्ञानेच्छुं प्रति जीवेशयोर् अभेदम् आह --

अहं भवान् न चान्यस् त्वं त्वम् एवाहं विचक्ष्व भोः । न नौ पश्यन्ति कवयश् छिद्रं जातु मनाग् अपि ॥ [भ्प् ४.२८.६२]

स्पष्टं ॥ ४.२८ ॥ श्री-परमात्मा पुरञ्जनम् ॥ ४० ॥

[40]

atha jñānecchuṃ prati jīveśayor abhedam āha --

ahaṃ bhavān na cānyas tvaṃ tvam evāhaṃ vicakṣva bhoḥ | na nau paśyanti kavayaś chidraṃ jātu manāg api || [BhP 4.28.62]

spaṣṭaṃ || 4.28 || śrī-paramātmā purañjanam || 40 ||

English witness · section(s) 40

Anuccheda 40

Text 1

To describe the way in which the individual spirit soul and the Supreme Personality of Godhead are not different, the Srimad-Bhagavatam (4.28.62) gives the following explanation to those persons who desire impersonal knowledge:

Text 2

“My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.”*

Text 3

The meaning of this verse is clear. This verse was spoken by the Supersoul to King Puranjana.

Paramātma · Sanskrit §41 · English §41

[४१] तत्र पूर्वोक्त-रीत्या प्रथमं तावत् सर्वेषाम् एव तत्त्वानां परस्परानुप्रवेश- विवक्षयैक्यं प्रतीयते इत्य् एवं शक्तिमति परमात्मनि जीवाख्य-शक्त्य्- अनुप्रवेश-विवक्षैव तयोर् ऐक्य-पक्षे हेतुर् इत्य् अभिप्रैते श्री-भगवान् --

परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभम् । पौर्वापर्य-प्रसङ्ख्यानं यथा वक्तुर् विवक्षितम् ॥ [भ्प् ११.२२.७]

टीका च - अन्योन्यस्मिन्न् अनुप्रवेशाद् वक्तुर् यथा विवक्षितं तथा पूर्वा अल्प-सङ्ख्या अपरा अधिक-सङ्ख्या तयोर् भावः परुवापर्यं तेन प्रसङ्ख्यानं गणनम् इत्य् एषा ॥ ११.२२॥ श्री-भगवान् ॥ ४१ ॥

[41] tatra pūrvokta-rītyā prathamaṃ tāvat sarveṣām eva tattvānāṃ parasparānupraveśa-vivakṣayaikyaṃ pratīyate ity evaṃ śaktimati paramātmani jīvākhya-śakty-anupraveśa-vivakṣaiva tayor aikya-pakṣe hetur ity abhipraite śrī-bhagavān --

parasparānupraveśāt tattvānāṃ puruṣarṣabham | paurvāparya-prasaṅkhyānaṃ yathā vaktur vivakṣitam || [BhP 11.22.7]

ṭīkā ca - anyonyasminn anupraveśād vaktur yathā vivakṣitaṃ tathā pūrvā alpa-saṅkhyā aparā adhika-saṅkhyā tayor bhāvaḥ paruvāparyaṃ tena prasaṅkhyānaṃ gaṇanam ity eṣā || 11.22|| śrī-bhagavān || 41 ||

English witness · section(s) 41

Anuccheda 41

Text 1

In the previous quote it was affirmed that every thing is present in every other thing. In this way it is affirmed that the potency that is the individual spirit soul is present within the Supreme Personality of Godhead, who is the Supersoul and the master of all potencies. It is in this way that the Supreme Personality of Godhead and the individual spirit souls are one. That every thing is present in every other thing is described in these words of Srimad-Bhagavatam (11.22.7):

Text 2

“O best of men, because every thing is present in every other thing, philosophers may calculate the different causes and effects in different ways, according to their personal

desire.”

Text 3

Srila Sridhara Svami comments:

“Here the words ‘parasparanupravesad yatha vaktur vivaksitam’ mean ‘because they enter each other, it may be as one wishes to describe it’. ‘Paurvaparya-prasankhyanam’ means ‘one may count the causes and effects as few or many, as one likes’.”

Text 4

This verse was spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §42 · English §42

[४२]

अथाव्यतिरेकेण चिद्-रूपत्वाविशेषेणापि तयोर् ऐक्यम् उपदिशति -

पुरुषेश्वरयोर् अत्र न वैलक्षण्यम् अण्व् अपि । तद्-अन्य-कल्पनापार्था इति [भ्प् ११.२२.११] । टीका च - कथं तर्हि पञ्चविंशति-पक्षस् तत्राह पुरुषेति । वैलक्षण्यं विसदृशत्वं नास्ति द्वयोर् अपि चिद्-रूपत्वात् । अतस् तयोर् अत्यन्तम् अन्यत्व- कल्पना-पार्था इत्य् एषा । अत्र सदृशत्वानन्यत्वाभ्यां तयोः शक्ति-शक्तिमत्त्वं दर्शितम् । तेनाव्यतिरेकोऽपि ॥ ११.२१ ॥ श्री-भगवान् ॥४२॥

[42]

athāvyatirekeṇa cid-rūpatvāviśeṣeṇāpi tayor aikyam upadiśati -

puruṣeśvarayor atra na vailakṣaṇyam aṇv api | tad-anya-kalpanāpārthā iti [BhP 11.22.11] | ṭīkā ca - kathaṃ tarhi pañcaviṃśati-pakṣas tatrāha puruṣeti | vailakṣaṇyaṃ visadṛśatvaṃ nāsti dvayor api cid-rūpatvāt | atas tayor atyantam anyatva- kalpanā-pārthā ity eṣā | atra sadṛśatvānanyatvābhyāṃ tayoḥ śakti- śaktimattvaṃ darśitam | tenāvyatireko'pi || 11.21 || śrī-bhagavān ||42||

English witness · section(s) 42

Anuccheda 42

Text 1

Now will be explained the truth that the individual spirit soul and the Supreme Personality of Godhead are, because they are both spiritual nature, qualitatively one. In Srimad-Bhagavatam (11.22.11) it is said:

Text 2

“According to knowledge in the material mode of goodness, there is no qualitative difference between the living entity and the supreme controller. The imagination of qualitative difference between them is useless speculation.”***

Text 3

Srila Sridhara Svami comments:

“Someone may ask: ‘What is the nature of the 25 material elements?’ That question is answered in this verse. The words ‘na vailaksanyam’ mean the two of them are not different, for they are both spiritual in nature. The word ‘anya-kalpanapartha’ means the idea that they are different is a useless speculation.”

Text 4

The individual soul and the Supreme Personality of Godhead are similar and not different because one is the potency and the other is the master of all potencies. That is how they are not different. This verse was spoken by the Supreme Personality of Godhead.

PARAMĀTMA-SANDARBHA

3.5

Sections 43–52

10 bilingual sequence blocks

Paramātma · Sanskrit §43 · English §43

[४३]

अथ भक्तीच्छुं प्रति तयोर् भेदम् उपदिशति ।

यदा रहितम् आत्मानं भूतेन्द्रिय-गुणाशयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यम् ऋच्छति ॥ [भ्प् ३.९.३३]

आत्मानं जीवं स्वरूपेण तस्या जीव-शक्तेर् आश्रय-भूतेन शक्तिमता मया उपेतं युक्तम् । स्वाराज्यं साष्ट्यादिकम् ॥ ३.९ ॥ ग्रभोदशायी ब्रह्माणम् ॥४३॥

[43]

atha bhaktīcchuṃ prati tayor bhedam upadiśati |

yadā rahitam ātmānaṃ bhūtendriya-guṇāśayaiḥ | svarūpeṇa mayopetaṃ paśyan svārājyam ṛcchati || [BhP 3.9.33]

ātmānaṃ jīvaṃ svarūpeṇa tasyā jīva-śakter āśraya-bhūtena śaktimatā mayā upetaṃ yuktam | svārājyaṃ sārṣṭyādikam || 3.9 || grabhodaśāyī brahmāṇam ||43||

English witness · section(s) 43

Anuccheda 43

Text 1

To persons who desire devotional service, the scriptures teach that the individual spirit soul and the Supreme Personality of Godhead are different. The Supreme Personality of Godhead (Srimad-Bhagavatam 3.9.33) explains:

Text 2

“When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.”*

Text 3

“Virahitam atmanam svarupena” means “the individual spirit soul freed from the material elements and other material encumbrances”, “mayopetam” means in the association of

Me, the master of all potencies and the shelter of the potency that is the individual spirit soul", and "svarajyam" means "the various kinds of liberation, which begin with the liberation of having opulences like the Lord (sarsti)." This verse was spoken by Lord Garbhodakasayi Visnu to Brahma.

Paramātma · Sanskrit §44 · English §44

[४४]

तत्र भेदे हेतुम् आह -

अनाद्य्-अविद्या-युक्तस्य पुरुषस्यात्म-वेदनम् । स्वतो न सम्भवाद् अन्यस् तत्त्वज्ञो ज्ञानदो भवेत् ॥ [भ्प् ११.२२.१०]

टीका च - स्वतो न सम्भवति, अन्यतस् तु सम्भवात् । स्वतः सर्वज्ञः पर्मेश्वरोऽन्यो भवेद् इति अङ्-विंशति-तत्त्व-पोअक्षाभिप्रायः इत्य् एषा । ज्ञानदत्वम् अत्र ज्ञानाज् ज्ञातुश् च वैलक्षण्यम् ईश्वरस्य बोधयत्य् एवेति भावः । एवं त्वत्तो ज्ञानं हि जीवानां प्रमोषस् तेऽत्र शक्तितः [भ्प् ११.२२.२८] इत्य् उद्धव-वाक्यं चाग्रे ।

अत्र यदि जीवाज्ञानकल्पितम् एव तस्य परमेश्वरत्वं स्यात् तर्हि स्थाणु- पुरुषवत् तस्य ज्ञान-दत्तम् अपि न स्याद् इत्य् अतः सत्य एव जीवेश्वर-भेद इत्य् एवं श्रीमद्-ईश्वरेणैव स्वयं तस्य पारमर्थिकेश्वराभिमानित्वेनैवास्तित्वं मूढान् प्रति बोधितम् इति स्पष्टम् । भेद-वादिनश् चात्रैव प्रकरणे यथा विविक्तं यद् वक्त्रं गृह्णीमो युक्ति-सम्भवाद् इत्य् अत्र परम-विवेकजस् तु भेद एवेति । तथा, मायां मदीयाम् उदगृह्य वदतां किं नु दुर्घटम् इति [भ्प् ११.२२.४] च मन्यते ।

ननु,

श्रुतिः प्रत्यक्षम् ऐतिह्यम् अनुमानं चतुष्टयम् । प्रमाणेष्व् अनवस्थानाद् विकल्पान् स विरज्यते ॥ इत्य् [भ्प् ११.१९.१७]

अत्र भेद-मात्रं निषिध्यते विकल्प-शब्दस्य संशयार्थत्वात् । संशयं परित्यज्य वस्तुन्य् एव निष्ठा करोतीत्य् अर्थः । अतएव कर्मणां परिणामित्वाद् आविरिञ्च्याद् अमङ्गलम् । विपश्चिन् नश्वरं पश्येद् अदृष्टम् अपि दृष्टवद् इत्य् अत्रास्योत्तर-श्लोकेऽपि विरिञ्चम् एवावधिं कृत्वा नश्वरत्व- दृष्टिर् उक्ता न तु वैकुण्ठादिकम् अपीति ॥ ११.१९ ॥ श्री-भगवान् ॥४४॥

[44]

tatra bhede hetum āha -

anādy-avidyā-yuktasya puruṣasyātma-vedanam | svato na sambhavād anyas tattvajño jñānado bhavet || [BhP 11.22.10]

ṭīkā ca - svato na sambhavati, anyatas tu sambhavāt | svataḥ sarvajñaḥ parmeśvaro'nyo bhaved iti aḍ-viṃśati-tattva-poakṣābhiprāyaḥ ity eṣā | jñānadatvam atra jñānāj jñātuś ca vailakṣaṇyam īśvarasya bodhayaty eveti bhāvaḥ | evaṃ tvatto jñānaṃ hi jīvānāṃ pramoṣas te'tra śaktitaḥ [BhP 11.22.28] ity uddhava-vākyaṃ cāgre |

atra yadi jīvājñānakalpitam eva tasya parameśvaratvaṃ syāt tarhi sthāṇu- puruṣavat tasya jñāna-dattam api na syād ity ataḥ satya eva jīveśvara-bheda ity evaṃ śrīmad-īśvareṇaiva svayaṃ tasya pāramarthikeśvarābhimānitvenaivāstitvaṃ mūḍhān prati bodhitam iti spaṣṭam | bheda-vādinaś cātraiva prakaraṇe yathā viviktaṃ yad vaktraṃ gṛhṇīmo yukti-sambhavād ity atra parama-vivekajas tu bheda eveti | tathā, māyāṃ madīyām udagṛhya vadatāṃ kiṃ nu durghaṭam iti [BhP 11.22.4] ca manyate |

nanu,

śrutiḥ pratyakṣam aitihyam anumānaṃ catuṣṭayam | pramāṇeṣv anavasthānād vikalpān sa virajyate || ity [BhP 11.19.17]

atra bheda-mātraṃ niṣidhyate vikalpa-śabdasya saṃśayārthatvāt | saṃśayaṃ parityajya vastuny eva niṣṭhā karotīty arthaḥ | ataeva karmaṇāṃ pariṇāmitvād āviriñcyād amaṅgalam | vipaścin naśvaraṃ paśyed adṛṣṭam api dṛṣṭavad ity atrāsyottara-śloke'pi viriñcam evāvadhiṃ kṛtvā naśvaratva- dṛṣṭir uktā na tu vaikuṇṭhādikam apīti || 11.19 || śrī-bhagavān ||44||

English witness · section(s) 44

Anuccheda 44

Text 1

The reason why the individual spirit soul and the Supreme Personality of Godhead are different is given in these words (Srimad-Bhagavatam 11.22.10):

“Because a person who has been covered by ignorance since time immemorial is not capable of effecting his own self- realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him.”***

Text 2

Srila Sridhara Svami comments:

“Here the words ‘svato na’ mean ‘it is not possible for him’, and the words ‘sambhavad anyah’ mean ‘for another person it is possible’. That other person is the Supreme Personality of Godhead, who is omniscient and knows everything about the 26 elements of this world.”

Text 3

The meaning here is that the Supreme Personality of Godhead is the knower and teacher of transcendental knowledge. In that way He is different from the individual spirit souls. This is explained in the following words of Srimad-Bhagavatam (11.22.28), where Uddhava tells the Supreme Lord:

“From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency.”***

Text 4

If an individual spirit soul is so bewildered that he thinks himself the Supreme Personality of Godhead, that individual spirit soul does not have the power to teach knowledge of the real truth. The real truth is that individual spirit soul and the Supreme Personality of Godhead are different. However, when speaking to bewildered fools, the Supreme Personality of Godhead Himself may sometimes teach this arrogant idea that the individual soul is identical with the Supreme Lord.

Text 5

The truth is that the Supreme Personality of Godhead and the individual spirit soul are different. Nevertheless, the Lord Himself declares (Srimad-Bhagavatam 11.22.9):

“Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.”***

The Lord also said (Srimad-Bhagavatam 11.22.4):

“Because all material elements are present everywhere, it is reasonable that different learned brahmanas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.”***

In this way it is seen that the different philosophies are ultimately manifested by the potency of the Supreme Personality of Godhead.

Text 6

Here someone may say: In Srimad-Bhagavatam (11.19.17) it is said:

“From the four types of evidence: Vedic knowledge, direct experience, traditional wisdom, and logical deduction, one can understand the temporary, insubstantial nature of the material world, by which one becomes detached from the duality of this world.”***

Text 7

This verse refutes the idea that the scriptures’ teachings are different. Here the word “vikalpa” means “doubt”. When one becomes free from doubt, one has full faith and trust. That is the meaning.

Text 8

Srimad-Bhagavatam (11.19.18) continues:

“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.”***

Text 9

In this, the following verse, it is said that one may see the temporary nature of the material worlds, even up to the world of the demigod Brahma. However, the world of Vaikunthaloka and the other spiritual worlds are not temporary. The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §45 · English §45

[४५]

अन्यत्रापि श्री-जामातृ-मुनिभिर् उपदिष्टस्य जीव-लक्षणस्यविओपजीव्यत्वेन तं लक्षयति त्रिभिः -

अहं ममाभिमानोत्थैः काम-लोभादिभिर् मलैः । वीतं यदा मनः शुद्धम् अदुःखम् असुखं समम् ॥ [भ्प् ३.२५.१६]

तदा पुरुष आत्मानं केवलं प्रकृतेः परम् । निरन्तरं स्वयं-ज्योतिर् अणिमानम् अखण्डितम् ॥ [भ्प् ३.२५.१७]

ज्ञान-वैराग्य-युक्तेन भक्ति-युक्तेन चात्मना । परिपश्यत्य् उदासीनं प्रकृतिं च हतौजसम् ॥ [भ्प् ३.२५.१८]

स्पष्टैव योजना । तवाहम् इति पद्येन स आत्मा नित्य-निर्मल इति । आत्मानम् इत्य् अनेनैवाहम् अर्थ इति । अन्यथा ह्य् आत्मत्व-प्रतीत्य्-अभावः स्यात् । केवलम् इत्य् अनेनैक-रूप-स्वरूप-भाग् इति । प्रकृतेः परम् इत्य् अनेन विकार- रहितः । भक्ति-युक्तेनेत्य् अनेन परमात्म-प्रसादाधीन-तत्-प्रकाशत्वात् निरन्तरम् इत्य् अनेन नित्यत्वात् परमात्मैक-शेषत्वम् इति । स्वयं ज्योतिर् इत्य् अनेन स्वस्मै स्वयं प्रकाश इति ज्ञान-मात्रात्मको न च इति च । अणिमानम् इत्य् अनेनाणुर् एवेति प्रति-क्षेत्रं भिन्न इति च । अखण्डितम् इत्य् अनेन विच्छिन्न- ज्ञानादि-शक्तित्वात् ज्ञातृत्व-कर्तृत्व-भोक्तृत्व-निज-धर्मक इति व्यञ्जितम् ॥ ३.२५ ॥ श्री-कपिलदेवः ॥४५॥

[45]

anyatrāpi śrī-jāmātṛ-munibhir upadiṣṭasya jīva-lakṣaṇasyaviopajīvyatvena taṃ lakṣayati tribhiḥ -

ahaṃ mamābhimānotthaiḥ kāma-lobhādibhir malaiḥ | vītaṃ yadā manaḥ śuddham aduḥkham asukhaṃ samam || [BhP 3.25.16]

tadā puruṣa ātmānaṃ kevalaṃ prakṛteḥ param | nirantaraṃ svayaṃ-jyotir aṇimānam akhaṇḍitam || [BhP 3.25.17]

jñāna-vairāgya-yuktena bhakti-yuktena cātmanā | paripaśyaty udāsīnaṃ prakṛtiṃ ca hataujasam || [BhP 3.25.18]

spaṣṭaiva yojanā | tavāham iti padyena sa ātmā nitya-nirmala iti | ātmānam ity anenaivāham artha iti | anyathā hy ātmatva-pratīty-abhāvaḥ syāt | kevalam ity anenaika-rūpa-svarūpa-bhāg iti | prakṛteḥ param ity anena vikāra- rahitaḥ | bhakti-yuktenety anena paramātma-prasādādhīna-tat-prakāśatvāt nirantaram ity anena nityatvāt paramātmaika-śeṣatvam iti | svayaṃ jyotir ity anena svasmai svayaṃ prakāśa iti jñāna-mātrātmako na ca iti ca | aṇimānam ity anenāṇur eveti prati-kṣetraṃ bhinna iti ca | akhaṇḍitam ity anena vicchinna- jñānādi-śaktitvāt jñātṛtva-kartṛtva-bhoktṛtva-nija-dharmaka iti vyañjitam || 3.25 || śrī-kapiladevaḥ ||45||

English witness · section(s) 45

Anuccheda 45

Text 1

In another place in this book (anuccheda 19), Sri Jamata Muni has described the nature of the individual spirit soul. The soul's nature is also described in these three verses of Srimad-Bhagavatam (3.25.16-18):

Text 2

"When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as 'I' and bodily possessions as 'mine', one's mind becomes purified. In that state he transcends the state of so-called material happiness and distress.*

Text 3

"At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.*

Text 4

"In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective. He becomes indifferent to material existence, and the material influence acts less powerfully upon him."*

Text 5

The meaning of these verses is clear. These verses are explained by Jamata Muni in the passage quoted in this book in anuccheda 19, texts 6-8. The soul described in the first of these Srimad-Bhagavatam verses is explained to be "nitya-nirmala" (eternally pure) in the

parallel passage of Jamata Muni. The word “atmanam” (the self) in the second of these Srimad-Bhagavatam verses is explained to be “aham-arthah” (conscious of his identity as an individual person) in the parallel passage of Jamata Muni. The word “kevalam” (only) in the second of these Srimad-Bhagavatam verses is explained to be “eka-svarupa-rupa-bhak” (he has his own original spiritual form) in the parallel passage of Jamata Muni. The words “prakrteh param” (above matter) in the second of these Srimad-Bhagavatam verses are explained to be “na vikari” (not subject to the changes matter imposes) in the parallel passage of Jamata Muni. The word “bhakti-yuktena” in the third of these Srimad-Bhagavatam verses is explained by the affirmation that the Lord manifests Himself by His own kindness in the parallel passage of Jamata Muni. The word “nirantaram” in the second of these Srimad-Bhagavatam verses is explained by the word “paramatmaika-sesatvam” (he is part and parcel of the Supreme Personality of Godhead) in the parallel passage of Jamata Muni. The word “svayam-jyotih” in the second of these Srimad-Bhagavatam is explained by the words “svasmai svayam-prakasah” (he is self-manifest) and “jnana-matratmako na ca” (his knowledge is not limited to the perception of the material world) in the parallel passage of Jamata Muni. The word “animanam” in the second of these Srimad-Bhagavatam verses is explained by the words “anuh” (he is atomic in size) and “pratiksetram bhinnah” (he is different from other persons) in the parallel passage of Jamata Muni. The word “akhanditam”, which means that the potency of knowledge and the other potencies are not limited or incomplete, in the second of these Srimad-Bhagavatam verses is explained by the word “jnatrtva-kartrtva-bhoktrtva-nija-dharmaka” (in his original spiritual nature he is a knower, a doer, and an enjoyer) in the parallel passage of Jamata Muni. In this way the meaning of these words is explained. These verses of Srimad-Bhagavatam were spoken by Lord Kapiladeva.

Paramātma · Sanskrit §46 · English §46

[४६]

तथेदम् अपि प्राक्तन-लक्षणा-विरुद्धम् -

आत्मा नित्यो ऽव्ययः शुद्ध एकः क्षेत्र-ज्ञ आश्रयः । अविक्रियः स्व-दृग् हेतुर् व्यापको ऽसङ्ग्य् अनावृतः ॥ [भ्प् ७.७.१९]

एतैर् द्वादशभिर् विद्वान् आत्मनो लक्षणैः परैः । अहं ममेत्य् असद्-भावं देहादौ मोहजं त्यजेत् ॥ [भ्प् ७.७.२०]

अव्ययः अपक्षय-शून्यः । एको न तु देहेद्रियादि-सङ्घात-रूपः । क्षेत्रज्ञो ज्ञातृत्वादि-धर्मकः । इन्द्रियादीनाम् आश्रयः । स्वाभाविक-ज्ञातृत्वाद् एवाविक्रियः । स्वदृक् स्वस्मै स्वयं प्रकाशः । हेतुः सर्गादि-निमित्तम् । तद् उक्तं श्री-सूतेन - हेतुर् जीवोऽस्य सर्गादेर् अविद्या-कर्म-कारक [भ्प् १२.७.१८] इति । व्यापको व्याप्ति-शीलः । असङ्गी अनावृतश् च स्वतः प्रकाश-रूपत्वात् । अहं ममेत्य् असद्भावं देहादौ मोहजं त्यजेद् इति देहाद्य्-अधिकरणकस्य मोहजस्यैव त्यागो न तु स्वरूप-भूतस्येत्य् अहम अर्थ इति । व्यज्जते । तद् एवं जीवस् तअद् -अंशत्वात् सूक्ष्म-ज्योती-रूप इत्य् एके । तथैव हि कौस्तुभांशत्वेन व्यञ्जितम् । तथा च स्कान्द-प्रभास-खण्डे जीव- निरूपणे -

न तस्य रूपं वर्णा वा प्रमाणं दृश्यते क्वचित् । न शक्यं कथितुं वापि सूक्ष्मश् चानन्त-विग्रहः ॥

बालाग्र-शत-भागस्य शतधा कल्पितस्य च । तस्मात् सूक्ष्मतरो देवः स चानन्त्याय कल्प्यते ॥

आदित्य-वर्णं सूक्ष्माभम् अब्-बिन्दुम् इव पुष्करे । नक्षत्रम् इव पश्यन्ति योगिनो ज्ञान-चक्षुषा ॥ इति ॥

॥७.९॥ श्री-प्रह्लादोऽसुर-बालकान् ॥४६॥

[46]

tathedam api prāktana-lakṣaṇā-viruddham -

ātmā nityo 'vyayaḥ śuddha ekaḥ kṣetra-jña āśrayaḥ | avikriyaḥ sva-dṛg hetur vyāpako 'saṅgy anāvṛtaḥ || [BhP 7.7.19]

etair dvādaśabhir vidvān ātmano lakṣaṇaiḥ paraiḥ | ahaṃ mamety asad-bhāvaṃ dehādau mohajaṃ tyajet || [BhP 7.7.20]

avyayaḥ apakṣaya-śūnyaḥ | eko na tu dehedriyādi-saṅghāta-rūpaḥ | kṣetrajño jñātṛtvādi-dharmakaḥ | indriyādīnām āśrayaḥ | svābhāvika-jñātṛtvād evāvikriyaḥ | svadṛk svasmai svayaṃ prakāśaḥ | hetuḥ sargādi-nimittam | tad uktaṃ śrī-sūtena - hetur jīvo'sya sargāder avidyā-karma-kāraka [BhP 12.7.18] iti | vyāpako vyāpti-śīlaḥ | asaṅgī anāvṛtaś ca svataḥ prakāśa-rūpatvāt | ahaṃ mamety asadbhāvaṃ dehādau mohajaṃ tyajed iti dehādy-adhikaraṇakasya mohajasyaiva tyāgo na tu svarūpa-bhūtasyety ahama artha iti | vyajjate | tad evaṃ jīvas taad -aṃśatvāt sūkṣma-jyotī-rūpa ity eke | tathaiva hi kaustubhāṃśatvena vyañjitam | tathā ca skānda-prabhāsa-khaṇḍe jīva- nirūpaṇe -

na tasya rūpaṃ varṇā vā pramāṇaṃ dṛśyate kvacit | na śakyaṃ kathituṃ vāpi sūkṣmaś cānanta-vigrahaḥ ||

bālāgra-śata-bhāgasya śatadhā kalpitasya ca | tasmāt sūkṣmataro devaḥ sa cānantyāya kalpyte ||

āditya-varṇaṃ sūkṣmābham ab-bindum iva puṣkare | nakṣatram iva paśyanti yogino jñāna-cakṣuṣā || iti ||

||7.9|| śrī-prahlādo'sura-bālakān ||46||

English witness · section(s) 46

Anuccheda 46

Text 1

The previously described qualities of the soul are described in the same way in these words of Srimad-Bhagavatam (7.7.19-20):

Texts 2 and 3

“The word ‘atma’ refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration, and free from material contamination. They are individual, they are knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception

of life, in which one thinks, 'I am this material body, and everything in relationship with this body is mine'."*

Text 4

In this verse "avyayah" means "without decay", "ekah" means "not the material body, senses, or other material things", "ksetrajnah" means "the knower of the field of activities", "asrayah" means "the resting-place of the material senses", "avikriyah" means "because he is the knower of the field of activities he is not subject to material transformations", "sva-drk" means "self-manifest", and "hetuh" means "the creator of the material world and other things".

Text 5

That the individual spirit soul is also, in one sense, the creator of the material world is corroborated by the following words of Sri Suta Gosvami (Srimad-Bhagavatam 11.7.18):

"Out of ignorance the living being performs material activities and thereby becomes, in one sense, the cause of the creation, maintenance, and destruction of the universe."***

Text 6

In the two verses quoted in the beginning of this anuccheda, the word "vyapakah" means "all pervading", "asangy anavrtah" mean "because it is self-manifest, the soul is neither dependent on the material body nor covered by material contamination", and "aham mamety asad-bhavam dehadau mohajam tyajet" means "one should renounce the illusions that begin with the material body, but one should not renounce his individual identity as a spirit soul." Some thinkers say that the individual spirit souls are tiny particles of light. It is sometimes said that the individual spirit souls are particles of light from the Supreme Lord's Kaustubha jewel. The individual souls are thus described as tiny particles of light in these words of Skanda Purana, Prabhasa-khanda:

Text 7

"The individual so has no material form and no material status. No evidence for these ideas can be found in any scripture. No one can speak words to prove these ideas. The infinitesimal soul enters a limitless number of material bodies.

Text 8

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the dimension of the spirit soul.*

Text 9

“With eyes of knowledge the yogis see that that the individual soul is like a tiny particle of sunlight, like a star shining in the sky, like a drop of water on a lotus flower.”

Text 10

The verse quoted in the beginning of this anuccheda was spoken by Sri Prahlada to the demons’ sons.

Paramātma · Sanskrit §47 · English §47

[४७]

तद् एवम् अनन्ता एव जीवाख्यास् तटस्थाः शक्तयः । तत्र तासां वर्ग- द्वयम् । एको वर्गोऽनादित एव भगवद्-उन्मुखः अन्यस् त्व् अनादित एव भगवत्-पराङ्मुखः । स्वभावतस् तदीय-ज्ञान-भावात् तदीय-ज्ञानाभावाच् च । अत्र प्रथमोऽन्तरङ्गाशक्ति-विलासानुगृहीतो नित्य- भगवत्-परिकर-रूपो गरुडादिकः । यथोक्तं पाद्मोत्तर-खण्डे त्रिपाद्- विभूतेर् लोकास् त्व् इत्य् आदौ भगवत्-सन्दर्भोदाहृते (८१) । अस्य च तटस्थत्वं जीवत्व-प्रसिद्धेर् ईश्वरत्व-कोटाव् अप्रवेशात् । अपरस्य तत्-पराङ्मुखत्व-दोषेण लब्ध-च्छिद्रया मायया परिभूतः संसारी । यथोक्तं हंस-गुह्य-स्तवे - सर्वं पुमान् वेद गुणांश् च तज्-ज्ञो न वेद सर्वज्ञम् अनन्तम् ईडे इति [भ्प् ६.४.२५] । एकादशे च -- भयं द्वितीयाभिनिवेशतः स्याद् इति [भ्प् ११.२.३७] ।

तद्-वर्ग-द्वयम् एवोक्तं श्री-विदुरेणापि -

तत्त्वानां भगवंस् तेषां कतिधा प्रति-सङ्क्रमः । तत्रेमं क उपासीरन् क उ स्विद् अनुशेरते ॥ [भ्प् ३.७.३७] इत्य् अनेन ।

तत्र परमेश्वर-पराङ्मुखानां शुद्धानाम् अपि तच्-छक्ति-विशिष्टान् परमेश्वरात् सोपाधिकं जन्म भवति । तच् च जन्म निजोपाधि-जन्मना निज-ज्नमाभिमान-हेतुकाध्यात्मिकावस्था-प्राप्तिर् एव । तद् एतद् आहुः --

न घटत उद्धवः प्रकृति-पुरुषयोर् अजयोर् उभय-युजा भवन्य् असुभृतो जल-बुद्बुदवत् । त्वयि न इमे ततो विविध-नाम-गुणैः परमे सरित इवार्णवे मधुनि लिख्युर् अशेष-रसाः ॥ [भ्प् १०.८७.३१]

प्रकृतेस् त्रैगुण्यं पुरुषं शुद्धौ जीवस् तयोर् द्वयोर् अप्य् अजत्वाद् उद्धवो न घटते ये चासुभृत आध्यात्मिक-रूपाः सोपाधयो जीवा जायन्ते तत्-तद्- उभय-शक्ति-युजा परमात्मनैव कारणेन जायन्ते प्रकृति-विकार-प्रलयेण सुप्त-वासनत्वात् शुद्धास् ताः परमात्मनि लीना जीवाख्याः शक्तयः सृष्टि- काले विकारिणीं प्रकृतिम् आसृज्य क्षिभित-वासनाः सत्यः सोपाधिकावस्थां प्राप्नुवन्त्य एव व्युच्चरन्तीत्य् अर्थः । एतद् अभिप्रेत्यैव भगवान् एक आसेदम् इत्य् [३.५.२३] आदि तृतीय-स्कन्ध-प्रकरणे -

काल-वृत्त्या तु मायायां गुण-मय्याम् अधोक्षजः । पुरुषेणात्म-भूतेन वीर्यम् आधत्त वीर्यवान् ॥ [भ्प् ३.५.२६]

इत्य् अनेन वीर्य-शब्दोक्तस्य जीवस्य प्रकृतावाधानम् उक्तम् । एवं श्री- गीतोपनिषत्स्व् अपि मम योनिर् महद् ब्रह्म तस्मिन् गर्भं दधाम्य् अहम् इत्य् [गीता १४.३] अत्रोक्तम् । टीकाकारैश् च ब्रह्म-शब्देन प्रकृतिर् व्याख्याता गर्भ-शब्देन जीव इति । पुनर् एष एव तृतीये -

दैवात् क्षुभित-धर्मिण्यां स्वस्यां योनौ परः पुमान् । आधत्त वीर्यं सासूत महत् तत्त्वं हिरण्मयम् ॥ [भ्प् ३.२६.१९]

इत्य् अत्र वीर्यं चिच्-छक्तिम् इति टीकायां व्याख्यातमतः शक्तित्वम् अस्य टीका- सम्मतम् । ततोऽकस्माद् उद्भव-मात्रांशे दृष्टान्तः । जल-बुद्बुदवद् इति । अतः पुनर् अपि प्रलय-समये इमे सोपाधिका जीवास् त्वयि बिम्बस्थानीय- मूल-चिद्-रूपे
रश्मि-स्थानीय-चिद्-एक-लक्षण-शुद्ध-जीव-शक्तिमये । तत एव स्वम् अपीतो भवतीत्य् आदि श्रुतौ स्व-शब्दाभिधेये परमे परमात्मनि विविध-नाम-गुणैर् विविधाभिर् देवादि संज्ञाभिर् विविधैः शुभाशुभ-गुणैश् च सह लिल्युर् लीयन्ते । पूर्ववत् प्रलयेऽपि दृष्टान्तः सरित इवार्णव इति अशेष-रसा इव मधुनि इति च । अत्र देव-मनुष्यादि-नाम-रूप- परित्यागेन तस्मिन् लीनेऽपि स्वरूप-भेदोऽस्त्य् एव तत्-तद्-अंश-सद्-भावाद् इत्य् अभिप्रायः । अत्र श्रुतयः अजाम् एकाम् इत्य् [श्वेतु ५.५] आदि ।

यथा नद्यः स्यन्दमानाः समुद्रे ऽस्तं गच्छन्ति नाम-रूपे विहाय । तथा विद्वान् नाम-रूपाद् विमुक्तः परात् परं पुरुषम् उपैति दिव्यम् ॥ [मुण्डु ३.२.८] इति ।

यथा सौम्येमा मधु-कृतो निस्तिष्ठन्ति नाना-रूपाणाम् वृक्षाणां रसान् समवहारम् एकतां रसं गमयन्ति ॥ [छाउ ६.९.१]

ते यथा विवेकं न लभन्ते अमुषाहं वृक्षस्य रसोऽस्मीत्य् एवं खलु सौम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति ॥ इति [छाउ ६.९.२]

॥ १०.८७ ॥ श्रुतयः श्री-भगवन्तम् ॥४७॥

[47]

tad evam anantā eva jīvākhyās taṭasthāḥ śaktayaḥ | tatra tāsāṃ varga- dvayam | eko vargo'nādita eva bhagavad-unmukhaḥ anyas tv anādita eva bhagavat-parāṅmukhaḥ | svabhāvatas tadīya-jñāna-bhāvāt tadīya- jñānābhāvāc ca | atra prathamo'ntaraṅgāśakti-vilāsānugṛhīto nitya- bhagavat-parikara-rūpo garuḍādikaḥ | yathoktaṃ pādmottara-khaṇḍe tripād- vibhūter lokās tv ity ādau bhagavat-sandarbhodāhṛte (81) | asya ca taṭasthatvaṃ jīvatva-prasiddher īśvaratva-koṭāv apraveśāt | aparasya tat- parāṅmukhatva-doṣeṇa labdha-cchidrayā māyayā paribhūtaḥ saṃsārī | yathoktaṃ haṃsa-guhya-stave - sarvaṃ pumān veda guṇāṃś ca taj-jño na veda sarvajñam anantam īḍe iti [BhP 6.4.25] | ekādaśe ca -- bhayaṃ dvitīyābhiniveśataḥ syād iti [BhP 11.2.37] |

tad-varga-dvayam evoktaṃ śrī-vidureṇāpi -

tattvānāṃ bhagavaṃs teṣāṃ katidhā prati-saṅkramaḥ | tatremaṃ ka upāsīran ka u svid anuśerate || [BhP 3.7.37] ity anena |

tatra parameśvara-parāḍmukhānāṃ śuddhānām api tac-chakti-viśiṣṭān parameśvarāt sopādhikaṃ janma bhavati | tac ca janma nijopādhi-janmanā nija-jnamābhimāna-hetukādhyātmikāvasthā-prāptir eva | tad etad āhuḥ --

na ghaṭata udbhavaḥ prakṛti-puruṣayor ajayor ubhaya-yujā bhavany asubhṛto jala-budbudavat | tvayi na ime tato vividha-nāma-guṇaiḥ parame sarita ivārṇave madhuni likhyur aśeṣa-rasāḥ || [BhP 10.87.31]

prakṛtes traiguṇyaṃ puruṣaṃ śuddhau jīvas tayor dvayor apy ajatvād udbhavo na ghaṭate ye cāsubhṛta ādhyātmika-rūpāḥ sopādhayo jīvā jāyante tat-tad- ubhaya-śakti-yujā paramātmanaiva kāraṇena jāyante prakṛti-vikāra-pralayeṇa supta-vāsanatvāt śuddhās tāḥ paramātmani līnā jīvākhyāḥ śaktayaḥ sṛṣṭi- kāle vikāriṇīṃ prakṛtim āsṛjya kṣbhita-vāsanāḥ satyaḥ sopādhikāvasthāṃ prāpnuvantya eva vyuccarantīty arthaḥ | etad abhipretyaiva bhagavān eka āsedam ity [3.5.23] ādi tṛtīya-skandha-prakaraṇe -

kāla-vṛttyā tu māyāyāṃ guṇa-mayyām adhokṣajaḥ | puruṣeṇātma-bhūtena vīryam ādhatta vīryavān || [BhP 3.5.26]

ity anena vīrya-śabdoktasya jīvasya prakṛtāvādhānam uktam | evaṃ śrī- gītopaniṣatsv api mama yonir mahad brahma tasmin garbhaṃ dadhāmy aham ity [Gītā 14.3] atroktam | ṭīkākāraiś ca brahma-śabdena prakṛtir vyākhyātā garbha-śabdena jīva iti | punar eṣa eva tṛtīye -

daivāt kṣubhita-dharmiṇyāṃ svasyāṃ yonau paraḥ pumān | ādhatta vīryaṃ sāsūta mahat

tattvaṃ hiraṇmayam || [BhP 3.26.19]

ity atra vīryaṃ cic-chaktim iti ṭīkāyāṃ vyākhyātamataḥ śaktitvam asya ṭīkā- sammatam | tato'kasmād udbhava-mātrāṃśe dṛṣṭāntaḥ | jala-budbudavad iti | ataḥ punar api pralaya-samaye ime sopādhikā jīvās tvayi bimbasthānīya- mūla-cid-rūpe raśmi-sthānīya-cid-eka-lakṣaṇa-śuddha-jīva-śaktimaye | tata eva svam apīto bhavatīty ādi śrutau sva-śabdābhidheye parame paramātmani vividha-nāma-guṇair vividhābhir devādi saṃjñābhir vividhaiḥ śubhāśubha- guṇaiś ca saha lilyur līyante | pūrvavat pralaye'pi dṛṣṭāntaḥ sarita ivārṇava iti aśeṣa-rasā iva madhuni iti ca | atra deva-manuṣyādi-nāma-rūpa- parityāgena tasmin līne'pi svarūpa-bhedo'sty eva tat-tad-aṃśa-sad-bhāvād ity abhiprāyaḥ | atra śrutayaḥ ajām ekām ity [ŚvetU 5.5] ādi |

yathā nadyaḥ syandamānāḥ samudre 'staṃ gacchanti nāma-rūpe vihāya | tathā vidvān nāma-rūpād vimuktaḥ parāt paraṃ puruṣam upaiti divyam || [MuṇḍU 3.2.8] iti |

yathā saumyemā madhu-kṛto nistiṣṭhanti nānā-rūpāṇām vṛkṣāṇāṃ rasān samavahāram ekatāṃ rasaṃ gamayanti || [ChāU 6.9.1]

te yathā vivekaṃ na labhante amuṣāhaṃ vṛkṣasya raso'smīty evaṃ khalu saumyemāḥ sarvāḥ prajāḥ sati sampadya na viduḥ sati sampadyāmaha iti || iti [ChāU 6.9.2]

|| 10.87 || śrutayaḥ śrī-bhagavantam ||47||

English witness · section(s) 47

Anuccheda 47

Text 1

Thus the Lord’s marginal potencies, who are called the individual spirit souls are limitless in number. Still, they may be divided into two groups: 1. the souls who, from time immemorial, are favorable to the Supreme Lord, and 2. the rebellious souls who, from time immemorial, are averse to the Supreme Lord. This is because one group is aware of the Lord’s glories and the other group is not aware of them.

Text 2

The first group consists of Garuda and the other eternal associates of the Lord, These devotees take shelter of the Lord’s internal potency and enjoy pastimes with Him. They reside in the spiritual world, which will be described in the Bhagavat- sandarbha (anuccheda 78) where the following words of Padma Purana, Uttara-khanda are quoted:

“Countless blissful spiritual planets are in the spiritual sky, which is three fourths of the entire creation.”

Thus, although the nature of the individual souls is on the borderline of the nature of the Supreme Personality of Godhead, the individual souls do not enter that nature. Thus they remain different from the Lord.

Text 3

The other individual souls, the rebellious souls who are averse to the Supreme Lord, become conquered by the illusory potency maya and must live in the material world. They are described in the following words of the Hamsa-guhya Prayers (Srimad-Bhagavatam 6.4.25):

“But the living being, because of his spiritual nature, can know his body, then life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.”*

Text 4

The rebellious individual spirit souls averse to the Supreme Lord, souls who must then reside in the material world, are also described in these words of Srimad-Bhagavatam (11.2.37):

“When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna’s competitor. This is called viparyayo’smrtih.”*

Text 5

The rebellious souls averse to the Lord and thus residing in the material world are also described in these words of Sri Visnu Purana (6.7.63):

“The living entity, covered by the influence of nescience, exists in different forms in the material condition. O king, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.”*

Text 6

The two groups of individual souls are hinted in these words of Sri Vidura (Srimad-Bhagavatam 3.7.37):

“Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolution to serve the Lord while He is asleep.”*

Text 7

The rebellious pure spirit souls averse to the Lord thus take birth in a material body. When the body is thus born, the bewildered soul thinks he is born. He thinks that his existence begins at that point.

Text 8

The Personified Vedas describe the birth of these rebellious souls in these words addressed to the Supreme Personality of Godhead (Srimad-Bhagavatam 10.87.31):

“Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.”*

Text 9

Here the word “prakrtih” means “the three modes of material nature”, “purusah” means “the pure spirit soul”. Because neither the individual souls nor the material world of the three modes are ever born, the verse declares, “na ghatata udbhavah” (they are not born). “Asu-bhrtah” means “the souls who take birth in material bodies”, the Supreme Personality of Godhead Himself causes these two potencies (the potency that is the individual soul and the potency that is the material energy) to take birth. When the various transformations of matter finally destroy the material world, the potencies known as the pure individual souls, their material desires now dormant, enter the Supreme Personality of Godhead. However, when the material world is created again, these souls become attracted to the various transformations of matter. Their material desires thus aroused, they again take birth in material bodies. That is the meaning of this verse.

Text 10

This is also described in the following words of Srimad-Bhagavatam (3.5.23):

“The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and

again everything merges in Him."*

Text 11

The creation is again described in these words of Srimad-Bhagavatam (3.5.26):

"The Supreme Living Being in His feature as the transcendental purusa incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear."*

Text 12

The word "virya" here describes the individual soul's entrance into the material world. This is also described by the Supreme Personality of Godhead Himself in these words of Bhagavad-gita 14.3):

"The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of the living beings, O son of Bharata."*

In his explanation of this verse, the commentator says that here the word "brahma" means "the material world" and the word "garbham" means "the individual spirit soul".

Text 13

This is also described in the following words of Srimad-Bhagavatam (3.26.19):

"After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, who is known as Hiranmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls."*

Text 14

Here Srila Sridhara Svami explains that the word "virya" means "the spiritual potency". Thus the conclusion of the commentator is that the individual souls are potencies of the Supreme Lord. Here the word "jala-budbuda-vat" (like bubbles in the water) is given to describe the souls' birth in the material world. Then again, the verse explains, "at the time of cosmic annihilation the embodied souls again enter You, O Lord". Thus the pure individual souls are a potency of the Lord. They are like rays of light emanating from the sun that is the Lord. This is confirmed in the Sruti-sastra in the words:

"The living entities are manifested from the Lord."

Here the word “parame means “in the Supreme Personality of Godhead”, “vividha-nama-gunaih” means “with the names of the various demigods and other living beings and with their auspicious and inauspicious qualities also”, and “lilyuh” means “they merged”.

Text 15

This verse gives two example to describe the period of cosmic devastation. One example is the example of rivers entering the ocean and the other is the example of the nectar of different flowers blending into honey.

Text 16

In this way the souls abandon their names and forms of demigods, human beings, or other species of life and merge into the body of the Lord. However, because they are all in truth parts and parcels of the Lord, they all retain their individual identities, even when they are merged in the Lord’s body.

Text 17

This is also described in the following words of Chandogya Upanisad (6.3.2):

“Then the Supreme Personality of Godhead thought: Let me create the names and forms of the three kinds of material bodies and let me place the conditioned souls in those bodies.”

Text 18

This is also described in these words of the Svetasvatara Upanisad (4.5):

“An unborn man enjoys an unborn red, white, and black woman who bears many children like herself. Another unborn man first enjoys and then forsakes her.”

Note: The unborn woman is the material nature. The colors red, white, and black are the modes of passion, goodness, and ignorance. The many children are the ingredients of the material universes. The first unborn man is the conditioned soul. The second unborn man is the soul who, after trying to enjoy matter, finally renounces the world and attains liberation.

Text 19

This is also described in these words of the Mundaka Upanisad (3.2.8):

“As rivers abandon their names and forms and meet with the ocean, so the wise transcendentalist abandons his material name and form and meets the glorious Supreme Person.”

Text 20

This is also described in these words of Chandogya Upanisad (6.9.1-2):

“As bees make honey from the nectar of many different kinds of trees, and as, when merged together in the honey, the different nectars do not stand up and say: ‘I am the nectar from such-and-such tree’, or ‘I am the nectar from such-and-such tree’, in the same way, when they merge into the body of the Supreme Personality of Godhead, the many different spirit souls do not say ‘I have come from such-and-such species of life’, or ‘I have come from such-and-such species of life’.”

Text 21

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Paramātma · Sanskrit §48 · English §48–52

[४८]

तद् एवं परमात्मनस् तटस्थाख्या शक्तिर् विवृता । अन्तराङ्गाख्या तु पूर्ववद् एव ज्ञेया । अथ बहिरङ्गाख्या विव्रियते ।

एषा माया भगवतः सृष्टि-स्थित्य्-अन्त-कारिणी त्रि-वर्णा वर्णितास्माभिः किं भूयः श्रोतुम् इच्छसि ॥ [भ्प् ११.३.१८]

भगवतः स्वरूप-भूतैश्वर्यादेः । परमात्मन एषा तटस्थ-लक्षणेन पूर्वोक्ता जगत्-सृष्ट्य्-आदि-कारिणी मायाख्या शक्तिः । त्रयो वर्णा यस्याः सा । तथा चाथर्वणिकाः पठन्ति । सितासिता च कृष्णा च सर्व-काम-दुघा विभोर् इति । उक्तं च दैवी ह्य् एषा गुणमयी मम माया दुरत्यया [गीता ७.१४] इति ॥११.३॥ अन्तरीक्षो विदेहम् ॥४८॥

[48]

tad evaṃ paramātmanas taṭasthākhyā śaktir vivṛtā | antarāṅgākhyā tu pūrvavad eva jñeyā | atha bahiraṅgākhyā vivriyate |

eṣā māyā bhagavataḥ sṛṣṭi-sthity-anta-kāriṇī tri-varṇā varṇitāsmābhiḥ kiṃ bhūyaḥ śrotum icchasi || [BhP 11.3.18]

bhagavataḥ svarūpa-bhūtaiśvaryādeḥ | paramātmana eṣā taṭastha-lakṣaṇena pūrvoktā jagat-sṛṣṭy-ādi-kāriṇī māyākhyā śaktiḥ | trayo varṇā yasyāḥ sā | tathā cātharvaṇikāḥ paṭhanti | sitāsitā ca kṛṣṇā ca sarva-kāma-dughā vibhor iti | uktaṃ ca daivī hy eṣā guṇamayī mama māyā duratyayā [Gītā 7.14] iti ||11.3|| antarīkṣo videham ||48||

English witness · section(s) 48–52

Anuccheda 48

Text 1

In this way we have described the Lord's marginal potency. We have already described the Lord's internal potency. Now we will describe the Lord's external potency.

Text 2

The Lord's external potency is described in these words of Srimad-Bhagavatam (11.3.16):

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe. Now, what more do you wish to hear?"***

Text 3

Here the word "bhagavatah" means "of the Supreme Personality of Godhead, who is the master of all opulences and glories", "esa" means, "the previously described potency, which is called 'maya', which is the cause of creation, maintenance and destruction, and which has a relationship with the marginal potency," and "tri-varnah" means "the three modes of material nature".

Text 4

The three modes of nature are described in the following words of the Atharva Veda:

"From the Supreme Personality of Godhead were manifested three modes that were white, red, and black. These modes were meant to fulfill the material desires of the conditioned souls."

Text 5

The three modes of material nature are also described by the Supreme Lord in these words of Bhagavad-gita (7.14):

“This divine energy of Mine, consisting of the three modes of material nature, is very difficult to overcome.”*

In this verse the word “gunamayi” refers to the three modes of material nature.

Text 6

The verse quoted in the beginning of this anuccheda was spoken by Antariksa Muni to the king of Videha.

Anucchedas 49-50

Text 1

The maya potency has two parts: 1. the modes of material nature, which are the creators of the material world, and 2. the various ingredients of which the things in the material world are made. The ways these two parts are different are described in the four Srimad-Bhagavatam verses to be quoted now in this book.

Text 2

In the first of these verses the Supreme Personality of Godhead declares (Srimad-Bhagavatam 11.24.1):

“Now I shall describe to you the science of snkhya, which has been perfectly established the ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.”***

Text 3

Srila Sridhara Svami comments:

“The illusory potency maya imposes material duality on the spirit souls. The sankhya philosophy is spoken to make the souls free of material duality. In this way the Lord praises the sankhya philosophy.”

Text 4

In this context the word “pradhana” is a synonym for “prakrti” (material nature).

Text 5

In the second of these verses the Supreme Personality of Godhead declares (Srimad-Bhagavatam 11.24.2):

“Originally, during the Satya-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, non-different from the seen object.”***

Text 6

Srila Sridhara Svami comments:

“Here the word ‘atho’ means ‘completely’, and ‘jnanam’ means ‘there was no longer any difference between seer and seen, for all was merged in Brahman’.”

Text 7

This is also described in the following words of Srimad-Bhagavatam (3.5.23):

“The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.”*

Text 8

This is also described in the following words of Srimad-Bhagavatam (1.2.11):

“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramatma, or Bhagavan.”*

In this way the word “Brahman” and the term “the Supreme Personality of Godhead” both signify the same transcendental Absolute.

Text 9

At the end of this chapter of Srimad-Bhagavatam (11.24.29) the Supreme Personality of Godhead declares:

“Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sankhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation.”***

In this verse the words “paravara-drsa maya” describe the transcendental status of the Supreme Personality of Godhead.

Text 10

Here someone may ask: When did this occur, that the seer existed alone, non-different from the seen object? The answer is given here (in Srimad-Bhagavatam 11.24.2, quoted in

text 7) in the words “yada viveka-nipuna adau krta-yuge ‘yuge” (Originally, during the Satya-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation). Here the word “ayuge” means “previous to that, during the period of annihilation”.

Text 11

In the next of these verses (Srimad-Bhagavatam 11.24.3) the Supreme Personality of Godhead declares:

“That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories: the material nature and the living entities who are trying to enjoy the manifestations of that nature.”***

Text 12

Srila Sridhara Svami comments:

“Here the words ‘brhad van-mano-gocaram’ means ‘the Absolute Truth, who is beyond the mind and words’. In the word ‘maya-phala-rupena’ ‘maya’ refers to the visible world and ‘phala’ refers to the seer of the material world. The word ‘dvidha’ means ‘as maya and as the enjoyer of maya’.”

Text 13

Here “maya” means “the visible world”, and “phala” means “he who sees the visible world”. These are the two distinctions. What is seen by the Supreme is called “maya”, and the seer that is manifested from the Supreme is called “phala”. That is the meaning.

Text 14

In the last of these verses (Srimad-Bhagavatam 11.24.4) the Supreme Personality of Godhead declares:

“Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer.”***

Text 15

Srila Sridhara Svami comments:

“Here the word ‘tayoh’ means ‘the two different parts-and-parcels of the Lord, one of them the cause and the other the effect’.”

Text 16

These two potencies are also described in the following words of Sri Visnu Purana (1.2.24):

“O brahmana, from the transcendental body of Lord Visnu are manifested the spirit souls, the material nature, and other things also.”

Text 17

Srila Sridhara Svami comments:

“This verse means: ‘From the transcendental body of Lord Visnu, which is not material, are manifested the spirit souls and the material nature, which were both described previously in this book. Other things, created by the maya potency, were also manifested’.”

Text 18

The four Srimad-Bhagavatam verses that form the root of these four anucchedas (49-52) were spoken by the Supreme Personality of Godhead.

Paramātma · Sanskrit §49 · English §53

[४९]

तस्या मायायाश् चांश-द्वयम् । तत्र गुण-रूपस्य मायाख्यस्य निमित्तांशस्य द्रव-रूपस्य प्रधानाख्यस्योपादानांशस्य च परस्परं भेदम् आह चतुर्भिः ।

अथ ते सम्प्रवक्ष्यामि साङ्ख्यं पूर्व-विनिश्चितम् । यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम् ॥ [भ्प् ११.२४.१]

टीका च - अद्वितीयात् परमात्मनो मायया प्रकृति-पुरुष-द्वारा सर्वं द्वैतम् उदेति पुनस् तत्रैव लीयते इत्य् अनुसन्दधानस्य पुरुषस्य द्वन्द्व- भ्रमो निवर्तते इति वक्तुं साङ्ख्यं प्रस्तौति अथ ते इत्य् एषा । अत्र प्रधान- पर्यायः प्रकृति-शब्दः ॥४९॥

[49]

tasyā māyāyāś cāṃśa-dvayam | tatra guṇa-rūpasya māyākhyasya nimittāṃśasya drava-rūpasya pradhānākhyasyopādānāṃśasya ca parasparaṃ bhedam āha caturbhiḥ |

atha te sampravakṣyāmi sāṅkhyaṃ pūrva-viniścitam | yad vijñāya pumān sadyo jahyād

vaikalpikaṃ bhramam || [BhP 11.24.1]

ṭīkā ca - advitīyāt paramātmano māyayā prakṛti-puruṣa-dvārā sarvaṃ dvaitam udeti punas tatraiva līyate ity anusandadhānasya puruṣasya dvandva- bhramo nivartate iti vaktuṃ sāṅkhyaṃ prastauti atha te ity eṣā | atra pradhāna- paryāyaḥ prakṛti-śabdhaḥ ||49||

English witness · section(s) 53

Anuccheda 53

Text 1

The different activities of these two parts-and-parcels of the Lord, which are the cause and ingredient of the material world, are described in these words of Srimad-Bhagavatam (10.63.26):

Text 2

“Time, fate, karma, purification, the individual soul and his propensities, the subtle material elements, the material body, the life air, false ego, the various senses, the totality of these as reflected in the living being’s subtle body, all this constitutes Your material illusory energy, maya, an endless cycle like that of seed and plant. I take shelter of You, the negation of this maya.”***

Text 3

Srila Sridhara Svami comments:

“In this verse the word ‘kalah’ means ‘the agitator’, ‘karma’ means ‘the cause’, ‘daivam’ means ‘that which brings results’, ‘sva-bhava’ means ‘that which purifies’, ‘jiva’ means ‘he who possesses that’, ‘dravyam’ means ‘the subtle material elements’, ‘ksetram’ means ‘the material world’, ‘pranah’ means ‘the string of life’, ‘atma’ means ‘false ego’, ‘vikarah’ means ‘the eleven senses and the five gross elements, which are then considered the sixteen ingredients of the world’, ‘tat-sanghatah’ means ‘the material body, which is manifested from past karma as a sprout is manifested from the planting of a seed’, ‘tat’ means ‘to You, who stop these manifestations of maya’, and ‘prapadye’ means ‘I worship’.”

Text 4

Of the items mentioned in this verse, time, fate, karma, and purification are causes and the other items are the ingredients of the world. The individual spirit souls are counted in both categories. They are among the ingredients of the world, and, as one of the Lord’s potencies, they are also counted among the causes. When the soul is placed in a material

body and he accepts that material designation, the false ego, which is a transformation of ignorance, is manifested.

Text 5

The false ego is described in these words of Srimad-Bhagavatam (3.6.25):

“Thereafter the materialistic ego of the gigantic form separately manifested itself, and it entered into Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.”*

Text 6

Srila Sridhara Svami comments:

“Here the word ‘atmanam’ means ‘false ego’, ‘abhimanah’ means ‘Rudra’, and ‘karmana’ means ‘with the activities of the false ego’.”

Text 7

Here the word “nirbhinnam” means “the voice and other working senses”. A further explanation is found at the end of the Third Canto in the commentary on the adhyatma-prakarana chapter.

Text 8

Here is described the root from which materialistic activities grow. The field of activities and the primordial state of material nature are included among the ingredients of the material world manifested by the root material potency, maya. The conditioned soul is subject to maya, but the pure soul is free from maya’s grip. That is taught here. The verse quoted in the beginning of this anuccheda was spoken by the Sivajvara to the Supreme Personality of Godhead.

Paramātma · Sanskrit §50 · English §54

[५०]

आसीज् ज्ञान-मयो अर्थं एकम् एवाविकल्पितम् । यदा विवेक-निपुणा आदौ कृत-युगे युगे ॥ [भ्प् ११.२४.२]

टीका च - अथो शब्दः कात्स्न्र्ये । ज्ञानं द्रष्टृ । तेन दृश्य-रूपः कृत्स्नोऽप्य् अर्थश् च विकल्प-शून्यम् एकम् एव । ब्रह्मण्य् एव लीनम् आसीद् इत्य् अर्थः । इत्य् एषा । तृतीय-स्कन्धे च भगवान् एक आसेदम् अग्र आत्मात्मनां विभुर् इत्य् [भ्प् ३.५.२३] आदौ यद् भगवत्त्वेन शब्द्यते तद् एवात्र ब्रह्मत्वेन शब्द्यते इति वदन्तीत्य् आदिवद् उभत्रैकम् एव वस्तु प्रतिपाद्यम् । अन्ते तु एष साङ्ख्य- विधिः प्रोक्त इत्य् आदौ परावर-दृशा मयेत्य् अनेन भगवद्-रूपेणाप्य् अवस्थितिः स्पष्टैव । कदेत्य् अपेक्षायाम् आह । यदा आदौ कृत-युगे विवेक- निपुणा जना भवन्ति तस्मिन् युगे तत् पूर्वस्मिन् प्रलय-समय इत्य् अर्थः ॥५०॥

[50]

āsīj jñāna-mayo arthaṃ ekam evāvikalpitam | yadā viveka-nipuṇā ādau kṛta-yuge yuge || [BhP 11.24.2]

ṭīkā ca - atho śabdaḥ kārtsnye | jñānaṃ draṣṭṛ | tena dṛśya-rūpaḥ kṛtsno'py arthaś ca vikalpa-śūnyam ekam eva | brahmaṇy eva līnam āsīd ity arthaḥ | ity eṣā | tṛtīya-skandhe ca bhagavān eka āsedam agra ātmātmanāṃ vibhur ity [BhP 3.5.23] ādau yad bhagavattvena śabdyate tad evātra brahmatvena śabdyate iti vadantīty ādivad ubhatraikam eva vastu pratipādyam | ante tu eṣa sāṅkhya- vidhiḥ prokta ity ādau parāvara-dṛśā mayety anena bhagavad-rūpeṇāpy avasthitiḥ spaṣṭaiva | kadety apekṣāyām āha | yadā ādau kṛta-yuge viveka- nipuṇā janā bhavanti tasmin yuge tat pūrvasmin pralaya-samaya ity arthaḥ ||50||

English witness · section(s) 54

Anuccheda 54

Text 1

In discussing the various causes, two activities will be first discussed. These two are described in the following words of Srimad-Bhagavatam (11.11.3):

Text 2

"O Uddhava, both knowledge and ignorance, being products of maya, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."***

Text 3

Srila Sridhara Svami comments:

"In this verse the word 'tanu" means the two potencies, and 'me mayaya vinirmite' means 'created by My maya'. Even though it is in the singular, the compound word 'moksa-bandha-kari' should be understood to be in the dual. Here someone may object: 'Is it not so that, because they are effects and not causes, bondage and liberation cannot be eternal?' The verse answers this objections by speaking the word 'adye', which means 'existing from time without beginning'. The meaning here is 'When I teach untruth, I am trapped in material bondage, but when I teach the truth, then I attain liberation'. That is the meaning."

Text 4

Because they are manifested from maya's activities, knowledge and ignorance are here called activities of maya. Because maya is limitless, what she creates has no beginning. That is the meaning in this verse. In this way the individual soul's liberation is manifest. From ignorance bondage is manifested and from knowledge liberation is manifested. In this way liberation is eternal. That is the meaning.

Text 5

In Srimad-Bhagavatam (11.3.16) it is said:

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe."***

It should not be said that because it does not declare that the maya potency can grant liberation, this statement disagrees with the previously quoted Srimad-Bhagavatam verse. The truth is that this statement (Srimad-Bhagavatam 11.3.26) does declare that maya can grant liberation. This statement declares that maya brings the final annihilation. The final annihilation it describes is in truth liberation.

Text 6

What is called "vidya" (knowledge) here is the means by which the Lord's personal potency of transcendental knowledge is manifested. The "avidya" (ignorance) here is of two kinds:

1 avaranatmika, and 2. viksepatmika. The first of these covers the soul's natural spiritual knowledge, and the second of these overwhelms the soul with many ideas that have nothing to do with the real truth.

Paramātma · Sanskrit §51 · English §55

[५१]

तन्-माया-फल-रूपेण केवलं निर्विकल्पितम् । वाङ्-मनो-गोचरं सत्यं द्विधा समभवद् बृहत् ॥ [भ्प् ११.२४.३]

टीका च - तद् बृहद् ब्रह्म वाङ्-मनो-गोचरं यथा भवति तथा । माया दृश्यम् । फलं तत्-प्रकाशः । तद्-रूपेण माया-रूपेण विलास-रूपेण च द्विधाभूद् इत्य् एषा । अत्र माया दृश्यम् इति फलं तत्-प्रकाश इति छेदः । तेन ब्रह्मणा यद् दृश्यं वस्तु तन् माया । तस्य ब्रह्मणो यः प्रकाश- विकाशः स फलम् इत्य् अर्थः ॥५१॥

[51]

tan-māyā-phala-rūpeṇa kevalaṃ nirvikalpitam | vāṅ-mano-gocaraṃ satyaṃ dvidhā samabhavad bṛhat || [BhP 11.24.3]

ṭīkā ca - tad bṛhad brahma vāṅ-mano-gocaraṃ yathā bhavati tathā | māyā dṛśyam | phalaṃ tat-prakāśaḥ | tad-rūpeṇa māyā-rūpeṇa vilāsa-rūpeṇa ca dvidhābhūd ity eṣā | atra māyā dṛśyam iti phalaṃ tat-prakāśa iti chedaḥ | tena brahmaṇā yad dṛśyaṃ vastu tan māyā | tasya brahmaṇo yaḥ prakāśa- vikāśaḥ sa phalam ity arthaḥ ||51||

English witness · section(s) 55

Anuccheda 55

Text 1

Now the various causes will be described. The most celebrated of these is the maya potency, which has three aspects: 1. jnana (knowledge), 2. iccha (desire), and kriya (activity). Among these, knowledge of the Supreme Personality of Godhead is described in these words of Srimad-Bhagavatam (3.5.25):

Text 2

“The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as maya, or illusion, and through her agency only is the entire material manifestation made possible.”*

Text 3

Srila Sridhara Svami comments:

“Here the words ‘sa vai’ mean ‘the seer and the seen’. The word ‘sat’ means ‘what is seen’, and ‘asat’ means ‘what is not seen’. ‘Sad-asad-atmika’ means ‘which has the nature of both sat and asat’.”

Text 4

The desire feature of the Supreme Personality of Godhead is described in these words of Srimad-Bhagavatam (3.5.23):

“The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him.”*

Text 5

Srila Sridhara Svami comments:

“Here the word ‘atmeccha maya’ means ‘follows the will of the Supreme Personality of Godhead’.

Text 6

The activity feature of the Supreme Personality of Godhead is described in these words of Srimad-Bhagavatam (11.3.16):

“I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe.”***

Text 7

Although the knowledge and other features of the Supreme Personality of Godhead are never maya, nevertheless maya is one of the Lord’s potencies. Therefore the Lord’s knowledge and other features are not directly employed for the purposes of illusion. Rather they are used to benefit the Lord’s devotees. It is only the material reflection of the Lord’s activities that are engaged in maya’s activities. It is in that sense that the word

"jnanadi" is used here.

Text 8

The Lord's knowledge and other features are of two kinds: 1. the features that, because they are the Lord's own transcendental opulences, inspire faith in the Lord Himself, and 2. the features that, because they are opulences given to the Lord's devotees, inspire faith in the Lord's devotees. The former are opulences like the relationship between the seer and seen, the Lord's desire to create the universe, the Lord's potency of time, and other like features of the Lord. The latter are like knowledge, ignorance, desire, activity, and other like features.

Text 9

The pradhana, which is an ingredient of the material world, is described in these words of Srimad-Bhagavatam (3.26.10):

"The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakrti when in the manifested stage of existence."*

Text 10

This verse says, "The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakrti when in the manifested stage of existence."* The reason the pradhana is here called "avyaktam" (unmanifested) is given here in the word "avisesam", which means that because the three modes are situated in equilibrium, and no one of them is stronger than the others, there is no variety.

Text 11

The reason the material nature is called pradhana" is given in the word visesavat", which means "the situation where the mahat-tattva and other forces create variety is a superior situation".

Text 12

The reason the material nature is called "prakrti" is given in the word "sad-asad-atmika", which means "the cause of the mahat-tattva and the other causes and effects".

Text 13

The reason the material nature is called "nitya" (eternal) is that the material nature remains as a cause even after the material worlds are destroyed in the cosmic annihilation.

Also, when the material worlds are created or maintained, the material nature is still not in the position of being something that was created by the five gross material elements. Still, even though the mahat-tattva and other material features are great in these ways, the Supreme Lord is nevertheless different from them. The Supreme Lord is beyond the touch of the material modes. The Supreme Lord remains the original cause, and the mahat-tattva, avyakta, and other material features are all effects created by Him.

Text 14

This is described in the following words of Sri Visnu Purana (1.2.19-21):

"The great sages say that the unmanifested material nature (pradhana) is the eternal and subtle cause and effect of the material world, . . .

Text 15

". . . imperishable, independent, immeasurable, real, untouched by sound, touch, form, and the like, . . .

Text 16

". . . consisting of the three modes, the creator of the material universe, the beginningless origin of birth and destruction, everything, and the cause that continues to exist even after the material universes are destroyed."

Text 17

The unmanifested material nature (pradhana), which from beginningless time is the subtle form of the material universe, is known by many names, such as "avyakrta" and "avyakta". The knowers of Vedanta affirm that this unmanifested material nature is subordinate to the Supreme Personality of Godhead. This is affirmed in the following words of Vedanta-sutra (1.4.3):

"The unmanifested material nature (pradhana), is always subordinate to the Supreme Personality of Godhead."

Text 18

The followers of the sankhya theory claim that the unmanifested material nature is independent of the Supreme Personality of Godhead. This mistaken idea is refuted by the arguments presented in Vedanta-sutra 1.4.1-15.

Text 19

The truth that the unmanifested material nature is subordinate to and dependent on the Supreme Personality of Godhead is also confirmed by the following words of Svetasvatara Upanisad (6.16):

“The Supreme Personality of Godhead is the Supersoul, the master of all transcendental qualities, and He is the master of the cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage.”*

Text 20

The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Paramātma · Sanskrit §52 · English §56

[५२]

तयोर् एकतरो ह्य् अर्थः प्रकृतिः सोभयात्मिका । जानन्त्य् अन्यतमो भावः पुरुषः सोऽभिधीयते ॥ [भ्प् ११.२४.४]

टीका च - तयोर् द्विधाभूतयोर् अंशयोर् मध्ये उभयात्मिका कार्य-कारण- रूपिणी । इत्य् एषा । श्री-विष्णु-पुराणे - विष्णोः स्वरूपात् परतो हि तेऽन्ये रूपं प्रधानं पुरुषश् च विप्र इत्य् [विप् १.२.२४] अत्र तेषाम् एव टीका च - परतो निरुपादेर् विष्णोः स्वरूपात् ते प्राग् उक्ते प्रधानं पुरुषं चेति द्वे रूपे अन्ये माया-कृते इति ॥ ११.२४ ॥ भगवान् ॥५२॥

[52]

tayor ekataro hy arthaḥ prakṛtiḥ sobhayātmikā | jānanty anyatamo bhāvaḥ puruṣaḥ so'bhidhīyate || [BhP 11.24.4]

ṭīkā ca - tayor dvidhābhūtayor aṃśayor madhye ubhayātmikā kārya-kāraṇa- rūpiṇī | ity eṣā | śrī-viṣṇu-purāṇe - viṣṇoḥ svarūpāt parato hi te'nye rūpaṃ pradhānaṃ puruṣaś ca vipra ity [ViP 1.2.24] atra teṣām eva ṭīkā ca - parato nirupāder viṣṇoḥ svarūpāt te prāg ukte pradhānaṃ puruṣaṃ ceti dve rūpe anye māyā-kṛte iti || 11.24 || bhagavān ||52||

English witness · section(s) 56

Anuccheda 56

Text 1

In this way the three potencies of the Lord have been described in these two sandarbhas. To remove any confusion that may arise for the host of different names that may be given to these three potencies, the following verses are quoted from the scriptures:

Text 2

“The Lord’s potencies are maya, antaranga, and bahiranga. The bewildering powers of maya are seen in the pradhana (unmanifested matter).

Text 3

“Maya, bahiranga, and pradhana are three names for the Lord’s material potency. Cit-sakti and antaranga are names for the Lord’s spiritual potency. The pure spirit souls are manifestation of the Supreme Lord’s potency of knowledge and power.

Text 4

“From the spiritual potency comes the potency of transcendental knowledge. When it is engaged in activities that bring bewilderment, the spiritual potency is called Yogamaya.

Text 5

“Pradhana, avyakrta, and avyakta are names of the material potency, which is made of three modes of matter. However, the wise do not use these names to refer to the spiritual potency or the Yogamaya potency.”

Text 6

The activities of the material potency maya are described in the following words of Srimad-Bhagavatam (3.26.61-62):

“From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.*

Text 7

“The universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego, and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhana. Within the egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.”*.

Text 8

Here the word “tena” means “by the Supreme Personality of Godhead”, “anuviddhebhyah” means the mahat-tattva and other material principles were agitated”. From those material principles and unintelligent egg was manifested. From that egg appeared the celebrated Cosmic Being. The word “bhagavatah” means “of the purusa-avatara”.

PARAMĀTMA-SANDARBHA

3.6

Sections 53–62

10 bilingual sequence blocks

Paramātma · Sanskrit §53 · English §57

[५३]

अन्यत्र तयोर् उपादान-निमित्तयोर् अंशयोर् वृत्ति-भेदेन भेदान् अप्य् आह --

कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राणम् आत्मा विकारः । तत्-सङ्घातो बीजरोह-प्रवाहस् तन्-मायैषा तन्-निषेधं प्रपद्ये ॥ [भ्प् १०.६३.२६]

टीका च - कालः क्षोभकः । कर्म निमित्तं तद् एव फलाभिमुखम् अभिव्यक्तं दैवम् । स्वभावस् तत्-संस्कारः । जीवस् तद्वान् । द्रव्यं भूत- सूक्ष्माणि । क्षेत्रं प्रकृतिः । प्राणः सूत्रम् । आत्मा अहङ्कारः । विकार एकादेशेन्द्रियाणि महाभूतानि चेति षोडशकः तत्-सङ्घातो देहः । तस्य च बीज-रोहवत् प्रवाहः । रोहोऽङ्कुरः । देहाद् बीज-रूपं कर्म । ततोऽङ्कुर- रूपो देहः । ततः पुनर् एवम् इति प्रवाहः । तं त्वां निषेधावधि-भूतं प्रपद्ये भजे इति । इत्य् एषा ।

अत्र काल-दैव-कर्म-स्वभावा निमित्तांशाः अन्ये उपादानांशास् तद्वान् जीवस् तूभयात्मकस् तथोपादान-वर्गे निमित्त-शक्त्य्-अंशोऽप्य् अनुवर्तते । यथा जीवोपाधि-लक्षणेऽहम्-आख्ये तत्त्वे तदीयाहम् (अंह?)-भावः स ह्य् अविद्या-परिणाम इत्य् आदि । यथोक्तं तृतीयस्य षष्ठे -

आत्मानं चास्य निर्भिन्नम् अभिमानो ऽविशत् पदम् । कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥ [भ्प् ३.६.२५] इति ।

अत्रात्मानम् अहङ्कारम् अभिमानो रुद्रः कर्मणाहं-वृत्त्या इति टीका च । अत्र च यन् निर्भिन्नं तद्-अधिष्ठात्नं वाग्-आदीन्द्रियं तृतीयान्त- मध्यात्मम् इति प्रकरण-निर्णयष् टीकायाम् एव कृतोऽस्ति । बीज-रूपत्वं कारणता-मात्र-विवक्षया । तद् एवम् अत्रापि मूल-मायायाः सर्वोपादानांश-मूल-भूतं क्षेत्र-शब्दोक्तं प्रधानम् अप्य् अंश-रूपम् इत्य् अधिगतम् । जीवस् तद्वान् इत्य् अनेन शुद्ध-जीवस्य मायातीतत्वं बोधयति ॥ १०.६२ ॥ ज्वरः श्री-भगवन्तम् ॥५२॥

[53]

anyatra tayor upādāna-nimittayor aṃśayor vṛtti-bhedena bhedān apy āha --

kālo daivaṃ karma jīvaḥ svabhāvo dravyaṃ kṣetraṃ prāṇam ātmā vikāraḥ | tat-saṅghāto bījaroha-pravāhas tan-māyaiṣā tan-niṣedhaṃ prapadye || [BhP 10.63.26]

ṭīkā ca - kālaḥ kṣobhakaḥ | karma nimittaṃ tad eva phalābhimukham abhivyaktaṃ daivam | svabhāvas tat-saṃskāraḥ | jīvas tadvān | dravyaṃ bhūta- sūkṣmāṇi | kṣetraṃ prakṛtiḥ | prāṇaḥ sūtram | ātmā ahaṅkāraḥ | vikāra ekādeśendriyāṇi mahābhūtāni ceti ṣoḍaśakaḥ tat-saṅghāto dehaḥ | tasya ca bīja-rohavat pravāhaḥ | roho'ṅkuraḥ | dehād bīja-rūpaṃ karma | tato'ṅkura- rūpo dehaḥ | tataḥ punar evam iti pravāhaḥ | taṃ tvāṃ niṣedhāvadhi-bhūtaṃ prapadye bhaje iti | ity eṣā |

atra kāla-daiva-karma-svabhāvā nimittāṃśāḥ anye upādānāṃśās tadvān jīvas tūbhayātmakas tathopādāna-varge nimitta-śakty-aṃśo'py anuvartate | yathā jīvopādhi-lakṣaṇe'ham-ākhye tattve tadīyāham (aṃha?)-bhāvaḥ sa hy avidyā-pariṇāma ity ādi | yathoktaṃ tṛtīyasya ṣaṣṭhe -

ātmānaṃ cāsya nirbhinnam abhimāno 'viśat padam | karmaṇāṃśena yenāsau kartavyaṃ pratipadyate || [BhP 3.6.25] iti |

atrātmānam ahaṅkāram abhimāno rudraḥ karmaṇāhaṃ-vṛttyā iti ṭīkā ca | atra ca yan nirbhinnaṃ tad-adhiṣṭhātnaṃ vāg-ādīndriyaṃ tṛtīyānta- madhyātmam iti prakaraṇa-nirṇayaṣ ṭīkāyām eva kṛto'sti | bīja-rūpatvaṃ kāraṇatā-mātra-vivakṣayā | tad evam atrāpi mūla-māyāyāḥ sarvopādānāṃśa-mūla-bhūtaṃ kṣetra-śabdoktaṃ pradhānam apy aṃśa-rūpam ity adhigatam | jīvas tadvān ity anena śuddha-jīvasya māyātītatvaṃ bodhayati || 10.62 || jvaraḥ śrī-bhagavantam ||52||

English witness · section(s) 57

Anuccheda 57

Text 1

Some may say that the universal form of the Lord, as described in these two verses, is a spiritual form. That idea is refuted by the following statement about the Lord's universal form (Srimad-Bhagavatam 2.10.35):

Text 2

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

Text 3

Here the word "amuni" means "they". The universal form of the Lord is imaginary, an artificial form in which the entire universe, consisting of the small and the great, the individuals and the various groups, are imagined to be parts of the Lord's great body. The

Srimad-Bhagavatam verse declares, “This form I have described unto you from the material angle of vision, is not accepted by the pure devotees of the Lord who know Him well.” This means that the wise devotees of the Lord do not worship the universal form, for that form is composed of the Lord’s external (bahiranga) material potency.

Text 4

This is also confirmed by the following words of Visnu Purana (1.4.39):

“O Supreme Personality of Godhead filled with transcendental knowledge, fools who are not advanced in yoga mistakenly think the entire material universe is one of Your forms.”

Text 5

This verse means, ‘O supreme Lord, they mistakenly think the material universe is one of Your forms’. In the Kena Upanisad (1.4) it is said:

“The object of their worship is not in truth the Supreme.”

Srila Ramanujacarya comments:

“These words mean, ‘The people worship the universal form, but the universal form is not a real form of the Supreme’.”

Text 6

The reason why the learned devotees do not accept (na grhnanti) the universal form is given in the words “maya-srste” (created by maya). The universal form is not manifested by the Lord’s internal spiritual potency, it is not like the Lord’s other forms, which have four arms and many similar features, and it is not above the material world if maya, as the Lord’s forms always are. Within the material universe the Lord’s guna-avataras appear, and their forms control the three modes of material nature.

Text 7

This is described in the following words of the Markandeya Purana, where the demigod Brahma declares:

“Visnu, Siva, and I all accept forms in this world. O Visnu, who has the power to properly glorify Your transcendental form?”

Text 8

Here the word “sarira” means “His own body”. However, the forms of Lord Visnu and the other forms of the Supreme Personality of Godhead are different from the forms of the

demigods. That is explained here. The verse quoted in the beginning do this anuccheda was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §54 · English §58

[५४]

अथ निमित्त-रूपांशस्य प्रथमे द्वे वृत्ती आह -

विद्याविद्ये मम तनू विद्ध्य् उद्धव शरीरिणाम् । बन्ध-मोक्ष-करी आद्ये मायया मे विनिर्मिते ॥ [भ्प् ११.११.३]

टीका च -तन्येते बन्ध-मोक्षाव् आवाभ्याम् इति तनू शक्ती मे मायया विनिर्मिते । माया-वृत्ति-रूपत्वाद् बन्ध-मोक्ष-करीत्य् एक-वचनं द्वि- वचनार्थे । ननु तत्-कार्यत्वे बन्ध-मोक्षयोर् अनादित्व-नित्यत्वे न स्यातां तत्राह आद्ये अनादी । ततो यावद् अविद्यां प्रेरयामि तावद् बन्धः यदा विद्यां ददामि तदा मोक्षः स्फुरतीत्य् अर्थः । इत्य् एषा ।

अत्र माया-वृत्तित्वाद् इति वस्तुतो माया-वृत्ती एव ते । विनिर्मितत्वं त्व् अपरानन्त-वृत्तिकया तया प्रकाशमानत्वाद् एवोच्यते । यतोऽनादी इत्य् अर्थः । तथा स्फुरतीत्य् अस्य मोक्ष इत्य् अनेनैवान्वयः । जीवस्य स्वतो मुक्तत्वम् एव । बन्धस् त्व् अविद्या-मात्रेण प्रतीतः । विद्योदये तु तत् प्रकाशते मात्रम् । ततो नित्य एव मोक्ष इति भावः । न च वाच्यम् एषा मायेत्य् आदौ सामान्य-लक्षणो मोक्ष-प्रदत्वं तस्या नोक्तम् इत्य् असम्यअक्त्वम् इति । अन्तकारित्वेनात्यन्त-प्रलय-रूपस्य मोक्षस्याप्य् उपलक्षितत्वात् । अत्र व्दियाख्या वृत्तिर् इयं स्वरूप-शक्ति-वृत्ति-विशेष-विद्या-प्रकाशे द्वारम् एव न तु स्वयम् एव सेति ज्ञेयम् । अथाविद्याख्यस्य भागस्य देव वृत्ती । आवरणात्मिका विक्षेपात्मिका च । तत्र पूर्वा जीव एव तिष्ठन्ती तदीयं स्वाभाविकं ज्ञानम् आवृण्वाना । उत्तरा च तं तद्-अन्यथा-ज्ञानेन सञ्चयन्ती वर्तत इति ॥ ११.११ ॥ श्री-भगवान् ॥५४॥

[54]

atha nimitta-rūpāṃśasya prathame dve vṛttī āha -

vidyāvidye mama tanū viddhy uddhava śarīriṇām | bandha-mokṣa-karī ādye māyayā me vinirmitte || [BhP 11.11.3]

ṭīkā ca -tanyete bandha-mokṣāv āvābhyām iti tanū śaktī me māyayā vinirmite |

māyā-vṛtti-rūpatvād bandha-mokṣa-karīty eka-vacanaṃ dvi- vacanārthe | nanu tat-kāryatve bandha-mokṣayor anāditva-nityatve na syātāṃ tatrāha ādye anādī | tato yāvad avidyāṃ prerayāmi tāvad bandhaḥ yadā vidyāṃ dadāmi tadā mokṣaḥ sphuratīty arthaḥ | ity eṣā |

atra māyā-vṛttitvād iti vastuto māyā-vṛttī eva te | vinirmitatvaṃ tv aparānanta-vṛttikayā tayā prakāśamānatvād evocyate | yato'nādī ity arthaḥ | tathā sphuratīty asya mokṣa ity anenaivānvayaḥ | jīvasya svato muktatvam eva | bandhas tv avidyā-mātreṇa pratītaḥ | vidyodaye tu tat prakāśate mātram | tato nitya eva mokṣa iti bhāvaḥ | na ca vācyam eṣā māyety ādau sāmānya-lakṣaṇo mokṣa-pradatvaṃ tasyā noktam ity asamyaaktvam iti | antakāritvenātyanta-pralaya-rūpasya mokṣasyāpy upalakṣitatvāt | atra vdiyākhyā vṛttir iyaṃ svarūpa-śakti-vṛtti-viśeṣa-vidyā-prakāśe dvāram eva na tu svayam eva seti jñeyam | athāvidyākhyasya bhāgasya deva vṛttī | āvaraṇātmikā vikṣepātmikā ca | tatra pūrvā jīva eva tiṣṭhantī tadīyaṃ svābhāvikaṃ jñānam āvṛṇvānā | uttarā ca taṃ tad-anyathā-jñānena sañcayantī vartata iti || 11.11 || śrī-bhagavān ||54||

English witness · section(s) 58

Anuccheda 58

Text 1

In the previously quoted Srimad-Bhagavatam verse, in the compound word “maya-srste”, the word “maya” does not mean “ignorance”. The understanding here is that the individual spirit souls and everything else are different from the Supreme Personality of Godhead. The understanding here is that the Supreme Personality of Godhead, who is free of false ego, who is not material, and who is different from and superior to all else, is not the resting place of ignorance or illusion. Neither is He in the grip of ignorance. Nor is he the cause of illusion for others.

Text 2

Because He is most wonderful and extraordinary, the Supreme Personality of Godhead is the master of inconceivable potencies. Like a miraculously powerful cintamani jewel, like a miraculous medicine that cures the three kinds of diseases, and like other miraculous things, the Lord’s inconceivable potency can do all wonderful things. It can even do two mutually contradictory things at the same time. For example, it can arrange that the Supreme Lord has limbs and at the same time does not have limbs.

Text 3

Proof of the Lord’s inconceivable potencies is seen in the Svetasvatara Upanisad and other scriptures. There it is said:

"The ancient Supreme Personality of Godhead has wonderful powers. No one else has powers like His."

Text 4

The Lord's inconceivable potencies are also described in this prayer addressed to the Supreme Personality of Godhead (Srimad-Bhagavatam 3.33.3):

"Your diverse energies can act multifariously. This is inconceivable to us."*

Text 5

The Lord's inconceivable potencies are also described in these words of Vedanta-sutra (2.1.28):

"Many wonderful powers reside in the Supreme Personality of Godhead."

Text 6

It is not logical to say that the Supreme Personality of Godhead does not have inconceivable potencies that can arrange for the Lord to possess mutually contradictory qualities, for no one has the power to understand the Lord completely. The Lord must have inconceivable potencies, for that is logical and it is also confirmed by the Vedic revelation. Therefore the idea that the Lord does not have such powers that can give Him mutually contradictory qualities is illogical and should be thrown far away.

Text 7

Therefore the conclusion is that the Lord's inconceivable potency arranges that the Lord can have many mutually contradictory attributes. Thus it is because of the Lord's inconceivable potency that He is changeless, and at the same time changes Himself to become the universal form and other forms. As a cintamani jewel has many wonderful powers, and as a magnet has the wonderful power to attract pieces of iron, so the Lord's potencies have many wonderful powers also.

Text 8

This truth is also accepted by Sri Vyasadeva, who declares (Vedanta-sutra 2.1.27):

"The Supreme Personality of Godhead may have inconceivable potencies and mutually contradictory qualities, for these truths are all described in the scriptures, which are the root of all knowledge of the spiritual reality."

Text 9

Because they are like that, it is not logical to say that the powers of the Lord's transcendental potencies are like the magical tricks of the illusory material potency maya. However, it is proper to say that the Lord's transcendental potencies have the power to do great wonders. Therefore the conclusion of the scriptures is that the Supreme Personality of Godhead can transform Himself in any way He wishes. This is also explained in the Bhagavat-sandarbha.

Text 10

Even though He is unchanging and is never transformed, by the agency of His inconceivably potency, the Supreme Personality of Godhead becomes transformed. Thus, by the agency of His inconceivable potency, the Lord can manifest many different transcendental forms. However, this does not mean that His original transcendental form is changed or lost. Thus the Lord's potency is like a cintamani jewel, which can do any wonderful thing. In this way the idea that, because He is the root of all existence, the Supreme Personality of Godhead is Himself the ingredient of which the material world is made is clearly refuted.

Text 11

That the material nature, and not the Supreme Personality of Godhead, is the ingredient of which the material world is made is also confirmed by the Supreme Personality of Godhead Himself, who declares in the Eleventh Canto (Srimad-Bhagavatam 11.24.19):

"The material universe may be considered real, having nature as its original ingredient and final state. Lord Maha-Visnu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Visnu, and time are not different from Me, the Supreme Absolute Truth."***

Text 12

In some places in the scriptures it is said that the Supreme Personality of Godhead is the ingredient of which the material world is made and in other places in the scriptures it is said that pradhana ia the ingredient of which the world is made. The material transformation potency, which is called maya is described in two ways, as: 1. maya, the cause of the material world, and 2. pradhana, the ingredient of which the material world is made. In this matter the wise devotees pray, "O Lord, Your spiritual potency, which is manifested from Your four expansions of Vasudeva, Sankarsana, Pradyumna, and Aniruddha, is the real cause and ingredient of the material world."

Text 13

The Supreme Personality of Godhead also created material ignorance. In the Taittiriya Upanisad (2.6.1) it is said:

“From the Supreme Personality of Godhead both knowledge and ignorance come.”

Text 14

In Srimad-Bhagavatam, which is the root of all explanations of the truth, in the Third Canto, in the description of creation, it is said that the material world is a transformation of transcendental knowledge and renunciation. However, in other Puranas is said that the material world is a transformation of pradhana.

Text 15

In the previously described prayer of Srimad-Bhagavatam it was said that the material world is a transformation of impersonal knowledge and renunciation. That is the truth. It is not otherwise. Still, that transformation is effected by the pradhana, which is itself manifested from the Catur-vyuha expansions of the Lord. In this way the individuals and groups that comprise the material world are imagined to be parts of the body of the pure Supreme Lord.

Text 16

It is because the Supreme Lord assumes the form of the Supersoul and thus enters the material world that it is said in the scriptures that the material universe is one of the Lord’s forms. That is the reason. The truth is that just as the silvery glitter on a seashell is not really silver, so the so-called universal form is not really a form of the Supreme Lord. As a flower imagined to float in the sky exists only in the imagination, so the Lord’s universal form is only an imagination. In this way the impersonalists’ idea that the universe is merely a transformation of the Supreme is clearly refuted.

Text 17

When one sees water, the form of water becomes impressed within the mind. Even when it is not consciously brought up in thought, that form remains dormant in the mind. However, when one sees something that resembles water, the conception of the form of water awakens in the mind. In this way one may see a mirage: something that looks like water, but is not water. The real water that one saw before is not false, the thing one sees at present, even though one does not understand its true nature, is not false, and the mind’s memory of water is not false. Still, one falsely thinks a piece of dry land to be a lake filled with water. In the same way some philosophers falsely think the material universe is a form of the Supreme Lord.

Text 18

This is also true of dreams. In the Vedanta-sutra (3.2.3) it is said:

“Dreams are illusions manifested by the maya potency. This is so because the forms in dreams are manifested only incompletely.”

This means that when one is awake one sees the forms of various objects, and when one sleeps one recalls the memories of what he has seen. The maya potency of the Supreme Personality of Godhead causes one to think that those memories are direct perceptions. In this way, just as in the previous example of the mirage, one misunderstands what he sees.

Text 19

Therefore the material world is not an illusion. The mistaken idea that the universe is a form of the Supreme Personality of Godhead is an illusion, but the material universe itself is not an illusion. The material universe is created by the Supreme Personality of Godhead, but that does not mean that the material universe is identical with the Supreme Personality of Godhead. The material universe is constructed of the Lord’s external (bahiranga) material potency. Therefore it is not at all like the spiritual world of Vaikuntha. Fools think it is like the spiritual world of Vaikuntha.

Text 20

That the Supreme Personality of Godhead is not identical with the material world is also confirmed by these words of Bhagavad-gita (13.15):

“The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.”*

Text 21

Foolish materialists think their body, home, and possessions are identical with their very self. This is another kind of misidentification, much like the misidentification of the material universe for the form of the Supreme Personality of Godhead. That the material universe is not the form of the Supreme Lord is also confirmed in these words of Visnu Purana (1.4.39):

“O Supreme Personality of Godhead filled with transcendental knowledge, fools who are not advanced in yoga mistakenly think the entire material universe is one of Your forms.”

Text 22

That the Supersoul is different from the material universe is hinted in Srimad-Bhagavatam (10.14.27), where the demigod Brahma addresses Lord Krsna:

"If one therefore thinks that the Supersoul is something different from Your personality, and thus searches out the Supersoul somewhere else, in the forest or in the caves of the Himalayas, his condition is very lamentable. You are present in everyone's heart, and there is no need to search out the Supersoul anywhere else. If someone does so, he is merely in ignorance."*

Text 23

Here the word "atmanam" means "He who is the root of all", and "param" means "different". The verse then says, "One who sees that the individual spirit soul is different from the soul who is the root of all creation, and who thus understands the truth of the sankhya philosophy, but who then searches for the Supreme Souls, externally, in the material universe, is bewildered. He is bewildered in the same way a materialist, who thinks he is identical with his external material body, is bewildered by the illusory potency maya." The phrase aho "jna-janatajnata" means "such a person is simply in ignorance".

Text 24

That the Supreme Personality of Godhead is different from the material universe is also hinted in these words of the Hamsa-guhya Prayers (Srimad-Bhagavatam 6.4.25):

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

Text 25

That the Supreme Personality of Godhead is different from the material universe is also hinted in these words spoken to Uddhava by the Supreme Personality of Godhead (Srimad-Bhagavatam 11.22.34):

"The speculative argument of philosophers: 'This world is real,' 'No, It is not real' is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their

attention away from Me, the Supersoul residing in their hearts, are unable to give it up."***

Text 26

The secondary, indirect interpretation here is that the Supreme Himself becomes transformed to become the material world. However, the primary, direct interpretation is that the Lord's potencies are transformed to become the material world. That the latter of these views is the actual truth, and it is the Lord's potencies, and not the Lord Himself, that become transformed to become the material world, is confirmed by the statements of Vedanta-sutra and Srimad-Bhagavatam.

Text 27

Because the Supreme Personality of Godhead has inconceivable opulences, and the material universe is temporary and filled with illusions, it is not possible that the Supreme Personality of Godhead and the material universe are identical. For similar reasons it also cannot be possible that the individual spirit soul and the Supreme Personality of Godhead are identical either.

Text 28

This is confirmed by the following words of Vedanta-sutra (2.2.29):

"The individual spirit soul and the Supreme Personality of Godhead cannot be identical, for they have different natures. To think they are identical is to live in a world that is like a dream."

Text 29

In the Narada Purana it is said:

"They who meditate on the Supreme Personality of Godhead bring destruction to their continued residence in the material world. They who meditate on the material world bring destruction to themselves."

Text 30

That in the beginning of creation the pradhana (and not the Supreme Personality of Godhead) becomes transformed into the material world is confirmed by the following words of Srimad-Bhagavatam (3.5.26-27):

Text 31

“The Supreme Living Being in His feature as the transcendental purusa incarnation, who is the Lord’s plenary expansion, impregnates the material nature of the three modes, and thus by the influence of eternal time the living entities appear.*

Text 32

“Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.”*

Text 33

In the same chapter (Srimad-Bhagavatam 3.5.23) it is also said:

“The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.”*

Here the word “adhoksajah” means “the Supreme Personality of Godhead”, “purusena” means “by the seer of material energy”, “bhutena” means “by His plenary expansion”, “kala-vrttya” means “by maya, which acts through time”, “guna-mayyam mayayam viryam adhatta” means “He places the individual spirit souls in the maya energy, which consists of the three modes of nature.”

This is also described in the passage of the Sruti-sastra that begins with the words “hantemas tisra devatah”.

The word “vijnanatma” means “the mahat- tattva”, and “tamo-nudah” means “He who destroys knowledge at the time of cosmic annihilation”. The verse quoted in the beginning of this anuccheda was spoken by Sri Maitreya.

Paramātma · Sanskrit §55 · English §59

[५५]

अत्र निमित्तांशस् त्व् एवं विवेचनीयः । यथा निमित्तांश-रूपया मायाख्ययैव प्रसिद्धा शक्तिस् त्रिधा दृश्यते ज्ञानेच्छा-क्रिया-रूपत्वेन । तत्र तस्याः परमेश्वर-ज्ञान-रूपत्वं यथा तृतीये ।

सा वा एतस्य संद्रष्टुः शक्तिः सद्-असद्-आत्मिका । माया नाम महा-भाग ययेदं निर्ममे विभुः ॥ [भ्प् ३.५.२५] इति ।

अस्य टीकायाम् । सा वै दृअष्टृ-दृश्यानुसन्धान-रूपा । सह-दृश्यम् असद्- दृश्यम् आत्मा स्वरूपम् । सद्-असतीर् आत्मा यस्यास् तद्-उभयानुसन्धान- रूपत्वाद् इति । तद्-इच्छा-रूपत्वं यथा तत्रैव । आत्मेच्छानुगताव् आत्मेत्य् अस्य टीकायाम् । आत्मेच्छा माया तस्यानुगतौ लये सतीति । तत्-क्रिया-रूपत्वं चैकादशे एषा माया भगवत इत्य् उदाहृत-वचने एव द्रष्टव्यम् । यद् यदि परमेश्वरस्य साक्षाज् ज्ञानादिकं न माया । किन्तु स्वरूप-शक्तिर् एव । तथापि तज्-ज्ञानादिकं प्राकृते कार्ये न तद्-अर्थं प्रवर्तते । किन्तु भक्तार्थम् एव प्रवर्तमानम् अनुषङ्गेन्नैव प्रवर्तत इत्य् अग्रे विवेचनीयत्वात् । तत्-प्रवृत्त्याभास-संवलितं यन् माया-वृत्ति-रूपं ज्ञानादिकम् अन्यत् तद् एव तज्-ज्ञानादि-शब्देनोच्यते । तथाभूतं च तज्- ज्ञानादिकं द्विविधम् । स्वभाव-सिद्धत्वात् केवल-परमेश्वर-निष्ठं तद्-दत्तत्वात् जीव-निष्ठं च । तत्र प्रथमं द्रष्टृ-दृश्यानुसन्धान-सिसृक्षा-कालादि-रूपं द्वितीयं विद्याविद्या-भोगेच्छा-कर्मादि-रूपम् इति । अथो-पादानांशस्य प्रधानस्य लक्षणम् ।

यत् तत् त्रि-गुणम् अव्यक्तं नित्यं सद्-असद्-आत्मकम् । प्रधानं प्रकृतिं प्राहुर् अविशेषं विशेषवत् ॥ [भ्प् ३.२६.१०]

यत् खलु त्रि-गुणं सत्त्वादि-गुण-त्रय-समाहारस् तद् एवाव्यक्तं प्रधानं प्रकृतिं च प्राहुः । तत्राव्यक्त-संज्ञत्वे हेतुर् अविशेषं गुण-त्रय-साम्य- रूपत्वाद् अनभिव्यक्त-विशेषम् अतएवाव्याकृत-संज्ञं चेति गमितम् । प्रधान-संज्ञत्वे हेतुः विशेषवत् स्वकार्य-रूपाणां महद्-आदि-विशेषाणाम् आश्रय-रूपतया तेभ्यः श्रेष्ठम् । प्रकृति-संज्ञत्वे हेतुः । सद्-असद्- आत्मकं सद्-असत्सु कार्य-कारण-रूपेषु महद्-आदिषु कारणत्वाद् अनुगत आत्मा स्वरूपं यस्य तत् । तथा नित्यं प्रलये कारण-मात्रात्मनावस्थित- सर्वांशत्वेन सृष्टि-स्थित्योश् च पञ्चीकृतांशत्वेनाविकृतं स्वरूपं यस्य तादृशम् इति ब्रह्मत्वं महद्-आदि-रूपत्वं च व्यावृत्तम् । ब्रह्मणो निर्गुणत्वात् महद्-आदीनां

चाव्यक्तापेक्षया कार्यरूपत्वात् । एवं च श्री- विष्णु-पुराणे --

अव्यक्तं कारणं यत् तत् प्रधानम् ऋषि-सत्तमैः । प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सद्-असद्-आत्मकम् ॥

अक्षय्यं नान्यद् आधारम् अमेयम् अजरं ध्रुवम् । शब्द-स्पर्श-विहीनं तद्- रूपादिभिर् असंहितम् ॥

त्रिगुणं तज्-जगद्-योनिर् अनादि-प्रभवाप्ययम् । तेनाग्रे सर्वम् एवासीद् व्याप्तं वै प्रलयाद् अनु ॥ इत्य् आदि [विप् १.२.१९-२१] ।

इदम् एव प्रधानम् अनादेर् जगतः सूक्ष्मावस्था-रूपम् अव्याकृताव्यक्ताद्य्-अभिधं वेदान्तिभिर् अपि परमेश्वराधीनतया मन्यते तद्-अधीनत्वाद् अर्थवद् इत्य् [व्स् १.४.३] आदि-न्यायेषु निषिध्यते तु साङ्ख्यवत् स्वतन्त्रतया आनुमानिकम् अप्य् एकेषाम् इति चेन् न शरीर-रूपक-विन्यस्त- गृहीतेर् दर्शयति च इत्य् आदि-न्यायेषु [व्स् १.४.१] । श्वेताश्वतरोपनिषदि प्रधान-शब्दश् च श्रूयते । प्रधान-क्षेत्रज्ञ-पतिर् गुणेशः संसार- बन्ध-स्थिति-मोक्ष-हेतुर् इत्य् आदौ ॥३.२६॥ श्री-कपिलदेवः ॥५५॥

[55]

atra nimittāṃśas tv evaṃ vivecanīyaḥ | yathā nimittāṃśa-rūpayā māyākhyayaiva prasiddhā śaktis tridhā dṛśyate jñānecchā-kriyā-rūpatvena | tatra tasyāḥ parameśvara-jñāna-rūpatvaṃ yathā tṛtīye |

sā vā etasya saṃdraṣṭuḥ śaktiḥ sad-asad-ātmikā | māyā nāma mahā-bhāga yayedaṃ nirmame vibhuḥ || [BhP 3.5.25] iti |

asya ṭīkāyām | sā vai dṛaṣṭṛ-dṛśyānusandhāna-rūpā | saha-dṛśyam asad- dṛśyam ātmā svarūpam | sad-asatīr ātmā yasyās tad-ubhayānusandhāna- rūpatvād iti | tad-icchā-rūpatvaṃ yathā tatraiva | ātmecchānugatāv ātmety asya ṭīkāyām | ātmecchā māyā tasyānugatau laye satīti | tat-kriyā-rūpatvaṃ caikādaśe eṣā māyā bhagavata ity udāhṛta-vacane eva draṣṭavyam | yad yadi parameśvarasya sākṣāj jñānādikaṃ na māyā | kintu svarūpa-śaktir eva | tathāpi taj-jñānādikaṃ prākṛte kārye na tad-arthaṃ pravartate | kintu bhaktārtham eva pravartamānam anuṣaṅgennaiva pravartata ity agre vivecanīyatvāt | tat-pravṛttyābhāsa-saṃvalitaṃ yan māyā-vṛtti-rūpaṃ jñānādikam anyat tad eva taj-jñānādi-śabdenocyate | tathābhūtaṃ ca taj- jñānādikaṃ dvividham | svabhāva-siddhatvāt kevala-parameśvara-niṣṭhaṃ tad-dattatvāt jīva-niṣṭhaṃ ca | tatra prathamaṃ draṣṭṛ-dṛśyānusandhāna- sisṛkṣā-kālādi-rūpaṃ dvitīyaṃ vidyāvidyā-bhogecchā-karmādi-rūpam iti | atho-pādānāṃśasya pradhānasya lakṣaṇam |

yat tat tri-guṇam avyaktaṃ nityaṃ sad-asad-ātmakam | pradhānaṃ prakṛtiṃ prāhur aviśeṣaṃ viśeṣavat || [BhP 3.26.10]

yat khalu tri-guṇaṃ sattvādi-guṇa-traya-samāhāras tad evāvyaktaṃ pradhānaṃ prakṛtiṃ ca prāhuḥ | tatrāvyakta-saṃjñatve hetur aviśeṣaṃ guṇa-traya-sāmya- rūpatvād anabhivyakta-viśeṣam ataevāvyākṛta-saṃjñaṃ ceti gamitam | pradhāna-saṃjñatve hetuḥ viśeṣavat svakārya-rūpāṇāṃ mahad-ādi-viśeṣāṇām āśraya-rūpatayā tebhyaḥ śreṣṭham | prakṛti-saṃjñatve hetuḥ | sad-asad- ātmakaṃ sad-asatsu kārya-kāraṇa-rūpeṣu mahad-ādiṣu kāraṇatvād anugata ātmā svarūpaṃ yasya tat | tathā nityaṃ pralaye kāraṇa-mātrātmanāvasthita- sarvāṃśatvena sṛṣṭi-sthityoś ca pañcīkṛtāṃśatvenāvikṛtaṃ svarūpaṃ yasya tādṛśam iti brahmatvaṃ mahad-ādi-rūpatvaṃ ca vyāvṛttam | brahmaṇo nirguṇatvāt mahad-ādīnāṃ cāvyaktāpekṣayā kāryarūpatvāt | evaṃ ca śrī- viṣṇu-purāṇe --

avyaktaṃ kāraṇaṃ yat tat pradhānam ṛṣi-sattamaiḥ | procyate prakṛtiḥ sūkṣmā nityaṃ sad-asad-ātmakam ||

akṣayyaṃ nānyad ādhāram ameyam ajaraṃ dhruvam | śabda-sparśa-vihīnaṃ tad-rūpādibhir asaṃhitam ||

triguṇaṃ taj-jagad-yonir anādi-prabhavāpyayam | tenāgre sarvam evāsīd vyāptaṃ vai pralayād anu || ity ādi [ViP 1.2.19-21] |

idam eva pradhānam anāder jagataḥ sūkṣmāvasthā-rūpam avyākṛtāvyaktādy-abhidhaṃ vedāntibhir api parameśvarādhīnatayā manyate tad-adhīnatvād arthavad ity [Vs 1.4.3] ādi-nyāyeṣu niṣidhyate tu sāṅkhyavat svatantratayā ānumānikam apy ekeṣām iti cen na śarīra-rūpaka-vinyasta- gṛhīter darśayati ca ity ādi-nyāyeṣu [Vs 1.4.1] | śvetāśvataropaniṣadi pradhāna-śabdaś ca śrūyate | pradhāna-kṣetrajña-patir guṇeśaḥ saṃsāra- bandha-sthiti-mokṣa-hetur ity ādau ||3.26|| śrī-kapiladevaḥ ||55||

English witness · section(s) 59

Anuccheda 59

Text 1

That knowledge and the other parts of this world are manifested from the Supreme Personality of Godhead is confirmed in the following words of Çrémad Bhägavatam (11.9.16-21):

Text 2

"The Lord of the universe, Narayana, is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus the unlimited Self is the shelter and reservoir of all potencies. The subtle pradhana, the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.***

Texts 3 and 4

"When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called pradhana, as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods, and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word 'liberation'.***

Text 5

"O subduer of the enemies, at the time of creation the Supreme Personality of Godhead expands His own transcendental potency in the form of time, and agitating His material energy, maya, composed of the three modes of material nature, He creates the mahat-tattva.***

Text 6

"According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the sutra or mahat-tattva. Indeed, this universe is resting within that mahat-tattva, and due to its potency the living entity undergoes material existence.***

Text 7

"Just as from within himself the spider expands thread through his mouth, plays with it for some time, and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus the Lord displays the network of cosmic manifestation, utilizes it according to His purpose, and eventually withdraws it completely within Himself."***

Text 8

In this way the maya potency, of which time is a part, is under the control of the Supreme Personality of Godhead.

Text 9

The same example of a spider is given in these words of Mundaka Upanisad (1.1.17):

As a spider creates and then withdraws a web, as plants sprout from the ground, and as hairs grow, so the material universe has come from the eternal Supreme Person."

Text 10

The verse quoted in the beginning of this anuccheda was spoken by Sri Dattatreya to King Yadu.

Paramātma · Sanskrit §56 · English §60

[५६]

तद् एवं सन्दर्भ-द्वये शक्ति-त्रय-विवृतिः कृता । तत्र नामाभिन्नता-जनित- भ्रान्ति-हानाय सङ्ग्रह-श्लोकाः -

माया स्याद् अन्तरङ्गायां बहिरङ्गा च सा स्मृता । प्रधानेऽपि क्वचिद् दृष्टा तद्-वृत्तिर् मोहिनी च सा । आद्ये त्रये स्यात् प्रकृतिश् चिच्-छक्तिस् त्व् अन्तरङ्गिका । शुद्ध-जीवेऽपि ते दृष्टे तथेश-ज्ञान-वीर्ययोः ॥

चिन्माया-शक्ति-वृत्त्योस् तु विद्या-शक्तिर् उदीर्यते । चिच्-छक्ति-वृत्तौ मायायां योग-माया समा स्मृता ॥

प्रधानाव्याकृताव्यक्तं त्रैगुण्ये प्रकृतौ परम् । न मायायां न चिच्-छक्ताव् इत्य् आद्य् ऊह्यं विवेकिभिः ॥ इति ।

अथ माया-कार्यं जगल् लक्ष्यते -

ततस् तेनानुविद्धेभ्यो युक्तेभ्यो ऽण्डम् अचेतनम् । उत्थितं पुरुषो यस्माद् उदतिष्ठद् असौ विराट् ॥ [भ्प् ३.२६.५१]

एतद् अण्डं विशेषाख्यं क्रम-वृद्धैर् दशोत्तरैः । तोयादिभिः परिवृतं प्रधानेनावृतैर् बहिः यत्र लोक-वितानो ऽयं रूपं भगवतो हरेः ॥ [भ्प् ३.२६.५२]

तेनेश्वरेणानुबिद्धेभ्यः क्षुभ्तेभ्यो महद्-आदिभ्योऽण्डम् अचेतनम् उत्थितम् । यस्माद् अण्डासौ विराट् पुरुषस् तूदतिष्ठत् । भगवतः पुरुषस्य ॥ ३.२६ ॥ श्री-कपिलदेवः ॥५६॥

[56]

tad evaṃ sandarbha-dvaye śakti-traya-vivṛtiḥ kṛtā | tatra nāmābhinnatā-janita-bhrānti-hānāya saṅgraha-ślokāḥ -

māyā syād antaraṅgāyāṃ bahiraṅgā ca sā smṛtā | pradhāne'pi kvacid dṛṣṭā tad-vṛttir

mohinī ca sā | ādye traye syāt prakṛtiś cic-chaktis tv antaraṅgikā | śuddha-jīve'pi te dṛṣṭe tatheśa-jñāna-vīryayoḥ ||

cinmāyā-śakti-vṛttyos tu vidyā-śaktir udīryate | cic-chakti-vṛttau māyāyāṃ yoga-māyā samā smṛtā ||

pradhānāvyākṛtāvyaktaṃ traiguṇye prakṛtau param | na māyāyāṃ na cic-chaktāv ity ādy ūhyaṃ vivekibhiḥ || iti |

atha māyā-kāryaṃ jagal lakṣyate -

tatas tenānuviddhebhyo yuktebhyo 'ṇḍam acetanam | utthitaṃ puruṣo yasmād udatiṣṭhad asau virāṭ || [BhP 3.26.51]

etad aṇḍaṃ viśeṣākhyaṃ krama-vṛddhair daśottaraiḥ | toyādibhiḥ parivṛtaṃ pradhānenāvṛtair bahiḥ yatra loka-vitāno 'yaṃ rūpaṃ bhagavato hareḥ || [BhP 3.26.52]

teneśvareṇānubiddhebhyaḥ kṣubhtebhyo mahad-ādibhyo'ṇḍam acetanam utthitam | yasmād aṇḍāsau virāṭ puruṣas tūdatiṣṭhat | bhagavataḥ puruṣasya || 3.26 || śrī-kapiladevaḥ ||56||

English witness · section(s) 60

Anuccheda 60

Text 1

In this way it is said that the gross, conscious, and inanimate ingredients of the universes, beginning with the individual spirit souls and extending to the gross elements beginning with earth, are manifested from the Supreme Personality of Godhead, who is the master of the unmanifested potency, the individual spirit souls, and all else made of spirit or matter. In this way the Supreme Personality of Godhead is the original cause of the material universe and one of His potencies is the ingredient of which the material universe is constructed. In this way the nature of the Lord and His potency is understood. This is described in the following words of Vedanta-sutra (1.4.24):

“The material nature is manifested from the Supreme Personality of Godhead, for this idea is not contradicted by the statements and examples of the scriptures.”

Text 2

In this way it is said that the Supreme Personality of Godhead is eternally pure. It is also said that because the master of potencies is not different from his potencies, therefore the

Supreme Personality of Godhead is not different from His potencies. Because the cause is also present within its effect, it is said that the cause is partially manifested as its effect. This is described in the following words of Chandogya Upanisad (6.1.4):

“A small object made of clay is not really different from its origin, the totality of clay. Any distinction between the part and the whole is a distinction that exists only in words.”

In this way the Sruti-sastra declares that the cause is not different from the effect, and the effect is not different from the cause. Therefore, because a specific potency of the Supreme Personality of Godhead is the cause of the material universe, and because the Lord is not different from His potency and the cause is not different from its effect, therefore the Supreme Personality of Godhead is, in one sense, not different from the material world. This is declared by the following words of Srimad-Bhagavatam (1.5.20):

Text 3

“The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.”*

Text 4

Here the words “idam hi visvam bhagavan” mean “the material world is not different from the Supreme Personality of Godhead”. The word “itarah” here means “the individual spirit soul, which is known as the marginal potency manifested from the Lord”, and “via” means “as before”. That the material world is, in one sense, not different from the Supreme Personality of Godhead is affirmed by the following words of the Chandogya Upanisad (6.8.7 and 3.14.1):

“Everything is the Supreme Personality of Godhead.”

“Everything, both matter and spirit, is non-different from the Supreme Personality of Godhead who is the Supreme Brahman.”*

Here the word “yatah” means “from the Supreme Personality of Godhead”, “bhavatah” means “to you”, and “pradeca-matram” means “only a synopsis has been revealed”. This verse was spoken by Sri Narada to Sri Vedavyasa.

Paramātma · Sanskrit §57 · English §61

[५७]

तद् एवं भगवतो रूपम् इत्य् उक्तेस् तस्यापि प्राग्वद्-अप्राकृतत्वम् आपतति । तन्-निषेधायाह ।

अमुनी भगवद्-रूपे मया ते ह्य् अनुवर्णिते । उभे अपि न गृह्णन्ति माया-सृष्टे विपश्चितः ॥ [भ्प् २.१०.३५]

अमुनी अमू उपासनार्थं भगवत्य् आरोपिते जगद्-आत्मके स्थूल- सूक्ष्माख्ये विराट् हिरण्य-गर्भापर-पर्याये समष्टि-शरीरे ये मया तुभ्यम् अनुवर्णिते ते उभे अपि विपश्चितो न गृह्णन्ति वस्तुतया नोपासते किं तर्हि तदीय-बहिरङ्गाधिष्ठानतयैवेत्य् अर्थः । तद् उक्तं वैष्णवे -

यद् एतद् दृश्यते मूर्तम् एतज्-ज्ञानात्मनस् तव । भ्रान्ति-ज्ञानेन पश्यन्ति जगद्-रूपम् अयोगिनः ॥ इति [विप् १.४.३९] ।

एतन्-मूर्तं जगद् भ्रान्ति-ज्ञानेनैव तव रूपं जानन्तीत्य् अर्थः । श्रुतिश् च - नेदं यद् इदम् उपासत इति । यद् इदं जगद् उपासते प्राणिनः नेदं ब्रह्मेति श्री-रामानुज-भाष्यम् । अतएव न गृह्णन्तीत्य् अत्र हेतुर् माया- सृष्टे न तु स्वरूप-शक्ति-प्रादुर्भाविते । अनेन चतुर्भुजादि-लक्षणस्य साक्षाद्-रूपस्य मायातीतत्वम् अपि व्यक्तम् । अत्रास्य जगतो मायामयस्य पुरुष-रूपत्वे पुरुष-गुणावताराणां विष्णव्-आदीनां सत्त्वादिअमयास् तद्- अंशा रूपाणीति ज्ञेयम् । तान्य् अपेक्ष्य चोक्तं मार्कण्डेये --

विष्णुः शरीर-ग्रहणम् अहम् ईशान एव च । कारितास् ते यतोऽतस् त्वां कः स्तोतुं शक्तिमान् भवेत् ॥ इति ।

शरीर-शब्दस्य तत्-तन्-निज-शरीर-वाचित्वे तु तद्-ग्रहणात् पूर्वं विष्णव्-आदि- भेदासम्भवात् तन्-निर्देशानुपपत्तेः ॥ २.१० ॥ श्री-शुकः ॥ ५७ ॥

[57]

tad evaṃ bhagavato rūpam ity uktes tasyāpi prāgvad-aprākṛtatvam āpatati | tan-niṣedhāyāha |

amunī bhagavad-rūpe mayā te hy anuvarṇite | ubhe api na gṛhṇanti māyā-sṛṣṭe vipaścitaḥ

|| [BhP 2.10.35]

amunī amū upāsanārthaṃ bhagavaty āropite jagad-ātmake sthūla- sūkṣmākhye virāṭ hiraṇya-garbhāpara-paryāye samaṣṭi-śarīre ye mayā tubhyam anuvarṇite te ubhe api vipaścito na gṛhṇanti vastutayā nopāsate kiṃ tarhi tadīya-bahiraṅgādhiṣṭhānatayaivety arthaḥ | tad uktaṃ vaiṣṇave -

yad etad dṛśyate mūrtam etaj-jñānātmanas tava | bhrānti-jñānena paśyanti jagad-rūpam ayoginaḥ || iti [ViP 1.4.39] |

etan-mūrtaṃ jagad bhrānti-jñānenaiva tava rūpaṃ jānantīty arthaḥ | śrutiś ca - nedaṃ yad idam upāsata iti | yad idaṃ jagad upāsate prāṇinaḥ nedaṃ brahmeti śrī-rāmānuja-bhāṣyam | ataeva na gṛhṇantīty atra hetur māyā- sṛṣṭe na tu svarūpa-śakti-prādurbhāvite | anena caturbhujādi-lakṣaṇasya sākṣād-rūpasya māyātītatvam api vyaktam | atrāsya jagato māyāmayasya puruṣa-rūpatve puruṣa-guṇāvatārāṇāṃ viṣṇv-ādīnāṃ sattvādiamayās tad- aṃśā rūpāṇīti jñeyam | tāny apekṣya coktaṃ mārkaṇḍeye --

viṣṇuḥ śarīra-grahaṇam aham īśāna eva ca | kāritās te yato'tas tvāṃ kaḥ stotuṃ śaktimān bhavet || iti |

śarīra-śabdasya tat-tan-nija-śarīra-vācitve tu tad-grahaṇāt pūrvaṃ viṣṇv-ādi-bhedāsambhavāt tan-nirdeśānupapatteḥ || 2.10 || śrī-śukaḥ || 57 ||

English witness · section(s) 61

Anuccheda 61

Text 1

That the Supreme Personality of Godhead is the original cause of the material world is also clearly described in these words of Srimad-Bhagavatam (2.7.50):

“My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences.”*

Text 2

Here the words “so ‘yam samasena abhihitah” mean “I have now explained in brief”. Someone may ask: “What is the nature of the Lord’s marginal potency?” the answer is given here in the words “sat” and asat”. Here “sat” means “the effect, the gross material world that is home to the impure spirit souls, the realm that consists of both conscious

beings and inanimate matter". Here the word "asat" means "the subtle cause, the creator of the pure spirit souls". "Yat" means "all matter and spirit", and "harer nanyat" means "there is no cause other than Lord Hari". This is because the subtle spirit souls are the Lord's potencies and gross inanimate matter is an effect caused by the Lord.

Text 3

Lord Hamsadeva also affirms this truth in these words (Srimad-Bhagavatam 11.13.24):

"Within this world, whatever is perceived by the mind, speech, eyes, or other senses, is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts."***

Therefore the word "anyasmat" here means even though the material world is not different from Him, the Supreme Personality of Godhead is always pure and uncontaminated".

Paramātma · Sanskrit §58 · English §62

[५८]

पूर्वं माया-सृष्टे इत्य् उक्तम् । तत्र माया-शब्दस्य नाज्ञानार्थत्वम् । तद्- वादे हि सर्वम् एव जीवादि-द्वैतम् अज्ञानेनैव स्व-स्वरूपे ब्रह्मणि कल्प्यते इति मतम् । निरहङ्कारस्य केनचिद् धर्मान्तरेणापि रहितस्य सर्व- विलक्षणस्य चिन्-मात्रस्य ब्रह्मणस् तु नाज्ञानाश्रयत्वं न चाज्ञान- विषयत्वं न च ब्रह्म-हेतुत्वं सम्भवतीति । परमालौकिक-वस्तुत्वाद् अचिन्त्य-शक्तित्वं तु सम्भवेत् । यत् खलु चिन्तामण्य्-आदाव् अपि दृश्यते,यता त्रिदोषघ्नौषधिवत् परस्पर-विरोधिनाम् अपि गुणानां धारिण्या तस्य निरवयवत्वादिके सत्य् अपि सावयवत्वादिकम् अङ्गीकृतम् । तत्र शब्दश् चास्ति प्रमाणम् । विचित्र-शक्तिः पुरुषः पुराणः चान्वेषां शक्तयस् तादृशः स्युर् इत्य् आदिकाः श्वेताश्वतरोपनिषद्-आदौ । आत्मेश्वरोऽतर्क्य-सहस्र-शक्तिर् इत्य् [भ्प् ३.३३.३] आदिकः श्री-भागवतादिषु । तथा च ब्रह्म-सूत्रम् - आत्मनि चैवं विचित्राश् च हि इति [व्स्. २.१.२८] ।

तत्र द्वैतान्यथानुपपत्त्यापि ब्रह्मण्य्-अज्ञानादिकं कल्पयितुं न शक्तये असम्भवाद् एव । ब्रह्मण्य् अचिन्त्य-शक्ति-सद्-भावस्य युक्ति-लब्धत्वात् श्रुतत्वाच् च द्वैतान्यथानुपपत्तिश् च दूरे गता । ततश् चाचिन्त्य-शक्तिर् एव द्वैतोपपत्तीकारणं पर्यवसीयते । तस्मान् निर्विकारादिस्वभावेन सतोऽपि परमात्मनोऽचिन्त्य-शक्त्या विश्वाकारत्वादिना परिणामादिकं भवति चिन्तामण्य्-अयस्कान्तादीनां सर्वार्थ-प्रसव-लोह-चालवादिवत् । तद् एतद् अङ्गीकृतं श्री-बादरायणेन श्रुतेस् तु शब्द-मूलत्वाद् इति [व्स् २.१.२७] ।

ततस् तस्य तादृश-शक्तित्वात् प्राकृतवन्-माया-शब्दस्येन्द्र-जाल-विद्या- वाचित्वम् अपि न युक्तम् । किन्तु मीयते विचित्रं निर्मीयतेऽनयेति विचित्रार्थ- कर-शक्ति-वाचित्वम् एव । तस्मात् परमात्म-परिणाम एव शास्त्र- सिद्धान्तः । तद् एतच् च भगवत्-सन्दर्भे विवृतम् अस्ति । तत्र चापरिणतस्यैव मतोऽचिन्तया शक्त्या परिणाम इत्य् आसौ सन्-मात्रतावभासमान-स्वरूप-व्यूह-रूप-द्रव्याख्य-शक्ति-रूपेणैव परिणमते न तु स्वरूपेणेति गम्यते । यथैव चिन्तामणिः । अतस् तन्- मूलत्वान् न परमात्मोपादानता-सम्प्रतिपत्ति-भङ्गः । तद् उक्तम् एकादशे श्री-भगवता -

प्रकृतिर् यस्योपादानम् आधारः पुरुषः परः । सतोऽभिव्यञ्जकः कालो ब्रह्म तत्-त्रितयस् त्व् अहम् ॥ [भ्प् ११.२४.१९] इति ।

अतएव क्वचिद् अस्य ब्रह्मोपादानत्वं क्वचित् प्रधानोपादानत्वं श्रूयते । तत्र सा मायाख्या परिणाम-शक्तिश् च द्विविधा वर्ण्यते । निमित्तांशो माया उपादानांशः प्रधानम् इति । तत्र केवला शक्तिर् निमित्तं तद् व्यूह-मयी तूपादानम् इति विवेकः । अतएव श्रुताव् अपि विज्ञानं चाविज्ञानं चेति [तैत्तु २.६.१] कस्च्यचिद् भागस्याचेतनता श्रूयते । अथ मूल-प्रमाणे श्री-भागवतेऽपि तृतीयादौ मुख्य एव सृष्टि-प्रस्तावे च ज्ञान-वैराग्याङ्गत्वेन च पुर्णान्तर-गति-सामान्य-सेवितः प्रधान- परिणाम एव स्फुटम् उपलभ्यते । क्व च स्तुत्य्-आदौ ज्ञान- वैराग्याङ्गतयैव विवर्तोऽपि यः श्रूयते सोऽपि जगतो नान्यथा-सिद्धतापरः किन्तु परमात्म-यूह-प्रधान-परिणामेन सिद्धस्यैव तस्य समष्टि- व्यष्टि-रूपस्य यथायथं शुद्धे परमात्मनि तद्-अंश-रूपात्मनि वात्मात्मीयताध्यारोपितापरः ।

तत्र परमात्मनि विराद्धुपासना-वाक्यादि-श्रवणं हेतुर् आत्मनि तु तत्- तद्-आवेशो हेतुर् इति विवेचनीयम् । अन्यत्र सिद्धस्य वस्तुन एवान्यत्रारोपो मिथ्या-खपुष्पादेर् आरोपासम्भवात् पूर्व-पूर्व-विवर्त-मात्र- सिद्धानादि-परम्परात्वे दृष्टान्ताभावाच् च । किं च पूर्वं वारि-दर्शनाद् वार्य्-आकारा वृत्तिर् जातापि तद्-अप्रसङ्ग-समये सुप्ता तिष्ठति तत् तुल्य-वस्तु- दर्शनेन तु जागर्ति, तद् विशेषानुसन्धानं विना तद्-अभेदेन स्व- तन्त्रारोपयति तस्मान् न वारि मिथ्या, न वा स्मरण-मयी तद्-आकारा वृत्तिर्, न वा तत्-तुल्यं मरीचिकादि वस्तु किन्तु तद्-अभेदेनारोप एवायथार्थत्वान् मिथ्या । स्वप्ने च माया-मात्रं तु कात्स्न्र्येनानभिव्यक्त-स्वरूपत्वाद् इति न्यायेन [व्स् ३.२.३] जाग्रद्-दृष्ट-वस्त्व्-आकारायां मनो-वृत्तौ परमात्म- माया तद्-वस्त्व्-अभेदम् आरोपयतीति पूर्ववत् । तस्माद् वस्तु तस्य न क्वचिद् अपि मिथ्यात्वम् । शुद्ध आत्मनि परमात्मनि वा तादृश-तद्-आरोप एव मिथ्या न तु विश्वं मिथ्येति । ततो जगतः परमात्म-जातत्वेन साक्षात्-तद्- आत्मीयत्वाभावाद् अबुधानाम् एव तत्र शुद्धे तत्-तद्-बुद्धिः ।

यद्यपि शुद्धाश्रयम् एव जगत् तथापि जगता तत्-संसर्गो नास्ति । तद् उक्तम् असक्तं सर्वभृच् चैव इति गीतासु [गीता १३.१४] । तथा देह-गेहादाव् आत्मात्मीयताज्ञानं तेषाम् एव स्याद् इत्य् उभयत्रैवारोपः शास्त्रे श्रूयते । यथा यद् एतद् दृश्यते मूर्तम् इत्य् [विप् १.४.३९] आदिकं विष्णु-पुराणे । यथा वा

त्वाम् आत्मानं परं मत्वा परमात्मानम् एव च । आत्मा पुनर् बहिर् मृग्य अहो अक्षजनाज्ञता ॥ इति [भ्प् १०.१४.२७] ।

त्वाम् आत्मानं सर्वेषां मूल-रूपं परम् इतरं तद्-विपरीतं मत्वा तथा परम् इतरं जीवम् एव च मूल-रूपात्मानं मत्वा साङ्ख्य-विद इव तस्य तथा मन्यमानस्य पुनः स जीवात्मा बहिर् मृग्यो भवति । तस्य तेनैव हेतुना लब्ध-च्छिद्रया मायया देहात्म-बुद्धिः कार्यत इत्य् अर्थः । अहो अज्ञ-जनताया अज्ञता

क्रमाज् ज्ञान-भ्रंश इत्य् अर्थः । तद् उक्तं हंस- गुह्य-स्तवे -

देहो ऽसवो ऽक्षा मनवो भूत-मात्राम् आत्मानम् अन्यं च विदुः परं यत् । सर्वं पुमान् वेद गुणांश् च तज्-ज्ञो न वेद सर्व-ज्ञम् अनन्तम् ईडे ॥ [भ्प् ६.४.२५] इति ।

तथा श्री-भगवद्-उद्धव-संवादे -

आत्मा परिज्ञानमयो विवादो ह्य् अस्तीति नास्तीति भिदात्म-निष्ठः । व्यर्थोऽपि नैवोपरमेत पुंसां मत्तः परावृत्त-धियां स्वलोकात् ॥ इति [भ्प् ११.२२.३४]

किं च विवर्तस्य ज्ञानादि-प्रकरण-पठित्वेन गौणत्वात् परिणामस्य तु स्व-प्रकरण-पठितत्वेन मुख्यत्वात् ज्ञानाद्य्-उभय-प्रकरण- पठितत्वेन सद्-अंश-न्याय-सिद्ध-प्राबल्याच् च परिणाम एव श्री-भागवत-तात्पर्यम् इति गम्यते । तच् च भगवद्-अचिन्त्यैश्वर्य-ज्ञानार्थं मिथ्यात्वाभिधानं तु नश्वरत्वाभिधानवत् विश्वस्य परमात्म- बहिर्मुखत्वापादकत्वाद् धेयताज्ञान-मात्रार्थं न तु वस्त्व् एव तन् न भवतीति जीवेश-स्वरूपैक्य-ज्ञान-मात्रार्थं वैधर्म्याच् च न स्वप्नादिवत् [व्स् २.२.२९] इति न्यायेन । तथा च नारदीये -

जगद्-विलापयामासुर् इत्य् उच्येताथ तत् स्मृतेः । न च तत्-स्मृति-मात्रेण लयो भवति निश्चितम् ॥ इति ।

तत्र मुख्य एव सृष्टि-प्रस्तावे प्रधान-परिणामम् आह --

काल-वृत्त्या तु मायायां गुण-मय्याम् अधोक्षजः । पुरुषेणात्म-भूतेन वीर्यम् आधत्त वीर्यवान् ॥ [भ्प् ३.५.२६]

ततो ऽभवन् महत्-तत्त्वम् अव्यक्तात् काल-चोदितात् । विज्ञानात्मात्म-देह-स्थं विश्वं व्यञ्जंस् तमो-नुदः ॥ [भ्प् ३.५.२७]

भगवान् एक आसेदम् इति [भ्प् ३.५.२३] प्राक्तनानन्तर-ग्रन्थाद् अधोक्षजो भगवान् पुरुषेण प्रकृति-द्रष्ट्र-आत्म-भूतेन स्वांशेन द्वार-भूतेन कालो वृत्तिर् यस्यास् तया मायया निमित्त-भूतया गुण-मय्यां मायायाम् अव्यक्ते वीर्यं जीवाख्यम् आधत्त । हन्तेमास् तिस्रो देवता इत्य् आदि-श्रुतेः । विज्ञानात्मैव महत्-तत्त्वम् । तमो-नुदः प्रल्य-गताज्ञान-ध्वंस- कर्ता ॥ ३.५ ॥ श्री-मैत्रेयः ॥ ५८ ॥

[58]

pūrvaṃ māyā-srṣṭe ity uktam | tatra māyā-śabdasya nājñānārthatvam | tad- vāde hi sarvam eva jīvādi-dvaitam ajñānenaiva sva-svarūpe brahmaṇi kalpyate iti matam | nirahaṅkārasya kenacid dharmāntareṇāpi rahitasya sarva- vilakṣaṇasya cin-mātrasya brahmaṇas tu nājñānāśrayatvaṃ na cājñāna- viṣayatvaṃ na ca brahma-hetutvaṃ sambhavatīti | paramālaukika-vastutvād acintya-śaktitvaṃ tu sambhavet | yat khalu cintāmaṇy-ādāv api dṛśyate,yatā tridoṣaghnauṣadhivat paraspara-virodhinām api guṇānāṃ dhāriṇyā tasya niravayavatvādike saty api sāvayavatvādikam aṅgīkṛtam | tatra śabdaś cāsti pramāṇam | vicitra-śaktiḥ puruṣaḥ purāṇaḥ cānveṣāṃ śaktayas tādṛśaḥ syur ity ādikāḥ śvetāśvataropaniṣad-ādau | ātmeśvaro'tarkya-sahasra-śaktir ity [BhP 3.33.3] ādikaḥ śrī-bhāgavatādiṣu | tathā ca brahma-sūtram - ātmani caivaṃ vicitrāś ca hi iti [Vs. 2.1.28] |

tatra dvaitānyathānupapattyāpi brahmaṇy-ajñānādikaṃ kalpayituṃ na śaktaye asambhavād eva | brahmaṇy acintya-śakti-sad-bhāvasya yukti-labdhatvāt śrutatvāc ca dvaitānyathānupapattiś ca dūre gatā | tataś cācintya-śaktir eva dvaitopapattīkāraṇaṃ paryavasīyate | tasmān nirvikārādisvabhāvena sato'pi paramātmano'cintya-śaktyā viśvākāratvādinā pariṇāmādikaṃ bhavati cintāmaṇy-ayaskāntādīnāṃ sarvārtha-prasava-loha-cālavādivat | tad etad aṅgīkṛtaṃ śrī-bādarāyaṇena śrutes tu śabda-mūlatvād iti [Vs 2.1.27] |

tatas tasya tādṛśa-śaktitvāt prākṛtavan-māyā-śabdasyendra-jāla-vidyā- vācitvam api na yuktam | kintu mīyate vicitraṃ nirmīyate'nayeti vicitrārtha- kara-śakti-vācitvam eva | tasmāt paramātma-pariṇāma eva śāstra- siddhāntaḥ | tad etac ca bhagavat-sandarbhe vivṛtam asti | tatra cāpariṇatasyaiva mato'cintayā śaktyā pariṇāma ity āsau san-mātratāvabhāsamāna-svarūpa-vyūha-rūpa-dravyākhya-śakti-rūpeṇaiva pariṇamate na tu svarūpeṇeti gamyate | yathaiva cintāmaṇiḥ | atas tan- mūlatvān na paramātmopādānatā-sampratipatti-bhaṅgaḥ | tad uktam ekādaśe śrī-bhagavatā -

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ | sato'bhivyañjakaḥ kālo brahma tat-tritayas tv aham || [BhP 11.24.19] iti |

ataeva kvacid asya brahmopādānatvaṃ kvacit pradhānopādānatvaṃ śrūyate | tatra sā māyākhyā pariṇāma-śaktiś ca dvividhā varṇyate | nimittāṃśo māyā upādānāṃśaḥ pradhānam iti | tatra kevalā śaktir nimittaṃ tad vyūha-mayī tūpādānam iti vivekaḥ | ataeva śrutāv api vijñānaṃ cāvijñānaṃ ceti [TaittU 2.6.1] kascyacid bhāgasyācetanatā śrūyate | atha mūla-pramāṇe śrī-bhāgavate'pi tṛtīyādau mukhya eva srṣṭi-prastāve ca jñāna-vairāgyāṅgatvena ca purāṇāntara-gati-sāmānya-sevitaḥ pradhāna- pariṇāma eva sphuṭam upalabhyate | kva ca stuty-ādau jñāna- vairāgyāṅgatayaiva vivarto'pi yaḥ śrūyate so'pi jagato nānyathā-siddhatāparaḥ kintu paramātma-yūha-pradhāna-pariṇāmena

siddhasyaiva tasya samaṣṭi- vyaṣṭi-rūpasya yathāyathaṃ śuddhe paramātmani tad-aṃśa-rūpātmani vātmātmīyatādhyāropitāparaḥ |

tatra paramātmani virāddhupāsanā-vākyādi-śravaṇaṃ hetur ātmani tu tat- tad-āveśo hetur iti vivecanīyam | anyatra siddhasya vastuna evānyatrāropo mithyā-khapuṣpāder āropāsambhavāt pūrva-pūrva-vivarta-mātra- siddhānādi-paramparātve dṛṣṭāntābhāvāc ca | kiṃ ca pūrvaṃ vāri-darśanād vāry-ākārā vṛttir jātāpi tad-aprasaṅga-samaye suptā tiṣṭhati tat tulya-vastu- darśanena tu jāgarti, tad viśeṣānusandhānaṃ vinā tad-abhedena sva- tantrāropayati tasmān na vāri mithyā, na vā smaraṇa-mayī tad-ākārā vṛttir, na vā tat-tulyaṃ marīcikādi vastu kintu tad-abhedenāropa evāyathārthatvān mithyā | svapne ca māyā-mātraṃ tu kārtsnyenānabhivyakta-svarūpatvād iti nyāyena [Vs 3.2.3] jāgrad-dṛṣṭa-vastv-ākārāyāṃ mano-vṛttau paramātma- māyā tad-vastv-abhedam āropayatīti pūrvavat | tasmād vastu tasya na kvacid api mithyātvam | śuddha ātmani paramātmani vā tādṛśa-tad-āropa eva mithyā na tu viśvaṃ mithyeti | tato jagataḥ paramātma-jātatvena sākṣāt-tad- ātmīyatvābhāvād abudhānām eva tatra śuddhe tat-tad-buddhiḥ |

yadyapi śuddhāśrayam eva jagat tathāpi jagatā tat-saṃsargo nāsti | tad uktam asaktaṃ sarvabhṛc caiva iti gītāsu [Gītā 13.14] | tathā deha-gehādāv ātmātmīyatājñānaṃ teṣām eva syād ity ubhayatraivāropaḥ śāstre śrūyate | yathā yad etad dṛśyate mūrtam ity [ViP 1.4.39] ādikaṃ viṣṇu-purāṇe | yathā vā

tvām ātmānaṃ paraṃ matvā paramātmānam eva ca | ātmā punar bahir mṛgya aho akṣajanājñatā || iti [BhP 10.14.27] |

tvām ātmānaṃ sarveṣāṃ mūla-rūpaṃ param itaraṃ tad-viparītaṃ matvā tathā param itaraṃ jīvam eva ca mūla-rūpātmānaṃ matvā sāṅkhya-vida iva tasya tathā manyamānasya punaḥ sa jīvātmā bahir mṛgyo bhavati | tasya tenaiva hetunā labdha-cchidrayā māyayā dehātma-buddhiḥ kāryata ity arthaḥ | aho ajña-janatāyā ajñatā kramāj jñāna-bhraṃśa ity arthaḥ | tad uktaṃ haṃsa- guhya-stave -

deho 'savo 'kṣā manavo bhūta-mātrām ātmānam anyaṃ ca viduḥ paraṃ yat | sarvaṃ pumān veda guṇāṃś ca taj-jño na veda sarva-jñam anantam īḍe || [BhP 6.4.25] iti |

tathā śrī-bhagavad-uddhava-saṃvāde -

ātmā parijñānamayo vivādo hy astīti nāstīti bhidātma-niṣṭhaḥ | vyartho'pi naivoparameta puṃsāṃ mattaḥ parāvṛtta-dhiyāṃ svalokāt || iti [BhP 11.22.34]

kiṃ ca vivartasya jñānādi-prakaraṇa-paṭhitvena gauṇatvāt pariṇāmasya tu sva-prakaraṇa-paṭhitatvena mukhyatvāt jñānādy-ubhaya-prakaraṇa- paṭhitatvena

sad-aṃśa-nyāya-siddha-prābalyāc ca pariṇāma eva śrī- bhāgavata-tātparyam iti gamyate | tac ca bhagavad-acintyaiśvarya-jñānārthaṃ mithyātvābhidhānaṃ tu naśvaratvābhidhānavat viśvasya paramātma- bahirmukhatvāpādakatvād dheyatājñāna-mātrārthaṃ na tu vastv eva tan na bhavatīti jīveśa-svarūpaikya-jñāna-mātrārthaṃ vaidharmyāc ca na svapnādivat [Vs 2.2.29] iti nyāyena | tathā ca nāradīye -

jagad-vilāpayāmāsur ity ucyetātha tat smṛteḥ | na ca tat-smṛti-mātreṇa layo bhavati niścitam || iti |

tatra mukhya eva sṛṣṭi-prastāve pradhāna-pariṇāmam āha --

kāla-vṛttyā tu māyāyāṃ guṇa-mayyām adhokṣajaḥ | puruṣeṇātma-bhūtena vīryam ādhatta vīryavān || [BhP 3.5.26]

tato 'bhavan mahat-tattvam avyaktāt kāla-coditāt | vijñānātmātma-deha-sthaṃ viśvaṃ vyañjaṃs tamo-nudaḥ || [BhP 3.5.27]

bhagavān eka āsedam iti [BhP 3.5.23] prāktanānantara-granthād adhokṣajo bhagavān puruṣeṇa prakṛti-draṣṭṛ-ātma-bhūtena svāṃśena dvāra-bhūtena kālo vṛttir yasyās tayā māyayā nimitta-bhūtayā guṇa-mayyāṃ māyāyām avyakte vīryaṃ jīvākhyam ādhatta | hantemās tisro devatā ity ādi-śruteḥ | vijñānātmaiva mahat-tattvam | tamo-nudaḥ pralya-gatājñāna-dhvaṃsa- kartā || 3.5 || śrī-maitreyaḥ || 58 ||

English witness · section(s) 62

Anuccheda 62

Text 1

The reasons why the Supreme Personality of Godhead is, in one sense, not different from the material world are explained in five verses of Srimad-Bhagavatam (7.15.57-61). The first of these verses (Srimad-Bhagavatam 7.15.57) declares:

“He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.”*

Text 2

Here the word “jananam” means “beginning with material bodies”, “adau” means “in the beginning He is the cause”, and “ante” means “at the end He is the final conclusion”. Thus the Supreme Personality of Godhead’s nature is that He is all-knowing, eternally existing, and the cause of everything. “Bahih” means “externally He is that which is enjoyable”, “antah” means “internally He is the enjoyer”, paravaram” means “the high and the low”, tamah” means “the absence of light”, prakacah” means “light”. Nothing is different from Him. The meaning here is: “without Him as the cause, nothing is manifested”.

Paramātma · Sanskrit §59 · English §63

[५९]

ज्ञानाद्य्-अङ्गत्वेऽप्य् आह --

एको नारायणो देवः पूर्व-सृष्टं स्व-मायया । संहृत्य काल-कलया कल्पन्त इदम् ईश्वरः ॥

एक एवाद्वितीयोऽभूद् आत्माधारोऽखिलाश्रयः । कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु । सत्त्वादिष्व् आदि-पुरुषः प्रधान-पुरुषेश्वरः ॥

परावराणां परम आस्ते कैवल्य-संज्ञितः । केवलानुभवानन्द-सन्दोहो निरुपाधिकः ॥

केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम् । सङ्क्षोभयन् सृजत्य् आदौ तया सूत्रम् अरिन्दम ॥

ताम् आहुस् त्रिगुण-व्यक्तिं सृजन्तीं विश्वतोमुखम् । यस्मिन् प्रोतम् इदं विश्वं येन संसरते पुमान् ॥

यथोर्ण-नाभिर् हृदयाद् ऊर्णां सन्तत्य वक्त्रतः । तया विहृत्य भूयस्तां ग्रसत्य् एवं महेश्वरः ॥ [भ्प् ११.९.१६-२१]

कालः कला यस्यास् तया स्वाधीनतया मायया । श्रुतिश् च -

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति । यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् संभवतीह विश्वम् ॥ इति [मुण्ड १.१.७]

॥ ११.९ ॥ श्री-दत्तात्रेयो यदुम् ॥ ५९ ॥

[59]

jñānādy-aṅgatve'py āha --

eko nārāyaṇo devaḥ pūrva-sṛṣṭaṃ sva-māyayā | saṃhṛtya kāla-kalayā kalpanta idam īśvaraḥ ||

eka evādvitīyo'bhūd ātmādhāro'khilāśrayaḥ | kālenātmānubhāvena sāmyaṃ nītāsu śaktiṣu |

sattvādiṣv ādi-puruṣaḥ pradhāna-puruṣeśvaraḥ ||

parāvarāṇāṃ parama āste kaivalya-saṃjñitaḥ | kevalānubhavānanda-sandoho nirupādhikaḥ ||

kevalātmānubhāvena svamāyāṃ triguṇātmikām | saṅkṣobhayan sṛjaty ādau tayā sūtram arindama ||

tām āhus triguṇa-vyaktiṃ sṛjantīṃ viśvatomukham | yasmin protam idaṃ viśvaṃ yena saṃsarate pumān ||

yathorṇa-nābhir hṛdayād ūrṇāṃ santatya vaktrataḥ | tayā vihṛtya bhūyastāṃ grasaty evaṃ maheśvaraḥ || [BhP 11.9.16-21]

kālaḥ kalā yasyās tayā svādhīnatayā māyayā | śrutiś ca -

yathorṇanābhiḥ sṛjate gṛhṇate ca yathā pṛthivyāmoṣadhayaḥ saṃbhavanti | yathā sataḥ puruṣāt keśalomāni tathā'kṣarāt saṃbhavatīha viśvam || iti [MuṇḍU 1.1.7]

|| 11.9 || śrī-dattātreyo yadum || 59 ||

English witness · section(s) 63

Anuccheda 63

Text 1

Here someone may protest: “If this is so, then why do people believe many things are independent, not created by the Lord?” To this question the following reply is given (Srimad-Bhagavatam 7.15.58):

Text 2

“Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.”*

Text 3

Here the word “abadhitah” means “the idea that anything that exists can be independent of the Supreme Personality of Godhead is completely refuted by logic”. “Abhasah” here means “the reflected light of the sun or other luminous objects”, “vastutaya smrtah” means “to think them independent realities”, “tadvad aindriyakam” means “fools think the

material world of the senses is not dependent on the Supreme Personality of Godhead". They who see the truth find it hard to accept the idea that anything is independent of the Supreme Personality of Godhead. That is the meaning.

Paramātma · Sanskrit §60 · English §64

[६०]

तद् एवं सूक्ष्म-चिद्-अचिद्-वस्तु रूप-शुद्ध-जीवाव्यक्त-शक्तेः परमात्मनः स्थूल-चेतनाचेतन-वस्तु-रूपाण्य् आध्यात्मिक-जीवादि-पृथिव्य्- अन्तानि जायन्त इत्य् उक्तम् । ततः केवलस्य परमात्मनो निमित्तत्वं शक्ति- विशिष्टस्योपादानत्वम् इत्य् उभय-रूपताम् एव मन्यन्ते । प्रकृइतिं च प्रतिज्ञा दृष्टान्तानुरोधाद् इत्य् आदौ । तद् एवं तस्य सदा शुद्धत्वम् एव । तत्र शक्तेः शक्तिमद्-अव्यतिरेकाद् अननयत्वम् उक्तम् । तथा सत्-कार्य- वादाङ्गीकारे स्वान्तः स्थित-स्वधर्म-विशेषाभिव्यक्ति-लब्ध-विकाशेन कारणस्यैवांशेन कार्यत्वम् इत्य् एवं वाचारम्भणं विकारो नाम-धेयं मृत्तिकेत्य् एव सत्यम् इत्य् आदि-श्रुइत्-सिद्धं कार्यस्य कारणाद् अन्यत्वं कारणस्य तु कार्याद् अन्यत्वम् इत्य् आयाति ।

तद् एवं जगत् कारण-शक्ति-विशिष्टात् परमात्मनोऽनन्यद् एवेदं जगतस् त्व् अभावन्य एवेत्य् आह --

इदं हि विश्वं भगवान् इवेतरो यतो जगत्-स्थान-निरोध-सम्भवाः तद् धि स्वयं वेद भवांस् तथापि ते प्रादेश-मात्रं भवतः प्रदर्शितम् ॥ [भ्प् १.५.२०]

इदं विश्वं भगवान् इव भगवतोऽनन्यद् इत्य् अर्थः । तस्माद् इतरस् तटस्थाख्यो जीवश् च स इवेति पूर्ववत् । अतएव एतद्-आत्म्यम् इदं सर्वम् इति सर्वं खल्व् इदं ब्रह्मेति श्रुत्ः । यतो भगवतः । भवतो भवन्तं प्रति प्रदेश-मात्रं किञ्चिन्-मात्रं दर्शितम् इत्य् अर्थः ॥ १.५ ॥ श्री-नारदः श्री- व्यासम् ॥ ६० ॥

[60]

tad evaṃ sūkṣma-cid-acid-vastu rūpa-śuddha-jīvāvyakta-śakteḥ paramātmanaḥ sthūla-cetanācetana-vastu-rūpāṇy ādhyātmika-jīvādi-pṛthivy- antāni jāyanta ity uktam | tataḥ kevalasya paramātmano nimittatvaṃ śakti- viśiṣṭasyopādānatvam ity ubhaya-rūpatām eva manyante | prakṛitiṃ ca pratijñā dṛṣṭāntānurodhād ity ādau | tad evaṃ tasya sadā śuddhatvam eva | tatra śakteḥ śaktimad-avyatirekād ananayatvam uktam | tathā sat-kārya- vādāṅgīkāre svāntaḥ sthita-svadharma-viśeṣābhivyakti-labdha-vikāśena kāraṇasyaivāṃśena kāryatvam ity evaṃ vācārambhaṇaṃ vikāro nāma-dheyaṃ mṛttikety

eva satyam ity ādi-śruit-siddhaṃ kāryasya kāraṇād anyatvaṃ kāraṇasya tu kāryād anyatvam ity āyāti |

tad evaṃ jagat kāraṇa-śakti-viśiṣṭāt paramātmano'nanyad evedaṃ jagatas tv abhāvanya evety āha --

idaṃ hi viśvaṃ bhagavān ivetaro yato jagat-sthāna-nirodha-sambhavāḥ tad dhi svayaṃ veda bhavāṃs tathāpi te prādeśa-mātraṃ bhavataḥ pradarśitam || [BhP 1.5.20]

idaṃ viśvaṃ bhagavān iva bhagavato'nanyad ity arthaḥ | tasmād itaras taṭasthākhyo jīvaś ca sa iveti pūrvavat | ataeva etad-ātmyam idaṃ sarvam iti sarvaṃ khalv idaṃ brahmeti śruṭḥ | yato bhagavataḥ | bhavato bhavantaṃ prati pradeśa-mātraṃ kiñcin-mātraṃ darśitam ity arthaḥ || 1.5 || śrī-nāradaḥ śrī- vyāsam || 60 ||

English witness · section(s) 64

Anuccheda 64

Text 1

This is further explained in the next two verses, the first of which declares (Srimad-Bhagavatam 7.15.59):

“In this world there are five elements, namely earth, water, fire, air and ether, but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.”*

Text 2

Here the word “ksity-adinam” means “of the five material elements”, “chaya” means “thinking the material bodies and other things that have a beginning and undergo various transformations have become one”, and “katamapi na” means “this is not so”. Here the word “sanghatah” does not mean a combination like that of many trees combining to become a forest, for it is not possible for all existence to be brought together in one place. An entire forest cannot be brought together in a single tree. Here “na vikarah” means “he who has no beginning”. “Api” means “the whole is never transformed”. Why is that? Are the various parts distinct, or are they amalgamated? They are not distinct (na prthak), and neither are they amalgamated (na canvitah). Is the whole completely present in each part, or is only a part of the whole present in each part? According to the first idea the entire body is present in a single finger. According to the second idea only a part of the entire body is present in a single finger. The conclusion is that the idea that the material body

and other things are independent is an illusion (mrca).

Paramātma · Sanskrit §61 · English §65

[६१]

स्पष्टम् एवाह -

सो ऽयं ते ऽभिहितस् तात भगवान् विश्व-भावनः । समासेन हरेर् नान्यद् अन्यस्मात् सद्-असच् च यत् ॥ [भ्प् २.७.५०]

सोऽयं समासेन सङ्क्षेपेणाभिहितः । कथं तटस्थ-लक्षणेनैवेत्य् आह । सत् कार्यं स्थूलम् अशुद्ध-जीव-जगद्-आख्यं चेतनाचेतनं वस्तु । असत् करणं सूक्ष्मं शुद्ध-जीव-प्रधानाख्यं चिद्-अचिद्-वस्तु च यत् तत् सर्वं हरेर् अन्यन् न भवति सूक्ष्मस्य तच्-छक्ति-रूपत्वात् स्थूलस्य तत्-कार्य- रूपत्वाद् इति भावः । इदम् एव श्री-हंस-देवेनोक्तं - अहम् एव न मत्तोऽन्यद् इति बुध्यध्वम् अञ्जसा इति [भ्प् ११.१३.२४] । जगतस् तद्-अनन्यत्वेऽपि शुद्धस्य तस्य तद्-दोष-साङ्कर्यं नास्तीत्य् आह अन्यस्माद् इति ॥ २.७ ॥ श्री- ब्रह्मा श्री-नारदम् ॥६१॥

[61]

spaṣṭam evāha -

so 'yaṃ te 'bhihitas tāta bhagavān viśva-bhāvanaḥ | samāsena harer nānyad anyasmāt sad-asac ca yat || [BhP 2.7.50]

so'yaṃ samāsena saṅkṣepeṇābhihitaḥ | kathaṃ taṭastha-lakṣaṇenaivety āha | sat kāryaṃ sthūlam aśuddha-jīva-jagad-ākhyaṃ cetanācetanaṃ vastu | asat karaṇaṃ sūkṣmaṃ śuddha-jīva-pradhānākhyaṃ cid-acid-vastu ca yat tat sarvaṃ harer anyan na bhavati sūkṣmasya tac-chakti-rūpatvāt sthūlasya tat-kārya- rūpatvād iti bhāvaḥ | idam eva śrī-haṃsa-devenoktaṃ - aham eva na matto'nyad iti budhyadhvam añjasā iti [BhP 11.13.24] | jagatas tad-ananyatve'pi śuddhasya tasya tad-doṣa-sāṅkaryaṃ nāstīty āha anyasmād iti || 2.7 || śrī- brahmā śrī-nāradam ||61||

English witness · section(s) 65

Anuccheda 65

Text 1

Because the material body is not independent of the Lord, therefore the ingredients of the material body, namely the material elements, beginning with earth, are also not independent of the Lord. This is described in the following words (Srimad-Bhagavatam 7.15.60):

Text 2

“Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.”*

Text 3

Here the word “dhatavah” means “the gross material elements. This word is derived from the verb “dhr” (to sustain). Thus the material elements sustain the material world. The words “tan-matravayavair vina na syuh avayavitvat” mean “It cannot exist without the subtle sense objects”. If someone says that the material elements are independent then this verse replies: “avayavini asati avayavo’py antatah” (the elements that comprise the body are by nature temporary). No real evidence supports the theory that the atoms that comprise the material world are not dependent on the Supreme Personality of Godhead.

Text 4

The idea that the material atoms are independent of the Supreme Personality of Godhead is refuted by these words (Srimad-Bhagavatam 5.12.9):

“One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.”*

Text 5

The theory of oneness is properly applied to the Supreme Personality of Godhead, who is the cause of all, and who is eloquently described in these words (Srimad-Bhagavatam 7.15.57):

“He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the

Supreme Lord, is everything."*

Text 6

The Lord's creation of the material world is also described in these words of Srimad-Bhagavatam (3.6.1-3):

"The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.*

Text 7

"The Supreme Powerful Lord then simultaneously entered into the 23 elements with the goddess Kali, His external energy, who alone amalgamates all the different elements.*

Text 8

"Thus when the Supreme Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one engaged in his work after awakening from sleep."*

Text 9

The universal form of the Lord is also described in these words of the Subala Upanisad (7.1):

"The earth is the body of the Supreme Personality of Godhead."

In this way it is said that the entire material world is the body of the Supreme Personality of Godhead. Thus the Supreme Personality of Godhead is the soul and the material world is His body. Thus as a material body undergoes changes while the soul within remains unchanged, so the various parts of the material world undergo changes, while the soul of the world, the Supreme Personality of Godhead, remains unchanged. In this way it is proved that the material world is not unreal.

Paramātma · Sanskrit §62 · English §66

[६२] तत्रानन्यत्वे युक्तिं विवृणोति पञ्चभिः -

आदाव् अन्ते जनानां सद् बहिर् अन्तः परावरम् । ज्ञानं ज्ञेयं वचो वाच्यं तमो ज्योतिस् त्व् अयं स्वयम् ॥ [भ्प् ७.१५.५७]

जनानां देहादीनाम् आदौ कारणत्वेन अन्ते चावधित्वेन यत् परमात्म- लक्षणं सर्व-कारणं वस्तु सद् वर्तमानं तद् एव स्वयं बहिर् भोग्यं अन्त-भोक्तृ परवरं चोच्च-नीचं तमोऽप्रकाशः ज्योतिः प्रकाशश् च स्फुरति नान्यत् । अन्यस्य तद् विना स्वतः स्फुरणानिरूप्यत्वाद् इति भावः ।

[62] tatrānanyatve yuktiṃ vivṛṇoti pañcabhiḥ -

ādāv ante janānāṃ sad bahir antaḥ parāvaram | jñānaṃ jñeyaṃ vaco vācyaṃ tamo jyotis tv ayaṃ svayam || [BhP 7.15.57]

janānāṃ dehādīnām ādau kāraṇatvena ante cāvadhitvena yat paramātma- lakṣaṇaṃ sarva-kāraṇaṃ vastu sad vartamānaṃ tad eva svayaṃ bahir bhogyaṃ anta-bhoktṛ paravaraṃ cocca-nīcaṃ tamo'prakāśaḥ jyotiḥ prakāśaś ca sphurati nānyat | anyasya tad vinā svataḥ sphuraṇānirūpyatvād iti bhāvaḥ |

English witness · section(s) 66

Anuccheda 66

Text 1

Here someone may protest: “If the Supreme Personality of Godhead is the complete whole and everything that exists is a part of Him, then the Supreme Lord possesses the virtues and faults of the brahmanas and all others, and the rules and prohibitions of the scriptures apply to Him also. Of course, these statements cannot be accepted. These are all impossible ideas. Therefore it must be someone or something else that is the complete whole, for it cannot be the Supreme Lord.”

Fearing that someone would speak these words, Sri Narada explained (Srimad-Bhagavatam 7.15.61):

Text 2

“When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming one creates a separation between the

existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions are recommended."*

Text 3

Here the words "vastunah vikalpe sati" mean "when there is doubt about the Supreme Personality of Godhead", and "tavat sadrcya-bhramah syat" mean "then the idea that all is one with Him becomes destroyed and one comes to think that his material body is separate from the Lord and has no connection with Him". When one seeks the supreme whole, then one sees the similar nature of all the parts and one understands that the parts are one in the sense that they are all parts of the whole. Therefore to think, "This material body is everything" is similar to thinking, "this one tree is the entire forest".

Text 4

This kind of thinking is also described in the following words of the Supreme Personality of Godhead Himself (Srimad-Bhagavatam 11.22.45):

"Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation, and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, 'This is the light of the lamp.' As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river falsely states, 'This is the water of the river.' Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity."***

Text 5

Thus the idea that one is a brahmana or member of another social class is an idea suitable for wakefulness and dream. The rules and prohibitions of the scriptures are meant for persons who stay in the two states of material conscious: wakefulness and dream. It is persons in those two states of consciousness that the scriptures order to perform certain activities and refrain from other activities.

Text 6

Here the Supreme Personality of Godhead (11.28.1) explains:

"One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."***

Text 7

This quote is from the eleventh canto, twenty-eighth chapter of Srimad-Bhagavatam. There it is also said (Srimad-Bhagavatam 11.28.4):

“That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?”***

It is also said (Srimad-Bhagavatam 7.15.61):

“When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions are recommended.”*

In this way it is said that the idea that the things of this world are separated from the Supreme Personality of Godhead is not the truth. Therefore everything that exists is dependent on the Lord. That is the meaning of these passages of Srimad-Bhagavatam. The verse quoted in the beginning of this anuccheda was spoken by Sri Narada to Sri Yudhisthira.

PARAMĀTMA-SANDARBHA

3.7

Sections 63–73

10 bilingual sequence blocks

Paramātma · Sanskrit §63 · English §67

[६३]

ननु कथं तर्हि तस्माद् अत्यन्त-पृथग् इवाथजातं प्रतीयते तत्राह -

आबाधितो ऽपि ह्य् आभासो यथा वस्तुतया स्मृतः । दुर्घटत्वाद् ऐन्द्रियकं तद्वद् अर्थ-विकल्पितम् ॥ [भ्प् ७.१५.५८]

आबाधितस् तर्क-विरोधेन सर्वतो बाधितः स्वातन्त्र्य-सत्तायाः सकाशान् निरस्तोऽपि यथा आभासः सूर्यादि-प्रति-रश्मिर् बालादिभिः पृथक् प्रकाशम् आनताद् अर्थनाद् वस्तुतया स्वतन्त्र-पदार्थतया स्मृतः कल्पितः तद्वद् ऐन्द्रियक सर्वं मूढैः स्वतन्त्रार्थत्वेन विविधं कल्पितं तत् तु न तत्त्व-दृष्ट्या स्वातन्त्र्य-निरूपणस्य दुर्घटत्वाद् इत्य् अर्थः ।

[63]

nanu kathaṃ tarhi tasmād atyanta-pṛthag ivāthajātaṃ pratīyate tatrāha -

ābādhito 'pi hy ābhāso yathā vastutayā smṛtaḥ | durghaṭatvād aindriyakaṃ tadvad artha-vikalpitam || [BhP 7.15.58]

ābādhitas tarka-virodhena sarvato bādhitaḥ svātantrya-sattāyāḥ sakāśān nirasto'pi yathā ābhāsaḥ sūryādi-prati-raśmir bālādibhiḥ pṛthak prakāśam ānatād arthanād vastutayā svatantra-padārthatayā smṛtaḥ kalpitaḥ tadvad aindriyaka sarvaṃ mūḍhaiḥ svatantrārthatvena vividhaṃ kalpitaṃ tat tu na tattva-dṛṣṭyā svātantrya-nirūpaṇasya durghaṭatvād ity arthaḥ |

English witness · section(s) 67

Anuccheda 67

Text 1

That the material world is, in one sense, not different from the Supreme Personality of Godhead is also confirmed by the following words of Srimad-Bhagavatam (7.9.48):

“O Supreme Lord, You are actually the air, the earth, fire, sky, and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness, and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.”*

Text 2

Here the word “hrdayam” means “the sense within”. This word refers to the mind, intelligence, false ego, consciousness, and spirit self. “Cit” means “the pure spirit soul”, and “anugrahah” means “the favorable mercy potency”. What more need be said? “Sa-gunah” means “what is made of maya”, “vigunah” means “what is beyond maya”, and “sarvam tvam eva” means “You are all this”. This verse was spoken by Sri Prahlada to Lord Nrsimha.

Paramātma · Sanskrit §64 · English §68

[६४]

तद् एवाह द्वाभ्याम् -

क्षित्य्-आदीनाम् इहार्थानां छाया न कतमापि हि । न सङ्घातो विकारो ऽपि न पृथङ् नान्वितो मृषा ॥ [भ्प् ७.१५.५९]

क्षित्य्-आदीनां पञ्च-भूतानां छाया ऐक्य-बुद्ध्यालम्बन-रूपं देहादि- सङ्घातारम्भ-परिणामानां मध्ये कतमाप्य् अन्यतमापि न भवति । न तावत् तेषां सङ्घातो वृक्षाणाम् इव वनम् एक-देशाकर्षणे सर्वाकर्षणानुपपत्तेः । न ह्य् एकस्मिन् वृक्ष आकृष्टे सर्वं वनम् आकृष्यते । न च विकारः आरब्धोऽवयवी । अपि-शब्दात् परिणामोऽपि । कुतः । किम् अवयवेभ्यः पृथग् आरभ्यते परिणमते च तद्-अन्वितो वा । न तावद् अत्यन्तं पृथक् तथा अप्रतीतेः । न चान्वितः । स किं प्रत्यवयवम् अन्वेति अंशेन वा । आद्ये अङ्गुलि-मात्रेऽपि देह-बुद्धिः स्यात् । द्वितीये तस्याप्य् अंशाङ्गीकारे सत्य् अनवस्थापातः स्यात् । अतो देहादेः स्वातन्त्र्येणावस्थितिर् मृषैवेति ।

[64]

tad evāha dvābhyām -

kṣity-ādīnām ihārthānāṃ chāyā na katamāpi hi | na saṅghāto vikāro 'pi na pṛthaṅ nānvito mṛṣā || [BhP 7.15.59]

kṣity-ādīnāṃ pañca-bhūtānāṃ chāyā aikya-buddhyālambana-rūpaṃ dehādi-saṅghātārambha-pariṇāmānāṃ madhye katamāpy anyatamāpi na bhavati | na tāvat teṣāṃ saṅghāto vṛkṣāṇām iva vanam eka-deśākarṣaṇe sarvākarṣaṇānupapatteḥ | na hy ekasmin vṛkṣa ākṛṣṭe sarvaṃ vanam ākṛṣyate | na ca vikāraḥ ārabdho'vayavī | api-śabdāt

pariṇāmo'pi | kutaḥ | kim avayavebhyaḥ pṛthag ārabhyate pariṇamate ca tad-anvito vā | na tāvad atyantaṃ pṛthak tathā apratīteḥ | na cānvitaḥ | sa kiṃ pratyavayavam anveti aṃśena vā | ādye aṅguli-mātre'pi deha-buddhiḥ syāt | dvitīye tasyāpy aṃśāṅgīkāre saty anavasthāpātaḥ syāt | ato dehādeḥ svātantryeṇāvasthitir mṛṣaiveti |

English witness · section(s) 68

Anuccheda 68

Text 1

That the Supreme Personality of Godhead, the maya potency, and the individual spirit souls are also different is clearly explained in these words (Srimad-Bhagavatam 3.28.40-41):

Text 2

“The blazing fire is different from the flames, from the sparks, and from the smoke, although all are intimately connected because they are born from the same blazing wood.*

Text 3

“The Supreme Personality of Godhead, who is known as param brahma, is the seer. He is different from the jiva soul, or individual living entity, who is combined with the senses, the five elements, and consciousness.”*

Text 4

Here the word “sva-sambhavat” means “produced from itself”, and “ulmukat” means “flames produced from wood”. From this are produced sparks and some. However, even though it is the cause of the flames, the fire (agnih) is different (prthak) from the flames themselves.

Text 5

What are these things like? Three things are mentioned here. Because it is produced from fire, smoke has a nature similar to that of fire. the sparks here are the individual spirit souls, and the flames here are the pradhana.

Text 6

Manifested from the flames, which in this example stand for the Lord’s potency of pradhana, is the smoke, which stands for the material elements that begin with earth. Different (prthak) from all these is the Supreme Personality of Godhead (bhagavan), who is the cause and origin of them all. The Supreme Personality of Godhead expands as the

Supersoul (atma) present in the hearts of all beings, and He also expands as the varietyless impersonal Brahman (brahma-samjYitah). He is the witness (drasta) of everything, in beginning, middle, and end. As flames are self- manifested from firewood, so He is self manifested (sva- sambhavat). When intelligent persons see smoke, the declare, “There must be a fire”. In the same way, when intelligent persons see the material world, they declare, “There must be a creator”. As a fire is different from its flames, so the Supreme Personality of Godhead is different from the material elements, senses, mind, and other ingredients of the material world. The Supreme Lord, who is called the Supreme Personality of Godhead (bhagavan), the Supersoul (paramatma), and the impersonal Brahman (brahma), and who is all-knowing (drasta), is different from all else. This is because the external material energy (bahiragga), the marginal potency (tatastha-sakti) and other potencies are all His potencies. That is the meaning here. The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Paramātma · Sanskrit §65 · English §69

[६५] एवं देहादेः स्वातन्त्र्येणानिरूप्यत्वम् उक्त्वा तद्-धेतूनां क्षित्य्-आदीनाम् अपि तथैवानिरूप्यत्वम् आह

धातवो ऽवयवित्वाच् च तन्-मात्रावयवैर् विना । न स्युर् ह्य् असत्य् अवयविन्य् असन्न् अवयवो ऽन्ततः ॥ [भ्प् ७.१५.६०]

धारयन्तीति । धातवो महाभूतानि तन्-मात्रैः सूक्ष्मैर् अवयवैर् विना न स्युः । अवयवित्वात् तेषाम् अपि । तर्ह्य् अवयव एव स्वतन्त्र इति चेत् तत्राह उक्त- प्रकारेणावयविनि निरूपयितुम् असति अवयवोऽप्य् अन्ततो निरूपयितुम् असन्न् इव स्यात् । अवयवि-प्रतीत्य्-अन्यथानुपपत्तिं विना परमाणु-लक्षणावयव-सद्- भावे प्रमाणाभावाद् इत्य् अर्थः । तद् उक्तं पञ्चमे -

एवं निरुक्तं क्षिति-शब्द-वृत्तम् इत्य् [भ्प् ५.१२.९] आदि । तस्माद् ऐक्य- बुद्ध्यालम्बन-रूपं यत् प्रतीयते तत् सर्वत्र परमात्म-लक्षणं सर्व- कारणं वस्त्व् एवेति साधूक्तम् आदाव् अन्ते जनानां सद् इत्य् आदिना । एवम् एव तृतीयेऽप्य् उक्तम् -

इति तासां स्व-शक्तीनां सतीनाम् असमेत्य सः । प्रसुप्त-लोक-तन्त्राणां निशाम्य गतिम् ईश्वरः ॥

काल-संज्ञा ततो देवीं विभ्रच् छक्तिम् उरुक्रमः । त्रयोविंशतित्-तत्त्वानां गणं युगपद् आविशत् ॥

सो ऽनुप्रविष्टो भगवांश् चेष्टारूपेण तं गणम् भिन्नं संयोजयाम् आस सुप्तं कर्म प्रबोधयन् ॥ इति [भ्प् ३.६.१-३]

अतएव यस्य पृथिवी शरीरम् इत्य् आदि-श्रुतौ [बृहदु ३.७.३] सर्वस्य परमात्म-शरीरत्वेन प्रसिद्धिः परमात्मनस् तु शरीरत्वेन । तद् एवम् अवयव-रूपेण प्रधान-परिणामः सर्वत्रावयवी तु परमात्म-वस्त्व् एवेति सिद्धम् । ततोऽप्य् अमिथ्यात्वम् एव जगत उपपद्येत ॥

[65] evaṃ dehādeḥ svātantryeṇānirūpyatvam uktvā tad-dhetūnāṃ kṣity-ādīnām api tathaivānirūpyatvam āha

dhātavo 'vayavitvāc ca tan-mātrāvayavair vinā | na syur hy asaty avayaviny asann avayavo 'ntataḥ || [BhP 7.15.60]

dhārayantīti | dhātavo mahābhūtāni tan-mātraiḥ sūkṣmair avayavair vinā na syuḥ | avayavitvāt teṣām api | tarhy avayava eva svatantra iti cet tatrāha ukta-prakāreṇāvayavini nirūpayitum asati avayavo'py antato nirūpayitum asann iva syāt | avayavi-pratīty-anyathānupapattiṃ vinā paramāṇu-lakṣaṇāvayava-sad- bhāve pramāṇābhāvād ity arthaḥ | tad uktaṃ pañcame -

evaṃ niruktaṃ kṣiti-śabda-vṛttam ity [BhP 5.12.9] ādi | tasmād aikya-buddhyālambana-rūpaṃ yat pratīyate tat sarvatra paramātma-lakṣaṇaṃ sarva- kāraṇaṃ vastv eveti sādhūktam ādāv ante janānāṃ sad ity ādinā | evam eva tṛtīye'py uktam -

iti tāsāṃ sva-śaktīnāṃ satīnām asametya saḥ | prasupta-loka-tantrāṇāṃ niśāmya gatim īśvaraḥ ||

kāla-saṃjñā tato devīṃ vibhrac chaktim urukramaḥ | trayoviṃśatit-tattvānāṃ gaṇaṃ yugapad āviśat ||

so 'nupraviṣṭo bhagavāṃś ceṣṭārūpeṇa taṃ gaṇam bhinnaṃ saṃyojayām āsa suptaṃ karma prabodhayan || iti [BhP 3.6.1-3]

ataeva yasya pṛthivī śarīram ity ādi-śrutau [BṛhadU 3.7.3] sarvasya paramātma-śarīratvena prasiddhiḥ paramātmanas tu śarīratvena | tad evam avayava-rūpeṇa pradhāna-pariṇāmaḥ sarvatrāvayavī tu paramātma-vastv eveti siddham | tato'py amithyātvam eva jagata upapadyeta ||

English witness · section(s) 69

Anuccheda 69

Text 1

Some thinkers do not accept the existence of the Supreme Personality of Godhead and His expansion as the Supersoul. they say that this material world is only an illusion. However, thinkers who know the truth about the Supersoul declare that the material world is real. This is affirmed by the following prayer addressed to the Supreme Personality of Godhead (Srimad-Bhagavatam 10.87.26):

Text 2

“The atheists think that three modes of material nature comprise everything in this world, from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material

creation to be real inasmuch as it is non-different from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly non-different from the Lord who created it and then entered within it."***

Text 3

Here the words "sad iva manas tri-vrt tvayi vibhati" mean "the atheists think that the three modes of material nature comprise everything in this world, from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You." This is like the example of darvi-supa-rasa-nyaya. Because they do not accept the existence of the Supersoul, the atheists think the material world is unreal. That is the meaning.

Text 4

The atheists declare that the material world is an illusion created by the three modes, or else they think that the material world is a figment of the imagination. This is described in the following statement of Srimad-Bhagavatam (11.7.7):

Text 5

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

Text 6

The words "tv atma-vida amanujad idam acesam atmataya sad abhimrcanti" mean "They who understand the truth about the Supersoul know that the Supersoul is present everywhere in the material world, that He is present in the individual soul's external material bodies, beginning with the human bodies and including all the other kinds of bodies." In this way they see that the material world is real. That is the meaning.

Text 7

Here, in the passage beginning with the words "na hi vikrtim", an example is given. Merchants who seek gold are not very interested whether golden objects have shapes that are beautiful or ugly. They are interested only in whether the gold itself is pure. In the same way, they who know the truth about the Supersoul, are not interested in the various beautiful or ugly shapes present in the material world. Rather, they are interested in the all pervading Supersoul.

Text 8

Three reasons are given to explain that the material universe is manifested from the Supreme Personality of Godhead. The first reason is given in the word “sva-krtam”, which means “O Lord, You created the material world, by employing one of Your potencies, which then become the ingredient of which the material world was made. The second reason is given in the word “anupravistam”, which means “After the material world was created, You entered it as the Supersoul. In this way You are present in the hearts of all embodies beings”. The third reason is given in the words atmatayavasitam”, which mean “when the material universe is destroyed, the entire material creation, which is Your potency, enters within You.” In this way the example is explained.

Text 9

All of this is also explained in the following words of Sri Visnu Purana (1.4.40-41):

“Unaware of the true nature of the material world, fools see only material things. In this way they are plunged in illusion.

Text 10

“But the wise and pure-hearted sages see that even the material world is full of transcendental knowledge. O Supreme Personality of Godhead, they see the material world is a form of You.”

Text 11

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Paramātma · Sanskrit §66 · English §70

[६६]

ननु यदि परमात्म-वस्त्व् एव सर्वत्रावयवी देहः स्यात् ततश् च तत्रैव ब्राह्मणत्वादि-संज्ञा-प्राप्ते गुण-दोष-हेतू विधि-निषेधाव् अपि स्यातां । तौ च न सम्भवतः । तस्माद् अन्य एवावयवी युज्यते । इत्य् आशङ्क्याह -

स्यात् सादृश्य-भ्रमस् तावद् विकल्पे सति वस्तुनः । जाग्रत्-स्वापौ यथा स्वप्ने तथा विधि-निषेधता ॥ [भ्प् ७.१५.६१]

वस्तुनः परमात्मनो विकल्पे संशये सतीति तस्य तादृशत्वेन निर्णयो यावन् न स्यात् इत्य् अर्थः । तावद् एव तस्मात् सर्वैक्य-बुद्धि-निदानात् पृथग् देहैक्य-बुद्धिः सादृश्य-भ्रमः स्यात् । पूर्वापरावयवानुसन्धाने सति परस्परम् आसज्यैकत्र स्थितत्वेनावयवत्व-साधारण्येन चैक्य-सादृश्यात् प्रत्यवयवम् एकतया प्रतीतेः । सोऽयं देह इति भ्रम एव भवतीत्य् अर्थः । प्रतिवृक्षं तद् इदं वनम् इतिवत् । यथोक्तं स्वयं भगवता - सोऽयं दीपोऽर्चिषां यद्वत् स्रोतसां तद् इदं जलम् । सोऽयं पुमान् इति नृणां मृषा धीर् गोर् मृषायुषाम् ॥ इति [भ्प् ११.२२.४५] ।

ततश् च तत्रैव ब्राह्मणत्वाद्य्-अभिमाने सति स्वप्न-वैषयकौ जाग्रत्- स्वप्नाव् इव तद्-विषयकौ विधि-निषेधौ स्याताम् इत्य् आह जाग्रद् इति । तथा तेन प्रकारेण विधेर् विधिता निषेधस्य निषेधतेत्य् अर्थः । एवं

परस्वभाव-कर्मणि न प्रशंसेन् न गर्हयेत् । विश्वम् एकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥ [भ्प् ११.२८.१]

इत्य् आदिर् एकादशाष्टविंशतितमाध्यायो ज्ञेयः । तत्र च किं भद्रं किम् अभद्रं वा द्वैतस्यावस्तुनः कियद् इत्य् आदिकं स्यात् सादृश्य-भ्रमस् तावद् इत्य् आद्य्-अनुसारेणैव व्याख्येयम् । अवस्तु यद् द्वैतं तस्येत्य् अर्थः । तस्मात् स्वातन्त्र्येण निरूपणाशक्त्या परमात्मनो □नन्यद् एव सर्वम् इति प्रकरणार्थः ॥

॥७.१५ ॥ श्री-नारदः श्री-युधिष्ठिरम् ॥ ६६॥

[66]

nanu yadi paramātma-vastv eva sarvatrāvayavī dehaḥ syāt tataś ca tatraiva

brāhmaṇatvādi-saṃjñā-prāpte guṇa-doṣa-hetū vidhi-niṣedhāv api syātāṃ | tau ca na sambhavataḥ | tasmād anya evāvayavī yujyate | ity āśaṅkyāha -

syāt sādṛśya-bhramas tāvad vikalpe sati vastunaḥ | jāgrat-svāpau yathā svapne tathā vidhi-niṣedhatā || [BhP 7.15.61]

vastunaḥ paramātmano vikalpe saṃśaye satīti tasya tādṛśatvena nirṇayo yāvan na syāt ity arthaḥ | tāvad eva tasmāt sarvaikya-buddhi-nidānāt pṛthag dehaikya-buddhiḥ sādṛśya-bhramaḥ syāt | pūrvāparāvayavānusandhāne sati parasparam āsajyaikatra sthitatvenāvayavatva-sādhāraṇyena caikya-sādṛśyāt pratyavayavam ekatayā pratīteḥ | so'yaṃ deha iti bhrama eva bhavatīty arthaḥ | prativṛkṣaṃ tad idaṃ vanam itivat | yathoktaṃ svayaṃ bhagavatā - so'yaṃ dīpo'rciṣāṃ yadvat srotasāṃ tad idaṃ jalam | so'yaṃ pumān iti nṝṇāṃ mṛṣā dhīr gor mṛṣāyuṣām || iti [BhP 11.22.45] |

tataś ca tatraiva brāhmaṇatvādy-abhimāne sati svapna-vaiṣayakau jāgrat- svapnāv iva tad-viṣayakau vidhi-niṣedhau syātām ity āha jāgrad iti | tathā tena prakāreṇa vidher vidhitā niṣedhasya niṣedhatety arthaḥ | evaṃ

parasvabhāva-karmaṇi na praśaṃsen na garhayet | viśvam ekātmakaṃ paśyan prakṛtyā puruṣeṇa ca || [BhP 11.28.1]

ity ādir ekādaśāṣṭaviṃśatitamādhyāyo jñeyaḥ | tatra ca kiṃ bhadraṃ kim abhadraṃ vā dvaitasyāvastunaḥ kiyad ity ādikaṃ syāt sādṛśya-bhramas tāvad ity ādy-anusāreṇaiva vyākhyeyam | avastu yad dvaitaṃ tasyety arthaḥ | tasmāt svātantryeṇa nirūpaṇāśaktyā paramātmano ænanyad eva sarvam iti prakaraṇārthaḥ ||

||7.15 || śrī-nāradaḥ śrī-yudhiṣṭhiram || 66||

English witness · section(s) 70

Anuccheda 70

Text 1

In this way the idea that the material world is a transformation (parinama) of the Lord's potencies is proved and the idea that the material world is a transformation (vivarta) of the Supreme Personality of Godhead Himself is refuted. They who say the material world is a transformation of the Supreme Personality of Godhead give the example of mistaking a rope for a snake. In this example the imagines snake has no real existence. However, it cannot be said that the material world is unreal in that way. What one can say is that the material world is manifested temporarily, as a clay pot is temporarily manifested from the totality of clay. Therefore the material world is not unreal. It really exists. But one can say

that it is unreal in the sense that it is temporarily manifested. It is not manifested in all three phases of time. Therefore the two theories of transformation are wrong, and the conclusion is that the material world is certainly real. It is real because it rests on the Supreme Personality of Godhead and His potency. In the Chandogya Upanisad (6.2.1) it is said:

“O gentle one, in the beginning only the eternal existed.”

In this passage the word “idam” (this) refers to the material world. the meaning here is that before the material world was manifested the Supreme Personality of Godhead and the subtle condition of the material world both existed eternally. Therefore it may be said that the material world is real because the subtle nature of the material world always exists.

Text 2

Here someone may protest: “Is it not true that the Supreme Personality of Godhead is the ingredient of which the material world is made? How, then, is it possible that the material world is temporary? If the material world is temporary, then must it not be an illusion, like the illusion of thinking the glittering silverlike surface of a seashell to be real silver?”. If this protest is raised, the following verse from Srimad-Bhagavatam (10.87.36) may be quoted in answer:

Text 3

“Our dear Lord, there are two classes of transcendentalists: the personalists and impersonalists. The opinion of the impersonalists is that this material manifestation is false and that only the Absolute Truth is factual. The impersonalists are called andha-parampara, or blind followers of the Vedic ritualistic ceremonies.”*

Text 4

Here the word “idam” refers to the material universe, the possessor of qualities, and “sat” refers to the supreme goal, the final resting place. “Satah” means “manifested from the sat”. When one thing is manifested from another, the manifested inherits something of the nature of the manifestor. Therefore, when they are fashioned from gold, earrings and other ornaments retain gold as their ingredient. Such golden ornaments are not like the silver imagined to be visible on the surface of a seashell, for that glittering is not really silver. The impression that it is silver is a mistake. The impersonalists claim that the material world is an illusion, like that imagined silver on the seashell’s surface. This idea is refuted in this verse by the words “nanu tarka-hatam” (Indeed, that idea is not logical). Here the ablative cause is used to refute the idea that the manifested material world is

different from its source.

Text 5

The word “nanu” means “Here someone may protest: ‘We affirm that they are not different. We say that earrings and other ornaments made of gold are not different from gold.’ Fearing that someone will use this example to prove that all existence is in all respect identical with the Supreme, the author of this Srimad-Bhagavatam verse speaks the words vyabhicarati kva ca” (this idea is inconsistent). Here the words “kva ca” mean “in some circumstances this idea is not confirmed by the truth about the cause, for the effect is a part of the cause.” therefore the idea of oneness is not true. Here the example may be given that light and other qualities of fire are not identical with fire itself. This is explained in the following words of Sri Visnu Purana (1.22.53- 55):

Text 6

“The Supreme Personality of Godhead has two natures. One nature has a form, and the other nature is formless. One nature is temporary and the other is eternal. The eternal nature is the Supreme Brahman, and the temporary nature is the material world.

Text 7

“Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.”*

Text 8

Srila Sridhara Svami comments:

“Here someone may protest: ‘How is it possible that the temporary material world, which is the temporary form of the Supreme Personality of Godhead, be in any way different from the Supreme Personality of Godhead Himself?’ Fearing that someone would protest in this way, in this verse the author gives an example to explain the truth. He says: ‘A lamp or other flame may stay in one place, and its energy, in the form of light, is spread in all directions. The light is, in one sense, certainly different from the fire itself. In this same way, the entire material world, which is manifested from the Supreme Lord’s potency, is different from the Supreme Lord Himself’.”

Text 9

Now we will return to the original topic of this discussion. Here someone may protest: “Is it not so that the material world is an illusion, like the illusion of silver than seems to

glitter on a seashell?" To this protest the Srimad-Bhagavatam replies with the words "kva ca mrsa" (from one point of view it is an illusion). Although the glittering on the seashell is not silver, it is not nothing. It is something else. Therefore it is not non-existent (mrsa).

Text 10

Here someone may again protest: "The material world is unreal. As a less-valuable pot, not made of copper, is falsely claimed to be made of copper, so the material world is falsely claimed to be real." To this protest the Srimad-Bhagavatam replies with the word "vyavahrtaye" (in ordinary activities). This means that in the marketplace a merchant may misrepresent the nature of the pot, but that does not mean that the pot does not exist. Of course, the merchant will not gain the benefits of pious deeds by cheating in that way.

Text 11

If by mistake one purchases the poison named sunthi and then, not knowing its true nature eats that poison, one will not remain healthy. He will certainly die. therefore to be in illusion about the true nature of something does not mean that the thing in question ceases to exist or loses its actual identity. Therefore all the examples of mistaking one thing for another do not prove that the material world is not real. The material world is certainly real. One example of this is the story of a person's becoming frightened by mistaking a rope for a snake. The explanations given above show that this example does not prove that the material world is not real.

Text 12

Here the Supreme Personality of Godhead verse uses the word "andha-paramparaya" (the disciplic succession of blind teachers). Such persons cannot understand the examples of ordinary activities of the marketplace (vyavahrtaye) such as the example of the copper pot. Therefore these persons are said to be blind.

Text 13

Therefore, one should not interpret these examples in any other way. The relationship between smoke and fire is that smoke is produced by fire. That is the proper understanding. In that was one should understand that the material world is real, for it was created by the Supreme Personality of Godhead. In this way the impersonalists' theory of transformation is rejected, and the truth, that the Supreme Personality of Godhead is eternal and unchanging, is established.

Text 14

Here someone may protest: "the Sruti-sastras (Rg Veda 8.48.3) declare:

“We have drunk soma, and now we are immortal. By observing Caturmasya we attained eternal piety.

In this way the Sruti-sastras affirm that material pious deeds bring results that are eternal. The results they bring are not temporary.”

Fearing that someone would protest in this way, the Srimad-Bhagavatam verse replies with the word “bhramayati” (such persons are bewildered).

Text 15

Here the words “te bharati uru-vrttibhir uktha-jadan bhramayati” mean “O Supreme Personality of Godhead, filled with many direct and indirect meanings, Your words bewilder the persons who have become feeble-minded by their great faith in the fruitive actions described in the Vedas.”

Text 16

Here is the meaning: The Vedas do not always praise the results attained by fruitive activities. Sometimes the rules and regulations for fruitive activities are described, and sometimes the results of fruitive activities are sriticized. For example, in the Chandogya Upanisad (8.1.6) it is said:

“By performing fruitive deeds one may enter the higher material worlds, but then again he must also fall from those worlds. By performing pious deeds one may, in the next life, enter the higher material worlds, but then again he must also fall from those worlds.”

Text 17

In this way persons whose intelligence has become dulled by fruitive activities are bewildered. The truth is that the material world is real, although, because it is always in flux, it is considered temporary. This is confirmed by the following words of Sri Kumarika Bhatta:

“According to the Puranas and Itihasas, the material universes are again and again created and destroyed.”

Text 18

Here someone may protest: “Therefore we say that the material world is not different from the Supreme”. Fearing that someone might make this claim, this verse of Srimad-Bhagavatam affirms that the three existences (the Supreme Personality of Godhead, the individual spirit souls, and the external material energy) are different from each other. In this way the idea that they are not different is refuted. This is affirmed here

by the words “kva ca vyabhicarati”, which mean that a clay pot or other material object is limited in its existence. Thus the clay pot may exist in one place, but it does not exist in all places. It may exist at one point in time, but in another point in time it will have vanished.

Text 19

In addition to these things, there are things that are actually illusions (mrsa). An example of an illusion is the silver that seems to exist on the surface of a seashell. In this way the material world consists of both things (ubhaya-yuk): 1. realities, such as the clay pot and other like things, and 2. illusions, such as the silver that seems to exist on the surface of a seashell.

Text 20

However, the prime cause of all causes is not like these two (the limited realities and the illusions), for the prime cause exists always and everywhere. Therefore 1. the material world, like the clay pot described before, is considered temporary because it is always in flux, 2. various illusions exist only because people mistakenly believe them, and 3. the prime cause is eternal and unchanging. How is it possible to say that these three are identical and not at all different from each other?

Text 21

Fearing that someone may bring up the example of the pretended copper pot, the Srimad-Bhagavatam speaks the word vyavahrtaye”. Here the word “vikalpah” means imagining the qualities of one thing to be present in another”. In this way the word “vyavahrtaye” is used.

Text 22

Here is the meaning. If the merchant thinks a false-copper pot is truly made of copper and he has not the slightest inkling that the pot is not genuine copper, and he thinks that the customer has taken home a genuine copper pot, then the merchant has not cheated the customer. The merchant must be aware that he is cheating for there to be a srime on his part.

Text 23

Even a hundred blind men cannot see whether a pot is genuine copper or not. That is why the word “andha-paramparaya” (the disciplic succession of blind men) is used here. In this way this verse describes the andha-parampara’s lack of ability to function in even ordinary activities (vyavahrtaye). As the andha-parampara is useless in performing regular activities, so the kuta-tamrika-parampara (disciplic succession of cheaters) is also useless.

That is the meaning.

Text 24

In this way the theory of the impersonalists is refuted. In Cagkaracarya's Vedanta-commentary is found the following story, which shows the faults of the andha-parampara. There a question was asked: "Why bought this gold?" The answer was given: "A blind man bought it." then the question was asked: "Who determined that it was genuine gold?" The answer was given: "The blind man determined it." Then the question was asked: "How was he able to know that the gold was genuine?" The answer was given: "Another blind man told him." From this it may be seen that even a host of blind men, and andha-parampara (a disciplic succession of blind men) cannot understand even ordinary material things. A host of blind man cannot see the truth, but one person who is not blind, who has eyes, can see everything. A person who has eyes can dissriminate between a genuine copper pot and an imitation. This example confirms the truth that the material world is real, and is not an illusion.

Text 25

That the material world is real is also confirmed by the following prayer of Brahma and the demigods (Srimad-Bhagavatam 10.2.26):

"O Lord, You are the active principle, the real truth, in all ingredients of creation."*

This is also confirmed by the following words of the Taittiriya Upanisad (2.6):

"Then He saw that the material world was real."

Text 26

The remainder of the previously quoted Srimad-Bhagavatam verse is like what has already been explained. In this way it is shown that the material world, although temporary, is certainly real. Even the temporary nature of the material world is only true in a certain sense, for the material world always exists. It is temporary in the sense that it is sometimes visible and sometimes invisible, although it always exists. The fact that the material world is real is also affirmed by the following words of Brhad- aranyaka Upanisad (3.8.3):

"The material world is, always was, and always will be."

Paramātma · Sanskrit §67 · English §71

[६७]

अत आह -

त्वं वायुर् अग्निर् अवनिर् वियद् अम्बु मात्राः प्राणेन्द्रियाणि हृदयं चिद् अनुग्रहश् च । सर्वं त्वम् एव सगुणो विगुणश् च भूमन् नान्यत् त्वद् अस्त्य् अपि मनो-वचसा निरुक्तम् ॥ [भ्प् ७.९.४८]

हृदयम् अन्तर्-इन्द्रियं मनो बुद्ध्याहङ्कार-चित्तात्मकं, चित् शुद्धो जीवः । अनुग्रहः स्व-सम्मुखी-करण-शक्तिः । किं बहुना स-गुणो मायिकः विगुणश् चामायिकः सर्वार्थस् त्वम् एवेति ॥ ७.९ ॥ श्री-प्रह्लादः श्री- नृसिंहम् ॥६७॥

[67]

ata āha -

tvaṃ vāyur agnir avanir viyad ambu mātrāḥ prāṇendriyāṇi hṛdayaṃ cid anugrahaś ca | sarvaṃ tvam eva saguṇo viguṇaś ca bhūman nānyat tvad asty api mano-vacasā niruktam || [BhP 7.9.48]

hṛdayam antar-indriyaṃ mano buddhyāhaṅkāra-cittātmakaṃ, cit śuddo jīvaḥ | anugrahaḥ sva-sammukhī-karaṇa-śaktiḥ | kiṃ bahunā sa-guṇo māyikaḥ viguṇaś cāmāyikaḥ sarvārthas tvam eveti || 7.9 || śrī-prahlādaḥ śrī- nṛsiṃham ||67||

English witness · section(s) 71

Anuccheda 71

Text 1

Another argument of the impersonalists is that the material world is unreal because it is like the silver mistakenly thought to be present in the silverlike glittering on a seashell's surface. This argument cannot be accepted. A very different example is given in the Vedanta-sutra (2.1.19):

"The material world is like a cloth, its threads woven on the Supreme Personality of Godhead."

When the material world enters a subtle state of existence, it is said to be unmanifested. At that time, however, it does not cease to exist and become an illusion like the silver

imagined to glitter on a seashell's surface. Rather, the material world becomes transformed. The material world, after all, does not have only one state of existence. The following explanation is given in Srimad-Bhagavatam (10.87.37):

Text 2

"The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less-intelligent men to be false."*

Text 3

Here the word "yat" means "if", idam" means "the material universe", "agre" means "before the material universe was created", na asa" means "was not", and "na bhavisyat" means "would not be". Here the absence of the prefix a" in the word that should be "abhavisyat" is an example of the poetic license of the sages. Here the impersonalists claim that the material world is like a flower imagined to float in the sky. That the material world is real is confirmed by the following words of Chandogya Upanisad (6.2.1):

"O gentle one, before the material world was manifested, the Supreme Personality of Godhead existed."

This is also confirmed by the following words of Brhad- aranyaka Upanisad (1.4.1):

"Before the material world was manifested, the Supreme Personality of Godhead existed."

Text 4

Because the effect is also present within its cause, the material world, in its subtle form, is present in the Supreme Personality of Godhead before the time of material creation. Here the verse says, "O Lord, the idea that because at a certain point in time the material universe is destroyed, therefore the material world is unreal, like the silver imagined to exist on the glittering surface of a seashell, and the idea that although for a certain time the material universe is manifested within You, it does not exist before or after that manifestation, and therefore it is unreal, are conclusions not supported by the evidence of the scriptures."

Text 5

The reason for this is given in the word "eka-rase", which means "in the Supreme Personality of Godhead, who always experiences transcendental bliss". Therefore the verse declares: "the material universe rests within You, O Supreme Personality of Godhead". How, then, is it possible that the material world is unreal, like the silver mistakenly thought to exist in the glittering surface of a seashell?

Text 6

Here the Personified Vedas hint: We have already said (Srimad-Bhagavatam 10.87.35):

“A Krsna conscious being becomes disinterested in family life or opulent living conditions.”*

Text 7

Here the Personified Vedas say: “Therefore we think that by the Supreme Lord’s inconceivable potency the various ingredients, like iron and earth, are transformed into the various objects of this world, like earrings and clay pots. Therefore these objects are not illusions. They are not like the silver mistakenly thought to exist on the glittering surface of a seashell.”

Text 8

Here the verse says: “Fools think that the material world is an imagination, the playing of the mind, and the material world is actually the Supreme itself. This cannot be true.” Here the word “rtam” means “it is not unreal”.

Text 9

They who affirm that the material world is real say that as balls of clay are fashioned into clay pots, so the things of this material world are fashioned from the material elements. Thus there are two views: 1. that the material world is real, and 2. that the material world is not real. There is no need to elaborately discuss the first view. The second view affirms that actions, persons who perform actions, and what results from the actions are all unreal, like a flower imagined to float in the sky. How can anyone present any evidence to prove such a foolish idea? The preceding is thus the general idea of this verse.

Text 10

When it is not openly manifested, the material world does not cease to exist. Rather, it is exists in an unmanifested state. In that state it is like the shapeless balls of clay that a craftsman may later shape into pots and other objects. It is in this sense that the Personified Vedas say here: “O Lord, Your personal potency has created this material world.”

Text 11

They who think otherwise, that the material world is not real, and who call themselves “Vedantists”, embrace a view that is actually refuted by the words of the Vedanta-sutra. Their idea, that the material world is an imagination created by the mind, is also refuted

by logic, for it is not logical to assume that the mind itself, along with false ego and the other elements, are an imagination of the mind. This being so, the theory of atheism, that there is no God, is also rejected by the Vedanta-sutra. This theory is also sriticized by these words of Padma Purana:

Text 12

"The Srutis and Smrtis all affirm that the Supreme Personality of Godhead certainly exists. Anyone who tries to refute the existence of God is lowest of the low."

Text 13

The view of the atheists is also described in these words of Bhagavad-gita (16.8):

"They say that this world is unreal, that there is no foundation, and that there is no God in control. It is produced of sex desire, and has no cause other than lust."*

Text 14

Thus, in these words of Bhagavad-gita and other scriptures, the philosophy of atheism is described. Here the word asatyam" means "unreal". It cannot be said that the world is both real and unreal. Here "apratistham" means "there is no foundation". Here the Bhagavad-gita verse says, "Because they think that God is created by the imagination, the atheists think that they are God themselves. Therefore they say that there is no God (anicvaram). They say that we have created the world (jagat) ourselves (aparaspara-sambhutam), because of our beginningless ignorance, and we have created it out of the desires in our minds (kama-haitukam), as one creates things in a dream." That is the meaning.

Text 15

The atheists and demons are also described in these words of Bhagavad-gita (16.7):

"Those who are demonic do not know what is to be done and what is not to be done. Neither cleanliness, nor proper behavior, nor truth is found in them."*

The faults of the demons are also described in these words of Bhagavad-gita (16.9):

"Following such conclusions, the demonic, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world."*

In this way the demons' activities are sriticized. The demons say that the glories of the Supreme Personality of Godhead are all an illusion (maya), that the Lord's glories are created by the imaginations of the living beings. They say that the Supreme Lord's creation

of the material world is all mythology.

Text 16

In his commentary on Vedanta-sutra (2.1.14), Sri Cagkaracarya asserts:

“The names and forms of the all-knowing Supreme Personality of Godhead are a figment of the imagination. They cannot be described with words. No one can say whether they are real or not. They are created by the souls in the material world. They are manifested from the illusory potency maya. They are material. This is described in the Sruti and Smrti.”

Text 17

These ideas are refuted by the Supreme Lord Himself in these words (Srimad-Bhagavatam 11.11.3):

“O Uddhava, both knowledge and ignorance, being products of may, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.”***

Text 18

This impersonalist and atheist philosophy is called mayavada” (the philosophy of maya). In the Padma Purana, Uttara-khanda, in the course of dessribing the scriptures of the blasphemers and atheists, Lord Siva tells Goddess Parvati:

Text 19

“The mayavada philosophy is impious. It is covered Buddhism. My dear Parvati, in the form of a brahmana in Kali-yuga I teach this imagined Mayavada philosophy.”*

Text 20

“Similarly, in explaining Vedanta, I dessribe the same mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord.”*

Text 21

In order to bewilder the demons, the Supreme Personality of Godhead Himself ordered Lord Siva to preach the mayavada philosophy. This is confirmed by the following quote from both the Padma Purana and the Siva Purana, where the Supreme Personality of Godhead tells Siva:

Text 22

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

Text 23

These words were spoken by the Supreme Personality of Godhead Himself. The same truth is also described in the Sri Nrsimha Purana, where Yamaraja says:

Text 24

“They who carefully study the philosophies of PataYjali, Kanada, Cagkaracarya, Buddha, Pseudo-Kapila, Gautama, and other materialistic authors, and who neglect devotional service to the Supreme Personality of Godhead, do not attain perfection.”

Text 25

In this list the scriptures of all the different philosophies are mentioned. Only the mantra-scriptures and some other scriptures are excluded. In the following words (Vedanta- sutra 1.1.12), the author of Vedanta-sutra refutes all these philosophies: anandamayo ‘bhyasat

“The Supreme Personality of Godhead is by nature full of joy.”*

Text 26

By the dessriptions in various parts of the scriptures, the philosophy of atheism and impersonalism is soundly refuted, and the philosophy of theism and devotion is firmly established. In this way it is seen that the Supreme Personality of Godhead is creator of all. By his own knowledge and his own power the individual spirit soul does not have the power to create.

Text 27

That the Supreme Personality of Godhead is the creator of the world is confirmed by Sri Vyasadeva in the following words of Vedanta-sutra (2.4.20): samjYa-murti-klptis tu tri-vrtkurv ata upadecat

“The Supreme Personality of Godhead created the world. That is the teaching of the scriptures.”

Text 28

That the Supreme Personality of Godhead is the creator of the world is also described in these words of the scriptures:

“The Supreme Personality of Godhead created mind, and mind created the demigod Brahma.”

Here the word “manah” (mind) refers to Lord Aniruddha, the presiding Deity who controls all minds.

That the Supreme Personality of Godhead is the creator of the world is also described in these words of the Chandogya Upanisad (6.2.3):

“The Supreme Personality of Godhead then thought: Let Me become many. I will father the many living entities.”

In this way it is said that the material world was created by the Supreme Lord’s desire.

Text 29

As the king of cintamani jewels does not create false gold, so the Supreme Personality of Godhead, who is master of inconceivable transcendental potencies, does not directly create the insignificant illusory potency called maya.

Text 30

In his commentary, Sri Madhvacarya quotes the following words of the Sruti-sastra:

“the sages say that whatever the Supreme Lord creates is real. Therefore the material world is also a reality.”

Text 31

That the material world is real for it is created by the Lord is also affirmed by the following prayer (Srimad-Bhagavatam 10.2.26):

“O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation - creation, maintenance, and annihilation - You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hyposrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as Antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.”*

Text 32

In this verse it is said that because the Supreme Personality of Godhead is devoted to the truth, and because all His desires are at once fulfilled, therefore the Lord's pastimes of creating, maintaining, and destroying the material worlds is a reality. It is the truth. In this verse the first satyasya" means "of the material world, which is real because the Supreme Lord is its creator", "satye" means "in the material world, which is real because the Supreme Personality of Godhead stays within it as the Supersoul", and the second "satyasya" means "of the material world, which is real because the Supreme Lord is the origin from whence it has come". Thus it is said here that the Supreme Personality of Godhead is the creator of the material world, which is again and again described here as real (satya). That is the meaning of these words.

Text 33

The three words statements "satyasya yonim", nihitam", and "satye" affirm that the material world is real. Only with a very labored and unnatural interpretation can one avoid accepting this truth. Also, one cannot accept the other statements of the scriptures and reject this statement. The scriptures must be accepted as a whole, without accepting some parts and rejecting others. This is explained in the example of ardha-jaratiya-nyaya. In this way it is affirmed that the Lord keeps His promise and the material world is a reality. To interpret this verse in any other way would break the logical and grammatical sense of this verse, which was spoken by Brahma and the demigods. In this way it is proved that the material world is real,. The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Paramātma · Sanskrit §68 · English §72

[६८]

अथ तस्य माया-शक्ति-कार्य-माया-जीवेभ्योऽन्यत्वं च स्पष्टयति -

यथोल्मुकाद् विस्फुलिङ्गाद् धूमाद् वापि स्व-सम्भवात् । अप्य् आत्मत्वेनाभिमताद् यथाग्निः पृथग् उल्मुकात् ॥ [भ्प् ३.२८.४०]

भूतेन्द्रियान्तः-करणात् प्रधानाज् जीव-संज्ञितात् । आत्मा तथा पृथग् द्रष्टा भगवान् ब्रह्म-संज्ञितः ॥ [भ्प् ३.२८.४१]

अयम् अर्थः । स्व-सम्भवात् स्वोपादान-कारणात् उल्मुकात् काष्ठ-मुष्ट्य्- उपाधिकात् । अग्नेर् हेतोर् या विस्फुलिङ्गो यश् च धूमस् तस्मात् तस्माद् यथा तत्-तद्-उपादानम् अग्निः पृथग् यथा च तस्माद् उल्मुकात् तद्-उपादान, असाव् अग्निः पृथक् । कीदृशाद् अपि तत्-त्रयाद् अप्य् आत्मत्वेनाभिमतात् नापकतया धूमेऽग्य्-अंश-सद्-भावेनाग्नि-स्वरूपतया प्रतीताद् अपि तथा विस्फुलिङ्ग- स्थानीयाज् जीव-संज्ञिताज् जीवात् उल्मुक-स्थानीयात् प्रधानात् प्रधानोपाधिक-भगवत्-तेजसः धूम-स्थानीयाद् भूतादेः सर्वोपादान- रूपो भगवान् पृथक् । य एवात्मा स्वांशेन तत्-तद्-अन्तर्यामितया परमात्मा । क्वचिद् अधिकारिणि निर्विशेष-चिन्मात्रतया स्फुरन् ब्रह्म- संज्ञितश् च । यत एव द्रष्टा तेषाम् आदि-मध्यान्तावस्था- साक्षीति ॥ ३.२८ ॥ श्री-कपिलदेवः ॥६८॥

[68]

atha tasya māyā-śakti-kārya-māyā-jīvebhyo'nyatvaṃ ca spaṣṭayati -

yatholmukād visphuliṅgād dhūmād vāpi sva-sambhavāt | apy ātmatvenābhimatād yathāgniḥ pṛthag ulmukāt || [BhP 3.28.40]

bhūtendriyāntaḥ-karaṇāt pradhānāj jīva-saṃjñitāt | ātmā tathā pṛthag draṣṭā bhagavān brahma-saṃjñitaḥ || [BhP 3.28.41]

ayam arthaḥ | sva-sambhavāt svopādāna-kāraṇāt ulmukāt kāṣṭha-muṣṭy- upādhikāt | agner hetor yā visphuliṅgo yaś ca dhūmas tasmāt tasmād yathā tat-tad-upādānam agniḥ pṛthag yathā ca tasmād ulmukāt tad-upādāna, asāv agniḥ pṛthak | kīdṛśād api tat-trayād apy ātmatvenābhimatāt nāpakatayā dhūme'gny-aṃśa-sad-bhāvenāgni-svarūpatayā pratītād api tathā visphuliṅga- sthānīyāj jīva-saṃjñitāj jīvāt ulmuka-sthānīyāt pradhānāt pradhānopādhika-bhagavat-tejasaḥ dhūma-sthānīyād bhūtādeḥ sarvopādāna- rūpo

bhagavān pṛthak | ya evātmā svāṃśena tat-tad-antaryāmitayā paramātmā | kvacid adhikāriṇi nirviśeṣa-cinmātratayā sphuran brahma- saṃjñitaś ca | yata eva draṣṭā teṣām ādi-madhyāntāvasthā- sākṣīti || 3.28 || śrī-kapiladevaḥ ||68||

English witness · section(s) 72

Anuccheda 72

Text 1

In Srimad-Bhagavatam (10.87.27) it is said:

"The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less-intelligent men to be false."*

In this way it is understood that even after the time of cosmic devastation, the material energy continues to exist. Here the word "cosmic devastation" refers to liberation from the material world. It does not dessribe the destruction of the element earth and the other material elements. Therefore it is not at all logical to say that the material elements, which are all potencies of the Supreme Personality of Godhead, can be destroyed by the imagination or the whim of individual spirit souls.

Text 2

In the scriptures' dessription of how King Pariksit and other great souls attained liberation it is said that the soul then leaves its home in the material body made of earth, intelligence, and a host of other ingredients that are part and parcel of the Hiranyagarbha (universal form). This departure of the soul from the material body is called "the great devastation".

Text 3

This great devastation is also described in these words of Srimad-Bhagavatam (12.5.5 and 12.5.11-12):

"When a pot is broken, the portion of the sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity."***

Text 4

"Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Taksaka when he approaches you with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from

them."***

Text 5

Because the soul in this way leaves all contact with the material body, it is seen that the material body is not an illusion. In another place in Srimad-Bhagavatam, where the intelligence, senses, and other aspects of the material body are discussed, it is said that the intelligence, senses, and other parts of the material body are all manifested from the potency of the Supreme Personality of Godhead, for they have Him as their ultimate basis and their creator, and because they are, in one sense, not different from Him. This is described in the following words (Srimad-Bhagavatam 12.4.23):

Text 6

"It is the Absolute Truth alone who manifests in the forms of intelligence, the senses, and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being non-different from its own cause."***

Text 7

Here the words "jnanam bhati" means "the Supreme Personality of Godhead manifests as the internal and external senses". This means that the Supreme Lord is, in one sense, not different from them. Here the word "tad- acrayam" means that the Supreme Lord is the shelter in which they rest. The use of the neuter gender in this word is the poetic license of the sages.

Text 8

As a king and a servant are very different, so the Lord is very different from these, His creations. Here the word drcyatva" means "He who manifests", and avyatirekah" means simultaneously one and different".

Text 9

This described in the following words of Sri Visnu Purana (1.22.55):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, the Parabrahman, are spread all over this universe."*

In this way it is seen that the intelligence, senses, and other ingredients of the material body are all manifested from the potency of the Supreme Personality of Godhead. That is the meaning.

Text 10

Here the words “ady-anta-vad avastu” indicate that the material world is not an illusion, like the illusion of silver that glitters on a seashell. The example of the seashell is not appropriate, for the seashell is not the shelter or manifestor of the world, nor is it, in one sense, non-different from the world. Therefore this example cannot be used to dessribe the Supreme Personality of Godhead and the material world. In this way the theory of they who assert that the material world is unreal is refuted.

Paramātma · Sanskrit §69 · English §73

[६९]

तत्र येषां मनः परमात्मनि नास्ति, ते परमात्मात्मके जगत्य् असद् अंशम् एव गृह्णन्ति, ये तु परमात्म-विदस् ते सद्-अंशम् एव गृह्णन्तीत्य् आहुर् भागवताः ।

सद् इव मनस् तिर्वृत् त्वयि विभात्य् असदाम् अनुजात् सद् अभिमृशन्त्य् अशेषम् इदम् आत्मतयात्मविदः । न हि विकृतिं त्यजन्ति कनकस्य तद्-आत्मतया स्वकृतम् अनुप्रविष्टम् इदम् आत्मतयावसितम् ॥ [भ्प् १०.८७.२६]

त्वय्य् असद् अवर्तमानं यन् मनस् तत् खलु त्रिवृत् त्रि-गुण-कार्ये जगति वर्तमानं सत् त्वयि सद् इव वर्तमानम् इव विभाति । दर्वीसूपरस- न्यायेन स्वावगाढे जगति सतोऽपि परमात्मनो ग्रहणाभावात् । न तु वर्तमानम् एव विभातीत्य् अर्थः । अतएवासद्-अंशस्य त्रिगुण-मायामयत्वं मनोमयत्वं चोक्तम् -

यद् इदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः । नश्वरं गृह्यमाणं च विद्धि माया-मनोमयम् ॥ इति । [भ्प् ११.७.७]

ये त्व् आत्म-विदस् त्वद्-धेतोर् अअस्ते आमनुजात् सोपाधिक-जीवस्वरूपम् अभिव्याप्य इदम् अशेषं जगद् एव आत्मतया त्वद्-रूपतया सद् अभिमृशन्ति तेषां सद्-अंश एव दृष्टिर् नान्यत्रेत्य् अर्थः ।

तत्र दृष्टान्तः न हि विकृतम् इति । तेषां कनक-मात्रं मृगयमानानां कनक-वणिजां हि कनक-विकारे सुन्दर-कुरूपाकारतायां दृष्टिर् नास्ति । शुद्ध-कनक-मात्र-गृआहित्वात् तथात्म-विदाम् अपीति भावः । दार्ष्टान्तिकेऽपि तद्-आत्मत्वे हेतु-त्रयम् आहुः इदं जगत् स्वेन सच्-छक्ति- विशिष्टेन उपादान-रूपेण त्वया कृतं पश्चात् सिद्धेऽपि कार्ये कारणांश- व्यभिचारितयान्तर्यामितया च स्वेन त्वया प्रविष्टं पुनः प्रलयेऽप्य् आत्मतया सच्-छक्ति-विशिष्ट-सद्-रूपतयैवावसितं चेति । एवं दृष्टान्तेऽपि विवेचनीयम् । तद् एतत् सर्वम् अभिप्रेत्योक्तं वैष्णवे -

ज्ञान-स्वरूपम् अखिलं जगद् एतद् अबुद्धयः । अर्थ-स्वरूपं पश्यन्तो भ्राम्यन्ते मोह-सम्प्लवे ॥

ये तु ज्ञान-विदः शुद्ध- चेतसस् तेऽखिलं जगत् । ज्ञानात्मकं प्रपश्यन्ति त्वद्-रूपं परमेश्वर ॥ इति ॥ [विप् १.४.४०-४१]

॥१०.८७॥ श्रुतयः ॥६९॥

[69]

tatra yeṣāṃ manaḥ paramātmani nāsti, te paramātmātmake jagaty asad aṃśam eva gṛhṇanti, ye tu paramātma-vidas te sad-aṃśam eva gṛhṇantīty āhur bhāgavatāḥ |

sad iva manas tirvṛt tvayi vibhāty asadām anujāt sad abhimṛśanty aśeṣam idam ātmatayātmavidaḥ | na hi vikṛtiṃ tyajanti kanakasya tad-ātmatayā svakṛtam anupraviṣṭam idam ātmatayāvasitam || [BhP 10.87.26]

tvayy asad avartamānaṃ yan manas tat khalu trivṛt tri-guṇa-kārye jagati vartamānaṃ sat tvayi sad iva vartamānam iva vibhāti | darvīsūparasa- nyāyena svāvagāḍhe jagati sato'pi paramātmano grahaṇābhāvāt | na tu vartamānam eva vibhātīty arthaḥ | ataevāsad-aṃśasya triguṇa-māyāmayatvaṃ manomayatvaṃ coktam -

yad idaṃ manasā vācā cakṣurbhyāṃ śravaṇādibhiḥ | naśvaraṃ gṛhyamāṇaṃ ca viddhi māyā-manomayam || iti | [BhP 11.7.7]

ye tv ātma-vidas tvad-dhetor aaste āmanujāt sopādhika-jīvasvarūpam abhivyāpya idam aśeṣaṃ jagad eva ātmatayā tvad-rūpatayā sad abhimṛśanti teṣāṃ sad-aṃśa eva dṛṣṭir nānyatrety arthaḥ |

tatra dṛṣṭāntaḥ na hi vikṛtam iti | teṣāṃ kanaka-mātraṃ mṛgayamānānāṃ kanaka-vaṇijāṃ hi kanaka-vikāre sundara-kurūpākāratāyāṃ dṛṣṭir nāsti | śuddha-kanaka-mātra-grāhitvāt tathātma-vidām apīti bhāvaḥ | dārṣṭāntike'pi tad-ātmatve hetu-trayam āhuḥ idaṃ jagat svena sac-chakti- viśiṣṭena upādāna-rūpeṇa tvayā kṛtaṃ paścāt siddhe'pi kārye kāraṇāṃśa- vyabhicāritayāntaryāmitayā ca svena tvayā praviṣṭaṃ punaḥ pralaye'py ātmatayā sac-chakti-viśiṣṭa-sad-rūpatayaivāvasitaṃ ceti | evaṃ dṛṣṭānte'pi vivecanīyam | tad etat sarvam abhipretyoktaṃ vaiṣṇave -

jñāna-svarūpam akhilaṃ jagad etad abuddhayaḥ | artha-svarūpaṃ paśyanto bhrāmyante moha-samplave ||

ye tu jñāna-vidaḥ śuddha- cetasas te'khilaṃ jagat | jñānātmakaṃ prapaśyanti tvad-rūpaṃ parameśvara || iti || [ViP 1.4.40-41]

||10.87|| śrutayaḥ ||69||

English witness · section(s) 73

Anuccheda 73

Text 1

That the Supreme Lord, who is the shelter of all, is in one sense not different from all of existence, which takes shelter of Him, is clearly explained by the following example given by Srimad-Bhagavatam (12.4.24):

Text 2

“A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically non- different from the element fire. In the same way, intelligence, the senses, and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.”***

Text 3

Here the words “na prthak” mean “A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically non-different from the element fire.” “Na prthak” also means “In the same way, intelligence, the senses, and sense perceptions have no existence separate from the supreme reality.” Still, the Supreme Lord is not touched by any of the defects present in the lamp, the intelligence, or any other like thing. That is why this verse declares that the Supreme Lord is also different from His creation (anyatamat).

Paramātma · Sanskrit §70 · English §74

[७०]

तद् एवं परिणामादिकं साधितम् । विवर्तश् च परिहृतः । ततो विवर्त- वादिनाम् इव रज्जु-सर्पवन् न मिथ्यात्वं किन्तु घटवन् नश्वरत्वम् एव तस्य । ततो मिथ्यात्वाभावेऽपि त्रिकाल-व्यभिचारभावाज् जगतो न सत्त्वम् ।

विवर्त-परिणामासिद्धत्वेन तद्-दोष-द्वयाभाववत्य् एव हि वस्तूनि सत्त्वं विधीयते । यथा परमात्मनि तच्-छक्तौ वा । सद् एव सौम्येदम् अग्र आसीद् इत्य् आदौ इदं-शब्दोक्तं जगत् । सूक्ष्मावस्था-लक्षण-तच्-छक्ति-ब्रह्मणोर् मिथस् तादात्म्यापन्नयोः सच्-छब्द-वचनात् । अतः सत्-कार्य-वादश् च सूक्ष्मावस्थाम् अवलम्ब्यैव प्रवर्तते । तद् एवं स्थितेऽपि पुनर् आशङ्कते ।

ननु सद्-उपादानं जगत् कथं तद्वन् नश्वरताम् अपि भजन् न खलु सत् स्यात् । यदि च नश्वरं स्यात् तर्हि कथं शुक्ति-रजतवत् व्यभिचारित्वेन केवल-विवर्तान्तः पाति न स्यात् । तद् एतत् प्रश्नम् उट्टङ्क्य परिहरन्ति ॥

सत इदम् उत्थितं सद् इति चेन् ननु तर्क-हतं व्यभिचरति क्व च क्व च मृषा न तथोभय-युक् । व्यवहृतये विकल्प इषितोऽन्ध-परम्परया भ्रमयति भारती त उरुवृत्तिभिर् उक्थ-जडान् ॥ [भ्प् १०.८७.३६]

इदं विश्वं धर्मि सद् इति साध्यो धर्मः सत उत्पन्नत्वात् यद् यत उत्पन्नं तत् खलु तद्-आत्मकम् एव दृष्टं । यथा कनकाद् उत्पन्नं कुण्डलादिकं तद्-आत्मकं तद्वत् । तत्रोत्थितम् एव न तु शुक्तौ रजतम् इव । तत्रारोपितम् इति सिद्धान्तिनः स्वमतम् अनूदितं नैवेत्य् आहुः ।

ननु तर्क-हतम् इति । अपादान-निर्देशेन भेद-प्रतीतेर् विरुद्ध-हेतुत्वात् । ननु नामेदं साधयामः । किन्तु तत उत्पन्नत्वेन कुण्डलादिवद् भेदम् अनूद्य प्रतिषेधामः । तत्राभेद एव स्याद् इत्य् आशङ्क्यानैकान्तिकत्वेन हेतुं दूषयति । व्यभिचरति क्व चेति । क्व च कुत्रापि कारण-धर्मानुगतिर् व्यभिचरति । कार्य-कारण-धर्मस्य सवांशेनानुगतं भवतीति नियमो न विद्यत इत्य् अर्थः । दहनाद्य्-उद्भवए प्रभादौ दाहकत्वादि- धर्मादर्शनाद् इति भावः ।

द्वे रूपे ब्रह्मणस् तस्य मूर्तं चामूर्तम् एव च । क्षराक्षर-स्वरूपे ते सर्व-भूतेष्व् अवस्थिते ॥

अक्षरं तत्-परं ब्रह्म क्षरं सर्वम् इदं जगद् । इत्य् [विप् १.२२.५५] आद्य्-

अनन्तरम् ।

एक-देश-स्थितस्याग्नेर् ज्योत्स्ना विस्तारिणी यथा । परस्य ब्रह्मणः शक्तिस् तथेदम् अखिलं जगत् ॥ इत्य् [विप् १.२२.५६] एतद् ।

एवं व्याख्यातं श्री-स्वामिभिर् एव श्री-विष्णु-पुराणे - नन्व् अक्षरस्य पर- ब्रह्मणस् तद्-विलक्षणं क्षर-रूपं कथं स्याद् इत्य् आशङ्क्य दृष्टान्तेनोपपादयति एकदेशेति । प्रादेशिकस्याग्नेर् दीपादेर् दाहकस्यापि तद्-विलक्षणा ज्योत्स्ना प्रभा यथा तत्-प्रकाश-विस्तारस् तथा ब्रह्मणः शक्ति-कृत-विस्तार इदम् अखिलं जगद् इति ।

प्रकृतम् अनुसरामः । ननु तर्हि व्यभिचारित्वे शुक्ति-रजतवद् एवास्तु । तत्राहुः क्व च मृषेति । क्व च शुक्तादाव् एव प्रातीतिक-मात्र-सत्ताकं रजतादिकं मृषा । अन्यत्र यत्र उभयं प्रतीतिम् अर्थ-क्रिया-कारित्वं च युनक्ति भजते तत्र न तथा मृषेति ।

ननु कूटताम्रिकादिष्व् अर्थक्रिया-कारितापि दृश्येते इत्य् आशङ्क्याहुः व्यवृतय इति । क्रय-विक्रयादि-लक्षण-व्यवहारायैव विकल्पो भ्रम इष्टः । न तु तत्-तत्-प्रसिद्ध-सम्यग्-अर्थ-क्रिया-कारितायै । तद्-दानादौ यथावत् पुण्य-फलादिकं क्रीत्वा शुण्ठी-ज्ञानेन भक्षितम् अपि नारोग्य-जनकं प्रतुय्त मारकम् एव इति । तस्मात् तत्-तत्-प्रसिद्ध-सम्यग्-अर्थ-क्रिया- कारितयैव सत्यत्वम् अङ्गी-क्रियते । एकाङ्गेन सा कूट-सर्पादौ भयादि- रूपा त्वस्त्य् एवेति न तद्-धेतुः । किं चान्ध-परम्परयेति ।

स च क्रय-विक्रयादि-लक्षण-व्यवहारोऽपि न तु यथार्थ-ताम्रिकस्येव तद्- व्यवहार-कुशलेष्व् अपि किन्त्व् अन्ध-परम्परयैव । अतस् तत्र तदीय- कुशलेष्व् असिद्धत्वेन व्यवहारस्याभ्यास-मात्रत्वात् तस्माद् अन्यथा नानुमेयम् । धूमाभासे हि वह्नि-व्यभिचारस्यौचित्यम् एवेति भावः । तद् एवम् अर्थ-क्रिया-कारित्वेनास्त्य् एवेतरस्य भ्रम-वस्तु-वैलक्ष्यात् सत्यत्वम् इति विवर्तवादिनि निरस्ते पुनर् अनश्वर-वादी प्रत्युत्तिष्ठते ।

नन्व् अपाम सोमम् अमृता अभूम अक्षय्यं ह वै चातुर्मास-याजिनः सुकृतं भवतीति [अथर्व-शिर

उपनिषद् ३] श्रुत्यैव कर्म-फलस्य नित्यत्व-प्रतिपादनान् नश्वरत्वं न घटते इत्य् आशङ्क्याहुः भ्रमयतीति । हे भगवन् ते तव भारती उरु-वृत्तिभिः वह्वीभिर् गौण-लक्षणादिभिर् वृत्तिभिः उक्थ-जडान् उक्थानि यज्ञे शस्यन्ते तत्र जडाः कर्म-श्रद्धा- भराक्रान्त-मन्द-मतय इत्य् अर्थः तान् भ्रमयति । अयं भावः न हि वेदः कर्म-फलःअ नित्यम् अभिप्रैति । किन्तु लक्षणया प्राशस्त्य-मात्रम् । अन्येषां वाक्यानां विध्य्-एक-वक्यत्वेन विधाव् एव तात्पर्यात् । अन्यथा वाक्य-भेद-प्रसङ्गः तद् यथेह कर्म-जितो लोकः क्षीयते एवम् एवामुत्र पुण्य-जितो लोकः क्षीयत [छाउ ८.१.६] इति न्यायोपार्त हि श्रुत्य्-अन्तर-विरोधश् च । अतः कर्म-जडानाम् इदं भ्रम-मात्रं जगत् तु सत्यम् अपि परिणाम- धर्मत्वेन नश्वरम् एवेति । तद् उक्तं भट्टेनैव अथवेतिहास-पुराण- प्रामाण्यात् सृष्टि-प्रलयाव् अपीष्येते इति ।

अथवा नाभेदं साधयाम इत्य् आदिकम् आशङ्क्य प्रसिद्धस्य सत्ता-त्रयस्य मिथो वैलक्षण्यात् परिहरति । क्व च घटादौ अर्थ-क्रिया-कारिण्य् अपि व्यभिचरति सत्तेति शेषः । वस्त्व्-अन्तरस्यार्थ-क्रियाकारितायाम् असाम्र्थ्यात् देशान्तरे स्वयम् ऐद्यमानत्वात् कालान्तरे तिरोभावित्वाच् च । क्व च शुक्ति- रजतादौ तत्रापि तदानीम् अपि मृषा अर्थ-क्रिया-कारित्वाभावात् । या तूभय- युक् उभयत्र घटादि-सत्तायां शुक्ति-रजतादि-सत्तायां च युग् योगो यस्याः । यया सा सत्ता लब्ध-पदा भवतीत्य् अर्थः । सा परम-कारण-सत्ता न तथा किन्तु सर्वत्रापि सर्वदापि तत्-तद्-उपाध्य्-अनुरूप-सर्वार्थ-क्रियाद्य्- अधिष्ठान-रूपेत्य् अर्थः । तस्माद् अर्थ-क्रिया-कारित्वेन सत्यम् अपि परिणतत्वेन घटवन् नश्वरम् एव जगत् न प्रतीत-मात्र-सत्ताकं न चानश्वर-सत्ताकम् इति परस्पर-वैलक्षण्य-दर्शनात् कथम् एकम् अन्यद् भवितुम् अर्हतीति भावः ।

कूट-ताम्रिकत्वम् आशङ्क्याहुः व्यवहतय इति । विकल्प्यते अन्यत्रारोप्यते इति विकल्पः स्वतः-सिद्धस् ताम्रिकादिर् अर्थः स एव व्यवहतये इषितः । अयम् अर्थः । अत्र कूट-ताम्रिकेण यं व्यवहारं मन्यसे सोऽपि न तेन सिध्यति । किं तर्हि सत्य-ताम्रिकेणैव । अर्थान्तरं व्यवहर्तुर् हृदि तस्यैव प्रत्यक्षत्वात् । कूट-ताम्रिकम् अत्रोपलक्षणम् एव क्वचित् तं विनापि तव गृहे ताम्रिको दत्त इति पश्चाद् दातव्य इति वा छल-प्रयोगे स्मर्यमाणेनापि तेन तथा व्यवहार-सिद्धेः । तस्माद् व्यवहार-रूपाप्य् अर्थ-क्रिया-कारिता तस्यैव भवतीति स सत्य एव । अन्यथा सत्यस्य ताम्रिकस्याभावे शतम् अप्य् अन्धानां न पश्यतीति न्यायेन कूट-ताम्रिक-परम्परयापि व्यवहारोऽपि न सिध्येद् इत्य् आहुः । अन्ध-परम्परयेति । अन्ध-परम्परा दोषात् स एव व्यवहतय इषित इत्य् अन्वयः । यथान्ध-परम्परया व्यवहारो न सिध्येत् तथा कूट-ताम्रिक-परम्परयापीत्य् अर्थः । इत्थम् एव विज्ञान-वादोऽपि निराकृतः । शङ्कर-शारीरिकेऽपि अनादित्वेऽप्य् अन्ध-परम्परा- न्यायेनाप्रतिष्ठैवानवस्था व्यवहार-विलोपिनी स्यात् । नाभिप्राय-सिद्धिर् इत्य् उक्तम् ।

एतद् उक्तं भवति - यथेदं सुवर्णं केन क्रीतम् इति प्रश्ने कश्चिद् आह अनेनान्धेनेति । अनेन कथं

परिचितम् इति पुनर् आह तेनान्धेन परिचायितम् । तेन च कथम् इत्य् आह केनाप्य् अपरेणान्धेनेत्य् अन्धपरम्परयापि न सिधेद् व्यवहारः । किन्तु तत्रान्ध-परम्परायाय्ं यद्य् एकोऽपि चक्षुष्मान् सर्वादि-प्रवर्तको भवति तदैव सिध्यति । यथा च तत्र सर्वेष्व् अपि चक्षुष्मत एव व्यवहार-साधकत्वं । तथा कस्मिंश्चित् ताम्रिके प्रथमं सत्ये सत्य् एव व्यवहारः सिध्यति । तत्र च सत्यसैव व्यवहार-साधकत्वं । तद् अनुसन्धानेनैव तत्र प्रवृत्तेश् चक्षुष्मत इव प्रवर्तकत्वात् ततश् च न ताम्रिक सत्य इति स्थिते, यत्र तद्-व्यवहार-कुशलः परीक्षया सत्यतावगम्यते स एव कूट-ताम्रिकेऽप्य् आरोप्यमाणः सत्यो भवेत् । तद् एवम् अर्थ-क्रिया-कारित्वेन तस्य सत्यत्वे तद्-उपलक्षितं विश्वम् एव भ्रम-वस्तु-विलक्षणं सत्यम् इति सिद्धम् । परमात्मन एवावयवित्व- व्यवहार-साधितत्वाद् युक्तम् एव तत् । तथा च भ्रमादिभिः स्तुतम् - सत्यस्य योनिम् [भ्प् १०.२.२६] इति । तत् सत्यम् इत्य् आचक्षत इति श्रुतिश् च । शिष्टम् अन्यत् समानम् ।

[70]

tad evaṃ pariṇāmādikaṃ sādhitam | vivartaś ca parihṛtaḥ | tato vivarta- vādināṃ iva rajju-sarpavan na mithyātvaṃ kintu ghaṭavan naśvaratvam eva tasya | tato mithyātvābhāve'pi trikāla-vyabhicārabhāvāj jagato na sattvam |

vivarta-pariṇāmāsiddhatvena tad-doṣa-dvayābhāvavaty eva hi vastūni sattvaṃ vidhīyate | yathā paramātmani tac-chaktau vā | sad eva saumyedam agra āsīd ity ādau idaṃ-śabdoktaṃ jagat | sūkṣmāvasthā-lakṣaṇa-tac-chakti-brahmaṇor mithas tādātmyāpannayoḥ sac-chabda-vacanāt | ataḥ sat-kārya-vādaś ca sūkṣmāvasthām avalambyaiva pravartate | tad evaṃ sthite'pi punar āśaṅkate |

nanu sad-upādānaṃ jagat kathaṃ tadvan naśvaratām api bhajan na khalu sat syāt | yadi ca naśvaraṃ syāt tarhi kathaṃ śukti-rajatavat vyabhicāritvena kevala-vivartāntaḥ pāti na syāt | tad etat praśnam uṭṭaṅkya pariharanti ||

sata idam utthitaṃ sad iti cen nanu tarka-hataṃ vyabhicarati kva ca kva ca mṛṣā na tathobhaya-yuk | vyavahṛtaye vikalpa iṣito'ndha-paramparayā bhramayati bhāratī ta uruvṛttibhir uktha-jaḍān || [BhP 10.87.36]

idaṃ viśvaṃ dharmi sad iti sādhyo dharmaḥ sata utpannatvāt yad yata utpannaṃ tat khalu tad-ātmakam eva dṛṣṭaṃ | yathā kanakād utpannaṃ kuṇḍalādikaṃ tad-ātmakaṃ tadvat | tatrotthitam eva na tu śuktau rajatam iva | tatrāropitam iti siddhāntinaḥ svamatam anūditaṃ naivety āhuḥ |

nanu tarka-hatam iti | apādāna-nirdeśena bheda-pratīter viruddha-hetutvāt | nanu nāmedaṃ sādhayāmaḥ | kintu tata utpannatvena kuṇḍalādivad bhedam anūdya pratiṣedhāmaḥ | tatrābheda eva syād ity āśaṅkyānaikāntikatvena hetuṃ dūṣayati |

vyabhicarati kva ceti | kva ca kutrāpi kāraṇa-dharmānugatir vyabhicarati | kārya-kāraṇa-dharmasya savāṃśenānugataṃ bhavatīti niyamo na vidyata ity arthaḥ | dahanādy-udbhavae prabhādau dāhakatvādi- dharmādarśanād iti bhāvaḥ |

dve rūpe brahmaṇas tasya mūrtaṃ cāmūrtam eva ca | kṣarākṣara-svarūpe te sarva-bhūteṣv avasthite ||

akṣaraṃ tat-paraṃ brahma kṣaraṃ sarvam idaṃ jagad | ity [ViP 1.22.55] ādy-

anantaram |

eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā | parasya brahmaṇaḥ śaktis tathedam akhilaṃ jagat || ity [ViP 1.22.56] etad |

evaṃ vyākhyātaṃ śrī-svāmibhir eva śrī-viṣṇu-purāṇe - nanv akṣarasya para- brahmaṇas tad-vilakṣaṇaṃ kṣara-rūpaṃ kathaṃ syād ity āśaṅkya dṛṣṭāntenopapādayati ekadeśeti | prādeśikasyāgner dīpāder dāhakasyāpi tad-vilakṣaṇā jyotsnā prabhā yathā tat-prakāśa-vistāras tathā brahmaṇaḥ śakti-kṛta-vistāra idam akhilaṃ jagad iti |

prakṛtam anusarāmaḥ | nanu tarhi vyabhicāritve śukti-rajatavad evāstu | tatrāhuḥ kva ca mṛṣeti | kva ca śuktādāv eva prātītika-mātra-sattākaṃ rajatādikaṃ mṛṣā | anyatra yatra ubhayaṃ pratītim artha-kriyā-kāritvaṃ ca yunakti bhajate tatra na tathā mṛṣeti |

nanu kūṭatāmrikādiṣv arthakriyā-kāritāpi dṛśyete ity āśaṅkyāhuḥ vyavṛtaya iti | kraya-vikrayādi-lakṣaṇa-vyavahārāyaiva vikalpo bhrama iṣṭaḥ | na tu tat-tat-prasiddha-samyag-artha-kriyā-kāritāyai | tad-dānādau yathāvat puṇya-phalādikaṃ krītvā śuṇṭhī-jñānena bhakṣitam api nārogya-janakaṃ pratuyta mārakam eva iti | tasmāt tat-tat-prasiddha-samyag-artha-kriyā- kāritayaiva satyatvam aṅgī-kriyate | ekāṅgena sā kūṭa-sarpādau bhayādi- rūpā tvasty eveti na tad-dhetuḥ | kiṃ cāndha-paramparayeti |

sa ca kraya-vikrayādi-lakṣaṇa-vyavahāro'pi na tu yathārtha-tāmrikasyeva tad-vyavahāra-kuśaleṣv api kintv andha-paramparayaiva | atas tatra tadīya- kuśaleṣv asiddhatvena vyavahārasyābhyāsa-mātratvāt tasmād anyathā nānumeyam | dhūmābhāse hi vahni-vyabhicārasyaucityam eveti bhāvaḥ | tad evam artha-kriyā-kāritvenāsty evetarasya bhrama-vastu-vailakṣyāt satyatvam iti vivartavādini niraste punar anaśvara-vādī pratyuttiṣṭhate |

nanv apāma somam amṛtā abhūma akṣayyaṃ ha vai cāturmāsa-yājinaḥ sukṛtaṃ bhavatīti [Atharva-śira Upaniṣad 3] śrutyaiva karma-phalasya nityatva-pratipādanān naśvaratvaṃ na ghaṭate ity āśaṅkyāhuḥ bhramayatīti | he bhagavan te tava bhāratī uru-vṛttibhiḥ

vahnībhir gauṇa-lakṣaṇādibhir vṛttibhiḥ uktha-jaḍān ukthāni yajñe śasyante tatra jaḍāḥ karma-śraddhā- bharākrānta-manda-mataya ity arthaḥ tān bhramayati | ayaṃ bhāvaḥ na hi vedaḥ karma-phala:a nityam abhipraiti | kintu lakṣaṇayā prāśastya-mātram | anyeṣāṃ vākyānāṃ vidhy-eka-vakyatvena vidhāv eva tātparyāt | anyathā vākya-bheda-prasaṅgaḥ tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra puṇya-jito lokaḥ kṣīyata [ChāU 8.1.6] iti nyāyopārta hi śruty-antara-virodhaś ca | ataḥ karma-jaḍānām idaṃ bhrama-mātraṃ jagat tu satyam api pariṇāma- dharmatvena naśvaram eveti | tad uktaṃ bhaṭṭenaiva athavetihāsa-purāṇa- prāmāṇyāt sṛṣṭi-pralayāv apīṣyete iti |

athavā nābhedaṃ sādhayāma ity ādikam āśaṅkya prasiddhasya sattā-trayasya mitho vailakṣaṇyāt pariharati | kva ca ghaṭādau artha-kriyā-kāriṇy api vyabhicarati satteti śeṣaḥ | vastv-antarasyārtha-kriyākāritāyām asāmrthyāt deśāntare svayam aidyamānatvāt kālāntare tirobhāvitvāc ca | kva ca śukti- rajatādau tatrāpi tadānīm api mṛṣā artha-kriyā-kāritvābhāvāt | yā tūbhaya- yuk ubhayatra ghaṭādi-sattāyāṃ śukti-rajatādi-sattāyāṃ ca yug yogo yasyāḥ | yayā sā sattā labdha-padā bhavatīty arthaḥ | sā parama-kāraṇa-sattā na tathā kintu sarvatrāpi sarvadāpi tat-tad-upādhy-anurūpa-sarvārtha-kriyādy- adhiṣṭhāna-rūpety arthaḥ | tasmād artha-kriyā-kāritvena satyam api pariṇatatvena ghaṭavan naśvaram eva jagat na pratīta-mātra-sattākaṃ na cānaśvara-sattākam iti paraspara-vailakṣaṇya-darśanāt katham ekam anyad bhavitum arhatīti bhāvaḥ |

kūṭa-tāmrikatvam āśaṅkyāhuḥ vyavahṛtaya iti | vikalpyate anyatrāropyate iti vikalpaḥ svataḥ-siddhas tāmrikādir arthaḥ sa eva vyavahṛtaye iṣitaḥ | ayam arthaḥ | atra kūṭa-tāmrikeṇa yaṃ vyavahāraṃ manyase so'pi na tena sidhyati | kiṃ tarhi satya-tāmrikeṇaiva | arthāntaraṃ vyavahartur hṛdi tasyaiva pratyakṣatvāt | kūṭa-tāmrikam atropalakṣaṇam eva kvacit taṃ vināpi tava gṛhe tāmriko datta iti paścād dātavya iti vā chala-prayoge smaryamāṇenāpi tena tathā vyavahāra-siddheḥ | tasmād vyavahāra-rūpāpy artha-kriyā-kāritā tasyaiva bhavatīti sa satya eva | anyathā satyasya tāmrikasyābhāve śatam apy andhānāṃ na paśyatīti nyāyena kūṭa-tāmrika-paramparayāpi vyavahāro'pi na sidhyed ity āhuḥ | andha-paramparayeti | andha-paramparā doṣāt sa eva vyavahṛtaya iṣita ity anvayaḥ | yathāndha-paramparayā vyavahāro na sidhyet tathā kūṭa-tāmrika-paramparayāpīty arthaḥ | ittham eva vijñāna-vādo'pi nirākṛtaḥ | śaṅkara-śārīrike'pi anāditve'py andha-paramparā- nyāyenāpratiṣṭhaivānavasthā vyavahāra-vilopinī syāt | nābhiprāya-siddhir ity uktam |

etad uktaṃ bhavati - yathedaṃ suvarṇaṃ kena krītam iti praśne kaścid āha anenāndheneti | anena kathaṃ paricitam iti punar āha tenāndhena paricāyitam | tena ca kathm ity āha kenāpy apareṇāndhenety andhaparamparayāpi na sidhed vyavahāraḥ | kintu tatrāndha-paramparāyāyṃ yady eko'pi cakṣṣmān sarvādi-pravartako bhavati tadaiva sidhyati | yathā ca tatra sarveṣv api cakṣuṣmata eva vyavahāra-sādhakatvaṃ | tathā kasmiṃścit tāmrike prathamaṃ satye saty eva vyavahāraḥ sidhyati | tatra ca satyasaiva

vyavahāra-sādhakatvaṃ | tad anusandhānenaiva tatra pravṛtteś cakṣuṣmata iva pravartakatvāt tataś ca na tāmrika satya iti sthite, yatra tad-vyavahāra-kuśalaḥ parīkṣayā satyatāvagamyate sa eva kūṭa-tāmrike'py āropyamāṇaḥ satyo bhavet | tad evam artha-kriyā-kāritvena tasya satyatve tad-upalakṣitaṃ viśvam eva bhrama-vastu-vilakṣaṇaṃ satyam iti siddham | paramātmana evāvayavitva-vyavahāra-sādhitatvād yuktam eva tat | tathā ca bhramādibhiḥ stutam - satyasya yonim [BhP 10.2.26] iti | tat satyam ity ācakṣata iti śrutiś ca | śiṣṭam anyat samānam |

English witness · section(s) 74

Anuccheda 74

Text 1

Although it has been said that the intelligence and other ingredients of the material body are all manifested from the Supreme Lord's own potency, still these ingredients of the material body are the Lord's external potency, which is different from the Lord's internal potency and from the marginal potency, which is the individual spirit souls. The external potency is impure and full of faults. That is why the pure spirit soul leaves its home in the material body. The material body is described in these words of Srimad-Bhagavatam (12.4.25):

Text 2

"The three states of intelligence are called waking consciousness, dream, and dreamless sleep. O king, these various states are all manifested from the Lord's maya potency."

Text 3

Here the words "jagaranam svapnah susuptir iti idam" dessribe the activities of the intelligence, pratyag-atmani" means "in the pure spirit soul", nanatvam" means "material consciousness", and maya-matram" means "made of the maya potency". That is the meaning.

Paramātma · Sanskrit §71–72 · English §75

[७१]

एवं जगतः सत्यत्वम् अङ्गीकृतं तच् च नश्वरम् इति । तत्र नश्वरत्वं नात्यन्तिकं किन्त्व् अव्यक्ततया स्थितेर् अदृश्यता-मात्रम् एव । सत्-कार्यता- सम्प्रत्तिपत्तेः । यद् भूतं भवच् च भविष्यच् चेत्य् आदि श्रुतेः । अतएव शुक्तित्वे रजत्वम् इव तस्याव्यक्त-रूपत्वे जगत्त्वम् असन् न भवति । पटवच् च इति [व्स् २.१.२०] न्यायेन जगद् एव हि सूक्ष्मतापन्नम् अव्यक्तम् इति दृश्यत्वेन भ्रान्ति-रजत-कक्षम् अपि जगत् तद्-विलक्षण-सत्ताकं तथात्मवद् अपरिणतत्वाभावेन नैकावस्थ-सत्ताकम् इत्य् एवम् अर्थ-सिद्धये तद्-अनन्तरम् एवाहुः ।

न यद् इदम् अग्र आस न भविष्यद् अतो निधनाद् अनुमितम् अन्तरा त्वयि विभाति मृषैक-रस । अत उपमीयते द्रविण-जाति-विकल्प-पथैर् वितथ-मनो-विलास-मृतम् इत्य् अवयस्न्त्य् अबुधाः ॥ [भ्प् १०.८७.३७]

यद् यदि इदं विश्वम् अग्रे सृष्टेः पूर्वं नासत् नासीत् तदा न भविष्यन् नाभविष्यद् एव अडागमाभाव आर्षः आकाशे कुसुमम् इवेति । श्रुतयश् आसीद् एवेति वदन्ति सद् एव सौम्येदम् अग्र आसीत् आत्मा वा यद् इदम् अग्र आसीद् इत्य् आद्याः । तद् एवं सूक्ष्मतया त्वत्-तादात्म्येन स्थितं कारणावस्थम् इदं जगत् विस्तृततय कार्यावस्थं भवति । अतो यन्-निधनान् नाश-मात्राद् धेतोः शुक्तौ रजतम् इव त्वयि तद् इदम् अन्तरा सृष्टि-मध्य एव न त्व् अग्रे चान्ते च विभातीत्य् अनुमितं तन् मृषेति प्रमाण-सिद्धं न भवतीत्य् अर्थः । तत्र हेतुम् आहुर् एकरसे इति । अनुभवान्तरा-विषयानन्द-स्वाद इति । यस्मिन्न् अनुभूते सति विषयान्तर-स्फूर्तिर् न सम्भवति तस्मिंस् त्वयि शुक्त्य्-आदि- निकृष्ट-वस्तूनीव विषयारोपः कथं स्याद् इत्य् अर्थः ।

दधति सकृन् मनस् त्वयि य आत्मनि नित्य-सुखे न पुनर् उपासते पुरुष-सार-हरावस्थान् ॥ इत्य् [भ्प् १०.८७.३५] अस्माकम् एवोक्तेः ॥

अतोऽचिन्त्य-शक्त्या स्वरूपाद् अच्युतस्यैव तव परिणाम-स्वीकारेण द्रविण- जातीनां द्रव्य-मात्राणां मृल्-लोहादीनां विकल्पा भेदा घट- कुण्डलादयस् तेषां पन्थानो मार्गाः प्रकारास् तैर् एवास्माभिर् उपमीयते न तु कुत्रापि भ्रमर-जतादिभिः । यस्माद् एवं तस्माद् वितथा मनो- विलासाः य एतादृशम् एव ऋतं तद्-रूपं ब्रह्म वेदं जगद् इत्य् अबुधा एवावयन्ति मन्यन्ते । तस्य तद्-अधिष्ठानत्वासमभवाद् इति भावः । इत- शब्द-प्रयोगस् त्व् अत्र मिथ्यासम्बन्ध-राहित्य-व्यञ्जनार्थम् व कृत इति ज्ञेयम् ।

अत्र सत्-कार्यवादिनाम् अयम् अभिप्रायः । मृत्-पिण्डादि-कारकैर् यो घट उत्पद्यते सन्न् असन् वा । आद्ये पिष्ट-पेषणम् । द्वितीये क्रियायाः कारकैश् च तत्-सिद्धिर् इति दिक् । तस्मान् न प्रकटम् एव सन्न चात्यन्तम् असन् किन्त्व् अव्यक्ततया मृत्-पिण्डे एव स्थितोऽसौ यथा कारक-तन्-निष्पन्न-क्रिया-योगेन व्यज्यते । तथा परम-कारणे त्वयि स्थितं विश्वं त्वत्-स्वाभाविक-शक्ति-तन्- निष्पन्न-क्रिया-योगेनेति । अत्र स्व-वेदान्तित्व-प्रख्यापकानाम् अन्यथा-युक्ति-विरुद्धम् एव । मन एव भूत-कार्यम् इति हि तत्र प्रसिद्धं युक्ति- विरुद्धं च । मनोऽहङ्कारादीनां मनः-कल्पितत्वासम्भवात् । तथा हि सति वेद-विरुद्धोऽनीश्वर-वादश् च प्रसज्येत । स च निन्दितः पाद्मे -

श्रुतयः स्मृतयश् चैव युक्तयश् चेश्वरं परम् । वदन्ति तद्-विरुद्धं यो वदेत् तस्मान् न चाधमः ॥ इति ।

असत्यम् अप्रतिष्ठन्ते जगद् आहुर् अनीश्वरम् । अपरस्पर-सम्भूतं किम् अन्यत् काम-हैतुकम् ॥ इति [गीता १६.८]

श्री-गीतोपनिषदम् अनीश्वर-वादिन एव व्याचक्षते । असत्यं मिथ्या-भूतं सत्यासत्याभ्याम् अनिर्वचनीयत्वेनाप्रतिष्ठं निर्देश-शून्यं स्थाणौ पुरुषत्ववत् ब्रह्मणीश्वरत्वस्याज्ञान-मात्र-कल्पितत्वाद् ईश्वराभिमानी तत्र कश्चिन् नास्तीत्य् अनीश्वरम् एव जगत् अपरस्पर-सम्भूतम् अनाद्य्-अज्ञान-परम्परा-सम्भूतम् अपरस्पराः क्रिया-सातत्ये अतः काम-हैतुकं मनः सङ्कल्प-मात्र-जातं स्वप्नवद् इत्य् अर्थः । अत्र प्रवृत्तिं चेत्य् आदिना तेषां संस्कार-दोष उक्तः ।

एतां दृष्टिम् इत्य् [गीता १६.९] आदिना तु गतिश् च निन्दिष्यते इति ज्ञेयम् एभिर् एव ब्रह्मण ऐश्वर्योपादिर् मायापि जीवाज्ञान-कल्पिता तयैव जगत्-सृष्टिर् इति मतम् । यद् उक्तं तदीय-भाष्ये तद्-अनन्यत्वम् इत्य् [व्स् २.१.१५] आदि-सूत्रे - सर्व-ज्ञेश्वरस्यात्मभूते इवाविद्या-कल्पिते नाम-रूपे तत्वातत्त्वाभ्याम् अनिर्वचनीये संसार-प्रपञ्च-बीज-भूते सर्वज्ञेश्वरस्य माया-शक्तिः प्रकृतिर् इति श्रुति-स्मृत्योर् अभिलप्येते इति । किन्त्व् अत्र विद्याविद्ये मम तनू इत्य् [भ्प् ११.११.३] आदि श्री-भगवद्-वाक्येन तु विरुद्धम् इति । अतो मायावादतया चायं वादः ख्यायते ।

तद् एवं च पाद्मोत्तर-खण्डे देवीं प्रति पाषण्ड-शास्त्रं गणतया श्री- महादेवेनोक्तम् -

मायावादम् असच् छास्त्रं प्रच्छन्नं बौद्धम् उच्यते । मयैवं कथितं देवि कलौ ब्राह्मण-रूपिणा ॥

वेदान्ते तु महा-शास्त्रे मायावादम् अवैदिकम् । मयैव वक्ष्यते देवि जगतां नाश-कारणात् ॥ इति ।

तच् चासुराणां मोहनार्थं भगवत एवाज्ञयेति तत्रैवोक्तम् अस्ति । तया च पाद्म एवान्यत्र शैवे च --

द्वापरादौ युगे भूत्वा कलया मानुषादिषु । स्वागमैः कल्पतैस् त्वं च जनान् मद्-विमुखान् कुरु ॥

इति श्री-भगवद्-वाक्यम् इति दिक् । अतएवोक्तं श्री-नृसिंह-पुराणे यम- वाक्यम् -

विषधर-कण-भक्ष-शङ्करोक्तीर् दशबल-पञ्च-शिखाक्ष-पाद-वादान् । महद् अपि सुविचार्य लोक-तन्त्रं भगवद्-उक्तिम् ऋते न सिद्धिर् अस्ति ॥ इति ।

सर्वेऽत्र वाद-ग्रन्था एव निर्दिष्टा न तु मन्त्र-ग्रन्था इति नामाक्षरम् एव साक्षान् निर्दिष्टम् इति च नान्यथा मननीयम् । अतो यत् क्वचित् तत्-तत्- प्रशंसा वा स्यात् तद् अपि नितान्त-नास्तिक-वादं निर्जित्यांशेनाप्य् आस्तिक्य- वादः ख्यापित इत्य् अपेक्षया ज्ञेयम् । तस्मात् स्वतन्त्र ईश्वर एव सर्व-स्रष्टा न तु जीवः । स्वाज्ञानेन स्व-शक्त्यैवेत्य् आयातम् । तद् उक्तं श्री- बादरायणेनापि बहुत्र संज्ञा-मूर्ति-क् प्तिस् तु त्रिवृत् कुर्वत उपदेशाद् इत्य् [व्स् २.४.२०] आदिषु ।

अतस् तन्-मनोऽसृजत मनः प्रजापतिम् इत्य् आदौ मनः-शब्देन समष्टि- मनोऽधिष्ठाता श्रीमान् अनिरुद्ध एव । बहु स्यां प्रजायेय इति [छा ६.२.३] तत्-सङ्कल्प एव वा वाच्यः ।
सत्य-स्वाभाविकाचिन्त्य-शक्तिः परमेश्वरस् तुच्छ-मायिकम् अपि न कुर्यात् चिन्तामणीनाम् अधिपतिः स्वयं चिन्तामणिर् एव वा कूट-कनकादिवत् । तथा च माध्व-भाष्य-प्रमाणिता श्रुतिः - अथैनम् आहुः सत्य-कर्मेति सत्यं ह्य् एवेदं विश्वम् असृजत इति । एवं च --

सत्य-व्रतं सत्य-परं त्रि- सत्यं सत्यस्य योनिं निहितं च सत्ये । सत्यस्य सत्यम् ऋत- सत्य-नेत्रं सत्यात्मकं त्वां शरणं प्रपन्नः ॥ [भ्प् १०.२.२६]

इत्य् अत्र सत्य-सङ्कल्पत्वं सत्य-पारायणत्वं सृष्ट्य्-आदि-लीला-त्रयेषु सत्यत्वं सत्यस्य विश्वस्य कारणत्वं सत्य एव विश्वस्मिन्न् अन्तर्यामितया स्थितत्वं सत्यस्य तस्य स्थितता-हेतुत्वं सत्य-वचनस्याव्यभिचारि-दिष्टेश् च प्रवर्तकत्वं सत्य-रूपत्वम् इत्य् एतेषाम् अर्थानाम् आकूतं परिपाटी च सङ्गच्छते । अन्यथा सत्यस्य योनिम् इत्य् आदौ त्रये तत्रापि निहितं च सत्य इत्य्

अत्राकस्माद् अर्ध-जरतीय-न्यायेन कष्ट-कल्पनामयार्थान्तरे तु भगवता स्व-प्रतिश्रुतं सत्य-कृतं यत् तत् तद् युक्तम् एवेत्य् अतो ब्रह्मादिभिस् तथा स्तवे स्वारस्य-भङ्गः स्यात् प्रक्रम-भङ्गश् च । तस्मात् सत्यम् एव विश्वम् इति स्थितम् ॥ १०.८७ ॥ श्रुतयः श्री-भगवन्तम् ॥७१॥

[७२]

तद् एव न यद् इदम् अग्र आसेत्य् अनेन प्राकृत-लयोऽपि सत्-कार्य- वादेऽनुगमितः । आत्यन्तिके तु मोक्ष-लक्षण-लये न पृथिव्यादीनां नाशः । जीव-कृतेन तथा भावना-मात्रेण
स्वाभाविक-परमात्म-शक्ति-मयानां तेषां नाशायुक्तेः । लब्ध-मोक्षेषु श्री-परीक्षितादिषु
तद्-देह-स्थानाम् अपि पृथिव्य्-आद्य्-अंशानां स्थितेः श्रवणात् तथा हिरण्यगर्भांशानां बुद्ध्य्- आदीनाम् अपि भविष्यति । अतस् तेष्व् अध्यास-परित्याग एवात्यन्तिक-लय इत्य् उच्यते । अतएव

घटे भिन्ने घटाकाश आकाशः स्याद् यथा पुरा । एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥ इत्य् अत्र ।

तथा -

एवं समीक्ष्य चात्मानम् आत्मन्य् आधाय निष्कले । दशन्तं तक्षकं पादे लेलिहानं विषानलम् ॥

न द्रक्ष्यसि शरीरं त्वं विश्वं च पृथग्-आत्मनः ॥ [भ्प् १२.५.१२]

इत्य् अत्राप्य् उपाधेः संयोग एव पर्तियज्यते न तु तस्य मिथ्यात्वं प्रतिपाद्यते ।

तथा हि बुद्धीन्द्रियेत्य् आदि-प्रकरणम् । तत्र तद्-आश्रयत्व-तत्- प्रकाश्यत्व-तद्-अव्यतिरिक्तत्वेभ्यो हेतुभ्यो बुद्धीन्द्रियादीनां परमात्म-स्वभाव-शक्तिमयत्वम् आह ।

बुद्धीन्द्रियार्थ-रूपेण ज्ञानं भाति तद्-आश्रयम् । दृश्यत्वाव्यतिरेकाभ्याम् आद्य्-अन्तवद् अवस्तु यत् ॥ [भ्प् १२.४.२३]

अन्तःकरण-बहिः-करण-विषय-रूपेण परमात्म-लक्षणं ज्ञानम् एव भाति तस्माद् अन्यद् एव बुद्ध्य्-आदि-वस्त्व् इत्य् अर्थः । यतस् तद्-आश्रयं तेषाम् आश्रय-रूपं तज् ज्ञानम् । क्लीब्त्वम् आर्षम् । तथापि राज-भृत्ययोर् इवात्यन्त- भेदः स्यात् । तत्र हेत्व्-अन्तरेऽप्य् आह । दृश्यत्वं तत्-प्रकाश्यत्वम् अव्यतिरेकस् तद्-व्यतिरेके व्यतिरेकः ताभ्याम् । तस्मात् एक-देश-स्थितस्याग्नेर् ज्योत्स्ना

विस्तारिणी यथा । इत्य् [विप् १.२२.५६] आदिवद् बुद्ध्य्-आदीनां तत्- स्वाभाविक-शक्तिमयत्वम् एव सेत्स्यतीति भावः । यत् खल्व् आद्य्-अन्तवत् शुक्त्य्-आदौ कदाचिद् एवारोपितं रजतं तत् पुनर् अवस्तु तद्-आश्रयकत्व-तत्- प्रकाशकत्व-तद्-अव्यतिरेकाभावात् । शुक्त्य्-आदि-वस्तु न भवति शुक्त्य्-आदिभ्योऽनन्यन् न भवतीत्य् अर्थः । ततश् चैक-विज्ञानेन सर्व-विज्ञान- प्रतिज्ञा विरुद्धेतेति भावः ॥७२॥

[71]

evaṃ jagataḥ satyatvam aṅgīkṛtaṃ tac ca naśvaram iti | tatra naśvaratvaṃ nātyantikaṃ kintv avyaktatayā sthiter adṛśyatā-mātram eva | sat-kāryatā- samprattipatteḥ | yad bhūtaṃ bhavac ca bhaviṣyac cety ādi śruteḥ | ataeva śuktitve rajatvam iva tasyāvyakta-rūpatve jagattvam asan na bhavati | paṭavac ca iti [Vs 2.1.20] nyāyena jagad eva hi sūkṣmatāpannam avyaktam iti dṛśyatvena bhrānti-rajata-kakṣam api jagat tad-vilakṣaṇa-sattākaṃ tathātmavad apariṇatatvābhāvena naikāvastha-sattākam ity evam artha- siddhaye tad-anantaram evāhuḥ |

na yad idam agra āsa na bhaviṣyad ato nidhanād anumitam antarā tvayi vibhāti mṛṣaika-rasa | ata upamīyate draviṇa-jāti-vikalpa-pathair vitatha-mano-vilāsa-mṛtam ity avayasnty abudhāḥ || [BhP 10.87.37]

yad yadi idaṃ viśvam agre sṛṣṭeḥ pūrvaṃ nāsat nāsīt tadā na bhaviṣyan nābhaviṣyad eva aḍāgamābhāva ārṣaḥ ākāśe kusumam iveti | śrutayaś āsīd eveti vadanti sad eva saumyedam agra āsīt ātmā vā yad idam agra āsīd ity ādyāḥ | tad evaṃ sūkṣmatayā tvat-tādātmyena sthitaṃ kāraṇāvastham idaṃ jagat vistṛtataya kāryāvasthaṃ bhavati | ato yan-nidhanān nāśa-mātrād dhetoḥ śuktau rajatam iva tvayi tad idam antarā sṛṣṭi-madhya eva na tv agre cānte ca vibhātīty anumitaṃ tan mṛṣeti pramāṇa-siddhaṃ na bhavatīty arthaḥ | tatra hetum āhur ekarase iti | anubhavāntarā-viṣayānanda-svāda iti | yasminn anubhūte sati viṣayāntara-sphūrtir na sambhavati tasmiṃs tvayi śukty-ādi-nikṛṣṭa-vastūnīva viṣayāropaḥ kathaṃ syād ity arthaḥ |

dadhati sakṛn manas tvayi ya ātmani nitya-sukhe na punar upāsate puruṣa-sāra-harāvasthān || ity [BhP 10.87.35] asmākam evokteḥ ||

ato'cintya-śaktyā svarūpād acyutasyaiva tava pariṇāma-svīkāreṇa draviṇa- jātīnāṃ dravya-mātrāṇāṃ mṛl-lohādīnāṃ vikalpā bhedā ghaṭa- kuṇḍalādayas teṣāṃ panthāno mārgāḥ prakārās tair evāsmābhir upamīyate na tu kutrāpi bhramara-jatādibhiḥ | yasmād evaṃ tasmād vitathā mano- vilāsāḥ ya etādṛśam eva ṛtaṃ tad-rūpaṃ brahma vedaṃ jagad ity abudhā evāvayanti manyante | tasya tad-adhiṣṭhānatvāsamabhavād iti bhāvaḥ | ita-śabda-prayogas tv atra mithyāsambandha-rāhitya-vyañjanārtham va kṛta iti jñeyam |

atra sat-kāryavādināṁ ayam abhiprāyaḥ | mṛt-piṇḍādi-kārakair yo ghaṭa utpadyate sann asan vā | ādye piṣṭa-peṣaṇam | dvitīye kriyāyāḥ kārakaiś ca tat-siddhir iti dik | tasmān na prakaṭam eva sanna cātyantam asan kintv avyaktatayā mṛt-piṇḍe eva sthito'sau yathā kāraka-tan-niṣpanna-kriyā-yogena vyajyate | tathā parama-kāraṇe tvayi sthitaṁ viśvaṁ tvat-svābhāvika-śakti-tan- niṣpanna-kriyā-yogeneti | atra sva-vedāntitva-prakhyāpakānām anyathā- yukti-viruddham eva | mana eva bhūta-kāryam iti hi tatra prasiddhaṁ yukti- viruddhaṁ ca | mano'haṅkārādīnāṁ manaḥ-kalpitatvāsambhavāt | tathā hi sati veda-viruddho'nīśvara-vādaś ca prasajyeta | sa ca ninditaḥ pādme -

śrutayaḥ smṛtayaś caiva yuktayaś ceśvaraṁ param | vadanti tad-viruddhaṁ yo vadet tasmān na cādhamaḥ || iti |

asatyam apratiṣṭhante jagad āhur anīśvaram | aparaspara-sambhūtaṁ kim anyat kāma-haitukam || iti [Gītā 16.8]

śrī-gītopaniṣadam anīśvara-vādina eva vyācakṣate | asatyaṁ mithyā-bhūtaṁ satyāsatyābhyām anirvacanīyatvenāpratiṣṭhaṁ nirdeśa-śūnyaṁ sthāṇau puruṣatvavat brahmaṇīśvaratvasyājñāna-mātra-kalpitatvād īśvarābhimānī tatra kaścin nāstīty anīśvaram eva jagat aparaspara-sambhūtam anādy- ajñāna-paramparā-sambhūtam aparasparāḥ kriyā-sātatye ataḥ kāma-haitukaṁ manaḥ saṅkalpa-mātra-jātaṁ svapnavad ity arthaḥ | atra pravṛttiṁ cety ādinā teṣāṁ saṁskāra-doṣa uktaḥ |

etāṁ dṛṣṭim ity [Gītā 16.9] ādinā tu gatiś ca nindiṣyate iti jñeyam ebhir eva brahmaṇa aiśvaryopādir māyāpi jīvājñāna-kalpitā tayaiva jagat-sṛṣṭir iti matam | yad uktaṁ tadīya-bhāṣye tad-ananyatvam ity [Vs 2.1.15] ādi-sūtre - sarva-jñeśvarasyātmabhūte ivāvidyā-kalpite nāma-rūpe tatvātattvābhyām anirvacanīye saṁsāra-prapañca-bīja-bhūte sarvajñeśvarasya māyā-śaktiḥ prakṛtir iti śruti-smṛtyor abhilapyete iti | kintv atra vidyāvidye mama tanū ity [BhP 11.11.3] ādi śrī-bhagavad-vākyena tu viruddham iti | ato māyāvādatayā cāyaṁ vādaḥ khyāyate |

tad evaṁ ca pādmottara-khaṇḍe devīṁ prati pāṣaṇḍa-śāstraṁ gaṇatayā śrī-mahādevenoktam -

māyāvādam asac chāstraṁ pracchannaṁ bauddham ucyate | mayaivaṁ kathitaṁ devi kalau brāhmaṇa-rūpiṇā ||

vedānte tu mahā-śāstre māyāvādam avaidikam | mayaiva vakṣyate devi jagatāṁ nāśa-kāraṇāt || iti |

tac cāsurāṇāṃ mohanārthaṃ bhagavata evājñayeti tatraivoktam asti | tayā ca pādma evānyatra śaive ca --

dvāparādau yuge bhūtvā kalayā mānuṣādiṣu | svāgamaiḥ kalpatais tvaṃ ca janān mad-vimukhān kuru ||

iti śrī-bhagavad-vākyam iti dik | ataevoktaṃ śrī-nṛsiṃha-purāṇe yama- vākyam -

viṣadhara-kaṇa-bhakṣa-śaṅkaroktīr daśabala-pañca-śikhākṣa-pāda-vādān | mahad api suvicārya loka-tantraṃ bhagavad-uktim ṛte na siddhir asti || iti |

sarve'tra vāda-granthā eva nirdiṣṭā na tu mantra-granthā iti nāmākṣaram eva sākṣān nirdiṣṭam iti ca nānyathā mananīyam | ato yat kvacit tat-tat- praśaṃsā vā syāt tad api nitānta-nāstika-vādaṃ nirjityāṃśenāpy āstikya- vādaḥ khyāpita ity apekṣayā jñeyam | tasmāt svatantra īśvara eva sarva- sraṣṭā na tu jīvaḥ | svājñānena sva-śaktyaivety āyātam | tad uktaṃ śrī- bādarāyaṇenāpi bahutra saṃjñā-mūrti-k ptis tu trivṛt kurvata upadeśād ity [Vs 2.4.20] ādiṣu |

atas tan-mano'sṛjata manaḥ prajāpatim ity ādau manaḥ-śabdena samaṣṭi- mano'dhiṣṭhātā śrīmān aniruddha eva | bahu syāṃ prajāyeya iti [Chā 6.2.3] tat-saṅkalpa eva vā vācyaḥ | satya-svābhāvikācintya-śaktiḥ parameśvaras tuccha-māyikam api na kuryāt cintāmaṇīnām adhipatiḥ svayaṃ cintāmaṇir eva vā kūṭa-kanakādivat | tathā ca mādhva-bhāṣya-pramāṇitā śrutiḥ - athainam āhuḥ satya-karmeti satyaṃ hy evedaṃ viśvam asṛjata iti | evaṃ ca --

satya-vrataṃ satya-paraṃ tri- satyaṃ satyasya yoniṃ nihitaṃ ca satye | satyasya satyam ṛta- satya-netraṃ satyātmakaṃ tvāṃ śaraṇaṃ prapannaḥ || [BhP 10.2.26]

ity atra satya-saṅkalpatvaṃ satya-pārāyaṇatvaṃ sṛṣṭy-ādi-līlā-trayeṣu satyatvaṃ satyasya viśvasya kāraṇatvaṃ satya eva viśvasminn antaryāmitayā sthitatvaṃ satyasya tasya sthitatā-hetutvaṃ satya-vacanasyāvyabhicāri-diṣṭeś ca pravartakatvaṃ satya-rūpatvam ity eteṣām arthānām ākūtaṃ paripāṭī ca saṅgacchate | anyathā satyasya yonim ity ādau traye tatrāpi nihitaṃ ca satya ity atrākasmād ardha-jaratīya-nyāyena kaṣṭa-kalpanāmayārthāntare tu bhagavatā sva-pratiśrutaṃ satya-kṛtaṃ yat tat tad yuktam evety ato brahmādibhis tathā stave svārasya-bhaṅgaḥ syāt prakrama-bhaṅgaś ca | tasmāt satyam eva viśvam iti sthitam || 10.87 || śrutayaḥ śrī-bhagavantam ||71||

[72]

tad eva na yad idam agra āsety anena prākṛta-layo'pi sat-kārya- vāde'nugamitaḥ |

ātyantike tu mokṣa-lakṣaṇa-laye na pṛthivyādīnāṃ nāśaḥ | jīva-kṛtena tathā bhāvanā-mātreṇa svābhāvika-paramātma-śakti-mayānāṃ teṣāṃ nāśāyukteḥ | labdha-mokṣeṣu śrī-parīkṣitādiṣu tad-deha-sthānām api pṛthivy-ādy-aṃśānāṃ sthiteḥ śravaṇāt tathā hiraṇyagarbhāṃśānāṃ buddhy- ādīnām api bhaviṣyati | atas teṣv adhyāsa-parityāga evātyantika-laya ity ucyate | ataeva

ghaṭe bhinne ghaṭākāśa ākāśaḥ syād yathā purā | evaṃ dehe mṛte jīvo brahma sampadyate punaḥ || ity atra |

tathā -

evaṃ samīkṣya cātmānam ātmany ādhāya niṣkale | daśantaṃ takṣakaṃ pāde lelihānaṃ viṣānalam ||

na drakṣyasi śarīraṃ tvaṃ viśvaṃ ca pṛthag-ātmanaḥ || [BhP 12.5.12]

ity atrāpy upādheḥ saṃyoga eva partiyajyate na tu tasya mithyātvaṃ pratipādyate |

tathā hi buddhīndriyety ādi-prakaraṇam | tatra tad-āśrayatva-tat-prakāśyatva-tad-avyatiriktatvebhyo hetubhyo buddhīndriyādīnāṃ paramātma-svabhāva-śaktimayatvam āha |

buddhīndriyārtha-rūpeṇa jñānaṃ bhāti tad-āśrayam | dṛśyatvāvyatirekābhyām ādy-antavad avastu yat || [BhP 12.4.23]

antaḥkaraṇa-bahiḥ-karaṇa-viṣaya-rūpeṇa paramātma-lakṣaṇaṃ jñānam eva bhāti tasmād anyad eva buddhy-ādi-vastv ity arthaḥ | yatas tad-āśrayaṃ teṣām āśraya-rūpaṃ taj jñānam | klībtvam ārṣam | tathāpi rāja-bhṛtyayor ivātyanta- bhedaḥ syāt | tatra hetv-antare'py āha | dṛśyatvaṃ tat-prakāśyatvam avyatirekas tad-vyatireke vyatirekaḥ tābhyām | tasmāt eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā | ity [ViP 1.22.56] ādivad buddhy-ādīnāṃ tat- svābhāvika-śaktimayatvam eva setsyatīti bhāvaḥ | yat khalv ādy-antavat śukty-ādau kadācid evāropitaṃ rajataṃ tat punar avastu tad-āśrayakatva-tat-prakāśakatva-tad-avyatirekābhāvāt | śukty-ādi-vastu na bhavati śukty- ādibhyo'nanyan na bhavatīty arthaḥ | tataś caika-vijñānena sarva-vijñāna- pratijñā viruddheteti bhāvaḥ ||72||

English witness · section(s) 75

Anuccheda 75

Text 1

Although the material world, which consists of the intelligence and many other like ingredients, rests within Him, the Supreme Personality of Godhead remains nevertheless

untouched and unaffected by it. This is described in the following words of Srimad-Bhagavatam (12.4.26):

Text 2

“As in the sky sometimes there are clouds and sometimes there are no clouds, so in the Supreme Personality of Godhead sometimes there is a material world and sometimes there is not. This is because sometimes the material world is manifested and sometimes it is dissolved.”

Text 3

Here the words “yatha jaladhara vyomni” mean as in the sky there are many clouds, which consist of wind, light, water, dust, and smoke manifested from the sky”, bhavanti” means “are seen to be manifested from the whole, and are thus visible”, and “na bhavanti” means are not manifested, and are thus invisible”. In this way the clouds do not directly touch or affect the sky itself. that is the meaning. The words “brahmanidam tatha visvam” are appropriate as part of this example. “Avayavi” means the great form of the universe”, “udaya” means manifested from the Supreme Lord’s glance”, and apyaya” means “dissolved when the Supreme Lord closes His eyes”. Even after it is dissolved, the material world continues to exist in a subtle state. This is so because it is one of the Supreme Lord’s potencies.

Text 4

This is described in the following words of Srimad-Bhagavatam (11.24.19):

“Time thus manifests the material world, which is real and eternal.”

Paramātma · Sanskrit §73 · English §76

[७३]

एवम् असत्-कार्य-वादान्तरेऽपि ज्ञेयम् । एकस्यापि वस्तुनोऽंशभेदेनाश्रयाश्रयित्वं स्वयम् एव दृष्टान्तेन स्पष्टयति --

दीपश् चक्षुषश् च रूपं च ज्योतिषो न पृथग् भवेत् । एवं धीः खानि मात्राश् च न स्युर् अन्यतमादृतात् ॥ [भ्प् १२.४.२४]

दीपश् चकू-रूपाणां महाभूत-ज्योतिर्-अंश-रूपत्वात् दीपादिकं न ततः पृथक् । एवं धी-प्रभृतीनि ऋतात् परमात्मनो न पृथक् स्युः । तथापि यथा महा-भूत-ज्योतिर् दीपादि-दोषेण न लिप्यते तथा बुद्धादि-दोषेण परमात्मापि । तद्वद् अस्याप्य् अन्यतमत्वाद् इत्य् आह अन्यतमाद् इति ।

[73]

evam asat-kārya-vādāntare'pi jñeyam | ekasyāpi vastuno'ṃśabhedenāśrayāśrayitvaṃ svayam eva dṛṣṭāntena spaṣṭayati --

dīpaś cakṣuṣaś ca rūpaṃ ca jyotiṣo na pṛthag bhavet | evaṃ dhīḥ khāni mātrāś ca na syur anyatamādṛtāt || [BhP 12.4.24]

dīpaś cakū-rūpāṇāṃ mahābhūta-jyotir-aṃśa-rūpatvāt dīpādikaṃ na tataḥ pṛthak | evaṃ dhī-prabhṛtīni ṛtāt paramātmano na pṛthak syuḥ | tathāpi yathā mahā-bhūta-jyotir dīpādi-doṣeṇa na lipyate tathā buddhyadi-doṣeṇa paramātmāpi | tadvad asyāpy anyatamatvād ity āha anyatamād iti |

English witness · section(s) 76

Anuccheda 76

Text 1

That the Supreme Personality of Godhead is the cause of the material world is shown by the following example (Srimad-Bhagavatam 12.5.27):

Text 2

“The Absolute truth is the origin of all. As threads may be seen as separate from the whole cloth, so the creation may be seen to be separate from the Supreme Lord.”

Text 3

Here “sarvavayavinam” means of all the gross ingredients of the material world”. “avayavah” means the cause”, “satyam” means “the Absolute Truth”, and “proktah” means “is said to be changeless”. Then an example from the material world is given. “Vina arthena” means “as the entire cloth is different”.

PARAMĀTMA-SANDARBHA

3.8

Sections 74–83

10 bilingual sequence blocks

Paramātma · Sanskrit §74 · English §77

[७४]

तद् एवं धी-प्रभृतीनां परमात्म-स्वाभाविक-शक्तिमयत्वम् उक्त्वा तथापि तेभ्यो बहिरङ्गअ-शक्तिमयेभ्योऽन्तरङ्ग-शक्ति-तटस्थ-शक्ति- विशिष्ट-परमात्मनो ऽन्यतमत्वेन तेषाम् अशुद्धत्व-व्यञ्जनया स- दोषत्वम् उक्त्वा तेष् धी-वृत्तिषु तावच् छुद्धस्यैव जीवस्य सकारणम् अध्यासम् आह --

बुद्धेर् जागरणं स्वप्नः सुषुप्तिर् इति चोच्यते । मायामात्रम् इदं राजन् नानात्वं प्रत्यग्-आत्मनि ॥ [भ्प् १२.४.२५]

बुद्धि-वृत्ति-रूपं जागरणं स्वप्नः सुषुप्तिर् इतीदं प्रत्यग्-आत्मनि शुद्ध- जीवे विश्वतैर्जस-प्राज्ञत्वाख्यं नानात्वं माया-मात्रं माया-कृताध्यास- मात्रेण जातम् इत्य् अर्थः ।

[74]

tad evaṃ dhī-prabhṛtīnāṃ paramātma-svābhāvika-śaktimayatvam uktvā tathāpi tebhyo bahiraṅgaa-śaktimayebhyo'ntaraṅga-śakti-taṭastha-śakti- viśiṣṭa-paramātmano 'nyatamatvena teṣām aśuddhatva-vyañjanayā sa- doṣatvam uktvā teṣ dhī-vṛttiṣu tāvac chuddhasyaiva jīvasya sakāraṇam adhyāsam āha --

buddher jāgaraṇaṃ svapnaḥ suṣuptir iti cocyate | māyāmātram idaṃ rājan nānātvaṃ pratyag-ātmani || [BhP 12.4.25]

buddhi-vṛtti-rūpaṃ jāgaraṇaṃ svapnaḥ suṣuptir itīdaṃ pratyag-ātmani śuddha- jīve viśvataijasa-prājñatvākhyaṃ nānātvaṃ māyā-mātraṃ māyā-kṛtādhyāsa- mātreṇa jātam ity arthaḥ |

English witness · section(s) 77

Anuccheda 77

Text 1

That the Lord is the Supreme Creator is also described in these words of Srimad-Bhagavatam (12.4.28):

Text 2

“It is a mistake to think in terms of the whole and the part.”

Text 3

Here is the meaning. Someone may say: “Before the creation the material world did not exist in a subtle form. At that time only the pure Supreme Brahman existed. Then, by the agency of His own potency, the Supreme Brahman transformed Himself into the material world. Therefore the material world is not real. It is an illusion.” This theory, called vivarta-vada (the theory of transformation), is expounded here in the words “samanya-vicesabhyam upalabhyeta sa bhramah”. According to this theory the Supreme Brahman employs His potency of ignorance to manifest the material world. We do not accept this theory of transformation. the actual truth, that the material world is indeed real, has already been proved in this book.

Paramātma · Sanskrit §75 · English §78

[७५]

ततः परमात्मनि बुद्ध्य्-आदि-मयस्य जगतः सतोऽपि सम्पर्कः सुतरां नास्तीत्य् अर्थं चाह --

यथा जलधरा व्योम्नि भवन्ति न भवन्ति च । ब्रह्मणीदं तथा विश्वम् अवयव्युदयाप्ययात् ॥ [भ्प् १२.४.२६]

यथा व्योम्नि व्योम-कार्य-वायु-ज्योतिः-सलिल-पार्थिवांश-धूम-परिणता जलधराः स्वेषाम् एवावयविनाम् उदयाद् भवन्ति दृश्यन्ते । अप्य् अयान् न भवन्ति न दृश्यन्ते च ते च तन् न स्पृशन्तीति ज्ञेयम् । तथा ब्रह्मणीदं विश्वम् इति योज्यम् । ततः सूक्ष्म-रूपेण तस्य स्थितिर् अस्त्य् एव जगच्-छक्ति- विशिष्ट-कारणास्तित्वात् । इत्थम् एवोक्तम् सतोऽभिव्यञ्जकः काल इति ॥७५॥

[75]

tataḥ paramātmani buddhy-ādi-mayasya jagataḥ sato'pi samparkaḥ sutarāṃ nāstīty arthaṃ cāha --

yathā jaladharā vyomni bhavanti na bhavanti ca | brahmaṇīdaṃ tathā viśvam avayavyudayāpyayāt || [BhP 12.4.26]

yathā vyomni vyoma-kārya-vāyu-jyotiḥ-salila-pārthivāṃśa-dhūma-pariṇatā jaladharāḥ sveṣām evāvayavinām udayād bhavanti dṛśyante | apy ayān na bhavanti na dṛśyante ca te

ca tan na spṛśantīti jñeyam | tathā brahmaṇīdaṃ viśvam iti yojyam | tataḥ sūkṣma-rūpeṇa tasya sthitir asty eva jagac-chakti- viśiṣṭa-kāraṇāstitvāt | ittham evoktam sato'bhivyañjakaḥ kāla iti ||75||

English witness · section(s) 78

Anuccheda 78

Text 1

Here someone may protest: “The effect cannot exist before it is manifested. Therefore we agree with the vivarta-vada (theory of transformation).”

If this protest is said, then the following answer is given by Srimad-Bhagavatam (12.5.28):

Text 2

“The whole and the part depend on each other for existence. Therefore all that has a beginning and an end is insubstantial.”

Text 3

Here the words “yad ady-anta-vat” mean “the effect, which does not exist before it is manifested”, avastu” means “which cannot be described”. The reason for this is given in the word “anyonyapacrayat” (because of mutual dependence). This means that as long as the effect is not manifested, the cause of earth and the other material elements, is not really complete in its existence, and if the cause does not exist, then the effect cannot be manifested. therefore cause and effect are dependent on each other. Therefore, the Lord’s potency, which is the effect, must be accepted to exist along with its cause, the Supreme Lord, in order for the Lord to exist in completeness. In this way it is proved that even after the material universe is dissolved, the material world continues to exist in a subtle form. In this way it is proved that the Supreme Personality of Godhead is the original cause of the material world, which is made of the element earth and a host of other ingredients.

Paramātma · Sanskrit §76 · English §79

[৭৬]

तद् एवं वक्तुं कारणास्तित्वं दृष्टान्तेन प्रतिपादयति --

सत्यं ह्य् अवयवः प्रोक्तः सर्वावयविनाम् इह । विनार्थेन प्रतीयेरन् पटस्येवाङ्ग तन्तवः ॥ [भ्प् १२.४.२७]

सर्वेषाम् अवयविनां स्थूल-वस्तूनाम् अवयवः कारणं सत्यं सत्यो व्यभिचार-रहितः प्रोक्तः । लोके यथा दश्नार्द् इत्य् आह विनेति ॥७६॥

[76]

tad evaṃ vaktuṃ kāraṇāstitvaṃ dṛṣṭāntena pratipādayati --

satyaṃ hy avayavaḥ proktaḥ sarvāvayavināṃ iha | vinārthena pratīyeran paṭasyevāṅga tantavaḥ || [BhP 12.4.27]

sarveṣām avayavināṃ sthūla-vastūnām avayavaḥ kāraṇaṃ satyaṃ satyo vyabhicāra-rahitaḥ proktaḥ | loke yathā darśnād ity āha vineti ||76||

English witness · section(s) 79

Anuccheda 79

Text 1

That the material world is manifested from the potency of the Supreme Personality of Godhead is also explained in these words of Srimad-Bhagavatam (11.4.29):

Text 2

“It cannot be said that anything, even the smallest particle, exists that was not manifested from the Supreme Personality of Godhead. if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him.”

Text 3

Here the word “khyayamanah” means manifested”, “vikarah” means “even a slight transformation”, “pratyag atmanam antara” means without the Supreme Personality of Godhead, different from Him, or independent of Him”, and “na nirupyah” means cannot

be said". In this way it is said that the Supreme Personality of Godhead is, in one sense, not different from His creation. The words "syac cec cit sama atma-vat" mean "if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

Paramātma · Sanskrit §77 · English §80

[७७]

अर्थेन स्थूल-रूपेण पटेनापि विना तस्मिन् कार्यास्तित्वम् अपि व्यतिरेकेण प्रतिपादयति ।

यत् सामान्य-विशेषाभ्याम् उपलभ्येत स भ्रमः । [भ्प् १२.४.२८]

अयम् अर्थः । यद्य् एवम् उच्यते पूर्वं सूक्ष्माकारेणापि जगन् नासीत् किन्तु सामान्यं केवलं शुद्धं ब्रह्मैवासीत् तद् एव शक्त्या निमित्त-भूतया विशेषाकारेण जगद्-रूपेण परिणतम् इति तद् असत् । यतः यद् एव सामान्य- विशेषाभ्याम् उपलभ्येत स भ्रमो विवर्त-वाद एव । तत्र हि शुद्धं ब्रह्मैवाज्ञान-रूपया शक्त्या जगत्तया विवृतम् इति मतं न चास्माकं तद्- अभ्युपपत्तिः परिणामवादस्य सत्-कार्यता-पूर्वकत्वाद् इत्य् अर्थः ॥७७॥

[77]

arthena sthūla-rūpeṇa paṭenāpi vinā tasmin kāryāstitvam api vyatirekeṇa pratipādayati |

yat sāmānya-viśeṣābhyām upalabhyeta sa bhramaḥ | [BhP 12.4.28]

ayam arthaḥ | yady evam ucyate pūrvaṃ sūkṣmākāreṇāpi jagan nāsīt kintu sāmānyaṃ kevalaṃ śuddhaṃ brahmaivāsīt tad eva śaktyā nimitta-bhūtayā viśeṣākāreṇa jagad-rūpeṇa pariṇatam iti tad asat | yataḥ yad eva sāmānya- viśeṣābhyām upalabhyeta sa bhramo vivarta-vāda eva | tatra hi śuddhaṃ brahmaivājñāna-rūpayā śaktyā jagattayā vivṛtam iti mataṃ na cāsmākaṃ tad- abhyupapattiḥ pariṇāmavādasya sat-kāryatā-pūrvakatvād ity arthaḥ ||77||

English witness · section(s) 80

Anuccheda 80

Text 1

Here someone may ask: “If no material changes occur unless they are begun by the Supreme Personality of Godhead, then the transcendental Supreme Personality of Godhead and the material universe are identical. Can the transcendental Supreme Lord be different from the material universe?” If this question is asked, a reply may be given in these words (Srimad-Bhagavatam 12.4.30):

Text 2

“Nothing is separate from the Supreme Personality of Godhead. Anyone who thinks the material world is separate from the Lord is a fool. The Supreme Lord and the material world are like two skies, two lights, or two winds.”

Text 3

Here the words “na hi satyasya nanatvam” mean there is not a variety of Supreme Personality of Godheads”. The verse then explains, “If someone thinks there are, then that person is a fool”. The verse then explains: The difference between the Supreme Lord and the material world is like the difference between the entire sky and small amount of sky within a clay pot, or like the great sun that shines everywhere and a small lamp shining in a room, or like the wind that blows through the sky and the breath in a single body

Paramātma · Sanskrit §78 · English §81

[७८] नन्व् अपूर्वम् एव कार्यम् आरम्भ-विवर्त-वादिनाम् इव युष्माकम् अपि ज्ञायतां तत्राह -

अन्योन्यापाश्रयात् सर्वम् आद्यन्तवद् अवस्तु यत् ॥ [भ्प् १२.४.२८]

यदाद्यन्तर्वद् अपूर्वं कार्यं तत् पुनर् अवस्तु निरूपणासहम् इत्य् अर्थः । तत्र हेतुर् अन्योन्योपश्रयात् । यावत् कार्यं न जायते तावत् कारणत्वं मृत्- शुक्त्य्-आदेर् न सिध्यति कारणत्वासिद्धौ च कार्यं न जायत एवेति परस्पर- सापेक्षत्व-दोषात् । ततः कारणत्व-सिद्धये कार्य-शक्तिस् तत्रावश्यम् अभुपगन्तव्या । सा च कार्य-सूक्ष्मावस्थैवेति कार्यास्तित्वं सिध्यति । तथापि स्थ्”ल-रूपता-पादकत्वान् मृद्-आदेः कारणत्वम् अपि सिध्यतीति भावः ।

[78] nanv apūrvam eva kāryam ārambha-vivarta-vādinām iva yuṣmākam api jñāyatāṃ tatrāha -

anyonyāpāśrayāt sarvam ādyantavad avastu yat || [BhP 12.4.28]

yadādyantarvad apūrvaṃ kāryaṃ tat punar avastu nirūpaṇāsaham ity arthaḥ | tatra hetur

anyonyopaśrayāt | yāvat kāryaṃ na jāyate tāvat kāraṇatvaṃ mṛt- śukty-āder na sidhyati kāraṇatvāsiddhau ca kāryaṃ na jāyata eveti paraspara- sāpekṣatva-doṣāt | tataḥ kāraṇatva-siddhaye kārya-śaktis tatrāvaśyam abhupagantavyā | sā ca kārya-sūkṣmāvasthaiveti kāryāstitvaṃ sidhyati | tathāpi sth”la-rūpatā-pādakatvān mṛd-ādeḥ kāraṇatvam api sidhyatīti bhāvaḥ |

English witness · section(s) 81

Anuccheda 81

Text 1

In Srimad-Bhagavatam (12.4.29) it is said:

“It cannot be said that anything, even the smallest particle, exists that was not manifested from the Supreme Personality of Godhead. if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him.”

This mean that all words ultimately refer to the Supreme Personality of Godhead. To explain this truth the following example is given in Srimad-Bhagavatam (12.4.31):

Text 2

“As gold is called by different names when it is fashioned into different objects, so the Supreme Personality of Godhead is called, in the Vedas and in ordinary speech, by many different names.”

Text 3

This verse means: “As gold, when fashioned into belts, earrings, and other ornaments, is called by different names, so the Supreme Personality of Godhead is called by different names in the Vedas and in ordinary speech.”

Text 4

This is also described by the following words of the Skanda Purana:

“Every word that exists may be used as a name for the Supreme Personality of Godhead, who is worshiped by all the Vedas.”

Paramātma · Sanskrit §79 · English §82

[७९]

तद् एवं स्वाभावैक-शक्तिमयम् एव परमात्मनो जगद् इत्य् उपसंहरति -

विकारः ख्यायमानोऽपि प्रत्यग्-आत्मानम् अन्तरा । न निरूप्योऽस्त्य् अणुर् अपि स्याच् चेच् चित्-सम आत्मवत् ॥ [भ्प् १२.४.२९]

यद्यपि ख्यायमानः प्रकाशमान एव तथापि स्वल्पोऽपि विकारः प्रत्यग्- आत्मानं परमात्मानं विना तद्-व्यतिरेकेण स्वतन्त्रतया न निरूप्योऽस्ति । तद् उक्तं तद्-अनन्यत्व-विवरण एव । यदि च तं विनापि स्यात् तदा चित्-समः स्याच् चिद्-रूपेण समः स्व-प्रकाश एवाभविष्यत् । आत्मवत् परमात्मवन् नित्यैकावस्थश् चाभविष्यत् ।

[79]

tad evaṃ svābhāvaika-śaktimayam eva paramātmano jagad ity upasaṃharati -

vikāraḥ khyāyamāno'pi pratyag-ātmānam antarā | na nirūpyo'sty aṇur api syāc cec cit-sama ātmavat || [BhP 12.4.29]

yadyapi khyāyamāmanaḥ prakāśamāna eva tathāpi svalpo'pi vikāraḥ pratyag- ātmānaṃ paramātmānaṃ vinā tad-vyatirekeṇa svatantratayā na nirūpyo'sti | tad uktaṃ tad-ananyatva-vivaraṇa eva | yadi ca taṃ vināpi syāt tadā cit-samaḥ syāc cid-rūpeṇa samaḥ sva-prakāśa evābhaviṣyat | ātmavat paramātmavan nityaikāvasthaś cābhaviṣyat |

English witness · section(s) 82

Anuccheda 82

Text 1

In this way it has been explained that the material world is a potency of the Supreme Personality of Godhead. Merely by attaining transcendental knowledge, the individual soul cannot attain liberation from the material world, for even then he remains covered by the Lord’s potency of false-ego. An example is given to explain this in the following words of Srimad-Bhagavatam (12.4.32):

Text 2

"Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth."***

Text 3

Indeed, the sun's rays become transformed into clouds, and as clouds they shower rains. This is described in the following words of the scriptures:

Text 4

"By offering oblations in the fire, one worships the sun-god, for from the sun come rains, from rains come food, and by food the people are nourished."

Text 5

This is the meaning: The words "yatharka-prabhavah" mean "manifested from the sun", "ghanah" means "thick clouds", "arkamca-bhutasya caksusas tamah" means "darkness that obscures the vision of the eye, which is a partial expansion of the sun, on the ground and in the sky", "evam aham" means "material false ego", "brahma-gunah" means "manifested from a potency of the Supreme Personality of Godhead", "iksitah" means "manifested from the Supreme Personality of Godhead", "brahmamcakasya" means "the marginal potency, which is a tiny part-and-parcel of the Supreme Personality of Godhead", and "atmana atma-bandhanah" means "which covers the real identity of the individual spirit soul".

Paramātma · Sanskrit §80 · English §83

[८०]

ननु यदि परमात्मानं विना विकारो नास्ति तर्हि परमात्मनः सोपाधित्वे निरुपाधित्वं न सिध्यति। तस्मात् सोपाधेर् निरुपाधिर् अन्य् एव किम् इत्य् अत्राह --

न हि सत्यस्य नानात्वम् अविद्वान् यदि मन्यते। नानात्वं छिद्रयोर् यद्वज् ज्योतिषोर् वातयोर् इव ॥ [भ्प् १२.४.३०]

सत्यस्य परमात्मनो नानात्वं न हि विद्यते। यदि तस्य नानात्वं मन्यते तर्ह्य् अविद्वान् यतस् तस्य निरुपाधित्व-सोपाधित्व-लक्षणं नानात्वं महाकाश-घटाकाशयोर् यद्वत् तद्वद् गृहाङ्गन-गत-सर्व-व्यापि-तेजसोर् इव बाह्य-शरीर-वाय्वोर् इव चेति।

[८०]

यस्माद् विकारः ख्यायमानोऽपि प्रत्यग्-आत्मानम् अन्तरा न निरूप्योऽस्त्य् अणुर् अपि तस्मात् सर्व-शब्द-वाच्योऽपि स एवेति स-दृष्टान्तम् आह -

यथा हिरण्यं बहुधा समीयते नृभिः किर्याभिर् व्यवहार-वर्त्मसु। एवं वचोभिर् भगवान् अधोक्षजो व्याख्यायते लौकिक-वैदिकैर् जनैः ॥ [भ्प् १२.४.३१]

क्रियाभिस् तत्-तद्-वचन-भेदैर् बहुधा कटक-कुण्डादि-रूपेण यथा सुवर्णम् एव वचोभिस् तत्-तन्-नामभिः प्रतीयते तथा लौकिअक्-वैदिकैः सर्वैर् एव वचोभिर् भगवान् एव व्याख्यायते। तद् उक्तम् - सर्व- नामाभिधेयश् च सर्व-वेदेडितश् च सः इति स्कान्दे।

[80]

nanu yadi paramātmānaṃ vinā vikāro nāsti tarhi paramātmanaḥ sopādhitve nirupādhitvaṃ na sidhyati | tasmāt sopādher nirupādhir any eva kim ity atrāha --

na hi satyasya nānātvam avidvān yadi manyate | nānātvaṃ chidrayor yadvaj jyotiṣor vātayor iva || [BhP 12.4.30]

satyasya paramātmano nānātvaṃ na hi vidyate | yadi tasya nānātvaṃ manyate tarhy

avidvān yatas tasya nirupādhitva-sopādhitva-lakṣaṇaṃ nānātvaṃ mahākāśa-ghaṭākāśayor yadvat tadvad gṛhāṅgana-gata-sarva-vyāpi-tejasor iva bāhya-śarīra-vāyvor iva ceti |

[80]

yasmād vikāraḥ khyāyamāno'pi pratyag-ātmānam antarā na nirūpyo'sty aṇur api tasmāt sarva-śabda-vācyo'pi sa eveti sa-dṛṣṭāntam āha -

yathā hiraṇyaṃ bahudhā samīyate nṛbhiḥ kiryābhir vyavahāra-vartmasu | evaṃ vacobhir bhagavān adhokṣajo vyākhyāyate laukika-vaidikair janaiḥ || [BhP 12.4.31]

kriyābhis tat-tad-vacana-bhedair bahudhā kaṭaka-kuṇḍādi-rūpeṇa yathā suvarṇam eva vacobhis tat-tan-nāmabhiḥ pratīyate tathā laukiak-vaidikaiḥ sarvair eva vacobhir bhagavān eva vyākhyāyate | tad uktam - sarva- nāmābhidheyaś ca sarva-vedeḍitaś ca saḥ iti skānde |

English witness · section(s) 83

Anuccheda 83

Text 1

By his own power, the individual spirit soul cannot become free of his entanglement in the material world. However, when a soul becomes eager to know the truth of the Supreme Lord, the Lord Himself frees the soul from material bondage. This is described in the following example (Srimad-Bhagavatam 12.4.33):

Text 2

“When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his spiritual awareness.”***

Text 3

In the example given here with the words “ghano yadarka-prabhavo vidiryate” it is seen that the eyes themselves are powerless to dispel the clouds. Only the sun has that power. In the second part of the example the word “atmanah” means “of the Supreme Personality of Godhead”, jijnasaya” means “when the desire to know is aroused, then the Supreme Lord gives His mercy”, and ahagkaro nacyati” means “then the false ego flees”. This means that the false ego perishes when one understands the Supreme Personality of Godhead. The impersonalists’ theory of transformation is clearly not supported by this explanation.

Text 4

Here the words “ca upadhih” mean “the false ego covering the individual spirit soul”. This example explains that when the darkness of the clouds is removed, then the eyes (caksuh) can see (iksate) the original form (svarupam) of the soul. By thus seeing the original form of the soul, one understands the true nature of the soul. In this way the soul’s original power is again openly manifested. That is the meaning.

Text 5

Sometimes a person is so eager to see the sun that he sees the sun in his memory. Thus, in the second part of this example the word “anusmaret” (he remembers) means “seeing Him in his memory, a person searches for the Supreme Personality of Godhead”.

Paramātma · Sanskrit §81 · English §84

[८१]

तद् एवं जगतः परमात्म-स्वाभाविक-शक्तिमयत्वम् उक्त्वा तेन च जीव- कर्तृकेण ज्ञानेन तन्-नाशन-सामर्थ्यं व्यज्य मोक्षार्थं तद्-अध्यास- परित्यागम् उपदेष्टुं परमात्म-शक्तिमयस्यापि तस्योपाध्यध्यात्मकस्य जीव-स्वरूप-प्रकाशावरकत्व-रूपं दोषं सदृष्टान्तम् उपपादयति --

यथा घनोऽर्क-प्रभवोऽर्क-दर्शितो ह्य् अर्कांश-भूतस्य च चक्षुषस् तमः । एवं त्व् अहं ब्रह्म-गुणस् तद्-ईक्षितो ब्रह्मांशकस्यात्मन आत्म-बन्धनः ॥ [भ्प् १२.४.३२]

अर्क-रश्मय एव मेघ-रूपेण परिणता वर्षन्ति । (!)

अग्नौ प्राप्ताहुतिः सम्यग् आदित्यम् उपतिष्ठते । आदित्याज् जायत वृष्टिर् वृष्टेर् अन्नं ततः प्रजाः । इति वचनात् ।

अयम् अर्थः । यथार्क-प्रभवोऽर्केणैव दर्शितः प्रका- शितश् च घनो निविडो मेघः । अर्कांश-भूतस्य चक्षुषस् तमः दिवि भूमौ च महान्धकार-रूपो भवति । एवम् अहं प्राकृताहङ्कारो ब्रह्म-गुणः परमात्म-शक्ति-कार्य-भूतः तदीक्षितस् तेनैव परमात्मना प्रकाशितश् च ब्राह्मांशकस्य तटस्थ-शक्ति-रूपत्वात् परमात्मनो यो हीनांशस् तस्यात्मनो जीवस्यात्म-बन्धनः स्वरूप-प्रकाशावरको भवति ।

[81]

tad evaṃ jagataḥ paramātma-svābhāvika-śaktimayatvam uktvā tena ca jīva- kartṛkeṇa jñānena tan-nāśana-sāmarthyaṃ vyajya mokṣārthaṃ tad-adhyāsa- parityāgam upadeṣṭuṃ paramātma-śaktimayasyāpi tasyopādhyadhyātmakasya jīva-svarūpa-prakāśāvarakatva-rūpaṃ doṣaṃ sadṛṣṭāntam upapādayati --

yathā ghano'rka-prabhavo'rka-darśito hy arkāṃśa-bhūtasya ca cakṣuṣas tamaḥ | evaṃ tv ahaṃ brahma-guṇas tad-īkṣito brahmāṃśakasyātmana ātma-bandhanaḥ || [BhP 12.4.32]

arka-raśmaya eva megha-rūpeṇa pariṇatā varṣanti | (!)

agnau prāptāhutiḥ samyag ādityam upatiṣṭhate | ādityāj jāyata vṛṣṭir vṛṣṭer annaṃ tataḥ prajāḥ | iti vacanāt |

ayam arthaḥ | yathārka-prabhavo'rkeṇaiva darśitaḥ prakā- śitaś ca ghano niviḍo meghaḥ | arkāṃśa-bhūtasya cakṣuṣas tamaḥ divi bhūmau ca mahāndhakāra-rūpo bhavati | evam ahaṃ prākṛtāhaṅkāro brahma-guṇaḥ paramātma-śakti-kārya-bhūtaḥ tadīkṣitas tenaiva paramātmanā prakāśitaś ca brāhmāṃśakasya taṭastha-śakti-rūpatvāt paramātmano yo hīnāṃśas tasyātmano jīvasyātma-bandhanaḥ svarūpa- prakāśāvarako bhavati |

English witness · section(s) 84

Anuccheda 84

Text 1

Seeing the Supreme Personality of Godhead and attaining liberation from the material world are also described in these words (Srimad-Bhagavatam 11.4.34):

“By cutting the soul’s bonds of false ego with the sword of intelligence, one can at last see the infallible Supreme Personality of Godhead. The sages say this vision is final liberation.”

Text 2

Here the word “etena” (by this) refers to the previously mentioned sword, and “mayamaya” is an adjective modifying “ahagkarana”“. The sword is meant for cutting the false ego. “Avatisthate” means situated in his original form”. That is not all. There is also “acyutatmanubhavah” (direct perception of the Supreme Personality of Godhead). Here “acyuta” is a name of the Supreme Lord and “atma” means “the Supersoul”. This verse was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §82 · English §85

[८२]

स चाध्यास-परित्यागः स्वतो न भवति किन्तु परमात्म-जिज्ञासया तत्- प्रभावेनैवेति वक्तुं पूर्ववद् एव दृष्टान्त-पअरिपाटीम् आह --

घनो यदार्क-प्रभवो विदीयर्यते चक्षुः स्वरूपं रविम् ईक्षते तदा । यदा ह्य् अहङ्कार उपाधिर् आत्मनो जिज्ञासया नश्यति तर्ह्य् अनुस्मरेत् ॥ [भ्प् १२.४.३३]

घनो यथार्क-प्रभवो विदीर्यते इति दृष्टान्तांशे तद्-विदारणस्य न चक्षुः-शक्ति-साध्यत्वम् किन्तु सूर्य-प्रभाव-साध्यत्वम् इति व्यक्तम् । अनेन दार्ष्टान्तिकेऽपि आत्मनः परमात्मनो जिज्ञासया जातेन तत् प्रसादेनाहङ्कारो नश्यति पलायते इत्य् अत्रांशे पुरुष-ज्ञान-साध्यत्वम् अहङ्कार-नाशस्य खण्डितम् । अतो विवर्त-वादो नाभ्युपगतः । अत्र चोपाधिर् इति विशेषणेन स्वरूप-भूताहङ्कारस् त्व् अन्य एवेति स्पष्टीभूतम् । एवं यथा दृष्टान्तेघन-प्राय-महान्धकारावरणाभावात् तत्- प्रभावेण योग्यतालाभाच् च चक्ष्ः कर्तृ भूतं स्वरूपं कर्म-भूतम् ईक्षते स्व-स्वरूप-प्रकाशम् अस्तित्वेन जानाति स्व-शक्ति-प्राकट्यं लभत इत्य् अर्थः । कदाचित् तदीक्षणोन्मुखः सन् रविं चेक्षते तथा दार्ष्टान्तिकेऽप्य् अनुस्मरेत् स्मर्तुर् अनुसन्धातुं योग्यो भवति, आत्मानं चेति शेषः ।

[82]

sa cādhyāsa-parityāgaḥ svato na bhavati kintu paramātma-jijñāsayā tat- prabhāvenaiveti vaktuṃ pūrvavad eva dṛṣṭānta-paaripāṭīm āha --

ghano yadārka-prabhavo vidīyaryate cakṣuḥ svarūpaṃ ravim īkṣate tadā | yadā hy ahaṅkāra upādhir ātmano jijñāsayā naśyati tarhy anusmaret || [BhP 12.4.33]

ghano yathārka-prabhavo vidīryate iti dṛṣṭāntāṃśe tad-vidāraṇasya na cakṣuḥ-śakti-sādhyatvam kintu sūrya-prabhāva-sādhyatvam iti vyaktam | anena dārṣṭāntike'pi ātmanaḥ paramātmano jijñāsayā jātena tat prasādenāhaṅkāro naśyati palāyate ity atrāṃśe puruṣa-jñāna-sādhyatvam ahaṅkāra-nāśasya khaṇḍitam | ato vivarta-vādo nābhyupagataḥ | atra copādhir iti viśeṣaṇena svarūpa-bhūtāhaṅkāras tv anya eveti spaṣṭībhūtam | evaṃ yathā dṛṣṭānteghana-prāya-mahāndhakārāvaraṇābhāvāt tat-prabhāveṇa yogyatālābhāc ca cakṣḥ kartṛ bhūtaṃ svarūpaṃ karma-bhūtam īkṣate sva-svarūpa-prakāśam astitvena jānāti sva-śakti-prākaṭyaṃ labhata ity arthaḥ | kadācit tadīkṣaṇonmukhaḥ san raviṃ cekṣate tathā dārṣṭāntike'py anusmaret smartur anusandhātuṃ yogyo bhavati, ātmānaṃ ceti śeṣaḥ |

English witness · section(s) 85

Anuccheda 85

Text 1

Some philosophers assert that the Supreme Lord has two potencies: 1. His personal, internal potency, and 2. His maya potency. The former manifests the Lord's glory and opulence, and the latter creates, maintains, and destroys the material world, which is like a mirage to show the bewildered conditioned souls.

Text 2

It is the view of one group of philosophers that even material activities are ultimately real. The idea of the impersonalists. In truth the doer in the material world is real, the seer is real, and the Lord's potency by which all this is manifested in the material world is also real.

Text 3

This is affirmed by the following words of the scriptures:

"Who is such a fool that he wastes his time thinking: 'Is the fragrance of Lord Krsna's lotus feet real or unreal? Is the material world real or unreal?' "

Text 4

This is also explained in Srila Sridhara Svami's commentary on Srimad-Bhagavatam 10.87.36. Some thinks claim that not only is the material world is unreal, but even the spiritual world of Vaikuntha is also unreal. We, however, affirm that the spiritual world and the visible material world are both real. Later we will give an example to demonstrate this.

Text 5

Even if they give many millions of examples, the most learned impersonalists still cannot prove their theory, or make the truth anything other than it is. The truth is that the Supreme Personality of Godhead and the individual spirit souls are one only in the sense that they are all spiritual in nature. Otherwise, they are different. For example the Supreme Personality of Godhead creates the material world, and the individual spirit souls residing in the material world are bewildered. Any doubts about the truth that the Supreme Personality of Godhead and the individual spirit souls are different will be removed by the questions and answers in the following eight verses of Srimad-Bhagavatam (3.7.2-9) quoted and explained in this and the following anucchedas.

The first of these verses is given here (Srimad-Bhagavatam 3.7.2):

Text 6

Sri Vidura said: O great brahmana, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?"*

Text 7

Here the word "brahmna" means "O brahmana", "cin-matrasya" means "whose form is spiritual", "bhagavatah" means "whose powers and opulences are manifested by His own internal potency in the spiritual world of Vaikuntha and in other places", "nirgunasya" means who is not touched by the material modes of nature", and ca avikarinah" means "whose limitless forms, potencies, and pastimes are not subject to material changes, like those of the residents of the material world".

Text 8

Here the question is asked: "How is it possible that the Lord, who is not subject to material changes, has some connection with the material modes of nature, which begin with goodness?" Then this question is asked: "If the Supreme Lord has no contact with the material modes, then how is the material universe created, maintained, and destroyed?" Because the Supreme Personality of Godhead is spiritual in nature, it cannot be said that He is in contact with the material modes, for that contact would contradict His spirituality. Still, the material modes have no power to act independently, without the influence of the Supreme Lord. These questions are answered here with the words "lilaya vapi" (this is His pastime).

Text 9

Here the person asking the question accepts the truth that the Supreme Personality of Godhead is spiritual in nature, is free of material change, and is not touched by the material modes of nature. Here he says, "We have no doubt that the Supreme Personality of Godhead is spiritual and has a spiritual form. Still, how is it that He has some contact with the modes of material nature?" That is the meaning of his question.

Paramātma · Sanskrit §83 · English §86

[८३]

निगमयति -

यदैवम् एतेन विवेक-हेतिना मायामयाहङ्कारणात्म-बन्धनम् । च्छित्वाच्युतात्मानुभवोऽवतिष्ठते तम् आहुर् आयन्तिकम् अङ्ग सम्प्लवम् ॥ [भ्प् १२.४.३४]

एतेन पूर्वोक्त-विवेक-शस्त्रेण । मायामयेति विशेषणं स्वरूप- भूताहङ्कारस्य व्यवच्छेदार्थम् । अवतिष्ठते स्व-स्वरूपेणावस्थितो भवति । न केवलम् एतावद् एव अच्युत्मानुभवः अच्युतेऽच्युत-नाम्न्य् आत्मनि परमात्मन्य् अनुभवो यस्य तथाभूत एव सन्न् अवतिष्ठते ॥ १२.४ ॥ श्री-शुकः ॥८४॥

[83]

nigamayati -

yadaivam etena viveka-hetinā māyāmayāhaṅkāraṇātma-bandhanam | cchitvācyutātmānubhavo'vatiṣṭhate tam āhur āyantikam aṅga samplavam || [BhP 12.4.34]

etena pūrvokta-viveka-śastreṇa | māyāmayeti viśeṣaṇaṃ svarūpa- bhūtāhaṅkārasya vyavacchedārtham | avatiṣṭhate sva-svarūpeṇāvasthito bhavati | na kevalam etāvad eva acyutmānubhavaḥ acyute'cyuta-nāmny ātmani paramātmany anubhavo yasya tathābhūta eva sann avatiṣṭhate || 12.4 || śrī- śukaḥ ||84||

English witness · section(s) 86

Anuccheda 86

Text 1

Because He is perfectly spiritual, the Supreme Personality of Godhead does not engage in ordinary insignificant material activities that are impelled by the modes of nature. This truth is repeated again in the following question, which asserts that it is illogical to assume that the Supreme Lord would play in the same way an ordinary material child would play (Srimad-Bhagavatam 3.7.3):

Text 2

"Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times."*

Text 3

Here the word "udyamah" means "what impels one to act". Here it is said that desire (kamah) is the cause of boys' playing (arbhakasya kridayam). "Anyatah" means either "other things" or "other boys". In this way there is a desire to play. The verse then says, However, the Supreme Personality of Godhead is already satisfied (trptasya) with His own (svatah) glories and opulences and powers, and therefore He is always detached from all else. How (katham), then, is it possible that He could desire to play (cikridisa) with the conditioned souls residing in the material world (anyatah)?"

PARAMĀTMA-SANDARBHA

3.9

Sections 84–94

10 bilingual sequence blocks

Paramātma · Sanskrit §84 · English §87

[८४]

अत्रायम् अप्य् एकेषां पक्षः परमेश्वरस्य शक्ति-द्वयम् अस्ति स्वरूपाख्या मायाख्या चेति । पूर्वया स्वरूप-वैभव-प्रकाशनम् अपरया त्व् इन्द्र- जाल-वत्तयैव मोहितेभ्यो जीवेभ्यो विश्व-सृष्ट्य्-आदि-दर्शनम् । दृश्यते चैकस्य नानाविद्यावतः कस्यापि तथा व्यवहारः । न चैवम् अद्वैतवादिनाम् इव वेदनम् आपतितम् । सत्येनैव कर्त्रा सत्यम् एव द्रष्टारं प्रति सत्ययैव तथा शक्त्या वस्तुनः स्फोरणात् लोकेऽपि तथैव दृश्यत इति भवत्व् अपीदं नाम ।

यतः सत्यं न सत्यं नः कृष्ण-पादाब्जामोदम् अन्तरा । जगत् सत्यम् असत्यं वा कोऽयं तस्मिन् दुराग्रहः ॥

तद् एतन्-मते सत इदम् उत्थितम् इत्य् आदिवाक्यानि प्रायो यथा टीका- व्याख्यानम् एव ज्ञेयानि । क्वचित् तत्-कृतानुमानादौ भेद-मात्रस्यासत्त्वे प्रसक्ते वैकुण्ठादीनाम् अपि तथात्व-प्रसक्तिस् तन्-मते स्याद् इत्य् अत्र तु तेषाम् अयम् अभिप्रायः । वयं हि यल् लोक-प्रत्यक्षादि-सिद्धं वस्तु तद् एव तत्-सिद्ध-वस्त्व्-अन्तर-दृष्टान्तेन तद्-धर्मकं साधयामः । यत् तु तद् असिद्धं शास्त्रविद्-अनुभवैक-गम्य-तादृशत्वं तत् पुनस् तद्-दृष्टान्त- परार्थादिनाप्य् अन्यथाकर्तुं न शक्यत एवेति । जीवेश्वराभेद-स्थापना च चिद्-रूपता-मात्र एवेति । अथ स्वाभाविक-माया-शक्त्या परमेश्वरो विश्व- सृष्ट्य्-आदिकं करोति जीव एव तत्र मुह्यतीत्य् उक्तम् । तत्र सन्देहं प्रश्नोत्तराभ्यां परिहरत्य् अष्टभिः -

श्री-विदुर उवाच ब्रह्मन् कथं भगवतश् चिन्-मात्रस्याविकारिणः । लीलया चापि युज्येरन् निर्गुणस्य गुणाः क्रियाः ॥ [भ्प् ३.७.२]

हे ब्रह्मन् चिन्-मात्रस्य चिन्मात्र-स्वरूपस्य सतः स्वरूप-शक्त्या भगवतः श्री-वैकुण्ठादि-गत-तादृशैश्वर्यादि-युक्तस्य अतएव निर्गुणस्य प्राकृत-गुणास्पृष्टस्य तत एवाविकारिणस् तादृक्-स्वरूप-शक्ति-विलास- भूतानां क्रियाणाम् अनन्तानाम् अपि सदोदित-वरानन्त-विध-प्रकाशे तस्मिन् नित्य-सिद्धत्वात् तत्-तत्-क्रियाविर्भाव-कर्तुस् तस्यावस्थाअन्तर- प्राप्तत्वाभावात् प्राकृत-कर्तुर् इव न विकारापत्तिर् इति । निर्विकारस्य च कथं सत्त्वादयः प्राकृत-गुणाः कथं वा तदासङ्ग-हेतुकाः स्थित्य्- आदयः क्रियाश् च युज्येरन् । ततश् च चिन्मात्र-वस्तु-विरोधाद् एव ते च ताश् च न युज्यन्ते । भगवत्त्वे तु स्वैर-चेष्टयापि न युज्येरन् इत्य्

आह लीलया वापीति । अत्राविकारित्व-निर्गुणत्वाभ्यां सह चिन्मात्र-भगवत्त्वं चेत्य् उभयम् अपि स्वीकृत्यैव पूर्व-पक्षिणा पृष्टम् ।

[84]

atrāyam apy ekeṣāṃ pakṣaḥ parameśvarasya śakti-dvayam asti svarūpākhyā māyākhyā ceti | pūrvayā svarūpa-vaibhava-prakāśanam aparayā tv indra- jāla-vattayaiva mohitebhyo jīvebhyo viśva-sṛṣṭy-ādi-darśanam | dṛśyate caikasya nānāvidyāvataḥ kasyāpi tathā vyavahāraḥ | na caivam advaitavādinām iva vedanam āpatitam | satyenaiva kartrā satyam eva draṣṭāraṃ prati satyayaiva tathā śaktyā vastunaḥ sphoraṇāt loke'pi tathaiva dṛśyata iti bhavatv apīdaṃ nāma |

yataḥ satyaṃ na satyaṃ naḥ kṛṣṇa-pādābjāmodam antarā | jagat satyam asatyaṃ vā ko'yaṃ tasmin durāgrahaḥ ||

tad etan-mate sata idam utthitam ity ādivākyāni prāyo yathā ṭīkā- vyākhyānam eva jñeyāni | kvacit tat-kṛtānumānādau bheda-mātrasyāsattve prasakte vaikuṇṭhādīnām api tathātva-prasaktis tan-mate syād ity atra tu teṣām ayam abhiprāyaḥ | vayaṃ hi yal loka-pratyakṣādi-siddhaṃ vastu tad eva tat-siddha-vastv-antara-dṛṣṭāntena tad-dharmakaṃ sādhayāmaḥ | yat tu tad asiddhaṃ śāstravid-anubhavaika-gamya-tādṛśatvaṃ tat punas tad-dṛṣṭānta- parārdhādināpy anyathākartuṃ na śakyata eveti | jīveśvarābheda-sthāpanā ca cid-rūpatā-mātra eveti | atha svābhāvika-māyā-śaktyā parameśvaro viśva- sṛṣṭy-ādikaṃ karoti jīva eva tatra muhyatīty uktam | tatra sandehaṃ praśnottarābhyāṃ pariharaty aṣṭabhiḥ -

śrī-vidura uvāca brahman kathaṃ bhagavataś cin-mātrasyāvikāriṇaḥ | līlayā cāpi yujyeran nirguṇasya guṇāḥ kriyāḥ || [BhP 3.7.2]

he brahman cin-mātrasya cinmātra-svarūpasya sataḥ svarūpa-śaktyā bhagavataḥ śrī-vaikuṇṭhādi-gata-tādṛśaiśvaryādi-yuktasya ataeva nirguṇasya prākṛta-guṇāspṛṣṭasya tata evāvikāriṇas tādṛk-svarūpa-śakti-vilāsa- bhūtānāṃ kriyāṇām anantānām api sadodita-varānanta-vidha-prakāśe tasmin nitya-siddhatvāt tat-tat-kriyāvirgbhāva-kartus tasyāvasthāantara- prāptatvābhāvāt prākṛta-kartur iva na vikārāpattir iti | nirvikārasya ca kathaṃ sattvādayaḥ prākṛta-guṇāḥ kathaṃ vā tadāsaṅga-hetukāḥ sthity- ādayaḥ kriyāś ca yujyeran | tataś ca cinmātra-vastu-virodhād eva te ca tāś ca na yujyante | bhagavattve tu svaira-ceṣṭayāpi na yujyeran ity āha līlayā vāpīti | atrāvikāritva-nirguṇatvābhyāṃ saha cinmātra-bhagavattvaṃ cety ubhayam api svīkṛtyaiva pūrva-pakṣiṇā pṛṣṭam |

English witness · section(s) 87

Anuccheda 87

Text 1

In this way it is affirmed that the Supreme Lord performs no material activities and is not influenced by the material modes. This is also confirmed by the following words (Srimad-Bhagavatam 3.7.4):

Text 2

“By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.”*

Text 3

Here the word “guna-mayya” means consisting of the three modes”, “atma-mayaya” means “by His own potency”, “samsthapayati” means “He protects”, and “pratyapidhasyati” means “He will dissolve”.

Paramātma · Sanskrit §85 · English §88

[८५]

ततश् च तस्य चिन्-मात्र-स्वरूपस्य भवतु भगवत्त्वं तत्रास्माकं न सन्देहः । किन्तु तस्य कथम् इतर-गुणादि-स्वीकारो युज्यते इत्य् एव पृच्छत इति वाक्यार्थः । ततश् चिन्मात्रत्वे भगवत्त्वे च तस्य तुच्छा गुणाः क्रियाश् च न सम्भवन्त्य् एवेति द्विगुणीभूयैव प्रश्नः । लीलया वापि कथं युज्येरन् इति विशदयति ।

क्रीडायाम् उद्यमो ऽर्भस्य कामश् चिक्रीडिषान्यतः । स्वतस्-तृप्तस्य च कथं निवृत्तस्य सदान्यतः ॥ [भ्प् ३.७.३]

उद्यमयैत् प्रवर्तयति इत्य् उद्यमः । अर्भकस्य क्रीडायां प्रवृत्ति-हेतुः कामोऽस्ति । अन्यतस् तु वस्त्व्-अन्तरेण बालान्तर-प्रवर्तनेन वा तस्य क्रीडेच्छा भवति । भगवतस् तु स्वतः स्वेनात्मना स्वरूप-वैभवेन च तृप्तस्य अत एवान्यतः सदा निवृत्तस्य च कथम् अन्यतो जीवाज् जगच् च निमित्तात् चिक्रीडिषेति । न च तस्य ते गुणास् ताङ् क्रियाश् च न विद्यन्ते इत्य् अपलपनीयम् ।

[85]

tataś ca tasya cin-mātra-svarūpasya bhavatu bhagavattvaṃ tatrāsmākaṃ na sandehaḥ |

kintu tasya katham itara-guṇādi-svīkāro yujyate ity eva pṛcchata iti vākyārthaḥ | tataś cinmātratve bhagavattve ca tasya tucchā guṇāḥ kriyāś ca na sambhavanty eveti dviguṇībhūyaiva praśnaḥ | līlayā vāpi kathaṃ yujyeran iti viśadayati |

krīḍāyām udyamo 'rbhasya kāmaś cikrīḍiṣānyataḥ | svatas-tṛptasya ca kathaṃ nivṛttasya sadānyataḥ || [BhP 3.7.3]

udyamayait pravartayati ity udyamaḥ | arbhakasya krīḍāyāṃ pravṛtti-hetuḥ kāmo'sti | anyatas tu vastv-antareṇa bālāntara-pravartanena vā tasya krīḍecchā bhavati | bhagavatas tu svataḥ svenātmanā svarūpa-vaibhavena ca tṛptasya ata evānyataḥ sadā nivṛttasya ca katham anyato jīvāj jagac ca nimittāt cikrīḍiṣeti | na ca tasya te guṇās tāṅ kriyāś ca na vidyante ity apalapanīyam |

English witness · section(s) 88

Anuccheda 88

Text 1

The question “How is it possible for the individual soul to be bewildered by the Lord’s illusory potency maya?” is hinted in these words (Srimad-Bhagavatam 3.7.5):

Text 2

“The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams, or other causes. How, then, does he become engaged in nescience?”

Text 3

This verse explains that the individual soul (yo ‘sau atma) is never out of consciousness (aviluptavabodhah) in any kind of circumstances. The question is asked: “How (katham) does he (sah) become engaged (yujyeta) in nescience (ajaya)?” Here “decatah” means because of bad circumstances, or because of situation not favorable for the eyes”, “kalatah” means “because of time, which passes like lightning”, “avasthatah” means because of the various situations, such as the condition of the memory”, “svatah” means “because of dreams and illusions, such as the illusion of thinking the glittering on a seashell’s surface is genuine silver”, and “anyatah” means “because of other causes, as are seen in the example of the clay pot and other like examples”. In this way the individual soul’s consciousness is never interrupted (aviluptavabodhah). That is the meaning.

Paramātma · Sanskrit §86–87 · English §89

[८६]

तथैव प्रसिद्धेर् इत्य् आह --

अस्राक्षीद् भगवान् विश्वं गुण-मय्यात्म-मायया । तया संस्थापयत्य् एतद् भूयः प्रत्यपिधास्यति ॥ [भ्प् ३.७.४]

गुण-मय्या त्रैगुण्य-व्यञ्जिन्या आत्माश्रितया मायया संस्थापयति पालयति प्रत्यपिधास्यति प्रातिलौम्येन तिरोहितं करिष्यति । जीवस्य च कथं माया- मोहितत्वं

[86]

tathaiva prasiddher ity āha --

asrākṣīd bhagavān viśvaṃ guṇa-mayyātma-māyayā | tayā saṃsthāpayaty etad bhūyaḥ pratyapidhāsyati || [BhP 3.7.4]

guṇa-mayyā traiguṇya-vyañjinyā ātmāśritayā māyayā saṃsthāpayati pālayati pratyapidhāsyati prātilaumyena tirohitaṃ kariṣyati | jīvasya ca kathaṃ māyā- mohitatvaṃ

English witness · section(s) 89

Anuccheda 89

Text 1

Another problem is described in these words (Srimad-Bhagavatam 3.7.6):

Text 2

“The Lord, as the Supersoul, is situated in every living being’s heart. Why then do the living entities’ activities result in misfortune and misery?”*

Text 3

Here the words “bhagavan eka evaisa” refer to the Supersoul. “Sarva-ksetresv avasthitah” means situated in the material bodies of all conditioned souls”. The verse then asks: “Why (kutah) then do the living entities’(amusya) activities (karmabhih) result in misfortune (durbhagatvam) and misery (klecah)?” The meaning of this verse is: “As two things cannot occupy the same point in space, either in water or land, so these two propositions cannot

both be true.”

Paramātma · Sanskrit §88 · English §90

[८८]

घटतीत्य् आक्षेपान्तरम् आह --

देशतः कालतो यो ऽसाव् अवस्थातः स्वतो ऽन्यतः । अविलुप्तावबोधात्मा स युज्येताजया कथम् ॥ [भ्प् ३.७.५]

योऽसौ देशादिभिर् अविलुप्तावबोध आत्मा जीवः स कथम् अजयाविद्यया युज्येत । तत्र देश-व्यवधानतो देश-गत-दोषतो वा चक्षुः प्रकाश इव कालतो विद्युद् इव अवस्थातः स्मृतिर् इव स्वतः शुक्ति-रजतम् इव अन्यतो घटादि-वस्त्व् इव न तस्यावबोधो लुप्यते अव्याहत-स्वरूप-भूत-ज्ञानाश्रयत्वाद् एवेत्य् अर्थः ॥

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ghaṭatīty ākṣepāntaram āha --

deśataḥ kālato yo 'sāv avasthātaḥ svato 'nyataḥ | aviluptāvabodhātmā sa yujyetājayā katham || [BhP 3.7.5]

yo'sau deśādibhir aviluptāvabodha ātmā jīvaḥ sa katham ajayāvidyayā yujyeta | tatra deśa-vyavadhānato deśa-gata-doṣato vā cakṣuḥ prakāśa iva kālato vidyud iva avasthātaḥ smṛtir iva svataḥ śukti-rajatam iva anyato ghaṭādi-vastv iva na tasyāvabodho lupyate avyāhata-svarūpa-bhūta- jñānāśrayatvād evety arthaḥ ||

English witness · section(s) 90

Anuccheda 90

Text 1

The Supreme Personality of Godhead is not only spiritual in nature. He is also the master of all opulences. Sri Maitreya accepts this when he says (Srimad-Bhagavatam 3.7.9):

Text 2

"Certain conditioned souls put forward the theory that the Supreme Brahman, or the Supreme Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic."*

Text 3

Here the words "seyam bhagavato maya" mean the Lord's potency that creates, maintains, and destroys the material worlds, a potency that is called maya and is manifested from the Lord's inconceivable internal potency". "Yan nayena virudhyate" means "This is against all logic". The meaning is that the Lord's inconceivable potency is beyond ordinary material logic.

Text 4

Although the internal and external potencies of the Lord are both inconceivable, for the external potency maya is itself manifested from the internal potency, nevertheless the Supreme Personality of Godhead is not touched by maya's three material modes, which begin with the mode of goodness, nor is He touched by maya's pastimes of creating, maintaining, and destroying the material worlds. That is the meaning.

Text 5

The Supreme Personality of Godhead is not only spirit. Here is the meaning: Neither material activities nor the material modes have any influence over the Supreme Personality of Godhead. However because maya's material modes and material activities ultimately find their shelter in the Supreme Personality of Godhead, it is imagined that they have influence over Him. Here the words "seyam" mean "the Lord's external potency, which is called maya".

Text 6

The Supreme Lord describes the illusory potency maya in these words of Srimad-Bhagavatam (2.9.34):

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

Text 7

The words in this verse (Srimad-Bhagavatam 3.7.9, which was quoted in text 2 of this anuccheda) may also be divided yan na yena virudhyate" instead of "yan nayena virudhyate" Interpreted in this way the word "yan" means "the maya potency, which takes shelter of the Supreme Lord", "na" means "not", "yena" means "by the Supreme

Personality of Godhead", and virudhyate" means "is contradicted." Interpreted in this way, the words mean "This is not against all logic".

Text 8

Here (in Srimad-Bhagavatam 2.9.34 quoted in text 6 of this anuccheda) the word "abhasah" (reflection) indicates that the rays of sunlight, even if they create colorful rainbows or bewildering mirages, never contradict or obscure the shining of the sun globe, which is their source. Thus in this interpretation of Srimad-Bhagavatam 3.7.9, quoted in text 2 of this anuccheda) the idea of a contradiction or of illogic is denied.

Text 9

In this way Srimad-Bhagavatam 3.7.9 may be interpreted according to these words of Srimad-Bhagavatam (1.7.10):

"The Lord possesses transcendental qualities and opulences."

Text 10

If these words are interpreted "nayena virudhyate", they may mean "the Supreme Personality of Godhead cannot be understood by material logic". If the words are interpreted "na yena virudhyate" they may mean "the Supreme Personality of Godhead cannot be understood by taking shelter of His maya potency".

Text 11

In Srimad-Bhagavatam (6.9.34) it is said:

"O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain, and annihilate this cosmic manifestation by Yourself. Nevertheless,although You appear engaged in material activity, You are transcendental to all material qualities. Consequently, these transcendental activities of Yours are extremely difficult to understand."*

In this prose passage of Srimad-Bhagavatam, it is clearly said that the Supreme Personality of Godhead does not perform material activities impelled by the material modes. In the next passage (Srimad-Bhagavatam 6.9.35) it is said:

"These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship , like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work,

and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position."*

In this prose passage of Srimad-Bhagavatam the Lord's feature as the Supersoul is described and it is asked whether His presence in the material world of the three modes is like that of the conditioned souls who try to enjoy the material nature. In the next passage it is said:

"O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the Supreme Controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy."*

In this prose passage of Srimad-Bhagavatam it is said that the Supreme Personality of Godhead has inconceivable potencies.

Text 12

That the Supreme Lord's potencies are inconceivable is confirmed by the dessriptions that follow the word bhagavati" in this prose passage of Srimad-Bhagavatam (6.9.36).

Text 13

That the Supreme Lord employs His inconceivable potency to personally enter the material world is confirmed here (in Srimad-Bhagavatam 6.9.36) by the use of the word "svarupa- dvayabhavat".

Text 14

In Srimad-Bhagavatam (6.9.37) it is said:

"A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality."*

The gist of this prose passage is: "O Lord, You appear in this world in order to enlighten the intelligent and the unintelligent."

Text 15

In Srimad-Bhagavatam 6.9.34, which was quoted here (in text 11 of this anuccheda), the word "acarirah" means free of having to perform the activities that must be performed by a material body", and "acaranah" means not needing to take shelter of the earth or any other thing". That is the meaning.

Text 16

In Srimad-Bhagavatam 6.9.35 (quoted in text 11 of this anuccheda) it is hinted that the Lord employs His external potency to create the material world. For this reason the Lord's internal potency is superior to the external potency.

Text 17

In Srimad-Bhagavatam (2.9.34) the Supreme Lord explains:

"O Brahma, whatever appears to be of any value, if it is without relation to me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

In this way it is shown that the Lord's external potency, maya, is like a reflection. That the maya potency does not directly touch the Supreme Lord is described in these words of Srimad-Bhagavatam (2.7.23):

"O Supreme Personality of Godhead, You have cast away the effects of the material energy by dint of Your spiritual potency."*

This also confirmed by these words of Srimad-Bhagavatam (2.7.47):

"In the Supreme Personality of Godhead the illusory energy does not stand."*

Text 18

In this way any seeming contradictions in the nature of the Supreme Personality of Godhead are resolved and the inconceivable maya potency's bewilderment of the conditioned souls is described. This is shown by the words "icvarasya" and "yan" in Srimad-Bhagavatam 3.7.9 (quoted here in the beginning of anuccheda 90). Here the word

"yan" (yat) has the force of the instrumental case and it means "by the power of His transcendental knowledge and other opulences, the Supreme Personality of Godhead (icvarasya) is perfectly able to remain always free of the influence of maya". On the other hand, even the liberated (vimuktasya) individual soul (jivasya) is in a much inferior (karpanyam) to the Lord, and may have to enter the trap of the three modes of material nature (bandhanam).

Text 19

The state of the individual soul fallen into the material world is described in these words of Srimad-Bhagavatam (6.5.15):

"If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?"*

Text 20

The fate of the individual soul fallen in the material world is also described in these words spoken by the Personified Vedas (Srimad-Bhagavatam 10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

Text 21

In the verse (Srimad-Bhagavatam 3.7.9) quoted in the beginning of this anuccheda the words "bhagavato maya" indicate that the Supreme Personality of Godhead is free from maya's touch. As the monarch who controls maya, He is free from her power. This has been explained previously.

Paramātma · Sanskrit §89 · English §91

[८९]

तत्रैव विरोधान्तरम् आह -

भगवान् एक एवैष सर्व-क्षेत्रेष्व् अवस्थितः । अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥ [भ्प् ३.७.६]

एष एक एव भगवान् परमात्मापि सर्व-क्षेत्रेषु सर्वस्य जीवस्य क्षेत्रेषु देहेष्व् अवस्थितः । तत्र सति कथम् अमुष जीवस्य दुर्भगत्वं स्वरूप- भूत-ज्ञानादि-लोपः कर्मभिः क्लेशश् च तस्य वा कुतो नास्ति । न ह्य् एकस्मिन् जलादौ स्थितयोर् वस्तुनोः कस्यचित् तत्-संसर्गः कस्यचिन् नेति युज्यत इत्य् अर्थः ।

[89]

tatraiva virodhāntaram āha -

bhagavān eka evaiṣa sarva-kṣetreṣv avasthitaḥ | amuṣya durbhagatvaṃ vā kleśo vā karmabhiḥ kutaḥ || [BhP 3.7.6]

eṣa eka eva bhagavān paramātmāpi sarva-kṣetreṣu sarvasya jīvasya kṣetreṣu deheṣv avasthitaḥ | tatra sati katham amuṣa jīvasya durbhagatvaṃ svarūpa- bhūta-jñānādi-lopaḥ karmabhiḥ kleśaś ca tasya vā kuto nāsti | na hy ekasmin jalādau sthitayor vastunoḥ kasyacit tat-saṃsargaḥ kasyacin neti yujyata ity arthaḥ |

English witness · section(s) 91

Anuccheda 91

Text 1

The conditioned soul in the material world who, bewildered by the Supreme Lord's illusory potency maya, does not understand his true nature, is also described in these words of Srimad-Bhagavatam (3.7.10):

Text 2

"The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off."*

Text 3

Here “yad” means “of maya” and “arthena vina” mean “without a purpose”. Although he is eternal, always existing in the three phases of time (past, present, and future), the individual soul does not know this truth about himself. Here the word “atma-viparyayah” indicates that the conditioned soul has forgotten his true identity.

Text 4

Here the word “upadrastuh” refers to the individual spirit soul. Although this word is in the genitive case, it has the force of the instrumental. “Sva-cirac-cedanadibhih” means “in a dream he believes that his head has been cut off”.

Text 5

In truth the head is not really cut off. Indeed, it is not possible for anyone to sit in one place and see his own head being cut off in another place. The sight of this is only an illusion created by the Lord’s maya potency. This is described in the following words of Vedanta-sutra (3.2.3):

“It is like a dream created by the maya potency.”

Paramātma · Sanskrit §90 · English §92

[९०]

तत्र केवलं चिन्-मात्रत्वं न सम्भवतीति भत्गवत्त्वम् एवाङ्गीकृत्य श्री- मैत्रेय उवाच -

सेयं भगवतो माया यन् नयेन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यम् उत बन्धनम् ॥ [भ्प् ३.७.९]

यया विश्व-सृष्ट्य्-आदिकं भवति सेयं भगवतोऽचिन्त्य-स्वरूप-शक्तेर् मायाख्या शक्तिः । यद् या च नयेन तर्केण विरुध्यते तर्कातीततया सेयम् अप्य् अचिन्त्येत्य् अर्थः । यद्यप्य् एवं द्वयोर् अप्य् अचिन्त्यत्वं तथापि भगवतो म्>अयेत्य् अनेन व्यक्तत्वात् स्वरूप-शक्तेर् अन्तरङ्गत्वाद् बहिरङ्गाया मायाया गुणैः सत्त्वादिभिस् तत्-कार्यैः स्थापनादि-लीलाभिश् च नासौ स्पृशत इत्य् अर्थः । तन्त्रेण चायम् अर्थः । यद् यया मायया येन भगवता सह न विरुध्यते नासौ विरोध-विषयीक्रियत इति च एवम् एव षष्ठे नवमाध्याये - दुरवबोध इव तवायम् इत्य् [भ्प् ६.९.३४] आदिना गद्येन तस्य सगुण- कर्तृत्वं विरुध्य पुनर् अथ तत्रभवान् इति [भ्प् ६.९.३५] गद्येनान्तर्यामितया गुण-विसर्ग-पतितत्वेन जीववद् भोक्तृत्व-योगं सम्भाव्य, न हि विरोध उभयम् इत्य् [भ्प् ६.९.३६] आदि गद्येन तत्र तत्रावितर्क्य-शक्तित्वम् एव च सिद्धान्ते योजितम् ।

तत्र स्वरूप-शक्तेर् अवितर्क्यत्वं भगवतीत्य् आदिभिर् विशेषणैर् मायायाश् चात्म-मायाम् इत्य् अनेन दर्शितम् । तत्र स्वरूप-द्वयाभावाद् इत्य् अस्य तथाप्य् अचिन्त्य-शक्त्या तत्-कर्तृत्वं तद्-अन्तःपातित्वं च विद्यते इत्य् अर्थः । सम-विषम-मतीनाम् इति [भ्प् ६.९.३७] तु गद्यं तथाप्य् उच्चावच-बुद्धीनां तथा स्फुरसीति प्रतिपत्त्य्-अर्थं ज्ञेयम् । दुरवबोध इवेति प्राक्तन-गद्ये त्व् अशरीर इति शरीर-चेष्टां विना अशरण इति भूम्य्-आद्य्-आश्रयं विना इत्य् अर्थः ।

अथ तत्रेत्य् आदौ स्वकृतेऽपि तस्यापि हेतु-कर्तृत्वाद् योजनीयम् । तस्माद् अत्रापि स्वरूप-शक्तेर् एव प्राधान्यं दर्शितम् । अतएव ऋतेऽर्थं यत् प्रतीयेत इत्य् [भ्प् २.९.३४] आदौ मायाया आभास-स्थानीयत्वं प्रदश्र्य तद्-अस्पृश्यत्वम् एव भगवतो दर्शितम् । त्वम् आद्यः पुरुषः साक्षाद् इत्य् आदौ मायां व्युदस्य चिच्-छक्त्या इत्य् [भ्प् १.७.२३] अनेन च तथा ज्ञापितम् । माया परैत्य् अभिमुखे च विलज्जमाना इत्य् [भ्प् २.७.४७] अनेन च । तद् एवं भगवति तद्- विरोधं परिहृत्य जीवेऽप्य् अविद्या-सम्बन्धम् अतर्क्यत्वेन दर्शितया तन्- माययैव समादधति । ईश्वरस्येति यद् इत्य् अनेनैव सम्बध्यते ।

अर्थ-वशाद् अत्र च तृतीयया परिणम्यते । यद् यया ईश्वरस्य स्वरूप- ज्ञानादिभिः समर्थस्य अतएव

विमुक्तस्य जीवस्य कार्पण्यं तत्-तत्- प्रकाश-तिरोभावस् तथा बन्धनं
तद्-दर्शि-गुण-मय-जाल-प्रवेशश् च भवतीति । तद् उक्तम् - तत्-सङ्ग-भ्रंशितैश्वर्यम् इति [भ्प् ६.५.१५] । तद् एतत् सर्वम् अभिप्रेत्य श्रुतयोऽप्य् आहुः - स यद् अजया त्व् अजाम् इत्य् आदाव् अपेत- भग इति [भ्प् १०.८७.३८] च ।

अत्र मूल-पद्ये भगवतो मायेत्य् अनेन भगवत्त्वं तु मायिकम् इत्य् आयातम् । इन्द्रस्य मायेत्य् अत्र यथेन्द्रत्वम् ।

[90]

tatra kevalaṃ cin-mātratvaṃ na sambhavatīti bhatgavattvam evāṅgīkṛtya śrī- maitreya uvāca -

seyaṃ bhagavato māyā yan nayena virudhyate | īśvarasya vimuktasya kārpaṇyam uta bandhanam || [BhP 3.7.9]

yayā viśva-sṛṣṭy-ādikaṃ bhavati seyaṃ bhagavato'cintya-svarūpa-śakter māyākhyā śaktiḥ | yad yā ca nayena tarkeṇa virudhyate tarkātītatayā seyam apy acintyety arthaḥ | yadyapy evaṃ dvayor apy acintyatvaṃ tathāpi bhagavato m>ayety anena vyaktatvāt svarūpa-śakter antaraṅgatvād bahiraṅgāyā māyāyā guṇaiḥ sattvādibhis tat-kāryaiḥ sthāpanādi-līlābhiś ca nāsau spṛśata ity arthaḥ | tantreṇa cāyam arthaḥ | yad yayā māyayā yena bhagavatā saha na virudhyate nāsau virodha-viṣayīkriyata iti ca evam eva ṣaṣṭhe navamādhyāye - duravabodha iva tavāyam ity [BhP 6.9.34] ādinā gadyena tasya saguṇa-kartṛtvaṃ virudhya punar atha tatrabhavān iti [BhP 6.9.35] gadyenāntaryāmitayā guṇa-visarga-patitatvena jīvavad bhoktṛtva-yogaṃ sambhāvya, na hi virodha ubhayam ity [BhP 6.9.36] ādi gadyena tatra tatrāvitarkya-śaktitvam eva ca siddhānte yojitam |

tatra svarūpa-śakter avitarkyatvaṃ bhagavatīty ādibhir viśeṣaṇair māyāyāś cātma-māyām ity anena darśitam | tatra svarūpa-dvayābhāvād ity asya tathāpy acintya-śaktyā tat-kartṛtvaṃ tad-antaḥpātitvaṃ ca vidyate ity arthaḥ | sama-viṣama-matīnām iti [BhP 6.9.37] tu gadyaṃ tathāpy uccāvaca-buddhīnāṃ tathā sphurasīti pratipatty-arthaṃ jñeyam | duravabodha iveti prāktana-gadye tv aśarīra iti śarīra-ceṣṭāṃ vinā aśaraṇa iti bhūmy-ādy-āśrayaṃ vinā ity arthaḥ |

atha tatrety ādau svakṛte'pi tasyāpi hetu-kartṛtvād yojanīyam | tasmād atrāpi svarūpa-śakter eva prādhānyaṃ darśitam | ataeva ṛte'rthaṃ yat pratīyeta ity [BhP 2.9.34] ādau māyāyā ābhāsa-sthānīyatvaṃ pradarśya tad-aspṛśyatvam eva bhagavato darśitam | tvam ādyaḥ puruṣaḥ sākṣād ity ādau māyāṃ vyudasya cic-chaktyā ity [BhP 1.7.23] anena ca tathā jñāpitam | māyā paraity abhimukhe ca vilajjamānā ity [BhP 2.7.47] anena ca | tad

evaṃ bhagavati tad- virodhaṃ parihṛtya jīve'py avidyā-sambandham atarkyatvena darśitayā tan- māyayaiva samādadhati | īśvarasyeti yad ity anenaiva sambadhyate |

artha-vaśād atra ca tṛtīyayā pariṇamyate | yad yayā īśvarasya svarūpa- jñānādibhiḥ samarthasya ataeva vimuktasya jīvasya kārpaṇyaṃ tat-tat- prakāśa-tirobhāvas tathā bandhanaṃ tad-darśi-guṇa-maya-jāla-praveśaś ca bhavatīti | tad uktam - tat-saṅga-bhraṃśitaiśvaryam iti [BhP 6.5.15] | tad etat sarvam abhipretya śrutayo'py āhuḥ - sa yad ajayā tv ajām ity ādāv apeta- bhaga iti [BhP 10.87.38] ca |

atra mūla-padye bhagavato māyety anena bhagavattvaṃ tu māyikam ity āyātam | indrasya māyety atra yathendratvam |

English witness · section(s) 92

Anuccheda 92

Text 1

In this way the pure spirit soul misidentifies with the material body. This is shown by another example given in Srimad-Bhagavatam (3.7.11):

Text 2

“As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.”*

Text 3

This verse explains: “As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.”* The soul then thinks: “I am this material body”. Although what he is sees is only a false-ego reflection, the pure soul thinks he sees his actual self.

Text 4

The conditioned soul’s misidentification with the material body is also described in these words (Srimad-Bhagavatam 11.12.53) spoken by the Supreme Personality of Godhead Himself:

“As one may imitate singers and dancers, so the inactive spirit soul imitates the activities of the material intelligence.”

Text 5

A liberated soul does not mistakenly identify with the material body. This is described in the following words (Srimad-Bhagavatam 5.11.12):

“A person who is liberated in this life (jivan- mukta) can see all these things vividly.”*

Text 6

Here the prefix “vi” means “entering that”. This means that because he is protected by the Lord’s inconceivable internal potency, the liberated soul is not touched by the inconceivable external potency maya. That is the conclusion. The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §91 · English §93

[९१]

एवं पूर्वत्रापि ज्ञेयम् । पुनर् अपि जीवस्य वस्तुतः स्वीय-तत्-तद्- अवस्थत्वाभावेऽपि भगवन्-माययैव तत्-तत्-प्रतीतिर् इति सदृष्टान्तम् उपपादयति ।

यद् अर्थेन विनामुष्य पुंस आत्म-विपर्ययः । प्रतीयत उपद्रष्टुः स्व-शिरश् छेदनादिकः ॥ [भ्प् ३.७.१०]

यद् यस्य । मायया हेतोर् अर्थेन विनापि । यद्य् अपि तस्य त्रिकालम् एव सोऽर्थो नास्ति तथाप्य् आत्म-विपर्ययः आत्मविस्मृति-पूर्वक-पराभिमाने नाहम् एव तद्-धर्मीत्य् एवंरूपः सोऽर्थः स्यात् । उपद्रष्टुर् जीवस्य । तृतीयार्थे षष्ठी । स्वप्नावस्थायां जीवेन स्व-शिरश्-छेदनादिकोऽतीवासम्भवोऽर्थः प्रतीयते । न हि तस्य शिरश् छिन्नं न तु वा स्व-शिरश् छेदं कोऽपि पश्येत् । किन्तु भगवन्-मायैवान्यत्र-सिद्धं तद्-रूपम् अर्थं तस्मिन्न् आरोपयतीति ।

[91]

evaṃ pūrvatrāpi jñeyam | punar api jīvasya vastutaḥ svīya-tat-tad- avasthatvābhāve'pi bhagavan-māyayaiva tat-tat-pratītir iti sadṛṣṭāntam upapādayati |

yad arthena vināmuṣya puṃsa ātma-viparyayaḥ | pratīyata upadraṣṭuḥ sva-śiraś chedanādikaḥ || [BhP 3.7.10]

yad yasya | māyayā hetor arthena vināpi | yady api tasya trikālam eva so'rtho nāsti tathāpy ātma-viparyayaḥ ātmavismṛti-pūrvaka-parābhimāne nāham eva tad-dharmīty evaṃrūpaḥ so'rthaḥ syāt | upadraṣṭur jīvasya | tṛtīyārthe ṣaṣṭhī | svapnāvasthāyāṃ jīvena

sva-śiraś-chedanādiko'tīvāsambhavo'rthaḥ pratīyate | na hi tasya śiraś chinnaṃ na tu vā sva-śiraś chedaṃ ko'pi paśyet | kintu bhagavan-māyaivānyatra-siddhaṃ tad-rūpam arthaṃ tasminn āropayatīti |

English witness · section(s) 93

Anuccheda 93

Text 1

In this way it has been explained in a general way that the Supreme Personality of Godhead engages in pastimes of creating, maintaining, and destroying the material universes. Because some readers may still doubt that this is the truth, we will, as fence-maker will again and again push his fence-pots into the ground to make them secure, present more arguments to prove this truth beyond any doubts.

Text 2

Here someone may ask: “In His pastime of protecting the material world, the Supreme Personality of Godhead, in the forms of His many incarnations, enters the material world again and again. At these times the Lord takes the side of the devotees and, by fighting great battles and performing other like activities, diminishes the power of the demons. At these times the Lord shows His mercy to the devotees by smiling at them, gesturing that they not be afraid, and in many other ways also. Are all these activities really performed by the Supreme Lord Himself, or does He not really perform them personally?

Text 3

“The first of these views, that these activities are indeed performed by the Supreme Lord Himself, is the actual truth. However, on the other hand, it is not logical to assume that the Supreme Lord would ally Himself with one group of conditioned souls against another group of conditioned souls. The second view asserts that these incarnations and pastimes are not the forms and activities of the Supreme Lord Himself. In this way this second view is different from the first view.”

Text 4

To these words the following reply may be given: Yes. That is the truth. The Supreme Personality of Godhead does not descend to the this world for the purpose of granting protection to the world. Rather, He manifests the forms of His many incarnations and His many pastimes to please His associates from the spiritual world, the demigods that rule over the planets, and His many other devotees.

Text 5

This is also confirmed by the following words of the Padma Purana, where the Supreme Lord says:

“If I wish, I can kill all the demons in a single moment. The real reason I perform many activities is to give pleasure to My devotees.

Text 6

“By vision, by meditation, and by touch only do the fish, the tortoise, and the birds maintain their offspring. Similarly do I also, O Padmaja.”*

Text 7

In the Hari-bhakti-sudhodaya, the Supreme Lord says:

“All My desires are at once fulfilled. It is to fulfill My devotees’ desires that I take birth again and again in this world. Therefore, please tell Me: What is your desire?”

Text 8

This is also described in the following prayer, where Queen Kunti tells the Supreme Personality of Godhead (Srimad-Bhagavatam 1.8.20):

“You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to dissriminate between matter and spirit. How, then, can we women know You perfectly?”*

Text 9

In his commentary on these words, Srila Sridhara Svami confirms that the Supreme Personality of Godhead does indeed descend to the material world for the purpose of teaching the science of devotional service.

Text 10

This is also confirmed by the following words, where Brahma tells the Supreme Personality of Godhead (Srimad-Bhagavatam 10.14.37):

“I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vrndavana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vrndavana pastimes are simply to enthuse Your devotees. If someone takes Your Vrndavana pastimes to be

material, he will be misled."*

Text 11

That the Supreme Personality of Godhead incarnates through the agency of His in internal potency is confirmed by these words spoken by the demigod Brahma (Srimad-Bhagavatam 3.9.23):

"The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator."*

Text 12

Here the word "grhita-gunavatarah" means the Lord's incarnations, which are merciful and have a host of other virtues". In this way it is declared that the Lord descends to the material world in order to give bliss to His devotees. He does not really descend to the world in order to take sides with the demigods and protect the world, for the protection of the world is easily accomplished by the Lord's maya potency.

Text 13

In this world some devotees of the Lord may meet in order to taste together the bliss of pure love for the Supreme Lord. In that assembly some other persons, who do not understand the truth about the Lord's glories, may also participate in the chanting, play on the mrdaggas and other musical instruments, and even dance in ecstatic bliss as they sing the Lord's holy names.

Text 14

The Supreme Personality of Godhead Himself explains (Srimad-Bhagavatam 11.14.24):

"My devotee who weeps, laughs, dances and sries out as without shame he chants My holy names in a voice choked with ecstasy, purifies the entire world."

Text 15

This is also described in the following words of the scriptures:

"Ignoring the material world, a great devotee dances, wild with transcendental bliss as he chants the holy names of Lord Hari."

Text 16

Here someone may say that it is not possible for the devotees to be really happy, for they cannot ignore the sufferings of the non-devotees. Their troubles will stop the devotees' bliss.

Text 17

Their bodies' made of pure goodness, the great sages experience the greatest transcendental bliss. Seeing the love their Lord has for His devotees, the sages follow in His footsteps. In this way the sages are very merciful to the non-devotees. The sages' bliss and mercy are not mutually contradictory qualities.

Text 18

The mercy of the sages is seen in the following words spoken by Maharaja Pariksit to all the great sages (Srimad-Bhagavatam 1.19.23):

"You are naturally inclined to do good to others, and for this you have no interest, either in this life or in the next."*

Text 19

The mercy of the sages is also described by these words in the beginning of Jada Bharata's story (Srimad-Bhagavatam 5.13.24):

"Being a Vaisnava, he was naturally very kindhearted, and he therefore told the king about the constitutional position of the soul."*

Text 20

The sages' mercifulness is also seen in these words from Sri Narada's dessription of his previous birth (Srimad-Bhagavatam 1.5.24):

"Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy."*

Text 21

The glories of the Lord and His devotees are described in this prayer spoken by Queen Kunti to Lord Krsna (Srimad-Bhagavatam 1.8.27):

"My obeisances unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied and therefore You are the most gentle and are the master of the monists."*

Text 22

Srila Sridhara Svami comments:

"Here the word 'akincana-vitta' means 'He who is the be-all-and-end-all of the materially impoverished devotees'."

Text 23

In this way it is proved that the Supreme Lord is not ungrateful to His devotees. He loves His devotees. He removes their sufferings and brings them transcendental bliss.

Text 24

The best of the Supreme Lord's internal potencies is the potency called hladini. The best activity of this potency is devotional service. In this way the Lord and His devotees love each other eternally.

Text 25

This is described in the following words of Srimad-Bhagavatam (10.86.59):

"The Supreme Personality of Godhead loves His devotees."

Text 26

Devotional service thus delights the Supreme Personality of Godhead. This, of course, does not mean that the devotees are not delighted also. As one of the Lord's potencies, devotional service is simultaneously one and different from the Lord.

Text 27

This is confirmed by the Lord Himself in the following words (Bhagavad-gita 4.11):

"All of them, as they surrender unto Me, I reward accordingly."*

Text 28

Situated in the devotee's heart, devotional service manifests as many activities. Engaged in devotional service in this way, the devotee thinks, "my service to the Lord brings me great bliss". In this way devotional service brings a great wonder of transcendental bliss.

Text 29

In this way it is seen that the potencies and the Lord, who is the master of all potencies, are different. All this is explained in these words spoken to Durvasa Muni by Lord Sri Visnu (Srimad-Bhagavatam 9.4.63-68):

Text 30

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.*

Text 31

“O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.*

Text 32

“Since pure devotees give up their homes, wives, children, relatives, riches, and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?*

Text 33

“As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.*

Text 34

“My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?*

Text 35

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”*

Text 36

That the Supreme Personality of Godhead is not ungrateful to His devotees is shown here in Srimad-Bhagavatam 9.4.65-67 (quoted here in texts 32-34). The idea that the devotees to not taste transcendental bliss is refuted by Srimad-Bhagavatam 9.4.68 (quoted here text 35). That the hladini-sakti is the best of the Lord’s potencies is affirmed by Srimad-Bhagavatam 9.4.63-64 (quoted here in texts 30-31).

Text 37

That the Supreme Personality of Godhead is present as the devotional service in His devotees' hearts is described in Srimad-Bhagavatam 9.4.67 (quoted here in text 34).

Text 38

In the first of these statements it is seen that the Supreme Personality of Godhead has no faults. In the second of these statements the endeavor for happiness is seen in two ways: 1. a person may endeavor only for his own happiness, and 2. a person may endeavor to make others happy.

Text 39

In the first of these two kinds of endeavors mercy is not possible, for in that situation a person thinks only of his own benefit and he does not care about the benefit of others. In the second of these kinds of endeavor one feels happy in others happiness and unhappy in others suffering. In that situation one will desire that others may be happy. However, a person who has never been touched by the sufferings that others feel cannot experience the emotion of compassion. This is described in the following words of Srimad-Bhagavatam (10.10.14):

Text 40

"By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain."*

Text 41

The Supreme Personality of Godhead is full of spiritual bliss and free of all material contamination. Therefore He does not make any distinction between material suffering and material so-called happiness, which is actually only a different kind of suffering. In this way the Lord is like the owl's eyes, which do not make any distinction between the light and the darkness.

Text 42

Some philosophers assert that the Supreme Personality of Godhead has no connection at all with any material sufferings. They say that, because He is all-knowing He is certainly aware of the sufferings of others, but still He does not suffer personally. This is like the example of the person who traveled a very circuitous route in order to avoid passing a

toll-station, but all his efforts only brought him to the toll-station anyway.

Text 43

They say that one perceives suffering when suffering touches the heart. The suffering may be one's own personal suffering or the suffering of others. There is no real distinction. Both are suffering. Any idea that the Supreme Personality of Godhead is not all-knowing is refuted by the example that compares Him to the everywhere-shining sun. Also, in this way it is seen that the Lord does have transcendental qualities.

Text 44

This idea, that the Supreme Personality of Godhead personally suffers is not the truth. The truth is that even though He is aware of all suffering that every occurs, the Supreme Personality of Godhead never feels suffering personally. This is because He is all-powerful. He has the power to do anything, to undo anything, or to change anything into anything else. It is also because He is by His very nature the crest-jewel of all compassionate persons. he does not require to suffer personally in order to feel compassion for others. Thus He is not like the conditioned souls, who require to suffer in the material world before they can feel compassion for others' suffering.

Text 45

Devotional service brings happiness to the devotees. Obstacles that prevent them from meeting the Supreme Personality of Godhead bring the devotees suffering. When the Lord sees these obstacles, His heart melts with compassion for the devotees. That compassion takes the form of devotional service.

Text 46

Many devotees, like Gajendra, turn to the Lord when they are troubled by material sufferings. In this condition they pray, "The Supreme Lord is my only shelter", and thus they attain devotional service. Others, like the Yamalarjuna trees, attain devotional service by the mercy of great souls, like Sri Narada. Still others attain devotional service because they are naturally humble. In these ways the Lord gives His mercy and frees them from material sufferings. He does not consider whether they are qualified to receive His mercy or not qualified to receive it. He gives His mercy without restriction. In this way He stops the sufferings of His devotees. He rescues them from the cycle of repeated birth and death.

Text 47

If material sufferings had a different cause, they might never come to an end. In this way it is proved that material sufferings and material happiness are meant to bring the soul to

the Supreme Lord and to the happiness of devotional service.

Text 48

If the perception of happiness and suffering were something different from this dessription, then the attainment of happiness and the end of suffering would be attained in a way other than by engaging in devotional service. This conclusion is not at all logical or true.

Text 49

Thus the conclusion is that the Supreme Personality of Godhead never experiences material happiness or material suffering. He is like a spiritual kalpa-vrksa that fulfills everyone's desires. Sri Akrura confirms this in these words (Srimad-Bhagavatam 10.38.22):

Text 50

"No one is Krsna's dearest friend. No one is His hated enemy. He rejects no one. Still, He reciprocates His devotees' love. To them He is like a kalpa-vrksa tree that fulfills all desires."

Text 51

Here the word "kaccit" means "a person who is not a devotee". that the Supreme Personality of Godhead dearly loves His devotees is confirmed by these words (Srimad-Bhagavatam 10.48.26):

"My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity."*

Text 52

That the Supreme Personality of Godhead is equal to all to also confirmed by these words of Lord Siva (Srimad-Bhagavatam 6.17.33-34):

"He holds no one as very dear and no one as inimical. he has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.*

Text 53

"The magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Narayana."*

Text 54

That the Supreme Personality of Godhead is equal to all and is like a desire tree that fulfills His devotees' desires is described by Sri Prahlada is these words (Srimad-Bhagavatam 8.23.8):

"O Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy, and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is like that of a desire tree, which yields everything according to one's desire."*

Text 55

This verse means: "O Lord, You favor Your devotees (bhakta-priyo 'si), but still You are certainly equal toward everyone (sama-drcah). This is not partiality (avisamah), however, for Your characteristic is like that of a desire tree (kalpa-taru-svabhavah), which yields everything according to one's desire."*

Text 56

In another interpretation of this verse it is understood that the Supreme Personality of Godhead is like a desire tree or other like things and for this reason one should take shelter of Him. Also, He is naturally partial to His devotees, and this partiality to them dopes not at all conflict with His natural impartiality to everyone.

Text 57

In some readings the word "avisama-svabhavah" (He is naturally impartial) is replaced by "visama- svabhavah" (He is naturally partial to His devotees). His partiality to them is appropriate because in this way He reciprocates with them (bhaktan bhajate). Because the Lord has inconceivable potencies His impartiality to all and His partiality to His devotees do not contradict each other.

Text 58

That the Lord is partial to the devotees is also confirmed by these words of Srimad-Bhagavatam (2.4.14):

“Let me offer my respectful obeisances unto He who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.”*

Text 59

Srila Sridhara Svami comments:

“Here there is no fault in the Lord’s partiality to the devotees, for the Lord has inconceivable powers and opulences.”

Text 60

That although He is equal to all, the Supreme Personality of Godhead is still partial to His devotees is confirmed by Sri Bhisma in these words of Srimad-Bhagavatam (1.9.21-22):

“Being the absolute Personality of Godhead, He is present in everyone’s heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.*

Text 61

“Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.”*

Text 62

This partiality to the devotees is confirmed by the Lord Himself in these words (Bhagavad-gita 9.29):

“I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.”*

Text 63

Thus the Supreme Personality of Godhead is not at fault for being partial to His devotees. Actually He manifests His various incarnations and pastimes by His transcendental potency for the purpose of pleasing His devotees. He does not descend to this world in order to protect the material world. That was already established by Vidura’s question (Srimad-Bhagavatam 3.7.2-7) previously quoted in this book.

Text 64

When He incarnates in the material world, the Lord associates with the material demigods. Because associating with them in His pastimes would ordinarily not be very pleasing to Him, He personally enters them and fills them with devotion. In this way they become acceptable companions for Him and He accepts them. When the Lord accepts the forms of His different incarnations by the agency of His internal potency, He does not lose or change His personality. He is the same person in each incarnation. The Lord incarnates only to please His devotees. Aside from His love for His devotees, He is impartial and equal to all, for He neither hates nor loves anyone. When a person has jaundice, sugar candy tastes bitter. However, eating sugar candy is the cure for jaundice. In the same way the Supreme Lord gives His association to the demons. That association is bitter for them, but it is also the cure for their continued existence in the world of birth and death. In this way the Supreme Lord acts for the demons' welfare.

Text 65

That the Supreme Personality of Godhead acts so that the conditioned souls may become liberated is confirmed by these words (Srimad-Bhagavatam 9.24.57-58):

"O Maharaja Pariksit, but for the Lord's personal desire there is no cause for His appearance, disappearance, or activities. As the Supersoul, He knows everything. Consequently, there is no cause that affects Him, not even the results of fruitive activities.*

Text 66

"The Supreme Personality of Godhead acts through His material energy in the creation, maintenance, and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death, and duration of materialistic life. Thus He enables the living being to return home, back to Godhead."*

Text 67

According to these words of Srila Sukadeva Gosvami at the end of Srimad-Bhagavatam's Ninth Canto, the periodic dissolution of the material cosmos, material forms, and material qualities, and their subsequent re-manifestation are all the mercy of the Lord. This is also confirmed in Srila Sridhara Svami's commentary.

Text 68

That the Supreme Personality of Godhead comes to the material world to protect the devotees is confirmed by this prayer in Srimad-Bhagavatam (10.70.27):

"My dear Lord, You are the proprietor of all the worlds and You have incarnated Yourself along with Your plenary expansion Lord Balarama. It is said that Your appearance in this

incarnation is for the purpose of protecting the faithful and destroying the miscreants. Under the circumstances, how is it possible that miscreants like Jarasandha can put us into such deplorable conditions of life against Your authority? We are puzzled at the situation and cannot understand how it is possible."*

Text 69

These words are a request sent to the Supreme Personality of Godhead by the kings imprisoned by Jarasandha. Srila Sridhara Svami gives the following explanation:

"The gist of this verse is: 'O Lord, if You have descended to this world to protect the devotees, then why do we suffer so painfully? Why do Jarasandha and others disobey Your orders? Even though You give them protection, why do the people continue to suffer the results of their past karma? We do not understand why this is so? These things are not right.' That is the meaning of this verse."

Text 70

In this explanation by Srila Sridhara Svami it is seen that the Supreme Lord is supremely independent and can enjoy pastimes in any way He wishes, and it is also seen that it is very difficult to understand how the powerful maya potency awards to the demigods, demons, and other conditioned souls the results of their past fruitive actions.

Text 71

By their own actions, the individual spirit souls in the material world bring upon themselves various kinds of good and bad results. That is clearly seen in this world.

Text 72

The maya potency cannot imitate the Supreme Lord's pastimes. The Supreme Lord is completely independent and can do whatever He likes.

Text 73

That Yamaraja and his servants are bound to follow the orders of the Supreme Personality of Godhead is seen in these words spoken by Lord Krsna to Yamaraja (Srimad-Bhagavatam 10.45.45):

"Some time back you caused the drowning of the son of Our teacher. I order you to return him."*

Text 74

Because it is very rare that one will receive a direct order from the Supreme Lord in this way, Yamaraja is not at fault for acting in a way contrary to his ordinary duties.

Text 75

However, if some persons hate them, the Lord at once becomes the partisan of His devotees. This is not a fault on the Lord's part. The Lord loves His devotees. He protects them, and, with His hladini potency, He brings them great bliss.

Text 76

The hatred of persons who oppose the devotees only increases the devotees' love for the Lord, and that love brings the devotees a great wonder of intense transcendental bliss at every moment, a bliss that has nothing to do with the hopeless parched desert of impersonal so-called liberation.

Text 77

Thus devotional service, which is manifested from the Supreme Lord's internal potency, eclipses everything else and makes it unimportant by comparison. This is described in the following words of Srimad-Bhagavatam (6.17.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Because they have no material desires and because they are interested to work for the welfare of all living beings, the devotees of the Lord become free from the many horrible and unbearable sufferings of continued material existence.

Text 78

The impersonalists find it very difficult to attain the true goal of life. Unaware of the true goal of life, the impersonalists attain impersonal liberation, which is just like hell. Materialists filled with material desires attain various so-called heavenly material worlds where they enjoy like worms in stool. The Supreme Personality of Godhead gives these destinations to the impersonalists and the materialists.

Text 79

That the activities of the Lord are always for the benefit of everyone is confirmed by Naga-patnis in these words (Srimad-Bhagavatam 10.16.33):

"O dear Lord, You are equal to everyone. For You there is no distinction between Your sons, friends, and enemies. Therefore the punishment which You have so kindly offered to Kaliya is exactly befitting. O Lord, You have descended especially for the purpose of annihilating all kinds of disturbing elements within the world, and because You are the Absolute Truth, there is no difference between Your mercy and punishment. We think, therefore, that this apparent punishment to Kaliya is actually some benediction."*

Text 80

Here the word "sutanam" means "of the demigods, who are protected as if they were sons", and damam" means "punishment".

Text 81

Even Putana and other demons attained the same destination that is attained by the greatest devotees. Thus is is seen that even artificially imitating the activities of the great devotees is glorious. This is confirmed by the following words addressed to the Supreme Personality of Godhead (Srimad-Bhagavatam 10.14.35):

"I think of how You are so kind, so magnanimous that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation."*

Text 82

If some devotees commit offenses to other devotees, the offenders burn for a long time in the volcanic fires of hatred to not only other devotees, but even to the Supreme Lord Himself. After some time they receive the angry touch of the Supreme Lord. In that way their offenses become destroyed, and they attain the feet of the Lord at the end. Such devotees do not attain impersonal liberation, for they are protected by the eternal nature of the devotional service they have already performed.

Text 83

In this way the Lord is like a mother angry with her children. Thus the Lord's actions are right, just, and good. This is explained in the following passage (Srimad-Bhagavatam 1.7.1-12, which is discussed here in anucchedas 93-104), which begins with these words of Srimad-Bhagavatam (7.1.1), where King Pariksit inquired:

Text 84

"My dear brahmana, the Supreme Personality of Godhead, Visnu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra, and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?*

Text 85

Here the word "samah" means "because He is the Supersoul, He is equal to all", "suhrt" means the well-wisher", and "bhagavan priyah" means the affectionate Supreme Personality of Godhead". The question in this verse is: "If He is equal, affectionate, and helpful to all living beings, why does the Supreme Personality of Godhead show partiality by killing the demons?" Thus the Lord is partial. To some He is a dear friend, and to others He is an enemy.

Paramātma · Sanskrit §92 · English §94

[९२]

माया-मात्रं तु कात्स्न्र्येनानभिव्यक्त-स्वरूपत्वाद् इति न्यायेन । अतएव शुद्धस्यापि सतो जीवस्यौपाधिकेनैव रूपेणोपाधि-धर्मापत्तिर् इति दृष्टान्तान्तरेणोपपादयतीति --

यथा जले चन्द्रमसः कम्पादिस् तत्-कृतो गुणः । दृश्यते ऽसन्न् अपि द्रष्टुर् आत्मनो ऽनात्मनो गुणः ॥ [भ्प् ३.७.११]॥

यथा जले प्रतिबिम्बितस्यैव चन्द्रमसो जलोपाधि-कृतः कम्पादि-गुणो धर्मो दृश्यते न त्व् आकाश-स्थितस्य तद्वद् अनात्मनः प्रकृत-रूपोपाधेर् धर्मः आत्मन शुद्धस्यासन्न् अपि अहम् एव सोऽयम् इत्य् आवेशान् माययोपाधि-तादात्म्यापन्नाहङ्काराभासस्य प्रतिबिम्ब-स्थानीयस्य तस्य द्रष्टुर् आध्यात्मिकावस्थस्यैव यद्यपि स्यात् तथापि शुद्धोऽसौ तद्- अभेदाभिमानेन तं पश्यतीत्य् अर्थः । तद् उक्तम् एकादशे श्री-भगवता -

नृत्यतो गायतः पश्यन् यथैवानुकरोति ताम् । एवं बुद्धि-गुणान् पश्यन्न् अनीहोऽप्य् अनुकार्यते ॥ [भ्प् ११.२२.५३] इति ।

तथैवोक्तम् - शुद्धो विचष्टे ह्य् अविशुद्ध-कर्तुर् इति । वि-शब्दस्य चात्र तद्- आवेश एव तात्पर्यं तस्माद् भगवतोऽचिन्त्य-स्वरूपान्तरङ्ग-महा-प्रवल- शक्तित्वाद् बहिरङ्गया प्रवलयाप्य् अचिन्तयापि माययापि न सृष्टिः । जीवस्य तु तया सृष्टिर् इति सिद्धान्तितम् ॥ ३.७ ॥ श्री-शुकः ॥ ८५-९२ ॥

[92]

māyā-mātraṃ tu kārtsnyenānabhivyakta-svarūpatvād iti nyāyena | ataeva śuddhasyāpi sato jīvasyaupādhikenaiva rūpeṇopādhi-dharmāpattir iti dṛṣṭāntāntareṇopapādayatīti --

yathā jale candramasaḥ kampādis tat-kṛto guṇaḥ | dṛśyate 'sann api draṣṭur ātmano 'nātmano guṇaḥ || [BhP 3.7.11]||

yathā jale pratibimbitasyaiva candramaso jalopādhi-kṛtaḥ kampādi-guṇo dharmo dṛśyate na tv ākāśa-sthitasya tadvad anātmanaḥ prakṛta-rūpopādher dharmaḥ ātmana śuddhasyāsann api aham eva so'yam ity āveśān māyayopādhi-tādātmyāpannāhaṅkārābhāsasya pratibimba-sthānīyasya tasya draṣṭur ādhyātmikāvasthasyaiva yadyapi syāt tathāpi śuddho'sau tad- abhedābhimānena taṃ

paśyatīty arthaḥ | tad uktam ekādaśe śrī-bhagavatā -

nṛtyato gāyataḥ paśyan yathaivānukaroti tām | evaṃ buddhi-guṇān paśyann anīho'py anukāryate || [BhP 11.22.53] iti |

tathaivoktam - śuddho vicaṣṭe hy aviśuddha-kartur iti | vi-śabdasya cātra tad- āveśa eva tātparyaṃ tasmād bhagavato'cintya-svarūpāntaraṅga-mahā-pravala- śaktitvād bahiraṅgayā pravalayāpy acintayāpi māyayāpi na sṛṣṭiḥ | jīvasya tu tayā sṛṣṭir iti siddhāntitam || 3.7 || śrī-śukaḥ || 85-92 ||

English witness · section(s) 94

Anuccheda 94

Text 1

Here someone may say that because He has needs that require to be fulfilled, because He is partial to some living entities, and because He fears other living entities, the Supreme Personality of Godhead hatefully kills His enemies. This is not an accurate description of the Supreme Personality of Godhead. This is explained in the following words (Srimad-Bhagavatam 7.1.2):

Text 2

“Lord Visnu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?”*

Text 3

Here the word “nihsreyasam” means transcendental pleasure”.

Paramātma · Sanskrit §93 · English §95

[९३]

एवं सृष्ट्य्-आदि-लीला-त्रये योजिनेऽपि पुनर् विशेषतः संशय्य सिद्धान्तः क्रियते स्थूणा-निखनन-न्यायेन । ननु पालन-लीलायां ये येऽवतारास् तथा तत्रैव स्व-प्रसाद-व्यट्जक-स्मिताभय-मुद्रादि-चेष्टया सुर-पक्ष-पातो युद्धादि-चेष्टया दैत्य-संहार इत्य् आदिका या या वा लीलाः श्रूयन्ते ते च ताश् च स्वयं परमेश्वरेण क्रियन्ते न वा । आद्ये पूर्व-पक्षस् तद् अत्रस्थ एव प्रत्युत पक्ष-पातादिना वैषम्यं च । अन्ते तेषाम् अवताराणां लीलानां च न स्वरूप-भूतया सिध्यतीति सम्प्रतिपत्ति-भङ्गः । अत्रोच्यते । सत्यं विश्व- पालनार्थं परमेश्वरो न किञ्चित् करोति किन्तु स्वेन सहैवावतीर्णान् वैकुण्ठ-पार्षदान् तथाधिकारिक-देवाद्य्-अन्तर्गतान् तथा तटस्थान् अन्यांश् च भक्तान् आनन्दयितुं स्वरूप-शक्त्याविष्कारेणैव नानावतारान् लीलाश् चासौ प्रकाशयति । तद् उक्तं पाद्मे -

मुहुर्तेनापि संहर्तुं शक्तो यद्यपि दानवान् । मद्-भक्तानां विनोदार्थं करोमि विविधाः क्रियाः ॥

दर्शन-ध्यान-संस्पर्शैर् मत्स्य-कूर्म-विहङ्गमाः । स्वान्य् अपत्यानि पुष्णन्ति तथाहम् अपि पद्मज ॥ इति ।

हरि-भक्ति-सुधोदये -

नित्यं च पूर्ण-कामस्य जन्मानि विविधानि मे । भक्त-सर्वेष्ट-दानाय तस्मात् किं ते प्रियं वद ॥ इति ।

तथा श्री-कुन्ती-देवी-वचनं च -- भक्ति-योग-विधानार्थं कथं पश्येम हि स्त्रिय इति [भ्प् १.८.२०] । अत्र भक्ति-योग-विधानार्थं तद्-अर्थम् अवतीर्णं त्वाम् इति टीका च । श्री-ब्रह्म-वचनं च --

प्रपञ्चं निष्प्रपञ्चोऽपि विडम्बयसि भूतले । प्रपन्न-जनतानन्द- सन्दोहं प्रथितुं प्रभो ॥ [भ्प् १०.१४.३७]

स्वरूप-शक्त्यैवाविष्कारश् च श्री-ब्रह्मणैव दर्शितः -

एष प्रपन्न-वरदो रमयात्म-शक्त्या यद् यत् करिष्यति गृहीत-गुणावतार [भ्प् ३.९.२३] इत्य् आदिना । गृहीता गुणाः कारुण्यादयो यत्र तथाभूतोऽवतारो यस्येत्य् अर्थः । तद् एवं भक्तानन्दार्थम् एव तान् प्रकटयतस् तस्याननुसंहितम् अपि सुर-पक्ष-पातादि-विश्व-पालन-रूपं तन्-माया- कार्यं स्वत एव

भवति । लोके यथा केचिद् भक्ताः परस्परं भगवत्- प्रेम-मुखोल्लासाय मिलितास् तद् अनभिज्ञान् अपि कांश्चिन् मार्दङ्गिकादीन् सङ्गृह्य तद्-गुण-गानानन्देनोन्मत्तवन् नृत्यन्तो विश्वेषाम् एवामङ्गलं घ्नन्ति मङ्गलम् अपि वर्धयन्तीति । तद् उक्तं वाग् गद्-गदेत्य् आदौ मद्- भक्ति-युक्तो भुवनं पुनातीति [भ्प् ११.१४.२४] । एवम् एवोक्तम् -

सृष्ट्य्-आदिकं हरेर् नैव प्रयोजनम् अपेक्ष्य तु । कुरुते केवलानन्दाद् यथा मर्त्यस्य नर्तनम् ॥ इति । [नारायण-संहिता]

न च वक्तव्यं स्वेन तेषां तैर् अपि स्वस्यानन्दने स्वतस् तृप्तता-हानिः स्यात् तथान्यान् परित्यज्य च तेषाम् एवानन्दने वैषम्यान्तरम् अपि स्याद् इति । तत्राद्ये विशुद्धोर्जित-सत्त्व-तनुम् आश्रितेऽपि मुनि-जने स्वतस् तृप्ति- पराकाष्ठां प्राप्तो भक्त-वात्सल्य-दर्शनात् तद्-अनुचर एवासौ गुणो न तु तत्-प्रतिघातीति लभ्यते । यथा सर्वान् मुनीन् प्रति श्री-परीक्षिद्-वाक्यम्

नेहाथ नामुत्र च कश्चनार्थ ऋते परानुग्रहम् आत्म-शीलम् । [भ्प् १.१९.२३]

तथा जड-भरत-चरितादौ - सिन्धु-पतय आत्म-सतत्वं विगणयतः परानुभावः परम-कारुणिकतयोपदिश्य इत्य् आदि [भ्प् ५.१३.२४]

श्री-नारद-पूर्व-जन्मनि -- चक्रुः कृपां यद्यपि तुल्य-दर्शनाः; शुश्रूषमाणे मुनयो ऽल्प-भाषिणि । [भ्प् १.५.२४]

तथा कुन्ती-स्तवे -

नमो ऽकिञ्चन-वित्ताय निवृत्त-गुण-वृत्तये । आत्मारामाय शान्ताय कैवल्य-पतये नमः ॥ [भ्प् १.८.२७]

अकिञ्चना भक्ता एव वित्तं सर्वस्वं यस्येति टीका च । ततोऽन्यथा चाकृतज्ञता-दोषश् च निर्दोषे भगवत्य् आपतति । ततः सिद्धे तथाविधस्यापि भक्त-वात्सल्ये भक्तानां दुःख-हान्या सुख-प्राप्त्या वा स्वानन्दो भवतीत्य् आयातम् एव । किं च परम-सारअ-भूताया अपि स्वरूप-शक्तेः सार- भूता ह्लादिनी नाम या वृत्तिस् तस्या एव सार-भूतो वृत्ति-विशेषो भक्तिः सा च रत्य्-अपर-पर्याया । भक्तिर् भगवति भक्ते च निक्षिप्त-निजोभय-कोटिः सर्वदा तिष्ठति । अतएवोक्तं भगवान् भक्त-भक्तिमान् इति । तस्माद् भक्तस्थया तया भगवतस् तृप्तौ न स्वतस् तृप्तिर्ता-हानिः । प्रत्युत शक्तित्वेन स्वरूपतो भिन्नाभिन्नाया अपि तस्याः ये यथा मां प्रपद्यन्ते तांस् तथैव भजाम्य् अहम् इति न्यायेन

भक्त-चित्त-स्फुरिताया भेद-वृत्तेर् एव स्फुरणात् भगवतो मां ह्लादयत्य् अस्य भक्तिर् इति आनन्दचमत्कारातिशयश् च भवति । शक्ति-तद्वतोर् भेदमतेऽपि विशिष्टस्यैव स्वरूपत्वं सम्प्रतिपन्नम् ।

तद् एतत् सर्वम् अभिप्रेत्य भणितं दुर्वाससं प्रति श्री-विष्णुना -

अहं भक्त-पराधीनो ह्य् अस्वतन्त्र इव द्विज । साधुभिर् ग्रस्त-हृदयो भक्तैर् भक्त-जन-प्रियः ॥

नाहम् आत्मानम् आशासे मद्-भक्तैः साधुभिर् विना । श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिर् अहं परा ॥

ये दारागार-पुत्राप्त- प्राणान् वित्तम् इमं परम् । हित्वा मां शरणं याताः कथं तांस् त्यक्तुम् उत्सहे ॥

मयि निर्बद्ध-हृदयाः साधवः सम-दर्शनाः । वशे कुर्वन्ति मां भक्त्य् सत्-स्त्रियः सत्-पतिं यथा ॥

मत्-सेवया प्रतीतं ते सालोक्यादि-चतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतो ऽन्यत् काल-विप्लुतम् ॥

साधवो हृदयं मह्यं साधूनां हृदयं त्व् अहम् । मद्-अन्यत् ते न जानन्ति नाहं तेभ्यो मनाग् अपि ॥ [भ्प् ९.४.६३-६८] इति ।

अत्र ये दारागारेति त्रयम् अकृतज्ञता-निवारणे साधवो हृदयं मह्यम् इति स्वतस् तृप्ति-परिहारे । भक्तेः स्वरूप-शक्ति-सार-ह्लादिनी-सारत्वे च अहं भक्त-पराधीन इति द्वयम् ।

तत्रैव भक्तेष्व् अपि भक्ति-रूपेण तत्-प्रवेशे सति विशेषतो मत्-सेवया प्रतीतम् इत्य् अपि ज्ञेयम् । ततो न प्राक्तनो दोषः । द्वितीयेऽप्य् एवम् आचक्ष्महे । परानन्दने प्रवृत्तिर् द्विधा जायते परतो निजाभीष्ट-सम्पत्त्यै क्वचित् तद्-अभीष्ट-मात्र-सम्पत्त्यै च । तत्र प्रथमो नात्राप्य् अयुक्तः सात्मार्थ-मात्रतया कुत्रापि पक्षपाताभावात् । अत्रोत्तर-पक्षे पर-सुखस्य पर-दुःखस्य चानुभवेनैव परानुकूल्येनैव प्रवृत्तीच्छा जायते न तु यत्-किञ्चिज्-ज्ञान-मात्रेण चित्तस्य पर-दुःखास्पर्शे कृपा-रूप- विकारासम्भवात् ।

यथा कण्टक-बिद्धाङ्गो जन्तोर् नेच्छति तां व्यथाम् । जीव-साम्यं गतो लिङ्गैर् न तथाबिद्ध-कण्टकः ॥ इति न्यायात् ।

ततश् च सदा परमानन्दैकरूपेऽपहत-कल्मषे भगवति प्राकृतस्य सुखाभिध-दुःखस्य प्रसिद्ध-दुःखस्य च

सूर्य पेचक-चक्षुर् ज्योतिष इव तमस इव चात्यन्ताभावात् तत्-तद्-अनुभवो नास्त्य् एव ।

यत् तु भगवति दुःख-सम्बन्धं परिजिहीर्षन्तोऽपि केचिद् एवं वदन्ति, तस्मिन् दुःखानुभव-ज्ञानम् अस्त्य् एव, तच् च परकीयत्वेनैव भासते न तु स्वीयत्वेनेति । तद् अपि घट्ट-कुड्यां प्रभातम् दुःखानुभवो नाम हि अन्तः-करणे दुःख-स्पर्शः, स च स्वस्माद् भवतु परस्माद् वेति दुःख-सम्बन्धाविशेषात् । असर्वज्ञता-दोषश् च सूर्य-दृष्टान्तेनैव परिहृतः, प्रत्युत गुणत्वेनैव दर्शितश् च । तस्मात् तस्मिन् यत् किञ्चिद् दुःख-ज्ञानम् अस्तु, दुःखानुभवस् तु नास्त्य् एव । यत एव कर्तुम् अकर्तुम् अन्यथा-कर्तुं समर्थे परम-करुणामय-निचय-शिरोमणौ तस्मिन् विराजमानेऽप्य् अद्यापि जीवाः संसार-दुःखम् अनुभवन्तीत्य् अत्र नैर्घृण्य- परिहारश् च भवति । यत् तु भक्तानां सुखं तत् तस्य भक्ति-रूपम् एव, तथा तेषां दुःखं भगवत्-प्राप्त्य्-अन्तरायेणैव भवति, तत्र चाधिका भगवत्य् एव चित्तार्द्रता जायते सा च भक्तिर् एवेति । क्वचिद् गजेन्द्रादीनाम् अपि प्राकृत एव दुःखे स एव मम शरणम् इत्य् आदिना तथैव भक्तिर् उद्भूतैवेति । क्वचिद् यमलार्जुनादिषु श्री-नारदादि- भक्तानां भक्तिः स्फुटैवेति च सर्वथा दैन्यात्मक-भक्त-भक्त्य्- अनुभव एव तं करुणयति न तु प्राकृतं दुःखं, योग्ये कारुणे सत्य् अयोग्यस्य कल्पनानौचित्यआत् दुःख-सद्-भावोऽस्त्य् एव कारणत्वे सर्व- संसारोच्छित्तेः ।

अथ तस्य परम्परा-कारणत्वम् अस्त्य् एव चेद् अस्स्तु न कापि हानिर् इति । तस्माद् उभयथा भक्तानन्दने तद्-भक्त्य्-अनुभव एव भगवन्तं प्रवर्तयतीति सिद्धम् । तत् एतद् उक्तं भवति । यद्य् अन्यस्य सुख-दुःखम् अनुभूयापि तत्-तत्-त्यागेनेतरस्य सुखः दुःख-हानिं वा सम्पादयति तदैव वैषम्यम् आपतति । श्री-भगवति तु प्राकृत-सुख- दुःखानुभवाभावान् न तद् आपतति, यथा कल्प-तरौ । तद् उक्तं श्रीमद्- अक्रूरेण -

न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा । तथापि भक्तान् भजते यथा तथा सुर-द्रुमो यद्वद् उपाश्रितोऽर्थदः ॥ इति [भ्प् १०.३८.२२] ।

अत्र भक्ताद् अन्य एव कश्चिद् इति ज्ञेयम् ।

कः पण्डितस् त्वद्-अपरं शरणं समीयाद् भक्त-प्रियाद् ऋत-गिरः सुहृदः कृतज्ञाद् इत्य् [भ्प् १०.४८.२६] एतद्-वाक्येनैव तत्-प्रियत्व-प्रोक्तेः । श्री- महादेवेनाप्य् उक्तम् --

न ह्य् अस्यास्ति प्रियः कश्चिन् नाप्रियः स्वः परो ऽपि वा । आत्मत्वात् सर्व-भूतानां सर्व-भूत-प्रियो हरिः ॥

तस्य चायं महा-भागश् चित्रकेतुः प्रियो ऽनुगः । सर्वत्र सम-दृक् शान्तो ह्य् अहं चैवाच्युत-प्रियः ॥ [भ्प् ६.१७.३३-३४]

तथोक्तं श्री-प्रह्लादेनापि --

चित्रं तवेहितम् अहो ऽमित-योगमाया- लीला-विसृष्ट-भुवनस्य विशारदस्य । सर्वात्मनः समदृशो ऽविषमः स्वभावो भक्त-प्रियो यद् असि कल्पतरु-स्वभावः ॥ [भ्प् ८.२३.८] इति ।

अर्थश् च -- यत् त्वं भक्त-प्रियोऽसि सोऽपि समदृशस् तव स्वभावोऽविषमः विषमो न भवति । तत्र हेतु-गर्भ-विशेषणं कल्पतरु-स्वभाव इति । तस्माद् विषम-स्वभावतया प्रतीतेऽपि त्वय्य् अवैष्यम् इत्य् अतीव चित्रम् इति । अथवा परत्रापि कल्प-वृक्षादि-लक्षणे समान एवाश्रयणीये वस्तुनि भक्त-पक्ष-पात-रूप-वैषम्य-दर्शनाद् वैषम्यम् अपि समस्यैव स्वभाव इत्य् एव व्याख्येयम् । तथा पूर्वत्रापि भक्तान् भजत इति वैषम्य एव योजनीयम् इति । वस्तुतस् तु श्री-भगवत्य् अचिन्त्यम् ऐश्वर्यम् एव मुख्यस् तद्-अविरोधे हेतुः । यद् उक्तम् - नमो नमस् तेऽस्त्व् ऋषभाय सात्वताम् इत्य् [भ्प् २.४.१४] आदौ द्वितीयस्य चतुर्थे टीकायाम् । तद् एवं वैषम्य-प्रतीताव् अप्य् अदोषत्वायाचिन्त्यम् ऐश्वर्यम् आहेति । तद् उक्तं श्री-भीष्मेण

सर्वात्मनः समदृशो ह्य् अद्वयस्यानहङ्कृतेः । तत्-कृतं मति-वैषम्यं निरवद्यस्य न क्वचित् ॥

तथाप्य् एकान्त-भक्तेषु पश्य भूपानुकम्पितम् । यन् मे ऽसूंस् त्यजतः साक्षात् कृष्णो दर्शनम् आगतः ॥ इति [भ्प् १.९.२१-२२]

तथा श्री-भगवता -

समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥ इति [भ्प् ९.२९]

तद् एवं तत्-तद्-दोषे भक्त-पक्ष-पातस्य स्वरूप-शक्ति-सार-भूतत्वे भक्त-विनोदार्थम् एव स्वरूप-शक्त्यैव स्वयम् एव च तत्-तद्-अवतार-लीलाः करोति भगवान् ततो विश्व-पालनं तु स्वयम् एव सिध्यतीति स्थिते न वैदुर- प्रश्नस् तद्-अवस्थः । अत्र देवादीनां प्राकृततया तैः सह लीलायां स्वतस् तृप्तता-हानिस् तेषु तद्-अंशावेशादि-स्वीकारेणाग्रे परिहर्तव्या । तथा न चावतारादीनां

स्वरूप-शक्त्य्-आत्मता-हानिः । तथा भक्त-विनोदैक- प्रयोजनक-स्वैर-लीला-कैवल्येन चान्यत्र राग-द्वेषाभावान् न वैषम्यम् अपि प्रत्युत पित्त-दूषित-जिह्वानां खण्डाद् वैरस्य इव तस्मान् निग्रहेऽप्य् अनुभूयमाने तेषां दुष्टतादि-क्षपण-लक्षणं हितम् एव भवति । अत्र

न ह्य् अस्य जन्मनो हेतुः कर्मणो वा महीपते । आत्म-मायां विनेशस्य परस्य द्रष्टुर् आत्मनः । यन् मया चेष्टितं पुंसः स्थित्य्-उत्पत्त्य्-अप्ययाय हि । अनुग्रहस् तन्-निवृत्तेर् आत्म-लाभाय चेष्यते ॥ [भ्प् ९.२४.५७-५८]

इति नवमान्तस्थ-श्री-शुक-वाक्यानुसारेण प्रलये लीनोपाधेर् जीवस्य धर्माद्य्-असम्भवाद् उपाधि-सृष्ट्य्-आदिना धर्मादि-सम्पादनेनानुग्रह इति तदीय=टीकानुसारेण च । तथा,

लोके भवान् जगति नः कलयावतीर्णः सद्-रक्षणाय खल-निग्रहणाय चान्यः । कश्चित् तदीयम् अभियाति निदेशम् ईश किं वा जनः स्वकृतम् ऋछति तन् न विद्मः ॥ [भ्प् १०.७०.२७]

इति जरासन्ध-बद्ध-राज-वृन्द-निवेदनेऽपि ईश्वरे त्वयि सद्-रक्षणार्थम् अवतीर्णेऽपि चेद् अस्माकं दुःखं स्यात् तर्हि किम् अन्यः कश्चिज् जरासन्धादिस् त्वद्-आज्ञाम् अपि लङ्घयति किं च त्वया वक्ष्यमाणोऽपि जनः स्व-कर्म- दुःखं प्राप्नोतीत्य् एवेति न विद्मः । न चैतद् उभयम् अपि युक्तम् इति भावः । इति तदीय-टीकानुसारेण च लीलायाः स्वैरत्वेऽपि दुर्घटनी मायैव तदा तदा देवानुसरादीनां तत्-तत्-कर्मोद्बोध-सन्धानम् अपि घटयति । यथा स्व-स्व-कर्मणा पृथग् एव चेष्टमानानां जीवानां चेष्टा-विशेषाः परस्पर-शुभाशुभ-शकुन्ततया घटिता भवतीत्य् आदिकं लोकेऽपि दृश्यते । यत्र तु क्वचिद् एषा तल्-लीलाजवम् अनुगन्तुं न शक्नोति तत्रैव परमेशितुः स्वैरता व्यक्तीभवति । यथा -

गुरु-पुत्रम् इहानीतं निज-कर्म-निबन्धनम् । आनयस्व महाराज मच्-छासन-पुरस्कृतः ॥ [भ्प् १०.४५.४५]

इति यम-विषयक-श्री-भगवद्-आदेशादौ । ततश् च तस्यातिविरल-प्रचारत्वान् न सर्वत्र कृत-हान्य्-अकृताभ्यागम-प्रसङ्गश् च ।

अथ यदि केचिद् भक्तानाम् एव द्विषन्ति तदा तदा भक्त-पक्ष- पातान्तःपातित्वाद् भगवता स्वयं तद्-द्वेषेऽपि न दोषः । प्रत्युत भक्त- विषयक-तद्-रतेः पोषकत्वेन
ह्लादिनी-वृत्ति-भूतानन्दोल्लास-विशेष एवासौ । येन हि द्वेषेण
प्रतिपद-प्रोन्मीलत्-सान्द्रानन्द-वैचित्री-समतिरिक्त-भक्ति-

रस-मरुस्थल-ब्रह्म-कैवल्यापादान-रूपत्वेन तदीय-भक्ति-रस-महा- प्रतियोगितया ततोऽन्यथा दुश्चिकित्सतया च तत्रोचितम् । तद्-उत्थ-भगवत्- तेजसा तत्-स्वरूप-शक्तेर् अपि तिरस्कारेण ध्वंसाभाव-तुल्यत्वम् । स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिन इति [भ्प् ६.१७.२८] न्यायेनान्येषाम् अतीव दुःसहं तेषाम् अपि कामुकानां निकामम् अनभीष्टम् उद्दण्ड-दण्ड-विशेषं कुर्वत्य् एव भगवति तस्य सर्व-हित- पर्यवसायि-चारित्र-स्वभावत्वाद् एव तत्-तद्-दुर्वार-दुर्वासनामयाशेष-संसार-क्लेश-नाशोऽपि भवति । यः खल्व् अभेदोपासकानाम् अतिकृच्छ्र- साध्यः पुरुषार्थः । क्वचिच् च परमार्थ-वस्त्व्-अवभिज्ञानां नरक- निर्विशेषं तेषां कामिनां तु निकामम् अभीष्टं विटकीटानाम् इवामेध्यं स्वर्ग-विशेषं तेभ्यो ददाति स परमेश्वरः । अतएवोक्तं नागपत्नीभिः - रिपोः सुतानाम् अपि सुतवत्

पाल्यानां देवानाम् इत्य् [भ्प् १०.१६.३३] अर्थः । दमम् इति यतो दम अपीत्य् अर्थः । यत् तु पूतनादाव् उत्तम-भक्त-गतिः श्रूयत तद्-भक्तानुकरण- माहात्म्येनैवेति तत्र तत्र स्पष्टम् एव । यथा सद्-वेषाद् अपि पूतनापि सकुलेत्य् [भ्प् १०.१४.३५] आदि ।

अथ यदि केचिद् भक्ता एव सन्तो भक्तान्त्रेषु कथञ्चिद् अपराध्यन्ति तदा तेनैवापराधेन भक्तेषु भगवति च विवर्तमानं द्वेष-बाडवानल- ज्वालालापम् अनुभूय चिरात् कथञ्चित् पुनः सद्-वेषेणापि भगवत्- संस्पर्शादिना सपरिकरे तद्-अपराध-दोषे विनष्टे स्वपदम् एव प्राप्नुवन्ति । न तु ब्रह्म-कैवल्यम् भक्ति-लक्षण-बीजस्यानश्वर- वभावत्वात् । तेषु भगवतः क्रोधश् च बालेषु मातुर् इवेति ॥

[९३]

तथा हि श्री-राजोवाच -

समः प्रियः सुहृद् ब्रह्मन् भूतानां भगवान् स्वयम् । इन्द्रस्यार्थे कथं दैत्यान् अवधीद् विषमो यथा ॥ [भ्प् ७.१.१]

परमात्मत्वेन समः सुहृत् हितकारी प्रियः प्रीति-विषयो भगवान् । एवं सति साम्येनैवोपकर्तव्यत्वेन प्रीति-विषयत्वेन न च सर्वेष्व् एव प्राप्तेषु कथं विषम इव दैत्यान् अवधीत् । विषमत्वम् उपलक्षणम् असुहृदि वा प्रिय इव चेति ।

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evaṃ sṛṣṭy-ādi-līlā-traye yojine'pi punar viśeṣataḥ saṃśayya siddhāntaḥ kriyate

sthūṇā-nikhanana-nyāyena | nanu pālana-līlāyāṃ ye ye'vatārās tathā tatraiva sva-prasāda-vyaṭjaka-smitābhaya-mudrādi-ceṣṭayā sura-pakṣa-pāto yuddhādi-ceṣṭayā daitya-saṃhāra ity ādikā yā yā vā līlāḥ śrūyante te ca tāś ca svayaṃ parameśvareṇa kriyante na vā | ādye pūrva-pakṣas tad atrastha eva pratyuta pakṣa-pātādinā vaiṣamyaṃ ca | ante teṣām avatārāṇāṃ līlānāṃ ca na svarūpa-bhūtayā sidhyatīti sampratipatti-bhaṅgaḥ | atrocyate | satyaṃ viśva- pālanārthaṃ parameśvaro na kiñcit karoti kintu svena sahaivāvatīrṇān vaikuṇṭha-pārṣadān tathādhikārika-devādy-antargatān tathā taṭasthān anyāṃś ca bhaktān ānandayituṃ svarūpa-śaktyāviṣkāreṇaiva nānāvatārān līlāś cāsau prakāśayati | tad uktaṃ pādme -

muhūrtenāpi saṃhartuṃ śakto yadyapi dānavān | mad-bhaktānāṃ vinodārthaṃ karomi vividhāḥ kriyāḥ ||

darśana-dhyāna-saṃsparśair matsya-kūrma-vihaṅgamāḥ | svāny apatyāni puṣṇanti tathāham api padmaja || iti |

hari-bhakti-sudhodaye -

nityaṃ ca pūrṇa-kāmasya janmāni vividhāni me | bhakta-sarveṣṭa-dānāya tasmāt kiṃ te priyaṃ vada || iti |

tathā śrī-kuntī-devī-vacanaṃ ca -- bhakti-yoga-vidhānārthaṃ kathaṃ paśyema hi striya iti [BhP 1.8.20] | atra bhakti-yoga-vidhānārthaṃ tad-artham avatīrṇaṃ tvām iti ṭīkā ca | śrī-brahma-vacanaṃ ca --

prapañcaṃ niṣprapañco'pi viḍambayasi bhūtale | prapanna-janatānanda- sandohaṃ prathituṃ prabho || [BhP 10.14.37]

svarūpa-śaktyaivāviṣkāraś ca śrī-brahmaṇaiva darśitaḥ -

eṣa prapanna-varado ramayātma-śaktyā yad yat kariṣyati gṛhīta-guṇāvatāra [BhP 3.9.23] ity ādinā | gṛhītā guṇāḥ kāruṇyādayo yatra tathābhūto'vatāro yasyety arthaḥ | tad evaṃ bhaktānandārtham eva tān prakaṭayatas tasyānanusaṃhitam api sura-pakṣa-pātādi-viśva-pālana-rūpaṃ tan-māyā- kāryaṃ svata eva bhavati | loke yathā kecid bhaktāḥ parasparaṃ bhagavat- prema-mukhollāsāya militās tad anabhijñān api kāṃścin mārdaṅgikādīn saṅgṛhya tad-guṇa-gānānandenonmattavan nṛtyanto viśveṣām evāmaṅgalaṃ ghnanti maṅgalam api vardhayantīti | tad uktaṃ vāg gad-gadety ādau mad-bhakti-yukto bhuvanaṃ punātīti [BhP 11.14.24] | evam evoktam -

sṛṣṭy-ādikaṃ harer naiva prayojanam apekṣya tu | kurute kevalānandād yathā martyasya nartanam || iti | [Nārāyaṇa-saṃhitā]

na ca vaktavyaṃ svena teṣāṃ tair api svasyānandane svatas tṛptatā-hāniḥ syāt tathānyān parityajya ca teṣām evānandane vaiṣamyāntaram api syād iti | tatrādye viśuddhorjita-sattva-tanum āśrite'pi muni-jane svatas tṛpti- parākāṣṭhāṃ prāpto bhakta-vātsalya-darśanāt tad-anucara evāsau guṇo na tu tat-pratighātīti labhyate | yathā sarvān munīn prati śrī-parīkṣid-vākyam

nehātha nāmutra ca kaścanārtha ṛte parānugraham ātma-śīlam | [BhP 1.19.23]

tathā jaḍa-bharata-caritādau - sindhu-pataya ātma-satatvaṃ vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya ity ādi [BhP 5.13.24]

śrī-nārada-pūrva-janmani -- cakruḥ kṛpāṃ yadyapi tulya-darśanāḥ; śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi | [BhP 1.5.24]

tathā kuntī-stave -

namo 'kiñcana-vittāya nivṛtta-guṇa-vṛttaye | ātmārāmāya śāntāya kaivalya-pataye namaḥ || [BhP 1.8.27]

akiñcanā bhaktā eva vittaṃ sarvasvaṃ yasyeti ṭīkā ca | tato'nyathā cākṛtajñatā-doṣaś ca nirdoṣe bhagavaty āpatati | tataḥ siddhe tathāvidhasyāpi bhakta-vātsalye bhaktānāṃ duḥkha-hānyā sukha-prāptyā vā svānando bhavatīty āyātam eva | kiṃ ca parama-sāraa-bhūtāyā api svarūpa-śakteḥ sāra- bhūtā hlādinī nāma yā vṛttis tasyā eva sāra-bhūto vṛtti-viśeṣo bhaktiḥ sā ca raty-apara-paryāyā | bhaktir bhagavati bhakte ca nikṣipta-nijobhaya-koṭiḥ sarvadā tiṣṭhati | ataevoktaṃ bhagavān bhakta-bhaktimān iti | tasmād bhaktasthayā tayā bhagavatas tṛptau na svatas tṛptirtā-hāniḥ | pratyuta śaktitvena svarūpato bhinnābhinnāyā api tasyāḥ ye yathā māṃ prapadyante tāṃs tathaiva bhajāmy aham iti nyāyena bhakta-citta-sphuritāyā bheda-vṛtter eva sphuraṇāt bhagavato māṃ hlādayaty asya bhaktir iti ānandacamatkārātiśayaś ca bhavati | śakti-tadvator bhedamate'pi viśiṣṭasyaiva svarūpatvaṃ sampratipannam |

tad etat sarvam abhipretya bhaṇitaṃ durvāsasaṃ prati śrī-viṣṇunā -

ahaṃ bhakta-parādhīno hy asvatantra iva dvija | sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ ||

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā | śriyaṃ cātyantikīṃ brahman yeṣāṃ gatir ahaṃ parā ||

ye dārāgāra-putrāpta- prāṇān vittam imaṃ param | hitvā māṃ śaraṇaṃ yātāḥ kathaṃ tāṃs tyaktum utsahe ||

mayi nirbaddha-hṛdayāḥ sādhavaḥ sama-darśanāḥ | vaśe kurvanti māṃ bhakty sat-striyaḥ sat-patiṃ yathā ||

mat-sevayā pratītaṃ te sālokyādi-catuṣṭayam | necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam ||

sādhavo hṛdayaṃ mahyaṃ sādhūnāṃ hṛdayaṃ tv aham | mad-anyat te na jānanti nāhaṃ tebhyo manāg api || [BhP 9.4.63-68] iti |

atra ye dārāgāreti trayam akṛtajñatā-nivāraṇe sādhavo hṛdayaṃ mahyam iti svatas tṛpti-parihāre | bhakteḥ svarūpa-śakti-sāra-hlādinī-sāratve ca ahaṃ bhakta-parādhīna iti dvayam |

tatraiva bhakteṣv api bhakti-rūpeṇa tat-praveśe sati viśeṣato mat-sevayā pratītam ity api jñeyam | tato na prāktano doṣaḥ | dvitīye'py evam ācakṣmahe | parānandane pravṛttir dvidhā jāyate parato nijābhīṣṭa- sampattyai kvacit tad-abhīṣṭa-mātra-sampattyai ca | tatra prathamo nātrāpy ayuktaḥ sātmārtha-mātratayā kutrāpi pakṣapātābhāvāt | atrottara-pakṣe para-sukhasya para-duḥkhasya cānubhavenaiva parānukūlyenaiva pravṛttīcchā jāyate na tu yat-kiñcij-jñāna-mātreṇa cittasya para-duḥkhāsparśe kṛpā-rūpa-vikārāsambhavāt |

yathā kaṇṭaka-biddhāṅgo jantor necchati tāṃ vyathām | jīva-sāmyaṃ gato liṅgair na tathābiddha-kaṇṭakaḥ || iti nyāyāt |

tataś ca sadā paramānandaikarūpe'pahata-kalmaṣe bhagavati prākṛtasya sukhābhidha-duḥkhasya prasiddha-duḥkhasya ca sūrya pecaka-cakṣur jyotiṣa iva tamasa iva cātyantābhāvāt tat-tad-anubhavo nāsty eva |

yat tu bhagavati duḥkha-sambandhaṃ parijihīrṣanto'pi kecid evaṃ vadanti, tasmin duḥkhānubhava-jñānam asty eva, tac ca parakīyatvenaiva bhāsate na tu svīyatveneti | tad api ghaṭṭa-kuḍyāṃ prabhātam duḥkhānubhavo nāma hi antaḥ-karaṇe duḥkha-sparśaḥ, sa ca svasmād bhavatu parasmād veti duḥkha-sambandhāviśeṣāt | asarvajñatā-doṣaś ca sūrya-dṛṣṭāntenaiva parihṛtaḥ, pratyuta guṇatvenaiva darśitaś ca | tasmāt tasmin yat kiñcid duḥkha-jñānam astu, duḥkhānubhavas tu nāsty eva | yata eva kartum akartum anyathā-kartuṃ samarthe parama-karuṇāmaya-nicaya-śiromaṇau tasmin virājamāne'py adyāpi jīvāḥ saṃsāra-duḥkham anubhavantīty atra nairghṛṇya- parihāraś ca bhavati | yat tu bhaktānāṃ sukhaṃ tat tasya bhakti-rūpam eva, tathā teṣāṃ duḥkhaṃ

bhagavat-prāpty-antarāyeṇaiva bhavati, tatra cādhikā bhagavaty eva cittārdratā jāyate sā ca bhaktir eveti | kvacid gajendrādīnām api prākṛta eva duḥkhe sa eva mama śaraṇam ity ādinā tathaiva bhaktir udbhūtaiveti | kvacid yamalārjunādiṣu śrī-nāradādi- bhaktānāṃ bhaktiḥ sphuṭaiveti ca sarvathā dainyātmaka-bhakta-bhakty- anubhava eva taṃ karuṇayati na tu prākṛtaṃ duḥkhaṃ, yogye kāruṇe saty ayogyasya kalpanānaucityaāt duḥkha-sad-bhāvo'sty eva kāraṇatve sarva- saṃsārocchitteḥ |

atha tasya paramparā-kāraṇatvam asty eva ced asstu na kāpi hānir iti | tasmād ubhayathā bhaktānandane tad-bhakty-anubhava eva bhagavantaṃ pravartayatīti siddham | tat etad uktaṃ bhavati | yady anyasya sukha-duḥkham anubhūyāpi tat-tat-tyāgenetarasya sukhaḥ duḥkha-hāniṃ vā sampādayati tadaiva vaiṣamyam āpatati | śrī-bhagavati tu prākṛta-sukha- duḥkhānubhavābhāvān na tad āpatati, yathā kalpa-tarau | tad uktaṃ śrīmad- akrūreṇa -

na tasya kaścid dayitaḥ suhṛttamo na cāpriyo dveṣya upekṣya eva vā | tathāpi bhaktān bhajate yathā tathā sura-drumo yadvad upāśrito'rthadaḥ || iti [BhP 10.38.22] |

atra bhaktād anya eva kaścid iti jñeyam |

kaḥ paṇḍitas tvad-aparaṃ śaraṇaṃ samīyād bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñād ity [BhP 10.48.26] etad-vākyenaiva tat-priyatva-prokteḥ | śrī- mahādevenāpy uktam --

na hy asyāsti priyaḥ kaścin nāpriyaḥ svaḥ paro 'pi vā | ātmatvāt sarva-bhūtānāṃ sarva-bhūta-priyo hariḥ ||

tasya cāyaṃ mahā-bhāgaś citraketuḥ priyo 'nugaḥ | sarvatra sama-dṛk śānto hy ahaṃ caivācyuta-priyaḥ || [BhP 6.17.33-34]

tathoktaṃ śrī-prahlādenāpi --

citraṃ tavehitam aho 'mita-yogamāyā- līlā-visṛṣṭa-bhuvanasya viśāradasya | sarvātmanaḥ samadṛśo 'viṣamaḥ svabhāvo bhakta-priyo yad asi kalpataru-svabhāvaḥ || [BhP 8.23.8] iti |

arthaś ca -- yat tvaṃ bhakta-priyo'si so'pi samadṛśas tava svabhāvo'viṣamaḥ viṣamo na bhavati | tatra hetu-garbha-viśeṣaṇaṃ kalpataru-svabhāva iti | tasmād viṣama-svabhāvatayā pratīte'pi tvayy avaiṣyam ity atīva citram iti | athavā paratrāpi kalpa-vṛkṣādi-lakṣaṇe samāna evāśrayaṇīye vastuni bhakta-pakṣa-pāta-rūpa-vaiṣamya-darśanād vaiṣamyam api samasyaiva svabhāva ity eva vyākhyeyam | tathā pūrvatrāpi bhaktān bhajata iti vaiṣamya eva yojanīyam iti | vastutas tu śrī-bhagavaty acintyam aiśvaryam eva mukhyas tad-avirodhe hetuḥ | yad uktam - namo namas te'stv ṛṣabhāya sātvatām ity [BhP 2.4.14] ādau dvitīyasya caturthe ṭīkāyām | tad

evaṃ vaiṣamya-pratītāv apy adoṣatvāyācintyam aiśvaryam āheti | tad uktaṃ śrī-bhīṣmeṇa

sarvātmanaḥ samadṛśo hy advayasyānahaṅkṛteḥ | tat-kṛtaṃ mati-vaiṣamyaṃ niravadyasya na kvacit ||

tathāpy ekānta-bhakteṣu paśya bhūpānukampitam | yan me 'sūṃs tyajataḥ sākṣāt kṛṣṇo darśanam āgataḥ || iti [BhP 1.9.21-22]

tathā śrī-bhagavatā -

samo 'haṃ sarvabhūteṣu na me dveṣyo 'sti na priyaḥ ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpy aham || iti [BhP 9.29]

tad evaṃ tat-tad-doṣe bhakta-pakṣa-pātasya svarūpa-śakti-sāra-bhūtatve bhakta-vinodārtham eva svarūpa-śaktyaiva svayam eva ca tat-tad-avatāra-līlāḥ karoti bhagavān tato viśva-pālanaṃ tu svayam eva sidhyatīti sthite na vaidura- praśnas tad-avasthaḥ | atra devādīnāṃ prākṛtatayā taiḥ saha līlāyāṃ svatas tṛptatā-hānis teṣu tad-aṃśāveśādi-svīkāreṇāgre parihartavyā | tathā na cāvatārādīnāṃ svarūpa-śakty-ātmatā-hāniḥ | tathā bhakta-vinodaika- prayojanaka-svaira-līlā-kaivalyena cānyatra rāga-dveṣābhāvān na vaiṣamyam api pratyuta pitta-dūṣita-jihvānāṃ khaṇḍād vairasya iva tasmān nigrahe'py anubhūyamāne teṣāṃ duṣṭatādi-kṣapaṇa-lakṣaṇaṃ hitam eva bhavati | atra

na hy asya janmano hetuḥ karmaṇo vā mahīpate | ātma-māyāṃ vineśasya parasya draṣṭur ātmanaḥ | yan mayā ceṣṭitaṃ puṃsaḥ sthity-utpatty-apyayāya hi | anugrahas tan-nivṛtter ātma-lābhāya ceṣyate || [BhP 9.24.57-58]

iti navamāntastha-śrī-śuka-vākyānusāreṇa pralaye līnopādher jīvasya dharmādy-asambhavād upādhi-sṛṣṭy-ādinā dharmādi-sampādanenānugraha iti tadīya=ṭīkānusāreṇa ca | tathā,

loke bhavān jagati naḥ kalayāvatīrṇaḥ sad-rakṣaṇāya khala-nigrahaṇāya cānyaḥ | kaścit tadīyam abhiyāti nideśam īśa kiṃ vā janaḥ svakṛtam ṛchati tan na vidmaḥ || [BhP 10.70.27]

iti jarāsandha-baddha-rāja-vṛnda-nivedane'pi īśvare tvayi sad-rakṣaṇārtham avatīrṇe'pi ced asmākaṃ duḥkhaṃ syāt tarhi kim anyaḥ kaścij jarāsandhādis tvad-ājñām api laṅghayati kiṃ ca tvayā vakṣyamāṇo'pi janaḥ sva-karma- duḥkhaṃ prāpnotīty eveti na vidmaḥ | na caitad ubhayam api yuktam iti bhāvaḥ | iti tadīya-ṭīkānusāreṇa ca līlāyāḥ svairatve'pi durghaṭanī māyaiva tadā tadā devānusarādīnāṃ tat-tat-karmodbodha-sandhānam api ghaṭayati | yathā sva-sva-karmaṇā pṛthag eva ceṣṭamānānāṃ jīvānāṃ ceṣṭā-viśeṣāḥ paraspara-śubhāśubha-śakuntatayā ghaṭitā

bhavatīty ādikaṃ loke'pi dṛśyate | yatra tu kvacid eṣā tal-līlājavam anugantuṃ na śaknoti tatraiva parameśituḥ svairatā vyaktībhavati | yathā -

guru-putram ihānītaṃ nija-karma-nibandhanam | ānayasva mahārāja mac-chāsana-puraskṛtaḥ || [BhP 10.45.45]

iti yama-viṣayaka-śrī-bhagavad-ādeśādau | tataś ca tasyātivirala-pracāratvān na sarvatra kṛta-hāny-akṛtābhyāgama-prasaṅgaś ca |

atha yadi kecid bhaktānām eva dviṣanti tadā tadā bhakta-pakṣa- pātāntaḥpātitvād bhagavatā svayaṃ tad-dveṣe'pi na doṣaḥ | pratyuta bhakta- viṣayaka-tad-rateḥ poṣakatvena hlādinī-vṛtti-bhūtānandollāsa-viśeṣa evāsau | yena hi dveṣeṇa pratipada-pronmīlat-sāndrānanda-vaicitrī-samatirikta-bhakti-rasa-marusthala-brahma-kaivalyāpādāna-rūpatvena tadīya-bhakti-rasa-mahā-pratiyogitayā tato'nyathā duścikitsatayā ca tatrocitam | tad-uttha-bhagavat- tejasā tat-svarūpa-śakter api tiraskāreṇa dhvaṃsābhāva-tulyatvam | svargāpavarga-narakeṣv api tulyārtha-darśina iti [BhP 6.17.28] nyāyenānyeṣām atīva duḥsahaṃ teṣām api kāmukānāṃ nikāmam anabhīṣṭam uddaṇḍa-daṇḍa-viśeṣaṃ kurvaty eva bhagavati tasya sarva-hita- paryavasāyi-cāritra-svabhāvatvād eva tat-tad-durvāra-durvāsanāmayāśeṣa-saṃsāra-kleśa-nāśo'pi bhavati | yaḥ khalv abhedopāsakānām atikṛechra- sādhyaḥ puruṣārthaḥ | kvacic ca paramārtha-vastv-avabhijñānāṃ naraka- nirviśeṣaṃ teṣāṃ kāminām tu nikāmam abhīṣṭaṃ viṭakīṭānām ivāmedhyaṃ svarga-viśeṣaṃ tebhyo dadāti sa parameśvaraḥ | ataevoktaṃ nāgapatnībhiḥ - ripoḥ sutānām api sutavat

pālyānāṃ devānām ity [BhP 10.16.33] arthaḥ | damam iti yato dama apīty arthaḥ | yat tu pūtanādāv uttama-bhakta-gatiḥ śrūyata tad-bhaktānukaraṇa- māhātmyenaiveti tatra tatra spaṣṭam eva | yathā sad-veṣād api pūtanāpi sakulety [BhP 10.14.35] ādi |

atha yadi kecid bhaktā eva santo bhaktāntreṣu kathañcid aparādhyanti tadā tenaivāparādhena bhakteṣu bhagavati ca vivartamānaṃ dveṣa-bāḍavānala- jvālālāpam anubhūya cirāt kathañcit punaḥ sad-veṣeṇāpi bhagavat- saṃsparśādinā saparikare tad-aparādha-doṣe vinaṣṭe svapadam eva prāpnuvanti | na tu brahma-kaivalyam bhakti-lakṣaṇa-bījasyānaśvara- vabhāvatvāt | teṣu bhagavataḥ krodhaś ca bāleṣu mātur iveti ||

[93]

tathā hi śrī-rājovāca -

samaḥ priyaḥ suhṛd brahman bhūtānāṃ bhagavān svayam | indrasyārthe kathaṃ daityān avadhīd viṣamo yathā || [BhP 7.1.1]

paramātmatvena samaḥ suhṛt hitakārī priyaḥ prīti-viṣayo bhagavān | evaṃ sati sāmyenaivopakartavyatvena prīti-viṣayatvena na ca sarveṣv eva prāpteṣu kathaṃ viṣama iva daityān avadhīt | viṣamatvam upalakṣaṇam asuhṛdi vā priya iva ceti |

English witness · section(s) 95

Anuccheda 95

Text 1

Then it is said (Srimad-Bhagavatam 7.1.3):

“O greatly fortunate and learned brahmana, whether Narayana is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Narayana is always neutral and equal to everyone.”*

Text 2

The doubt here is about the Lord’s qualities, such as His awarding both mercy and punishment.

Paramātma · Sanskrit §94 · English §96

[९४]

किं च यस्य यैः प्रयोजनं सिध्यति स तत्-पक्षपाती भवति । येभ्यो बिभेति तान् द्वेषेण हन्ति न तु तद् अत्रास्तीत्य् आह --

न ह्य् अस्यार्थः सुर-गणैः साक्षान् निःश्रेयसात्मनः । नैवासुरेभ्यो विद्वेषो नोद्वेगश् चागुणस्य हि ॥ [भ्प् ७.१.२]

निःश्रेयसं परमानन्दः ।

[94]

kiṃ ca yasya yaiḥ prayojanaṃ sidhyati sa tat-pakṣapātī bhavati | yebhyo bibheti tān dveṣeṇa hanti na tu tad atrāstīty āha --

na hy asyārthaḥ sura-gaṇaiḥ sākṣān niḥśreyasātmanaḥ | naivāsurebhyo vidveṣo nodvegaś

cāguṇasya hi || [BhP 7.1.2]

niḥśreyasaṃ paramānandaḥ |

English witness · section(s) 96

Anuccheda 96

Text 1

Then it is said (Srimad-Bhagavatam 1.7.4):

“The great sage Sukadeva Gosvami said: My dear king, you have put before me and excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life.”*

Text 2

In this verse it is said: “My dear king, you have put before me and excellent, well-considered question. The glories of the Lord are wonderful and without precedent.” The Lord’s activities are wonderful because even though He is supremely impartial, the Lord is still partial to His devotees. Then the verse declares: “By hearing about the Lord’s activities, a person increases His devotion of the Lord.” The word “bhagavata-mahatmyam” means “the glories of Prahlada and the other devotees of the Lord”. In this way it is seen that the Supreme Personality of Godhead always acts for the benefit of His devotees. It is not otherwise. This conclusion will be clearly explained in later parts of this book.

Text 3

In his commentary on Srimad-Bhagavatam 7.1.1, Srila Sridhara Svami prays:

“I bow down before Lord Nrsimha, whose wonderful form is filled with transcendental bliss, who is the partisan of His devotees, and who rips apart anyone who becomes His devotee’s attacker.”

PARAMĀTMA-SANDARBHA

3.10

Sections 95–106

10 bilingual sequence blocks

Paramātma · Sanskrit §95 · English §97

[९५]

अतः -

इति नः सुमहा-भाग नारायण-गुणान् प्रति । संशयः सुमहान् जातस् तद् भवांश् छेत्तुम् अर्हति ॥ [भ्प् ७.१.३]

गुणान् अनुग्रह-निग्रहादीन् प्रति तत्-तत्-संशयम् ।

[95]

ataḥ -

iti naḥ sumahā-bhāga nārāyaṇa-guṇān prati | saṃśayaḥ sumahān jātas tad bhavāṃś chettum arhati || [BhP 7.1.3]

guṇān anugraha-nigrahādīn prati tat-tat-saṃśayam |

English witness · section(s) 97

Anuccheda 97

Text 1

Then it is said (Srimad-Bhagavatam (7.1.5):

“Therefore great sages like Narada always speak upon Srimad-Bhagavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Srila Vyasadeva and then begin describing topics concerning the activities of Lord Hari.”*

Text 2

Here the words “giyate paramam punyam katham” are part of a relative clause. Here the relative and co-relative pronouns “yat” and “tat” are understood although not expressed. In this way it is explained that describing the Supreme Lord’s glories is the great happiness of the devotees.

Paramātma · Sanskrit §96 · English §98

[९६]

अत्र श्री-ऋषभ् उवाच -

साधु पृष्टं महाराज हरेश् चरितम् अद्भुतम् । यद् भागवत-माहात्म्यं भगवद्-भक्ति-वर्धनम् ॥ [भ्प् ७.१.४]

हे महाराज । इदं यत् पृष्ठं तत् साधु सुविचारितम् एव । किन्तु हरेश् चरितम् अद्भुतम् अपूर्वम् अवैषम्येऽपि विषमतया प्रतीयमानत्वेन विचारातीतत्वात् । यद् यत्र हरेश् चरित्रे भगवद्-भक्ति-वर्धनं भागवत- माहात्म्यं भागवतानां प्रह्लादोपलक्षित-भक्त-वृन्दानां माहात्म्यं वर्तते । अनेन भागवतार्थम् एव सर्वं करोति भगवान् न त्व् अन्यार्थम् इत्य् अस्यैवार्थस्य पर्यवसानं भविष्यतीति व्यञ्जितम् । टीका च -

स्व-भक्त-पक्ष-पातेन तद्-विपक्ष-विदारणम् । नृसिंहम् अद्भुतं वन्दे परमानन्द-विग्रहम् ॥ इत्य् एषा ।

[96]

atra śrī-ṛṣr uvāca -

sādhu pṛṣṭaṃ mahārāja hareś caritam adbhutam | yad bhāgavata-māhātmyaṃ bhagavad-bhakti-vardhanam || [BhP 7.1.4]

he mahārāja | idaṃ yat pṛṣṭhaṃ tat sādhu suvicāritam eva | kintu hareś caritam adbhutam apūrvam avaiṣamye'pi viṣamatayā pratīyamānatvena vicārātītatvāt | yad yatra hareś caritre bhagavad-bhakti-vardhanaṃ bhāgavata- māhātmyaṃ bhāgavatānāṃ prahlādopalakṣita-bhakta-vṛndānāṃ māhātmyaṃ vartate | anena bhāgavatārtham eva sarvaṃ karoti bhagavān na tv anyārtham ity asyaivārthasya paryavasānaṃ bhaviṣyatīti vyañjitam | ṭīkā ca -

sva-bhakta-pakṣa-pātena tad-vipakṣa-vidāraṇam | nṛsiṃham adbhutaṃ vande paramānanda-vigraham || ity eṣā |

English witness · section(s) 98

Anuccheda 98

Text 1

In the following words these questions are appropriately answered (Srimad-Bhagavatam 7.1.6):

Text 2

“The Supreme Personality of Godhead, Visnu, is always transcendental to material qualities, and therefore He is called nirguna, or without qualities. Because He is unborn He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.”*

Text 3

Here it is said that because He is transcendental to material qualities, the Lord has no material qualities. Therefore He is unborn (ajah) and eternally perfect. That is also why He is unmanifested (avyaktah) Here the word unmanifested means “the Lord’s body, senses, and everything else are not material. they are spiritual, and therefore self-manifested”. This means that the Lord does not have material emotions like material love and hatred.

Text 4

In this way the Lord is merciful to His devotees. Full with six transcendental opulences, and manifesting blissful and pure transcendental form and pastimes, the Lord enters the material world. In this way the Lord sometimes is “born”, and then is openly visible to the senses of the conditioned souls in the material world. In this way the Lord acts like ordinary human being, accepting duties and obligations, apparently like a conditioned soul (badhya-badhakatam gatah).

Text 5

In this way the Supreme Personality of Godhead helps the demigods and fights with the demons. Although neither the demigods nor the demons are worthy to walk on the pathway of the Supreme Lord’s eyes, the Lord, manifesting only part of His original transcendental glory, pretends to be an ordinary resident of the material world.

Text 6

When the Lord manifests more of His transcendental power, He gives the demons a very stunning defeat in His pastimes of fighting with them. When the Lord manifests less of His transcendental power, He gives the demons less of a defeat. The word maya is defined in these words of the Visva-prakaca Dictionary:

"'Maya' means either 'mercy' or 'trickery'."

Text 7

These words may also be interpreted in a different way. Because the Lord's activities must always show His mercy to His devotees, and because His activities in this world are sometimes manifested and then again unmanifested, and because the Lord is always equal to all, as the Vedanta-sutra (1.1.10) declares in the words "The Supreme Lord is always equal to all", therefore the idea that the Supreme Lord is partial to some living entities and the enemy of other living entities is an illusion created by the illusory potency maya.

Text 8

Therefore the Supreme Personality of Godhead manifests His independent pastimes to please His devotees. If this were not so, then He would be partial. That is the meaning. In this way the Lord appears like an ordinary person and accepts the obligations of an ordinary person. In this way, with the aid of His internal potency, He manifests transcendental pastimes that in the end bring auspiciousness to everyone. In this way He is the friend of everyone. It cannot be said that He is not the friend of everyone. That is the meaning.

Paramātma · Sanskrit §97 · English §99

[९७]

अतो -

गीयते परमं पुण्यम् ऋषिभिर् नारदादिभिः । नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम् ॥ [भ्प् ७.१.५]

परमं पुण्यं यथा स्यात् तथा या गीयते तां कथाम् इति यत् तदोरध्याहारेणान्वयः । अत्र च तैर् गीयमानत्वेन भक्तैक-सुख- प्रयोजनत्वम् एव व्यञ्जितम् ।

[97]

ato -

gīyate paramaṃ puṇyam ṛṣibhir nāradādibhiḥ | natvā kṛṣṇāya munaye kathayiṣye hareḥ kathām || [BhP 7.1.5]

paramaṃ puṇyaṃ yathā syāt tathā yā gīyate tāṃ kathām iti yat tadoradhyāhāreṇānvayaḥ | atra ca tair gīyamānatvena bhaktaika-sukha- prayojanatvam eva vyañjitam |

English witness · section(s) 99

Anuccheda 99

Text 1

Here someone may ask: “It is said that the Supreme Personality of Godhead is situated in the mode of pure goodness. Is this goodness not material, one of the material modes of nature? When and where does the Lord manifest His great transcendental power? Why does the Lord sometimes kill the demons and sometimes not kill them?” Fearing that someone may ask these questions, Srila Sukadeva Gosvami gives an answer in two verses (Srimad-Bhagavatam 7.1.7-8). In the first of these verses (Srimad-Bhagavatam 1.7.7) he says:

Text 2

“My dear King Pariksit, the material qualities - sattva-guna, rajo-guna, and tamo-guna - all belong to the material world and do not even touch the Supreme Personality of Godhead. These three gunas cannot act by increasing or decreasing simultaneously.”*

Text 3

This verse means “the material modes are never present in the Supreme Personality of Godhead”.

Text 4

This is confirmed by the following words of Sri Visnu Purana (1.9.43):

“The Supreme Personality of Godhead, Visnu, is beyond the three qualities goodness, passion, and ignorance.”*

Text 5

This is also confirmed by these words of Sri Visnu Purana (1.12.69):

“O Lord, You are the support of everything. the three attributes hladini, sandhini, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities.”*

Text 6

Because the modes of material nature neither increase nor decrease in relation to the Supreme Personality of Godhead, they never bring material transformations upon Him. They never under any circumstances increase their influence over Him, and, in the same way, they never in any circumstances decrease their influence over Him. They have no power over Him. In this way it is seen that the Supreme Personality of Godhead's protecting the demigods and fighting with the demons is perfectly appropriate, right

Paramātma · Sanskrit §98 · English §100

[९८]

तत्र तत्र तावद् व्यञ्जितार्थानुरूपम् एव प्रश्नस्योत्तरम् आह --

निर्गुणो ऽपि ह्य् अजो ऽव्यक्तो भगवान् प्रकृतेः परः । स्व-माया-गुणम् आविश्य बाध्य-बाधकतां गतः ॥ [भ्प् ७.१.६]

यस्मात् प्रकृतेः परस् तस्मान् निर्गुणः प्राकृत-गुण-रहितः तत एवाजो नित्य- सिद्धः तत एव चाव्यक्तः प्राकृत-देहेन्द्रियादि-रहितत्वान् नान्येन व्यज्यते इति स्वयं प्रकाश-देहादिर् इत्य् अर्थः । ततश् च प्रकृति-गुणोत्थ-राग-द्वेषादि- रहितश् चेति भावः । एवम् एवम्भूतोऽपि स्वेषु भक्तेषु या माया कृपा तत्रोपितो यो गुणो लीला-कौतुकमय-विशुद्धोर्जित-सत्त्वाख्यस् तम् आविश्यालम्ब्य भगवान् नित्यम् एव प्रकाशित-षड्-गुणैश्वर्यः सन्, एतद् अप्य् उपलक्षणं कदाचिद् इत्य् आदौ जातः सन् लोकेन्द्रियेषु व्यक्तोऽपि सन् बाध्य- बाधकतां गतः । निज-दृष्टि-पथेऽपि स्थातुम् असमर्थेषु अतिक्षुद्रेषु देवासुरादिषु स्व-साहाय्य-प्रतियोद्धृत्व-सम्पादनाय स्वयं सञ्चारितं किञ्चित् तद्-अंश-लक्षणम् एव तेजः समाश्रित्य बाध्यतां बाधकतां च गतः । युद्ध-लीला-वैचित्र्याय प्रतियोद्धृषु तदानीं स्वस्मिन् प्रकाश्यमानाद् अपि तेजसोऽधिकं तेजोऽंशं सञ्चार्य बाध्यतां पराजयं कदाचित् तु तस्मान् नूनं सञ्चार्य बाधकतां जयं प्राप्त इत्य् अर्थः । स्यात् कृपा-दम्भयोर् माया इति विश्व-प्रकाशः ।

अत्र सत्य् अप्य् अर्थान्तरे भागवतानुग्रह-प्रयोजनत्वेनैवोपक्रान्तत्वाद् उपसंहरिष्यमाणत्वाच् च गति-सामान्याच् च छल-मय-मायया तत्-तत्- कर्तृत्वेऽप्य् अधिक-दोषापाताच् च तन् नापेक्षते । तस्माद् भक्त-विनोदैक- प्रयोजनक-स्वैर-लीला-कैवल्येनान्यत्र राग-द्वेषाभावान् नात्र वैषम्यम् इति भावः । अतएव बाध्यताम् अपि यातीति बाधक्तया सहैवोक्तम् । तथा निज-स्वरूप-शक्ति-विलास-लक्षण-लीलाविष्कारेण सर्वेषाम् एव हितं पर्यवस्यतीति सुहृत्तादिकं च नापयातीति ध्वनितम् ।

[98]

tatra tatra tāvad vyañjitārthānurūpam eva praśnasyottaram āha --

nirguṇo 'pi hy ajo 'vyakto bhagavān prakṛteḥ paraḥ | sva-māyā-guṇam āviśya bādhya-bādhakatāṃ gataḥ || [BhP 7.1.6]

yasmāt prakṛteḥ paras tasmān nirguṇaḥ prākṛta-guṇa-rahitaḥ tata evājo nitya- siddhaḥ

tata eva cāvyaktaḥ prākṛta-dehendriyādi-rahitatvān nānyena vyajyate iti svayaṃ prakāśa-dehādir ity arthaḥ | tataś ca prakṛti-guṇottha-rāga-dveṣādi- rahitaś ceti bhāvaḥ | evam evambhūto'pi sveṣu bhakteṣu yā māyā kṛpā tatropito yo guṇo līlā-kautukamaya-viśuddhorjita-sattvākhyas tam āviśyālambya bhagavān nityam eva prakāśita-ṣaḍ-guṇaiśvaryaḥ san, etad apy upalakṣaṇaṃ kadācid ity ādau jātaḥ san lokendriyeṣu vyakto'pi san bādhya- bādhakatāṃ gataḥ | nija-dṛṣṭi-pathe'pi sthātum asamartheṣu atikṣudreṣu devāsurādiṣu sva-sāhāyya-pratiyoddhṛtva-sampādanāya svayaṃ sañcāritaṃ kiñcit tad-aṃśa-lakṣaṇam eva tejaḥ samāśritya bādhyatāṃ bādhakatāṃ ca gataḥ | yuddha-līlā-vaicitryāya pratiyoddhṛṣu tadānīṃ svasmin prakāśyamānād api tejaso'dhikaṃ tejo'ṃśaṃ sañcārya bādhyatāṃ parājayaṃ kadācit tu tasmān nūnaṃ sañcārya bādhakatāṃ jayaṃ prāpta ity arthaḥ | syāt kṛpā-dambhayor māyā iti viśva-prakāśaḥ |

atra saty apy arthāntare bhāgavatānugraha-prayojanatvenaivopakrāntatvād upasaṃhariṣyamāṇatvāc ca gati-sāmānyāc ca chala-maya-māyayā tat-tat- kartṛtve'py adhika-doṣāpātāc ca tan nāpekṣate | tasmād bhakta-vinodaika-prayojanaka-svaira-līlā-kaivalyenānyatra rāga-dveṣābhāvān nātra vaiṣamyam iti bhāvaḥ | ataeva bādhyatām api yātīti bādhaktayā sahaivoktam | tathā nija-svarūpa-śakti-vilāsa-lakṣaṇa-līlāviṣkāreṇa sarveṣām eva hitaṃ paryavasyatīti suhṛttādikaṃ ca nāpayātīti dhvanitam |

English witness · section(s) 100

Anuccheda 100

Text 1

Here someone may say: “At different times one of the modes of nature, either goodness, passion, or ignorance, become prominent. The pastimes of the Lord are then under the control of whatever material mode is then prominent.” This false idea is refuted by the following words of Srimad-Bhagavatam (1.7.8):

Text 2

“When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish. The Supreme Personality of Godhead is present in everyone’s heart, fostering the reactions of sattva-guna, rajo-guna, and tamo-guna.”*

Text 3

Here the words “sattvasya jaya-kale devarsin abhajat” mean “When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord.”

Text 4

Here the words “rajaso jaya-kale” and tamaso jaya- kale” mean “Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish.” However, when the Supreme Personality of Godhead personally descends to the material world and pretends to be an ordinary human being, He easily defeats the Yaksas, Raksasas, and demigods, and He also increases the devotees’ mellows of love for Him. This is explained in the words “badhya-badhakatam”.

Text 5

That the Supreme Lord makes the modes of nature enter the different classes of living beings is also confirmed by these words of Srimad-Bhagavatam (8.7.11) dessribing the Lord’s appearance at the time of churning the milk-ocean:

“Thereafter, Lord Visnu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vasuki as the quality of ignorance to encourage them and increase their various types of strength and energy.”*.

Text 6

In this way it is said that the Supreme Personality of Godhead caused the different modes to enter the different kinds of living beings. Here someone may protest: “If when they are thus manifest the modes of nature bring the living beings under their control, then the living beings have no independence. In this way the Lord is unfair and unjust, for without any good reason He makes the different modes enter the different kinds of living beings. In this way He is partial to some living beings and the enemy of others.” Fearing that someone would speak this protest, the Srimad-Bhagavatam speaks the word “tat-kalanugunah” (appropriate to that particular time).

Text 7

The word “tat-kalanugunah” means “the time is dependent on the modes beginning with goodness”. Here the compound word “tat-kalanugunah” is like the compound word “bhagavat-charanah” (dependent on the Supreme Personality of Godhead). In truth the individual spirit soul retains his minute independence. The material potency maya responds to the soul’s desires. The individual soul desires in certain ways and performs material actions to fulfill his desires. These materialistic actions set the modes of material

nature (beginning with goodness) into motion, and the modes then set time into motion. In this way material time is dependent on the three modes of material nature.

Text 8

That time is material in nature is confirmed by these words of Srimad-Bhagavatam (10.63.26):

“In the material body there are actions and reactions of the three modes of material nature. The time factor is the most important element and is above all others, because the material manifestation is effected by time agitation. Thus natural phenomena come into existence, and as soon as there is the appearance of phenomena, fruitive activities ar visible. As the result of these fruitive activities, a living entity takes his form. He acquires a particular type of nature which is packed up in a subtle body and gross body formed by the life air, the ego, the ten sense organs, the mind, and the five gross elements. These then create the type of body which later becomes the root or cause of various other bodies, which are acquired one after another by the transmigration of the soul. All these phenomenal manifestations are the combined actions of Your material energy. Unaffected by the action and reaction of different elements, You are the cause of this external energy, and because You are transcendental to such compulsions of material energy, You are the supreme tranquillity. You are the last word in freedom from material contamination. I am therefore taking shelter at Your lotus fee6t, giving up all other shelter.”*

Text 9

Or, in another interpretation, the word “tat- kalanugunah” may mean “the Supreme Personality of Godhead, who mercifully makes time favorable to His devotees”.

Text 10

The material nature of time is also described in these words of Srimad-Bhagavatam (10.3.26):

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

Text 11

These two verses affirm that the Supreme Personality of Godhead is not under the control of time. This is also confirmed by Lord Kapiladeva in these words (Srimad-Bhagavatam

3.26.15-16):

“The mixing element, which is known as time, is counted as the twenty-fifth element. The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego if the deluded soul who has contacted material nature.”*

Texts 12 and 13

In the manifestation of the material world two factors are described here. The most important factor is the Supreme Personality of Godhead. The less important factor is the material potency maya. The primary purpose for the Lord’s actions is the pleasure of His devotees. The secondary purpose for the Lord’s activities is the creation of the material world of the three modes. When He acts to fulfill the primary purpose, the Lord personally appears in His original form or plenary expansion, enjoys transcendental pastimes, and manifests His internal, spiritual potency. When He acts to fulfill the secondary purpose, the Lord manifests His external, material potency, maya, which is the reflection of His internal, spiritual potency. Then the Lord enters the material world. These two purposes of the Lord are described, without distinguishing between them, in Srimad-Bhagavatam 10.3.26 (quoted in this anuccehda in text 10).

Text 14

In the word “tat-kalanugunah” (in Srimad-Bhagavatam 7.1.8, quoted in text 2 of this anuccheda), the word anuguna” means either “servant” or reflection”. Thus material time is a servant or reflection of the material modes. Material time is thus not the same as the material modes directly.

Paramātma · Sanskrit §99 · English §101

[९९] अथ कथं सोऽपि विशुद्ध-सत्त्वाख्यो गुणः प्राकृतो न भवति कदा वा कुत्र तं वीर्यातिशयं सञ्चारयति कथां वा कृत-हान्य-कृताभ्याभ्यागम- प्रसङ्गो न भवतीत्य् आदिकम् आशङ्क्याह द्वाभ्याम् --

सत्त्वं रजस् तम इति प्रकृतेर् नात्मनो गुणाः । न तेषां युगपद् राजन् ह्रास उल्लास एव वा ॥ [भ्प् ७.१.७]

सत्त्वादयो गुणाः प्रकृतेर् एव नात्मनः । आत्मनः परमेश्वरस्य तस्य तु ये सर्वेऽपि नित्यम् एवोल्लासिनो गुणास् ते तु ते न भवन्तीत्य् अर्थः । तद् उक्तम् - सत्त्वादयो न सन्तीश [विप् १.९.४४] इति ।

ह्लादिनी सन्धिनी संवित् त्वय्य् एव सर्व-संस्थितौ इति [विप् १.१२.६९] च ।

यस्मान् नात्मनस् ते तस्माद् एव युगपत् ह्रास एव वा उल्लास एव वा नास्ति, किन्तु विकारित्वेन परस्परम् उपमर्द्यत्वात् कस्यचित् कदाचित् ह्रासः कदाचित् कदाचिद् उल्लासो भवतीत्य् अर्थः ।

[99] atha kathaṃ so'pi viśuddha-sattvākhyo guṇaḥ prākṛto na bhavati kadā vā kutra taṃ vīryātiśayaṃ sañcārayati kathāṃ vā kṛta-hānya-kṛtābhyābhyāgama- prasaṅgo na bhavatīty ādikam āśaṅkyāha dvābhyām --

sattvaṃ rajas tama iti prakṛter nātmano guṇāḥ | na teṣāṃ yugapad rājan hrāsa ullāsa eva vā || [BhP 7.1.7]

sattvādayo guṇāḥ prakṛter eva nātmanaḥ | ātmanaḥ parameśvarasya tasya tu ye sarve'pi nityam evollāsino guṇās te tu te na bhavantīty arthaḥ | tad uktam - sattvādayo na santīśa [ViP 1.9.44] iti |

hlādinī sandhinī saṃvit tvayy eva sarva-saṃsthitau iti [ViP 1.12.69] ca |

yasmān nātmanas te tasmād eva yugapat hrāsa eva vā ullāsa eva vā nāsti, kintu vikāritvena parasparam upamardyatvāt kasyacit kadācit hrāsaḥ kadācit kadācid ullāso bhavatīty arthaḥ |

English witness · section(s) 101

Anuccheda 101

Text 1

Here someone may ask: “Why does the Supreme Lord not give equal powers to all living beings?” This question is answered in the following words of Srimad-Bhagavatam (7.1.9):

Text 2

“The all pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity’s devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.”*

Text 3

Although, bringing part of His transcendental potencies, the Supreme Personality of Godhead personally enters the bodies (sagghatat) of every living being, and ordinary persons cannot perceive (na vivicyate) His presence in their bodies, nevertheless the wise (kavayah), who are filled with transcendental knowledge, can understand (antato mathitva vidanti) that the Supreme Personality of Godhead (atmanam) has entered within their hearts (atma-stham).

Text 4

Here an example is given in the words “jyotir-adir ivabhati”, which mean “as light and other things are manifested before they who can see”. Here is the meaning: As a Suryakanta jewel or other jewel has no light of its own, but only shines when the sun shines upon it, as straw or other flammable objects do not have fire of themselves, but only burst into flames when in contact with a burning object, and as the wind has no fragrance of itself, but merely carries the fragrances of the earth and other objects, so the living entities have no power unless the Supreme Personality of Godhead enters them and gives them power.”

Text 5

Here someone may ask: “Wherever He goes, the Supreme Personality of Godhead enjoys pastimes with His transcendental potencies. In this situation how does He enjoy pastimes with them?” This question is answered here in the passage beginning with the word “jyotih”.

Text 6

As forms are manifest before the eyes, as fragrance, form, sound, taste, and touch are separately manifest in the earth, and as the sound of a dundubhi drum is manifested in the

ear, so the Supreme Personality of Godhead is manifested in the heart. The wise know that the Lord in the heart enjoys pastimes there with His transcendental potencies.

Paramātma · Sanskrit §100 · English §102

[१००]

ततश् च देवादीनां तत्-साहाय्ये सुरादीनां च तद्-युद्धे योग्यतां दर्शयति । तथा सत्त्वाद्य्-उल्लास-काले तल्-लीलायास् तद्-अधीनत्वम् इव यत् प्रतीयते तद् अनुवदन् परिहरति --

जय-काले तु सत्त्वस्य देवर्षीन् रजसो ऽसुरान् । तमसो यक्ष-रक्षांसि तत्-कालानुगुणो ऽभजत् ॥ [भ्प् ७.१.८]

सत्त्वस्य जय-काले देवान् ऋषींश् चाभजत् भजति भगवान् तत्-तद्-देहेषु सत्त्वोपाधिक-निज-तेजः सञ्चारयति येन च तान् सहायमानान् करोतीत्य् अर्थः । एवं रजसो जय-काले असुरेषु रज-उपाधिकं तमसो जय-काले यक्ष- रक्षःसु तम-उपाधिकम् इति योजनीयम् ।

ततश् च येन तान् यक्षादीन् प्रतियोद्दॄन् कुर्वन् देवादीन् पराजितान् करोति स्वयम् अपि तथा दर्शयतीत्य् अर्थः । तद् एवं भक्त-रस-पोष-लीला- वैचित्र्याय बाध्य-बाधकतां यातीति दर्शितम् । यच् च क्षीरोद-मथने श्रूयते ।

तथा सुराण् आविशद् आसुरेण रूपेण तेषां बल-वीर्यम् ईरयन् । उद्दीपयन् देव-गणांश् च विष्णुर् देवेन नागेन्द्रम् अबोध-रूपः ॥ [भ्प् ८.७.११] इति ।

तत्रापि तद्-वैचित्र्यार्थम् एव तथा तत्-तद्-आवेशस् तस्येति लभ्यते ।

नन्व् आयाता तस्य तत्-तद्-गुणोद्बोधकालपारवश्येन स्वैर-लीलता-हानिः । ततश् च गुण-सम्बन्धातिशये वैष्यादिकं च स्पष्टम् एवेत्य् आशङ्क्याह तत्- कालानुगुण इति । तेषां सत्त्वादीनां काल एवानुगुणो यस्य सः । भगवच्- छरण इतिवत् समासः । स्वैरम् एव क्रीडति तस्मिन् नित्यम् एव तद्- अनुगतिकया मायया तद्-अनुसारेणैवानादि-सिद्ध-प्रवाहं तं जगत्-कर्म- समुदायं प्रेर्य स्व-वृत्ति-विशेष-रूपत्वेन प्रवर्त्यमानः सत्त्वादि- गुणानां काल एव तद्-अधीनो भवतीत्य् अर्थः । कालस्य माया-वृत्तित्वम् उदाहृतं कालो दैवम् इत्य् आदौ त्वन्-मायैषेति । यद् वा तेषां कालोऽपि सदानुगतो भक्तानुग्रह-मात्रार्थ-स्वैर-चेष्टात्मक-प्रभाव-लक्षणो गुणो यस्य स इत्य् अर्थः । ततोऽपि तच्-चेष्टानुसारेणैव मायया तत्-तत्- प्रवर्तनम् इति भावः । यद् उक्तम् -

यो ऽयं कालस् तस्य ते ऽव्यक्त-बन्धो चेष्टाम् आहुश् चेष्टते येन विश्वम् ॥ [भ्प् १०.३.२६] इति ।

तथा चोभयथापि न पारवश्यम् इत्य् आयातम् । इत्थम् एव श्री-कपिल-देवोऽपि - यः कालः पञ्च-विंशक इति [भ्प् ३.२६.१५] । प्रभावं पौरुषं प्राहुः कालम् एके यतो भयम् इति [भ्प् ३.२६.१६] च । तत्र मायाव्यङ्गत्व-पुरुष- गुणत्व-लक्षण-मत-द्वयम् उपन्यस्तवान् । अत्र तस्य चेष्टा प्रभावस्य भक्त-विनोदायैव मुख्या प्रवृत्तिः । गुणोद्बोधादि-कार्यं तु तत्र स्वत एव भवतीति तत्र प्रवृत्त्याभास एव । ततश् च पूर्वोऽंशः स्वयम् एवेति स्वरूप-शक्तेर् एव विलासः परस् तद्-आभास-रूप एवेत्य् आभास-शक्तेर् मायाया एवान्तर्गतः । योऽयं काल इत्य् आदौ निमेषादिर् इत्य् उक्तिस् तु द्वयोर् अभेद-विवक्षयैवेति ज्ञेयम् ।

अत एवं व्याख्येयं । यथा भृत्यस्यानुगतो भृत्योऽनुभृयः तथात्र प्रभाव-लक्षणस्य गुणस्यानुगत आभास-रूपो गुणोऽनुगुणः । तथा च तेषां कालोऽप्य् अनुगुणो न तु साक्षाद् गुणो यस्येति ॥

[100]

tataś ca devādīnāṃ tat-sāhāyye surādīnāṃ ca tad-yuddhe yogyatāṃ darśayati | tathā sattvādy-ullāsa-kāle tal-līlāyās tad-adhīnatvam iva yat pratīyate tad anuvadan pariharati --

jaya-kāle tu sattvasya devarṣīn rajaso 'surān | tamaso yakṣa-rakṣāṃsi tat-kālānuguṇo 'bhajat || [BhP 7.1.8]

sattvasya jaya-kāle devān ṛṣīṃś cābhajat bhajati bhagavān tat-tad-deheṣu sattvopādhika-nija-tejaḥ sañcārayati yena ca tān sahāyamānān karotīty arthaḥ | evaṃ rajaso jaya-kāle asureṣu raja-upādhikaṃ tamaso jaya-kāle yakṣa- rakṣaḥsu tama-upādhikam iti yojanīyam |

tataś ca yena tān yakṣādīn pratiyoddṝn kurvan devādīn parājitān karoti svayam api tathā darśayatīty arthaḥ | tad evaṃ bhakta-rasa-poṣa-līlā- vaicitryāya bādhya-bādhakatāṃ yātīti darśitam | yac ca kṣīroda-mathane śrūyate |

tathā surāṇ āviśad āsureṇa rūpeṇa teṣāṃ bala-vīryam īrayan | uddīpayan deva-gaṇāṃś ca viṣṇur devena nāgendram abodha-rūpaḥ || [BhP 8.7.11] iti |

tatrāpi tad-vaicitryārtham eva tathā tat-tad-āveśas tasyeti labhyate |

nanv āyātā tasya tat-tad-guṇodbodhakālapāravaśyena svaira-līlatā-hāniḥ | tataś ca

guṇa-sambandhātiśaye vaiṣyādikaṃ ca spaṣṭam evety āśaṅkyāha tat- kālānuguṇa iti | teṣāṃ sattvādīnāṃ kāla evānuguṇo yasya saḥ | bhagavac- charaṇa itivat samāsaḥ | svairam eva krīḍati tasmin nityam eva tad- anugatikayā māyayā tad-anusāreṇaivānādi-siddha-pravāhaṃ taṃ jagat-karma- samudāyaṃ prerya sva-vṛtti-viśeṣa-rūpatvena pravartyamānaḥ sattvādi- guṇānāṃ kāla eva tad-adhīno bhavatīty arthaḥ | kālasya māyā-vṛttitvam udāhṛtaṃ kālo daivam ity ādau tvan-māyaiṣeti | yad vā teṣāṃ kālo'pi sadānugato bhaktānugraha-mātrārtha-svaira-ceṣṭātmaka-prabhāva-lakṣaṇo guṇo yasya sa ity arthaḥ | tato'pi tac-ceṣṭānusāreṇaiva māyayā tat-tat- pravartanam iti bhāvaḥ | yad uktam -

yo 'yaṃ kālas tasya te 'vyakta-bandho ceṣṭāṃ āhuś ceṣṭate yena viśvam || [BhP 10.3.26] iti |

tathā cobhayathāpi na pāravaśyam ity āyātam | ittham eva śrī-kapila-devo'pi - yaḥ kālaḥ pañca-viṃśaka iti [BhP 3.26.15] | prabhāvaṃ pauruṣaṃ prāhuḥ kālam eke yato bhayam iti [BhP 3.26.16] ca | tatra māyāvyaṅgatva-puruṣa- guṇatva-lakṣaṇa-mata-dvayam upanyastavān | atra tasya ceṣṭā prabhāvasya bhakta-vinodāyaiva mukhyā pravṛttiḥ | guṇodbodhādi-kāryaṃ tu tatra svata eva bhavatīti tatra pravṛttyābhāsa eva | tataś ca pūrvo'ṃśaḥ svayam eveti svarūpa-śakter eva vilāsaḥ paras tad-ābhāsa-rūpa evety ābhāsa-śakter māyāyā evāntargataḥ | yo'yaṃ kāla ity ādau nimeṣādir ity uktis tu dvayor abheda-vivakṣayaiveti jñeyam |

ata evaṃ vyākhyeyaṃ | yathā bhṛtyasyānugato bhṛtyo'nubhṛyaḥ tathātra prabhāva-lakṣaṇasya guṇasyānugata ābhāsa-rūpo guṇo'nuguṇaḥ | tathā ca teṣāṃ kālo'py anuguṇo na tu sākṣād guṇo yasyeti ||

English witness · section(s) 102

Anuccheda 102

Text 1

Thus, to please His devotees, the Supreme Personality of Godhead enjoys pastimes of fighting and other pastimes also. ,The Lord also maintains the material world, and, with a glance at the material energy also creates and destroys the material world. Any doubts about this are dispelled in the three verses (Srimad-Bhagavatam 7.1.10-12) that begin with these words of Srimad-Bhagavatam (7.1.10):

Text 2

“When the Supreme Personality of Godhead creates the different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature - sattva- guna, rajo-guna, and tamo-guna. Then, as the Supersoul, He enters each body and influences the qualities of creation,

maintenance, and annihilation, using sattva-guna for maintenance, rajo-guna for creation, and tamo-guna for annihilation."*

Text 3

Here the word "yada" means "at the time when the Lord acted in that way", "esa parah" means the Supreme Personality of Godhead", "sva-mayaya" means with mercy to His devotees", "atmanah purah sisrksuh" means "before the material world was manifested, the Lord desired to create residences for His aspiring devotees", "prthak asau" means "with His internal potency He manifested the potency called jiva-maya (the individual spirit souls) as it had been before", and rajah srjati" means "He manifested or created the mode of passion from the unmanifested (avyakta), where the three modes had been situated in equilibrium".

Text 4

Here the word "vicitrasu" means "when the modes of nature are manifested in all their variety", sattvam" means "when the Lord desires to enjoy pastimes, He creates the mode of goodness", cayisyamanah" means "when the Lord desires to rest", and "tamah" means "then He creates the mode of goodness". These activities of creation, maintenance, and annihilation are all done for the sake of His devotees. That is the meaning.

Text 5

Srila Sridhara Svami explains (in his commentary on Srimad-Bhagavatam 11.3.3):

"Why did the Supreme Personality of Godhead create the material world? The answer is given here in the word 'sva- matratma-prasiddhaye', which means 'so the individual spirit souls who worship Him may attain perfection'."

Text 6

Sometimes the purusa-avatara rests in mystic sleep (yoga- nidra) on the ocean of cosmic annihilation, and sometimes He personally enters the material world. Although He personally resides in the hearts of all living beings, the Supreme Personality of Godhead is not at all attached to anything in the material world. However, the Lord is attached to His devotees, and He desires their company. In this way the Lord is both attached and not attached.

Text 7

That He is both attached and not attached is confirmed by the Supreme Personality of Godhead Himself in these words of Sri Bhagavad-gita (9.4-5 and 9.29):

“All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence!”*

“But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.”*

Text 8

In Hari-bhakti-sudhodaya (14.57), the Supreme Lord again explains:

“The peaceful hearts of My devotees are the homes the goddess of fortune and I like best. I reside in those homes and I call them Vaikuntha.”

Paramātma · Sanskrit §101 · English §103

[१०१]

ननु तेषु तेषु तेनावेश्यमानं तेजः कथं न लक्ष्यते । तत्राह --

ज्योतिर्-आदिर् इवाभाति सङ्घातान् न विविच्यते । विदन्त्य् आत्मानम् आत्म-स्थं मथित्वा कवयो ऽन्ततः ॥ [भ्प् ७.१.९]

यद्यपि तेषु तेषु निज-तेजोऽंशेनाविष्टोऽसौ सङ्घातात् सम्मिश्रत्वात् न विविच्यते लोकैर् विवेक्तुं न शक्यते तथापि कवयो विवेक-निपुणा अन्ततो मथित्वा तस्यापि साहाय्यं तेनापि युद्धम् इत्य् आदिकासम्भवार्थ-निषेधेन विविच्य तद्-अंशेनात्मस्थं तत्-तद्-आत्मनि प्रविष्टम् आत्मानम् ईश्वरं विदन्ति जानन्ति । तत्र हेतु-गर्भो दृष्टान्तः । यस्मात् तत्-तेजः ज्योतिर्-आदि- पदार्थ इवाभाति द्रष्टृष्व् इति विशेषः ।

अयम् अर्थः । यथा नेदं मणेस् तेजः पूर्वम् अदर्शनात्, किन्तु तदातप- संयोगेन सौरं तेज एवात्र प्रविष्टम् इति सूर्य-कान्तादौ तूलादि-दाहेन तद्- अनुभविषु तदा भाति । यथा च पूर्ववद् एव वायोर् अयं गन्धः पार्थिव एव प्रविष्ट इति तेष्व् आभाति । तथात्रापीति ।

अथवा नन्व् एवं तर्हि तैर् अपि क्रीडतीति दृश्यत तत्राह ज्योतिर् इति । यथा चक्ष्-आदि-ज्योतिभिः स्वांशे रूप-मात्रेऽपि प्रकाश्यमाने गन्धादि-गुण- पञ्चका मृद् एवासुअ प्रकाशत इति प्रतीयते । यथा च कर्णादि-नभसा स्वांशे शब्द-मात्रेऽपि गृह्यमाने दुन्दुभिर् एवासाव् इति प्रतीयते । तच् च तत्-तद्-गुणानां संमिश्रत्वाद् एव भवति न वस्तुतः । तथा कवयः आत्मानम् ईश्वरं तत्-तत्-सङ्घात-स्थत्वेनान्यैर् अविविक्तम् अपि आत्मस्थं स्वांश- तेजोभिर् एव क्रीडन्तं जानन्तीत्य् अर्थः ।

[101]

nanu teṣu teṣu tenāveśyamānaṃ tejaḥ kathaṃ na lakṣyate | tatrāha --

jyotir-ādir ivābhāti saṅghātān na vivicyate | vidanty ātmānam ātma-sthaṃ mathitvā kavayo 'ntataḥ || [BhP 7.1.9]

yadyapi teṣu teṣu nija-tejo'ṃśenāviṣṭo'sau saṅghātāt sammiśratvāt na vivicyate lokair vivektuṃ na śakyate tathāpi kavayo viveka-nipuṇā antato mathitvā tasyāpi sāhāyyaṃ

tenāpi yuddham ity ādikāsambhavārtha-niṣedhena vivicya tad-aṃśenātmasthaṃ tat-tad-ātmani praviṣṭam ātmānam īśvaraṃ vidanti jānanti | tatra hetu-garbho dṛṣṭāntaḥ | yasmāt tat-tejaḥ jyotir-ādi- padārtha ivābhāti draṣṭṛṣv iti viśeṣaḥ |

ayam arthaḥ | yathā nedaṃ maṇes tejaḥ pūrvam adarśanāt, kintu tadātapa- saṃyogena sauraṃ teja evātra praviṣṭam iti sūrya-kāntādau tūlādi-dāhena tad- anubhaviṣu tadā bhāti | yathā ca pūrvavad eva vāyor ayaṃ gandhaḥ pārthiva eva praviṣṭa iti teṣv ābhāti | tathātrāpīti |

athavā nanv evaṃ tarhi tair api krīḍatīti dṛśyata tatrāha jyotir iti | yathā cakṣr-ādi-jyotibhiḥ svāṃśe rūpa-mātre'pi prakāśyamāne gandhādi-guṇa- pañcakā mṛd evāsua prakāśata iti pratīyate | yathā ca karṇādi-nabhasā svāṃśe śabda-mātre'pi gṛhyamāne dundubhir evāsāv iti pratīyate | tac ca tat- tad-guṇānāṃ saṃmiśratvād eva bhavati na vastutaḥ | tathā kavayaḥ ātmānam īśvaraṃ tat-tat-saṅghāta-sthatvenānyair aviviktam api ātmasthaṃ svāṃśa- tejobhir eva krīḍantaṃ jānantīty arthaḥ |

English witness · section(s) 103

Anuccheda 103

Text 1

Thus the Supreme Personality of Godhead arranges for the creation, destruction, and maintenance of the material worlds. The next verse gives the summary of this conclusion (Srimad-Bhagavatam 7.1.11-12):

Text 2

“O great king, the Supreme Personality of Godhead, the controller of the spiritual and material energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.*

“O king, this time factor enhances the sattva-guna. Thus although the Supreme Lord is the controller, he favors the demigods, who are mostly situated in sattva-guna. Then the demons, who are influenced by tamo-guna, are annihilated. The Supreme Lord induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious. Therefore He is called Urucrava.”*

Text 3

Here the word “satya-krt” means “employing the pastimes of His personal potency, He manifests the true activities that lead to the supreme goal of life”, and kalam srjati” means

“He Himself manifests time”.

Text 4

How does the Lord do this (set time in motion)? That is answered with the words “pradhana-pumbhyam carantam”, which mean “appearing in the forms of His partial incarnations, the Lord enters the demigods, who are his sadhaka devotees, and helps them in the activities of creation. Thus he brings together the unmanifested material energy and the individual spirit souls.” In this way the creation (acrayam) of various different conditions of life is created.

Text 5

Here the word “naradeva”, which is in the vocative case, means “simply by Your desire worthy actions are done. Actions that You do not desire to be done are unworthy and unimportant.” This verse means: “This time factor enhances the sattva-guna. Thus although the Supreme Lord is the controller, he favors the demigods, who are mostly situated in sattva-guna. Then the demons, who are influenced by tamo-guna, are annihilated.” In this way the Lord protects the demigods and destroys the demons, who hate the Lord’s devotees. This has been explained in previous passages. These activities are carried out by time. Because He is the controller (icita) of time, it is the Supreme Lord who protects the devotees and destroys the demons.

Text 6

Here someone may ask: “If He is self-sufficient and never in need of anything external to fulfill His desires, why does the Supreme Personality of Godhead never take the side of the demons and fight with them against the demigods?”

This question is answered here by the word “sura- priyah” (He is the friend of the demigods).

Text 7

The word “sura-priyah” here means “He who has many dear devotees among the ranks of the demigods”. The Lord is also favorable to the demigods because they are mostly in the mode of goodness. However, sometimes the demigods become contaminated because of offenses to Brhaspati and other great souls. When their status as true demigods is thus covered over by offenses, the Supreme Lord is no longer favorable to them. This is described in Srimad-Bhagavatam 7.1.8 (quoted here in anuccheda 100, text 2). In this way the meaning is explained.

Text 8

Here someone may ask: “Why is the Lord at that time not favorable to the demigods?” The answer is given here in the words “rajas-tamaskan” (then they are covered by passion and ignorance). The modes of passion and ignorance push one far away from the Supreme Lord. That is because these two modes are very displeasing to Him. That is the meaning.

Text 9

Here someone may protest: “It is not right for the Lord to punish the demigods and demons in this way.” Fearing that someone may speak these words, the Lord is here described with the word “urucravah” (His activities are glorious). That the Lord is not to be faulted for punishing the demons is also confirmed by these words (Srimad-Bhagavatam 11.5.48):

“Inimical kings like Cicupala, Paundraka, and Calva were always thinking about Lord Krsna. Even while they were lying down, sitting, or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Krsna, they achieved spiritual liberation in the Lord’s own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Krsna in a favorable, loving mood?”***

It is also said (Srimad-Bhagavatam 3.2.23):

“Alas, how shall I take shelter of one more merciful than He who granted the position of a mother to a she-demon (Putana) although she was unfaithful and she prepared deadly poison to be sucked from her breast?”*

In these ways it is explained that the word “uru- cravah” means “the Supreme Lord, whose glories are manifested everywhere”. Thus the Lord’s giving of so-called punishment is also His mercy. That is the meaning here.

Paramātma · Sanskrit §102 · English §104

[१०२]

यद् एवं युद्धादि-निज-लीलाभिर् भक्त-विनोदनम् एव प्रयोजनं, विश्व- पालनं तु ततः स्वत एव भवतीत्य् उक्त्वा, सृष्टि-प्रलययोः प्रकृतीक्षणादाव् अपि सर्वाशङ्क-निरासार्थम् अतिदिशन् त्रिष्व् अप्य् अविशेषम् आह -

यदा सिसृक्षुः पुर आत्मनः परो रजः सृजत्य् एष पृथक् स्व-मायया । सत्त्वं विचित्रासु रिरंसुर् ईश्वरः शयिष्यमाणस् तम ईरयत्य् असौ ॥ [भ्प् ७.१.१०]

यदा यत्र स्व-चेष्टा-लक्षणे काले एष परः परमेश्वरः स्व-मायया भक्त-कृपया आत्मनः पुरः प्राचीन-सृष्टि-गत-साधक-भक्त-रूपाणि स्वस्याधिष्ठानानि सिसृक्षुर् भवति प्रकृत्या सह तेषु लीनेषु आविर्भावनार्थाम् ईक्षां करोति तदा पृथक् स्वरूप-शक्तेर् इतरासौ जीव- मायाख्या शक्तिः पूर्ववत् तच्-चेष्टात्मक-प्रभावाभासोद्दीप्ता रजः सृजति स्वांश-भूताद् गुण-त्रय-साम्याद् अव्यक्ताद् विक्षिपति उद्बोधयतीति वा । यद् वा पृथङ्-मायानुगत एष काल एव सृजति तथासौ-पदेन च काल एवोच्यते ।

अथ विचित्रासु नाना-गुण-वैचित्री-मतीषु तल्-लक्षणासु पूर्षु यदा रन्तुम् इच्छुर् भवति तदासौ सत्त्वं सृजति, यदा पुनस् ताभिर् एव मिलित्वा शयिष्यमाणः शयितुम् इच्छुर् भवतीत्य् अर्थः । तदासौ तमः सृजतीति । ततो भक्त-निमित्तम् एव सर्वा एव सृष्ट्य्-आदि-क्रियाः प्रवर्तन्ते इति भावः । यथाङ्गीकृतम् एकादशस्य तृतीये टीकाकृद्भिर् अपि । किम् अर्थं ससर्ज स्व- मात्रात्म-प्रसिद्धये । स्वं मिमीते प्रमिमीते आत्मानम् उपास्ते यः स स्व- माता तस्यात्मनो जीवस्य प्रकृष्टा ये सिद्धय इति शयनम् अत्र पुरुषावतारस्य कदाचित् प्रलयोदधौ योग-निद्रा कदाचिद् भगवत्-प्रवेशो वा । यद्यपि सर्वेष्व् अपि जीवेषु अन्तर्यामितया परमेश्वरस् तिष्ठति तथापि तत्रासंसक्तत्वाद् अस्थित एव भवति तद् भक्तेषु तु समासक्तत्वान् न तथेति । न च तत्-सङ्गादौ तस्येच्छेति यथोक्त-व्याख्यानम् एव बलवत् । तथा च श्री-भगवद्-उपनिषदः

मत्स्थानि सर्वभूतानि न चाहं तेष्व् अवस्थितः । न च मत्स्थानि भूतानि पश्य मे योगम् ऐश्वरम् ॥ [गीता ९.४-५] इति

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥ [गीता ९.२९] इति च ।

उक्तं च हरि-भक्ति-सुधोदये -

भक्तानां हृदयं शान्तं सश्रियो मे प्रियं गृहम् । वसामि तत्र शोभैव वैकुण्ठाख्याद् इवर्णना ॥ इति ।

[102]

yad evaṃ yuddhādi-nija-līlābhir bhakta-vinodanam eva prayojanaṃ, viśva- pālanaṃ tu tataḥ svata eva bhavatīty uktvā, sṛṣṭi-pralayayoḥ prakṛtīkṣaṇādāv api sarvāśaṅka-nirāsārtham atidiśan triṣv apy aviśeṣam āha -

yadā sisṛkṣuḥ pura ātmanaḥ paro rajaḥ sṛjaty eṣa pṛthak sva-māyayā | sattvaṃ vicitrāsu riraṃsur īśvaraḥ śayiṣyamāṇas tama īrayaty asau || [BhP 7.1.10]

yadā yatra sva-ceṣṭā-lakṣaṇe kāle eṣa paraḥ parameśvaraḥ sva-māyayā bhakta-kṛpayā ātmanaḥ puraḥ prācīna-sṛṣṭi-gata-sādhaka-bhakta-rūpāṇi svasyādhiṣṭhānāni sisṛkṣur bhavati prakṛtyā saha teṣu līneṣu āvirbhāvanārthām īkṣāṃ karoti tadā pṛthak svarūpa-śakter itarāsau jīva- māyākhyā śaktiḥ pūrvavat tac-ceṣṭātmaka-prabhāvābhāsoddīptā rajaḥ sṛjati svāṃśa-bhūtād guṇa-traya-sāmyād avyaktād vikṣipati udbodhayatīti vā | yad vā pṛthaṅ-māyānugata eṣa kāla eva sṛjati tathāsau-padena ca kāla evocyate |

atha vicitrāsu nānā-guṇa-vaicitrī-matīṣu tal-lakṣaṇāsu pūrṣu yadā rantum icchur bhavati tadāsau sattvaṃ sṛjati, yadā punas tābhir eva militvā śayiṣyamāṆaḥ śayitum icchur bhavatīty arthaḥ | tadāsau tamaḥ sṛjatīti | tato bhakta-nimittam eva sarvā eva sṛṣṭy-ādi-kriyāḥ pravartante iti bhāvaḥ | yathāṅgīkṛtam ekādaśasya tṛtīye ṭīkākṛdbhir api | kim arthaṃ sasarja sva- mātrātma-prasiddhaye | svaṃ mimīte pramimīte ātmānam upāste yaḥ sa sva- mātā tasyātmano jīvasya prakṛṣṭā ye siddhaya iti śayanam atra puruṣāvatārasya kadācit pralayodadhau yoga-nidrā kadācid bhagavat-praveśo vā | yadyapi sarveṣv api jīveṣu antaryāmitayā parameśvaras tiṣṭhati tathāpi tatrāsaṃsaktatvād asthita eva bhavati tad bhakteṣu tu samāsaktatvān na tatheti | na ca tat-saṅgādau tasyeccheti yathokta-vyākhyānam eva balavat | tathā ca śrī-bhagavad-upaniṣadaḥ

matsthāni sarvabhūtāni na cāhaṃ teṣv avasthitaḥ | na ca matsthāni bhūtāni paśya me yogam aiśvaram || [Gītā 9.4-5] iti

ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpy aham || [Gītā 9.29] iti ca |

uktaṃ ca hari-bhakti-sudhodaye -

bhaktānāṃ hṛdayaṃ śāntaṃ saśriyo me priyaṃ gṛham | vasāmi tatra śobhaiva vaikuṇṭhākhyād ivarṇanā || iti |

English witness · section(s) 104

Anuccheda 104

Text 1

In this way the conclusion that the Supreme Personality of Godhead acts only to show mercy to His devotees is revealed. That the Lord gives mercy to all is explained in the histories of Prahlada, Jaya, Vijaya, and many others. For example, in Srimad-Bhagavatam (7.1.13) it is said:

Text 2

“Formerly, O king, when Maharaja Yudhisthira was performing the Rajasuya sasrifice, the great sage Narada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example.”*

Text 3

One should look at Srila Sridhara Svami’s commentary on this verse. This verse was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §103 · English §105

[१०३]

एवं प्रसङ्गेन सृष्टि-प्रलयाव् अपि व्याख्याय पुनः पालनम् एव व्याचक्षाणः प्रकरणम् उपसंहरति सार्धेन --

कालं चरन्तं सृजतीश आश्रयं प्रधान-पुम्भ्यां नर-देव सत्य-कृत् । य एष राजन्न् अपि काल ईशिता सत्त्वं सुरानीकम् इवैधयत्य् अतः । तत्-प्रत्यनीकान् असुरान् सुर-प्रियो रजस्-तमस्कान् प्रमिणोत्य् उरुश्रवाः ॥ [भ्प् ७.१.११]

सत्य-कृत् स्वरूप-शक्ति-विलासेनैव स्वयं परमार्थ-सत्य-क्रियाविर्भावक एव सन् स्व-चेष्टा-रूपं कालं सृजति व्यञ्जयति । किं कुर्वन्तं प्रधान- पुंभ्यां च चरन्तं तत्-तत्-सम्बन्धानां साधक-भक्तानां देवादि-प्रविष्टं निज-तेजोऽंशानां च साहाय्यअ-हेतोर् एव सृज्यमानतया उत्पत्तैवाव्यक्त-जीव-सङ्घाताभ्यां चरन्तम् अतएव सन्निधानेनैव तयोस् तत्-तद्-अवस्थानाम् आश्रयम् उद्भव-हेतुं च । नरद्-देवेति सम्बोधनेन यथा निजैषया मुख्यम् एव कार्यं कुर्वतस् तव तथैवानयद् अपि क्षुद्रतरं स्वयम् एव सिध्यति तद्वद् इहापीति बोधितम् । ततो य एष चेष्टा- रूपः काल स सत्त्वं सत्त्व-प्रधानं सुरानीकमेघयतीव तत एव त- प्रत्यनीकान् रजस्-तमः-प्रधानान् असुरान् प्रमिणोतीव हिन्स्तीव, ये तु देवेषु भक्ता असुरेषु भक्त-द्वेषिणस् तान् स्वयं पालयति चैवेति पूर्वेम् एवोक्तम् । यस्मात् तच्-चेष्टा-लक्षणस्य कालस्यैवं वार्ता तस्माद् ईशितापि एधयतीव प्रमिणोतीव चेति । हे राजन्न् इति पूर्वाभिप्रायम् एव ।

ननु यदि चेशितुः प्रयोजनं न भवति तर्हि कथं कदाप्य् असुरान् अपि स्व- पक्षान् विधाय देवैर् न युध्येत, तत्राह सुर-प्रियः । सुरेषु वर्तमानाः प्रिया भक्ता यस्य सः । सत्त्व-प्रधानेषु सुरेषु प्रायशस् तेषां सर्वेषाम् अनुगमनेनैव तस्यानुगमनम् । कदाचिद् बृहस्पत्य्-आदिषु महत्स्व् अपराधे तु तेषां मालिन्येन सुरत्वाच्छादनात् तेषां तस्य चैतेष्व् अननुगमनं स्याद् इति । जयकाले तु सत्त्वस्येत्य् आद्य् उक्तम् इति भावः ।

ननु कथं तेऽपि तान् नानुगच्छन्ति तत्राह - रजस्-तमस्कान् इति । अत्यन्त-भगवद्-बहिर्मुखता-करयोर् गुणयोर् अरोचकत्वाद् एवेति भावः । तर्य् असौ सदैवासुराणां निग्रहम् एव करोतीत्य् अथाप्य् असमञ्जस्यम् इत्य् आशङ्क्याह उरुश्रवाः । उरु सर्वतो विस्तृतं महत्तमं वा श्रवः कीर्तिर् यस्य स तेषाम् अप्य् अनुग्रहं करोतीति भावः ।

[103]

evaṃ prasaṅgena sṛṣṭi-pralayāv api vyākhyāya punaḥ pālanam eva vyācakṣāṇaḥ prakaraṇam upasaṃharati sārdhena --

kālaṃ carantaṃ sṛjatīśa āśrayaṃ pradhāna-pumbhyāṃ nara-deva satya-kṛt | ya eṣa rājann api kāla īśitā sattvaṃ surānīkam ivaidhayaty ataḥ | tat-pratyanīkān asurān sura-priyo rajas-tamaskān pramiṇoty uruśravāḥ || [BhP 7.1.11]

satya-kṛt svarūpa-śakti-vilāsenaiva svayaṃ paramārtha-satya-kriyāvirbhāvaka eva san sva-ceṣṭā-rūpaṃ kālaṃ sṛjati vyañjayati | kiṃ kurvantaṃ pradhāna- puṃbhyāṃ ca carantaṃ tat-tat-sambandhānāṃ sādhaka-bhaktānāṃ devādi- praviṣṭaṃ nija-tejo'ṃśānāṃ ca sāhāyyaa-hetor eva sṛjyamānatayā utpattaivāvyakta-jīva-saṅghātābhyāṃ carantam ataeva sannidhānenaiva tayos tat-tad-avasthānām āśrayam udbhava-hetuṃ ca | narad-deveti sambodhanena yathā nijaiṣayā mukhyam eva kāryaṃ kurvatas tava tathaivānayad api kṣudrataraṃ svayam eva sidhyati tadvad ihāpīti bodhitam | tato ya eṣa ceṣṭā- rūpaḥ kāla sa sattvaṃ satrtva-pradhānaṃ surānīkameghayatīva tata eva ta-pratyanīkān rajas-tamaḥ-pradhānān asurān pramiṇotīva hinstīva, ye tu deveṣu bhaktā asureṣu bhakta-dveṣiṇas tān svayaṃ pālayati caiveti pūrvem evoktam | yasmāt tac-ceṣṭā-lakṣaṇasya kālasyaivaṃ vārtā tasmād īśitāpi edhayatīva pramiṇotīva ceti | he rājann iti pūrvābhiprāyam eva |

nanu yadi ceśituḥ prayojanaṃ na bhavati tarhi kathaṃ kadāpy asurān api sva- pakṣān vidhāya devair na yudhyeta, tatrāha sura-priyaḥ | sureṣu vartamānāḥ priyā bhaktā yasya saḥ | sattva-pradhāneṣu sureṣu prāyaśas teṣāṃ sarveṣām anugamanenaiva tasyānugamanam | kadācid bṛhaspaty-ādiṣu mahatsv aparādhe tu teṣāṃ mālinyena suratvācchādanāt teṣāṃ tasya caiteṣv ananugamanaṃ syād iti | jayakāle tu sattvasyety ādy uktam iti bhāvaḥ |

nanu kathaṃ te'pi tān nānugacchanti tatrāha - rajas-tamaskān iti | atyanta-bhagavad-bahirmukhatā-karayor guṇayor arocakatvād eveti bhāvaḥ | tary asau sadaivāsurāṇāṃ nigraham eva karotīty athāpy asamañjasyam ity āśaṅkyāha uruśravāḥ | uru sarvato vistṛtaṃ mahattamaṃ vā śravaḥ kīrtir yasya sa teṣām apy anugrahaṃ karotīti bhāvaḥ |

English witness · section(s) 105

Anuccheda 105

Text 1

In this way the idea that the Supreme Personality of Godhead is cruel or unjust is refuted. Actually the Lord is merciful to everyone. He gives His mercy to all in the same way the

rain falls everywhere. This is confirmed by the following words of Vedanta-sutra (2.1.34):

“The Supreme Personality of Godhead is neither cruel nor unjust, for the scriptures reveal that the individual living entities suffer or enjoy according to their own karma.”

The Lord appears as the impersonal Brahman, the all- pervading Supersoul (paramatma) and the Supreme Personality of Godhead (bhagavan). In this way the Lord has three forms. The Lord also appears as Vasudeva, Sagkarsana, Pradyumna, and Aniruddha. In that way the Lord has four forms. In one sense, these are different forms. In another sense, they are not different from the Lord Himself. It is not improper, therefore, to say that these forms are different.

Text 2

That the Lord thus has many forms is explained in these words of the Moksa-dharma’s Narayaniya:

“In some circumstances the Supreme Lord has one form. In other circumstances two forms, three forms, or four forms are seen.”

Text 3

This is also described in the following words of Chandogya Upanisad (7.26.2):

“Sometimes the Lord has one form and sometimes He manifests three forms.”

Text 4

Thus there is no contradiction when the scriptures sometimes say the Lord has four forms and at other times the scriptures say that the Lord has three forms. When it is said that the Lord has three forms (Brahman, Paramatma, and Bhagavan) it should be understood that Bhagavan (the Supreme Personality of Godhead) is the most important of these forms. Bhagavan is very elaborately described in the Maha-purana called Srimad-Bhagavatam.

Text 5

This is confirmed by the following words (Srimad-Bhagavatam 1.3.40):

“This Srimad-Bhagavatam is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful, and all-perfect.”*

Text 6

The six ways in which the meaning of a book is understood are described in the following words:

"The six ways in which the meaning of a book is understood are: 1. the author's preamble, 2. The author's concluding words, 3. what is repeated by the author again and again in the course of the book, 4. what is unique to the book, and thus not found in other books, 5. the author's own declaration of his intent in writing the book, and 6. the application of logic to understanding the author's intention."

Text 7

The preamble and concluding words of Srimad-Bhagavatam are in complete agreement. Both describe the Absolute Truth. The preamble of Srimad-Bhagavatam (1.1.1) is:

"I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance, and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

Text 8

The concluding words of Srimad-Bhagavatam (12.13.19) are:

"I meditate upon the pure and spotless Absolute Truth, who is free from suffering and death. In the beginning He personally revealed this peerless lamp of knowledge to Brahma. Brahma spoke it to Naada Muni, who then spoke it to Krsna Dvaipayana Vyasa. Vyasa spoke it to Sukadeva Gosvami, the king of yogis, and Sukadeva spoke it to the great devotee Maharaja Pariksit."*

Text 9

In the Garuda Purana it is said:

"Srimad-Bhagavatam is the perfect commentary on Vedanta-sutra."

Thus the Garuda Maha-purana affirms that Srimad-Bhagavatam is the natural commentary on Vedanta-sutra.

Text 10

In this way the second half of Srimad-Bhagavatam's first verse (1.1.1) is the natural commentary on Vedanta-sutra's first aphorism (1.1.1).

Text 11

Here the first words of Vedanta-sutra ("Now, therefore, one should inquire about Brahman.") are explained by the first verse of Srimad-Bhagavatam, where it is said param dhimahi" , which mean "I meditate on the Supreme Personality of Godhead".

Text 12

The word "brahma" (in Vedanta-sutra 1.1.1) means "the greatest". Brahman is like the sun, and everything that exists is like rays of light emanating from the Brahman-sun. Therefore the word param" (in Srimad-Bhagavatam 1.1.1) explains the true meaning of the word "brahma" (in Vedanta-sutra 1.1.1). The word "param" there means "the Supreme Personality of Godhead". the conclusion, then, is that the varietyless impersonal Brahman is one aspect of the Supreme Person.

Text 13

Srila Ramanuja Acarya explains:

"The word 'brahma' means 'He who is in every way the greatest'. For this reason the primary meaning of the word 'brahma' is 'the Supreme Person, whose transcendental qualities have no limit'."

Text 14

That the qualities and glories of the Supreme Personality of Godhead have no limit is confirmed by the following words of Srimad-Bhagavatam (4.30.31):

"Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta."*

Text 15

In this way it is explained that the Supreme Personality of Godhead of a limitless variety of handsome and wonderful transcendental forms. This proves that the Supreme has many forms, such as the form of Lord Visnu, and it also proves that the forms of the Supreme

Personality of Godhead are superior to the forms of Brahma, Siva, and the other demigods.

The word “jijYasa” (one should inquire) in the beginning of Vedanta-sutra is explained by the word dhimahi” (I meditate) in the beginning of Srimad-Bhagavatam. This means that one who is eager to understand the Supreme will always think of Him. In this way one meditates on the Supreme.

Text 16

This is also described by the Supreme Personality of Godhead Himself in these words of Srimad-Bhagavatam (11.11.18):

“One may be well-versed in all the transcendental literature of the Vedas, but if he fails to be acquainted with the Supreme, it must be concluded that all of his education is like the burden of a beast or like one”’s keeping a cow without milking capacity.”*

Text 17

In the opinion of Srila Ramanuja Acarya, the word dhimahi” (I meditate) is used in the beginning of Srimad-Bhagavatam to explain the meaning of the word “jijnasa” (should be inquired about) in the beginning of Vedanta-sutra. In this way he accepts that Srimad-Bhagavatam is the best of all Vedic scriptures.

Text 18

The word “dhimahi” (we meditate) is in the plural because many different living entities in different times and places in limitless millions of universes meditate on the Supreme Personality of Godhead. Because it thus affirms that there are many different individual souls, this word refutes the impersonalists’ theory that everything that exists is only a transformation of the Supreme.

Text 19

It is said here that one should meditate on the Supreme Lord. This implies that the Lord has a form, for if the Lord did not have a form it would be very difficult to meditate on Him. By meditating on the Lord’s form one easily attains the supreme goal of life. One who does not meditate on the Lord’s form finds the supreme goal of life elusive and difficult to attain. Therefore the conclusion is that one should meditate on and worship the form of the Lord.

Text 20

This is confirmed by the Supreme Lord Himself in these words of Bhagavad-gita (12.2-5):

“He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.*

Text 21

“But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all pervading, inconceivable, fixed, and immovable - the impersonal conception of the Absolute Truth - by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.*

Text 22

“For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”*

Text 23

That the worship of the Supreme Lord’s transcendental form is better than the path of the impersonalists is also confirmed by these words of the demigod Brahma (Srimad-Bhagavatam 10.14.4):

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

Text 24

In this way it is understood that the Supreme Personality of Godhead is object of meditation described in the first verse of Srimad-Bhagavatam. Lord Siva and the other demigods are not the object of meditation described there. There the word dhimahi” is in the potential mood (lig). In this way it is seen that devotional service to the Supreme Personality of Godhead, and no other activity, leads to the highest goal of life. In this way it is explained that the Supreme Personality of Godhead has a a charming, sublime, handsome transcendental form.

Text 25

The Supreme Lord describes Himself in these words of Bhagavad-gita (10.22):

“Of the Vedas I am the Sama-veda.”*

He also says (Bhagavad-gita 10.22):

“Of hymns I am the Brhat-s_ma sung to Lord Indra.”*

The Supreme Lord is also glorified in these words of the Brhat-sama:

“The Supreme Personality of Godhead is the supreme abode. He is beyond the earth, beyond the sky, and beyond the material heavenly worlds. He is greater than the great. He is more handsome and glorious than the glories of this world.”

In this way the word “brahma-jijnasa” has been explained.

Text 26

In the first verse of Srimad-Bhagavatam the word satyam” explains the word “athatah” in the first sutra of Vedanta-sutra. Immediately following the word atha” is the word “atah”, which means “for this reason”. The word “atha” (now) here means after one has studied the karma-kanda section of the Vedas and the purva-mimamsa (karma-mimamsa) philosophy”. That is the meaning here.

Text 27

The word “atah” means “after studying the brahma-kanda portion of the Vedas and the uttara-mimamsa (Vedanta) philosophy”. The meaning is that after studying Vedanta there is still more to be studied.

Text 28

In Vedanta-sutra the purva-mimamsa philosophy is the philosophical opponent to be defeated by the answers given by the uttara-mimamsa philosophy. The uttara-mimamsa philosophy enables one to attain peacefulness and the other virtues of goodness and purity. Therefore it comes after the purva-mimamsa.

Text 29

The uttara-mimamsa philosophy is described in the following words of the scriptures. In the Chandogya Upanisad (8.1.6) it is said:

“Whatever benefits one obtains in this lifetime by good karma will ultimately perish. Whatever residence in a heavenly material world one obtains in the next life by material pious deeds will ultimately be lost. However, a person who knows the Supreme attains all his desires. He can travel to any world he likes.”

In the scriptures it is also said:

“One who knows the Supreme never returns to the material world.”

In the Svetasvatara Upanisad (5.9) it is said:

“A person who understands the Supreme becomes eligible for liberation.”

In the Mundaka Upanisad (3.1.3) it is said:

“A person who understands the Supreme becomes free from the material world. He becomes liberated like the Lord Himself.”

Text 30

This is also explained by the Supreme Personality of Godhead Himself in these words (Bhagavad-gita 14.2):

“By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.”*

Text 31

These two (purva-mimamsa and uttara-mimamsa) are also described in these words of Srila Ramanuja Acarya’s Vedanta-sutra commentary:

“The fruitive activities pressribed by purva-mimamsa bring results that are paltry and temporary. However, the knowledge of the Supreme that is attained by following the uttara-mimamsa) brings results that are limitless and eternal. Therefore, after one has mastered the purva-mimamsa, one should strive to understand the Supreme, who is described in the uttara- mimamsa. Therefore in the first sutra of Vedanta, Lord Vyasadeva, who is Himself the original cause of all causes, explains: ‘After understanding the fruitive activities of purva-mimamsa, one should strive to understand the Supreme’.”

Text 32

This is also explained in the dessription of the two ears, Pitrhu and Devahu in the story of King PuraYjana (Srimad-Bhagavatam 4.25.50-51). This means that after understanding that the pleasures of Svargaloka and other places in the material world are all inferior and temporary and lead only to sufferings in the end, a person will yearn to understand the Supreme, for by understanding the Supreme one attains eternal bliss. That is why one will yearn to understand the Supreme, as described in the words “brahma-jijYasa” at the beginning of Vedanta-sutra.

Text 33

The words “athatah” in the beginning of Vedanta- sutra are explained by the word “satyam” in the beginning of Srimad-Bhagavatam. the words “satyam param” there mean “He who exists eternally”. That the Supreme exists eternally is confirmed by these words of Taittiriya Upanisad (2.1.2):

“The Supreme is eternal, limitless, and full of knowledge.”

Text 34

The entire creation is inferior to the Supreme Lord and subject to His will. The word “dhimahi” here means fully aware of the inferior creation, we meditate on the Supreme, who is above all”.

Text 35

The Superior position of the Supreme Personality of Godhead is described here (in Srimad-Bhagavatam 1.1.1) by the word dhamna”. The word “dhama” may mean either power” or glory”. In the Amara-koca the following definitions of dhama are given:

“The word ‘dhama’ may mean ‘home’, ‘body’, ‘glory’, or ‘power’.”

These definitions are also confirmed by other dictionaries as well. We may note that the word “dhama” is not defined to mean “own nature”.

Text 36

In the first verse of Srimad-Bhagavatam the word kuhakam” means “that which bewilders”. This word refers to the maya potency, which covers the real forms of the individual spirit souls and throws them into the material world. Then “dhamna svena” means “with the potency of His own glory” or “with His own power”, sada” means “always”, and “nirasta-kuhakam” means “the power of maya is dispelled”.

Text 37

That the Supreme Personality of Godhead dispels the power of maya is confirmed by this prayer addressed to the Lord (Srimad-Bhagavatam 1.7.23):

“O Lord, You have cast away the effects of the material energy by dint of Your spiritual potency.”*

Text 38

It is not right to interpret the word “svena” to mean “independent of the Lord’s own potency”. Such an interpretation is useless. The right understanding is that the word “svena” means “with His original nature”. In this way it is explained that the Lord’s

personal potency naturally dispels the illusory power of maya. This word is in the instrumental case. In this way it is seen that the Supreme Personality of Godhead is beyond the touch of the illusory potency maya.

Text 39

This is confirmed by the following words of Taittiriya Upanisad (2.1.2):

“The Supreme is eternal, limitless, and full of knowledge.”

It is also confirmed by these words of Brhad-aranyaka Upanisad (3.9.28):

“The Supreme is blissful and full of knowledge.”

Text 40

In this way the word “satyam” (eternal) is also used in the Upanisads to dessribe the Supreme. In this way the Lord’s internal spiritual potency is described and it is also clearly declared that the Supreme Lord is the master of all opulences.

Text 41

The reason why the Supreme is the eternal Absolute Truth is given in the word “yatra” (in whom). Because He is the greatest, the Supreme Personality of Godhead, Lord Vasudeva is present everywhere. He is the controller of the material elements, senses, demigods, and others manifested by the three modes of material nature. The words “sargo ‘mrsa” mean “the material world is not an illusion, like the illusion of thinking silver to be present in the glittering surface of a seashell.” That everything is manifested from the Supreme is confirmed by the following words of Taittiriya Upanisad (3.1.1):

“From the Supreme all the material elements have come.”

This is also confirmed by the following words of Vedanta-sutra (2.4.20):

“But the creation of the world of names and forms in the three modes of nature is done by the Supreme Personality of Godhead, for that is the teaching of scripture.”

Thus, because He is the creator of the material worlds, the Supreme Personality of Godhead is the eternal Absolute Truth (satyam).

Text 42

Then an example is given to prove that the material world is indeed real. There it is said: “tejo-vari-mrdam yatha vinimayah”, which means that fire and the other ingredients of the material world all rest within the real Supreme Lord. For this reason they must indeed be

real.

Text 43

The material world cannot be false, for it is created by the Supreme Personality of Godhead Himself. This is confirmed by the following words of Chandogya Upanisad (6.3.4 and 6.4.1):

“Then the Supreme Personality of Godhead created the three demigods. One by one the Lord created the things of the material world. He created the red fire, the clear waters, and the dark earth.”

Text 44

Thus, because the Vedanta-sutra declares that the Supreme is the root from whom the scriptures have grown, these dessriptions of ssripture cannot be rejected as the mere imagination or invention of some writer. Therefore it must be accepted that the material world was created by the Supreme Personality of Godhead. It did not spontaneously come into existence without a creator. They who are learned in Sanskrit grammar will never accept the idea that this statement of Chandogya Upanisad means that fire and the other material elements spontaneously came into existence without an original cause behind them.

Text 45

If this view, that the material world is spontaneously created and has no creator, is accepted, then it is accepted that the water and other elements of the material world are all like a great mirage. According to this view, the material world was not created from the Supreme, for the world is only a great illusion.

Text 46

According to this view the entire material world is an illusion and the divisions of time are also illusory. The world is thus thought to be like the silver falsely thought to exist on on the glittering surface of a seashell.

Text 47

To think that there is one soul is an illusion and to think that there are many different souls is also an illusion. It is an idea created by the imagination. It is like a great mass of clouds on the horizon, a mass of clouds that one may falsely think to be smoke from a faraway fire or a faraway mountain, or a faraway forest.

Text 48

Here someone may say: “The material world (tri-sargah) has existed from time without beginning. The spiritual Supreme has also existed from time without beginning. the conditioned individual souls are bewildered about their true spiritual identity. How is it possible, then, that the Supreme is never bewildered in this way by the illusions of the material world?” This conclusion is mistaken. It is not true. If this conclusion is accepted, then all becomes lost.

Text 49

The material world is not an illusion that exists only in the imagination. In the same way the spiritual world is also not an illusion that exists only in the imagination. The impersonalists affirm that the Supreme is pure spirit and nothing else. In the commentary on Vedanta-sutra’s affirmation that the Supreme Lord is the root from whom the scriptures have grown, it is affirmed that material illusions only when one does not see his relationship with the Supreme.

Text 50

Material illusion thus has no power to touch the Supreme. That is the primary meaning of these words of Srimad-Bhagavatam’s first verse. The scriptures declare that the material world is created by a specific potency of the Supreme Personality of Godhead, Without the Lord, the material world would not exist. The material world rests within the Lord. Therefore material illusion cannot touch the Supreme Lord. The word “dhamna” in this verse of Srimad-Bhagavatam affirms that because He is the master of inconceivable spiritual potencies, the Lord cannot be touched by material illusion. Even though this is certainly true, some thinkers still have doubts.

Text 51

Because the Supreme Personality of Godhead is real, therefore the material world created by Him must also be real. This is confirmed by the following words of Sri Visnu Purana (1.22.55):

“Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabhrahman, are spread all over this universe.”*

Text 52

The material world cannot be false. It must be real, for it is manifested from the Supreme Personality of Godhead, who is the supreme reality. This is confirmed by the following words of Brhad-aranyaka Upanisad (2.1.20):

"The Supreme is real, and therefore the individual souls and material worlds created by Him are also real."

In this passage the word "prana" means "the gross and subtle material elements. In this way it is seen that because the Supreme Personality of Godhead is real, the material elements, which are created by Him, must also be real.

Text 53

Srimad-Bhagavatam is the natural commentary on Vedanta- sutra. Therefore the first statement of Vedanta-sutra (janmady asya yatah) is explained by the first verse of Srimad-Bhagavatam.

Text 54

Here (in Vedanta-sutra 1.1.2 and Srimad-Bhagavatam 1.1.1) the word "janmadi" is a tad-guna-samvijnana bahuvrihi- samasa that means "creation, maintenance, and annihilation". Here "asya" means "of the material universe, which is filled with a great variety of living entities, from the demigod Brahma down to the immovable plants, who all perform various actions and attain various perceptions and experiences, and a great variety of times, places, actions, causes, and results, a variety that is far beyond the power of the human mind to comprehend". Here "yatah" means from whom the creation, maintenance, and annihilation of the material world is manifested". This means that the Supreme Personality of Godhead is both the creator and the ingredient of the material world. Then it is said, "I meditate on that Supreme Lord (param dhimahi).

Text 55

That the Supreme Personality of Godhead is the creator of the material world is described in these words of Taittiriya Upanisad (3.1.1):

"Bhrgu Muni approached his father, Varuna, and asked, 'O master, please teach me about the Supreme'. . . . Varuna replied, 'From the Supreme all living beings have come, by His grace they remain alive, and into Him they enter at the end'. Know that is the Supreme."

This is also confirmed by the following words of Chandogya Upanisad (6.2.3):

"The Supreme created the elements of the material world."

Text 56

The word "janmadi" here does not modify the Supreme. Here the supreme is not the person who meditates. Rather He is the supremely pure object of meditation. Furthermore, the Supreme is the creator of the material world, which was described here

by the word “janmadi”. Because He is the creator of the material world, the Supreme is all-powerful, all-knowing, the controller of all, and the person whose every desire is at once fulfilled. This is confirmed by the following words of Mundaka Upanisad (1.1.9):

“The Supreme is all-knowing and all-powerful.”

This is also confirmed by these words of Brhad-aranyaka Upanisad (4.4.22):

“The Supreme dominates and controls everyone.”

Text 57

Because He is the greatest, the Supreme has all virtues and no faults. he is described in these words of Svetasvatara Upanisad (6.8):

“He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one i greater than Him, or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence.”*

Text 58

The impersonalists claim that the words “brahma- jijYasa” at the beginning of Vedanta-sutra refer to the qualityless impersonal Brahman. By explaining that these words of Vedanta-sutra dessribe someone who is the creator, maintainer, and destroyer of the material worlds (janmady asya yatah) Srimad-Bhagavatam here refutes the impersonalists’ idea. The impersonalists’ idea is also refuted by these words of the scriptures:

“The Supreme is the greatest. No one is as great as He.”

“The Supreme is the original cause of the material world.”

The truth is that the words of Vedanta-sutra, the ssripture verses quoted in Vedanta-sutra, and the Vedic scriptures themselves do not support the impersonalists’ idea.

Text 59

Logic also refutes the impersonalists’ idea. Because the Supreme must be the origin of all goals that are to be attain as well as all methods that may be adopted to attain these goals, the Supreme cannot be impersonal or qualityless. It is not appropriate to say that the material world is an illusion that is manifested from the Supreme. These words make no sense. In this way it is proved that the Supreme cannot be impersonal or qualityless.

Text 60

The impersonalists' idea is that the world is an illusion that has its roots in a mistaken idea, and the Supreme is the neutral, aloof witness of this material illusion. However, this very idea affirms that the Supreme is not material, and the Supreme and others perform actions. These are the symptoms of a person. They are not the symptoms of an impersonal, qualityless something. In this way it is seen that the impersonalists' idea is very foolish and insignificant. It is not worth considering.

Text 61

The impersonalists may try to claim that the words tejo-vari-mrdam" in this verse of Srimad-Bhagavatam# support their idea. However, the words "janmady asya yatah" refute all their claims. Because the Supreme has many potencies, therefore He has qualities and He is a person.

Text 62

The Supreme Personality of Godhead has three potencies: 1. antaragga (internal), 2. bahiragga (external), and 3. tatastha (marginal). The external potency, which is also called maya, creates, maintains, and annihilates the material universes. The marginal potency is we living entities, who meditate (dhimahi) on the Supreme. Although the material energy is the immediate cause of the material world, because that material potency is part-and-parcel of the Supreme Lord, it is the Supreme Lord who is the ultimate cause of the creation, maintenance, and annihilation of the material universes.

Text 63

This is also confirmed by the Supreme Personality of Godhead Himself in these words (Srimad-Bhagavatam 11.24.19):

"The material universe may be considered real, having nature as its original ingredient and final state. Lord Maha-Visnu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Visnu, and time are not different from Me, the Supreme Absolute Truth."***

Text 64

In this way it is seen that the words "janmady asya yatah" from Vedanta-sutra and Srimad-Bhagavatam hint that the Supreme has a form. the material universe is one of His limbs, and His many other potencies are other limbs. They all rest within Him. Thus He is the original cause of all.

Text 65

Even though He has a from, the Supreme never takes birth. There must be an original cause of all. The idea that there is an endless series of causes and no original cause cannot be accepted. The Sagkhya philosophers claim that the unmanifested material nature is the original cause, but this view cannot be accepted, for the scriptures contradict it. It is contradicted by these words of Svetasvatara Upanisad (6.9):

“The Supreme Lord is the cause of all causes. He is the master of all masters of the senses. No one is His father. No one is His king.”

In this way it is proved that the form of the Lord is not material and has no beginning. The Lord has many forms, such as the form of Lord Visnu and Lord Narayana. These are the forms of the Lord. They are not other than the Lord.

Text 66

This is also described in these words of the Dana-dharma:

“In the beginning of creation all living beings are manifested from the Supreme Lord, and at the time of cosmic devastation, all living beings enter Him again.”

Text 67

That the Lord has a form is also confirmed in the beginning of the Visnu-sahasra-nama, where the Lord is called by the names “anirdecya-vapuh” (He whose form is beyond dessription) and Sriman” (He who is glorious).

Text 68

That the Supreme Lord is the creator and controller of the material world is confirmed by these words of Skanda Purana:

“Lord Hari is the only supreme controller. He is only the creator, maintainer, and destroyer of the worlds. Anyone else who may seem to be a creator, maintainer, or destroyer is only a wooden puppet in His hands.

Text 69

“Lord Visnu does not stay only in one place or perform only one action. He can be everywhere and do everything. He is the creator, maintainer and destroyer of the worlds. He is the Supreme.”

Text 70

In the Maha Upanisad it is said:

“The Supreme Personality of Godhead employs Brahma to create the world and Siva to destroy it.”

Text 71

This is also confirmed by these words addressed to the Supreme Lord (Srimad-Bhagavatam 10.71.8):

“Actually, You are creating and destroying the entire cosmic manifestation. Lord Brahma and Lord Siva are only the superficially visible causes. Creation and destruction are actually being performed by the invisible time factor, which is Your impersonal representation.”*

Text 72

Here the words “tava kalasyarupino nimittam” mean “Your time-potency, which is formless, is the intermediate cause”. Here time is in the genitive case.

Text 73

That the Supreme Personality of Godhead is the original cause of time and the material world is also confirmed by these words of Srimad-Bhagavatam (2.6.42):

“Karanarnavacayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord. Garbhodakacayi Visnu, and the sum total of all living beings, both moving and non-moving.”*

Text 74

This is also confirmed by these words of Srimad-Bhagavatam (6.3.12):

“Above me and above all other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahma, Visnu, and Siva, who are in charge of the creation, maintenance, and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in his nose.”*

Text 75

In this way the form of the Supreme Personality of Godhead is described. The way the individual spirit souls, or marginal potency, can understand the truth about the Supreme Lord is described in two statements of Vedanta-sutra (1.1.3-4):

“The Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord.”*

“That the Supreme Lord is the author of all revealed scriptures is confirmed by the words of the scriptures.”

Text 76

The first of these sutras is explained in this way: Why is it said that the Supreme is the original cause of the material universe’s creation, maintenance, and annihilation? This question is answered by the words “sastra-yonitvat”, which mean “because the scriptures are the way to know the truth”.

Text 77

Scriptural evidence for the truth that the Supreme Lord is the origin of material creation is found in these words of Taittiriya Upanisad (3.1.1):

“The Supreme Absolute Truth is that from which everything is born.”*

Text 78

Unlike other philosophies, the philosophy of Vedanta does not accept logic as the best kind of evidence. In Vedanta-sutra (2.1.11) it is said:

“Transcendental topics cannot be understood by argument or logic.”*

The Supreme is beyond the perception of the material senses. Therefore material direct perception and other kinds of material sources of knowledge are not helpful to understand Him. that is the meaning here.

Text 79

Still, in other places logic is used to refute the theories of the Buddhists and other atheists and heretics. However, unaided material logic cannot be used to dessribe the nature of the Supreme Personality of Godhead, the creator of the material world.

Text 80

Here someone may protest: “Is it not so that just as an individual soul can create a clay pot, so an individual soul can also create a material universe?”

To this protest is given the following reply: Material time does not exist outside of the material world. Outside of the material world time is manifested as an eternal present. From that spiritual perspective logic proves the truth of the Supreme Personality of

Godhead and any theory that there is not Supreme Personality of Godhead is at once refuted by logic. Therefore, for the residents of the material world the only way to understand the Supreme Personality of Godhead is by accepting the revelation of ssripture.

Text 81

Ssripture teaches that the Supreme Personality of Godhead has an ocean of wonderful good qualities. such as all-knowledge, His every wish being at once fulfilled, being free of all limits, and countless other virtues and noble qualities. he also has no faults. He has not even the slightest scent of any fault.

Text 82

Now the second sutra (Vedanta-sutra 1.1.4) will be explained. Someone may ask: “Why do you say that the studying the scriptures is the proper way to understand the Supreme?” Vedanta-sutra 1.1.4 is then spoken to answer this question.

Text 83

The sutra begins its answer with the word “tu” (but), which is a word appropriate for beginning the answer to an objection. The scriptures dessribe the Supreme. Someone may ask: “Why do you say that?” The answer is given in the sutra with the word “samanvayat”, which means, “because all this scriptures, directly and indirectly, affirm that it is so”.

Text 84

Many passages may be quoted from ssripture to dessribe the Supreme Lord and to prove that He created the material world. For example, in the Taittiriya Upanisad (2.11) it is said: satyam jnanam anantam brahma

“The Supreme is eternal, real, limitless, and full of knowledge.”

In the the Taittiriya Upanisad (3.6.1) it is said: anando brahma

“The Supreme is full of bliss.”

In the the Chandogya Upanisad (6.2.1) it is said: ekam evadvitiyam brahma

“No one can rival the Supreme Lord.”

In the the Chandogya Upanisad (6.8.7) it is said: tat satyam sa atma

“The Supreme Lord is eternal and real.”

In the the Chandogya Upanisad (6.2.1) it is said: sad eva saumyedam agra asit

“O gentle one, before the material world was manifested, the Supreme Lord existed.”

In the the Brhad-aranyaka Upanisad (1.4.10) it is said: brahma va idam ekam evagra asit

“Before the material world was manifested, the Supreme Lord existed.”

In the the Brhad-aranyaka Upanisad (6.2.1) it is said: atma va idam eka evagra asit purusa-vidhah

“Before the material world was manifested, the Supreme Personality of Godhead existed.”

In the the Narayana Upanisad (text 1) it is said: puruso ha vai narayanah

“Lord Narayana is the Supreme Personality of Godhead.”

In the the Maha-Narayana Upanisad (1.1) it is said: eko ha vai narayana asit

“Lord Narayana is the only Supreme Personality of Godhead.”

In the the Chandogya Upanisad (6.2.3) it is said: tad aiksata bahu syam prajayaya

“The Supreme Personality of Godhead thought: Let Me become many. Let Me father many children.”

In the the Taittiriya Upanisad (2.1.3) it is said: tasmad va etasmad atmana akacah sambhutah

“From the Supreme Personality of Godhead the sky was born.”

In the the Chandogya Upanisad (6.2.3) it is said: tat tejo ‘srjata

“The Supreme Personality of Godhead created fire and the other material elements.”

In the the Taittiriya Upanisad (2.1.3) it is said: yato va imani bhutani jayante

“All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead.”*

In the the Maha-Narayana Upanisad it is said: puruso ha vai narayano ‘kamayata. atha narayanad ajo ‘jayata. yatah prajah sarvani bhutani.

“In the beginning Lord Narayana desired to create the material world. Then from Lord Narayana the demigod Brahma was born, and from Brahma all the living entities were manifested.”

Text 85

In the the Maha-Narayana Upanisad it is said:

“Narayana is the Supreme Brahman. Narayana is the supreme truth. Narayana is the supreme truth, the supreme object of worship, and the Supreme Brahman. His transcendental form is dark and splendid.”

Text 86

The Lord is indirectly described in these words of Chandogya Upanisad (6.2.2): katham asatah saj jayeta

“How is it possible that the real world was born from something that is not real?

In the Taittiriya Upanisad (2.7.1) it is said: ko hy evanyat kah pranyad yad esa akaca anando na syat

“Who could breathe or remain alive if the blissful Supreme Lord did not reside in his heart?”

In the the Maha-Narayana Upanisad (1.1) it is said: eko ha vai narayana asin na brahma na ca cagkarah

“In the beginning there was only Lord Narayana. there was no Brahma and no Siva.”

Text 87

Many other passages from ssripture may be quoted to dessribe the Supreme Personality of Godhead. For example, in Vedanta-sutra (1.1.12) it is said:

“The Supreme Personality of Godhead is by nature full of joy.”*

Text 88

One who thus understands that the Supreme Personality of Godhead has a form of transcendental bliss attains the supreme goal of life. Nothing remains unattained by such a person.

Text 89

These two sutras (Vedanta-sutra 1.1.3-4) are explained by the words “anvayad itaratac carthesu” in Srimad-Bhagavatam 1.1.1. Here “arthesu” means “the various statements of the Vedic scriptures”, “anvayat” means “with the direct dessriptions of He who is the cause of the creation, maintenance, and annihilation of the material world”, “itaratah” means

“with the indirect dessriptions of Him”. In this way, by understanding the direct and indirect statements of the Vedas, one easily attains the supreme goal of life.

Text 90

The Maha-Narayana Upanisad’s (1.1) statement “eko ha vai narayana asit” (Before the material world was created, only Lord Narayana existed) is scriptural proof that the form of Lord Narayana existed before the material world was created.

Text 91

The next sutra is (Vedanta-sutra 1.1.5) is: iksater nacabdam

“Because it is said that the Supreme glanced on the material nature, it is not said by the scriptures that pradhana (the unmanifested state of matter) is the cause of the material world.”

This sutra is explained by the word “abhijYah” in Srimad-Bhagavatam 1.1.1.

Text 92

This sutra is also explained by many passages in the scriptures. In the Chandogya Upanisad (6.2.1) it is said: sad eva saumyedam agra asid ekam evadvitiyam brahma

“O gentle one, in the beginning only the Supreme existed. There was none but Him.”

In the Upanisads it is also said: tad aiksata bahu syam

“The Supreme thought” Let Me become many.”

In the Upanisads it is again said: tat tejo ‘srjata ity adi.

“The Supreme created the element fire and the other material elements.”

Text 93

Here someone may protest: “Is it not said that the pradhana (unmanifested material nature) is the creator of the material world?” To this protest the words of Vedanta-sutra 1.1.5 say: “No. That is not true. The Vedic scriptures do not say that the pradhana is the ultimate cause of the material world.”

Text 94

Fearing that someone might say “Where do the scriptures say that pradhana is not the creator of the material world?”, Vedanta-sutra (1.1.5) says: “iksateh” (Because it is said that the Supreme glanced on the material energy).

Text 95

The word “iksateh” here describes the activity of seeing performed by the Supreme. When the Upanisads say the creator of the world glanced (tad aiksata) on the material energy, these words cannot dessribe the inanimate unconscious pradhana, which does not have to power to see anything. That the creator of the material has the power to see is confirmed in these words of Aitareya Upanisad (1.1.1): sa aiksata lokan nu srja

“With a glance He created the material worlds.”

In Aitareya Upanisad (1.1.2) it is also said: sa iman lokan asrjata

“By glancing He created the material world.”

Text 96

Because He created everything with a glance, and because He thus sees everything that was created, the Supreme is all- knowing. This is described in Srimad-Bhagavatam 1.1.1 by the word “abhijYa”.

Text 97

Here someone may protest: “The scriptures say that the Lord is ‘ekam evadvitiyam’ (one without a second). This must mean that, because He is everything, the Lord cannot be so limited as to have the power to see, and because He cannot see anything, He cannot possible be all-knowing.”

By speaking the word “sva-rat” (He is independent), Srimad-Bhagavatam 1.1.1 refutes this objection.

Text 98

This means that the Supreme can do anything He wishes. In the Svetasvatara Upanisad (6.8) it is said:

“He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence.”*

Text 99

In this way it is seen that the Supreme Lord has a form and that form has the power to see. The Lord also has the power to breathe, as will be shown later (text 102) in this book.

Text 100

Another interpretation of Vedanta-sutra 1.1.3 is given in Srimad-Bhagavatam 1.1.1's word "tene" (He imparted).

Text 101

Now this second interpretation will be discussed. Here someone may protest: "How is it possible that the Supreme is the creator, maintainer, and destroyer of the material universes? Do the scriptures not say that the pradhana (unmanifested material energy) is the creator of the material worlds?"

To this protest the following answer is given: The Vedas affirm that the Supreme is the creator (yoni) of the material worlds.

Text 102

That the Supreme Lord has the power to breathe is confirmed by these words of Brhad-aranyaka Upanisad (2.4.10):

"From the breath of the Supreme Being came the Rg Veda, Yajur Veda, Sama Veda, Atharva Veda, Itihasas, Puranas, Upanisads, verses, sutras, prose explanations, and Vedic commentaries."

Text 103

Ssripture brings knowledge of a limitless variety of things, including many things that cannot be known in any other way. The scriptures themselves declare that the Supreme Himself is their original author. Therefore the Supreme is all-knowing. Also, if He were not all-knowing, it would not be possible for Him to create, maintain, and annihilate the material universes. In this way it is proved that the Supreme is the original creator of the material world. Neither pradhana nor any individual soul is the creator.

Text 104

That the Supreme is the original author of the Vedic scriptures is also described in Srimad-Bhagavatam 1.1.1 in the words "tene brahma hrda ya adi-kavaye" (It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being). Here the word "brahma" means "the Vedic scriptures", "adi-kavaye" means to the demigod Brahma", "hrda" means "not by words, but through the heart", and "tene" means manifested".

Text 105

The word “brahma” is derived from the word brhat” (great). In this way it is said that the scriptures (brahma) are the “great knowledge” or the knowledge of everything”. The word “hrda” here teaches us that the Supreme Lord is the Supersoul in everyone’s heart and the master of all potencies. Because He is the original teacher of all knowledge, the Supreme Lord is thus the original author of the Vedas, as Vedanta-sutra 1.1.3 (sastra- yonitvat) explains.

Text 106

This is also described in the following words of Svetasvatara Upanisad (6.18):

“Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma’s heart. The Lord is the original source of all enlightenment and spiritual advancement.”*

Text 107

The liberated individual souls are certainly not the original authors of the Vedic scriptures. This is confirmed by the word “muhyanti” (even the great sages and demigods are placed into illusion) in Srimad-Bhagavatam 1.1.1. This means that even the great demigods, such as Lord Cesa, are not the authors of the Vedas. The Vedas were manifested from the breathing of Lord Garbhodakacayi Visnu, who is one of the many forms of the Supreme Personality of Godhead, as He enjoyed pastimes of sleep. At that time the Vedas were revealed to the demigod Brahma.

Text 108

That the Supreme Lord taught the Vedas to the demigod Brahma is confirmed by the following words of Srimad-Bhagavatam (2.4.22):

“May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahma, be pleased with me.”*

Text 109

Now an alternate interpretation of Vedanta-sutra 1.1.4 (tat tu samanvayat) will be discussed. After it is seen that the Supreme is the original author of the Vedic scriptures (sastra- yonitvat), the next sutra, beginning with the words “tat tu”, is spoken. In the word “samanvayat”, the prefix sam” means “all” and “anvayat” means the truths described in the Vedas”. In this way it is concluded that the Supreme must be the author of the Vedas, for only He has all-knowledge. Because the individual soul does not have all knowledge, he

cannot be the Vedas' author.

Text 110

That the Supreme Lord has all knowledge and the individual spirit soul does not is confirmed by these words of Svetasvatara Upanisad (3.19):

"The Supreme Lord knows everything, but no one knows Him."*

Text 111

In Srimad-Bhagavatam 1.1.1 the word "muhyanti" (By Him even the great sages and demigods are placed into illusion) indirectly affirms that the Supreme Lord has all knowledge and no individual soul has all knowledge like the Lord. The words surayo muhyanti" mean "even the demigods like Lord Cesa are bewildered to understand the true meaning of the Vedas".

Text 112

The Supreme Lord Himself affirms (Srimad-Bhagavatam 11.21.42):

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things."*

Text 113

In this way the Supreme Lord is described. Now an alternate interpretation of Vedanta-sutra 1.1.5 (iksater nacabdam) will be discussed.

Text 114

Here someone may protest: In Katha Upanisad (1.3.15) it is said:

"The Supreme is aloof from all sound and touch. He has no form. He is eternal and unchanging."

If this is so, how can the Supreme be the author of the Vedas?

To this protest the following reply is given: It is not true that the Supreme is aloof from all sound and other objects of sense perception. For example, in the Chandogya Upanisad (6.2.3) it is said:

"Then the Supreme glanced at the material energy. He thought: Let Me become many. I will father many children."

Here it is said that the Supreme can see, so it is not unreasonable to assume that He can also hear. Therefore He is not aloof from sound and other objects of sense perception.

Text 115

This is explained by the word “abhijYah” (he is conscious of all manifestations) in Srimad-Bhagavatam 1.1.1. Therefore, as Chandogya Upanisad (6.2.3) explains, the Supreme Lord is conscious of all sounds and all other sense objects. Still, these powers of the Lord are not at all material, for the Lord is perfectly spiritual in nature. He existed before the material world was even manifested. The nature of the Lord is then explained in the word “svarat” (He is independent) in Srimad-Bhagavatam 1.1.1. In this way, as has already been explained in this book, it is proved that the Supreme Lord has a form. That is His nature.

Text 116

This is also affirmed by the author of Vedanta-sutra in these words (Vedanta-sutra 1.1.20): antas tad-dharmopadecat

“The person within the sun and the eye is the Supreme Personality of Godhead, because the Vedic literatures explain that His nature fits the dessription of the Lord.”

Text 117

Therefore when the scriptures say the Supreme is aloof from sound and other sense objects, it means that His sense powers are not material. In this way the first four sutras of Vedanta are explained by the first verse of Srimad-Bhagavatam. Vedanta-sutra 1.1.4 is explained by the words “anvayad itaratas ca”. The avirodha portion of Vedanta-sutra is explained by the words “muhyanti yat surayah” in the first verse of Srimad-Bhagavatam. The sadhana portion of Vedanta-sutra is explained by the word “dhimahi” in Srimad-Bhagavatam 1.1.1. The phala portion of Vedanta-sutra is explained by the words “satyam param” in Srimad-Bhagavatam 1.1.1. The first verse of Srimad-Bhagavatam also explains the meaning of the Gayatri-mantra. The syllable Om in the Gayatri-mantra is explained by the words “janmady asya yatah” in Srimad-Bhagavatam 1.1.1, for Om describes the Lord’s power to create, maintain, and annihilate the material universes.

Text 118

This is explained in the Agni Purana’s dessription of the Gayatri-mantra:

“Lord Visnu is the Supreme Personality of Godhead. From Him comes the Brahmajyoti effulgence. He is the creator, maintainer, and destroyer of the material worlds.”

Text 119

The words “yatra tri-sargo ‘mrsa” in Srimad-Bhagavatam 1.1.1 explain the words “bhur bhuvah svah” in the Gayatri-mantra. This is because both texts refer to the three material planetary systems.

Text 120

The word “svarat” in Srimad-Bhagavatam 1.1.1 explains the Gayatri-mantra’s dessription of the sun’s effulgence. The words “tene brahma hrda” in Srimad-Bhagavatam 1.1.1 explain the Gayatri-mantra’s prayer for enlightenment. That prayer is: “May the Lord mercifully engage our thoughts in meditation on Him.”

Text 121

Vedanta-sutra 1.1.20 and the passage of the Agni Purana beginning with the words “gayatrya ca samarambhah” both refer to the Gayatri-mantra and both dessribe meditation on the limitless form of the Supreme Lord.

Text 122

The Gayatri-mantra is described in these words of the Agni Purana (Chapter 216):

“One should perform the duties of sunrise, noon, and sunset. At those times one should chant the Gayatri-mantra and one should meditate on the words of the Gayatri-mantra, on the transcendental effulgence, and on the life-breath.

Text 123

“One should meditate on Gayatri, on Savitri, the sun-goddess (savituh), and on Sarasvati, the goddess of speech.

Text 124

“One should meditate on the spiritual effulgence (bhargah) of the Supreme Lord, which is described in many Vedic hymns.

Text 125

“Then one should meditate on the Lord’s supreme abode, which is the best (varenyam) of all that is effulgent.

Text 126

“This abode is the best of all attainments that may be desired (varenyam). It is better than Svargaloka and better than impersonal liberation.

Text 127

The word “varenyam” comes from the verb vrn” (to choose). Thus the spiritual world described here is the highest blessing one may wish to attain, for the spiritual world is above the world of matter, where material wakefulness, dream, and unconscious sleep dominate.

Text 128

“To attain liberation (dhimahi) I meditate on the eternal, effulgent, pure, all-knowing, Supreme Lord, who is the controller of all.

Text 129

“The origin of the impersonal Brahmajyoti is Lord Visnu. He is the Supreme Personality of Godhead. He is the creator, maintainer, and destroyer of the material universes.

Text 130

“Some performers of yajYas offer prayers to Siva, some to Durga, some to Surya, and some to Agni.

Text 131

“However, the Vedas declare that Lord Visnu is the Supreme Lord. He is the father of Agni and all the demigods.

Text 132

“The words ‘savitur varenyam’ mean ‘the abode of Lord Visnu, the Supreme Personality of Godhead’.

Text 133

“The word ‘dhimahi’ here means ‘we meditate’ or ‘we hold within the mind’.

Text 134

“Here the words “dhiyo yo nah pracodayat” mean “May Lord Visnu, whose representatives are Surya, Agni, and all the demigods, inspire the intelligence of us, the living entities subject to past karma, which sometimes is visible and sometimes waits unseen’.

Text 135

“Because of their karma the Supreme Lord sends the living entities to Svargaloka or to hell.

Text 136

“Everything within this universe is controlled and owned by the Lord. He is the maintainer of the mahat-tattva and the material universes. He enjoys pastimes in His spiritual abode. He is the swanlike Supreme Person. He is the Supreme Master.

Text 137

“Thus one should meditate on the Supreme Person. He may be seen in the circle of the sun. He is SadaSiva. He is Brahman. He is Visnu. His realm is the supreme abode.

Text 138

“Thus the words ‘savitur devasya varenyam’ refer to the spiritual world of the Supreme Lord.

Text 139

“I am the servant of the Supreme Person, the person who resides in the sun and who inspires the living entities to perform pious deeds.”

Text 140

It is also said (Agni Purana 217.6):

“The Gayatri-mantra is also described in the Purana called Srimad-Bhagavatam, which narrates the story of Vrtrasura’s death and describes the true path of religion.”

Text 141

The words “bharga”, “brahma”, para”, and “visnu” here are all names of the Supreme Personality of Godhead. The impersonalists’ idea of ahaggrahopasana”, where they imagine they are one with the Supreme, is not an appropriate way to worship the Supreme Lord.

Text 142

Now the ten subjects of Srimad-Bhagavatam will be discussed. Of these ten subjects, “sarga” (creation of the ingredients of the cosmos), “visarga” (the creations of Brahma), “sthana” (the maintenance of the creation), and “nirodha” (the winding up of the creation) are described in the words “janmady asya yatah”. “Manvvantara” (pressribed duties for law-abiding men), “icanukatha” (dessription of the incarnations of the Lord), and posana”

(special favor given to the faithful) are described in the words “tene brahma hrda ya adi-kavaye”. Uti” (impetuses for activity) are described in the words muhyanti yat surayah”. “Mukti” (liberation from gross and subtle material existence) is described in the words nirasta-kuhakam dhamna”. “Acraya” (the ultimate shelter, the Supreme Personality of Godhead) is described in the words “satyam param”.

Text 143

Therefore the conclusion of the scriptures is that Lord Sri Krsna is the Supreme Personality of Godhead. In all the verses of the scriptures it is said that He is the proper object of meditation, that He has a great multitude of transcendental qualities, and that He has a transcendental form glorious with a host of transcendental opulences. In this way the Lord is described.

Text 144

The Supreme Personality of Godhead is also described in these words of Srimad-Bhagavatam (10.87.50):

“He is the Lord who eternally watches over this universe, who exists before, during, and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.”***

Text 145

In Srimad-Bhagavatam 1.1.2 it is said:

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

For revealing the author's intention, the opening words of a book are most important, even more important than the book's concluding words.

Text 146

The true subject of Srimad-Bhagavatam is also revealed in these, its concluding words (Srimad-Bhagavatam 12.13.19):

"I meditate upon the pure and spotless Absolute Truth, who is free from suffering and death. In the beginning He personally revealed this peerless lamp of knowledge to Brahma. Brahma spoke it to Naada Muni, who then spoke it to Krsna Dvaipayana Vyasa. Vyasa spoke it to Sukadeva Gosvami, the king of yogis, and Sukadeva spoke it to the great devotee Maharaja Pariksit."*

Text 147

In His commentary on Vedanta-sutra 3.3.17, Cagkaracarya explains that the word "atma", which comes at the conclusion, should be interpreted to mean the same thing as the word "sat" in the beginning, for the words of the beginning are most important. Therefore the Supreme Personality of Godhead is the true topic of Srimad-Bhagavatam, for He is described in its beginning. He is the speaker of the four most important verses of Srimad-Bhagavatam (2.9.33-36), and He is the Lord the sage Vyasa saw in mystic trance (Srimad-Bhagavatam 1.7.1-7).

Text 148

The Supreme Personality of Godhead is also described at the conclusion of Srimad-Bhagavatam (12.12.69), where it is said:

"I offer my respectful obeisances unto Srila Sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full of self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Srimad-Bhagavatam. This is compared to the light of the Absolute Truth."*

Text 149

Here is the meaning of Srimad-Bhagavatam's (12.13.19) concluding words: The word "kasmai" here means to the demigod Brahma, who stayed on the lotus flower grown from the navel of the purusa-avatara Lord Garbhodakacayi Visnu", and "yena" means "by the Supreme Personality of Godhead whose transcendental form was described in the second canto and who there revealed His spiritual abode of Maha-Vaikuntha". "Vibhasitah"

means manifested". It does not mean "written".

Text 150

"Ayam" means "this Srimad-Bhagavatam", {.sy 168}tad-rupena" means "by the demigod Brahma", pura" means "in the previous parardha", "tad- rupina" means "by Narada Muni", "yogindraya" means "to Srila Sukadeva Gosvami", "tad-atmana" means "by Srila Krsna Dvaipayana Vyasa", and, in the next phrase of the sentence it also means "by Srila Sukadeva Gosvami".

Text 151

The last three quarters of Srimad-Bhagavatam 12.13.19 explain the four most important verses of Srimad-Bhagavatam (2.9.33-36). By these verse the entire Srimad-Bhagavatam Purana is explained. At the end of Srimad-Bhagavatam, Sri Suta Gosvami says: "now I have explained the Srimad-Bhagavatam to all of you."

Text 152

In this way the glories of Srimad-Bhagavatam's teacher are revealed. Sri Krsna Dvaipayana Vyasa manifested Srimad-Bhagavatam, which was passed down through the disciplic succession from Lord Sagkarsana. In this way there is no difference in Srimad-Bhagavatam's teachings.

Text 153

The word "para" (the Supreme) is a name of the Supreme Personality of Godhead. In the Sahasra-nama Prayers it is said:

"The Supreme (para) has no equal or superior".

The word "para" is also used as a name of the Supreme Personality of Godhead in these words of Srimad-Bhagavatam 2.6.42):

"Karanarnavacayi Visnu is the first incarnation of the Supreme Lord (para)."*

Text 154

By speaking the word "dhimahi", at its beginning (1,1.1) and end (12.13.19), Srimad-Bhagavatam refers to the Gayatri-mantra, which is a prayer for enlightenment spoken by the demigod Brahma and other saintly persons. In this way it is seen that Srimad-Bhagavatam is actually a commentary on the Gayatri- mantra.

Text 155

That Srimad-Bhagavatam is actually a commentary on the Gayatri-mantra is confirmed by these words of the Garuda Purana:

“The meaning of the Vedanta-sutra is present in Srimad-Bhagavatam. The full purport of the Mahabharata is also there. The commentary on the Brahma-gayatri is also there and fully expanded with all Vedic knowledge.”*

Text 156

The verse quoted in the beginning of this anuccheda was spoken by Sri Suta Gosvami.

Paramātma · Sanskrit §104–106 · English §106

[१०४]

तद् एवं सिद्धान्तं प्रदर्श्य तत्र स्व-भक्तानुग्रह-मात्र-प्रयोजनस् तत् तत् करोति परेश इति प्रतिज्ञातार्थोदाहरणाय प्रह्लाद-जय-विजयादि-कृपायाः सूचकम् इतिहास-विशेषम् आह --

अत्रैवोदाहृतः पूर्वम् इतिहासं सुरर्षिणा । प्रीत्या महाक्रतौ राजन् पृच्छतेऽजात-शत्रवे ॥ इत्य् [भ्प् ७.१.१२] आदि । टीकैव दृश्या ॥ ७.१ ॥ श्री- शुकः ॥९३-१०४॥

[१०५-१०६]

तद् एवं सर्वे अपि वैषम्य-नैर्घृण्ये परिहृते । ईश्वरस् तु पर्यन्यवद् द्रष्टव्य इत्य् अस्य ब्रह्म-सूत्र-निर्गतार्थ-न्यायस्याप्य् अत्रैवान्तर्भाव- सिद्धेः । इति ब्रह्म-भगवत्-परमात्मानो विवृताः । तद् एवं त्रिव्यूहत्वम् एव व्याख्यातम् । क्वचिद् वासुदेवादि-चतुर्व्यूहादित्वं च दृश्यते । स च भेदः कस्यचित् केनचिद् अभेद-विवक्षया च नायुक्तः। तद् उक्तं मोक्ष- धर्मे नारायणीये --

एक-व्यूह-विभागो वा क्वचिद् द्वि-व्यूह-संज्ञितः । त्रि-व्यूहश् चापि सङ्ख्यातश् चतुर्व्यूहश् च दृश्यते ॥ इति [म्भ् १२.३३६.५३]

श्रुतिश् च - स एकधा भवति द्विधा भवतीत्य् [छा ७.२६.२] आद्या ।

अथ पूर्व-रीत्या चतुर्व्यूहत्वाद्य्-अविसंवादितया यद् अत्र त्रि-व्यूहत्वं तत्र प्रथम-व्यूहस्य श्री-भगवत एव मुख्यत्वं यत्-प्रतिपादकत्वेनैवास्य श्री-भागवतम् इत्य् आख्या । यथोक्तम् - इदं भागवतं नाम पुराणं ब्रह्म-सम्मितम् इति । तस्य हि प्राधान्ये षड्-विधेन लिङ्गेन तात्पर्यम् अपि पर्यालोच्यते ।

उपक्रमोपसंहाराव् अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्य-निर्णये ॥ इत्य् उक्त-प्रकारेण ।

तथा हि तावद् उपक्रमोपसंहारयोर् ऐक्येन --

जन्माद्य् अस्य यतो ऽन्वयाद् इतरतश् चार्थेष्व् अभिज्ञः स्वराट् तेने ब्रह्म हृदा य आदि-कवये मुह्यन्ति

यत् सूरयः । तेजो-वारि-मृदां यथा विनिमयो यत्र त्रि-सर्गो ऽमृषा धाम्ना स्वेन सदा निरस्त-कुहकं सत्यं परं धीमहि ॥ [भ्प् १.१.१]

कस्मै येन विभासितोऽयम् अतुलो ज्ञान-प्रदीपः पुरा तद्-रूपेण च नारदाय मुनये कृष्णाय तद्-रूपिणा । योगीन्द्राय तद्-आत्मनाथ भगवद्-राताय कारुण्यतस् तच् छुद्धं विमलं विशोकम् अमृतं सत्यं परं धीमहि ॥ [भ्प् १२.१३.१९]

तत्र पुर्वस्यार्थः । अर्थोऽयं ब्रह्म-सूत्राणाम् इति गारुडोक्तेर् अस्य महा- पुराणस्य ब्रह्म-सूत्राकृत्रिम-भाष्यात्मकत्वात् प्रथमं तद् उपादायैवावतारः । तत्र पूर्वम् अथातो ब्रह्म जिज्ञासेति व्याचष्टे तेजो-वारि- मृदाम् इत्य्-आद्य्-अर्धेन । योजनायां प्राथमिकत्वाद् अस्य पूर्वत्वम् ।

तत्र ब्रह्म-जिज्ञासेति व्याचष्टे परं धीमहीति । परं श्री-भगवन्तं धीमहि ध्यायेम । तद् एवं मुक्त-प्रग्रहया योग-वृत्त्या बृहत्वाद् ब्रह्म यत् सर्वात्मकं तद्-बहिश् च भवति । तत् तु निज-रश्म्य्-आदिभ्यः सूर्य इव सर्वेभ्यः परम् एव स्वतो भवतीति मूल-रूपत्व-प्रदर्शनाय पर-पदेन ब्रह्म-पदं व्याख्यायते । तच् चात्र भगवान् एवेत्य् अभिमतम् । पुरुषस्य तद्-अंशत्वान् निर्गुणस्य ब्रह्मणो गुणादि-हीनत्वात् । उक्तं च श्री-रामानुज-चरणैः - सर्वत्र बृहत्व-गुण-योगेन हि ब्रह्म- शब्दः । बृहत्वं च स्वरूपेण गुणैश् च यत्रानवधिकातिशयः सोऽस्य मुख्योऽर्थः । स च सर्वेश्वर एवेति । उक्तं प्रचेतोभिः नह्यन्तो यद् विभूतीनां सोऽनन्त इति गीयते । अतएव विव्ध-मनोहरानन्ताकारत्वेऽपि तत्-तद्-आकाराश्रय-परमाद्भुत-मुख्याकारत्वम् अपि तस्य व्यञ्जितम् । तद् एवं मूर्तत्वे सिद्धे तेनैव परत्वेन न तस्य विष्णव्-आदि-रूपक- भगवत्त्वम् एव सिद्धम् । तस्यैव ब्रह्म-शिवादि-परत्वेन दर्शितत्वात् । अत्र जिज्ञासेत्य् अस्य व्याख्या धीमहीति । यतस् तज्-जिज्ञासास् तात्-पर्यं तद्- ध्यान एव । तद् उक्तम् एकादशे स्वयं भगवता --

शब्द-ब्रह्मणि निष्णातो निष्णायात् परे यदि । श्रुतस् तस्य श्रम-फलो ह्य् अधेनुम् इव रक्षत ॥ [भ्प् ११.११.१८] इति ।

ततो धीमहीत्य् अनेन श्री-रामानुज-मतं जिज्ञासा-पदं निदिध्यासन- परम् एवेति । स्वीयत्वेनाङ्गीकरोति श्री-भागवत-नामा सर्व-वेदादि-सार- रूपोऽयं ग्रन्थ इत्य् आयातम् । धीमहीति बहु-वचनं काल-देश-परम्परा- स्थितस्य सर्वस्यापि तत्-कर्तव्यताभिप्रायेण अनन्त-कोटि- ब्रह्माण्डान्तर्यामिनां पुरुषाणाम् अंशिभूते भगवत्य् एव ध्यानस्याभिधानात् । अनेनैक-जीव-वाद-जीवन-भूतो विवर्त-वादोऽपि निरस्तः । ध्यायतिर् अपि भगवतो मूर्तत्वम् अपि बोधयति ध्यानस्य मूर्त एवाकष्टार्थत्वात् । सति च सुसाध्ये पुमर्थोपाये दुःसाध्यस्य पुरुषाप्रवृत्त्या स्वत एवापकर्षात्

तद्-उपासकस्यैव युक्ततमत्व-निर्णयाच् च । तथा च गीतोपनिषदः -

मय्य् आवेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेतास् ते मे युक्ततमा मताः ॥ [गीता १२.२]

ये त्व् अक्षरम् अनिर्देश्यम् अव्यक्तं पर्युपासते । ते प्राप्नुवन्ति माम् एव सर्वभूतहिते रताः ॥ [गीता १२.३-४]

क्लेशो ऽधिकतरस् तेषाम् अव्यक्तासक्त-एतसाम् अव्यक्ता हि गतिर् दुःखं देहवद्भिर् अवाप्यते ॥ [गीता १२.५]

इदम् एव च विवृतं ब्रह्मणा --

श्रेयः-सृतिं भक्तिम् उदस्य ते विभो क्लिश्यन्ति ये केवेल-बोध-लब्धये । तेषाम् असौ क्लेशल एव शिष्यते नान्यद् यथा स्थूल-तुषावघातिनाम् ॥ [भ्प् १०.१४.४] इति । अतएवास्य ध्येयस्य स्वयं भगवत्त्वम् एव साधितम् । शिवादयश् च व्यावृत्ताः । तथा धीमहीति लिङ्गा ध्योतिता पृथग्-अनुसन्धान-रहिता प्रार्थना ध्यानोपलक्षित-भगवद्-भजनम् एव परम्-पुरुषार्थत्वेन व्यनक्ति । ततो भग्वतस् तु तथात्वं स्वयम् एव व्यक्तम् । ततश् च यथोक्त- परम-मनोहर-मूर्तित्वम् एव लक्ष्यते । तथा च वेदानां सामवेदोऽस्मीति [गीता १०.२२]। तत्र च बृहत्-साम तथा साम्नाम् इत्य् [गीता १०.३५] उक्त-महिम्नि बृहत्-साम्नि बृहद्-धामं बृहत्-पार्थिवं बृहद्-अन्तरीक्षं बृहद् दिवं बृहद् वामं बृहद्भ्यो वामं वामेभ्यो वामम् इति । तद् एवं ब्रह्म- जिज्ञासेति व्याख्यातम् ।

अथात इत्य् अस्य व्याख्याम् आह सत्यम् इति । यतस् तत्राथ-शब्द आनन्तर्ये अतः शब्दो वृत्तस्य हेतु-भावे वर्तते तस्माद् अथेति स्वाध्याय-क्रमतः प्राक् प्राप्त-कर्म-काण्डे पूर्व-मीमांसया सम्यक् कर्म-ज्ञानाद् अनन्तरम् इत्य् अर्थः । अत इति तत्-क्रमतः समनन्तरं प्राप्त-ब्रह्म-काण्डे तूत्तर- मीमांसया निर्णेय-सम्यग्-अर्थेऽधीत-चराद् यत्-किञ्चिद्-अनुसंहितार्थात् कुतश्चिद् वाक्याद् धेतोर् इत्य् अर्थः । पूर्व-मीमांसायाः पूर्व- पक्षत्वेनोत्तर-मीमांसानिर्णयोत्तर-पक्षेऽस्मिन्न् अवय्श्यापेक्ष्यत्वाद् अविरुद्धांशे सहायत्वात् कर्मणः शान्त्य्-आदि-लक्षण-सत्त्व-शुद्धि-हेतुत्वाच् च तद्-अनन्तरम् इत्य् एव लभ्यम् । वाक्यानि चैतानि तद् यथेह कर्म-जितो लोकः क्षीयते एवामेवामुत्र पुण्य-जितो लोकः क्षीयते । अथ य इहात्मानम् अनुविद्य व्रजन्त्य् एतांश् च सत्य-कामांस् तेषां सर्वेषु लोकेषु काम-चारो भवतीति न स पुनर् आवर्तते इति स चानन्त्याय कल्पते इति निरञ्जनः परमं साम्यम् उपैतीति ।

इदं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः । सर्गे ऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ इति [गीता १४.२] । तद् एतद् उभयं विवृतं रामानुज-शारीरके मीमासा-पूर्वभाग-ज्ञातस्य कर्मणोऽल्पास्थिर-फलत्वं तद्-उपरितन-भागावसेयस्य ब्रह्म-ज्ञानस्य त्व् अनन्ताह-प्रफलत्वं श्रूयते । अतः पूर्व-वृत्तान् कर्म-ज्ञानाद् अनन्तरं ब्रह्म ज्ञातव्यम् इत्य् उक्तं भवति । तद् आह सर्वादि-वृत्तिकारो भगवान् बौधायनः - वृत्तान् कर्माधिगमाद् अनन्तरं ब्रह्म विविदिषेतीति ।

एतद् एव पुरञ्जनोपाख्याने च दक्षिण-वाम-कर्णयोः पितृ-हुद्ध-हु-शब्द- निरुक्तौ व्यक्तम् अस्ति । तद् एवं सम्यक् कर्म-काण्ड-ज्ञानानन्तरं ब्रह्म- काण्ड-गतेषु केषुचिद् वाक्येषु स्वर्गाद्य्-आनन्दस्य वस्तु-विचारेण दुःख- रूपत्व-व्यभिचारि-सत्ताकत्व-ज्ञान-पूर्वकं ब्रह्मणस् त्व् अव्यभिचारि-परतमानन्दत्वेन सत्यत्व-ज्ञानम् एव ब्रह्म-जिज्ञासायां हेतुर् इति अर्थात इत्य् अस्यार्थे लब्धे तन्-निर्गलितार्थम् एवाह सत्यम् इति । सर्व- सत्तादात्रव्यभिछारि-सत्ताकम् इत्य् अर्थः । परम् इत्य् अनेनान्वयात् सत्यं ज्ञानम् अनन्तं ब्रह्मेत्य् अत्र [तैत्त् २.१.३] श्रुतौ च ब्रह्मेत्य् अनेन ।

तद् एवम् अन्यस्य तद्-इच्छाधीन-सत्ताकत्वेन व्यभिचारि-सत्ताकत्वम् आयाति । तद् एवम् अत्र तद् एतद् अवधि व्यभिचारि-सत्ताकम् एव ध्यातवन्तो वयम् इदानीं त्व् अव्यभिचारि-सत्ताकं ध्यायेमेति भावः ।

अथ परत्वम् एव व्यनक्ति धाम्नेति । अत्र धाम-शब्देन प्रभाव उच्यते प्रकाशो वा । गृह-देह-त्विट्-प्रभावा धामनीत्य् अमरादि-नानार्थ-वर्गात् । न तु स्वरूपम् । तथा कुहक-शब्देनात्र प्रतारण-कृद् उच्यते । तच् च जीव- स्वरूपावरण-विक्षेपकारित्वादिना माया-वैभवम् एव । ततश् च स्वेन धाम्ना स्व-प्रभाव-रूपया स्व-प्रकाश-रूपया वा शक्त्या सदा नित्यम् एव निरस्तं कुहकं माया-वैभवं यस्मात् तम् । तद् उक्तं मायां व्युदस्य चिच्-छक्त्येति । तस्या अपि शक्तेर् आगन्तुकत्वेन स्वेनेत्य् अस्य वैयअर्थ्यं स्यात् । स्व-स्वरूपेणेत्य् एवं व्याख्याने तु स्वेनेत्यनेनैव चरितार्थता स्यात् । यथा कथञ्चित् तथा व्याख्यानेऽपि कुहक-निरसन-लक्षणा शक्तिर् एवापद्यते । सा च साधकतम-रूपया तृतीयया व्यक्तेति । एतेन मायातत्कार्य-विलक्षणं यद् वस्तु तत् तस्य स्वरूपम् इति स्व-स्वरूप-लक्षणम् अपि गम्यम् । तच् च सत्यं ज्ञानम् आनन्दं ब्रह्मेति विज्ञानम् आनन्दं ब्रह्मेति [तैत्त् २.१.३] श्रुति-प्रसिद्धम् एव । एतच्-छ्रुति-लक्षकम् एव च सत्यम् इति विन्यस्तम् । तद् एवं स्वरूप-शक्तिश् च साक्षाद् एवोपक्रान्ता ततः सुतराम् एवास्य भगवत्त्वं स्पष्टम् ।

अथ मुख्ये सत्यत्वे युक्तिं दर्शयति यत्रेति । ब्रह्मत्वात् सर्वत्र स्थिते वासुदेवे भगवति यस्मिन् स्त्रितस् त्रयाणां गुणानां भूतेन्द्रिय- देवतात्मको यस्यैवेशितुः सर्गोऽप्य् अयम् ऋषा शक्त्यादौ रजतादिकम्

इवारोपितो न भवति । किन्तु यतो वा इमानीति श्रुति-प्रसिद्धे ब्रह्मणि यत्र सर्वदा स्थितत्वात् संज्ञा-मूर्ति-क् प्तिस् तु त्रिवृत् कुर्वत उपदेशाद् इति [व्स्. २.४.२०] यद् एक-कर्तृकत्वाच् च सत्य एव । तत्र दृष्टान्तेनाप्य् अमृषात्वं साधयति - तेज-आदीनां विनिमयः परस्परांश-व्यत्ययः परस्परस्मिन्न् अंशेनावस्थितिर् इत्य् अर्थः । स यथा मृषा न भवति किन्तु यथैवेश्वर- निर्माणं तथेत्य् अर्थः । हतेमास् तिस्रो देवतास् त्रिवृद् एकैका भवति । तद् अग्ने रोहितं रूपं तेजसस् तद्-रूपं यत् शुक्लं तद् अपां यत् कृष्णं तत् पृथिव्याः तद् अन्नस्येति श्रुतेः [छाउ ६.४.१] ।

तद् एवम् अर्थस्यास्य श्रुति-मूलत्वात् कल्पना-मूलस् त्व् अन्योऽर्थः स्वत एव परास्तः । तत्र च सामान्यतया निर्दिष्टानां तेज-आदीनां विशेषत्वे सङ्क्रमणं न शाब्दिकानां हृदय-मध्यारोहति । यदि च तद् एवामंस्यत तदा वारादीनि मरीचिकादिषु यथेत्य् एवावक्ष्यते । किं च तन्-मते ब्रह्मतस् त्रिसर्गस्य मुख्यं जन्म नास्ति किन्त्यारोप एव जन्मेत्य् उच्यते । स पुनर् भ्रमाद् एव भवति । भ्रमश् च सादृश्यावलम्बी । सादृश्यं तु काल- भेदेनोभयम् एवाधिष्ठानं करोति । रजतेऽपि शुक्ति-भ्रम-सम्भवात् । न चैकात्मकं भ्रमाधिष्ठानं बह्व्-आत्मकं तु भ्रम-कल्पितम् इत्य् अस्ति नियमो मिथो मिलितेषु विदूर-वर्ति-धूम-पर्वत-वृक्षेष्व् अखण्ड- मेघ-भ्रम-सम्भवात् ।

तद् एवं प्रकृतेऽप्य् अनादित एव त्रि-सर्गः प्रत्यक्षं प्रतीयते । ब्रह्म च चिन्मात्रतया स्वत एव स्फुरद् अस्ति । तस्माद् अनाद्य-ज्ञानाक्रान्तस्य जीवस्य यथा सद्-रूपता-सादृश्येन ब्रह्मणि त्रि-सर्ग-भ्रमः स्यात् तथा त्रि-सर्गेऽपि ब्रह्म-भ्रमः कथं न कदाचित् स्यात् । ततश् च ब्रह्मण एवाधिष्ठानत्वम् इत्य् अनिर्णये सर्व-नाश-प्रसङ्गः । आरोपकत्वं तु जडस्यैव चिन्मात्रस्यापि न सम्भवति । ब्रह्म च चिन्मात्रम् एव तन्-मतम् इति । ततश् च श्रुति-मूल एव व्याख्याने सिद्धे सोऽयम् अभिप्रायः । यत्र हि यन् नास्ति किन्त्व् अन्यत्रैव दृश्यते तत्रैव तद्-आरोपः सिद्धः । ततश् च वस्तुतस् तद्-अयोगात् तत्र तत्-सत्तया तत्-सत्ता कर्तुं न शक्यत एव । त्रि- सर्गस्य तु तच्-छक्ति-विशिष्टाद् भगवतो मुख्य-वृत्त्यैव जातत्वेन श्रुतत्वात् तद्-व्यतिरेकात् तत्रैव सर्वात्मके सोऽस्ति । ततस् तस्मिन् न चारोपितं च । आरोपस् तु तथापि धाम्नेत्य् आदि-रीत्यैवाचिन्त्य-शक्तित्वात् तेन लिप्तत्वाभावेऽपि तच्-छाङ्कर-रूप एव । तथा च एकदेश-स्थितस्याग्नेर् ज्योत्स्ना विस्तारिणी यथेत्य् अनुसारेण तत्-सत्तया तत्-सत्ता भवति ।

ततो भगवतो मुख्यं सत्यत्वं त्रि-सर्गस्य च न मिथ्यात्वम् इति । तथा च श्रुतिः सत्यस्य सत्यम् इति तथा प्राणा वै सत्यं तेषाम् एव सत्यम् इति (बृह्दद्दु २.३.६) । प्राण-शब्दोदितानां स्थूल-सूक्ष्म-भूतानां व्यवहारतः सत्यत्वेनाधिगतानां मूल-कारण-भूतं परम-सत्यं भगवन्तं दर्शयतीति ।

अथ तम् एव तटस्थ-लक्षणेन च तथा व्यञ्जयन् प्रथमं विशदार्थतया ब्रह्म-सूत्राणाम् एव विवृतिर् इयं संहितेति बिबोदयिषया च तद्-अन्तरं सूत्रम् एव प्रथमम् अनुवदति जन्माद्यस्य यत इति । जन्मादीनि

सृष्टि- स्थिति-प्रलयम् । तद्-गुण-सःअविज्ञान-बहुव्रीहि । अस्य विश्वस्य ब्रह्मादिस्तम्ब-पर्यन्तानेक-कर्तृ-भोक्तृ-संयुक्तस्य प्रतिन्यत-देशकाल- निमित्त-क्रिया-फलाश्रयस्य मनसाप्य् अचिन्त्य-विविध-चित्र-रचना-रूपस्य यतो यस्माद् अचिन्त्य-शक्त्या स्वयम् उपादान-रूपात् कर्त्रादि-रूपाच् च जन्मादि तं परं धीमहीत्य् अन्वयः । अत्र विषया-वाक्यं च भृगुर्वै वारुणिर् वरुणं पितरम् उपससार अधीहि भो भगवो ब्रह्मेत्य् आरभ्य यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्त्य् अभिसंविशन्ति तद्-विजिज्ञासस्व तद् ब्रह्म इति (तैत्तु ३.१.१.) तत् तेजोऽसृजत इत्य् आदि (छाउ ६.२.३) च ।

जन्मादिकम् इहो लक्षणं न तु विशेषणम् । ततस् तद्-ध्याने तन् न प्रविशन्ति । किन्तु शुद्ध एव ध्येय इति । किं च अत्र प्राग् उक्त-विशेषण- विशिष्ट-विश्व-जन्मादेस् तादृश-हेतुत्वेन सर्व-शक्तित्वं सत्य-सङ्कल्पत्वं सर्व-ज्ञत्वं सर्वेश्वरत्वं च तस्य सूचितम् । यः सर्वज्ञः सर्व-विद् यस्य ज्ञानमयं तपः सर्वस्य वशी इत्य् आदि श्रुतेः [मुण्ड् १.१.९, २.२.७]। तथा परत्वेन निरस्ताखिल-हेय-प्रत्यनीक-स्वरूपत्वं ज्ञानाद्य्-अनन्त-कल्याण- गुणत्वं सूचितम् । न तस्य कार्यं कारणं च विद्यते इत्य् आदि श्रुतेः । ये तु निर्विशेष-वस्तु जिज्ञास्यम् इति वदन्ति तन्-मते ब्रह्म-जिज्ञासायां जन्मा□द्यस्य यत इत्य् असङ्गतं स्यात् । निरतिशय-बृहद्-बृंहणं चेति निर्वचनात् । तच् च ब्रह्म जगज्-जन्मादि-कारणम् इति वचनाच् च । एवम् उत्तरेष्व् अपि सूत्रेषु सूत्रोदाहृत-श्रुतयश् च न तत्र प्रमाणम् । तर्कश् च साध्य- धर्माव्यभिचारि-साधन-धर्मान्वित-वस्तु-विषयत्वान् न निर्विशेष-वस्तुनि प्रमाणम् । जगत्-जन्मादिभ्रमो यतस् तद् ब्रह्मति स्वोत्प्रेक्ष- पक्षे च न निर्विशेष-वस्तु-सिद्धिः । भ्रम्-मूलम् अज्ञानम् अज्ञान-साक्षि ब्रह्मेति उपयमात् । साक्षित्वं हि प्रकाशैक-रसतयोच्यते । प्रकाशत्वं तु जडाद् व्यावर्तकं स्वस्य परस्य च व्यवहार-योग्यतापादन-स्वभावेन भवति । तथा सति स्वैशेषत्वं तद्-अभावे प्रकाशतैव न स्यात् । तुच्छतैव स्यात् । किं च तेजो-वारि-मृदाम् इत्य् अनेनैव तेषां विवक्षितं सेत्स्यतीति जन्माद्यस्य यत इत्य् अप्रयोजकं स्यात् । अतस् तद्-विशेषत्वे लब्धे स विशेषः शक्ति-रूप एव । शक्तिश् चान्तराङ्गा बहिरङ्गा तडस्था चेति त्रिधा दर्शिता । तत्र विकारात्मकेषु जगज्-जन्मादिषु साक्षाद्-धेतुना बहिरङ्गाया एव स्याद् इति सा मायाख्या चोपक्रान्ता । तटस्था च वयं धीमहीत्य् अनेन ।

अथ यद्यपि भगवतोऽंशात् तद्-उपादान-भूत-प्रकृत्याख्य-शक्ति-विशिष्टात् पुरुषाद् एवास्य जन्मादि तथापि भगवत्य् एव तद्-धेतुना पर्यवसति । समुद्रैक-देशे यस्य जन्मादि तस्य समुद्र एव जन्मादीनि । यथोक्तम् - प्रकृतिर् यस्योपादानम् आधारः पुरुषः परः । सतोऽभिव्यञ्जकः कालो ब्रह्म तत् त्रितयं त्व् अहम् ॥ [भ्प् ११.२४.१९]

तस्य च भगवतो जन्माद्यस्य यत इत्य् अनेनापि मूर्तत्वम् एव लभ्यते । यतो मूर्तस्य जगतो मूरित्-शक्तेर् निधान-रूप-तादृशानानन्त-पर-शक्तीनां निधान-रूपोऽसाव् इत्य् आक्षिप्यते । तस्य

परम-कारुणत्वाङ्गीकारात् । न च तस्य मूर्तत्वे सत्य् अन्यतो जन्मापतेत् अनवस्थापत्तेर् एकस्यैवादित्वेनाङ्गीकारात् । साङ्ख्यानाम् अव्यक्तस्येव ।

स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः [श्वेतु ६.९]

इति श्रुति-निषेधात् । अनादु-सिद्धाप्राकृत-स्वाभाविक-मूर्तित्वेन तस्य तत् प्रसिद्धिश् च । तद् एवं मूर्तत्वे सिद्धे स च मूर्तो विष्णु-नारायआदि- साक्षाद्-रूपकः श्री-भगवान् एव नान्यः । तथा च -

यतः सर्वाणि भूतानि भवन्त्य् आदि-युगागमे । यस्मिंश् च प्रलयं यान्ति पुनर् एव युग-क्षये ॥

इत्य् आदि तत्-प्रतिपादक-सहस्र-नामादौ तत्रैव तु यथोक्तम् अनिर्देश्य- वपुः श्रीमान् इति ।

एवं च स्कान्दे -

स्रष्टा पाता च संहर्ता स एको हरिर् ईश्वरः । स्रष्टृत्वादिकम् अन्येषां दारु-योषावद् उच्यते ॥

एक-देश-क्रियावत्त्वान् न तु सर्वात्मनेरितम् । सृष्ट्य्-आदिकं समस्तं तु विष्णोर् एव परं भवेत् ॥ इति ।

महोपनिषदि च - स ब्रह्मणा सृजति स रुद्रेण विलापयति इत्य् आदिकम् । अत एव विवृतं -

निमित्तं परम् ईशस्य विश्व-सर्ग-निरोधयोः । हिरण्यगर्भः सर्वश् च कालस्यारूपिणस् तव ॥ इति ।

तव यो रूप-रहितः कालः काल-शक्तिस् तस्य निमित्त-मात्रम् इति व्यधिकरण एव षष्ठी । तथा आद्योऽवतारः पुरुषः परस्येत्य् आदि । यद्-अंशतोऽस्य स्थिति- जन्म-नाशा इत्य् आदि च ।

तद् एवम् अत्रापि तथाविध-मूर्तिर् भगवान् एवोपक्रान्तः । तद् एवं तटस्थ-लक्षणेन परं निर्धार्य तद् एव लक्षणं ब्रह्म-सूत्रे शास्त्र- योनित्वात्, तत् तु समन्वयाद् इत्य् एतत्-सूत्र-द्वयेन (१.१.३-४) स्थापितम् अस्ति तत्र पूर्व-सूत्रस्यार्थः । कुतो ब्रह्मणो जगज्-जन्मादि-हेतुत्वं तत्राह - शास्त्रं योनिर् ज्ञान-कारणं यस्य तत्त्वात् । यतो वामानि भूतानीत्य् आदि-शास्त्र- प्रमाणकत्वाद् इति । नात्र दर्शनानतरवत् तर्क-प्रमाणकत्वम् । तर्काप्रतिष्ठानात् अन्त्यन्तातीन्द्रियत्वेन प्रत्यक्षादि-प्रमाण-विषयत्वाद् ब्रह्मणश् चेति भावः । वैनाशिकास् त्व् अविरोधा-ध्याये तर्केणैव निराकरिष्यन्ते । अत्र तर्काप्रतिष्ठानं चैवम् - ईश्वरः कर्ता न भवति प्रयोजन-शून्यत्वान् मुक्तात्मवत् । तनु-भुवनादिकं जीव-कर्तृकं कार्यत्वात

घटवत् । विमति-विषयः कालो न लोक-शून्यः कालत्वात् वर्तमान-कालवद् इत्य् आदि । तद् एवं दर्शनानुगुण्येश्वरानुमानं दर्शनान्तर-प्रातिकूल्य-पराहतम् इति शास्त्रैक-प्रामाणिकः पर-ब्रह्म- भूतः सर्वेश्वरः पुरुषोत्तमः । शास्त्रं तु सकलेतर-प्रमाण-परिदृष्ट-
समस्त-वस्तु-विजातीय-सार्वज्ञ्य-सत्य-सङ्कल्पत्वादि-
मिश्रानवधिकातिशयापरिमितोदार-विचित्र-गुण-सागरं निखिल-हेय- प्रत्यनीक-स्वरूपं प्रतिपादयतीति न प्रमाणान्तरावसित-वस्तु-साधर्म्य- प्रयुक्त-दोष-गन्धः । अतएव स्वाभाविकानन्त-नित्य-मूर्तिमत्त्वम् अपि तस्य सिध्यति ।

अथोत्तर-सूत्रस्यार्थः । ब्रह्मणः कथं शास्त्र-प्रमाणकत्वं तत्राह तत् त्व् इति । तु शब्दः प्रसक्ताशङ्क-निवृत्त्य्-अर्थः । तच्-छास्त्र-प्रमाणकत्वं ब्रह्मणः सम्भवत्य् एव । कुतः समन्वयात् । अन्वय-व्यतिरेकाभ्याम् उपपादनं समन्वयस् तस्मात् । तत्रान्वयः सत्यं ज्ञानम् अनन्तं ब्रह्मेति [तैत् २.१.३] आनन्दो ब्रह्मेति एकम् एवाद्वितीयं ब्रह्म इति । तत् सत्यं स आत्मा इति । सद् एव सोम्येदम् अग्र आसीद् इति । आत्मा वा इदम् एक एवाग्र आसीत् पुरुष- विध इति । पुरुषो ह वै नारायण इति । एको ह वै नारायण आसीद् इति । बहु स्यां प्रजायेय इति [छा ६.२.३] । तस्माद् वा एतस्माद् आत्मन आकाशः सम्भूत इति । तत्-तेजोऽसृजत इति । यतो वा इमानि भूतानि जायन्त इति । पुरुषो ह वै नारायणोऽकामयत अथ नारायणाद् अजोऽजा□आयत यतः प्रजाः सर्वाणि भूतानि नारायणं परं ब्रह्म तत्त्वं नारायणः परम् ऋतं सत्यं परं ब्रह्म पुरुषं पिङ्गलम् इत्य् आदिषु च ।

अथ व्यतिरेकः । कथम् असतः सज्जायेत इति । को ह्य् एवान्यात् कः प्राण्याद् यद् एष आकाश आनन्दो न स्याद् इति । एको ह वै नारायण आसीन् न ब्रह्मा न च शङ्कर इत्य् आदिना । स चैवं परमानन्द-रूपत्वेनैव समन्वितो भवतीति तद् उपलब्ध्यैव परम-पुरुषार्हत्व-सिद्धेर् न प्रयोजन-शून्यत्वम् अपि ।

तद् एवं सूत्र-द्वयार्थे स्थिते तद् एतद् व्याचष्टे, अन्वयादितरतश् चार्थेष्व् इति । अर्थेषु नाना-विधेषु वेद-वाक्यार्थेष् सत्स्व् अन्वयात् अन्वय-मुखेन यतो यस्मात् एकस्माद् अस्य जन्मादि प्रतीयते तथेतरतो व्यतिरेक-मुखेन च यस्माद् एवास्य ततः प्रतीयत इत्य् अर्थः । अतएव तस्य श्रुत्य्-अन्वय-व्यतिरेक-दर्शितेन परम-सुख-रूपत्वेन परम-पुरुषार्थत्वं च ध्वनितम् । एको ह वै नारायण आसीद् इत्य् आदि-शास्त्र-प्रमाणत्वेन प्राक्- स्थापित-रूपं चेति ।

अथेक्षतेर् नाशब्दम् इति व्याचष्टे अभिज्ञ इति । अत्र सूत्रार्थः इदम् आम्नायते छान्दोग्ये सद् एव सोम्येदम् अग्र आसीद् एकम् एवाद्वितीयं ब्रह्म तद् ऐक्षत बहु स्यां प्रजायेयेति । [छा ६.२.३] । तत्-तेजोऽसृजतेत्य् आदि । अत्र परोक्तं प्रधानम् अपि जगत्-कारणत्वेनायाति । तच् च नेत्य् आह

ईक्षतेर् इति । यस्मिन् शब्द एव प्रमाणं न भवति तद्-अशब्दम् आनुमानिकं प्रधानम् इत्य् अर्थः । न तद् इह प्रतिपाद्यम् । कुतोऽशब्दत्वं तस्येत्य् आशङ्क्याह ईक्षतेः । न तद् इह प्रतिपाद्यम् । कुतोऽशब्दत्वं तस्येत्य् आशङ्क्याह ईक्षतेः । सच्- छब्द-वाच्य-सम्बन्धि-व्यापार-विशेषाभिधायिअ ईक्षतेर् धातोः श्रवणात् । तद् ऐक्षतेतीक्षणं चाचेतने प्रधाने न सम्भवेत् । अन्यत्र चेक्षापूर्विकैव सृष्टिः । स ऐक्षत लोकानुसृजा इति स इमान् लोकान् असृजतेत्य् आदौ । ईक्षणं चात्र तदेश-सृज्य-विचारात्मकत्वात् सर्वज्ञत्वम् एव क्रोडीकरोति । तद् एतद् आह अभिज्ञ इति ।

ननु तदानीयम् एवाद्वितीयम् इत्य् उक्तेस् तस्येक्षण-साधनं न सम्भवति तत्राह स्वराड् इति । स्व-स्वरूपेणैव तथा राजत इति । न तस्य कार्यं करणं च व्द्यिय इत्य् आदौ स्वाभाविकी ज्ञान-बल-क्रिया चेत्य् आदि श्रुतेः । एतेनेक्षणवन्-मूर्तिमत्त्वम् अपि तस्य स्वाभावैकम् इत्य् आयातम् । निःश्वतितस्यान्य् अग्रे दर्शयिष्यमाणत्वात् । तच् च यथोक्तम् एवेति च ।

अत्र शास्त्र-योनित्वाद् इत्य् अस्यार्थान्तरं व्याचष्टे तेन इति । तच् चार्थान्तरं यथा कथं तस्य जगज्-जन्मादि-कर्तृत्वं कथं वा नान्य-तन्त्रोक्तस्य प्रधानस्य न चान्यस्येति तत्राह । शास्त्रस्य वेद-लक्षणस्य योनिः कारणं तद्-रूपत्वात् । एवं वा अरे अस्य महतो भूतस्य निश्वसितम् एतद् यदृग्-वेदो यजुर्-वेदः सामवेदोऽथ वाङ्गिरस इतिहास-पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्य् उपसूत्राणि व्याख्यानानीति श्रुतेः । शास्त्रं हि सर्व- प्रमाणागोचर-विविधानन्त-ज्ञान-मयं तस्य च कारणं ब्रह्मैव श्रूयत इति ।

तद् एवं मुख्यं सर्वज्ञं तादृशं सर्वज्ञत्वं विना च सर्व-शृष्ट्य्- आदिकम् अन्यस्य नोपपद्यत् इति प्रोक्त-लक्षणं ब्रह्मैव जगत्-कारणं न प्रधानं न जीवान्तरम् इति । तद् एव विवृत्याह तेने ब्रह्म हृदा य आदिकवय इति । ब्रह्म वेदम् आदि-कवये ब्रह्मणे ब्रह्माणणं हृदान्तः- करण-द्वारैव, न तु वाक्य-द्वारा । तेने आविर्भावितवान् ।

अत्र बृहद्-वाचकेन ब्रह्म-पदेन सर्व-ज्ञान-मयत्वं तस्य ज्ञापितम् । हृदेत्य् अनेनान्तर्यामित्वं सर्व-शक्तिमयत्वं च ज्ञापितम् । आदिकवय इत्य् अनेन तस्यापि शिक्षा-निदानत्वाच् छास्त्र-योनित्वं चेति । श्रुतिश् चात्र

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश् च प्रहिणोति तस्मै । तं ह देवम् आत्म-बुद्धि-प्रकाशं मुमुक्षुर् वै शरणम् अहं प्रपद्ये ॥ [श्वेतु ६.१८] ।

मुक्त-जीवा अपि तत्-कारणं नेत्य् आह मुह्यन्तीति । यत्र ब्रह्मणि वेदख्ये सूरयः शेषादयोऽपि । अनेन

च शयन-लीला-व्यञ्जित-निश्वसितमय-वेदो ब्रह्मादि-विविधानन-लोचनश् च यः पद्मनाभस् तद्-आदि-मूर्तिकः श्री- भगवान् एवाभिहितः । विवृतं चैतत् । प्रचोदिता येन पुरा सरस्वतीत्य् [भ्प् २.४.२२] आदिना ।

अथ तत् तु समन्वयाद् इत्य् अस्यान्तरं, यथा शास्त्र-योनित्वे हेतुश् च दृश्यते इत्य् आह तत् त्व् इति । समन्वयोऽत्र सम्यक् सर्वतोमुखोऽन्वयो व्युत्पत्तिर् वेदार्थ-परिज्ञातं यस्मात् तु शास्त्र-निदानत्वं निश्चीयत इति जीवे सम्यक् । ज्ञानम् एव नास्ति प्रधानं त्व् अचेनम् एवेति भावः । स वेत्ति विश्वं न हि तस्य वेत्तेति श्रुतेः । यद् एतद् अस्य तदीय-सम्यग्-ज्ञानं व्यतिरेकमुखेन बोधयितुं जीवानां सर्वेषाम् अपि तदीय-सम्यग्-ज्ञानाभावम् आह मुह्यन्तीति । सूरयः शेषादयोऽपि यद् यत्र शब्द-ब्रह्मणि मुह्यन्ति । तद् एतद् विवृतं स्वयं भगवता -

किं विधत्ते किम् आचष्टे किम् अनूद्य विकल्पयेत् । इत्य् अस्या हृदयं लोके नान्या मद् वेद कश्चन ॥ इति (भ्प् ११.२१.४२) ।

अनेन च साक्षाद्-भगवान् एवाभिहितः ।

अथेक्षतेर् नाशब्दम् इत्य् अस्यार्थान्तरम् अभिइज्ञ इत्य् अत्रैव व्यञ्जितम् अस्ति । अत्र सूत्रार्थः - नन्व् अशब्दम् अस्पर्शम् अरूपम् अव्ययम् इत्य् आदि श्रुतेः । कथं तस्य शब्द-योनित्वं, तत्र हि प्रकृत-ब्रह्म शब्द-हीनं न भवति । कुतः । ईक्षतेः । तद् ऐक्षत बहु स्यां प्रज्यायेयेत्य् अत्र बहु स्याम् इति शब्दात्मकेक्ष-धातोः श्रवणात् । तद् एतद् आह, अभिज्ञः । बहु स्याम् इत्य् आदि-शब्दात्मक-विचार-विदग्धः । स च शब्दादि-शक्ति-समुदायस् तस्य न प्राकृतः प्रकृति-क्षोभात् पूर्वत्रापि सद्-भावात् । ततः स्वरूप-भूत एवेत्य् आह स्वराड् इति ।

अत्र पूर्ववत् तादृशं सधर्मकत्वं मूर्तिमत्त्वम् अपि सिद्धम् । यथाहुः सूत्रकाराः अन्तस् तद्-धर्मोपदेशाद् इति (व्स् १.१.१०) । अतोऽशब्दत्वादिकं प्राकृत-शब्द-हीनत्वादिम् एवेति ज्ञेयम् । अत्रोत्तर-मीमांसाध्याय- चतुष्टयस्याप्य् अर्थो दर्शितः । तत्रान्वयाद् इतरतश् चेति समन्वयाध्यायस्य सत्यं परम् इति फलाध्याययेति । तथा गायत्र्य्-अर्थोऽपि स्पष्टः । तत्र जन्माद्यस्य यत इति प्रणवार्थः सृष्ट्य्-आदि-शक्तिमत्त्व-वाचित्वात् । तद् एवम् एवाग्नि-पुराणे गायत्री-व्याख्याने प्रोक्तम् तज्-ज्योतिर् भगवान् विष्णुर् जगज्- जन्मादि-कारणम् इति । यत्र त्रि-सर्गो मृषेति व्याहृति-त्रयार्थः । उभयत्रापि लोकत्रयस्य तद्-अनन्यत्वेन विवक्षितत्वात् । स्वराड् इति सवितृ-प्रकाशक-परम-तेजो-वाचि । तेने ब्रह्म हृदेति बुद्धि-प्रवृत्ति-प्रेरणा प्रार्थना सूचिता । तद् एव कृपया स्वध्यानायास्माकं बुद्धि-वृत्तीः प्रेरयताद् इति भावः । एवम् एवोक्तं गायत्र्या च समारम्भ इति । तच् च

तेजस् तत्र अन्तस् तद्-धर्मोपदेशाद् इत्य् आदिना सम्प्रतिपन्नं यन्-मूर्तं तद्-आद्य्-अनन्त- मूर्तिमद् एव ध्येयम् इति । तत्र चाग्नि-पुराण-क्रम-वचनानि

एवं सन्ध्या-विधिं कृत्वा गायत्रीं च जपेत् स्मरेत् । गायत्र्य्-उक्थानि शास्त्राणि भर्गं प्राणांस् तथैव च ॥

ततः स्मृतेयं गायत्री सावित्री यत एव च । प्रकाशिनी सा सवितुर् वाग्-रूपत्वात् सरस्वती ॥

तज्-ज्योतिः परमं ब्रह्म भर्गस् तेजो यतः स्मृतः । भर्गः स्यात् भ्राजत इति बहुलं छन्दसीरितम् ॥

वरेण्यं सर्व-तेजोभ्यः श्रेष्ठं वै परमं परम् । सर्गापवर्ग-कामैर् वा वरणीयं सदैव हि ॥

वृणोतेर् वरणार्थत्वात् जाग्रत्-स्वप्नादि-वर्जितम् । नित्यं शुद्धं बुद्धम् एकं नित्यं भर्गम् अधीश्वरम् ॥

अहं ब्रह्म परं ज्योतिर् ध्यायेम हि विमुक्तये । तज्-ज्योतिर् भगवान् विष्णुर् जगज्-जन्मादि-कारणम् ॥

शिवं केचित् पठन्ति स्म शक्ति-रूपं पठन्ति च । केचित् सूर्यं केचिद् अग्निं दैवतान्य् अग्नि-होत्रिणः ॥

अग्य्-आदि-रूपो विष्णुर् हि वेदादौ ब्रह्म गीयते । तत् पदं परमं विष्णोर् देवस्य स्वैतुः स्मृतम् ॥

दधातेर् वा धीमहीति मनसा धारयेमहि । नोऽस्माकं यच् च भर्गस् तत् सर्वेषां प्राणिनां धियः ॥

चोदयात् प्रेरयाद् बुद्धिं भोक्तृणां सर्व-कर्मसु । दृष्टादृष्ट-विपाकेषु विष्णुः सूर्याग्नि-रूप-भाक् ॥

ईश्वर-प्रेरितो गच्छेत् स्वर्गं वा श्वभ्रम् एव वा । ईशावास्यम् इदं सर्वं महद्-आदि-जगद् धरिः ॥

स्वर्गाद्यैः क्रीडते देवी यो हंसः पुरुषः प्रभुः । ध्यानेन पुरुषोऽयं च द्रष्टव्यः सूर्य-मण्डले ॥

सत्यं सदा-शिवं ब्रह्म विष्णोर् यत् परमं पदम् । देवस्य स्वैतुर् देवो वरेण्यं हि तुरीयकम् ॥

योऽसाव् आदित्य-पुरुषः सोऽसाव् अहम् अनुत्तमम् । जनानां शुभ-कर्मादीन् प्रवर्तयति यः सदा ॥ इत्य् आदि ।

यत्राधिकृत्य गायत्रीं वर्ण्यते धर्म-विस्तरः । वृत्रासुर-वधोत्सिक्तं तद्-भागवतम् उच्यते ॥ इत्य् आदीनि च ।

तस्माद् भग ब्रह्म परा विष्णुर् भगवतच्-छब्दाभिन्न-वर्णतया तत्र तत्र निर्दिष्टा अपि भगवत्-प्रतिपादका एव ज्ञेयाः । मध्ये मध्ये त्व् अहंग्रहोपासना-निर्देशस् तत्-साम्य इव लब्धे हि तद्-उपासना-योग्यता भवतीति । तथा दश-लक्षणार्थोऽप्य् अत्रैव दृश्यः । तत्र सर्ग-विसर्ग- स्थान-निरोधा जन्ध्याद्य् अस्य यतः इत्य् अत्र । मन्वन्तरेशानुकथने च स्थानान्तर्गते पोषणं तेन इत्य् आदौ । ऊतिर् मुह्यन्तीत्य् आदौ । मुक्तिर् जीवानाम् अपि तत्-सान्निध्ये सति कुहक-निरसन-व्यञ्जके धाम्नेत्य् आदौ । आश्रयः सत्यं परम् इत्य् आदौ[*एन्द्नोते #९] ।

स च स्वयं-भगवत्त्वेन निर्णीयत्वात् श्री-कृष्ण एवेति पूर्वोक्त-प्रकार एव व्यक्त इति । तद् एवम् अस्मिन्न् उपक्रम-वाक्ये सर्वेषु पद-वाक्य-तात्पर्येषु तस्य ध्येयस्य सविशेषत्वं मूर्तित्वं भगवद्-आकारं च व्यक्तम् । तच् च युक्तम् । स्वरूप-वाक्यान्तर-व्यक्तत्वात् ।

योऽस्योत्प्रेक्षक आदि-मध्य-निधने योऽव्यक्त-जीवेश्वरो यः सृष्ट्येदम् अनुप्रविश्य ऋषिणा चक्र-पुरः शास्ति ताः । यं सम्पद्य जहात्य् अजाम् अनुशयी सुप्तः कुलायं यथा तं कैवल्य-निरस्त-योनिम् अभयं ध्यायेद् अजस्रं हरिम् ॥ इति ।[भ्प् १०.८७.५०]

अतो धर्मः प्रोज्झितेत्य् आदाव् अनन्तर-वाक्येऽपि किं वा परैर् इत्य् आदिना तत्रैव तात्पर्यं दर्शितम् ।

तथोपसंहार-वाक्याधीनार्थत्वाद् उपक्रमस्य नातिकमणीयम् एव । कस्मै येन विभासितोऽयम् इत्य् आदि-दर्शितम् तस्य तादृश-विशेषवत्त्वादिकम् । यथैव आत्म-गृहीतिर् इतरवद् उत्तराद् इत्य् अत्र (व्स् ३.३.१६) शङ्कर- शारीरकस्यापरस्यां योजनायाम् उपक्रमोक्तस्य सच्-छब्द- वाच्यस्यात्मत्वम् उपसंहारस्थाद् आत्म-शब्दाल् लभ्यते तद्वद् इहापि चतुःश्लोकी-वक्तुर् भगवत्त्वं दर्शितं च श्री-व्यास-समाधाव् अपि तस्यैव ध्येयत्वम् । तद् एव च स्व-सुख-निभृतेत्यादि श्री-शुक-हृदयानुगतम् इति ॥ १.१ ॥ श्री-व्यासः ॥१०५॥

अथोपसंहार[*एन्द्नोते #१०]-वाक्यस्याप्य् अयम् अर्थः । कस्मै
गर्भोदक-शायि-पुरुष-नाभि-कमलस्थाय ब्रह्मणे तत्रैव येन महा- वैकुण्ठं दर्शयता
द्वितीय-स्कन्ध-वर्णित-तादृश-श्री-मूर्त्य्-आदिना भगवता विभासितः प्रकाशितः न तु तदापि रचितः अयं श्री-भागवत- रूपः पुरा पूर्व-परार्धादौ तद्-रूपेण ब्रह्म-रूपेण तद्-रूपिणा श्री- नारद-रूपिणा

योगीन्द्राय श्री-शुकाय तद्-आत्मना श्री-कृष्ण-द्वैपायन- रूपेण । तद्-आत्मनेत्य् अस्योत्तरेणान्वयः । तत्र तद्-आत्मना श्री-शुक- रूपेणेति ज्ञेयम् । तद्-रूपेणेत्य् आदिभिस् त्रिभिः पदैर् न केवलं चतुःश्लोक्य् एव तेन प्रकाशिता किं तर्हि तत्र तत्राविष्टेनाखण्डम् एव पुराणम् इति द्योतितम् ।

अत्र मद्-रूपेण च युष्मभ्यम् इति सङ्कोचेनानुक्तोऽपि श्री-सूत-वाक्य-शेषो गम्यः । एवं सर्वस्यापि श्री-भागवत-गुरोर् महिमा दर्शितः । सङ्कर्षण- सम्प्रदाय-प्रवृत्तिस् तु कृष्ण-द्वैपायन-कर्तृक-प्रकाशनान्तर्गतैवेति पृथङ् नोच्यते ।

तत्-परं सत्यं श्री-भगवद्-आख्यं तत्त्वं धीमहि । यत् तत् परम् अनुत्तमम् इति सहस्र-नाम-स्तोत्रात् पर-शब्देन च श्री-भगवान् एवोच्यते । आद्योऽवतारः पुरुषः परस्येति द्वितीयात् । ब्रह्मादीनां बुद्धि-वृद्धि-प्रेरकत्वेनाभिधानाद् गायत्र्या अप्य् अर्थोऽयं ग्रन्थ इति दर्शयति । तद् उक्तं - गायत्री-भाष्य-रूपोऽसौ भारतार्थ-विनिर्णयः ॥ इति ॥

॥१२.१३॥ श्री-सूतः ॥ १०६॥

[104]

tad evaṃ siddhāntaṃ pradarśya tatra sva-bhaktānugraha-mātra-prayojanas tat tat karoti pareśa iti pratijñātārthodāharaṇāya prahlāda-jaya-vijayādi-kṛpāyāḥ sūcakam itihāsa-viśeṣam āha --

atraivodāhṛtaḥ pūrvam itihāsaṃ surarṣiṇā | prītyā mahākratau rājan pṛcchate'jāta-śatrave || ity [BhP 7.1.12] ādi | ṭīkaiva dṛśyā || 7.1 || śrī- śukaḥ ||93-104||

[105-106]

tad evaṃ sarve api vaiṣamya-nairghṛṇye parihṛte | īśvaras tu paryanyavad draṣṭavya ity asya brahma-sūtra-nirgatārtha-nyāyasyāpy atraivāntarbhāva- siddheḥ | iti brahma-bhagavat-paramātmāno vivṛtāḥ | tad evaṃ trivyūhatvam eva vyākhyātam | kvacid vāsudevādi-caturvyūhāditvaṃ ca dṛśyate | sa ca bhedaḥ kasyacit kenacid abheda-vivakṣayā ca nāyuktaḥ| tad uktaṃ mokṣa- dharme nārāyaṇīye --

eka-vyūha-vibhāgo vā kvacid dvi-vyūha-saṃjñitaḥ | tri-vyūhaś cāpi saṅkhyātaś caturvyūhaś ca dṛśyate || iti [Mbh 12.336.53]

śrutiś ca - sa ekadhā bhavati dvidhā bhavatīty [Chā 7.26.2] ādyā |

atha pūrva-rītyā caturvyūhatvādy-avisaṃvāditayā yad atra tri-vyūhatvaṃ tatra prathama-vyūhasya śrī-bhagavata eva mukhyatvaṃ yat-pratipādakatvenaivāsya śrī-bhāgavatam ity ākhyā | yathoktam - idaṃ bhāgavataṃ nāma purāṇaṃ brahma-sammitam iti | tasya hi prādhānye ṣaḍ-vidhena liṅgena tātparyam api paryālocyate |

upakramopasaṃhārāv abhyāso'pūrvatā phalam | arthavādopapattī ca liṅgaṃ tātparya-nirṇaye || ity ukta-prakāreṇa |

tathā hi tāvad upakramopasaṃhārayor aikyena --

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ | tejo-vāri-mṛdāṃ yathā vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṃ satyaṃ paraṃ dhīmahi || [BhP 1.1.1]

kasmai yena vibhāsito'yam atulo jñāna-pradīpaḥ purā tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā | yogīndrāya tad-ātmanātha bhagavad-rātāya kāruṇyatas tac chuddhaṃ vimalaṃ viśokam amṛtaṃ satyaṃ paraṃ dhīmahi || [BhP 12.13.19]

tatra purvasyārthaḥ | artho'yaṃ brahma-sūtrāṇām iti gāruḍokter asya mahā- purāṇasya brahma-sūtrākṛtrima-bhāṣyātmakatvāt prathamaṃ tad upādāyaivāvatāraḥ | tatra pūrvam athāto brahma jijñāseti vyācaṣṭe tejo-vāri- mṛdām ity-ādy-ardhena | yojanāyāṃ prāthamikatvād asya pūrvatvam |

tatra brahma-jijñāseti vyācaṣṭe paraṃ dhīmahīti | paraṃ śrī-bhagavantaṃ dhīmahi dhyāyema | tad evaṃ mukta-pragrahayā yoga-vṛttyā bṛhatvād brahma yat sarvātmakaṃ tad-bahiś ca bhavati | tat tu nija-raśmy-ādibhyaḥ sūrya iva sarvebhyaḥ param eva svato bhavatīti mūla-rūpatva-pradarśanāya para-padena brahma-padaṃ vyākhyāyate | tac cātra bhagavān evety abhimatam | puruṣasya tad-aṃśatvān nirguṇasya brahmaṇo guṇādi-hīnatvāt | uktaṃ ca śrī-rāmānuja-caraṇaiḥ - sarvatra bṛhatva-guṇa-yogena hi brahma- śabdaḥ | bṛhatvaṃ ca svarūpeṇa guṇaiś ca yatrānavadhikātiśayaḥ so'sya mukho'rthaḥ | sa ca sarveśvara eveti | uktaṃ pracetobhiḥ nahyanto yad vibhūtīnāṃ so'nanta iti gīyate | ataeva vivdha-manoharānantākāratve'pi tat-tad-ākārāśraya-paramādbhuta-mukhyākāratvam api tasya vyañjitam | tad evaṃ mūrtatve siddhe tenaiva paratvena na tasya viṣṇv-ādi-rūpaka- bhagavattvam eva siddham | tasyaiva brahma-śivādi-paratvena darśitatvāt | atra jijñāsety asya vyākhyā dhīmahīti | yatas taj-jijñāsās tāt-paryaṃ tad- dhyāna eva | tad uktam ekādaśe svayaṃ bhagavatā --

śabda-brahmaṇi niṣṇāto niṣṇāyāt pare yadi | śrutas tasya śrama-phalo hy adhenum iva rakṣata || [BhP 11.11.18] iti |

tato dhīmahīty anena śrī-rāmānuja-mataṃ jijñāsā-padaṃ nididhyāsana- param eveti | svīyatvenāṅgīkaroti śrī-bhāgavata-nāmā sarva-vedādi-sāra- rūpo'yaṃ grantha ity āyātam | dhīmahīti bahu-vacanaṃ kāla-deśa-paramparā- sthitasya sarvasyāpi tat-kartavyatābhiprāyeṇa ananta-koṭi- brahmāṇḍāntaryāmināṃ puruṣāṇām aṃśibhūte bhagavaty eva dhyānasyābhidhānāt | anenaika-jīva-vāda-jīvana-bhūto vivarta-vādo'pi nirastaḥ | dhyāyatir api bhagavato mūrtatvam api bodhayati dhyānasya mūrta evākaṣṭārthatvāt | sati ca susādhye pumarthopāye duḥsādhyasya puruṣāpravṛttyā svata evāpakarṣāt tad-upāsakasyaiva yuktatamatva-nirṇayāc ca | tathā ca gītopaniṣadaḥ -

mayy āveśya mano ye māṃ nityayuktā upāsate | śraddhayā parayopetās te me yuktatamā matāḥ || [Gītā 12.2]

ye tv akṣaram anirdeśyam avyaktaṃ paryupāsate | te prāpnuvanti mām eva sarvabhūtahite ratāḥ || [Gītā 12.3-4]

kleśo 'dhikataras teṣām avyaktāsakta-etasām avyaktā hi gatir duḥkhaṃ dehavadbhir avāpyate || [Gītā 12.5]

idam eva ca vivṛtaṃ brahmaṇā --

śreyaḥ-sṛtiṃ bhaktim udasya te vibho kliśyanti ye kevela-bodha-labdhaye | teṣām asau kleśala eva śiṣyate nānyad yathā sthūla-tuṣāvaghātinām || [BhP 10.14.4] iti | ataevāsya dhyeyasya svayaṃ bhagavattvam eva sādhitam | śivādayaś ca yāvṛttāḥ | tathā dhīmahīti liṅgā dhyotitā pṛthag-anusandhāna-rahitā prārthanā dhyānopalakṣita-bhagavad-bhajanam eva param-puruṣārthatvena vyanakti | tato bhagvatas tu tathātvaṃ svayam eva vyaktam | tataś ca yathokta-parama-manohara-mūrtitvam eva lakṣyate | tathā ca vedānāṃ sāmavedo'smīti [Gītā 10.22]| tatra ca bṛhat-sāma tathā sāmnām ity [Gītā 10.35] ukta-mahimni bṛhat-sāmni bṛhad-dhāmaṃ bṛhat-pārthivaṃ bṛhad-antarīkṣaṃ bṛhad divaṃ bṛhad vāmaṃ bṛhadbhyo vāmaṃ vāmebhyo vāmam iti | tad evaṃ brahma- jijñāseti vyākhyātam |

athāta ity asya vyākhyām āha satyam iti | yatas tatrātha-śabda ānantarye ataḥ śabdo vṛttasya hetu-bhāve vartate tasmād atheti svādhyāya-kramataḥ prāk prāpta-karma-kāṇḍe pūrva-mīmāṃsayā samyak karma-jñānād anantaram ity arthaḥ | ata iti tat-kramataḥ samanantaraṃ prāpta-brahma-kāṇḍe tūttara- mīmāṃsayā nirṇeya-samyag-arthe'dhīta-carād yat-kiñcid-anusaṃhitārthāt kutaścid vākyād dhetor ity arthaḥ | pūrva-mīmāṃsāyāḥ pūrva- pakṣatvenottara-mīmāṃsānirṇayottara-pakṣe'sminn avayśyāpekṣyatvād aviruddhāṃśe sahāyatvāt karmaṇaḥ śānty-ādi-lakṣaṇa-sattva-śuddhi-hetutvāc ca tad-anantaram ity eva labhyam | vākyāni

caitāni tad yatheha karma-jito lokaḥ kṣīyate evāmevāmutra puṇya-jito lokaḥ kṣīyate | atha ya ihātmānam anuvidya vrajanty etāṃś ca satya-kāmāṃs teṣāṃ sarveṣu lokeṣu kāma-cāro bhavatīti na sa punar āvartate iti sa cānantyāya kalpate iti nirañjanaḥ paramaṃ sāmyam upaitīti |

idaṃ jñānam upāśritya mama sādharmyam āgatāḥ | sarge 'pi nopajāyante pralaye na vyathanti ca || iti [Gītā 14.2] | tad etad ubhayaṃ vivṛtaṃ rāmānuja-śārīrake mīmāsā-pūrvabhāga-jñātasya karmaṇo'lpāsthira-phalatvaṃ tad-uparitana-bhāgāvaseyasya brahma-jñānasya tv anantāha-praphalatvaṃ śrūyate | ataḥ pūrva-vṛttān karma-jñānād anantaraṃ brahma jñātavyam ity uktaṃ bhavati | tad āha sarvādi-vṛttikāro bhagavān baudhāyanaḥ - vṛttān karmādhigamād anantaraṃ brahma vividiṣetīti |

etad eva purañjanopākhyāne ca dakṣiṇa-vāma-karṇayoḥ pitṛ-hūdva-hū-śabda- niruktau vyaktam asti | tad evaṃ samyak karma-kāṇḍa-jñānānantaraṃ brahma- kāṇḍa-gateṣu keṣucid vākyeṣu svargādy-ānandasya vastu-vicāreṇa duḥkha-rūpatva-vyabhicāri-sattākatva-jñāna-pūrvakaṃ brahmaṇas tv avyabhicāri-paratamānandatvena satyatva-jñānam eva brahma-jijñāsāyāṃ hetur iti arthāta ity asyārthe labdhe tan-nirgalitārtham evāha satyam iti | sarva-sattādātravyabhichāri-sattākam ity arthaḥ | param ity anenānvayāt satyaṃ jñānam anantaṃ brahmety atra [Taitt 2.1.3] śrutau ca brahmety anena |

tad evam anyasya tad-icchādhīna-sattākatvena vyabhicāri-sattākatvam āyāti | tad evam atra tad etad avadhi vyabhicāri-sattākam eva dhyātavanto vayam idānīṃ tv avyabhicāri-sattākaṃ dhyāyemeti bhāvaḥ |

atha paratvam eva vyanakti dhāmneti | atra dhāma-śabdena prabhāva ucyate prakāśo vā | gṛha-deha-tviṭ-prabhāvā dhāmanīty amarādi-nānārtha-vargāt | na tu svarūpam | tathā kuhaka-śabdenātra pratāraṇa-kṛd ucyate | tac ca jīva- svarūpāvaraṇa-vikṣepakāritvādinā māyā-vaibhavam eva | tataś ca svena dhāmnā sva-prabhāva-rūpayā sva-prakāśa-rūpayā vā śaktyā sadā nityam eva nirastaṃ kuhakaṃ māyā-vaibhavaṃ yasmāt tam | tad uktaṃ māyāṃ vyudasya cic-chaktyeti | tasyā api śakter āgantukatvena svenety asya vaiyaarthyaṃ syāt | sva-svarūpeṇety evaṃ vyākhyāne tu svenetyanenaiva caritārthatā syāt | yathā kathañcit tathā vyākhyāne'pi kuhaka-nirasana-lakṣaṇā śaktir evāpadyate | sā ca sādhakatama-rūpayā tṛtīyayā vyakteti | etena māyātatkārya-vilakṣaṇaṃ yad vastu tat tasya svarūpam iti sva-svarūpa-lakṣaṇam api gamyam | tac ca satyaṃ jñānam ānandaṃ brahmeti vijñānam ānandaṃ brahmeti [Taitt 2.1.3] śruti-prasiddham eva | etac-chruti-lakṣakam eva ca satyam iti vinyastam | tad evaṃ svarūpa-śaktiś ca sākṣād evopakrāntā tataḥ sutarām evāsya bhagavattvaṃ spaṣṭam |

atha mukhye satyatve yuktiṃ darśayati yatreti | brahmatvāt sarvatra sthite vāsudeve

bhagavati yasmin shtitas trayāṇāṃ guṇānāṃ bhūtendriya- devatātmako yasyaiveśituḥ sargo'py ayam ṛṣā śaktyādau rajatādikam ivāropito na bhavati | kintu yato vā imānīti śruti-prasiddhe brahmaṇi yatra sarvadā sthitatvāt saṃjñā-mūrti-k ptis tu trivṛt kurvata upadeśād iti [Vs. 2.4.20] yad eka-kartṛkatvāc ca satya eva | tatra dṛṣṭāntenāpy amṛṣātvaṃ sādhayati - teja-ādīnāṃ vinimayaḥ parasparāṃśa-vyatyayaḥ parasparasminn aṃśenāvasthitir ity arthaḥ | sa yathā mṛṣā na bhavati kintu yathaiveśvara- nirmāṇaṃ tathety arthaḥ | hatemās tisro devatās trivṛd ekaikā bhavati | tad agne rohitaṃ rūpaṃ tejasas tad-rūpaṃ yat śuklaṃ tad apāṃ yat kṛṣṇaṃ tat pṛthivyāḥ tad annasyeti śruteḥ [ChāU 6.4.1] |

tad evam arthasyāsya śruti-mūlatvāt kalpanā-mūlas tv anyo'rthaḥ svata eva parāstaḥ | tatra ca sāmānyatayā nirdiṣṭānāṃ teja-ādīnāṃ viśeṣatve saṅkramaṇaṃ na śābdikānāṃ hṛdaya-madhyārohati | yadi ca tad evāmaṃsyata tadā vārādīni marīcikādiṣu yathety evāvakṣyate | kiṃ ca tan-mate brahmatas trisargasya mukhyaṃ janma nāsti kintyāropa eva janmety ucyate | sa punar bhramād eva bhavati | bhramaś ca sādṛśyāvalambī | sādṛśyaṃ tu kāla- bhedenobhayam evādhiṣṭhānaṃ karoti | rajate'pi śukti-bhrama-sambhavāt | na caikātmakaṃ bhramādhiṣṭhānaṃ bahv-ātmakaṃ tu bhrama-kalpitam ity asti niyamo mitho militeṣu vidūra-varti-dhūma-parvata-vṛkṣeṣv akhaṇḍa- megha-bhrama-sambhavāt |

tad evaṃ prakṛte'py anādita eva tri-sargaḥ pratyakṣaṃ pratīyate | brahma ca cinmātratayā svata eva sphurad asti | tasmād anādya-jñānākrāntasya jīvasya yathā sad-rūpatā-sādṛśyena brahmaṇi tri-sarga-bhramaḥ syāt tathā tri-sarge'pi brahma-bhramaḥ kathaṃ na kadācit syāt | tataś ca brahmaṇa evādhiṣṭhānatvam ity anirṇaye sarva-nāśa-prasaṅgaḥ | āropakatvaṃ tu jaḍasyaiva cinmātrasyāpi na sambhavati | brahma ca cinmātram eva tan- matam iti | tataś ca śruti-mūla eva vyākhyāne siddhe so'yam abhiprāyaḥ | yatra hi yan nāsti kintv anyatraiva dṛśyate tatraiva tad-āropaḥ siddhaḥ | tataś ca vastutas tad-ayogāt tatra tat-sattayā tat-sattā kartuṃ na śakyata eva | tri- sargasya tu tac-chakti-viśiṣṭād bhagavato mukhya-vṛttyaiva jātatvena śrutatvāt tad-vyatirekāt tatraiva sarvātmake so'sti | tatas tasmin na cāropitaṃ ca | āropas tu tathāpi dhāmnety ādi-rītyaivācintya-śaktitvāt tena liptatvābhāve'pi tac-chāṅkara-rūpa eva | tathā ca ekadeśa-sthitasyāgner jyotsnā vistāriṇī yathety anusāreṇa tat-sattayā tat-sattā bhavati |

tato bhagavato mukhyaṃ satyatvaṃ tri-sargasya ca na mithyātvam iti | tathā ca śrutiḥ satyasya satyam iti tathā prāṇā vai satyaṃ teṣām eva satyam iti (BṛhdadU 2.3.6) | prāṇa-śabdoditānāṃ sthūla-sūkṣma-bhūtānāṃ vyavahārataḥ satyatvenādhigatānāṃ mūla-kāraṇa-bhūtaṃ parama-satyaṃ bhagavantaṃ darśayatīti |

atha tam eva taṭastha-lakṣaṇena ca tathā vyañjayan prathamaṃ viśadārthatayā brahma-sūtrāṇām eva vivṛtir iyaṃ saṃhiteti bibodayiṣayā ca tad-antaraṃ sūtram eva prathamam anuvadati janmādyasya yata iti | janmādīni srṣṭi- sthiti-pralayam |

tad-guṇa-sa:avijñāna-bahuvrīhi | asya viśvasya brahmādistamba-paryantāneka-kartṛ-bhoktṛ-saṃyuktasya pratinyata-deśakāla-nimitta-kriyā-phalāśrayasya manasāpy acintya-vividha-citra-racanā-rūpasya yato yasmād acintya-śaktyā svayam upādāna-rūpāt kartrādi-rūpāc ca janmādi taṃ paraṃ dhīmahīty anvayaḥ | atra viṣayā-vākyaṃ ca bhūgurvai vāruṇir varuṇaṃ pitaram upasasāra adhīhi bho bhagavo brahmety ārabhya yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisaṃviśanti tad-vijijñāsasva tad brahma iti (TaittU 3.1.1.) tat tejo'sṛjata ity ādi (ChāU 6.2.3) ca |

janmādikam iho lakṣaṇaṃ na tu viśeṣaṇam | tatas tad-dhyāne tan na praviśanti | kintu śuddha eva dhyeya iti | kiṃ ca atra prāg ukta-viśeṣaṇa- viśiṣṭa-viśva-janmādes tādṛśa-hetutvena sarva-śaktitvaṃ satya-saṅkalpatvaṃ sarva-jñatvaṃ sarveśvaratvaṃ ca tasya sūcitam | yaḥ sarvajñaḥ sarva-vid yasya jñānamayaṃ tapaḥ sarvasya vaśī ity ādi śruteḥ [Muṇḍ 1.1.9, 2.2.7]| tathā paratvena nirastākhila-heya-pratyanīka-svarūpatvaṃ jñānādy-ananta-kalyāṇa- guṇatvaṃ sūcitam | na tasya kāryaṃ kāraṇaṃ ca vidyate ity ādi śruteḥ | ye tu nirviśeṣa-vastu jijñāsyam iti vadanti tan-mate brahma-jijñāsāyāṃ janmā ̆dyasya yata ity asaṅgataṃ syāt | niratiśaya-bṛhad-bṛṃhaṇaṃ ceti nirvacanāt | tac ca brahma jagaj-janmādi-kāraṇam iti vacanāc ca | evam uttareṣv api sūtreṣu sūtrodāhṛta-śrutayaś ca na tatra pramāṇam | tarkaś ca sādhya-dharmāvyabhicāri-sādhana-dharmānvita-vastu-viṣayatvān na nirviśeṣa- vastuni pramāṇam | jagañ-janmādibhramo yatas tad brahmati svotprekṣa- pakṣe ca na nirviśeṣa-vastu-siddhiḥ | bhram-mūlam ajñānam ajñāna-sākṣi brahmeti upayamāt | sākṣitvaṃ hi prakāśaika-rasatayocyate | prakāśatvaṃ tu jaḍād vyāvartakaṃ svasya parasya ca vyavahāra-yogyatāpādana-svabhāvena bhavati | tathā sati svaiśeṣatvaṃ tad-abhāve prakāśataiva na syāt | tucchataiva syāt | kiṃ ca tejo-vāri-mṛdām ity anenaiva teṣāṃ vivakṣitaṃ setsyatīti janmādyasya yata ity aprayojakaṃ syāt | atas tad-viśeṣatve labdhe sa viśeṣaḥ śakti-rūpa eva | śaktiś cāntarāṅgā bahiraṅgā taḍasthā ceti tridhā darśitā | tatra vikārātmakeṣu jagaj-janmādiṣu sākṣād-dhetunā bahiraṅgāyā eva syād iti sā māyākhyā copakrāntā | taṭasthā ca vayaṃ dhīmahīty anena |

atha yadyapi bhagavato'ṃśāt tad-upādāna-bhūta-prakṛtyākhya-śakti-viśiṣṭāt puruṣād evāsya janmādi tathāpi bhagavaty eva tad-dhetunā paryavasati | samudraika-deśe yasya janmādi tasya samudra eva janmādīni | yathoktam - prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ | sato'bhivyañjakaḥ kālo brahma tat tritayaṃ tv aham || [BhP 11.24.19]

tasya ca bhagavato janmādyasya yata ity anenāpi mūrtatvam eva labhyate | yato mūrtasya jagato mūrit-śakter nidhāna-rūpa-tādṛśānānanta-para-śaktīnāṃ nidhāna-rūpo'sāv ity ākṣipyate | tasya parama-kāruṇatvāṅgīkārāt | na ca tasya mūrtatve saty anyato janmāpatet anavasthāpatter ekasyaivāditvenāṅgīkārāt | sāṅkhyānām avyaktasyeva |

sa kāraṇaṃ karaṇādhipādhipo na cāsya kaścijjanitā na cādhipaḥ [ŚvetU 6.9]

iti śruti-niṣedhāt | anādu-siddhāprākṛta-svābhāvika-mūrtitvena tasya tat prasiddhiś ca | tad evaṃ mūrtatve siddhe sa ca mūrto viṣṇu-nārāyaādi- sākṣād-rūpakaḥ śrī-bhagavān eva nānyaḥ | tathā ca -

yataḥ sarvāṇi bhūtāni bhavanty ādi-yugāgame | yasmiṃś ca pralayaṃ yānti punar eva yuga-kṣaye ||

ity ādi tat-pratipādaka-sahasra-nāmādau tatraiva tu yathoktam anirdeśya- vapuḥ śrīmān iti |

evaṃ ca skānde -

sraṣṭā pātā ca saṃhartā sa eko harir īśvaraḥ | sraṣṭṛtvādikam anyeṣāṃ dāru-yoṣāvad ucyate ||

eka-deśa-kriyāvattvān na tu sarvātmaneritam | srṣṭy-ādikaṃ samastaṃ tu viṣṇor eva paraṃ bhavet || iti |

mahopaniṣadi ca - sa brahmaṇā sṛjati sa rudreṇa vilāpayati ity ādikam | ata eva vivṛtaṃ -

nimittaṃ param īśasya viśva-sarga-nirodhayoḥ | hiraṇyagarbhaḥ sarvaś ca kālasyārūpiṇas tava || iti |

tava yo rūpa-rahitaḥ kālaḥ kāla-śaktis tasya nimitta-mātram iti vyadhikaraṇa eva ṣaṣṭhī | tathā ādyo'vatāraḥ puruṣaḥ parasyety ādi | yad-aṃśato'sya sthiti- janma-nāśā ity ādi ca |

tad evam atrāpi tathāvidha-mūrtir bhagavān evopakrāntaḥ | tad evaṃ taṭastha-lakṣaṇena paraṃ nirdhārya tad eva lakṣaṇaṃ brahma-sūtre śāstra- yonitvāt, tat tu samanvayād ity etat-sūtra-dvayena (1.1.3-4) sthāpitam asti tatra pūrva-sūtrasyārthaḥ | kuto brahmaṇo jagaj-janmādi-hetutvaṃ tatrāha - śāstraṃ yonir jñāna-kāraṇaṃ yasya tattvāt | yato vāmāni bhūtānīty ādi-śāstra- pramāṇakatvād iti | nātra darśanānataravat tarka-pramāṇakatvam | tarkāpratiṣṭhānāt antyantātīndriyatvena pratyakṣādi-pramāṇa-viṣayatvād brahmaṇaś ceti bhāvaḥ | vaināśikās tv avirodhā-dhyāye tarkeṇaiva nirākariṣyante | atra tarkāpratiṣṭhānaṃ caivam - īśvaraḥ kartā na bhavati prayojana-śūnyatvān muktātmavat | tanu-bhuvanādikaṃ jīva-kartṛkaṃ kāryatvāta ghaṭavat | vimati-viṣayaḥ kālo na loka-śūnyaḥ kālatvāt vartamāna-kālavad ity ādi | tad evaṃ darśanānuguṇyneśvarānumānaṃ darśanāntara-prātikūlya-parāhatam iti śāstraika-prāmāṇikaḥ para-brahma- bhūtaḥ sarveśvaraḥ puruṣottamaḥ | śāstraṃ tu sakaletara-pramāṇa-paridṛṣṭa- samasta-vastu-vijātīya-sārvajñya-satya-saṅkalpatvādi-

miśrānavadhikātiśayāparimitodāra-vicitra-guṇa-sāgaraṃ nikhila-heya-pratyanīka-svarūpaṃ pratipādayatīti na pramāṇāntarāvasita-vastu-sādharmya-prayukta-doṣa-gandhaḥ | ataeva svābhāvikānanta-nitya-mūrtimattvam api tasya sidhyati |

athottara-sūtrasyārthaḥ | brahmaṇaḥ kathaṃ śāstra-pramāṇakatvaṃ tatrāha tat tv iti | tu śabdaḥ prasaktāśaṅka-nivṛtty-arthaḥ | tac-chāstra-pramāṇakatvaṃ brahmaṇaḥ sambhavaty eva | kutaḥ samanvayāt | anvaya-vyatirekābhyām upapādanaṃ samanvayas tasmāt | tatrānvayaḥ satyaṃ jñānam anantaṃ brahmeti [Taitt 2.1.3] ānando brahmeti ekam evādvitīyaṃ brahma iti | tat satyaṃ sa ātmā iti | sad eva somyedam agra āsīd iti | ātmā vā idam eka evāgra āsīt puruṣa- vidha iti | puruṣo ha vai nārāyaṇa iti | eko ha vai nārāyaṇa āsīd iti | bahu syāṃ prajāyeya iti [Chā 6.2.3] | tasmād vā etasmād ātmana ākāśaḥ sambhūta iti | tat-tejo'sṛjata iti | yato vā imāni bhūtāni jāyanta iti | puruṣo ha vai nārāyaṇo'kāmayata atha nārāyaṇād ajo'jā ̆āyata yataḥ prajāḥ sarvāṇi bhūtāni nārāyaṇaṃ paraṃ brahma tattvaṃ nārāyaṇaḥ param ṛtaṃ satyaṃ paraṃ brahma puruṣaṃ piṅgalam ity ādiṣu ca |

atha vyatirekaḥ | katham asataḥ sajjāyeta iti | ko hy evānyāt kaḥ prāṇyād yad eṣa ākāśa ānando na syād iti | eko ha vai nārāyaṇa āsīn na brahmā na ca śaṅkara ity ādinā | sa caivaṃ paramānanda-rūpatvenaiva samanvito bhavatīti tad upalabdhyaiva parama-puruṣārhtatva-siddher na prayojana-śūnyatvam api |

tad evaṃ sūtra-dvayārthe sthite tad etad vyācaṣṭe, anvayāditarataś cārtheṣv iti | artheṣu nānā-vidheṣu veda-vākyārtheṣ satsv anvayāt anvaya-mukhena yato yasmāt ekasmād asya janmādi pratīyate tathetarato vyatireka-mukhena ca yasmād evāsya tataḥ pratīyata ity arthaḥ | ataeva tasya śruty-anvaya- vyatireka-darśitena parama-sukha-rūpatvena parama-puruṣārthatvaṃ ca dhvanitam | eko ha vai nārāyaṇa āsīd ity ādi-śāstra-pramāṇatvena prāk- sthāpita-rūpaṃ ceti |

athekṣater nāśabdam iti vyācaṣṭe abhijña iti | atra sūtrārthaḥ idam āmnāyate chāndogye sad eva somyedam agra āsīd ekam evādvitīyaṃ brahma tad aikṣata bahu syāṃ prajāyayeti | [Chā 6.2.3] | tat-tejo'sṛjatety ādi | atra paroktaṃ pradhānam api jagat-kāraṇatvenāyāti | tac ca nety āha īkṣater iti | yasmin śabda eva pramāṇaṃ na bhavati tad-aśabdam ānumānikaṃ pradhānam ity arthaḥ | na tad iha pratipādyam | kuto'śabdatvaṃ tasyety āśaṅkyāha īkṣateḥ | na tad iha pratipādyam | kuto'śabdatvaṃ tasyety āśaṅkyāha īkṣateḥ | sac- chabda-vācya-sambandhi-vyāpāra-viśeṣābhidhāyia īkṣater dhātoḥ śravaṇāt | tad aikṣatetīkṣaṇaṃ cācetane pradhāne na sambhavet | anyatra cekṣāpūrvikaiva sṛṣṭiḥ | sa aikṣata lokānusṛjā iti sa imān lokān asṛjatety ādau | īkṣaṇaṃ cātra tadeśa-sṛjya-vicārātmakatvāt sarvajñatvam eva kroḍīkaroti | tad etad āha abhijña iti |

nanu tadānīyam evādvitīyam ity uktes tasyekṣaṇa-sādhanaṃ na sambhavati tatrāha svarāḍ iti | sva-svarūpeṇaiva tathā rājata iti | na tasya kāryaṃ karaṇaṃ ca vdiyata ity ādau

svābhāvikī jñāna-bala-kriyā cety ādi śruteḥ | etenekṣaṇavan-mūrtimattvam api tasya svābhāvaikam ity āyātam | niḥśvatitasyāny agre darśayiṣyamāṇatvāt | tac ca yathoktam eveti ca |

atra śāstra-yonitvād ity asyārthāntaraṃ vyācaṣṭe tena iti | tac cārthāntaraṃ yathā kathaṃ tasya jagaj-janmādi-kartṛtvaṃ kathaṃ vā nānya-tantroktasya pradhānasya na cānyasyeti tatrāha | śāstrasya veda-lakṣaṇasya yoniḥ kāraṇaṃ tad-rūpatvāt | evaṃ vā are asya mahato bhūtasya niśvasitam etad yadṛg-vedo yajur-vedaḥ sāmavedo'tha vāṅgirasa itihāsa-purāṇaṃ vidyā upaniṣadaḥ ślokāḥ sūtrāṇy upasūtrāṇi vyākhyānānīti śruteḥ | śāstraṃ hi sarva- pramāṇāgocara-vividhānanta-jñāna-mayaṃ tasya ca kāraṇaṃ brahmaiva śrūyata iti |

tad evaṃ mukhyaṃ sarvajñaṃ tādṛśaṃ sarvajñatvaṃ vinā ca sarva-śṛṣṭy- ādikam anyasya nopapadyat iti prokta-lakṣaṇaṃ brahmaiva jagat-kāraṇaṃ na pradhānaṃ na jīvāntaram iti | tad eva vivṛtyāha tene brahma hṛdā ya ādikavaya iti | brahma vedam ādi-kavaye brahmaṇe brahmāṇaṇaṃ hṛdāntaḥ- karaṇa-dvāraiva, na tu vākya-dvārā | tene āvirbhāvitavān |

atra bṛhad-vācakena brahma-padena sarva-jñāna-mayatvaṃ tasya jñāpitam | hṛdety anenāntaryāmitvaṃ sarva-śaktimayatvaṃ ca jñāpitam | ādikavaya ity anena tasyāpi śikṣā-nidānatvāc chāstra-yonitvaṃ ceti | śrutiś cātra

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃś ca prahiṇoti tasmai | taṃ ha devam ātma-buddhi-prakāśaṃ mumukṣur vai śaraṇam ahaṃ prapadye || [ŚvetU 6.18] |

mukta-jīvā api tat-kāraṇaṃ nety āha muhyantīti | yatra brahmaṇi vedakhye sūrayaḥ śeṣādayo'pi | anena ca śayana-līlā-vyañjita-niśvasitamaya-vedo brahmādi-vividhānana-locanaś ca yaḥ padmanābhas tad-ādi-mūrtikaḥ śrī- bhagavān evābhihitaḥ | vivṛtaṃ caitat | pracoditā yena purā sarasvatīty [BhP 2.4.22] ādinā |

atha tat tu samanvayād ity asyāntaraṃ, yathā śāstra-yonitve hetuś ca dṛśyate ity āha tat tv iti | samanvayo'tra samyak sarvatomukho'nvayo vyutpattir vedārtha-parijñātaṃ yasmāt tu śāstra-nidānatvaṃ niścīyata iti jīve samyak | jñānam eva nāsti pradhānaṃ tv acenam eveti bhāvaḥ | sa vetti viśvaṃ na hi tasya vetteti śruteḥ | yad etad asya tadīya-samyag-jñānaṃ vyatirekamukhena bodhayituṃ jīvānāṃ sarveṣām api tadīya-samyag-jñānābhāvam āha muhyantīti | sūrayaḥ śeṣādayo'pi yad yatra śabda-brahmaṇi muhyanti | tad etad vivṛtaṃ svayaṃ bhagavatā -

kiṃ vidhatte kim ācaṣṭe kim anūdya vikalpayet | ity asyā hṛdayaṃ loke nānyā mad veda kaścana || iti (BhP 11.21.42) |

anena ca sākṣād-bhagavān evābhihitaḥ |

athekṣater nāśabdam ity asyārthāntaram abhiijña ity atraiva vyañjitam asti | atra sūtrārthaḥ - nanv aśabdam asparśam arūpam avyayam ity ādi śruteḥ | kathaṃ tasya śabda-yonitvaṃ, tatra hi prakṛta-brahma śabda-hīnaṃ na bhavati | kutaḥ | īkṣateḥ | tad aikṣata bahu syāṃ prajyāyeyety atra bahu syām iti śabdātmakekṣa-dhātoḥ śravaṇāt | tad etad āha, abhijñaḥ | bahu syām ity ādi- śabdātmaka-vicāra-vidagdhaḥ | sa ca śabdādi-śakti-samudāyas tasya na prākṛtaḥ prakṛti-kṣobhāt pūrvatrāpi sad-bhāvāt | tataḥ svarūpa-bhūta evety āha svarāḍ iti |

atra pūrvavat tādṛśaṃ sadharmakatvaṃ mūrtimattvam api siddham | yathāhuḥ sūtrakārāḥ antas tad-dharmopadeśād iti (Vs 1.1.10) | ato'śabdatvādikaṃ prākṛta-śabda-hīnatvādim eveti jñeyam | atrottara-mīmāṃsādhyāya- catuṣṭayasyāpy artho darśitaḥ | tatrānvayād itaratas ceti samanvayādhyāyasya satyaṃ param iti phalādhyāyayeti | tathā gāyatry-artho'pi spaṣṭaḥ | tatra janmādyasya yata iti praṇavārthaḥ sṛṣṭy-ādi-śaktimattva-vācitvāt | tad evam evāgni-purāṇe gāyatrī-vyākhyāne proktam taj-jyotir bhagavān viṣṇur jagaj- janmādi-kāraṇam iti | yatra tri-sargo mṛṣeti vyāhṛti-trayārthaḥ | ubhayatrāpi lokatrayasya tad-ananyatvena vivakṣitatvāt | svarāḍ iti savitṛ-prakāśaka- parama-tejo-vāci | tene brahma hṛdeti buddhi-pravṛtti-preraṇā prārthanā sūcitā | tad eva kṛpayā svadhyānāyāsmākaṃ buddhi-vṛttīḥ prerayatād iti bhāvaḥ | evam evoktaṃ gāyatryā ca samārambha iti | tac ca tejas tatra antas tad-dharmopadeśād ity ādinā sampratipannaṃ yan-mūrtaṃ tad-ādy-ananta- mūrtimad eva dhyeyam iti | tatra cāgni-purāṇa-krama-vacanāni

evaṃ sandhyā-vidhiṃ kṛtvā gāyatrīṃ ca japet smaret | gāyatry-ukthāni śāstrāṇi bhargaṃ prāṇāṃs tathaiva ca ||

tataḥ smṛteyaṃ gāyatrī sāvitrī yata eva ca | prakāśinī sā savitur vāg-rūpatvāt sarasvatī ||

taj-jyotiḥ paramaṃ brahma bhargas tejo yataḥ smṛtaḥ | bhargaḥ syāt bhrājata iti bahulaṃ chandasīritam ||

vareṇyaṃ sarva-tejobhyaḥ śreṣṭhaṃ vai paramaṃ param | sargāpavarga-kāmair vā varaṇīyaṃ sadaiva hi ||

vṛṇoter varaṇārthatvāt jāgrat-svapnādi-varjitam | nityaṃ śuddhaṃ buddham ekaṃ nityaṃ bhargam adhīśvaram ||

ahaṃ brahma paraṃ jyotir dhyāyema hi vimuktaye | taj-jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam ||

śivaṃ kecit paṭhanti sma śakti-rūpaṃ paṭhanti ca | kecit sūryaṃ kecid agniṃ daivatāny agni-hotriṇaḥ ||

agny-ādi-rūpo viṣṇur hi vedādau brahma gīyate | tat padaṃ paramaṃ viṣṇor devasya svaituḥ smṛtam ||

dadhāter vā dhīmahīti manasā dhārayemahi | no'smākaṃ yac ca bhargas tat sarveṣāṃ prāṇināṃ dhiyaḥ ||

codayāt prerayād buddhiṃ bhoktṝṇāṃ sarva-karmasu | dṛṣṭādṛṣṭa-vipākeṣu viṣṇuḥ sūryāgni-rūpa-bhāk ||

īśvara-prerito gacchet svargaṃ vā śvabhram eva vā | īśāvāsyam idaṃ sarvaṃ mahad-ādi-jagad dhariḥ ||

svargādyaiḥ krīḍate devī yo haṃsaḥ puruṣaḥ prabhuḥ | dhyānena puruṣo'yaṃ ca draṣṭavyaḥ sūrya-maṇḍale ||

satyaṃ sadā-śivaṃ brahma viṣṇor yat paramaṃ padam | devasya svaitur devo vareṇyaṃ hi turīyakam ||

yo'sāv āditya-puruṣaḥ so'sāv aham anuttamam | janānāṃ śubha-karmādīn pravartayati yaḥ sadā || ity ādi |

yatrādhikṛtya gāyatrīṃ varṇyate dharma-vistaraḥ | vṛtrāsura-vadhotsiktaṃ tad-bhāgavatam ucyate || ity ādīni ca |

*tasmād bhaga brahma parā viṣṇur bhagavatac-chabdābhinna-varṇatayā tatra tatra nirdiṣṭā api bhagavat-pratipādakā eva jñeyāḥ | madhye madhye tv ahaṃgrahopāsanā-nirdeśas tat-sāmya iva labdhe hi tad-upāsanā-yogyatā bhavatīti | tathā daśa-lakṣaṇartho'py atraiva dṛśyaḥ | tatra sarga-visarga- sthāna-nirodhā jandmādy asya yataḥ ity atra | manvantareśānukathane ca sthānāntargate poṣaṇaṃ tena ity ādau | ūtir muhyantīty ādau | muktir jīvānām api tat-sānnidhye sati kuhaka-nirasana-vyañjake dhāmnety ādau | āśrayaḥ satyaṃ param ity ādau[*ENDNOTE #9] |*

sa ca svayaṃ-bhagavattvena nirṇīyatvāt śrī-kṛṣṇa eveti pūrvokta-prakāra eva vyakta iti | tad evam asminn upakrama-vākye sarveṣu pada-vākya-tātparyeṣu tasya dhyeyasya saviśeṣatvaṃ mūrtitvaṃ bhagavad-ākāraṃ ca vyaktam | tac ca yuktam | svarūpa-vākyāntara-vyaktatvāt |

yo'syotprekṣaka ādi-madhya-nidhane yo'vyakta-jīveśvaro yaḥ sṛṣṭyedam anupraviśya ṛṣiṇā cakra-puraḥ śāsti tāḥ | yaṃ sampadya jahāty ajām anuśayī suptaḥ kulāyaṃ yathā taṃ kaivalya-nirasta-yonim abhayaṃ dhyāyed ajasraṃ harim || iti |[BhP 10.87.50]

ato dharmaḥ projjhitety ādāv anantara-vākye'pi kiṃ vā parair ity ādinā tatraiva tātparyaṃ darśitam |

tathopasaṃhāra-vākyādhīnārthatvād upakramasya nātikamaṇīyam eva | kasmai yena vibhāsito'yam ity ādi-darśitam tasya tādṛśa-viśeṣavattvādikam | yathaiva ātma-gṛhītir itaravad uttarād ity atra (Vs 3.3.16) śaṅkara- śārīrakasyāparasyāṃ yojanāyām upakramoktasya sac-chabda- vācyasyātmatvam upasaṃhārasthād ātma-śabdāl labhyate tadvad ihāpi catuḥślokī-vaktur bhagavattvaṃ darśitaṃ ca śrī-vyāsa-samādhāv api tasyaiva dhyeyatvam | tad eva ca sva-sukha-nibhṛtetyādi śrī-śuka-hṛdayānugatam iti || 1.1 || śrī-vyāsaḥ ||105||

*athopasaṃhāra[*ENDNOTE #10]-vākyasyāpy ayam arthaḥ | kasmai garbhodaka-śāyi-puruṣa-nābhi-kamalasthāya brahmaṇe tatraiva yena mahā- vaikuṇṭhaṃ darśayatā dvitīya-skandha-varṇita-tādṛśa-śrī-mūrty-ādinā bhagavatā vibhāsitaḥ prakāśitaḥ na tu tadāpi racitaḥ ayaṃ śrī-bhāgavata- rūpaḥ purā pūrva-parārdhādau tad-rūpeṇa brahma-rūpeṇa tad-rūpiṇā śrī- nārada-rūpiṇā yogīndrāya śrī-śukāya tad-ātmanā śrī-kṛṣṇa-dvaipāyana- rūpeṇa | tad-ātmanety asyottareṇānvayaḥ | tatra tad-ātmanā śrī-śuka- rūpeṇeti jñeyam | tad-rūpeṇety ādibhis tribhiḥ padair na kevalaṃ catuḥśloky eva tena prakāśitā kiṃ tarhi tatra tatrāviṣṭenākhaṇḍam eva purāṇam iti dyotitam |*

atra mad-rūpeṇa ca yuṣmabhyam iti saṅkocenānukto'pi śrī-sūta-vākya-śeṣo gamyaḥ | evaṃ sarvasyāpi śrī-bhāgavata-guror mahimā darśitaḥ | saṅkarṣaṇa- sampradāya-pravṛttis tu kṛṣṇa-dvaipāyana-kartṛka-prakāśanāntargataiveti pṛthaṅ nocyate |

tat-paraṃ satyaṃ śrī-bhagavad-ākhyaṃ tattvaṃ dhīmahi | yat tat param anuttamam iti sahasra-nāma-stotrāt para-śabdena ca śrī-bhagavān evocyate | ādyo'vatāraḥ puruṣaḥ parasyeti dvitīyāt | brahmādīnāṃ buddhi-vṛddhi- prerakatvenābhidhānād gāyatryā apy artho'yaṃ grantha iti darśayati | tad uktaṃ - gāyatrī-bhāṣya-rūpo'sau bhāratārtha-vinirṇayaḥ || iti ||

||12.13|| śrī-sūtaḥ || 106||

English witness · section(s) 106

Anuccheda 106

Text 1

The Supreme Personality of Godhead is the only topic of Srimad-Bhagavatam is again described in these words (Srimad-Bhagavatam 12.12.66):

“Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this Srimad-Bhagavatam.”***

Text 2

Here the word “kalanah” means “destruction”, “itaratra” means “in other scriptures, which dessribe karma, Brahman, and other like topics”, akhilecah” means “the universal form, the Supersoul, Lord Narayana, and Lord Visnu, the protector of the universe”, “na giyate” means either “is not described” or “may be described in some places”, “na giyate abhiksnam” means “is not described at every moment”, , “tu” means “indeed”, “bhagavan punar iha evabhiksnam giyate” means “in Srimad-Bhagavatam the Supreme Personality of Godhead is described at every moment”.

Text 3

Here “na tv itaratra” means “in these other scriptures the foolish authors do not dessribe the Supreme Personality of Godhead, who appears in the forms of many incarnations, such as the form of Lord Narayana”.

Text 4

Here the words “bhagavan paripathito ‘nu-padam katha-prasaggaih” mean “the Supreme Personality of Godhead is described in every verse of Srimad-Bhagavatam”. This explanation I have given is original and is not taken from a previous source. The verse quoted in the beginning of this anuccheda was spoken by Srila Suta Gosvami.

PARAMĀTMA-SANDARBHA

3.11

Sections 107–110

3 bilingual sequence blocks

Paramātma · Sanskrit §107 · English §107

[१०७]

अथाभ्यासेन -

कलि-मल-संहति-कालनोऽखिलेशो हरिर् इतरत्र न गीयते ह्य् अभीक्ष्णम् । इह तु पुनर् भगवान् अशेष-मूर्तिः परिवृतोऽनुपदं कथा-प्रसङ्गैः ॥ [भ्प् १२.१२.६६]

कालेनोनाशनः । इतरत्र कर्म-ब्रह्मादि-प्रतिपादक-शास्त्रान्तरे । अखिलेशो विराड्-अन्तर्यामी नारायणोऽपि तत्-पालको विष्णुर् वापि न गीयते क्वचिद् गीयते वा तत्र त्व् अभीक्ष्णं नैव गीयते तु-शब्दोऽवधारणे साक्षात् श्री-भगवान् पुनर् इह श्री-भागवते एवाभीक्ष्णं गीयते । नारायणादयो वा येऽत्र वर्णितास् तेऽप्य् अशेषा एव मूर्तयोऽवतारा यस्य सः । तथाभूत एव गीयते न त्व् इतरत्रैव तद्-अविवेकेनेत्य् अर्थः । अतएव तत् तत् कथा-प्रसङ्गैर् अनुपदं पदं पदम् अपि लक्ष्यीकृत्य भगवान् एव परि सर्वतो-भावेन पठितो व्यक्तम् एवोक्त इति । अनेनापूर्वतापि व्याख्याता अन्यत्रानधिगतत्वात् ॥ १२.१२ ॥ श्री-सूतः ॥१०७॥

[107]

athābhyāsena -

kali-mala-saṃhati-kālano'khileśo harir itaratra na gīyate hy abhīkṣṇam | iha tu punar bhagavān aśeṣa-mūrtiḥ parivṛto'nupadaṃ kathā-prasaṅgaiḥ || [BhP 12.12.66]

kālenonāśanaḥ | itaratra karma-brahmādi-pratipādaka-śāstrāntare | akhileśo virāḍ-antaryāmī nārāyaṇo'pi tat-pālako viṣṇur vāpi na gīyate kvacid gīyate vā tatra tv abhīkṣṇaṃ naiva gīyate tu-śabdo'vadhāraṇe sākṣāt śrī-bhagavān punar iha śrī-bhāgavate evābhīkṣṇaṃ gīyate | nārāyaṇādayo vā ye'tra varṇitās te'py aśeṣā eva mūrtayo'vatārā yasya saḥ | tathābhūta eva gīyate na tv itaratraiva tad-avivekenety arthaḥ | ataeva tat tat kathā-prasaṅgair anupadaṃ padaṃ padam api lakṣyīkṛtya bhagavān eva pari sarvato-bhāvena paṭhito vyaktam evokta iti | anenāpūrvatāpi vyākhyātā anyatrānadhigatatvāt || 12.12 || śrī-sūtaḥ ||107||

English witness · section(s) 107

Anuccheda 107

Text 1

The result one obtains by hearing Srimad-Bhagavatam is described in these words (Srimad-Bhagavatam 2.2.37):

“Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead).”*

Text 2

Here the words “satam atmanah” may mean “of the Lord of life”, or, if the genitive case is accepted, they may mean “the Supreme Personality of Godhead”. The Lord is described by these words because He is simultaneously the master and the property of His devotees”. The word kathamrtam” (the nectarean message) refers primarily to Srimad-Bhagavatam. Srimad-Bhagavatam is also described in these words (Srimad-Bhagavatam 1.7.7):

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

The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Paramātma · Sanskrit §108 · English §108

[१०८]

अथ फलेनापि -

पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवण-पुटेषु सम्भृतम्। पुनन्ति ते विषय-विदूषिताशयं व्रजन्ति तच्-चरण-सरोरुहान्तिकम्॥ [भ्प् २.२.३७]

सताम् आत्मनः प्राणेश्वरस्य यद् वा व्यधिकरणे षष्ठी सताम् आत्मनः स्वस्य यो भगवांस् तस्येत्य् अर्थः। तेषां भगवति स्वामित्वेन ममतास्पदत्वात् अत्र कथामृतं प्रक्रम्यमाणं श्री-भागवताख्यम् एव मुख्यम्। यस्यां वै श्रूयमाणायाम् इत्य् [भ्प् १.७.७] आदिकं च तथैवोक्तम् इति॥२.२॥ श्री-शुकः॥१०८॥

[108]

atha phalenāpi -

pibanti ye bhagavata ātmanaḥ satāṃ kathāmṛtaṃ śravaṇa-puṭeṣu sambhṛtam | punanti te viṣaya-vidūṣitāśayaṃ vrajanti tac-caraṇa-saroruhāntikam || [BhP 2.2.37]

satām ātmanaḥ prāṇeśvarasya yad vā vyadhikaraṇe ṣaṣṭhī satām ātmanaḥ svasya yo bhagavāṃs tasyety arthaḥ | teṣāṃ bhagavati svāmitvena mamatāspadatvāt atra kathāmṛtaṃ prakramyamāṇaṃ śrī-bhāgavatākhyam eva mukhyam | yasyāṃ vai śrūyamāṇāyām ity [BhP 1.7.7] ādikaṃ ca tathaivoktam iti ||2.2|| śrī-śukaḥ ||108||

English witness · section(s) 108

Anuccheda 108

Text 1

This purpose of Srimad-Bhagavatam is described in these words (Srimad-Bhagavatam 12.13.1):

“I offer my respectful obeisances to the Supreme Personality of Godhead, whom Brahma, Indra, Siva, and the Maruts glorify with splendid prayers, whom the chanters of the Sama Veda glorify by singing the Vedas with their parts, pada-kramas, and Upanisads, whom the yogis see in their hearts rapt in meditation, and whose limit neither the demigods nor the demons can ever find.”

Text 2

Here the words “stavair vedaih stunvanti” means “they glorify with prayers and with the Vedas”, and dhyanavasthita-tad-gatena manasa” means “with minds fixed in unwavering meditation”.

Paramātma · Sanskrit §109–110 · English §109

[१०९]

अथार्थवादेन -

यं ब्रह्म वरुणेन्द्र-रुद्र-मरुतः स्तुन्वन्ति दिव्यैः स्तवैर् वेदैः साङ्ग-पद-क्रमोपनिषदैर् गायन्ति यं सामागाः । ध्यानावस्थित-तद्-गतेन मनसा पश्यन्ति यं योगिनो यस्यान्तं न विदुः सुरासुर-गणा देवाय तस्मै नमः ॥ [भ्प् १२.१३.१]

स्तवैर् वेदैश् च स्तुन्वन्ति स्तुवन्ति । ध्यानेनावस्थितं निश्चलं तद्-गतं यन्-मनस् तेन ॥ १२.१३ ॥ श्री-सूतः ॥ १०९ ॥

[११०]

अथोपपत्त्या -

भगवान् सर्व-भूतेषु लक्षितः स्वात्मना हरिः । दृश्यैर् बुद्ध्-आदिभिर् द्रष्टा लक्षणैर् अनुमापकैः ॥ [भ्प् २.२.३५]

प्रथम-द्रष्टा जीवो लक्षितः । कैर् दृश्यैर् बुद्ध्-आदिभिः । तद् एव द्वेधा दर्शयति दृश्यानां जडानां बुद्ध्-आदीनां दर्शनं स्व-प्रकाशं द्रष्टारं विना न घटत ज्ञानोपपत्ति-द्वारा लक्षणैः स्व-प्रकाश-द्रष्टृअ-लक्षकैः तथा बुद्ध्-आदीनि कर्तृ प्रयोज्यानि करणत्वाद् वास्यादिवद् इति व्याप्ति-द्वारानुमापकैर् इति ।

अथ भगवान् अपि लक्षितः । केन सर्व-भूतेषु सर्वेषु तेषु द्रष्टृषु प्रविष्टेन स्वात्मना स्वांश-रूपेणान्तर्यामिणा । आदौ सर्वैर् द्रष्टृभिर् अन्तर्यामी लक्षितः ततस् तेन भगवान् अपि लक्षित इत्य् अर्थः । स च स च पूर्ववत् द्विधैव लक्ष्यते । तथा हि कर्तृत्व-भोक्तृत्वयोर् अस्वातत्र्य- दर्शनात् कर्मणो जडत्वात् कर्मणो जडत्वात् सर्वेषाम् अपि जीवानां तत्र तत्र प्रवृत्तिर् अन्तः-प्रयोजक-विशेषं विना न घटत इत्य् अनुपपत्ति- द्वारान्तर्यामी लक्ष्यते । एष ह्य् अनेनात्मना चक्षुषा दर्शयति श्रोत्रेण श्रावयति मनसा मानयति बुद्ध्या बोधयति तस्माद् एता बाहुः । मृतिर् अमृतिर् इति भाल्लवेय-श्रुतिश् च ।

अतएव गीतोपनिषत्सु - अथवा बहुनैतेन किं ज्ञातेन तवार्जुन । विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् ॥ इति ।

विष्णु-पुराणे च - स्व-शक्ति-लेशावृत-भूत-सर्ग इति । तथा जीवाः प्रयोजक- कर्तृ-प्रेरितव्यापाराः । अस्वातन्त्र्यात् । तक्षादि-कर्म-कर-जनवद् इत्य् एवम् अन्तर्यामिणि तत्त्वे व्याप्ति-द्वारा सिद्धेः । पुनस् तेनैव भगवान् अपि साध्यते । तुच्छ-वैभव-जीवान्तर्यामि-स्वरूपम् ईश्वर-तत्त्वं निजांशित्वाश्रयं तथैव पर्याप्तेः । राज-प्रभुत्वाश्रित-तक्षकादि-कर्म- कर प्रयोजक-प्रभुत्वादिवद् इति । अथवात्र

यथेन्द्रियैः पृथग्-द्वारैर् अर्थो बहु-गुणाश्रयः । एको नानेयते तद्वद् भगवान् शास्त्र-वर्त्मभिः ॥ [भ्प् ३.३२.३३] इत्य्

एवोदाहरणीयम् । अनेनैव गति-सामान्यं च सिध्यतीति ॥ २.२ ॥ श्री- शुकः ॥ ११० ॥

प्रत्यवस्थापितं वदन्तीत्य् आदिपद्यम् ।

इति श्री-कलि-युग-पावन-स्व-भजन-विभाजन-प्रयोजनावतार-श्री-श्री-
भगवत्-कृष्ण-चैतन्य-देव-चरणानुचर-विश्व-वैष्णव-राज-सभाजन-
भाजन-श्री-रूप-सनातनानुशासन-भारती-गर्भे श्री-भागवत-सन्दर्भे परमात्म-सन्दर्भो नाम तृतीयः सन्दर्भः ॥

श्री-भागवत-सन्दर्भे सर्व-सन्दर्भ-गर्भ-गे । परमात्माभिधेयोऽसौ सन्दर्भोऽभूत् तृतीयकः ॥

समाप्तोऽयं तृतीयः सन्दर्भः ॥

[*एन्द्नोते #१] थे यदव्पुर् एदितिओन् मकेस् रेफ़ेरेन्चे तो स्निधर्ऽस् चोम्मेन्तर्य् तो ३.२९.१३. [*एन्द्नोते #२] इन् लघु-भागवतामृत १.२.९, थिस् इस् गिवेन् अस् आ□सात्वत- तन्त्र. [*एन्द्नोते #३] नोत् फ़ोउन्द् इन् म्य् एदितिओन्. [*एन्द्नोते #४] थिस् वेर्से इस् फ़िर्स्त् क्रुओतेद् इन् श्रीधरऽस् चोम्मेन्तर्य् तो भ्प् ११.१५.१६ अन्द् लतेर् अत् च्य् १.२.५३. [*एन्द्नोते #५] क्रुओतेद् अबोवे इन् सेच्तिओन् २२. [*एन्द्नोते #६] अबोवे, सेच्तिओन् १९. [*एन्द्नोते #७] नोत् फ़ोउन्द् इन् गित प्रेस्स् एदितिओन्. [*एन्द्नोते #८] अम्बुवद् अग्रहणात् तु न तथात्वम् इस् थे फ़ुल्ल् सूत्र. [*एन्द्नोते #९] सेए

तत्त्व-सन्दर्भ ५५-५६. भ्प् २.१०.१-७. [*एन्द्नोते #१०] थे वेर्से इस् गिवेन् अबोवे अत् थे बेगिन्निन्ग् ओफ़् १०६. कस्मै येन, एत्च्.

[109]

athārthavādena -

yaṃ brahma varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṃ sāmāgāḥ | dhyānāvasthita-tad-gatena manasā paśyanti yaṃ yogino yasyāntaṃ na viduḥ surāsura-gaṇā devāya tasmai namaḥ || [BhP 12.13.1]

stavair vedaiś ca stunvanti stuvanti | dhyānenāvasthitaṃ niścalaṃ tad-gataṃ yan-manas tena || 12.13 || śrī-sūtaḥ || 109 ||

[110]

athopapattyā -

bhagavān sarva-bhūteṣu lakṣitaḥ svātmanā hariḥ | dṛśyair buddhy-ādibhir draṣṭā lakṣaṇair anumāpakaiḥ || [BhP 2.2.35]

prathama-draṣṭā jīvo lakṣitaḥ | kair dṛśyair buddhy-ādibhiḥ | tad eva dvedhā darśayati dṛśyānāṃ jaḍānāṃ buddhy-ādīnāṃ darśanaṃ sva-prakāśaṃ draṣṭāraṃ vinā na ghaṭata jñānopapatti-dvārā lakṣaṇaiḥ sva-prakāśa- draṣṭṛ-lakṣakaiḥ tathā buddhy-ādīni kartṛ prayojyāni karaṇatvād vāsyādivad iti vyāpti-dvārānumāpakair iti |

atha bhagavān api lakṣitaḥ | kena sarva-bhūteṣu sarveṣu teṣu draṣṭṛṣu praviṣṭena svātmanā svāṃśa-rūpeṇāntaryāmiṇā | ādau sarvair draṣṭṛbhir antaryāmī lakṣitaḥ tatas tena bhagavān api lakṣita ity arthaḥ | sa ca sa ca pūrvavat dvidhaiva lakṣyate | tathā hi kartṛtva-bhoktṛtvayor asvātatnrya- darśanāt karmaṇo jaḍatvāt karmaṇo jaḍatvāt sarveṣām api jīvānāṃ tatra tatra pravṛttir antaḥ-prayojaka-viśeṣaṃ vinā na ghaṭata ity anupapatti- dvārāntaryāmī lakṣyate | eṣa hy anenātmanā cakṣuṣā darśayati śrotreṇa śrāvayati manasā mānayati buddhyā bodhayati tasmād etā bāhuḥ | mṛtir amṛtir iti bhāllaveya-śrutiś ca |

ataeva gītopaniṣatsu - athavā bahunaitena kiṃ jñātena tavārjuna | viṣṭabhyāham idaṃ kṛtsnam ekāṃśena sthito jagat || iti |

viṣṇu-purāṇe ca - sva-śakti-leśāvṛta-bhūta-sarga iti | tathā jīvāḥ prayojaka-kartṛ-preritavyāpārāḥ | asvātantryāt | takṣādi-karma-kara-janavad ity evam antaryāmiṇi

tattve vyāpti-dvārā siddheḥ | punas tenaiva bhagavān api sādhyate | tuccha-vaibhava-jīvāntaryāmi-svarūpam īśvara-tattvaṃ nijāṃśitvāśrayaṃ tathaiva paryāpteḥ | rāja-prabhutvāśrita-takṣakādi-karma- kara prayojaka-prabhutvādivad iti | athavātra

yathendriyaiḥ pṛthag-dvārair artho bahu-guṇāśrayaḥ | eko nāneyate tadvad bhagavān śāstra-vartmabhiḥ || [BhP 3.32.33] ity

evodāharaṇīyam | anenaiva gati-sāmānyaṃ ca sidhyatīti || 2.2 || śrī- śukaḥ || 110 ||

pratyavasthāpitaṃ vadantīty ādipadyam |

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe paramātma-sandarbho nāma tṛtīyaḥ sandarbhaḥ ||

śrī-bhāgavata-sandarbhe sarva-sandarbha-garbha-ge | paramātmābhidheyo'sau sandarbho'bhūt tṛtīyakaḥ ||

samāpto'yaṃ tṛtīyaḥ sandarbhaḥ ||

*[*ENDNOTE #1] The Yadavpur edition makes reference to Sridhar's commentary to 3.29.13. [*ENDNOTE #2] In Laghu-bhāgavatāmṛta 1.2.9, this is given as ā ̆Sātvata- tantra. [*ENDNOTE #3] Not found in my edition. [*ENDNOTE #4] This verse is first quoted in Śrīdhara's commentary to BhP 11.15.16 and later at CC 1.2.53. [*ENDNOTE #5] Quoted above in section 22. [*ENDNOTE #6] Above, section 19. [*ENDNOTE #7] Not found in Gita Press edition. [*ENDNOTE #8] ambuvad agrahaṇāt tu na tathātvam is the full sūtra. [*ENDNOTE #9] See Tattva-sandarbha 55-56. BhP 2.10.1-7. [*ENDNOTE #10] The verse is given above at the beginning of 106. kasmai yena, etc.*

English witness · section(s) 109

Anuccheda 109

Text 1

The use of logic in understanding the Supreme Personality of Godhead is described in these words (Srimad-Bhagavatam 2.2.35):

“The Personality of Godhead Lord Sri Krsna is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence.”*

Text 2

Here the words “drasta laksitah” mean first, the individual spirit soul is the seer”. The question may then be asked: “How does he see?” The answer is given in the words “drsyair buddhy-adibhih” (by seeing and taking help from the intelligence). Here there are two considerations. Without the presence of the seer the act of seeing the visible material world does not occur. Therefore it is by the seer, who sees with the help of intelligence and other like tools, that seeing occurs.

Text 3

Then the Supreme Personality of Godhead is described. How is He described? he is described as the Supersoul in the hearts of all the seers. In this way He is seen by them. That is the meaning of the words “bhagavan sarva-bhutesu laksitah svatmana harih”.

Text 4

As was said before, the presence of the Supersoul is understood in two ways. Because the living entities are not independent in their actions and in their encounters with either pleasure or pain, and because the living entities cannot act without external help, one can understand by logic and intelligence that the Supersoul must exist.

Text 5

Here the word “atmana” means “by eyes”. By giving him eyes, the Supersoul enables the individual soul to see. By giving him ears He enables the soul to hear, by giving him a mind He enables the soul to think, and by giving intelligence He enables to soul to understand. This is confirmed by the following words of the Bhallava-Sruti: “srtir asrtih”.

Text 6

Also, by seeing that the Supersoul has entered all living beings, one can understand that these Supersouls are all expansions or parts of a great person. In this way one can infer the existence of the Supreme Personality of Godhead.

Text 7

That the Supersoul is a partial expansion of the Supreme Lord is confirmed by the Lord Himself in these words (Bhagavad- gita 10.42):

“But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.”*

Text 8

This is also confirmed by the following words of Sri Visnu Purana:

“Manifesting only a fragment of His power, the Supreme Personality of Godhead pervades the material world.”

Text 9

The individual spirit souls are dependent on others in the course of their activities, such as chopping wood or a host of other activities. They are not independent. In this way the existence of the Supersoul is proved, and it is also proved that the Supersoul is a partial expansion of the original Supreme Personality of Godhead. As an ordinary person is subject to the rule of a king of a country, even more so is the individual spirit soul subject to the rule of the Supreme Personality of Godhead.

Text 10

The Supreme Personality of Godhead and His many direct expansions, such as His expansion of the Supersoul, is described in these words of Srimad-Bhagavatam (3.32.33):

“A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.”*

Text 11

Thus it is proved that all the forms of the Lord are the same person, the same Supreme Personality of Godhead. The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami. These truths are also confirmed by the following words of Srimad-Bhagavatam (1.2.11):

“Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramatma, or Bhagavan.”*

Thus ends Sri Paramatma-sandarbha

KṚṢṆA-SANDARBHA

4.1

Sections 1–10

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §1 · English §1

श्री-कृष्ण-सन्दर्भ

[थेरे अरे सेवेरल् दिफ़्फ़ेरेन्त् एदितिओन्स् ओफ़् थे कृष्ण-सन्दर्भ. थे बेन्गलि एदितिओन् अप्पेअर्स् तो बे एअर्लिएर् थन् थे व्रिन्दवन् एदितिओन् पुब्लिस्हेद् ब्य् हरिदस् स्हस्त्रि इन् १९८३. थे अद्वितिओन्स् फ़ोउन्द् इन् थे वृ एदितिओन् अरे प्रोबब्ल्य् औथेन्तिच्, अस् थेरे इस् च्लेअर् एविदेन्चे जिव गोस्wअमि मदे एxतेन्सिवे चोर्रेच्तिओन्स् अन्द् एमेन्दतिओन्स् इन् सोमे ओफ़् हिस् बोओक्स् अफ़्तेर् थेय् wएरे सेन्त् तो बेन्गल् wइथ् स्रिनिवस् थकुर् इन् थे १५७०ऽस्.]

तौ सन्तोषयता सन्तौ श्रील-रूप-सनातनौ । दाक्षिणात्येन भट्टेन पुनर् एतद् विविच्यते ॥ओ॥

तस्याद्यं ग्रन्थनालेखं क्रान्तम् उत्क्रान्त-खण्डितम् । पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥ओ॥

[१]

अथ पूर्व-सन्दर्भ-त्रयेण यस्य सर्व-परत्वं साधितं तस्य श्री- भगवतो निर्धारणाय सन्दर्भोऽयम् आरभ्यते । तत्र प्रथमस्य द्वितीये वदन्ति [भ्प् १.२.११] इत्य् आदिना [वृ. अद्ध्स्: नानाविर्भावत्वात् तानि वचनानि तत्त्व-निर्धारणार्थम् उद्ध्रियन्ते । एन्द् वृ.] तद् एकम् एव तत्त्वं ब्रह्मादितया शब्द्यत इत्य् उक्तम् । तद् एव ब्रह्मादि-त्रयं तृतीयं विविच्यते । ब्रह्म त्व् इह -

यत्रेमे सद्-असद्-रूपे प्रतिषिद्धे स्व-संविदा । अविद्ययात्मनि कृते इति तद् ब्रह्म-दर्शनम् ॥ [भ्प् १.३.३३]

इत्य् आदिना तत्र विविक्तम् अपि । एकाकाराविर्भावतया संशयाभावान् नोपयुक्तम् इति तद्-वचनं नोदाहरणीयम् । श्री-भगवत्-परमात्मनोस् तु उदाह्रियते । तत्र ईश्वरो नाम निराकारो नास्तीति पूर्वं निर्णीतं, परमात्म-शब्देन च सर्वान्तर्यामि-पुरुषः प्रतिपादितः तेष्व् एव सन्दर्भेषु । तथा च सति तस्मिंस् तृतीयाध्यायारभ्य एवम् आभास्यम् ।

ननु पूर्वं ब्रह्मादितया त्रिधैव तत्त्वम् एकम् उक्तम् । तत्र ब्रह्मणः किं लक्षणं भगवत्-परमात्मनोर् वा तत्र विशेषः कश्चिद् वा किम् अस्तीति श्रीमद्-ईश्वराकारादिषु बहुषु च सत्सु श्री-भगवन्-नाम कतमाकारः परमात्मा वा तयोश् च किं स्वरूपादिकम् इति श्री-शौनकादि-प्रश्नम् आशङ्क्य प्रथमं
श्री-भगवत्-परमात्मनौ निर्धारयन् श्री-सूत उवाच

जगृहे पौरुषं रूपं भगवान् महद्-आदिभिः । सम्भूतं षोडश-कलम् आदौ लोक-सिसृक्षया ॥ [भ्प् १.३.१]

[पगे २] आदौ जीवाविर्भाव-महद्-आदि-सृष्टितः पूर्वं पौरुषं रूपं जगृहे प्रकटितवान् । केन हेतुना ? लोक-सिसृक्षया । लोकानां समष्टि-व्यष्टि- जीवानां तद्-अधिष्ठानानां च प्रादुर्भावार्थम् इत्य् अर्थः । तस्मिन् हि तानि लीनान्य् आसन्न् इति ।

अतस् तत्-प्रादुर्भावस् तृतीये तद्-द्वारैव उक्तः । भगवान् एक आसेदम् [भ्प् ३.५.२३] इत्य्-आदि-प्रकरणे --

काल-वृत्त्या तु मायायां गुण-मय्याम् अधोक्षजः । पुरुषेणात्म-भूतेन वीर्यम् आधत्त वीर्यवान् ॥ [भ्प् ३.५.२६] इति ।

तत्र तेषां सद्-भावं विवृणोति महद्-आदिभिः सम्भूतं मिलितम् । अन्तर्भूत-महद्-आदि-तत्त्वम् इत्य् अर्थः । सोऽन्तः-शरीरेऽर्पित-भूत-सूक्ष्मा [भ्प् ३.८.११] इति तृतीयाद् एव । सम्-पूर्वो भवतिः सङ्गमार्थे प्रसिद्ध एव, सम्भूयाम्भोधिम् अभ्येति महान् अद्या नगापागेति [शिश्व् २.१००] इत्य् आदौ ।

तद् एवं विष्णोस् तु त्रीणि रूपाणि इत्य् आदौ महत्-स्रष्टृत्वेन प्रथमं पुरुषाख्यं रूपं यच् छूयते यच् च ब्रह्म-संहितादौ कारणार्णव- शायि-सङ्कर्षणत्वेन श्रूयते । तद् एव जगृहे इति प्रतिपादितम् तस्य जगत्-सृष्ट्य्-आदि-कर्तृत्वेन । ततोऽपि परत्रैश्वर्य-सम्भावनार्थम् आह षोडश- कलं सम्पूर्ण-सर्व-शक्ति-युक्तम् इत्य् अर्थः । पूर्णत्वं चात्रापेक्षिकं स्वरूप-शक्ति-निधिर् अपि स्वसान्निध्येन माया-वृत्तिभिर् जगत्-सृष्ट्य्-आदि-कर्ता भगवद्-अंशी स्वरूप-शक्त्य्-एक-विलासवान् इत्य् अभिहितम् ।

śrī-kṛṣṇa-sandarbha

[There are several different editions of the Kṛṣṇa-sandarbha. The Bengali edition appears to be earlier than the Vrindavan edition published by Haridas Shastri in 1983. The additions found in the Vṛ edition are probably authentic, as there is clear evidence Jiva Goswami made extensive corrections and emendations in some of his books after they were sent to Bengal with Srinivas Thakur in the 1570's.]

tau santoṣayatā santau śrīla-rūpa-sanātanau | dākṣiṇātyena bhaṭṭena punar etad vivicyate

||o||

tasyādyaṃ granthanālekhaṃ krāntam utkrānta-khaṇḍitam | paryālocyātha paryāyaṃ kṛtvā likhati jīvakaḥ ||o||

[1]

atha pūrva-sandarbha-trayeṇa yasya sarva-paratvaṃ sādhitaṃ tasya śrī- bhagavato nirdhāraṇāya sandarbho'yam ārabhyate | tatra prathamasya dvitīye vadanti [BhP 1.2.11] ity ādinā [Vr. adds: nānāvirbhāvatvāt tāni vacanāni tattva-nirdhāraṇārtham uddhriyante | end Vr.] tad ekam eva tattvaṃ brahmāditayā śabdyata ity uktam | tad eva brahmādi-trayaṃ tṛtīyaṃ vivicyate | brahma tv iha -

yatreme sad-asad-rūpe pratiṣiddhe sva-saṃvidā | avidyayātmani kṛte iti tad brahma-darśanam || [BhP 1.3.33]

ity ādinā tatra viviktam api | ekākārāvirbhāvatayā saṃśayābhāvān nopayuktam iti tad-vacanaṃ nodāharaṇīyam | śrī-bhagavat-paramātmanos tu udāhriyate | tatra īśvaro nāma nirākāro nāstīti pūrvaṃ nirṇītaṃ, paramātma-śabdena ca sarvāntaryāmi-puruṣaḥ pratipāditaḥ teṣv eva sandarbheṣu | tathā ca sati tasmiṃs tṛtīyādhyāyārabhya evam ābhāsyam |

nanu pūrvaṃ brahmāditayā tridhaiva tattvam ekam uktam | tatra brahmaṇaḥ kiṃ lakṣaṇaṃ bhagavat-paramātmanor vā tatra viśeṣaḥ kaścid vā kim astīti śrīmad-īśvarākārādiṣu bahuṣu ca satsu śrī-bhagavan-nāma katamākāraḥ paramātmā vā tayoś ca kiṃ svarūpādikam iti śrī-śaunakādi-praśnam āśaṅkya prathamaṃ śrī-bhagavat-paramātmanau nirdhārayan śrī-sūta uvāca

jagṛhe pauruṣaṃ rūpaṃ bhagavān mahad-ādibhiḥ | sambhūtaṃ ṣoḍaśa-kalam ādau loka-sisṛkṣayā || [BhP 1.3.1]

[page 2] ādau jīvāvirbhāva-mahad-ādi-sṛṣṭitaḥ pūrvaṃ pauruṣaṃ rūpaṃ jagṛhe prakaṭitavān | kena hetunā ? loka-sisṛkṣayā | lokānāṃ samaṣṭi-vyaṣṭi- jīvānāṃ tad-adhiṣṭhānānāṃ ca prādurbhāvārtham ity arthaḥ | tasmin hi tāni līnāny āsann iti |

atas tat-prādurbhāvas tṛtīye tad-dvāraiva uktaḥ | bhagavān eka āsedam [BhP 3.5.23] ity-ādi-prakaraṇe --

kāla-vṛttyā tu māyāyāṃ guṇa-mayyām adhokṣajaḥ | puruṣeṇātma-bhūtena vīryam ādhatta vīryavān || [BhP 3.5.26] iti |

tatra teṣāṃ sad-bhāvaṃ vivṛṇoti mahad-ādibhiḥ sambhūtaṃ militam | antarbhūta-mahad-ādi-tattvam ity arthaḥ | so'ntaḥ-śarīre'rpita-bhūta-sūkṣmā [BhP 3.8.11] iti tṛtīyād eva | sam-pūrvo bhavatiḥ saṅgamārthe prasiddha eva, sambhūyāmbhodhim abhyeti mahān adyā nagāpāgeti [ŚiśV 2.100] ity ādau |

tad evaṃ viṣṇos tu trīṇi rūpāṇi ity ādau mahat-sraṣṭṛtvena prathamaṃ puruṣākhyaṃ rūpaṃ yac chrūyate yac ca brahma-saṃhitādau kāraṇārṇava- śāyi-saṅkarṣaṇatvena śrūyate | tad eva jagṛhe iti pratipāditam tasya jagat- srṣṭy-ādi-kartṛtvena | tato'pi paratraiśvarya-sambhāvanārtham āha ṣoḍaśa- kalaṃ sampūrṇa-sarva-śakti-yuktam ity arthaḥ | pūrṇatvaṃ cātrāpekṣikaṃ svarūpa-śakti-nidhir api svasānnidhyena māyā-vṛttibhir jagat-srṣṭy-ādi-kartā bhagavad-aṃśī svarūpa-śakty-eka-vilāsavān ity abhihitam |

English witness · section(s) 1

SRI KRSNA-SANDARBHA

BY SRILA JIVA GOSWAMIPRIVATE

VOLUME ONE

Anuccheda 1

TEXT 1

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

Sarva-samvadini Commemt

By the word nirdharana it is intended that Bhagavan is the ultimate feature of the Absolute Truth.

TEXT 2

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramatma or Bhagavan." Srimad Bhagavatam (1.2.11)

TEXT 3

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

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

TEXT 4

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

TEXT 5

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

TEXT 6

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

TEXT 7

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

TEXT 8

" Formerly you said that although the Absolute Truth is one, It is manifestated in three features. What are the qualities of these three features: Brahman, Paramatma and Bhagavan ? " Thinking that this question might arise in the minds of Saunaka and the other sages, Suta Goswami said (S.B. 1.3.1)

TEXT 9

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

TEXT 10

This verse says that Sri Bhagavan, who was described in the preivous chapter as the possessor of six opulences in full perfection, accepts the personal form of the purusa

incarnation at the beginning of the material creation. At the time of annihilation, the material world enters again within the purusa incarnation and only the eternal spiritual reality is manifest.

TEXT 11

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

TEXT 12

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

TEXT 13

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

TEXT 14

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

"Visnu has three forms called purusas. The first, Maha-Vishnu, is the creator of the total material energy (mahat), the second is Garbhodakasayi, who is situated within each universe and the third is Ksirodakasayi, who lives in the heart of every living being."

That first purusa-incarnation, Lord Sankarsana, who lies down on the casual ocean is described in the Brahma-samhita and other Vedic literatures, as well as the verse beginning with the word "jagrhe" which was quoted in Text 9.

TEXT 15

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

TEXT 16

In conclusion, it is Bhagavan who accepts the form of the first purusa-incarnation (Karanodakasayi Visnu) described in this verse (Text 9). When the Lord enters the universes He assumes the feature known as Paramatma.

Kṛṣṇa · Sanskrit §2 · English §2

[২]

तद् एवं सामान्यतो भगवत्-परमात्मानौ निरूप्य परमात्मानं तावद् अनेकैः
स्थान-कर्म-स्वरूपाकार-विशेषैर् निर्धारयति त्रिभिः -

यस्याम्भसि शयानस्य योग-निद्रां वितन्वतः । नाभि-ह्रदाम्बुजाद् आसीद् ब्रह्मा विश्व-सृजां पतिः ॥ [भ्प् १.३.२]

यस्य पौरुष-रूपस्याम्भसि प्रलय-कालीन-गर्भोदके शयानस्य सतः ।

[थे वृ. एदितिओन् दिफ़्फ़ेर्स् बेत्wएएन् आदौ अन्द् शयानस्य सतः: यः श्री-भगवान्
पूर्ण-षड्-ऐश्वर्यत्वेन पूर्वं निर्दिष्टः । स एव पौरुषं रूपं पुरुषत्वेनाम्न्यायते । यद् रूपं तद् एवादौ सर्गारम्भे जगृहे । प्राकृत- प्रलयेष्व् अस्मिन् लीनं सत् प्रकटतया स्वीकृतवान् । किम् अर्थम् ? तत्राह - लोक-सिसृक्षया । तस्मिन्न् एव लीनानां लोकानां समष्टि-व्यष्टि-जीवानां सिसृक्षया प्रादुर्भावनार्थम् इत्य् अर्थः ।

कीदृशं सत् ? तद्-रूपं लीनम् आसीत् तत्राह - महद्-आदिभिः सम्भूतं मिलितम्
अन्तर्भूत-महद्-आदि-तत्त्वम् इत्य् अर्थः । सम्भूयाम्भोधिम् अभ्येति महान् अद्या नगापागेति [शिश्व् २.१००] इति सम्भवतिर् मिलनार्थः । तत्र हि महद्-आदीनि लीनान्य् आसन्न् इति ।

तद् एवं विष्णोस् तु त्रीणि रूपाणि इत्य् आदौ महत्-स्रष्टृत्वेन प्रथमं पुरुषाख्यं रूपं यच् छूयते यच् च ब्रह्म-संहितादौ कारणार्णव- शायि-सङ्कर्षणत्वेन श्रूयते । तद् एव जगृहे इति प्रतिपादितम् । पुनः कीदृशं तद् रूपम् ? तत्राह षोडश-कलं तत्-सृष्ट्य्-उपयोगि-पूर्ण-शक्तीत्य् अर्थः । तद् एवं यस् तद्-रूपं जगृहे स भगवान् । यत् तु तेन गृहीतं तत् तु स्व-सृज्यानाम् आश्रयत्वात् परमात्मेति पर्यवसितम् । तस्य पुरुष-रूपस्य विसर्ग-निदानत्वम् अपि प्रतिपादयितुम् आह सार्धेन --

यस्याम्भसि शयानस्य योग-निद्रां वितन्वतः । नाभि-ह्रदाम्बुजाद् आसीद् ब्रह्मा विश्व-सृजां पतिः ।
यस्यावयव-संस्थानैः कल्पितो लोक-विस्तरः ॥ [भ्प् १.३.३]

यस्य पौरुष-रूपस्य द्वितीयेन व्यूहेन ब्रह्माण्डं प्रविश्य अम्भसि गर्भोदके शयानस्येत्य् आदि योज्यम् ।

यस्य च तादृशत्वेन तत्र शयानस्य अवयव-संस्थानैः साक्षाच्-छ्री-चरणादि-सन्निवेशे लोकस्य विस्तारो विराड्- आकारः प्रपञ्चः कल्पितः । यथा तद्-अवयव-सन्निवेशास् तथैव पातालम् एतस्य हि पाद-मूलम् [भ्प् २.१.२६] इत्य् आदिना नवीनोपासकान् प्रति मनः- स्थैर्याय प्रख्यापितः । न तु वस्तुतस् तद् एव यस्य रूपम् इत्य् अर्थः । यद् वा चन्द्रमा मनसो जातः इत्य् आरभ्य पद्भ्यां भूमिर् दिशः श्रोत्रात् तथा लोकान् अकल्पयत् इति श्रुतेस् [ऋक् १०.९०.१३-१४] तैर् हेतु-भूतैर् लोक-विस्तारो रचित इत्य् अर्थः । [एन्द् वृ. रेअदिन्ग्.]

तथा च भारते मोक्ष-धर्म-नारायणीये -

अस्मन् मूर्तिश् चतुर्थी या सासृजच् छेषम् अव्ययम् । स हि संकर्षणः प्रोक्तः प्रद्युम्नं सो ऽप्य् अजीजनत् ॥

प्रद्युम्नाद् अनिरुद्धो ऽहं सर्गो मम पुनः पुनः । अनिरुद्धात् तथा ब्रह्मा तत्रादि कमलोद्भवः ॥

ब्रह्मणः सर्वभूतानि चराणि स्थावराणि च ॥ [म्भ् १२.३२६.६८-७०]

तत्रैव व्यासः -- परमात्मेति यं प्राहुः सांख्ययोगविदो जनाः । महापुरुष संज्ञां स लभते स्वेन कर्मणा ॥

तस्मात् प्रसूतम् अव्यक्तं प्रधानं तद् विदुर् बुधाः । अव्यक्ताद् व्यक्तम् उत्पन्नं लोकसृष्ट्य् अर्थम् ईश्वरात् ॥

अनिरुद्धो हि लोकेषु महान् आत्मेति कथ्यते । यो ऽसौ व्यक्तत्वम् आपन्नो निर्ममे च पितामहम् ॥ [म्भ् १२.३२७.२४-२६] इति ।

[वृ. अद्वस् हेरे:] तद् एवं सङ्कर्षणस्य वैभवम् उक्त्वानिरुद्धस्याप्य् आह अनिरुद्धो हीति । लोकेषु प्रत्येकं ब्रह्माण्डेषु महान् आत्मा परमात्मा । व्यक्तत्वं प्राकट्यं प्रद्युम्नाद् इति शेषः । सुतेन त्व् अभेद-विवक्षया प्रद्युम्नः पृथङ् नोक्तः विष्णोस् तु त्रीणि रूपाणि इतिवत् । सेयं प्रक्रिया द्वितीयस्य सष्ठे दृश्यते यथा स एष आद्यः पुरुषः [भ्प् २.९.३९] इत्य् आदि- पद्ये टीका - स एष आद्यो भगवान् यः पुरुषावतारः सन् सृष्ट्य्-आदिकं करोति इत्य् एषा । एवम् आद्योऽवतारः पुरुषः परस्य [भ्प् २.६.४२] इत्य् अत्र टीका परस्य भूम्नः पुरुषः प्रकृति-प्रवर्तको यस्य सहस्र-शीर्षा [ऋक् १०.९०.१] इत्य् आद्य्-उक्तो लीला-विग्रहः स आद्योऽवतारः इत्य् एषा । तथा तृतीयस्य विंशे देवेन [भ्प् ३.२०.१२] इत्य् आदिकं सोऽनु इत्य् अन्तं स-टीकम् एव प्रकरणम् अत्रानुसन्धेयम् । तस्माद् विराट्त्वेन तद्-रूपं न

व्याख्यातम् । तस्माच् च वासुदेव-स्थानीयो भगवान् पुरुषाद् अन्य एवेत्य् आयातम् ।

अथ यस्य रूप-द्वयस्य सामान्यत ऐकविध्येन स्वरूपम् आह तद् वै भगवतो रूपं विशुद्धं सत्त्वम् ऊर्जितम् [भ्प् १.३.३] इति । तत् श्री-भगवतः पौरुषं रूपं वै प्रसिद्धौ विशुद्धोऽर्जित-सत्त्वाभिव्यक्तत्वाच् छक्ति- स्वरूपयोर् अभेदाच् च तद्-रूपम् एवेत्य् अर्थः । उक्तं च द्वितीयं पुरुष- व्यूहम् अधिकृत्य स्वरूपत्वं तद्-रूपस्य - नातः परं परम यद् भवतः स्वरूपम् [भ्प् ३.९.३] इत्य् अत्र । विशुद्धं जाङ्यांशेनापि रहितम्, स्वरूप- शक्ति-वृत्तित्वात् । ऊर्जितं सर्वतो बलवत् परमानन्द-रूपत्वात् - को ह्य् एवान्यात् कः प्राण्यात् यद् एष आकाश आनन्दो न स्यात् [तैत्तु २.७.१] इति श्रुतेः । तस्माच् छाक्षाद् भगवद्-रूपे तु कैमुत्यम् एवायातम् । तद् एवं पुरुषस्य द्विधा स्थान-कर्मणी उक्त्वा स्वरूपवद् आकारं त्व् एक-प्रकारम् आह पश्यन्त्य् अदो [सेए पर. ४] [एन्द् ओफ़् वृ. अद्वितिओन्.]

ततोऽत्रावान्तर-भेदेऽप्य् अभेद-स्वीकारेण द्वि-व्यूहोक्तिर् इत्य् एव विशेष इति वासुदेव-स्थानीयो भगवांस् तस्माद् अन्य एवेत्य् आयातम् । एवम् एकादशे च - - [पगे ४]

भूतैर् यदा पञ्चभिर् आत्म-सृष्टैः पुरं विराजं विरचय्य तस्मिन् । स्वांशेन विष्टः पुरुषाभिधानम् अवाप नारायण आदि-देवः ॥ [भ्प् ११.४.३]

इत्य् अत्र तैर् एव व्याख्यातम् । आदौ पुरुषावतारम् आह - भूतैर् इति । यदा स्व-सृष्टैः भूतैः विराजं ब्रह्माण्डं पुरं निर्माय तस्मिन् लीलया प्रविष्टः, न तु भोक्तृत्वेन । प्रभूत-पुण्यस्य जीवस्य तत्र भोक्तृत्वाद् इत्य् एवम् अस्योत्तरत्र श्लोक-द्वयेऽप्य् एवम् एवार्थो दृश्यते । तथा द्वितीयस्य षष्ठे स एष आद्यः पुरुषः [भ्प् २.६.३९] इत्य् आदि-पद्ये च टीका - स एष आद्यो भगवान् यः पुरुषावतारः सन् सृष्ट्य्-आदिकं करोति इत्य् एषा । एवम् आद्योऽवतारः पुरुषः परस्य [भ्प् २.६.४२] इत्य् अस्य टीका च दर्शितैव । तथा तृतीयस्य विंशे दैवेन [भ्प् ३.२०.१२] इत्य् आदिकं सोऽनु [भ्प् ३.२०.१७] इत्य् अन्तम् स-टीकम् एव प्रकरणम् अत्रानुसन्धेयम् । तस्माद् विराट्त्वेन तद्-रूपं न व्याख्यातम् । अत्र महत्-स्रष्टृ-ब्रह्माण्ड-प्रविष्ट-पुरुषयोर् अभेदेनैवोक्तिः ।

[2]

tad evaṃ sāmānyato bhagavat-paramātmānau nirūpya paramātmānaṃ tāvad anekaiḥ sthāna-karma-svarūpākāra-viśeṣair nirdhārayati tribhiḥ -

yasyāmbhasi śayānasya yoga-nidrāṃ vitanvataḥ | nābhi-hradāmbujād āsīd brahmā viśva-srjāṃ patiḥ || [BhP 1.3.2]

yasya pauruṣa-rūpasyāmbhasi pralaya-kālīna-garbhodake śayānasya sataḥ |

[The Vṛ. edition differs between ādau and śayānasya sataḥ: yaḥ śrī-bhagavān pūrṇa-ṣaḍ-aiśvaryatvena pūrvaṃ nirdiṣṭaḥ | sa eva pauruṣaṃ rūpaṃ puruṣatvenāmnyāyate | yad rūpaṃ tad evādau sargārambhe jagṛhe | prākṛta- pralayeṣv asmin līnaṃ sat prakaṭatayā svīkṛtavān | kim artham ? tatrāha - loka-sisṛkṣayā | tasminn eva līnānāṃ lokānāṃ samaṣṭi-vyaṣṭi-jīvānāṃ sisṛkṣayā prādurbhāvanārtham ity arthaḥ |

kīdṛśaṃ sat ? tad-rūpaṃ līnam āsīt tatrāha - mahad-ādibhiḥ sambhūtaṃ militam antarbhūta-mahad-ādi-tattvam ity arthaḥ | sambhūyāmbhodhim abhyeti mahān adyā nagāpāgeti [ŚiśV 2.100] iti sambhavatir milanārthaḥ | tatra hi mahad-ādīni līnāny āsann iti |

tad evaṃ viṣṇos tu trīṇi rūpāṇi ity ādau mahat-sraṣṭṛtvena prathamaṃ puruṣākhyaṃ rūpaṃ yac chrūyate yac ca brahma-saṃhitādau kāraṇārṇava- śāyi-saṅkarṣaṇatvena śrūyate | tad eva jagṛhe iti pratipāditam | punaḥ kīdṛśaṃ tad rūpam ? tatrāha ṣoḍaśa-kalaṃ tat-sṛṣṭy-upayogi-pūrṇa-śaktīty arthaḥ | tad evaṃ yas tad-rūpaṃ jagṛhe sa bhagavān | yat tu tena gṛhītaṃ tat tu sva-sṛjyānām āśrayatvāt paramātmeti paryavasitam | tasya puruṣa-rūpasya visarga-nidānatvam api pratipādayitum āha sārdhena --

yasyāmbhasi śayānasya yoga-nidrāṃ vitanvataḥ | nābhi-hradāmbujād āsīd brahmā viśva-sṛjāṃ patiḥ | yasyāvayava-saṃsthānaiḥ kalpito loka-vistaraḥ || [BhP 1.3.3]

yasya pauruṣa-rūpasya dvitīyena vyūhena brahmāṇḍaṃ praviśya ambhasi garbhodake śayānasyety ādi yojyam | yasya ca tādṛśatvena tatra śayānasya avayava-saṃsthānaiḥ sākṣāc-chrī-caraṇādi-sanniveśe lokasya vistāro virāḍ- ākāraḥ prapañcaḥ kalpitaḥ | yathā tad-avayava-sanniveśās tathaiva pātālam etasya hi pāda-mūlam [BhP 2.1.26] ity ādinā navīnopāsakān prati manaḥ- sthairyāya prakhyāpitaḥ | na tu vastutas tad eva yasya rūpam ity arthaḥ | yad vā candramā manaso jātaḥ ity ārabhya padbhyāṃ bhūmir diśaḥ śrotrāt tathā lokān akalpayat iti śrutes [Ṛk 10.90.13-14] tair hetu-bhūtair loka-vistāro racita ity arthaḥ | [end Vṛ. reading.]

tathā ca bhārate mokṣa-dharma-nārāyaṇīye -

asman mūrtiś caturthī yā sāsṛjac cheṣam avyayam | sa hi saṃkarṣaṇaḥ proktaḥ pradyumnaṃ so 'py ajījanat ||

pradyumnād aniruddho 'haṃ sargo mama punaḥ punaḥ | aniruddhāt tathā brahmā tatrādi kamalodbhavaḥ ||

brahmaṇaḥ sarvabhūtāni carāṇi sthāvarāṇi ca || [Mbh 12.326.68-70]

tatraiva vyāsaḥ -- paramātmeti yaṃ prāhuḥ sāṃkhyayogavido janāḥ | mahāpuruṣa saṃjñāṃ sa labhate svena karmaṇā ||

tasmāt prasūtam avyaktaṃ pradhānaṃ tad vidur budhāḥ | avyaktād vyaktam utpannaṃ lokasṛṣṭy artham īśvarāt ||

aniruddho hi lokeṣu mahān ātmeti kathyate | yo 'sau vyaktatvam āpanno nirmame ca pitāmaham || [Mbh 12.327.24-26] iti |

[Vṛ. adds here:] tad evaṃ saṅkarṣaṇasya vaibhavam uktvāniruddhasyāpy āha aniruddho hīti | lokeṣu pratyekaṃ brahmāṇḍeṣu mahān ātmā paramātmā | vyaktatvaṃ prākaṭyaṃ pradyumnād iti śeṣaḥ | sutena tv abheda-vivakṣayā pradyumnaḥ pṛthaṅ noktaḥ viṣṇos tu trīṇi rūpāṇi itivat | seyaṃ prakriyā dvitīyasya saṣṭhe dṛśyate yathā sa eṣa ādyaḥ puruṣaḥ [BhP 2.9.39] ity ādi- padye ṭīkā - sa eṣa ādyo bhagavān yaḥ puruṣāvatāraḥ san sṛṣṭy-ādikaṃ karoti ity eṣā | evam ādyo'vatāraḥ puruṣaḥ parasya [BhP 2.6.42] ity atra ṭīkā parasya bhūmnaḥ puruṣaḥ prakṛti-pravartako yasya sahasra-śīrṣā [Ṛk 10.90.1] ity ādy-ukto līlā-vigrahaḥ sa ādyo'vatāraḥ ity eṣā | tathā tṛtīyasya viṃśe devena [BhP 3.20.12] ity ādikaṃ so'nu ity antaṃ sa-ṭīkam eva prakaraṇam atrānusandheyam | tasmād virāṭtvena tad-rūpaṃ na vyākhyātam | tasmāc ca vāsudeva-sthānīyo bhagavān puruṣād anya evety āyātam |

atha yasya rūpa-dvayasya sāmānyata aikavidhyena svarūpam āha tad vai bhagavato rūpaṃ viśuddhaṃ sattvam ūrjitam [BhP 1.3.3] iti | tat śrī-bhagavataḥ pauruṣaṃ rūpaṃ vai prasiddhau viśuddho'rjita-sattvābhivyaktatvāc chakti- svarūpayor abhedāc ca tad-rūpam evety arthaḥ | uktaṃ ca dvitīyaṃ puruṣa- vyūham adhikṛtya svarūpatvaṃ tad-rūpasya - nātaḥ paraṃ parama yad bhavataḥ svarūpam [BhP 3.9.3] ity atra | viśuddhaṃ jāḍyāṃśenāpi rahitam, svarūpa- śakti-vṛttitvāt | ūrjitaṃ sarvato balavat paramānanda-rūpatvāt - ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt [TaittU 2.7.1] iti śruteḥ | tasmāc chākṣād bhagavad-rūpe tu kaimutyam evāyātam | tad evaṃ puruṣasya dvidhā sthāna-karmaṇī uktvā svarūpavad ākāraṃ tv eka-prakāram āha paśyanty ado [See para. 4] [End of Vṛ. addition.]

tato'trāvāntara-bhede'py abheda-svīkāreṇa dvi-vyūhoktir ity eva viśeṣa iti vāsudeva-sthānīyo bhagavāṃs tasmād anya evety āyātam | evam ekādaśe ca - - [page 4]

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ puraṃ virājaṃ viracayya tasmin | svāṃśena viṣṭaḥ puruṣābhidhānam avāpa nārāyaṇa ādi-devaḥ || [BhP 11.4.3]

ity atra tair eva vyākhyātam | ādau puruṣāvatāram āha - bhūtair iti | yadā sva-sṛṣṭaiḥ bhūtaiḥ virājaṃ brahmāṇḍaṃ puraṃ nirmāya tasmin līlayā praviṣṭaḥ, na tu bhoktṛtvena | prabhūta-puṇyasya jīvasya tatra bhoktṛtvād ity evam asyottaratra śloka-dvaye'py evam evārtho dṛśyate | tathā dvitīyasya ṣaṣṭhe sa eṣa ādyaḥ puruṣaḥ [BhP 2.6.39] ity ādi-padye ca ṭīkā - sa eṣa ādyo bhagavān yaḥ puruṣāvatāraḥ san sṛṣṭy-ādikaṃ karoti ity eṣā | evam ādyo'vatāraḥ puruṣaḥ parasya [BhP 2.6.42] ity asya ṭīkā ca darśitaiva | tathā tṛtīyasya viṃśe daivena [BhP 3.20.12] ity ādikaṃ so'nu [BhP 3.20.17] ity antam sa-ṭīkam eva prakaraṇam atrānusandheyam | tasmād virāṭtvena tad-rūpaṃ na vyākhyātam | atra mahat-sraṣṭṛ-brahmāṇḍa-praviṣṭa-puruṣayor abhedenaivoktiḥ |

English witness · section(s) 2

Anuccheda 2

TEXT 1

To describe how the second purusa-incarnation arranges the activities of the secondary phase of creation within each universe, (Suta Goswami) speaks the next one and a half verses. (S.B. 1.3.2-3):

TEXT 2

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

TEXT 3

This verse describes how the second purusa-incarnation (Garbhodakasayi Visnu) enters the universes and lies down (sayanasya) on the Garbhodaka ocean (ambhasi).

TEXT 4

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

TEXT 5

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

"Persons who have studied it have realized that the planets known as Patala constitute the bottoms of the feet of the Universal Lord, and the heels and the toes are the Rasatala planets. The ankles are the Mahatala planets and His shanks constitute the Talatala planets."

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

TEXT 6

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

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

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

TEXT 7

In the Mahabharata's Moksa-dharma Narayaniya (Santi-parva 339.12-14), Lord Garbhodakasayi Visnu, in His form as the master of Svetadvipa, confirms this explanation in the following verses:

TEXT 8

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

TEXT 9

Vedavyasa also explains:

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

TEXT 10

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

TEXT 11

Because Suta Goswami wanted to emphasize that all Visnu-forms are actually the same single Personality of Godhead, he did not place Lord Pradyumna's name in this verse. The same reason prompted the author of Satvata Tantra to avoid specifically naming the various purusa-incarnations when he spoke the verse beginning "visnos tu trini rupani" (which has been quoted in Anuccheda 1, Text 14).

TEXT 12

The same description of the Supreme Personality of Godhead's creation of the material world is found in the following verse of Srimad Bhagavatam (2.6.39):

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

TEXT 13

In his commentary on the first line of this verse, Sridhara Svami explains :

" The phrase "sa esa adyah refers to Bhagavan, the Supreme Personality of Godhead, who appears as the purusa-incarnation, and thus creates, maintains and annihilates the material worlds."

TEXT 14

The first purusa-incarnation is also described in Srimad-Bhagavatam (2.6.42):

"Karanarnavasayi Visnu is the first incarnation of the Supreme Lord and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and non-moving."

TEXT 15

Sridhara Swami explains in his commentary:

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

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

" We may also note in the connection that the Lord accepts the form of the purusa-incarnation (adyo vatarah) in order to enjoy transcendental pastimes."

TEXT 16

In the same way, in Srimad-Bhagavatam (3.20.12) it is said :

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

TEXT 17

The next verse from Srimad-Bhagavatam (3.20.27) along with Sridhara Svami's commentary, should be carefully studied.

Note : The verse and commentary are given below.

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

Sridhara Svami's Commentary: " This verse explains that the Lord lies down on the waters (salilasaye) of the Garbhodaka ocean (garbhodakasyantah) and enters (adhisthita) the

heart of Brahma. By his own intelligence the seemingly independent Brahma then created all the forms and names of the material universe."

TEXT 18

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

TEXT 19

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

Kṛṣṇa · Sanskrit §3 · English §3

[३]

अथ तटस्थ-स्वरूप-लक्षणाभ्यां तद् एव विशिनष्टि -

यस्यावयव-संस्थानैः कल्पितो लोक-विस्तरः । तद् वै भगवतो रूपं विशुद्धं सत्त्वम् ऊर्जितम् ॥ [भ्प् १.३.३]

अवयव-संस्थानैः साक्षाच्-छ्री-चरणादि-सन्निवेशैर् लोक-विस्तरो विराड्- आकारः प्रपञ्चः कल्पितः । यथा तद्-अवयव-सन्निवेशास् तथैव पातालम् एतस्य हि पाद-मूलम् [भ्प् २.१.२६] इत्य् आदिना नवीनोपासकान् प्रति मनः- स्थैर्याय प्रख्यापितः । न तु वस्तुतस् तद् एव तस्याङ्गम् इत्य् अर्थः । तच् छ्री-भगवतः पौरुषं रूपं । वै प्रसिद्धौ । विशुद्धोर्ज्जित- सत्त्वाभिव्यक्तत्वाच् छक्ति-स्वरूपयोर् अभेदाच् च तद्-रूपम् एवेत्य् अर्थः । उक्तं च स्वरूपत्वं तद्-रूपस्य नातः परं परम यद् भवतः स्वरूपम् [भ्प् ३.९.३] इत्य् अत्र । विशुद्धं जाड्यांशेनापि रहितं स्वरूप-शक्ति-वृत्तित्वात् । ऊर्जितं सर्वतो बलवत् परमानन्द-रूपत्वात् । को ह्य् एवान्यात् कः प्राण्यात् यद् एष आकाश आनन्दो न स्याद् [तैत्तु २.७.१] इति श्रुतेः ।

[3]

atha taṭastha-svarūpa-lakṣaṇābhyāṃ tad eva viśinaṣṭi -

yasyāvayava-saṃsthānaiḥ kalpito loka-vistaraḥ | tad vai bhagavato rūpaṃ viśuddhaṃ sattvam ūrjitam || [BhP 1.3.3]

avayava-saṃsthānaiḥ sākṣāc-chrī-caraṇādi-sanniveśair loka-vistaro virāḍ- ākāraḥ prapañcaḥ kalpitaḥ | yathā tad-avayava-sanniveśās tathaiva pātālam etasya hi pāda-mūlam [BhP 2.1.26] ity ādinā navīnopāsakān prati manaḥ- sthairyāya prakhyāpitaḥ | na tu vastutas tad eva tasyāṅgam ity arthaḥ | tac chrī-bhagavataḥ pauruṣaṃ rūpaṃ | vai prasiddhau | viśuddhorjjita- sattvābhivyaktatvāc chakti-svarūpayor abhedāc ca tad-rūpam evety arthaḥ | uktaṃ ca svarūpatvaṃ tad-rūpasya nātaḥ paraṃ parama yad bhavataḥ svarūpam [BhP 3.9.3] ity atra | viśuddhaṃ jāḍyāṃśenāpi rahitaṃ svarūpa-śakti-vṛttitvāt | ūrjitaṃ sarvato balavat paramānanda-rūpatvāt | ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syād [TaittU 2.7.1] iti śruteḥ |

English witness · section(s) 3

Anuccheda 3

TEXT 1

These two forms (Bhagavan-Vasudeva and the purusa-incarnation) possess the same spiritual quality. This is described (by Suta Goswami in Srimad-Bhagavatam 1.3.3):

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

TEXT 2

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

TEXT 3

The transcendental nature of the form of the Supreme Personality of Godhead is described in the following prayer offered by Brahma to Garbhodakasayi Visnu (Srimad-Bhagavatam 3.9.3):

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

TEXT 4

In the Srimad Bhagavatam verse (1.3.3) quoted in Text 1, the word "visuddham" (pure) means that because the Supreme Personality of Godhead has all transcendental potencies, He can therefore remain always pure and free from even the slightest trace of material contamination. The word "urjitam" (powerful and glorious) means that because the Lord's

form is full of supreme spiritual bliss, He remains always powerful and glorious and His spiritual prowess never becomes diminished under any circumstance.

TEXT 5

The Taittiriya Upanisad (2.7.1) says:

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

Kṛṣṇa · Sanskrit §4 · English §4

[४]

तद् एवं स्थान-कर्म-स्वरूपाण्य् अभिधाय आकारम् अप्य् आह --

पश्यन्त्य् अदो रूपम् अदभ्र-चक्षुषा सहस्र-पादोरु-भुजाननाद्भुतम् । सहस्र-मूर्ध-श्रवणाक्षि-नासिकं सहस्र-मौल्य्-अम्बर-कुण्डलोल्लसत् ॥ [भ्प् १.३.४]

(पगे ५) अदः पौरुष-रूपम् अदभ्र-चक्षुषा भक्त्य्-आख्येन । पुरुषः स परः पार्थ भक्त्या लभ्यस् त्व् अनन्यया [गीता ८.२२] इत्य् उक्तेः । अस्य सहस्र- पादादित्वं च व्यञ्जितं तृतीयस्याष्टमे श्री-मैत्रेयेण - वेणु- भुजाङ्घ्रिपाङ्घेः [भ्प् ३.८.२४] इति, दोर्-दण्ड-सहस्र-शाखम् [भ्प् ३.८.२९] इति, किरीट-साहस्र-हिरण्य-शृङ्गम् [भ्प् ३.८.३०] इति च । तथा नवमस्य चतुर्दशे श्री-शुकेन -

सहस्र-शिरसः पुंसो नाभि-ह्रद-सरोरुहात् । जातस्यासीत् सुतो धातुर् अत्रिः पितृ-समो गुणैः ॥ [भ्प् ९.१४.२] इति ।

[4]

tad evaṃ sthāna-karma-svarūpāṇy abhidhāya ākāram apy āha --

paśyanty ado rūpam adabhra-cakṣuṣā sahasra-pādoru-bhujānanādbhutam | sahasra-mūrdha-śravaṇākṣi-nāsikaṃ sahasra-mauly-ambara-kuṇḍalollasat || [BhP 1.3.4]

(page 5) adaḥ pauruṣa-rūpam adabhra-cakṣuṣā bhakty-ākhyena | puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā [Gītā 8.22] ity uktaḥ | asya sahasra- pādāditvaṃ ca vyañjitaṃ tṛtīyasyāṣṭame śrī-maitreyeṇa - veṇu- bhujāṅghripāṅgheḥ [BhP 3.8.24] iti,

dor-daṇḍa-sahasra-śākham [BhP 3.8.29] iti, kirīṭa-sāhasra-hiraṇya-śṛṅgam [BhP 3.8.30] iti ca | tathā navamasya caturdaśe śrī-śukena -

sahasra-śirasaḥ puṃso nābhi-hrada-saroruhāt | jātasyāsīt suto dhātur atriḥ pitṛ-samo guṇaiḥ || [BhP 9.14.2] iti |

English witness · section(s) 4

Anuccheda 4

TEXT 1

" In the first three verses of the First Canto, Third Chapter of Srimad-Bhagavatam (quoted in Anuccheda 1 Text 9, Anuccheda 2 Text 2 and Anuccheda 3 Text 1), the place of residence and the activities of the purusa-incarnation were described by Suta Goswami. Then, in Verse 4, he described the Lord's transcendental form in the following way:

TEXT 2

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

TEXT 3

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

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

" The Supreme Personality of Godhead, who is greater that all, is attainable by unalloyed devotion." Bhagavad-gita 8.22

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

TEXT 4

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

TEXT 5

In the following verses from the Third Canto, Eighth Chapter of Srimad Bhagavatam, Maitreya Muni describes the form of the second purusa-incarnation (Garbhodakasyai Visnu).

TEXT 6

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

TEXT 7

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

TEXT 8

" Like a great mountain, the Lord stands as the abode for all moving and non-moving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-naga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation. - 3.8.30

TEXT 9

In Srimad-Bhagavatam (9.14.2) Sukadeva Goswami says:

" Lord Visnu (Garbhodakasayi Visnu) is also known as Sahasra-sirsa Purusa. From the lake of His navel sprang a lotus, on which Lord Brahma was generated. Atri, the son of Lord Brahma, was as qualified as his father."

TEXT 10

In order to clarify the exact nature of Sri Bhagavan, Suta Goswami says that the second purusa-incarnation (Garbhodakasayi Visnu) is the origin from whom the other

incarnations of Godhead emanate. He says (Srimad-Bhagavatam 1.35):

Kṛṣṇa · Sanskrit §5 · English §5

[५]

तस्य पूर्णत्वम् एव विवृणोति -

[ब्. रेअद्स् हेरे: तत्र श्री-भगवन्तं सुष्ठु स्पष्टीकर्तुं गर्भोदक- स्थस्य द्वितीयस्य पुरुषस्य व्यूहस्य नानावतारित्वं विवृणोति -- [एन्द् वृ. रेअदिन्ग्.]

एतन् नानावताराणां निधानं बीजम् अव्ययम् । यस्यांशांशेन सृज्यन्ते देव-तिर्यङ्-नरादयः ॥ [भ्प् १.३.५]

एतद् इति ब्रह्माण्डस्थम् । निधानं सरोवराणां समुद्र इव स्व-राश्मीन् सूर्य इव सदैवाश्रयः । अतएवाव्ययम् अनपक्षयम् । बीजम् उद्गम- स्थानम् । न केवलम् अवताराणां बीजं जगतोऽपीत्य् आह यस्येति ।

[5]

tasya pūrṇatvam eva vivṛṇoti -

[B. reads here: tatra śrī-bhagavantaṃ suṣṭhu spaṣṭīkartuṃ garbhodaka- sthasya dvitīyasya puruṣasya vyūhasya nānāvatāritvaṃ vivṛṇoti -- [end Vr. reading.]

etan nānāvatārāṇāṃ nidhānaṃ bījam avyayam | yasyāṃśāṃśena sṛjyante deva-tiryaṅ-narādayaḥ || [BhP 1.3.5]

etad iti brahmāṇḍastham | nidhānaṃ sarovarāṇāṃ samudra iva sva-rāśmīn sūrya iva sadaivāśrayaḥ | ataevāvyayam anapakṣayam | bījam udgama- sthānam | na kevalam avatārāṇāṃ bījaṃ jagato'pīty āha yasyeti |

English witness · section(s) 5

Anuccheda 5

" This form (the second manifestation of the purusa) is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this

form, different living entities, like demigods, men and others are created."

TEXT 2

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

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

Sarva-samvadini Comment

TEXT 1

That the Supreme Lord is the creator of the individual living entities (jivas) is confirmed by the following statement of Srimad-Bhagavatam (10.87.31):

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

Kṛṣṇa · Sanskrit §6 · English §6

[६]

अथ प्राचुर्येण तद्-अवतारान् कथयंस् तद्-ऐक्य-विवक्षया तद्-अंशांशिनोर् अप्य् अविर्भाव-मात्रं गणयति विंशत्या -

स एव प्रथमं देवः कौमारं सर्गम् आश्रितः । चचार दुश्चरं ब्रह्मा ब्रह्मचर्यम् अखण्डितम् ॥ [भ्प् १.३.६]

योऽम्भसि शयानो यश् च सहस्र-पादादि-रूपः स एव पुरुषाख्यो देवः । एते चांश-कलाः पुंसः [भ्प् १.३.२८] इत्य् उपसंहारस्यापि संवादात् । कौमारं चतुःसन-रूपम् । ब्रह्मा ब्रह्मणो भूत्वा ।

[6]

atha prācuryeṇa tad-avatārān kathayaṃs tad-aikya-vivakṣayā tad-aṃśāṃśinor apy avirbhāva-mātraṃ gaṇayati viṃśatyā -

sa eva prathamaṃ devaḥ kaumāraṃ sargam āśritaḥ | cacāra duścaraṃ brahmā brahmacaryam akhaṇḍitam || [BhP 1.3.6]

yo'mbhasi śayāno yaś ca sahasra-pādādi-rūpaḥ sa eva puruṣākhyo devaḥ | ete cāṃśa-kalāḥ puṃsaḥ [BhP 1.3.28] ity upasaṃhārasyāpi saṃvādāt | kaumāraṃ catuḥsana-rūpam | brahmā brahmaṇo bhūtvā |

English witness · section(s) 6

Anuccheda 6

TEXT 1

Although desiring to elaborately describe the innumerable incarnations of the Supreme Personality of Godhead (visnu-tattva), and His potencies (jiva-tattva), Suta Goswami briefly summarizes the list of these incarnations and only describes twenty incarnations in this chapter of Srimad-Bhagavatam (Canto one, Chapter three)

TEXT 2

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

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

TEXT 3

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

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

We may also note that the word "kaumaram" in this verse refers to the Four Kumaras and the word "brahma " means having become qualified brahmanas.

Kṛṣṇa · Sanskrit §7 · English §7

[৭]

द्वितीयं तु भवायास्य रसातल-गतां महीम् । उद्धरिष्यन्न् उपादत्त यज्ञेशः सौकरं वपुः ॥ [भ्प् १.३.७]

अस्य विश्वस्य उद्भवाय ।

[7]

dvitīyaṃ tu bhavāyāsya rasātala-gatāṃ mahīm | uddhariṣyann upādatta yajñeśaḥ saukaraṃ vapuḥ || [BhP 1.3.7]

asya viśvasya udbhavāya |

English witness · section(s) 7

Anuccheda 7

The Lord's second incarnation is described in Srimad-Bhagavatam (1.3.7):

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

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

Sarva-samvadini Comment

TEXT 1

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

TEXT 2

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

ocean.

TEXT 3

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

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

The following explanation also appears in the Puranas:

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

TEXT 4

Although everything had been destroyed at the end of the fifth Manu's reign, in the beginning of Caksusa's (the sixth Manu) reign, Daksa (the grandfather of Lord Varaha's opponent, Hiranyaksa) helped to re-create the class of living entities known as demigods. This is confirmed in the Srimad-bhagavatam (4.30.49):

" His previous body had been destroyed, but he the same Daksa, inspired by the supreme will, created all the desired living entities in the Caksusa manvantara"

Kṛṣṇa · Sanskrit §8 · English §8

[८]

तृतीयम् ऋषि-सर्गं वै देवर्षित्वम् उपेत्य सः । तन्त्रं सात्वतम् आचष्ट नैष्कर्म्यं कर्मणां यतः ॥ [भ्प् १.३.८]

ऋषि-सर्गम् उपेत्य तत्रापि देवर्षित्वं नारदत्वम् उपेत्य । सात्वतं वैष्णवम् । तन्त्रं पञ्चरात्रागमम् । कर्मणा कर्माकारेणापि सतां श्री- भगवद्-धर्माणां यतस् तन्त्रान् नैष्कर्म्यं कर्म-बन्ध-मोचकत्वेन कर्मभ्यो निर्गतत्वं तेभ्यो भिन्नत्वं प्रतीयते इति शेषः ।

[8]

tṛtīyam ṛṣi-sargaṃ vai devarṣitvam upetya saḥ | tantraṃ sātvatam ācaṣṭa naiṣkarmyaṃ karmaṇāṃ yataḥ || [BhP 1.3.8]

ṛṣi-sargam upetya tatrāpi devarṣitvaṃ nāradatvam upetya | sātvataṃ vaiṣṇavam | tantraṃ pañcarātrāgamam | karmaṇā karmākāreṇāpi satāṃ śrī- bhagavad-dharmāṇāṃ yatas tantrān naiṣkarmyaṃ karma-bandha-mocakatvena karmabhyo nirgatatvaṃ tebhyo bhinnatvaṃ pratīyate iti śeṣaḥ |

English witness · section(s) 8

Anuccheda 8

TEXT 1

The third incarnation is described in Srimad Bhagavatam (1.3.8):

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

TEXT 2

In this verse the word "rsi-sargam" means the millenium of the rsis and the word "devarsitvam" refers to Narada. The words "tantram satvatam" means the Vaisnava scripture Narada-pancaratra. "karmanam" means the transcendental activities of devotional service. The words "naiskarmyam yatah" explain that the activities of devotional service release the performer from the bondage of karmic reaction and are therefore very different from ordinary material activities."

Kṛṣṇa · Sanskrit §9 · English §9

[९]

तुर्ये धर्म-कला-सर्गे नर-नारायणाव् ऋषी । भूत्वात्मोपशमोपेतम् अकरोद् दुश्चरं तपः ॥ [भ्प् १.३.९]

स्पष्टम् ।

[9]

turye dharma-kalā-sarge nara-nārāyaṇāv ṛṣī | bhūtvātmopaśamopetam akarod duścaraṃ tapaḥ || [BhP 1.3.9]

spaṣṭam |

English witness · section(s) 9

Anuccheda 9

TEXT 1

The Lord's incarnation, the Lord became Nara and Narayan, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses."

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §10 · English §10

[१०]

पञ्चमः कपिलो नाम सिद्धेशः काल-विप्लुतम् । प्रोवाचासुरये साङ्ख्यं तत्त्व-ग्राम-विनिर्णयम् ॥ [भ्प् १.३.१०]

आसुरि-नाम्ने विप्राय ।

[10]

pañcamaḥ kapilo nāma siddheśaḥ kāla-viplutam | provācāsuraye sāṅkhyaṃ tattva-grāma-vinirṇayam || [BhP 1.3.10]

āsuri-nāmne viprāya |

English witness · section(s) 10

Anuccheda 10

The Lord's fifth incarnation is described in the Srimad Bhagavatam (1.3.10)

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

Sarva-samvadini Comment

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

" The Supreme Personality of Godhead appeared as Lord Kapila and spoke the original Sankhya philosophy, which eloquently presents the same philosophy expounded in all the Vedic literatures. This incarnation of the Lord instructed the Brahmana Asuri, many great demigods headed by Brahma and many sages, headed by Bhrgu."

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

KṚṢṆA-SANDARBHA

4.2

Sections 11–20

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §11 · English §11

[११]

षष्ठम् अत्रेर् अपत्यत्वं वृतः प्राप्तो ऽनसूयया । आन्वीक्षिकीम् अलर्काय प्रह्लादादिभ्य ऊचिवान् ॥ [भ्प् १.३.११]

अत्रिणा तत्-सदृश-पुत्रोत्पत्ति-मात्रं प्रकटं याचितम् इति चतुर्थाद्य्- अभिप्रायः । एतद्-वाक्येनानसूयया तु कदाचित् साक्षाद् एव श्रीमद्- ईश्वरस्यैव पुत्र-भावो वृतोऽस्तीति लभ्यते । उक्तं च ब्रह्माण्ड-पुराणे पतिव्रतोपाख्याने -

अनसूयाब्रवीन् नत्वा देवान् ब्रह्मेश-केशवान् । (पगे ६)

यूयं यदि प्रसन्ना मे वरार्हा यदि वाप्य् अहम् । प्रसादाभिमुखो भूत्वा मम पुत्रत्वम् एष्यथ ॥ इति ।

आन्वीक्षिकीम् आत्म-विद्याम् । श्री-विष्णोर् एवावतारोऽयम् ।

[11]

ṣaṣṭham atrer apatyatvaṃ vṛtaḥ prāpto 'nasūyayā | ānvīkṣikīm alarkāya prahlādādibhya ūcivān || [BhP 1.3.11]

atriṇā tat-sadṛśa-putrotpatti-mātraṃ prakaṭaṃ yācitam iti caturthādy- abhiprāyaḥ | etad-vākyenānasūyayā tu kadācit sākṣād eva śrīmad- īśvarasyaiva putra-bhāvo vṛto'stīti labhyate | uktaṃ ca brahmāṇḍa-purāṇe pativratopākhyāne -

anasūyābravīn natvā devān brahmeśa-keśavān | (page 6)

yūyaṃ yadi prasannā me varārhā yadi vāpy aham | prasādābhimukho bhūtvā mama putratvam eṣyatha || iti |

ānvīkṣikīm ātma-vidyām | śrī-viṣṇor evāvatāro'yam |

English witness · section(s) 11

Anuccheda 11

TEXT 1

The sixth incarnation is described in Srimad-Bhagavatam (1.3.11):

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

TEXT 2

The fourth Canto of Srimad Bhagavatam relates the story of Atri Muni's prayer to have a son exactly like the Supreme Personality of Godhead.

TEXT 3

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

TEXT 4

This is described in the Pati-vrata narration of the Brahmanda Purana:

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

TEXT 5

In this verse (S.B. 1.3.11, quoted at the beginning of this anuccheda) the word "anviksikim" means on the subject of transcendence". This incarnation of the Lord as the son of Arti Muni is known as Dattatreya.

Kṛṣṇa · Sanskrit §12 · English §12

[१२] ततः सप्तम आकूत्यां रुचेर् यज्ञो ऽभ्यजायत । स यामाद्यैः सुर-गणैर् अपात् स्वायम्भुवान्तरम् ॥ [भ्प् १.३.१२]

स यज्ञस् तदा स्वयम् इन्द्रोऽभूद् इत्य् अर्थः ।

[12] tataḥ saptama ākūtyāṃ rucer yajño 'bhyajāyata | sa yāmādyaiḥ sura-gaṇair apāt svāyambhuvāntaram || [BhP 1.3.12]

sa yajñas tadā svayam indro'bhūd ity arthaḥ |

English witness · section(s) 12

Anuccheda 12

The Supreme Lord's seventh incarnation is described in the following verse (S.B. 1.3.12):

" The seventh incarnation was Yajna, the son of Prajapati Ruci and his wife Akuti. He controlled the period during the change of Svayambhuva Manu and was assisted by demigods such as His son Yama."

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

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §13 · English §13

[१३]

अष्टमे मेरुदेव्यां तु नाभेर् जात उरुक्रमः । दर्शयन् वर्त्म धीराणां सर्वाश्रम-नमस्कृतम् ॥ [भ्प् १.३.१३]

उरुक्रम ऋषभो जातः ।

[13]

aṣṭame merudevyāṃ tu nābher jāta urukramaḥ | darśayan vartma dhīrāṇāṃ sarvāśrama-namaskṛtam || [BhP 1.3.13]

urukrama ṛṣabho jātaḥ |

English witness · section(s) 13

Anuccheda 13

The Supreme Lord's eighth incarnationis described in Srimad Bhagavatam (1.3.13):

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

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

Sarva-samvadini Comment

Kṛṣṇa · Sanskrit §14 · English §14

[१४]

ऋषिभिर् याचितो भेजे नवमं पार्थिवं वपुः । दुग्धेमाम् ओषधीर् विप्रास् तेनायं स उशत्तमः ॥ [भ्प् १.३.१४]

पार्थिवं राज-देहं पृथु-रूपम् । उशत्तमः कमनीयतमः ॥

[14]

ṛṣibhir yācito bheje navamaṃ pārthivaṃ vapuḥ | dugdhemām oṣadhīr viprās tenāyaṃ sa uśattamaḥ || [BhP 1.3.14]

pārthivaṃ rāja-dehaṃ pṛthu-rūpam | uśattamaḥ kamanīyatamaḥ ||

English witness · section(s) 14

Anuccheda 14

The Lord's ninth incarnation is described in S.B. (1.3.14):

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

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

Kṛṣṇa · Sanskrit §15 · English §15

[१५]

रूपं स जगृहे मात्स्यं चाक्षुषोदधि-सम्प्लवे । नाव्य् आरोप्य मही-मय्याम् अपाद् वैवस्वतं मनुम् ॥ [भ्प् १.३.१५]

चाक्षुष-मन्वन्तरे य उदधि-सम्प्लवस् तस्मिन् । वैवस्वतम् इति भाविनी संज्ञा सत्यव्रतस्य । प्रतिमन्वन्तरावसानेऽपि प्रलयः श्रूयते । श्री-विष्णु- धर्मोत्तरे प्रथम-काण्डे - मन्वन्तरे परिक्षीणे कीदृशी द्विज जायते [१.७५.१] इति श्री-वज्र-प्रश्नस्य मन्वन्तरे परिक्षीणे इत्य् आदि मार्कण्डेय- दत्तोत्तरे -

ऊर्मि-माली महा-वेगः सर्वम् आवृत्य तिष्ठति । भूर्लोकम् आश्रितं सर्वं तदा नश्यति यादव ॥

न विनश्यन्ति राजेन्द्र विश्रुताः कुल-पर्वताः । नौर् भूत्वा तु महा-देवी इत्य् आदि च । [१.७५.५-६, ९]

एवम् एव मन्वन्तरेषु संहार इत्य् आदि प्रकरणं श्री-हरि-वंशे तदीय- टीकासु च स्पष्टम् एव । अतश् चाक्षुषे वैवस्वतम् इत्य् उपलक्षणम् ।

[15]

rūpaṃ sa jagṛhe mātsyaṃ cākṣuṣodadhi-samplave | nāvy āropya mahī-mayyām apād vaivasvataṃ manum || [BhP 1.3.15]

cākṣuṣa-manvantare ya udadhi-samplavas tasmin | vaivasvatam iti bhāvinī saṃjñā satyavratasya | pratimanvantarāvasāne'pi pralayaḥ śrūyate | śrī-viṣṇu- dharmottare prathama-kāṇḍe - manvantare parikṣīṇe kīdṛśī dvija jāyate [1.75.1] iti śrī-vajra-praśnasya manvantare parikṣīṇe ity ādi mārkaṇḍeya- dattottare -

ūrmi-mālī mahā-vegaḥ sarvam āvṛtya tiṣṭhati | bhūrlokam āśritaṃ sarvaṃ tadā naśyati yādava ||

na vinaśyanti rājendra viśrutāḥ kula-parvatāḥ | naur bhūtvā tu mahā-devī ity ādi ca | [1.75.5-6, 9]

evam eva manvantareṣu saṃhāra ity ādi prakaraṇaṃ śrī-hari-vaṃśe tadīya- ṭīkāsu ca spaṣṭam eva | ataś cākṣuṣe vaivasvatam ity upalakṣaṇam |

English witness · section(s) 15

Anuccheda 15

TEXT 1

The Lord's tenth incarnation is described in S.B. (1.3.15):

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

TEXT 2

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

TEXT 3

This partial devastation is described in the First Canto of the Visnu-dharmottara Purana, where Maharaj Vajra asks Markandeya Muni :

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

Markandeya replied:

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

TEXT 4

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

Sarva-samvadini Comment

TEXT 1

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

TEXT 2

Lord Matsya (the fish incarnation) is described in the next verse from S.B. (2.7.12):

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

Kṛṣṇa · Sanskrit §16 · English §16

[१६]

सुरासुराणाम् उदधिं मथ्नतां मन्दराचलम् । दध्रे कमठ-रूपेण पृष्ठ एकादशे विभुः ॥ [भ्प् १.३.१६]

स्पष्टम् ।

[16]

surāsurāṇām udadhiṃ mathnatāṃ mandarācalam | dadhre kamaṭha-rūpeṇa pṛṣṭha ekādaśe vibhuḥ || [BhP 1.3.16]

spaṣṭam |

English witness · section(s) 16

Anuccheda 16

The eleveth incarnation is described in the next verse of S.B. (1.3.16):

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

Sarva-samvadini Comment

Prayed to by the demigods, the Lord appeared as Kurma-avatara and held up the Mandaracala Hill. Some commentators say Lord Kurma appeared during the Padma-kalpa, and others say He appeared at the beginning of the kalpa.

Kṛṣṇa · Sanskrit §17 · English §17

[१७]

धान्वन्तरं द्वादशमं त्रयोदशमम् एव च । अपाययत् सुरान् अन्यान् मोहिन्या मोहयन् स्त्रिया ॥ [भ्प् १.३.१७]

बिभ्रद् इत्य् उत्तरेणान्वयः । द्वादशमं धान्वन्तरं रूपं बिभ्रत् । त्रयोदशं मोहिनी-रूपं बिभ्रत् । सुरान् अपाययत् सुधाम् इति शेषः । केन रूपेण ? मोहिन्या स्त्रिया तद्-रूपेणेत्य् अर्थः । किं कुर्वन् ? अन्यान् सुरान् मोहयन्, धन्वन्तरि-रूपेण सुधां चोपहरन्न् इति शेषः । अजितस्यावतारा एते त्रयः ।

[17]

dhānvantaraṃ dvādaśamaṃ trayodaśamam eva ca | apāyayat surān anyān mohinyā mohayan striyā || [BhP 1.3.17]

bibhrad ity uttareṇānvayaḥ | dvādaśamaṃ dhānvantaraṃ rūpaṃ bibhrat | trayodaśaṃ mohinī-rūpaṃ bibhrat | surān apāyayat sudhām iti śeṣaḥ | kena rūpeṇa ? mohinyā striyā tad-rūpeṇety arthaḥ | kiṃ kurvan ? anyān surān mohayan, dhanvantari-rūpeṇa sudhāṃ copaharann iti śeṣaḥ | ajitasyāvatārā ete trayaḥ |

English witness · section(s) 17

Anuccheda 17

TEXT 1

The twelfth and thirteenth incarnations are described in the next verse of S.B. (1.3.17):

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

TEXT 2 In this verse the word "bibhrat" (assuming the form) should be understood (although unexpressed). The Lord assumed the form of Dhanvantari in the twelfth incarnation and He also appeared in the form of Mohini-devi in the thirteenth incarnation. In the phrase "suran apayayat" (gave drink to the demigods), the word "nectar" should be understood, although unexpressed. What was the form of Mohini-devi like ? This is answered by the words "mohinya striya" (by the charming beauty of a woman). What activities did the Lord perform in this incarnations ? The Lord allured and bewildered the atheists. In this way three incarnations of the inconquerable Supreme

Personality of Godhead are described.

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §18 · English §18

[१८]

चतुर्दशं नारसिंहं बिभ्रद् दैत्येन्द्रम् ऊर्जितम् । ददार करजैर् ऊराव् एरकां कट-कृद् यथा ॥ [भ्प् १.३.१८]

नारसिंहं रूपं बिभ्रत् ।

[18]

caturdaśaṃ nārasiṃhaṃ bibhrad daityendram ūrjitam | dadāra karajair ūrāv erakāṃ kaṭa-kṛd yathā || [BhP 1.3.18]

nārasiṃhaṃ rūpaṃ bibhrat |

English witness · section(s) 18

Anuccheda 18

The Lord's fourteenth appearance, in the form of Lord Nrsimha, is described in the next verse of S.B. (1.3.18)

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

Kṛṣṇa · Sanskrit §19 · English §19

[१९]

पञ्चदशं वामनकं कृत्वागाद् अध्वरं बलेः । पद-त्रयं याचमानः प्रत्यादित्सुस् त्रि-पिष्टपम् ॥ [भ्प् १.३.१९]

कृत्वा प्रकटय्य ।

[19]

pañcadaśaṃ vāmanakaṃ kṛtvāgād adhvaraṃ baleḥ | pada-trayaṃ yācamānaḥ pratyāditsus tri-piṣṭapam || [BhP 1.3.19]

kṛtvā prakaṭayya |

English witness · section(s) 19

Anuccheda 19

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

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §20 · English §20

[२०]

अवतारे षोडशमे पश्यन् ब्रह्म-द्रुहो नृपान् । त्रिः-सप्त-कृत्वः कुपितो निः-क्षत्राम् अकरोन् महीम् ॥ [भ्प् १.३.२०]

अवतारे श्री-परशुरामाभिधे । स्पष्टम् ।

[20]

avatāre ṣoḍaśame paśyan brahma-druho nṛpān | triḥ-sapta-kṛtvaḥ kupito niḥ-kṣatrām akaron mahīm || [BhP 1.3.20]

avatāre śrī-paraśurāmābhidhe | spaṣṭam |

English witness · section(s) 20

Anuccheda 20

The sixteenth incarnation of the Lord is described in the following verse from S.B. (1.3.20)

" In the sixteenth incarnation of the Godhead, the Lord (as Bhrgupati) annihilated the administrative class (ksatriyas) twenty-one times, being angry with them because of their rebellion against the brahmanas (the intelligent class)."

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

Sarva-samvadini Comment

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

KṚṢṆA-SANDARBHA

4.3

Sections 21–30

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §21 · English §21

[२१]

ततः सप्तदशे जातः सत्यवत्यां पराशरात् । चक्रे वेद-तरोः शाखा दृष्ट्वा पुंसो ऽल्प-मेधसः ॥ [भ्प् १.३.२१]

[21]

tataḥ saptadaśe jātaḥ satyavatyāṃ parāśarāt | cakre veda-taroḥ śākhā dṛṣṭvā puṃso 'lpa-medhasaḥ || [BhP 1.3.21]

English witness · section(s) 21

Anuccheda 21

The seventeenth incarnation is described in the next verse of Srimad Bhagavatam (1.3.21):

" Thereafter, in the seventeenth incarnation of Godhead, Sri Vyasadeva appeared in the womb of Satyavati through Parasara Muni and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent."

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §22 · English §22

[२२]

नर-देवत्वम् आपन्नः सुर-कार्य-चिकीर्षया । समुद्र-निग्रहादीनि चक्रे वीर्याण्य् अतः परम् ॥ [भ्प् १.३.२२]

नरदेवत्वं श्री-राघव-रूपेण । अतः परम् अष्टादशे । अयं साक्षात् पुरुष एव । स्कान्दे श्री-राम-गीतायां विश्व-रूपं दर्शयतस् तस्य ब्रह्म- विष्णु-रुद्र-कृत-स्तुतेः श्रवणात् । (पगे ७)

[22]

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

param || [BhP 1.3.22]

naradevatvaṃ śrī-rāghava-rūpeṇa | ataḥ param aṣṭādaśe | ayaṃ sākṣāt puruṣa eva | skānde śrī-rāma-gītāyāṃ viśva-rūpaṃ darśayatas tasya brahma- viṣṇu-rudra-kṛta-stuteḥ śravaṇāt | (page 7)

English witness · section(s) 22

Anuccheda 22

TEXT 1

The Lord's eighteenth incarnation is described in next verse of Srimad Bhagavatam (1.3.22):

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

TEXT 2

The word "naradevatam" in this verse refers to Lord Ramacandra, the descendant of Maharaj Raghu and the word "atah param" indicates that Lord Rama appeared in the eighteenth cycle of four yugas. Lord Rama is directly the Supreme Personality of Godhead. The chapters of the Skanda Purana known as the Rama-gita recount Lord Rama's revelation of His Universal Form as well as the prayers offered to Him by Brahma, Visnu and Siva.

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §23 · English §23–24

[२३]

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी । राम-कृष्णाव् इति भुवो भगवान् अहरद् भरम् ॥ [भ्प् १.३.२३]

भगवान् इति साक्षाद् भगवत एवाविर्भावोऽयं न तु पुरुष- संज्ञस्यानिरुद्धस्येति विशेष-प्रतिपत्त्य्-अर्थम् । तत्र तस्य साक्षाद्-रूपत्वात् श्री-कृष्ण-रूपेण निजांश-रूपत्वाद् राम-रूपेणापि भारहारित्वं भगवत एवेत्य् उभयत्रापि भगवान् अहरद् भरम् इति श्लिष्टम् एव । अतो रामस्याप्य् अनिरुद्धावतारत्वं स्वयं प्रत्याख्यातम् । श्री-कृष्णस्य वासुदेवत्वाच् छ्री-रामस्य च सङ्कर्षणत्वाद् युक्तम् एव च तद् इति ।

[23]

ekonaviṃśe viṃśatime vṛṣṇiṣu prāpya janmanī | rāma-kṛṣṇāv iti bhuvo bhagavān aharad bharam || [BhP 1.3.23]

bhagavān iti sākṣād bhagavata evāvirbhāvo'yaṃ na tu puruṣa- saṃjñasyāniruddhasyeti viśeṣa-pratipatty-artham | tatra tasya sākṣād-rūpatvāt śrī-kṛṣṇa-rūpeṇa nijāṃśa-rūpatvād rāma-rūpeṇāpi bhārahāritvaṃ bhagavata evety ubhayatrāpi bhagavān aharad bharam iti śliṣṭam eva | ato rāmasyāpy aniruddhāvatāratvaṃ svayaṃ pratyākhyātam | śrī-kṛṣṇasya vāsudevatvāc chrī-rāmasya ca saṅkarṣaṇatvād yuktam eva ca tad iti |

English witness · section(s) 23–24

Anuccheda 23

TEXT 1

The next verse (S.B. 1.3.23) describes the ninteenth and twentieth incarnations:

" In the ninteenth and twentieth incarnation, the Lord advented Himself as Lord Balarama and Lord Krishna in the family of Vrsni (the Yadu dynasty) and by so doing He removed the burden of the world."

TEXT 2

By using the word "bhagavan" in this verse, Suta Goswami says that Lord Krsna is directly Bhagavan, the original form of the Personality of Godhead. He is not an expansion of the purusa-incarnation Lord Aniruddha.

TEXT 3

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

TEXT 4

We may note there that Lord Balarama is not an expansion of Lord Aniruddha. Just as Lord Krishna is directly the original form of Lord Vasudeva, in the same way, Lord Balarama is the original formof Lord Sankarasana. This is the proper understanding of the transcendental forms of Lord Krishna and Balarama.

Anuccheda 24

The next verse (S.B. 1.3.24) describes the twenty-first incarnations :

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

Sarva-samvadini Comment

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

Kṛṣṇa · Sanskrit §24 · English §25

[२४]

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुर-द्विषाम्। बुद्धो नाम्नाञ्जन-सुतः कीकटेषु भविष्यति॥ [भ्प् १.३.२४]

कीकटेषु गया-प्रदेशेषु।

[24]

tataḥ kalau sampravṛtte sammohāya sura-dviṣām | buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati || [BhP 1.3.24]

kīkaṭeṣu gayā-pradeśeṣu |

English witness · section(s) 25

Anuccheda 25

The twenty-second incarnation is described in the next verse (S.B. 1.3.25)

" Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Visnu Yasa. At this time the rulers of the earth will have a degenerated in to plunderers."

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

Sarva-samvadini Comment

TEXT 1

Lord Buddha and lord Kalki are both empowered (avesa) incarnations who appear in every Kali-yuga. This is confirmed in Visnu-dharma Purana:

TEXT 2

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

TEXT 3

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

TEXT 4

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

Kṛṣṇa · Sanskrit §25 · English §26

[২৫]

অথাসৌ যুগ-সন্ধ্যায়াং দস্যু-প্রায়েষু রাজসু। জনিতা বিষ্ণু-যশসো নাম্না কল্কির্ জগত্-পতিঃ ॥ [ভ্প্ ১.৩.২৫]

যুগ-সন্ধ্যায়াং কলের্ অন্তে।

[25]

athāsau yuga-sandhyāyāṃ dasyu-prāyeṣu rājasu | janitā viṣṇu-yaśaso nāmnā kalkir jagat-patiḥ || [BhP 1.3.25]

yuga-sandhyāyāṃ kaler ante |

English witness · section(s) 26

Anuccheda 26

Wishing to indicate the Lord's other innumerable other incarnations not described in this passage, such as Hayagriva,Hari, Prsnigarbha, Vibhu, Satyasena, Vaikuntha, Ajita, Sarvabhauma, Visvaksena, Dharmasetu, Sudhana, Yogesarva, Brhadbhanu, Sukla and many others, Suta Goswami spoke the following verse (S.B. 1.3.26):

TEXT 2

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

TEXT 3

In this verse the words "harer avatara asankhyeyah sahasrasah" indicate the innumerable celebrated incarations of Lord Hari. Why the incarnations of the Lord are innumberable is described in the word "sattva-nidheh" (transcendental treasure). The Lord is like an immeasurely valuable jewel that has the power to appear in an unlimited number of forms.

TEXT 4

In this verse an appropriate example is given: the incarnations of the Personality of Godhead are compared to innumerable (sahasrasah) rivulets (kulyah) flowing from inexhaustible (avidasinah) sources of water (sarasah).

TEXT 5

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

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

TEXT 6

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

Sarva-samvadini Comment

TEXT 1

The Supreme Personality of Godhead appears in three kinds of incarnations: 1. svayam-rupa or His original form; 2. tad-ekatama-rupa or forms appearing slightly different from His original feature and 3. avesa-rupa or individual living entities granted some extraordinary power by the Lord. The tad-ekatma-rupa incarnations are of two kinds: 1. tat-sama or those directly like the Lord's original form and 2. tad-amsa or incarnations expanded from the Lord's form and manifesting only part of His qualities. The avesa-rupa empowered living entities are divided into three categories, those empowered with : 1. pure devotional service, 2. transcendental knowledge and 3. extraordinary prowess to perform remarkable deeds.

TEXT 2

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

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

TEXT 3

Examples of the Lord's tat-sama incarnations are: 1. Narayana, the Lord of Vaikuntha and 2. Lord Vasudeva, who appears within the material world. Examples of the Lord's tad-amsa incarnations are: 1. Lord Sankarsana and the many forms of the Lord expanded from Him and 2. Lord Matsya and many similar other incarnations. Examples of the avesa incarnations are: 1. Narada, who is empowered with pure devotional service, 2. the Four Kumaras, who are empowered with transcendental knowledge and 3. Sesa and Maharaj Prthu, who are empowered with extraordinary power to perform remarkable deeds.

TEXT 4

no translation given

TEXT 5

The Lord's original form (svayam-rupa) is Sri Krishna. Examples of the Lord's tat-sama incarnations are Lord Nrsimha and Lord Ramacandra. Examples of the Lord's vaibhava-rupa are Lord Varaha and Lord Hayagriva. Most of the other incarnations are considered to be prabhava-rupa forms of the Lord.

TEXT 6

Because of Their different activities, the incarnations of the Lord are divided into three categories: 1. purusa-avataras, 2. guna-avataras (incarnations in charge of the modes of material nature) and 3. lila-avataras (pastime-incarnations). These incarnations of the Lord have been elaborately described both in the Paramatma-sandarbha (2.18) and in the verses of Srimad Bhagavatam (1.3.6-28) already quoted in the first portion of this Krsna-sandarbha. These incarnations of the Lord are further divided into five categories: 1. dvaiparadha-avatara (incarnations who appear in each lifetime of Brahma), 2. kalpa-avatara (incarnations who appear in each kalpa), 3. manvantara-avatara (incarnations who appear in the reign of the Manus), 4. yuga-avatara (incarnations who appear in each yuga) and 5. svecchamaya-samaya-avatara (incarnations who appear whenever They wish).

Examples of these kinds of incarnations follow: 1. The purusa-avataras are dvaiparadha-avataras, 2. Lord Ksirodakasayi Visnu and similar incarnations are kalpa-avataras, 3. Lord Yajna and similar incarnations are manvantara-avataras, 4. Lord Sukla and similar other incarnations are yuga-avataras and 5. Lord Sri Krsna, Lord Balarama and other forms of the Lord are svecchamaya-samaya-avataras.

TEXT 7

A list of the manvantara-avataras follows: 1. Yajna, 2. Vibhu, 3. Satyasena, 4. Hari, 5. Vaikuntha, 6. Ajita, 7. Vamana, 8. Sarvabhauma, 9. Rsabha, 10. Visvaksena, 11. Dharmasetu, 12. Sudhama, 13. Yogesvara and 14. Brhadbhanu. The Rsabha mentioned here is the son of Ayusmat. The Rsabha who is the son of Maharaja Nabhi is a different person.

Lord Yajna is an empowered living entity (avesa-rupa). This is confirmed by ample evidence in the Vedic literature. The Vedic literature states that Lord Hari, Lord Vaikuntha and Lord Vamana, are vaibhava forms of the Lord. Most of the other incarnations in this list are prabhava-rupa forms of the Lord, although there is not a very elaborate description of Their status.

TEXT 8

The yuga-avataras are: 1. Sukla, 2. Rakta, 3. Syama and 4. Krsna.

TEXT 9

The purusa-avataras appear before the birth of Brahma and the other living entities. The Four Kumaras, Narada, Varaha, Matsya, Yajna, Nara-Narayana, Rsis, Kapila, Dattatreya, Hayagriva, Hamsa, Prsnigarbh, Rsabhadeva and Prthu appear during the reign of Svayambhuva Manu. Varaha and Matsya appear in both the Svayambhuva and Caksusa periods. Nrsimha, Kurma and Mohini-devi appear in the reign of Caksusa Manu. Kurma appears in the beginning of the kalpa and Dhanvantari appears in both Caksusa and Vaivasvata milleniums. Balarama, Krsna, Buddha and Kalki appear in the reign of Vaivasvata Manu. This is the schedule of the Manvantara-avataras and yuga-avataras.

Kṛṣṇa · Sanskrit §26 · English §27

[२६]

अथ श्री-हयग्रीव-हरि-हंस-पृश्निगर्भ-विभु-सत्यसेन-वैकुण्ठाजित-
सार्वभौम-विश्वक्सेन-धर्मसेतु-सुधाम-योगेश्वर-बृहद्भान्व्- आदीनां शुक्लादीनां चानुक्तानां सङ्ग्रहार्थम् आह -

अवतारा ह्य् असङ्ख्येया हरेः सत्त्व-निधेर् द्विजाः । यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ [भ्प् १.३.२६]

असङ्ख्येयत्वे हेतुः सत्त्व-निधेः सत्त्वस्य तत्-प्रादुर्भाव-शक्तेः सेवधि- रूपस्य । तत्रैव दृष्टान्तः यथेति । अविदासिन उपक्षय-शून्यात् सरसः सकाशात् । [वृ. अद्द्स्: कुल्यास् तत्-स्वभाव-कृता निर्झरा अविदासिन्यः सहस्रशः सम्भवन्तीति । वृ. अद्दितिओन् एन्द्स्.] अत्र येऽंशावतारास् तेषु चैष विशेषो ज्ञेयः । श्री-कुमार-नारदादिष्व् आधिकारिकेषु ज्ञान-भक्ति- शक्त्यांशावेशः । श्री-पृथ्व्-आदिषु क्रिया-शक्त्य्-अंशावेशः । क्वचित् स्वयम् आवेशस् तेषां भगवान् एवाहम् इति वचनात् । अथ श्री-मत्स्य-देवादिषु साक्षाद्-अंशत्वम् एव । तत्र चांशत्वं नाम साक्षाद्-भगवत्त्वेऽप्य् अव्यभिचारि-तादृश-तद्-इच्छा-वशात् सर्वदैक-देशतयैवाभिव्यक्त-शक्त्य्- आदिकत्वम् इति ज्ञेयम् । तद्तैवोदाहरिष्यते रामादि-मूर्तिषु कला-नियमेन तिष्ठन् [ब्रह्मस् ५.५०] इति ।

[26]

atha śrī-hayagrīva-hari-haṃsa-pṛśnigarbha-vibhu-satyasena-vaikuṇṭhājita-sārvabhauma-viśvaksena-dharmasetu-sudhāma-yogeśvara-bṛhadbhānv- ādīnāṃ śuklādīnāṃ cānuktānāṃ saṅgrahārtham āha -

avatārā hy asaṅkhyeyā hareḥ sattva-nidher dvijāḥ | yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ || [BhP 1.3.26]

asaṅkhyeyatve hetuḥ sattva-nidheḥ sattvasya tat-prādurbhāva-śakteḥ sevadhi- rūpasya | tatraiva dṛṣṭāntaḥ yatheti | avidāsina upakṣaya-śūnyāt sarasaḥ sakāśāt | [Vr. adds: kulyās tat-svabhāva-kṛtā nirjharā avidāsinyaḥ sahasraśaḥ sambhavantīti | Vr. addition ends.] atra ye'ṃśāvatārās teṣu caiṣa viśeṣo jñeyaḥ | śrī-kumāra-nāradādiṣv ādhikārikeṣu jñāna-bhakti-śaktyāṃśāveśaḥ | śrī-pṛthv-ādiṣu kriyā-śakty-aṃśāveśaḥ | kvacit svayam āveśas teṣāṃ bhagavān evāham iti vacanāt | atha śrī-matsya-devādiṣu sākṣād-aṃśatvam eva | tatra cāṃśatvaṃ nāma sākṣād-bhagavattve'py avyabhicāri-tādṛśa-tad-icchā-vaśāt sarvadaika-deśatayaivābhivyakta-śakty- ādikatvam iti jñeyam | tahtaivodāhariṣyate rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan [BrahmaS 5.50] iti |

English witness · section(s) 27

Anuccheda 27

Suta Goswami now describes the potencies of the Lord (S.B. 1.3.27):

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

TEXT 2

The word "kala" in this verse means "potencies" (vibhuti). Those comparatively less powerful are called vibhuti, and those more powerful are called avesa incarnations.

Kṛṣṇa · Sanskrit §27 · English §28

[२७]

अथ विभूतीर् आह -

ऋषयो मनवो देवा मनु-पुत्रा महौजसः । कलाः सर्वे हरेर् एव सप्रजापतयः स्मृताः ॥ [भ्प् १.३.२७]

कला विभूतयः । अल्प-शक्तेः प्रकाशाद् विभूतित्वं महा-शक्तेस् त्व् आवेशत्वम् इति भेदः ।

[27]

atha vibhūtīr āha -

ṛṣayo manavo devā manu-putrā mahaujasaḥ | kalāḥ sarve harer eva saprajāpatayaḥ smṛtāḥ || [BhP 1.3.27]

kalā vibhūtayaḥ | alpa-śakteḥ prakāśād vibhūtitvaṃ mahā-śaktes tv āveśatvam iti bhedaḥ |

English witness · section(s) 28

Anuccheda 28

After concluding the description of the various expansions of Lord Paramatma and His various potencies, Suta Goswami proceeds to describe the original form (Bhagavan) of the Personality of Godhead in the next verse of (S.B. 1.3.28):

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

TEXT 2

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

TEXT 3

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

TEXT 4

Someone may protest: Krsna has already been described as the twentieth in the list of incarnations. For this reason, when Suta Goswami says "Krsnas to bhagavan" the intention is that Bhagavan refers to Lord Vasudeva, the origin of the purusa incarnation.

TEXT 5

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

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

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

TEXT 6

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

TEXT 7

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

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

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

TEXT 8

In the description of the Agnistoma sacrifice, the Sruti-sastra explains:

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

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

TEXT 9

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

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

TEXT 10

Someone may object: Your Purana may say that Krsna is the original form of the Personality of Godhead, but this conception of God is contradicted by the ultimate scriptural authority: the Sruti-sastra. The actual authority is the Sruti, as confirmed in Vedanta-sutra, which, eloquently explained by Sankaracarya in Sariraka-bhasya, says (Vedanta-sruti 3.3.50):

sruty-adi-baliyastvac ca na badhah " There is no fault in this statement because the Sruti is the most significant and conclusive evidence."

To this I reply: The Sruti-sastra does not contradict the Bhagavatam's explanation that Krsna is the Original Supreme Personality of Godhead. The Sruti clearly explains:

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

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

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

TEXT 11

Although Krsna is sometimes not specifically declared the original Personality of Godhead, when Krsna is counted in this (Bhagavatam, Ist Canto, 3rd Chapter) list of incarnations, He is declared the original Godhead in the phrase "bhagavan aharad bharam (The original Personality of Godhead then removed the burden of the world)".

Therefore, even though counted in the list of incarnations, Krsna is the original Personality of Godhead who, to fill His associates with bliss and wonder and to expand the

sweetness of His birth and other pastimes, sometimes comes to this world and is seen by all.

TEXT 12

This is confirmed in Brahma-samhita (5.50):

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

TEXT 13

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

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

By using the word "tu" (but), Lord Krsna is clearly distinguished from the "amsa-kalah" (plenary portions and parts of the plenary portions of the purusa-incarnation). Lord Krsna is not another expansion of the purusa-incarnation.

TEXT 14

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

TEXT 15

The words "pumsah" (the purusa-incarnations) and "bhagavan" (the Original Personality of Godhead) are also used in this chapter of Srimad Bhagavatam (Canto one Chapter three), in the first verse (jagrhe paurusam rupam bhagavan mahad-adibhih) and in verse 23, where the Lord is described with His brother (rama-krsnav it bhuvo bhagavan aharad bharam). To refute any argument by the learned that it should be interpreted to have a different , hidden meaning, the word "bhagavan" is used twice in this chapter. This is so just as the word jyotih is repeated in the chapter describing the jyotistoma-yajna (vasante vasante ca jyotisa yajeta: every spring one should offer a jyotistoma-yajna).

TEXT 16

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

" The word "ete" in this verse refers to the incarnations of the Lord and the word "bhagavan svayam" refers to the Lord Himself, whose form is the origin of the incarnations. What is the Lord's form ? His forms are mentioned in the words "svamsa-kalah" (The incarnations, which are His own plenary portions and portions of the portions, are His forms). His forms are not vibhinnamsa (seperated parts), as are the jivas."

TEXT 17

This is confirmed in the Varaha Purana:

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

TEXT 18

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

TEXT 19

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

TEXT 20

This is confirmed in Srimad Bhagavatam (3.8.3-4):

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

TEXT 21

This verse clearly states that Lord Vasudeva is superior to Lord Sankarsana. These gradations of higher and lower do not refer to Krsna. The phrase krsnas tu (but Krsna) separates Him from them. Krsna is then declared to be "bhagavan svayam" (the original Supreme Personality of Godhead).

TEXT 22

This is also confirmed in Vedanta-sutra (2.3.45):

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

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

TEXT 23

As the splendid sun is not like the tiny fireflies, so the svamas expansions, such as Lord Matsya, are not like the jivas. This difference is clearly enunciated in the statement "Krsnas tu bhagavan svayam" (Lord Sri Krsna is the Original Personality of Godhead).

TEXT 24

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

Kṛṣṇa · Sanskrit §28 · English §29

[२८]

तद् एवं परमात्मानं साङ्गम् एव निर्धार्यं प्रोक्तानुवाद-पूर्वकं श्री-भगवन्तम् अप्य् आकारेण निर्धारयति -

एते चांश-कलाः पुंसः कृष्णस् तु भगवान् स्वयम् । इति [भ्प् १.३.२८]

(पगे ८) एते पूर्वोक्ताः । च-शब्दाद् अनुक्ताश् च प्रथमम् उद्दिष्टस्य पुंसः पुरुषस्यांश-कलाः । केचिद् अंशाः स्वयम् एवांशाः साक्षाद्- अंशत्वेनांशांशत्वेन च द्विविधाः । केचिद् अंशाविष्टत्वाद् अंशाः, केचित् तु कला-विभूतयः । इह यो विंशतितमावतारत्वेन कथितः स कृष्णस् तु भगवान् । पुरुषस्याप्य् अवतारी यो भगवान् स एष एवेत्य् अर्थः । अत्र अनुवादम् अनुक्त्वैव न विधेयम् उदीरयेद् इति वचनात् कृष्णस्यैव भगवत्त्व-लक्षण-धर्मित्वे सिद्धे मूलावतारित्वम् एव सिध्यति न तु ततः प्रादुर्भूतत्वम् । एतद् एव व्यनक्ति स्वयम् इति । तत्र च स्वयम् एव भगवान्, न तु भगवतः प्रादुर्भूततया न तु वा भगवत्त्वाध्यासेनेत्य् अर्थः । न चावतार-प्रकरणेऽपि पठित इति संशयः । पौर्वापर्ये पूर्व- दौर्बल्यं प्रकृतिवद् इति न्यायात् । यथाग्निष्टोमे यद्य् उद्गाता विच्छिद्याद् अदक्षिणेन यजेत यदि प्रतिहर्ता सर्वस्व-दक्षिणेनेति श्रुतेः । तयोश् च कदाचिद् द्वयोर् अपि विच्छेदे प्राप्ते विरुद्धयोः प्रायश्चित्तयोः समुच्चयासम्भवे च परम् एव प्रायश्चित्तं सिद्धान्तितं तद्वद् इहापि इति ।

अथवा कृष्णस् त्व् इति श्रुत्या प्रकरणस्य बाधात् । यथा शङ्कर-शारीरिके भाष्ये श्रुत्य्-आदि-बलीयस्त्वाच् च न बाधः [व्स् ३.३.५०] इति सूत्रे, ते हैते विद्याचित एव इति श्रुतिर् मनश् चिद्-आदीनाम् अग्नीनां प्रकरण-प्राप्तं क्रियानुप्रवेश-प्रकरणेऽप्य् अन्यत्र क्वचिद् अपि भगवच्-छब्दम् अकृत्वा तत्रैव भगवान् अहरद् भरम् [भ्प् १.३.२३] इत्य् अनेन कृतवान् ।

ततश् चास्यावतारेषु गणनात् तु स्वयं भगवान् अप्य् असौ स्वरूप-स्थ एव निज-परिजन-वृन्दानाम् आनन्द-विशेष-चमत्काराय किम् अपि माधुर्यं निज-जन्मादि-लीलया पुष्णन् कदाचित् सकल-लोक-दृश्यो भवतीत्य् अपेक्षयैवेत्य् आयातम् । यथोक्तं ब्रह्म-संहितायाम् -

रामादि-मूर्तिषु कला-नियमेन तिष्ठन् नानावतारम् अकरोद् भुवनेषु किन्तु । कृष्णः स्वयं समभवत् परमः पुमान् यो गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्स् ५.३९]

अवताराश् च प्राकृत-वैभवेऽवतरणम् इति । श्री-कृष्ण-साहचर्येण श्री- रामस्यापि पुरुषांशत्वात्ययो

ज्ञेयः । अत्र तु-शब्दोऽंश-कलाभ्यः पुंसश् च सकाशाद् भगवतो वैलक्षण्यं बोधयति । यद् वानेन तु-शब्देन सावधारणा श्रुतिर् इयं प्रतीयते । ततः सावधारणा श्रुतिर् बलवतीति न्यायेन श्रुत्यैव श्रुतम् अप्य् अन्येषां महा-नारायणादीनां स्वयं भगवत्त्वं गुणीभूतम् आपद्यते ।

एवं पुंस इति भगवान् इति च प्रथमम् उपक्रमोद्दिष्टस्य शब्द-द्वयस्य तत्-सहोदरेण तेनैव शब्देन च प्रतिनिर्देशात् ताव् एव खल्व् एताव् इति स्मारयति । उद्देश-प्रतिनिर्देशयोः प्रतीति-(पगे ९)-स्थगितता-निरसनाय विद्वद्भिर् एक एव शब्दः प्रयुज्यते तत्-सम-वर्णो वा । यथा ज्योतिष्टोमाधिकरणे वसन्ते वसन्ते च ज्योतिषा यजेत इत्य् अत्र ज्योतिः-शब्दो ज्योतिष्ठोम-विषयो भवतीति ।

अत्र तत्त्व-वाद-गुरवस् तु च-शब्द-स्थाने स्व-शब्दं पठित्वैवम् आचक्षते - एते प्रोक्ता अवताराः । मूल-रूपी स्वयम् एव । किं-स्वरूपा ? स्वांश-कला न तु जीववद् भिन्नांशाः । यथा वाराहे -

स्वांशश् चाथ विभिन्नांश इति द्वेधांश इष्यते । अंशिनो यत् तु सामर्थ्यं यत् स्वरूपं यथा स्थितिः ॥

तद् एव नाणुमात्रोऽपि भेदः स्वांशांशिनोः क्वचित् । विभिन्नांशोऽल्प-शक्तिः स्यात् किञ्चित् सामर्थ्य-मात्र-युक् ॥ इति ।

अत्रोच्यते - अंशानाम् अंशि-सामर्थ्यादिकं तद्-ऐक्येनैव मन्तव्यम् । तत्र यथाविदासिन इत्य् आदौ तस्याक्षयत्वेन तासाम् अक्षयत्वं यथा तद्वत् अंशांशित्वानुपपत्तेर् एव । तथा च श्री-वासुदेवानिरुद्धयोः सर्वथा साम्ये प्रसक्ते कदाचिद् अनिरुद्धेनापि श्री-वासुदेवस्याविर्भावना प्रसज्यते । तच् च श्रुति-विपरीतम् इत्य् असद् एव । तस्माद् अस्त्य् एवावतार्य्- अवतारयोस् तारतम्यम् । अतएव तृतीयाष्टमे -

आसीनम् उर्व्यां भगवन्तम् आद्यं सङ्कर्षणं देवम् अकुण्ठ-सत्त्वम् । विवित्सवस् तत्त्वम् अतः परस्य कुमार-मुख्या मुनयो ऽन्वपृच्छन् ॥

स्वम् एव धिष्ण्यं बहु मानयन्तं । यद् वासुदेवाभिधम् आमनन्ति । [भ्प् ३.८.३-४]

इत्य् आदौ वासुदेवस्य सङ्कर्षणाद् अपि परत्वं श्रूयते । यत् तु तेषां तथा व्याख्यानम् अत्र कृष्णस् त्व् इत्य् अनर्थकं स्यात् । भगवान् स्वयम् इत्य् अनेनैवाभिप्रेत-सिद्धेः । किं च तैः स्वयम् एव प्रकाशादिवन् नैव परः [व्स् २.३.४५] इति सूत्रे स्फुटम् अंशांशि-भेदो दर्शितः । अंशत्वेऽपि न मत्स्यादि- रूपी पर

एवंविधो जीव-सदृशः । यथा तेजोऽंशस्यैव सूर्यस्य खद्योतस्य च नैक-प्रकारतेत्य् आदिना । तस्मात् स्थिते भेदे साध्व् एव व्याख्यातं कृष्णस् तु भगवान् स्वयम् इति ।

इन्द्रारीति पद्यार्धं तत्र नान्वेति । तु-शब्देन वाक्यस्य भेदनात् । तच् च तावतैवाकाङ्क्षा-परिपूर्तेः । एक-वाक्यत्वे तु च-शब्द एवाकरिष्यत् । ततश् चेन्द्रारीत्य् अत्रार्थात् त एव पूर्वोक्ता एव मृडयन्तीत्य् आयाति ।

॥ १.३ ॥ श्री-सूतः ॥ २-२८ ॥

[28]

tad evaṃ paramātmānaṃ sāṅgam eva nirdhāryaṃ proktānuvāda-pūrvakaṃ śrī-bhagavantam apy ākāreṇa nirdhārayati -

ete cāṃśa-kalāḥ puṃsaḥ kṛṣṇas tu bhagavān svayam | iti [BhP 1.3.28]

(page 8) ete pūrvoktāḥ | ca-śabdād anuktāś ca prathamam uddiṣṭasya puṃsaḥ puruṣasyāṃśa-kalāḥ | kecid aṃśāḥ svayam evāṃśāḥ sākṣād- aṃśatvenāṃśāṃśatvena ca dvividhāḥ | kecid aṃśāviṣṭatvād aṃśāḥ, kecit tu kalā-vibhūtayaḥ | iha yo viṃśatitamāvatāratvena kathitaḥ sa kṛṣṇas tu bhagavān | puruṣasyāpy avatārī yo bhagavān sa eṣa evety arthaḥ | atra anuvādam anuktvaiva na vidheyam udīrayed iti vacanāt kṛṣṇasyaiva bhagavattva-lakṣaṇa-dharmitve siddhe mūlāvatāritvam eva sidhyati na tu tataḥ prādurbhūtatvam | etad eva vyanakti svayam iti | tatra ca svayam eva bhagavān, na tu bhagavataḥ prādurbhūtatayā na tu vā bhagavattvādhyāsenety arthaḥ | na cāvatāra-prakaraṇe'pi paṭhita iti saṃśayaḥ | paurvāparye pūrva- daurbalyaṃ prakṛtivad iti nyāyāt | yathāgniṣṭome yady udgātā vicchidyād adakṣiṇena yajeta yadi pratihartā sarvasva-dakṣiṇeneti śruteḥ | tayoś ca kadācid dvayor api vicchede prāpte viruddhayoḥ prāyaścittayoḥ samuccayāsambhave ca param eva prāyaścittaṃ siddhāntitaṃ tadvad ihāpi iti |

athavā kṛṣṇas tv iti śrutyā prakaraṇasya bādhāt | yathā śaṅkara-śārīrike bhāṣye śruty-ādi-balīyastvāc ca na bādhaḥ [Vs 3.3.50] iti sūtre, te haite vidyācita eva iti śrutir manaś cid-ādīnām agnīnāṃ prakaraṇa-prāptaṃ kriyānupraveśa-prakaraṇe'py anyatra kvacid api bhagavac-chabdam akṛtvā tatraiva bhagavān aharad bharam [BhP 1.3.23] ity anena kṛtavān |

tataś cāsyāvatāreṣu gaṇanāt tu svayaṃ bhagavān apy asau svarūpa-stha eva nija-parijana-vṛndānām ānanda-viśeṣa-camatkārāya kim api mādhuryaṃ nija-janmādi-līlayā puṣṇan kadācit sakala-loka-dṛśyo bhavatīty apekṣayaivety āyātam |

yathoktaṃ brahma-saṃhitāyām -

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu | kṛṣṇaḥ svayaṃ samabhavat paramaḥ pumān yo govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BS 5.39]

avatārāś ca prākṛta-vaibhave'vataraṇam iti | śrī-kṛṣṇa-sāhacaryeṇa śrī- rāmasyāpi puruṣāṃśatvātyayo jñeyaḥ | atra tu-śabdo'ṃśa-kalābhyaḥ puṃsaś ca sakāśād bhagavato vailakṣaṇyaṃ bodhayati | yad vānena tu-śabdena sāvadhāraṇā śrutir iyaṃ pratīyate | tataḥ sāvadhāraṇā śrutir balavatīti nyāyena śrutyaiva śrutam apy anyeṣāṃ mahā-nārāyaṇādīnāṃ svayaṃ bhagavattvaṃ guṇībhūtam āpadyate |

evaṃ puṃsa iti bhagavān iti ca prathamam upakramoddiṣṭasya śabda-dvayasya tat-sahodareṇa tenaiva śabdena ca pratinirdeśāt tāv eva khalv etāv iti smārayati | uddeśa-pratinirdeśayoḥ pratīti-(page 9)-sthagitatā-nirasanāya vidvadbhir eka eva śabdaḥ prayujyate tat-sama-varṇo vā | yathā jyotiṣṭomādhikaraṇe vasante vasante ca jyotiṣā yajeta ity atra jyotiḥ-śabdo jyotiṣṭhoma-viṣayo bhavatīti |

atra tattva-vāda-guravas tu ca-śabda-sthāne sva-śabdaṃ paṭhitvaivam ācakṣate - ete proktā avatārāḥ | mūla-rūpī svayam eva | kiṃ-svarūpā ? svāṃśa-kalā na tu jīvavad bhinnāṃśāḥ | yathā vārāhe -

svāṃśaś cātha vibhinnāṃśa iti dvedhāṃśa iṣyate | aṃśino yat tu sāmarthyaṃ yat svarūpaṃ yathā sthitiḥ ||

tad eva nāṇumātro'pi bhedaḥ svāṃśāṃśinoḥ kvacit | vibhinnāṃśo'lpa-śaktiḥ syāt kiñcit sāmarthya-mātra-yuk || iti |

atrocyate - aṃśānām aṃśi-sāmarthyādikaṃ tad-aikyenaiva mantavyam | tatra yathāvidāsina ity ādau tasyākṣayatvena tāsām akṣayatvaṃ yathā tadvat aṃśāṃśitvānupapatter eva | tathā ca śrī-vāsudevāniruddhayoḥ sarvathā sāmye prasakte kadācid aniruddhenāpi śrī-vāsudevasyāvirbhāvanā prasajyate | tac ca śruti-viparītam ity asad eva | tasmād asty evāvatāry- avatārayos tāratamyam | ataeva tṛtīyāṣṭame -

āsīnam urvyāṃ bhagavantam ādyaṃ saṅkarṣaṇaṃ devam akuṇṭha-sattvam | vivitsavas tattvam ataḥ parasya kumāra-mukhyā munayo 'nvapṛcchan ||

svam eva dhiṣṇyaṃ bahu mānayantaṃ | yad vāsudevābhidham āmananti | [BhP 3.8.3-4]

ity ādau vāsudevasya saṅkarṣaṇād api paratvaṃ śrūyate | yat tu teṣāṃ tathā vyākhyānam atra kṛṣṇas tv ity anarthakaṃ syāt | bhagavān svayam ity anenaivābhipreta-siddheḥ | kiṃ

ca taiḥ svayam eva prakāśādivan naiva paraḥ [Vs 2.3.45] iti sūtre sphuṭam aṃśāṃśi-bhedo darśitaḥ | aṃśatve'pi na matsyādi- rūpī para evaṃvidho jīva-sadṛśaḥ | yathā tejo'ṃśasyaiva sūryasya khadyotasya ca naika-prakāratety ādinā | tasmāt sthite bhede sādhv eva vyākhyātaṃ kṛṣṇas tu bhagavān svayam iti |

indrārīti padyārdhaṃ tatra nānveti | tu-śabdena vākyasya bhedanāt | tac ca tāvataivākāṅkṣā-paripūrteḥ | eka-vākyatve tu ca-śabda evākariṣyat | tataś cendrārīty atrārthāt ta eva pūrvoktā eva mṛḍayantīty āyāti |

|| 1.3 || śrī-sūtaḥ || 2-28 ||

English witness · section(s) 29

Anuccheda 29

TEXT 1

In this way Sri Krsna is the Original Personality of Godhead (Bhagavan). Because He is all-pervading, the Purusa-incarnation is known as the Paramatma (Supersoul).

TEXT 2

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

TEXT 3

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

TEXT 4 & 5

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

TEXT 6

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

TEXT 7

A paribhasa-sutra is defined in the following quote:

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

TEXT 8

The paribhasa-sutra is only stated once in a book and it is not repeated. A single paribhasa-sutra may govern the contents even of a very large book with millions of statements or arguments. An example of this is the paribhasa-sutra "vipratisedhe param karyam," which governs the entire TEXT of Panini's Astadhyayi.

TEXT 9

Someone may object: Many verses in the TEXT of Srimad-Bhagavatam contradict the statement of your so-called paribhasa-sutra. If this verse contradicts the TEXT of the book it is supposed to explain, then the argument that it is the paribhasa-sutra for Srimad-Bhagavatam is certainly a very weak and doubtful argument.

TEXT 10

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

TEXT 11

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

TEXT 12

For example, the Chandogya Upanisad explains that the Abstract Brahman effulgence is the actual feature of the Absolute Truth. This is confirmed in the statement "Akasasyanutpattih" (The primeval Brahman effulgence is without an origin in time.) The

Brhad-aranyaka Upanisad (4.5.6) explains "atmani vijnate sarvam idam vijnatam bhavati" (When the Supreme Self is understood, then everything becomes known.). The Brhad-aranyaka Upanisad further says (2.4.5): "idam sarvam yad ayam atma" (Everything that exists is nothing but the Supreme Self.) In this way the most authoritative statements of the Sruti describe the Absolute Truth as the Abstract Brahman effulgence and refute your idea that the Absolute Truth is the Personality Krsna.

TEXT 13

The actual Vedic authorities, who accept Sridhara Swami as their leader, repeatedly refute these arguments.

TEXT 14

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

TEXT 15

Now let us consider whether the verses of Srimad-Bhagavatam contradict the statement of the paribhasa-sutra ("Krsnas tu bhagavan svayam"). The statement "tatramsenavatirnasya" (S.B. 10.1.2) may be presented as a statement contradicting the assertion of our paribhasa-sutra, and someone may claim that these words mean " The Supreme Godhead appeared in this material world by expanding Himself as Sri Krsna ". Actually, however, this is not the proper interpretation of these words. The word "amsena" should be understood to mean "with His plenary portion, Lord Baladeva", and the entire statement should be interpreted: " The Supreme Personality of Godhead, Lord Krsna, apppeared in this material world accompanied by His plenary portion, Lord Baladeva."

The statement "kalabhyam nitaram hareh" (S.B. 10.20.48) may also be presented as a statement contradicting our paribhasa-sutra and someone may claim that these words mean " The Supreme Godhead appeared in the forms of His two expansions, Krsna and Balarama." Actually, however, this is not the proper interpretation of these words. "Kalabhyam" (by the two plenary portions) is not actually one word, but the two words "kala" and "abhyam", joined by sandhi. The phrase "harer kala" means the earth planet, which is one of Lord Hari's many potencies and "abhyam" means "by Krsna and Balarama". The actual meaning of this statement is: " The earth planet appeared very beautiful because of the presence of Krsna and Balarama."

TEXT 16

Someone may claim that the verse "distyamba te kuksi-gatah parah puman amsena saksad bhagavan bhavaya nah" from Srimad Bhagavatam (10.2.41) contradicts the view presented in our paribhasa-sutra ("Krsnas tu bhagavan svayam"). Such a person may interpret this verse from Srimad Bhagavatam to mean " O mother Devaki, for your good fortune and ours, the Supreme Personality of Godhead Himself has expanded into His plenary portion known as Krsna. In His Krsna-expansion, He is now within your womb."

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

TEXT 17

Someone may claim that the statement of our paribhasa-sutra is contradicted by the following verse from (S.B. 10.2.18): "tato jaganmangalam acyutamsam". Such a critic may interpret this statement: " Thereafter, the Supreme Personality of Godhead, who is auspicious for the entire universe, expanded Himself as His plenary portion Krsna and appeared in this material world."

The world "acyutamsam" in this verse is actually an anyapadartha-bahuvrihi-samasa and it means " He in whom all the incarnations of Godhead are present." The actual meaning of these words of Srimad Bhagavatam is: Thereafter, the Original Personality of Godhead, Lord Krsna, from whom the various forms of the Personality of Godhead have expanded, and who is auspicious for the entire universe, appeared in this material world, accompanied by all His plenary expansions."

TEXT 18

The Lord Krsna is the Original Personality of Godhead is confirmed in the third line of this verse (S.B. 10.2.18): "sarvatmakam atma-bhutam" (Lord Krsna is the Original Personality of Godhead, the cause of all causes and origin of the all-pervading Supersoul)."

TEXT 19

An unintelligent critic may try to refute the statement of our paribhasa-sutra by pushing forward this verse from Srimad-Bhagavatam (10.43.23):

etau bhagavatah saksad dharer narayanasya hi avatirnav ihamsena vasudevasya vesmani

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

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

TEXT 20

Attempting to discredit the validity of our paribhasa-sutra, someone may quote the following verse from Srimad-Bhagavatam:

tav imau vai bhagavato harer amsav ihagatau bhara-vyayaya ca bhuvah krsnau yadu-kurudvahau

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

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

Our interpretation of this verse from Srimad Bhagavatam therefore is " Nara and Narayana Rsis appeared within the bodies of Krsna and Arjuna, who took birth in the Yadu and Kuru dynasties just to relieve the burden of the earth."

The following quote from the Agama-sastra explains that Krsna and Arjuna are not expansions of Nara and Narayana Rsis:

arjune tu naravesah krsno narayanah svayam

" Arjuna is an empowered (sakty-avesa)incarnation of Nara Rsi and Lord Krsna is directly the Supreme Personality of Godhead, Lord Narayana."

That Lord Krsna is the original Lord Narayana is confirmed in the prayers of Lord Brahma (S.B. 10.14.14)"

narayanas twam na hi sarva-dehinam

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

TEXT 21

Our critic may then dispute our paribhasa-sutra by saying that because Krsna and Arjuna are equals, Krsna cannot be the source of all incarnations. They say that friendship is a relationship of equals and they quote these words spoken by Sri Krsna to Rukmini-devi (S.B. 10.60.15):

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

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

This is confirmed in the following words spoken by Lord Krsna to Arjuna in the Visnu-dharma Purana:

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

TEXT 22

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

TEXT 23

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

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

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

TEXT 24

The critic of our paribhasa-sutra may push forward the following statement of Gargacarya (S.B. 10.819):

narayana-samo gunaih

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

TEXT 25

Our beginning statement (that Sri Krsna is the Original Personality of Godhead) is also confirmed in the account of Krsna in the Eighty-ninth Chapter of the Tenth Canto of Srimad Bhagavatam.

TEXT 26

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

TEXT 27

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

saksad upadesas tu srutih

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

TEXT 28

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

nirapeksa-rava srutih

" The statements of the Sruti-sastra are the supreme independent authority."

TEXT 29

The Mimamsa-darsanam (3.3.14) explains: " Scriptural instructions are more authoritative than the logical arguments known as linga, vakya, prakarana and sthana and these logical arguments are more authoritative than conclusions drawn from historical accounts." The statement of our paribhasa-sutra (Krsnas tu bhagavan svayam) that Krsna is the original form of the Supreme Personality of Godhead appears to contradict the Bhuma-purusa's assertion (S.B. 10.89): " O Krsna and Arjuna, you are both My plenary expansions". The first statement is in the context of a philosophical discussion and the second in the context of an historical narration. For this reason, according to the description given in the Mimamsa-darsanam, the former statement is more authoritative than the second.

TEXT 30

These words of the Bhuma-purusa are not to be taken very seriously for the following reasons: 1. Sri Krsna, who is omniscient, did not begin His conversation with the Bhuma-purusa by offering respectful prayers, as is customary when one approaches a spiritual superior to receive instruction from him, 2. The Bhuma-purusa's statement is contradicted by His activity of stealing the brahmana's sons just to get the audience of Sri Krsna. (The Bhuma-purusa said: "I have taken away the brahmana's sons because I am so eager to see You.") 3. The statement of Suta Goswami in the beginning of Srimad Bhagavatam and the instructions of many other exalted speakers in the Bhagavatam clearly contradict the statement of the Bhuma-purusa's assertion is followed by other statements that contradict it.

TEXT 31

Even though Sri Krsna is the Original Personality of Godhead, He indulgently accepts the Bhuma-purusa's indentification of Him as an incarnation of Narayana Rsi, Sri Krsna will

soon reveal that He is actually the Original Godhead, the origin and resting place of the innumerable incarnations of Godhead. The followers of Sripada Ramanujacarya accept that the Original Personality of Godhead is Narayana and Sri Krsna is and incarnation of the purusa-avatara Karanarnavasayi Visnu. They quote the verse "yuvam nara-narayanav rsi dharmam acaratam" (My dear Krsna and Arjuna, You are both incarnations of Nara-Narayana Rsis, who formerly performed exemplary activities for spiritual progress) and the verse "tvarayetam anti me" (O Krsna and Arjuna, please quickly come to Me) to support their views, although the actual meaning of the Vedic literatures refutes their conclusion.

TEXT 32

The followers of Ramanujacaraya cling to their imperfect conclusion that Krsna and Arjuna are incarnations of Nara-Narayana Rsi and the Bhuma-purusa, even though this view is not supported in any other Vedic literature. Our conclusion is different from theirs.

TEXT 33

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

TEXT 34

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

the verses of Bhagavatam.

TEXT 35

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

TEXT 36

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

TEXT 37

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

TEXT 38

The critic of our paribhasa-sutra may protest: Krsna approached the Bhuma-purusa with great reverence and devotion. Certainly this shows that Krsna is a subordinate expansion of the Bhuma-purusa and not the Original Form of the Personality of Godhead. To this objection I reply: In His earthly pastimes, Sri Krsna played the role of a human being and offered respects to Siva, Narada and others. This polite decorum on Sri Krsna's part does not disprove His actual status as the Original Personality of Godhead. In this pastime and other pastimes also, we may clearly observe that Sri Krsna is supremely independent and may do whatever He likes. Krsna's supreme independence in these circumstances sufficiently refutes this objection offered by our critics.

TEXT 39

It may appear that the statement of our paribhasa-sutra and the statement of the Bhuma-purusa contradict each other, but actually they do not. This may be seen from the following explanation: Even though Sri Krsna is the Original Personality of Personality, in order to bewilder the residents of Vrajabhumi during the worship of Govardhana Hill, He manifested and expansion of His own transcendental form and then along with the residents of Vraja, offered respectful obeisances to this expanded form of Himself. In this way, even though Krsna is the Original Personality of Godhead, He offered respectful obeisances to His own expansion, as a part of His transcendental pastimes. In the same way, Lord Krsna desired to amaze and bewilder His friend Arjuna and to do this, in His expansion as the Bhuma-purusa, the Lord removed the brahmana's sons, took Arjuna to the Bhuma-purusa's palace and appearing full of awe and wonder, offered respectful obeisances to His own expanded form of the Bhuma-purusa in the company of Arjuna. Offering obeisances to His expansion, Lord Krsna addressed Him with great respect.

TEXT 40

Offering obeisances to His expansion during the worship of Govardhana Hill, Sri Krsna said (S.B. 10.24.36):

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

In the same way the Lord offered His respects to His Bhuma-purusa expansion. This is recorded in the following words of (S.B. 10.89.57):

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

TEXT 41

We may also note the following words spoken by Sri Krsna and recorded in the scripture Hari-vamsa. When Krsna and Arjuna had penetrated the coverings of the material universe, they saw the dazzling Brahman effulgence emanating from the spiritual body of the Bhuma-purusa. At that time Krsna informed Arjuna (Visnu-parva 114.9):

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

By identifying the Bhuma-purusa's effulgence as His own, Lord Krsna affirms that the Bhuma-purusa is an expansion of Lord Krsna.

TEXT 42

Someone may protest: Krsna Himself addresses the Bhuma-purusas (S.B. 10.89.54) as "purusottamam" (superior to the best of persons). This clearly indicates that the Bhuma-purusa and not Krsna, is the Original Form of the Personality of Godhead. To this objection I reply: In the word "purusottamottama" the word "uttama" means "superior". Therefore "purusa-uttama" refers to the all-pervading Supersoul expansion of the Personality of Godhead. Superior ("uttama") to the Supersoul expansion is the Bhuma-purusa, who is the prabhava expansion of the Original Personality of Godhead. From this reason the Bhuma-purusa is addressed as "purusottamottama". By itself this word does not at all establish that the Bhuma-purusa is the Original Personality of Godhead.

TEXT 43

Now let us consider the statement of the Bhuma-purusa (S.B. 10.89.58) that some critics think opposes the premise of our paribhasa-sutra (krsnas tu bhagavan svayam). The verse is:

dvijatmaja me yuvayor didrksuna mayopanita bhuvi dharma-guptaye kalavatirnav avaner bharasurann hatveha bhuyas tvarayetam anti me

The proper interpretation of this verse is:

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

TEXT 44

An explanation of these words follows: In the Bhuma-purusa's first statement we may note the following definitions of words: "yuvayoh" means of You two, "didrksuna maya" means by Me, who was desiring to see", "me" means My, "bhuvi" means abode and "upanitah" means taken away.

TEXT 45

In the Bhuma-purusa's second statement, He addresses Krsna and Arjuna as "kalavatirnau". In this compound word, the word "kala" means expansions and the phrase "along with" is understood. In this way the word is a "madhya-pada-lopi-samasa" and it means - O Supreme Lord, who has descended along with all Your visnu-tattva expansions". Because the material world is an expansion of the Supreme Lord's energy,

the word "kala" may also be interpreted to mean in the material world. In this interpretation the word "kalavatirnau" means O Lord who has descended to this material world. That the material world is an expansion of Lord Krsna's energy is confirmed in the Purusa-sukta prayers: "pado 'sya visva-bhutani" (The material world is one quarter part of the energy of the Supreme Personality of Godhead). The word "bhuyah" means again.

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

TEXT 46

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

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

TEXT 47

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

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

TEXT 48

Someone may quote the following verse (S.B. 10.89.59)

purna-kamav api yuvam nara-narayanav rsi dharmam acaratam sthityai rsabhau loka-sangraham

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

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

TEXT 49

In this verse the Bhuma-purusa glorifies Krsna and Arjuna, who are always engaged in furthering the well-being of all living entities. Using the word "rsabhau", the Bhuma-purusa addresses the Original Personality of Godhead (Krsna), the origin of all the incarnations of Godhead. With this word the Bhuma-purusa also addresses Sri Krsna's intimate friend Arjuna. The Bhuma-purusa explains that Sri Krsna and Arjuna formerly appeared among those engaged in spiritual activities as Their partial incarnations Nara and Narayana Rsi to benefit the entire world by preaching the principles of actual religious life. That Narayana Rsi is an expansion of the Original Godhead, Lord Krsna, is confirmed by Lord Krsna Himself in the Bhagavatam 11th Canto, where Lord Krsna says: " narayano muninam ca (Among the sages I incarnate as Narayana Rsi)". Because Krsna and Arjuna had formerly appeared as Nara and Narayana Rsis for the benefit of all living entities, the Bhuma-purusa was convinced that They were the best of all saintly persons. For this reason the Bhuma-purusa stole the brahmana's sons, confident that Krsna and Arjuna would come to rescue them.

TEXT 50

This is also described in the Hari-vamsa (Visnu-parva 114.8), where Lord Krsna says:

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

TEXT 51

In this conTEXT we may note that the word "acaratam" in the previously quoted statement of the Bhuma-purusa is a present active participate in the genetive plural ("of

those who are engaged in activities"). By identifying Sri Krsna as the best of those engaged in spiritual activities, the Bhuma-purusa has declared that Krsna is superior to everyone, including the Bhuma-purusa Himself. This fact will be confirmed in a quote from the Mrtunjaya Tantra to appear later in this book and it is also confirmed in the following quote from (S.B. 10.89.62):

TEXT 52

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

TEXT 53

We may note in this connection that this verse does not say "The opulences of the various incarnations of Godhead are manifest by the mercy of the Bhuma-purusa." In this commentary, Sridhara Swami nicely explains the purport of this chapter of Bhagavatam by saying:

" In order to establish that Sri Krsna is the Original Personality of Godhead (bhagavan), Sukudeva Goswami has spoken this account of the visit to the Bhuma-purusa."

TEXT 54 Leaving the sphere of Bhagavatam, the critic of our paribhasa-sutra may push forward quotes from other Vedic literatures in an attempt to refute our statement that Krsna is the Original Personality of Godhead. In the following section of this essay, we will present the proper explanations of all these verses.

TEXT 55

For example, our critic may quote the following verse from Visnu Purana (5.1.59):

ujjaharatmanah kesau sita-krsnau maha-mune

Our critic may interpret this verse to mean:

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

TEXT 56

Our critic may also quote the following verses from the Mahabharata: " Lord Visnu snatched two hairs, one white and one black, from His head; These two hairs entered the wombs of Rohini and Devaki, members of the Krsna was born of Devaki. Thus Balarama

appeared from the first hair and Krsna appeared from the second hair."

TEXT 57

In his commentary on the verse which begins "bhumeh suretara-varutha" (S.B. 2.7.26), Sridhara Swami gives the proper explanation of these passages from the Visnu Purana and Mahabharata:

" Sometimes in the Vedic literatures Krsna and Balarama are described as white and black "kesas". In this conTEXT the word "kesa" does not mean hair, but it is used in the sense of splendor. The phrase "sita-krsna-kesau" means Balarama and Krsna who have beautiful white and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changeless Supreme Person.

"The Visnu Purana explains: "ujjaharatmanah kesau" This phrase means: The forms as Balarama and Krsna, relieved the burden of the earth. If one tries to interpret the word "kesa" in these passages as hair and contends that Balarama and Krsna are incarnations of two of Lord Visnu's hairs, he will contradict the clear statements of many verses in the Vedic literatures and he will especially contradict the authoritative statement of the verse "krsna's tu bhagavan svayam" (Sri Krsna is the Original Personality of Godhead) found in (S.B. 1.3.28)"

TEXT 58

Even if one insists that the word "kesa" must mean hair and cannot mean anything else, it is not at all necessary that one interpret that Balarama and Krsna are incarnations of Visnu. One may also interpret that Vasudeva and Sankarsana are incarnations of a black and white hair from the head of Lord Krsna. Understood in this way, we may conceive of the following conversation between Lord Krsna and the demigods, in order to properly understand these two quotes from the Visnu Purana and Mahabharata. Lord Krsna may have said to the demigods:

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

TEXT 59

The statement "ujjaharatmanah kesau" is explained by Bopadeva Goswami in his commentary "muktaphala-tika" : The word "kesau" consists of the two words "ka" and "isau". "Ka" means "blissful" and "isau" means the two Personalities of Godhead. In the

phrase "sita-krsna-kesau" the word "sita" is a name of Balarama. This phrase therefore means: Balarama and Krsna who are the two blissful Personalities of Godhead.

The interpretation that these words mean Balarama and Krsna are incarnations of two hairs of Lord Visnu is not correct, for it is contradicted by the following explanation found in the Hari-vamsa:

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

TEXT 60

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

TEXT 61

In the descriptions of Krsna and Balarama's descent to this material world, we generally do not find any mention of the word "kesa" to describe them. In the following quote from the Nrsimha Purana, They are described as "sita-krsna" (white and black), without any use of the word "kesa" which our critics are so eager to interpret as hair.

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

TEXT 62

Someone may object: Very well, then, we shall accept that the work "kesa" means expansion and the "kesavatara" simply is an explanation of how Krsna is an expansion of Visnu. To this I reply: No. This should not be concluded. Krsna is the Original Personality of Godhead (adi-purusa), full of all transcendental potencies.

Another objection may be raised: Krsna, Visnu and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures.

Why are you so eager to say the Krsna is the original form and Visnu is the considered equal, without any distinction.

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

TEXT 63

This is confirmed in the following verse from the Mahabharata:

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

TEXT 64

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

TEXT 65

That Krsna is beyond the influence of time is confirmed in the following statement by the residents of Dvaraka-puri (S.B. 1.11.6)

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

TEXT 66

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

TEXT 67

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

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

The author's intention in this passage was to emphasize the untrue story.

TEXT 68

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

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

TEXT 69

Statements in the Saivite Puranas should not be accepted unless they are corroborated by the Vaisnava Puranas. This is confirmed in the Saivite Puranas (Skanda Purana) where Lord Siva says to Karttikeya:

" Statements in the Saivite Puranas should be accepted only if they are confirmed in the Vaisnava Puranas."

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

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

One should not therefore rely on the impure statements of the Saivite Puranas.

TEXT 70

The inferiority of the Saivite Puranas is confirmed in the Uttara Khanda of the Padma Purana, which explains that the Saivite Puranas are intened for those in the mode of ignorance. The Matsya Purana also confirms that the Saivite Puranas are full of faulty and ignorant conclusions.

TEXT 71

Without understanding the Bhagavatam, one cannot properly understand the philosophy of spiritual life. An example of this Romaharsana had not properly understood the exalted position of Lord Balarama. Because of an offense to Lord Balarama, Romaharsana was killed by the Lord. From this we may understand the importance of Bhagavatam. Without reference to the Bhagavatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may someones even become recorded in the Puranas, is confirmed in the following statement of (S.B. 10.77.30):

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

From this we may understand supreme authoritiy of Srimad-Bhagavatam. Any scriptural explanation that contradicts the version of the Bhagavatam should be rejected.

TEXT 72

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

" By performing the karma-kanda rituals of the Vedas one becomes ruined." Chandogya Upanisad 8.1.6

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

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

" They who are learned are not inclined to accept the statements of one who contradicts himself." (S.B. 10.77.30)

TEXT 73

Suta Goswami speaks the following verse to reconcile this apparent contradiction in the statements of the scriptures (Mahabharata, Udyogaparva):

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

TEXT 74

Also, in the story of Candra-kalankapatti-karana in the Prabhasa-khanda of the Skanda Purana, in the description of Lord Krsna's appearance, Krsna is described as Lord Visnu Himself. By using the words "svayam visnuh (Visnu Himself)", the concocted idea that Krsna is an incarnation of Lord Visnu's hair is refuted by Vyasadeva.

TEXT 75

The idea that Krsna is an incarnation of Lord Visnu's hair should not be accepted, for it is thus refuted by Vyasa. Only foolish persons with a childlike mentality will insist that the word "kesa" in the phrase "kesavatara" from the Visnu Purana should be interpreted to mean a hair."

TEXT 76

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

TEXT 77

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

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

TEXT 78

We may also note in this connection that although the word "kesa" is used in the Visnu Purana, it is not used in the many other descriptions of Lord Krsna's appearance found in the Vedic literatures. That the word "kesa" should mean effulgence is supported by Narada Muni's explanation in the Moksa-dharma that the Lord appears in a variety of forms and colors. The explanation of the Visnu Purana that the Lord appears as "sukla-krsna-kesau" or white and black kesas may be understood to mean that the Lord appears in black and white forms. This may be understood to refer to Lord Vasudeva and Lord Sankarsana, or it may also refer to Lord Aniruddha.

TEXT 79

Visnu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Krsna is blackish and therefore the direct expansion of Lord Krsna, which is manifested from His bodily rays, is also blackish - Lord Vasudeva. Because Lord Sankarsana is manifested from Lord Balarama, His complexion is also the same as Lord Balarama;s white.)

The purusa-avatara Lord Aniruddha is described in the (S.B.1.2.23):

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

TEXT 80

That Lord Siva is an expansion of Lord Sankarsana is confirmed in the following prose statement of (S.B. 5.17.16):

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

TEXT 81

Therefore the statement of the Visnu Purana (ujjaharatmanah kesau sita-krsnau maha-mune) should be understood in the following way: The word "atmanah" means from Himself, the word "kesau" means the two incarnations Vasudeva and Sankarsana, who have black and white complexions and the word "ujjahara" means manifested. The entire statement means " The Lord then appeared as Vasudeva and Sankarsana, who have black and white complexions."

TEXT 82

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Visnu Purana, one will be able to know the actual nature of Lord Krsna's appearance in the material world.

TEXT 83

An explanation of the verses from Mahabharata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods prayers recorded in the previous verses.

TEXT 84

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Krsna and Balarama had appeared from Lord Visnu") indicate that in reality Vasudeva and Sankarsana are emanations of Krsna and Balarama.

TEXT 85

An intricate sequence of events is hinted by the use of the phrase "tau capi (the two of them, also,)" in this passage from the Mahabharata. First, Vasudeva and Sankarsana (purusa-incarnations) entered the wombs of Devaki and Rohini. Then, Krsna and Balarama (the original forms of Vasudeva and Sankarsana) entered the wombs of Devaki and Rohini "also". Then, within the womb of Devaki, Vasudeva and Krsna joined to become a single Krsna and within Rohini's womb Sankarsana and Balarama joined to become a single Balarama. In this way the word "api" (also) refers to the joining of Krsna-Vasudeva and Balarama-Sankarsana. In other words, Lord Krsna sent His immediate visnu-tattva expansions into the material world before He personally came and when he personally came, He and His visnu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayor eko balabhadro babhuva" (the two of Them then became one Balarama). 2. "nara-narayano bhavet. harir eva bhaven narah" (Nara-Narayana Rsis joined to become a single Lord Hari).

TEXT 86

Another meaning of this passage from the Mahabharata which explains that Krsna appears as a "kesa" is that "Kesava" is specifically the name of Lord Krsna when He appears as the monarch of Mathura. In this way, the passage from the Mahabharata may be paraphrased: " The original Krsna then appeared in His feature as Kesava (the monarch of Mathura)."

TEXT 87

In the (S.B 2.7.26) Lord Krsna is described as sita-krsna-kesa." This does not mean that Krsna is an incarnation of a black hair from Lord Visnu. The actual explanation of this word is found in the Nrsimha Purana, where the Lord explains : "sita-krsne ca mac-chakti" (I appear in many visnu-tattva forms, which have complexions of white, black and many other colors).

TEXT 88

Because this phrase from the Bhagavatam (sita-krsna-kesah) is somewhat ambiguous, the Bhagavatam should not be considered faulty. The phrase from the Bhagavatam describing Krsna's bewilderment when Salva tricked Him (evam vadanti rajarse) is described as an explanation given by some ages. In other words, although Krsna is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhagavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhagavatam verse (2.7.26) (which describes the "sita-krsna-kesah") as such a partial understanding even though it is recorded in the Bhagavatam.

TEXT 89

Lord Krsna is therefore the Original Personality of Godhead and the phrase "kalaya sita-krsna-kesah" means The Supreme Personality of Godhead, who expands as the white and black purusa-incarnations (Lord Sankarsana and Lord Vasudeva)."

TEXT 90

According to the description of Lord Krsna's advent found in the Hari-vamsa (and quoted in Text 59 of this anuccheda), all the potencies of Lord Narayana are present within the form of Lord Krsna. Actually, all the forms of the Personality of Godhead are present within the original form of Krsna.

TEXT 91

The Padma Purana Uttara-khanda explains:

nrsimha-rama-krsnesu sad-gunya-paripuranam

" The six opulences of wealth, strength, fame, beauty, knowledge and renunciation are fully present in the forms of Lord Nrsimha, Rama and Krsna."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nrsimha-rama-krsnesu" is a dvandva-compound and because the most important word is generally placed at the end of a compound-word, we may conclude that because Krsna is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Visnu Purana, where Maitreya Muni asks Parasara Muni why Jaya and Vijaya, although killed by the hands of Lord Nrsimha, Lord Varaha and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hands of Krsna. To answer this question, Parasara Muni described Lord Krsna's supreme position among all the forms of the Personality of Godhead and His supreme opulence and power.

TEXT 92

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Krsna.

TEXT 93

This is described in the following verses of Bhagavad-gita (16.19-20), where Lord Krsna repeats the word "eva" (certainly) twice to emphasize the point:

TEXT 94

" Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

TEXT 95

" Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

TEXT 96

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertantly serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Krsna reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statments are all confirmed by the explanations spoken by Parasara Mui and recorded in the Visnu Purana.

TEXT 97

When Lord Krsna considered how Putana and other demons had already become liberated, He began to suspect that perhaps Kalanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Krsna, is described by Parsara Muni at the end of his prose description of the Lord's opulence. Parasara said (Visnu Purana 4.15.9):

TEXT 98

" The Supreme Personality of Godhead, Lord Krsna, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him ? "

TEXT 99

The Srimad Bhagavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Krsna. Their liberation was possible only from the hand of Krsna and not from any other form of the Lord.

TEXT 100

Even demons who are killed by Lord Krsna, or who think of Him at the time of death in a spirit of emnity, attain liberation. This is confirmed by Narada Muni in the following verse of S.B. (11.5.48):

"Kings like Sisupala, Paundraka and Salva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Krsna. Thus fixing their minds while engaged in lying down, sitting and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favourable mood ? "

It is also confirmed by Lord Brahma in these words (S.B. 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Kesi, Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Salva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Sambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srnjaya and Kekaya, would all fight vigorously,e either with the Lord Hari directly or with Him under His names of

Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuntha planets."

By His own transcendental potency, Lord Krsna can grant liberation to anyone, regardless of how they think of Him. It is only Lord Krsna who will always grant liberation to the demons killed by Him. If one is thinking of Lord Krsna, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other from of the Lord at the time of death, lhe may not necessarily become liberated. For example, the demon Vena was unabel to think of the form of Sri Krsna at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditated on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Sri Krsna.

TEXT 101

Because libration is attainable even for one who remebers the form of Sri Krsna, even in a spirit of animosity, i is said in the Srimad-Bhagavatam (7.1.33)

"Therefore one must somehow think of Krsna, whether in a friendly way, or inimically."

TEXT 102

From lthese statements we may conslude that Lord Krsna is the maser of the most wonderful transcendental potency.

TEXT 103

By answering all objections and by giving the proper interpretation of thoe scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Krsna is the Original Form of the Personality of Godhead.

TEXT 104

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion. To this I reply: In the Vedanta-sutra and other Vedic literatures many lengthy arfuments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Krsna Himself, for he describes Himself as the ultimate fmeaning of all the Vedic literatures in the following words (Srimad-Bhagavatam 11.21.42-43):

TEXT 105

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculationg about Me."

Sarva samvadini Comment That Lord Krsna is not an incarnation of one of Lord Visnu's hairs , but is directly the original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-vamsa: "The Supreme Personality of Godhead,Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahma, Siva,and Visnu, the magnanimous Supreme Lord appeared within the home of Maharaj Vasudeva."

Kṛṣṇa · Sanskrit §29 · English §30

[२९]

तद् एवं श्री-कृष्णो भगवान् पुरुषस् तु सर्वान्तर्यामित्वात् परमात्मेति निर्धारितम् । तत्राशङ्क्यते - नन्व् इदम् एकम् अंशित्व-प्रतिपादकं वाक्यम् अंशत्व-प्रतिपादक-बहु-वाक्य-विरोधे गुण-वादः स्यात् । अत्रोच्यते तानि किं श्री-भागवतीयानि परकीयाणि वा । आद्ये जन्म-गुह्याध्यायो ह्य् अयं सर्व-भगवद्-अवतार-वाक्यानां सूत्रं सूचकत्वात् प्राथमिक-पाठात् तैर् उत्तरत्र तस्यैव विवरणाच् च । तत्र चैते चांश-कलाः पुंस इति परिभाषेति । अवतार-वाक्येषु अन्यान् पुरुषांशत्वेन जानीयात् । कृष्णस् तु स्वयं भगवत्त्वेनेति प्रतिज्ञाकारेण ग्रन्थार्थ-निर्णायकत्वात् । तद् उक्तं - अनियमे नियम-कारिणी परिभाषा इति ।

अथ परिभाषा च सकृद् एव पठ्यते शास्त्रे न त्व् अभ्यासेन । [वृ. अद्द्स्: यथा प्रतिषेधे परं कार्यम् इति ।] ततश् च वाक्यानां कोटिर् अप्य् एकेनैवामुना शासनीया भवेद् इति नास्य गुणवादत्वं प्रत्युतैतद् विरुद्धायमानानाम् एतद् अनुगुणार्थम् एव वैदुषी । न च परिभाषिकत्वात् तच्-छास्त्र एव स व्यवहारो ज्ञेयः । न सर्वत्रेति गौणत्वम् आशङ्क्यम् । परमार्थ-वस्तु-परत्वाच् छ्री-भागवतस्य (पगे १०) तत्राप्य् आर्थिकत्वाच् च तस्याः परिभाषायाः ।

किं च - प्रतिज्ञा-वाक्य-मात्रस्य च दृश्यते परत्रापि नाना- वाक्यान्तरोपमर्दकत्वम् । यथाकाशस्यानुत्पत्ति-श्रुतिः प्राणानां च तच्- छ्रुतिः स्व-विरोधिनी नान्या श्रुतिश् च आत्मनि विज्ञाते सर्वम् इदं विज्ञातं भवति [बौ ४.५.६] इदं सर्वं यद् अयम् आत्मा [बौ २.४.६] इत्य् आदिनोपमर्द्यते । अतएव स्वामि-प्रभृतिभिर् अप्य् एतद् एव वाक्यं तत्-तद्- विरोध-निरासाय भूयो भूय एव दर्शितम् ।

तद् एवं श्री-भागवत-मते सिद्धे च तस्य वाक्यस्य बलवत्तमत्वे श्री- भागवतस्य सर्व-शास्त्रोपमर्दकत्वेन प्रथमे सन्दर्भे प्रतिपन्नत्वात् अस्मिन्न् एव प्रतिपत्स्यमानत्वाच् च परकीयाणाम् अप्य् एतद् आनुगुण्यम् एव विद्वज्-जन-दृष्टम् । यथा राज्ञः शासनं तथैव हि तद्-अनुचराणाम् अपीति । तत्र श्री-भागवतीयानि वाक्यानि तद्-अनुगतार्थतया दर्श्यन्ते । तत्रांशेनावतीर्णस्य [भ्प् १०.१.२] इत्य् अंशेन बलदेवेन सह इत्य् अर्थः । कलाभ्यां नितरां हरेः [भ्प् १०.२०.४८] इति हरेः कला पृथ्वी, आभ्यां राम- कृष्णाभ्याम् इति ।

दिष्ट्याम्ब ते कुक्षि-गतः परः पुमान् अंशेन साक्षाद् भगवान् भवाय नः ॥ [भ्प् १०.२.४१]

इत्य् अत्र यो मत्स्यादि-रूपेणांशेनैव पूर्वं नोऽस्माकं भवायाभूत् हे अम्ब स तु साक्षात् स्वयम् एव तव

कुक्षि-गतोऽस्तीति । ततो जगन्-मङ्गलम् अच्युतांशम् [भ्प् १०.२.१८] इति तु सप्तम्य्-अन्य-पदार्थो बहुव्रीहिः । तस्मिन्न् अंशिन्य् अवतरति तेषाम् अंशानाम् अप्य् अत्र प्रवेशस्य व्याख्यास्यमानत्वात् । पूर्णत्वेनैव तत्र सर्वात्मकम् आत्म-भूतम् इत्य् उक्तम् । तथा च नातिविद्वज्-जन-वाक्ये -

एतौ भगवतः साक्षाद् धरेर् नारायणस्य हि । अवतीर्णाव् इहांशेन वसुदेवस्य वेश्मनि ॥ [भ्प् १०.४३.२३]

इत्य् अत्रापि सरस्वती-प्रेरिततया अंशेन सर्वांशेन सहैवेत्य् अर्थः । एवम् एव

ताव् इमौ वै भगवतो हरेर् अंशाव् इहागतौ । भार-व्ययाय च भुवः कृष्णौ यदु-कुरूद्वहौ ॥ [भ्प् ४.१.५९]

इत्य् अत्र आगताव् इति कर्तरि निष्ठा । कृष्णाव् इति कर्मणि द्वितीया । ततश् च भगवतो नानावतार-बीजस्य हरेः पुरुषस्य ताव् इमौ नर-नारायणाख्यौ अंशौ कर्तृ-भूतौ कृष्णौ कृष्णार्जुनौ कर्म-भूताव् आगतवन्तौ तयोः प्रविष्टवन्ताव् इत्य् अर्थः । कीदृशौ कृष्णौ ? भुवो भार-व्ययाय । च-काराद् भक्त-सुखद-नाना-लीलान्तराय च । यदु-कुरूद्वहौ यदु-कुरु- वंशयोर् अवतीर्णाव् इत्य् अर्थः । अर्जुने तु नरावेशः कृष्णो नारायणः स्वयम् इत्य् आगम-वाक्यं श्रीमद्-अर्जुने नर-प्रवेशापेक्षया । यस् तु स्वयम् अनन्य-सिद्धो नारायणो नारायणस् त्वं न हि सर्व-देहिनाम् [भ्प् १०.१४.१४] इत्य् आदिना दर्शितः । स पुनः कृष्ण इत्य् अर्थान्तरापेक्षया मन्तव्यम् । ययोर् एव समं वीपर्यम् [भ्प् १०.६०.१५] इत्य् आदि न्यायात् । तथा विष्णु-धर्मे --

यस् त्वां वेत्ति स मां वेत्ति यस् त्वाम् अनु स माम् अनु । अभेदेनात्मनो वेद्मि त्वाम् अहं पाण्डु-नन्दन ॥ इति ।

तं प्रति श्री-भगवद्-वाक्याच् चार्जुनस्यापि श्री-कृष्ण-सखत्वेन नारायण- सखान् नरात् पूर्णत्वात् तत्र प्रवेशः समुचित एव । कुत्रचिच् चांशादि-शब्द- प्रयोगः - नाहं प्रकाशः सर्वस्य योग-माया-समावृतः [गीता ७.१५] इति श्री- गीतोपनिषद्-दिशा पूर्णस्यापि साधारण-जने खण्डांश-प्रकाशात् (पगे ११) तत्-प्रतीताव् एवांश इवांश इति ज्ञेयम् । नारायण-समो गुणैः [भ्प् १०.८.१९] इत्य् अत्रापि नारायणः परव्योमाधिप एव गुणैः समो यस्येत्य् एव गर्गाभिप्रायः । तद् एवं महा-काल-पुराख्यानेऽपि प्रतिज्ञा-वाक्यम् इदम् अधिकुर्यात् । किं च शास्त्रं हि शासनात्मकम् । शासनं चोपदेशः । स च द्विधा साक्षाद् अर्थान्तर-द्वारा च । साक्षाद्-उपदेशस् तु श्रुतिर् इति परिभाष्यते । साक्षात्त्वं चात्र निरपेक्षत्वम् उच्यते । तद् उक्तं निरपेक्ष- रवा श्रुतिर् इति । तथा च सति श्रुति-लिङ्ग-वाक्य-प्रकरण-स्थान-समाख्यानां समवाये पारदौर्बल्यम् अर्थ-विप्रकर्षात् [जैमिनी-सूत्र ३.३.१४] इत्य् उक्तानुसारेण चरमस्य पूर्वापेक्षया दूर-प्रतीत्य्-अर्थत्वे कृष्णस् तु भगवान् स्वयम् इति श्री-शौनकं प्रति श्री-सूतस्य

साक्षाद्-उपदेशेन इतिहास-द्वारोपदेशो बाध्यते । न च मे कलावतीर्णो [भ्प् १०.८९.५८] इति च महाकाल-पुराधिप एव श्री-कृष्णं साक्षाद् एवोपदिष्टवान् इति वाच्यम् । श्री- कृष्णस्य सार्वज्ञ्याव्यभिचारेण वक्तृ-श्रोतृ-भाव-पूर्वक- सङ्गमाप्रस्तावेन द्विजात्मजा मे युवयोर् दिदृक्षुणा [भ्प् १०.८९.५८] इति कार्यान्तर-तात्पर्य-दर्शनेन च । तस्यैतन् महा-पुराणस्य च तत्त्वोपदेष्टृ-सूतादिवत् तद्-उपदेशे तात्पर्याभावाद् वक्ष्यमाणार्थान्तर एव नैकट्येन पद-सम्बन्धाच् च ।

किं च भवतु वा तुष्यतु न्यायेन श्री-कृष्णस्य तम् अपेक्ष्यापूर्णत्वम्, तथापि सर्वेषाम् अप्य् अवताराणां नित्यम् एव स्वस्थत्वेन दर्शयिष्यमाणत्वात् केषांचिन् मते तु स्वयं पुरुषत्वेऽपि स्वतन्त्र- स्थितित्वात् । युवां नर-नारायणाव् ऋषी [भ्प् १०.८९.५९] इति, त्वरयेताम् अन्ति मे [भ्प् १०.८९.५९] इति च तत्-तद्-अर्थत्वे विरुध्येत । अस्तु तावद् अस्माकम् अन्या वार्ता, न च कुत्रापि महाकालोऽयम् अंशेन तत्-तद्-रूपेणावतीर्ण इत्य् उपख्यायते वा । ततश् चाप्रसिद्ध-कल्पना प्रसज्जते । तत्रैव च त्वरयेतम् अन्ति मे इति युवां नर-नारायणाव् ऋषी धर्मम् आचरताम् इत्य् आदेश-द्वयस्य पारस्परिक-विरोधः स्फुट एव ।

किं च, यदि तस्य ताव् अंशाव् अभविष्यतां तर्हि कर-तल-मणिवत् सदा सर्वम् एव पश्यन्न् असौ ताव् अपि दूरतोऽपि पश्यन्न् एवाभविष्यत् । तच् च युवयोर् दिदृक्षुणेति तद्-वाक्येन व्यभिचारितम् । यदि स्वयम् एव श्री-कृष्णस् तत्-तद्- रूपाव् आत्मानौ दर्शयति तदैव तेन तौ दृश्येयाताम् इत्य् आनीतं च । तथा च सति, तयोर् दृश्यत्वाभावाद् अंशत्वं नोपपद्यते । तस्माद् अप्य् अधिक- शक्तित्वेन प्रत्युत पूर्णत्वम् एवोपपद्यते ।

एवम् अपि यत् त्व् अर्जुनस्य तज्-ज्योतिः-प्रताडिताक्षत्वं तद्-दर्शन-जात- साध्वसत्वं च जातं तत्र स्वयम् एव भगवता तत्-तल्-लीला-रसौपयिक- मात्र-शक्तेः प्रकाशनाद् अन्यस्याः स्थिताया अपि कुण्ठनान् न विरुद्धम् । दृश्यते च स्वस्यापि क्वचिद् युद्धे प्राकृताद् अपि पराभवादिकम् । यथात्रैव तावत् स्वयम् एव वैकुण्ठाद् आगतानाम् अप्य् अश्वानां प्राकृत-तमसा भ्रष्ट-गतित्वम् । तद् एवम् एव श्री-कृष्णस्य तस्मिन् भक्ति-भर- दर्शनेनाप्य् अन्यथा न मन्तव्यम् । श्री-रुद्रादौ श्री-नारदादौ च तथा दर्शनात् ।

एवम् अत्र परत्र वा तदीय-लीलायां तु पूर्व-पक्षो नास्ति तस्य स्वराचरणत्वात् । अतस् तदीय-तात्पर्य-(पगे १२)-शब्दोत्थाव् अर्थाव् एवम् एव दृश्येते । तत्-तात्पर्योत्थो यथासौ श्री-कृष्णः स्वयं भगवान् अपि यथा गोवर्धन-मख-लीलायां श्री-गोप-गण-विस्मापन-कौतुकाय काञ्चिन् निजां दिव्य-मूर्तिं प्रदर्शयन् तैः समम् आत्मनैवात्मानं नमश्चक्रे । तथैवार्जुन-विस्मापन-कौतुकाय महाकाल-रूपेणैवात्मना द्विज- बालकान् हारयित्वा पथि च तं तं चमत्कारम् अनुभाव्य महाकाल-पुरे च

तां काम् अपि निजां महाकालाख्यं दिव्य-मूर्तिं दर्शयित्वा तेन समं तद्-रूपम् आत्मानं नमश्चक्रे । तद्-रूपेणैव सार्जुनम् आत्मानं तथा बभाषे च । तद् उक्तं - तस्मै नमो व्रज-जनैः सह-चक्रेऽत्मनात्मनै [भ्प् १०.२४.३६] इतिवत् । अत्रापि बबन्ध आत्मानम् अनन्तम् अच्युतः [भ्प् १०.८९.३१] इति । अतएव हरिवंशे तत्-समीप-ज्योतिर् उद्दिश्य चार्जुनं प्रति श्री- कृष्णेनोक्तं मत्-तेजस् तत् सनातनम् [ह्व् २.११४.९] इति ।

अथ शब्दोत्थोऽप्य् अर्थो यथा तत्र श्री-महाकालम् उद्दिश्य पुरुषोत्तमोत्तमम् [भ्प् १०.८९.५४] इति विशेषणस्यार्थः । पुरुषो जीवस् तस्माद् उत्तमस् तद्-अन्तर्यामी तस्माद् उत्तमं भगवत्-प्रभाव-रूप-महाकाल- शक्ति-मयं तम् इति ।

अथ श्री-महाकाल-वाक्यस्य -

द्विजात्मजा मे युवयोर् दिदृक्षुणा मयोपनीता भुवि धर्म-गुप्तये । कलावतीर्णाव् अवनेर् भरासुरान् हत्वेह भूयस् त्वरयेतम् अन्ति मे ॥ [भ्प् १०.८९.५९]

इत्य् अस्य युवयोर् युवां दिदृक्षुणा मया द्विज-पुत्रा मे मम भुवि धाम्नि उपनीता आनीता इत्य् एकं वाक्यम् । वाक्यान्तरम् आह हे धर्म-गुप्तये कलावतीर्णौ कला अंशास् तद्-युक्ताव् अवतीर्णौ मध्यम-पद-लोपी समासः । कलायाम् अंश-लक्षणे मायिक-प्रपञ्चेऽवतीर्णौ वा पादोऽस्य विश्वा भूतानि [र्व् १०.९०.३] इति श्रुतेः । भूयः पुनर् अपि अवैशिष्टान् अवनेर् भरासुरान् हत्वा मे मम अन्ति समीपाय समीपम् आगमयितुं युवां त्वरयेतं त्वरतम् । अत्र प्रस्थाप्य तान् मोचयतम् इत्य् अर्थः । तद्-धतानां मुक्ति-प्रसिद्धेः । महाकाल-ज्योतिर् एव मुक्ताः प्रविशन्तीति ब्रह्म- तेजोमयं दिव्यं महद् यद् दृष्टवान् असि [ह्व् २.११४.९] इति श्री-हरिवंशोक्तेश् च । त्वरयेतम् इति प्रार्थनायां हेतु-णिज्-अन्तस्य लिङि रूपं अन्तीत्य्-अव्ययाच् चतुर्थ्यां लुक्, चतुर्थी च एधोभ्यो व्रजतीतिवत् क्रियार्थोपपस्य च कर्मणि स्थानिनः [पाण् २.३.१४] इति स्मरणात् । कटं कृत्वा प्रस्थापयतीतिवद् उभयोर् एकेनैव कर्मणान्वयः । तस्माद् एक एवार्थः स्पष्टम् अकष्टो भवति । अर्थान्तरे तु सम्भवत्य् एक-पदत्वे पद-च्छेदः कष्टाय कल्प्यते ।

तथा -- पूर्ण-कामाव् अपि युवां नर-नारायणाव् ऋषी । धर्मम् आचरतां स्थित्यै ऋषभौ लोक-सङ्ग्रहम् ॥ [भ्प् १०.८९.६०]

इत्य् अस्य न केवलम् एतद्-रूपेणैव युवां लोक-हिताय प्रवृत्तौ । अपि वैभवान्तरेणापीति स्तौति पूर्णेति । स्वयं भगवत्त्वेन तत्-सखत्वेन च ऋषभौ सर्वावतारावतारि-श्रेष्ठाव् अपि (पगे १३) पूर्ण-कामाव् अपि स्थित्यै लोक-रक्षणाय लोक-सङ्ग्रहं लोकेषु तत्-तद्-धर्म-प्रचार-हेतुकं धर्मम् आचरतां कुर्वतां मध्ये

युवां नर-नारायणाव् ऋषी इत्य् अनयोर् अल्पांशत्वेन विभूतिवन् निर्देशः । उक्तं चैकादशे श्री-भगवता विभूति- कथन एव नारायणो मुनीनां च [भ्प् ११.१६.२५] इति । धार्मिक-मौलित्वाद् द्विज-पुत्रार्थम् अवश्यम् एष्यथ इत्य् अत एव मया तथा व्यवसितम् इति भावः । तथा च हरिवंशे श्री-कृष्ण-वाक्यम् --

मद्-दर्शनार्थं ते बाला हृतास् तेन महात्मना । विप्रार्थम् एष्यते कृष्णो नागच्छेद् अन्यथा त्व् इह ॥ [ह्व् २.११४.८]

अत्राचरतम् इत्य् अर्थे आचरताम् इति प्रसिद्धम् इत्य् अतश् च तथा न व्याख्यातम् । तस्मान् महाकालतोऽपि श्री-कृष्णस्यैवाधिक्यं सिद्धम् । तद् एतन् महिमानुरूपम् एवोक्तं -

निशाम्य वैष्णवं धाम पार्थः परम-विस्मितः । यत् किञ्चित् पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥ [भ्प् १०.८९.६३]

अत्र महाकालानुभावितम् इति तु नोक्तम् । एवम् एव स चेतिक्षणो भगवान् श्री-कृष्ण एवेति दर्शयितुम् आख्यानान्तरम् आह एकदा [भ्प् १०.८९.२१] इति । श्री- स्वामि-लिखितैतत्-प्रकरण-चूर्णिकापि सुसङ्गता भवति ।

अथ परकीयाण्य् अपि विरुद्धायमानानि वाक्यानि तद्-अनुगतार्थतया दृश्यन्ते । तत्र श्री-विष्णु-पुराणे उज्जहारात्मनः केशौ सित-कृष्णौ महा- मुने [विप् ५.१.५९] इति । महाभारते [१.१८९.३१-३२] -

स चापि केशौ हरिर् उद्बर्ह शुक्लम् एकम् अपरं चापि कृष्णम् । तौ चापि केशौ विशतां यदूनां कुले स्त्रियो रोहिणीं देवकीं च ।

तयोर् एको बलभद्रो बभूव योऽसौ श्वेतस् तस्य देवस्य केशः । कृष्णो द्वितीयः केशवः सम्बभूव केशो योऽसौ वर्णतः कृष्ण उक्तः ॥ इति ॥[*एन्द्नोते #१]

अत्र तात्पर्यं स्वामिभिर् इत्थं विवृतं -- भूमेः सुरेतर-वरूथ [भ्प् २.७.२६] इत्य् आदि-पद्ये । सित-कृष्ण-केश इत्य् अत्र सित-कृष्ण-केशत्वं शोभैव न तु वयः-परिणाम-कृतम् अविकारित्वात् । यच् च उज्जहारात्मनः केशाव् इत्य् आदि तत् तु न केश-मात्रावताराभिप्रायं किन्तु भू-भारावतारण-रूपं कार्यं कियद् एतद् आत्म-केशौ एव तत् कर्तुं शक्ताव् इति द्योतनार्थं राम-कृष्णयोर् वर्ण-सूचनार्थं च केशोद्धरणम् इति गम्यते । कृष्णस् तु भगवान् स्वयम् इत्य् एतद् विरोधनाच् चेति । इदम् अप्य् अत्र तात्पर्यं सम्भवति ।

ननु देवाः किमर्थं माम् एवातारयितुं भवद्भिर् आगृह्यते अनिरुद्धाख्य-पुरुष-प्रकाश-विशेषस्य क्षीरोद-श्वेतद्वीप-धाम्नो मम यौ केशाव् इव स्व-स्व-शिरोधार्य-भूतौ ताव् एव श्री-वासुदेव- सङ्कर्षणौ स्वयम् एवावतरिष्यतः । ततश् च भू-भार-हरणं ताभ्याम् ईषत्करम् एवेति । अथ उज्जहारात्मनः केशाव् इत्य् अस्यैव शब्दोऽर्थोऽपि मुक्ताफल-टीकायां केशौ सुख-स्वामिनौ सितो रामः आत्मनः सकाशाद् उज्जहार उद्धृतवान् ।

हरिवंशे हि कस्यांचिद् गिरि-गुहायां भगवान् स्व-मूर्तिं निक्षिप्य गरुडं च तत्रावस्थाप्य स्वयम् अत्रागत इत्य् उक्तम् । तद् उक्तम् स देवान् अभ्यनुज्ञाय [ह्व् १.५५.५०] इत्य् आदि । यैस् तु यथा-श्रुतम् एवेदं व्याख्यातं ते न सम्यक् परामृष्टवन्तः यतः सुरमात्रस्यापि निज्ञरत्व-प्रसिद्धिः । अकाल-कलिते भगवति जरानुदयेन केश-शौक्ल्यानुपपत्तिः । न चास्य केशस्य नैसर्गिक-सित-कृष्णतेति प्रमाणम् अस्ति । अतएव नृसिंह-पुराणे कृष्णावतार-प्रसङ्गे शक्ति-शब्द एव प्रयुज्यते न तु केश-शब्दः । तथा हि -

वसुदेवाच् च देवक्याम् अवतीर्य यदोः कुले । सित-कृष्णे च मच्-छक्ती कंसाद्यान् घातयिष्यतः ॥ (नृसिंहप् ५३.३०-३१)

इत्य् आदिना । अस्तु तर्हि अंशोपलक्षकः केश-शब्दः । (पगे १४) न, अविप्लुत- सर्व-शक्तित्वेन साक्षाद्-आदि-पुरुषत्वेन निश्चेतुं शक्यत्वात् । कृष्ण-विष्णव्- आदि-शब्दानाम् अविशेषतः पर्याय-प्रतीतेश् च । नैवम् अवतारान्तरस्य कस्य वान्यस्य जन्म-दिनं जयन्त्याख्ययातिप्रसिद्धम् । अतएवोक्तं भारते (१.१.१९३?)[*एन्द्नोते #२] -

भगवान् वासुदेवश् च कीर्त्यतेऽत्र सनातनः । शाश्वतं ब्रह्म परमं योगि-ध्येयं निरञ्जनम् ॥ इति ।

तस्याकाल-कलितत्वं योऽयं कालस् तस्य तेऽव्यक्त-बन्धो चेष्टाम् आहुः [भ्प् १०.३.२६] इत्य् आदौ श्री-देवकी-देवी-वाक्ये,

नताः स्म ते नाथ सदाङ्घ्रि-पङ्कजं विरिञ्चि-वैरिञ्च्य-सुरेन्द्र-वन्दितम् । परायणं क्षेमम् इहेच्छतां परं न यत्र कालः प्रभवेत् परः प्रभुः ॥ [भ्प् १.११.६]

इत्य् आदौ श्री-द्वारका-वासि-वाक्ये च प्रसिद्धम् ।

अतो यत् प्रभास-खण्डे केशस्य बालत्वम् एव तत् सितिम्नः काल-कृत-पलित- लक्षणत्वम् एव च दर्शितम्, तस्य शरीरिणां शुक्ल-वैराग्य-प्रतिपादन- प्रकरण-पतितत्वेन सुर-मात्र-निर्जरता-प्रसिद्धत्वेन चामुख्यार्थत्वान् न स्वार्थ-प्रामाण्यम् । ब्रह्मा येन इत्य् आरभ्य,

विष्णुर् येन दशावतार-ग्रहणे क्षिप्तो महा-सङ्कटे । रुद्रो येन कपाल-पाणिर् अभितो भिक्षाटनं कारितम् ॥ [गर्प् १.११३.१५]

इत्य् आदौ तस्मै नमः कर्मणे इति गरुड-वचनात् । किन्तु तत्-प्रतिपादनाय शब्द-साम्येन छलोक्तिर् एवेयम् । यथा -

अहो कनक-दौरात्म्यं निर्वक्तुं केन युज्यते । नाम-साम्याद् असौ यस्य धूस्तरोऽपि मद-प्रदः ॥ इति ।

शिव-शास्त्रीयत्वाच् च नात्र वैष्णव-सिद्धान्त-विरुद्धस्य तस्योपयोगः । यत उक्तं स्कान्द एव षण्मुखं प्रति श्री-शिवेन - शिव-शास्त्रेऽपि तद् ग्राह्यं भगवच्-छास्त्र-योगि यत् इति । अन्य-तात्पर्यकत्वेन स्वतस् तत्राप्रामाण्याद् युक्तं चैतत् यथा पङ्केन पङ्काम्भ [भ्प् १.८.५२] इत्य् आदिवत् ।

पाद्मोत्तर-खण्डे च शिव-प्रतिपादकानां पुराणानाम् अपि तामसत्वम् एव दर्शितम् । मात्स्येऽपि तामस-कल्प-कथामयत्वम् इति युक्तं च तस्य वृद्ध- सूतस्य श्री-भागवतम् अपठितवतः श्री-बलदेवावज्ञातुः श्री-भगवत्- तत्त्वासम्यक्-ज्ञान-जं वचनं एवं वदन्ति राजर्षे ऋषयः केचनान्विताः [भ्प् १०.७७.३०] इतिवत् । एतादृश श्री-भागवत-वाक्येन स्व-विरुद्ध- पुराणान्तर-वचन-बाधनं च । यथेह कर्मजितो लोकः क्षीयत [छाउ ८.१.६] इत्य् आदि वाक्येन उपाम सोमम् अमृता अभूम [र्क् ८.४८.३] इत्य् आदि-वचन- बाधनवज् ज्ञेयम् । अत्रापि यत् स्व-वचो विरुद्धेत नूनं ते न स्मरन्त्य् अमुम् [भ्प् १०.७७.३०] इति युक्ति-सद्-भावओ दृश्यते । तत्रैवात्मनः सन्दिघ्दत्वम् एव तेन सूतेन व्यञ्जितम् । अचिन्त्या खलु ये भावा न तांस् तर्केण योजयेद् इत्य् आदिना ।

किं च तत्रैवोत्तर-ग्रन्थे कलङ्कापत्ति-कारण-कथने श्री-कृष्णावतार- प्रसङ्गे स्वयं विष्णुर् एवेत्य् उक्तत्वात् स्वेनैव विरोधश् च । तस्मान् न केशावतारत्वेऽपि तात्पर्यं केश-शब्दस्य बालत्व-वाचनं च । छलतो भगवत्-तत्त्वाज्ञानतो वेति । अतो वैष्णवादि-पद्यानां शब्दोत्तम् अर्थम् एवं पश्यामः -

अंशवो ये प्रकाशन्ते मम ते केश-संज्ञिताः । सर्वज्ञाः केशवं तस्मान् माम् आहुर् मुनि-सत्तम ॥ [भ्भ् १२.३२८.४३]

इति सहस्र-नाम-भाष्योत्थापित-भारत-वचनात् केश-शब्देनांशुर् उच्यते । तत्र च सर्वत्र केशेतर-शब्दाप्रयोगात् नानावर्णांशूनां श्री-नारद-(पगे १५)-दृष्टतया मोक्ष-धर्म-प्रसिद्धेश् च । तथा चांशुत्वे लब्धे तौ चांशू वासुदेव-सङ्कर्षणावतार-सूचकतया निर्दिष्टाव् इति तयोर् एव स्याताम् इति गम्यते । तदीययोर् अपि तयोर् अनिरुद्धेऽभिव्यक्तिश् च युज्यत एव । अवतारितोजोऽन्तर्भूतत्वाद् अवतारस्य । एवम् एव सत्त्वं रजस् तम [भ्प् १.२.२३] इत्य् आदि-प्रथम-स्कन्ध-पद्य-प्राप्तम् अनिरुद्धाख्य-पुरुषावतारत्वं भवानी-नाथैर् [भ्प् ५.१७.१६] इत्य्-आदि-पञ्चम-स्कन्ध-गद्य-प्राप्तं सङ्कर्षणावतारत्वं च भवस्य संगच्छते । ततश् चोज्जहारेत्य् अस्यायम् अर्थः - आत्मनः सकाशात् श्री-वासुदेव-सङ्कर्षणांश-भूतौ केशाव् अंशू उज्जहार उद्धृतवान् प्रकटीकृत्य दर्शितवान् इत्य् अर्थः । अत्रायं सुमेरुर् इत्य् एकदेश-दर्शनेनैवाखण्ड-मेरु-निर्देशवत् तद्-दर्शनेनापि पूर्णस्यैवाविर्भाव-निर्देशो ज्ञेयः ।

अथ च सापि केशाव् इत्य् आदिक-व्याख्या । उद्बर्हे योगबलेनात्मनः सकाशाद् विच्छिद्य दर्शयामास । स चापीति च-शब्दः पूर्वम् उक्तं देव-कर्तृकं निवेदन-रूपम् अर्थं समुच्चिनोति । अपि-शब्दस् तद्-उद्बर्हणे श्री-भगवत्- सङ्कर्षणौ स्वयम् हेतु-कर्तृत्वं सूचयति । तौ चापीति च-शब्दोऽनुक्त-समुच्चयार्थत्वेन भगवत्-सङ्कर्षणौ स्वयम् आविविशतुः । पश्चात् तौ च तत्-तादात्म्येनाविविशतुर् इति बोधयति । अपि-शब्दो यत्रानुस्यूताव् अमू सोऽपि तद्-अंशा अपीति गमयति । तयोर् एको बलभद्रो बभूवेत्य्-आदिकं तु नरो नारायणो भवेत् । हरिर् एव भवेन् नर इत्य् आदिवत् तद्-ऐक्यावाप्त्य्-अपेक्षया ।

केशवः श्री-मथुरायां केशव-स्थानाख्य-महायोग-पीठाधिपत्वेन प्रसिद्धः । स एव कृष्ण इति । अत एवोदाहरिष्यते भूमेः सुरेतर [भ्प् २.७.२६] इत्य् आदि । श्री-नृसिंह-पुराणे सितासिते च मच्-छक्ती इति तच्-छक्ति-द्वारैव श्री- कृष्णेन ताद्धातनापेक्षया । अर्जुने तु नरावेशः कृष्णो नारायणः स्वयम् इत्य् आगम-वाक्यं तु श्रीमद्-अर्जुने नर-प्रवेशापेक्षया । यस् तु स्वयम् अन्यथा सिद्धो नारायणः नारायणस्त्वं न हि सर्वे-देहिनाम् इत्य् आदौ दर्शितः । स पुनः कृष्ण इत्य् अर्थान्तर्-अपेक्षया च मन्तव्यम् । अतएव पुरुष-नारायणस्य तथागमन-प्रतिपादक-श्री-हरि-वंश-वाक्यम् अपि तत्-तेजः-समाकर्षण-विवक्षयैवोक्तम् । सर्वेषां प्रवेशश् च तस्मिन् स- युक्तिकम् एवोदारणीयः ।

अतः पाद्मोत्तर-खण्डे नृसिंह-राम-कृष्णेषु षाड्गुण्यं परिपूरणम् इत्य् आवतारान्तर-साधारण्यम् अपि न मन्तव्यम् । किन्त्व् अवताराणां प्रसङ्गे तेषु श्रेष्ठे विविदिषिते सामान्यतस् तावत् सर्व-श्रेष्ठास् त्रय उक्तास् तेष्व् अप्य् उत्तरोत्तरत्राधिक्य-क्रमाभिप्रायेण श्री-कृष्ण-श्रैष्ठ्यं विवक्षितम् ।

अतएव श्री-विष्णु-पुराणे मैत्रेयेण हिरण्यकशिपुत्वादिषु तयोर् अमुक्ति- मुक्ति-कारणे पृष्टे श्री-पराशरोऽपि (पगे १६) श्री- कृष्णस्यैवात्युद्भटैश्वर्यम् आह । किं च श्री-कृष्णम् अप्राप्यान्य् अत्र त्व् असुराणां मुक्तिर् न सम्भवति । एव-कार-द्वयेन स्वयम् एव श्री-गीतासु तथा सूचनात् -

तान् अहं द्विषतः क्रूरान् संसारेषु नराधमान् । क्षिपाम्य् अजस्रम् अशुभान् आसुरीष्व् एव योनिषु ॥

आसुरीं योनिम् आपन्ना मूढा जन्मनि जन्मनि । माम् अप्राप्यैव कौन्तेय ततो यान्त्य् अधमां गतिम् ॥ [गीता १६.१९-२०] इति ।

कुत्रचिद् भगवद्-द्वेषिणां तत्-स्मरणादि-प्रभावेन श्रूयतां वा मुक्तिः । सर्वेषाम् अपि तद्-द्वेषिणां तु मुक्ति-प्रदत्वम् अन्यत्रावतारेऽवतारिणि वा न क्वचित् श्रूयते । तस्मात् तेषाम् अपि मुक्ति-दातृत्वाय श्री-कृष्ण एवैश्वर्याधिक्यं युक्तम् एव वर्णायामास श्री-पराशरः । अतएव पूर्वम् ऐश्वर्य-साक्षात्कारस्य मुक्ति-हेतुत्वम् उक्त्वा पुनः पूतनादि-मोक्षं विचिन्त्य कालनेम्य्-आदीनां च तद्-अभावम् आशङ्क्य तद् अप्य् असहमानस् तस्य तु श्री-कृष्णाख्यस्य भगवतः परमाद्भुत-स्वभाव एवायम् इत्य् उवाच सर्वान्तिम-गद्येन -- अयं हि भगवान् कीर्तितः संस्मृतश् च द्वेषानुबन्धेनाप्य् अखिल-सुरासुरादि-दुर्लभं फलं प्रयच्छति किम् उत सम्यक् भक्तिमताम् [विप् ४.१५.१७] इत्य् अनेन ।

अतः श्री-भागवत-मते तयोर् जन्म-त्रय-नियमश् च श्री-कृष्णाद् एव मोक्षः सम्भवेद् इत्य् अपेक्षयैवेति ज्ञेयम् । अतएव श्री-नारदेनापि तम् उद्दिश्यैवोक्तम् वैरेण यं नृपतयः [भ्प् ११.५.४८] इत्य् आदि । सर्वेषां मुक्तिदत्वं च तस्य कृष्णस्य निज-प्रभावातिशयेन यथा कथञ्चित् स्मर्तृ-चित्ताकर्षणातिशय-स्वभावात् । अन्यत्र तु तथा स्वभावो नास्तीति नास्ति मुक्तिदत्वम् । अतएव वेणस्यापि विष्णु-द्वेषिणस् तद्वद् आवेशाभावात् मुक्त्य्- अभाव इति । अतएवोक्तं - तस्मात् केनाप्य् उपायेन मनः कृष्णे निवेशयेत् [भ्प् ७.१.३१] इति ।

तस्माद् अस्त्य् एव सर्वतोऽप्य् आश्चर्यतमा शक्तिः श्री-कृष्णस्य इति सिद्धम् । तद् एवं विरोध-परिहारेण विरुद्धार्थानाम् अप्य् अर्थानुकूल्येन श्री-कृष्णस्य स्वयं भगवत्त्वम् एव दृढीकृतम् । तत्र च वेदान्त-सूत्रादाव् अप्य् एकस्य महा-वाक्यस्य नाना-वाक्य-विरोध-परिहारेणैव स्थापनीया दर्शनान् नाप्य् अत्रैवेदृशम् इत्य् अश्रद्धेयम् । वाक्यानां दुर्बल-बलित्वम् एव विचारणीयम्, न तु बह्व्-अल्पता । दृश्यते च लोके एकेनापि युद्धे सहस्र- पराजय इति । एवं च बहुव्-विरोध-परिहारेणैव स्वस्मिन् श्री-कृष्णाख्ये पर-ब्रह्मणि सर्व-वेदाभिधेयत्वम् आह --

किं विधत्ते किम् आचष्टे किम् अनूद्य विकल्पयेत् । इत्य् अस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥

मां विधत्ते ऽभिधत्ते मां विकल्प्यापोह्यते त्व् अहम् । एतावान् सर्व-वेदार्थः शब्द आस्थाय मां भिदाम् ॥ [भ्प् ११.२१.४२-४३] इति ।

विकल्प्य विविधं कल्पयित्वा अपोह्यते, तत्-तन्-निषेधेन सिद्धान्त्यते यत् तद् अहं श्री-कृष्ण-लक्षणं वस्त्व् इति ॥

॥ ११.१२ ॥ श्री-भगवान् ॥ २९ ॥

[29]

tad evaṃ śrī-kṛṣṇo bhagavān puruṣas tu sarvāntaryāmitvāt paramātmeti nirdhāritam | tatrāśaṅkyate - nanv idam ekam aṃśitva-pratipādakaṃ vākyam aṃśatva-pratipādaka-bahu-vākya-virodhe guṇa-vādaḥ syāt | atrocyate tāni kiṃ śrī-bhāgavatīyāni parakīyāṇi vā | ādye janma-guhyādhyāyo hy ayaṃ sarva-bhagavad-avatāra-vākyānāṃ sūtraṃ sūcakatvāt prāthamika-pāṭhāt tair uttaratra tasyaiva vivaraṇāc ca | tatra caite cāṃśa-kalāḥ puṃsa iti paribhāṣeti | avatāra-vākyeṣu anyān puruṣāṃśatvena jānīyāt | kṛṣṇas tu svayaṃ bhagavattveneti pratijñākāreṇa granthārtha-nirṇāyakatvāt | tad uktaṃ - aniyame niyama-kāriṇī paribhāṣā iti |

atha paribhāṣā ca sakṛd eva paṭhyate śāstre na tv abhyāsena | [Vṛ. adds: yathā pratiṣedhe paraṃ kāryam iti |] tataś ca vākyānāṃ koṭir apy ekenaivāmunā śāsanīyā bhaved iti nāsya guṇavādatvaṃ pratyutaitad viruddhāyamānānām etad anuguṇārtham eva vaiduṣī | na ca paribhāṣikatvāt tac-chāstra eva sa vyavahāro jñeyaḥ | na sarvatreti gauṇatvam āśaṅkyam | paramārtha-vastu-paratvāc chrī-bhāgavatasya (page 10) tatrāpy ārthikatvāc ca tasyāḥ paribhāṣāyāḥ |

kiṃ ca - pratijñā-vākya-mātrasya ca dṛśyate paratrāpi nānā- vākyāntaropamardakatvam | yathākāśasyānutpatti-śrutiḥ prāṇānāṃ ca tac- chrutiḥ sva-virodhinī nānyā śrutiś ca ātmani vijñāte sarvam idaṃ vijñātaṃ bhavati [BAU 4.5.6] idaṃ sarvaṃ yad ayam ātmā [BAU 2.4.6] ity ādinopamardyate | ataeva svāmi-prabhṛtibhir apy etad eva vākyaṃ tat-tad-virodha-nirāsāya bhūyo bhūya eva darśitam |

tad evaṃ śrī-bhāgavata-mate siddhe ca tasya vākyasya balavattamatve śrī- bhāgavatasya sarva-śāstropamardakatvena prathame sandarbhe pratipannatvāt asminn eva

pratipatsyamānatvāc ca parakīyāṇām apy etad ānuguṇyam eva vidvaj-jana-dṛṣṭam | yathā rājñaḥ śāsanaṃ tathaiva hi tad-anucarāṇām apīti | tatra śrī-bhāgavatīyāni vākyāni tad-anugatārthatayā darśyante | tatrāṃśenāvatīrṇasya [BhP 10.1.2] ity aṃśena baladevena saha ity arthaḥ | kalābhyāṃ nitarāṃ hareḥ [BhP 10.20.48] iti hareḥ kalā pṛthvī, ābhyāṃ rāma- kṛṣṇābhyām iti |

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān aṃśena sākṣād bhagavān bhavāya naḥ || [BhP 10.2.41]

ity atra yo matsyādi-rūpeṇāṃśenaiva pūrvaṃ no'smākaṃ bhavāyābhūt he amba sa tu sākṣāt svayam eva tava kukṣi-gato'stīti | tato jagan-maṅgalam acyutāṃśam [BhP 10.2.18] iti tu saptamy-anya-padārtho bahuvrīhiḥ | tasminn aṃśiny avatarati teṣām aṃśānām apy atra praveśasya vyākhyāsyamānatvāt | pūrṇatvenaiva tatra sarvātmakam ātma-bhūtam ity uktam | tathā ca nātividvaj-jana-vākye -

etau bhagavataḥ sākṣād dharer nārāyaṇasya hi | avatīrṇāv ihāṃśena vasudevasya veśmani || [BhP 10.43.23]

ity atrāpi sarasvatī-preritatayā aṃśena sarvāṃśena sahaivety arthaḥ | evam eva

tāv imau vai bhagavato harer aṃśāv ihāgatau | bhāra-vyayāya ca bhuvaḥ kṛṣṇau yadu-kurūdvahau || [BhP 4.1.59]

ity atra āgatāv iti kartari niṣṭhā | kṛṣṇāv iti karmaṇi dvitīyā | tataś ca bhagavato nānāvatāra-bījasya hareḥ puruṣasya tāv imau nara-nārāyaṇākhyau aṃśau kartṛ-bhūtau kṛṣṇau kṛṣṇārjunau karma-bhūtāv āgatavantau tayoḥ praviṣṭavantāv ity arthaḥ | kīdṛśau kṛṣṇau ? bhuvo bhāra-vyayāya | ca- kārād bhakta-sukhada-nānā-līlāntarāya ca | yadu-kurūdvahau yadu-kuru- vaṃśayor avatīrṇāv ity arthaḥ | arjune tu narāveśaḥ kṛṣṇo nārāyaṇaḥ svayam ity āgama-vākyaṃ śrīmad-arjune nara-praveśāpekṣayā | yas tu svayam ananya-siddho nārāyaṇo nārāyaṇas tvaṃ na hi sarva-dehinām [BhP 10.14.14] ity ādinā darśitaḥ | sa punaḥ kṛṣṇa ity arthāntarāpekṣayā mantavyam | yayor eva samaṃ vīparyam [BhP 10.60.15] ity ādi nyāyāt | tathā viṣṇu-dharme --

yas tvāṃ vetti sa māṃ vetti yas tvām anu sa mām anu | abhedenātmano vedmi tvām ahaṃ pāṇḍu-nandana || iti |

taṃ prati śrī-bhagavad-vākyāc cārjunasyāpi śrī-kṛṣṇa-sakhatvena nārāyaṇa- sakhān narāt pūrṇatvāt tatra praveśaḥ samucita eva | kutracic cāṃśādi-śabda- prayogaḥ - nāhaṃ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Gītā 7.15] iti śrī- gītopaniṣad-diśā pūrṇasyāpi sādhāraṇa-jane khaṇḍāṃśa-prakāśāt (Page 11) tat-pratītāv evāṃśa ivāṃśa iti jñeyam | nārāyaṇa-samo guṇaiḥ [BhP 10.8.19] ity atrāpi nārāyaṇaḥ paravyomādhipa eva guṇaiḥ

samo yasyety eva gargābhiprāyaḥ | tad evaṃ mahā-kāla-purākhyāne'pi pratijñā-vākyam idam adhikuryāt | kiṃ ca śāstraṃ hi śāsanātmakam | śāsanaṃ copadeśaḥ | sa ca dvidhā sākṣād arthāntara-dvārā ca | sākṣād-upadeśas tu śrutir iti paribhāṣyate | sākṣāttvaṃ cātra nirapekṣatvam ucyate | tad uktaṃ nirapekṣa- ravā śrutir iti | tathā ca sati śruti-liṅga-vākya-prakaraṇa-sthāna- samākhyānāṃ samavāye pāradaurbalyam artha-viprakarṣāt [Jaiminī-sūtra 3.3.14] ity uktānusāreṇa caramasya pūrvāpekṣayā dūra-pratīty-arthatve kṛṣṇas tu bhagavān svayam iti śrī-śaunakaṃ prati śrī-sūtasya sākṣād-upadeśena itihāsa-dvāropadeśo bādhyate | na ca me kalāvatīrṇau [BhP 10.89.58] iti ca mahākāla-purādhipa eva śrī-kṛṣṇaṃ sākṣād evopadiṣṭavān iti vācyam | śrī- kṛṣṇasya sārvajñyāvyabhicāreṇa vaktṛ-śrotṛ-bhāva-pūrvaka- saṅgamāprastāvena dvijātmajā me yuvayor didṛkṣuṇā [BhP 10.89.58] iti kāryāntara-tātparya-darśanena ca | tasyaitan mahā-purāṇasya ca tattvopadeṣṭṛ-sūtādivat tad-upadeśe tātparyābhāvād vakṣyamāṇārthāntara eva naikaṭyena pada-sambandhāc ca |

kiṃ ca bhavatu vā tuṣyatu nyāyena śrī-kṛṣṇasya tam apekṣyāpūrṇatvam, tathāpi sarveṣām apy avatārāṇāṃ nityam eva svasthatvena darśayiṣyamāṇatvāt keṣāṃcin mate tu svayaṃ puruṣatve'pi svatantra- sthititvāt | yuvāṃ nara-nārāyaṇāv ṛṣī [BhP 10.89.59] iti, tvarayetām anti me [BhP 10.89.59] iti ca tat-tad-arthatve virudhyeta | astu tāvad asmākam anyā vārtā, na ca kutrāpi mahākālo'yam aṃśena tat-tad-rūpeṇāvatīrṇa ity upakhyāyate vā | tataś cāprasiddha-kalpanā prasajjate | tatraiva ca tvarayetam anti me iti yuvāṃ nara-nārāyaṇāv ṛṣī dharmam ācaratām ity ādeśa-dvayasya pārasparika-virodhaḥ sphuṭa eva |

kiṃ ca, yadi tasya tāv aṃśāv abhaviṣyatāṃ tarhi kara-tala-maṇivat sadā sarvam eva paśyann asau tāv api dūrato'pi paśyann evābhaviṣyat | tac ca yuvayor didṛkṣuṇeti tad-vākyena vyabhicāritam | yadi svayam eva śrī-kṛṣṇas tat-tad- rūpāv ātmānau darśayati tadaiva tena tau dṛśyeyātām ity ānītaṃ ca | tathā ca sati, tayor dṛśyatvābhāvād aṃśatvaṃ nopapadyate | tasmād apy adhika- śaktitvena pratyuta pūrṇatvam evopapadyate |

evam api yat tv arjunasya taj-jyotiḥ-pratāḍitākṣatvaṃ tad-darśana-jāta- sādhvasatvaṃ ca jātaṃ tatra svayam eva bhagavatā tat-tal-līlā-rasaupayika- mātra-śakteḥ prakāśanād anyasyāḥ sthitāyā api kuṇṭhanān na viruddham | dṛśyate ca svasyāpi kvacid yuddhe prākṛtād api parābhavādikam | yathātraiva tāvat svayam eva vaikuṇṭhād āgatānām apy aśvānāṃ prākṛta-tamasā bhraṣṭa-gatitvam | tad evam eva śrī-kṛṣṇasya tasmin bhakti-bhara- darśanenāpy anyathā na mantavyam | śrī-rudrādau śrī-nāradādau ca tathā darśanāt |

evam atra paratra vā tadīya-līlāyāṃ tu pūrva-pakṣo nāsti tasya svarācaraṇatvāt | atas tadīya-tātparya-(page 12)-śabdotthāv arthāv evam eva dṛśyete | tat-tātparyottho yathāsau śrī-kṛṣṇaḥ svayaṃ bhagavān api yathā govardhana-makha-līlāyāṃ śrī-gopa-gaṇa-vismāpana-kautukāya kāñcin nijāṃ divya-mūrtiṃ pradarśayan taiḥ samam

ātmanaivātmānaṃ namaścakre | tathaivārjuna-vismāpana-kautukāya mahākāla-rūpeṇaivātmanā dvija- bālakān hārayitvā pathi ca taṃ taṃ camatkāram anubhāvya mahākāla-pure ca tāṃ kām api nijāṃ mahākālākhyaṃ divya-mūrtiṃ darśayitvā tena samaṃ tad-rūpam ātmānaṃ namaścakre | tad-rūpeṇaiva sārjunam ātmānaṃ tathā babhāṣe ca | tad uktaṃ - tasmai namo vraja-janaiḥ saha-cakre'tmanātmanai [BhP 10.24.36] itivat | atrāpi babandha ātmānam anantam acyutaḥ [BhP 10.89.31] iti | ataeva harivaṃśe tat-samīpa-jyotir uddiśya cārjunaṃ prati śrī-kṛṣṇenoktaṃ mat-tejas tat sanātanam [HV 2.114.9] iti |

atha śabdottho'py artho yathā tatra śrī-mahākālam uddiśya puruṣottamottamam [BhP 10.89.54] iti viśeṣaṇasyārthaḥ | puruṣo jīvas tasmād uttamas tad-antaryāmī tasmād uttamaṃ bhagavat-prabhāva-rūpa-mahākāla- śakti-mayaṃ tam iti |

atha śrī-mahākāla-vākyasya -

dvijātmajā me yuvayor didṛkṣuṇā mayopanītā bhuvi dharma-guptaye | kalāvatīrṇāv avaner bharāsurān hatveha bhūyas tvarayetam anti me || [BhP 10.89.59]

ity asya yuvayor yuvāṃ didṛkṣuṇā mayā dvija-putrā me mama bhuvi dhāmni upanītā ānītā ity ekaṃ vākyam | vākyāntaram āha he dharma-guptaye kalāvatīrṇau kalā aṃśās tad-yuktāv avatīrṇau madhyama-pada-lopī samāsaḥ | kalāyām aṃśa-lakṣaṇe māyika-prapañce'vatīrṇau vā pādo'sya viśvā bhūtāni [Rv 10.90.3] iti śruteḥ | bhūyaḥ punar api avaiśiṣṭān avaner bharāsurān hatvā me mama anti samīpāya samīpam āgamayituṃ yuvāṃ tvarayetaṃ tvaratam | atra prasthāpya tān mocayatam ity arthaḥ | tad-dhatānāṃ mukti-prasiddheḥ | mahākāla-jyotir eva muktāḥ praviśantīti brahma- tejomayaṃ divyaṃ mahad yad dṛṣṭavān asi [HV 2.114.9] iti śrī-harivaṃśokteś ca | tvarayetam iti prārthanāyāṃ hetu-ṇij-antasya liṅi rūpaṃ antīty-avyayāc caturthyāṃ luk, caturthī ca edhobhyo vrajatītivat kriyārthopapasya ca karmaṇi sthāninaḥ [Pāṇ 2.3.14] iti smaraṇāt | kaṭaṃ kṛtvā prasthāpayatītivad ubhayor ekenaiva karmaṇānvayaḥ | tasmād eka evārthaḥ spaṣṭam akaṣṭo bhavati | arthāntare tu sambhavaty eka-padatve pada-cchedaḥ kaṣṭāya kalpyate |

tathā -- pūrṇa-kāmāv api yuvāṃ nara-nārāyaṇāv ṛṣī | dharmam ācaratāṃ sthityai ṛṣabhau loka-saṅgraham || [BhP 10.89.60]

ity asya na kevalam etad-rūpeṇaiva yuvāṃ loka-hitāya pravṛttau | api vaibhavāntareṇāpīti stauti pūrṇeti | svayaṃ bhagavattvena tat-sakhatvena ca ṛṣabhau sarvāvatārāvatāri-śreṣṭhāv api (page 13) pūrṇa-kāmāv api sthityai loka-rakṣaṇāya loka-saṅgrahaṃ lokeṣu tat-tad-dharma-pracāra-hetukaṃ dharmam ācaratāṃ kurvatāṃ madhye yuvāṃ nara-nārāyaṇāv ṛṣī ity anayor alpāṃśatvena vibhūtivan nirdeśaḥ | uktaṃ caikādaśe śrī-bhagavatā vibhūti- kathana eva nārāyaṇo munīnāṃ ca [BhP 11.16.25] iti | dhārmika-maulitvād dvija-putrārtham avaśyam eṣyatha ity ata eva mayā tathā vyavasitam

iti bhāvaḥ | tathā ca harivaṃśe śrī-kṛṣṇa-vākyam --

mad-darśanārthaṃ te bālā hṛtās tena mahātmanā | viprārtham eṣyate kṛṣṇo nāgacched anyathā tv iha || [HV 2.114.8]

atrācaratam ity arthe ācaratām iti prasiddham ity ataś ca tathā na vyākhyātam | tasmān mahākālato'pi śrī-kṛṣṇasyaivādhikyaṃ siddham | tad etan mahimānurūpam evoktaṃ -

niśāmya vaiṣṇavaṃ dhāma pārthaḥ parama-vismitaḥ | yat kiñcit pauruṣaṃ puṃsāṃ mene kṛṣṇānukampitam || [BhP 10.89.63]

atra mahākālānubhāvitam iti tu noktam | evam eva sa cetikṣaṇo bhagavān śrī-kṛṣṇa eveti darśayitum ākhyānāntaram āha ekadā [BhP 10.89.21] iti | śrī-svāmi-likhitaitat-prakaraṇa-cūrṇikāpi susaṅgatā bhavati |

atha parakīyāṇy api viruddhāyamānāni vākyāni tad-anugatārthatayā dṛśyante | tatra śrī-viṣṇu-purāṇe ujjahārātmanaḥ keśau sita-kṛṣṇau mahā- mune [ViP 5.1.59] iti | mahābhārate [1.189.31-32] -

sa cāpi keśau harir udbabarha śuklam ekam aparaṃ cāpi kṛṣṇam | tau cāpi keśau viśatāṃ yadūnāṃ kule striyo rohiṇīṃ devakīṃ ca |

*tayor eko balabhadro babhūva yo'sau śvetas tasya devasya keśaḥ | kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva keśo yo'sau varṇataḥ kṛṣṇa uktaḥ || iti ||[*ENDNOTE #1]*

atra tātparyaṃ svāmibhir itthaṃ vivṛtaṃ -- bhūmeḥ suretara-varūtha [BhP 2.7.26] ity ādi-padye | sita-kṛṣṇa-keśa ity atra sita-kṛṣṇa-keśatvaṃ śobhaiva na tu vayaḥ-pariṇāma-kṛtam avikāritvāt | yac ca ujjahārātmanaḥ keśāv ity ādi tat tu na keśa-mātrāvatārābhiprāyaṃ kintu bhū-bhārāvatāraṇa-rūpaṃ kāryaṃ kiyad etad ātma-keśau eva tat kartuṃ śaktāv iti dyotanārthaṃ rāma-kṛṣṇayor varṇa-sūcanārthaṃ ca keśoddharaṇam iti gamyate | kṛṣṇas tu bhagavān svayam ity etad virodhanāc ceti | idam apy atra tātparyaṃ sambhavati |

nanu devāḥ kimarthaṃ mām evātārayituṃ bhavadbhir āgṛhyate aniruddhākhya-puruṣa-prakāśa-viśeṣasya kṣīroda-śvetadvīpa-dhāmno mama yau keśāv iva sva-sva-śirodhārya-bhūtau tāv eva śrī-vāsudeva- saṅkarṣaṇau svayam evāvatariṣyataḥ | tataś ca bhū-bhāra-haraṇaṃ tābhyām īṣatkaram eveti | atha ujjahārātmanaḥ keśāv ity asyaiva śabdo'rtho'pi muktāphala-ṭīkāyāṃ keśau sukha-svāminau sito rāmaḥ ātmanaḥ sakāśād ujjahāra uddhṛtavān |

harivaṃśe hi kasyāṃcid giri-guhāyāṃ bhagavān sva-mūrtiṃ nikṣipya garuḍaṃ ca

tatrāvasthāpya svayam atrāgata ity uktam | tad uktam sa devān abhyanujñāya [HV 1.55.50] ity ādi | yais tu yathā-śrutam evedaṃ vyākhyātaṃ te na samyak parāmṛṣṭavantaḥ yataḥ suramātrasyāpi nijraratva-prasiddhiḥ | akāla-kalite bhagavati jarānudayena keśa-śauklyānupapattiḥ | na cāsya keśasya naisargika-sita-kṛṣṇateti pramāṇam asti | ataeva nṛsiṃha-purāṇe kṛṣṇāvatāra-prasaṅge śakti-śabda eva prayujyate na tu keśa-śabdaḥ | tathā hi -

vasudevāc ca devakyām avatīrya yadoḥ kule | sita-kṛṣṇe ca mac-chaktī kaṃsādyān ghātayiṣyataḥ || (NṛsiṃhaP 53.30-31)

*ity ādinā | astu tarhi aṃśopalakṣakaḥ keśa-śabdaḥ | (page 14) na, avipluta-sarva-śaktitvena sākṣād-ādi-puruṣatvena niścettuṃ śakyatvāt | kṛṣṇa-viṣṇv- ādi-śabdānām aviśeṣataḥ paryāya-pratīteś ca | naivam avatārāntarasya kasya vānyasya janma-dinaṃ jayantyākhyayātiprasiddham | ataevoktaṃ bhārate (1.1.193?)[*ENDNOTE #2] -*

bhagavān vāsudevaś ca kīrtyate'tra sanātanaḥ | śāśvataṃ brahma paramaṃ yogi-dhyeyaṃ nirañjanam || iti |

tasyākāla-kalitatvaṃ yo'yaṃ kālas tasya te'vyakta-bandho ceṣṭām āhuḥ [BhP 10.3.26] ity ādau śrī-devakī-devī-vākye,

natāḥ sma te nātha sadāṅghri-paṅkajaṃ viriñci-vairiñcya-surendra-vanditam | parāyaṇaṃ kṣemam ihecchatāṃ paraṃ na yatra kālaḥ prabhavet paraḥ prabhuḥ || [BhP 1.11.6]

ity ādau śrī-dvārakā-vāsi-vākye ca prasiddham |

ato yat prabhāsa-khaṇḍe keśasya bālatvam eva tat sitimnaḥ kāla-kṛta-palita- lakṣaṇatvam eva ca darśitam, tasya śarīriṇāṃ śukla-vairāgya-pratipādana- prakaraṇa-patitatvena sura-mātra-nirjaratā-prasiddhatvena cāmukhyārthatvān na svārtha-prāmāṇyam | brahmā yena ity ārabhya,

viṣṇur yena daśāvatāra-grahaṇe kṣipto mahā-saṅkaṭe | rudro yena kapāla-pāṇir abhito bhikṣāṭanaṃ kāritam || [GarP 1.113.15]

ity ādau tasmai namaḥ karmaṇe iti garuḍa-vacanāt | kintu tat-pratipādanāya śabda-sāmyena chaloktir eveyam | yathā -

aho kanaka-daurātmyaṃ nirvaktuṃ kena yujyate | nāma-sāmyād asau yasya dhūstaro'pi mada-pradaḥ || iti |

śiva-śāstrīyatvāc ca nātra vaiṣṇava-siddhānta-viruddhasya tasyopayogaḥ | yata uktaṃ

skānda eva ṣaṇmukhaṃ prati śrī-śivena - śiva-śāstre'pi tad grāhyaṃ bhagavac-chāstra-yogi yat iti | anya-tātparyakatvena svatas tatrāprāmāṇyād yuktaṃ caitat yathā paṅkena paṅkāmbha [BhP 1.8.52] ity ādivat |

pādmottara-khaṇḍe ca śiva-pratipādakānāṃ purāṇānām api tāmasatvam eva darśitam | mātsye'pi tāmasa-kalpa-kathāmayatvam iti yuktaṃ ca tasya vṛddha- sūtasya śrī-bhāgavatam apaṭhitavataḥ śrī-baladevāvajñātuḥ śrī-bhagavat-tattvāsamyak-jñāna-jaṃ vacanaṃ evaṃ vadanti rājarṣe ṛṣayaḥ kecanānvitāḥ [BhP 10.77.30] itivat | etādṛśa śrī-bhāgavata-vākyena sva-viruddha-purāṇāntara-vacana-bādhanaṃ ca | yatheha karmajito lokaḥ kṣīyata [ChāU 8.1.6] ity ādi vākyena upāma somam amṛtā abhūma [Rk 8.48.3] ity ādi-vacana- bādhanavaj jñeyam | atrāpi yat sva-vaco viruddheta nūnaṃ te na smaranty amum [BhP 10.77.30] iti yukti-sad-bhāvao dṛśyate | tatraivātmanaḥ sandighdatvam eva tena sūtena vyañjitam | acintyā khalu ye bhāvā na tāṃs tarkeṇa yojayed ity ādinā |

kiṃ ca tatraivottara-granthe kalaṅkāpatti-kāraṇa-kathane śrī-kṛṣṇāvatāra- prasaṅge svayaṃ viṣṇur evety uktatvāt svenaiva virodhaś ca | tasmān na keśāvatāratve'pi tātparyaṃ keśa-śabdasya bālatva-vācanaṃ ca | chalato bhagavat-tattvājñānato veti | ato vaiṣṇavādi-padyānāṃ śabdottam artham evaṃ paśyāmaḥ -

aṃśavo ye prakāśante mama te keśa-saṃjñitāḥ | sarvajñāḥ keśavaṃ tasmān mām āhur muni-sattama || [MBh 12.328.43]

iti sahasra-nāma-bhāṣyotthāpita-bhārata-vacanāt keśa-śabdenāṃśur ucyate | tatra ca sarvatra keśetara-śabdāprayogāt nānāvarṇāṃśūnāṃ śrī-nārada-(page 15)-dṛṣṭatayā mokṣa-dharma-prasiddheś ca | tathā cāṃśutve labdhe tau cāṃśū vāsudeva-saṅkarṣaṇāvatāra-sūcakatayā nirdiṣṭāv iti tayor eva syātām iti gamyate | tadīyayor api tayor aniruddhe'bhivyaktiś ca yujyata eva | avatāritojo'ntarbhūtatvād avatārasya | evam eva sattvaṃ rajas tama [BhP 1.2.23] ity ādi-prathama-skandha-padya-prāptam aniruddhākhya-puruṣāvatāratvaṃ bhavānī-nāthair [BhP 5.17.16] ity-ādi-pañcama-skandha-gadya-prāptaṃ saṅkarṣaṇāvatāratvaṃ ca bhavasya saṃgacchate | tataś cojjahārety asyāyam arthaḥ - ātmanaḥ sakāśāt śrī-vāsudeva-saṅkarṣaṇāṃśa-bhūtau keśāv aṃśū ujjahāra uddhṛtavān prakaṭīkṛtya darśitavān ity arthaḥ | atrāyaṃ sumerur ity ekadeśa-darśanenaivākhaṇḍa-meru-nirdeśavat tad-darśanenāpi pūrṇasyaivāvirbhāva-nirdeśo jñeyaḥ |

atha ca sāpi keśāv ity ādika-vyākhyā | udvadarhe yogabalenātmanaḥ sakāśād vicchidya darśayāmāsa | sa cāpīti ca-śabdaḥ pūrvam uktaṃ deva-kartṛkaṃ nivedana-rūpam arthaṃ samuccinoti | api-śabdas tad-udbarhaṇe śrī-bhagavat- saṅkarṣaṇau svayam hetu-kartṛtvaṃ sūcayati | tau cāpīti ca-śabdo'nukta- samuccayārthatvena

bhagavat-saṅkarṣaṇau svayam āviviśatuḥ | paścāt tau ca tat-tādātmyenāviviśatur iti bodhayati | api-śabdo yatrānusyūtāv amū so'pi tad-aṃśā apīti gamayati | tayor eko balabhadro babhūvety-ādikaṃ tu naro nārāyaṇo bhavet | harir eva bhaven nara ity ādivat tad-aikyāvāpty-apekṣayā |

keśavaḥ śrī-mathurāyāṃ keśava-sthānākhya-mahāyoga-pīṭhādhipatvena prasiddhaḥ | sa eva kṛṣṇa iti | ata evodāhariṣyate bhūmeḥ suretara [BhP 2.7.26] ity ādi | śrī-nṛsiṃha-purāṇe sitāsite ca mac-chaktī iti tac-chakti-dvāraiva śrī- kṛṣṇena tādghātanāpekṣayā | arjune tu narāveśaḥ kṛṣṇo nārāyaṇaḥ svayam ity āgama-vākyaṃ tu śrīmad-arjune nara-praveśāpekṣayā | yas tu svayam anyathā siddho nārāyaṇaḥ nārāyaṇas tvaṃ na hi sarve-dehinām ity ādau darśitaḥ | sa punaḥ kṛṣṇa ity arthāntar-apekṣayā ca mantavyam | ataeva puruṣa-nārāyaṇasya tathāgamana-pratipādaka-śrī-hari-vaṃśa-vākyam api tat-tejaḥ-samākarṣaṇa-vivakṣayaivoktam | sarveṣāṃ praveśaś ca tasmin sa- yuktikam evodāraṇīyaḥ |

ataḥ pādmottara-khaṇḍe nṛsiṃha-rāma-kṛṣṇeṣu ṣāḍguṇyaṃ paripūraṇam ity āvatārāntara-sādhāraṇyam api na mantavyam | kintv avatārāṇāṃ prasaṅge teṣu śreṣṭhe vividiṣite sāmānyatas tāvat sarva-śreṣṭhās traya uktās teṣv apy uttarottaratrādhikya-kramābhiprāyeṇa śrī-kṛṣṇa-śraiṣṭhyaṃ vivakṣitam |

ataeva śrī-viṣṇu-purāṇe maitreyeṇa hiraṇyakaśiputvādiṣu tayor amukti- mukti-kāraṇe pṛṣṭe śrī-parāśaro'pi (page 16) śrī- kṛṣṇasyaivātyudbhaṭaiśvaryam āha | kiṃ ca śrī-kṛṣṇam aprāpyāny atra tv asurāṇāṃ muktir na sambhavati | eva-kāra-dvayena svayam eva śrī-gītāsu tathā sūcanāt -

tān ahaṃ dviṣataḥ krūrān saṃsāreṣu narādhamān | kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||

āsurīṃ yonim āpannā mūḍhā janmani janmani | mām aprāpyaiva kaunteya tato yānty adhamāṃ gatim || [Gītā 16.19-20] iti |

kutracid bhagavad-dveṣiṇāṃ tat-smaraṇādi-prabhāvena śrūyatāṃ vā muktiḥ | sarveṣām api tad-dveṣiṇāṃ tu mukti-pradatvam anyatrāvatāre'vatāriṇi vā na kvacit śrūyate | tasmāt teṣām api mukti-dātṛtvāya śrī-kṛṣṇa evaiśvaryādhikyaṃ yuktam eva varṇāyāmāsa śrī-parāśaraḥ | ataeva pūrvam aiśvarya-sākṣātkārasya mukti-hetutvam uktvā punaḥ pūtanādi-mokṣaṃ vicintya kālanemy-ādīnāṃ ca tad-abhāvam āśaṅkya tad apy asahamānas tasya tu śrī-kṛṣṇākhyasya bhagavataḥ paramādbhuta-svabhāva evāyam ity uvāca sarvāntima-gadyena -- ayaṃ hi bhagavān kīrtitaḥ saṃsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabhaṃ phalaṃ prayacchati kim uta samyak bhaktimatām [ViP 4.15.17] ity anena |

ataḥ śrī-bhāgavata-mate tayor janma-traya-niyamaś ca śrī-kṛṣṇād eva mokṣaḥ sambhaved ity apekṣayaiveti jñeyam | ataeva śrī-nāradenāpi tam uddiśyaivoktam vaireṇa yaṃ nṛpatayaḥ [BhP 11.5.48] ity ādi | sarveṣāṃ muktidatvaṃ ca tasya kṛṣṇasya nija-prabhāvātiśayena yathā kathañcit smartṛ- cittākarṣaṇātiśaya-svabhāvāt | anyatra tu tathā svabhāvo nāstīti nāsti muktidatvam | ataeva veṇasyāpi viṣṇu-dveṣiṇas tadvad āveśābhāvāt mukty- abhāva iti | ataevoktaṃ - tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet [BhP 7.1.31] iti |

tasmād asty eva sarvato'py āścaryatamā śaktiḥ śrī-kṛṣṇasya iti siddham | tad evaṃ virodha-parihāreṇa viruddhārthānām apy arthānukūlyena śrī-kṛṣṇasya svayaṃ bhagavattvam eva dṛḍhīkṛtam | tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vākya-virodha-parihāreṇaiva sthāpanīyā darśanān nāpy atraivedṛśam ity aśraddheyam | vākyānāṃ durbala-balitvam eva vicāraṇīyam, na tu bahv-alpatā | dṛśyate ca loke ekenāpi yuddhe sahasra- parājaya iti | evaṃ ca bahuv-virodha-parihāreṇaiva svasmin śrī-kṛṣṇākhye para-brahmaṇi sarva-vedābhidheyatvam āha --

kiṃ vidhatte kim ācaṣṭe kim anūdya vikalpayet | ity asyā hṛdayaṃ loke nānyo mad veda kaścana ||

māṃ vidhatte 'bhidhatte māṃ vikalpyāpohyate tv aham | etāvān sarva-vedārthaḥ śabda āsthāya māṃ bhidām || [BhP 11.21.42-43] iti |

vikalpya vividhaṃ kalpayitvā apohyate, tat-tan-niṣedhena siddhāntyate yat tad ahaṃ śrī-kṛṣṇa-lakṣaṇaṃ vastv iti ||

|| 11.12 || śrī-bhagavān || 29 ||

English witness · section(s) 30

Anuccheda 30

TEXT 1 Our paribhasa-sutra (krsna tu bhagavan svayam) now appears as a great heroic king who has just defeated hundreds of enemies in the form of opposing arguments and completely brought them under his submission to the great delight of all onlookers. I shall now bring into view the multitude of arguments that forms the footsoldiers, cavalry,chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Sri Krsna is the the origin of all lila-avatars (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Krsna (Srimad Bhagavatam 10.2.40):

TEXT 2 "O supreme controller , Your Lordship previously accepted incarnations as a fish , a horse , a tortoise, Narasimhadeva, a boar , a swan , Lord Ramachandra , Parasurama and, among the demigods ,Vamanadeva , to protect the entire world by your mercy .Now please protect us again by Your mercy by diminishing the disturbances in this world. O Krsna, best of the Yadus, we respectfully offer our obeisances unto you."

Kṛṣṇa · Sanskrit §30 · English §31

[३०] तद् एवं कृष्णस् तु भगवान् स्वयम् इत्य् एतत् प्रतिज्ञा-वाक्याय महावीर- राजायेवात्मनैव निर्जित्यात्म-सात्कृत-विरोधि-शतार्थायापि शोभा-विशेषेण प्रेक्षावताम् आनन्दनार्थं चतुरङ्गिनीं सेनाम् इवान्याम् अपि वचन- श्रेणीम् उपहरामि । तत्र तस्य लीलावतार-कर्तृत्वम् आह -

मत्स्याश्व-कच्छप-नृसिंह-वराह-हंस- राजन्य-विप्र-विबुधेषु कृतावतारः त्वं पासि इत्य्-आदि [१०.२.४०] । स्पष्टम् ॥

॥ १०.२ ॥ देवाः श्री-भगवन्तम् ॥ ३० ॥

(पगे १७)

[30] tad evaṃ kṛṣṇas tu bhagavān svayam ity etat pratijñā-vākyāya mahāvīra-rājāyevātmanaiva nirjityātma-sātkṛta-virodhi-śatārthāyāpi śobhā-viśeṣeṇa prekṣāvatām ānandanārthaṃ caturaṅginīṃ senām ivānyām api vacana- śreṇīm upaharāmi | tatra tasya līlāvatāra-kartṛtvam āha -

matsyāśva-kacchapa-nṛsiṃha-varāha-haṃsa- rājanya-vipra-vibudheṣu kṛtāvatāraḥ tvaṃ pāsi ity-ādi [10.2.40] | spaṣṭam ||

|| 10.2 || devāḥ śrī-bhagavantam || 30 ||

(page 17)

English witness · section(s) 31

Anuccheda 31

This is confirmed in the following verse spoken by Brahma to Lord Krsna (Srimad Bhagavatam 10.14.20): "O Original Personality of Godhead, O creator of the entire cosmic manifestation , although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and demons, and bestow Your mercy to the

saintly devotees."

KṚṢṆA-SANDARBHA

4.4

Sections 31–40

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §31 · English §32

[३१]

तथा, सुरेष्व् ऋषिष्व् ईश तथैव [भ्प् १०.१४.२] इत्यादि । स्पष्टम् ॥

॥ १०.१४ ॥ ब्रह्मा तम् ॥ ३१ ॥

[31]

tathā, sureṣv ṛṣiṣv īśa tathaiva [BhP 10.14.2] ityādi | spaṣṭam ||

|| 10.14 || brahmā tam || 31 ||

English witness · section(s) 32

Anuccheda 32

This is confirmed in following verse (Srimad Bhagavatam 10.8,15) spoken by Gargacarya to Nanda Maharaj: "For this son of yours (Krsna) there are many forms and names according to His transcendental qualities and activities. These are known to me , but people in general do not undersand them."

Kṛṣṇa · Sanskrit §32 · English §33

[३२]

तथा, बहुनि सन्ति नामानि रूपाणि च सुतस्य ते [भ्प् १०.८.१५] इत्य् आदि । स्पष्टम् ॥

॥ १०.८ ॥ गर्गः श्री-व्रजेश्वरम् ॥ ३२ ॥

[32]

tathā, bahūni santi nāmāni rūpāṇi ca sutasya te [BhP 10.8.15] ity ādi | spaṣṭam ||

|| 10.8 || gargaḥ śrī-vrajeśvaram || 32 ||

English witness · section(s) 33

Anuccheda 33

TEXT 1

This is also confimed in the following verse spoken by Nalakuvara and Manigriva to Lord Krsna (Srimad Bhagavatam10.10.34): "Appearing in bodies like those of an ordinary fish , tortoise and hog , You exhibit activities impossible for such creatures to perform : extraodinary , incomparable , transcendental activities of unlimited power and strength . These bodies of Yours, therefore ,are not made of material elements , but are incarnations of Your Supreme Personality."* This statement explains that the forms of Lord Krsna are always spiritual.

TEXT 2 This is confimed in the following verse spoken by Brahma to Lord Krsna (Srimad Bhagavatam3.9.3): "O my Lord ,I do not see a form superior to Your present form of eternal bliss and knowledge."*

Inthe verse beginning "yasyavatarah" (Srimad Bhagavatam10.10.34) we should not interpret the word "asaririnah" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself,He is therefore called "asaririnah". This has already been explained in the second (Bhagavat sandarbha). Someone may argue that the word "asaririnah" should be interpreted as "formless" because that is the direct maning of the word. To this objection I reply : Because this interpretation ("formless") is contradicated in many Vedic literatures, and the Supreme Lord is affirmed to posses an eternal transcendental form ,therefore the primary meaning (formless) should be rejectd ,and the secondary meaning of the word ("without an eternal material body") should be accepted.

Kṛṣṇa · Sanskrit §33 · English §34

[३३]

एवं, यस्यावतारा ज्ञायन्ते शरीरेष्व् अशरीरिणः [भ्प् १०.१०.३४] इत्य् आदि । शरीरेष्व् अशरीरिण इत्य् अपि ज्ञाने हेतु-गर्भ-विशेषणम् ।

शरीरिषु मध्येऽप्य् अवतीर्णस्य यतः सतः स्वयम् अशरीरिणः । नातः परं परम यद् भवतः स्वरूपम् [भ्प् ३.९.३] इत्य् आदि द्वितीय-सन्दर्भोदाहरण- प्रघट्टक-दृष्ट्या जीववद् देह-देहि-पार्थक्याभावेन मुख्यमत्वार्थाभावात् ।

॥ १०.१० ॥ यमलार्जुनौ श्री-भगवन्तम् ॥ ३३ ॥

[33]

evaṃ, yasyāvatārā jñāyante śarīreṣv aśarīriṇaḥ [BhP 10.10.34] ity ādi | śarīreṣv aśarīriṇa ity api jñāne hetu-garbha-viśeṣaṇam |

śarīriṣu madhye'py avatīrṇasya yataḥ sataḥ svayam aśarīriṇaḥ | nātaḥ paraṃ parama yad bhavataḥ svarūpam [BhP 3.9.3] ity ādi dvitīya-sandarbhodāharaṇa- praghaṭṭaka-dṛṣṭyā jīvavad deha-dehi-pārthakyābhāvena mukhyamatvārthābhāvāt |

|| 10.10 || yamalārjunau śrī-bhagavantam || 33 ||

English witness · section(s) 34

Anuccheda 34

This is confirmed in the following verse (Srimad Bhagavatam10.58.37)spoken by King Nagnajit to Lord Krsna: "O Lord who accepts the form of the various pastime-incarnations in order to proect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Laxmi, Brahma, Siva, and all the demigods upon their heads,O Supreme Personality of Godhead, what may I do to please You?"

Kṛṣṇa · Sanskrit §34 · English §35

[३४]

अपरं च -

यत्-पाद-पङ्कज-रजः शिरसा बिभर्ति श्रीर् अब्ज-जः स-गिरिशः सह लोक-पालैः लीला-तनुः स्व-कृत-सेतु-परीप्सया यः काले ऽदधत् स भगवान् मम केन तुष्येत् ॥ [भ्प् १०.५८.३७]

॥ स्पष्टम् ॥ १०.५८ ॥ नग्नजिच् छ्री-भगवन्तम् ॥ ३४ ॥

[34]

aparaṃ ca -

yat-pāda-paṅkaja-rajaḥ śirasā bibharti śrīr abja-jaḥ sa-giriśaḥ saha loka-pālaiḥ līlā-tanuḥ sva-kṛta-setu-parīpsayā yaḥ kāle 'dadhat sa bhagavān mama kena tuṣyet || [BhP 10.58.37]

|| spaṣṭam || 10.58 || nagnajic chrī-bhagavantam || 34 ||

English witness · section(s) 35

Anuccheda 35

TEXT 1 This is also confirmed in the Srimad Bhagavatam (10.87.46), where Narada Muni offers the following prayer: "I offer my respectful obeisances to Lord Krsna, the all-knowing Original Personality of Godhead who ,in order to liberate the conditioned souls, accepts the auspicious forms of his many incarnations."

Sridhara Swami explains in his commentary on this verse: "Speaking to Narayana Rsi, Narada glorified the appearence of lord Krsna by speaking this verse, which confirms the truth of the statement "ete camsa-kalah pumsah krsnas tu bhagavan svayam". In this way, at the end of the Prayers of the Personified Vedas, Narada Muni affirmed that Lord Krsna is th Orignal Personality of Godhead , the source of all incarnations.

TEXT2

Because Lord Krsna grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead . This is confirmed by the following statement spoken by the Personified Vedas and repeated by Narada Muni in Srimad Bhagavatam (10.87.23): "By pacticing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However , even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord .

Kṛṣṇa · Sanskrit §35 · English §36–37

[३५] परं च -

नमस् तस्मै भगवते कृष्णायाकुण्ठ-मेधसे । यो धत्ते सर्व-भूतानाम् अभवायोशतीः कलाः ॥ [भ्प् १०.८७.४६]

टीका च - नम इति श्री-कृष्णावतारतया नारायणं स्तौति । एते चांश-कलाः पुंसः कृष्णस् तु भगवान् स्वयम् इत्य् उक्तेर् इत्य् एषा । अतएव तच्- छ्रवणानन्तरं तस्मा एव नमस्काराात् श्रुति-स्तुताव् अपि श्री-कृष्ण एव स्तुत्य इत्य् आयातम् । तथैव श्रुतिभिर् अपि निभृत-मरुन्-मनोऽक्ष [भ्प् १०.८७.२३] इत्य्-आदि-पद्ये निजारि-मोक्ष-प्रदत्वाद्य्-असाधारण-लिङ्गेन स एव व्यञ्जितः । स्पष्टम् ।

॥ १०.८७ ॥ श्री-नारदः ॥ ३५ ॥

[35] paraṃ ca -

namas tasmai bhagavate kṛṣṇāyākuṇṭha-medhase | yo dhatte sarva-bhūtānām abhavāyośatīḥ kalāḥ || [BhP 10.87.46]

ṭīkā ca - nama iti śrī-kṛṣṇāvatārataya nārāyaṇaṃ stauti | ete cāṃśa-kalāḥ puṃsaḥ kṛṣṇas tu bhagavān svayam ity ukter ity eṣā | ataeva tac- chravaṇānantaraṃ tasmā eva namaskārāt śruti-stutāv api śrī-kṛṣṇa eva stutya ity āyātam | tathaiva śrutibhir api nibhṛta-marun-mano'kṣa [BhP 10.87.23] ity- ādi-padye nijāri-mokṣa-pradatvādy-asādhāraṇa-liṅgena sa eva vyañjitaḥ | spaṣṭam |

|| 10.87 || śrī-nāradaḥ || 35 ||

English witness · section(s) 36–37

Anuccheda 36

TEXT1

That Lord Krsna is the source of all the guna-avataras (Visnu, who controls the mode of goodness, Brahma who controls the mode of passion , and Siva controls the mode of ignorance) is confirmed in the following verse from Srimad Bhagavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question , Lord Krsna , who accepts the guna-avataras (Visnu, Brahma,and Siva), who controls the universe with various potencies just as a child controls a toy , and who is the supreme controller of all the

demigods , smiled in a charming and affectionate way and replied to his devotee's question in the following words."**

TEXT2 In this connection we may note the following statement spoken by Brahma to Lord Krsna(Srimad Bhagavatam10.14.19): "O Lord Krsna , persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma , maintainer Visnu , and annihilator Siva. Persons who are not in awareness of things as they are contemplate that I , Brahma, am the creator , Visnu is the maintainer , and Lord Siva is the annihilator . Actually You are alone everything : creator ,maintainer and annihilator.

Anucchda 37

TEXT1 That Lord Krsna is the origin of the purusavataras, who are the creators of the material universes , is confirmed in the following prayer spoken by Bhismadeva to Lord Krsna (Srimad Bhagavatam 1.9.32):

"Let me now invest my thinking , feeling and willing , which were so long engaged in different subjects and occupational duties , in the all powerful Lord Sri Krsna. He is always self- satisfied, being the leader of the devotees, He enjoys transcendental pleasure by decending on the material world is created."*

The following explanation of the verse is found in Sridhara Svami's commentary: "In this verse Bhismadeva prays for attraction to Lord Krsna, which he considers the supreme goal of life , and aside from which there is nothing worth praising .Bhisma also describes the transcendental opulences of the Lord by using th words sva-sukham upagate (full of all transcendental bliss).Bhimsa says kvacid vihartum prakrtim upeyusi (The Lord sometimes descends to this material sphere to display his transcendental pastimes). The Lord appears in this world and again disappears from it according to his own disire . He is completely independent ,and He is not forced to enter the material sphere, as the conditioned souls are . Indeed ,Lord Krsna is actually the creator of the cosmic manifestation (yad-bhava-pravahah).

TEXT 3

This is also confirmed in the following prayer spoken by the demigods and recorded in Srimad Bhagavatam (11.6.16)

"O Lord Krsna, You are the orgin of the purusa-incarnations who is like the father who impregnates the womb of material nature ."

This verse is explained by Sridhara Swami in the following way:

"In this verse the word tvattah means the purusa-avatara is manifested from You , and the word viryam means potency . Samadhigatya means having attained and yaya means by the material creative potency maya. In this way the Lord manifests the material cration (mahantam dhatte). To what may this material world be compared ? It may be compared to asya garbham iva (like a womb impregnated by the Suprema Lord).

Kṛṣṇa · Sanskrit §36 · English §38

[३६]

तथा गुणावतार-कर्तृत्वम् आह -

इत्य् उद्धवेनात्य्-अनुरक्त-चेतसा पृष्टो जगत्-क्रीडनकः स्व-शक्तिभिः । गृहीत-मूर्ति-त्रय ईश्वरेश्वरो जगाद स-प्रेम-मनोहर-स्मितः ॥ [भ्प् ११.२९.७]

स्पष्टम् । अत्र अजानतां त्वत्-पदवीम् [भ्प् १०.१४.२९] इत्य् उदाहृतं वचनम्

अप्य् अनुसन्धेयम् ॥

॥ ११.२९ ॥ श्री-शुकः ॥ ३६ ॥

[36]

tathā guṇāvatāra-kartṛtvam āha -

ity uddhavenāty-anurakta-cetasā pṛṣṭo jagat-krīḍanakaḥ sva-śaktibhiḥ | gṛhīta-mūrti-traya īśvareśvaro jagāda sa-prema-manohara-smitaḥ || [BhP 11.29.7]

spaṣṭam | atra ajānatāṃ tvat-padavīm [BhP 10.14.29] ity udāhṛtaṃ vacanam

apy anusandheyam ||

|| 11.29 || śrī-śukaḥ || 36 ||

English witness · section(s) 38

Anuccheda 38

Sukadev Goswami clearly explains that Lord Krsna is the Supreme Original Personality of Godhead in the Srimad Bhagavatam (11.29.49) where he says :

"I offer my respectful obeisances to Lord Krsna, the Original form of the Personality of Godhead ."

From this it may be observed that Krsna is the most important name of the Lord, and His two armed form as Krsna is the most important form . This eternal supreme status of Lord Krsna is revealed in this verse where Sukadeva Goswami offers his respects to the Lord.This is also confirmed by Sridhara Svami, the foremost commentator on Srimad Bhagavatam in the following words : "I offer my respectful obeisances unto the supremly blissful Original Personality of Godhead , who is known as the son of Maharaj Nanda."

Kṛṣṇa · Sanskrit §37 · English §39

[३७]

अथ पुरुषावतार-कर्तृत्वम् आह -

इति मतिर् उपकल्पिता वितृष्णा भगवति सात्वत-पुङ्गवे विभूम्नि । स्व-सुखम् उपगते क्वचिद् विहर्तुं प्रकृतिम् उपेयुषि यद्-भव-प्रवाहः ॥ [भ्प् १.९.३२]

टीका च - परम-फल-रूपां श्री-कृष्ण-रतिं प्रार्थयितुं प्रथमं स्व- कृतम् अर्पयति इतीति । विगतो भूमा यस्मात् तस्मिन् । यम् अपेक्ष्यान्यस्य महत्त्वं नास्तीत्य् अर्थः । तद् एव पारमैश्वर्यम् आह स्व-सुखं स्वरूप- भूतं परमानन्दम् उपगते प्राप्तवत्य् एव । क्वचित् कदाचिद् विहर्तुं क्रीडितुं प्रकृतिम् उपेयुषि स्वीकृतवति, न तु स्वरूप-तिरोधानेन जीववत् पारतन्त्र्यम् इत्य् अर्थः । विहर्तुम् इत्य् उक्तं प्रपञ्चयति यद् यतो भव- प्रवाहः सृष्टि-परम्परा भवति इत्य् एषा ॥

[ब् रेअद्स् हेरे: एवम् एव तं प्रत्युक्तं ढेवैर् अप्य् एकादशे -- तत्त्वः पुमान् समधिगम्य ययास्य वीर्यं धत्ते महान्तम् इव गर्भम् अमोघ-वीर्यः [भ्प् ११.६.१६] इति । टीका च - तत्त्वः पुरुषो वीर्यं शक्तिं समधिगम्य प्राप्य यया मायया सह महान्तं धत्ते । कम् इव ? अस्य विश्वस्य गर्भम् इव इत्य् एषा ॥[ब् एन्द्स्.]

॥ १.९ ॥ भीष्मः श्री-भगवन्तम् ॥ ३७ ॥

[37]

atha puruṣāvatāra-kartṛtvam āha -

iti matir upakalpitā vitṛṣṇā bhagavati sātvata-puṅgave vibhūmni | sva-sukham upagate kvacid vihartuṃ prakṛtim upeyuṣi yad-bhava-pravāhaḥ || [BhP 1.9.32]

ṭīkā ca - parama-phala-rūpāṃ śrī-kṛṣṇa-ratiṃ prārthayituṃ prathamaṃ sva- kṛtam arpayati itīti | vigato bhūmā yasmāt tasmin | yam apekṣyānyasya mahattvaṃ nāstīty arthaḥ | tad eva pāramaiśvaryam āha sva-sukhaṃ svarūpa- bhūtaṃ paramānandam upagate prāptavaty eva | kvacit kadācid vihartuṃ krīḍituṃ prakṛtim upeyuṣi svīkṛtavati, na tu svarūpa-tirodhānena jīvavat pāratantryam ity arthaḥ | vihartum ity uktaṃ prapañcayati yad yato bhava- pravāhaḥ sṛṣṭi-paramparā bhavati ity eṣā ||

[B reads here: evam eva taṃ pratyuktaṃ devair apy ekādaśe -- tattvaḥ pumān samadhigamya yayāsya vīryaṃ dhatte mahāntam iva garbham amogha-vīryaḥ [BhP 11.6.16] iti | ṭīkā ca - tattvaḥ puruṣo vīryaṃ śaktiṃ samadhigamya prāpya yayā māyayā saha mahāntaṃ dhatte | kam iva ? asya viśvasya garbham iva ity eṣā ||[B ends.]

|| 1.9 || bhīṣmaḥ śrī-bhagavantam || 37 ||

English witness · section(s) 39

Anuccheda 39

TEXT 1

In this way Sridhara Swami has confirmed the statement of Srimad Bhagavatam (Canto one chapter three) that Sri Krsna is the Original Personality of Godhead.

TEXT 2

That Sri Krsna is the Original Personality of Godhead is also confirmed in the following verse of Srimad Bhagavatam (10.72.15)

"When Sri Krsna, the Original Personality of Godhead, heard from King Yudhisthira that the enemy Jarasandha was almost impossible to defeat, Lord Krsna proposed the following plan, which had already been suggested by Uddhava."

Sridhara Swami explains in his commentary that the word "adyah" (Original Personality of Godhead) clearly refers to Lord Krsna.

Kṛṣṇa · Sanskrit §38 · English §40

[३८] (पगे १८) अतएव भव-भयम् अपहर्तुं [भ्प् ११.२९.४९] इत्य् आदौ तस्यादि-पुरुषत्वं श्रेष्ठत्वम् अप्य् आह - पुरुषम् ऋषभम् आद्यं कृष्ण-संज्ञं नतोऽस्मि इति ।

कृष्णेति संज्ञां यस्येति मूर्त्य्-अन्तरं निषिध्यते । तन्-मूर्तेर् नमस्क्रियमाणत्वेन च नित्य-सिद्धत्वं दर्श्यते । अत्रैव टीकाकृद्भिर् अपि - तं वन्दे परमानन्दं नन्द-नन्दन-रूपिणम् इत्य् उक्तम् ॥

॥ ११.२९ ॥ श्री-शुकः ॥ ३८ ॥

[38] (page 18) ataeva bhava-bhayam apahartuṃ [BhP 11.29.49] ity ādau tasyādi-puruṣatvaṃ śreṣṭhatvam apy āha - puruṣam ṛṣabham ādyaṃ kṛṣṇa-saṃjñaṃ nato'smi iti |

kṛṣṇeti saṃjñāṃ yasyeti mūrty-antaraṃ niṣidhyate | tan-mūrter namaskriyamāṇatvena ca nitya-siddhatvaṃ darśyate | atraiva ṭīkākṛdbhir api - taṃ vande paramānandaṃ nanda-nandana-rūpiṇam ity uktam ||

|| 11.29 || śrī-śukaḥ || 38 ||

English witness · section(s) 40

Anuccheda 40

TEXT 1

This is also confirmed by the following statement spoken by Lord Krsna to His internal potency Yogamaya (S.B. 10.2.9):

"O all-auspicous Yogamaya, I shall then appear with My full six opulences as the son of Devaki."

TEXT 2

Sridhara Swami explains that in this verse the word "amsa-bhagena" means accompanied by His expansions, the purusa-incarnations. This description confirms the statement of Srimad Bhagavatam (1.3.38) : "Krsnas tu bhagavan svayam" (Sri Krsna is the Original Personality of Godhead).

Kṛṣṇa · Sanskrit §39 · English §41

[३९]

तद् एवं जगृहे इत्य् आदि-प्रकरणे यत् स्वयम् उत्पेक्षितं तच्-छ्री-स्वामि- सम्मत्या दृढीकृतम् । पुनर् अपि तत्-सम्मतिर् अभ्यस्यते यथा -

श्रुत्वाजितं जरासन्धं नृपतेर् ध्यायतो हरिः । आहोपायं तम् एवाद्य उद्धवो यम् उवाच ह ॥ [भ्प् १०.७२.१५]

टीका च - आद्यो हरिः श्री-कृष्ण इत्य् एषा ॥

॥ १०.७२ ॥ श्री-शुकः ॥ ३९ ॥

[39]

tad evaṃ jagṛhe ity ādi-prakaraṇe yat svayam utpekṣitaṃ tac-chrī-svāmi- sammatyā dṛḍhīkṛtam | punar api tat-sammatir abhyasyate yathā -

śrutvājitaṃ jarāsandhaṃ nṛpater dhyāyato hariḥ | āhopāyaṃ tam evādya uddhavo yam uvāca ha || [BhP 10.72.15]

ṭīkā ca - ādyo hariḥ śrī-kṛṣṇa ity eṣā ||

|| 10.72 || śrī-śukaḥ || 39 ||

English witness · section(s) 41

Anuccheda 41

TEXT 1

This is also confirmed in the following statement spoken by Devaki to Lord Krsna (S.B. 10.85.31) :

"O Lord Krsna, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."

TEXT 2

Sridhara Swami explains in his commentary:

"In this verse the first "amsa" (portion) referred to is the purusa-avatara. The portion of the purusa-avatara is the illusory potency maya, and the portion of maya is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word "tva" means unto You and the phrase "gatim gatasmi" means I take shelter.

Kṛṣṇa · Sanskrit §40 · English §42

[४०]

किं च - अथाहम् अंश-भागेन देवक्याः पुत्रतां शुभे । प्राप्स्यामि [भ्प् १०.२.९] इत्य् आदि ।

अंश-भागेनेत्य् अत्र पूर्णोचितम् एवार्थं बहुधा योजयद्भिर् मध्ये अंशेन उरुष-रूपेण मायया भागो भजनम् ईक्षणं यस्य तेनेति च व्याचक्षाणैर् अन्ते सर्वथा परिपूर्ण-रूपेणेति विवक्षितम् । कृष्णस् तु भगवान् स्वयम् इत्य् उक्तत्वात् । इत्य् एवं हि तैर् व्याख्यातम् ।

॥ १०.२ ॥ श्री-भगवान् योगमायाम् ॥ ४०॥

[40]

kiṃ ca - athāham aṃśa-bhāgena devakyāḥ putratāṃ śubhe | prāpsyāmi [BhP 10.2.9] ity ādi |

aṃśa-bhāgenety atra pūrṇocitam evārthaṃ bahudhā yojayadbhir madhye aṃśena uruṣa-rūpeṇa māyayā bhāgo bhajanam īkṣaṇaṃ yasya teneti ca vyācakṣāṇair ante sarvathā paripūrṇa-rūpeṇeti vivakṣitam | kṛṣṇas tu bhagavān svayam ity uktatvāt | ity evaṃ hi tair vyākhyātam |

|| 10.2 || śrī-bhagavān yogamāyām || 40||

English witness · section(s) 42

Anuccheda 42

Text 1

That Lord Krsna is the origin of the Narayana feature of Godhead is confirmed in the following statement spoken to Lord Krsna by Brahma(Srimad-Bhagavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara(Garbhodakasayi Visnu), and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and not creations of maya."

Text 2

Sridhara Svami explains in his commentary:

"This verse explains that Lord Narayana rests on the Garbhodaka Ocean which was manifested from His own body. It is further explained that that Narayana is a plenary portion of Lord Krsna."

In this way the meaning of this verse is clear: Krsna is the source of the incarnations of Godhead. Brahma is speaking correctly and not simply speaking flattering lies.

Text 3

That Krsna is the Original Personality of Godhead is also confirmed in the following statement of Srimad-Bhagavatam(10.13.15):

"Brahma had observed the activities of the most powerful Krsna in killing and delivering Aghasura, and he was astonished."*

Brahma became amazed when he saw that the sinful demon Agha had become liberated by the mercy of Krsna. The liberation of Agha could not have been performed by any other form of the Lord. Only the Original Personality of Godhead, Lord Krsna, could have liberated such a sinful person.

Text 4

Krsna's supremacy is also described in the following verse (Srimad-Bhagavatam 10.13.15):

"Brahma wanted to show some of his own power and see the power of Krsna, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore in Krsna's abscence, Brahma took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Krsna was."*

This verse describes Brahma's desire to see more excellent pastimes of the Lord. This chapter(Canto 10, Chapter 13) describes how Brahma actually saw the Lord's

extraordinary opulence and glory.

Text 5

After Brahma had stolen the boys and calves, Krsna personally axpanded to become the boys and the calves Himself. The following verse(Srimad-Bhagavatam 10.13.46) describes Brahma's eventual perception that the boys and calves were actually personal expansions of Krsna:

"Then, while Lord Brahma looked on, all the calvs and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments."*

Text 6

This passage from Srimad-Bhagavatam describes how millions of Lord Krsna's visnu-tattva expansions were shown to Brahma by Lord Krsna. who manifested Them as merely a portion of a portion of His potency. These visnu-tattva expansions were all the material universes and they were being worshiped by the Lord various potencies, headed by Aja, by all personified opulences , by the mystic perfections , headed by Anima, by the 24 material elements enumerated by the Sankhya philosophy , by the mahat-tattva and other potencies, by the Lord's asisstants and associates, by personified time and other potencies of the Lord, by the various material universes manifested by the time potency, by innumerable Brahmas and other demigods entrusted with the details of universal creation, and by all the individual living entities(jivas), even down to the blade of grass.

Text 7

In his commentary on this verse, Srila Sridhara Svami confirms that all transcendental potencies are manifested from Lord Krsna, and Lord Krsna is the original source of everything. In order to substantiate these points, Sridhara Svami quotes the "krsnas tu bhgavan svayam" (Sri Krsna is the Original Personality of Godhead) statement of Srimad-Bhagavatam(1.3.28).

Text 8

Sri Krsna is the all-powerful master of all potencies, and He is not different from His manifestations as the Universal Form and as the all-pervading Supersoul who is manifested everywhere throughout the universes. In his commentary on the verse "jagrhe paurusam rupam" (The Original Personality of Godhead then accepted the form of the purusa-avatara) (Sriamd-Bhagavatam 1.3.1), Sridhara Svami explains that the purusa-avatara is actually not different from the Universal Form, and the Orginal

Personality of Godhead is also not different from the purusa-avatara. Actually, Lord Krsna is the shelter upon whom everything rests. Sridhara Svami confirms this in the introductory verses of his commentary on the Tenth Canto of Srimad-Bhagavatam(Bhavartha-dipika 10.1.1-2) in the following words.

Text 9

"I offer my respectful obeisances to Sri Krsna, the Supreme Personality of Godhead, the ultimate source of all the universes. That Sri Krsna is described in the first nine Cantos of Srimad-Bhagavatam(which conatin descriptions of nine subjects, beginning with the primary and the secondary creation of the material universes)."

Text 10

"The Tenth Canto of the Srimad-Bhgavatam reveals the Tenth object, the Supreme Personality of Godhead who is the shelter of the surrendered souls. He is known as Sri Krsna, and He enjoyed transcendental bliss, perofrming pastimes in the ocean known as the family of Maharaja Yadu."*

Text 11

In these verses Sridhara Svami clearly describes Lord Krsna as the Original Personality of Godhead, the supreme shleter of everyone. If one wishes to consider another form of God as the original form, then he must reject these verses of Sridhara Svami as useless and without meaning. That Krsna is the Original Form of the Godhead is confirmed in the following words of Lord Brahma:

narayano nigam

"O Krsna, Lord Narayana is Your plenary portion."

KṚṢṆA-SANDARBHA

4.5

Sections 41–50

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §41 · English §43

[४१]

एवम् -- यस्यांशांशांश-भागेन विश्वोत्पत्ति-लयोदयाः । भवन्ति किल विश्वात्मंस् तं त्वाद्याहं गतिं गता ॥ [भ्प् १०.८५.३१]

टीका च - यस्यांशः पुरुषस् तस्यांशो माया तस्या अंशा गुणास् तेषां भागेन परमाणु-मात्र-लेशेन विश्वोत्पत्त्य्-आदयो भवन्ति । तं त्वा त्वां गतिं शरणं गतास्मि इत्य् एषा ॥

॥ १०.८५ ॥ श्री-देवकी भगवन्तम् ॥ ४१ ॥

[41]

evam -- yasyāṃśāṃśāṃśa-bhāgena viśvotpatti-layodayāḥ | bhavanti kila viśvātmaṃs taṃ tvādyāhaṃ gatiṃ gatā || [BhP 10.85.31]

ṭīkā ca - yasyāṃśaḥ puruṣas tasyāṃśo māyā tasyā aṃśā guṇās teṣāṃ bhāgena paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti | taṃ tvā tvāṃ gatiṃ śaraṇaṃ gatāsmi ity eṣā ||

|| 10.85 || śrī-devakī bhagavantam || 41 ||

English witness · section(s) 43

Anuccheda 43

Text 1

That Sri Krsna is the Original source of all the incarnations of Godhead is confirmed in the following description found in Sriamd Bhagavatam(10.1.22-23):

Text 2

"While in trance, Lord Brahma heard the words of Lord Visnu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Ksirodakasayi Visnu, the Supreme Person, and execute it attentively without delay."*

Text 3

"Lord Brahma informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as the Lord moves on earth

to diminish its burdern by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus."*

Text 4

"The Original Supreme Personality of Godhead, Sri Krsna, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him."*

Text 5

In this verse (Text 2) the word "paurusim" means "by the purusa-avatara". In the passage beginning with the word "pura" (Texts 3 and 4) Brahma repeats the message orginally spoken by the purusa-avatara. That Sri Krsna appears as the purusa-avatara Lord Visnu is confirmed in the following statement of Lord Brahma(Bhag. 2.6.32):

"By Krsna's will I create, and Lord Siva destroys. Krsna Himself, in His eternal form as the purusa-incarnation maintains everything. He is the powerful controller of these three energies."*

Text 6

We may note, however, that the word "pumsa" in verse 22 means "by Sri Krsna, the Original Supreme Personality of Godhead". This is confirmed in the words of Brahma-samhita(5.39): "Sri Krsna is the Original Supreme Personality of Godhead".

The word "amsaih" used in Text 3 may be understood to mean that Sridama, Sudama, Uddhava, Satyaki, and the other associates of the Lord are all actually demigods, who are considered to be like the limbs of the Supreme Personality of Godhead. This is elaborately explained in the following verse(Srimad-Bhagavatam 10.1.62-63):

Text 7

"The inhabitants of Vrndavana, headed by Nanada Maharaja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Maharaja Pariksit, best of the descendants of Bharata, and so too were the descendants of the Vrsni dynasty, headed by Vasudeva and Devaki and the other women of hte dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Maharaja and Vasudeva and even those who externally appeared to be followers of Kamsa were all demigods."*

Text 8

In the 85th Chapter of the Tenth Canto of Srimad Bhagavatam, Sri Krsna is described as the all-pervading Supersoul. He is addressed as "purusa" and "tryadhisa" which indicates

that He is the original source of all incarnations of Godhead. This is summarized in the following statement of Maharaja Vasudeva(Srimad-Bhagvatam 10.85.18):

Text 9

"My dear Krsna and Balarama, I know that neither of You are my sons; You are the original chief and progenitor, the Original Personalities of Godhead, known as Pradhana and Purusa. But You have appeared on the surface of this globe in order to minimize the burdern of the world by killing the ksatriya kings who are unnecessarily increasing their military strength."*

Text 10

In the quote form Srimad-Bhagavatam(10.1.22) found in Anuccheda 43, the word "sva-kala-saktya" means "by His own potency the time-factor". In htat same verse the word "isvareshvarah" means "the Original Personality of Godhead." By repeating the Supreme Lord's instructions in these verses, Brahma intends to say to the demigods: "There is no need to make any further request in this matter, because the Supreme Personality of Godhead will solve the difficulty."

Text 11

The word "tat-priyartham" used in Srimad-Bhagavatam 10.2.23 (quoted in Anuccheda 43) means "for the Supreme Lord's satisfaction". The word "sura-striyah" in this verse refers to the eternal consorts of the various incarnations(such as Lord Vamana and others) of the Supreme Personality of Godhead. When Lord Krsna, the Original form of the Personlaity of Godhead appears, then all the pleanary expansions of Godhead also appear along with Him, and all the goddesses of fortune, who are the consorts of the Lord's various incarnations also appear with Him. The word "sura-striyah" may also refer to the wives of the demigods who accompany the Supreme Lord's consorts in order to serve them in various ways.

Text 12

The actual reason for the Supreme Lord's appearance in this material world is not the reason expressed by hte demigods in their prayers. The Lord actually apppeared to perform ceratin specific pastimes with His great devotees, the gopis, and His activity of rescuing the earth from the burdern of so many demonic kings was merely incidental to that primary reason for His descent.

Text 13

The Personified Vedas, the sages residing at Dandakaranya, and the sons of the demigod Agni, all became gopis in Vrndavana.

Text 14

The actual meaning of this phrase(sura-striyah) is explained in the following verse(Sriamd-Bhagavatam 10.47.60) which describes the exalted position of the gopis in Vrndavana:

"When Lord Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddesses of fortune or the other consorts in the spiritual world. Indeed, never was such a thing imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation."*

Text 15

We may therefore understand that the phrase "sura-striyah" refers neither to the wives of the demigods, nor the the goddesses of fortune, nor the queens of Dvarka, but to the gopis, who are the internal potencies of Lord Krsna.

Kṛṣṇa · Sanskrit §42 · English §44

[४२]

यथा च -- नारायणस् त्वं न हि सर्व-देहिनाम् इत्य् आदौ नारायणोऽङ्गं नर-भू-जलायनात् इति । [भ्प् १०.१४.१४]

टीका च - नराद् उद्भूता येऽर्थाः तथा नराज् जातं यज् जलं तद्-अयनाद् यो नारायणः प्रसिद्धः सोऽपि तवाङ्गं मूर्तिर् इत्य् एषा । अत्र स तवाङ्गं त्वं पुनर् अङ्गीत्य् असौ तु विशदोऽर्थः । न तु स्तुति-मात्रम् इदम् । दृष्ट्वाघासुर-मोक्षणं प्रभवतः प्राप्तः परं विस्मयम् [भ्प् १०.१३.१५] इत्य् उक्त-रीत्या क्वचिद् अप्य् अवतार्य्-अवतारान्तरेषु तादृशस्यापि मोक्षम् अदृष्ट-गोचरं दृष्ट्वा विस्मयं प्राप्तवान् ब्रह्मा । द्रष्टुं मञ्जुम् अहित्वम् अन्य अपि तद्-वत्सान् इतो वत्सपान् नीत्वान्यत्र कुरुद्वहान्तर् अधाद् इत्य् उक्त-रीत्या तस्यापरम् अपि माहात्म्यं दिदृक्षुस् तथा माहात्म्यं ददर्शेति प्रकरण-सारस्येनापि लब्धम् । न चापर-माहात्म्य-दर्शनं सम्भावना-मात्रम् ।

तावत् सर्वे वत्स-पालाः पश्यतो ञ्जस्य तत्-क्षणात् । व्यदृश्यन्त घन-श्यामाः पीत-कौशेय-वाससः ॥ [भ्प् १०.१३.४६]

इत्य् आदिना शक्तिभिर् अजाद्याभिर् ऐश्वर्यैर् अणिमाद्यैश् चतुर्विंशति-सङ्ख्य- तत्त्वैर् महद्-आदिभिः तत्-सह-कारिभिः काल-स्वभावाद्यैस् तत्-सम्भूतैर् ब्रह्माण्डैः तद्-अन्तर्भूत-स्रष्टृभिर् ब्रह्मादिभिर् जीवैश् च स्तम्ब- पर्यन्तः पृथक् पृथग् उपासितास् तादृश-ब्रह्माण्डेश्वर-कोटयः श्री- कृष्णेनैव तत्-तद्-अंशांशेनाविर्भाव्य ब्रह्माणं प्रति साक्षाद् एव दर्शिता इति ह्य् उक्तं तदीदृशम् एव कृष्णस् तु भगवान् स्वयम् इत्य् अत्राविष्कृत-सर्व- शक्तित्वाद् इत्य् एतत्-(पगे १९)-स्वामि-व्याख्यानस्यासाधारणं बीजं भवेत् । विश्व-रूप-दर्शनादीनां तत्-तद्-ब्रह्माण्डान्तर्यामि-पुरुषाणाम् एकतरेणापि शक्यत्वात् । तस्माद् विराट्-पुरुषयोर् इव पुरुष-भगवतोर् अपि जगृहे पौरुषं रूपम् इत्य् आदाव् उपासनार्थम् एव तैर् अभेद-व्याख्या कृतेति गम्यते । वस्तुतस् तु परमाश्रयत्वेन श्री-कृष्ण एव तैर् अङ्गीकृतोऽस्ति । यथा --

विश्व-सर्ग-विसर्गादि-नव-लक्षण-लक्षितम् । श्री-कृष्णाख्यं परं धाम जगद्-धाम नमामि तत् ॥

दशमे दशमं लक्ष्यम् आश्रिताश्रय-विग्रहम् । क्रीडद् यदु-कुलाम्भोधौ परानन्दम् उदीर्यते ॥ इति [भावार्थ-दीपिका,

१०.२.१]।

यद्य् अन्येषाम् अपि परमाश्रयत्वं तन् मतं तदा द्दशम इत्य् अनर्थकं स्यात् । तस्मान् नारायणोऽङ्गम् इति युक्तम् उक्तम् ॥

॥ १०.१४ ॥ ब्रह्मा श्री-कृष्णम् ॥ ४२ ॥

[42]

yathā ca -- nārāyaṇas tvaṃ na hi sarva-dehinām ity ādau nārāyaṇo'ṅgaṃ nara-bhū-jalāyanāt iti | [BhP 10.14.14]

ṭīkā ca - narād udbhūtā ye'rthāḥ tathā narāj jātaṃ yaj jalaṃ tad-ayanād yo nārāyaṇaḥ prasiddhaḥ so'pi tavāṅgaṃ mūrtir ity eṣā | atra sa tavāṅgaṃ tvaṃ punar aṅgīty asau tu viśado'rthaḥ | na tu stuti-mātram idam | dṛṣṭvāghāsura-mokṣaṇaṃ prabhavataḥ prāptaḥ paraṃ vismayam [BhP 10.13.15] ity ukta-rītyā kvacid apy avatāry-avatārāntareṣu tādṛśasyāpi mokṣam adṛṣṭa-gocaraṃ dṛṣṭvā vismayaṃ prāptavān brahmā | draṣṭuṃ mañjum ahitvam anya api tad-vatsān ito vatsapān nītvānyatra kurudvahāntar adhād ity ukta-rītyā tasyāparam api māhātmyaṃ didṛkṣus tathā māhātmyaṃ dadarśeti prakaraṇa-sārasyenāpi labdham | na cāpara-māhātmya-darśanaṃ sambhāvanā-mātram |

tāvat sarve vatsa-pālāḥ paśyato ñjasya tat-kṣaṇāt | vyadṛśyanta ghana-śyāmāḥ pīta-kauśeya-vāsasaḥ || [BhP 10.13.46]

ity ādinā śaktibhir ajādyābhir aiśvaryair aṇimādyaiś caturviṃśati-saṅkhya- tattvair mahad-ādibhiḥ tat-saha-kāribhiḥ kāla-svabhāvādyais tat-sambhūtair brahmāṇḍaiḥ tad-antarbhūta-sraṣṭṛbhir brahmādibhir jīvaiś ca stamba- paryantaḥ pṛthak pṛthag upāsitās tādṛśa-brahmāṇḍeśvara-koṭayaḥ śrī- kṛṣṇenaiva tat-tad-aṃśāṃśenāvirbhāvya brahmāṇaṃ prati sākṣād eva darśitā iti hy uktaṃ tadīdṛśam eva kṛṣṇas tu bhagavān svayam ity atrāviṣkṛta-sarva- śaktitvād ity etat-(page 19)-svāmi-vyākhyānasyāsādhāraṇaṃ bījaṃ bhavet | viśva-rūpa-darśanādīnāṃ tat-tad-brahmāṇḍāntaryāmi-puruṣāṇām ekatareṇāpi śakyatvāt | tasmād virāṭ-puruṣayor iva puruṣa-bhagavator api jagṛhe pauruṣaṃ rūpam ity ādāv upāsanārtham eva tair abheda-vyākhyā kṛteti gamyate | vastutas tu paramāśrayatvena śrī-kṛṣṇa eva tair aṅgīkṛto'sti | yathā --

viśva-sarga-visargādi-nava-lakṣaṇa-lakṣitam | śrī-kṛṣṇākhyaṃ paraṃ dhāma

jagad-dhāma namāmi tat ||

daśame daśamaṃ lakṣyam āśritāśraya-vigraham | krīḍad yadu-kulāmbhodhau parānandam udīryate || iti [Bhāvārtha-dīpikā,

10.2.1]|

yady anyeṣām api paramāśrayatvaṃ tan mataṃ tadā daśama ity anarthakaṃ syāt | tasmān nārāyaṇo'ṅgam iti yuktam uktam ||

|| 10.14 || brahmā śrī-kṛṣṇam || 42 ||

English witness · section(s) 44

Anuccheda 44

Text 1

Because Sri Krsn is the Original Personality of Godhead, the source of all incarnations, His glories are heard and described throughout the Srimad-Bhagavatam. This is described inthe following statement of Sri Vidura (Sriamd-Bhagavatam 4.17. 6-7):

Text 2

"Prthu Maharaja was a powerful incarnation of Lord Krsna's potencies; consequently any narration concerning his activities is surely very plaesing to hear, and it produces all good fortune. As fara s I am concerned, I ma always your devotee as well as a devotee of the Lord, who is known as Adhokasaja. Please therefore narrate all the stories of King Prthu, who, in the form of the son of King Vena, milked the cow-shaped earth."*

In this verse the word "purva-deha" refers to the incarnation of Prthu Maharaja. The owrd "purva" means that he was previously seen by by the people of the world. This verse is spoken by Vidura, who here takes shelter of the description of Prthu Maharaja.

Kṛṣṇa · Sanskrit §43 · English §45

[४३]

अवतार-प्रसङ्गेऽपि तथैव स्पष्टम् -

गिरं समाधौ गगने समीरितां निशम्य वेधास् त्रिदशान् उवाच ह । गां पौरुषीं मे शृणुतामराः पुनर् विधीयताम् आशु तथैव मा चिरम् ॥

पुरैव पुंसावधृतो धरा-ज्वरो भवद्भिर् अंशैर् यदुषूपजन्यताम् । स यावद् उर्व्या भरम् ईश्वरेश्वरः स्व-काल-शक्त्या क्षपयंश् चरेद् भुवि ॥

वसुदेव-गृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्-प्रियार्थं सम्भवन्तु सुर-स्त्रियः ॥ [भ्प् १०.१.२१-२३]

पौरुषीं पुरुषेण सृजामि तन्-नियुक्तोऽहम् [भ्प् २.६.३०] इत्य्-आद्य्-अनुसारात् पुरुषाभिन्नेन विष्णु-रूपेण क्षीरोदशायिना स्वयम् एवोक्तां गां वाचम् । पुरुषस्यैव वाचम् अनुवदति पुरैवेति । पुंसा आदि-पुरुषेण कृष्णः स्वयं समभवत् परमः पुमान् यः [ब्रह्मस् ५.४९] इत्य् अनुसारात् । स्वयं भगवत्ता श्री-कृष्णस्येत्य् अर्थः । अंशैः श्री-कृष्णस्यांश-भूतैस् तत्- पार्षदैः श्रीमद्-उद्धवादिभिः सह । इत्थम् एव प्राचुर्येणोक्तम् --

नन्दाद्या ये व्रजे गोपा याश् चामीषां च योषितः । वृष्णयो वसुदेवाद्या देवक्य्-आद्या यदु-स्त्रियः ॥

सर्वे वै देवता-प्राया उभयोर् अपि भारत । ज्ञातयो बन्धु-सुहृदो ये च कंसम् अनुव्रताः ॥ [भ्प् १०.१.६२-६३] इति ।

तस्माद् आदि-पुरुषत्वम् एव व्यनक्ति स इति सर्वान्तर्यामित्वात् । पुरुषस् तावद् ईश्वरः । तस्याप्य् अंशित्वात् स आदि-पुरुषः श्री-कृष्णः पुनर् ईश्वरेश्वरः त्र्य्-अधीश-शब्दवत् । तथा च दशमस्य पञ्चाशीतितमे श्रीमद्- आनकदुन्दुभिनोक्तम् - युवां न नः सुतौ साक्षात् प्रधान-पुरुषेश्वरौ [भ्प् १०.८५.१८] इति । स्व-काल-शक्त्या स्व-शक्त्या काल-शक्त्या च । ईश्वरेश्वरत्वे हेतुः साक्षात् स्वयम् एव भगवान् इति । तद् अलं मयि तत्-प्रार्थनयेति भावः । तत्-प्रियार्थं तत्-प्रीत्यै । अमर-स्त्रियः श्रीमद्-उपेन्द्र-प्रेयस्य्- आदि-रूपाः काश्चित् सम्भवन्तु मिलिता भवन्तु । साक्षाद् अवतरतः श्री-

भगवतो नित्यानपायि-महा-शक्ति-रूपासु तत्-प्रेयसीष्व् अवतरन्तीषु श्री- भगवति तद्-अंशान्तरवत् ता अपि प्रविशन्त्व् इत्य् अर्थः । तत्-प्रियाणां तासाम् एव दास्य्-आदि-प्रयोजनाय जायन्ताम् इति वा । अनेन तैर् अपार्थितस्याप्य् अस्यार्थस्यादेशेन परम-भक्ताभिस् ताभिर् लीला-विशेष एव भगवतः स्वयम् अवतितीर्षायां कारणम् । भारावतरणं चानुषङ्गिकम् (पगे २०) एव भवतीति व्यञ्जितम् ।

तद् एवं श्रुतीनां च दण्डकारण्य-वासिनां मुनीनां चाग्नि-पुत्राणां च श्री-गोपिकादित्व-प्राप्तिर् यत् श्रूयते तद् अपि पूर्ववद् एव मन्तव्यम् । अत्र प्रसिद्ध्यर्थे नायं श्रियोऽङ्ग उ नितान्त-रतेः प्रसादः स्वर्-योषितां नलिन- गन्ध-रुचां कुतोऽन्याः [भ्प् १०.४७.६०] इति विरुध्येत । न च सुर-स्त्रीणां सम्भव-वाक्यं श्री-महिषी-वृन्द-परं, तासाम् अपि तन्-निज-शक्ति- रूपत्वेन दर्शयिष्यमाणत्वात् ।

॥ १०.१ ॥ श्री-शुकः ॥ ४३ ॥

[43]

avatāra-prasaṅge'pi tathaiva spaṣṭam -

giraṃ samādhau gagane samīritāṃ niśamya vedhās tridaśān uvāca ha | gāṃ pauruṣīṃ me śṛṇutāmarāḥ punar vidhīyatām āśu tathaiva mā ciram ||

puraiva puṃsāvadhṛto dharā-jvaro bhavadbhir aṃśair yaduṣūpajanyatām | sa yāvad urvyā bharam īśvareśvaraḥ sva-kāla-śaktyā kṣapayaṃś cared bhuvi ||

vasudeva-gṛhe sākṣād bhagavān puruṣaḥ paraḥ | janiṣyate tat-priyārthaṃ sambhavantu sura-striyaḥ || [BhP 10.1.21-23]

pauruṣīṃ puruṣeṇa sṛjāmi tan-niyukto'ham [BhP 2.6.30] ity-ādy-anusārāt puruṣābhinnena viṣṇu-rūpeṇa kṣīrodaśāyinā svayam evoktāṃ gāṃ vācam | puruṣasyaiva vācam anuvadati puraiveti | puṃsā ādi-puruṣeṇa kṛṣṇaḥ svayaṃ samabhavat paramaḥ pumān yaḥ [BrahmaS 5.49] ity anusārāt | svayaṃ bhagavattā śrī-kṛṣṇasyety arthaḥ | aṃśaiḥ śrī-kṛṣṇasyāṃśa-bhūtais tat- pārṣadaiḥ śrīmad-uddhavādibhiḥ saha | ittham eva prācuryeṇoktam --

nandādyā ye vraje gopā yāś cāmīṣāṃ ca yoṣitaḥ | vṛṣṇayo vasudevādyā devaky-ādyā yadu-striyaḥ ||

sarve vai devatā-prāyā ubhayor api bhārata | jñātayo bandhu-suhṛdo ye ca kaṃsam anuvratāḥ || [BhP 10.1.62-63] iti |

tasmād ādi-puruṣatvam eva vyanakti sa iti sarvāntaryāmitvāt | puruṣas tāvad īśvaraḥ | tasyāpy aṃśitvāt sa ādi-puruṣaḥ śrī-kṛṣṇaḥ punar īśvareśvaraḥ try-adhīśa-śabdavat | tathā ca daśamasya pañcāśītitame śrīmad- ānakadundubhinoktam - yuvāṃ na naḥ sutau sākṣāt pradhāna-puruṣeśvarau [BhP 10.85.18] iti | sva-kāla-śaktyā sva-śaktyā kāla-śaktyā ca | īśvareśvaratve hetuḥ sākṣāt svayam eva bhagavān iti | tad alaṃ mayi tat-prārthanayeti bhāvaḥ | tat-priyārthaṃ tat-prītyai | amara-striyaḥ śrīmad-upendra-preyasy- ādi-rūpāḥ kāścit sambhavantu militā bhavantu | sākṣād avatarataḥ śrī- bhagavato nityānapāyi-mahā-śakti-rūpāsu tat-preyasīṣv avatarantīṣu śrī- bhagavati tad-aṃśāntaravat tā api praviśantv ity arthaḥ | tat-priyāṇāṃ tāsām eva dāsy-ādi-prayojanāya jāyantām iti vā | anena tair apārthitasyāpy asyārthasyādeśena parama-bhaktābhis tābhir līlā-viśeṣa eva bhagavataḥ svayam avatitīrṣāyāṃ kāraṇam | bhārāvataraṇaṃ cānuṣaṅgikam (page 20) eva bhavatīti vyañjitam |

tad evaṃ śrutīnāṃ ca daṇḍakāraṇya-vāsināṃ munīnāṃ cāgni-putrāṇāṃ ca śrī-gopikāditva-prāptir yat śrūyate tad api pūrvavad eva mantavyam | atra prasiddhārthe nāyaṃ śriyo'ṅga u nitānta-rateḥ prasādaḥ svar-yoṣitāṃ nalina- gandha-rucāṃ kuto'nyāḥ [BhP 10.47.60] iti virudhyeta | na ca sura-strīṇāṃ sambhava-vākyaṃ śrī-mahiṣī-vṛnda-paraṃ, tāsām api tan-nija-śakti- rūpatvena darśayiṣyamāṇatvāt |

|| 10.1 || śrī-śukaḥ || 43 ||

English witness · section(s) 45

Anuccheda 45

Text 1

This is also confirmed by the following verse from Srimad-Bhagavatam(4.17.8) describing a conversation between Maitreya and Vidura:

"When Vidura became inspired to hear of the activities of Lord Krsna in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows."*

Text 2

In connection with this verse we may quote that by hearing the glorification of the Supreme Lord, Maitreya Muni became pleased at heart. We may also observe that Lord Krsna is also known by the name of Vasudeva because He is the son of Maharaja Vasudeva.

Kṛṣṇa · Sanskrit §44 · English §46

[४४]

तद् एवम् अवतार-प्रसङ्गेऽपि श्री-कृष्णस्य स्वयं भगवत्त्वम् एवायातम् । यस्माद् एवं तस्माद् एव श्री-भागवते महा-श्रोतृ-वक्तृणाम् अपि श्री-कृष्ण एव तात्पर्यं लक्ष्यते । तत्र श्री-विदुरस्य --

यच् चान्यद् अपि कृष्णस्य भवान् भगवतः प्रभोः । श्रवः सुश्रवसः पुण्यं पूर्व-देह-कथाश्रयम् ॥

भक्ताय मे ऽनुरक्ताय तव चाधोक्षजस्य च । वक्तुम् अर्हसि यो ऽदुह्यद् वैन्य-रूपेण गाम् इमाम् ॥ [भ्प् ४.१७.६-७]

पूर्व-देहः पृथ्व्-अवतारः । लोक-दृष्टाव् अभिव्यक्ति-रीत्या पूर्वत्वम् । तत्- कथैवाश्रयो यस्य तत् ॥

॥४.१७॥ विदुरः ॥४४॥

[44]

tad evam avatāra-prasaṅge'pi śrī-kṛṣṇasya svayaṃ bhagavattvam evāyātam | yasmād evaṃ tasmād eva śrī-bhāgavate mahā-śrotṛ-vaktṝṇām api śrī-kṛṣṇa eva tātparyaṃ lakṣyate | tatra śrī-vidurasya --

yac cānyad api kṛṣṇasya bhavān bhagavataḥ prabhoḥ | śravaḥ suśravasaḥ puṇyaṃ pūrva-deha-kathāśrayam ||

bhaktāya me 'nuraktāya tava cādhokṣajasya ca | vaktum arhasi yo 'duhyad vainya-rūpeṇa gām imām || [BhP 4.17.6-7]

pūrva-dehaḥ pṛthv-avatāraḥ | loka-dṛṣṭāv abhivyakti-rītyā pūrvatvam | tat- kathaivāśrayo yasya tat ||

||4.17|| viduraḥ ||44||

English witness · section(s) 46

Anuccheda 46

Text 1

That Sri Krsna is described throughout Sriamd-Bhagavatam is confirmed in the following statement about King Pariksit (Sriamd-Bhagavatam 1.19.5);

"Maharaja Pariksit sat down firmly on the banks of the Ganges to concentrate his mind in Krsna consciousness, rejecting all other practices of self-realsization, because transcendental loving service to Krsna is the greatest achievement, superseding all other methods."*

Text 2

Sridhara Svami comments in the following way:

"The phrase 'sri-krsnanghri-sevam adhimanyamanah' indicates that Maharaja Pariksit understood that service to Lord Krsna's lotus feet is the goal of life."

Kṛṣṇa · Sanskrit §45 · English §47–48

[४५]

अथ श्री-मैत्रेयस्य तद्-अनन्तरम् एव --

चोदितो विदुरेणैवं वासुदेव-कथां प्रति । प्रशस्य तं प्रीत-मना मैत्रेयः प्रत्यभाषत ॥ [भ्प् ४.१७.८]

तत्-प्रशंसया प्रीत-मनस्त्वेन चास्यापि तथैव तात्पर्यं लभ्यते । अतएवात्र वसुदेव-नन्दनत्वेनैव वासुदेव-शब्दः प्रयुक्तः ।

॥४.१७॥ श्री-सुतः ॥४५॥

[45]

atha śrī-maitreyasya tad-anantaram eva --

codito vidureṇaivaṃ vāsudeva-kathāṃ prati | praśasya taṃ prīta-manā maitreyaḥ pratyabhāṣata || [BhP 4.17.8]

tat-praśaṃsayā prīta-manastvena cāsyāpi tathaiva tātparyaṃ labhyate | ataevātra vasudeva-nandanatvenaiva vāsudeva-śabdaḥ prayuktaḥ |

||4.17|| śrī-sutaḥ ||45||

English witness · section(s) 47–48

Anuccheda 47

Text 1

That Sri Krsna is the subject of the entire Bhagavatam is also confirmed in the following verse spoken by hte sages of Naimisaranya to King Pariksit(Srimad-Bhagavatam 1.19.20):

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord Sri Krsna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personlaity of Godhead."*

Text 2

In this verse the word 'bhavatsu' refers to the kings in the Pandu dynasty, and the phrase "ye jahuh" refer to Maharaja Yudhisthira and other great devotees of the Lord. By speaking this verse the great sages explained the truth about Lord Krsna to Maharaja Pariksit.

Anuccheda 48

Text 1

In the following connection King Pariksit spoke the following words to Sukadeva Gosvami (Sriamd-Bhagavatam 1.19.35-36):

"Lord Krsna, the Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those realtives just to please His great cousins and brothers."*

Text 2

"Otherwise [without being inspired by Lord Krsna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"*

Text 3

This verse explains that Lord Krsna became the paternal cousin of the Pandavas. The word "te" (Your) in htis verse refers to Sukadeva Gosvami, who is always relishing the nectar of Krsna consciousness. The word "vaniyasah" indicates that Sukadeva Gosvami is very generously inviting Maharaja Pariksit to ask questions about Krsna consciousness.

Kṛṣṇa · Sanskrit §46 · English §49

[४६]

अथ श्री-परीक्षितः --

अथो विहायेमम् अमुं च लोकं विमर्शितौ हेयतया पुरस्तात् । कृष्णाङ्घ्रि-सेवाम् अधिमन्यमान उपाविशत् प्रायम् अमर्त्य-नद्याम् ॥ [भ्प् १.१९.५]

टीका च -श्री-कृष्णाङ्घ्रि-सेवाम् अधिमन्यमानः सर्व-पुरुषार्थाधिकां जानन् इत्य् एषा ।

॥ १.१९ ॥ श्री-सुतः ॥४६॥

[46]

atha śrī-parīkṣitaḥ --

atho vihāyemam amuṃ ca lokaṃ vimarśitau heyatayā purastāt | kṛṣṇāṅghri-sevām adhimanyamāna upāviśat prāyam amartya-nadyām || [BhP 1.19.5]

ṭīkā ca -śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ sarva-puruṣārthādhikāṃ jānan ity eṣā |

|| 1.19 || śrī-sutaḥ ||46||

English witness · section(s) 49

Anuccheda 49

Text 1

Maharaja Pariksit is described in this verse (Srimad-Bhagavatam 2.3.15):

"Maharaja Pariksit, the grandson of the Panadavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Krsna by imitating the worship of the family Deity."*

Text 2

In this verse Saunaka Rsi explains that as a child Maharaja Pariksit would hear hte descriptions of Lord Krsna's youthful pastimes in Vrndavana and other places. Prince Pariksit would constantly meditate upon Lord Krsna, who accepts various roles in

relationship with His devotees, becoming their friend, or accepring other roles in relation with them, and in htis mood, full of love for Lord Krsna, Prince Pariksit would act out the Lord's pastimes as his childhood play.

Kṛṣṇa · Sanskrit §47 · English §50

[४७] न वा इदं राजर्षि-वर्य चित्रं भवत्सु कृष्णं समनुव्रतेषु । ये ऽध्यासनं राज-किरीट-जुष्टं सद्यो जहुर् भगवत्-पाश्र्व-कामाः ॥ [भ्प् १.१९.२०]

भवत्सु पाण्डोर् वश्येषु ये जहुर् इति श्री-युधिष्ठिराद्य्-अभिप्रायेण । अतएव तत्र स्थितानां सर्व-श्रोतृणाम् अपि श्री-कृष्ण एव तात्पर्यम् आयाति ।

॥ १.१९ ॥ श्री-महर्षयः परीक्षितम् ॥४७॥

[47] na vā idaṃ rājarṣi-varya citraṃ bhavatsu kṛṣṇaṃ samanuvrateṣu | ye 'dhyāsanaṃ rāja-kirīṭa-juṣṭaṃ sadyo jahur bhagavat-pārśva-kāmāḥ || [BhP 1.19.20]

bhavatsu pāṇḍor vaśyeṣu ye jahur iti śrī-yudhiṣṭhirādy-abhiprāyeṇa | ataeva tatra sthitānāṃ sarva-śrotṛṇām api śrī-kṛṣṇa eva tātparyam āyāti |

|| 1.19 || śrī-maharṣayaḥ parīkṣitam ||47||

English witness · section(s) 50

Anuccheda 50

Text 1

Many statements of Srimad-Bhagavatam may be quoted to describe the glories of Maharaja Paiksit, and the following questions spoken by Maharaja Pariksit himslef at the beginning of Sriamd-Bhagavatam's Tenth Canto (10.1.1-13) may be quoted to show the freatness of his devotion to Lord Krsna:

"King Pariksit said: My dear Lord, you have elaborately described the dynasties of both the moon-god and hte sun-god, with the exalted and wonderful character of their kings."*

"O bets of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Visnu, or Krsna, who appeared in that Yadu dynasty with Baladeva, His pleanry expansion"*

"The Supersoul, the Supreme Personality of Godhead, Sri Krsna, tha cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life."*

"Glorfication of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorifcation is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"*

"Taking the boat of Krsna's lotus feet, my grandfather Arjuna and others crossed the ocean of hte Battlefield of Kuruksetra, in which such commanders as Bhismadeva resmbled great fish that could have very easily swallowed them. By hte nercy of Lord Krsna, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Krsna's lotus feet, the Lord, Sudarsana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pandavas, which was almost destroyed by the fiery weapon of Asvatthama. Lord Sri Krsna, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time-that is, as Paramatma and as virat-rupa-gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics."*

"My dear Sukadeva Gosvami, you have already explained that Sankarsana, who belongs to the second quadruple, appeared as the son of Rohini named Balarama. If Balaram was not transferred from one body to another, how is it posssible that he was first in the womb of Devaki and then in the womb of Rohini? Kindly explain this to me."*

"Why did Krsna, the Supreme Personlaity of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vrndavana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vrndavana?"*

"Lord Krsna lived both in Vrndavana and in Mathura. What did He do there? Why did He kill Kamsa, His mother's brother? Such killing is not at all sanctioned in the sastras."*

"Krsna the Supreme Personality of Godhead, has no material body, yet He appears as a humna being. For how many years did He live with the descendants of Vrsni? How many wives did He marry, and for how many years did He live in Dvaraka?"*

"O great sage, who know everything about Krsna, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am

eager to hear of them."*

"Because of my vow on th everge of death, I have given up even drinking water, yte because I am drinking the nectar of topics about Krsna, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear cannot hinder me."*

Text 2

Maharaja Pariksit became intently attracted to hearing the glories of Lord Krsna. This is described in the following verse (Sriamd-Bhagavtam 10.12.40):

"Sri Suta Gosvami said: O learned saints, the childhood pastimes of Sri Krsna are evry wonderful. Maharaja Pariksit, after hearing about those pastimes of Krsna, who had saved him in the womb of his mother, became steady in his mind and again inquired from Sukadeva Gosvami to hear about those pious activities."*

Kṛṣṇa · Sanskrit §48 · English §51

[४८]

अपि मे भगवान् प्रीतः कृष्णः पाण्डु-सुत-प्रियः । पैतृ-ष्वसेय-प्रीत्य्-अर्थं तद्-गोत्रस्यात्त-बान्धवः ॥

अन्यथा ते ऽव्यक्त-गतेर् दर्शनं नः कथं नृणाम् । नितरां म्रियमाणानां संसिद्धस्य वनीयसः ॥ [भ्प् १.१९.३५-३६]

तेषां पैतृ-ष्वसेयाणां पाण्डु-सुतानां गोत्रस्य मे आत्तं स्वीकृतं बान्धवं बन्धु-कृत्यं येन ते तव श्री-कृष्णस्यैक-रसिकस्य वनीयसः अत्युदारतया मां याचेथा इति प्रवर्तकस्येत्य् अर्थः ।

॥ १.१९ ॥ राजा श्री-शुकम् ॥ ४८ ॥

[48]

api me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ | paitṛ-ṣvaseya-prīty-arthaṃ tad-gotrasyātta-bāndhavaḥ ||

anyathā te 'vyakta-gater darśanaṃ naḥ kathaṃ nṛṇām | nitarāṃ mriyamāṇānāṃ saṃsiddhasya vanīyasaḥ || [BhP 1.19.35-36]

teṣāṃ paitṛ-ṣvaseyāṇāṃ pāṇḍu-sutānāṃ gotrasya me āttaṃ svīkṛtaṃ bāndhavaṃ bandhu-kṛtyaṃ yena te tava śrī-kṛṣṇasyaika-rasikasya vanīyasaḥ atyudāratayā māṃ yācethā iti pravartakasyety arthaḥ |

|| 1.19 || rājā śrī-śukam || 48 ||

English witness · section(s) 51

Anuccheda 51

Text 1

This is also described in the following passage from the Srimad-Bhagavatam (10.7.1-2):

"King Pariksit said: My lord, Sukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about hte activities of the Lord, but Krsna's childhood pastimes are so attractive that they are automatically pleasing to the mind and the ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Krsna consciousness. If you think it fit, kindly speak about those activities of the Lord."*

Text 2

Sridhara Svami explains this verse in the following way:

"By hearing the childhood pastimes of Sri Krsna, Maharaja Pariksit felt as if he were inundated by a great nectarean ocean of transcendental bliss. In this condition he again questioned Sukadeva Gosvami by speaking these verses."

"The phrase 'yena yena' means 'by Lord Matsya and other incarnations of the Supreme Personality of Godhead'. The word 'karoti' refers to the Lord's activities, which are described as bringing joy to the ears and the mind. The phrase 'yac-chrnvatah' means 'anyone who hears the narration of the Lord's pastimes', and the word 'aratih' means 'the dirty things within one's mind immediately vanish, and one bocomes gradually purifed, develops devotional service for the Supreme Lord, attachment for Him, and friendship with devotees.' The phrase 'acirenaiva tad eva haram vada' mens 'If you htink it fot, kindly speak about these beautiful pastimes of the Lord.'"

Kṛṣṇa · Sanskrit §49 · English §52

[४९]

स वै भागवतो राजा पाण्डवेयो महा-रथः । बाल-क्रीडनकैः क्रीडन् कृष्ण-क्रीडां य आददे ॥ [भ्प् २.३.१५]

या या श्री-कृष्णस्य वृन्दावनादौ बाल-क्रीडा श्रुतास्ति तत्-प्रेमावेशेन तत्- सख्यादि-भाववान् तां ताम् एव क्रीडां यः कृतवान् इत्य् अर्थः ॥

॥ २.३ ॥ श्री-शौनकः ॥ ४९ ॥

[49]

sa vai bhāgavato rājā pāṇḍaveyo mahā-rathaḥ | bāla-krīḍanakaiḥ krīḍan kṛṣṇa-krīḍāṃ ya ādade || [BhP 2.3.15]

yā yā śrī-kṛṣṇasya vṛndāvanādau bāla-krīḍā śrutāsti tat-premāveśena tat-sakhyādi-bhāvavān tāṃ tām eva krīḍāṃ yaḥ kṛtavān ity arthaḥ ||

|| 2.3 || śrī-śaunakaḥ || 49 ||

English witness · section(s) 52

Anuccheda 52

Text 1

Maharaja Pariksit was intantly attracted to hearing the glories of Lord Krsna and he wanted to hear about hte Lord up until he time of His death. This is described in his words to Sukadeva Gosvami (Srimad-Bhagavatam 1.9.35-38):

"Lord Krsna hte Supreme Personality of Godhead, who is very dear to the sons of King Pabdu, has accpeted me as one of those relatives just to please His great cousins and brothers."*

"Otheriwse [without being inspired by Lord Krsna] how is it that you have volunatrily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"*

"You are the spiritual master of the great saints and devotees. I am hterefore begging you to show the way of perfection for all persons, and especially for one whois abou to die."*

"Please let me know what a man should hear, chant rememberandworship, and also what he should not do . Please explain all this to me."*

Text 2

Sukadeva Gosvami then gloriifed Maharaja Pariksit in the following words (Srimad-Bhagavatam 2.1.1):

"Sri Sukadeva Gosvami said: My dear King, your question is glorius because it is veru beneficial to al kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."*

Text 3

In this verse the word "te" means "by you", and the phrase "pumsam srotavyadisu" means "among the varieties of subject matters sought to be heard in the human society". We may note inthis connection that Maharaja Pariksit asked this specific question because he was eager to hear about Lord Krsna, and he wanted to elicit a reply containing descriptions of Lord Krsna. Maharaja Pariksit's question is glorious because it asks about the Original Personality of Godhead Lord Krsna and His many incarnations, and also because it is "loka-hitam", or beneficial for all kinds of people. Because in asking htis question Maharaja Pariksit was motivated by pure unalloyed love for Krsna, he became perfectly successful in attaining the actual goal of human life. This is described in the following words (Srimad-Bhagavatam 2.4.1)L:

Text 4

"Suta Gosvami said: Mahraja Pariksit, the son of Uttara, after hearing hte speeches of Sukadeva Sukadeva Gosvami, which were all about the truth of the self, applied his concentration faithfully upon Lord Krsna."*

The words "matim satim" in this verse indicate the purity of Maharaja Pariksit. This purity was manifested in the next quotation (Srimad-Bhagavatam 2.8.2):

Text 6

"Narrations concerning the Lord, who possesses wonderful potencies, are certainly ausp[icious for livingbeings in all planets. O greatly fortunate Sukadeva Gosvami, please continue narrating Srimad-Bhagavatam so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed from material qualities, thus relinquish this

body."*

Kṛṣṇa · Sanskrit §50 · English §53–54

[५०]

एवं जातीयानि बहुन्य् एव वचनानि विराजन्ते - तथा कथितो वंश-विस्तारः [भ्प् १०.१.१] इत्य् आरभ्य, नैषाति-दुःसहा क्षुन् माम् [भ्प् १०.१.१३] इत्य् अन्तं दशम-स्कन्ध-प्रकरणम् (पगे २१) अप्य् अनुसन्धेयम् ।

किं च इत्थं द्विजा यादव-देवदत्तः [भ्प् १०.१२.४०] इत्य् आदि । येन श्रवणेन नितरां गृहीतं वशीकृतं चेतो यस्य सः ।

॥ १०.१२ ॥ श्री-सुतः ॥ ५० ॥

[50]

evaṃ jātīyāni bahūny eva vacanāni virājante - tathā kathito vaṃśa-vistāraḥ [BhP 10.1.1] ity ārabhya, naiṣāti-duḥsahā kṣun mām [BhP 10.1.13] ity antaṃ daśama-skandha-prakaraṇam (page 21) apy anusandheyam |

kiṃ ca itthaṃ dvijā yādava-devadattaḥ [BhP 10.12.40] ity ādi | yena śravaṇena nitarāṃ gṛhītaṃ vaśīkṛtaṃ ceto yasya saḥ |

|| 10.12 || śrī-sutaḥ || 50 ||

English witness · section(s) 53–54

Anuccheda 53

Text 1

A description of Maharaja Pariksit's purity of mind may be found in the Srimad-Bhagavatam 10.1.1-13 (quoted in Anuccheda 50, Text 1) and also in the following verse (Srimad-Bhagavatam 10.1.15):

"Srila Sukadeva Gosvami said: O Your Majesty, best of all saintly kings, because you are greatly attracted to the topics of Vasudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime."*

Text 2

These words spoken by Sukadeva Gosvami may be paraphrased in the following way: "O Your Majesty, you are certainly pleased by hearing what I have described about the incarnations of the Lord, and you are steadily attracted to hearing the descriptions of Lord Krsna, the son of Maharaja Vaudeva. This is because you are expert at relishing the mellows of spiritual life."

Anucceda 54

With unfaltering fresh interest Maharaja Pariksit constantly meditated upon Lord Krsna, the unlimited Supreme Personality of Godhead, who is full of all opulences. This may be seen in the followng words of Srimad-Bhagavatam (10.12.40-44):

"Sri Suta Gosvami said: O learned saints, the childhood pastimes of Sri Krsna are evry wonderful. Maharaja Pariksit, after hearing about those pastimes of Krsna, who had saved him in hte womb of his mother, became steady in his mind and again inquired from Sukadeva Gosvami to hear about those pious activites."*

"Maharaja Pariksit inquired: O great asge, how oculd things done in the past have been described as being done in the present? Lord Sri Krsna performed this pastime of killig the Aghasura demon during His kaumara age. How then, during His pauganda age, could the boys have described this incident as having happened recently?"*

"O greatest yogi, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing about but another illusion due to Krsna."*

"O my lord, my spiritual master, although we are the lowest of ksatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of pios activities of the Supreme Personality of Godhead."*

"Suta Gosvami said: O Saunaka, greatest of aints and devotees, when Mahraja Pariksit inquired from Sukadeva Gosvami in this way, Sukadeva Gosvami, immediately remembering subject matters about Krsna within the core of His heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and beagn to speak to Maharaja Pariksit about Krsna-katha."*

KṚṢṆA-SANDARBHA

4.6

Sections 51–60

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §51 · English §55

[५१]

तथा, येन येनावतारेण इत्य् आदि यत् शृण्वतोऽपैत्य् अरतिः [भ्प् १०.७.१-२] इत्य् आदि च । टीका च - कृष्णार्भक-सुधा-सिन्धु-सम्प्लवानन्द-निर्भरः । भूयस् तद् एव सम्प्रष्टुं राजान्यद् अभिनन्दति ॥

येन येन मत्स्याद्यवतारेणापि यानि कर्माणि करोति तानि नः कर्ण- सुखावहानि मनः प्रीति-कराणि च भवन्त्य् एव । तथापि यच् छृण्वतः पुंसः पुं-मात्रस्यारतिर् मनो-ग्लानिस् तन्-मूल-भूता विविधा तृष्णा चापगच्छति, तथा सत्त्व-शुद्धि-हरि-भक्ति-हरि-दास्य-सख्यानि च भवन्त्य् अचिरेणैव तद् एवं हारं हरेश् चरितं मनोहरं वा वद अनुग्रहं यदि करोषि इत्य् एषा ।

॥ १०.७ ॥ राजा ॥ ५१ ॥

[51]

tathā, yena yenāvatāreṇa ity ādi yat śṛṇvato'paity aratiḥ [BhP 10.7.1-2] ity ādi ca | ṭīkā ca - kṛṣṇārbhaka-sudhā-sindhu-samplavānanda-nirbharaḥ | bhūyas tad eva sampraṣṭuṃ rājānyad abhinandati ||

yena yena matsyādyavatāreṇāpi yāni karmāṇi karoti tāni naḥ karṇa- sukhāvahāni manaḥ prīti-karāṇi ca bhavanty eva | tathāpi yac chṛṇvataḥ puṃsaḥ puṃ-mātrasyāratir mano-glānis tan-mūla-bhūtā vividhā tṛṣṇā cāpagacchati, tathā sattva-śuddhi-hari-bhakti-hari-dāsya-sakhyāni ca bhavanty acireṇaiva tad evaṃ hāraṃ hareś caritaṃ manoharaṃ vā vada anugrahaṃ yadi karoṣi ity eṣā |

|| 10.7 || rājā || 51 ||

English witness · section(s) 55

Anuccheda 55

Text 1

Maharaja Pariksit and Sukadeva Gosvami were both great devotees of the Lord. They are described in the following verses (Srimad-Bhagavatam 2.3.15-16):

"Maharaja Pariksit, the grandson of the Pandavas, was fropm his very childhood a great devotee of the Lord. Even while playing with dolls he used to worship Lord Krsna by imitating the worship of the family Deity."

"Sukadeva Gosvami, the son of Vyasadeva, was also full in transcendental knowledge amd was great devotee of Lord Krsna, son of Vasudeva. So there must have been discussion of Lord Krsna, who is glorified by great philosophers and in the company of great devotees."*

The word "ca" (also) in this verse refers the reader to the description of Maharaja Pariksit and Sukadeva Gosvami are both equally exalted devotees of the Lord. We may also note that the word "vasudeva" used in this verse means "Sri Krsna, the son of the Maharaja Vasudeva". The words "satam samagame" and "urugayasya gunodarah" indicate that although great devotees are generally engaged in glorifyung the various forms of the Supreme Lord, Maharaja Pariksit and Sukadeva Gosvami will converse specifically about the transcendental pastimes of Lord Krsna.

Kṛṣṇa · Sanskrit §52 · English §56

[५२]

अथ श्री-शुकदेवस्य अपि मे भगवान् प्रीतः कृष्णः पाण्डु-सुत-प्रियः [भ्प् १.१९.३५] इत्य् आदिना श्री-कृष्ण एव स्व-रतिं व्यज्य म्रियमाणानां श्रोतव्यादि- प्रश्नेनैवान्त-काले श्री-कृष्ण एव मय्य् उपदिश्यताम् इति राजाभिप्रायानन्तरं -

वरीयान् एष ते प्रश्नः कृतो लोक-हितं नृप । आत्मवित् सम्मतः पुंसां श्रोतव्यादिषु यः परः ॥ [भ्प् २.१.१]

ते त्वया पुंसां श्रोतव्यादिषु मध्ये यः परः श्री-कृष्ण- श्रवणाभिप्रायेण परमः प्रश्नः कृत एष वरीयान् सर्वावतारावतारि- प्रश्नेभ्यः परम-महान् । लोक-हितं यथा स्यात् तथैव कृतः । त्वं तु तथाभूत-श्री-कृष्णैक-निबद्ध-प्रेमत्वात् कृतार्तह् एवेति भावः । तद् उक्तम् -

वैयासकेर् इति वचस्-तत्त्व-निश्चयम् आत्मनः । उपधार्य मतिं कृष्णे औत्तरेयः सतीं व्यधात् ॥ [भ्प् २.४.१]

सती विद्यमाना कृष्णे या मतिस् ताम् एव विशेषेण धृतवान् इत्य् अर्थः । एतद् एव व्यक्तीकरिष्यते राज्ञा -

हरेर् अद्भुत-वीर्यस्य कथा लोक-सुमङ्गला । कथयस्व महाभाग यथाहम् अखिलात्मनि । कृष्णे निवेश्य निःसङ्गं मनस् त्यक्ष्ये कलेवरम् ॥ इति [भ्प् २.८.२]

॥ २.१ ॥ श्री-शुकः ॥ ५२ ॥

[52]

atha śrī-śukadevasya api me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ [BhP 1.19.35] ity ādinā śrī-kṛṣṇa eva sva-ratiṃ vyajya mriyamāṇānāṃ śrotavyādi- praśnenaivānta-kāle śrī-kṛṣṇa eva mayy upadiśyatām iti rājābhiprāyānantaraṃ -

varīyān eṣa te praśnaḥ kṛto loka-hitaṃ nṛpa | ātmavit sammataḥ puṃsāṃ śrotavyādiṣu yaḥ paraḥ || [BhP 2.1.1]

te tvayā puṃsāṃ śrotavyādiṣu madhye yaḥ paraḥ śrī-kṛṣṇa- śravaṇābhiprāyeṇa paramaḥ

praśnaḥ kṛta eṣa varīyān sarvāvatārāvatāri- praśnebhyaḥ parama-mahān | loka-hitaṃ yathā syāt tathaiva kṛtaḥ | tvaṃ tu tathābhūta-śrī-kṛṣṇaika-nibaddha-prematvāt kṛtārtah eveti bhāvaḥ | tad uktam -

vaiyāsaker iti vacas-tattva-niścayam ātmanaḥ | upadhārya matiṃ kṛṣṇe auttareyaḥ satīṃ vyadhāt || [BhP 2.4.1]

satī vidyamānā kṛṣṇe yā matis tām eva viśeṣeṇa dhṛtavān ity arthaḥ | etad eva vyaktīkariṣyate rājñā -

harer adbhuta-vīryasya kathā loka-sumaṅgalā | kathayasva mahābhāga yathāham akhilātmani | kṛṣṇe niveśya niḥsaṅgaṃ manas tyakṣye kalevaram || iti [BhP 2.8.2]

|| 2.1 || śrī-śukaḥ || 52 ||

English witness · section(s) 56

Anuccheda 56

Text 1

What is the need to explain this point any further? Lord Krsna's pastimes are described, to theexclusion of any other topic, in the Tenth and Eleventh Cantos of Srimad-Bhagavatam, which constitute half of the entire book. Other forms of the Lord are summarily described in the first Nine Cantos,whereas the pastimes of Lord Krsna are elaborately described in the Tenth and Eleventh Cantos. We may therefore conclude that the descripiton of Lord Krsna is the principal subject matterof the Bhagavatam. We may also note that Sukadeva Gosvami begins the teaching of hte Bhagavatam by appealing for the mercy of Sri Krsna (Srimad-Bhagvatam 2.4.20) in the following words:

Text 2

"May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of hte Yadu dynasty, the husband of all the goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Kṛṣṇa · Sanskrit §53 · English §57

[५३]

एवम् एव कथितो वंश-विस्तारम् [भ्प् १०.१.१] इत्य् आद्य्-अनन्तरं सम्यग्- व्यवसिता बुद्धिः [भ्प् १०.१.१५] इत्य् आदि ।

पूर्वं मया नानावतारादि-कथाभिर् अभिनन्दितस्यापि यत् श्री-वसुदेव- नन्दनस्यैव कथायां नैष्ठिकी स्थायि-रूपा रतिर् जाता एषा बुद्धिस् तु सम्यग्-व्यवसिता परम-विदग्धेत्य् अर्थः ॥

॥ १०.१ ॥ श्री-शुकः ॥ ५३ ॥

[53]

evam eva kathito vaṃśa-vistāram [BhP 10.1.1] ity ādy-anantaraṃ samyag- vyavasitā buddhiḥ [BhP 10.1.15] ity ādi |

pūrvaṃ mayā nānāvatārādi-kathābhir abhinanditasyāpi yat śrī-vasudeva- nandanasyaiva kathāyāṃ naiṣṭhikī sthāyi-rūpā ratir jātā eṣā buddhis tu samyag-vyavasitā parama-vidagdhety arthaḥ ||

|| 10.1 || śrī-śukaḥ || 53 ||

English witness · section(s) 57

Anuccheda 57

Text 1

Srila Vyasadeva also says that Sri Krsna is the primary subject of Srimad-Bhagavatam (Srimad-Bhagavatam 1.7.6-7):

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

Text 2

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to

extinguish the fire of lamentation, illusion and fearfulness."*

Text 3

The name "Adhoksaja" in this verse (Srimad-Bhagavatam 1.7.6 second line) a name of Lord Krsna. The derivation of this name is given in the following words of the Vasudeva-mahatmya section of the Hari-vamsa(Visnu-parva 101.30-32):

When infant Krsna was resting in His cradle, a powerful, gigantic and terrible demonness named Putana disguised herself as a beautiful young woman and attempted to kill Krsna by offering her breast, which had been smeared with poison, for the tiny child to suck. When the cowherd men and gopis saw that the gigantic demoness had instead been killed by the tiny child Krsna, they excalimed: "Our chld is rescued! It is as if He has attained another birth(ja) unseen by us(adhoksa)! Because of this exclaimation by the cowherd men, Lord Krsna is known as 'Adhoksaja' (He who, unseen by hte cowherd men, was born again.)"

Text 4

The author of the Sri-Bhagavan-nama-kaumudi glorifies the Lord giving the following elaborate derivation of the name "Krsna" (Bhagavan-nama-kaumudi 3.6):

"The name 'Krsna' may mean: 1. He whose complexion is blackish as a tamala tree, 2. the small child who drank the breast milk of Mother Yasoda, or 3. the Supreme Brahman."

Text 5

The name Krsna is also mentioned in the Chandogya Upanisad of the Sama Veda, which says:

"I offer my respectful obeisances to Sri Krsna, the son of Devaki."

As previously mentioned (in Srimad-Bhagavatam 1.7.7 quoted in Anuccheda 57, text 2), simply by hearing the message of Srimad-Bhagavatam, one attains devotional service to Lord Krsna, the actual perfection of life.

Kṛṣṇa · Sanskrit §54 · English §58

[५४]

तथा, इत्थं द्विजा यादव-देव-दत्तः श्रुत्वा स्व-रातुश् चरितं विचित्रम् [भ्प् १०.१२.४०] इत्य् अनन्तरं -

इत्थं स्म पृष्टः स तु बादरायणिस् तत्-स्मारितानन्त-हृताखिलेन्द्रियः । कृच्छ्रात् पुनर् लब्
ध-बहिर्-दृशिः शनैः प्रत्याह तं भागवतोत्तमोत्तम ॥ [भ्प् १०.१२.४४]

अनन्तः प्रकटित-पूर्णैश्वर्यः श्री-कृष्णः । सर्वदा तेन स्मर्यमाणेऽपि तस्मिन् प्रतिक्षणं नव्यत्वेन
तत्-स्मारितेत्य् उक्तम् ॥

॥ १०.१२ ॥ श्री-सुतः ॥ ५४ ॥

[54]

tathā, itthaṃ dvijā yādava-deva-dattaḥ śrutvā sva-rātuś caritaṃ vicitram [BhP 10.12.40] ity anantaraṃ -

itthaṃ sma pṛṣṭaḥ sa tu bādarāyaṇis tat-smāritānanta-hṛtākhilendriyaḥ | kṛcchrāt punar lab dha-bahir-dṛśiḥ śanaiḥ pratyāha taṃ bhāgavatottamottama || [BhP 10.12.44]

anantaḥ prakaṭita-pūrṇaiśvaryaḥ śrī-kṛṣṇaḥ | sarvadā tena smaryamāṇe'pi tasmin pratikṣaṇaṃ navyatvena tat-smāritety uktam ||

|| 10.12 || śrī-sutaḥ || 54 ||

English witness · section(s) 58

Anuccheda 58

Text 1

Narada Muni explains the benefit of hearing Srimad-Bhagavatam in the following words (Srimad-Bhagavatam 1.5.26):

"O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear themdescribe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of hte Personality of Godhead increased at every step."*

Text 2

This benefit of hearing Srimad-Bhagavatam is described by Maharaja Pariksit in the following words (Srimad-Bhagavatam 10.7.1-2, also quoted in Anuccheda 51, Text 1):

"King Pariksit said: My lord, Sukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's heairng of these activities, the dirty things in one's mind immediately vanish. generally we are reluctant to hear about the activites of the Lord, but Krsna's childhod activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is th eroot cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for him, and friendship with the devotees who give us the contribution of Krsna consciousness. If you think it fit, kindly speak about those activities of the Lord."*

We may also note in this connection that Maharaja Pariksit and sukadeva Gosvami were both situated on the same exalted devotional platform, for Sukadeva Gosvami was as eager to speak the glories of Lord Krsna as Maharaja Pariksit was eager to hear them.

Kṛṣṇa · Sanskrit §55 · English §59

[५५]

अतएव स वै भागवतो राजा [भ्प् २.३.१५] इत्याद्य्-अनन्तरं राज्ञा समान- वासनात्वेनैव तम् आह -

वैयासकिश् च भगवान् वासुदेव-परायणः । उरुगाय-गुणोदाराः सतां स्युर् हि समागमे ॥ [भ्प् २.३.१६] (पगे २२)

च-शब्दः प्राग्-वर्णितेन समान-वासनत्वं बोधयति । तस्मात् श्री- वसुदेव-नन्दनत्वेनैवात्रापि वासुदेव-शब्दो व्याख्येयः । अन्येषाम् अपि सतां समागमे तावद् उरुगायस्य गुणोदाराः कथा भवन्ति । तयोस् तु श्री- कृष्ण-चरित-प्रधाना एव ता भवेयुर् इति भावः ॥

॥ २.३ ॥ श्री-शुकः ॥ ५५ ॥

[55]

ataeva sa vai bhāgavato rājā [BhP 2.3.15] ityādy-anantaraṃ rājñā samāna- vāsanātvenaiva tam āha -

vaiyāsakiś ca bhagavān vāsudeva-parāyaṇaḥ | urugāya-guṇodārāḥ satāṃ syur hi samāgame || [BhP 2.3.16] (page 22)

ca-śabdaḥ prāg-varṇitena samāna-vāsanatvaṃ bodhayati | tasmāt śrī-vasudeva-nandanatvenaivātrāpi vāsudeva-śabdo vyākhyeyaḥ | anyeṣām api satāṃ samāgame tāvad urugāyasya guṇodārāḥ kathā bhavanti | tayos tu śrī-kṛṣṇa-carita-pradhānā eva tā bhaveyur iti bhāvaḥ ||

|| 2.3 || śrī-śukaḥ || 55 ||

English witness · section(s) 59

Anuccheda 59

Text 1

By chanting the glories of Lord Krsna, Narada Muni became liberated and attained a spiritual form. This is described in the following verses (Srimad-Bhagavatam 1.6.27-28):

"And so, O Brahmana Vyasadeva, in due course of time I, who was fully absorbed in thinking of Krsna and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously."*

"Having been awarded a transcendental; body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work[karma] stopped."*

The transcendental benefit attained by the devotees of the Lord is further described in the following verses (Srimad-Bhagavatam 7.10.48-50) spoken by Narada Muni to Maharaja Yudhisthira:

Text 2

"Narada Muni continued: My dear Maharaja Yudhisthira, all of you [the Pandavas] are extremely fortunate, for the Supreme Personlaity of Godhead, Krsna, lives in your palace just like a human being. Great saintly persons know htis very well, and therefore they constantly visit this house."*

Text 3

"The impersonal Brahman is Krsna Himslef because Krsn ais the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet

He, the Supreme Person, is your most dear friend and constant well-wisher and is ultimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable,yet He acts as your servant and sometimes as your spirirtual master."*

Text 4

"Exalted persons like Lord Siva and Lord Brahma could not properly describe the truth of the Supreme Personality of Godhead, Krsna. May the Lord, who is always worshiped as the protector of all devotees by greta saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."*

Text 5

Sridhara Svami explains this verse in the following way:

"Narada Muni spoke these three verses to Maharaja Yudhisthira, who had lamented 'Prahlada Maharaja is so fortunate because he directly saw the Personlaity of Godhead, and we are so unfortunate in comparison to him.'"

We may also note in this verse that even though Lord Krsna is described as "manusya-lingam", He is also "vastutaya nopavarnitam", whihc means "Even Lord Siva and Lord Brahma cannot porperly describe Him." Becaus ehte Lord's formis spiritual, it cannot be ompletely described. This is also mentioned in the Visnu-sahasra-nama-stotra, where the Lord is described as 'anirdesya-vapuh', which means "He whose form cannot be completely described." Narada Muni and King Yudhisthira were so pleased by this description of Lord Krsna, that we find these same verses (7.10.48-50) repeated again at the end (7.15.15-17) of the Seventh Canto of Srimad-Bhagavatam.

Kṛṣṇa · Sanskrit §56 · English §60

[५६]

किं बहुना, श्री-शुकदेवस्य श्री-कृष्ण एव तात्-पर्ये तद्-एक-चरितमयौ ग्रन्थार्धायमानौ दशमैकादश-स्कन्धाव् एव प्रमाणम् । स्कन्धान्तरेष्व् अन्येषाम् चरितं संक्षेपेणैव समाप्य ताभ्यां तच्-चरितस्यैव विस्तारितत्वात् । अत आरभ्य एव तत्-प्रसादं प्रार्थयते श्रियः पतिः इत्य् आदौ --

पतिर् गतिश् चान्धक-वृष्णि-सात्वतां प्रसीदतां मे भगवान् सतां गतिः ॥ [भ्प् २.४.२०] ॥

स्पस्टम् ॥ २.४ ॥ श्री-शुकः ॥ ५६ ॥

[56]

kiṃ bahunā, śrī-śukadevasya śrī-kṛṣṇa eva tāt-parye tad-eka-caritamayau granthārdhāyamānau daśamaikādaśa-skandhāv eva pramāṇam | skandhāntareṣv anyeṣām caritaṃ saṃkṣepeṇaiva samāpya tābhyāṃ tac- caritasyaiva vistāritatvāt | ata ārabhya eva tat-prasādaṃ prārthayate śriyaḥ patiḥ ity ādau --

patir gatiś cāndhaka-vṛṣṇi-sātvatāṃ prasīdatāṃ me bhagavān satāṃ gatiḥ || [BhP 2.4.20] ||

spasṭam || 2.4 || śrī-śukaḥ || 56 ||

English witness · section(s) 60

Anuccheda 60

Text 1

Although the Lord cannot be completely descibed, Narad Muni glorifies Him as far as possible (Srimad-Bhagavatam 1.6.33-34):

"And tuhs I travel, constantly singing the message of the glories of the Lord, vibrating this instrument called a vina, which is charged with transcendental sound and which was given to me by Lord Krsna."*

Text 2

"The Supreme Lord Sri Krsna, whose glories and activities are pleasing to hear, at once appears on th eseat of my heart, as if called for, as soon as I began to chant His holy

activities."*

Text 3

We may note that the word "deva" used inthis verse refers to Sri Krsna. This same account of of Narada's acceptance of a vina from Sri Krsna is also related in the Linga Purana. Lord Krsna, who personally gave the vina to Narada, assumes the form of transcendental sound and appears in the heart of Narada, who is engaged in continually remembering the Lord's glories, and chanting them accompanied by this musical instrument.

Kṛṣṇa · Sanskrit §57 · English §61

[५७]

अथ श्री-व्यास-देवस्य - अनर्थोपशमं साक्षाद् भक्ति-योगम् अधोक्षजे । लोकस्याजानतो विद्वांश् चक्रे सात्वत-संहिताम् ॥

यस्यां वै श्रूयमाणायां कृष्णे परम-पूरुषे । भक्तिर् उत्पद्यते पुंसः शोक-मोह-भयापहा ॥ [भ्प् १.७.६-७]

अधोक्षजे श्री-कृष्णे ।

अधोऽनेन शयानेन शकटान्तर-चारिणा । राक्षसी निहता रौद्रा शकुनी-वेश-धारिणी ॥

पूतना नाम घोरा सा महा-काया महा-बला । विष-दिग्ध-स्तनं क्षुद्रा प्रयच्छन्ती जनार्दने ॥

ददृशुर् निहतां तत्र राक्षसीं वन-गोचराः । पुनर् जातोऽयम् इत्य् आहुर् उक्तस् तस्माद् अधोक्षजः ॥ [ह्व् २.१०१.३०-३२]

इति हरिवंशे श्री-वासुदेव-माहात्म्ये तन्-नाम्नः श्री-कृष्ण-विषयताया प्रसिद्धेः । अतएवोत्तरत्र-पद्ये साक्षात् कृष्ण इत्य् एवोक्तम् । श्री-भगवन्- नाम-कौमुदी-काराश् च कृष्ण-शब्दस्य तमाल-श्यामल-त्विषि यशोदा- स्तनन्धये पर-ब्रह्मणि रूढिः इति प्रयोग-प्राचुर्यात् तत्रैव प्रथमतः प्रतीतेर् उदय इति चोक्तवन्तः । सामोपनिषदि च कृष्णाय देवकी-नन्दनाय इति । अत्र ग्रन्थ-फलत्वं तस्यैव व्यक्तम् इति चैकेनैवानेन वचनेन तत्- परिपूर्णता सिध्यति ॥

॥ १.७ ॥ श्री-सूतः ॥ ५७ ॥

[57]

atha śrī-vyāsa-devasya - anarthopaśamaṃ sākṣād bhakti-yogam adhokṣaje | lokasyājānato vidvāṃś cakre sātvata-saṃhitām ||

yasyāṃ vai śrūyamāṇāyāṃ kṛṣṇe parama-pūruṣe | bhaktir utpadyate puṃsaḥ śoka-moha-bhayāpahā || [BhP 1.7.6-7]

adhokṣaje śrī-kṛṣṇe |

adho'nena śayānena śakaṭāntara-cāriṇā | rākṣasī nihatā raudrā śakunī-veśa-dhāriṇī ||

pūtanā nāma ghorā sā mahā-kāyā mahā-balā | viṣa-digdha-stanaṃ kṣudrā prayacchantī janārdane ||

dadṛśur nihatāṃ tatra rākṣasīṃ vana-gocarāḥ | punar jāto'yam ity āhur uktas tasmād adhokṣajaḥ || [HV 2.101.30-32]

iti harivaṃśe śrī-vāsudeva-māhātmye tan-nāmnaḥ śrī-kṛṣṇa-viṣayatāyā prasiddheḥ | ataevottaratra-padye sākṣāt kṛṣṇa ity evoktam | śrī-bhagavan- nāma-kaumudī-kārāś ca kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodā- stanandhaye para-brahmaṇi rūḍhiḥ iti prayoga-prācuryāt tatraiva prathamataḥ pratīter udaya iti coktavantaḥ | sāmopaniṣadi ca kṛṣṇāya devakī-nandanāya iti | atra grantha-phalatvaṃ tasyaiva vyaktam iti caikenaivānena vacanena tat- paripūrṇatā sidhyati ||

|| 1.7 || śrī-sūtaḥ || 57 ||

English witness · section(s) 61

Anuccheda 61

Text 1

Vyasa glorifies Narada in the following words (Sriamd-Bhagavatam 1.5.21):

"Your Goodness has perfect vision. You yourself can know the Superouls Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Sri Krsna more vividly."*

Text 2

In this verse the word "amogha drk" means "One who has perfect vision", the word "atmana" means "by your own self", and the phrase "atmanam parasya pumsah kalam avehi" means "You yourself can know the Supersoul Personality of Godhead because you are present as the pleanary portion of the Lord." The phrase "jagatah sivaya"means "Although you are birthless you have appeared on this planet for the well-being of all people." The phrase "mahanubhavabhyudayah adhiganyatam" means "Please therefore, describe more vividly the pastimes of Sri Krsna, the Supreme Personality of Godhead,who manifests all the powers and opulences of all the innumerable incarnations of Godhead."

It is undestood from this verse that Narada Muni may be counted among the incarnations of the Supreme Lord, and for this reason Vyasadeva is praying that Narada withdraw the bewildering potency of the illusory energy maya.

Kṛṣṇa · Sanskrit §58 · English §62

[५८]

अथ श्री-नारदस्य -

तत्रान्वहं कृष्ण-कथाः प्रगायताम् अनुग्रहेणाशृणवं मनोहराः । ताः श्रद्धया मे ऽनुपदं विशृण्वतः प्रियश्रवस्य् अङ्ग ममाभवद् रुचिः ॥ [भ्प् १.५.२६]

येन येनावतारेण [भ्प् १०.७.१] इत्य् एतच्-छ्री-परीक्षिद्-वचन-पद्य-द्वयम् अप्य् अत्र श्री-यशोदा-स्तनन्धयत्वे साधकं श्रुति-सामान्य-न्यायेन ॥

॥ १.५ ॥ श्री-नारदः श्री-वेद-व्यासम् ॥ ५८ ॥

[58]

atha śrī-nāradasya -

tatrānvahaṃ kṛṣṇa-kathāḥ pragāyatām anugraheṇāśṛṇavaṃ manoharāḥ | tāḥ śraddhayā me 'nupadaṃ viśṛṇvataḥ priyaśravasy aṅga mamābhavad ruciḥ || [BhP 1.5.26]

yena yenāvatāreṇa [BhP 10.7.1] ity etac-chrī-parīkṣid-vacana-padya-dvayam apy atra śrī-yaśodā-stanandhayatve sādhakaṃ śruti-sāmānya-nyāyena ||

|| 1.5 || śrī-nāradaḥ śrī-veda-vyāsam || 58 ||

English witness · section(s) 62

Anuccheda 62

Text 1

In order to invoke the Lord's mercy,in thebeginning of Srimad-Bhgavatam, Narada teaches Vyasa a prayer to the four primary Visnu expansions. Narada also explains the most exlated position of the devotees of the Lord(Srimad Bhagavatam 1.5.37-38):

Text 2

"Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarsana."

Text 3

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form."*

Kṛṣṇa · Sanskrit §59 · English §63

[५९]

तच्-छब्दस्यैवाभ्यासो दृश्यते - एवं कृष्ण-मतेः [भ्प् १.६.२८] इत्य् आदौ । अन्यत्र च --

यूयं नृ-लोके बत भूरि-भागा लोकं पुनाना मुनयो ऽभियन्ति । येषां गृहान् आवसतीति साक्षाद् गूढं परं ब्रह्म मनुष्य-लिङ्गम् ॥

स वा अयं ब्रह्म महद्-विमृग्य- कैवल्य-निर्वाण-सुखानुभूतिः । प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधि-कृद् गुरुश् च ॥

न यस्य साक्षाद् भव-पद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम् । मौनेन भक्त्योपशमेन पूजितः प्रसीदताम् एष स सात्वतां पतिः ॥ [भ्प् ७.१०.४८-५०]

(पगे २३) टीका च - अहो प्रह्लादस्य भाग्यं येन देवो दृष्टः । वयं तु मन्द- भाग्या इति विषीदन्तं राजानं प्रत्य् आह यूयम् इति त्रिभिर् इत्य् एषा । मनुष्यस्य दृश्यमान-मनुष्यस्येव लिङ्गं कर-चरणादि-सन्निवेशो यस्य तं रूपं श्री-विग्रहः । वस्तुतया नोपवर्णितं तद्-रूपस्यैव पर- ब्रह्मत्वेन किम् इदं वस्त्व् इति निर्देष्टुम् अशक्यत्वात् । यथोक्तं सहस्र- नाम-स्तोत्रे अनिर्देश्य-वपुर् इति । एषाम् एव पद्यानां सप्तमान्तेऽपि परमामोदकत्वात् पुनर् आवृत्तिर् दृश्यते ॥

॥ ७.१० ॥ स श्री-युधिष्ठिरम् ॥ ५९ ॥

[59]

tac-chabdasyaivābhyāso dṛśyate - evaṃ kṛṣṇa-mateḥ [BhP 1.6.28] ity ādau | anyatra ca --

yūyaṃ nṛ-loke bata bhūri-bhāgā lokaṃ punānā munayo 'bhiyanti | yeṣāṃ gṛhān āvasatīti sākṣād gūḍhaṃ paraṃ brahma manuṣya-liṅgam ||

sa vā ayaṃ brahma mahad-vimṛgya- kaivalya-nirvāṇa-sukhānubhūtiḥ | priyaḥ suhṛd vaḥ khalu mātuleya ātmārhaṇīyo vidhi-kṛd guruś ca ||

na yasya sākṣād bhava-padmajādibhī rūpaṃ dhiyā vastutayopavarṇitam | maunena bhaktyopaśamena pūjitaḥ prasīdatām eṣa sa sātvatāṃ patiḥ || [BhP 7.10.48-50]

(page 23) ṭīkā ca - aho prahlādasya bhāgyaṃ yena devo dṛṣṭaḥ | vayaṃ tu manda- bhāgyā iti viṣīdantaṃ rājānaṃ praty āha yūyam iti tribhir ity eṣā | manuṣyasya dṛśyamāna-manuṣyasyeva liṅgaṃ kara-caraṇādi-sanniveśo yasya taṃ rūpaṃ śrī-vigrahaḥ | vastutayā nopavarṇitaṃ tad-rūpasyaiva para- brahmatvena kim idaṃ vastv iti nirdeṣṭum aśakyatvāt | yathoktaṃ sahasra- nāma-stotre anirdeśya-vapur iti | eṣām eva padyānāṃ saptamānte'pi paramāmodakatvāt punar āvṛttir dṛśyate ||

|| 7.10 || sa śrī-yudhiṣṭhiram || 59 ||

English witness · section(s) 63

Anuccheda 63

Text 1

Now let us consider the following statement of Lord Brahma(Srimad-Bhagavatam 2.7.26):

"When the world is overburderned by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. the Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, he acts extraordinarily. No one can properly estimate how great He is."*

Text 2

In this verse Lord Brahma says: "The Supeme Personality of Godhead, who is superior to everyone, including even the all-pervading Supersoul, and who cannot be perfectly understood by me or by anyone else, will appear in this material world and perform many transcendental activities inorder to lessen the burdern of the earth." Lord Brahma also says: "The Lord, who has beautiful black hair,is accompanied by His pleanary portion." That the demigods were able to see the Lord and His plenary portion, who both have beautiful black hair is confirmed in the verses from Visnu Purana and Mahabharata

previously quoted. We may also note inthis connection that the "plenary portion" mentioned in this verse refers to Lord Balarama, the Supreme Lord's constant companion.

In this connection someone may raise the following doubt: If Sri Krsna is the Original Personality of Godhead, superior even to the purusa-incarnations, then why does He descend to the material world to perform such an insignificant activity as removal of the earth's burden?

To this I reply: Lord Krsna does not appear in this material world simply to lessen the earth's burden. The earth's burden may be removed by the Lord's pleanry incarnation or simply by the Lord's wishing it. He does not have to appear in this world to lessen the earth's burden.

Sri Krsn appears inthis world in order to manifest His pastimes, with the devotees, which are full of transcendental sweetness. Lord Krsna appears to delight the devotees for whom the Lord's lotus feet are more dear than life, and to shower His own transcendental sweetness in this world.

Text 3

Some of these transcendental pastimes are described in the following verse (Srimad-Bhagvatam 2.7.27):

"There is no doubt about Lord Krsna's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that htey touched the sky, when he was only crawling? All these activities are impossible for anyone other the lord Himself."*

Text 4

Lord Krsna's plenary portion could have performed these actions, or the Lord could have preformed them simply by wishing them to be done. He did not have to personally perform them. The charm of these pastimes lies in the fact that although these extraordinary activities cannot be performed by any ordinary person, the Lord performed them as a tiny child. if the Lord had not wished to charm and delight His devotees, he would not have personally performed such activities as a small child. This is the actual reason the Lord performed these pastimes.

Text 5

That Lord Krsna incarnates for the devotees' benefit is confirmed by Arjuna in the following words (Srimad-Bhagavatam 1.7.25):

"O Lord Krsna, You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

In commenting on this verse Sridhara Svami says:

"Lord Krsna does not need to personally appear in this world to remove the earth's burden, for He can do that simply by wishing it to be done. The actual reason for the Lord's appearance is given in this verse: 'You descend to benefit Your friends, especially those who are Your exclusive devotees and are raot in meditation upon You.'"

Text 6

The following verse (10.90.48) may also be quoted as a summary of Lord Krsna's pastimes:

"Lord Sri Krsna, is He who is known as jananivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Decaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everyhting inauspicious as well as every man who is impious. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy."*

We may note in this verse that although Lord Krsna could have killed the demons simply by willing their death, He personally killed them with His own arms in the sporting spirit of His pastimes. We may also note that this verse was spoken by Lord Brahma, who was filled with devotion at hearing the narration of the Lord's astonishing pastimes.

Text 7

The following statement of Lord Brahma (Srimad-Bhagavtam 10.14.34) confirms the extraordinary nature of Lord Krsna's pastimes and intimate asscoiates:

"My dear Lord Krsna, I am therefore not interested in material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be glorious for me. But if I am not so fortune to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside th eimmediate area od Vrndavana so that when the devotees go out they will walk over me. I am just aspiring for a birth in which I will be smeared with the dust of the devotees feet. I can see that everyone here is simply full of Krsna consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."

Kṛṣṇa · Sanskrit §60 · English §64

[६०]

अत्र च स्पष्टम् -

देव-दत्ताम् इमां वीणां स्वर-ब्रह्म-विभूषिताम् । मूर्च्छयित्वा हरि-कथां गायमानश् चराम्य् अहम् ॥

प्रगायतः स्व-वीर्याणि तीर्थ-पादः प्रिय-श्रवाः । आहुत इव मे शीघ्रं दर्शनं याति चेतसि ॥ [भ्प् १.६.३३-३४]

देवः श्री-कृष्ण एव । लिङ्ग-पुराणे उपरि-भागे तेनैव स्वयं तस्य वीणा- ग्रहणं हि प्रसिद्धम् । अत्र यद्-रूपेण वीणा ग्राहिता तद्-रूपेणैव चेतसि दर्शनं स्वारस्य-लब्धम् । देव-दत्ताम् इति कृतोपकारतायाः स्मर्यमाणत्वेन तम् अनुसन्धायैव तद्-उक्तेः ।

॥ १.६ ॥ श्री-नारदः श्री-वेद-व्यासम् ॥ ६० ॥

[60]

atra ca spaṣṭam -

deva-dattām imāṃ vīṇāṃ svara-brahma-vibhūṣitām | mūrcchayitvā hari-kathāṃ gāyamānaś carāmy aham ||

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ | āhūta iva me śīghraṃ darśanaṃ yāti cetasi || [BhP 1.6.33-34]

devaḥ śrī-kṛṣṇa eva | liṅga-purāṇe upari-bhāge tenaiva svayaṃ tasya vīṇā- grahaṇaṃ hi prasiddham | atra yad-rūpeṇa vīṇā grāhitā tad-rūpeṇaiva cetasi darśanaṃ svārasya-labdham | deva-dattām iti kṛtopakāratāyāḥ smaryamāṇatvena tam anusandhāyaiva tad-ukteḥ |

|| 1.6 || śrī-nāradaḥ śrī-veda-vyāsam || 60 ||

English witness · section(s) 64

Anuccheda 64

Text 1

Before speaking to Brahma the four essential verses of Srimad-Bhagavtam, Lord Krsna revealed Himself as the Supreme Personlaity of Godhead. This is cvonfirmed in the following verse (Srimad-Bhagvatam 2.9.15):

"Lord Brahma saw in the Vaikuntha planets Lord Krsna, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates in Dvaraka."*

In this verse the words "akhila-sattvatam patim" mean "the Lord of all the heroes in the Yadu dynasty."

Text 2

That Sri Krsna, the master of the Yadu dynasty, is the Supreme Pesonality of Godhead is confirmed in the following verse spoken by Sukadeva Gosvami (Srimad-Bhagavatam 2.4.20):

"May Lord Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of hte Yadu dynasty, the husband of the goddess of fortune, the director of all sacrifices and therefore the leader of all living entities,the contoller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all)", be merciful upon me."*

Text 3

Lord Krsna personally revealed that He is the Supreme Personality of Godhead in the following words (Srimad-Bhagavatam 3.4.13):

"O Uddhava, in the lotus millennium inthe days of yore, at hte beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Srimad-Bhagavatam."*

Text 4

In the following verse from Gopala-tapani Upanisad (1.29), Lord Krsna is described as the Supreme Personality of Godhead and the original teacher of Vedic knowledge:

"It was Krsna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge inthe past. Those who aspire tobecome liberated surrender to Him, the Supreme Perosnlaiyt of Godhead who grants transcendental knowledge to His devotees."

Text 5

At hte beginning of a certain kalpa, Lord Krsna revealed His original form as a cowherd boy, and His original abode, the best of Vaikuntha planets, to Lord Brahma. Thisis confirmed in the following verse from the Gopala-tapani Upanisad:

"Brahma replied: I continnually glorified the Lord and meditated upon Him for miilions of years, and at last I was able to understand thre transcendetal form of the Lord as Sri Krsna, who appeared before me in the dress of a cowherd boy."*

Text 6

The spiritual practices followed by Lord Brahma, which enabled him to personally meet Lord Krsna, are described in the following verses(22-26) of Brahma-samhita:

"The divine lotus which springs from the navel-pit of Visnu is in every way related by hte spiritual tie with all souls and is the origin of the four-faced Brahma versed in the four Vedas."**

Text 7

"On coming out of the lotus, Brahma, being guided by the divine potency, turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction."**

Text 8

"Then the goddess of learning, Sarasvati, the divine consort of the Supreme Lord, said this to Brahma, who saw nothing but gloom in all directions: O Brahma this mantra (klim krsnaya govindaya gopijana-vallabhaya svaha) will assuredly fulfill your heart's desire."**

Text 9

"O Brahma, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled."**

Text 10

"Brahma being desirous of satisying Govinda, practiced the cultural acts for Krsna in Goloka"

Text 11

After performing austerities, Lord Brahma was able to see Krsna as He appears in the spiritual real of Dvaraka. This is described in thefollowing verse (Srimad-Bhagavatam

2.9.14):

"Lord Brahma then saw inthe Vaikuntha planets Lord Krsna, the Personality of Godhead who is the Lord of the entire devotee community, the Lord of theYadu dynasty, the Lord of the goddesses of fortune, the Lord of all sacrfices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhana, His immediate asscoiates in Dvaraka."*

Text 12

The associates of lord Krsna seen by Brahma at the beginning of the creation are directly mentioned in the description of the Lord's Dvaraka-lila, confirming that Brahma actually saw the Lord krsn ain Dvaraka portion of the spiritual world. The following verse (Srimad-Bhagavatam 1.14.32) confirms this:

"Sunanda, Nanda, and others are constant servants of Lord Krsna ast Dvaraka."*

Text 13

What need is there to present more evidence that Sri Krsna is the Original Form of the Personality of Godhead? In hte First Canto, Third Chapter of Srimad-Bhagavatam this has been clearly explained to Saunaka Rsi and the sages assembled at Naimisaranya. In the beginning of the Bhagavatam Sri Krsn ahas been described as the essence of all Vedic literatures, and the merciful source of all spiritual happiness and benediction. Because Saunaka Rsi desired to hear about Krsna's transcendental pastimes, he asked the following question of Suta Gosvami (Srimad-Bhagavatam 1.1.12):

Text 14

"All blessings upon you, O Suta Gosvami. You know for what purpose the Personality of Godhead appeares in the womb of Devaki as the son of Vasudeva."*

Text 15

In this verse the words "bhadram te" (all blessings upon you) indicate that the sages of Naimisaranya, who were very eager to inquire about Sri Krsna's pastimes, offered blessings to Suta Gosvami with these words. The word "bhagavan" indicates the Original Personality of Godhead, who is full of all powers and opulences, and who is the original source of all incarnations of Godhead. The phrase "satvatam patih" means "the Lord of the Yadu dynasty". The unusual grammatical form here is a use of poetic licence (arsa). The word "jatah" means "became visible to the residents of the material universe."

KṚṢṆA-SANDARBHA

4.7

Sections 61–71

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §61 · English §65

[६१]

अत एतद् एवम् एव व्याख्येयम् ।

त्वम् आत्मनात्मानम् अवेह्य् अमोघ-दृक् परस्य पुंसः परमात्मनः कलाम् । अजं प्रजातं जगतः शिवाय तन् महानुभावाभ्युदयो ऽधिगण्यताम् ॥ [भ्प् १.५.२१]

हे अमोघ-दृक् त्वम् आत्मना स्वयम् आत्मानं स्वं परस्य पुंसः कलाम् अंश-भूतम् अवेहि अनुसन्धेहि । पुनश् च जगतः शिवायाधुनैव श्री- कृष्ण-रूपेण यश् चाजोऽपि प्रजातस् तम् अवेहि । तद् एतद् द्वयं ज्ञात्वा महानुभावस्य सर्वावतारावतारि-वृन्देभ्योऽपि दर्शित-प्रभावस्य तस्य श्री-कृष्णस्यैवाभ्युदयो लीला अधि अधिकं गण्यतां निरूप्यताम् । स्वयम् ईश्वरोऽपि भवान् निजाज्ञान-रूपां मायां न प्रकटयत्व् इति भावः ॥

॥ १.५ ॥ स तम् ॥६१ ॥

[61]

ata etad evam eva vyākhyeyam |

tvam ātmanātmānam avehy amogha-dṛk parasya puṃsaḥ paramātmanaḥ kalām | ajaṃ prajātaṃ jagataḥ śivāya tan mahānubhāvābhyudayo 'dhigaṇyatām || [BhP 1.5.21]

he amogha-dṛk tvam ātmanā svayam ātmānaṃ svaṃ parasya puṃsaḥ kalām aṃśa-bhūtam avehi anusandhehi | punaś ca jagataḥ śivāyādhunaiva śrī- kṛṣṇa-rūpeṇa yaś cājo'pi prajātas tam avehi | tad etad dvayaṃ jñātvā mahānubhāvasya sarvāvatārāvatāri-vṛndebhyo'pi darśita-prabhāvasya tasya śrī-kṛṣṇasyaivābhyudayo līlā adhi adhikaṃ gaṇyatāṃ nirūpyatām | svayam īśvaro'pi bhavān nijājñāna-rūpāṃ māyāṃ na prakaṭayatv iti bhāvaḥ ||

|| 1.5 || sa tam ||61 ||

English witness · section(s) 65

Anuccheda 65

Text 1

Saunaka Rsi continued (Srimad-Bhagavatam 1.1.13):

"O Suta Gosvami, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [arcaryas], for one is uplifted both by speaking them and by hearing them."*

Text 2

Sridhara Svami explains this verse in his commentary:

"In this verse the word 'anga' means 'O Suta Gosvami'. The phrase 'tan no nuvaranyitum arhasi' means 'please explain them in a general way', and the phrase 'yasyavatarah' means 'omly with relation to the Lord and His incarnations'. The word 'ksemaya' means 'for the good', and the word 'bhavaya' means 'for the upliftment'."

Kṛṣṇa · Sanskrit §62–63 · English §66

[६२]

अतएव पुराण-प्रादुर्भावाय श्री-व्यासं श्री-नारदेन चतुर्व्यूहात्मक- श्री-कृष्ण-मन्त्र एवोपदिष्टस् तद्-उपायकस्य सर्वोत्तमत्वं च । यथा - नमो भगवते तुभ्यम् [भ्प् १.५.३७] इत्य् आदि स सम्यग्-दर्शनः पुमान् [भ्प् १.५.३८] इत्य् अन्तम् । स्पष्टम् ।

॥ १.५ ॥ स तम् ॥ ६२ ॥

अथ श्री-ब्रह्मणः -

भूमेः सुरेतर-वरूथ-विमर्दितायाः क्लेश-व्ययाय कलया सित-कृष्ण-केशः । जातः करिष्यति जनानुपलक्ष्य-मार्गः कर्माणि चात्म-महिमोपनिबन्धनानि ॥ [भ्प् २.७.२६]

असुर-सेना-निपीडितायाः भूमेः क्लेशम् अपहर्तुं परमात्मनोऽपि परत्वाज् जनैर् अस्माभिर् अनुपलक्ष्य-मार्गोऽपि प्रादुर्भूतः सन् कर्माणि च करिष्यति । कोऽसौ कलया अंशेन सित-कृष्ण-केशो यः । यत्र सित-कृष्ण-केशौ देवैर् दृष्टाव् इति शास्त्रान्तर-प्रसिद्धिः । सोऽपि यस्यांशेन स एव भगवान् स्वयम् इत्य् अर्थः । तद्-अविनाभावित्वाच् छ्री-बलदेवस्यापि ग्रहणं द्योतितम् ।

ननु पुरुषाद् अपि परोऽसौ भगवान् कथं भू-भारावतारण-मात्रार्थं (पगे २४) स्वयम् अवतारिष्यतीत्य् आशङ्क्याह - आत्मनो महिमानः परम- माधुरी-सम्पद उपनिबध्यन्ते निज-भक्तैर् अधिकं वर्ण्यन्ते येषु तानि कर्माणि च करिष्यति । यद्यपि निजांशेनैव वा निजेच्छाभासेनैव वा भू- भार-हरणम् ईषत्-करं तथापि निज-चरणारविन्द-जीवातु-वृन्दम् आनन्दयन्न् एव लीला-कादम्बिनीर् निज-माधुरी-वर्षणाय वितरिषमाणोऽवतरिष्यतीत्य् अर्थः । एतद् एव व्यक्तीकृतं तोकेन जीव-हरणम् [भ्प् २.७.२७] इत्य् आदौ । इतरथा स्व-माधुरी-सम्पत्-प्रकाशनेच्छाम् अन्तरेण मधुरतरं तोकादि-भावं दधता तेन पूतनादीनां जीवन- हरणादिकं कर्म न भाव्यं न सम्भावनीयम् ।

तथा च तथायं चावतारस् ते [भ्प् १.७.२५] इत्य् आदौ तैर् एव व्याख्यातम् । किं भू-भार-हरणं मद्-इच्छा-मात्रेण न भवति तत्राह स्वानाम् इतीति । जयति जननिवास [भ्प् १०.९०.४८] इत्य् अत्र च इच्छा-मात्रेण निरसन-समर्थोऽपि क्रीडार्थं दोर्भिर् अधर्मम् अस्यन्न् इति तद् एवम् आदिभिः श्री-कृष्णस्यैव सर्वाद्भुतता-वर्णनाभिनिवेश-प्रपञ्चो ब्रह्मणि स्पष्ट एव । अस्तु तावत् तद् भूरि भाग्यम्

इह जन्म किम् अप्य् अटव्याम् [भ्प् १०.१४.३४] इत्य् आदि ॥

॥ २.७ ॥ ब्रह्मा श्री-नारदम् ॥ ६३ ॥

[62]

ataeva purāṇa-prādurbhāvāya śrī-vyāsaṃ śrī-nāradena caturvyūhātmaka-śrī-kṛṣṇa-mantra evopadiṣṭas tad-upāyakasya sarvottamatvaṃ ca | yathā - namo bhagavate tubhyam [BhP 1.5.37] ity ādi sa samyag-darśanaḥ pumān [BhP 1.5.38] ity antam | spaṣṭam |

|| 1.5 || sa tam || 62 ||

atha śrī-brahmaṇaḥ -

bhūmeḥ suretara-varūtha-vimarditāyāḥ kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ | jātaḥ kariṣyati janānupalakṣya-mārgaḥ karmāṇi cātma-mahimopanibandhanāni || [BhP 2.7.26]

asura-senā-nipīḍitāyāḥ bhūmeḥ kleśam apahartuṃ paramātmano'pi paratvāj janair asmābhir anupalakṣya-mārgo'pi prādurbhūtaḥ san karmāṇi ca kariṣyati | ko'sau kalayā aṃśena sita-kṛṣṇa-keśo yaḥ | yatra sita-kṛṣṇa-keśau devair dṛṣṭāv iti śāstrāntara-prasiddhiḥ | so'pi yasyāṃśena sa eva bhagavān svayam ity arthaḥ | tad-avinābhāvitvāc chrī-baladevasyāpi grahaṇaṃ dyotitam |

nanu puruṣād api paro'sau bhagavān kathaṃ bhū-bhārāvatāraṇa-mātrārthaṃ (page 24) svayam avatāriṣyatīty āśaṅkyāha - ātmano mahimānaḥ parama- mādhurī-sampada upanibadhyante nija-bhaktair adhikaṃ varṇyante yeṣu tāni karmāṇi ca kariṣyati | yadyapi nijāṃśenaiva vā nijecchābhāsenaiva vā bhū- bhāra-haraṇam īṣat-karaṃ tathāpi nija-caraṇāravinda-jīvātu-vṛndam ānandayann eva līlā-kādambinīr nija-mādhurī-varṣaṇāya vitariṣamāṇo'vatariṣyatīty arthaḥ | etad eva vyaktīkṛtaṃ tokena jīva-haraṇam [BhP 2.7.27] ity ādau | itarathā sva-mādhurī-sampat-prakāśanecchām antareṇa madhurataraṃ tokādi-bhāvaṃ dadhatā tena pūtanādīnāṃ jīvana- haraṇādikaṃ karma na bhāvyaṃ na sambhāvanīyam |

tathā ca tathāyaṃ cāvatāras te [BhP 1.7.25] ity ādau tair eva vyākhyātam | kiṃ bhū-bhāra-haraṇaṃ mad-icchā-mātreṇa na bhavati tatrāha svānām itīti | jayati jananivāsa [BhP 10.90.48] ity atra ca icchā-mātreṇa nirasana-samartho'pi krīḍārthaṃ dorbhir adharmam asyann iti tad evam ādibhiḥ śrī-kṛṣṇasyaiva sarvādbhutatā-varṇanābhiniveśa-prapañco brahmaṇi spaṣṭa eva | astu tāvat tad bhūri bhāgyam iha janma kim apy aṭavyām [BhP 10.14.34] ity ādi ||

|| 2.7 || brahmā śrī-nāradam || 63 ||

English witness · section(s) 66

Anuccheda 66

Text 1

The sages at Naimisaranya began to describe the power and opulence of the Supreme Personality of Godhead, for they were very eager to hear His glories. In this connection they said (Srimad-Bhagavatam 1.1.14):

Text 2

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified."*

Text 3

In this verse the word "vivasah" means "even though absorbed in thinking of other things". Because Sri Krsna is the origin of all the incarnations of Godhead, all the holy names of God actually refer to Him. This is confirmed in the Visnu Purana, which states:

"Lord Krsna is the origin of all the holy nmaes of God."

For this reason, al the Lord's holy names, such as Vasudeva, Damodara, Govinda, Kesava, and all other names of the Lord should be understood as names of Sri Krsna. In this verse the word "tatah" means "from the cycle of birth and death." The chanter of the Lord Krsna's holy name becomes free from the complicated meshes of birth and death because even fear personified fears the holy name of the Lord.

Kṛṣṇa · Sanskrit §64 · English §67

[६४]

एवं चतुः-श्लोकी-वक्तुः श्री-भगवतोऽपि

[वृ. इन्सेर्त्स्] श्री-कृष्णत्वम् एव । तथा हि -

ददर्श तत्राखिल-सात्वतां पतिं श्रियः पतिं यज्ञ-पतिं जगत्-पतिम् । सुनन्द-नन्द-प्रबलार्हणादिभिः स्व-पार्षदाग्रैः परिसेवितं विभुम् ॥ [भ्प् २.९.१४] इति ।

व्याख्या च - अखिल-सात्वतां सर्वेषां सात्वतानां यादव-वीराणां पतिम् ।

श्रियः पतिर् यज्ञ-पतिः प्रजा-पतिर् धियां पतिर् लोक-पतिर् धरा-पतिः । पतिर् गतिश् चान्धक-वृष्णि-सात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥ [भ्प् २.४.२०]

इत्य् एतद्-वाक्य-संवादि-तत्त्वात् ।

पुरा मया प्रोक्तम् अजाय नाभ्ये पद्मे निषण्णाय ममादि-सर्गे । ज्ञानं परं मन्-महिमावभासं यत् सूरयो भागवतं वदन्ति ॥ [भ्प् ३.४.१३]

इति तृतीये उद्धवं प्रति श्री-कृष्ण-वाक्यानुसारेण च -

यो ब्रह्माणं विदधाति पूर्वं यो विद्यास्तस्मै गोपायति स्म कृष्णः । तं ह दैवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमनुव्रजेत ॥ [ग्तु १.२२]

इति श्री-गोपाल-तापन्य्-अनुसारेण च तस्यैवोपदेष्टृत्व-श्रुतेः - तद् उ होवाच ब्राह्मणोऽसाव् अनवरतं मे ध्यातः स्तुतः परार्धान्ते सोऽबुध्यत । गोप- वेशो मे पुरुषः पुरस्ताद् आविर्बभूव ॥ [ग्तु १.२५] इति श्री-गोपाल-तापन्य्- अनुसारेण क्वचित् कल्पे श्री-गोपाल-रूपेण सृष्ट्य्-आदाव् इत्थम् एव ब्रह्मणे दर्शित-निज-रूपत्वाद् धाम्ना महा-वैकुण्ठत्वेन साधयिष्यमाणत्वाच् च । तथा च ब्रह्म-संहितायाम् --

सिसृक्षायां मतिं चक्रे पूर्व-संस्कार-संस्कृतः । ददर्श केवलं ध्वान्तं नान्यत् किम् अपि सर्वतः ॥

उवाच पुरतस् तस्मै तस्य दिव्य सरस्वती । कामः कृष्णाय गोविन्द हे गोपी-जन इत्य् अपि । वल्लभाय प्रिया वह्नेर् मन्त्रम् ते दास्यति प्रियम् ॥

तपस् त्वं तप एतेन तव सिद्धिर् भविष्यति । अथ तेपे स सुचिरं प्रीणन् गोविन्दम् अव्ययम् ॥ [ब्रह्मस् ५.२२-२५] इत्य् आदि । सुनन्द प्रबलार्हणाधिभिः [भ्प् २.९.१४] इत्य् अत्र तु द्वारकायां प्राकट्यावसरे श्रुत-सुनन्द-नन्दादि-साहचर्येण प्रबलादयोऽपि ज्ञेयाः । यथोक्तं प्रथमे सुनदनन्द-शीर्षण्या ये चान्ये सात्वतर्षभाः [भ्प् १.१४.३२] इति । [एन्द् वृ. अद्वितिओन्]

[अ रेअद्स् इन्स्तेअद् ओफ़् अबोवे] श्री-कृष्णत्वेनैव दर्शितत्वात् तस्य च अहम् एवासम् एवाग्रे [भ्प् २.९.३२] इत्य् उक्तेस् तस्मिन्न् एव तात्पर्यं स्पष्टम् [एन्द् अ] ।

(पगे २५) किं बहुना, नानावतारावतारिष्व् अपि सत्सु महा-पुराण-प्रारम्भ एव श्री- शौनकादीनां श्री-कृष्णे तात्पर्यम् । अत्र पूर्वे सामान्यतोऽस्माभिर् एकान्त- श्रेयस्त्वेन सर्व-शास्त्र-सारत्वेन आत्मसु प्रसाद-हेतुत्वेन च यत् पृष्टं तद् एतद् एवास्माकं भाति यत् श्री-कृष्णस्य लीला-वर्णनम् इत्य् अभिप्रेत्याहुः ।

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥ [भ्प् १.१.१२]

भद्रं त इति श्री-कृष्ण-लीला-प्रश्न-सहोदरौत्सुक्येनाशीर्वादः । भगवान् स्वयम् एवावतारी । सात्वतां यादवानाम् ।

[वृ. अद्व्स्: सम्पूर्णैश्वरादि-युक्तः । सात्वतां सात्वतानां पतिः । नुङ्-अभावे आर्षः । यादवानाम् इत्य् अर्थः । जातो जगद्-दृश्यो बभूव । [एन्द् वृ.]

[64]

evaṃ catuḥ-ślokī-vaktuḥ śrī-bhagavato'pi

[Vr. inserts] śrī-kṛṣṇatvam eva | tathā hi -

dadarśa tatrākhila-sātvatāṃ patiṃ śriyaḥ patiṃ yajña-patiṃ jagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ sva-pārṣadāgraiḥ parisevitaṃ vibhum || [BhP 2.9.14]

iti |

vyākhyā ca - akhila-sātvatāṃ sarveṣāṃ sātvatānāṃ yādava-vīrāṇāṃ patim |

śriyaḥ patir yajña-patiḥ prajā-patir dhiyāṃ patir loka-patir dharā-patiḥ | patir gatiś cāndhaka-vṛṣṇi-sātvatāṃ prasīdatāṃ me bhagavān satāṃ patiḥ || [BhP 2.4.20]

ity etad-vākya-saṃvādi-tattvāt |

purā mayā proktam ajāya nābhye padme niṣaṇṇāya mamādi-sarge | jñānaṃ paraṃ man-mahimāvabhāsaṃ yat sūrayo bhāgavataṃ vadanti || [BhP 3.4.13]

iti tṛtīye uddhavaṃ prati śrī-kṛṣṇa-vākyānusāreṇa ca -

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vidyāstasmai gopāyati sma kṛṣṇaḥ | taṃ ha daivamātmabuddhiprakāśaṃ mumukṣurvai śaraṇamanuvrajeta || [GTU 1.22]

iti śrī-gopāla-tāpany-anusāreṇa ca tasyaivopadeṣṭṛtva-śruteḥ - tad u hovāca brāhmaṇo'sāv anavaratam me dhyātaḥ stutaḥ parārdhānte so'budhyata | gopa- veśo me puruṣaḥ purastād āvirbabhūva || [GTU 1.25] iti śrī-gopāla-tāpany- anusāreṇa kvacit kalpe śrī-gopāla-rūpeṇa srṣṭy-ādāv ittham eva brahmaṇe darśita-nija-rūpatvād dhāmnā mahā-vaikuṇṭhatvena sādhayiṣyamāṇatvāc ca | tathā ca brahma-saṃhitāyām --

sisṛkṣāyāṃ matiṃ cakre pūrva-saṃskāra-saṃskṛtaḥ | dadarśa kevalaṃ dhvāntaṃ nānyat kim api sarvataḥ ||

uvāca puratas tasmai tasya divya sarasvatī | kāmaḥ kṛṣṇāya govinda he gopī-jana ity api | vallabhāya priyā vahner mantram te dāsyati priyam ||

tapas tvaṃ tapa etena tava siddhir bhaviṣyati | atha tepe sa suciraṃ prīṇan govindam avyayam || [BrahmaS 5.22-25] ity ādi | sunanda prabalārhaṇādhibhiḥ [BhP 2.9.14] ity atra tu dvārakāyāṃ prākaṭyāvasare śruta-sunanda-nandādi-sāhacaryeṇa prabalādayo'pi jñeyāḥ | yathoktaṃ prathame sunadananda-śīrṣaṇyā ye cānye sātvatarṣabhāḥ [BhP 1.14.32] iti | [end Vr. addition]

[A reads instead of above] śrī-kṛṣṇatvenaiva darśitatvāt tasya ca aham evāsam evāgre [BhP 2.9.32] ity uktes tasminn eva tātparyaṃ spaṣṭam [end A] |

(page 25) kiṃ bahunā, nānāvatārāvatāriṣv api satsu mahā-purāṇa-prārambha eva śrī-śaunakādīnāṃ śrī-kṛṣṇe tātparyam | atra pūrve sāmānyato'smābhir ekānta- śreyastvena sarva-śāstra-sāratvena ātmasu prasāda-hetutvena ca yat pṛṣṭaṃ tad etad evāsmākaṃ bhāti

yat śrī-kṛṣṇasya līlā-varṇanam ity abhipretyāhuḥ |

sūta jānāsi bhadraṃ te bhagavān sātvatāṃ patiḥ | devakyāṃ vasudevasya jāto yasya cikīrṣayā || [BhP 1.1.12]

bhadraṃ ta iti śrī-kṛṣṇa-līlā-praśna-sahodarautsukyenāśīrvādaḥ | bhagavān svayam evāvatārī | sātvatāṃ yādavānām |

[Vṛ. adds: sampūrṇaiśvarādi-yuktaḥ | sātvatāṃ sātvatānāṃ patiḥ | nuḍ-abhāve ārṣaḥ | yādavānām ity arthaḥ | jāto jagad-dṛśyo babhūva | [end Vṛ.]

English witness · section(s) 67

Anuccheda 67

Text 1

Saunaka Rsi continued (Srimad-Bhagavatam 1.1.15):

"O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use."*

Text 2

In this verse the word "yat" means "of Sri Krsna" and the word "pada-samsrayah" means "they who have taken the shelter of the lotus feet". The word "prasamayanah" means "they whose minds are fixedon the Supreme Lord". That one should continually meditate on Lord Krsna is confirmed in the Srimad-Bhagavatam (11.19.36) by the Lord Himself, who says:

"Always fix your consciousness upon Me."

Because Sukadeva Gosvami and the other great sages at Naimisaranya had fully taken shelter of Lord Krsna and were greatly attracted to hearing Lord Krsna's pastimes, simply by a little direct service to them, one may become immediately purified from all the sinful contamination of material existence. We may also note that the word "svardhuni-apah" in this verse means "the water of the Ganges." The Ganges river is actually an incarnation of Lord Krsna. This is confirmed in the following verse from the Vedic literatures:

Text 3

"The Supreme Personality of Godhead, Lord Janardana, whose form is completely spiritual and who is always free from material contact, personally appears in the form of

the water of the Ganges river. Of this there is no doubt."

Text 4

Even though the Ganges river is personally the form of the Supreme Personality of Godhead, and even though it flows from the lotus foot of the Supreme Lord Vamanadeva, one must repeatedly bathe in it's waters in order to become purified. The pure devotees of the Lord are therefore more glorious even than the Ganges river. This superexcellent quality of the devotees is described in the following verse from Srimad-Bhagavatam (10.90.47):

"O King, because of Lord Krsna's intimate association with the Yadu dynasty, the whole family not only became very famous, but also became more effective in purifying others than the water of the Ganges."*

Text 5

Sridhara Svami comments on this verse:

"Although formerly the Ganges river was considered the foremost of all holy places, the holy place of the glorification of Sri Krsna which has now appeared in the Yadu dynasty makes the Ganges appear insignificant."

Kṛṣṇa · Sanskrit §65 · English §68

[६५]

तन् नः शुश्रूषमाणानाम् अर्हस्य् अङ्गानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भवाय च ॥ [भ्प् १.१.१३]

अङ्गे हे सूत सामान्यतस् तावद् यस्यावतार-मात्रं क्षेमाय पालनाय भवाय समृद्धये च । तत्-प्रभावम् अनुवर्णयन्तस् तद्-यशः- श्रवणौत्सुक्यम् आविष्कुर्वन्ति ।

[65]

tan naḥ śuśrūṣamāṇānām arhasy aṅgānuvarṇitum | yasyāvatāro bhūtānāṃ kṣemāya ca bhavāya ca || [BhP 1.1.13]

aṅge he sūta sāmānyatas tāvad yasyāvatāra-mātraṃ kṣemāya pālanāya bhavāya samṛddhaye ca | tat-prabhāvam anuvarṇayantas tad-yaśaḥ- śravaṇautsukyam

āviṣkurvanti |

English witness · section(s) 68

Anuccheda 68

Saunaka Rsi's next statement (Srimad-Bhagavatam 1.1.16) may be taken as an explaination of the Sriamd-Bhagavatam's Tenth Canto:

"Who is there, desiring deliverance from the vices of he age of quarrel, who is not willing to hear the virtuous glories of the Lord?"*

Kṛṣṇa · Sanskrit §66 · English §69

[६६]

आपन्नः संसृतिं घोरां यन्-नाम विवशो गृणन् । ततः सद्यो विमुच्येत यद् बिभेति स्वयं भयम् ॥ [भ्प् १.१.१४]

विवशोऽपि यस्य श्री-कृष्णस्य नाम तस्यावतारित्वाद् अवतार-नाम्नाम् अपि तत्रैव पर्यवसानात् । अतएव साक्षात् श्री-कृष्णाद् अपि तत्-तन्-नाम-प्रवृत्ति- प्रकारान्तरेण श्रूयते श्री-विष्णु-पुराणे । तत्र त्व् अखिलानाम् एव भगवन्- नाम्नां कारणान्य् अभवन्न् इति हिस् तदीयं गद्यम् । ततः संसृतेः । यद् यतो भयम् अपि स्वयं बिभेति ।

[66]

āpannaḥ saṃsṛtiṃ ghorāṃ yan-nāma vivaśo gṛṇan | tataḥ sadyo vimucyeta yad bibheti svayaṃ bhayam || [BhP 1.1.14]

vivaśo'pi yasya śrī-kṛṣṇasya nāma tasyāvatāritvād avatāra-nāmnām api tatraiva paryavasānāt | ataeva sākṣāt śrī-kṛṣṇād api tat-tan-nāma-pravṛtti- prakārāntareṇa śrūyate śrī-viṣṇu-purāṇe | tatra tv akhilānām eva bhagavan- nāmnāṃ kāraṇāny abhavann iti his tadīyaṃ gadyam | tataḥ saṃsṛteḥ | yad yato bhayam api svayaṃ bibheti |

English witness · section(s) 69

Anuccheda 69

Text 1

Saunaka Rsi further explains (Sriamd-bhagavatm 1.1.17):

"Lord Krsna's transcendental acts are magnificent and gracious, and great learned sages like Narada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations."*

Text 2

In this verse the Lord's pastimes are described as "udara" (gracious) because, from the very beginning of the Lord's appearance in this world, His pastimes give transcendental bliss to the devotees. This verse explains that although Lord Krsna is the perfect and comlpete Original Personality of Godhead, He performs pastimes in the forms of the purusa-avataras and other incarnations also.

Kṛṣṇa · Sanskrit §67 · English §70

[६७]

किं च --

यत्-पाद-संश्रयाः सूत मुनयः प्रशमायनाः सद्यः पुनन्त्य् उपस्पृष्टाः स्वर्धुन्य्-आपो ऽनुसेवया ॥ [भ्प् १.१.१५]

यस्य श्री-कृष्णस्य पादौ संश्रयौ येषाम् । अतएव प्रशमायनाः शमो भगवन्-निष्ठ-बुद्धिता । शमो मन्-निष्ठता बुद्धेर् इति [भ्प् ११.१९.३६] स्वयं श्री-भगवद्-वाक्यात् स एव प्रकृष्टः शमः प्रशमः । साक्षात्- पूर्ण-भगवत्-श्री-कृष्ण-सम्बन्धित्वात् । प्रशम एवायनं वर्त्म आश्रयो वा येषां ते श्री-कृष्ण-लीला-रसाकृष्ट-चित्ता मुनयः श्री-शुकदेवादयः । उपस्पृष्टाः सन्निधि-मात्रेण सेविताः सद्यः पुनन्ति स-वासन-पापेभ्यः शोधयन्ति । स्वर्धुनी गङ्गा तस्या आपस् तु - योऽसौ निरञ्जनो देवश् चित्-स्वरूपा अपि साक्षाच् छ्री-वामन-देव-चरणान् निःसृता अपि, अनुसेवया साक्षात् सेवाभ्यासेनैव तथा शोधयन्ति न सन्निधि-मात्रेण सेवया । साक्षात् सेवयापि न सद्य इति तस्या अपि श्री-कृष्णाश्रितानाम् उत्कर्षात् तस्योत्कर्षः । एवम् एव ततस् तद्-यशसोऽप्य् आधिक्यं वर्ण्यते । तीर्थं चक्रे नृपोनं यद् अजनि यदुषु स्वः-सरित्-पाद-शौचम् इति [भ्प् १०.९०.४७] ।

(पगे २६) टीका च - इतः पूर्वं स्वः-सरिद् एव सर्वतोऽधिकं तीर्थम् इत्य् आसीद् इदानीं यदुषु यद् अजनि जातं तीर्थं श्री-कृष्ण-कीर्ति-रूपं एतत् स्वः-सरिद्-रूपं पाद-शौचं तीर्थम् ऊनम् अल्पं चक्रे इत्य् एषा ।

[67]

kiṃ ca --

yat-pāda-saṃśrayāḥ sūta munayaḥ praśamāyanāḥ sadyaḥ punanty upaspṛṣṭāḥ svardhuny-āpo 'nusevayā || [BhP 1.1.15]

yasya śrī-kṛṣṇasya pādau saṃśrayau yeṣām | ataeva praśamāyanāḥ śamo bhagavan-niṣṭha-buddhitā | śamo man-niṣṭhatā buddher iti [BhP 11.19.36] svayaṃ śrī-bhagavad-vākyāt sa eva prakṛṣṭaḥ śamaḥ praśamaḥ | sākṣāt-pūrṇa-bhagavat-śrī-kṛṣṇa-sambandhitvāt | praśama evāyanaṃ vartma āśrayo vā yeṣāṃ te śrī-kṛṣṇa-līlā-rasākṛṣṭa-cittā munayaḥ śrī-śukadevādayaḥ | upaspṛṣṭāḥ sannidhi-mātreṇa sevitāḥ sadyaḥ punanti sa-vāsana-pāpebhyaḥ śodhayanti | svardhunī gaṅgā tasyā āpas tu - yo'sau nirañjano devaś cit- svarūpā api sākṣāc chrī-vāmana-deva-caraṇān niḥsṛtā api, anusevayā sākṣāt sevābhyāsenaiva tathā śodhayanti na sannidhi-mātreṇa sevayā | sākṣāt sevayāpi na sadya iti tasyā api śrī-kṛṣṇāśritānām utkarṣāt tasyotkarṣaḥ | evam eva tatas tad-yaśaso'py ādhikyaṃ varṇyate | tīrthaṃ cakre nṛponaṃ yad ajani yaduṣu svaḥ-sarit-pāda-śaucam iti [BhP 10.90.47] |

(page 26) ṭīkā ca - itaḥ pūrvaṃ svaḥ-sarid eva sarvato'dhikaṃ tīrtham ity āsīd idānīṃ yaduṣu yad ajani jātaṃ tīrthaṃ śrī-kṛṣṇa-kīrti-rūpaṃ etat svaḥ-sarid-rūpaṃ pāda-śaucaṃ tīrtham ūnam alpaṃ cakre ity eṣā |

English witness · section(s) 70

Anuccheda 70

Text 1

The sages continue (Srimad-Bhagavatam 1.1.18):

"O wise Suta, please narrate to us the transcendental pastimes of the Supreme Godhead's mulit-incarnations. Such auspicious pastimes of the Lord, the supreme controller, are performed by His internal powers."*

Text 2

In this verse the word "atha" may be interpreted to mean "afterwards". In this way the verse means: "First describe to us the pastimes of Lord Krsna, the Original Personality of Godhead. After He has been completely described, you may describe the pastimes of His many incarnation." In this verse the word "avatara" refers to the purusa-avataras, guna-avataras (the controllers of the modes of material nature), and lila-avataras(pastime-incarnations). The pastimes of the Lord include His creation of the

material universes, the removal of the earth's burden, and many other pastimes as well. Very eager to hear the pastimes of the Lord, the sages of Naimisaranya appeal to Suta Gosvami, explaining that their desire to hear about the Lord is still unsatisfied. They said (Sriamd-Bhagavatam 1.1.19):

Kṛṣṇa · Sanskrit §68 · English §71

[६८]

एतस्य दशम-स्कन्ध-पद्यस्यैव संवादितां व्यनक्ति ।

को वा भगवतस् तस्य पुण्य-श्लोकेड्य-कर्मणः । शुद्धि-कामो न शृणुयाद् यशः कलि-मलापहम् ॥ [भ्प् १.१.१६]

स्पष्टम् ॥

[68]

etasya daśama-skandha-padyasyaiva saṃvāditāṃ vyanakti |

ko vā bhagavatas tasya puṇya-ślokeḍya-karmaṇaḥ | śuddhi-kāmo na śṛṇuyād yaśaḥ kali-malāpaham || [BhP 1.1.16]

spaṣṭam ||

English witness · section(s) 71

Anuccheda 71

Text 1

"We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendetal relationships with Him relish hearing His pastimes at every moment."*

Text 2

In this verse the sage of Naimisaranya say:

"We have becometired of hearing about the various yoga systems, but we do not become tired by hearing about the transcendental pastimes of the Supreme Personality of

Godhead."

This is confirmed in the following verse from Srimad-Bhagavatam (10.90.47):

"By continually glorifying Lord Krsna, the Yadu dynasty became more effective in purifying others than the water of the Ganges."*

For this reason the sages say:

"We never tire of hearing the transcendental pastimes of Sri Krsna, who is glorifed by hymns and prayers."*

In other words, they never though that they heard enough about Lord Krsna. They said: "But(tu) we never become tired of hearing about the Lord." The word "tu" (but) is used in this context.

Kṛṣṇa · Sanskrit §69 · English §72–73

[६९]

यस्माद् एव तस्मात् ।

तस्य कर्माण्य् उदाराणि परिगीतानि सूरिभिः । ब्रूहि नः श्रद्दधानानां लीलया दधतः कलाः ॥ [भ्प् १.१.१७]

उदाराणि परमानन्द-दातृणि जन्मादीनि स्वयं परिपूर्णस्य लीलया अन्या अपि कलाः पुरुषादि-लक्षणा दधतस् तत्-तद्-अंशान् अप्य् आदाय तस्यावतीर्णस्य सत इत्य् अर्थः ।

[69]

yasmād eva tasmāt |

tasya karmāṇy udārāṇi parigītāni sūribhiḥ | brūhi naḥ śraddadhānānāṃ līlayā dadhataḥ kalāḥ || [BhP 1.1.17]

udārāṇi paramānanda-dātṝṇi janmādīni svayaṃ paripūrṇasya līlayā anyā api kalāḥ puruṣādi-lakṣaṇā dadhatas tat-tad-aṃśān apy ādāya tasyāvatīrṇasya sata ity arthaḥ |

English witness · section(s) 72–73

Anuccheda 72

Text 1

The sages continued(Srimad Bhagavatam 1.1.20):

"Lord Sri Krsna, the Supreme Personality of Godhead along with Balarama, played like a human being, and so masked He performed many superhuman acts."

Text 2

Sridhara Svami explains this verse in his commentary:

"The sages of Naimisatanya spoke this verse to encourage Suta Gosvami to describe teh transcendental pastimes of the Lord Krsna. The word 'atimartyani' in this verse means 'superhuman acts such as the lifting of Govardhana Hill, which can never be performed by ordinary human beings."

Text 3

Considering that someone may raise teh objection "If Krsna is an ordinary human being, how was it possible for him to perform remarkable superhuman acts?", the sages of Naimisaranya specifically used the words "kapata-manusah (distinguished as a human being)". Lord Krsna is the Supreme Spirit, and His form is eternal and full of knowledge and bliss. He never accepts a material body. Therefore He simply appeared to be a human being with a body made of the five gross elements. He did not always appear or act like a humna being, however, for at certain times He would display His divine powers and opulences.

Text 4

This is described in the story of the Syamantaka jewel recorded in the Srimad-Bhagavatam. When he first met Lord Krsna, "Jambavan thought the Lord to be an ordinary human being" (Srimad Bhagavatam 10.56.22). When Jambavan saw the Lord's superhuman prowess, however, he understood that Lord Krsna was not an ordinary human being, but the Supreme Person. Jambavan explained this in the many prayers he spoke to the Lord.

Text 5

That Krsna appears as an ordinary huma being is also described in the following words spoken by Maharaja Pariksit to Sukadeva Gosvami (Srimad Bhagavatam 10.1.7)

"O learned Sukadeva Gosvami, please describe to us the transcendental characteristics of Lord Krsna, teh Supreme Personality of Godhead, who appeared as an ordinary human being by His own potency."

This is the atcual meaning of the words "kapata manusah" and "gudhah" in this verse (Srimad Bhagavatam 1.1.20).

Anuccheda 73

Text 1

After these questions were spoken by the sages of Naimisaranya, Srila Suta Gosvami glorified Sukadeva Gosvami in the following words (Srimad Bhagavatam 1.2.1-5):

"Ugrasrava [Suta Gosvami]", the son of Romaharsana, being fully satisfied by the perfect qeustions of the brahmanas, thanked them and thus attempted to reply.*

Srila Suta Gosvami said: Let me offer my respectful obeisances unto that great sage [Sukadeva Gosvami] who can enter teh hearts of all. When he went away to take up the renounced order of life [sannyasa], leaving home withoput undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyasadeva, fearing separation from him, cried out, 'O my son!' Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.*

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

"Before reciting this Srimad-Bhagavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Narayana, unto Nara-narayana Rsi, the supermost human being, unto mother Sarasvati, the goddess of learning, and unto Srila Vyasadeva, the auhtor.*

"O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Krsna and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self. "*

Text 2

Sridhara Svami explains these verses in the following way:

"The phrase 'tesam vacah pratipujya' in verse 1.2.1 means 'thanking them for their words '. In verse 1.2.5, the word 'munayah' means 'O sages', and the word 'sadhu' means 'justly ' or 'properly'. The word 'loka-mangalam' means 'which bring about the world's welfare', and the phrase 'yat kirtah krsna-samprasnah' means 'questions in relation to Lord Krsna'. The

sages at Naimisaranya had previously asked Suta Gosvami to explain the essential truth described in all Vedic scriptures. In this verse Suta Gosvami replies that the description of Lord Krsna is the essence of the Vedic scriptures, and these qeustions about Lord Kersna directly relate to that essence of all the Vedas.

Text 3

The verses that form Suta Gosvami's answer to the sages' questions are filled with the description of Lord Krsna and in these verses the Lord's holy names, such as Vasudeva, Adhoksaja, and Satvatam pati, are repeatedly invoked. In this way the "best-question" is anwered by Suta Gosvami, and that answer is "loka-magalam" (relevant to the world's welfare). Such questions and answers are capable of completely satisfying the self (yenatma suprasidati).

Text 4

The many exalted hearers and speakers quoted in the verses of Srimad-Bhagavatam present single, unified conclusion: Sri Krsna is the Original Personality of Godhead. Sri Krsna is repeatedly described in the 18, 000 verses of Srimad-Bhagavtam and He is described at great length in the First , Tenth, and Eleventh Cantos. In the Second Canto, Lord Krsna is described as the Supreme Personality of Godhead in the account of the conversation between Brahma and Narada. In the Third Canto, Lord Krsna is also described in the account of the conversation between Vidura and Uddhava. In the Fourth Canto, Lord Krsna is elaborately described, and the following verses: "That Nara-Narayana Rsi, who is a partial expansion of Krsna, has now appeared in the dynasties of Yadu and Kuru in the forms of Krsna and Arjuna respectively, in order to mitigate the burdern of the world."* (Srimad-Bhagavatam 4.1.59), and "Prthu Maharaja was a powerful incarnation of Lord Krsna's potencies; consequently any narration concerning His activities is surely very pleasing to hear, and it produces all good fortune".* (Sriamd-Bhagavatam 4.17.6) may be presented as evidence to show that Sri Krsna is the actual subject described in the verses of the Bhagavatam.

In this connection we may also quote the following verse from the Fifth Canto of Srimad-Bhagavatam (5.6.18): "My dear king, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of Your activities."*

The description of Sri Krsna is alos found in the Sixth Canto. The following verse(Srimad-Bhagavatam 6.8.20) may be quoted in this connection:

"May Lord Kesava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

That Sri Krsna is the Supreme Personality of Godhead is also described in the conversation between Narada Muni and Maharaja Yudhisthira recorded in the Seventh Canto of Srimad-Bhagavatam.

The unequalled power and opulence of Sri Krsna is described in the Eighth Canto of the Bhagavatam. In this Canto we find the story of Kalanemi, a demon killed by Lord Visnu, who is never defeated by anyone. When killed by Lord Visnu, the demon Kalanemi did not attain liberation, but again appeared in the material world as King Kamsa. When that same demon was again killed by Lord Krsna, the same demon immediately became liberated. From this account we may understand that demons directly killed by Lord Krsna immediately attain liberation, although demons killed by Lord Visnu, or other forms of the Lord, do not necessarily attain liberation. By this we may see the singular power and greatness of Lord Krsna.

Sri Krsna is certainly the central theme of the Ninth and Tenth Cantos of the Bhagavatam, and even at the very end of the Bhagavatam we find the following quote (Srimad-Bhagavatam 12.11.26):

"O Krsna, O friend of Arjuna, O chief among the descendants of Vrsni, you are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never detriorates. You are the proprietor of the transcendental abode, and You are glorified by the gopis of Vrajabhumi, who have all become Your maidservants. To hear Your transcendental glories brings the supreme auspiciousness. O Lord, please protect us, who are Your dependant servants."*

In this way we have briefly summarized the contents of Srimad-Bhagavatam, which describes the glories of Sri Krsna.

Text 5

By careful study of Srimad-Bhagavatam, and also by study of the other Vedic literatures(such as Vedanta-sutra which explains "anandamayo bhyasat" - The Supreme is by nature eternally full of bliss without any interruption), one cannot avoid concluding that Sri Krsna is the Original Personality of Godhead, the source of all incarnations.

Text 6

This scripture is known as the "Sriamd-Bhagavatam" because it specifically explains that Sri Krsna is the Original Personality of Godhead(svayam-bhagavan). This Bhagavatam contains not a few isolated descriptions of Sri Krsna, but more than half of it's contents describe Him. Even though the Bhagavatam deals almost exclusively with this single theme it is not at all boring or tedious, but it is very wonderful to read. For this reason it may be said that the essence of Srimad-Bhagavatam is found in the verse "ete camsa-kalah pumsah krsnas tu bhagavan svayam(1.3.28)

The verses of the Bhagavatam may be compared to an army, and this verse (krsnas tu bhagavan svayam) may be considered to be the monarch who commands that army. In this way I have described the army of Srimad-Bhagavatam and it's commander.

Kṛṣṇa · Sanskrit §70 · English §74

[७०]

अथाख्याहि हरेर् धीमन्न् अवतार-कथाः शुभाः । ईला विदधतः स्वैरम् ईश्वरस्यात्म-मायया ॥ [भ्प् १.१.१८]

श्री कृष्णस्य तावन्-मुख्यत्वेन कथय अथ तद्-अनन्तरम् आनुषङ्गिकतयैवेत्य् अर्थः । हरेः श्री-कृष्णस्य प्रकरण-बलात् । अवतारः पुरुषस्य गुणावतारा लीलावतारांश् च । तेषां कथा लीलाः सृष्ट्य्-आदि-कर्म- रूपा भू-भार-हरणादि-रूपाश् च ।

[70]

athākhyāhi harer dhīmann avatāra-kathāḥ śubhāḥ | īlā vidadhataḥ svairam īśvarasyātma-māyayā || [BhP 1.1.18]

śrī kṛṣṇasya tāvan-mukhyatvena kathaya atha tad-anantaram ānuṣaṅgikatayaivety arthaḥ | hareḥ śrī-kṛṣṇasya prakaraṇa-balāt | avatārāḥ puruṣasya guṇāvatārā līlāvatārāś ca | teṣāṃ kathā līlāḥ sṛṣṭy-ādi-karma- rūpā bhū-bhāra-haraṇādi-rūpāś ca |

English witness · section(s) 74

Anuccheda 74

Text 1

Many other quotations serve as subordinate generals under the jurisdiction of that supreme commander. One of those subordinate generals is the following quotation

(Srimad-Bhagavatam 9.24.55):

"The eighth son of Vasudeva and Devaki was the Supreme Personality of Godhead Himself-Krsna."*

Text 2

The use of the word "kila(certainly)" to emphasize the statement of this verse perfectly corroborates the statement of our paribhasa-sutra (krsnas tu bhagavan svayam-Sri Krsna is the Original Personality of Godhead). Our paribhasa-sutra is also corroborated by the following statement of Srimad-Bhagavatam 10.1.23):

"The Original Personality of Godhead appeared in the home of Vasudeva."*

Kṛṣṇa · Sanskrit §71 · English §75

[७१]

औत्सुक्येन पुनर् अपि तच्-चरितान्य् एव श्रोतुम् इच्छन्तस् तत्रात्मनस् तृप्त्य्- अभावम् आवेदयन्ति ।

वयं तु न वितृप्याम उत्तम-श्लोक-विक्रमे । यच्-छृण्वतां रस-ज्ञानां स्वादु स्वादु पदे पदे ॥ [भ्प् १.१.१९]

योग-यागादिषु तृप्ताः स्मः । भगवद्-विक्रम-मात्रे तु न तृप्याम एव तत्रापि तीर्थं चक्रे नृपोनम् इत्य् आद्य्-उक्त-लक्षणस्य सर्वतोऽप्य् उत्तमश्लोकस्य विक्रमे विशेषेण न तृप्यामः । अलम् इति न मन्यामहे । तत्र हेतुः । यद् विक्रमं शृण्वताम् । यद् वा अन्ये तृप्यन्तु नाम वयं तु नेति तु-शब्दस्यान्वयः ।

[71]

autsukyena punar api tac-caritāny eva śrotum icchantas tatrātmanas tṛpty- abhāvam āvedayanti |

vayaṃ tu na vitṛpyāma uttama-śloka-vikrame | yac-chṛṇvatāṃ rasa-jñānāṃ svādu svādu pade pade || [BhP 1.1.19]

yoga-yāgādiṣu tṛptāḥ smaḥ | bhagavad-vikrama-mātre tu na tṛpyāma eva tatrāpi tīrthaṃ cakre nṛponam ity ādy-ukta-lakṣaṇasya sarvato'py uttamaślokasya vikrame viśeṣeṇa na tṛpyāmaḥ | alam iti na manyāmahe | tatra hetuḥ | yad vikramaṃ śṛṇvatām | yad vā anye tṛpyantu nāma vayaṃ tu neti tu-śabdasyānvayaḥ |

English witness · section(s) 75

Anuccheda 75

Lord Brahma also confirms that Lord Krsna is the Supreme Personality of Godhead in the following words (Srimad-Bhagavatam 10.14.32):

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

That Sri Krsna is the Original Personality of Godhead is especially confirmed by the phrase "purnam brahma sanatanam" (Lord Krsna is the Absolute Truth, the eternal Supreme Bhrahman).]

KṚṢṆA-SANDARBHA

4.8

Sections 72–81

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §72 · English §76

[७२]

कृतवान् किल कर्माणि सह रामेण केशवः । अतिमर्त्यानि भगवान् गूढः कपट-मानुषः ॥ [भ्प् १.१.२०]

टीका च - अतः श्री-कृष्ण-चरितानि कथयेत्य् आशयेनाहुः कृतवान् इति । अतिमर्त्यानि मर्त्यान् अतिक्रान्तानि गोवर्धनोद्धरणादीनि । मनुष्येष्व् असम्भावितानीत्य् अर्थः इत्य् एषा । ननु कथं मानुषः सन्न् अतिमर्त्यानि कृतवान् ? तत्राह कपट-मानुषः । पार्थिव-देह-विशेष एव मानुष-शब्दः प्रतीतः तस्मात् कपटेनैवासौ तथा भातीत्य् अर्थः । वस्तुतस् तु नराकृतेर् एव पर-ब्रह्मत्वेनासत्य् अपि प्रसिद्ध-मानुषत्वे नराकृति-नर-लीलात्वेन लब्धम् अप्रसिद्ध- मानुषत्वम् अस्त्य् एव । (पगे २७) तत् पुनर् ऐश्वर्याव्याघातकत्वान् न प्रत्याख्यायत इति भावः । अतएव स्यमन्तकाहरणे पुरुषं प्राकृतं मत्वा [भ्प् १०.५३.२२] इत्य् अनेन जाम्बवतोऽन्यथा-ज्ञान-व्यञ्जकेन तस्य प्राकृतत्वं निषिध्य पुरुषत्वं स्थाप्यते । एवं माया-मनुष्यस्य वदस्व विद्वन्न् [भ्प् १०.१.७] इत्य् आदिष्व् अपि ज्ञेयम् । यस्मात् कपट-मानुषस् तस्माद् एव गूढः स्वतस् तु तद्- रूपतयैव भगवान् इति ॥

॥ १.१ ॥ श्री-शौनकः ॥ ६४-७२ ॥

[72]

kṛtavān kila karmāṇi saha rāmeṇa keśavaḥ | atimartyāni bhagavān gūḍhaḥ kapaṭa-mānuṣaḥ || [BhP 1.1.20]

ṭīkā ca - ataḥ śrī-kṛṣṇa-caritāni kathayety āśayenāhuḥ kṛtavān iti | atimartyāni martyān atikrāntāni govardhanoddharaṇādīni | manuṣyeṣv asambhāvitānīty arthaḥ ity eṣā | nanu kathaṃ mānuṣaḥ sann atimartyāni kṛtavān ? tatrāha kapaṭa-mānuṣaḥ | pārthiva-deha-viśeṣa eva mānuṣa-śabdaḥ pratītaḥ tasmāt kapaṭenaivāsau tathā bhātīty arthaḥ | vastutas tu narākṛter eva para-brahmatvenāsaty api prasiddha-mānuṣatve narākṛti-nara-līlātvena labdham aprasiddha- mānuṣatvam asty eva | (page 27) tat punar aiśvaryāvyāghātakatvān na pratyākhyāyata iti bhāvaḥ | ataeva syamantakāharaṇe puruṣaṃ prākṛtaṃ matvā [BhP 10.53.22] ity anena jāmbavato'nyathā-jñāna-vyañjakena tasya prākṛtatvaṃ niṣidhya puruṣatvaṃ sthāpyate | evaṃ māyā-manuṣyasya vadasva vidvann [BhP 10.1.7] ity ādiṣv api jñeyam | yasmāt kapaṭa-mānuṣas tasmād eva gūḍhaḥ svatas tu tad- rūpatayaiva bhagavān iti ||

|| 1.1 || śrī-śaunakaḥ || 64-72 ||

English witness · section(s) 76

Anuccheda 76

Text 1

That Sri Krsna is the Original Personality of Godhead is again confirmed in the following verse (Srimad-Bhagavatam 3.2.21):

"Lord Sri Krsna is the Lord of all kinds of threes and is independantly supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

Text 2

In this verse the word "asamyatisayah" means "He, than whom no one is superior and to whom no one is equal". This Supreme Person has no equal or superior because He is the origin of all living entites and all forms of Godhead also, and for this reason He is called "Tryadhisa", which means "The master of Lord Sankarsana, Lord Pradyumna, and Lord Aniruddha."

This Supreme Person is described as: "He who has achieved all kinds of fortune". The fortune referred to may be understood to begin with hte opulence of possessing a form of transcendental bliss, greater than all other forms. This verse explains:

"That Supreme Person is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

The "eternal maintainers of hte creation" described in this verse cannot refer to Lord Brahma and the other temporary demigods who, in the eyes of the Lord, live for a only short time. The "eternal maintainers" must therefore refer to the innumerable forms of the all-pervading Supersoul(antaryami). In an indirect way htis verse describes Sri Krsna as the Suprem Personality of Godhead, just as He was more directly described in our paribhasa-sutra(Krsnas tu bhagavan svayam)

Kṛṣṇa · Sanskrit §73 · English §77

[७३]

अथ श्री-सूतस्यापि इति सम्प्रश्न-संहृष्टः [भ्प् १.२.१] इत्य् आद्य्-अनन्तरं नारायणं नमस्कृत्य [भ्प् १.२.२] इत्य्-आद्य्-अन्ते पुराणम् उपक्रम्यैवाह --

मुनयः साधु पृष्टो ऽहं भवद्भिर् लोक-मङ्गलम् । यत् कृतः कृष्ण-सम्प्रश्नो येनात्मा सुप्रसीदति ॥ [भ्प् १.२.५]

टीका च - तेषां वचः प्रतिपूज्येति यद् उक्तं तत् प्रतिपूजनं करोति । हे मुनयः साधु यथा भवति तथाहं पृष्टः । यतो लोकानां मङ्गलम् एतत् । यतः कृष्ण-विषयः संप्रश्नः कृतः । सर्व-शास्त्रार्थ-सारोद्धार-प्रश्नस्यापि कृष्णे पर्यवसानाद् एवम् उक्तम् । इत्य् एषा ।

इत्य् एवोत्तरेष्व् अपि पद्येषु अधोक्षज-वासुदेव-सात्वतां-पति-कृष्ण-शब्दास् तत्-प्राधान्य-विवक्षयैव पठिता । अत्र श्रेयः-प्रश्नस्याप्य् उत्तरं लोक- मङ्गलम् इत्य् अनेनैव दत्तं भवति । तथात्म-सुप्रसाद-हेतोश् च येनात्मा सुप्रसीदति इत्य् अनेन ।

॥ १.२ ॥ श्री-सूतः ॥ ७३ ॥

[73]

atha śrī-sūtasyāpi iti sampraśna-saṃhṛṣṭaḥ [BhP 1.2.1] ity ādy-anantaraṃ nārāyaṇaṃ namaskṛtya [BhP 1.2.2] ity-ādy-ante purāṇam upakramyaivāha --

munayaḥ sādhu pṛṣṭo 'haṃ bhavadbhir loka-maṅgalam | yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati || [BhP 1.2.5]

ṭīkā ca - teṣāṃ vacaḥ pratipūjyeti yad uktaṃ tat pratipūjanaṃ karoti | he munayaḥ sādhu yathā bhavati tathāhaṃ pṛṣṭaḥ | yato lokānāṃ maṅgalam etat | yataḥ kṛṣṇa-viṣayaḥ saṃpraśnaḥ kṛtaḥ | sarva-śāstrārtha-sāroddhāra- praśnasyāpi kṛṣṇe paryavasānād evam uktam | ity eṣā |

ity evottareṣv api padyeṣu adhokṣaja-vāsudeva-sātvatāṃ-pati-kṛṣṇa-śabdās tat-prādhānya-vivakṣayaiva paṭhitā | atra śreyaḥ-praśnasyāpy uttaraṃ loka- maṅgalam ity anenaiva dattaṃ bhavati | tathātma-suprasāda-hetoś ca yenātmā suprasīdati ity anena |

|| 1.2 || śrī-sūtaḥ || 73 ||

English witness · section(s) 77

Anuccheda 77

In the following verse Sukadeva Gosvami uses an elegant metaphor to explain that Sri Krsna is the Original Personality of Godhead(Srimad-Bhagavatam 10.3.8):

"Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in hte dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna."*

Kṛṣṇa · Sanskrit §74 · English §78

[७४]

तद् एवं श्रोतृ-वक्तृणाम् ऐकमत्येन च तात्पर्यं सिद्धम् ।

[वृ. अद्ध्स् हेरे: अथ श्रुति-लिङ्गादिभिः षड्भिर् अपि प्रमाणैः स एव प्रमीयते । तत्र निरपेक्ष-रवा श्रुतिर् दर्शितैव कृष्णस् तु भगवान् स्वयम् इत्य् अत्र । अथ श्रुति-सामर्थ्य-रूपं लिङ्गं च ।

तावत् सर्वे वत्स-पालाः पश्यतोऽजस्य तत्-क्षणात् । व्यदृश्यन्त घन-श्यामाः पीत-कौशेय-वाससः ॥ [भ्प् १०.१३.४६] इत्य् आदौ

ज्ञेयम् ।

किन्त्व् अन्यत्र बर्हिर् देव-सदनं दामि इत्य् अस्य मन्त्र-रूपस्य लिङ्गस्य बलात् श्रुतिः कल्प्यते । अत्र तु कृष्णस् तु भगवान् स्वयम् इति साक्षाद् एव तद्- रूपोऽस्तीति विशेषोऽप्य् अस्ति । अथाकाङ्क्षा-योग्यतासत्ति-मद्-अनेक-पद- विशिष्टैकार्थ्य-प्रतिपादक-शब्द-रूपं वाक्यं च यस्यां वै श्रूयमानायां [भ्प् १.७.७] इति अश्वाभिधानीम् आदत्ते इति ब्राह्मण-वाक्याद् अश्व-रसना-दाने विनियोगः प्रतीयते । तथात्रापि भक्ति-योगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्णं [भ्प् १.७.६] इत्य् अत्र पूर्ण- पुरुषत्वेनोक्तस्य कृष्णत्वम् । यस्यां वै श्रूयमानायां कृष्णे परम- पूरुषे [भ्प् १.७.७] इति वाक्याद् व्यज्यते इति । तथारभ्याधीत-रूपं प्रकरणं चात्र सूत जानासि भद्रं ते [भ्प् १.१०.१२] इत्य् आदि-रूपम् । यथा दर्श-पूर्णमासाभ्यां यजेत इत्य् अत्र तृतीयया श्रुत्या दर्श-पूर्णमासयोः प्रकरणत्वेन प्राप्ते करणस्य चेति कर्तव्यताकाङ्क्षायां अग्निष्टोमेन स्वर्ग-कामो यजेत इति तद् आरभ्य प्रकरणार्थारब्धेन स्वर्ग-काम इत्य् अनेन योजना । तथा सूत जानासि भद्र ते इत्य् अत्र श्रवणारम्भ एव श्री- कृष्णस्यावतारे हेतुं विज्ञातुम् इच्छद्भिः शौनकादिभिस् तत्र परमाद्भुततां व्यज्य श्री-कृष्णस्यैव सर्वत्र ज्ञेयत्वेन योजना गम्येति तस्यैव स्वयं भगवत्त्वं व्यक्तम् । दर्शितं तच् च सर्व-श्रोतृ-वक्तृणां तद् ऐकमत्य-प्रकरणेनेति ।

अथ क्रम-वर्तिनां पदार्थानां क्रम-वर्तिभिः पदार्थैः यथा-क्रम- सम्बन्ध-रूपं स्थानं चात्र सूत जानासि भद्रं ते इत्य् आदाव् एव ज्ञेयम् । यथा दर्श-पौर्णमास-प्रकरणे कानिचित् कर्माणि उपांशु-याग-प्रभृतीनि दर्विर् असि इत्य् आदयः केचन मन्त्राश् च समाम्नायन्ते । तत्र यस्य क्रमेण यो मन्त्रः समास्नातस् तेनैव तस्य च सम्बन्धस् तथा मुनयः साधु पृष्टोऽहं भवद्भिर् लोक-मङ्गलम् । यत्-कृतं कृष्ण-सम्प्रश्नः

इत्य् अत्र कृष्ण-शब्दस्य प्रथम-प्रश्नोत्तर-गतत्वेन पठितस्य देवकी-जात- वाचकत्वम् एव लभ्यते । अथ नामादिना तुल्यताख्यान-रूपा समाख्या च जगृहे पौरुषं रूपं भगवान् इत्य् अस्य एते चांश-कलाः पुंसः कृष्णस् तु भगवान् स्वयम् इत्य् अत्र पर्यवसानम् इत्य् एवं ज्ञेयम् । यथाध्वर- संज्ञानां मन्त्राणाम् अग्निर् यज्ञं नयतु प्रजानन् इत्य् आदीनां आध्वर्य- संज्ञके कर्मणि नियोग इति । [एन्द् वृ. अद्दितिओन्.]

किं च एतस्याम् अष्टादश-साहस्र्यां संहितायां श्री-कृष्णस्यैवाभ्यास- बाहुल्यं दृश्यते । तत्र प्रथम-दशमैकादशेष्व् अतिविस्तरेणैव । द्वितीये श्री-ब्रह्म-(पगे २८)-नारद-संवादे । तृतीये श्री-विदुरोद्धव-संवादे । चतुर्थे ताव् इमौ वै भगवतो हरेर् अंशाव् इहागताव् [भ्प् ४.१.५७] इत्य् आदौ, यच् चान्यद् अपि कृष्णस्य [भ्प् ४.१७.६] इत्य् आदौ च । पञ्चमे राजन् पतिर् गुरुर् अलम् [भ्प् ५.६.१८] इत्य् आदौ । षष्ठे मां केशवो गदया प्रातर् अव्याद् गोविन्द आसङ्गवम् आत्त-वेणुः [भ्प् ६.८.२०] इत्य् अत्र । सप्तमे नारद-युधिष्ठिर- संवादे । अष्टमे तन्-महिम-विशेष-बीजारोप-रूपे कालनेमि-वधे तादृश- श्रीमद्-अजित-द्वारापि तस्य मुक्तिर् नाभवत् किन्तु पुनः कंसत्वे तद्- द्वारैवेति तत्-तन्-महिम-विशेष-कथन-प्रथमाङ्गत्वात् । नवमे सर्वान्ते । द्वादशे च श्री-कृष्ण-कृष्ण-सख-वृष्ण्य्-ऋषभावनि-ध्रुग्- राजन्य-वंश-दहनानपवर्ग्य-वीर्य [भ्प् १२.११.२५] इत्य् आदौ ।

श्री-भागवतानुक्रमणिकायां च उत्तरोत्तरत्र सर्वतोऽपि भूयस्त्वेन गीयते । तथा च यस्याभ्यासस् तद् एव शास्त्रे प्रधानम् इत्य् आनन्दमयोऽभ्यासाद् [व्स् ४.१.१२] इत्य् अत्रापरैर् अपि समर्थितत्वाद् इहापि श्री-कृष्ण एव प्रधानं भवेद् इतीति तस्यैव मूल-भगवत्त्वं सिध्यति । यत्- प्रतिपादकत्वेनास्य शास्त्रस्य भागवतम् इत्य् आख्या । अपि च न केवलं बहुत्र सूचन-मात्रम् अत्राभ्यासनम् अपि त्व् अर्थाद् अप्य् अधिको ग्रन्थस् तत्- प्रस्तावको दृश्यते । तत्रापि सर्वाश्चर्यतया । तस्मात् साधूक्तम् एते चांस- कलाः पुंसः कृष्णस् तु भगवान् स्वयम् [भ्प् १.३.२८] इति ।

तद् एवम् अस्य वचन-राजस्य सेना-सङ्ग्रहो निरूपितः । तथा तस्य प्रतिनिधि- रूपाणि वाक्यान्तराणि अपि दृश्यन्ते । यथा -

अष्टमस् तु तयोर् आसीत् स्वयम् एव हरिः किल ॥ इति [भ्प् ९.२४.५५]

किल-शब्देन कृष्णस् त्व् इति प्रसिद्धिः सूच्यते । ततो हरिर् अत्र भगवान् एव । यथोक्तम् - वसुदेव-गृहे साक्षाद् भगवान् पुरुषः परः [भ्प् १०.१.२३] इति च ।

॥ ९.२४ ॥ श्री-शुकः ॥ ७४ ॥

[74]

tad evaṃ śrotṛ-vaktṝṇām aikamatyena ca tātparyaṃ siddham |

[Vṛ. adds here: atha śruti-liṅgādibhiḥ ṣaḍbhir api pramāṇaiḥ sa eva pramīyate | tatra nirapekṣa-ravā śrutir darśitaiva kṛṣṇas tu bhagavān svayam ity atra | atha śruti-sāmarthya-rūpaṃ liṅgaṃ ca |

tāvat sarve vatsa-pālāḥ paśyato'jasya tat-kṣaṇāt | vyadṛśyanta ghana-śyāmāḥ pīta-kauśeya-vāsasaḥ || [BhP 10.13.46] ity ādau

jñeyam |

kintv anyatra barhir deva-sadanaṃ dāmi ity asya mantra-rūpasya liṅgasya balāt śrutiḥ kalpyate | atra tu kṛṣṇas tu bhagavān svayam iti sākṣād eva tad- rūpo'stīti viśeṣo'py asti | athākāṅkṣā-yogyatāsatti-mad-aneka-pada- viśiṣṭaikārthya-pratipādaka-śabda-rūpaṃ vākyaṃ ca yasyāṃ vai śrūyamānāyāṃ [BhP 1.7.7] iti aśvābhidhānīm ādatte iti brāhmaṇa-vākyād aśva-rasanā-dāne viniyogaḥ pratīyate | tathātrāpi bhakti-yogena manasi samyak praṇihite'male | apaśyat puruṣaṃ pūrṇaṃ [BhP 1.7.6] ity atra pūrṇa-puruṣatvenoktasya kṛṣṇatvam | yasyāṃ vai śrūyamānāyāṃ kṛṣṇe parama- pūruṣe [BhP 1.7.7] iti vākyād vyajyate iti | tathārabhyādhīta-rūpaṃ prakaraṇaṃ cātra sūta jānāsi bhadraṃ te [BhP 1.10.12] ity ādi-rūpam | yathā darśa-pūrṇamāsābhyāṃ yajeta ity atra tṛtīyayā śrutyā darśa-pūrṇamāsayoḥ prakaraṇatvena prāpte karaṇasya ceti kartavyatākāṅkṣāyāṃ agniṣṭomena svarga-kāmo yajeta iti tad ārabhya prakaraṇārthārabdhena svarga-kāma ity anena yojanā | tathā sūta jānāsi bhadra te ity atra śravaṇārambha eva śrī- kṛṣṇasyāvatāre hetuṃ vijñātum icchadbhiḥ śaunakādibhis tatra paramādbhutatāṃ vyajya śrī-kṛṣṇasyaiva sarvatra jñeyatvena yojanā gamyeti tasyaiva svayaṃ bhagavattvaṃ vyaktam | darśitaṃ tac ca sarva-śrotṛ-vaktṝṇāṃ tad aikamatya-prakaraṇeneti |

atha krama-vartināṃ padārthānāṃ krama-vartibhiḥ padārthaiḥ yathā-krama-sambandha-rūpaṃ sthānaṃ cātra sūta jānāsi bhadraṃ te ity ādāv eva jñeyam | yathā darśa-paurṇamāsa-prakaraṇe kānicit karmāṇi upāṃśu-yāga-prabhṛtīni darvir asi ity ādayaḥ kecana mantrāś ca samāmnāyante | tatra yasya krameṇa yo mantraḥ samāsnātas tenaiva tasya ca sambandhas tathā munayaḥ sādhu pṛṣṭo'haṃ bhavadbhir loka-maṅgalam | yat-kṛtaṃ kṛṣṇa-sampraśnaḥ ity atra kṛṣṇa-śabdasya prathama-praśnottara-gatatvena paṭhitasya devakī-jāta- vācakatvam eva labhyate | atha nāmādinā tulyatākhyāna-rūpā samākhyā ca jagṛhe pauruṣaṃ rūpaṃ bhagavān ity asya ete cāṃśa-kalāḥ puṃsaḥ kṛṣṇas tu bhagavān svayam ity atra paryavasānam ity evaṃ jñeyam | yathādhvara- saṃjñānāṃ mantrāṇām agnir yajñaṃ nayatu prajānan ity ādīnāṃ ādhvarya- saṃjñake karmaṇi niyoga iti | [end Vṛ. addition.]

kiṃ ca etasyām aṣṭādaśa-sāhasryāṃ saṃhitāyāṃ śrī-kṛṣṇasyaivābhyāsa- bāhulyaṃ dṛśyate | tatra prathama-daśamaikādaśeṣv ativistareṇaiva | dvitīye śrī-brahma-(page 28)-nārada-saṃvāde | tṛtīye śrī-viduroddhava-saṃvāde | caturthe tāv imau vai bhagavato harer aṃśāv ihāgatāv [BhP 4.1.57] ity ādau, yac cānyad api kṛṣṇasya [BhP 4.17.6] ity ādau ca | pañcame rājan patir gurur alam [BhP 5.6.18] ity ādau | ṣaṣṭhe māṃ keśavo gadayā prātar avyād govinda āsaṅgavam ātta-veṇuḥ [BhP 6.8.20] ity atra | saptame nārada-yudhiṣṭhira- saṃvāde | aṣṭame tan-mahima-viśeṣa-bījāropa-rūpe kālanemi-vadhe tādṛśa- śrīmad-ajita-dvārāpi tasya muktir nābhavat kintu punaḥ kaṃsatve tad- dvāraiveti tat-tan-mahima-viśeṣa-kathana-prathamāṅgatvāt | navame sarvānte | dvādaśe ca śrī-kṛṣṇa-kṛṣṇa-sakha-vṛṣṇy-ṛṣabhāvani-dhrug- rājanya-vaṃśa-dahanānapavargya-vīrya [BhP 12.11.25] ity ādau |

śrī-bhāgavatānukramaṇikāyāṃ ca uttarottaratra sarvato'pi bhūyastvena gīyate | tathā ca yasyābhyāsas tad eva śāstre pradhānam ity ānandamayo'bhyāsād [Vs 4.1.12] ity atrāparair api samarthitatvād ihāpi śrī- kṛṣṇa eva pradhānaṃ bhaved itīti tasyaiva mūla-bhagavattvaṃ sidhyati | yat- pratipādakatvenāsya śāstrasya bhāgavatam ity ākhyā | api ca na kevalaṃ bahutra sūcana-mātram atrābhyāsanam api tv ardhād apy adhiko granthas tat- prastāvako dṛśyate | tatrāpi sarvāścaryatayā | tasmāt sādhūktam ete cāṃsa-kalāḥ puṃsaḥ kṛṣṇas tu bhagavān svayam [BhP 1.3.28] iti |

tad evam asya vacana-rājasya senā-saṅgraho nirūpitaḥ | tathā tasya pratinidhi- rūpāṇi vākyāntarāṇi api dṛśyante | yathā -

aṣṭamas tu tayor āsīt svayam eva hariḥ kila || iti [BhP 9.24.55]

kila-śabdena kṛṣṇas tv iti prasiddhiḥ sūcyate | tato harir atra bhagavān eva | yathoktam - vasudeva-gṛhe sākṣād bhagavān puruṣaḥ paraḥ [BhP 10.1.23] iti ca |

|| 9.24 || śrī-śukaḥ || 74 ||

English witness · section(s) 78

Anuccheda 78

That Lord Krsna is the Supreme Personality of Godhead is also confirmed by hte following statement of Sukadeva Gosvami (Srimad-Bhagavatam 10.20.44):

"During autumn the moon looks very bright along with the stars in the clear sky. The Suprem Personality of Godhead, Lord Krsna Himself, appeared in the sky of the Yadu dynasty, and he was exactly like the moon surrounded by hte stars, or the members of

Yadu dynasty."*

Kṛṣṇa · Sanskrit §75 · English §79

[७५]

यथा वा - अहो भाग्यम् अहो भाग्यम् इत्य् आदि ॥ [भ्प् १०.१४.३२]

ब्रह्मत्वेनैव बृहत्तमत्वे लब्धेऽपि पूर्णम् इत्य् अधिकं विशेषणम् अत्रोपजीव्यते ॥

॥ १०.१४ ॥ श्री-ब्रह्मा भगवन्तम् ॥ ७५ ॥

[75]

yathā vā - aho bhāgyam aho bhāgyam ity ādi || [BhP 10.14.32]

brahmatvenaiva bṛhattamatve labdhe'pi pūrṇam ity adhikaṃ viśeṣaṇam atropajīvyate ||

|| 10.14 || śrī-brahmā bhagavantam || 75 ||

English witness · section(s) 79

Anuccheda 79

Srimad-Bhagavatam affirms that Sri Krsna is the Original Personality of Godhead. The Bhagavatam is primarily devoted to describing Sri Krsna, and indeed, the Bhagavatam is itself considered one of the forms of Sri Krsna. This is confirmed by Sukadeva Gosvami in the following words (Srimad-Bhagavatam 1.3.43):

"This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age Kali shall get light from this Purana."*

Kṛṣṇa · Sanskrit §76 · English §80

[७६]

अतएव -

स्वयं त्व् असाम्यातिशयस् त्र्यधीशः स्वाराज्य-लक्ष्म्य्-आप्त-समस्त-कामः । बलिं हरद्भिश् चिर-लोक-पालैः किरीट-कोटीडित-पाद-पीठः ॥ [भ्प् ३.२.२१]

न साम्यातिशयौ यस्य यम् अपेक्ष्यान्यस्य साम्यम् अतिशयश् च नास्तीत्य् अर्थः । तत्र हेतवस् त्र्य्-अधीशस् त्रिषु सङ्कर्षण-प्रद्युम्नानिरुद्धेष्व् अप्य् अधीशः । सर्वांशित्वाद् अतएव स्वाराज्य-लक्ष्म्या सर्वाधिक-परमानन्द- स्वरूप-सम्पत्त्यैव प्राप्त-समस्त-भोगः । बलिं तद्-इच्छानुसरण-रूपम् अर्हणं हरद्भिः समर्पयद्भिश् चिरैर् लोक-पालैर् भगवद्-दृष्ट्य्- अपेक्षया ब्रह्मादयस् तावद् अचिर-लोक-पालाः अनित्यत्वात् ततश् च चिर- कालीनैर् लोक-पालैर् अनन्त-ब्रह्माण्डान्तर्यामि-पुरुषैः किरीट-कोटि-द्वारा ईडितं स्तुतं पाद-पीठं यस्य सः । अत्यन्त-तिरस्कृत-वाच्य-ध्वनिना परम-श्रेष्ठ इत्य् अर्थः । समस्त-पाद-पाठेऽपि (पगे २९) स एवार्थः । श्री-कृष्ण इति कृष्णस् तु भगवान् स्वयम् इतिवत् स्वयं भगवत्ताम् एव व्यनक्ति ।

॥ ३.२ ॥ श्रीमद्-उद्धवो विदुरम् ॥ ७६ ॥

[76]

ataeva -

svayaṃ tv asāmyātiśayas tryadhīśaḥ svārājya-lakṣmy-āpta-samasta-kāmaḥ | baliṃ haradbhiś cira-loka-pālaiḥ kirīṭa-koṭīḍita-pāda-pīṭhaḥ || [BhP 3.2.21]

na sāmyātiśayau yasya yam apekṣyānyasya sāmyam atiśayaś ca nāstīty arthaḥ | tatra hetavas try-adhīśas triṣu saṅkarṣaṇa-pradyumnāniruddheṣv apy adhīśaḥ | sarvāṃśitvād ataeva svārājya-lakṣmyā sarvādhika-paramānanda- svarūpa-sampattyaiva prāpta-samasta-bhogaḥ | baliṃ tad-icchānusaraṇa-rūpam arhaṇaṃ haradbhiḥ samarpayadbhiś cirair loka-pālair bhagavad-dṛṣṭy- apekṣayā brahmādayas tāvad acira-loka-pālāḥ anityatvāt tataś ca cira- kālīnair loka-pālair ananta-brahmāṇḍāntaryāmi-puruṣaiḥ kirīṭa-koṭi-dvārā īḍitaṃ stutaṃ pāda-pīṭhaṃ yasya saḥ | atyanta-tiraskṛta-vācya-dhvaninā parama-śreṣṭha ity arthaḥ | samasta-pāda-pāṭhe'pi (page 29) sa evārthaḥ | śrī-kṛṣṇa iti kṛṣṇas tu bhagavān svayam itivat svayaṃ bhagavattām eva vyanakti |

|| 3.2 || śrīmad-uddhavo viduram || 76 ||

English witness · section(s) 80

Anuccheda 80

Text 1

Sri Krsna is the perfect and complete Personality of Godhead described in all Vedic literatures. This is explained in the following verse from Mahabharata: "Sri Krsna is the Supreme worshipable Personality of Godhead, the ultimate goal of all knowledge, all Vedic literatures and all sacrifices. O King, they who understand Sri Krsna in truth are automatically brahmanas, and they obtain the pious results of performing all varieties of Vedic sacrifices, without having to endeavour for them."

Text 2

In the following verses from Bhagavad-gita, Lord Krsna affirms that He is the Original Personality of Godhead. The Lord says:

"By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas."* - 15.15

"I am the basis of the impersonal Brahman."* - 14.27

Text 3

That Sri Krsna is the Original Personlaity of Godhead is also confirmed in the following statements of Brahma-samhita(verses 29 & 48):

"I worship Govinda, the primeval Lord, the progenitor, who tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.**

"The Brahmas and other lords of the mundane worlds appear from the pores of the Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Maha-Visnu is a portion of His plenary portion."**

Text 4

Someone may object: The Uttara-khanda of the Padma Purana says: "Lord Narayana is the supreme monarch of the spiritual world, and the source of all incarnations. These

scriptures do not say that Krsna is the origin of all incarnations and the Supreme Personality of Godhead. Krsna is certainly different from Narayana and Vasudeva. His abode, associates, names, and form are all different from those of Narayana. How is it possible, then, that Krsna is the Original Personality of Godhead, the source of all incarnations of Godhead? This doctrine is certainly refuted in these quotes from the Padma Purana and the Pancaratra-sastra.

To this I reply: In the first sandarbha(Tattva-sandarbha), I have already demonstrated that Srimad-Bhagavatam is the most important of all scriptures. The Bhagavatam contains the ultimate perfection of complete transcendental knowledge revealed by Srila Vyasadeva, and therefore any scriptural statement contradicting the version of the Bhagavatam should be rejected by the wise.

Fallacious conceptions sometimes presented in the scriptures and the supremacy of the Bhagavatam, are both described in the following verse(Sriamd-Bhagavatam 10.57.31):

Text 5

"The citizens of Dvaraka felt themselves threatened with pestilence and natural disturbances due to the abscence of Akrura from the city. This was a kind of superstition because while Lord Krsna was present there could not be any pestilence, famine, or natural disturbances."*

This misconception thought by the residents of Dvaraka may be taken as an example of the false ideas which may sometimes find their way into the Vedic literatures. For this reason, the supreme Vedic literature. Srimad-Bhagavatam, should be always taken as the final authority, and any statement contradicting the Bhagavatam should be rejected.

Text 6

This is also described in the following verse(Srimad-Bhagavatam 10.77.30):

"O King Pariksit, although Krsna lamented when Salva attemoted to trick Him into thinking that His father Vasudeva was killed, we should understand that in actuality, Lord Krsna was not at all fooled, and He did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be excepteds as truth."*

This verse clearly describes how untrue statements may sometimes be found in the Vedic literatures. The careful eader must be prepared, therefore to sometimes reject scriptural quotations. The guideline for accepting and rejecting such statements should be the authority of Srimad-Bhagavatam.

Text 7

That Srimad-Bhagvatam is the best of all Vedic literatures is confirmed in the following verse(Srimad-Bhagvatam 9.22.22-23):

"From Vyasadeva, I [Sukadeva Gosvami] was born, and from him I studied this great work of litereature, Srimad-Bhagavatam. The incarnation of Godhead Vedavyasa, rejecting his disciples, headed by Paila, instructed Srimad-Bhagavatam to me because I was free from all material desires."*

Vyasadeva had instructed the Four Vedas and the Puranas to His disciples, but He did not teach them the Bhagavatam. Only Sukadeva wsa qualified to study the Bhagavatam, because he was free fromm all material desires. This shows the superiority of the Bhagavatam to all Vedic literatures.

Text 8

Because Srimad-Bhagavatam is the best of all Vedic literatures the statement of the Bhagavatam, that Sri Krsn ais the Supreme Personality of Godhead, should be accepted as the actual truth. In this context the example of the village-chief and the king may be given. In the village chief's assembly hall a certain thing may be praised as the best of all, and in the king's assembly hall a different thing may be praised as the best of all. The standards of the village chief and the king are not on the same level. What is considerd best by the king may be accepted as superior to what is praised by the village chief. In the same way, the Srimad-Bhagavatam is the best of all scriptures, and because in the verses of the Bhagavtam, Sri Krsna is glorified as the Original Personality of Godhead, this must be accepted as truth, even if someone may be able to find some evidence to contradict it in some othre Vedic literatures. Any scriptural statement contradicting Bhagavatam's affirmation "Krsnas tu bhagavan svayam" (Sri Krsna is the Original Personality of Godhead) should therefore be rejected, and there is no improprietory.

Text 9

In truth these two quotations from the Uttarakanda of the Padma Purana and from the Mahabharata do not contradict the version of the Bhagavatm because the forms of Narayana and Vyasadeva are manifestations of the original form of Krsna. This is confirmed in the Bhagavatam (10.14.14) where Lord Brahma says:

"O Krsna, You are actually Narayana, for Narayana is expanded from You."

Originally in the names "narayana" and "vasudeva" refers to Lord Krsna, who is famous for His pastimes in Dvaraka-puri and other places. Both Narayana and Vasudeva are names of the Supreme Lord Krsna.

The Narayana Upanisad says:

"The son of Devaki, Sri Krsna is the Supreme Personlaity of Godhead."

And the Vasudeva Upanisad says:

"Sri Krsna, the son of Devaki, fills the entire world with transcendental bliss."

That Sri Krsna is not actually different from Vasudeva, and that Vasudeva is simply another name of Sri Krsna, is confirmed by Lord Krsna Himself, who said in the Srimad-Bhagavatam(11.16.29):

"Among those possessing remarkable power and opulence I appear as Vasudeva."***

Kṛṣṇa · Sanskrit §77 · English §81

[७७]

तद् एतत् पूर्णत्वं दृष्टान्त-द्वारापि दर्शितम् अस्ति ।

देवक्यां देव-रूपिण्यां विष्णुः सर्व-गुहा-शयः । आविरासीद् यथा प्राच्यां दिशीन्दुर् इव पुष्कलः ॥ [भ्प् १०.३.८]

यथा यथावत् स्व-स्वरूपेणैवेत्य् अर्थः ॥

॥ १०.३ ॥ श्री-शुकः ॥ ७७ ॥

[77]

tad etat pūrṇatvaṃ dṛṣṭānta-dvārāpi darśitam asti |

devakyāṃ deva-rūpiṇyāṃ viṣṇuḥ sarva-guhā-śayaḥ | āvirāsīd yathā prācyāṃ diśīndur iva puṣkalaḥ || [BhP 10.3.8]

yathā yathāvat sva-svarūpeṇaivety arthaḥ ||

|| 10.3 || śrī-śukaḥ || 77 ||

English witness · section(s) 81

Anuccheda 81

Text 1

That " Vasudeva" is simply another name of Lord Krsna is confirmed by Lord Krsna Himself in the following statement found in Srimad- Bhagavatam(11.16.32):

"Among the nine most prominent forms of the Personality of Godhead, I am the most important form, known as Vasudeva."***

Text 2

Sridhara Svami explans this verse in the following way:

"In this verse the word ' satvatam' means 'of the Personality of Godhead'. The nine forms of the Lord referred to in this verse are Vasudeva, Sankarsana, Pradyumna, Aniruddha, Narayana, Hayagriva, Varaha, Nrsimha, and Brahma. Amongst all these forms, Lord Krsna declares that He is Vasudeva."

Text 3

Following the principles of the Vyasa-puja-paddhati, even the mayavadi sannyasis place the forms of Vasudeva and other forms of the Lord on Lord Krsna's throne, and worship Lord Vasudeva as identical with Lord Krsna. In the Astaksara-patala of the Krama-dipika, it is also explained that Lord Vasudeva and other forms of the Lord are worshipable, just as Lord Krsna Himself is.

Text 4

In the Bhagavad-gita (10.37) Lord Krsna identified Himself as "Vasudeva". The Lord said:

"Of the descendants of Vrsni I am Vaudeva."*

In this statement the word "Vasudeva" means "the son of Maharaja Vasudeva, " and refers to the Lord's elder brother Baladeva.

Text 5

In the verses of the Tenth Chapter of Bhagavad-gita, Lord Krsna describes the manifestation of His opulences. In this verse "Vasudeva" is counted among Lord Krsna's opulences, and therefore this word cannot refer to Lord Krsna directly, but must refer to Lord Balarama, who is also a son of Maharaja Vasudeva.

Kṛṣṇa · Sanskrit §78 · English §82

[७८]

यथा च -

अखण्ड-मण्डलो व्योम्नि रराजोडु-गणैः शशी । यथा यदु-पतिः कृष्णो वृष्णि-चक्रावृतो भुवि ॥ [भ्प् १०.२०.४४]

स्पष्टम् ॥ १०.२० ॥ श्री-शुकः ॥ ७८ ॥

[78]

yathā ca -

akhaṇḍa-maṇḍalo vyomni rarājoḍu-gaṇaiḥ śaśī | yathā yadu-patiḥ kṛṣṇo vṛṣṇi-cakrāvṛto bhuvi || [BhP 10.20.44]

spaṣṭam || 10.20 || śrī-śukaḥ || 78 ||

English witness · section(s) 82

Anuccheda 82

Text 1

Lord Krsna is the Supreme Personality of Godhead, and His holy names, qualities, and pastimes are sublime and unequaled. That no other holy name of the Lord is equal to the name of Krsna is confirmed in the following verse from the Sri Krsnastottara-sata-nama-stotra, found in the Brahmanda Purana:

"By chanting yhe holy name of Lord Krsna only once one achives the same purifying effect obtained by chanting other names of the Supreme Lord three thousand times."*

Sarva-samvadini Comment

Text 2

The verses quited in Anuccheda 81, Text 1 and Anuccheda 82, Text 2 may be explained by quoting the following verse from the Visnu-dharma:

"Lord Hari, who holds the Sudarsana-cakra is the master of all the demigods, and He is full of all potencies of all the demigods, and He is full of all potencies. Everything worthy of being obtained becomes available for one attached to chanting His holy names."

Text 3

That the chanting of any of the Supreme Lord's names brings all good results and does not depend on any other process for it's effectiveness is confirmed in the following statement of the Nama-kaumudi:

"If one once chants the holy name of the Supreme Personality of Godhead, he attains all the benefits attained by performing a multitude of purificatory rituals."

Text 4

We may note that in the quoted in Text 1, the word "abhirucitam" means "dear". In some manuscripts the second half of this verse reads:

hareh priyena govinda- namna nihatani sadyah

"By chanting the name Govinda, the favorite name of Lord Hari, one immediately attains the ultimate benefit of life."

Text 5 Someone may present the following objection: Is it not so that the Brhat-sahasra-nama-stotra in the 96th Chapter of the Uttara-khanda of the Padma Purana, Lord Siva says to Parvati:

"O beautiful goddess, a single utterance of the holy name of Rama is equal to a thousand utterances of these other names of the Supreme Lord."*

From this we should certainly understand that Rama is the most important name of the Supreme Personality of Godhead, and the name of Krsna is only secondary. Furthermore this same explanation may be found also in the Brahmanda Purana.

To this objection we reply: This statement of Lord Siva certainly explains the superior postion of the name of Rama, but it does not specifically state that the name of Krsna is secondary. We may also note that in other verses from the Vedic literature the primary importance of the name of Krsna is revealed.

Text 6

We may note that because the word "sahasra-namnam" is in the plural, we cannot interpret it to be a dvigu-samasa, and thus mean "of thousands of names of Krsna". For this reason the word "sahasra-namnam" should be interpreted to mean "of those prayers

containing the holy name of Rama three times one gets the same benefit of chanting a thousand other names of the Lord, as contained in these groups of a thousand names. One also gets, in the same way, the same result of chanting many Vedic hymns. This is confirmed in the following verse from the Ramacandra-sahasra-nama-stotra found in the 96th Chapter of the Uttara-khanda of the Padma Purana:

"O goddess, please listen, and I shall speak to you one hundred and eight names of the Lord. The chanting of these names purifies one of all sins, and gives the same results which are obtained by reciting all the sets of one thousand names of the Lord."

Text 7

As Lord Krsna is the Original Personality of Godhead, from whom the various visnu-tattva expansions of the Lord emanate, so Krsna is the simply part and parcel of that original name Krsna. The original name Krsna is more powerful than the other names, and the result of chanting the name of Krsna is greater than that of chanting the other names of the Lord.

The result obtained by chanting the name of Krsna is different from that obtained by chanting any othe one obtains liberation, and by performing the rituals of the Vedas one only obtains the upper material mantras of Svargaloka, and as by chanting the mantras of the Vedas, even though they may sometimes contain prayers to the Supreme Personality of Godhead, one cannot obtain a result greater than residence on the Brahmaloka planet, so, by chanting the holy name of Lord Rama, one obtains only the same result obtained by chanting the prayers known as the Brhat-sahasra-nama (assuming one omits the name of Lord Rama, which is included within the Brhat-sahasra-nama prayers). The result obtained by chanting the names of the incarnations of the Supreme Personality of Godhead is not equal to the result of chanting the names (such as Krsna and others) that directly refer to the original form of the Lord as Sri Krsna.

Text 8

The Nama-kaumudi explains that, in general, the removal of ignorance and unwanted materialistic habits are the results obtained by chanting the holy name of the Lord. Lord Siva refers to these results when He says to Parvati:

"O beautiful goddess by the holy name of Rama, one obtains the results of chanting the thousand names of the Lord found in the Brhat-sahasra-nama-stotra."

Chanting these names of the Supreme Lord, however does not bring to the chanter the state of exalted pure love of God attained by those who chant the name of Krsna. Because the chanting of Krsna brings pure love of God, it gives the best results among all the names

of the Lord Krsna is the Original Personality of Godhead, the source of all incarnations of Godhead, the chanting of His name brings a better result than the chanting of the names of the various incarnations manifested from Him.

Text 9

Someone may argue: By performing various Vedic sacrifies such as the darsa and paurnamasa, one may obtain all material desires. For this reason, these should be performed, and not the chanting of the holy names of Krsna and Rama.

This argument is answered in the following explanation of the Brhat-sahasra-nama prayers, where Lord Siva says to Parvati:

"My dear Parvati, by chanting the holyname of Rama even once, you will become successful, pure and perfect. By thus chanting the holy names, you will be able to enjoy transcendental bliss in My association."

The paltry material benefits so eagerly sought by our opponent are thus completely rejected by the chanters of the holy name of Lord Krsna, the best of the Lord's holy names.

Text 2 (Main text of Krsna-sandarbha is again resumed at this point)

In the Mathura-mahatmya section of the Patala Khanda of the Padma Purana, in the description of the holy names of Krsna and Rama, Lord Siva says:

"From one holy name liberation is obtained, and from the other holy name purification and love of God are obtained."

In other words, by chanting the holy name of Lord Rama, one attains liberation, and from chanting the holy name of Lord Krsna, one attains pure love of God, which makes the happiness of liberation seem very insignificant.

Text 3 The potency of the holy name Sri Krsna is also described in the Visnu-dharmottara Purana:

"O best of men, both saints and demons attain love of God by chanting the holy name of Krsna."

Text 4

That Sri Krsna is the most important of all holy names of the Lord is described by Lord Krsna Himself. As recorded in the conversation between Narada and Kusadhvaja in the Prabhasa Purana, Lord Krsna said:

"O Arjuna, of all My holy names, the name Krsna is the most important."

Text 5

That Sri Krsna is the Supreme Personality of Godhead, worthy of the worship and glorification of all living entities is proved by this description of the superexcellent glories of His holy name. His holy transcedental qualities, form, pastimes, and abodes (such as Mathura and other places where He enjoyed pastimes), are also glorified in the same way in all the Vedic literatures, and they are described as superior to the qualities, pastimes, forms, etc. of any incarnation of the Lord. Afried of unnecessarily increasing the size of this book, we will not present all these quotations now.

At the conclusion of Bhagavad-gita, which is the essence of all Vedic literature, Lord Krsna, whose glories are unequaled, and who is worshiped by all the devotees, instructed Arjuna, who was full of love for Him, to neglect the worship of the various incarnations of Godhead, and simply worship Sri Krsna. The Lord said that this direct worship of Him is the most confidential of all knowledge. This explanation is recorded in the following verses of Srimad Bhagavad-gita (18.60-66) where Lord Krsna says:

Text 7

"Under illusion you are now declining to work according to My direction. But, compelled by your own nature, you will act all the same, O son of Kunti.*

Text 8

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.*

Text 9

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.*

Text 10

"Thus I have explained to you the most confidental of all knowledge. Deliberate on this fully, and then do what you wish to do.*

Text 11

"Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.*

Text 12

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."*

Text 13

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

Sarva-samvadini Comment (Part 2)

Text 1

In these six verses from Bhagavad-gita, Lord Krsna explains the worship performed by one situated in a little transcendental knowledge (in verse 18.61, beginning with the words "isvarah sarva-bhutanam"), and he openly states the supreme secret of pure devotional service (in verse 18.65, beginning with the words "man-mana bhava"). In the first quote the reference to Lord Krsna is remote, but in the second quote the reference to Him is obivious.

Text 2

This same description of pure devotional service was also given previously in almost the same words in the following verse (Bhagavad-gita 9.34):

"Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."*

Text 3

Lord Krsna also describes Himself as the all-pervading Supersoul present in the hearts of all living entities (Bhagavad-gita 8.4):

"Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."*

Text 4

Someone may question : Lord Krsna explains (18.63-64) that the last verses of Bhagavad-gita are the most confidential part of knowledge. This last part of Bhagavad-gita, however simply restates what has already been stated in a general way in the previous verses of the Gita. Why does Lord Krsna say that this last part is more confidential?

Text 5

I answer: It is not that in the later part of Bhagavad-gita Lord Krsna explains a higher method of worship, but rather, in the last part of the Gita He explains a higher object of worship. Earlier in the Gita, the Lord describes Himself as the Original Supreme Person ("mat=me). In this way Lord Krsna is described as the ultimate object of worship, just as in the Vedanta-sutra (3.2.39), the Personality of Godhead (and not the demigods) is described as the ultimate bestower of the results of sacrifice.

Text 6

That pure devotinal service was described by the Lord before 18.63 is confirmed by verse 18.62 ("O scion of Bharata, surrender to Him utterly. By His grace you will attain transcendental peace, and the supreme and eternal abode"*). In this verse the word "eva (certainly)" emphasizes the meaning, and the phrase "sarva-bhavena" should be interpreted according to the primary meaning of the words ("in all respects"). The secondary meaning of the words ("by accepting the process of meditation") should not be accepted here. We may also notethat the Lord's own planet in the spiritual world is also described in the words "You will attain the supreme and eternal abode."* In this way it should be understood that the great secret revealed after verse 18.64 is not the process of pure devotional service, but rather, the ultimate object of that sevice: Sri Krsna.

Text 7

It is not, therefore, that in the earlier portions of Bhagavad-gita, the Lord describes an inferior process of worship, and neither does He describe the object of worship in a more indirect way in that portion of the Gita. In the beginning portion of the Gita, therefore, the Lord describes the all pervading Supersoul, and afterwards He describes Himself as the Original Personality of Godhead, above the Supersoul.

Text 8

That the form of Sri Krsna is more important than the form of the Supersoul is confirmed in the following verse of Bhagavad-gita (7.30), where Lord Krsna says:

"The Supersoul form of Mine is the governing principal of the material manifestation, the one underlying all the demigods, and the one sustaining all sacrifices. The devotees know that I am the Original Supreme Lord, and that My form as the Supersoul."

We may note the use of the word "sa" (with) in the words "sadhibhutadhidaivam" and "sadhiyajnam" in this verse. The word "sa" in these compound words indicates that the word understood to be in the instrumental case in these compounds is considered

secondary, and the word expressed by the whole compound is considered primary. This is confirmed in the following sutra of Panini (Astadyayi 2.3.19): "saha-yukte 'pradhane". From this we may understand that the form of Sri Krsna is most important, and the form of the Supersoul is only secondary.

Text 9

Someone may object to our interpretation of this verse, and claim that Lord Krsna described Himself as the Supersoul present in the hearts of all living entities. This is described in the following words spoken by Lord Krsna Himself (Bhagavad-gita 8.4):

"I am the Supreme Lord, represented as the Supersoul, dwelling in the heart of every embodied being."*

This should be understood to mean that Lord Krsna expands Himself to appear as the all-pervading Supersoul. This does not mean that the original form of Sri Krsna is present as the all-pervading Supersoul. This is something like the following explanation of Dronacarya found in the Srimad-Bhagavatam (1.7.45):

"He (Dronacarya) is certainly still existing, beiing represented by his son."*

As Dronacarya was present in his son, so Lord Krsna is present in His personal expansion as the Supersoul.

In this way we have conclusively demonstrated that the latter part of Bhagavad-gita explains a more advanced stage of spiritual life not because of the superioity of the form of worship described there, but because a superior object of worship (the original form of Sri Krsna) is described there.

Text 10

That Sri Krsna is the ultimate object of worship is also hinted in the following explanation of Chandogya Upanisad (7.16.1):

"The ultimate feature of the Supreme surpasses everything."

Text 11

This statement of Chandogya Upanisad explains that the Absolute Godhead is beyound everything existing in the world of material names and forms. The Supreme Godhead is described in His most confidential feature as Sri Krsna. This truth is revealed at the very end of Bhagavad-gita (18.65.66).

Text 14

An explanation of these verses follows:

Firstly, although Krsna (beginning with Chapter 2 verse 11: "While speaking learned words you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead"*) appears to be speaking the Bhagavad-gita in order to incite Arjuna to fight, this is not Krsna actual purpose. Krsna does not need to convince Arjuna to fight, for Arjuna will fight anyway (Chapter 18, verse 60: "Under illusion you are now declining to act according to My direction. But, compelled by Your own nature, you will act alll the same, O son of Kunti."*). Krsna actual intention in speaking the Gita was to teach the ultimate goal of life.

Text 15

The ultimate goal of life, which is the actual message of Bhagavad-gita, is described as a great secret. Lord Krsna says (a8.64):

"Because you are my vey dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."*

Text 16

The word "isvarah" in Chapter 18, verse 61, refers to the all-pervading Supersoul, who is situated in everyone's heart and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.

In verse 62, lord Krsna says "O scion of Bharata, surrender unto Him utterly."* In this verse "utterly" means: 1. understanding that "the Supreme Personality of Godhead is everything" (Svetasvatara Upanisad 3.15), and 2. wholehearedly engaging all the senses in the service of the Lord. Lord Krsna says (in verse 62):

"By His grace you will attain transcendental peace and the supreme and eternal abode."*

It is understood that one attains transcedental peace by engaging in devotional service to Lord Krsna. This is confirmed in the Srimad-Bhagavatam (11.19.36), where the Lord Krsna says: "By placing one's faith in Me, one attains transcendental peace." The word "guhyat" (in verse 63) refers to knowledge of impersonal Brahman, and the word "guhyataram" refers to the more confidential knowledge of the all-prevading Supersoul.

Text 17

At this point in the Gita (18.64), Lord Krsna considered that the actual truth of spiritual life had not yet been completely revealed to His pure devotee Arjuna. Being very merciful to Arjuna, the Lord then unlocked the actual mystery of the Gita by explaining the varying

gradations of the forms of the Personality of Godhead (such as Narayana, Pradyumna, Sankarsana, Vasudeva, etc.) and the corresponding varying levels of appoaching the Personality of Godhead, Lord Krsna said (18.64):

"Because you are My very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit.."*

Text 18

In these verses Krsna describes "guhya" (confidential), "guhyatara" (more confidential) and "guhyatama" (most confidential) Knowledge. The worship of Lord Narayana and other forms of the Personality of Godhead, as recommended in the Vedic literatures, are described as "more confidential". After describing this "more confidential" knowledge, Lord Krsna proceeds to describe the "most confidential" knowledge. Krsna also explains the reason He is instructing this most confidential knowledge to Arjuna, by saying:

"Because you are my very dear friend, Iam speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 19

Very eager to explain this supreme secret of the Bhagavad-gita, His eyes full of tears of love for His devotee, Lord Krsna, with folded hands, instructed Arjuna (18.65):

"Always think of Me and become My devotee. Worship Me and offer your Homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."*

By repeatedly using the word "mam" (unto Me), Lord Krsna has emphasized that we shouldnot just worship the Supreme Lord in a general way, but specifically the Original Form of Krsna should be worshiped. The result of worshiping Sri Krsna is also explained by the Lord: "Thus you will come to Me without fail". By following this instruction one becomes an eternal associate of the Lord, never to be separated from Him. That Arjuna attained this goal, and was an eternal associate of the Lord is hinted by King Pariksit in the folowing words spoken to the personified Kali (Srimad-Bhagavatam 1.17.6):

Text 20

"You rogue, do you dare beat an innocent cow because Lord Krsna and Arjuna, the carrier of the Gandiva bow, are out of sight? Since you are Beating the innocent ina secluded place,you are considered a culprit and therefore deserve to be killed"*

Text 21

In this verse (18.65) Lord Krsna shows His special love for Arjuna, and vows (satyam te) that they who become His devtees will return to the spiritual world.

The Amara-kosa dictionary confirms this meaning for the word "satyam". The dictionary says: "the word 'satyam means 'vow', or 'truth'". The Lord repeatedly encourages Arjuna, saying: "Because you are my very dear friend, I am speaking to you the most confidential part of knowledge."* (18.64)

The Lord also says; "Thus you will come to Me without fail. I promise you this because you are My very dear freind."* (18.65).

Text 22

Someone may say : "O Lord, how can it be possible for me to give up all obstacles on the path of spiritual realization, and fix my mind upon You, and become Your unalloyed devotee? Surely this is not possible for me."

To answer this objection, Sri Krsna spoke the next verse (18.66):

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

The word "sarva-dharman" in this verse refers to the duties prescribed by the varnasrama system, and the word "parityajya" means "having renounced". Sins are considered stumbling blocks on the spiritual path. Lord Krsna reassures Arjuna by saying: "I shall deliver you from all sinful reaction. Do not fear."*

Text 23

In the very beginning of the Gita (2.11), Sri Krsna also instructed Arjuna not to fear or lament. The Lord said:

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead."*

Text 24

In this verse Sri Krsna simultaneously describes His own transcendental enlightenment, and Arjuna's condition of material ignorance. The Lord says to Arjuna: "Please accept My instructions, and give up this lamentation." Someone may argue that Bhagavad-gita presents many different paths of spiritual realization. To this I reply: The Lord describes higher and lower levels of knowledge, in order to distinguish the higher from the lower. The concluding words of a book are understood to contain the essence of the book's instruction, and are the most significant part of it's content. In the conclusion of

Bhagavad-gita, Krsna instructs Arjuna to become a Krsna-devotee, and give up all fear and lamentation. This instruction should be taken as the essence of Bhagavad-gita. We may also note that the Lord's instruction to give up all fear is also repeated at the very beginning of His instructions (2.11). In this way the opening and concluding statements both present the same message.

Text 25

That the concluding portions of a book are the most important part of it's contents, and present the author's opinions in a definitive form, is confirmed in the following statement of Vedanta-sutra (2.1.17):

"In the exposition of philosophy false statements must first be stated, in order that they be refuted in the remainder of the explanation."

From this we may understand that the beginning and concluding statements of scripture present the actual truth, and false conclusions are often given in the midst of the book's contents, only to be refuted later. An example of this may be found in the Eleventh Chapter of Bhagavad-gita, where Sri Krsna reveals His Universal Form to Arjuna, only to disclose later that this Universal Form is not His actual form. This is described in the following words, which conclude the Gita's description of the Universal form (11.50):

"The Supreme Personality of Godhead, Krsna, while speaking thus to Arjuna, displayed His four-armed form, and at last He showed him His real two-armed form, thus encouraging the fearful Arjuna."*

We may note in this connection that by identifying His human-like form as "svakam rupam (His real form)", the Lord affirms that His original feature is His own humanlike form, and the manifestation of the Universal Form is not His original feature.

Text 26

Even though Arjuna was a great devotee of the Lord, he did not appreciate the revelation of the Universal Form. Arjuna preferred to see the Lord's original, humanlike form. This is described in the following words spoken by Arjuna after Sri Krsna had revealed the Universal Form (11.45):

"After seeing this Universal Form, which I have never seen before, I am gladdened, but at the same time, my mind is disturbed by fear. Therefore please bestow Your grace upon me, and reveal again Your form as the Personality of Godhead, O Lord of Lords, O abode of the universe."*

Text 27

At this point a host of foolish critics will certainly raise a great childish commotion as they insist that the Universal Form is the original feature of the Absolute Truth. These critics will support their claim with the explanation that Sri Krsna gave Arjuna divine eyes to enable him to see the Universal Form(11.8). For this reason, they will say, the Universal Form is the original feature of the Godhead. To answer these objections, I shall now list some verses from the Vedic literature that explain that Sri Krsna is the Original Feature of the Absolute Truth.

narakrti param brahma "The original feature of the Absolute Truth is His humanlike form." - Padma Purana

tad amitam brahmadvayam sisyate "O Krsna, You are the non-dual Absolute Truth who remains unchanged after the cosmic manifestation is annihilated." - Srimad - Bhagavatam 10.14.18

yan-mitram paramanandam "How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune, because the Absolute truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."* - Srimad - Bhagavatam 10.14.32

sa eva nityatma-sukhanubhuty-abhivyudasta-mayah "If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Krsna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead Krsna enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"* - Srimad - Bhagavatam 10.12.39

"sa tvam vibho katham ihaksa-pathah pratitah "My dear Lord Krsna, You are the Supersoul seated in everyone's heart. There are many great mystic yogis who have eyes to see You through the Vedas and Upanisads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still can not see You eye to eye; therefore I am very much surprised that I am able to see You personally. Although I was in the midst of luxury and opulence, and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one becomes liberated from material existence, he can see You in this way."* - Srimad - Bhagavatam 10.64.26

"brahmano hi pratisthah "I am the basis of the impersonal Brahman."* - spoken by Lord Krsna (Bhagavad-gita 14.27)

Actually one cannot see Lord Krsna with material eyes. The sight must be specifically empowered by the Lord's grace before one may be able to see Him in His original form as Krsna. This is confirmed by Lord Krsna Himself in the following words:

naham prakasah sarvasya "I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-maya]; and so the deluded world knows Me not, who am unborn and infallible)."*

Text 28

With his ordinary vision Arjuna was able to see Lord Krsna, the humanlike Supreme Person. Arjuna required "divine"eyes (Bhagavad-gita, Chapter 11) to see the Universal Form, although with his own natural vision he was perfectly able to see Lord Krsna, the humanlike Supreme Personality of Godhead. Actually, it is more difficult to see the humanlike Lord Krsna than it is to see the universal form of the Lord. The form of Lord Krsna cannot be seen merely with the "divine" eyes given to see the Universal Form. This is confirmed in the following quote (Bhagavad-gita 11.52) where Lord Krsna again reveals His original humanlike form to Arjuna and says:

Text 29

"My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear."*

Text 30

The humanlike Supreme Personality of Godhead may be seen only by devotional service. This is confirmed in the Bhagavad-gita (11.54), where Lord Krsna says:

"My dear Arjuna, only by undivided devotional service can I be understood as I am , standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."*

Text 31

By explaining how the humanlike form of Lord Krsna is so rare and difficult to see, the Lord explains that His Original form as Lord Krsna is superior to the Universal Form. This is also confirmed in the following verse (Bhagavad-gita 11.51):

"When Arjuna thus saw Krsna in His original form, he said:seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

We may also note in this connection that these verses immediately follow the Lord's revelation of His original humanlike form, and are distinctly apart from the revelation of

the Universal Form. For this reason no one may interpret these verses as descriptions of the Universal Form. The supremacy of the form of Lord Krsna among all the forms of the Personality of Godhead is also described in the following verses from Srimad-Bhagavatam:

"When Lord Brahma and all the demigods and sages arrived they became astonished to see the wonderfully beautiful form of Lord Krsna, and they constantly gazed upon Him with unsatiated eyes."*** -11.6.5

"Very eager to see Lord Krsna, Narada muni continually remained in the city of Dvaraka."*** -11.2.1

"My dear Maharaja Yudhisthira, all of you [the Pandavas] are extremely fortunate, for the Supreme Personality of Godhead, Krsna, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."* -7.10.48

The Lord appeared in the mortal world by His internal potency, yogamaya. He came in His eternal form which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opilence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His (Sri Krsna's) transcendental body is the ornament of all ornaments."* -3.2.12

These statements of Srimad-Bhagavatam, along with Lord Krsna's concluding statements in Bhagavad-gita (18.55.66) clearly show that Lord Krsna is thew Original Personality of Godhead.

Text 32

Because Bhagavad-gita thus contains the most essential message of spiritual life (that Sri Krsna is the Supreme Personality of Godhead), it is glorified in the following way in the Gita-mahatmya:

"Let there be one scripture only, one common scripture for the whole world-Bhagavad-gita. Let there be one God for the whole world: Sri Krsna, and one hymn, one mantra, one prayer-the chanting of His name: Hare Krsna, Hare Krsna ,Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, and let there be one work only-the service of the Supreme Personality of GodHead."*

Text 33

That Sri Krsna is the Supreme Personality of Godhead is also confirmed in the First Chapter of the Gopala-tapani Upanisad. We find the following verses in the beginning and end of that scripture:

"The four Kumaras once appriached their father, Lord Brahma, and asked: Please tell us who is the Supreme Personality of Godhead ? Whom does death fear? By knowing whom does everything else become known? Who created the spiritual and material worlds? (1.2)

"Brahma replied to them:Krsna is the Supreme Personality of Godhead. Death is afraid of Govinda. By understanding Gopijanavallabha everything becomes known. -1.2-3

"Therefore, because Lord Sri Krsna is the Original Supreme Personality of Godhead, one should always mediate upon Him. One should glorify Him, serve Him and worship Him always. Pronouncing the sacred syllables om tat sat, the first chapter of Sri Gopala Tapani Upanisad is concluded." -1.54

Text 34

What need is there to provide any futher evidence to prove that Sri Krsna is the Supreme Personality of Godhead? Sri Krsna has all the attributes of the Supreme Godhead, and even the markings on His hands and feet confirm this. This is descirbed in the following verses from the Padma Purnana:

Text 35

"Brahma said: O Narada, please listen, and I shall describe to you the transcendental symbols on the lotus feet of the supremely blissful Supreme Personality of Godhead, Lord Krsna.

Text 36

"Now that I have described the uncountable incarnations of Godhead, I shall say to you that Sri Krsna is the Original Form of the Personality of Godhead.

Text 37

"Sri Krsna is the Original Personality of Godhead, who has descended to this material world in order to please His devotees and fulfill the desires of the sages and demigods.

Text 38

"Please know that I am speaking the truth when I say to you that there is no one who is equal to Lord Krsna. I know very well the transcendental markings on Lord Krsna's lotus feet which reveal Him to be the supremely opulent Original Personality of Godhead, who is very dear to His devotees.

Text 39

"I have personally seen sixteen auspicious markings on Lord Krsna's lotus feet. Eight marks are on His right foot and seven on His left.

Text 40

"On Lord Krsna's right foot there are the signs of a flag, lotus, thunderbolt, rod for controlling elephants, barleycorn, svastika, urdhva-rekha line, and an eight- pointed star.

Text 41

"O best of the Vaisnavas, on Lord Krsna's left lotus foot there are the marks of a rainbow, triangle, water-pot, half-moon, sky, fish, and cow's hoofprint.

Text 42

"O best of the Vaisnavas, Lord Krsna is the Original feature of the Personality of Godhead. Of this there is no doubt. On the lotus feet of the many incarnations of the Lord two, three, four, or five of these auspicious signs may be present, but all sixteen signs are present only on the feet of Lord Krsna.

Text 43

"O best of the sages, please hear me: On the lotus feet of a certain incarnation of the Lord, who bears a golden complexion, all sixteen signs are also present."

Text 44

That Sri Krsna is the Original Personality of Godhead is confirmed both in this passage and in the following passage spoken by Suta Gosvami in the Brahma-vaivarta Purana:

Text 45

"The innumerable incarnations of the Supreme Lord all manifest eternal spiritual forms, and among them twenty incarnations are most prominent. If one hears the glories of these twenty incarnations, he will become freed from the most abominable sins."

Ssarva-samvadini Comment 82 (Part 3)

Text 1

The following verses from the vedic literatures may be appended to this description of Lord Krsna's lotus feet.

Text 2

"In the middle of Lord Krsna's lotus foot there is the mark of a flag, and also a lotus flower, three fingers distant from the front of the foot. On the left side of His foot there is the mark of a thunderbolt and before that there is the mark of a rod for controlling elephants.

Text 3

"At the base of the Lord's big toe there is the mark of a barleycorn and also the mark of a svastika.

Text 4

"There is also an urdhva-rekha line beginning at the junction of the big-toe and fore-toe and extending to the middle of the Lord's lotus feet. This urdhva-rekha line is also described in the Padma Purana. Eight fingers away from the middle toe there is the mark of an eight-pointed star.

Text 5

"O best of the Vaisnavas, the great sages have described the markings on Lord Krsna's right foot in this way.

Text 6

"I have thus descibed the markings on the Lord's right foot, and now I shall describe the left foot of the Lord. On the Lord's left foot, near the toes, there is a rainbow four fingers in length. In the middle of the foot there are also a triangle and water-pot.

Text 7

"O pious Narada, on the Lord's left foot there is also the mark of a half-moon, which is eight fingers in length.

Text 8

"There are also a kunkuma spot, the mark of a fish, and the mark of a cow's hoofprint, one finger in diameter. In this way I have completely described the markings on the lotus feet of Lord Krsna."

Text9

This description of the Lord's lotus feetbegins with the following statement:

"O Narada, O best of the sages, please hear from me about the sixteen markings on the lotus feet of Lord Krsna. These markings are as beautiful as a graceful jambu fruit, and I shall now describe them as they have been previously been described by the pure-hearted

devotees."

Text 10

In these verses the word "vaisnavottama" is used in the vocative case to address Narada Muni. The words "yada kada" mean "whenever", "madhyama" means "that part culminating in the heel, "madhyah" means "the middle part", and "dhvaja" means "flag".

Text 11

The word "try-angula-manatah" means "three fingers in distance from the front part of the foot". This is corroborated by the following description of the Lord's lotus feet in the Skanda Purana:

"Below the mark of the lotus is the mark of a flag. This flag represents victory over all that is unwanted."

Text 12

The words "yatra kutracit" mean "everywhere". The word "adim" means "the junction of the big toe and the fore-toe". The "urdhva-rekha" line begins at that point and extends to the middle of the Lord's foot. The words "kathita padma-samjnake" mean "described in the Padma Purana".

Text 13

The phrase "astangulaih manam tat" means "eight fingers away from the middle toe".

Text 14

In this way the elaborate description of the markings on Lord Krsna's right lotus foot is concluded. The description of the left lotus foot follows.

Text 15

On the Lord's left foot, first there is the mark of the rainbow. Below that is the mark of the triangle, and below that is the mark of the half-moon. The word "anyatra" means "any place other than the lotus feet of Sri Krsna."

Text 16

The word "bindu" means "kunkuma spot." This mark is found at the front part of the Lord's sole near the toes. At the Lord's heel there is the mark of a fish. In this way there are sixteen auspicious marks on the right and left feet of the Lord. The Skanda Purana further describes: "beneath the big toe of the Lord's right foot there is the mark of a cakra, and

beneath the big toe of the Lord's left foot there are the marks of a tanmukha and dara."

Text 17

The two lotus feet of lord Krsna are described in many places in the Vedic literatures. For example in the Mathura-mandala-mahatmya section of the Purana we find the explanation:

"Lord Krsna, whose lotus foot is marked with the sign of the cakra, performed pastimes according to His own desire in the auspicious transcendental place known as Mathura-mandala."

Text 18

The markings of the Lord's lotus feet are also described in Gopala-tapani Upansad (2.62):

"Lord Krsna's lotus feet are marked with the signs of the conchshell, flag, and parasol."

The sign of the umbrella is situated fourteen angulis beneath the cakra and six angulis to the right on the Lord's right foot.

(At this point the Sarva-samvadini ends and the Krsna-sandarbha continues.)

Text 46

After saying these words, Suta Gosvami gave a brief description of the lord's various incarnations, much like the list found in the First Canto of Srimad-Bhagavatam, and included Krsna among the incarnations. When the description of the incarnations was completed, Suta Gosvami explained the special position of Krsna in the following words:

"The incarnations of the Lord, including Lord Narasimha and many others, are full of all transcendental opulences and powers, and they appear in this material world to remove the sinful reactions of the conditioned souls. One thing, however, should be carefully understood about them: all the incarnations are simply parts of the plenary portions of Lord Krsna, the Original Personality of Godhead."

Text 47

That Sri Krsna is the Supreme Personality of Godhead is also described in the very beginning of Srimad-Bhagavatam (1.1.1), where Sri Vyasadava says:

om namo bhagavate vasudevaya

janmady asya yato nvayad itaratas carthesv abhijnah svarat tene brahma hrda ya adi-kavaye muhyanti yat surayah tejo-vari-mrdam yatha vinimayo yatra tri-sargo mrsa

dhamna svena sada nirasta- kuhakam satyam param dhimahi

"O my Lord, Sri Krsna, son of Vasudeva, O all-prevading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existant in the Transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

These words of Vyasa are also corroborated by the defination of the word "bhagavan" found in the Visnu Purana ("The Supreme Personality of Godhead, Bhagavan, is He who possesses unlimited wealth, strength, fame, knowledge, beauty, and renunciation"), and they are also corroborated by the following quotations from Vedic literatures:

narakrti param brahma "The Supreme Godhead has a humanlike form." -The Puranas
tasmad krsna eva paro devah "Sri Krsna is the Supreme Personality of Godhead." -Gopala-tapani Upanisad

We may note thatthe word "param" in the last lise of the invocation of Srimad-Bhagavatum certainly refers fo Sri Krsna. and that the word "satyam (Absolute Truth) gives us the description of Sri Krsna actual nature. This word "satyam" is described in the following verse of Srimad-Bhagavatam (10.2.26):

satya-vratam satya-param tri-satyam satyasya yonim nihitam casatye satyasya satyam
rta-satya-netram satyatmakam tvam saranam prapannah

"The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosic manifestation-creation, maintenance and annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be acheived by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us

protection."*

Text 48

In the Dictionary of Sri Krsna's Names in the Udyama Parva of the Mahabharata, Sanjaya gives us the definition of the word "satya" as a name of Krsna:

"Sri krsna is the Supreme Reality, and all reality has emanated from Him and is situated within Him. For this reason, He is called 'satya', The Supreme Reality, or the Absolute Truth."

In these words Sanjaya clearly explained that the form of Sri Krsna is eternal and unchanging: the Absolute Truth.

Text 49

In the invocation of Srimad-Bhagavatam (1.1.1), quoted in Text 47, Sri Krsna is described as being free from all material illusion. This is described as being free from all material illusion. This is described in the following words:

dhamna svena sada nirasta-kuhakam param dhimahi

"I therefore meditate upon Him, Lord Sri Krsna, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth ."*

In this phase the word "svena" means "His own transcendental form, the word "dhamna" means "with His abode, known as Mathura", and the word "kuhakam" means "the illusory activities of the material world."

Text 50

iti - thus; sri-gopala-uttara-tapani-- in the description of the Second Chapter of the Gopala-tapani Upanisad; prasiddheh-- famous.

Mathura, the transcendental abode of Lord Krsna, is described in the following verse of Gopala-tapani Upanisad (2.79):

When the entire universe is churned (mathyate) by the churning rod of transcendental knowledge, the butter produced is the Supreme Personality of Godhead in Mathura. That is why it is called Mathura."

Text 51

The first verse of the Bhagavatam, quoted in Text 47, gives us a summary description of lord Krsna's pastimeson this earth. This may be explained in the following way: The word "adyasya" means "the Supreme lord who eternally remains in Mathura, Dvaraka, and Gokula as the son of Vasudeva and Nanda Maharaja". The word "janma" means that the Supreme Lord appears in the material world to accomplish a specific purpose. The words "yatah anvayat itaratah ca" mean that the Lord was carried from the home of Vasudeva to the home of Nanda, the king of Vraja, who accepted the Lord as his own son.

Text 52

That is the meaning of the first line of the verse. We may also note in this connection that the word "yatah" (from whom) implies the use of an appropriate co-relative pronoun, which need not be expressed, but may be simply understood. In this sentence the pronoun "tasmat" (from Him) is understood although not expressed.

Text 53

The question may be raised: Why was the Lord carried from Vasudeva's home to the home of Nanda Maharaja in Vraja? The answer is given in the words "arthesv abhijnah" in this verse from the Bhagavatam. These words indicate that Lord Krsna knew very well the purpose of His being carried to Vraja. The Lord was carried to Vraja in order to deceive Kamsa, and also to perform various transcendental pastimes with the rewsidents of Gokula, who were all full of great love for Him. These pastimes seemed like a host of dark monsoon clouds that showered transcendental bliss upon everyone. The word "svarat" in this verse means that the Lord always remained with His own friends and relatives, the residents of Gokula.

Text 54

Although Krsna remained always conquered by the love of the residents of Vraja, he would occasionally manifest His divine power and opulence. One such occasion is described by Vyasa in the phrase "tene brahma hrda ya adi-kavaye". The word "adi-kavaye" means "to Brahma", "hrda" means "simply by willing", "brahma" means "the manifestation of His divine potency in the form of innumerable eternal, unchanging, transcendental forms of knowledge and unlimited bliss", and the word "tene" means "manifested". Understood in this way, the phrase may be taken to mean "in order to bewilder and amaze Brahma, Lord Krsna, simply by willing to do so, manifested innumerable eternal, unchanging transcendental forms of knowledge and unlimited bliss."

Text 55

The phrase "muhyanti surayah" means "the devotees become overwhelmed with love when they hear about the pastimes of Lord Krsna, which are sometimes wonderful and extraordinary, and which sometimes appear like the activities of an ordinary human being. The phrase "tejo-vari-mrdam yatha vinimayah" means, "liquids, solids, and effulgent substances all change their natures when the Lord enjoys pastimes. This means that in comparison to the splendor of the Lord's beautiful face, the shining of the moon and other bright things becomes dull. Also, when Lord Krsna plays His flute, the water of the Yamuna river becomes solid, and the earth and rocks begin to melt in ecstasy."

The phrase "yatra tri-sargo mrsa" means "from Lord Krsna are manifested the eternal, opulent, transcendental abodes of Gokula, Mathura, and Dvaraka."

This concludes the explanation of the first verse of Srimad-Bhagavatam.

Srila Jiva Gosvami's Sri Krsna-sandarbha An Essay on Lord Krsna Volume Three

Kṛṣṇa · Sanskrit §79 · English §83

[७९]

तथा श्री-कृष्ण-प्रतिनिधि-रूपत्वाद् अस्य महा-पुराणस्य श्री-कृष्ण एव मुख्योऽभिधेय इत्य् अप्य् आह ।

कृष्णे स्व-धामोपगते धर्म-ज्ञानादिभिः सह । कलौ नष्ट-दृशाम् एष पुराणार्को ऽधुनोदितः ॥ [भ्प् १.३.४३]

स्पष्टम् ॥ १.३ ॥ श्री-सूतः ॥ ७९ ॥

[79]

tathā śrī-kṛṣṇa-pratinidhi-rūpatvād asya mahā-purāṇasya śrī-kṛṣṇa eva mukhyo'bhidheya ity apy āha |

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha | kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ || [BhP 1.3.43]

spaṣṭam || 1.3 || śrī-sūtaḥ || 79 ||

English witness · section(s) 83

Anuccheda 83

1 The explanation given in the first verse of the Bhagavatam, is repeated again at the end in these words (Srimad Bhagavatam 12.13.19): “Formerly Krsna mercifully gave the lamp of transcendental knowledge to Narada, Vyasa Muni, and Sukadeva Gosvami, a great devotee and the best of yogis. I meditate on the Supreme Lord, Krsna, the eternal Absolute Truth, supremely pure, and free from all suffering and lamentation.” 2 We have already discussed in the second (Bhagavat) sandarbha how Lord Krsna spoke the four essential verses of Srimad Bhagavatam (2.9.33-36) to Brahma. That Lord Krsna is the original instructor of Vedic knowledge is also described in Gopala-tapani Upanisad (1.23): “It was Krsna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past.* They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.

Kṛṣṇa · Sanskrit §80 · English §84

[८०]

तद् एवं श्री-कृष्णस्य स्वयं भगवत्त्वं दर्शितम् । तत् तु गति-सामान्येनापि लभ्यते । यथा महाभारते -

सर्वे वेदाः सर्व-विद्याः सर्व-शास्त्राः सर्वे यज्ञाः सर्व ईड्यश् च कृष्णः । विदुः कृष्णं ब्राह्मणास् तत्त्वतो ये तेषां राजन् सर्वाज्ञाः समाप्ताः ॥ इति ।

अत्र सर्व-समन्वय-सिद्धेः पूर्णत्वम् एव लभ्यते । एवं श्री-भगवद्- उपनिषत्सु च - वेदैश् च सर्वैर् अहम् एव वेद्यो वेदान्त-कृद् वेद-विद् एव चाहम् [ब्ग् १५.१५] इति, ब्रह्मणो हि प्रतिष्ठाहम् [ब्ग् १४.२७] इत्य् आदि च । ब्रह्म-संहितायाम् [५.२९] -- चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष- लक्षावृतेषु सुरभीर् अभिपालयन्तम् इत्य् आदिकम् उपक्रम्य -

यस्यैक-निश्वसित-कालम् अथावलम्ब्य जीवन्ति लोम-विलजा जगद्-अण्ड-नाथाः । विष्णुर् महान् स इह यस्य कला-विशेषो गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ इति [ब्रह्मस् ५.३०] ।

ननु पाद्मोत्तर-खण्डादौ सर्वावतारी पर-व्योमाधिपतिर् नारायण एवेति श्रूयते । पञ्चरात्रादौ तु वासुदेवः, न च स कृष्ण एवेति वक्तव्यम् । तत् तु स्थान-परिकर-नाम-रूपाणां भेदात् । तर्हि कथं श्री-कृष्णस्यैव सर्वावतारित्वं स्वयं-भगवत्त्वं वा ? तत्रोच्यते श्री-भागवतस्य सर्व- शास्त्र-चक्रवर्तित्वं प्रथम-सन्दर्भे प्रघट्टकेनैव दर्शितम् । पूर्ण-ज्ञान-प्रादुर्भावानन्तरम् एव श्री-वेद-व्यासेन तत् प्रकाशितम् इति च तत्रैव प्रसिद्धम् । स्फुटम् एव दृश्यते चास्मिन्न् अपर- शास्त्रोपमर्दकत्वम् ।

इत्य् अज्ञोपदिशन्त्य् एके विस्मृत्य प्राग् उदाहृतम् । मुनि-वास-निवासे किं घटेतारिष्ट-दर्शनम् ॥ [भ्प् १०.५७.३१] इत्य् आदौ ।

एवं वदन्ति राजर्षे [भ्प् १०.७७.३०] इत्य् आदौ च । अतएव नवमेऽप्य् उक्तम्

हित्वा स्व-शिष्यान् पैलादीन् भगवान् बादरायणः । मह्यं पुत्राय शान्ताय परं गुह्यम् इदं जगौ ॥ [भ्प् ९.२२.२२] इति ।

तद् एवं सर्व-शास्त्रोपचरितत्वं सिद्धम् । तत्र श्री-कृष्णस्यैव स्वयं भगवत्त्वं निरूपितम् । दृश्यते च

प्रशंसितुर् वैशिष्ट्येन प्रशंस्यस्यापि वैशिष्ट्यम् । यथा ग्रामाध्यक्ष्य-राज-सभयोः सर्वोत्तमत्वेन प्रशस्यमानौ वस्तु-विशेषौ तारतम्यम् आपद्येते । (पगे ३०) तद् एवं सत्स्व् अप्य् अन्येषु तेष्व् अन्यत्र प्रशस्तेषु श्री-भागवत-प्रशंस्यमानस्य श्री- कृष्णस्यैव परमाधिक्यं सिध्यति । अतएव कृष्णस् तु भगवान् स्वयम् इति सावधाराणा श्रुतिर् अन्य-श्रुति-बाधिकेति युक्तम् एव व्याख्यातं पूर्वम् अपि ।

ततश् च ते तु पर-व्योमाधिप-नारायण-वासुदेवादयः श्री-कृष्णस्यैव मूर्ति-विशेषा भवेयुः । स्वयं श्री-कृष्णस् तु नारायणस् त्वम् इत्य् आद्य् उक्तो महा-नारायणो द्वारकादि-प्रसिद्धो महा-वासुदेवश् च भवेत् । ततश् च नारायण-वासुदेवोपनिषदोः स एव व्यक्तः । ब्रह्मण्यो देवकी-पुत्र इति [नाउ ४], देवकी-नन्दनो निखिलम् आनन्दयाद् इति च । तद् इत्थम् एव तं वासुदेवम् अपि विभूति-निर्विशेषतया स्वयम् एव स्पष्टम् आह - वासुदेवो भगवताम् [भ्प् ११.१९.२९] इति स्पष्टम् ।

[80]

tad evaṃ śrī-kṛṣṇasya svayaṃ bhagavattvaṃ darśitam | tat tu gati-sāmānyenāpi labhyate | yathā mahābhārate -

sarve vedāḥ sarva-vidyāḥ sarva-śāstrāḥ sarve yajñāḥ sarva īḍyaś ca kṛṣṇaḥ | viduḥ kṛṣṇaṃ brāhmaṇās tattvato ye teṣāṃ rājan sarvājñāḥ samāptāḥ || iti |

atra sarva-samanvaya-siddheḥ pūrṇatvam eva labhyate | evaṃ śrī-bhagavad- upaniṣatsu ca - vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham [Bg 15.15] iti, brahmaṇo hi pratiṣṭhāham [Bg 14.27] ity ādi ca | brahma-saṃhitāyām [5.29] -- cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- lakṣāvṛteṣu surabhīr abhipālayantam ity ādikam upakramya -

yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ | viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || iti [BrahmaS 5.30] |

nanu pādmottara-khaṇḍādau sarvāvatārī para-vyomādhipatir nārāyaṇa eveti śrūyate | pañcarātrādau tu vāsudevaḥ, na ca sa kṛṣṇa eveti vaktavyam | tat tu sthāna-parikara-nāma-rūpāṇāṃ bhedāt | tarhi kathaṃ śrī-kṛṣṇasyaiva sarvāvatāritvaṃ svayaṃ-bhagavattvaṃ vā ? tatrocyate śrī-bhāgavatasya sarva- śāstra-cakravartitvaṃ prathama-sandarbhe praghaṭṭakenaiva darśitam | pūrṇa-jñāna-prādurbhāvānantaram eva śrī-veda-vyāsena tat prakāśitam iti ca tatraiva prasiddham | sphuṭam eva dṛśyate cāsminn apara- śāstropamardakatvam |

ity aṅgopadiśanty eke vismṛtya prāg udāhṛtam | muni-vāsa-nivāse kiṃ ghaṭetāriṣṭa-darśanam || [BhP 10.57.31] ity ādau |

evaṃ vadanti rājarṣe [BhP 10.77.30] ity ādau ca | ataeva navame'py uktam

hitvā sva-śiṣyān pailādīn bhagavān bādarāyaṇaḥ | mahyaṃ putrāya śāntāya paraṃ guhyam idaṃ jagau || [BhP 9.22.22] iti |

tad evaṃ sarva-śāstropacaritatvaṃ siddham | tatra śrī-kṛṣṇasyaiva svayaṃ bhagavattvaṃ nirūpitam | dṛśyate ca praśaṃsitur vaiśiṣṭyena praśaṃsyasyāpi vaiśiṣṭyam | yathā grāmādhyakṣya-rāja-sabhayoḥ sarvottamatvena praśasyamānau vastu-viśeṣau tāratamyam āpadyete | (page 30) tad evaṃ satsv apy anyeṣu teṣv anyatra praśasteṣu śrī-bhāgavata-praśaṃsyamānasya śrī- kṛṣṇasyaiva paramādhikyaṃ sidhyati | ataeva kṛṣṇas tu bhagavān svayam iti sāvadhārāṇā śrutir anya-śruti-bādhiketi yuktam eva vyākhyātaṃ pūrvam api |

tataś ca te tu para-vyomādhipa-nārāyaṇa-vāsudevādayaḥ śrī-kṛṣṇasyaiva mūrti-viśeṣā bhaveyuḥ | svayaṃ śrī-kṛṣṇas tu nārāyaṇas tvam ity ādy ukto mahā-nārāyaṇo dvārakādi-prasiddho mahā-vāsudevaś ca bhavet | tataś ca nārāyaṇa-vāsudevopaniṣadoḥ sa eva vyaktaḥ | brahmaṇyo devakī-putra iti [NāU 4], devakī-nandano nikhilam ānandayād iti ca | tad ittham eva taṃ vāsudevam api vibhūti-nirviśeṣatayā svayam eva spaṣṭam āha - vāsudevo bhagavatām [BhP 11.19.29] iti spaṣṭam |

English witness · section(s) 84

Anuccheda 84

1 By repeatedly studying these scriptural quotations, the actual truth (that Sri Krsna is the Original Personality of Godhead) will become clear to the reader. The actual purport of Srimad Bhagavatam. (Which has Bhagavad-gita and Gopala-tapani Upanisad as it's assistants, and hundreds of other Vedic literatures as it's servants) will reveal to us the actual truth (that Sri Krsna is the Original Personality of Godhead). The Bhagavatam will very clearly place this conclusion within the palm of our hand. That Sri Krsna is the Original Personality of Godhead is the central theme of Srimad-Bhagavatam. This is also confirmed in other Puranas. For example, Brahmanda Purana explains in the Sri Krsna-namastottara-sata-namamrta Prayers: 'Sri Krsna is a moon risen from the nectar ocean of Srimad-Bhagavatam, which was spoken by Sukadeva Gosvami.' 2 Now that it is clearly proven that Sri Krsna is the Supreme Personality of Godhead, the origin of Lord Vasudeva, it should also be accepted that Lord Balarama is the origin of the Lord Sankarsana, and other associates of the Lord are the origins of Lord Pradyumna, Lord Aniruddha and other incarnations. Sri Krsna is the Original Personality of Godhead, and His associates are, in some way or other, His expansions. Although someone may think

that Lord Balarama is an avesa-avatara (empowered living entity), this is not true. Lord Balarama is repeatedly described as equal to Lord Krsna. This is explained in the following quotes: “When Krsna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents and the sound of Their ankle bells were very charming. Very much pleased by the sound of other people’s ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yasoda and Rohini.”* Srimad Bhagavatam 10.8.22 “The brahmanas engaged in the performance of sacrifices began to regret their sinful activities in refusing food to the Supreme Personalities of Godhead. They said: We are not certainly undone, for we have offended Lord Krsna and Balarama, who are the Supreme Controllers of all the universes, although They appear to be only ordinary human children.”* Srimad Bhagavatam 10.23.38 “When Akrura entered Vrndavana he saw Krsna and Balarama engaged in supervising the milking of the cows. Krsna was dressed in yellow garments and Balarama in bluish. Akrura also saw that Krsna’s eyes were exactly like the beautifully grown lotus flower of the autumn season.”* Srimad Bhagavatam 10.38.28 “Krsna entered the wrestling arena with Balarama. They both had long hands. They were beautifully dressed, and They were attractive to all the people assembled there. There were dressed as if They were going to act on the dramatic stage, and They drew the attention of all people.”* Srimad Bhagavatam 10.43.19 Krsna and Balarama are described as equals and compared to the sun and moon/ We may note that They never are compared to unequal things, as for instance the sun and the planet Venus (which is much smaller than the sun, and less prominent in the sky). This comparison of Lord Krsna and Balarama to the sun and moon is given in the following quote from the Hari-vamsa: “Krsna and Balarama were like the sun and the moon.” That Krsna and Balarama were equals is also confirmed in the following verse of Srimad Bhagavatam (10.38.30): “The two great personalities, Krsna and Balarama, had both made the land of Vraja extremely beautiful by decorating it with Their footprints, which had many auspicious markings, such as the flag, thunderbolt, rod for controlling elephants, and lotus flower. With great mercy, They cast Their smiling glance upon Akrura.”* We may note in this verse that both Krsna and Balarama are described as having the markings of the Supreme Personality of Godhead on the soles of Their feet. These auspicious markings are seen only on the feet of the Supreme Personality of Godhead Himself. They are never seen on the feet of sakty-avesa incarnations (empowered living entities) such as Prthu Maharaja and others. 4 Recounting the story of Balarama’s killing of the demon Dhenuka, Sukadeva Gosvami specifically praised Lord Balarama, and clearly described Him as the Personality of Godhead in the following words (Srimad Bhagavatam 10.15.35): “As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in

Lord Balarama, the Supreme Personality of godhead. This is not very wonderful for Him."*

Kṛṣṇa · Sanskrit §81 · English §85

[८१]

तथा -

सात्वतां नव-मूर्तीनाम् आदि-मूर्तिर् अहं परा ॥ इति [भ्प् ११.१९.३२]

टीका च - सात्वतां भागवतानां नव-व्यूहार्चने वासुदेव-सङ्कर्षण-प्रद्युम्नानिरुद्ध-नारायण-हयग्रीव-वराह-नृसिंह-ब्रह्माण इति या नव-मूर्तयस् तासां मध्ये वासुदेवाख्या । इत्य् एषा ।

अतएव दृश्यते चाद्वैत-वादिनाम् अपि सन्न्यासिनां व्यास-पूजा-पद्धतौ श्री- कृष्णस्य मध्य-सिंहासनस्थत्वं वासुदेवादीनां व्यासादीनां चावरण- देवतात्वम् इति । अतएव क्रम-दीपिकायाम् अष्टाक्षर-पटले वासुदेवादयस् तद्-आवरणत्वेन श्रूयन्ते । यत् तु वृष्णीनां वासुदेवोऽस्मि [गीता १०.३७] इति भगवद्-उपनिषदः । तत्र वासुदेव-शब्देन वसुदेवापत्यार्थेन श्री- बलदेव एवोच्यते । वक्ता हि तत्र श्री-कृष्ण एव । ततश् च स्व-विभूतिं कथयति तस्मिन्न् अपि विभूतित्वारोपो न युज्यते । वक्तुर् अन्यत्रैव श्रोतृभिस् तत्-प्रतीतेः । ततो मुख्यार्थ-बाधे तथैव व्याख्या समुचिता । तस्मात् साधु व्याख्यातम् - वासुदेवो भगवताम् इत्य् आदि [भ्प् ११.१९.२९] ।

॥ ११.१९ ॥ श्री-भगवान् ॥ ८०-८१ ॥

[81]

tathā -

sātvatāṃ nava-mūrtīnām ādi-mūrtir ahaṃ parā || iti [BhP 11.19.32]

ṭīkā ca - sātvatāṃ bhāgavatānāṃ nava-vyūhārcane vāsudeva-saṅkarṣaṇa-pradyumnāniruddha-nārāyaṇa-hayagrīva-varāha-nṛsiṃha-brahmāṇa iti yā nava-mūrtayas tāsāṃ madhye vāsudevākhyā | ity eṣā |

ataeva dṛśyate cādvaita-vādinām api sannyāsināṃ vyāsa-pūjā-paddhatau śrī- kṛṣṇasya madhya-siṃhāsanasthatvaṃ vāsudevādīnāṃ vyāsādīnāṃ cāvaraṇa- devatātvam iti | ataeva krama-dīpikāyām aṣṭākṣara-paṭale vāsudevādayas tad-āvaraṇatvena śrūyante | yat tu vṛṣṇīnāṃ vāsudevo'smi [Gītā 10.37] iti bhagavad-upaniṣadaḥ | tatra vāsudeva-śabdena vasudevāpatyārthena śrī- baladeva evocyate | vaktā hi tatra śrī-kṛṣṇa eva | tataś ca sva-vibhūtiṃ kathayati tasminn api vibhūtitvāropo na yujyate | vaktur anyatraiva śrotṛbhis tat-pratīteḥ | tato mukhyārtha-bādhe tathaiva vyākhyā samucitā | tasmāt sādhu vyākhyātam - vāsudevo bhagavatām ity ādi [BhP 11.19.29] |

|| 11.19 || śrī-bhagavān || 80-81 ||

English witness · section(s) 85

Anuccheda 85

Lord Balarama, the seventh son of Devaki, is described as a visnu-tattva plenary portion of Lord Krsna in the following quote from Srimad-Bhagavatam (10.2.5) describing His appearance in Devaki's womb. "Some of their relatives, however, began to follow Kamsa's principles and act in his service. After Kamsa, the son of Ugrasena, killed the six sons of Devaki, a plenary portion of Krsna entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Krsna's second quadruple expansion."*

KṚṢṆA-SANDARBHA

4.9

Sections 82–91

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §82 · English §86

[८२]

यस्माद् एवं सर्वतोऽपि तस्योत्कर्षस् तस्माद् एवान्यतस् तदीय-नामादीनाम् अपि महिमाधिक्यम् इति गति-सामान्यान्तरं च लभ्यते । तत्र नाम्नो यथा ब्रह्माण्ड-पुराणे श्री-कृष्णाष्टोत्तर-शत-नामामृत-स्तोत्रे -

सहस्र-नाम्नां पुण्यानां त्रिर्-आवृत्त्या तु यत् फलम् । एकावृत्त्या तु कृष्णस्य नामैकं तत् प्रयच्छति ॥ इति ।

व्यक्तीक्रियते चाधिक-फलत्वं कृष्ण-नाम्नः पाद्मे पाताल-खण्डे श्री- मथुरा-माहात्म्ये श्री-महादेवस्यैव वाक्ये - तारकाज् जायते मुक्तिः प्रेम-भक्तिस् तु पारकाद् इति । पूर्वम् अत्र मोचकत्व-प्रेमदत्वाभ्यां तारक-पारक-संज्ञे राम-कृष्ण-नाम्नोर् हि विहिते । तत्र च राम-नाम्नि मोचकत्व-शक्तिर् एवाधिका श्री-कृष्ण-नाम्नि तु मोक्ष-सुख-तिरस्कारि- प्रेमानन्द-दातृत्व-शक्तिः समधिकेति भावः । इत्थम् एवोक्तं विष्णु- धर्मोत्तरे -

यच् छक्तिर् नाम यत् तस्य तस्मिन्न् एव च वस्तुनि । साधकं पुरुष-व्याघ्र सौम्य-क्रूरेषु वस्तुषु ॥ इति ।

किं च श्री-कृष्ण-नाम्नो माहात्म्यं निगदेनैव श्रूयते प्रभास-पुराणे श्री-नारद-कुशध्वज-संवादे श्री-भगवद्-उक्तौ - नाम्नां मुख्यतमं नाम कृष्णाख्यं मे परन्तप इति । तद् एवं गति-सामान्येन नाम-महिम- द्वारा तन्-महिमातिशयः साधितः । तथा तदीय-गुण-रूप-लीला-मथुरादि- स्थानानाम् अपि तत्-तच्-छास्त्र-प्रतिपाद्यमानैः सर्वाधिक-महिमभिर् अप्य् असाव् अनुसन्धेयः । विस्तर-भिया तु नोदाह्रियते । (पगे ३१) [सर्व-संवादिनी: एतद् अनन्तरं गति-सामान्य-प्रकरण् श्री-कृष्ण-नाम- माहात्म्ये सहस्र-नाम्नाम् इत्य् आदि-ब्रह्माण्ड-वाक्यानन्तरम् एव व्याख्येयम् । यथा

सर्वार्थ-शक्ति-युक्तस्य देव-देवस्य चक्रिणः । यच् चाभिरुचितं नाम तत् सर्वार्थेषु योजयेत् ॥

इति विष्णु-धर्म-दृष्ट्या सर्वेषाम् एव भगवन्-नाम्नां निरङ्कुश- महिमत्वे सति समाहतानाम् उच्चारणम् अपि नानार्थकं संस्कार-प्रचय- हेतुत्वाद् एकस्यैवोच्चारार-प्रचयवद् इति नाम-कौमुदी-कारैर् अङ्गीकृतम् । तथा समाहत-सहस्र-नाम-त्रिर्-आवृत्ति-शक्तेः कृष्ण-नामोच्चारण-वश्यं मन्तव्यम् । अत्र देवदेवस्य यद् अभिरुचितं प्रियं नाम तत् सर्वार्थेषु योजयेद् इत्य् अपि केचिद् व्याचक्षते । यथा हरेः प्रियेण गोविन्द-नाम्ना निहतानि सद्यः इति ।

ननु बृहत्-सहस्र-नाम-स्तोत्रं नित्यम् एव पठन्तीं देवीं प्रति सहस्र- नाम-तत्-तुल्यं राम-नाम वरानने इत्य् आद्य्-उपपत्त्या राम-नाम्नैव सहस्र-नाम-फलं भवतीति बोधयन् श्री-महादेवस् तत्-सहस्र-नामान्तर्गत-कृष्ण-नाम्नाम् अपि गौणत्वं बोधयति । तर्हि कथं ब्रह्माण्ड-वचनम् अविरुद्धं भवति । उच्यते प्रस्तुतस्य बृहत्-सहस्र- नाम-स्तोत्रस्यैवैकया वृत्त्या यत् फलं तद् भवतीति राम-नाम्नि प्रौढिः । कृष्ण-नाम्नि तु द्विगाव-सम्भवात् सहस्र-नाम्नाम् इति बहु- वचनात् तादृशानां बहुनां सहस्र-नाम-स्तोत्राणां त्रिर्-आवृत्त्या तु यत् फलं तद् भवतीति ततोऽपि महती प्रौढिः । अतएव तत्र

समस्त-जप-यज्ञानां फलदं पाप-नाशनम् । शृणु देवि प्रवक्ष्यामि नाम्नाम् अष्टोत्तरं शतम् ॥

इत्य् उक्त्वा अन्येषाम् अपि जपानां वेदाद्य्-उक्तानां फलम् अन्तर्भावितम् । ततश् च प्रौङ्ह्याधिक्याद् उत्तरस्य पूर्वस्माद् बलवत्त्वे सति पूर्वस्य महिमापि तद्-अविरुद्ध एव व्याख्येयः । तदा हि यद्यप्य् एवम् एव श्री- कृष्णवत् तन्-नाम्नोऽपि सर्वतः शक्ति-पूर्णतया सर्वेषाम् अपि नाम्नाम् अवयवित्वम् एव तथापि अवयव-साधारण्येन फलं भवेत् । यथा साक्षान्- मुक्तेर् अपि दातुः श्री-विष्णोर् आधानस्य यज्ञाङ्गत्वेन क्रियमाणस्य स्वर्ग- मात्र-प्रदत्वम् । यथा वा वेद-जपतस् तद्-अन्तर्गत-भगवन्-मन्त्रेणापि न ब्रह्म-लोकाधिक-फल-प्राप्तिः । यथात्रैव तावत् केवलं राम-नामैव सकृद् वदतोऽपि बृहत्-सहस्र-नाम-फलम् अन्तर्भूत-राम-नामैकोन- सहस्र-नामकं सम्पूर्णम् । बृहत्-सहस्र-नामापि पठतो बृहत्-सहस्र- नाम-फलं न त्व् अधिकम् एकोन-सहस्र-नाम-फलम् इति । अतएव साधारणानां केशवादि-नाम्नापि तदीयता-वैलक्षण्येनागृह्यमाणानाम् अवतारान्तर-नाम-साधारण-फलम् एव ज्ञेयम् । नाम-कौमुद्यां तु सर्वानर्थ-क्षय एव ज्ञानाज्ञान-विशेषो निषिद्धः न तु प्रेमादि-फल- तारतम्ये । तद् एवं कृष्ण-नाम्नः साधारण-फल-दत्त्वे सति - सहस्र- नामभिस् तुल्यं राम-नाम वरानन इत्य् अपि युक्तम् उक्तम् । वस्तुतस् त्व् एवं सर्वावतारावतारिणाम् अभ्यः श्री-कृष्ण-नाम्नोऽभ्यधिकं फलं स्वयं भगवत्त्वात् तस्य ।

ननु यथा दर्श-पौर्णमास्याद्य्-अङ्ग-भूतया पूर्णाहुत्या सर्वान् कामान् अवाप्नोति इत्य् आदाव् अर्थवादत्वं तथैवात्रोभयत्रापि भविष्यतीति चेत्, न । बृहत्-सहस्र-नाम-स्तोत्रं पठित्वैव भोजन-कारिणीं देवीं प्रति राम- नामैव सकृत् कीर्तयित्वा कृत-कृत्या सती मया सह भुङ्क्ष्वेति साक्षाद्- भोजने श्री-महादेवेन प्रवर्तनात् । कृष्ण्-नाम्नि तु तथार्थ-वादत्वं दूरोत्सारितम् एवेति ॥ [एन्द् सर्व-संवादिनी]

इत्थम् एव श्री-कृष्णस्यैवासमोर्द्ध्व-महिमत्वात् स्वयम् एव तेनापि सकल-भक्त-वृन्द-वन्दित-भगवत्-प्रणयं श्रीमद्-अर्जुनं प्रति सर्व- शास्त्रार्थ-सार-भूत-श्री-गीतोपसंहार-वाक्ये

निजाखिल-प्रादुर्भावान्तर- भजनम् अतिक्रम्य स्व-भजनम् एव सर्व-गुह्यतमत्वेनोपदिष्टम् । यथाह - कर्तुं नेच्छसि यन् मोहात् करिष्यस्य् अवशोऽपि तद् [गीता १८.६०] इत्य् अनन्तरम् -

ईश्वरः सर्व-भूतानां हृद्-देशे ऽर्जुन तिष्ठति । भ्रामयन् सर्व-भूतानि यन्त्रारूढानि मायया ॥

तम् एव शरणं गच्छ सर्व-भावेन भारत । तत्-प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

इति ते ज्ञानम् आख्यातं गुह्याद् गुह्यतरं मया । विमृश्यैतद् अशेषेण यथेच्छसि तथा कुरु ॥

सर्व-गुह्यतमं भूयः शृणु मे परमं वचः । इष्टो ऽसि मे दृढम् इति ततो वक्ष्यामि ते हितम् ॥

मन्-मना भव मद्-भक्तो मद्-याजी मां नमस्कुरु । माम् एवैष्यसि सत्यं ते प्रतिजाने प्रियो ऽसि मे ॥

सर्व-धर्मान् परित्यज्य माम् एकं शरणं व्रज । अहं त्वा सर्व-पापेभ्यो मोक्षयिष्यामि मा शुचः ॥ [गीता १८.६१-६६]

एषाम् अर्थः - अशोच्यान् अन्वशोचस् त्वम् इत्य् आदि [गीता २.११] ग्रन्थो न युद्धाभिधायकः, यतः कर्तुम् इत्यादि ततः परमार्थाभिधायक एवायं तत्रापि गुह्यतरं सर्व-गुह्यतमं च शृणु इत्य् आह । ईश्वर इत्य् आदि । य एक सर्वान्तर्यामी ईश्वरः स एव सर्वाणि संसार-यन्त्रारुढानि भूतानि मायया भ्रामयन् तेषाम् एव हृद्-देशे तिष्ठति सर्व-भावेन पुरुष एवदं सर्वम् [श्वेतु ३.१५] इति भावनायाः सर्वेन्द्रिय-प्रवणतया वा परां शान्तिं तदीयां परमां भक्तिं शमो मन्-निष्ठता बुद्धेर् [भ्प् ११.१९.३६] इत्य् उक्तेः । स्थानं तदीयं धाम गुह्याद् ब्रह्म-ज्ञानाद् अपि गुह्यतरं द्वयोः प्रकर्षे तरप् ।

अथेदम् अपि निजैकान्त-भक्त-वराय तस्मै न पर्याप्तम् इति अवध्याय स्वयम् एव महा-कृपा-भरेणोद्घाटित-परम-रहस्यः श्री-भगवान् अन्याम् अपि प्रद्युम्न-सङ्कर्षण-वासुदेव-परम-व्योमाधिप-लक्षण- भजनीय-तारतम्य-गम्यां भजन-क्रम-भूमिकाम् अतिक्रम्यैव सर्वतोऽप्य् उपादेयम् एव सहसोपदिशति सर्व-गुह्यतमं भूयः [१८.६४] इति । यद्यपि गुह्यतमत्वोक्तेर् एव गुह्य-गुह्यतराभ्याम् अपि प्रकृष्टम् इदम् इत्य् आयाति तथापि सर्व-शब्द-प्रयोगो गुह्यतमम् अपि परम-व्योमाधिपादि- भजनार्थ-शास्त्रान्तर-वाक्यम् अत्येति, तस्य यावद्-अर्थ-वृत्तिकत्वात् । बहुनां प्रकर्षे तमप् । अतएव परमम् । स्व-कृत-तादृश-हितोपदेश- श्रवणे हेतुम् आह इष्टोऽसि मे दृढम् इतीति । परमाप्तस्य ममैतादृशं वाक्यं त्वयावश्यं श्रोतव्यम् इति भाव इत्य् अर्थः ।

स्वस्य च तादृश-रहस्य-प्रकाशने हेतुम् आह तत इति । ततस् तादृशेष्टत्वाद् एव हेतोः । तद् एवम् औत्सुक्यम् उच्छलय्य किं तद् इत्य् अपेक्षायां सप्रणयाश्रु-कृताञ्जलिम् एतं प्रत्य् आह मन्-मना इति । मयि त्वन्-मित्रतया साक्षाद् अस्मिन् स्थिते श्री-कृष्णे मनो यस्य तथाविधो भव । एवं मद्- भक्तो मद्-एक-तात्पर्यको भवेत्य् आदि । सर्वत्र मच्-छब्दावृत्त्या मद्- भजनस्यैव नाना-प्रकारतया आवृत्तिः कर्तव्या । न त्व् ईश्वर-तत्त्व-मात्र- भजनस्येति बोध्यते । साधनानुरूपम् एव फलम् आह माम् एवैष्यसीति । अनेनैव-कारेणाप्य् आत्मनः सर्व-श्रेष्ठत्वं सूचितम् । अन्यस्य (पगे ३२) का वार्ता माम् एवेति । एतद् एव फलं श्री-परीक्षितापि व्यक्तीकरिष्यते कलिं प्रति ।

यस् त्वं कृष्णे गते दूरं सह गाण्डीव-धन्वना । शोच्योऽस्य् अशोच्यान् रहसि प्रहरन् वधम् अर्हसि ॥ [भ्प् १.१७.६] इति ।

सत्यं ते इत्य् अनेनात्रार्थे तुभ्यम् एव शपेऽहम् इति प्रणय-विशेषो दर्शितः । पुनर् अप्य् अतिकृपया सर्व-गुह्यतमम् इत्य् आदि वाक्यार्थानां पुष्ट्य्-अर्थम् आह प्रतिजाने इति ।

ननु नाना-प्रतिबन्ध-विक्षिप्तस्य मम कथं त्वन्-मनस्त्वादिकम् एव सिध्येत् तत्राह सर्वेति । सर्व-शब्देन नित्य-पर्यन्ता धर्माः विवक्षिताः । परि-शब्देन तेषां स्वरूपतोऽपि त्यागः समर्थितः । पापानि प्रतिबन्धास् तद्-आज्ञया परित्यागे पापानुत्पत्तेः । तद् एव व्यतिरेकेन द्रढयति मा शुच इति । तत्र --

अशोच्यान् अन्वशोचस् त्वं प्रज्ञा-वादांश् च भाषसे । गतासून् अगतासूंश् च नानुशोचन्ति पण्डिताः ॥ [गीता २.११]

इत्य् उपक्रम-वाक्ये तस्यापण्डितत्वं व्यज्य शोक-परित्यागेन मत्- कृतोपदेशम् एव गृहाणेति विवक्षितम् । ततश् च तारतम्य-ज्ञानार्थम् एव बहुधोपदिश्यापि महोपसंहार-वाक्य-स्थस्य त्व् अस्योपदेशस्य परमत्वं निर्दिश्य शोक-परित्यागेन तम् एतम् एवोपदेशं त्वं गृहाणेति द्वयोर् वाक्ययोर् एकार्थ-प्रवृत्तत्वम् अपि स्पष्टम् ।

सर्व-संवादिनी -- अथ ईश्वरः सर्व-भूतानाम् इत्य् आदि-श्री-गीता-पद्य- षट्के व्याख्यानान्तरम् एव व्याख्येयम् । तथा हि - अत्र कश्चिद् वदति ईश्वरः सर्व-भूतानाम् इत्य् आदौ सर्व एवेदम् ईश्वर इति भावेन यद्- भजनं, तत्र ज्ञानांश-स्पर्शः । इह तु मन्मना भवेत्यादि-शुद्धैव भक्तिर् उपदिष्टेत्य् अत एव सर्वगुह्यत्मत्वम् । किं वा पूर्वेण वाक्येन परोक्षतयैवेश्वरम् उद्दिश्यापरेण तम् एवापरोक्षतया

निर्दिष्टवान् इत्य् अत एव न च वक्तवयम् । पूर्वम् अपि --

मन्-मना भव मद्-भक्तो मद्-याजी मां नमस्कुरु । माम् एवैष्यसि युक्त्वैवम् आत्मानं मत्परायणः ॥ [९.३४]

इत्य् आदिभिः शुद्ध-भजनस्योक्तत्वात् । तथापि अधियज्ञोऽहम् एवात्र देहे देह-भृतां वरः [गीता ८.४] इत्य् आदौ च स्वस्यान्तर्यामित्वेन चोक्तत्वात् । सर्व-गुह्यतमत्व-गुह्यतरत्वयोर् अनुपपत्तिर् इति । यद् यद् एव पूर्वं सामान्यतयोक्तं तस्यैवान्ते विविच्य निर्दिष्टत्वात् । उच्यते - न तावद् भजन- तारतम्यम् । अत्र भजनीय-तारतम्यस्यापि सम्भवे गौण-मुख्य- न्यायेन भजनीय एवार्थ-सम्प्रतीतेः । मुख्यत्वं च तस्य फलम् अत उपपत्तेर् इति [व्स् ३.२.२९] न्यायेन । विशेषतस् तु तच्-छब्देन न स्वयम् एव तद्- रूप इति मच्-छब्देन स्वयम् एवैतद्-रूप इति च भेदस्य विद्यमानत्वात् उपदेश-द्वये निजेनौदासीन्येनावेशेन च लिङ्गेनापूर्णत्वोपलम्भनात् । फल-भेद-व्यपदेशेनैव-कारेण च तद्-अर्थस्यैव पुष्टत्वात् । साक्षाद् एव भजनीय-तारतम्यम् उपलभ्यते । वस्तुतस् तु सर्व-भावेनेत्य् अस्य सर्वेन्द्रिय-प्रवणतयेत्य् एवार्थः । गौण-मुख्य-न्यायेनैव ज्ञान- मिश्रस्य सर्वात्मता-भावना-लक्षण-भजन-रूपार्थस्य बाधितत्वात् ।

स्थानं प्राप्स्यसि शाश्वतम् इति लोक-विशेष-प्राप्तेर् एव निर्दिष्टत्वात् । तस्मान् न च भजनावृत्ति-तारतम्यावकाशः । न च भजनीयस्यैव परोक्षापरोक्षतया निर्देशयोस् तारतम्यम् । तदैव तया प्राचीनयार्वाचीनया चानया गति-क्रियया सङ्कोच-वृत्तिर् इयं कल्पनीया । यद्य् अन्तर्यामिणः सकाशाद् अन्या परावस्था न श्रूयते, शास्त्रे श्रूयते तु तद्-अवस्थातः परा, ततोऽपि परा च सर्वत्र । अत्रैव तावत् साधिभूताधिदैवं मां चाधियज्ञं च ये विदुः [गीता ७.३०] इत्य् आदौ भेद-व्यपदेशात् । तत्र सह-युक्तेऽप्रधाने [पाण् २.३.१७] इति स्मरणेनाधियज्ञस्यान्तर्-यामिणः सहार्थ-तृतीयान्ततया लब्ध-समास- पदस्य स्वस्माद् अप्रधानत्वोक्तेस् ततः परत्वं श्री-कृष्णस्य व्यक्तम् एव । अधियज्ञोऽहम् एवात्र [गीता ८.४] इत्य् आदौ च तद् एव व्यज्यते । एष वै भगवान् द्रोणः प्रजा-रूपेण वर्तते [भ्प् १.७.४५] इतिवत् । तस्माद् भजनीय- तारतम्य-विवक्षयैवोपदेश-तारतम्यं सिद्धम् । एष तु वातिवदति यः सत्येनातिवदति [छाउ ७.१६.१] इतिवत् यः सत्येन ब्रह्मणैव प्रतिपाद्य- भूतेन सर्वं वादिनम् अतिक्रम्य वदति एष एव सर्वम् अतिक्रम्य वदतीत्य् अर्थः । तद् एवम् अर्थे सति यथा तत्र वादस्यातिशायिता-लिङ्गेन नामादि- प्राण-पर्यन्तानि तत्-प्रकरण उत्तरोत्तर-भूमतयोपदिष्टान्य् अपि सर्वाणि वस्तून्य् अतिक्रम्य ब्रह्मण एव भूमत्वं साध्यते तद्वद् अत्राप्य् उपदेशाधिक्येन प्रतिपाद्याधिक्यम् इति । अतः श्री-कृष्णस्यैवाधिक्यम् इत्य् अन्तेऽप्य् उक्तम् इति दिक् । [एन्द् सर्व-संवादिनी]

अतः श्री-कृष्णस्यैवाधिक्यं सिद्धम् । अतएव असद्-व्यपदेशान् नेति चेन् न धर्मान्तरेण वाक्य-शेषाद् [व्स्. २.१.१७] इति न्यायाद् उपसंहारस्यैवोपक्रमार्थस्य च सर्व-शास्त्रार्थत्वात् तत्रोक्तं विश्व- रूपम्

अभि तद्-अधीनाम् एव । तच् च युक्तम् । तेनैव दर्शितत्वात् । तत्र च -

इत्य् अर्जुनं वासुदेवस् तथोक्त्वा स्वकं रूपं दर्शयाम् आस भूयः ॥ [गीता ११.५०]

इत्य् नराकार-चतुर्भुज-रूपस्यैव स्वकत्व-निर्देशात् । तद् विश्व-रूपं न तस्य साक्षात् स्वरूपम् इति स्पष्टम् । अतएव परम-भक्तस्यार्जुनस्यापि न तद्-अभीष्टम्, किन्तु तदीयं स्वयं रूपम् एवाभीष्टम् । अदृष्ट-पूर्वं हृषितो ऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे [गीता ११.४५] । इत्य् आद्य् उक्तेः । तद्-दर्शनार्थम् अर्जुनं प्रति दिव्य-दृष्टि-दान-लिङ्गेन तस्यैव माहात्म्यम् इति तु बाल-कोलाहलः । नराकृति परं ब्रह्म इति, तद् अमितं ब्रह्माद्वयं शिष्यते इति [भ्प् १०.१४.१८], यन्-मित्रं परमानन्दम् [भ्प् १०.१४.३२] इति, स एव नित्यात्म-सुखानुभूत्य्-अभि-व्युदस्त-मायः [भ्प् १०.१२.३९] इति, स त्वं विभो कथम् इहाक्ष-पथः प्रतीत इति च, तथा ब्रह्मणो हि प्रतिष्ठाहम् [गीता १४.२७] इति, नाहं प्रकाशः सर्वस्य [गीता ७.२५] इति च श्रवणेन प्रकृष्ट-दृष्टेस् तत्राप्य् अकरणत्वाद् भगवच्-छक्ति-विशेष-संवलित-दृष्टेर् एव तत्र करणत्वात् । ततस् तस्या दृष्टेर् दिव्यत्वं दानं च नराकार-पर-ब्रह्म-दर्शन-हेतु-लक्षणायास् तत्-स्वाभाविक-दृष्टेर् अन्यासौ देव-वपुर् दर्शन-हेतुर् इत्य् अपेक्षयाइव । तच् च नराकृति-पर- ब्रह्म दिव्य-दृष्टिभिर् अपि दुर्दर्शम् इत्य् उक्तम् -

सुदुर्दर्शम् इदं रूपं दृष्टवान् असि यन् मम । देवा अप्य् अस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ [गीता ११.५२] इत्य् आदिना ।

किन्तु भक्त्यैव सुदर्शनम् इत्य् अप्य् उक्तम् ।

भक्त्या त्व् अनन्यया शक्य अहम् एवंविधो ऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ [गीता ११.५४] इत्य् आदिना ।

न च सुदुर्दर्शम् (पगे ३३) इत्य् आदिकं विश्व-रूप-परम् । दृष्ट्वेदं मानुषं रूपम् [गीता ११.५१] इत्य् आदेर् एवाव्यवहित-पूर्वोक्तत्वात् विश्व-रूप- प्रकरणस्य तद्-व्यवधानाच् च । तथा चैकादशे सर्वेषां देवादीनाम् आगमने व्यचक्षतावितृप्ताक्षाः कृष्णम् अद्भुत-दर्शनम् [भ्प् ११.६.५] इति । तत्रैवान्यत्र गोविन्द-भुज-गुप्तायाम् [भ्प् ११.२.१] इत्य् आदि । सप्तमे यूयं नृलोके [७.१०.४८] इत्यादि च । तृतीये च विस्मापनं स्वस्य च [३.२.१२] ।

अत उपसंहारानुरोधेन स्व-वाक्य-तात्पर्येण चास्यापि प्रकरणस्य श्री- कृष्ण-परत्वम् एव । तस्मात् श्री-कृष्ण-गीतासु च श्री-कृष्णस्यैव स्वयं भगवत्त्वं सिद्धम् । तद् उक्तम् --

एकं शास्त्रं देवकी-पुत्र-गीतम् एको देवो देवकी-पुत्र एव । कर्माप्य् एकं देवकी-पुत्र-सेवा मन्त्रोऽप्य् एको देवकी-पुत्र-नाम ॥ इति ।

तथा श्री-गोपाल-पूर्व-तापनी-श्रुताव् अपि मुनयो ह वै ब्रह्माणम् ऊचुः, कः परमो देवः [गतु १.२] इत्य् आद्य्-अनन्तरं तद् उ होवाच ब्राह्मणः । कृष्णो वै परमं दैवतम् [गतु १.३] इत्य् आदि । उपसंहारे च - तस्मात् कृष्ण एव परो देवस् तं ध्यायेत् तं रसेत् तं यजेद् इत्य् ॐ तत् सद् [गतु १.४९] इति ।

किं बहुना सर्वावतारावतारि-विलक्षणा महा-भगवत्ता-मुद्राः साक्षाद् एव तत्र वर्तन्त इति श्रूयते पाद्माध्याय-त्रयेण । यथा तदीया कियन्तः श्लोकाः ।

ब्रह्मोवाच - शृणु नारद वक्ष्यामि पादयोश् चिह्न-लक्षणम् । भगवत्-कृष्ण-रूपस्य ह्य् आनन्दैक-घनस्य च ॥

अवतारा ह्य् असङ्ख्येयाः कथिता मे तवानघ । परं सम्यक् प्रवक्ष्यामि कृष्णस् तु भगवान् स्वयम् ॥

देवानां कार्य-सिद्ध्य्-अर्थम् ऋषीणां च तथैव च । आविर्भूतस् तु भगवान् स्वानां प्रिय-चिकीर्षया ॥

यैर् एव ज्ञायते देवो भगवान् भक्त-वत्सलः । तान्य् अहं वेद नान्योऽस्ति सत्यम् एतन् मयोदितम् ॥

षोडशैव तु चिह्नानि मया दृष्टानि तत्-पदे । दक्षिणेनाष्ट-चिह्नानि इतरे सप्त एव च ॥

ध्वजाः पद्मं तथा वज्रम् अङ्कुशो यव एव च । स्वस्तिकं चोर्ध्व-रेखा च अष्ट-कोणस् तथैव च ॥

सप्तान्यानि प्रवक्ष्यामि साम्प्रतं वैष्णवोत्तम । इन्द्र-चापं त्रिकोणं च कलसं चार्ध-चन्द्रकम् ॥

अम्बरं मत्स्य-चिह्नं च गोष्पदं सप्तमं स्मृतम् । अङ्कान्य् एतानि भो विद्वन् दृश्यन्ते तु यदा कदा ॥

कृष्णाख्यं तु परं ब्रह्म भुवि जातं न संशयः । द्वयं वाथ त्रयं वाथ चत्वारः पञ्च एव वा ॥

दृश्यन्ते वैष्णव-श्रेष्ठ अवतारे कथञ्चन ॥ इत्य् आदि । षोडशं तु तथा चिह्नं शृणु देवर्षि-सप्तम् ।

जम्बू-फल-समाकारं दृश्यते यत्र कुत्रचित् ॥ इत्य् अन्तम् ।

सर्व-संवादिनी: अथ शृणु नारद प्रवक्ष्यामीत्य्-आदि-चरण-चिह्न- प्रतिपादक-पाद्म-वचनान्तं आदि-शब्दाद् एतान्य् अपि पद्यानि ज्ञेयानि ।

मध्ये ध्वजा तु विज्ञेया पद्मं त्र्याङ्गुलम् आनतः । वज्रं वै दक्षिणे पार्श्वे अङ्कुशो वै तद्-अग्रतः ॥

यवोऽप्य् अङ्गुष्ठ-मूले स्यात् स्वस्तिकं यत्र कुत्रचित् । आदिं चरणम् आरभ्य यावद् वै मध्यमा स्थिता ॥

तावद् वै चोर्ध्व-रेखा च कथिता पाद्म-संज्ञके । अष्ट-कोणं तु भो वत्स मानं चाष्टाङ्गुलैश् च तत् ॥

निर्दिष्टं दक्षिणे पादे इत्य् आहुर् मुनयः किल । एवं पादस्य चिह्नानि तान्य् एव वैष्णवोत्तम ॥

दक्षिणेतर-स्थानानि संवदामीह साम्प्रतम् । चतुरङ्गुल-मानेन त्व् अङ्गुलीनां समीपतः ॥

इन्द्र-चापं ततो विद्याद् अन्यत्र न भवेत् क्वचित् । त्रिकोणं मध्य-निर्दिष्टं कलसो यत्र कुत्रचित् ॥

अष्टाङ्गुल-प्रमाणेन तद् भवेद् अर्ध-चन्द्रकम् । अर्ध-चन्द्र-समाकारं निर्दिष्टं तस्य सुव्रत ॥

बिन्दुर् वै मत्स्य-चिह्नं च आद्यन्ते वै निरूपितम् । गोष्पदं तेषु विज्ञेयम् आद्याङ्गुल-प्रमाणतः ॥ इत्य् आदि ।

तद्-अग्रे च - षोडशं तु तथा चिह्नं शृणु देवर्षि-सत्तम । जम्बू-फल-समाकारं दृश्यते यत्र कुत्रचित् । तच् चिह्नं षोडशं प्रोक्तम् इत्य् आहुर् मुनयोऽनघाः ॥ इति ।

अत्र वैष्णवोत्तमेत्य्-आदिकं श्री-नारद-सम्बोधनम् । यदा कदेति यदा कदाचिद् एवेत्य् अर्थः । मध्यमा-पार्ष्णि-पर्यन्तयोः समदेशो मध्यस् तत्र ध्वजा ध्वजः । त्र्य्-अङ्गुल-मानतः । पादाग्रे त्र्य्-अङ्गुल-प्रमाण- देशं परित्यज्येत्य् अर्थः । पद्यस्याधो ध्वजं धत्ते सर्वानर्थ-जय- ध्वजम् इति स्कान्द-संवादात् ।

अत्र कुत्रचित् परित इत्य् अर्थः आदिम् अङ्गुष्ठ तर्जनी-सन्धिम् आरभ्य मध्यमा यावत् तावद् ऊर्ध्व-रेखा व्यवस्थिता पाद्म-संज्ञके पुराणे कथितेत्य् अर्थः । अष्टाङ्गुलैर् मानं तद् इति

मध्यमाङ्गुल्य्-अग्राद् अष्टाङ्गुल-मानं परित्यज्येत्य् अर्थः । तावद् विस्तारत्वेन व्याख्यायां स्थानासमावेशः । अतएव पूर्वम् अपि तथा व्याख्यातम् । एवम् उत्तरत्रापि ज्ञेयम् । इन्द्र-चापं त्रिकोणार्ध-चन्द्रकाणि क्रमाद् अधोऽअधोभाग- स्थानानि । अन्यत्रेति । श्री-कृष्णाद् अन्यत्रेत्य् अर्थः । बिन्दुर् अम्बरं । आदौ चरणस्यादिदेश तद्-अङ्गुल-समीपे बिन्दुः । अन्ते पार्ष्णि-देशे मत्स्य-चिह्नं षोडश-चिह्नम् उभयोर् अपि ज्ञेयम् । दक्षिणाद्य्-अनियमेनोक्तत्वात् । अत्र दक्षिणाङ्गुष्ठाधश् चक्रं वामाङ्गुष्ठाधस् तन् मुखं दरं च स्कान्दोक्तानुसारेण । ते हि श्री-कृष्णेऽप्य् अन्यत्र श्रूयते । यथा आदि-वाराहे मथुरा-मण्डल-माहात्म्ये -

यत्र कृष्णेन संकीर्णं क्रीडितं च यथा-सुखम् । चक्राङ्कित-पदा तेन स्थाने ब्रह्म-मये शुभे ॥ इति ।

श्री-गोपाल-तापन्यां -- शङ्ख-ध्वजातपत्रैस् तु चिह्नितं च पद-द्वयम् [गतु २.६२] इति । आतपत्रम् इदं चक्राधस्ताज् ज्ञेयम् । दक्षिणस्य प्राधान्यात् तत्रैव स्थान-समावेशाच् च । अङ्गुलि-परिमाण-मात्र-दैर्घ्याच् चतुर्दशांशेन तद्-विस्तारात् । षष्ठांशेन ज्ञेयम् । अन्यत्र दैर्घ्ये चतुर्दशाङ्गुलि-परिमाणत्वेन विस्तारे षड्-अङ्गुलि-परिमाणत्वेन प्रसिद्धेर् इति । [एन्द् सर्व-संवादिनी]

तस्माद् अस्त्य् एव स्वयं भगवत्त्वं श्री-कृष्णस्यैव ।

[वृ. हेरे रेअद्स् -- तथा च ब्रह्म-वैवर्ते भगवद्-अवतार-प्रसङ्गे सूत- वाक्यम्--

अवतारा ह्य् असङ्ख्येया आसन् सत्त्व-स्वभाविनः । विंशतिस् तेषु मुख्यान् यान् श्रुत्वा मुच्येन् महांहसः ॥

इत्य् आदिना प्रायशः श्री-भागवतवत् श्री-कृष्ण-संहितांस् तान् गणयित्वा पुनर् आह -

नर-सिंहादयोऽन्येऽपि सर्व-पाप-विनाशनाः । यद्-विभूति-विशेषेणालङ्कृतं भुवि जायते । तत् सर्वम् अवगन्तव्यं कृष्णांशांश-समुद्भवम् ॥ [एन्द् वृ. सेच्तिओन्]

तद् इत्थं सर्वम् अभिप्रेत्य महोपक्रमं श्लोकम् एव श्री-विष्णु-पुराणीय- भगवच्-छब्द-निरुक्तिवत् साक्षात् श्री-कृष्णाभिधेयत्वेनापि योजयति जन्माद्यस्य [भ्प् १.१.१] इति ।

नराकृति (पगे ३४) परं ब्रह्म इति [वृ. रेअद्स् हेरे: पुराण-वर्गात्, तस्मात् कृष्ण एव परो देवः [गतु १.४९] इति गोपाल-तापनी-श्रुतेश् च । [एन्द् वृ. अद्वितिओन्] परं श्री-कृष्णं धीमहि ।

अस्य स्वरूप-लक्षणम् आह सत्यम् इति । सत्य-व्रतं सत्य-परं त्रि-सत्यम् [भ्प् १०.२.२६] इत्य् आदौ तथा-श्रुतत्वात् ।

[वृ. रेअद्स् हेरे: □ सत्ये प्रतिष्ठितः कृष्णः सत्यम् अत्र प्रतिष्ठितम् । सत्यात् सत्यं च गोविन्दस् तस्मात् सत्यो हि नामतः ॥ [म्भ् ५.६८.१२]

इत्य् उद्यम-पर्वणि सञ्जय-कृत-श्री-कृष्ण-नाम-निरुक्तौ च तथा श्रुतत्वात् । [एन्द् वृ. अह्वितिओन्]

एतेन तद्-आकारस्याव्यभिचारित्वं दर्शितम् । तटस्थ-लक्षणम् आह धाम्ना स्वेन इत्य् आह । स्वेन स्व-स्वरूपेण धाम्ना श्री-मथुराख्येन सदा निरस्तं कुहकं माया-कार्य-लक्षणं येन तम् ।

मथ्यते तु जगत् सर्वं ब्रह्म-ज्ञानेन येन वा । तत्-सार-भूतं यद् यस्यां मथुरा सा निगद्यते ॥ [ग्तु २.६६] इति गोपालोत्तर-तापनी-प्रसिद्धेः ।

लीलाम् आह आद्यस्य नित्यम् एव श्रीमद्-आनकदुन्दुभि-व्रजेश्वर- नन्दनतया श्री-मथुरा-द्वारका-गोकुलेषु विराजमानस्यैव तस्य कस्मैचिद् अर्थाय लोके प्रादुर्भावापेक्षया । यतः श्रीमद्-आनकदुन्दुभि- गृहाज् जन्म तस्माद् य इतरतश् च इतरत्र श्री-व्रजेश्वर-गृहेऽपि अन्वयात् पुत्र-भावतस् तद्-अनुगतत्वेनागच्छत् । उत्तरेणैव य इति पदेनान्वयः । यत इत्य् अनेन तस्माद् इति स्वयम् एव लभ्यते ।

कथम् अन्वयात् ? तत्राह - अर्थेषु कंस-वञ्चनादिषु तादृश-भाववद्भिः श्री-गोकुल-वासिभिर् एव सर्वानन्द-कदम्ब-कादम्बिनी-रूपा सा सा कापि लीला सिध्यतीति तल्-लक्षणेषु वा अर्थेषु अभिज्ञः । ततश् च स्वराट् स्वैर् गोकुल-वासिभिर् एव राजते इति । तत्र तेषां प्रेम-वशताम् आपन्नस्याप्य् अव्याह । तद्-ऐश्वर्यम् आह तेन इति । य आदि-कवये ब्रह्मणे ब्रह्माणं विस्मापयितुं हृदा सङ्कल्प-मात्रेणैव ब्रह्म-सत्य-ज्ञानानन्तानन्द- मात्रैक-रस-मूर्ति-मयं वैभवं तेने विस्तारितवान् । यद् यतस् तथाविध-लौकिकालौकिकता-समुचित-लीला-हेतोः सूरयस् तद्-भक्ता मुह्यन्ति प्रेमातिशयोदयेन वैवश्यम् आप्नुवन्ति । यद् इत्य् उत्तरेणाप्य् अन्वयात् । यद् यत एव तदृश-लीलातस् तेजो-वारि-मृदाम् अपि यथा यथावद् विनिमयो भवति । तत्र तेजसश् चान्द्रादेर् विनिमयो निस्तेजो-वस्तुभिः सह धर्म-परिवर्तः । तत् श्री-मुखादि-रुचा चन्द्रादेर् निस्तेजस्त्वाविधानात् निकट-स्थ-निस्तेजो- वस्तुनः स्वभासा तेजस्वितापादनाच् च । तथा वारि द्रवश् च कठिनं भवति । वेणु-वाद्येन मृत्-पाषाणादिः द्रवतीति । यतः

श्री-कृष्णे त्रि-सर्गः श्री-गोकुल-मथुरा-द्वारका-वैभव-प्रकाशः अमृषा सत्य एवेति ।

॥ १.१ ॥ वेद-व्यासः ॥ ८२ ॥

[82]

yasmād evaṃ sarvato'pi tasyotkarṣas tasmād evānyatas tadīya-nāmādīnām api mahimādhikyam iti gati-sāmānyāntaraṃ ca labhyate | tatra nāmno yathā brahmāṇḍa-purāṇe śrī-kṛṣṇāṣṭottara-śata-nāmāmṛta-stotre -

sahasra-nāmnāṃ puṇyānāṃ trir-āvṛttyā tu yat phalam | ekāvṛttyā tu kṛṣṇasya nāmaikaṃ tat prayacchati || iti |

vyaktīkriyate cādhika-phalatvaṃ kṛṣṇa-nāmnaḥ pādme pātāla-khaṇḍe śrī-mathurā-māhātmye śrī-mahādevasyaiva vākye - tārakāj jāyate muktiḥ prema-bhaktis tu pārakād iti | pūrvam atra mocakatva-premadatvābhyāṃ tāraka-pāraka-saṃjñe rāma-kṛṣṇa-nāmnor hi vihite | tatra ca rāma-nāmni mocakatva-śaktir evādhikā śrī-kṛṣṇa-nāmni tu mokṣa-sukha-tiraskāri- premānanda-dātṛtva-śaktiḥ samadhiketi bhāvaḥ | ittham evoktaṃ viṣṇu- dharmottare -

yac chaktir nāma yat tasya tasminn eva ca vastuni | sādhakaṃ puruṣa-vyāghra saumya-krūreṣu vastuṣu || iti |

kiṃ ca śrī-kṛṣṇa-nāmno māhātmyaṃ nigadenaiva śrūyate prabhāsa-purāṇe śrī-nārada-kuśadhvaja-saṃvāde śrī-bhagavad-uktau - nāmnāṃ mukhyatamaṃ nāma kṛṣṇākhyaṃ me parantapa iti | tad evaṃ gati-sāmānyena nāma-mahima- dvārā tan-mahimātiśayaḥ sādhitaḥ | tathā tadīya-guṇa-rūpa-līlā-mathurādi- sthānānām api tat-tac-chāstra-pratipādyamānaiḥ sarvādhika-mahimabhir apy asāv anusandheyaḥ | vistara-bhiyā tu nodāhriyate | (page 31) [Sarva-saṃvādinī: etad anantaraṃ gati-sāmānya-prakaraṇ śrī-kṛṣṇa-nāma- māhātmye sahasra-nāmnām ity ādi-brahmāṇḍa-vākyānantaram eva vyākhyeyam | yathā

sarvārtha-śakti-yuktasya deva-devasya cakriṇaḥ | yac cābhirucitaṃ nāma tat sarvārtheṣu yojayet ||

iti viṣṇu-dharma-dṛṣṭyā sarveṣām eva bhagavan-nāmnāṃ niraṅkuśa- mahimatve sati samāhṛtānām uccāraṇam api nānārthakaṃ saṃskāra-pracaya- hetutvād ekasyaivoccārāra-pracayavad iti nāma-kaumudī-kārair aṅgīkṛtam | tathā samāhṛta-sahasra-nāma-trir-āvṛtti-śakteḥ kṛṣṇa-nāmoccāraṇa-vaśyaṃ mantavyam | atra devadevasya yad abhirucitaṃ priyaṃ nāma tat sarvārtheṣu yojayed ity api kecid vyācakṣate | yathā hareḥ priyeṇa govinda-nāmnā nihatāni sadyaḥ iti |

nanu bṛhat-sahasra-nāma-stotraṃ nityam eva paṭhantīṃ devīṃ prati sahasra-nāma-tat-tulyaṃ rāma-nāma varānane ity ādy-upapattyā rāma-nāmnaiva sahasra-nāma-phalaṃ bhavatīti bodhayan śrī-mahādevas tat-sahasra-nāmāntargata-kṛṣṇa-nāmnām api gauṇatvaṃ bodhayati | tarhi kathaṃ brahmāṇḍa-vacanam aviruddhaṃ bhavati | ucyate prastutasya bṛhat-sahasra-nāma-stotrasyaivaikayā vṛttyā yat phalaṃ tad bhavatīti rāma-nāmni prauḍhiḥ | kṛṣṇa-nāmni tu dvigāva-sambhavāt sahasra-nāmnām iti bahu- vacanāt tādṛśānāṃ bahūnāṃ sahasra-nāma-stotrāṇāṃ trir-āvṛttyā tu yat phalaṃ tad bhavatīti tato'pi mahatī prauḍhiḥ | ataeva tatra

samasta-japa-yajñānāṃ phaladaṃ pāpa-nāśanam | śṛṇu devi pravakṣyāmi nāmnām aṣṭottaraṃ śatam ||

ity uktvā anyeṣām api japānāṃ vedādy-uktānāṃ phalam antarbhāvitam | tataś ca prauṅhyādhikyād uttarasya pūrvasmād balavattve sati pūrvasya mahimāpi tad-aviruddha eva vyākhyeyaḥ | tadā hi yadyapy evam eva śrī- kṛṣṇavat tan-nāmno'pi sarvataḥ śakti-pūrṇatayā sarveṣām api nāmnām avayavitvam eva tathāpi avayava-sādhāraṇyena phalaṃ bhavet | yathā sākṣān- mukter api dātuḥ śrī-viṣṇor ādhānasya yajñāṅgatvena kriyamāṇasya svarga- mātra-pradatvam | yathā vā veda-japatas tad-antargata-bhagavan-mantreṇāpi na brahma-lokādhika-phala-prāptiḥ | yathātraiva tāvat kevalaṃ rāma-nāmaiva sakṛd vadato'pi bṛhat-sahasra-nāma-phalam antarbhūta-rāma-nāmaikona- sahasra-nāmakaṃ sampūrṇam | bṛhat-sahasra-nāmāpi paṭhato bṛhat-sahasra- nāma-phalaṃ na tv adhikam ekona-sahasra-nāma-phalam iti | ataeva sādhāraṇānāṃ keśavādi-nāmnāpi tadīyatā-vailakṣaṇyenāgṛhyamāṇānām avatārāntara-nāma-sādhāraṇa-phalam eva jñeyam | nāma-kaumudyāṃ tu sarvānartha-kṣaya eva jñānājñāna-viśeṣo niṣiddhaḥ na tu premādi-phala- tāratamye | tad evaṃ kṛṣṇa-nāmnaḥ sādhāraṇa-phala-dattve sati - sahasra- nāmabhis tulyaṃ rāma-nāma varānana ity api yuktam uktam | vastutas tv evaṃ sarvāvatārāvatāriṇām abhyaḥ śrī-kṛṣṇa-nāmno'bhyadhikaṃ phalaṃ svayaṃ bhagavattvāt tasya |

nanu yathā darśa-paurṇamāsyādy-aṅga-bhūtayā pūrṇāhūtyā sarvān kāmān avāpnoti ity ādāv arthavādatvaṃ tathaivātrobhayatrāpi bhaviṣyatīti cet, na | bṛhat-sahasra-nāma-stotraṃ paṭhitvaiva bhojana-kāriṇīṃ devīṃ prati rāma- nāmaiva sakṛt kīrtayitvā kṛta-kṛtyā satī mayā saha bhuṅkṣveti sākṣād- bhojane śrī-mahādevena pravartanāt | kṛṣṇ-nāmni tu tathārtha-vādatvaṃ dūrotsāritam eveti || [End Sarva-saṃvādinī]

ittham eva śrī-kṛṣṇasyaivāsamorddhva-mahimatvāt svayam eva tenāpi sakala-bhakta-vṛnda-vandita-bhagavat-praṇayaṃ śrīmad-arjunaṃ prati sarva-

śāstrārtha-sāra-bhūta-śrī-gītopasaṃhāra-vākye nijākhila-prādurbhāvāntara- bhajanam atikramya sva-bhajanam eva sarva-guhyatamatvenopadiṣṭam | yathāha - kartuṃ necchasi yan mohāt kariṣyasy avaśo'pi tad [Gītā 18.60] ity anantaram -

īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati | bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā ||

tam eva śaraṇaṃ gaccha sarva-bhāvena bhārata | tat-prasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ||

iti te jñānam ākhyātaṃ guhyād guhyataraṃ mayā | vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru ||

sarva-guhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ | iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam ||

man-manā bhava mad-bhakto mad-yājī māṃ namaskuru | mām evaiṣyasi satyaṃ te pratijāne priyo 'si me ||

sarva-dharmān parityajya mām ekaṃ śaraṇaṃ vraja | ahaṃ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ || [Gītā 18.61-66]

eṣām arthaḥ - aśocyān anvaśocas tvam ity ādi [Gītā 2.11] grantho na yuddhābhidhāyakaḥ, yataḥ kartum ityādi tataḥ paramārthābhidhāyaka evāyaṃ tatrāpi guhyataraṃ sarva-guhyatamaṃ ca śṛṇu ity āha | īśvara ity ādi | ya eka sarvāntaryāmī īśvaraḥ sa eva sarvāṇi saṃsāra-yantrāruḍhāni bhūtāni māyayā bhrāmayan teṣām eva hṛd-deśe tiṣṭhati sarva-bhāvena puruṣa evadaṃ sarvam [ŚvetU 3.15] iti bhāvanāyāḥ sarvendriya-pravaṇatayā vā parāṃ śāntiṃ tadīyāṃ paramāṃ bhaktiṃ śamo man-niṣṭhatā buddher [BhP 11.19.36] ity ukteḥ | sthānaṃ tadīyaṃ dhāma guhyād brahma-jñānād api guhyataraṃ dvayoḥ prakarṣe tarap |

athedam api nijaikānta-bhakta-varāya tasmai na paryāptam iti avadhyāya svayam eva mahā-kṛpā-bhareṇodghāṭita-parama-rahasyaḥ śrī-bhagavān anyām api pradyumna-saṅkarṣaṇa-vāsudeva-parama-vyomādhipa-lakṣaṇa-bhajanīya-tāratamya-gamyāṃ bhajana-krama-bhūmikām atikramyaiva sarvato'py upādeyam eva sahasopadiśati sarva-guhyatamaṃ bhūyaḥ [18.64] iti | yadyapi guhyatamatvokter eva guhya-guhyatarābhyām api prakṛṣṭam idam ity āyāti tathāpi sarva-śabda-prayogo guhyatamam api parama-vyomādhipādi-bhajanārtha-śāstrāntara-vākyam atyeti, tasya yāvad-artha-vṛttikatvāt | bahūnāṃ prakarṣe tamap | ataeva paramam | sva-kṛta-tādṛśa-hitopadeśa- śravaṇe hetum āha iṣṭo'si me dṛḍham itīti | paramāptasya mamaitādṛśaṃ vākyaṃ tvayāvaśyaṃ śrotavyam iti bhāva ity

arthaḥ |

svasya ca tādṛśa-rahasya-prakāśane hetum āha tata iti | tatas tādṛśeṣṭatvād eva hetoḥ | tad evam autsukyam ucchalayya kiṃ tad ity apekṣāyāṃ sapraṇayāśru-kṛtāñjalim etaṃ praty āha man-manā iti | mayi tvan-mitratayā sākṣād asmin sthite śrī-kṛṣṇe mano yasya tathāvidho bhava | evaṃ mad- bhakto mad-eka-tātparyako bhavety ādi | sarvatra mac-chabdāvṛttyā mad- bhajanasyaiva nānā-prakāratayā āvṛttiḥ kartavyā | na tv īśvara-tattva-mātra- bhajanasyeti bodhyate | sādhanānurūpam eva phalam āha mām evaiṣyasīti | anenaiva-kāreṇāpy ātmanaḥ sarva-śreṣṭhatvaṃ sūcitam | anyasya (page 32) kā vārtā mām eveti | etad eva phalaṃ śrī-parīkṣitāpi vyaktīkariṣyate kaliṃ prati |

yas tvaṃ kṛṣṇe gate dūraṃ saha gāṇḍīva-dhanvanā | śocyo'sy aśocyān rahasi praharan vadham arhasi || [BhP 1.17.6] iti |

satyaṃ te ity anenātrārthe tubhyam eva śape'ham iti praṇaya-viśeṣo darśitaḥ | punar apy atikṛpayā sarva-guhyatamam ity ādi vākyārthānāṃ puṣṭy-artham āha pratijāne iti |

nanu nānā-pratibandha-vikṣiptasya mama kathaṃ tvan-manastvādikam eva sidhyet tatrāha sarveti | sarva-śabdena nitya-paryantā dharmāḥ vivakṣitāḥ | pari-śabdena teṣāṃ svarūpato'pi tyāgaḥ samarthitaḥ | pāpāni pratibandhās tad-ājñayā parityāge pāpānutpatteḥ | tad eva vyatirekena draḍhayati mā śuca iti | tatra --

aśocyān anvaśocas tvaṃ prajñā-vādāṃś ca bhāṣase | gatāsūn agatāsūṃś ca nānuśocanti paṇḍitāḥ || [Gītā 2.11]

ity upakrama-vākye tasyāpaṇḍitatvaṃ vyajya śoka-parityāgena mat- kṛtopadeśam eva gṛhāṇeti vivakṣitam | tataś ca tāratamya-jñānārtham eva bahudhopadiśyāpi mahopasaṃhāra-vākya-sthasya tv asyopadeśasya paramatvaṃ nirdiśya śoka-parityāgena tam etam evopadeśaṃ tvaṃ gṛhāṇeti dvayor vākyayor ekārtha-pravṛttatvam api spaṣṭam |

Sarva-saṃvādinī -- atha īśvaraḥ sarva-bhūtānām ity ādi-śrī-gītā-padya- ṣaṭke vyākhyānāntaram eva vyākhyeyam | tathā hi - atra kaścid vadati īśvaraḥ sarva-bhūtānām ity ādau sarva evedam īśvara iti bhāvena yad- bhajanaṃ, tatra jñānāṃśa-sparśaḥ | iha tu manmanā bhavetyādi-śuddhaiva bhaktir upadiṣṭety ata eva sarvaguhyatmatvam | kiṃ vā pūrveṇa vākyena parokṣatayaiveśvaram uddiśyāpareṇa tam evāparokṣatayā nirdiṣṭavān ity ata eva na ca vaktavayam | pūrvam api --

man-manā bhava mad-bhakto mad-yājī māṃ namaskuru | mām evaiṣyasi yuktvaivam ātmānaṃ matparāyaṇaḥ || [9.34]

ity ādibhiḥ śuddha-bhajanasyoktatvāt | tathāpi adhiyajño'ham evātra dehe deha-bhṛtāṃ

varaḥ [Gītā 8.4] ity ādau ca svasyāntaryāmitvena coktatvāt | sarva-guhyatamatva-guhyataratvayor anupapattir iti | yad yad eva pūrvaṃ sāmānyatayoktaṃ tasyaivānte vivicya nirdiṣṭatvāt | ucyate - na tāvad bhajana-tāratamyam | atra bhajanīya-tāratamyasyāpi sambhave gauṇa-mukhya- nyāyena bhajanīya evārtha-sampratīteḥ | mukhyatvaṃ ca tasya phalam ata upapatter iti [Vs 3.2.29] nyāyena | viśeṣatas tu tac-chabdena na svayam eva tad- rūpa iti mac-chabdena svayam evaitad-rūpa iti ca bhedasya vidyamānatvāt upadeśa-dvaye nijenaudāsīnyenāveśena ca liṅgenāpūrṇatvopalambhanāt | phala-bheda-vyapadeśenaiva-kāreṇa ca tad-arthasyaiva puṣṭatvāt | sākṣād eva bhajanīya-tāratamyam upalabhyate | vastutas tu sarva-bhāvenety asya sarvendriya-pravaṇatayety evārthaḥ | gauṇa-mukhya-nyāyenaiva jñāna- miśrasya sarvātmatā-bhāvanā-lakṣaṇa-bhajana-rūpārthasya bādhitatvāt |

sthānaṃ prāpsyasi śāśvatam iti loka-viśeṣa-prāpter eva nirdiṣṭatvāt | tasmān na ca bhajanāvṛtti-tāratamyāvakāśaḥ | na ca bhajanīyasyaiva parokṣāparokṣatayā nirdeśayos tāratamyam | tadaiva tayā prācīnayārvācīnayā cānayā gati-kriyayā saṅkoca-vṛttir iyaṃ kalpanīyā | yady antaryāmiṇaḥ sakāśād anyā parāvasthā na śrūyate, śāstre śrūyate tu tad-avasthātaḥ parā, tato'pi parā ca sarvatra | atraiva tāvat sādhibhūtādhidaivaṃ māṃ cādhiyajñaṃ ca ye viduḥ [Gītā 7.30] ity ādau bheda-vyapadeśāt | tatra saha-yukte'pradhāne [Pāṇ 2.3.17] iti smaraṇenādhiyajñasyāntar-yāmiṇaḥ sahārtha-tṛtīyāntatayā labdha-samāsa- padasya svasmād apradhānatvoktes tataḥ paratvaṃ śrī-kṛṣṇasya vyaktam eva | adhiyajño'ham evātra [Gītā 8.4] ity ādau ca tad eva vyajyate | eṣa vai bhagavān droṇaḥ prajā-rūpeṇa vartate [BhP 1.7.45] itivat | tasmād bhajanīya-tāratamya-vivakṣayaivopadeśa-tāratamyaṃ siddham | eṣa tu vātivadati yaḥ satyenātivadati [ChāU 7.16.1] itivat yaḥ satyena brahmaṇaiva pratipādya- bhūtena sarvaṃ vādinam atikramya vadati eṣa eva sarvam atikramya vadatīty arthaḥ | tad evam arthe sati yathā tatra vādasyātiśāyitā-liṅgena nāmādi- prāṇa-paryantāni tat-prakaraṇa uttarottara-bhūmatayopadiṣṭāny api sarvāṇi vastūny atikramya brahmaṇa eva bhūmatvaṃ sādhyate tadvad atrāpy upadeśādhikyena pratipādyādhikyam iti | ataḥ śrī-kṛṣṇasyaivādhikyam ity ante'py uktam iti dik | [end Sarva-saṃvādinī]

ataḥ śrī-kṛṣṇasyaivādhikyaṃ siddham | ataeva asad-vyapadeśān neti cen na dharmāntareṇa vākya-śeṣād [Vs. 2.1.17] iti nyāyād upasaṃhārasyaivopakramārthasya ca sarva-śāstrārthatvāt tatroktaṃ viśva- rūpam abhi tad-adhīnām eva | tac ca yuktam | tenaiva darśitatvāt | tatra ca -

ity arjunaṃ vāsudevas tathoktvā svakaṃ rūpaṃ darśayām āsa bhūyaḥ || [Gītā 11.50]

ity narākāra-caturbhuja-rūpasyaiva svakatva-nirdeśāt | tad viśva-rūpaṃ na tasya sākṣāt svarūpam iti spaṣṭam | ataeva parama-bhaktasyārjunasyāpi na tad-abhīṣṭam, kintu tadīyaṃ svayaṃ rūpam evābhīṣṭam | adṛṣṭa-pūrvaṃ hṛṣito 'smi dṛṣṭvā bhayena ca pravyathitaṃ mano me [Gītā 11.45] | ity ādy ukteḥ | tad-darśanārtham arjunaṃ prati

divya-dṛṣṭi-dāna-liṅgena tasyaiva māhātmyam iti tu bāla-kolāhalaḥ | narākṛti paraṃ brahma iti, tad amitaṃ brahmādvayaṃ śiṣyate iti [BhP 10.14.18], yan-mitraṃ paramānandam [BhP 10.14.32] iti, sa eva nityātma-sukhānubhūty-abhi-vyudasta-māyaḥ [BhP 10.12.39] iti, sa tvaṃ vibho katham ihākṣa-pathaḥ pratīta iti ca, tathā brahmaṇo hi pratiṣṭhāham [Gītā 14.27] iti, nāhaṃ prakāśaḥ sarvasya [Gītā 7.25] iti ca śravaṇena prakṛṣṭa-dṛṣṭes tatrāpy akaraṇatvād bhagavac-chakti-viśeṣa- saṃvalita-dṛṣṭer eva tatra karaṇatvāt | tatas tasyā dṛṣṭer divyatvaṃ dānaṃ ca narākāra-para-brahma-darśana-hetu-lakṣaṇāyās tat-svābhāvika-dṛṣṭer anyāsau deva-vapur darśana-hetur ity apekṣayāiva | tac ca narākṛti-para- brahma divya-dṛṣṭibhir api durdarśam ity uktam -

sudurdarśam idaṃ rūpaṃ dṛṣṭavān asi yan mama | devā apy asya rūpasya nityaṃ darśanakāṅkṣiṇaḥ || [Gītā 11.52] ity ādinā |

kintu bhaktyaiva sudarśanam ity apy uktam |

bhaktyā tv ananyayā śakya aham evaṃvidho 'rjuna | jñātuṃ draṣṭuṃ ca tattvena praveṣṭuṃ ca paraṃtapa || [Gītā 11.54] ity ādinā |

na ca sudurdarśam (page 33) ity ādikaṃ viśva-rūpa-param | dṛṣṭvedaṃ mānuṣaṃ rūpam [Gītā 11.51] ity āder evāvyavahita-pūrvoktatvāt viśva-rūpa- prakaraṇasya tad-vyavadhānāc ca | tathā caikādaśe sarveṣāṃ devādīnām āgamane vyacakṣatāvitṛptākṣāḥ kṛṣṇam adbhuta-darśanam [BhP 11.6.5] iti | tatraivānyatra govinda-bhuja-guptāyām [BhP 11.2.1] ity ādi | saptame yūyaṃ nṛloke [7.10.48] ityādi ca | tṛtīye ca vismāpanaṃ svasya ca [3.2.12] |

ata upasaṃhārānurodhena sva-vākya-tātparyeṇa cāsyāpi prakaraṇasya śrī-kṛṣṇa-paratvam eva | tasmāt śrī-kṛṣṇa-gītāsu ca śrī-kṛṣṇasyaiva svayaṃ bhagavattvaṃ siddham | tad uktam --

ekaṃ śāstraṃ devakī-putra-gītam eko devo devakī-putra eva | karmāpy ekaṃ devakī-putra-sevā mantro'py eko devakī-putra-nāma || iti |

tathā śrī-gopāla-pūrva-tāpanī-śrutāv api munayo ha vai brahmāṇam ūcuḥ, kaḥ paramo devaḥ [GTU 1.2] ity ādy-anantaraṃ tad u hovāca brāhmaṇaḥ | kṛṣṇo vai paramaṃ daivatam [GTU 1.3] ity ādi | upasaṃhāre ca - tasmāt kṛṣṇa eva paro devas taṃ dhyāyet taṃ raset taṃ yajed ity oṃ tat sad [GTU 1.49] iti |

kiṃ bahunā sarvāvatārāvatāri-vilakṣaṇā mahā-bhagavattā-mudrāḥ sākṣād eva tatra vartanta iti śrūyate pādmādhyāya-trayeṇa | yathā tadīyā kiyantaḥ ślokāḥ |

brahmovāca - śṛṇu nārada vakṣyāmi pādayoś cihna-lakṣaṇam | bhagavat-kṛṣṇa-rūpasya hy ānandaika-ghanasya ca ||

avatārā hy asaṅkhyeyāḥ kathitā me tavānagha | paraṃ samyak pravakṣyāmi kṛṣṇas tu bhagavān svayam ||

devānāṃ kārya-siddhy-artham ṛṣīṇāṃ ca tathaiva ca | āvirbhūtas tu bhagavān svānāṃ priya-cikīrṣayā ||

yair eva jñāyate devo bhagavān bhakta-vatsalaḥ | tāny ahaṃ veda nānyo'sti satyam etan mayoditam ||

ṣoḍaśaiva tu cihnāni mayā dṛṣṭāni tat-pade | dakṣiṇenāṣṭa-cihnāni itare sapta eva ca ||

dhvajāḥ padmaṃ tathā vajram aṅkuśo yava eva ca | svastikaṃ cordhva-rekhā ca aṣṭa-koṇas tathaiva ca ||

saptānyāni pravakṣyāmi sāmprataṃ vaiṣṇavottama | indra-cāpaṃ trikoṇaṃ ca kalasaṃ cārdha-candrakam ||

ambaraṃ matsya-cihnaṃ ca goṣpadaṃ saptamaṃ smṛtam | aṅkāny etāni bho vidvan dṛśyante tu yadā kadā ||

kṛṣṇākhyaṃ tu paraṃ brahma bhuvi jātaṃ na saṃśayaḥ | dvayaṃ vātha trayaṃ vātha catvāraḥ pañca eva vā ||

dṛśyante vaiṣṇava-śreṣṭha avatāre kathañcana || ity ādi | ṣoḍaśaṃ tu tathā cihnaṃ śṛṇu devarṣi-saptam | jambū-phala-samākāraṃ dṛśyate yatra kutracit || ity antam |

Sarva-saṃvādinī: atha śṛṇu nārada pravakṣyāmīty-ādi-caraṇa-cihna-pratipādaka-pādma-vacanāntaṃ ādi-śabdād etāny api padyāni jñeyāni |

madhye dhvajā tu vijñeyā padmaṃ tryaṅgulam ānataḥ | vajraṃ vai dakṣiṇe pārśve aṅkuśo vai tad-agrataḥ ||

yavo'py aṅguṣṭha-mūle syāt svastikaṃ yatra kutracit | ādiṃ caraṇam ārabhya yāvad vai madhyamā sthitā ||

tāvad vai cordhva-rekhā ca kathitā pādma-saṃjñake | aṣṭa-koṇaṃ tu bho vatsa mānaṃ cāṣṭāṅgulaiś ca tat ||

nirdiṣṭaṃ dakṣiṇe pāde ity āhur munayaḥ kila | evaṃ pādasya cihnāni tāny eva vaiṣṇavottama ||

dakṣiṇetara-sthānāni saṃvadāmīha sāmpratam | caturaṅgula-mānena tv aṅgulīnāṃ samīpataḥ ||

indra-cāpaṃ tato vidyād anyatra na bhavet kvacit | trikoṇaṃ madhya-nirdiṣṭaṃ kalaso yatra kutracit ||

aṣṭāṅgula-pramāṇena tad bhaved ardha-candrakam | ardha-candra-samākāraṃ nirdiṣṭaṃ tasya suvrata ||

bindur vai matsya-cihnaṃ ca ādyante vai nirūpitam | goṣpadaṃ teṣu vijñeyam ādyāṅgula-pramāṇataḥ || ity ādi |

tad-agre ca - ṣoḍaśaṃ tu tathā cihnaṃ śṛṇu devarṣi-sattama | jambū-phala-samākāraṃ dṛśyate yatra kutracit | tac cihnaṃ ṣoḍaśaṃ proktam ity āhur munayo'naghāḥ || iti |

atra vaiṣṇavottamety-ādikaṃ śrī-nārada-sambodhanam | yadā kadeti yadā kadācid evety arthaḥ | madhyamā-pārṣṇi-paryantayoḥ samadeśo madhyas tatra dhvajā dhvajaḥ | try-aṅgula-mānataḥ | pādāgre try-aṅgula-pramāṇa- deśaṃ parityajyety arthaḥ | padyasyādho dhvajaṃ dhatte sarvānartha-jaya- dhvajam iti skānda-saṃvādāt |

atra kutracit parita ity arthaḥ ādim aṅguṣṭha tarjanī-sandhim ārabhya madhyamā yāvat tāvad ūrdhva-rekhā vyavasthitā pādma-saṃjñake purāṇe kathitety arthaḥ | aṣṭāṅgulair mānaṃ tad iti madhyamāṅguly-agrād aṣṭāṅgula-mānaṃ parityajyety arthaḥ | tāvad vistāratvena vyākhyāyāṃ sthānāsamāveśaḥ | ataeva pūrvam api tathā vyākhyātam | evam uttaratrāpi jñeyam | indra-cāpaṃ trikoṇārdha-candrakāṇi kramād adho'adhobhāga-sthānāni | anyatreti | śrī-kṛṣṇād anyatrety arthaḥ | bindur ambaraṃ | ādau caraṇasyādideśa tad-aṅgula-samīpe binduḥ | ante pārṣṇi-deśe matsya-cihnaṃ ṣoḍaśa-cihnam ubhayor api jñeyam | dakṣiṇādy-aniyamenoktatvāt | atra dakṣiṇāṅguṣṭhādhaś cakraṃ vāmāṅguṣṭhādhas tan mukhaṃ daraṃ ca skāndoktānusāreṇa | te hi śrī-kṛṣṇe'py anyatra śrūyate | yathā ādi-vārāhe mathurā-maṇḍala-māhātmye -

yatra kṛṣṇena saṃkīrṇaṃ krīḍitaṃ ca yathā-sukham | cakrāṅkita-padā tena sthāne brahma-maye śubhe || iti |

śrī-gopāla-tāpanyāṃ -- śaṅkha-dhvajātapatrais tu cihnitaṃ ca pada-dvayam [GTU 2.62] iti | ātapatram idaṃ cakrādhastāj jñeyam | dakṣiṇasya prādhānyāt tatraiva

sthāna-samāveśāc ca | aṅguli-parimāṇa-mātra-dairghyāc caturdaśāṃśena tad-vistārāt | ṣaṣṭhāṃśena jñeyam | anyatra dairghye caturdaśāṅguli-parimāṇatvena vistāre ṣaḍ-aṅguli-parimāṇatvena prasiddher iti | [end Sarva-saṃvādinī]

tasmād asty eva svayaṃ bhagavattvaṃ śrī-kṛṣṇasyaiva |

[Vṛ. here reads -- tathā ca brahma-vaivarte bhagavad-avatāra-prasaṅge sūta- vākyam--

avatārā hy asaṅkhyeyā āsan sattva-svabhāvinaḥ | viśatis teṣu mukhyān yān śrutvā mucyen mahāṃhasaḥ ||

ity ādinā prāyaśaḥ śrī-bhāgavatavat śrī-kṛṣṇa-saṃhitāṃs tān gaṇayitvā punar āha -

nara-siṃhādayo'nye'pi sarva-pāpa-vināśanāḥ | yad-vibhūti-viśeṣeṇālaṅkṛtaṃ bhuvi jāyate | tat sarvam avagantavyaṃ kṛṣṇāṃśāṃśa-samudbhavam || [end Vṛ. section]

tad itthaṃ sarvam abhipretya mahopakramaṃ ślokam eva śrī-viṣṇu-purāṇīya-bhagavac-chabda-niruktivat sākṣāt śrī-kṛṣṇābhidheyatvenāpi yojayati janmādyasya [BhP 1.1.1] iti |

narākṛti (page 34) paraṃ brahma iti [Vṛ. reads here: purāṇa-vargāt, tasmāt kṛṣṇa eva paro devaḥ [GTU 1.49] iti gopāla-tāpanī-śruteś ca | [end Vṛ. addition] paraṃ śrī-kṛṣṇaṃ dhīmahi |

asya svarūpa-lakṣaṇam āha satyam iti | satya-vrataṃ satya-paraṃ tri-satyam [BhP 10.2.26] ity ādau tathā-śrutatvāt |

[Vṛ. reads here: ô satye pratiṣṭhitaḥ kṛṣṇaḥ satyam atra pratiṣṭhitam | satyāt satyaṃ ca govindas tasmāt satyo hi nāmataḥ || [Mbh 5.68.12]

ity udyama-parvaṇi sañjaya-kṛta-śrī-kṛṣṇa-nāma-niruktau ca tathā śrutatvāt | [end Vṛ. addition]

etena tad-ākārasyāvyabhicāritvaṃ darśitam | taṭastha-lakṣaṇam āha dhāmnā svena ity āha | svena sva-svarūpeṇa dhāmnā śrī-mathurākhyena sadā nirastaṃ kuhakaṃ māyā-kārya-lakṣaṇaṃ yena tam |

mathyate tu jagat sarvaṃ brahma-jñānena yena vā | tat-sāra-bhūtaṃ yad yasyāṃ mathurā sā nigadyate || [GTU 2.66] iti gopālottara-tāpanī-prasiddheḥ |

līlām āha ādyasya nityam eva śrīmad-ānakadundubhi-vrajeśvara- nandanatayā

śrī-mathurā-dvārakā-gokuleṣu virājamānasyaiva tasya kasmaicid arthāya loke prādurbhāvāpekṣayā | yataḥ śrīmad-ānakadundubhi- gṛhāj janma tasmād ya itarataś ca itaratra śrī-vrajeśvara-grhe'pi anvayāt putra-bhāvatas tad-anugatatvenāgacchat | uttareṇaiva ya iti padenānvayaḥ | yata ity anena tasmād iti svayam eva labhyate |

katham anvayāt ? tatrāha - artheṣu kaṃsa-vañcanādiṣu tādṛśa-bhāvavadbhiḥ śrī-gokula-vāsibhir eva sarvānanda-kadamba-kādambinī-rūpā sā sā kāpi līlā sidhyatīti tal-lakṣaṇeṣu vā artheṣu abhijñaḥ | tataś ca svarāṭ svair gokula-vāsibhir eva rājate iti | tatra teṣāṃ prema-vaśatām āpannasyāpy avyāha | tad-aiśvaryam āha tena iti | ya ādi-kavaye brahmaṇe brahmāṇaṃ vismāpayituṃ hṛdā saṅkalpa-mātreṇaiva brahma-satya-jñānānantānanda- mātraika-rasa-mūrti-mayaṃ vaibhavaṃ tene vistāritavān | yad yatas tathāvidha- laukikālaukikatā-samucita-līlā-hetoḥ sūrayas tad-bhaktā muhyanti premātiśayodayena vaivaśyam āpnuvanti | yad ity uttareṇāpy anvayāt | yad yata eva tadṛśa-līlātas tejo-vāri-mṛdām api yathā yathāvad vinimayo bhavati | tatra tejasaś cāndrāder vinimayo nistejo-vastubhiḥ saha dharma-parivartaḥ | tat śrī-mukhādi-rucā candrāder nistejastvāvidhānāt nikaṭa-stha-nistejo- vastunaḥ svabhāsā tejasvitāpādanāc ca | tathā vāri dravaś ca kaṭhinaṃ bhavati | veṇu-vādyena mṛt-pāṣāṇādiḥ dravatīti | yataḥ śrī-kṛṣṇe tri-sargaḥ śrī-gokula-mathurā-dvārakā-vaibhava-prakāśaḥ amṛṣā satya eveti |

|| 1.1 || veda-vyāsaḥ || 82 ||

English witness · section(s) 86

Anuccheda 86

1 That Lord Balarama is the origin of the visnu-tattva expansion Sankarsana is described in the following verse (Srimad Bhagavatam 10.1.24): “The foremost manifestation of Krsna is Sankarsana, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Krsna, this original Sankarsana will appear as Baladeva, just to please the Supreme Lord Krsna in His transcendental pastimes.”* 2 In this verse Lord Balarama is described as ‘vasudeva-kala” (the first expansion of Lord Krsna, the son of Maharaja Vasudeva). Because Balarama is described as ‘kala’ (the first expansion), it must be concluded that He is the origin of Lord Sankarsana, and not an expansion from Lord Sankarsana. This is confirmed by the use of the word “svarat” (fully independent).” The word ‘ananta’ (unlimited) is used in this verse to described Lord Balarama because He is transcendental, beyond the limitations of time and space. In this portion of the Bhagavatam, where Lord Krsna’s appearance is described (the First Chapter of the Tenth Canto), Sukadeva Gosvami explains that Lord Balarama, while in Devaki’s womb, was transferred to the womb of Rohini. Someone may protest at this point and say that the perfect and complete Personality of Godhead cannot be pulled

from one place to another, and therefore we should not consider that Lord Balarama is actually the Personality of Godhead. This is not a very sound argument. If the Personality of Godhead wishes, He can empower His yogamaya potency to carry Him from one place to another. There should be no objection on this point. 3 The incarnation of yogamaya within the material world during Lord Krsna's pastimes is described in the following verse (Srimad Bhagavatam 10.1.25): "The potency of the Lord, known as visnu-maya, who is as good as the Supreme Personality of Godhead, will also appear with Lord Krsna. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord."* 4 In this verse the word 'amsena' means 'by His spiritual potency yogamaya', and the word 'sambhaviyati' means 'will assemble there'. Yogamaya is described as 'ekamsa' because she expands herself as mahamaya. We may also note in regard to Srimad Bhagavatam 10.1.24, (quoted in text 1 of this anuccheda) that Lord Balarama is described as the origin of Ananta Sesa, who has thousands of faces. For this reason it should be concluded that Lord Balarama is certainly visnu-tattva, the Personality of Godhead, who enjoys transcendental pastimes in many different forms. 5 That Lord Balarama is the Personality of Godhead, the origin of the Sesa incarnation is confirmed in the following statement by Yamuna-deva (Srimad Bhagavatam 10.65.28): "My dear Balarama, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious exalted position, but now I have come to my senses and I remember that You hold all the planetary systems on Your head merely by Your partial expansion as Sesa. You are the sustainer of the whole universe."* 6 In his commentary on this verse, Sridhara Svami says: "The word 'ekamsena' means 'by Ananta Sesa'. Someone may say the word 'ekamsena' means 'with a single hand, Lord Balarama sustains the universe'. This interpretation, based on accepting a secondary meaning of the word 'amsa', is not as clear as Sridhara Svami's, which depends on the primary meaning is 'amsa'. Sridhara Svami's explanation of this word should therefore be accepted, and not the alternate interpretation based on accepting a secondary meaning of the word 'amsa'. The word 'ekamsena' in this verse, interpreted according to Sridhara Svami's explanation, means that Lord Balarama is the origin of Ananta Sesa. Lord Balarama first expands as Laksmana, brother of Lord Ramacandra. It is from Laksmana that Ananta Sesa is expanded. This is confirmed in the following verses from the Ayodhya-mahatmya section of the Skanda Purana, where Maharaja Indra clearly describes Ananta Sesa as an expansion of Laksmana. 7 "As all the demigods watched, Laksmana who is always true to His promise, assumed the form of Ananta Sesa. With sweet words king Indra offered the following prayers to the Lord. 8 "Indra said: O Laksmana, O hero, O destroyer of the enemies, You have fulfilled Your mission of assisting the demigods, please return now to Your own transcendental abode. 9 O Lord, Your form of Ananta Sesa, who has

innumerable glittering hoods, has now arrived. Please now return to Your own eternal abode in the spiritual world. 10 “After speaking these words to Laksmana, and respectfully placing Him on Lord Sesa who, standing on Patalaloka, easily carries the great weight of all the worlds, King Indra and all the demigods climbed into their airplanes and left for the heavenly planets.’ 11 That ananta Sesa is expanded from Lord Balarama is also confirmed in the following statement of Narayana-varma: “May Lord Yajna protect me from the dangers of material existence. May Lord Balarama protect me from death. May Lord Ananta Sesa, the king of serpents, protect me from the hands of the angry and envious.” In this prayer Lord Balarama is described as the protector from death and Lord Ananta is described as the protector from the hands of the angry and envious. Because death is a much more formidable opponent than the angry and envious, this prayer shows the superior strength of Lord Balarama. Because Lord Balarama and Lord Ananta are described as identical, because Lord Balarama’s strength is superior, He must be the origin, and Lord Ananta must be expanded from Him. 12 That Lord Ananta Sesa is an expansion of Lord Balarama and ultimately of Lord Krsna is described in the following verses, the first spoken by Lord Krsna to Yogamaya, and the second by Devaki-devi to Lord Krsna: “Within the womb of Devaki is My partial plenary expansion known as Sankarsana or Sesa. Without difficulty, transfer Him into the womb of Rohini.”* Srimad Bhagavatam 10.2.8 “After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Sesa-naga.”* Srimad Bhagavatam 10.3.25 13 That Krsna and Balarama are equals is confirmed in the following verse spoken by Maharaja Vasudeva (Srimad Bhagavatam 10.85.18): “My dear Krsna and Balarama, I know that neither of You are my sons; You are the original chief and progenitor, the Personalities of Godhead, known as Pradhana and Purusa. But You have appeared on the surface of this globe in order to minimise the burden of the world by killing the ksatriya kings who are unnecessarily increasing their military strength.”* 14 Someone may say: Actually Balarama cannot be visnu-tattva, but He must be an empowered living entity (avesa-avatara). He is not the Personality of Godhead. This is confirmed in the following statement spoken by Balarama who, when He noticed that the cowherd boys and calves of Vraja were actually direct expansions of Krsna, described Krsna as His master (Srimad Bhagavatam 13.37): “Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Krsna, for who else can bewilder Me?” To this objection I reply: By quoting many verses from Srimad Bhagavatam I have clearly proven that Lord Balarama is the Personality of Godhead (visnu-tattva). If this quotation is properly understood it will not be seen to contradict that conclusion. 15 Lord Balarama appears in

this world and enjoys pastimes as an associate of Lord Krsna. This statement of Lord Balarama may be seen as a display of His great devotion for His friend Krsna. This devotion of Lord Balarama is a display of His spiritual opulence. It does not mean that Lord Balarama is not directly a visnu-tattva expansion of Lord Krsna.

Kṛṣṇa · Sanskrit §83 · English §87

[८३]

एवं सर्वोपसंहार-वाक्यम् अपि तत्रैव संगच्छते कस्मै येन विभासित इत्य् आदि [भ्प् १२.१३.१९] ।

यो ब्रह्माणं विदधाति पूर्वं यो विद्यास् तस्मै गापयति स्म कृष्णः । तं हि देवम् आत्म-बुद्धि-प्रकाशं मुमुक्षुर् वै शरणम् अमुं व्रजेत् ॥ [ग्तु १.२६]

इति गोपाल-पूर्व-तापनी-श्रुतेः । व्याकृतं च द्वितीय-सन्दर्भे तस्यैव चतुः- श्लोकी-वक्तृत्वम् अपि ॥

॥ १२.१३ ॥ श्री-सूतः ॥ ८३ ॥

[83]

evaṃ sarvopasaṃhāra-vākyam api tatraiva saṃgacchate kasmai yena vibhāsita ity ādi [BhP 12.13.19] |

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vidyās tasmai gāpayati sma kṛṣṇaḥ | taṃ hi devam ātma-buddhi-prakāśaṃ mumukṣur vai śaraṇam amuṃ vrajet || [GTU 1.26]

iti gopāla-pūrva-tāpanī-śruteḥ | vyākṛtaṃ ca dvitīya-sandarbhe tasyaiva catuḥ-ślokī-vaktṛtvam api ||

|| 12.13 || śrī-sūtaḥ || 83 ||

English witness · section(s) 87

Anuccheda 87

1 Now we shall describe Pradyumna, who in His previous life as Cupid was burned to ashes by the anger of Lord Siva. This Pradyumna is described in the following verse from the Gopala-tapani Upanisad (2.40): 2 “Lord Krsna, accompanied by His three potencies, and by Balarama, Pradyumna, Aniruddha and Rukmini, stays in delightful Mathura-puri.” 3

This Pradyumna, however, cannot be considered to be the same Pradyumna who is one of the four original expansions of Lord Krsna (Vasudeva, Sankarsana, Pradyumna, and Aniruddha). This Pradyumna is simply the demigod Cupid, who is an ordinary living enitity, and not the Personality of Godhead. This is described in Srimad Bhagavatam (10.55.1): 4 "It is said that Cupid, who is directly part and parcel of Lord Vasudeva, was formerly burned to ashes by the anger of Lord Siva. In order to get his body again, he took birth as the son of Krsna."* 5 The word 'tu' (but) is very significant in this verse. This word is used to specifically distinguish a certain person or thing from another or others. For example, if we say 'but he is a brahmana', a certain person is distinguished from others, as for example if we say 'there may be many who although born in a brahmana family remain ignorant and uneducated, but he is a brahmana', the word 'but' distinguishes the learned brahmana from others who are less qualified. In this verse the phrase 'kamas tu vasudevamsah' (but that Cupid who is directly part and parcel of Lord Vasudeva) indicates that there are two Cupids, and one of them is directly part and parcel of Lord Vasudeva. If it were otherwise, and the intention of the author had been to say 'but Cupid is directly part and parcel of Lord Vasudeva', the order of the words (in Sanskrit) would have been 'vasudevamsas tu kamah'. The other Cupid (who is not directly part and parcel of Lord Vasudeva) is described in the second part of this verse. He is the material Cupid, an ordinary demigod, one of the eleven Rudras, and servant of Maharaja Indra. Burned by Lord Siva's anger, this material Cupid lost his body and became disembodied. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is directly part and parcel of Lord Vasudeva. The material Cupid was then born again from the body of Lord Pradyumna. Interpreted in this way, this verse from Srimad Bhagavatam may be translated in the following words: "It is said that Cupid was formerly burned to ashes by the anger of Lord Siva. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is a direct expansion of Lord Vasudeva." Another explanation of this verse may be given by dividing the first two lines in the following way: By accepting the word 'adagdhah' to replace 'dagdhah', we may translate this verse in this way: "The original Cupid, who is directly part and parcel of Lord Vasudeva (and different from the material Cupid), was not burned to ashes by the anger of Lord Siva. This original Cupid entered the body of Lord Vasudeva to appear with Him as He manifested His transcendental pastimes within the material world." In this way we have described the original cupid, Lord Pradyumna, who, because He is directly the expansion of Lord Vasudeva, must be different from the material Cupid, who was burned to ashes by the anger of Lord Siva.

Kṛṣṇa · Sanskrit §84 · English §88

[८४] तद् एवम् अभ्यासादीन्य् अपि तस्मिन् विस्पष्टान्य् एव पूर्वोदाहृत-वाक्येषु । तद् एतत् श्रीमद्-गीता-गोपाल-तापन्यादि-शास्त्र-गण-सहायस्य निखिलेतर-शास्त्र- शत-प्रणत-चरणस्य श्री-भागवतस्याभिप्रायेण श्री-कृष्णस्य स्वयं भगवत्त्वं करतल इव दर्शितम् । श्री-भागवतस्य च स (पगे ३५) एव प्रतिपाद्य इति पुराणान्तरेणैव च स्वयं व्याख्यातम् । यथा ब्रह्माण्ड- पुराणे श्री-कृष्णाष्टोत्तर-शत-नामामृत-स्तोत्रे श्री-कृष्णस्य नाम-विशेष एव शुक-वाग्-अमृताब्धीन्दुर् इति ।

अथ तस्य महा-वासुदेवत्वे सिद्धे श्री-बलदेवादीनाम् अपि महा- संकर्षणादित्वं स्वत एव सिद्धम् । यद्-रूपः स्वयं भगवान् तद्-रूपा एव ते भवितुर् महन्तीति । अतः श्री-बलरामस्य यत् कश्चिद् आवेशावतारत्वं मन्यते तद् असत् । दृश्यते च श्री-कृष्ण-रामयोर् युगलतया वर्णनेन सम- प्रकाशत्वम् - ताव् अङ्घ्रि-युग्मम् अनुकृष्य सरीसृपन्तौ [भ्प् १०.८.२२], यद् विश्वेश्वरयोर् याच्ञां [भ्प् १०.२३.३७], ददर्श रामं कृष्णं च [भ्प् १०.३८.२७], तौ रेजतू रङ्ग-गतौ महा-भुजौ [भ्प् १०.४३.१९] इत्य् आदौ ।

लोकेऽपि सूर्य-चन्द्रमसाव् एव युगलतया वर्ण्येते । न तु सूर्य-शुक्रौ । अतएव हरिवंशेऽपि वासुदेव-माहात्म्ये राम-कृष्णयोर् दृष्टान्तः सूर्याचन्द्रमसाव् इति । तथा ध्वज-वज्राङ्कुशाम्भोजैश् चिह्नितैर् अङ्घ्रिभिर् व्रजम् । शोभयन्तौ महात्मानौ [भ्प् १०.३८.३०] इत्य् एवं भगवल्-लक्षणान्य् अपि तत्र श्रूयन्ते, न त्व् एवं पृथ्व्-आदिषु । तस्माद् एष तन्-महिमापि वर्ण्यते --

नैतच् चित्रं भगवति ह्य् अनन्ते जगद्-ईश्वरे । ओतं प्रोतम् इदं यस्मिंस् तन्तुष्व् अङ्ग यथा पटः ॥ [भ्प् १०.१५.३५]

स्पष्टम् ॥ १०.१५ ॥ श्री-शुकः ॥ ८४ ॥

[84] tad evam abhyāsādīny api tasmin vispaṣṭāny eva pūrvodāhṛta-vākyeṣu | tad etat śrīmad-gītā-gopāla-tāpanyādi-śāstra-gaṇa-sahāyasya nikhiletara-śāstra-śata-praṇata-caraṇasya śrī-bhāgavatasyābhiprāyeṇa śrī-kṛṣṇasya svayaṃ bhagavattvaṃ karatala iva darśitam | śrī-bhāgavatasya ca sa (page 35) eva pratipādya iti purāṇāntareṇaiva ca svayaṃ vyākhyātam | yathā brahmāṇḍa- purāṇe śrī-kṛṣṇāṣṭottara-śata-nāmāmṛta-stotre śrī-kṛṣṇasya nāma-viśeṣa eva śuka-vāg-amṛtābdhīndur iti |

atha tasya mahā-vāsudevatve siddhe śrī-baladevādīnām api mahā- saṃkarṣaṇāditvaṃ svata eva siddham | yad-rūpaḥ svayaṃ bhagavān tad-rūpā eva te bhavitur mahantīti | ataḥ śrī-balarāmasya yat kaścid āveśāvatāratvaṃ manyate tad asat | dṛśyate ca śrī-kṛṣṇa-rāmayor yugalatayā varṇanena sama- prakāśatvam - tāv aṅghri-yugmam

anukṛṣya sarīsṛpantau [BhP 10.8.22], yad viśveśvarayor yācñāṃ [BhP 10.23.37], dadarśa rāmaṃ kṛṣṇaṃ ca [BhP 10.38.27], tau rejatū raṅga-gatau mahā-bhujau [BhP 10.43.19] ity ādau |

loke'pi sūrya-candramasāv eva yugalatayā varṇyete | na tu sūrya-śukrau | ataeva harivaṃśe'pi vāsudeva-māhātmye rāma-kṛṣṇayor dṛṣṭāntaḥ sūryācandramasāv iti | tathā dhvaja-vajrāṅkuśāmbhojaiś cihnitair aṅghribhir vrajam | śobhayantau mahātmānau [BhP 10.38.30] ity evaṃ bhagaval-lakṣaṇāny api tatra śrūyante, na tv evaṃ pṛthv-ādiṣu | tasmād eṣa tan-mahimāpi varṇyate --

naitac citraṃ bhagavati hy anante jagad-īśvare | otaṃ protam idaṃ yasmiṃs tantuṣv aṅga yathā paṭaḥ || [BhP 10.15.35]

spaṣṭam || 10.15 || śrī-śukaḥ || 84 ||

English witness · section(s) 88

Anuccheda 88

1 This distinction between the material and spiritual Cupids is confirmed by the following verse (Srimad Bhagavatam 10.55.2) which describes the appearance of the material Cupid: “Cupid was born as the son of Lord Krsna in the womb of Rukmini and he became celebrated by the name Pradyumna. Because he was begotten by Lord Krsna directly, his qualities were most similar to those of Krsna.”* 2 This verse describes the visnu-tattva Lord Pradyumna, the direct expansion of Lord Krsna, who took birth in the womb of Rukmini. That this verse describes the visnu-tattva Pradyumna, and not the material demigod Cupid may be inferred by the phrase ‘sarvato navamah pituh’ (His qualities were most similar to those of His father Krsna). The material Cupid, who appeared in Lord Krsna’s pastimes, is an empowered incarnation of Lord Pradyumna. Cupid was granted the powers of Lord Pradyumna, just as Arjuna was granted the powers of Indra by his father, who was Indra himself (this story is related in the Mahabharata). Because this person was actually the material demigod Cupid, who was granted extraordinary powers by Lord Pradyumna, Narada informed Rati-devi (Cupid’s wife) that her husband had appeared in Lord Krsna’s pastimes. For this reason, when Rati- devi was reunited with Pradyumna, there was no fault on her part, for she simply regained the association of her husband. Someone may raise the question how it was possible for Rati-devi, a material demigoddess to associate with an empowered incarnation of Lord Pradyumna. The answer to this question is that by contact with the empowered incarnation of Pradyumna she became purified and qualified to associate with him, just as ordinary metals become turned to gold by contact with a touchstone. The actual visnu-tattva Lord Pradyumna, however, is not associated with Rati-devi who is the potency of the material Cupid. Lord

Pradyumna's potency is Lord Aniruddha. This is confirmed in the verse from Gopala-tapani Upanisad quoted in Anuccheda 87, text 2.

Kṛṣṇa · Sanskrit §85 · English §89

[८५]

किं च --

सप्तमो वैष्णवं धाम यम् अनन्तं प्रचक्षते । गर्भो बभूव देवक्यां हर्ष-शोक-विवर्धनः ॥ [भ्प् १०.२.५]

गर्भो बभूव न तु गर्भे बभूवेति सप्तम्य्-अन्तानुक्त्या साक्षाद् एवावतारत्वं सूचितम् ॥

॥ १०.२ ॥ स एव ॥८५॥

[85]

kiṃ ca --

saptamo vaiṣṇavaṃ dhāma yam anantaṃ pracakṣate | garbho babhūva devakyāṃ harṣa-śoka-vivardhanaḥ || [BhP 10.2.5]

garbho babhūva na tu garbhe babhūveti saptamy-antānuktyā sākṣād evāvatāratvaṃ sūcitam ||

|| 10.2 || sa eva ||85||

English witness · section(s) 89

Anuccheda 89

1 That Lord Aniruddha is one of the caturvyuha expansions of Godhead is described in the following verse (Srimad Bhagavatam 3.1.34): "May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rg Veda, the creator of the mind and the fourth plenary expansion of Visnu."* 2 The statement 'sabda-yonim' (Lord Aniruddha is the cause of the Rg Veda) in this verse is confirmed in the following statement of Brhad-aranyaka Upanisad (2.4.10): "O Maitreyi, the Rg Veda is manifested from the breathing of the Supreme Personality of Godhead." The word 'mano-mayam' means 'the creator of the

mind'. Each member of the catur-vyuha expansions is the predominating Deity of one of the subtle elements. Lord Vasudeva is the Deity of the heart, Lord Sankarsana is the Deity of the false-ego, Lord Pradyumna is the deity of the intelligence, and Lord Aniruddha is the deity of the mind. Lord Aniruddha is worshipped within the mind, just as Lord Vasudeva is worshipped within the heart. The word "sattvam" means "He who is situated in the transcendental stage of pure goodness." The word 'turiyam' (fourth) means that of the catur-vyuha expansions of the Lord, Lord Vasudeva is the first expansion, Lord Sankarsana the second, Lord Pradyumna the third, and Lord Aniruddha the fourth expansion. Someone may raise the following objection: If Aniruddha is actually the Personality of Godhead, then why was He defeated in fighting with Banasura? This objection may be answered by saying: By His own wish the Supreme Lord sometimes pretends to be a limited human being in His pastimes. There are many examples of His acting in this way in His appearance as Lord Ramacandra and in other incarnations also. 3 Lord Aniruddha is glorified in the following verses from the Brhat-sahasra-nama prayers of the Padma Purana: "Lord Aniruddha, the son of Pradyumna, is the Supreme Brahman. He enchants the entire universe. He is the fourth member of the four catur-vyuha expansions of Godhead. He appears in four colours (white, red, yellow and black) in the four yugas (Satya, Treta, Dvapara, and Kali) to establish the principles of religion. He is the all-pervading Supersoul who remains in the hearts of the four kinds (those born from the womb, from eggs, seeds, or perspiration) of conditioned souls. From Him millions of living entities are manifest, and He is the shelter within whom everything rests." 4 Aniruddha (who appeared as the son of Pradyumna) is therefore the original Maha-Aniruddha who remains in the spiritual sky. It is this Lord Aniruddha who stays on the waters of devastation at the time when the material universe is destroyed. The Lord's expansion as the catur-vyuha purusa-incarnations within the material world is described in Srimad Bhagavatam (1.3.1): "In the beginning of the creation, the Lord first expanded Himself as the universal form of the purusa -incarnation and manifested all the ingredients for the material creation."* Four catur-vyuha expansions (Vasudeva, Sankarsana, Pradyumna and Aniruddha) are manifested in the spiritual world, and from these another series of catur-vyuha expansions is manifested within the material world. 5 That the Maha-Aniruddha who remains in the spiritual world appears within the material worlds in Lord Krsna's family is confirmed in the following passage from Visnu-dharma Purana, Uttara-khanda, in the question of Vrajanabha and the answer of Markandeya Muni. Vrajanabha asked: "At the end of each kalpa a small child always appears. Although I repeatedly see this child I do not know His identity. Please tell me who this child is, I am very eager to know the answer to this question. 6 Markandeya Muni replied: "Although I myself am not free from the influence of the Lord's illusory potency (maya), I have repeatedly seen the Personality of Godhead appear as a small child at the time of partial

cosmic annihilation (kalpa-ksaya). That same form of the Personality of Godhead appears in Lord Krsna's family as your father, Aniruddha. That your father Aniruddha is the Personality of Godhead is known to me without any doubt." 7 In the Mahabharata, Bhisma-parva, in the instructions of Bhisma to Duryodhana, Lord Brahma's arrival at Gandhamadana mountain at the beginning of Lord Krsna's appearance in this material world is described. While Brahma was at Gandhamadana mountain he saw the Supreme Personality of Godhead appear in his heart in the form of a small child. Brahma spoke the following words to the Supreme Lord who had thus appeared before him: 8 "O Lord Vasudeva, You expanded Yourself as Lord Sankarsana and He then expanded Himself as Lord Pradyumna. Lord Pradyumna expanded Himself as Lord Aniruddha, whom the sages know to be the eternal Personality of Godhead, Lord Visnu, and Lord Aniruddha created me, Brahma, the maintainer of the universe. O Lord, because I am thus created by You, I am certainly Your part and parcel." 9 We may note that in this quotation, and also in the previously quoted verse from Srimad Bhagavatam (1.3.1) 'jagrhe paurusam rupam' (in the beginning of creation the Lord first expanded Himself as the universal form of the purusa incarnations) it has been clearly described that Lord Aniruddha is an expansion of Lord Krsna. Lord Krsna is not described in these verses as an incarnation of Lord Aniruddha.

Kṛṣṇa · Sanskrit §86 · English §90

[८६]

अत इदम् अप्य् एवम् एव व्याख्येयम् --

वासुदेव-कलानन्तः सहस्र-वदनः स्वराट् । अग्रतो भविता देवो हरेः प्रिय-चिकीर्षया ॥ [भ्प् १०.१.२४]

श्री-वसुदेव-नन्दनस्य वासुदेवस्य कला प्रथमोऽंशः श्री-संकर्षणः । तस्य श्री-संकर्षणत्वं स्वयम् एव न तु संकर्षणावतारत्वेनेत्य् आह -- स्वराट् स्वेनैव राजते इति । अतएवानन्तः काल-देश-परिच्छेद-रहितः । अतएव मायया तस्य गर्भ-समय आकर्षणं च युक्तम् । पूर्णस्य वास्तवाकर्षणासम्भवाद् इति केचित् । एतद्-विध-कार्ये च तद्- अकुण्ठेच्छात्मक-चिच्-छक्त्य्-आविष्टैव सा प्रभवेत् । उक्तं च तदानीं तद्-आविष्टत्वं तस्याः -- आदिष्टा प्रभुनांशेन कार्यार्थे सम्भविष्यति [१०.१.२५] इति । मिलिष्यतीति तत्र ह्य् अर्थः । अतएव एकानंशेति । तस्या नाम । एकोऽनंशो यत्रेति निरुक्तिर् इति केचित् । य एव शेषाख्यः सहस्र-वदनोऽपि भवति । यतो देवो नानाकारतया दीव्यतीति । तद्-उक्तं श्री-यमुना-देव्या --

राम राम महा-बाहो न जाने तव विक्रमम् । यस्यैकांशेन विधृता जगती जगतः पतेः ॥ [भ्प् १०.६५.२८] इति ।

एकांशेन शेषाख्येन इति टीका च । अन्यथा तद्-एकावयवैकदेश- रूपार्थत्वे येनैकांशेनेति यच्-छब्दस्य करृत्व-निर्देश एव युक्तः स्यात् । तद्-अंशावयवैक-देश-रूपार्थत्वे येनैकांशेनेति यच्-छब्दस्य कर्तृत्व- निर्देश एव युक्तः स्यात् । तद्-अंशावतार-लक्षणार्थान्तर-प्रतीति-निरसनाय महा-विद्वद्-वाक्यत्वात् । सम्बन्ध-निर्देशेन तु टीका-व्याख्यैव स्फुटतरा । एकांशे मुख्यस्यैव (पगे ३६) कर्तृत्वस्य निर्वाज-प्रतीतिर् न त्व् औपचारिकस्येति ।

एवं श्री-लक्ष्मणस्याप्य् अन्तिम-दशानुकरणस्याप्य् अन्तिम-दशानुकरण- लीलायां श्रूयते स्कान्दीयायोध्या-माहात्म्ये --

ततः शेषात्मतां यातं लक्ष्मणं सत्य-सङ्गरम् । उवाच मधुरं शक्रः सर्वस्य च सः पश्यतः ॥

इन्द्र उवाच -- लक्ष्मणोत्तिष्ठ शीघ्रं त्वम् आरोहस्व पदं स्वकम् । देव-कार्यं कृतं वीर त्वया रिपु-निसूदन ॥

वैष्णवं परमं स्थानं प्राप्नुहि स्वं सनातनम् । भवन्-मूर्तिः समायाता शेषोऽपि बिल-सत्-फणः ॥ इत्य् आदि ।

ततश् च -- इत्य् उक्त्वा सुर-राजेन्द्रो लक्ष्मणं सुर-सङ्गतः । शेषं प्रस्थाप्य पाताले भू-भार-धरण-क्षमम् ॥

लक्ष्मणं यानम् आरोप्य प्रतस्थे दिवम् आदरात् ॥ इति ।

अतो नारायण-वर्मण्य् अपि -- यज्ञश् च लोकाद् अवतात् कृतान्ताद् बलो गणात् क्रोध-वशाद् अहीन्द्रः ॥ इति बलदेवस्य शेषाद् अन्यत्वं शक्त्य्-अतिशयश् च दर्शितः । जनान्ताद् इति पाठेऽपि जनानां नाशाद् इति स एवार्थः । अतः शेषाख्यं धाम मामकम् इति [भ्प् १०.२.८] इत्य् अत्रापि शिष्यते शेष-संज्ञ इतिवत् अव्यभिचार्यांश एवोच्यते । सेषस्याख्या ख्यातिर् यस्माद् इति वा । श्रीमद्-आनकदुन्दुभिना च श्री-कृष्ण-साम्येनैव निर्दिष्टम् -- युवां न नः सुतौ साक्षात् प्रधान-पुरुषेश्वरौ [भ्प् १०.८५.१८] इति ।

अत्र साक्षाद् एवेति त्व् अधिकम् उपजीव्यम् । अथ यदि प्रायो मायां तु मे भर्तुर् नान्या मेऽपि विमोहिनी [भ्प् १०.१३.३७] तद्- वाक्यानुसारेणावेशावतारत्वं मन्तव्यं तदा पूर्व-ग्रन्थ-बलात् श्री- बलदेवे स्वांशत्वम् एवेति, किन्तु शेषाख्य-तद्-आविष्ट-पार्षद-विशेषस्य तद्- अन्तः-पातात् तद्-अंशेनैव तद्-व्यवहार इत्य् अपि मन्तव्यम् ॥

[वृ. रेअद्स् हेरेः तद् एवम् एक-रूपत्वेऽपि प्रायो मायां तु मे भर्तुर् नान्या मेऽपि विमोहिनी इत्य् आदौ यत् तस्मिंस् तस्य भक्तिः श्रूयते तत् तु लक्ष्म्या इव द्रष्टव्यम् । [एन्द् वृ. अद्दितिओन्]

॥ १०.२ ॥ श्री-ब्रह्मा देवान् ॥ ८६ ॥

[86]

ata idam apy evam eva vyākhyeyam --

vāsudeva-kalānantaḥ sahasra-vadanaḥ svarāṭ | agrato bhavitā devo hareḥ priya-cikīrṣayā || [BhP 10.1.24]

śrī-vasudeva-nandanasya vāsudevasya kalā prathamo'ṃśaḥ śrī-saṃkarṣaṇaḥ | tasya

śrī-saṃkarṣaṇatvaṃ svayam eva na tu saṃkarṣaṇāvatāratvenety āha -- svarāṭ svenaiva rājate iti | ataevānantaḥ kāla-deśa-pariccheda-rahitaḥ | ataeva māyayā tasya garbha-samaya ākarṣaṇaṃ ca yuktam | pūrṇasya vāstavākarṣaṇāsambhavād iti kecit | etad-vidha-kārye ca tad- akuṇṭhecchātmaka-cic-chakty-āviṣṭaiva sā prabhavet | uktaṃ ca tadānīṃ tad- āviṣṭatvaṃ tasyāḥ -- ādiṣṭā prabhunāṃśena kāryārthe sambhaviṣyati [10.1.25] iti | miliṣyatīti tatra hy arthaḥ | ataeva ekānaṃśeti | tasyā nāma | eko'naṃśo yatreti niruktir iti kecit | ya eva śeṣākhyaḥ sahasra-vadano'pi bhavati | yato devo nānākāratayā dīvyatīti | tad-uktaṃ śrī-yamunā-devyā --

rāma rāma mahā-bāho na jāne tava vikramam | yasyaikāṃśena vidhṛtā jagatī jagataḥ pateḥ || [BhP 10.65.28] iti |

ekāṃśena śeṣākhyena iti ṭīkā ca | anyathā tad-ekāvayavaikadeśa- rūpārthatve yenaikāṃśeneti yac-chabdasya kartṛtva-nirdeśa eva yuktaḥ syāt | tad-aṃśāvayavaika-deśa-rūpārthatve yenaikāṃśeneti yac-chabdasya kartṛtva- nirdeśa eva yuktaḥ syāt | tad-aṃśāvatāra-lakṣaṇārthāntara-pratīti-nirasanāya mahā-vidvad-vākyatvāt | sambandha-nirdeśena tu ṭīkā-vyākhyaiva sphuṭatarā | ekāṃśe mukhyasyaiva (page 36) kartṛtvasya nirvāja-pratītir na tv aupacārikasyeti |

evaṃ śrī-lakṣmaṇasyāpy antima-daśānukaraṇasyāpy antima-daśānukaraṇa- līlāyāṃ śrūyate skāndīyāyodhyā-māhātmye --

tataḥ śeṣātmatāṃ yātaṃ lakṣmaṇaṃ satya-saṅgaram | uvāca madhuraṃ śakraḥ sarvasya ca saḥ paśyataḥ ||

indra uvāca -- lakṣmaṇottiṣṭha śīghraṃ tvam ārohasva padaṃ svakam | deva-kāryaṃ kṛtaṃ vīra tvayā ripu-nisūdana ||

vaiṣṇavaṃ paramaṃ sthānaṃ prāpnuhi svaṃ sanātanam | bhavan-mūrtiḥ samāyātā śeṣo'pi bila-sat-phaṇaḥ || ity ādi |

tataś ca -- ity uktvā sura-rājendro lakṣmaṇaṃ sura-saṅgataḥ | śeṣaṃ prasthāpya pātāle bhū-bhāra-dharaṇa-kṣamam ||

lakṣmaṇaṃ yānam āropya pratasthe divam ādarāt || iti |

ato nārāyaṇa-varmaṇy api -- yajñaś ca lokād avatāt kṛtāntād balo gaṇāt krodha-vaśād ahīndraḥ || iti baladevasya śeṣād anyatvaṃ śakty-atiśayaś ca darśitaḥ | janāntād iti pāṭhe'pi janānāṃ nāśād iti sa evārthaḥ | ataḥ śeṣākhyaṃ dhāma māmakam iti [BhP 10.2.8] ity atrāpi śiṣyate śeṣa-saṃjña itivat avyabhicāryāṃśa evocyate | seṣasyākhyā khyātir yasmād iti vā | śrīmad-ānakadundubhinā ca śrī-kṛṣṇa-sāmyenaiva nirdiṣṭam -- yuvāṃ na

naḥ sutau sākṣāt pradhāna-puruṣeśvarau [BhP 10.85.18] iti |

atra sākṣād eveti tv adhikam upajīvyam | atha yadi prāyo māyāṃ tu me bhartur nānyā me'pi vimohinī [BhP 10.13.37] tad- vākyānusāreṇāveśāvatāratvaṃ mantavyaṃ tadā pūrva-grantha-balāt śrī- baladeve svāṃśatvam eveti, kintu śeṣākhya-tad-āviṣṭa-pārṣada-viśeṣasya tad- antaḥ-pātāt tad-aṃśenaiva tad-vyavahāra ity api mantavyam ||

[Vṛ. reads here: tad evam eka-rūpatve'pi prāyo māyāṃ tu me bhartur nānyā me'pi vimohinī ity ādau yat tasmiṃs tasya bhaktiḥ śrūyate tat tu lakṣmyā iva draṣṭavyam | [end Vṛ. addition]

|| 10.2 || śrī-brahmā devān || 86 ||

English witness · section(s) 90

Anuccheda 90

1 That Sri Krsna is the original Personality of Godhead, the origin from whom the catur-vyuha expansions of Godhead have emanated, is confirmed in the Gopala-tapani Upanisad's (2.68-69) definition of the sacred syllable om: 2 "The sacred syllable om consists of three letters: a, u, and m. Balarama, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u. 3 "Intelligent Aniruddha is the letter m. Lord Krsna, in whom the entire universe rests, is the ardha-matra letter (m), which complete the syllable om." 4 By quoting the verse "krsnas tu bhagavan svayam" (Sri Krsna is the Supreme Personality of Godhead) (Srimad Bhagavatam 1.3.28) and many other verses also, it has been clearly demonstrated that Sri Krsna is the Original Personality of Godhead, and when He appears in the material world, all other forms of Godhead appear within His form. Just as this fact has been clearly demonstrated, I shall now establish the fact that Sri Krsna eternally resides in the holy abode of Vrndavana, and the other places where He enjoyed pastimes. It is not that He temporarily appears, and then after His appearance in this world He is no longer manifest. He eternally remains in these spiritual abodes. 5 At this point someone may object, saying that the Hari-vamsa describes Lord Krsna as an incarnation of Lord Upendra (Vamana). This false conception is refuted by the following words spoken by Lord Krsna in the Srimad Bhagavatam, which describe Lord Krsna's return to His own eternal abode in the spiritual world (11.6.31) and which are spoken in connection with the story of the Kumara's cursing of Jaya and Vijaya. Lord Krsna said (to Brahma and the other demigods as He was about to leave the earth planet to return to the spiritual world): "O Brahma, now that the Yadu dynasty has been destroyed by the curse of the brahmanas, I shall visit your planet, known as Brahmaloka and from there I shall return to My own abode in the spiritual world." Sridhara Svami explains this verse in his commentary: "O

Brahma, I shall visit your abode and then return to the spiritual world of Vaikuntha. That Lord Krsna, after leaving the earth planet, returned to His own abode in the spiritual world is also confirmed in the following statement of Brahma (Srimad Bhagavatam 11.6.27): “O Lord, Your mission in this world is now completed. Please return, if You will, to Your own abode in the spiritual world. O Lord, please also protect us, the controllers of the planets, along with all our subjects, for we are all Your sincere servants. In some places in the scriptures it may say that Lord Vaikuntha, the son of Vikuntha-devi, appeared as Lord Krsna; in other places it may say that Ksirodakasayi Visnu appeared as Lord Krsna; in other places in the scriptures it may say that the purusa incarnations appeared as Lord Krsna; in other places in the scriptures it may say that Narayana Rsi appeared as Lord Krsna; in the Brhat-sahasra-nama Prayers in the description of the identity of Lord Balarama and Lord Laksmana, it may say that Lord Ramacandra appeared as Lord Krsna; in other places in the scriptures it may say that a hair of Lord Narayana appeared as Lord Krsna; and in other places in the scriptures there may also be other descriptions of how other forms of Godhead have incarnated as Lord Krsna. How are these contradictory statements to be resolved? Actually all these statements are true, for all forms of the Personality of Godhead are simultaneously present in the form of the Personality of Godhead, Sri Krsna, and when Sri Krsna descends to this material world, all other forms of Godhead also descend with Him. 6 When Sisupala and Dantavakra were killed by Lord Krsna, they attained sayujya-mukti, merging into the body of the Lord. However, when the Lord’s earthly pastimes were concluded, and the Lord had returned to His own abode in the spiritual world, Sisupala and Dantavakra also returned with Him, and resumed their original posts as personal associates of the Lord. This is described by Narada Muni in the following words (Srimad Bhagavatam 7.1.46): 7 “These two associates of Lord Visnu - Jaya and Vijaya - maintained a feeling of enmity for a very long time. Because of always thinking of Krsna in this way, they regained the shelter of the Lord, having returned home, back to Godhead.”* 8 That Lord Ksirodakasayi Visnu entered the body of Lord Krsna when He incarnated on this earth just as Jaya and Vijaya did when they were killed by the Lord is confirmed in the following celebrated passage from the Hari-vamsa (Visnu-parva, Chapter 4): “Observing that Lord Ksirodakasayi Visnu’s crown had been stolen by the demons, Garuda attacked the thieves, killed them, and recovered the Lord’s crown. As all this was happening, Lord Ksirodakasayi Visnu descended to the earth where Lord Krsna was performing His pastimes, and entered Lord Krsna’s body. In this way Lord Ksirodakasayi Visnu appeared during Lord Krsna’s incarnation. Garuda, trying to return the crown, was unable to find his master in the spiritual world. He finally found Ksirodakasayi Visnu manifested within the form of Lord Krsna (who was then enjoying pastimes on the peak of Gomanta Mountain). Garuda then returned his master’s crown.” 9 How the different forms of Godhead appear in the transcendental body of Lord Krsna may

be understood from the following statement of Vedanta-sutra (4.3.1): “At the time of death, the perfect yogis can travel to any planet using the sun’s rays, the subtle nadi passages extending throughout the universe, the passages of air, or celestial airplanes, as their means of transport.” Just as the yogis may travel in this way to attain liberation or residence in a higher planet, in the same way the various forms of the Personality of Godhead may easily enter the body of Lord Krsna, and appear with Him as He displays His pastimes on earth. 10 That all forms of Godhead are manifested from the body of Lord Krsna is confirmed by the following statement of Uddhava (Srimad Bhagavatam 11.11.28): “O Lord Krsna, You are the Original Personality of Godhead, the master of the spiritual world of Vaikuntha. You appear in this material world, assuming the forms of Your many incarnations just to fulfil the desires of Your devotees.” 11 In this verse the phrase ‘tvam avatirno si’ means ‘O Supreme Personality of Godhead, You have now descended to this material world.’ The Supreme Lord’s glories and opulences are described in the following words: ‘brahma tvam’ (You are the Supreme Spirit), ‘vyoma’ (You are the master of the spiritual world of Vaikuntha) and ‘prakrteh parah purusah’ (You are the Supreme Person, beyond the touch of material energy). Someone may ask: Why does the Supreme Personality of Godhead descend to this material world? The answer is given in the word ‘svecchopatta-prthag-vapuh’ (You appear in many forms in order to fulfil the desires of Your devotees). By describing Lord Krsna in this way, Uddhava affirms that Krsna is the Original Personality of Godhead, who assumes many forms to please His devotees.

Kṛṣṇa · Sanskrit §87 · English §91

[८७]

अथ श्री-प्रद्युम्नस्यापि शिव-नेत्र-दग्धः स्मरो जातोऽयम् इति यच् छ्रूयते तद् अप्य् एक-देश-प्रस्ताव-मात्रम् । तस्य श्री-गोपाल-तापनी-श्रुत्य्-आदौ -- यत्रासौ संस्थितः कृष्णस् त्रिभिः शक्त्या समाहितः । रामानिरुद्ध-प्रद्युम्नै रुक्मिण्या सहितो विभुः ॥ [गतु २.३६]

इत्य् आदिना नित्य-श्री-कृष्ण-चतुर्-व्यूहान्तः-पातिततया प्रसिद्धेस् तथा सम्भवाभावात् । तस्य स्मरस्यापि साधारण-देवता-विशेष-मात्रत्वेन प्रसिद्धत्वे चतुर्व्यूहान्तः-पातितायाम् अयोग्यतमत्वात् । तस्माद् वक्ष्यमाणाभिप्रायेणैवैतद् आह --

कामस् तु वासुदेवांशो दग्धः प्राग् रुद्र-मन्युना । देहोपपत्तये भूयस् तम् एव प्रत्यपद्यत ॥ [भ्प् १०.५५.१]

अवेदज्ञस्यापि ब्राह्मण्ये सत्य् एव ब्राह्मणस् तु वेदज्ञ इतिवत् तु शब्दोऽत्र मुख्यतां सूचयति । ततः कामस् तु वासुदेवांश इत्य् अस्य वासुदेवांशो यः कामः स एव मुख्य इत्य् अर्थः । तु-शब्दोऽयं भिन्नोपक्रमे वा । ततो वासुदेवांशस् तु काम इत्य् अन्वयेऽपि पूर्ववद् एवार्थः । तद् एवं सति यः प्राग् रुद्रस्य मन्युना दग्धो देवता-विशेषः कामः स देहोपपत्तये तत्- कोप-दग्धतया नित्यम् एवानङ्गतां प्राप्तस्य स्वतो देहापत्त्य्-अभावाद् देह-प्राप्त्य्-अर्थं तम् एव वासुदेवांशं प्रद्युम्नाख्यं कामम् एव प्रत्यपद्यत प्रविष्टवान् । भूयः-शब्देन प्रद्युम्नाद् एव पूर्वम् अप्य् उद्भूतोऽसाव् इति बोध्यते । यद् वा यस् तु प्राग् रुद्र-कोपेनादग्धो न दग्धः स भूयः प्रकट-लीलायां देहोपपत्तये (पगे ३७) स्व-मूर्ति- प्रकाशनार्थं, तं वासुदेवम् एव प्रविष्टवान् । अदग्धत्वे हेतुर् वासुदेवांश इति ॥

[87]

atha śrī-pradyumnasyāpi śiva-netra-dagdhaḥ smaro jāto'yam iti yac chrūyate tad apy eka-deśa-prastāva-mātram | tasya śrī-gopāla-tāpanī-śruty-ādau -- yatrāsau saṃsthitaḥ kṛṣṇas tribhiḥ śaktyā samāhitaḥ | rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ || [GTU 2.36]

ity ādinā nitya-śrī-kṛṣṇa-catur-vyūhāntaḥ-pātitatayā prasiddhes tathā sambhavābhāvāt | tasya smarasyāpi sādhāraṇa-devatā-viśeṣa-mātratvena prasiddhatve caturvyūhāntaḥ-pātitāyām ayogyatamatvāt | tasmād vakṣyamāṇābhiprāyeṇaivaitad āha --

kāmas tu vāsudevāṃśo dagdhaḥ prāg rudra-manyunā | dehopapattaye bhūyas tam eva pratyapadyata || [BhP 10.55.1]

avedajñasyāpi brāhmaṇye saty eva brāhmaṇas tu vedajña itivat tu śabdo'tra mukhyatāṃ sūcayati | tataḥ kāmas tu vāsudevāṃśa ity asya vāsudevāṃśo yaḥ kāmaḥ sa eva mukhya ity arthaḥ | tu-śabdo'yaṃ bhinnopakrame vā | tato vāsudevāṃśas tu kāma ity anvaye'pi pūrvavad evārthaḥ | tad evaṃ sati yaḥ prāg rudrasya manyunā dagdho devatā-viśeṣaḥ kāmaḥ sa dehopapattaye tat- kopa-dagdhatayā nityam evānaṅgatāṃ prāptasya svato dehāpatty-abhāvād deha-prāpty-arthaṃ tam eva vāsudevāṃśaṃ pradyumnākhyaṃ kāmam eva pratyapadyata praviṣṭavān | bhūyaḥ-śabdena pradyumnād eva pūrvam apy udbhūto'sāv iti bodhyate | yad vā yas tu prāg rudra-kopenādagdho na dagdhaḥ sa bhūyaḥ prakaṭa-līlāyāṃ dehopapattaye (page 37) sva-mūrti- prakāśanārthaṃ, taṃ vāsudevam eva praviṣṭavān | adagdhatve hetur vāsudevāṃśa iti ||

English witness · section(s) 91

Anuccheda 91

1 That Sri Krsna is the Original Personality of Godhead from whom all other forms of Godhead emanate is confirmed in the following statement of Srimad Bhagavatam (3.2.15): “Lord Krsna, the Original Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by His plenary expansions.”* 2 This verse describes how Lord Krsna, accompanied by His expansions, takes birth in the material world. The word ‘mahat’ in this verse means ‘the supremely opulent Personality of Godhead’ and the phrase ‘mahad-amsa-yuktah’ means ‘accompanied by the expansions of the supremely opulent Personality of Godhead’. This use of the word ‘mahat’ may be seen in the following quotations from Vedic literature: “The Personality of Godhead is full of all powers and opulences.’ Katha Upanisad 1.2.22 “The Absolute Truth is the reservoir of all transcendental opulences.’ Vedanta-sutra 1.4.8 “The Personality of Godhead is the master of all planetary systems. He is the supreme living being, full of all powers and opulences.” Visnu-sahasra-nama-stotra Understood in this way, the word ‘mahat’ may refer to the purusa-incarnations of the Lord, or the Lord’s primary or secondary expansions.

Kṛṣṇa · Sanskrit §88 · English §92

[८८]

पूर्वोक्तम् एव व्यनक्ति -

स एव जातो वैदर्भ्यां कृष्ण-वीर्य-समुद्भवः । प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥ [भ्प् १०.५५.२]

यः कृष्ण-वीर्य-समुद्भवो यश् च प्रद्युम्न इति विख्यातः, स एव प्रकट- लीलावसरेऽपो वैदर्भ्यां जात आविर्भूतः । न त्व् अन्यः प्राकृत-काम एव । तत्र हेतुः सर्वतो गुण-रूपादिष्व् अशेषेष्व् एव धर्मेषु पितुः श्री-कृष्णाद् अनवमः तुल्य एवेति । अन्यथा तादृशानवमत्वं न कल्पत इति भावः । तस्माद् यथा महाभारते सर्वत्र श्रीमद्-अर्जुनस्य नरत्व-प्रसिद्धाव् अपि पञ्चेन्द्रोपाख्याने इन्द्रत्व-प्रसिद्धिः इन्द्रस्यापि तत्र प्रवेश-विवक्षया घटते तद्वद् अत्रापि ।

अतः श्री-नारदेन रत्यै तथोपदेशस् तथा तत्-प्राप्तिश् च न दोषाय । पूर्व- पद्यस्य उत्तरस्मिन्न् अर्थे श्री-नारदोपदेश-बलेनैव दग्ध-कामस्य प्रवेशस् तत्र गम्यः । ततः साक्षात् प्रद्युम्न-सङ्गमे योग्यता चास्याः स्पर्श-मणिवत् तत्-सामीप्य-गुणाद् एव मन्तव्या । श्री-प्रद्युम्नस्य निज- शक्तिस् तु श्रीमद्-अनिरुद्ध-मातैवेति ज्ञेयम् । अतः तापनी-श्रुति-लब्धोऽर्थः समञ्जसः ॥

॥ १०.५५ ॥ श्री-शुकः ॥ ८७-८८ ॥

[88]

pūrvoktam eva vyanakti -

sa eva jāto vaidarbhyāṃ kṛṣṇa-vīrya-samudbhavaḥ | pradyumna iti vikhyātaḥ sarvato'navamaḥ pituḥ || [BhP 10.55.2]

yaḥ kṛṣṇa-vīrya-samudbhavo yaś ca pradyumna iti vikhyātaḥ, sa eva prakaṭa- līlāvasare'po vaidarbhyāṃ jāta āvirbhūtaḥ | na tv anyaḥ prākṛta-kāma eva | tatra hetuḥ sarvato guṇa-rūpādiṣv aśeṣeṣv eva dharmeṣu pituḥ śrī-kṛṣṇād anavamaḥ tulya eveti | anyathā tādṛśānavamatvaṃ na kalpata iti bhāvaḥ | tasmād yathā mahābhārate sarvatra śrīmad-arjunasya naratva-prasiddhāv api pañcendropākhyāne indratva-prasiddhiḥ indrasyāpi tatra praveśa-vivakṣayā ghaṭate tadvad atrāpi |

ataḥ śrī-nāradena ratyai tathopadeśas tathā tat-prāptiś ca na doṣāya | pūrva- padyasya uttarasminn arthe śrī-nāradopadeśa-balenaiva dagdha-kāmasya praveśas tatra gamyaḥ | tataḥ sākṣāt pradyumna-saṅgame yogyatā cāsyāḥ sparśa-maṇivat tat-sāmīpya-guṇād eva mantavyā | śrī-pradyumnasya nija- śaktis tu śrīmad-aniruddha-mātaiveti jñeyam | ataḥ tāpanī-śruti-labdho'rthaḥ samañjasaḥ ||

|| 10.55 || śrī-śukaḥ || 87-88 ||

English witness · section(s) 92

Anuccheda 92

1 That the various incarnations of Godhead appear within the body of Lord Krsna gives us the key to properly understand the following verse spoken by Lord Krsna to Yogamaya (Srimad Bhagavatam 10.2.9): “O all-auspicious Yogamaya, accompanied by My plenary expansions, I shall then appear as the son of Devaki, and you will appear as the daughter of mother Yasoda, the queen of Maharaja Nanda.” In this verse the word ‘amsa-bhagena’ means ‘with some of My plenary expansions.’ The word ‘prapsyami’ (I shall become the son of Devaki) shows us the Lord’s plan for performing pastimes in the material world. When Lord Krsna appears in the material world, all the yuga-avataras also appear within His body. This is confirmed in the following statement of Gargacarya in Srimad Bhagavatam (10.8.13): 2 “Your son Krsna appears as an incarnation in every millennium. In the past, He assumed three different colours - white, red and yellow - and now He has appeared in a blackish colour. (In another Dvapara-yuga, He appeared (as Lord Ramacandra) in colour of suka, a parrot. All such incarnations have now assembled in Krsna).”* 3 This verse may be paraphrased in the following way: “Your son Krsna appears as an incarnation in every millennium. In the past He assumed three different colours - white, red and yellow - and now He has appeared in a blackish colour. In another Dvapara-yuga He appeared (as Lord Ramacandra) in the colour of suka, a parrot. All such incarnations have now assembled in Krsna.”* Because the Original Personality of Godhead has a blackish complexion (krsna), and because He is all-attractive (krsna), He is therefore known as “Krsna”. In the course of describing the worship of the yuga-avataras, Karabhajana Muni gives the following description of Lord Krsna (Srimad Bhagavatam 11.5.27-29): 4 In the Dvapara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Srivatsa. This is how His symptoms are described.* 5 “O king, following the Vedas and Tantras, seekers of the truth worship the Supreme Personality of Godhead, who then appears as a great king. 6 “I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vasudeva, Sankarsana,

Pradyumna and Aniruddha."* 7 In the verses Karabhajana Muni describes (maharajopalaksanam) the appearance in the Dvapara-yuga of Lord Krsna, who was crowned king of Dvaraka (Hari-vamsa, Visnu-parva, Chapter 50), and who remained in Dvaraka with His catur-vyuha expansions. The verse under discussion (Srimad Bhagavatam 10.8.13, quoted in Text 2) was spoken by Gargacarya to Nanda Maharaja.

Kṛṣṇa · Sanskrit §89 · English §93

[८९]

एवम् अनिरुद्धस्यापि साक्षाच् चतुर्व्यूहत्वे लिङ्गम् आह -

अपि स्विद् आस्ते भगवान् सुखं वो यः सात्वतां काम-दुघो ऽनिरुद्धः । यम् आमनन्ति स्म हि शब्द-योनिं मनो-मयं सत्त्व-तुरीय-तत्त्वम् ॥ [भ्प् ३.१.३४]

शब्द-योनिं निश्वास-व्यञ्जित-वेद-वृन्दम् । एवं वा अरे अस्य महतो भूतस्य निश्वसितम् एतद् यद् ऋग्-वेदः [बौ २.४.१०] इत्य् आदि-श्रुतेः । मनोमयं चित्ते वासुदेववन् मनस्य् उपास्यम् । सत्त्वं शुद्ध-सत्त्वात्मकः श्री-वासुदेवादि- रूपो भगवान् तत्र तुरीयं रूपम् । अतो बाण-युद्धादौ बन्धनानुकरणादिकम् आत्मेच्छामयी लीलैव श्री-रामचन्द्रादिवत् । अस्य पाद्म-बृहत्-सहस्र-नाम्नि माहात्म्य-नामानि चैतानि -

अनिरुद्धो बृहद्-ब्रह्म प्राद्युम्निर् विश्व-मोहनः । चतुर्-आत्मा चतुर्-वर्णश् चतुर्-युग-विधायकः ॥

चतुर्-भेदैक-विश्वात्मा सर्वोत्कृष्टांश-कोटि-सूः । आश्रयात्मा... ॥ इति ।

अतः श्री-कृष्ण-व्यूहत्वेन महानिरुद्धत्वाद् अस्यैवाविर्भाव-विशेषः प्रलयार्णवादि-धामा पुरुष इति ज्ञेयम् । अत एवाभेदेन जगृहे पौरुषं रूपं भगवान् [भ्प् १.३.१] इत्य्-आद्य्-उक्तं मूल-सङ्कर्षणाद्य्-अंशैर् एव हीतर-सङ्कर्षणाद्य्-अवस्था-त्रयं पुरुषं प्रकाशयतीति । तथैवाभेदेन विष्णु-धर्मोत्तरेऽपीदम् उक्तं तत्र । श्री-वज्र-प्रश्नः -

कस् त्व् असौ बाल-रूपेण कल्पान्तेषु पुनः पुनः । दृष्टो यो न त्वया ज्ञातस् तत्र कौतूहलं मम ॥

श्री-मार्कण्डेयोत्तरं च - भूयो भूयस् त्व् असौ दृष्टो मया देवो जगत्-पतिः । कल्प-क्षयेण विज्ञातः स माया-मोहितेन वै ॥

कल्प-क्षये व्यतीते तु तं देवं प्रपितामहात् । अनिरुद्धं विजानामि पितरं ते जगत्-पतिम् ॥ इति । [१.७९.१-३]

[वृ. अद्द्स् हेरे: भीष्म-पर्वणि दुर्योधनं प्रति भीष्म-शिक्षायां श्री- कृष्णस्यावतारारम्भे गन्ध-मादनम् आगतस्य ब्रह्मणस् तद्-आविर्भावं मनसि पश्यतस् तु बालस्य तद् इदं वचनम् --

सृष्ट्वा संकर्षणं देवं स्वयम् आत्मानम् आत्मना । कृष्ण त्वम् आत्मनाऽऽक्षीः प्रद्युम्नं चात्म-संभवम् ॥

प्रद्युम्नाच् चानिरुद्धं त्वं यं विदुर् विष्णुम् अव्ययम् । अनिरुद्धो ऽसृजन् मां वै ब्रह्माणं लोक-धारिणम् ॥

वासुदेव-मयः सो ऽहं त्वयैवास्मि विनिर्मितः ॥ [भ्भ् ६.६१.६५-६७] [वृ अद्द्तिओन्

एन्द्स्]

अतएव च पूर्वम् अपि च जगृहे पौरुषं रूपम् इत्य् अत्र श्री-कृष्णस्य अनिरुद्धावतारान्तः-पातित्वं न व्याख्यातम् ॥

॥ ३.१ ॥ विदुरः श्रीमद्-उद्धवम् ॥ ८९ ॥

[89]

evam aniruddhasyāpi sākṣāc caturvyūhatve liṅgam āha -

api svid āste bhagavān sukhaṃ vo yaḥ sātvatāṃ kāma-dugho 'niruddhaḥ | yam āmananti sma hi śabda-yoniṃ mano-mayaṃ sattva-turīya-tattvam || [BhP 3.1.34]

śabda-yoniṃ niśvāsa-vyañjita-veda-vṛndam | evaṃ vā are asya mahato bhūtasya niśvasitam etad yad ṛg-vedaḥ [BAU 2.4.10] ity ādi-śruteḥ | manomayaṃ citte vāsudevavan manasy upāsyam | sattvaṃ śuddha-sattvātmakaḥ śrī-vāsudevādi- rūpo bhagavān tatra turīyaṃ rūpam | ato bāṇa-yuddhādau bandhanānukaraṇādikam ātmecchāmayī līlaiva śrī-rāmacandrādivat | asya pādma-bṛhat-sahasra-nāmni māhātmya-nāmāni caitāni -

aniruddho bṛhad-brahma prādyumnir viśva-mohanaḥ | catur-ātmā catur-varṇaś catur-yuga-vidhāyakaḥ ||

catur-bhedaika-viśvātmā sarvotkṛṣṭāṃśa-koṭi-sūḥ | āśrayātmā... || iti |

ataḥ śrī-kṛṣṇa-vyūhatvena mahāniruddhatvād asyaivāvirbhāva-viśeṣaḥ pralayārṇavādi-dhāmā puruṣa iti jñeyam | ata evābhedena jagṛhe pauruṣaṃ rūpaṃ

bhagavān [BhP 1.3.1] ity-ādy-uktaṃ mūla-saṅkarṣaṇādy-aṃśair eva hītara-saṅkarṣaṇādy-avasthā-trayaṃ puruṣaṃ prakāśayatīti | tathaivābhedena viṣṇu-dharmottare'pīdam uktaṃ tatra | śrī-vajra-praśnaḥ -

kas tv asau bāla-rūpeṇa kalpānteṣu punaḥ punaḥ | dṛṣṭo yo na tvayā jñātas tatra kautūhalaṃ mama ||

śrī-mārkaṇḍeyottaraṃ ca - bhūyo bhūyas tv asau dṛṣṭo mayā devo jagat-patiḥ | kalpa-kṣayeṇa vijñātaḥ sa māyā-mohitena vai ||

kalpa-kṣaye vyatīte tu taṃ devaṃ prapitāmahāt | aniruddhaṃ vijānāmi pitaraṃ te jagat-patim || iti | [1.79.1-3]

[Vṛ. adds here: bhīṣma-parvaṇi duryodhanaṃ prati bhīṣma-śikṣāyāṃ śrī-kṛṣṇasyāvatārārambhe gandha-mādanam āgatasya brahmaṇas tad-āvirbhāvaṃ manasi paśyatas tu bālasya tad idaṃ vacanam --

sṛṣṭvā saṃkarṣaṇaṃ devaṃ svayam ātmānam ātmanā | kṛṣṇa tvam ātmanāsrākṣīḥ pradyumnaṃ cātma-saṃbhavam ||

pradyumnāc cāniruddhaṃ tvaṃ yaṃ vidur viṣṇum avyayam | aniruddho 'sṛjan māṃ vai brahmāṇaṃ loka-dhāriṇam ||

vāsudeva-mayaḥ so 'haṃ tvayaivāsmi vinirmitaḥ || [MBh 6.61.65-67] [Vṛ addition

ends]

ataeva ca pūrvam api ca jagṛhe pauruṣaṃ rūpam ity atra śrī-kṛṣṇasya aniruddhāvatārāntaḥ-pātitvaṃ na vyākhyātam ||

|| 3.1 || viduraḥ śrīmad-uddhavam || 89 ||

English witness · section(s) 93

Anuccheda 93

1 Although we have clearly proven that Sri Krsna is the Supreme Personality of Godhead and His form is eternal, doubt may linger in the minds of the less intelligent, to eradicate these doubts we shall continue this description of Sri Krsna. That the form of Krsna is eternal is proven by the Vedic literatures' repeated order that Krsna be worshipped. If the form of Krsna were only a temporary manifestation, then what is the use of worshipping Him? If the scriptures advise us to worship that which is temporary, then the scriptures

are defective and are cheating us. In truth the Vedic literatures teach us the supreme goal of life, and they are free from all defect. If they instruct us to worship Sri Krsna, then the form of Sri Krsna is certainly eternal and spiritual. Krsna is not a temporary manifestation of material energy. Sarva-samvadini Comment 1 After reading the argument of Anuccheda 93, text 1, someone may raise the following objection: When a child is stricken with a disease, one may speak many untrue words to coax him to take a medicine which will cure him. In the same way, the Vedas instruct the conditioned souls to worship the Personality of Godhead. This is certainly beneficial for the conditioned souls who become purified by that worship and enabled to understand the actual nature of the Absolute, which is formless and without qualities. 2 To this objection I reply: The Supreme Personality of Godhead is an eternal reservoir of unlimited transcendental qualities, opulences and forms. The Supreme Personality of Godhead and His various incarnations such as Lord Narayana and others, are eternally present in the spiritual world, although they enter this material world as incarnations for a certain limited period of time, the Brhad-aranyaka Upanisad explains (3.8.3): The Absolute Truth exists eternally. He was in the past. He is in the present. He will be in the future." This describes the eternal form of the Lord. 3 The eternality of the form of the Supreme Personality of Godhead is also described in the following statement of the Uttara-mimamsa: "The Supreme is manifest in many forms". 4 The eternality of the form of the Personality of Godhead is also described in the following statement of the Gopala-tapani Upanisad (1.20). "They who are intelligent worship Lord Krsna. They, and not others, attain eternal transcendental bliss." This verse clearly describes the Lord's form as eternal. They who interpret it in another way are committing a great violence to the meaning of the scriptures. 5 In this verse the worshippers of Lord Krsna are described as the possessors of eternal happiness. This means they are liberated from material entanglement, for as long as one remains in the clutches of matter his position is continuously changing, and he cannot attain eternal happiness. Because the devotees of Lord Krsna are thus liberated, one cannot say that they are ignorant of the actual nature of things, for knowledge is a prerequisite for liberation. This is confirmed by the Smrti-sastra which says: "When one attains transcendental knowledge he becomes liberated." Our opponent says the devotees of the Lord in a lesser position, and he pushes forward the example of cajoling the sick child to convince him to take the medicine. This example is not very appropriate, for the devotees of the Lord are described as 'dhira', advanced saintly persons. They are not at all like ignorant children. Our opponent would have it that there are different stage of spiritual advancement, and the devotees are in the lower stage, while the impersonalists are on the higher stage. This view is rejected by this statement of Gopala-tapani Upanisad, which considers the devotees of the Lord the best of transcendentalists ("Only such devotees of the Lord, and not others, are able to attain eternal transcendental bliss"). 6 The Chandogya Upanisad (7.1.5) explains: "One should

worship the Supreme Brahman." From this we may understand that the Supreme Brahman is a person, and He is eternal, for if this conclusion is rejected, and the theory of the impersonalists is accepted, there is no need to worship Brahman. That the Chandogya Upanisad mentions worship of Brahman supports the actual conclusion, that the Supreme Brahman is a person and His form is eternal. This conclusion is also supported by the Patanjali Yoga-sutra, which explains (Sadhana-parva, Sutra 44): "By study of Vedic literature one understands the Supreme Person." 2 At this point the mayavadis may object: The ultimate truth is the formless impersonal Brahman. In order to make itself perceived by the unintelligent, Brahman may sometimes assume a temporary form, such as the form of Krsna, but the ultimate truth cannot actually have forms or qualities, for the ultimate is unlimited, and a form is always limited within a certain space, and qualities are also limitations. Therefore, because it is unlimited, the Absolute Truth cannot have a form or qualities. To this objection the followers of Sridhara Svami reply by quoting the following verse of Srimad Bhagavatam (11.31.6): "By performing agneyi-yoga, mystics burn the material body in the fire of mystic yoga, and by giving up the body in this way, attain the upper planets or the spiritual world. When Sri Krsna left the material world, however, He did not burn His beautiful body which is so pleasing to the devotees who continually meditate upon it, but without changing His body directly returned to His own abode in the spiritual world."*** If the body of Lord Krsna is only a temporary manifestation, then the devotees' meditation described in this verse is empty and useless. Actually such meditation is not at all useless, for by continually meditating on the form of the Lord Krsna, one may eventually see Him face-to-face. 3 The direct appearance of the Lord and the worship of Him by the devotees residing in the nine varsas is described in Srimad Bhagavatam (5.17.14): "To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Narayana expands Himself in His quadruple principles of Vasudeva, Sankarsana, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service."* 4 This passage describes how, in the presence of His devotees, the Lord personally appears in the form of Pradyumna and other visnu-tattva expansions. This passage describes the direct appearance (atmana) of the Lord. The Lord also appears eternally in the form of the Deity, such as the form of Lord Nrsimha and other forms manifested among the Salagrama-silas. In this way the Lord incarnates in many forms. 5 The direct revelation of Lord Krsna to His devotee is described in the Krsna-sahasra-nama prayers of the Visnu-dharma Purana, Uttara-khanda: "Pleased at heart by these sincere prayers, Lord Visnu revealed the form of Sri Krsna, whose dark form was the colour of a tamala tree, whose hair was decorated with a peacock feather, and who was accompanied by the gopis. 6 "Lord Krsna addressed that devotee in the following words: O fortunate one, O best of the wise, know that I am Sri Krsna, the Supreme Personality of Godhead, and I have now appeared before you because

of your great devotion. I grant you the benediction that all your spiritual desires will become perfectly fulfilled." 7 The revelation of the eternal form of Sri Krsna is also described in the Padma Purana, Nirmana-khanda, where Lord Krsna says to Brahma: "O Brahma, see My original form as Lord Krsna, which I now reveal to you. This form is very confidential and difficult to see. It cannot be known simply by studying the verses of the Vedas. 8 After speaking this words, the Lord revealed His original form to Brahma, who described this revelation in the following words: "O king, I then saw the form of Lord Krsna, who was a cowherd boy with a complexion like a dark rain-cloud. He was accompanied by many gopis, and was laughing and joking with His cowherd friends. He was arrayed in yellow garments and was very handsome and wonderful to see. He was seated at the base of a kadamba tree in the forest of Vrndavana, which was decorated with many blossoming plants and trees." 9 That the form of Sri Krsna is eternally manifested and may be seen at any time by the sincere devotee is confirmed in the following verse from the Trailokya-sammohana Tantra: "A properly initiated devotee who continually chants this eighteen syllable Krsna mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt." 10 This eternal form of Lord Krsna is described in the same words in the following passage from Gautamiya Tantra in a passage describing the proper conduct of saintly persons. "A properly initiated devotee who continually chants this Krsna-mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt." 11 The revelation of the eternal form of Sri Krsna is also described in the following statement of the Gopala-tapani Upanisad (1.29): "Brahma replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krsna, in the dress of a cowherd boy."* 12 That the form of Krsna is eternal and eternally remains in the spiritual abode of Vrndavana is confirmed in the following verse from the introduction (mangalacaranam) of the Brhan-naradiya Purana: "I offer my respectful obeisances to Lord Krsna, who is like a transcendental palace that delights the goddess of fortune, Srimati Radharani. Lord Krsna eternally remains in the spiritual abode known as Vrndavana." 13 That the form of Sri Krsna is eternally manifested is also confirmed in the following verse from the Dvaraka-mahatmya section of the Skanda Purana, where Prahlada Maharaja tells Bali Maharaja: "Accompanied by Queen Rukmini, Lord Krsna eternally remains in the palaces of Dvaraka." 14 That the form of Sri Krsna is eternal is also confirmed in the following verse in the Karttika-mahatmya of the Padma Purana: "O Lord Hari, who eternally stays with Sri Radha, I have carefully followed the rules and regulations of Karttika-vrata, and I have carefully taken my early bath. In this purified condition I am offering this gift of arghya. Please accept it." 15 In this mantra, the eighteen-syllable Krsna-mantra, and other mantras, the supreme worshipableness of Lord Krsna is described. These mantras present

the actual conclusion of the Vedas, and not whatever verses may be found to encourage the worship of the limited demigods who control the lighting and heating of the material universe. What need is there to speak more elaborately on this point? Lord Govinda is glorified in all the Vedas. Even the scriptures prescribing various atonements for various sins describe the supremacy of Lord Krsna. For example in the Bodhayana-sastra it is said: "The home-sacrifices should be performed for the satisfaction of Lord Govinda." We also find this quote in the Bodhayana-sastra: "O Lord Govinda, o beloved of the gopis, O Supreme Controller, O killer of Kamsa, O Lord worshipped by the demigods, O merciful Lord pleased by the cows and calves of Gokula, O Supreme Lord who kills the demons, please cure me of arsa (piles)." 16 Lord Krsna is also described in the following verse of the Bodhayana-sastra: "O Lord Govinda, O beloved of the gopis, O Supreme Controller, O killer of Kamsa, O supreme object of worship for the demigods, O Lord who expertly lifted the great Govardhana Hill with one hand and protected all the cows, calves and cowherds of Vraja, O best of the gopas, please cure the blindness in my eyes." 17 That Sri Krsna is the eternal Supreme Personality of Godhead is also clearly described in the Gopala-tapani Upanisad (1.38): "With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vrndavana and who is the five-word mantra." 18 That Lord Krsna is pleased by devotional activities, and that He appears before the devotees to reciprocate the devotees' love is described in the Visnu-dharma Purana (already quoted in text 6): "O fortunate one, I have now appeared before you because of your great devotion." Sarva-samvadini Comment 1 After reading this quotation from the Trailokya-sammohana Tanta (text 9), and the other quotations which follow it, some garrulous critics may protest that Sri Krsna is not the Original Personality of Godhead, but some other, lesser deity is the Original Supreme Lord. This conclusion is not held by the Sruti-sastra or the other Vedic literatures, where the supremacy of Sri Krsna is strenuously asserted. For example, the assembled demigods affirm the supremacy of Lord Krsna in the following words (Srimad Bhagavatam 10.2.31): 2 "O Lord, who resemble the shining sun, You are always ready to fulfil the desire of Your devotee, and therefore, You are known as a desire tree (vancha-kalpataru). When acaryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them." 3 Understanding the definitive conclusion of the unbroken disciplic succession of bona-fide spiritual masters, that Sri Krsna is the unlimited, eternal Personality of Godhead, some fortunate persons make the service of Lord Krsna's lotus feet the only goal of their lives. Sri Krsna appears in this world in many different forms for the benefit of these pure devotees (Bhagavad-gita 4.11). This action of the Lord is described in this verse (Srimad Bhagavatam 10.2.31 quoted above). (Here the Sarva-samvadini Commentary ends and the main text of the Sandarbha

continues). 19 What need is there to present more evidence to prove that Sri Krsna is the eternal Supreme Personality of Godhead? That the eternal Supreme Lord, accompanied by His associates and paraphernalia (who are all manifested from His cit-sakti, spiritual potency) is eternally manifested and that He simply appears and disappears from the sight of the conditioned souls in the material world, has already been clearly proven in the second (Bhagavat-sandarbha). The Lord's associates are all eternal, and certainly the Original Personality of Godhead, Sri Krsna, is eternal. 20 That the forms of Lord Krsna and His plenary expansions are eternal, and not limited to the time of their temporary appearance in the material world, is confirmed in the following verses from Tantra-bhagavata quoted in Sripada Madhvacarya's commentary on Srimad Bhagavatam 1.3.1: "It appears that the forms of Lord Krsna, Rama, and the purusa-avataras appear at a certain time and then again, after a certain time they cease to exists. Actually these forms of the Lord are all eternal and unchanging, and they are the controllers of the ignorance that covers their actual nature and convinces the conditioned souls that the Supreme Lord is born at a certain time, and then again dies at a certain time. The appearance and disappearance of the Lord is only with reference to the material world, for the Lord is eternally manifest in the spiritual world." 21 That the Supreme Personality of Godhead is both eternal and all-pervading is described by Sridhara Svami in his commentary on Srimad-Bhagavatam (1.12.11): "This verse describes how Lord Krsna was manifest before Pariksit and then again, disappeared form his sight. It is not however, that Lord Krsna was present before King Pariksit, and then He travelled to another place. The Lord is simultaneously present everywhere. Sometimes He is visible, and sometimes not. This is the actual meaning of the word 'vibhuh' (all powerful) used in this verse." 22 That all the forms of the Personality of Godhead are eternal is confirmed by the following passage from the Catur-veda-sikha, quoted in the commentary of Sripada Madhvacarya: "The Personality of Godhead said: I appear as Vasudeva, Sankarsana, Pradyumna, Aniruddha, Matsya, Kurma, Varaha, Nrsimha, Vamana, Parasurama, Ramacandra, Balarama, Krsna, Buddha and Kalki. I appear in hundreds and thousands of forms. All these forms of Mine are unlimited and immeasurable. They are never born, and neither do they ever die. Because they are never bound by the ignorance of material existence, they are always liberated, and therefore the prospect of their becoming liberated at a future time is meaningless. They are perfect, complete , full of transcendental bliss, and always free of old-age and death." 23 The eternality of the Lord's form is also confirmed in the following quotations from Vedic literature: "Millennium after millennium Lord Visnu manifests His eternal form within this material world, killing the demons and protecting the devotees." Nrsimha Purana The form of Lord Nrsimha is eternal" Commentary on the Nrsimha tapani Upanisad "The Supreme Personality of Godhead appears in the eternal, transcendental form of Lord Nrsimha." Sruti-sastra 24 In the Brahma Purana, the

Uttara-khanda of the Padma Purana and many other Vedic literatures, many verses explain that Lord Matsya and the other transcendental forms of Personality of Godhead are eternally manifested in the spiritual world of Vaikuntha. For example, it is said in the Narayana-varma prayers: “May the eternal form of the Lord Matsya protect me when I am in the water.” 26 From all this evidence we may conclude that the form of Lord Krsna, the Original Personality of Godhead, is eternal. To consider the Lord’s form a temporary material manifestation is a grievous sin for the living entities, and to dispel the illusion that is the cause of this sin, and thus enlighten the living entities about the truth that Lord Krsna is the supreme object of worship, Sukadeva Gosvami glorified the Lord in the following words (Srimad Bhagavatam 2.4.20): 27 “May Lord Sri Krsna, who is the worshipable Lord of all the devotees, the protector and glory of all kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all) be merciful upon me.”* The meaning of this verse is clear.

Kṛṣṇa · Sanskrit §90 · English §94

[९०]

तद् एतत् तस्य चतुर्व्यूहात्मकस्यैव पूर्णत्वं व्याख्यातम् । श्री- गोपालोत्तर-तापन्याम् अपि (पगे ३८) तथैवायं प्रणवार्थत्वेन दर्शितः -

रोहिणी-तनयो रामो अ-काराक्षर-सम्भवः । तैजसात्मकः प्रद्युम्नो उ-काराक्षर-सम्भवः ॥

प्राज्ञात्मकोऽनिरुद्धो म-काराक्षर-सम्भवः । अर्ध-मात्रात्मकः कृष्णो यस्मिन् विश्वं प्रतिष्ठितम् ॥ इति [ग्तु २.५५-५६]

अथ श्री-कृष्णेऽवतरति तत्-तद्-अंशावताराणाम् अपि प्रवेश इति यद् उद्दिष्टं तद् यथा अत्र कृष्णस् तु भगवान् स्वयम् इत्य् आदिकं सिद्धम् एव तथा तस्य तद्-रूपेणैव श्री-वृन्दावनादौ सर्वदावस्थायित्वं प्रतिपादयिष्यामः ।

अथ च श्री-हरि-वंश-मते उपेन्द्र एवाविवतारेति । जय-विजय-शाप-प्रस्तावे च - यास्यामि भवनं ब्रह्मन्न् एतद्-अन्ते एवानघ [भ्प् ११.३.३१] इत्य् अत्र च पाहि वैकुण्ठ-किङ्करान् [भ्प् ११.६.२७] इत्य् अत्र च स्वामि-व्याख्यानुसारेण विकण्ठा-सुत एवेति क्वचित् क्षीरोदशाय्य एवेति क्वचित् पुरुष एवेति, क्वचिन् नारायण-र्षिर् एवेति बृहत्-सहस्र-नाम्नि लक्ष्मणस्यैव बलरामत्व- कथनेन श्री-राघव एवेति क्वचिन् नारायण-केश एवेत्य् आदिकं नाना- विधत्वं श्रूयते । एवं चैकं सन्धित्सतोऽन्यत् प्रच्यवतोऽत्र सत्यं च सर्वं वाक्यम् । [वृ. अद्द्स्: यथा स्व-मत्य्-अनुभवानुरूपात् नाना-वाक्यैक-वाक्यता च । यथा क्रम-मुक्ति-मार्गेऽर्चिर्-आदि-क्रम एवाङ्गी, नाडी-रश्म्य्-आदि-मार्गास् तु तद्-अङ्गत्वेनैव अर्चिर्-आदिना तत्-प्रथितेः [व्स्. ४.३.१] इति सूत्रे स्वीक्रियन्ते तद्वत् । यतः स्वयं भगवत्य् अवतरति सर्वेऽपि ते प्रविष्टा इति यदा यत् किञ्चिद् येनानुभूतम्, तदा तेन तद् एव निर्दिष्टम् इति । [वृ. एन्द्स् हेरे.]

तस्माद् विद्वद्भिर् एवं विचार्यताम् - स्वयं भगवति तस्मिन् प्रवेशं विना कथं तत् सम्भवेद् इति । दृश्यते च तस्मात् केषांचिद् अंशानां पुनर् आविर्भावः यथा प्रद्युम्नादीनाम् । अतएव विकुण्ठा-सुतस्य प्रवेशाभिप्रायेणैव शिशुपाल-दन्तवक्रयोः श्री-कृष्ण-सायुज्यम् एव तदानीं जातम् - पुनर् अवतार-लीलाम् आप्तौ श्री-विकुण्ठा-सुते स्व-धाम- गते पार्षदत्व-प्राप्तिः । यथोक्तं श्री-नारदेन -

वैरानुबन्ध-तीव्रेण ध्यानेनाच्युत-सात्मताम् । नीतौ पुनर् हरेः पार्श्वं जग्मतुर् विष्णु-पार्षदौ ॥ [भ्प् ७.१.४६] इति ।

तथा हरि-वंशे च क्षीरोद-शायिनो मुकुटे दैत्यापहृते दैत्य-मारणाय गरुडो यावत् कृत-विलम्बस् तावत् श्री-कृष्णोऽवततार । ततश् चासौ मुकुटम् आहृत्य तत्र चोर्ध्व-लोके कुत्रापि भगवन्तम् अदृष्ट्वा गोमन्त-शिरसि श्री- कृष्णायैव समर्पितवान् इति प्रसिद्धिः ।

[वृ. अद्ब्स्: एवम् एव बलि-सद्-गतयोः श्री-कृष्ण-रामयोस् तद्-द्वारस्थ-विष्णु- दर्शनम् । किन्तु तत्-तद्-वाक्यार्थ-पर्यालोचनया केषांचिन् मूर्त्य्-आकर्षणं हरि-वंश-गत-गिरि-गुहाशयन-पर्यालोचनया तु तच्-छक्त्य्-आकर्षणम् इति लभ्यते । तच् च तदानीम् आत्मनि सर्वेषाम् एव भक्तानाम् एकतानताकृति- लीला-कौतुकार्थम् एवेति च गम्यते । [वृ. अद्बितिओन् एन्द्स् हेरे.]

अतो यथा क्रम-मुक्ति-मार्गेऽर्चिर्-आदि-क्रम एवाङ्गी नाडी-रश्म्य्-आदि-विधि- क्रमस् तु तद्-अङ्गत्वेनैव प्रस्तूयते तद्वद् इहापीति । अर्चिर्-आदिना तत्- प्रथितेः [ब्स्. ४.३.१] इत्य् एष न्यायोऽत्र दृष्टान्तयितव्यः ।

त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः । अवतीर्णो ऽसि भगवन् स्वेच्छोपात्त-पृथग्-वपुः ॥ [भ्प् ११.११.२८]

(पगे ३९) साक्षाद् भगवान् एव त्वम् अवतीर्णोऽसि । भगवत एव वैभवम् आह - ब्रह्मत्वं परम-व्योमाख्यो वैकुण्ठस् त्वं प्रकृतेः परः पुरुषोऽपि त्वम् इति । भगवान् अपि कथम्भूतः सन्न् अवतीर्णः ।

[वृ. अद्ब्स्: स्वेच्छामयस्य इत्य् अनुसारेण स्वेषां सर्वेषाम् एव भक्तानां या इच्छा तां पूरयितुम् उपात्तानि ततस् ततः स्वतः आकृष्टानि पृथग्-वपूंषि निज-तत्-तद्-आविर्भावा येन तथाभूतः सन्न् इति । तं प्रति यथाह जाम्बवान्

यस्येषद्-उत्कलित-रोष-कटाक्ष-मोक्षैर् वर्त्मादिशत् क्षुभित-नक्र-तिमिङ्गिलो ऽब्धिः । सेतुः कृतः स्व-यश उज्ज्वलिता च लङ्का रक्षः-शिरांसि भुवि पेतुर् इषु-क्षतानि ॥ [भ्प् १०.५६.५८]

यथा च देवाः -

केतुस् त्रि-विक्रम-युतस् त्रि-पतत्-पताको यस् ते भयाभय-करो ऽसुर-देव-चम्वोः । स्वर्गाय साधुषु खलेष्व् इतराय भूमन् पादः पुनातु भगवन् भजताम् अघं नः ॥ [भ्प् ११.६.१३]

यथा वा ब्रह्मा नारायणस् त्वम् इत्य् आदौ नारायणोऽङ्ग नर-भू-जलायनात् [भ्प् १०.१४.४] इति । अतएवाक्रूरः -

अद्भुतानीह यावन्ति भूमौ वियति वा जले । त्वयि विश्वात्मके तानि किं मे ऽदृष्टं विपश्यतः ॥ [भ्प् १०.४१.४]

अतएव -

गोविन्द-भुज-गुप्तायां द्वारवत्यां कुरूद्वह । अवात्सीन् नारदो ऽभीक्ष्णं कृष्णोपासन-लालसः ॥ [भ्प् ११.२.१] [वृ. अद्दितिओन्

एन्द्स् हेरे.] स्वेच्छयोपात्तानि ततस् तत आकृष्टानि पृथग्-वपूंषि निज-तत्-तद्-आविर्भावा येन तथाभूतः सन्न् इति ।

॥ ११.११ ॥ उद्धवः श्री-भगवन्तम् ॥ ९० ॥

[90]

tad etat tasya caturvyūhātmakasyaiva pūrṇatvaṃ vyākhyātam | śrī- gopālottara-tāpanyām api (page 38) tathaivāyaṃ praṇavārthatvena darśitaḥ -

rohiṇī-tanayo rāmo a-kārākṣara-sambhavaḥ | taijasātmakaḥ pradyumno u-kārākṣara-sambhavaḥ ||

prājñātmako'niruddho ma-kārākṣara-sambhavaḥ | ardha-mātrātmakaḥ kṛṣṇo yasmin viśvaṃ pratiṣṭhitam || iti [GTU 2.55-56]

atha śrī-kṛṣṇe'vatarati tat-tad-aṃśāvatārāṇām api praveśa iti yad uddiṣṭaṃ tad yathā atra kṛṣṇas tu bhagavān svayam ity ādikaṃ siddham eva tathā tasya tad-rūpeṇaiva śrī-vṛndāvanādau sarvadāvasthāyitvaṃ pratipādayiṣyāmaḥ |

atha ca śrī-hari-vaṃśa-mate upendra evāvatatāreti | jaya-vijaya-śāpa-prastāve ca - yāsyāmi bhavanaṃ brahmann etad-ante evānagha [BhP 11.3.31] ity atra ca pāhi vaikuṇṭha-kiṅkarān [BhP 11.6.27] ity atra ca svāmi-vyākhyānusāreṇa vikaṇṭhā-suta eveti kvacit kṣīrodaśāyya eveti kvacit puruṣa eveti, kvacin nārāyaṇa-ṛṣir eveti bṛhat-sahasra-nāmni lakṣmaṇasyaiva balarāmatva- kathanena śrī-rāghava eveti kvacin nārāyaṇa-keśa evety ādikaṃ nānā- vidhatvaṃ śrūyate | evaṃ caikaṃ sandhitsato'nyat pracyavato'tra satyaṃ ca sarvaṃ vākyam | [Vṛ. adds: yathā sva-maty-anubhavānurūpāt nānā-vākyaika-vākyatā ca | yathā krama-mukti-mārge'rcir-ādi-krama evāṅgī, nāḍī-raśmy-ādi-mārgās tu tad-aṅgatvenaiva arcir-ādinā tat-prathiteḥ [Vs. 4.3.1] iti sūtre svīkriyante tadvat | yataḥ svayaṃ bhagavaty avatarati sarve'pi te praviṣṭā iti yadā yat kiñcid yenānubhūtam, tadā tena tad eva nirdiṣṭam iti | [Vṛ. ends here.]

tasmād vidvadbhir evaṃ vicāryatām - svayaṃ bhagavati tasmin praveśaṃ vinā kathaṃ tat sambhaved iti | dṛśyate ca tasmāt keṣāṃcid aṃśānāṃ punar āvirbhāvaḥ yathā pradyumnādīnām | ataeva vikuṇṭhā-sutasya praveśābhiprāyeṇaiva śiśupāla-dantavakrayoḥ śrī-kṛṣṇa-sāyujyam eva tadānīṃ jātam - punar avatāra-līlām āptau śrī-vikuṇṭhā-sute sva-dhāma- gate pārṣadatva-prāptiḥ | yathoktaṃ śrī-nāradena -

vairānubandha-tīvreṇa dhyānenācyuta-sātmatām | nītau punar hareḥ pārśvaṃ jagmatur viṣṇu-pārṣadau || [BhP 7.1.46] iti |

tathā hari-vaṃśe ca kṣīroda-śāyino mukuṭe daityāpahṛte daitya-māraṇāya garuḍo yāvat kṛta-vilambas tāvat śrī-kṛṣṇo'vatatāra | tataś cāsau mukuṭam āhṛtya tatra cordhva-loke kutrāpi bhagavantam adṛṣṭvā gomanta-śirasi śrī- kṛṣṇāyaiva samarpitavān iti prasiddhiḥ |

[Vṛ. adds: evam eva bali-sad-gatayoḥ śrī-kṛṣṇa-rāmayos tad-dvārastha-viṣṇu- darśanam | kintu tat-tad-vākyārtha-paryālocanayā keṣāṃcin mūrty-ākarṣaṇaṃ hari-vaṃśa-gata-giri-guhāśayana-paryālocanayā tu tac-chakty-ākarṣaṇam iti labhyate | tac ca tadānīm ātmani sarveṣām eva bhaktānām ekatānatākṛti- līlā-kautukārtham eveti ca gamyate | [Vṛ. addition ends here.]

ato yathā krama-mukti-mārge'rcir-ādi-krama evāṅgī nāḍī-raśmy-ādi-vidhi- kramas tu tad-aṅgatvenaiva prastūyate tadvad ihāpīti | arcir-ādinā tat- prathiteḥ [Vs. 4.3.1] ity eṣa nyāyo'tra dṛṣṭāntayitavyaḥ |

tvaṃ brahma paramaṃ vyoma puruṣaḥ prakṛteḥ paraḥ | avatīrṇo 'si bhagavan svecchopātta-pṛthag-vapuḥ || [BhP 11.11.28]

(page 39) sākṣād bhagavān eva tvam avatīrṇo'si | bhagavata eva vaibhavam āha - brahmatvaṃ parama-vyomākhyo vaikuṇṭhas tvaṃ prakṛteḥ paraḥ puruṣo'pi tvam iti |

bhagavān api kathambhūtaḥ sann avatīrṇaḥ |

[Vṛ. adds: svecchāmayasya ity anusāreṇa sveṣāṃ sarveṣām eva bhaktānāṃ yā icchā tāṃ pūrayitum upāttāni tatas tataḥ svataḥ ākṛṣṭāni pṛthag-vapūṃṣi nija-tat-tad-āvirbhāvā yena tathābhūtaḥ sann iti | taṃ prati yathāha jāmbavān

yasyeṣad-utkalita-roṣa-kaṭākṣa-mokṣair vartmādiśat kṣubhita-nakra-timiṅgilo 'bdhiḥ | setuḥ kṛtaḥ sva-yaśa ujjvalitā ca laṅkā rakṣaḥ-śirāṃsi bhuvi petur iṣu-kṣatāni || [BhP 10.56.58]

yathā ca devāḥ -

ketus tri-vikrama-yutas tri-patat-patāko yas te bhayābhaya-karo 'sura-deva-camvoḥ | svargāya sādhuṣu khaleṣv itarāya bhūman pādaḥ punātu bhagavan bhajatām aghaṃ naḥ || [BhP 11.6.13]

yathā vā brahmā nārāyaṇas tvam ity ādau nārāyaṇo'ṅga nara-bhū-jalāyanāt [BhP 10.14.4] iti | ataevākrūraḥ -

adbhutānīha yāvanti bhūmau viyati vā jale | tvayi viśvātmake tāni kiṃ me 'dṛṣṭaṃ vipaśyataḥ || [BhP 10.41.4]

ataeva -

govinda-bhuja-guptāyāṃ dvāravatyāṃ kurūdvaha | avātsīn nārado 'bhīkṣṇaṃ kṛṣṇopāsana-lālasaḥ || [BhP 11.2.1] [Vṛ. addition

ends here.] svecchayopāttāni tatas tata ākṛṣṭāni pṛthag-vapūṃṣi nija-tat-tad-āvirbhāvā yena tathābhūtaḥ sann iti |

|| 11.11 || uddhavaḥ śrī-bhagavantam || 90 ||

English witness · section(s) 94

Anuccheda 94

That Sri Krsna is the eternal Personality of Godhead is also confirmed in the following statement of the cowherd residents of Vrndavana (Srimad Bhagavatam 10.26.25): “Let Krsna, who is so kind, beautiful and merciful, protect us. When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and out families, cows, and valuable possessions by picking up the Govardhana Hill, just as a child picks up a mushroom. He saved us so

wonderfully. May He continue to mercifully glance over us and our cows. May we live peacefully under the protection of wonderful Krsna."* This verse is spoken by Sukadeva Gosvami.

Kṛṣṇa · Sanskrit §91 · English §95–96

[९१]

तद् एवं प्रमाणवत्त्वे प्रयोजनवत्त्वे स्थिते तम् एव प्रवेशम् आह -

स्व-शान्त-रूपेष्व् इतरैः स्व-रूपैर् अभ्यर्च्यमानेष्व् अनुकम्पितात्मा । परावरेशो महद्-अंश-युक्तो ह्य् अजो ऽपि जातो भगवान् यथाग्निः ॥ [भ्प् ३.२.१५]

तच् च जन्म निज-तत्-तद्-अंशान्य् आदायैवेत्य् आह महद्-अंश-युक्तः । महतः स्वस्यैवांशैर् युक्तः । महान्तं विभुम् आत्मानम् [कठु १.२.२२] इत्य् आदि श्रुतेः, महच् चेति [व्स् १.४.८] न्याय-प्रसिद्धेश् च । महान्तो ये पुरुषादयोऽंशास् तैर् युक्त इति वा । लोकनाथं महद्-भूतम् इतिवद् आत्मत्वाव्यभिचारः । महद्भिर् अंशिभिर् अंशैश् च युक्त इति वा ॥

॥ ३.२ ॥ विदुरं श्रीमद्-उद्धवः ॥ ९१ ॥

[91]

tad evaṃ pramāṇavattve prayojanavattve sthite tam eva praveśam āha -

sva-śānta-rūpeṣv itaraiḥ sva-rūpair abhyardyamāneṣv anukampitātmā | parāvareśo mahad-aṃśa-yukto hy ajo 'pi jāto bhagavān yathāgniḥ || [BhP 3.2.15]

tac ca janma nija-tat-tad-aṃśāny ādāyaivety āha mahad-aṃśa-yuktaḥ | mahataḥ svasyaivāṃśair yuktaḥ | mahāntaṃ vibhum ātmānam [KaṭhU 1.2.22] ity ādi śruteḥ, mahac ceti [Vs 1.4.8] nyāya-prasiddheś ca | mahānto ye puruṣādayo'ṃśās tair yukta iti vā | lokanāthaṃ mahad-bhūtam itivad ātmatvāvyabhicāraḥ | mahadbhir aṃśibhir aṃśaiś ca yukta iti vā ||

|| 3.2 || viduraṃ śrīmad-uddhavaḥ || 91 ||

English witness · section(s) 95–96

Anuccheda 95

That Sri Krsna is eternal is also confirmed by the following verse spoken by Suta Gosvami (Srimad Bhagavatam 12.11.25): “O Krsna, o friend of Arjuna, O chief among the descendants of Vrsni, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode. The gopis and Your other servants in Vrajabhumi continually chant Your transcendental glories, which are auspicious to hear. O Lord please protect us, who are Your servants.”*

Anuccheda 96

1 This is also confirmed in the following words (Srimad Bhagavatam 10.3.37-38) spoken by Lord Krsna when He revealed His Original form to Vasudeva and Devaki within Kamsa’s prison: “O sinless mother Devaki, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Krsna to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.”* 2 The Lord further explained (Srimad Bhagavatam 10.3.41-43): “Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prsnigarbha, or one who is celebrated as having taken birth from Prsni.”* 3 “In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father Kasyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vamana.”* 4 “O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.”* 5 In this last verse the Supreme Personality of Godhead explains that He has now appeared in His original form as Lord Krsna before Vasudeva and Devaki in order to fulfil the benediction formerly granted to them. This is the third time He had appeared as their son. 6 In these verses the word ‘vapusa’ (personally) is used by the Lord to describe His appearance as Krsna, and it is not used to describe His appearance as Lord Vamana or Lord Prsnigarbha. From this we may conclude that Lord Vamana and Lord Prsnigarbha are immediate expansions of the Original Godhead, and Lord Krsna is the Original Form of the Personality of Godhead, the origin of Lord Prsnigarbha, Vamana, and all other incarnations of Godhead. 7 That Lord Prsnigarbha is an expansion of Godhead, and not the Original form of the Godhead is described in the following eloquent prayer, which clearly distinguishes Lord Prsnigarbha from the Original Personality of Godhead (Srimad Bhagavatam 10.6.25): “May Lord Prsnigarbha protect your intelligence, and may the Supreme Personality of Godhead protect your soul.”* 8 When the Supreme Lord appeared for the third time as the son of Vasudeva and Devaki, He appeared in His complete original form, and thus fulfilled His promise that He would appear as the son of

Devaki and Vasudeva. Because the Lord's promise was thus fulfilled, He said 'satyam me vyahrtam' (take My words as truth). At this point someone may doubt that the two-handed form of Krsna is the Original Personality of Godhead. After all, in these verses Krsna is speaking to Vasudeva and Devaki in His four-armed Visnu-form. The Lord first appeared to Vasudeva and Devaki in this four-armed form. Is not the four-armed form of Visnu the original Godhead, and Sri Krsna is only a later and temporary expansion? Actually the four-armed form of the Personality of Godhead who appeared as the son of Vasudeva and Devaki was not Lord Visnu, but a four-handed manifestation of Lord Krsna. This is specifically described in the following verses from Srimad-Bhagavatam (10.3.11): "When Vasudeva saw his extraordinary son, four-handed Lord Krsna (krsnavatara), his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brahmanas as a transcendental festival."*

KṚṢṆA-SANDARBHA

4.10

Sections 92–101

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §92 · English §97

[९२]

तथैवम् अथाहम् अंश-भागेन [भ्प् १०.२.९] इत्य् आदाव् अप्य् एवं व्याख्येयम् । अंशानां भागो भजनं प्रवेशो यत्र तेन परिपूर्ण-रूपेण । अंशानां भजनेन लक्षितो वा प्राप्स्यामीति प्रकट-लीलाभिप्रायेण भविष्यन्-निर्देशः । अतएव तद्-अवतार-समये युगावताराश् च स एवेत्य् अभिप्रेत्याह -

आसन् वर्णास् त्रयो ह्य् अस्य गृह्णतो ऽनुयुगं तनूः । शुक्लो रक्तस् तथा पीत इदानीं कृष्णतां गतः ॥ [भ्प् १०.८.१३]

अस्य तव पुत्रस्य प्रति-युगं तनुः युगावतार-लीलावतारान् गृह्णतः प्रकटयतो यद्यपि शुक्लादयस् त्रयोऽप्य् अन्ये वर्णा आसन् तथापि इदानीम् अस्य प्रादुर्भाववति अस्मिन् द्वापरे तु स शुक्लो युगावतारस् तथा रक्तः पीतोऽपि । एतद् अप्य् उपलक्षणम् अन्य-द्वापर-युगावतारः (पगे ४०) शुक-पक्ष-वर्णोऽपि कृष्णताम् एव गत एतस्मिन्न् अन्तर्भूत इत्य् अर्थः । तस्मात् कृष्णी-कर्तृत्वात् स्वयं कृष्णत्वात् सर्वाकर्षकत्वाच् च कृष्ण इत्य् एकम् अस्य नामेति प्राकरणिकोऽप्य् अर्थः श्रेयान् । तदानीं श्री-कृष्णस्यैव द्वापर- युगावतारत्वं श्री-करभाजनेन युगावतारोपासनायाम् उक्तम्, न तु द्वापरान्तरवच्-छुक-पक्ष-वर्णस्यान्यस्य -

द्वापरे भगवाञ् श्यामः पीत-वासा निजायुधः । श्रीवत्सादिभिर् अङ्कैश् च लक्षणैर् उपलक्षितः ॥

तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् । यजन्ति वेद-तन्त्राभ्यां परं जिज्ञासवो नृप ॥

नमस् ते वासुदेवाय नमः सङ्कर्षणाय च । प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥ [भ्प् ११.५.२७-२९] इति । [वृ. अद्दस् हेरे:] अत्र श्री-कृष्णत्वे लिङ्गं महाराजोपलक्षणम् इति वासुदेवायेत्य् आदि च श्री-हरि-वंशोक्त-राज-राजाभिषेकाद् द्वारकायां चतुर्- व्यूहत्व-प्रसिद्धेश् च । [एन्द् ओफ़् वृ. अद्दितिओन्.]

॥ १०.८ ॥ गर्गः श्री-नन्दम् ॥ ९२ ॥

[92]

tathaivam athāham aṃśa-bhāgena [BhP 10.2.9] ity ādāv apy evaṃ vyākhyeyam | aṃśānāṃ bhāgo bhajanaṃ praveśo yatra tena paripūrṇa-rūpeṇa | aṃśānāṃ bhajanena lakṣito vā

prāpsyāmīti prakaṭa-līlābhiprāyeṇa bhaviṣyan-nirdeśaḥ | ataeva tad-avatāra-samaye yugāvatārāś ca sa evety abhipretyāha -

āsan varṇās trayo hy asya gṛhṇato 'nuyugaṃ tanūḥ | śuklo raktas tathā pīta idānīṃ kṛṣṇatāṃ gataḥ || [BhP 10.8.13]

asya tava putrasya prati-yugaṃ tanuḥ yugāvatāra-līlāvatārān gṛhṇataḥ prakaṭayato yadyapi śuklādayas trayo'py anye varṇā āsan tathāpi idānīm asya prādurbhāvavati asmin dvāpare tu sa śuklo yugāvatāras tathā raktaḥ pīto'pi | etad apy upalakṣaṇam anya-dvāpara-yugāvatāraḥ (page 40) śuka- pakṣa-varṇo'pi kṛṣṇatām eva gata etasminn antarbhūta ity arthaḥ | tasmāt kṛṣṇī-kartṛtvāt svayaṃ kṛṣṇatvāt sarvākarṣakatvāc ca kṛṣṇa ity ekam asya nāmeti prākaraṇiko'py arthaḥ śreyān | tadānīṃ śrī-kṛṣṇasyaiva dvāpara-yugāvatāratvaṃ śrī-karabhājanena yugāvatāropāsanāyām uktam, na tu dvāparāntaravac-chuka-pakṣa-varṇasyānyasya -

dvāpare bhagavāñ śyāmaḥ pīta-vāsā nijāyudhaḥ | śrīvatsādibhir aṅkaiś ca lakṣaṇair upalakṣitaḥ ||

taṃ tadā puruṣaṃ martyā mahārājopalakṣaṇam | yajanti veda-tantrābhyāṃ paraṃ jijñāsavo nṛpa ||

namas te vāsudevāya namaḥ saṅkarṣaṇāya ca | pradyumnāyāniruddhāya tubhyaṃ bhagavate namaḥ || [BhP 11.5.27-29] iti | [Vṛ. adds here:] atra śrī-kṛṣṇatve liṅgaṃ mahārājopalakṣaṇam iti vāsudevāyety ādi ca śrī-hari-vaṃśokta-rāja-rājābhiṣekād dvārakāyāṃ catur- vyūhatva-prasiddheś ca | [end of Vṛ. addition.]

|| 10.8 || gargaḥ śrī-nandam || 92 ||

English witness · section(s) 97

Anuccheda 97

The same son of Devaki described as Krsna (krsnavatara) in this verse (Srimad Bhagavatam 10.3.11) is described as Visnu in the following verse (Srimad Bhagavatam 10.3.8): “Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone’s heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna.”*

Kṛṣṇa · Sanskrit §93 · English §98

[९३]

तद् एवं श्री-कृष्णस्य स्वयं भगवत्त्वे सुष्ठु निर्धारिते नित्यम् एव तद्- रूपत्वेनावस्थितिर् अपि स्वयम् एव सिद्धा । तथापि मन्द-धियां भ्रान्ति- हानार्थम् इदं विविरियते । तत्र तावद् आराधना-वाक्येनैव सा सिध्यति । आराध्यस्याभावे आराधनानोदनाया विप्रलिप्सा-जन्यत्वापत्तेः । तच् च परमाप्ते शास्त्रे न सम्भवति । सम्भवे च पुरुषार्थाभावात् शास्त्रानर्थक्यम् ।

सर्व-संवादिनी - अथ द्वि-नवतितम-वाक्यानन्तरं नित्यत्व-प्रकरणे शास्त्रानर्थक्यम् इत्य् अस्यानन्तरम् इदं विवेचनीयम् । ननु बालातुराद्य्- उपच्छन्दन-वाक्यवत् तज्-ज्ञान-मात्रेणापि पुरुषार्थ-सिद्धिर् दृश्यते । ततो नार्थान्तर-सद्-भावे तत्-स्मारक-वाक्यं कारणम् । किन्तु प्रथमतस् तद्-अभिरुचिते तदानीम् असत्य् अपि वस्तु-विशेषे तदीय-हित-वस्त्व्-अन्तर- चित्तावताराय बालादीन् इव मात्रादि-वाक्यं स-गुण-विशेषे साधकान् प्रवर्तयति शास्त्रम् । पश्चाद् यथा स्व-हिते क्रमेण स्वयम् एव प्रवर्तन्ते बालादयस् तथा बलवच् छास्त्रान्तरं दृष्ट्वा निर्गुणे वा नित्य-प्राकट्य-वैकुण्ठ-नाथ-लक्षण-गुणे वा प्रवर्तस्यन्त इति । तन् न । अनन्त-गुण- रूपादि-वैभव-नित्यास्पदत्वात् । तद्-रूपेणावस्थितिर् नासम्भवितेति । यद् गतं भवच् च भविष्यच् च [बौ ३.८.३] इति श्रुतेः ।

सम्भावितायां तु तस्याम् अवतार-वाक्यं चावतारस्य प्रपञ्च-गत-तदीय- प्रकाश-मात्र-लक्षणत्वात् । नारायणादीनां च तत्रैवावतारे प्रवेश- मात्र-विवक्षातो न विरुध्यते । किं चोत्तर-मीमांसायां तत्-तद्-उपासना- शास्त्रोक्ता या या मूर्तिस् तद्वती एव देवता इति सिद्धान्त-ग्रहः । ततश् च तं पीठगं ये तु यजन्ति धीरास् तेषां सुखं शाश्वतं नेतरेषाम् [गु १.२०] इत्य् आदिका गोपाल-तापन्य्-उपनिषदि येनायथार्था मन्यते तस्य तु महद् एव साहसम् । अत्र च शाश्वत-सुख-फल-प्राप्ति-श्रवणात् तत्-पीठस्य यजनं विना ज्ञानम् अयं ज्ञानात् मोक्ष इति श्रुतेः । तत्रैव घोरा इति विशेषणात् बालातुरवद् भावस् तेषां दूर एवोत्सारितः । नेतरेषाम् इति निर्धारणे तद्-यजनस्य परम्परा-हेतुत्वम् अपि निषिध्यते । अतएव नाम ब्रह्मेत्य् उपासीत [छाउ ७.१.५] इतिवद् अत्रारोपोऽपि न मन्तव्यः । तस्माद् आराधन-वाक्येन तस्य नित्यत्वं सिध्यत्य् एव स्वाध्यायादिष्ट-देवता- सम्प्रयोग इति स्मरणं चात्रोपष्टम्भकम् इति । [एन्द् सर्व-संवादिनी]

आरोपश् च परिच्छिन्न-गुण-रूप एव वस्तुनि कल्प्यते नानन्त-गुण-रूपे । श्री-स्वामि-चरणैर् अपीदम् एव पुष्टम् एकादश-समाप्तौ धारणा-ध्यान- मङ्गलम् [भ्प् ११.३१.६] इत्य् अत्र धारणाया ध्यानस्य च मङ्गलं शोभनं विषयम् इतरथा तयोर् निर्विषयत्वम् । दृश्यते चाद्याप्य् उपासकानां साक्षात्कारस्

तत्-फलस्-प्राप्तिश् चेति भावः । श्रूयते चैवं पञ्चमे नवसु वर्षेषु तत्-तद्-अवतारोपासनादि । यथोक्तं - नवस्व् अपि वर्षेषु भगवान् नारायणो महा-पुरुषः पुरुषाणां तद्-अनुग्रहायात्म-तत्त्व- व्यूहेनात्मनाद्यापि सन्निधीयते । [भ्प् ५.१७.१४] इति ।

सन्निधानं चेदं साक्षाद्-रूपेण श्री-प्रद्युम्नादौ गति-विलासादेर् वर्णितत्वात् । तत्र चात्मना स्वयम् एवेत्य् उक्तम् । तथा नित्यत्वे एव शालग्राम-शिलादिषु नरसिंहत्वादि-भेदश् च संगच्छते । तत्-तद्-अवतार-सान्निध्याद् एव हि तत्-तद्-भेदः । तथा श्री-कृष्णम् अधिकृत्यापि गीतं श्री- कृष्ण-सहस्र-नाम-प्रारम्भे श्री-विष्णु-धर्मोत्तरे --

तस्य हृष्टाशयः स्तुत्या विष्णुर् गोपाङ्गनावृतः । तापिञ्छ-श्यामलं रूपं पिञ्छोत्तंसम् अदर्शयत् ॥ इति ।

अग्रे च तद्-वाक्यम् - माम् अवेहि महाभाग कृष्णं कृत्य-विदां वर । पुरस्कृतोऽस्मि त्वद्-भक्त्या पूर्णाः सन्तु मनोरथाः ॥ इति ।

तथा पाद्मे निर्माण-खण्डे - पश्य त्वं दर्शयिष्यामि स्वरूपं वेद- गोपितम् इति श्री-भगवद्-वाक्यानन्तरं ब्रह्म-वाक्यम् -

ततोऽपश्यम् अहं भूप बालं कालाम्बुद-प्रभम् । गोप-कन्यावृतं गोपं हसन्तं गोप-बालकैः ॥

कदम्ब-मूल आसीनं पीत-वाससम् अद्भुतम् । वनं वृन्दावनं नाम नव-पल्लव-मण्डितम् ॥ इत्य् आदि ।

त्रैलोक्य-संमोहन-तन्त्रे श्रीमद्-अष्टादशाक्षर-जप-प्रसङ्गे -

अहर्-निशं जपेद् यस् तु मन्त्री नियत-मानसः । स पश्यति न सन्देहो गोप-वेश-धरं हरिम् ॥ इति ।

[सर्व-संवादिनी: त्रैलोक्य-संमोहन-तन्त्र-वचनानन्तरं चैवं व्याख्येयम् । यदि वा श्री-कृष्णादीनां स्वयं-भगवत्त्वादिकम् अननुसन्धायैव प्रलापिभिर् उपासनानुसारेणान्यदापि कश्चिन् मूल-भूत-भगवान् तद्-रूपेणोपासकेभ्यो दर्शनं ददातीति मन्तव्यम् । तथापि श्रुत्य्-आदि-प्रसिद्धानां तत्-तद्-उपासना-प्रवाहाणां

स्वयं समुत्तीर्य सुदुस्तरं द्युमन् भवार्णवं भीमम् अदभ्र-सौहृदाः । भवत्-पदाम्भोरुह-नावम् अत्र ते निधाय याताः सद्-अनुग्रहो भवान् ॥ [भ्प् १०.२.३१]

इत्य् अनुसारेणाविच्छिन्न-सम्प्रदायत्वेनादि-सिद्धत्वात् अनन्तत्वात् केषांचित् तच्-चरणारविन्दैक-सेवा-मात्र-पुरुषार्थानां ये यथा मां प्रपद्यन्ते [गीता ४.११] इति न्यायेन नित्य-तद्-एकोपलब्धत्वात् श्री-भगवतः सर्वदैव तत्-तद्-रूपेणावस्थितिर् गम्यते एव । अतएव भगवत्-पदाम्भोरुह- नावमात्र ते निधायेत्य् उक्तम् । तद् एताम् अपि परिपाटीं पश्चाद् विधायाह । [एन्द् स्स्.]

गौतमीये च सद्-आचार-प्रसङ्गे - अहर्-निशं जपेन् मन्त्रं मन्त्री नियत-मानसः । स पश्यति (पगे ४१) न सन्देहो गोप-वेश-धरं हरिम् ॥ इति ।

श्री-गोपाल-तापनी-श्रुतिश् चैवम् - तदु होवाच ब्रह्मणोऽसाव् अन्वरतं मे ध्यातः स्तुतः परमेश्वरः परार्धान्ते सोऽबुध्यत । गोपवेशो मे पुरुषः पुरस्तादाविर्बभूव ॥ [ग्तु १.२९] इति सिद्ध-निर्देशोऽपि श्रूयते यथा वन्दे वृन्दावनासीनम् इन्दिरानन्द-मन्दिरम् [नार्प् १.१.१] इति बृहन्- नारदीयारम्भे मङ्गलाचरणम् ।

गृहं सन्तिष्ठते यस्य माहात्म्यं दैत्य-नायक । द्वारकायाः समुद्भूतं सान्निध्यं केशवस्य च । रुक्मिणी-सहितः कृष्णो नित्यं निवसते गृहे ॥

इति स्कान्दे द्वारका-माहात्म्ये बलिं प्रति श्री-प्रह्लाद-वाक्यम् ।

व्रतिनः कार्त्तिके मासि स्नातस्य विधिवन् मम । गृहाणार्घ्यं मया दत्तं दनुजेन्द्र-निषूदन ॥ [पद्मप् ६.९३.२४]

इति पाद्म-कार्त्तिक-माहात्म्ये तत्-प्रातः-स्नानार्घ्य-मन्त्रः । एवं च श्रीमद्-अष्टादशाक्षरादयो मन्त्रास् तत्-तत्-परिकरादि- विशिष्टतयिवाराध्यत्वेन सिद्ध-निर्देशम् एव कुर्वन्ति । तद्-आवरणादि-पूजा-मन्त्राश् च । किं बहुना कर्म-विपाक-प्रायश्चित्त-शास्त्रेऽपि तया श्रूयते । यद् आह बोधायनः - होमस् तु पूर्ववत् कार्यो गोविन्द-प्रीतये ततः इत्य् आद्य् अनन्तरं ----

गोविन्द गोपीजन-वल्लभेश कंसासुरघ्न त्रिदशेन्द्र-वन्द्य । गोदान-तृप्तः कुरु मे दयालो अंशो-विनाशं क्षपितारि-वर्ग ॥ इति ।

अन्यत्र च यथा -- गोविन्द गोपीजन-वल्लभेश विध्वस्त-कंस त्रिदशेन्द्र-वन्द्य ।

गोवर्धनादि-प्रवरैक-हस्त संरक्षिताशेष-गव-प्रवीण ॥

गो-नेत्र-वेणु-क्षपण प्रभूतम् आन्ध्यं तथोग्रं तिमिरं क्षिपांशु ॥ इति ।

स्पष्टं च तथात्वं श्री-गोपाल-तापन्यां - गोविन्दं सच्-चिद्-आनन्द- विग्रहं वृन्दावन-सुर-भूरुह-तलासीनं सततं स-मरुद्-गणोऽहं तोषयामि [गतु १.३७] इति ।

अतएव पुरस्कृतोऽस्मि त्वद्-भक्त्या इत्य् एवोक्तम् इति । अलं चैवां-विध- प्रमाण-सङ्ग्रह-प्रपञ्चेन । यतश् चिच्-छक्त्य्-एक-व्यञ्जितानां तत्- परिच्छदादीनां अपि तथा नित्यावस्थितित्वेनाविर्भाव-तिरोभावाव् एव द्वितीय- सन्दर्भे साधितौ स्तः । सर्वथोत्पत्ति-नाशौ तु निषिद्धौ । ततस् तद्- अवताराणां किम् उत स्वयं भगवतो वा तस्य किम् उततराम् इति । यथा च व्याख्यातं जगृहे पौरुषं रूपम् इत्य् अत्र तत्त्व-वादे-गुरुभिः । व्यक्त्य्- अपेक्षया जगृहे । तथा च तन्त्र-भागवते -

अहेयम् अनुपादेयं यद् रूपं नित्यम् अव्ययम् । स एवापेक्ष्य-रूपाणां व्यक्तिम् एव जनार्दनः ॥

अगृह्णाद् व्यसृजच् चेति राम-कृष्णादिकां तनुम् । पठ्यते भगवान् ईशो मूढ-बुद्धि-व्यपेक्षया ॥

तमसा ह्य् उपगूढस्य यत् तमः-पानम् ईशितुः । एतत् पुरुष-रूपस्य ग्रहणं समुदीर्यते ॥

कृष्ण-रामादि-रूपाणां लोके व्यक्ति-व्यपेक्षया ॥ इति ।

एवम् एव प्रथमे द्वादशाध्याये विधूय [भ्प् १.१२.११] इत्य्-आदि-पद्ये स्वामिभिर् अपि व्याख्यातम् - यत्र दृष्टस् तत्रैवान्तर्हितः न त्व् अन्यत्र गतः । यतो विभुः सर्व-गत इति । तथा माध्व-भाष्य-प्रमाणिता श्रुतिश् च

वासुदेवः सङ्कर्षणः प्रद्युम्नोऽनिरुद्धोऽहं मत्स्यः कूर्मो वराहो नरसिंहो वामनो रामो रामः कृष्णो बुद्धः कल्किर् अहं शतधाहं सहस्रधाहम् इतोऽहम् अनन्तोऽहं नैवैते जायन्ते नैते म्रियन्ते । नैषाम् अज्ञान-बन्धो न मुक्तिः सर्व एव ह्य् एते पूर्णा अजरा अमृताः परमा परमानन्दा इति चतुर्वेद-शिखायाम् ।

तथा च श्री-नृसिंह-पुराणे - युगे युगे विष्णुर् अनादि-मूर्तिम् आस्थाय विश्वं परिपाति दुष्टहा इति ।

तथा च नृसिंह-तापन्यां तद्-भाष्य-कृद्भिर् व्याख्यातम् - एतन् नृसिंह- विग्रहं नित्यम् इति । श्रुतिश् च सेयं ऋतं सत्यं परं ब्रह्म पुरुषं नृ- केशरि-विग्रहम् इति । एवं च ब्राह्म-पाद्मोत्तर-खण्डादाव् अपि श्री-मत्स्य- देवादीनां च पृथक् पृथग् वैकुण्ठादि-लोकाः श्रूयन्ते । एवम् एव जलेषु मां (पगे ४२) रक्षतु मत्स्य-मूर्तिर् इति नारायण-वर्माद्य्-उक्तम् अपि सङ्गच्छते ।

तस्मात् स्वयं भगवति श्री-कृष्णेऽप्य् अन्यथासम्भावनम् अनादि-पाप- विक्षेप एव हेतुः । तद् एवम् अभिप्रेत्य तान् दुर्बुद्धीन् अपि बोधयितुं तस्य स्वोपास्यत्वं प्रतिपादयन्न् आह पतिर् गतिश् चान्धक-वृष्णि-सात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥ [भ्प् २.४.२०] इति । स्पष्टम् ।

॥ २.४ ॥ श्री-शुकः ॥ ९३ ॥

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tad evaṃ śrī-kṛṣṇasya svayaṃ bhagavattve suṣṭhu nirdhārite nityam eva tad-rūpatvenāvasthitir api svayam eva siddhā | tathāpi manda-dhiyāṃ bhrānti- hānārtham idaṃ viviriyate | tatra tāvad ārādhanā-vākyenaiva sā sidhyati | ārādhyasyābhāve ārādhanānodanāyā vipralipsā-janyatvāpatteḥ | tac ca paramāpte śāstre na sambhavati | sambhave ca puruṣārthābhāvāt śāstrānarthakyam |

Sarva-saṃvādinī - atha dvi-navatitama-vākyānantaraṃ nityatva-prakaraṇe ôśāstrānarthakyamö ity asyānantaram idaṃ vivecanīyam | nanu bālāturādy-upacchandana-vākyavat taj-jñāna-mātreṇāpi puruṣārtha-siddhir dṛśyate | tato nārthāntara-sad-bhāve tat-smāraka-vākyaṃ kāraṇam | kintu prathamatas tad- abhirucite tadānīm asaty api vastu-viśeṣe tadīya-hita-vastv-antara- cittāvatārāya bālādīn iva mātrādi-vākyaṃ sa-guṇa-viśeṣe sādhakān pravartayati śāstram | paścād yathā sva-hite krameṇa svayam eva pravartante bālādayas tathā balavac chāstrāntaraṃ dṛṣṭvā nirguṇe vā nitya-prākaṭya- vaikuṇṭha-nātha-lakṣaṇa-guṇe vā pravartasyanta iti | tan na | ananta-guṇa- rūpādi-vaibhava-nityāspadatvāt | tad-rūpeṇāvasthitir nāsambhaviteti | yad gataṃ bhavac ca bhaviṣyac ca [BAU 3.8.3] iti śruteḥ |

sambhāvitāyāṃ tu tasyām avatāra-vākyaṃ cāvatārasya prapañca-gata-tadīya-prakāśa-mātra-lakṣaṇatvāt | nārāyaṇādīnāṃ ca tatraivāvatāre praveśa- mātra-vivakṣāto na virudhyate | kiṃ cottara-mīmāṃsāyāṃ tat-tad-upāsanā- śāstroktā yā yā mūrtis tadvatī eva devatā iti siddhānta-grahaḥ | tataś ca taṃ pīṭhagaṃ ye tu yajanti dhīrās teṣāṃ sukhaṃ śāśvataṃ netareṣām [GTU 1.20] ity ādikā gopāla-tāpany-upaniṣadi yenāyathārthā manyate tasya tu mahad eva sāhasam | atra ca śāśvata-sukha-phala-prāpti-śravaṇāt tat-pīṭhasya

yajanaṃ vinā jñānam ayaṃ jñānāt mokṣa iti śruteḥ | tatraiva ghorā iti viśeṣaṇāt bālāturavad bhāvas teṣāṃ dūra evotsāritaḥ | netareṣām iti nirdhāraṇe tad-yajanasya paramparā-hetutvam api niṣidhyate | ataeva nāma brahmety upāsīta [ChāU 7.1.5] itivad atrāropo'pi na mantavyaḥ | tasmād ārādhana-vākyena tasya nityatvaṃ sidhyaty eva svādhyāyādiṣṭa-devatā- samprayoga iti smaraṇaṃ cātropaṣṭambhakam iti | [end Sarva-saṃvādinī]

āropaś ca paricchinna-guṇa-rūpa eva vastuni kalpyate nānanta-guṇa-rūpe | śrī-svāmi-caraṇair apīdam eva puṣṭam ekādaśa-samāptau dhāraṇā-dhyāna- maṅgalam [BhP 11.31.6] ity atra dhāraṇāyā dhyānasya ca maṅgalaṃ śobhanaṃ viṣayam itarathā tayor nirviṣayatvam | dṛśyate cādyāpy upāsakānāṃ sākṣātkāras tat-phalas-prāptiś ceti bhāvaḥ | śrūyate caivaṃ pañcame navasu varṣeṣu tat-tad-avatāropāsanādi | yathoktaṃ - navasv api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣāṇāṃ tad-anugrahāyātma-tattva- vyūhenātmanādyāpi sannidhīyate | [BhP 5.17.14] iti |

sannidhānaṃ cedaṃ sākṣād-rūpeṇa śrī-pradyumnādau gati-vilāsāder varṇitatvāt | tatra cātmanā svayam evety uktam | tathā nityatve eva śālagrāma-śilādiṣu narasiṃhatvādi-bhedaś ca saṃgacchate | tat-tad-avatāra- sānnidhyād eva hi tat-tad-bhedaḥ | tathā śrī-kṛṣṇam adhikṛtyāpi gītaṃ śrī- kṛṣṇa-sahasra-nāma-prārambhe śrī-viṣṇu-dharmottare --

tasya hṛṣṭāśayaḥ stutyā viṣṇur gopāṅganāvṛtaḥ | tāpiñcha-śyāmalaṃ rūpaṃ piñchottaṃsam adarśayat || iti |

agre ca tad-vākyam - mām avehi mahābhāga kṛṣṇaṃ kṛtya-vidāṃ vara | puraskṛto'smi tvad-bhaktyā pūrṇāḥ santu manorathāḥ || iti |

tathā pādme nirmāṇa-khaṇḍe - paśya tvaṃ darśayiṣyāmi svarūpaṃ veda- gopitam iti śrī-bhagavad-vākyānantaraṃ brahma-vākyam -

tato'paśyam ahaṃ bhūpa bālaṃ kālāmbuda-prabham | gopa-kanyāvṛtaṃ gopaṃ hasantaṃ gopa-bālakaiḥ ||

kadamba-mūla āsīnaṃ pīta-vāsasam adbhutam | vanaṃ vṛndāvanaṃ nāma nava-pallava-maṇḍitam || ity ādi |

trailokya-saṃmohana-tantre śrīmad-aṣṭādaśākṣara-japa-prasaṅge -

ahar-niśaṃ japed yas tu mantrī niyata-mānasaḥ | sa paśyati na sandeho gopa-veśa-dharaṃ harim || iti |

[Sarva-saṃvādinī: trailokya-saṃmohana-tantra-vacanānantaraṃ caivaṃ vyākhyeyam | yadi vā śrī-kṛṣṇādīnāṃ svayaṃ-bhagavattvādikam ananusandhāyaiva pralāpibhir upāsanānusāreṇānyadāpi kaścin mūla-bhūta- bhagavān tad-rūpeṇopāsakebhyo darśanaṃ dadātīti mantavyam | tathāpi śruty-ādi-prasiddhānāṃ tat-tad-upāsanā-pravāhāṇāṃ

svayaṃ samuttīrya sudustaraṃ dyuman bhavārṇavaṃ bhīmam adabhra-sauhṛdāḥ | bhavat-padāmbhoruha-nāvam atra te nidhāya yātāḥ sad-anugraho bhavān || [BhP 10.2.31]

ity anusāreṇāvicchinna-sampradāyatvenādi-siddhatvāt anantatvāt keṣāṃcit tac-caraṇāravindaika-sevā-mātra-puruṣārthānāṃ ye yathā māṃ prapadyante [Gītā 4.11] iti nyāyena nitya-tad-ekopalabdhatvāt śrī-bhagavataḥ sarvadaiva tat-tad-rūpeṇāvasthitir gamyate eva | ataeva bhagavat-padāmbhoruha- nāvamātra te nidhāyety uktam | tad etām api paripāṭīṃ paścād vidhāyāha | [end SS.]

gautamīye ca sad-ācāra-prasaṅge - ahar-niśaṃ japen mantraṃ mantrī niyata-mānasaḥ | sa paśyati (page 41) na sandeho gopa-veśa-dharaṃ harim || iti |

śrī-gopāla-tāpanī-śrutiś caivam - tadu hovāca brahmaṇo'sāv anvarataṃ me dhyātaḥ stutaḥ parameśvaraḥ parārdhānte so'budhyata | gopaveśo me puruṣaḥ purastādāvirbabhūva || [GTU 1.29] iti siddha-nirdeśo'pi śrūyate yathā vande vṛndāvanāsīnam indirānanda-mandiram [NārP 1.1.1] iti bṛhan- nāradīyārambhe maṅgalācaraṇam |

gṛhaṃ santiṣṭhate yasya māhātmyaṃ daitya-nāyaka | dvārakāyāḥ samudbhūtaṃ sānnidhyaṃ keśavasya ca | rukmiṇī-sahitaḥ kṛṣṇo nityaṃ nivasate gṛhe ||

iti skānde dvārakā-māhātmye baliṃ prati śrī-prahlāda-vākyam |

vratinaḥ kārttike māsi snātasya vidhivan mama | gṛhāṇārghyaṃ mayā dattaṃ danujendra-niṣūdana || [PadmaP 6.93.24]

iti pādma-kārttika-māhātmye tat-prātaḥ-snānārghya-mantraḥ | evaṃ ca śrīmad-aṣṭādaśākṣarādayo mantrās tat-tat-parikarādi- viśiṣṭatayivārādhyatvena siddha-nirdeśam eva kurvanti | tad-āvaraṇādi-pūjā- mantrāś ca | kiṃ bahunā karma-vipāka-prāyaścitta-śāstre'pi tayā śrūyate | yad āha bodhāyanaḥ - homas tu pūrvavat kāryo govinda-prītaye tataḥ ity ādy anantaraṃ ----

govinda gopījana-vallabheśa kaṃsāsuraghna tridaśendra-vandya | godāna-tṛptaḥ kuru me dayālo aṃśo-vināśaṃ kṣapitāri-varga || iti |

anyatra ca yathā -- govinda gopījana-vallabheśa vidhvasta-kaṃsa tridaśendra-vandya |

govardhanādi-pravaraika-hasta saṃrakṣitāśeṣa-gava-pravīṇa ||

go-netra-veṇu-kṣapaṇa prabhūtam āndhyaṃ tathograṃ timiraṃ kṣipāṃśu || iti |

spaṣṭaṃ ca tathātvaṃ śrī-gopāla-tāpanyāṃ - govindaṃ sac-cid-ānanda- vigrahaṃ vṛndāvana-sura-bhūruha-talāsīnaṃ satataṃ sa-marud-gaṇo'haṃ toṣayāmi [GTU 1.37] iti |

ataeva puraskṛto'smi tvad-bhaktyā ity evoktam iti | alaṃ caivāṃ-vidha-pramāṇa-saṅgraha-prapañcena | yataś cic-chakty-eka-vyañjitānāṃ tat- paricchadādīnāṃ api tathā nityāvasthititvenāvirbhāva-tirobhāvāv eva dvitīya- sandarbhe sādhitau staḥ | sarvathotpatti-nāśau tu niṣiddhau | tatas tad- avatārāṇāṃ kim uta svayaṃ bhagavato vā tasya kim utatarām iti | yathā ca vyākhyātaṃ jagṛhe pauruṣaṃ rūpam ity atra tattva-vāda-gurubhiḥ | vyakty- apekṣayā jagṛhe | tathā ca tantra-bhāgavate -

aheyam anupādeyaṃ yad rūpaṃ nityam avyayam | sa evāpekṣya-rūpāṇāṃ vyaktim eva janārdanaḥ ||

agṛhṇād vyasṛjac ceti rāma-kṛṣṇādikāṃ tanum | paṭhyate bhagavān īśo mūḍha-buddhi-vyapekṣayā ||

tamasā hy upagūḍhasya yat tamaḥ-pānam īśituḥ | etat puruṣa-rūpasya grahaṇaṃ samudīryate ||

kṛṣṇa-rāmādi-rūpāṇāṃ loke vyakti-vyapekṣayā || iti |

evam eva prathame dvādaśādhyāye vidhūya [BhP 1.12.11] ity-ādi-padye svāmibhir api vyākhyātam - yatra dṛṣṭas tatraivāntarhitaḥ na tv anyatra gataḥ | yato vibhuḥ sarva-gata iti | tathā mādhva-bhāṣya-pramāṇitā śrutiś ca

vāsudevaḥ saṅkarṣaṇaḥ pradyumno'niruddho'haṃ matsyaḥ kūrmo varāho narasiṃho vāmano rāmo rāmo rāmaḥ kṛṣṇo buddhaḥ kalkir ahaṃ śatadhāhaṃ sahasradhāham ito'ham ananto'haṃ naivaite jāyante naite mriyante | naiṣām ajñāna-bandho na muktiḥ sarva eva hy ete pūrṇā ajarā amṛtāḥ paramā paramānandā iti caturveda-śikhāyām |

tathā ca śrī-nṛsiṃha-purāṇe - yuge yuge viṣṇur anādi-mūrtim āsthāya viśvaṃ paripāti duṣṭahā iti |

tathā ca nṛsiṃha-tāpanyāṃ tad-bhāṣya-kṛdbhir vyākhyātam - etan nṛsiṃha- vigrahaṃ nityam iti | śrutiś ca seyaṃ ṛtaṃ satyaṃ paraṃ brahma puruṣaṃ nṛ- keśari-vigraham iti | evaṃ ca brāhma-pādmottara-khaṇḍādāv api śrī-matsya- devādīnāṃ ca pṛthak pṛthag vaikuṇṭhādi-lokāḥ śrūyante | evam eva jaleṣu māṃ (page 42) rakṣatu matsya-mūrtir iti

nārāyaṇa-varmādy-uktam api saṅgacchate |

tasmāt svayaṃ bhagavati śrī-kṛṣṇe'py anyathāsambhāvanam anādi-pāpa- vikṣepa eva hetuḥ | tad evam abhipretya tān durbuddhīn api bodhayituṃ tasya svopāsyatvaṃ pratipādayann āha patir gatiś cāndhaka-vṛṣṇi-sātvatāṃ prasīdatāṃ me bhagavān satāṃ patiḥ || [BhP 2.4.20] iti | spaṣṭam |

|| 2.4 || śrī-śukaḥ || 93 ||

English witness · section(s) 98

Anuccheda 98

1 Someone may raise the following objection: Is not this four-handed form of Visnu the original, eternal form of the Personality of Godhead, and the two-handed form of Sri Krsna only a temporary expansion from that four-handed form? This is certainly confirmed by these words spoken by Devaki after the Lord appeared as her son in His four-armed Visnu-form (Srimad Bhagavatam 10.3.28): “My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kamsa. Your form as Visnu, the Supreme Personality of Godhead, is appreciated by yogis in meditation. Please make this form invisible to those who see with material eyes.”* 2 That Lord Visnu is the original Personality of Godhead is also confirmed in the following words spoken by the Lord to mother Devaki (Srimad Bhagavatam 10.3.44): “I have shown you this form of Visnu just to remind you of My previous births. Otherwise, If I appeared like an ordinary human child, you would not believe that the Personality of Godhead, Visnu, has indeed appeared.”* 3 By the following verse (Srimad Bhagavatam 10.3.46) we may also see that Lord Visnu is the original Personality of Godhead, and Lord Krsna is expanded from Him: “After thus instructing His father and mother, the Supreme Personality of Godhead remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child.”* 4 From this verse of Srimad Bhagavatam it appears that transcendental Lord Visnu accepted the form of Krsna, a temporary and material (prakrtah sisuh) form. The argument that the form of Krsna is temporary and material is supported by the following statements from Srimad Bhagavatam: “After His pastimes on earth were completed, the Lord gave up the form of Krsna and assumed His original form.” 3.4.28 “The Supreme Lord then gave up the form of Krsna.” 5 That the Original Personality of Godhead is Lord Visnu, who assumes the temporary material form of Krsna, is substantiated in the following verses of Srimad Bhagavatam *1.15.34-35): “The supreme unborn Lord caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.* 6 “The Supreme Lord relinquished

the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."* 7 That the Supreme Personality of Godhead accepts the temporary and material form of Krsna may also be substantiated by quoting the following prayer spoken to Krsna by Maharaja Vasudeva (Srimad Bhagavatam 10.85.20): "My dear Lord, at the very moment when You first appeared in Kamsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millennium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance? Our only business should be to glorify Your supreme greatness."* 8 Although these verses seem to support the view that the Supreme Godhead assumes various forms, and all these forms (including the form of Krsna) are temporary, when properly understood these verses do not at all support such a view. The actual fact is that the Supreme Personality of Godhead has a form which may sometimes manifest four-hands and then again appear as two-handed. When the Lord appear on this earth, both of these four-handed and two-handed features appeared equally powerful in the matter of killing the demons and removing the burden of the earth. If one accepts this verse (Srimad Bhagavatam 10.85.20, quoted in the previous text) to mean that the form of Krsna is a temporary manifestation, then one must accept that the four-handed form of Lord Visnu is also a temporary manifestation, for both two-handed and four-handed forms are clearly described to be equally powerful. This is not an acceptable conclusion, for the four-handed form of Lord Visnu is described as eternal throughout all the Vedic literatures. The revelation of the Vedic literatures is the most reliable source of knowledge, and throughout the Vedic literatures the forms of the Lord, and specifically the form of Sri Krsna, are described as eternal. This scriptural evidence has been elaborately presented in the second (Bhagavat) sandarbha, and therefore we will not repeat the evidence previously presented, evidence that described the direct appearance of Lord Krsna before His devotees and proved the eternality of the form of Sri Krsna. For example, the following verse, spoken by Visvarupa to Maharaja Indra long before Lord Krsna appeared in the material world, and clearly describing the form of Lord Krsna, may be taken as conclusive scriptural evidence for the eternality of the form of Krsna: "May Lord Kesava protect me with His club in the first portion of the day, and may Lord Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."* 9 The following verses (Srimad Bhagavatam 10.38.7-8), which describe the worship of Lord Krsna in ancient times, are further evidence for the eternality of the forms of Sri Krsna: "Akrura reflected: I am very much favoured by Kamsa, who is sending me to bring Krsna and Balarama, and

thus enabling me to see the Lord. Formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Krsna.* 10 “I shall soon see Lord Krsna’s lotus feet, which are worshipped by great demigods like Brahma, Narada, and Lord Siva, which traverse the ground of Vrndavana while herding the cows with the gopas, and which touch the breasts of the gopis, covered with tinges of kunkuma.”* 12 In these verses the word ‘purve’ (formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Krsna), and ‘go-caranaya’ (I shall soon see Lord Krsna’s lotus feet, which are worshipped by great demigods like Brahma, Narada, and Lord Siva, and which traverse the ground of Vrndavana while herding the cows with the gopas) clearly indicate the eternality of the form of Lord Krsna.

Kṛṣṇa · Sanskrit §94 · English §99

[९४]

तथा - देवे वर्षति यज्ञ-विप्लव-रुषा इत्य्-आदौ प्रीयान् न इन्द्रो गवाम् [भ्प् १०.२६.२५] इति । स्पष्टम् ।

॥ १०.२६ ॥ श्री-शुकः ॥ ९४ ॥

[94]

tathā - deve varṣati yajña-viplava-ruṣā ity-ādau prīyān na indro gavām [BhP 10.26.25] iti | spaṣṭam |

|| 10.26 || śrī-śukaḥ || 94 ||

English witness · section(s) 99

Anuccheda 99

1 The eternality of the form of Sri Krsna is described in the same way in the following verse (Srimad Bhagavatam 10.47.62): “The gopis relieved themselves of all kinds of material contamination by placing on their high, beautiful breasts the lotus feet of Krsna, which are not only eternally worshipped by the goddess of fortune, but by such exalted demigods as Brahma and Lord Siva, and which are eternally meditated upon by great yogis within their hearts.”* 2 In this verse the word ‘sada’ (continuously) means that Laksmi and others worship Krsna eternally in all phases of time: past, present, and future. In other words: because the demigods eternally worship Lord Krsna, therefore Lord Krsna must be eternal. Someone may say that the form of Krsna is temporarily manifested, and during

the time of His manifestation the demigods continuously worship Him. This argument is simply jugglery of words to create a different meaning our of the clear statement of this verse. We do not take it very seriously, for it contradicts the Vedic description of the eternal nature of the Personality of Godhead. 3 The eternality of the form of Sri Krsna is described in many Vedic literatures. For example, in the Gopala-tapani Upanisad Lord Brahma (1.38) explains: “With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vrndavana and who is this five-word mantra.”

Kṛṣṇa · Sanskrit §95 · English §100

[९५]

तथा - श्री-कृष्ण कृष्ण-सख वृष्ण्य्-ऋषभावनि-ध्रुग्- राजन्य-वंश-दहनानपवर्ग-वीर्य । गोविन्द गोप-वनिता-व्रज-भृत्य-गीत- तीर्थ-श्रवः श्रवण-मङ्गल पाहि भृत्यान् ॥ [भ्प् १२.११.२५]

स्पष्टम् ॥ १२.११ ॥ श्री-सूतः ॥ ९५ ॥

[95]

tathā - śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-rājanya-vaṃśa-dahanānapavarga-vīrya | govinda gopa-vanitā-vraja-bhṛtya-gīta-tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān || [BhP 12.11.25]

spaṣṭam || 12.11 || śrī-sūtaḥ || 95 ||

English witness · section(s) 100

Anuccheda 100

The eternality of the form of Sri Krsna is also confirmed by Sukadeva Gosvami in the following verse from Srimad Bhagavatam (10.12.12): “Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?”* In this verse the word ‘svayam’ (personally) indicates that Sri Krsna is the Original

personality of Godhead. For this reason it should be accepted that His form is eternal, and not simply manifested for a short time to serve a particular purpose.

Kṛṣṇa · Sanskrit §96 · English §101

[९६]

अपि च स्वयम् एव स्व-विग्रहम् एव लक्ष्यीकृत्याह --

तदा वां परितुष्टो ऽहम् अमुना वपुषानघे । तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः ॥

प्रादुरासं वरद-राड् युवयोः काम-दित्सया । व्रियतां वर इत्य् उक्ते मादृशो वां वृतः सुतः ॥ [भ्प् १०.३.३७-३८]

इत्य् उपक्रम्य - अदृष्ट्वान्यतमं लोके शीलौदार्य-गुणैः समम् । अहं सुतो वाम् अभवं पृश्निगर्भ इति श्रुतः ॥

तयोर् वां पुनर् एवाहम् अदित्याम् आस कश्यपात् । उपेन्द्र इति विख्यातो वामनत्वाच् च वामनः ॥

तृतीये ऽस्मिन् भवे ऽहं वै तेनैव वपुषाथ वाम् । जातो भूयस् तयोर् एव सत्यं मे व्याहृतं सति ॥ [भ्प् १०.३.४१-४३]

अमुना श्री-कृष्णस्य मम प्रादुर्भाव-समयेऽत्र प्रकाशमानेनैतेन श्री-कृष्णाख्येनैव । तृतीय इति तेनैव पूर्वं वरार्थं प्रादुर्भावितेनैव । अतएव पृश्निगर्भादित्वे तेनैव वपुषेत्य् उक्तत्वान् न तु तदानीम् अधुनेव स्वयम् एव बभूव किन्त्व् अंशेनैवेति गम्यते । पृश्निगर्भस् तु ते बुद्धिम् आत्मानं भगवान् परः [भ्प् १०.६.१२] इत्य् अत्राप्य् एतद् एव गीर्-देव्या सूचितम् अस्ति । अतएव तृतीय एव भवे तत्-सदृश-सुत-प्राप्ति-लक्षण-वरस्य परम- पूर्णत्वापेक्षया तत्रैव सत्यं मे व्याहृतम् इत्य् उक्तं चतुर्भुजत्वं चेदं रूपं श्री-कृष्ण एव । कृष्णावतारोत्सवः [भ्प् १०.३.११] इत्य्-आदिभिस् तस्यात्यन्त- प्रसिद्धेः ॥

॥ १०.३ ॥ श्री-भगवान् देवकी-देवीम् ॥ ९६ ॥

[96]

api ca svayam eva sva-vigraham eva lakṣyīkṛtyāha --

tadā vāṃ parituṣṭo 'ham amunā vapuṣānaghe | tapasā śraddhayā nityaṃ bhaktyā ca hṛdi bhāvitaḥ ||

prādurāsaṃ varada-rāḍ yuvayoḥ kāma-ditsayā | vriyatāṃ vara ity ukte mādṛśo vāṃ vṛtaḥ sutaḥ || [BhP 10.3.37-38]

ity upakramya - adṛṣṭvānyatamaṃ loke śīlaudārya-guṇaiḥ samam | ahaṃ suto vām abhavaṃ pṛśnigarbha iti śrutaḥ ||

tayor vāṃ punar evāham adityām āsa kaśyapāt | upendra iti vikhyāto vāmanatvāc ca vāmanaḥ ||

tṛtīye 'smin bhave 'haṃ vai tenaiva vapuṣātha vām | jāto bhūyas tayor eva satyaṃ me vyāhṛtaṃ sati || [BhP 10.3.41-43]

amunā śrī-kṛṣṇasya mama prādurbhāva-samaye'tra prakāśamānenaitena śrī-kṛṣṇākhyenaiva | tṛtīya iti tenaiva pūrvaṃ varārthaṃ prādurbhāvitenaiva | ataeva pṛśnigarbhāditve tenaiva vapuṣety uktatvān na tu tadānīm adhuneva svayam eva babhūva kintv aṃśenaiveti gamyate | pṛśnigarbhas tu te buddhim ātmānaṃ bhagavān paraḥ [BhP 10.6.12] ity atrāpy etad eva gīr-devyā sūcitam asti | ataeva tṛtīya eva bhave tat-sadṛśa-suta-prāpti-lakṣaṇa-varasya parama- pūrṇatvāpekṣayā tatraiva satyaṃ me vyāhṛtam ity uktaṃ caturbhujatvaṃ cedaṃ rūpaṃ śrī-kṛṣṇa eva | kṛṣṇāvatārotsavaḥ [BhP 10.3.11] ity-ādibhis tasyātyanta- prasiddheḥ ||

|| 10.3 || śrī-bhagavān devakī-devīm || 96 ||

English witness · section(s) 101

Anuccheda 101

1 That Sri Krsna is the Original Personality of Godhead, self-perfect, and full of all opulences is confirmed in the following words spoken by the women of Mathura among themselves (Srimad Bhagavatam 10.44.14): “What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Krsna, which is the essence of loveliness and is not to be equalled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.”* The word ‘ananya-siddham” (self-perfect) in this verse indicates that Sri Krsna is perfect by nature. He does not require anyone else to award Him perfection. If someone wants to divide the words ‘an-anyasiddham’ (without other perfections), his interpretation is useless, for it is contradicted in this very verse by the word ‘asamordhvam’ (not equalled or

surpassed).

Kṛṣṇa · Sanskrit §97 · English §102

[९७]

एवं च देवक्यां देव-रूपिण्याम् [भ्प् १०.३.८] इत्य् आदि । स्पष्टम् ।

॥ १०.३ ॥ श्री-शुकः ॥ ९७ ॥

[97]

evaṃ ca devakyāṃ deva-rūpiṇyām [BhP 10.3.8] ity ādi | spaṣṭam |

|| 10.3 || śrī-śukaḥ || 97 ||

English witness · section(s) 102

Anuccheda 102

1 That Sri Krsna is all-pervading is confirmed in Srimad Bhagavatam (10.9.13): “Lord Krsna, the Supreme Personality of Godhead, has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being Absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.”* That the form of Sri Krsna is not material is confirmed in the following words spoken by Rukmini-devi to Lord Krsna (Srimad Bhagavatam 10.60.45): “A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile, and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband, and, in sheer misunderstanding, loves him as her dear companion. This is only possible because such a woman has never tasted the ever-blissful flavour of Your lotus feet.”* The meaning of this verse is clear. 2 That Krsna’s form is spiritual and

not composed of material elements is confirmed in the following prayer spoken by Lord Brahma (Srimad Bhagavatam 10.14.2): “My dear Lord Krsna, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved now that I cannot understand Your personality, even though You are present before me just like a child. You are playing with Your boyfriends, calves, and cows, which might imply that You do not even have sufficient education. You are appearing just like a village boy, carrying Your food in Your hand and searching for Your calves. And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body. Your body is not material.”* 3 The form of Sri Krsna is described in the following prayer spoken by Lord Brahma (Srimad Bhagavatam 10.14.1): “My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the colour of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments. “Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet.”* Shortly before speaking this verse, Brahma had directly seen that all the cowherd boys and calves were expansions of Krsna, and they all had manifested four-handed forms of Lord Narayana. In this way Krsna revealed that He is the original source of all visnu-tattva expansions. Brahma states that he is able to directly see Krsna and know something of His glories because of Krsna’s mercy upon him (mad-anugrahasya). Brahma also says that no one is able to understand the full extent of the transcendental happiness experienced by Krsna (kim utatma-sukhanubhuteh).

Kṛṣṇa · Sanskrit §98 · English §103

[९८]

ननु सत्यं तस्य चतुर्भुजाकार-रूपस्य तादृशत्वं किन्तु रूपं चेदं पौरुषं ध्यान-धिष्ण्यं मा प्रत्यक्षं मांस-दृशां भो कृषीष्ठाः [भ्प् १०.३.२८] इति मातृ-विज्ञापनानुसारेण । एतद् वां दर्शितं रूपं प्राग्-जन्म-स्मरणाय मे । नान्यथा मद्-भवं ज्ञानं मर्त्य-लिङ्गेन जायते ॥ [भ्प् १०.३.४४]

इति प्रत्युत्तरय्य - इत्य् उक्त्वासीद् धरिस् तूष्णीं भगवान् आत्म-मायया । पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥ [भ्प् १०.३.४६]

इत्य् उक्त-दिशा यन्-मानुषाकार-रूपं स्वीकृतवान् तत्र सन्दिग्धम् इव भाति । अत्र च भवतु वा हरिर् अपि तत्याज आकृतिं त्र्य्-अधीश इति [भ्प् ३.४.२८] त्यक्षन् देहम् इति [भ्प् ३.४.२९] च तन्त्र-भागवतानुसारेणान्तर्धापनार्थत्वाद् असहायम् ।

ययाहरद् भुवो भारं तां तनुं विजहाव् अजः । कण्टकं कण्टकेनेव द्वयं चापीशितुः समम् ॥

यथा मत्स्यादि-रूपाणि धत्ते जह्याद् यथा नटः । (पगे ४३)

भू-भारः क्षपितो येन जहौ तच् च कलेवरम् ॥ [भ्प् १.१५.३४-३५]

इति तु परिपोषकम् । एतद् एव श्री-वसुदेव-वचनेऽपि लभ्यते -

सूती-गृहे ननु जगाद भवान् अजो नौ सञ्जज्ञ इत्य् अनु-युगं निज-धर्म-गुप्त्यै । नाना-तनूर् गगन-वद् विदधज् जहासि को वेद भूम्न उरु-गाय विभूति-मायाम् ॥ [भ्प् १०.८५.२०]

अत्रोच्यते तत्-तद्-वचनम् अन्यार्थत्वेन दृश्यम् इति । एकस्मिन्न् एव तस्मिन् श्री- विग्रहे कदाचित् चतुर्भुजत्वस्य कदाचिद् द्विभुजत्वस्य च प्रकाश- श्रवणेनाविशेषापाताद् भू-भार-क्षपणे द्वयोर् अपि सामान्यात् । सूती-गृहे इत्य् आदि-वाक्यस्य चतुर्भुज-विषयत्वाच् च । किं च यैर् विद्वद्-अनुभव-सेवित-शब्द-सिद्धैर् नित्यत्वादिभिर् धर्मैः श्री-विग्रहस्य परम-तत्त्वाकारत्वं साधितम् । ते प्रायशो नराकारम् अधिकृत्यैव ह्य् उदाह्रियन्ते स्म द्वितीय- सन्दर्भे । तथात्रैव चोपासकेषु साक्षात्कारादि-लिङ्गेन सिद्ध-निर्देशेन च तद्-आकारस्यापि नित्य-सिद्धत्वं दृढीकृतम् । उदाहरिष्यते च सिद्ध- निर्देशः - मां

केशवो गदया प्रातर् अव्याद् गोविन्द आसङ्गव मात्त-वेणुः [भ्प् ८.९.२०] इति ।

संप्रत्य् अन्यद् अपि तत्रोदाह्रियते । तत्र नित्यत्वं यथा --

कंसो बताद्याकृत मे ऽत्य्-अनुग्रहं द्रक्ष्ये ऽङ्घ्रि-पद्मं प्रहितो ऽमुना हरेः । कृतावतारस्य दुरत्ययं तमः पूर्वे ऽतरन् यन्-नख-मण्डल-त्विषा ॥

यद् अर्चितं ब्रह्म-भवादिभिः सुरैः श्रिया च देव्या मुनिभिः स-सात्वतैः । गो-चारणायानुचरैश् चरद् वने यद् गोपिकानां कुच-कुङ्कुमाङ्कितम् ॥ [भ्प् १०.३८.७-८]

अत्र पूर्व इत्य् आदि-द्योतितं गो-चारणाय इत्य्-आदि-लब्धस्य स्फुटं श्री- नराकारस्यैव नित्यावस्थायित्वं लभ्यते ॥

॥ १०.३८ ॥ श्रीमद्-अक्रूरः ॥ ९८ ॥

[98]

nanu satyaṃ tasya caturbhujākāra-rūpasya tādṛśatvaṃ kintu rūpaṃ cedaṃ pauruṣaṃ dhyāna-dhiṣṇyaṃ mā pratyakṣaṃ māṃsa-dṛśāṃ bho kṛṣīṣṭhāḥ [BhP 10.3.28] iti mātṛ-vijñāpanānusāreṇa | etad vāṃ darśitaṃ rūpaṃ prāg-janma-smaraṇāya me | nānyathā mad-bhavaṃ jñānaṃ martya-liṅgena jāyate || [BhP 10.3.44]

iti pratyuttarayya - ity uktvāsīd dharis tūṣṇīṃ bhagavān ātma-māyayā | pitroḥ sampaśyatoḥ sadyo babhūva prākṛtaḥ śiśuḥ || [BhP 10.3.46]

ity ukta-diśā yan-mānuṣākāra-rūpaṃ svīkṛtavān tatra sandigdham iva bhāti | atra ca bhavatu vā harir api tatyāja ākṛtiṃ try-adhīśa iti [BhP 3.4.28] tyakṣan deham iti [BhP 3.4.29] ca tantra-bhāgavatānusāreṇāntardhāpanārthatvād asahāyam |

yayāharad bhuvo bhāraṃ tāṃ tanuṃ vijahāv ajaḥ | kaṇṭakaṃ kaṇṭakeneva dvayaṃ cāpīśituḥ samam ||

yathā matsyādi-rūpāṇi dhatte jahyād yathā naṭaḥ | (page 43)

bhū-bhāraḥ kṣapito yena jahau tac ca kalevaram || [BhP 1.15.34-35]

iti tu paripoṣakam | etad eva śrī-vasudeva-vacane'pi labhyate -

sūtī-gṛhe nanu jagāda bhavān ajo nau sañjajña ity anu-yugaṃ nija-dharma-guptyai | nānā-tanūr gagana-vad vidadhaj jahāsi ko veda bhūmna uru-gāya vibhūti-māyām || [BhP 10.85.20]

atrocyate tat-tad-vacanam anyārthatvena dṛśyam iti | ekasminn eva tasmin śrī- vigrahe kadācit caturbhujatvasya kadācid dvibhujatvasya ca prakāśa- śravaṇenāviśeṣāpātād bhū-bhāra-kṣapaṇe dvayor api sāmānyāt | sūtī-gṛhe ity ādi-vākyasya caturbhuja-viṣayatvāc ca | kiṃ ca yair vidvad-anubhava-sevita- śabda-siddhair nityatvādibhir dharmaiḥ śrī-vigrahasya parama-tattvākāratvaṃ sādhitam | te prāyaśo narākāram adhikṛtyaiva hy udāhriyante sma dvitīya- sandarbhe | tathātraiva copāsakeṣu sākṣātkārādi-liṅgena siddha-nirdeśena ca tad-ākārasyāpi nitya-siddhatvaṃ dṛḍhīkṛtam | udāhariṣyate ca siddha- nirdeśaḥ - māṃ keśavo gadayā prātar avyād govinda āsaṅgava mātta-veṇuḥ [BhP 8.9.20] iti |

saṃpraty anyad api tatrodāhriyate | tatra nityatvaṃ yathā --

kaṃso batādyākṛta me 'ty-anugrahaṃ drakṣye 'ṅghri-padmaṃ prahito 'munā hareḥ | kṛtāvatārasya duratyayaṃ tamaḥ pūrve 'taran yan-nakha-maṇḍala-tviṣā ||

yad arcitaṃ brahma-bhavādibhiḥ suraiḥ śriyā ca devyā munibhiḥ sa-sātvataiḥ | go-cāraṇāyānucaraiś carad vane yad gopikānāṃ kuca-kuṅkumāṅkitam || [BhP 10.38.7-8]

atra pūrva ity ādi-dyotitaṃ go-cāraṇāya ity-ādi-labdhasya sphuṭaṃ śrī- narākārasyaiva nityāvasthāyitvaṃ labhyate ||

|| 10.38 || śrīmad-akrūraḥ || 98 ||

English witness · section(s) 103

Anuccheda 103

The argument (“If even the demons attain salvation by the mercy of Krsna, then what is to be said of the devotees”) presented by Sukadeva Gosvami in the following verse (Srimad Bhagavatam 10.12.39) also indicates that the form of Krsna is the original aspect of the Personality of Godhead: “If even only once or even by force one brings the form of the Supreme Personality of Godhead into one’s mind, one can attain the supreme salvation by the mercy of Krsna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?”*

Kṛṣṇa · Sanskrit §99 · English §104

[९९]

तथा -

या वै श्रियार्चितम् अजादिभिर् आप्त-कामैर् योगेश्वरैर् अपि यद् आत्मनि रास-गोष्ठ्याम् । कृष्णस्य तद् भगवतश् चरणारविन्दं न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥ [भ्प् १०.४७.६२]

सदा भूत-वर्तमान-भविष्यत्-कालेषु श्र्य्-आदीनां सर्वदावस्थायित्वेन प्रसिद्धेः । सदेत्य् अस्य तथैव ह्य् अर्थ-प्रतीतिः । सङ्कोच-वृत्तौ कष्टतापत्तेः । श्री-भगवति तादृशत्वासम्भवाच् च । तथा च श्रुतौ - गोविन्दं सच्-चिद्-आनन्द-विग्रहं वृन्दावन-सुर-भू-रुह-तलासीनं सततं स-मरुद्-गणोऽहं तोषयामि [ग्तु १.३७] इति ब्रह्म-वाक्यम् ।

[वृ. रेअद्स् हेरेः। तद्-उत्तर-तापनी-श्रुतौ श्री-गोपीः प्रति दुर्वाससो वाक्यम् - जन्म-जराभ्यां भिन्नः स्थानुर् अयम् अच्छेद्योऽयं योऽसौ सौर्ये तिष्ठति । योऽसौ गोषु तिष्ठति, योऽसौ गाः पालयति, योऽसौ गोपेषु तिष्ठति स वो हि स्वामी भवति ॥ [ग्तु २.२३] इति । [एन्द् वृ. अद्धितिओन्.]

॥ १०.४७ ॥ श्रीमद्-उद्धवः ॥ ९९ ॥

[99]

tathā -

yā vai śriyārcitam ajādibhir āpta-kāmair yogeśvarair api yad ātmani rāsa-goṣṭhyām | kṛṣṇasya tad bhagavataś caraṇāravindaṃ nyastaṃ staneṣu vijahuḥ parirabhya tāpam || [BhP 10.47.62]

sadā bhūta-vartamāna-bhaviṣyat-kāleṣu śry-ādīnāṃ sarvadāvasthāyitvena prasiddheḥ | sadety asya tathaiva hy artha-pratītiḥ | saṅkoca-vṛttau kaṣṭatāpatteḥ | śrī-bhagavati tādṛśatvāsambhavāc ca | tathā ca śrutau - govindaṃ sac-cid-ānanda-vigrahaṃ vṛndāvana-sura-bhū-ruha-talāsīnaṃ satataṃ sa-marud-gaṇo'haṃ toṣayāmi [GTU 1.37] iti brahma-vākyam |

[Vṛ. reads here:| tad-uttara-tāpanī-śrutau śrī-gopīḥ prati durvāsaso vākyam - janma-jarābhyāṃ bhinnaḥ sthānur ayam acchedyo'yaṃ yo'sau saurye tiṣṭhati | yo'sau goṣu tiṣṭhati, yo'sau gāḥ pālayati, yo'sau gopeṣu tiṣṭhati sa vo hi svāmī bhavati || [GTU 2.23] iti |

[end Vṛ. addition.]

|| *10.47* || *śrīmad-uddhavaḥ* || *99* ||

English witness · section(s) 104

Anuccheda 104

1 The revelation that Sri Krsna is the Supreme Personality of Godhead is found in the following verses from Srimad Bhagavatam and other Vedic literatures: “My dear Lord Krsna, leaving aside all other things and just considering today’s happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vrndavana; then I saw You and all the boys as four-handed Visnus, and They were being worshipped by all elements and all demigods, including myself. Again They were all wound up, and You remained alone as You were before me. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?”* Srimad Bhagavatam 10.14.18 2 “How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”* Srimad Bhagavatam 10.14.32 3 “The Supreme Godhead is Sri Krsna, whose form resembles that of a human being, and who is very difficult to understand.” Srimad Bhagavatam 7.15.75 4 “The Supreme Godhead, who has a humanlike form, and whose name is Sri Krsna, descended to this material world, appearing in the dynasty of Maharaja Yadu. For this reason, simply by hearing about the activities of the great souls who appeared in Maharaja Yadu’s family, one can become delivered from all sinful reactions.” Visnu Purana 4.11.2 5 “The form of the Supreme Personality of Godhead resembles that of a human being.” Brhat-sahasrama-nama-stotra 6 These verses confirm that the primary feature of Sri Krsna is His two-handed humanlike form, although He may also manifest His humanlike form in an only-slightly-changed four-armed feature. This four-armed feature of the humanlike form of Krsna is described by Arjuna, who desired to see it and who spoke the following request (Bhagavad-gita 11.46): “O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch, and lotus flower in Your hands. I long to see you in that form.”* Arjuna was very pleased to see Lord Krsna’s original humanlike form. He said (Bhagavad-gita 11.51): “Seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature.”* Let us now examine some of the many scriptural passages that describes the humanlike form of the Supreme Personality of Godhead. 7 Speaking to Maharaja Nanda and Mother Yasoda, Uddhava said (Srimad Bhagavatam 10.46.33); “My dear

Yasoda and Nanda Maharaja, you are always absorbed in ecstatic thoughts of Krsna and Balarama, who, although their transcendental forms resemble those of ordinary human beings, are actually Lord Narayana, the Personality of Godhead who is the cause of all causes. Because you are always absorbed in ecstatic love for Them, what activity remains to be performed by you?"* 8 The humanlike form of Sri Krsna is the ultimate cause of all rasas, or relationships. This is confirmed in the following verse from Srimad Bhagavatam 10.43.17: "When Krsna entered the wrestling arena with Balarama and Their friends, he appeared differently to different people according to their different relationships (rasas) with Him. Krsna is the reservoir of all pleasure and all kinds of rasas, both favourable and unfavourable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and thus increased their lust. The cowherd men who were present there looked upon Krsna as their own kinsman, coming from the same village of Vrndavana. The ksatriya kings who were present saw Him as the strongest ruler. To the parents of Krsna, Nanda and Yasoda, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogis present, He appeared to be the Supersoul. To the members of the Vrsni dynasty He appeared to be the most celebrated descendant. Thus appreciated differently by different kinds of men present, Krsna entered the wrestling arena with Balarama and His cowherd boy friends."* 9 That the humanlike form of Sri Krsna is the original cause of all causes is also confirmed in the following statement of Vedavyasa (in the Nirmana-khanda of the Padma Purana): "Lord Krsna was playing His flute, and enjoying the company of the gopis. He was very handsome, and He was like a splendid ornament that beautified the ornaments He wore. When I saw Him I became very happy. As we walked together in the forest of Vrndavana, the Lord smiled and said to me: You are now seeing my eternal transcendental form, which is perfect and complete, eternal, full of knowledge and bliss, and free from all material activities. There is nothing superior to this lotus-eyed form of Mine, which you are now seeing, and which all the Vedas declare to be the Original Personality of Godhead, the ultimate cause of all causes."

Kṛṣṇa · Sanskrit §100 · English §105

[१००]

एवं च --

यत्-पाद-पांसुर् बहु-जन्म-कृच्छ्रतो धृतात्मभिर् योगिभिर् अप्य् अलभ्यः । स एव यद्-दृग्-विषयः स्वयं स्थितः किं वर्ण्यते दिष्टम् अतो व्रजौकसाम् ॥ [भ्प् १०.१२.१२]

अत्र स्वयम् इत्य् अनेन तु बाढम् एवान्यथा-प्रतीतिर् दुर्धियां निरस्ता ॥

[वृ. रेअद्स् हेरे:। स्थित इति वर्तमाने क्त । यच् च किञ्चिज् जगत् सर्वं व्याप्य नारायण स्थितः [महानारायण उपनिषद् ९.५] इतिवत् । [एन्द् वृ. अद्दितिओन्.]

॥ १०.१२ ॥ इति शुकः ॥ १०० ॥

(पगे ४४)

[100]

evaṃ ca --

yat-pāda-pāṃsur bahu-janma-kṛcchrato dhṛtātmabhir yogibhir apy alabhyaḥ | sa eva yad-dṛg-viṣayaḥ svayaṃ sthitaḥ kiṃ varṇyate diṣṭam ato vrajaukasām || [BhP 10.12.12]

atra svayam ity anena tu bāḍham evānyathā-pratītir durdhiyāṃ nirastā ||

[Vṛ. reads here:| sthita iti vartamāne kta | yac ca kiñcij jagat sarvaṃ vyāpya nārāyaṇa sthitaḥ [Mahānārāyaṇa Upaniṣad 9.5] itivat | [end Vṛ. addition.]

|| 10.12 || iti śukaḥ || 100 ||

(page 44)

English witness · section(s) 105

Anuccheda 105

1 Although Lord Brahma has many times seen the four-armed form of Lord Visnu, he specifically glorifies the two-armed form of Lord Krsna (Srimad Bhagavatam 10.14.1): “My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the colour of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.* “Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand, He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet.”*

Kṛṣṇa · Sanskrit §101 · English §106

[१०१]

अतएव स्वभाव-सिद्धत्वं पूर्णैश्वर्याद्य्-आश्रयत्वं च -

गोप्यस् तपः किम् अचरन् यद् अमुष्य रूपं लावण्य-सारम् असमोर्ध्वम् अनन्य-सिद्धम् । दृग्भिः पिबन्त्य् अनुसवाभिनवं दुरापम् एकान्त-धाम यशसः श्रिय ऐश्वरस्य ॥ [भ्प् १०.४४.१४]

अनन्य-सिद्धम् अन्येन तत् सिद्धम् इति न, किन्तु स्वाभाविकम् एवेत्य् अर्थः । अन्यत्रासिद्धम् इति तु व्याख्यापि पिष्ट-पेषणम् । असमोर्ध्वम् इति हि युक्तम् एव ॥

[वृ. अद्ध्स् हेरे: तद् इदं च तासां वाक्यं श्री-शुकदेवादिभिः स्वयम् अनुमोदितम् इति नान्यथा मन्तव्यम् । [वृ. अद्धितिओन् एन्द्स्.]

॥ १०.४४ ॥ मथुरा-पुर-स्त्रियः परस्परम् ॥ १०१ ॥

[101]

ataeva svabhāva-siddhatvaṃ pūrṇaiśvaryādy-āśrayatvaṃ ca -

gopyas tapaḥ kim acaran yad amuṣya rūpaṃ lāvaṇya-sāram asamordhvam ananya-siddham | dṛgbhiḥ pibanty anusavābhinavaṃ durāpam ekānta-dhāma yaśasaḥ śriya aiśvarasya || [BhP 10.44.14]

ananya-siddham anyena tat siddham iti na, kintu svābhāvikam evety arthaḥ | anyatrāsiddham iti tu vyākhyāpi piṣṭa-peṣaṇam | asamordhvam iti hi yuktam eva ||

[Vṛ. adds here: tad idaṃ ca tāsāṃ vākyaṃ śrī-śukadevādibhiḥ svayam anumoditam iti nānyathā mantavyam | [Vṛ. addition ends.]

|| 10.44 || mathurā-pura-striyaḥ parasparam || 101 ||

English witness · section(s) 106

Anuccheda 106

1 We have now clearly proved the eternality of the form of Sri Krsna and answered all doubts and objections. We shall now proceed to another topic: the transcendental opulences of Sri Krsna. Let us consider now the two forms of Sri Krsna: the tow-handed and four-handed forms. Lord Krsna first appeared before mother Devaki in His four-handed form. Fearing what Kamsa might do to her son, Devaki requested that Krsna conceal His four-handed form. She said (Srimad Bhagavatam 10.3.29): "O Madhusudana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kamsa to be unable to understand that You have taken birth from my womb."* Fearing the ridicule of ordinary persons who are unaware of the transcendental nature of the appearance, pastimes, and potencies of the Personality of Godhead, and who see Him with materially contaminated eyes, Devaki gave another reason for Lord Krsna to conceal His four-handed form (Srimad Bhagavatam 10.3.31): "At the time of devastation, the entire cosmos, containing all created moving and non moving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule."* Actually the two-handed form of Lord Krsna is a very confidential form of the Personality of Godhead, and it is very difficult to understand it. This is confirmed in the following explanation of Narada Muni (Srimad Bhagavatam 7.15.75): "The two handed form of Sri Krsna, who appears like a human being, is the Supreme aspect of the Personality of Godhead. This feature of the Lord is very confidential and difficult to understand."* 2-4 That the devotees should meditate on Sri Krsna in both His two-handed and four-handed forms is described by Lord Krsna Himself (Gopala-tapani Upanisad 2.74-78): "He who meditates on Me as I appear in Mathura attains liberation. In his mind one should meditate on Me standing on the blossomed eight-petalled lotus of the heart, My two feet marked with conchshell, flag and umbrella, My chest marked with Srivatsa and splendid with the Kaustubha gem, My four arms holding the conch, cakra, mace, and sarnga bow, My arms decorated with armlets, My

neck splendid with a flower-garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings and My form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees." 5 Meditation on the Lord's two-handed form is described in the Vedic literatures in this way. Devaki's request that the Lord conceal His four-handed form and assume the feature of a human child was not simply inspired by a certain dangerous circumstance, but was actually the Lord's intention from the very beginning. This is confirmed by the Lord Himself in the following words (Srimad Bhagavatam 10.3.44): "I have shown you this form of Visnu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Visnu, has indeed appeared."* 6 That the form of Sri Krsna is very confidential is also confirmed in the following statements of Lord Krsna and Vyasadeva in the Padma Purana, Nirmana-khanda: "The Personality of Godhead then said to me: 'O Vyasa, please look, and I will show you My original form, which is very confidential, and not openly described in the Four Vedas.' O king, at that moment I saw a boy splendid as a dark monsoon cloud. He was surrounded by gopis, and laughing with many gopa boys." 7 Someone may object, saying that the form of Sri Krsna is material, and not the original feature of the Godhead. This person may quote the following verse of Srimad Bhagavatam (10.3.46) to support his argument: "After instructing His father and mother, the Supreme Personality of Godhead, remained silent. In their presence, by His illusory energy, He then transformed Himself into a small human child." Our objector will say that the word 'atma-mayaya' in this verse means that the Lord became a small child by the agency of His illusory potency 'maya'. Actually the word 'atma-maya' also means 'own-wish'. This is confirmed in the following definition given in the Maha-samhita: "The word atma maya means own wish." Therefore, in this verse the word 'atma-maya' indicates that the Lord assumed the form of a small child 'by His own desire'. That is the actual meaning of the word in this verse. Our objector will also say that the word 'prakrtah' means material, and therefore the form of Sri Krsna is described in this verse as material. The word 'prakrtah' also means 'natural' or 'original'. The actual meaning of the word 'prakrtah' in this verse is that by appearing as the child Krsna, the Personality of Godhead assumed His original form. For these reasons the proper interpretation of this verse should be: "After instructing His father and mother, the Supreme Personality of Godhead, Krsna, remained silent. In their presence, by His own wish, He transformed Himself into His original form as a small human child." 8 The form of Sri Krsna is not ordinary or material, for even in the earliest childhood, and also throughout His entire life, Sri Krsna manifested extremely wonderful qualities and powers. This is described in the following prayer of Lord Brahma (10.14.21), which we have already discussed in the second (Bhagavat) sandarbha: "O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes

are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."* 9 This description of the spiritual nature of Lord Krsna's form is confirmed by Sripada Ramanujacarya in his commentary on Bhagavad-gita. In the Gita the Lord said (4.6): "Although I am unborn, I am full of transcendental knowledge, and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still voluntary appear in every millennium in My original transcendental form." Sripada Ramanujacarya comments on this verse in the following way: "In this verse the word 'svam' means 'own nature', and therefore the phrase 'svam avasthabhya' means appearing in His original form.' The word 'atma-mayaya' means 'by My own desire' or 'with transcendental knowledge.' Therefore the phrase 'atma-mayaya' means that Lord Krsna, who is full of transcendental knowledge, voluntary appears in this material world. This definition of the word 'maya' as 'knowledge' is corroborated by the following statement of the Naighantuka dictionary: 'The word maya means wisdom or knowledge'." 10 That the forms of the Personality of Godhead are not material is also confirmed in the following verse from the Mahabharata: "The form of the Personality of Godhead is completely spiritual. It is not an assemblage of various material elements." 11 That the form of Sri Krsna is not material is confirmed in the Visnu Purana: "One who thinks that the form of Sri Krsna is composed of material elements becomes an offender and falls away from the pious life recommended in the sruti and smrti. If one accidentally sees the face of such an offender, he should immediately take bath with all his clothing, glance at the sun, touch a cow, and drink ghee, in order to become purified." 12 At this point someone may insist that Sri Krsna's body is material, and push forward the following verses of Srimad Bhagavatam (1.15.34-35) as evidence: "The Supreme unborn, Lord Sri Krsna, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller."* "The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."* Actually these verses do not show that the Supreme Personality of Godhead accepts the form of Krsna, and then abandons it at a certain point. The words 'tanu', 'rupa' and 'kalevara', do not only mean 'body'. They may also mean 'condition', 'nature', or 'mental conception'. For example, in the Third Canto, Twentieth Chapter of Srimad Bhagavatam, we find a description of Lord Brahma repeatedly abandoning various 'tanus', 'rupas' and 'kalevaras'. In this context, however, it is clearly explained that Lord Brahma did not accept and reject many bodies one after another, but he accepted and rejected various mental stages or conceptions. The same meaning of the words 'tanu', 'rupa' and 'kalevara' applies in this verse in relation to the Personality of Godhead. This verse does not,

therefore, describe the Lord's abandonment of His form, but His rejecting a certain condition of the mind. Lord Krsna descended to relieve the burden of the earth and protect the demigods and devotees. When these purposes were accomplished, the Lord gave up the desire to relieve the earth and protect the pious. It is these desires that are intended by the words 'tanu', 'rupa' and 'kalevara' in this verse. This interpretation of Lord Krsna's abandonment of His 'tanu' is especially appropriate in relation to the example of the thorn being used to remove the thorn. These two thorns (the devotees and the demons) are closely related to the 'tanu' (the two desires) given up by the Lord. This particular point has been more elaborately described in the third (Paramatma) sandarbha (Anucchedas 85-87), and we refer the reader to that passage for more information. 13 At this point someone may quote the phrase 'matsyadi-rupani' in the previously quoted verses from Srimad Bhagavatam, and claim that this phrase clearly shows that the Supreme Personality of Godhead accepts and rejects various temporary material forms such as the form of Lord Matsya and the other incarnations of Godhead. I reply that in this phrase, also, the word 'rupa' does not mean 'form', but 'condition of mind'. The phrase therefore means that the Personality of Godhead accepts and rejects the desire to protect the devotees and kill the demons as the need arises. In other words, when the devotees require protection, the Lord thinks about their protection, and when the demons cause a disturbance, at that time the Lord thinks about their destruction. Our objector may also quote the example of the actor given in these verses and claim that this shows that the Personality of Godhead accepts and rejects various material forms, just as an actor plays a role on the stage. The actual intention of the example of the actor is that the actor accepts the different sentiments and emotions of the hero or heroine, and then rejects those emotions also in the course of the drama. In the same way the Supreme Personality of Godhead accepts different emotions to protect the devotees and vanquish the demons, and the Lord also rejects those same emotions at another time in order to fulfil the same purpose. That is the actual meaning of the example of the actor, and it is confirmed by the following definition of the word 'actor' found in Sridhara Svami's commentary on Srimad Bhagavatam 1.11.21: "Actors are those expert at representing the nine rasas (emotional relationships)." 14 That the form of Sri Krsna is eternal, and that the Lord appeared on this earth for a certain time and then returned to His abode in the spiritual world, is confirmed by the following statement of Srimad Bhagavatam (3.2.11): "Lord Sri Krsna, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him (as He is) due to not executing required penance."* 15 This verse explains that the Personality of Godhead manifests His form within this world, and then again makes His form disappear from this world. It is not that He rejects His form or that it ceases to exist. That the Lord's form is eternal, although staying in the material world for a certain time, is

confirmed by the following verse of Srimad Bhagavatam (1.15.36 which follows 1.15.15 quoted in text 12): “The Personality of Godhead, Lord Krsna, left this earthly planet in His selfsame form.”* That the Supreme Lord Krsna returns to the spiritual world in His original transcendental form is confirmed in this verse by the use of the word “sva-tanva’ (in His selfsame form). This is supported by the following statement of Nyaya-sastra: ‘upapada-vibhaktah karaka-vibhaktir baliyasi.” 16 This point, that the form of the Personality of Godhead is eternal, and the Lord does not abandon His form when He leaves His pastimes in the material world, may be more clearly seen by examining the following verse spoken by Maharaja Vasudeva in Srimad Bhagavatam (10.85.20, quoted in Anuccheda 98, text 7): “My dear Lord, at the very moment when You first appeared in Kamsa’s prison house, I was informed that You were the Supreme Personality of Godhead and that You had descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend every millennium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance. Our only business should be to glorify Your supreme greatness.”* Even though aware of the transcendental greatness of Lord Krsna, who is always situated in the position of suddha-sattva (transcendental purity), Maharaja Vasudeva, because of his great humbleness and love for Lord Krsna, still tends to think of Him as his own son: an ordinary person, and not the Supreme Personality of Godhead. Vasudeva considers that perhaps Lord Krsna may ask: “Why do you think I am your son?” To this question Vasudeva may reply: “You Yourself have told me that You are my son, and I have described this in Srimad Bhagavatam 10.85.20 (My dear Lord, at the very moment when You first appeared in Kamsa’s prison house You informed me that You were the Supreme Personality of Godhead who descends in every millennium, and who has now appeared as my son).” 17 To this Lord Krsna might reply in the following words: “My dear Vasudeva, simply because I entered within your body, and then again have come out from it does not mean that I have taken birth as your son. In My form as the all-pervading Supersoul (the friend of all living entities) I have entered within everyone. This is explicitly described in the following verses from the Upanisads: “The Supreme Personality of Godhead is very difficult to see, and He is the oldest of all persons. He is the all-pervading Supersoul, who has entered the hearts of all living creatures.” Katha Upanisad 1.2.12 “The Supreme Lord created the material universes and then entered within them.” Taittiriya Upanisad 2.6.2 18 To this, Maharaja Vasudeva might respond: O my Lord, You are certainly not my son, but the Supreme Personality of Godhead. This has already been explained by me in the following words (Srimad Bhagavatam 10.87.15): “My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many

eternal forms". In these words I have confirmed that although You remain aloof from everything You are simultaneously present everywhere, just as the sky is simultaneously aloof and everywhere present. O Lord, You are always aloof from all living entities, and at the same time You always reside within them. This is also confirmed in the following statement of the Personified Vedas (Srimad Bhagavatam 10.87.15): "Appearing as the Supersoul, the Personality of Godhead has entered within the hearts of all living entities in various species of life." 19 When Maharaja Vasudeva said: "Who, therefore can understand Your pastimes of the mystery of Your appearance and disappearance?" (Srimad Bhagavatam 10.85.20), he intended to say; "O Lord, no one is very important or powerful in comparison to You." Maharaja Vasudeva might have also presented the following argument to Lord Krsna: O Lord, Your birth as the son of Devaki and Myself is glorified by all the saintly sages and Vaisnavas. Because they all believe that You are my son, this is certainly very convincing evidence that this is actually true. Nevertheless, whatever You are, You are completely beyond the power of my mind and intelligence to understand. I cannot understand You at all. 20 In Maharaja Vasudeva's prayer (Srimad Bhagavatam 10.95.19) the phrase 'nana-tanur gaganavad vidadhaj jahasi' may also be interpreted to mean 'You enter into the bodies of all living entities' because the word 'vidadhat' may also mean ;to enter'. Someone may object that this is an obscure usage of this word, but actually this interpretation is very appropriate. We see many examples of the usage of obscure meanings of words. For example in the Sahasra-nama-bhasya we find the explanation: "In this verse the statement 'He does the saintly devotees' actually means "He protects the saintly devotees' for in this context the verb 'to do' (kr) means 'to protect'. Another example of an obscure usage of a word is the phrase 'kasthani kuru'. Although the verb 'kr' generally means 'to do', in this phrase it means 'to bring', and therefore 'kasthani kuru' means 'please bring some wood.'. 21 All this evidence clearly proves that Sri Krsna is the Original Supreme Personality of Godhead and His form is eternal. His eternal handsomeness, gentleness, determination and strength are shown in the following statement of the Earth Personified (Srimad Bhagavatam 1.16.27): "In Lord Krsna reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kind-heartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of

Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him, the Personality of Godhead, the reservoir of all goodness and beauty, Lord Sri Krsna."* 22 That the original aspect of the Personality of Godhead is the humanlike form of Sri Krsna is confirmed in the following verse from the Sri Krsnastottara-sata-nama-stotra in the Brahmanda Purana: "The Supreme Personality of Godhead is the delight of Nanda Maharaja and the residents of Vrajabhumi. The Supreme Person's form is eternal, full of knowledge and bliss. He is the tiny child whose limbs are smeared with butter, and who jubilantly dances to earn some butter as a reward." 23 This is also described in the Gopala-tapani Upanisad (1.21): "The brahmanas who worship, as He stands on His altar, the one who is greatest among the eternals and greatest among conscious persons, and who fulfils the desires of the many, they, and not others, attain eternal perfection." 24 Sri Krsna is also described in the following verse (Gopala-tapani Upanisad 1.38): "The Supreme Personality of Godhead is Govinda. His form is eternal and full of knowledge and bliss." 25 In this way it is proved that Sri Krsna's two-armed and four-armed forms are both eternal. 26 Someone may ask about the nature of the places where Sri Krsna performed His pastimes. We answer by saying that the places on this earth where Lord Krsna enjoyed pastimes are replicas of the same places in the spiritual world. This is confirmed in the following verse from the Skanda Purana: "The towns and cities on this earth which were dear to Lord Krsna, and where He stayed and enjoyed pastimes, eternally exist in the spiritual world. In those places in the spiritual world, Lord Krsna eternally enjoys pastimes." 27 The planet of Sri Krsna (Krsnaloka) is situated in the highest part of the spiritual world. This is described in the Uttara-khanda of the Padma Purana, where Lord Krsna is described as the ninth of the ten incarnations of Godhead. In this description the incarnations, the planet of Sri Krsna is described as situated in a separate place, beyond the view of the rest of the spiritual world. From this we may understand that Krsnaloka is in the highest part of the spiritual world. This description of the smrti-sastra is confirmed by similar descriptions in the Agama-sastras. 28 We may note that the Uttara-khanda of the Padma Purana states that Krsnaloka as situated in a separate place beyond the vision of the rest of the spiritual world, but nor specifically in the highest part of the spiritual world. Actually, this description in the Padma Purana presents the view of those who consider Lord Narayana the ultimate aspect of the Godhead, and His abode, Vaikunthaloka, to be the topmost place in the spiritual world. The Padma Purana is not the most conclusive source of evidence. The ultimate scripture, Srimad Bhagavatam, on the other hand, presents the conclusion that Sri Krsna is the Original Personality of Godhead, the origin of Lord Narayana. From this description in Srimad Bhagavatam (which presents the most authoritative conclusions, in comparison to the Padma Purana, whose conclusions are less authoritative) we may understand that because Sri Krsna is the Original Personality of Godhead, His abode in the spiritual world

must be situated in the highest part of the spiritual world. This is confirmed in the following verses of the Pancasititama-patala in the Svayambhuva-agama, where Lord Siva says to Gauri (in the course of describing meditation on the fourteen syllable Krsna-mantra): 29 “A pure soul should meditate on the unlimitedly expanded spiritual world known as Vaikuntha, which is full of transcendental vines that fulfil all the desires of the devotees. 30 “Below this spiritual world is the original feature of material energy, which is the origin of everything material, and where the three modes of nature remain equipoised and suspended. Below this original matter are the three modes of nature (goodness, passion and ignorance), which become the causes of variety in the material sphere. 31 Below this original feature of the three modes of nature is the planet of Lord Brahma, which is full of all symptoms of spiritual awareness. O fair-complexioned Parvati, an intelligent person should meditate on this planet, and also on the unlimited Viraja river, which forms the boundary of the spiritual and material worlds. 32 “One should meditate on goddess Viraja, the controlling deity of the Viraja river, which is produced from the perspiration of the Personified Vedas. 33 Lord Siva continued: “Beyond this is the liberation attained by the great sages who strictly follow the rules of celibacy and beyond that is the spiritual world, where all the residents are eternal. An intelligent person should meditate on all these different stages of existence.” 34 “Within the spiritual world is situated the planet of Lord Aniruddha, and above that is the planet of Lord Pradyumna. Above Lord Pradyumna’s planet is the planet of Lord Sankarsana, and above that is the planet of Lord Vasudeva. One should meditate on the spiritual world in this way.” 35 After the passage beginning ‘lokadhipan smaret’, a description of the highest part of the spiritual world is spoken by Lord Siva in the following words: 36 “A wise man should meditate on the Kalindi river, which is filled with nectar vines, served by many virtues, blissful in every season, splendid, delightful to everyone... 37 ...dark with blue lotus petals, filled with gentle breezes, fragrant with the pollen of Vrndavana’s flowers, dear to Lord Krsna,... 38 ...surrounded by groves of vines and pavilions where gopis enjoy pastimes, and filled with golden lotus vines. 39 A wise devotee should meditate on Vrndavana forest, which is delightful with eternally new flowers and filled with sounds of bliss,... 40 ...which is filled with the singing of many wonderful and colourful birds and decorated with the buzzing of many maddened bumblebees splendid among the jewel vines,... 41 ...which is filled with cintamani jewels, splendid with nets of moonlight, rich with flowers blossoming in all seasons, and beautiful with new buds,... 42 ...which again and again trembles in the breezes blowing over the Kalindi’s waters, and is filled with flowers, trees and birds. 43 “A wise devotee should meditate on the pastime place where two trees join and become one.” 44 “O goddess, he should meditate on the Lord’s beautiful transcendental jewel pastime palace there that holds the treasure of the greatest bliss in the three worlds. 45-48 He should meditate on an affectionate youth dark as a kalaya flower, dressed in yellow

garments, a palace of transcendental handsomeness, an ocean of bliss, plunged in the blissful nectar ocean of transcendental pastimes, splendid as a new monsoon cloud, with charming curly hair, and His feet decorated with the crowns of Brahma, Visnu and Siva, who sits there on a charming jewel throne there graceful with sumanah flowers, blissful, and splendid wit its four feet religion, economic development, sense gratification and liberation. 49 This evidence from the Svayambhuva-agama and the Skanda Purana clearly shows that the planet of Lord Krsna is the highest planet in the spiritual world. Known as Goloka, it is famous as the place where the Original Personality of Godhead manifests His eternal pastimes. It is divided into three parts: 1. Gokula, 2. Mathura, and 3. Dvaraka. 50 The abode of Sri Krsna is described in Brahma-samhita (1-5): “Krsna, Who is known as Govinda, is the Supreme Personality of Godhead. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the prime cause of all causes.* 51 “Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Krsna. This lotus-shaped supreme abode is created by the will of Lord Ananta.* 52 “The whorl of that transcendental lotus is the realm wherein dwells Krsna. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond, the central supporting figure of self-luminous Krsna stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with six fold divisions.** 53 “The whorl of that eternal realm Gokula is the hexagonal abode of Krsna. Its petals are the abodes of gopas who are part and parcel of Krsna, to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden-like dhama, i.e. spiritual abode of Sri Radhika, the most beloved of Krsna.** 54 “(The surrounding external plane of Gokula is described in this verse) There is a mysterious quadrangular place named Svetadvipa surrounding the outskirts of Gokula. Svetadvipa is divided into four parts on all sides. The abode of Vasudeva, Sankarsana, Pradyumna, and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion and liberation as also by the four Vedas viz., Rg, Sama, Yajur, and Atharva, which deal with the mantra, and which are the basis of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of mahapadma, padma, sankha, makara, kacchapa, mukunda, kunda, and nila. There are ten protectors (dik-palas) of the directions in the form of mantras. The associates of the hue of blue, yellow, red, and white and the extraordinary potencies bearing the names of vimala, etc., shine on all sides.”** 55 The supreme abode of Sri Krsna is also described in the following verses from the beginning of Lord Brahma’s prayers in the Brahma-samhita

(5.29 and 43): “I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.”* 56 “Below the planet named Goloka Vrndavana are the planets known as Devi-dhama, Mahesa-dhama and Hari-dhama. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.”* 57 In these verses from Brahma-samhita the abode of Sri Krsna is described as a great thousand petalled lotus flower made of transcendental cintamani jewels. The phrase ‘mahat padam’ may be interpreted to mean either ‘the greatest abode’ or ‘the abode of the supremely great Personality of Godhead.” Because this transcendental abode of Sri Krsna is divided into three parts (Gokula, Mathura and Dvaraka), the author of Brahma-samhita specifies the abode of Gokula as the object of his description. The word ‘gokula’ is generally understood to mean ‘an abode of cowherd men and cows’ and this meaning should be accepted in spite of any number of other fanciful interpretations, based on etymology, that may be offered. The rejection of other interpretations of this word is supported by the following statement of nyaya-sastra: “The generally understood meaning of a word is its primary meaning, and etymology-based meanings are secondary to that generally understood meaning.” In this way the Gokula described in these verses should be understood as the abode of Sri Krsna, Nanda, Yasoda and all their friends and relatives. 58 In the verse from Brahma-samhita quoted in Text 51 the abode of Sri Krsna is described as created by the will of Lord Ananta, who is a plenary expansion of Lord Balarama. In this verse we may also note that the word ‘sambhavam’ may also be interpreted to mean ‘residence’ in which case the phrase ‘anantamsa-sambhavam’ means ‘the place where Krsna and Balarama (from whom Ananta is expanded) enjoy transcendental pastimes.” 59 Although the eighteen-syllable Krsna mantra (klim krsnaya govindaya gopijanavallabhaya svaha) is written in many places, the most important place it is written is described in the Brahma-samhita verse quoted in text 52. In this verse this mantra is described as written in a hexagonal figure in the form of a mystic diagram. Within that hexagonal mystic diagram is situated the form of Sri Krsna, who is luminous as a diamond. The six words of the mantra are written on the six sides of the hexagon. In that abode reside the predominated (prakrti) and predominating (purusa) aspects of the Absolute. Both the predominated and predominating aspects are described as ‘premananda-mahananda-rasana avasthitam’ (immersed in the bliss of countless varieties of exchanges of spiritual love). The kama-bija syllable (klim) is described in these verses as situated within the eighteen syllable krsna-mantra. After the description of the internal abode of Sri Krsna, which is the whorl of the lotus flower known as Goloka, there is a description of the petals situated about that abode. Those petals are the abodes of the cowherd residents of Goloka, who are all

relatives and friends of Sri Krsna. That the cowherds of Vrndavana are the relatives of Krsna is described by Sukadeva Gosvami in the following verse (Srimad Bhagavatam 10.36.15): 60 “After killing the Arista demon, who had assumed the form of a bull, Lord Krsna became the cynosure of all eyes. With Balarama, He triumphantly entered Vrndavana village and the cowherd men, who were all His relatives, glorified Him and Balarama with great jubilation.”* 61 On this lotus flower of Goloka Vrndavana are many petals known as ‘patrani sriyam’, the many gardens which are abodes of Srimati Radharani and the gopis. Where these petals join the whorl of the Goloka lotus flower, the paths of Goloka are situated, and the extensions of these petals are the places of the cow-pastures of Goloka. In this way the different parts of the lotus flower of Gokula Vrndavana are described. 62 Now we will discuss the Brahma-samhita verses quoted in text 54. These verses describe the quadrangular place named Svetadvipa, which surrounds the outskirts of Gokula. The external part of that quadrangle is known as Svetadvipa, and the central part is known as Vrndavana. The entire area is known as Goloka-Svetadvipa. 63 The abodes of the four expansions of Lord Krsna (Vasudeva, Sankarsana, Pradyumna and Aniruddha) are situated in the four sides of the quadrangle of Svetadvipa. These four sides of Svetadvipa are also the places where the four-fold mundane requirements (piety, wealth, passion and liberation), are situated. Also situated in these quadrants are the four Vedas which contain mantras enabling one to attain the four mundane requirements, the ten protectors (dik-palas) of the directions in the form of mantras, the associates of the hue of blue, yellow, red and white, and the extraordinary potencies bearing the names of Vimala etc. 64 This is also described in Srimad Bhagavatam (10.28.18): “When the cowherd men saw Krsna, being glorified by the Personified Vedas in the spiritual world, they felt wonderfully blissful.”* 65 This description of the Goloka Vrndavana planet is confirmed by the passage following the prayers of the personified Vedas in the Vamana Purana: 66 “The Personified Vedas said: O Lord, if You wish to bestow a benediction upon us, then please show us Your original blissful form, which was known to the great sages of ancient times. 67 “Hearing His devotees; request, the Lord revealed to them His own planet, where there is no decay or death, where there is only transcendental bliss, which is above the world of matter,... 68 ...where is the forest named Vrndavana, which is pleasant in every season and rich with charming groves and desire trees,... 69 ...where is the beautiful and opulent hill named Govardhana, which is filled with pleasant streams, waterfalls, and caves with many minerals and precious jewels, and crowded with many handsome birds,... 70 ...where is the Yamuna river, whose waters are pure nectar, which is crowded with many swans, lotus flowers, and other pleasant flowers and birds, and the shores of which are paved with precious gems,... 71 ...where the youthful Supreme Personality of Godhead eternally stays, surrounded by a multitude of gopis and intoxicated with the nectar of the rasa dance.” 72 That the abode of Sri Krsna is the highest

spiritual planet is also confirmed in the following verses of the Hari-vamsa, where King Indra says: “Above the celestial material planets is the spiritual world, where the Personified Vedas, Narada, Siva, the ganas, the impersonalists merged in the Brahman effulgence, and the great devotees reside. 73 “Above that realm is the planet of surabhi cows. Great saints protect that place. The all-pervading Supreme Personality of Godhead, Lord Krsna, resides there. 74 “O Lord, that is Your splendid abode is manifested above all. Although we asked Grandfather Brahma, none of us could understand it. 75 “They who act piously and control the mind and senses easily attain Svargaloka. They who perform spiritual austerities attain the spiritual world. However, the planet Goloka, the realm of surabhi cows, is very difficult to attain. 76 “O hero, this is the same place where You personally protected the surabhi cows from all dangers.” 77 The word ‘svarga’ is defined in the following verse (Srimad Bhagavatam 2.5.42): “Others may divide the whole planetary system unto three divisions, namely the lower planetary systems on the legs (up to the earth), the middle planetary systems on the navel, and the upper planetary systems (Svarloka) from the chest to the head of the Supreme Personality.”* 78 The Brahmaloka planet described in these verses as above Svargaloka is the spiritual world of Vaikuntha, the abode of the Supreme Personality of Godhead, and not the abode of the demigod Brahma. The word Brahma, which means ‘great’, here refers to the Supreme Personality of Godhead because He is supremely great, His greatness is shown by the fact that His transcendental form is eternal and full of knowledge and bliss. 79 That the word ‘brahmaloka’ means the spiritual world of Vaikuntha is confirmed by the words of Srimad Bhagavatam (10.28.17) where the word ‘brahmaloka’ is clearly used to mean the spiritual world: “Thus Krsna led all the cowherd men, headed by Nanda Maharaja to the lake where Akrura was later shown Brahmaloka (the Vaikuntha planetary system). They took their bath immediately and saw the real nature of Brahmaloka (the Vaikunthalokas).” 80 The following verse from Srimad Bhagavatam (2.5.39) also uses the word ‘brahmaloka’ to mean the spiritual world of Vaikuntha: “Satyaloka, the topmost planetary system is situated on the head of the universal form. The spiritual planets (brahmaloka), however, are eternal.”* 81 This interpretation of the word ‘brahmaloka’ is confirmed by Sridhara Svami, who comments on this verse: “In this verse the word ‘brahmaloka’ refers to the Vaikuntha planetary system, which is ‘sanatanah’, or eternal. The Vaikuntha world is not within the material creation.” 82 In the third line of the verse from Hari-vamsa quoted in text 72, the word ‘brahma’ means ‘the Personified Vedas”, ‘rsi’ means ‘Narada and the great sages’, and ‘gana’ means ‘Garuda, Visvaksena, and other great souls’. These are described as the residents of Brahmaloka. These great souls are all perfectly qualified to reside in the spiritual world, and therefore the word ‘brahmaloka’ here refers to the spiritual world. 83 In the third line of this verse the word ‘tatra’ means ‘in Brahmaloka’, and the word ‘soma’ means Lord Siva, who stays with (sa) Uma (sa+uma=soma).

Brahmaloka is here described as the ‘gati’ (destination) of Soma (Siva). The word ‘soma-gati’ is a sasthi-tatpurusa-samasa, defined in grammatical terms by the phrase ‘supam suluk’. The word ‘gati’ is then added to that word. 84 In the last line of this verse, the word ‘jyotisam’ means ‘the liberated souls who consider that they have become one with the impersonal effulgence.” Not everyone there is like them. The word ‘mahatmanam’ means ‘the great such, such as Sanaka-kumara and others like him, who worship the Lord and reject impersonal liberation.” These are the definitions of the words in this verse. 85 That these mahatmas (the devotees) are better than the liberated impersonalists is confirmed in the following statement of Srimad Bhagavatam (6.14.5): “O great sage, among many millions who are liberated and perfect in knowledge, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare.”* 86 The superiority of the devotees of the Lord is confirmed by Lord Krsna Himself in the following verse from Bhagavad-gita (6.47): “And of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.”* 87 In the next verse (quoted in text 73), the word ‘tasya’ means ‘Brahmaloka’, ‘upari’ means ‘above all’, and ‘gavam lokah’ means ‘Sri Goloka’. The word ‘tam’ (that) refers to Sri Goloka. “Sadyah’ means ‘the primordial, eternal demigods who bring great pleasure to us material demigods’. “Palayanti’ (they protect) means that as protectors of the directions they assume forms that cover Sri Goloka. 88 The spiritual demigods who protect the Goloka planet are described in the Rg Veda (10.90.16): “Many eternally perfect and glorious demigods protect that spiritual world.” 89 These protectors of the Goloka planet are also described in the following verse from the Maha-vaikuntha-varnana in the Uttara-khanda of the Padma Purana: “Many eternally perfect, glorious and handsome demigods serve that spiritual planet.” 90 The glories of these residents of the Goloka planet are described by the most exalted demigod, Lord Brahma, in Srimad Bhagavatam (10.14.34): “My dear Lord Krsna, I am therefore not interested in either material opulence or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortunate for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees’ feet.”* From this verse we may understand the exalted spiritual perfection attained by the gopas, gopis and other residents of Goloka Vrndavana, the personal abode of Sri Krsna. The phrase ‘tam palayanti’ (they protect it) in the verse quoted in text 73 means ‘in this way they worship it.” 91 In this verse (quoted in text 73), the Goloka planet is described as

‘sarvagatah’ (all-pervading). As Sri Krsna is simultaneously present in every part of both the spiritual and material worlds, so is Goloka. 92 In text 73 the word mahan refers to the form of the Supreme Personality of Godhead. This word is also used in reference to Him in the following words of Katha Upanisad (2.1.4): “The Personality of Godhead is the most powerful (vibhu) and the greatest (mahan).” 93 Because the Lord is the cause of the spiritual sky (mahakasa) the word ‘mahakasa-gatah’ refers to Him. This is described in Vedanta-sutra (1.1.22): “The spiritual sky is manifest from the body of the Supreme Personality of Godhead.” Another interpretation of the word ‘mahakasa-gatah’ is that this word means ;that place resorted to by those who have attained spiritual bodies.” This explanation is confirmed by Sridhara Svami’s commentary on the description in Srimad Bhagavatam of the cowherd mens’ sight of Vaikuntha, and also by the history of Ajamila also recounted in Srimad Bhagavatam. Another interpretation of the word ‘mahakasa-gatah’ is ‘situated in the highest part of the spiritual world’. Taken in this way the word ‘akasa’ means ‘the spiritual sky.” 94 In the verse quoted in Text 74, the phrase ‘upari upari’ means ‘splendidly manifested above all’. The phrase ‘tava gatih’ (Your destination) refers to Sri Goloka. Although the Personality of Godhead appears in many different forms and enjoys pastimes on may Vaikuntha planets and other places also, He still appears in His original form as Sri Govinda and enjoys pastimes on the Goloka planet. These are the definitions of the words. 95 This ‘gati’ (abode) is not ordinary, but it is ‘tapomayi’, or ‘full of limitless transcendental opulences’. This interpretation is corroborated in Sankaracarya’s commentary on Visnu-sahasra-nama’s statement ‘paramamayo mahat-tapah’. Sankara says: “The word ‘tapah’ in this verse means ‘limitless transcendental opulences’. 96 Brahma and the demigods cannot understand Goloka. He (Indra) says (in the verse quoted in text 97): “Although we asked Grandfather Brahma, none of us could understand it.” 97 In the verse quoted in text 75 we find the explanation of the name “Goloka”. In this verse the Vaikunthaloka spiritual world is designated by the word ‘brahmaloka’. That spiritual world is described as attained by they whose hearts meditate on Lord Visnu with devotional love (tapasi yuktanam). This spiritual world is also described as ‘para’, or ‘beyond the influence of the material energy’. The name “Goloka’ is defined as the residence of the surabhi cows (gavam). Goloka Vrndavana as the residence of the surabhi cows is also described in the following verse from Srimad Bhagavatam (10.35.25): “Upon Krsna’s return, the men, women, and cows of Vrndavana immediately forget the scorching heat of the day.” The cows of Vrndavana are also described in the verse quoted in text 76: “O Krsna, You protect the surabhi cows from all dangers.” 98 The residents of Goloka Vrndavana are filled with intense pure love of Krsna, and without attaining this exalted state of pure love of God, no one can enter the Goloka planet. For this reason, Goloka Vrndavana is described as ‘duraroha’ (difficult to attain) in the verse quoted in text 75. 99 After describing Goloka Vrndavana, he (Indra) then states

that Goloka and Gokula are the same. He says ‘sa tu’ (the same place). “Loka’ here means “Goloka” and ‘dhrta’ means ‘protected by lifting Govardhana Hill.” 100 That Goloka and Gokula are identical is confirmed by the following verse from the Mrtyunjaya Tantra: “Bhakti-devi who delights the gopis of Vrndavana and places great devotion for the Supreme Lord in the hearts of the devotees, by her own wish brought the highest Vaikuntha planet from the spiritual world and place it on the earth planet, where it became known by the name Gokula Vrndavana. 101 At his point our critic may vehemently object to our interpretation of these verses from the Hari-vamsa (in texts 72-100). He may say that our interpretations of the word ‘svargaloka’ and ‘brahmaloka’ are completely wrong. He may argue that Svargaloka is a specific planet and three planets above that Svargaloka is the abode of the demigod Brahma, which is known as Brahmaloka or Satyaloka. He may further say that the word ‘soma-gatih’ clearly means ‘the abode of the moon-god’, and this also refers to a specific planet in the material world. In this way out critic will claim that the Brahmaloka mentioned in this verse is a material planet, and the Goloka planet is also another planet within the material plane. To these objections I reply: Your interpretation of the word ‘soma-gatih’ (which is situated on Brahmaloka) is not acceptable because the moon, sun and other planets are all situated beneath Maharloka and Dhruvaloka. Your interpretation of the word ‘sadhya’ to refer to a class of minor demigods is also unacceptable, for the minor Sadhya demigods are not at all qualified to protect the abode of Lord Brahma. We may also note that the Goloka planet is described as all-pervading (sarva-gatih) in text 73 (hardly a word to describe an ordinary place). We are simply astonished that you are offering such a contradictory interpretation. 102 Our critic would like to interpret the word ‘goloka’ as simply an ordinary cow-pasture of the material world. He is, however, contradicted by Maharaja Indra, who says (in text 74) ‘yam na vidmah’ (We do not understand Goloka). Because these exalted persons cannot understand Goloka Vrndavana, therefore it cannot be an ordinary place of this material world. For this reason it is glorified in the confidential statements of Brahma-samhita and Hari-vamsa as an eternal spiritual abode. 103 That Goloka Vrndavana is not a material place, but the highest planet in the spiritual world, is confirmed by the following verse from the history of Vijaya recounted in the Narada-pancaratra: “Goloka Vrndavana is the highest planet in the spiritual world. The Original Personality of Godhead, Sri Govinda, who is full of transcendental bliss and is the supreme master of the gopas, gopis and surabhi cows, eternally enjoys pastimes there.” 104 This is also confirmed in the following verse which appears in the Moksa-dharma, Narayaniya and the Skanda Purana: “O Arjuna, I appear in many different forms on the earth planet, in the spiritual world of Vaikuntha and in the eternal abode of Goloka Vrndavana.” 105 In this way we have conclusively proven that Goloka Vrndavana, the abode of Sri Krsna, is the highest planet in the spiritual world. 106 The Goloka Vrndavana planet is divided into three places,

known as Dvaraka, Mathura, and Gokula, where the Supreme Personality of Godhead enjoys pastimes with many different associates. 107 There are also many other places on this earth planet where the Supreme Lord enjoyed various pastimes. These places are actually situated in the Vaikuntha world. They are 1. Beyond the touch of the material energy; 2. Eternal; 3. Uncommon; and 4. They are the eternal abodes of the Personality of Godhead. This description of these holy tirthas is found in the various Vedic literatures. 108 For example, the holy tirtha Dvaraka is described in the Prahlada-samhita of the Skanda Purana, and in many other Vedic literatures as well. The sruti-sastra describes Dvaraka in the following words: "Within the ocean is a spiritual abode of great splendour. That abode is sought after by Brahma, the Prajapatis and the great philosophers." 109 That the holy places of the Supreme Lord's pastimes are beyond the touch of the material energy is confirmed by the following description of Mathura found in the Varaha Purana: "The holy abode of Mathura is different from this material universe created by Brahma." 110 That the tirthas sacred in relation to the Personality of Godhead are eternal is confirmed in the following description found in the Patala-khanda of the Padma Purana, where it is said of the holy abode of Mathura: "The sages then performed austerities in the eternal abode of Mathura." 111 The uncommon nature of the holy places of the Lord's pastimes is described in the following verse from the Adi-varaha Purana, where the abodes of Mathura is described: "O earth, neither on the Bhur, Bhuvar, or Svar planetary systems, nor in any lower or higher planet, have I seen a holy place as extraordinary as this land of Mathura." 112 That Mathura is the eternal abode of the Supreme Personality of Godhead is confirmed by the following description of the Vedic literatures: "The Supreme Personality of Godhead always stays in the land of Mathura. How fortunate is the holy abode of Mathura!" 113 Mathura, the best of holy places and the eternal abode of the Lord, is described in the following words spoken by Lord Varaha in the Varaha Purana: "In the three planetary systems there is no holy place better than Mathura. O goddess, I eternally reside in Mathura." 114 Someone may argue that since Lord Varaha says that He eternally resides in Mathura, then Mathura should be the abode of Lord Varaha. Mathura is the abode of Lord Krsna. Since Lord Varaha is a visnu-tattva expansion of Lord Krsna, He said that He resides in Mathura in order to teach us that the Lord is not different from any of His visnu-tattva expansions. That Mathura is the eternal abode of Lord Krsna is confirmed in the Patala-khanda in the Padma Purana: "How auspicious is the holy land of Mathura, where Sri Krsna, the killer of Kamsa, eternally resides!" 115 That Lord Krsna personally stays in Mathura is confirmed by the use of the words 'svayam' (personally) and 'saksat' (directly) in the following verse from the Vayu Purana: "Lord Hari, the killer of Kamsa, personally (svayam) and directly (saksat) stays in the abode of Mathura, which is forty yojanas from Puskara-tirtha." 116 In this verse the word 'saksat' means 'in a form not perceivable by the material senses' and the word 'svayam' (personally) means that the

presence of the Lord mentioned in this verse does not refer to His presence in the form of the arca-vigraha (Deity). The word 'tatah' (from this) refers to Puskara-tirtha, which was described in the previous verses. 117 By quoting these verses from the Vedic literatures we have refuted any conception (that may find it's origin in Lord Varaha's statement quoted in text 113) that Mathura is the eternal abode of Lord Varaha. Mathura is the eternal abode of Lord Krsna. 118 The holy tirtha of Sri Vrndavana-dhama is described by the Supreme Lord Himself in the following verses from the Gopala-tapani Upanisad (2.35-40): "Lord Narayana said: As on the summit of Mount Meru are seven cities that fulfil all desires, so on the Earth are seven cities that fulfil desires and grant liberation. Among them the city of Gopala-puri (Mathura) is directly the spiritual world." 119 In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation." 120 Protected by My cakra, this city of Mathura, or Gopala-puri, stands in this world as a lotus stands in a lake." 121"Gopala-puri contains these forests: 1. The great forest of Brhadvana; 2. Madhuvana, the former residence of the Madhu demon; 3. Talavana, full of palm trees; 4. Delightful Kamyavana; 5. Great Bahulavana; 6. Kamudavana, full of lotus flowers and water lilies; 7 Khadiravana, full of Khadira trees; 8. Bhadravana, the favourite spot of Lord Balarama; 9. Bhandiravana, the great forest of Banyan trees; 10. Srivana, the abode of the goddess of fortune; 11. Lohavana, the former residence of the demon Loha; and 12. Vrndavana, ruled by the goddess Vrnda-devi. 122 In these forests the demigods, human beings, Gandharvas, Nagas, and Khinnaras sing and dance." 123 The Lord continues His description of Vrndavana-dhama (Gopala-tapani Upanisad 2.42-44): "The forests of Gopala-puri are divided into two groups: 1. Krsnavana, or Krsna's forests, and 2. Bhadravana, Balarama's forests. Among these twelve forests some are sacred and others are more sacred. 124 "There the demigods stay. There the perfect human beings attained perfection." 125 "In this place are a Deity of Rama, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Krsna. 126 The following description of the holy tirtha of Mathura is found in Gopala-tapani Upanisad (2.48): "There are these verses: Lord Krsna, accompanied by His three potencies, and by Balarama, Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathura-puri, which is worshipped by Brahma and the demigods and protected by the conch, cakra, club, and sarnga bow." 127 These verses from the Gopala-tapani Upanisad were spoken by Durvasa Muni in reply to Srimati Radharani's questions about the nature of Lord Krsna's transcendental abode. 128 As Vrndavana is the eternal abode of Lord Krsna, so Ayodhya is the eternal abode of Lord Ramacandra. This is confirmed in the following verse from the Ayodhya-mahatmya of the Skanda Purana: "The Personality of Godhead, Lord Ramacandra, expanding Himself in the forms of His brothers (Laksmana, Satrughna, and Bharata), eternally enjoys pastimes in the transcendental abode of Ayodhya." 129 Wherever the Personality of Godhead stays is understood to be the spiritual world. This is confirmed in the following statement of Vedic

literature: “The learned know that wherever Lord Hari stays is not within the realm of matter, but is in the spiritual world.” From this we may conclude that the place where the Supreme Lord stays in His original form as Lord Krsna is the highest of all spiritual planets, above Lord Narayana’s Vaikunthaloka.

Srila Jiva Gosvami’s Sri Krsna-sandarbha An Essay on Lord Krsna Volume Four 130 That the place of the Lord’s pastimes is in the spiritual world, and not part of the material world, is confirmed in the Patala-khanda of the Padma Purana: “O goddess please hear the glories of Mathura, the best of the seven holy cities. Mathura is not part of the material world. It is in the spiritual sky.” 131 That the district of Mathura is situated in the highest portion of the spiritual sky is confirmed in the Patala-khanda of the Padma-Purana: “How fortunate is Mathura! It is better than Vaikuntha!” 132 By understanding that the district of Mathura is situated in the highest part of the spiritual world, we can also understand the exalted nature of Sri Vrndavana-dhama, the most sacred part of the district of Mathura. 133 The glories of Vrndavana-dhama are described in the following verses of Gautamiya Tantra, which recount Lord Krsna’s answer to a question posed by Narada Muni: 134 “Narada asked the following question: O Supreme Personality of Godhead, I wish to hear about Vrndavana, which has twelve forests. If I am fit to hear, please tell me of it. 135 “Lord Krsna replied: This delightful place known as Vrndavana is my eternal transcendental abode. Whoever lives here, be he a cow, bird, tree, insect, human being, demigod, or in whatever species of life, becomes liberated and returns to the Vrndavana in the highest part of the spiritual world. 136 “In this abode reside the gopis, My eternal associates always eager to serve Me. 137 “This forest of five yojanas is My own transcendental form. This Yamuna river of nectar is also known as Susumna. 138 :Here the demigods and saints stay in subtle forms. I, the personification of all demigods, never leave this forest. 139 “Millennium after millennium I appear in this place, and then again I disappear. This splendid and beautiful place cannot be seen by material eyes.” 140 Even today there are many kadamba trees, asoka trees, and many other flowering trees, plants, and vines in the Supreme Lord’s extraordinary eternal abode, which is famous among the great devotees. 141 This is described in the Kaliya-hrada-mahatmya of the Varaha Purana: “The wise see a great wonder there. O girl with beautiful large eyes, on the eastern shore of Kaliya lake is a large, graceful, fragrant kadamba tree with a hundred branches. O girl with beautiful large eyes, this tree gives a very pleasant shade, It bears flowers during all twelve months of the year. It shines in the ten directions.” In these verses the word ‘sata-sakham’ means ‘with a hundred branches’. ‘Prabhasantah’ means ‘shining’. 142 A little of the extraordinary nature of Vrndavana-dhama may be seen in the following description spoken by the Personality of Godhead in the Brahma-kunda-mahatmya of the Varaha Purana: “O earth-goddess, listen and I will tell you of a great wonder in that holy abode where My devotees attain perfection. In the northern part of that place is a splendid white

asoka tree that at noon of the sukla-dvadasi day of Vaisakha suddenly bursts into full bloom. This tree brings great happiness to My devotee. Except for My pure devotee no one can understand this tree." The word 'dvadasi' here means 'on the dvadasi'. The sutra 'supam suluk' confirms that this word should be understood in the locative, just as one of the previous words is locative. The word 'suci' here means 'without any other activity'. Even the earth-goddess cannot understand the nature of this tree. 143 That Sri Krsna eternally stays in Vrndavana is confirmed by the following statement of the Adi-varaha Purana: "Making a grass hut and building a bridge, Lord Gadadhara enjoys pastimes that destroy all sins. Each moment of the pastimes He enjoys in this way with the gopas is eternal." 144 That Sri Krsna eternally resides in Vrndavana is also confirmed in the Skanda Purana: "Sacred Vrndavana is ruled by Lord Hari, taken shelter of by Vrnda-devi, and served by Brahma, Siva and the demigods." 145 That Sri Krsna eternally stays in Vrndavana is confirmed by Lord Brahma in Gopala-tapani Upanisad (1.38): "With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, and who stays eternally in Vrndavana under a desire tree." 146 That Sri Krsna eternally stays in Vrndavana is also confirmed in the Padma Purana, Patala-khanda: "Sri Krsna eternally plays in the waves of the Yamuna." We may note that this verse may be interpreted in another way. If the word 'yamuna-jala-kallole' is accepted as a bahuvrihi-samasa, the verse may be taken to mean: "Sri Krsna eternally plays in the land of Vrndavana, where the Yamuna flows." 147 That the land of Vrndavana, although apparently situated on this earth planet, is actually situated in the spiritual sky is confirmed in the Krsna-tapani Upanisad: "The Vrndavana of this earth planet is actually situated in the spiritual sky." 148 Because the scriptures declare that they are the Lord's eternal abodes, Sri Mathura and other holy places must be the manifestation of the Lord's transcendental opulences. This is confirmed by the following statements of Vedic literature: "Where does the Lord reside? He resides in the realm of His transcendental glory. Chandogya Upanisad 7.24.1 "Vrndavana is a direct manifestation of the spiritual potency of the Personality of Godhead" Gopala-tapani Upanisad 2.29 "This splendid and delightful abode of Vrndavana cannot be seen by material eyes." Brhad-gautamiya Tantra 149 This description also applies to the sacred city Varanasi. This is described in the Brahma-vaivarta Purana, where some sages ask Lord Visnu the following questions: 150 "O My Lord, what is this great effulgence near the shore of the water? Why is it that when the entire earth becomes submerged in water at the time of annihilation, this place remains intact and unaffected? 151 "Please tell us what is this eternal spiritual place, which is described hundreds of times in the Vedanta literatures, and which gives shelter to they who suffer the three fold miseries of material existence? 152 "O Lord of the universe, simply by seeing this place, the living entities become perfect and happy. O Lord Janardana, although Your transcendental form is the most wonderful thing, as You

continuously glance upon this place, You Yourself become filled with wonder." 153 Lord Visnu answered: "This effulgent place like a parasol shining in the sky is known on this earth as the city of Varanasi. 154 "This city of Varanasi is placed on the earth as a precious jewel is set in a golden ornament. Varanasi is my eternal transcendental abode, and it is not composed of material elements. When the inert material elements become submerged in the waters of annihilation, this abode of transcendental knowledge and bliss, the city of Varanasi, is not touched by that destructive flood." 155 The Supreme Lord also describes Varanasi in the following verses from the beginning of the Brahma-vaivarta Purana: "Consciousness and inert material elements remain eternally distinct, even though they may both be situated in the same place (the body). In the same way, the spiritual abode known as Varanasi remains always distinct from the material earth on which it rests. 156 "In the form of Lord Varaha I will lift the earth. Then My dear city of Varanasi will stand again." 157 In text 155 the word 'cetana' means 'the Supersoul'. Because the Supersoul is discussed, the word 'jada' here means 'the material body'. 158 This Supersoul is a four-armed expansion of Lord Visnu. Although remaining in the material bodies of the living entities, the Supersoul remains always untouched by the sufferings of material existence. He is described in Srimad Bhagavatam (2.2.8): "Others conceive of the Personality of Godhead residing within the body of the region of the heart and measuring only eight inches, with four hands, carrying a lotus, a wheel of a chariot and conchshell and a club respectively."* 159 Each of the Lord's transcendental abodes is manifest in two ways: 1. In the spiritual world, and 2. In the material world. Because the Lord appears in the spiritual and material worlds, His residences are also manifested in these two places. Whether appearing in the spiritual or material worlds, each transcendental abode manifests the same form, name and qualities. Each abode is the same, whether manifested in the spiritual or material realms. 160 That a single form of the Lord can be manifested in many places simultaneously is described in Srimad Bhagavatam (10.69.2): "It is astounding the Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."* 161 These remarkable activities of the Lord can be understood if we accept the inconceivable potency of the Lord. The Lord's potency is described in Vedanta-sutra (2.1.27): "The Sruti-sastra confirms that the Supreme Personality of Godhead is the master of all inconceivable potencies." 162 That the abode of the Lord is the same whether manifested in the spiritual or material world is confirmed by the following statement of Hari-vamsa (previously quoted in Anuccheda 106, Text 73): "That great abode of Goloka is present everywhere, in both the spiritual and material worlds." Some descriptions in the Vedic literatures single out either Goloka (in the spiritual world) or Gokula (in the material world) as the abode of the Supreme Lord Krsna. For example the Brahma-samhita says (5.48): "All-pervading Supreme Lord Krsna remains in His abode, known as Goloka." The

Varaha Purana and other Vedic literatures present elaborate explanations of Gokula as the place where Lord Krsna eternally enjoys pastimes. Some may consider that this presentation of two different places as the abode of Lord Krsna is a contradiction in the scriptures. This is not so, for Goloka (in the spiritual world) and Gokula (in the material world) are the same place. There is no difference between them. 163 That the Vrndavana manifested in the material world is the same as Goloka Vrndavana in the spiritual world is confirmed by the following statement of the Hari-vamsa (previously quoted in Anuccheda 106, Text 76): "O Krsna, O hero, Goloka Vrndavana in the highest part of the spiritual world is the same as the Vrndavana manifested on the earth. It is the very same place. It is this very Vrndavana that You have just now protected from great calamities, and where You remain to protect Your friends and the surabhi cows." 164 Although manifested in different places, Sri Mathura and each of the other places of the Lord's pastimes, are the same as their counterparts in the spiritual world. This is the conclusion of the Vedic literatures. For example, in the beginning of this passage from Hari-vamsa, we may note that Sri Krsna showed the residents of Vrndavana that the Goloka Vrndavana of the spiritual world was manifest as their own Vrndavana in the material world. 165 These words of glorification spoken by the devotees prove that the earthly Vrndavana is no different from the limitless Goloka realm in the spiritual world. The Vrndavana on this earth is situated above all the Vaikunthalokas in the spiritual world. This has been established by the previous statements of the Vedic literatures, where Vrndavana-dhama is glorified by the devotees. This supreme spiritual planet, which is divided into three realms Mathura, Dvaraka and Gokula, was seen in trance by Uddhava, who personally enjoyed pastimes with Lord Krsna. Uddhava's return to the material world after his vision of the Krsnaloka planet is described in the following statement of Sukadeva Gosvami (Srimad Bhagavatam 3.2.6): "The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood."*

KṚṢṆA-SANDARBHA

4.11

Sections 102–111

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §102 · English §107

[१०२] अथ विभुत्वं - न चान्तर् न बहिर् यस्य [भ्प् १०.९.१३] इत्य् आदौ । प्राकृत- वस्त्व्-अतिरिक्तत्वम् त्वक्-श्मश्रु-रोम-नख-केश-पिनद्धम् [भ्प् १०.६०.४५] इत्य् आदौ स्पष्टम् । स्व-प्रकाश-लक्षणत्वम्

अस्यापि देव-वपुषो मद्-अनुग्रहस्य स्वेच्छा-मयस्य न तु भूत-मयस्य कोऽपि । नेशे महित्व-वसितुं मनसान्तरेण साक्षात् तवैव किम् उतात्म-सुखानुभूतेः ॥ [भ्प् १०.१४.२]

अस्य नौमीड्य ते [भ्प् १०.१४.१] इत्य् आदिना वर्णित-लक्षणस्य श्रीमन्- नराकरस्य तव सम्प्रति बालक-वत्साद्य्-अंशैर् दर्शितेषु एकम् अपि देव- रूपं चतुर्भुजाकारं यद् वपुस् तस्यापि । [वृ. अद्ध्स्: अस्तु वा तावत् समस्तानाम् इत्य् अर्थः । एन्द् वृ. अद्धितिओन्.] एवं च सति साक्षाद् एतद्-रूपस्यांशिनस् तव, किम् उत देव-वपुषो विशेषणं मद्-अनुग्रहस्येत्यादि । ममानुग्रहो यस्मात् तस्य तद्-दर्शनेनैव भवन्-महिम-ज्ञानात् । कथम्भूतस्य तव ? आत्म-सुखानुभूतेः । आत्मना स्वेनैव न त्व् अन्येन सुखस्यानुभूतिर् अनुभवो यस्य तस्यानन्य-वेद्यानन्दस्येत्य् अर्थः ।

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ १०२ ॥

[102] atha vibhutvaṃ - na cāntar na bahir yasya [BhP 10.9.13] ity ādau | prākṛta-vastv-atiriktatvam tvak-śmaśru-roma-nakha-keśa-pinaddham [BhP 10.60.45] ity ādau spaṣṭam | sva-prakāśa-lakṣaṇatvam

asyāpi deva-vapuṣo mad-anugrahasya svecchā-mayasya na tu bhūta-mayasya ko'pi | neśe mahitva-vasituṃ manasāntareṇa sākṣāt tavaiva kim utātma-sukhānubhūteḥ || [BhP 10.14.2]

asya naumīḍya te [BhP 10.14.1] ity ādinā varṇita-lakṣaṇasya śrīman- narākarasya tava samprati bālaka-vatsādy-aṃśair darśiteṣu ekam api deva- rūpaṃ caturbhujākāraṃ yad vapus tasyāpi | [Vṛ. adds: astu vā tāvat samastānām ity arthaḥ | end Vṛ. addition.] evaṃ ca sati sākṣād etad- rūpasyāṃśinas tava, kim uta deva-vapuṣo viśeṣaṇaṃ mad-anugrahasyetyādi | mamānugraho yasmāt tasya tad-darśanenaiva bhavan-mahima-jñānāt | kathambhūtasya tava ? ātma-sukhānubhūteḥ | ātmanā svenaiva na tv anyena sukhasyānubhūtir anubhavo yasya tasyānanya-vedyānandasyety arthaḥ |

|| 10.14 || brahmā śrī-bhagavantam || 102 ||

English witness · section(s) 107

Anuccheda 107

1 Lord Krsna's departure from this world and return to His own abode in the spiritual sky is described in the following verses from Srimad Bhagavatam (12.2.29-30), where the word 'divam' refers to the Krsnaloka planet: "Sri Krsna is like the sun, and Lord Visnu is like a ray of light expanded from the original sun of Lord Krsna. When Lord Krsna returned to His own abode in the spiritual world, Kali-yuga entered this earth. Because of the entrance of Kali-yuga, the people of the earth became addicted to sinful activities. 2 "As long as Sri Krsna remained in this world, touching it with His two lotus feet, Kali-yuga remained unable to overpower the residents of this earth." 3 Now (in Texts 3 and 4) we will explain the meaning of these verses. The phrase 'visnor bhagavato bhanuh krsnakhyah' means 'Sri Krsna is like the sun, and Lord Visnu is like a ray of light expanded from the original sun of Lord Krsna.' The word 'divam' means the Krsnaloka planet, which consists of the realms of Mathura, Dvaraka and Gokula, and which is situated in the topmost part of the non-material Vaikuntha planetary system.' When Lord Krsna returned to that spiritual planet, then Kali was able to enter the earth. 4 The Lord stayed on the earth from some time and then, by the agency of His antardhana-sakti, left and no longer touched the earth. As long as the earth was not touched by this antardhana-sakti, the great kadamba tree described in the Varaha Purana and other great wonders were manifest before conditioned souls such as us. In this way Mathura and the Lord's other abodes were manifest before the senses of the people of the material world when the Lord, by His mercy touched the earth (prthivim sprsan). When people like us are touched by His mercy in this way we are able to see this kadamba tree and the other wonders of the Lord's abode. As long as the Lord's abode was manifest, the Lord touched the earth (sprsan eva aste). This is the meaning intended when the speaker of this verse said the word 'yavat' (as long as). The phrase beginning with the word 'parakrantum' (Kali was unable to overpower the earth as long as Lord Krsna touched it with His lotus feet) shows that Kali entered the earth planet shortly before Lord Krsna's disappearance. These verses (quoted in texts 1 and 2) were spoken by Srila Sukadeva Gosvami.

Kṛṣṇa · Sanskrit §103 · English §108

[१०३]

कैमुत्येन स्वयं-रूपत्व-निर्देशश् च -

सकृद् यद्-अङ्ग-प्रतिमान्तर्-आहिता मनोमयी भागवतीं ददौ गतिम् । स एव
नित्यात्म-सुखानुभूत्य्-अभि- व्युदस्त-मायो ऽन्तर्-गतो हि किं पुनः ॥ [भ्प् १०.१२.३९]

स्पष्टम् ॥ ॥ १०.१२ ॥ श्री-शुकः ॥ १०३ ॥

[103]

kaimutyena svayaṃ-rūpatva-nirdeśaś ca -

sakṛd yad-aṅga-pratimāntar-āhitā manomayī bhāgavatīṃ dadau gatim | sa eva nityātma-sukhānubhūty-abhi- vyudasta-māyo 'ntar-gato hi kiṃ punaḥ || [BhP 10.12.39]

spaṣṭam || || 10.12 || śrī-śukaḥ || 103 ||

English witness · section(s) 108

Anuccheda 108

1 The transferral of the devotees to the spiritual abode of Lord Krsna is described in the following verses, where the word ‘svarga’ means ‘the planet of Lord Krsna in the spiritual world”: “The saintly devotees become liberated from the clutches of matter and enter the abode of Lord Krsna. Brhad-aranyaka Upanisad 4.4.8 “Although Putana was a great witch, she attained the position of Krsna’s mother in the transcendental world and thus achieved the highest perfection.”* Srimad Bhagavatam 10.6.38 2 Because this verse states that Putana attained the post of Lord Krsna’s mother in the svarga planet, the svarga planet must be Lord Krsna’s planet, Goloka Vrndavana. The word svarga here cannot mean the planet of Indra. That Putana became Lord Krsna’s mother in the transcendental world is also confirmed by the following statement of Lord Brahma in Srimad Bhagavatam (10.14.35): “O My dear Lord, even Putana, who came to cheer You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favoured with liberation.”* 3 The devotees’ attainment of the spiritual world is also described in the following statements of the Katha Upanisad, where the word ‘svarga’ is also used to mean the spiritual world (and not the planet of Indra): “Lord Siva asked: Who

is the controller of the mind and the other senses? “Brahma replied: the ability to see, the functions of all the senses and indeed life itself, are all given to the living entities by the Supreme Personality of Godhead. The saintly devotees who understand this true position of the Supreme Lord become free from the cycle of birth and death, after leaving this body, they return to the spiritual world, never again to take birth or die.” 1.1-2 “Please try to understand the truth of the Supreme Personality of Godhead. One who understands the Supreme Lord returns to the spiritual world and becomes free from birth and death. 1.4, 2.4 “The transcendental abode of the Supreme Lord is eternal.” 4.8 “One who understands the teachings of this Upanisad becomes free from all past sinful reactions. He becomes liberated and enters the unlimited spiritual world (svarga).” 4.9 4 Someone may question our interpretation of the words ‘svarga’ and ‘brahma’ in these passages. In order to allay their doubts we give the following evidence from Vedic literatures to confirm our understanding that the word ‘svarga’ means ‘the planet of Sri Krsna’ and the word ‘brahma’ means ‘the Personality of Godhead, Sri Krsna, who is known as Narayana.” “Lord Narayana is the Supreme Personality of Godhead.” Narayana Upanisad “Lord Narayana is the eternal Supreme Lord.” Narayana Upanisad “Lord Narayana is the Supreme Brahman.” Prayers of the devotees of Lord Narayana That the word ‘svarga’ means ‘the abode of Sri Krsna’ is described in the Vedic literatures: “Saintly devotees will attain the highest Vaikuntha planet, which is a forest in the form of a great lotus flower full of transcendental knowledge.” In this way the blissful nature of Vaikunthaloka’s forest (Krsnaloka) is described. The ruler of that forest is Lord Krsna who is known as Narayana. This is confirmed in the Atharva Veda: “The son of Devaki is the Original Personality of Godhead.” The Srimad Bhagavatam verse quoted in text 1 was spoken by Srila Sukadeva Gosvami.

Kṛṣṇa · Sanskrit §104 · English §109

[१०४]

अतएव साक्षात् पर-ब्रह्मत्वम् एव दर्शितम् - अद्यैव त्वद्-ऋतेऽस्य [भ्प् १०.१४.१८] इत्य् आदौ अहो भाग्यम् अहो भाग्यम् [भ्प् १०.१४.३२] इत्य् आदौ च । अतएवोक्तं गूढं परं ब्रह्म मनुष्य-लिङ्गम् [भ्प् ७.१५.७५] इति । वैष्णवे च -

यदोर् वंशं नरः श्रुत्वा सर्व-पापैः प्रमुच्यते । यत्रावतीर्णं कृष्णाख्यं परं ब्रह्म नराकृति ॥ [विप् ४.११.२] इति ।

नराकृति परं ब्रह्मेति बृहत्-सहस्र-नाम-स्तोत्रे च । एतेन श्री-कृष्णस्य नराकृतित्वम् एवेति । द्विभुजत्व एव श्री-कृष्णत्वं नराकृति-कैवल्यान् मुख्यं, चतुर्भुजत्वे तु श्री-कृष्णत्वं नराकृति-भूयिष्ठत्वात् तद्-अनन्तरम् एव । अतएव चतुर्भुजत्वेऽपि मनुष-रूपत्वं वर्णितं श्रीमद्- अर्जुनेन तेनैव रूपेण चतुर्भुजेन सहस्र-बाहो भव विश्व-मूर्ते [गीता ११.५१] इत्य् उक्त्वा, दृष्ट्वेदं मानुषं रूपं तव सौम्य जनार्दन, इदानीम् अस्मि संवृत्तः [गीता ११.५१] इत्य् उक्तत्वात् । एवं-जातीयकानि बहुनि, तानि च द्रष्टव्यानि ।

अतएव सा नराकारा मूर्तिर् एव परम-कारणं वस्तु-तत्त्वम् इत्य् आह - नारायणे कारण-मार्त्य-मूर्तौ [भ्प् १०.४६.३३] सर्व-कारणं यत् तत्त्वं तद् एव मर्त्याकारा मूर्तिर् यस्य । तद् उक्तं तत्त्वं परं योगिनाम् [भ्प् १०.४३.१७] इति । तथा च पाद्म-निर्माण-खण्डे श्री-वेद-व्यास-वाक्यम् -

दृष्टातिहृष्टो ह्य् अभवं सर्व-भूषण-भूषणम् । गोपालम् अबला-सङ्गे मुदितं वेणु-वादिनम् ॥

ततो माम् आह भगवान् वृन्दावन-चरः स्वयम् । (पगे ४५)

यद् इदं मे त्वया दृष्टं रूपं दिव्यं सनातनम् ॥

निष्कलं निष्क्रियं शान्तं सच्-चिद्-आनन्द-विग्रहम् । पूर्णं पद्म-पलाशाक्षं नातः-परतरं मम ॥

इदम् एव वदन्त्य् एते वेदाः कारण-कारणम् ॥ इत्य् आदि ।

॥ १०.४६ ॥ उद्धवः श्री-व्रजेश्वरम् ॥ १०४ ॥

[104]

ataeva sākṣāt para-brahmatvam eva darśitam - adyaiva tvad-ṛte'sya [BhP 10.14.18] ity ādau aho bhāgyam aho bhāgyam [BhP 10.14.32] ity ādau ca | ataevoktaṃ gūḍhaṃ paraṃ brahma manuṣya-liṅgam [BhP 7.15.75] iti | vaiṣṇave ca -

yador vaṃśaṃ naraḥ śrutvā sarva-pāpaiḥ pramucyate | yatrāvatīrṇaṃ kṛṣṇākhyaṃ paraṃ brahma narākṛti || [ViP 4.11.2] iti |

narākṛti paraṃ brahmeti bṛhat-sahasra-nāma-stotre ca | etena śrī-kṛṣṇasya narākṛtitvam eveti | dvibhujatva eva śrī-kṛṣṇatvaṃ narākṛti-kaivalyān mukhyaṃ, caturbhujatve tu śrī-kṛṣṇatvaṃ narākṛti-bhūyiṣṭhatvāt tad- anantaram eva | ataeva caturbhujatve'pi manuṣa-rūpatvaṃ varṇitaṃ śrīmad- arjunena tenaiva rūpeṇa caturbhujena sahasra-bāho bhava viśva-mūrte [Gītā 11.51] ity uktvā, dṛṣṭvedaṃ mānuṣaṃ rūpaṃ tava saumya janārdana, idānīm asmi saṃvṛttaḥ [Gītā 11.51] ity uktatvāt | evaṃ-jātīyakāni bahūni, tāni ca draṣṭavyāni |

ataeva sā narākārā mūrtir eva parama-kāraṇaṃ vastu-tattvam ity āha - nārāyaṇe kāraṇa-mārtya-mūrtau [BhP 10.46.33] sarva-kāraṇaṃ yat tattvaṃ tad eva martyākārā mūrtir yasya | tad uktaṃ tattvaṃ paraṃ yoginām [BhP 10.43.17] iti | tathā ca pādma-nirmāṇa-khaṇḍe śrī-veda-vyāsa-vākyam -

dṛṣṭātihṛṣṭo hy abhavaṃ sarva-bhūṣaṇa-bhūṣaṇam | gopālam abalā-saṅge muditaṃ veṇu-vādinam ||

tato mām āha bhagavān vṛndāvana-caraḥ svayam | (page 45)

yad idaṃ me tvayā dṛṣṭaṃ rūpaṃ divyaṃ sanātanam ||

niṣkalaṃ niṣkriyaṃ śāntaṃ sac-cid-ānanda-vigraham | pūrṇaṃ padya-palāśākṣaṃ nātaḥ-parataraṃ mama ||

idam eva vadanty ete vedāḥ kāraṇa-kāraṇam || ity ādi |

|| 10.46 || uddhavaḥ śrī-vrajeśvaram || 104 ||

English witness · section(s) 109

Anuccheda 109

The word ‘kastha’ is also used to mean the abode of Lord Krsna. This is confirmed by the following verse from Srimad Bhagavatam (1.1.23): “Since Sri Krsna, the Absolute Truth,

the master of all mystic powers, has departed from His own abode (kastha), please tell us to whom the religious principles have now gone for shelter."*

Kṛṣṇa · Sanskrit §105 · English §110

[१०५]

अतएव बहुंश् चतुर्भुजान् दृष्टवान् अपि श्री-नराकारस्यैव विशेषतः स्तुत्यत्वं प्रतिजानीते । नौमीड्य तेऽभ्र-वपुषे तडिद्-अम्बराय [भ्प् १०.१४.१] इत्य् आदि ।

इदम् एव तव परमं तत्त्वम् इत्य् अज्ञात्वा पूर्वम् अहं भ्रान्तवान् । अधुना तु अद्यैव त्वद्-ऋतेऽस्य किम् [भ्प् १०.१४.१८] इत्य् आदि-दिदर्शितया भवतः कृपया ज्ञातवान् इत्य् अतस् तत्र तद्-आकारम् एव त्वां लब्धुं स्तौमीति तात्पर्यम् ।

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ १०५ ॥

[105]

ataeva bahūṃś caturbhujān dṛṣṭavān api śrī-narākārasyaiva viśeṣataḥ stutyatvaṃ pratijānīte | naumīḍya te'bhra-vapuṣe taḍid-ambarāya [BhP 10.14.1] ity ādi |

idam eva tava paramaṃ tattvam ity ajñātvā pūrvam ahaṃ bhrāntavān | adhunā tu adyaiva tvad-ṛte'sya kim [BhP 10.14.18] ity ādi-didarśitayā bhavataḥ kṛpayā jñātavān ity atas tatra tad-ākāram eva tvāṃ labdhuṃ staumīti tātparyam |

|| 10.14 || brahmā śrī-bhagavantam || 105 ||

English witness · section(s) 110

Anuccheda 110

1 That Dvaraka is the eternal abode of Sri Krsna is described by Queen Rukmini in the following words (Srimad Bhagavatam 10.60.35): "My dear husband, You have rightly said also that being afraid of the kings, You have taken shelter in the water of the sea. But who is the king of this material world? I do not think that the so-called royal families are kings of the material world. The kings of the material world are the three modes of material nature. They are actually the controllers of this material world. You are situated in the core of everyone's heart where you remain completely aloof from the touch of the three modes of material nature, and there is no doubt about it. "You say You always maintain enmity

with the worldly kings. But who are the worldly kings? I think the worldly kings are the senses. They are most formidable and they control everyone. Certainly You maintain enmity with these material senses. You are never under the control of the senses; rather, You are the controller of the senses, Hrsikesa. My dear Lord, You have said that You are bereft of all royal power, and that is also correct. Not only are You bereft of material world supremacy, but even Your servants, those who have some attachment to Your lotus feet, also give the material world supremacy because they consider the material position to be the darkest region, which checks the progress of spiritual enlightenment. Your servants do not like material supremacy, so what to speak of You?"* 2 This statement of Queen Rukmini was her reply to these teasing words previously spoken to her by Lord Krsna (Srimad Bhagavatam 10.60.12): "My dear beautiful Queen Rukmini, you may know that I was so much afraid of Jarasandha that I could not dare to live on the land, and thus I have constructed this house within the water of the sea. It is not My business to disclose this secret to others, but you must know that I am not very heroic; I am a coward and am afraid of them. Still I am not safe, because all the great kings of the land are inimical to Me. I have personally created this inimical feeling by fighting with them in many ways. Another fault is that although I am on the throne of Dvaraka I have no immediate claim. Although I got a kingdom by killing My maternal uncle Kamsa, the kingdom was to go to My grandfather, so actually I have no possession of a kingdom."* 3 Krsna's teasing jokes to Rukmini consisted of a joking description of His own bad qualities. Krsna proposed to Rukmini that she divorce Him and accept a more suitable husband. "Why did you accept Me, who am so unqualified, as your husband?" Lord Krsna jokingly said. Rukmini-devi replied to Lord Krnsa's joking words by saying: "What you have spoken is the truth", and then explaining how each point of Lord Krsna's self-criticism, is actually a glorification of His exalted transcendental qualities. These two verses are an example of Lord Krsna's and Queen Rukmini's replies. We may note that in this verse (text 1) that the word 'atma' is in the nominative case, the word 'tvam' is a first-person pronoun, and the verb 'sete' is a verb in the third person singular. These words do not agree with each other (to agree with 'tvam' the word 'atma' would have to be in the vocative and not the nominative case). In addition, the verb 'sete' is in the third person and also cannot agree with the pronoun 'tvam'. Actually, however, the words 'tvam', 'atma' and 'sete' are intended to refer to each other. Their non-concordance is a use of the literary embellishment 'luptopama' (an elliptical simile)'. The word 'atma' in this verse is intended to also mean 'the Paramatma (Supersoul) who is the witness observing the activities of all living entities. The word 'gunebhyah' means 'the three modes of material nature: goodness, passion, and ignorance.' Afraid of these modes, Lord Krsna has taken shelter of 'upalambhana-matra' (His own transcendental knowledge). The phrase 'antah nityam sete' means 'without any external disturbance, Lord Krsna eternally resides in the hearts of all living beings.' The

phrase ‘urukrama bhayad iva upalambhana-matre antah samudre’ means ‘All powerful Lord, afraid of the kings who are the material senses, sense objects, and modes of material nature, You have taken shelter of Your own transcendental abode which is known as Dvaraka-dhama. Your remain there and eternally enjoy blissful confidential pastimes there.” We may note in this verse that the meaning of the sentence as a whole establishes the grammatical concordance of certain words which would otherwise not be in grammatical agreement. 4 Lord Krsna’s eternal residence in Dvaraka will also be described in a further chapter of Srimad Bhagavatam (11.31.24) in the following words: “Lord Madhusudana eternally stays in Dvaraka.” 5 Both the Supreme Personality of Godhead and the individual living entity are by nature aloof from the material senses and sense-objects. Therefore, both the Lord and individual living entities who take shelter of the Lord remain always unafraid of the material senses. In the second part of this verse the inimical senses are described, and Lord Krsna is described as always at war with these inimical senses, which are metaphorically described as kings. Lord Krsna is always very courageous in the matter of defending Himself from the attacks of the senses. As far as Lord Krsna’s abandonment of the post of king, Queen Rukmini replies: :What loss is there for You if You reject the royal post? This kingly post is reject both by You and by the great devotees who become Your servants.” Queen Rukmini said (Srimad Bhagavatam 10.60.41): “From the history of the world we can see that princes like Anga, Prthu, Bharata, Yayati and Gaya were all great emperors of the world, and there were no competitors to their exalted positions. But in order to achieve the favour of Your lotus feet, they renounced their exalted positions and entered into the forest to practice penances and austerities.”* In the last part of this verse, the position of a king is described as ‘tamah andham’ (darkness of ignorance) because a king has great facility for material enjoyment, which leads one into ignorance. In this verse we may especially note the description of Lord Krsna’s eternal residence in Dvaraka (sete nityam). He stays there eternally.

Kṛṣṇa · Sanskrit §106 · English §111

[१०६]

तद् एवं साधूक्तं तत्-तद्-वचनम् अन्यार्थत्वेन दृश्यम् इति । तथा हि पूर्व-रीत्या चतुर्भुजत्व-द्विभुजत्वयोर् द्वयोर् अपि ध्यान-धिष्ण्यत्वे सति, यत् पूर्वस्य जनन्या निगूहन-प्रार्थनं तत् तु तस्य प्रसिद्धत्यआ सर्व एव ज्ञास्यतीति जन्म ते मय्य् असौ पापो मा विद्यान् मधुसूदन [भ्प् १०.३.२९] इत्य् आद्य्-उक्त-लक्षणया कंस-भिया विश्वं यद् एतत् स्व-तनौ निशान्ते [भ्प् १०.३.३१] इत्य्-आद्य्-उक्त-लक्षणया मांस-दृक्-शब्दोक्त-भगवत्-स्वरूप-शक्ति-विलास-तज्-जन्मादि-लीला-तत्त्वानभिज्ञ-प्राकृत-दृग्भ्यो लज्जया च । न पुनर् अपरस्य गूढं परं ब्रह्म मनुष्य-लिङ्गम् [भ्प् ७.१५.३५] इत्य् आदौ गूढत्वेन कथितस्य ध्यान-धिष्ण्यत्वाभाव-विवक्षया । श्री-गोपाल- तापनी-श्रुताव् अप्य् उभयोर् अपि ध्यान-धिष्ण्यत्वं श्रूयते --

मथुरायां विशेषेण मां ध्यायन् मोक्षम् अश्नुते । अष्ट-पत्रं विकसितं हृत्-पद्मं तत्र संस्थितम् ॥ [ग्तु २.५८-५९]

इत्य् आदिषु मध्ये चतुर्-भुजं शङ्ख-चक्र [ग्तु २.६०] इत्य् आदिकम् उक्त्वा सर्वान्ते -- शृङ्ग-वेणु-धरं तु वा [ग्तु २.६०] इत्य् उक्तम् । एवम् आगमेऽपि द्विभुज-ध्यानं श्रूयते - तस्मान् निगूढत्व-विवक्षयैव समीचीना । तथैव तद्-विवक्षया नान्यथा मद्-भावं मर्त्य-लिङ्गेन जायते [भ्प् १०.३.४४] इति श्री-भगवतोक्तम् ।

तथा च पाद्म-निर्माण-खण्डे श्री-भगवद्-वाक्यं व्यास-वाक्ये -

पश्य त्वं दर्शयिष्यामि स्वरूपं वेद-गोपितम् । ततोऽपश्यम् अहं भूप बालं कालाम्बुद-प्रभम् । गोप-कन्यावृतं गोपं हसन्तं गोप-बालकैः ॥ इति ।

एवम् इत्य् उक्त्वासीद् धरिस् तूष्णीम् [भ्प् १०.३.४६] इत्य् आदौ च व्याख्येयम् । आत्म-मायया स्वेच्छया आत्म-माया तद्-इच्छा स्याद् इति महा-संहितोक्तेः । प्रकृत्या स्वरूपेणैव व्यक्तः प्राकृतः । न त्व् औपाधिकतया शैषिकोऽण् । तत्र हि भगवद्-विग्रहे शिशुत्वादयो विचित्रा एव धर्माः स्वाभाविकाः सन्तीति को वेत्ति भूमन् [भ्प् १०.१४.२१] इत्य् अस्य व्याख्याने द्वितीय-सन्दर्भे दर्शितम् एव ।

अत्र श्री-रामानुजाचार्य-सम्मतिर् अपि । श्री-गीतासु प्रकृतिं स्वाम् अवष्टभ्य सम्भवाम्य् आत्म-मायया

[गीता ४.६] इत्य् अत्र स्वम् एव स्वभावम् आस्थाय आत्म-मायया स्व-सङ्कल्प-रूपेण ज्ञानेनेत्य् अर्थः । माया व्यूनं ज्ञानम् इति नैर्घण्टुकाः । महाभारते च अवतार-रूपस्याप्य् अप्राकृतत्वम् उच्यते - न भूत-सङ्घ-संस्थानो देहोऽस्य परमात्मनः इति ।

अथ बृहद्-वैष्णवेऽपि - यो वेत्ति भौतिकं देहं कृष्णस्य परमात्मनः । स सर्वस्माद् बहिष्कार्यः श्रौत-स्मार्त-विधानतः । मुखं तस्यावलोक्यापि स-चेलः स्नानम् आचरेत् । पश्येत् सूर्यं स्पृशेद् गां च धृतं प्राश्य विशुद्धयति ॥ इति । [पगे ४६]

अथ यथाहरद् भुवो भारम् [भ्प् १.१५.३४] इत्य् आदौ चैवं मन्तव्यम् । तनु-रूप-कलेवर-शब्दैर् अत्र श्री-भगवतो भू-भार-जिहीर्षा-लक्षणो देवादि-पिपालयिषा-लक्षणश् च भाव एवोच्यते । यथा तृतीये विंशतितमे तत्- तच्-छब्दैर् ब्रह्मणो भाव एवोक्तः । यदि तत्रैव तह्ता व्याख्येयं तदा सुतराम् एव श्री-भगवतीति । ततश् च तस्य भावस्य भगवति तद्-आभास- रूपत्वात् कण्टक-दृष्टान्तः सुसङ्गत एव । तथा द्वयम् एवेश्तुः साम्यम् अपि । तत् तु तृतीये सन्दर्भ एव विवृतं मत्स्यादि-रूपाणि [भ्प् १.१५.३५] मत्स्याद्य्-अवतारेषु तत्-तद्-भावान् ।

अथ नट-दृष्टान्तेऽपि नटः श्राव्य-रूपकाभिनेता । व्याख्यातं च टीका- कृद्भिः प्रथमस्यैकादशे नटा नव-रसाभिनय-चतुरा [भावार्थ- दीपिका १.११.२१] इति । ततो यथा श्रव्य-रूपकाभिनेता नटः स्वरूपेण स्व- वेशेन च स्थित एव पूर्व-वृत्तम् अभिनयेन गायन् नायक-नायिकादि-भावं धत्ते जहाति च तथेति । अतएव तृतीये -

प्रदश्र्यातप्त-तपसाम् अवितृप्त-दृशां नृणाम् । आदायान्तर् अधाद् यस् तु स्व-बिम्बं लोक-लोचनम् ॥ [भ्प् ३.२.११]

इत्य् अत्रापि लोक-लोचन-रूपं स्व-बिम्बं निज-मूर्तिं प्रदश्र्य पुनर् आदायैव च अन्तरधात् । न तु त्यक्त्वेत्य् उक्तं श्री-सूतेन यथा मत्स्यादि-रूपाणि [भ्प् १.१५.३५] इत्य् अनन्तरम् अपि तथोक्तं - यदा मुकुन्दो भगवान् इमां महीं जहौ स्व-तन्वा [भ्प् १.१५.३६] इति । त्यागोऽत्र स्व-तनु-करणक इति न तु स्व- तन्वा सहेति व्याख्येयम् । अध्याहार्यापेक्षागौरवात् उपपद-विभक्तेः कारक-विभक्तिर् बलीयसीति न्यायाच् च ।

[वृ. रेअद्स् हेरेः अथवा नाहं प्रकाशः सर्वस्य योग-माया-समावृतः [गीता ७.२५] इति श्री-गीत-वचनेन ।

योगिभिर् दृश्यते भक्त्या नाभक्त्या दृश्यते क्वचित् । द्रष्टुं न शक्यो रोषाच् च मत्सराच् च जनार्दनः ॥

इति पाद्मोत्तर-खण्ड-निर्णयेन । मल्लानाम् अशनिः [भ्प् १०.४३.१७] इति श्री-

भागवत-दर्शनेन । आत्म-विनाशाय भगवद्-धस्त-चक्रांशु- मालोज्ज्वलम् अक्षय-तेजः-स्वरूपं परम-ब्रह्म-भूतम् अपगत-द्वेषादि- दोषो भगवन्तम् अद्राक्षीत् [विप् ४.१५.१५] इति शिशुपालम् उद्दिश्य विष्णु- पुराण-गद्येन चासुरेषु यद्-रूपं स्फुरति । तत् तस्य स्वरूपं न भवति किन्तु माया-कल्पितम् एव । स्वरूपे दृष्टे द्वेषश् चापयातीति ततश् चासुरेषु स्फुरत्या यया तन्वा भुवो भार-रूपम् असुर-वृन्दम् अहरत् तां तनुं विजहौ । पुनस् तत्-प्रत्य्-आयनं न चकारेत्य् अर्थः । भक्ति-दृश्या तनुस् तु तस्य नित्य-सिद्धवेत्य् आह अज [गीता ४.६] इति, देवक्यां देव-रूपिण्याम् [भ्प् १०.३.८] इत्य् आदेः, कृष्णं च तत्र छन्दोभिः स्तूयमानम् [भ्प् १०.२८.१७] इत्य् अत्र गोलोकाधिष्ठातृत्व-निर्देशाच् च ।

ततश् च यथा मत्स्यादि-रूपाणि इत्य् अस्याप्य् अयम् एवार्थः । यथा नट ऐन्द्रजालिकः कश्चित् स्व-भक्षकानां बकादीनां निग्रहाय मस्त्याद्य्- आकाआन् धत्ते, स्वस्मिन् प्रत्यायाति तन्-निग्रहे सति यथा च तानि जहाति, तथा सोऽयम् अजोऽपि येन मायित्वेन लक्ष्यतां प्रापितेन रूपेण भू-भार-रूपासुर-वर्गः क्षपित-तद्-वर्गं क्षपितवान् इत्य् अर्थः । तच् च कलेवरम् अजो जहौ अन्तर्धापितवान् इत्य् अर्थः । किन्तु श्री-गीता-पद्ये योग-माया- समावृतः [गीता ७.२५]
सर्प-कञ्चुकवन्-माया-रचित-वपुर्-आभास-समावृत इत्य् अर्थः ।

विष्णु-पुराण-गद्ये आत्म-विनाशाय इति आत्मनः स्वस्य शिशुपालस्येत्य् अर्थः । भगवता अस्तं क्षिप्तं यच् चक्रं तस्यांशु-मालया उज्ज्वलं यथास्यात् तथाद्राक्षीत् । यतः उपगत-द्वेषादि-दोष इति । तया तस्य दृष्टाव् उज्ज्वलायां सत्याम् अपगत-द्वेषादि-दोषः सन् दूरीकृत-मायिक-निजावरणं भगवन्तम् अद्राक्षीद् इत्य् अर्थः । किं च, तन्-मते कल्पान्तर-गत-तत्- कथायां
शिशुपालादि-द्वय-मुक्ति-विषयक-मैत्रेय-पराशर-प्रश्नोत्तर- रीत्या जय-विजययोः शाप-सङ्गतिर् नास्तीत्य् अन्याव् एव ताव् असुरौ ज्ञेयौ । युक्तं च तत्, प्रतिकल्पं तयोः शाप-कदर्थनाया अयुक्तत्वात् ॥ [एन्द्. वृ. अद्वितिओन्.]

[पगे ४७] अथ सूती-गृहे [भ्प् १०.८५.२०] इत्य् अस्यार्थः । एतत् प्राक्तन-वाक्येषु श्री-भगवन्-महिम-ज्ञान-भक्ति-प्रधानोऽसौ विशुद्ध-सत्त्व- प्रादुर्भावस्याप्य् आत्मनो मनुष्य-लीलाम् एव दैन्यातिशयतः प्राकृत- मानुषत्वेन स्थापयित्वा श्री-भगवत्य्-अपत्य-बुद्धिम् आक्षिप्तवान् ।

ततश् च - ननु तर्हि कथम् अपत्य-बुद्धिं कुरुषे इति श्री-भगवत्-प्रश्नम् आशङ्क्य तत्र

तद्-वाक्य-गौरवम् एव मम प्रमाणं न तूपत्तिर् इत्य् आह सूती-गृह इति । नौ आवयोर् अनुयुगम् । अत एव भवान् संजज्ञे अवतीर्णवान् इति सूती-गृहे भगवान् अनुजगाद ।

ननु मया तद् अपि भवद्-आदि-तनु-प्रवेश-निर्गमापेक्षयैव जज्ञे इत्य् उक्तम्, न तु मम प्रव्श-निर्गम-लिङ्गेनैव जन्म वाच्यम् । जीव-सखेन व्यष्टेः समष्टेर् वान्तर्यामि-रूपेण -

तं दुर्दशं गूढम् अनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् [कठु १.२.१२]

तत् सृष्ट्वा तद् एवानुप्राविशत् [तैतु २.६.२] इत्य् आदौ च तत् तद् अनुप्रवेशादि- दर्शन-सामान्यात् । ततस् तद्वद् इदम् उपचरितम् एवेति मन्यताम् ।

तत्राह नानेति । स्व-कृत-विचित्र-योनिषु विशन्न् इव हेतुतया [भ्प् १०.८७.१९]

इत्यादि-श्रवणात् गगनवद् असङ्ग एव त्वं यज्-जीवानां नाना-तनूर् विदधत् प्रविशन् जहासि । मुहुः प्रविशसि जहासि चेत्य् अर्थः । तद्-भूम्नस् तव विभूति-विशेष-रूपां मायां को वेद बहु मन्यते, नो कोऽपीत्य् अर्थः । इदं त्व् आवाभ्यां जन्म सर्वैर् एव स्तूयते इति भावः । ततो विद्वद्-आदरोऽप्य् अत्रास्तु प्रमाणं मम तु तत् सर्वथा न बुद्धि-गोचर इति व्यञ्जितम् । अत्र विद्-धातोः प्रवेशार्थो नानुपपन्नः । यथोक्तं सहस्र-नाम-भाष्ये - शिष्टान् करोति पालयति इति । सामान्य-वचनो धातुर् विशेष-वचने दृष्टः । कुरु काष्ठानीत्य् आहरणे यथा तद्वद् इति ।

तद् एवं श्री-कृष्णस्य स्वयं बहगवत्त्वं तस्यैव नराकृति-पर-ब्रह्मणो नित्यम् एव तद्-रूपेणावस्थायित्वं दर्शितम् । तथा प्रथमे पृथिव्यापि सत्यं शौचं दया शौचिः [भ्प् १.१६.२७] इत्य् आदिना तदीयानां कान्ति-सह-ओजो- बलानां स्वाभाविकत्वम् अव्यभिचारित्वं च दर्शितम् । अतएव ब्रह्माण्डे चाष्टोत्तर-शत-नाम-स्तोत्रे नराकृतित्वं प्रकृत्यैवोक्तम् -

नन्द-व्रज-जनानन्दी सच्-चिद्-आनन्द-विग्रहः । नव-नीत-विलिप्ताङ्गी नव-नीत-नटोऽनघ ॥ इति ।

श्री-गोपाल-पूर्व-तापन्याम् अपि तथैव - नित्यो नित्यानां चेतनश् चेतनानाम् एको बहुनां यो विदधाति कामान् । तं पीठगं येऽनुभजन्ति धीरास् तेषां सिद्धिः शाश्वती नेतरेषाम् ॥ [ग्तु १.२०] इति ।

तम् एकं गोविन्दं सच्-चिद्-आनन्द-विग्रहम् [ग्तु १.३३] इत्य् आदि च । तस्माच् चतुर्-भुजत्वे द्विभुजत्वे च श्री-कृष्णत्वस्याव्यभिचारित्वम् एवेति सिद्धम् ।

अथ कतमत् तत्-पदं यत्रासौ विहरति । तत्रोच्यते -

या यथा भुवि वर्तन्ते पुर्यो भगवतः प्रियाः । तास् तथा सन्ति वैकुण्ठे तत्-तल्-लीलार्थम् आदृताः ॥

इति स्कान्द-वचनानुसारेण वैकुण्ठे यद् यत् स्थानं वर्तते तत् तद् एवेति मन्तव्यम् । तच् चाखिल-वैकुण्ठोपरि-भाग एव । यतः पाद्मोत्तर-खण्डे दशावतार-गणने श्री-कृष्णम् एव नवमत्वेन वर्णयित्वा क्रमेण पूर्वादिषु तद्-दशावतार-स्थानानां परम-व्योमाभिध- वैकुण्ठस्यावरणत्वेन गणनया श्री-कृष्ण-लोकस्य ब्रह्म-दिशि प्राप्ते सर्वोपरि-स्थायित्वम् एव पर्यवसितम् । आगमादौ हि दिक्-क्रमस् तथैव दृश्यते । तत्रास्माभिस् तु तत्-तच्-छ्रवणात् श्री-कृष्ण-लोकस्य स्वतन्त्रैव स्थितिः । किन्तु परम-व्योम-पक्ष-पातित्वेनैव [पगे ४८] पाद्मोत्तर-खण्डे तद्-आवरणेषु प्रवेशितोऽसाव् इति मन्तव्यम् । पाद्मोत्तर-खण्ड- प्रतिपाद्यस्य गौणत्वं तु श्री-भागवत-प्रतिपाद्यापेक्षया वर्णितम् एव । स्वायम्भुवागमे च स्वतन्त्रतयैव सर्वोपरि तत्-स्थानम् उक्तम् । यथा ईश्वर-देवी-संवादे चतुर्दशाक्षर-ध्यान-प्रसङ्गे पञ्चाशीतितमे पटले

ध्यायेत् तत्र विशुद्धात्मा इदं सर्वं क्रमेण तु । नाना-कल्प-लताकीर्णं वैकुण्ठं व्यापकं स्मरेत् ॥

अधः-साम्यं गुणानां च प्रकृतिं सर्व-कारणम् । प्रकृतेः कारणान्य् एव गुणांश् च क्रमशः पृथक् ॥

ततस् तु ब्रह्मणो लोकं ब्रह्म-चिह्नं स्मरेत् सुधीः । ऊर्ध्वं तु सीम्नि विरजां निःसीमां वर-वर्णिनि ॥

वेदाङ्ग-स्वेद-जनित-तोयैः प्रस्रावितां शुभाम् । इमाश् च देवता ध्येया विरजायां यथा-क्रमम् ॥ इत्य् आद्य्-अनन्तरम् -

ततो निर्वाण-पदवीं मुनीनाम् ऊर्ध्व-रेतसाम् । स्मरेत् तु परम-व्योम यत्र देवाः सनातनाः ॥

ततोऽनिरुद्ध-लोकं च प्रद्युम्नस्य यथा-क्रमम् । सङ्कर्षणस्य च तथा वासुदेवस्य च स्मरेत् ॥

लोकाधिपान् स्मरेत्... इत्य् आद्य्-अनन्तरं च -

पीयूष-लतिकाकीर्णां नाना-सत्त्व-निषेविताम् । सर्वर्तु-सुखदां स्वच्छां सर्व-जन्तु-सुखावहाम् ॥

नीलोत्पल-दल-श्यामां वायुना चालितां मृदु । वृन्दावन-परागैस् तु वासितां कृष्ण-वल्लभाम् ॥

सीम्नि कुञ्ज-तटां योषित्-क्रीडा-मण्डप-मध्यमाम् । कालिन्दीं संस्मरेद् धीमान् सुवर्ण-तट-पङ्कजाम् ॥

नित्य-नूतन-पुष्पादि-रञ्जितं सुख-सङ्कुलम् । स्वात्मानन्द-सुखोत्कर्ष-शब्दादि-विषयात्मकम् ॥

नाना-चित्र-विहङ्गादि-ध्वनिभिः परिरम्भितम् । नाना-रत्न-लता-शोभि-मत्तालि-ध्वनि-मन्द्रितम् ॥

चिन्तामणि-परिच्छिन्नं ज्योत्स्ना-जाल-समाकुलम् । सर्वर्तु-फल-पुष्पाढ्यं प्रवालैः शोभितं परि ॥

कालिन्दी-जल-संसर्ग-वायुना कम्पितं मुहुः । वृन्दावनं कुसुमितं नाना-वृक्ष-विहङ्गमैः ॥

संस्मरेत् साधको धीमान् विलासैक-निकेतनम् । त्रिलोकी-सुख-सर्वस्वं सुयन्त्रं केलि-वल्लभम् ॥

तत्र सिंहासने रम्ये नाना-रत्न-मये सुखे । सुमनोऽधिक-माधुर्य-कोमले सुख-संस्तरे ॥

धर्मार्थ-काम-मोक्षाख्य-चतुष्पादैर् विराजते । ब्रह्म-विष्णु-महेशानां शिरो-भूषण-भूषिते ॥

तत्र प्रेम-भराक्रान्तं किशोरं पीत-वाससम् । कलाय-कुसुम-श्यामं लावण्यैक-निकेतनम् ॥

लीला-रस-सुखाम्भोधि-संमग्नं सुख-सागरम् । नवीन-नीरदाभासं चन्द्रिकाङ्चित-कुन्तलम् ॥ इत्य् आदि । (पगे ४९)

[वृ. हेरे अद्द्स्. - मृत्यु-सञ्जय-तन्त्रे च -

ब्रह्माण्डस्योर्ध्वतो देवि ब्रह्मणः सदनं महत् । तद्-ऊर्ध्वं देवि विष्णूनां तद्-ऊर्ध्वं रुद्र-रूपिणाम् ॥

तद्-ऊर्ध्वं च महा-विष्णोर् महा-देव्यास् तद्-ऊर्ध्वगम् । कालातिकालयोश् चाथ परमानन्दयोस् ततः । पारे पुरी महा-देव्याः कालः सर्व-भयावहः । ततः श्री-रत्न-पीयूष-वारिधिर् नित्य-नूतनः ॥

तस्य पारे महा-कालः सर्व-ग्राहक-रूप-धृक् । तस्योत्तरे समुद्भासी रत्न-द्वीपः शिवाह्वयः ॥

उद्यच्-चन्द्रोदयः क्षुब्ध-रत्न-पीयूष-वारिधेः । मध्ये हेम-मयीं भूमिं स्मरेन् माणिक्य-मण्डिताम् ॥

षोडश-द्वीप-संयुक्तां कला-कौशल-मण्डिताम् । वृन्दावन-समूहैश् च मण्डितां परितः शुभैः ॥

तन्-मध्ये नन्दनोद्यानं मदनोन्मादनं महत् । अनल्प-कोटि-कल्प-द्रु-वाटीभिः परिवेष्टितम् ॥ इत्य् आदि -

तन्-मध्ये विपुलां ध्यायेद् वेदिकां शत-योजनाम् । सहस्रादित्य-सङ्काशाम्... इत्य् आदि - तस्यान्तरे महा-पीठं महा-चक्र-समन्वितम् । तन्-मध्ये मण्डपं ध्यायेद् व्याप्त-ब्रह्माण्ड-मण्डलम् ॥ इत्य् आदि । ध्यायेत् तत्र महा-देवीं स्वयम् एव तथा-विधः । रक्त-पद्म-निभां देवीं बालार्क-किरणोपमाम् ॥ इत्य् आदि । पीत-वस्त्र-परिधानां वंश-युक्त-कराम्बुजाम् । कौस्तुभोद्दीप्त-हृदयां वनमाला-विभूषिताम् ॥

श्रीमत्-कृष्णाङ्क-पर्यङ्क-निलयां परमेश्वरीम् ॥ इत्य् आदि ।

इति ध्यात्वा तथा भूत्वा तस्या एव प्रसादतः । तद्-आज्ञया परानन्दम् एत्यानन्द-कलावृतम् ॥

तद्-आकर्णय देवेशि कथयामि ऽवानघे । एतद्-अन्तर् महेशानि श्वेतद्वीपम् अनुत्तमम् ॥

क्षीराम्भोनिधि-मध्यस्थं निरन्तर-सुर-द्रुमम् । उद्यद्-अर्धेन्दु-किरण-दूरीकृत-तमो-भरम् ॥

काल-मेघ-समालोक-नृत्यद्-बर्हि-कदम्बरम् । कूजत्-कोकिल-सङ्घेन वाचालित-जगत्-त्रयम् ॥

नाना-कुसुम-सौगन्ध्य-वाहि-गन्धवहान्वितम् । कल्प-वल्ली-निकुञ्जेषु गुञ्जद्-भृङ्ग-गणान्वितम् ॥

रम्यावास-सहस्रेण विराजित-नभस्-तलम् । रम्य-नारी-सहस्रौघैर् गायद्भिः समलङ्कृतम् ॥

गोवर्धनेन महता रम्यावास-विनोदिना । शोभितं शुभ-चिह्नेन मान-दण्डेन चापरम् ॥

अवाची-प्राच्य्-उदीच्य्-आशाः क्रमायत-विवृद्धया । व्याप्ता यमुनया देव्या नील-मेघाम्बु-शोभया ॥

तन्-मध्ये स्फटिक-मयं भवनं महद् अद्भुतम् । इत्य् आदि ।

तत्-तद्-अन्तर्-महा-कल्प-मन्दारादि-द्रुमैर् वृतम् । तत्-तन्-मध्ये समुद्भासि-वृन्दावन-कुलाकुलम् ॥ इत्य् आदि ।

कुत्रचिद् रत्न-भवनं कुत्रचित् स्फटिकालयम् ॥ इत्यादि । गो-गोपैर् असङ्ख्यातैः सर्वतः समलङ्कृतम् । विपापं विलयं रम्यं सदा षड्-ऊर्मि-विवर्जितम् ॥ इत्य् आदि । तस्य मध्ये मणिमयं मण्डपं तोरणान्वितम् । तन्-मध्ये गरुडोद्वाहि-महा-मणि-मयासनम् ॥ इत्य् आदि ।
कल्प-वृक्ष-समुद्भासि-रत्न-भूधर-मस्तके । ध्यायेत् तत्र परमानन्दं रम्योपास्यं परं महः ॥

स्मरेद् वृन्दावने रम्ये मोहयन्तम् अनारतम् । वल्लवी-वल्लभं कृष्णं गोप-कन्याः सहस्रशः ॥ इत्य् आदि ।

फुल्लेन्दीवर-कान्तिम् इन्दु-वदनम् [प्व् ४६] इत्य् आदि च । एतद् अनन्तरं नित्यानित्य-लोक-विवेके देव्या पृष्टे श्री-शिव आह -

ब्रह्मादीनां च सर्वेषां भवनानां च पार्वति । विनाशोऽस्तीह सर्वेषां विना तद्-भवनं तयोः ॥

इति पूर्वोक्तयोः श्री-भगवन्-महादेव्योर् इत्य् अर्थः ॥ [वृ. अद्वितिओन् एन्द्स् हेरे.]

[पगे ४९]

तस्माद् या यथा भुवि वर्तन्ते इति न्यायाच् च स्वतन्त्र एव द्वारका-मथुरा- गोकुलात्मकः श्री-कृष्ण-लोकः स्वयं भगवतो विहारास्पदत्वेन भवति सर्वोपरीति सिद्धम् । अतएव वृन्दावनं गोकुलम् एव सर्वोपरि-विराजमानं गोलोकत्वेन प्रसिद्धम् । ब्रह्म-संहितायां -- ईश्वरः परमः कृष्णः इत्य् उपक्रम्य --

सहस्र-पत्र-कमलं गोकुलाख्यं महत् पदम् । तत्-कर्णिकारं तद्-धाम तद्-अनन्तांश-सम्भवम् ॥

कर्णिकारं महद् यन्त्रं षट्-कोणं वज्र-कीलकम् षड्-अङ्ग-षट्-पदी-स्थानं प्रकृत्या पुरुषेण च ॥

प्रेमानन्द-महानन्द-रसेनावस्थितं हि यत् ज्योती-रूपेण मनुना काम-बीजेन सङ्गतम् ॥

तत्-किञ्जल्कं तद्-अंशानां तत्-पत्राणि श्रियाम् अपि ॥

चतुर्-अस्रं तत्-परितः श्वेतद्वीपाख्यम् अद्भुतम् चतुर्-अस्रं चतुर्-मूर्तेश् चतुर्-धाम चतुष्-कृतम् ॥

चतुर्भिः पुरुषार्थैश् च चतुर्भिर् हेतुभिर् वृतम् शूलैर् दशभिर् आनद्धम् ऊर्ध्वाधो दिग्-विदिक्ष्व् अपि ॥

अष्टभिर् निधिभिर् जुष्टम् अष्टभिः सिद्धिभिस् तथा मनु-रूपैश् च दशभिर् दिक्-पालैः परितो वृतम् ॥

श्यामैर् गौरैश् च रक्तैश् च शुक्लैश् च पार्षदर्षभैः शोभितं शक्तिभिस् ताभिर् अद्भुताभिः समन्ततः ॥ इति । (पगे ५०) तथाग्रे ब्रह्म-स्तवे --

चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष- लक्षावृतेषु सुरभिर् अभिपालयन्तम् ।
लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानं गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ इति ।

व्याख्याम् आह - सहस्राणि पत्राणि यत्र तत् कमलं चिन्तामणि-मयं पद्मं तद्-रूपम् । तच् च महत् सर्वोत्कृष्टं पदं महतो महाभगवतो वा पदं श्री-महा-वैकुण्ठम् इत्य् अर्थः । तत् तु नाना-प्रकारम् इत्य् आशङ्क्य प्रकार-विशेषत्वेण निश्चिनोति गोकुलाख्यम् इति । गोकुलम् इत्य् आख्या प्रसिद्धिर् यस्य तत् गो-गोपाल-सरूपम् इत्य् अर्थः । रूढिर् योगम् अपहरति इति न्यायेन तस्यैव प्रतीतेः । तत एतद् अनुगुणत्वेनैवोत्तर-ग्रन्थोऽपि व्याख्येयः । तस्य श्री-कृष्णस्य धाम नन्द-यशोदादिभिः सह वास- योग्यं महान्तःपुरम् । तस्य स्वरूपम् आह तद् इति । अनन्तस्य श्री- बलदेवस्यांशात् । सम्भवो नित्याविर्भावो यस्य तत् । तथा तन्त्रेणैतद् अपि बोध्यते । अनन्तोऽंशो यस्य तस्य श्री-बलदेवस्यापि सम्भवो निवासो यत्र तद् इति ।

सर्व-मन्त्र-गण-सेवितस्य श्रीमद्-अष्टादशाक्षर-महा-मन्त्र-राजस्य बहु-पीठस्य मुख्यं पीठम् इत्य् आह कर्णिकारम् इति द्वयेन । महद् यन्त्रम् इति । यत् प्रतिकृतिर् एव सर्वत्र यन्त्रत्वेन पूजार्थं लिख्यते इत्य् अर्थः । यन्त्रत्वम् एव दर्शयति । षट्कोणा अभ्यन्तरे यस्य तद् वज्र- कीलकं कर्णिकारे

(बीज-रूप-)हीरक-कीलक-शोभितम् । षट्-कोणत्वे प्रयोजनम् आह । षट् अङ्गानि यस्याः सा या षट्-पदी श्रीमद्-अष्टादशाक्षरी तस्याः स्थानं प्रकृतिर् मन्त्रस्य स्वरूपं स्वयम् एव श्री-कृष्णः कारण-स्वरूपत्वात् । पुरुषश् च स एव तद्-देवता-रूपः । ताभ्याम् अवस्थितम् अधिष्ठितम् । द्वयोर् अपि विशेषणं प्रेमेति । प्रेम-रूपा ये आनन्द- महानन्द-रसास् तत्-परिपाक-भेदास् तद्-आत्मकेन, तथा ज्योती-रूपेण स्व- प्रकाशेन मनुना मन्त्र-रूपेण च काम-बीजेन अवस्थितम् इति मूल-मन्त्रान्तर्गतत्वेऽपि पृथग्-उक्तिः कुत्रचिद् वैशिष्ट्यापेक्षया ।

तद् एवं तद्-धामोक्त्वा तद्-आवरणान्य् आह तद् इति । तस्य कर्णिकारस्य किञ्जल्कास् तल्-लग्नाभ्यन्तर-वलय इत्य् अर्थः । तद्-अंशानां तस्मिन्न् अंशो दायो विद्यते येषां तेषां सजातीयानां धामेत्य् अर्थः । गोकुलाख्यम् इत्य् उक्तेर् एव । तेषां तज्-जातीयत्वं श्री-शुकदेवेन च उक्तम् --

एवं ककुद्मिनं हत्वा स्तूयमानः द्विजातिभिः । विवेश गोष्ठं स-बलो गोपीनां नयनोत्सवः ॥ [भ्प् १०.३६.१५] इति ।

तस्य कमलस्य पत्राणि श्रियां तत्-प्रेयसीनां श्री-राधादीनाम् उपवन- रूपाणि धामानीत्य्-अर्थः । अत्र पत्राणाम् उच्छ्रित-प्रान्तानां मूल- सन्धिषु वर्त्मानि अग्रिम-सन्धिषुगोष्ठानि ज्ञेयानि । अखण्ड-कमलस्य गोकुलाख्यत्वात् तथैव समावेशाच् च ।

अथ गोकुलावरणान्य् आह चतुरस्रम् इति । तद् बहिश् चतुरस्रं तस्य गोकुलस्य बहिः सर्वतश् चतुरस्रं चतुष्कोणात्मकं स्थलं श्वेतद्वीपाख्यम् इति तद्- अंशे गोकुलम् इति नाम-विशेषाभावात् । किन्तु चतुरस्राभ्यन्तर-मण्डलं वृन्दावनाख्यं बहिर्-मण्डलं केवलं श्वेतद्वीपाख्यं ज्ञेयं, गोलोक इति यत्-पर्यायः । तद् इह क्रोडीकृत-गोकुलं वृन्दावनाख्ययातिप्रसिद्धम् इति न निर्दिष्टम् । क्रोडीकृत-तत्-सर्वम् अस्य तु बहिर्-मण्डलं गोलोक- श्वेतद्वीपाख्यं ज्ञेयम् ।

[वृ. रेअद्स् इन् थे प्लचे ओफ़् थे लस्त् त्wओ सेन्तेन्चेस्: तद् एतद् उपलक्षणं गोकोकाख्यं चेत्य् अर्थः । यद्यल्ऱ गोकुलेऽपि श्वेतद्वीपत्वम् अस्त्य् एव, तद् अवान्तर-भूमि-मयत्वात् तथापि विशेष-नाम्नाम्नातत्वात् एनैव तत् प्रतीयते इति तथोक्तम् । किन्तु चतुरस्रेऽप्य् अन्तर्-मण्डलं श्री-वृन्दावनाख्यं ज्ञेयं बृहद्-वामन-स्वायम्भुवागमयोस् तथा दृष्टत्वात् । एन्द् वृ.]

चतुर्-मूर्तेश् चतुर्व्यूहस्य श्री-वासुदेवादि-चतुष्टयस्य चतुष्कृतं चतुर्धा विभक्तं चतुर् धाम । किन्तु देव-लीलत्वात् तद्-उपरि व्योम-यान-स्था एव ते ज्ञेया । हेतुभिः पुरुषार्थ-साधनैर् मनु-रूपैः स्व-स्व-मन्त्रात्मकैर् इन्द्रादिभिः । श्यामैर् इत्य् आदिभिर् इति चतुर्भिर् वेदैर् इत्य् अर्थः । कृष्णं च तत्र

छन्दोभिः स्तूयमानम् सुविस्मिताः [भ्प् १०.२८.१८] इति श्री-दशमोक्तेः ।

शक्तिभिर् इति श्री-विमलादिभिर् इत्य् अर्थः । इयं च बृहद्-वामन-पुराण- प्रसिद्धिः । यथा श्री-भगवति श्रुति-प्रार्थना-पूर्वकाणि पद्यानि -

आनन्द-रूपम् इति यद् विदन्ति हि पुराविदः । तद्-रूपं दर्श्यास्माकं यदि देयो वरो हि नः ॥

श्रुत्वैतद् दर्शयामास स्व-लोकं प्रकृतेः परम् । केवलानुभवानन्द-मात्रम् अक्षरम् अव्ययम् ॥

यत्र वृन्दावनं नाम वनं काम-दुघैर् द्रुमैः । मनोरम-निकुञ्जाढ्यं सर्वर्तु-सुख-संयुतम् ॥

यत्र गोवर्धनो नाम सुनिर्झर-दरी-युतः । रत्न-धातु-मयः श्रीमान् सुपक्षि-गण-सङ्कुलः ॥

यत्र निर्मल-पानीया कालिन्दी सरिता वरा । रत्न-बद्धोभय-तटा हंस-पद्मादि-सङ्कुला ॥

शश्वद्-रास-रसोन्मत्तं यत्र गोपी-कदम्बकम् । तत्-कदम्बक-मध्यस्थः किशोराकृतिर् अच्युतः ॥ इति । एतद्-अनुसारेण श्री-हरि-वंश-वचनम् अप्य् एव व्याख्येयम् । तद् यद् आह शक्रः -

स्वर्गाद् ऊर्ध्वं ब्रह्म-लोको ब्रह्मर्षि-गण-सेवितः । तत्र सोम-गतिश् चैव ज्योतिषां च महात्मनाम् ॥

तस्योपरि गवां लोकः साध्यास् तं पालयन्ति हि । स हि सर्व-गतः कृष्ण महाकाश-गतो महान् ॥

उपर्य् उपरि तत्रापि गतिस् तव तपोमयी । यां न विद्मो वयं सर्वे पृच्छन्तोऽपि पितामहम् । गतिः शम-दमाढ्यानां स्वर्गः सुकृत-कर्मणाम् ॥

ब्राह्म्ये तपसि युक्तानां ब्रह्म-लोकः परा गतिः । गवाम् एव तु यो लोको दुरारोहो हि सा गतिः ॥

स तु लोकस् त्वया कृष्ण सीदमानः कृतात्मना । धृतो धृतिमता वीर निघ्नतोपद्रवान् गवाम् ॥ [ह्व् २.१९.२९-३५] इति ।

अस्यार्थः । स्वर्ग-शब्देन - भूर्-लोकः कल्पितः पद्भ्यां भुवर्-लोको ऽस्य नाभितः । स्वर्-लोकः कल्पितो मूर्ध्ना इति वा लोक-कल्पना ॥ [भ्प् २.५.४२]

इति द्वितीयोक्तानुसारेण स्वर्-लोकम् आरभ्य सत्य-लोक-पर्यन्तं लोक- पञ्चकम् उच्यते । तस्माद् ऊर्ध्वम् उपरि ब्रह्म-लोको ब्रह्मात्मको वैकुण्ठाख्यः सच्-चिद्-आनन्द-रूपत्वात् । ब्रह्मणो भगवतो लोक इति वा ददृशुर् ब्रह्म-लोकं ते यत्राक्रूरोऽध्यगात् पुरा [भ्प् १०.२८.१७] इति दशमात् । एवं द्वितीये मूर्धभिः सत्य-लोकस् तु ब्रह्म-लोकः सनातनः [भ्प् २.५.३८] इति । टीका च -ब्रह्म-लोको वैकुण्ठाख्यः । सनातनो नित्यः । न सृज्यान्तर्वर्तीत्य् अर्थः । इत्य् एषा ।

ब्रह्माणि मूर्तिमन्तो वेदाः । ऋषयश् च श्री-नारदादयः । गणाश् च श्री- गरुड-विष्वक्सेनादयः । तैर् निषेवितः । एवं नित्याश्रितान् उक्त्वा तद्- गमनाधिकारिण आह । तत्र ब्रह्म-लोके उमया सह वर्तत इति सोमः श्री- शिवस् तस्य गतिः ।

[वृ. इन्सेर्त्स्: स्व-धर्म-निष्ठः शत-जन्मभिः पुमान् विरिञ्चताम् एति ततः परं हि माम् । अव्याकृतं भागवतो ऽथ वैष्णवं पदं यथाहं विबुधाः कलात्यये ॥ [भ्प् ४.२४.२९] इति चतुर्थे श्री-रुद्र- गीतम् । [एन्द् वृ. अद्वितिओन्.]

सोमेति सुपां सुलुग् इत्य् आदिना (पगे ५२) षष्ठ्या लुक् छान्दसः । तत उत्तरत्रापि गति-पदान्वयः । ज्योतिर् ब्रह्म तद्-ऐकात्म्य-भावानां मुक्तानाम् इत्य् अर्थः । न तु तादृशानाम् अपि सर्वेषाम् इत्य् आह महात्मनां महाशयानां मोक्ष-निरादरतया भजतां श्री-सनकादि-तुल्यानाम् इत्य् अर्थः --

मुक्तानाम् अपि सिद्धानां नारायण-परायणः सुदुर्लभः प्रशान्तात्मा कोटिष्व् अपि महा-मुने ॥ [भ्प् ६.१४.५] इत्य् आदौ, योगिनाम् अपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ [गीता ६.४७]

इत्य् आदाव् अपि तेष्व् एव महत्त्व-पर्यवसनात् । तस्य च ब्रह्म-लोकस्योपरि सर्वोर्ध्व-प्रदेशे गवां लोकः श्री-गोलोक इत्य् अर्थः । तं च श्री-गोलोकं साध्या अस्माकं प्रापञ्चिक-देवानां प्रसादनीया मूल-रूपा नित्य-तदीय- देव-गणाः पालयन्ति । तत्र तत्र दिक्-पालत्वेनावरण-रूपा वर्तन्ते, ते ह नाकं महिमानः सचन्तः यत्र पूर्वे साध्याः सन्ति देवाः [र्क् १०.९०.१६] इति श्रुतेः ।

तत्र पूर्वे ये च साध्या विश्वे देवाः सनातनाः । ते ह नाकं महिमानः सचन्ते शुभ-दर्शनाः ॥ [पद्मप् ६.२२७.७६] इति पाद्मोत्तर-खण्डाच् च ।

यद् वा तद् भूरि-भाग्यम् इह जन्म किम् अप्य् अटव्यां यद् गोकुलेऽपि [भ्प् १०.१४.३४] इत्य् आद्य्-उक्त्यानुसारेण तद्-विध-परम-भक्तानाम् अपि साध्यास् तादृश-सिद्धि-प्राप्तये प्रासादनीयाः श्री-गोप-गोपी-प्रभृतयः । तं पालयन्ति अधिकृत्य भुञ्जन्ति । हि प्रसिद्धौ । स गोलोकः सर्व-गतः श्री-कृष्णवत् सर्व-प्रापञ्चिकाप्रापञ्चिक-वस्तु-व्यापकः । अतएव महान् भगवद्-रूप एव । महान्तं विभुम् आत्मानम् [कठु २.२२] इति श्रुतेः । तत्र हेतुः । महाकाशः परम-व्योमाख्यः ब्रह्म-विशेषण-लाभाद् आकाशस् तल्-लिङ्गाद् [व्स् १.१.२२] इति न्याय-प्रसिद्धेश् च । तद्-गतः । ब्रह्माकारोदयान्तरम् एव वैकुण्ठ-प्राप्तेः । यथा श्री-गोपानां वैकुण्ठ-दर्शने तैर् एव व्याख्यातम् । यथा वा श्रीमद्-अजामिलस्य वैकुण्ठ-गमनम् । यद् वा महाकाशः परम-व्योमाख्यो महा- वैकुण्ठस् तद्-गतस् तद्-ऊर्ध्व-भाग-स्थितः । एवम् उपर्य् उपरि सर्वोपर्य् अपि विराजमाने तत्र श्री-गोलोकेऽपि तव गतिः । नाना-रूपेण वैकुण्ठादौ क्रीडतस् तव तत्रापि श्री-गोविन्द-रूपेण क्रीडा विद्यत इत्य् अर्थः ।

अतएव सा च गतिः साधारणी न भवति किन्तु तपोमयी अनवच्छिन्नैश्वर्यमयी परमं यो महत् तपः इत्य् अत्र सहर-नाम- भाष्येऽपि तपः-शब्देन तथैव व्याख्यातम् । अतएव ब्रह्मादि- दुर्वितर्क्यत्वम् अप्य् आह याम् इति । अधुना तस्य श्री-गोलोकेत्य् आख्या बीजम् अभिव्यञ्जयति गतिर् इति । ब्राह्मे ब्रह्मणो लोक-प्रापके तपसि विष्णु- विषयक-मनः-प्रणिधाने युक्तानां रत-चित्तानां प्रेम-भक्तानाम् इत्य् अर्थः । ब्रह्म-लोको वैकुण्ठ-लोकः । परा प्रकृत्यतीता । गवां मोचयन् व्रज-गवां दिन-तापम् [भ्प् १०.३५.२५] इत्य्-उक्तानुसारेण अत्रैव निघ्नतोपद्रवान् गवाम् इत्य् उक्त्या च गोलोक-वासि-मात्राणां स्वतस् तद्-भाव-भावितानां च साधन-वशेनेत्य् अर्थः । अतएव तद्- भावस्यासुलभत्वाद् दुरारोहा ।

तद् एवं गोलोकं वर्णयित्वा तस्य गोकुलेन सहाभेदम् आह स त्व् इति । स एव तु स लोको धृतो रक्षितः । श्री-गोवर्धनोद्धरणेनेति । यथा मृत्यु-सञ्जय- तन्त्रे ।

एकदा सान्तरीक्षाच् च वैकुण्ठं स्वेच्छया भुवि । गोकुलत्वेन संस्थाप्य (पगे ५३) गोपीमय-महोत्सवा । भक्ति-रूपां सतां भक्तिम् उत्पादितवती भृशम् ॥ इति ।

अत्र शब्द-साम्य-भ्रम-प्रतीतार्थान्तरे स्वर्गाद् ऊर्ध्वं, ब्रह्म-लोक इत्य् अयुक्तं लोक-त्रयम् अतिक्रम्योक्तेः । तथा सोमगतिर् इत्य् आदिकं न सम्भवति । यतो ध्रुव-लोकाद् अधस्ताद् एव चन्द्र-सूर्यादीनां गतिर् महर्लोकेऽपि न वर्तते । तथावर-साध्य-गणानां तुच्छत्वात् सत्य- लोकस्यापि पालनं न युज्यते कुतस् तद्-उपरि-लोकस्य श्री-गोलोकाख्यस्य । तथा सर्वगतत्वं चासम्भाव्यं स्यात् । अतएव तत्रापि एव गतिर् इत्य् आपि शब्दो विस्मये प्रयुक्तः । यां न विद्म इत्य् आदिकं च । अन्यथा यथोक्तिर् न सम्भवति स्वेषां ब्रह्मणश् च तद्-अज्ञान-ज्ञापनात् । तस्मात् प्राकृत- गोलोकाद् अन्य

एवासौ सनातनो गोलोको ब्रह्म-संहितावत् श्री-हरिवंशेऽपि परोक्ष-वादेन निरूपितः ।

एवं च नारद-पञ्चरात्रे विजयाख्याने -

तत् सर्वोपरि गोलोके श्री-गोविन्दः सदा स्वयम् । विहरेत् परमानन्दी गोपी-गोकुल-नायकः ॥ इति ।

एवं चोक्तं मोक्ष-धर्मे नारायणीये तथा स्कान्दे च -

एवं बहु-विधै रूपैश् चरामीह वसुन्धराम् । ब्रह्म-लोकं च कौन्तेय गोलोकं च सनातनम् ॥ [म्भ् १२.३३०.६८] इति ।

तद् एवं सर्वोपरि श्री-कृष्ण-लोकोऽस्तीति सिद्धम् । स च लोकस् तत्-तल्-लीला-परिकर-भेदेनांश-भेदात् द्वारका-मथुरा-गोकुलाख्य-स्थान- त्रयात्मक इति निर्णीतम् । अन्यत्र तु भुवि प्रसिद्धान्य् एव तत्-तद्-आख्यानि स्थानानि तद्-रूपत्वेन श्रूयन्ते तेषाम् अपि वैकुण्ठान्तरवत् प्रपञ्चातीतत्व-नित्यत्वालौकिक-रूपत्व-भगवन्-नित्यास्पदत्व-कथनात् । तत्र द्वारकायास् तत्तरं स्कान्द-प्रह्लाद-संहितादाव् अन्वेष्टव्यम् । इयं च श्रुतिर् उदाहरणीया -

अन्तः-समुद्रे मनसा चरन्तं ब्राह्मान्वविन्दन् दशहोतारम् अर्णे । समुद्रेऽन्तः कवयो विचक्षते मरीचीनां पदम् अन्विच्छन्ति वेधसः ॥ इत्य् आद्या ।

श्री-मथुरायाः प्रपञ्चातीतत्वं यथा वाराहे अन्यैव काचित् सा सृष्टिर् विधातुर् व्यतिरेकिणी इति । नित्यत्वम् अपि यथा पाद्मे पाताल-खण्डे - ऋषिर् माथुर-नामात्र तपः कुर्वति शाश्वते इति । अत्र मथुरा-मण्डले शाश्वते नित्ये कुर्वति करोति ।

अलौकिक-रूपत्वं यथा आदिवाराहे -

भूर् भुवः स्वस् तलेनापि न पाताल-तलेऽमलम् । नोर्ध्व-लोके मया दृष्टं तादृक् क्षेत्रं वसुन्धरे ॥ इति ।

श्री-भगवन्-नित्यास्पदत्वं यथा - अहोऽतिधन्या मथुरा यत्र सन्निहितो हरिः ॥ इति । न च वक्तव्यम् उपासना-स्थानम् एवेदम्, यतो आदिवाराहे - मथुरायाः परं क्षेत्रं त्रैलोक्ये न हि विद्यते । तस्यां वसाम्य् अहं देवि मथुरायां तु सर्वदा ॥ इति ।

तत्र वासस्यैव कण्ठोक्तिः । अत्रेदृशं श्री-वराह-देव-वाक्यम् अंशांशिनोर् ऐक्य-विवक्षयैव न तु तस्यैवासौ निवासः श्री-कृष्ण-क्षेत्रत्वेनैव प्रसिद्धेः । तथैव पाताल-खण्डे अहो मधु-पुरी धन्या यत्र तिष्ठति कंसहा इति ।

वायु-पुराणे तु स्वयं साक्षाद् एवेत्य् उक्तम् - चत्वारिंशद् योजनानां ततस् तु मथुरा स्मृता । यत्र देवो हरिः साक्षात् स्वयं तिष्ठति कंसहा ॥ इति ।

अत्र साक्षाच्-छब्देन सूक्ष्म-रूपता । स्वयं-शब्देन श्रीमत्-प्रतिमा- रूपता च निषिद्धा । तत इति पूर्वोक्तात् पुष्कराख्य-तीर्थात् इत्य् अर्थः । मथुरायाः परं क्षेत्रम् इत्य् अनेन वराह-वचनेन पूर्याम् एव तिष्ठतीति निरस्तम् ।

[पगे ५४] अत्र श्री-गोपाल-तापनी-श्रुतिश् च -- स होवाच तं हि नारायणो देवः सकाम्या मेरोः शृङ्गे यथा सप्त-पूर्यो भवन्ति तथा निष्काम्याः सकाम्याश् च भूगोल-चक्रे सप्त-पूर्यो भवन्ति । तासां मध्ये साक्षाद् ब्रह्म गोपाल- पुरी हीति ॥ सकाम्या निष्काम्या देवानां सर्वेषां भूतानां भवति यथा हि वै सरसि पद्मं तिष्ठति तथा भूम्यां तिष्ठतीति चक्रेण रक्षिता हि मथुरा तस्मात् गोपाल-पुरी भवति । बृहद् बृहद्-वनं मधोर् मधु- वनम् [ग्तु २.२६-२८] इत्य् आदिका ।

पुनश् च एतैर् आवृता पुरी भवति तत्र तेष्व् एव गहनेष्व् एवम् इत्य् आदिका । तथा -- द्वे वने स्तः कृष्ण-वनं भद्र-वनं तयोर् अन्तर् द्वादश-वनानि पुण्यानि पुण्यतमानि तेष्व् एव देवास् तिष्ठन्ति सिद्धाः सिद्धिं प्राप्ताः । तत्र हि रामस्य राम-मूर्तिः [ग्तु २.३१-३२] इत्य् आदिका । तद् अप्य् एते श्लोका भवन्ति ।

प्राप्य मथुरां पुरीं रम्यां सदा ब्रह्मादि-सेवितम् । शङ्ख-चक्र-गदा-शार्ङ्ग-रक्षितां मुषलादिभिः ॥

यत्रासौ संस्थितः कृष्णस् त्रिभिः शक्त्या समाहितः । रामानिरुद्ध-प्रद्युम्नै रुक्मिण्या सहितो विभुः ॥ [ग्तु २.३५-३६] इति ।

किं तस्य स्थानम् इति श्री-गान्धर्व्याः प्रश्नस्योत्तरम् इदम् । एवम् एव श्री- रघुनाथस्याप्य् अयोध्यायां श्रूयते, यथा स्कान्दायोध्या-माहात्म्ये स्वर्ग-द्वारम् उद्दिश्य -

चतुर्धा च तनुं कृत्वा देवदेवो हरिः स्वयम् । अत्रैव रमते नित्यं भ्रातृभिः सह राघवः ॥ इति ।

अतएव, यत्र यत्र हरेः स्थानं वैकुण्ठं तद् विदुर् बुधा इत्य् अनुसारेण महा-भगवतः स्थानत्वात् महा-वैकुण्ठ एवासौ । यतो वैकुण्ठात् तस्य गरीयस्त्वं श्रूयते । यथा पाताल-खण्डे - एवं सप्त-पुरीणां तु सर्वोत्कृष्टं च माथुरम् । श्रूयतां महिमा देवि वैकुण्ठो भुवनोत्तमः ॥ इति ।

अतएव तत्रैव - अहो मधुपुरी धन्या वैकुण्ठाच् च गरीयसी । इति ।

[ब् रेअद्स् हेरे] आदि-वाराहे - मथुरायां ये वसन्ति विष्णु-रूपा हि ते खलु । अज्ञानास् तान् न पश्यन्ति पश्यन्ति ज्ञान-चक्षुषा ॥ इति । [एन्द् वृ.]

अथ श्री-वृन्दावनस्य प्रपञ्चातीतत्वादिकं मथुरा-मण्डलस्यैव तत्त्वेन सिद्धम् । यथा च श्री-गोविन्द-वृन्दावनाख्य-बृहद्-गौतमीये तन्त्रे नारद-प्रश्नस्योत्तरं श्री-कृष्णस्योत्तरम् । तत्र प्रश्नः -

किम् इदं द्वादशाभिख्यं वृन्दारण्यं विशाम्पते । श्रोतुम् इच्छामि भगवन् यदि योगोऽस्मि मे वद ॥

अथोत्तरम् -- इदं वृन्दावनं रम्यं मम धामैव केवलम् । अत्र ये पशवः पक्षि-वृक्षा कीटा नरामराः । ये वसन्ति ममाधिष्ण्ये मृता यान्ति ममालयम् ॥

अत्र या गोप-कन्याश् च निवसन्ति ममालये । योगिन्यस् ता मया नित्यं मम सेवा-परायणाः ॥

पञ्च-योजनम् एवास्ति वनं मे देह-रूपकम् । कालिन्दीयं सुषुम्नाख्या परमामृत-वाहिनी ॥

अत्र देवाश् च भूतानि वर्तन्ते सूक्ष्म-रूपतः । सर्व-देव-मयश् चाहं न त्यजामि वनं क्वचित् ॥

आविर्भावस् तिरोभावो भवेन् मे ऽत्र युगे युगे । तेजो-मयम् इदं रम्यम् अदृश्यं चर्म-चक्षुषा ॥ इति

विशेषतस् तादृग्-अलौकिक-रूपत्व-भगवन्-नित्य-धामत्वे तु दिव्य- कदम्बाशोकादि-वृक्षादयोऽप्य् अद्यापि महा-भागवतैः साक्षात् क्रियन्ते इति प्रसिद्धावगतेः । यथा वाराहे कालीय-ह्रद-माहात्म्ये -

अत्रापि महद् आश्चर्यं पश्यन्ति पण्डिता नराः । कालीय-ह्रद-पूर्वेण कदम्बो महितो द्रुमः । शत-शाखं विशालाक्षि पुण्यं सुरभि-गन्धि च । स च द्वादश-मासानि मनोज्ञः शुभ-शीतलः । पुष्पायति विशालाक्षि

प्रभासन्तो दिशो दश ॥ इति । शतानां शाखानां समाहारः शत-शाखं तद् यत्र प्रवर्तत् इत्य् अर्थः । प्रभासन्तः प्रभासयन्न् इत्य् अर्थः । तत्रैव तदीय-ब्रह्म-कुण्ड- माहात्म्ये

तत्राश्चर्यं प्रवक्ष्यामि तच् छृणु त्वं वसुन्धरे । लभन्ते मनुजाः सिद्धिं मम कर्म-परायणाः ॥

तस्य तत्रोत्तरे पार्श्वेऽशोक-वृक्षः सित-प्रभः । वैशाखस्य तु मासस्य शुक्ल-पक्षस्य द्वादशी ॥

स पुष्पति च मध्याह्ने मम भक्त-सुखावहः । न कश्चिद् अपि जानाति विना भागवतं शुचिम् ॥ इत्य् आदि ।

द्वादशीति द्वादश्याम् इत्य् अर्थः । सुपां सुलुग् इत्य् आदिनैव पूर्व-सवर्णः । शुचित्वम् अत्र तद्-अनन्य-वृत्तित्वम् । अनेन पृथिव्यापि तस्य तस्य तादृश-रूपं न ज्ञायते इत्य् आयातम् । अतएव तदीय-तीर्थान्तरम् उद्दिश्य यथा वादिवाराहे

कृष्ण-क्रीडा-सेतु-बन्धं महा-पातक-नाशनम् । वलभीं तत्र क्रीडार्थं कृत्वा देवो गदाधरः ॥

गोपकैः सहितस् तत्र क्षणम् एकं दिने दिने । तत्रैवे रमणार्थं हि नित्य-कालं स गच्छति ॥ इति ।

एवं स्कान्दे - ततो वृन्दावनं पुण्यं वृन्दा-देवी-समाश्रितम् । हरिणाधिष्ठितं तच् च ब्रह्म-रुद्रादि-सेवितम् ॥ इति ।

श्रुतिश् च दर्शिता - गोविन्दं सच्-चिद्-आनन्द-विग्रहं वृन्दावन-सुर-भूरुह-तलासीनं सततं स-मरुद्-गणोऽहं परितोषयामि । [ग्तु १.३७] इति ।

एवं पाताल-खण्डे यमुना-जल-कल्लोले सदा क्रीडति माधवः । इति । यमुनाया जल-कल्लोला यत्र एवंभूते वृन्दावने इति प्रकरणाल् लब्धम् । तत्राजहल्-लक्षणया तीर-ह्रदाव् एव गृह्येते । तीरं च वृन्दावन-लक्षणं तत्र प्रस्तुतम् । अतएवास्य श्री-वृन्दावनस्य वैकुण्ठत्वम् एव कण्ठोक्त्या कृष्ण-तापन्यां श्रुतौ दर्शितं गोकुलं वन-वैकुण्ठम् [कृष्णोपनिषत् ७] इति । तस्मान् नित्य-धामत्व-श्रवणात् श्री-मथुरादीनां तत्-स्वरूप- विभूतित्वम् एव स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि [छाउ १.२४.१] इति श्रुतेः ।

अतएव तापनी-श्रुतिः - साक्षाद् ब्रह्म गोपाल-पुरी हि [ग्तु २.२६] इति । बृहद्- गौतमीय-तन्त्रे च -

तेजोमयम् इदं रम्यम् अदृश्यं चर्म-चक्षुषा इति । तद्-ईदृश-रूपता काशीम् उद्दिश्य ब्रह्म-वैवर्ते त्व् इत्थं समाधीयते । यथा श्री-विष्णुं प्रति मुनीनां प्रश्नः --

छत्राकारं तु किं ज्योतिर् जलाद् ऊर्ध्वं प्रकाशते । निमग्नायां धरायां तु न वै मज्जति तत् कथम् ॥

किम् एतच् छाश्वतं ब्रह्म वेदान्त-शत-रूपितम् । ताप-त्रयार्ति-दग्धानां जीवनं छत्रतां गतम् ॥

दर्शनाद् एव चास्याथ कृतार्थाः स्मो जगद्-गुरो । वारं वारं तवाप्य् अत्र दृष्टिर् लग्ना जनार्दन ॥

परमाश्चर्य-रूपोऽपि साश्चर्य इव पश्यसि ॥

अथ श्री-विष्णूत्तरम् - छत्राकारं परं ज्योतिर् दृश्यते गगनेचरम् । तत्-परं परमं ज्योतिः काशीति प्रथितं क्षितौ ॥

रत्नं सुवर्णे खचितं यथा भवेत् तथा पृथिव्यां खचिता हि काशिका । न काशिका भूमि-मयी कदाचित् ततो न मज्जेन् मम सद्गतिर् यतः ॥

जडेषु सर्वेष्व् अपि मज्जमानेष्व् इयं चिद्-आनन्द-मयी न मज्जेत् ॥ इत्य् आदि ।

[पगे ५६]

तथाग्रे च - चेतना-जडयोर् ऐक्यं यद्वन् नैकस्थयोर् अपि । तथा काशी ब्रह्म-रूपा जडा पृथ्वी च सङ्गता ॥

निर्माणं तु जडस्यात्र क्रियते न परात्मनः । उद्धरिष्यामि च महीं वाराहं रूपम् आस्थितः ॥

तदा पुनः पृथिव्यां हि काशी स्थास्यामि मत्-प्रिया ॥ इति ।

चेतना-शब्देनात्रान्तर्यामी उपलक्ष्यते । जड-शब्देन तु देहः परमात्मन इत्य् उक्तत्वात् । ततश् च केचित् स्वदेहान्तर्-हृदयावकाशे प्रादेश- मात्रं पुरुषं वसन्तम् [भ्प् २.२.८] इत्य् आदिना चतुर्भुजत्वेन वर्णितोऽन्तर्यामी देहे स्थितोऽपि यथा देह-वेदनादिना न स्पृश्यते तद्वद् इति ज्ञेयम् ।

तद् एवं तद्-धाम्नाम् उपर्य्-अधः प्रकाश-मात्रत्वेनोभय-विधत्वं प्रसक्तम् । वस्तुतस् तु श्री-भगवन्-नित्याधिष्ठानत्वेन तच्-छ्री- विग्रहवद् उभयत्र प्रकाशाविरोधात् समान-गुण-नाम-रूपत्वेनाम्नातत्वाल् लाघवाच् चैक-विधत्वम् एव मन्तव्यम् । एकस्यैव श्री-विग्रहस्य बहुत्र प्रकाशश् च द्वितीय-सन्दर्भे दर्शितः ।

चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् गृहेषु द्व्य्-अष्ट-साहस्रं स्त्रिय एक उदावहत् ॥ [भ्प् १०.६९.१] इत्य् आदिना ।

एवंविधत्वं च तस्याचिन्त्य-शक्ति-स्वीकारेण सम्भावितम् एव । स्वीकृतं चाचिन्त्य-शक्तित्वम् श्रुतेस् तु शब्द-मूलत्वात् [व्स् २.१.२७] इत्य् आदौ । तद् एवम् उभयाभेदाभिप्रायेणैव श्री-हरि-वंशेऽपि गोलोकम् उद्दिश्य स हि सर्व- गतो महान् [ह्व् २.१९.३०] इत्य् उक्तम् । भेदे तु ब्रह्म-संहितायाम् अपि गोलोक एव निवसत्य् अखिलात्म-भूतः [ब्रह्मस् ५.४८] इत्य् एव-कारोऽत्र स्वकीय-नित्य-विहार-प्रतिपादक-वाराहादि-वचनैर् विरुध्येत । अविरोधस् तूभयेषाम् ऐक्येनैव भवतीति तं न्याय-सिद्धम् एवार्थं ब्रह्म-संहिता तु गृह्णाति । अतएव श्री-हरि-वंशेऽपि शक्रेण -

स तु लोकस् त्वया कृष्ण सीदमानः कृतात्मना । धृतो धृतिमता वीर निघ्नतोपद्रवान् गवाम् ॥ [ह्व् २.१९.३५] इति ।

गोलोक-गोकुलयोर् अभेदेनैवोक्तम् । तस्माद् अभेदेन च भेदेन चोपक्रान्तत्वाद् एक-विधान्य् एव श्री-मथुरादीनि प्रकाश-भेदेनैव तूभय-विधत्वेनाम्नातानीति स्थितम् । दर्शयिष्यते चाग्रे । क्षौणि-प्रकाशमान एव श्री-वृन्दावने श्री-गोलोक-दर्शनम् । ततोऽस्यैवापरिच्छिन्नस्य गोलोकाख्य-वृन्दावनीय-प्रकाश-विशेषस्य वैकुण्ठोपर्य् अपि स्थितिर् माहात्म्यावलम्बनेन भजतां स्फुरतीति ज्ञेयम् । अयम् एव मथुरा-द्वारका-गोकुल-प्रकाश-विशेषात्मकः श्री- कृष्ण-लोकस् तद्-विरहिणा श्रीमद्-उद्धवेनापि समाधाव् अनुभूत इत्य् आह -

शनकैर् भगवल्-लोकान् नृ-लोकं पुनर् आगतः । विमृज्य नेत्रे विदुरं प्रीत्याहोद्धव उत्स्मयन् ॥ [भ्प् ३.२.६]

स्पष्टम् ॥ ३.२ ॥ श्री-शुकः ॥ १०६ ॥

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tad evaṃ sādhūktaṃ tat-tad-vacanam anyārthatvena dṛśyam iti | tathā hi pūrva-rītyā caturbhujatva-dvibhujatvayor dvayor api dhyāna-dhiṣṇyatve sati, yat pūrvasya jananyā nigūhana-prārthanaṃ tat tu tasya prasiddhatyaā sarva eva jñāsyatīti janma te mayy asau pāpo mā vidyān madhusūdana [BhP 10.3.29] ity ādy-ukta-lakṣaṇayā kaṃsa-bhiyā viśvaṃ yad etat sva-tanau niśānte [BhP 10.3.31] ity-ādy-ukta-lakṣaṇayā māṃsa-dṛk-śabdokta-bhagavat-svarūpa-śakti-vilāsa-taj-janmādi-līlā-tattvānabhijña-prākṛta-dṛgbhyo lajjayā ca | na punar aparasya gūḍhaṃ paraṃ brahma manuṣya-liṅgam [BhP 7.15.35] ity ādau gūḍhatvena kathitasya dhyāna-dhiṣṇyatvābhāva-vivakṣayā | śrī-gopāla- tāpanī-śrutāv apy ubhayor api dhyāna-dhiṣṇyatvaṃ śrūyate --

mathurāyāṃ viśeṣeṇa māṃ dhyāyan mokṣam aśnute | aṣṭa-patraṃ vikasitaṃ hṛt-padmaṃ tatra saṃsthitam || [GTU 2.58-59]

ity ādiṣu madhye catur-bhujaṃ śaṅkha-cakra [GTU 2.60] ity ādikam uktvā sarvānte -- śṛṅga-veṇu-dharaṃ tu vā [GTU 2.60] ity uktam | evam āgame'pi dvibhuja-dhyānaṃ śrūyate - tasmān nigūḍhatva-vivakṣayaiva samīcīnā | tathaiva tad-vivakṣayā nānyathā mad-bhāvaṃ martya-liṅgena jāyate [BhP 10.3.44] iti śrī-bhagavatoktam |

tathā ca pādma-nirmāṇa-khaṇḍe śrī-bhagavad-vākyaṃ vyāsa-vākye -

paśya tvaṃ darśayiṣyāmi svarūpaṃ veda-gopitam | tato'paśyam ahaṃ bhūpa bālaṃ kālāmbuda-prabham | gopa-kanyāvṛtaṃ gopaṃ hasantaṃ gopa-bālakaiḥ || iti |

evam ity uktvāsīd dharis tūṣṇīm [BhP 10.3.46] ity ādau ca vyākhyeyam | ātma-māyayā svecchayā ātma-māyā tad-icchā syād iti mahā-saṃhitokteḥ | prakṛtyā svarūpeṇaiva vyaktaḥ prākṛtaḥ | na tv aupādhikatayā śaiṣiko'ṇ | tatra hi bhagavad-vigrahe śiśutvādayo vicitrā eva dharmāḥ svābhāvikāḥ santīti ko vetti bhūman [BhP 10.14.21] ity asya vyākhyāne dvitīya-sandarbhe darśitam eva |

atra śrī-rāmānujācārya-sammatir api | śrī-gītāsu prakṛtiṃ svām avaṣṭabhya sambhavāmy ātma-māyayā [Gītā 4.6] ity atra svam eva svbhāvam āsthāya ātma-māyayā sva-saṅkalpa-rūpeṇa jñānenety arthaḥ | māyā vyūnaṃ jñānam iti nairghaṇṭukāḥ | mahābhārate ca avatāra-rūpasyāpy aprākṛtatvam ucyate - na bhūta-saṅgha-saṃsthāno deho'sya paramātmanaḥ iti |

atha bṛhad-vaiṣṇave'pi - yo vetti bhautikaṃ dehaṃ kṛṣṇasya paramātmanaḥ | sa sarvasmād bahiṣkāryaḥ śrauta-smārta-vidhānataḥ | mukhaṃ tasyāvalokyāpi sa-celaḥ snānam ācaret | paśyet sūryaṃ spṛśed gāṃ ca dhṛtaṃ prāśya viśuddhyati || iti | [page 46]

atha yathāharad bhuvo bhāram [BhP 1.15.34] ity ādau caivaṃ mantavyam | tanu-rūpa-kalevara-śabdair atra śrī-bhagavato bhū-bhāra-jihīrṣā-lakṣaṇo devādi-pipālayiṣā-lakṣaṇaś ca bhāva evocyate | yathā tṛtīye viṃśatitame tat- tac-chabdair brahmaṇo bhāva evoktaḥ | yadi tatraiva tahtā vyākhyeyaṃ tadā sutarām eva śrī-bhagavatīti | tataś ca tasya bhāvasya bhagavati tad-ābhāsa- rūpatvāt kaṇṭaka-dṛṣṭāntaḥ susaṅgata eva | tathā dvayam eveśituḥ sāmyam api | tat tu tṛtīye sandarbha eva vivṛtaṃ matsyādi-rūpāṇi [BhP 1.15.35] matsyādy-avatāreṣu tat-tad-bhāvān |

atha naṭa-dṛṣṭānte'pi naṭaḥ śrāvya-rūpakābhinetā | vyākhyātaṃ ca ṭīkā- kṛdbhiḥ prathamasyaikādaśe naṭā nava-rasābhinaya-caturā [Bhāvārtha- dīpikā 1.11.21] iti | tato yathā śravya-rūpakābhinetā naṭaḥ svarūpeṇa sva- veśena ca sthita eva pūrva-vṛttam abhinayena gāyan nāyaka-nāyikādi-bhāvaṃ dhatte jahāti ca tatheti | ataeva tṛtīye -

pradarśyātapta-tapasām avitṛpta-dṛśāṃ nṛṇām | ādāyāntar adhād yas tu sva-bimbaṃ loka-locanam || [BhP 3.2.11]

ity atrāpi loka-locana-rūpaṃ sva-bimbaṃ nija-mūrtiṃ pradarśya punar ādāyaiva ca antaradhāt | na tu tyaktvety uktaṃ śrī-sūtena yathā matsyādi-rūpāṇi [BhP 1.15.35] ity anantaram api tathoktaṃ - yadā mukundo bhagavān imāṃ mahīṃ jahau sva-tanvā [BhP 1.15.36] iti | tyāgo'tra sva-tanu-karaṇaka iti na tu sva- tanvā saheti vyākhyeyam | adhyāhāryāpekṣāgauravāt upapada-vibhakteḥ kāraka-vibhaktir balīyasīti nyāyāc ca |

[Vṛ. reads here: athavā nāhaṃ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Gītā 7.25] iti śrī-gīta-vacanena |

yogibhir dṛśyate bhaktyā nābhaktyā dṛśyate kvacit | draṣṭuṃ na śakyo roṣāc ca matsarāc ca janārdanaḥ ||

iti pādmottara-khaṇḍa-nirṇayena | mallānām aśaniḥ [BhP 10.43.17] iti śrī-

bhāgavata-darśanena | ātma-vināśāya bhagavad-dhasta-cakrāṃśu- mālojjvalam akṣaya-tejaḥ-svarūpaṃ parama-brahma-bhūtam apagata-dveṣādi- doṣo bhagavantam adrākṣīt [ViP 4.15.15] iti śiśupālam uddiśya viṣṇu- purāṇa-gadyena cāsureṣu yad-rūpaṃ sphurati | tat tasya svarūpaṃ na bhavati kintu māyā-kalpitam eva | svarūpe dṛṣṭe dveṣaś cāpayātīti tataś cāsureṣu sphuratyā yayā tanvā bhuvo bhāra-rūpam asura-vṛndam aharat tāṃ tanuṃ vijahau | punas tat-praty-āyanaṃ na cakārety arthaḥ | bhakti-dṛśyā tanus tu tasya nitya-siddhavety āha aja [Gītā 4.6] iti, devakyāṃ deva-rūpiṇyām [BhP 10.3.8] ity ādeḥ, kṛṣṇaṃ ca tatra chandobhiḥ stūyamānam [BhP 10.28.17] ity atra golokādhiṣṭhātṛtva-nirdeśāc ca |

tataś ca yathā matsyādi-rūpāṇi ity asyāpy ayam evārthaḥ | yathā naṭa aindrajālikaḥ kaścit sva-bhakṣakānāṃ bakādīnāṃ nigrahāya mastyādy- ākāān dhatte, svasmin pratyāyāti tan-nigrahe sati yathā ca tāni jahāti, tathā so'yam ajo'pi yena māyitvena lakṣyatāṃ prāpitena rūpeṇa bhū-bhāra- rūpāsura-vargaḥ kṣapita-tad-vargaṃ kṣapitavān ity arthaḥ | tac ca kalevaram ajo jahau antardhāpitavān ity arthaḥ | kintu śrī-gītā-padye yoga-māyā-samāvṛtaḥ [Gītā 7.25] sarpa-kañcukavan-māyā-racita-vapur-ābhāsa-samāvṛta ity arthaḥ |

viṣṇu-purāṇa-gadye ātma-vināśāya iti ātmanaḥ svasya śiśupālasyety arthaḥ | bhagavatā astaṃ kṣiptaṃ yac cakraṃ tasyāṃśu-mālayā ujjvalaṃ yathāsyāt tathādrākṣīt | yataḥ upagata-dveṣādi-doṣa iti | tayā tasya dṛṣṭāv ujjvalāyāṃ satyām apagata-dveṣādi-doṣaḥ san dūrīkṛta-māyika-nijāvaraṇaṃ bhagavantam adrākṣīd ity arthaḥ | kiṃ ca, tan-mate kalpāntara-gata-tat- kathāyāṃ
śiśupālādi-dvaya-mukti-viṣayaka-maitreya-parāśara-praśnottara- rītyā jaya-vijayayoḥ śāpa-saṅgatir nāstīty anyāv eva tāv asurau jñeyau | yuktaṃ ca tat, pratikalpaṃ tayoḥ śāpa-kadarthanāyā ayuktatvāt || [end. Vṛ. addition.]

[page 47] atha sūtī-gṛhe [BhP 10.85.20] ity asyārthaḥ | etat prāktana-vākyeṣu śrī-bhagavan-mahima-jñāna-bhakti-pradhāno'sau viśuddha-sattva- prādurbhāvasyāpy ātmano manuṣya-līlām eva dainyātiśayataḥ prākṛta- mānuṣatvena sthāpayitvā śrī-bhagavaty-apatya-buddhim ākṣiptavān |

tataś ca - nanu tarhi katham apatya-buddhiṃ kuruṣe iti śrī-bhagavat-praśnam āśaṅkya tatra tad-vākya-gauravam eva mama pramāṇaṃ na tūpattir ity āha sūtī-gṛha iti | nau āvayor anuyugam | ata eva bhavān saṃjajñe avatīrṇavān iti sūtī-gṛhe bhagavān anujagāda |

nanu mayā tad api bhavad-ādi-tanu-praveśa-nirgamāpekṣayaiva jajñe ity uktam, na tu mama pravśa-nirgama-liṅgenaiva janma vācyam | jīva-sakhena vyaṣṭeḥ samaṣṭer vāntaryāmi-rūpeṇa -

taṃ durdaśaṃ gūḍham anupraviṣṭaṃ guhāhitaṃ gahvareṣṭhaṃ purāṇam [KaṭhU 1.2.12]

tat sṛṣṭvā tad evānuprāviśat [TaittU 2.6.2] ity ādau ca tat tad anupraveśādi-darśana-sāmānyāt | tatas tadvad idam upacaritam eveti manyatām |

tatrāha nāneti | sva-kṛta-vicitra-yoniṣu viśann iva hetutayā [BhP 10.87.19]

ityādi-śravaṇāt gaganavad asaṅga eva tvaṃ yaj-jīvānāṃ nānā-tanūr vidadhat praviśan jahāsi | muhuḥ praviśasi jahāsi cety arthaḥ | tad-bhūmnas tava vibhūti-viśeṣa-rūpāṃ

māyāṃ ko veda bahu manyate, no ko'pīty arthaḥ | idaṃ tv āvābhyāṃ janma sarvair eva stūyate iti bhāvaḥ | tato vidvad-ādaro'py atrāstu pramāṇaṃ mama tu tat sarvathā na buddhi-gocara iti vyañjitam | atra vid-dhātoḥ praveśārtho nānupapannaḥ | yathoktaṃ sahasra-nāma-bhāṣye - śiṣṭān karoti pālayati iti | sāmānya-vacano dhātur viśeṣa-vacane dṛṣṭaḥ | kuru kāṣṭhānīty āharaṇe yathā tadvad iti |

tad evaṃ śrī-kṛṣṇasya svayaṃ bahagavattvaṃ tasyaiva narākṛti-para-brahmaṇo nityam eva tad-rūpeṇāvasthāyitvaṃ darśitam | tathā prathame pṛthivyāpi satyaṃ śaucaṃ dayā śauciḥ [BhP 1.16.27] ity ādinā tadīyānāṃ kānti-saha-ojo- balānāṃ svābhāvikatvam avyabhicāritvaṃ ca darśitam | ataeva brahmāṇḍe cāṣṭottara-śata-nāma-stotre narākṛtitvaṃ prakṛtyaivoktam -

nanda-vraja-janānandī sac-cid-ānanda-vigrahaḥ | nava-nīta-viliptāṅgī nava-nīta-naṭo'nagha || iti |

śrī-gopāla-pūrva-tāpanyām api tathaiva - nityo nityānāṃ cetanaś cetanānām eko bahūnāṃ yo vidadhāti kāmān | taṃ pīṭhagaṃ ye'nubhajanti dhīrās teṣāṃ siddhiḥ śāśvatī netareṣām || [GTU 1.20] iti |

tam ekaṃ govindaṃ sac-cid-ānanda-vigraham [GTU 1.33] ity ādi ca | tasmāc catur-bhujatve dvibhujatve ca śrī-kṛṣṇatvasyāvyabhicāritvam eveti siddham |

atha katamat tat-padaṃ yatrāsau viharati | tatrocyate -

yā yathā bhuvi vartante puryo bhagavataḥ priyāḥ | tās tathā santi vaikuṇṭhe tat-tal-līlārtham ādṛtāḥ ||

iti skānda-vacanānusāreṇa vaikuṇṭhe yad yat sthānaṃ vartate tat tad eveti mantavyam | tac cākhila-vaikuṇṭhopari-bhāga eva | yataḥ pādmottara-khaṇḍe daśāvatāra-gaṇane śrī-kṛṣṇam eva navamatvena varṇayitvā krameṇa pūrvādiṣu tad-daśāvatāra-sthānānāṃ parama-vyomābhidha- vaikuṇṭhasyāvaraṇatvena gaṇanayā śrī-kṛṣṇa-lokasya brahma-diśi prāpte sarvopari-sthāyitvam eva paryavasitam | āgamādau hi dik-kramas tathaiva dṛśyate | tatrāsmābhis tu tat-tac-chravaṇāt śrī-kṛṣṇa-lokasya svatantraiva sthitiḥ | kintu parama-vyoma-pakṣa-pātitvenaiva [page 48] pādmottara-khaṇḍe tad-āvaraṇeṣu praveśito'sāv iti mantavyam | pādmottara-khaṇḍa- pratipādyasya gauṇatvaṃ tu śrī-bhāgavata-pratipādyāpekṣayā varṇitam eva | svāyambhuvāgame ca svatantratayaiva sarvopari tat-sthānam uktam | yathā īśvara-devī-saṃvāde caturdaśākṣara-dhyāna-prasaṅge pañcāśītitame paṭale

dhyāyet tatra viśuddhātmā idaṃ sarvaṃ krameṇa tu | nānā-kalpa-latākīrṇaṃ vaikuṇṭhaṃ vyāpakaṃ smaret ||

adhaḥ-sāmyaṃ guṇānāṃ ca prakṛtiṃ sarva-kāraṇam | prakṛteḥ kāraṇāny eva guṇāṃś ca kramaśaḥ pṛthak ||

tatas tu brahmaṇo lokaṃ brahma-cihnaṃ smaret sudhīḥ | ūrdhvaṃ tu sīmni virajāṃ niḥsīmāṃ vara-varṇini ||

vedāṅga-sveda-janita-toyaiḥ prasrāvitāṃ śubhām | imāś ca devatā dhyeyā virajāyāṃ yathā-kramam || ity ādy-anantaram -

tato nirvāṇa-padavīṃ munīnām ūrdhva-retasām | smaret tu parama-vyoma yatra devāḥ sanātanāḥ ||

tato'niruddha-lokaṃ ca pradyumnasya yathā-kramam | saṅkarṣaṇasya ca tathā vāsudevasya ca smaret ||

lokādhipān smaret... ity ādy-anantaraṃ ca -

pīyūṣa-latikākīrṇāṃ nānā-sattva-niṣevitām | sarvartu-sukhadāṃ svacchāṃ sarva-jantu-sukhāvahām ||

nīlotpala-dala-śyāmāṃ vāyunā cālitāṃ mṛdu | vṛndāvana-parāgais tu vāsitāṃ kṛṣṇa-vallabhām ||

sīmni kuñja-taṭāṃ yoṣit-krīḍā-maṇḍapa-madhyamām | kālindīṃ saṃsmared dhīmān suvarṇa-taṭa-paṅkajām ||

nitya-nūtana-puṣpādi-rañjitaṃ sukha-saṅkulam |
svātmānanda-sukhotkarṣa-śabdādi-viṣayātmakam ||

nānā-citra-vihaṅgādi-dhvanibhiḥ parirambhitam |
nānā-ratna-latā-śobhi-mattāli-dhvani-mandritam ||

cintāmaṇi-paricchinnaṃ jyotsnā-jāla-samākulam | sarvartu-phala-puṣpāḍhyaṃ pravālaiḥ śobhitaṃ pari ||

kālindī-jala-saṃsarga-vāyunā kampitaṃ muhuḥ | vṛndāvanaṃ kusumitaṃ nānā-vṛkṣa-vihaṅgamaiḥ ||

saṃsmaret sādhako dhīmān vilāsaika-niketanam | trilokī-sukha-sarvasvaṃ suyantraṃ

keli-vallabham ||

tatra siṃhāsane ramye nānā-ratna-maye sukhe | sumano'dhika-mādhurya-komale sukha-saṃstare ||

dharmārtha-kāma-mokṣākhya-catuṣpādair virājate | brahma-viṣṇu-maheśānāṃ śiro-bhūṣaṇa-bhūṣite ||

tatra prema-bharākrāntaṃ kiśoraṃ pīta-vāsasam | kalāya-kusuma-śyāmaṃ lāvaṇyaika-niketanam ||

līlā-rasa-sukhāmbhodhi-saṃmagnaṃ sukha-sāgaram | navīna-nīradābhāsaṃ candrikāñcita-kuntalam || ity ādi | (page 49)

[Vṛ. here adds. - mṛtyu-sañjaya-tantre ca -

brahmāṇḍasyordhvato devi brahmaṇaḥ sadanaṃ mahat | tad-ūrdhvaṃ devi viṣṇūnāṃ tad-ūrdhvaṃ rudra-rūpiṇām ||

tad-ūrdhvaṃ ca mahā-viṣṇor mahā-devyās tad-ūrdhvagam | kālātikālayoś cātha paramānandayos tataḥ | pāre purī mahā-devyāḥ kālaḥ sarva-bhayāvahaḥ | tataḥ śrī-ratna-pīyūṣa-vāridhir nitya-nūtanaḥ ||

tasya pāre mahā-kālaḥ sarva-grāhaka-rūpa-dhṛk | tasyottare samudbhāsī ratna-dvīpaḥ śivāhvayaḥ ||

udyac-candrodayaḥ kṣubdha-ratna-pīyūṣa-vāridheḥ | madhye hema-mayīṃ bhūmiṃ smaren māṇikya-maṇḍitām ||

ṣoḍaśa-dvīpa-saṃyuktāṃ kalā-kauśala-maṇḍitām | vṛndāvana-samūhaiś ca maṇḍitāṃ paritaḥ śubhaiḥ ||

tan-madhye nandanodyānaṃ madanonmādanaṃ mahat | analpa-koṭi-kalpa-dru-vāṭībhiḥ pariveṣṭitam || ity ādi -

tan-madhye vipulāṃ dhyāyed vedikāṃ śata-yojanām | sahasrāditya-saṅkāśām... ity ādi - tasyāntare mahā-pīṭhaṃ mahā-cakra-samanvitam | tan-madhye maṇḍapaṃ dhyāyed vyāpta-brahmāṇḍa-maṇḍalam || ity ādi | dhyāyet tatra mahā-devīṃ svayam eva tathā-vidhaḥ | rakta-padma-nibhāṃ devīṃ bālārka-kiraṇopamām || ity ādi | pīta-vastra-paridhānāṃ vaṃśa-yukta-karāmbujām | kaustubhoddīpta-hṛdayāṃ vanamālā-vibhūṣitām ||

śrīmat-kṛṣṇāṅka-paryaṅka-nilayāṃ parameśvarīm || ity ādi |

iti dhyātvā tathā bhūtvā tasyā eva prasādataḥ | tad-ājñayā parānandam etyānanda-kalāvṛtam ||

tad-ākarṇaya deveśi kathayāmi davānaghe | etad-antar maheśāni śvetadvīpam anuttamam ||

kṣīrāmbhonidhi-madhyasthaṃ nirantara-sura-drumam | udyad-ardhendu-kiraṇa-dūrīkṛta-tamo-bharam ||

kāla-megha-samāloka-nṛtyad-barhi-kadambaram | kūjat-kokila-saṅghena vācālita-jagat-trayam ||

nānā-kusuma-saugandhya-vāhi-gandhavahānvitam | kalpa-vallī-nikuñjeṣu guñjad-bhṛṅga-gaṇānvitam ||

ramyāvāsa-sahasreṇa virājita-nabhas-talam | ramya-nārī-sahasraughair gāyadbhiḥ samalaṅkṛtam ||

govardhanena mahatā ramyāvāsa-vinodinā | śobhitaṃ śubha-cihnena māna-daṇḍena cāparam ||

avācī-prācy-udīcy-āśāḥ kramāyata-vivṛddhayā | vyāptā yamunayā devyā nīla-meghāmbu-śobhayā ||

tan-madhye sphaṭika-mayaṃ bhavanaṃ mahad adbhutam | ity ādi |

tat-tad-antar-mahā-kalpa-mandārādi-drumair vṛtam | tat-tan-madhye samudbhāsi-vṛndāvana-kulākulam || ity ādi |

kutracid ratna-bhavanaṃ kutracit sphaṭikālayam || ityādi | go-gopair asaṅkhyātaiḥ sarvataḥ samalaṅkṛtam | vipāpaṃ vilayaṃ ramyaṃ sadā ṣaḍ-ūrmi-vivarjitam || ity ādi | tasya madhye maṇimayaṃ maṇḍapaṃ toraṇānvitam | tan-madhye garuḍodvāhi-mahā-maṇi-mayāsanam || ity ādi | kalpa-vṛkṣa-samudbhāsi-ratna-bhūdhara-mastake | dhyāyet tatra paramānandaṃ ramyopāsyaṃ paraṃ mahaḥ ||

smared vṛndāvane ramye mohayantam anāratam | vallavī-vallabhaṃ kṛṣṇaṃ gopa-kanyāḥ

sahasraśaḥ || ity ādi |

phullendīvara-kāntim indu-vadanam [Pv 46] ity ādi ca | etad anantaraṃ nityānitya-loka-viveke devyā pṛṣṭe śrī-śiva āha -

brahmādīnāṃ ca sarveṣāṃ bhavanānāṃ ca pārvati | vināśo'stīha sarveṣāṃ vinā tad-bhavanaṃ tayoḥ ||

iti pūrvoktayoḥ śrī-bhagavan-mahādevyor ity arthaḥ || [Vr. addition ends here.]

[page 49]

tasmād yā yathā bhuvi vartante iti nyāyāc ca svatantra eva dvārakā-mathurā-gokulātmakaḥ śrī-kṛṣṇa-lokaḥ svayaṃ bhagavato vihārāspadatvena bhavati sarvoparīti siddham | ataeva vṛndāvanaṃ gokulam eva sarvopari-virājamānaṃ golokatvena prasiddham | brahma-saṃhitāyāṃ -- īśvaraḥ paramaḥ kṛṣṇaḥ ity upakramya --

sahasra-patra-kamalaṃ gokulākhyaṃ mahat padam | tat-karṇikāraṃ tad-dhāma tad-anantāṃśa-sambhavam ||

karṇikāraṃ mahad yantraṃ ṣaṭ-koṇaṃ vajra-kīlakam ṣaḍ-aṅga-ṣaṭ-padī-sthānaṃ prakṛtyā puruṣeṇa ca ||

premānanda-mahānanda-rasenāvasthitaṃ hi yat jyotī-rūpeṇa manunā kāma-bījena saṅgatam ||

tat-kiñjalkaṃ tad-aṃśānāṃ tat-patrāṇi śriyām api ||

catur-asraṃ tat-paritaḥ śvetadvīpākhyam adbhutam catur-asraṃ catur-mūrteś catur-dhāma catuṣ-kṛtam ||

caturbhiḥ puruṣārthaiś ca caturbhir hetubhir vṛtam śūlair daśabhir ānaddham ūrdhvādho dig-vidikṣv api ||

aṣṭabhir nidhibhir juṣṭam aṣṭabhiḥ siddhibhis tathā manu-rūpaiś ca daśabhir dik-pālaiḥ parito vṛtam ||

śyāmair gauraiś ca raktaiś ca śuklaiś ca pārṣadarṣabhaiḥ śobhitaṃ śaktibhis tābhir adbhutābhiḥ samantataḥ || iti | (page 50) tathāgre brahma-stave --

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- lakṣāvṛteṣu surabhir abhipālayantam |

lakṣmī-sahasra-śata-sambhrama-sevyamānaṃ govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || iti |

vyākhyām āha - sahasrāṇi patrāṇi yatra tat kamalaṃ cintāmaṇi-mayaṃ padmaṃ tad-rūpam | tac ca mahat sarvotkṛṣṭaṃ padaṃ mahato mahābhagavato vā padaṃ śrī-mahā-vaikuṇṭham ity arthaḥ | tat tu nānā-prakāram ity āśaṅkya prakāra-viśeṣatveṇa niścinoti gokulākhyam iti | gokulam ity ākhyā prasiddhir yasya tat go-gopāla-sarūpam ity arthaḥ | rūḍhir yogam apaharati iti nyāyena tasyaiva pratīteḥ | tata etad anuguṇatvenaivottara-grantho'pi vyākhyeyaḥ | tasya śrī-kṛṣṇasya dhāma nanda-yaśodādibhiḥ saha vāsa- yogyaṃ mahāntaḥpuram | tasya svarūpam āha tad iti | anantasya śrī- baladevasyāṃśāt | sambhavo nityāvirbhāvo yasya tat | tathā tantreṇaitad api bodhyate | ananto'ṃśo yasya tasya śrī-baladevasyāpi sambhavo nivāso yatra tad iti |

sarva-mantra-gaṇa-sevitasya śrīmad-aṣṭādaśākṣara-mahā-mantra-rājasya bahu-pīṭhasya mukhyaṃ pīṭham ity āha karṇikāram iti dvayena | mahad yantram iti | yat pratikṛtir eva sarvatra yantratvena pūjārthaṃ likhyate ity arthaḥ | yantratvam eva darśayati | ṣaṭkoṇā abhyantare yasya tad vajra- kīlakaṃ karṇikāre (bīja-rūpa-)hīraka-kīlaka-śobhitam | ṣaṭ-koṇatve prayojanam āha | ṣaṭ aṅgāni yasyāḥ sā yā ṣaṭ-padī śrīmad-aṣṭādaśākṣarī tasyāḥ sthānaṃ prakṛtir mantrasya svarūpaṃ svayam eva śrī-kṛṣṇaḥ kāraṇa- svarūpatvāt | puruṣaś ca sa eva tad-devatā-rūpaḥ | tābhyām avasthitam adhiṣṭhitam | dvayor api viśeṣaṇaṃ premeti | prema-rūpā ye ānanda- mahānanda-rasās tat-paripāka-bhedās tad-ātmakena, tathā jyotī-rūpeṇa sva- prakāśena manunā mantra-rūpeṇa ca kāma-bījena avasthitam iti mūla- mantrāntargatatve'pi pṛthag-uktiḥ kutracid vaiśiṣṭyāpekṣayā |

tad evaṃ tad-dhāmoktvā tad-āvaraṇāny āha tad iti | tasya karṇikārasya kiñjalkās tal-lagnābhyantara-valaya ity arthaḥ | tad-aṃśānāṃ tasminn aṃśo dāyo vidyate yeṣāṃ teṣāṃ sajātīyānāṃ dhāmety arthaḥ | gokulākhyam ity ukter eva | teṣāṃ taj-jātīyatvaṃ śrī-śukadevena ca uktam --

evaṃ kakudminaṃ hatvā stūyamānaḥ dvijātibhiḥ | viveśa goṣṭhaṃ sa-balo gopīnāṃ nayanotsavaḥ || [BhP 10.36.15] iti |

tasya kamalasya patrāṇi śriyāṃ tat-preyasīnāṃ śrī-rādhādīnām upavana- rūpāṇi dhāmānīty-arthaḥ | atra patrāṇām ucchrita-prāntānāṃ mūla- sandhiṣu vartmāni agrima-sandhiṣugoṣṭhāni jñeyāni | akhaṇḍa-kamalasya gokulākhyatvāt tathaiva samāveśāc ca |

atha gokulāvaraṇāny āha caturasram iti | tad bahiś caturasraṃ tasya gokulasya bahiḥ sarvataś caturasraṃ catuṣkoṇātmakaṃ sthalaṃ śvetadvīpākhyam iti tad- aṃśe gokulam iti nāma-viśeṣābhāvāt | kintu caturasrābhyantara-maṇḍalaṃ vṛndāvanākhyaṃ bahir-maṇḍalaṃ kevalaṃ śvetadvīpākhyaṃ jñeyaṃ, goloka iti yat-paryāyaḥ | tad iha

kroḍīkṛta-gokulaṃ vṛndāvanākhyayātiprasiddham iti na nirdiṣṭam | kroḍīkṛta-tat-sarvam asya tu bahir-maṇḍalaṃ goloka- śvetadvīpākhyaṃ jñeyam |

[Vṛ. reads in the place of the last two sentences: tad etad upalakṣaṇaṃ gokokākhyaṃ cety arthaḥ | yadyaḶ gokule'pi śvetadvīpatvam asty eva, tad avāntara-bhūmi-mayatvāt tathāpi viśeṣa-nāmnāmnātatvāt enaiva tat pratīyate iti tathoktam | kintu caturasre'py antar-maṇḍalaṃ śrī- vṛndāvanākhyaṃ jñeyaṃ bṛhad-vāmana-svāyambhuvāgamayos tathā dṛṣṭatvāt | end Vṛ.]

catur-mūrteś caturvyūhasya śrī-vāsudevādi-catuṣṭayasya catuṣkṛtaṃ caturdhā vibhaktaṃ catur dhāma | kintu deva-līlatvāt tad-upari vyoma-yāna-sthā eva te jñeyā | hetubhiḥ puruṣārtha-sādhanair manu-rūpaiḥ sva-sva-mantrātmakair indrādibhiḥ | śyāmair ity ādibhir iti caturbhir vedair ity arthaḥ | kṛṣṇaṃ ca tatra chandobhiḥ stūyamānam suvismitāḥ [BhP 10.28.18] iti śrī-daśamokteḥ |

śaktibhir iti śrī-vimalādibhir ity arthaḥ | iyaṃ ca bṛhad-vāmana-purāṇa- prasiddhiḥ | yathā śrī-bhagavati śruti-prārthanā-pūrvakāṇi padyāni -

ānanda-rūpam iti yad vidanti hi purāvidaḥ | tad-rūpaṃ darśyāsmākaṃ yadi deyo varo hi naḥ ||

śrutvaitad darśayāmāsa sva-lokaṃ prakṛteḥ param | kevalānubhavānanda-mātram akṣaram avyayam ||

yatra vṛndāvanaṃ nāma vanaṃ kāma-dughair drumaiḥ | manorama-nikuñjāḍhyaṃ sarvartu-sukha-saṃyutam ||

yatra govardhano nāma sunirjhara-darī-yutaḥ | ratna-dhātu-mayaḥ śrīmān supakṣi-gaṇa-saṅkulaḥ ||

yatra nirmala-pānīyā kālindī saritā varā | ratna-baddhobhaya-taṭā haṃsa-padmādi-saṅkulā ||

śaśvad-rāsa-rasonmattaṃ yatra gopī-kadambakam | tat-kadambaka-madhyasthaḥ kiśorākṛtir acyutaḥ || iti | etad-anusāreṇa śrī-hari-vaṃśa-vacanam apy eva vyākhyeyam | tad yad āha śakraḥ -

svargād ūrdhvaṃ brahma-loko brahmarṣi-gaṇa-sevitaḥ | tatra soma-gatiś caiva jyotiṣāṃ ca mahātmanām ||

tasyopari gavāṃ lokaḥ sādhyās taṃ pālayanti hi | sa hi sarva-gataḥ kṛṣṇa mahākāśa-gato

mahān ||

upary upari tatrāpi gatis tava tapomayī | yāṃ na vidmo vayaṃ sarve pṛcchanto'pi pitāmaham | gatiḥ śama-damāḍhyānāṃ svargaḥ sukṛta-karmaṇām ||

brāhmye tapasi yuktānāṃ brahma-lokaḥ parā gatiḥ | gavām eva tu yo loko durāroho hi sā gatiḥ ||

sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā | dhṛto dhṛtimatā vīra nighnatopadravān gavām || [HV 2.19.29-35] iti |

asyārthaḥ | svarga-śabdena - bhūr-lokaḥ kalpitaḥ padbhyāṃ bhuvar-loko 'sya nābhitaḥ | svar-lokaḥ kalpito mūrdhnā iti vā loka-kalpanā || [BhP 2.5.42]

iti dvitīyoktānusāreṇa svar-lokam ārabhya satya-loka-paryantaṃ loka- pañcakam ucyate | tasmād ūrdhvam upari brahma-loko brahmātmako vaikuṇṭhākhyaḥ sac-cid-ānanda-rūpatvāt | brahmaṇo bhagavato loka iti vā dadṛśur brahma-lokaṃ te yatrākrūro'dhyagāt purā [BhP 10.28.17] iti daśamāt | evaṃ dvitīye mūrdhabhiḥ satya-lokas tu brahma-lokaḥ sanātanaḥ [BhP 2.5.38] iti | ṭīkā ca -brahma-loko vaikuṇṭhākhyaḥ | sanātano nityaḥ | na sṛjyāntarvartīty arthaḥ | ity eṣā |

brahmāṇi mūrtimanto vedāḥ | ṛṣayaś ca śrī-nāradādayaḥ | gaṇāś ca śrī-garuḍa-viṣvaksenādayaḥ | tair niṣevitaḥ | evaṃ nityāśritān uktvā tad- gamanādhikāriṇa āha | tatra brahma-loke umayā saha vartata iti somaḥ śrī- śivas tasya gatiḥ |

[Vṛ. inserts: sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti tataḥ paraṃ hi mām | avyākṛtaṃ bhāgavato 'tha vaiṣṇavaṃ padaṃ yathāhaṃ vibudhāḥ kalātyaye || [BhP 4.24.29] iti caturthe śrī-rudra- gītam | [end Vṛ. addition.]

someti supāṃ sulug ity ādinā (page 52) ṣaṣṭhyā luk chāndasaḥ | tata uttaratrāpi gati-padānvayaḥ | jyotir brahma tad-aikātmya-bhāvānāṃ muktānām ity arthaḥ | na tu tādṛśānām api sarveṣām ity āha mahātmanāṃ mahāśayānāṃ mokṣa-nirādaratayā bhajatāṃ śrī-sanakādi-tulyānām ity arthaḥ --

muktānām api siddhānāṃ nārāyaṇa-parāyaṇaḥ sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune || [BhP 6.14.5] ity ādau, yogināṃ api sarveṣāṃ madgatenāntarātmanā | śraddhāvān bhajate yo māṃ sa me yuktatamo mataḥ || [Gītā 6.47]

ity ādāv api teṣv eva mahattva-paryavasanāt | tasya ca brahma-lokasyopari sarvordhva-pradeśe gavāṃ lokaḥ śrī-goloka ity arthaḥ | taṃ ca śrī-golokaṃ sādhyā asmākaṃ prāpañcika-devānāṃ prasādanīyā mūla-rūpā nitya-tadīya- deva-gaṇāḥ

pālayanti | tatra tatra dik-pālatvenāvaraṇa-rūpā vartante, te ha nākaṃ mahimānaḥ sacantaḥ yatra pūrve sādhyāḥ santi devāḥ [Rk 10.90.16] iti śruteḥ |

tatra pūrve ye ca sādhyā viśve devāḥ sanātanāḥ | te ha nākaṃ mahimānaḥ sacante śubha-darśanāḥ || [PadmaP 6.227.76] iti pādmottara-khaṇḍāc ca |

yad vā tad bhūri-bhāgyam iha janma kim apy aṭavyāṃ yad gokule'pi [BhP 10.14.34] ity ādy-uktyānusāreṇa tad-vidha-parama-bhaktānām api sādhyās tādṛśa-siddhi-prāptaye prāsādanīyāḥ śrī-gopa-gopī-prabhṛtayaḥ | taṃ pālayanti adhikṛtya bhuñjanti | hi prasiddhau | sa golokaḥ sarva-gataḥ śrī- kṛṣṇavat sarva-prāpañcikāprāpañcika-vastu-vyāpakaḥ | ataeva mahān bhagavad-rūpa eva | mahāntaṃ vibhum ātmānam [KaṭhU 2.22] iti śruteḥ | tatra hetuḥ | mahākāśaḥ parama-vyomākhyaḥ brahma-viśeṣaṇa-lābhād ākāśas tal-liṅgād [Vs 1.1.22] iti nyāya-prasiddheś ca | tad-gataḥ | brahmākārodayāntaram eva vaikuṇṭha-prāpteḥ | yathā śrī-gopānāṃ vaikuṇṭha-darśane tair eva vyākhyātam | yathā vā śrīmad-ajāmilasya vaikuṇṭha-gamanam | yad vā mahākāśaḥ parama-vyomākhyo mahā- vaikuṇṭhas tad-gatas tad-ūrdhva-bhāga-sthitaḥ | evam upary upari sarvopary api virājamāne tatra śrī-goloke'pi tava gatiḥ | nānā-rūpeṇa vaikuṇṭhādau krīḍatas tava tatrāpi śrī-govinda-rūpeṇa krīḍā vidyata ity arthaḥ |

ataeva sā ca gatiḥ sādhāraṇī na bhavati kintu tapomayī anavacchinnaiśvaryamayī paramaṃ yo mahat tapaḥ ity atra sahara-nāma- bhāṣye'pi tapaḥ-śabdena tathaiva vyākhyātam | ataeva brahmādi- durvitarkyatvam apy āha yām iti | adhunā tasya śrī-golokety ākhyā bījam abhivyañjayati gatir iti | brāhme brahmaṇo loka-prāpake tapasi viṣṇu- viṣayaka-manaḥ-praṇidhāne yuktānāṃ rata-cittānāṃ prema-bhaktānām ity arthaḥ | brahma-loko vaikuṇṭha-lokaḥ | parā prakṛtyatītā | gavāṃ mocayan vraja-gavāṃ dina-tāpam [BhP 10.35.25] ity-uktānusāreṇa atraiva nighnatopadravān gavām ity uktyā ca goloka-vāsi-mātrāṇāṃ svatas tad- bhāva-bhāvitānāṃ ca sādhana-vaśenety arthaḥ | ataeva tad- bhāvasyāsulabhatvād durārohā |

tad evaṃ golokaṃ varṇayitvā tasya gokulena sahābhedam āha sa tv iti | sa eva tu sa loko dhṛto rakṣitaḥ | śrī-govardhanoddharaṇeneti | yathā mṛtyu-sañjaya- tantre |

ekadā sāntarīkṣāc ca vaikuṇṭhaṃ svecchayā bhuvi | gokulatvena saṃsthāpya (page 53) gopīmaya-mahotsavā | bhakti-rūpāṃ satāṃ bhaktim utpāditavatī bhṛśam || iti |

atra śabda-sāmya-bhrama-pratītārthāntare svargād ūrdhvaṃ, brahma-loka ity ayuktaṃ loka-trayam atikramyokteḥ | tathā somagatir ity ādikaṃ na sambhavati | yato dhruva-lokād adhastād eva candra-sūryādīnāṃ gatir maharloke'pi na vartate | tathāvara-sādhya-gaṇānāṃ tucchatvāt satya- lokasyāpi pālanaṃ na yujyate kutas tad-upari-lokasya śrī-golokākhyasya | tathā sarvagatatvaṃ cāsambhāvyaṃ syāt | ataeva

tatrāpi eva gatir ity āpi śabdo vismaye prayuktaḥ | yāṃ na vidma ity ādikaṃ ca | anyathā yathoktir na sambhavati sveṣāṃ brahmaṇaś ca tad-ajñāna-jñāpanāt | tasmāt prākṛta-golokād anya evāsau sanātano goloko brahma-saṃhitāvat śrī-harivaṃśe'pi parokṣa-vādena nirūpitaḥ |

evaṃ ca nārada-pañcarātre vijayākhyāne -

tat sarvopari goloke śrī-govindaḥ sadā svayam | viharet paramānandī gopī-gokula-nāyakaḥ || iti |

evaṃ coktaṃ mokṣa-dharme nārāyaṇīye tathā skānde ca -

evaṃ bahu-vidhai rūpaiś carāmīha vasundharām | brahma-lokaṃ ca kaunteya golokaṃ ca sanātanam || [Mbh 12.330.68] iti |

tad evaṃ sarvopari śrī-kṛṣṇa-loko'stīti siddham | sa ca lokas tat-tal-līlā-parikara-bhedenāṃśa-bhedāt dvārakā-mathurā-gokulākhya-sthāna- trayātmaka iti nirṇītam | anyatra tu bhuvi prasiddhāny eva tat-tad-ākhyāni sthānāni tad-rūpatvena śrūyante teṣām api vaikuṇṭhāntaravat prapañcātītatva-nityatvālaukika-rūpatva-bhagavan-nityāspadatva-kathanāt | tatra dvārakāyās tattaraṃ skānda-prahlāda-saṃhitādāv anveṣṭavyam | iyaṃ ca śrutir udāharaṇīyā -

antaḥ-samudre manasā carantaṃ brāhmānvavindan daśahotāram arṇe | samudre'ntaḥ kavayo vicakṣate marīcīnāṃ padam anvicchanti vedhasaḥ || ity ādyā |

śrī-mathurāyāḥ prapañcātītatvaṃ yathā vārāhe anyaiva kācit sā sṛṣṭir vidhātur vyatirekiṇī iti | nityatvam api yathā pādme pātāla-khaṇḍe - ṛṣir māthura-nāmātra tapaḥ kurvati śāśvate iti | atra mathurā-maṇḍale śāśvate nitye kurvati karoti |

alaukika-rūpatvaṃ yathā ādivārāhe -

bhūr bhuvaḥ svas talenāpi na pātāla-tale'malam | nordhva-loke mayā dṛṣṭaṃ tādṛk kṣetraṃ vasundhare || iti |

śrī-bhagavan-nityāspadatvaṃ yathā - aho'tidhanyā mathurā yatra sannihito hariḥ || iti | na ca vaktavyam upāsanā-sthānam evedam, yato ādivārāhe - mathurāyāḥ paraṃ kṣetraṃ trailokye na hi vidyate | tasyāṃ vasāmy ahaṃ devi mathurāyāṃ tu sarvadā || iti |

tatra vāsasyaiva kaṇṭhoktiḥ | atredṛśaṃ śrī-varāha-deva-vākyam aṃśāṃśinor aikya-vivakṣayaiva na tu tasyaivāsau nivāsaḥ śrī-kṛṣṇa-kṣetratvenaiva prasiddheḥ |

tathaiva pātāla-khaṇḍe aho madhu-purī dhanyā yatra tiṣṭhati kaṃsahā iti |

vāyu-purāṇe tu svayaṃ sākṣād evety uktam - catvāriṃśad yojanānāṃ tatas tu mathurā smṛtā | yatra devo hariḥ sākṣāt svayaṃ tiṣṭhati kaṃsahā || iti |

atra sākṣāc-chabdena sūkṣma-rūpatā | svayaṃ-śabdena śrīmat-pratimā- rūpatā ca niṣiddhā | tata iti pūrvoktāt puṣkarākhya-tīrthāt ity arthaḥ | mathurāyāḥ paraṃ kṣetram ity anena varāha-vacanena pūryām eva tiṣṭhatīti nirastam |

[page 54] atra śrī-gopāla-tāpanī-śrutiś ca -- sa hovāca taṃ hi nārāyaṇo devaḥ sakāmyā meroḥ śṛṅge yathā sapta-pūryo bhavanti tathā niṣkāmyāḥ sakāmyāś ca bhūgola-cakre sapta-pūryo bhavanti | tāsāṃ madhye sākṣād brahma gopāla- purī hīti || sakāmyā niṣkāmyā devānāṃ sarveṣāṃ bhūtānāṃ bhavati yathā hi vai sarasi padmaṃ tiṣṭhati tathā bhūmyāṃ tiṣṭhatīti cakreṇa rakṣitā hi mathurā tasmāt gopāla-purī bhavati | bṛhad bṛhad-vanaṃ madhor madhu- vanam [GTU 2.26-28] ity ādikā |

punaś ca etair āvṛtā purī bhavati tatra teṣv eva gahaneṣv evam ity ādikā | tathā -- dve vane staḥ kṛṣṇa-vanaṃ bhadra-vanaṃ tayor antar dvādaśa-vanāni puṇyāni puṇyatamāni teṣv eva devās tiṣṭhanti siddhāḥ siddhiṃ prāptāḥ | tatra hi rāmasya rāma-mūrtiḥ [GTU 2.31-32] ity ādikā | tad apy ete ślokā bhavanti |

prāpya mathurāṃ purīṃ ramyāṃ sadā brahmādi-sevitam |
śaṅkha-cakra-gadā-śārṅga-rakṣitāṃ muṣalādibhiḥ ||

yatrāsau saṃsthitaḥ kṛṣṇas tribhiḥ śaktyā samāhitaḥ | rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ || [GTU 2.35-36] iti |

kiṃ tasya sthānam iti śrī-gāndharvyāḥ praśnasyottaram idam | evam eva śrī-raghunāthasyāpy ayodhyāyāṃ śrūyate, yathā skāndāyodhyā-māhātmye svarga-dvāram uddiśya -

caturdhā ca tanuṃ kṛtvā devadevo hariḥ svayam | atraiva ramate nityaṃ bhrātṛbhiḥ saha rāghavaḥ || iti |

ataeva, yatra yatra hareḥ sthānaṃ vaikuṇṭhaṃ tad vidur budhā ity anusāreṇa mahā-bhagavataḥ sthānatvāt mahā-vaikuṇṭha evāsau | yato vaikuṇṭhāt tasya garīyastvaṃ śrūyate | yathā pātāla-khaṇḍe - evaṃ sapta-purīṇāṃ tu sarvotkṛṣṭaṃ ca māthuram | śrūyatāṃ mahimā devi vaikuṇṭho bhuvanottamaḥ || iti |

ataeva tatraiva - aho madhupurī dhanyā vaikuṇṭhāc ca garīyasī | iti |

[B reads here] ādi-vārāhe - mathurāyāṃ ye vasanti viṣṇu-rūpā hi te khalu | ajñānās tān na paśyanti paśyanti jñāna-cakṣuṣā || iti | [end Vṛ.]

atha śrī-vṛndāvanasya prapañcātītatvādikaṃ mathurā-maṇḍalasyaiva tattvena siddham | yathā ca śrī-govinda-vṛndāvanākhya-bṛhad-gautamīye tantre nārada-praśnasyottaraṃ śrī-kṛṣṇasyottaram | tatra praśnaḥ -

kim idaṃ dvādaśābhikhyaṃ vṛndāraṇyaṃ viśāmpate | śrotum icchāmi bhagavan yadi yogo'smi me vada ||

athottaram -- idaṃ vṛndāvanaṃ ramyaṃ mama dhāmaiva kevalam | atra ye paśavaḥ pakṣi-vṛkṣā kīṭā narāmarāḥ | ye vasanti mamādhiṣṇye mṛtā yānti mamālayam ||

atra yā gopa-kanyāś ca nivasanti mamālaye | yoginyas tā mayā nityaṃ mama sevā-parāyaṇāḥ ||

pañca-yojanam evāsti vanaṃ me deha-rūpakam | kālindīyaṃ suṣumnākhyā paramāmṛta-vāhinī ||

atra devāś ca bhūtāni vartante sūkṣma-rūpataḥ | sarva-deva-mayaś cāhaṃ na tyajāmi vanaṃ kvacit ||

āvirbhāvas tirobhāvo bhaven me 'tra yuge yuge | tejo-mayam idaṃ ramyam adṛśyaṃ carma-cakṣuṣā || iti

viśeṣatas tādṛg-alaukika-rūpatva-bhagavan-nitya-dhāmatve tu divya-kadambāśokādi-vṛkṣādayo'py adyāpi mahā-bhāgavataiḥ sākṣāt kriyante iti prasiddhāvagateḥ | yathā vārāhe kālīya-hrada-māhātmye -

atrāpi mahad āścaryaṃ paśyanti paṇḍitā narāḥ | kālīya-hrada-pūrveṇa kadambo mahito drumaḥ | śata-śākhaṃ viśālākṣi puṇyaṃ surabhi-gandhi ca | sa ca dvādaśa-māsāni manojñaḥ śubha-śītalaḥ | puṣpāyati viśālākṣi prabhāsanto diśo daśa || iti | śatānāṃ śākhānāṃ samāhāraḥ śata-śākhaṃ tad yatra pravartat ity arthaḥ | prabhāsantaḥ prabhāsayann ity arthaḥ | tatraiva tadīya-brahma-kuṇḍa- māhātmye

tatrāścaryaṃ pravakṣyāmi tac chṛṇu tvaṃ vasundhare | labhante manujāḥ siddhiṃ mama karma-parāyaṇāḥ ||

tasya tatrottare pārśve'śoka-vṛkṣaḥ sita-prabhaḥ | vaiśākhasya tu māsasya śukla-pakṣasya dvādaśī ||

sa puṣpati ca madhyāṅge mama bhakta-sukhāvahaḥ | na kaścid api jānāti vinā bhāgavataṃ śucim || ity ādi |

dvādaśīti dvādaśyām ity arthaḥ | supāṃ sulug ity ādinaiva pūrva-savarṇaḥ | śucitvam atra tad-ananya-vṛttitvam | anena pṛthivyāpi tasya tasya tādṛśa-rūpaṃ na jñāyate ity āyātam | ataeva tadīya-tīrthāntaram uddiśya yathā cādivārāhe

kṛṣṇa-krīḍā-setu-bandhaṃ mahā-pātaka-nāśanam | valabhīṃ tatra krīḍārthaṃ kṛtvā devo gadādharaḥ ||

gopakaiḥ sahitas tatra kṣaṇam ekaṃ dine dine | tatraive ramaṇārthaṃ hi nitya-kālaṃ sa gacchati || iti |

evaṃ skānde - tato vṛndāvanaṃ puṇyaṃ vṛndā-devī-samāśritam | hariṇādhiṣṭhitaṃ tac ca brahma-rudrādi-sevitam || iti |

śrutiś ca darśitā - govindaṃ sac-cid-ānanda-vigrahaṃ vṛndāvana-sura-bhūruha-talāsīnaṃ satataṃ sa-marud-gaṇo'haṃ paritoṣayāmi | [GTU 1.37] iti |

evaṃ pātāla-khaṇḍe yamunā-jala-kallole sadā krīḍati mādhavaḥ | iti | yamunāyā jala-kallolā yatra evaṃbhūte vṛndāvane iti prakaraṇāl labdham | tatrājahal-lakṣaṇayā tīra-hradāv eva gṛhyete | tīraṃ ca vṛndāvana-lakṣaṇaṃ tatra prastutam | ataevāsya śrī-vṛndāvanasya vaikuṇṭhatvam eva kaṇṭhoktyā kṛṣṇa-tāpanyāṃ śrutau darśitaṃ gokulaṃ vana-vaikuṇṭham [Kṛṣṇopaniṣat 7] iti | tasmān nitya-dhāmatva-śravaṇāt śrī-mathurādīnāṃ tat-svarūpa- vibhūtitvam eva sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni [ChāU 1.24.1] iti śruteḥ |

ataeva tāpanī-śrutiḥ - sākṣād brahma gopāla-purī hi [GTU 2.26] iti | bṛhad-gautamīya-tantre ca - tejomayam idaṃ ramyam adṛśyaṃ carma-cakṣuṣā iti | tad-īdṛśa-rūpatā kāśīm uddiśya brahma-vaivarte tv itthaṃ samādhīyate | yathā śrī-viṣṇuṃ prati munīnāṃ praśnaḥ --

chatrākāraṃ tu kiṃ jyotir jalād ūrdhvaṃ prakāśate | nimagnāyāṃ dharāyāṃ tu na vai majjati tat katham ||

kim etac chāśvataṃ brahma vedānta-śata-rūpitam | tāpa-trayārti-dagdhānāṃ jīvanaṃ chatratāṃ gatam ||

darśanād eva cāsyātha kṛtārthāḥ smo jagad-guro | vāraṃ vāraṃ tavāpy atra dṛṣṭir lagnā

janārdana ||

paramāścarya-rūpo'pi sāścarya iva paśyasi ||

atha śrī-viṣṇūttaram - chatrākāraṃ paraṃ jyotir dṛśyate gaganecaram | tat-paraṃ paramaṃ jyotiḥ kāśīti prathitaṃ kṣitau ||

ratnaṃ suvarṇe khacitaṃ yathā bhavet tathā pṛthivyāṃ khacitā hi kāśikā | na kāśikā bhūmi-mayī kadācit tato na majjen mama sadgatir yataḥ ||

jaḍeṣu sarveṣv api majjamāneṣv iyaṃ cid-ānanda-mayī na majjet || ity ādi |

[page 56]

tathāgre ca - cetanā-jaḍayor aikyaṃ yadvan naikasthayor api | tathā kāśī brahma-rūpā jaḍā pṛthvī ca saṅgatā ||

nirmāṇaṃ tu jaḍasyātra kriyate na parātmanaḥ | uddhariṣyāmi ca mahīṃ vārāhaṃ rūpam āsthitaḥ ||

tadā punaḥ pṛthivyāṃ hi kāśī sthāsyāmi mat-priyā || iti |

cetanā-śabdenātrāntaryāmī upalakṣyate | jaḍa-śabdena tu dehaḥ paramātmana ity uktatvāt | tataś ca kecit svadehāntar-hṛdayāvakāśe prādeśa- mātraṃ puruṣaṃ vasantam [BhP 2.2.8] ity ādinā caturbhujatvena varṇito'ntaryāmī dehe sthito'pi yathā deha-vedanādinā na spṛśyate tadvad iti jñeyam |

tad evaṃ tad-dhāmnām upary-adhaḥ prakāśa-mātratvenobhaya-vidhatvaṃ prasaktam | vastutas tu śrī-bhagavan-nityādhiṣṭhānatvena tac-chrī- vigrahavad ubhayatra prakāśāvirodhāt samāna-guṇa-nāma- rūpatvenāmnātatvāl lāghavāc caika-vidhatvam eva mantavyam | ekasyaiva śrī-vigrahasya bahutra prakāśaś ca dvitīya-sandarbhe darśitaḥ |

citraṃ bataitad ekena vapuṣā yugapat pṛthak gṛheṣu dvy-aṣṭa-sāhasraṃ striya eka udāvahat || [BhP 10.69.1] ity ādinā |

evaṃvidhatvaṃ ca tasyācintya-śakti-svīkāreṇa sambhāvitam eva | svīkṛtaṃ cācintya-śaktitvam śrutes tu śabda-mūlatvāt [Vs 2.1.27] ity ādau | tad evam ubhayābhedābhiprāyeṇaiva śrī-hari-vaṃśe'pi golokam uddiśya sa hi sarva- gato mahān [HV 2.19.30] ity uktam | bhede tu brahma-saṃhitāyām api goloka eva nivasaty akhilātma-bhūtaḥ [BrahmaS 5.48] ity eva-kāro'tra svakīya-nitya-vihāra-pratipādaka-vārāhādi-vacanair virudhyeta | avirodhas tūbhayeṣām aikyenaiva

bhavatīti taṃ nyāya-siddham evārthaṃ brahma-saṃhitā tu gṛhṇāti | ataeva śrī-hari-vaṃśe'pi śakreṇa -

sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā | dhṛto dhṛtimatā vīra nighnatopadravān gavām || [HV 2.19.35] iti |

goloka-gokulayor abhedenaivoktam | tasmād abhedena ca bhedena copakrāntatvād eka-vidhāny eva śrī-mathurādīni prakāśa-bhedenaiva tūbhaya-vidhatvenāmnātānīti sthitam | darśayiṣyate cāgre | kṣauṇi- prakāśamāna eva śrī-vṛndāvane śrī-goloka-darśanam | tato'syaivāpariccchinnasya golokākhya-vṛndāvanīya-prakāśa-viśeṣasya vaikuṇṭhopary api sthitir māhātmyāvalambanena bhajatāṃ sphuratīti jñeyam | ayam eva mathurā-dvārakā-gokula-prakāśa-viśeṣātmakaḥ śrī- kṛṣṇa-lokas tad-virahiṇā śrīmad-uddhavenāpi samādhāv anubhūta ity āha -

śanakair bhagaval-lokān nṛ-lokaṃ punar āgataḥ | vimṛjya netre viduraṃ prītyāhoddhava utsmayan || [BhP 3.2.6]

spaṣṭam || 3.2 || śrī-śukaḥ || 106 ||

English witness · section(s) 111

Anuccheda 111

That Sri Krsna eternally remains at Mathura is confirmed by the following verse from Srimad Bhagavatam (10.1.28) spoken by Sukadeva Gosvami: “The city and district Mathura are very intimately connected with Krsna, for Lord Krsna lives there eternally.”*

Kṛṣṇa · Sanskrit §107 · English §112

[१०७]

इमम् एव लोकं द्यु-शब्देनाप्य् आह -

विष्णोर् भगवतो भानुः कृष्णाख्यो ऽसौ दिवं गतः । तदाविशत् कलिर् लोकं पापे यद् रमते जनः ॥

यावत् स पाद-पद्माभ्यां स्पृशन् आस्ते रमा-पतिः । तावत् कलिर् वै पृथिवीं पराक्रन्तुं न चाशकत् ॥ [भ्प् १२.२.२९-३०]

यदा गुणावतारस्य भगवतो विष्णोस् तद्-अंशत्वाद् रश्मि-स्थानीयस्य कृष्णाख्यो भानुः सूर्य-मण्डल-स्थानीयो दिवं प्रापञ्चिक-लोकागोचरं मथुरादीनाम् एव प्रकाश-विशेष-रूपं वैकुण्ठ-लोकं गतस् तदा कलिर् लोकम् आविशत् । एषां स च प्रकाशः पृथिवीस्थोऽप्य् अन्तर्धान-शक्त्या ताम् अपृशन्न् एव विराजते । अतस् तया न स्पृश्यते पृथिव्य्-आदि-भूतमयैर् अस्माभिर् वाराहोक्त-महा-कदम्बादिर् इव । यस् तु प्रापञ्चिक-लोक-गोचरो मथुरादि- प्रकाशः सोऽयं कृपया पृथिवीं स्पृशन्न् एवावतीर्णः । अतस् तया च स्पृश्यते तादृशैर् अस्माभिर् दृश्यमान-कदम्बादिर् इव । अस्मिंश् च (पगे ५७) प्रकाशे यदावतीर्णो भगवांस् तदा तत्-स्पर्शेनापि तत्-स्पर्शात् तां स्पृशन्न् एवास्ते स्म । सम्प्रति तद्-अस्पृष्ट-प्रकाशे विरहमाणः पुनर् अस्पृशन्न् एव भवति । [वृ. अह्ह्स्. यद्यप्य् एवं तथापि क्वचिद् द्वयोर् भेदेन क्वचिद् अभेदेन च विवक्षा तत्रावगन्तव्या । एन्द् वृ.] तद् एतद् अभिप्रेत्याह यावद् इति । पराक्रन्तुम् इत्य् अनेन तत्-पूर्वम् अपि कंचित् कालं प्राप्य प्रविष्टोऽसाव् इति ज्ञापितम् ॥

॥ १२.२ ॥ श्री-शुकः ॥ १०७ ॥

[107]

imam eva lokaṃ dyu-śabdenāpy āha -

viṣṇor bhagavato bhānuḥ kṛṣṇākhyo 'sau divaṃ gataḥ | tadāviśat kalir lokaṃ pāpe yad ramate janaḥ ||

yāvat sa pāda-padmābhyāṃ spṛśan āste ramā-patiḥ | tāvat kalir vai pṛthivīṃ parākrantuṃ na cāśakat || [BhP 12.2.29-30]

yadā guṇāvatārasya bhagavato viṣṇos tad-aṃśatvād raśmi-sthānīyasya kṛṣṇākhyo bhānuḥ sūrya-maṇḍala-sthānīyo divaṃ prāpañcika-lokāgocaraṃ mathurādīnām eva prakāśa-viśeṣa-rūpaṃ vaikuṇṭha-lokaṃ gatas tadā kalir lokam āviśat | eṣāṃ sa ca prakāśaḥ pṛthivīstho'py antardhāna-śaktyā tām apṛśann eva virājate | atas tayā na spṛśyate pṛthivy-ādi-bhūtamayair asmābhir vārāhokta-mahā-kadambādir iva | yas tu prāpañcika-loka-gocaro mathurādi- prakāśaḥ so'yaṃ kṛpayā pṛthivīṃ spṛśann evāvatīrṇaḥ | atas tayā ca spṛśyate tādṛśair asmābhir dṛśyamāna-kadambādir iva | asmiṃś ca (page 57) prakāśe yadāvatīrṇo bhagavāṃs tadā tat-sparśenāpi tat-sparśāt tāṃ spṛśann evāste sma | samprati tad-aspṛṣṭa-prakāśe virahamāṇaḥ punar aspṛśann eva bhavati | [Vṛ. adds. yadyapy evaṃ tathāpi kvacid dvayor bhedena kvacid abhedena ca vivakṣā tatrāvagantavyā | end Vṛ.] tad etad abhipretyāha yāvad iti | parākrantum ity anena tat-pūrvam api kaṃcit kālaṃ prāpya praviṣṭo'sāv iti jñāpitam ||

|| 12.2 || śrī-śukaḥ || 107 ||

English witness · section(s) 112

Anuccheda 112

Lord Krsna's eternal residence in Mathura is also described in the following verse of Srimad Bhagavatam (4.8.42) spoken by Narada Muni to Dhruva Maharaja: "My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamuna where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always says there."*

Kṛṣṇa · Sanskrit §108 · English §113

[१०८]

तेने धीरा अपि यन्ति ब्रह्म-विद उत्क्रम्य स्वर्ग-लोकम् इतो विमुक्ताः [बौ ४.४.८] इति श्रुत्य्-अनुसारेण स्वर्ग-शब्देनाप्य् आह - यातु-धान्य् अपि सा स्वर्गम् आप जननी-गतिम् [भ्प् १०.६.३८] इति ।

अत्र जननी-गतिम् इति विशेषणेन लोकान्तरं निरस्तम् । तत्-प्रकरण एव तदादीनां बहुशो गत्य्-अन्तर-निषेधात् । सद्-वेषाद् इव पूतनापि सकुला त्वाम् एव देवापिता [भ्प् १०.१४.३५] इत्य् अत्र साक्षात् तत्-प्राप्ति-निर्धारणाच् च ।

तथा च केनोपनिषदि दृश्यते - केनेषितं मनः पतति प्राणस्य प्राणम् उत चक्षुषश् चक्षुर् अतिमुच्य धीराः प्रेत्यास्माल् लोकाद् अमृता भवन्ति [केनउ १.१-२] इत्य् उपक्रम्य, तद् एव ब्रह्म त्वं विद्धि [केनउ १.४] इति मध्ये प्रोच्य, अमृतत्वं हि विदन्ते [केनउ २.४], सत्यम् आयतनं [केनउ ४.८] यो वा एताम् एवम् उपनिषदं वेदापहत्य पाप्मानम् अनन्ते स्वर्गे लोके प्रतिष्ठति [केनउ ४.९] इति उपसंहृतम् । ततः को वासुदेवः किं तद् वनं को वा स्वर्गः किं तद् ब्रह्म इत्य् अपेक्षायाम् पुरुषो ह वै नारायणः इत्य् उपक्रम्य, पुनश् चाभ्यासेन नित्यो देव एको नारायणः इत्य् उक्त्वा नारायणोपासकस्य च स्तुतिं कृत्वा तद् ब्रह्म नारायण एवेति व्यज्य स्वर्गं प्रतिपादयितुं वैकुण्ठं वन-लोकं गमिष्यति तद् इदं पुरम् इदं पुण्डरीकं विज्ञान-घनं तस्मात् तद् इहावभासम् इति वन-लोकाकारस्य वैकुण्ठस्यानन्दात्मकत्वं प्रतिपाद्य स च तद्-अधिष्ठाता नारायणः कृष्ण एवेत्य् उपसंहरति ब्रह्मण्यो देवकी-पुत्रः इति ।

॥ १०.६ ॥ श्री-शुकः ॥ १०८ ॥

[108]

tene dhīrā api yanti brahma-vida utkramya svarga-lokam ito vimuktāḥ [BAU 4.4.8] iti śruty-anusāreṇa svarga-śabdenāpy āha - yātu-dhāny api sā svargam āpa jananī-gatim [BhP 10.6.38] iti |

atra jananī-gatim iti viśeṣaṇena lokāntaraṃ nirastam | tat-prakaraṇa eva tadādīnāṃ bahuśo gaty-antara-niṣedhāt | sad-veṣād iva pūtanāpi sakulā tvām eva devāpitā [BhP 10.14.35] ity atra sākṣāt tat-prāpti-nirdhāraṇāc ca |

tathā ca kenopaniṣadi dṛśyate - keneṣitaṃ manaḥ patati prāṇasya prāṇam uta cakṣuṣaś cakṣur atimucya dhīrāḥ pretyāsmāl lokād amṛtā bhavanti [KenaU 1.1-2] ity upakramya, tad eva brahma tvaṃ viddhi [KenaU 1.4] iti madhye procya, amṛtatvaṃ hi vidante [KenaU 2.4],

satyam āyatanaṃ [KenaU 4.8] yo vā etām evam upaniṣadaṃ vedāpahatya pāpmānam anante svarge loke pratiṣṭhati [KenaU 4.9] iti upasaṃhṛtam | tataḥ ko vāsudevaḥ kiṃ tad vanaṃ ko vā svargaḥ kiṃ tad brahma ity apekṣāyām puruṣo ha vai nārāyaṇaḥ ity upakramya, punaś cābhyāsena nityo deva eko nārāyaṇaḥ ity uktvā nārāyaṇopāsakasya ca stutiṃ kṛtvā tad brahma nārāyaṇa eveti vyajya svargaṃ pratipādayituṃ vaikuṇṭhaṃ vana-lokaṃ gamiṣyati tad idaṃ puram idaṃ puṇḍarīkaṃ vijñāna-ghanaṃ tasmāt tad ihāvabhāsam iti vana-lokākārasya vaikuṇṭhasyānandātmakatvaṃ pratipādya sa ca tad-adhiṣṭhātā nārāyaṇaḥ kṛṣṇa evety upasaṃharati brahmaṇyo devakī-putraḥ iti |

|| 10.6 || śrī-śukaḥ || 108 ||

English witness · section(s) 113

Anuccheda 113

1 That the word “Hari” is another name of Lord Krsna is confirmed by the following verse (Srimad Bhagavatam 4.8.62): “When Dhruva Maharaja, the son of the king, was thus advised by the great sage Narada Muni, he circumambulated Narada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Krsna (Hari) and which is therefore especially auspicious.”* 2 This verse explains that Lord Krsna eternally remains in Mathura. If it were not so that Lord eternally remains in Mathura, His presence would have been explained by describing His arrival in Mathura from another place. There is no such description, so we must therefore conclude that Lord Krsna eternally stays in Mathura. In Mathura, Dhruva Maharaja diligently worshipped Lord Krsna by chanting the 12 syllable mantra glorifying Him (om namo bhagavate vasudevaya). This verse (text 1) was spoken by Maitreya Muni.

Kṛṣṇa · Sanskrit §109 · English §114

[१०९]

काष्ठा-शब्देनापि तम् एवोद्दिशति -

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्म-वर्मणि । स्वां काष्ठाम् अधुनोपेते धर्मः कं शरणं गतः ॥ [भ्प् १.१.२३]

स्वां काष्ठां दिशम् । यत्र स्वयं नित्यं तिष्ठति तत्रैव प्रापञ्चिक-लोक- सम्बन्धं त्यक्त्वा गते सतीत्यर्थः ।

॥ १.१ ॥ श्री-शौनकः ॥ १०९ ॥

[109]

kāṣṭhā-śabdenāpi tam evoddiśati -

brūhi yogeśvare kṛṣṇe brahmaṇye dharma-varmaṇi | svāṃ kāṣṭhām adhunopete dharmaḥ kaṃ śaraṇaṃ gataḥ || [BhP 1.1.23]

svāṃ kāṣṭhāṃ diśam | yatra svayaṃ nityaṃ tiṣṭhati tatraiva prāpañcika-loka-sambandhaṃ tyaktvā gate satītyarthaḥ |

|| 1.1 || śrī-śaunakaḥ || 109 ||

English witness · section(s) 114

Anuccheda 114

1 That Sri Krsna eternally remains in Vrndavana is described in the following statement of the women of Mathura in Srimad Bhagavatam (10.44.12): “Dear friends, just imagine how fortunate the land of Vrndavana is where the Supreme Personality of Godhead Himself is present, always decorated with flower garlands and engaged in tending cows along with His brother, Lord Balarama. He is always accompanied by His cowherd boy friends and He plays His transcendental flute. The residents of Vrndavana are fortunate to be able to constantly see the lotus feet of Krsna and Balarama, which are worshipped by great demigods like Lord Siva and Brahma and the goddess of fortune.”* 2 Although Lord Krsna was present before them in Mathura, the ladies of Mathura in this verse describe His presence in Vrndavana. By the Lord’s mercy the ladies of Mathura were able to understand

and properly describe the transcendental situation: that even though the Supreme Lord may appear in Mathura or so many other places, He always remains in Vrndavana and enjoys transcendental pastimes there. This is also confirmed in many verses from Vedic literatures.

Kṛṣṇa · Sanskrit §110 · English §115

[११०]

तद् एवम् अभिप्रेत्य द्वारकायास् तावन् नित्य-श्री-कृष्ण-धामत्वम् आह -

सत्यं भयाद् इव गुणेभ्य उरुक्रमान्तः शेते समुद्र उपलम्भन-मात्र आत्मा । नित्यं कद्-इन्द्रिय-गणैः कृत-विग्रहस् त्वं त्वत्-सेवकैर् नृप-पदं विधुतं तमो ऽन्धम् ॥ [भ्प् १०.६०.३५]

अयम् अर्थः । पूर्वं श्री-कृष्ण-देवेन श्री-रुक्मिणी-देव्यै --

राजभ्यो बिभ्यतः सु-भ्रु समुद्रं शरणं गतान् । बल-वद्भिः कृत-द्वेषान् प्रायस् त्यक्त-नृपासनान् ॥ [भ्प् १०.६०.१२]

कस्मान् नो ववृषे इति परिहसितम् । अत्रोत्तरम् आह सत्यम् इति । अत्रात्मा त्वम् इत्य् एतयोः पदयोर् युगपच् छेतु इति क्रियान्वयायोगात् विशेषण-विशेष्य- भावः प्रतिहन्येत । वाक्य-च्छेदे तु कष्टतापतेत् । ततश् चोपमानोपमेय- भावेनैव ते उपतिष्ठतः । इयं च लुप्तोपमा । तथा च आत्मा साक्षी यथा गुणेभ्यः सत्त्वादि-विकारेभ्यस् तद्-अस्पर्शालिङ्गाद् भयाद् इव समुद्रे तद्वद् अगाधे विषयाकारैर् अपरिच्छिन्ने उपलम्भन-मात्रे ज्ञान-मात्र- स्व-शक्त्याकारेऽन्तर्-हृदये नित्यं शेते, अक्षुब्धतया प्रकाशते । हे उरुक्रम तथा त्वम् अपि तेभ्यः सम्प्रति तद्-विकारमयेभ्यो राजभ्यो भयाद् इव उपलम्भन-मात्रे वैकुण्ठान्तरवत् चिद्-एक-विलासे अन्तः- समुद्रे द्वारकाख्ये धाम्नि नित्यम् एव शेषे स्वरूपानन्द-विलासैर् गूढं विहरसि । अर्थ-वशाद् विभक्ति-विपरिणामः प्रसिद्ध एव । उदाहरिष्यते च नित्य-स्थायित्वं द्वारकां हरिणा त्यक्ताम् [भ्प् ११.३१.२३] (पगे ५८) इत्य् आदौ नित्यं सन्निहितस् तत्र भगवान् मधुसूदनः [भ्प् ११.३१.२४] इति ।

अतो वस्तुतस् तस्य तदाश्रयकस्य जीव-चैतन्यस्य यदि तेभ्यो भयं नास्ति तदा सुतराम् एव तव नास्ति किन्तूभयत्रापि स्व-धामैक्य-विलासित्वात् तत्रौदासीन्यम् एव भयत्वेनोत्प्रेक्षत इति भावः । एवं तस्य एव च समञ्जसता । तेषां तु दौरात्म्यम् एवेत्य् आह । तथाप्य् आत्मा कुत्सितानाम् इन्द्रियाणां गणैस् तदीय-नाना-वृत्ति-रूपैः कृतो विग्रहो यत्र तथाविधस् त्वम् अपि कुत्सित इन्द्रिय-गणो येषां तथाभूतैः राजभिः कृत-विग्रहः । उभयत्राप्यावरण-धार्ष्ट्यम् । यद्य् एवम्भूतस् त्वं तर्हि का तव नृपासन-परित्यागे हानिः । तत् तु त्वत्-सेवकैः प्राथमिकत्वद्- भजनोन्मुखैर् एव विधुतं त्यक्तम् । तच् चोक्तं तयैव यद्-वाञ्छया नृप-शिखामणयः [भ्प् १०.६०.४१] इत्य् आदिना । यतोऽन्धं तम एव तत् प्राकृत-

सुख-मयत्वात् । अतः श्री-द्वारकाया नित्यत्वम् अपि ध्वनितम् ।

॥ १०.६० ॥ श्री-रुक्मिणी श्री-भगवन्तम् ॥ ११० ॥

[110]

tad evam abhipretya dvārakāyās tāvan nitya-śrī-kṛṣṇa-dhāmatvam āha -

satyaṃ bhayād iva guṇebhya urukramāntaḥ śete samudra upalambhana-mātra ātmā | nityaṃ kad-indriya-gaṇaiḥ kṛta-vigrahas tvaṃ tvat-sevakair nṛpa-padaṃ vidhutaṃ tamo 'ndham || [BhP 10.60.35]

ayam arthaḥ | pūrvaṃ śrī-kṛṣṇa-devena śrī-rukmiṇī-devyai --

rājabhyo bibhyataḥ su-bhru samudraṃ śaraṇaṃ gatān | bala-vadbhiḥ kṛta-dveṣān prāyas tyakta-nṛpāsanān || [BhP 10.60.12]

kasmān no vavṛṣe iti parihasitam | atrottaram āha satyam iti | atrātmā tvam ity etayoḥ padayor yugapac chetu iti kriyānvayāyogāt viśeṣaṇa-viśeṣya- bhāvaḥ pratihanyeta | vākya-cchede tu kaṣṭatāpatet | tataś copamānopameya- bhāvenaiva te upatiṣṭhataḥ | iyaṃ ca luptopamā | tathā ca ātmā sākṣī yathā guṇebhyaḥ sattvādi-vikārebhyas tad-asparśāliṅgād bhayād iva samudre tadvad agādhe viṣayākārair apariccchinne upalambhana-mātre jñāna-mātra- sva-śaktyākāre'ntar-hṛdaye nityaṃ śete, akṣubdhatayā prakāśate | he urukrama tathā tvam api tebhyaḥ samprati tad-vikāramayebhyo rājabhyo bhayād iva upalambhana-mātre vaikuṇṭhāntaravat cid-eka-vilāse antaḥ- samudre dvārakākhye dhāmni nityam eva śeṣe svarūpānanda-vilāsair gūḍhaṃ viharasi | artha-vaśād vibhakti-vipariṇāmaḥ prasiddha eva | udāhariṣyate ca nitya-sthāyitvaṃ dvārakāṃ hariṇā tyaktām [BhP 11.31.23] (page 58) ity ādau nityaṃ sannihitas tatra bhagavān madhusūdanaḥ [BhP 11.31.24] iti |

ato vastutas tasya tadāśrayakasya jīva-caitanyasya yadi tebhyo bhayaṃ nāsti tadā sutarām eva tava nāsti kintūbhayatrāpi sva-dhāmaikya-vilāsitvāt tatraudāsīnyam eva bhayatvenotprekṣata iti bhāvaḥ | evaṃ tasya eva ca samañjasatā | teṣāṃ tu daurātmyam evety āha | tathāpy ātmā kutsitānām indriyāṇāṃ gaṇais tadīya-nānā-vṛtti-rūpaiḥ kṛto vigraho yatra tathāvidhas tvam api kutsita indriya-gaṇo yeṣāṃ tathābhūtaiḥ rājabhiḥ kṛta-vigrahaḥ | ubhayatrāpyāvaraṇa-dhārṣṭyam | yady evambhūtas tvaṃ tarhi kā tava nṛpāsana-parityāge hāniḥ | tat tu tvat-sevakaiḥ prāthamikatvad- bhajanonmukhair eva vidhutaṃ tyaktam | tac coktaṃ tayaiva yad-vāñchayā nṛpa-śikhāmaṇayaḥ [BhP 10.60.41] ity ādinā | yato'ndhaṃ tama eva tat prākṛta- sukha-mayatvāt | ataḥ śrī-dvārakāyā nityatvam api dhvanitam |

|| *10.60* || *śrī-rukmiṇī śrī-bhagavantam* || *110* ||

English witness · section(s) 115

Anuccheda 115

1 Sri Krsna's eternal residence in Vrndavana is also described in the following verse (Srimad Bhagavatam 10.90.48): "Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy!"* 2 In this verse the word 'yadu-vara-parisat' means "He whose associates were the members of the Yadu dynasty", and the word 'devaki-janma-vadah' means "He who was famous as having taking birth from Devaki-devi', or 'the great sages who are eager to understand the truth explain that He has taken birth in the womb of Devaki.' The word 'jayati' means 'All glories to Lord Krsna, who is eternally manifest with great splendour and opulence.' The word 'yadu-vara' refers to Nanda Maharaja, the king of Vraja, Vasudeva Maharaja, and their brothers, who were all members of the Yadu family. 3 That Maharaja Vasudeva and Maharaja Nanda were brothers is confirmed by the following statement of the Mahabharata-tatparya, where Brahma says to Drona and Dhara: "My dear Drona and Dhara, please accept this benediction from me. I bless you, Drona that you may become Nanda Maharaja, the vaisya grandson of Maharaja Devamidha and brother of Maharaja Vasudeva. O Dhara, I give you the benediction that you become Nanda's wife, and you will be known as Yasoda." 4 In this verse the phrase 'sura-tata-sutasya' means 'born from Vaisya-devi, the vaisya wife of Maharaja Vedamidha, whose son was Maharaja Surasena. Because Nanda and Vasudeva were thus brothers, being both descendants of Maharaja Devamidha, it is therefore not improper for them to address each other as 'brother'. Sukadeva Gosvami also identifies the brotherhood of Nanda and Vasudeva in the following statement of Srimad Bhagavatam (10.5.20): "When Vasudeva heard that Nanda Maharaja, his very dear friend and brother, had come to Mathura and already paid the taxes to Kamsa, he went to Nanda Maharaja's residence."* 5 In the following quote from the Hari-vamsa, Lord Balarama identifies Nanda Maharaja as a descendant of the Yadu dynasty in the following words: "My dear Nanda Maharaja, among all the members of the Yadu dynasty, you are my dearmost relative." In this statement, the locative case is used for the word "yadavesu' to indicate 'in the family'. We may note that the Yadu dynasty is divided into two branches: the ksatriya branch and vaisya branch (which prospered in the district of Mathura). 6 We may note

that the word ‘jayati’ used in text 1 is in the present tense (He is glorious) and not the imperative mood (lot) (May He become glorious). The imperative is used to indicate a blessing bestowed upon someone. Lord Krsna is eternally and unlimitedly glorious, and therefore no one can offer Him the benediction of becoming glorious. For this reason the word ‘jayati’ is spoken here in the present tense and not the imperative mood. At the same time, the imperative mood may also be used for understanding the superexcellent glories of the Lord, or also for all the saintly devotees included along with Sri Krsna in the words of this prayer. A similar prayer was offered by Srila Sukadeva Gosvami in the beginning of Srimad Bhagavatam (2.4.20) in the following words: “May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.”* In these two verses from Srimad Bhagavatam, the members of the Yadu dynasty are also glorified along with Lord Krsna. 7 Someone may question: If Lord Krsna eternally enjoys transcendental pastimes in His own spiritual abode, then why should He descend to this material world (devaki-janma-vadah) at all? This question is answered in this verse by the words ‘svair dorbhir asyann adharmam” (With His might arms He kills everything inauspicious as well as every man who is impious). Lord Krsna appears in this material world in order to kill the demons. We may note that the word ‘svair dorbhih’ is in the plural (and not the dual). The reason is that although Lord Krsna manifests His two-armed forms in Vrndavana, Mathura and Dvaraka, He sometimes shows His four-armed forms of Vasudeva, Sankarsana, Pradyumna, and Aniruddha in Mathura and Dvaraka. For this reason the number of arms is expressed as more than two. Another reason for the use of this word ‘dorbhih’ is that the devotees are considered like the arms of the Lord, and therefore this phrase may be interpreted to mean: “The Lord destroys the sins of this world through the endeavours of His pure devotees”. This is confirmed by Lord Krsna Himself in the following words (Srimad Bhagavatam 11.14.24): “My pure devotees purify the entire world”. 8 Again someone may ask why Lord Krsna descended to this material world at all. To this question another answer may be given: ‘sthira-cara-vrjina-ghnah’ (simply by His presence, Lord Krsna destroys all things inauspicious of all living entities, moving and inert). Lord Krsna appeared in this world, then, to bless the conditioned souls and release them all from the cycle of repeated birth and death. This is also confirmed by the following statement of Srimad Bhagavatam (10.29.16): “Simply by perceiving the presence of Krsna, one becomes free from the cycle of birth and death.” 9 Someone may ask: Why should Lord Krsna be glorified? The answer is found in the word ‘jana-nivasah’ (He is the ultimate resort of all living entities). Lord Krsna remains among His devotees: the members of the

Yadu dynasty, the residents of Vrajabhumi, or all those who are attached to Him, whether in the human species, or even in non-moving forms of life, such as tree or flowers. The Lord remains among His devotees and relieves the distress felt by them because of separation from the Lord's lotus feet. The Lord's continual stay among the devotees is also clear evidence that the Lord's pastimes are eternal. The word 'jana' may be used to means 'devotees'. It is used that way in Srimad Bhagavatam 3.29.23 and also in other places. Therefore, Lord Krsna always remains among His pure devotees, and He also manifests His eternal pastimes within the hearts of His pure devotees. This direct experience of the Lord and His pastimes within the heart is the most substantial of all forms of evidence. It is the crest jewel of all logical arguments to prove the glories of Lord Krsna. 10 Someone may ask: Why is Sri Krsna so wonderful that He is gloried in this verse by the word 'jayati'. What does He do that is wonderful? To this the reply may be given: 'vraja-pura-vanitanam vardhayan kama-devam' (His blissful smiling face always increases the lusty desires of the gopis of Vrndavana). The word 'kama' may be interpreted to mean either 'lusty desires' or 'cupid'. Interpreted in either way, Sri Krsna increased the 'kama' within the gopis' hearts. In order to reveal the supreme goal of life, Sri Krsna appeared before the gopis and the other devotees in His original transcendental form, full of transcendental bliss, and beyond any of the limiting factors of matter. This appearance of Sri Krsna as the original Cupid is elaborately described in the Agama-sastra. Although the word 'vraja-pura-vanitanam' refers to both the women of Vraja, and the women of the puras (Mathura-pura and Dvaraka-pura), the women of Vraja, the gopis, are the most exalted and the greatest lovers of Sri Krsna. The word 'vanita' is defined in the Nama-linganusasana: "The word 'vanita' means 'a women who is ardently devoted to her husband or lover'. 11 We may also note that the phrase 'devaki-janma-vadah' may also mean 'Lord Krsna who is famous as the son of Yasoda". Devaki is another name of Yasoda, just as Meru-devi is another name of Sudevi, the mother of Maharaja Rsabhadeva. This is confirmed in the following statement of the Puranas: "Nanda Maharaja's wife had two names: Yasoda and Devaki. Nanda's wife was a close friend of Vasudeva Maharaja's wife, who was also named Devaki." We will now conclude this section of the Krsna-sandarbha, where it has been conclusively proven that Sri Krsna eternally enjoys transcendental pastimes in the three abodes Vrndavana, Mathura and Dvaraka.

Kṛṣṇa · Sanskrit §111 · English §116

[१११]

अथ श्री-मथुरायाः । मथुरा भगवान् यत्र नित्यं सन्निहितो हरिः ॥ [भ्प् १०.१.२८] अर्थात् तत्रत्यानाम् ।

॥ १०.१ ॥ श्री-शुकः ॥ १११ ॥

[111]

atha śrī-mathurāyāḥ | mathurā bhagavān yatra nityaṃ sannihito hariḥ || [BhP 10.1.28] arthāt tatratyānām |

|| 10.1 || śrī-śukaḥ || 111 ||

English witness · section(s) 116

Anuccheda 116

1 When Lord Krsna's transcendental abode is manifest in the spiritual world it is known as Goloka. In that Goloka planet the Lord enjoys aprakata pastimes, which He does not display in the material world. These pastimes are different from the prakata pastimes He reveals in the material world. We shall now discuss the difference between these prakata and aprakata pastimes, and also we shall discuss the nature of the Lord's abode in the spiritual world, known as Goloka Vrndavana. These topics are described in the following passage, which describes the vision of Goloka Vrndavana revealed to the cowherd residents of Vrndavana in the material world (Srimad Bhagavatam 10.28.10-17): 2 "Nanda Maharaja was surprised that, although the demigod Varuna was so opulent, he offered such respect to Krsna. This was very astonishing to Nanda, and he began to describe the incident to his friends and relatives with great wonder.* 3 "The friends of Nanda Maharaja, all the cowherd men, became eager to know if Krsna were actually the Supreme Personality and if He were going to give them all salvation.* 4 "When they were all thus consulting among themselves, omniscient Krsna understood their minds. Being merciful to them, Lord Krsna reflected in the following ways:* 5 "Generally ordinary persons are engaged in simply working hard in the material world. Engaged in ignorant materialistic activities, the conditioned souls rotate through various higher and lower species of life. They have no information that there is an eternal spiritual world.* 6 "Reflecting in this way, merciful Lord Hari revealed to the cowherd men His own transcendental abode, which is above the darkness of the material world.* 7 "Thus Krsna showed them the eternal, ever-existing spiritual sky, which is unlimited, full of knowledge, and

self-illuminating. Information of the spiritual sky can be had only from great sages and saintly persons who have already surpassed the influence of the three modes of material nature. Unless one is constantly situated on that transcendental platform, it is not possible to understand the spiritual nature.* 8 "Thus Krsna led al the cowherd men, headed by Nanda Maharaja, to the lake where Akrura was later to be shown the Vaikuntha planetary system. They took their bath immediately and saw the real nature of the Vaikunthalokas.* 9 "After seeing the spiritual sky and the Vaikunthalokas, all the men, headed by Nanda Maharaja, felt wonderfully blissful, and coming out of the river, they saw Krsna, who was being worshipped with excellent prayers."* 10 In these verses the word 'atindriyam' means 'never seen before', the word 'loka-palah' refers to the demigod Varuna, the word 'sva-gatim' means "His own transcendental abode', 'suksmam' means 'very difficult to understand', 'upadhasyat' means 'will give', and 'nah' means 'us'. The cowherd men thought that Krsna would enable them to enter the spiritual world. 11 In these verses the word 'janah' means the 'residents of Vraja, who are all Krsna's relatives and friends.' Krsna considered that the cowherd men of Vraja had wandered through various species of life in this material world, impelled by ignorance and other material faults, and therefore they were unaware of Lord Krsna's own transcendental abode. In order to expand His own transcendental pastimes the Lord manifested His own lila-sakti (pastime potency) and revealed His extraordinary abode to the residents of Vraja. 12 The Goloka Vrndavana planet, the ultimate destination of the cowherd residents of Vrajabhumi, is described in Brahma-samhita (5.29): "I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."* The Goloka planet is completely spiritual and it is full of eternity, knowledge and bliss. It is above the darkness of the material world (tamasah param). They who are above the three modes of material nature, and are in the transcendental position, are able to properly understand the Goloka planet. By manifesting His own transcendental potency, Lord Krsna revealed the Goloka planet to the residents of Vrajabhumi. In the Bhagavat-sandarbha we have already quoted from the Padma Purana and many other Vedic literatures many verses describing the Goloka planet as the highest of all the Vaikunthalokas. 13 The cowherd men, coming from all different parts of Vrndavana, were brought to Akrura-tirtha by Krsna. By Krsna's order they took bath in the lake there and also came out of the lake. The word 'brahmanah' means 'of Sri Krsna, the Supreme Personality of Godhead, whose transcendental form appears like that of a human being', 'loka' means 'Goloka', 'yatra' means 'at Brahma-hrada', and 'adhyagat' may mean 'offered prayers' or 'understood the truth about Krsna." 14 Sri Krsna could have revealed Goloka Vrndavana to the cowherd men from any place within Vrndavana-dhama. Goloka was revealed at Brahma-tirtha in order to glorify

that specific place, or also it may be said that Goloka was revealed at that place because the Lord wished to perform that specific pastime there. 15 In the words ‘svam gatim’ and ‘svam lokam’, the word ‘svam’ is understood to function as if in the genitive case. In both places the word ‘svam’ means ‘of the cowherd men’. The spiritual abode described in these verses is Goloka Vrndavana, which is situated in the highest part of the Vaikunthalokas, and which is the specific abode of Sri Krsna. By seeing the Goloka planet, the cowherd men became astonished and filled with transcendental bliss. When they saw child Krsna, whom they regarded with feelings of parental affection, glorified by the Personified Vedas on the Goloka planet, they became struck with wonder. 16 We may note in this description of Srimad Bhagavatam that there is no mention of Sri Krsna’s revealing the Lord’s associates on the Goloka planet. The reason for this is that the residents of Gokula Vrndavana on this earth are the same personages who accompany the Lord in the Goloka planet in the spiritual world. Because the residents of Gokula were unaware of their actual identity and abode in the spiritual world (na veda svam gatim bhraman) the Lord revealed to them their actual home in the spiritual world. The Lord’s transcendental form, associates, abode, pastimes, and everything else in relation to the Lord possess unlimited opulence. They have the power to be manifest in many places simultaneously. Therefore it is not impossible that the residents of earthly Vrndavana were the same liberated souls who associate with the Lord in Goloka Vrndavana.

KṚṢṆA-SANDARBHA

4.12

Sections 112–121

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §112 · English §117

[११२]

तत् तात गच्छ भद्रं ते यमुनायास् तटं शुचि । पुण्यं मधु-वनं यत्र सान्निध्यं नित्यदा हरेः ॥ [भ्प् ४.८.४२]

स्पष्टम् ॥ ४.८ ॥ श्री-नारदो ध्रुवम् ॥ ११२ ॥

[112]

tat tāta gaccha bhadraṃ te yamunāyās taṭaṃ śuci | puṇyaṃ madhu-vanaṃ yatra sānnidhyaṃ nityadā hareḥ || [BhP 4.8.42]

spaṣṭam || 4.8 || śrī-nārado dhruvam || 112 ||

English witness · section(s) 117

Anuccheda 117

1 Having decisively proven that Vrndavana, Mathura and Dvaraka are the eternal abodes of Lord Krsna, we shall now begin our discussion of the Lord's liberated associates. Who are the Lord's associates in these three abodes? In the two cities of Mathura and Dvaraka, the Lord's associates are headed by the members of the Yadu dynasty, and in Vrndavana the gopas, gopis and others are the associates of the Lord. There is no description in the Vedic literatures of any other associates of the Lord. The exalted status of the Lord's associates is described by Lord Krsna in the following verse from the Karttika-mahatmya of the Padma Purana: 2 "My dear Queen Satyabhama, the members of the Yadu dynasty are very dear to Me. They are all My intimate associates, and their transcendental qualities are equal to My own." We may note that by using the 'eva' (certainly) it is emphasised that this description applies only to the Yadavas and not to the demigods or anyone else. 3 That the members of the Yadu dynasty are more exalted than the demigods is confirmed by Akrura in the Aniruddhanvesana chapter of the Hari-vamsa: "In order to benefit the demigods, we members of the Yadu dynasty are present on this earth, appearing as ordinary mortals." 4 The same pastimes the Lord enjoyed at Mathura during His manifest presence are secretly enjoyed by Him there even today. This is described in Gopala-tapani Upanisad (2.40): "Lord Krsna accompanied by His three potencies, and by Balarama, Pradyumna, Aniruddha and Rukmini, eternally stays in delightful Mathura-puri." 5 That Sri Krsna eternally enjoys pastimes in Vrndavana accompanied by His associates is confirmed by the following statement of Padma Purana, Patala-khanda, where the Yamuna's glories are described: "How unfortunate are they who have never drunk the

waters of the Yamuna where, accompanied by the cows, gopas, and gopis, Sri Krsna enjoys pastimes eternally!" 6 This is also confirmed by the following statement of the Skanda Purana: "Accompanied by Balarama, the cowherd boys, and the calves, Sri Krsna enjoys pastimes in the forest of Vrndavana eternally." 7 The Lord's associates in His manifest pastimes are not different from His eternal associates. This is described in the Lord's words to Satyabhama: "All the members of the Yadu dynasty are My eternal associates." This is also described in the Padma Purana, Nirmana-khanda, where Lord Krsna says: "Know that My Mathura is eternal. So also is Vrndavana. So also are the Yamuna, to gopis and the gopa boys. This incarnation of Mine is eternal. Do not doubt." 8 The Lord's aprakata (unmanifested) pastimes in the spiritual world are described in the Rg Veda (1.154.6): "O Krsna and Balarama, we desire to attain You transcendental abode full of splendid surabhi cows with beautiful horns. This spiritual realm is the abode of Lord Krsna, who is glorified by liberated souls and whose lotus feet fulfil all the devotees' desires." 9 An explanation of this verse follows: In this verse the word 'tam' means 'them', 'vam' means 'of You two' and refers to Lord Krsna and Lord Balarama, 'vastuni' means 'places of pastimes', 'ga-madhye' means 'to go to' or 'to attain', and 'usmasi' means 'we desire'. 10 How is this transcendental abode described? The description is found in the phrase that follows the word 'yatra'. Synonyms for difficult words follows: 'yatra' means 'upon the surabhi cows'; 'bhuri-srngah' means 'there are beautiful horns' ('bhuri' means 'beautiful' as well as 'many'. We see a similar second usage of the word 'bhuman' which is used in the Upanisads not to express plurality, but to mean 'great'). "Ayasah' means 'splendid', 'atra' means 'in the earthly Goloka Vrndavana, which is famous both in the world and in the Vedas', 'urugayasya' means 'of the Original Personality of Godhead', 'vrsnah' means 'of Him whose lotus feet fulfil all desires', 'paramam' means 'beyond the reach of material energy', 'padam' means 'abode', 'bhuri' means 'in many ways'; and 'avabhati' means 'manifested'. This description of Goloka Vrndavana is found in the Rg Veda. 11 The transcendental abodes of the Lord are also described in the Madhyandina-sruti of the Yajur Veda in the following words: "We desire to attain the many transcendental abodes of Lord Visnu." 12 In the Uttara-khanda of the Padma Purana, Goloka Vrndavana is described as one of the spiritual Vaikuntha planets. Goloka Vrndavana, the abode of many surabhi cows, is also glorified in the brahma-samhita, Hari-vamsa,Moksa-dharma, and other Vedic literatures. 13 It is described in the Atharva Veda (Gopala-tapani Upanisad 2.27) in these words: "Krsna, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamuna, who stays among the surabhi cows, and who protects the surabhi cows, stays among the cowherd boys." 14 Although we have proved that the cowherd residents of Gokula and the members of the Yadu dynasty are the eternal associates of Sri Krsna, some unintelligent people may think that these great devotees are simply ordinary human beings like themselves. They may

quote the following pastimes to prove the ordinariness of these great devotees: 1. The Pandavas and Yadavas were wounded by weapons in their fighting pastimes as ksatriyas; 2. The cowherd boys fell unconscious after drinking the Yamuna's water that had been poisoned by Kaliya; and 3. Maharaja Vasudeva asked about the nature of the Absolute Truth and the way to become free from the cycle of birth and death (Vasudeva asked these questions to Narada Muni at the time of the eclipse at Kuruksetra). These pastimes of the devotees appear like the activities of ordinary persons, just as the Supreme Personality of Godhead Himself displays pastimes that appear like the activities of an ordinary living entity. 15 Another example of an eternal associate of Sri Krsna acting like an ordinary conditioned soul is Sri Rukmini-devi, who lamented for the distresses suffered by her unworthy brother, Rukmi. Lord Balarama rebuked her in the following words (Srimad Bhagavatam 10.54.42): "My dear Rukmini, your affection for your brother Rukmi, who has created enmity with so many persons is a perverse consideration befitting an ordinary materialistic person. Your brother's character is not at all adorable, considering his treatment toward other friends, and yet, as an ordinary woman, you are so affectionate to him. He is not fit to be your brother, and still you are lenient to him."* 16 Another example of the so-called ordinariness of the Lord's eternal associates is Uddhava, who appeared to grow old, just as an ordinary conditioned soul. This is described in the following verse from the Srimad-Bhagavatam (3.2.3): "Uddhava thus serve the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."* 17 Another example of the so-called ordinary nature of the devotees is the description that the residents of Mathura were subject to the affliction of old-age, just an any ordinary conditioned souls. This is described in Srimad Bhagavatam (10.45.19): "Even the old-men of Mathura became fully invigorated with youthful energy and strength by regularly seeing Lord Krsna."* 18 Because the manifest pastimes of the Lord and His devotees are displayed within the material world, it is sometimes proper for these pastimes to appear like those of ordinary persons. An example of this is Krsna's seemingly cruel and vengeful killing of Satadhanva, the murderer of the Lord's father-in-law. 19 That the confidential associates of the Lord are almost equal to the Lord Himself is confirmed in the following statements from Vedic literature: "Although I am the Supreme Personality of Godhead, the members of the Yadu dynasty possess transcendental qualities equal to My own." "The cowherd boys are equal to Lord Krsna Himself in their qualities, character, age, pastimes and appearance." "All these cowherd boys are great devotees and they possess transcendental blissful forms, equal to the spiritual form of Lord Krsna Himself." -Padma Purana, Nirmana-khanda 20 In this last quote the word 'vaikuntha' is a name of the Supreme Personality of Godhead, and the compound word 'vaikunthananda-murtayah' means that the cowherd boys had transcendental blissful forms, just like the form of Lord

Vaikuntha Himself. The word ‘munayah’ used in this last quote means that the cowherd boys are great devotees. It should not be taken to mean that the cowherd boys are incarnations of various sages. This is confirmed by the following statement of Lord Balarama (Srimad Bhagavatam 10.13.39): “O Supreme Controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Narada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys.”* When Brahma has stolen the cowherd boys and calves, Krsna manifested Himself as so many boys and calves to replace His friends who were stolen by Brahma. Bewildered by this manifestation of Krsna’s potency, Balarama exclaimed: “Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory potency of My master Lord Krsna, for who else can bewilder Me?”* Someone may say that the cowherd boys, who had been stolen by Brahma and were sleeping under the spell of his mystic potency, were great sages and demigods, and it is only the visnu-tattva expansion of Krsna whom Lord Balarama is declaring are not sages or demigods. Even though some may speak in that way, it should be understood that as intimate associates of Lord Krsna, the demigods should be understood to be much more than demigods or sages. 21 The exalted position of the liberated devotees, who have the same qualities and powers as the Lord Himself is described by Yamaraja (Srimad Bhagavatam 6.3.17): “The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaisnavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.”* 22 That the associates of the Lord are almost His equals is also described in the following verse of Srimad Bhagavatam (1.11.12): “As Bhogavati, the capital of Nagaloka, is protected by Nagas, so was Dvaraka protected by the descendants of Vrsni-Bhoja, Madhu, Dasarha, Arha, Kukura, Andhaka, etc. - who were as strong as Lord Krsna.”* 23 The equality of Lord Krsna and His intimate associates is also described in the following verse (Srimad Bhagavatam 10.18.11): “The cowherd boys, who were almost equal to Krsna, were encouraging Krsna in His dancing, just as one artist encourages another with praise.”* 24 In this verse the word ‘devah’ does not mean that Sridama and the other cowherd boys were incarnations of demigods, but rather that they were on the same level as Sri Krsna, the Supreme Lord (deva), and therefore they are also called ‘deva’. That the cowherd boys are as worshipable as Lord Krsna Himself is confirmed by the Lord in the following statement (Srimad Bhagavatam 11.19.21): “More important than the worship of Me is the worship of My pure devotees.” Krsna and Balarama were equal to the other cowherd boys and therefore Krsna and Balarama were described as ‘gopala-rupinam’. If Krsna and Balarama could be described as cowherd boys

because of Their equality with Their companions, by the same token the cowherd boys may also be described as ‘deva’ because they are as great as their great friend. Because the cowherd boys are equal to Krsna in nature, qualities, and appearance, they were able to praise Krsna’s singing and dancing (nata iva natam). 25 Lord Krsna personally tells Maharaja Vasudeva that the members of the Yadu dynasty are His confidential associates in the following verse of Srimad Bhagavatam (10.85.23): “My dear father, everyone, including Myself and My worshipable brother Balarama, as well as the inhabitants of the city of Dvaraka, and the whole cosmic manifestation, is exactly as you have explained. Balarama and I are the Supreme Personality of Godhead, and everything that exists is the manifestation of Our spiritual and material potencies. You and the members of the Yadu dynasty are our confidential associates.”* 26 In this verse the word ‘yuyam vimrgyah’ means ‘My dear Maharaja Vasudeva and all members of the Yadu dynasty. You have all searched for the supreme goal of life with great diligence.’ Maharaja Vasudeva, and all the inhabitants of Dvaraka (dvarakaukasah) including all moving and non-moving living entities (sacaracaram) have accepted as the supreme goal of life and the dearmost associate: Lord Krsna, the Original Personality of Godhead, whose form is like that of a human being.’ Sri Krsna was previously described by Maharaja Vasudeva as the Supreme Lord in the following verse (Srimad Bhagavatam 10.85.13): “My dear Krsna, You are the supreme cause of all causes, the eternal principle. Everything is, in fact, a manifestation of Your one energy. The three qualities of material nature - sattva, rajas and tamas - and the result of their interaction, are linked up with You by Your agency of yogamaya. They are supposed to be independent, but actually the total material energy is resting upon You, the Supersoul. Since You are the supreme cause of everything, the interactions of material manifestation - birth, existence, growth, transformation, deterioration and annihilation - are all absent in Yourself.”* Because Sri Krsna is always (in past, present and future) free from the influence of the three modes of material nature, His devotees are also free in the same way.

Kṛṣṇa · Sanskrit §113 · English §118–119

[११३]

तस्य हरेः श्री-कृष्णत्वम् एव व्यनक्ति -

इत्य् उक्तस् तं परिक्रम्य प्रणम्य च नृपार्भकः । ययौ मधु-वनं पुण्यं हरेश् चरण-चर्चितम् ॥ [भ्प् ४.८.६२]

[वृ. हेरे रेअद्स्: पाद्म-कल्पारम्भ-कथने प्रथम-स्वायम्भुव- मन्वन्तरे तस्मिन् हरेश् चरण-चर्चितवं श्री-मथुरायास् तन्-नित्यत्वात् श्री- कृष्णावतारस्य । तथा हरि-शब्देनाप्य् अत्र श्री-कृष्ण एव विवक्षितः श्रुत्य्- आदौ तद्-अवस्थिति-प्रसिद्धेः । एन्द् अद्दितिओन्.]

प्रतिकल्पम् आविर्भावात् तस्यैव चरणाभ्यां चर्चितम् इति श्री-कृष्णस्यैव नित्य-सान्निध्यत्वं गम्यते । अतएव द्वादशाक्षर-विद्या-दैवतस्य श्री- ध्रुवाराध्यस्य त्व् अन्यत एव तत्रागमनम् अभिहितम् इति मधोर् वनं भृत्य-दिदृक्षया गतः [भ्प् ४.९.१] इत्य् अनेनेति ।

॥ ४.८ ॥ श्री-मैत्रेयः ॥ ११३ ॥

[113]

tasya hareḥ śrī-kṛṣṇatvam eva vyanakti -

ity uktas taṃ parikramya praṇamya ca nṛpārbhakaḥ | yayau madhu-vanaṃ puṇyaṃ hareś caraṇa-carcitam || [BhP 4.8.62]

[Vṛ. here reads: pādma-kalpārambha-kathane prathama-svāyambhuva- manvantare tasmin hareś caraṇa-carcitavaṃ śrī-mathurāyās tan-nityatvāt śrī- kṛṣṇāvatārasya | tathā hari-śabdenāpy atra śrī-kṛṣṇa eva vivakṣitaḥ śruty- ādau tad-avasthiti-prasiddheḥ | End addition.]

pratikalpam āvirbhāvāt tasyaiva caraṇābhyāṃ carcitam iti śrī-kṛṣṇasyaiva nitya-sānnidhyatvaṃ gamyate | ataeva dvādaśākṣara-vidyā-daivatasya śrī-dhruvārādhyasya tv anyata eva tatrāgamanam abhihitam iti madhor vanaṃ bhṛtya-didṛkṣayā gataḥ [BhP 4.9.1] ity aneneti |

|| 4.8 || śrī-maitreyaḥ || 113 ||

English witness · section(s) 118–119

Anuccheda 118

1 In the next verse (Srimad Bhagavatam 10.85.24), Sri Krsna describes His expansion as the Supersoul, present in every atom of the material creation: “The Supersoul is one and undivided. He is self-effulgent, eternal, non-material, and beyond the jurisdiction of the three modes of material nature. He is indeed the original creator of these modes of nature, from which the material bodies of the conditioned living entities are fashioned. Appearing simultaneously in many forms, He is manifested in the hearts of these conditioned souls.”* 2 On the surface this verse appears to be a description of Lord Krsna’s expansion as the all-pervading Supersoul. However, another interpretation of this verse may also be given: describing the Lord’s appearance in many forms within the city of Dvaraka. According to this second interpretation, this verse may be translated in the following way: “Lord Sri Krsna is the eternal Supreme Personality of Godhead, spiritual and beyond the influence of the three modes of material nature. Displaying His own splendid transcendental qualities, by His own wish He has simultaneously appeared in many different forms in many different places within the city of Dvaraka.” The following synonyms may be given for this verse ‘atma-srstaih’ means ‘of His own transcendental forms’, ‘gunaih’ means ‘the splendid qualities reproduced from the potencies of His transcendental forms’; ‘tat-krtesu’ means ‘in those transcendental forms’; ‘bhutesu’ means ‘those forms of the Absolute Truth, who is the Supreme Goal of life and who is manifested in Dvaraka’ (we may note that the commentator on the Visnu-sahasra-nama-stotra has explained the word ‘bhuta’ as ‘the Absolute Truth who is the Supreme Goal of life’); ‘bahudha’ means ‘in many forms’; ‘iyate’ means ‘is manifested’; ‘svayam-jyotih’ means ‘who appears by His own wish’, (this word does not mean that the Lord is without qualities, He retains all the splendid qualities of His own transcendental form); ‘nityah’ means ‘eternal’; ‘anyah’ means that ‘although He appears within this material world, He Himself is purely spiritual, and not a product of material energy’; and ‘nirgunah’ means ‘free from the influence of the three modes of material nature’ or, it may also mean ‘without any material qualities.’

Anuccheda 119

1 At this point someone may object: If this unusual interpretation of the verse is to be accepted, then how should we interpret the next verse, which clearly describes Lord Krsna’s oneness and difference from the material elements, and thus supports the first interpretation of the verse. In this next verse (10.85.23) Sri Krsna says: “”Just as the five material elements, ether, air, fire, water, and earth are manifested in the great and small material manifestations, and just as these elements are manifested to appear as homogenous units or complicated varieties, and just as these elements are sometimes

visible, and sometimes their presence is unnoticed, in the same way the all-pervading Supersoul is present in all the variety of this material world. Sometimes He may be seen, and sometimes He remains invisible." 2 This verse should be interpreted in the following way: "The elements are manifested from one another. For example, at first ether is manifested, and from ether, air is manifested. From air, fire is manifested, and so forth. By nature, ether carries sound, and therefore air and all the other elements can also carry sound, for the are manifested from ether. In the same way the nature of fire is to contain the sensation of touch. All the elements manifested from fire (water and earth) can carry the sensation of touch. In the same way, whatever is present within the city of Dvaraka is manifested from the Personality of Godhead, Krsna, and therefore He is present everywhere in that city, just as sound is naturally present in all the elements manifested from ether, or touch is present in the elements manifested from fire."

Kṛṣṇa · Sanskrit §114 · English §120

[११४]

अथ श्री-वृन्दावनस्य -

पुण्या बत व्रज-भुवो यद् अयं नृ-लिङ्ग- गूढः पुराण-पुरुषो वन-चित्र-माल्यः । गाः पालयन् सह-बलः क्वणयंश् च वेणुं विक्रीडयाञ्चति गिरित्र-रमार्चिताङ्घ्रिः ॥ [भ्प् १०.४४.१२]

अत्र पूर्वोदाहृत-श्रुत्य्-आद्य्-अवष्टम्भेन तिष्ठन्ति पर्वता इतिवद् अञ्चति सदैव विहरतीति मथुरा-स्त्रीणां श्री-भगवत्-प्रसादजा यथावद् भारती- निःसृतिर् इयम् इति व्याख्येयम् । (पगे ५९)

॥ १०.४४ ॥ पुर-स्त्रियः परस्परम् ॥ ११४ ॥

[वृ. रेअद्स् फ़ोर् थिस् सेच्तिओन्: स च वृन्दावन-गुणैर् वसन्त इव लक्षितः । यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥ [भ्प् १०.१८.३]

अत्र यत्रासीद् इत्य् अप्रोच्य यत्रास्ते इत्य् उक्त्या नित्य-स्थितित्वम् एव व्यक्तीकृतम् ॥

॥ १०.१८ ॥ श्री-शुकः ॥ ११४ ॥

एन्द् अल्तेर्नतिवे रेअदिन्ग्.]

[114]

atha śrī-vṛndāvanasya -

puṇyā bata vraja-bhuvo yad ayaṃ nṛ-liṅga- gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ | gāḥ pālayan saha-balaḥ kvaṇayaṃś ca veṇuṃ vikrīḍayāñcati giritra-ramārcitāṅghriḥ || [BhP 10.44.12]

atra pūrvodāhṛta-śruty-ādy-avaṣṭambhena tiṣṭhanti parvatā itivad añcati sadaiva viharatīti mathurā-strīṇāṃ śrī-bhagavat-prasādajā yathāvad bhāratī- niḥsṛtir iyam iti vyākhyeyam | (page 59)

|| 10.44 || pura-striyaḥ parasparam || 114 ||

[Vṛ. reads for this section: sa ca vṛndāvana-guṇair vasanta iva lakṣitaḥ | yatrāste bhagavān sākṣād rāmeṇa saha keśavaḥ || [BhP 10.18.3]

atra yatrāsīd ity aprocya yatrāste ity uktyā nitya-sthititvam eva vyaktīkṛtam ||

|| 10.18 || śrī-śukaḥ || 114 ||

End alternative reading.]

English witness · section(s) 120

Anuccheda 120

1 The exalted position of the members of the Yadu dynasty, who associated with Lord Krsna as equals, is described in the following statement spoken by an assembly of Kings to Maharaja Ugrasena (Srimad Bhagavatam 10.82.30): “Your majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship and by blood relationship also. As a result You are constantly in touch with Lord Krsna, and You have no difficulty in seeing Him at any time. Lord Krsna moves with You, talks with you, sits with you, rests with you, and dines with you. The Yadus appear to be always engaged in worldly affairs, which are considered to lead to the royal road to hell, but due to the presence of Lord Krsna, the Original Personality of Godhead in the Visnu category, who is omniscient, omnipresent, and omnipotent, all of You are factually relieved from all material contamination, and are situated in the transcendental position of liberation and Brahman existence.”* 2 In this verse the words ‘yesam vah’ mean ‘of you members of the Vrsni dynasty’; ‘visnuh’ means ‘the Supreme Personality of Godhead, Lord Krsna’; ‘svayam’ means ‘personally’; ‘asa’ means ‘resides’. The homes of the members of the Yadu dynasty are described by the word ‘aniraya-vartmani’ which means ‘beyond the sphere of material existence.’ 3 How is Lord Krsna described in this verse? He is described by the word ‘svargapavarga-virama’, which means that He does not give His devotees either elevation to the higher material planets, or impersonal liberation. Residence in the higher material planets makes one uninterested in spiritual life, or Krsna consciousness, and impersonal liberation removes one from the sphere of loving devotional service to Lord Krsna. For this reason these inferior benedictions are not given by the Lord. Instead He gives to His devotees shelter under the protection of His own lotus feet. 4 Lord Krsna resides in the same house with the members of the Yadu dynasty. They have no difficulty in seeing Him (tad-darsanam). They move with Him (anupatha), talk with Him (prajalpa), rest with Him (sayya), sit with Him (asana), and dine with Him (asana). They are related with Him by matrimonial relationship (sayauna), and by blood relationship

(sapinda-bandhah). In this sentence we may note the use of madhya-pada-lopi-samasa, and bahuvrihi-samasa.

Kṛṣṇa · Sanskrit §115 · English §121

[११५]

अथवा त्रिष्व् अप्य् एतद् एवोधारणीयम् -

जयति जन-निवासो देवकी-जन्म-वादो यदु-वर-परिषत् स्वैर् दोर्भिर् अस्यन्न् अधर्मम् ।
स्थिर-चर-वृजिन-घ्नः सु-स्मित- श्री-मुखेन व्रज-पुर-वनितानां वर्धयन् काम-देवम् ॥ [भ्प् १०.९०.४८]

यदु-वराः परिषत् सभ्य-रूपा यस्य सः । देवकी-जन्म-वादस् तज्- जन्मत्वेन लब्ध-ख्यातिः । देवक्यां जन्मेति वादस् तत्त्व-बुभुत्सु-कथा यस्य स इति वा । श्री-कृष्णो जयति पर्मोत्कर्षेण सदैव विराजते । लोहितोष्णीषाः प्रचरन्तीतिवत् यदु-वर-सभ्य-विशिष्टतयैव जयाभिधानम् । अत्र यदुवर-शब्देन श्री-व्रजेश्वर-तद्-भ्रातरोऽपि गृह्यन्ते तेषाम् अपि यदु-वंशोत्पन्नत्वेन प्रसिद्धत्वात् । तथा च भारत-तात्पर्ये श्री-मध्वाचार्यैर् एवं ब्रह्म-वाक्यत्वेन लिखितम् -

तस्मै वरः स मया सन्निसृष्टः स चास नान्दाख्य उतास्य भार्या । नाम्ना यशोदा स च शूर-तात- सुतस्य वैश्या-प्रभवस्य गोपः ॥ इति ।

शूर-तात-सुतस्य शूर-सपत्नी-मातृजस्य वैश्यायां तृतीय-वर्णायां जातस्य सकाशात् आस बभूव इत्य् अर्थः । अतएव श्रीमद्-आनकदुन्दुभिना तस्मिन् भ्रातर् इति मुहुः सम्बोधनम् अक्लिष्टार्थं भवति भ्रातरं नन्दम् आगतम् [भ्प् १०.५.२०] इति श्रीमन्-मुनीन्द्र-वचनं च । तद् एतद् अप्य् उपलक्षणं तद्-भ्रातृणाम् ।

[वृ. अद्दस् हेरे : यथा स्कान्दे मथुरा-खण्डे - रक्षिता यादवाः सर्वे इन्द्र- वृष्टि-निवारणात् इति । यत्राभिषिक्तो भगवान् मघोना यदु-वैरिणा इति च, यादवानां हितार्थाय धृतो गिरि-वरो मया इति चान्यत्र । वृ. अद्दितिओन् एन्द्दस्.]

यथा च यादव-मध्य-पातितत्वेनैव तेषु निर्धारण-मयं श्री-राम- वचनं श्री-हरिवंशे यादवेष्व् अपि सर्वेषु भवन्तो मम बान्धवाः [ह्व ८३.१५] इति । सप्तम्या ह्य् अस्य जाताव् एव निर्धारणम् उच्यते पुरुषेषु क्षत्रियः शूर इतिवत् । विजातीयत्वे तु श्रोघ्नेभ्यो मथुरा ह्य् आढ्यतमा इतिवत् यादवेभ्योऽपि सर्वेभ्यो इत्य् एवोच्यतेति ज्ञेयम् । अत्र जयतीत्य् अत्र लोड्-अर्थत्वं न सङ्गच्छते सदैवोत्कर्षानन्त्यम् इति तस्मिन्न् आसीर्वादानवकाशात् । तद्- अवकाशो वा आशीर्वाद-विषयस्य तदानीम् आशीर्वादक-कृतानुवाद-विशेष- विशिष्टतयैव स्थितेर् अवगमात् प्रतिपिपादयिषितं तादृशत्वेनैव

तात्कालिकत्वम् आगच्छत्य् एव । यथा धार्मिक-सभ्योऽयं राजा वर्धताम् इति । तद् एवं पतिर् गतिश् चान्धक-वृष्णि-सात्वताम् [भ्प् २.४.२०] इत्य् अत्राप्य् अनुसन्धेयम् । अनेन यदु-वराणाम् अपि तथैव जयो विवक्षितः ।

नन्व् एवं तथा विहरण-शीलश् चेत् पुनः कथम् इव देवकी-जन्म- वादोऽभूत् । तत्राह स्वैर् दोर्भिर् दोर्भ्यां चतुर्भिश् चतुर्भुजैर् अधर्मं तद्-बहुलम् असुर-राज-वृन्दम् अस्यन् निहन्तुम् । तद् अर्थम् एव लोकेऽपि तथा प्रकटीभूत इत्य् अर्थः ।

किं वा किं कुर्वन् जयति ? स्वैः काल-त्रय-गतैर् अपि [पगे ६०] भक्तैर् एव दोर्भिस् तद्-द्वारा अधर्मं जगद्-गत-पाप्मानम् अस्यन् नाशयन्न् एव । तद् उक्तम् - मद्-भक्ति-युक्तो भुवनं पुनाति [भ्प् १०.१४.२४] इति ।

पुनः किम् अर्थं देवकी-जन्म-वादः ? तत्राह -- स्थिर-चर-वृजिन-घ्नः निजाभिव्यक्त्या निखिल-जीवानां संसार-हन्ता तद्-अर्थम् एवेत्य् अर्थः । तद् उक्तं यत एतद् विमुच्यते [भ्प् १०.२९.१६] इति ।

किं वा कथम्भूतो जयति ? व्रज-यदु-पुर-वासिनां स्थावर-जङ्गमानां निज-चरण-वियोग-दुःख-हन्ता सन् । नित्य-विहारे प्रमाणम् आह जन- निवासः । जन-शब्दोऽत्र स्वजन-वाचकः । सालोक्येत्य् [भ्प् ३.२९.१३] आदि-पद्ये जना इतिवत् । स्वजन-हृदये तत्-तद्-विहारत्वेन सर्व-देवावभासमान इत्य् अर्थः । सर्व-प्रमाण-चय-चूडामणि-भूतो विद्वद्-अनुभव एवात्र प्रमाणम् इति भावः ।

स्वयं तु किं कुर्वन् जयति ? व्रज-वनितानां मथुरा-द्वारका-पुर- वनितानां च काम-लक्षणो यो देवः स्वयम् एव तद्-रूपस् तं वर्धयन् सदैवोद्दीपयन् । अत्र तदीय-हृदय-स्थ-काम-तद्-अधिदेवयोर् अभेद-विवक्षा तादृश-तद्-भावस्य तद्वद् एव परमार्थता-बोधनाय श्री-कृष्ण- स्फूर्ति-मयस्य तादृश-भावस्याप्राकृतत्वात् परमानन्द-पराकाष्ठा- रूपत्वाच् च । श्री-कृष्णस्य काम-रूपोपासना चागमे व्यक्तास्ति । वनिता जनितात्यर्थानुरागायां च योषिति इति नाम-लिङ्गानुशासनम् । व्रजेति श्रैष्ठ्येन पूर्व-निपातः । अतएव पूर्वं मेरु-देव्यां सुदेवीति संज्ञावत् देवकी-शब्देन श्री-यशोदा च व्याख्येया -

द्वे नाम्नी नन्द-भार्याया यशोदा देवकीति च । अतः सख्यम् अभूत् तस्या देवक्या शौरि-जायया ॥ इति पुराणान्तर-वचनम् ।

तद् एवं त्रिष्व् अपि नित्य-विहारित्वं सिद्धम् ।

॥ १०.९० ॥ श्री-शुकः ॥ ११५ ॥

[115]

athavā triṣv apy etad evodhāraṇīyam -

jayati jana-nivāso devakī-janma-vādo yadu-vara-pariṣat svair dorbhir asyann adharmam | sthira-cara-vṛjina-ghnaḥ su-smita- śrī-mukhena vraja-pura-vanitānāṃ vardhayan kāma-devam || [BhP 10.90.48]

yadu-varāḥ pariṣat sabhya-rūpā yasya saḥ | devakī-janma-vādas taj- janmatvena labdha-khyātiḥ | devakyāṃ janmeti vādas tattva-bubhutsu-kathā yasya sa iti vā | śrī-kṛṣṇo jayati parmotkarṣeṇa sadaiva virājate | lohitoṣṇīṣāḥ pracarantītivat yadu-vara-sabhya-viśiṣṭatayaiva jayābhidhānam | atra yaduvara-śabdena śrī-vrajeśvara-tad-bhrātaro'pi gṛhyante teṣām api yadu-vaṃśotpannatvena prasiddhatvāt | tathā ca bhārata- tātparye śrī-madhvācāryair evaṃ brahma-vākyatvena likhitam -

tasmai varaḥ sa mayā sannisṛṣṭaḥ sa cāsa nāndākhya utāsya bhāryā | nāmnā yaśodā sa ca śūra-tāta- sutasya vaiśyā-prabhavasya gopaḥ || iti |

śūra-tāta-sutasya śūra-sapatnī-mātṛjasya vaiśyayāṃ tṛtīya-varṇāyāṃ jātasya sakāśāt āsa babhūva ity arthaḥ | ataeva śrīmad-ānakadundubhinā tasmin bhrātar iti muhuḥ sambodhanam akliṣṭārthaṃ bhavati bhrātaraṃ nandam āgatam [BhP 10.5.20] iti śrīman-munīndra-vacanaṃ ca | tad etad apy upalakṣaṇaṃ tad-bhrātṝṇām |

[Vṛ. adds here : yathā skānde mathurā-khaṇḍe - rakṣitā yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt iti | yatrābhiṣikto bhagavān maghonā yadu-vairiṇā iti ca, yādavānāṃ hitārthāya dhṛto giri-varo mayā iti cānyatra | Vṛ. addition ends.]

yathā ca yādava-madhya-pātitatvenaiva teṣu nirdhāraṇa-mayaṃ śrī-rāma- vacanaṃ śrī-harivaṃśe yādaveṣv api sarveṣu bhavanto mama bāndhavāḥ [HV 83.15] iti | saptamyā hy asya jātāv eva nirdhāraṇam ucyate puruṣeṣu kṣatriyaḥ śūra itivat | vijātīyatve tu śroghnebhyo mathurā hy āḍhyatamā itivat yādavebhyo'pi sarvebhyo ity evocyateti jñeyam | atra jayatīty atra loḍ-arthatvaṃ na saṅgacchate sadaivotkarṣānantyam iti tasminn āsīrvādānavakāśāt | tad- avakāśo vā āśīrvāda-viṣayasya tadānīm āśīrvādaka-kṛtānuvāda-viśeṣa- viśiṣṭatayaiva sthiter avagamāt pratipipādayiṣitaṃ tādṛśatvenaiva tātkālikatvam āgacchaty eva | yathā dhārmika-sabhyo'yaṃ rājā vardhatām iti | tad evaṃ patir gatiś cāndhaka-vṛṣṇi-sātvatām [BhP 2.4.20] ity atrāpy anusandheyam | anena yadu-varāṇām api tathaiva jayo vivakṣitaḥ |

nanv evaṃ tathā viharaṇa-śīlaś cet punaḥ katham iva devakī-janma- vādo'bhūt | tatrāha svair dorbhir dorbhyāṃ caturbhiś caturbhujair adharmaṃ tad-bahulam asura-rāja-vṛndam asyan nihantum | tad artham eva loke'pi tathā prakaṭībhūta ity arthaḥ |

kiṃ vā kiṃ kurvan jayati ? svaiḥ kāla-traya-gatair api [page 60] bhaktair eva dorbhis tad-dvārā adharmaṃ jagad-gata-pāpmānam asyan nāśayann eva | tad uktam - mad-bhakti-yukto bhuvanaṃ punāti [BhP 10.14.24] iti |

punaḥ kim arthaṃ devakī-janma-vādaḥ ? tatrāha -- sthira-cara-vṛjina-ghnaḥ nijābhivyaktyā nikhila-jīvānāṃ saṃsāra-hantā tad-artham evety arthaḥ | tad uktaṃ yata etad vimucyate [BhP 10.29.16] iti |

kiṃ vā kathambhūto jayati ? vraja-yadu-pura-vāsināṃ sthāvara-jaṅgamānāṃ nija-caraṇa-viyoga-duḥkha-hantā san | nitya-vihāre pramāṇam āha jana- nivāsaḥ | jana-śabdo'tra svajana-vācakaḥ | sālokyety [BhP 3.29.13] ādi-padye janā itivat | svajana-hṛdaye tat-tad-vihāratvena sarva-devāvabhāsamāna ity arthaḥ | sarva-pramāṇa-caya-cūḍāmaṇi-bhūto vidvad-anubhava evātra pramāṇam iti bhāvaḥ |

svayaṃ tu kiṃ kurvan jayati ? vraja-vanitānāṃ mathurā-dvārakā-pura- vanitānāṃ ca kāma-lakṣaṇo yo devaḥ svayam eva tad-rūpas taṃ vardhayan sadaivoddīpayan | atra tadīya-hṛdaya-stha-kāma-tad-adhidevayor abheda- vivakṣā tādṛśa-tad-bhāvasya tadvad eva paramārthatā-bodhanāya śrī-kṛṣṇa- sphūrti-mayasya tādṛśa-bhāvasyāprākṛtatvāt paramānanda-parākāṣṭhā- rūpatvāc ca | śrī-kṛṣṇasya kāma-rūpopāsanā cāgame vyaktāsti | vanitā janitātyarthānurāgāyāṃ ca yoṣiti iti nāma-liṅgānuśāsanam | vrajeti śraiṣṭhyena pūrva-nipātaḥ | ataeva pūrvaṃ meru-devyāṃ sudevīti saṃjñāvat devakī-śabdena śrī-yaśodā ca vyākhyeyā -

dve nāmnī nanda-bhāryāyā yaśodā devakīti ca | ataḥ sakhyam abhūt tasyā devakyā śauri-jāyayā || iti purāṇāntara-vacanam |

tad evaṃ triṣv api nitya-vihāritvaṃ siddham |

|| 10.90 || śrī-śukaḥ || 115 ||

English witness · section(s) 121

Anuccheda 121

That the members of the Yadu dynast are eternal associates of Lord Krsna is confirmed in the following statement of Sukadeva Gosvami (Srimad Bhagavatam 10.90.42) where the

use of the present tense (‘aste’) indicates ‘eternally’. “Who will be able to count the great souls who are members of the Yadu dynasty. There numbers are certainly beyond counting. Eternally remaining among them, King Ugrasena alone has ten quadrillion soldiers as personal bodyguards.

Kṛṣṇa · Sanskrit §116 · English §122

[११६]

अथ यद् उक्तं श्री-वृन्दावनस्यैव प्रकाश-विशेषे गोलोकत्वं । तत्र
प्रापञ्चिक-लोक-प्रकट-लीलावकाशत्वेनावभासमान-प्रकाशो गोलोक इति समर्थनीयम् ।
प्रकट-लीलायां तस्मिंस् तच्-छब्द-प्रयोगादर्शनात् भेदांश-श्रवणाच् च । प्रकटाप्रकटतया लीला-भेदश्
चाग्रे दर्शयितव्यः । तद् एवं वृन्दावन एव तस्य गोलोकाख्य-प्रकाशस्य दर्शनेनाभिव्यनक्ति -

नन्दस् त्व् अतीन्द्रियं दृष्ट्वा लोक-पाल-महोदयम् । कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितो ऽब्रवीत् ॥

ते चौत्सुक्य-धियो राजन् मत्वा गोपास् तम् ईश्वरम् । अपि नः स्वगतिं सूक्ष्माम् उपाधास्यद्
अधीश्वरम् ॥

इति स्वानां स भगवान् विज्ञायाखिल-दृक् स्वयम् । सङ्कल्प-सिद्धये तेषां कृपयैतद् अचिन्तयत् ॥

जनो वै लोक एतस्मिन्न् अविद्या-काम-कर्मभिः । उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥

इति सञ्चिन्त्य भगवान् महा-कारुणिको हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥

सत्यं ज्ञानम् अनन्तं यद् ब्रह्म-ज्योतिः सनातनम् । यद् धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥

ते तु ब्रह्म-ह्रदं नीता मग्नाः कृष्णेन चोद्धृताः । ददृशुर् ब्रह्मणो लोकं यत्राक्रूरो ऽध्यगात् पुरा ॥

नन्दादयस् तु तं दृष्ट्वा परमानन्द-निर्वृताः । कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः ॥ [भ्प्
१०.२८.१०-१७]

अतीन्द्रियम् अदृष्ट-पूर्वम् । लोक-पालः वरुणः । स्व-गतिं स्व-धाम । (पगे ६१) सूक्ष्मां दुर्ज्ञेयाम् ।
उपाधास्यन् उपधास्यति नोऽस्मान् प्रति प्रापयिष्यतीति सङ्कल्पितवन्त इत्य् अर्थः । जन इति ।

[वृ. रेअद्स् हेरे:] जन-शब्देन तदीय-स्वजन एवोच्यते । सालोक्य-सार्ष्टि इत्य् आदि पद्ये जना इतिवत् ।
अत्रैते मत्-सेवनं विना प्राप्यमाणा सालोक्यादि- परित्यागेन तत्-सेवैक-वाञ्छा-व्रताः साधका एवेति

लभ्यते । न वेद स्वां गतिं इत्य् अत्र तु श्री-भगवता तस्मिन् लोके स्वीयत्व-तदीयत्वयोर् एकत्वम् अनेन स्वाभेद एव प्रतिपादित इति परम एवासौ तदीय-स्वजनः । अतएव

तस्मान् मच्-छरणं गोष्ठं मन्-नाथं मत्-परिग्रहम् । गोपाये स्वात्म-योगेन सोऽयं मे व्रत आहितः ॥ [भ्प् १०.२५.१८]

इति स्वयम् एव भगवता मत्-परिग्रहम् इत्य् अनेन स्वस्मिंस् तत्-परिकरता- मच्-छरणम् इत्य् आदि-क्रम-प्राप्त-बहुव्रीहिणा दर्शिता । सोऽयं मे व्रतः इत्य् अनेन स्वस्य तद्-गोपन-व्रतता च तद् एवं व्रजवासि-जन एव लब्धे तं प्रत्य् एव करुणया दर्शितवान् । न त्व् अन्यान् स्वां गतिम् इति सामानाधिकरण्ये एव व्यक्ते । न तु ताभ्यां पदाभ्यां वस्तु-द्वयम् उच्यते । स्व-गतिं सूक्ष्माम् इति पूर्वोक्तम् अपि तथा । तस्मात् तल्-लोक- दर्शनम् एवोभयत्र विवक्षितम् । विवक्षिते च तल्-लोके स तु जन-मात्रस्य स्व-गतिर् न भवतीति च जन-शब्देन तद्-विशेष एव व्याख्यातः । तद् एवं सत्य् अयम् अर्थः । [वृ. अद्वितिओन् एन्द्स्.]

[जनोऽसौ व्रज-वासी मम स्वजनः ।] एतस्मिन् प्रापञ्चिक-लोके । अविद्यादिभिः कृता या उच्चावचा गतयो देव-तिर्यग्-आदयः । तासु स्वां गतिं भ्रमन् ताभ्यो निर्विशेषतया जानन् ताम् एव स्वां गतिं न वेदेत्य् अर्थः ।

[थे वृ. एदितिओन् अद्व्स् हेरे: ततो माम् अपि सर्वोत्तमतया प्रेम-भक्त्या सर्वोत्तमतया द्रष्टुर् एतस्य यद्यपि तत्-तल्-लीला-रस-पोषाय मदीय-लीला- शक्त्यैव भ्रमादिकं कल्पितम् । न पुनर् अविद्यादिभिः ।

इति नन्दादयो गोपाः कृष्ण-राम-कथां मुदा । कुर्वन्तो रममाणाश् च नाविन्दन् भव-वेदनाम् ॥ [भ्प् १०.११.५८] इति ।

यद्-धामार्थ-सुहृत्-प्रियात्म-तनय-प्राणाशयास् त्वत्-कृते [भ्प् १०.१४.२५] इत्य् आदि । तथाप्य् एतस्येच्छानुसारेण क्षण-कतिपयम् एतदीयाम् । [एन्द् वृ. एद्.]

ततोऽयं भ्रमो यद्यपि तत्-तल्-लीला-पोषायैव मदीय-लीला-शक्त्या कल्पितस् तथापि तद्-इच्छानुसारेण क्षण-कतिपयं तदीयां सर्व-विलक्षणां स्वां गतिं दर्शयन् तम् अपनेष्यामीति भावः । वैलक्षण्यं चाग्रे व्यञ्जनीयम् । गोपानां स्वं लोकं श्री-गोलोकं । यः खलु [वृ. एदितिओन् ओन्ल्य्:] गोपी-गोपैर् असङ्ख्यातैः सर्वतः समलङ्कृतम् इति मृत्यु-सञ्जय-तन्त्रे वर्णितः । तथा

पद्माकृति-पुरोद्वारि लक्ष-मण्डल-नायिकाः । रामादयस् तु गोपालाश् चतुर्-दिक्षु महेश्वराः ॥

इति नारद-पञ्चरात्रे विजयाख्याने वर्णितः । [एन्द् वृ. अद्दितिओन्] चिन्तामणि- प्रकर-सद्मसु इत्य् आदिभिर् बहु-वर्णित-व्यक्त-वैभवातिक्रान्त-प्रपञ्च- लोक-महोदयस् तम् ।

तमसः प्रकृतेः परं प्रपञ्चानभिव्यक्तत्वेन तदीयेनाप्य् असङ्करम् । अतएव सच्चिदानन्द-रूप एवासौ लोक इत्य् आह सत्यम् इति । सत्यादि-रूपं यद् ब्रह्म यच् च गुणात्यये पश्यन्ति तद् एव स्वरूप-शक्ति-वृत्ति-विशेष- प्राकट्येन सत्यादि-रूपाव्यभिचारिणं गोलोकं सन्तं दर्शयामासेति पूर्वेनान्वयः । यथान्यत्रापि वैकुण्ठे भगवत्-सन्दर्भोदाहृतं पाद्मादि-वचनं ब्रह्माभिन्नता-वाचित्वेन दर्शितं तद्वत् ।

अथ श्री-वृन्दावने च तादृश-दर्शनं कतम-देश-स्थितानां तेषां जातम् इत्य् अपेक्षायाम् आह ब्रह्म-ह्रदम् अक्रूर-तीर्थं कृष्णेन नीताः पुनश् च तद्-आज्ञयैव मग्नाः, पुनश् च तस्मात् तीर्थात् श्री-कृष्णेनैवोद्धृताः । उद्धृत्य वृन्दावन-मध्य-देशम् आनीतास् तस्मिन्न् एव नराकृति-पर- ब्रह्मणः श्री-कृष्णस्य लोकं गोलोकाख्यं ददृशुः ।

[व् एदितिओन् अद्द्स्:] कोऽसौ ब्रह्म-ह्रदः ? तत्राह यत्रेति । पुरेत्य् एतत्- प्रसङ्गाद् भावि-काल इत्य् अर्थः । पुरा पुराणे निकटे प्रबन्धातीत- भाविषु इति कोष-कारः । [एन्द् व्. अद्दितिओन्]

यत्र च ब्रह्म-ह्रदेऽध्यगाद् (पगे ६२) अस्तौत अधिगतवान् इति वा । सर्वत्रैव श्री-वृन्दावने यद्यपि तत्-प्रकाश-विशेषोऽसौ गोलोकः दर्शयितुं शक्यः स्यात् तथापि तत्-तीर्थ-माहात्म्य-ज्ञापनार्थम् एव वा विनोदार्थम् एव वा तस्मिन् मज्जनम् इति ज्ञेयम् ।

[थे वृ. एदितिओन् हेरे रेअद्स्: नन्दादय इति कर्त्र्-अन्तरा-निर्देशाच् छन्दोभिर् एव मूर्तैः कर्तृभिः । तद्-अभिज्ञापनार्थं तज्-जन्मादि-लीलया स्तूयमानम् । अन्तरङ्गाः परिकरास् तु पूर्व-दर्शित-रीत्या गो-गोपादय एव । अतएव कृष्णं यथा ददृशुस् तथा तत्-परिकरान्तराणां दर्शनानुक्तेस् तत्र क एव तत्र परिकरा इत्य् अभिव्यज्यते । त एव च पूर्व-दर्शित-मृत्यु- सञ्जयादि-तन्त्र-हरि-वंशादि-वचनानुसारेण प्रकटाप्रकट-प्रकाश- गततया द्विधा-भूताः सम्प्रत्य् अप्रकट-प्रकाश-प्रवेशे सत्य् एक-रूपा एव जाता इति पृथग्-दृष्टाः ।

यदा तत्-प्रकाश-भेदो भवति, तदा तत्-तल्-लीला-रस-पोषाय तेषु प्रकाशेषु तत्-तल्-लीला-शक्तिर् एवाभिमान-भेदं परस्परम् अनुसन्धानं च प्रायः सम्पादयतीति गम्यते । उदाहरिष्यते चाग्रे । अतएवोक्तं न वेद स्वां गतिं भ्रमन् इति । तथा च सतीदानीं श्री-व्रज-वासिनां कथञ्चिज् जातया तादृशेच्छया तेभ्यस् तेषाम् एव तादृश-लोक-प्रकाश-विशेषादिकं दर्शितम् इति गम्यते । न च प्रकाशान्तर-सम्भावनीयम् । परमेश्वरत्वेन तच् च श्री-विग्रह-परिकर-धाम-लीलादीनां युगपद् एकत्राप्य् अनन्त-विध-वैभव-प्रकाश-शीलत्वात् । एन्द् ओफ़् वृ. अद्वितिओन्.]

अत्र स्वां गतिम् इति तदीयता-निर्देशो गोपानां स्वं लोकम् इति षष्ठी-स्व- शब्दयोर् निर्देशः । कृष्णम् इति साक्षात् तन्-निर्देशश् च वैकुण्ठान्तरं व्यवच्छिद्य श्री-गोलोकम् एव प्रतिपादयति । अतएव तेषां तद्-दर्शनात् परमानन्द-निर्वृतत्वं सुविस्मितत्वम् अपि युक्तम् उक्तम् । तस्यैव पूर्णत्वात् । तथापि तेषां पुत्रादि-रूपेणैवोदयाच् च ।[*एन्द्नोते #३] तथा तत्र कृष्णं यथा ददृशुस् तथा तत्-परिकराणाम् अन्येषां दर्शनानुक्तेस् त एक एव तत्र परिकरा इत्य् अभिव्यज्यते । ततश् च लीला-द्वये कृष्णवत् तेषाम् एव प्रकाश-भेदः । यदा च प्रकाश-भेदो भवति तदा तत्-तल्-लीला-रस- पोषाय तेषु प्रकाशेषु तत्-तल्-लीला-शक्तिर् एवाभिमान-भेदं परस्परम् अननुसन्धानं च प्रायः सम्पादयतीति गम्यते । उदाहरिष्यते चाग्रे ।

अतएवोक्तं न वेद स्वां गतिं भ्रमन् इति । तथा च सतीदानीं श्री-व्रज- वासिनां कथञ्चिज् जातया तादृशेच्छया तेभ्यस् तेषाम् एव तादृशं प्रकाश- विशेषादिकं दर्शितम् इति गम्यते । न च प्रकाशान्तरम् असम्भावनीयम् । परमेश्वरत्वेन तत् श्री-विग्रह-परिकर-धाम-लीलादीनां युगपद् एकत्राप्य् अनन्त-विध-वैभव-प्रकाश-शीलत्वात् । तद् एवम् उक्तोऽर्थः समञ्जस एव ।

॥ १०.२८ ॥ श्री-शुकः ॥ ११६ ॥

[116]

atha yad uktaṃ śrī-vṛndāvanasyaiva prakāśa-viśeṣe golokatvaṃ | tatra prāpañcika-loka-prakaṭa-līlāvakāśatvenāvabhāsamāna-prakāśo goloka iti samarthanīyam | prakaṭa-līlāyāṃ tasmiṃs tac-chabda-prayogādarśanāt bhedāṃśa-śravaṇāc ca | prakaṭāprakaṭatayā līlā-bhedaś cāgre darśayitavyaḥ | tad evaṃ vṛndāvana eva tasya golokākhya-prakāśasya darśanenābhivyanakti -

nandas tv atīndriyaṃ dṛṣṭvā loka-pāla-mahodayam | kṛṣṇe ca sannatiṃ teṣāṃ jñātibhyo vismito 'bravīt ||

te cautsukya-dhiyo rājan matvā gopās tam īśvaram | api naḥ svagatiṃ sūkṣmām upādhāsyad adhīśvaram ||

iti svānāṃ sa bhagavān vijñāyākhila-dṛk svayam | saṅkalpa-siddhaye teṣāṃ kṛpayaitad acintayat ||

jano vai loka etasminn avidyā-kāma-karmabhiḥ | uccāvacāsu gatiṣu na veda svāṃ gatiṃ bhraman ||

iti sañcintya bhagavān mahā-kāruṇiko hariḥ | darśayāmāsa lokaṃ svaṃ gopānāṃ tamasaḥ param ||

satyaṃ jñānam anantaṃ yad brahma-jyotiḥ sanātanam | yad dhi paśyanti munayo guṇāpāye samāhitāḥ ||

te tu brahma-hradaṃ nītā magnāḥ kṛṣṇena coddhṛtāḥ | dadṛśur brahmaṇo lokaṃ yatrākrūro 'dhyagāt purā ||

nandādayas tu taṃ dṛṣṭvā paramānanda-nirvṛtāḥ | kṛṣṇaṃ ca tatra cchandobhiḥ stūyamānaṃ suvismitāḥ || [BhP 10.28.10-17]

atīndriyam adṛṣṭa-pūrvam | loka-pālaḥ varuṇaḥ | sva-gatiṃ sva-dhāma | (page 61) sūkṣmāṃ durjñeyām | upādhāsyan upadhāsyati no'smān prati prāpayiṣyatīti saṅkalpitavanta ity arthaḥ | jana iti |

[Vṛ. reads here:] jana-śabdena tadīya-svajana evocyate | sālokya-sārṣṭi ity ādi padye janā itivat | atraite mat-sevanaṃ vinā prāpyamāṇā sālokyādi- parityāgena tat-sevaika-vāñchā-vratāḥ sādhakā eveti labhyate | na veda svāṃ gatiṃ ity atra tu śrī-bhagavatā tasmin loke svīyatva-tadīyatvayor ekatvam anena svābheda eva pratipādita iti parama evāsau tadīya-svajanaḥ | ataeva

tasmān mac-charaṇaṃ goṣṭhaṃ man-nāthaṃ mat-parigraham | gopāye svātma-yogena so'yaṃ me vrata āhitaḥ || [BhP 10.25.18]

iti svayam eva bhagavatā mat-parigraham ity anena svasmiṃs tat-parikaratā-mac-charaṇam ity ādi-krama-prāpta-bahuvrīhiṇā darśitā | so'yaṃ me vrataḥ ity anena svasya tad-gopana-vratatā ca tad evaṃ vrajavāsi-jana eva labdhe taṃ praty eva karuṇayā darśitavān | na tv anyān svāṃ gatim iti sāmānādhikaraṇye eva vyakte | na tu tābhyāṃ padābhyāṃ vastu-dvayam ucyate | sva-gatiṃ sūkṣmām iti pūrvoktam api tathā | tasmāt tal-loka- darśanam evobhayatra vivakṣitam | vivakṣite ca tal-loke sa tu jana-mātrasya

sva-gatir na bhavatīti ca jana-śabdena tad-viśeṣa eva vyākhyātaḥ | tad evaṃ saty ayam arthaḥ | [Vṛ. addition ends.]

[jano'sau vraja-vāsī mama svajanaḥ |] etasmin prāpañcika-loke | avidyādibhiḥ kṛtā yā uccāvacā gatayo deva-tiryag-ādayaḥ | tāsu svāṃ gatiṃ bhraman tābhyo nirviśeṣatayā jānan tām eva svāṃ gatiṃ na vedety arthaḥ |

[The Vṛ. edition adds here: tato mām api sarvottamatayā prema-bhaktyā sarvottamatayā draṣṭur etasya yadyapi tat-tal-līlā-rasa-poṣāya madīya-līlā- śaktyaiva bhramādikaṃ kalpitam | na punar avidyādibhiḥ |

iti nandādayo gopāḥ kṛṣṇa-rāma-kathāṃ mudā | kurvanto ramamāṇāś ca nāvindan bhava-vedanām || [BhP 10.11.58] iti |

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte [BhP 10.14.25] ity ādi | tathāpy etasyecchānusāreṇa kṣaṇa-katipayam etadīyām | [End Vṛ. ed.]

tato'yaṃ bhramo yadyapi tat-tal-līlā-poṣāyaiva madīya-līlā-śaktyā kalpitas tathāpi tad-icchānusāreṇa kṣaṇa-katipayaṃ tadīyāṃ sarva-vilakṣaṇāṃ svāṃ gatiṃ darśayan tam apaneṣyāmīti bhāvaḥ | vailakṣaṇyaṃ cāgre vyañjanīyam | gopānāṃ svaṃ lokaṃ śrī-golokaṃ | yaḥ khalu [Vṛ. edition only:] gopī-gopair asaṅkhyātaiḥ sarvataḥ samalaṅkṛtam iti mṛtyu-sañjaya-tantre varṇitaḥ | tathā

padmākṛti-purodvāri lakṣa-maṇḍala-nāyikāḥ | rāmādayas tu gopālāś catur-dikṣu maheśvarāḥ ||

iti nārada-pañcarātre vijayākhyāne varṇitaḥ | [end Vṛ. addition] cintāmaṇi-prakara-sadmasu ity ādibhir bahu-varṇita-vyakta-vaibhavātikrānta-prapañca-loka-mahodayas tam |

tamasaḥ prakṛteḥ paraṃ prapañcānabhivyaktatvena tadīyenāpy asaṅkaram | ataeva saccidānanda-rūpa evāsau loka ity āha satyam iti | satyādi-rūpaṃ yad brahma yac ca guṇātyaye paśyanti tad eva svarūpa-śakti-vṛtti-viśeṣa- prākaṭyena satyādi-rūpābhyabhicāriṇaṃ golokaṃ santaṃ darśayāmāseti pūrvenānvayaḥ | yathānyatrāpi vaikuṇṭhe bhagavat-sandarbhodāhṛtaṃ pādmādi-vacanaṃ brahmābhinnatā-vācitvena darśitaṃ tadvat |

atha śrī-vṛndāvane ca tādṛśa-darśanaṃ katama-deśa-sthitānāṃ teṣāṃ jātam ity apekṣāyām āha brahma-hradam akrūra-tīrthaṃ kṛṣṇena nītāḥ punaś ca tad-ājñayaiva magnāḥ, punaś ca tasmāt tīrthāt śrī-kṛṣṇenaivoddhṛtāḥ | uddhṛtya vṛndāvana-madhya-deśam ānītās tasminn eva narākṛti-para- brahmaṇaḥ śrī-kṛṣṇasya

lokaṃ golokākhyaṃ dadṛśuḥ |

[V edition adds:] ko'sau brahma-hradaḥ ? tatrāha yatreti | purety etat- prasaṅgād bhāvi-kāla ity arthaḥ | purā purāṇe nikaṭe prabandhātīta- bhāviṣu iti koṣa-kārāḥ | [end V. addition]

yatra ca brahma-hrade'dhyagād (page 62) astauta adhigatavān iti vā | sarvatraiva śrī-vṛndāvane yadyapi tat-prakāśa-viśeṣo'sau golokaḥ darśayituṃ śakyaḥ syāt tathāpi tat-tīrtha-māhātmya-jñāpanārtham eva vā vinodārtham eva vā tasmin majjanam iti jñeyam |

[The Vṛ. edition here reads: nandādaya iti kartr-antarā-nirdeśāc chandobhir eva mūrtaiḥ kartṛbhiḥ | tad-abhijñāpanārthaṃ taj-janmādi-līlayā stūyamānam | antaraṅgāḥ parikarās tu pūrva-darśita-rītyā go-gopādaya eva | ataeva kṛṣṇaṃ yathā dadṛśus tathā tat-parikarāntarāṇāṃ darśanānuktes tatra ka eva tatra parikarā ity abhivyajyate | ta eva ca pūrva-darśita-mṛtyu- sañjayādi-tantra-hari-vaṃśādi-vacanānusāreṇa prakaṭāprakaṭa-prakāśa- gatatayā dvidhā-bhūtāḥ sampraty aprakaṭa-prakāśa-praveśe saty eka-rūpā eva jātā iti pṛthag-dṛṣṭāḥ |

yadā tat-prakāśa-bhedo bhavati, tadā tat-tal-līlā-rasa-poṣāya teṣu prakāśeṣu tat-tal-līlā-śaktir evābhimāna-bhedaṃ parasparam anusandhānaṃ ca prāyaḥ sampādayatīti gamyate | udāhariṣyate cāgre | ataevoktaṃ na veda svāṃ gatiṃ bhraman iti | tathā ca satīdānīṃ śrī-vraja-vāsināṃ kathañcij jātayā tādṛśecchayā tebhyas teṣām eva tādṛśa-loka-prakāśa-viśeṣādikaṃ darśitam iti gamyate | na ca prakāśāntara-sambhāvanīyam | parameśvaratvena tac ca śrī-vigraha-parikara-dhāma-līlādīnāṃ yugapad ekatrāpy ananta-vidha-vaibhava-prakāśa-śīlatvāt | End of Vṛ. addition.]

*atra svāṃ gatim iti tadīyatā-nirdeśo gopānāṃ svaṃ lokam iti ṣaṣṭhī-sva- śabdayor nirdeśaḥ | kṛṣṇam iti sākṣāt tan-nirdeśaś ca vaikuṇṭhāntaraṃ vyavacchidya śrī-golokam eva pratipādayati | ataeva teṣāṃ tad-darśanāt paramānanda-nirvṛtatvaṃ suvismitatvam api yuktam uktam | tasyaiva pūrṇatvāt | tathāpi teṣāṃ putrādi-rūpeṇaivodayāc ca |[*ENDNOTE #3] tathā tatra kṛṣṇaṃ yathā dadṛśus tathā tat-parikarāṇām anyeṣāṃ darśanānuktes ta eka eva tatra parikarā ity abhivyajyate | tataś ca līlā-dvaye kṛṣṇavat teṣām eva prakāśa-bhedaḥ | yadā ca prakāśa-bhedo bhavati tadā tat-tal-līlā-rasa- poṣāya teṣu prakāśeṣu tat-tal-līlā-śaktir evābhimāna-bhedaṃ parasparam ananusandhānaṃ ca prāyaḥ sampādayatīti gamyate | udāhariṣyate cāgre |*

ataevoktaṃ na veda svāṃ gatiṃ bhraman iti | tathā ca satīdānīṃ śrī-vraja- vāsināṃ kathañcij jātayā tādṛśecchayā tebhyas teṣām eva tādṛśaṃ prakāśa- viśeṣādikaṃ darśitam iti gamyate | na ca prakāśāntaram asambhāvanīyam | parameśvaratvena tat

śrī-vigraha-parikara-dhāma-līlādīnāṃ yugapad ekatrāpy
ananta-vidha-vaibhava-prakāśa-śīlatvāt | tad evam ukto'rthaḥ samañjasa eva |

|| 10.28 || śrī-śukaḥ || 116 ||

English witness · section(s) 122

Anuccheda 122

That the members of the Yadu dynasty are eternal associates of Lord Krsna is also described in the following simile spoken by Sukadeva Gosvami in Srimad Bhagavatam (10.70.18): “After entering the Sudharma assembly house, Lord Krsna used to sit on the exalted royal throne and would be seen to emanate glaring rays of transcendental effulgence. In the midst of all the great heroes of the Yadu dynasty, Krsna resembled the full moon in the sky, surrounded by multi-luminaries.”* The eternal relationship between Lord Krsna and the Yadavas may also be seen by (Mahabharata, Udyama-parva) Lord Krsna’s revelation of His Universal Form to Duryodhana in order to protect the Yadavas and Pandavas.

Kṛṣṇa · Sanskrit §117 · English §123

[११७]

एवं द्वारकादीनां तस्य नित्य-धामत्वं सिद्धम् । अथ तत्र के तावद् अस्य परिकराः । उच्यते - पूर्योर् यादवादयो वने श्री-गोपादयश् चेति । श्री- कृष्णस्य द्वारकादि-नित्य-धामत्वेन तेषां स्वतः-सिद्धेः । तद्-रूपत्वे परिकरान्तराणाम् अयुक्तत्वाद् अश्रवणत्वाच् च । तत्- परिकरत्वेनैवाराधनादि-वाक्यानि दर्शितानि दर्शयितव्यानि च । अतएवोक्तं पाद्मे कार्तिक-माहात्म्ये श्री-कृष्ण-सत्यभामा-संवादे -

एते हि यादवाः सर्वे मद्-गणा एव भामिनि । सर्वदा मत्-प्रिया देव मत्-तुल्य-गुण-शालिनः ॥ [पद्मप्

६.८९.२२[*एन्द्नोते #४]]

एव-कारान् न देवादयः । श्री-हरि-वंशेऽप्य् अनिरुद्धान्वेषणे तादृशत्वम् एवोक्तम् अक्रूरेण - देवानां च हितार्थाय वयं याता मनुष्यताम् [ह्व् २.१२१.५७][*एन्द्नोते #५] इति । श्री-मथुरायां त्व् अवतारावसरेणाभिव्यक्ता अपि निगूढतया केचित् तस्याम् एव वर्तमानाः श्रूयन्ते । यथा श्री-गोपालोत्तर-तापन्याम् -

यत्रासौ संस्थितः कृष्णस् त्रिभिः शक्त्या समाहितः । रामानिरुद्ध-प्रद्युम्नै रुक्मिण्या सहितो विभुः ॥ [ग्तु २.३६] इति ।

श्री-वृन्दावने (पगे ६३) तैः सदा विहाराश् च । यथा पाद्म-पाताल-खण्डे श्री-यमुनाम् उद्दिश्य -

अहो अभाग्यं लोकस्य न पीतं यमुना-जलम् । गो-वृन्द-गोपिका-सङ्गे यत्र क्रीडति कंस-हा ॥ इति ।

स्कान्दे च - वत्सैर् वत्सतरीभिश् च सदा क्रीडति माधवः । वृन्दावनान्तर-गतः स-रामो बालकैर् वृतः ॥ इति ।

न तु प्रकट-लीला-गतेभ्य एते भिन्नाः, एते हि यादवाः सर्वे इत्य् अनुसारात् । तथा हि पाद्म-निर्माण-खण्डे च श्री-भगवद्-वाक्यम् -

नित्यां मे मथुरां विद्धि वनं वृन्दावनं तथा । यमुनां गोप-कन्याश् च तथा गोपाल-बालकान् ॥

mamāvatāro nityo'yam atra mā saṁśayaṁ kṛthāḥ ॥ iti ।

atas tān evoddiśya śrutau ca tatra ṛkṣu - tāṁ vāṁ vāstūny uśmasi gamadhyai yatra gāvo bhūri-śṛṅgā ayāsaḥ । atrāha tad urugāyasya vṛṣṇaḥ paramaṁ padam avabhāti bhūri ॥ iti ।

vyākhyātaṁ ca - tāṁ tāni vāṁ yuvayoḥ kṛṣṇa-rāmayor vāstūni līlā-sthānāni gamadhyai gantuṁ prāptuṁ uśmasi kāmayāmahe । tāni kiṁ-viśiṣṭāni ? yatra yeṣu bhūri-śṛṅgā mahā-śṛṅgyo gāvo vasanti । yathopaniṣadi bhūma-vākye dharmi-pareṇa bhūma-śabdena mahiṣṭham evocyate na tu bahutaram iti । yūtha-dṛṣṭyaiva vā bhūri-śṛṅgā bahu-śṛṅgyo bahu-śubha-lakṣaṇā iti vā । ayāsaḥ śubhāḥ । atra bhūmau tal-loka-veda-prasiddhaṁ śrī-gokulākhyaṁ urugāyasya svayaṁ bhagavato vṛṣṇaḥ sarva-kāma-dugha-caraṇāravindasya paramaṁ prapañcātītaṁ padaṁ sthānaṁ bhūri bahudhā avabhātīty āha veda iti ।

yajuḥsu -- mādhyandinīyās tu yā te dhāmany uśmasi ity ādau । [yāti dhāmany uśmasi iti vā pāṭhaḥ]

pādmottara-khaṇḍe tu yat tv iyaṁ śrutiḥ parama-vyoma-prastāva udāhṛtā tat parama-vyoma-gokulayor ekatāpattya-apekṣayeti mantavyam । go-śabdasya sāsnādi-matya eva prachura-prayogeṇa jhaṭity artha-pratīteḥ । śrī-gokulasya brahma-saṁhitā-harivaṁśa-mokṣadharmādiṣu prasiddhatvāc ca । atharvaṇi ca śrī-gopāla-tāpanyāṁ - janma-jarābhyāṁ bhinnaḥ sthāṇur ayam acchedyo'yaṁ yo'sau sauvarṇe tiṣṭhati yo'sau gokule tiṣṭhati yo'sau gāḥ pālayati । yo'sau gopeṣu tiṣṭhati [gatu २.२२] ity ādi ।

tad evam ubhayeṣām api nitya-pārṣadatve siddhe yat tu śastrāghāta-kṣata-viṣa-pāna-mūrchā-tattva-bubhutsā-saṁsāra-sāra-nistāropadeśāspadatvādikaṁ śrūyate, tad bhagavata iva nara-līlaupāyikatayā prapañcitam iti mantavyam । yathā tavedaṁ viṣamā buddhir [bhp १०.५४.४२] ity ādikaṁ sākṣāt śrī-rukmiṇīṁ prati śrī-baladeva-vākye । yac ca śrīmad-uddhavam uddiśya - sa kathaṁ sevayā tasya kālena jarasaṁ gataḥ [bhp ३.२.३] ity uktam । tad api chira-kāla-sevā- tātparyakam eva । tatra prāvayasoऽpy āsan yuvānoऽ timbalaujasaḥ [bhp १०.४५.१९] iti virodhāt ।

kvachic ca prakaṭa-līlāyāḥ prāpañchika-loka-miśratvāt yathārthaṁ eva tad- ādikam । yathā śatadhanva-vadhādau । antaraṅgānāṁ bhagavat-sādhāraṇyaṁ tu yādavān uddiśyoktam - mat-tulya-guṇa-śālinaḥ

इति । गोपान् उद्दिश्य च गोपैः समान-गुण-शील-वयो-विलास-वेशयैश् च इति । पाद्म-निर्माण-खण्डे - गोपाला मुनयः सर्वे वैकुण्ठानन्द-मूर्तयः इति । यतो यो वैकुण्ठः श्री-भगवान् स इवानन्द-मूर्तयस् ते ततस् तत्-परम-भक्तत्वाद् एव मुनय इत्य् उच्यते । न तु मुन्य्-अवतारत्वाद् इति ज्ञेयम् । नैते सुरेशा ऋषयो न वैते इत्य् आदिकं श्री-बलदेव-वाक्यं च भगवद्-आविर्भाव-लक्षण- गोपादीनां केयं वा कुत आयाता दैवी वा नार्य् उतासुरी [भ्प् १०.१३.३७] इत्य् आदि- प्राप्तम् अन्यत्वम् एव निषेधति, न तु पूर्वेषां च तद् विदधाति कल्पना- गौरवाद् इति ज्ञेयम् । [ब् अद्वितिओन्: इत्थं सतां ब्रह्म-सुखानुभूत्या इत्य् आदेः तद् भूरि-भाग्यम् इत्य् आदेश् च । एन्द् वृ.] युक्तं चैषां तत्-सादृश्यं --

तस्यात्म-तन्त्रस्य हरेर् अधीशितुः (पगे ६४) परस्य मायाधिपतेर् महात्मनः । प्रायेण दूता इह वै मनोहराश् चरन्ति तद्-रूप-गुण-स्वभावाः ॥ [भ्प् ६.३.१८] इति श्री-यम-

वाक्यानुगतत्वात् ।

दृष्टं च प्रथमे - प्राविशत् पुरम् [भ्प् १.११.११] इत्य् आरभ्य मधु-भोज- दशार्हार्ह-कुकुरान्धक-वृष्णिभिः आत्म-तुल्य-बलैर् गुप्ताम् [भ्प् १.११.१२] इत्य् आदि । अतएव -

गोप-जाति-प्रतिच्छन्ना देवा गोपाल-रूपिणम् । ईडिरे कृष्णं रामं च नटा इव नटं नृपः ॥ [भ्प् १०.१८.११]

इत्य् अत्र साम्यम् एव सूचितम् । अर्थश् च देवाः श्री-कृष्णावरणे मद्-भक्त- पूजाभ्यधिका इति न्यायेन तद्वद् एवोपास्या अपि श्रीदामादयो गोप-जात्या प्रतिच्छन्ना अन्य-गोप-सामान्य-भावेन प्रायस् तादृशाव् अपि तौ तद्-रूपिणौ तथा तेऽपीत्य् अर्थः (?) । अत्र देवा इत्य् अनेन गुण-साम्यं चाभिप्रेतम् इति ।

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evaṃ dvārakādīnāṃ tasya nitya-dhāmatvaṃ siddham | atha tatra ke tāvad asya parikarāḥ | ucyate - pūryor yādavādayo vane śrī-gopādayaś ceti | śrī- kṛṣṇasya dvārakādi-nitya-dhāmatvena teṣāṃ svataḥ-siddheḥ | tad-rūpatve parikarāntarāṇām ayuktatvād aśravaṇatvāc ca | tat- parikaratvenaivārādhanādi-vākyāni darśitāni darśayitavyāni ca | ataevoktaṃ pādme kārtika-māhātmye śrī-kṛṣṇa-satyabhāmā-saṃvāde -

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini | sarvadā mat-priyā deva mat-tulya-guṇa-śālinaḥ || [PadmaP

*6.89.22[*ENDNOTE #4]]*

*eva-kārān na devādayaḥ | śrī-hari-vaṃśe'py aniruddhānveṣaṇe tādṛśatvam evoktam akrūreṇa - devānāṃ ca hitārthāya vayaṃ yātā manuṣyatām [HV 2.121.57][*ENDNOTE #5] iti | śrī-mathurāyāṃ tv avatārāvasareṇābhivyaktā api nigūḍhatayā kecit tasyām eva vartamānāḥ śrūyante | yathā śrī- gopālottara-tāpanyām -*

yatrāsau saṃsthitaḥ kṛṣṇas tribhiḥ śaktyā samāhitaḥ | rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ || [GTU 2.36] iti |

śrī-vṛndāvane (page 63) taiḥ sadā vihāraś ca | yathā pādma-pātāla-khaṇḍe śrī-yamunām uddiśya -

aho abhāgyaṃ lokasya na pītaṃ yamunā-jalam | go-vṛnda-gopikā-saṅge yatra krīḍati kaṃsa-hā || iti |

skānde ca - vatsair vatsatarībhiś ca sadā krīḍati mādhavaḥ | vṛndāvanāntara-gataḥ sa-rāmo bālakair vṛtaḥ || iti |

na tu prakaṭa-līlā-gatebhya ete bhinnāḥ, ete hi yādavāḥ sarve ity anusārāt | tathā hi pādma-nirmāṇa-khaṇḍe ca śrī-bhagavad-vākyam -

nityāṃ me mathurāṃ viddhi vanaṃ vṛndāvanaṃ tathā | yamunāṃ gopa-kanyāś ca tathā gopāla-bālakān ||

mamāvatāro nityo'yam atra mā saṃśayaṃ kṛthāḥ || iti |

atas tān evoddiśya śrutau ca tatra ṛkṣu - tāṃ vāṃ vāstūny uśmasi gamadhyai yatra gāvo bhūri-śṛṅgā ayāsaḥ | atrāha tad urugāyasya vṛṣṇaḥ paramaṃ padam avabhāti bhūri || iti |

vyākhyātaṃ ca - tāṃ tāni vāṃ yuvayoḥ kṛṣṇa-rāmayor vāstūni līlā-sthānāni gamadhyai gantuṃ prāptuṃ uśmasi kāmayāmahe | tāni kiṃ-viśiṣṭāni ? yatra yeṣu bhūri-śṛṅgā mahā-śṛṅgyo gāvo vasanti | yathopaniṣadi bhūma-vākye dharmi-pareṇa bhūma-śabdena mahiṣṭham evocyate na tu bahutaram iti | yūtha-dṛṣṭyaiva vā bhūri-śṛṅgā bahu-śṛṅgyo bahu-śubha-lakṣaṇā iti vā | ayāsaḥ śubhāḥ | atra bhūmau tal-loka-veda-prasiddhaṃ śrī-golokākhyaṃ urugāyasya svayaṃ bhagavato vṛṣṇaḥ sarva-kāma-dugha-caraṇāravindasya paramaṃ prapañcātītaṃ padaṃ sthānaṃ bhūri bahudhā avabhātīty āha veda iti |

yajuḥsu -- mādhyandinīyās tu yā te dhāmany uśmasi ity ādau | [yāti dhāmany uśmasi iti vā

pāṭhaḥ]

pādmottara-khaṇḍe tu yat tv iyaṃ śrutiḥ parama-vyoma-prastāva udāhṛtā tat parama-vyoma-golokayor ekatāpatty-apekṣayeti mantavyam | go-śabdasya sāsnādi-maty eva pracura-prayogeṇa jhaṭity artha-pratīteḥ | śrī-golokasya brahma-saṃhitā-harivaṃśa-mokṣadharmādiṣu prasiddhatvāc ca | atharvaṇi ca śrī-gopāla-tāpanyāṃ - janma-jarābhyāṃ bhinnaḥ sthāṇur ayam acchedyo'yaṃ yo'sau saurye tiṣṭhati yo'sau goṣu tiṣṭhati yo'sau gāḥ pālayati | yo'sau gopeṣu tiṣṭhati [GTU 2.22] ity ādi |

tad evam ubhayeṣām api nitya-pārṣadatve siddhe yat tu śastrāghāta-kṣata-viṣa-pāna-mūrcchā-tattva-bubhutsā-saṃsāra-sāra-nistāropadeśāspadatvādikaṃ śrūyate, tad bhagavata iva nara-līlaupāyikatayā prapañcitam iti mantavyam | yathā taveyaṃ viṣamā buddhir [BhP 10.54.42] ity ādikaṃ sākṣāt śrī-rukmiṇīṃ prati śrī-baladeva-vākye | yac ca śrīmad-uddhavam uddiśya - sa kathaṃ sevayā tasya kālena jarasaṃ gataḥ [BhP 3.2.3] ity uktam | tad api cira-kāla-sevā- tātparyakam eva | tatra pravayaso'py āsan yuvāno' tibalaujasaḥ [BhP 10.45.19] iti virodhāt |

kvacic ca prakaṭa-līlāyāḥ prāpañcika-loka-miśratvāt yathārtham eva tad- ādikam | yathā śatadhanva-vadhādau | antaraṅgānāṃ bhagavat-sādhāraṇyaṃ tu yādavān uddiśyoktam - mat-tulya-guṇa-śālinaḥ iti | gopān uddiśya ca gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veśyaiś ca iti | pādma-nirmāṇa-khaṇḍe - gopālā munayaḥ sarve vaikuṇṭhānanda-mūrtayaḥ iti | yato yo vaikuṇṭhaḥ śrī-bhagavān sa ivānanda-mūrtayas te tatas tat-parama-bhaktatvād eva munaya ity ucyate | na tu muny-avatāratvād iti jñeyam | naite sureśā ṛṣayo na vaite ity ādikaṃ śrī-baladeva-vākyaṃ ca bhagavad-āvirbhāva-lakṣaṇa- gopādīnāṃ keyaṃ vā kuta āyātā daivī vā nāry utāsurī [BhP 10.13.37] ity ādi- prāptam anyatvam eva niṣedhati, na tu pūrveṣāṃ ca tad vidadhāti kalpanā- gauravād iti jñeyam | [B addition: itthaṃ satāṃ brahma-sukhānubhūtyā ity ādeḥ tad bhūri-bhāgyam ity ādeś ca | end Vṛ.] yuktaṃ caiṣāṃ tat-sādṛśyaṃ --

tasyātma-tantrasya harer adhīśituḥ (page 64) parasya māyādhipater mahātmanaḥ | prāyeṇa dūtā iha vai manoharāś caranti tad-rūpa-guṇa-svabhāvāḥ || [BhP 6.3.18] iti śrī-yama-

vākyānugatatvāt |

dṛṣṭaṃ ca prathame - prāviśat puram [BhP 1.11.11] ity ārabhya madhu-bhoja-daśārhārha-kukurāndhaka-vṛṣṇibhiḥ ātma-tulya-balair guptām [BhP 1.11.12] ity ādi | ataeva -

gopa-jāti-praticchannā devā gopāla-rūpiṇam | īḍire kṛṣṇaṃ rāmaṃ ca naṭā iva naṭaṃ

nṛpaḥ || [BhP 10.18.11]

ity atra sāmyam eva sūcitam | arthaś ca devāḥ śrī-kṛṣṇāvaraṇe mad-bhakta- pūjābhyadhikā iti nyāyena tadvad evopāsyā api śrīdāmādayo gopa-jātyā praticchannā anya-gopa-sāmānya-bhāvena prāyas tādṛśāv api tau tad-rūpiṇau tathā te'pīty arthaḥ (?) | atra devā ity anena guṇa-sāmyaṃ cābhipretam iti |

English witness · section(s) 123

Anuccheda 123

1 Someone may object, saying that according to the description in the Eleventh Canto of Srimad Bhagavatam Arjuna was defeated by a band of infidel cowherdsmen, and the Yadu dynasty became cursed by a brahmana and in an intoxicated condition killed themselves in a fratricidal war. Our objector will protest that these are not actions befitting eternal associates of the Lord. To this objection I reply that Lord Krsna, who descended to this world for the benefit of the cows and brahmanas was unwilling to let the brahmana's curse go in vain, and therefore the Yadus were destroyed in a fratricidal war. Actually, even more important than that is the nature of the Lord's pastimes, where illusory things are sometimes acted out by the Lord's internal potency. This magical jugglery of the Lord may be seen in many pastimes. For example: when Ravana attempted to steal Sita-devi, Lord Ramacandra created a false Sita-devi by His mystic potency. The illusory Sita was captured by Ravana, while the actual Sita was never taken by the demon. The defeat of Arjuna and the annihilation of the Yadu dynasty are similar magical feats performed by the Lord. This is specifically described by Lord Krsna Himself in the following statement spoken by Him to His chariot-driver Daruka (Srimad Bhagavatam 11.30.49): 2 "My dear Daruka, do not be unhappy because of the destruction of the Yadu dynasty or the disappearance of Lord Balarama. Become patient and fixed in actual knowledge. These calamities are simply an illusory show fabricated by My internal potency. There is no need to become agitated because of these so-called catastrophies." 3 In this verse the words 'tvam tu' refer to Daruka; 'jnana-nisthah' means 'understanding the truth about My transcendental pastimes'; 'mad-dharmam' means 'My natural inclination to protect My devotees, such as yourself', and 'asthaya' means 'having faith'. Krsna tells Daruka that the present calamities, such as the destruction of the Yadu dynasty are like magical tricks performed by Him. Daruka should understand all this (vijnaya) and become free (upasamam vraja) from grief and agitation of the mind, which is produced by superficial understanding. By the word 'tu' (but), Sri Krsna tells Daruka: "Others may become bewildered by these pastimes of Mine, but you should not." Daruka, a perfectly liberated devotee who had descended from the Lord from Vaikuntha understood this statement of the Lord. This is the proper explanation of the Lord's final pastimes and the destruction of

the Yadu dynasty.

Kṛṣṇa · Sanskrit §118 · English §124

[११८]

तत्र यादवादीनां तत्-पार्षदत्वं योजयति -

अहं यूयम् असाव् आर्य इमे च द्वारकौकसः । सर्वे ऽप्य् एवं यदु-श्रेष्ठ विमृग्याः स-चराचरम् ॥ [भ्प् १०.८५.२३]

यूयं श्रीमद्-आनकदुन्दुभ्य्-आदयो विमृग्याः परमार्थ-रूपत्वाद् अन्वेषणीयाः । तथान्यद् अपि द्वारकौको जङ्गम-स्थावर-सहितं यत् किञ्चित् तद्-अन्वेष्यम् । अहं श्री-कृष्ण इति दृष्टान्तत्वेनोपन्यस्तम् । ततश् च नराकार-ब्रह्मणि स्वस्मिन्न् इव तन् नित्य-परिकरे सर्वत्रैव परम-पुरुषार्थत्वम् इति भावः । तस्माद् यथा पूर्वं सत्त्वं रजस् तमः इत्य् आदिना सत्त्वादि-गुणानां तद्-वृत्तीनां च ब्रह्मणि त्रैकालिक-स्पर्श- सम्भवान् मायय्ैव तद्-अध्यासो भवता वर्णितस् तथा दृष्टिर् अत्र तु नकार्येति तात्पर्यम् । लौकिकाध्यात्म-गोष्ठीत्य् एवम् एवेत्य् आह द्वयेन -

आत्मा ह्य् एकः स्वयं-ज्योतिर् नित्यो ऽन्यो निर्गुणो गुणैः । आत्म-सृष्टैस् तत्-कृतेषु भूतेषु बहुधेयते ॥ [भ्प् १०.८५.२४]

अत्रानुगतार्थान्तरं च दृश्यते । द्वारकायाम् इति प्रकरणेन लभ्यते । हि यस्माद् एक एवात्मा भगवत्त्वम् आत्म-सृष्टैः स्वरूपाद् एवोल्लसितैर् गुणैः स्वरूप-शक्ति-वृत्ति-विशेषैः कर्तृभिस् तत्-कृतेषु तस्मिन् स्वरूपे एव प्रादुर्भावितेषु भूतेषु परमार्थ-सत्येषु द्वारकान्तर्वर्ति-वस्तुषु बहुधा तत्-तद्-रूपेण ईयते प्रकाशते । सहस्र-नाम-भाष्ये लोकनाथं महद्-भूतम् इत्य् अत्र च भूतं परमार्थ-सत्यम् इति व्याख्यातम् । तथा तथा च प्रकाशः स्वरूप-गुणापरित्यागेनैवेत्य् आह स्वयं ज्योतिः स्व- प्रकाश एव सन्, नित्य एव सन्, अन्यः प्रपञ्चेऽभिव्यक्तोऽपि तद्-विलक्षण एव सन्, निर्गुणः प्राकृत-गुण-रहित एव च सन्न् इति ।

[118]

tatra yādavādīnāṃ tat-pārṣadatvaṃ yojayati -

ahaṃ yūyam asāv ārya ime ca dvārakaukasaḥ | sarve 'py evaṃ yadu-śreṣṭha vimṛgyāḥ sa-carācaram || [BhP 10.85.23]

yūyaṃ śrīmad-ānakadundubhy-ādayo vimṛgyāḥ paramārtha-rūpatvād anveṣaṇīyāḥ | tathānyad api dvārakauko jaṅgama-sthāvara-sahitaṃ yat kiñcit tad-anveṣyam | ahaṃ śrī-kṛṣṇa iti dṛṣṭāntatvenopanyastam | tataś ca narākāra-brahmaṇi svasminn iva tan nitya-parikare sarvatraiva parama- puruṣārthatvam iti bhāvaḥ | tasmād yathā pūrvaṃ sattvaṃ rajas tamaḥ ity ādinā sattvādi-guṇānāṃ tad-vṛttīnāṃ ca brahmaṇi traikālika-sparśa- sambhavān māyayaiva tad-adhyāso bhavatā varṇitas tathā dṛṣṭir atra tu nakāryeti tātparyam | laukikādhyātma-goṣṭhīty evam evety āha dvayena -

ātmā hy ekaḥ svayaṃ-jyotir nityo 'nyo nirguṇo guṇaiḥ | ātma-sṛṣṭais tat-kṛteṣu bhūteṣu bahudheyate || [BhP 10.85.24]

atrānugatārthāntaraṃ ca dṛśyate | dvārakāyām iti prakaraṇena labhyate | hi yasmād eka evātmā bhagavattvam ātma-sṛṣṭaiḥ svarūpād evollasitair guṇaiḥ svarūpa-śakti-vṛtti-viśeṣaiḥ kartṛbhis tat-kṛteṣu tasmin svarūpe eva prādurbhāviteṣu bhūteṣu paramārtha-satyeṣu dvārakāntarvarti-vastuṣu bahudhā tat-tad-rūpeṇa īyate prakāśate | sahasra-nāma-bhāṣye lokanāthaṃ mahad-bhūtam ity atra ca bhūtaṃ paramārtha-satyam iti vyākhyātam | tathā tathā ca prakāśaḥ svarūpa-guṇāparityāgenaivety āha svayaṃ jyotiḥ sva- prakāśa eva san, nitya eva san, anyaḥ prapañce'bhivyakto'pi tad-vilakṣaṇa eva san, nirguṇaḥ prākṛta-guṇa-rahita eva ca sann iti |

English witness · section(s) 124

Anuccheda 124

1 The transcendental nature of the appearance and disappearance of Lord Sri Krsna and His confidential associates is described in three verses from Srimad Bhagavatam (11.31.11-13). In the first of these verses (11) Sukadeva Gosvami says to Maharaja Pariksit: “O king, please try to understand that the appearance of Sri Krsna and His confidential associates (who have spiritual forms just like that of the Lord), their pastimes, and their disappearance from this earth are like a dramatic play enacted by Lord Krsna’s internal potency. Sri Krsna is not an ordinary living entity, but in truth He is the Supreme Person who has created this entire material world, who entered into every atom of that creation as the all-pervading Supersoul, and who will destroy the entire universe at the time of annihilation. He is the Supreme Lord, who sometimes comes to this material world to display His pastimes here, although He always remains free from the influence of the material energy, and situated in His own transcendental glory.”*** 2 In this verse the word ‘parasya’ (of the Supreme) refers to Sri Krsna. The word ‘tanu-bhrt’ means ‘with spiritual forms’. Both the Lord and His liberated devotees have spiritual forms. This is confirmed

by Narada Muni (Srimad Bhagavatam 1.6.29) in the following words: “Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped.”* For this reason the words ‘janana’ (appearance) ‘apyaya’ (disappearance) and ‘iha’ (activities) refer not only to the Lord but also to the Yadavas and other devotees who were the Lord’s intimate associates. Sukadeva Gosvami says in this verse ‘maya-vidambanam avehi’ (Please understand that the activities, disappearance, and appearance of both the Lord and His intimate associates appear superficially to be under the jurisdiction of the illusory potency maya, although actually they are not so). Just as a magician may make a show of burning Himself in a fire, and then re-appear again, alive and unburned before His audience, in the same way Lord Krsna makes a magical show of His own disappearance and the disappearance of His associates. That the Lord has such inconceivable potency to do wonderful things is confirmed in the second part of this verse where it is said that Sri Krsna creates and annihilates the entire material universe. If by His potency the Lord can create and destroy the universe, then it is not at all astonishing that He can make a magical show of His devotees’ and His own disappearance. 3 In the eyes of the foolish conditioned souls, the appearance, activities, and disappearance of Lord Balarama may appear to be material, just as those of a conditioned soul, although of course, His activities and disappearance are transcendental, just as those of Sri Krsna. In the Skanda Purana we find the description of the extraordinary disappearance of Lord Balarama’s expansion, Laksmana. Lord Balarama’s disappearance is similar to that of Laksmana. The eternal position of Lord Balarama’s expansion Ananta Sesa, His extraordinary potencies and His natural inclination to protect His devotees are all described in the scripture known as the Narayana-varma. 4 Even when the demon Jarasandha attempted to defame Lord Balarama with many insults, all his insults may be interpreted as praises. For example, Jarasandha said (Srimad Bhagavatam 10.50.18): “You Balarama! If you like You can fight along with Krsna, and if You have patience, then You can wait to be killed by my arrows. Thus you can be promoted to heaven. Come! Fight with me, and defeat me if You can.”* Sridhara Svami, in his commentary on this verse has explained the actual import of this statement of Jarasandha: “Lord Balarama’s body is spiritual, and thus cannot be cut by Jarasandha’s arrows or any other weapon. Therefore the only possible outcome of Jarasandha’s fight with Lord Balarama is explained by the words ‘mam jahi’ (Balarama will defeat Jarasandha). 5 In his comment on Srimad Bhagavatam 11.31.5 Sridhara Svami explains that the phrase ‘adagdhva dhamavisat’ means that Lord Krsna left the material world and entered the spiritual world in His same transcendental body. In other words, He did not change His body. The same is also true for the Lord’s associates. They accompany Sri Krsna to the material world and eventually they return to the spiritual world without changing their bodies. In other words, the

associates of the Lord never had material bodies, but they appeared in this world in their eternal spiritual forms, just as Sri Krsna Himself does.

Kṛṣṇa · Sanskrit §119 · English §125

[११९]

अत्र चार्थान्तरं यथा तर्हि कथं भवत आत्यन्तिकं समम् एवात्र सर्वम् इत्य् आशङ्क्य तथापि मय्य् अस्ति वैशिष्ट्यम् इत्य् आह -

खं वायुर् ज्योतिर् आपो भूस् तत्-कृतेषु यथाशयम् । आविस्-तिरो-ऽल्प-भूर्य् एको नानात्वं यात्य् असाव् अपि ॥ [भ्प् १०.८५.२५]

सत्-कार्य-वादाभ्युपगमात् तस्य कारणानन्यत्वाभ्युपगमाच् च । यथा खादीनि भूतानि तत्-कृतेषु तत्-स्वरूपेणैव विकासितेषु वाय्व्-आदि-घटान्तेषु यथाशयं वाय्व्-आद्य्-आविर्भावाद्य्-अनुरूपम् एवाविर्भावादिकं यान्ति न तु तेष्व् अधिकम् । अत्र यावान् वायुर् गृह्यते तावान् एव तत्राकाश-धर्मः शब्दोऽपि गृह्यते । यावज् ज्योतिस् तावान् एव वायु-धर्मः स्पर्शोऽपीत्य् आदिकं ज्ञेयम् । तथा स्वरूपेणैव विकासितेषु द्वारका-वस्तुषु असौ भगवद्-आख्य आत्मापि । तस्माद् अहं तु तत्-सर्व-मयः सर्वस्मात् पृथक् परिपूर्णश् चेत्य् अस्ति वैशिष्ट्यम् इति भावः । अनेन दृष्टान्तेन (पगे ६५) मत्त एवोल्लसिता मद्-धर्मा एव ते भवितुम् अर्हन्ति न त्व् आकाशे धूसरत्वादिवन् मयि केवल-मध्य-स्था इति च ज्ञापितम् । अत्र यथा तथेति व्याख्यानम् अपि शब्देन द्योत्यते ।

॥ १०.८५ ॥ श्री-भगवान् श्री-वसुदेवम् ॥ ११९ ॥

[119]

atra cārthāntaraṃ yathā tarhi kathaṃ bhavata ātyantikaṃ samam evātra sarvam ity āśaṅkya tathāpi mayy asti vaiśiṣṭyam ity āha -

khaṃ vāyur jyotir āpo bhūs tat-kṛteṣu yathāśayam | āvis-tiro-'lpa-bhūry eko nānātvaṃ yāty asāv api || [BhP 10.85.25]

sat-kārya-vādābhyupagamāt tasya kāraṇānanyatvābhyupagamāc ca | yathā khādīni bhūtāni tat-kṛteṣu tat-svarūpeṇaiva vikāsiteṣu vāyv-ādi-ghaṭānteṣu yathāśayaṃ vāyv-ādy-āvirbhāvādy-anurūpam evāvirbhāvādikaṃ yānti na tu teṣv adhikam | atra yāvān vāyur gṛhyate tāvān eva tatrākāśa-dharmaḥ śabdo'pi gṛhyate | yāvaj jyotis tāvān eva

vāyu-dharmaḥ sparśo'pīty ādikaṃ jñeyam | tathā svarūpeṇaiva vikāsiteṣu dvārakā-vastuṣu asau bhagavad-ākhya ātmāpi | tasmād ahaṃ tu tat-sarva-mayaḥ sarvasmāt pṛthak paripūrṇaś cety asti vaiśiṣṭyam iti bhāvaḥ | anena dṛṣṭāntena (page 65) matta evollasitā mad-dharmā eva te bhavitum arhanti na tv ākāśe dhūsaratvādivan mayi kevala-madhya-sthā iti ca jñāpitam | atra yathā tatheti vyākhyānam api śabdena dyotyate |

|| 10.85 || śrī-bhagavān śrī-vasudevam || 119 ||

English witness · section(s) 125

Anuccheda 125

1 The bodies of Lord Krsna's associates are not material. Because such great devotees are always protected by Sri Krsna, they do not die in the same way conditioned souls die, but rather they return to the spiritual world in their spiritual forms, for they had never accepted material bodies in the first place. That the Lord's associates return to the spiritual world without having to change bodies is confirmed by the following statement of Sri Sukadeva Gosvami (Srimad Bhagavatam 11.31.12): "My dear Maharaja Pariksit, please know that Sri Krsna is always the protector of the surrendered souls. He protected you, when as an unborn child you were burned by the brahmastra weapon, and He delivered the son of His teacher from the planet of Yamaraja. His teacher's son did not even change his body, but the Lord brought him before his parents in the very same body in which he had first appeared before them. Lord Krsna defeated Siva, who is victorious even over death himself, and He brought to Vaikuntha the hunter who shot Him in the heel with an arrow. This hunter also did not change his body, but entered Vaikuntha in the very same body. How is it possible for this omnipotent Lord Krsna to be weak and unable to protect Himself? It is not at all possible."*** 2 In this verse the word 'yah' (who) refers to Sri Krsna; the word 'guru-sutam' means 'the guru's son (who had been swallowed by the demon Pancajana, and eventually taken to Yamaraja)'; and the word 'martyena' means 'in the same body'. We may note in this connection that by rescuing His guru's son, Sri Krsna displayed His great transcendental prowess. In other words, it was not merely ordinary brahmanical power that was used by Sri Krsna to accomplish this extraordinary task. In this verse Sukadeva Gosvami also mentions Maharaja Pariksit (tvam) who was first burned by a brahmastra weapon and then rescued by Sri Krsna. In this connection the word 'anayat' means 'rescued'. In the battle fought with Banasura, Sri Krsna also defeated Lord Siva (isam), who is victorious even over death himself (antakantakam).. Krsna also delivered a hunter (mrgayum) named Jara, and enabled him to enter the spiritual world (svah) without having to change his body (sa-sariram). If Sri Krsna is this powerful, why should we think He is not able to protect (avane) His own confidential associates (sva), the members of the Yadu dynasty? Certainly any conception that Sri Krsna did not protect the

members of the Yadu dynasty and enable them to enter the spiritual is not a factual understanding of Sri Krsna's pastimes. The members of the Yadu dynasty certainly returned to their own abode in the spiritual world, without having to change bodies. This is the proper understanding.

Kṛṣṇa · Sanskrit §120 · English §126

[१२०]

अतएवाह -

तद्-दर्शन-स्पर्शनानुपथ-प्रजल्प- शय्यासनाशन-सयौन-सपिण्ड-बन्धः । येषां गृहे निरय-वर्त्मनि वर्ततां वः स्वर्गापवर्ग-विरमः स्वयम् आस विष्णुः ॥ [भ्प् १०.८२.२०]

येषां वो युष्माकं वृष्णीनां गृहे विष्णुः श्री-कृष्णाख्यो भगवान् स्वयम् आत्मना स्वभावत एव आस निवासं चक्रे न त्व् अन्येन हेतुनेत्य् अर्थः । कथम्भूतेऽनिरय-वर्त्मनि निरयः संसारस् तद्-वर्त्म प्रपञ्चः ततोऽन्यस्मिन्, प्रपञ्चातीत इत्य् अर्थः । कीदृशानां वस् तस्मिन्न् एव वर्तमानानाम् । स्वयं कथम्भूतः स्वर्गापवर्ग-विरमः स्वर्गस्यापवर्गस्य च विरमो येन । यो निज-भक्तेभ्यस् तद्- बहिर्मुखताकरं स्वर्गं न ददाति तद्-भक्त्य्-उदासीनं केवलं मोक्षं च न ददाति किन्तु तान् स्व-चरणारविन्द-तल एव रक्षतीत्य् अर्थः । येषां युष्माकं तु गृहे स एवम्भूत एवासेत्य् आह तद्-दर्शनेति । तस्य युष्मत्- कर्तृकं दर्शनं च अनुपथोऽनुगतिश् च प्रजल्पो गोष्ठी च, तथा युष्मत् संवलिता शय्या शयनं च आसनं च अशनं भोजनं च तैर् विशिष्टैश् चासौ स-यौन-स-पिण्ड-बन्धश् चेति शाक-पार्थिवादिवन् मध्य-पद-लोपी कर्म-धारयः । तत्र वृष्णिभिः सह यौन-बन्धो विवाह-सम्बन्धः, स-पिण्ड- बन्धो दैहिक-सम्बन्धस् ताभ्यां सह वर्तमानोऽसाव् इति बहुव्रीहि- गर्भता ।

॥ १०.८२ ॥ राजानं श्रीमद्-उग्रसेनम् ॥ १२० ॥

[120]

ataevāha -

tad-darśana-sparśanānupatha-prajalpa- śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ |
yeṣāṃ gṛhe niraya-vartmani vartatāṃ vaḥ svargāpavarga-viramaḥ svayam āsa viṣṇuḥ ||
[BhP 10.82.20]

yeṣāṃ vo yuṣmākaṃ vṛṣṇīnāṃ gṛhe viṣṇuḥ śrī-kṛṣṇākhyo bhagavān svayam ātmanā svabhāvata eva āsa nivāsaṃ cakre na tv anyena hetunety arthaḥ | kathambhūte'niraya-vartmani nirayaḥ saṃsāras tad-vartma prapañcaḥ tato'nyasmin, prapañcātīta ity arthaḥ | kīdṛśānāṃ vas tasminn eva vartamānānām | svayaṃ kathambhūtaḥ svargāpavarga-viramaḥ svargasyāpavargasya ca viramo yena | yo nija-bhaktebhyas tad- bahirmukhatākaraṃ svargaṃ na dadāti tad-bhakty-udāsīnaṃ kevalaṃ mokṣaṃ ca na dadāti kintu tān sva-caraṇāravinda-tala eva rakṣatīty arthaḥ | yeṣāṃ yuṣmākaṃ tu gṛhe sa evambhūta evāsety āha tad-darśaneti | tasya yuṣmat-kartṛkaṃ darśanaṃ ca anupatho'nugatiś ca prajalpo goṣṭhī ca, tathā yuṣmat- saṃvalitā śayyā śayanaṃ ca āsanaṃ ca aśanaṃ bhojanaṃ ca tair viśiṣṭaiś cāsau sa-yauna-sa-piṇḍa-bandhaś ceti śāka-pārthivādivan madhya-pada-lopī karma- dhārayaḥ | tatra vṛṣṇibhiḥ saha yauna-bandho vivāha-sambandhaḥ, sa-piṇḍa- bandho daihika-sambandhas tābhyāṃ saha vartamāno'sāv iti bahuvrīhi- garbhatā |

|| 10.82 || rājānaṃ śrīmad-ugrasenam || 120 ||

English witness · section(s) 126

Anuccheda 126

1 Someone may raise the question: If the members of the Yadu dynasty had gone back to their own abode in the spiritual world, and if Sri Krsna, being self-sufficient, were not unhappy because of separation from them, then why did the Lord not stay within the material world for a time longer, and perform pastimes with His other associates in order to show mercy to the conditioned souls of this world? The conclusive answer to this question is found in the following verse (Srimad Bhagavatam 11.31.13), which reveals the unbreakable bond of intimate friendship between Lord Krsna and the members of the Yadu dynasty: 2 “Sri Krsna is the Supreme Personality of Godhead, the master of all transcendental potencies, and the sole creator, maintainer, and destroyer of unlimited material universes. After the departure of the Yadu dynasty, He no longer desired to remain in the material world. He considered: ‘I have delivered My devotees to the spiritual world,, why should I stay in the material world surrounded by non-devotees?”*** 3 In this verse we may note Sri Krsna is described as the sole cause of the creation, maintenance and destruction of unlimited material universes (asesa-sthiti-sambhavapyayesv ananya-hetuh). Even more significant than that, He is the master of all unlimited potencies (asesa-sakti-dhrk). Even though Sri Krsna is the omnipotent Godhead, after the departure of the Yadu dynasty, He did not desire (naicchat) to remain in His transcendental form within this material world (vapur atra sesitam pranetum). He decided to return to His own abode in the spiritual world. What is the reason for the Lord to decide in this way? The reason is that He considered: what is the use of this material

world (martyena kim), for I have already brought My pure devotees to the spiritual world (svastha-gatim pradarsayan). This verse shows the great affection felt by the Lord for the members of the Yadu dynasty.

Kṛṣṇa · Sanskrit §121 · English §127

[१२१]

किं च -

सङ्ख्यानं यादवानां कः करिष्यति महात्मनाम् । यत्रायुतानाम् अयुत- लक्षेणास्ते सदाहुकः ॥ [भ्प् १०.९०.४२]

आहुकः उग्रसेनः । यत्रास्त इति वर्तमान-प्रयोगेण तत्रापि सदेति नित्यता- वाचकाव्ययेन तेषां नित्य-पार्षदत्वं सुव्यक्तम् ॥

॥ १०.९० ॥ श्री-शुकः ॥ १२१ ॥

[121]

kiṃ ca -

saṅkhyānaṃ yādavānāṃ kaḥ kariṣyati mahātmanām | yatrāyutānām ayuta- lakṣeṇāste sadāhukaḥ || [BhP 10.90.42]

āhukaḥ ugrasenaḥ | yatrāsta iti vartamāna-prayogeṇa tatrāpi sadeti nityatā-vācakāvyayena teṣāṃ nitya-pārṣadatvaṃ suvyaktam ||

|| 10.90 || śrī-śukaḥ || 121 ||

English witness · section(s) 127

Anuccheda 127

1 The members of the Yadu dynasty left this material world in much the same way as Lord Krsna Himself left (by the agency of the Lord's transcendental potency). The Lord's plan for causing the disappearance of the Yadu dynasty is described in the following statement of Sri Krsna related by Uddhava to Vidura (Srimad Bhagavatam 3.3.15): "When they quarrel among themselves, influence by intoxication, with their eyes red like copper

because of drinking (madhu), then only will they disappear, otherwise, it will not be possible. On My (Krsna's) disappearance, this incident will take place."* 2 In this verse Lord Krsna is considering: Anyone who fights with the members of the Yadu dynasty will be unable to kill them, and even if the Yadavas fight among themselves, they will still be unable to kill each other. In this way it will not be possible to effect the disappearance of the Yadu dynasty from this earth. What method of causing the Yadus to disappear exists: except for My own wish?" The Lord further thought: "Only if I wish it, will the Yadus leave this earth planet." This decision of the Lord is confirmed by the use of the word 'sma', which means 'certainly'. Another interpretation of this verse is that in truth there is no method that will succeed in the 'vadha' (killing) of the Yadu dynasty, for their disappearance from this earth is not at all like the death of the conditioned souls. The Yadavas returned to the spiritual world without changing their bodies, and therefore they did not at all die (vadha).

KṚṢṆA-SANDARBHA

4.13

Sections 122–131

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §122 · English §128

[१२२]

अतस् तेषां श्री-भगवत्-पार्षदत्वे योग्यताम् अव्यभिचारित्वम् अपि दृष्टान्तेन स्पष्टयति --

तत्रोपविष्टः परमासने विभुर् बभौ स्व-भासा ककुभो ऽवभासयन् वृतो नृ-सिंहैर् यदुभिर् यदूत्तमो यथोडु-राजो दिवि तारका-गणैः ॥ [भ्प् १०.७०.१८] स्पष्टम् । एवम् एव दुर्योधनं प्रति स्वयं विश्व-रूपं दर्शयता श्री- भगवता तेषां यादवादीनां निजावरण-रूपत्वं दर्शितम् इत्य् उद्यम- पर्वणि प्रसिद्धिः ॥

॥ १०.७० ॥ श्री-शुकः ॥ १२२ ॥

[122]

atas teṣāṃ śrī-bhagavat-pārṣadatve yogyatām avyabhicāritvam api dṛṣṭāntena spaṣṭayati --

tatropaviṣṭaḥ paramāsane vibhur babhau sva-bhāsā kakubho 'vabhāsayan vṛto nṛ-siṃhair yadubhir yadūttamo yathoḍu-rājo divi tārakā-gaṇaiḥ || [BhP 10.70.18] spaṣṭam | evam eva duryodhanaṃ prati svayaṃ viśva-rūpaṃ darśayatā śrī- bhagavatā teṣāṃ yādavādīnāṃ nijāvaraṇa-rūpatvaṃ darśitam ity udyama- parvaṇi prasiddhiḥ ||

|| 10.70 || śrī-śukaḥ || 122 ||

English witness · section(s) 128

Anuccheda 128

1 After the departure of Sri Krsna and the Yadu dynasty, Uddhava spoke the following verse (Srimad Bhagavatam 3.2.8), using the word ‘viduh’ (present-tense) to indicate that even after their departure from this earth planet, the Yadavas still remained intimate associates of Sri Krsna, residing in the same place with Him. Uddhava said: “This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they cannot identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.”* 2 In this verse the words ‘ayam lokah’ mean ‘the residents of Dvaraka, who are now remembers in my thoughts’; ‘ye samvasantah’ means ‘even though living together’; ‘na viduh’ means ‘do not understand’. Although not explicitly stated, Uddhava intends to lament for Himself also in this verse. It is as if he had said: “I have been cheated by Lord Krsna and by the Yadavas, for I am now bereft of the good-fortune of their association. I am also unfortunate for I also am unable

to understand Lord Krsna. All these things are not at all surprising for I am certainly unworthy to attain the Lord's association or qualified to understand Him. Still, somehow or other, in the past I did have Lord Krsna's association, and if it were not for that, I would not know enough to speak in this way."

Kṛṣṇa · Sanskrit §123 · English §129

[१२३]

यश् चैषाम् एकादश-स्कन्धान्ते तद्-अन्यथा-भावः श्रूयते, स तु श्रीमद्- अर्जुन-पराजय-विमोह-पर्यन्तो मायिक एव । तथा-वचनं च ब्रह्म- शापानिवर्त्यता-ख्यापनायैव गो-ब्राह्मण-हितावतारिणा भगवता विहितम् इति ज्ञेयम् । दृश्यते च बृहद्-अग्नि-पुराणादौ रावण-हृतायाः (पगे ६६) सीताया मायिकत्वं यथा तद्वत्[*एन्द्नोते #६] । तथा हि तदानीम् एवाह -

त्वं तु मद्-धर्मम् आस्थाय ज्ञान-निष्ठ उपेक्षकः । मन्-माया-रचिताम् एतां विज्ञायोपशमं व्रज ॥ [भ्प् ११.३०.४९]

त्वं तु दारुको ज्ञान-निष्ठो मदीय-लीला-तत्त्वज्ञः, मद्-धर्मं मम स्वभक्त-प्रतिपालयितृत्व-रूपं स्व-तुल्य-परिकर-सङ्गित्व-रूपं च स्वभावम् आस्थाय विश्रभ्य एताम् अधुना प्रकाशितां सर्वाम् एव मौषलादि-लीलां मम इन्द्र-जालवद् रचितां विज्ञाय उपेक्षको बहिर् दृष्ट्या जातं शोकम् उपेक्षमाण उपशमं चित्त-क्षोभात् निवृत्तिं व्रज प्राप्नुहि । तु-शब्देनान्ये तावन् मुह्यन्तु तव तु तथा मोहो न युक्त एवेति ध्वनितम् । अत्र श्री-दारुकस्य स्वयं वैकुण्ठावतीर्णत्वेन सिद्धत्वाद् एताम् इत्य् अत्रातिसन्निहितार्थ-लाभाच् चान्यथाव्याख्यानम् एव प्रथम-प्रतीत्य- विषय इति विवेक्तव्यम् ।

॥ ११.३० ॥ श्री-भगवान् दारुकम् ॥ १२३ ॥

[123]

*yaś caiṣām ekādaśa-skandhānte tad-anyathā-bhāvaḥ śrūyate, sa tu śrīmad-arjuna-parājaya-vimoha-paryanto māyika eva | tathā-vacanaṃ ca brahma-śāpānivartyatā-khyāpanāyaiva go-brāhmaṇa-hitāvatāriṇā bhagavatā vihitam iti jñeyam | dṛśyate ca bṛhad-agni-purāṇādau rāvaṇa-hṛtāyāḥ (page 66) sītāyā māyikatvaṃ yathā tadvat[*ENDNOTE #6] | tathā hi tadānīm evāha -*

tvaṃ tu mad-dharmam āsthāya jñāna-niṣṭha upekṣakaḥ | man-māyā-racitām etāṃ

vijñāyopaśamaṃ vraja || [BhP 11.30.49]

tvaṃ tu dāruko jñāna-niṣṭho madīya-līlā-tattvajñaḥ, mad-dharmaṃ mama svabhakta-pratipālayitṛtva-rūpaṃ sva-tulya-parikara-saṅgitva-rūpaṃ ca svabhāvam āsthāya viśrabhya etām adhunā prakāśitāṃ sarvām eva mauṣalādi-līlāṃ mama indra-jālavad racitāṃ vijñāya upekṣako bahir dṛṣṭyā jātaṃ śokam upekṣamāṇa upaśamaṃ citta-kṣobhāt nivṛttiṃ vraja prāpnuhi | tu-śabdenānye tāvan muhyantu tava tu tathā moho na yukta eveti dhvanitam | atra śrī-dārukasya svayaṃ vaikuṇṭhāvatīrṇatvena siddhatvād etām ity atrātisannihitārtha-lābhāc cānyathāvyākhyānam eva prathama-pratītya- viṣaya iti vivektavyam |

|| 11.30 || śrī-bhagavān dārukam || 123 ||

English witness · section(s) 129

Anuccheda 129

1 At this point in their conversation, Vidura may object: ‘If the Yadavas do not understand Lord Krsna, even now, then how is it that you understand this much?” In order to remove Vidura’s doubt, Uddhava spoke the following verse, explaining that the Yadavas are able to understand Krsna to a certain extent. They know that He is the all-pervading Supersoul, but they are not aware that He is the Original Personality of Godhead, the origin of all expansion of Godhead. Uddhava said (Srimad Bhagavatam 3.2.9): “The Yadus were all experienced devotees, learned and expert in psychic study. Over and abode this,, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere.”* 2 In this verse the words ‘satvatam rsabham’ mean ‘the eternal leader of the family’. Even though Sri Krsna is the Original Personality of Godhead, the source of all incarnations, the Yadavas thought of Him (amamsata) as the all-pervading Supersoul (bhuta-vasam), who is one of the expansions (Ksirodakasayi Visnu) of Lord Krsna. The Supersoul is described in the following statement of Sruti-sastra: “The Supersoul resides in the hearts of all living entities.” That Sri Krsna is the leader of the Yadu dynasty is also described in the following statement of Srimad Bhagavatam (10.43.17): “Sri Krsna is the supreme Deity worshipped by the members of the Vrsni dynasty.”

Kṛṣṇa · Sanskrit §124 · English §130

[१२४]

तथा च पद्य-त्रयम् -

राजन् परस्य तनु-भृज्-जननाप्ययेहा माया-विडम्बनम् अवेहि यथा नटस्य । सृष्ट्वात्मनेदम् अनुविश्य विहृत्य चान्ते संहृत्य चात्म-महिनोपरतः स आस्ते ॥ [भ्प् ११.३१.११]

परस्य श्री-कृष्णस्य ये तनु-भृतः प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् [भ्प् १.६.२९] इति श्री-नारदोक्त्य्-अनुसारेण तदीयां तनुम् एव धारयन्तस् तत्-पार्षदा यादवादयस् तेषां जननाप्यय-रूपा ईहाश् चेष्टाः केवलं परस्यैव मायया अनुकरणम् अवेहि यथा इन्द्रजाल-वेत्ता नटः कश्चिज् जीवत एव मारयित्वेव दग्ध्वेव पुनश् च तद्-देहं जनयित्वेव दर्शयति तस्येव ।
विश्व-सर्गादि-हेत्व्-अचिन्त्य-शक्तेस् तस्य तादृश- शक्तित्वं न च चित्रम् इत्य् आह सृष्ट्वेति । एवं सति श्री-सङ्कर्षणादौ मुग्धानाम् अन्यथाभान-हेतूदाहरणाभासः सुतराम् एव मायिक-लीला- वर्णने प्रवेशितो भवति । स्कान्दे श्री-लक्ष्मणस्याप्य् अन्यादृशत्वं न सम्प्रतिपन्नम् । नारायण-वर्मणि च शेषाद् विलक्षण-शक्तित्वेन नित्यम् एवोपासक-पालकत्वेन तथैवानुमतम् इति दर्शितम् । अतएव जरासन्ध-वाक्ये तव राम यदि श्रद्धा [भ्प् १०.५०.१८] इत्य् अत्र श्री-स्वामिभिर् अपीत्थं वास्तवार्थो व्यञ्जितः ।

अच्छेद्य-देहोऽसाव् इति स्वयम् एव मत्वा अपरितोषात् पक्षान्तरम् आह यद् वा मां जहीति । तद् एवं चानेन व्याख्यानेन लोकाभिरामां स्व-तनुं [भ्प् ११.३१.६] इत्य् आदि-पद्येषु योगि-जन-शक्ति-विलक्षण-भगवच्-छक्ति-व्यञ्जकक- श्री-स्वामि-चरणानाम् अदग्ध्वेत्य् आदि-पद-च्छेदादि-मय-व्याख्या- सौष्ठवं कैमुत्यातिशयेन सुष्ठ्व् एव स्थापितम् । यत एव दृश्यते चाद्याप्य् उपासकानाम् इत्य् आदिकं च तद्-उक्तं सुसङ्गतं भवति । तत्-तत्- परिकरेणैव सार्धं तेषु तत्-साक्षात्कार इति । अप्राकृत-देहानां तेषां तन् न सम्भवतीय् आस्ताम् ।

[124]

tathā ca padya-trayam -

rājan parasya tanu-bhṛj-jananāpyayehā māyā-viḍambanam avehi yathā naṭasya | sṛṣṭvātmanedam anuviśya vihṛtya cānte saṃhṛtya cātma-mahinoparataḥ sa āste || [BhP 11.31.11]

parasya śrī-kṛṣṇasya ye tanu-bhṛtaḥ prayujyamāne mayi tāṃ śuddhāṃ bhāgavatīṃ tanum

[BhP 1.6.29] iti śrī-nāradokty-anusāreṇa tadīyāṃ tanum eva dhārayantas tat-pārṣadā yādavādayas teṣāṃ jananāpyaya-rūpā īhāś ceṣṭāḥ kevalaṃ parasyaiva māyayā anukaraṇam avehi yathā indrajāla-vettā naṭaḥ kaścij jīvata eva mārayitveva dagdhveva punaś ca tad-dehaṃ janayitveva darśayati tasyeva | viśva-sargādi-hetv-acintya-śaktes tasya tādṛśa- śaktitvaṃ na ca citram ity āha sṛṣṭveti | evaṃ sati śrī-saṅkarṣaṇādau mugdhānām anyathābhāna-hetūdāharaṇābhāsaḥ sutarām eva māyika-līlā- varṇane praveśito bhavati | skānde śrī-lakṣmaṇasyāpy anyādṛśatvaṃ na sampratipannam | nārāyaṇa-varmaṇi ca śeṣād vilakṣaṇa-śaktitvena nityam evopāsaka-pālakatvena tathaivānumatam iti darśitam | ataeva jarāsandha- vākye tava rāma yadi śraddhā [BhP 10.50.18] ity atra śrī-svāmibhir apīttthaṃ vāstavārtho vyañjitaḥ |

acchedya-deho'sāv iti svayam eva matvā aparitoṣāt pakṣāntaram āha yad vā māṃ jahīti | tad evaṃ cānena vyākhyānena lokābhirāmāṃ sva-tanuṃ [BhP 11.31.6] ity ādi-padyeṣu yogi-jana-śakti-vilakṣaṇa-bhagavac-chakti-vyañjakaka- śrī-svāmi-caraṇānām adagdhvety ādi-pada-cchedādi-maya-vyākhyā- sauṣṭhavaṃ kaimutyātiśayena suṣṭhv eva sthāpitam | yata eva dṛśyate cādyāpy upāsakānām ity ādikaṃ ca tad-uktaṃ susaṅgataṃ bhavati | tat-tat- parikareṇaiva sārdhaṃ teṣu tat-sākṣātkāra iti | aprākṛta-dehānāṃ teṣāṃ tan na sambhavatīy āstām |

English witness · section(s) 130

Anuccheda 130

1 After the departure of Lord Krsna and the Yadavas from the earth, Uddhava offered the following prayer, begging the Lord to enable him to regain their former association. Uddhava said (Srimad Bhagavatam 11.6.43): “O Lord Kesava, I am not willing to abandon Your lotus feet for even half a second. Please bring me to Your transcendental abode.”*** 2 In this verse the word ‘sva-dhama’ refers to the abode of Dvaraka in the spiritual world, beyond the view of the material world. Uddhava says in this verse: “O Lord, You have brought the other members of the Yadu dynasty to Your abode, You should also bring me.” Another meaning of the word ‘api’ is ‘even’. Interpreted in this way, Uddhava says “Please bring even me to Your abode.” In this way Uddhava humbly describes his own uselessness and lack of good qualities.

Kṛṣṇa · Sanskrit §125 · English §131

[१२५]

श्री-कृष्ण-पाल्यत्वेनैव न सम्भवतीत्य् आह --

मर्त्येन यो गुरु-सुतं यम-लोक-नीतं त्वां चानयच् छरण-दः परमास्त्र-दग्धम् । जिग्ये ऽन्तकान्तकम् अपीशम् असाव् अनीशः किं स्वानने स्वर् अनयन् मृगयां स-देहम् ॥ [भ्प् ११.३१.१२]

यः श्री-कृष्णः यम-लोकं गतम् अपि गुरु-सुतं गुरोर् जातेन पञ्चजन- भक्षितेन तेन मर्त्येन देहेनैवानयत् । न च ब्रह्म-तेजसो बलवत्त्वं मन्तव्यम् । त्वां च ब्रह्मास्त्र-दग्धं यस् तस्माद् ब्रह्मास्त्राद् आनयद् रक्षितवान् इत्य् अर्थः । किम् अन्यद् वक्तव्यम् ? यश् चान्तकानाम् अन्तकम् ईशं श्री-रुद्रम् अपि बाण-सङ्ग्रामे जितवान् । अहो यश् च तं जराख्यं मृगयुम् अपि स्वः स्वर्गं वैकुण्ठ-विशेषं स-शरीरम् एव प्रापितवान् । स कथं स्वानां यदूनाम् (पगे ६७) अवने ईशो न भवति ? तस्मात् तेष्व् अन्यथा-दर्शनं न तात्त्विक-लीलानुगतम् । स-शरीरं तु तेषां स्व-लोक- गमनम् अतीव युक्तम् इत्य् अर्थः ।

[125]

śrī-kṛṣṇa-pālyatvenaiva na sambhavatīty āha --

martyena yo guru-sutaṃ yama-loka-nītaṃ tvāṃ cānayac charaṇa-daḥ paramāstra-dagdham | jigye 'ntakāntakam apīśam asāv anīśaḥ kiṃ svānane svar anayan mṛgayāṃ sa-deham || [BhP 11.31.12]

yaḥ śrī-kṛṣṇaḥ yama-lokaṃ gatam api guru-sutaṃ guror jātena pañcajana- bhakṣitena tena martyena dehenaivānayat | na ca brahma-tejaso balavattvaṃ mantavyam | tvāṃ ca brahmāstra-dagdhaṃ yas tasmād brahmāstrād ānayad rakṣitavān ity arthaḥ | kim anyad vaktavyam ? yaś cāntakānām antakam īśaṃ śrī-rudram api bāṇa-saṅgrāme jitavān | aho yaś ca taṃ jarākhyaṃ mṛgayum api svaḥ svargaṃ vaikuṇṭha-viśeṣaṃ sa-śarīram eva prāpitavān | sa kathaṃ svānāṃ yadūnām (page 67) avane īśo na bhavati ? tasmāt teṣv anyathā-darśanaṃ na tāttvika-līlānugatam | sa-śarīraṃ tu teṣāṃ sva-loka- gamanam atīva yuktam ity arthaḥ |

English witness · section(s) 131

Anuccheda 131

1 The appearance and activities of the Yadavas are transcendental, just as those of Sri Krsna. This is confirmed in the following statement of Padma Purana, Uttara-khanda:

:Just as Laksmana and Bharata descend into the material world to accompany Lord Ramacandra, and just as Lord Balarama and others also descend to accompany Lord Krsna, in the same way the members of the Yadu dynasty descend from their own abodes in the spiritual sky and take birth in the material world to accompany Sri Krsna. When Lord Krsna again returns to the spiritual world, the members of the Yadu dynasty again accompany Him. They thus return to their original eternal abodes in the spiritual sky. The Yadavas and other great devotees, therefore, never take birth in the material world, as the conditioned souls do. Neither are they bound by the reactions of fruitive activities, as are the conditioned souls." 2 In these verses the words 'nija-lokat' and 'tat-padam' refer to the planets of Lord Krsna and Lord Ramacandra in the spiritual world. According to this statement of Padma Purana, Uttara-khanda, the incarnations of the Lord, (Such as Lord Matsya and others) each have Their own planet in the Vaikunthalokas. 3 The reason for the voluntary appearance of the Supreme Personality of Godhead and His associates in this material world is described by Vidura in the following verse from Srimad Bhagavatam (3.1.44): "The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understand of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?"* 4 The word 'kah' in this verse is explained by Sridhara Svami: "In this verse the word 'kah' means 'otherwise'. Now that we have proven that Maharaja Vasudeva and the other confidential associates of Lord Krsna are all the Lord's eternal associates in the spiritual world, someone may protest, saying that there are many places in the Vedic literatures where it is described that the Lord's associates were demigods or great devotees in their previous lives, and because of their great devotion they became eligible to become the Lord's associates. To this objection I reply that in such cases it should be understand that such great devotees are empowered expansions of particular associates of the Lord. In other words, at the time of the Lord's appearance in this world, some of the Lord's eternal associates may empower certain great devotees to assume their roles in the Lord's pastimes within the material world. Such empowerment is like the empowerment of Pradyumna, who was the demigod Cupid empowered by (visnu tattva) Lord Pradyumna of the catur-vyuha. 5 An example of one of the Lord's associates who did not descend from the spiritual world to accompany the Lord in His pastimes is Uddhava. This is described by Sri Krsna to Uddhava, where the Lord described Uddhava's previous birth as Vasu. Sri Krsna said (Srimad Bhagavatam 3.4.11): "O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you."* In this verse Lord Krsna addressed Uddhava as 'vaso' (in the vocative case) because in his previous birth he was the demigod Vasu. He was a partial expansion of the

Lord's associate Uddhava. Uddhava's previous birth as Vasu should be understood in this way. 6 Devaki and Maharaja Vasudeva are described in the same way. Lord Krsna says to Devaki (Srimad Bhagavatam 10.3.32): "My dear mother, best of the chaste, in your previous birth, in the Svayambhuva millennium, you were known as Prsni, and Vasudeva, who was the most pious Prajapati, was named Sutapa."* The Lord here says that Devaki became Prsni. He does not say that Prsni became Devaki.

Kṛṣṇa · Sanskrit §126 · English §132

[१२६]

ननु गच्छन्तु ते स-शरीरा एव स्वं धाम तत्रापि स्वयं भगवान् विराजत एवेति न तेषां तद्-विरह-दुःखम् अपि । श्री-भगवांस् तु तथा-समर्थश् चेत् तर्हि कथम् अन्यांस् तादृशान् आविर्भाव्य तैः सह मर्त्य-लोकानुग्रहार्थम् अपरम् अपि कियन्तं कालं मर्त्य-लोकेऽपि प्रकटो नासीद् इत्य् अत्र सिद्धान्तयन् तेषां श्री-भगवतश् च सौहार्द-भरेणापि परस्परम् अव्यभिचारित्वम् आह

तथाप्य् अशेष-स्थिति-सम्भवाप्ययेष्व् अनन्य-हेतुर् यद् अशेष-शक्ति-धृक् । नैच्छत् प्रणेतुं वपुर् अत्र शेषितं मर्त्येन किं स्व-स्थ-गतिं प्रदर्शयन् ॥ [भप् ११.३१.१३]

यद्यप्य् उक्त-प्रकारेण अशेष-स्थिति-सम्भवाप्ययेषु अनन्य-हेतुः यत् यस्मात् तद्-ऊर्ध्वम् अप्य् अनन्त-तादृश-शक्ति-धृक्, तथापि यादवान् अन्तर्धाप्य निजं वपुर् अत्र शेषितं प्रणेतुं किञ्चित् कालं स्थापयितुं नैच्छत्, किन्तु स्वम् एव लोकम् अनयत् । तत्र हेतुः । तान् विना मर्त्येन लोकेन किं मम प्रयोजनम् इति स्व-स्थानां तद्-धाम-गतानां तेषां गतिम् एव स्वस्याभिमतत्वेन प्रकृष्टां दर्शयन्न् इति ।

॥ ११.३१ ॥ श्री-शुकः ॥ १२४-१२६ ॥

[126]

nanu gacchantu te sa-śarīrā eva svaṃ dhāma tatrāpi svayaṃ bhagavān virājata eveti na teṣāṃ tad-viraha-duḥkham api | śrī-bhagavāṃs tu tathā-samarthaś cet tarhi katham anyāṃs tādṛśān āvirbhāvya taiḥ saha martya-lokānugrahārtham aparam api kiyantaṃ kālaṃ martya-loke'pi prakaṭo nāsīd ity atra siddhāntayan teṣāṃ śrī-bhagavataś ca sauhārda-bhareṇāpi parasparam avyabhicāritvam āha

tathāpy aśeṣa-sthiti-sambhavāpyayeṣv ananya-hetur yad aśeṣa-śakti-dhṛk | naicchat praṇetuṃ vapur atra śeṣitaṃ martyena kiṃ sva-stha-gatiṃ pradarśayan || [BhP 11.31.13]

yadyapy ukta-prakāreṇa aśeṣa-sthiti-sambhavāpyayeṣu ananya-hetuḥ yat yasmāt tad-ūrdhvam apy ananta-tādṛśa-śakti-dhṛk, tathāpi yādavān antardhāpya nijaṃ vapur atra śeṣitaṃ praṇetuṃ kiñcit kālaṃ sthāpayituṃ naicchat, kintu svam eva lokam anayat | tatra hetuḥ | tān vinā martyena lokena kiṃ mama prayojanam iti sva-sthānāṃ tad-dhāma-gatānāṃ teṣāṃ gatim eva svasyābhimatatvena prakṛṣṭāṃ darśayann iti |

|| 11.31 || śrī-śukaḥ || 124-126 ||

English witness · section(s) 132

Anuccheda 132

That Maharaja Vasudeva is described in Srimad Bhagavatam: “The stage of pure goodness, where one is able to realise the Supreme Lord, is known as ‘vasudeva-sattva’.* “Because Anakadundubhi was situated in the platform of pure goodness (vasudeva-sattva), he became the place where the Supreme Personality of Godhead made His appearance within this world. This is described by the great sages.”* This means that the sages say that Anakadundubhi became famous as Vasudeva, the place of the Lord’s appearance. This verse was spoken by Srila Sukadeva Gosvami.

Kṛṣṇa · Sanskrit §127 · English §133

[१२७]

अतस् तेषां श्री-भगवद्वद् अन्तर्धानम् एव न त्व् अन्यद् अस्तीति श्री- भगवद्-अभिप्राय-कथनेनाप्य् आह -

मिथो यदैषां भविता विवादो मध्व्-आमदाताम्र-विलोचनानाम् । नैषां वधोपाय इयान् अतो ऽन्यो मय्य् उद्यते ऽन्तर्दधते स्वयं स्म ॥ [भ्प् ३.३.१५]

एषां यदूनां यदा मिथो विवादस् तदाप्य् एषां पृथिवी-परित्याजने वध- रूप उपायो न विद्यते किम् उतान्येन विवादे स न स्याद् इति । तर्हि तेषां ममाभिलषिते पृथिवी-परित्याजने कतम उपायो भवेत् । तत्र पुनः परामृशति । अतो वधाद् अन्य एव इयान् एतावान् एव उपायो वर्तते । कोऽसौ मयि उद्यते ममेच्छया एते स्वयम् अन्तर्दधत इति यः । स्मेति निश्चये । यद् वा वधस्योपायो न विद्यत इत्य् एवं व्याख्याय अतो वधोपायाद् अन्य इयान् वधोपाय-तुल्य उपायो विद्यते इति व्याख्येयम् । अन्यत् समानम् । ॥ ३.३ ॥ श्रीमद् उद्धवो विदुरम् ॥ १२७ ॥

[127]

atas teṣāṃ śrī-bhagavadvad antardhānam eva na tv anyad astīti śrī-bhagavad-abhiprāya-kathanenāpy āha -

mitho yadaiṣāṃ bhavitā vivādo madhv-āmadātāmra-vilocanānām | naiṣāṃ vadhopāya iyān ato 'nyo mayy udyate 'ntardadhate svayaṃ sma || [BhP 3.3.15]

eṣāṃ yadūnāṃ yadā mitho vivādas tadāpy eṣāṃ pṛthivī-parityājane vadha- rūpa upāyo na vidyate kim utānyena vivāde sa na syād iti | tarhi teṣāṃ mamābhilaṣite pṛthivī-parityājane katama upāyo bhavet | tatra punaḥ parāmṛśati | ato vadhād anya eva iyān etāvān eva upāyo vartate | ko'sau mayi udyate mamecchayā ete svayam antardadhata iti yaḥ | smeti niścaye | yad vā vadhasyopāyo na vidyata ity evaṃ vyākhyāya ato vadhopāyād anya iyān vadhopāya-tulya upāyo vidyate iti vyākhyeyam | anyat samānam | || 3.3 || śrīmad uddhavo viduram || 127 ||

English witness · section(s) 133

Anuccheda 133

It is further explained (Srimad Bhagavatam 10.3.8): “Devaki appeared in a spiritual form.” The word ‘deva’ here means ‘of Lord Vasudeva’ and ‘deva-rupinyam’ means ‘a spiritual

form of pure goodness.' The spiritual form of Devaki-devi is also described in the Visnu Purana, where the demigods, offer the following offering prayers to her: "O Devaki, your form is transcendental."

Kṛṣṇa · Sanskrit §128 · English §134

[१२८]

अतएवान्तर्हिते भगवति श्रीमद्-उद्धवस्य विदुर् इति वर्तमान-प्रत्यय- निर्देश-वाक्येन तदानीम् अन्तर्हितस्यापि तद्-वर्गस्य इव श्री-भगवतैव सह संवासो व्यज्यते यथा -

दुर्भगो बत लोको ऽयं यदवो नितराम् अपि । ये संवसन्तो न विदुर् हरिं मीना इवोडुपम् ॥ [भ्प् ३.२.८]

अयं मम हृदये स्फुरन् द्वारका-वासी लोकः । ये संवसन्तः सह वसन्तोऽपि न विदुर् न जानन्ति । अहं तु संवास-भाग्य-हीनो न जानामीति नाश्चर्यम् इति भावः । अत्र तदानीं यदि संवासो नाभविष्यत् तदा नावेदिषुर् इत्य् एवावक्ष्यद् इति ज्ञेयम् ।

[128]

ataevāntarhite bhagavati śrīmad-uddhavasya vidur iti vartamāna-pratyaya-nirdeśa-vākyena tadānīm antarhitasyāpi tad-vargasya iva śrī-bhagavataiva saha saṃvāso vyajyate yathā -

durbhago bata loko 'yaṃ yadavo nitarām api | ye saṃvasanto na vidur hariṃ mīnā ivoḍupam || [BhP 3.2.8]

ayaṃ mama hṛdaye sphuran dvārakā-vāsī lokaḥ | ye saṃvasantaḥ saha vasanto'pi na vidur na jānanti | ahaṃ tu saṃvāsa-bhāgya-hīno na jānāmīti nāścaryam iti bhāvaḥ | atra tadānīṃ yadi saṃvāso nābhaviṣyat tadā nāvediṣur ity evāvakṣyad iti jñeyam |

English witness · section(s) 134

Anuccheda 134

Before Sri Krsna appeared in this material world, Vasudeva and Devaki were His parents in the aprakata-lila (unmanifest pastimes) of the spiritual world. These two parents entered this material world along with the Lord, and performed the manifest pastimes (prakata-lila) there. When Krsna would return to the spiritual world, Vasudeva and Devaki would automatically follow Him there, and again assume their parental roles there. It is

with this understanding that Sri Krsna said to them (Srimad Bhagavatam 10.3.45): “Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection, returning home, back to Godhead.”* In this verse we many note that the word ‘brahma-bhavena’ means ‘with the understanding that the Supreme Personality of Godhead has appeared in a humanlike form’ and the words ‘mad-gatim param’ means ‘the unmanifest pastimes of the spiritual world, different from the manifest pastimes of the material world.”

Kṛṣṇa · Sanskrit §129 · English §135

[१२९]

नन्व् अधुनापि न जानन्तीति कथं जानासीत्य् आशङ्क्य हेतुं प्राचीन- निजानुभवम् आह -

इङ्गित-ज्ञाः पुरु-प्रौढा एकारामाश् च सात्वताः । सात्वताम् ऋषभं सर्वे भूतावासम् अमंसत ॥ [भ्प् ३.२.९]

यं सात्वतां स्वेषाम् एव ऋषभं नित्य-कुल-पतित्वेन वर्तमानं स्वयं भगवन्तम् अपि भूतावासं तद्-अंश-रूपं भूतान्तर्यामिनम् एवामंसतेति । मे एको देव (पगे ६८) इत्य् आदौ सर्व-भूताधिवास [श्वेतु ६.१८] इत्य् अन्तर्यामि-श्रुतेः । उक्तं च वृष्णीनां पर-दैवता [भ्प् १०.४३.२७] इति ।

॥ ३.२ ॥ श्रीमद्-उद्धवो श्री-विदुरम् ॥ १२८-१२९ ॥

[129]

nanv adhunāpi na jānantīti kathaṃ jānāsīty āśaṅkya hetuṃ prācīna- nijānubhavam āha -

iṅgita-jñāḥ puru-prauḍhā ekārāmāś ca sātvatāḥ | sātvatām ṛṣabhaṃ sarve bhūtāvāsam amaṃsata || [BhP 3.2.9]

yaṃ sātvatāṃ sveṣām eva ṛṣabhaṃ nitya-kula-patitvena vartamānaṃ svayaṃ bhagavantam api bhūtāvāsaṃ tad-aṃśa-rūpaṃ bhūtāntaryāminam evāmaṃsateti | me eko deva (page 68) ity ādau sarva-bhūtādhivāsa [ŚvetU 6.18] ity antaryāmi-śruteḥ | uktaṃ ca vṛṣṇīnāṃ para-daivatā [BhP 10.43.27] iti |

|| 3.2 || śrīmad-uddhavo śrī-viduram || 128-129 ||

English witness · section(s) 135

Anuccheda 135

1 Sri Krsna describes the great devotion and faith felt by Vasudeva and Devaki in their partial incarnation as Sutapa and Prsni in the following words (Srimad Bhagavatam 10.3.39): “Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamaya, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.”* 2 In this verse the word ‘mayaya’ means ‘by the Lord’s potency which inspires transcendental love for Him”. The word ‘maya’ is also used in this sense in the following quote from Srimad Bhagavatam (10.8.43), where Mother Yasoda’s love for Krsna is described in the following words: “Mother Yasoda, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamaya, inspired her to become absorbed in intense maternal affection for her son.”* The word ‘maya’ may also mean ‘My mercy, which is the cause of intense love for Me.” This interpretation is supported by the Visva-prakasa dictionary, which defines the word ‘maya’ in the following way: The word ‘maya’ means either ‘deceit’ or ‘mercy’. Although pure love of Krsna is the natural cause of liberation from material entanglement, it also eclipses that benediction of liberation and makes it seem very insignificant. For this reason, Vasudeva and Devaki were not very eager to attain liberation. We may also note that the phrase ‘ajusta-gramya-visayau’ does not mean that Vasudeva and Devaki were intent on material sense gratification as the conditioned souls are. Actually Vasudeva and Devaki were supremely renounced and free from all material desires.

Kṛṣṇa · Sanskrit §130 · English §136

[१३०]

यम् एव संवासं पूर्वम् अपि प्रार्थयामास -

नाहं तवाङ्घ्रि-कमलं क्षणार्धम् अपि केशव । त्यक्तुं समुत्सहे नाथ स्व-धाम नय माम् अपि ॥ [भ्प् ११.६.४३]

स्व-धाम-द्वारकाया एव प्रापञ्चिका-प्रकट-प्रकाश-विशेषम् अपीति । यथा यादवान् अन्यान् नयसि तथा माम् अपि नयेत्य् अर्थः । अर्थान्तरे त्व् अपि- शब्द-वैयर्थ्यं स्यात् ।

॥ ११.६ ॥ श्रीमान् उद्धवः ॥ १३० ॥

[130]

yam eva saṃvāsaṃ pūrvam api prārthayāmāsa -

nāhaṃ tavāṅghri-kamalaṃ kṣaṇārdham api keśava | tyaktuṃ samutsahe nātha sva-dhāma naya māṃ api || [BhP 11.6.43]

sva-dhāma-dvārakāyā eva prāpañcikā-prakaṭa-prakāśa-viśeṣam apīti | yathā yādavān anyān nayasi tathā māṃ api nayety arthaḥ | arthāntare tv api- śabda-vaiyarthyaṃ syāt |

|| 11.6 || śrīmān uddhavaḥ || 130 ||

English witness · section(s) 136

Anuccheda 136

That the residents of Gokula Vrndavana are also eternal associates of Sri Krsna is confirmed in the following verse from Srimad Bhagavatam (10.90.48): “Lord Sri Krsna is He who is known as jana-nivasa, the resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy.”* Sri Krsna also affirmed that the residents of Vrndavana are His eternal associates in the following words (Srimad

Bhagavatam 10.25.18): “The residents of Vrndavana have completely taken shelter of Me. They consider Me their supreme master, and they are all My eternal associates. By expanding My own transcendental potency, I shall therefore protect them from Indra’s wrath, for I have vowed that I shall always protect My devotees.”*

Kṛṣṇa · Sanskrit §131 · English §137

[१३१]

पाद्मोत्तर-खण्डे कार्त्तिक-माहात्म्ये च यादवानां तदृशत्वं -

यथा सौमित्रि-भरतौ यथा सङ्कर्षणादयः । तथा तेनैव जायन्ते निज-लोकाद् यदृच्छया ॥

पुनस् तेनैव गच्छन्ति तत्-पदं शाश्वतं परम् । न कर्म-बन्धनं जन्म वैष्णवानां च विद्यते ॥ [पद्मप् ६.२२९.५७-५८] इति ।

अत्र निज-लोकाद् इति तत्-पदम् इति च राम-कृष्णादि-वैकुण्ठं पाद्मोत्तर- खण्ड-मतम् । श्री-मत्स्याद्य्-अवताराणां पृथक् पृथक् वैकुण्ठावस्थितेस् तत्र साक्षाद् उक्तत्वात् । तादृशानां भगवत इव भगवद्-इच्छयैव जन्मादि-कारणं चोक्तं श्री-विदुरेण -

अजस्य जन्मोत्पथ-नाशनाय कर्माण्य् अकर्तुर् ग्रहणाय पुंसाम् नन्व् अन्यथा को ऽर्हति देह-योगं परो गुणानाम् उत कर्म-तन्त्रम् ॥ [भ्प् ३.१.४४] इति ।

को वान्योऽपीति टीका च । तद् एवं तेषां श्री-कृष्ण-नित्य-परिकरत्वे सिद्धे साधिते श्री-वसुदेवादीनां प्राग्-जन्मनि साधकत्वादि-कथनं च भगवत इव भगवद्-इच्छयैव लोक-सङ्ग्रहाद्य्-अर्थम् अंशेनैवावतारात् क्वचिज्-जीवान्तरावेशात् सम्भवति । पुनश् च स्वयम् अवतरत्सु तेषु तद्-अंश-प्रवेश-कथा-रीत्या त्व् एकत्वेन कथनम् इति ज्ञेयम् । यथा प्रद्युम्नस्य व्याख्यातम् । एवं तृतीये वेदाहम् इत्य् आदि भगवद्-वाक्ये उद्धवं प्रति वस्व्-अंशत्वापेक्षयैव वसो इति सम्बोधनं तादृशांश-पर्यवसानास्पदांशि-रूपत्वेन चरम-जन्मतोक्तिश् च ज्ञेया । अतएवाह --

त्वम् एव पूर्व-सर्गे ऽभूः पृश्निः स्वायम्भुवे सति । तदायं सुतपा नाम प्रजापतिर् अकल्मषः ॥ [भ्प् १०.३.३२]

त्वं श्री-देवकी-देव्य् एव पृश्निर् अभूः न तु पृश्निस् त्वम् अभूद् इति । एवं तदायम् अपीति ।

॥ १०.३ ॥ श्री-भगवान् ॥ १३१ ॥

[131]

pādmottara-khaṇḍe kārttika-māhātmye ca yādavānāṃ tadṛśatvaṃ -

yathā saumitri-bharatau yathā saṅkarṣaṇādayaḥ | tathā tenaiva jāyante nija-lokād yadṛcchayā ||

punas tenaiva gacchanti tat-padaṃ śāśvataṃ param | na karma-bandhanaṃ janma vaiṣṇavānāṃ ca vidyate || [PadmaP 6.229.57-58] iti |

atra nija-lokād iti tat-padam iti ca rāma-kṛṣṇādi-vaikuṇṭhaṃ pādmottara- khaṇḍa-matam | śrī-matsyādy-avatārāṇāṃ pṛthak pṛthak vaikuṇṭhāvasthites tatra sākṣād uktatvāt | tādṛśānāṃ bhagavata iva bhagavad-icchayaiva janmādi-kāraṇaṃ coktaṃ śrī-vidureṇa -

ajasya janmotpatha-nāśanāya karmāṇy akartur grahaṇāya puṃsām nanv anyathā ko 'rhati deha-yogaṃ paro guṇānām uta karma-tantram || [BhP 3.1.44] iti |

ko vānyo'pīti ṭīkā ca | tad evaṃ teṣāṃ śrī-kṛṣṇa-nitya-parikaratve siddhe sādhite śrī-vasudevādīnāṃ prāg-janmani sādhakatvādi-kathanaṃ ca bhagavata iva bhagavad-icchayaiva loka-saṅgrahādy-artham aṃśenaivāvatārāt kvacij-jīvāntarāveśāt sambhavati | punaś ca svayam avataratsu teṣu tad-aṃśa- praveśa-kathā-rītyā tv ekatvena kathanam iti jñeyam | yathā pradyumnasya vyākhyātam | evaṃ tṛtīye vedāham ity ādi bhagavad-vākye uddhavaṃ prati vasv-aṃśatvāpekṣayaiva vaso iti sambodhanaṃ tādṛśāṃśa- paryavasānāspadāṃśi-rūpatvena carama-janmatoktiś ca jñeyā | ataevāha --

tvam eva pūrva-sarge 'bhūḥ pṛśniḥ svāyambhuve sati | tadāyaṃ sutapā nāma prajāpatir akalmaṣaḥ || [BhP 10.3.32]

tvaṃ śrī-devakī-devy eva pṛśnir abhūḥ na tu pṛśnis tvam abhūd iti | evaṃ tadāyam apīti |

|| 10.3 || śrī-bhagavān || 131 ||

English witness · section(s) 137

Anuccheda 137

1 That the gopis of Vrndavana are goddesses of fortune in the spiritual world is confirmed by the following statement of Srila Sukadeva Gosvami in Srimad Bhagavatam (10.5.18): “O Maharaja Pariksit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Krsna’s appearance there, it became the place for the pastimes of the goddess of fortune.”* 2 In this verse

Vrndavana-dhama, the home of Nanda Maharaja (nandasya vrajah) is described as eternally endowed with the opulence of all wealth (sarva-samrddhiman). When Sri Krsna appeared in Vrndavana with all His transcendental qualities (atma-gunaih), and enjoyed confidential pastimes there, the most exalted goddesses of fortune in the spiritual world came with Him to enjoy pastimes with the Lord. As long as the Lord stayed in the material world, these goddesses of fortune also stayed. In this way Vrndavana-dhama became the place of Sri Krsna's pastimes, and also the residence of the greatest goddesses of fortune. That Vrndavana-dhama is the abode of pastimes for the goddesses of fortune (rama-kridam) is confirmed by the following verse from Brahma-samhita (5.29): "I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

KṚṢṆA-SANDARBHA

4.14

Sections 132–141

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §132 · English §138

[१३२]

एवम् एवाह -- वसुदेवं हरेः स्थानं वदन्त्य् आनकदुन्दुभिम् [भ्प् ९.२४.३०] इति । सत्त्वं विशुद्धं वसुदेव-शब्दितं यद् ईयते तत्र पुमान् अपावृतः [भ्प् ४.३.२३] इत्य् आदौ प्रसिद्धं वसुदेवाख्यं हरेः स्थानम् अत्रानकदुन्दुभिं वदन्ति मुनय इति ॥

॥ ९.२४ ॥ श्री-शुकः ॥ १३२ ॥

[132]

evam evāha -- vasudevaṃ hareḥ sthānaṃ vadanty ānakadundubhim [BhP 9.24.30] iti | sattvaṃ viśuddhaṃ vasudeva-śabditaṃ yad īyate tatra pumān apāvṛtaḥ [BhP 4.3.23] ity ādau prasiddhaṃ vasudevākhyaṃ hareḥ sthānam atrānakadundubhiṃ vadanti munaya iti ||

|| 9.24 || śrī-śukaḥ || 132 ||

English witness · section(s) 138

Anuccheda 138

1 That the residents of Gokula Vrndavana are the eternal associates of Sri Krsna is confirmed by Lord Brahma in six verses from Srimad Bhagavatam (10.14.32-37), which I shall now discuss (in Anucchedas 138-143): In the first of these verses (Srimad Bhagavatam 10.14.32), Brahma glorified the residents of Vrndavana, saying: “How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”* 2 In this verse the word ‘bhagyam’ (good fortune) does not refer to the ordinary auspicious situation created by ordinary pious activities. The transcendental good fortune described in this verse was obtained by receiving the indescribable causeless mercy of Sri Krsna. We may also note that the word ‘bhagyam’ is repeated twice to indicate the limitless extent of that good fortune. In the second part of the verse, the subject ‘brahma’ refers to Sri Krsna. The subject is modified by the words ‘purnam’ (complete), ‘paramanandam’ (the supreme bliss), and ‘sanatanam’ (eternal). The predicate is ‘mitram’ (friend). The adjective ‘sanatana’ (eternal) may be understood to modify either ‘brahma’ (the Absolute Truth), or ‘mitram’ (friend). In this way the construction may be interpreted: “The eternal Absolute Truth is the friend of the inhabitants of Vrajabhumi”. An example of this may be seen in

the sentence ‘manoramam suvarnam idam kundalam jatam’, where the adjective ‘manoramam’ (beautiful) may be understood to modify either ‘suvarnam’ (gold), or ‘kundalam’ (earring). Interpreted in the first way, the sentence may be translated: “The earring is fashioned from beautiful gold”, and interpreted in the second way the sentence may be translated: “This golden earring is beautiful”. Both interpretations are possible. In this verse both interpretations may be accepted simultaneously, and ‘sanatanam’ may modify both ‘brahma’ (the Absolute Truth) and ‘mitram’ (friend) at the same time. Therefore we may say that “Sri Krsna is the eternal Absolute Truth”, and we may also say that Sri Krsna, the Absolute Truth is the eternal friend of the inhabitants of Vrajabhumi”. If we wish to completely reject the second interpretation, and say that Sri Krsna is the eternal Absolute Truth, and He is only temporarily the friend of the inhabitants of Vrajabhumi”, we will create an interpretation that is hard for a reasonable person to accept. For this reason we may understand that this verse (by using the phrase ‘mitam sanatanam’) affirms that the inhabitants of Vrajabhumi are the eternal associates of Sri Krsna just as Rukmini and the other intimate associates of the Lord are. Their relationship continuously exists in all three phases of time (past, present, and future).

Kṛṣṇa · Sanskrit §133 · English §139

[१३३]

तथात्राप्य् एवं व्याख्येयं देवक्यां देव-रूपिण्याम् [भ्प् १०.३.८] वसुदेवस् तद्-रूपिण्यां शुद्ध-सत्त्व-वृत्ति-रूपायाम् एवेति । अतएव विष्णु-पुराणे तां प्रति देव-स्तुतौ - त्वं परा प्रकृतिः सूक्ष्मा [भ्प् ५.२.७] इत्य्-आदि बहुतरम् ॥

॥ १०.३ ॥ श्री-शुकः ॥ १३३ ॥

[133]

tathātrāpy evaṃ vyākhyeyaṃ devakyāṃ deva-rūpiṇyām [BhP 10.3.8] vasudevas tad-rūpiṇyāṃ śuddha-sattva-vṛtti-rūpāyām eveti | ataeva viṣṇu-purāṇe tāṃ prati deva-stutau - tvaṃ parā prakṛtiḥ sūkṣmā [BhP 5.2.7] ity-ādi bahutaram ||

|| 10.3 || śrī-śukaḥ || 133 ||

English witness · section(s) 139

Anuccheda 139

1 After describing the good fortune of the residents of Vrajabhumi, who are able to experience the transcendental bliss of eternal friendship with Sri Krsna, Brahma describes the auspicious condition that is attained even by him and the other demigods, Brahma says (Srimad Bhagavatam 10.14.33): "O infallible Lord, although the good-fortune of these inhabitants of Vrajabhumi is beyond compare, even the demigods, such as Siva, Candra and myself have become greatly fortunate, for we always drink through our senses the honeylike nectar of Your lotus feet."* 2 In this verse the word 'eka' means 'unbroken' or 'eternal' and the word 'bhagya-mahima' means 'the glorification of their good-fortune'. "Sarvadayah' means 'the demigods (headed by Siva) in charge of the ten directions'. We may note that Lord Siva is put at the head of all demigods because he is the greatest devotee of Lord Krsna. The word 'bhuri-ghagyah' indicates the good-fortune experienced by these demigods. The word 'hrsika-casakaih' means 'with the drinking vessels of the eyes and other senses' and the word 'te' means 'Your'. In the last part of the verse Brahma says" "We always drink the nectar of Your lotus feet." By using the three words 'madhu', 'amrta' and asavam' which all mean 'nectar', the sweetness and beauty of the Lord's lotus feet is described. These three words form a samahara-samasa in order to indicate the limitless variety and amount of nectar present in the Lord's lotus feet. We may also note that the demonstrative pronoun 'etat' (this) refers to the nectar of Lord Krsna's lotus feet. Someone may argue that because the demigods are the administrators of the affairs of the material senses of the living entities within the material world, we may conclude that they perceived the Lord through the senses of the residents of Vrajabhumi, and this is what is meant by the phrase 'hrsika-casakaih pibamah'. This cannot be the case, for the inhabitants of Vrajabhumi all have eternal spiritual forms, not under the jurisdiction of the material demigods. But even if we accept that the inhabitants of Vrajabhumi had material senses, still, the demigods do not enjoy the activities of the senses of conditioned souls, or directly experience through those senses. This is confirmed by Sripada Sankaracarya in his commentary on Vedanta-sutra (2.4.17) in the following words: "The demigods are administrators of the conditioned souls' senses. Only the individual living entities directly experience through their senses. The administrative demigods do not experience through the living entities senses."

Kṛṣṇa · Sanskrit §134 · English §140

[१३४]

अतएवाहम् इव नित्यम् एव मत्-पितृ-रूपेणाप्रकट-लीलायां वर्तमानौ युवाम् अधुना (पगे ६९) प्रकट-लीलाम् अनुगतौ पुनर् अप्रकट-लीला- प्रवेशं यदृच्छयैवाप्स्यथ इत्य् आह --

युवां मां पुत्र-भावेन ब्रह्म-भावेन चासकृत् । चिन्तयन्तौ कृत-स्नेहौ यास्येथे मद्-गतिं पराम् ॥ [भ्प् १०.३.४५]

ब्रह्म-भावेन नराकृति-पर-ब्रह्म-बुद्ध्या । परां प्रकट-लीलातोऽन्यां मद्-गतिं लीलाम् ।

[134]

ataevāham iva nityam eva mat-pitṛ-rūpeṇāprakaṭa-līlāyāṃ vartamānau yuvām adhunā (page 69) prakaṭa-līlām anugatau punar aprakaṭa-līlā- praveśaṃ yadṛcchayaivāpsyatha ity āha --

yuvāṃ māṃ putra-bhāvena brahma-bhāvena cāsakṛt | cintayantau kṛta-snehau yāsyethe mad-gatiṃ parām || [BhP 10.3.45]

brahma-bhāvena narākṛti-para-brahma-buddhyā | parāṃ prakaṭa-līlāto'nyāṃ mad-gatiṃ līlām |

English witness · section(s) 140

Anuccheda 140

The exalted position of the inhabitants of Gokula is confirmed in the following appeal spoken by Lord Brahma to Sri Krsna (Srimad Bhagavatam 10.14.30-34): “Therefore, my Lord, either in this life or wherever I may take birth, even as an animal or a bird, I pray that I may be so fortunate that I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in the devotional service of Your lotus feet.”* “My dear Lord, I am therefore not interested in either material opulences of liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that

would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.* "I can see that everyone here is simply full of Krsna consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."* In these verses Brahma requests a birth within the area of Vrndavana, because in that way he may attain the good fortune of eternal devotional service to the lotus feet of Sri Krsna. In these verses it is as if Brahma has asked: "What can compare to the good-fortune of taking birth within the area of Vrndavana?" By glorifying the land and residents of Vrndavana in this way, Brahma affirms that the residents of Vrndavana are the eternal associates of Sri Krsna.

Kṛṣṇa · Sanskrit §135 · English §141

[१३५]

युवयोः प्राग् अंशेनाविर्भूतयोर् अपि मद्-एक-निष्ठासीद् इत्य् आह -

अजुष्ट-ग्राम्य-विषयाव् अनपत्यौ च दम्-पती । न वव्राथे ऽपवर्गं मे मोहितौ देव-मायया ॥ [भ्प् १०.३.३९]

मम मायया मद्-विषय-स्नेह-मय्या शक्त्येत्य् अर्थः । वैष्णवीं व्यतनोन् मायां पुत्र-स्नेह-मयीं विभुर् [भ्प् १०.८.४७] इति व्रज-राज्ञीं प्रति च दर्शनात् । तादृश-स्नेह-जनिकया मम कृपयेति वा । माया दम्भे कृपायां च इति विश्व-प्रकाशात् । तत्-प्रेम्णैव ह्य् अपवर्गस्य तिरस्कारः सर्वत्र श्रूयते, यद्यपि मोक्ष-वरणे हेतुर् अस्तीत्य् आह अजुष्टेति । विषयावेशाभावाद् वैराग्योत्पत्तेर् इति भावः ॥

॥ १०.३ ॥ श्री-भगवान् पितरौ ॥ १३४-१३५ ॥

[135]

yuvayoḥ prāg aṃśenāvirbhūtayor api mad-eka-niṣṭhāsīd ity āha -

ajuṣṭa-grāmya-viṣayāv anapatyau ca dam-patī | na vavrāthe 'pavargaṃ me mohitau deva-māyayā || [BhP 10.3.39]

mama māyayā mad-viṣaya-sneha-mayyā śaktyety arthaḥ | vaiṣṇavīṃ vyatanon māyāṃ putra-sneha-mayīṃ vibhur [BhP 10.8.47] iti vraja-rājñīṃ prati ca darśanāt | tādṛśa-sneha-janikayā mama kṛpayeti vā | māyā dambhe kṛpāyāṃ ca iti viśva-prakāśāt | tat-premṇaiva hy apavargasya tiraskāraḥ sarvatra śrūyate, yadyapi mokṣa-varaṇe hetur

astīty āha ajuṣṭeti | viṣayāveśābhāvād vairāgyotpatter iti bhāvaḥ ||

|| 10.3 || śrī-bhagavān pitarau || 134-135 ||

English witness · section(s) 141

Anuccheda 141

1 In the next verse (Srimad Bhagavatam 10.14.35), Brahma explains that Sri Krsna is greatly indebted to the residents of Vrndavana for their pure devotional service. Because of this unpayable debt, Sri Krsna thinks He must eternally remain among the residents of Vrndavana and accept their devotional service. Brahma says: "My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrndavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favoured with liberation. Under the circumstances, I am puzzled. These residents of Vrndavana have given You everything: their homes, wealth, friends, dear ones, bodies, children, lives and minds. Everything is being utilised for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever remain a debtor to the residents of Vrndavana, being unable to repay their loving service."* 2 In this verse the word 'sad-vesat' means 'appearing like Mother Yasoda and the other pure-hearted devotees of Vrndavana'. Because each of the residents of Vrndavana loves Sri Krsna with great intensity, therefore they have attained His association from time immemorial. Sri Krsna is their eternal friend (sanatanam mitram) and therefore they are extremely fortunate (tad-bhuri-bhagyam). By praying for a birth in the land of Vrndavana, Brahma has spoken properly. This is a very good request.

Kṛṣṇa · Sanskrit §136 · English §142–143

[१३६]

अथ श्री-गोपादीनाम् अपि तन्-नित्य-परिकरत्वम् । जयति जननिवास इत्य् आदाव् एव व्यक्तम् । अतएवाह -

तस्मान् मच्-छरणं गोष्ठं मन्-नाथं मत्-परिग्रहम् । गोपाये स्वात्म-योगेन सो ऽयं मे व्रत आहितः ॥ [भ्प् १०.२५.१८]

स्पष्टम् ॥ १०.२५ ॥ श्री-भगवान् ॥ १३६ ॥

[136]

atha śrī-gopādīnām api tan-nitya-parikaratvam | jayati jananivāsa ity ādāv eva vyaktam | ataevāha -

tasmān mac-charaṇaṃ goṣṭhaṃ man-nāthaṃ mat-parigraham | gopāye svātma-yogena so 'yaṃ me vrata āhitaḥ || [BhP 10.25.18]

spaṣṭam || 10.25 || śrī-bhagavān || 136 ||

English witness · section(s) 142–143

Anuccheda 142

1 Someone may object, saying that the residents of Vrndavana are ordinary householders and conditioned souls, for they manifest all the ordinary material attachments to family and home that are manifested by ordinary creatures. They are not great sages or renounced sannyasis. How is it possible, therefore, that they are eternal associates of the Supreme Personality of Godhead. In order to answer this objection, Brahma replies that because the residents of Vrndavana are immersed in love for Krsna, they cannot be at all encumbered by material desires or attachments as the conditioned souls are. Brahma explains this in the next verse, where he contrasts the condition of the materially contaminated living entities with that of the pure devotees of Vrndavana. Brahma says (Srimad Bhagavatam 10.14.36): “My Lord, I can understand that the superexcellent service of the residents of Vrndavana is due to their engaging all natural instincts in Your service. It is said that attachments for material objects are like thieves which steal away the valuable time of the living entity. The material illusions of such attached persons are like shackles which bind him by the legs to his house and paraphernalia which become no

more than a prison house for him. But this is only the case for persons who are not in Krsna consciousness. In the case of the residents of Vrndavana, such obstructions as attachment for hearth and home are non-existent. Because their attachment has been converted to You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Krsna conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion."* 2 In this verse Brahma explains that as long as one does not completely surrender himself at the lotus feet of Lord Krsna, or in other words as long as one remains a non devotee materialist, his material attachments will act as thieves (stenah), stealilng away the valuable opportunity offered in the human form of life. On the other hand, if one becomes devoted to Lord Krsna, and offers himself with love at the Lord's lotus feet, then his so-called material attachments to home and hearth do not remain material in nature, but become spiritualised because of being engaged in the Lord's service in Krsna consciousness. Such so-called material attachments do not act as thieves, but on the contrary, they are a source of transcendental happiness for the devotees. 3 This is described by Prahlada Maharaja in the following prayer (Visnu Purana 1.20.19): "The foolish materialists take great delight in the contact of the senses with the sense-objects. O Lord, I pray that the same attachment may be manifested towards You. That I may always remember You and perceive You with my senses. May the attachment to You never leave my heart."* 4 If Prahlada Maharaja and other great devotees who have completely surrendered to the Supreme Lord may remain in family life, apparently attached to family and home, then why should anyone think that simply because the residents of Vrndavana are householders, and not renounced sannyasis, therefore they cannot be eternal associates of the Lord? The residents of Vrndavana are eternally dear to Lord Krsna, and they are perfectly situated in the highest platform of spiritual happiness free from all contact of the material energy. This is described in the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 10.11.58): "In this way all the cowherd men, headed by Nanda Maharaja, enjoyed topics about the pastimes of Krsna and Balarama with great transcendental pleasure, and they could not ever perceive material tribulations."* 5 In this verse the word 'bhava' means 'material existence', and 'vedana' means 'awareness of material happiness and distress'. We may note in this regard that the dictionary definition of 'vedana' is: "The word 'vedana' means 1. Knowledge, or 2. Suffering." Although apparently situated in the material world as ordinary conditioned souls, the residents of Vrndavana were completely free from the bondage of material existence. They did not suffer any of the distresses of material life. Sarva-samvadini Comment (Anucchedas 139-142). 1 Brahma explains (Srimad Bhagavatam 10.14.33-36): "My dear Lord, no one can actually appreciate the good fortune of these residents of Vrndavana. We are all demigods, controlling deities of the various senses of the living

entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vrndavana because they are actually relishing Your presence and enjoying Your association by dint of their activities. We may be proud of being controllers of the senses, but here the residents of Vrndavana are so transcendental that they are not under our control. Actually they are enjoying the senses through service to You. I shall therefore consider myself fortunate to be given a chance to take birth in this land of Vrndavana in any of my future lives."* 2 My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.* "I can see that everyone here is simply full of Krsna consciousness; they do not known anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."* 3 In this verse the word 'iha' (here) means 'in the district of Mathura, where the Supreme Personality of Godhead descended. 'Apy atavyam sri-gokule' means 'in the forest of Vrndavana'. What kind of birth does Brahma pray to get? Sridhara Svami explains in his commentary: "Brahma prays for any kind of birth in Vrndavana where he may be able to become sprinkled by the dust of the lotus feet of the residents of Vrndavana." 4 My Lord, sometimes I am puzzled as to how You Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrndavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favoured with liberation. Under the circumstances, I am puzzled. These residents of Vrndavana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilised for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever remain a debtor to the residents of Vrndavana, being unable to repay their loving service."* In this verse 'rata' means 'giver' and 'tvat' means 'from You." 5 My Lord, I can understand that the superexcellent service of the residents of Vrndavana is due to their spontaneously engaging all natural instincts in Your service. It is said that attachment for material objects and home is due to illusion, which makes a living entity

conditioned in the material world. But this is only the case for persons who are not in Krsna consciousness. In the case of the residents of Vrndavana, such obstructions, as attachment to hearth and home, are non existent. Because their attachment has been converted unto You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Krsna conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion.* 6 This is also described in the following verses (Srimad Bhagavatam 10.29.9-16): "Some of the gopis were factually detained from going to Krsna by their husbands and were locked up by force within their rooms. Being unable to go to Krsna, they began to meditate upon His transcendental form by closing their eyes. They already had the form of Krsna within their minds.* 7 "If they had been bound by fruitive action, they were fully freed from the reaction of karma, by constant meditation on Krsna. Their severe painful yearnings caused by their not being able to see Krsna freed them from all sinful reactions, and their ecstasy of transcendental love for Krsna in His absence was transcendental to all their reactions of material pious activities.* 8 "All the gopis who concentrated their minds on Krsna in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.* 9 "Maharaja Pariksit heard Sukadeva Gosvami explain the situation of the gopis who assembled with Krsna in the rasa dance. When he heard that some of the gopis, simply by concentrating on Krsna as heir paramour, became freed from all contamination of material birth and death, he said: The gopis did not know that Krsna is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?"* 10 "On hearing this question of Maharaja Pariksit, Sukadeva Gosvami replied: My dear King, your question is already answered, even before this incident.* "Sisupala was always envious of Krsna, and because of his envy Krsna killed him. Since Krsna is the Supreme Personality of Godhead, Sisupala gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Krsna, then what to speak of the gopis who are so dear to Krsna and always thinking of Him in love? There must be some difference between the enemies and the friends. If Krsna's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopis are freed with Him.* 11 "Krsna is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy, in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.* 12 "If one somehow or other becomes attached to Krsna or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or

knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.* 13 "Rest assured that one attracted by Krsna attains liberation from material bondage because Krsna is the transcendental master of all mystic power. There is nothing surprising about this."* Note: The main text of the Sandarbha is resumed at this point.

Anuccheda 143

1 Someone may say that if the residents of Vrndavana are free from the bondage of material existence, then why do they seen like ordinary inhabitants of the material world. In order to answer this objection, Brahma explains that the appearance and activities of both Sri Krsna and the residents of Vrndavana are spiritual, only superficially do they appear to be material. Brahma said (Srimad Bhagavatam 10.14.37): "My dear Lord Krsna, I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vrndavana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vrndavana pastimes are simply to enthuse Your devotees. If someone takes Your Vrndavana pastimes to be material, he will be misled."* 2 In this verse Brahma explains that Sri Krsna is beyond the touch of the material energy, and He imitates the form and activities of the ordinary living entities in the material world, appearing as a small cowherd boy in Gokula. Even though this is true, still the form of Sri Krsna, the small cowherd boy in Gokula, is not a temporary manifestation of the Supreme Lord for a particular purpose, but rather it is the original feature of the Supreme Personality of Godhead. In other words, the form of Sri Krsna is the original form of God, and is not made of the five material elements, but is completely spiritual. Someone may ask: Why does the Supreme Lord appear in this way as a small child? To this question the following answer may be given: Lord Krsna seems like an ordinary child, and performs activities that seem like those of an ordinary child, in order to grant transcendental bliss to the devotees who become His associates. In other words, they become charmed and pleased by the Lord's apparently ordinary activities. Because these devotees are so intimately associated with the Lord in this way, brahma praised them in the verse beginning with the words 'aho bhagyam' (quoted in Anuccheda 138, text 1).

Kṛṣṇa · Sanskrit §137 · English §144

[१३७]

तथा -

तत आरभ्य नन्दस्य व्रजः सर्व-समृद्धिमान् । हरेर् निवासात्म-गुणै रमाक्रीडम् अभून् नृप ॥ [भ्प् १०.५.१८]

हरेर् निवास-भूतो य आत्मा तस्य ये गुणास् तैर् एव सर्व-समृद्धिमान्, नित्य- योगे मत्वर्थीयेन नित्यम् एव सर्व-समृद्धि-युक्तः । श्री-नन्दस्य व्रजः ततस् तं श्री-कृष्ण-प्रादुर्भावं आरभ्य तु रमाक्रीडां --

चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष- लक्षावृतेषु सुरभिर् अभिपालयन्तम् ।
लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानम् इत्य् अत्र प्रसिद्ध्या ।

रमाणां महा-लक्ष्मीणां श्री-व्रजदेवीनाम् अपि साक्षाद् विहारास्पदं बभूव । हरि-निवासात्मनि तत्र श्री-कृष्णो यावन् निगूढतया विहरति स्म तावत् ता अपि तथैव विहरन्ति स्म । व्यक्ततया तु ता अपि व्यक्ततयेत्य् अर्थः ।

॥ १०.५ ॥ श्री-शुकः ॥ १३७ ॥

[137]

tathā -

tata ārabhya nandasya vrajaḥ sarva-samṛddhimān | harer nivāsātma-guṇai ramākrīḍam abhūn nṛpa || [BhP 10.5.18]

harer nivāsa-bhūto ya ātmā tasya ye guṇās tair eva sarva-samṛddhimān, nitya- yoge matvarthīyena nityam eva sarva-samṛddhi-yuktaḥ | śrī-nandasya vrajaḥ tatas taṃ śrī-kṛṣṇa-prādurbhāvaṃ ārabhya tu ramākrīḍāṃ --

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- lakṣāvṛteṣu surabhir abhipālayantam | lakṣmī-sahasra-śata-sambhrama-sevyamānam ity atra prasiddhyā |

ramāṇāṃ mahā-lakṣmīṇāṃ śrī-vrajadevīnām api sākṣād vihārāspadaṃ babhūva | hari-nivāsātmani tatra śrī-kṛṣṇo yāvan nigūḍhatayā viharati sma tāvat tā api tathaiva

viharanti sma | vyaktatayā tu tā api vyaktatayety arthaḥ |

|| 10.5 || śrī-śukaḥ || 137 ||

English witness · section(s) 144

Anuccheda 144

1 Although superficially appearing as ordinary householders, the residents of Vrndavana remained always free from all material contamination. This is confirmed in the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 10.6.40): “For that Personality of Godhead, the gopis always felt maternal love, and Krsna sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopis were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.”* 2 In this verse the word ‘tasam’ (of them) refers to the gopis of Vrajabhumi, and the word ‘samsarah’ means ‘material existence’. The phrase ‘na punah kalpate’ means ‘one should never think that the gopis returned to this material world, for they were always situated in the transcendental position, aloof from the contact of the material energy’. Material existence is a condition imposed upon those who are ignorant (ajana-sambhavah), but because the gopis were always enlightened by pure Krsna consciousness, they remained always free from the darkness of material existence. Although the brilliant sun of transcendental knowledge destroys the darkness of material existence, the exalted state of love of Godhead is situated on a platform above the conditioned of transcendental knowledge. The intimate love of the gopis for Krsna in the mood of parental love (vatsalya rasa) is a very exalted condition, superior to ordinary love of God. The gopis are eternally situated in that conditioned of intense love of Krsna (aviratam sri-krsne kurvatinam). Because in this verse Sukadeva Gosvami has used the word ‘aviratam’ (eternally), we should understand that the relationship of the gopis with Krsna is eternal and beginningless. The gopis are also, therefore, eternal associates of Sri Krsna.

Kṛṣṇa · Sanskrit §138 · English §145

[१३८]

एतद् एव प्रपञ्चयति षड्भिः --

अहो भाग्यम् अहो भाग्यं नन्द-गोप-व्रजौकसाम् । यन्-मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥ [भ्प् १०.१४.३२]

भाग्यम् अनिर्वचनीया कापि श्री-कृष्णस्य कृपा । तस्य पुनर्-उक्त्य्-आदरेण सर्वथैवापरिच्छेद्यत्वम् उक्तम् । पूर्ण-परमानन्द-ब्रह्मत्वेनैव सनातनत्वे सिद्धे यत् पुनस् तद्-उपादानं तन्-मित्र-पदस्यैव विशेषणत्वेन लभ्यम् । अथवा विधेयस्य विशेष-प्रतिपत्त्य्-अर्थम् अनूद्यं विशिष्यते । यथा मनोरमं सुवर्णम् इदं कुण्डलं जातम् इति कुण्डलस्यैव मनोरमत्वं साध्यम् । तस्माद् अत्राप्य् अनूद्यस्य श्री-कृष्णाख्यस्य पर- ब्रह्मणः परमानन्द-पूर्णत्व-लक्षणं विशेषण-द्वयं विधेयाया मित्रताया एव तत्-तद्-भावं साधयतीति तद्-एकार्थ-प्रवृत्तं सनातनत्वं तस्यास् तद्-भावं साधयेत् ।

किं चात्र मित्रम् इति काल-विशेषयोग-निर्देशाभावात् काल-सामान्यम् एव भजते । ततश् च तस्य मित्रता-लक्षणस्य विधेयस्य काल-त्रयावस्थितत्वम् एव स्पष्टम् । कालान्तरासंजननं तु कष्टम् । अत्र चोत्तरयोर् अर्थयोः श्री- कृष्णस्य सनातनत्वे शब्द-लब्धे सति तदीय-मैत्रीमतां परिकराणाम् अपि सनातनत्वं नासम्भवम् अपि श्री-रुक्मिणी-प्रभृतीनाम् तथा दर्शनात् । (पगे ७०)

[138]

etad eva prapañcayati ṣaḍbhiḥ --

aho bhāgyam aho bhāgyaṃ nanda-gopa-vrajaukasām | yan-mitraṃ paramānandaṃ pūrṇaṃ brahma sanātanam || [BhP 10.14.32]

bhāgyam anirvacanīyā kāpi śrī-kṛṣṇasya kṛpā | tasya punar-ukty-ādareṇa sarvathaivāparicchedyatvam uktam | pūrṇa-paramānanda-brahmatvenaiva sanātanatve siddhe yat punas tad-upādānaṃ tan-mitra-padasyaiva viśeṣaṇatvena labhyam | athavā vidheyasya viśeṣa-pratipatty-artham anūdyaṃ viśiṣyate | yathā manoramaṃ suvarṇam idaṃ kuṇḍalaṃ jātam iti kuṇḍalasyaiva manoramatvaṃ sādhyam | tasmād atrāpy anūdyasya śrī-kṛṣṇākhyasya para- brahmaṇaḥ paramānanda-pūrṇatva-lakṣaṇaṃ viśeṣaṇa-dvayaṃ vidheyāyā mitratāyā eva tat-tad-bhāvaṃ sādhayatīti tad-ekārtha-pravṛttaṃ sanātanatvaṃ tasyās tad-bhāvaṃ sādhayet |

kiṃ cātra mitram iti kāla-viśeṣayoga-nirdeśābhāvāt kāla-sāmānyam eva bhajate | tataś ca tasya mitratā-lakṣaṇasya vidheyasya kāla-trayāvasthitatvam eva spaṣṭam | kālāntarāsaṃjananaṃ tu kaṣṭam | atra cottarayor arthayoḥ śrī- kṛṣṇasya sanātanatve śabda-labdhe sati tadīya-maitrīmatāṃ parikarāṇām api sanātanatvaṃ nāsambhavam api śrī-rukmiṇī-prabhṛtīnām tathā darśanāt | (page 70)

English witness · section(s) 145

Anuccheda 145

1 Someone may argue that because the Srimad Bhagavatam says 'na punah kalpate samsarah' (the gopis never returned to the material world), therefore we must conclude that at a certain time the gopis were conditioned souls, or else how would it be possible for them to not return to the material world (if they had never been in it in the first place). The answer to this question is that the gopis of Vrajabhumi may be divided into two classes: 1. Eternal associates of Sri Krsna, and 2. Those who are being promoted to that status from the material world. The description 'na punah kalpate samsarah' refers to this second class of gopis, who are becoming eligible to be eternal associates of Sri Krsna. It is this second class of gopis who are described by Srila Sukadeva Gosvami in the following words (Srimad Bhagavatam 10.29.9-16): "Some of the gopis were factually detained from going to Krsna by their husbands and were locked up by force within their rooms. Being unable to go to Krsna, they began to meditate upon His transcendental form by closing their eyes. They already had the form of Krsna within their minds.* "If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Krsna. Their severe painful yearnings caused by their not being able to see Krsna freed them from all sinful reactions, and their ecstasy of transcendental love for Krsna, His absence was transcendental to all their reactions of material pious activities.* "All the gopis who concentrated their minds on Krsna in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.* "Maharaja Pariksit heard Sukadeva Gosvami explain the situation of the gopis who assembled with Krsna in the rasa dance. When he heard that some of the gopis simply by concentrating on Krsna as their paramour, became freed from all contamination from material birth and death, he said: The gopis did not know that Krsna is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?* "On hearing this question of Maharaja Pariksit, Sukadeva Gosvami replied 'My dear King, your question is already answered, even before this incident.* "Sisupala was always envious of Krsna, and because of his envy Krsna killed

him. Since Krsna is the Supreme Personality of Godhead, Sisupala gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Krsna, then what to speak of the gopis who are so dear to Krsna and always thinking of Him in love? There must be some difference between the enemies and the friends. If Krsna's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopis are freed with Him.* "Krsna is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy, in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.* "If one somehow or other becomes attached to Krsna or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.* "Rest assured that one attracted by Krsna attains liberation from material bondage because Krsna is the transcendental master of all mystic power. There is nothing surprising about this."* 2 In Srimad Bhagavatam 10.29.10 (the second verse quoted in Anuccheda 145), the word 'asubha' means 'the gopis fear of their superiors, and other inauspicious impediments, which obstructed their going to meet Krsna', and the word 'mangalam' means 'the auspicious process of thinking of Krsna as their dearmost friend, which enables the gopis to very quickly attain Him." By intently meditating on Sri Krsna, these gopis became purified of all material defects and returned back to the spiritual world. That such an auspicious result is obtained by the devotees is confirmed in the following verse from Vedic literatures: "Pure devotees of Lord Krsna are always free from the bondage of fruitive actions (karma). Such devotees do not again take birth in the material world, for they return to the eternal spiritual world." 3 When Srimad Bhagavatam says that the gopis became liberated (instead of already being eternally liberated) (10.29.9-16), we may take it in the opposite way. An example of a statement intended to be taken in the opposite way is the following verse spoken by Lord Narayana to Bhrgu Muni, who had just kicked the Lord's chest (to test whether the Lord were actually humble and situated in the mode of goodness). Lord Narayana said (Srimad Bhagavatam 10.89.11): "My dear Bhrgu Muni, My chest has now become sanctified because of the touch of your feet, and I am now assured that the goddess of fortune, Laksmi, will be very glad to live there perpetually."* This statement of the Lord is actually untrue. The opposite is true: that Bhrgu Muni became purified by touching the Lord (although under extraordinary circumstances). In the same way, it may also be taken that the description of the gopis attaining liberation at a certain point actually means not that they attained liberation, but that they were already liberated eternally. 4 In the verses (quoted in Anuccheda 145) the word 'paramatmanam' means 'the all-pervading Supersoul' or 'the supreme soul of all souls'. Because Sri Krsna is the

supreme souls of all souls, He is the supreme object of everyone's love. This is described in the following statement at the conclusion of Brahma's prayers to Lord Krsna (Srimad Bhagavatam 10.14.53): "You should know Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done with the strength of His own internal potency."* 5 In verse 11 (quoted in Anuccheda 145) we may note the word 'jara-buddhya' (thinking of Him as their paramour). Although the love of the gopis for Krsna appeared to cross beyond all bounds of propriety and morality, actually it did not. The gopis thought of Krsna as their paramour, and thinking in that way their love for Him was unexcelled, but still, their contact with Krsna remained always free from the gross physical activity known in this world as adulterous love. 6 In verse 11 (quoted in Anuccheda 145) the word 'bandhana' means 'husbands, fathers, and other superiors, who stopped the gopis from going to Krsna.' When Maharaja Pariksit heard that the gopis became liberated from their material bodies constructed from the three modes of material nature, and became liberated simply by thinking of Krsna, a doubt arose in his mind. He said: "The gopis simply thought of Krsna as their paramour (sri-krsnam param kantham viduh), and they were completely unaware that He was actually the Supreme Personality of Godhead (brahma). Under these circumstances, how is it possible that they became free from the influence of the three modes of material nature simply by thinking of a paramour? Generally, those who understand the actual truth about the Supreme Personality of Godhead become free from the modes of nature. How is it possible, then, that the gopis became liberated without understanding the actual truth about Sri Krsna?" 7 In verse 13 (quoted in Anuccheda 145), we may note that the word 'guna-dhiyam' (meditating on the qualities) does not mean that the gopis were absorbed in thinking of the three modes of material nature, but that they were meditating on the transcendental qualities and beautiful form of Sri Krsna. How the gopis obtained liberation simply by thinking of Sri Krsna as their paramour is explained in the following verse (Srimad Bhagavatam 10.29.14): "On hearing this question of Maharaja Pariksit, Sukadeva Gosvami replied, 'My dear king, your question already answered, even before this incident.* "Sisupala was always envious of Krsna, and because of his envy Krsna killed him. Since Krsna is the Supreme Personality of Godhead, Sisupala gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Krsna, then what to speak of the gopis who are so dear to Krsna and always thinking of Him in love? There must be some difference between the enemies and the friends. If Krsna's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopis are freed with Him.* 8 By reading the story of King Puranjana (Srimad Bhagavatam, Canto Four), and other accounts in the Vedic literatures, we may understand how difficult it is to become liberated and enter the spiritual planet of

Sri Krsna. Srila Sukadeva Gosvami has therefore described the actual path of liberation by speaking this verse. We may note that the word 'caidya' in this verse does not only refer to Sisupala, but to Dantavakra as well. 9 We may note that Sisupala and Dantavakra had previously been Jaya and Vijaya, the doorkeepers of Vaikunthaloka. In the following verse (Srimad Bhagavatam 7.1.35), Maharaja Yudhisthira asked how it was possible that these two liberated residents of the spiritual world could fall into the material world and accept bodies made of the gross material elements. The king said: "The bodies of the inhabitants of Vaikuntha are completely spiritual having nothing to do with material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons." In another place in Srimad Bhagavatam we also find the explanation that the bodies of Sisupala and Dantavakra were not material, but eternal and spiritual. In other words, Jaya and Vijaya never actually accepted material bodies. This is explained by the Supreme Personality of Godhead Himself. 10 Jaya and Vijaya descended to the material world to facilitate the Lord's pastimes there. Their being cursed by the Four Kumaras were simply a pretext. The Lord's pastimes was the actual reason. This is confirmed by the following verse from Srimad Bhagavatam (3.16.29): "The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brahmanas' curse, I would not do so. On the contrary, it has My approval."* 11 The reason for the descend of Jaya and Vijaya to the material world is described in the following prose statement from the Uttara-khanda of Padma-Purana: "On the pretext of being cursed by the Four Kumaras, Jaya and Vijaya descended to the material world. Actually, the only real reason for their descent was to perform pastimes with the Supreme Personality of Godhead." In order to attract the minds of the devotees with His transcendental pastimes, the Lord desired to fight great heroic battles with certain demons. In order to fulfil this desire of the Lord, Jaya and Vijaya three times accepted the bodies of kings. The bodies they accepted were splendidly effulgent and fully invested with anima and other mystic powers. They were not ordinary bodies. 12 In his commentary on Srimad Bhagavatam 7.1.45, Sridhara Svami explains that Jaya and Vijaya did not accept material bodies when they descended to this world. Sridhara Svami says: "By the phrase 'krsna-cakra'hatamhasau' it should be understood that Lord Krsna destroyed the sinful reactions of Jaya and Vijaya. It was, therefore Jaya and Vijaya's sinful reactions that were killed, and not their bodies." 13 When Krsna played His flute to call the gopis to the arena of the rasa dance, the gopis went to meet Krsna in their original spiritual bodies, and left behind their imitation material bodies constructed of the modes of material nature especially for that occasion. This is described in the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 10.33.37): "The so-called husbands of the gopis felt no enmity towards Lord Krsna. Enamoured by the influence of the external energy of Krsna,

they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Krsna."* 14 From this explanation we may understand that where it says in Srimad Bhagavatam (10.29.11) that the gopis left behind material bodies (jahur gunamayam deham) when they went to join Sri Krsna in the rasa-dance, it does not mean that they left behind their own material bodies. The gopis always had eternal spiritual forms, and the bodies left behind by them were specially constructed for the occasion. 15 In the mood of enmity Jaya and Vijaya (Sisupala and Dantavakra) were constantly thinking of Krsna, and when they were finally killed by Krsna, they attained Krsna's association in the spiritual world. In the same way the gopis, who were also intensely absorbed in feelings of love for Krsna, also attained His association again in the spiritual world. These gopis were so attracted to the sweetness of Sri Krsna's handsome form, that they gave up their lives in order to attain His association. 16 In Srimad Bhagavatam 10.269.14 (quoted in Anuccheda 145), Srila Sukadeva Gosvami said that Lord Krsna appears in this material world in order to benefit the conditioned souls. Otherwise He has no reason to appear in this world. This is explained in the second part of the verse, where the word 'avyayasya' means that Lord Krsna never falls down. In other words, He is never forced to descend to this material world, but only comes out of His own wish. In this verse the word 'nirgunasya' indicates that Sri Krsna has no material qualities, for He has all spiritual qualities, powers and opulences (gunatmanah). The question may be asked: Why are Lord Krsna's pastimes in this material world beneficial for the conditioned souls? To answer this question is given in the next verse (10.29.15), where it is said: "If one somehow or other becomes attached to Krsna or attracted to Him, either because of His beauty, qualities, opulence, fame, strength, renunciation, or knowledge, or even through lust, anger, or fear, or affection or friendship, then one's salvation and freedom from material contamination are assured."* In other words, by appearing in this world and manifesting His transcendental pastimes, Lord Krsna gives the conditioned souls an opportunity to hear about Him and thus become attracted to Him. Attraction to Krsna is the beginning of all-auspiciousness for the conditioned souls. 17 In this verse (Srimad Bhagavatam 10.29.15, quoted in Anuccheda 145), the word 'tan-mayatam' means 'the greatness of Sri Krsna'. In the case of the devotees, who always remember Krsna with love and affection, this means that they become attracted to Sri Krsna. In the case of the demons, however, this means that by meditating on Krsna in a mood of fear and anger, they get the opportunity to merge into the effulgence of Krsna, just as a drop of water merges into a container of milk. In this way there are two separate destinations for the devotees and the demons, although both kinds of liberation are designated by the single word 'tan-mayatam' in this verse. 18 In this context the word 'tan-mayatam' has these two meanings. The phrase 'dugdhamayam jalam' is an example of an ambiguous statement that can be interpreted in different ways. The fact that a single word may have many

meanings is described in the following statement of Vedanta-sutra (2.3.4): If the demons attained liberation simply by meditating on Sri Krsna in the mood of fear and anger, then the devotees, by meditating on Krsna with love, certainly attained a much greater result. Therefore the destination attained by the gopis was certainly much greater than the liberation attained by Jaya and Vijaya. 19 The gopis attained liberation from material existence (yata etad vimucyate) simply by meditating on Krsna in what was apparently lust, and the other residents of Vrndavana also became liberated by meditating on Krsna as their child or friend. One might be surprised to hear that the residents of Vrndavana became liberated by lust and other seemingly material emotions. One would have certainly expected a different result to be obtained from lust and other emotions. However, because these emotions were directed towards Krsna, Sukadeva Gosvami informs Maharaja Pariksit that this auspicious result obtained by the residents of Vrndavana is not at all surprising (na caiva vismaya karyah).

Kṛṣṇa · Sanskrit §139 · English §146

[१३९]

अहो अस्तु तावद् एषां नित्यम् एव श्री-कृष्ण-मैत्री-परमानन्दम् अनुभवतां भाव्यं, सम्प्रति अस्माकम् अपि तत् किम् अपि जातम् इत्य् आह -

एषां तु भाग्य-महिमाच्युत तावद् आस्ताम् एकादश्यैव हि वयं बत भूरि-भागाः । एतद् धृषीक-चषकैर् असकृत् पिबामः शर्वादयोऽङ्घ्र्य्-उदज-मध्व्-अमृतासवं ते ॥ [भ्प् १०.१४.३३]

एका अखण्डिता नित्येति यावत् । सा भाग्य-महिमा भाग्य-माहात्म्यम् एषां तावद् आस्तां सम्प्रति शर्वादयो दश-दिक्-पाल-देवा एव वयं भूरि-भागाः । परम-भक्तत्वात् तेषु मुख्यत्वाच् च शर्वादय इत्य् उक्तम् । भूरि- भागत्वम् एव दर्शयति हृषीक-चषकैश् चक्षुर्-आदि-लक्षण-पान-पात्रैः कृत्वा वयम् अप्य् एतत् साक्षाद् एव यथा स्यात् तथा ते तव अङ्घ्र्य्-उदज- मध्व्-अमृतासवम् असकृत् पुनः पुनर् इहागत्य पिबाम इति । चरण- सौन्दर्यादिकम् एवातिमनोहरत्वात् मध्व्-आदितया त्रिधापि रूपितं समाहार-द्वन्द्वेन । एतद् इति चास्यैव वा विशेषणस्य । अत्र तुष्यतु दुर्जनः इति न्यायेन श्री-व्रज-वासिनां प्राकृत-देहित्व-मतेऽपि तेषां करणैर् देवता- कर्तृक-भोगो न युज्येत तस्य च नित्यत्वात् [व्स् २.४.१७] इत्य् अत्र श्री- शङ्कराचार्येण च करण-पक्षस्यैव हि देवता न भोक्तृ-पक्षस्य इत्य् आत्मनः एव भोक्तृत्व-निर्धारणात् ।

[139]

aho astu tāvad eṣāṃ nityam eva śrī-kṛṣṇa-maitrī-paramānandam anubhavatāṃ bhāvyaṃ, samprati asmākam api tat kim api jātam ity āha -

eṣāṃ tu bhāgya-mahimācyuta tāvad āstām ekādaśaiva hi vayaṃ bata bhūri-bhāgāḥ | etad dhṛṣīka-caṣakair asakṛt pibāmaḥ śarvādayo'ṅghry-udaja-madhv-amṛtāsavaṃ te || [BhP 10.14.33]

ekā akhaṇḍitā nityeti yāvat | sā bhāgya-mahimā bhāgya-māhātmyam eṣāṃ tāvad āstāṃ samprati śarvādayo daśa-dik-pāla-devā eva vayaṃ bhūri-bhāgāḥ | parama-bhaktatvāt teṣu mukhyatvāc ca śarvādaya ity uktam | bhūri- bhāgatvam eva darśayati hṛṣīka-caṣakaiś cakṣur-ādi-lakṣaṇa-pāna-pātraiḥ kṛtvā vayam apy etat sākṣād eva yathā syāt tathā te tava aṅghry-udaja- madhv-amṛtāsavam asakṛt punaḥ punar ihāgatya pibāma iti | caraṇa-saundaryādikam evātimanoharatvāt madhv-āditayā tridhāpi rūpitaṃ samāhāra-dvandvena | etad iti cāsyaiva vā viśeṣaṇasya | atra tuṣyatu durjanaḥ iti nyāyena śrī-vraja-vāsināṃ prākṛta-dehitva-mate'pi teṣāṃ karaṇair devatā- kartṛka-bhogo na yujyeta tasya ca nityatvāt [Vs 2.4.17] ity atra śrī- śaṅkarācāryeṇa ca karaṇa-pakṣasyaiva hi devatā na bhoktṛ-pakṣasya ity ātmanaḥ eva bhoktṛtva-nirdhāraṇāt |

English witness · section(s) 146

Anuccheda 146

1 The previous births of the king of Vraja and other associates of the Lord will now be discussed. The glorious position of Mother Yasoda is described in the following verse (Srimad Bhagavatam 10.8.45): “The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanisads, the literature of sankhya-yoga and other Vaisnava literature, yet mother Yasoda considered that Supreme Person her ordinary child.”* 2 Mother Yasoda’s good fortune is also described in the following verse (Srimad Bhagavatam 10.9.20): “Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yasoda.”* 3 Having heard of the great fortune of Mother Yasoda, Pariksit Maharaja became astonished and inquired from Sukadeva Gosvami (Srimad Bhagavatam 10.8.46): “O learned brahmana, mother Yasoda’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?”* 4 Pariksit Maharaja also described the great fortune of Nanda Maharaja and Yasoda-devi in the following verse (Srimad Bhagavatam 10.8.47): “Although Krsna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krsna’s magnanimous childhood pastimes,

which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yasoda, however, enjoyed these pastimes fully and therefore their position is always better than that of Vasudeva and Devaki."*

Kṛṣṇa · Sanskrit §140 · English §147

[१४०]

अतः पूर्वम् अपि तद् अस्तु मे नाथ स भूरि-भागः [भ्प् १०.१४.३०] इत्य् आदि यत् प्रार्थितं तद् एतद् एवेत्य् आह --

तद् भूरि-भाग्यम् इह जन्म किम् अप्य् अटव्यां यद् गोकुलेऽपि कतमाङ्घ्रि-रजोऽभिषेकम् । यज् जीवितं तु निखिलं भगवान् मुकुन्दस् त्व् अद्यापि यत्-पद-रजः श्रुति-मृग्यम् एव ॥ [भ्प् १०.१४.३४]

अनेन श्री-गोकुल-जन्म-लाभाद् एव तव पाद-निषेवा-लक्षणो याचितो भूरि- भागः सदैव सेत्स्यतीति सूचितम् ।

[सर्व-संवादिनी: तत्रावतीर्णः श्री-भगवान् तत्र इह श्री-मथुरा- मण्डले । तत्रापि अटव्यां श्री-वृन्दावने तत्रापि श्री-गोकुले । कथम्भूतं जन्म ? गोकुल-वासिनां मध्ये अपि कतमस्य यस्य कस्यापि अङ्घ्र-रजसाभिषेको यस्मिन् तत् । एन्द् स्स्.]

[140]

ataḥ pūrvam api tad astu me nātha sa bhūri-bhāgaḥ [BhP 10.14.30] ity ādi yat prārthitaṃ tad etad evety āha --

tad bhūri-bhāgyam iha janma kim apy aṭavyāṃ yad gokule'pi katamāṅghri-rajo'bhiṣekam | yaj jīvitaṃ tu nikhilaṃ bhagavān mukundas tv adyāpi yat-pada-rajaḥ śruti-mṛgyam eva || [BhP 10.14.34]

anena śrī-gokula-janma-lābhād eva tava pāda-niṣevā-lakṣaṇo yācito bhūri- bhāgaḥ sadaiva setsyatīti sūcitam |

[Sarva-saṃvādinī: tatrāvatīrṇaḥ śrī-bhagavān tatra iha śrī-mathurā- maṇḍale | tatrāpi aṭavyāṃ śrī-vṛndāvane tatrāpi śrī-gokule | kathambhūtaṃ janma ? gokula-vāsināṃ madhye api katamasya yasya kasyāpi aṅghr- rajasābhiṣeko yasmin tat | End SS.]

English witness · section(s) 147

Anuccheda 147

Considering Maharaja Pariksit's question about the previous birth of Nanda and Yasoda, Sukadeva Gosvami replies (Srimad Bhagavatam 10.8.48): "To follow the orders of Lord Brahma, Drona the best of the Vasus, along with his wife Dhara, spoke to Lord Brahma in this way."*

Kṛṣṇa · Sanskrit §141 · English §148

[१४१]

तस्मात् तेषां भाग-धेयं किं वर्णनीयम् । अहो येषां भक्त्या भवान् अपि नित्य-मृणिताम् आपन्नो येषु रुद्ध एवास्ते इत्य् आह --

एषां घोष-निवासिनाम् उत भवान् किं देव रातेति नश् चेतो विश्व-फलात् फलं त्वद्-अपरं कुत्राप्य् अयन् मुह्यति । सद्-वेषाद् अपि पूतनापि सकुला त्वाम् एव देवापिता यद् धामार्थ-सुहृत्-प्रियात्म-तनय-प्राणाशयास् त्वत्-कृते ॥ [भ्प् १०.१४.३५]

सतां शुद्ध-चित्तानां धात्र्य्-आदि-जनानाम् इव वेषात् । [वृ. अद्द्स् - लेभे गतिं धात्र्य्-उचिताम् [भ्प् ३.२.२३] इति तृतीयोक्तेः [एन्द् व्र्.] । तस्माद् अनादि-कल्प- परम्परा-गतत्वाद् अवतारत एवैवं प्राप्तत्वेन तैर् एकैर् एव भक्ति- रुद्धत्वात् सनातनं मित्रम् इत्य् एवं साधूक्तम् । ततश् च तद्-भूरि-भाग्यम् इत्य् आदिकम् अपि साध्व् एव प्रार्थितम् इति भावः ।

[सर्व-संवादिनी: इत्य् अत्र राता दाता त्व त्वत्तः । अयत् इतस् ततो गच्छत् । एन्द् स्स्.]

[141]

tasmāt teṣāṃ bhāga-dheyaṃ kiṃ varṇanīyam | aho yeṣāṃ bhaktyā bhavān api nitya-mṛṇitām āpanno yeṣu ruddha evāste ity āha --

eṣāṃ ghoṣa-nivāsinām uta bhavān kiṃ deva rāteti naś ceto viśva-phalāt phalaṃ tvad-aparaṃ kutrāpy ayan muhyati | sad-veṣād api pūtanāpi sakulā tvām eva devāpitā yad dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte || [BhP 10.14.35]

satāṃ śuddha-cittānāṃ dhātry-ādi-janānām iva veṣāt | [Vṛ. adds - lebhe gatiṃ

dhātry-ucitām [BhP 3.2.23] iti tṛtīyokteḥ [end Vr.] | tasmād anādi-kalpa-paramparā-gatatvād avatārata evaivaṃ prāptatvena tair ekair eva bhakti- ruddhatvāt sanātanaṃ mitram ity evaṃ sādhūktam | tataś ca tad-bhūri- bhāgyam ity ādikam api sādhv eva prārthitam iti bhāvaḥ |

[Sarva-saṃvādinī: ity atra rātā dātā tva tvattaḥ | ayat itas tato gacchat | End SS.]

English witness · section(s) 148

Anuccheda 148

What did they say? They said (Srimad Bhagavatam 10.8.49): “Drona and Dhara said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.”*

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KṚṢṆA-SANDARBHA

4.15

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Kṛṣṇa · Sanskrit §142 · English §149

[१४२]

नन्व् एषां मनुष्यान्तरवत् रागादिकं दृश्यते । कथं तर्हि स्वयं भगवतो नित्य-परिकरत्वं तत्र कैमुत्यम् आह --

तावद् रागादयः स्तेनाः तावत् कारागृहं गृहम् । तावन् मोहोऽङ्घ्रि-निगडो यावत् कृष्ण न ते जनाः ॥ [भ्प् १०.१४.३६]

स्तेनाः पुरुष-सार-हराः । अन्येषां प्राकृत-जनानाम् अपि तावद् एव रागादयश् चौरादयो भवन्ति यावत् ते जनास् ते तव न भवन्ति सर्वतो- भावेन त्वय्य् आत्मानं न समर्पयन्ति । समर्पिते चात्मनि तेषां रागादयोऽपि त्वन्-निष्ठा एवेति रागादीनां प्राकृतत्वाभावान् न चौरादित्वं प्रत्युत परमानन्द-रूपत्वम् (पगे ७१) एवेत्य् अर्थः । तथैव प्रार्थितं श्री-प्रह्लादेन -

या प्रीतिर् अविवेकानां विषयेष्व् अनपायिनी । त्वाम् अनुस्मरतः सा मे हृदयान् नापसर्पतु ॥ [विप् १.२०.१९] इति ।

अतो यदि साधकानाम् एवं वार्ता तदा किं वक्तव्यं, नित्यम् एव तादृश- प्रियत्वेन सतां श्री-गोकुल-वासिनाम् एवम् इति । इत्थम् एवोक्तम् -

इति नन्दादयो गोपाः कृष्ण-राम-कथां मुदा । कुर्वन्तो रममाणाश् च नाविन्दन् भव-वेदनाम् ॥ [भ्प् १०.११.५८] इति ।

भवन्त्य् अस्मिन्न् इति भवः प्रपञ्चः । यद्यपि प्रपञ्च-जनेष्व् अभिव्यक्तास् ते तथापि तत्-सम्बन्धिनी या वेदना विषय-दुःखादि-ज्ञानं तां नाविन्दन्न् इत्य् अर्थः । वेदना ज्ञान-पीडयोः इति कोषज्ञाः ।

[142]

nanv eṣāṃ manuṣyāntaravat rāgādikaṃ dṛśyate | kathaṃ tarhi svayaṃ bhagavato nitya-parikaratvaṃ tatra kaimutyam āha --

tāvad rāgādayaḥ stenāḥ tāvat kārāgṛhaṃ gṛham | tāvan moho'ṅghri-nigaḍo yāvat kṛṣṇa na te janāḥ || [BhP 10.14.36]

stenāḥ puruṣa-sāra-harāḥ | anyeṣāṃ prākṛta-janānām api tāvad eva rāgādayaś caurādayo bhavanti yāvat te janās te tava na bhavanti sarvato- bhāvena tvayy ātmānaṃ na samarpayanti | samarpite cātmani teṣāṃ rāgādayo'pi tvan-niṣṭhā eveti rāgādīnāṃ prākṛtatvābhāvān na caurāditvaṃ pratyuta paramānanda-rūpatvam (page 71) evety arthaḥ | tathaiva prārthitaṃ śrī-prahlādena -

yā prītir avivekānāṃ viṣayeṣv anapāyinī | tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [ViP 1.20.19] iti |

ato yadi sādhakānām evaṃ vārtā tadā kiṃ vaktavyaṃ, nityam eva tādṛśa- priyatvena satāṃ śrī-gokula-vāsinām evam iti | ittham evoktam -

iti nandādayo gopāḥ kṛṣṇa-rāma-kathāṃ mudā | kurvanto ramamāṇāś ca nāvindan bhava-vedanām || [BhP 10.11.58] iti |

bhavanty asminn iti bhavaḥ prapañcaḥ | yadyapi prapañca-janeṣv abhivyaktās te tathāpi tat-sambandhinī yā vedanā viṣaya-duḥkhādi-jñānaṃ tāṃ nāvindann ity arthaḥ | vedanā jñāna-pīḍayoḥ iti koṣajñāḥ |

English witness · section(s) 149

Anuccheda 149

1 Lord Brahma agreed to the request of Drona and Dhara (Srimad Bhagavatam 10.8.50): “When Brahma said: ‘Yes, let it be so’, the most fortunate Drona, who was equal to Bhagavan, appeared in Vrajapura, Vrndavana, as the most famous Nanda Maharaja, and his wife, Dhara appeared as Mother Yasoda.”* 2 Sukadeva Gosvami continued the narration (Srimad Bhagavatam 10.8.51): “Therefore, O Maharaja Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yasoda, they maintained continuous unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vrndavana, the gopas and gopis, developed the culture of krsna-bhakti.” 3 Krsna became the son of Nanda and Yasoda. He was not the son of anyone else. This is the meaning of the use of cvi-pratyaya in this verse. He became their son because of their deep love for Him. 4 Sri Krsna appears as the son of a certain devotee when that devotee is immersed in parental love for the Lord. It is this parental love for Krsna that makes the Lord one’s son, and not simply the Lord’s appearance from the body of a certain living entity. For example, Lord Nrsimha appeared from the pillar in Hiranyakasipu’s assembly hall, and Lord Varaha appeared from the nostril of Lord Brahma, but no one will say that the pillar is the father of Lord Nrsimha, or that Brahma is the father of Lord Varaha. In the same way, Lord Visnu entered the womb

of Uttara-devi in order to protect Maharaja Pariksit, but no one will say that Uttara was the mother of Lord Visnu, even though He entered her womb. Therefore it is not the superficial appearance of being born as the 'natural' son of a certain devotee that establishes the devotee's parental relationship with the Lord, but rather it is the increase of parental love that is the sole cause of that relationship. 5 Even though Sri Krsna was not born from the womb of Yasoda-devi, because of Nanda and Yasoda's intense pure love for Krsna in the mood of parental love, they are famous as the parents of Sri Krsna. The parenthood of Nanda and Yasoda is confirmed in the following verses from the Vedic literatures:- "Sukadeva Gosvami said: Nanda Maharaja was naturally very magnanimous, and when Lord Sri Krsna appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brahmanas who knew how to recite Vedic mantras. After having these qualified brahmanas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers." Srimad Bhagavatam 10.5.1 "Nanda Maharaja's son is the Supreme Personality of Godhead, who brings auspiciousness to all planetary systems and all entities." Vaisnava Literature 6 Even the Lord's so called natural parents did not beget Him as ordinary parents beget a child by seminal injection in the womb of the mother. Lord Krsna appeared, in His eternal, all-cognisant and blissful spiritual form within the mind of Maharaja Vasudeva and from there He was transferred to the heart of Devaki. This is described in the following verse (Srimad Bhagavatam 10.2.18): 7 "Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki having thus been initiated by Vasudeva, became beautiful by carrying Lord Krsna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon."* 8 Sri Krsna is actually already always present in the material world in His all-pervading feature. He is present in everyone's heart, and great devotees such as Narada, Prahlada, and Dhruva are able to see Him because they are filled with love for Him. Just as Lord Krsna is always visible to Narada and other great devotees because of their love for Him, in the same way, the Lord appeared before the king and queen of Vrajabhumi as their son because of their pure love for Him, and also because of the benediction granted to them by Brahma in their previous life. This description is confirmed by all Vedic literatures, and this is the actual meaning of the word 'tatah' in this verse (text 7). 9 In this verse (10.8.51, quoted in text 7) the word 'putra-bhutah' indicates that because of the intense parental love felt by Vasudeva, Devaki Nanda and Yasoda for Lord Krsna, the Lord became their son. Without intense parental love for Him it is not possible for one to get the Lord as a son. 10 In the Lord's pastimes within the material

world (prakata-lila), the relationship of parent and child exchanged by the Lord and His devotees in the parental mellow (vatsalya-rasa) begins at a certain point in time, and appears to be existing within the limitations of material time. The same parental mellow is experienced by the Lord's parents in the unmanifested pastimes (aprakata-lila) in the spiritual world also. The parental mellow actually has no beginning in time. In some manuscripts of Srimad Bhagavatam we find the reading 'putra-bhutah' (who is the son) instead of 'putri-bhutah' (who became the son). The reading of 'putra-bhutah' refers to the beginningless mellow of parental love for the Lord tasted by the devotees in the spiritual world. 11 We may note here the following verse spoken by Uddhava to the king and queen of Vrndavana, which seems to deny the parental relationship between Lord Krsna and the king and queen of Vraja. Uddhava says to them (Srimad Bhagavatam 10.46.42): "My dear Nanda and Yasoda, Krsna is not your son, but the Personality of Godhead. He is one's son. He is actually everyone's father, mother, and supreme controller."* 12 The basic meaning of this verse is that, in order to pacify Nanda and Yasoda, Uddhava tells them that their son Krsna, is actually the Supreme Personality of Godhead, who is aloof from the entire cosmic manifestation, and impartial to all living entities. There is, however, another, a deeper meaning of this verse. This verse actually means: Although Krsna is the Supreme Personality of Godhead (bhagavan harir yah sah), and although He is aloof to all living entities, impartial to friends and enemies and without father, mother, or other relations, still He has become the son of Nanda and Yasoda (yuvayor evatmajah), even though He is never the son of anyone (naiva sarvesam). One may also interpret this phrase as 'atmaja eva sarvesam' (He is the son of everyone), in which case it is understood that Lord Krsna expands as the Supersoul in the hearts of all conditioned souls, and in this way He becomes their son. This interpretation is a product of the illusory potency, maya. This second interpretation is not very sound, and we do not accept it. The great devotees who are liberated or aspiring to become liberated praise the other interpretation (yuvayor evatamajah) which describes the great parental love of Nanda and Yasoda for Krsna. We also endorse this interpretation, which emphasises the parenthood of Nanda and Yasoda. 13 The parental love of Nanda and Yasoda for their son Krsna is glorified in the following verses from Srimad Bhagavatam (10.46.19-30): "When Uddhava saw Maharaja Nanda and Yasoda so extraordinarily overwhelmed with thoughts of Krsna, the Supreme Personality of Godhead, and when he experienced their extraordinary affection for Him, he also became overwhelmed and began to speak as follows, 'My dear mother Yasoda and Nanda Maharaja, you are most respectable among human beings because no one but you can meditate in such transcendental ecstasy'".* 14 In the following verse Krsna and Balarama console Nanda Maharaja and glorify Nanda and Yasoda's exalted parental relationship with them. Krsna and Balarama said (Srimad Bhagavatam 10.45.22): "My dear father and mother, although I was born of Vasudeva and Devaki, you have been Our real father and

mother, because from Our very birth and childhood, you raised Us with great affection and love. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us."* 15 "My dear father and mother, I know you will be feeling separation by returning to Vrndavana and leaving us here, but please be rest assured that I shall be coming back to Vrndavana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather and other relatives and family members."* 16 In this verse Krsna promises to return to Vraja to see Nanda and Yasoda. This means that He intends to remain in Vraja for some time. In this verse we may see that Nanda and Yasoda, and not Vasudeva and Devaki are the real parents of Sri Krsna.

Kṛṣṇa · Sanskrit §143 · English §150

[१४३]

तर्हि कथं गोकुले प्रपञ्चवद् भानं लोकानां भवति तत्राह -

प्रपञ्चं निष्प्रपञ्चोऽपि विडम्बयसि भूतले । प्रपन्न-जनतानन्द- सन्दोहं प्रथितुं प्रभो ॥ [भ्प् १०.१४.३७]

प्रपञ्चाद् अतीतोऽपि त्वं भूतले स्थितं प्रपञ्चं विडम्बयसि (जन्मादि- लीलया ममायं पिता ममेयं माता इत्य् आदि भाव-लिङ्गतः) स्वयम् अनेन प्रस्तुतेन गोकुल-रूपेणानुकरोषि । वस्तुतस् तु श्री-गोकुल-रूपम् इदं तव स्वरूपं प्रपञ्चवद् एव भाति न तु प्रपञ्च-रूपम् एवेति तात्पर्यम् । तद्वच् च भानं किम् अर्थं तत्राह प्रपन्नेति । एतादृश-लौकिकाकार- लीलयैव हि प्रपन्न-जन-वृन्दस्य परमानन्दो भवतीत्य् एतद् अर्थम् । तस्मात् साधूक्तम् अहो भाग्यम् इत्य् आदि ।

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ १३८-१४३ ॥

[143]

tarhi kathaṃ gokule prapañcavad bhānaṃ lokānāṃ bhavati tatrāha -

prapañcaṃ niṣprapañco'pi viḍambayasi bhūtale | prapanna-janatānanda- sandohaṃ prathituṃ prabho || [BhP 10.14.37]

prapañcād atīto'pi tvaṃ bhūtale sthitaṃ prapañcaṃ viḍambayasi (janmādi- līlayā mamāyaṃ pitā mameyaṃ mātā ity ādi bhāva-liṅgataḥ) svayam anena prastutena

gokula-rūpeṇānukaroṣi | vastutas tu śrī-gokula-rūpam idaṃ tava svarūpaṃ prapañcavad eva bhāti na tu prapañca-rūpam eveti tātparyam | tadvac ca bhānaṃ kim arthaṃ tatrāha prapanneti | etādṛśa-laukikākāra- līlayaiva hi prapanna-jana-vṛndasya paramānando bhavatīty etad artham | tasmāt sādhūktam aho bhāgyam ity ādi |

|| 10.14 || brahmā śrī-bhagavantam || 138-143 ||

English witness · section(s) 150

Anuccheda 150

1 The elderly cowherd men and gopas of Vrndavana also felt intense parental love for Lord Krsna. This is confirmed in the following verse of Srimad Bhagavatam (10.8.51): "Therefore, O Maharaja Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yasoda, they maintained continuous, unswerving devotional service in parental affection. And in their association, all other inhabitants of Vrndavana, the gopas and gopis, developed the culture of krsna-bhakti."* 2 In the following verse (Srimad Bhagavatam 10.8.52) Srila Sukadeva Gosvami concludes his description of the parenthood of Nanda and Yasoda: "Thus the Supreme Personality of Godhead, Krsna, along with Balarama, lived in Vrajabhumi, Vrndavana just to substantiate the benediction of Brahma. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vrndavana."* 3 Sri Krsna becomes controlled by the pure love of His devotees, and He increased the pleasure of the residents of Vrajabhumi in transcendental reciprocation for their pure love for Him. Even so, Lord Krsna arranged that the residents of Vraja obtained His association as a result of the benediction of Brahma. The Lord did this in order to demonstrate that the association of Lord Krsna is not ordinary. It is a great benediction bestowed upon the living entities. It is also possible to interpret this verse to mean: "Sri Krsna lived in Vrndavana just to increase the pleasure of His devotees there. Incidentally, He did this by fulfilling the benediction offered by Brahma."

Kṛṣṇa · Sanskrit §144 · English §151

[१४४]

अतएवाह -

तासाम् अविरतं कृष्णे कुर्वतीनां सुतेक्षणम् । न पुनः कल्पते राजन् संसारोऽज्ञान-सम्भवः ॥ [भ्प् १०.६.४०]

तासां श्री-गोप-पुर-स्त्रीणां संसारः संसारित्वं प्रापञ्चिकत्वं न पुनः कल्प्यते न तु घटते, किन्तु अप्रापञ्चिकत्वम् एव घटत इत्य् अर्थः । यतोऽसाव् अज्ञान-सम्भवः । तासां तु कथम्भूतानां ? अज्ञान-तमः- सूर्यस्य ज्ञानस्योपरि-विराजमानो यः प्रेमा तस्याप्य् उपरि वर्तमानं यत् सुतेक्षणं पुत्र-भावो वात्सल्याभिधः प्रेमा तद् एव तत्राप्य् अविरतं नित्यम् अनादित एव श्री-कृष्णे कुर्वतीनाम् इति ॥

[व्र्. हेरे अद्द्स्: इति स्थिते तन्-नाम-सिद्ध-श्री-कृष्ण-नाम-विशेषाङ्कित- विदितानां श्री-कृष्णेन सहान्तरङ्गतया तन्-महा-योग-पीठ-ध्येयानां तद्वद् अन्यास्व् अपि लीलासु तादृशतया दर्शयितव्यानां तासां श्री-कृष्ण- प्रेयसीनां तु किं वक्तव्यम् । वृ. सेच्तिओन् एन्द्स्.]

॥ १०.६ ॥ श्री-शुकः ॥ १४४ ॥

[144]

ataevāha -

tāsām aviratam kṛṣṇe kurvatīnāṃ sutekṣaṇam | na punaḥ kalpate rājan saṃsāro'jñāna-sambhavaḥ || [BhP 10.6.40]

tāsāṃ śrī-gopa-pura-strīṇāṃ saṃsāraḥ saṃsāritvaṃ prāpañcikatvaṃ na punaḥ kalpyate na tu ghaṭate, kintu aprāpañcikatvam eva ghaṭata ity arthaḥ | yato'sāv ajñāna-sambhavaḥ | tāsāṃ tu kathambhūtānāṃ ? ajñāna-tamaḥ- sūryasya jñānasyopari-virājamāno yaḥ premā tasyāpy upari vartamānaṃ yat sutekṣaṇaṃ putra-bhāvo vātsalyābhidhaḥ premā tad eva tatrāpy aviratam nityam anādita eva śrī-kṛṣṇe kurvatīnām iti ||

[Vr. here adds: iti sthite tan-nāma-siddha-śrī-kṛṣṇa-nāma-viśeṣāṅkita- viditānāṃ śrī-kṛṣṇena sahāntaraṅgatayā tan-mahā-yoga-pīṭha-dhyeyānāṃ tadvad anyāsv api līlāsu tādṛśatayā darśayitavyānāṃ tāsāṃ śrī-kṛṣṇa- preyasīnāṃ tu kiṃ vaktavyam | Vr. section

ends.]

|| 10.6 || śrī-śukaḥ || 144 ||

English witness · section(s) 151

Anuccheda 151

1 Nanda and Yasoda did not become Lord Krsna's parents by achieving the blessing of Brahma. Actually, Nanda and Yasoda are more fortunate and exalted than the demigod Brahma. This is confirmed in the Ninth Chapter of the Tenth Canto of Srimad Bhagavatam , where we find the description of the glories of mother Yasoda's maternal love for Krsna, how Lord Krsna is completely under the control of Mother Yasoda, and how she bound Him with ropes. Mother Yasoda obtained greater mercy from Lord Krsna than even Brahma, Siva or Laksmi could even attained. This is described in the following verse, Srimad Bhagavatam 10.9.20: 2 "Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda."* 3 The exalted demigod Brahma is the original spiritual master of the devotees of the Lord. This is confirmed in the following statement of Srimad Bhagavatam (2.9.5): "Lord Brahma is the first spiritual master." Siva is still more exalted. This is described in the following verse from Srimad Bhagavatam (12.13.16): "Siva is the best among all the devotees of Lord Krsna." Because Laksmi is considered the teacher of devotional service to Brahma and Siva, she is more exalted than even Brahma and Siva. The glories of Laksmi are so great that they cannot be described by even Brahma and Siva. Laksmi's good fortune extends beyond the realm of ordinary devotional service, for she is an intimate friend of the Personality of Godhead. This is confirmed in this verse (Srimad Bhagavatam 10.9.20) by the word 'anga-samsraya' (Laksmi-devi is the better half of the Supreme Lord). 4 What kind of mercy did Yasoda-devi obtain from Lord Krsna? Lord Krsna gave her a benediction greater than liberation. This is described in the following verse from Srimad Bhagavatam (5.6.18): "Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."* Yasoda-devi, the queen of the gopis (gopi) obtained an indescribable (yat tat) benediction (prasadam) from Lord Krsna, which could not be obtained (na lebhire) by even Brahma, Siva, or Laksmi. The phrase 'na lebhire' (not attained) should be understood to be repeated three times to refer to Brahma, Siva and Laksmi. In this way the rarity of the mercy obtained by Yasoda is emphasised. 5 Someone may say that Drona and Dhara are ordinary material demigods, and therefore they could not possible have become Krsna's parents without receiving a benediction from Brahma. That Drona and Dhara become Krsna's parents because of Brahma's blessings is not an

acceptable proposition, however, for Srimad Bhagavatam clearly says that Brahma himself is not able to attain the good fortune obtained by Drona and Dhara (Srimad Bhagavatam 10.9.20, quoted in text 2). How can Brahma give as a gift what other great devotees and he himself are unable to attain? Brahma himself says this in the following prayer (Srimad Bhagavatam 10.14.34): “My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees’ feet.”* Also, no Vedic literature says that Drona and Dhara performed great devotional service to the Lord to make themselves eligible to become his parents. The truth is that Drona and Dhara are partial expansions (amsa-avatara) of Nanda and Yasoda, Krsna’s eternal parents in the spiritual world. They descended to this material world, just as the Lord Himself did in order to display His pastimes on earth. 6 Srimad Bhagavatam is the best of scriptures because it describes pure love for the Supreme Personality of Godhead as the ultimate goal of life. That pure love of Godhead is perfectly manifested in the holy abode of Gokula, and Nanda and Yasoda, the king and queen of Gokula, are perfect examples of that pure love for Krsna. For this reason Brahma prays to attain any sort of birth in that holy land of Gokula.

Kṛṣṇa · Sanskrit §145–152 · English §152

[१४५]

यस्माद् एवं श्री-गोपादीनां तदीय-नित्य-परिकरत्वं (पगे ७२) तस्माद् एतत् प्रकरणत्व-सिद्ध-देहानां साधक-चरीणां कासांचिद् अपेक्षया । यद् वा एतद् अभिप्रायं तच् च अन्तर्-गृह-गता [भ्प् १०.२९.९] इत्य् आदिकं, न चैवं विस्मयः कार्यः [भ्प् १०.२९.१६] इत्य् आद्य्-अन्तम् ।

[सर्व-संवादिनी: -- अन्तर्-गृह-गताः काश्चिद् गोप्यो ऽलब्ध-विनिर्गमाः । कृष्णं तद्-भावनायुक्ता दध्युर् मीलित-लोचनाः ॥

दुःसह-प्रेष्ठ-विरह-तीव्रताप-धुताशुभाः । ध्यानप्राप्ताच्युताश्लेष-निर्वृत्या क्षीणमङ्गलाः ॥

तम् एव परमात्मानं जार-बुद्ध्यापि सङ्गताः । जहुर् गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥

राजोवाच -- कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने । गुण-प्रवाहोपरमस् तासां गुण-धियां कथम् ॥

श्री-शुक उवाच -- उक्तं पुरस्ताद् एतत् ते चैद्यः सिद्धिं यथा गतः । द्विषन्न् अपि हृषीकेशं किम् उताधोक्षज-प्रियाः ॥

नृणां निःश्रेयसार्थाय व्यक्तिर् भगवतो नृप । अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥

कामं क्रोधं भयं स्नेहम् ऐक्यं सौहृदम् एव च । नित्यं हरौ विदधतो यान्ति तन्-मयतां हि ते ॥

न चैवं विस्मयः कार्यो भवता भगवत्य् अजे । योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते ॥ [भ्प् १०.२९.९-१६] एन्द् स्स् अद्वितिओन्.]

[व्र्. रेप्लचेस् अबोवे परग्रफ् wइथ् थे फ़ोल्लोwइन्ग्: तद् एवम् एव तासां श्री- कृष्णवद् आनन्द-विग्रहाणां तैर् एव विग्रहैः श्री-कृष्ण-सङ्गः प्रोक्तः । उक्तं च तासां विग्रह-माहात्म्यं तत्रातिशुशुभे ताभिर् भगवान् देवकी- सुतः [भ्प् १०.३३.६] इत्य् आदिभिः । श्रीमद्-उद्धवेन च तान् नमस्यता प्रथमं एताः परं तनु-भृतः [भ्प् १०.४७.५८] इत्य् अनेन तासाम् एव परम- तनु-भृतत्वं प्रदर्श्य मध्ये क्वेमाः स्त्रियः [भ्प् १०.४७.५९] इत्य् अनेन परमतम् अनूद्य तत् खण्डयता नायं श्रियोऽङ्ग [भ्प् १०.४७.६०]

इत्य् अनेन लक्ष्मीतोऽपि विलक्षणं तासु तत्-प्रेयसी-रूपत्वं प्रदर्श्य परम-नित्यत्वं स्थापयित्वा तत्र च यः प्रसाद उदगात् इत्य् अनेन तत्-प्रसादस्य सदान्तर्भूय स्थायित्वं सूचयित्वा पुनः आसाम् अहो चरण [भ्प् १०.४७.६१] इत्य् आदिना स्वीय-परम-पुरुषार्थ-चरण-रेणुत्वं दर्शितम् । यत्र भेजुर् मुकुन्द-पदवीं श्रुतिभिर् विमृग्याम् [भ्प् १०.४७.६१] इत्य् अनेन यद् एव पुरुषार्थतया स्थापितम् । यत्र वृन्दावने इत्य् आदिना वृन्दावनस्य च तादृशत्वं स्थापितम् । तद् एतद् व्यतिरेकेण द्रढयितुम् अन्यासाम् आगन्तुकानाम् असिद्ध-देहानां विग्रह-त्यागेनैव तत्-सङ्ग-प्राप्तिर् इत्य् आह अन्तर्-गृह-गता [भ्प् १०.२९.९] इत्य् आदिकेन, न चैवं विस्मयः कार्यः [भ्प् १०.२९.१६] इत्य् आद्य्-अन्तेन । अन्तर्-गृह-गताः शुश्रूषन्त्यः पतीन् काश्चित् इत्य् अत्रोक्ता इत्य् अर्थः । विशेष-व्याख्या च क्रम-सन्दर्भे दर्शयिष्यते । वृ. सेच्तिओन् एन्द्स्.]

अत्र अन्तर् इति स्फुटम् एव । अशुभं [भ्प् १०.२९.१०] श्री-कृष्ण-प्राप्ताव्

अन्तराय-रूपं गुरु-भयादिकम् । मङ्गलं श्री-कृष्ण-प्राप्तौ साधनं सख्यादि-साहाय्य-चिन्तनम् । न कर्म-बन्धनं जन्म वैष्णवानां च विद्यते [पद्मप् ६.२२९.५८] इति ह्य् उक्तम् एव । दृश्यते चान्यत्रापि तद्-असम्भव-स्थले तच्-छब्द-प्रयोगः वत्स्यत्य् उरसि मे भूतिर् भवत्-पाद- हतांहसः [भ्प् १०.८९.११] इत्य् आदौ । तत्र यथा श्री-भगवद्-वाक्य- याथार्थ्यायार्थान्तरम् अनुसन्धेयं तद्वद् इहापीति ।

परमात्मानम् [भ्प् १०.२९.११] इति ब्रह्म-स्तम्बान्त-निर्दिष्ट-सिद्धान्त-रीत्या श्री-कृष्णस्य स्वभावत एव परम-प्रेमास्पदत्वं दर्शितम् । जार इति या बुद्धिस् तयापि तन्-मात्रेणापि सङ्गताः न तु साक्षाद् एव जार-रूपेण प्राप्तिर् इति । तद्-भाव-पुरस्कारेण भजनस्य प्राबल्यं व्यञ्जितम् । जार-शब्देन निर्देशात् लोक-धर्म-मर्यादातिक्रमं दर्शयित्वा तथाविध- भावस्यातिनिरर्गलत्वं दर्शितम् । बन्धनं श्री-कृष्ण-प्राप्ति-विरोधि-गुरु- जन-मध्य-वासादि-रूपम् ।

अत्र गुण-मयं देहं जहुर् इत्य् अत्र राज्ञः सन्देहः कृष्णं विदुर् [भ्प् १०.२९.१२] इति । हे मुने, ताः श्री-कृष्णं परं केवलं कान्तं निगूढ- वल्लभं विदुर् न तु ब्रह्मेति । तर्हि कथं तासां गुण-प्रवाहस्योपरमः सम्भवति ? यस्य ब्रह्म-भावना स्यात् तत्र तस्य निर्गुणस्यैवोदयाद् भवेत् प्राचीन-मायिक-गुण-प्रवाहोपरमः । तासु तु कान्ततयैव भावयन्तीषु प्राकृत-गुणातीत-गुणस्यैव तस्योदयात् प्राकृत-गुणाभावेऽपि तद्-गुणानुबन्ध-गुणत्वात् परम-पुरुषार्थानुगतानां तेषां गुणानां कथम् उपरम इत्य् अर्थः । यद् वा तासां गुण-प्रवाहः कथम् उपरमः पारमर्थिको न भवति, येन ततो मुक्तिं कथयसीति भावः । ब्रह्मतया वेदना-वैलक्षण्यं प्रतिपादयति गुण-धियां ब्रह्म-निष्ठाया अपि त्याजके तस्य परम-सौन्दर्यादि-गुणे धीश् चेतो यासाम् । तत्रोत्तर-मुक्तिम् इति । पुरञ्जनेति-हासादिवद् दुरूहत्वात् स्वयम् उक्तस्य व्याख्यानम् इदम् । एवं हि दृष्टान्त-बलेन लभ्यते । यथा चैद्य-शब्देनात्र कारुषोऽपि गृहीतः तौ च जय-विजयौ

तयोश् च -

देहेन्द्रियासु-हीनानां वैकुण्ठ-पुर-वासिनाम् । देह-सम्बन्ध-सम्बद्धम् एतद् आख्यातुम् अर्हसि ॥ [भ्प् ७.१३.३४]

इति श्री-युधिष्ठिर-प्रश्न-दृशा त्व् अप्राकृत-विग्रहत्वेनानश्वर-विग्रहयोर् एव सतोः --

भगवान् अनुगाव् आह यातं मा भैष्टम् अस्तु शम् । ब्रह्म-तेजः समर्थो ऽपि हन्तुं नेच्छे मतं तु मे ॥ [भ्प् ३.१६.२९]

इति भगवद्-उक्त्य्-अनुसारेण । इत्थं जय-विजयौ सनकादि-शाप-व्याजेन केवलं भगवतो लीलार्थं संसृताव् अवतीर्य इति पाद्मोत्तर-खण्ड- गद्यानुसारेण च स्व-भक्त-चित्ताकर्ष-विनोदाय युद्धादि-क्रीडा-निमित्ततया तस्य दुर्घट-घटना-कारिण्येच्छया एव वार-त्रयं स्वीयस्य अणिमादि-सिद्धि-मय-परम-ज्योतिर्-देहस्य गुणमय-पार्थिव-देहान्तर- प्रवेशः ।

अतएव सप्तमे कृष्ण-चक्र-हतांहसौ [भ्प् ७.१.४५] इत्य् अत्र टीका च - कृष्ण- चक्रेण (पगे ७३) हतम् अंहो ययोस् तौ । तयोः पापम् एव हतं न तु तौ इत्य् एषा ।

तथा तद्-अर्थम् एव श्री-कृष्णेच्छयैवात्रापि तासाम् अप्राकृत-विग्रहाणाम् एव तद्-अभिसार-प्रतिरोध-समये -

नासूयन् खलु कृष्णाय मोहितास् तस्य मायया । मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः ॥ [भ्प् १०.३३.३७]

इतिवत् ।

तात्कालिक-कल्पितो यो गुणमयो देहस् तत्र प्रवेशः । इमम् एवापेक्ष्य दार्ष्टान्तिकेऽप्य् उक्तम् जहुर् गुणमयं देहम् [भ्प् १०.२९.११] इति, विशेषण- वैयर्थ्यान् न तु स्वम् इत्य् अर्थः । तत्र च यथा तयोः सह द्वेषाभासस् तस्याप्य् अनुस्मरणस्य (सद्-वेषस्याप्य् अनुस्मरणस्य) प्रभावेन तादृशोपाधि-परित्यागात् ततोऽन्तर्धाय भगवत्-प्राप्तिस् तथा सुतराम् एव सप्रीतेस् तस्य प्रभावेन तत्-प्राप्तिः । अत्र च भक्त-चित्ताकर्षणम् एवं सम्भवति - अहो तादृशोऽसौ श्री-कृष्णे मधुरिमा येन ताः स्व- साक्षात्काराय प्राणान् अपि त्याज्यन्ते स्मेति ।

नृणाम् [भ्प् १०.२९.१४] इति सामान्यतो जीवानाम् एव निःश्रेयसाय व्यक्तौ सत्यां भक्तानां तु सुतराम् एवेत्य् आयातम् । अन्यथा तस्य व्यक्तिर् एव न सम्भवेद् इत्य् आह । अव्ययस्येति । निर्गुणस्य प्राकृत-गुण-रहितस्य गुणात्मनः । तत्र ये चैश्वर्यादयो गुणास् ते आत्मनः स्वरूपाण्य् एव यस्य तस्य ।

तर्ह्य् एतादृश-लीलया कथं नृणां निःश्रेयसं भवति । उच्यते । एतद्- बोधनेन भवतीत्य् आह कामम् [भ्प् १०.२९.१५] इति । अत्र तन्-मयता-शब्देन तत्-प्रचुरतोच्यते । तत्र काम-स्नेहादिषु तद्-अनुरक्तात्मतेति पर्यवसानं स्त्रीमयो जाल्म इतिवत् । क्रोध-भयैक्येषु ते प्रायस् तत्-प्रलीनतेति दुग्ध- मयं जलम् इतिवत् । एकस्यैव शब्दस्य विशेषण-वशाद् अर्थ-भेदश् च युज्यते स्याच् चैकस्य ब्रह्म शब्दवद् [व्स्. २.३.४] इति न्यायेन । क्रोध- भययोर् अत्र पठनम् अन्येषु कैमुत्यापादनायैव न तु तद्-उपदेश- विवक्षया । न च श्री-गोपिकादीनां ये कामादयो भावास् तद्-अनुसरणेनान्ये कृतार्था भवन्तीति चित्रम् इत्य् आह । न चेति । किं वक्तव्यम् एकेषां विमुक्तिर् जगतोऽपि सम्भवतीत्य् आह यत इति ।

[वृ. अद्व्स्: एके तु प्रकट-लीलायाम् आराधन-पाकाद् आगन्तुकस्य एवैता न तु नित्य-सिद्धवत् सच्-चिद्-आनन्द-देहं प्राप्ताः । ततो न दोष इति वर्णयन्ति । [एन्द् वृ. अद्वितिओन्.]

॥ १०.२९ ॥ श्री-शुकः ॥ १४५ ॥

[१४६-१५०]

अथ पूर्ववद् इहापि श्री-व्रजेश्वरादीनां प्राचीन-जन्मादिकं व्याख्येयम् । तथा हि -

त्रय्या चोपनिषद्भिश् च साङ्ख्य-योगैश् च सात्वतैः । उपगीयमान-माहात्म्यं हरिं सामन्यतात्मजम् ॥ [भ्प् १०.८.४५] इत्य् एतत्,

नेमं विरिञ्चो न भवः [भ्प् १०.९.२०] इति वक्ष्यमाणानुसारि-महा- माहात्म्यं श्रुत्वा विस्मित-मनाः श्री-राजोवाच -

नन्दः किम् अकरोद् ब्रह्मन् श्रेय एवं महोदयम् । यशोदा च महा-भागा पपौ यस्याः स्तनं हरिः ॥

पितरौ नान्वविन्देतां कृष्णोदाराभ्केहितम् । गायन्त्य् अद्यापि कवयो यल् लोक-शमलापहम् ॥ [भ्प्

१०.८.४६-७]

ययोः प्रसन्नोऽवतीर्णस् तौ पितराव् अपि । तद् एवं प्रश्नम् अवधार्य श्री- शुक उवाच -

द्रोणो वसूनां प्रवरो धरया भार्यया सह । करिष्यमाण आदेशान् ब्रह्मणस् तम् उवाच ह ॥ [भ्प् १०.८.४८]

आदेशान् गो-पालनादि-लक्षणान् । किम् उवाच तद् आह --

जातयोर् नौ महादेवे भुवि विश्वेश्वरे हरौ । भक्तिः स्यात् परमा लोके ययाञ्जो दुर्गतिं तरेत् ॥ [भ्प् १०.८.४९]

(पगे ७४) स्पष्टम् । ततश् च --

अस्त्व् इत्य् उक्तः स एवेह व्रजे द्रोणो महा-यशाः । जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥

ततो भक्तिर् भगवति पुत्री-भूते जनार्दने । दम्पत्योर् नितराम् आसीद् गोप-गोपीषु भारत ॥ [भ्प् १०.८.५०-५१]

अन्येषां यः पुत्रो नासीत् तस्मिंस् तु तयोः पुत्रतां प्राप्त इति च्वि- प्रत्ययार्थः । भक्ति-विशेष-मात्रेणैवोदय-विशेष-नियमात् । वात्सल्याभिध-प्रेम-विशेषेणैव श्री-कृष्णः पुत्रतयोदेति, न तु स्व- देहादाव् आविर्भावेन, हिरण्यकशिपु-सभा-स्तम्भे श्री-नृसिंहस्य ब्रह्मणि श्री-वराहस्य च पितृत्वाप्रयोगात् । न च गर्भ-प्रवेशेन परीक्षिद्- रक्षणार्थं तत्-प्रविष्टस्यापि तस्योत्तरा-मातृत्वाश्रवणात् । तादृश-प्रेमा तु शुद्धः समुद्रिक्तश् च श्री-व्रजेश्वरयोर् एव । अतएव गर्भ- प्रवेशादिकं विनापि तयोः पुत्रतया तस्य प्रसिद्धिः । यथा नन्दस् त्व् आत्मज उत्पन्न [भ्प् १०.५.१] इत्य् आदौ, तथोपासना च यथा - सकल-लोक- मङ्गलो नन्द-गोप-तनयः इत्य् आदौ । न त्व् एवं स्तम्भादेः ।

किं च - श्रीमद् आनकदुन्दुभि-प्रभृतिष्व् आविर्भावोऽपि न प्राकृतवत् तदीय-चरम-धात्व्-आदौ प्रवेशः । किं तर्हि, सच्-चिद्-आनन्द-विग्रहस्य तस्य तन्-मनस्य् आवेश एव । तद् उक्तम् --

ततो जगन्-मङ्गलम् अच्युतांशं समाहितं शूर-सुतेन देवी । दधार सर्वात्मकम् आत्म-भूतं काष्ठा यथानन्द-करं मनस्तः ॥ [भ्प् १०.२.१८] इति ।

ततः श्री-नारद-प्रह्लाद-ध्रुवादिषु दर्शनात् सर्व-सम्मतत्वात् तादृश- प्रेम-विषयत्वेन साक्षात् श्री-भगवद्-आविर्भावाव्यवहित-पूर्व-प्रचुर- कालं व्याप्य सन्ततस् तद्-आवेशः श्री-व्रजेश्वरयोर् अप्य् अवश्यम् एव कल्प्यते । ब्रह्म-वर-प्रार्थनयापि तद् एव लभ्यत इति समान एव पन्थाः । वात्सल्यं त्व् अत्राधिकं, येन विना तस्य पुत्र-भावो न सम्भवतीत्य् अत्रैव पुत्रतां मन्यामह इति पुत्रीभूत इत्य् अस्य भावः । इदं प्रकटायाम् एव लीलायां समाहितम्, अप्रकटायां तु तयोर् नित्य- सिद्धत्वे एव पुरतोऽवधारयिष्यमाणे लक्ष्मी-विष्णोर् अनादितया आदि-रस- सिद्ध-दाम्पत्यवत् श्री-व्रजेश्वरयोस् तस्य चानादितो वत्सल-रस-सिद्ध-पितृ- पुत्र-भावो विद्यत एव । अतः पुत्र-भूत इति च क्वचित् पाठः ।

[वृ. अद्दस् हेरेः प्राग् अयं वसुदेवस्य क्वचिज् जातस् तवात्मजः [भ्प् १०.८.१४] इत्य् अत्र सत्य-वचसः श्री-गर्गस्याप्य् अयम् अभिप्रायः । श्री-देवक्यां उपसंहर विश्वात्मन्न् अदो रूपम् अलौकिकम् [भ्प् १०.३.३०] इति प्रार्थितवत्यां श्री- भगवान् श्री-देवकी-मनसि स्फुरित-चरं सम्प्रति बहिश् चाविर्भूतं चतुर्भुजत्वम् अन्तर्भाव्य श्री-व्रजेश्वरी-मनसि स्फुरितं द्विभुजत्वं तत्राविर्भावितवान् । तस्यास् त्वरया मनसि स्फूर्ति-भेदश् च तथा तथाविर्भाव-भेदाद् गम्यते । फलेन फल-कारणम् अनुमीयते इति । एन्द् वृ. अद्दितिओन्.]

अतएव - न ह्य् अस्यास्ति प्रियः कश्चिद् [भ्प् १०.४६.३७] इत्य् आदि प्रकरणे, --

युवयोर् एव नैवायम् आत्मजो भगवान् हरिः । सर्वेषाम् आत्मजो ह्य् आत्मा पिता माता स ईश्वरः ॥ [भ्प् १०.४६.४२]

इत्य् एतत् श्री-व्रजेश्वरौ प्रति श्रीमद्-उद्धव-वाक्यं तद्-औदासीन्य-प्रकटनेनापात-सान्त्वन-मात्र-तात्पर्यक-बाह्यार्थम् अपि वास्तवम् अर्थं त्व् एवं वहति । पूर्वोक्त-प्रकारेणायं प्रियाप्रियादि-मातापित्रादि- (पगे ७५)-रहितोऽपि भगवान् हरिः यः सोऽयं कृष्ण-रूपत्वेन विशेषाकारः सन् युवयोर् एवात्मजो नैव सर्वेषाम् । स एवेश्वर-रूपत्वेन सामान्याकारस् तु सर्वेषाम् आत्मजादि-सर्व-रूपः स्यात् । किन्तु परत्र मायामयत्वात् नास्माकम् आदरः । पूर्वत्र तु मुमुक्षु-मुक्त-भक्त-श्लाघ्य- प्रेममयत्वाद् अत्यादर इति भावः । तथोक्तं प्राग् एव --

तयोर् इत्थं भगवति कृष्णे नन्द-यशोदयोः । वीक्ष्यानुरागं परमं नन्दम् आहोद्धवो मुदा ॥

युवां श्लाघ्यतमौ नूनं देहिनाम् इह मान-द । नारायणे ऽखिल-गुरौ यत् कृता मतिर् ईदृशी ॥ [भ्प् १०.४६.२९-३०] इति ।

तथा --

स पिता सा च जननी यौ पुष्णीतां स्व-पुत्र-वत् । शिशून् बन्धुभिर् उत्सृष्टान् अकल्पैः पोष-रक्षणे ॥ [भ्प् १०.४५.२२]

इति श्री-व्रजेश्वरं प्रति श्री-कृष्ण-रामाभ्यां सान्त्वनं च । श्री-रामस्यैव पर-पुत्रम् अपेक्ष्येति ज्ञेयम् । यथोक्तं तत्रैव तेन -

यात यूयं व्रजं तात वयं च स्नेह-दुःखितान् । ज्ञातीन् वो द्रष्टुम् एष्यामो विधाय सुहृदां सुखम् ॥ [भ्प् १०.४५.२३] इति ।

द्रष्टुम् एष्यामः । मम तत्रागमनस्य भवद्-दर्शनम् एव पुरुषार्थ इत्य् अनेन युष्मान् अपश्यन्त एव स्थास्याम इत्य् अर्थः । [वृ. अद्वितिओन्: यद् वा तथापि भूमन् महिमा-गुणस्य ते विबोद्धुम् अर्हति [भ्प् १०.१४.६] इत्य् अत्र विबोद्धुं बोध-गोचरी-भवितुम् इतिवद् द्रष्टुं दर्शन-गोचरी-भवितुम् इत्य् अर्थः । तत्र हेतुः - ज्ञातीन् इति । एन्द् वृ. अद्वितिओन्.]

तस्माद् अनयोर् एव मुख्यं पुत्रत्वं श्री-कृष्णे विराजते इति सिद्धम् । प्रकृतम् अनुसरामः । गोप-गोपीनाम् अपि तस्मिन् प्रेमासीद् एव । दम्पत्योस् तयोस् तु तास्व् अपि नितराम् आसीद् इति । उपसंहरति --

कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः । सह-रामो वसंश् चक्रे तेषां प्रीतिं स्व-लीलया ॥ [भ्प् १०.८.५२]

स्वेषु भक्त-जन-विशेषेषु या लीला तद्-भक्ति-विशेष-वश-लीला-विशेषस् तयैव तेषां सर्वेषाम् अपि प्रीतिं चक्रे । द्वाव् अपि तौ प्रति तेन वर-दानाद् इति भावः । यद्यप्य् एवं तथापि ब्रह्मण आदेशं सत्यं कर्तृ महद्-आशीर् अन्यथा न स्याद् इति दर्शयितुम् अपीत्य् अर्थः । यद् वा स्व-लीलया तेषां प्रीतिं कर्तुं व्रजे वसन् ब्रह्मण आदेशं सत्यं चक्रे । तद् अनुषङ्गतः स्वयम् आदृत्य सर्वत्राव्यभिचारिणं चकारेति ।

॥ १०.८ ॥ श्री-शुकः ॥ १४६-१५० ॥

[१५१-१५२]

तद् एतत् कारणं तद्-आभासम् एव मन्यमानस् तयोर् ब्रह्मादिभ्योऽपि सौभाग्यातिशयस्य ख्यापनार्थम् अनन्तरम् एव एकदा गृह-दासीषु [भ्प् १०.९.१] इत्य् आद्य्-अध्यायम् आरब्धवान् । तत्रैव च साक्षाच् छ्री-भगवद्- बन्धन-रूप-महा-वशीकरण-कारण-वात्सल्यम् अपि विदितं, तेन ब्रह्मणोऽपि शिव-लक्ष्मीभ्याम् अपि दुर्लभं भगवत्-प्रसाद-भरम् आह

नेमं विरिञ्चो न भवो न श्रीर् अप्य् अङ्ग-संश्रया । प्रसादं लेभिरे गोपी यत् तत् प्राप विमुक्तिदात् ॥ [भ्प् १०.९.२०]

स आदिदेवो जगतां पुरो गुरुर् [भ्प् २.९.५] इत्य् उक्तेः विरिञ्चिस् तावद् भक्तादि- गुरुः । (पगे ७६) स च भवस् तु वैष्णवानां यथा शम्भुः [भ्प् १२.१३.१६] इत्य् आदि-दर्शनात् ततोऽप्य् उत्कर्षवान् । सा च श्रीस् तु तयोर् अपि भगवद्-भक्ति- शिक्षा-निदर्शन-प्रथम-रूपत्वात् परमोत्कर्षवती । तद् एवम् उत्तरोत्तर- विन्यासेन यथोत्तर-महिमानं सूचयित्वा श्रीस् तु न केवलं भक्ति-मात्रेण तादृश्य् एव । किं तर्हि परम-सख्येन ततोऽप्य् अनिर्वचनीय-माहात्म्येत्य् आह । अङ्ग-संश्रयेति । एवंभूतापि सा च प्रसादं लेभिरे एव । कस्मात् ? विमुक्तिदात् -

अस्त्व् एवम् अङ्ग भजतां भगवान् मुकुन्दो मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् । [भ्प् ५.६.१८]

इत्य् उक्त-रीत्या प्रायो विमुक्तिम् एव ददाति न तु तथाभूतं प्रसादं, तस्मात् श्री-भगवत एव किन्तु गोपी श्री-गोपेश्वरी यत् तद् अनिर्वचनीयं प्रसाद- शब्देनापि वक्तुं शङ्कनीयं, तस्मात् प्राप, तद्-रूप-प्रसादं विरिञ्चिश् च भवश् च श्रीश् च न लेभिरे न लेभिरे ने लेभिरे इत्य् अर्थः । लेभिरे इत्य् अस्य प्रत्येकं नञ्-त्रयेणान्वयः । नञस् त्रिर्-आवृत्तिश् च निषेधस्यातिशयार्था । पूर्वोत्तराध्याय-द्वये श्र्-बादरायणेर् विवक्षितम् इदम् । द्वोण-धरयोस् तावत् साधारण-देवतात्वं चेत् तर्हि तयोः श्री-शिवादि-दुर्लभ-चरणारविन्द-स्फूर्ति-लेशस्य श्री-कृष्णस्य तथा प्राप्तौ स्वतः सम्भावना नास्ति । न च तयोस् तादृश-गाढ-भजनादिकं कुत्रचिद् वर्ण्यते । अन्यथा तद् एवाहम् आख्यास्यम् । न च ताभ्यां यद् ईदृशं फलं लब्धं तद् ब्रह्मणि पूर्वं प्रार्थितं, किन्तु दुर्गति-तरण-हेतुत्वेनोत्तम-भक्ति-मात्रम् । न च ब्रह्मापि श्री-कृष्णस्य महा-भक्तैर् अपि दुर्लभ-पुत्रत्वादिकं विशिष्य ताभ्यां वरं दत्तवान् । न च नेमं विरिञ्चिः इत्य् आदिनोच्यमान-तादृश- प्रसादाप्ति-राहित्यस्य ब्रह्मणो वरस् तादृश-फल-दाने भवति समर्थः । वक्ष्यते च तत्-प्रसादाप्ति-राहित्यातिशयः । तद् भूरि-भाग्यम् इह जन्म किम् अप्य् अटव्यां यद् गोकुलेऽपि कतमाङ्घ्रि-रजोऽभिषेकम् [भ्प् १०.१४.३४] इत्य् आदिना । तस्मात् तयोस् तादृश-महोदये कारणं नास्ति किन्तु निष्कारणत्वेन तयोर् नित्याम् एव तादृशीं स्थितिं विज्ञाय मया

श्री-भगवल्-लीलयैव [वृ. अद्ब्स्: स्व-भक्ति-विशेष-प्रचार-कारणक-श्री-भगवद्-इच्छयैव एन्द् अद्बितिओन्.] द्वोण-धरा-रूपेणांशेनैवावतीर्णयोर् ऐक्य-विवक्षया यथा कथञ्चित् कारणाभास एवोपन्यस्त इति । किं च श्रीमद्-भागवतेऽस्मिन् श्री- भगवत्-प्रेमैव सर्व-पुरुषार्थ-शिरोमणित्वेनोद्धुष्यते । तस्य च परमाश्रय-रूपं श्री-गोकुलम् एव । तत्रापि श्री-व्रजेश्वरौ । ततस् तत् परमाश्रय-नित्यत्वे सिद्ध एव तादृश-ग्रन्थ-प्रयत्नः सकलः स्यात् । यत एव श्री-ब्रह्मादिभिस् तत्र यत् किञ्चिज् जन्म प्रार्थ्यते इति । तस्मात् स्वाभाविक्य् एव तयोस् तादृशी स्थितिर् इति प्रतिपादयंस् तत्-सम्बन्धेनैव भजतां सुखापो नान्येषाम् इत्य् आह --

नायं सुखापो भगवान् देहिनां गोपिका-सुतः । ज्ञानिनां चात्म-भूतानां यथा भक्तिमताम् इह ॥ [भ्प् १०.९.२१]

सुखेनाप्यत इति सुखापः । अयं श्री-गोपिका-सुतः भगवान् देहिनां देहाभिमानिनां तप-आदिना न सुखापः न सुलभः किन्तु तैर् अतिचिरेणैव तेन शुद्धेऽन्तःकरणे कथञ्चिद् (पगे ७७) भक्तावलोकन-लेशेन जात-सद्- बुद्धिभिस् तद् एव तप-आदिकं तस्मिन्न् अर्पयद्भिः कथञ्चिद् एवासौ लभ्यते । तथा आत्म-भूतानाम् आविर्भूताद्वैत-वृत्तीनां निवृत्त- देहाभिमानानां ज्ञानिनाम् अपि तादृशेन ज्ञानेन न सुखापः किन्तु पूर्वेणैव करणेन जात-तद्-आसत्तिभिस् तेन ज्ञानेन यद् ब्रह्म स्फुरति तद् एवायम् इति चिन्तयद्भिस् तैः कथञ्चिद् एवासौ लभ्यते । ततश् च द्वयोर् अपि तयोः साधनयोर् हीनत्वात् तल्-लाभश् च न साक्षात् किन्तु केनचिद् अंशेन व्यञ्जितम् ते प्राप्नुवन्ति माम् एव सर्व-भूत-हिते रताः [गीता १२.४], क्लेशोऽधिकतरस् तेषाम् अव्यक्तासक्त-चेतसाम् [गीता १२.५] इति श्री-भगवद्- उक्तेः । शाब्दे परे ब्रह्मणि धर्मतो व्रतैः स्नातस्य मे न्यूनम् अलं विचक्ष्व [भ्प् १.५.७] इति श्री-व्यास-प्रश्नानन्तरात् ।

भवतानुदित-प्रायं यशो भगवतो ऽमलम् । येनैवासौ न तुष्येत मन्ये तद् दर्शनं खिलम् ॥ [भ्प् १.५.८]

इति श्री-नारद-प्रतिवचनाच् च । सुखापस् तु केषाम् इत्य् अपेक्षायां निदर्शनम् आह - इह गोपिका-सुते भक्तिमतां यथा [वृ एदितिओन् हेरे अद्ब्स्: तथा च श्री-ब्रह्मोक्तिः - ज्ञाने प्रयासम् उदपास्य [भ्प् १०.१४.३] इत्य् आदि, श्री- नारदोक्तिश् च यजते यज्ञ-पुरुषं स सम्यग्-दर्शनः पुमान् [भ्प् १.५.३८] इति । वृ अद्बितिओन् एन्द्स्.] सुखाप इति श्री-गोपिकायास् तु सुखाप इति किं वक्तव्यम् । तस्याः सुत एवायं भगवान् इत्य् अतो गोपिका-सुत इति विशेषणं दत्तम् ।

सुखम् आपयतीति वा सुखापः । यतश् चायं न देहाभिमानिनां सुखापः यतो गोपिकासुतस् तत्-सुतत्व-लीलायाः स्व-साधारण-दृष्ट्यानादरात् । तथा ज्ञानिनाम् अपि न सुखापः यतो

गोपिकासुतः सर्वात्मैक-वृत्त्य्-उदयेन
भगवत्-स्वरूपानन्द-वैचित्री-सारोपरिचर-तल्-लीला-तत्त्वानुभवात् । यथेह श्री-गोपिका-सुते भक्तिमताम् इति निदर्शनम् ।

सुखेनाप्यते ज्ञायते इति वा सुखापः सुबोधः । ततश् चायं देहाभिमानिभिस् [वृ. अद्वितिओन्] तर्कादिना न सुबोधः । तथा ज्ञानिभिर् अपि ज्ञानेन न सुबोधः । तत्र पूर्ववद् धेतुर् गोपिका-सुत इति । देहेभिः देहाभिमानिभिर् अपि । [एन्द् वृ. अद्वितिओन्] तत्-तद्-अलौकिक-कर्म-लिङ्गकात् तर्कात् ज्ञानिभिर् अप्य् अनावृत-ब्रह्मत्वावगमात् सुबोध एव । सत्यं तथापि यथेह श्री-गोपिका-सुते भक्तिमद्भिः सुबोधस् तथा न । ते हि श्री-कृष्ण- भक्ताः स्व-सुख-निभृत-चेतास् तद्-व्युदस्तान्य् अभावोऽप्य् अजित-रुचिर-लीलाकृष्ट-सारः [भ्प् १२.१२.६९] इत्य् आदि-दर्शनात् तादृश-लीलानुभवस्यैव परम-पुरुषार्थत्वम् अवगच्छन्तीति भावः । अत्रार्थ-त्रयोऽपीह-पदेन श्री-परव्योम-नाथादि-भक्तिमन्तोऽपि व्यावृत्ताः । गोपिका-सुत इति विशेषणेन च त्रैकालिक-तद्-भक्तानां तत्-सम्बन्धि-सुखापत्वं प्रति तत्-सुतत्वायोग-तद्-अन्यत्व-योगौ व्यवच्छिद्येते । इत्य् अतो विद्वद्-अनुभव-याथार्थ्येन नित्य एव तत्-सम्बन्धो विवक्षितः । (पगे ७८)

अतएवायं गोपिका-सुत इति स्वयम् अपि साक्षाद् अङ्गुल्या निर्दिश्यते । तस्माद् अपि साधूक्तं नित्य एव श्री-व्रजेश्वरयोस् तत्-सम्बन्ध इति । अत्र एकदा गृह- दासीषु [भ्प् १०.९.१] इत्य् आदिकम्, नेमं विरिञ्चः [भ्प् १०.९.२०] इत्य् आदि पद्य- द्वयान्तम् इदम् उत्तर-वाक्यं, द्वोणो वसूनां प्रवरः [भ्प् १०.८.४८] इत्य् आदिकस्य पूर्व-वाक्यस्य बाधकत्वेनैवोक्तं, पूर्व-विरोध-धर्मान्तर- प्रतिपादनाद् अयुक्तत्वाच् च पूर्वस्य असद्-व्यपदेशान् नेति चेन् न धर्मान्तरेण वाक्य-शेषाद् [व्स् २.१.१७] इतिवत् । तत्र च यथिवासच्-छब्दस्य गत्य्-अन्तरं चिन्त्यते तथात्रापि । तच् च पूर्वम् एव दर्शितं पूर्वोत्तराध्याय-द्वये बादरायणे विवक्षितम् इदम् आरभ्य प्रकरणेन ।

॥ १०.८ ॥ श्री-शुकः ॥ १५१-१५२ ॥

[145]

yasmād evaṃ śrī-gopādīnāṃ tadīya-nitya-parikaratvaṃ (page 72) tasmād etat prakaraṇatva-siddha-dehānāṃ sādhaka-carīṇāṃ kāsāṃcid apekṣayā | yad vā etad abhiprāyaṃ tac ca antar-gṛha-gatā [BhP 10.29.9] ity ādikaṃ, na caivaṃ vismayaḥ kāryaḥ [BhP 10.29.16] ity ādy-antam |

[Sarva-saṃvādinī: -- antar-gṛha-gatāḥ kāścid gopyo 'labdha-vinirgamāḥ | kṛṣṇaṃ tad-bhāvanāyuktā dadhyur mīlita-locanāḥ ||

duḥsaha-preṣṭha-viraha-tīvratāpa-dhutāśubhāḥ | dhyānaprāptācyutāśleṣa-nirvṛtyā kṣīṇamaṅgalāḥ ||

tam eva paramātmānaṃ jāra-buddhyāpi saṅgatāḥ | jahur guṇamayaṃ dehaṃ sadyaḥ prakṣīṇa-bandhanāḥ ||

rājovāca -- kṛṣṇaṃ viduḥ paraṃ kāntaṃ na tu brahmatayā mune | guṇa-pravāhoparamas tāsāṃ guṇa-dhiyāṃ katham ||

śrī-śuka uvāca -- uktaṃ purastād etat te caidyaḥ siddhiṃ yathā gataḥ | dviṣann api hṛṣīkeśaṃ kim utādhokṣaja-priyāḥ ||

nṝṇāṃ niḥśreyasārthāya vyaktir bhagavato nṛpa | avyayasyāprameyasya nirguṇasya guṇātmanaḥ ||

kāmaṃ krodhaṃ bhayaṃ sneham aikyaṃ sauhṛdam eva ca | nityaṃ harau vidadhato yānti tan-mayatāṃ hi te ||

na caivaṃ vismayaḥ kāryo bhavatā bhagavaty aje | yogeśvareśvare kṛṣṇe yata etad vimucyate || [BhP 10.29.9-16] End SS addition.]

[Vr. replaces above paragraph with the following: tad evam eva tāsāṃ śrī- kṛṣṇavad ānanda-vigrahāṇāṃ tair eva vigrahaiḥ śrī-kṛṣṇa-saṅgaḥ proktaḥ | uktaṃ ca tāsāṃ vigraha-māhātmyaṃ tatrātiśuśubhe tābhir bhagavān devakī- sutaḥ [BhP 10.33.6] ity ādibhiḥ | śrīmad-uddhavena ca tān namasyatā prathamaṃ etāḥ paraṃ tanu-bhṛtaḥ [BhP 10.47.58] ity anena tāsām eva parama- tanu-bhṛtatvaṃ pradarśya madhye kvemāḥ striyaḥ [BhP 10.47.59] ity anena paramatam anūdya tat khaṇḍayatā nāyaṃ śriyo'ṅga [BhP 10.47.60] ity anena lakṣmīto'pi vilakṣaṇaṃ tāsu tat-preyasī-rūpatvaṃ pradarśya parama-nityatvaṃ sthāpayitvā tatra ca yaḥ prasāda udagāt ity anena tat-prasādasya sadāntarbhūya sthāyitvaṃ sūcayitvā punaḥ āsām aho caraṇa [BhP 10.47.61] ity ādinā svīya-parama-puruṣārtha-caraṇa-reṇutvaṃ darśitam | yatra bhejur mukunda-padavīṃ śrutibhir vimṛgyām [BhP 10.47.61] ity anena yad eva puruṣārthatayā sthāpitam | yatra vṛndāvane ity ādinā vṛndāvanasya ca tādṛśatvaṃ sthāpitam | tad etad vyatirekeṇa draḍhayitum anyāsām āgantukānām asiddha-dehānāṃ vigraha-tyāgenaiva tat-saṅga-prāptir ity āha antar-gṛha-gatā [BhP 10.29.9] ity ādikena, na caivaṃ vismayaḥ kāryaḥ [BhP 10.29.16] ity ādy-antena | antar-gṛha-gatāḥ śuśrūṣantyaḥ patīn kāścit ity atroktā ity arthaḥ | viśeṣa-vyākhyā ca krama-sandarbhe darśayiṣyate | Vr. section ends.]

atra antar iti sphuṭam eva | aśubhaṃ [BhP 10.29.10] śrī-kṛṣṇa-prāptāv

antarāya-rūpaṃ guru-bhayādikam | maṅgalaṃ śrī-kṛṣṇa-prāptau sādhanaṃ sakhyādi-sāhāyya-cintanam | na karma-bandhanaṃ janma vaiṣṇavānāṃ ca vidyate [PadmaP 6.229.58] iti hy uktam eva | dṛśyate cānyatrāpi tad- asambhava-sthale tac-chabda-prayogaḥ vatsyaty urasi me bhūtir bhavat-pāda- hatāṃhasaḥ [BhP 10.89.11] ity ādau | tatra yathā śrī-bhagavad-vākya- yāthārthyāyārthāntaram anusandheyaṃ tadvad ihāpīti |

paramātmānam [BhP 10.29.11] iti brahma-stambānta-nirdiṣṭa-siddhānta-rītyā śrī-kṛṣṇasya svabhāvata eva parama-premāspadatvaṃ darśitam | jāra iti yā buddhis tayāpi tan-mātreṇāpi saṅgatāḥ na tu sākṣād eva jāra-rūpeṇa prāptir iti | tad-bhāva-puraskāreṇa bhajanasya prābalyaṃ vyañjitam | jāra-śabdena nirdeśāt loka-dharma-maryādātikramaṃ darśayitvā tathāvidha- bhāvasyātinirargalatvaṃ darśitam | bandhanaṃ śrī-kṛṣṇa-prāpti-virodhi-guru- jana-madhya-vāsādi-rūpam |

atra guṇa-mayaṃ dehaṃ jahur ity atra rājñaḥ sandehaḥ kṛṣṇaṃ vidur [BhP 10.29.12] iti | he mune, tāḥ śrī-kṛṣṇaṃ paraṃ kevalaṃ kāntaṃ nigūḍha- vallabhaṃ vidur na tu brahmeti | tarhi kathaṃ tāsāṃ guṇa-pravāhasyoparamaḥ sambhavati ? yasya brahma-bhāvanā syāt tatra tasya nirguṇasyaivodayād bhavet prācīna-māyika-guṇa-pravāhoparamaḥ | tāsu tu kāntatayaiva bhāvayantīṣu prākṛta-guṇātīta-guṇasyaiva tasyodayāt prākṛta-guṇābhāve'pi tad-guṇānubandha-guṇatvāt parama-puruṣārthānugatānāṃ teṣāṃ guṇānāṃ katham uparama ity arthaḥ | yad vā tāsāṃ guṇa-pravāhaḥ katham uparamaḥ pāramarthiko na bhavati, yena tato muktiṃ kathayasīti bhāvaḥ | brahmatayā vedanā-vailakṣaṇyaṃ pratipādayati guṇa-dhiyāṃ brahma-niṣṭhāyā api tyājake tasya parama-saundaryādi-guṇe dhīś ceto yāsām | tatrottara-muktim iti | purañjaneti-hāsādivad durūhatvāt svayam uktasya vyākhyānam idam | evaṃ hi dṛṣṭānta-balena labhyate | yathā caidya-śabdenātra kāruṣo'pi gṛhītaḥ tau ca jaya-vijayau tayoś ca -

dehendriyāsu-hīnānāṃ vaikuṇṭha-pura-vāsinām | deha-sambandha-sambaddham etad ākhyātum arhasi || [BhP 7.13.34]

iti śrī-yudhiṣṭhira-praśna-dṛśā tv aprākṛta-vigrahatvenānaśvara-vigrahayor eva satoḥ --

bhagavān anugāv āha yātaṃ mā bhaiṣṭam astu śam | brahma-tejaḥ samartho 'pi hantuṃ necche mataṃ tu me || [BhP 3.16.29]

iti bhagavad-ukty-anusāreṇa | itthaṃ jaya-vijayau sanakādi-śāpa-vyājena kevalaṃ bhagavato līlārthaṃ saṃsṛtāv avatīrya iti pādmottara-khaṇḍa- gadyānusāreṇa ca sva-bhakta-cittākarṣa-vinodāya yuddhādi-krīḍā- nimittatayā tasya durghaṭa-ghaṭanā-kāriṇyecchayā eva vāra-trayaṃ svīyasya

aṇimādi-siddhi-maya-parama-jyotir-dehasya guṇamaya-pārthiva-dehāntara- praveśaḥ |

ataeva saptame kṛṣṇa-cakra-hatāṃhasau [BhP 7.1.45] ity atra ṭīkā ca - kṛṣṇa- cakreṇa (page 73) hatam aṃho yayos tau | tayoḥ pāpam eva hataṃ na tu tau ity eṣā |

tathā tad-artham eva śrī-kṛṣṇecchayaivātrāpi tāsām aprākṛta-vigrahāṇām eva tad-abhisāra-pratirodha-samaye -

nāsūyan khalu kṛṣṇāya mohitās tasya māyayā | manyamānāḥ svapārśvasthān svān svān dārān vrajaukasaḥ || [BhP 10.33.37]

itivat |

tātkālika-kalpito yo guṇamayo dehas tatra praveśaḥ | imam evāpekṣya dārṣṭāntike'py uktam jahur guṇamayaṃ deham [BhP 10.29.11] iti, viśeṣaṇa- vaiyarthyān na tu svam ity arthaḥ | tatra ca yathā tayoḥ saha dveṣābhāsas tasyāpy anusmaraṇasya (sad-veṣasyāpy anusmaraṇasya) prabhāvena tādṛśopādhi-parityāgāt tato'ntardhāya bhagavat-prāptis tathā sutarām eva saprītes tasya prabhāvena tat-prāptiḥ | atra ca bhakta-cittākarṣaṇam evaṃ sambhavati - aho tādṛśo'sau śrī-kṛṣṇe madhurimā yena tāḥ sva- sākṣātkārāya prāṇān api tyājyante smeti |

nṝṇām [BhP 10.29.14] iti sāmānyato jīvānām eva niḥśreyasāya vyaktau satyāṃ bhaktānāṃ tu sutarām evety āyātam | anyathā tasya vyaktir eva na sambhaved ity āha | avyayasyeti | nirguṇasya prākṛta-guṇa-rahitasya guṇātmanaḥ | tatra ye caiśvaryādayo guṇās te ātmanaḥ svarūpāṇy eva yasya tasya |

tarhy etādṛśa-līlayā kathaṃ nṝṇāṃ niḥśreyasaṃ bhavati | ucyate | etad- bodhanena bhavatīty āha kāmam [BhP 10.29.15] iti | atra tan-mayatā-śabdena tat-pracuratocyate | tatra kāma-snehādiṣu tad-anuraktātmateti paryavasānaṃ strīmayo jālma itivat | krodha-bhayaikyeṣu te prāyas tat-pralīnateti dugdha- mayaṃ jalam itivat | ekasyaiva śabdasya viśeṣaṇa-vaśād artha-bhedaś ca yujyate syāc caikasya brahma śabdavad [Vs. 2.3.4] iti nyāyena | krodha- bhayayor atra paṭhanam anyeṣu kaimutyāpādanāyaiva na tu tad-upadeśa- vivakṣayā | na ca śrī-gopikādīnāṃ ye kāmādayo bhāvās tad-anusaraṇenānye kṛtārthā bhavantīti citram ity āha | na ceti | kiṃ vaktavyam ekeṣāṃ vimuktir jagato'pi sambhavatīty āha yata iti |

[Vṛ. adds: eke tu prakaṭa-līlāyām ārādhana-pākād āgantukasya evaitā na tu nitya-siddhavat sac-cid-ānanda-dehaṃ prāptāḥ | tato na doṣa iti varṇayanti | [end Vṛ. addition.]

|| 10.29 || śrī-śukaḥ || 145 ||

[146-150]

atha pūrvavad ihāpi śrī-vrajeśvarādīnāṃ prācīna-janmādikaṃ vyākhyeyam | tathā hi -

trayyā copaniṣadbhiś ca sāṅkhya-yogaiś ca sātvataiḥ | upagīyamāna-māhātmyaṃ hariṃ sāmanyatātmajam || [BhP 10.8.45] ity etat,

nemaṃ viriñco na bhavaḥ [BhP 10.9.20] iti vakṣyamāṇānusāri-mahā- māhātmyaṃ śrutvā vismita-manāḥ śrī-rājovāca -

nandaḥ kim akarod brahman śreya evaṃ mahodayam | yaśodā ca mahā-bhāgā papau yasyāḥ stanaṃ hariḥ ||

pitarau nānvavindetāṃ kṛṣṇodārārbhakehitam | gāyanty adyāpi kavayo yal loka-śamalāpaham || [BhP 10.8.46-7]

yayoḥ prasanno'vatīrṇas tau pitarāv api | tad evaṃ praśnam avadhārya śrī- śuka uvāca -

droṇo vasūnāṃ pravaro dharayā bhāryayā saha | kariṣyamāṇa ādeśān brahmaṇas tam uvāca ha || [BhP 10.8.48]

ādeśān go-pālanādi-lakṣaṇān | kim uvāca tad āha --

jātayor nau mahādeve bhuvi viśveśvare harau | bhaktiḥ syāt paramā loke yayāñjo durgatiṃ taret || [BhP 10.8.49]

(page 74) spaṣṭam | tataś ca --

astv ity uktaḥ sa eveha vraje droṇo mahā-yaśāḥ | jajñe nanda iti khyāto yaśodā sā dharābhavat ||

tato bhaktir bhagavati putrī-bhūte janārdane | dampatyor nitarām āsīd gopa-gopīṣu bhārata || [BhP 10.8.50-51]

anyeṣāṃ yaḥ putro nāsīt tasmiṃs tu tayoḥ putratāṃ prāpta iti cvi- pratyayārthaḥ | bhakti-viśeṣa-mātreṇaivodaya-viśeṣa-niyamāt | vātsalyābhidha-prema-viśeṣeṇaiva śrī-kṛṣṇaḥ putratayodeti, na tu sva- dehādāv āvirbhāvena, hiraṇyakaśipu-sabhā-stambhe śrī-nṛsiṃhasya brahmaṇi śrī-varāhasya ca pitṛtvāprayogāt | na ca garbha-praveśena parīkṣid- rakṣaṇārthaṃ tat-praviṣṭasyāpi tasyottarā-mātṛtvāśravaṇāt | tādṛśa-premā tu

śuddhaḥ samudriktaś ca śrī-vrajeśvarayor eva | ataeva garbha- praveśādikaṃ vināpi tayoḥ putratayā tasya prasiddhiḥ | yathā nandas tv ātmaja utpanna [BhP 10.5.1] ity ādau, tathopāsanā ca yathā - sakala-loka- maṅgalo nanda-gopa-tanayaḥ ity ādau | na tv evaṃ stambhādeḥ |

kiṃ ca - śrīmad ānakadundubhi-prabhṛtiṣv āvirbhāvo'pi na prākṛtavat tadīya-carama-dhātv-ādau praveśaḥ | kiṃ tarhi, sac-cid-ānanda-vigrahasya tasya tan-manasy āveśa eva | tad uktam --

tato jagan-maṅgalam acyutāṃśaṃ samāhitaṃ śūra-sutena devī | dadhāra sarvātmakam ātma-bhūtaṃ kāṣṭhā yathānanda-karaṃ manastaḥ || [BhP 10.2.18] iti |

tataḥ śrī-nārada-prahlāda-dhruvādiṣu darśanāt sarva-sammatatvāt tādṛśa-prema-viṣayatvena sākṣāt śrī-bhagavad-āvirbhāvāvyavahita-pūrva-pracura- kālaṃ vyāpya santatas tad-āveśaḥ śrī-vrajeśvarayor apy avaśyam eva kalpyate | brahma-vara-prārthanayāpi tad eva labhyata iti samāna eva panthāḥ | vātsalyaṃ tv atrādhikaṃ, yena vinā tasya putra-bhāvo na sambhavatīty atraiva putratāṃ manyāmaha iti putrībhūta ity asya bhāvaḥ | idaṃ prakaṭāyām eva līlāyāṃ samāhitam, aprakaṭāyāṃ tu tayor nitya- siddhatve eva purato'vadhārayiṣyamāṇe lakṣmī-viṣṇor anāditayā ādi-rasa-siddha-dāmpatyavat śrī-vrajeśvarayos tasya cānādito vatsala-rasa-siddha-pitṛ-putra-bhāvo vidyata eva | ataḥ putra-bhūta iti ca kvacit pāṭhaḥ |

[Vṛ. adds here: prāg ayaṃ vasudevasya kvacij jātas tavātmajaḥ [BhP 10.8.14] ity atra satya-vacasaḥ śrī-gargasyāpy ayam abhiprāyaḥ | śrī-devakyāṃ upasaṃhara viśvātmann ado rūpam alaukikam [BhP 10.3.30] iti prārthitavatyāṃ śrī- bhagavān śrī-devakī-manasi sphurita-caraṃ samprati bahiś cāvirbhūtaṃ caturbhujatvam antarbhāvya śrī-vrajeśvarī-manasi sphuritaṃ dvibhujatvaṃ tatrāvirbhāvitavān | tasyās tvarayā manasi sphūrti-bhedaś ca tathā tathāvirbhāva-bhedād gamyate | phalena phala-kāraṇam anumīyate iti | End Vṛ. addition.]

ataeva - na hy asyāsti priyaḥ kaścid [BhP 10.46.37] ity ādi prakaraṇe, --

yuvayor eva naivāyam ātmajo bhagavān hariḥ | sarveṣām ātmajo hy ātmā pitā mātā sa īśvaraḥ || [BhP 10.46.42]

ity etat śrī-vrajeśvarau prati śrīmad-uddhava-vākyaṃ tad-audāsīnya-prakaṭanenāpāta-sāntvana-mātra-tātparyaka-bāhyārtham api vāstavam arthaṃ tv evaṃ vahati | pūrvokta-prakāreṇāyaṃ priyāpriyādi-mātāpitrādi- (page 75)-rahito'pi bhagavān hariḥ yaḥ so'yaṃ kṛṣṇa-rūpatvena viśeṣākāraḥ san yuvayor evātmajo naiva sarveṣām | sa eveśvara-rūpatvena sāmānyākāras tu sarveṣām ātmajādi-sarva-rūpaḥ syāt | kintu paratra māyāmayatvāt nāsmākam ādaraḥ | pūrvatra tu mumukṣu-mukta-bhakta-ślāghya-

premamayatvād atyādara iti bhāvaḥ | tathoktaṃ prāg eva --

tayor itthaṃ bhagavati kṛṣṇe nanda-yaśodayoḥ | vīkṣyānurāgaṃ paramaṃ nandam āhoddhavo mudā ||

yuvāṃ ślāghyatamau nūnaṃ dehināṃ iha māna-da | nārāyaṇe 'khila-gurau yat kṛtā matir īdṛśī || [BhP 10.46.29-30] iti |

tathā --

sa pitā sā ca jananī yau puṣṇītāṃ sva-putra-vat | śiśūn bandhubhir utsṛṣṭān akalpaiḥ poṣa-rakṣaṇe || [BhP 10.45.22]

iti śrī-vrajeśvaraṃ prati śrī-kṛṣṇa-rāmābhyāṃ sāntvanaṃ ca | śrī-rāmasyaiva para-putram apekṣyeti jñeyam | yathoktaṃ tatraiva tena -

yāta yūyaṃ vrajaṃ tāta vayaṃ ca sneha-duḥkhitān | jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṃ sukham || [BhP 10.45.23] iti |

draṣṭum eṣyāmaḥ | mama tatrāgamanasya bhavad-darśanam eva puruṣārtha ity anena yuṣmān apaśyanta eva sthāsyāma ity arthaḥ | [Vṛ. addition: yad vā tathāpi bhūman mahimā-guṇasya te viboddhum arhati [BhP 10.14.6] ity atra viboddhuṃ bodha-gocarī-bhavitum itivad draṣṭuṃ darśana-gocarī-bhavitum ity arthaḥ | tatra hetuḥ - jñātīn iti | End Vṛ. addition.]

tasmād anayor eva mukhyaṃ putratvaṃ śrī-kṛṣṇe virājate iti siddham | prakṛtam anusarāmaḥ | gopa-gopīnām api tasmin premāsīd eva | dampatyos tayos tu tāsv api nitarām āsīd iti | upasaṃharati --

kṛṣṇo brahmaṇa ādeśaṃ satyaṃ kartuṃ vraje vibhuḥ | saha-rāmo vasaṃś cakre teṣāṃ prītiṃ sva-līlayā || [BhP 10.8.52]

sveṣu bhakta-jana-viśeṣeṣu yā līlā tad-bhakti-viśeṣa-vaśa-līlā-viśeṣas tayaiva teṣāṃ sarveṣām api prītiṃ cakre | dvāv api tau prati tena vara-dānād iti bhāvaḥ | yadyapy evaṃ tathāpi brahmaṇa ādeśaṃ satyaṃ kartṛ mahad-āśīr anyathā na syād iti darśayitum apīty arthaḥ | yad vā sva-līlayā teṣāṃ prītiṃ kartuṃ vraje vasan brahmaṇa ādeśaṃ satyaṃ cakre | tad anuṣaṅgataḥ svayam ādṛtya sarvatrāvyabhicāriṇaṃ cakāreti |

|| 10.8 || śrī-śukaḥ || 146-150 ||

[151-152]

tad etat kāraṇaṃ tad-ābhāsam eva manyamānas tayor brahmādibhyo'pi saubhāgyātiśayasya khyāpanārtham anantaram eva ekadā gṛha-dāsīṣu [BhP 10.9.1] ity ādy-adhyāyam ārabdhavān | tatraiva ca sākṣāc chrī-bhagavad-bandhana-rūpa-mahā-vaśīkaraṇa-kāraṇa-vātsalyam api viditaṃ, tena brahmaṇo'pi śiva-lakṣmībhyām api durlabhaṃ bhagavat-prasāda-bharam āha

nemaṃ viriñco na bhavo na śrīr apy aṅga-saṃśrayā | prasādaṃ lebhire gopī yat tat prāpa vimuktidāt || [BhP 10.9.20]

sa ādidevo jagatāṃ puro gurur [BhP 2.9.5] ity ukteḥ viriñcis tāvad bhaktādi- guruḥ | (page 76) sa ca bhavas tu vaiṣṇavānāṃ yathā śambhuḥ [BhP 12.13.16] ity ādi-darśanāt tato'py utkarṣavān | sā ca śrīs tu tayor api bhagavad-bhakti- śikṣā-nidarśana-prathama-rūpatvāt paramotkarṣavatī | tad evam uttarottara- vinyāsena yathottara-mahimānaṃ sūcayitvā śrīs tu na kevalaṃ bhakti-mātreṇa tādṛśy eva | kiṃ tarhi parama-sakhyena tato'py anirvacanīya-māhātmyety āha | aṅga-saṃśrayeti | evaṃbhūtāpi sā ca prasādaṃ lebhire eva | kasmāt ? vimuktidāt -

astv evam aṅga bhajatāṃ bhagavān mukundo muktiṃ dadāti karhicit sma na bhakti-yogam | [BhP 5.6.18]

ity ukta-rītyā prāyo vimuktim eva dadāti na tu tathābhūtaṃ prasādaṃ, tasmāt śrī-bhagavata eva kintu gopī śrī-gopeśvarī yat tad anirvacanīyaṃ prasāda- śabdenāpi vaktuṃ śaṅkanīyaṃ, tasmāt prāpa, tad-rūpa-prasādaṃ viriñciś ca bhavaś ca śrīś ca na lebhire na lebhire ne lebhire ity arthaḥ | lebhire ity asya pratyekaṃ nañ-trayeṇānvayaḥ | nañas trir-āvṛttiś ca niṣedhasyātiśayārthā | pūrvottarādhyāya-dvaye śr-bādarāyaṇer vivakṣitam idam | droṇa-dharayos tāvat sādhāraṇa-devatātvaṃ cet tarhi tayoḥ śrī-śivādi-durlabha- caraṇāravinda-sphūrti-leśasya śrī-kṛṣṇasya tathā prāptau svataḥ sambhāvanā nāsti | na ca tayos tādṛśa-gāḍha-bhajanādikaṃ kutracid varṇyate | anyathā tad evāham ākhyāsyam | na ca tābhyāṃ yad īdṛśaṃ phalaṃ labdhaṃ tad brahmaṇi pūrvaṃ prārthitaṃ, kintu durgati-taraṇa-hetutvenottama-bhakti-mātram | na ca brahmāpi śrī-kṛṣṇasya mahā-bhaktair api durlabha-putratvādikaṃ viśiṣya tābhyāṃ varaṃ dattavān | na ca nemaṃ viriñciḥ ity ādinocyamāna-tādṛśa- prasādāpti-rāhityasya brahmaṇo varas tādṛśa-phala-dāne bhavati samarthaḥ | vakṣyate ca tat-prasādāpti-rāhityātiśayaḥ | tad bhūri-bhāgyam iha janma kim apy aṭavyāṃ yad gokule'pi katamāṅghri-rajo'bhiṣekam [BhP 10.14.34] ity ādinā | tasmāt tayos tādṛśa-mahodaye kāraṇaṃ nāsti kintu niṣkāraṇatvena tayor nityām eva tādṛśīṃ sthitiṃ vijñāya mayā śrī-bhagaval-līlayaiva [Vṛ. adds: sva-bhakti-viśeṣa-pracāra-kāraṇaka-śrī-bhagavad-icchayaiva end addition.] droṇa-dharā-rūpeṇāṃśenaivāvatīrṇayor aikya-vivakṣayā yathā kathañcit kāraṇābhāsa evopanyasta iti | kiṃ ca śrīmad-bhāgavate'smin śrī- bhagavat-premaiva

sarva-puruṣārtha-śiromaṇitvenodghuṣyate | tasya ca paramāśraya-rūpaṃ śrī-gokulam eva | tatrāpi śrī-vrajeśvarau | tatas tat paramāśraya-nityatve siddha eva tādṛśa-grantha-prayatnaḥ sakalaḥ syāt | yata eva śrī-brahmādibhis tatra yat kiñcij janma prārthyate iti | tasmāt svābhāviky eva tayos tādṛśī sthitir iti pratipādayaṃs tat-sambandhenaiva bhajatāṃ sukhāpo nānyeṣām ity āha --

nāyaṃ sukhāpo bhagavān dehināṃ gopikā-sutaḥ | jñāninām cātma-bhūtānāṃ yathā bhaktimatām iha || [BhP 10.9.21]

sukhenāpyata iti sukhāpaḥ | ayaṃ śrī-gopikā-sutaḥ bhagavān dehināṃ dehābhimānināṃ tapa-ādinā na sukhāpaḥ na sulabhaḥ kintu tair aticireṇaiva tena śuddhe'ntaḥkaraṇe kathañcid (page 77) bhaktāvalokana-leśena jāta-sad- buddhibhis tad eva tapa-ādikaṃ tasminn arpayadbhiḥ kathañcid evāsau labhyate | tathā ātma-bhūtānām āvirbhūtādvaita-vṛttīnāṃ nivṛtta- dehābhimānānāṃ jñāninām api tādṛśena jñānena na sukhāpaḥ kintu pūrveṇaiva karaṇena jāta-tad-āsattibhis tena jñānena yad brahma sphurati tad evāyam iti cintayadbhis taiḥ kathañcid evāsau labhyate | tataś ca dvayor api tayoḥ sādhanayor hīnatvāt tal-lābhaś ca na sākṣāt kintu kenacid aṃśena vyañjitam te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ [Gītā 12.4], kleśo'dhikataras teṣām avyaktāsakta-cetasām [Gītā 12.5] iti śrī-bhagavad- ukteḥ | śābde pare brahmaṇi dharmato vrataiḥ snātasya me nyūnam alaṃ vicakṣva [BhP 1.5.7] iti śrī-vyāsa-praśnānantarāt |

bhavatānudita-prāyaṃ yaśo bhagavato 'malam | yenaivāsau na tuṣyeta manye tad darśanaṃ khilam || [BhP 1.5.8]

iti śrī-nārada-prativacanāc ca | sukhāpas tu keṣām ity apekṣāyāṃ nidarśanam āha - iha gopikā-sute bhaktimatāṃ yathā [Vṛ edition here adds: tathā ca śrī-brahmoktiḥ - jñāne prayāsam udapāsya [BhP 10.14.3] ity ādi, śrī- nāradoktiś ca yajate yajña-puruṣaṃ sa samyag-darśanaḥ pumān [BhP 1.5.38] iti | Vṛ addition ends.] sukhāpa iti śrī-gopikāyās tu sukhāpa iti kiṃ vaktavyam | tasyāḥ suta evāyaṃ bhagavān ity ato gopikā-suta iti viśeṣaṇaṃ dattam |

sukham āpayatīti vā sukhāpaḥ | yataś cāyaṃ na dehābhimānināṃ sukhāpaḥ yato gopikāsutas tat-sutatva-līlāyāḥ sva-sādhāraṇa-dṛṣṭyānādarāt | tathā jñāninām api na sukhāpaḥ yato gopikāsutaḥ sarvātmaika-vṛtty-udayena bhagavat-svarūpānanda-vaicitrī-sāroparicara-tal-līlā-tattvānubhavāt | yatheha śrī-gopikā-sute bhaktimatām iti nidarśanam |

sukhenāpyate jñāyate iti vā sukhāpaḥ subodhaḥ | tataś cāyaṃ dehābhimānibhis [Vṛ. addition] tarkādinā na subodhaḥ | tathā jñānibhir api jñānena na subodhaḥ | tatra pūrvavad dhetur gopikā-suta iti | dehebhiḥ dehābhimānibhir api | [end Vṛ. addition] tat-tad-alaukika-karma-liṅgakāt tarkāt jñānibhir apy anāvṛta-brahmatvāvagamāt subodha

eva | satyaṃ tathāpi yatheha śrī-gopikā-sute bhaktimadbhiḥ subodhas tathā na | te hi śrī-kṛṣṇa- bhaktāḥ sva-sukha-nibhṛta-cetās tad-vyudastāny abhāvo'py ajita-rucira-līlākṛṣṭa-sāraḥ [BhP 12.12.69] ity ādi-darśanāt tādṛśa-līlānubhavasyaiva parama-puruṣārthatvam avagacchantīti bhāvaḥ | atrārtha-trayo'pīha-padena śrī-paravyoma-nāthādi-bhaktimanto'pi vyāvṛttāḥ | gopikā-suta iti viśeṣaṇena ca traikālika-tad-bhaktānāṃ tat-sambandhi-sukhāpatvaṃ prati tat-sutatvāyoga-tad-anyatva-yogau vyavacchidyete | ity ato vidvad-anubhava-yāthārthyena nitya eva tat-sambandho vivakṣitaḥ | (page 78)

ataevāyaṃ gopikā-suta iti svayam api sākṣād aṅgulyā nirdiśyate | tasmād api sādhūktaṃ nitya eva śrī-vrajeśvarayos tat-sambandha iti | atra ekadā gṛha- dāsīṣu [BhP 10.9.1] ity ādikam, nemaṃ viriñcaḥ [BhP 10.9.20] ity ādi padya- dvayāntam idam uttara-vākyaṃ, droṇo vasūnāṃ pravaraḥ [BhP 10.8.48] ity ādikasya pūrva-vākyasya bādhakatvenaivoktaṃ, pūrva-virodha-dharmāntara- pratipādanād ayuktatvāc ca pūrvasya asad-vyapadeśān neti cen na dharmāntareṇa vākya-śeṣād [Vs 2.1.17] itivat | tatra ca yathivāsac-chabdasya gaty-antaraṃ cintyate tathātrāpi | tac ca pūrvam eva darśitaṃ pūrvottarādhyāya-dvaye bādarāyaṇe vivakṣitam idam ārabhya prakaraṇena |

|| 10.8 || śrī-śukaḥ || 151-152 ||

English witness · section(s) 152

Anuccheda 152

1 Nanda and Yasoda are actually the eternal parents of Sri Krsna in the spiritual world. Now that we have clearly demonstrated this fact, we shall explain that such an intimate relationship with Sri Krsna can only be obtained by those engaged in devotional service to the Lord. It cannot be obtained by anyone else. That Lord Krsna may be attained only by devotional service is described in the following verse (Srimad Bhagavatam 10.9.21): “The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realisation by severe austerities and penances, or those who consider the body the same as the self.”* 2 This verse explains that the Supreme Personality of Godhead, Krsna, the son of Mother Yasoda, is not easily accessible to the materialists, who consider the body the same as the self, even if they perform austerities and other similar practices to attain Him. Such persons may become somewhat purified at heart by prolonged austerities, and after a long time they may receive the merciful glance of a pure devotee of the Lord. By the mercy of such a devotee, the materialist may learn how to offer his performance of austerities and other spiritual practices as service to the Lord, and in that way Lord Krsna may become accessible to him. In the same way, Lord Krsna is also not easily accessible to the mental speculators who are

from the bodily conception of life and who meditate on the impersonal Brahman. Only by the mercy of a devotee of the Lord can such speculators actually perceive the real nature of the Absolute Truth, and direct their meditation to Lord Krsna. These two processes (austerity and mental speculation) do not enable us to directly perceive the original feature of the Absolute Truth, but give us only a glimpse of His nature. 3 This is confirmed by the Supreme Personality of Godhead Himself (Bhagavad-gita 12.4-5): “But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable - the impersonal conception of the Absolute Truth - by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.* “For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”* 4 The superiority of devotional service and the inferiority of other methods of spiritual realisation is confirmed in the following question posed by Srila Vyasadeva and the answer is given by Narada Muni (Srimad Bhagavatam 1.5.7-8): “Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.* “Sri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.”* 5 One may ask: Who, then, is able to attain Sri Krsna? This question is answered by the word ‘bhaktimatam’ (by the devotees) in this verse. The Supreme Personality of Godhead (bhagavan), who is known as the son of Yasoda-devi (gopika-sutah) is attainable by Mother Yasoda, and the other devotees. What more need be said in this regard? The word ‘sukhapah’ may also be interpreted to mean ‘the object of happiness’. This means that Sri Krsna appeared to be an ordinary child, the son of Yasoda-devi. Thinking of Krsna as her own son, Yasoda attained transcendental bliss by observing Sri Krsna’s charming childhood pastimes. The mental speculators are always absorbed in meditation on the all-pervading impersonal feature of the Lord, and are thus unable to understand the transcendental happiness obtained by seeing the astonishing and beautiful transcendental form and pastimes of the Supreme Person. 6 The word ‘sukhapah’ may also be interpreted to mean ‘easily understood’. When Sri Krsna performs extraordinary feats (such as the lifting of Govardhana Hill), the mental speculators and materialists immersed in the bodily concept of life become able to understand that Sri Krsna is the Supreme Personality of Godhead. The intimate devotees and associates of the Lord, however, continue to consider the Lord to be their friend or son, and thus, in one sense, it is difficult for them to understand the true position of the Lord, because of their

intimate friendship with Him. 7 The devotees of the Lord are thus perfectly enlightened about the real purpose of life, and they are plunged in transcendental bliss (sukhapa) because of their awareness of the Lord's transcendental handsome form and charming pastimes. This is described in Srimad Bhagavatam (12.12.69): "Srila Sukadeva Gosvami was simply attracted by the charming pastimes of Lord Krsna, and therefore his mind was always filled with transcendental bliss. He had given up all attraction for everything else." 8 Three points may be noted in this verse. First, the word 'iha' (here) may be understood to mean specifically the devotee attached to the form of Sri Krsna. In this way the devotees attached to the Lord in His other forms, such as Narayana, the master of Vaikuntha, are also considered to be unable to understand the Lord in His original form as Sri Krsna. The second and third points are that the conceptions that Sri Krsna is only the adopted son of Yasoda, and that instead He is the actual son of Devaki, are both refuted by the use of the word 'gopika-sutah'. That Nanda and Yasoda, the king and queen of Vrajabhumi, are the eternal parents of Sri Krsna is the true meaning of this word (gopika sutah). This point is also supported by the great self-realised devotees who understand the true nature of Sri Krsna. 9 In Srimad Bhagavatam 10.9.1-20 we find an explanation of Nanda and Yasoda's eternal parenthood of Sri Krsna, and in Srimad Bhagavatam 10.8.49, we find the explanation of Nanda and Yasoda's previous birth as Drona and Dhara. The seeming contradiction of these two statements may be resolved by accepting the explanation that Drona and Dhara are partial incarnations of Nanda and Yasoda, the Lord's eternal parents in the spiritual world. We may also note that the description of the eternal parenthood of Nanda and Yasoda is given after the description of their previous birth as Drona and Dhara. In there are two contradictory statements in the scriptures, the second statement should be accepted, and the previous statement should be interpreted so that it does not contradict the later statement. This rule of interpretation is expressed in the Vedanta-sutra in the following words (2.1.17):

Kṛṣṇa · Sanskrit §153 · English §153

[१५३]

तद् एवं श्रुति-पुराणादि-निगमोक्त्य्-अनुसारेण श्री-कृष्णस्य नित्याभिव्यक्तित्वं द्वारकादिषु नित्य-विहारित्वं नित्य-यादवादि-परिकरत्वं च दर्शितम् । इत्थम् एव च कृष्णस् तु भगवान् स्वयम् इति सुसिद्धम् । अथाशङ्कते - यदि नित्यम् एव तथाविधः श्री-कृष्णाख्यः स्वयं भगवान् तत्र तत्र एतैर् निज-परिकरैः सार्धं विहरति तर्हि ब्रह्मादि-प्रार्थनया श्री-नारायण एतावततारेति श्रूयते । तस्य यदि श्री-कृष्णे प्रवेशः तर्हि च कथं नित्यम् एव द्वारकादिषु विराजमानं स्वयं भगवन्तं परित्यज्य ते तस्मै निवेदयितुं गताः । कथं वा जन्मादि-लीलया क्रमेण मथुरां गोकुलं पुनर् मथुरां द्वारकां च त्यक्त्वा वैकुण्ठम् आरूढवान् इति ।

अत्रेदम् उच्यते -- यो द्वारकादौ नित्यं विहरति स श्री-कृष्णाख्यः स्वयं भगवान् परात्परो ब्रह्मादिष्व् अप्रकट एव प्रायशः । यस् तु क्षीरोदादि- लीला-धामा नारायणादि-नामा पुरुषः स एव विष्णु-रूपः साक्षाद् वा निजांशेन वा तेषु प्रकटः सन् ब्रह्माण्ड-पालनादि-कर्तेत्य् उक्तम् एव । तत्र ब्रह्माण्डाधिकारिणो ब्रह्मादयोऽपि ब्रह्माण्ड-कार्यं तस्मा एव निवेदयितुम् अर्हन्ति । ततस् तदापि तस्मा एव पृथिवी-भारावताराय निवेदितवन्तः । अनन्तरं सोऽपि पुरुषस् तान् प्रति केश-दर्शनेन स यावद् उर्व्यां भरम् ईश्वरेश्वरः [भ्प् १०.१.२२] इत्य् आदि-वाक्येन च स्वयं भगवत एवावतार-समयोऽयम् इति सूचयित्वा स्वयम् अप्य् अवतितीर्षां चकार । सा चावतितीर्षा पूर्व-युक्त्या प्रकटीभवति स्वयं भगवति प्रवेशायैव । तदेदं वैकुण्ठाद्य्-आरोहणम् अपि तत्-तद्-अंशेनैव । स्वयं तु तत्र तत्रैव पुनर् निगूढं लीलायते । अत्रोदाहृतं तन्त्र-भागवतादि-वाक्यं वाराहादि- वाक्यं चानुसन्धेयम् । उदाहरिष्यते च नित्यं सन्निहितस् तत्र भगवान् मधुसूदनः [भ्प् ११.३१.२४] इत्य् आदिकम् । एष चाभिसन्धिर् न सर्वैर् एवावबुध्यतेति ।

यथ स्व-स्व-दृष्टम् एव मुनिभिस् तादृग् वर्ण्यते । यथा समुद्र-तीर-स्थ- दृष्ट्यैव अद्भुतो वा एष प्रातर् उदेत्य् अपः सायं प्रविशति इति श्रुतिः । प्रवर्तते न तु वस्तुत इति प्राञ्चः । यदि तत्र सुमेरु-परिक्रमादि-वाक्येनान्यथा गतिः क्रियते तदात्रापि स्वयं भगवत्ता-नित्य-विहारितादि- प्रतिपादक-वाक्येन कथं नाम न क्रियताम् । तथा मथुरादि- परित्यागाद्य्-उक्तिर् अवतारे प्रापञ्चिक-जन-प्रकट-लीलापेक्षयैव । तद्-अप्रकटा तु लीला नित्यम् एव विद्यते एव । तस्मान् नित्यत्वेन जन्मादिमयत्वेन च लीला-प्रतिपादकानां वाक्यानां समन्वय-स्वारस्याद् इदं लभ्यते । यथा य एव श्री-कृष्णस् तत्र तत्र नित्यम् अप्रकटो विहरति स एव स्वयं जन्मादि-लीलया प्रकटो भवति । तत्र नारायणादयोऽपि प्रविशन्तीति सर्वं शान्तम् ।

तद् एवं तत्र श्री-कृष्ण-लीला द्विविधा अप्रकट-रूपा प्रकट-रूपा च । प्रापञ्चिक-लोकाप्रकटत्वात् तत्-प्रकटत्वाच् च । तत्राप्रकटा -

(पगे ७९) यत्रासौ संस्थितः कृष्णस् त्रिभिः शक्त्या समाहितः । रामानिरुद्ध-प्रद्युम्नै रुक्मिण्या सहितो विभुः ॥ [ग्तु २.३६] इति ।

मथुरा-तत्त्व-प्रतिपादक-श्री-गोपाल-तापन्य्-आदौ - चिन्तामणि-प्रकर- सद्मसु-कल्प-वृक्ष [भ्प् ५.४०] इत्य् आदि वृन्दावन-तत्त्व-प्रतिपादक-ब्रह्म- संहितादौ च प्रकट-लीलातः किञ्चिद् विलक्षणत्वेन दृष्टा, प्रापञ्चिक-लोकैस् तद्-वस्तुभिश् चामिश्रा, कालवद्-आदि-मध्यावसान-परिच्छेद-रहित-स्व- प्रवाहा, यादवेन्द्रत्व-व्रज-युवराजत्वाद्य्-उचिताहरहर्-महा- सभोपवेश-गोचारण-विनोदादि-लक्षणा । प्रकट-रूपा तु श्री-विग्रहवत् कालादिभिर् अपरिच्छेचैव सती भगवद्-इच्छात्मक-स्वरूप-शक्त्यैव लब्धारम्भ-समापना प्रापञ्चिकाप्रापञ्चिक-लोक-वस्तु-संवलिता तदीय- जन्मादि-लक्षणा ।

तत्राप्रकटा द्विविधा । मन्त्रोपासनामयी स्वारसिकी च । प्रथमा यथा
तत्-तद्-एकतर-स्थानादि-नियत-स्थितिका तत्-तन्-मन्त्र-ध्यान-मयी । यथा
बृहद्-ध्यान-रत्नाभिषेकादि-प्रस्तावः क्रम-दीपिकायाम् । यथा वा --

अथ ध्यानं प्रवक्ष्यामि सर्व-पाप-प्रणाशनम् । पीताम्बर-धरं कृष्णं पुण्डरीक-निभेक्षणम् ॥ इत्य् आदि गौतमीय-

तन्त्रे ।

यथा वा -

वेणुं क्वणन्तम् अरविन्द-दलायताक्षम्- बर्हावतंसम् असिताम्बुद-सुन्दराङ्गम् ।
कन्दर्प-कोटि-कमनीय-विशेष-शोभं गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥

आलोल-चन्द्रक-लसद्-वनमाल्य-वंशी- रत्नाङ्गदं प्रणय-केलि-कला-विलासम् । श्यामं त्रि-भङ्ग-ललितं नियत-प्रकाशं गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ इति ब्रह्म-संहितायाम् [५.३९-४०] ।

होमस् तु पूर्ववत् कार्यो गोविन्द-प्रीतये ततः इत्य्-आद्य्-अनन्तरं -

गोविन्दं मनसा ध्यायेत् गवां मध्ये स्थितं शुभम् । बर्हापीडक-संयुक्तं वेणु-वादन-तत्-परम् ॥

गोपी-जनैः परिवृतं वन्य-पुष्पावतंसकम् ॥ इति बोधायन-कर्म-विपाक- प्रायश्चित्त-स्मृतौ ।

तद् उ होवाच हैरण्यो गोप-वेशम् अभ्राभं तरुणं कल्प-द्रुमाश्रितम् । तदिह श्लोका भवन्ति --

सत्-पुण्डरीक-नयनं मेघाभं वैद्युताम्बरम् । द्वि-भुजं मौन-मुद्राढ्यं वनमालिनमीश्वरम् ॥

गोप-गोपी-गवावीतं सुर-द्रुम-तलाश्रितम् । दिव्यालङ्करणोपेतं रक्त-पङ्कज-मध्यगम् ॥

कालिन्दी-जल-कल्लोल-सङ्गि-मारुत-सेवितम् । चिन्तयंश् चेतसा कृष्णं मुक्तो भवति संसृतेः ॥

इति श्री-गोपाल-तापन्याम् [१.११-१५] - गोविन्दं गोकुलानन्दं सच्-चिद्-आनन्द- विग्रहम् [गतु १.३७] इत्य् आदि च ।

या तु तत्-तत्-कामनात्मक-प्रयोग-मयी पूतना-वधादि-रूपा यद्-यद्- धिया त उरुगाय विभावयन्ति तत्-तद्-वपुः प्रणयसे सद्-अनुग्रहाय [भ्प् ३.९.११] इत्य् उक्तानुसारेणाद्यापि साधक-हृदि कदाचित् साम्प्रतीव स्फुरति सा खलु मन्त्रोपासनामयीत्वेऽपि स्वारसिक्याम् एव पर्यवस्यति अतीतत्वेन सर्वत्र निर्दिष्टत्वात् ।

अथ स्वारसिकी च यथोदाहृतम् एव स्कान्दे --

वत्सैर् वत्सतरीभिश् च सदा क्रीडति माधवः । वृन्दावनान्तरगतः स-रामो बालकैः सह ॥ इत्य् आदि ।

तत्र च-कारात् श्री-गोपेन्द्रादयो गृह्यन्ते । राम- (पगे ८०) -शब्देन रोहिण्य्

अपि । तथा तेनैव क्रीडतीत्य् आदिना व्रजागमन-शयनादि-लीलापि । क्रीडा- शब्दस्य विहारार्थत्वाद् विहारस्य नाना-स्थानानुसारण-रूपत्वाद् एक- स्थान-निष्ठाया मन्त्रोपासनामय्या भिद्यतेऽसौ । यथावसर-विविध- स्वेच्छामयी स्वारसिकी । एवं ब्रह्म-संहितायाम् --

चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष- लक्षावृतेषु सुरभिर् अभिपालयन्तम्
लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानं गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.२८] इति ।

अत्र कथा गानं नात्यं गमनम् अपि वंशी [ब्रह्मस् ५.५२] इत्य् अत्रानुसन्धेयम् । तत्र नाना-लीला-प्रवाह-रूपतया स्वारसिकी गङ्गेव । एकैक-लीलात्मतया मन्त्रोपासनामयी तु लब्ध-तत्-सम्भव-ह्रद-श्रेणिर् इव ज्ञेया । किं च मन्त्रोपासनामय्याम् अपि व्रज-राजादि-सम्बन्धः श्रूयते किम् उत स्वारसिक्याम् इति न कुत्रापि तद्-रहितता कल्पनीया । तद् एतत् सर्वं मूल-प्रमाणेऽपि दृश्यते । तत्र प्रकट-रूपा विस्पष्टैव ।

अथाप्रकटायां मन्त्रोपासना-मयीम् आह --

मां केशवो गदया प्रातर् अव्याद् गोविन्द आसङ्गवम् आत्त-वेणुः । [भ्प् ६.८.२] इति ।

आत्त-वेणुर् इति विशेषेण गोविन्दः श्री-वृन्दावन-मथुरा-प्रसिद्ध-महा- योग-पीठयोस् तन्-नाम्नैव सहितौ प्रसिद्धौ । तौ च तत्र तत्र प्रापञ्चिक-लोक-दृष्ट्यां श्रीमत्-प्रतिमाकारेणाभातः स्वजन-दृष्ट्यां साक्षाद्-रूप-वृन्द-प्रकरण एव एतौ पठितौ । ततश् च नारायण- वर्माख्य-मन्त्रोपास्य-देवतात्वेन (श्री-गोपाल-तापन्यादि-प्रसिद्ध- स्वतन्त्र-मन्त्रान्तरोपास्य-देवतात्वेन) च मन्त्रोपासना-मय्याम् इदम् उदाहृतम् ॥

॥ ६.८ ॥ विश्वरूप इन्द्रम् ॥ १५३ ॥

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tad evaṃ śruti-purāṇādi-nigamokty-anusāreṇa śrī-kṛṣṇasya nityābhivyaktitvaṃ dvārakādiṣu nitya-vihāritvaṃ nitya-yādavādi-parikaratvaṃ ca darśitam | itthaṃ eva ca kṛṣṇas tu bhagavān svayam iti susiddham | athāśaṅkate - yadi nityaṃ eva tathāvidhaḥ śrī-kṛṣṇākhyaḥ svayaṃ bhagavān tatra tatra etair nija-parikaraiḥ sārdhaṃ viharati tarhi brahmādi-prārthanayā śrī-nārāyaṇa etāvatātāreti śrūyate | tasya yadi śrī-kṛṣṇe praveśaḥ tarhi ca kathaṃ nityaṃ eva dvārakādiṣu virājamānaṃ svayaṃ bhagavantaṃ parityajya te tasmai nivedayituṃ gatāḥ | kathaṃ vā janmādi-līlayā krameṇa mathurāṃ gokulaṃ punar mathurāṃ dvārakāṃ ca tyaktvā vaikuṇṭhaṃ ārūḍhavān iti |

atredam ucyate -- yo dvārakādau nityaṃ viharati sa śrī-kṛṣṇākhyaḥ svayaṃ bhagavān parātparo brahmādiṣv aprakaṭa eva prāyaśaḥ | yas tu kṣīrodādi- līlā-dhāmā

nārāyaṇādi-nāmā puruṣaḥ sa eva viṣṇu-rūpaḥ sākṣād vā nijāṃśena vā teṣu prakaṭaḥ san brahmāṇḍa-pālanādi-kartety uktam eva | tatra brahmāṇḍādhikāriṇo brahmādayo'pi brahmāṇḍa-kāryaṃ tasmā eva nivedayitum arhanti | tatas tadāpi tasmā eva pṛthivī-bhārāvatārāya niveditavantaḥ | anantaraṃ so'pi puruṣas tān prati keśa-darśanena sa yāvad urvyāṃ bharam īśvareśvaraḥ [BhP 10.1.22] ity ādi-vākyena ca svayaṃ bhagavata evāvatāra-samayo'yam iti sūcayitvā svayam apy avatitīrṣāṃ cakāra | sā cāvatitīrṣā pūrva-yuktyā prakaṭībhavati svayaṃ bhagavati praveśāyaiva | tadedaṃ vaikuṇṭhādy-ārohaṇam api tat-tad-aṃśenaiva | svayaṃ tu tatra tatraiva punar nigūḍhaṃ līlāyate | atrodāhṛtaṃ tantra-bhāgavatādi-vākyaṃ vārāhādi- vākyaṃ cānusandheyam | udāhariṣyate ca nityaṃ sannihitas tatra bhagavān madhusūdanaḥ [BhP 11.31.24] ity ādikam | eṣa cābhisandhir na sarvair evāvabudhyateti |

yatha sva-sva-dṛṣṭam eva munibhis tādṛg varṇyate | yathā samudra-tīra-stha- dṛṣṭyaiva adbhuto vā eṣa prātar udety apaḥ sāyaṃ praviśati iti śrutiḥ | pravartate na tu vastuta iti prāñcaḥ | yadi tatra sumeru-parikramādi- vākyenānyathā gatiḥ kriyate tadātrāpi svayaṃ bhagavattā-nitya-vihāritādi- pratipādaka-vākyena kathaṃ nāma na kriyatām | tathā mathurādi- parityāgādy-uktir avatāre prāpañcika-jana-prakaṭa-līlāpekṣayaiva | tad-aprakaṭā tu līlā nityam eva vidyate eva | tasmān nityatvena janmādimayatvena ca līlā-pratipādakānāṃ vākyānāṃ samanvaya-svārasyād idaṃ labhyate | yathā ya eva śrī-kṛṣṇas tatra tatra nityam aprakaṭo viharati sa eva svayaṃ janmādi-līlayā prakaṭo bhavati | tatra nārāyaṇādayo'pi praviśantīti sarvaṃ śāntam |

tad evaṃ tatra śrī-kṛṣṇa-līlā dvividhā aprakaṭa-rūpā prakaṭa-rūpā ca | prāpañcika-lokāprakaṭatvāt tat-prakaṭatvāc ca | tatrāprakaṭā -

(page 79) yatrāsau saṃsthitaḥ kṛṣṇas tribhiḥ śaktyā samāhitaḥ | rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ || [GTU 2.36] iti |

mathurā-tattva-pratipādaka-śrī-gopāla-tāpany-ādau - cintāmaṇi-prakara-sadmasu-kalpa-vṛkṣa [BhP 5.40] ity ādi vṛndāvana-tattva-pratipādaka-brahma-saṃhitādau ca prakaṭa-līlātaḥ kiñcid vilakṣaṇatvena dṛṣṭā, prāpañcika-lokais tad-vastubhiś cāmiśrā, kālavad-ādi-madhyāvasāna-pariccheda-rahita-sva- pravāhā, yādavendratva-vraja-yuvarājatvādy-ucitāharahar-mahā-sabhopaveśa-gocāraṇa-vinodādi-lakṣaṇā | prakaṭa-rūpā tu śrī-vigrahavat kālādibhir apariccheḍyaiva satī bhagavad-icchātmaka-svarūpa-śaktyaiva labdhārambha-samāpanā prāpañcikāprāpañcika-loka-vastu-saṃvalitā tadīya- janmādi-lakṣaṇā |

tatrāprakaṭā dvividhā | mantropāsanāmayī svārasikī ca | prathamā yathā tat-tad-ekatara-sthānādi-niyata-sthitikā tat-tan-mantra-dhyāna-mayī | yathā bṛhad-dhyāna-ratnābhiṣekādi-prastāvaḥ krama-dīpikāyām | yathā vā --

atha dhyānaṃ pravakṣyāmi sarva-pāpa-praṇāśanam | pītāmbara-dharaṃ kṛṣṇaṃ puṇḍarīka-nibhekṣaṇam || ity ādi gautamīya-

tantre |

yathā vā -

veṇuṃ kvaṇantam aravinda-dalāyatākṣam- barhāvataṃsam asitāmbuda-sundarāṅgam | kandarpa-koṭi-kamanīya-viśeṣa-śobhaṃ govindam ādi-puruṣaṃ tam ahaṃ bhajāmi ||

ālola-candraka-lasad-vanamālya-vaṃśī- ratnāṅgadaṃ praṇaya-keli-kalā-vilāsam | śyāmaṃ tri-bhaṅga-lalitaṃ niyata-prakāśaṃ govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || iti brahma-saṃhitāyām [5.39-40] |

homas tu pūrvavat kāryo govinda-prītaye tataḥ ity-ādy-anantaraṃ -

govindaṃ manasā dhyāyet gavāṃ madhye sthitaṃ śubham | barhāpīḍaka-saṃyuktaṃ veṇu-vādana-tat-param ||

gopī-janaiḥ parivṛtaṃ vanya-puṣpāvataṃsakam || iti bodhāyana-karma-vipāka-prāyaścitta-smṛtau |

tad u hovāca hairaṇyo gopa-veśam abhrābhaṃ taruṇaṃ kalpa-drumāśritam | tadiha ślokā bhavanti --

sat-puṇḍarīka-nayanaṃ meghābhaṃ vaidyutāmbaram | dvi-bhujaṃ mauna-mudrāḍhyaṃ vanamālinamīśvaram ||

gopa-gopī-gavāvītaṃ sura-druma-talāśritam | divyālaṅkaraṇopetaṃ rakta-paṅkaja-madhyagam ||

kālindī-jala-kallola-saṅgi-māruta-sevitam | cintayaṃś cetasā kṛṣṇaṃ mukto bhavati saṃsṛteḥ ||

iti śrī-gopāla-tāpanyām [1.11-15] - govindaṃ gokulānandaṃ sac-cid-ānanda- vigraham [GTU 1.37] ity ādi ca |

yā tu tat-tat-kāmanātmaka-prayoga-mayī pūtanā-vadhādi-rūpā yad-yad- dhiyā ta urugāya vibhāvayanti tat-tad-vapuḥ praṇayase sad-anugrahāya [BhP 3.9.11] ity uktānusāreṇādyāpi sādhaka-hṛdi kadācit sāmpratīva sphurati sā khalu mantropāsanāmayītve'pi svārasikyām

eva paryavasyati atītatvena sarvatra nirdiṣṭatvāt |

atha svārasikī ca yathodāhṛtam eva skānde --

vatsair vatsatarībhiś ca sadā krīḍati mādhavaḥ | vṛndāvanāntaragataḥ sa-rāmo bālakaiḥ saha || ity ādi |

tatra ca-kārāt śrī-gopendrādayo gṛhyante | rāma- (page 80) -śabdena rohiṇy

api | tathā tenaiva krīḍatīty ādinā vrajāgamana-śayanādi-līlāpi | krīḍā- śabdasya vihārārthatvād vihārasya nānā-sthānānusāraṇa-rūpatvād eka- sthāna-niṣṭhāyā mantropāsanāmayyā bhidyate'sau | yathāvasara-vividha- svecchāmayī svārasikī | evaṃ brahma-saṃhitāyām --

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- lakṣāvṛteṣu surabhir abhipālayantam lakṣmī-sahasra-śata-sambhrama-sevyamānaṃ govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.28] iti |

atra kathā gānaṃ nātyaṃ gamanam api vaṃśī [BrahmaS 5.52] ity atrānusandheyam | tatra nānā-līlā-pravāha-rūpatayā svārasikī gaṅgeva | ekaika-līlātmatayā mantropāsanāmayī tu labdha-tat-sambhava-hrada-śreṇir iva jñeyā | kiṃ ca mantropāsanāmayyām api vraja-rājādi-sambandhaḥ śrūyate kim uta svārasikyām iti na kutrāpi tad-rahitatā kalpanīyā | tad etat sarvaṃ mūla-pramāṇe'pi dṛśyate | tatra prakaṭa-rūpā vispaṣṭaiva |

athāprakaṭāyāṃ mantropāsanā-mayīm āha --

māṃ keśavo gadayā prātar avyād govinda āsaṅgavam ātta-veṇuḥ | [BhP 6.8.2] iti |

ātta-veṇur iti viśeṣeṇa govindaḥ śrī-vṛndāvana-mathurā-prasiddha-mahā- yoga-pīṭhayos tan-nāmnaiva sahitau prasiddhau | tau ca tatra tatra prāpañcika-loka-dṛṣṭyāṃ śrīmat-pratimākāreṇābhātaḥ svajana-dṛṣṭyāṃ sākṣād-rūpa-vṛnda-prakaraṇa eva etau paṭhitau | tataś ca nārāyaṇa- varmākhya-mantropāsya-devatātvena (śrī-gopāla-tāpanyādi-prasiddha- svatantra-mantrāntaropāsya-devatātvena) ca mantropāsanā-mayyām idam udāhṛtam ||

|| 6.8 || viśvarūpa indram || 153 ||

English witness · section(s) 153

Anuccheda 153

1 We have thus quoted many statements from the Vedas and Puranas to clearly prove: 1. The form of Sri Krsna is eternal, 2. Sri Krsna eternally enjoys pastimes in Dvaraka,, Mathura, and Vrndavana and 3. Sri Krsna eternally associates with the Yadu dynasty and the inhabitants of Vrndavana. By proving these points we have strengthened the argument of the Bhagavatam's paribhasa-sutra (krsnas tu bhagavan svayam: Sri Krsna is the original Supreme Personality of Godhead 1.3.28). 2 Now someone may doubt: 1. If Sri Krsna is the Original Supreme Personality of Godhead, who eternally enjoys pastimes with His liberated associates, as you say, then why is it that the Bhagavatam and other Vedic literatures say that Brahma and the other demigods presented an appeal to Lord Narayana, who then descended to the earth in the form of Sri Krsna? 2. If Sri Krsna eternally remains in Dvaraka, Mathura and Vrndavana, then why did the demigods not approach Lord Krsna personally with their request? Why did they approach Lord Narayana instead? 3. If Dvaraka, Mathura, and Vrndavana are the eternal abodes of Sri Krsna, then why did Krsna first appear in Mathura, then travel to Gokula, then again return to Mathura, then travel to Dvaraka, and finally leave Dvaraka, Mathura and Gokula, in order to go to Vaikunthaloka? 3 To the first two question we reply: The Original Personality of Godhead, Lord Krsna, who eternally enjoys pastimes in Dvaraka, Mathura and Vrndavana, does not generally appear before Brahma and the other demigods. They cannot approach Him, although they may approach Lord Krsna's expansion as Ksirodakasayi Visnu, who is known to them as the maintainer and creator of the universe. For this reason they appealed to Lord Ksirodakasayi Visnu to relieve the burden of the earth. 4 After hearing the demigods' appeal, the Personality of Godhead indicated that He desired to personally appear on the earth. The description of this may be found in Srimad Bhagavatam 10.1.22, and also in the description of the incarnation of a hair found in the some scriptures. When the time came for Lord Krsna to end His manifest pastimes on the earth, He ascended to Vaikuntha in the form of one of His expansions amsa-avatara, although in His original form He actually remained in Dvaraka, Mathura, and Gokula, and secretly enjoyed pastimes there, invisible to the eyes of ordinary human beings. This description is confirmed by the account found in the Tantra-bhagavata, Varaha Purana, and other Vedic literatures. That Sri Krsna eternally remains in Dvaraka, Mathura and Gokula is also confirmed by the following verse from Srimad Bhagavatam (11.31.24): "Sri Krsna eternally remains in the abode of Dvaraka." We may also note that this mystery of the appearance and pastimes of the Original Personality of Godhead is difficulty to understand, and not everyone was able to perceive these secret activities of the Lord. 5 Great sages say the appearance and disappearance of Lord Krsna from this material world is like the rising and setting of the sun (The sun remains unchanged, although it appears and disappears from the view of certain living entities). This is described in the following statement of the Sruti-sastra: "The Personality of Godhead appears and disappears from

this material world just as the sun seems to rise in the morning and then seems to enter the ocean again at sunset." This comparison of Lord Krsna's appearance and disappearance to the rising and setting of the sun gives us only a partial understanding of the Lord's appearance in this world. Lord Krsna's pastimes may be divided into two types: 1. Prakata (manifested) pastimes and 2. Aprakata (unmanifested) pastimes. Lord Krsna eternally remains in Dvaraka, Mathura and Gokula (which are simultaneously manifest in both the spiritual and material worlds and, invisible to the eyes of the ordinary conditioned souls, enjoys aprakata pastimes. When the proper time for the Lord's prakata (manifest) pastimes arrives, Lord Narayana and the other visnu-tattva expansions of the Lord enter the transcendental body of Lord Krsna and appear along with Him in His prakata pastimes, which may be seen by the living entities in the material world. When the time for the Lord's prakata pastimes is ended, Lord Narayana and the other forms of the Lord leave the earth planet and return to the Vaikunthalokas. The original form of Sri Krsna remains, however, and, invisible to the eyes of ordinary living entities, enjoys aprakata pastimes in Dvaraka, Mathura and Gokula. We have already described the Lord's manifest and unmanifest pastimes, quoting many statements from Vedic literatures. We may note the following verse from Gopala-tapani Upanisad (2.48), where the Lord's unmanifest (aprakata) presence and pastimes are described: 6 "Lord Krsna, accompanied by His three potencies, and by Balarama, Pradyumna, Aniruddha and Rukmini, eternally stays in delightful Mathura-puri." 7 Lord Krsna's manifest (prakata) pastimes in Vrndavana are described in Brahma-samhita (5.29): "I worship Govinda, the primeval Lord, the first progenitor, who is tending cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune."* The Lord's unmanifested (prakata) pastimes are completely distinct from the material world and its influence, and are also completely free from the limitations of material time. In this way, Lord Krsna eternally enjoys pastimes, day after day entering the assembly hall of Dvaraka as the king of the Yadu dynasty, and day after day taking care of the surabhi cows as the young prince of Vrajabhumi. Although Lord Krsna's pastimes are always aloof from the influence of mater, in His manifested (prakata) pastimes, by His own wish, and by the workings of His internal potency, His pastimes appear to be material, and appear to be under the jurisdiction of time: with a beginning, growth, dwindling and end. 8 To worship the Lord's unmanifest (aprakata) pastimes, two processes may be adopted: 1. Mantropasanamayi, and 2. Svarasiki. The first process (mantropasanamayi) entails remaining permanently in a place where the Lord enjoyed pastimes, and worshipping the Lord by chanting various mantras describing His pastimes. This process of mantropasana is described in the Brhad-dhyana-ratnabhiseka chapter of the Krama-dipika, and in other passages in the Vedic literatures. The Gautamiya Tantra also describes this process of

mantra-meditation in the passage which begins with the following verse: “I shall now describe the process of meditating upon Lord Krsna, whose eyes are like lotus flowers, and who is dressed in yellow garments. Meditating on Lord Krsna in this way, one becomes free from the reactions to all past sins.” 9 The following verse from the Brahma-samhita (5.30) may also be used in the process of mantropasana (worship of the Lord by chanting mantras): “I worship Govinda, the primeval Lord, who is adept in playing His flute, with blooming eyes like lotus-petals, with head bedecked with peacock’s feather, with the figures of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids.”*** 10 The next verse (Brahma-samhita 5.31) may also be chanted in performing the process of mantropasana: “I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jewelled ornaments, who always revel in pastimes of love, and whose graceful three-folding bending form of Syamasundara is eternally manifest.”*** 11 Another example of verses to be used in mantropasana may be found in the bodhayana-karma-vipaka-prayascitta-smrti, in the passage beginning with the words ‘homas tu purvavat karyo govinda-pritaye tatah’, and ending with the following verse: “In this way one should meditate on Lord Govinda, who remains in the midst of the herd of surabhi cows. He is handsome and auspicious, and His hair is decorated with a peacock feather. He wears a garland of forest flowers. He is attached to playing His flute and He is surrounded by the gopis of Vraja.” 12 The process of mantra-worship of the Lord is also given in the following mantras of Gopala-tapani Upanisad (1.8-10): “Brahma said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire tree. The following verses describe Him: 13-15 “Meditating with all his heart on Lord Krsna, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in transcendental knowledge, who wears a garland of forest flowers, who is the supreme controller, who is surrounded by gopas, gopis and surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornament, who stands in the middle of a red lotus flower, and who is served by breezes that touch the Yamuna’s waves, a person becomes free from repeated birth and death. 16 The following mantra from the Gopala-tapani Upanisad (1.38) describes the process of mantropasana: “With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vrndavana, and who is the five-word mantra (klim krsnaya govindaya gopijanavallabhaya svaha).” 17 When the process of mantropasana (worship of the Lord by chanting mantras) becomes complete, the eligible devotee attains the stage known as svarasiki (direct perception), where Lord Krsna personally appears in the heart of the devotee and manifests His transcendental pastimes there. Even today, some devotees have attained this exalted stage of devotional service. This svarasiki stage of

meditation on Lord Krsna is described in the following verse of Srimad Bhagavatam (3.9.11): “O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.”* 18 The following verse from the Vedic literatures describes the pastimes of the Lord seen by a devotee in the svarasiki stage of meditation: “Lord Krsna eternally enjoys pastimes with Balarama, the cowherd boys, the calves, and the surabhi cows in the forest of Vrndavana.” 19 In this verse the word ‘ca’ (also) is used to describe the presence of Nanda Maharaja and the other residents of Vraja, and the word ‘rama’ is used to indicate the presence of Lord Balarama’s mother Rohini-devi. The phrase beginning with the word ‘kridati’ describes Lord Krsna’s pastimes: entering the pasture land of Vraja, taking a nap in the afternoon, and many other pastimes performed in various places of Vrndavana-dhama. The svarasiki pastimes are performed by the Lord according to His own wish and according to various circumstances. By remaining in a holy place, without travelling to other places, one may perform this process of mantropasana worship, and become eligible to directly perceive Lord Krsna’s pastimes in the svarasiki way. 20 Lord Balarama, for example, directly saw Lord Krsna’s pastimes in the svarasiki way and described them in the following verse (Brahma-samhita 5.40): “I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.”* 21 Lord Balarama also described his own svarasiki realisation in the following verse (Brahma-samhita 5.56): “The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead Krsna. The trees there are all fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.”* 22 In the stage of svarasiki realisation, the various pastimes of Lord Krsna appear before the devotee like a constantly flowing Ganges river. Some of those svarasiki pastimes become recorded in various mantras, and thus the mantropasana stage of realisation may be compared to a series of lakes within the Ganges river of svarasiki realisation. In the mantropasana stage one hears about Lord Krsna, Nanda Maharaja and the residents of Vrajabhumi, whereas in the svarasiki stage one is able to directly see Lord Krsna and His associates. From this we may understand that the svarasiki stage is very elevated and difficult to achieve. The most confidential matters are understandable in that svarasiki stage of realisation. The svarasiki stage is described in Srimad Bhagavatam, the most authoritative source of spiritual knowledge,

and many svarasiki pastimes are described in its verses. The following verse (6.8.20) describes Lord Krsna's unmanifest (aprakata) pastimes, as seen in the svarasiki stage. The pastimes are presented in the form of mantras to be chanted by devotees in the mantropasana stage. 23 "May Lord Kesava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."* 24 In this verse the word 'govinda' refers to the form of Lord Krsna as the master of the Vrndavana, and the name 'kesava' refers to Lord Krsna as the Lord of Mathura. The Lord appears in these two forms as the Deity visible to the people in general, and He also appears directly before His intimate devotees. The second manifestation of the Lord's form before the devotee is described in the prayers to Lord Govinda in the Brahma-samhita and in other Vedic literatures as well. Realisation of the Lord in the stage of mantropasana is described in the verses of Gopala-tapani Upanisad and the scripture known as the Narayana-varma.

Kṛṣṇa · Sanskrit §154 · English §154

[१५४]

वक्ष्यमाण-भगवद्-अभिप्रायानुसारेण स्पष्टार्थत्वेन च वस्तुतः स्वारसिकीम् आह -

मा खिद्यतं महा-भागौ द्रक्ष्यथः कृष्णम् अन्तिके । अन्तर् हृदि स भूतानाम् आस्ते ज्योतिर् इवैधसि ॥ [भ्प् १०.४६.३६]

हे महा-भागौ श्री-व्रजेश्वरौ मा खिद्यतं यतः श्री-कृष्णं द्रक्ष्यथः । कथं यतः सोऽन्तिक एवास्ते । तस्यान्तिक-स्थितेर् अव्यभिचारे दृष्टान्तः । भूतानाम् अन्तर्-हृदि परमात्म-लक्षणं ज्योतिर् इव एधसि चाग्नि-लक्षणं ज्योतिर् इवेति । तत्र निरन्तरस् तत्-स्फूर्तिर् एव भवतां प्रमाणम् इति भावः । अर्थान्तरे तूत्तरार्धस्य हेतुत्वास्पष्टत्वात् परमात्म-रूपेणान्तर्हृदि-स्थितस्यापि दर्शनानियमात् ।

॥ १०.४६ ॥ उद्धवः श्री-व्रजेश्वरीम् ॥ १५४ ॥

[154]

vakṣyamāṇa-bhagavad-abhiprāyānusāreṇa spaṣṭārthatvena ca vastutaḥ svārasikīm āha -

mā khidyataṃ mahā-bhāgau drakṣyathaḥ kṛṣṇam antike | antar hṛdi sa bhūtānām āste jyotir ivaidhasi || [BhP 10.46.36]

he mahā-bhāgau śrī-vrajeśvarau mā khidyataṃ yataḥ śrī-kṛṣṇaṃ drakṣyathaḥ | kathaṃ yataḥ so'ntika evāste | tasyāntika-sthiter avyabhicāre dṛṣṭāntaḥ | bhūtānām antar-hṛdi paramātma-lakṣaṇaṃ jyotir iva edhasi cāgni-lakṣaṇaṃ jyotir iveti | tatra nirantaras tat-sphūrtir eva bhavatāṃ pramāṇam iti bhāvaḥ | arthāntare tūttarārdhasya hetutvāspaṣṭatvāt paramātma-rūpeṇāntarhṛdi-sthitasyāpi darśanāniyamāt |

|| *10.46* || *uddhavaḥ śrī-vrajeśvarīm* || *154* ||

English witness · section(s) 154

Anuccheda 154

1 Following Lord Krsna's instructions, Uddhava spoke the following words (Srimad Bhagavatam 10.46.36) to Nanda and Yasoda. Although seeming ambiguous, these words actually describe the svarasiki stage of spiritual realisation. Uddhava said: "My dear Mother Yasoda and Nanda Maharaja, Krsna promised that He would come back to Vrndavana after finishing His business in Mathura. This promise He will surely fulfil. I therefore request you both, who are the best among all fortunates, to be not aggrieved on account of Krsna's absence.* "You are already perceiving His presence twenty four hours a day, and yet He will come and see you very soon. Actually he is present everywhere and in everyone's heart, just as fire is present in wood."* 2 In this verse the word 'maha-bhagau' (greatly fortunate) refers to Nanda and Yasoda, the king and queen of Vrajabhumi. Uddhava says to them: "Do not be unhappy, you will see Krsna." Why does Uddhava say that? "Because Krsna is already staying nearby" is the answer Uddhava gives. Then he speaks the following example: "Just as fire and light are present within firewood, in the same way, Krsna, in His form as the all-pervading Supersoul is present in the hearts of all living entities." The second half of this verse may also be interpreted to mean: "It is as if (iva) Krsna is the Supersoul present in the hearts of all living entities." In this way there is some doubt as to whether Krsna will become visible as the Supersoul, or in some other way. In this way it may be understood that Krsna will become visible to Nanda and Yasoda by the process of svarasiki realisation. In this way Nanda and Yasoda will not see the form of the Supersoul, but the original form of Krsna, who was enjoying His pastimes.

Kṛṣṇa · Sanskrit §155 · English §155

[१५५]

एवं श्री-भगवान् उवाच - भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् ॥

[भ्प् १०.४७.२९]

ये मया सह भवतीनां योऽयं वियोगः स सर्वात्मना सर्वेणापि प्रकाशेन न विद्यते । किं तर्ह्य् एकेन प्रकट-लीलायां विराजमानेन प्रकाशेन वियोगः । अप्रकट-लीलायां त्व् अन्येन (पगे ८१) प्रकाशेन संयोग एवेत्य् अर्थः । अत्रैतद् उक्तं भवति न चान्तर् न बहिर् यस्य इत्य् आदि दामोदर-लीला-प्रघट्टक-दृष्ट्या मृद्-भक्षण-लीलादौ श्री-व्रजेश्वर्य्-आदीनां तथानुभूत्या च श्री-विग्रहस्य मध्यमत्व एव विभुत्वं दृश्यते । तच् च परस्पर-विरोधि-धर्म-द्वयम् एकत्राचिन्त्य-विभुत्व-शक्तिमति तस्मिन्न् आसम्भवं श्रुतेस् तु शब्द-मूलत्वाद् इत्य् एतन् न्यायेन इत्य् एवं भगवत्- सन्दर्भे प्रघट्टकेन विवृतम् अस्ति ।

तद् एवं विभुत्वे सति युगपद् अनेक-स्थानाद्य्-अधिष्ठानार्थं रूपान्तर- सृष्टिः पिष्ट-पेषिता । किन्तु युगपन्-मध्यमत्व-विभुत्व-प्रकाशिकया तथैवाचिन्त्य-शक्त्या तद्-इच्छानुसारेणैक एव श्री-विग्रहोऽनेकधा प्रकाशते । बिम्ब इव स्वच्छोपाधिभिः । किन्तु अत्रोपाधि-मात्र-जीवनत्वेन साक्षात् स्पर्शाद्य्-अभावेन वैपरीत्योदय-नियमेन बिम्बस्य परिच्छिन्नत्वेन च प्रतिबिम्बत्वम् । अत्र तु स्वाभावैक-शक्ति-स्फुरितत्वेन साक्षात्-स्पर्शादि-भावेन यथेच्छम् उदयेन श्री-विग्रहस्य विभुत्वेन च बिम्बत्वम् एवेति विशेषः । एवम् एव सर्वेषाम् अपि प्रकाशानां पूर्णत्वम् आह श्रुतिः -

पूर्णम् अदः पूर्णम् इदं पूर्णात् पूर्णम् उदच्यते । पूर्णस्य पूर्णम् आदाय पूर्णम् एवावशिष्यते ॥ [बौ ६.५.४] इति ।

तत्र च तेषां प्रकाशानां तथैवाचिन्त्य-शक्त्या पृथक् पृथग् एव क्रियादीनि भवन्ति । अतएव युगपद् आविर्भूतानां प्रकाश-भेदावलम्बिनीनां निमेषोन्मेषणादि-क्रियाणाम् अविरोधः । अतएव विभोर् अपि परस्पर- विरुद्ध-क्रिया-गणाश्रयस्यापि तत्-तत्-क्रिया-कर्तृत्वं यथार्थम् एव । तद्- यथार्थत्वे बहुशः श्री-भागवतादि-वर्णितं विदुषां तु तद्-उद्भवं सुखं नोपपद्यत इति तद्-अन्यथानुपपत्तिश् चात्र प्रमाणम् । इत्थम् एवाभिप्रेत्य श्री-नारदेन चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् [भ्प् १०.६९.१] इत्य् आदौ वपुषा एकत्वेऽपि पृथक्-प्रकाशत्वं तेषु प्रकाशेषु पृथक् पृथक् क्रियाधिष्ठानादित्वं तादृश-शक्तिस् त्व् अन्यत्र

मुनि-जनादौ न सम्भवतीति स्वयं चित्रत्वं चोक्तम् । एष एव प्रकाशः क्वचिद् आत्म- शब्देनोच्यते क्वचिद् रूपादि-शब्देन च । यथा तत्रैव न हि सर्वात्मना क्वचिद् इति, अन्यत्र कृत्वा तावन्तम् आत्मानम् [भ्प् १०.३३.१९] इति, तावद्-रूप- धरोऽव्ययः [भ्प् १०.५९.४२] इति, कृष्णेनेच्छा-शरीरिणा [भ्प् १०.३०.४०] इति च ।

तत्र नाना-क्रियाद्य्-अधिष्ठानत्वाद् एव लीला-रस-पोषाय तेषु प्रकाशेष्व् अभिमान-भेदं परस्परम् अननुसन्धानं च प्रायः स्वेच्छयोरीकरोतीत्य् अपि गम्यते । एवं तच्-छक्तिमयत्वात् तत्-परिकरेष्व् अपि ज्ञेयम् । तत्र तेष्व् अपि प्रकाश-भेदः, यथा कन्याषोडश-सहस्र-विवाहे श्री-देवक्य्-आदिषु । उक्तं हि टीका-कृद्भिः - अनेन देवक्यादि-बन्धु-जन-समागमोऽपि प्रति- गृहं यौगपद्येन सूचित इति । तेषु श्री-कृष्णे च प्रकाश-भेदाद् अभिमान- क्रिया-भेदो यथा श्री-नारद-दृष्ट-योगमाया-वैभवे तत्र ह्य् एकत्र --

दीव्यन्तम् अक्षैस् तत्रापि प्रियया चोद्धवेन च । पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ॥ [भ्प् १०.६९.२०] इति ।

मन्त्रयन्तं च कस्मिंश्चिन् मन्त्रिभिश् चोद्धवादिभिः । [भ्प् १०.६९.२७]

तत्रान्यत्र इति भाव-भेदाद् अभिमान-भेदो लक्ष्यते । अयम् एव तद्- अवस्थोऽहम् अत्रास्मीति । एवं षोडश-सहस्र-विवाहे कुत्रचित् श्री-कृष्ण- समक्षं माङ्गलिकं कर्म कुर्वत्या देवक्यास् तद्-दर्शन-सुखं भवति । तत्-परोक्षं तु तद्-दर्शनोत्कण्ठेति । तथा योग-माया-वैभव-दर्शन एव क्वचिद् (पगे ८२) उद्धवेन संयोगः क्वचिद् वियोग इति विचित्रता ।

तद् एवं तत्र प्रकाश-भेदे सति तद्-भावेनाभिमान-क्रिया-भेदे च स्थिते तदानीं वृन्दावन-प्रकाश-विशेषे स्थितेन श्री-कृष्णस्याप्रकट-प्रकाशेन तासाम् अप्रकट-प्रकाशात्मिकानां संयोगस् तत्-प्रकाश-विशेषे प्राक्-स्थितेन सम्प्रति मथुरां गतेन तत्-प्रकट-प्रकाशेनैव स्वीकृतेन स्थान-त्रयेऽपि सपरिकर-श्री-कृष्ण-नित्यावस्थायिता-वाक्यम् अनुपहतं स्यात् । प्रकट- लीलायाम् अन्यत्र स-परिकरस्य तस्य कदाचिद् गमनेऽपि प्रकाशान्तरेणावस्थानाद् इति । तस्मात् साधूक्तं भवतीनां वियोगो मे [भ्प् १०.४७.२९] इत्य् आदि ।

सेयं च नित्य-संयोगिता परम-रहस्येति ब्रह्म-ज्ञान-सादृश्य-भङ्ग्या समाच्छाद्यैवोपदिष्टा । दृश्यते चान्यत्रापि रहस्योपदेशेऽर्थान्तर- समाच्छन्नोक्तिः । यथा महाभारते जतु-गृहे गच्छतः पाण्डवान् प्रति विदुरस्य । यथा वा षष्ठे हर्याश्वादीन् प्रति श्री-नारदस्य ।

[155]

evaṃ śrī-bhagavān uvāca - bhavatīnāṃ viyogo me na hi sarvātmanā kvacit ||

[BhP 10.47.29]

ye mayā saha bhavatīnāṃ yo'yaṃ viyogaḥ sa sarvātmanā sarveṇāpi prakāśena na vidyate | kiṃ tarhy ekena prakaṭa-līlāyāṃ virājamānena prakāśena viyogaḥ | aprakaṭa-līlāyāṃ tv anyena (page 81) prakāśena saṃyoga evety arthaḥ | atraitad uktaṃ bhavati na cāntar na bahir yasya ity ādi dāmodara-līlā- praghaṭṭaka-dṛṣṭyā mṛd-bhakṣaṇa-līlādau śrī-vrajeśvary-ādīnāṃ tathānubhūtyā ca śrī-vigrahasya madhyamatva eva vibhutvaṃ dṛśyate | tac ca paraspara-virodhi-dharma-dvayam ekatrācintya-vibhutva-śaktimati tasminn āsambhavaṃ śrutes tu śabda-mūlatvād ity etan nyāyena ity evaṃ bhagavat-sandarbhe praghaṭṭakena vivṛtam asti |

tad evaṃ vibhutve sati yugapad aneka-sthānādy-adhiṣṭhānārthaṃ rūpāntara- sṛṣṭiḥ piṣṭa-peṣitā | kintu yugapan-madhyamatva-vibhutva-prakāśikayā tathaivācintya-śaktyā tad-icchānusāreṇaika eva śrī-vigraho'nekadhā prakāśate | bimba iva svacchopādhibhiḥ | kintu atropādhi-mātra-jīvanatvena sākṣāt sparśādy-abhāvena vaiparītyodaya-niyamena bimbasya paricchinnatvena ca pratibimbatvam | atra tu svābhāvaika-śakti-sphuritatvena sākṣāt-sparśādi-bhāvena yathecchaṃ udayena śrī-vigrahasya vibhutvena ca bimbatvam eveti viśeṣaḥ | evam eva sarveṣām api prakāśānāṃ pūrṇatvam āha śrutiḥ -

pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate || [BAU 6.5.4] iti |

tatra ca teṣāṃ prakāśānāṃ tathaivācintya-śaktyā pṛthak pṛthag eva kriyādīni bhavanti | ataeva yugapad āvirbhūtānāṃ prakāśa-bhedāvalambinīnāṃ nimeṣonmeṣaṇādi-kriyāṇām avirodhaḥ | ataeva vibhor api paraspara- viruddha-kriyā-gaṇāśrayasyāpi tat-tat-kriyā-kartṛtvaṃ yathārtham eva | tad- yathārthatve bahuśaḥ śrī-bhāgavatādi-varṇitaṃ viduṣāṃ tu tad-udbhavaṃ sukhaṃ nopapadyata iti tad-anyathānupapattiś cātra pramāṇam | itthaṃ evābhipretya śrī-nāradena citraṃ bataitad ekena vapuṣā yugapat pṛthak [BhP 10.69.1] ity ādau vapuṣā ekatve'pi pṛthak-prakāśatvaṃ teṣu prakāśeṣu pṛthak pṛthak kriyādhiṣṭhānāditvaṃ tādṛśa-śaktis tv anyatra muni-janādau na sambhavatīti svayaṃ citratvaṃ coktam | eṣa eva prakāśaḥ kvacid ātma- śabdenocyate kvacid rūpādi-śabdena ca | yathā tatraiva na hi sarvātmanā kvacid iti, anyatra kṛtvā tāvantam ātmānam [BhP 10.33.19] iti, tāvad-rūpa- dharo'vyayaḥ [BhP 10.59.42] iti, kṛṣṇenecchā-śarīriṇā [BhP 10.30.40] iti ca |

tatra nānā-kriyādy-adhiṣṭhānatvād eva līlā-rasa-poṣāya teṣu prakāśeṣv abhimāna-bhedaṃ parasparam ananusandhānaṃ ca prāyaḥ svecchayorīkarotīty api gamyate | evaṃ

tac-chaktimayatvāt tat-parikareṣv api jñeyam | tatra teṣv api prakāśa-bhedaḥ, yathā kanyāṣoḍaśa-sahasra-vivāhe śrī-devaky-ādiṣu | uktaṃ hi ṭīkā-kṛdbhiḥ - anena devakyādi-bandhu-jana-samāgamo'pi prati- gṛhaṃ yaugapadyena sūcita iti | teṣu śrī-kṛṣṇe ca prakāśa-bhedād abhimāna- kriyā-bhedo yathā śrī-nārada-dṛṣṭa-yogamāyā-vaibhave tatra hy ekatra --

dīvyantam akṣais tatrāpi priyayā coddhavena ca | pūjitaḥ parayā bhaktyā pratyutthānāsanādibhiḥ || [BhP 10.69.20] iti |

mantrayantaṃ ca kasmiṃścin mantribhiś coddhavādibhiḥ | [BhP 10.69.27]

tatrānyatra iti bhāva-bhedād abhimāna-bhedo lakṣyate | ayam eva tad- avastho'ham atrāsmīti | evaṃ ṣoḍaśa-sahasra-vivāhe kutracit śrī-kṛṣṇa- samakṣaṃ māṅgalikaṃ karma kurvatyā devakyās tad-darśana-sukhaṃ bhavati | tat-parokṣaṃ tu tad-darśanotkaṇṭheti | tathā yoga-māyā-vaibhava-darśana eva kvacid (page 82) uddhavena saṃyogaḥ kvacid viyoga iti vicitratā |

tad evaṃ tatra prakāśa-bhede sati tad-bhāvenābhimāna-kriyā-bhede ca sthite tadānīṃ vṛndāvana-prakāśa-viśeṣe sthitena śrī-kṛṣṇasyāprakaṭa-prakāśena tāsām aprakaṭa-prakāśātmikānāṃ saṃyogas tat-prakāśa-viśeṣe prāk-sthitena samprati mathurāṃ gatena tat-prakaṭa-prakāśenaiva svīkṛtena sthāna-traye'pi saparikara-śrī-kṛṣṇa-nityāvasthāyitā-vākyam anupahataṃ syāt | prakaṭa- līlāyām anyatra sa-parikarasya tasya kadācid gamane'pi prakāśāntareṇāvasthānād iti | tasmāt sādhūktaṃ bhavatīnāṃ viyogo me [BhP 10.47.29] ity ādi |

seyaṃ ca nitya-saṃyogitā parama-rahasyeti brahma-jñāna-sādṛśya-bhaṅgyā samācchādyaivopadiṣṭā | dṛśyate cānyatrāpi rahasyopadeśe'rthāntara- samācchannoktiḥ | yathā mahābhārate jatu-gṛhe gacchataḥ pāṇḍavān prati vidurasya | yathā vā ṣaṣṭhe haryāśvādīn prati śrī-nāradasya |

English witness · section(s) 155

Anuccheda 155

1 The svarasiki stage of realisation is also described by Lord Krsna Himself in His message to the gopis (Srimad Bhagavatam 10.47.29): “My dear gopis, you should understand that it is not possible for you to be separated from Me at any time.”* Although the gopis seemed to be separated from Krsna as He appeared in His prakata-lila (manifested pastimes), they were always thinking of Him, and thus perceiving His presence directly in His aprakata-lila (unmanifested pastimes). Being situated in the stage of svarasiki realisation, the gopis thus constantly saw Sri Krsna. In this way, although they were separated from His prakata form, they associated with Him in another way (in His aprakata pastimes). In

this way Sri Krsna's statement that it is not possible to be separated from Him may be understood. 2 Because Sri Krsna is full of all inconceivable potencies He is able to appear before His devotees in His aprakata form when He is not visible to them in His prakata form. The wonderful potencies of Lord Krsna's form were seen by Mother Yasoda and the other residents of Vrndavana in His pastimes of being bound with a rope by Mother Yasoda, and revealing His universal form to Mother Yasoda when He was suspected of eating clay. These two pastimes may appear to be self-contradictory: the first showing Sri Krsna as an ordinary child able to be bound up by His mother, and the second pastime showing Sri Krsna as the all-pervading and omnipotent Supreme Personality of Godhead. Actually, however, there is no contradiction, for Lord Krsna may appear as a helpless child or a s the Supreme Lord by His inconceivable potencies. These inconceivable potencies are described in the Vedic literatures, which are the most authoritative source of knowledge, as confirmed in Vedanta-sutra 2.1.27: "Vedic literature is the most authoritative source of knowledge." The reader is referred to the Bhagavat-sandarbha (Anucchedas 30-39) for a more elaborate explanation of this subject. 3 When Krsna manifests His forms in many different places simultaneously, He does not have to separately create many new forms, but He simply manifests His own original form in many places at once, as He wishes, by the agency of His inconceivable potencies. He manifests His own form in many places just as single form may be reflected in many places by the use of mirrors. A person who causes his form to be reflected in many mirrors cannot perform the functions of His senses through the reflected forms: for example he cannot see, hear, touch, etc. Through his reflected forms. This may be true for an ordinary person, bit for Lord Krsna He can see, hear, touch, and perform all sensory activities through these 'reflected' forms. This is the specific potency of Lord Krsna's expanded or 'reflected' forms. 4 That all the visnu-tattva expansions of Lord Krsna are perfect and complete manifestations of the Lord, equal to his original form in all respects, is confirmed in the following verse found in two Upanisads (Isopanisad 1) and (Brhad-aranyaka Upanisad 6.5.4.): "The Personality of Godhead is perfect and complete. And because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole is also complete by itself. And because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."* 5 Sri Krsna is thus perfect and complete, and innumerable perfect and complete visnu-tattva forms may emanate from Him, but He remains undiminished in all respects. By His inconceivable potency He may expand in many different forms simultaneously, and each of these forms may perform many different activities. These forms may perform different activities simultaneously. That this is described in Srimad Bhagavatam and other Vedic literatures and the great learned devotees also described it and delight in learning about it is evidence to prove this remarkable feature of the Lord. 6 Lord Krsna's ability to

be manifested in many places simultaneously and perform many different activities at the same time by His mystic potency is not shared by any one else. No yogi or sage can perform such wonderful activities, and therefore Narada Muni spoke the following verse after seeing the many expansions of the Lord at Dvaraka (Srimad Bhagavatam 10.69.2): “It is astounding that Lord Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.”* 7 That Sri Krsna is able to expand into many different forms simultaneously is also confirmed in the following verses from Srimad Bhagavatam, where the words ‘atma’, ‘rupa’, and other words also are used to describe the Lord’s transcendental forms: “Lord Krsna is able to assume any form He likes.” “Lord Krsna expanded into as many forms as there were gopis.” 10.33.19 “The imperishable Personality of Godhead then expanded Himself into 16,108 forms and married all 16 000 queens at the same moment.” 10.59.42 “Lord Krsna is able to assume any form according to His will.” 11.30.40 8 By His own wish, Lord Krsna may expand into many different forms and perform many different activities simultaneously, although the Lord’s associates in those pastimes generally do not give any thought to all these wonders. An example of this is the occasion of Lord Krsna’s marriage to 16 000 queens simultaneously in the presence of Devaki-devi and His other relatives. An astonishing feature of this pastime is described by Srila Sridhara Svami in His commentary on Srimad Bhagavatam 10.69.2 (quoted in text 6). Sridhara Svami says: “When Lord Krsna married 16 000 queens in 16 000 palaces all at the same moment, Devaki-devi and the Lord’s other intimate relatives also became expanded and witnesses all the Lord’s simultaneous marriages.” 9 That the intimate associates of Lord Krsna may also appear in different forms simultaneously, just as the Lord can, is described in the following verses of Srimad Bhagavatam (10.69.20 and 27), where Narada’s visit to Krsna’s palaces in Dvaraka reveals the simultaneous expansion of Uddhava, the intimate associate of the Lord: “In one palace Narada saw Lord Krsna engaged in playing chess along with His dear wife and Uddhava. The Lord immediately got up from His seat and invited Narada to sit on His personal seat. The Lord again worshipped Him with as much paraphernalia for reception as He had in the palace of Rukmini. Narada then left that palace and visited other palaces where he again saw Lord Krsna engaged in different activities. In another palace Narada saw Lord Krsna consulting with ministers like Uddhava and others on important matters of business.”* 10 Sri Krsna appears in various forms according to the nature of His devotee’s love for Him. If the devotee aspires to see the Lord in a certain way, the Lord appears in that aspect, and says to the devotee: “Here I am, just as you have desired Me.” The Lord may sometimes appear before the devotee, and sometimes also may be far away from the devotee. For example, when Lord Krsna played the part of the ideal husband of 16 000 wives in Dvaraka, sometimes Devaki-devi would perform her household duties in the association of her great son, and she would feel

transcendental bliss. Then again, sometimes she would not have His association, and she would long to see Him. In the same way Uddhava and the other devotees would sometimes have Lord Krsna's association, and sometimes they would be separated from Him. This meeting and separation of the Lord and His devotees is a very wonderful activity effected by the Lord's yogamaya potency. 11 When Lord Krsna is not directly present before His devotees He remains present in His aprakata (unmanifested) form. In this way, even when He had gone to Mathura and Dvaraka, He remained present before the gopis and other inhabitants of Vrndavana. By either His prakata (manifest) or aprakata (unmanifest) presence He always remains in Vrndavana, Mathura and Dvaraka. Although superficially a description of His all-pervading feature as the Supersoul, Lord Krsna's instruction to the gopis that "It is not possible for you to be separated from Me" (Srimad Bhagavatam 10.47.29), is actually a description of His eternal aprakata presence in Vrndavana, and the gopis constant perception of Him in the svarasiki form of meditation. In this way, while apparently speaking about the Supersoul, Krsna actually described His eternal presence in Vrndavana and His eternal association with the residents of Vrndavana. Such a method of indirectly expressing one thing while appearing to say another may be seen in many places in Vedic literature. For example, such a device was used by Vidura to warn the Pandavas travelling to the house of lac, and a similar method of expression was also used by Narada Muni in his allegorical explanations to the Haryasvas and Savalasvas, the sons of Maharaja Daksa (as described in the Sixth Canto of Srimad Bhagavatam).

Kṛṣṇa · Sanskrit §156 · English §156

[१५६]

तद् एवं पुनर् अपि तथैवोपदिशति --

यथा भूतानि भूतेषु खं वाय्व्-अग्निर् जलं मही । तथाहं च मनः-प्राण- भूतेन्द्रिय-गुणाश्रयः ॥ [भ्प् १०.४७.२९]

यथा खादीनि कारण-रूपाणि भूतानि वाय्व्-आदिषु स्व-स्व-कार्य-रूपेषु भूतेष्व् अवस्थितानि, तत्राकाशस्य स्थितिर् वायौ वायोर् अग्नाव् इत्य् आदि । तथा भवतीष्व् अहं बहिर्-अनुपलभ्यमानोऽपि नित्यं तिष्ठाम्य् एवेत्य् अर्थः । कथम्भूतोऽहम् ? भवतीनां मद्-एक-जीवातूनां मन-आद्य्-आश्रयः । अन्यथा निमेषम् अपि मद्-वियोगेन तान्य् अपि न तिष्ठेयुर् इति भावः ।

यद् वा, किं-रूपस् तिष्ठसीत्य् आकाङ्क्षायाम् आह, भवतीनां मन-आद्य्- आश्रय-भूतो यो द्विभुज-श्यामसुन्दर-वेणु-विनोदि-रूपस् तद्-रूप एवेति ।

[156]

tad evaṃ punar api tathaivopadiśati --

yathā bhūtāni bhūteṣu khaṃ vāyv-agnir jalaṃ mahī | tathāhaṃ ca manaḥ-prāṇa-bhūtendriya-guṇāśrayaḥ || [BhP 10.47.29]

yathā khādīni kāraṇa-rūpāṇi bhūtāni vāyv-ādiṣu sva-sva-kārya-rūpeṣu bhūteṣv avasthitāni, tatrākāśasya sthitir vāyau vāyor agnāv ity ādi | tathā bhavatīṣv ahaṃ bahir-anupalabhyamāno'pi nityaṃ tiṣṭhāmy evety arthaḥ | kathambhūto'ham ? bhavatīnāṃ mad-eka-jīvātūnāṃ mana-ādy-āśrayaḥ | anyathā nimeṣam api mad-viyogena tāny api na tiṣṭheyur iti bhāvaḥ |

yad vā, kiṃ-rūpas tiṣṭhasīty ākāṅkṣāyām āha, bhavatīnāṃ mana-ādy- āśraya-bhūto yo dvibhuja-śyāmasundara-veṇu-vinodi-rūpas tad-rūpa eveti |

English witness · section(s) 156

Anuccheda 156

1 Superficially describing the all-pervading Supersoul, Lord Krsna actually described the gopis' constant meditation on Him and their uninterrupted svarasiki perception of Him

through strong feelings of separation in the following verse from Srimad Bhagavatam (10.47.29): “My dear gopis, just as the five material elements of earth, water, fire, air and ether are all-pervading within this material world, and present in the bodies of all living entities, in the same way, I am always present within you. I reside in your minds, senses, and Your life-breath, for I have taken shelter in all these places.”* 2 This statement of Sri Krsna may be interpreted in the following way: “The material elements are causes of each other. For example, ether is the cause of air, air of fire, fire of water, and water of earth. Each element cause is situated within its effect. For example, ether is situated within air, air within fire, fire within water, and water within earth. Because I am the cause of everything, I am situated within everything in the same way, because as a general rule a cause is always situated within its effect. Even though we have been externally separated, I am still remaining always within you in this way. Especially for you, O gopis of Vraja, who have dedicated your life and soul to Me, separation between us is not possible at any time, for I always reside within your minds and senses. How do I reside there? In what form? I remain always there in My original form, playing the flute with two hands and handsome with a dark complexion.”

Kṛṣṇa · Sanskrit §157 · English §157

[१५७]

नन्व् इत्थं प्रकाश-वैचित्री कथं स्यात् यया विरह-संयोगयोर् युगपद् एव स्थितिर् इत्य् आशङ्क्याह -

आत्मन्य् एवात्मनात्मानं सृजे हन्म्य् अनुपालये । आत्म-मायानुभावेन भूतेन्द्रिय-गुणात्मना ॥ [भ्प् १०.४७.३०]

आत्मनि अनन्त-प्रकाश-मये श्री-विग्रह-लक्षणे स्वस्मिन् आत्मना स्वयम् आत्मानं प्रकाश-विशेषं सृजे अभिव्यञ्जयामि । केन ? निमित्त-भूतेन आत्मा-मायानुभावेन अचिन्त्यायाः स्वरूप-शक्तेः प्रभावेन । स्वरूप- भूतया नित्य-शक्त्या मायाख्यया युत इति मध्व-भाष्य-धृत-चतुर्वेद- शिखातः । कीदृशेन ? भूतेन्द्रिय-गुणात्मना भूतानि परमार्थ-सत्यानि यानि ममेन्द्रियाणि ये च गुणा रूप-रसादयस् तेषाम् आत्मना प्रकाशकेनेत्य् अर्थः । बुद्धीन्द्रियेति पाठे आत्मनेत्य् अस्य विशेषणम् । बुद्धयोऽन्तः-करणानि, इन्द्रियाणि बहिः-करणानि, गुणा रूपादयः, तानि सर्वाण्य् अपि आत्मा स्वरूपं यत्र, तेनेति ।

तद् एवम् आविर्भूय अनु पश्चात् कदापि हन्मि, ततोऽन्यत्र गच्छामि । हन् हिंसा-गतयोः । कदाप्य् अनु पश्चात् पुनः पालये स्वयम् आगत्य पालयामि निज-विरह-दूनान् इति शेषः । एतत्-कारणं तु यत् त्व् अहं भवतीनां वै [भ्प् १०.४७.३४] इत्य् आदौ वक्ष्यते । हन्तेर् अर्थान्तरे त्रयाणाम् एक-कर्म-कर्तृत्वेऽपि तम् आत्मानं प्रकाशं कदाचित् तिरोधापयामि । तस्मात् तं प्रकाशम् आकृष्य प्रकाश-वैविध्यम् एकीकरोमीत्य् अर्थः ।

एवम् एव दशम-सप्ततिममाध्याये स्वामिभिर् अपि व्याख्यातम् - एवं सर्व-गृहेभ्यः पृथक् पृथङ् निर्गत्यानन्तरम् एक एव सुधर्मां प्राविशत् [१०.७०.१७] इति । यथा च माध्व-भाष्य-धृत-(पगे ८३) -स्वामि(?)-वचनम् -

स देवो बहुधा निर्गुणः पुरुषोत्तमः । एकीभूयः पुनः शेते निर्दोषो हरिर् आदिकृत् ॥ इति ।

श्रुतिश् च शङ्कर-भाष्य-धृता - स एकधा भवति, द्विधा भवति इत्य् आद्या । तद्-अनन्तरं पुनर् अपि तम् आत्मानं पालये पुनर् अभिव्यज्य निज- श्रेष्ठ-जनैः सह क्रीडया सम्भूतानन्दं करोमीत्य् अर्थः । एवं हन्तिर् अश्लीलोऽपि स्व-वियोगि-जन-विषय-कारुण्य-कृत-भावान्तरेण स्वयम् एव प्रयुक्त इति न दोष आशङ्क्यः - छिन्द्यां स्व-बाहुम् अपि वः प्रतिकूल-वृत्तिम् [भ्प् ३.१६.६] इतिवत् ।

[157]

nanv itthaṃ prakāśa-vaicitrī kathaṃ syāt yayā viraha-saṃyogayor yugapad eva sthitir ity āśaṅkyāha -

ātmany evātmanātmānaṃ sṛje hanmy anupālaye | ātma-māyānubhāvena bhūtendriya-guṇātmanā || [BhP 10.47.30]

ātmani ananta-prakāśa-maye śrī-vigraha-lakṣaṇe svasmin ātmanā svayam ātmānaṃ prakāśa-viśeṣaṃ sṛje abhivyañjayāmi | kena ? nimitta-bhūtena ātmā-māyānubhāvena acintyāyāḥ svarūpa-śakteḥ prabhāvena | svarūpa- bhūtayā nitya-śaktyā māyākhyayā yuta iti madhva-bhāṣya-dhṛta-caturveda- śikhātaḥ | kīdṛśena ? bhūtendriya-guṇātmanā bhūtāni paramārtha-satyāni yāni mamendriyāṇi ye ca guṇā rūpa-rasādayas teṣām ātmanā prakāśakenety arthaḥ | buddhīndriyeti pāṭhe ātmanety asya viśeṣaṇam | buddhayo'ntaḥ-karaṇāni, indriyāṇi bahiḥ-karaṇāni, guṇā rūpādayaḥ, tāni sarvāṇy api ātmā svarūpaṃ yatra, teneti |

tad evam āvirbhūya anu paścāt kadāpi hanmi, tato'nyatra gacchāmi | han hiṃsā-gatayoḥ | kadāpy anu paścāt punaḥ pālaye svayam āgatya pālayāmi nija-viraha-dūnān iti śeṣaḥ | etat-kāraṇaṃ tu yat tv ahaṃ bhavatīnāṃ vai [BhP 10.47.34] ity ādau vakṣyate | hanter arthāntare trayāṇām eka-karma-kartṛtve'pi tam ātmānaṃ prakāśaṃ kadācit tirodhāpayāmi | tasmāt taṃ prakāśam ākṛṣya prakāśa-vaividhyam ekīkaromīty arthaḥ |

evam eva daśama-saptatimamādhyāye svāmibhir api vyākhyātam - evaṃ sarva-gṛhebhyaḥ pṛthak pṛthaṅ nirgatyānantaram eka eva sudharmāṃ prāviśat [10.70.17] iti | yathā ca mādhva-bhāṣya-dhṛta-(page 83) -svāmi(?)-vacanam -

sa devo bahudhā nirguṇaḥ puruṣottamaḥ | ekībhūyaḥ punaḥ śete nirdoṣo harir ādikṛt || iti |

śrutiś ca śaṅkara-bhāṣya-dhṛtā - sa ekadhā bhavati, dvidhā bhavati ity ādyā | tad-anantaraṃ punar api tam ātmānaṃ pālaye punar abhivyajya nija- śreṣṭha-janaiḥ saha krīḍayā sambhūtānandaṃ karomīty arthaḥ | evaṃ hantir aślīlo'pi sva-viyogi-jana-viṣaya-kāruṇya-kṛta-bhāvāntareṇa svayam eva prayukta iti na doṣa āśaṅkyaḥ - chindyāṃ sva-bāhum api vaḥ pratikūla-vṛttim [BhP 3.16.6] itivat |

English witness · section(s) 157

Anuccheda 157

1 Someone may object: How is it possible for the gopis to be simultaneously associated with Sri Krsna, and then again separated from Him? This is very astonishing. In order to allay this doubt, Sri Krsna spoke the following words in His message to the gopis (Srimad

Bhagavatam 10.47.30): “My dear gopis, you should understand this appearance of Mine in My aprakata form in your meditation on Me. By My inconceivable internal potency I appear in this aprakata form with all My transcendental attributes and thus I relieve the distresses born from My absence.” 2 In this verse the word ‘atmana’ may be understood to mean ‘the form of Sri Krsna’, which is manifested in unlimited kinds of expansion’. The word ‘svayam’ may mean ‘personally’ and the word ‘atmanam’ may mean ‘this specific form’. The word ‘srje’ may mean ‘I manifest’. Understood in this way, the verse may be interpreted to mean ‘Out of all my unlimited forms, I personally appear in this specific form (the aprakata form perceived in svarasiki meditation).” One may ask: By what method does Lord Krsna appear in this way? The answer to this question is that the Lord appears in this way by the agency of His personal inconceivable potency (atma-mayanubhavena). This potency of the Lord is described in the following statement from the Catur-veda-sikha quoted in Madhvacarya’s commentary explaining this verse: “The Supreme Lord possesses His own eternal potency, which is manifested from His own transcendental form, and which is known as maya.” 3 One may ask: How is this aprakata form manifested? To this question the answer may be given: Krsna appears with His own transcendental qualities and senses: ‘bhutendriya-gunatmana’. In this word ‘bhuta’ means ‘transcendental’, ‘guna’ means ‘the handsomeness of Lord Krsna’s form and His other transcendental attributes’, and ‘atmana’ means ‘manifesting’. In some texts of Srimad Bhagavatam we find the word ‘buddhindriya’ instead of ‘bhutendriya’. According to this reading, the Lord appears with His own transcendental mind and intelligence. 4 In this verse (quoted in text 1) the word ‘anu’ means ‘after appearing in this way’ and ‘hanmi’ means “I go’. The verb ‘han’ may mean either ‘to kill’ or ‘to go’. The word ‘palaye’ means ‘after coming, I protect from the sufferings created by separation from Me’. This will be described in Srimad Bhagavatam 10.47.34. 5 If the alternate meaning of the verb ‘han’ (to kill) is accepted, it may be interpreted to mean that the Lord sometimes makes His form invisible. One example of this is when the thousands of expansions (of Lord Krsna at Dvaraka meet together at a certain time and) become a single Krsna (who enters the Sudharma assembly house). 6 This is described in the following words by Sridhara Svami (in his commentary on Srimad Bhagavatam 10.70.17): “The many expansions of Sri Krsna, having each left His own respective palace in Dvaraka, become a single Krsna who then entered the Sudharma assembly house.” 7 This is also confirmed by Sripada Madhvacarya who, in his commentary on this verse quotes the following statement from the Padma Purana.” “The Supreme Personality of Godhead, Lord Hari, is the original creator of everything. He is always free from any fault or defect, and He is always transcendental to the influences of the three modes of material nature. He sometimes expands Himself into many forms, and then again all His expansions enter Him, and He becomes one.” 8 The manifold expansions of the Supreme Personality of Godhead are also described in the

following verse from the Sruti-sastra (quoted in the commentary of Sankaracarya): “The Supreme Personality of Godhead is sometimes manifested as one, and then again, sometimes He expands Himself into many forms.” 9 In this verse the phrase ‘atmanam palaye’ means ‘I appear before My devotees and enjoy transcendental bliss by performing pastimes in their association.” One should not take it that the use of the word ‘hanmi’ is a literary fault in this verse. A similar phrase is spoken by the Lord in the following words (Srimad Bhagavatam 3.16.6): ‘chindyam sva-bahum api vah pratikula silam.”

Kṛṣṇa · Sanskrit §158 · English §158

[१५८]

ननु प्रकटम् एव मथुरायां विक्रीडसि तर्ह्य् अत्राप्य् अधुना विर्कीडसीत्य् अत्रास्माकं सम्भावना कथं जायताम् इत्य् आशङ्क्य तासाम् एवानुभवं प्रमाणयति -

आत्मा ज्ञान-मयः शुद्धो व्यतिरिक्तो ऽगुणान्वयः । सुषुप्ति-स्वप्न-जाग्रद्भिर् माया-वृत्तिभिर् ईयते ॥ [भ्प् १०.४७.३१]

यद् वा आस्तां तावद् अप्रकट-लीलायां मद्-वियोगाभाव-वार्ता । प्रकट- लीलायाम् अपि तयानुसन्धीयताम् इत्य् आह आत्मा ज्ञान-मय इत्य् आदि । अर्थश् चायम् - आत्म-शब्दोऽस्मिन्न् अस्मच्-छब्द-परः । ततश् च आत्माहं श्री- कृष्ण-लक्षणो भवतीनां सुषुप्त्य्-आदि-लक्षणाभिर् मनो-वृत्तिभिर् ईयते अनुभूयत एव । कीदृशः ? ज्ञान-मयो नाना-विद्या-विदग्धः । शुद्धो दोष-रहितः । विगतोऽतिरिक्तो यस्माद् इति वा विशेषेणातिरिक्त इति वा व्यतिरिक्तः सर्वोत्तमो गुणान्वयः सर्व-गुण-शाली ।

अतएव स च स्फूर्ति-रूपोऽयम् अनुभवः कदाचित् साक्षात्कार-द्वारापि कल्प्यते इति चिर-काल-विरहेऽपि तासां सन्धुक्षण-कारणं ज्ञेयम् । अत्र सुषुप्तेऽपि तत्- स्फूर्ति-निर्देशः सर्वदैव स्फुरामीति-मात्र-तात्पर्यकः । यद् वा तत्र तासां स्वप्न-जाग्रतोर् अनन्य-वृत्तित्वं सिद्धम् एव । वृत्त्य्-अन्तरासम्भवात् तु श्री-कृष्ण-समाधि-लक्षणे सुषुप्तेऽपि तस्मिन्न् एव स्वप्न-जाग्रद्-गतानां वृत्ति-वैचित्रीणां तद्-अनुभाविता-मात्रावशेषतया प्रवेशो भवति । तद् उत्तर-काले प्राकृतैः सुखम् अहम् अस्वाप्सम् इतिवत् ताभिः स इति एवानुसन्धीयते इति तथोक्तम् ।

तथा हि गारुडे - जाग्रत्-स्वप्न-सुसुप्तिषु योगस्थस्य च योगिनः । या काचिन् मनसो वृत्तिः स भवत्य् अच्युताश्रयः ॥ इति ।

[158]

nanu prakaṭam eva mathurāyāṃ vikrīḍasi tarhy atrāpy adhunā virkīḍasīty atrāsmākaṃ sambhāvanā kathaṃ jāyatām ity āśaṅkya tāsām evānubhavaṃ pramāṇayati -

ātmā jñāna-mayaḥ śuddho vyatirikto 'guṇānvayaḥ | suṣupti-svapna-jāgradbhir māyā-vṛttibhir īyate || [BhP 10.47.31]

yad vā āstāṃ tāvad aprakaṭa-līlāyāṃ mad-viyogābhāva-vārtā | prakaṭa- līlāyām api tayānusandhīyatām ity āha ātmā jñāna-maya ity ādi | arthaś cāyam - ātma-śabdo'sminn asmac-chabda-paraḥ | tataś ca ātmāhaṃ śrī- kṛṣṇa-lakṣaṇo bhavatīnāṃ suṣupty-ādi-lakṣaṇābhir mano-vṛttibhir īyate anubhūyata eva | kīdṛśaḥ ? jñāna-mayo nānā-vidyā-vidagdhaḥ | śuddho doṣa-rahitaḥ | vigato'tirikto yasmād iti vā viśeṣeṇātirikta iti vā vyatiriktaḥ sarvottamo guṇānvayaḥ sarva-guṇa-śālī |

ataeva sa ca sphūrti-rūpo'yam anubhavaḥ kadācit sākṣātkāra-dvārāpi kalpyate iti cira-kāla-virahe'pi tāsāṃ sandhukṣaṇa-kāraṇaṃ jñeyam | atra suṣupte'pi tat-sphūrti-nirdeśaḥ sarvadaiva sphurāmīti-mātra-tātparyakaḥ | yad vā tatra tāsāṃ svapna-jāgrator ananya-vṛttitvaṃ siddham eva | vṛtty-antarāsambhavāt tu śrī-kṛṣṇa-samādhi-lakṣaṇe suṣupte'pi tasminn eva svapna-jāgrad-gatānāṃ vṛtti-vaicitrīṇāṃ tad-anubhāvitā-mātrāvaśeṣatayā praveśo bhavati | tad uttara-kāle prākṛtaiḥ sukham aham asvāpsam itivat tābhiḥ sa iti evānusandhīyate iti tathoktam |

tathā hi gāruḍe - jāgrat-svapna-susuptiṣu yogasthasya ca yoginaḥ | yā kācin manaso vṛttiḥ sa bhavaty acyutāśrayaḥ || iti |

English witness · section(s) 158

Anuccheda 158

1 After hearing Lord Krsna's explanation of His aprakata presence in Vrndavana, even after He had gone to Mathura, the gopis might protest: 'My dear Krsna, at present You are enjoying pastimes in Mathura, how is it possible for You to be still present with us in the village of Vrndavana? In order to answer the gopis doubt, as well as to explain their svarasiki perception of Him, Lord Krsna spoke the following verse (Srimad Bhagavatam 10.47.31): "This personality of Godhead is free from all phases of material entanglement and from the grip of the three modes of nature. He is pure and full of all transcendental knowledge. He appears in the thoughts of His devotees whether they are awake, dreaming or deeply asleep."* 2 In this verse Sri Krsna says that just as He is present before His devotees in His manifested (prakata) pastimes, He is also not separated from them in His aprakata (unmanifested) pastimes. Although appearing to be absent from them, He is always manifested within their thoughts. 3 In this verse the word 'atma' means 'I, Sri Krsna', and the phrase 'mano-vrttibhi iyate' means 'I am perceived in meditation by the gopis when they are awake, dreaming, and even deeply sleeping." 4 How is this Supreme 'atma' described? He is expert in all kinds of knowledge (janamayah), pure and free from any fault (suddhah), superior to all living entities (vyatiriktah), and full of all auspicious attributes (sarva-guna-sali). The perception of Lord Krsna's aprakata form in the gopis' meditation enlivened them, increased their love for Him, and made it possible for them to

bear the long period of their separation from Him. 5 Lord Krsna appeared before them even in their sleep. That is the meaning of His statement: “I am always manifest before you.” This proves that whether awake or asleep they did not do anything but meditate on Him. Whether awake, asleep, or in deep sleep, the gopis were always wonderfully able to see Lord Krsna in meditation. In this way Lord Krsna entered them and appeared before them. The gopis constantly saw Lord Krsna, even in the condition of dreamless deep sleep (the kind of sleep which, when experienced by ordinary conditioned souls, is described by them with the words “I slept well”). 6 Constant meditation on Lord Krsna is also described in the following verse from the Garuda Purana: “Whether awake, dreaming, or in deep sleep, transcendentalists continuously meditate on the infallible Supreme Personality of Godhead (Lord Acyuta).”

KṚṢṆA-SANDARBHA

4.16

Sections 159–168

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §159 · English §159

[१५९]

ननु तथाप्य् अस्माकं विरह एव सर्वोपमर्दकः स्फुरति । किं कुर्म इत्य् आशङ्क्य, हन्त यदि मद्-वियोगिताभिमानि-मनो-वृत्तिं कथम् अपि रोद्धुं शक्नुथ तदा स्वत एव नित्य-संयोगित्वम् उद्वेष्यतीत्य् एवम् उपदेशेन वक्तुं योग-शास्त्र-प्रक्रियाम् आह द्वाभ्यां -

येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्न-वद् उत्थितः । तन् निरुन्ध्याद् इन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥ [भ्प् १०.४७.३२]

उत्थितः पुमान् यथा मिथ्याभूतम् एव स्वप्नं ध्यायति एवं बाधितान् अपि इन्द्रियार्थान् शब्दादीन् येन मनसा ध्यायेत चिन्तयेत्, ध्यायंश् च येनेद्रियानि प्रत्यपद्यत प्राप, तन् मनो विनिद्रोऽनलसः सन् निरुन्ध्यान् नियच्छेद् इति । यद्यपि स्वप्नादिवत् तद्-विरहस् तासु नाज्ञानाध्यस्तः, प्रकट-लीलायां तस्याप्राप्तेस् तासाम् एवानुभव-सिद्धत्वात् तथाप्य् अप्रकट-लीलायां नित्य-संयोगम् अनुसन्धापयितुं तस्य तादृशत्वेनैवोपदेशो भगवता योग्य इति तथोक्तम् । एकांशेऽपि संयोगे वियोगो नास्त्य् एवेति वा ।

[159]

nanu tathāpy asmākaṃ viraha eva sarvopamardakaḥ sphurati | kiṃ kurma ity āśaṅkya, hanta yadi mad-viyogitābhimāni-mano-vṛttiṃ katham api roddhuṃ śaknutha tadā svata eva nitya-saṃyogitvam uddeṣyatīty evam upadeśena vaktuṃ yoga-śāstra-prakriyām āha dvābhyāṃ -

yenendriyārthān dhyāyeta mṛṣā svapna-vad utthitaḥ | tan nirundhyād indriyāṇi vinidraḥ pratyapadyata || [BhP 10.47.32]

utthitaḥ pumān yathā mithyābhūtam eva svapnaṃ dhyāyati evaṃ bādhitān api indriyārthān śabdādīn yena manasā dhyāyeta cintayet, dhyāyaṃś ca yenedriyāni pratyapadyata prāpa, tan mano vinidro'nalasaḥ san nirundhyān niyacched iti | yadyapi svapnādivat tad-virahas tāsu nājñānādhyastaḥ, prakaṭa-līlāyāṃ tasyāprāptes tāsām evānubhava-siddhatvāt tathāpy aprakaṭa-līlāyāṃ nitya-saṃyogam anusandhāpayituṃ tasya tādṛśatvenaivopadeśo bhagavatā yogya iti tathoktam | ekāṃśe'pi saṃyoge viyogo nāsty eveti vā |

English witness · section(s) 159

Anuccheda 159

1 At this point the gopis might reply: “We now feel the devastating effect of separation from You, O Krsna.” How is it that You now tell us we are not separated from You?” Considering that the gopis might raise this objection, Sri Krsna decided to instruct them with the following words: ‘My dear friends, if you become able to free Yourselves from the illusion of thinking that You are separated from Me, you will find that you will have My association at every moment.’ Intending to give this instruction to the gopis, Lord Krsna spoke the next two verses from Srimad Bhagavatam (10.47.32-33) in which He describes the process of meditation prescribed in the yoga-sastras. The first of these verses (10.47.32) follows: “The living entity in his sleeping or dreaming condition sees his dream body, senses, and sense-objects as real, and in his awake condition sees the same things as unreal. In the same way one who is awake to spiritual knowledge sees that the external material body, senses, and sense-objects are temporary. He should check the activities of the material senses, therefore, in order to actually understand the eternal Absolute Truth.”* 3 This verse explains that just as a person who is awakened (utthitah) from a dream sees all the activities of the dream as unreal. In the same way a transcendentalist who is awake (vinidrah) to spiritual knowledge should consider (dhyayeta) that the sense-objects (indriyarthan), such as sound, sight, smell, taste, and touch, when manifested in matter are similarly unreal because they are temporary. Such a wise person should restrict (niruddhyat) the activities of the material senses in order to attain a higher spiritual goal. 4 In the verse Sri Krsna hinted to the gopis that their conception of being separated from Him was an illusion, like the illusions one sees in a dream. He wanted to explain to them that if they were associating with Him in His aprakata feature, by constantly meditating on Him, they were certainly not separated from Him, but were continuously associating with Him.

Kṛṣṇa · Sanskrit §160 · English §160

[१६०]

तं मनो-निरोधम् एव स्तौति -

एतद्-अन्तः समाम्नायो योगः साङ्ख्यं मनीषिणाम् । त्यागस् तपो दमः सत्यं समुद्रान्ता इवापगाः ॥ [भ्प् १०.४७.३३] (पगे ८४)

एष मनो-निरोधोऽन्तः समाप्तिः फलं यस्य सः । समाम्नायो वेदः । स तत्र पर्यवस्यतीत्य् अर्थः । मार्ग-भेदेऽप्य् एकत्र प्रयवसाने दृष्टान्तः । समुद्रान्ता आपगता नद्य इव इति । यस्मात् सर्वैर् एव वेदादिविद्भिः प्रशस्यते मनो-निरोधस् तस्माद् यूयम् अपि मद्-वियोगाभिमानि-मनो-वृत्तिं नियच्छथेति पद्य-द्वयेन ध्वनितम् ।

[160]

taṃ mano-nirodham eva stauti -

etad-antaḥ samāmnāyo yogaḥ sāṅkhyaṃ manīṣiṇām | tyāgas tapo damaḥ satyaṃ samudrāntā ivāpagāḥ || [BhP 10.47.33] (page 84)

eṣa mano-nirodho'ntaḥ samāptiḥ phalaṃ yasya saḥ | samāmnāyo vedaḥ | sa tatra paryavasyatīty arthaḥ | mārga-bhede'py ekatra prayavasāne dṛṣṭāntaḥ | samudrāntā āpagatā nadya iva iti | yasmāt sarvair eva vedādividbhiḥ praśasyate mano-nirodhas tasmād yūyam api mad-viyogābhimāni-mano-vṛttiṃ niyacchatheti padya-dvayena dhvanitam |

English witness · section(s) 160

Anuccheda 160

1 In the next verse (10.47.33), Lord Krsna continued His explanation, hinting to the gopis that because they were always thinking of Him, they were therefore not actually separated from Him. Lord Krsna said: “My dear gopis, all kinds of spiritual paths are intended to bring the following closer to Me in Krsna consciousness. Different processes of spiritual realisation such as Vedic study, yoga, study of sankhya philosophy (as followed by great thinkers), renunciation, austerity, self-control, truthfulness, and other auspicious activities, are intended to bring the followers closer to Me. All these different ways of determining the goal of life are compared to rivers. I am like the ocean, and a rivers flow

down towards the ocean, all attempts for knowledge flow towards Me."* 2 In this verse Sri Krsna gives the example of the rivers and ocean. Just as many rivers flow to the ocean, in the same way, study of all the Vedic literatures and other spiritual practices all find their ultimate conclusion in Krsna consciousness. Sri Krsna also explains to the gopis that they who understand the meaning of the Vedas carefully control the activities of the mind. Therefore Lord Krsna advises the gopis to control their minds and become free from the misconception of thinking that they are separated from Him.

Kṛṣṇa · Sanskrit §161 · English §161

[१६१]

ननु, अहो यदि तद्-विरहेण वयम् अतिदुःखिता इत्य् अतः कृपालु-चित्त एव त्वम् अस्मभ्यं निज-प्राप्ति-साधनम् उपदिशसि । तर्हि स्वयं किम् उ प्रकटम् एव नायासि, तस्मात् कैतवम् एवेदं तव कृपालुत्वम् इत्य् आशङ्क्याह -

यत् त्व् अहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् । मनसः सन्निकर्षार्थं मद्-अनुध्यान-काम्यया ॥ [भ्प् १०.४७.३४]

साम्प्रतं भवतीनां दृशां प्रियोऽप्य् अहं यद् दूरे वर्ते, तद्-भवतीनां मद्-अनुध्यानेच्छया यो मनसः सन्निकर्षस् तद्-अर्थं मम भवन्- निकट-स्थितौ मद्-अर्थं भवतीनां दृश्ये वावेशः स्याद्, भवद्-दूरे तु मनस्य् एवेति तत्र मम सन्निकर्षः स्याद् इत्य् एतद्-अर्थः ।

[161]

nanu, aho yadi tad-viraheṇa vayam atiduḥkhitā ity ataḥ kṛpālu-citta eva tvam asmabhyaṃ nija-prāpti-sādhanam upadiśasi | tarhi svayaṃ kim u prakaṭam eva nāyāsi, tasmāt kaitavam evedaṃ tava kṛpālutvam ity āśaṅkyāha -

yat tv ahaṃ bhavatīnāṃ vai dūre varte priyo dṛśām | manasaḥ sannikarṣārthaṃ mad-anudhyāna-kāmyayā || [BhP 10.47.34]

sāmprataṃ bhavatīnāṃ dṛśāṃ priyo'py ahaṃ yad dūre varte, tad-bhavatīnāṃ mad-anudhyānecchayā yo manasaḥ sannikarṣas tad-arthaṃ mama bhavan- nikaṭa-shtitau mad-arthaṃ bhavatīnāṃ dṛśye vāveśaḥ syād, bhavad-dūre tu manasy eveti tatra mama sannikarṣaḥ syād ity etad-arthaḥ |

English witness · section(s) 161

Anuccheda 161

1 At this point Sri Krsna considered that the gopis response to His instructions might take the form of the following thoughts: “My dear Krsna, we are certainly distressed by Your long absence. You advertise Yourself as very merciful by giving this philosophical instruction to us. However, if you are actually merciful to us, then why do you not return to Vrndavana and appear before us and associate with us as before. We think that Your clever words and Your so-called mercy to us are simply meant for cleverly cheating us.” Considering that the gopis might be thinking in this way, Lord Krsna spoke the following words (Srimad Bhagavatam (10.47.34): 2 “My dear gopis, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me.”* 3 In this verse Sri Krsna says to the gopis: “Although you are all full of love for Me and very eager to always see Me (bhavatinam drsam priyah), I have now separated Myself from your company (yad dure varte) in order that you may constantly meditate upon Me (manasah sannikarsartham). In this way you may always see Me within your minds, just as formerly you always saw Me with your eyes.”

Kṛṣṇa · Sanskrit §162 · English §162

[१६२]

तद् एव निदर्शयति --

यथा दूर-चरे प्रेष्ठे मन आविश्य वर्तते । स्त्रीणां च न तथा चेतः सन्निकृष्टे ऽक्षि-गोचरे ॥ [भ्प् १०.४७.३५]

च-कारात् स्त्रीषु प्रेष्ठस्य च ।

[162]

tad eva nidarśayati --

yathā dūra-care preṣṭhe mana āviśya vartate | strīṇāṃ ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocare || [BhP 10.47.35]

ca-kārāt strīṣu preṣṭhasya ca |

English witness · section(s) 162

Anuccheda 162

Lord Krsna continued His explanation in the next verse (Srimad Bhagavatam 10.47.35): “When a woman’s beloved is away, she thinks of Him meditatively, and he is present before her. In fact she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation than when I was directly present before you.”*

Kṛṣṇa · Sanskrit §163 · English §163

[१६३]

मनः-सन्निकर्षे किं स्यात् श्रीघ्रम् एव लब्धो भव्ष्यामीति ज्ञायताम् इत्य् आह --

मय्य् आवेश्य मनः कृत्स्नं विमुक्ताशेष-वृत्ति यत् । अनुस्मरन्त्यो मां नित्यम् अचिरान् माम् उपैष्यथ ॥ [भ्प् १०.४७.३६]

विमुक्ता अशेषा विरह-तत्-कारण-भावना-रूपा वृत्तयो येन तन्-मनो मयि कृष्ण-रूपे आवेश्य मां कृष्ण-रूपम् एवानुस्मरन्त्यो मां कृष्ण-रूपम् एवाचिराद् एव समीप एवैष्यथ, अनन्य-वेद्यतया प्राप्स्यथ ।

[163]

manaḥ-sannikarṣe kiṃ syāt śrīghram eva labdho bhavṣyāmīti jñāyatām ity āha --

mayy āveśya manaḥ kṛtsnaṃ vimuktāśeṣa-vṛtti yat | anusmarantyo māṃ nityam acirān mām upaiṣyatha || [BhP 10.47.36]

vimuktā aśeṣā viraha-tat-kāraṇa-bhāvanā-rūpā vṛttayo yena tan-mano mayi kṛṣṇa-rūpe āveśya māṃ kṛṣṇa-rūpam evānusmarantyo māṃ kṛṣṇa-rūpam evācirād eva samīpa evaiṣyatha, ananya-vedyatayā prāpsyatha |

English witness · section(s) 163

Anuccheda 163

In the next verse (Srimad Bhagavatam 10.47.36), Lord Krsna describes the result obtained by the gopis’ constant meditation on Him: “My dear gopis, because you constantly think of

Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me."*

Kṛṣṇa · Sanskrit §164 · English §164

[१६४]

तर्हि कथं प्रकटं नागच्छसि तत्राह - तस्य झटिति प्राप्तेर् वृन्दावन एव लीलान्तर-नित्यास्तितायाश् च प्रतीत्य्-अर्थं निदर्शनम् अप्य् आह --

या मया क्रीडता रात्र्यां वने ऽस्मिन् व्रज आस्थिताः । अलब्ध-रासाः कल्याण्यो मापुर् मद्-वीर्य-चिन्तया ॥ [भ्प् १०.४७.३७]

तद् बहिर्-विघ्न-वञ्चनार्थम् इत्य् अर्थः । ता हि तद्-रात्रि-प्रकट-रास- मात्रम् अलब्धवत्योऽप्य् अस्मिन् वृन्दावन एव सर्व-विघ्नास्पृष्टाः प्रकट- विचित्र-क्रीडा-निधानं माम् आपुर् एवेति । तथा च वासना-भाष्य-धृतं मार्कण्डेय-वचनम् -

तदानीम् एव तं प्राप्ताः श्रीमन्तं भक्त-वत्सलम् । ध्यानतः परमानन्दं कृष्णं गोपाल-नायिकाः ॥ इति ।

तत्रापि हे कल्याण्यः सर्व-विघ्न-रहिताः । अर्थान्तरे स-शरीरा एव च । [वृ. अह्ब्स्: स-शरीरा इति तत्-तद्-देह-त्यागेन भवतीनां मत्-प्राप्तिर् न स्यात्, किन्त्व् अनेनैव देहेन मत्-प्राप्तिः स्याद् इति भावः । [एन्द्. वृ. अह्बितिओन्]

तासां शरीर-परित्यागादिकं तु मायिकम् एवेति भावः । तस्मात् तासां व्रजे प्राकट्येनानुपलम्भात् तथा मयि भक्तिर् हि भूतानाम् [भ्प् १०.८२.४४] इत्य् आदि वक्ष्यमाणानुसारेण मार्कण्डेय-वचनानुसारेण च तदीयाभीप्सित- रूप-विलासस्यैव मम प्राप्तेः सिद्धत्वाच् च विद्यत एव प्रकटाया अस्या लीलाया पृथक् तस्मिन्न् अन्या लीला, तस्यां च ममेव युष्माकम् अपि स्थितिर् अध्यवसीयताम् । याम् एव लीलां मदीय-व्रजागमनासकृत्-प्रतिज्ञानुसारेण (पगे ८५) शीघ्रम् एव यदु-पुर्याः सकाशाद्-भवत्-प्रेम-यन्त्रिततया समागत्याहं (सर्व-समञ्जसतया भवतीनां तत्-तद्-विघ्न-निवारण-पूर्वकं) सर्वेभ्य एव व्रज-वासिभ्यः सन्ततं दर्शयिष्यामीति भावः । अस्मिन्न् इति निर्देशात् तदानीम् अपि स्वस्य वृन्दावन-स्थत्वं सूचयति । प्रकरणेऽस्मिन्न् इदम् उक्तं भवति । न ह्य् अत्र तासाम् अध्यात्म-विद्या श्रेयस्करी भवति । तस्मान् मद्-भक्ति-युक्तस्य योगिनो वै मद्-आत्मनः । न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेद् इह ॥ [भ्प् ११.२०.३१]

इति श्री-भगवता । ज्ञाने प्रयासम् उदपास्य नमन्त एव जीवन्ति [भ्प् १०.१४.३]

इति ब्रह्मणा च साधारण-भक्तानाम् अप्य् अनुपादेयत्वेनोक्तत्वात् । न च तच्-छ्रवणेन तासां विरह-ज्वाला शाम्यति । तं श्यामं मनोहरं विना साधारण-भक्तानाम् अपि स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः [भ्प् ६.१७.१८] इत्य् उक्त-दिशा, नात्यन्तिकं विगणयन्त्य् अपि ते प्रसादम् [भ्प् ३.१५.४८] इत्य्-आद्य्-उक्त-दिशा वा हेय-रूपत्वेनैवानुभवात् । तासां तु स्व-रसस्य परम-विरोध्य् एव तत् । पूर्वं च श्रूयतां प्रिय-सन्देशो भवतीनां सुखावहः [भ्प् १०.४७य्.२८] इत्य् एवोक्तम् ।

अत उक्तं तासाम् एवाभिप्राय-कथने श्री-स्वामिभिर् अपि - ननु किम् अन्यानिवास्मान् आत्म-विद्यया लोभयसि ? वयं तु सर्व-सुन्दर- सर्वालङ्करणेन त्वया विरहं नैव सहामहे [भावार्थ-दीपिका तो १०.४७.३४] इति । तस्माद् विदुरस्येव कूटोक्तिर् इयम् इत्य् उक्त एवार्थो भवत्य् अन्तरङ्गः । स च युधिष्ठिरस्येव तासाम् एव गम्य इति ।

॥ १०.४७ ॥ श्री-भगवान् श्री-व्रज-देवीः ॥ १५५-१६४ ॥

[164]

tarhi kathaṃ prakaṭaṃ nāgacchasi tatrāha - tasya jhaṭiti prāpter vṛndāvana eva līlāntara-nityāstitāyāś ca pratīty-arthaṃ nidarśanam apy āha --

yā mayā krīḍatā rātryāṃ vane 'smin vraja āsthitāḥ | alabdha-rāsāḥ kalyāṇyo māpur mad-vīrya-cintayā || [BhP 10.47.37]

tad bahir-vighna-vañcanārtham ity arthaḥ | tā hi tad-rātri-prakaṭa-rāsa- mātram alabdhavatyo'py asmin vṛndāvana eva sarva-vighnāspṛṣṭāḥ prakaṭa-vicitra-krīḍā-nidhānaṃ mām āpur eveti | tathā ca vāsanā-bhāṣya-dhṛtaṃ mārkaṇḍeya-vacanam -

tadānīm eva taṃ prāptāḥ śrīmantaṃ bhakta-vatsalam | dhyānataḥ paramānandaṃ kṛṣṇaṃ gopāla-nāyikāḥ || iti |

tatrāpi he kalyāṇyaḥ sarva-vighna-rahitāḥ | arthāntare sa-śarīrā eva ca | [Vṛ. adds: sa-śarīrā iti tat-tad-deha-tyāgena bhavatīnāṃ mat-prāptir na syāt, kintv anenaiva dehena mat-prāptiḥ syād iti bhāvaḥ | [end. Vṛ. addition]

tāsāṃ śarīra-parityāgādikaṃ tu māyikam eveti bhāvaḥ | tasmāt tāsāṃ vraje prākaṭyenānupalambhāt tathā mayi bhaktir hi bhūtānām [BhP 10.82.44] ity ādi

vakṣyamāṇānusāreṇa mārkaṇḍeya-vacanānusāreṇa ca tadīyābhīpsita- rūpa-vilāsasyaiva mama prāpteḥ siddhatvāc ca vidyata eva prakaṭāyā asyā līlāyā pṛthak tasminn anyā līlā, tasyāṃ ca mameva yuṣmākam api sthitir adhyavasīyatām | yām eva līlāṃ madīya-vrajāgamanāsakṛt-pratijñānusāreṇa (page 85) śīghram eva yadu-puryāḥ sakāśād-bhavat-prema-yantritatayā samāgatyāhaṃ (sarva-samañjasatayā bhavatīnāṃ tat-tad-vighna-nivāraṇa- pūrvakaṃ) sarvebhya eva vraja-vāsibhyaḥ santataṃ darśayiṣyāmīti bhāvaḥ | asminn iti nirdeśāt tadānīm api svasya vṛndāvana-sthatvaṃ sūcayati | prakaraṇe'sminn idam uktaṃ bhavati | na hy atra tāsām adhyātma-vidyā śreyaskarī bhavati | tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ | na jñānaṃ na ca vairāgyaṃ prāyaḥ śreyo bhaved iha || [BhP 11.20.31]

iti śrī-bhagavatā | jñāne prayāsam udapāsya namanta eva jīvanti [BhP 10.14.3]

iti brahmaṇā ca sādhāraṇa-bhaktānām apy anupādeyatvenoktatvāt | na ca tac-chravaṇena tāsāṃ viraha-jvālā śāmyati | taṃ śyāmaṃ manoharaṃ vinā sādhāraṇa-bhaktānām api svargāpavarga-narakeṣv api tulyārtha-darśinaḥ [BhP 6.17.18] ity ukta-diśā, nātyantikaṃ vigaṇayanty api te prasādam [BhP 3.15.48] ity-ādy-ukta-diśā vā heya-rūpatvenaivānubhavāt | tāsāṃ tu sva-rasasya parama-virodhy eva tat | pūrvaṃ ca śrūyatāṃ priya-sandeśo bhavatīnāṃ sukhāvahaḥ [BhP 10.47y.28] ity evoktam |

ata uktaṃ tāsām evābhiprāya-kathane śrī-svāmibhir api - nanu kim anyānivāsmān ātma-vidyayā lobhayasi ? vayaṃ tu sarva-sundara- sarvālaṅkaraṇena tvayā virahaṃ naiva sahāmahe [Bhāvārtha-dīpikā to 10.47.34] iti | tasmād vidurasyeva kūṭoktir iyam ity ukta evārthī bhavaty antaraṅgaḥ | sa ca yudhiṣṭhirasyeva tāsām eva gamya iti |

|| 10.47 || śrī-bhagavān śrī-vraja-devīḥ || 155-164 ||

English witness · section(s) 164

Anuccheda 164

1 The gopis might reply to this statement by saying: “If by thinking of You one quickly attains Your association, then why have You not already appeared before us?” To answer this question, Sri Krsna spoke the following verse (Srimad Bhagavatam 10.47.37): “My dear gopis, when I performed the rasa dance with you in the evening of the sarat season in this forest of Vrndavana, some fortunate gopis were forcibly prevented from going to see Me. These gopis immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me.”* 2 In this verse Sri Krsna says that when certain gopis were prevented from entering the arena of the rasa dance He personally appeared before them in His aprakata form, and those gopis gave up their bodies meditating on Krsna and directly seeing Him in His aprakata feature, and in this way they attained the direct association of

Sri Krsna, who eternally enjoys wonderful pastimes with His devotees. The same incident is also described in the following verse from the Markandeya Purana, quoted in the Vasana-bhasya: “When some of the gopis were prevented from entering the arena of the rasa-dance, they gave up their bodies meditating on Lord Krsna, who is full of transcendental bliss, handsomeness, and opulence, and who is full of love for His devotees. By meditating on Him in that way, those gopis attained His eternal association.” 3 In this verse the word ‘kalyanyah’ may be interpreted to mean either ‘free from all impediments’ or ‘along with the body’. If the second interpretation is accepted, it is to be understood that these gopis left behind material bodies in order to convince their husbands that they had not gone to Krsna, although in their original spiritual forms they attained the association of Lord Krsna in His aprakata pastimes. These gopis entered the eternal spiritual world to associate with Lord Krsna and enjoy pastimes with Him in the specific way they desired. This is described in the previous statement quoted from Markandeya Purana and also in the following verse spoken by Lord Krsna in Srimad Bhagavatam (10.82.44): “Lord Krsna told the gopis: ‘The means of attaining My favour is loving service unto Me, and fortunate you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.”* 4 In these verses it is as if Krsna had said to the gopis: “I am completely submissive to the pure love of My devotees, and therefore every day I leave the city of the Yadus and come to Vrajabhumi, revealing My prakata form to the residents there. This is just according to My repeated promise to return to Vrndavana.” We may also note that the use of the word ‘asmin’ (in this Vrndavana) (in Srimad Bhagavatam 10.47.37, quoted in text 1) indicates Sri Krsna remaining in Vrndavana, even after it was understood by the people in general that He was living in the city of the Yadus. 5 The gopis were able to attract Sri Krsna to continuously stay among them in His aprakata form because they were situated in the platform of pure devotional service, a position more exalted than the attainment of transcendental knowledge or the performance of severe austerities. That devotional service to Sri Krsna is superior to the cultivation of knowledge or austerity is confirmed by Lord Krsna Himself in the following verse (Srimad Bhagavatam 11.20.31): “A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of cultivation of transcendental knowledge or performance of severe austerities.”* 6 The cultivation of impersonalism will not extinguish the burning fire of the gopis’ separation from Krsna. Even for ordinary devotees, the cultivation of impersonal spiritual knowledge is never recommended. This is described in the following verse spoken by Lord Brahma to Lord Krsna in Srimad Bhagavatam (10.14.3): “My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric

philosophical truths should hear from self-realised devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication, and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable."* 7 Even ordinary devotees reject the knowledge and liberation offered by the impersonalists. Ordinary devotees reject these things because they prevent one from seeing and understanding the handsome dark form of Sri Krsna. That the devotees reject the liberation offered by the impersonalists is described in the following verse of Srimad Bhagavatam (6.10.28): "Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."* 8 That the devotees reject the impersonalists illusory liberation is also confirmed in the words of the Four Kumaras to the Supreme Personality of Godhead (Srimad Bhagavatam 3.15.48): "Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."* 9 The impersonalist theory is the greatest possible impediment to the gopis' ecstatic love of Krsna, which is described by Uddhava in these words (Srimad Bhagavatam 10.47.28): "My dear gopis, please hear this message from Lord Krsna, the Supreme Lord whom You love very dearly. Hearing this message from Krsna will greatly delight you."* 10 In his commentary on Srimad Bhagavatam 10.47.34, Sridhara Svami gives the following glimpse into the gopis' thoughts when they heard Sri Krsna's message, the gopis thought: "O Krsna, why are you trying to cheat us by speaking these theories of the impersonalists to us as if we were outsiders. You may speak in this way to others, but not to us. O Lord, we think that You are the ultimate in all handsomeness, and we are completely unable to tolerate being separated from You." When travelling to the house of lac, where Duryodhana had planned to kill the Pandavas, Vidura spoke a riddle to the five Pandavas hinting the nature of Duryodhana's plan, and Yudhisthira was able to understand the information concealed in Vidura's words. In the same way Sri Krsna informed the gopis of His eternal presence among them in His aprakata form and the gopis were able to understand the meaning of this riddle He spoke to them.

Kṛṣṇa · Sanskrit §165 · English §165–166

[१६५]

पूर्व-व्याख्यानुसारेणैवाह -

एवं प्रियतमादिष्टम् आकर्ण्य व्रज-योषितः । ता ऊचुर् उद्धवं प्रीतास् तत्-सन्देशागत-स्मृतीः ॥ [भ्प् १०.४७.३८]

तत्-सन्देशेनागता स्मृतिर् नित्य-संयोगानुसन्धान-रूपा यासां तादृश्यः । अतएव प्रीताः । इतः परं कदाचित् प्रकट-लीलानुभवे सति तासां सन्तोषः प्रकट-लीला-दर्शनतस् तु विरह एवेति भाव-द्वैतं लक्ष्यते ।

[165]

pūrva-vyākhyānusāreṇaivāha -

evaṃ priyatamādiṣṭam ākarṇya vraja-yoṣitaḥ | tā ūcur uddhavaṃ prītās tat-sandeśāgata-smṛtīḥ || [BhP 10.47.38]

tat-sandeśenāgatā smṛtir nitya-saṃyogānusandhāna-rūpā yāsāṃ tādṛśyaḥ | ataeva prītāḥ | itaḥ paraṃ kadācit prakaṭa-līlānubhave sati tāsāṃ santoṣaḥ prakaṭa-līlā-darśanatas tu viraha eveti bhāva-dvaitaṃ lakṣyate |

English witness · section(s) 165–166

Anuccheda 165

1 The gopis were able to understand the description of Sri Krsna's aprakata presence among them and they became pleased and satisfied to understand that they were not actually separated from Him. Their satisfaction is described by Sukadeva Gosvami (Srimad Bhagavatam 10.47.38): "After hearing the message written by their dearmost Krsna, the gopis became pleased and satisfied. Remembering that message, they spoke the following words to Uddhava."* 2 Remembering Lord Krsna's instructions, the gopis were able to directly see Lord Krsna's aprakata form and pastimes and they became relieved of their strong feelings of separation. They became very much pleased and satisfied (pritah).

Anuccheda 166

Srila Sukadeva Gosvami describes the gopis' satisfaction (Srimad Bhagavatam 10.47.53): "Uddhava's message and instructions saved the gopis from the burning flames of separation from Krsna, and the gopis acknowledged the benediction from Uddhava. Uddhava practically acted as the preceptor spiritual master of the gopis, and they in return worshipped Him as they would worship Krsna."*

Kṛṣṇa · Sanskrit §166 · English §167

[१६६]

तच् च सन्तोषम् आह -

ततस् ताः कृष्ण-सन्देशैर् व्यपेत-विरह-ज्वराः । उद्धवं पूजयां चक्रुर् ज्ञात्वात्मानम् अधोक्षजम् ॥ [भ्प् १०.४७.५३]

तथा तेन सन्दिष्टं तथैवात्मानम् अनुभूयाधोक्षजं चानुभूयेत्य् अर्थः ।

॥ १०.४७ ॥ श्री-शुकः ॥ १६५-१६६ ॥

[166]

tac ca santoṣam āha -

tatas tāḥ kṛṣṇa-sandeśair vyapeta-viraha-jvarāḥ | uddhavaṃ pūjayāṃ cakrur jñātvātmānam adhokṣajam || [BhP 10.47.53]

tathā tena sandiṣṭaṃ tathaivātmānam anubhūyādhokṣajaṃ cānubhūyety arthaḥ |

|| 10.47 || śrī-śukaḥ || 165-166 ||

English witness · section(s) 167

Anuccheda 167

The gopis described their intense feelings of separation from Krsna in the following words spoken to Uddhava (Srimad Bhagavatam 10.47.44): "Separation from Krsna makes us agitated, as if there were fire in our bodies. Krsna proposed to come back to Vrndavana to extinguish the fire, just as a cloud appears in the sky to extinguish the forest fire by its downpour."*

Kṛṣṇa · Sanskrit §167 · English §168

[१६७]

स्व-विरहं व्यञ्जयन्ति -- अप्य् एष्यतीह दाशार्हस् तप्ताः स्व-कृतया शुचा । सञ्जीवयन् नु नो गात्रैर् यथेन्द्रो वनम् अम्बुदैः ॥ [भ्प् १०.४७.४४]

स्व-निमित्तेन शोकेन तप्ताः नोऽस्मान् गात्रैः कर-स्पर्शादिभिः सञ्जीवयन् किं नु इहैष्यतीति ॥

॥ १०.४७ ॥ श्री-व्रज-देव्य उद्धवम् ॥ १६७ ॥

[167]

sva-virahaṃ vyañjayanti -- apy eṣyatīha dāśārhas taptāḥ sva-kṛtayā śucā | sañjīvayan nu no gātrair yathendro vanam ambudaiḥ || [BhP 10.47.44]

sva-nimittena śokena taptāḥ no'smān gātraiḥ kara-sparśādibhiḥ sañjīvayan kiṃ nu ihaiṣyatīti ||

|| 10.47 || śrī-vraja-devya uddhavam || 167 ||

English witness · section(s) 168

Anuccheda 168

1 The same instructions sent to the gopis in the letter carried by Uddhava were also personally spoken to the gopis at a later time at the holy place of Kuruksetra. At that time Lord Krsna personally said to the gopis (Srimad Bhagavatam 10.82.44): “Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favour.”* 2 In this verse Lord Krsna says that they who become His pure devotees (as the gopis were) are eligible to become liberated. Others, who take up a process of spiritual realisation other than bhakti-yoga will remain unable to become liberated. Considering that the gopis might say; ‘My dear Krsna, at present You are always remaining at Dvaraka and enjoying pastimes there. We, however, must always remain in Vrndavana. Under these circumstances, how is it possible for us to attain Your association?’ Krsna consoled them by saying that He eternally remains in their association in His aprakata form. This was explained by Him in the following words (Srimad Bhagavatam 10.82.45-46): 3 “My dear gopis, just as the material elements are present within all material objects (which have the material elements as their origin), in the same

way, because I am the origin (and also the cause of dissolution) of everything, I am present everywhere, within and without everything. You saw Me in My prakata form in the forest of Vrndavana. Now please see me in My aprakata form, eternally manifested before you in meditation."* 4 In these verses Krsna says: "Just as (yatha) the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin of everything, I am also present within everything." Lord Krsna explains that He is present in both His manifest prakata (atma) and all-pervading aprakata (atmana) forms. He said: "In My prakata form (pare) you saw Me in the forest of Vrndavana. Now please see Me in My aprakata form (aksare) eternally manifested before you. I am the Supreme Lord and the ultimate shelter of all living entities, and there is no real difference between My prakata and aprakata forms."

Kṛṣṇa · Sanskrit §168 · English §169

[१६८]

एवं तथा श्रीमद्-उद्धव-द्वारोपदिष्टं तथा कुरुक्षेत्रे साक्षाद् अपि स्वयम् उपदिष्टम् । (पगे ८६)

[वृ. अद्द्स्:] कुरुक्षेत्र-यात्रायाम् अपि -- अपि स्मरथ नः सख्यः स्वानाम् अर्थ-चिकीर्षया । गतांश् चिरायिताञ् छत्रु- पक्ष-क्षपण-चेतसः ॥ [भ्प् १०.८२.४१]

इत्य् अनेन स्वागमन-विलम्बे कारणं विज्ञाप्य पुनश् च । [वृ. एन्द्स्.]

मयि भक्तिर् हि भूतानाम् अमृतत्वाय कल्पते । दिष्ट्या यद् आसीन् मत्-स्नेहो भवतीनां मद्-आपनः ॥ [भ्प् १०.८२.४४]

इत्य् अत्र तादृशीनां साक्षाद् एव तत्-प्राप्तिः फलं नान्येषाम् इवामृतत्व- मात्रम् इत्य् एतत् तासाम् आश्वासन-रूप-भगवद्-वचनानन्तरम् । ननु त्वं द्वारकायाम् एव सदा क्रीडसि वयं तु वृन्दावन-वासिन्यः कथं प्राप्स्याम इत्य् आशङ्क्य युष्माभिर् नित्य-संयुक्त एवाहम् अस्मीति तथाविधम् आत्मानम् उपदिशति द्वाभ्यां -

[वृ. रेअद्स् इन्स्तेअद् ओफ़् थे अबोवे परग्रफ्: इत्य् अनेन तासां स्व-प्राप्तिम् अवश्यम्भाविनीं प्रोच्य तत्रापि तासां काल-विलम्बाक्षमत्वं विलोक्य झटिति सान्त्वनार्थम् उद्धव-द्वारा प्रहित-चर-सन्देशवद् एव स्वेन नित्य- संयोगम् उपदिशति - एन्द् वृ. रेअदिन्ग्.]

अहं हि सर्व-भूतानाम् आदिर् अन्तो ऽन्तरं बहिः । भौतिकानां यथा खं वार् भूर् वायुर् ज्योतिर् अङ्गनाः ॥

एवं ह्य् एतानि भूतानि भूतेष्व् आत्मात्मना ततः । उभयं मय्य् अथ परे पश्यताभातम् अक्षरे ॥ [भ्प् १०.८२.४५-४६]

यथाहम् अहङ्कारो भूतादिः सर्वेषां भूतानां खादीनाम् आद्यन्तादि- रूपः । अहङ्कारान्तर्गतान्य् एव खादीनीत्य् अर्थः । यथा च खादीनि भूतानि भौतिकानां शराव-सैन्धवादीनाम् आद्य्-अन्तादि-रूपाणि, खादीनाम् अन्तर्गतान्य् एव तानीत्य् अर्थः । एवम् एतानि प्रकट-लीलायाम् अनुभूयमानानि युष्माकं

ममतास्पदानि भूतानि परमार्थ-सत्य- वस्तूनि श्री-वृन्दावनादीनि भूतेष्व् अप्रकट-लीला-गतेषु परमार्थ-सत्य- वस्तुषु तेषु वर्तन्ते । युष्माकं प्रकट-लीलाभिमान्य्-अहन्तास्पदम् आत्मा चाप्रकट-लीलाभिमान्य् अहन्तास्पदेनात्मना ततो व्याप्तः । एवम् इदन्ताहन्तास्पदं यद् उभयं तच् च पुनः परे प्रकटम् अत्र दृश्यमानेऽपि तस्यां वृन्दाटव्यां विहरमाणेऽक्षरे नित्यम् एव युष्मत्- सङ्ज्ञिनि मय्य् आश्रय-रूपे आभातं विराजमानं पश्यतेति । तस्मात् प्रकाश- भेदाद् एव तत्-तद्-वस्त्व्-आदि-भेद-व्यपदेशो विरह-संयोग-व्यवस्था चेतीदम् अत्रापि व्यक्तम् ।

[168]

evaṃ tathā śrīmad-uddhava-dvāropadiṣṭaṃ tathā kurukṣetre sākṣād api svayam upadiṣṭam | (page 86)

[Vṛ. adds:] kurukṣetra-yātrāyām api -- api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā | gatāṃś cirāyitāñ chatru- pakṣa-kṣapaṇa-cetasaḥ || [BhP 10.82.41]

ity anena svāgamana-vilambe kāraṇaṃ vijñāpya punaś ca | [Vṛ. ends.]

mayi bhaktir hi bhūtānām amṛtatvāya kalpate | diṣṭyā yad āsīn mat-sneho bhavatīnāṃ mad-āpanaḥ || [BhP 10.82.44]

ity atra tādṛśīnāṃ sākṣād eva tat-prāptiḥ phalaṃ nānyeṣām ivāmṛtatva- mātram ity etat tāsām āśvāsana-rūpa-bhagavad-vacanānantaram | nanu tvaṃ dvārakāyām eva sadā krīḍasi vayaṃ tu vṛndāvana-vāsinyaḥ kathaṃ prāpsyāma ity āśaṅkya yuṣmābhir nitya-saṃyukta evāham asmīti tathāvidham ātmānam upadiśati dvābhyāṃ -

[Vṛ. reads instead of the above paragraph: ity anena tāsāṃ sva-prāptim avaśyambhāvinīṃ procya tatrāpi tāsāṃ kāla-vilambākṣamatvaṃ vilokya jhaṭiti sāntvanārtham uddhava-dvārā prahita-cara-sandeśavad eva svena nitya- saṃyogam upadiśati - End Vṛ. reading.]

ahaṃ hi sarva-bhūtānām ādir anto 'ntaraṃ bahiḥ | bhautikānāṃ yathā khaṃ vār bhūr vāyur jyotir aṅganāḥ ||

evaṃ hy etāni bhūtāni bhūteṣv ātmātmanā tataḥ | ubhayaṃ mayy atha pare paśyatābhātam akṣare || [BhP 10.82.45-46]

yathāham ahaṅkāro bhūtādiḥ sarveṣāṃ bhūtānāṃ khādīnām ādyantādi- rūpaḥ | ahaṅkārāntargatāny eva khādīnīty arthaḥ | yathā ca khādīni bhūtāni bhautikānāṃ śarāva-saindhavādīnām ādy-antādi-rūpāṇi, khādīnām antargatāny eva tānīty arthaḥ | evam etāni prakaṭa-līlāyām anubhūyamānāni yuṣmākaṃ mamatāspadāni bhūtāni

paramārtha-satya- vastūni śrī-vṛndāvanādīni bhūteṣv aprakaṭa-līlā-gateṣu paramārtha-satya- vastuṣu teṣu vartante | yuṣmākaṃ prakaṭa-līlābhimāny-ahantāspadam ātmā cāprakaṭa-līlābhimāny ahantāspadenātmanā tato vyāptaḥ | evam idantāhantāspadaṃ yad ubhayaṃ tac ca punaḥ pare prakaṭam atra dṛśyamāne'pi tasyāṃ vṛndāṭavyāṃ viharamāṇe'kṣare nityam eva yuṣmat- saṅgini mayy āśraya-rūpe ābhātaṃ virājamānaṃ paśyateti | tasmāt prakāśa- bhedād eva tat-tad-vastv-ādi-bheda-vyapadeśo viraha-saṃyoga-vyavasthā cetīdam atrāpi vyaktam |

English witness · section(s) 169

Anuccheda 169

1 After describing Lord Krsna's instructions to the gopis, Srila Sukadeva Gosvami described the gopis' response (Srimad Bhagavatam 10.82.47): "By hearing and remembering Lord Krsna's instruction about His presence among them in His aprakata form, the gopis became free from all illusion. They constantly meditated on Krsna and thus always associated with Him in His aprakata form." 2 By remembering (tad-anusmarana) Lord Krsna's instructions about His aprakata presence (adhyatma-siksaya) among them, the gopis gave up their illusion of being attached to Sri Krsna's prakata form, and not being aware of His eternal presence in their midst in His aprakata form. Understanding Lord Krsna's instructions, the gopis constantly meditated on His form and pastimes, and in this way continuously associated with Him. Sri Krsna's eternal presence among the gopis in His aprakata form is described in the following verses of Srimad Bhagavatam: "Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favour."* 10.82.44 "A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of the cultivation of transcendental knowledge or performance of severe austerities." 11.20.31 If one analyses these verses and tries to discover another hidden meaning here, he will not find any suitable alternate meaning. What we have just explained in the only appropriate interpretation.

KṚṢṆA-SANDARBHA

4.17

Sections 169–178

10 bilingual sequence blocks

Kṛṣṇa · Sanskrit §169 · English §170

[१६९]

श्री-भगवच्-छिक्षानुरूपम् एव श्री-ऋषिर् उवाच --

अध्यात्म-शिक्षया गोप्य एवं कृष्णेन शिक्षिताः । तद्-अनुस्मरण-ध्वस्त-जीव-कोशास् तम् अध्यगन् ॥ [भ्प् १०.८२.४७]

अध्यात्म-शिक्षया तद्-उपदेशेन आत्मानं श्री-कृष्णम् अधिकृत्य या शिक्षा तया वा । तथाविधं यद् उपदिष्टं तद्-अनुस्मरणेन नित्य-सिद्धाप्रकट- लीलायाः पुनर् अनुसन्धानेन ध्वस्तस् त्यक्त-प्रायो जीव-कोषः प्रपञ्चस् तत्र प्राकट्याभिनिवेशो याभिस् ताः । तं स्वयम् उपदिष्टं नित्य-संयुक्त- रूपं श्री-कृष्णम् अध्यगन् प्रणिहितवत्यः । तत्रापि पूर्व-दर्शित-श्रुति- पुराणादि-गत-नित्यता-वाक्यं मयि भक्तिर् हि [भ्प् १०.८२.४४] इति । फल-भेद- वाक्यं च न ज्ञानं न च वैराग्यम् [भ्प् ११.२०.३१] इत्य् आद्य्-अयुक्तता-व्यञ्जि- वाक्यं चानुसन्धाय परोक्ष-वादार्थ-प्रयुक्तम् अर्थान्तरं न प्रमेयम् ।

[169]

śrī-bhagavac-chikṣānurūpam eva śrī-ṛṣir uvāca --

adhyātma-śikṣayā gopya evaṃ kṛṣṇena śikṣitāḥ | tad-anusmaraṇa-dhvasta-jīva-kośās tam adhyagan || [BhP 10.82.47]

adhyātma-śikṣayā tad-upadeśena ātmānaṃ śrī-kṛṣṇam adhikṛtya yā śikṣā tayā vā | tathāvidhaṃ yad upadiṣṭaṃ tad-anusmaraṇena nitya-siddhāprakaṭa- līlāyāḥ punar anusandhānena dhvastas tyakta-prāyo jīva-koṣaḥ prapañcas tatra prākaṭyābhiniveśo yābhis tāḥ | taṃ svayam upadiṣṭaṃ nitya-saṃyukta- rūpaṃ śrī-kṛṣṇam adhyagan praṇihitavatyaḥ | tatrāpi pūrva-darśita-śruti- purāṇādi-gata-nityatā-vākyaṃ mayi bhaktir hi [BhP 10.82.44] iti | phala-bheda- vākyaṃ ca na jñānaṃ na ca vairāgyam [BhP 11.20.31] ity ādy-ayuktatā-vyañji- vākyaṃ cānusandhāya parokṣa-vādārtha-prayuktam arthāntaraṃ na prameyam |

English witness · section(s) 170

Anuccheda 170

1 In this way it may be understood that by accepting Sri Krsna's instructions as true, the gopis did not accept the monistic conception of the all-pervasiveness of the Absolute, but rather understood Krsna's confidential explanation of His eternal presence among them in

His aprakata form. Even though the gopis were able to understand that Lord Krsna was always present before them in His aprakata form, they became afraid of being again separated from His prakata form, and with great humbleness offered the following prayer (Srimad Bhagavatam 10.82.48): 2 “The gopis spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”* 3 In this verse the gopis says: “O Lord, please permit us, who are very unfortunate, to have an occasional glimpse of Your lotus feet. O Lord whose navel is like a lotus flower, we wish that Your lotus feet may be awakened within out hearts.” If Krsna were to ask the gopis: “What is the difficulty? Why is it impossible or so difficult for you to remain content by meditating on My lotus feet?” then the gopis might reply: “O Lord, Your feet are worshipped and meditated upon by great mystic yogis and highly learned philosophers. We are only ordinary persons engaged in household affairs. How is it possible, then, for us to meditate on Your lotus feet, which are the proper object of meditation for great souls. 4 Always eager to directly associate with Sri Krsna, the gopis continuously meditated upon Him. This is described in the following verse (Srimad Bhagavatam 10.46.5) spoken by Lord Krsna to Uddhava: “My dear Uddhava, the gopis are always absorbed in thoughts of Me, who am most dear to them. Since I have gone away to Mathura, they are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me.”* 5 In this verse the gopis protest to Krsna that they cannot remain satisfied simply by remembering His lotus feet, but they insist that they must have His direct association. In this verse they intended to say: “O Lord, the highly learned philosophers are able to meditate upon You because their minds are tranquil and free from all desires, including the desire to directly attain Your lotus feet. This peaceful condition of the mind is certainly a prerequisite in the matter of meditation. We are not able to meditate on Your lotus feet because our minds are agitated with the desire to directly see You and therefore, in that unpeaceful condition, we cannot fix our minds in meditation. The metaphor comparing Your feet to a lotus flower is very appropriate, for a lotus flower is very cooling to the touch, although simply thinking of a lotus flower is not at all cooling. Therefore, in the same way, our burning desire to associate with You can be relieved only by the direct contact of Your lotus feet. Our desires will not be satisfied simply by meditating on You. 6 The gopis thought that Krsna might say to them: “The great mystic yogis meditate on My lotus feet and thus become relieved from the sufferings of material existence. Please, therefore, take up this process of meditating on My lotus feet and you will become free from the suffering of separation from me just as the yogis become free from suffering in the same way.” By distinguishing

themselves from the yogis in this verse, the gopis intended to say to Krsna: “They who have fallen into the dark well of material existence may become delivered by meditating on Your lotus feet, but such meditation is not helpful for us, who are drowning in the ocean of separation from You. When we remember Your lotus feet we do not at all experience relief, but rather the intense suffering of our separation only increases.” 7 The gopis also thought that Krsna might suggest that they return with Him to Dvaraka, where they may associate with Him without interruption. For this reason the gopis said the words ‘geham jusam’ (we are only ordinary persons engaged in household affairs). In this way they reminded Krsna that they were the wives of others, and not independent of their husbands. It was not possible for them to leave their husbands and go with Him to Dvaraka. One may also interpret the words ‘geham jusam’ to mean ‘My dear Krsna it is not at all suitable for us to associate with You in Dvaraka or any other place except for this land of Vrndavana, which seems to us to fulfil all our desires, and which is the place where we formerly enjoyed pastimes in Your company. This desire of the gopis to remain in Vrndavana and enjoy Krsna’s association there is described in the following verse (Caitanya-caritamrta Madhya-lila 13.122): “That very personality who stole away my heart during my youth is now again my master. These are the same moonlight nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire.”* By these words (geham jusam) the gopis said to Krsna: “We cannot become relieved of our distress by meditating on Your lotus feet, and we are not able to return to Dvaraka with You, nor would we desire to do so if we could. Therefore the only solution to our plight is if You personally return with us to Vrndavana and grant us Your association there.”

Kṛṣṇa · Sanskrit §170 · English §171

[१७०] अथ ज्ञान-रूपं प्रकटार्थम् अस्वीकुर्वाणा नित्य-लीला-रूपं रहस्यार्थं स्वीकुर्वाणा अपि पूर्ववत् पुनश् च प्रकट-लीलाभिनिवेशेन विरह-भीताः परम-दैन्योत्तरम् एवं प्रार्थयामासुर् इत्य् आह -

आहुश् च ते नलिन-नाभ पदारविन्दं योगेश्वरैर् हृदि विचिन्त्यम् अगाध-बोधैः
संसार-कूप-पतितोत्तरणावलम्बं गेहं जुषाम् अपि मनस्य् उदियात् सदा नः ॥ [भ्प् १०.८२.४८]

आस्तां तावद् दुर्विधि-हतानाम् अस्माकं त्वद्-दर्शन-गन्ध-वार्तापि । हे नलिन-नाभ तव पदारविन्दं त्वद्-उपदेशानुसारेणास्माकं मनस्य् उदियात् ।

ननु (पगे ८७) किम् इवात्रासम्भाव्यम् ? तत्राहुः - योगेश्वरैर् एव हृदि विचिन्त्यं न त्व् अस्माभिस् त्वत्-स्मरणारम्भ एव मूर्च्छा-गामिनीभिः । तद् उक्तम् उद्धवं प्रति स्वयं भगवता -

मयि ताः प्रेयसां प्रेष्ठे दूर-स्थे गोकुल-स्त्रियः । स्मरन्त्यो ऽङ्ग विमुह्यन्ति विरहौत्कण्ठ्य-विह्वलाः ॥ [भ्प् १०.४६.५] इति ।

तद् एवोपपादयन्ति अगाध-बोधैः साक्षाद्-दर्शनेऽप्य् अक्षुभित- बुद्धिभिः । न त्व् अस्माभिर् इव त्वद्-दर्शनेच्छया क्षुभित-बुद्धिभिः । चरणस्यारविन्दता-रूपकं च त्वत्-स्पर्शेनैव दाह-शान्तिर् भवति न तु तथा त्वत्-स्मरणेनेति ज्ञापनाय ।

ननु तथा निदिध्यासनम् एव योगेश्वराणां संसार-दुःखम् इव भवतीनां विरह-दुःखं दूरीकृत्य तद्-उदयं करिष्यतीति आशङ्क्याह संसार-कूप-पतितानाम् एवोत्तरणावलम्बं न त्व् अस्माकं विरह-सिन्धु-निमग्नानाम् । त्वच्-चिन्तनारम्भे दुःख-वृद्धेर् एवानुभूयमानत्वाद् इति भावः । नन्व् अधुनैवागत्य मुहुर् मां साक्षाद् एवानुभवत, तत्राह - गेहं जुषां पर-गृहिणीनाम् अस्वाधीनानाम् इत्य् अर्थः । यद् वा गेहं जुषाम् इति तव सङ्गतिश् च त्वत्-पूर्व-सङ्गम-विलास-धाम्नि तत्-तद्-अस्मत्-काम-दुघे स्वाभाविकास्मत्-प्रीति-निलये निज-गेहे गोकुल एव भवतु, न तु द्वारकादाव् इति स्व-मनोरथ-विशेषेण तस्मिन्न् एव प्रीतिमतीनाम् इत्य् अर्थः । यः कौमार-हरः स एव हि वरः इत्यादिवत् । तस्माद् अस्माकं मनसि भवच्- चरण-चिन्तन-सामर्थ्याभावात् स्वयम् आगमनस्यासामर्थ्याद् अनभिरुचेर् वा साक्षाद् एव श्री-वृन्दावन एव यद्य् आगच्छसि तदैव निस्तार इति भावः ।

[वृ एदितिओन् अद्द्स् हेरे: तम् एतम् एव भावं श्री-भगवान् अङ्गीचकार । यथोक्तम् एतद्-अनन्तरम् -

त एवं लोक-नाथेन परिपृष्टाः सु-सत्-कृताः । प्रत्यूचुर् हृष्ट-मनसस् तत्-पादेक्षा-हतांहसः ॥ [भ्प् १०.८३.२] [एन्द् वृ

अद्वितिओन्]

॥ १०.८२ ॥ श्री-शुकः ॥ १६८-१७० ॥

[170] atha jñāna-rūpaṃ prakaṭārtham asvīkurvāṇā nitya-līlā-rūpaṃ rahasyārthaṃ svīkurvāṇā api pūrvavat punaś ca prakaṭa-līlābhiniveśena viraha-bhītāḥ parama-dainyottaram evaṃ prārthayāmāsur ity āha -

āhuś ca te nalina-nābha padāravindaṃ yogeśvarair hṛdi vicintyam agādha-bodhaiḥ saṃsāra-kūpa-patitottaraṇāvalambaṃ gehaṃ juṣām api manasy udiyāt sadā naḥ || [BhP 10.82.48]

āstāṃ tāvad durvidhi-hatānām asmākaṃ tvad-darśana-gandha-vārtāpi | he nalina-nābha tava padāravindaṃ tvad-upadeśānusāreṇāsmākaṃ manasy udiyāt |

nanu (page 87) kim ivātrāsambhāvyam ? tatrāhuḥ - yogeśvarair eva hṛdi vicintyaṃ na tv asmābhis tvat-smaraṇārambha eva mūrcchā-gāminībhiḥ | tad uktam uddhavaṃ prati svayaṃ bhagavatā -

mayi tāḥ preyasāṃ preṣṭhe dūra-sthe gokula-striyaḥ | smarantyo 'ṅga vimuhyanti virahautkaṇṭhya-vihvalāḥ || [BhP 10.46.5] iti |

tad evopapādayanti agādha-bodhaiḥ sākṣād-darśane'py akṣubhita- buddhibhiḥ | na tv asmābhir iva tvad-darśanecchayā kṣubhita-buddhibhiḥ | caraṇasyāravindatā-rūpakaṃ ca tvat-sparśenaiva dāha-śāntir bhavati na tu tathā tvat-smaraṇeneti jñāpanāya |

nanu tathā nididhyāsanam eva yogeśvarāṇāṃ saṃsāra-duḥkham iva bhavatīnāṃ viraha-duḥkhaṃ dūrīkṛtya tad-udayaṃ kariṣyatīti āśaṅkyāha saṃsāra-kūpa-patitānām evottaraṇāvalambaṃ na tv asmākaṃ viraha-sindhu- nimagnānām | tvac-cintanārambhe duḥkha-vṛddher evānubhūyamānatvād iti bhāvaḥ | nanv adhunaivāgatya muhur māṃ sākṣād evānubhavata, tatrāha - gehaṃ juṣāṃ para-gṛhiṇīnām asvādhīnānām ity arthaḥ | yad vā gehaṃ juṣām iti tava saṅgatiś ca tvat-pūrva-saṅgama-vilāsa-dhāmni tat-tad-asmat-kāma-dughe svābhāvikāsmat-prīti-nilaye nija-gehe gokula eva bhavatu, na tu dvārakādāv iti sva-manoratha-viśeṣeṇa tasminn eva prītimatīnām ity arthaḥ | yaḥ

kaumāra-haraḥ sa eva hi varaḥ ityādivat | tasmād asmākaṃ manasi bhavac-caraṇa-cintana-sāmarthyābhāvāt svayam āgamanasyāsāmarthyād anabhirucer vā sākṣād eva śrī-vṛndāvana eva yady āgacchasi tadaiva nistāra iti bhāvaḥ |

[Vṛ edition adds here: tam etam eva bhāvaṃ śrī-bhagavān aṅgīcakāra | yathoktam etad-anantaram -

ta evaṃ loka-nāthena paripṛṣṭāḥ su-sat-kṛtāḥ | pratyūcur hṛṣṭa-manasas tat-pādekṣā-hatāṃhasaḥ || [BhP 10.83.2] [end Vṛ

addition]

|| 10.82 || śrī-śukaḥ || 168-170 ||

English witness · section(s) 171

Anuccheda 171

1 Sri Krsna's prakata form, and also His aprakata form which appeared in the hearts of the devotees in the stage of svarasiki meditation, are both described in the following verse from Srimad Bhagavatam (10.33.35): "The same Sri Krsna who appeared in Vrndavana in His prakata form and enjoyed pastimes in the company of the cowherd men of Vrndavana, also appeared in His aprakata form within the hearts of all of the Vraja-gopis and the cowherd men who were their husbands." 2 In His aprakata form Sri Krsna was manifested within (antah) the thoughts of the gopis (tat-patinam). Sri Krsna is known as 'adhyaksa' (the monarch) both because He is the playful (yas carati) prince of Gokula, and because He is the supreme monarch and protector of all living entities (sarvesam dehinam). Lord Krsna is the real husband of the gopis and He has been enjoying pastimes with them from time immemorial. Because the relationship of Sri Krsna and the gopis is actually eternal, Sri Krsna cannot be criticised for 'immorality' or 'adultery'. 3 Sri Krsna is the real husband of the gopis. The cowherd men who played the role of being the gopis' husbands were actually not their husbands. The husband and wife relationship between the various cowherd men and the gopis was existing only in their imagination and only for enhancing Krsna's parakiya relationship with the gopis. This is confirmed in the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 10.33.37): "The gopis' husbands thought that their wives were sleeping by their sides. Enamoured by the influence of the external energy of Krsna, they thought that the gopis were their wives. They could not understand that they had gone to dance with Krsna."*

Kṛṣṇa · Sanskrit §171 · English §172

[१७१]

तद् एवं स्वारसिक्य-प्रकट-लीला दर्शिता । अथाप्रकट-लीले द्वे अप्य् अर्थ- विशेषेणाह -

गोपीनां तत्-पतीनां च सर्वेषाम् एव देहिनाम् । यो ऽन्तश् चरति सो ऽध्यक्षः क्रीडनेनेह देह-भाक् ॥ [भ्प् १०.३३.३५]

अन्तर्-अन्तः-स्थितम् अप्रकटं यथा स्यात् तथा गोपीनां तत्-पतीनां च तत्- पतिं-मन्यानां क्रीडन-देह-भाक् सन् तेषाम् एव गोकुल-युवराजतया अध्यक्षश् च सन् यश् चरति क्रीडति स एव प्रकट-लीला-गतोऽपि भूत्वा सर्वेषां विश्व-वर्तिनां देहिनाम् अपि क्रीडन-देह-भाक् सन् तेषां पालकत्वेनाध्यक्षोऽपि सन् चरति । तस्माद् अनादित एव ताभिः क्रीडा-शालित्वेन स्वीकृतत्वात् तच्-छक्ति-रूपाणां तासां सङ्गमे वस्तुत एव पर-दारता- दोषोऽपि नास्ति ।

ततस् तेषां तत्-पतित्वं च । नासूयन् खलु कृष्णाय [भ्प् १०.३३.३७] इत्यादि-

वक्ष्यमाण-दिशा, तेषां तासां च प्रातीतिक-मात्रं न तु दैहिकम् । तादृश- प्रतीति-सम्पादनं च तासाम् उत्कण्ठापोषार्थम् इति तत्-प्रकरण- सिद्धान्तस्य पराकाष्ठा दर्शिता ॥

॥ १०.३३ ॥ श्री-शुकः ॥ १७१ ॥

(पगे ८८)

[171]

tad evaṃ svārasikya-prakaṭa-līlā darśitā | athāprakaṭa-līle dve apy artha- viśeṣeṇāha -

gopīnāṃ tat-patīnāṃ ca sarveṣām eva dehinām | yo 'ntaś carati so 'dhyakṣaḥ krīḍaneneha deha-bhāk || [BhP 10.33.35]

antar-antaḥ-sthitam aprakaṭaṃ yathā syāt tathā gopīnāṃ tat-patīnāṃ ca tat-patiṃ-manyānāṃ krīḍana-deha-bhāk san teṣām eva gokula-yuvarājatayā adhyakṣaś ca san yaś carati krīḍati sa eva prakaṭa-līlā-gato'pi bhūtvā sarveṣāṃ viśva-vartināṃ dehinām api krīḍana-deha-bhāk san teṣāṃ pālakatvenādhyakṣo'pi san carati | tasmād anādita eva tābhiḥ krīḍā-śālitvena svīkṛtatvāt tac-chakti-rūpāṇāṃ tāsāṃ saṅgame vastuta eva para-dāratā-

doṣo'pi nāsti |

tatas teṣāṃ tat-patitvaṃ ca | nāsūyan khalu kṛṣṇāya [BhP 10.33.37] ityādi-

vakṣyamāṇa-diśā, teṣāṃ tāsāṃ ca prātītika-mātraṃ na tu daihikam | tādṛśa-pratīti-sampādanaṃ ca tāsām utkaṇṭhāpoṣārtham iti tat-prakaraṇa- siddhāntasya parākāṣṭhā darśitā ||

|| 10.33 || śrī-śukaḥ || 171 ||

(page 88)

English witness · section(s) 172

Anuccheda 172

1 Just as the Supreme Personality of Godhead has many different forms in order to enjoy many different pastimes, in the same way, the transcendental abode of the Lord, although one, is manifested in many different forms. This is described in the following verse from the Rg Veda: “The transcendental abode of the Supreme Personality of Godhead, who fulfils all desires, is manifested in many different ways.” 2 Each different abode of the Lord has its own specific feature, and specific pastimes are enjoyed in each abode. There is no overlapping of pastimes, where the pastimes of one abode are performed in another. However, even in the Lord’s manifest pastimes within the material world, the Lord’s abode manifests very wonderful features. For example, although the inner part of Dvaraka city is only 12 yojanas (96 miles) in diameter, within that relatively small place there are millions of palaces 2 krosas (4 miles) across, as well as many gardens, lakes and so on, all very large. Another example is the valley Govardhana Hill, which although very small in size, contains the infinitely large spiritual realm of Gokula. Another example is the small animals and plants in the forest of Vrndavana, which were seen by Lord Brahma is large than innumerable universes. Another example may be seen in Dvaraka City, where Narada Muni observed the Lord’s morning, midday and evening pastimes occurring simultaneously (in other words, Narada saw that in Dvaraka it was morning, midday and evening all at the same time). In this way the Lord’s abode of Goloka Vrndavana is manifested in many different parts, each part being the place of specific pastimes. 3 Another wonderful feature of the Lord’s abode is the presence of desire trees there. The desire trees in the aprakata spiritual Goloka Vrndavana are described in the following passage from the Yamala Tantra, where Lord Siva says to Parvati: “My dear sweetly speaking Parvati, on each and every path in Goloka Vrndavana are many different kinds of desire trees. Some are splendid as the pristine full moon, and some are like the newly rising sun, or like an expansive ocean of brilliant light. Some have jewelled branches, and

some have buds splendid as gold. Whatever flower or fruit one wishes to pick from these desire trees is at once manifest on their branches." 4 In these verses the word 'adhara-madu-suvacah' means 'O Parvati, whose words are as sweet as honey', and the word 'ratnanganam' and 'santakanam' mean 'among the desire trees, whose branches are studded with jewels'. The sentence 'eke kamante' means 'although some desire trees are as splendid as the moon, and others as splendid as the sun, some (eke) desire trees shine with a specific splendour, surpassing that of the others. The second verse means that whatever flower or fruit one may wish to take from the desire trees, they will immediately produce. 5 The wonders of the spiritual Goloka Vrndavana planet are also described in the following verses from Brahma-samhita (5.56-57): I worship Lord Krsna's transcendental abode, known as Svetadvipa, or Goloka Vrndavana. The damsels of Vrndavana, the gopis, the super goddess of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead Krsna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.* In that Vrndavana numberless milk-cows always emit transcendental oceans of milk, and in that Vrndavana there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."** 6 In these verses the word 'jyotih' (effulgence) indicates that in the spiritual realm of Goloka Vrndavana there are a spiritual and eternal sun and moon, which are not destroyed at the time of cosmic annihilation. That delightful sun and moon are eternal, and full of knowledge and bliss. They are not material and are different from the material sun and moon in many ways. For example, the material moon waxes and wanes, appearing as a full moon on only one day a month. In Goloka Vrndavana, however, on each night the moon is full, and it never wanes. This is described in the Gautamiya Tantra in the following words: "In Goloka Vrndavana there are a spiritual sun and moon. There a full moon rises each night, for the moon never wanes." We may also note in these verses the word 'bhaje' (I worship). This word shows that the abode of Sri Krsna is worshipable as the Lord Himself. The word 'bhaje' is used here just as some verses previously Lord Brahma used the same word to worship Lord Krsna (govindam adi-purusam tam aham bhajami). The phrase 'samayo na vrajati' indicates that the residents of Goloka Vrndavana are so immersed in love of Krsna and enthralled by their pastimes with Him that they forget about time. This phrase should not be interpreted to mean that there is no sequence of events in the spiritual world, for if this were so it would be impossible for the Lord to enjoy pastimes there with His devotees. The word 'svetam' (white) means 'pure and free from all fault'. The word 'dvipam' (island) means

that Goloka Vrndavana is situated far above the material worlds. It is free from any touch of matter, just as a lotus flower remains always untouched by water. This is described in the following statement of the Gopala-tapani Upanisad (2.30): “As a lotus remains always untouched by water, so the spiritual world of Goloka Vrndavana remains always untouched by matter.” 7 The spiritual world of Goloka Vrndavana is also described by Lord Brahma in the following verse from the Brahma-samhita (5.29): “I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.”* 8 The spiritual world of Goloka Vrndavana is also described in Narada-pancaratra: “The spiritual world of Svetadvipa is a great white island surrounded by a nectar ocean of milk. Guards stand in all ten directions to protect this spiritual realm. 9 “Within that spiritual realm is Maha-vrndavana, and many places known as Keli-vrndavana, where Lord Krsna enjoys pastimes. These places are made of cintamani jewels and are filled with groves of desire trees. 10 “In these places known as Vrndavana are many playful birds and surabhi cows. There are many wonderful, colourful and beautiful places where the Lord enjoys the rasa-dance. 11 “In these places are many groves where Lord Krsna enjoys pastimes and many jewelled pavilions, brilliant as the hoods of Ananta. 12 “The splendour of the jewels on these roofs is the origin of the Brahman effulgence. In this way the abode of Goloka Vrndavana is the summit of all beauty. Who is able to describe the beauty of Vrndavana?” 13 In this way the spiritual realm where Lord Krsna’s aprakata (unmanifested) pastimes (divided into mantropasana and svarasiki) are manifest is known as Goloka Vrndavana. This abode of Goloka Vrndavana has been described in this book in many verses and it is also eloquently described in the First Chapter of Gopala-tapani Upanisad. 14 The Lord’s abode of Vrndavana is also described in the Skanda Purana, where Narada Muni says: “In that spiritual world is Lord Govinda’s pure and splendid Vrndavana, which is filled with devotees of the Lord. I also stay there. 15 “That spiritual abode of Lord Govinda is also manifested on this earth planet, O king, and it is known as Vrndavana-dhama. Tulasi-devi, myself, and many other great devotees of Lord Govinda stay there.” 16 On this earth where the Lord enjoyed His manifest pastimes are glorified in the Visnu Purana, Hari-vamsa and other Vedic literatures. At the time of the Lord’s manifest presence on this planet, certain very fortunate residents of this world had the opportunity to personally see the Lord and His abode, and even today we may see the transcendental places on this earth where the Lord, appearing like an ordinary human being, enjoyed pastimes. Even when manifested in this world, the abodes of the Lord are always transcendental and above the influence of the material energy. This is confirmed by the Sruti and Smrti literatures. 17 The glories of the Lord’s abode and its residents are described in the Adi-Varaha Purana: “They who are situated in

transcendental knowledge can see that the residents of Mathura have four-armed spiritual forms like the form of Lord Visnu. This fact is not visible to ordinary persons, unaware of the transcendental nature of the Lord's abode." 18 That the Lord revealed His unmanifest pastimes in Vrndavana is described in the Srimad Bhagavatam (10.28.11) where the Lord showed the vrajavasis the spiritual world. 19 The extraordinary nature of the Lord's abode in this world during His manifest pastimes is also described in the following verse spoken by Lord Krsna to Lord Baladeva (Srimad Bhagavatam 10.15.5): "My dear brother You are superior to all of us, and Your lotus feet are worshipped by the demigods. Just see how these trees, their branches full with fruits and sumanah flowers, have bent down to worship Your lotus feet. It appears that they are trying to get out of the darkness of being obliged to accept the form of trees. It further appears that they have accepted the forms of trees in order to offer everything to You, so that those who see them or hear of their exemplary devotional service may become purified of the darkness of material life."*

Kṛṣṇa · Sanskrit §172 · English §173

[१७२]

एवं तत्-तल्-लीला-भेदेनैकस्यापि तत्-तत्-स्थानस्य प्रकाश-भेदः श्री- विग्रहवत् । तद् उक्तम् - वृष्णः परमं पदम् अवभाति भूरि इति श्रुत्या । तत्र त्व् इतर-लीलान्तः-पातिभिः प्रायश इतर-लीलावकाश-विशेषो नोपलभ्यते । दृश्यते च प्रकट-लीलायाम् अप्य् असङ्करीभावेनैव विचित्रावकाशत्वम् । यथा द्वादश-योजन-मात्र-प्रमितायाम् एव द्वारकान्तः-पुर्यां क्रोश-द्वय-प्रमित-गृह-कोटि-प्रभृति-वस्तूनि । यथा स्वल्पे गोवर्धन-गर्ते तद्- असङ्ख्य-गोकुल-प्रवेशः । यथा ब्रह्मणा दृष्ट्या वृन्दावनस्य स-वृक्ष- तृण-पक्ष्याद्य्-अवकाशता ब्रह्माण्डाद्य्-अनन्त-वस्त्व्-अवकाशता च । यथा च श्री-नारद-दृष्ट-योग-माया-वैभवे सम-कालम् एव द्वारकायां प्रातस्त्य-माध्याह्निक-सायन्तन-लीला इत्य् आदि । तद् एवं वृन्दावनस्य तावत् प्रकाश-भेदा उदाह्रियन्ते । तत्राप्रकट-लीलानुगतो यथा यामले रुद्र- गौरी-संवादे -

वीथ्यां वीथ्यां निवासोऽधर-मधु-सुवचस् तत्र सन्तानकानाम् एके राकेन्दु-कोट्य्-आतप-विशद-करास् तेषु चैके कमन्ते । रामे रात्रेर् विरामे समुदित-तपन-द्योति-सिन्धूपमेया रत्नाङ्गानां सुवर्णाचित-मुकुर-रुचस् तेभ्य एके द्रुमेन्द्राः ॥

यत् कुसुमं यदा मृग्यं यत् फलं च वरानने । तत् तदैव प्रसूयन्ते वृन्दावन-सुर-द्रुमाः ॥

अर्थश् च - हे अधर-मधु-सुवचः अधर-मधु-तुल्यानि सुवचांसि यस्याः तथाभूते हे गौरि ! तत्र श्री-वृन्दावने रथाङ्गानां सन्तानकानां मध्ये एके द्रुमेन्द्रा राकेन्दु-कोट्य्-आतप-विशद-कराः । हे रामे, तेषु सन्तानकेषु च एके रात्रेर् विरामे समुदित-तपन-द्योति-सिन्धूपमेयाः कमन्ते विराजन्ते । तेभ्यस् तान् अतिक्रम्य एके कमन्ते । कथम्भूताः सुवर्णाचित-मुकुर-रुच इति । तत्र च यदा यत् कुसुमं मृग्यं भवति यदा च यत् फलं मृग्यं भवति तदैव तद् वृन्दावन-सुर-द्रुमाः प्रसूयन्त इति ।

एवं ब्रह्म-संहितायाम् अपि आदि-पुरुष-गोविन्द-स्तोत्र एव --

श्रियः कान्ताः कान्तः परम-पुरुषः कल्प-तरवो द्रुमा भूमिश् चिन्तामणि-गण-मयि तोयम् अमृतम् । कथा गानं नाट्यं गमनम् अपि वंशी प्रिय-सखि चिद्-आनन्दं ज्योतिः परम् अपि तद् आस्वाद्यम् अपि च ॥

स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश् च सु-महान् निमेषार्धाख्यो वा व्रजति न हि यत्रापि समयः । भजे श्वेतद्वीपं तम् अहम् इह गोलोकम् इति यं विदन्तस् ते सन्तः क्षिति-विरल-चाराः कतिपये ॥ [ब्रह्मस् ५.५६] इति ।

ज्योतिर् लौकिक-लीला-माधुर्याय महा-प्रलयेऽप्य् अनश्वर-सूर्यादि-रूपं यत् तत्र वर्तते तथा तेषाम् आसाद्यम् अपि यत् किञ्चित् तत् चिदानन्द-रूपं परम् अपि परम-तत्त्वम् एव न तु प्राकृतम् । चन्द्रार्कयोः स्थितिश् च तत्र विलक्षणत्वेनैव गौतमीय-तन्त्रे कथिता समानोदित-चन्द्रार्कम् इति हि वृन्दावन-विशेषणम् । समानत्वं च रात्रो रात्रौ राका-चन्द्र-मयत्वाद् इति । अपि चेति परेणान्वयः । (पगे ८९) रसावेशेन तद्-अज्ञानाद् एव समयो न व्रजतीत्य् उक्तम् । अन्यथा पौर्वापर्याभावे सति चेष्टात्मिकाया लीलायाः स्वरूप-हानिः स्यात् । श्वेतं शुभ्रं दोष-रहितम् इत्य् अर्थः । द्वीपं तद् इवान्यासङ्ग-शून्यं सर्वतः परम् इत्य् अर्थः । तद् उक्तं श्रुत्या -यथा हि सरसि पद्मं तिष्ठति तथा भूम्यां तिष्ठति [ग्तु २.३०] इति । किं च ब्रह्म- संहितायाम् एव तत्-स्तवादौ - चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष- लक्षावृतेषु [ब्रह्मस् ५.२९] इत्य् आदि ।

एवं नारद-पञ्चरात्रे च श्रुति-विद्या-संवादे -

ततः श्वेत-महा-द्वीपश् चतुर्-दिक्षु विदिक्षु च । अधश् चोर्ध्वं च दिङ्-नाथास् तोयं क्षीरामृतार्णवः ॥

महा-वृन्दावनं तत्र केलि-वृन्दावनानि च । वृक्षाः सुर-द्रुमाश् चैव चिन्तामणि-मयी स्थली ॥

क्रीडा-विहङ्ग-लक्षं च सुरभीनाम् अनेकशः । नाना-चित्र-विचित्र-श्री-रास-मण्डल-भूमयः ॥

केलि-कुञ्ज-निकुञ्जानि नाना-सौख्य-स्थलानि च । प्राचीन-च्छत्र-रत्नानि फणाः शेषस्य भान्त्य् अहो ॥

यच्-छिरो-रत्न-वृन्दानाम् अतुल-द्युति-वैभवम् । ब्रह्मैव राजते तत्र रूपं को वक्तुम् अर्हति ॥ इति ।

इत्थं श्री-वृन्दावनस्याप्रकट-लीलानुगत-प्रकाश एव गोलोक इति व्याख्यातम् । तत्राप्रकट-लीलाया द्वैविध्ये मन्त्रोपासनामय्यां किञ्चिद् विलक्षणः । स च तत्-तन्-मन्त्रेषु यथादर्शित-प्रतिनियत-लीला-स्थान- सन्निवेशः । यथा पूर्व-तापन्यां, यथा च स्कान्दे श्री-नारद-वाक्यम् -

यस्मिन् वृन्दावने पुण्यं गोविन्दस्य निकेतनम् । तत्-सेवक-समाकीर्णं तत्रैव स्थीयते मया ॥

भुवि गोविन्द-वैकुण्ठं तस्मिन् वृन्दावने नृप । यत्र वृन्दादयो भृत्याः सन्ति गोविन्द-लालसाः ॥ इति ।

अथ प्रकट-लीलानुगत-प्रकाशः श्री-विष्णु-पुराण-हरिवंशादौ प्रसिद्धः । स एष एव प्रकाशस् तदानीं प्राकृतैर् अपि कैश्चिद् भाग्य- विशेषोदयवद्भिर् ददृशे सम्प्रत्य् अस्माभिर् अपि तद्-अंशो दृश्यते । अत्र तु यत् प्राकृत-प्रदेश इव रीतयोऽवलोक्यन्ते तत् तु श्री-भगवतीव स्वेच्छया लौकिक-लीला-विशेषाङ्गीकार-निबन्धनम् इति ज्ञेयम् । श्री-भगवद्- धाम्नां तेषां सर्वथा प्रपञ्चातीतत्वादि-गुणैः श्रुति-स्मृतिभ्यां कृत- प्रमाणत्वात् । अतएवोक्तम् आदिवाराहे -

वसन्ति ये मथुरायां विष्णु-रूपा हि ते खलु । अज्ञानास् तान् न पश्यन्ति पश्यन्ति ज्ञान-चक्षुषः ॥ इति ।

तद् एतन्-मूल-प्रमाणेऽप्य् अप्रकट-लीलानुगतः प्रकाशः श्री-वृन्दावनस्य - ते चौत्सुक्य-धियो राजन् मत्वा गोपास् तम् ईश्वरः [भ्प् १०.२८.११] इत्य् आदौ दर्शित एव । प्रकट-लीलानुगतो यथा -

अहो अमी देव-वरामरार्चितं पादाम्बुजं ते सुमनः-फलार्हणम् । नमन्त्य् उपादाय शिखाभिर् आत्मनस् तमोऽपहत्यै तरु-जन्म यत्-कृतम् ॥ [भ्प् १०.१५.५] इत्य् आदि ।

आत्मनः सुमनः फल-रूपम् अर्हणम् उपादायात्मन एव शिखाभिर् नमन्ति । यद् यैः । शृण्वतां पश्यतां च संसारिणां तमोऽपहत्यै तरु- जन्मैतत्-कृतम् इति । यत्-कृतम् इति तृतीया-तत्-पुरुषो वा ॥

॥ १०.१५ ॥ श्री-भगवान् श्री-बलदेवम् ॥ १७२ ॥

[172]

evaṃ tat-tal-līlā-bhedenaikasyāpi tat-tat-sthānasya prakāśa-bhedaḥ śrī- vigrahavat | tad uktam - vṛṣṇaḥ paramaṃ padam avabhāti bhūri iti śrutyā | tatra tv itara-līlāntaḥ-pātibhiḥ prāyaśa itara-līlāvakāśa-viśeṣo nopalabhyate | dṛśyate ca prakaṭa-līlāyām apy asaṅkarībhāvenaiva vicitrāvakāśatvam | yathā dvādaśa-yojana-mātra-pramitāyām eva dvārakāntaḥ-puryāṃ krośa- dvaya-pramita-gṛha-koṭi-prabhṛti-vastūni | yathā svalpe govardhana-garte tad- asaṅkhya-gokula-praveśaḥ | yathā brahmaṇā dṛṣṭyā vṛndāvanasya sa-vṛkṣa- tṛṇa-pakṣyādy-avakāśatā brahmāṇḍādy-ananta-vastv-avakāśatā ca | yathā ca

śrī-nārada-dṛṣṭa-yoga-māyā-vaibhave sama-kālam eva dvārakāyāṃ prātastya-mādhyāhnika-sāyantana-līlā ity ādi | tad evaṃ vṛndāvanasya tāvat prakāśa-bhedā udāhriyante | tatrāprakaṭa-līlānugato yathā yāmale rudra- gaurī-saṃvāde -

vīthyāṃ vīthyāṃ nivāso'dhara-madhu-suvacas tatra santānakānām eke rākendu-koṭy-ātapa-viśada-karās teṣu caike kamante | rāme rātrer virāme samudita-tapana-dyoti-sindhūpameyā ratnāṅgānāṃ suvarṇācita-mukura-rucas tebhya eke drumendrāḥ ||

yat kusumaṃ yadā mṛgyaṃ yat phalaṃ ca varānane | tat tadaiva prasūyante vṛndāvana-sura-drumāḥ ||

arthaś ca - he adhara-madhu-suvacaḥ adhara-madhu-tulyāni suvacāṃsi yasyāḥ tathābhūte he gauri ! tatra śrī-vṛndāvane rathāṅgānāṃ santānakānāṃ madhye eke drumendrā rākendu-koṭy-ātapa-viśada-karāḥ | he rāme, teṣu santānakeṣu ca eke rātrer virāme samudita-tapana-dyoti-sindhūpameyāḥ kamante virājante | tebhyas tān atikramya eke kamante | kathambhūtāḥ suvarṇācita-mukura-ruca iti | tatra ca yadā yat kusumaṃ mṛgyaṃ bhavati yadā ca yat phalaṃ mṛgyaṃ bhavati tadaiva tad vṛndāvana-sura-drumāḥ prasūyanta iti |

evaṃ brahma-saṃhitāyām api ādi-puruṣa-govinda-stotra eva --

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam | kathā gānaṃ nāṭyaṃ gamanam api vaṃśī priya-sakhi cid-ānandaṃ jyotiḥ param api tad āsvādyam api ca ||

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ | bhaje śvetadvīpaṃ tam aham iha golokam iti yaṃ vidantas te santaḥ kṣiti-virala-cārāḥ katipaye || [BrahmaS 5.56] iti |

jyotir laukika-līlā-mādhuryāya mahā-pralaye'py anaśvara-sūryādi-rūpaṃ yat tatra vartate tathā teṣām āsādyam api yat kiñcit tat cidānanda-rūpaṃ param api parama-tattvam eva na tu prākṛtam | candrārkayoḥ sthitiś ca tatra vilakṣaṇatvenaiva gautamīya-tantre kathitā samānodita-candrārkam iti hi vṛndāvana-viśeṣaṇam | samānatvaṃ ca rātro rātrau rākā-candra-mayatvād iti | api ceti pareṇānvayaḥ | (page 89) rasāveśena tad-ajñānād eva samayo na vrajatīty uktam | anyathā paurvāparyābhāve sati ceṣṭātmikāyā līlāyāḥ svarūpa-hāniḥ syāt | śvetaṃ śubhraṃ doṣa-rahitam ity arthaḥ | dvīpaṃ tad ivānyāsaṅga-śūnyaṃ sarvataḥ param ity arthaḥ | tad uktaṃ śrutyā -yathā hi sarasi padmaṃ tiṣṭhati tathā bhūmyāṃ tiṣṭhati [GTU 2.30] iti | kiṃ ca brahma- saṃhitāyām eva tat-stavādau - cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa- lakṣāvṛteṣu [BrahmaS 5.29] ity ādi |

evaṃ nārada-pañcarātre ca śruti-vidyā-saṃvāde -

tataḥ śveta-mahā-dvīpaś catur-dikṣu vidikṣu ca | adhaś cordhvaṃ ca diṅ-nāthās toyaṃ kṣīrāmṛtārṇavaḥ ||

mahā-vṛndāvanaṃ tatra keli-vṛndāvanāni ca | vṛkṣāḥ sura-drumāś caiva cintāmaṇi-mayī sthalī ||

krīḍā-vihaṅga-lakṣaṃ ca surabhīnām anekaśaḥ |
nānā-citra-vicitra-śrī-rāsa-maṇḍala-bhūmayaḥ ||

keli-kuñja-nikuñjāni nānā-saukhya-sthalāni ca | prācīna-cchatra-ratnāni phaṇāḥ śeṣasya bhānty aho ||

yac-chiro-ratna-vṛndānām atula-dyuti-vaibhavam | brahmaiva rājate tatra rūpaṃ ko vaktum arhati || iti |

itthaṃ śrī-vṛndāvanasyāprakaṭa-līlānugata-prakāśa eva goloka iti vyākhyātam | tatrāprakaṭa-līlāyā dvaividhye mantropāsanāmayyāṃ kiñcid vilakṣaṇaḥ | sa ca tat-tan-mantreṣu yathādarśita-pratiniyata-līlā-sthāna- sanniveśaḥ | yathā pūrva-tāpanyāṃ, yathā ca skānde śrī-nārada-vākyam -

yasmin vṛndāvane puṇyaṃ govindasya niketanam | tat-sevaka-samākīrṇaṃ tatraiva sthīyate mayā ||

bhuvi govinda-vaikuṇṭhaṃ tasmin vṛndāvane nṛpa | yatra vṛndādayo bhṛtyāḥ santi govinda-lālasāḥ || iti |

atha prakaṭa-līlānugata-prakāśaḥ śrī-viṣṇu-purāṇa-harivaṃśādau prasiddhaḥ | sa eṣa eva prakāśas tadānīṃ prākṛtair api kaiścid bhāgya- viśeṣodayavadbhir dadṛśe sampraty asmābhir api tad-aṃśo dṛśyate | atra tu yat prākṛta-pradeśa iva rītayo'valokyante tat tu śrī-bhagavatīva svecchayā laukika-līlā-viśeṣāṅgīkāra-nibandhanam iti jñeyam | śrī-bhagavad- dhāmnāṃ teṣāṃ sarvathā prapañcātītatvādi-guṇaiḥ śruti-smṛtibhyāṃ kṛta-pramāṇatvāt | ataevoktam ādivārāhe -

vasanti ye mathurāyāṃ viṣṇu-rūpā hi te khalu | ajñānās tān na paśyanti paśyanti jñāna-cakṣuṣaḥ || iti |

tad etan-mūla-pramāṇe'py aprakaṭa-līlānugataḥ prakāśaḥ śrī-vṛndāvanasya - te

cautsukya-dhiyo rājan matvā gopās tam īśvaraḥ [BhP 10.28.11] ity ādau darśita eva | prakaṭa-līlānugato yathā -

aho amī deva-varāmarārcitaṃ pādāmbujaṃ te sumanaḥ-phalārhaṇam | namanty upādāya śikhābhir ātmanas tamo'pahatyai taru-janma yat-kṛtam || [BhP 10.15.5] ity ādi |

ātmanaḥ sumanaḥ phala-rūpam arhaṇam upādāyātmana eva śikhābhir namanti | yad yaiḥ | śṛṇvatāṃ paśyatāṃ ca saṃsāriṇāṃ tamo'pahatyai taru- janmaitat-kṛtam iti tṛtīyā-tat-puruṣo vā ||

|| 10.15 || śrī-bhagavān śrī-baladevam || 172 ||

English witness · section(s) 173

Anuccheda 173

Sri Vrndavana-dhama is the Lord's transcendental place, beyond the reach of the illusory energy. It is full of unlimited transcendental bliss, and it is pleasing to everyone, and especially to the self-satisfied, saintly devotees, who are equal to everyone and inimical to no one. This is confirmed by Srila Sukadeva Gosvami (Srimad Bhagavatam 10.13.59-60): "Then, looking in all directions, Lord Brahma immediately saw Vrndavana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.*" "Vrndavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental frienship."*

Kṛṣṇa · Sanskrit §173 · English §174

[१७३]

यथा च -

सपद्य् एवाभितः पश्यन् दिशो ऽपश्यत् पुरः-स्थितम् । वृन्दावनं जनाजीव्य- द्रुमाकीर्णं समा-प्रियम् ॥

यत्र नैसर्ग-दुर्वैराः सहासन् नृ-मृगादयः । मित्राणीवाजितावास- द्रुत-रुट्-तर्षकादिकम् ॥ [भ्प् १०.१३.५९-६०] इत्य् आदि ।

(पगे ९०) समानाम् आत्मारामाणाम् अपि समस्य सहचरस्य श्री-भगवतोऽपि वा । आ सर्वतोभावेन सर्वांशेनैव प्रियम् इति । तत्रासद्-अंशत्वं निषिध्य सर्वतोऽप्य् आनन्दातिशय-प्रदत्वं प्रदर्शितम् ॥

॥ १०.१३ ॥ श्री-शुकः ॥ १७३ ॥

[173]

yathā ca -

sapady evābhitaḥ paśyan diśo 'paśyat puraḥ-sthitam | vṛndāvanaṃ janājīvya-drumākīrṇaṃ samā-priyam ||

yatra naisarga-durvairāḥ sahāsan nṛ-mṛgādayaḥ | mitrāṇīvājitāvāsa-druta-ruṭ-tarṣakādikam || [BhP 10.13.59-60] ity ādi |

(page 90) samānām ātmārāmāṇām api samasya sahacarasya śrī-bhagavato'pi vā | ā sarvatobhāvena sarvāṃśenaiva priyam iti | tatrāsad-aṃśatvaṃ niṣidhya sarvato'py ānandātiśaya-pradatvaṃ pradarśitam ||

|| 10.13 || śrī-śukaḥ || 173 ||

English witness · section(s) 174

Anuccheda 174

1 We have thus explained that Vrndavana, Mathura and Dvaraka are the transcendental abodes where Sri Krsna eternally enjoys pastimes. At this point someone may object, saying that because Lord Krsna is all-pervading, it is improper to limit Him to these three

places. He is present everywhere. To this objection we may reply that the Vedic literatures describe Vrndavana, Mathura and Dvaraka as the places where Lord Krsna eternally enjoys pastimes, and the Vedic literatures also explain that Lord Krsna is all-pervading by His potencies. His potencies which He uses to maintain the material creation, are all-pervading and in that sense He is present in every corner of the universe. He does not, however, eternally enjoy pastimes in every corner of the material universe. His presence in His original form as Sri Krsna, and His eternal pastimes, are specifically manifest in Vrndavana, Mathura and Dvaraka, and not in other places. This is confirmed in the following statements of Sruti-sastra: "Where does the Supreme Personality of Godhead reside? He resides in His own glorious abode in the spiritual world." Chandogya Upanisad 7.24.1 "The Supreme Personality of Godhead in His original form eternally resides in His own spiritual abode known as Gopala-puri (Vrndavana)." Gopala-tapani Upanisad 2.29 2 Sri Krsna eternally enjoys pastimes in Vrndavana, Mathura, and Dvaraka, without any interruption. He does not appear in His original form in the material world and He never directly touches the material energy. He is all-pervading within the material world by His potency, but not in His original form. In Lord Krsna's manifest pastimes we see that sometimes He travels outside of Vrndavana, Mathura or Dvaraka, and goes to other places, such as Mithila or Hastinapura. In such cases it should be understood that these places are not part of the material world, but are extensions of His abodes of Vrndavana, Mathura and Dvaraka. Even the many Vaikuntha planets, although completely spiritual without any touch of matter, are not suitable for the Lord's pastimes in His original form as Sri Krsna. Only Vrndavana, Mathura and Dvaraka are residences suitable for Lord Krsna. 3 Although in the unmanifest (aprakata) pastimes of the spiritual world, Lord Krsna appears in all ages, beginning with His form as an infant, nevertheless, His form as a newly blossoming youth is prominent. This is also true in the Lord's manifest pastimes on this earth, where His pastimes as a youth are prominent. In His aprakata pastimes in the spiritual world, which remain invisible to the residents of the material world, Lord Krsna eternally appears as a fresh youth and eternally enjoys pastimes in Dvaraka, Mathura and Vrndavana as the youthful son of Maharaja Vasudeva and Maharaja Nanda, the king of Vraja. In this way it may be understood that of all ages in which Lord Krsna manifests His form, the age of fresh youth (kisora) is the most important). 4 Lord Krsna appeared in this world in order to remove the burden of the earth, teach the science of devotional service, and fulfil many other objectives as well. This is described in the following prayer spoken by Srimati Kuntidevi to Lord Krsna (Srimad Bhagavatam 1.8.20): "You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"* As Lord Krsna was manifested in this material world to fulfil all these

purposes, He also manifested the both ordinary and wonderful pastimes of His birth, childhood, adolescence, and youth. The Lord manifested these pastimes in order to astonish and delight His devotees and to fulfil this purpose He appeared in the Yadu dynasty, as a child in the home of Maharaja Vasudeva. 5 We have already proven that Sri Krsna eternally remains in His abodes of Dvaraka, Mathura, and Vrndavana. Therefore, it should be understood, that when He leaves one abode to go to another, He remains in the former place in His aprakata form and continues to enjoy pastimes with His associates who remain in that particular abode. Sri Krsna began His earthly pastimes by appearing in the home of Maharaja Vasudeva. Shortly afterwards He left that place in His prakata form (although He remained there in His aprakata form). He became manifested then in Vrndavana, the home of Nanda Maharaja and the cowherd men who were his subjects and associates. Nanda Maharaja was eternally filled with the most exalted sentiments of paternal love for Krsna, and when He got Krsna as His infant son, he said "This newly born child brings me great pleasure." When Krsna grew a little older, Nanda exclaimed in delight: "See how the little boy is crawling on His hands and knees." When Krsna grew into adolescence, Nanda proclaimed: "See how playful the boy is!" In this way Lord Krsna brought newer and newer delight to Nanda Maharaja by performing various pastimes. 6 While remaining in Vrndavana, Lord Krsna displayed His childhood, adolescent, and youthful pastimes, which are the crest jewels of all charming sweetness. He continually enchanted the minds and senses of the cowherd residents of Gokula, and He caused them to constantly remember Him with ecstatic feelings of transcendental love. After that, Lord Krsna travelled to Mathura, where He killed many demons and delighted Maharaja Vasudeva and the other members of the Yadu dynasty. After that, the Lord travelled to the ocean to manifest His sweet pastimes there. When the Lord had completed all these pastimes in the company of His associates, he left the material world and returned to the spiritual world. At that time the Lord's prakata (manifest) pastimes were no longer visible to the residents of the material world, and only the aprakata (unmanifest) pastimes of the spiritual world (where Lord Krsna delighted His associates without any impediment) remained. At that time there was no longer any distinction between prakata and aprakata pastimes, for the Lord's pastimes could no longer be directly seen by the ordinary residents of the material world. 7 In Lord Krsna's manifest pastimes in Vraja, He grew to the age of kaisora (15 years old), but at that age He left Vraja to go to Mathura. This is confirmed by the following verse from Srimad Bhagavatam (10.44.8), where the audience in Kamsa's wrestling arena in Mathura describe Krsna and Balarama as being in the age of Kaisora: "Mustika and Canura are just like thunderbolts, as strong as great mountains, and Krsna Balarama are two delicate boys of tender age, who have not even reached the age of yauvana (16 years)."* 8 That Sri Krsna was in the last part of the kaisora period (15 years), when He entered Mathura is confirmed by the following verse from Srimad

Bhagavatam (10.45.3) where Lord Krsna says to Vasudeva and Devaki: “My dear father and mother, although you have always been very anxious for the protection of Our lives, you could not enjoy the pleasure of having Us as your babies (balya), as your growing boys (pauganda) and as your adolescent youths (kaisora).”* 9 The youthful handsomeness of Lord Krsna when he entered the city of Mathura at the close of His kaisora age is described in the following statement of Srimad Bhagavatam (10.41.27): “Passing through the streets of Mathura very slowly, and smiling, heroic, lotus-eyed Lord Krsna immediately stole the hearts of the women of Mathura. Lord Krsna, who is the husband of the goddess of fortune, passed through the street appearing as handsome as a maddened elephant. Casting His smiling lotus glances at the residents of Mathura, He delighted their eyes with beautiful sight of His transcendental form.” 10 We may note that although Lord Krsna entered Mathura at the conclusion of His kaisora age (the stage of adolescence which generally occurs at the end of the fifteenth year), He only remained in Vrndavana for eleven years. Sri Krsna’s eleven year stay in Vrndavana is confirmed in the following statement of Srimad Bhagavatam (3.2.26): “Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Maharaja Nanda, and there He lived for eleven years like a covered flame with His elder brother Baladeva.”* 11 From this statement we may understand that Lord Krsna grew up more quickly than an ordinary child, and He attained the full age of kaisora (which generally takes 15 years to attain) in eleven years. That Lord Krsna grew very quickly in His childhood is confirmed in the following statement of Srimad Bhagavatam (10.8.26): “O King Pariksit, within a very short time both Rama and Krsna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.”* 12 Now let us consider the sequences of Lord Krsna’s prakata and aprakata pastimes on this earth planet. Lord Krsna first enjoyed pastimes at Vrndavana and after that He enjoyed pastimes at Mathura and then Dvaraka. After all the Lord’s earthly pastimes were concluded, only His aprakata (unmanifest) pastimes remained on the earth. At that time there was no longer any distinction between the Lord’s prakata and aprakata pastimes. The Lord’s pastimes at Dvaraka are considered to be an extension of His pastimes at Mathura. The pastimes in both places are certainly very similar. It is even explained in some Vedic literatures that Sri Rukmini-devi and the Lord’s other associates at Dvaraka are also present in Mathura in their aprakata (unmanifest) forms. 13 The separation felt by the residents of Vrndavana after Lord Krsna’s departure to Mathura are specifically described in various Vedic literatures. In Krsna’s absence, the Vrndavana residents were greatly afflicted with feelings of separation and in that state they considered a momentary glimpse of Lord Krsna to be more valuable to them than the value of their entire lives multiplied by millions of times. Uddhava visited them in order to console them, and after Uddhava’s departure, when the distress of the devotees in Vrndavana became again very great, Lord Balarama Himself returned to Vrndavana in

order to pacify them. 14 The hearts of the residents of Vrndavana were filled with unlimited intense longings to again see Lord Krsna, and on the pretext of going on pilgrimage during the time of a solar eclipse, they went to the holy place of Kuruksetra to see Krsna. At Kuruksetra the residents of Vrndavana were just like cataka birds (who do not accept water to drink from any source other than rainwater, drunk by them as it falls through the sky), who have regained their almost lost lives by seeing the grave thunder of His words. Then again, the residents of Vrndavana also seemed like poverty-stricken men on the brink of starvation who has just gotten the urgently needed meal that was the personal association of Lord Krsna. In this way, Lord Krsna, after satisfying the residents of Vrndavana with His own association, after enjoying some pastimes in their company, and after speaking (as He had also previously done) many words reassuring them that He would soon return to Vrndavana to be with them again, Lord Krsna again sent them all back to their delightful abode of Sri Vrndavana-dhama. 15 This journey of the inhabitants of Vrndavana to Kuruksetra during the solar eclipse occurred only a few years after the killing of Kamsa, and some years before the killing of Sisupala, Salva, and Dantavakra. Although Srimad Bhagavatam describes this pastime (the journey of the residents of Vrndavana to Kuruksetra) after the description of Lord Balarama's pilgrimage to many holy places, and His arrival at Kuruksetra during the war between the Pandavas and the Kurus, and the killing of Duryodhana, the journey of the residents of Vrndavana to Kuruksetra occurred before the Kuruksetra war, because the Bhagavatam also explains that Bhisma, Drona and Duryodhana also came to Kuruksetra at the time of the solar eclipse. This would not have been possible after the Kuruksetra war (where they all died). 16 The sequence of events may be given as follows: First, the residents of Vrndavana travelled to Kuruksetra at the time of the solar eclipse, then (2) there was the Rajasuya sacrifice of Maharaja Yudhisthira, during which (3) Sisupala was killed. Then (4) there was the gambling match between the Kurus and Pandavas, and then (5) the killing of Salva, the celebrated description of which is found in the Vana-parva of the Mahabharata. After that (6) Dantavakra was killed, and after that (7) the Pandavas were exiled to the forest. After that (8) Lord Balarama went on His tour of all the holy places, and after that (9) the Kuruksetra war was fought, and Duryodhana was killed. From this sequence of events we may conclude that the journey of the residents of Vrndavana to Kuruksetra at the time of the solar eclipse happened not a very long time after the killing of Kamsa. 17 In this connection someone may raise the objection that Lord Krsna's grandson Aniruddha was already full grown when the residents of Vrndavana met Lord Krsna at Kuruksetra and therefore that event must have been many years after the killing of Kamsa. That Aniruddha was already an adult by that time is proven by the following statement of Srimad Bhagavatam (10.82.6): "When the residents of Vrndavana and the members of the Yadu dynasty went to Kuruksetra at the time of the solar eclipse, some important

personalities like Aniruddha, the son of Pradyumna, and Krtavarma, the commander-in-chief of the Yadu dynasty, along with Sucandra, Suka and Sarana remained in Dvaraka to protect the city."* This objection is answered by the fact that both Pradyumna and Aniruddha grew very quickly. It did not take many years for them to change from new-born infants to fully grown adults. And therefore, there need not have been a period of many years between the killing of Kamsa and the adulthood of Pradyumna and Aniruddha. The rapid growth to adulthood by Pradyumna and Aniruddha is described in the following statement of Srimad Bhagavatam (10.55.9): "Pradyumna, the son of Lord Krsna grew very swiftly, and before long he was fully grown." Another explanation may also be given: Another person, one of the direct sons of Lord Krsna was also named Aniruddha. This Aniruddha was one of the 18 maharatha sons of Lord Krsna and he is mentioned at the end of the Tenth Canto of Srimad Bhagavatam. It may be that the Aniruddha who remained in Dvaraka at the time of the pilgrimage to Kuruksetra was this Aniruddha. At any rate, there was not a very long interval of time between the killing of Kamsa and the meeting of Lord Krsna with the inhabitants of Vrndavana at Kuruksetra. 18 That the meeting of Lord Krsna with the inhabitants of Vrndavana at Kuruksetra happened shortly after the killing of Kamsa is also confirmed by the following words spoken at that meeting in reply to Srimati Kunti-devi by Maharaja Vasudeva (Srimad Bhagavatam 10.82.21): "My dear sister, you know that we were very much harassed by King Kamsa, and by his persecutions we were scattered here and there. We were always full of anxieties. Only in the last few days have we returned to our own places, by the grace of God."* 19 We may also conclude that the meeting at Kuruksetra happened not long after the killing of Kamsa because Draupadi asked the different queens of Krsna how they had accepted the Lord's hand in marriage. That Draupadi was just then learning about Lord Krsna's marriages indicates that the meeting at Kuruksetra happened soon after the killing of Kamsa and before the Rajasuya sacrifice. It was also before the Rajasuya sacrifice that Uddhava delivered Lord Krsna's message to the gopis and promised (Srimad Bhagavatam 10.46.34): "Lord Krsna will soon return to Vrajabhumi." 20 After the meeting at Kuruksetra, Lord Krsna became full of anxiety as He remembered the sufferings of the residents of Vrndavana in their separation from Him. He personally sent Uddhava to see them, and when Uddhava saw the condition of the residents of Vraja, he also became full of anxiety about their condition. 21 Uddhava's delivery of Lord Krsna's message to the gopis occurred before the Rajasuya sacrifice he mentioned them when he advised Lord Krsna to kill Jarasandha and attend the Rajasuya sacrifice. Uddhava said (Srimad Bhagavatam 10.71.9): "My dear Lord, when Jarasandha is killed then the queens of all the imprisoned kings will be so joyful at their husbands' being released by Your mercy that they will all begin to sing Your glories. They will be as pleased as the gopis were when they were relieved from the hands of Sankhasura. All the great sages, the king of the elephants,

Gajendra, the goddess of fortune, Sita, and even Your father and mother, were all delivered by Your causeless mercy. We also have been thus delivered, and we are always singing the transcendental glories of Your activities."* 22 After the Rajasuya sacrifice had been concluded, and after the demons Salva and Dantavakra were killed, Lord Krsna quickly returned to Gokula. This is described in the following prose and verse passage from the Uttara-khanda of the Padma Purana: 23 "Hearing that Sisupala had been killed by Krsna, Dantavakra arrived at Mathura to fight with the Lord, and when Lord Krsna heard about this, He mounted a chariot and went to Mathura to fight with the demon. Krsna and Dantavakra remained at the entrance of Mathura and fought day and night for a long time. In the midst of this battle Lord Krsna struck Dantavakra so heavily with His club that the demon immediately fell down dead to the ground, all his limbs crushed by the force of Lord Krsna's blow. He seemed like a great mountain smashed to pieces by a powerful bolt of lightning. Because he was killed by Lord Krsna, the demon Dantavakra attained a spiritual form like the Lord's and entered the eternal and blissful spiritual world, which is only approached by the perfect yogis. Dantavakra and Sisupala had actually been the gatekeepers of Vaikuntha, and their names were Jaya and Vijaya. On the pretext of being cursed by the four Kumaras, they had descended to the material world for three lifetimes in order to facilitate the pastimes of the Personality of Godhead. Now that the three lifetimes were completed, they were killed by the Lord, and they attained liberation, returning to their original posts in the spiritual world. "After killing this demon, Lord Krsna crossed the Yamuna river, and entered Vrajabhumi, the kingdom of Nanda Maharaja. His foster parents, Nanda and Yasoda had been greatly aggrieved because of separation from Him, and He greeted them and consoled them. Tears running down their necks, Lord Krsna's parents embraced their dear son. Lord Krsna also offered respectful obeisances to all the cowherd residents of Vraja, consoling them with many words, and offering them many gifts of costly garments, ornaments and other things. 24 "Having returned to Vrndavana, Lord Krsna continuously enjoyed pastimes, day and night, with the gopis on the charming Yamuna shore, which had many groves of transcendental desire trees. 25 "The Lord remained in Vrndavana for two months. Garbed as a cowherd boy, He enjoyed many delightful pastimes with the residents of Vraja, and reciprocated their expressions of love in many ways." 26 It may seem to some readers that this account of the killing of Dantavakra and Lord Krsna's return to Vrndavana contradicts the description found in Srimad Bhagavatam. Actually there is no contradiction here, and the accounts of the Padma Purana and Srimad Bhagavatam are in perfect agreement. This may be understood in the following way: Dantavakra considered that, upon Uddhava's advice, Lord Krsna had asked Bhima to kill Jarasandha in a club duel, because Lord Krsna Himself was not very expert at fighting with clubs. Proud of His own skill in club-fighting, Dantavakra planned to challenge Lord Krsna to a private club duel, and then kill Him.

Dantavakra wanted to fight with Lord Krsna alone in order to protect himself from any possible revenge Lord Krsna's friends might try to take on him after he had killed the Lord. Thinking in this way, Dantavakra specifically did not want to fight Lord Krsna in Dvaraka, but in some place far away from the Lord's capitol city. Thinking that Lord Krsna remained in Indraprastha after the Rajasuya sacrifice had ended, Dantavakra sent a message challenging the Lord to come to Mathura and fight with him. The message came to Indraprastha, and Narada Muni, travelling on Lord Krsna's personal chariot, which moves as swiftly as the mind, instantly carried it to Dvaraka, where Lord Krsna had just finished killing Salva. Lord Krsna and Narada Muni immediately travelled to Mathura on the Lord's transcendental chariot, (the place in Mathura where they arrived is still known, even today, as the "Dvaraka Gate"), and the Lord answered Dantavakra's challenge and killed him. Because Vrndavana is so close to Mathura, Lord Krsna took the opportunity to visit the gopas and gopis there. The Padma Purana's description of Lord Krsna's return to Vrndavana is in perfect harmony with the account of the Lord's pastimes found in Srimad Bhagavatam. This may be seen in the following quotation from Srimad Bhagavatam (10.39.35): 27 "Krsna was very much affected upon seeing the plight of the gopis, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."* 28 Lord Krsna's promise to return to Vrndavana is also recorded in the following verse (Srimad Bhagavatam 10.45.23) spoken by the Lord to Nanda and Yasoda, shortly after the Lord had killed Kamsa: "My dear father and mother, I know you will be feeling separation by returning to Vrndavana and leaving Us here, but please rest assured that I shall be coming back to Vrndavana, just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members." 29 The following verses (spoken by Uddhava to Nanda Maharaja and Yasoda-devi) also record Lord Krsna's promise to return to Vrndavana (Srimad Bhagavatam 10.46.35 and 34): "I have brought a message from Krsna to the effect that He will soon come back to Vrndavana and satisfy you both by His personal presence. Now that Krsna has killed King Kamsa, the Yadava's enemy, in the wrestling arena, Krsna has promise that He will come back to Vrndavana after finishing His business in Mathura. This promise He will surely fulfil."* 30 Many different times Lord Krsna promised that He would return to Vrndavana, and His devotees also repeated that promise. It is not reasonable to assume that Lord Krsna would not keep such a promise repeated so many times. Lord Krsna always speaks truthfully and does not break His promise. This is confirmed by the sruti-sastra, which says: "The Supreme Personality of Godhead is always truthful." Srimad Bhagavatam (10.33.31) also says: "The Supreme Personality of Godhead always speaks the truth." 31 These are not the only quotes where Lord Krsna's return to Vrndavana is promised or described. For example, Lord Krsna's return to Vrndavana is described in the following statement of the inhabitants of Dvaraka

(Srimad Bhagavatam 1.11.9), where (according to Sridhara Svami) the word ‘madhun’ refers to the residents of Vrndavana (which is situated within the district of Mathura): “O lotus-eyed Lord, whenever You go away to Mathura, Vrndavana, or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.”* 32 The Lord also arranged for the residents of Vrndavana to visit Him at Dvaraka. This is described in the following verse of Srimad Bhagavatam (10.50.57): “By His mystic potency Lord Krsna brought all the residents of Vrndavana to Dvaraka.” The word ‘sarva’ (all) here must include the residents of Vrndavana. This verse is spoken by the residents of Dvaraka about the Supreme Personality of Godhead.

Kṛṣṇa · Sanskrit §174 · English §175

[१७४]

तद् एवं श्री-कृष्ण-लीलास्पदत्वेन तान्य् एव स्थानानि दर्शितानि । तच् चावधारणं श्री-कृष्णस्य विभुत्वे सति व्यभिचारि स्यात् । तत्र समाधीयते तेषां स्थानानां नित्य-तल्-लीलास्पदत्वेन श्रूयमानत्वात् तद्-आधार-शक्ति- लक्षण-स्वरूप-विभूतित्वम् अवगम्यते - स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि [छाउ ७.२४.१] इति श्रुतेः । साक्षाद् ब्रह्म-गोपाल-पुरी [ग्तु २.२६] इत्य् आदेश् च ।

ततस् तत्रैवाव्यवधानेन तस्य लीला । अन्येषां प्राकृतत्वात् न साक्षात् तत्- स्पर्शोऽपि सम्भवति धारण-शक्तिस् तु नतराम् । यत्र क्वचिद् वा प्रकट- लीलायां तद्-गमनादिकं श्रूयते । तद् अपि तेषाम् आधार-शक्ति-रूपाणां स्थानानाम् आवेशाद् एव मन्तव्यम् । वैकुण्ठान्तरस्य त्व् अप्राकृतत्वेऽपि श्री-कृष्ण-विलासास्पदताकर-निज-योग्यता-विशेषाभावान् न तादृशत्वम् इति ज्ञेयम् ।

अथाप्रकट-प्रकट-लीलयोः समन्वयस् त्व् एवं विवेचनीयः । तत्र यद्यपि तस्य (मन्त्रोपासनामय्य्)-अप्रकट-लीलायां बाल्यादिकम् अपि वर्तते तथापि (स्वारसिक-लीलामय-)किशोराकारस्यैव मुख्यत्वात् । तम् आश्रित्यैव सर्वं प्रवर्तते इति प्रकट-लीलापि तम् आश्रित्यैव वक्तव्या । यद् वा द्वारकायाम् अपि मथुरायाम् अपि वृन्दावनेऽपि युगपद् एक एव किशोराकृतिः श्री- कृष्णाख्यो भगवान् श्रीमद्-आनकदुन्दुभि-व्रज-राज-नन्दन-रूपेण प्रापञ्चिक-लोकाप्रकटं नित्यम् एव लीलायमान आस्ते ।

अथ कदाचित् भक्ति-योग-विधानार्थं कथं पश्येम हि स्त्रियः [भ्प् १.८.२०] इत्य् आद्य्-उक्त-दिशा सत्य् अप्य् आनुसङ्गिके भू-भार-हरणादिके कार्ये, स्वेषाम् आनन्द-चमत्कार-पोषायैव लोकेऽस्मिंस् तद्-रीति-सहयोग-चमत्कृत-निज- जन्म-बाल्य-पौगण्ड-कैशोरात्मक-लौकिक-लीलाः प्रकटयन् तद्-अर्थं प्रथमत एवावतारित-श्रीमद्-आनकदुन्दुभि-गृहे तद्-विध-यदु-वृन्द- संवलिते स्वयम् एव बाल-रूपेण प्रकटीभवति ।

अथ च तत्र तत्र स्थाने वचन-जात-सिद्ध-निज-नित्यावस्थित-कैशोरआदि- विलास-सम्पादनाय तैर् एव प्रकाशान्तरेणाप्रकटम् अपि स्थितैः परिकरैः साकं निज-प्रकाशान्तरेणाप्रकटम् अपि विहरत्य् एव ।

अथ श्रीमद्-आनकदुन्दुभि-गृहेऽवतीर्य च तद्वद् एव प्रकाशान्तरेणाप्रकटम् अपि स्थित्यैव स्वयं प्रकटीभूतस्य स-व्रज-श्री- व्रज-राजस्य गृहेऽपि तदीयाम् अनादित एव सिद्धां स्व-वात्सल्य-माधुरीं

जातोऽयं नन्दयति । बालोऽयं रिङ्गति । पौगण्डोऽयं विक्रीडतीत्य्-आदि-स्व- विलास-विशेषैः पुनः पुनर् नवीकर्तुं समायाति । तत्र च सकल-माधुरी- शिरोमणि-मञ्जरीम् आकैशोर-बाल्य-केलि-लक्ष्मीम् उल्लास्य गोकुल-जनान् नितराम् आत्म-वशीकृतान्तर्-बहिर्-इन्द्रियाण्य् आपद्य पुनर् अपि तेषां समधिकाम् अपि प्रेम-र्द्धिं संवर्धयन् । श्रीमद् आनकदुन्दुभि- प्रभृतीन् अपि नन्दयन् भूभार-राजन्य-सङ्घम् अपि संहरन् मथुरायां प्रयाति । ततश् च द्वारकाख्यं स्व-धाम-विशेषं प्रकाशयितुं समुद्गं गत्वा तत्-तल्-लीला-माधुरीं परिवेशयति ।

अथ सिद्धासु निजापेक्षितासु तत्-तल्-लीलासु च तत्र तत्र नित्य- (पगे ९१) सिद्धम् अप्रकटत्वम् एवोरीकृत्य ताव् अप्रकट-लीला-प्रकाशौ प्रकट-लीला- प्रकाशाभ्याम् एकीकृत्य तथाविध-तत्-तन्-निज-वृन्दम् अप्रत्यूहम् एवानन्दयतीति । तत्र पूर्ण-कैशोर-व्यापिन्य् एव व्रजे प्रकट-लीला ज्ञेया - क्व चातिसुकुमाराङ्गौ किशोरौ नाप्त-यौवनौ [भ्प् १०.४४.८] इति ।

नास्मत्तो युवयोस् तात नित्योत्कण्ठितयोर् अपि । बाल्य-पौगण्ड-कैशोराः पुत्राभ्याम् अभवन् क्वचित् ॥ [भ्प् १०.४५.३] इति ।

मनांसि तासाम् अरविन्द-लोचनः प्रगल्भ-लीला-हसितावलोकैः । जहार मत्त-द्विरदेन्द्र-विक्रमो दृशां ददच् छ्री-रमणात्मनोत्सवम् ॥ [भ्प् १०.४१.२७] इत्य् अपि हि श्रूयते ।

अतएव एकादश-समास् तत्र गूढार्चिः सबलोऽवसद् [भ्प् ३.२.२६] इत्य् अत्रैकादश-समा व्याप्य गूढार्चिर् इत्य् एष एवार्थः । अथवा एकादशभिर् एव समाभिस् तस्य पूर्ण-कैशोरत्वं ज्ञेयम् ।

कालेनाल्पेन राजर्षे रामः कृष्णश् च गोकुले । अघृष्ट-जानुभिः पद्भिर् विचक्रमतुर् अञ्जसा ॥ [भ्प् १०.८.२६]

[वृ. रेअद्स् हेरे: गूढार्चिर् इति । यथा गूढार्चिः कुत्राप्य् अग्निः प्राप्तं प्राप्तम् इन्धनं दहति, तथा गोप-लीलाया गूढ-प्रभाव एव सन् प्राप्तं प्राप्तम् असुरं दहन्न् इत्य् अर्थः । एकादश-पर्यन्तं गूढार्चिः । ततः परं पञ्चदश-पर्यन्तं प्रकटार्चिर् इति साध्याहारं व्याख्यानं त्व् अघटमानं च । एकादशाभ्यन्तरे तत्-तत्-प्रभावस्य मध्ये मध्ये प्रसृतत्वात् । [वृ. अद्वितिओन् एन्द्स्.] तद् एवं स्थिते लीला-द्वय-समन्वये त्व् अप्रकट-लीलैकानुभाव-समन्वयश् चैवम् अनुसन्धेयः । प्रथमं श्री-वृन्दावने ततो द्वारका-मथुरयोर् इति । सर्व-प्रकट-लीला-पर्यवसाने युगपद् एव हि द्वारका-मथुरयोर् लीला- द्वयैक्यं मथुरा-प्रकट-लीलाया एव द्वारकायाम् अनुगमनात् । अतएव रुक्मिणी-प्रभृतीनां मथुरायाम् अप्रकट-प्रकाशः श्रूयते । वृन्दावने त्व् इयं प्रक्रियां विशिष्य लिख्यते । तत्र प्रथमं श्री-वृन्दावन-वासिनां

तस्य प्राण-कोटि-निर्मञ्छनीय-दर्शन-लेशस्य विरहस् ततः श्रीमद्- उद्धव-द्वारा सान्त्वनम् । पुनश् च पूर्ववद् एव तेषां महा-व्याकुलताया मुद्रितायां श्री-बलदेव-द्वारापि तथैव समाधानम् ।

अथ पुनर् अपि परमोत्कण्ठा-कोटि-विस्फुट-हृदयानां सूर्योपराग- व्रज्या-व्याजया तद्-अवलोकन-काम्यया कुरुक्षेत्र-गतानां तेषां घर्मान्ते चातकानाम् इव निजाङ्ग-नव-घन-सङ्घावलोक-दानेन तादृश-संलाप- मन्त्र-गर्जितेन च पुनर् जीवन-सञ्चारणम् ।

अथ दिन-कतिपय-सहवासादिना च तान् अतिक्षीणतरान् अन्नेन दुर्भिक्ष- दुःखितान् इव संतर्प्य तैः सह निज-विहार-विशेषणाम् एकम् एव रम्यम् आस्पदं श्री-वृन्दावनं प्रत्य् एव पूर्ववत् सम्भावितया निजागमनाश्वास- वचन-रचनया प्रस्थापनम् । सूर्योपराग-यात्रा त्व् इयं दूरतः प्रस्तुतापि कंस-वधान् नातिबहुसंवत्सरान् अन्तरा शिशुपाल-शाल्व-दन्तवक्त्र-वधात् प्राग् एव ज्ञेया । श्री-बलदेव-तीर्थ-यात्रा हि दुर्योधन-वधैक-कालीना । तस्मिन् तस्यां कुरुक्षेत्रम् आगते खलु दुर्योधन-वधः । सा च सूर्योपराग-यात्रायाः पूर्वं पठिता । सूर्योपराग-यात्रा च श्री-भीष्म- द्रोण-दुर्योधनाद्य्-आगमन-मयीति ।

तत्रायं क्रमः - प्रथमं सूर्योपराग-यात्रा । ततः श्री-युधिष्ठिर- सभा । तस्यां शिशुपाल-वधः, ततः कुरु-पाण्डव-द्यूतं, तदैव शाल्व- वधो वन-पर्वणि प्रसिद्धः । दन्तवक्त्र-वधश् च ततः । ततः पाण्डवानां वन-गमनं, ततः श्री-बलदेवस्य तीर्थ-यात्रा, ततो दुर्योधन-वध इति । तस्माद् उपराग-यात्रा कंस-वधान् नातिकाल- विलम्बेनाभवद् इति लक्ष्यते । यत् तु तस्याम् एव आस्तेऽनिरुद्धो रक्षायां (पगे ९२) कृतवर्मा च यूथपः [भ्प् १०.८२.६] इति । तद् अपि श्री- प्रद्युम्नानिरुद्धयोर् अल्प-कालाद् एव यौवन-प्राप्त्या सम्भवति । यथोक्तं - नातिदीर्घेन कालेन स काष्र्णो रूढ-यौवनः [भ्प् १०.५५.९] इति ।

अथवा अनिरुद्ध-नामा कश्चित् कृष्ण-नन्दन एव यो दशमान्तेऽष्टादश- महारथ-मध्ये गणितः । तथैव च व्याख्यातं तत्र तैर् इति । अतः कुरुक्षेत्र-यात्रायाम् एव श्रीमद्-आनकदुन्दुभिना श्री-कुन्ती-देवीं प्रत्य् उक्तं --

कंस-प्रतापिताः सर्वे वयं याता दिशं दिशम् । एतर्ह्य् एव पुनः स्थानं दैवेनासादिताः स्वसः ॥ [भ्प् १०.८२.२१] इति ।

अतः प्रथम-दर्शनाद् एव द्रौपदी-श्री-कृष्ण-महिषीणां परस्पर- विवाह-प्रश्नोऽपि सङ्गच्छते । अत्र आगमिष्यत्य् अतिदीर्घेण कालेन व्रजम् अच्युतः [भ्प् १०.४६.३४] इत्य् आदिकम् अपि पद्यं सहायं भवेत् ।

प्रकृतम् अनुसरामः । अथ वृन्दावनं प्रस्थापितानाम् अपि तेषां पुनर् अपि निजादर्शनेन महा-सन्ताप-वृद्धिम् अतीवोत्कण्ठाभिः श्री-गोविन्दः सस्मार । याम् एव साक्षाद् दृष्टवान् परमोत्कण्ठः श्रीमद् उद्धवः । तम् अवसरं लब्धा प्रसावान्तरे गायन्ति --

गायन्ति ते विशद-कर्म गृहेषु देव्यो राज्ञां स्व-शत्रु-वधम् आत्म-विमोक्षणं च । गोप्यश् च कुञ्जर-पतेर् जनकात्मजायाः पित्रोश् च लब्ध-शरणो मुनयो वयं च ॥ [भ्प् १०.७१.९] इति व्यञ्जयामास ।

ततश् च राजसूय-समाप्त्य्-अनन्तरं शाल्व-दन्तवक्त्र-वधान्ते झटिति स्वयं गोकुलम् एव जगाम । तथा च पाद्मोत्तर-खण्डे गद्य-पद्यानि -

अथ शिशुपालं निहतं श्रुत्वा दन्तवक्त्रः कृष्णेन योद्धुं मथुराम् आजगाम । कृष्णस् तु तच् छ्रुत्वा रथम् आरुह्य तेन योद्धुं मथुराम् आययौ । दन्तवक्त्र-वासुदेवयोर् अहोरात्रं मथुरा-पुर-द्वारि यमुना-तीरे सङ्ग्रामः समवर्तत कृष्णस् तु गदया तं जघान । स तु चूर्णित-सर्वाङ्गो वज्र-निर्भिन्न-महीधर इव गतासुर् अवनि-तले पपात । सोऽपि हरेः सायुज्यं योगि-गम्यं नित्यानन्दसुखं शाश्वतं परमं पदम् अवाप । इत्थं जय- विजयौ सनकादि-शाप-व्याजेन केवलं भगवतो लीलार्थं संसृताव् अवतीर्य जन्म-त्रये ऽपि तेनैव निहतौ जन्म-त्रयावसाने मुक्तिम् अवाप्तौ ।

कृष्णोऽपि तं हत्वा यमुनाम् उत्तीर्य नन्द-व्रजं गत्वा प्राक्तनौ पितराव् अभिवाद्य आश्वास्य ताभ्यां साश्रुकण्ठम् आलिङ्गितः सकल-गोप-वृद्धान् प्रणम्याश्वास्य रत्नाभरणादिभिस् तत्रस्थान् सन्तर्पयामास ।

कालिन्द्याः पुलिने रम्ये पुण्य-वृक्ष-समावृते । गोप-नारीभिर् अनिशं क्रीडयामास केशवः ॥

रम्य-केलि-सुखेनैव गोप-वेष-धरो हरिः । बद्ध-प्रेम-रसेनात्र मास-द्वयम् उवास ह ॥ [पद्मप् ६.२५२.१९-२७]

इत्य् अत्रेदं ज्ञेयम् । दन्तवक्त्रस्य मथुरायाम् आगमनं राजसूयानन्तरम् इन्द्रप्रस्थे श्री-कृष्णावस्थानं ज्ञात्वा जरासन्ध-वधार्थं श्रीमद्- उद्धव-युक्ति-च्छायाम् अवलम्ब्य गदा-कुशलंमन्यत्वेनैकाकिनं द्वन्द्व-युद्धाय तम् आह्वयितुं तद् अर्थम् एव तद्-राष्ट्रं तद् उपद्रावयितुं च । पुनश् च द्वारका-गतं तं श्रुत्वा प्रस्थितस्य तस्य मथुरा-द्वार-गतेन सङ्गमः । यत्-स्थानम् अद्यापि द्वारका-दिग्-गतं दतिहेति प्रसिद्धं वर्तते । सर्वम् एतत् श्री-नारदस्य श्री-भगवद्-रथस्य च मनोमयत्वात् सम्भवति । अतः श्री-भागवतेनापि

विरोधो नास्तीति अलं कल्प-भेद-कल्पनया । अतएव झटिति तस्य शाल्व-वध-श्रवणम् अपि तत्रोक्तं सम्पद्यते । तथा श्री-कृष्णस्य (पगे ९३) गोकुल-गमनं च श्री- भागवत-संमतम् एव -

तास् तथा तप्यतीर् वीक्ष्य स्व-प्रस्थाने यदूत्तमः । सान्त्वयाम् आस स-प्रेमैर् आयास्य इति दौत्यकैः ॥ [भ्प् १०.३९.३५] इति ।

यात यूयं व्रजं तात वयं च स्नेह-दुःखितान् । ज्ञातीन् वो द्रष्टुम् एष्यामो विधाय सुहृदां सुखम् ॥ [भ्प् १०.४५.२३] इति । हत्वा कंसं रङ्ग-मध्ये प्रतीपं सर्व-सात्वताम् । यद् आह वः समागत्य कृष्णः सत्यं करोति तत् ॥ [भ्प् १०.४६.३५] इति ।

आगमिष्यत्य् अतिदीर्घेण कालेन व्रजम् अच्युतः । प्रियं विधास्यते पित्रोर् भगवान् सात्वतां पतिः ॥ [भ्प् १०.४६.३४] इति च ।

तस्य श्री-मुखेन भक्त-जन-मुखेन च बहुशः सङ्कल्पानाम् अन्यथानुपपत्तेः सत्य-सङ्कल्पः [मैत्रु १.१] इति हि श्रुतिः । ईश्वराणां वचः सत्यम् [भ्प् १०.३३.३१] इति स्वयं श्री-भागवतं च ।

न केवलम् एतावद् एव कारणं, तस्य व्रजागमनम् अपि स्फुटम् एवेत्य् आहुः -- यर्ह्य् अम्बुजाक्षापससार भो भवान् कुरून् मधून् वाथ सुहृद्- दिदृक्षया [भ्प् १.११.९] इति । अत्र मधून् मथुरां वेति व्याख्याय तदानीं तन्-मण्डले सुहृदो व्रजस्था एव प्रकटा इति तैर् अप्य् अभिमतम् । तत्र योग- प्रभावेन नीत्वा सर्व-जनं हरिः [भ्प् १०.५०.५१] इत्य् अत्र सर्व-शब्दात् ।

[थे वृ एदितिओन् हेरे अद्द्स्: बलभद्रः कुरु-श्रेष्ठ भगवान् रथम् आस्थितः । सुहृद्-दिदृक्षुर् उत्कण्ठः प्रययौ नन्द-गोकुलम् ॥ [भ्प् १०.६५.१] इत्य् अत्र

प्रसिद्धत्वात् । वृ अद्दितिओन् एन्द्स्.]

॥ १.११ ॥ द्वारका-वासिनः श्री-भगवन्तम् ॥ १७४ ॥

[174]

tad evaṃ śrī-kṛṣṇa-līlāspadatvena tāny eva sthānāni darśitāni | tac cāvadhāraṇaṃ śrī-kṛṣṇasya vibhutve sati vyabhicāri syāt | tatra samādhīyate teṣāṃ sthānānāṃ nitya-tal-līlāspadatvena śrūyamānatvāt tad-ādhāra-śakti- lakṣaṇa-svarūpa-vibhūtitvam

avagamyate - sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni [ChāU 7.24.1] iti śruteḥ | sākṣād brahma-gopāla-purī [GTU 2.26] ity ādeś ca |

tatas tatraivāvyavadhānena tasya līlā | anyeṣāṃ prākṛtatvāt na sākṣāt tat- sparśo'pi sambhavati dhāraṇa-śaktis tu natarām | yatra kvacid vā prakaṭa- līlāyāṃ tad-gamanādikaṃ śrūyate | tad api teṣām ādhāra-śakti-rūpāṇāṃ sthānānām āveśād eva mantavyam | vaikuṇṭhāntarasya tv aprākṛtatve'pi śrī-kṛṣṇa-vilāsāspadatākara-nija-yogyatā-viśeṣābhāvān na tādṛśatvam iti jñeyam |

athāprakaṭa-prakaṭa-līlayoḥ samanvayas tv evaṃ vivecanīyaḥ | tatra yadyapi tasya (mantropāsanāmayy)-aprakaṭa-līlāyāṃ bālyādikam api vartate tathāpi (svārasika-līlāmaya-)kiśorākārasyaiva mukhyatvāt | tam āśrityaiva sarvaṃ pravartate iti prakaṭa-līlāpi tam āśrityaiva vaktavyā | yad vā dvārakāyām api mathurāyām api vṛndāvane'pi yugapad eka eva kiśorākṛtiḥ śrī- kṛṣṇākhyo bhagavān śrīmad-ānakadundubhi-vraja-rāja-nandana-rūpeṇa prāpañcika-lokāprakaṭaṃ nityam eva līlāyamāna āste |

atha kadācit bhakti-yoga-vidhānārthaṃ kathaṃ paśyema hi striyaḥ [BhP 1.8.20] ity ādy-ukta-diśā saty apy ānusaṅgike bhū-bhāra-haraṇādike kārye, sveṣām ānanda-camatkāra-poṣāyaiva loke'smiṃs tad-rīti-sahayoga-camatkṛta-nija-janma-bālya-pauganḍa-kaiśorātmaka-laukika-līlāḥ prakaṭayan tad-arthaṃ prathamata evāvatārita-śrīmad-ānakadundubhi-gṛhe tad-vidha-yadu-vṛnda- saṃvalite svayam eva bāla-rūpeṇa prakaṭībhavati |

atha ca tatra tatra sthāne vacana-jāta-siddha-nija-nityāvasthita-kaiśoraādi-vilāsa-sampādanāya tair eva prakāśāntareṇāprakaṭam api sthitaiḥ parikaraiḥ sākaṃ nija-prakāśāntareṇāprakaṭam api viharaty eva |

atha śrīmad-ānakadundubhi-gṛhe'vatīrya ca tadvad eva prakāśāntareṇāprakaṭam api sthityaiva svayaṃ prakaṭībhūtasya sa-vraja-śrī- vraja-rājasya gṛhe'pi tadīyām anādita eva siddhāṃ sva-vātsalya-mādhurīṃ jāto'yaṃ nandayati | bālo'yaṃ riṅgati | pauganḍo'yaṃ vikrīḍatīty-ādi-sva- vilāsa-viśeṣaiḥ punaḥ punar navīkartuṃ samāyāti | tatra ca sakala-mādhurī- śiromaṇi-mañjarīm ākaiśora-bālya-keli-lakṣmīm ullāsya gokula-janān nitarām ātma-vaśīkṛtāntar-bahir-indriyāṇy āpadya punar api teṣāṃ samadhikām api prema-rddhiṃ saṃvardhayan | śrīmad ānakadundubhi- prabhṛtīn api nandayan bhūbhāra-rājanya-saṅgham api saṃharan mathurāyāṃ prayāti | tataś ca dvārakākhyaṃ sva-dhāma-viśeṣaṃ prakāśayituṃ samudraṃ gatvā tat-tal-līlā-mādhurīṃ pariveśayati |

atha siddhāsu nijāpekṣitāsu tat-tal-līlāsu ca tatra tatra nitya- (page 91) siddham aprakaṭatvam evorīkṛtya tāv aprakaṭa-līlā-prakāśau prakaṭa-līlā- prakāśābhyām ekīkṛtya tathāvidha-tat-tan-nija-vṛndam apratyūham evānandayatīti | tatra pūrṇa-kaiśora-vyāpiny

eva vraje prakaṭa-līlā jñeyā - kva cātisukumārāṅgau kiśorau nāpta-yauvanau [BhP 10.44.8] iti |

nāsmatto yuvayos tāta nityotkaṇṭhitayor api | bālya-paugaṇḍa-kaiśorāḥ putrābhyām abhavan kvacit || [BhP 10.45.3] iti |

manāṃsi tāsām aravinda-locanaḥ pragalbha-līlā-hasitāvalokaiḥ | jahāra matta-dviradendra-vikramo dṛśāṃ dadac chrī-ramaṇātmanotsavam || [BhP 10.41.27] ity api hi śrūyate |

ataeva ekādaśa-samās tatra gūḍhārciḥ sabalo'vasad [BhP 3.2.26] ity atraikādaśa-samā vyāpya gūḍhārcir ity eṣa evārthaḥ | athavā ekādaśabhir eva samābhis tasya pūrṇa-kaiśoratvaṃ jñeyam |

kālenālpena rājarṣe rāmaḥ kṛṣṇaś ca gokule | aghṛṣṭa-jānubhiḥ padbhir vicakramatur añjasā || [BhP 10.8.26]

[Vr. reads here: gūḍhārcir iti | yathā gūḍhārciḥ kutrāpy agniḥ prāptaṃ prāptam indhanaṃ dahati, tathā gopa-līlāyā gūḍha-prabhāva eva san prāptaṃ prāptam asuraṃ dahann ity arthaḥ | ekādaśa-paryantaṃ gūḍhārciḥ | tataḥ paraṃ pañcadaśa-paryantaṃ prakaṭārcir iti sādhyāhāraṃ vyākhyānaṃ tv aghaṭamānaṃ ca | ekādaśābhyantare tat-tat-prabhāvasya madhye madhye prasṛtatvāt | [Vr. addition ends.] tad evaṃ sthite līlā-dvaya-samanvaye tv aprakaṭa-līlaikānubhāva-samanvayaś caivam anusandheyaḥ | prathamaṃ śrī-vṛndāvane tato dvārakā-mathurayor iti | sarva-prakaṭa-līlā-paryavasāne yugapad eva hi dvārakā-mathurayor līlā- dvayaikyaṃ mathurā-prakaṭa-līlāyā eva dvārakāyām anugamanāt | ataeva rukmiṇī-prabhṛtīnāṃ mathurāyām aprakaṭa-prakāśaḥ śrūyate | vṛndāvane tv iyaṃ prakriyāṃ viśiṣya likhyate | tatra prathamaṃ śrī-vṛndāvana-vāsināṃ tasya prāṇa-koṭi-nirmañchanīya-darśana-leśasya virahas tataḥ śrīmad- uddhava-dvārā sāntvanam | punaś ca pūrvavad eva teṣāṃ mahā-vyākulatāyā mudritāyāṃ śrī-baladeva-dvārāpi tathaiva samādhānam |

atha punar api paramotkaṇṭhā-koṭi-visphuṭa-hṛdayānāṃ sūryoparāga- vrajyā-vyājayā tad-avalokana-kāmyayā kurukṣetra-gatānāṃ teṣāṃ gharmānte cātakānām iva nijāṅga-nava-ghana-saṅghāvaloka-dānena tādṛśa-saṃlāpa- mantra-garjitena ca punar jīvana-sañcāraṇam |

atha dina-katipaya-sahavāsādinā ca tān atikṣīṇatarān annena durbhikṣa- duḥkhitān iva saṃtarpya taiḥ saha nija-vihāra-viśeṣaṇām ekam eva ramyam āspadaṃ śrī-vṛndāvanaṃ praty eva pūrvavat sambhāvitayā nijāgamanāśvāsa- vacana-racanayā prasthāpanam | sūryoparāga-yātrā tv iyaṃ dūrataḥ prastutāpi kaṃsa-vadhān nātibahusaṃvatsarān antarā śiśupāla-śālva-dantavaktra-vadhāt prāg eva jñeyā | śrī-baladeva-tīrtha-yātrā hi

duryodhana-vadhaika-kālīnā | tasmin tasyāṃ kurukṣetram āgate khalu duryodhana-vadhaḥ | sā ca sūryoparāga-yātrāyāḥ pūrvaṃ paṭhitā | sūryoparāga-yātrā ca śrī-bhīṣma- droṇa-duryodhanādy-āgamana-mayīti |

tatrāyaṃ kramaḥ - prathamaṃ sūryoparāga-yātrā | tataḥ śrī-yudhiṣṭhira- sabhā | tasyāṃ śiśupāla-vadhaḥ, tataḥ kuru-pāṇḍava-dyūtaṃ, tadaiva śālva- vadho vana-parvaṇi prasiddhaḥ | dantavaktra-vadhaś ca tataḥ | tataḥ pāṇḍavānāṃ vana-gamanaṃ, tataḥ śrī-baladevasya tīrtha-yātrā, tato duryodhana-vadha iti | tasmād uparāga-yātrā kaṃsa-vadhān nātikāla- vilambenābhavad iti lakṣyate | yat tu tasyām eva āste'niruddho rakṣāyāṃ (page 92) kṛtavarmā ca yūthapaḥ [BhP 10.82.6] iti | tad api śrī-pradyumnāniruddhayor alpa-kālād eva yauvana-prāptyā sambhavati | yathoktaṃ - nātidīrghena kālena sa kārṣṇo rūḍha-yauvanaḥ [BhP 10.55.9] iti |

athavā aniruddha-nāmā kaścit kṛṣṇa-nandana eva yo daśamānte'ṣṭādaśa-mahāratha-madhye gaṇitaḥ | tathaiva ca vyākhyātaṃ tatra tair iti | ataḥ kurukṣetra-yātrāyām eva śrīmad-ānakadundubhinā śrī-kuntī-devīṃ praty uktaṃ --

kaṃsa-pratāpitāḥ sarve vayaṃ yātā diśaṃ diśam | etarhy eva punaḥ sthānaṃ daivenāsāditāḥ svasaḥ || [BhP 10.82.21] iti |

ataḥ prathama-darśanād eva draupadī-śrī-kṛṣṇa-mahiṣīṇāṃ paraspara- vivāha-praśno'pi saṅgacchate | atra āgamiṣyaty atidīrgheṇa kālena vrajam acyutaḥ [BhP 10.46.34] ity ādikam api padyaṃ sahāyaṃ bhavet |

prakṛtam anusarāmaḥ | atha vṛndāvanaṃ prasthāpitānām api teṣāṃ punar api nijādarśanena mahā-santāpa-vṛddhim atīvotkaṇṭhābhiḥ śrī-govindaḥ sasmāra | yām eva sākṣād dṛṣṭavān paramotkaṇṭhaḥ śrīmad uddhavaḥ | tam avasaraṃ labdhā prasāvāntare gāyanti --

gāyanti te viśada-karma gṛheṣu devyo rājñāṃ sva-śatru-vadham ātma-vimokṣaṇaṃ ca | gopyaś ca kuñjara-pater janakātmajāyāḥ pitroś ca labdha-śaraṇo munayo vayaṃ ca || [BhP 10.71.9] iti vyañjayāmāsa |

tataś ca rājasūya-samāpty-anantaraṃ śālva-dantavaktra-vadhānte jhaṭiti svayaṃ gokulam eva jagāma | tathā ca pādmottara-khaṇḍe gadya-padyāni -

atha śiśupālaṃ nihataṃ śrutvā dantavaktraḥ kṛṣṇena yoddhuṃ mathurām ājagāma | kṛṣṇas tu tac chrutvā ratham āruhya tena yoddhuṃ mathurām āyayau | dantavaktra-vāsudevayor ahorātraṃ mathurā-pura-dvāri yamunā-tīre saṅgrāmaḥ samavartata kṛṣṇas tu gadayā taṃ jaghāna | sa tu cūrṇita-sarvāṅgo vajra-nirbhinna-mahīdhara iva gatāsur avani-tale papāta | so'pi hareḥ sāyujyaṃ

yogi-gamyaṃ nityānandasukhaṃ śāśvataṃ paramaṃ padam avāpa | itthaṃ jaya- vijayau sanakādi-śāpa-vyājena kevalaṃ bhagavato līlārthaṃ saṃsṛtāv avatīrya janma-traye 'pi tenaiva nihatau janma-trayāvasāne muktim avāptau |

kṛṣṇo'pi taṃ hatvā yamunām uttīrya nanda-vrajaṃ gatvā prāktanau pitarāv abhivādya āśvāsya tābhyāṃ sāśrukaṇṭham ālingitaḥ sakala-gopa-vṛddhān praṇamyāśvāsya ratnābharaṇādibhis tatrasthān santarpayāmāsa |

kālindyāḥ puline ramye puṇya-vṛkṣa-samāvṛte | gopa-nārībhir aniśaṃ krīḍayāmāsa keśavaḥ ||

ramya-keli-sukhenaiva gopa-veṣa-dharo hariḥ | baddha-prema-rasenātra māsa-dvayam uvāsa ha || [PadmaP 6.252.19-27]

ity atredaṃ jñeyam | dantavaktrasya mathurāyām āgamanaṃ rājasūyānantaram indraprasthe śrī-kṛṣṇāvasthānaṃ jñātvā jarāsandha-vadhārthaṃ śrīmad-uddhava-yukti-cchāyām avalambya gadā-kuśalaṃmanyatvenaikākinaṃ dvandva-yuddhāya tam āhvayituṃ tad artham eva tad-rāṣṭraṃ tad upadrāvayituṃ ca | punaś ca dvārakā-gataṃ taṃ śrutvā prasthitasya tasya mathurā-dvāra-gatena saṅgamaḥ | yat-sthānam adyāpi dvārakā-dig-gataṃ datiheti prasiddhaṃ vartate | sarvam etat śrī-nāradasya śrī-bhagavad-rathasya ca manomayatvāt sambhavati | ataḥ śrī-bhāgavatenāpi virodho nāstīti alaṃ kalpa-bheda-kalpanayā | ataeva jhaṭiti tasya śālva-vadha-śravaṇam api tatroktaṃ sampadyate | tathā śrī-kṛṣṇasya (page 93) gokula-gamanaṃ ca śrī- bhāgavata-saṃmatam eva -

tās tathā tapyatīr vīkṣya sva-prasthāne yadūttamaḥ | sāntvayām āsa sa-premair āyāsya iti dautyakaiḥ || [BhP 10.39.35] iti |

yāta yūyaṃ vrajaṃ tāta vayaṃ ca sneha-duḥkhitān | jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṃ sukham || [BhP 10.45.23] iti | hatvā kaṃsaṃ raṅga-madhye pratīpaṃ sarva-sātvatām | yad āha vaḥ samāgatya kṛṣṇaḥ satyaṃ karoti tat || [BhP 10.46.35] iti |

āgamiṣyaty atidīrgheṇa kālena vrajam acyutaḥ | priyaṃ vidhāsyate pitror bhagavān sātvatāṃ patiḥ || [BhP 10.46.34] iti ca |

tasya śrī-mukhena bhakta-jana-mukhena ca bahuśaḥ saṅkalpānām anyathānupapatteḥ satya-saṅkalpaḥ [MaitrU 1.1] iti hi śrutiḥ | īśvarāṇāṃ vacaḥ satyam [BhP 10.33.31] iti svayaṃ śrī-bhāgavataṃ ca |

na kevalam etāvad eva kāraṇaṃ, tasya vrajāgamanam api sphuṭam evety āhuḥ -- yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhṛd- didṛkṣayā [BhP 1.11.9] iti | atra

madhūn mathurāṃ veti vyākhyāya tadānīṃ tan-maṇḍale suhṛdo vrajasthā eva prakaṭā iti tair apy abhimatam | tatra yoga- prabhāvena nītvā sarva-janaṃ hariḥ [BhP 10.50.51] ity atra sarva-śabdāt |

[The Vṛ edition here adds: balabhadraḥ kuru-śreṣṭha bhagavān ratham āsthitaḥ | suhṛd-didṛkṣur utkaṇṭhaḥ prayayau nanda-gokulam || [BhP 10.65.1] ity atra

prasiddhatvāt | Vṛ addition ends.]

|| 1.11 || dvārakā-vāsinaḥ śrī-bhagavantam || 174 ||

English witness · section(s) 175

Anuccheda 175

1 That Sri Krsna visited Vrndavana after the killing of Dantavakra is confirmed by these verses of Srimad Bhagavatam, and also by the following verse (Srimad Bhagavatam 10.45.23), where Lord Krsna (just after killing King Kamsa) says to Nanda Maharaja and Yasoda-devi: “My dear father and mother, I know you will be feeling separation by returning to Vrndavana and leaving us here, but please rest assured that I will be coming back to Vrndavana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather and other relatives and family members.”* 2 That meeting of Lord Krsna with the residents of Vrndavana at the holy place of Kuruksetra occurred before His visit to Vrndavana and also before the killing of Dantavakra is confirmed by the following words spoken by Lord Krsna to the gopis during their meeting at Kuruksetra (Srimad Bhagavatam 10.82.41): “My dear friends, you know that Lord Balarama and Myself left Vrndavana just to please our relatives and family members. Thus we were long engaged in fighting with our enemies, and were obliged to forget you, who were so much attached to Me in love and affection. I can understand that by this action I have been ungrateful to you, but still I know you are faithful to Me. May I inquire if you have been thinking of Us although We had to leave you behind? My dear gopis do you now dislike remembering Me, considering Me to have become unfaithful to you? Do you take My misbehaviour with you very seriously?”* Lord Krsna did not want to return to Vrndavana until after most of the important demons had been killed. After Dantavakra was killed, however, He considered that most of the demons had already been dispatched, and He could then return to Vrndavana for a visit. 3 Lord Krsna then returned to Vrndavana and enjoyed manifest pastimes with the devotees there for two months. When Lord Krsna became aware that the inhabitants of Vrndavana were very anxious about the possibility of being again separated from, He reassured them, telling them that He would never be separated from them. He remained in Vrndavana with them in His aprakata form, invisible to the eyes of ordinary conditioned souls, and He fulfilled their earnest

desire to have His association constantly. At the same time in His prakata form He left Vrndavana and returned again to Dvaraka. Lord Krsna's eternal aprakata presence in Vrndavana in the spiritual world (Goloka) is described in the following verse from Srimad Bhagavatam (10.28.18): "All the cowherd men saw Krsna, who was being worshipped with excellent prayers on the Goloka Vrndavana planet." 4 After Lord Krsna's two month visit to Vrndavana He brought all the residents of Vrndavana back to Goloka Vrndavana in the spiritual world. This is confirmed in the following prose passage from the Padma Purana, Uttara-khanda (which immediately follows the passage quoted in Anuccheda 175, texts 23-24): "Then, by Lord Krsna's mercy, Nanda Maharaja, and all the cowherd men of Vraja, along with all their wives, children, cows, and other domestic animals, as well as all the deer and other wild animals in the Vrndavana forest, and every living entity in Vrndavana, all manifested eternal spiritual forms and boarding transcendental airplanes, travelled to Goloka Vrndavana, the highest planet in the spiritual sky. Lord Krsna thus gave to His friends eternal residence in His own abode, which is free from all imperfection. After this Lord Krsna, who was being glorified by the demigods in the upper material planets, entered Dvaraka and continued His manifest pastimes within the material world." 5 The phrase 'nandadayah dara-sahitah' in this passage means that Nanda Maharaja, Krsna, Yasoda-devi, and all the cowherd men, boys, and gopis went to Goloka Vrndavana. Krsna remained with them, appearing as the youthful son of Maharaja Nanda and all the residents of Vrndavana became unaware that Krsna had ever gone to Mathura, or that they had ever been separated from Him. 6 The phrase 'vasudeva-prasadena divya-rupa-dharah' means that by Lord Krsna's causeless transcendental mercy the residents of Vrndavana manifested wonderful and blissful spiritual forms. 7 The phrase beginning with the word 'vimanarudhah' means that they travelled on transcendental airplanes to the highest spiritual planet, Goloka Vrndavana. 8 The phrase beginning with the words 'krsno pi tam hatva yamunam uttirya' means that after killing Dantavakra, Lord Krsna crossed to the other side of the Yamuna and entered Vrndavana. He enjoyed pastimes with the residents of Vrndavana, who found their life in Vrndavana unbearable because of separation from Him. 9 Someone may raise the objection: If previously (Srimad Bhagavatam Canto 10 Chapter 28) Lord Krsna had shown the highest planet in the spiritual world (goloka) to the cowherd men in Vrndavana and thus revealed that the Vrndavana of this earth planet is in truth non different from the Goloka Vrndavana in the spiritual world, then why did He take them to the Goloka Vrndavana in the spiritual world, if the earthly Vrndavana and the Goloka Vrndavana planet are actually identical? There is an adage "Why should one go to a mountain in search of honey, if honey is easily available nearby?" According to this understanding, therefore, there is no reason for Lord Krsna to transfer the residents of Vrndavana to the Goloka planet, because they are actually already living there. The answer to this objection follows: In the tenth Canto, 28th chapter of

Srimad Bhagavatam, Lord Krsna reveals His aprakata (invisible to the eyes of ordinary conditioned souls) presence in Vrndavana. In the spiritual world (goloka), Lord Krsna, His associates, and His pastimes are all aprakata (invisible to the conditioned souls), whereas in the Lord's pastimes in the earthly Vrndavana, these are all prakata (visible to the conditioned souls). Therefore when this passage says that the Lord travelled to Goloka Vrndavana with His associates, the primary understanding is that the Lord remained with them in His aprakata (invisible to the conditioned souls) form. These aprakata pastimes are known as the pastimes of Goloka Vrndavana, the highest planet in the spiritual world. Many scriptural passages confirm this explanation of the Lord's eternal pastimes in the Goloka Vrndavana planet. 10 The words 'dvaravatim vivesa' (and then the Lord entered Dvaraka) at the end of the prose passage from the Padma Purana, Uttara-khanda (quoted in Anuccheda 176, text 4) may be explained in the following way: Lord Krsna and the members of the Yadu dynasty left Dvaraka to kill Salva. After Salva was killed, the Yadavas waited for Lord Krsna to return without him. Therefore, after the killing of Salva, Lord Krsna entered Dvaraka, along with all the members of the Yadu dynasty. This description follows the account given in Srimad Bhagavatam. Although the Yadavas waited for two months for Lord Krsna to return from Vrndavana, the two months seemed to them to be only a few moments. A similar contraction of time was experienced by the Vrndavana cowherd boys stolen by Lord Brahma. This is described in the following words of Srimad Bhagavatam (10.14.43): "Although they had been absent for an entire year, the cowherd boys thought that year to be as long as half a moment." 11 That Lord Krsna returned to Vrndavana after killing Kamsa, Salva, and Dantavakra is alluded to in many verses that describe the worship of Lord Krsna as the master of Vrndavana and the killed of Kamsa. That both descriptions are found in the same verses confirms the explanation that Lord Krsna returned to Vrndavana after killing Kamsa. Examples of this may be found in the following statements of the Baudhayana-sastra: "O Lord Govinda, O Supreme Personality of Godhead who is worshipped by Lord Indra, the king of the demigods, O Lord who killed Kamsa, and who is very dear to the gopis." "O Lord Govinda, O Supreme Controller, O killer of Kamsa, O Lord who is very dear to the gopis."

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12 When Lord Krsna explained to the gopis that they would again meet Him, this should be taken as a prediction of His return to Vrndavana. The following verses may be taken as examples of this prediction: "My dear gopis, by constantly remembering Me, you will quickly attain My association."* Srimad Bhagavatam 10.47.36 "O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have attained My favour."* Srimad Bhagavatam 10.82.44 13 That the gopis were again to attain Lord Krsna's association is also confirmed by the following statement of Srimad

Bhagavatam (10.83.1): “Lord Krsna is the spiritual master and ultimate destination which was to be attained by the gopis.”* 14 Although the greatly elevated gopis were extremely dear to Lord Krsna from the very first time they met Him, they still were separated from Him for a certain time. Their reunion with Him and the end of their separation from Him is alluded to in the following verses of Srimad Bhagavatam (11.12.8, and 11.12.10 and 11.12.11): “All the inhabitants of Vrndavana, including the gopis, cows, unmoving creatures, the twin arjuna trees, animals, living entities with stunted consciousness, bushes and thickets and snakes like Kaliya all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.”*** 15 “The residents of Vrndavana headed by the gopis were always completely attached to Me with deepest love. Thus when I, along with My brother Balarama, was brought to Mathura City by My uncle Akrura, the residents of Vrndavana suffered extreme mental distress due to separation from Me, and could not find any other source of happiness in their lives.”*** 16 “Dear Uddhava, all of those nights which the gopis spent with Me, their most dearly beloved, in the land of Vrndavana, seemed to them to pass in less than a moment. Bereft of My association, however, those same nights appeared to the gopis to drag on forever, as if each night were equal to a day of Brahma.”*** 17 We may note that in these verses the verbs ‘dadrsuh’ (saw) and ‘babhuvuh’ (became) are in the past tense. Using the past-tense, these verses describe the gopis’ unhappiness because of separation from Krsna and their experiencing a single night to be as long as a day of Brahma because of Lord Krsna’s absence. Because these activities are described in the past, we may conclude that they are no longer happening at the time Lord Krsna spoke these verses to Uddhava. At that time the gopis’ separation from Lord Krsna had ended, and they were continually enjoying pastimes with Him in His aprakata form.

Kṛṣṇa · Sanskrit §175 · English §176

[१७५]

तद् एतद्-आगमनं दन्तवक्त्र-वधानन्तरम् एव श्री-भागवत-सम्मतं, यतः ज्ञातीन् वो द्रष्टुम् एष्यामो विधाय सुहृदां सुखम् [भ्प् १०.४५.२३] इति कंस-वधान्ते -

अपि स्मरथ नः सख्यः स्वानाम् अर्थ-चिकीर्षया । गतांश् चिरायिताञ् छत्रु- पक्ष-क्षपण-चेतसः ॥ [भ्प् १०.८२.४१]

इति कुरुक्षेत्र-यात्रायां च श्री-भगवद्-वाक्येन तद्-आगमने दन्तवक्त्र- वधान्तं तच्-छत्रु-पक्ष-क्षपण-लक्षणं सुखादानम् एवापेक्षितम् आसीत् । तद् एवं मास-द्वयं प्रकटं क्रीडित्वा श्री-कृष्णोऽपि तान् आत्म- विरहार्ति-भय-पीडितान् अवधाय पुनर् एव माभूद् इति भू-भार-हरणादि-प्रयोजन-रूपेण निज-प्रिय-जन-सङ्गमान्तरायेण संवलित-प्रायां प्रकट-लीलां तल्-लीला-बहिरङ्गेणापरेण जनेन दुर्वेद्यतया तद्-अन्तराय- सम्भावना-लेश-रहितया तया निज-सन्तता-प्रकट-लीलयैकीकृत्य पूर्वोक्ताप्रकट-लीलावकाश-रूपं श्री-वृन्दावनस्यैव प्रकाश-विशेषं, तेभ्यः कृष्णं च तत्र छन्दोभिः स्तूयमानम् [भ्प् १०.२८.१८] इत्य् आद्य्-उक्त- दिशा स्वेन नाथेन स-नाथं श्री-गोकुलाख्यं पदम् आविर्भावयामास । एकेन प्रकाशेन च द्वारवतीं च जगामेति । तथा पाद्मोत्तर-खण्ड एव तद्-अनन्तरं गद्यम् -

अथ तत्रस्था नन्दादयः सर्वे जनाः पुत्र-दार-सहिताः पशु-पक्षि- मृगादयश् च वासुदेव-प्रसादेन दिव्य-रूप-धरा विमानम् आरूढा परम-वैकुण्ठ-लोकम् अवापुर् इति । कृष्णस् तु नन्द-गोप-व्रजौकसां सर्वेषां परमं निरामयं स्व-पदं दत्त्वा दिवि देव-गणैः संस्तूयमानो द्वारवतीं विवेश ॥ [पद्मप् ६.२५२.२८-२९] इति च ।

इत्थं माथुर-हरि-वंशेऽपि प्रसिद्धिर् अस्तीति श्रूयते । तत्र नन्दादयः पुत्र-दार-सहिताः इत्य् अनेन पुत्राः श्री-कृष्णादयः । दाराः श्री-यशोदादय इति लब्धे पुत्रादि-रूपैर् एव श्री-कृष्णादिभिः सह तत्-प्राप्तेः कथनात् । प्रकाशान्तरेण तत्र तेषां स्थितिश् च तैर् अपि नावगतेति (पगे ९४) लभ्यते । वासुदेव-प्रसादेनाकस्मात् आगमन-रूपेण परम-प्रसादेन दिव्य-रूप- धरास् तदानन्दोत्फुल्लतया पूर्वतोऽप्य् आश्चर्य-रूपाविर्भावं गता इत्य् अर्थः । विमानम् आरूढा इति गोलोकस्य सर्वोपरि-स्थिति-दृष्ट्य्-अपेक्षया वस्तुतस् त्व् अयम् अभिसन्धिः । कृष्णोऽपि तं हत्वा यमुनाम् उत्तीर्य इति गद्यानुसारेण यमुनाया उत्तर-पारे एव व्रज-वासस् तदानीम् इत्य् अवगम्यते । स च तेषां

वृन्दावन-दर्शनाक्षमतया एव तत्-परित्यागेन तत्र गतत्वात् । ततश् च विमान-शिरोमणिना स्वेनैव रथेन पुनः तस्याः दक्षिण-पार-प्रापण-पूर्वकं श्रीमद्-गोपेभ्यः श्री-वृन्दावन एव पूर्वं गोलोकतया दर्शिते तत्-प्रकाश-विशेष एव निगूढं निवेशनं वैकुण्ठावाप्तिर् इति । अक्के चेन् मधु विन्देत किम् अर्थं पर्वतं व्रजेद् इति न्यायेन । समीपार्थेऽव्ययम् अक्के-शब्दः । न वेद स्वां गतिं भ्रमन्न् [भ्प् १०.२८.१४] इति वदता श्री-भगवता तेषां गतित्वेनापि विभावितोऽसौ लोकः । तस्माद् वृन्दावने निगूढ-प्रवेश एव समञ्जसः । अत्र वृन्दावन-नित्य- लीला-वाक्य-वृन्दं चाधिकम् अप्य् अस्ति प्रमाणम् ।

[वृ अद्ध्स्] एवम् एव श्री-गर्ग-वाक्यं कृतार्थं स्यात् - एष वः श्रेय आधास्यद् गोप-गोकुल-नन्दनः । अनेन सर्व-दुर्गाणि यूयम् अञ्जस् तरिष्यथ ॥ [भ्प् १०.८.१६] इति । [वृ अद्धितिओन् एन्द्स्.]

अथ गद्यान्ते द्वारवतीं विवेश इति च शाल्व-वधार्थं निर्गतैः श्री- भगवत्-प्रत्यागमनं प्रतीक्षमाणैः यादवैः सहैवेति श्री- भागवतवद् एव लभ्यते । तं विना स्वयं गृह-प्रवेशानौचित्यात् । क्षणार्धं मेनिरेऽर्भकाः [भ्प् १०.१४.४३] इतिवद् अल्प-काल-भावनेन वा । तद् एवं पुनः श्री-गोकुलागमनाभि-प्रायेणैव श्री-वृन्दावन- नाथोपसना-मन्त्रे निहत-कंसत्वेन तद्-विशेषणं दत्तम् । यथा बोधायनोक्तेः -गोविन्दं मनसा ध्यायेद् गवां मध्ये स्थितं शुभम् इति ध्यानानन्तरं, गोविन्दं गोपी-जन-वल्लभेश कंसासुर-घ्न त्रिदशेन्द्र- वन्द्य इत्य् आदि । अन्यत्र च गोविन्द गोपी-जन-वल्लभेश विध्वस्त-कंस इत्य् आदि ।

[वृ अद्ध्स्] एवम् एव गौतमीये श्रीमद्-दशाक्षरोपासनायां वैश्य-विशेस- गोपाल-लीलाय तस्मै यज्ञ-सूत्र-समर्पणं विहितं - यज्ञ-सूत्रं ततो दद्याद् अथवा स्वर्ण-निर्मितम् । [वृ अद्धितिओन् एन्द्स्.]

इत्थम् एव पुनः प्राप्त्य्-अभिप्रायेणोक्तम् - अनुस्मरन्त्यो मां नित्यम् अचिरान् माम् उपैष्यथ [भ्प् १०.४७.३६] इति, दिष्ट्या यद् आसीन् मत्-स्नेहो भवतीनां मद्-आपनः [भ्प् १०.८२.४४] इति । अथानुगृह्य भगवान् गोपीनां स गुरुर् गतिः [भ्प् १०.८३.१] इति च । तथैव केवलेन हि भावेन [भ्प् ११.१२.८] इत्य्-आदि-पद्य- द्वय-कृतेन साधक-चरीणां गोपीनां प्रथमं तत्-प्राप्ति-प्रस्तावेन नित्य-प्रेयसीनाम् अपि तन्-महा-वियोगानन्तर-प्राप्तिं तस्य वियोगस्यातीतत्व- निर्देशाद् द्रढयति द्वाभ्याम् --

रामेण सार्धं मथुरां प्रणीते श्वाफल्किना मय्य् अनुरक्त-चित्ताः । विगाढ-भावेन न मे वियोग- तीव्राधयोऽन्यं ददृशुः सुखाय ॥

तास् ताः क्षपाः प्रेष्ठतमेन नीता मयैव वृन्दावन-गोचरेण । क्षणार्ध-वत् ताः पुनर् अङ्ग तासां हीना मया कल्प-समा बभूवुः ॥ [भ्प् ११.१२.१०-११]

अत्र विगाढ-भावेन वियोग-तीव्राधयः सत्यो मत्तोऽन्यं निज-सख्य्-आदिकम् अपि न सुखाय ददृशुः । ततश् चाधुना तु सुखाय पश्यन्तीति वियोगो नास्तीत्य् अर्थः । एवं तास् ताः (पगे ९५) क्षपाः मया हीनाः सत्यः कल्प-समा बभूवुर् अधुना तु तादृश्यो न भवन्तीति नास्त्य् एव वियोग इत्य् अर्थः ।

[वृ अह्ब्स्] पूर्वं त्व् एतम् एवोद्धवं प्रति - मयि ताः प्रेयसां प्रेष्ठे दूर-स्थे गोकुल-स्त्रियः । स्मरन्त्यो ऽङ्ग विमुह्यन्ति विरहौत्कण्ठ्य-विह्वलाः ॥

धारयन्त्य् अति-कृच्छ्रेण प्रायः प्राणान् कथञ्चन । प्रत्यागमन-सन्देशैर् बल्लव्यो मे मद्-आत्मिकाः ॥ [भ्प् १०.४६.५-६]

इत्य् अत्र वर्तमान-प्रयोग एव कृत इति सोऽयम् अर्थः स्पष्ट एव प्रतिपत्तव्यः । [वृ अह्वितिओन् एन्द्स्.]

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tad etad-āgamanaṃ dantavaktra-vadhānantaram eva śrī-bhāgavata-sammataṃ, yataḥ jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṃ sukham [BhP 10.45.23] iti kaṃsa-vadhānte -

api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā | gatāṃś cirāyitāñ chatru-pakṣa-kṣapaṇa-cetasaḥ || [BhP 10.82.41]

iti kurukṣetra-yātrāyāṃ ca śrī-bhagavad-vākyena tad-āgamane dantavaktra- vadhāntaṃ tac-chatru-pakṣa-kṣapaṇa-lakṣaṇaṃ sukhādānam evāpekṣitam āsīt | tad evaṃ māsa-dvayaṃ prakaṭaṃ krīḍitvā śrī-kṛṣṇo'pi tān ātma- virahārti-bhaya-pīḍitān avadhāya punar eva mābhūd iti bhū-bhāra-haraṇādi- prayojana-rūpeṇa nija-priya-jana-saṅgamāntarāyeṇa saṃvalita-prāyāṃ prakaṭa-līlāṃ tal-līlā-bahiraṅgeṇāpareṇa janena durvedyatayā tad-antarāya- sambhāvanā-leśa-rahitayā tayā nija-santatā-prakaṭa-līlayaikīkṛtya pūrvoktāprakaṭa-līlāvakāśa-rūpaṃ śrī-vṛndāvanasyaiva prakāśa-viśeṣaṃ, tebhyaḥ kṛṣṇaṃ ca tatra chandobhiḥ stūyamānam [BhP 10.28.18] ity ādy-ukta- diśā svena nāthena sa-nāthaṃ śrī-gokulākhyaṃ padam āvirbhāvayāmāsa | ekena prakāśena ca dvāravatīṃ ca jagāmeti | tathā pādmottara-khaṇḍa eva tad-anantaraṃ gadyam -

atha tatrasthā nandādayaḥ sarve janāḥ putra-dāra-sahitāḥ paśu-pakṣi- mṛgādayaś ca vāsudeva-prasādena divya-rūpa-dharā vimānam ārūḍhā parama-vaikuṇṭha-lokam avāpur iti | kṛṣṇas tu nanda-gopa-vrajaukasāṃ sarveṣāṃ paramaṃ nirāmayaṃ sva-padaṃ dattvā divi deva-gaṇaiḥ saṃstūyamāno dvāravatīṃ viveśa || [PadmaP 6.252.28-29] iti ca |

itthaṃ māthura-hari-vaṃśe'pi prasiddhir astīti śrūyate | tatra nandādayaḥ putra-dāra-sahitāḥ ity anena putrāḥ śrī-kṛṣṇādayaḥ | dārāḥ śrī-yaśodādaya iti labdhe putrādi-rūpair eva śrī-kṛṣṇādibhiḥ saha tat-prāpteḥ kathanāt | prakāśāntareṇa tatra teṣāṃ sthitiś ca tair api nāvagateti (page 94) labhyate | vāsudeva-prasādenākasmāt āgamana-rūpeṇa parama-prasādena divya-rūpa- dharās tadānandotphullatayā pūrvato'py āścarya-rūpāvirbhāvaṃ gatā ity arthaḥ | vimānam ārūḍhā iti golokasya sarvopari-sthiti-dṛṣṭy-apekṣayā vastutas tv ayam abhisandhiḥ | kṛṣṇo'pi taṃ hatvā yamunām uttīrya iti gadyānusāreṇa yamunāyā uttara-pāre eva vraja-vāsas tadānīm ity avagamyate | sa ca teṣāṃ vṛndāvana-darśanākṣamatayā eva tat-parityāgena tatra gatatvāt | tataś ca vimāna-śiromaṇinā svenaiva rathena punaḥ tasyāḥ dakṣiṇa-pāra-prāpaṇa-pūrvakaṃ śrīmad-gopebhyaḥ śrī-vṛndāvana eva pūrvaṃ golokatayā darśite tat-prakāśa-viśeṣa eva nigūḍhaṃ niveśanaṃ vaikuṇṭhāvāptir iti | akke cen madhu vindeta kim arthaṃ parvataṃ vrajed iti nyāyena | samīpārthe'vyayam akke-śabdaḥ | na veda svāṃ gatiṃ bhramann [BhP 10.28.14] iti vadatā śrī-bhagavatā teṣāṃ gatitvenāpi vibhāvito'sau lokaḥ | tasmād vṛndāvane nigūḍha-praveśa eva samañjasaḥ | atra vṛndāvana-nitya- līlā-vākya-vṛndaṃ cādhikam apy asti pramāṇam |

[Vṛ adds] evam eva śrī-garga-vākyaṃ kṛtārthaṃ syāt - eṣa vaḥ śreya ādhāsyad gopa-gokula-nandanaḥ | anena sarva-durgāṇi yūyam añjas tariṣyatha || [BhP 10.8.16] iti | [Vṛ addition ends.]

atha gadyānte dvāravatīṃ viveśa iti ca śālva-vadhārthaṃ nirgataiḥ śrī-bhagavat-pratyāgamanaṃ pratīkṣamāṇaiḥ yādavaiḥ sahaiveti śrī- bhāgavatavad eva labhyate | taṃ vinā svayaṃ gṛha-praveśānaucityāt | kṣaṇārdhaṃ menire'rbhakāḥ [BhP 10.14.43] itivad alpa-kāla-bhāvanena vā | tad evaṃ punaḥ śrī-gokulāgamanābhi-prāyeṇaiva śrī-vṛndāvana- nāthopasanā-mantre nihata-kaṃsatvena tad-viśeṣaṇaṃ dattam | yathā bodhāyanokteḥ -govindaṃ manasā dhyāyed gavāṃ madhye sthitaṃ śubham iti dhyānānantaraṃ, govindaṃ gopī-jana-vallabheśa kaṃsāsura-ghna tridaśendra- vandya ity ādi | anyatra ca govinda gopī-jana-vallabheśa vidhvasta-kaṃsa ity ādi |

[Vṛ adds] evam eva gautamīye śrīmad-daśākṣaropāsanāyāṃ vaiśya-viśesa- gopāla-līlāya tasmai yajña-sūtra-samarpaṇaṃ vihitaṃ - yajña-sūtraṃ tato dadyād athavā svarṇa-nirmitam | [Vṛ addition ends.]

itthaṃ eva punaḥ prāpty-abhiprāyeṇoktam - anusmarantyo māṃ nityam acirān mām upaiṣyatha [BhP 10.47.36] iti, diṣṭyā yad āsīn mat-sneho bhavatīnāṃ mad-āpanaḥ [BhP 10.82.44] iti | athānugṛhya bhagavān gopīnāṃ sa gurur gatiḥ [BhP 10.83.1] iti ca | tathaiva kevalena hi bhāvena [BhP 11.12.8] ity-ādi-padya- dvaya-kṛtena sādhaka-carīṇāṃ gopīnāṃ

prathamaṃ tat-prāpti-prastāvena nitya-preyasīnām api tan-mahā-viyogānantara-prāptiṃ tasya viyogasyātītatva- nirdeśād draḍhayati dvābhyām --

rāmeṇa sārdhaṃ mathurāṃ praṇīte śvāphalkinā mayy anurakta-cittāḥ | vigāḍha-bhāvena na me viyoga- tīvrādhayo 'nyaṃ dadṛśuḥ sukhāya ||

tās tāḥ kṣapāḥ preṣṭhatamena nītā mayaiva vṛndāvana-gocareṇa | kṣaṇārdha-vat tāḥ punar aṅga tāsāṃ hīnā mayā kalpa-samā babhūvuḥ || [BhP 11.12.10-11]

atra vigāḍha-bhāvena viyoga-tīvrādhayaḥ satyo matto'nyaṃ nija-sakhy-ādikam api na sukhāya dadṛśuḥ | tataś cādhunā tu sukhāya paśyantīti viyogo nāstīty arthaḥ | evaṃ tās tāḥ (page 95) kṣapāḥ mayā hīnāḥ satyaḥ kalpa-samā babhūvur adhunā tu tādṛśyo na bhavantīti nāsty eva viyoga ity arthaḥ |

[Vṛ adds] pūrvaṃ tv etam evoddhavaṃ prati - mayi tāḥ preyasāṃ preṣṭhe dūra-sthe gokula-striyaḥ | smarantyo 'ṅga vimuhyanti virahautkaṇṭhya-vihvalāḥ ||

dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana | pratyāgamana-sandeśair ballavyo me mad-ātmikāḥ || [BhP 10.46.5-6]

ity atra vartamāna-prayoga eva kṛta iti so'yam arthaḥ spaṣṭa eva pratipattavyaḥ | [Vṛ addition ends.]

English witness · section(s) 176

Anuccheda 176

1 The Lord's presence in His prakata (visible to the conditioned souls) and aprakata (invisible to the conditioned souls) forms is ultimate one. There is no real distinction between prakata and aprakata. Always engaged in ecstatic meditation on Lord Krsna and perceiving Him in His aprakata form, the gopis forgot even about their own names and forms. This is described in the following verse of Srimad Bhagavatam (11.12.12) where Lord Krsna says: "My dear Uddhava, just as the great sages in yoga trance merge into self-realisation like rivers merging into the ocean, and are thus not aware of material names and forms, similarly the gopis of Vrndavana were so completely attached to Me within their minds that they could not think of their bodies, nor of this world, nor of their future lives. Their entire consciousness was simply bound up in Me."*** 2 In this verse Lord Krsna describes the gopis' ecstatic love for Him in the mood of separation. Having gotten the blissful opportunity to again see Lord Krsna and associate with Him, the gopis became absorbed in continuously thinking of Him. This continuous thought of Lord Krsna absorbed all their attention, and eventually they could no longer think of who they were of

what their possession or status was. They could not understand if they were only remembering Lord Krsna (aprakata) or whether Lord Krsna was actually present before them (prakata), they were so intently meditating upon Him. 3 The gopis were unable to make any distinction between the names and forms (nama-rupe) in the Lord's prakata and aprakata pastimes. In both prakata and aprakata pastimes the Lord manifests the same form and His associates are also the same, He and His associates have the same names and forms, and the pastimes are also the same. Actually prakata and aprakata are the same, except that when the Lord and His pastimes are visible to the conditioned souls they are called prakata, and when they are not seen by the conditioned souls, they are called aprakata. We may also note in this connection that the phrase 'pravista iva' (as if they had entered) indicates that the prakata and aprakata pastimes of the Lord did not merge together and become one series of pastimes. The prakata and aprakata pastimes were always identical, even from the very beginning, and therefore it is not possible for them to join together, for they never had been separate. For this reason, Lord Krsna said 'as if they had become one'. We may also note that the word 'nama-rupe' is a samahara-dvandva-samasa (names and forms). 4 In order to explain that the names and forms of the Lord and His devotees are the same in both prakata and aprakata pastimes, Lord Krsna gives the following example: 'yatha samadhau munayah' (just as great sages in the yoga trance of nirvikalpa-samadhi merge into self-realisation). In other words, the Lord explains that the names and forms of the prakata and aprakata pastimes are not different, just as the minds of the yogis are not different from the object of their meditation. Lord Krsna then gives another example to explain that the prakata and aprakata pastimes are actually identical. The Lord says: 'yathabdhi-toye nadyah' (just as rivers merge into the ocean). This example may be taken to describe the prakata and aprakata pastimes. In other words, just as the water flowing in different places of a river is not different from the water at the river's mouth about to enter the ocean, in the same way the Lord's prakata and aprakata pastimes are non different. In other words, because the gopis were immersed in constant meditation upon Lord Krsna, they perceived His presence directly, and for them there was no distinction of prakata and aprakata. These examples of the yogis' meditation and the rivers' entering the ocean should be taken as explaining the non-difference of the Lord's prakata and aprakata pastimes. They should not be taken to explain that all variety is meaningless, as the impersonalists would have it. The Lord's pastimes are described in the following way in the Vedanta-sutra (2.1.33): "The activities of the Supreme Personality of Godhead may appear like those of an ordinary human being, but they are not so in actual fact. They are all transcendental pastimes, and not in any way like the fruitive actions of the conditioned souls." In this way we have described the Lord's prakata and aprakata pastimes and the gopis' direct association with Lord Krsna by continuously meditating upon Him in ecstatic love.

Kṛṣṇa · Sanskrit §176 · English §177

[१७६]

ततश् च प्रकटाप्रकट-लीलयोः पृथक्त्वाप्रतिपत्त्यैवाप्रकट-भावम् आपद्य स्व-नाम-रूपयोर् एव ताः स्थिता इत्य् आह -

ता नाविदन् मय्य् अनुषङ्ग-बद्ध- धियः स्वम् आत्मानम् अदस् तथेदम् । यथा समाधौ मुनयो ऽब्धि-तोये नद्यः प्रविष्टा इव नाम-रूपे ॥ [भ्प् ११.१२.१२]

तास् तथाभूत-विरहौत्कण्ठ्यातिशयेनाभिव्यक्त-दुर्धर-महा-भावाः सत्यः, (तथा आगमिष्यत्य् अतिदीर्घेन कालेन व्रजम् अच्युतः [भ्प् १०.४६.३४] इति भगवद्-उक्त्य्-अनुसारेण यर्ह्य् अम्बुजाक्षापससार भो भवान् कुरून् मधून् वा [भ्प् १.११.९] इति द्वारका-वासि-प्रजा-वचनानुसारेण च,) कदाचित् तासां दर्शनार्थं गते मयि लब्धो योऽनुषङ्गो महा-मोदन- भावाभिव्यक्ति-कारी पुनश् च संयोगस् तेन बद्धा धीर् यासां तथाभूताः सत्यः स्वं ममतास्पदम् आत्मानम् अहङ्कारास्पदं चादः अप्रकट- लीलानुगतत्वेनाभिमतं वा तथेदं प्रकट-लीलानुगतत्वेनाभिमतं वा यथा स्यात् तथा नाविदन्, किन्तु द्वयोर् ऐक्येनैवाविदुर् इत्य् अर्थः ।

प्रकटाप्रकटतया भिन्नं प्रकाश-द्वयम् अभिमान-द्वयं लीला-द्वयं चभेदेनैवाजानन्न् इति विवक्षितम् । ततश् च नाम च रूपं च तस्मिन् तत्-तन्- नाम-रूपात्मनि अप्रकट-प्रकाश-विशेषे प्रविष्टा इव, न तु प्रविष्टा वस् त्व् अभेदाद् इत्य् अर्थः । नाम-रूप इति समाहारः ।

तत्र प्रकटाप्रकट-लीला-गतयोर् नाम-रूपयोर् अभेदे दृष्टान्तः - यथा समाधौ मुनयः इति । समाधिर् अत्र शुद्ध-जीवस्येति गम्यम् । तयोर् लीलयोर् भेदावेदने दृष्टान्तस् त्व् अयं लीलाब्धे आवेदनांश एव, न तु सर्वावेदनांशे लोकवत् तु लीला-कैवल्यम् [व्स्. २.१.३३] इतिवत् ।

[176]

tataś ca prakaṭāprakaṭa-līlayoḥ pṛthaktvāpratipattyaivāprakaṭa-bhāvam āpadya sva-nāma-rūpayor eva tāḥ sthitā ity āha -

tā nāvidan mayy anuṣaṅga-baddha- dhiyaḥ svam ātmānam adas tathedam | yathā samādhau munayo 'bdhi-toye nadyaḥ praviṣṭā iva nāma-rūpe || [BhP 11.12.12]

tās tathābhūta-virahautkaṇṭhyātiśayenābhivyakta-durdhara-mahā-bhāvāḥ satyaḥ, (tathā

āgamiṣyaty atidīrghena kālena vrajam acyutaḥ [BhP 10.46.34] iti bhagavad-ukty-anusāreṇa yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vā [BhP 1.11.9] iti dvārakā-vāsi-prajā-vacanānusāreṇa ca,) kadācit tāsāṃ darśanārthaṃ gate mayi labdho yo'nuṣaṅgo mahā-modana- bhāvābhivyakti-kārī punaś ca saṃyogas tena baddhā dhīr yāsāṃ tathābhūtāḥ satyaḥ svaṃ mamatāspadam ātmānam ahaṅkārāspadaṃ cādaḥ aprakaṭa- līlānugatatvenābhimataṃ vā tathedaṃ prakaṭa-līlānugatatvenābhimataṃ vā yathā syāt tathā nāvidan, kintu dvayor aikyenaivāvidur ity arthaḥ |

prakaṭāprakaṭatayā bhinnaṃ prakāśa-dvayam abhimāna-dvayaṃ līlā-dvayaṃ cabhedenaivājānann iti vivakṣitam | tataś ca nāma ca rūpaṃ ca tasmin tat-tan-nāma-rūpātmani aprakaṭa-prakāśa-viśeṣe praviṣṭā iva, na tu praviṣṭā vas tv abhedād ity arthaḥ | nāma-rūpa iti samāhāraḥ |

tatra prakaṭāprakaṭa-līlā-gatayor nāma-rūpayor abhede dṛṣṭāntaḥ - yathā samādhau munayaḥ iti | samādhir atra śuddha-jīvasyeti gamyam | tayor līlayor bhedāvedane dṛṣṭāntas tv ayaṃ līlābdhe āvedanāṃśa eva, na tu sarvāvedanāṃśe lokavat tu līlā-kaivalyam [Vs. 2.1.33] itivat |

English witness · section(s) 177

Anuccheda 177

1 That the gopis attained the direct association of Lord Krsna in His original form by always meditating upon Him is confirmed in the following explanation spoken by Lord Krsna (Srimad Bhagavatam 11.12.13): “All those hundreds and thousands of gopis were unaware of My actual position, understanding Me to be their most charming lover and ardently desiring Me in that way. Thus, intimately associating with Me, the gopis attained Me, the Supreme Absolute Truth.”*** 2 We may note in this verse that the word ‘brahma’ means ‘the Supreme Absolute truth’, which should be understood to mean the transcendental form of the Supreme Personality of Godhead. If one argues that the word ‘brahma’ means the impersonal Brahman effulgence, still the word ‘brahma’ means Lord Krsna, for the Brahman effulgence is the emanation of the bodily rays of Lord Krsna. This is confirmed in the following verse of Bhagavad-gita (14.27), where Lord Krsna says: “I am the basis of the impersonal Brahman.” Therefore the phrase ‘brahma prapuh’ indicates that the gopis attained the association of the Supreme Personality of Godhead, Lord Krsna. 3 Some of the gopis were intimate eternal associates of Lord Krsna and manifestations of His internal potency, whereas many hundreds and thousands of other gopis and residents of Gokula were pure devotees who were being elevated to that position from the status of conditioned souls. This second group is described in the following words (Srimad Bhagavatam 11.12.8): “It is only by pure love and devotion for Lord Krsna that the gopis, surabhi cows, and other residents of Vraja were able to attain His association.”***

In this way we may understand that the residents of Gokula were divided into these two groups. 4 Someone may ask what is the name of this 'brahma' attained by the gopis. The Lord answers the question when He says 'mam krsnakhyam eva' (I am the Supreme Brahman, and My name is Krsna). Lord Krsna is the Supreme Personality of Godhead. This is confirmed by all Vedic literatures. For example the Srimad Bhagavatam says: "The Absolute Truth has a humanlike form." In the Gopala-tapani Upanisad the question is asked: "Of all the features and forms of the Absolute Truth, what is His ultimate feature and original form?" To this question the following answer is given: "Lord Krsna is the ultimate feature and the original form of the Absolute." Therefore, when it is described that the gopis attained the Brahman, it does not mean that they attained something impersonal. Rather, it means that they attained the association of the Supreme Person, Lord Krsna. 5 One may ask: What relationship did the gopis have with Lord Krsna? The answer to this question is found in the words 'ramanam jaram' (Lord Krsna was the gopis lover). We may carefully note the distinction between the words 'ramana' (lover) and 'nandana' (son). For example, when we say "mitra-ramana', we mean "Mitra's lover or husband", and when we say 'mitra nandana' we mean ;Mitra's son'. 6 We may understand that the word 'brahma' in this verse refers to the personal form of Sri Krsna, The Supreme Personality of Godhead, by studying the context of the word. In this context to interpret the word 'brahma' to mean the impersonal Brahman effulgence would be inappropriate. The word must mean Lord Krsna here. The appropriate meaning of a word may be seen by the context in which it is used. For example, the word 'kata' may mean 'fearful', 'expanded', 'visible', or 'beautiful'. The only way to determine the proper meaning in particular sentence is obviously to study the context in which the word is used. In the context of this verse the word 'brahma' clearly refers to Lord Krsna. 7 In this verse the word 'jara' (paramour) should be understood to mean 'husband'. The word 'jara' here is a playful figure of speech (as described in the nyaya-sastra) and does not exactly convey the simple face-value of the word. Actually Lord Krsna was the eternal husband of the gopis, and they had no other lover of husband other than Lord Krsna. The idea that the gopis had other husbands and that Lord Krsna was their paramour was an illusion existing only in the gopis' imagination. They considered Lord Krsna their paramour, although in face He was their husband. 8 That Lord Krsna is the eternal husband of the gopis is confirmed in the following statement of Srimad Bhagavatam (10.33.35): "Lord Krsna was the gopis' husband." It also may be understood that because Lord Krsna is the Supreme Personality of Godhead, the ultimate source of all emanations, and the supreme protector of all living entities, He is the natural master of all living entities and the natural husband of all women. For these reasons, therefore, it is appropriate to say that Lord Krsna is the husband of the gopis (and not their paramour). 9 That Lord Krsna is the ultimate master and husband and living entities is described by Pingala in the following words (Srimad

Bhagavatam 11.8.34 and 39): “I am now completely satisfied and I have full faith in the Lord’s mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life only with the Lord as my husband because He is the real source of love and happiness.”*** “The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone’s well-wisher and Lord. He is the supreme Soul situated in everyone’s heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just as Laksmi-devi.”*** 10 Srimati Laksmi-devi also confirms that Lord Krsna is the ultimate husband of all living entities (Srimad Bhagavatam 5.18.20): “He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone’s master, and they think no one else a better husband and protector than You.”* 11 In this verse (Srimad Bhagavatam 11.12.13, quoted in Anuccheda 178, text 1) Sri Krsna is described in different ways. First He is described as the gopis’ paramour (jaram), and then as the gopis’ husband (ramanam). These descriptions are then superseded by the description of Him as the supremely opulent Personality of Godhead. It should be understood that the conception of Lord Krsna as the gopis’ paramour is corrected by the description of Him as the gopis’ husband. This description also is corrected by the description of Him as the Supreme Personality of Godhead. 12 In this verse three conceptions of Lord Krsna are presented, each one correcting the preceding one. The idea that Lord Krsna is the gopis’ paramour is superseded by the description of Him as their husband. That description is also superseded by the description of Him as the Supreme Personality of Godhead. Although the word ‘ramana’ precedes the word ‘jara’ in this verse, it should be understood to be before it in the sequence of ideas (which is more important than the mere sequence of words). This is described in the following statement of the nyaya-sastra: “The Vedic literatures should be understood according to their context.” An example may be seen in the interpretation of the Vedic statement beginning with the words ‘dadhna juhoti’. 13 We may also note that the unmarried gopis prayed to goddess Katyayani to have Lord Krsna as their husband. Their prayers are recorded in the following words of Srimad Bhagavatam (10.22.2): “The unmarried girls used to pray with great devotion to the goddess Katyayani, addressing her as follows: O goddess please be kind to us, and arrange for our marriage with the son of Nanda Maharaja, Krsna.”* It should be understood that Lord Krsna is very inclined to fulfil this desire of the pure-hearted gopis. There is no reason for us to assume that He did not. 14 Lord Krsna personally fulfilled the gopis’ wish, and He accepted them in the following words (Srimad Bhagavatam 10.22.21): “My dear gopis, yorudesire to have Me as your husband will be fulfilled because with this desire you have worshipped goddess

Katyayani. I promise you that during the next autumn season you shall be able to meet with Me, and you shall enjoy Me as your husband."* 15 That Lord Krsna returned to Vrndavana, and that He was the actual husband of the gopis is confirmed by all siddhanta-sastras and rasa-sastras, and by all philosophers and poets, ancient and contemporary, engaged in describing the Supreme Lord's pastimes, which are sometimes like the activities of an ordinary human being, and sometimes are extraordinary and superhuman. These conclusions are also confirmed in the Lalita-Madhava-nataka by Srila Rupa Gosvami, whose lotus feet are my life and soul, and they are also confirmed by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 10.47.34-37): "My dear gopis, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me."* When a women's beloved is away, she thinks of him meditatively, and he is present before her. In fact, she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation than when I was directly present before you.* "My dear gopis, because you constantly think of Me without thinking of anyone else, or ever forgetting Me, You will quickly attain Me.* "My dear gopis, when I performed the rasa dance with you in the evening of the sarat season in this forest of Vrndavana, some fortunate gopis were forcibly prevented from going to see Me. These gopis immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."* From this we may understand that the conception that Lord Krsna is the gopis' paramour is fraught with danger and calamity. Such a conclusion is not correct and it is not supported by the evidence of Vedic literature. 16 When Lord Krsna was enjoying His prakata pastimes in Vrajabhumi, it was very difficult for the millions of gopis to conceal the great ecstatic love they felt for Him. This is described in the following verses of Srimad Bhagavatam (10.35.16-17): "Another gopi said: My dear friend, when Krsna returns home with His cows, the footprint of the soles of His feet - with flag, thunderbolt, trident, and lotus flower - relieves the pain the earth feels when the cows traverse it. He walks in a stride which is so attractive, and He carries His flute. Just by looking at Him we become lusty to enjoy His company. At that time, our movements cease. We become just like trees and stand perfectly still. We even forget what we look like."* 17 As Lord Krsna was departing for Mathura, the gopis found I very difficult to conceal their ecstatic love for Him. This is described in the following statement of Srimad Bhagavatam (10.39.26): "The gopis prayed to the demigods to create some natural disturbance, such as a hurricane, storm or heavy rainfall, so that Krsna could not go to Mathura. They began to consider: Despite our elderly parents and guardians, we shall personally stop Krsna from going to Mathura. We have no other alternative than to

take this direct action. Everyone has gone against us to take away Krsna from our sight. Without Him we cannot live for a moment."* 18 The gopis' anxiety at Lord Krsna's departure from Vrndavana is also described in the following verse (Srimad Bhagavatam 10.39.29): "The gopis became more and more grief-stricken at Krsna's leaving Vrndavana. They could not check their minds, and they began to cry loudly, calling the different names of Krsna, 'O dear Damodara! Dear Madhava!"* 19 Lord Krsna described the gopis' great love for Him in the following words (Srimad Bhagavatam 10.46.4): "The gopis are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul to Me. I am anxious not only for the gopis, bit for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees. The gopis are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me. They are keeping alive simply by thinking that I am returning to them very soon."* 20 The gopis' great love for Lord Krsna in separation from Him is also described in the following words (Srimad Bhagavatam 10.47.9-10): "Uddhava understood that gopis of Vrndavana were all simply absorbed in the thought of Krsna and His childhood activities. While talking about Krsna with Uddhava, they forgot all about their household business. They even forgot about themselves as their interest in Krsna increased more and more."* 21 The ecstatic love of gopis in separation from Lord Krsna is also described in the passage narrating Srimati Radharani's taking a bumble-bee as Lord Krsna's messenger. This passage begins with the following verse (Srimad Bhagavatam 10.47.11): "One of gopis, namely Srimati Radharani, was so much absorbed in thoughts of Krsna by dint of Her personal touch with Him that She actually began to talk with a bumblebee, which was flying there and trying to touch Her lotus feet. While another gopi was talking with Krsna's messenger Uddhava, Srimati Radharani took that bumblebee to be a messenger from Krsna and began to talk with it as follows: 'Bumblebee, you are accustomed to drinking honey from the flowers, and therefore you have preferred to be a messenger of Krsna, who is of the same nature as you."* 22 Uddhava glorifies the exalted nature of the gopis in the following words (Srimad Bhagavatam 10.47.54): "The gopis of Vrndavana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. On, let me be fortunate enough to be one of the bushes, creepers or herbs in Vrndavana because the gopis trample them and bless them with the dust of their lotus feet.'* 23 The gopis also revealed their ecstatic love for Krsna when they spoke to Lord Balarama (Srimad Bhagavatam 10.65.9): "When the gopis arrived, Lord Balarama glanced over them with loving eyes. Being overjoyed, the gopis, who so long been mortified on account of Krsna's and Balarama's absence, began to ask about the welfare of the two brothers. They laughed and specifically asked Balarama

whether Krsna was enjoying His life surrounded by the enlightened women of Dvaraka Puri. 'Does He sometimes remember His father Nanda and His mother Yasoda and the other friends with whom He so intimately behaved while He was in Vrndavana? Does Krsna have any plans to come here to see His mother Yasoda, and does He remember us gopis, who are now pitiably bereft of His company? Krsna might have forgotten us in the midst of the cultured women of Dvaraka, but as far as we are concerned, we are still remembering Him by collecting flowers and sewing them into garlands. When He does not come, however, we simply pass our time by crying. If only He would come here and accept these garlands that we have made.'"* 24 The gopis continued (Srimad Bhagavatam 10.65.11): "Dear Lord Balarama, descendant of Dasarha, You know that we would give up everything for Krsna's friendship. Even in great distress one cannot give up the connection of family members, but although it might be impossible for others, we gave up our fathers, mothers, sisters and relatives without caring at all about our renunciation."* 25 In these verses (Srimad Bhagavatam 10.39.26 and 29, quoted in text 17 and 18) the gopis attempted to stop Lord Krsna from going to Mathura (nivarayamah). Impelled by ecstatic love, they could not restrain themselves (visrjya lajjam), and they began to cry loudly, calling the different names of Krsna. Indeed, all the residents of Gokula were crying and the gopis were trying to stop Krsna from going to Mathura. 26 The gopis' ecstatic love for Lord Krsna is seen in Srimad Bhagavatam 10.47.9-10 (quoted in text 20). How much more is it seen in the description of Srimad Bhagavatam 10.65.11 (quoted in text 24)? This is not like the first stirrings of love. The gopis gave up their mothers, children, brothers and relatives for Lord Krsna's sake. 27 Sometimes the gopis manifested symptoms of transcendental insanity because of their intense love for Krsna and their separation from Him. For example (Srimad Bhagavatam 10.65.9 quoted in text 23) when the gopis, aggrieved at their separation from Lord Krsna, inquired about Krsna from Lord Balarama, they laughed (gopyo hasantyah) as they spoke. Such distressed and inappropriate laughter is a symptom of insanity. Another example of transcendental insanity is seen when Srimati Radharani addressed the bumblebee, taking it to be a messenger of Krsna (Srimad Bhagavatam 10.47.11, quoted in text 21). 28 The gopis abandonment of their mothers and other relatives may also be taken as another symptom of their transcendental insanity (Srimad Bhagavatam 10.65.11, quoted in text 24). In this way numberless gopis were unable to conceal their ecstatic love for Lord Krsna, and they often manifested the symptoms of transcendental insanity. 29 Because of the great suffering of separation from Krsna, the residents of Vrndavana became insane. In this condition they tried for some time to conceal their ecstatic love for Lord Krsna, and everyone in Vrndavana, impelled by this transcendental insanity forgot about the marriages of Lord Krsna and the gopis. Imagining the gopis to be the wives of others, the maddened inhabitants of Vrndavana considered the love of Krsna and the gopis to be the relationship of paramour with the

wives of others. When the exalted devotees expert in understanding the mellows of devotional service carefully studied the entire situation in Vrndavana, they came to this conclusion. They were perfectly convinced that the dealings of Lord Krsna with the gopis did not in any way violate the principles of morality. 30 Sexual immorality is of two kinds: parakiya and para-sparsa. The idea that Lord Krsna's dealings with the gopis are on the level of these sinful activities completely destroys the proper understanding of the mellows of devotional service. His misconception was carefully refuted by Sukadeva Gosvami (Srimad Bhagavatam 10.33.29-36) in His explanation of the rasa-dance to Maharaja Pariksit. Srila Sukadeva Gosvami presented to Maharaja Pariksit various arguments that could be appreciated by him and his associates, who were all aware of Lord Krsna's transcendental opulence. Although Sukadeva Gosvami's explanations were presented in terms of Lord Krsna's opulent feature (aisvarya), which is most prominently manifested in Dvaraka-dhama, these arguments apply very well to Lord Krsna's pastimes in Vrndavana which appear like those of an ordinary person, but are actually beyond the limitations of the material world. 31 We may note in this connection that the cowherd men were unaware that their wives had gone to dance with Lord Krsna. This is confirmed in the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 10.33.37): "The so-called husbands of the gopis felt no enmity towards Lord Krsna. Enamoured by the influence of the external energy of Krsna, they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Krsna."* 32 This verse says that the cowherd men did not blame Lord Krsna for performing the rasa-dance with the gopis. They thought: "Lord Krsna is more dear to us than our homes, land, wealth, friends, wives, children or even our own life-breath. If He dances with the wives of others, that inauspicious action becomes supremely pure and auspicious because it's performed by Him. Therefore there is no reason to criticise Him in any way." This verse also states that the cowherd men, bewildered by the Lord's maya were unaware that their wives had gone to dance with Lord Krsna. The gopis went to Lord Krsna in their original spiritual forms, and by Lord Krsna's potency, illusory material forms that resembled the gopis' forms were left at the homes of the cowherd men, who took these forms to be their wives. In this way the cowherd men were unaware that their wives had gone to dance with Krsna. They thought their wives were sleeping by their sides. 33 In order to protect the gopis' morality, the Lord's supremely expert yogamaya potency arranged that the gopis, who are full of pure love for Lord Krsna and most dear to Him, would marry Lord Krsna, whom they always consider to be their real husband. When associating with Lord Krsna, the gopis assume their original spiritual forms, and again, when associating with their so-called cowherd husbands, they manifest another, illusory form, different from their original spiritual forms. All this is performed by the agency of the Lord's yogamaya potency in order to preserve the moral conduct of the gopis and free them from a situation

that would distress them. 34 In many places of Srimad Bhagavatam the original spiritual forms of the gopis are described. For example, the description of the gopis feelings of separation from Lord Krsna (Srimad Bhagavatam Canto 10 Chapter 35) is spoken by the gopis in their original feature, and the account of the rasa-dance (beginning with Srimad Bhagavatam Canto 10, Chapter 28) describes the gopis in their original forms. 35 When the gopis wanted to join Lord Krsna in the rasa-dance, their superiors and so-called husbands tried to check them. However, because the gopis are pure devotees of Krsna, they cannot be restrained in their attempt to meet Him. This is described in Srimad Bhagavatam (10.8.18): "Demons (asuras) cannot harm the demigods, who always have Lord Visnu on their side. Similarly, any person or group attached to Krsna is extremely fortunate. Because such persons are very much affectionate towards Krsna, they cannot be defeated by demons like the associates of Kamsa (or by the internal enemies, the senses)."* That the gopis were beyond the control of their so-called husbands, also demonstrates that the gopis did not really have any husband other than Krsna. 36 In Srimad Bhagavatam (10.29.19) we find mention of the gopis children. This should be assumed to refer to the younger children of the gopis' mothers, or to the children of the other elderly gopis. The idea that the word 'apatya' here refers to the gopis' own children is a vulgar idea. This idea is an inappropriate mixing of rasas (rasabhasa). 37 Srila Sukadeva Gosvami explains (Srimad Bhagavatam 10.32.26): "Simply by hearing about Lord Krsna's transcendental pastimes, one becomes attached to the Lord." If the gopis had children by others, that would be an unpleasant and vulgar situation, and it would make the Lord's pastimes not at all pleasing and attractive. Because Lord Krsna's pastimes are always attractive, therefore it must be understood that the gopis did not have children. 38 The idea that the gopis had husbands other than Krsna, and children also, is vulgar and incorrect. This is confirmed by Srila Sukadeva Gosvami (Srimad Bhagavatam 10.33.25): "While strolling on the bank of the Yamuna, Krsna recited various kinds of poetry. He thus enjoyed the company of the gopis in the soothing moonlight of autumn."* 39 That the children mentioned in this connection were not the gopis' own children, but the children of others, is also confirmed in the following statement of Srimad Bhagavatam : "The gopis were feeding the children milk." We may note that this passage does not specify 'their own' children, and does not say that the gopis were feeding the children milk from their breasts. From this we may conclude that these were not the gopis' own children. 40 When Lord Krsna was about to perform the rasa dance, He joked with the gopis, saying (Srimad Bhagavatam 10.29.19): "My dear friends, I can understand that you have left your homes, without permission of your guardians; therefore I think your mothers, your fathers, your elderly brothers or even your sons, and what to speak of your husbands, must be very anxious to find you."* This description of the gopis' husbands and sons should be taken as a joking fabrication invented by Krsna. This view may be easily accepted by studying the

nature of these joking words spoken by the Lord. Accepted as joking words, this statement is perfectly compatible with the mellows of devotional service. If these words, however, are taken to be literally true, they are a vulgar expression of that which is incompatible with the mellows of devotional service. Therefore, in this instance the literal interpretation should be abandoned. 41 In some circumstances there may be references to the gopis' 'husbands', these references are only according to the understanding of ordinary people. In truth, the gopis had no real husband except for Krsna. This description of the gopis' husbands found in Srimad Bhagavatam 10.29.29 and other places should be understood in that way. 42 The gopis always thought of Lord Krsna as their husband. This is described by Lord Krsna Himself in the following statement to Uddhava (Srimad Bhagavatam 10.46.4): "The gopis always meditate upon Me as their dearmost husband." 43 The gopis themselves describe Lord Krsna as their only husband (Srimad Bhagavatam 10.21.9): "My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for the gopis for whim the nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation and therefore her blooming lotus flowers are standing like hair on her body."* 44 From these descriptions of Srimad Bhagavatam we may understand that Lord Krsna was the real husband of the gopis. The cowherd men who appeared to be the gopis' husbands according to external vision were illusory presentations fashioned by the Lord's yogamaya potency. Understood in this way, the statement of Srimad Bhagavatam (10.33.37, quoted in text 31): "The gopis' husbands harboured no ill feelings toward Lord Krsna." Does not at all contradict the statement that Lord Krsna was the only real husband of the gopis. 45 That Lord Krsna is the husband of the gopis is also confirmed in Gopala-tapani Upanisad, where Durvasa Muni says to the gopis 'Lord Krsna is your husband." 46 That the gopis are Lord Krsna's wives is also confirmed in the following statement of Srimad Bhagavatam: "The gopis were Lord Krsna's wives." 47 Srimad Bhagavatam also explains: "The gopis had taken shelter of the Lord's internal potency known as yogamaya." In order to facilitate the Lord's pastimes with His devotees, the yogamaya potency manifested the gopis in two different ways. By the agency of yogamaya, the gopis appeared in their original spiritual forms and associated with Lord Krsna. In these original forms Lord Krsna was their only husband. Then again, illusory representations of the gopis were also manifested in Gokula, and these illusory forms became the wives of the various cowherd men. In this way, when the gopis went to join Lord Krsna in the rasa-dance, they went in their original spiritual forms, whereas the illusory forms manifested by yogamaya remained with their various gopa-husbands. In this way, in their original forms, the gopis obtained Lord Krsna as their only husband (svarupena mama eva ramanam praptah). 48 These illusory representations of the gopis were expansions of their names and shadow reflections of their forms. Just as the

reflection of a fruit cannot be tasted however, these reflections of the gopis were not actually the wives of the cowherd men. The entire relationship was illusory. The gopis were actually the wives of Lord Krsna. The gopis' mothers, fathers, friends, and relatives desired that Lord Krsna would become the gopis' husband, and the Lord fulfilled their desire.

Kṛṣṇa · Sanskrit §177 · English §178

[१७७]

तद् एवं प्रकटाप्रकट-लीलयोर् द्वयोर् अपि तासां स्व-प्राप्तौ भाव एव कारणं दर्शितम् । ततश् चाप्रकट-लीलायां प्रविष्टा अपि यादृशं तस्य स्वरूपं प्राप्तास् तद्-दर्शयन्न् अन्यद् अप्य् अनुवदति -

मत्-कामा रमणं जारम् अस्वरूप-विदो ऽबलाः । ब्रह्म मां परमं प्रापुः सङ्गाच् छत-सहस्रशः ॥ [भ्प् ११.१२.१३]

[ब् रेअद्स् हेरे: अयम् अर्थः - यथा भीष्मम् उदारं दर्शनीयं कटं करोति इत्य् अत्र क्रिया खलु विशेषस्य कृतिं प्रत्यायन्ती विशेषणानाम् अपि प्रत्याययति । कटं करोति तं च भीष्मम् इत्य् आदि-रीत्या । तथात्रापि प्रतीयते विशेष्यं चात्र ब्रह्मैव । सर्व-विशेषणाश्रयणीय-परम- वस्तुतया तेषु विशेषणेषु तस्याभेदेनानुगमात् एकम् एवाद्वितीयं ब्रह्म [छाउ ६.१.१] इति श्रुतेः । परम् इत्य् आदीनि तु विशेषणानि तद्-अभिन्नत्वेऽपि प्रतिस्वं भेदकत्वात् स एकधा भवति द्विधा भवति इत्य् आदि श्रुतेः । तद् एवं स्थिते क्रमोऽप्य् अत्रार्थिक एव गृह्यते पच्यन्तां विविधाः पाकाः [भ्प् १०.२४.२६] इत्य् आदौ, सर्व-दोहश् च गृह्यताम् इतिवत् अग्नि-होत्रं जुहोति यवागं पचति इत्य् आदिवच् च । ततश् च [एन्द् वृ. अद्वितिओन्]

(पगे ९६) एवं पूर्वोक्त-रीत्या ता अबला ब्रह्म प्रापुस् तच् च परमं भगवद्-रूपं प्रापुः । ब्रह्मणो हि प्रतिष्ठाहम् [गीता १४.२७] इत्य् आदेः । तद् एवं स्थिते तासां मद्-अंश-भूतानां नित्य-प्रियाणां सङ्गाद् अन्या अपि तदानीम् एव गोकुल-भाजः शत-सहस्रशः प्रापुः । सङ्गस्य तत्-प्रापकत्वं च झटिति समान-भाव-जनकत्वात् । यथोक्तम् एतत् पूर्वम् एव केवलेन हि भावेन गोप्यो गावः [भ्प् ११.१२.८-९] इत्य् आदि । एवं गवादिष्व् अपि द्विविधत्वं गम्यम् । किम् आख्यं प्रापुस् तत्राह - मां कृष्णाख्यम् एव नराकृति परं ब्रह्मेति पुराण-वर्गात् । योऽवताराणां मध्ये श्रेष्ठोऽवतारः को भविता कथम् अस्यावतारस्य ब्रह्मता भवति [गतु २.१३] तापनीभ्यश् च ।

कीदृश-सम्बन्धं त्वां प्रापुस् तत्राह रमणं जारम् इति । रमणः पतिर् नन्दन-शब्दवद् यौगिकत्व-बाधात् । यथा मित्रा-पुत्रो मित्रा-नन्दन एवोच्यते, न तु मित्रा-पतिः । मित्रा-पतिर् अपि मित्रा-रमण एवोच्यते, न तु मित्रा-पुत्र इति ।

ततश् चायम् अर्थः । यथा भीष्मम् उदारं दर्शनीयं कटं करोति इत्य् अत्र क्रिया खलु विशेषस्य कृतिं प्रत्यायन्ती विशेषणानाम् अपि प्रत्याययति । कटं करोति तं च भीष्मम् इत्य् आदि-रीत्या । तथात्रापि

प्राप्तं ब्रह्म प्रापुस् तच् च परमं भगवद्-रूपं तच् च मां श्री-कृष्णाख्यं स्वयं भगवद्-रूपम् इत्य् आदि-रीत्या । किन्तु जारम् इत्य् उक्तेर् एव रमण-विशेषत्वे लब्धे रमण-पदम् अधिकं स्याद् इत्य् अक्षराधिक्येनार्थाधिक्यम् इति न्यायाद् अधिकार्थम् एव बोधयति । तत्र चाधिक-पदस्यैवार्थः पर्यवस्यतीति प्रयत्ने नोपादानाज् जारत्वं च प्रातीतिक-मात्रम् । गोपीनां तत्-पतीनां चेत्य् आदेः । किन्तु साधारणीष्व् अपि पर-ब्रह्मणः सर्वांशित्वात् सर्व-पातृत्वाच् पतित्वम् एव । यथोक्तं पिङ्गलया आत्मना रमणेन वै [भ्प् ११.८.३९] इति, रेमेऽनेन यथा रमा [भ्प् ११.८.३४] इति । लक्ष्मी-देव्या च, स वै पतिः स्याद् अकुतोभयः (पगे ९७) स्वयं समन्ततः पाति भयातुरं जनम् [भ्प् ५.१८.२०] इति । तस्मात् पूर्वं यं जारत्वेन प्रतीतं प्रापुः पश्चान् निज- रूपम् एव तं प्रापुर् इति । तथा जारम् इत्य् एवोक्ते पर्यवसितं न सिद्ध्येद् इति (पगे ९८) रमणम् इत्य् उच्यते । रमणम् इत्य् एवोक्ते भगवत्त्वं श्री-कृष्ण- रूपत्वं च न सिद्ध्यति, माम् इत्य् एवोक्ते ब्रह्मत्वं भगवत्त्वं च प्रमाणान्तर-साकाङ्क्षं भवति इति साक्षाद् एव तत् तद् उच्यते । पूर्व- प्रतीतत्वाद् रमण-पदेनापि जारत्वम् एव प्रतीयेतेति तन्-निरासार्थं तत्-तद्- अनुवादश् चावश्यं कार्यः । (पगे ९९) ब्रह्म मां परमम् इत्य् एषु पदेषु पाठ-क्रमस्याविवक्षितत्वाज् जार-भावस्य च पूर्वत्वाद् आर्थिक एव क्रमो लभ्यते । एष एव च सर्वत्र बलीयान् । ततो न विपर्ययेणार्थश् च कार्यः । किं चाप्राप्ते हि शास्त्रम् अर्थवद् इति न्यायेन । दध्ना जुहोतीत्य् आदिवद् अप्राप्ते रमण-पदे एव तात्पर्यं न तु पूर्व-पूर्व-प्राप्ते ब्रह्मादि-जार- पर्यन्ते । नन्द-गोप-सुतं देवि पतिं मे कुरु ते नमः [भ्प् १०.२२.४] इति कृत-जपानां कुमारीणां तु पति-भावना-पूर्तेति चेत् तर्हि तासाम् अनवद्य- भावानां सङ्कल्प-सिद्धिर् एव श्री-भगवता सुतरां कार्या । तत्रैव च स्वयम् अङ्गीकृतं याताबला [भ्प् १०.२२.२१] इत्य् आदौ सिद्धा इति मया इति च ।

[थे अबोवे सेच्तिओन् स्तर्तिन्ग् wइथ् ‘ब्रह्मणो हि प्रतिष्ठाहम्’ उप् तो ‘इति मयेति च’ इस् नोत् फ़ोउन्द् इन् वृ. इत् रेअद्स् अस् फ़ोल्लोwस्:

परमं यो महद् ब्रह्म इति सहस्र-नाम-स्तोत्रात् । शुभाश्रयः स्व-चित्तस्य सर्वगस्य तथात्मनः [विप् ६.७.७५] इति विष्णु-पुराणाच् च । तादृशं तं च मां कृष्णाख्यम् एव प्रापुः कृष्णाकृति परं ब्रह्म इति पुराण-वर्गात् । ब्रह्मणो हि प्रतिष्ठाहम् [गीता १४.२७] इति श्री-गीतोपनिषद्भ्यः । तद्- रूपस्यैव स्वस्य प्राप्तिस् तासु स्वयम् एव श्री-भगवता प्रोक्ता [भ्प् १०.४.३६] ।

मय्य् आवेश्य मनः कृत्स्नं विमुक्ताशेष-वृत्तिर् यत् । अनुस्मरन्त्यो मां नित्यम् अचिरान् माम् उपैष्यथ ॥ [भ्प् १०.४७.३६] इति ।

मयि भक्तिर् हि भूतानाम् अमृतत्वाय कल्पते । दिष्ट्या यद् आसीन् मत्-स्नेहो भवतीनां मद्-आपनः ॥ [भ्प् १०.८२.४४] इति च ।

अथ तादृशं च मां भाव-विशेष-संवलितम् एव प्रापुर् इत्य् आह, मत्-कामा रमणं जारम् अस्वरूप-विदः इति, रमण-शब्देन पतिर् एवोच्यते, नन्दन- शब्देन पुत्र इव रूढ्या यौकितत्व-बाधात् । यथा मित्रा-नन्दन- शब्देनात्र मित्रा-पुत्र एवोच्यते न तु मित्रा-पतिः । मित्रा-रमण-शब्देन च मित्रा-पतिः । न तु मित्रा-पुत्रः तद्वद् अत्रापि । कोष-मते च रमण- शब्दः पत्याव् एव रूढः । पटोल-मूले रमणं स्यात् तथा रमणः प्रिये श्री-स्त्री-जाति-सम्बन्धे सति रमण-शब्दवत् प्रिय-शब्देन पतिर् एवोच्यते तथैव प्रसिद्धेः । धवः प्रियः पतिर् भर्ता इत्य् अमर-कोषाच् च । पतित्वं तूद्वाहेन कन्यायाः स्वीकारित्वम् इति लोक एव भगवति तु स्व-भावेनापि दृश्यते परम-व्योमाधिपस्य महा-लक्ष्मी-पतित्वं ह्य् अनादि-सिद्धम् इति ।

जार-शब्देन सर्वत्रोपपतिर् एवोच्यते जारस् तूपपतिः समौ इत्य् अमर-कोषात् । उपपतित्वं चाधर्मेण प्रतीयमानत्वम् । यथोपधर्मत्वम् अधर्मे धर्मीयमानत्वम् इति । उभयत्रापि (पगे ९७) वेद-विरुद्धत्वात् । तद् एव जारः पाप-पतिः समौ इति त्रिकाण्ड-शेषः । ततश् च जारत्वं रमणे नास्ति, रमणत्वं जारे नास्ति । धर्मोपधर्मयोर् इव द्रव्यस्य स्वामि-चौरयोर् इव च विरुद्ध-वस्तुत्वाद् इति स्थिते ब्रह्म मां परमम् इतिवन् नैकाधिकरणत्वं जारत्व-रमणत्वयोः सम्भवति । तस्माद् अधिकारिणीनां तासां विशेषण-भेदेन तद्-द्वयं समादधत् तद्-अर्थं चैकस्य वास्तवत्वम् अन्यस्य त्व् अवास्तवत्वं दर्शयति मत्-कामा रमणम् इति जारम् अस्वरूपविदः इत्य् आभ्यां तत्र जारत्वस्यैव प्रातीतिक-मात्रत्वाद् अवास्तवत्वं स्वामिभिर् अङ्गीकृतं नान्यस्य । जार-बुद्धि-वेद्यम् अपि इत्य् उक्तत्वात् । स्थापयिष्यते च तद् इदम् अस्माभिर् उत्तरत्र ।

ततश् चायम् अर्थः । स्वरूपं मन्-नित्य-प्रेयसी-रूपत्वम् अजानन्त्यो जन्मादि-लीला-शक्त्या विस्मरन्त्यो मां जारं प्रापुः धर्म-विरुद्धतया प्रतीताव् अपि रागातिशयेन जारतयापि स्वीकृतं प्रापुर् इत्य् अर्थः । तथा तत्- प्राप्ताव् अपि मत्-कामाः इति यत् पत्य्-अपत्य्-सुहृदाम् अनुवृत्तिर् अङ्ग [भ्प् १०.२९.३२] इत्य्-आदि-रीत्या मयि कामोऽभिलाष-विशेषः कथम् अन्यत्र पतित्वं स्वप्नवद् विलीयते । श्री-कृष्ण एव पतित्वं जाग्रद्वद् आविर्भवेद् इत्य् एवंरूपो यासां तादृश्यः सत्यो रमण-रूपम् एव मां प्रापुर् इति । एतद् अर्थम् एव पृथक्-कृत्य तासां विशेषणाभ्यां सह स्व-विशेषण-द्वयं मत्-कामा रमणम् इति ।

जार-स्वरूप-विदः इति यथा-योगं च पठितम् । न तु ब्रह्म मां परमम् इत्य् एभिः सह कृतम् । तद् इदं स्वेषु तदीय-स्वीयात्वं प्रकटयितुम् अपि तासां प्रार्थनापि दृश्यते । यस्मात् अपि बत मधु-पुर्याम् आर्य-पुत्रोऽधुनास्ते [भ्प् १०.४७.२१] इत्य् अत्र तदीयात्व एव स्वामि-मतिं व्यज्य तत्र च किङ्करीणाम् इत्य् अनेन दैन्यात् पुनस् तद् अपलाप्य पुनर् उत्कण्ठया भुजम् अगुरु-सुगन्धम् [भ्प् १०.४७.२१] इत्य्

आदिना स्पष्टतयैव स्वीयात्वेन स्वेषु तदीय-स्वीकारस्याभिकाङ्क्षा-व्यञ्जना श्री-राधा-देव्या कृतेति हि गम्यते । दैन्यं चात्र पतित्व-कामनायाम् अपि श्यामसुन्दर ते दास्यः [भ्प् १०.२२.१५] इतिवद् गम्यम् । स्पष्टं च तत्-स्वीकरण-प्रार्थना च ।

यद्यपि माम् एव दयितं प्रेष्ठम् आत्मानं मनसा गताः [भ्प् १०.४६.४] इत्य् अनेन बल्लव्यो मे मद्-आत्मिकाः इत्य् अनेन चास्मासु स्वीयात्व-भावस् तस्यापि मनसि वर्तते एव, तथापि धारयन्त्य् अतिकृच्छ्रेण इत्यादि स्वाभिप्रायेण यद्य् आगत्य स्पष्टम् एव स्वीक्रियामहे तदैवास्माकं निस्तारः स्याद् इति तस्याभिप्रायः । तस्मात् साध्व् एव तथा व्याख्यातं मत्- कामा रमणम् इति ।

अथ प्रस्तुतम् एवानुसरामः । जारतया प्रतीतत्वेन रमणत्वेन च प्राप्तौ हेतुः अबला इति । एतत्-पदेन हि तासु निज-कारुण्यं व्यञ्जितम् । तेन च तस्य कारणं रामेण सार्धं इत्य् आद्य् उक्तं तासां महा-प्रेम स्मारितम् । तस्मात् तथा मत्-प्राप्तौ तादृश-महा-प्रेमैव हेतुर् इत्य् अर्थः । तद् एवम् उभयथा-प्राप्ताव् अपि मत्-कामा इत्य् अनेन रमणतया प्राप्ताव् एव पर्याप्तिः दर्शिता । तद् यथा तु अहं भक्त-पराधीनः [भ्प् ९.४.६३] इति, स्वेच्छामयस्य [भ्प् १०.१४.२] इति, ये यथा मां प्रपद्यन्ते [गीता ४.११] इति च प्रतिज्ञा-हानिः स्यात् । तत्र ये यथा इति येन कामना-प्रकारेणेत्य् अर्थः तत्- क्रतु-न्यायात् ।

तद् एवं तासाम् अभीष्ट-पूरणं कैमुत्येनैवायातम् । ततश् चास्तां तासां तदीय-परम-लक्ष्मी-रूपाणां वार्ता । तत्-सङ्गाद् अन्या अपि शत-सहस्रशस् तथा मां प्रापुर् इत्य् आह सङ्गाद् इति । अत्रैवं विवेचनीयं तासां नित्य- प्रेयसीनां तस्मिन् जारत्वं न सम्भवत्य् एव । श्रीमद्-दशार्णादौ हि तन्- नाम्ना तासां पतित्वेनैवासाव् अभिधीयते वल्लभो दयितेऽध्यक्षे इति विश्व- प्रकाशादि-गत-वल्लभ-शब्दस्य द्व्य्-अर्थत्वेऽपि दयितत्वस्य तास्व् अर्हत्वात् । गौतमीय-तन्त्रे च तन्-मन्त्र-व्याख्यायां पतित्वेनैव तद्-व्याख्या दृश्यते । तन्-नाम्नः खलु ब्रह्मत्वेश्वरत्व-योगेन व्याख्या-द्वयं विधायोत्तर-पक्षत्वेनाभीष्टं व्याख्यानम् आह गौतमीय-तन्त्रे द्वितीयाध्याये दशार्ण-व्याख्यायां -

अनेक-जन्म-सिद्धानां गोपीनां पतिर् एव वा । नन्द-नन्दन इत्य् उक्तस् त्रैलोक्यानन्द-वर्धनः ॥ इति ।

अत्रानेक-जन्म-सिद्धत्वम् अनादि-कल्प-परम्परा-प्रादुर्भूतत्वम् एवोच्यते बहुनि मे व्यतीतानि जन्मानि तव चार्जुन [गीता ४.५] इतिवत् । वैवस्वत-मन्वन्तरान्तर्गतावश्यम्भावं तत्-प्रादुर्भावं विना कल्पाभावात् । अनादि-सिद्ध-वेद-प्राप्त-तद्-उपासना-सिद्धानादित्वात् । तद्- एक-पतित्वं च तत्-तन्-मन्त्रोपासना-शास्त्रे (पगे ९८) तासां कालानवच्छेदेन तद्-आराधन-तत्-परतया स्थितानां ध्यातुं विधीयमानत्वात्, पत्य्-अन्तर-सम्बन्ध-गन्धस्याप्य् अश्रवणात् । तथा च ब्रह्म-संहितायां -

आनन्द-चिन्-मय-रस-प्रतिभाविताभिस् ताभिर् य एव निज-रूपतया कलाभिः । गोलोक एव निवसत्य् अखिलात्मभूतो गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.४८] इति ।

लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानम् इत्य् उक्त-रीत्यामन्त्रतस् तच्- छब्द-प्राप्त्या च गोपी-रूपाभिः सह गोलोक एव निवसति इति प्रकट- लीलायाम् इव परकीयात्व-प्रपञ्चं निषिद्धम् । कलात्वेनैव निज-रूपत्वे प्राप्ते निज-रूपतयेत्य् अस्य तथैव सार्थकत्वात् ।

तथैवोक्तं - श्रियः कान्ताः कान्तः परम-पुरुषः [ब्रह्मस् ५.५६] इति । अत्र श्री-परम-पुरुषयोर् औपपत्यं न सम्भवतीति युक्तं च दर्शितवान् । तपन्यां ताः प्रति दुर्वाससो वचनं, स वो हि स्वामी [गतु २.२७] इति । पति- रमण-वल्लभ-शब्दवत् स्वामि-शब्दश् च तथा प्रसिद्धः स्वामिनो देवृ- देवरौ इत्य् अमर-कोषात् । ते च शब्दा एक-निष्ठत्वेन प्रयोगाद् अन्योन्यम् अन्यार्थतां निरस्यन्ति कृष्णाय वासुदेवाय देवकी-नन्दनाय च [भ्प् १.८.२१] इत्य् आदिवत् । आस्ताम् अप्रकट-लीलाया वार्ता गुप्त-तादृशतायां प्रकट- लीलायाम् अपि रस-प्रसङ्गे श्री-शुकेनापि सुखावेशाद् अगुप्तम् एव कृष्ण- वध्वः [भ्प् १०.३३.७] इत्य् उक्तम् । ऋषभस्य जगुः कृतानि इत्यत्र स्वामिनापि ऋषभस्य पत्युः इति व्याख्यातम् । गोपी-पतिर् अनन्तो ऽपि वंश-ध्वनि-वशं गतः इति सङ्गीत-शास्त्रे । श्री-यमुना-स्तवे श्री-शङ्कराचार्य-वचनैर् अप्य् उक्तम्, विधेहि तस्य राधिका-धवाङ्घ्रि-पङ्कजे रतिम् इति । श्री-गीत-गोविन्दे श्री-जयदेव-चरणैश् च पत्युर् मनः कीलितम् इति ।

तस्मात् स्वयं भगवता साध्व् एव दर्शितम् - जारम् अस्वरूप-विदः इति मत्- कामा रमणम् इति च । पूर्वं ययैव लीला-शक्त्या तासाम् उक्तण्ठातिशय- प्रकटनार्थं तन्-नित्य-प्रेयसीत्व-स्वरूपानुसन्धानावरण-पूर्वकं श्री-कृष्णे जारत्वं प्रत्यायितम् आयत्याम् अपि तथैव पुनस् तस्मिन् स्वाभाविक-पतित्व-प्रकाशमय-सुख-चमत्कार-कर-तादृश- स्वरूपानुसन्धानं क्रियते इति भावः । आस्तां नित्य-प्रेयसीनां तासां वार्ता । तत्-सङ्गात् प्राप्तवतीनाम् अन्यासाम् अपि तस्मिन् रमणत्वम् एव सिध्यति, न तु जारत्वम् ।

तद् एव व्यञ्जितम् - मत्-कामा इत्य् अनेन ब्रह्म मां परमं प्रापुः इत्य् अनेन च परम-ब्रह्मणः सर्वांशित्वात् सर्व-पातृत्वाच् च सर्वाधिपत्यम् एव सिध्यति न तु परत्वम् । तत्र च सति तासु तादृश-मत्-कामासु पतित्वम् एव स्यान् न जारत्वम् इत्य् अभिप्रायात् । तद् उक्तं दत्तात्रयेणापि पारमार्थिक- तद्-विवेक-श्लाघा-गर्भ-गुरुत्वेन मतया पिङ्गलया आत्मना रमणेन वै [भ्प् ११.८.४०] इति, रेमेऽनेन यथा रमा [भ्प् ११.८.३५] इति । रमा-देव्या च स वै पतिः स्याद् अकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम् [भ्प् ५.१८.२०] इति । तस्माद् वास्तव-वस्तुन एव फलत्व-पर्यवसानाज्

जार-बुद्ध्यापि प्राप्ते तस्मिन् रमणतया प्राप्तेर् एव लालसा-विषयत्वाच् च पतित्वम् एव पर्यवस्यति ।

तद् एवम् एवोक्तं -

तम् एव परमात्मानं जार-बुद्ध्यापि सङ्गताः जहुर् गुणमयं देहं सद्यः प्रक्षीण-बन्धनाः ॥ [भ्प् १०.२९.११]

अत्र जिघांसयापि हरये स्तनं दत्त्वाप सद्-गतिम् [भ्प् १०.६.३५] इति यथा विगीतार्थेन जिघांसया-पदेन संसजन्न् अपि-शब्दो जिघांसायास् तत्राप्रवर्तनीयत्वं व्यनक्ति, तथापि पुरुषार्थः सिद्ध इति विषयस्य शक्तिम् एव स्थापयति, तथा विगीतार्थेन जार-पदेन संसजन-जारत्वस्य तथात्वं विषयस्य च तां गमयति रमणत्वं तु न तथा विगीतम्, प्रत्युत

याः सम्पर्यचरन् प्रेम्णा पाद-संवाहनादिभिः । जगद्-गुरुं भर्तृ-बुद्ध्या तासां किं वर्ण्यते तपः ॥ [भ्प् १०.९०.२७]

इत्य् आदिना सुष्ठु स्तुतम् एव न च आसाम् अहो चरण-रेणु-जुषाम् [भ्प् १०.४७.६१] इत्य् आदिना जारत्वम् अपि स्तुतं, किन्तु तासां राग एव स्तुतः । येन जारत्वेनाप्य् असौ स्वीकृत इति । जार-बुद्ध्या सहेति या जार-वादिनः कल्पना सा (पगे ९९) त्व् असत्यैव । अनर्हत्वाज् जार-पद-संसक्तस्यापि-शब्दस्यान्यथा प्रत्यायकत्वेन दर्शितत्वात् । सह-पद-सापेक्षत्वेन कष्टत्वात् । उपपद- विभक्तेः कारक-विभक्तिर् बलीयसी इति न्यायात् । साधकतमस्यान्यस्य कल्पनीयत्वाच् च ।

ते सर्वे स्त्रीत्वम् आपन्नाः समुद्भूताश् च गोकुले । हरिं सम्प्राप्य कामेन ततो मुक्ता भवार्णवात् ॥

इति पाद्मोत्तर-खण्ड-श्रवणाद् एताः खलु तदापि न सिद्ध-देहा इति पर्यवसीयते । ततश् च तस्य देहस्य पत्युश् च त्यागेन श्री-कृष्ण-प्राप्तौ परकीयात्वानुपपत्तिः । किम् उत माया-मात्रेण परकीयात्वेन प्रतीयमानानां नित्य-प्रेयसीनाम् । एवम् एव च स्वयं भगवतापि दर्शितं - या मया क्रीडता रात्र्यां [भ्प् १०.४७.३०] इत्य् आदिना । किन्तु जार-पदम् एतादृग् अश्लीलम् । यत् खलु जारतया भजन्तीभिर् अपि न जारं प्रतिवचन- विषयीक्रियते । किन्तु रमणादि-पदम् एवेति तद् अभिधेयं कथम् इव फलाय कल्पते । तद् एवं जारम् इति ब्रह्मेत्य्-आद्य् अनूद्य-वर्गान्तः-पात्य् एव । किन्तु भ्रममयत्वान् निन्दितत्वाच् च जारत्वस्य हेयत्वम् । रमणम् इति तु विधेयम् इति यद् उक्तम् । तत् खलु प्रकट-लीलायां पूर्वस्य स्पष्टतया वर्णितत्वेन श्रोतरि प्रसिद्धत्वाद् उत्तरस्य तद्वद् अवर्णितत्वेनापि प्रसिद्धत्वाद् अपि सिध्यति । प्रसिद्धत्वाप्रसिद्धत्वे एव तयोः प्रवृत्ति-हेतुः ब्राह्मण्योऽयं पण्डितः इतिवत् । न च अनुवादम् अनुक्त्वा तु

न विधेयम् उदीरयेत् इति सर्वत्रोपलभ्यते । यस्य पर्णमयी जुहूर् भवति इत्य् अत्र वैपरीत्य-दर्शनात्, अप्राप्ते हि शास्त्रम् अर्थवत् इति न्यायेन च दध्ना जुहोति इत्य् आदिवद् अप्राप्ते रमणत्व एव तात्पर्यम् । न च पूर्व-पूर्व-प्रसिद्धे ब्रह्मत्वादि-जारत्व-पर्यन्ते अनधिगतार्थ-गन्तृ-प्रमाणम् इति च वृद्धाः ।

किं च जारत्वस्य वास्तवत्वेऽश्लीलता दुर्निवारा । अवास्तवत्वे व्यभिचारित्वम् एवेति । सर्वथा तद्-विधेयं न भवत्य् एव वेत्य् अलम् अतिविस्तरेण । अत्र ब्रह्मेत्य् एवोक्ते भगवन्तं, श्रुत-निर्विशेष-ब्रह्म-वादस्य कस्यचित् सन्देह-विषयो भवतीति परमम् इत्य् उक्तम् । परमम् इत्य् उक्ते श्री-कृष्ण- रूपत्वं न प्रतीयते इति माम् इत्य् उक्तम् । माम् इत्य् एवोक्ते ब्रह्मत्वं परमत्वं च प्रमाणान्तर-सापेक्षं भवतीति तत् तद् उच्यते । तथा जारम् इत्य् एवोक्ते पर्यवसितं न सिध्यतिईति रमणम् इत्य् उक्तम् । रमणम् इत्य् एवोक्ते पूर्व-प्रतीतत्वाद् रमण-पदेनापि कथञ्चिज् जारत्वम् एव लक्ष्येतेति तन्- निरासार्थं जारम् इति चानूद्यते । परमाभीष्टत्वाद् अपि रमणत्वस्यैव विधेयत्वं, न तु जारत्वस्य । [एन्द् वृ. रेअदिन्ग्.]

तथापि सर्वत्र पर्यवसान-निरुपद्रवेष्ट-प्राप्तिर् एव खलु सिद्धान्त- रस-शास्त्रयोः सम्मतीः । प्राचीनैर् आधुनिकैश् च लौकिकालौकिअ-वर्णकैः कविभिस् तथैवोपाख्यायते ।
श्रीमद्-अस्मद्-उपजीव्य-चरणैर् अपि ललित- माधवे-पूर्ण-मनोरथ-नामन्य् अङ्के तथैव समार्पितम् तद् एवोज्ज्वल- नीलमणौ प्रमाणीकृत्य सर्व-रस-पूरकः समृद्धिमयः सम्भोग उदाहृतः । श्री-भगवता च यत् त्व् अहं भवतीनां वै [भ्प् १०.४७.३४] इत्य् आदिना, या मया क्रीडता रात्र्याम् [भ्प् १०.४७.३७] इत्य् आद्य्-अन्तेन तथैवाभिप्रेतम् । जार-भाव-मयः सङ्गमश् च सदैव सोपद्रवस् तस्माद् असौ पर्यवसान-पुरुषार्थत्वे तत्-तच्-छास्त्र- (पगे १००) -सम्मतो न स्यात् । तथा पर-कोटि-सङ्ख्यानां निज-पदाब्ज-दलैः [भ्प् १०.३५.१६] इत्य्- आदि-युगले, कुज-गतिं गमिता न विदामः कश्मलेन कवरं वसनं वा [भ्प् १०.३५.१७] इति चेत्यादि-रीतीनाम् उद्भट-महा-भावानां तासां व्रजे भाव-संगोपनं पूर्वम् अपि दुष्करम् आसीत् ।

महा-विरहे तु जाते निवारयामः समुपेत्य माधवं किं नोऽकरिष्यन् कुल- वृद्ध-बान्धवाः [भ्प् १०.३९.२८] इति, विसृज्य लज्जां रुरुदुः स्म सुस्वरं गोविन्द दामोदर माधवेति [भ्प् १०.३९.३१] चेति, ता मन्-मनस्का मत्-प्राणा मद्-अर्थे त्यक्त-दैहिकाः [भ्प् १०.४६.४] इति, कृष्ण-दूते व्रजायाते उद्धवे त्यक्त-लौकिकाः [भ्प् १०.४७.९] इति, गत-ह्रियः [भ्प् १०.४७.१०] इति, काचिन् मधुकरं दृष्ट्वा [भ्प् १०.४७.११] इति, या दुस्त्यजं स्वजनम् आर्य-पथं च हित्वा [भ्प् १०.४७.६१] इति, गोप्यो हसन्त्यः पप्रच्छू राम-दर्शनादृताः [भ्प् १०.६५.९] इति,

मातरं पितरं भ्रातॄन् पतीन् पुत्रान् स्वसॄन् अपि । यद्-अर्थे जहिम दाशार्ह दुस्त्यजान् स्व-जनान् प्रभो ॥

[भ्प् १०.६५.११] इति च

श्रूयते ।

अत्र निवारयाम इत्य् आदिकं यथा सङ्क् प्ते तथैव विसृज्य लज्जाम् इत्य् आदिनाचरितम् । तासां लज्जा-त्यागः खलु भाव-व्यक्त्यैव स्यात्, सर्वेषां गोइकुल-वासिनां रोदनादि-साम्यात् । ततस् तद्-व्यक्ति-पूर्वैक-रोदन-द्वारेण ताभिर् निवारणम् अपि योग्यम् इति ।

एवं त्यक्त-लौकिका इत्य्-आदिषु च सुष्ठ्व् एव भाव-व्यक्तिर् गम्यते । किं बहुना, मातरम् इत्य् आदौ मात्रादीन् जहिम इत्य् उक्तं न तु पूर्व-रागवत् पति-सुतान्वय-भ्रातृ-बान्धवान् अतिविलङ्घ्य [भ्प् १०.३१.१६] इत्य् मात्रम् उक्तम् । गोप्यो हसन्त्य इति तून्माद-लक्षणम् । तदानीं हासायोग्यत्वात्, यथैव काचिन् मधुकरं दृष्ट्वा इत्य् आदाव् उन्माद एव दृश्यते ।

तद् एवं तदानीं तु दुर्धर-महा-भावेनोन्मत्त-चेष्टानां निरपत्रप- व्यञ्जित-भावानां त्यक्त-मात्रादीनां तासाम् असङ्ख्यानां भावस्य संगोपनं नोपपद्यत एव । किन्तु ज्ञातोऽप्य् असौ महा-विरह-पीडया स-वैर-ज्ञात इव आसीत् । अनन्तरं त्व् अनुसन्दध एव । स तु भाव- सङ्गोपनयैव काल-कतिपयं स्वस्य रसताम् आवहति । व्यक्तत्वे तु स्वस्य परेषाम् अपि सर्वत्र वस्तुतो धर्म-मयत्व-प्रतीतौ जातायाम् एवेति रस- विदां मतम् । अधर्म-मयत्व-प्रतीत त्व् अश्लीलतया व्याहन्यत एव रसः । अधर्म-मयत्वं च द्विधां परकीयात्वेन पर-स्पर्शेन च । तस्माद् यथैश्वर्य-ज्ञान-मय्यां श्री-परीक्षित्-सभायाम् ऐश्वर्य-ज्ञान-रीत्यैव तत् परिहृत्य रसावहत्वं समाहितम् । तथा लोकवल्-लीला-कैवल्यावलम्बने प्रेम-मय्यां श्री-गोकुल-सभायां लोक-रीत्यैव समाधेयम् । तथा हि -

नासूयन् खलु कृष्णाय मोहितास् तस्य मायया । मन्यमानाः स्व-पार्श्व-स्थान् स्वान् स्वान् दारान् व्रजौकसः । [भ्प् १०.३३.३७]

इति यत् श्रूयते (पगे १०१) तच् चात्राप्य् अवश्यम् एव सङ्गमनीयम् तस्याप्य् असमर्थः । तस्य मायया मोहिताः सन्तो नासूयन् तस्य स्व-नित्य-प्रेयसी- स्वीकार-लक्षणे कथम् असाव् अस्मद्-धामार्थ-सुहृत-प्रियात्म-तनय- प्राणाशय-जीवातुतमः पर-दार-स्वीकारामङ्गलम् अङ्गीकरोतीति दोषारोपं नाकुर्वन्न् इत्य् अर्थः । माया-मोहितत्वम् एवाह मन्येति । स्वरूप- सिद्धानां भगवद्-दाराणाम् अपर-कर्तृक-बलात्कार-परिहारार्थं तत्- तद्-आकारतया माया-कल्पिता ये स्वे स्वे दारास् तान् स्व-पार्श्व-स्थान् मन्यमानाः स्वमत्या निश्चिन्वाना इत्य् अर्थः ।

तद् एवं अन्तर्-गृह-गताः काश्चित् [भ्प् १०.२९.९] इत्य् अत्रोक्तानाम् अपि समाधानं ज्ञेयम् । परम-समर्थायास् तस्याः मायाया निज-प्रभु- प्रेयसीनां तद्-एकानुराग-स्वभावानां मर्यादा-रक्षणार्थं परिणयम् आरभ्य सदैव सावधानतायाः योग्यत्वात् तद्-दिनम् उपलक्षणम् एवेति ।

[वृ. अद्द्स्] श्रूयते च कूर्म-पुराणे द्वात्रिंशाध्यायस्यान्ते पति- व्रतामात्रस्य परात् परिभवो न सम्भवतीति कैमुत्येन श्री-सीता-देव्य्- उदाहृता -

पति-व्रताधर्म-परा रुद्राण्य् एव न संशयः । नास्यां पराभावं कर्तुं शक्नोतीह जनः क्वचित् ॥

यथा रामस्य सुभगा सीता त्रैलोक-विश्रुता । पत्नी दाशरथेर् देवी विजिग्ये राक्षसेश्वरम् ॥

रामस्य भार्यां विमलां रावणो राक्षसेश्वरः । सीतां विशाल-नयनां चकमे काल-चोदितः ॥

गृहीत्वा मायया वेशं चरन्तीं विजने वने । समाहर्तुं मतिं चक्रे तापसः किल भाविनीम् ॥

विज्ञाया सा च तद्-भावं स्मृत्वा दाशरथिं पतिम् । जगाम शरणं वह्निम् आवसथ्यं शुचि-स्मिता ॥

उपतस्थे महा-योगं सर्व-पाप-विनाशनम् । कृताञ्जली राम-पत्नी साक्षात् पतिम् इवाच्युतम् ॥

नमस्यामि महायोगं कृतान्तं गहनं परम् । दाहकं सर्व-भूतानाम् ईशानं काल-रूपिणम् ॥ इत्य् आदि ।

इति वह्निं पूज्य जप्त्वा राम-पत्नी यशस्विनी । ध्यायन्ती मनसा तस्थौ रामम् उन्मीलितेक्षणा ॥

अथाववस्थ्याद् भगवान् हव्य-वाहो महेश्वरः । आविरासीत् सुदीप्तात्मा तेजसैव दहन्न् इव । सृष्ट्वा मायामयीं सीतां स रावण-वधेच्छया ॥

सीताम् आदाय धर्मिष्ठां पावकोऽन्तरधीयत । तां दृष्ट्वा तादृशीं सीतां रावणो राक्षसेश्वरः । समादाय ययौ लङ्कां सागरान्तर-संस्थिताम् । कृत्वा च रावण-वधं रामो लक्षण-संयुतः । समादायाभवत् सीतां शङ्काकुलित-मानसः । सा प्रत्ययाय भूतानां सीता मायामयी पुनः । विवेश पावकं दीप्तं ददाह ज्वलनोऽपि ताम् । दग्ध्वा मायामयीं सीतां भगवान् उग्र-दीधितिः । रामायादर्शयत् सीतां पावकोऽभूत् सुर-प्रियः । प्रगृह्य भर्तुश् चरणौ कराभ्यां सा सुमध्यमा । चकार प्रणतिं भूमौ रामाय जनकात्मजा ॥

दृष्ट्वा हृष्ट-मना रामो विस्मयाकुल-लोचनः । ननाम वह्निं शिरसा तोषयामास राघवः ॥

उवाच वह्ने भगवन् किम् एषा वर-वर्णिनी । दग्ध्वा भगवता पूर्वं दृष्ट्या मत्-पार्श्वम् आगता ॥

तम् आह देवो लोकानां दाहको हव्य-वाहनः । यथा वृत्तं दाशरथिं भूतानाम् एव सन्निधौ ॥ [कूर्मप् ३२.५१३-५३०] इत्य्

आदि ।

एवम् अग्नि-पुराणम् अपि दृश्यम् । तद् एवम् अपि यत् तु वाल्मीकिना नेदं स्पष्टीकृतं तत् खलु करुण-रस-पोषआर्थम् एवेति गम्यते । सेयं च तस्य परिपाटी क्वचिद् अन्येनाप्य् उपजीव्यते इति ज्ञेयं ।

तद् एवं पतिव्रता-मात्राणां विशेषतः श्री-भगवत्-प्रेयस्या प्रभावे सति -

य एतस्मिन् महा-भागे प्रीतिं कुर्वन्ति मानवाः । नारयो ऽभिभवन्त्य् एतान् विष्णु-पक्षान् इवासुराः ॥ [भ्प् १०.२६.२१]

इति सामान्य-विषये गर्ग-वचने च सति तादृशीनां भ्रमेऽपि तं नित्य-कान्तं परित्यजन्तीनां नित्यं तत्-कान्तं परिचरन्ती माया श्री-रामावसथ्याग्निवद् अपि किं रक्षां न कुर्वीत किन्तु तकीय लीला-नाट्य-रक्षार्थं [वृ अद्दितिओन् एन्द्स् हेरे.]

तद् एवं च तत्-पतिं-मन्यादिष्व् एव विवाहादि-शयनादि-समयेष्व् एव च स्वरूप-सिद्धा आवव्रिरे । अन्येषु चान्यदा च कल्पिता एवेति गम्यते । तावद् एव च युक्तं तासु मर्यादा-रक्षणोत्कण्ठा-वर्धनैक-प्रयोजनत्वात् तस्याः । (पगे १०२)

यथैव हि तव सुतः सति यदाधर-बिम्बे दत्त-वेणुः [भ्प् १०.३५.१४] इत्य् आदौ, शुश्रूषन्त्यः पतीन् काश्चित् [भ्प् १०.२९.७] इत्य् आदौ, ता वार्यमाणाः पतिभिः [भ्प् १०.२९.८] इत्य् आदौ च स्वरूप-सिद्धानाम् एव दर्शनं तत्र तत्रावगतम् । एवम् अन्यत्राप्य् अवगम्यम् । तासाम् अन्य-कृत-ध्वंसाभावस्य कारणं प्रभावश् च सम्भाव्यते -

य एतस्मिन् महा-भागाः प्रीतिं कुर्वन्ति मानवाः । नारयो ऽभिभवन्त्य् एतान् विष्णु-पक्षान् इवासुराः ॥ [भ्प् १०.८.१८] इति कैमुत्य-प्राप्तेः ।

अथ तासाम् अपत्य-श्रवणं च यातृ-मानिनी-प्रभृतीनाम् अपत्ये तद्- व्यवहारात् ।

[वृ. ओमित्स् बेत्wएएन् यथैव हि अन्द् -प्रभृतीनाम् अपत्ये तद्-व्यवहारात्: अथ तासाम् अपत्य-श्रवणं च यातृ-मानिनी-प्रभृतीन् आपत्येषु तद्-व्यवहारात् । साम्ब-लक्षणा प्रयानयने श्री-बलदेवम् उद्दिश्य स-सुतः स-स्नुषः प्रायात् सुहृद्भिर् अभिनन्दितः इतिवत् । एन्द् वृ. रेअदिन्ग्.]

स्वापत्यत्वे सति विभाव-वैगुण्येन रसाभासत्वम् आपद्येत । ततश् च भजते तादृशीः क्रीडा याः श्रुत्वा तात्-परो भवेत् [भ्प् १०.३३.३६] इति, सिषेव इत्य् आदौ सर्वाः शरत्-काव्य-कथा-रसाश्रया [भ्प् १०.३३.२६] इति च विरुध्यते । पर- पुत्रत्व-प्रतिपादनायैव हि पाययन्त्यः शिशून् पय इत्य् एवोक्तं न तु सुतान् स्तनम् इति । अतएव मातरः पितरः पुत्रा भ्रातरः पतयश् च वः [भ्प् १०.२९.२०] इति परिहासत्वेनैव श्री-भगवद्-वाक्यं रसाय सम्पद्यते । वास्तवत्वेन तु वैरस्यायैव स्यात्, तासाम् अङ्गीकरिष्यमाणत्वात् । क्वचित् ताभिर् एव तेषु यत् पति-शब्दः प्रयुक्तस् तद्-बहिर्-लोक-व्यवहारत एव नान्तर्-दृष्टितः यत्-पत्य्-अपत्य-सुहृदाम् अनुवृत्तिर् अङ्ग [भ्प् १०.२९.३२] इत्य् आदिना तद्-अङ्गीकारात् । माम् एव दयितं श्रेष्ठम् आत्मानं मनसा गताः [भ्प् १०.४६.४] इति भगवता तासाम् अन्तः-करण-प्रकाशनात् ।

[वृ. अद्ध्स्: परं सौख्यं हि नैराश्यं स्वैरिण्य् अप्य् आह पिङ्गला [भ्प् १०.४७.४७] इत्य् आदिना ताभिः स्वेषां तद्-एक-निष्ठता-व्यञ्जनात् । एन्द् वृ. रेअदिन्ग्.]

गोप्यः किम् आचरयद् अयम् इत्य् आदौ दामोदराधर-सुधाम् अपि गोपिकानां भुङ्क्ते स्वयम् [भ्प् १०.२१.९] इत्य् अनेन अपि बत मधु-पुर्याम् आर्य- पुत्रोऽधुनास्ते [भ्प् १०.४७.२१] इत्य् अनेन ताभिः स्वयम् उक्तेश् च । तत एतद् उक्तं भवति रास-पञ्चाध्याय्यां नासूयन् खलु कृष्णाय [भ्प् १०.३३.३७] इत्य् उक्त-दिशा, स वो हि स्वामी [ग्तु २.२२] इत्य् ताः प्रति तापनी-स्थित-दुर्वाससो वाक्यवत् । कृष्ण-वध्व इत्य्-उक्त-रीत्या च याः खलु योगमायाम् उपाश्रित्य इति श्रवणात् तत्-तद्-अर्थ-भगवन्-नियुक्त-योगमाया-कल्पिताकल्पिततया योगमायैक-विदिताः स्वतः परतश् च प्रच्छन्न-द्विविधायमाना आसन्, तास् तु पश्चाद् योगमाययैव देव्या प्रापञ्चिताभ्यां मर्यादोत्कलिताभ्यां स्व- पालितस्य रस-पोषतरोः पर्यवसान-निरुपद्रव-महा-सुख-प्राप्ति-रूपाय फलाय मुन्य्-आकाशादि-वाण्य्-आदिकं द्वारी-कृत्य वा स्वयम् एव प्रकटीभूय एव वा श्री-गोकुल-वासिनः प्रति

तथैव व्यक्ती-कृताः, स्वरूपेण माम् एव रमणं प्राप्ताः, नासूयन् खलु कृष्णाय इत्य् आद्य्-उक्तासूया-परिहारस्य सम्यक्त्वाय तत्-कल्पितास् तु स्व-स्व-पतिम् इत्य् एव श्री- भगवन्तम् । दृश्यते च संज्ञा-छायादिवत् कल्पनाया व्यक्तत्वम् एव परिणामः सर्वत्र । तद् इत्थम् एव माता-पित्र्-आदीनाम् अभीष्टं सिध्यति ॥

[वृ. अद्ध्स् हेरेः तस्मिन्न् एव तेषां वात्सल्यस्य विश्रान्तेः । न च दाम्पत्ये प्रकटे -

बहु वार्यते यतः खलु यत्र प्रच्छन्न-कामुकत्वं च । या च मिथो दुर्लभता सा परमा मन्मथस्य रतिः ॥ [उन् १.२०]

इति भरतानुसृत-निवारणाद्य्-अभावाद्-रस-निष्पत्तिर् न स्याद् इति वाच्यम् । तस्य निवारणं खलु न भय-दानेन भवेत् सर्वातिशायि-सामर्थ्यात्, किन्तु लज्जा-दानेनैव । लज्जा तु कुलीन-कुमाराणां स्व-स्त्री-गत-रहस्य-विहार- विशेषस्य परेणानुमिताव् अपि जायते, किम् उत -

यत्र ह्रीः श्रीः स्थिता तत्र यत्र श्रीस् तत्र सन्नतिः । सन्नतिर् ह्रीस् तथा श्रीश् च नित्यं कृष्णे महात्मनि ॥ [ह्व् २.१०१.७३ (९६.७२)]

इति हरिवंशाद्य्-उक्तानुसारेण परम-लज्जादि-गुण-निधानस्य व्रजे नव- वयः श्रीलताम् एवाभिव्यञ्जतस् तस्य सिद्धे च लज्जालुत्वे स्वयम् एव निवारणादि-त्रयं सिध्यति । किन्तु लज्जा द्विविधा सङ्गोप्य न्याय्य-कर्मणि सङ्कोच-मात्र-करी, अन्याय्य-कर्मणि न्यक्कार-करी च । अत्र पूर्वाव्याजान्तराच्छन्ना नातिविरोधिनी उत्तरा यशः प्रियेण तेन कृत्तेऽपि व्याजे तस्यानुमितिश् चेद् द्विगुणीभूय विरोधिनी ।

तद् एवं सति गोप-नारीभिर् अनिशं क्रीडयामास केशवः [पद्मप् ६.२५२.२६] श्रुतानिश-क्रीडा पारदार्ये सर्वथा न सम्भवति, स्व-दारत्वे तु तासाम् असङ्ख्यानां स्व-स्वरूप-पत्य्-अप्राप्ता जात-परम-दुःखानां गुरुभिर् अपि सम्मतः सान्त्वनादि-रूपो य आवश्यक-धर्मस् तद्-विध-व्याजेन सम्भवति । यच् च

रम्य-केलि-सुखेनैव गोप-वेश-धरः प्रभुः । बहु-प्रेम-रसेनात्र मास-द्वयम् उवास ह ॥

इत्य् एतत्-पद्यम् तद्-अनन्तरं च सर्वेषां मनोरमत्वं बहु-प्रेम-रस- प्रदत्वं च इत्थम् एव सङ्गच्छते इति । न च गोप-नारीभिर् इति पर-दारत्वं शब्द-लब्धम् । देवहुत्यां सा त्वं ब्रह्मन् नृप-वधूर् इति कर्दमं प्रति भगवद्-वाक्याज् जात्य्-अपेक्षयापि सम्भवात् ।

न च निवारणादिभिर् औपपत्यम् एव भरत-मतं रत्नावली-नाटिकायां ययाति-चरितादिवद् दाम्पत्येऽपि सम्भवात् । नेष्टा यद् अङ्गिनि रसे कविभिर् परोढा [उन् ५.३] इति विरोधात् ।

तद् एवं गूढतया मायया प्रणीतानां रमणतया तस्य प्राप्तौ मत्-कामा रमणम् इति पद्यं योजितम् । नन्द-गोप-सुतं देवि पतिं मे कुरु ते नमः इति कृत-जपानां कुमारीत्वेन प्रसिद्धानां परासाम् अपि सङ्कल्प-सिद्धिर् एव श्री-भगवता कृता । तत्रैव हि स्वयम् अङ्गीकृतम् याताबला व्रजं सिद्धाः इति । तद् एतत्-पक्षेऽपि पूर्ववद् एव गुप्त-पतित्वाज् जारम् इव जारम् इति सङ्गमनीयम् । तस्माच् च श्री-गोपालोत्तर-तापन्यां ताः प्रति दुर्वाससा यद् उक्तं तद् एव निगमनीयम् जन्म-जराभ्यां भिन्नं स्थाणुर् अयम् इत्य् आदौ स वो हि स्वामी भवति इति । [एन्द् वृ. अद्वितिओन्.]

॥ ११.१२ ॥ श्री-भगवान् उद्धवम् ॥ १७५-१७७ ॥

(पगे १०३)

[177]

tad evaṃ prakaṭāprakaṭa-līlayor dvayor api tāsāṃ sva-prāptau bhāva eva kāraṇaṃ darśitam | tataś cāprakaṭa-līlāyāṃ praviṣṭā api yādṛśaṃ tasya svarūpaṃ prāptās tad-darśayann anyad apy anuvadati -

mat-kāmā ramaṇaṃ jāram asvarūpa-vido 'balāḥ | brahma māṃ paramaṃ prāpuḥ saṅgāc chata-sahasraśaḥ || [BhP 11.12.13]

[B reads here: ayam arthaḥ - yathā bhīṣmam udāraṃ darśanīyaṃ kaṭaṃ karoti ity atra kriyā khalu viśeṣasya kṛtiṃ pratyāyantī viśeṣaṇānām api pratyāyayati | kaṭaṃ karoti taṃ ca bhīṣmam ity ādi-rītyā | tathātrāpi pratīyate viśeṣyaṃ cātra brahmaiva | sarva-viśeṣaṇāśrayaṇīya-parama- vastutayā teṣu viśeṣaṇeṣu tasyābhedenānugamāt ekam evādvitīyaṃ brahma [ChāU 6.1.1] iti śruteḥ | param ity ādīni tu viśeṣaṇāni tad-abhinnatve'pi pratisvaṃ bhedakatvāt sa ekadhā bhavati dvidhā bhavati ity ādi śruteḥ | tad evaṃ sthite kramo'py atrārthika eva gṛhyate pacyantāṃ vividhāḥ pākāḥ [BhP 10.24.26] ity ādau, sarva-dohaś ca gṛhyatām itivat agni-hotraṃ juhoti yavāgaṃ pacati ity ādivac ca | tataś ca [end Vṛ. addition]

(page 96) evaṃ pūrvokta-rītyā tā abalā brahma prāpus tac ca paramaṃ bhagavad-rūpaṃ prāpuḥ | brahmaṇo hi pratiṣṭhāham [Gītā 14.27] ity ādeḥ | tad evaṃ sthite tāsāṃ

mad-aṃśa-bhūtānāṃ nitya-priyāṇāṃ saṅgād anyā api tadānīm eva gokula-bhājaḥ śata-sahasraśaḥ prāpuḥ | saṅgasya tat-prāpakatvaṃ ca jhaṭiti samāna-bhāva-janakatvāt | yathoktam etat pūrvam eva kevalena hi bhāvena gopyo gāvaḥ [BhP 11.12.8-9] ity ādi | evaṃ gavādiṣv api dvividhatvaṃ gamyam | kim ākhyaṃ prāpus tatrāha - māṃ kṛṣṇākhyam eva narākṛti paraṃ brahmeti purāṇa-vargāt | yo'vatārāṇāṃ madhye śreṣṭho'vatāraḥ ko bhavitā katham asyāvatārasya brahmatā bhavati [GTU 2.13] tāpanībhyaś ca |

kīdṛśa-sambandhaṃ tvāṃ prāpus tatrāha ramaṇaṃ jāram iti | ramaṇaḥ patir nandana-śabdavad yaugikatva-bādhāt | yathā mitrā-putro mitrā-nandana evocyate, na tu mitrā-patiḥ | mitrā-patir api mitrā-ramaṇa evocyate, na tu mitrā-putra iti |

tataś cāyam arthaḥ | yathā bhīṣmam udāraṃ darśanīyaṃ kaṭaṃ karoti ity atra kriyā khalu viśeṣasya kṛtiṃ pratyāyantī viśeṣaṇānām api pratyāyayati | kaṭaṃ karoti taṃ ca bhīṣmam ity ādi-rītyā | tathātrāpi prāptaṃ brahma prāpus tac ca paramaṃ bhagavad-rūpaṃ tac ca māṃ śrī-kṛṣṇākhyaṃ svayaṃ bhagavad-rūpam ity ādi-rītyā | kintu jāram ity ukter eva ramaṇa-viśeṣatve labdhe ramaṇa-padam adhikaṃ syād ity akṣarādhikyenārthādhikyam iti nyāyād adhikārtham eva bodhayati | tatra cādhika-padasyaivārthaḥ paryavasyatīti prayatne nopādānāj jāratvaṃ ca prātītika-mātram | gopīnāṃ tat-patīnāṃ cety ādeḥ | kintu sādhāraṇīṣv api para-brahmaṇaḥ sarvāṃśitvāt sarva-pātṛtvāc patitvam eva | yathoktaṃ piṅgalayā ātmanā ramaṇena vai [BhP 11.8.39] iti, reme'nena yathā ramā [BhP 11.8.34] iti | lakṣmī-devyā ca, sa vai patiḥ syād akutobhayaḥ (page 97) svayaṃ samantataḥ pāti bhayāturaṃ janam [BhP 5.18.20] iti | tasmāt pūrvaṃ yaṃ jāratvena pratītaṃ prāpuḥ paścān nija- rūpam eva taṃ prāpur iti | tathā jāram ity evokte paryavasitaṃ na siddhyed iti (page 98) ramaṇam ity ucyate | ramaṇam ity evokte bhagavattvaṃ śrī-kṛṣṇa- rūpatvaṃ ca na siddhyati, mām ity evokte brahmatvaṃ bhagavattvaṃ ca pramāṇāntara-sākāṅkṣaṃ bhavati iti sākṣād eva tat tad ucyate | pūrva- pratītatvād ramaṇa-padenāpi jāratvam eva pratīyeteti tan-nirāsārthaṃ tat-tad- anuvādaś cāvaśyaṃ kāryaḥ | (page 99) brahma māṃ paramam ity eṣu padeṣu pāṭha-kramasyāvivakṣitatvāj jāra-bhāvasya ca pūrvatvād ārthika eva kramo labhyate | eṣa eva ca sarvatra balīyān | tato na viparyayeṇārthaś ca kāryaḥ | kiṃ cāprāpte hi śāstram arthavad iti nyāyena | dadhnā juhotīty ādivad aprāpte ramaṇa-pade eva tātparyaṃ na tu pūrva-pūrva-prāpte brahmādi-jāra- paryante | nanda-gopa-sutaṃ devi patiṃ me kuru te namaḥ [BhP 10.22.4] iti kṛta- japānāṃ kumārīṇāṃ tu pati-bhāvanā-pūrteti cet tarhi tāsām anavadya- bhāvānāṃ saṅkalpa-siddhir eva śrī-bhagavatā sutarāṃ kāryā | tatraiva ca svayam aṅgīkṛtaṃ yātābalā [BhP 10.22.21] ity ādau siddhā iti mayā iti ca |

[The above section starting with ôbrahmaṇo hi pratiṣṭhāhamö up to ôiti mayeti caö is not found in Vr. It reads as follows:

paramaṃ yo mahad brahma iti sahasra-nāma-stotrāt | śubhāśrayaḥ sva-cittasya sarvagasya tathātmanaḥ [ViP 6.7.75] iti viṣṇu-purāṇāc ca | tādṛśaṃ taṃ ca māṃ

kṛṣṇākhyam eva prāpuḥ kṛṣṇākṛti paraṃ brahma iti purāṇa-vargāt | brahmaṇo hi pratiṣṭhāham [Gītā 14.27] iti śrī-gītopaniṣadbhyaḥ | tad- rūpasyaiva svasya prāptis tāsu svayam eva śrī-bhagavatā proktā [BhP 10.4.36] |

mayy āveśya manaḥ kṛtsnaṃ vimuktāśeṣa-vṛttir yat | anusmarantyo māṃ nityam acirān mām upaiṣyatha || [BhP 10.47.36] iti |

mayi bhaktir hi bhūtānām amṛtatvāya kalpate | diṣṭyā yad āsīn mat-sneho bhavatīnāṃ mad-āpanaḥ || [BhP 10.82.44] iti ca |

atha tādṛśaṃ ca māṃ bhāva-viśeṣa-saṃvalitam eva prāpur ity āha, mat-kāmā ramaṇaṃ jāram asvarūpa-vidaḥ iti, ramaṇa-śabdena patir evocyate, nandana- śabdena putra iva rūḍhyā yaukitatva-bādhāt | yathā mitrā-nandana- śabdenātra mitrā-putra evocyate na tu mitrā-patiḥ | mitrā-ramaṇa-śabdena ca mitrā-patiḥ | na tu mitrā-putraḥ tadvad atrāpi | koṣa-mate ca ramaṇa- śabdaḥ patyāv eva rūḍhaḥ | paṭola-mūle ramaṇaṃ syāt tathā ramaṇaḥ priye śrī-strī-jāti-sambandhe sati ramaṇa-śabdavat priya-śabdena patir evocyate tathaiva prasiddheḥ | dhavaḥ priyaḥ patir bhartā ity amara-koṣāc ca | patitvaṃ tūdvāhena kanyāyāḥ svīkāritvam iti loka eva bhagavati tu sva-bhāvenāpi dṛśyate parama-vyomādhipasya mahā-lakṣmī-patitvaṃ hy anādi-siddham iti |

jāra-śabdena sarvatropapatir evocyate jāras tūpapatiḥ samau ity amara-koṣāt | upapatitvaṃ cādharmeṇa pratīyamānatvam | yathopadharmatvam adharme dharmīyamānatvam iti | ubhayatrāpi (page 97) veda-viruddhatvāt | tad eva jāraḥ pāpa-patiḥ samau iti trikāṇḍa-śeṣaḥ | tataś ca jāratvaṃ ramaṇe nāsti, ramaṇatvaṃ jāre nāsti | dharmopadharmayor iva dravyasya svāmi-caurayor iva ca viruddha-vastutvād iti sthite brahma māṃ paramam itivan naikādhikaraṇatvaṃ jāratva-ramaṇatvayoḥ sambhavati | tasmād adhikāriṇīnāṃ tāsāṃ viśeṣaṇa-bhedena tad-dvayaṃ samādadhat tad-arthaṃ caikasya vāstavatvam anyasya tv avāstavatvaṃ darśayati mat-kāmā ramaṇam iti jāram asvarūpavidaḥ ity ābhyāṃ tatra jāratvasyaiva prātītika-mātratvād avāstavatvaṃ svāmibhir aṅgīkṛtaṃ nānyasya | jāra-buddhi-vedyam api ity uktatvāt | sthāpayiṣyate ca tad idam asmābhir uttaratra |

tataś cāyam arthaḥ | svarūpaṃ man-nitya-preyasī-rūpatvam ajānantyo janmādi-līlā-śaktyā vismarantyo māṃ jāraṃ prāpuḥ dharma-viruddhatayā pratītāv api rāgātiśayena jāratayāpi svīkṛtaṃ prāpur ity arthaḥ | tathā tat- prāptāv api mat-kāmāḥ iti yat paty-apaty-suhṛdām anuvṛttir aṅga [BhP 10.29.32] ity-ādi-rītyā mayi kāmo'bhilāṣa-viśeṣaḥ katham anyatra patitvaṃ svapnavad vilīyate | śrī-kṛṣṇa eva patitvaṃ jāgradvad āvirbhaved ity evaṃrūpo yāsāṃ tādṛśyaḥ satyo ramaṇa-rūpam eva māṃ prāpur iti | etad artham eva pṛthak-kṛtya tāsāṃ viśeṣaṇābhyāṃ saha sva-viśeṣaṇa-dvayaṃ mat-kāmā ramaṇam iti |

jāra-svarūpa-vidaḥ iti yathā-yogaṃ ca paṭhitam | na tu brahma māṃ paramam ity ebhiḥ saha kṛtam | tad idaṃ sveṣu tadīya-svīyātvaṃ prakaṭayitum api tāsāṃ prārthanāpi dṛśyate | yasmāt api bata madhu-puryām ārya- putro'dhunāste [BhP 10.47.21] ity atra tadīyātva eva svāmi-matiṃ vyajya tatra ca kiṅkarīṇām ity anena dainyāt punas tad apalāpya punar utkaṇṭhayā bhujam aguru-sugandham [BhP 10.47.21] ity ādinā spaṣṭatayaiva svīyātvena sveṣu tadīya-svīkārasyābhikāṅkṣā-vyañjanā śrī-rādhā-devyā kṛteti hi gamyate | dainyaṃ cātra patitva-kāmanāyām api śyāmasundara te dāsyaḥ [BhP 10.22.15] itivad gamyam | spaṣṭaṃ ca tat-svīkaraṇa-prārthanā ca |

yadyapi mām eva dayitaṃ preṣṭham ātmnānaṃ manasā gatāḥ [BhP 10.46.4] ity anena ballavyo me mad-ātmikāḥ ity anena cāsmāsu svīyātva-bhāvas tasyāpi manasi vartate eva, tathāpi dhārayanty atikṛcchreṇa ityādi svābhiprāyeṇa yady āgatya spaṣṭam eva svīkriyāmahe tadaivāsmākaṃ nistāraḥ syād iti tasyābhiprāyaḥ | tasmāt sādhv eva tathā vyākhyātaṃ mat- kāmā ramaṇam iti |

atha prastutam evānusarāmaḥ | jāratayā pratītatvena ramaṇatvena ca prāptau hetuḥ abalā iti | etat-padena hi tāsu nija-kāruṇyaṃ vyañjitam | tena ca tasya kāraṇaṃ rāmeṇa sārdhaṃ ity ādy uktaṃ tāsāṃ mahā-prema smāritam | tasmāt tathā mat-prāptau tādṛśa-mahā-premaiva hetur ity arthaḥ | tad evam ubhayathā-prāptāv api mat-kāmā ity anena ramaṇatayā prāptāv eva paryāptiḥ darśitā | tad yathā tu ahaṃ bhakta-parādhīnaḥ [BhP 9.4.63] iti, svecchāmayasya [BhP 10.14.2] iti, ye yathā māṃ prapadyante [Gītā 4.11] iti ca pratijñā-hāniḥ syāt | tatra ye yathā iti yena kāmanā-prakāreṇety arthaḥ tat-kratu-nyāyāt |

tad evaṃ tāsām abhīṣṭa-pūraṇaṃ kaimutyenaivāyātam | tataś cāstāṃ tāsāṃ tadīya-parama-lakṣmī-rūpāṇāṃ vārtā | tat-saṅgād anyā api śata-sahasraśas tathā māṃ prāpur ity āha saṅgād iti | atraivaṃ vivecanīyaṃ tāsāṃ nitya- preyasīnāṃ tasmin jāratvaṃ na sambhavaty eva | śrīmad-daśārṇādau hi tan- nāmnā tāsāṃ patitvenaivāsāv abhidhīyate vallabho dayite'dhyakṣe iti viśva- prakāśādi-gata-vallabha-śabdasya dvy-arthatve'pi dayitatvasya tāsv arhatvāt | gautamīya-tantre ca tan-mantra-vyākhyāyāṃ patitvenaiva tad-vyākhyā dṛśyate | tan-nāmnaḥ khalu brahmatveśvaratva-yogena vyākhyā-dvayaṃ vidhāyottara-pakṣatvenābhīṣṭaṃ vyākhyānam āha gautamīya-tantre dvitīyādhyāye daśārṇa-vyākhyāyāṃ -

aneka-janma-siddhānāṃ gopīnāṃ patir eva vā | nanda-nandana ity uktas trailokyānanda-vardhanaḥ || iti |

atrāneka-janma-siddhatvam anādi-kalpa-paramparā-prādurbhūtatvam evocyate bahūni me vyatītāni janmāni tava cārjuna [Gītā 4.5] itivat | vaivasvata-manvantarāntargatāvaśyambhāvaṃ tat-prādurbhāvaṃ vinā kalpābhāvāt |

anādi-siddha-veda-prāpta-tad-upāsanā-siddhānāditvāt | tad- eka-patitvaṃ ca tat-tan-mantropāsanā-śāstre (page 98) tāsāṃ kālānavacchedena tad-ārādhana-tat-paratayā sthitānāṃ dhyātuṃ vidhīyamānatvāt, paty-antara-sambandha-gandhasyāpy aśravaṇāt | tathā ca brahma-saṃhitāyāṃ -

ānanda-cin-maya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ | goloka eva nivasaty akhilātmabhūto govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.48] iti |

lakṣmī-sahasra-śata-sambhrama-sevyamānam ity ukta-rītyāmantratas tac-chabda-prāptyā ca gopī-rūpābhiḥ saha goloka eva nivasati iti prakaṭa- līlāyām iva parakīyātva-prapañcaṃ niṣiddham | kalātvenaiva nija-rūpatve prāpte nija-rūpatayety asya tathaiva sārthakatvāt |

tathaivoktaṃ - śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ [BrahmaS 5.56] iti | atra śrī-parama-puruṣayor aupapatyaṃ na sambhavatīti yuktaṃ ca darśitavān | tapanyāṃ tāḥ prati durvāsaso vacanaṃ, sa vo hi svāmī [GTU 2.27] iti | pati- ramaṇa-vallabha-śabdavat svāmi-śabdaś ca tathā prasiddhaḥ svāmino devṛ- devarau ity amara-koṣāt | te ca śabdā eka-niṣṭhatvena prayogād anyonyam anyārthatāṃ nirasyanti kṛṣṇāya vāsudevāya devakī-nandanāya ca [BhP 1.8.21] ity ādivat | āstām aprakaṭa-līlāyā vārtā gupta-tādṛśatāyāṃ prakaṭa- līlāyām api rasa-prasaṅge śrī-śukenāpi sukhāveśād aguptam eva kṛṣṇa- vadhvaḥ [BhP 10.33.7] ity uktam | ṛṣabhasya jaguḥ kṛtāni ityatra svāmināpi ṛṣabhasya patyuḥ iti vyākhyātam | gopī-patir ananto 'pi vaṃśa-dhvani-vaśaṃ gataḥ iti saṅgīta-śāstre | śrī-yamunā-stave śrī-śaṅkarācārya-vacanair apy uktam, vidhehi tasya rādhikā-dhavāṅghri-paṅkaje ratim iti | śrī-gīta-govinde śrī-jayadeva-caraṇaiś ca patyur manaḥ kīlitam iti |

tasmāt svayaṃ bhagavatā sādhv eva darśitam - jāram asvarūpa-vidaḥ iti mat- kāmā ramaṇam iti ca | pūrvaṃ yayaiva līlā-śaktyā tāsām uktaṇṭhātiśaya- prakaṭanārthaṃ tan-nitya-preyasītva-svarūpānusandhānāvaraṇa-pūrvakaṃ śrī-kṛṣṇe jāratvaṃ pratyāyitam āyatyām api tathaiva punas tasmin svābhāvika-patitva-prakāśamaya-sukha-camatkāra-kara-tādṛśa- svarūpānusandhānaṃ kriyate iti bhāvaḥ | āstāṃ nitya-preyasīnāṃ tāsāṃ vārtā | tat-saṅgāt prāptavatīnām anyāsām api tasmin ramaṇatvam eva sidhyati, na tu jāratvam |

tad eva vyañjitam - mat-kāmā ity anena brahma māṃ paramaṃ prāpuḥ ity anena ca parama-brahmaṇaḥ sarvāṃśitvāt sarva-pātṛtvāc ca sarvādhipatyam eva sidhyati na tu paratvam | tatra ca sati tāsu tādṛśa-mat-kāmāsu patitvam eva syān na jāratvam ity abhiprāyāt | tad uktaṃ dattātrayeṇāpi pāramārthika- tad-viveka-ślāghā-garbha-gurutvena matayā piṅgalayā ātmanā ramaṇena vai [BhP 11.8.40] iti, reme'nena yathā ramā [BhP 11.8.35] iti | ramā-devyā ca sa vai patiḥ syād akutobhayaḥ svayaṃ samantataḥ pāti bhayāturaṃ janam [BhP 5.18.20] iti | tasmād vāstava-vastuna eva phalatva-paryavasānāj

jāra-buddhyāpi prāpte tasmin ramaṇatayā prāpter eva lālasā-viṣayatvāc ca patitvam eva paryavasyati |

tad evam evoktaṃ -

tam eva paramātmānaṃ jāra-buddhyāpi saṅgatāḥ jahur guṇamayaṃ dehaṃ sadyaḥ prakṣīṇa-bandhanāḥ || [BhP 10.29.11]

atra jighāṃsayāpi haraye stanaṃ dattvāpa sad-gatim [BhP 10.6.35] iti yathā vigītārthena jighāṃsayā-padena saṃsajann api-śabdo jighāṃsāyās tatrāpravartanīyatvaṃ vyanakti, tathāpi puruṣārthaḥ siddha iti viṣayasya śaktim eva sthāpayati, tathā vigītārthena jāra-padena saṃsajana-jāratvasya tathātvaṃ viṣayasya ca tāṃ gamayati ramaṇatvaṃ tu na tathā vigītam, pratyuta

yāḥ samparyacaran premṇā pāda-saṃvāhanādibhiḥ | jagad-guruṃ bhartṛ-buddhyā tāsāṃ kiṃ varṇyate tapaḥ || [BhP 10.90.27]

ity ādinā suṣṭhu stutam eva na ca āsām aho caraṇa-reṇu-juṣām [BhP 10.47.61] ity ādinā jāratvam api stutaṃ, kintu tāsāṃ rāga eva stutaḥ | yena jāratvenāpy asau svīkṛta iti | jāra-buddhyā saheti yā jāra-vādinaḥ kalpanā sā (page 99) tv asatyaiva | anarhatvāj jāra-pada-saṃsaktasyāpi-śabdasyānyathā pratyāyakatvena darśitatvāt | saha-pada-sāpekṣatvena kaṣṭatvāt | upapada- vibhakteḥ kāraka-vibhaktir balīyasī iti nyāyāt | sādhakatamasyānyasya kalpanīyatvāc ca |

te sarve strītvam āpannāḥ samudbhūtāś ca gokule | hariṃ samprāpya kāmena tato muktā bhavārṇavāt ||

iti pādmottara-khaṇḍa-śravaṇād etāḥ khalu tadāpi na siddha-dehā iti paryavasīyate | tataś ca tasya dehasya patyuś ca tyāgena śrī-kṛṣṇa-prāptau parakīyātvānupapattiḥ | kim uta māyā-mātreṇa parakīyātvena pratīyamānānāṃ nitya-preyasīnām | evam eva ca svayaṃ bhagavatāpi darśitaṃ - yā mayā krīḍatā rātryāṃ [BhP 10.47.30] ity ādinā | kintu jāra-padam etādṛg aślīlam | yat khalu jāratayā bhajantībhir api na jāraṃ prativacana-viṣayīkriyate | kintu ramaṇādi-padam eveti tad abhidheyaṃ katham iva phalāya kalpate | tad evaṃ jāram iti brahmety-ādy anūdya-vargāntaḥ-pāty eva | kintu bhramamayatvān ninditatvāc ca jāratvasya heyatvam | ramaṇam iti tu vidheyam iti yad uktam | tat khalu prakaṭa-līlāyāṃ pūrvasya spaṣṭatayā varṇitatvena śrotari prasiddhatvād uttarasya tadvad avarṇitatvenāpi prasiddhatvād api sidhyati | prasiddhatvāprasiddhatve eva tayoḥ pravṛtti-hetuḥ brāhmaṇyo'yaṃ paṇḍitaḥ itivat | na ca anuvādam anuktvā tu na vidheyam udīrayet iti sarvatropalabhyate | yasya parṇamayī juhur bhavati ity atra vaiparītya-darśanāt, aprāpte hi śāstram arthavat iti nyāyena ca dadhnā juhoti ity ādivad aprāpte ramaṇatva eva tātparyam | na ca pūrva-pūrva-prasiddhe

brahmatvādi-jāratva-paryante anadhigatārtha-gantṛ-pramāṇam iti ca vṛddhāḥ |

kiṃ ca jāratvasya vāstavatve'ślīlatā durnivārā | avāstavatve vyabhicāritvam eveti | sarvathā tad-vidheyaṃ na bhavaty eva vety alam ativistareṇa | atra brahmety evokte bhagavantaṃ, śruta-nirviśeṣa-brahma-vādasya kasyacit sandeha-viṣayo bhavatīti paramam ity uktam | paramam ity ukte śrī-kṛṣṇa- rūpatvaṃ na pratīyate iti mām ity uktam | mām ity evokte brahmatvaṃ paramatvaṃ ca pramāṇāntara-sāpekṣaṃ bhavatīti tat tad ucyate | tathā jāram ity evokte paryavasitaṃ na sidhyatīīti ramaṇam ity uktam | ramaṇam ity evokte pūrva-pratītatvād ramaṇa-padenāpi kathañcij jāratvam eva lakṣyeteti tan-nirāsārthaṃ jāram iti cānūdyate | paramābhīṣṭatvād api ramaṇatvasyaiva vidheyatvaṃ, na tu jāratvasya | [end Vṛ. reading.]

tathāpi sarvatra paryavasāna-nirupadraveṣṭa-prāptir eva khalu siddhānta- rasa-śāstrayoḥ sammatīḥ | prācīnair ādhunikaiś ca laukikālaukia-varṇakaiḥ kavibhis tathaivopākhyāyate | śrīmad-asmad-upajīvya-caraṇair api lalita- mādhave-pūrṇa-manoratha-nāmany aṅke tathaiva samārpitam tad evojjvala- nīlamaṇau pramāṇīkṛtya sarva-rasa-pūrakaḥ samṛddhimayaḥ sambhoga udāhṛtaḥ | śrī-bhagavatā ca yat tv ahaṃ bhavatīnāṃ vai [BhP 10.47.34] ity ādinā, yā mayā krīḍatā rātryām [BhP 10.47.37] ity ādy-antena tathaivābhipretam | jāra-bhāva-mayaḥ saṅgamaś ca sadaiva sopadravas tasmād asau paryavasāna-puruṣārthatve tat-tac-chāstra- (page 100) -sammato na syāt | tathā para-koṭi-saṅkhyānāṃ nija-padābja-dalaiḥ [BhP 10.35.16] ity- ādi-yugale, kuja-gatiṃ gamitā na vidāmaḥ kaśmalena kavaraṃ vasanaṃ vā [BhP 10.35.17] iti cetyādi-rītīnām udbhaṭa-mahā-bhāvānāṃ tāsāṃ vraje bhāva-saṃgopanaṃ pūrvam api duṣkaram āsīt |

mahā-virahe tu jāte nivārayāmaḥ samupetya mādhavaṃ kiṃ no'kariṣyan kula-vṛddha-bāndhavāḥ [BhP 10.39.28] iti, visṛjya lajjāṃ ruruduḥ sma susvaraṃ govinda dāmodara mādhaveti [BhP 10.39.31] ceti, tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ [BhP 10.46.4] iti, kṛṣṇa-dūte vrajāyāte uddhave tyakta-laukikāḥ [BhP 10.47.9] iti, gata-hriyaḥ [BhP 10.47.10] iti, kācin madhukaraṃ dṛṣṭvā [BhP 10.47.11] iti, yā dustyajaṃ svajanam ārya-pathaṃ ca hitvā [BhP 10.47.61] iti, gopyo hasantyaḥ papracchū rāma-darśanādṛtāḥ [BhP 10.65.9] iti,

mātaraṃ pitaraṃ bhrātṝn patīn putrān svasṝn api | yad-arthe jahima dāśārha dustyajān sva-janān prabho || [BhP 10.65.11] iti ca

śrūyate |

atra nivārayāma ity ādikaṃ yathā saṅk pte tathaiva visṛjya lajjām ity ādināacaritam | tāsāṃ lajjā-tyāgaḥ khalu bhāva-vyaktyaiva syāt, sarveṣāṃ goikula-vāsināṃ rodanādi-sāmyāt | tatas tad-vyakti-pūrvaika-rodana-dvāreṇa tābhir nivāraṇam api yogyam iti |

evaṃ tyakta-laukikā ity-ādiṣu ca suṣṭhv eva bhāva-vyaktir gamyate | kiṃ bahunā, mātaram ity ādau mātrādīn jahima ity uktaṃ na tu pūrva-rāgavat pati-sutānvaya-bhrātṛ-bāndhavān ativilaṅghya [BhP 10.31.16] ity mātram uktam | gopyo hasantya iti tūnmāda-lakṣaṇam | tadānīṃ hāsāyogyatvāt, yathaiva kācin madhukaraṃ dṛṣṭvā ity ādāv unmāda eva dṛśyate |

tad evaṃ tadānīṃ tu durdhara-mahā-bhāvenonmatta-ceṣṭānāṃ nirapatrapa-vyañjita-bhāvānāṃ tyakta-mātrādīnāṃ tāsām asaṅkhyānāṃ bhāvasya saṃgopanaṃ nopapadyata eva | kintu jñāto'py asau mahā-viraha-pīḍayā sa- vaira-jñāta iva āsīt | anantaraṃ tv anusandadha eva | sa tu bhāva- saṅgopanayaiva kāla-katipayaṃ svasya rasatām āvahati | vyaktatve tu svasya pareṣām api sarvatra vastuto dharma-mayatva-pratītau jātāyām eveti rasa- vidāṃ matam | adharma-mayatva-pratīta tv aślīlatayā vyāhanyata eva rasaḥ | adharma-mayatvaṃ ca dvidhāṃ parakīyātvena para-sparśena ca | tasmād yathaiśvarya-jñāna-mayyāṃ śrī-parīkṣit-sabhāyām aiśvarya-jñāna-rītyaiva tat parihṛtya rasāvahatvaṃ samāhitam | tathā lokaval-līlā-kaivalyāvalambane prema-mayyāṃ śrī-gokula-sabhāyāṃ loka-rītyaiva samādheyam | tathā hi -

nāsūyan khalu kṛṣṇāya mohitās tasya māyayā | manyamānāḥ sva-pārśva-sthān svān svān dārān vrajaukasaḥ | [BhP 10.33.37]

iti yat śrūyate (page 101) tac cātrāpy avaśyam eva saṅgamanīyam tasyāpy asamarthaḥ | tasya māyayā mohitāḥ santo nāsūyan tasya sva-nitya-preyasī- svīkāra-lakṣaṇe katham asāv asmad-dhāmārtha-suhṛta-priyātma-tanaya- prāṇāśaya-jīvātutamaḥ para-dāra-svīkārāmaṅgalam aṅgīkarotīti doṣāropaṃ nākurvann ity arthaḥ | māyā-mohitatvam evāha manyeti | svarūpa- siddhānāṃ bhagavad-dārāṇām apara-kartṛka-balātkāra-parihārārthaṃ tat- tad-ākāratayā māyā-kalpitā ye sve sve dārās tān sva-pārśva-sthān manyamānāḥ svamatyā niścinvānā ity arthaḥ |

tad evaṃ antar-gṛha-gatāḥ kāścit [BhP 10.29.9] ity atroktānām api samādhānaṃ jñeyam | parama-samarthāyās tasyāḥ māyāyā nija-prabhu- preyasīnāṃ tad-ekānurāga-svabhāvānāṃ maryādā-rakṣaṇārthaṃ pariṇayam ārabhya sadaiva sāvadhānatāyāḥ yogyatvāt tad-dinam upalakṣaṇam eveti |

[Vṛ. adds] śrūyate ca kūrma-purāṇe dvātriṃśādhyāyasyānte pati- vratāmātrasya parāt paribhavo na sambhavatīti kaimutyena śrī-sītā-devy- udāhṛtā -

pati-vratādharma-parā rudrāṇy eva na saṃśayaḥ | nāsyāṃ parābhāvaṃ kartuṃ śaknotīha janaḥ kvacit ||

yathā rāmasya subhagā sītā trailoka-viśrutā | patnī dāśarather devī vijigye rākṣaseśvaram

||

rāmasya bhāryāṃ vimalāṃ rāvaṇo rākṣaseśvaraḥ | sītāṃ viśāla-nayanāṃ cakame kāla-coditaḥ ||

gṛhītvā māyayā veśaṃ carantīṃ vijane vane | samāhartuṃ matiṃ cakre tāpasaḥ kila bhāvinīm ||

vijñāyā sā ca tad-bhāvaṃ smṛtvā dāśarathiṃ patim | jagāma śaraṇaṃ vahnim āvasathyaṃ śuci-smitā ||

upatasthe mahā-yogaṃ sarva-pāpa-vināśanam | kṛtāñjalī rāma-patnī sākṣāt patim ivācyutam ||

namasyāmi mahāyogaṃ kṛtāntaṃ gahanaṃ param | dāhakaṃ sarva-bhūtānām īśānaṃ kāla-rūpiṇam || ity ādi |

iti vahniṃ pūjya japtvā rāma-patnī yaśasvinī | dhyāyantī manasā tasthau rāmam unmīlitekṣaṇā ||

athāvavasthyād bhagavān havya-vāho maheśvaraḥ | āvirāsīt sudīptātmā tejasaiva dahann iva | sṛṣṭvā māyāmayīṃ sītāṃ sa rāvaṇa-vadhecchayā ||

sītām ādāya dharmiṣṭhāṃ pāvako'ntaradhīyata | tāṃ dṛṣṭvā tādṛśīṃ sītāṃ rāvaṇo rākṣaseśvaraḥ | samādāya yayau laṅkāṃ sāgarāntara-saṃshtitām | kṛtvā ca rāvaṇa-vadhaṃ rāmo lakṣaṇa-saṃyutaḥ | samādāyābhavat sītāṃ śaṅkākulita-mānasaḥ | sā pratyayāya bhūtānāṃ sītā māyāmayī punaḥ | viveśa pāvakaṃ dīptaṃ dadāha jvalano'pi tām | dagdhvā māyāmayīṃ sītāṃ bhagavān ugra-dīdhitiḥ | rāmāyādarśayat sītāṃ pāvako'bhūt sura-priyaḥ | pragṛhya bhartuś caraṇau karābhyāṃ sā sumadhyamā | cakāra praṇatiṃ bhūmau rāmāya janakātmajā ||

dṛṣṭvā hṛṣṭa-manā rāmo vismayākula-locanaḥ | nanāma vahniṃ śirasā toṣayāmāsa rāghavaḥ ||

uvāca vahne bhagavan kim eṣā vara-varṇinī | dagdhvā bhagavatā pūrvaṃ dṛṣṭyā mat-pārśvam āgatā ||

tam āha devo lokānāṃ dāhako havya-vāhanaḥ | yathā vṛttaṃ dāśarathiṃ bhūtānām eva sannidhau || [KūrmaP 32.513-530] ity

ādi |

evam agni-purāṇam api dṛśyam | tad evam api yat tu vālmīkinā nedaṃ spaṣṭīkṛtaṃ tat khalu karuṇa-rasa-poṣaārtham eveti gamyate | seyaṃ ca tasya paripāṭī kvacid anyenāpy upajīvyate iti jñeyaṃ |

tad evaṃ pativratā-mātrāṇāṃ viśeṣataḥ śrī-bhagavat-preyasyā prabhāve sati -

ya etasmin mahā-bhāge prītiṃ kurvanti mānavāḥ | nārayo 'bhibhavanty etān viṣṇu-pakṣān ivāsurāḥ || [BhP 10.26.21]

iti sāmānya-viṣaye garga-vacane ca sati tādṛśīnāṃ bhrame'pi taṃ nitya-kāntaṃ parityajantīnāṃ nityaṃ tat-kāntaṃ paricarantī māyā śrī-rāmāvasathyāgnivad api kiṃ rakṣāṃ na kurvīta kintu takīya līlā-nāṭya-rakṣārthaṃ [Vṛ addition ends here.]

tad evaṃ ca tat-patiṃ-manyādiṣv eva vivāhādi-śayanādi-samayeṣv eva ca svarūpa-siddhā āvavrire | anyeṣu cānyadā ca kalpitā eveti gamyate | tāvad eva ca yuktaṃ tāsu maryādā-rakṣaṇotkaṇṭhā-vardhanaika-prayojanatvāt tasyāḥ | (page 102)

yathaiva hi tava sutaḥ sati yadādhara-bimbe datta-veṇuḥ [BhP 10.35.14] ity ādau, śuśrūṣantyaḥ patīn kāścit [BhP 10.29.7] ity ādau, tā vāryamāṇāḥ patibhiḥ [BhP 10.29.8] ity ādau ca svarūpa-siddhānām eva darśanaṃ tatra tatrāvagatam | evam anyatrāpy avagamyam | tāsām anya-kṛta- dhvaṃsābhāvasya kāraṇaṃ prabhāvaś ca sambhāvyate -

ya etasmin mahā-bhāgāḥ prītiṃ kurvanti mānavāḥ | nārayo 'bhibhavanty etān viṣṇu-pakṣān ivāsurāḥ || [BhP 10.8.18] iti kaimutya-prāpteḥ |

atha tāsām apatya-śravaṇaṃ ca yātṛ-māninī-prabhṛtīnām apatye tad- vyavahārāt |

[Vṛ. omits between yathaiva hi and -prabhṛtīnām apatye tad-vyavahārāt: atha tāsām apatya-śravaṇaṃ ca yātṛ-māninī-prabhṛtīn āpatyeṣu tad-vyavahārāt | sāmba-lakṣaṇā prayānayane śrī-baladevam uddiśya sa-sutaḥ sa-snuṣaḥ prāyāt suhṛdbhir abhinanditaḥ itivat | End Vṛ. reading.]

svāpatyatve sati vibhāva-vaiguṇyena rasābhāsatvam āpadyeta | tataś ca bhajate tādṛśīḥ krīḍā yāḥ śrutvā tāt-paro bhavet [BhP 10.33.36] iti, siṣeva ity ādau sarvāḥ śarat-kāvya-kathā-rasāśrayā [BhP 10.33.26] iti ca virudhyate | para-putratva-pratipādanāyaiva hi pāyayantyaḥ śiśūn paya ity evoktaṃ na tu sutān stanam iti | ataeva mātaraḥ pitaraḥ putrā bhrātaraḥ patayaś ca vaḥ [BhP 10.29.20] iti parihāsatvenaiva śrī-bhagavad-vākyaṃ rasāya sampadyate | vāstavatvena tu vairasyāyaiva syāt, tāsām aṅgīkariṣyamāṇatvāt | kvacit tābhir eva teṣu yat pati-śabdaḥ prayuktas

tad-bahir-loka-vyavahārata eva nāntar-dṛṣṭitaḥ yat-paty-apatya-suhṛdām anuvṛttir aṅga [BhP 10.29.32] ity ādinā tad-aṅgīkārāt | mām eva dayitaṃ śreṣṭham ātmānaṃ manasā gatāḥ [BhP 10.46.4] iti bhagavatā tāsām antaḥ-karaṇa-prakāśanāt |

[Vṛ. adds: paraṃ saukhyaṃ hi nairāśyaṃ svairiṇy apy āha piṅgalā [BhP 10.47.47] ity ādinā tābhiḥ sveṣāṃ tad-eka-niṣṭhatā-vyañjanāt | End Vṛ. reading.]

gopyaḥ kim ācarayad ayam ity ādau dāmodarādhara-sudhām api gopikānāṃ bhuṅkte svayam [BhP 10.21.9] ity anena api bata madhu-puryām ārya- putro'dhunāste [BhP 10.47.21] ity anena tābhiḥ svayam ukteś ca | tata etad uktaṃ bhavati rāsa-pañcādhyāyyāṃ nāsūyan khalu kṛṣṇāya [BhP 10.33.37] ity ukta-diśā, sa vo hi svāmī [GTU 2.22] ity tāḥ prati tāpanī-sthita-durvāsaso vākyavat | kṛṣṇa-vadhva ity-ukta-rītyā ca yāḥ khalu yogamāyām upāśritya iti śravaṇāt tat-tad-artha-bhagavan-niyukta-yogamāyā-kalpitākalpitatayā yogamāyaika-viditāḥ svataḥ parataś ca pracchanna-dvividhāyamānā āsan, tās tu paścād yogamāyayaiva devyā prāpañcitābhyāṃ maryādotkalitābhyāṃ sva- pālitasya rasa-poṣataroḥ paryavasāna-nirupadrava-mahā-sukha-prāpti-rūpāya phalāya muny-ākāśādi-vāṇy-ādikaṃ dvārī-kṛtya vā svayam eva prakaṭībhūya eva vā śrī-gokula-vāsinaḥ prati tathaiva vyaktī-kṛtāḥ, svarūpeṇa mām eva ramaṇaṃ prāptāḥ, nāsūyan khalu kṛṣṇāya ity ādy- uktāsūyā-parihārasya samyaktvāya tat-kalpitās tu sva-sva-patim ity eva śrī- bhagavantam | dṛśyate ca saṃjñā-chāyādivat kalpanāyā vyaktatvam eva pariṇāmaḥ sarvatra | tad ittham eva mātā-pitr-ādīnām abhīṣṭaṃ sidhyati ||

[Vṛ. adds here: tasminn eva teṣāṃ vātsalyasya viśrānteḥ | na ca dāmpatye prakaṭe -

bahu vāryate yataḥ khalu yatra pracchanna-kāmukatvaṃ ca | yā ca mitho durlabhatā sā paramā manmathasya ratiḥ || [UN 1.20]

iti bharatānusṛta-nivāraṇādy-abhāvād-rasa-niṣpattir na syād iti vācyam | tasya nivāraṇaṃ khalu na bhaya-dānena bhavet sarvātiśāyi-sāmarthyāt, kintu lajjā-dānenaiva | lajjā tu kulīna-kumārāṇāṃ sva-strī-gata-rahasya-vihāra- viśeṣasya pareṇānumitāv api jāyate, kim uta -

yatra hrīḥ śrīḥ sthitā tatra yatra śrīs tatra sannatiḥ | sannatir hrīs tathā śrīś ca nityaṃ kṛṣṇe mahātmani || [HV 2.101.73 (96.72)]

iti harivaṃśādy-uktānusāreṇa parama-lajjādi-guṇa-nidhānasya vraje nava- vayaḥ śrīlatām evābhivyañjatas tasya siddhe ca lajjālutve svayam eva nivāraṇādi-trayaṃ sidhyati | kintu lajjā dvividhā saṅgopya nyāyya-karmaṇi saṅkoca-mātra-karī, anyāyya-karmaṇi nyakkāra-karī ca | atra pūrvāvyājāntarācchannā nātivirodhinī uttarā yaśaḥ priyeṇa tena kṛtte'pi vyāje tasyānumitiś ced dviguṇībhūya virodhinī |

tad evaṃ sati gopa-nārībhir aniśaṃ krīḍayāmāsa keśavaḥ [PadmaP 6.252.26] śrutāniśa-krīḍā pāradārye sarvathā na sambhavati, sva-dāratve tu tāsām asaṅkhyānāṃ sva-svarūpa-paty-aprāptā jāta-parama-duḥkhānāṃ gurubhir api sammataḥ sāntvanādi-rūpo ya āvaśyaka-dharmas tad-vidha-vyājena sambhavati | yac ca

ramya-keli-sukhenaiva gopa-veśa-dharaḥ prabhuḥ | bahu-prema-rasenātra māsa-dvayam uvāsa ha ||

ity etat-padyam tad-anantaraṃ ca sarveṣāṃ manoramatvaṃ bahu-prema-rasa-pradatvaṃ ca ittham eva saṅgacchate iti | na ca gopa-nārībhir iti para-dāratvaṃ śabda-labdham | devahutyāṃ sā tvaṃ brahman nṛpa-vadhūr iti kardamaṃ prati bhagavad-vākyāj jāty-apekṣayāpi sambhavāt |

na ca nivāraṇādibhir aupapatyam eva bharata-mataṃ ratnāvalī-nāṭikāyāṃ yayāti-caritādivad dāmpatye'pi sambhavāt | neṣṭā yad aṅgini rase kavibhir paroḍhā [UN 5.3] iti virodhāt |

tad evaṃ gūḍhatayā māyayā praṇītānāṃ ramaṇatayā tasya prāptau mat-kāmā ramaṇam iti padyaṃ yojitam | nanda-gopa-sutaṃ devi patiṃ me kuru te namaḥ iti kṛta-japānāṃ kumārītvena prasiddhānāṃ parāsām api saṅkalpa-siddhir eva śrī-bhagavatā kṛtā | tatraiva hi svayam aṅgīkṛtam yātābalā vrajaṃ siddhāḥ iti | tad etat-pakṣe'pi pūrvavad eva gupta-patitvāj jāram iva jāram iti saṅgamanīyam | tasmāc ca śrī-gopālottara-tāpanyāṃ tāḥ prati durvāsasā yad uktaṃ tad eva nigamanīyam janma-jarābhyāṃ bhinnaṃ sthāṇur ayam ity ādau sa vo hi svāmī bhavati iti | [end Vṛ. addition.]

|| 11.12 || śrī-bhagavān uddhavam || 175-177 ||

(page 103)

English witness · section(s) 178

Anuccheda 178

1 Lord Krsna's prakata (visible to the conditioned souls) and aprakata (invisible to the conditioned souls pastimes, which have already been discussed in these pages, were also described in Srimad Bhagavatam (11.12.16) in the following question by Sri Uddhava and the answer given by Lord Krsna: 2 "Sri Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered."*** 3 In this verse the words 'tava vacam srnvatah' means 'hearing these words'. 'Atma-sthah samsayah' means 'my inability to understand what You have

said in the last three chapters has not gone away'. Why? 'Because my mind is bewildered by Your statement (Srimad Bhagavatam 11.12.10): When Akrura took Balarama and Me to Mathura, the gopis, their hearts full of love for Me, were tormented by separation from Me and could see no happiness apart from Me. How is it that they always have Your association? It seems that they do not have Your association."

Kṛṣṇa · Sanskrit §178 · English §179

[१७८]

पूर्वोक्त एवाप्रकट-लीला-प्रवेश-प्रकट-लीलाविष्कार-रूपोऽर्थस् तद्- अनन्तर-प्रश्नोत्तराभ्याम् अप्य् अभिप्रेतोऽस्ति । प्रश्नस् तावत् श्री-उद्धव उवाच -

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर । न निवर्तत आत्म-स्थो येन भ्राम्यति मे मनः ॥ [भ्प् ११.१२.१६]

तव वाचं शृण्वतोऽवधारयतोऽपि ममात्मस्थः संशयो मयोदितेष्व् अवहित इत्य् आदिकाध्याय-त्रय-गत-महा-वाक्यार्थ-पर्यालोचनासामर्थ्यं न निवर्तते । कुतः ? येन यत एव रामेण सार्धं मथुरां प्रणीते [भ्प् ११.१२.१०] इत्य् आदि लक्षणात् तव वाक्यान् मम मनो भ्राम्यति । हन्त तासाम् अनेन सङ्गमः कुत्र कथं विद्यते इति चिन्तया न स्वस्थं वर्तते इत्य् अर्थः ।

[178]

pūrvokta evāprakaṭa-līlā-praveśa-prakaṭa-līlāviṣkāra-rūpo'rthas tad-anantara-praśnottarābhyām apy abhipreto'sti | praśnas tāvat śrī-uddhava uvāca -

saṃśayaḥ śṛṇvato vācaṃ tava yogeśvareśvara | na nivartata ātma-stho yena bhrāmyati me manaḥ || [BhP 11.12.16]

tava vācaṃ śṛṇvato'vadhārayato'pi mamātmasthaḥ saṃśayo mayoditeṣv avahita ity ādikādhyāya-traya-gata-mahā-vākyārtha-paryālocanāsāmarthyaṃ na nivartate | kutaḥ ? yena yata eva rāmeṇa sārdhaṃ mathurāṃ praṇīte [BhP 11.12.10] ity ādi lakṣaṇāt tava vākyān mama mano bhrāmyati | hanta tāsām anena saṅgamaḥ kutra kathaṃ vidyate iti cintayā na svasthaṃ vartate ity arthaḥ |

English witness · section(s) 179

Anuccheda 179

1 In order to resolve Uddhava's doubt, Lord Krsna spoke the following two verses (Srimad Bhagavatam 11.12.17-18): "My dear Uddhava, I am the life of all living entities, and I am especially the life of the residents of Vraja. Although I appear in both prakata and aprakata forms, I am now present in Vrndavana in My aprakata form, along with My friends, the cowherd men, boys and gopis. Although present in My aprakata transcendental form, endowed with transcendental senses, I am generally invisible to the conditioned souls, although they may perceive Me with their minds, by meditating upon Me with devotion." 2 In this verse the words 'sa esa jivah' means 'I, who am the Supreme Personality of Godhead, the life of all universes, and specifically the life of the residents of Vraja." The words 'pranena ghosena' means 'with the residents of Vraja, who are more dear to Me than life'. The words 'vivara-prasutih means 'I, who appear in manifest (prakata) and unmanifest (aprakata) pastimes', and the words 'guham pravistah' means 'I am now appearing in Vraja in my unmanifest (aprakata) feature, invisible to the eyes of the conditioned souls." 3 How is He manifest? What does He do? The Lord says the word 'matra', which means 'with My eyes and other senses'. He says 'svarah', which means 'in My transcendental form'. The word 'iti' here means 'in this way' and 'sthavistah' means 'manifest before My personal associates'. 'Suksmam' means 'not seen by outsiders, the neophyte devotees'. 'Manomayam means 'entered the heart' and 'rupam upetya' means 'manifesting'.

KṚṢṆA-SANDARBHA

4.18

Sections 179–189

9 bilingual sequence blocks

Kṛṣṇa · Sanskrit §179 · English §180

[१७९]

तथोत्तरं तत्र तस्य संशयम् अपनेतुं द्वाभ्यां तावत् तच्-चित्तं स्वस्थयन् श्री-भगवान् उवाच --

स एष जीवो विवर-प्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः । मनो-मयं सूक्ष्मम् उपेत्य रूपं मात्रा स्वरो वर्ण इति स्थविष्ठः ॥ [भ्प् ११.१२.१७]

स एव मल्-लक्षणो जीवो जगतो जीवन-हेतुः विशेषतो व्रजस्य जीवन-हेतुर् वा परमेश्वरः प्राणेन मत्-प्राण-तुल्येन घोषेण व्रजेन सह विवर- प्रसूतिर् विवराद् अप्रकट-लीलातः प्रसूतिः प्रकट-लीलायाम् अभिव्यक्तिर् यस्य तथाभूतः सन् पुनर् गुहाम् अप्रकट-लीलाम् एव प्रविष्टः । (पगे १०४) कीदृशः सन् ? किं कृत्वा ? मात्रा मम चक्षुर्-आदीनि स्वरो भाषा-गानादि- वर्णो रूपम् इति इत्थं स्थविष्टः स्व-परिजनानां प्रकट एव सन् अन्येषां सूक्ष्मम् अदृश्यं बहिरङ्ग-भक्तानां च मनोमयं कथञ्चिन् मनस्य् एव गम्यं यद्-रूपं प्रकाशस् तद् उपेत्य ।

[179]

tathottaraṃ tatra tasya saṃśayam apanetuṃ dvābhyāṃ tāvat tac-cittaṃ svasthayan śrī-bhagavān uvāca --

sa eṣa jīvo vivara-prasūtiḥ prāṇena ghoṣeṇa guhāṃ praviṣṭaḥ | mano-mayaṃ sūkṣmam upetya rūpaṃ mātrā svaro varṇa iti sthaviṣṭhaḥ || [BhP 11.12.17]

sa eva mal-lakṣaṇo jīvo jagato jīvana-hetuḥ viśeṣato vrajasya jīvana-hetur vā parameśvaraḥ prāṇena mat-prāṇa-tulyena ghoṣeṇa vrajena saha vivara- prasūtir vivarād aprakaṭa-līlātaḥ prasūtiḥ prakaṭa-līlāyām abhivyaktir yasya tathābhūtaḥ san punar guhām aprakaṭa-līlām eva praviṣṭaḥ | (page 104) kīdṛśaḥ san ? kiṃ kṛtvā ? mātrā mama cakṣur-ādīni svaro bhāṣā-gānādi- varṇo rūpam iti itthaṃ sthaviṣṭaḥ sva-parijanānāṃ prakaṭa eva san anyeṣāṃ sūkṣmam adṛśyaṃ bahiraṅga-bhaktānāṃ ca manomayaṃ kathañcin manasy eva gamyaṃ yad-rūpaṃ prakāśas tad upetya |

English witness · section(s) 180

Anuccheda 180

1 Lord Krsna explains His prakata appearance and pastimes by giving the following example (Srimad Bhagavatam 11.12.18): “When firewood is rubbed together, heat is produced by contact with air, and by vigorously rubbing the sticks, a spark of fire appears.

Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in this world in My prakata pastimes."*** 2 In this verse an example is given to explain the Lord's birth-pastimes within this material world. The same example was also given by Sri Uddhava in the following words (Srimad Bhagavatam 3.2.15): "The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."* One who understands the confidential truth about Lord Krsna's descent to this material world can properly understand the meaning of this example (jyam vani). 3 Some readers may doubt that the words 'iyam vani' mean 'this explanation may be given'. They may say that the words actually mean 'The Supreme Personality of Godhead appears in the form of the Vedas'. This interpretation cannot be accepted, however, because a few verses after this (11.12.27), in the verse beginning with 'evam gadih', Lord Krsna uses the word 'gadih' (synonymous with 'vani') to mean 'speech'. The two words should be accepted to mean the same thing (speech). They do not mean 'the Vedas' in this context. This explanation is corroborated by the comments of Srila Sridhara Svami.

Kṛṣṇa · Sanskrit §180 · English §181

[१८०]

प्रकट-लीलाविष्कारं च स-दृष्टान्तं स्पष्टयति -

यथानलः खे ऽनिल-बन्धुर् उष्मा बलेन दारुण्य् अधिमथ्यमानः । अणुः प्रजातो हविषा समेधते तथैव मे व्यक्तिर् इयं हि वाणी ॥ [भ्प् ११.१२.१८]

दृष्टान्तोऽयं गर्भादि-क्रमेणाविर्भाव-मात्रांशे । तृतीयेऽपि तद् उक्तं श्रीमद्-उद्धवेनैव - अजोऽपि जातो भगवान् यथाग्निः [भ्प् ३.२.१५] इति । व्यक्तिर् आविर्भावः । हि यस्माद् इयं स्वरहस्यैक-विज्ञस्य ममैव वाणी, नात्रासम्भावना विधेयेत्य् अर्थः । ततश् चानन्तरं वक्ष्यमाण एवं गदिर् [भ्प् ११.१२.१९] इत्य् आदि ग्रन्थस् तु संशयापत्तोदने व्याख्येयः । एवं पूर्वोक्त-वाक्यस्यैवार्थ-भेदेन गदिर् लौकिक-भाषणम् इति ज्ञेयम् । तस्याप्य् उत्पत्तिर् ज्ञेयेत्य् अर्थः । स च स-तात्पर्यकोऽर्थ-भेदष् टीकायाम् एव दृश्यते इति ॥

॥ ११.१२ ॥ श्री-शुकः ॥ १७९-१८० ॥

[180]

prakaṭa-līlāviṣkāraṃ ca sa-dṛṣṭāntaṃ spaṣṭayati -

yathānalaḥ khe 'nila-bandhur uṣmā balena dāruṇy adhimathyamānaḥ | aṇuḥ prajāto haviṣā samedhate tathaiva me vyaktir iyaṃ hi vāṇī || [BhP 11.12.18]

dṛṣṭānto'yaṃ garbhādi-krameṇāvirbhāva-mātrāṃśe | tṛtīye'pi tad uktaṃ śrīmad-uddhavenaiva - ajo'pi jāto bhagavān yathāgniḥ [BhP 3.2.15] iti | vyaktir āvirbhāvaḥ | hi yasmād iyaṃ svarahasyaika-vijñasya mamaiva vāṇī, nātrāsambhāvanā vidheyety arthaḥ | tataś cānantaraṃ vakṣyamāṇa evaṃ gadir [BhP 11.12.19] ity ādi granthas tu saṃśayāpattodane vyākhyeyaḥ | evaṃ pūrvokta-vākyasyaivārtha-bhedena gadir laukika-bhāṣaṇam iti jñeyam | tasyāpy utpattir jñeyety arthaḥ | sa ca sa-tātparyako'rtha-bhedaṣ ṭīkāyām eva dṛśyate iti ||

|| 11.12 || śrī-śukaḥ || 179-180 ||

English witness · section(s) 181

Anuccheda 181

1 At this point someone may object, saying that although Lord Krsna's return to Vrajabhumi is clearly described in the Uttara-khanda of the Padma Purana, it is only hinted at in the Srimad Bhagavatam. The reason this is not openly described in Srimad Bhagavatam is that Sukadeva Gosvami wanted to conceal this confidential pastime from the understanding of the ordinary conditioned souls, and at the same time describe it to the intimate devotees of the Lord. In order to fulfil both purposes Sukadeva Gosvami described this pastimes in an indirect way, so that the intimate devotees could understand it and others would not understand it. This method of speaking is described by Lord Krsna Himself in the following words of Srimad Bhagavatam (11.21.35): "The explanation of the Vedas and the great sages are very obscure and are not easily understood. This is not accidental, but deliberate. For in this way I am not exposed to the materialists. Only the pure-hearted devotees can understand the truth about Me by reading the Vedas or hearing the descriptions of the sages." 2 The insignificant author of this book (Jiva Gosvami) prays that if I am wrong in my presentation of this matter, may the merciful Lord Krsna, who is very dear to the residents of Gokula, please forgive me. 3 At a certain point in Lord Krsna's pastimes, He became no longer present to the eyes of the conditioned souls in Vrndavana and Dvaraka. At that time He remained in those two holy places in His aprakata (unmanifest) form, and there was no longer any distinction between prakata and aprakata. Because the members of the Yadu dynasty are the Lord's eternal associates, they also remained in Dvaraka with the Lord, although all of them were invisible to the eyes of

ordinary living entities. The fratricidal war that destroyed the Yadu dynasty and the other activities culminating in the Lord's departure from the earth planet are the play of the Lord's illusory potency, and the reality of all these activities is different from what first seems to be. Lord Krsna considered that after His departure from the earth the members of the Yadu dynasty would be afflicted by separation from Him and in a maddened condition would destroy the earth. In order to prevent this, Lord Krsna arranged that the Yadu dynasty would leave the earth before His own departure. 4 The reason for the destruction of the Yadu dynasty is given in Srimad Bhagavatam (11.1.3): "The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, 'Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yadava dynasty itself, whose strength is unbearable for the earth'"*** 5 It should not be thought that the earth was overburdened by the impiety of the Yadu dynasty. That the Yadu dynasty was supremely pious, and that the earth was not burdened by the Yadu's impiety is confirmed in the following verses of Srimad Bhagavatam (11.1.8 and 10.90,46): "King Pariksit inquired: How could the brahmanas curse the Vrsnis, who were always respectful to the brahmanas, charitable and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Krsna?"*** 6 "The Yadavas loved Krsna so intensely that in their regular activities - in sleeping, sitting, travelling, talking, sporting, cleansing, and bathing - they were simply absorbed in thoughts of Krsna and paid no attention to bodily necessities."*** 7 The earth continually carries many great mountains, oceans, and limitless other things without feeling overburdened. Therefore we cannot properly say that the earth became overburdened merely by the increase of a ksatriya dynasty. Clearly Lord Krsna had certain reasons for removing the Yadu dynasty from the earth, and the mere number of Yadavas was burdening the earth was certainly not one of them. 8 Lord Krsna thought: "It is not proper that the illusory activities of the destruction of the Yadavas by fratricidal war occur in the holy place of Dvaraka, which delights My pure devotees, and which is like a great ocean of My transcendental pastimes. I shall therefore lead the Yadavas to Prabhasa-ksetra, and these illusory activities may occur there." For this reason Lord Krsna spoke the following words to the elder members of the Yadu dynasty (Srimad Bhagavatam 11.7.5): "My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhasa. We have no time to delay."*** 9 Lord Krsna spoke the following words to convince the Yadavas to leave Dvaraka and go to Prabhasa-ksetra where the fratricidal war and destruction of the Yadu dynasty could take place (Srimad Bhagavatam 11.6.34-38): "The Supreme Personality of Godhead said" Our dynasty has been cursed by the brahmanas. Such a curse is impossible to counteract, and thus great

disturbances are appearing everywhere around us.*** “My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhasa. We have no time to delay.*** “Once the moon was afflicted with consumption because of the curse of Daksa, but just by taking bath at Prabhasa-ksetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.*** “By bathing at Prabhasa-ksetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable brahmanas with various delicious foodstuffs and bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers, through acts of charity, just as one can cross over a great ocean in a suitable boat.”*** 10 We may note that in the last past of this statement (verses 37-38) the Lord hinted to the Yadavas that they would become liberated from the material world and enter the spiritual world. They would attain spiritual bodies, like the Lord’s own body. 11 In the following verses (Srimad Bhagavatam 11.31.23-24), Lord Krsna describes His eternal residence in Dvaraka, accompanied by His liberated associates: 12 “O king, after Lord Hari, the supremely opulent Personality of Godhead, left His abode of Dvaraka, the ocean immediately rose and flooded it.” 13 “Remembrance of the holy abode of Dvaraka brings all-auspiciousness and drives away everything that is inauspicious. The Supreme Lord Krsna stays eternally in the city of Dvaraka.” 14 To the eyes of the conditioned souls, it seemed that Lord Hari had abandoned Dvaraka, although actually He had not, for it is said that He never leaves Dvaraka (nityam sannihitas tatra). All the Lord’s associates that had not descended with Him from the spiritual world were then sent by the Lord to Hastinapura, and by Lord Krsna’s order, the water of the ocean, which had surrounded Dvaraka like a great moat, rose and flooded the city, covering all the palaces and other buildings of Dvaraka. 15 Although identical with the Dvaraka in the spiritual world, the earthly Dvaraka manifest during Lord Krsna’s prakata pastimes became unmanifested after His departure. The parts of Dvaraka that had been specially created by Visvakarma for the Lord’s manifest pastimes, and were therefore somewhat tinted with matter, and those parts of Dvaraka that were gifts from the demigods, such as the Sudharma assembly-house, were returned to their original places in the upper material planets, where the demigods reside. The Dvaraka of Lord Krsna’s aprakata pastimes in the spiritual world is equipped with assembly houses and other paraphernalia far more opulent and dazzling than the Sudharma assembly house of the demigods. 16 In these verses the word ‘srimat’ describes Dvaraka as full of all beauty and opulence because of the grand palaces of the Yadavas and other residents of the city. After Lord Krsna had abandoned Dvaraka, it was flooded by the ocean and even today some ruins of what was once Dvaraka may be seen in the middle of the ocean. These remains of Dvaraka are famous among the people who live nearby. 17 In this verse the (Srimad Bhagavatam 11.31.23, quoted in text 12) the word ‘maharaja’ may be

understood to be in the vocative case. In this way it is used to address King Pariksit “O great King.” The word ‘maharaja’ may also be taken as part of a compound word ‘maharaja-srimad-bhagavad-alayam’ which would then mean ‘Dvaraka, the eternal abode of the Supreme Personality of Godhead, which is full of all opulences and the residence of the great Yadava kings.” 18 It is not only that the city of Dvaraka still remains on this earth, but Lord Krsna also remains there accompanied by the members of the Yadu dynasty. This is confirmed by the phrase (Srimad Bhagavatam 11.31.24, quoted in text 13): “The word ‘bhagavan’ here means ‘accompanied by all the opulences of the Yadu dynasty and the other residents of Dvaraka.” 19 In these verses the abode of Dvaraka is glorified in the following words: “Remembrance of the holy abode of Dvaraka brings all auspiciousness, and drives away everything that is inauspicious.” The use of the word ‘smrtya’ (by remembrance) in this verse indicates that the abode of Dvaraka is not directly visible at the present time. This is true for Dvaraka in general, although the principal palace of Lord Krsna is a notable exception to this. Lord Krsna’s principal palace is directly manifest even today. This is described in the following verses of Visnu Purana (5.9-11): 20 “When the Yadavas had abandoned Dvaraka, the ocean flooded the entire city, covering everything with water, except for the principal palace of Lord Krsna, the worshipable Deity of the Yadavas, which was not covered. 21 “O brahmana, because Lord Krsna stays eternally in that principal palace of Dvaraka, that specific palace was not covered by the ocean, and even today it remains untouched by water. 22 “That principal palace of Lord Krsna is very sacred, and it purifies one from all sinful reactions. In that place, even today, Lord Visnu enjoys transcendental pastimes. Anyone fortunate enough to see this palace of the Lord becomes free from all sins.”

Kṛṣṇa · Sanskrit §181 · English §182

[१८१]

तद् एवं श्रीमद्-भागवते पुनर् व्रजागमनादि-रूपोऽयम् अर्थो बहुधा लब्धोऽपि पाद्मोत्तर-खण्डवद् यन् न स्पष्टतया वर्णितस् तत् खलु निजेष्ट-देवत्वस्य बहिर्मुखान् प्रत्याच्छादनेच्छया अन्तर्मुखान् प्रत्युत्कण्ठा-वर्धनेच्छयेति गम्यते । अतएवोक्तम् - परोक्ष-वादा ऋषयः परोक्षं च मम प्रियम् [भ्प् ११.२१.३५] इति । यद् एतत् तु मया क्षुद्रेण तरलायितं क्षमतां तत् क्षमा-शीलः श्रीमान् गोकुल-वल्लभः ।

तद् एतत् श्रील-वृन्दावने लीला-द्वयस्य मिलनं सावसरम् एव प्रस्तुतम् । द्वारकायां तु प्रसिद्धम् एव । तत्र मौषलादि-लीला मायिक्य् एवेति पूर्वम् एव दर्शितम् । वस्तुतस् तु द्वारकायाम् एव स-परिकरस्य श्री-भगवतो निगूढतया स्थितिर् यादवानां च नित्य-परिकरत्वात् तत्-त्यागेन स्वयं भगवत एवान्तर्धाने तैर् अतिक्षोभेणोन्मत्त-चेष्टैर् उपमर्दिता पृथिव्य् एव नश्येद् इति प्रथमं तेषाम् अन्तर्धापनम् । अतएवोक्तम् -

भू-भार-राज-पृतना यदुभिर् निरस्य गुप्तैः स्व-बाहुभिर् अचिन्तयद् अप्रमेयः । मन्ये ऽवनेर् ननु गतो ऽप्य् अगतं हि भारं यद् यादवं कुलम् अहो अविषह्यम् आस्ते ॥ [भ्प् ११.१.३] इति ।

अत्र तेषाम् अधार्मिकतया तु पृथिवी-भारत्वं न मन्तव्यम् ।

ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम् । विप्र-शापः कथम् अभूद् वृष्णीनां कृष्ण-चेतसाम् ॥ [भ्प् ११.१.८] इत्य् आदौ

शय्यासनाटनालाप- क्रीडा-स्नानादि-कर्मसु । न विदुः सन्तम् आत्मानं वृष्णयः कृष्ण-चेतसः ॥ [भ्प् १०.९०.४६] इत्य् आदौ च परम-साधुत्व-

प्रसिद्धेः ।

पृथ्वी-भारश् च व्यक्ति-बाहुल्य-मात्रेण नेष्यते । पर्वत-समुद्रादीनाम् अनन्तानां विद्यमानत्वात् । तथा न वस्तव्यम् [भ्प् ११.७.५] इत्य् आदि भगवद्- वाक्यस्य तात्पर्यम् इदम् । माययापि यदूनां तादृशत्व-दर्शनं ममानन्द-वैभव-धाम्नि मदीय-जन-सुखद-मद्-विलासैक-निधौ द्वारकायां नोचितं,

प्रभासे तु तत्-तद्-योगाद् उचितम् इति ।

अथ च जिजीविषुभिः [भ्प् ११.६.३४] इत्य् उक्त्वा वृजिनानि तरिष्यामः [भ्प् ११.६.३८] इति चोक्त्वा वस्तुतस् तु तेषां तादृशत्वं न भविष्यतीत्य् एवोक्तम् । (पगे १०५) तत्र चास्माभिः इति वयम् इति चोक्त्वा स्वेनैक्य-सूचनया स्वात्मवद् अन्यथाभावत्वम् एक-गतित्वं व्यञ्जितम् इति ।

तद् एवं स्थिते तैः साकं श्री-भगवतो द्वारकायाम् एव नित्यां स्थितिम् आह -

द्वारकां हरिणा त्यक्तां समुद्रो ऽप्लावयत् क्षणात् । वर्जयित्वा महाराज श्रीमद्-भगवद्-आलयम् ॥

नित्यं सन्निहितस् तत्र भगवान् मधुसूदनः । स्मृत्याशेषाशुभ-हरं सर्व-मङ्गल-मङ्गलम् ॥ [भ्प् ११.३१.२३-२४]

लोक-दृष्ट्यैव हरिणा त्यक्ताम् अत्यक्ताम् इति वा, नित्यं सन्निहित इति वक्ष्यमाणत्वात् । ततश् चोभयथाप्य् आप्लावनं परितो जलेन परिखावद् आवरणं तज्-जल-मज्जनं च समुद्रेणैव श्री-भगवद्-आज्ञया त्यक्त- भूमि-लक्षणस्य हस्तिनापुर-प्रस्थापित-बहिर्जन-गृहाद्य्-अधिष्ठान-बहिर्-आवरणस्यैव । तथा रचनं विश्व-कर्मणा तस्यैव प्रकट-लीलायाः प्रापञ्चिक-मिश्रत्वात् । अतः सुधर्माद्दीनां स्वर्गाद् आगमनं च युज्यते । अप्रकट-लीलायां ततोऽपि दिव्यतरं सभान्तरादिकम् अपि स्यात् । श्रीमान् यादवादि-गृह-वृन्द-लक्षण-शोभोपशोभावान् यो भगवद्-आलयस् तं वर्जयित्वा । तद् एवम् अद्यापि समुद्र-मध्ये कदाचिद् असौ दूरतः किञ्चिद् दृश्यते इति तत्रत्यानां महती प्रसिद्धिः । अत्र महाराजेति सम्बोधनं दृष्टान्त-गर्भम् । यद् वा महान्तो राजानो यादव-लक्षणा यत्र तथाभूतं तद्-आलयं श्री-कृष्ण-नित्य-धाम-रूपं द्वारका-पुरम् । न केवलं पुर-मात्रास्तित्वं तत्र च श्रीमति भगवद्-आलये मधुसूदनः श्री-कृष्णो नित्यम् एव सन्निहितः । अर्थात् तत्रत्यानां किं वा न तत्र सन्निहितः । भगवान् यादवादि-लक्षणाखिल-निजैश्वर्यवान् एव ।

तद्-आलयम् एव विशिनष्टि स्मृत्येति । साक्षाद् अधुना व्यक्त-तद्- दर्शनाभावात् स्मृत्येत्य् उक्तम् । यः स्वयम् एवम्भूतस् तस्य त्व् अन्यथा सम्भावितत्वम् अपि नास्तीति । एवम् एव विष्णु-पुराणे -

प्लावयामास तां शून्यां द्वारकां च महोदधिः । नित्यं सन्निहितस् तत्र भगवान् केशवो यतः ॥

तद् अतीव महा-पुण्यं सर्व-पाप-प्रणाशनम् । विष्णु-क्रीडान्वितं स्थानं दृष्ट्वा पापात् प्रमुच्यते ॥ [विप् ५.३८.९-१०] इति ।

[वृ. अद्ध्स् हेरे: तथैव श्री-हरि-वंशे यादवान् प्रतीन्द्र-प्रेषितस्य नारदस्य वाक्यम् -

कृष्णो भोगवतीं रम्याम् ऋषि-कान्तां महा-यशाः । द्वारकाम् आत्मसात् कृत्वा समुद्रं गमयिष्यति ॥ [ह्व् २.१०२.३२]

इत्य् अत्र आत्मसात् कृत्वा इति न तु त्यक्त्वेति । वृ. अद्धितिओन् एन्द्स्.]

॥ ११.३१ ॥ श्री-शुकः ॥ १८१ ॥

[181]

tad evaṃ śrīmad-bhāgavate punar vrajāgamanādi-rūpo'yam artho bahudhā labdho'pi pādmottara-khaṇḍavad yan na spaṣṭatayā varṇitas tat khalu nijeṣṭa-devatvasya bahirmukhān pratyācchādanecchayā antarmukhān pratyutkaṇṭhā-vardhanecchayeti gamyate | ataevoktam - parokṣa-vādā ṛṣayaḥ parokṣaṃ ca mama priyam [BhP 11.21.35] iti | yad etat tu mayā kṣudreṇa taralāyitaṃ kṣamatāṃ tat kṣamā-śīlaḥ śrīmān gokula-vallabhaḥ |

tad etat śrīla-vṛndāvane līlā-dvayasya milanaṃ sāvasaram eva prastutam | dvārakāyāṃ tu prasiddham eva | tatra mauṣalādi-līlā māyiky eveti pūrvam eva darśitam | vastutas tu dvārakāyām eva sa-parikarasya śrī-bhagavato nigūḍhatayā sthitir yādavānāṃ ca nitya-parikaratvāt tat-tyāgena svayaṃ bhagavata evāntardhāne tair atikṣobheṇonmatta-ceṣṭair upamarditā pṛthivy eva naśyed iti prathamaṃ teṣām antardhāpanam | ataevoktam -

bhū-bhāra-rāja-pṛtanā yadubhir nirasya guptaiḥ sva-bāhubhir acintayad aprameyaḥ | manye 'vaner nanu gato 'py agataṃ hi bhāraṃ yad yādavaṃ kulam aho aviṣahyam āste || [BhP 11.1.3] iti |

atra teṣām adhārmikatayā tu pṛthivī-bhāratvaṃ na mantavyam |

brahmaṇyānāṃ vadānyānāṃ nityaṃ vṛddhopasevinām | vipra-śāpaḥ katham abhūd vṛṣṇīnāṃ kṛṣṇa-cetasām || [BhP 11.1.8] ity ādau

śayyāsanāṭanālāpa- krīḍā-snānādi-karmasu | na viduḥ santam ātmānaṃ vṛṣṇayaḥ kṛṣṇa-cetasaḥ || [BhP 10.90.46] ity ādau ca parama-sādhutva-

prasiddheḥ |

pṛthvī-bhāraś ca vyakti-bāhulya-mātreṇa neṣyate | parvata-samudrādīnām anantānāṃ vidyamānatvāt | tathā na vastavyam [BhP 11.7.5] ity ādi bhagavad- vākyasya tātparyam idam | māyayāpi yadūnāṃ tādṛśatva-darśanaṃ mamānanda-vaibhava-dhāmni madīya-jana-sukhada-mad-vilāsaika-nidhau dvārakāyāṃ nocitaṃ, prabhāse tu tat-tad-yogād ucitam iti |

atha ca jijīviṣubhiḥ [BhP 11.6.34] ity uktvā vṛjināni tariṣyāmaḥ [BhP 11.6.38] iti coktvā vastutas tu teṣāṃ tādṛśatvaṃ na bhaviṣyatīty evoktam | (page 105) tatra cāsmābhiḥ iti vayam iti coktvā svenaikya-sūcanayā svātmavad anyathābhāvatvam eka-gatitvaṃ vyañjitam iti |

tad evaṃ sthite taiḥ sākaṃ śrī-bhagavato dvārakāyām eva nityāṃ sthitim āha -

dvārakāṃ hariṇā tyaktāṃ samudro 'plāvayat kṣaṇāt | varjayitvā mahārāja śrīmad-bhagavad-ālayam ||

nityaṃ sannihitas tatra bhagavān madhusūdanaḥ | smṛtyāśeṣāśubha-haraṃ sarva-maṅgala-maṅgalam || [BhP 11.31.23-24]

loka-dṛṣṭyaiva hariṇā tyaktām atyaktām iti vā, nityaṃ sannihita iti vakṣyamāṇatvāt | tataś cobhayathāpy āplāvanaṃ parito jalena parikhāvad āvaraṇaṃ taj-jala-majjanaṃ ca samudreṇaiva śrī-bhagavad-ājñayā tyakta- bhūmi-lakṣaṇasya hastināpura-prasthāpita-bahirjana-gṛhādy-adhiṣṭhāna- bahir-āvaraṇasyaiva | tathā racanaṃ viśva-karmaṇā tasyaiva prakaṭa-līlāyāḥ prāpañcika-miśratvāt | ataḥ sudharmādīnāṃ svargād āgamanaṃ ca yujyate | aprakaṭa-līlāyāṃ tato'pi divyataraṃ sabhāntarādikam api syāt | śrīmān yādavādi-gṛha-vṛnda-lakṣaṇa-śobhopaśobhāvān yo bhagavad-ālayas taṃ varjayitvā | tad evam adyāpi samudra-madhye kadācid asau dūrataḥ kiñcid dṛśyate iti tatratyānāṃ mahatī prasiddhiḥ | atra mahārājeti sambodhanaṃ dṛṣṭānta-garbham | yad vā mahānto rājāno yādava-lakṣaṇā yatra tathābhūtaṃ tad-ālayaṃ śrī-kṛṣṇa-nitya-dhāma-rūpaṃ dvārakā-puram | na kevalaṃ pura-mātrāstitvaṃ tatra ca śrīmati bhagavad-ālaye madhusūdanaḥ śrī-kṛṣṇo nityam eva sannihitaḥ | arthāt tatratyānāṃ kiṃ vā na tatra sannihitaḥ | bhagavān yādavādi-lakṣaṇākhila-nijaiśvaryavān eva |

tad-ālayam eva viśinaṣṭi smṛtyeti | sākṣād adhunā vyakta-tad- darśanābhāvāt smṛtyety uktam | yaḥ svayam evambhūtas tasya tv anyathā sambhāvitatvam api nāstīti | evam eva viṣṇu-purāṇe -

plāvayāmāsa tāṃ śūnyāṃ dvārakāṃ ca mahodadhiḥ | nityaṃ sannihitas tatra bhagavān keśavo yataḥ ||

tad atīva mahā-puṇyaṃ sarva-pāpa-praṇāśanam | viṣṇu-krīḍānvitaṃ sthānaṃ dṛṣṭvā pāpāt pramucyate || [ViP 5.38.9-10] iti |

[Vṛ. adds here: tathaiva śrī-hari-vaṃśe yādavān pratīndra-preṣitasya nāradasya vākyam -

kṛṣṇo bhogavatīṃ ramyām ṛṣi-kāntāṃ mahā-yaśāḥ | dvārakām ātmasāt kṛtvā samudraṃ gamayiṣyati || [HV 2.102.32]

ity atra ātmasāt kṛtvā iti na tu tyaktveti | Vṛ. addition ends.]

|| 11.31 || śrī-śukaḥ || 181 ||

English witness · section(s) 182

Anuccheda 182

1 The relationship between Lord Krsna's prakata and aprakata pastimes is described in the following statement of Padma Purana, Uttara-khanda: "When the Lord's prakata (manifest) pastimes are concluded, then the Lord enjoys aprakata (invisible to the conditioned souls) pastimes, which are eternal and never end." The Lord remains within the material world for a certain time, performs His astonishing prakata pastimes, where sometimes the devotees have the opportunity to associate with Him, and sometimes again they become separated from Him. When the prakata pastimes are completed, the Lord remains in His aprakata pastimes. 2 When Lord Krsna's prakata pastimes are concluded and there is no longer any difference between the prakata and aprakata pastimes, the members of the Yadu dynasty whose love for Krsna is mixed with the knowledge of His transcendental opulences again meet Lord Krsna in the spiritual world. At that time they think: "Lord Krsna is the Supreme Personality of Godhead. He is our supreme master and the only goal of our lives. To relish the wonderful bliss of sporting in the flowing nectarean rivers of His transcendental pastimes, He has now decorating the home of the crest jewel of the Yadu dynasty, Maharaja Vasudeva, who is convinced that Lord Krsna is His own son." 3 The Yadavas think: "Lord Krsna is the Supreme Personality of Godhead, and He is our greatest friend and relative. His transcendental activities plunge us in transcendental bliss. He now enjoys sweet transcendental pastimes in His own spiritual abode, which is known as Mathura and Dvaraka, and which the demigod Brahma and those like him find very difficult to enter." 4 Although the Yadavas and other residents of Mathura and Dvaraka think of Lord Krsna as the dearmost friend and relative, their love for Him is

mixed with the knowledge that He is the Supreme, all-powerful and all opulent Personality of Godhead. The residents of Vraja, however, are unaware that Lord Krsna is the Personality of Godhead. They consider Him their master, friend, son or lover, and they love Him with undivided pure devotion. When the Lord's prakata pastimes are concluded, and there is no longer any distinction between prakata and aprakata pastimes, the residents of Vraja think: 5 "The same person who, His handsomeness the great wealth of the community of Gokula, the markings on His lotus feet worshipped by our eyes birth after birth, Himself a delight that brings limitless transcendental bliss greater than our desires or expectations, Himself a great sapphire born from the great jewel of Mahavana,.... 6 ...the same person who was attacked by Putana and a host of other demons sent by the wicked Bhoja king, but was saved when kind fate personally killed them all, who is like a moon descended for us cakora birds,... 7 ...the same person who, granted great powers by the demigods and sages pleased by the multitude of His exalted virtues, at every moment protected us from the limitless sufferings of a host of calamities,... 8 ...the same person who enlivened us with His exemplary good character, handsomeness, virtue, playfulness, intimate friendship, expert intelligence, and charming sweetness,... 9 ...the same person the faint reflection of whose virtues filled us with bliss beyond what we could desire, the same person who shone with a wonderful sweetness at every moment,... 10 ...the same person, who, famous as the Yadavas' relative, established the city of Yadupuri (Dvaraka) to protect all the devotees and destroy the demon-kings,... 11 ...the same person who, duty bound to stay there for a long time, by sending Uddhava and others again and again comforted us when our hearts burned in separation from Him,... 12 ...the same person who was like an ocean of nectar reached by us when only our breath remained, our forms were filled with longings, and we had come to Kuruksetra on the pretext of a pilgrimage,... 13 ...the same person who, hiding from the Yadavas foolishly proud of their kinship with Him, stayed with us for some months, and who, by showing love for us, and by saying 'I am yours', at every moment kindled our love for Him,... 14 ...the same person who, knowing that we desired to stay in Vrndavana even more than we desired Him, and promising to return soon, sent us, who have full faith in Him, here,... 15 ...that same person, even though His mission is not yet complete, fearing that without His return millions of us would give up our lives, has now suddenly come to Gokula, pulled us from the mouth of the black snake of separation, and sprinkled us with a flood of nectar from His glance. 16 With wonderful great love, with His very affectionate nature, with the nectar flood of His handsomeness, with the splendour of His many jewel and flower ornaments, with the great sweetness of His pastimes, with the splendour of His wonderful virtues and the bliss of His wonderful knowledge, with His pastimes of playing the flute, speaking charming words, playing as a child, calling the cows, and protecting the cows, with the sweetness of His pastimes of leaving and entering Gokula, and with the playful love that

delights His friends, He loves us dearly. We cannot say how the time passes in His company. 17 The Srimad Bhagavatam is like a wish-fulfilling kamadhenu cow in that it gives a great variety of information in every verse. There are thus many different explanations of each verse. For example, the following verse (10.90.48) may be understood to be spoken by the jubilant residents of Vrndavana, when Krsna returned there from Dvaraka: The following verse (Srimad Bhagavatam 10.90.48) manifested from Srila Sukadeva Gosvami's mouth may be interpreted as words of joy spoken by the residents of Vraja when Krsna had just arrived from Dvaraka: "Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His might arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy!"* Because it is a wise kamadhenu cow, Srimad Bhagavatam easily gives a wonderful variety of meanings. 18 In this verse the word 'jayati' means 'is very glorious'. The residents of Vrndavana glorify Lord Krsna, saying that His fame is spread all over the land of Vrndavana, and He is millions of times more dear to them than their own lives. The word 'jayati' also means 'conquers'. In this sense the word means that Lord Krsna dispels the sufferings the residents of Vrndavana, including the gopas, gopis, cows and even the inanimate plants and trees felt because of separation from Him. In this way the intense ecstatic love of Krsna experienced by the residents of Vrndavana, including even the plants and trees, is described in this verse. 19 How is He glorious (jayati)? His gracefully smiling face brings eternal transcendental bliss and auspiciousness to His devotees. 20 What does He do? He increases the lusty desires of the gopis (vraja-pura-vanitanam vardhayan kama-devam). In that phrase 'vraja-pura' means 'the village of Vraja', 'vanita' means 'the affection and pious women', 'kama' means 'lusty desire manifested from the splendour of the bliss of all transcendental love', and 'deva' means 'He whose form is supremely splendid'. 21 The residents of Vrndavana may be challenged in the following way: Lord Krsna is known as the son of Devaki, and therefore He is the associate of Devaki and the Yadavas. How can you claim that He is your intimate associate? To this objection the residents of Vrndavana have replied with the word 'jana-nivsa'. "Jana" here means 'with His own people' and 'nivasa' means 'residence'. (The residence of Vraja may say:) Lord Krsna resides with us, and He is our supreme shelter. Because He stays with us, He is our intimate friend. 22 Here someone may protest that Lord Krsna is known as "Vasudeva', the son of Maharaja Vasudeva, and therefore Lord Krsna's relationship with Maharaja Vasudeva and the Yadavas is prominent, and not His relationship with the cowherd residents of Vrndavana. Even if Gargamuni may describe Lord Krsna as Vasudeva (Srimad Bhagavatam 10.8.14),

and may explain that He is the son of Maharaja Vasudeva, we understand the word Vasudeva as a name of Lord Krsna to mean "He who enjoys transcendental pastimes." (Vas+u+deva). 23 The question may be raised: If Lord Krsna is actually the son of Yasoda and Nanda Maharaja, why did He appear as the son of Devaki? The answer to this question is: Lord Krsna appeared as the son of Devaki so He could associate with His dear devotees, the members of the Yadu dynasty (yadu-varah parisat). The Lord's associates all took birth with Him, and with the aid of Arjuna and other associates (svair dorbhih) the Lord destroyed the demons (asyann adharmam). 24 That the residents of Vrndavana are the actual intimate relatives of Sri Krsna is confirmed by the following statement of Lord Krsna to Nanda Maharaja, spoken shortly after the killing of Kamsa (Srimad Bhagavatam 10.45.23): "My dear father and mother, although I was born of Vasudeva, and Devaki, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great love and affection. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us. My dear father and mother, I know you will be feeling separation by returning to Vrndavana and leaving Us here, but please rest assured that I shall be coming back to Vrndavana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather and other relatives and family members."* 25 We may also note that the many nominative-case words in this sentence are all epithets of Sri Krsna. This is described in the following verse of Sahitya-darpana (9.6):

Kṛṣṇa · Sanskrit §182 · English §183

[१८२]

तद् एवम् अप्रकट-प्रकट-लीलयोः समन्वयो दर्शितः । एते एव पाद्मोत्तर- खण्डे भोग-लीला-शब्दाभ्याम् उच्येते - भोगे नित्य-स्थितिस् तस्य लीलां संहरते कदा [भ्प् ६.२२६.९] इत्य् आदिना । यां कदाचित् संहरते सा लीलेत्य् अर्थः । तत्र प्रकट-लीला-गत-भावस्य विरह-संयोगादि-लीला-वैचित्री-भर- वाहित्वेन बलवत्तरत्वात् उभय-लीलैकी-भावानन्तरम् अपि तन्मयस् तेषाम् अभिमानोऽनुवर्तते एव । तत्रैश्वर्य-ज्ञान-संवलित-भावानां श्री- यादवानां स तावन् नूनम् एवं सम्भवति । अहो सर्व-दैवान्य-जीवातूनाम् अस्माकम् ईशिता श्री-कृष्णाख्यो भगवान् अयं नाना-लीलामृत-निर्झरैः सान्द्रानन्द-चमत्कारम् आस्वादयितुं यादव-शिखामणेर् नित्यम् एव पितृ-भाव-समृद्धस्य श्रीमद्-आनकदुन्दुभेर् गृहे स्व-जन्मना स्वान् स्वान् अलंचकार । ततश् च साधितास्मद्-आनन्द-सत्र-प्रधान-विविध-कार्यः परम-बान्धवोऽसौ परमेश्वरस् तत्-तद्-रूपान् एवास्मान् पुनर् ब्रह्माचैर् अपि दुरधिगमे श्री-मथुरा-नाम्नि श्री-द्वारका-नाम्नि वा परम-धाम्नि नाना-माधुरी-धुरीणाभिर् आत्म-लीलाभिर् अनुशीलित एव (पगे १०६) विभ्राजते इति । सोऽयम् अभिमानः श्री-वृन्दावने तु निज-निज- सम्बन्ध-सन्धायक-प्रेमैकानुसारिणां श्री-व्रज-वासिनां नूनम् एव समुज्जृम्भते - अहोयोऽसौ गोकुल-कुल-भाग-धेय-पुञ्ज-मञ्जुल-प्रकाशो मादृशां दृशां जीवन-सञ्चय-निर्मञ्छनीय-पाद-लाञ्छन-लेशो वाञ्छातीत-सुख-सन्तति-सन्तानको महा-वन-व्रज-महा-खनिजनिनी-नील- मणिर् आविरासीत् । योऽसौ दुष्ट-भोज-राज-विसृष्टैः पूतनादि-ग्रह-समूहैर् उपरकोऽपि मुहुर् अनुकूलेन विधिना तेषां स्वयम् एव विनाश-पूर्वकं चकोरेभ्यः चन्द्रमा इवास्मभ्यं वितीर्ण एवासीत् । योऽसौ तादृश-तदीय- महा-गुण-गणाद् एव परितुष्यद्भिर् मुनि-देवैर् इव दत्तेन केनापि प्रभावेण मुहुर् अपि विपद्-गणाद् आत्म-क्लेशम् अगणयन्न् एव नः परित्रातवान् । योऽसौ निज-शील-लावण्य-रूप-गुण-विलास-केलि-विनिगूढ-सौहृद्य-प्रकटन-चातुरी-गुम्फित-माधुरीभिर् अस्मान् सुस्ठु पुष्टांश् चकार । योऽसौ लघुनापि गुणाभासेनास्माकम् आनन्द-सन्दोहम् अभिविन्दमानो यद् यद् अपि मादृशाम् अभिलषितं तद्-अतीता वा तत् तद् अपि प्रतिलवम् अप्य् आश्चर्य-भूतं निज-माधुर्य-वर्यम् उल्लासितवान् । योऽसौ सकल-साधु-जनावनाय विख्यापित-यादव-सम्बन्धस् तद्-द्वारा स्वयम् अपि च राजन्यासुर-सङ्घ-संहरणाय यदु-पुरीं प्रस्थितवान् । योऽसौ कार्यानुरोधेन तत्रैव चिराय तिष्ठत आत्मनो विप्रयोगेन सतप्त-बुद्धीन् उद्धवादिभिर् अस्मान् असकृद् आश्वासयामास । योऽसौ पुनर्-उत्कण्ठा-कोटि- समाकृष्ट-मूर्तिभिस् तीर्थ-व्रज्या-व्याजेन कुरुक्षेत्र-प्रगतैर् अस्माभिः श्वास-मात्रावशिष्टैर् इवामृत-वारिधि-रूप-लब्धो बभूव । योऽसौ तथाविधान् अस्मान् आत्म-सन्निधौ मास-कतिपयं संवास्य परम- स्वजनया मुधैव कृताभिमानेभ्यो यादवेभ्यो निगूढां काम् अपि स्नेह-

मुद्राम् अस्मासु समुद्घटय्य भवताम् एवाहम् इति व्यञ्जनया मुहुर् एवास्मान् अभितः सन्धुक्षितवान्। योऽसौ श्री-वृन्दावनम् एवास्माकम् आत्मनोऽपि परमम् अभीष्टम् इति निष्टङ्क्य शपथादिना निज-झटित्य्- आगमने विस्रभ्य साग्रहम् अस्मान् अत्रैव प्रस्थापितवान्। सोऽयम् अहो अकृतापर-कर्तव्य-शेष एवास्मान् निजागमनं विना समारब्ध-प्राण-कोटि- मोचन-व्यवसायान् आशङ्क्य झटिति स्वयम् एव गोकुलं साम्प्रतम् आगम्य निज-विरह-काल-व्याल-मुखान् निष्कास्य च स्वावलोकनामृत-पूरेण सिञ्चन्न् एवास्ते।

तत्र च प्रतिक्षणम् अपि नव-नवी-कृतेनानन्य-साधारणेन केनापि स्नेह- सन्दोहमयेन केवलेन निज-स्वभाव-विशेषेण तत्रापि निज-सौन्दर्य- वर्यामृत-पूर-प्रपाचय-चयनेन, तत्रापि विविध-पुष्पादि-विभूषण-पर- भाग-पराभोगेन, तत्रापि विलास-माधुरी-धुरा-विशेषाधानेन, तत्रापि विचित्र-गुण-गणोल्लास-चमत्कार-विद्या-विनोदेन, तत्रापि गो-पालन-गवाकारण-बाल्य-क्रीडन-मोहन-मन्त्रायित-मुरली-वादनादि-विभ्रमेण, तत्रापि गोकुल-निर्गमन-प्रवेशादि-लीला-चातुरी-माधुर्याडम्बरेण, तत्रापि सुहृदां यथायथम् अनुसन्तर्पण-केलि-कला-विशेष-प्रकाशित- स्नेहातिशयेनास्मान् उपलालयन्न् एवास्ते।

तेन वयम् अहो समय-गमनागमनम् अपि सम्भालयितुं न पारयाम इति। एतद्-अनुसारेण द्वारकातः समागते श्री-कृष्णे केषाञ्चिद् व्रज-वासिनाम् एव तदानीन्तनम् उल्लास-वचनं जयति जननिवास [भ्प् १०.९०.४८] इत्य्-आदिकं श्री- शुक-मुखाद् आविर्भूतम् इति व्रजैकान्त-भक्ता व्याचक्षन्ते। अक्लेशेनैवार्थ-विशेष-स्फूर्तेः। सम्भवति च श्री-भागवतस्य विचित्रार्थत्वं, विद्वत्-काम-धेनु-रूपत्वात्। तथा हि जयति इत्य् आदि।

कोऽपि सोऽयम् अस्माकं जीवन-कोटि-प्रियतमो विष्वक्-प्रचारेण श्री- वृन्दावनस्यैव (पगे १०७) विशेषतः स्थावराणां जङ्गमानां च तद्- विरहाद् यद् दुःखं तन्-निहन्ता जयति सर्वोत्कर्षेण वर्तते। अर्थाच् छ्री- वृन्दावन एव। श्री-वृन्दावनस्य स्थावराणाम् अपि भावो वर्णित एव, केवलेनैव भावेन इत्य् आदिना। केन विशिष्टः ? सुस्मितेन श्री-मुखेन। एतेन सदातनम् आनन्दैक-रसत्वं स्वेषु सदैव सुप्रसन्नत्वं च तस्य प्रकाशितम्। किं कुर्वन् ? व्रज-रूपं यत् पुरं तत्-सम्बन्धिन्यो या वनिता जनितानुरागाः कुल-वध्वस् तासां काम-देवं सर्व- प्रेमानन्दोपरिविराजमानत्वात् तासां कामस् तु देवः परम-दिव्य-रूपस् तं वर्धयन्।

ननु श्री-देवक्याः पुत्रोऽयम् इत्य् एवं वदन्ति, तत् कथं युस्माकम् अत्रास्मदीयत्वेनाभिमानः ? तत्राह देवक्यां जन्मेति वादो मिथ्यैव लोक- ख्यातिर् यस्य सः। तर्हि कथं वासुदेव इति नामेत्य् आशङ्क्याह जननिवासो जनानां स्वजनानाम् अस्माकं निवासत्वाद् आश्रयत्वाद् एव तथाभिधीयत इत्य् अर्थः।

स्वजनेष्व् अस्मासु कृत-वासत्वाद् एव वा । ततश् चाधिकरणे कर्तरि वौणादिको वासुः । स च द्यीव्यति क्रीडतीति देवश् च स इति विग्रहः । प्राग् अयं वासुदेवस्य [भ्प् १०.८.१४] इत्य् आदिका श्री-गर्गोक्तिर् अपि नास्मभ्यं भातीति भावः । किम् अर्थम् असौ देवकी-जन्म-वादोऽभूद् इत्य् आशङ्कायाम् आह - यदु-वराः परिषत्-सहाय-रूपा यत्र तादृशं यथा स्यात् तथा, स्वैर् द्दोर्भिर् भुज-प्रायैर् अर्जुनादिभिर् अधर्मं तत् प्रचुरं दुष्ट-कुलम् अस्यन् निहन्तुं, लक्षण-हेत्वोः, क्रियायाः शतृ-प्रत्यय-स्मरणात् । तस्याम् आत्म- जन्मनि ख्यापिते ते ते सहाया भविष्यन्तीत्य् एवम् अनुसन्धायेत्य् अर्थः । तथोक्तं कंस-वधानन्तरं श्री-कृष्णेन श्री-व्रजेश्वरं प्रति ज्ञातीन् वो द्रष्टुम् एष्यामो विधाय सुहृदां सुखम् [भ्प् १०.४५.२३] इति । अत्र विशेषेणैव श्री-कृष्ण-रूप-विशेष्य-पदम् उपस्थाप्यते अयम् उदयति मुद्रा-भञ्जनः पद्मिनीनाम् इतिवत् ॥

॥ १०.९० ॥ श्री-शुकः ॥ १८२ ॥

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tad evam aprakaṭa-prakaṭa-līlayoḥ samanvayo darśitaḥ | ete eva pādmottara- khaṇḍe bhoga-līlā-śabdābhyām ucyete - bhoge nitya-sthitis tasya līlāṃ saṃharate kadā [BhP 6.226.9] ity ādinā | yāṃ kadācit saṃharate sā līlety arthaḥ | tatra prakaṭa-līlā-gata-bhāvasya viraha-saṃyogādi-līlā-vaicitrī-bhara- vāhitvena balavattaratvāt ubhaya-līlaikī-bhāvānantaram api tanmayas teṣām abhimāno'nuvartate eva | tatraiśvarya-jñāna-saṃvalita-bhāvānāṃ śrī- yādavānāṃ sa tāvan nūnam evaṃ sambhavati | aho sarva-daivānya-jīvātūnām asmākam īśitā śrī-kṛṣṇākhyo bhagavān ayaṃ nānā-līlāmṛta-nirjharaiḥ sāndrānanda-camatkāram āsvādayituṃ yādava-śikhāmaṇer nityam eva pitṛ- bhāva-samṛddhasya śrīmad-ānakadundubher gṛhe sva-janmanā svān svān alaṃcakāra | tataś ca sādhitāsmad-ānanda-satra-pradhāna-vividha-kāryaḥ parama-bāndhavo'sau parameśvaras tat-tad-rūpān evāsmān punar brahmādyair api duradhigame śrī-mathurā-nāmni śrī-dvārakā-nāmni vā parama-dhāmni nānā-mādhurī-dhurīṇābhir ātma-līlābhir anuśīlita eva (page 106) vibhrājate iti | so'yam abhimānaḥ śrī-vṛndāvane tu nija-nija- sambandha-sandhāyaka-premaikānusāriṇāṃ śrī-vraja-vāsināṃ nūnam eva samujjṛmbhate - ahoyo'sau gokula-kula-bhāga-dheya-puñja-mañjula-prakāśo mādṛśāṃ dṛśāṃ jīvana-sañcaya-nirmañchanīya-pāda-lāñchana-leśo vāñchātīta-sukha-santati-santānako mahā-vana-vraja-mahā-khanijaninī-nīla- maṇir āvirāsīt | yo'sau duṣṭa-bhoja-rāja-visṛṣṭaiḥ pūtanādi-graha-samūhair uparako'pi muhur anukūlena vidhinā teṣāṃ svayam eva vināśa-pūrvakaṃ cakorebhyaḥ candramā ivāsmabhyaṃ vitīrṇa evāsīt | yo'sau tādṛśa-tadīya- mahā-guṇa-gaṇād eva parituṣyadbhir muni-devair iva dattena kenāpi prabhāveṇa muhur api vipad-gaṇād ātma-kleśam agaṇayann eva naḥ paritrātavān | yo'sau nija-śīla-lāvaṇya-rūpa-guṇa-vilāsa-keli-vinigūḍha-sauhṛdya-prakaṭana-cāturī-gumphita-mādhurībhir asmān susṭhu puṣṭāṃś cakāra | yo'sau

laghunāpi guṇābhāsenāsmākam ānanda-sandoham abhivindamāno yad yad api mādṛśām abhilaṣitaṃ tad-atītā vā tat tad api pratilavam apy āścarya-bhūtaṃ nija-mādhurya-varyam ullāsitavān | yo'sau sakala-sādhu-janāvanāya vikhyāpita-yādava-sambandhas tad-dvārā svayam api ca rājanyāsura-saṅgha-saṃharaṇāya yadu-purīṃ prasthitavān | yo'sau kāryānurodhena tatraiva cirāya tiṣṭhata ātmano viprayogena satapta-buddhīn uddhavādibhir asmān asakṛd āśvāsayāmāsa | yo'sau punar-utkaṇṭhā-koṭi- samākṛṣṭa-mūrtibhis tīrtha-vrajyā-vyājena kurukṣetra-pragatair asmābhiḥ śvāsa-mātrāvaśiṣṭair ivāmṛta-vāridhi-rūpa-labdho babhūva | yo'sau tathāvidhān asmān ātma-sannidhau māsa-katipayaṃ saṃvāsya parama-svajanayā mudhaiva kṛtābhimānebhyo yādavebhyo nigūḍhāṃ kām api sneha- mudrām asmāsu samudghaṭayya bhavatām evāham iti vyañjanayā muhur evāsmān abhitaḥ sandhukṣitavān | yo'sau śrī-vṛndāvanam evāsmākam ātmano'pi paramam abhīṣṭam iti niṣṭaṅkya śapathādinā nija-jhaṭity- āgamane visrabhya sāgraham asmān atraiva prasthāpitavān | so'yam aho akṛtāpara-kartavya-śeṣa evāsmān nijāgamanaṃ vinā samārabdha-prāṇa-koṭi- mocana-vyavasāyān āśaṅkya jhaṭiti svayam eva gokulaṃ sāmpratam āgamya nija-viraha-kāla-vyāla-mukhān niṣkāsya ca svāvalokanāmṛta-pūreṇa siñcann evāste |

tatra ca pratikṣaṇam api nava-navī-kṛtenānanya-sādhāraṇena kenāpi sneha-sandohamayena kevalena nija-svabhāva-viśeṣeṇa tatrāpi nija-saundarya-varyāmṛta-pūra-prapācaya-cayanena, tatrāpi vividha-puṣpādi-vibhūṣaṇa-para-bhāga-parābhogena, tatrāpi vilāsa-mādhurī-dhurā-viśeṣādhānena, tatrāpi vicitra-guṇa-gaṇollāsa-camatkāra-vidyā-vinodena, tatrāpi go-pālana-gavākāraṇa-bālya-krīḍana-mohana-mantrāyita-muralī-vādanādi-vibhrameṇa, tatrāpi gokula-nirgamana-praveśādi-līlā-cāturī-mādhuryāḍambareṇa, tatrāpi suhṛdāṃ yathāyatham anusantarpaṇa-keli-kalā-viśeṣa-prakāśita- snehātiśayenāsmān upalālayann evāste |

tena vayam aho samaya-gamanāgamanam api sambhālayituṃ na pārayāma iti | etad-anusāreṇa dvārakātaḥ samāgate śrī-kṛṣṇe keṣāñcid vraja-vāsinām eva tadānīntanam ullāsa-vacanaṃ jayati jananivāsa [BhP 10.90.48] ity-ādikaṃ śrī- śuka-mukhād āvirbhūtam iti vrajaikānta-bhaktā vyācakṣante | aklesenaivārtha-viśeṣa-sphūrteḥ | sambhavati ca śrī-bhāgavatasya vicitrārthatvaṃ, vidvat-kāma-dhenu-rūpatvāt | tathā hi jayati ity ādi |

ko'pi so'yam asmākaṃ jīvana-koṭi-priyatamo viṣvak-pracāreṇa śrī- vṛndāvanasyaiva (page 107) viśeṣataḥ sthāvarāṇāṃ jaṅgamānāṃ ca tad- virahād yad duḥkhaṃ tan-nihantā jayati sarvotkarṣeṇa vartate | arthāc chrī- vṛndāvana eva | śrī-vṛndāvanasya sthāvarāṇām api bhāvo varṇita eva, kevalenaiva bhāvena ity ādinā | kena viśiṣṭaḥ ? susmitena śrī-mukhena | etena sadātanam ānandaika-rasatvaṃ sveṣu sadaiva suprasannatvaṃ ca tasya prakāśitam | kiṃ kurvan ? vraja-rūpaṃ yat puraṃ tat-sambandhinyo yā vanitā janitānurāgāḥ kula-vadhvas tāsāṃ kāma-devaṃ sarva- premānandoparivirājamānatvāt tāsāṃ kāmas tu

devaḥ parama-divya-rūpas taṃ vardhayan |

nanu śrī-devakyāḥ putro'yam ity evaṃ vadanti, tat kathaṃ yusmākam atrāsmadīyatvenābhimānaḥ ? tatrāha devakyāṃ janmeti vādo mithyaiva loka- khyātir yasya saḥ | tarhi kathaṃ vāsudeva iti nāmety āśaṅkyāha jananivāso janānāṃ svajanānām asmākaṃ nivāsatvād āśrayatvād eva tathābhidhīyata ity arthaḥ | svajaneṣv asmāsu kṛta-vāsatvād eva vā | tataś cādhikaraṇe kartari vauṇādiko vāsuḥ | sa ca dīvyati krīḍatīti devaś ca sa iti vigrahaḥ | prāg ayaṃ vāsudevasya [BhP 10.8.14] ity ādikā śrī-gargoktir api nāsmabhyaṃ bhātīti bhāvaḥ | kim artham asau devakī-janma-vādo'bhūd ity āśaṅkāyām āha - yadu-varāḥ pariṣat-sahāya-rūpā yatra tādṛśaṃ yathā syāt tathā, svair dorbhir bhuja-prāyair arjunādibhir adharmaṃ tat pracuraṃ duṣṭa-kulam asyan nihantuṃ, lakṣaṇa-hetvoḥ, kriyāyāḥ śatṛ-pratyaya-smaraṇāt | tasyām ātma- janmani khyāpite te te sahāyā bhaviṣyantīty evam anusandhāyety arthaḥ | tathoktaṃ kaṃsa-vadhānantaraṃ śrī-kṛṣṇena śrī-vrajeśvaraṃ prati jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṃ sukham [BhP 10.45.23] iti | atra viśeṣeṇenaiva śrī-kṛṣṇa-rūpa-viśeṣya-padam upasthāpyate ayam udayati mudrā-bhañjanaḥ padminīnām itivat ||

|| 10.90 || śrī-śukaḥ || 182 ||

English witness · section(s) 183

Anuccheda 183

1 Always experiencing the topmost transcendental bliss, the residents of Vrndavana are unaware of the passing of time. This is confirmed in the following statement of Brahma-samhita (5.8): “There is no time in the spiritual world.” The residents of Goloka Vrndavana, therefore are always maddened with transcendental bliss, thinking at every moment: “Lord Krsna has just returned to Vrndavana.” 2 Actually there is no difference between the Lord’s manifest and unmanifest pastimes. The Lord’s ever-fresh pastimes are eternally performed, without any beginning in time. In order to display those pastimes within the material world, the Lord descends to this world again and again. When the Lord’s pastimes are revealed to the material world, they are known as prakata (manifest), and when the Lord does not choose to visit this world, but remains in His spiritual abode, the Lord continues to enjoy pastimes, but they are known as aprakata (unmanifest). 3 We have proven that Sri Krsna is the Original Supreme Personality of Godhead and the most excellent manifestation of His transcendental form is displayed in Vrndavana. His transcendental glories may be divided into four broad categories: 1. Opulence, 2. Mercy, 3. Sweetness, and 4. Transcendental pastimes. An example of the display of His transcendental opulence may be seen in His revelation of millions of eternal, changeless, omniscient, and unlimitedly blissful Visnu forms to Lord Brahma (In the pastime of Brahma-vomohana), and an example of His mercy may be seen in His granting the

position of His own mother to the demoness Putana. 4 The Lord's sweetness is described in the following prayer of the queens at Dvaraka (Srimad Bhagavatam 10.83.43): "We simply desire the dust which accumulates underneath the lotus feet of Krsna as He travels on the land of Vrndavana as a cowherd boy. The gopis especially and also the cowherd men and the aborigine tribeswomen always desire to become the grass and straw on the street in Vrndavana to be trampled on by the lotus feet of Krsna. My dear Queen, we wish to remain as such life after life, without any other desire."* 5 In this verse the queens at Dvaraka have described Lord Krsna's sweetness by describing the good fortune of the gopis, the greatest lovers of Krsna, in being able to attain the touch of the Lord's lotus feet. 6 The sweet beauty of Krsna is also described in the following words spoken by the gopis to Lord Krsna (Srimad Bhagavatam 10.29.40): "O Lord, Your beauty is so sublime that not only men and women, but cows, birds, beasts and even trees, fruits and flowers -everyone and everything - becomes enchanted, and what to speak of ourselves?"* 7 The glories of Lord Krsna's transcendental pastimes are described in the following verse (Srimad Bhagavatam 10.8.47): "Although Krsna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krsna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yasoda, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki."* 8 The excellence of Lord Krsna's pastimes is also described in the following verses (Srimad Bhagavatam 10.11.36-37): "O King Pariksit, when Rama and Krsna saw Vrndavana, Govardhana and the banks of the River Yamuna, They both enjoyed great pleasure.* "In this way, Krsna and Balarama, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja."* 9 The exalted position of Lord Krsna's personal associates is also described in the following verse (Srimad Bhagavatam 10.14.32): "How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."* 10 The Lord's associates are also glorified in the following verse (Srimad Bhagavatam 10.12.11): "In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead, How can one explain their great fortune?"* 11 The Lord's associates are also glorified in the following verse (Srimad Bhagavatam 10.8.46): "Having heard of the great fortune of mother Yasoda, Pariksit Maharaja inquired from Sukadeva Gosvami: O learned brahmana, mother Yasoda's breast

milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?"* 12 The Lord's associates are also glorified in the following verse (Srimad Bhagavatam 10.47.48): "Among all the living entities who have accepted the human form of life, the gopis are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Krsna. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Krsna, who is Mukunda Himself, the giver of liberation, but the gopis, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice."* 13 The Lord's associates are also glorified in the following verse (Srimad Bhagavatam 10.44.14): "What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Krsna, which is the essence of loveliness and is not to be equalled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."* 14 The gopis of Vrndavana are also glorified in the following verse (Srimad Bhagavatam 10.33.6): "As the gopis and Krsna danced together, a very blissful musical sound was produced from the tinkling of their bells, ornaments and bangles. It appeared that Krsna was a greenish sapphire locket in the midst of a golden necklace decorated with valuable stones."* 15 Among the gopis, Srimati Radharani has the greatest love for Krsna. She is indirectly described in the following verse of Srimad Bhagavatam (10.30.24), where the word 'aradhitah' hints at Srimati Radharani's name: "When the gopis began to talk among themselves, they said: Dear friends, the gopi who has been taken away by Krsna to a secluded place must have worshipped (aradhitah) the Lord more than anyone else."* 16 In the Bhagavat-sandarbha we have proven that the ultimate feature of the Absolute truth is the Supreme Personality of Godhead, full of all opulences and known as 'bhagavan'. In that sandarbha we have also established that the Supreme Lord has two potencies: 1. The transcendental potency known as 'laksmi', which is as worshipable as the Lord Himself, and 2. The material potency, which is the material world, and is known as 'maya', or illusion. These conclusions are accepted by the pure devotees of the Lord. In this sandarbha (Sri Krsna-sandarbha) we have demonstrated that the original name of the Supreme Lord (bhagavan) is "Krsna". We shall now proceed to consider what is the name of His transcendental potency (laksmi). 17 The Lord's transcendental potency appears as the queens at Dvaraka and Mathura. Although in the Lord's manifest pastimes the queens only appear at Dvaraka, in the unmanifest (aprakata) pastimes, they also appear in Mathura. This is confirmed by the Gopala-tapani Upanisad, which describes the presence of Rukmini in Mathura, and thus suggests that the other queens are also present there. That the queens of Lord Krsna are His transcendental potencies is described in the following conversation between Lord Siva and Gauri (Skanda Purana, Prabhasa-khanda, Gopi-aditya-mahatmya, Chapter 118, verses, 4,5, 10-16): 18 "My dear Gauri, when

supremely powerful Lord Krsna went to Prabhasa-ksetra, He was accompanied by 560 million members of the Yadava dynasty. Also arriving at Prabhasa were 16 000 queens, and 600 000 sons of Lord Krsna. 19 “These queens have forms of transcendental knowledge. The forms are not material. Among those queens who arrived at Prabhasa-ksetra, sixteen were considered very prominent. O goddess, please listen with great attention, and I shall relate their names to you. These principal queens are named: 1. Lambini, 2. Candrika, 3. Kanta, 4. Krura, 5. Santa, 6. Mahodaya, 7. Bhisani, 8. Nandini, 9. Soka, 10. Suparva-vimala, 11. Ksaya, 12. Subhada, 13. Sobhana, 14. Punya, 15. Hamsasita, and 16. Kala. These are the names of the queens who are the associates of Lord Krsna, who appears like a splendid transcendental swan, and who is the all-pervading Supersoul and the rescuer from distress. 20 “These sixteen queens of Lord Krsna are His transcendental potencies. Lord Krsna appears like the splendid moon, and these queens appear like the sixteen phases of this Krsna-moon. 21 “O beautiful Gauri, these queens appear like the sixteen phases of the moon, which begin with the new moon day and proceed for sixteen days culminating in the full moon. Among these sixteen queens, Kala-devi, who is supremely auspicious, and nicely decorated with garlands and ornaments, is very prominent. These sixteen principal queens of Lord Krsna expand into many thousands of queens. In this way the potencies of Lord Krsna are manifest. 22 “O goddess, I have thus described to you the most confidential part of spiritual knowledge. One who understand this knowledge is known by the learned to be a pure devotee of Lord Visnu.” 23 In these verses the word ‘gopi’ means ‘queen’. This is confirmed by the Amara-kosa dictionary in the words ‘gopo bhupo pu’. The names of some of the Lord’s queens are explained in the following words: 1. Lambini means ‘the Lord’s potency that effects His descent into the material world”, 2. Suparvavimala means ‘the Lord’s potency of transcendental purity”, and 3. Hamsasita means ‘the potency that pleases Lord Krsna, who is compared to a swan (hamsa eva). 24 In these verses Lord Krsna is also compared to the moon (candra-rupi). The last of the sixteen potencies is at first not named, and only afterwards named, separately from the other potencies. This great potency is called ‘sampurna’ because she possesses the powers of all the other potencies. The phrase ‘pratipat-tithim arabhya sancaraty asu candramah’ completes the metaphor comparing Lord Krsna to the moon and His potencies to the moon’s phases. They who understand this confidential instruction about the Lord’s potencies, whose forms are all composed of transcendental knowledge, are known as Vaisnavas, pure devotees of Lord Vishnu (sa jneyo vaisnavo budhaih). 25 The Lord’s three potencies Krura (Cruelty), Bhisani (Fear), and Soka (Grief) are described in various places in Srimad Bhagavatam. For example, Krura (Cruelty) is mentioned in the statement “Lord Krsna appeared like a cruel thunderbolt to Kamsa’s wrestles (10.43.17). The potency Bhisani (Fear) is mentioned in the statement “Lord Krsna appeared like death personified to King Kamsa (10.43.17). The potency Soka (Grief) is

mentioned in the statement “Lord Krsna caused great pain to the demons” (10.43.17). 26 As the sun manifests it’s potency in the form of innumerable rays of light that illumine the darkness of night inhabited by owls and other creatures, in the same way the moon manifests it’s potency in the form of it’s sixteen phases. By comparing the queens of the Lord to the moon’s phases and Lord Krsna to the moon itself, the relationship between the Lord, who is the master of all potencies, and the potencies themselves, which are manifested from His transcendental form, is explained. That the queens of Dvaraka are expansions of the goddess of fortune, Srimati Laksmi-devi the internal potency of Lord Krsna, manifested from His transcendental form, is explained in the following statement of Srimad Bhagavatam (10.59.43): 27 “All the palaces of the more than 16 000 queens of Krsna were full of suitable gardens, furniture and other paraphernalia, of which there is no parallel in this world. The queens of Krsna were all expansions of the goddess of fortune, Laksmiji. Krsna used to live with them in different palaces, and He treated them exactly the same way as an ordinary man treats his wife.”* 28 Srila Sridhara Svami comments on this verse: “The word ‘ramabhih” means ‘with the goddesses of fortune, who are all expansions of Srimati-Laksmi-devi.’ The word ‘nija-kama’ means ‘with His transcendental pleasure potency” and the word ‘samplutah’ means ‘manifest everywhere’.

Kṛṣṇa · Sanskrit §183 · English §184

[१८३]

अथ तेषां तेन परमानन्देन समयाननुसन्धानम् अप्य् उक्तम् व्रजति न हि यत्रापि समयः [ब्रह्मस् ५.५६] इति । अतस् तेषां श्री-कृष्णागमन- परमानन्द-मत्तानाम् अद्यैवायम् आगत इतीव सदा हृदि वर्तते ।

[वृ. अद्ध्स् हेरे:] स एष यद्वद् अप्रकट-स्वारसिक्यां प्रकट-लीला-गत-भाव- प्रवेशस् तथा तद्-वैभव-रूपासु मन्त्रोपासनामयीष्व् अपि स्व-स्व- प्राक्तन-तद्-भाव-प्रवेशो ज्ञेयः । गङ्गाया भावस् तदीय-ह्रद-श्रेणीष्व् एव । उभयत्राप्य् असौ समान एव दर्शितः । पाद्म-पाताल-खण्डे गो-गोप-गोपिका-सङ्गे यत्र क्रीडति कंसहा इति गोविन्द गोपीजन-वल्लभेश कंसासुरघ्न इत्य् आभ्याम् । एवं यथा स्वारसिक्याम् इव मन्त्र-मय्याम् अपि नन्दनन्दनत्वम् अनुगच्छेद् एवं श्रूयते - सकल-लोक-मङ्गलो नन्द- गोप-तनयो देवता इत्य् अत्र गौतमीय-तन्त्रे द्वितीयाध्याये नन्दनन्दन इत्य् उक्तः इत्य् अत्र च । [वृ. अद्वितिओन् एन्द्स्.]

तद् एवं प्रकट-लीला-गत-भाव-विशेषस्याप्रकट-लीलायां प्रवेशाद् बहिर्-अन्तर्धान-लीला-द्वितीयस्यैक्यं वर्णितम् । तत्र यद्यपि पूर्व-पूर्वम् अपि तादृश-भावस् तेषाम् अनादित एवानुवर्तते तथापि तम् एव नवनवीकृत्य समुद्दीपयितुं पुनः पुनर् अवतार इति ज्ञेयम् ।

तद् एवं श्री-कृष्णस्य स्वयं भगवत्त्वं दर्शितम् । तत्रापि श्री-गोकुले तत्- प्रकाशातिशयो दृश्यते । स चैश्वर्य-गतस् तावत् सत्य-ज्ञानानन्तानन्द-रस- मात्रैक-मूर्ति-ब्रह्माण्ड-कोटीश्वर-दर्शनादौ । कारुण्य-गतश् च पूतनाया अपि साक्षान् मातृ-गति-दाने । माधुर्य-गतश् च ।

व्रज-स्त्रियो यद् वाञ्छन्ति पुलिन्द्यस् तृण-वीरुधः । गावश् चारयतो गोपाः पाद-स्पर्शं (पगे १०८) महात्मनः ॥ [भ्प् १०.८३.४३]

इति श्री-पट्ट-महिषी-प्रार्थनादौ ।

अत्र स्थितेऽपि सर्वतोऽपि प्रेम-वरीयसीनां तासां तत्-पाद-स्पर्श-सौभाग्ये तन्-माधुर्य-प्रकाशातिशय-वैशिष्ट्याभिप्रायेणैव तथोक्तिः सङ्गच्छते । तथैव चोक्तं -

त्रैलोक्य-सौभगम् इदं च निरीक्ष्य रूपं यद् गो-द्विज-द्रुम-मृगान् पुलकान्य् अबिभ्रत् ॥ [भ्प् १०.२९.४०]

इत्य् आदिषु ।

अतो लीला-गतश् चासौ श्लाघ्यते पितरौ नान्वविन्देतां कृष्णोदारार्भके हितम् [भ्प् १०.८.४७] इत्य् आदिषु । अतस् तदीयानाम् अप्य् उत्कर्ष उक्तः वृन्दावनं गोवर्धनं यमुना-पुलिनानि च [भ्प् १०.११.३६] वीक्ष्यामीत्य् आदौ । ततः परिकराणां तु अहो भाग्यम् अहो भाग्यम् [भ्प् १०.१४.३२] इत्य् आदौ । इत्थं सताम् [भ्प् १०.१२.११] इत्य् आदौ, नन्दः किम् अकरोत् [भ्प् १०.८.४३] इत्य् आदौ, एताः परम् [भ्प् १०.४७.५१] इत्य् आदौ, गोप्यस् तपः किम् अचरन् [भ्प् १०.४४.१४] इत्य् आदौ । तत्रापि तत्रातिशुशुभे ताभिः [भ्प् १०.३३.६] इत्य् आदौ च तासु प्रकाशातिशय-सीमा दर्शिता । ततः सर्वास्व् अपि तासु अनयाराधितो नूनं भगवान् हरिर् ईश्वरः [भ्प् १०.३०.२८] इत्य् आदिभिः । प्रेम-वरीयस्त्वेन प्रसिद्धायां श्री-राधिकायां तु किम् उतेति ज्ञेयम् । अत्र चेदं तत्त्वम् । द्वितीये सन्दर्भे खलु परमत्वेन श्री-भगवन्तं निरूप्य तस्य शक्ति- द्वयी निरूपिता । तत्र प्रथमा श्री-वैष्णवानां श्री-भगवद्-उपास्या तदीय-स्वरूप-भूता यन् मय्य् एव खलु तस्य सा भगवत्ता । द्वितीया चाथ तेषां जगद्वद्-उपेक्षणीया माया-लक्षणा, यन् मय्य् एव खलु तस्य जगत्ता । तत्र पूर्वस्यां शक्तौ शक्तिमति भगवच्-छब्दवल्-लक्ष्मी-शब्दः प्रयुज्यत इत्य् अपि द्वितीय एव दर्शितम् । ततोऽस्मिन् सन्दर्भे तु स च भगवान् श्री-कृष्णाख्य एवेति निर्धारिते तदीया स्वरूप-शक्तिस् तु किम् आख्येति निर्धार्यम् । तत्र द्वयोर् अपि पुर्योः श्री-महिसाख्या ज्ञेया । मथुरायाम् अप्य् अप्रकट-लीलायां श्रुतौ रुक्मिण्याः प्रसिद्धेर् अन्यासाम् उपलक्षणात् । श्री-महिषीणां तदीय-स्वरूप-शक्तित्वं स्कान्द-प्रभास-खण्डे श्री-शिव-गौरी-संवादे गोप्यादित्य-माहात्म्ये दृष्टम् -

पुरा कृष्णो महातेजा यदा प्रभासम् आगतः । सहितो यादवैः सर्वैः षट्-पञ्चाशत्-प्रकोटिभिः ॥

षोडशैव सहस्राणि गोप्यस् तत्र समागताः । लक्षम् एकं तथा षष्ठिर् एते कृष्ण-सुताः प्रिये ॥ इत्य् उपक्रम्य,

ततो गोप्यो महा-देवि विद्यायाः षोडश स्मृताः । तासां नामानि ते वक्ष्ये तानि ह्य् एकमनाः शृणु ॥

लम्बिनी चन्द्रिका कान्ता क्रूरा शान्ता महोदया । भीषणी नन्दिनी शोका सुपूर्व-विमला क्षया ॥

शुभदा शोभना पुण्या हंसस्यैताः कला क्रमात् । हंस एव मतः कृष्णः परमात्मा जनार्दनः ॥

तस्यैताः शक्तयो देवि षोडशैव प्रकीर्तिताः । चन्द्र-रूपी मतः कृष्णः कला-रूपास् तु ताः स्मृताः ॥

सम्पूर्ण-मण्डला तासां मालिनी षोडशी कला । प्रतिपत्-तिथिम् आरभ्य सञ्चरत्य् आसु चन्द्रमाः ॥

षोडशैव कला यास् तु गोपी-रूपा वराणने । एकैक-शस्ताः सम्भिन्नाः सहस्रेण पृथक् पृथक् ॥

एवं ते कथितं देवि रहस्यं ज्ञान-सम्भवम् । य एवं वेद पुरुषः स ज्ञेयो वैष्णवो बुधैः ॥ [१०८.५-८, १०-१६] इति ।

अत्र गोप्यो राज्ञयः इत्य् अर्थः । गोपो भूपेऽपि इति नाम-लिङ्गानुशासनात् । लम्बिनी अवतार-शक्तिः । सुपूर्व-विमला सुविमला । हंसशीतेत्य् अत्र प्राप्तस्य हंसयेत्य् अस्य वाच्यम् आह हंस एवेति । स च चन्द्र-रूपी चन्द्र- दृष्टान्तेनोद्देश्य इत्य् अर्थः । कला-रूपा इति ताश् च शक्तयश् च चन्द्रस्यामृतेत्य् आदि-कला-दृष्टान्तेनोद्देश्या इत्य् अर्थः । अनुक्ताम् अन्तिमां महा-शक्तिम् आह सम्पूर्णेति । सेयं तु (पगे १०९) कला-समष्टि-रूपा ज्ञेया । दृष्टान्तोपपादनाय चन्द्रस्य तादृशत्वम् आह प्रतिपद् इति । आसु एतत्-तुल्यासु कलासु । विवक्षितम् आह षोडशैवेति षोडशानाम् एव विद्या-रूपत्वात् । एतद्-उपदेशस्य ज्ञान-सम्भव-रहस्यत्वात् । तज्-ज्ञानस्य वैष्णवतानुमापक- लिङ्गत्वाच् च ।

क्रूराभीषणी-शोकानाम् अपि भगवत्-स्वरूप-भूतानाम् एव सतीनां मल्लानाम् अशनिः [भ्प् १०.४७१७] इतिवत् श्री-कृष्णस्य कठिनत्व- प्रत्यायकत्वात् । मृत्युर् भोज-पतेर् इतिवद् दुर्जन-वित्रासकत्वात्, असतां शास्ता इतिवत् तदीय-शोक-हेतुत्वाद् एव च तत्-तन्-निरुक्तिर् उपपद्यते । यथा प्रकाशैक-रूपाया एव सूर्य-कान्तेर् उल्लूकेषु तम-आदि-व्यञ्जकतेति । अतश् चन्द्र-रूपी मतः कृष्णः कला-रूपास् तु ताः स्मृताः इति स्फुटम् एव स्वरूप-भूतत्वं दर्शितम् ।

तद् एवं तासां स्वरूप-शक्ति-भूतत्वे लक्ष्मीत्वं सिध्यत्य् एव । तद् एवम् अभिप्रेत्य लक्ष्मीत्वम् आह --

गृहेषु तासाम् अनपाय्य् अतर्क-कृन् निरस्त-साम्यातिशयेष्व् अवस्थितः । रेमे रमाभिर् निज-काम-सम्प्लुतो यथेतरो गार्हक-मेधिकांश् चरन् ॥ [भ्प् १०.५९.३४]

टीका च -रमाभिर् लक्ष्म्या अंश-भूताभिर् इत्य् एषा । स्वरूप-शक्तित्वाद् एव रेमे इत्य् उक्तम् । अतएव निजः स्वकीयः परमानन्द-शक्ति-वृत्ति-विशेषोदय- रूप-प्रेम-विशेष-स्वरूपो यः कामस् तेन सम्प्लुतो व्याप्त इति ॥

॥ १०.४९ ॥ श्री-शुकः ॥ १८३ ॥

[183]

atha teṣāṃ tena paramānandena samayānanusandhānam apy uktam vrajati na hi yatrāpi samayaḥ [BrahmaS 5.56] iti | atas teṣāṃ śrī-kṛṣṇāgamana- paramānanda-mattānām adyaivāyam āgata itīva sadā hṛdi vartate |

[Vṛ. adds here:] sa eṣa yadvad aprakaṭa-svārasikyāṃ prakaṭa-līlā-gata-bhāva- praveśas tathā tad-vaibhava-rūpāsu mantropāsanāmayīṣv api sva-sva- prāktana-tad-bhāva-praveśo jñeyaḥ | gaṅgāyā bhāvas tadīya-hrada-śreṇīṣv eva | ubhayatrāpy asau samāna eva darśitaḥ | pādma-pātāla-khaṇḍe go-gopa- gopikā-saṅge yatra krīḍati kaṃsahā iti govinda gopījana-vallabheśa kaṃsāsuraghna ity ābhyām | evaṃ yathā svārasikyām iva mantra-mayyām api nandanandanatvam anugacched evaṃ śrūyate - sakala-loka-maṅgalo nanda- gopa-tanayo devatā ity atra gautamīya-tantre dvitīyādhyāye nandanandana ity uktaḥ ity atra ca | [Vṛ. addition ends.]

tad evaṃ prakaṭa-līlā-gata-bhāva-viśeṣasyāprakaṭa-līlāyāṃ praveśād bahir-antardhāna-līlā-dvitīyasyaikyaṃ varṇitam | tatra yadyapi pūrva-pūrvam api tādṛśa-bhāvas teṣām anādita evānuvartate tathāpi tam eva navanavīkṛtya samuddīpayituṃ punaḥ punar avatāra iti jñeyam |

tad evaṃ śrī-kṛṣṇasya svayaṃ bhagavattvaṃ darśitam | tatrāpi śrī-gokule tat-prakāśātiśayo dṛśyate | sa caiśvarya-gatas tāvat satya-jñānānantānanda-rasa-mātraika-mūrti-brahmāṇḍa-koṭiśvara-darśanādau | kāruṇya-gataś ca pūtanāyā api sākṣān mātṛ-gati-dāne | mādhurya-gataś ca |

vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ | gāvaś cārayato gopāḥ pāda-sparśaṃ (page 108) mahātmanaḥ || [BhP 10.83.43]

iti śrī-paṭṭa-mahiṣī-prārthanādau |

atra sthite'pi sarvato'pi prema-varīyasīnāṃ tāsāṃ tat-pāda-sparśa-saubhāgye tan-mādhurya-prakāśātiśaya-vaiśiṣṭyābhiprāyeṇaiva tathoktiḥ saṅgacchate | tathaiva coktaṃ -

trailokya-saubhagam idaṃ ca nirīkṣya rūpaṃ yad go-dvija-druma-mṛgān pulakāny abibhrat || [BhP 10.29.40] ity ādiṣu |

ato līlā-gataś cāsau ślāghyate pitarau nānvavindetāṃ kṛṣṇodārārbhake hitam [BhP 10.8.47] ity ādiṣu | atas tadīyānām apy utkarṣa uktaḥ vṛndāvanaṃ govardhanaṃ yamunā-pulināni ca [BhP 10.11.36] vīkṣyāmīty ādau | tataḥ parikarāṇāṃ tu aho bhāgyam aho bhāgyam [BhP 10.14.32] ity ādau | itthaṃ satām [BhP 10.12.11] ity ādau, nandaḥ kim akarot [BhP 10.8.43]

ity ādau, etāḥ param [BhP 10.47.51] ity ādau, gopyas tapaḥ kim acaran [BhP 10.44.14] ity ādau | tatrāpi tatrātiśuśubhe tābhiḥ [BhP 10.33.6] ity ādau ca tāsu prakāśātiśaya-sīmā darśitā | tataḥ sarvāsv api tāsu anayārādhito nūnaṃ bhagavān harir īśvaraḥ [BhP 10.30.28] ity ādibhiḥ | prema-varīyastvena prasiddhāyāṃ śrī-rādhikāyāṃ tu kim uteti jñeyam | atra cedaṃ tattvam | dvitīye sandarbhe khalu paramatvena śrī-bhagavantaṃ nirūpya tasya śakti- dvayī nirūpitā | tatra prathamā śrī-vaiṣṇavānāṃ śrī-bhagavad-upāsyā tadīya-svarūpa-bhūtā yan mayy eva khalu tasya sā bhagavattā | dvitīyā cātha teṣāṃ jagadvad-upekṣaṇīyā māyā-lakṣaṇā, yan mayy eva khalu tasya jagattā | tatra pūrvasyāṃ śaktau śaktimati bhagavac-chabdaval-lakṣmī-śabdaḥ prayujyata ity api dvitīya eva darśitam | tato'smin sandarbhe tu sa ca bhagavān śrī-kṛṣṇākhya eveti nirdhārite tadīyā svarūpa-śaktis tu kim ākhyeti nirdhāryam | tatra dvayor api puryoḥ śrī-mahisākhyā jñeyā | mathurāyām apy aprakaṭa-līlāyāṃ śrutau rukmiṇyāḥ prasiddher anyāsām upalakṣaṇāt | śrī-mahiṣīṇāṃ tadīya-svarūpa-śaktitvaṃ skānda-prabhāsa-khaṇḍe śrī-śiva- gaurī-saṃvāde gopyāditya-māhātmye dṛṣṭam -

purā kṛṣṇo mahātejā yadā prabhāsam āgataḥ | sahito yādavaiḥ sarvaiḥ ṣaṭ-pañcāśat-prakoṭibhiḥ ||

ṣoḍaśaiva sahasrāṇi gopyas tatra samāgatāḥ | lakṣam ekaṃ tathā ṣaṣṭhir ete kṛṣṇa-sutāḥ priye || ity upakramya,

tato gopyo mahā-devi vidyāyāḥ ṣoḍaśa smṛtāḥ | tāsāṃ nāmāni te vakṣye tāni hy ekamanāḥ śṛṇu ||

lambinī candrikā kāntā krūrā śāntā mahodayā | bhīṣaṇī nandinī śokā supūrva-vimalā kṣayā ||

śubhadā śobhanā puṇyā haṃsasyaitāḥ kalā kramāt | haṃsa eva mataḥ kṛṣṇaḥ paramātmā janārdanaḥ ||

tasyaitāḥ śaktayo devi ṣoḍaśaiva prakīrtitāḥ | candra-rūpī mataḥ kṛṣṇaḥ kalā-rūpās tu tāḥ smṛtāḥ ||

sampūrṇa-maṇḍalā tāsāṃ mālinī ṣoḍaśī kalā | pratipat-tithim ārabhya sañcaraty āsu candramāḥ ||

ṣoḍaśaiva kalā yās tu gopī-rūpā varāṇane | ekaika-śastāḥ sambhinnāḥ sahasreṇa pṛthak pṛthak ||

evaṃ te kathitaṃ devi rahasyaṃ jñāna-sambhavam | ya evaṃ veda puruṣaḥ sa jñeyo vaiṣṇavo budhaiḥ || [108.5-8, 10-16] iti |

atra gopyo rājñyaḥ ity arthaḥ | gopo bhūpe'pi iti nāma-liṅgānuśāsanāt | lambinī avatāra-śaktiḥ | supūrva-vimalā suvimalā | haṃsaśītety atra prāptasya haṃsayety asya vācyam āha haṃsa eveti | sa ca candra-rūpī candra- dṛṣṭāntenoddeśya ity arthaḥ | kalā-rūpā iti tāś ca śaktayaś ca candrasyāmṛtety ādi-kalā-dṛṣṭāntenoddeśyā ity arthaḥ | anuktām antimāṃ mahā-śaktim āha sampūrṇeti | seyaṃ tu (page 109) kalā-samaṣṭi-rūpā jñeyā | dṛṣṭāntopapādanāya candrasya tādṛśatvam āha pratipad iti | āsu etat-tulyāsu kalāsu | vivakṣitam āha ṣoḍaśaiveti ṣoḍaśānām eva vidyā-rūpatvāt | etad- upadeśasya jñāna-sambhava-rahasyatvāt | taj-jñānasya vaiṣṇavatānumāpaka- liṅgatvāc ca |

krūrābhīṣaṇī-śokānām api bhagavat-svarūpa-bhūtānām eva satīnāṃ mallānām aśaniḥ [BhP 10.4717] itivat śrī-kṛṣṇasya kaṭhinatva- pratyāyakatvāt | mṛtyur bhoja-pater itivad durjana-vitrāsakatvāt, asatāṃ śāstā itivat tadīya-śoka-hetutvād eva ca tat-tan-niruktir upapadyate | yathā prakāśaika-rūpāyā eva sūrya-kānter ulūkeṣu tama-ādi-vyañjakateti | ataś candra-rūpī mataḥ kṛṣṇaḥ kalā-rūpās tu tāḥ smṛtāḥ iti sphuṭam eva svarūpa-bhūtatvaṃ darśitam |

tad evaṃ tāsāṃ svarūpa-śakti-bhūtatve lakṣmītvaṃ sidhyaty eva | tad evam abhipretya lakṣmītvam āha --

gṛheṣu tāsām anapāyy atarka-kṛn nirasta-sāmyātiśayeṣv avasthitaḥ | reme ramābhir nija-kāma-sampluto yathetaro gārhaka-medhikāṃś caran || [BhP 10.59.34]

ṭīkā ca -ramābhir lakṣmyā aṃśa-bhūtābhir ity eṣā | svarūpa-śaktitvād eva reme ity uktam | ataeva nijaḥ svakīyaḥ paramānanda-śakti-vṛtti-viśeṣodaya- rūpa-prema-viśeṣa-svarūpo yaḥ kāmas tena sampluto vyāpta iti ||

|| 10.49 || śrī-śukaḥ || 183 ||

English witness · section(s) 184

Anuccheda 184

1 In this way we may understand that all the queens of Lord Krsna are the internal potencies of the Lord. In the Padma Purana, Uttara-khanda, Srimati Satyabhama-devi is described as the Lord's bhu-sakti and in the Hari-vamsa, she is described as both Bhu-sakti and Prema-sakti. In the Skanda Purana, Yamuna-mahatmya, Srimati Kalindi-devi is described as the Lord's Krpa-sakti. 2 That Srimati Rukmini-devi is personally the goddess of fortune, Laksmi-devi is confirmed in the following statement of Srimad Bhagavatam (10.54.60): "All visitors as well as the inhabitants of Dvaraka City became joyful seeing Krsna and Rukmini together. In other words, the Supreme Lord, the

maintainer of everyone, and the goddess of fortune were united and all the people felt extremely jubilant."* 3 That Srimati Rukmini-devi is personally the goddess of fortune, Srimati Laksmi-devi, and she and Sri Krsna are ideally suited for each other is confirmed in the following verse of Srimad Bhagavatam (10.53.37) where the residents of the city of Vidarbha say among themselves: "Only princess Rukmini, and no one else, is fit to become the wife of Lord Krsna, and only the faultless Lord Krsna can be the suitable husband of Princess Rukmini."*

Kṛṣṇa · Sanskrit §184 · English §185

[१८४]

इत्थम् अष्टानां श्री-पट्ट-महिषीणां तु तत्-स्वरूप-शक्तित्वं कैमुत्येनैव सिध्यति । तत्र श्री-सत्यभामाया भू-शक्ति-रूपत्वं पाद्मोत्तर-खण्डादौ प्रसिद्धम् । श्री-यमुनायाः कृपा-शक्ति-रूपत्वं स्कान्द-यमुना-माहात्म्यादाव् इत्य् आद्य्-अन्वेषणीयम् । किन्तु श्री- हरिवंशादौ सत्यभामायाः सौभाग्यातिशयस्य विख्यातत्वात् प्रेम-शक्ति- प्रचुर-भू-शक्तित्वं ज्ञेयम् । स्वयं लक्ष्मीस् तु श्री-रुक्मिणी -- द्वारकायाम् अभूद् राजन् महा-मोदः पुरौकसाम् । रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियः पतिम् ॥ [भ्प् १०.५४.६]

इत्य् आदिषु तस्याम् एव भूरिशः प्रसिद्धेः । अतः स्वयं लक्ष्मीत्वेनैव परस्पर-योग्यताम् आह -

अस्यैव भार्या भवितुं रुक्मिण्य् अर्हति नापरा । असाव् अप्य् अनवद्यात्मा भैष्म्याः समुचितः पतिः ॥ [भ्प् १०.५३.३७]

स्पष्टम् ।

॥ १०.५३ ॥ विदर्भ-पुर-वासिनः परस्परम् ॥ १८४ ॥

[184]

ittham aṣṭānāṃ śrī-paṭṭa-mahiṣīṇāṃ tu tat-svarūpa-śaktitvaṃ kaimutyenaiva sidhyati | tatra śrī-satyabhāmāyā bhū-śakti-rūpatvaṃ pādmottara-khaṇḍādau prasiddham | śrī-yamunāyāḥ kṛpā-śakti-rūpatvaṃ skānda-yamunā-māhātmyādāv ity ādy-anveṣaṇīyam | kintu śrī- harivaṃśādau satyabhāmāyāḥ saubhāgyātiśayasya vikhyātatvāt prema-śakti-pracura-bhū-śaktitvaṃ jñeyam | svayaṃ lakṣmīs tu śrī-rukmiṇī -- dvārakāyām abhūd rājan mahā-modaḥ puraukasām | rukmiṇyā ramayopetaṃ dṛṣṭvā kṛṣṇaṃ śriyaḥ patim || [BhP

10.54.6]

ity ādiṣu tasyām eva bhūriśaḥ prasiddheḥ | ataḥ svayaṃ lakṣmītvenaiva paraspara-yogyatām āha -

asyaiva bhāryā bhavituṃ rukmiṇy arhati nāparā | asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ || [BhP 10.53.37]

spaṣṭam |

|| 10.53 || vidarbha-pura-vāsinaḥ parasparam || 184 ||

English witness · section(s) 185

Anuccheda 185

1 That Srimati Rukmini-devi is directly the goddess of fortune, Laksmi-devi is also confirmed in the following verse (Srimad Bhagavatam 10.60.9): “When we take account of Rukmini’s beautiful face, it appears that the curling hair on her head, the beautiful earrings on her ears, her smiling mouth, and her necklace of gold, all combines to shower rains of nectar; and it was definitely proved that Rukmini was none other than the original goddess of fortune, who is always engaged in the service of the lotus feet of Narayana.”* 2 That Srimati Rukmini-devi is the original form of the goddess of fortune, Laksmi-devi, just as Lord Krsna is the original form of the Supreme Personality of Godhead, is confirmed in the following statement of Srimad Bhagavatam (10.52.16): “O Maharaja Pariksit, Krsna then married Rukmini, the daughter of King Bhismaka, ruler of the province known as Vidarbha. Just as Krsna is the Supreme Personality of Godhead, Vasudeva, Rukmini is the supreme goddess of fortune, Maha-Laksmi.”* We may note that the word ‘matram’ in this verse means ‘in completeness’. This means that Srimati Rukmini-devi is the original complete form of the goddess of fortune. The goddess of fortune manifested in the Vaikuntha planets and known as Laksmi-devi is an expansion of Srimati Rukmini-devi. 3 Someone may argue that Rukmini-devi is not the original goddess of fortune, and may quote the following statement spoken by Rukmini-devi herself (Srimad Bhagavatam 10.60.34): “My dear lotus-eyed Lord, Your statement that we are not a fit combination is completely right. It is not possible for me to come to an equal level with You because You are the reservoir of all qualities, the unlimited Supreme Personality of Godhead. How can I be a fit match for You? There is no possibility of comparison with You, who are the master of all greatness, controller of the three qualities, and the object of worship for great demigods like Brahma and Lord Siva. As far as I am concerned, I am a production of the three modes of material nature. The three modes of material nature are impediments towards the progressive advancement of devotional service. When and where can I be a fit

match for You?”* 4 In this verse Srimati Rukmini-devi expresses her humbleness by considering herself an insignificant part and parcel of Lord Krsna. The word ‘guna’ here means ‘insignificant’, and the word ‘prakrtih’ means ‘by nature’. Even though she is the supreme goddess of fortune, she nevertheless thinks of herself in this humble way. 5 The humbleness of Srimati Rukmini-devi may also be seen in the following statement, where she carefully follows her role of appearing as an ordinary human being (Srimad-Bhagavatam 10.60.43): “My dear Lord, You are the master of the three worlds. You can fulfil all the desires of Your devotees in this world and the next because You are the Supreme Soul of everyone. I have therefore selected You as my husband, considering You to be the only fit personality. You may throw me in any species of life according to the reaction of my fruitive activities, and I haven’t the least concern for this. My only ambition is that I may always remain fast to Your lotus feet, because You can deliver Your devotees from the illusory material existence and are always prepared to distribute Yourself to Your devotees.”* 6 Srimati Rukmini’ statement in this verse (Srimad Bhagavatam 10.60.34), that she is not at all similar in nature to Lord Krsna should be understood only according to the following interpretation: Srimati Rukmini-devi said: “O lotus-eyed Lord, You are the Supreme Personality of Godhead, always situated in Your own transcendental opulence and glory (sve mahimny abhiratah), and I am Your own transcendental potency, the personification of Your opulence and glory (guna-prakrtih). You are the master of all potencies, and I am Your transcendental potency. Because the potency and the master of the potencies are simultaneously one and different, we cannot be thought of as completely different or unrelated. When I say, ‘What is the comparison between us?’ This means that we do not have merely some similarities, as two objects compared in a simile, but we are intimately related and very similar (kva). We are not sufficiently unrelated to invite comparison. Therefore, O Lord Visnu, when they who are actually intelligent worship and serve Your lotus feet, they also serve mine, for we are so similar in nature.” 7 When Queen Rukmini says that she is travelling in the material world (srtibhir bhramantyah), this means that she follows Lord Visnu when He incarnates in the material world, and she appears as His companion. This is confirmed in the following statement of Visnu Purana: “When Lord Visnu appears as a demigod, the goddess of fortune assumes a form like that of a demigoddess and accompanies Him, and when Lord Visnu assumes a form like that of a human being, the goddess of fortune also assumes a human-like form to become His companion.” 8 The transcendental position of Srimati Rukmini-devi is also explained in the following verse (Srimad Bhagavatam 10.60.46), where she says: “My dear lotus-eyed husband, You are self-satisfied. You do not care whether or not I am beautiful or qualified; You are not at all concerned about it. Therefore Your non-attachment for me is not at all astonishing; it is quite natural. You cannot be attached to any woman, however exalted her position and beauty. Whether You are attached to me or not, may my devotion and

attention be always engaged at Your lotus feet. The material mode of passion is also Your creation, so when You passionately glance upon me, I accept it as the greatest boon of my life. I am ambitious only for such auspicious moments."* 9 In this verse the word 'asya' means 'of the householder status of life', 'upatta' means 'accepted' and 'rajo-pi-matrah' means 'the material mode of passion, which enlivens the conditioned soul'. In this verse Srimati Rukmini-devi is playing the part of an ordinary wife, humbly describing her attachment to Lord Krsna in the vocabulary of conditioned souls. 10 An explanation of the actual meaning of these words of Queen Rukmini follows: This verse is Rukmini-devi's reply to the following statement previously spoken by Lord Krsna (Srimad Bhagavatam 10.60.20): "As I have already explained, I am not very much interested in family life or love between husband and wife. By nature, I am not very fond of family life, wife, children, home and opulences. As My devotees are always neglectful of all these worldly possessions, I am also like that. Actually, I am interested in self-realisation, that gives Me pleasure, and not this family life."* In reply to these words Srimati Rukmini says (Srimad Bhagavatam 10.60.46, quoted in Text 8): "O Lotus-eyed Lord, You take pleasure in both Yourself and in me (atman mayi ratasya). May my devotion and attention be always engaged at Your lotus feet." This statement of Srimati Rukmini-devi is confirmed by Lord Krsna Himself in the following words (Srimad Bhagavatam 10.53.2): "My mind is always absorbed in the thought of Rukmini-devi and sometimes I cannot sleep at night because I am thinking of her.' Lord Krsna may ask: If I am self-satisfied (atma-rata), then why should I take pleasure in you? Srimati Rukmini-devi answers (Srimad Bhagavatam 10.60.46, quoted in text 8): "O Lord, You are the master of all potencies and I am one of Your potencies. Because the master of potencies and the potencies themselves are in one sense the same in nature, You therefore do not see any difference between us (anatirikta-drsteh). In this way when it is said that You take pleasure only in Yourself, it is to be understood that You also take pleasure in me Your potency." When Queen Rukmini says 'when You passionately glance upon me, I accept it as the greatest boon of my life', Lord Krsna's passion should be understood to be not the material emotion experienced by the conditioned souls, but the transcendental eternal love between the Supreme Personality of Godhead and His potency. Also, when Lord Krsna describes His indifference to everything material (udasinah) it should be understood to mean that He is indifferent to everything except Srimati Rukmini-devi and those persons and things directly in relation with her. This idea is expressed by Queen Rukmini-devi in this verse, and she affirms her strong conviction in this regard. From the proper understanding of all these statements of Srimad Bhagavatam we may understand that Srimati Rukmini-devi is the original Laksmi, the goddess of fortune.

Kṛṣṇa · Sanskrit §185–187 · English §186

[१८५]

तथा तां रुक्मिणीं श्रियम् इत्य् आदौ या लीलया धृत-तनोर् अनुरूप-रूपा [भ्प् १०.६०.९] इति । स्पष्टम् ।

अतः स्वयं भगवतोऽनुरूपत्वेन स्वयं लक्ष्मीत्वं सिद्धम् एव । अतएव वैदर्भीं भीष्मक-सुतां श्रियो मात्रां स्वयंवरे [भ्प् १०.५२.१६] इत्य् अत्र माति अन्तर्भवत्यस्याम् इति मात्रा-पदं बाहुल्याद् अधिकरण एवौणादिकं ज्ञेयम् । कात्स्न्र्ये अवधारणे मात्रम् इतिवत् । ततश् च वैकुण्ठ-प्रसिद्धाया लक्ष्म्या अन्तर्भावास्पदत्वाद् एषैव लक्ष्मीः सर्वतः परिपूर्णेत्य् अर्थः । यत् तु -

नन्व् एवम् एतद् अरविन्द-विलोचनाह यद् वै भवान् भगवतो ऽसदृशी विभूम्नः । क्व स्वे महिम्न्य् अभिरतो भगवांस् त्र्य्-अधीशः क्वाहं गुण-प्रकृतिर् अज्ञ-गृहीत-पादा ॥ [भ्प् १०.६०.३४]

इति तस्या एवोक्तिस् तत्र निजांशाभासम् एव दैन्येन स्वं मत्वोक्तम् इति मन्तव्यम् । यद् वा, गुणा गौणी प्रकृतिः स्वभावो यस्याः सा अपकृष्ट- रूपेत्य् अर्थः । यथा तत्रैव, स्यान् मे तवाङ्घ्रिर् अरणं सृतिभिर् भ्रमन्त्याः [भ्प् १०.६०.४३] इति मनुष्यावतारताभिनिवेशात् तस्या एव दैन्योक्तिः । अत्र दैव-प्रेरितो वास्तवोऽर्थस् त्व् एवं (पगे ११०) हेऽरविन्द- लोचन भगवतस् तवासदृश्य् अहम् इत्य् एतद् । यद् भवान् आह ननु निश्चितं तत् त्व् एवं वक्ष्यमाण-प्रकारकं न त्व् अन्य-प्रकारकम् । तथैवाह स्वे स्वरूप-भूते महिम्नि ऐश्वर्यादाव् अभिरतो भगवान् क्व कुत्रान्यत्र, तथाहं ता ते गुणा ऐश्वर्यादय एव प्रकृतिः स्वरूपं यस्यास् तथाभूता क्व कुत्रान्यत्र, किन्तु न कुत्रचिद् अन्यत्रेति द्वयोर् एकत्र एव स्वरूपे स्थितिर् इत्य् अर्थः । अतएवाज्ञैर् अस्य श्री-विष्णोस् तव तत्त्वज्ञैर् गृहीतौ सेवितौ पादौ यस्यास् तथाभूताहं तस्माच् छक्ति-शक्तिमतोर् अत्यन्त-भेदाभावाद् एवोपमानोपमेयत्वाभावेन सादृश्याभाव इति भावः । एवं सृतिभिर् भ्रमन्त्या इत्य् अत्रापि हि त्वदीय-पदवीभिर् इत्य् एव वास्तवोऽर्थः । तद् उक्तम् - देवत्वे देव-देहैयं मनुष्यत्वे च मानुषी [विप् १.९.१४३] इति ।

एवम् एव -

अस्त्व् अम्बुजाक्ष मम ते चरणानुराग आत्मन् रतस्य मयि चानतिरिक्त-दृष्टेः । यर्ह्य् अस्य वृद्धय उपात्त-रजो-ऽति-मात्रो माम् ईक्षसे तद् उ ह नः परमानुकम्पा ॥ [भ्प् १०.६०.४६]

इत्य् अत्रापि तस्याः प्रकृतित्वं दैन्यजेनाभेदोपचारेणैव व्याख्येयम् । यद् वा अस्य गार्हस्थस्य उपात्ता अङ्गीकृता रजोऽतिमात्रो सर्व- भूतानुरञ्जनातिशयो येन सः । वास्तवार्थस् त्व् एवं यद् उक्तं - उदासीना वयम् इत्य् आदि, श्री-भगवता तत्राह - अस्त्व् इति । हे अम्बुजाक्ष आत्मन् आत्मनि मयि च रतस्य ते चरणानुरागो ममास्तु । मयि रतत्वं चोक्तं तथाहम् अपि तच्-चित्तो निद्रां च न लभे निशि [भ्प् १०.५३.२] इति स्वयम् एवेति भावः ।

नन्व् आत्म-रतस्य मम कथं त्वयि रतिस् तत्राह अनतिरिक्त-दृष्टेः । शक्तिमत्य् आत्मनि शक्तौ च मय्य् अनतिरिक्ता पृथग्-भाव-शून्या दृष्टिर् यस्य । शक्ति-शक्तिमतोर् अपृथग्-वस्तुत्वाद् द्वयोर् अपि मिथो विशिष्टतयैवावगमाद् वा युज्यत एव मय्य् अपि रतिर् इति भावः ।

तद् एवं सत्याम् अपि स्वाभाविक्यां रतौ विशेषतस् तु, यर्ह्य् अस्य रत्याख्यस्य भावस्य वृद्धये उपात्ता रजोऽतिमात्रा रागातिशयो येन तथाभूतस् त्वं माम् ईक्षसे स-भावम् आलोकयसि तदासौ नोऽस्मान् प्रति परमैवानुकम्पेति । एवम् उदासीनत्वं तव साक्षान् मत्-सम्बन्धाद् अन्यत्रैवेति मम सुदृढ एव विश्वास इति भावः । तस्मात् साधूक्तं या लीलया धृत-तनोः [भ्प् १०.६०.९] इत्य् आदिना श्री-रुक्मिणी-देव्याः स्वयं लक्ष्मीत्वम् ।

॥ १०.६० ॥ श्री-शुकः ॥ १८५ ॥

[१८६-१८७]

अथ वृन्दावने तदीय-स्वरूप-शक्ति-प्रादुर्भावाश् च श्री-व्रज-देव्यः । यथा ब्रह्म-संहितायाम् -

आनन्द-चिन्मय-रस-प्रतिभाविताभिस् ताभिर् य एव निज-रूपतया कलाभिः । गोलोक एव निवसत्य् अखिलात्म-भूतो गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रह्मस् ५.३०] इति ।

ताभिः श्री-गोपीभिर् मन्त्रे तच्-छब्द-प्रयोगात् । कलाभिः शक्तिभिः । निज- रूपतया स्व-स्वरूपतया । शक्तित्वं च तासां पूर्वोक्तोत्कर्षेण परम- पूर्ण-प्रादुर्भावानां सर्वासाम् अपि लक्ष्मीत्वम् एव । तद् उक्तं तत्रैव - लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानम् इति, श्रियः कान्ताः कान्तः परम-पुरुषः इति च । एतद् अभिप्रेत्यैव स्वायम्भुवागमेऽपि श्री-भू-लीला- शब्दैस् तत्-प्रेयसी-विशेष-त्रयम् उपदिष्टम् । तस्माल् लक्ष्मीतोऽप्य् उत्कर्ष- वर्णनम् आसां (पगे १११) पर-व्योमादि-स्थिताभ्यस् तन्-नाम्नैव लक्ष्मीभ्य आधिक्य-विवक्षयेति मन्तव्यम् । श्री-वृन्दावन-लक्ष्म्यस् त्व् एता एवेति ।

एवम् एव पाद-न्यासैर् भुज-विधूतिभिः [भ्प् १०.३३.७] इत्य् आदौ कृष्ण- वध्वः इत्य् उक्तम् । अतएव गोपी-जनाविद्या-कला-प्रेरकः [ग्तु १.८] इत्य् अत्र तापनी-वाक्ये श्रीमद्-दशाक्षरस्थ-नाम-निरुक्तौ ये गोपी-जनास् ते आ सम्यग् या विद्या परम-प्रेम-रूपा तस्याः कला वृत्ति-रूपा इति व्याख्येयम् । राज-विद्या राज-गुह्यम् [गीता ९.२] इत्य् आदि श्री-गीता-प्रकरणात् । (अविद्या- कला-शब्देन अविद्यैव कला वृत्तिर् यस्याः सा सर्वेन्द्रिय-विमोह-कारिणी प्रेम-शक्तिर् एवाख्याता ।) व्याख्यान्तरे भगवत्य् अविद्या-संश्लेषाभावात् । तद् उक्तं -

ह्लादिन्या संविद्-आश्लिष्टः सच्चिदानन्द ईश्वरः । स्वाविद्या-संवृतो जीवः संक्लेश-निकराकरः ॥ इति स्वामि-सूक्तौ । तथा -

ह्लादिनी सन्धिनी संवित् त्वय्य् एका सर्व-संश्रये । ह्लाद-ताप-करी मिश्रा त्वयि नो गुण-वर्जिते ॥ इति [विप् १.१२.६९] विष्णु-पुराणे

च ।

[ब् हेरे अद्ध्स्: अथवा वैभव-मात्राभिज्ञान् प्रति विराड्-उपासनावत् गोपीजन- शब्दस्यान्य-निरुक्तिर् इयम् । यथा तत्रैव गोपाल-पद-निरुक्तौ सृष्टि- पर्यन्तम् आलातीत्य् उक्तम् । तत्राविद्या-कला-शब्देन मायैवोच्यते इति । ब् अद्धितिओन् एन्द्स्.]

ततस् तासां प्रेरकस् तत्-तत्-क्रीडायां प्रवर्तक इति वल्लभ- शब्देनैकार्थ्यम् एव । स वो हि स्वामी इति तस्याम् एव श्रुतौ ताः प्रति दुर्वाससो वाक्यात् । यच् च तासां क्वचित् पूर्व-जन्मनि साधकत्वम् इव श्रूयते । तत् तु पूर्वासाम् एव व्याख्येयम् । तास् तु नित्य-सिद्धा एव । अत इदम् इत्थम् एव व्याख्येयम् -

ताभिर् विधूत-शोकाभिर् भगवान् अच्युतो विभुः । व्यरोचताधिकं तात पुरुषः शक्तिभिर् यथा ॥ [भ्प् १०.३२.१०]

यथा यथावत् । अतएवाधिकं व्यरोचत इत्य् उक्तम् उपपद्यते स्व-शक्त्य्-एक- प्रकाशकत्वात् श्री-भगवतः --

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्त-वल्लभम् । गृहीत-कण्ठ्यस् तद्-दोर्भ्यां गायन्त्यस् तं विजह्रिरे

॥ [भ्प् १०.३३.१५]

गोप्य एव श्रियः । कान्तं मनोहरम् । एकान्त-वल्लभं रहो-रमणम् (अपाणिग्राहकत्वात्) ।

॥ १०.३२ ॥ श्री-शुकः ॥ १८६-१८७ ॥

[185]

tathā tāṃ rukmiṇīṃ śriyam ity ādau yā līlayā dhṛta-tanor anurūpa-rūpā [BhP 10.60.9] iti | spaṣṭam |

ataḥ svayaṃ bhagavato'nurūpatvena svayaṃ lakṣmītvaṃ siddham eva | ataeva vaidarbhīṃ bhīṣmaka-sutāṃ śriyo mātrāṃ svayaṃvare [BhP 10.52.16] ity atra māti antarbhavatyasyām iti mātrā-padaṃ bāhulyād adhikaraṇa evauṇādikaṃ jñeyam | kārtsnye avadhāraṇe mātram itivat | tataś ca vaikuṇṭha-prasiddhāyā lakṣmyā antarbhāvāspadatvād eṣaiva lakṣmīḥ sarvataḥ paripūrṇety arthaḥ | yat tu -

nanv evam etad aravinda-vilocanāha yad vai bhavān bhagavato 'sadṛśī vibhūmnaḥ | kva sve mahimny abhirato bhagavāṃs try-adhīśaḥ kvāhaṃ guṇa-prakṛtir ajña-gṛhīta-pādā || [BhP 10.60.34]

iti tasyā evoktis tatra nijāṃśābhāsam eva dainyena svaṃ matvoktam iti mantavyam | yad vā, guṇā gauṇī prakṛtiḥ svabhāvo yasyāḥ sā apakṛṣṭa- rūpety arthaḥ | yathā tatraiva, syān me tavāṅghrir araṇaṃ sṛtibhir bhramantyāḥ [BhP 10.60.43] iti manuṣyāvatāratābhiniveśāt tasyā eva dainyoktiḥ | atra daiva-prerito vāstavo'rthas tv evaṃ (page 110) he'ravinda-locana bhagavatas tavāsadṛśy aham ity etad | yad bhavān āha nanu niścitaṃ tat tv evaṃ vakṣyamāṇa-prakārakaṃ na tv anya-prakārakam | tathaivāha sve svarūpa-bhūte mahimni aiśvaryādāv abhirato bhagavān kva kutrānyatra, tathāhaṃ tā te guṇā aiśvaryādaya eva prakṛtiḥ svarūpaṃ yasyās tathābhūtā kva kutrānyatra, kintu na kutracid anyatreti dvayor ekatra eva svarūpe sthitir ity arthaḥ | ataevājñair asya śrī-viṣṇos tava tattvajñair gṛhītau sevitau pādau yasyās tathābhūtāhaṃ tasmāc chakti-śaktimator atyanta-bhedābhāvād evopamānopameyatvābhāvena sādṛśyābhāva iti bhāvaḥ | evaṃ sṛtibhir bhramantyā ity atrāpi hi tvadīya-padavībhir ity eva vāstavo'rthaḥ | tad uktam - devatve deva-dehaiyaṃ manuṣyatve ca mānuṣī [ViP 1.9.143] iti |

evam eva -

astv ambujākṣa mama te caraṇānurāga ātman ratasya mayi cānatirikta-dṛṣṭeḥ | yarhy asya vṛddhaya upātta-rajo-'ti-mātro mām īkṣase tad u ha naḥ paramānukampā || [BhP 10.60.46]

ity atrāpi tasyāḥ prakṛtitvaṃ dainyajenābhedopacāreṇaiva vyākhyeyam | yad vā asya gārhasthasya upāttā aṅgīkṛtā rajo'timātro sarva- bhūtānurañjanātiśayo yena saḥ | vāstavārthas tv evaṃ yad uktaṃ - udāsīnā vayam ity ādi, śrī-bhagavatā tatrāha - astv iti | he ambujākṣa ātman ātmani mayi ca ratasya te caraṇānurāgo mamāstu | mayi ratatvaṃ coktaṃ tathāham api tac-citto nidrāṃ ca na labhe niśi [BhP 10.53.2] iti svayam eveti bhāvaḥ |

nanv ātma-ratasya mama kathaṃ tvayi ratis tatrāha anatirikta-dṛṣṭeḥ | śaktimaty ātmani śaktau ca mayy anatiriktā pṛthag-bhāva-śūnyā dṛṣṭir yasya | śakti-śaktimator apṛthag-vastutvād dvayor api mitho viśiṣṭatayaivāvagamād vā yujyata eva mayy api ratir iti bhāvaḥ |

tad evaṃ satyām api svābhāvikyāṃ ratau viśeṣatas tu, yarhy asya ratyākhyasya bhāvasya vṛddhaye upāttā rajo'timātrā rāgātiśayo yena tathābhūtas tvaṃ mām īkṣase sa-bhāvam ālokayasi tadāsau no'smān prati paramaivānukampeti | evam udāsīnatvaṃ tava sākṣān mat-sambandhād anyatraiveti mama sudṛḍha eva viśvāsa iti bhāvaḥ | tasmāt sādhūktaṃ yā līlayā dhṛta-tanoḥ [BhP 10.60.9] ity ādinā śrī-rukmiṇī-devyāḥ svayaṃ lakṣmītvam |

|| 10.60 || śrī-śukaḥ || 185 ||

[186-187]

atha vṛndāvane tadīya-svarūpa-śakti-prādurbhāvāś ca śrī-vraja-devyaḥ | yathā brahma-saṃhitāyām -

ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ | goloka eva nivasaty akhilātma-bhūto govindam ādi-puruṣaṃ tam ahaṃ bhajāmi || [BrahmaS 5.30] iti |

tābhiḥ śrī-gopībhir mantre tac-chabda-prayogāt | kalābhiḥ śaktibhiḥ | nija- rūpatayā sva-svarūpatayā | śaktitvaṃ ca tāsāṃ pūrvoktotkarṣeṇa parama- pūrṇa-prādurbhāvānāṃ sarvāsām api lakṣmītvam eva | tad uktaṃ tatraiva - lakṣmī-sahasra-śata-sambhrama-sevyamānam iti, śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ iti ca | etad abhipretyaiva svāyambhuvāgame'pi śrī-bhū-līlā- śabdais tat-preyasī-viśeṣa-trayam upadiṣṭam | tasmāl lakṣmīto'py utkarṣa- varṇanam āsāṃ (page 111) para-vyomādi-sthitābhyas tan-nāmnaiva lakṣmībhya ādhikya-vivakṣayeti mantavyam | śrī-vṛndāvana-lakṣmyas tv etā eveti |

evam eva pāda-nyāsair bhuja-vidhūtibhiḥ [BhP 10.33.7] ity ādau kṛṣṇa- vadhvaḥ ity uktam | ataeva gopī-janāvidyā-kalā-prerakaḥ [GTU 1.8] ity atra tāpanī-vākye

śrīmad-daśākṣarastha-nāma-niruktau ye gopī-janās te ā samyag yā vidyā parama-prema-rūpā tasyāḥ kalā vṛtti-rūpā iti vyākhyeyam | rāja-vidyā rāja-guhyam [Gītā 9.2] ity ādi śrī-gītā-prakaraṇāt | (avidyā- kalā-śabdena avidyaiva kalā vṛttir yasyāḥ sā sarvendriya-vimoha-kāriṇī prema-śaktir evākhyātā |) vyākhyāntare bhagavaty avidyā-saṃśleṣābhāvāt | tad uktaṃ -

hlādinyā saṃvid-āśliṣṭaḥ saccidānanda īśvaraḥ | svāvidyā-saṃvṛto jīvaḥ saṃkleśa-nikarākaraḥ || iti svāmi-sūktau | tathā -

hlādinī sandhinī saṃvit tvayy ekā sarva-saṃśraye | hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || iti [ViP 1.12.69] viṣṇu-purāṇe

ca |

[B here adds: athavā vaibhava-mātrābhijñān prati virāḍ-upāsanāvat gopījana-śabdasyānya-niruktir iyam | yathā tatraiva gopāla-pada-niruktau sṛṣṭi- paryantam ālātīty uktam | tatrāvidyā-kalā-śabdena māyaivocyate iti | B addition ends.]

tatas tāsāṃ prerakas tat-tat-krīḍāyāṃ pravartaka iti vallabha- śabdenaikārthyam eva | sa vo hi svāmī iti tasyām eva śrutau tāḥ prati durvāsaso vākyāt | yac ca tāsāṃ kvacit pūrva-janmani sādhakatvam iva śrūyate | tat tu pūrvāsām eva vyākhyeyam | tās tu nitya-siddhā eva | ata idam ittham eva vyākhyeyam -

tābhir vidhūta-śokābhir bhagavān acyuto vibhuḥ | vyarocatādhikaṃ tāta puruṣaḥ śaktibhir yathā || [BhP 10.32.10]

yathā yathāvat | ataevādhikaṃ vyarocata ity uktam upapadyate sva-śakty-eka-prakāśakatvāt śrī-bhagavataḥ --

gopyo labdhvācyutaṃ kāntaṃ śriya ekānta-vallabham | gṛhīta-kaṇṭhyas tad-dorbhyāṃ gāyantyas taṃ vijahrire || [BhP 10.33.15]

gopya eva śriyaḥ | kāntaṃ manoharam | ekānta-vallabhaṃ raho-ramaṇam (apāṇigrāhakatvāt) |

|| 10.32 || śrī-śukaḥ || 186-187 ||

English witness · section(s) 186

Anuccheda 186

1 That the gopis of Vrndavana are also manifestations of the internal potencies of Lord Krsna is confirmed in the following statement of Brahma-samhita (5.48): “I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.”* 2 In this verse the word ‘tabhih’ means ‘with the gopis’, ‘kalabhih’ means ‘who are parts of His pleasure potency’, and ‘nija-rupataya’ means ‘with His own form’. That the gopis of Vrndavana are perfect and complete expansions of the goddess of fortune has been established both in this verse and previously quoted verses describing their glories. 3 That the gopis of Vrndavana are all goddess of fortune is also described in the following verse of Brahma-samhita (5.29): “I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune.”* 4 That the gopis are goddesses of fortune is again described in the following verse (Brahma-samhita 5.56): “The damsels of Vrndavana, the gopis, are supergoddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead, Krsna. The trees there are all wish fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.”* 5 According to the Svayambhuva-agama, the best of the goddesses of fortune are manifestations of the Lord’s Sri, Bhu and Lila potencies. These goddesses of fortune reside in the various planets of the spiritual world, and the gopis of Vrndavana should be counted among them, the most exalted laksmis. 6 That the gopis of Vrndavana are the most exalted of the goddesses of fortune is also confirmed in the following description of the rasa-dance (Srimad Bhagavatam 10.33.7): “While Krsna and the gopis danced they displayed extraordinary bodily features. The movements of their legs, their placing their hands on one another, the movements of their eyebrows, their smiling, the movements of their breasts of the gopis and their clothes, their earrings, their cheeks, their hair with flowers -as they sang and danced these combines together to appear like clouds, thunder, snow and lightning. Krsna’s bodily features appeared just like a group of clouds, their songs were like thunder, the beauty of the gopis appeared to be just like lightning in the sky, and the drops of perspiration visible on their faces appeared like falling snow. In this way both the gopis and Krsna engaged in dancing.”* 7 Someone may object to our description of the gopis as the internal potency of Lord Krsna, and may quote the following verse from Gopala-tapani Upanisad (1.8) to establish their case: gopijanavidya-kala-prerakah According to these critics, this passage should be interpreted

to mean: “Lord Krsna is the master of the gopis, who are manifestations of the potency of ignorance (avidya).” This interpretation is not valid, and the proper explanation of this 12 syllable name of Krsna follows: In this word the syllable ‘a’ should be interpreted to mean pure love of Krsna, and therefore, the word should be translated: “Lord Krsna is the master of the gopis, who are the potencies of pure and transcendental love of Godhead.” We may note that the word ‘vidya’ (knowledge) is also used in connection with love of Krsna in the Bhagavad-gita (9.2) where the Lord says: “Devotional service to Me is the King of knowledge, and the most secret of all secrets.” The interpretation of our critics (that the word should be divided ‘gopijana-avidya-kala-prerakah’ and that the gopis are manifestations of the Lord’s potency of ignorance cannot be accepted, for the gopis are intimate associates of the Lord, who never intimately associate with His potency of ignorance (maha-maya). 8 That the Supreme Personality of Godhead does not intimately associate with His potency of ignorance is confirmed in the following prayer of Sridhara Svami (Srimad Bhagavatam 1.7.6): “The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.”* 9 That the Supreme Lord remains always aloof from His potency of ignorance is also confirmed in the following description of Visnu Purana (1.12.69): “O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You. For You have no material qualities.”* 10 Because Lord Krsna performed such attractive pastimes in the company of the gopis, He was very dear to them (gopijana-vallabha). For this reason He is described as the gopis’ supreme master in the following statement of Durvasa Muni to the gopis (Gopala-tapani Upanisad): “My dear gopis please know that Lord Krsna is your supreme master and husband.” 11 We may also note that some of the gopis were conditioned souls who became purified and elevated to become the intimate associates of Lord Krsna, and other gopis are eternally liberated associates of the Lord who descended from the spiritual world to assist the Lord in His prakata-pastimes. 12 The nitya-siddha gopis, who are the internal potencies of Lord Krsna are described in the following statement of Srimad Bhagavatam 10.32.10: “When Lord Krsna reappeared in the midst of the gopis, they became free from their former state of bereavement. O Maharaja Pariksit, at that time Lord Krsna appeared very splendid and brilliant. He appeared like the Supreme Personality of Godhead, surrounded by His various potencies.”*

Kṛṣṇa · Sanskrit §188 · English §187

[१८८]

तासां महत्त्वं तु ह्लादिनी-सार-वृत्ति-विशेष-प्रेम-रस-सार-विशेष- प्राध्यान्यात् । तद् उक्तं आनन्द-चिन्मय-रस-प्रतिभाविताभिः [ब्रह्मस् ५.३०] इति । आनन्द-चिन्मय-रसेन प्रेम-रस-विशेषेण प्रतिभाविताभिर् इत्य् अर्थः । अतएव तत्-प्राचुर्य-प्रकाशेन श्री-भगवतोऽपि तासु परमोल्लास- प्रकाशो भवति । येन ताभी रमणेच्छा जायते । तथैवाह -

भगवान् अपि ता रात्रीः शरदोत्फुल्ल-मल्लिकाः । वीक्ष्य रन्तुं मनश् चक्रे योग-मायाम् उपाश्रितः ॥ [भ्प् १०.२९.१]

योग-मायां दुर्घट-सम्पादिकां स्वरूप-शक्तिं तत्-तल्-लीला-सौष्ठव- घटनायोपाश्रित इति तस्मै तां प्रवर्त्येत्य् अर्थः ।

॥ १०.२९ ॥ श्री-शुकः ॥ १८८ ॥

[188]

tāsāṃ mahattvaṃ tu hlādinī-sāra-vṛtti-viśeṣa-prema-rasa-sāra-viśeṣa- prādhyānyāt | tad uktaṃ ānanda-cinmaya-rasa-pratibhāvitābhiḥ [BrahmaS 5.30] iti | ānanda-cinmaya-rasena prema-rasa-viśeṣeṇa pratibhāvitābhir ity arthaḥ | ataeva tat-prācurya-prakāśena śrī-bhagavato'pi tāsu paramollāsa- prakāśo bhavati | yena tābhī ramaṇecchā jāyate | tathaivāha -

bhagavān api tā rātrīḥ śaradotphulla-mallikāḥ | vīkṣya rantuṃ manaś cakre yoga-māyām upāśritaḥ || [BhP 10.29.1]

yoga-māyāṃ durghaṭa-sampādikāṃ svarūpa-śaktiṃ tat-tal-līlā-sauṣṭhava-ghaṭanāyopāśrita iti tasmai tāṃ pravartyety arthaḥ |

|| 10.29 || śrī-śukaḥ || 188 ||

English witness · section(s) 187

Anuccheda 187

That the gopis are goddesses of fortune with whom the Supreme Personality of Godhead enjoys intimate pastimes is also confirmed in he following statement of Srimad

Bhagavatam (10.33.14): The gopis, who were all goddesses of fortune, obtained the infallible beautiful Supreme Personality of Godhead as their intimate lover. Their necks embraced by the arms of the Lord, they sang and danced in His company."* In this verse the word 'gopyah' is in opposition to the word 'sriyah'. 'Kantham' means 'handsome' and 'ekanta-vallabham' means 'intimate lover'. This verse is spoken by Srila Sukadeva Gosvami.

Kṛṣṇa · Sanskrit §189 · English §188–189

[१८९]

[पगे ११२]

अथ तासां नामानि श्रूयन्ते भविष्योत्तरे मल्ल-द्वादशी-प्रसङ्गे श्री- कृष्ण-युधिष्ठिर-संवादे -

गोपी-नामानि राजेन्द्र प्राधान्येन निबोध मे । गोपाली पालिका धन्या विशाखा ध्यान-निष्ठिका । राधानुराधा सोमाभा तारका दशमी तथा ॥ इति ।

दशम्य् अपि तारका-नाम्न्य् एवेत्य् अर्थः । स्कान्दे प्रह्लाद-संहितायां द्वारका-माहात्म्ये मय-निर्मित-सरः-प्रस्तावे श्री-ललितोवाचेत्य् आदिना -- ललिता श्यामला धन्या विशाखा राधा शैव्या पद्मा भद्रेत्य् एतान्य् अष्टैव गृहीतानि ।

अथ वर्णिता-शत-कोटिभिर् इत्य् आगम-प्रसिद्धेर् अन्यान्य् अपि लोक-शास्त्रयोर् अवगन्तव्यानि । अत्र शत-कोटित्वान्यथानुपपत्त्य्-आदिना तासां तन्-महा- शक्तित्वम् एवावगम्यते ।

तद् एवं परम-मधुर-प्रेम-वृत्ति-मयीषु तास्व् अपि तत्-सारांशोद्रेक- मयी श्री-राधिका तस्याम् एव प्रेमोत्कर्ष-पराकाष्ठाया दर्शितत्वात् प्रीति- सन्दर्भे दर्शयिष्यमाणत्वाच् च । यत्र च तत्-प्रेम-वैशिष्ट्यं तत्रैव । यस्यास्ति भक्तिर् भगवत्य् अकिञ्चन [भ्प् ५.१८.१२] इत्य् आदिवत् सर्वा अप्य् ऐश्वर्यादि-रूपा अन्याः शक्तयो नात्यादृता अप्य् अनुगच्छन्तीति श्री-वृन्दावने श्री-राधिकायाम् एव स्वयं-लक्ष्मीत्वम् ।

अतएव सतीष्व् अन्यास्व् अपि मुख्याभिप्रायेणैव तस्या एव वृन्दावनाधिपत्येन नाम-ग्रहणम् । यथा पाद्मे कार्त्तिक-माहात्म्ये शौनक-नारद-संवादे -

वृन्दावनाधिपत्यं च दत्तं तस्यै प्रत्युष्यता । कृष्णेनान्यत्र देवी तु राधा वृन्दावने वने ॥ [पद्मप् ५.७७.३९] इत्य् अनेन ।

अन्यत्र साधारणे देशे देव्य् एवाधिकारिणी श्री-वृन्दावनाभिधे वने तु श्री-राधिकैवेत्य् अर्थः । एवं स्कान्दे -

वाराणस्यां विशालाक्षी विमला पुरुषोत्तमे । रुक्मिणी द्वारवत्यां च राधा वृन्दावने वने ॥ इति ।

तथा मात्स्येऽपि । शक्तित्व-मात्र-साधारण्येनैव लक्ष्मी-सीता-रुक्मिणी- राधा-नामापि देव्या सह गणनम् । वैशिष्ट्यं तु लक्ष्मीवत् सीतादिष्व् अपि ज्ञेयम् । तस्मान् न देव्या सह लक्ष्म्य्-आदीनाम् ऐक्यम् । श्री-राम-तापनी- श्री-गोपाल-तापन्य्-आदौ तासां स्वरूप-भूतत्वेन कथनात् । श्री-राधिकायाश् च यामले पूर्वोदाहृत-पद्य-त्रयानन्तरम् --

भुज-द्वय-युतः कृष्णो न कदाचिच् चतुर्-भुजः । गोप्यैकया युतस् तत्र परिक्रीडति सर्वदा ॥ इति ।

अत्र वृन्दावन-विषयक-तत्-सहित-सर्वदा-क्रीडित्व-लिङ्गावगतेन परस्पराव्यभिचारेण स्वरूप-शक्तित्वम् । सतीष्व् अप्य् अन्यासु एकया इत्य् अनेन (पगे ११३) तत्रापि पर-मुख्यात्वम् अभिहितम् ।

[वृ. ओमित्स् फ्रोम् अतएव सतीष्व् अन्यासु अन्द् एन्दिन्ग् अभिहितम्, अन्द् हस् इन्स्तेअद् - यत् तु मात्स्ये देव्या दक्षं प्रति -

रुक्मिणी द्वारवत्यां तु राधा वृन्दावने वने । देवकी मथुरायां तु पाताले परमेश्वरी । चित्रकुटे यथा सीता विन्ध्ये विन्ध्य-वासिनी ॥

इत्य् आदिना स्वरूप-शक्ति-व्यूह-रुक्मिणी-राधा-देवकी-सीतानां मायांश- रूपेण स्वेन सहाभेद-कथनं तत् खलु यथा देवेन्द्रः प्रतर्दनं प्रति प्राणोऽस्मि प्रज्ञात्मा इत्य् आदिकम् । यथा वा वासुदेवश् चाहं मनुर् अभवं सूर्यश् च इत्य् आदिकं परमात्मना सहाभेदं मत्वावादीति । न वक्तुर् उपदेशादि वेदान्त-सूत्रेषु शास्त्र-दृष्ट्या तूपदेशो वाम-देववत् [व्स्. १.१.३०] इत्य् अनेन विचारितम् तद्वद् इहापीति गम्यते । शास्त्रं खलु चतुर्धा परावरयोर् अभेदं दर्शयति यथा - तत्त्वम् असि इति परमात्मा-जीअयोश् चित्- साम्येन, यथा सर्वं समाप्नोषि ततोऽसि सर्वः [गीता ११.४०] इत्य् अधिष्ठानाधिष्ठात्रोर् अभेदोपचारेण । यथा वा रामोऽहम् इत्य् आदिकम् अहङ्ग्रहोपासनेनेति । यत्रापि यथास्वं मन्तव्यम् । विशेषतः श्री- राधायाः स्वयं लक्ष्मीत्वम् । [एन्द् वृ. अद्दितिओन्]

तथा च बृहद्-गौतमीये श्री-बलदेवं प्रति श्री-कृष्ण-वाक्यम् -

सत्त्वं तत्त्वं परत्वं च तत्त्व-त्रयम् अहं किल । त्रि-तत्त्व-रूपिणी सापि राधिका मम वल्लभा ॥

प्रकृतेः पर एवाहं सापि मच्-छक्ति-रूपिणी । सात्त्विकं रूपम् आस्थाय पूर्णोऽहं ब्रह्म-चित्-परः ॥

ब्रह्मणा प्रार्थितः सम्यक् सम्भवामि युगे युगे । तया सार्धं त्वया सार्धं नाशाय देवता-द्रुहाम् ॥ इत्य् आदि ।

सत्त्वं कार्यत्वं तत्त्वं कारणत्वं ततोऽपि परत्वं चेति यत् तत्त्व-त्रयं तद् अहम् इत्य् अर्थः । अतएव श्री-राधिका-प्रसङ्गे तत्-पुरतोऽपि -

देवी कृष्ण-मयी प्रोक्ता राधिका पर-देवता । सर्व-लक्ष्मी-मयी सर्व-कान्तिः संमोहिनी परा ॥ इति ।

ऋक्-परिशिष्ट-श्रुतिश् च तथैवाह - राधया माधवो देवो माधवेनैव राधिका । विभ्राजन्ते जनेष्व् आ । विभ्राजन्ते विभ्राजते । आ सर्वत इति श्रुति- पदार्थः ।

[वृ अद्दृस्: अतएव तस्याः सर्वोत्तमत्वं सौभाग्यातिशयत्वं चादि-वाराहे तत्- कुण्ड-प्रसङ्गे द्रष्टव्यम् । श्री-भागवते अनयाराधितो नूनम् इत्य् आदौ च । [एन्द् वृ अद्दितिओन्.]

एतत् सर्वम् अभिप्रेत्य मूर्धण्य-श्लोके तादृशोऽप्य् अर्थः सन्दधै । तत्र तयोर् महा-महैश्वर्य-प्रतिपादकोऽर्थः पूर्ववत् स्वयम् अनुसन्धेयः । परम-माधुरी-प्रतिपादकोऽर्थस् तु यथा जन्माद्य् अस्य इति ।

यतोऽन्वयाद् अनुगच्छति सदा निज-परमानन्द-शक्ति-रूपायां तस्यां श्री- राधायाम् आसक्तो भवतीत्य् अन्वयः श्री-कृष्णस् तस्माद् यस्मात् तथा इतरत इतरस्याश् च तस्य सदा द्वितीयायाः श्री-राधाया एव । यतो यस्या आद्यस्यादि- रसस्य जन्म प्रादुर्भावः याव् एवादि-रस-विद्यायाः परम-निधानम् इत्य् अर्थः । अतएव तयोर् अत्यद्भुत-विलास-माधुरी-धुरीणताम् उद्दिशति योऽर्थेषु तत्-तद्-विलास-कलापेषु अभिज्ञो विदग्धः । या च स्वेन तथा- विधेनात्मना राजते विलासतीति स्वराट् ।

अतएव सर्वतोप्य् आश्चर्य-रूपयोस् तयोर् वर्णने मम तत्-कृपैव सामग्रीत्य् आह आदि-कवये प्रथमं तल्-लीला-वर्णनम् आरभमाणाय मह्यं श्री- वेद-व्यासाय हृदा अन्तः-करण-द्वारैव ब्रह्म

निज-लीला-प्रतिपादकं शब्द-ब्रह्म यस् तेने । आरम्भ-सम-कालम् एव युगपत् सर्वम् इदं महा- पुराणं मम हृदि प्रकाशितवान् इत्य् अर्थः । एतच् च प्रथमस्य स्पत्म एव व्यक्तम् । यद् यस्यां च सूरयः शेषादयोऽपि मुह्यन्ति स्वरूप-सौन्दर्य- गुणादिभिः अत्यद्भुता केयम् इति निर्वक्तुम् आरब्धा निशेतुं न शक्नुवन्ति । एवं भूत्वा सा यदि कृपां नाकरिष्यत् तदा लब्ध-माधव-तादृश- कृपस्यापि मम -

तैस् तैः पदैस् तत्पदवीम् अन्विच्छन्त्यो ऽग्रतो ऽबलाः । वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥ [भ्प् १०.३०.२६]

इत्य् आदिना तस्या लीला-वर्णन-लेशोऽपि साहस-सिद्धिर् असौ नाभविष्यद् एवेति भावः । तयोर् आश्चर्य-रूपत्वम् एव व्यनक्ति तेजो-वारि-मृदां चैतन्यानाम् अपि यथा येन प्रकारेण विनिमयः परस्परं स्वभाव-विपर्ययोर् भवति तथा यो विभ्राजित इति शेषः । वाक्य-शेषं च भावाभिभूतत्वेन न वक्तुं शक्तवान् इति गम्यते ।

तत्र तेजसश् चन्द्रादेस् तत्-पद-नख-कान्ति-विस्फारतादिना (पगे ११४) वारि- मृद्वन् निस्तेजस्त्व-धर्मावाप्तिः । वारिणो नद्यादेश् च तत्-संसर्ग-वंशी- वाद्यादिना वह्न्य्-आदि-तेजोवद् उच्छूनता-प्राप्तिः पाषाणादि-मृद्वच् च स्तम्भ-प्राप्तिः । मृदश् च पाषाणादेस् तत्-कान्ति-कन्दईल्-च्छुरित्वेन तेजोवद् उज्ज्वलता-प्राप्तिर् वंशी-वाद्यादिना वारिवच् च द्रवता-प्राप्तिर् इति ।

तद् एतत् सर्वं तस्य लीला-वर्णने प्रसिद्धम् एव । यत्र यस्यां च विद्यमानायां तिर्-धाम-सर्गः श्री-भू-लीलेति-शक्ति-त्रयी-प्रादुर्भावो वा ।
द्वारका-मथुरा-वृन्दावनानीती-स्थान-त्रय-गत-शक्ति-वर्ग-त्रय- प्रादुर्भावो वा । वृन्दावने एव रस-व्यवहारेण सुहृद्-उदासीन-प्रतिपक्ष- नायिका-रूप-त्रि-भेदानां सर्वासाम् अपि व्रज-देवीनाम् एव प्रादुर्भावो वा मृषा मिथ्यैव । यस्याः सौन्दर्यादि-गुण-सम्पदा तास् ताः कृष्णस्य न किञ्चिद् इव प्रयोजनम् अर्हन्तीत्य् अर्थः । तद्-धीमहीति यच्-छब्द-लब्धेन तच्-छब्देनान्वयः ।
परम-भक्ति-शक्तिमत्त्वेनातिशायित-महाभाव-रसेन वा परस्पर-भिन्नतां गतयोर् ऐक्येनैव विवक्षितं तद् इति । अतएव सामान्यतया परामर्शान् नपुंसकत्वं च ।

कथम्भूतम् ? स्वेन धाम्ना स्व-स्व-प्रभावेन सदा निरस्तं स्व-लीला- प्रतिबन्धकानां जरती-प्रभृतीनां प्रतिपक्ष-नायिकानां च कुहकं माया येन तत् । तथा सत्यं तादृशत्वेन नित्य-सिद्धम् । यद् वा परस्परं विलासादिभिर् अनवरतम् आनन्द-सन्दोह-दाने कृत-सत्यम् इव जातम् । तत्र निश्चलम् इत्य् अर्थः । अतएव परम् अन्यत्र कुत्राप्य् अदृष्ट-गुण-लीलादिभिर् विश्व-विस्मापकत्वात् सर्वतोऽप्य् उत्कृष्टम् ।

अत्रैकोऽपि धर्मो भिन्न- वाचकतया वाक्यतो निरिदिष्ट इत्य् उभय-सादृश्यावगमात् प्रतिवस्तूपमा-नामालङ्कारोऽयम् । इयं च मुहुर् उपमिति-माला-प्रतिवस्तूपमा । तेन तैस् तैर् गुणैर् मिथो योग्यतया निबद्धत्वात् समनामापि । एतद्-अलङ्कारेण च अहो परस्परं परस्मात् परम् अपि तन्-मिथुन-भूतं किम् अपि तत्त्वं मिथो गुण-गण-माधुरीभिः समताम् एव समवाप्तम् इति सकल-जीव-जीवातुर्-तमरस-पीयूष-धाराधाराधरता-सम्पदा कस्मै वा निज-चरण-कमल- विलासं न रोचयतीति स्वतः सम्भवि वस्तु व्यज्यते । तद् आहुः -

प्रतिवस्तूपमा सा स्याद् वाक्ययोर् गम्य-साम्ययोः । एकोऽपि धर्मः सामान्यो यत्र निर्दिश्यते पृथक् ॥ [साह्द् १०.४९] इति ।

इयं मालयापि दृश्यते इति । एवं समं स्याद् आनुरूप्येण श्लाघा योग्यस्य वस्तुन इति । तथा वस्तु वालङ्कृतिर् वापि द्विधार्थः सम्भवी स्वतः । कवेः प्रौढोक्ति-सिद्धो वा तन्-निबद्धस्य वेति षट् ।

षड्भिस् तैर् व्यज्यमानस् तु वस्त्व्-अलङ्कार-रूपकः । अर्थ-शक्त्य्-उद्भवो व्यङ्ग्यो याति द्वादश-भेदताम् ॥ इति ।

तद् उक्तं श्रुत्या - राधया माधवो देवः इत्य् आदिना । तद् उक्तम् आदि-पुराणे वेदान्तिनोऽपि इति पद्यानन्तरम् -

अहम् एव परं रूपं नान्यो जानाति कश्चन । जानाति राधिका पार्थ अंशान् अर्चन्ति देवताः ॥ इति ।

तयोर् नित्य-विलासस् त्व् इत्थं यथा वर्णितोऽस्मद्-उपजीव्य-चरणाम्बुजैः --

वाचा सूचित-शर्वरी-रति-कला-प्रागल्भ्यया राधिकां व्रीडा-कुञ्चित-लोचनां विरचयन्न् अग्रे सखीनाम् असौ । तद्-वक्षो-रुह-चित्र-केलि-मकरी-पाण्डित्य-पारं गतः कैशोरं सफली-करोति कलयन् कुञ्जे विहारं हरिः ॥ इति [ब्रस् २.१.२३१] ।

तद् एवं सन्दर्भ-चतुष्टयेन सम्बन्धो व्याख्यातः । तस्मिन्न् अपि सम्बन्धे श्री-राधा-माधव-रूपेणैव प्रादुर्भावस् तस्य सम्बन्धिनः परमः प्रकर्षः । तद् उक्तं श्रुत्या राधया माधवो देव इति । एतद्- अर्थम् एव व्यतानिषमिमाः सर्वा अपि परिपाटीर् इति पूर्णः सम्बन्धः ।

गौर-श्याम-रुचोज्ज्वलाभिर् अमलैर् अक्ष्णोर् विलासोत्सवैर् नृत्यन्तीभिर्

अशेष-मादन-कला-वैदग्ध्य-दिग्धात्मभिः । अन्योन्य-प्रियता-सुधा-परिमल-स्तोमोन्मदाभिः सदा राधा-माधव-माधुरीभिर् अभितश् चित्तं ममाक्राम्यताम् ॥

इति श्री-कलि-युग-पावन-स्व-भजन-विभाजन-प्रयोजनावतार-श्री-श्री-भगवत्-कृष्ण-चैतन्य-देव-चरणानुचर-विश्व-वैष्णव-राज-सभाजन-भाजन-श्री-रूप-सनातनानुशासन-भारती-गर्भे श्री-भागवत-सन्दर्भे श्री-कृष्ण-सन्दर्भो नाम चतुर्थः सन्दर्भः ॥

श्री-भागवत-सन्दर्भे सर्व-सन्दर्भ-गर्भ-गे । श्री-कृष्ण-सन्दर्भ-नामा सन्दर्भोऽभूच् चतुर्थकः ॥

समाप्तोऽयं श्री-कृष्ण-सन्दर्भः ॥

[*एन्द्नोते #१] ... इतिओन् दोएस् नोत् हवे थे सेचोन्द् अन्द् फ़ोउर्थ् लिनेस् ओफ़् थे सेचोन्द् स्तन्ज़. [*एन्द्नोते #२] भगवान् वासुदेवश् च कीर्त्यते ऽत्र सनातनः स हि सत्यम् ऋतं चैव पवित्रं पुण्यम् एव च शाश्वतं ब्रह्म परमं ध्रुवं ज्योतिः सनातनम् [*एन्द्नोते #३] थिस् पोर्तिओन् उप् तो थे एन्द् ओफ़् थे परग्रफ् इस् मोस्त्ल्य् ओमित्तेद् इन् वृ. [*एन्द्नोते #४] थे सेचोन्द् लिने इस् नोत् फ़ोउन्द्. [*एन्द्नोते #५] १०९.५३ इन् थे न्रितिचल् एदितिओन्. थे लिने रेअद्स् थेरे: देवतार्थं वयं चापि मानुषत्वम् उपागताः. [*एन्द्नोते #६] थे व्. एदितिओन् हस् कूर्म-पुराणे व्यास-गीतायां सद्- आचार-प्रसङ्गे पतिव्रता-माहात्म्ये. छत्तेर्जेए क्रुओतेस् थे फ़ोल्लोwइन्ग् वेर्से फ्रोम् अग्नि पुरन - सीतया राधितो वह्निश् छाया-सीताम् अजीजनत् । तां जग्राह दश-ग्रीवः सीता वह्नि-पुरं गता ॥

[189]

[page 112]

atha tāsāṃ nāmāni śrūyante bhaviṣyottare malla-dvādaśī-prasaṅge śrī-kṛṣṇa-yudhiṣṭhira-saṃvāde -

gopī-nāmāni rājendra prādhānyena nibodha me | gopālī pālikā dhanyā viśākhā dhyāna-niṣṭhikā | rādhānurādhā somābhā tārakā daśamī tathā || iti |

daśamy api tārakā-nāmny evety arthaḥ | skānde prahlāda-saṃhitāyāṃ dvārakā-māhātmye maya-nirmita-saraḥ-prastāve śrī-lalitovācety ādinā -- lalitā śyāmalā dhanyā viśākhā rādhā śaivyā padmā bhadrety etāny aṣṭaiva gṛhītāni |

atha varṇitā-śata-koṭibhir ity āgama-prasiddher anyāny api loka-śāstrayor avagantavyāni

| atra śata-koṭitvānyathānupapatty-ādinā tāsāṃ tan-mahā- śaktitvam evāvagamyate |

tad evaṃ parama-madhura-prema-vṛtti-mayīṣu tāsv api tat-sārāṃśodreka- mayī śrī-rādhikā tasyām eva premotkarṣa-parākāṣṭhāyā darśitatvāt prīti- sandarbhe darśayiṣyamāṇatvāc ca | yatra ca tat-prema-vaiśiṣṭyaṃ tatraiva | yasyāsti bhaktir bhagavaty akiñcana [BhP 5.18.12] ity ādivat sarvā apy aiśvaryādi-rūpā anyāḥ śaktayo nātyādṛtā apy anugacchantīti śrī-vṛndāvane śrī-rādhikāyām eva svayaṃ-lakṣmītvam |

ataeva satīṣv anyāsv api mukhyābhiprāyeṇaiva tasyā eva vṛndāvanādhipatyena nāma-grahaṇam | yathā pādme kārttika-māhātmye śaunaka-nārada-saṃvāde -

vṛndāvanādhipatyaṃ ca dattaṃ tasyai pratyuṣyatā | kṛṣṇenānyatra devī tu rādhā vṛndāvane vane || [PadmaP 5.77.39] ity anena |

anyatra sādhāraṇe deśe devy evādhikāriṇī śrī-vṛndāvanābhidhe vane tu śrī-rādhikaivety arthaḥ | evaṃ skānde -

vārāṇasyāṃ viśālākṣī vimalā puruṣottame | rukmiṇī dvāravatyāṃ ca rādhā vṛndāvane vane || iti |

tathā mātsye'pi | śaktitva-mātra-sādhāraṇyenaiva lakṣmī-sītā-rukmiṇī- rādhā-nāmāpi devyā saha gaṇanam | vaiśiṣṭyaṃ tu lakṣmīvat sītādiṣv api jñeyam | tasmān na devyā saha lakṣmy-ādīnām aikyam | śrī-rāma-tāpanī- śrī-gopāla-tāpany-ādau tāsāṃ svarūpa-bhūtatvena kathanāt | śrī-rādhikāyāś ca yāmale pūrvodāhṛta-padya-trayānantaram --

bhuja-dvaya-yutaḥ kṛṣṇo na kadācic catur-bhujaḥ | gopyaikayā yutas tatra parikrīḍati sarvadā || iti |

atra vṛndāvana-viṣayaka-tat-sahita-sarvadā-krīḍitva-liṅgāvagatena parasparāvyabhicāreṇa svarūpa-śaktitvam | satīṣv apy anyāsu ekayā ity anena (page 113) tatrāpi para-mukhyātvam abhihitam |

[Vṛ. omits from ataeva satīṣv anyāsu and ending abhihitam, and has instead - yat tu mātsye devyā dakṣaṃ prati -

rukmiṇī dvāravatyāṃ tu rādhā vṛndāvane vane | devakī mathurāyāṃ tu pātāle parameśvarī | citrakuṭe yathā sītā vindhye vindhya-vāsinī ||

ity ādinā svarūpa-śakti-vyūha-rukmiṇī-rādhā-devakī-sītānāṃ māyāṃśa- rūpeṇa svena sahābheda-kathanaṃ tat khalu yathā devendraḥ pratardanaṃ prati prāṇo'smi prajñātmā

ity ādikam | yathā vā vāsudevaś cāhaṃ manur abhavaṃ sūryaś ca ity ādikaṃ paramātmanā sahābhedaṃ matvāvādīti | na vaktur upadeśādi vedānta-sūtreṣu śāstra-dṛṣṭyā tūpadeśo vāma-devavat [Vs. 1.1.30] ity anena vicāritam tadvad ihāpīti gamyate | śāstraṃ khalu caturdhā parāvarayor abhedaṃ darśayati yathā - tattvam asi iti paramātmā-jīayoś cit- sāmyena, yathā sarvaṃ samāpnoṣi tato'si sarvaḥ [Gītā 11.40] ity adhiṣṭhānādhiṣṭhātror abhedopacāreṇa | yathā vā rāmo'ham ity ādikam ahaṅgrahopāsaneneti | yatrāpi yathāsvaṃ mantavyam | viśeṣataḥ śrī- rādhāyāḥ svayaṃ lakṣmītvam | [end Vṛ. addition]

tathā ca bṛhad-gautamīye śrī-baladevaṃ prati śrī-kṛṣṇa-vākyam -

sattvaṃ tattvaṃ paratvaṃ ca tattva-trayam ahaṃ kila | tri-tattva-rūpiṇī sāpi rādhikā mama vallabhā ||

prakṛteḥ para evāhaṃ sāpi mac-chakti-rūpiṇī | sāttvikaṃ rūpam āsthāya pūrṇo'haṃ brahma-cit-paraḥ ||

brahmaṇā prārthitaḥ samyak sambhavāmi yuge yuge | tayā sārdhaṃ tvayā sārdhaṃ nāśāya devatā-druhām || ity ādi |

sattvaṃ kāryatvaṃ tattvaṃ kāraṇatvaṃ tato'pi paratvaṃ ceti yat tattva-trayaṃ tad aham ity arthaḥ | ataeva śrī-rādhikā-prasaṅge tat-purato'pi -

devī kṛṣṇa-mayī proktā rādhikā para-devatā | sarva-lakṣmī-mayī sarva-kāntiḥ saṃmohinī parā || iti |

ṛk-pariśiṣṭa-śrutiś ca tathaivāha - rādhayā mādhavo devo mādhavenaiva rādhikā | vibhrājante janeṣv ā | vibhrājante vibhrājate | ā sarvata iti śruti- padārthaḥ |

[Vṛ adds: ataeva tasyāḥ sarvottamatvaṃ saubhāgyātiśayatvaṃ cādi-vārāhe tat-kuṇḍa-prasaṅge draṣṭavyam | śrī-bhāgavate anayārādhito nūnam ity ādau ca | [End Vṛ addition.]

etat sarvam abhipretya mūrdhaṇya-śloke tādṛśo'py arthaḥ sandadhai | tatra tayor mahā-mahaiśvarya-pratipādako'rthaḥ pūrvavat svayam anusandheyaḥ | parama-mādhurī-pratipādako'rthas tu yathā janmādy asya iti |

yato'nvayād anugacchati sadā nija-paramānanda-śakti-rūpāyāṃ tasyāṃ śrī- rādhāyām āsakto bhavatīty anvayaḥ śrī-kṛṣṇas tasmād yasmāt tathā itarata itarasyāś ca tasya sadā dvitīyāyāḥ śrī-rādhāyā eva | yato yasyā ādyasyādi- rasasya janma prādurbhāvaḥ yāv evādi-rasa-vidyāyāḥ parama-nidhānam ity arthaḥ | ataeva tayor

atyadbhuta-vilāsa-mādhurī-dhurīṇatām uddiśati yo'rtheṣu tat-tad-vilāsa-kalāpeṣu abhijño vidagdhaḥ | yā ca svena tathā- vidhenātmanā rājate vilāsatīti svarāṭ |

ataeva sarvatopy āścarya-rūpayos tayor varṇane mama tat-kṛpaiva sāmagrīty āha ādi-kavaye prathamaṃ tal-līlā-varṇanam ārabhamāṇāya mahyaṃ śrī- veda-vyāsāya hṛdā antaḥ-karaṇa-dvāraiva brahma nija-līlā-pratipādakaṃ śabda-brahma yas tene | ārambha-sama-kālam eva yugapat sarvam idaṃ mahā- purāṇaṃ mama hṛdi prakāśitavān ity arthaḥ | etac ca prathamasya spatma eva vyaktam | yad yasyāṃ ca sūrayaḥ śeṣādayo'pi muhyanti svarūpa-saundarya- guṇādibhiḥ atyadbhutā keyam iti nirvaktum ārabdhā niśetuṃ na śaknuvanti | evaṃ bhūtvā sā yadi kṛpāṃ nākariṣyat tadā labdha-mādhava-tādṛśa- kṛpasyāpi mama -

tais taiḥ padais tatpadavīm anvicchantyo 'grato 'balāḥ | vadhvāḥ padaiḥ supṛktāni vilokyārtāḥ samabruvan || [BhP 10.30.26]

ity ādinā tasyā līlā-varṇana-leśo'pi sāhasa-siddhir asau nābhaviṣyad eveti bhāvaḥ | tayor āścarya-rūpatvam eva vyanakti tejo-vāri-mṛdāṃ caitanyānām api yathā yena prakāreṇa vinimayaḥ parasparaṃ svabhāva-viparyayor bhavati tathā yo vibhrājita iti śeṣaḥ | vākya-śeṣaṃ ca bhāvābhibhūtatvena na vaktuṃ śaktavān iti gamyate |

tatra tejasaś candrādes tat-pada-nakha-kānti-visphāratādinā (page 114) vāri- mṛdvan nistejastva-dharmāvāptiḥ | vāriṇo nadyādeś ca tat-saṃsarga-vaṃśī- vādyādinā vahny-ādi-tejovad ucchūnatā-prāptiḥ pāṣāṇādi-mṛdvac ca stambha-prāptiḥ | mṛdaś ca pāṣāṇādes tat-kānti-kandaīl-cchuritvena tejovad ujjvalatā-prāptir vaṃśī-vādyādinā vārivac ca dravatā-prāptir iti |

tad etat sarvaṃ tasya līlā-varṇane prasiddham eva | yatra yasyāṃ ca vidyamānāyāṃ tir-dhāma-sargaḥ śrī-bhū-līleti-śakti-trayī-prādurbhāvo vā | dvārakā-mathurā-vṛndāvanānītī-sthāna-traya-gata-śakti-varga-traya- prādurbhāvo vā | vṛndāvane eva rasa-vyavahāreṇa suhṛd-udāsīna-pratipakṣa- nāyikā-rūpa-tri-bhedānāṃ sarvāsām api vraja-devīnām eva prādurbhāvo vā mṛṣā mithyaiva | yasyāḥ saundaryādi-guṇa-sampadā tās tāḥ kṛṣṇasya na kiñcid iva prayojanam arhantīty arthaḥ | tad-dhīmahīti yac-chabda-labdhena tac-chabdenānvayaḥ | parama-bhakti-śaktimattvenātiśāyita-mahābhāva-rasena vā paraspara-bhinnatāṃ gatayor aikyenaiva vivakṣitaṃ tad iti | ataeva sāmānyatayā parāmarśān napuṃsakatvaṃ ca |

kathambhūtam ? svena dhāmnā sva-sva-prabhāvena sadā nirastaṃ sva-līlā-pratibandhakānāṃ jaratī-prabhṛtīnāṃ pratipakṣa-nāyikānāṃ ca kuhakaṃ māyā yena tat | tathā satyaṃ tādṛśatvena nitya-siddham | yad vā parasparaṃ vilāsādibhir anavaratam ānanda-sandoha-dāne kṛta-satyam iva jātam | tatra niścalam ity arthaḥ | ataeva param

anyatra kutrāpy adṛṣṭa-guṇa-līlādibhir viśva-vismāpakatvāt sarvato'py utkṛṣṭam | atraiko'pi dharmo bhinna- vācakatayā vākyato niridiṣṭa ity ubhaya-sādṛśyāvagamāt prativastūpamā- nāmālaṅkāro'yam | iyaṃ ca muhur upamiti-mālā-prativastūpamā | tena tais tair guṇair mitho yogyatayā nibaddhatvāt samanāmāpi | etad-alaṅkāreṇa ca aho parasparaṃ parasmāt param api tan-mithuna-bhūtaṃ kim api tattvaṃ mitho guṇa-gaṇa-mādhurībhiḥ samatām eva samavāptam iti sakala-jīva-jīvātur-tamarasa-pīyūṣa-dhārādhārādharatā-sampadā kasmai vā nija-caraṇa-kamala- vilāsaṃ na rocayatīti svataḥ sambhavi vastu vyajyate | tad āhuḥ -

prativastūpamā sā syād vākyayor gamya-sāmyayoḥ | eko'pi dharmaḥ sāmānyo yatra nirdiśyate pṛthak || [SāhD 10.49] iti |

iyaṃ mālayāpi dṛśyate iti | evaṃ samaṃ syād ānurūpyeṇa ślāghā yogyasya vastuna iti | tathā vastu vālaṅkṛtir vāpi dvidhārthaḥ sambhavī svataḥ | kaveḥ prauḍhokti-siddho vā tan-nibaddhasya veti ṣaṭ |

ṣaḍbhis tair vyajyamānas tu vastv-alaṅkāra-rūpakaḥ | artha-śakty-udbhavo vyaṅgyo yāti dvādaśa-bhedatām || iti |

tad uktaṃ śrutyā - rādhayā mādhavo devaḥ ity ādinā | tad uktam ādi-purāṇe vedāntino'pi iti padyānantaram -

aham eva paraṃ rūpaṃ nānyo jānāti kaścana | jānāti rādhikā pārtha aṃśān arcanti devatāḥ || iti |

tayor nitya-vilāsas tv itthaṃ yathā varṇito'smad-upajīvya-caraṇāmbujaiḥ --

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṃ vrīḍā-kuñcita-locanāṃ viracayann agre sakhīnām asau | tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṃ gataḥ kaiśoraṃ saphalī-karoti kalayan kuñje vihāraṃ hariḥ || iti [BRS 2.1.231] |

tad evaṃ sandarbha-catuṣṭayena sambandho vyākhyātaḥ | tasminn api sambandhe śrī-rādhā-mādhava-rūpeṇaiva prādurbhāvas tasya sambandhinaḥ paramaḥ prakarṣaḥ | tad uktaṃ śrutyā rādhayā mādhavo deva iti | etad- artham eva vyatāniṣamimāḥ sarvā api paripāṭīr iti pūrṇaḥ sambandhaḥ |

gaura-śyāma-rucojjvalābhir amalair akṣṇor vilāsotsavair nṛtyantībhir aśeṣa-mādana-kalā-vaidagdhya-digdhātmabhiḥ |
anyonya-priyatā-sudhā-parimala-stomonmadābhiḥ sadā rādhā-mādhava-mādhurībhir abhitaś cittaṃ mamākrāmyatām ||

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe śrī-kṛṣṇa-sandarbho nāma caturthaḥ sandarbhaḥ ||

śrī-bhāgavata-sandarbhe sarva-sandarbha-garbha-ge | śrī-kṛṣṇa-sandarbha-nāmā sandarbho'bhūc caturthakaḥ ||

samāpto'yaṃ śrī-kṛṣṇa-sandarbhaḥ ||

*[*ENDNOTE #1] ... ition does not have the second and fourth lines of the second stanza. [*ENDNOTE #2] bhagavān vāsudevaś ca kīrtyate 'tra sanātanaḥ sa hi satyam ṛtaṃ caiva pavitraṃ puṇyam eva ca śāśvataṃ brahma paramaṃ dhruvaṃ jyotiḥ sanātanam [*ENDNOTE #3] This portion up to the end of the paragraph is mostly omitted in Vṛ. [*ENDNOTE #4] The second line is not found. [*ENDNOTE #5] 109.53 in the critical edition. The line reads there: devatārthaṃ vayaṃ cāpi mānuṣatvam upāgatāḥ. [*ENDNOTE #6] The V. edition has kūrma-purāṇe vyāsa-gītāyāṃ sad- ācāra-prasaṅge pativratā-māhātmye. Chatterjee quotes the following verse from Agni Purana - sītayā rādhito vahniś chāyā-sītām ajījanat | tāṃ jagrāha daśa-grīvaḥ sītā vahni-puraṃ gatā ||*

English witness · section(s) 188–189

Anuccheda 188

1 The Supreme Personality of Godhead, Lord Krsna, who desires to enjoy in the association of the gopis, who are all His internal pleasure potency (hladini-sakti) and are moved by pure love for Him (prema-rasa). This is described in the following statement of Brahma-samhita (5.37): “I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.”* In this verse the word ‘ananda-cin-maya-rasa-pratibhavitabhih’ means ‘full of the mellows of pure love.” She expands into many forms, and the blissful Supreme Personality of Godhead, who desires to enjoy Her as a lover, also expands into many forms. 2 That Lord Krsna desires to enjoy in the association of the gopis is also described in the following verse (Srimad Bhagavatam 10.29.1): “When Krsna saw the full moon night of the sarat season, He decorated Himself with various seasonal flowers, especially the mallika flowers, which are very fragrant. He then decided to enjoy transcendental pastimes in the company of the gopis.”* In this verse the word ‘yogamaya’ means ‘the Lord’s personal potency that makes the impossible possible’. The word ‘asrita’ means ‘by performing many

transcendental pastimes He took shelter of yogamaya'. In this way the Lord began this pastime. That is the meaning here. This verse is spoken by Srila Sukadeva Gosvami.

Anuccheda 189

1 The names of some of the principal gopis were revealed by Lord Krsna to Maharaja Yudhisthira in the description of Malla-dvadasi in the Uttara-khanda of the Bhavisya Purana: "O best of kings, please learn from Me the names of the most important gopis. These names are: 1. Gopali, 2. Palika, 3. Dhanya, 4. Visakha, 5. Dhyananisthika, 6. Radha, 7. Anuradha, 8. Somabha, 9. Taraka, 10. Taraka." 2 In the Mayavasara-prastava prayers in the Dvaraka-mahatmya of the Prahlada-samhita in the Skanda Purana, in the passage beginning with the words 'sri-lalitovaca', the names of eight principal gopis are given in the following way: Lalita, 2. Syamala, 3. Dhanya, 4. Visakha, 5. Radha, 6. Saibya, 7. Padma, and 8. Bhadra. 3 In the Vedic literatures it is also said: "There are hundreds and millions of gopis." This conclusion is confirmed by both popular tradition and scriptural evidence. 4 The gopis are all the greatest lovers of Lord Krsna, but among them, the highest degree of pure love for Lord Krsna is contained within Srimati Radharani. We will discuss this point more elaborately in the Priti-sandarbha. Because Srimati Radharani possesses such great love for Lord Krsna, all other good qualities and opulences are present within Her also. This is described in Srimad Bhagavatam (5.18.32): "All the demigods and their exalted qualities, such as religion, knowledge, and renunciation become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."* Because Srimati Radharani is full of all powers and opulence on account of her pure devotion to Lord Krsna, it should be understood that she is the original goddess of fortune, personally appearing in the abode of Sri Vrndavana. 5 Srimati Radharani is the most important of all the gopis, for among them she is the queen not only of the forest of Vrndavana, but of the entire area surrounding Vrndavana. This is confirmed in the following statement found in the conversation between Narada and Saunaka Rsis in the Karttika-mahatmya of the Padma Purana: "Being very pleased with Her, Lord Krsna gave Srimati Radharani sovereignty over the forest of Vrndavana and the entire area surrounding it. In this way She became the queen of Vrndavana." 6 Srimati Radharani's sovereignty over Vrndavana is also described in the following verse found both in the Skanda and Matsya Puranas: "Durga rules over Varaynasi, and Vimala-devi presides over Jagannatha Puri. Rukmini-devi is the queen of Dvaraka and in the same way, Srimati Radharani is the queen of Vrndavana forest." 7 In this verse we may note that the four goddesses described are all potencies of the Lord. That is their common feature. Durga-devi is the Lord's external potency, and Laksmi, Sita, Rukmini and Srimati Radharani are all internal potencies of the Lord and are in a position superior to that of Durga-devi. Sita-devi is described in the Rama-tapani

Upanisad and Rukmini devi is described in the Gopala-tapani Upanisad. In these scriptures, both goddesses are described as the internal potencies of the Lord. Srimati Radharani is described as the best of the Lord's internal potencies in the following statement of the Yamala Tantra: "The Supreme Personality of Godhead, Lord Krsna, always remains in His original two-armed form. He never appears in with four arms. He eternally enjoys pastimes with a certain gopi." We may note that this verse describes Srimati Radharani, who eternally enjoys pastimes with Lord Krsna in Vrndavana-dhama. She is the best of the Lord's internal potencies. 8 That Srimati Radharani is the best of Lord Krsna's potencies is described in the following verse from the Brhad Gautamiya Tantra spoken by Lord Krsna to Lord Balarama: "My dear friend, I am the master of the three potencies of material cause (tattva), material effect (sattva) and the transcendental potency about the material nature (paratva). These three potencies are embodied in Srimati Radharani, who is very dear to Me. 9 "I am the Supreme Personality of Godhead, perfect and complete. My form is entirely spiritual and I am abode the temporary material energy. Just as I am spiritual and above the material nature, so is My transcendental potency, Srimati Radharani. 10 "Requested by Brahma, I appear in this material world millennium after millennium in order to destroy the enemies of the demigods and devotees. I come to this world accompanied by You, and also by Srimati Radharani." In the verse quoted in text 8 the word 'satya' means 'the potency of material cause', 'tattva' means 'the potency of material effect', and 'para' means 'the potency superior to these two'. These are the three potencies (tattva-trayam tad aham) mentioned here. 11 That Srimati Radharani is the best of the goddesses of fortune is also confirmed in Brhad-Gautamiya Tantra: "The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."* 12 Lord Krsna and Srimati Radharani are described in the following statement of the Rk-parisista-sruti: "Lord Krsna and Srimati Radharani eternally enjoy pastimes in the company of their associates." 13 The first verse of Srimad Bhagavatam is intended to describe not only the opulences and glory of both Lord Krsna and Srimati Radharani. This verse describes Their transcendental sweetness. The verse is: 14 "O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water.

Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representation of the material world. I meditate upon Him, for He is the Absolute Truth."* 15 In this verse the words 'yato nvayad' mean "Lord Krsna, who is attached to Srimati Radharani, His transcendental pleasure potency', and the word 'itaratah' means 'His eternal companion, Srimati Radharani." 16 In this verse the word 'yatah' means 'from whom', 'adyasya' means 'the mellow of madhurya-rasa' and 'janma' means 'manifestation'. The meaning is that They are the transcendental abode of the science of madhurya-rasa. Next the great sweetness of Their wonderful pastimes is described in the words 'arthesu' which means 'in many pastimes' and 'abhijnah' which means 'expert'. The word 'svarat' means 'in Her company He shines (raj) with great splendour'. 17 Thinking 'by Their mercy I shall completely describe the wonderful divine couple', he (Vedavyasa) then spoke the next part of this verse. "Adi-kavaye' here means 'to me, Vedavyasa, who am now beginning the description of Their pastimes'. 'Hrda' here means 'by the gateway of the heart', 'brahma' means 'the spiritual words that describe Their pastimes', 'yah tene' means 'who in the beginning revealed this entire Purana in my heart.' That is the meaning. The revelation of Srimad Bhagavatam to Vyasadeva is described in Srimad Bhagavatam (1.7.4-6): "Thus he (Vyasadeva) fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.* "Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.* 'The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth."* 18 The word 'yad' here means 'about whom', 'surayah' means 'even Ananta Sesa and those like Him', and 'muhyanti' means 'are not able to even begin to understand or describe Their very wonderful virtues and the handsomeness of Their transcendental forms." They think: "If She (Srimati Radharani) is not merciful to Me, then even if I have a form like Lord Madhava's own form I shall not be able to understand pastimes such as the one that begins with this verse (Srimad Bhagavatam 10.30.26): "The gopis began to follow the footprints and shortly they saw another set of footprints beside them, and immediately they became very sorry."* 19 The phrase 'tejo-vari-mrdam yatha vinimayah" also describes the pastimes of Sri Sri Radha-Krsna. These words refer to Lord Krsna's playing His flute, for upon hearing the sound of His flute, all the living entities in Vrndavana become overwhelmed with transcendental bliss, and change their nature. The

shining moon and stars (tejah) become dimmed, and they appear like water or earth. The Yamuna river and other bodies of water become stunned and solid as earth or stone, and the earth and stones begin to melt and take on the properties of water. These astonishing things occur as a result of the wonderful pastimes of Sri Sri Radha-Krsna and Lord Krsna's melodious flute music. 20 The phrase 'yatra tri-sargo mrsa' may be interpreted in the following way: "Yatra' means 'in Srimati Radharani'.. 'Tri-sargah' may be interpreted to mean the Lord's three potencies of Sri, Bhu, and Lila-sakti, or it may also be interpreted to mean the Lord's abodes of Dvaraka, Mathura and Vrndavana, or it may be interpreted to mean the three classes of gopis in Vrndavana: those friendly to Srimati Radharani, those who are neutral parties and those who are Srimati Radharani's rivals. 'Mrsa' means 'irrelevant'. All these, the Lord's potencies, abodes, and the gopis of Vrndavana are all insignificant in comparison to the transcendental opulence, qualities and beauty of Srimati Radharani. Krsna does not need any of these to satisfy His transcendental desires, for all His desires may be fulfilled by Srimati Radharani alone. 21 The word 'dhimahi' means 'I meditate on Sri Sri Radha-Krsna." 22 We may note that the co-relative pronoun 'tat' (in the singular), understood although not directly expressed in this sentence, refers to both Sri Sri Radha and Krsna and in addition to that is in the neuter gender. Sri Sri Radha-Krsna are described in the singular because They are the supreme potency and the supreme master of all potencies. Because in one sense there is no difference in nature between the potency and the master of potencies. They are both described with one pronoun in the singular. Another reason for using a singular word to describe Sri Sri Radha-Krsna is because there is such a great bond of transcendental love between Them, it is as if they are one. They are described by a neuter pronoun because a feminine pronoun would be inappropriate for Lord Krsna and a masculine pronoun would be unsuitable for Srimati Radharani. For this reason the neuter pronoun 'tat' is used, for this can be understood to be the common-gender, both masculine and feminine. 23 The phrase 'dhamna svena sada nirasta-kuhakam' may be interpreted in the following way: By their power and opulence (dhamna svena), Sri Sri Radha and Krsna remain always (sada) free (nirasta) from the illusions (kuhakam) of the material nature (birth, death, old age, and disease), as well as from the illusory interference offered by Srimati Radharani's gopi rivals. None of these can offer any obstruction to the pastimes of Sri Sri Radha-Krsna. 24 The word 'satyam' (eternal) in this verse should be understood to mean that Sri Sri Radha-Krsna are eternally situated in the highest perfection. They eternally relish transcendental bliss in Their pastimes, and this condition is never changed. 25 The word 'param' should be understood to mean that the unprecedented transcendental qualities, pastimes, and other features of Sri Sri Radha-Krsna are supreme, and nothing else is in any way equal to them. These superexcellent qualities and pastimes fill the entire universe with wonder. 26 When a description is used to apply simultaneously to two or more nouns

of similar nature, such a literary ornament is called prativastu-upama, and when a series of descriptions are used in this way, it is called mala-prativastu-upama. This verse (Srimad Bhagavatam 1.1.1.) is an example of such a mala-prativastu-upama, for a series of descriptions intended equally for Radha and Krsna are given here. Sri Sri Radha and Krsna are described here as greater than the greatest, without any equal. They possess similar sublime transcendental qualities, and the flooding rivers of nectar of Their transcendental qualities is the very life of the devotees. Indeed, who would not become delighted by hearing the transcendental pastimes of Their lotus feet? 27 This is described in the following statement of Sahitya-darpana (10.68 and 10.92): "When a metaphor or simile compares two objects that have a single feature in common, the literary ornament is called 'prativastu-upama'. When both ornament is called 'prativastu-upama'. When both parts of the comparison have many points in common, the device is called 'mala-prativastu-upama'. 28 We also find this description in the Sahitya-darpana (4.9): "This upama is divided into six kinds: 1. Those based on fact, and 2. Those created by skilful use of language, 3. Those that have a double meaning, 4. Those inherent in the words themselves, 5. Those understood through the poet's own point of view, and 6. Those seen through a character in the poet's composition. These six are then manifested as vastu-upama or as artha-sakti. In this way there are twelve kinds of upama." 29 The blissful, wonderful form of Sri Krsna, who enjoys pastimes with Srimati Radharani in the abode of Vrndavana, is the original feature of the Supreme Personality of Godhead. This is confirmed in the following statement of Lord Krsna Himself spoken to Arjuna in the Adi Purana: "O Arjuna, I am the Original Supreme Personality of Godhead, accompanied by Srimati Radharani. There is no original Personality of Godhead other than Me. The Deities worshipped by the demigods in the upper planetary systems are My Visnu-tattva expansions." 30 Quoting from the Bhakti-rasamrta-sindhu (2.1.231) by Srila Rupa Gosvami, whose lotus feet are our very life and soul, we shall give this brief glimpse into the eternal transcendental pastimes of the divine couple, Sri Sri Radha-Krsna: "Lord Krsna made Srimati Radharani close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Sri Radha and Her friends."* 31 The description of sambandha (the relationship between the individual, living entities and the Supreme Personality of Godhead), which was begun in the Tattva-sandarbha and Paramatma-sandarbha, is now concluded in this Krsna-sandarbha. In the next book (Srimad Bhakti-sandarbha) I shall describe abhidheya (devotional service, or the activities of the relationship between the individual living entities and the Supreme Lord) and in the last book (Priti-sandarbha), I shall describe prayojana (pure love for Krsna, the result of engaging in the activities of devotional

service). That Sri Krsna is the Original Supreme Personality of Godhead, (as the sruti-mantra explains: “Sri Krsna, accompanied by Srimati Radharani, is the Original Supreme Personality of Godhead’) has been explained in this Krsna-sandarbha. 32 The charming sweetness of Sri Sri Radha-Madhava is enhanced by Their mutual exchange of pure and playful dancing glances upon each other. That sweetness has anointed Them with the greatest skill in delighting each other with pastimes of madhurya-rasa, and that sweetness has made Them intoxicated with the sweet fragrance of the nectarean love They bear for each other. May that sweetness of the black and gold forms of Sri Sri Radha-Krsna continually overtake my thoughts.

BHAKTI-SANDARBHA

5.1

Sections 1–12

10 bilingual sequence blocks

Bhakti · Sanskrit §1 · English §1

श्री-भक्ति-सन्दर्भः

तौ सन्तोषयता सन्तौ श्रील-रूप-सनातनौ । दाक्षिणात्येन भट्टेन पुनर् एतद् विविच्यते ॥ओ॥

तस्याद्यं ग्रन्थनालेखं क्रान्तम् उत्क्रान्त-खण्डितम् । पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥ओ॥

[१]

तत्र पूर्व-सन्दर्भ-चतुष्टयेन सम्बन्धो व्याख्यातः । तत्र पूर्ण- सनातन-परमानन्द-लक्षण-पर-तत्त्व-रूपं सम्बन्धि च ब्रह्म परमात्मा भगवान् इति त्रिधाविर्भावतया शब्दितम् इति निरूपितम् । तत्र च भगवत्त्वेनैवाविर्भावस्य परमोत्कर्षः प्रतिपादितः । प्रसङ्गेन विष्णव्- आद्याश् चतुः-सनाद्याश् च तद्-अवतारा दर्शिताः । स च भगवान् स्वयं श्री- कृष्ण एव इति निर्धारितम् ।

परमात्म-वैभव-गणने च तटस्थ-शक्ति-रूपाणां चिद्-एक-रसानाम् अपि अनादि-पर-तत्त्व-ज्ञान-संसर्गाभावमय-तद्-वैमुख्य-लब्ध-च्छिद्रया तन्-माययावृत-स्वरूप-ज्ञानानां तयैव सत्त्व-रजस्-तमो-मये जडे प्रधाने रचितात्म-भावानां जीवानां संसार-दुःखं च ज्ञापितम् । तथा चोक्तम् एकादशे श्री-भगवता -

आत्मा परिज्ञानमयो विवादो ह्य् अस्तीति नास्तीति भिदात्म-निष्ठः । व्यर्थोऽपि नैवोपरमेत पुंसां मत्तः परावृत्त-धियां स्वलोकात् ॥ [भ्प् ११.२२.३४] इति ।

अतस् तद्-अर्थं परम-कारुणिकं शास्त्रम् उपदिशति । तत्र ये जीवा ये केचित् जन्मान्तरावृत्त-तद्-अर्थानुभव-संस्कारवतो ये च तदैव वा लब्ध- महत्-कृपातिशय-दृष्टि-प्रभृतयस् तेषां तादृश-पर-तत्त्व-लक्षण- वस्तूपदेश-श्रवणारम्भ-मात्रेणैव तत्-कालम् एव युगपद् एव तत्-साम्मुख्यं तद्-अनुभवोऽपि ज्ञायते । यथोक्तं - किं वा परैर् ईश्वरः सद्यो हृद्य् अवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस् तत्-क्षणात् इति [भ्प् १.१.१] ।

अतस् तेषां नोपदेशान्तरापेक्षा । यादृच्छिकम् उपदेशान्तर-श्रवणं तु तत्- तल्-लीला-श्रवणवत् तदीय-रसस्यैवोद्दीपकं, यथा श्री-प्रह्लादादीनाम् । तथान्येषां तादृशत्वं बीजायमानम् अपि कामादि-वैगुण्येन तद्-इतर- दोषेणैव प्रतिहतं तिष्ठति ।

[पगे २]

नैतन् मनस् तव कथासु विकुण्ठ-नाथ सम्प्रीयते दुरित-दुष्टम् असाधु तीव्रम् । कामातुरं हर्ष-शोक-भयैषणार्तं तस्मिन् कथं तव गतिं विमृशामि दीनः ॥ [भ्प् ७.९.३९]

इति दीनं-मन्य-श्री-प्रह्लाद-वचनानुसारेणान्येषाम् एव तत्-प्राप्तेः । अतएवोक्तं ब्रह्म-वैवर्ते - यावत् पापैस् तु मलिनं हृदयं तावद् एव हि । न शास्त्रे सत्य-बुद्धिः स्यात् सद्-बुद्धिः सद्-गुरौ तथा ॥

अनेक-जन्म-जनित-पुण्य-राशि-फलं महत् । सत्-सङ्ग-शास्त्र-श्रवणाद् एव प्रेमादि जायते ॥ इति ।

ततो मुख्येन तात्पर्येण पर-तत्त्वे पर्यवसितेऽपि तेषां पर-तत्त्वाद्य्- उपदेशस्य किम् अभिधेयं प्रयोजनं चेत्य् अपेक्षायां तद्-अवान्तर- तात्पर्येण तद्-द्वयम् उपदेष्टव्यम् । तत्राभिधेयं तद्-वैमुख्य-विरोधित्वात् तत्-साम्मुख्यम् एव । तच् च तद्-उपासना-लक्षणं यत एव तज्- ज्ञानम् आविर्भवति । प्रयोजनं च तद्-अनुभवः । स चान्तर्-बहिः- साक्षात्कार-लक्षणः यत एव स्वयं कृत्स्न-दुःख-निवृत्तिर् भवति ।

तद् एतद् द्वयं यद्यपि पूर्वत्र सिद्धोपदेश एव अभिप्रेतम् अस्ति, यथा तव गृहे निधिर् अस्ति इति श्रुत्वा कश्चिद् दरिद्रस् तद्-अर्थं प्रयतते लभते च तम् इति । तद्वत् तथापि तच्-छैथिल्य-निरासाय पुनस् तद्-उपदेशः । तद् एवं तान् प्रति अनादि-सिद्ध-तज्-ज्ञान-संसर्गाभाव-मय-तद्-वैमुख्यादिकं दुःख-हेतुं वदन् व्याधि-निदान-वैपरीत्य-मय-चिकित्सा-निभं तत्- साम्मुख्यादिकम् उपदिशति ।

भयं द्वितीयाभिनिवेशतः स्याद् ईशाद् अपेतस्य विपर्ययोऽस्मृतिः । तन्-माययातो बुध आभजेत् तम् भक्त्यैकयेश गुरुदेवतात्मा ॥ [भ्प् ११.२.३७]

टीका च - ननु किम् एवं परमेश्वर-भजनेनाज्ञान-कल्पित-भयस्य ज्ञानैक-निवर्तकत्वादित्याशङ्क्याह भयम् इति । यतो भयं तन्-मायया भवेत् ततो बुद्धिमान् तम् एव आभजेद् उपासीत । ननु भयं द्वितीयाभिनिवेशत'य् स्यात् । स च देहाद्य्-अहङ्कारतः । स च स्वरूपास्फुरणात् किम् अत्र तस्य माया करोति । अत आह ईशाद् अपेतस्येति । ईश- विमुखस्य तन्-मायया अस्मृतिः स्वरूप-स्फूर्तिर् भवति ततो विपर्ययो देहोऽस्मीति । ततो द्वितीयाभिनिवेशाद् भयं भवति । एवं हि प्रसिद्धं लौकिकीष्व् अपि मायासु । उक्तं च भगवता --

दैवी ह्य् एषा गुणमयी मम माया दुरत्यया । माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥ [गीता ७.१४] इति । [पगे ३]

एकया अव्यभिचारिण्या भजेत् । किं च गुरु-देवतात्मा गुरुर् एव देवता ईश्वर आत्मा प्रेष्ठश् च यस्य तथादृष्टिः सन्न् इत्य् अर्थः । इत्य् एषा ॥

॥११.२॥ कविर् विदेहम् ॥१॥

śrī-bhakti-sandarbhaḥ

tau santoṣayatā santau śrīla-rūpa-sanātanau | dākṣiṇātyena bhaṭṭena punar etad vivicyate ||o||

tasyādyaṃ granthanālekhaṃ krāntam utkrānta-khaṇḍitam | paryālocyātha paryāyaṃ kṛtvā likhati jīvakaḥ ||o||

[1]

tatra pūrva-sandarbha-catuṣṭayena sambandho vyākhyātaḥ | tatra pūrṇa-sanātana-paramānanda-lakṣaṇa-para-tattva-rūpaṃ sambandhi ca brahma paramātmā bhagavān iti tridhāvirbhāvatayā śabditam iti nirūpitam | tatra ca bhagavattvenaivāvirbhāvasya paramotkarṣaḥ pratipāditaḥ | prasaṅgena viṣṇv- ādyāś catuḥ-sanādyāś ca tad-avatārā darśitāḥ | sa ca bhagavān svayaṃ śrī- kṛṣṇa eva iti nirdhāritam |

paramātma-vaibhava-gaṇane ca taṭastha-śakti-rūpāṇāṃ cid-eka-rasānām api anādi-para-tattva-jñāna-saṃsargābhāvamaya-tad-vaimukhya-labdha-cchidrayā tan-māyayāvṛta-svarūpa-jñānānāṃ tayaiva sattva-rajas-tamo-maye jaḍe pradhāne racitātma-bhāvānāṃ jīvānāṃ saṃsāra-duḥkhaṃ ca jñāpitam | tathā coktam ekādaśe śrī-bhagavatā -

ātmā parijñānamayo vivādo hy astīti nāstīti bhidātma-niṣṭhaḥ | vyartho'pi naivoparameta puṃsāṃ mattaḥ parāvṛtta-dhiyāṃ svalokāt || [BhP 11.22.34] iti |

atas tad-arthaṃ parama-kāruṇikaṃ śāstram upadiśati | tatra ye jīvā ye kecit janmāntarāvṛtta-tad-arthānubhava-saṃskāravato ye ca tadaiva vā labdha-mahat-kṛpātiśaya-dṛṣṭi-prabhṛtayas teṣāṃ tādṛśa-para-tattva-lakṣaṇa-

vastūpadeśa-śravaṇārambha-mātreṇaiva tat-kālam eva yugapad eva tat- sāmmukhyaṃ tad-anubhavo'pi jñāyate | yathoktaṃ - kiṃ vā parair īśvaraḥ sadyo hṛdy avarudhyate'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt iti [BhP 1.1.1] |

atas teṣāṃ nopadeśāntarāpekṣā | yādṛcchikam upadeśāntara-śravaṇaṃ tu tat-tal-līlā-śravaṇavat tadīya-rasasyaivoddīpakaṃ, yathā śrī-prahlādādīnām | tathānyeṣāṃ tādṛśatvaṃ bījāyamānam api kāmādi-vaiguṇyena tad-itara- doṣeṇaiva pratihataṃ tiṣṭhati |

[page 2]

naitan manas tava kathāsu vikuṇṭha-nātha samprīyate durita-duṣṭam asādhu tīvram | kāmāturaṃ harṣa-śoka-bhayaiṣaṇārtaṃ tasmin kathaṃ tava gatiṃ vimṛśāmi dīnaḥ || [BhP 7.9.39]

iti dīnaṃ-manya-śrī-prahlāda-vacanānusāreṇānyeṣām eva tat-prāpteḥ | ataevoktaṃ brahma-vaivarte - yāvat pāpais tu malinaṃ hṛdayaṃ tāvad eva hi | na śāstre satya-buddhiḥ syāt sad-buddhiḥ sad-gurau tathā ||

aneka-janma-janita-puṇya-rāśi-phalaṃ mahat | sat-saṅga-śāstra-śravaṇād eva premādi jāyate || iti |

tato mukhyena tātparyeṇa para-tattve paryavasite'pi teṣāṃ para-tattvādy- upadeśasya kim abhidheyaṃ prayojanaṃ cety apekṣāyāṃ tad-avāntara- tātparyeṇa tad-dvayam upadeṣṭavyam | tatrābhidheyaṃ tad-vaimukhya- virodhitvāt tat-sāmmukhyam eva | tac ca tad-upāsanā-lakṣaṇaṃ yata eva taj- jñānam āvirbhavati | prayojanaṃ ca tad-anubhavaḥ | sa cāntar-bahiḥ- sākṣātkāra-lakṣaṇaḥ yata eva svayaṃ kṛtsna-duḥkha-nivṛttir bhavati |

tad etad dvayaṃ yadyapi pūrvatra siddhopadeśa eva abhipretam asti, yathā tava gṛhe nidhir asti iti śrutvā kaścid daridras tad-arthaṃ prayatate labhate ca tam iti | tadvat tathāpi tac-chaithilya-nirāsāya punas tad-upadeśaḥ | tad evaṃ tān prati anādi-siddha-taj-jñāna-saṃsargābhāva-maya-tad-vaimukhyādikaṃ duḥkha-hetuṃ vadan vyādhi-nidāna-vaiparītya-maya-cikitsā-nibhaṃ tat- sāmmukhyādikam upadiśati |

bhayaṃ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo'smṛtiḥ | tan-māyayāto budha ābhajet tam bhaktyaikayeśa gurudevatātmā || [BhP 11.2.37]

ṭīkā ca - nanu kim evaṃ parameśvara-bhajanenājñāna-kalpita-bhayasya jñānaika-nivartakatvādityāśaṅkyāha bhayam iti | yato bhayaṃ tan-māyayā bhavet tato buddhimān tam eva ābhajed upāsīta | nanu bhayaṃ dvitīyābhiniveśata `y syāt | sa ca dehādy-ahaṅkārataḥ | sa ca svarūpāsphuraṇāt kim atra tasya māyā karoti | ata āha īśād

apetasyeti | īśa- vimukhasya tan-māyayā asmṛtiḥ svarūpa-sphūrtir bhavati tato viparyayo deho'smīti | tato dvitīyābhiniveśād bhayaṃ bhavati | evaṃ hi prasiddhaṃ laukikīṣv api māyāsu | uktaṃ ca bhagavatā --

daivī hy eṣā guṇamayī mama māyā duratyayā | mām eva ye prapadyante māyām etāṃ taranti te || [Gītā 7.14] iti | [page 3]

ekayā avyabhicāriṇyā bhajet | kiṃ ca guru-devatātmā gurur eva devatā īśvara ātmā preṣṭhaś ca yasya tathādṛṣṭiḥ sann ity arthaḥ | ity eṣā ||

||11.2|| kavir videham ||1||

English witness · section(s) 1

Srila Jiva Gosvami's Sri Bhakti-sandarbha An Essay on Devotional Service Volume One

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Some Words of Acknowledgement Srila Gopala Bhatta Gosvami, the great philosopher from the southern provinces who greatly pleased Srila Rupa Gosvami and Srila Sanatana Gosvami, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

1 By the previous four sandarbhas the relationship (between Krsna and the living entities) was explained. There the form of the Supreme Truth was described as having the

characteristics of perfection, eternity, and transcendental bliss, and the Supreme was also described as appearing in three features: Brahman, Paramatma, and Bhagavan. Of these Bhagavan was proved to be the highest. The incarnations headed by Lord Visnu and other incarnations headed by the four Kumaras were shown to be His avataras. Also, Sri Krsna was proved to be the original form of Bhagavan. Also, in the description of Paramatma, were described the sufferings in the material world of the individual living entities (jivas), who are the Lord's marginal potency, who are spiritual in nature, and who, because of ignorance of the beginningless Supreme Truth and because of the crime of being averse to Him had the knowledge of their original spiritual identity covered by illusion (maya) and were placed in the material world of the modes of goodness, passion and ignorance. 2 The Supreme Personality of Godhead explains (Srimad Bhagavatam 11.22.34): "The speculative argument of philosophers - "This world is real," "No, it is not real" - is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up."*** 3 For their benefit (the Lord) very mercifully teaches scriptures. Some individual spirit souls who in previous births performed religious ceremonies and became purified in order to directly see the Lord, and other individual spirit souls who attained the mercy of great souls by their glance or in another way, simply by hearing the description of the perfect qualities of the Supreme Truth, see Him face-to-face. This is described in Srimad Bhagavatam (1.1.2): "This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."* This does not happen with any other teaching. Many other teachings may be heard, but it is the hearing of narrations that begin with the Supreme Truth's pastimes that makes one yearn to taste the nectar of the Lord. Sri Prahlada and other devotees are examples here. Hearing about the Lord gives the seed (to see the Lord face-to-face), and it also destroys the seed of lust and a host of vices. 4 Sri Prahlada explains (Srimad-Bhagavatam 7.9.39) "My dear Lord of the Vaikuntha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?"* By following the example of these words of Sri Prahlada, who thinks Himself very fallen and lowly, many others have also attained the Lord. 5 This is explained in Brahma-vaivarta Purana "As much as it is polluted with sins, to that extent the heart cannot place its faith in the Vedic scriptures or the bona-fide spiritual master. 6 "By hearing the Vedic scriptures in the

association of saintly devotees love for the Lord is manifest. That is the great result of having performed many pious deeds in many previous births." 7 Now that the Supreme Truth has been clearly described according to the direct descriptions (of the Vedic literature), (one may ask:) "What may be said (abhidheya) about (the relationship between the Supreme Truth and the individual spirit souls) and what is the final goal (prayojana) of that (relationship)? These two may be explained according to the indirect descriptions (of the Vedic literature). Because it is the opposite of being averse to the Supreme, that relationship is one of turning one's face of the Lord and it is characterised by service to the Lord. From that service knowledge of the Lord becomes manifested. The final goal is that service is directly seeing the Lord and that is characterised by the Lord's making Himself visible within and without. When that happens one becomes free of all sufferings. Both are explained in an ancient story. Hearing "There is a treasure (hidden) in your house", a poverty stricken man searched for the treasure and eventually found it. These two things are like that. This story is told to dispel weakness (of heart in the devotees). Explaining that being unwilling to be aware of the perfect and beginningless Supreme Truth is the cause of suffering, (the scriptures) teach service to the Lord, which is the medicine to cure the disease (of material life). 8 (This is explained in Srimad-Bhagavatam 11.2.37): "When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal service of Krsna, he becomes Krsna's competitor. This is called viparyayo smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity, and source of life. He thus worships the Lord by the process of unalloyed devotional service."* 9 Sridhara Svami comments: "The fear here is created by the Lord's material energy. 'Budhah' means 'an intelligent person', and 'abhajet' means 'should worship'. Fear is created by absorption (abhinivesatah) in material things beginning with the material body. It is created by the false-ego of identifying with the material body and other material things. It is created because the original spiritual form of the living entity is not manifest. Why does the material energy (maya) do this? Because the living entity has turned away from the Supreme Lord (isad apetasya), the material energy makes him forget (asmrtih) and thus his own original spiritual form is no longer manifested. From this comes the misidentification (viparyayah) of thinking 'I am this body'. Thus, from being absorbed in something other than the Supreme Lord (dvitiyabhinivesatah) fear (bhayam) is created. In this way it is proved that fear is created by the material energy (maya). The Supreme Personality of Godhead Himself explains (Bhagavad-gita 7.14): 10 "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."* 11 "Therefore with unalloyed

(ekaya) devotion one should worship the Lord. In the word 'Guru-devatatma' the word 'devata' means 'master', and 'atma' means 'dearmost'. In this way the spiritual master should be seen. That is the meaning." This verse is spoken by Sri Kavi to the king of Videha.

Bhakti · Sanskrit §2 · English §2

[२]

किं च -

एवं स्व-चित्ते स्वत एव सिद्ध आत्मा प्रियोऽर्थो भगवान् अनन्तः । तं निर्वृतो नियतार्थो भजेत संसार-हेतूपरमश् च यत्र ॥ [भ्प् २.२.६]

टीका च - तदा अनेन किं कर्तव्यं, हरिस् तु सेव्य इत्य् आह । एवं विरक्तः सन् तं भजेत । भजनीयत्वे हेतवः - स्वचित्ते स्वत एव सिद्धः । यत आत्मा अतएव प्रियः । प्रियस्य च सेवा सुखरूपैव । अर्थः सत्यः । न तु अनात्मवत् मिथ्या । भगवान् भजनीय-गुणश् च अनन्तश् च नित्यः । यत एवम्भूतस् तं भजेत । नियतार्थश् निश्चित-स्वरूपः । भगवद्-अनुभवानन्देन निर्वृतः सन्, इति स्वतः सुखात्मकत्वं दर्शितम् । किं यत्र यस्मिन् भजने सति संसार-हेतोर् अविद्याया उपरमो नाशो भवति इत्य् एषा । अत्र च-कारात् तत्- प्राप्तिर् ज्ञेया ॥

॥२.२॥ श्री-शुकः ॥२॥

[2]

kiṃ ca -

evaṃ sva-citte svata eva siddha ātmā priyo'rtho bhagavān anantaḥ | taṃ nirvṛto niyatārtho bhajeta saṃsāra-hetūparamaś ca yatra || [BhP 2.2.6]

ṭīkā ca - tadā anena kiṃ kartavyaṃ, haris tu sevya ity āha | evaṃ viraktaḥ san taṃ bhajeta | bhajanīyatve hetavaḥ - svacitte svata eva siddhaḥ | yata ātmā ataeva priyaḥ | priyasya ca sevā sukharūpaiva | arthaḥ satyaḥ | na tu anātmavat mithyā | bhagavān bhajanīya-guṇaś ca anantaś ca nityaḥ | yata evambhūtas taṃ bhajeta | niyatārthaś niścita-svarūpaḥ | bhagavad-anubhavānandena nirvṛtaḥ san, iti svataḥ sukhātmakatvaṃ darśitam | kiṃ yatra yasmin bhajane sati saṃsāra-hetor avidyāyā uparamo nāśo bhavati ity eṣā | atra ca-kārāt

tat- prāptir jñeyā ||

||2.2|| *śrī-śukaḥ* ||2||

English witness · section(s) 2

Anuccheda 2

1 Furthermore, Srimad-Bhagavatam (2.2.6) explains: "Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshipping Him one can end the cause of the conditioned state of existence."* 2 Sridhara Svami comments: "What, then, should be done? Lord Hari should be served. Here with word 'evam' (thus) means 'being renounced'. In that way one should serve the Lord (tam bhajeta). The reasons why He should be worshipped follow: 1. He is situated in one's heart by His omnipotency (sva-citte svata eva siddhah). 2. He is the Supersoul (atma), 3. He is very dear (priyah), 4. Devotional service to Him, the dear one, is full of happiness, 5. He is the ultimate reality (arthah), 6. He is not false, as that which is not atma is, 7. He is the Lord, whose transcendental qualities are worshipable (bhagavan), and 8. He is eternal (anantah). Because He is like this, one should worship Him (tam bhajeta). "'Niyatarthah' means 'the ultimate goal of life'. Because by seeing him one becomes full of bliss, He is called 'nirvrtah' (bliss). As a result of performing devotional service, His blissful form is revealed. Furthermore, when (yatra) there is devotional service, then the ignorance that is the cause of the conditioned state of existence (samsara-hetoh) is destroyed (uparamah)." From the word "ca" here that attainment should be understood. Srila Sukadeva Gosvami speaks this verse.

Bhakti · Sanskrit §3 · English §3

[३]

तत्र यद्यपि श्रवण-मननादिकं ज्ञान-साधनम् अपि तत्-साम्मुख्यम् एव । ब्रह्माकारस्यानुभव-हेतुत्वात्, अतएव तत्-परम्परोपयोगित्वात् साङ्ख्याष्टाङ्गयोग-कर्माण्य् अपि तत्-साम्मुख्यान्य् एव । तथा तेषां कथञ्चिद् भक्तित्वम् अपि जायते । कर्मणस् तद्-आज्ञा-पालन-रूपत्वेन तद्- अर्पितत्वादिना च करणात् । ज्ञानादीनां चान्यत्रानासक्ति-हेतुत्वादि-द्वारा भक्ति-सचिवतया विधानात् तथापि पूर्वं भक्त्या भजेतेत्य् अनेन कर्म- ज्ञानादिकं नादृतं किन्तु साक्षाद्-भक्त्या श्रवण-कीर्तनादि-लक्षणयैव भजेत इत्य् उक्तम् । तथैव सहेतुकं श्री-सूतोपदेशोपक्रमत एव दृश्यते ।

यथाह द्वाविंशत्या - स वै इत्य्-आदिना अतो वै कवय इत्य् अन्तेन ग्रन्थेन -

स वै पुंसां परो धर्मो यतो भक्तिर् अधोक्षजे । अहैतुक्य् अप्रतिहता ययात्मा सुप्रसीदति ॥३॥ [भ्प् १.२.६]

यत् खलु महा-पुराणारम्भे पृष्टं सर्व-शास्त्र-सारम् ऐकान्तिकं श्रेयो ब्रूहीति तत्रोत्तरं स वै इत्य्-आदि । यतो धर्माद् अधोक्षजे भक्तिस् तत्-कथा- श्रवणादिषु रुचिर् भवति । धर्मः स्वनुष्ठित इत्य्-आदौ [भ्प् १.२.८] व्यतिरेकेण दर्शयैष्यमाणत्वात् । स वै स एव स्वनुष्ठितस्य धर्मस्य संसिद्धिर् हरि-तोषणम् इति [भ्प् १.२.१३] वक्ष्यमाण-रीत्या तत्-सन्तोषार्थम् एव कृतो धर्मः परः सर्वतः श्रेष्ठः न निवृत्ति-मात्र-लक्षणोऽपि, वैमुख्याविशेषात् । तथा च श्री-नारद-वाक्यम् - नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितम् इत्य्-आदौ कुतः पुनः शश्वद् अभद्रम् ईश्वरे न चार्पितं कर्म यद् अप्य् अकारणम् इति [भ्प् १.५.१२] । अतो वक्ष्यते अतः पुम्भिर् इत्य् [भ्प् १.२.१३] आदि । ततः स एवैकान्तिकं श्रेयः इत्य् अर्थः । अनेन भक्तेस् तादृश- धर्मतोऽपि अतिरिक्तत्वम् । तस्याः भक्तेः स्वरूप-गुणम् आह, स्वत एव सुख-रूपत्वाद् अहैतुकी फलान्तरानुसन्धान-रहिता । अप्रतिहता तद्-उपरि- सुखद-पदार्थान्तराभावात् केनापि व्यवधातुम् अशक्या च । जातायां च तस्यां रुचि-लक्षणायां भक्त्या तयैव श्रवणादि-लक्षणो भकि-योगः प्रवर्तितः स्यात् ।

[3]

tatra yadyapi śravaṇa-mananādikaṃ jñāna-sādhanam api tat-sāmmukhyam eva | brahmākārasyānubhava-hetutvāt, ataeva tat-paramparopayogitvāt sāṅkhyāṣṭāṅgayoga-karmāṇy api tat-sāmmukhyāny eva | tathā teṣāṃ kathañcid bhaktitvam api jāyate | karmaṇas tad-ājñā-pālana-rūpatvena tad- arpitatvādinā ca karaṇāt | jñānādīnāṃ cānyatrānāsakti-hetutvādi-dvārā bhakti-sacivatayā vidhānāt tathāpi pūrvaṃ bhaktyā bhajetety anena karma- jñānādikaṃ nādṛtaṃ kintu sākṣād-bhaktyā

śravaṇa-kīrtanādi-lakṣaṇayaiva bhajeta ity uktam | tathaiva sahetukaṃ śrī-sūtopadeśopakramata eva dṛśyate |

yathāha dvāviṃśatyā - sa vai ity-ādinā ato vai kavaya ity antena granthena -

sa vai puṃsāṃ paro dharmo yato bhaktir adhokṣaje | ahaituky apratihatā yayātmā suprasīdati ||3|| [BhP 1.2.6]

yat khalu mahā-purāṇārambhe pṛṣṭaṃ sarva-śāstra-sāram aikāntikaṃ śreyo brūhīti tatrottaraṃ sa vai ity-ādi | yato dharmād adhokṣaje bhaktis tat-kathā- śravaṇādiṣu rucir bhavati | dharmaḥ svanuṣṭhita ity-ādau [BhP 1.2.8] vyatirekeṇa darśyaiṣyamāṇatvāt | sa vai sa eva svanuṣṭhitasya dharmasya saṃsiddhir hari-toṣaṇam iti [BhP 1.2.13] vakṣyamāṇa-rītyā tat-santoṣārtham eva kṛto dharmaḥ paraḥ sarvataḥ śreṣṭhaḥ na nivṛtti-mātra-lakṣaṇo'pi, vaimukhyāviśeṣāt | tathā ca śrī-nārada-vākyam - naiṣkarmyam apy acyuta- bhāva-varjitam ity-ādau kutaḥ punaḥ śaśvad abhadram īśvare na cārpitaṃ karma yad apy akāraṇam iti [BhP 1.5.12] | ato vakṣyate ataḥ pumbhir ity [BhP 1.2.13] ādi | tataḥ sa evaikāntikaṃ śreyaḥ ity arthaḥ | anena bhaktes tādṛśa- dharmato'pi atiriktatvam | tasyāḥ bhakteḥ svarūpa-guṇam āha, svata eva sukha-rūpatvād ahaitukī phalāntarānusandhāna-rahitā | apratihatā tad-upari- sukhada-padārthāntarābhāvāt kenāpi vyavadhātum aśakyā ca | jātāyāṃ ca tasyāṃ ruci-lakṣaṇāyāṃ bhaktyā tayaiva śravaṇādi-lakṣaṇo bhaki-yogaḥ pravartitaḥ syāt |

English witness · section(s) 3

Anuccheda 3

1 Although the spiritual activities of jnana-yoga, which begin with hearing and meditation make one favourable towards the Supreme because they give one direct perception of His Brahman feature, and although sankhya-yoga, astanga-yoga, and karma-yoga also, each in its own way, make one also favourable towards the Supreme, and although they do instil, to a certain extent, some devotion for the Lord, karma-yoga by having one follow the Lord's orders and make offerings to the Lord, and jnana-yoga by having one, among other things, become detached from everything but the Lord, and although these kinds of yoga are therefore the friends of devotional service, still the previous verses quoted from Srimad-Bhagavatam (11.2.37 and 2.2.6) which explain "One should worship the Lord by engaging in devotional service", do not consider them very important. These verses say that one should worship the Lord by directly engaging in devotional service, which has many activities beginning with hearing and chanting of the Lord's glories. This, along with an explanation of the reasons why, is seen in the beginning of Sri Suta Gosvami teachings, found in Srimad-Bhagavatam beginning with 1.2.6 and ending with 1.2.22. There it is said (Srimad-Bhagavatam 1.2.6): 2 "The supreme occupation (dharma) for all humanity is that

by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."* 3 In the beginning of the great Srimad-Bhagavatam Purana (1.1.11) the question was asked: "What is the essence of all scriptures? Please explain it." That question is addressed in Srimad-Bhagavatam 1.2.6 (which was quoted in the previous text). There the word "yatah" means "by that occupation", and "adhoksaje bhaktih" means "attraction for the activities (of devotional service), which begin with hearing narrations about the Lord" because a little later the opposite (of that attraction) will be shown in these words (Srimad Bhagavatam 1.2.8): "The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for hearing the message of the Personality of Godhead."* In Srimad-Bhagavatam 1.2.6. (quoted in the previous text) the words "sa vai" mean "certainly that". The "that" mentioned here means "the best of all occupational duties, which means that which is done of the satisfaction of the Lord." This is so because it will be said (Srimad Bhagavatam 1.2.13): "It is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."* Because it is not averse to, or apart from the Personality of Godhead, devotional service is not merely renunciation. This is explained by Narada Muni in these words (Srimad-Bhagavatam 1.5.12): "Knowledge of self-realisation, even though freed from all material affinity, does not look well if devoid of the conception of the infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"* This will be described in Srimad-Bhagavatam 1.2.13. The meaning is that unalloyed devotional service is the best of spiritual paths. By this verse, therefore, it is said that devotional service is better than the activities of varnasrama-dharma. next he (Suta Gosvami) describes the nature of devotional service. He says that because devotional service is naturally and spontaneously blissful, it is unmotivated (ahaituki), which means it is devoid of the search for any result other than the service itself, and it is uninterrupted (apratihata), which means because it does not find either happiness or distress in anything other than devotional service, therefore it cannot be stopped by anything. When devotional service is characterised by attraction (ruci) to (the Lord), then devotional service in practice (sadhana-bhakti), which begins with hearing (about the Lord), has begun.

Bhakti · Sanskrit §4–6 · English §4

[४]

ततश् च यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना सर्वैर् गुणैस् तत्र समासते सुराः [भ्प् ५.१८.१२] इत्य्-आद्य्-अनुसारेण भगवत्-स्वरूपादि-ज्ञानं ततोऽन्यत्र वैराग्यं च तद्-अनुगाम्येव स्याद् इत्य् आह --

वासुदेवे भगवति भक्ति-योगः प्रयोजितः । जनयत्य् आशु वैराग्यं ज्ञानं च यद् अहैतुकम् ॥ [भ्प् १.२.७]

अहैतुकं शुष्क-तर्काद्य्-अगोचरम् औपनिषदं ज्ञानम् आशु ईषत्-श्रवण- मात्रेण जनयतीत्य् अर्थः । व्यतिरेकेणाह -

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेन-कथासु यः । नोत्पादयेद् यदि रतिं श्रम एव हि केवलम् ॥ [भ्प् १.२.८]

वासुदेवालम्बनाभावेन यदि तत्-कथासु तल्-लीला-वर्णनेषु रतिं रुचिं नोत्पादयेत् तदा श्रमः स्यान् न तु फलम् । कथा-रुचेः सर्वत्रैवाद्यत्वात् श्रेष्ठत्वाच् च सैवोक्ता । तद्-उपलक्षणत्वेन भजनान्तर-रुचिर् अप्य् उपदिष्ठा । एव-शब्देन प्रवृत्ति-लक्षण-कर्म-फलस्य स्वर्गादेः क्षयिष्णुत्वं, हि-शब्देन तत्रैव च तद् यथेह कर्म-जितो लोकः क्षीयते [छा ८.१.६] इति सोपपत्तिक-श्रुति-प्रमाणत्वम् । केवल-शब्देन निवृत्ति-मात्र- लक्षण-धर्म-फलस्यासाध्यत्वं, सिद्धस्यापि नश्वरत्वम् । तत्रापि तेनैव हि-शब्देन यस्य देवे परा भक्तिर् [श्वेत् ६.२३] इत्य्-आदि, श्रेयः-सृतिं भक्तिम् उदस्य ते विभो क्लिश्यन्ति ये केवल-बोध-लब्धये इत्य्-आदि [भ्प् १०.१४.४], आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्य् अधोऽनादृत-युष्मद्- अङ्घ्रयः [भ्प् १०.२.३२] इत्य्-आदि वचन-प्रमाणत्वं च सूचितम् । श्लोक- द्वयेन भकिर् निरपेक्षा, ज्ञान-वैराग्ये तु तत्-सापेक्षे इति लभ्यते । तद् एवं भक्ति-फलत्वेनैव धर्मस्य साफल्यम् उक्तम् । [५-६]

तत्र यद् अन्ये मन्यन्ते धर्मस्यार्थः फलं, तस्य कामस् तस्य चेन्द्रिय- प्रीत्स् तत्-प्रीतेश् च पुनर् अपि धर्मादि-परम्परेति तच् चान्यथैवेत्य् आह द्वाभ्यां --

धर्मस्य ह्य् आपवर्ग्यस्य नार्थोऽर्थायोपकल्पते । नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥

कामस्य नेन्द्रिय-प्रीतिर् लाभो जीवेत यावता । जीवस्य तत्त्व-जिज्ञासा नार्थो यश् चेह कर्मभिः ॥ [भ्प्

१.२.९-१०]

आपवर्गस्य -- यथा-वर्ण-विधान अपवर्गश् च भवति । योऽसौ भगवति सर्वात्मन्य् अनात्म्येऽनिरुक्तेऽनिलयने परमात्मनि वासुदेवेऽनन्य-निमित्त- भक्ति-योग-लक्षणो नाना-गति-निमित्ताविद्या-ग्रन्थि-बन्धन-द्वारेण यदा हि महा-पुरुष-पुरुष-प्रसङ्ग इति [भ्प् ५.१९.१९-२०] पञ्चम-स्कन्ध- गद्यानुसारेण अपवर्गो भक्ति-योगः । तथा च स्कान्दे रेवा-खण्डे -

निश्चला त्वयि भक्तिर् या सैव मुक्तिर् जनार्दन । मुक्ता एव हि भक्तास् ते तव विष्णो यतो हरे ॥ इति ।

अत उक्त-रीत्या भक्ति-सम्पादकस्येत्य् अर्थः । अर्थाय फलत्वाय । तथार्थस्याप्य् एवम्भूत-धर्माव्यभिचारिणः कामो लाभाय फलत्वाय न हि स्मृतस् तत्त्व-विद्भिः । कामस्य विषय-भोगस्येन्द्रिय-प्रीति-लाभः फलं न भवति किन्तु यावता जीवेत तावान् एव कामस्य लाभः । तादृश- जीवन-पर्यन्त एव कामः सेव्य इत्य् अर्थः । जीवस्य जीवनस्य च पुनर् धर्मानुष्ठान-द्वारा कर्मभिर् य इह प्रसिद्धः स्वर्गादिः सोऽर्थो न भवति, किन्तु तत्त्व-जिज्ञासैवेति । तद् एवं तत्त्व-ज्ञानं यस्या भक्तेर् अवान्तर-फलम् उक्तं सैव परमं फलम् इति भावः ।

[4]

tataś ca yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [BhP 5.18.12] ity-ādy-anusāreṇa bhagavat-svarūpādi-jñānaṃ tato'nyatra vairāgyaṃ ca tad-anugāmyeva syād ity āha --

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ | janayaty āśu vairāgyaṃ jñānaṃ ca yad ahaitukam || [BhP 1.2.7]

ahaitukaṃ śuṣka-tarkādy-agocaram aupaniṣadaṃ jñānam āśu īṣat-śravaṇa- mātreṇa janayatīty arthaḥ | vyatirekeṇāha -

dharmaḥ svanuṣṭhitaḥ puṃsāṃ viṣvaksena-kathāsu yaḥ | notpādayed yadi ratiṃ śrama eva hi kevalam || [BhP 1.2.8]

vāsudevālambanābhāvena yadi tat-kathāsu tal-līlā-varṇaneṣu ratiṃ ruciṃ notpādayet tadā śramaḥ syān na tu phalam | kathā-ruceḥ sarvatraivādyatvāt śreṣṭhatvāc ca saivoktā | tad-upalakṣaṇatvena bhajanāntara-rucir apy upadiṣṭhā | eva-śabdena pravṛtti-lakṣaṇa-karma-phalasya svargādeḥ kṣayiṣṇutvaṃ, hi-śabdena tatraiva ca tad yatheha karma-jito lokaḥ kṣīyate [Chā 8.1.6] iti sopapattika-śruti-pramāṇatvam | kevala-śabdena nivṛtti-mātra- lakṣaṇa-dharma-phalasyāsādhyatvaṃ, siddhasyāpi

naśvaratvam | tatrāpi tenaiva hi-śabdena yasya deve parā bhaktir [Śvet 6.23] ity-ādi, śreyaḥ-sṛtiṃ bhaktim udasya te vibho kliśyanti ye kevala-bodha-labdhaye ity-ādi [BhP 10.14.4], āruhya kṛcchreṇa paraṃ padaṃ tataḥ patanty adho'nādṛta-yuṣmad- aṅghrayaḥ [BhP 10.2.32] ity-ādi vacana-pramāṇatvaṃ ca sūcitam | śloka- dvayena bhakir nirapekṣā, jñāna-vairāgye tu tat-sāpekṣe iti labhyate | tad evaṃ bhakti-phalatvenaiva dharmasya sāphalyam uktam | [5-6]

tatra yad anye manyante dharmasyārthaḥ phalaṃ, tasya kāmas tasya cendriya- prīts tat-prīteś ca punar api dharmādi-parampareti tac cānyathaivety āha dvābhyāṃ --

dharmasya hy āpavargyasya nārtho'rthāyopakalpate | nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ ||

kāmasya nendriya-prītir lābho jīveta yāvatā | jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ || [BhP 1.2.9-10]

āpavargasya -- yathā-varṇa-vidhāna apavargaś ca bhavati | yo'sau bhagavati sarvātmany anātmye'nirukte'nilayane paramātmani vāsudeve'nanya-nimitta- bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-bandhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅga iti [BhP 5.19.19-20] pañcama-skandha- gadyānusāreṇa apavargo bhakti-yogaḥ | tathā ca skānde revā-khaṇḍe -

niścalā tvayi bhaktir yā saiva muktir janārdana | muktā eva hi bhaktās te tava viṣṇo yato hare || iti |

ata ukta-rītyā bhakti-sampādakasyety arthaḥ | arthāya phalatvāya | tathārthasyāpy evambhūta-dharmāvyabhicāriṇaḥ kāmo lābhāya phalatvāya na hi smṛtas tattva-vidbhiḥ | kāmasya viṣaya-bhogasyendriya-prīti-lābhaḥ phalaṃ na bhavati kintu yāvatā jīveta tāvān eva kāmasya lābhaḥ | tādṛśa- jīvana-paryanta eva kāmaḥ sevya ity arthaḥ | jīvasya jīvanasya ca punar dharmānuṣṭhāna-dvārā karmabhir ya iha prasiddhaḥ svargādiḥ so'rtho na bhavati, kintu tattva-jijñāsaiveti | tad evaṃ tattva-jñānaṃ yasyā bhakter avāntara-phalam uktaṃ saiva paramaṃ phalam iti bhāvaḥ |

English witness · section(s) 4

Anuccheda 4

1 Srimad-Bhagavatam (5.18.12) explains: "All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."* Therefore knowledge of the Lord's form and qualities naturally brings renunciation of everything else. This is described (in Srimad Bhagavatam 1.2.7): 2 "By rendering

devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world."* 3 This verse means that simply by briefly hearing about Krsna (asu) devotional service creates (janayati) the knowledge revealed in the Upanisads (jnanam), which is beyond the sphere of those methods that begin with dry logic (ahaitukam).

Bhakti · Sanskrit §7 · English §5

[৭]

किं तत्त्वम् इत्य् अपेक्षायां पद्यम् एकं तूदाहृतम् --

वदन्ति तत् तत्त्व-विदस् तत्त्वं यज् ज्ञानम् अद्वयम् । ब्रह्मेति परमात्मेति भगवान् इति शब्द्यते ॥ [भ्प् १.२.११] इति ।

अद्वयम् इति तस्याखण्डत्वं निर्दिश्यान्यस्य तद्-अनन्यत्व-विवक्षया तच्- छक्तित्वम् एवाङ्गीकरोति । तत्र शक्ति-वर्ग-लक्षण-तद्-धर्मातिरिक्तं केवलं ज्ञानं ब्रह्मेति शब्द्यते ।
अन्तर्यामित्वमय-माया-शक्ति-प्रचुर- चिच्-छक्त्य्-अंश-विशिष्टं परमात्मेति ।
परिपूर्ण-सर्व-शक्ति-विशिष्टं भगवान् इति । विवृतं चैतत् प्राक्तन-सन्दर्भ-त्रयेण । तच् च त्रिधाविर्भाव-युक्तम् एव तत्त्वं भक्त्यैव साक्षात् क्रियत इत्य् आह --

तच् छ्रद्दधाना मुनयो ज्ञान-वैराग्य-युक्तया । पश्यन्त्य् आत्मनि चात्मानं भक्त्या श्रुत-गृहीतया ॥ [भ्प् १.२.१२]

भक्त्या तत्-कथा-रुचेर् एव परावस्था-रूपया प्रेम-लक्षणया तत् पूर्वोक्त-तत्त्वम् आत्मनि शुद्धे चेतसि पश्यन्ति च । ज्ञान-मात्रस्य का वार्ता । साक्षाद् अपि कुर्वन्तीत्य् अर्थः । कीदृशं तद्-आत्मानम् । स्वरूपाख्य- जीवाख्य-माया-शक्तीनाम् आश्रयम् । ज्ञान-वैराग्य-युक्तया ज्ञानं च वैराग्यं च, ताभ्यां युक्तया स्वात्मजाभ्यां ताभ्यां सेवितया । अतएव ते मुनयः पृथक् च विशिष्टं च स्वेच्छया पश्यन्तीत्य् आयाति । तद् एवं श्रुत- गृहीतया मुनयः श्रद्दधाना इति पद-त्रयेण तस्या एव भक्तेर् दौर्लभ्यं दर्शितम् । सद्-गुरोः सकाशाद् वेदान्ताद्य्-अखिल-शास्त्रार्थ- विचार-श्रवण-द्वारा यदि स्वावश्यक-परम-कर्तव्यत्वेन ज्ञायते । पुनश् च --

भगवान् ब्रह्म कात्स्न्र्येन त्रिर् अन्वीक्ष्य मनीषया तद् अध्यवस्यत् कूट-स्थो रतिर् आत्मन् यतो भवेत् ॥ [भ्प् २.२.३४]

इतिवद् यदि विपरीत-भावनात्याजकौ मनन-योग्यता-मननाभिनिवेशौ स्यातां, ततः ^ऋद्दधानैश् च सा भक्तिर् उपासना-द्वारा लभ्यते इति ।

[7]

kiṃ tattvam ity apekṣāyāṃ padyam ekaṃ tūdāhṛtam --

vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam | brahmeti paramātmeti bhagavān iti śabdyate || [BhP 1.2.11] iti |

advayam iti tasyākhaṇḍatvaṃ nirdiśyānyasya tad-ananyatva-vivakṣayā tac- chaktitvam evāṅgīkaroti | tatra śakti-varga-lakṣaṇa-tad-dharmātiriktaṃ kevalaṃ jñānaṃ brahmeti śabdyate | antaryāmitvamaya-māyā-śakti-pracura- cic-chakty-aṃśa-viśiṣṭaṃ paramātmeti | paripūrṇa-sarva-śakti-viśiṣṭaṃ bhagavān iti | vivṛtaṃ caitat prāktana-sandarbha-trayeṇa | tac ca tridhāvirbhāva-yuktam eva tattvaṃ bhaktyaiva sākṣāt kriyata ity āha --

tac chraddadhānā munayo jñāna-vairāgya-yuktayā | paśyanty ātmani cātmānaṃ bhaktyā śruta-gṛhītayā || [BhP 1.2.12]

bhaktyā tat-kathā-rucer eva parāvasthā-rūpayā prema-lakṣaṇayā tat pūrvokta-tattvam ātmani śuddhe cetasi paśyanti ca | jñāna-mātrasya kā vārtā | sākṣād api kurvantīty arthaḥ | kīdṛśaṃ tad-ātmānam | svarūpākhya- jīvākhya-māyā-śaktīnām āśrayam | jñāna-vairāgya-yuktayā jñānaṃ ca vairāgyaṃ ca, tābhyāṃ yuktayā svātmajābhyāṃ tābhyāṃ sevitayā | ataeva te munayaḥ pṛthak ca viśiṣṭaṃ ca svecchayā paśyantīty āyāti | tad evaṃ śruta- gṛhītayā munayaḥ śraddadhānā iti pada-trayeṇa tasyā eva bhakter daurlabhyaṃ darśitam | sad-guroḥ sakāśād vedāntādy-akhila-śāstrārtha-vicāra-śravaṇa-dvārā yadi svāvaśyaka-parama-kartavyatvena jñāyate | punaś ca --

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā tad adhyavasyat kūṭa-stho ratir ātman yato bhavet || [BhP 2.2.34]

itivad yadi viparīta-bhāvanātyājakau manana-yogyatā-mananābhiniveśau syātāṃ, tataḥ ^craddadhānaiś ca sā bhaktir upāsanā-dvārā labhyate iti |

English witness · section(s) 5

Anuccheda 5

1 The result of the absence of devotional service is described in these words (Srimad-Bhagavatam 1.2.8): "The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."* 2 If (yadi) one does not please Lord Vasudeva, then there will not be (na utpadayet) attraction (ratim) to the descriptions of the Lord's various transcendental pastimes. Then the only result will be useless labour (sramh). This is said because of the great superiority and supreme importance of attraction to hearing

about the Lord. Here also is hinted a description of attraction to devotional service. The word "eva" here means that the fruits of material labour are temporary. The word "hi" here is explained in Chandogya Upanisad (81.16), "The residence in a heavenly material planet that is attained by materially pious work is temporary and will end." The word "kevalam" is defined in Amara-kosa, "Kevalam means conclusion". The conclusion here is that the eternal benefit cannot be attained by either mere pious renunciation or by speculative knowledge. Even when these are perfected they bring only a temporary benefit. This is hinted here by the word "hi" and it is also confirmed by Svetasvatara Upanisad (6.23): "Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."* It is again confirmed in Srimad-Bhagavatam (1.5.12): "Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the infallible (God). What, then is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord."* It is again confirmed in Srimad-Bhagavatam (10.14.4): "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."* It is again confirmed in Srimad-Bhagavatam (10.2.32): "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."* 3 These two verses show that devotional service does not depend on anything else. Indeed, speculative knowledge and dry renunciation depend on devotional service. Therefore it is the presence of devotional service that makes other spiritual practices successful.

Bhakti · Sanskrit §8 · English §6–7

[८]

अतः श्रुतिर् अपि तद्-अर्थम् आगृह्णाति । आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति [बृहदु २.४.४.६] इति । अत्र निदिध्यासनम् उपासनम् । दर्शनं साक्षात्कार उच्यते । सा चैवं दुर्लभा भक्तिः हरि- तोषणे प्रयुक्तात् स्वाभाविक-धर्माद् अपि लभ्यते इति । तस्माद् धरि- तोषणम् एव तस्य परम-फलम् इत्य् आह -

[पगे ६] अतः पुम्भिर् द्विज-श्रेष्ठा वर्णाश्रम-विभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर् हरि-तोषणम् ॥ [भ्प् १.२.१३]

स्वनुष्ठितस्य बहु-प्रयत्नेनाच्छिद्रम् उपार्जितस्य इति तुच्छे स्वर्गादि-फले तत्-प्रयोगोऽतीवायुक्त इति भावः । यद्य् एवं श्री-हरि-सन्तोषकस्यापि धर्मस्य फलं श्रवणादिरुचि-लक्षणा भक्तिर् एव तत्-प्रवर्तिताया भक्तेश् चानुगता ज्ञान-वैराग्यादि-गुणा इत्य् आयातं तदा साक्षाच्-छ्रवणादि-रूपा भक्तिर् एव कर्तव्या ।

[8]

ataḥ śrutir api tad-artham āgṛhṇāti | ātmā vāre draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavya iti [BṛhadU 2.4.4.6] iti | atra nididhyāsanam upāsanam | darśanaṃ sākṣātkāra ucyate | sā caivaṃ durlabhā bhaktiḥ hari- toṣaṇe prayuktāt svābhāvika-dharmād api labhyate iti | tasmād dhari- toṣaṇam eva tasya parama-phalam ity āha -

[page 6] ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ | svanuṣṭhitasya dharmasya saṃsiddhir hari-toṣaṇam || [BhP 1.2.13]

svanuṣṭhitasya bahu-prayatnenācchidram upārjitasya iti tucche svargādi-phale tat-prayogo'tīvāyukta iti bhāvaḥ | yady evaṃ śrī-hari-santoṣakasyāpi dharmasya phalaṃ śravaṇādiruci-lakṣaṇā bhaktir eva tat-pravartitāyā bhakteś cānugatā jñāna-vairāgyādi-guṇā ity āyātaṃ tadā sākṣāc-chravaṇādi-rūpā bhaktir eva kartavyā |

English witness · section(s) 6–7

Anuccheda 6

1 Some think the result of performing religious rituals or occupational duties is the attainment of economic development , and the result of economic development is sense

gratification, and because one attains sense gratification in this way, one is inclined to perform religious rituals and occupational duties, in that way starting again the cycle of activities beginning with religious rituals and occupational duties. That (the truth) is other than this is explained in the following two verses (Srimad-Bhagavatam 1.2.9-10): 2 "All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."* 3 "Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works."* 4 Liberation is described in Srimad-Bhagavatam 5.19.19-20: "If one's position is ascertained by a bona-fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya, and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha, and sannyasa), one's life becomes perfect. After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."* According to this prose passage of the Fifth Canto devotional service is the real path of liberation. This is also explained in the following words of the Skanda Purana, Reva-khanda: 5 "O Lord Janardana, unwavering devotional service to You is the same as liberation. O Lord Visnu, O Lord Hari, Your devotees are already liberated." 6 These passages describe devotional service. Srila Sridhara Svami comments (on Srimad Bhagavatam 1.2.9-10 in texts 2 and 3): "The word 'artha' here means 'for material gain', and 'nopakalpate' means 'is not meant'. Therefore, the regular performance of occupational duties is not (na hi) meant for material gain (kamo labhaya). This is described (smrtah) by the sages who know the truth. The fruits of work are not meant for material pleasures (kamasya indriya-pritir labhah). Rather, as long as one lives (yavata jiveta) one should desire (kamasya labhah) only a healthy life, or self-preservation (jivasya). One should not use the performance of occupational duties (karmabhih ya iha) in one's life (jivasya) as a means to attain material goals, such as attaining Svargaloka. Rather, they should be used for inquiry about the Absolute Truth (tattva-jijnasa)." In this way (Srila Sridhara Svami) explains that knowledge of the Absolute Truth is only a by-product of devotional service. The main result of devotional service is devotional service itself. What is the Absolute Truth? That is explained in the following verse (Srimad-Bhagavatam 1.2.11): 7 "Learned transcendentalists who know the

Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan."* 8 By using the word "advayam", which here means "not divided into parts", and by thus intending that (these three aspects of the Supreme) are not different from each other, the nature of the Lord as the master of potencies is accepted. The potency of the knowledge of oneness, which is beyond the nature of the other potencies, is related to the Brahman feature (brahma sabdyate). The material maya potency and the cit potency of transcendental knowledge are related to the Supersoul (paramatma). The best of all perfect potencies is related to the Supreme Personality of Godhead (bhagavan). This has been explained in the previous three sandarbhas.

Anuccheda 7

1 That the three-fold Absolute Truth is directly realised by devotional service is explained in the following words (Srimad Bhagavatam 1.2.12): 2 "The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."* 3 This verse means, "With the great spiritual love (bhaktya) born from attraction to hearing about the Lord, they see (pasyanti) in their pure hearts (atmani) the Absolute Truth (tat), which was described in the previous (quote from Srimad-bhagavatam)." What is the importance of knowledge (in comparison to this?) They directly see (the Lord). That is the meaning. What is the Lord like? He is described with the word "atmanam", which means "the shelter of the potencies names svarupa (internal), jiva (individual living entities), and maya (material illusion)." "jnana-vairagya-yuktaya' means 'by devotional service, which is served by the knowledge and renunciation it has itself created." The sages (munayah), according their own individual desires, directly see (pasyanti) the Lord. The words "sruta-grhitaya" (by hearing from the Vedanta-sruti), "munayah" (the sages), and "sraddadhanah" (seriously inquisitive) reveal that devotional service is rare and difficult to attain. If one hears from a bona fide spiritual master the conclusions of the all Vedic scriptures, which begin with Vedanta sutra, he will understand that one absolutely must render devotional service to the Lord. This is described in the following words (Srimad-Bhagavatam 2.2.34): 4 "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."* 5 If he renounces what is opposed to devotional service, and instead engages in meditation on the Lord and becomes attached to the Lord, then, by worshipping the Lord, a faithful person will attain devotional service. This is confirmed in the Sruti-sastra, which explains (Brhad-aranyaka Upanisad 4.5.6.): "The Supreme Personality of Godhead should be seen, heard of, meditated on, and worshipped." Here the word "nididhyasitavyah" means "worshipped". That the Lord

should be seen means that He will directly appear before one's vision.

Bhakti · Sanskrit §9 · English §8

[९]

किं तत् तद्-आग्रहेणेत्य् आह --

तस्माद् एकेन मनसा भगवान् सात्वतां पतिः । श्रोतव्यः कीर्तितव्यश् च ध्येयः पूज्यश् च नित्यदा ॥ [भ्प् १.२.१४]

एकेन कर्माद्याग्रह-शून्येन । श्रवणम् अत्र नाम-गुणादीनां तथा कीर्तनं च ।

[9]

kiṃ tat tad-āgraheṇety āha --

tasmād ekena manasā bhagavān sātvatāṃ patiḥ | śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā || [BhP 1.2.14]

ekena karmādyāgraha-śūnyena | śravaṇam atra nāma-guṇādīnāṃ tathā kīrtanaṃ ca |

English witness · section(s) 8

Anuccheda 8

1 By performing one's own occupational duties for the pleasure of Lord Hari, one attains this rare and difficult to attain devotional service. Therefore the ultimate result of performing one's occupational duties is being able to please Lord Hari. This is described in the following words (Srimad-Bhagavatam 1.2.13): 2 "O best among the twice-born, it is therefore concluded that the highest perfect one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."* 3 The word "svanusthitasya" here means that great efforts to attain insignificant material goals, such as the attainment of Svargaloka, should not be done. That is the meaning.

Bhakti · Sanskrit §10 · English §9

[१०]

तत्रैवान्तिम-भूमिका-पर्यन्तां सुगमां शैलीं वक्तुं धर्मादि-कष्ट- निरपेक्षेण युक्ति-मात्रेण तत्-प्रथम-भूमिकां श्री-हरि-कथा-रुचिम् उत्पादयन् तस्य गुणं स्मारयति -

यद्-अनुध्यासिना युक्ताः कर्म-ग्रन्थि-निबन्धनम् । छिन्दन्ति कोविदास् तस्य को न कुर्यात् कथा-रतिम् ॥ [भ्प् १.२.१५]

कोविदा विवेकिनो युवताः संयत-चित्ता यस्य हरेर् अनुध्या अनुध्यानं चिन्तन-मात्रम् एवासिः खड्गस् तेन ग्रन्थिं नाना-देहेष्व् अहङ्कारं निबध्नाति यत्-तत्-कर्म छिन्दन्ति । तस्यैवम्भूतस्य परम-दुःखाद् उद्वर्तुः कथायां रतिं को नु कुर्यात् ।

[10]

tatraivāntima-bhūmikā-paryantāṃ sugamāṃ śailīṃ vaktuṃ dharmādi-kaṣṭa- nirapekṣeṇa yukti-mātreṇa tat-prathama-bhūmikāṃ śrī-hari-kathā-rucim utpādayan tasya guṇaṃ smārayati -

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam | chindanti kovidās tasya ko na kuryāt kathā-ratim || [BhP 1.2.15]

kovidā vivekino yuvatāḥ saṃyata-cittā yasya harer anudhyā anudhyānaṃ cintana-mātram evāsiḥ khaḍgas tena granthiṃ nānā-deheṣv ahaṅkāraṃ nibadhnāti yat-tat-karma chindanti | tasyaivambhūtasya parama-duḥkhād udvartuḥ kathāyāṃ ratiṃ ko nu kuryāt |

English witness · section(s) 9

Anuccheda 9

1 If in this way the performance of occupational duties to please Lord Hari brings as its result devotional service, where one is attracted to the devotional activities that begin with hearing about the Lord, then mere knowledge, renunciation and other similar activities are subordinate to devotional service, and it is devotional service, which begins with hearing about the Lord, that should be performed. What is the use of performing these other (non-devotional) activities? All this is described in the following words (Srimad-Bhagavatam 1.2.14): 2 "Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is

the protector of the devotees."* 3 Here "ekena" means "without those activities that begin with fruitive work." Instead one should hear about the Lord's names, qualities, and other features, and one should also glorify them.

Bhakti · Sanskrit §11 · English §10

[११]

नन्व् एवम् अपि तस्य कथा-रुचिर् मन्द-भाग्यानां न जायत इत्य् आशङ्क्य तत्रोपायान् वदन् ताम् आरभ्य नैष्ठिक-भक्ति-पर्यन्तां भक्तिम् उपदिशति पञ्चभिः ।

शुश्रूषोः श्रद्दधानस्य वासुदेव-कथा-रुचिः । स्यान् महत्-सेवया विप्राः पुण्य-तीर्थ-निषेवणात् ॥ [भ्प् १.२.१६]

भुवि पुरु-पुण्य-तीर्थ-सदनान्य् ऋषयो विमदाः इत्य्-आद्य्-अनुसारेण [भ्प् १०.८७.३५] प्रायस् तत्र महत्-सङ्गो भवतीति तदीय-टीकानुमत्या च पुण्य- तीर्थ-निषेवणाद् धेतोर् लब्धा यदृच्छया या महत्-सेवा तया वासुदेव- कथा-रुचिः स्यात् । कार्यान्तरेणापि तीर्थे भ्रमतो महतां प्रायस् तत्र भ्रमतां तिष्ठतां वा दर्शन-स्पर्शन-सम्भाषणादि-लक्षणा सेवा स्वत एव सम्पद्यते । तत्-प्रभावेण च तदीयाचरणे श्रद्धा भवति । तदीय- स्वाभाविक-परस्पर-भगवत्-कथायां किम् एते सङ्कथयन्ति तत् शृणोमीति तच्-इच्छा जायते । तच्-छ्रवणेन च तस्यां रुचिर् जायते इति । तथा च महद्भ्य एव श्रुता झटिति कार्य-करीति भावः । तथा च कपिल-देव- वाक्यम् -- सतां प्रसङ्गान् मम वीर्य-संविदो भवन्ति हृत्-कर्ण-रसायनाः कथाः [भ्प् ३.२५.२२] इत्य्-आदि ।

[11]

nanv evam api tasya kathā-rucir manda-bhāgyānāṃ na jāyata ity āśaṅkya tatropāyān vadan tām ārabhya naiṣṭhika-bhakti-paryantāṃ bhaktim upadiśati pañcabhiḥ |

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ | syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt || [BhP 1.2.16]

bhuvi puru-puṇya-tīrtha-sadanāny ṛṣayo vimadāḥ ity-ādy-anusāreṇa [BhP 10.87.35] prāyas tatra mahat-saṅgo bhavatīti tadīya-ṭīkānumatyā ca puṇya- tīrtha-niṣevaṇād dhetor labdhā yadṛcchayā yā mahat-sevā tayā vāsudeva- kathā-ruciḥ syāt | kāryāntareṇāpi tīrthe bhramato mahatāṃ prāyas tatra bhramatāṃ tiṣṭhatāṃ vā darśana-sparśana-sambhāṣaṇādi-lakṣaṇā sevā svata eva sampadyate | tat-prabhāveṇa ca

tadīyācaraṇe śraddhā bhavati | tadīya- svābhāvika-paraspara-bhagavat-kathāyāṃ kim ete saṅkathayanti tat śṛṇomīti tac-icchā jāyate | tac-chravaṇena ca tasyāṃ rucir jāyate iti | tathā ca mahadbhya eva śrutā jhaṭiti kārya-karīti bhāvaḥ | tathā ca kapila-deva- vākyam -- satāṃ prasaṅgān mama vīrya-saṃvido bhavanti hṛt-karṇa- rasāyanāḥ kathāḥ [BhP 3.25.22] ity-ādi |

English witness · section(s) 10

Anuccheda 10

1 To describe devotional service, which from its first to its last stage is easy to perform, and which even in its first stage creates attraction for hearing the topics of Lord Hari and is free of the many troubles inherent in fruitive pious work or other activities, Srimad-Bhagavatam (1.2.15) explains: 2 "With sword in hand, intelligent men cut through the binding knots of reactionary work (karma) by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?"* 3 Here the word "kovidah" means "intelligent", "yuktah" means "with a controlled mind", "anudhya" means "remembering Lord Hari", and "asi" means "sword". With that sword one cuts (chindanti) the knots (granthim) of reactionary word (karma), which are the false ego that binds one in various material bodies. Who (kah) will (kuryat) not (na) pay attention (ratim) to the message (kathayam) of the Lord who thus frees one from great sufferings?

Bhakti · Sanskrit §12 · English §11

[१२]

ततश् च,

शृण्वतां स्व-कथाः कृष्णः पुण्य-श्रवण-कीर्तनः । हृद्य् अन्तःस्थो ह्य् अभद्राणि विधुनोति सुहृत्-सताम् ॥ [भ्प् १.२.१७]

कथा-द्वारा अन्तःस्थो भावना-पदवीं गतः सन् हरिर् अभद्राणि वासनाः । [पगे ७]

[12]

tataś ca,

śṛṇvatāṃ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ | hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām || [BhP 1.2.17]

kathā-dvārā antaḥstho bhāvanā-padavīṃ gataḥ san harir abhadrāṇi vāsanāḥ | [page 7]

English witness · section(s) 11

Anuccheda 11

1 "Is it not so that the unfortunate mass of people will not be attracted to hear the Lord's message?" Fearing that someone would raise this objection, in the next five verses (1.2.16-20) (the speaker of Srimad-Bhagavatam) says that devotional service, even up in its highest stage of unalloyed devotion, is easy to perform. The first of these verses (Srimad-Bhagavatam 1.2.16) is given here: 2 "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."* 3 Srimad-Bhagavatam 10.87.35 explains: "Sages free from pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep You lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities."*** Srila Sridhara Svami comments on this verse: "The most important feature of this verse is the description of association with great devotees." Taking into consideration this verse and comment, the verse quoted in Text 2 (1.2.16) should be understood to mean: "By serving those devotees who are completely freed from all vice (punya-tirtha-nisevanat), great service (mahat-seva) is done. By such service, one gains affinity for hearing the messages of Vasudeva (vasudeva-katha-rucih syat)." This verse also means that by seeing, touching, conversing with, and in other ways serving the great souls who travel to or permanently reside in the holy places of pilgrimage, one develops faith in the great souls. One then thinks, "Why do they talk among themselves about the topics of the Supreme Personality of Godhead? I should also hear about those topics." In this way the desire to hear about the Lord is born, and by hearing about Him one becomes attracted to Him. By hearing in this way from the great souls one at once attains the real goal of life. This is described by Lord Kapiladeva (Srimad Bhagavatam 3.25.25): "In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."*

BHAKTI-SANDARBHA

5.2

Sections 13–22

10 bilingual sequence blocks

Bhakti · Sanskrit §13 · English §12

[१३]

ततश् च,

नष्ट-प्रायेष्व् अभद्रेषु नित्यं भागवत-सेवया । भगवत्य् उत्तम-श्लोके भक्तिर् भवति नैष्ठिकी ॥ [भ्प् १.२.१८]

नष्ट-प्रायेषु न तज्-ज्ञानम् इव सम्यङ्-नष्टेष्व् एवेति भक्तेर् निरर्गल- स्वभावत्वम् उक्तम् । भागवतानां भागवत-शास्त्रस्य वा सेवया भक्तिर् अनुध्यान-रूपा नैष्ठिकी सन्तता एव भवति ।

[13]

tataś ca,

naṣṭa-prāyeṣv abhadreṣu nityaṃ bhāgavata-sevayā | bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī || [BhP 1.2.18]

naṣṭa-prāyeṣu na taj-jñānam iva samyaṅ-naṣṭeṣv eveti bhakter nirargala- svabhāvatvam uktam | bhāgavatānāṃ bhāgavata-śāstrasya vā sevayā bhaktir anudhyāna-rūpā naiṣṭhikī santatā eva bhavati |

English witness · section(s) 12

Anuccheda 12

1 Srimad Bhagavatam (1.2.17) explains: "Sri Krsna, the Personality of Godhead, who is the Paramatma (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."* 2 This verse means that when one hears about Him the Lord enters the heart (antah-sthah). He enters by walking there on the path of (the devotee's) meditation on Him. The inauspicious things (abhadrani) in the heart (hrdi) are material desires.

Bhakti · Sanskrit §14 · English §13–14

[१४]

तदैव त्रि-भुवन-विभव-हेतवेऽप्य् अकुण्ठ-स्मृतिर् [भ्प् ११.२.५३] इत्य्-आद्य्- उक्त-रीत्या सर्व-वासना-नाशात् चित्तं शुद्ध-सत्त्वम् अग्रं सत् भगवत्- तत्त्व-साक्षात्कार-योग्यं भवतीत्य् आह --

तदा रजस्-तमो-भावाः काम-लोभादयश् च ये । चेत एतैर् अनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ [भ्प् १.२.१९]

रजस् तमश् च ये च तत्-प्रभावा भावाः कामादय एतैर् इत्य् अन्वयः ।

[14]

tadaiva tri-bhuvana-vibhava-hetave'py akuṇṭha-smṛtir [BhP 11.2.53] ity-ādy- ukta-rītyā sarva-vāsanā-nāśāt cittaṃ śuddha-sattvam agraṃ sat bhagavat-tattva-sākṣātkāra-yogyaṃ bhavatīty āha --

tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye | ceta etair anāviddhaṃ sthitaṃ sattve prasīdati || [BhP 1.2.19]

rajas tamaś ca ye ca tat-prabhāvā bhāvāḥ kāmādaya etair ity anvayaḥ |

English witness · section(s) 13–14

Anuccheda 13

1 Then Srimad-Bhagavatam (1.2.17) explains: "By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."* 2 The words "nasta-prayesu" mean "almost completely destroyed". They are not destroyed in this way by mere cultivation of impersonal knowledge. In this way the limitless power of devotional service is described. The word "Bhagavata" here means either "the devotees of the Lord" or "the scripture Srimad-Bhagavatam". By serving (sevaya) them one attains eternal (naisthiki) devotional service (bhaktih) where one meditates on the Lord.

Anuccheda 14

1 Srimad Bhagavatam (11.2.53) explains: "The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstances. He will not give up his shelter at the lotus feet of the Lord for a single moment-indeed, not for half a moment-even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaisnavas."*** This verse explains that when all material desires are destroyed the heart becomes plunged into pure goodness. At that time the heart is qualified to receive the direct appearance of the Lord. This is described in Srimad Bhagavatam 1.2.19: 2 "As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."* 3 The word "bhavah" here means that passion and ignorance arethe causes of lust and the other vices. The word "etaih" refers to them. That is the meaning here.

Bhakti · Sanskrit §15 · English §15

[१५]

एवं प्रसन्न-मनसो भगवद्-भक्ति-योगतः । भगवत्-तत्त्व-विज्ञानं मुक्त-सङ्गस्य जायते ॥ [भ्प् १.२.२०]

एवं पूर्वोक्त-प्रकारेण प्रसन्न-मनसस् ततो मुक्त-सङ्गस्य त्यक्त- कामादि-वासनस्य भक्ति-योगतः पुनर् अपि क्रियमाणात् तस्माद् विज्ञानं साक्षात्कारो मनसि बहिर् वा भावनां विनैवानुभवो यः स जायते ।

[15]

evaṃ prasanna-manaso bhagavad-bhakti-yogataḥ | bhagavat-tattva-vijñānaṃ mukta-saṅgasya jāyate || [BhP 1.2.20]

evaṃ pūrvokta-prakāreṇa prasanna-manasas tato mukta-saṅgasya tyakta-kāmādi-vāsanasya bhakti-yogataḥ punar api kriyamāṇāt tasmād vijñānaṃ sākṣātkāro manasi bahir vā bhāvanāṃ vinaivānubhavo yaḥ sa jāyate |

English witness · section(s) 15

Anuccheda 15

1 Then Srimad-Bhagavatam (1.2.20) explains: Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association."* 2 This verse means, "As was previously described (evam) by engaging in devotional service one becomes enlivened (prasanna-manasah) and liberated from association (mukta-sangasya) with lust and other vices. In that way is manifested (jayate) positive knowledge (jnanam), where the Lord appears in the heart, or, without the process of meditation, appears outside the heart."

Bhakti · Sanskrit §16 · English §16

[१६] तस्य च परमानन्दैक-रूपत्वेन स्वतः-फल-रूपस्य साक्षात्- कारस्यानुषङ्गिकं फलम् आह --

भिद्यते हृदय-ग्रन्थिश् छिद्यन्ते सर्व-संशयाः । क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ [भ्प् १.२.२१]

हृदय-ग्रन्थि-रूपोऽहङ्कारः । सर्व-संशयाश् छिद्यनते इति श्रवण- मननादि-प्रधानानाम् अपि तस्मिन् दृष्ट एव सर्वे संशयाः समाप्यन्ते इत्य् अर्थः । तत्र श्रवणेन तावज्-ज्ञेय-गतासम्भावनाश् छिद्यन्ते इति । मननेन तद्-गत-विपरीत-भावनाः । साक्षात्कारेण त्वात्मयोग्यतागतासम्भावना-विपरीत-भावने इति ज्ञेयम् । क्षीयन्ते तद्- इच्छा-मात्रेण तद्-आभासः किञ्चिद् एव तेष्व् अवशिष्यत इत्य् अर्थः ।

[16] tasya ca paramānandaika-rūpatvena svataḥ-phala-rūpasya sākṣāt-kārasyānuṣaṅgikaṃ phalam āha --

bhidyate hṛdaya-granthiś chidyante sarva-saṃśayāḥ | kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare || [BhP 1.2.21]

hṛdaya-granthi-rūpo'haṅkāraḥ | sarva-saṃśayāś chidynate iti śravaṇa-mananādi-pradhānānām api tasmin dṛṣṭa eva sarve saṃśayāḥ samāpyante ity arthaḥ | tatra śravaṇena tāvaj-jñeya-gatāsambhāvanāś chidyante iti | mananena tad-gata-viparīta-bhāvanāḥ | sākṣātkāreṇa tvātmayogyatāgatāsambhāvanā-viparīta-bhāvane iti jñeyam | kṣīyante tad- icchā-mātreṇa tad-ābhāsaḥ kiñcid eva teṣv avaśiṣyata ity arthaḥ |

English witness · section(s) 16

Anuccheda 16

1 Then Srimad-Bhagavatam (1.2.21) describes the result obtained when the independent and supremely blissful Lord directly appears: 2 "Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."* 3 Here the phrase "knot in the heart" (hrdaya-granthi) refers to the material misidentification of false ego. The words "all misgivings are cut to pieces" (sarva-samsayah chidyante) mean that by engaging in the devotional activities that begin with hearing and chanting the Lord is directly seen. At that time all doubts are destroyed. By hearing about the Lord all theories that oppose devotional service are cut to pieces and by meditating on the Lord all meditations that oppose devotional service (are cut to pieces). When the Lord personally appears (the devotee's personal) disqualifications (are also cut to pieces). The word "ksiyante" means "completely destroyed". Simply by the Lord's wish not the slightest trace of these things remains.

Bhakti · Sanskrit §17 · English §17

[१७]

अत्र प्रकरणार्थे सद्-आचारं दर्शयन्न् उपसंहरति ।

अतो वै कवयो नित्यं भक्तिं परमया मुदा । वासुदेवे भगवति कुर्वन्त्य् आत्म-प्रसादनीम् ॥ [भ्प् १.२.२२]

आत्म-प्रसादनीं मनसः शोधनीम् । न केवलम् एतावद्-गुणत्वं तस्याः । किं च परमया मुदेति कर्मानुष्ठानवन् न साधन-काले साध्य-काले वा भक्त्य्-अनुष्ठानं दुःख-रूपं प्रत्युत सुख-रूपम् एवेत्य् अर्थः । अतएव नित्यं साधक-दशायां सिद्ध-दशायां च तावत् कुर्वन्तीत्य् उक्तम् ॥

॥१.२॥ श्री-सूतः ॥ ३-१७ ॥

[17]

atra prakaraṇārthe sad-ācāraṃ darśayann upasaṃharati |

ato vai kavayo nityaṃ bhaktiṃ paramayā mudā | vāsudeve bhagavati kurvanty ātma-prasādanīm || [BhP 1.2.22]

ātma-prasādanīṃ manasaḥ śodhanīm | na kevalam etāvad-guṇatvaṃ tasyāḥ | kiṃ ca paramayā mudeti karmānuṣṭhānavan na sādhana-kāle sādhya-kāle vā bhakty-anuṣṭhānaṃ duḥkha-rūpaṃ pratyuta sukha-rūpam evety arthaḥ | ataeva nityaṃ sādhaka-daśāyāṃ

siddha-daśāyāṃ ca tāvat kurvantīty uktam ||

||1.2|| śrī-sūtaḥ || 3-17 ||

English witness · section(s) 17

Anuccheda 17

1 Revealing the devotees' activities, Srimad-Bhagavatam (1.2.22) concludes this topic in these words: 2 "Certainly therefore since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."* 3 Here the word "atma-prasadanim" means "purification of the heart". That, however, is not the only feature of devotional service. This verse explains that devotional service is performed with great delight (paramaya muda). Materialistic activities bring only suffering. When they are performed they bring suffering and when one attains the results they offer again there is only suffering. Devotional service, on the contrary, brings only happiness. When one is aspiring for advancement in devotional service there is happiness and when one become perfect in devotional service there is only happiness. These verses from Srimad-Bhagavatam were spoken by Sri Suta Gosvami.

Bhakti · Sanskrit §18 · English §18

[१८]

तद् एवं कर्म-ज्ञान-वैराग्य-यत्न-परित्यागेन भगवद्-भक्तिर् एव कर्तव्येति मतम् । कर्म-विशेष-रूपं देवतान्तर-भजनम् अपि न कर्तव्यम् इत्य् आह सप्तभिः । तत्रान्येषां का वार्ता । सत्य् अपि श्री-भगवत (पगे ८) एव गुणावतारत्वे श्री-विष्णुवत् साक्षात्-पर-ब्रह्मत्वाभावात् सत्त्व-मात्रोपकारकत्वाभावाच् च प्रत्युत रजस्-तमो-बृंहणत्वाच् च ब्रह्म-शिवाव् अपि श्रेयोऽर्थिभिर् नोपास्याव् इत्य् अत्र द्वौ श्लोकौ परमात्म- सन्दर्भे एवोदाहृतौ --

सत्त्वं रजस् तम इति प्रकृतेर् गुणास् तैर् युक्तः परम-पुरुष एक इहास्य धत्ते । स्थित्य्-आदये हरि-विरिञ्चि-हरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्व-तनोर् नृणां स्युः ॥ [भ्प् १.२.२३]

पार्थिवाद् दारुणो धूमस् तस्माद् अग्निस् त्रयीमयः । तमसस् तु रजस् तस्मात् सत्त्वं यद् ब्रह्म-दर्शनम् ॥ [भ्प् १.२.२४] इति ।

सत्त्व-तनोः सत्त्व-शक्तेः । त्रयीमयस् त्रय्य् उक्त-कर्म-प्रचुरः । दारुस्थानीयं तमः । धूम-स्थानीयं रजः । अग्नि-स्थानीयं सत्त्वं । त्रय्य् उक्त-कर्म-स्थानीयं ब्रह्म । ततश् च त्रय्य्-उक्त-कर्म यथाग्नाव् एव साक्षात् प्रवर्तते नान्ययोस् तद्वत् पर-ब्रह्म-भूतो भगवान् अपि सत्त्व एवेत्य् अर्थः ।

देवतान्तर-परित्यागेनापि भगवद्-भक्तौ सद्-आचारं प्रमाणयति --

भेजिरे मुनयोऽथाग्रे भगवन्तम् अधोक्षजम् । सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तान् इह ॥ [भ्प् १.२.२५]

अथ अतो हेतोः । अग्रे पुरा । सत्त्वं विशुद्धं विशुद्ध-सत्त्वात्मक-मूर्तिं भगवन्तम् । प्रकृत-सत्त्वातीतत्वं च तस्य विवृतं भगवत्-सन्दर्भे । अतो ये ताम् अनुवर्तन्ते त इह संसारे क्षेमाय कल्पन्ते ।

[18]

tad evaṃ karma-jñāna-vairāgya-yatna-parityāgena bhagavad-bhaktir eva kartavyeti matam | karma-viśeṣa-rūpaṃ devatāntara-bhajanam api na kartavyam ity āha saptabhiḥ | tatrānyeṣāṃ kā vārtā | saty api śrī-bhagavata (page 8) eva guṇāvatāratve śrī-viṣṇuvat sākṣāt-para-brahmatvābhāvāt sattva-mātropakārakatvābhāvāc ca pratyuta

rajas-tamo-bṛṃhaṇatvāc ca brahma-śivāv api śreyo'rthibhir nopāsyāv ity atra dvau ślokau paramātma- sandarbhe evodāhṛtau --

sattvaṃ rajas tama iti prakṛter guṇās tair yuktaḥ parama-puruṣa eka ihāsya dhatte | sthity-ādaye hari-viriñci-hareti saṃjñāḥ śreyāṃsi tatra khalu sattva-tanor nṝṇāṃ syuḥ || [BhP 1.2.23]

pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ | tamasas tu rajas tasmāt sattvaṃ yad brahma-darśanam || [BhP 1.2.24] iti |

sattva-tanoḥ sattva-śakteḥ | trayīmayas trayy ukta-karma-pracuraḥ | dārusthānīyaṃ tamaḥ | dhūma-sthānīyaṃ rajaḥ | agni-sthānīyaṃ sattvaṃ | trayy ukta-karma-sthānīyaṃ brahma | tataś ca trayy-ukta-karma yathāgnāv eva sākṣāt pravartate nānyayos tadvat para-brahma-bhūto bhagavān api sattva evety arthaḥ |

devatāntara-parityāgenāpi bhagavad-bhaktau sad-ācāraṃ pramāṇayati --

bhejire munayo'thāgre bhagavantam adhokṣajam | sattvaṃ viśuddhaṃ kṣemāya kalpante ye'nu tān iha || [BhP 1.2.25]

atha ato hetoḥ | agre purā | sattvaṃ viśuddhaṃ viśuddha-sattvātmaka-mūrtiṃ bhagavantam | prakṛta-sattvātītatvaṃ ca tasya vivṛtaṃ bhagavat-sandarbhe | ato ye tām anuvartante ta iha saṃsāre kṣemāya kalpante |

English witness · section(s) 18

Anuccheda 18

1 For these reasons one should abandon fruitive work, impersonal speculation, and dry renunciation and instead engage in devotional service to the Supreme Personality of Godhead. One should not do any work other than devotional service to the Lord. This will be described in the next seven verses (Srimad Bhagavatam 1.2.23-29 quoted in Anucchedas 18-21). What may be said of other works? Because they are not the Supreme Personality of Godhead, Lord Visnu, who appears as a guna-avatara, because they are not in relationship with the mode of goodness, which alone can help spiritual progress, and because they expand the influence of the modes of passion and ignorance, Brahma and Siva are not worshipped by they who aspire for what is actually beneficial. This is explained in the following two verses (Srimad-Bhagavatam 1.2.23-24) which were previously quoted in the Paramatma-sandarbha: 2 "The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and

destruction He accepts the three qualitative forms of Brahma, Visnu and Siva. Of these three, all human beings can derive ultimate benefit from Visnu, the form of the quality of goodness."* 3 "Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is till better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas) but goodness (tattva) is best because by goodness one can come to realise the Absolute Truth."* 4 Here "sattva-tanoh" means "the potency of goodness", and "trayimayah" means :the many activities described in the three Vedas". The "wood" is the mode of ignorance, the "smoke" is the mode of passion, and the "fire" is the mode of goodness. The "three things" where these are described are the Vedas. Smoke is better than raw wood, and fire is better than smoke. Raw wood is not like fire. In raw wood the activities of the three Vedas are manifested only very slightly. In the same way passion is better than ignorance and goodness is better than passion. Ignorance is not like fire. In ignorance the activities of the three Vedas are manifested only very slightly. However, in fire the activities of the three Vedas are manifest directly. Only in goodness, and not in the two other modes of nature, is the Supreme Personality of Godhead directly manifested. That is the meaning. That the great souls abandon other deities and engage in devotional service to the Supreme Personality of Godhead is described in (Srimad Bhagavatam 1.2.25): 5 "Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshipped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world."* 6 Here the word "atha" means "for this reason". "Sattvam visuddham bhagavantam" means "the Supreme Personality of Godhead, who is the form of the mode of pure goodness." That is the Supreme Personality of Godhead is beyond material goodness has already been explained in Sri Bhagavat-sandarbha (Anuccheda 100). The words "ksemaya kalpante ye nu tan iha" mean "They worshipped Him to derive the ultimate benefit in this material world."

Bhakti · Sanskrit §19 · English §19–20

[१९]

नन्व् अन्यान् भैरवादीन् देवान् अपि केचिद् भजन्तो दृश्यन्ते । सत्यं यतस् ते सकामाः । किन्तु मुमुक्षवोऽप्य् अन्यान् न भजन्ते । किम् उत तद्-भक्तियिक- पुरुषार्था इत्य् आह -

मुमुक्षवो घोर-रूपान् हित्वा भूत-पतीन् अथ । नारायण-कलाः शान्ता भजन्ति ह्य् अनसूयवः ॥ [भ्प् १.२.२६]

भूत-पतीन् इति पितृ-प्रजेशादीनाम् उपलक्षणम् । अनसूयवो देवतान्तर- निन्दकाः सन्तः ।

[19]

nanv anyān bhairavādīn devān api kecid bhajanto dṛśyante | satyaṃ yatas te sakāmāḥ | kintu mumukṣavo'py anyān na bhajante | kim uta tad-bhaktiyika- puruṣārthā ity āha -

mumukṣavo ghora-rūpān hitvā bhūta-patīn atha | nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ || [BhP 1.2.26]

bhūta-patīn iti pitṛ-prajeśādīnām upalakṣaṇam | anasūyavo devatāntara- nindakāḥ santaḥ |

English witness · section(s) 19–20

Anuccheda 19

1 Here someone may object: "Is it not seen that many others worship other deities headed by Lord Siva?" I reply: That is true, but these are persons filled with material desires. They who desire liberation, what to speak of they whose only goal in life is devotional service to the Lord, do not worship anyone but the Supreme Personality of Godhead. This is described in the following words (Srimad Bhagavatam 1.2.26): 2 "Those who are serious about liberation are certainly non envious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions."* 3 Here the word "bhuta-patin" refers to the pitas, prajapatis and the other demigods like them. "Anasuyavah" means that the saintly devotees do not offend these other deities. Annucheda 20 1 Here someone may object: If by worshipping Lord Narayana one attains what is desirable, then why do these people worship other deities?" The following verse (Srimad Bhagavatam 1.2.27) explains: 2 "Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the

demigods who are incharge of cosmic activities, for they are urged by a desire to be materially benefitted with women, wealth, power and progeny."* 3 Here the word "sama-silah" means that these worshippers have the same nature as the pitas and other demigods, who are also under the influence of the modes of passion and ignorance. Because these worshippers have the same nature they worship these demigods.

Bhakti · Sanskrit §20 · English §21–22

[२०]

ननु काम-लोभोऽपि लक्ष्मी-पति-भजने भवत्य् एव तर्हि कथम् अन्यांस् ते भजन्ते ?

रजस्-तमः-प्रकृतयः सम-शीला भजन्ति वै । पितृ-भूत-प्रजेशादीन् श्रियैश्वर्य-प्रजेप्सवः ॥ [भ्प् १.२.२७]

तत्राह, रजस्-तमः-प्रकृतित्वेनैव पित्रादिभिः समं शीलं येषां, सम- शीलत्वाद् एवं तद्-भजने प्रवृत्तिर् इत्य् अर्थः ।

[20]

nanu kāma-lobho'pi lakṣmī-pati-bhajane bhavaty eva tarhi katham anyāṃs te bhajante ?

rajas-tamaḥ-prakṛtayaḥ sama-śīlā bhajanti vai | pitṛ-bhūta-prajeśādīn śriyaiśvarya-prajepsavaḥ || [BhP 1.2.27]

tatrāha, rajas-tamaḥ-prakṛtitvenaiva pitrādibhiḥ samaṃ śīlaṃ yeṣāṃ, sama- śīlatvād evaṃ tad-bhajane pravṛttir ity arthaḥ |

English witness · section(s) 21–22

Anuccheda 21

1 In this way it is said that Lord Visnu should be worshipped. That this is the conclusion of all Vedic scriptures is confirmed in the following two verses (Srimad Bhagavatam 1.2.28-29). 2 "In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realising Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion (dharma) is rendering loving service unto Him. He is the supreme goal of life."* 3 Srila Sridhara Svami comments: "In this way Lord Vasudeva is the ultimate topic described by the Vedas.

Fearing that someone may say, "Do not the Vedas describe various yajnas? this verse states that because all methods of worship are directed to Him, therefore the Vedic sacrifices are performed to please Him. Fearing that someone may say, "Do not the yoga-sastras describe only the yogic activities, beginning with sitting postures and breath-control?" this verse states that these activities are methods employed to attain Lord Vasudeva. Fearing that someone may say, "Do not the jnana-sastras describe transcendental knowledge?" this verse states that Lord Vasudeva is the highest transcendental knowledge. What was said of knowledge may also be said of austerities. Fearing that someone may say, "Do not the dharma-sastras describe pious activities beginning with charity and vows, activities by which one attains Svargaloka and other heavenly realms?" this verse states that these results are ultimately dependent on Lord Vasudeva. The word "gatih" (goal), which comes from the verb "gam" (to go), refers to the attainment of Svargaloka and the other heavenly planets. That goal is dependent on Lord Vasudeva because it is manifested from a tiny portion of His transcendental bliss. This verse explains that because Lord Vasudeva is the root from which everything has grown, everything is meant for Him. fearing that someone may say, "Is it not so that the Vedas are about many different things, such as sacrifices, yoga, pious deeds, and they are not about one thing only?" this verse explains that these things beginning with Vedic sacrifices are dependent on and meant for Lord Vasudeva." 4 Devotional service is the friend and guide of the things, beginning with yoga, mentioned here. That is the primary meaning here. The Vedas certainly describe pious fruitive actions (karma-kanda), but in some parts of the Vedas the superiority of devotional service is also seen. This is described in Svetasvatara Upanisad (6.23): 5 "Only to those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."*

Anuccheda 22

1 Now that he has shown that devotional service should be performed, (the author of Srimad-Bhagavatam) proves that it is the conclusion of all Vedic literatures. He begins his explanation with these words (Srimad-Bhagavatam 1.2.30): 2 "In the beginning of the material creation, that Absolute Personality of Godhead (Vasudeva), in His transcendental position, created the energies of cause and effect by His own internal energy."* 3 Srila Sridhara Svami comments: "Someone may object, Is it not so that all Vedic scriptures describe the activities that begin with nature's creation, entrance into, and control of the material universes? How can it be that the scriptures describe Lord Vasudeva? To answer this objection the author of Srimad Bhagavatam speaks these four (1.2.30-33) verses." 4 Here the word "idam" refers to the material world beginning with the mahat-tattva and reaching to the demigod Brahma. The activities that begin with (the Lord's) entrance into the material universe are seen in the verses following that quote (Srimad Bhagavatam

1.2.30). This verse was spoken by Sri Suta Gosvami to Sri Saunaka Rsi.

Bhakti · Sanskrit §21 · English §23

[২১]

ततो वासुदेव एव भजनीय इत्य् उक्तम् । सर्व-शास्त्र-तात्पर्यं च तत्रैवेत्य् आह द्वाभ्याम् ।

वासुदेव-परा वेदा वासुदेव-परा मखाः । वासुदेव-परा योग वासुदेव-पराः क्रियाः ॥

वासुदेव-परं ज्ञानं वासुदेव-परं तपः । वासुदेव-परो धर्मो वासुदेव-परा गतिः ॥ [भ्प् १.२.२८-९]

(पगे ९) टीका च - वासुदेव-परस् तात्पर्य-गोचरो येषां ते । ननु वेदा मख-परा दृश्यन्ते इत्य् आशङ्क्य तेऽपि तद्-आराधनार्थत्वात् तत्-परा एवेत्य् उक्तम् । योगा योग-शास्त्राणि । तेषाम् अप्य् आसन-प्राणायामादि-क्रिया-परत्वम् आशङ्क्य तासाम् अपि तत्-प्राप्त्य्-उपायत्वात् तत्-परत्वम् उक्तम् । ज्ञानं ज्ञान-शास्त्रम् ।

ननु तज्-ज्ञान-परम् एवेत्य् आशङ्क्य ज्ञानस्यापि तत्-परत्वम् उक्तम् । तपोऽत्र ज्ञानम् । धर्मो धर्म-शास्त्रं दान-व्रतादि-विषयम् ।

ननु तत्-स्वर्गादि-परम् इत्य् आशङ्क्य गम्यते इति गतिः स्वर्गादि-फलम् । सापि तदानन्दांश-रूपत्वात् तत्-परैवेत्य् उक्तम् । यद् वा वेदा इत्य् अनेनैव तन्- मूलत्वात् सर्व-शास्त्राणि वासुदेव-पराणीत्य् उक्तम् ।

ननु तेषां मख-योग-क्रियादि-नानार्थ-परत्वान् न तद्-एक-परत्वम् इत्य् आशङ्क्य मखादीनाम् अपि तत्-परत्वम् उक्तम् इति द्रष्टव्यम् इत्य् एषा ।

अत्र योगादीनां कथञ्चिद् भक्ति-सचिवत्वेनैव तत्-परत्वं मुख्यं द्रष्टव्यम् ।

[21]

tato vāsudeva eva bhajanīya ity uktam | sarva-śāstra-tātparyaṃ ca tatraivety āha dvābhyām |

vāsudeva-parā vedā vāsudeva-parā makhāḥ | vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ ||

vāsudeva-paraṃ jñānaṃ vāsudeva-paraṃ tapaḥ | vāsudeva-paro dharmo vāsudeva-parā gatiḥ || [BhP 1.2.28-9]

(page 9) ṭīkā ca - vāsudeva-paras tātparya-gocaro yeṣāṃ te | nanu vedā makha-parā dṛśyante ity āśaṅkya te'pi tad-ārādhanārthatvāt tat-parā evety uktam | yogā yoga-śāstrāṇi | teṣām apy āsana-prāṇāyāmādi-kriyā-paratvam āśaṅkya tāsām api tat-prāpty-upāyatvāt tat-paratvam uktam | jñānaṃ jñāna-śāstram |

nanu taj-jñāna-param evety āśaṅkya jñānasyāpi tat-paratvam uktam | tapo'tra jñānam | dharmo dharma-śāstraṃ dāna-vratādi-viṣayam |

nanu tat-svargādi-param ity āśaṅkya gamyate iti gatiḥ svargādi-phalam | sāpi tadānandāṃśa-rūpatvāt tat-paraivety uktam | yad vā vedā ity anenaiva tan- mūlatvāt sarva-śāstrāṇi vāsudeva-parāṇīty uktam |

nanu teṣāṃ makha-yoga-kriyādi-nānārtha-paratvān na tad-eka-paratvam ity āśaṅkya makhādīnām api tat-paratvam uktam iti draṣṭavyam ity eṣā |

atra yogādīnāṃ kathañcid bhakti-sacivatvenaiva tat-paratvaṃ mukhyaṃ draṣṭavyam |

English witness · section(s) 23

Anuccheda 23

1 This is also described in the following verse in a conversation, the conversation that was to give birth to Srimad-Bhagavatam, between Sri Narada and Sri Vyasa, (Srimad-Bhagavatam 1.5.12): 2 "Knowledge of self-realisation, even though freed from all material affinity, does not look well if devoid of a conception of the infallible (God). What then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"* 3 Srila Sridhara Svami comments: "The word 'naiskarmyam' means "Brahman-knowledge. which because of its oneness is free from fruitive actions'. 'Niranjanam', which is derived from the verb 'aj', means 'free from material designations'. This kind of knowledge, if devoid (varjitam) of love (bhava) for the infallible Lord (acyute) does not (alam na) look well (sobhate). In this way it is not possible to see the Lord. That is the meaning. Fruitive activities are always (sasvat), that is both when one is working to attain a goal and when the goal is attained, painful (abhadram). How can even non-fruitive actions, when not

offered to the Lord, look well? This is so because such actions, due to being external and irrelevant, do not purify the self." 4 In this way transcendental knowledge and fruitive work, if devoid of devotional service, are both useless. (However, devotional service is not useless. Srila Narada Muni explains to Srila Vyasa, in Srimad Bhagavatam 1.5.15-17): "The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and in quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.* "The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realisation, by Your goodness, through descriptions of the transcendental activities of the Supreme Lord."* 5 "One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupation duties, does not gain anything."* 6 Srila Sridhara Svami comments: "Considering what may happen when one, ignoring his regular and special material duties, engages only in devotional service to Lord Hari, (Narada) speaks this verse. "Here someone may object: 'If, after abandoning his material occupational duties, one becomes perfect in devotional service, and thus attains the goal of life and becomes successful, then for him there is no anxiety. But if one dies before he attains devotional perfection, or if one falls down from devotional service, then his abandonment of occupation duties is a mistake." "Fearing that someone might say this, (Narada Muni) says here that even if a devotee falls down from devotional service or dies (before he can attain perfection), still, because he has tasted the nectar of devotional service, there is no fear that he will be put into distress because he abandoned his material occupational duties. In this way (Narada) speaks this verse. The word 'va' (or) here is in the sense of a sceptical glance. He says, 'How can one who has tasted the nectar of devotional service attain an inauspicious situation in a low birth?' The meaning here is that such a situation will never happen. This will not happen because of the desire for devotional service in his heart. That is the meaning. But what will they who do not engage in devotional service gain from their performance of material occupational duties? The word 'abhajatam' here is in the possessive case because it indicates the relationship to another word." This verse was spoken by Sri Narada to Sri Vyasa.

Bhakti · Sanskrit §22 · English §24

[२२]

वेदाश् च कर्म-काण्ड-परा एव ज्ञेयाः केषाञ्चित् साक्षाद्-भक्ति-परत्वम् अपि दृश्यत इति -

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ [श्वेतु ६.२३] इत्य्-आदेः ।

तद् एवं द्वात्रिंश्या तद्-भजनस्यैवाभिधेयत्वं दर्शयित्वा पूर्वोक्तं सर्व-शास्त्र-समन्वयम् एव स्थापयति -

स एवेदं ससर्जाग्रे भगवान् आत्म-मायया । सद्-असद्-रूपया चासौ गुण-मय्य् अगुणो विभुः ॥ [भ्प् १.२.३०]

टीका च - ननु जगत्-सर्ग-प्रवेश-नियमनादि-लीला-युक्ते वस्तुनि सर्व- शास्त्र-समन्वयो दृश्यते, कथं वासुदेव-परत्वं सर्वस्य । तत्राह स एवेति चतुर्भिर् इत्य् एषा । इदं महद्-आदि-विरिञ्चि-पर्यन्तम् । एवं प्रवेशादिकाप्य् उत्तर-श्लोकेषु द्रष्टव्या ॥

॥१.२॥ श्री-सुतः श्री-शौनकम् ॥१९-२२॥

[22]

vedāś ca karma-kāṇḍa-parā eva jñeyāḥ keṣāñcit sākṣād-bhakti-paratvam api dṛśyata iti -

yasya deve parā bhaktiḥ yathā deve tathā gurau | tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ || [ŚvetU 6.23] ity-ādeḥ |

tad evaṃ dvātriṃśyā tad-bhajanasyaivābhidheyatvaṃ darśayitvā pūrvoktaṃ sarva-śāstra-samanvayam eva sthāpayati -

sa evedaṃ sasarjāgre bhagavān ātma-māyayā | sad-asad-rūpayā cāsau guṇa-mayy aguṇo vibhuḥ || [BhP 1.2.30]

ṭīkā ca - nanu jagat-sarga-praveśa-niyamanādi-līlā-yukte vastuni sarva- śāstra-samanvayo dṛśyate, kathaṃ vāsudeva-paratvaṃ sarvasya | tatrāha sa eveti caturbhir ity eṣā | idaṃ mahad-ādi-viriñci-paryantam | evaṃ praveśādikāpy uttara-ślokeṣu draṣṭavyā ||

||1.2|| śrī-sutaḥ śrī-śaunakam ||19-22||

English witness · section(s) 24

Anuccheda 24

1 The statement "Devotional service should be performed" is discussed in the conversation of Srila Sukadeva Gosvami and Maharaja Pariksit. (Srila Sukadeva Gosvami said, in Srimad-Bhagavatam 2.1.2): 2 "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O emperor."* 3 The phrase "grhesu grha-medhinam" hints that the people described here are materialists far from spiritual life. The word "atma-tattvam" here means "the truth of the Supreme Personality of Godhead". This is so because of what will be explained in the next verse.

BHAKTI-SANDARBHA

5·3

Sections 23–32

10 bilingual sequence blocks

Bhakti · Sanskrit §23 · English §25

[२३]

श्री-भागवतादिर् भाव-कारणे श्री-नारद-व्यास-संवादेऽपि --

नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितं न शोभते ज्ञानम् अलं निरञ्जनम् कुतः पुनः शश्वद् अभद्रम् ईश्वरे न चार्पितं कर्म यद् अप्य् अकारणम् ॥ [भ्प् १.५.१२]

इत्य्-आद्य् उदाहृतम् । टीका च - निष्कर्म ब्रह्म तद्-एकाकारत्वान् निष्कर्मता- रूपं नैष्कर्म्यम् । अञ्यते अनेनेत्य् अञ्जनम् उपाधिस् तन् निवर्तकं निरञ्जनम् एवम्भूतम् अपि ज्ञानम् उच्यते भावो भक्तिस् तद्-वर्जितं चेद् अलम् अत्यर्थं न शोभते सम्यग् अपरोक्षाय न कल्पते इत्य् अर्थः । तदा शश्वत् साधन-काले फल-काले च अभद्रं दुःख-रूपं यत् काम्यं कर्म यद् अप्य् अकारणम् अकाम्यं तच् चेति चकारस्यान्वयः । तद् अपि कर्म ईश्वरे नार्पितं चेत् कुतः पुनः शोभते, बहिर्-मुखत्वेन सत्त्व-शोधकत्वाभावाद् इत्य् एषा ।

तद् एवं ज्ञानस्य भक्ति-संसर्गं विना कर्मणश् तद्-उपपादकत्वं विना व्यर्थत्वं व्यक्तम् । (पगे १०) किं च -

जुगुप्सितं धर्म-कृतेऽनुशासतः स्वभाव-रक्तस्य महान् व्यतिक्रमः ॥ [भ्प् १.५.१५]

इत्य्-आदिकम् उक्त्वाह -

त्यक्त्वा स्व-धर्मं चरणाम्बुजं हरेर् भजन्न् अपक्वोऽथ पतेत् ततो यदि । यत्र क्व वाभद्रम् अभूद् अमुष्य किं को वार्थ आप्तोऽभजतां स्व-धर्मतः ॥ [भ्प् १.५.१७]

टीका च - इदानीं तु नित्य-नैमित्तिक-स्वधर्म-निष्ठाम् अप्य् अनादृत्य केवलं हरि-भक्तिर् एवोपदेष्टव्या इत्य् आशयेनाह त्यक्त्वेति । ननु स्वधर्म-त्यागेन भजन् भक्ति-परिपाकेन यदि कृतार्थो भवेत् तदा न काचिच् चिन्ता । यदि पुनर् अपक्व एव म्रियेत भ्रश्येद् वा तदा तु स्वधर्म-त्याग-निमित्तोऽनर्थः स्याद् इत्य् आशङ्क्याह, ततो भजनात् पतेत् कथञ्चिद् भ्रश्येन् म्रियेत वा यदि तदापि भक्ति-रसिकस्य कर्मानधिकारान् नानर्थ-शङ्का । अङ्गीकृत्याप्य् आह, वा-शब्दः कटाक्षे, यत्र क्व वा नीचयोनाव् अपि अमुष्य भक्ति-रसिकस्य अभद्रम् अभूत् किम्? नाभूद् एवेत्य् अर्थः ।

भक्ति-वासना-सद्-भावाद् इति भावः । अभजताम् अभजद्भिस् तु केवलं स्वधर्मतः को वार्थ आप्तः । अभजताम् इति षष्ठी सम्बद्न- मात्र-विवक्षयेत्य् एषा ।

॥ १.५ ॥ श्री-नारदः श्री-व्यासम् ॥२३॥

[23]

śrī-bhāgavatādir bhāva-kāraṇe śrī-nārada-vyāsa-saṃvāde'pi --

naiṣkarmyam apy acyuta-bhāva-varjitaṃ na śobhate jñānam alaṃ nirañjanam kutaḥ punaḥ śaśvad abhadram īśvare na cārpitaṃ karma yad apy akāraṇam || [BhP 1.5.12]

ity-ādy udāhṛtam | ṭīkā ca - niṣkarma brahma tad-ekākāratvān niṣkarmatā- rūpaṃ naiṣkarmyam | ajyate anenety añjanam upādhis tan nivartakaṃ nirañjanam evambhūtam api jñānam ucyate bhāvo bhaktis tad-varjitaṃ ced alam atyarthaṃ na śobhate samyag aparokṣāya na kalpate ity arthaḥ | tadā śaśvat sādhana-kāle phala-kāle ca abhadraṃ duḥkha-rūpaṃ yat kāmyaṃ karma yad apy akāraṇam akāmyaṃ tac ceti cakārasyānvayaḥ | tad api karma īśvare nārpitaṃ cet kutaḥ punaḥ śobhate, bahir-mukhatvena sattva-śodhakatvābhāvād ity eṣā |

tad evaṃ jñānasya bhakti-saṃsargaṃ vinā karmaṇaś tad-upapādakatvaṃ vinā vyarthatvaṃ vyaktam | (page 10) kiṃ ca -

jugupsitaṃ dharma-kṛte'nuśāsataḥ svabhāva-raktasya mahān vyatikramaḥ || [BhP 1.5.15]

ity-ādikam uktvāha -

tyaktvā sva-dharmaṃ caraṇāmbujaṃ harer bhajann apakvo'tha patet tato yadi | yatra kva vābhadram abhūd amuṣya kiṃ ko vārtha āpto'bhajatāṃ sva-dharmataḥ || [BhP 1.5.17]

ṭīkā ca - idānīṃ tu nitya-naimittika-svadharma-niṣṭhām apy anādṛtya kevalaṃ hari-bhaktir evopadeṣṭavyā ity āśayenāha tyaktveti | nanu svadharma-tyāgena bhajan bhakti-paripākena yadi kṛtārtho bhavet tadā na kācic cintā | yadi punar apakva eva mriyeta bhraśyed vā tadā tu svadharma- tyāga-nimitto'narthaḥ syād ity āśaṅkyāha, tato bhajanāt patet kathañcid bhraśyen mriyeta vā yadi tadāpi bhakti-rasikasya karmānadhikārān nānartha-śaṅkā | aṅgīkṛtyāpy āha, vā-śabdaḥ kaṭākṣe, yatra kva vā nīcayonāv api amuṣya bhakti-rasikasya abhadram abhūt kim? nābhūd evety arthaḥ | bhakti-vāsanā-sad-bhāvād iti bhāvaḥ | abhajatām abhajadbhis tu kevalaṃ svadharmataḥ ko vārtha āptaḥ | abhajatām iti ṣaṣṭhī sambadna- mātra-vivakṣayety eṣā |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam ||23||

English witness · section(s) 25

Anuccheda 25

1 He explains (Srimad Bhagavatam 2.1.5): "O descendent of King Bharata. one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the Supersoul, the controller, and the saviour from all miseries."* 2 Srila Sridhara Svami comments: "By using the word 'sarvatma' here the speaker says that the Lord is most dear to everyone. By the word 'isvara' he says that the Lord's will cannot be thwarted. By the word 'harih' he says that the Lord removes the bondage (of repeated material existence). The phrase 'abhayam icchata' here means 'they who desire liberation'." Liberation means attaining the Lord and thus becoming free of all miseries.

Bhakti · Sanskrit §24 · English §26

[২৪]

তদ্ এবং ভক্তির্ এবাভিধেয়ং বস্ ত্ব্ ইত্য্ উক্তম্ । তথৈব শ্রী-শুক-পরীক্ষিত্- সংবাদোপক্রমেঽপি -

শ্রোতব্যাদীনি রাজেন্দ্র নৃণাং সন্তি সহস্রশঃ । অপশ্যতাম্ আত্ম-তত্ত্বং গৃহেষু গৃহ-মেধিনাম্ ॥ [ভ্প্ ২.১.২] ইত্য্-আদি ।

গৃহেষ্ব্ ইত্য্-আদিকম্ উপলক্ষণং বহির্মুখানাম্ । আত্ম-তত্ত্বং ভগবত্- তত্ত্বং, তথা নিগময়িষ্যমানত্বাত্ ।

[24]

tad evaṃ bhaktir evābhidheyaṃ vas tv ity uktam | tathaiva śrī-śuka-parīkṣit-saṃvādopakrame'pi -

śrotavyādīni rājendra nṛṇāṃ santi sahasraśaḥ | apaśyatām ātma-tattvaṃ gṛheṣu gṛha-medhinām || [BhP 2.1.2] ity-ādi |

gṛheṣv ity-ādikam upalakṣaṇaṃ bahirmukhānām | ātma-tattvaṃ bhagavat- tattvaṃ, tathā nigamayiṣyamānatvāt |

English witness · section(s) 26

Anuccheda 26

1 After this he describes meditation on the universal form of the Lord, and then, speaking against that meditation, he describes devotional service (Srimad-Bhagavatam 2.1.39): 2 "One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation."* 3 Srila Sridhara Svami comments: "This verse means that one should concentrate his mind on the Lord (tam eva satyam bhajeta) who alone distributes Himself in so many manifestations (sa ekah sarva-dhi-vrtty-anubhuta-sarvah). One should not be attached to anyone or anything else (na anyatra sajjet) because from that attachment (yatah) one falls (atma-patah) into the material world of repeated birth and death. The Lord alone experiences everything (anubhuta-sarvah) with His senses. The example is given here of what is seen (iksita) by sleeping persons (svapna-jananam). Sometimes in a dream an ordinary living entity creates many different bodies and is able to see them all with his senses. In the same way the Supreme Lord sees everything with His senses. Because He is the master of the potencies of transcendental knowledge, the Supreme Personality of Godhead is never bound or limited (in His knowledge)." 4 Because with the activities of His mind the Lord sees everything, He is described with the words "sarva-dhi-vrtty-anubhuta-sarvah". The Sruti-sastra (Brhad-aranyaka Upanisad 1.2.5) explains that before the creation of the material mind and senses "The Supreme Personality of Godhead could see." As a sleeping person can create anything he wishes in his dream, so the Supreme Lord, simply by His wish, can create anything. that is what is said here. 5 Because the Lord is thus aware of everything, He is called "Satyam" (the Supreme Truth), and because He is the creator of everything He should be worshipped (bhajeta). That is the meaning. A yogi perfect in meditation on the Lord's universal form, all his knowledge-acquiring senses fixed on the universal form, sees everything in the universal form. In this way he worships (bhajeta) Lord Narayana, who is the Supreme Truth (satyam), an ocean of bliss (ananda-nidhim), the universal form, and the Supersoul present in everyone's heart. One should not (na) become attached (sajjet) to any benefits (anyatra) obtained by meditating on the universal form, for that attachment (yatah) will make one fall (atma-patah) into the cycle of repeated birth and death. An example is given here to show the Lord's being aware of everything. As an ordinary living entity may see everything in a dream so the Supreme Personality of Godhead sees everything. This is described in the Vedic scriptures: "(Before the creation) the Supreme Personality of Godhead saw (everything)." -Brhad-aranyaka panisad 1.2.5 "The Supreme Personality of Godhead has all knowledge and power." -Svetasvatara Upanisad 6.8 In this way the

Sruti-sastra proves that the Supreme Lord has transcendental potencies, beginning with the potency of knowing everything. Sri Vedanta-sutra explains: "The scriptures say that the Lord created the material worlds as if in a dream." 3.2.1 "Because it is not manifested by the Lord's spiritual potency, the material world is manifested by His illusory potency (maya). 3.2.3 In these quotes from the Nyaya-sastra it is shown that the Lord's creation of everything in a dream is completely different from the wakefulness, dreaming and dreamless sleep experienced by conditioned souls in the material world. By the two words "satyam" and "ananda-nidhim" it should be understood that the person described here is the Supreme Personality of Godhead. This verse was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §25 · English §27

[২৫]

নিগময়তি -

তস্মাদ্ ভারত সর্বাত্মা ভগবান্ ঈশ্বরো হরিঃ। শ্রোতব্যঃ কীর্তিতব্যশ্ চ স্মর্তব্যশ্ চেচ্ছতাভয়ম্ ॥ [ভ্প্ ২.১.৫]

টীকা চ - সর্বাত্মেতি প্রেষ্ঠত্বম্ আহ, ভগবান্ ইতি সৌন্দর্যম্। ঈশ্বর ইত্য্ আবশ্যকত্বং হরির্ ইতি বন্ধ-হারিত্বম্ অভয়ং মোক্ষম্ ইচ্ছতেত্য্ এষা। মোক্ষস্ তু সর্ব-ক্লেশ-শান্তি-পূর্বক-ভগবত্-প্রাপ্তির্ এবেতি জ্ঞেয়ম্।

[25]

nigamayati -

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ | śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam || [BhP 2.1.5]

ṭīkā ca - sarvātmeti preṣṭhatvam āha, bhagavān iti saundaryam | īśvara ity āvaśyakatvaṃ harir iti bandha-hāritvam abhayaṃ mokṣam icchatety eṣā | mokṣas tu sarva-kleśa-śānti-pūrvaka-bhagavat-prāptir eveti jñeyam |

English witness · section(s) 27

Anuccheda 27

1 In the next chapter (Srimad Bhagavatam 2.2.14) he says: "Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties."* 2 After the word "para" the word "avara" means "the places of the living entities headed by Brahma." Who is there? The Supreme Lord (visvesvare) who sees (drastari) everything, but who, because He is perfectly spiritual remains invisible to the conditioned souls. Devotional service (bhakti-yogah) is described in these words (Srimad Bhagavatam 2.2.8): "Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."* In this way the way to make spiritual advancement is described. The word "kriyavasane" means "at the end of one's prescribed duties". One should do this until he develops a sense of loving devotional service to the Lord (bhakti-yogah).

Bhakti · Sanskrit §26 · English §28–29

[२६]

एतद्-अनन्तरं विराड्-धारणाम् उक्त्वा तद्-अपवादेनापि भक्तिं ताम् आह -

स सर्व-धी-वृत्त्य्-अनुभूत-सर्व आत्मा यथा स्वप्न-जनेक्षितैकः । तं सत्यम् आनन्द-निधिं भजेत नान्यत्र सज्जेद् यत आत्म-पातः ॥ [भ्प् २.१.३९]

टीका च -सर्वेषां श्री-वृत्तिभिर् अनुभूतं सर्वं येन स एक एव सर्वान्तरात्मा । तम् एव सत्यं भजेत । अन्यत्रोपलक्षणे न सज्जेत । यत आसङ्गाद् आत्मनः पातः संसारो भवति । एकस्य तत्-तद्-इन्द्रियैः सर्वानुभूतौ दृष्टान्तः स्वप्न-जनानाम् ईक्षिता यथेति । स्वप्नेऽपि कदाचिद् बहुन् देहान् प्रकल्प्य जीवस् तत्-तद्-इन्द्रियैः सर्वं पश्यति तद्वद् ईश्वरस्य तु विद्या-शक्तित्वान् न बन्ध इत्य् एषा ।

अत्र स्वधी-वृत्तिभिः पश्यन्न् एव सर्वेषां धी-वृत्तिभिर् अपि सर्वं पश्यतीत्य् एवं तथोक्तम् । स ऐक्षत इत्य् अत्र सर्व-धी-वृत्ति-सृष्टेः पूर्वम् अपि तच्- छ्रवणात् । तथा स्वप्न-देहानाम् ईश्वर-कर्तृकत्वेऽपि जीव-कर्तृक- प्रकल्पन-कथनं तत्-सङ्कल्प-द्वारैवेश्वरः करोतीत्य् अपेक्षायाम् उक्तम् । यः सर्व-धीत्य् अनुक्तत्वात् सत्यं भजेतेति योजयितव्यस्य कर्तुर् विद्यमानत्वाद् अयम् एवार्थः । स तथाभूतो दृष्टान्तः आत्मा स्वप्न- द्रष्टा जीवो यथा स्वप्न-गतानां सर्वेषां जनानां तद्-उपलक्षितानां वस्तूनां च एक एव ईक्षिता भवतीति तद्वत् । अत्र तम् इत्य् अनेन स ऐक्षतेति [ऐतु १.१.२] स्वाभाविकी ज्ञान-बल-क्रिया च इति [श्वेतु ६.८], श्रुति-प्रसिद्ध- परानपेक्ष-ज्ञानादि-सिद्धेस् तथा सन्ध्ये सृष्टिर् आह हि [व्स् ३.२.१], मायामात्रं तु कात्स्न्र्येनानभिव्यक्त-स्वरूपत्वाद् [व्स् ३.२.३] इति न्याय- प्राप्तेन स्वप्नस्यापि कर्तृत्वेन जाग्रद्-आदिमय-जगत्-कर्तृत्वस्य पूर्णत्व- प्राप्ते वैलक्षण्यं दर्शितं सत्यादि-द्वयेन परम-पुरुषार्थत्वं चेति ज्ञेयम् ।

॥२.१॥ श्री-शुकः ॥ २४-२६ ॥

[26]

etad-anantaraṃ virāḍ-dhāraṇām uktvā tad-apavādenāpi bhaktiṃ tām āha -

sa sarva-dhī-vṛtty-anubhūta-sarva ātmā yathā svapna-janekṣitaikaḥ | taṃ satyam ānanda-nidhiṃ bhajeta nānyatra sajjed yata ātma-pātaḥ || [BhP 2.1.39]

ṭīkā ca -sarveṣāṃ śrī-vṛttibhir anubhūtaṃ sarvaṃ yena sa eka eva sarvāntarātmā | tam eva

satyaṃ bhajeta | anyatropalakṣaṇe na sajjeta | yata āsaṅgād ātmanaḥ pātaḥ saṃsāro bhavati | ekasya tat-tad-indriyaiḥ sarvānubhūtau dṛṣṭāntaḥ svapna-janānām īkṣitā yatheti | svapne'pi kadācid bahūn dehān prakalpya jīvas tat-tad-indriyaiḥ sarvaṃ paśyati tadvad īśvarasya tu vidyā-śaktitvān na bandha ity eṣā |

atra svadhī-vṛttibhiḥ paśyann eva sarveṣāṃ dhī-vṛttibhir api sarvaṃ paśyatīty evaṃ tathoktam | sa aikṣata ity atra sarva-dhī-vṛtti-srṣṭeḥ pūrvam api tac- chravaṇāt | tathā svapna-dehānām īśvara-kartṛkatve'pi jīva-kartṛka- prakalpana-kathanaṃ tat-saṅkalpa-dvāraiveśvaraḥ karotīty apekṣāyām uktam | yaḥ sarva-dhīty anuktatvāt satyaṃ bhajeteti yojayitavyasya kartur vidyamānatvād ayam evārthaḥ | sa tathābhūto dṛṣṭāntaḥ ātmā svapna- draṣṭā jīvo yathā svapna-gatānāṃ sarveṣāṃ janānāṃ tad-upalakṣitānāṃ vastūnāṃ ca eka eva īkṣitā bhavatīti tadvat | atra tam ity anena sa aikṣateti [AitU 1.1.2] svābhāvikī jñāna-bala-kriyā ca iti [ŚvetU 6.8], śruti-prasiddha-parānapekṣa-jñānādi-siddhes tathā sandhye srṣṭir āha hi [Vs 3.2.1], māyāmātraṃ tu kārtsnyenānabhivyakta-svarūpatvād [Vs 3.2.3] iti nyāya- prāptena svapnasyāpi kartṛtvena jāgrad-ādimaya-jagat-kartṛtvasya pūrṇatva- prāpte vailakṣaṇyaṃ darśitaṃ satyādi-dvayena parama-puruṣārthatvaṃ ceti jñeyam |

||2.1|| śrī-śukaḥ || 24-26 ||

English witness · section(s) 28–29

Anuccheda 28

1 After describing in Srimad Bhagavatam 2.2.15-21 and 2.2.22-32 the method of knowledge and the method of yoga, by both of which one quickly or gradually attains liberation, and after explaining the superiority of the form of devotional service where one offers the fruits of his work to the Lord, (the speaker of Srimad Bhagavatam) declares, "How much greater is direct devotional service?" He says (Srimad Bhagavatam 2.2.33): 2 "For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna."* 3 Srila Sridhara Svami comments: "In the material world there are many persons seeking the path of liberation by performing austerities, yoga, and other spiritual activities, but they are not the right path. That is confirmed in this verse by the word "na hi" (certainly not). Than devotional service (yato bhakti-yogah) no (na) other (anyah) path is (bhavet) that is auspicious (sivah), that is to say happy and free from obstacles." 4 The activities that please the Lord are described in these words (Srimad Bhagavatam 1.2.6): "The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service to the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."*

Anuccheda 29

1 That devotional service is the conclusion of all the Vedas is explained in these words (Srimad Bhagavatam 2.2.34): 2 "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."* 3 Here the word "bhagavan" means "the demigod Brahma", and "kutasthah" means "with great attention and concentration of the mind". That is the meaning. "trih" means "three times", "karstnyena" means "thoroughly", "brahma" means "the Vedas", and "anviksya" means "examining". In this way he ascertained (manisaya adhyavasyat) that attraction (ratih) for the Supreme Personality of Godhead Sri Krsna (atmani), an attraction that is also called devotional service, (is the highest perfection of religion). The word "atmani" refers to Lord Hari. This is described in the Tantras: "Because He is all-pervading (at) and because He is the supreme mother (ma), the Personality of Godhead, Lord Hari, is called atma." The word "bhagavan" here shows that the demigod Brahma, who is the master of the universe, has all-knowledge and a host of virtues. For this reason his studying the Vedas three times is only a pastime. He merely imitated the actions of other students of the Vedas. Seeing that they contained the limitless glories of Vaikuntha and were studied by numberless Brahmas, the demigod Brahma studied the Vedas. The word "kutasthah" means that while he was studying he manifested only one form. The Lord Himself explains (Srimad Bhagavatam 11.21.42): 4 "What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things."* 5 Srila Sukadeva Gosvami also explains (Srimad Bhagavatam 11.29.49): "I offer my obeisances to Lord Krsna, the Supreme Person, who like a bumblebee collected the honey of the essence of Vedic knowledge and, to destroy their fear of repeated birth and death, made His servants drink it."

Bhakti · Sanskrit §27 · English §30

[२७]

एतद्-अनन्तराध्यायेऽपि तथैवाह -

यावन् न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्ति-योगः । तावत् स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत ॥ [भ्प् २.२.१४]

परे ब्रह्मादयोऽवरे यस्मात् । विश्वेश्वरे द्रष्टरि न तु दृश्ये चैतन्य- घनत्वात् । भक्ति-योगः केचित् स्वदेहान्तर्-हृदयावकाशे प्रादेश-मात्रं पुरुषं वसन्तं चतुर्भुजम् इत्य्-आदि नोक्त्-साधन-लक्षणाभिनिवेशः । क्रियावसाने आवश्यक-कर्मानुष्ठानानन्तरम् । अनेन कर्मापि भक्ति- योग-पर्यन्तम् इत्य् उक्तम् ।

[27]

etad-anantarādhyāye'pi tathaivāha -

yāvan na jāyeta parāvare'smin viśveśvare draṣṭari bhakti-yogaḥ | tāvat sthavīyaḥ puruṣasya rūpaṃ kriyāvasāne prayataḥ smareta || [BhP 2.2.14]

pare brahmādayo'vare yasmāt | viśveśvare draṣṭari na tu dṛśye caitanya- ghanatvāt | bhakti-yogaḥ kecit svadehāntar-hṛdayāvakāśe prādeśa-mātraṃ puruṣaṃ vasantaṃ caturbhujam ity-ādi nokt-sādhana-lakṣaṇābhiniveśaḥ | kriyāvasāne āvaśyaka-karmānuṣṭhānānantaram | anena karmāpi bhakti- yoga-paryantam ity uktam |

English witness · section(s) 30

Anuccheda 30

1 How does attraction for the Supreme Personality of Godhead develop? That is explained in the following question and answer (Srimad Bhagavatam 1.19.38): "Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."* The answer to this question is given in these words (Srimad Bhagavatam 2.2.36): 2 "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."* 3 Here the word "ca" (and) hints at a host of devotional activities, beginning with serving the Lord's feet. The result obtained by engaging with devotional activities, beginning with hearing about the Lord, is described in these words (Srimad-Bhagavatam

2.2.37): 4 "Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."* 5 The word "punanti" (purify) here shows that the previously described path of meditating on the Lord's universal form should be rejected. Because devotional service itself brings great purification, one should engage only in devotional service. This verse was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §28 · English §31

[२८]

अनन्तरं च स्थिरं सुखं चासनम् आस्थितो यतिर् यदा जिहासुर् [भ्प् २.२.१५] इत्य्-आदिना, यदि प्रयास्यन् नृप पारमेष्ठ्यं वैहायसानाम् उत यद् विहारम् इत्य् [भ्प् २.२.२२] आदिना च, क्रमेण सद्योमुक्ति-क्रम-मुक्त्य्-उपायौ ज्ञान-योगाव् उक्त्वा ततोऽपि श्रेष्ठत्वं भक्ति-योग-हेतु-भगवद्-अर्पित- कर्मणः एवोक्त्वा साक्षाद् भक्ति-योगस्य कैमुत्यम् एवानीतम् । यथा --

न ह्य् अतोऽन्यः शिवः पन्था विशतः संसृताव् इह । वासुदेवे भगवति भक्ति-योगो यतो भवेत् ॥ [भ्प् २.२.३३]

टीका च - सन्ति संसरतः पुंसो बहवो मोक-मार्गास् तपो-योगादयः । समीचीनस् त्व् अयम् एवेत्य् आह न हीति । यतोऽनुष्ठिताद् भक्ति-योगो भवेद् अतोऽन्यः शिवः सुख-रूपो निर्विघ्नश् च नास्त्य् एव इत्य् एषा । यच्-छब्देनात्र भगवत्-सन्तोषार्थकं कर्मोच्यते स वै पुंसां परो धर्म इत्य् उक्तेः ।

[28]

anantaraṃ ca sthiraṃ sukhaṃ cāsanam āsthito yatir yadā jihāsur [BhP 2.2.15] ity-ādinā, yadi prayāsyan nṛpa pārameṣṭhyaṃ vaihāyasānām uta yad vihāram ity [BhP 2.2.22] ādinā ca, krameṇa sadyomukti-krama-mukty-upāyau jñāna-yogāv uktvā tato'pi śreṣṭhatvaṃ bhakti-yoga-hetu-bhagavad-arpita- karmaṇaḥ evoktvā sākṣād bhakti-yogasya kaimutyam evānītam | yathā --

na hy ato'nyaḥ śivaḥ panthā viśataḥ saṃsṛtāv iha | vāsudeve bhagavati bhakti-yogo yato bhavet || [BhP 2.2.33]

ṭīkā ca - santi saṃsarataḥ puṃso bahavo moka-mārgās tapo-yogādayaḥ | samīcīnas tv ayam evety āha na hīti | yato'nuṣṭhitād bhakti-yogo bhaved ato'nyaḥ śivaḥ sukha-rūpo nirvighnaś ca nāsty eva ity eṣā | yac-chabdenātra bhagavat-santoṣārthakaṃ karmocyate sa vai puṃsāṃ paro dharma ity ukteḥ |

English witness · section(s) 31

Anuccheda 31

1 After, in the previous two chapters (Srimad Bhagavatam Canto One, Chapters One and Two), explaining that devotional service is better than fruitive work, yoga, and impersonal speculation, in the next chapter (Canto One, Chapter Three) he explains that devotional service to the Lord is better than the worship of the demigods. First he says (Srimad Bhagavatam 3.2.3-9): "One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas (Lord Brahma or Brhaspati, the learned priest), one who desires powerful sex should worship the heavenly king, Indra, and one who desires good progeny should worship the great progenitors called the prajapatis. One who desires good fortune should worship Durga-devi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Siva if he want to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Visvadeva, and one who wants to be popular with the general mass of population should worship the Sadhya demigod. One who desires a long span of life should worship the demigods knows as the Asvini-kumaras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to become beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the apsaras and the urvasi society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuna. If one desires to be a greatly learned man he should worship Lord Siva, and if one desires a good marital relation he should worship the chaste goddess Uma, wife of Lord Siva."* 2 Then he says (Srimad Bhagavatam 3.2.10): "A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* 3 Srila Sridhara Svami comments: "Here the word 'akamah' means 'pure devotee', 'sarva-kamah' means 'one who has all desires, whether those mentioned before

or other desires', and 'purusam param' means 'the perfect and limitless Supreme Person'." "Tivrena" means "firmly", "naturally" and "easily". The devotee's desires are automatically fulfilled. This is explained in Mahabharata: 4 "The devotees enjoy a great festival of service to Lord Visnu. They serve Him and meditate on Him, give charity to Him and offer the food in their homes to Him. In this way they attain a result even the demigods headed by Indra cannot attain." 5 The Supreme Lord Himself said to Sri Kardama Muni (Srimad Bhagavatam 3.21.24): "My dear rsi, O leader of the living entities, for those who serve Me in devotion by worshipping Me, especially persona like you who have given up everything unto Me, there is never any question of frustration."* 6 Therefore whatever desires one may have, one should earnestly (tivrena) worship (yajeta) the Lord. That worship will eventually lead to pure devotional service. That is elaborately taught here. Who are higher: the pure devotees, or one who yearns for impersonal liberation? The answer is given in the words "A person full of all material desires (sarva-karma) should still worship the Personality of Godhead." That is the final conclusion.

Bhakti · Sanskrit §29 · English §32

[२९]

स च भक्ति-योगः सर्व-वेद-सिद्ध इत्य् आह --

भगवान् ब्रह्म कात्स्न्र्येन त्रिर् अन्वीक्ष्य मनीषया । तद् अध्यवस्यत् कूट-स्थो रतिर् आत्मन्य् अतो भवेत् ॥ [भ्प् २.२.३४]

भगवान् ब्रह्मा । कूटस्थः निर्विकार एकाग्र-चित्तः सन्न् इत्य् अर्थः । त्रिस् त्रीन् वारान् कात्स्न्र्येन साकल्येन ब्रह्म वेदम् अन्वीक्ष्य विचार्य यत आत्मनि हरौ रतिर् भवेत् तद् एव भक्ति-योगाख्यं वस्तु मनीषयाध्यवस्यत् निश्चितवान् । अत्राप्य् उपसंहारानुरोधेन आत्म- शब्दस्य हरि-वाचकता । निरुक्तं च - आतत्वाच् च मातृत्वाद् आत्मा हि परमो हरिर् इति । अथवा भगवान् स्व-प्रकाश-सार्वज्ञ्यादि-गुणः परमेश्वरोऽपि सर्ववेदाभिधेय-साराकर्षण-लीलार्थम् अन्वीक्ष्य तत्र शास्त्र- विदन्तराणाम् ईक्षणम् अनुकृत्य अनन्त-वैकुण्ठ-वैभवादिमयानाम् अनन्त-विरिञ्च-पाठ्य-भेदानां वेदानां तथेक्षणं च तेनैव सम्भवतीत्य् आह कूटस्थ एक-रूपतयैव कालव्यापीति । अतएवोक्तं स्वयम् एव

किं विधत्ते किम् आचष्टे किम् अनूद्य विकल्पयेत् । इत्य् अस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥ [भ्प् ११.२१.४२] इति ।

[29]

sa ca bhakti-yogaḥ sarva-veda-siddha ity āha --

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā | tad adhyavasyat kūṭa-stho ratir ātmany ato bhavet || [BhP 2.2.34]

bhagavān brahmā | kūṭasthaḥ nirvikāra ekāgra-cittaḥ sann ity arthaḥ | tris trīn vārān kārtsnyena sākalyena brahma vedam anvīkṣya vicārya yata ātmani harau ratir bhavet tad eva bhakti-yogākhyaṃ vastu manīṣayādhyavasyat niścitavān | atrāpy upasaṃhārānurodhena ātma- śabdasya hari-vācakatā | niruktaṃ ca - ātatvāc ca mātṛtvād ātmā hi paramo harir iti | athavā bhagavān sva-prakāśa-sārvajñyādi-guṇaḥ parameśvaro'pi sarvavedābhidheya-sārākarṣaṇa-līlārtham anvīkṣya tatra śāstra-vidantarāṇām īkṣaṇam anukṛtya ananta-vaikuṇṭha-vaibhavādimayānām ananta-viriñca-pāṭhya-bhedānāṃ vedānāṃ tathekṣaṇaṃ ca tenaiva sambhavatīty āha kūṭastha eka-rūpatayaiva kālavyāpīti | ataevoktaṃ svayam eva

kiṃ vidhatte kim ācaṣṭe kim anūdya vikalpayet | ity asyā hṛdayaṃ loke nānyo mad veda kaścana || [BhP 11.21.42] iti |

English witness · section(s) 32

Anuccheda 32

1 It is also said (Srimad-Bhagavatam 2.3.11): "All the different kinds of worshippers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord."* 2 Srila Sridhara Svami comments: "Here he explains how the previously described worshippers of the many demigods can attain devotional service. The worshippers (yajatam) of Indra and the other demigods, by, in the course of their demigod-worship (iha), associating with (sangatah) devotees of the Lord (bhagavata), attain unflinching (acalah) devotion (bhavah) for the Lord (bhagavati). In this way they attain (udayah) the supreme goal of life (nihsreyasa). All other things are insignificant in comparison to what they attain." 3 In Srimad-Bhagavatam 2.3.2-9 many results, beginning with expertise in enjoying the senses, were described. Later the devotion to the Lord that is attained by association with a devotee is also described. In this way the worshippers of the demigods attain a result much greater than what is attained by making offerings on a yupa of khadira wood.

Bhakti · Sanskrit §30 · English §33

[३०]

तथैव यच् छ्रोतव्यम् [भ्प् १.१९.३८] इत्य्-आदिना प्रश्नस्योत्तरत्वेनोपसंहरति

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश् च स्मर्तव्यो भगवान् नृणाम् ॥ [भ्प् २.२.३६]

च-कारात् पाद-सेवादयोऽपि गृह्यन्ते । अनन्तरं च श्रवणादि-फलं यद् दर्शितं तत् तूदाहृतम् -

पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवण-पुटेषु सम्भृतम् पुनन्ति ते विषय-विदूषिताशयं व्रजन्ति तच्-चरण-सरोरुहान्तिकम् ॥ [भ्प् २.२.३७] इति ।

अत्र पूनन्तीय् अनेन पूर्वोक्तः स्थूल-धारण-मार्गः परिहृतः । भक्ति- योगस्यैव स्वतः पावनत्वाद् अलं तत्-प्रयासेनेति ॥

॥ २.२ ॥ श्री-शुकः ॥ २८-३० ॥

[30]

tathaiva yac chrotavyam [BhP 1.19.38] ity-ādinā praśnasyottaratvenopasaṃharati

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā | śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām || [BhP 2.2.36]

ca-kārāt pāda-sevādayo'pi gṛhyante | anantaraṃ ca śravaṇādi-phalaṃ yad darśitaṃ tat tūdāhṛtam -

pibanti ye bhagavata ātmanaḥ satāṃ kathāmṛtaṃ śravaṇa-puṭeṣu sambhṛtam punanti te viṣaya-vidūṣitāśayaṃ vrajanti tac-caraṇa-saroruhāntikam || [BhP 2.2.37] iti |

atra pūnantīy anena pūrvoktaḥ sthūla-dhāraṇa-mārgaḥ parihṛtaḥ | bhakti- yogasyaiva svataḥ pāvanatvād alaṃ tat-prayāseneti ||

|| 2.2 || śrī-śukaḥ || 28-30 ||

English witness · section(s) 33

Anuccheda 33

1 Later, Sri Saunaka Rsi confirmed the importance of devotional service. He said (Srimad Bhagavatam 2.3.17): 2 "Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilises the time by discussing topics of the all-good Personality of Godhead."* 3 In this verse "asau" means "the sun", "udyan" means rising, "astam" means "setting", and "harati" means "forcibly destroys, because it makes it useless." This happens to the life (ayuh) of all except (rte) one who utilises the time)ksano nitah) by discussing topics of the all-good Personality of Godhead (uttama-sloka-vartaya). This is so because (the latter persons, the devotees), attain all success. That is the meaning.

Bhakti · Sanskrit §31 · English §34

[३१]

एवं प्राक्तनाध्यायाभ्यां कर्म-योग-ज्ञानेभ्यः श्रेष्ठत्वम् उक्त्वा तद्- उत्तराध्यायेऽपि सर्व-देवतोपासनेभ्यः श्रेष्ठत्व-प्रवचनेन भगवद्- भक्ति-योगस्यैवाभिधेयत्वम् आह ब्रह्म-वर्चस-कामस् तु यजेत ब्रह्मणः पतिम् [भ्प् २.३.२] इत्य्-आद्य्-अनन्तरम् --

अकामः सर्व-कामो वा मोक्ष-काम उदार-धीः । तीव्रेण भक्ति-योगेन यजेत पुरुषं परम् ॥ [भ्प् २.३.१०]

टीका च - अकाम एकान्त-भक्तः उक्तानुक्त-कामो वा सर्व-कामो वा । पुरुषं पूर्णं निरुपाधिम् इत्य् एषा । तीव्रेण दृढेन स्वभावत एव अनुपघात्येनेति विघ्नानवकाशतोक्ता । कामना तु यथा कथञ्चित् कृतेनापि स्यात् । यथोक्तं भारते -

भक्त-क्षणः क्षणो विष्टोः स्मृतिः सेवा स्व-वेश्मनि । स्व-भोग्यस्यार्पणं दानं फलम् इन्द्रादि-दुर्लभम् ॥[*एन्द्नोते #१]

(पगे १३)

तद् उक्तं श्री-कपिलेन श्री-कर्दमं प्रति । न वै जातु मृषैव स्यात् प्रजाध्यक्ष मद्-अर्हणम् इति [भ्प् ६.२१.२४] ।

अथवा यत् तत्-कामस् तीव्रेणैव यजेत ततश् च शुद्ध-भक्ति- सम्पादनायैवान्ते पर्यवसिष्यतीत्य् अभिप्रायेण सविशेषणम् उपदिष्टम् । तद् अनेन एकान्त-भक्तेषु मुमुक्षौ वा तद्-भक्ति-योगस्यैवाभिधेयत्वं किं वक्तव्यम् अपि तु सर्व-कामेष्व् अपीति तद् एव सर्वथापि निर्णीतम् ।

[31]

evaṃ prāktanādhyāyābhyāṃ karma-yoga-jñānebhyaḥ śreṣṭhatvam uktvā tad-uttarādhyāye'pi sarva-devatopāsanebhyaḥ śreṣṭhatva-pravacanena bhagavad-bhakti-yogasyaivābhidheyatvam āha brahma-varcasa-kāmas tu yajeta brahmaṇaḥ patim [BhP 2.3.2] ity-ādy-anantaram --

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ | tīvreṇa bhakti-yogena yajeta puruṣaṃ

param || [BhP 2.3.10]

ṭīkā ca - akāma ekānta-bhaktaḥ uktānukta-kāmo vā sarva-kāmo vā | puruṣaṃ pūrṇaṃ nirupādhim ity eṣā | tīvreṇa dṛḍhena svabhāvata eva anupaghātyeneti vighnānavakāśatoktā | kāmanā tu yathā kathañcit kṛtenāpi syāt | yathoktaṃ bhārate -

*bhakta-kṣaṇaḥ kṣaṇo viṣṭoḥ smṛtiḥ sevā sva-veśmani | sva-bhogyasyārpaṇaṃ dānaṃ phalam indrādi-durlabham ||[*ENDNOTE #1]*

(page 13)

tad uktaṃ śrī-kapilena śrī-kardamaṃ prati | na vai jātu mṛṣaiva syāt prajādhyakṣa mad-arhaṇam iti [BhP 6.21.24] |

athavā yat tat-kāmas tīvreṇaiva yajeta tataś ca śuddha-bhakti- sampādanāyaivānte paryavasiṣyatīty abhiprāyeṇa saviśeṣaṇam upadiṣṭam | tad anena ekānta-bhakteṣu mumukṣau vā tad-bhakti-yogasyaivābhidheyatvaṃ kiṃ vaktavyam api tu sarva-kāmeṣv apīti tad eva sarvathāpi nirṇītam |

English witness · section(s) 34

Anuccheda 34

1 Here someone may object: "Is it not so that this also happens to the life of the (devotees)? To answer this, he says (Srimad Bhagavatam 2.3.18): 2 "Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?"* 3 "Na mehanti" means "Do they not enjoy sex?" Thinking the materialistic human beings to be actually animals, he refers to them with the word "apare" (other animals).

Bhakti · Sanskrit §32 · English §35–36

[३२] किं च --

एतावान् एव यजताम् इह निःश्रेयसोदयः । भगवत्य् अचलो भावो यद् भागवत-सङ्गतः ॥ [भ्प् २.३.११]

टीका च - पूर्वोक्त-नानादेवता-यजनस्यापि संह्योग-पृथक्त्वेन भक्तियोग-फलत्वम् आह एतावान् इति । इन्द्रादीन् अपि यजताम् इह तत्-तद्-यजने भागवतानां सङ्गतो भावो भक्तिर् भवतीति यद् एतावान् एव निःश्रेयसस्य परम-पुरुषार्थसोदयः लाभः अन्यत् तु सर्वं तुच्छम् इत्य् अर्थम् इत्य् एषा ।

अत्र इन्द्रम् इन्द्रिय-कामस् त्व् इत्य्-आद्य् उक्तम् । इन्द्रिय-पाटवादिकं पृथक्त्वेन फलम् । भागवतेन संयोगे तु भावः फलं खादिरयूपसंयोगे यागस्य फल-वैशिष्ट्यवद् इति ज्ञेयम् ॥

॥२.३॥ श्री-शुकः ॥ ३१-३२ ॥

[32] kiṃ ca --

etāvān eva yajatām iha niḥśreyasodayaḥ | bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ || [BhP 2.3.11]

ṭīkā ca - pūrvokta-nānādevatā-yajanasyāpi saṃhyoga-pṛthaktvena bhaktiyoga-phalatvam āha etāvān iti | indrādīn api yajatām iha tat-tad-yajane bhāgavatānāṃ saṅgato bhāvo bhaktir bhavatīti yad etāvān eva niḥśreyasasya parama-puruṣārthasodayaḥ lābhaḥ anyat tu sarvaṃ tuccham ity artham ity eṣā |

atra indram indriya-kāmas tv ity-ādy uktam | indriya-pāṭavādikaṃ pṛthaktvena phalam | bhāgavatena saṃyoge tu bhāvaḥ phalaṃ khādirayūpasaṃyoge yāgasya phala-vaiśiṣṭyavad iti jñeyam ||

||2.3|| śrī-śukaḥ || 31-32 ||

English witness · section(s) 35–36

Anuccheda 35

1 Then he says (Srimad Bhagavatam 2.3.19): "Men who are like gods, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from evils."* 2 Here he describes an animal like human being (purusah pausuh) who is praised by his followers, who are like dogs (sva) or other animals. If among

these persons someone is very great or powerful he is still only a big animal. That is the meaning.

Anuccheda 36

1 In the next five verses he explains that the parts of such a person's body are all useless. He says (Srimad Bhagavatam 2.3.20): 2 "One who has not listened to the messages about the prowess and marvellous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog."* 3 "Na srnvatah" means "not hearing". Of such a person the ears are like useless holes. "Dusta" here means "wicked".

BHAKTI-SANDARBHA

5.4

Sections 33–50

10 bilingual sequence blocks

Bhakti · Sanskrit §33 · English §37

[३३]

अनन्तरं श्री-शौनकेनापि व्यतिरेकोक्त्या तस्यैवाभिधेयत्वं दृढीकृतम्। यथाह --

आयुर् हरति वै पुंसाम् उद्यन्न् अस्तं च यन्न् असौ। तस्यर्ते यत्-क्षणो नीत उत्तम-श्लोक-वार्तया ॥ [भ्प् २.३.१७]

असौ सूर्यः यन् उद्गच्छन् अस्तं च यन् गच्छन् हरति वृथागामित्वाद् आच्छिनत्तीव। यत्-क्षणोऽपि येन नीतः उत्तमः श्लोक-वार्तया तस्यायुः ऋते वर्जयित्वा। तावतैव सर्व-साफल्याद् इति भावः।

[33]

anantaraṃ śrī-śaunakenāpi vyatirekoktyā tasyaivābhidheyatvaṃ dṛḍhīkṛtam | yathāha --

āyur harati vai puṃsām udyann astaṃ ca yann asau | tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā || [BhP 2.3.17]

asau sūryaḥ yan udgacchan astaṃ ca yan gacchan harati vṛthāgāmitvād ācchinattīva | yat-kṣaṇo'pi yena nītaḥ uttamaḥ śloka-vārtayā tasyāyuḥ ṛte varjayitvā | tāvataiva sarva-sāphalyād iti bhāvaḥ |

English witness · section(s) 37

Anuccheda 37

1 Then he says (Srimad Bhagavatam 2.3.21): "The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti (freedom). And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead, Hari."* 2 Here "patta-kirita-justam" may mean either "wearing a silk turban" or "wearing a crown."

Bhakti · Sanskrit §34 · English §38

[३४]

ननु जीवनादिकम् एव तेषाम् आयुषः फलम् अस्तु । तत्राह -

तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्य् उत । न खादन्ति न मेहन्ति किं ग्रामे पशवोऽपरे ॥ [भ्प् २.३.१८]

न मेहन्ति न मैथुनं कुर्वन्ति । तम् अपि नराकारं पशुं मत्वाह अपरे इति ।

[34]

nanu jīvanādikam eva teṣām āyuṣaḥ phalam astu | tatrāha -

taravaḥ kiṃ na jīvanti bhastrāḥ kiṃ na śvasanty uta | na khādanti na mehanti kiṃ grāme paśavo'pare || [BhP 2.3.18]

na mehanti na maithunaṃ kurvanti | tam api narākāraṃ paśuṃ matvāha apare iti |

English witness · section(s) 38

Anuccheda 38

1 The he says (Srimad Bhagavatam 2.3.22): "The eyes which do not look at the symbolic representations of the Personality of Godhead Visnu (His forms, name, quality, etc.) are like those printed on the plumes of the peacock and the legs which do not move to the holy places (where the Lord is remembered) are considered to be like tree trunks."* 2 Their birth is like that of the trees. They are equal to trees. That is the meaning.

Bhakti · Sanskrit §35–40 · English §39

[३५]

तद् एवाह -

श्व-विड्-वराहोष्ट्र-खरैः संस्तुतः पुरुषः पशुः । न यत्-कर्ण-पथोपेतो जातु नाम गदाग्रजः ॥ [भ्प् २.३.१९]

श्वादि-तुल्यैस् तत्-परिकरैः सम्यक्-स्तुतोऽप्य् असौ पुरुषः पशुः । तेषाम् एव मध्ये श्रेष्ठश् चेत् तर्हि महा-पशुर् एवेत्य् अर्थः । [३६-४०]

तस्याङ्गानि निष्फलानीत्य् आह पञ्चभिः -

बिले बतोरुक्रम-विक्रमान् ये न शृण्वतः कर्ण-पुटे नरस्य । जिह्वासती दार्दुरिकेव सूत न चोपगायत्य् उरुगाय-गाथाः ॥ [भ्प् २.३.२०]

न शृण्वतः अशृण्वतो नरस्य ये कर्ण-पुटे ते बिले ते वृथारन्ध्रे इत्य् अर्थः । असती दुष्टा ।

भारः परं पट्ट-किरीट-जुष्टम् अप्य् उत्तमाङ्गं न नमेन् मुकुन्दम् । शावौ करौ नो कुरुते सपर्यां हरेर् लसत्-काञ्चन-कङ्कणौ वा ॥ [भ्प् २.३.२१]

पट्ट-वस्त्रौष्णीषेण किरीटेन वा जुष्टम् अपि । अप्य् अर्थे वा शब्दः ।

बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर् न निरीक्षतो ये । पादौ नृणां तौ द्रुम-जन्म-भाजौ क्षेत्राणि नानुव्रजतो हरेर् यौ ॥ [भ्प् २.३.२२]

द्रुमवज्-जन्म-भाजाव् इति तथा वृक्ष-मूल-तुल्याव् इत्य् अर्थः ।

जीवञ् छवो भागवताङ्घ्रि-रेणुं न जातु मर्त्योऽभिलभेत यस् तु । श्री-विष्णु-पद्या मनुजस् तुलस्याः श्वसञ् छवो यस् तु न वेद गन्धम् ॥ [भ्प् २.३.२३]

जात्व् अपि श्री-विष्णुपद्यास् तत्-पाद-लग्नायाः ।

तद् अश्म-सारं हृदयं बतेदं यद् गृह्यमाणैर् हरि-नाम-धेयैः न विक्रियेताथ यदा विकारो नेत्रे जलं गात्र-रुहेषु हर्षः ॥ [भ्प् २.३.२४]

अश्मवत् सारो बलं काठिन्यं यस्य । विक्रियालक्षणम् अथेति । यदा तद्- विकारो भवेत् तदा नेत्रादौ जलादिकं भवतीत्य् अर्थः । इदम् एवान्वयेन श्रीमता राज्ञा दृढीकरिष्यते । सा वाग् यया तस्य गुणान् गृणीते इत्य्- आदिभ्याम् [भ्प् १०.८०.३-४] । तद् एवं श्री-शुक-वाक्यारम्भाध्याय एवाभिधेयत्वेन श्री-भक्तिर् एव लब्धा ।

टीका च - तत्र् अतु प्रथमेऽध्याये कीर्तण-श्रवणादिभिः । स्थविष्ठे भगवद्-रूपे मनसो धारणोच्यते ॥

द्वितीये तु ततः स्थूल-धारणातो जितं मनः । सर्व-साक्षिणि सवशे विष्णौ धार्यम् इतीर्यते ॥

तृतीये विष्णु-भक्तेस् तु वैशिष्ट्यं शृण्वतो मुनेः । भत्य्-उद्रेकेण तत्-कर्म-श्रवणादर ईर्यते ॥ इत्य् एषा ॥

॥ २.३ ॥ श्री-शौनकः ॥ ३३-४० ॥

[35]

tad evāha -

śva-viḍ-varāhoṣṭra-kharaiḥ saṃstutaḥ puruṣaḥ paśuḥ | na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ || [BhP 2.3.19]

śvādi-tulyais tat-parikaraiḥ samyak-stuto'py asau puruṣaḥ paśuḥ | teṣām eva madhye śreṣṭhaś cet tarhi mahā-paśur evety arthaḥ | [36-40]

tasyāṅgāni niṣphalānīty āha pañcabhiḥ -

bile batorukrama-vikramān ye na śṛṇvataḥ karṇa-puṭe narasya | jihvāsatī dārdurikeva sūta na copagāyaty urugāya-gāthāḥ || [BhP 2.3.20]

na śṛṇvataḥ aśṛṇvato narasya ye karṇa-puṭe te bile te vṛthārandhre ity arthaḥ | asatī duṣṭā |

bhāraḥ paraṃ paṭṭa-kirīṭa-juṣṭam apy uttamāṅgaṃ na namen mukundam | śāvau karau no kurute saparyāṃ harer lasat-kāñcana-kaṅkaṇau vā || [BhP 2.3.21]

paṭṭa-vastrauṣṇīṣeṇa kirīṭena vā juṣṭam api | apy arthe vā śabdaḥ |

barhāyite te nayane narāṇāṃ liṅgāni viṣṇor na nirīkṣato ye | pādau nṛṇāṃ tau druma-janma-bhājau kṣetrāṇi nānuvrajato harer yau || [BhP 2.3.22]

drumavaj-janma-bhājāv iti tathā vṛkṣa-mūla-tulyāv ity arthaḥ |

jīvañ chavo bhāgavatāṅghri-reṇuṃ na jātu martyo'bhilabheta yas tu | śrī-viṣṇu-padyā manujas tulasyāḥ śvasañ chavo yas tu na veda gandham || [BhP 2.3.23]

jātv api śrī-viṣṇupadyās tat-pāda-lagnāyāḥ |

tad aśma-sāraṃ hṛdayaṃ batedaṃ yad gṛhyamāṇair hari-nāma-dheyaiḥ na vikriyetātha yadā vikāro netre jalaṃ gātra-ruheṣu harṣaḥ || [BhP 2.3.24]

aśmavat sāro balaṃ kāṭhinyaṃ yasya | vikriyālakṣaṇam atheti | yadā tad- vikāro bhavet tadā netrādau jalādikaṃ bhavatīty arthaḥ | idam evānvayena śrīmatā rājñā dṛḍhīkariṣyate | sā vāg yayā tasya guṇān gṛṇīte ity- ādibhyām [BhP 10.80.3-4] | tad evaṃ śrī-śuka-vākyārambhādhyāya evābhidheyatvena śrī-bhaktir eva labdhā |

ṭīkā ca - tatr atu prathame'dhyāye kīrtaṇa-śravaṇādibhiḥ | sthaviṣṭhe bhagavad-rūpe manaso dhāraṇocyate ||

dvitīye tu tataḥ sthūla-dhāraṇāto jitaṃ manaḥ | sarva-sākṣiṇi savaśe viṣṇau dhāryam itīryate ||

tṛtīye viṣṇu-bhaktes tu vaiśiṣṭyaṃ śṛṇvato muneḥ | bhaty-udrekeṇa tat-karma-śravaṇādara īryate || ity eṣā ||

|| 2.3 || śrī-śaunakaḥ || 33-40 ||

English witness · section(s) 39

Anuccheda 39

1 Then he says (Srimad Bhagavatam 2.3.23): "The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And

the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing."* 2 Here "sri-visnu-padyah" means "clinging to His feet."

Bhakti · Sanskrit §41–42 · English §40

[४१]

श्री-ब्रह्म-नारद-संवादेऽपि - सम्यक् कारुणिकस्येदं वत्स ते विचिकित्सितम् । यद् अहं चोदितः सौम्य भगवद्-वीर्य-दर्शने ॥ [भ्प् २.५.९]

अग्रे च सर्व-शास्त्र-समन्वयेन - नारायण-परा वेदा इत्य्-आदि [भ्प् २.५.१५]

श्री-नारायण एवोपास्यत्वेन परः तात्पर्य-विषयो येषां ते वेदाः । नन्व् अन्येऽपि देवास् तत्रोपास्यत्वेनाभिधीयन्ते । सत्यं तेऽपि नारायणाङ्ग- प्रभवत्वेनैव तथा वर्ण्यन्त इत्य् अर्थः । येऽपि तद्-आश्रयाः [पगे १५] लोकास् तत्-पद-प्राप्ति-हेतवोऽन्ये मखाश् च ते तत्-परा एव । तद्-आनन्दांशाभास- रूपत्वात् तत्-साधनत्वाच् चेति भावः ।

तथा योगोऽष्टाङ्गः साङ्ख्यं च । तत् साध्यं तपश् चित्तैकाग्र्यम् । तत्- साध्यं ब्रह्म-ज्ञानं च तत्-परं । तदीय-सामान्याकार-प्रकाशत्वात् तज्- ज्ञानस्य ।

योग-तपसोस् तत्-साधनत्वाच् चेति भावः । किं बहुना । गतिस् तत्-प्राप्यं ब्रह्मापि तत्-परा तदीय-सामान्याकार-प्रकाशत्वेन तद्- अधीनाविर्भावत्वात् । तद् उक्तं श्री-मत्स्य-देवेन सत्यव्रतं प्रति --

मदीयं महिमानं च परं ब्रह्मेति शब्दितम् । वेत्स्यस्य् अनुगृहीतं मे सम्प्रश्नैर् विवृतं हृदि ॥ इति [भ्प् ८.२४.३८]

॥ २.५ ॥ श्री-ब्रह्मा नारदम् ॥ ४१-४२ ॥

[41]

śrī-brahma-nārada-saṃvāde'pi - samyak kāruṇikasyedaṃ vatsa te vicikitsitam | yad ahaṃ coditaḥ saumya bhagavad-vīrya-darśane || [BhP 2.5.9]

agre ca sarva-śāstra-samanvayena - nārāyaṇa-parā vedā ity-ādi [BhP 2.5.15]

śrī-nārāyaṇa evopāsyatvena paraḥ tātparya-viṣayo yeṣāṃ te vedāḥ | nanv anye'pi devās tatropāsyatvenābhidhīyante | satyaṃ te'pi nārāyaṇāṅga- prabhavatvenaiva tathā varṇyanta ity arthaḥ | ye'pi tad-āśrayāḥ [page 15] lokās tat-pada-prāpti-hetavo'nye makhāś ca te tat-parā eva | tad-ānandāṃśābhāsa- rūpatvāt tat-sādhanatvāc ceti bhāvaḥ |

tathā yogo'ṣṭāṅgaḥ sāṅkhyaṃ ca | tat sādhyaṃ tapaś cittaikāgryam | tat- sādhyaṃ brahma-jñānaṃ ca tat-paraṃ | tadīya-sāmānyākāra-prakāśatvāt taj- jñānasya |

yoga-tapasos tat-sādhanatvāc ceti bhāvaḥ | kiṃ bahunā | gatis tat-prāpyaṃ brahmāpi tat-parā tadīya-sāmānyākāra-prakāśatvena tad- adhīnāvirbhāvatvāt | tad uktaṃ śrī-matsya-devena satyavrataṃ prati --

madīyaṃ mahimānaṃ ca paraṃ brahmeti śabditam | vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi || iti [BhP 8.24.38]

|| 2.5 || śrī-brahmā nāradam || 41-42 ||

English witness · section(s) 40

Anuccheda 40

1 Then he says (Srimad Bhagavatam 2.3.24): "Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."* 2 Here the word "asma-saram" (steel-framed) means "very hard". The symptoms of ecstasy are described in the phrase beginning with the word "atha" (thus). The verse says that when (yada) ecstasy (vikarah) is not present then tears (jalam) do not fill the eyes (netre) and other ecstatic symptoms are not present in other parts of the body. That is the meaning. The king will confirm this when he says (Srimad Bhagavatam 10.80.3-4): "The capacity for talking can be perfected only by describing the transcendental qualities of the Lord. The capacity for working with one's hands can be successful only when one engages himself in the service of the Lord with those hands. Similarly one's mind can be pacified only when he simply things of Krsna in full Krsna consciousness. He sees everywhere the presence of His worshipable Lord in His paramatma feature. The function of the ear can be perfected by simply by engagement in hearing the transcendental activities of the Lord.* "The function of the head can be fully utilised when the head is engaged in bowing down before the Lord and His representative. If one is able to do nothing more, he can simply bow

down before the Lord and His representative and drink the caranamrta, the water that has washed the lotus feet of the Lord or His devotee."* In this way, in the first three chapters of Srimad-Bhagavatam (Canto One, Chapters One, Two and Three), it is explained that one should engage in devotional service to the Lord. 3 Srila Sridhara Svami comments in his prefaces to the First, Second and Third Chapters of the Second Canto: "In the first chapter meditation on the Lord's universal form by engaging in devotional activities beginning with hearing and chanting about the Lord is described." 4 "In the second chapter the mind's abandoning meditation on the Lord's universal form and accepting instead meditation on Lord Visnu, who is the witness of everything and the master of all, is described." 5 "In the third chapter the superiority of service to Lord Visnu, which is performed with great devotion, and which consists of many activities beginning with hearing about the Lord, is described as the sage listens." This verse is spoken by Sri Saunaka Rsi to Sri Suta Gosvami.

Bhakti · Sanskrit §43 · English §41

[४३]

श्री-विदुर-मैत्रेय-संवादेऽपि । तत्र प्रश्नो यथा -

तत् साधु-वर्यादिश वर्त्म शं नः संराधितो भगवान् येन पुंसाम् । हृदि स्थितो यच्छति भक्ति-पूते ज्ञानं स-तत्त्वाधिगमं पुराणम् ॥ [भ्प् ३.५.४]

अत्र शं सुख-रूपं वर्त्मेति । टीका च - भक्ति-पूते प्रेम-विमले । स- तत्त्वं तत्त्वं तच् च ब्रह्म-भगवत्-परमात्मेत्य्-आद्य्-आविर्भावः ॥

॥ ३.५ ॥ श्री-विदुरः श्री-मैत्रेयम् ॥ ४३ ॥

[43]

śrī-vidura-maitreya-saṃvāde'pi | tatra praśno yathā -

tat sādhu-varyādiśa vartma śaṃ naḥ saṃrādhito bhagavān yena puṃsām | hṛdi sthito yacchati bhakti-pūte jñānaṃ sa-tattvādhigamaṃ purāṇam || [BhP 3.5.4]

atra śaṃ sukha-rūpaṃ vartmeti | ṭīkā ca - bhakti-pūte prema-vimale | sa- tattvaṃ tattvaṃ tac ca brahma-bhagavat-paramātmety-ādy-āvirbhāvaḥ ||

|| 3.5 || śrī-viduraḥ śrī-maitreyam || 43 ||

English witness · section(s) 41

Anuccheda 41

Also in the conversation of Brahma and Narada (Srimad Bhagavatam 2.5.9): "Lord Brahma said: My dear boy Narada, being merciful to all (including me) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead."*

Bhakti · Sanskrit §44 · English §42–43

[४४]

तत्राजानज-देव-स्तुति-द्वारैवोत्तरम् -

पानेन ते देव कथा-सुधायाः प्रवृद्ध-भक्त्या विशदाशया ये । वैराग्य-सारं प्रतिलभ्य बोधं यथाञ्जसान्वीयुर् अकुण्ठ-धिष्ण्यम् ॥

तथापरे चात्म-समाधि-योग- बलेन जित्वा प्रकृतिं बलिष्ठाम् । त्वाम् एव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान् न तु सेवया ते ॥ [भ्प् ३.५.४५-४६]

अकुण्ठ-धिष्ण्यं वैकुण्ठ-लोकम् इति । टीका - विशदाशयाः प्रोज्झित- कैतवाः सेवैक-पुरुषार्थाः । अपरे मोक्ष-मात्र-कामाः । तन्-मात्र- पुरुषार्थेऽपि तेषां श्रमः स्यात् । ये तु सेवैक-पुरुषार्थास् तेषां सेवया श्रमो न स्यात् । सदैव सेवया परमानन्दम् अनुभवताम् आनुषङ्गिकत्या मोक्षश् च स्याद् इत्य् अर्थः ।

॥ ३.५ ॥ अजानज-देवाः श्री-परमात्मानम् ॥ ४४ ॥

[44]

tatrājānaja-deva-stuti-dvāraivottaram -

pānena te deva kathā-sudhāyāḥ pravṛddha-bhaktyā viśadāśayā ye | vairāgya-sāraṃ pratilabhya bodhaṃ yathāñjasānvīyur akuṇṭha-dhiṣṇyam ||

tathāpare cātma-samādhi-yoga- balena jitvā prakṛtiṃ baliṣṭhām | tvām eva dhīrāḥ puruṣaṃ viśanti teṣāṃ śramaḥ syān na tu sevayā te || [BhP 3.5.45-46]

akuṇṭha-dhiṣṇyaṃ vaikuṇṭha-lokam iti | ṭīkā - viśadāśayāḥ projjhita- kaitavāḥ sevaika-puruṣārthāḥ | apare mokṣa-mātra-kāmāḥ | tan-mātra- puruṣārthe'pi teṣāṃ śramaḥ syāt | ye tu sevaika-puruṣārthās teṣāṃ sevayā śramo na syāt | sadaiva sevayā paramānandam anubhavatām ānuṣaṅgikatyā mokṣaś ca syād ity arthaḥ |

|| 3.5 || ajānaja-devāḥ śrī-paramātmānam || 44 ||

English witness · section(s) 42–43

Anuccheda 42

1 That devotional service is the conclusion of all Vedic scriptures is also confirmed by these words (Srimad Bhagavatam 2.5.15-16): "The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.* "All different types of meditation or mysticism are means for realising Narayana. All austerities are aimed at achieving Narayana. Culture of transcendental knowledge is for getting a glimpse of Narayana and ultimately salvation is entering the kingdom of Narayana."* 2 This verse means that because Lord Narayana is the supreme object of worship therefore He is the subject matter described in the Vedas. Here someone may object: "Is it not so that the Vedas also describe other deities who are also worthy of worship?" That is true. Therefore this verse explains that the other deities, the demigods, are meant for serving the parts of Lord Narayana's body (narayanangajah). The different planets are also meant to attain His feet, and the different sacrifices are performed just to please Him. These things are done to give a little pleasure to Lord Narayana. That is the meaning. Yoga, that is astanga-yoga and sankhya-yoga, are means to attain Him. Austerity, which means concentration of the mind, is a means to attain Him, and the culture of transcendental knowledge is a means to attain Him. The culture of transcendental knowledge, yoga, and austerity are means to attain Him. What more need be said? He is the supreme goal (gatih) to be attained, the Supreme Brahman. This is so because all these things are manifested from Him and dependent on Him. 3 Therefore Lord Matsyadeva said to Satyavrata (Srimad Bhagavatam 8.24.38): "You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."* The first verse quoted here was spoken by Lord Brahma to Sri Narada Muni.

Anuccheda 43

1 In the conversation Vidura and Maitreya the following question was asked (Srimad Bhagavatam 3.5.4): "Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service."* 2 Srila Sridhara Svami comments: "Here the words 'sam vartma' mean 'auspicious path'." "Bhakti-pute" means "purified by love", and "sa-tattvam jnanam" means "knowledge of the Lord's manifestations, which begins with Brahman, Bhagavan and Paramatma." This verse was spoken by Sri Vidura to Sri Maitreya.

Bhakti · Sanskrit §45–47 · English §44

[४५]

अतएव स्वयं तत् श्लाघ्यते --

सत्-सेवनीयो बत पूरु-वंशो यल् लोक-पालो भगवत्-प्रधानः । बभूविथेहाजित-कीर्ति-मालां पदे पदे नूतनयस्य् अभीक्ष्णम् ॥ [भ्प् ३.८.१]

तस्मात् कथोपलक्षिता भक्तिर् एव परं श्रेय इति भावः ।

॥ ३.८ ॥ श्री-मैत्रेयः ॥ ४५ ॥

[४६-४७]

श्री-कापिलेयेऽपि यथाह --

न युज्यमानया भक्त्या भगवत्य् अखिलात्मनि । सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्म-सिद्धये ॥ [भ्प् ३.२५.१९]

ब्रह्म-सिद्धिः पर-तत्त्वाविर्भावः । यथा -

एतावान् एव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः । तीव्रेण भक्ति-योगेन मनो मय्य् अर्पितं स्थिरम् ॥ [भ्प् ३.२५.४१]

भक्ति-योगेन श्रवणादिना मय्य् अर्पितं सत् मनः स्थिरं भवतीति यद् एतावान् एव । अत्रास्मिन् इत्य् अनेनान्यस्मिंस् तु एतावतोऽप्य् अधिको नास्तीति व्यज्यते ॥

॥३.२५॥ श्री-कपिल-देवः ॥४६-४७॥

[45]

ataeva svayaṃ tat ślāghyate --

sat-sevanīyo bata pūru-vaṃśo yal loka-pālo bhagavat-pradhānaḥ |
babhūvithehājita-kīrti-mālāṃ pade pade nūtanayasy abhīkṣṇam || [BhP 3.8.1]

tasmāt kathopalakṣitā bhaktir eva paraṃ śreya iti bhāvaḥ |

|| 3.8 || śrī-maitreyaḥ || 45 ||

[46-47]

śrī-kāpileye'pi yathāha --

na yujyamānayā bhaktyā bhagavaty akhilātmani | sadṛśo'sti śivaḥ panthā yoginām brahma-siddhaye || [BhP 3.25.19]

brahma-siddhiḥ para-tattvāvirbhāvaḥ | yathā -

etāvān eva loke'smin puṃsāṃ niḥśreyasodayaḥ | tīvreṇa bhakti-yogena mano mayy arpitaṃ sthiram || [BhP 3.25.41]

bhakti-yogena śravaṇādinā mayy arpitaṃ sat manaḥ sthiraṃ bhavatīti yad etāvān eva | atrāsmin ity anenānyasmiṃs tu etāvato'py adhiko nāstīti vyajyate ||

||3.25|| śrī-kapila-devaḥ ||46-47||

English witness · section(s) 44

Anuccheda 44

1 The born and unborn demigods prayed (Srimad Bhagavatam 3.5.46-47): "O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikunthaloka in the spiritual sky by drinking the nectar of Your topics.* 2 "Others, who are pacified by means of transcendental self-realisation and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no pain."* 3 Srila Sridhara Svami comments: "The word 'akuntha-dhisnyam' means 'Vaikunthaloka'." "Visadasayah" means "abandoning all duplicity and accepting devotional service as the only goal of life." In the second of these verses the inferiority of both means and end of they who are attached to the path of philosophical speculation (jnana) is described. The word "apare" (others) here means "they who desire liberation". For them

there is much labour and trouble (sramah). However, for they who accept the service of the Lord as the only goal of their lives there is no great labour and trouble. They always experience great bliss as a result of their devotional service and they also attain liberation as a by-product of that service. This verse was spoken by the born and unborn demigods to the Supreme Creator.

Bhakti · Sanskrit §48 · English §45

[४८]

श्री-कुमारोपदेशेऽपि ज्ञानोपदेशानन्तरम् -

यत्-पाद-पङ्कज-पलाश-विलास-भक्त्या कर्माशयं ग्रथितम् उद्ग्रथयन्ति सन्तः । तद्वन् न रिक्त-मतयो यतयोऽपि रुद्ध- स्रोतो-गणास् तम् अरणं भज वासुदेवम् ॥

कृच्छ्रो महान् इह भवार्णवम् अप्लवेशां षड्-वर्ग-नक्रम् असुखेन तितीर्षन्ति । तत् त्वं हरेर् भगवतो भजनीयम् अङ्घ्रिं कृत्वोडुपं व्यसनम् उत्तर दुस्तरार्णम् ॥ [भ्प् ४.२२.३७-३८}

टीका च - तम् अवेहीति ज्ञानम् उपदिष्टम् । तस्य तु दुष्करत्वेन भक्तिम् उपदिशति द्वाभ्यां यत्-पाद-पङ्कजेत्य्-आदिकम् आरभ्य । ननु ब्रह्मविद् आप्नोति परम् इति श्रुतेः [तैत्तु २.१.१] । कथं यतयो नोद्ग्रथयन्तीत्य् उच्यते तत्राह कृच्छ्र इति । अप्लवेशां न प्लवस् तरण-हेतुर् ईड, ईशो येषां, तेषाम् इह तरणे महान् कृच्छ्रः क्लेशः । ते हि असुखेन इन्द्रिय-षड्-वर्ग-ग्राहं भवार्णवं तितीर्षन्ति ।तस्माद् उडुपं प्लवं दुस्तरार्णं दुस्तरार्णवम् इत्य् एषा ।

समान-प्राप्ययोर् अपि पथोरेकस्य दुर्गमत्व- कथनेनान्यस्याभिधेयत्वं स्वत एव सिध्यति । अत्र तितीर्षन्ति मात्रं न तु तरन्तीत्य् अर्थो ज्ञेयः ।

॥४.२२॥ श्री-सनत्-कुमारः श्री-पृथुम् ॥४८॥

[48]

śrī-kumāropadeśe'pi jñānopadeśānantaram -

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā karmāśayaṃ grathitam udgrathayanti santaḥ | tadvan na rikta-matayo yatayo'pi ruddha- sroto-gaṇās tam araṇaṃ bhaja vāsudevam ||

kṛcchro mahān iha bhavārṇavam aplaveśāṃ ṣaḍ-varga-nakram asukhena titīrṣanti | tat tvaṃ harer bhagavato bhajanīyam aṅghriṃ kṛtvoḍupaṃ vyasanam uttara dustarārṇam || [BhP 4.22.37-38}

ṭīkā ca - tam avehīti jñānam upadiṣṭam | tasya tu duṣkaratvena bhaktim upadiśati dvābhyāṃ yat-pāda-paṅkajety-ādikam ārabhya | nanu brahmavid āpnoti param iti śruteḥ [TaittU 2.1.1] | kathaṃ yatayo nodgrathayantīty ucyate tatrāha kṛcchra iti | aplaveśāṃ na plavas taraṇa-hetur īḍa, īśo yeṣāṃ, teṣām iha taraṇe mahān kṛcchraḥ kleśaḥ | te hi asukhena indriya-ṣaḍ-varga-grāhaṃ bhavārṇavaṃ titīrṣanti |tasmād uḍupaṃ plavaṃ dustarārṇaṃ dustarārṇavam ity eṣā |

samāna-prāpyayor api pathorekasya durgamatva- kathanenānyasyābhidheyatvaṃ svata eva sidhyati | atra titīrṣanti mātraṃ na tu tarantīty artho jñeyaḥ |

||4.22|| śrī-sanat-kumāraḥ śrī-pṛthum ||48||

English witness · section(s) 45

Anuccheda 45

1 Then Maitreya Muni spoke the following words of praise (Srimad Bhagavatam 2.3.1): "The royal dynasty of King Puru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment."* 2 From this it is understood that the devotional service described here is the ultimate good. That is the meaning. This verse was spoken by Sri Maitreya.

Bhakti · Sanskrit §49 · English §46

[४९]

अतो यच् च ज्ञानम् उपदिष्टं तद् अपि तद्-उपदेशाव्यर्थता-सम्पादनेच्छा- मात्रेणानुष्ठीयमानं तेन भक्ति-रसाद् एव कृतम् इत्य् आह --

सनत्-कुमारो भगवान् यद् आहाध्यात्मिकं परम् योगं तेनैव पुरुषम् अभजत् पुरुषर्षभः ।
भगवद्-धर्मिणः साधोः श्रद्धया यततः सदा भक्तिर् भगवति ब्रह्मण्य् अनन्य-विषयाभवत् ॥ [भ्प् ४.२३.७-८]

तेनैव द्वारीकृतेन ॥

॥४.२३॥ श्री-मैत्रेयः ॥४९॥

[49]

ato yac ca jñānam upadiṣṭaṃ tad api tad-upadeśāvyarthatā-sampādanecchā-mātreṇānuṣṭhīyamānaṃ tena bhakti-rasād eva kṛtam ity āha --

sanat-kumāro bhagavān yad āhādhyātmikaṃ param yogaṃ tenaiva puruṣam abhajat puruṣarṣabhaḥ | bhagavad-dharmiṇaḥ sādhoḥ śraddhayā yatataḥ sadā bhaktir bhagavati brahmaṇy ananya-viṣayābhavat || [BhP 4.23.7-8]

tenaiva dvārīkṛtena ||

||4.23|| śrī-maitreyaḥ ||49||

English witness · section(s) 46

Anuccheda 46

1 Sri Kapila explains (Srimad Bhagavatam 3.25.19): "Perfection in self-realisation cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path, called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed."* 2 The "perfection in self realisation" (brahma-siddhi) here is the direct appearance of the Absolute Truth.

Bhakti · Sanskrit §50 · English §47

[५०]

श्री-रुद्र-गीतेऽपि -

इदं जपत भद्रं वो विशुद्धा नृप-नन्दनाः । स्व-धर्मम् अनुतिष्ठन्तो भगवत्य् अर्पिताशयाः ॥

तम् एवात्मानम् आत्म-स्थं सर्व-भूतेष्व् अवस्थितम् । पूजयध्वं गृणन्तश् च ध्यायन्तश् चासकृद् धरिम् ॥ [भ्प् ४.२४.६४-६५]

अथ तम् एव पूजयध्वं न तु स्वधर्मानुष्ठानाग्रहादिकम् अपि कुरुध्वम् इत्य् एव-कारार्थः । आत्मस्थं स्वान्तर्यामित्वेन स्थितम् । तद्वद् अपरेष्व् अपि भूतेष्व् अवस्थितम् आत्मानं परमात्मानं गृणन्तः कीर्तयन्तो ध्यायन्तश् चेत्य् अन्यत्र मनोवचो व्यापारोऽपि निषिद्धः । असकृद् इति एकस्यां पूजायां समाप्यमानायाम् एवान्यारभ्द्यव्या न तु कर्माद्याग्रहेण विच्छेदः कर्तव्य इत्य् अर्थः ॥

॥ ४.२४ ॥ श्री-रुद्रः प्रचेतसः ॥ ५० ॥

(पगे १७)

[50]

śrī-rudra-gīte'pi -

idaṃ japata bhadraṃ vo viśuddhā nṛpa-nandanāḥ | sva-dharmam anutiṣṭhanto bhagavaty arpitāśayāḥ ||

tam evātmānam ātma-sthaṃ sarva-bhūteṣv avasthitam | pūjayadhvaṃ gṛṇantaś ca dhyāyantaś cāsakṛd dharim || [BhP 4.24.64-65]

atha tam eva pūjayadhvaṃ na tu svadharmānuṣñhānāgrahādikam api kurudhvam ity eva-kārārthaḥ | ātmasthaṃ svāntaryāmitvena sthitam | tadvad apareṣv api bhūteṣv avasthitam ātmānaṃ paramātmānaṃ gṛṇantaḥ kīrtayanto dhyāyantaś cety anyatra manovaco vyāpāro'pi niṣiddhaḥ | asakṛd iti ekasyāṃ pūjāyāṃ samāpyamānāyām evānyārabhdyavyā na tu karmādyāgraheṇa vicchedaḥ kartavya ity arthaḥ ||

|| 4.24 || śrī-rudraḥ pracetasaḥ || 50 ||

(page 17)

English witness · section(s) 47

Anuccheda 47

1 He also explains (Srimad Bhagavatam 3.24.44): "Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life."* 2 Here the word "tivrena" means "intensive" and "pure because it is not mixed with yoga, fruitive work or other things". (The Lord says), "With this devotional service (bhakti-yogena), which consists of many activities, beginning with hearing, they fix (arpitam sthiram) their minds (manah) on Me (mayi). In this way (etavan) they attain the final perfection of life (nihsreyasa). In this world (asmin) devotional service is the best path." This verse was spoken by Lord Kapiladeva.

BHAKTI-SANDARBHA

5.5

Sections 51–62

10 bilingual sequence blocks

Bhakti · Sanskrit §51 · English §48

[५१] एतद् एव श्री-नारदेनापि स्फुटीकरिष्यते अन्वय-व्यतिरेकाभ्यां । यथाह -

तज् जन्म तानि कर्माणि तद् आयुस् तन् मनो वचः । नृणां येन हि विश्वात्मा सेव्यते हरिर् ईश्वरः ॥

किं जन्मभिस् त्रिभिर् वेह शौक्र-सावित्र-याज्ञिकैः । कर्मभिर् वा त्रयी-प्रोक्तैः पुंसोऽपि विबुधायुषा ॥

श्रुतेन तपसा वा किं वचोभिश् चित्त-वृत्तिभिः । बुद्ध्या वा किं निपुणया बलेनेन्द्रिय-राधसा ॥

किं वा योगेन साङ्ख्येन न्यास-स्वाध्याययोर् अपि । किं वा श्रेयोभिर् अन्यैश् च न यत्रात्म-प्रदो हरिः ॥

श्रेयसाम् अपि सर्वेषाम् आत्मा ह्य् अवधिर् अर्थतः । सर्वेषाम् अपि भूतानां हरिर् आत्मात्मदः प्रियः ॥ [भ्प् ४.३१.९-१३]

शौक्रं शुक्र-सम्बन्धि जन्म विशुद्ध-माता-पितृभ्याम् उत्पत्तिः । सावित्रम् उपनयनेन । याज्ञिकं दीक्षया । इन्द्रिय-राधसा तत्-पाटवेन । अत्र साङ्ख्येन देहादि-व्यतिरिक्तात्म-ज्ञान-मात्रेणेति टीका ।

अथ श्रेयसाम् इत्य्-आदि-टीका च - नन्व् एषां नाना-फल-साधनानां हरि- सेवनाभाव-मात्रेण कुतो वैयर्थ्यम् । तत्राह, श्रेयसां फलानाम् आत्मैवावधिः पराकाष्ठा । अर्थतः परमार्थतः आत्मार्थत्वेनैवान्येषां प्रियत्वाद् इत्य् अर्थः । भवत्व् आत्मावधिः । हरेः किम् आयातम् । तत्राह सर्वेषाम् अपीति । आत्मदश् च अविद्यानिरासेन स्वरूपाभिव्यञ्जकः । ऐश्वरेणापि रूपेण बलि-प्रभृतिभ्य इव आत्मप्रदः । प्रियश् च परमानन्द-रूपत्वाद् इत्य् एषा ।

अत्र सर्वेषां भूतानां शुद्ध-जीवानाम् अपि आत्मा परमात्मेति ज्ञेयम् । रश्मि-स्थानीयानां जीवानां सूर्य-स्थानीयत्वात् तस्य । तद् उक्तम् --

तस्मात् प्रियतमः स्वात्मा सर्वेषाम् एव देहिनाम् । तद् अर्थम् एव सकलं जगच् चैतच् चराचरम् । कृष्णम् एनम् अवेहि त्वम् आत्मानम् अखिलात्मनाम् ॥ [भ्प् १०.१४.५४] इति ।

आत्मानौ जीव-तादात्म्यापन्न-ब्रह्मेश्वराख्यौ ददाति यथायथं स्फोरयति वशीकारयति च यः स आत्मद

इति स्वाम्य्-अभिप्रायः ॥

[51] etad eva śrī-nāradenāpi sphuṭīkariṣyate anvaya-vyatirekābhyāṃ | yathāha -

taj janma tāni karmāṇi tad āyus tan mano vacaḥ | nṝṇāṃ yena hi viśvātmā sevyate harir īśvaraḥ ||

kiṃ janmabhis tribhir veha śaukra-sāvitra-yājñikaiḥ | karmabhir vā trayī-proktaiḥ puṃso'pi vibudhāyuṣā ||

śrutena tapasā vā kiṃ vacobhiś citta-vṛttibhiḥ | buddhyā vā kiṃ nipuṇayā balenendriya-rādhasā ||

kiṃ vā yogena sāṅkhyena nyāsa-svādhyāyayor api | kiṃ vā śreyobhir anyaiś ca na yatrātma-prado hariḥ ||

śreyasām api sarveṣām ātmā hy avadhir arthataḥ | sarveṣām api bhūtānāṃ harir ātmātmadaḥ priyaḥ || [BhP 4.31.9-13]

śaukraṃ śukra-sambandhi janma viśuddha-mātā-pitṛbhyām utpattiḥ | sāvitram upanayanena | yājñikaṃ dīkṣayā | indriya-rādhasā tat-pāṭavena | atra sāṅkhyena dehādi-vyatiriktātma-jñāna-mātreṇeti ṭīkā |

atha śreyasām ity-ādi-ṭīkā ca - nanv eṣāṃ nānā-phala-sādhanānāṃ hari-sevanābhāva-mātreṇa kuto vaiyarthyam | tatrāha, śreyasāṃ phalānām ātmaivāvadhiḥ parākāṣṭhā | arthataḥ paramārthataḥ ātmārthatvenaivānyeṣāṃ priyatvād ity arthaḥ | bhavatv ātmāvadhiḥ | hareḥ kim āyātam | tatrāha sarveṣām apīti | ātmadaś ca avidyānirāsena svarūpābhivyañjakaḥ | aiśvareṇāpi rūpeṇa bali-prabhṛtibhya iva ātmapradaḥ | priyaś ca paramānanda-rūpatvād ity eṣā |

atra sarveṣāṃ bhūtānāṃ śuddha-jīvānām api ātmā paramātmeti jñeyam | raśmi-sthānīyānāṃ jīvānāṃ sūrya-sthānīyatvāt tasya | tad uktam --

tasmāt priyatamaḥ svātmā sarveṣām eva dehinām | tad artham eva sakalaṃ jagac caitac carācaram | kṛṣṇam enam avehi tvam ātmānam akhilātmanām || [BhP 10.14.54] iti |

ātmānau jīva-tādātmyāpanna-brahmeśvarākhyau dadāti yathāyathaṃ sphorayati vaśīkārayati ca yaḥ sa ātmada iti svāmy-abhiprāyaḥ ||

English witness · section(s) 48

Anuccheda 48

1 In the teaching of Sanatana Kumara, after he had already explained the path of philosophical knowledge (Srimad Bhagavatam 4.22.39-40): "The devotees who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the non devotees - the jnanis and yogis - although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krsna, the son of Vasudeva.* 2 "The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are non-devotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers."* 3 Srila Sridhara Svami comments (on Srimad Bhagavatam 4.22.37): "In Srimad Bhagavatam 4.22.37, the Lord said, 'Please try to understand (tam avehi) the truth I will teach you.' The Lord carefully gives that instruction in these two verses (Srimad Bhagavatam 4.22.39-40)." He then comments on Srimad Bhagavatam 4.22.39-40): "Here someone may object: Does not the Sruti-sastra (Taittiriya Upanisad 2.1.2) say, 'One who understands Brahman attains the Supreme?' How, then, is it possible that the jnanis and yogis cannot overcome the hard-knotted desires for fruitive activities? "To answer this objection, the Lord speaks the next verse (Srimad Bhagavatam 4.22.40). In that verse the word 'aplavesam' means 'They who have not taken shelter of the boat that is the Supreme Personality of Godhead to cross the ocean of nescience.' This verse says they find it very difficult to cross that ocean. By engaging in the difficult practices of yoga they hope to cross that ocean filled with sharks that are the six senses. One should take the boat (udupam) of the Lord's feet to cross that difficult to cross ocean (dustararnam). 4 Of these two paths (devotional service and impersonal speculation), which both have the same goal (to cross the ocean of nescience), the path of impersonal speculation is said to be very difficult to follow, whereas the path of devotional service of its own accord carries one to the destination. Here it is said that the impersonalists only desire to cross the ocean of nescience (titirsanti). They are not able actually to cross it. That is the meaning to be understood here. This verse was spoken by Sri Sanat-kumara to Sri Prthu.

Bhakti · Sanskrit §52 · English §49–50

[५२]

किं च -

यथा तरोर् मूल-निषेचनेन तृप्यन्ति तत्-स्कन्ध-भुजोपशाखाः । प्राणोपहाराच् च यथेन्द्रियाणां तथैव सर्वार्हणम् अच्युतेज्या ॥ [भ्प् ४.३१.१२]

टीका च - किं च नाना-कर्मभिस् तत्-तद्-देवता-प्रीति-निमित्तान्य् अपि फलानि हरि-प्रीत्या भवन्ति । केवल-तत्-तद्-देवताराधनेन तु न किञ्चिद् इति सदृष्टान्तम् आह यथेत्य्-आदिना ॥

॥ ४.३१ ॥ श्री-नारदः प्रचेतसः ॥५२॥

[52]

kiṃ ca -

yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ | prāṇopahārāc ca yathendriyāṇāṃ tathaiva sarvārhaṇam acyutejyā || [BhP 4.31.12]

ṭīkā ca - kiṃ ca nānā-karmabhis tat-tad-devatā-prīti-nimittāny api phalāni hari-prītyā bhavanti | kevala-tat-tad-devatārādhanena tu na kiñcid iti sadṛṣṭāntam āha yathety-ādinā ||

|| 4.31 || śrī-nāradaḥ pracetasaḥ ||52||

English witness · section(s) 49–50

Anuccheda 49

1 In this way (Sanat-kumara) instructed (King Prthu). Only wishing to prove the practical effectiveness of devotional service, King Prthu engaged in devotional activities. Srimad-Bhagavatam (4.23.9-10) explains: 2 "Thus the best amongst human beings, Maharaja Prthu, followed that path of spiritual advancement which was advised by Sanat-kumara. That is to say, he worshipped the Supreme Personality of Godhead, Krsna."* 3 "Maharaja Prthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty four hours daily. This his live and devotion unto the Supreme Personality of Godhead, Krsna, developed and became

unflinching and fixed."* 4 Here the word "tenaiva" means "in this way". This verse was spoken by Sri Maitreya.

Anuccheda 50

1 In the song of Lord Siva (Srimad-Bhagavatam 4.24.69): "My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you."* 2 Lord Siva continued (Srimad Bhagavatam 4.24.70): "Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously."* 3 Here Lord Siva says, "You should worship (pujayadhvam) Lord Hari (tam). This means "Do not perform ordinary material duties". "You should glorify (grnantah) and meditate (dhyayantah) on Him, the Supersoul situated in everyone's heart (atma-stham bhutesv avasthitam atmanan). Don't place the activities your mind and words in anything but Him. Always (asakrt) worship Him. Don't interrupt that worship with any other activity."

Bhakti · Sanskrit §53 · English §51

[५३]

श्री-ऋषभ-देव-कृत-स्व-पुत्र-शिक्षणेऽपि ये वा मयीशे [भ्प् ५.५.३] इत्य्- आदिकं, मत्तोऽप्य् अनन्ताद् इत्य्-आदिकं [भ्प् ५.५.२५] चाग्रे दर्शनीयम् । ब्राह्मण-रहुगण-संवादान्तेऽपीदम् अस्ति --

रहुगण त्वम् अपि ह्य् अध्वनोऽस्य; सन्न्यस्त-दण्डः कृत-भूत-मैत्रः । असज्-जितात्मा हरि-सेवया शितं; ज्ञानासिम् आदाय तराति-पारम् ॥ [भ्प् ५.१३.२०] (पगे १८)

ज्ञानम् अत्र भवत्य् आश्रयम् एव । तथोक्तम् एतद्-अनन्तरं श्री- रहुगणेनैव --

अहो नृ-जन्माखिल-जन्म-शोभनं किं जन्मभिस् त्व् अपरैर् अप्य् अमुष्मिन् न यद्
धृषीकेश-यशः-कृतात्मनां महात्मनां वः प्रचुरः समागमः ॥ [भ्प् ५.१३.२१]

न ह्य् अद्भुतं त्वच्-चरणाब्ज-रेणुभिर् हतांहसो भक्तिर् अधोक्षजेऽमला । मौहुर्तिकाद् यस्य समागमाच् च मे दुस्तर्क-मूलोऽपहतोऽविवेकः ॥ [भ्प् ५.१३.२१]

स्पष्टम् ।

॥५.१३॥ श्री-ब्राह्मणो रहुगणम् ॥५३॥

[53]

śrī-ṛṣabha-deva-kṛta-sva-putra-śikṣaṇe'pi ye vā mayīśe [BhP 5.5.3] ity- ādikaṃ, matto'py anantād ity-ādikaṃ [BhP 5.5.25] cāgre darśanīyam |
brāhmaṇa-rahūgaṇa-saṃvādānte'pīdam asti --

rahūgaṇa tvam api hy adhvano'sya; sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ | asaj-jitātmā hari-sevayā śitaṃ; jñānāsim ādāya tarāti-pāram || [BhP 5.13.20] (page 18)

jñānam atra bhavaty āśrayam eva | tathoktam etad-anantaraṃ śrī- rahūgaṇenaiva --

aho nṛ-janmākhila-janma-śobhanaṃ kiṃ janmabhis tv aparair apy amuṣmin na yad
dhṛṣīkeśa-yaśaḥ-kṛtātmanāṃ mahātmanāṃ vaḥ pracuraḥ samāgamaḥ || [BhP 5.13.21]

na hy adbhutaṃ tvac-caraṇābja-reṇubhir hatāṃhaso bhaktir adhokṣaje'malā | mauhūrtikād yasya samāgamāc ca me dustarka-mūlo'pahato'vivekaḥ || [BhP 5.13.21]

spaṣṭam |

||5.13|| śrī-brāhmaṇo rahūgaṇam ||53||

English witness · section(s) 51

Anuccheda 51

1 Sri Narada Muni clarifies the nature of devotional service by describing what should and what should not be done. He says (Srimad Bhagavatam 4.31.9-13): 2 "The great sage Narada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.* 3 "A civilised human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Visnu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord , everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.* 4 "Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength and the power of the senses?* 5 "Transcendental practices that do not ultimately help one realise the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyasa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.* 6 "Factually the Supreme Personality of Godhead is the original source of all self-realisation. Consequently, the goal of all auspicious activities - karma, jnana, yoga and bhakti - is the Supreme Personality of Godhead."* 7 Srila Sridhara Svami comments: "In these verses is described the result of serving Lord Hari. Without serving Him, everything becomes worthless. That is the meaning. Here the word 'janma' (birth) means "the seminal birth from a pure father and mother, initiation with a sacred thread ceremony and initiation into the performance of Vedic-sacrifices. Even if one gets a life span as long as that of the demigods, what is the use of his words (vacobhih), power of mental speculation (citta-vrttibhih), power of the senses (indriya-radhasa), performance

of yoga (yogena), analytical study of matter (sankhyena) or other (sreyobhir anyaih) auspicious activities, such as renunciation and following vows, if he does not serve Lord Hari? 8 Srila Sridhara Svami comments on Srimad Bhagavatam 4.31.13: "Here someone may object: 'How can it be that the results of all spiritual activities other than devotional service are worthless?' To answer this Narada says that Lord Hari (atma) is the goal (avadhih) of all auspicious activities (sreyasam). This is true (arthatah) because He is more dear (priyah) than anyone or anything. To this our objector may reply: 'That maya be, but why is Lord Hari the goal of all auspicious activities."' To this Narada replies: 'He (atma), by casting aside all ignorance, reveals to everyone (sarvesam) their spiritual identity (atma-dah). Another interpretation of the word 'atma-dah' is that before Bali Maharaja and other devotees He appeared in His spiritual form as the Supreme Personality of Godhead and gave Himself as a gift to them. He is also dear (priyah) because His form is full of transcendental bliss." 9 The phrase "atma sarvesam api bhutanam" means that He is the Supersoul in all pure living entities. This is so because He is like the sun and they are like the rays of sunlight. For this reason it is said (Srimad Bhagavatam 10.14.54-55): 10 "Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and non moving entities exist.*** 11 "You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency."* 12 The two "atmas" in this verse are the individual living entity and the Supreme Personality of Godhead. The word "atma-dah" (He who gives Himself) means either that the Lord reveals Himself to His devotees or that the Lord places Himself under the control of His devotees. That is Srila Sridhara Svami's interpretation.

Bhakti · Sanskrit §54 · English §52

[५४]

तथा चित्रकेतुं प्रति श्री-सङ्कर्षणोपदेशान्तेऽपि दृष्ट-श्रुताभिर् मात्राभिर् इत्य् [भ्प् ६.१६.६२] आदौ मद्-भक्तः पुरुषो भवेद् इत्य् अग्रत उदाहार्यम् ।

असुर-बालानुशासनेऽपि -- कौमार आचरेत् प्राज्ञो धर्मान् भागवतान् इह । दुर्लभं मानुषं जन्म तद् अप्य् अध्रुवम् अर्थदम् ॥

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् । यद् एष सर्व-भूतानां प्रिय आत्मेश्वरः सुहृत् ॥ [भ्प् ७.६.१-२]

इहैव मानुष-जन्मनि भागवतान् धर्मान् आचरेत् यतोऽर्थदम् एतज्- जन्म । देवादि-जन्मनि महा-विषयावेशात् पश्व्-आदि-जन्मनि विवेकाभावाच् च, मानुषं जन्म च प्राप्य न विलम्बेतेत्याह कौमारे, कौमारम् आरभ्य इत्य् अर्थः । यतस् तद् अपि जन्म ध्रुवं पुनर् दुर्लभं च । शास्त्रस्य च प्राधान्येन मनुष्यम् अधिकृत्य प्रवृत्तत्वात् तद्- अनुवादेनोक्तिर् इयम् । तद्-बुद्ध्य्-आदि-साम्येन मानुषत्वम् आरोप्यैवेति ज्ञेयम् । तत्र भागवत-धर्माचरणस्यैव युक्तत्वं दर्शयति यथा हीत्य्- आदि । इह पुरुषस्य च विष्णोः पादोपसर्पणम् एव यथानुरूपं योग्यम् इत्य् अर्थः । यद् यस्माद् एव भूतानां स्वभावत एव प्रियः प्रीति-विषयः प्रेम- कर्ता । तत्र हेतुः आत्मा परमात्मा । पादोपसर्पणे हेत्व्-अन्तरं यस्माच् चैष ईश्वरः कर्तुम् अकर्तुम् अन्यथा-कर्तुं समर्थः । सुहृत् सर्वेषां हितं चिकीर्षुश् चेति ।

[54]

tathā citraketuṃ prati śrī-saṅkarṣaṇopadeśānte'pi dṛṣṭa-śrutābhir mātrābhir ity [BhP 6.16.62] ādau mad-bhaktaḥ puruṣo bhaved ity agrata udāhāryam |

asura-bālānuśāsane'pi -- kaumāra ācaret prājño dharmān bhāgavatān iha | durlabhaṃ mānuṣaṃ janma tad apy adhruvam arthadam ||

yathā hi puruṣasyeha viṣṇoḥ pādopasarpaṇam | yad eṣa sarva-bhūtānāṃ priya ātmeśvaraḥ suhṛt || [BhP 7.6.1-2]

ihaiva mānuṣa-janmani bhāgavatān dharmān ācaret yato'rthadam etaj- janma | devādi-janmani mahā-viṣayāveśāt paśv-ādi-janmani vivekābhāvāc ca, mānuṣaṃ janma ca prāpya na vilambetetyāha kaumāre, kaumāram ārabhya ity arthaḥ | yatas tad api janma dhruvaṃ punar durlabhaṃ ca | śāstrasya ca prādhānyena manuṣyam adhikṛtya pravṛttatvāt tad- anuvādenoktir iyam | tad-buddhy-ādi-sāmyena mānuṣatvam āropyaiveti

jñeyam | tatra bhāgavata-dharmācaraṇasyaiva yuktatvaṃ darśayati yathā hīty- ādi | iha puruṣasya ca viṣṇoḥ pādopasarpaṇam eva yathānurūpaṃ yogyam ity arthaḥ | yad yasmād eva bhūtānāṃ svabhāvata eva priyaḥ prīti-viṣayaḥ prema- kartā | tatra hetuḥ ātmā paramātmā | pādopasarpaṇe hetv-antaraṃ yasmāc caiṣa īśvaraḥ kartum akartum anyathā-kartuṃ samarthaḥ | suhṛt sarveṣāṃ hitaṃ cikīrṣuś ceti |

English witness · section(s) 52

Anuccheda 52

1 Furthermore (in Srimad Bhagavatam 4.31.14 it is said): "As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."* 2 Srila Sridhara Svami comments: "By satisfying Lord Hari one attains the same result as if he has satisfied the many demigods with many pious deeds. However, by worshipping the demigods one does not attain the result of satisfying Lord Hari. That is the example given in this verse. This verse was spoken by Sri Narada to the Pracetas.

Bhakti · Sanskrit §55 · English §53

[५५] तद् एतद् उपक्रम्योपसंहरति ।

धर्मार्थ-काम इति योऽभिहितस् त्रि-वर्ग ईक्षा त्रयी नय-दमौ विविधा च वार्ता । मन्ये तद् एतद् अखिलं निगमस्य सत्यं स्वात्मार्पणं स्व-सुहृदः परमस्य पुंसः ॥ [भ्प् ७.६.२४]

ईक्षा आत्म-विद्या । तद् एतत् सर्वं निगमस्यार्थ-जातं स्व-सुहृदः स्वान्तर्यामिनः परमस्य पुंसस् तस्मै स्वात्मार्पण-साधनं चेत् तर्हि सत्यं मन्ये सत्य-फलत्वात् । यद् वा, सत्यम् अर्थ-क्रिया-कारकं सफलम् इति यावत् । अन्यथा धर्मादीनां निष्फलत्वम् एवेति भावः ॥

॥ ७.६ ॥ श्री-प्रह्लादोऽसुरबालकान् ॥५४-५५॥

[55] tad etad upakramyopasaṃharati |

dharmārtha-kāma iti yo'bhihitas tri-varga īkṣā trayī naya-damau vividhā ca vārtā | manye tad etad akhilaṃ nigamasya satyaṃ svātmārpaṇaṃ sva-suhṛdaḥ paramasya puṃsaḥ || [BhP 7.6.24]

īkṣā ātma-vidyā | tad etat sarvaṃ nigamasyārtha-jātaṃ sva-suhṛdaḥ svāntaryāminaḥ paramasya puṃsas tasmai svātmārpaṇa-sādhanaṃ cet tarhi satyaṃ manye satya-phalatvāt | yad vā, satyam artha-kriyā-kārakaṃ saphalam iti yāvat | anyathā dharmādīnāṃ niṣphalatvam eveti bhāvaḥ ||

|| 7.6 || śrī-prahlādo'surabālakān ||54-55||

English witness · section(s) 53

Anuccheda 53

1 In this matter Lord Rsabhadeva's instructions to His sons should be consulted. There He said (Srimad Bhagavatam 5.5.3 and 5.5.25): "Those who are interested in reviving Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together."* "I am fully opulent, almighty and superior to Lord Brahma and Indra, the king of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brahmanas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?"* 2 At the end of his conversation with King Rahugana, a brahmana said (Srimad Bhagavatam 5.13.20): "My dear King Rahugana, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience."* 3 The knowledge (jnana) here is knowledge of devotional service.

Bhakti · Sanskrit §56 · English §54

[५६]

अग्रे च -

तत्रोपाय-सहस्राणाम् अयं भगवतोदितः । यद् ईश्वरे भगवति यथा यैर् अञ्जसा रतिः ॥ [भ्प् ७.७.२४]

तत्र पूर्वोक्ते त्रिगुणात्मक-कर्मणां बीज-निर्हरणेऽपि उपाय-सहस्राणां मध्ये अयम् एव उपायः भगवता श्री-नारदेन मां प्रत्युपदिष्टः । यैर् उपाय-सहस्रैः सिद्धाद् यद् यस्माद् उपायाद् यथा यथावद् ईश्वरे भगवति अञ्जसा व्यवधानानन्तरं विनैव रतिः प्रीतिर् भवति । अतः कर्म-बीज-निर्हरणम् अपि तस्यानुषङ्गिकम् एव फलम् इति भावः । (पगे १९)

[56]

agre ca -

tatropāya-sahasrāṇām ayaṃ bhagavatoditaḥ | yad īśvare bhagavati yathā yair añjasā ratiḥ || [BhP 7.7.24]

tatra pūrvokte triguṇātmaka-karmaṇāṃ bīja-nirharaṇe'pi upāya-sahasrāṇāṃ madhye ayam eva upāyaḥ bhagavatā śrī-nāradena māṃ pratyupadiṣṭaḥ | yair upāya-sahasraiḥ siddhād yad yasmād upāyād yathā yathāvad īśvare bhagavati añjasā vyavadhānānantaraṃ vinaiva ratiḥ prītir bhavati | ataḥ karma-bīja-nirharaṇam api tasyānuṣaṅgikam eva phalam iti bhāvaḥ | (page 19)

English witness · section(s) 54

Anuccheda 54

1 Sri Rahugana replied (Srimad Bhagavatam 5.13.21-22): "This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.* 2 "It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhoksaja, which is not available even to great demigods like Brahma. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems."* 3 The meaning of this verse is clear. This verse was spoken by a

brahmana to King Rahugana.

Bhakti · Sanskrit §57 · English §55

[५७]

अग्रे च गुरु-शुश्रूषया भक्त्या [भ्प् ७.७.३०] इत्य्-आदिभिस् तस्यैवोपायस्याङ्गान्य् उक्त्वाह -

एवं निर्जित-षड्-वर्गैः क्रियते भक्तिर् ईश्वरे । वासुदेवे भगवति यया संलभ्यते रतिः ॥ [भ्प् ७.७.३३]

एवं पूर्वोक्त-गुरु-शुश्रूषादि-प्रकारेणैव, न तु तद्-अर्थे पृथक्- प्रयत्नेन ।
निर्जित-कर्म-बीज-लक्षण-काम-क्रोध-लोभ-मोह-मद- मात्सर्यैर् जनैः पुनर् अपि भक्तिः क्रियत एव ।
यथा वासुदेवे रतिर् अपि संलभ्यत इत्य् अर्थः ॥

॥ ७.७ ॥ प्रह्लादस् तान् ॥५६-५७॥

[57]

agre ca guru-śuśrūṣayā bhaktyā [BhP 7.7.30] ity-ādibhis tasyaivopāyasyāṅgāny uktvāha -

evaṃ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare | vāsudeve bhagavati yayā saṃlabhyate ratiḥ || [BhP 7.7.33]

evaṃ pūrvokta-guru-śuśrūṣādi-prakāreṇaiva, na tu tad-arthe pṛthak- prayatnena | nirjita-karma-bīja-lakṣaṇa-kāma-krodha-lobha-moha-mada- mātsaryair janaiḥ punar api bhaktiḥ kriyata eva | yathā vāsudeve ratir api saṃlabhyata ity arthaḥ ||

|| 7.7 || prahlādas tān ||56-57||

English witness · section(s) 55

Anuccheda 55

1 At the conclusion of His instructions to King Citraketu, Lord Sankarsana said (Srimad Bhagavatam 6.16.62): "By the strength of one's discrimination one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee."* 2 In Prahlada's teachings to the sons of the demons (Srimad Bhagavatam 9.6.1-2): "One who is sufficiently intelligent should use the human form of body from the very beginning of life - in other words, from

the tender age of childhood - to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.* 3 "The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Visnu. This devotional service is natural because Lord Visnu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings."* 4 These verses say "Here (iha), in this human birth, one should engage in devotional service (bhagavatan dharman acaret). Because in a birth among the demigods there is an abundance of sense gratification, and because in a birth as an animal there is no power of discrimination, one should not waste his time when he has attained a human birth. Therefore he says, "From the beginning of childhood (kaumare) one should engage in devotional service." This is so because this (tad api) human birth is temporary (adhruvam) and rarely achieved (durlabham). The Vedic scriptures say that the human birth is the most valuable, because in it one can engage in the activities of devotional service. One should understand the human birth in that way. 5 In the second verse (Srimad Bhagavatam 7.6.2) he shows that the human birth is appropriate for engaging in devotional service. He says "The human form of life (iha) affords one a chance to return home, back to Godhead (purusasya visnoh padopasarpanam). This is so because Lord Visnu is naturally dear (priyah) to the living entities (bhutanaam). They love Him and He loves them. Here the word "atma" means "the Supersoul", and it is said the devotees attain His abode (padopasrpanam). Here the Lord is called "isvara" (the controller) because He has the power to do anything, undo anything and change anything. He is also called "suhrt" (the friend) because He wishes auspiciousness for everyone. 6 Prahlada Maharaja concludes (Srimad Bhagavatam 7.6.26): "Religion, economic development and sense gratification - these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realisation, ritualistic ceremonies performed according to Vedic injunction, logic, the science of law and order, and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental."* 7 Here the word "iksa" means "self-realisation". "Tad etat nigamasya" means "all the meanings of the Vedas", and the words "suhrah paramasya pumsah" refer to the Supersoul, who stays in everyone's heart. (Here Prahlada Maharaja says) "However, I consider (manye) surrender (svatmarpanam) to Him transcendental (satyam)." This is so because it brings a transcendental result. Or, it is so because it brings a valuable result, whereas the result of performing material duties and other non devotional activities is worthless. That is the

meaning. This verse was spoken by Prahlada Maharaja to the sons of the demons

Bhakti · Sanskrit §58–60 · English §56–57

[५८]

वर्णाश्रमाचार-कथनारम्भे नरमात्र-धर्म-कथनेऽपि - धर्म-मूलं हि भगवान् सर्व-वेदमयो हरिः । स्मृतं च तद्-विदां राजन् येन चात्मा प्रसीदति ॥ [भ्प् ७.११.७]

धर्मस्य मूलं प्रमाणं भगवान् । यतः सर्व-वेदमयः । स्मृतं स्मृतिश् च, तद्-विदां वेदमय-भगवद्-विदां, तस्य प्रमाणम् । आभ्यां तद्-बहिर्मुख-धर्मस्यापार्थत्वं भगवद्-धर्मस्यैवावश्यकत्वं चोक्तम् । अतएव -

वेदोऽखिलो धर्म-मूलं स्मृति-शीले च तद्-विदाम् । आचारश् चैव साधूनाम् आत्मनस् तुष्टिर् एव च ॥ [मनु २.६]

इति मनुस्मृति-वाक्याद् अप्य् अत्र विशिष्टतयोपदिष्टं, तच् च युक्तम् -- धर्मः प्रोज्झित-कैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवम् अत्र वस्तु शिवदं ताप-त्रयोन्मूलनम् । [भ्प् १.१.२] इत्य् उक्तत्वात् ।

येनैव धर्मेण मनः प्रसीदतीत्य् अनेन येनात्मा सुप्रसीदतीतिवत् सु- शब्द-विशिष्टतयानुक्तत्वात् तच्-छ्रवणादि-लक्षण-साक्षाद्-भक्तेर् एव प्रशस्तत्वं च बोधितम् । तत्-तत्-सर्व-धर्म-कथनान्ते तु स्वयम् एव स्वस्य तृतीये गन्धर्व-जातौ जन्मानुषङ्गिकं भगवत्-तत्त्व-ज्ञान- मात्रं सत्-कर्मोक्त्वा द्वितीये च शूद्र-जातौ जन्मनि सत्-सङ्गज-श्रवणादि- मात्रं तद् उक्त्वा, स्वस्य तादृश-भगवत्-पार्षदत्व-पर्यन्त-फल-प्राप्तौ तथाविधम् अपि स्व-धर्म-लक्षणं कारणान्तरं नादृतवान् ।

तथा हि तत्रैव यूयम् इत्य् [भ्प् ७.१०.४८] अस्य टीका च - एतच् च सर्व- साधारणम् उक्तं भक्तस्य तु भक्तिर् एव सर्व-पुरुषार्थत्वे हेतुर् इति पाण्डवान् एव लक्ष्यीकृत्याह यथा हीत्य् एषा । तस्माद् अत्रापि साक्षात् भक्ताव् एव तात्पर्यम् । अथात्र त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर् भजन्न् अपक्वोऽथ पतेत् ततो यदि [भ्प् १.५.१७] इत्य्-आदौ भक्तेर् धर्मातिरिक्तत्वेऽपि श्रवणं कीर्तनं चास्य स्मरणं महतां गता [भ्प् ७.११.१०] इत्य्-आदिनोत्तर- ग्रन्थे धर्मत्व-विधानं सर्वेष्व् अप्पि प्राणिष्व् आवश्यकत्वापेक्षया परम-श्रेयो-रूपत्वापेक्षया च लाक्षणिकम् एव । वस्तुतस् तु पञ्चमे तत्रापीत्यादि-गद्ये [भ्प् ५.९.३] भगवतः कर्म-बन्ध-विध्वंसन- श्रवण-स्मरणेत्यादिना श्री-जडभरतस्य या भक्ति-निष्ठोक्ता तस्या पितर्य् उपरत इत्य्-आदि-गद्ये [भ्प् ५.९.७] त्रय्यां विद्यायाम् एव पर्यवसित-मतयो न पर-विद्यायाम् इत्य्-आदिना तद्-अवज्ञातृणां तद्-भ्रातृणाम् अज्ञत्व-बोधनेन धर्मातिरिक्तत्वं पर-विद्यात्वं च बोधितम्

। अतएवोक्तं श्री-नारसिंहे - (पगे २०) सनकादयो निवृत्ताख्ये ते च धर्मे नियोजिताः । प्रवृत्ताख्ये मरीचाद्याम् उक्त्वैकं नारदं मुनिम् ॥ इति । [नार्प् ४.४]

तेन ब्रह्मणेति प्राकरणिकम् । तथा लक्षणामय-कष्ठ-कल्पनया श्रवणादीनां स्वधर्मान्तर्गणना च बहिर्मुखानाम् अपि साक्षाद्-भक्ति- प्रवर्तनायैव । एवम् अन्यत्राप्य् अन्य-मिश्र-भक्त्य्-उद्देश-वाक्येषु ज्ञेयम् । तस्माद् अपि भक्ताव् एव तात्पर्यम् इति ॥

॥ ७.११ ॥ श्री-नारदो युधिष्ठिरम् ॥५८॥

[५९-६०]

जायन्तेयोपाख्यानेऽपि अत आत्यन्तिकं क्षेमं पृच्छाम [भ्प् ११.२.२८] इत्य् अस्योत्तरम् -

मन्येऽकुतश्चिद् भयम् अच्युतस्य पादाम्बुजोपासनम् अत्र नित्यम् । उद्विग्न-बुद्धे रसदात्म-भावाद् विशात्मना यत्र निवर्तते भीः ॥ [भ्प् ११.२.३३]

टीका च - प्रथमम् आत्यन्तिकं क्षेमं कथयति मन्ये इत्य्-आदिका । पुनश् च धर्मान् भागवतान् ब्रूते [भ्प् ११.२.३१] इत्युत्तरत्वेन ये वै भगवता प्रोक्ता उपाया ह्य् आत्म-लब्धये [भ्प् ११.२.३४] इत्य्-आदि-पद्य-त्रयम् उक्त्वा भयं द्वितीयाभिनिवेशतः स्याद् इत्य्-आदि-पद्ये बुध आभजेत् तम् भक्त्यैकयेशम् [भ्प् ११.२.३७] इत्य् अत्र भक्त्येत्य् अनेन तस्या ज्ञानाद्य्-अमिश्र-श्रवण-कीर्तनादि-लक्षणत्वम् । एकयेत्य् अनेन नैरन्तर्य-लक्षणम् अव्यभिचारित्वं चोपदिष्टम् । तत्र यद्यपि कायेन वाचा मनसेन्द्रियैर् वेत्य्- आदि-प्राक्तन-वाक्ये [भ्प् ११.२.३६] लौकिकस्यापि कर्मणो भगवद्-अर्पणाद् भागवत-धर्मत्वं सिध्यतीति यथोक्तं तस्य नैरन्तर्यम् अपि सम्भवति । तथापि श्रवण-कीर्तनादि-लक्षण-मात्रत्वं व्याहन्येत, तस्मात् तत्राव्यभिचारित्वं, तन्मात्रत्वं च यथा भवेत् तथोपायं तद्-अनन्तरम् आह द्वाभ्याम् । तत्र प्रथमम् अव्यभिचारित्वोपायम् आह प्रथमेन --

अविद्यमानेऽप्य् अवभाति हि द्वयो ध्यातुर् धिया स्वप्न-मनोरथौ यथा । तत्-कर्म-संकल्प-विकल्पकं मनो बुधो निरुन्ध्याद् अभयं ततः स्यात् ॥ [भ्प् ११.२.३८]

द्वयः प्रधानादि-द्वैत-पञ्चः । यद्यप्य् अविद्यमान आत्मनि शुद्धे न विद्यत एवेत्य् अर्थस् तथापि ध्यातुर् अविद्यामय-ध्यान-युक्तस्य सतस् तस्य धियावभाति, तस्मिन् शुद्धेऽपि कल्पत एवेत्य् अर्थः । यथा स्वप्नो मनोरथश् च तथेत्य् अर्थः । तत् तस्मात् कर्माणि सङ्कल्पयति विकल्पयति च यन् मनस् तन्

नियच्छेत् । ततश् चाव्यभिचारिण्या भक्त्या भजनाद् अभयं स्याद् इति भावः ।

[58]

varṇāśramācāra-kathanārambhe naramātra-dharma-kathane'pi - dharma-mūlaṃ hi bhagavān sarva-vedamayo hariḥ | smṛtaṃ ca tad-vidāṃ rājan yena cātmā prasīdati || [BhP 7.11.7]

dharmasya mūlaṃ pramāṇaṃ bhagavān | yataḥ sarva-vedamayaḥ | smṛtaṃ smṛtiś ca, tad-vidāṃ vedamaya-bhagavad-vidāṃ, tasya pramāṇam | ābhyāṃ tad-bahirmukha-dharmasyāpārthatvaṃ bhagavad-dharmasyaivāvaśyakatvaṃ coktam | ataeva -

vedo'khilo dharma-mūlaṃ smṛti-śīle ca tad-vidām | ācāraś caiva sādhūnām ātmanas tuṣṭir eva ca || [Manu 2.6]

iti manusmṛti-vākyād apy atra viśiṣṭatayopadiṣṭaṃ, tac ca yuktam -- dharmaḥ projjhita-kaitavo'tra paramo nirmatsarāṇāṃ satāṃ vedyaṃ vāstavam atra vastu śivadaṃ tāpa-trayonmūlanam | [BhP 1.1.2] ity uktatvāt |

yenaiva dharmeṇa manaḥ prasīdatīty anena yenātmā suprasīdatītivat su-śabda-viśiṣṭatayānuktatvāt tac-chravaṇādi-lakṣaṇa-sākṣād-bhakter eva praśastatvaṃ ca bodhitam | tat-tat-sarva-dharma-kathanānte tu svayam eva svasya tṛtīye gandharva-jātau janmānuṣaṅgikaṃ bhagavat-tattva-jñāna- mātraṃ sat-karmoktvā dvitīye ca śūdra-jātau janmani sat-saṅgaja-śravaṇādi- mātraṃ tad uktvā, svasya tādṛśa-bhagavat-pārṣadatva-paryanta-phala-prāptau tathāvidham api sva-dharma-lakṣaṇaṃ kāraṇāntaraṃ nādṛtavān |

tathā hi tatraiva yūyam ity [BhP 7.10.48] asya ṭīkā ca - etac ca sarva- sādhāraṇam uktaṃ bhaktasya tu bhaktir eva sarva-puruṣārthatve hetur iti pāṇḍavān eva lakṣyīkṛtyāha yathā hīty eṣā | tasmād atrāpi sākṣāt bhaktāv eva tātparyam | athātra tyaktvā svadharmaṃ caraṇāmbujaṃ harer bhajann apakvo'tha patet tato yadi [BhP 1.5.17] ity-ādau bhakter dharmātiriktatve'pi śravaṇaṃ kīrtanaṃ cāsya smaraṇaṃ mahatāṃ gatā [BhP 7.11.10] ity-ādinottara- granthe dharmatva-vidhānaṃ sarveṣv appi prāṇiṣv āvaśyakatvāpekṣayā parama-śreyo-rūpatvāpekṣayā ca lākṣaṇikam eva | vastutas tu pañcame tatrāpītyādi-gadye [BhP 5.9.3] bhagavataḥ karma-bandha-vidhvaṃsana- śravaṇa-smaraṇetyādinā śrī-jaḍabharatasya yā bhakti-niṣṭhoktā tasyā pitary uparata ity-ādi-gadye [BhP 5.9.7] trayyāṃ vidyāyām eva paryavasita-matayo na para-vidyāyām ity-ādinā tad-avajñātṝṇāṃ tad-bhrātṝṇām ajñatva-bodhanena dharmātiriktatvaṃ para-vidyātvaṃ ca bodhitam | ataevoktaṃ śrī-nārasiṃhe - (page 20) sanakādayo nivṛttākhye te ca dharme niyojitāḥ | pravṛttākhye marīcādyām uktvaikaṃ nāradaṃ munim || iti | [NārP 4.4]

tena brahmaṇeti prākaraṇikam | tathā lakṣaṇāmaya-kaṣṭha-kalpanayā śravaṇādīnāṃ svadharmāntargaṇanā ca bahirmukhānām api sākṣād-bhakti- pravartanāyaiva | evam anyatrāpy anya-miśra-bhakty-udeśa-vākyeṣu jñeyam | tasmād api bhaktāv eva tātparyam iti ||

|| 7.11 || śrī-nārado yudhiṣṭhiram ||58||

[59-60]

jāyanteyopākhyāne'pi ata ātyantikaṃ kṣemaṃ pṛcchāma [BhP 11.2.28] ity asyottaram -

manye'kutaścid bhayam acyutasya pādāmbujopāsanam atra nityam | udvigna-buddhe rasadātma-bhāvād viśātmanā yatra nivartate bhīḥ || [BhP 11.2.33]

ṭīkā ca - prathamam ātyantikaṃ kṣemaṃ kathayati manye ity-ādikā | punaś ca dharmān bhāgavatān brūte [BhP 11.2.31] ityuttaratvena ye vai bhagavatā proktā upāyā hy ātma-labdhaye [BhP 11.2.34] ity-ādi-padya-trayam uktvā bhayaṃ dvitīyābhiniveśataḥ syād ity-ādi-padye budha ābhajet tam bhaktyaikayeśam [BhP 11.2.37] ity atra bhaktyety anena tasyā jñānādy-amiśra- śravaṇa-kīrtanādi-lakṣaṇatvam | ekayety anena nairantarya-lakṣaṇam avyabhicāritvaṃ copadiṣṭam | tatra yadyapi kāyena vācā manasendriyair vety- ādi-prāktana-vākye [BhP 11.2.36] laukikasyāpi karmaṇo bhagavad-arpaṇād bhāgavata-dharmatvaṃ sidhyatīti yathoktaṃ tasya nairantaryam api sambhavati | tathāpi śravaṇa-kīrtanādi-lakṣaṇa-mātratvaṃ vyāhanyeta, tasmāt tatrāvyabhicāritvaṃ, tanmātratvaṃ ca yathā bhavet tathopāyaṃ tad-anantaram āha dvābhyām | tatra prathamam avyabhicāritvopāyam āha prathamena --

avidyamāne'py avabhāti hi dvayo dhyātur dhiyā svapna-manorathau yathā | tat-karma-saṃkalpa-vikalpakaṃ mano budho nirundhyād abhayaṃ tataḥ syāt || [BhP 11.2.38]

dvayaḥ pradhānādi-dvaita-pañcaḥ | yadyapy avidyamāna ātmani śuddhe na vidyata evety arthas tathāpi dhyātur avidyāmaya-dhyāna-yuktasya satas tasya dhiyāvabhāti, tasmin śuddhe'pi kalpata evety arthaḥ | yathā svapno manorathaś ca tathety arthaḥ | tat tasmāt karmāṇi saṅkalpayati vikalpayati ca yan manas tan niyacchet | tataś cāvyabhicāriṇyā bhaktyā bhajanād abhayaṃ syād iti bhāvaḥ |

English witness · section(s) 56–57

Anuccheda 56

1 He also said (Srimad Bhagavatam 7.7.29): "Of the different processes recommended for disentanglement from material life, the one personality explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops."* 2 The meaning of the previous verse (Srimad Bhagavatam 7.7.28) and this verse (Srimad Bhagavatam 7.7.29) is: "Of the many thousands (sahasranam) of different processes (upaya) for burning the seed of fruitive activities (karma-bija-nirharanam) Lord Sri Narada (bhagavata) taught me this one. This is the best of the many thousands of these processes because it quickly (anjas) and without difficulty brings love (ratih) for the Supreme Lord (isvare bhagavati). The burning of the seed of fruitive activities is a natural by-product of the development of that love. That is the meaning.

Anuccheda 57

1 He describes the different parts of that process in these words (Srimad Bhagavatam 7.7.30): "One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru."* Then he says (Srimad Bhagavatam 7.7.33): 2 "By these activities (as mentioned above) one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead."* 3 That is not the only result obtained by performing the previously described activities that begin with serving the spiritual master with faith and devotion. One is also able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and then one can render service (bhaktih kriyate) to the Lord.

Bhakti · Sanskrit §61 · English §58

[६१]

ननु तथापि मनो-निरोध-रूपेण योगाभ्यासेन भक्ति-कैवल्य-व्यभिचारः स्याद् इत्य् आशङ्क्य भक्त्यैव क्रियमाणया तद्-आसक्तत्वेन स्वत एव मनो- निरोधोऽपि स्याद् इति । तन्-मात्रत्वोपायम् आह द्वितीयेन --

शृण्वन् सुभद्राणि रथाङ्ग-पाणेर् जन्मानि कर्माणि च यानि लोके । गीतानि नामानि तद्-अर्थकानि गायन् विलज्जो विचरेद् असङ्गः ॥ [भ्प् ११.२.३९]

तद्-अर्थकाणि तानि जन्मानि कर्माणि चार्थो येषां तानि नामानि । एतान्य् अपि साकल्येन ज्ञातुम् अशक्यानीत्य् आशङ्क्याह यानि लोके गीतानि प्रसिद्धानि, तानि शृण्वन् गायंश् च विचरेत् । असङ्गो निःस्पृहः ॥

॥ ११.२ ॥ श्री-कविर् विदेहम् ॥ ५९-६१ ॥

[61]

nanu tathāpi mano-nirodha-rūpeṇa yogābhyāsena bhakti-kaivalya-vyabhicāraḥ syād ity āśaṅkya bhaktyaiva kriyamāṇayā tad-āsaktatvena svata eva mano- nirodho'pi syād iti | tan-mātratvopāyam āha dvitīyena --

śṛṇvan subhadrāṇi rathāṅga-pāṇer janmāni karmāṇi ca yāni loke | gītāni nāmāni tad-arthakāni gāyan vilajjo vicared asaṅgaḥ || [BhP 11.2.39]

tad-arthakāṇi tāni janmāni karmāṇi cārtho yeṣāṃ tāni nāmāni | etāny api sākalyena jñātum aśakyānīty āśaṅkyāha yāni loke gītāni prasiddhāni, tāni śṛṇvan gāyaṃś ca vicaret | asaṅgo niḥspṛhaḥ ||

|| 11.2 || śrī-kavir videham || 59-61 ||

English witness · section(s) 58

Anuccheda 58

1 In the beginning of his description of the duties of varnasrama-dharma, where he discusses the duties of human beings in general, (Sri Narada Muni said in Srimad Bhagavatam 7.11.7): 2 "The Supreme Being, the Personality of Godhead, is the essence of

all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhisthira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, should and even one's body."* 3 Here the phrase "the Supreme Personality of Godhead is the root of religious principles (dharmasya mulam bhagavan) means that the Lord is the authority that establish religious principles. He is the authority that supports the scriptures (smrtam) and they who know the scriptures (tad-vidam). For both these external things are worthless. These must be about devotional service to the Lord. Therefore Sri Manu-samhita explains: 4 "The Supreme Personality of Godhead is all the Vedas, the root of religion, the memory and good character of they who understand the Vedas, the spiritual activities of the saintly devotees, and satisfaction of the self." 5 This is also described in Srimad Bhagavatam (1.1.2): "Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God Realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."* 6 By the religion of devotional service the "atma", that is the heart, mind, and self are pleased. This is described in Srimad-Bhagavatam 1.2.6: "The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."* Because the word "su" which here means :to the highest degree", is used here, this verse describes direct devotional service, where there are many activities, beginning with hearing about the Lord. 7 At the end of this description of religious duties is the story of Narada Muni. There it is said that in his first birth, as a Gandharva, he performed devotional service by singing about the Lord. In his second birth, this time as a sudra, he heard the Lord's glories in the company of saintly devotees. In this way Narada became an intimate associate of the Lord. He did not perform the duties of varnasrama-dharma. 8 There is also the following verse (Srimad Bhagavatam 7.15.68): "O King Yudhisthira, because of your service to the Supreme Lord, all of you Pandavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Krsna, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement."* Srila Sridhara Svami comments: "The common people follow the duties of varnasrama-dharma, but for the devotees devotional service fulfils all the goals of their lives. This is seen in this verse describing the Pandavas." The meaning of this is that

the devotees engage in direct devotional service to the Lord. 9 That devotional service is superior to performance of varnasrama-dharma is described in these words (Srimad Bhagavatam 1.5.17): "One who has forsaken his material occupations to engage in devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non-devotee, though fully engaged in occupational duties, does not gain anything."* Later in this book (Srimad Bhagavatam) the activities of devotional service, which should be performed by all living entities, and which bring the greatest benefit, are listed in these words (Srimad Bhagavatam 7.11.11): "These are the general principles...hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend and surrendering one's whole self."* 10 Sri Jada Bharata's faith in devotional service is described in this prose passage (Srimad Bhagavatam 5.5.9.3.): "Due to his being especially gifted with the Lord's mercy, Bharata Maharaja could remember the incidents of his past life. Although he received the body of a brahmana, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman-dull, blind, and deaf - so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of non devotee associates." Sri Jada Bharata understood the foolishness of his offensive brothers and he also understood that the spiritual science of devotional service is superior to the duties of varnasrama-dharma. This is described in the following prose passage (Srimad-Bhagavatam 5.9.9): "After the father died, the nine stepbrothers of Jada Bharata, who considered Jada Bharata dull and brainless, abandoned the father's attempt to give Jada Bharata a complete education. The stepbrothers of Jada Bharata were learned in the three Vedah-the Rg Veda, Sama Veda, and Yajur Vedas - which very much encourage fruitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jada Bharata."* 11 Sri Nrsimha Purana explains: "Brahma engaged the sages headed by Sanaka in renunciation, the sages headed by Marica in fruitive work, and Narada Muni in unalloyed devotional service." 12 Here the word "tena" (by him) refers to Lord Brahma. Only an appropriate and forced explanation will place the internal activities of direct devotional service, which begin with hearing about the Lord, among the external activities of varnasrama-dharma. In other places are described the activities of devotional service when they are mixed with other activities.

This verse was spoken by Sri Narada to Sri Yudhisthira.

Bhakti · Sanskrit §62 · English §59

[६२]

अग्रे च कर्मादीन् परिहरन् साक्षाद् भक्तिम् एव विधत्ते -

परोक्ष-वादो वेदोऽयं बालानाम् अनुशासनम् । कर्म-मोक्षाय कर्माणि विधत्ते ह्य् अगदं यथा ॥

नाचरेद् यस् तु वेदोक्तं स्वयम् अज्ञोऽजितेन्द्रियः । विकर्मणा ह्य् अधर्मेण मृत्योर् मृत्युम् उपैति सः ॥

वेदोक्तम् एव कुर्वाणो निःसङ्गोऽर्पितम् ईश्वरे । नैष्कर्म्यं लभते सिद्धिं रोचनार्था फल-श्रुतिः ॥

य आशु हृदय-ग्रन्थिं निरिजिहीर्षुः परात्मनः । विधिना च यजेद् देवं तन्त्रोक्तेन च केशवम् ॥ [भ्प् ११.३.४४-४७] इत्य् आदि ।

परोक्षेति टीका च - यत्रान्यथा स्थितोऽर्थः सङ्गोपयितुम् अन्यथा कृत्वोच्यते स परोक्ष-वादः । तथा च श्रुतिः - तं वा एतं चतुर्छुतं (?) सन्तं चतुर्होतेत्य् आचक्षते परोक्षेण परोक्ष-प्रिया एव हि वेदा इति । परोक्ष- वादम् एवाह कर्म-मोक्षायेति । ननु स्वर्गाद्य्-अर्थं कर्माणि विधत्ते न कर्म-मोक्षार्थं तत्राह बालानाम् अनुशासनं यथा तथा । अत्र दृष्टान्तः अगदम् औषधं यथा पिता बालम् अगदं पाययन् खण्ड- लड्डुकादिभिः प्रलोभ्यन् पाययति ददाति च तानि खण्ड-लड्डुकादीनि । नैतावता अगदस्य तल्-लाभः प्रयोजनम् अपित्वारोग्यम् । तथा वेदोऽप्य् अवान्तर-फलैः प्रलोभयन् कर्म-मोक्षायैव कर्माणि विधत्त इत्य् एषा ।

अज्ञो न विद्यते ज्ञा श्री-भगवतः कथा-श्रवणादौ श्रद्धा-लक्षणा धी- वृत्तिर् यस्य सः । अतएव तस्मिन् न प्रवर्तत इत्य् अर्थः । तथैवाजितेन्द्रियो ब्रह्म-जिज्ञासुः सन् पारमेष्ठ्य-पर्यन्त-भोगे विरक्तो वा न भवतीत्य् अर्थः । तावत् कर्माणि कुर्वीत इत्य्-आदौ [भ्प् ११.२.९] परसपर-निरपेक्षयोः श्रद्धा-विरक्तयोर् द्वयोर् एव तत्-तन्-मर्यादात्वेनोक्तेः । विकर्मणा विहिताकरण-रूपेण मृत्योर् अनन्तरं मृत्युं मरण-तुल्यां यातनाम् उपैति । पुनः पुनर् मरणम् उपैत् यातनान् चोपैतीत्य् अर्थः । अतस् तेषां विहित-कर्म-त्यागे कथञ्चिन् न निस्तारः । ईश्वर-प्रयोजक-कर्तृकस्य कर्मणः ईश्वरार्पण-लक्षण-यथार्थानुष्ठानेन तत्-प्रसादे त्व् असौ सुतराम् एवं स्याद् इत्य् आह वेदोक्तम् इति । तस्माद् वेदोक्तम् एव कुर्वाणो न तु निषिद्धम् । नैष्कर्म्यां कर्म-बन्धागोचरता-रूपां सिद्धिं लभते ।

ननु कर्मणि क्रियमाणे तस्मिन्न् आसक्तिस् तत्-फलं च स्यान् न तु नैष्कर्म- रूपा सिद्धिर् अत आह निःसङ्गोऽनभिनिवेशवान् । ईश्वरे तन्-निमित्तम् एव तत्रार्पितं न तु फलोद्देशेन ।

ननु फलस्य श्रुतत्वात् कर्मणि कृते फलं भवेद् एव । न, रोचनार्थेति कर्मणि रुच्य्-उत्पादनार्था अगद-पाने खण्डलड्डुकादिवत् । ततश् च (पगे २२) कर्माभिरुच्या वेदार्थं सम्यग् विचारयति । अथ च -- यो वा एतद् अक्षरम् अविदित्वा गार्ग्य् अस्माल् लोकात् प्रैति स कृपण [बृहद् ३.८.१०] इत्य् अनेनाब्रह्मज्ञस्य कृपणतां, तम् एतं वेदानुवचनेन बाह्मणा विविदिषन्ति ब्रह्मचर्येण [बृहद् ४.४.२२] इत्य् आदिना यज्ञादीनां ज्ञान-शेषतां चावधार्य निष्कामेषु कर्मसु प्रवर्तते । ततः स्वर्ग-कामो यजेत इत्य् आदिभिः कामितस्यैव स्वर्गादेः फलत्वेनावगमाद् अकामितोऽसौ न भवतीति नैष्कर्म्य-सिद्धिः स्वत एव भवतीति स्थिते किम् उत श्रीमद्-ईश्वरार्पणेन तत्-प्रसादे सतीत्य् अर्थः ।

तद् एवं विलम्बेनैव नैष्कर्म्य-सिद्धेर् हेतुम् उक्त्वा यथा तरोर् मूल- निषेचनेन [भ्प् ४.३१.१४] इति न्यायेन सर्व-धर्म-पर्याप्ति-हेतुंनैष्कर्म- सिद्धि-साध्य-हृदय-ग्रन्थि-भेदस्यापि शीघ्रोपायं स्वातन्त्र्येनाह य आश्व् इति । य आशु शीघ्रम् एव देह-द्वयात् परस्य आत्मनो जीवस्य हृदय-ग्रन्थिं देहाहङ्कारं निरहर्तुम् इच्छुर् भवति स त्व् अन्यत् कर्मादिक्ं स्वरूपत एव त्यक्त्वा तन्त्रोक्तेनागम-मार्गेण चकारात् वेदोक्तेन च विधिना प्रकारेण केशवं देवम् अर्चयेत् ।

[62]

agre ca karmādīn pariharan sākṣād bhaktim eva vidhatte -

parokṣa-vādo vedo'yaṃ bālānām anuśāsanam | karma-mokṣāya karmāṇi vidhatte hy agadaṃ yathā ||

nācared yas tu vedoktaṃ svayam ajño'jitendriyaḥ | vikarmaṇā hy adharmeṇa mṛtyor mṛtyum upaiti saḥ ||

vedoktam eva kurvāṇo niḥsaṅgo'rpitam īśvare | naiṣkarmyaṃ labhate siddhiṃ rocanārthā phala-śrutiḥ ||

ya āśu hṛdaya-granthiṃ nirijihīrṣuḥ parātmanaḥ | vidhinā ca yajed devaṃ tantroktena ca keśavam || [BhP 11.3.44-47] ity ādi |

parokṣeti ṭīkā ca - yatrānyathā sthito'rthaḥ saṅgopayitum anyathā kṛtvocyate sa parokṣa-vādaḥ | tathā ca śrutiḥ - taṃ vā etaṃ caturchutaṃ (?) santaṃ caturhotety ācakṣate

parokṣeṇa parokṣa-priyā eva hi vedā iti | parokṣa- vādam evāha karma-mokṣāyeti | nanu svargādy-arthaṃ karmāṇi vidhatte na karma-mokṣārthaṃ tatrāha bālānām anuśāsanaṃ yathā tathā | atra dṛṣṭāntaḥ agadam auṣadhaṃ yathā pitā bālam agadaṃ pāyayan khaṇḍa-laḍḍukādibhiḥ pralobhyan pāyayati dadāti ca tāni khaṇḍa-laḍḍukādīni | naitāvatā agadasya tal-lābhaḥ prayojanam apitvārogyam | tathā vedo'py avāntara-phalaiḥ pralobhayan karma-mokṣāyaiva karmāṇi vidhatta ity eṣā |

ajño na vidyate jñā śrī-bhagavataḥ kathā-śravaṇādau śraddhā-lakṣaṇā dhī- vṛttir yasya saḥ | ataeva tasmin na pravartata ity arthaḥ | tathaivājitendriyo brahma-jijñāsuḥ san pārameṣṭhya-paryanta-bhoge virakto vā na bhavatīty arthaḥ | tāvat karmāṇi kurvīta ity-ādau [BhP 11.2.9] parasapara-nirapekṣayoḥ śraddhā-viraktayor dvayor eva tat-tan-maryādātvenokteḥ | vikarmaṇā vihitākaraṇa-rūpeṇa mṛtyor anantaraṃ mṛtyuṃ maraṇa-tulyāṃ yātanām upaiti | punaḥ punar maraṇam upait yātanān copaitīty arthaḥ | atas teṣāṃ vihita-karma-tyāge kathañcin na nistāraḥ | īśvara-prayojaka-kartṛkasya karmaṇaḥ īśvarārpaṇa-lakṣaṇa-yathārthānuṣṭhānena tat-prasāde tv asau sutarām evaṃ syād ity āha vedoktam iti | tasmād vedoktam eva kurvāṇo na tu niṣiddham | naiṣkarmyāṃ karma-bandhāgocaratā-rūpāṃ siddhiṃ labhate |

nanu karmaṇi kriyamāṇe tasminn āsaktis tat-phalaṃ ca syān na tu naiṣkarma- rūpā siddhir ata āha niḥsaṅgo'nabhiniveśavān | īśvare tan-nimittam eva tatrārpitaṃ na tu phaloddeśena |

nanu phalasya śrutatvāt karmaṇi kṛte phalaṃ bhaved eva | na, rocanārtheti karmaṇi rucy-utpādanārthā agada-pāne khaṇḍalaḍḍukādivat | tataś ca (page 22) karmābhirucyā vedārthaṃ samyag vicārayati | atha ca -- yo vā etad akṣaram aviditvā gārgy asmāl lokāt praiti sa kṛpaṇa [Bṛhad 3.8.10] ity anenābrahmajñasya kṛpaṇatāṃ, tam etaṃ vedānuvacanena bāhmaṇā vividiṣanti brahmacaryeṇa [Bṛhad 4.4.22] ity ādinā yajñādīnāṃ jñāna-śeṣatāṃ cāvadhārya niṣkāmeṣu karmasu pravartate | tataḥ svarga-kāmo yajeta ity ādibhiḥ kāmitasyaiva svargādeḥ phalatvenāvagamād akāmito'sau na bhavatīti naiṣkarmya-siddhiḥ svata eva bhavatīti sthite kim uta śrīmad-īśvarārpaṇena tat-prasāde satīty arthaḥ |

tad evaṃ vilambenaiva naiṣkarmya-siddher hetum uktvā yathā taror mūla- niṣecanena [BhP 4.31.14] iti nyāyena sarva-dharma-paryāpti-hetuṃnaiṣkarma-siddhi-sādhya-hṛdaya-granthi-bhedasyāpi śīghropāyaṃ svātantryenāha ya āśv iti | ya āśu śīghram eva deha-dvayāt parasya ātmano jīvasya hṛdaya-granthiṃ dehāhaṅkāraṃ nirahrtum icchur bhavati sa tv anyat karmādikṃ svarūpata eva tyaktvā tantroktenāgama-mārgeṇa cakārāt vedoktena ca vidhinā prakāreṇa keśavaṃ devam arcayet |

English witness · section(s) 59

Anuccheda 59

1 In the story of Jayanta this question was asked (Srimad Bhagavatam 11.2.30): "Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man."*** The answer is given in this verse (Srimad Bhagavatam 11.2.33); 2 "I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshipping the lotus feet of the infallible Supreme Lord. in such devotional service all fear ceases entirely."*** 4 Srila Sridhara Svami comments: "In the first verse he explains what is the supreme good." The question is asked (Srimad Bhagavatam 11.2.31): "Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied and in return He will give even His own self to the surrendered soul."*** The answer is given (Srimad Bhagavatam 11.2.34-36): "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead.*** "O king, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.*** "In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence, or purified consciousness one should offer to the Supreme,, thinking, 'This is for the pleasure of Lord Narayana.'"*** Then, after saying this, he says (Srimad Bhagavatam 11.2.37): "When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called 'viparyayp smrtih'. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity, and source of life. He thus worships the Lord by the process of unalloyed devotional service."* In this verse the word "bhaktya" means "by engaging in devotional service that consists of many activities beginning with hearing and chanting the Lord's glories and that is not mixed with impersonal speculation and other things." "Ekaya" means "without interruption and performed with love."

BHAKTI-SANDARBHA

5.6

Sections 63–83

10 bilingual sequence blocks

Bhakti · Sanskrit §63 · English §60

[६३]

अन्य-देव-दृष्टि-परित्यागार्थस् तथोपसहारश् च ।

एवम् अग्न्य्-अर्क-तोयाद् अतिथौ हृदये च यः । यजतीश्वरम् आत्मानम् अचिरान् मुच्यते हि सः ॥ [भ्प् ११.३.५५]

आत्मानं परमात्मानम् ॥

॥११.३॥ श्रीमद्-आविर्होत्रो विदेहम् ॥६३॥

[63]

anya-deva-dṛṣṭi-parityāgārthas tathopasahāraś ca |

evam agny-arka-toyād atithau hṛdaye ca yaḥ | yajatīśvaram ātmānam acirān mucyate hi saḥ || [BhP 11.3.55]

ātmānaṃ paramātmānam ||

||11.3|| śrīmad-āvirhotro videham ||63||

English witness · section(s) 60

Anuccheda 60

1 Srimad Bhagavatam (11.2.36) explains: "In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking "This is for the pleasure of Lord Narayana."*** From this it is understood that even ordinary work becomes devotional service when offered to the Lord. This path, the path of always working for the Lord, seems to be opposed to the path of always performing the devotional activities that begin with hearing and chanting the Lord's glories. Actually, either of these paths may be followed with steady conviction. This steadiness is described in these words (Srimad Bhagavatam 11.2.38): 2 "Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Krsna can be

compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Krsna, and when the mind is thus controlled he will experience actual fearlessness."*** 3 Here the word "dvayah" means "the duality of material existence, which began with the pradhana, or unmanifested modes of nature." although this duality does not exist (avidyamanah) in the heart of one who is pure, it is manifest (avabhati) in the mind (dhiya) of one rapt in meditation (dhyatuh) on ignorance. In this way it is manifest to the living entity who is originally pure. It is like (yatha) a dream (svapna) or thinking of desires (manoratha). That is the meaning. In this way the mind accepts some things and rejects others. This activity of the mind should be controlled. In that way, by engaging in unwavering devotional service, one becomes fearless. That is the meaning.

Bhakti · Sanskrit §64 · English §61

[६४]

अग्रे च व्यतिरेकमुखेन -

भगवन्तं हरिं प्रायो न भजन्त्य् आत्म-वित्तमाः । तेषाम् अशान्त-कामानां का निष्ठा विजितात्मनाम् ॥ [भ्प् ११.५.१]

इत्य्-एतत्-प्रश्नोत्तरम् -

मुख-बाहुरु-पादेभ्यः पुरुषस्याश्रमैः सह । चत्वारो जज्ञिरे वर्णा गुणैर् विप्रादयः पृथक् ॥

य एवं पुरुषं साक्षाद् आत्म-प्रभवम् ईश्वरम् । न भजन्त्य् अवजानन्ति स्थानाद् भ्रष्टाः पतन्त्य् अधः ॥ [भ्प् ११.५.२-३]

पूर्वं श्री-द्रविडोपदेशेऽपि देव-कृत-श्री-नारायण-स्तुतौ --

त्वां सेवतां सुर-कृता बहवोऽन्तरायाः स्वौको विलङ्घ्य परमं व्रजतां पदं ते । नान्यस्य बर्हिषि बलीन् ददतः स्व-भागान् धत्ते पदं त्वम् अविता यदि विघ्न-मूर्ध्नि ॥ [भ्प् ११.४.१०] इत्य् उक्तम् ।

तत्र च यज्ञे स्व-भागान् ददतः सुर-कृता विघ्ना न भवन्ति । त्वां सेवमानानां तु मात्सर्येण तत्-कृतास् ते भवन्ति किन्तु यदीति निश्चये यदि वेदाः प्रमाणम् इतिवन् निश्चितम् एव त्वं तेषाम् अवितेति । त्वां सेवमानो विघ्न-मूर्ध्नि पदं च धत्ते प्रतुत तम् एव सोपानम् इव कृत्वा व्रजतीत्य् अर्थः । तद् एवं श्रुत्वा संसार एव तिष्ठतां यत् पर्यवसानं भवेत् तत् पृष्ठं भगवन्तम् इत्य् आदिना तत्रोत्तरयन् प्रथमं तेषां प्रत्यवायित्वम् आह मुखेति पादोन-द्वयेन । पर्यवसानम् आह स्थानाद् इति पादेन ॥

॥ ११.५ ॥ श्री-चमसो विदेहम् ॥६४॥

[64]

agre ca vyatirekamukhena -

bhagavantaṃ hariṃ prāyo na bhajanty ātma-vittamāḥ | teṣām aśānta-kāmānāṃ kā niṣṭhā

vijitātmanām || [BhP 11.5.1]

ity-etat-praśnottaram -

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha | catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||

ya evaṃ puruṣaṃ sākṣād ātma-prabhavam īśvaram | na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ || [BhP 11.5.2-3]

pūrvaṃ śrī-draviḍopadeśe'pi deva-kṛta-śrī-nārāyaṇa-stutau --

tvāṃ sevatāṃ sura-kṛtā bahavo'ntarāyāḥ svauko vilaṅghya paramaṃ vrajatāṃ padaṃ te | nānyasya barhiṣi balīn dadataḥ sva-bhāgān dhatte padaṃ tvam avitā yadi vighna-mūrdhni || [BhP 11.4.10] ity uktam |

tatra ca yajñe sva-bhāgān dadataḥ sura-kṛtā vighnā na bhavanti | tvāṃ sevamānānāṃ tu mātsaryeṇa tat-kṛtās te bhavanti kintu yadīti niścaye yadi vedāḥ pramāṇam itivan niścitam eva tvaṃ teṣām aviteti | tvāṃ sevamāno vighna-mūrdhni padaṃ ca dhatte pratuta tam eva sopānam iva kṛtvā vrajatīty arthaḥ | tad evaṃ śrutvā saṃsāra eva tiṣṭhatāṃ yat paryavasānaṃ bhavet tat pṛṣṭhaṃ bhagavantam ity ādinā tatrottarayan prathamaṃ teṣāṃ pratyavāyitvam āha mukheti pādona-dvayena | paryavasānam āha sthānād iti pādena ||

|| 11.5 || śrī-camaso videham ||64||

English witness · section(s) 61

Anuccheda 61

1 Fearing that someone may object, saying, "Is it not true that when one attempts to control the mind by repeated practice of yoga interruptions in his devotional service remain?" I say that one who engages in devotional service is attached to devotional service is successful in controlling the mind. The way this is done is explained in this second quotation (Srimad Bhagavatam 11.2.39): 2 "An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The whole names of Krsna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."*** 3 Srila Sridhara Svami comments: "The words 'janmani karmani namani tadarthakani' mean 'the Lord's births, deeds and names'.

Fearing that someone may say 'It is not possible for one to properly understand the Lord's names', this verse says 'One should wander freely, hearing and chanting the famous holy names of the Lord.' Here the word 'asangah' means 'without material desire'." This verse was spoken by Sri Kavi Videha.

Bhakti · Sanskrit §65 · English §62

[६५]

अग्रे च पूर्वोक्त-प्रकारेण भक्तेर् एवाभिहितत्वे भवेत् तस्य तद्-विशेष- प्रश्नोऽपि युक्तः । कस्मिन् काल इत्य् आदिना [भ्प् ११.५.१८] तथैवोत्तरितम् ।

कृतं त्रेता द्वापरं च कलिर् इत्य् एषु केशवः । नाना-वर्णाभिधाकारो नानैव विधिनेज्यते ॥ [भ्प् ११.५.२०]

नानैव विधिना विविधेन मार्गेन ॥

॥ ११.५ ॥ श्री-करभाजनो विदेहम् ॥६५॥

[65]

agre ca pūrvokta-prakāreṇa bhakter evābhihitatve bhavet tasya tad-viśeṣa- praśno'pi yuktaḥ | kasmin kāla ity ādinā [BhP 11.5.18] tathaivottaritam |

kṛtaṃ tretā dvāparaṃ ca kalir ity eṣu keśavaḥ | nānā-varṇābhidhākāro nānaiva vidhinejyate || [BhP 11.5.20]

nānaiva vidhinā vividhena mārgena ||

|| 11.5 || śrī-karabhājano videham ||65||

English witness · section(s) 62

Anuccheda 62

1 Rejecting fruitive work and other activities, he prescribes direct devotional service (Srimad Bhagavatam 11.3.44-47): "Childish and foolish people are attached to materialistic, fruitive, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by

first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.*** 2 "If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.*** 3 "By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.*** 4 "One who desires to quickly cut the knot of false ego, which binds the spiritual soul, should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the tantras.*** 5 Srila Sridhara Svami comments on 11.3.44: The word 'paroksa-vadah' means 'concealment of the real nature of something by claiming it is something different that what it really is'. The Sruti-sastra (Aitareya Upanisad 1.3.14) explains, 'They call the four Vedic priests catur-huta. In this way the demigods are fond of using paroksa-vada'. In this verse the paroksa-vada is in the phrase beginning with the words 'karma-moksaya'. 6 "Here someone may object, 'Is it not true that the activities (karmani) given (dhatte) in the Vedas are meant not for ultimate liberation but only for attainment of Svargaloka?' To answer this he speaks the words beginning with 'balanam anusasanam'. Here the example of medicine (agadam) is given. By making him desire khana-laddu candies, a father makes his child drink medicine. First he makes the child drink the medicine, and then he gives him the candy. The goal here is not to give the child some sandy. The goal is to cure him of the disease. In the same way the Vedas offer many material benefits only to give activities by which the living entities attain liberation." 7 Srila Sridhara Svami comments on Srimad Bhagavatam 11.3.45: "Here someone may object, 'Is is not true that if liberation were the real goal of life then the speaker here would first have rejected all fruitive work?' To answer this he speaks this verse (11.3.45)." 8 The word "ajnah" is defined in this way: A person whose intelligence is full of faith in the devotional activities that begin with hearing about the Lord is a wise man (jna). A person who has no such faith is a fool (ajna). That is the meaning. In the same way a person who has not conquered his material senses (ajitendriyah) cannot attain renunciation from the host of material pleasures that culminate in the happinesses experienced by the demigod Brahma, and neither can he be eager to understand the nature of the Supreme Spirit. That is the meaning. 9 Srimad Bhagavatam (11.20.9) explains: "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions."*** This verse describes a person who has neither faith nor renunciation. 10 By working in defiance of the Vedic injunctions (vikarmana) a person attains death after death (mrtyor mrtym upaiti) and he attains tortures as painful as dying. That is the

meaning (in Srimad Bhagavatam 11.3.45). However, by somehow renouncing all work one will not attain liberation. It is by offering one's work to the Lord that one attains His mercy. This kind of work is described (in Srimad Bhagavatam 11.3.46) in the word "vedoktam" (the works prescribed by the Vedas). Therefore one is not forbidden to perform the works prescribed by the Vedas (vedoktam eva kurvanah), for by performing them one attains the perfection of freedom from the bondage of material work (naiskarmyam labhate siddhim). 11 Here someone may object: "Is it not true that by working in that way one will become attached to fruit of that work?" Here the reply is: No. By working in that way one remains unattached (nihsangah) and attains freedom from the bondage of material work (naiskarmyam). This happens because the results of work are offered (arpitam) to the Supreme Lord (isvare). 12 Here someone may object: "Is it not true that if one works because of hearing in the Vedas of a certain result, then he will certainly attain the result of that work?" The answer given here is: No. The Vedas describe these results only to attract (rocanartha) the people to perform these beneficial activities. Here the example is given of promising khanda-laddu candies to convince a child to drink medicine. In this way one should understand the Vedas' offering of certain attractive results for performing certain activities. 13 Sri Brhad-aranyaka Upanisad explains: "He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realisation."* 3.8.10 "By observing celibacy and studying the Vedas, brahmanas try to understand the Supreme." 4.4.22 When they understand the highest knowledge learned by performing Vedic sacrifices and other auspicious activities described in the Vedas, they engage in activities that bring no karmic result. The scriptures say, "Desiring to attain Svargaloka, one performs sacrifices." One who desires to attain Svargaloka is certainly not desireless. Still, eventually by performing auspicious activities he is automatically promoted to become free from karmic results. If this is so, then what can be said of attaining the Lord's mercy by offering to Him the fruits of one's work? That is the meaning. 14 In this way one gradually becomes free of karma. Srimad Bhagavatam (4.31.14), however, explains: "As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."* This verse describes the way to quickly satisfy all occupational duties, become free of karmic reactions, and cut the knot of false ego in the heart. This way is also explained in these words (Srimad-Bhagavatam 11.3.47): "One who desires to quickly cut the knot of false ego, which binds the spiritual soul, should worship the Supreme Lord, Kesava by the regulations found in Vedic literatures such as the tantras.*** This verse means that one who desires to quickly (asu) cut the knot of false ego in the heart (hrdaya-granthim), which

binds the spiritual soul (aparatmanah), should abandon all other duties and (and), worship Lord Kesava according to the regulations found in Vedic literatures such as the tantras (tantroktena).

Bhakti · Sanskrit §66 · English §63–64

[६६]

श्री-भगवद्-उद्धव-संवादेऽपि -

त्वं तु सर्वं परित्यज्य स्नेहं स्व-जन-बन्धुषु मय्य् आवेश्य मनः सम्यक् सम-दृग् विचरस्व गाम् ॥ [भ्प् ११.७.६]

नोद्धवोऽण्व् अपि मन्-न्यून [भ्प् ३.४.३१] इत्य्-आदिभिः श्रीमद्-उद्ध्वस्य सिद्धत्वेनैव प्रसिद्धत्वात् तं लक्ष्यीकृत्य तद्-द्वारान्येभ्य एवोपदेशोऽयम् । एवम् अन्यत्र ज्ञेयम् । ततश् च जहल्-लक्षणया त्वं त्वदीय- मार्गानुगतो भक्तो विचरस्व विचरत्व् इत्य् एवार्थः । समदृक्त्वं च मां विनान्यत्र हेयोपादेयत्वाभावात् । तु-शब्दो बहिर्मुख-निवृत्त्य्-अर्थः । तेनापि पूर्वम् इदम् अभिप्रेतम् ।

त्वयोपयुक्त-स्रग्-गन्ध-वासोऽलङ्कार-चर्चिताः । उच्छिष्ट-भोजिनो दासास् तव मायां जयेमहि ॥

मुनयो वात-वासनाः[*एन्द्नोते #२] श्रमणा ऊर्ध्व-मन्थिनः । ब्रह्माख्यं धाम ते यान्ति शान्ताः सन्न्यासिनोऽमलाः ॥

वयं त्व् इह महायोगिन् भ्रमन्तः कर्म-वर्त्मसु । त्वद्-वार्तया तरिष्यामस् तावकैर् दुस्तरं तमः ॥

स्मरन्तः कीर्तयन्तश् च कृतानि गदितानि ते । गत्य्-उत्स्मितेक्षित-क्ष्वेलि यन् नृलोक-विडम्बनम् ॥ [भ्प् ११.६.४६-५०] इति ।

॥ ११.७ ॥ श्री-भगवान् ॥६६॥

[66]

śrī-bhagavad-uddhava-saṃvāde'pi -

tvaṃ tu sarvaṃ parityajya snehaṃ sva-jana-bandhuṣu mayy āveśya manaḥ samyak sama-dṛg vicarasva gām || [BhP 11.7.6]

noddhavo'ṇv api man-nyūna [BhP 3.4.31] ity-ādibhiḥ śrīmad-uddhvasya siddhatvenaiva prasiddhatvāt taṃ lakṣyīkṛtya tad-dvārānyebhya evopadeśo'yam | evam anyatra jñeyam | tataś ca jahal-lakṣaṇayā tvaṃ tvadīya- mārgānugato bhakto vicarasva vicaratv ity evārthaḥ | samadṛktvaṃ ca māṃ vinānyatra heyopādeyatvābhāvāt | tu-śabdo bahirmukha-nivṛtty-arthaḥ | tenāpi pūrvam idam abhipretam |

tvayopayukta-srag-gandha-vāso'laṅkāra-carcitāḥ | ucchiṣṭa-bhojino dāsās tava māyāṃ jayemahi ||

*munayo vāta-vāsanāḥ[*ENDNOTE #2] śramaṇā ūrdhva-manthinaḥ | brahmākhyaṃ dhāma te yānti śāntāḥ sannyāsino'malāḥ ||*

vayaṃ tv iha mahāyogin bhramantaḥ karma-vartmasu | tvad-vārtayā tariṣyāmas tāvakair dustaraṃ tamaḥ ||

smarantaḥ kīrtayantaś ca kṛtāni gaditāni te | gaty-utsmitekṣita-kṣveli yan nṛloka-viḍambanam || [BhP 11.6.46-50] iti |

|| 11.7 || śrī-bhagavān ||66||

English witness · section(s) 63–64

Anuccheda 63

One should not see the various demigods as independent of the Supreme Personality of Godhead. This is described in these words (Srimad Bhagavatam 11.3.55): "Thus the worshipper of the Supreme Lord should recognise that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshipper will very soon achieve liberation."*** Here the word "atmanam" means "the Supersoul". This verse was spoken by Sri Avirhotra to Videha.

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Anuccheda 64

1 They who do not worship the Lord are described in the passage beginning with these words (Srimad Bhagavatam 11.5.1): "My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves."*** 2 This question is answered in these words (Srimad Bhagavatam 11.5.2-3): "Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.*** 3 "If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."*** 4 Previously, in Sri Drumila's instructions, in the prayers the demigods offered to Lord Narayana, it was said (Srimad Bhagavatam 11.4.10): "The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacles the demigods place before him."*** 5 This verse means: "They who offer (dadatah) the demigods their assigned shares (sva-bhagan) in sacrificial performances encounter no obstacles from the demigods (sura-krtah). However, out of envy the demigods do place many obstacles before they who serve You (tvam)." The word "yadi" here is used to show a conclusion, as in the statement "yadi vedah pramanam" (The Vedas are the highest authority). The conclusion here is "You (tvam) become their protector (avita). In this way one who serves You places (dhatte) his foot (padam) on the head (murdhni) of any obstacle (vighna). Making these obstacles like a stairway, the devotee goes to the Lord. That is the meaning. Hearing of the fate of the conditioned souls in the material world, King Videha asked the question posed in Srimad Bhagavatam 11.5.1. Sri Camasa Muni answered that question in Srimad Bhagavatam

11.5.2-3 and especially in the last line of Srimad Bhagavatam 11.5.3, by describing the terrible condition of the conditioned souls. This verse was spoken by Sri Camasa Muni to the King of Videha.

Bhakti · Sanskrit §67–69 · English §65

[६७] अग्रे च ज्ञान-योगस्य केवलयासाध्यत्वं भक्ति-योगस्य तु सुख- साध्यत्वम् आनुषाङ्गिकतया ज्ञान-जनकत्वं स्वयम् अपि पुरुषार्थत्वं चेति । यथा - न कुर्यान् न वदेत् किञ्चिन् न ध्यायेत् साध्व् असाधु वा । आत्मारामोऽनया वृत्त्या विचरेज् जडवन् मुनिः ॥ [भ्प् ११.११.१७] इत्य् अन्तेन ज्ञान-योगम् उक्त्वा भक्ति-योगम् उद्द्भावयितुम् आह --

शब्द-ब्रह्मणि निष्णातो निष्णायात् परे यदि । श्रुतस् तस्य श्रम-फलो ह्य् अधेनुम् इव रक्षत ॥ [भ्प् ११.११.१८]

अत्र पर-ब्रह्म-पदेन पर-तत्त्व-मात्रम् उच्यते ।न तु ब्रह्मत्व- भगवत्त्वादि-विवेकेनेति ज्ञेयम्, सर्वत्र तत्-साम्यात् । तद् एवं शब्द- ब्रह्माभ्यासस्य पर-ब्रह्माभ्यासः प्रयोजनम् इत्य् उक्तम् । तत्र सर्वेष्व् एवांशेषु विशेषतः उपनिषद्-भागेषु शब्द-ब्रह्मणस् तत्-प्रतिपादकत्वे स्थितेऽपि तद्-विचार-कोटिभिर् अपि पर-ब्रह्म-निष्ठा न जायते, किन्तु तस्मिन् यस्मिन्न् अंशे श्री-भगवद्-आकार-पर-ब्रह्म-लीलादिकं प्रतिपाद्यते तद्- अभ्यासेनैव भगवद्-आकारे च निष्ठा जायते । तद् उक्तम् --

संसार-सिन्धुम् अतिदुस्तरम् उत्तितीर्षोर् नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीला-कथा-रस-निषेवणम् अन्तरेण पुंसो भवेद् विविध-दुःख-दवार्दितस्य ॥[भ्प् १२.४.४०] (पगे२४)

श्रेयः-सृतिं भक्तिम् उदस्य ते विभो क्लिश्यन्ति ये केवल-बोध-लब्धये । तेषाम् असौ क्लेशल एव शिष्यते नान्यद् यथा स्थूल-तुषावघातिनाम् ॥ [भ्प् १०.१४.४] इत्य्-आदि च । [६८-६९]

अतएव मदीय-लीला-शून्यां वैदिकीम् अपि वाचं नाभसेद् इत्य् आह द्वाभ्याम् -

गां दुग्ध-दोहाम् असतीं च भार्यां देहं पराधीनम् असत्-प्रजां च । वित्तं त्वत्-तीर्थीकृतम् अङ्ग वाचं हीनां मया रक्षति दुःख-दुःखी ॥ [भ्प् ११.११.१९]

मया श्री-भगवता हीनां मम लीलादि-शून्याम् । मया हीनां वाचम् इत्य् उक्तं विवृणोति -

यस्यां न मे पावनम् अङ्ग कर्म स्थितुद्भव-प्राण-निरोधम् अस्य । लीलावतारेप्सित-जन्म- वा स्याद् बन्ध्यां गिरं तां विभृयान् न धीरः ॥ [भ्प् ११.११.२०]

यस्यां मे जगतः शोधकं चरितं न स्यात् किं तद् अस्य विश्वस्य स्थित्य्-आदि- रूपं तद्-धेतुर् इत्य् अर्थस् ततोऽप्य् उत्कृष्टतमत्वेन विमृष्याह लीलावतारेषु ईप्सितं जगतः प्रेमास्पदं श्री-कृष्ण-रामादि-जन्म वा न स्यात्, तां निष्फलां गिरं वेद-लक्षणाम् अपि धीरो धीमान् न धारयेत् । तद् उक्तं श्री-नारदेन - इदं हि पुंसस् तपमः श्रुतस्य वा [भ्य्प् १.५.२२] इत्य् आदि । अतएव गीतं कलि-युग-पावनावतारेण श्री-भगवता -

श्रुतम् अप्य् औपनिषदं ढूरे हरि-कथामृतम् । यन् न सन्ति द्रवच्-चित्त-कम्पाश्रु-पुलकादयम् ॥ [पद्यावली, ३९] इति ।

[67] agre ca jñāna-yogasya kevalayāsādhyatvaṃ bhakti-yogasya tu sukha- sādhyatvam ānuṣāṅgikatayā jñāna-janakatvaṃ svayam api puruṣārthatvaṃ ceti | yathā - na kuryān na vadet kiñcin na dhyāyet sādhv asādhu vā | ātmārāmo'nayā vṛttyā vicarej jaḍavan muniḥ || [BhP 11.11.17] ity antena jñāna-yogam uktvā bhakti-yogam uddbhāvayitum āha --

śabda-brahmaṇi niṣṇāto niṣṇāyāt pare yadi | śrutas tasya śrama-phalo hy adhenum iva rakṣata || [BhP 11.11.18]

atra para-brahma-padena para-tattva-mātram ucyate |na tu brahmatva-bhagavattvādi-vivekeneti jñeyam, sarvatra tat-sāmyāt | tad evaṃ śabda- brahmābhyāsasya para-brahmābhyāsaḥ prayojanam ity uktam | tatra sarveṣv evāṃśeṣu viśeṣataḥ upaniṣad-bhāgeṣu śabda-brahmaṇas tat-pratipādakatve sthite'pi tad-vicāra-koṭibhir api para-brahma-niṣṭhā na jāyate, kintu tasmin yasminn aṃśe śrī-bhagavad-ākāra-para-brahma-līlādikaṃ pratipādyate tad- abhyāsenaiva bhagavad-ākāre ca niṣṭhā jāyate | tad uktam --

saṃsāra-sindhum atidustaram uttitīrṣor nānyaḥ plavo bhagavataḥ puruṣottamasya | līlā-kathā-rasa-niṣevaṇam antareṇa puṃso bhaved vividha-duḥkha-davārditasya ||[BhP 12.4.40] (page24)

śreyaḥ-sṛtiṃ bhaktim udasya te vibho kliśyanti ye kevela-bodha-labdhaye | teṣām asau kleśala eva śiṣyate nānyad yathā sthūla-tuṣāvaghātinām || [BhP 10.14.4] ity-ādi ca | [68-69]

ataeva madīya-līlā-śūnyāṃ vaidikīm api vācaṃ nābhased ity āha dvābhyām -

gāṃ dugdha-dohām asatīṃ ca bhāryāṃ dehaṃ parādhīnam asat-prajāṃ ca | vittaṃ tvat-tīrthīkṛtam aṅga vācaṃ hīnāṃ mayā rakṣati duḥkha-duḥkhī || [BhP 11.11.19]

mayā śrī-bhagavatā hīnāṃ mama līlādi-śūnyām | mayā hīnāṃ vācam ity uktaṃ vivṛṇoti -

yasyāṃ na me pāvanam aṅga karma sthitudbhava-prāṇa-nirodham asya | līlāvatārepsita-janma- vā syād bandhyāṃ giraṃ tāṃ vibhṛyān na dhīraḥ || [BhP 11.11.20]

yasyāṃ me jagataḥ śodhakaṃ caritaṃ na syāt kiṃ tad asya viśvasya sthity-ādi- rūpaṃ tad-dhetur ity arthas tato'py utkṛṣṭatamatvena vimṛṣyāha līlāvatāreṣu īpsitaṃ jagataḥ premāspadaṃ śrī-kṛṣṇa-rāmādi-janma vā na syāt, tāṃ niṣphalāṃ giraṃ veda-lakṣaṇām api dhīro dhīmān na dhārayet | tad uktaṃ śrī-nāradena - idaṃ hi puṃsas tapamaḥ śrutasya vā [BhyP 1.5.22] ity ādi | ataeva gītaṃ kali-yuga-pāvanāvatāreṇa śrī-bhagavatā -

śrutam apy aupaniṣadaṃ dūre hari-kathāmṛtam | yan na santi dravac-citta-kampāśru-pulakādayam || [Padyāvalī, 39] iti |

English witness · section(s) 65

Anuccheda 65

1 Now that it is established that devotional service should be performed, the King of Videha asks another question (Srimad Bhagavatam 11.5.19): "In what colours and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshipped in human society."*** 2 The sage answered (Srimad Bhagavatam 11.5.20): "In each of the four yugas, or ages-Krta, Treta, Dvapara and Kali - Lord Kesava appears with various complexions, names and forms and is thus worshipped by various processes."*** 3 Here the words "nanaiva vidhina" mean "by many different paths". This verse was spoken by Sri Karabhajana Muni to the king of Videha.

Bhakti · Sanskrit §70 · English §66

[७०]

तद् एवं भक्त्यैव ज्ञानं सिध्यतीत्य् उक्त्वा तं च ज्ञान-मार्गम् उपसंहरति -

एवं जिज्ञासयापोह्य नानात्व-भ्रमम् आत्मनि । उपारमेत विरजं मनो मय्य् अर्प्य सर्वगे ॥ [भ्प् ११.११.२१]

जिज्ञासया बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः [भ्प् ११.११.१] इत्य्-आदि-पूर्वोक्त-प्रकारक-विचारेण । आत्मनि शुद्ध-जीवे । नानात्वं देवत्व- मनुष्यत्वादि-भेदम् अपोह्य । एवं मल्-लीलादि-श्रवणेन मनो मयि ब्रह्माकारे सर्वगे अर्प्य धारयित्वा उपारमेत ।

[70]

tad evaṃ bhaktyaiva jñānaṃ sidhyatīty uktvā taṃ ca jñāna-mārgam upasaṃharati -

evaṃ jijñāsayāpohya nānātva-bhramam ātmani | upārameta virajaṃ mano mayy arpya sarvage || [BhP 11.11.21]

jijñāsayā baddho mukta iti vyākhyā guṇato me na vastutaḥ [BhP 11.11.1] ity-ādi-pūrvokta-prakāraka-vicāreṇa | ātmani śuddha-jīve | nānātvaṃ devatva-manuṣyatvādi-bhedam apohya | evaṃ mal-līlādi-śravaṇena mano mayi brahmākāre sarvage arpya dhārayitvā upārameta |

English witness · section(s) 66

Anuccheda 66

1 Also, conversing with Uddhava, the Supreme Personality of Godhead said (Srimad Bhagavatam 11.7.6): "Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth."*** 2 The Lord Himself said (Srimad Bhagavatam 3.4.31): "Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."* Because the Lord Himself thus described Uddhava as a perfect liberated soul, the Lord's giving instruction to Uddhava (Srimad Bhagavatam 11.7.6) is not meant for Uddhava but for others. In this way the verse should be understood to be addressed to others. Speaking in an oblique way, the Lord's intention here is to say, "Following your path, the devotees should wander over the earth." Here the word "sama-drk" means "Being neither repelled nor enamoured by those things that have no relationship with Me." The word "tu" (indeed) emphasises that one should renounce those things that have no relation to the Lord. That is what the Lord intended to say here. 3 Before the Lord even gave this instruction, Uddhava Himself said (Srimad Bhagavatam 11.4.46-49): "Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants will indeed conquer Your illusory energy."*** 4 "Naked sages who seriously endeavour in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman."*** 5-6 "O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your

amorous pastimes with Your confidential conjugal devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world."***

Bhakti · Sanskrit §71 · English §67

[७१]

तद् एवं ज्ञान-मिश्रां भक्तिम् उपदिश्य तद्-अनादरेणानुषङ्ग-सिद्ध- ज्ञान-गुणां शुद्धाम् एव भक्तिम् उपदिशति चतुर्भिः -

यद्य् अनीशो धारयितुं मनो ब्रह्मणि निश्चलम् । मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥ [भ्प् ११.११.२२]

यदीति निश्चये । टीकायां धत्ते पदं त्वम् अविता यदि विघ्न-मूर्ध्नि [भ्प् ११.४.१०] इत्य्-आदिवत् । अत्र ज्ञानेच्छुर् एव प्रकृतेः । श्रीमद्-उद्धवं प्रति च तादृशत्वम् आरोप्यैवेदम् उच्यते । ततश् च श्रेयः-सृतिं भक्तिम् उदस्य ते विभो क्लिश्यन्ति [भ्प् १०.१४.४] इत्य्-आदि-प्रमाणेन भक्तिं विना केवल-ज्ञान-मार्गेण मनो ब्रह्मणि धारयितुं निश्चितम् एवानीशो भवसि । ततोऽपि स्वतो ज्ञानादि-सर्व-गुण-सेवितं भक्ति-योगम् एवाश्रयेति तत्-सोपानम् उपदिशति मयीत्य्-आदिना ।

[71]

tad evaṃ jñāna-miśrāṃ bhaktim upadiśya tad-anādareṇānuṣaṅga-siddha- jñāna-guṇāṃ śuddhām eva bhaktim upadiśati caturbhiḥ -

yady anīśo dhārayituṃ mano brahmaṇi niścalam | mayi sarvāṇi karmāṇi nirapekṣaḥ samācara || [BhP 11.11.22]

yadīti niścaye | ṭīkāyāṃ dhatte padaṃ tvam avitā yadi vighna-mūrdhni [BhP 11.4.10] ity-ādivat | atra jñānecchur eva prakṛteḥ | śrīmad-uddhavaṃ prati ca tādṛśatvam āropyaivedam ucyate | tataś ca śreyaḥ-sṛtiṃ bhaktim udasya te vibho kliśyanti [BhP 10.14.4] ity-ādi-pramāṇena bhaktiṃ vinā kevala-jñāna- mārgeṇa mano brahmaṇi dhārayituṃ niścitam evānīśo bhavasi | tato'pi svato jñānādi-sarva-guṇa-sevitaṃ bhakti-yogam evāśrayeti tat-sopānam upadiśati mayīty-ādinā |

English witness · section(s) 67

Anuccheda 67

1 Impersonal knowledge (jnana-yoga) cannot bring any good result. Devotional service, however, very easily brings one to the desired goal. Real knowledge is only manifested in relation to devotional service, which itself brings one to the real goal of life. The Lord describes devotional service in these words (Srimad Bhagavatam 11.11.17): 2 "For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realisation, he should wander about engaged in this liberated life-style, appearing like a retarded person to outsiders."*** 3 After thus describing the jnana-yoga, the Lord in order to show the nature of devotional service, explains (Srimad Bhagavatam 11.11.18): "If through meticulous study one becomes expert in reading Vedic literature but makes no endeavour to fix one's mind on the Supreme Personality of Godhead, then one's endeavour is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruits of one's laborious study of Vedic knowledge will simply be the labour itself. There will be no other tangible result."* 4 The word "para-brahman" means "the Absolute Truth" and, considering Them the same, does not distinguish between the impersonal Brahman and the Supreme Personality of Godhead. When one studies the Vedas he must also fix his mind on the para-brahman. That is said here. If many millions of times one carefully studies the Upanisads and the other parts of the Vedas he will not attain faith in the para-brahman. But if one fixes his mind on the form, pastimes, and other features of the supremely opulent Personality of Godhead, then by studying the Vedas he will attain faith in the impersonal Brahman and the Supreme Personality of Godhead both. 5 For this reason it is said (Srimad Bhagavatam 12.4.40): "For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."* 6 It is also said (Srimad Bhagavatam 10.14.40): "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge, or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

Bhakti · Sanskrit §72–74 · English §68

[७२]

अथवा प्राक्तन-भक्ति-(पगे २५) बलाभावाद् ब्रह्म-ज्ञानेच्छुर् यदि तत्र मनो धारयितुम् अनीशः स्यात्, तदाधुनाप्य् एवं कुर्वीतेति योज्यम्। समाचर अर्पय। निरपेक्षो वाञ्छान्तर-रहितः।

श्रद्धालुर् मत्-कथाः शृण्वन् सुभद्रा लोक-पावनीः। गायन्न् अनुस्मरन् कर्म जन्म चाभिनयन् मुहुः ॥

मद्-अर्थे धर्म-कामार्थान् आचरन् मद्-अपाश्रयः। लभते निश्चलां भक्तिं मय्य् उद्धव सनातने ॥ [भ्प् ११.११.२३-४]

टीका च - मद्-अर्पणः कर्मभिर् विशुद्ध-सत्त्वस्यान्तरङ्गां भक्तिम् आह श्रद्धालुर् इतीत्य् एषा।

अभिनयन् जन्म-कर्म-लीलयोर् मध्ये येऽंशा निजाभीष्ट-भाव-भक्ति- गतास् तान् स्वयम् अनुकुर्वन् भगवद्-गतां भक्तान्तर-गतांश् च तान् अन्य- द्वारानुकुर्वन्न् इत्य् अर्थः। किं च, यो धर्मो गोदानादि-लक्षणस् तम् अपि मद्-अर्थे मदीय-जन्मादि-महोत्सवाङ्गत्वेनैव। यश् च कामो महा-प्रासाद-वासादि-लक्षणस् तम् अपि मद्-अर्थे मदीय-सेवाद्य्-अर्थे मन्- मन्दिर-वासादि-लक्सणत्वेनैव। यश् चार्थो धन-सङ्ग्रहस् तम् अपि मद्- अर्थे मत्-सेवा-मात्रोपयोगित्वेनैवाचरन् सेवमानः। मद्-अपाश्रयः मद्- अर्थे आश्रयान्तर-शून्य-चेताश् च सन् ताम् एव कथा-श्रवणादि-लक्षणां भक्तिं मयि निश्चलां काल-त्रयेऽप्य् अव्यभिचारिणीं लभते, तत्-सुखेन कैवल्यादाव् अप्य् अनादरात्। न च भजनीयस्य चलतया वा सा चलिष्यतीति मन्तव्यम् इत्य् आह सनातन इति। [७३-७४]

नन्व् एवम्भूत-भक्ति-मार्ग-प्रवृत्तिर् निष्ठा वा कथं स्याद् इत्य् आशङ्क्य तत्र हेतुम् आह -

सत्-सङ्ग-लब्धया भक्त्या मयि मां स उपासिता।

इति भक्त्या भक्ति-रुच्या स भक्तो माम् उपासिता भजमानो भवति। तस्य च भक्तस्य मदीयं ब्रह्माकारं भगवद्-आकारं च सर्वम् अपि स्वरूप- विज्ञानम् अनायासेनैव भवतीत्य् आह --

स वै मे दर्शितं सद्भिर् अञ्जसा विन्दते पदम् ॥ [भ्प् ११.११.२५] इति।

अञ्जसा भक्त्य्-अनुषङ्गेनैव । पदं स्वरूपम् ॥

॥ ११.११ ॥ श्री-भगवान् ॥ ६७-७५ ॥

[72]

athavā prāktana-bhakti-(page 25) balābhāvād brahma-jñānecchur yadi tatra mano dhārayitum anīśaḥ syāt, tadādhunāpy evaṃ kurvīteti yojyam | samācara arpaya | nirapekṣo vāñchāntara-rahitaḥ |

śraddhālur mat-kathāḥ śṛṇvan subhadrā loka-pāvanīḥ | gāyann anusmaran karma janma cābhinayan muhuḥ ||

mad-arthe dharma-kāmārthān ācaran mad-apāśrayaḥ | labhate niścalāṃ bhaktiṃ mayy uddhava sanātane || [BhP 11.11.23-4]

ṭīkā ca - mad-arpaṇaḥ karmabhir viśuddha-sattvasyāntaraṅgāṃ bhaktim āha śraddhālur itīty eṣā |

abhinayan janma-karma-līlayor madhye ye'ṃśā nijābhīṣṭa-bhāva-bhakti- gatās tān svayam anukurvan bhagavad-gatāṃ bhaktāntara-gatāṃś ca tān anya- dvārānukurvann ity arthaḥ | kiṃ ca, yo dharmo godānādi-lakṣaṇas tam api mad-arthe madīya-janmādi-mahotsavāṅgatvenaiva | yaś ca kāmo mahā- prāsāda-vāsādi-lakṣaṇas tam api mad-arthe madīya-sevādy-arthe man- mandira-vāsādi-laksaṇatvenaiva | yaś cārtho dhana-saṅgrahas tam api mad- arthe mat-sevā-mātropayogitvenaivācaran sevamānaḥ | mad-apāśrayaḥ mad- arthe āśrayāntara-śūnya-cetāś ca san tām eva kathā-śravaṇādi-lakṣaṇāṃ bhaktiṃ mayi niścalāṃ kāla-traye'py avyabhicāriṇīṃ labhate, tat-sukhena kaivalyādāv apy anādarāt | na ca bhajanīyasya calatayā vā sā caliṣyatīti mantavyam ity āha sanātana iti | [73-74]

nanv evambhūta-bhakti-mārga-pravṛttir niṣṭhā vā kathaṃ syād ity āśaṅkya tatra hetum āha -

sat-saṅga-labdhayā bhaktyā mayi māṃ sa upāsitā |

iti bhaktyā bhakti-rucyā sa bhakto mām upāsitā bhajamāno bhavati | tasya ca bhaktasya madīyaṃ brahmākāraṃ bhagavad-ākāraṃ ca sarvam api svarūpa- vijñānam anāyāsenaiva bhavatīty āha --

sa vai me darśitaṃ sadbhir añjasā vindate padam || [BhP 11.11.25] iti |

añjasā bhakty-anuṣaṅgenaiva | padaṃ svarūpam ||

|| 11.11 || śrī-bhagavān || 67-75 ||

English witness · section(s) 68

Anuccheda 68

One should not study even Vedic literatures that do not contain descriptions of the Supreme Personality of Godhead's transcendental pastimes. The Lord Himself says (Srimad Bhagavatam 11.11.19): "My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilised for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable."*** In this verse the word "maya" (by Me) means "by the Supreme Personality of Godhead" and "hinam" means "without descriptions of the Supreme Personality of Godhead's pastimes and features."

Bhakti · Sanskrit §75 · English §69–70

[७५]

अग्रे च भक्ति-योगस्यैव प्राक्-सिद्धता, साक्षात् श्री-भगवत्-प्रवर्तितता स्वयम् एव मुख्यता । परेषाम् अर्वाचीनता यथा-रुचिनानआजन-प्रवर्तितता तुच्छता चेति । यथा, श्रीमद्-उद्धव उवाच --

वदन्ति कृष्ण श्रेयांसि बहुनि ब्रह्म-वादिनः । तेषां विकल्प-प्राधान्यम् उताहो एक-मुख्यया ॥

भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः । निरस्य सर्वतः सङ्गं येन त्वय्य् आविशेन् मनः ॥ [भ्प् ११.१४.१-२]

टीका च - श्रेयांसि श्रेयः-साधनानि । किं विकल्पेन प्राधान्यम् उताहो किं वा एकस्यैव मुख्यता, एक-मुख्यतापेक्षोत्थापने कारणं भवतेति । न अपेक्षितम् अनपेक्षा यस्मिन् स अहैतुकः । अयम् अर्थो - भवता यो भक्ति- योग उक्तः, अन्ये च यानि निःश्रेयस-साधनानि वदन्ति तेषां किं फल- साधनत्वेन प्राधान्यम् एव सर्वेषाम् उताङ्गाङ्गित्वम् । प्राधान्येनापि सर्वेषां किं विकल्पेन तुल्य-फलत्वं यद् वा कश्चिद् विशेष इत्य् एषा ।

[75]

agre ca bhakti-yogasyaiva prāk-siddhatā, sākṣāt śrī-bhagavat-pravartitatā svayam eva mukhyatā | pareṣām arvācīnatā yathā-rucināānajana-pravartitatā tucchatā ceti | yathā, śrīmad-uddhava uvāca --

vadanti kṛṣṇa śreyāṃsi bahūni brahma-vādinaḥ | teṣāṃ vikalpa-prādhānyam utāho eka-mukhyayā ||

bhavatodāhṛtaḥ svāmin bhaktiyogo'napekṣitaḥ | nirasya sarvataḥ saṅgaṃ yena tvayy āviśen manaḥ || [BhP 11.14.1-2]

ṭīkā ca - śreyāṃsi śreyaḥ-sādhanāni | kiṃ vikalpena prādhānyam utāho kiṃ vā ekasyaiva mukhyatā, eka-mukhyatāpekṣotthāpane kāraṇaṃ bhavateti | na apekṣitam anapekṣā yasmin sa ahaitukaḥ | ayam artho - bhavatā yo bhakti- yoga uktaḥ, anye ca yāni niḥśreyasa-sādhanāni vadanti tteṣāṃ kiṃ phala- sādhanatvena prādhānyam eva sarveṣām utāṅgāṅgitvam | prādhānyenāpi sarveṣāṃ kiṃ vikalpena tulya-phalatvaṃ yad vā kaścid viśeṣa ity eṣā |

English witness · section(s) 69–70

Anuccheda 69

1 The Lord explains the words "maya hinam" (without Me) in the next verse (Srimad Bhagavatam 11.11.20): "My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Krsna and Balarama. Any so-called knowledge that does not recognise these activities of Mine is simply barren and is not acceptable to those who are actually intelligent."*** 2 Srila Sridhara Svami comments: "This verse says 'What is the use of a scripture that does not contain descriptions of My pastimes, which purify the whole universe? In these pastimes I create, maintain and annihilate the universe. For that reason My pastimes purify the universe. As I think of My pastime-incarnations I say that My birth and pastimes as Lord Rama and Lord Krsna are the best. They are desired by the worlds. They are a great reservoir of spiritual love. Without them even the words of the Vedas are worthless. A wise man will not study such worthless Vedas.'" 3 This is also confirmed by Sri Narada Muni in these words (Srimad Bhagavatam 1.5.22): "Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns, and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry."* 4 For this reason Lord Caitanya Mahaprabhu, the avatar that purifies Kali-yuga said: "The Four Vedas and the Upanisads are far from the nectar descriptions of Lord Hari. That is why these scriptures do not make the heart melt, the body tremble, the body's hairs stand erect, and eyes become filled with tears."

Anuccheda 70

1 After thus explaining that by engaging in devotional service one attains the perfection of all knowledge, he describes the final conclusion of following the path of knowledge (jnana) in these words (Srimad Bhagavatam 11.11.21): 2 "Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading."*** 3 The word jijnasaya is explained in the beginning of this chapter (Srimad Bhagavatam 11.11.1): "My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes liberated. In fact, however, the soul is never really bound up or liberated, and since I am the supreme Lord of Maya, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage."***

Bhakti · Sanskrit §76–83 · English §71

[७६]

अत्रोत्तरं श्री-भगवान् उवाच --

कालेन नष्टा प्रलये वाणीयं वेद-संज्ञिता । मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मद्-आत्मकः ॥ [भ्प् ११.१४.३]

(पगे २६)

टीका च - तत्र भक्तिर् एव महा-फलत्वेन मुख्या, अन्यानि तु स्वस्व- प्रकृत्य्-अनुसारेण ख-पुष्प-स्थानीय-स्वर्गादि-फल-बुद्धिभिः प्राणिभिः प्राधान्येन परिकल्पितानि क्षुल्लक-फलानीति विवेक्तुं प्रकृत्य्-अनुसारेण बहुधा प्रतिपत्तिम् आह कालेनेति सप्तभिः । मद्-अत्मको मय्य् एवात्मा चित्तं येन स इत्य् एषा ।

यद् वा मदात्मको मत्-स्वरूप-भूतो निर्गुणत्वास्मत्-स्वरूप-भूतो भक्ति- लक्षणो धर्मः प्रोक्तः सर्व-समन्वये प्रतिपादितम् इत्य् अर्थः । [७७-८०]

तद् एवं सति तस्याम् एवानेक-विध-श्रेयो-वदने हेतुम् आह --

मन्-माया-मोहित-धियः पुरुषाः पुरुषर्षभ । श्रेयो वदन्त्य् अनेकान्तं यथा-कर्म यथ-रुचि ॥ [भ्प् ११.१४.९]

तत्-प्रकृतीनां माया-गुण-मूलत्वाद् मन्मायामोहितधियः । अनेकान्तं नाना-विधम् । श्रेयः पुरुषार्थं तत्-साधनं च । यतः -

न साधयति मां योगो न साङ्ख्यं धर्म उद्धव । न स्वाध्यायस् तपस् त्यागो यथा भक्तिर् ममोर्जिता ॥ [भ्प् ११.१४.२०]

न साधयति न वशीकरोति । तपो ज्ञानम् । त्यागः सन्न्यासः ।

धर्मः सत्य-दयोपेतो विद्या वा तपसान्विता । मद्-भक्त्यापेतम् आत्मानं न सम्यक् प्रपुनाति हि ॥ [भ्प् ११.१४.२२]

धर्मो निष्कामः । विद्या शास्त्रीयं ब्रह्म-ज्ञानम् । तपस् तद्-ईक्षणम् । भक्ति-लक्षणैस् तु --

यथा यथात्मा परिमृज्यतेऽसौ मत्-पुण्य-गाथा-श्रवणाभिधानैः । तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर् यथैवाञ्जन-सम्प्रयुक्तम् ॥ [भ्प् ११.१४.२६]

टीका च - ननु ब्रह्म-विद् आप्नोति परम् [तैत्तु २.१.१] तम् एव विदित्वातिमृत्युम् एति [श्वेतु ६.१५] इत्य् आदि-श्रुतिभ्यो ज्ञानाद् एवाविद्या-निवृत्त्या त्वत्-प्राप्तिर् अवगम्यते कुतो भक्ति-योगेनेत्य् उच्यते । अत्राह यथा यतेति । आत्मा चित्तं परिमृज्यते शोद्यते मत्-पुण्य-गाथानां श्रवणैर् अभिधानैश् च । भक्त-रेवावान्तर-व्यापारो ज्ञानं न पृथग् इत्य् अर्थम् । इत्य् एषा ।

॥ ११.१४ ॥ श्री-भगवान् ॥७७-८०॥

[८१-८३]

अग्रे च कर्म-ज्ञान-भक्ति-योगान् तत्-तद्-अधिकारितायां पृथग् हेतूंश् चोक्त्वा ज्ञान-कर्मानादरेण (पगे २७) भक्तेर् एवाभिधेयत्वम् आह पञ्चभिः । तत्र ज्ञानाभ्यासानादरं वक्तुं तद्-अधिकार-हेतु-वैराग्याभ्यासानादरं विधत्ते --

प्रोक्तेन भक्ति-योगेन भजतो मासकृन् मुनेः । कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥ [भ्प् ११.२०.२९]

ज्ञानाभ्यासानादरं विधत्ते --

भिद्यते हृदय-ग्रन्थिश् छिद्यन्ते सर्व-संशयाः । क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥ [भ्प् ११.२०.३०]

भक्त्यैव दृष्टे साक्षात्-कृते । तथैवाह -

तस्मान् मद्-भक्ति-युक्तस्य योगिनो वै मद्-आत्मनः । न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेद् इह ॥ [भ्प् ११.२०.३१]

टीका च - तद् एवं व्यवस्ह्तयाधिकारि-त्रयम् उक्तम् । तत्र भक्तेर् अन्य- निरपेक्षत्वाद् अन्यस्य च तत्-सापेक्षत्वाद् भक्ति-योग एव श्रेष्ठ इत्य् उपसंहरति तस्माद् इति त्रिभिः ।मद्-आत्मनो मयि आत्मा चित्तं यस्य तस्य श्रेयः-साधनम् इत्य् एषा ।

अत्र प्रायो-ग्रहणस्यायं भावः । भजतां ज्ञान-वैराग्याभ्यासेन प्रयोजनं नास्त्य् एव । तत्र यथा-स्थितेऽपि सद्यो मुक्ति-मार्गे केषांचित् क्रम-मुक्ति-मार्गे प्रवृत्तिर् जायते । तथा ब्रह्म-भूतः प्रसन्नात्मा [गीता १८.५४] इत्य् आदि श्री-गीतानुसारेण यदि क्रम-भक्ति-मार्गे प्रवृत्तिः स्यात् तदा भवत्व् इति । तद् एवं भक्तेः प्रेम-लक्षणे सर्व-फल-राजे स्व-फले नास्त्य् एव ज्ञानाद्य्-अपेक्षा ।

[76]

atrottaraṃ śrī-bhagavān uvāca --

kālena naṣṭā pralaye vāṇīyaṃ veda-saṃjñitā | mayādau brahmaṇe proktā dharmo yasyāṃ mad-ātmakaḥ || [BhP 11.14.3]

(page 26)

ṭīkā ca - tatra bhaktir eva mahā-phalatvena mukhyā, anyāni tu svasva- prakṛty-anusāreṇa kha-puṣpa-sthānīya-svargādi-phala-buddhibhiḥ prāṇibhiḥ prādhānyena parikalpitāni kṣullaka-phalānīti vivektuṃ prakṛty-anusāreṇa bahudhā pratipattim āha kāleneti saptabhiḥ | mad-atmako mayy evātmā cittaṃ yena sa ity eṣā |

yad vā madātmako mat-svarūpa-bhūto nirguṇatvāsmat-svarūpa-bhūto bhakti- lakṣaṇo dharmaḥ proktaḥ sarva-samanvaye pratipāditam ity arthaḥ | [77-80]

tad evaṃ sati tasyām evāneka-vidha-śreyo-vadane hetum āha --

man-māyā-mohita-dhiyaḥ puruṣāḥ puruṣarṣabha | śreyo vadanty anekāntaṃ yathā-karma yatha-ruci || [BhP 11.14.9]

tat-prakṛtīnāṃ māyā-guṇa-mūlatvād manmāyāmohitadhiyaḥ | anekāntaṃ nānā-vidham | śreyaḥ puruṣārthaṃ tat-sādhanaṃ ca | yataḥ -

na sādhayati māṃ yogo na sāṅkhyaṃ dharma uddhava | na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā || [BhP 11.14.20]

na sādhayati na vaśīkaroti | tapo jñānam | tyāgaḥ sannyāsaḥ |

dharmaḥ satya-dayopeto vidyā vā tapasānvitā | mad-bhaktyāpetam ātmānaṃ na samyak prapunāti hi || [BhP 11.14.22]

dharmo niṣkāmaḥ | vidyā śāstrīyaṃ brahma-jñānam | tapas tad-īkṣaṇam | bhakti-lakṣaṇais tu --

yathā yathātmā parimṛjyate'sau mat-puṇya-gāthā-śravaṇābhidhānaiḥ | tathā tathā paśyati vastu sūkṣmaṃ cakṣur yathaivāñjana-samprayuktam || [BhP 11.14.26]

ṭīkā ca - nanu brahma-vid āpnoti param [TaittU 2.1.1] tam eva viditvātimṛtyum eti [ŚvetU 6.15] ity ādi-śrutibhyo jñānād evāvidyā-nivṛttyā tvat-prāptir avagamyate kuto bhakti-yogenety ucyate | atrāha yathā yateti | ātmā cittaṃ parimṛjyate śodyate mat-puṇya-gāthānāṃ śravaṇair abhidhānaiś ca | bhakta-revāvāntara-vyāpāro jñānaṃ na pṛthag ity artham | ity eṣā |

|| 11.14 || śrī-bhagavān ||77-80||

[81-83]

agre ca karma-jñāna-bhakti-yogān tat-tad-adhikāritāyāṃ pṛthag hetūṃś coktvā jñāna-karmānādareṇa (page 27) bhakter evābhidheyatvam āha pañcabhiḥ | tatra jñānābhyāsānādaraṃ vaktuṃ tad-adhikāra-hetu- vairāgyābhyāsānādaraṃ vidhatte --

proktena bhakti-yogena bhajato māsakṛn muneḥ | kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite || [BhP 11.20.29]

jñānābhyāsānādaraṃ vidhatte --

bhidyate hṛdaya-granthiś chidyante sarva-saṃśayāḥ | kṣīyante cāsya karmāṇi mayi dṛṣṭe'khilātmani || [BhP 11.20.30]

bhaktyaiva dṛṣṭe sākṣāt-kṛte | tathaivāha -

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ | na jñānaṃ na ca vairāgyaṃ prāyaḥ śreyo bhaved iha || [BhP 11.20.31]

ṭīkā ca - tad evaṃ vyavashtayādhikāri-trayam uktam | tatra bhakter anya- nirapekṣatvād anyasya ca tat-sāpekṣatvād bhakti-yoga eva śreṣṭha ity upasaṃharati tasmād iti tribhiḥ |mad-ātmano mayi ātmā cittaṃ yasya tasya śreyaḥ-sādhanam ity eṣā |

atra prāyo-grahaṇasyāyaṃ bhāvaḥ | bhajatāṃ jñāna-vairāgyābhyāsena prayojanaṃ nāsty eva | tatra yathā-sthite'pi sadyo mukti-mārge keṣāṃcit krama-mukti-mārge pravṛttir jāyate | tathā brahma-bhūtaḥ prasannātmā [Gītā 18.54] ity ādi śrī-gītānusāreṇa yadi krama-bhakti-mārge pravṛttiḥ syāt tadā bhavatv iti | tad evaṃ bhakteḥ prema-lakṣaṇe sarva-phala-rāje sva-phale nāsty eva jñānādy-apekṣā |

English witness · section(s) 71

Anuccheda 71

1 After thus describing devotional service mixed with impersonal knowledge, in the next four verses, treating that mixed service with contempt, he describes pure devotional service, which contains perfect knowledge. He says (Srimad Bhagavatam 11.11.22): 2 "My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits."* 3 This verse is like Srimad Bhagavatam 11.11.1 which says: "The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."*** They who desire impersonal knowledge are actually like the materialists. Assuming that Uddhava is like them, Lord Krsna speaks this verse. 4 It is also said (Srimad Bhagavatam 10.14.4): "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge, or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."* On this evidence Srimad Bhagavatam 11.11.22 should be understood to mean, "It is not possible for you to fix your mind on Brahman simply by following the path of impersonal speculation without devotional service. Therefore you should take shelter of the path of devotional service, which is served by all the virtues of the path of knowledge and all other paths also." Then the Lord explains how to ascend the stairway of devotional service. He says, "Perform all your activities as an offering to Me." This verse may also be interpreted to mean, "If because in your previous births you had not engaged in devotional service, you wish to

understand impersonal Brahman, and you are not able to fix your mind on Brahman, then perform all your activities as an offering to Me." Here the word "samacara" means "offer" and "nirapeksah" means "without any other desire".

BHAKTI-SANDARBHA

5.7

Sections 84–98

10 bilingual sequence blocks

Bhakti · Sanskrit §84 · English §72

[८४]

पृथक् पृथक् ज्ञानादि-फलेऽपि साध्ये नास्तीत्य् आह --

यत् कर्मभिर् यत् तपसा ज्ञान-वैराग्यतश् च यत् । योगेन दाम-धर्मेण श्रेयोभिर् इतरैर् अपि ॥

सर्वं मद्-भक्ति-योगेन मद्-भक्तो लभतेऽञ्जसा । स्वर्गापवर्गं मद्-धाम कथञ्चिद् यदि वाञ्छति ॥ [भ्प् ११.२०.३२-३३]

इतरैस् तीर्थ-यात्रा-व्रतादिभिर् अपि यद् भाव्यं तत् सर्वं मद्-भक्ति-योगेन मद्-भक्तौ लभते । तत्राप्य् अञ्जसा अनायासेनैव किं तत् सर्वम् । तद् आह - स्वर्गावर्गम् इति । स्वर्गः प्रापञ्चिक-सुखं सत्त्व-शुद्ध्य्-आदि- क्रमेणापवर्गो मोक्ष-सुखं च । तद्-अतिक्रमि-सुखं च भवतीत्य् आह - मद्-धाम वैकुण्ठं चेति । कथञ्चिद् भक्त्य्-उपकरणत्वेनैव यदि वाञ्छति कश्चित्, तत्र श्री-चित्रकेत्व्-आदिवत् स्वर्ग-वाञ्छा । तस्य भक्त्य्- उपकरणत्वं चोक्तं - रेमे विद्याधर-स्त्रीभिर् गापयन् हरिम् ईश्वरम् [भ्प् ६.१७.३] इति । श्री-शुकादिवद्-अपवर्ग-वाञ्छा । तत्-प्रार्थनया गो- शृङ्गोपरि-सर्षप-स्थिति-कालं व्याप्य श्री-कृष्णेन दूरीकृतायां मायायां सत्यां मातृ-गर्भाद् बहिर्बभूव इति ब्रह्म-वैवर्त-कथा । तत्र च भक्त्य्-उपकरणत्वं ब्रह्म-भूतः प्रसन्नात्मा इत्य्-आदि-गीता-वचनात् । तथा प्राप्त-भगवत्-पार्षद-तदीय-वृन्द-विशेषवद् वैकुण्ठेच्छा । ते हि प्रेम्णा साक्षात् श्री-भगवच्-चरणारविन्द-सेवेच्छयैव तत्-प्रार्थ्यं (पगे २८) प्राप्तवन्तः । यच् च व्रजन्त्य् अनिमिषामृषभानु-वृत्त्या [भ्प् ३.१५.२५]

॥ ११.२० ॥ श्री-भगवान् ॥ ८१-८४॥

[84]

pṛthak pṛthak jñānādi-phale'pi sādhye nāstīty āha --

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat | yogena dāma-dharmeṇa śreyobhir itarair api ||

sarvaṃ mad-bhakti-yogena mad-bhakto labhate'ñjasā | svargāpavargaṃ mad-dhāma kathañcid yadi vāñchati || [BhP 11.20.32-33]

itarais tīrtha-yātrā-vratādibhir api yad bhāvyaṃ tat sarvaṃ mad-bhakti-yogena mad-bhaktau labhate | tatrāpy añjasā anāyāsenaiva kiṃ tat sarvam | tad āha - svargāvargam iti | svargaḥ prāpañcika-sukhaṃ sattva-śuddhy-ādi- krameṇāpavargo mokṣa-sukhaṃ ca | tad-atikrami-sukhaṃ ca bhavatīty āha - mad-dhāma vaikuṇṭhaṃ ceti | kathañcid bhakty-upakaraṇatvenaiva yadi vāñchati kaścit, tatra śrī-citraketv-ādivat svarga-vāñchā | tasya bhakty- upakaraṇatvaṃ coktaṃ - reme vidyādhara-strībhir gāpayan harim īśvaram [BhP 6.17.3] iti | śrī-śukādivad-apavarga-vāñchā | tat-prārthanayā go-śṛṅgopari-sarṣapa-sthiti-kālaṃ vyāpya śrī-kṛṣṇena dūrīkṛtāyāṃ māyāyāṃ satyāṃ mātṛ-garbhād bahirbabhūva iti brahma-vaivarta-kathā | tatra ca bhakty-upakaraṇatvaṃ brahma-bhūtaḥ prasannātmā ity-ādi-gītā-vacanāt | tathā prāpta-bhagavat-pārṣada-tadīya-vṛnda-viśeṣavad vaikuṇṭhecchā | te hi premṇā sākṣāt śrī-bhagavac-caraṇāravinda-sevecchayaiva tat-prārthyaṃ (page 28) prāptavantaḥ | yac ca vrajanty animiṣāmṛṣabhānu-vṛttyā [BhP 3.15.25]

|| 11.20 || śrī-bhagavān || 81-84||

English witness · section(s) 72

Anuccheda 72

1 Then the Lord says (Srimad Bhagavatam 11.11.23-24): "My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead."*** 2 Srila Sridhara Svami comments: "In this verse the Lord describes confidential devotional service, which is eventually attained by offering fruits of one's work to the Lord, and which is performed by a person in pure goodness." 3 Here the word "abhinayan" means "the devotees portray the Lord's birth and pastimes in theatrical performances". Here "dharma" means "pious activities, such as giving cows in charity", and "mad-arthe" means "when these pious activities are performed to celebrate great festivals in honour of My birthday and other days sacred to Me." "Kama" means "the desire to live in a great palace and other desires like that", and "mad-arthe" means "when that desire is fulfilled by living in My temple in order to serve Me". "Artha" means "great wealth in My service". "Mad-apasrayah" means "in one's heart taking shelter of Me and no one else". "Labhate niscalam bhaktim mayi" means "he attains eternally unwavering devotional service to Me, service that consists of many activities beginning with hearing about Me". By tasting the happiness of devotional service one treats impersonal liberation and other things with contempt. The object of the devotees' service is eternal and never

changes or ceases to exist. For this reason the Lord says He is "sanatane" (eternal).

Bhakti · Sanskrit §85 · English §73

[८५] अन्ते च -

एषा बुद्धिमतां बुद्धिर् मनीषा च मनीषिणाम् । यत् सत्यम् अनृतेनेह मर्त्येनाप्नोति मामृतम् ॥ [भ्प् ११.२९.२२]

टीका च - अतो मद्-भजनम् एव बुद्धेर् विवेकस्य मनीषायाश् चातुर्यस्य च फलम् इत्य् आह एषेति । ताम् एव दर्शयति सत्यम् अमृतं च मा माम् अनृतेनासत्येन मर्त्येन विनाशिना मनुष्य-देहेन इह अस्मिन्न् एव जन्मनि प्राप्नोतीति यत् सैव बुद्धिर् मनीषा चेति । बुद्धिर् विवेको मनीषा चातुर्यम् इत्य् एषा ।

पूर्वं भक्ति-प्रकरणस्य गतत्वाद् इत्य् अतो हेतूपन्यासः कृतः -

हरिश्चन्द्रो रन्तिदेव उञ्छ-वृत्तिः शिविर् बलिः । व्याधः कपोतो बहवो ह्य् अध्रुवेण ध्रुवं गताः ॥ [भ्प् १०.७२.१९] इति ।

॥ ११.२९ ॥ ८५ ॥

[85] ante ca -

eṣā buddhimatāṃ buddhir manīṣā ca manīṣiṇām | yat satyam anṛteneha martyenāpnoti māmṛtam || [BhP 11.29.22]

ṭīkā ca - ato mad-bhajanam eva buddher vivekasya manīṣāyāś cāturyasya ca phalam ity āha eṣeti | tām eva darśayati satyam amṛtaṃ ca mā mām anṛtenāsatyena martyena vināśinā manuṣya-dehena iha asminn eva janmani prāpnotīti yat saiva buddhir manīṣā ceti | buddhir viveko manīṣā cāturyam ity eṣā |

pūrvaṃ bhakti-prakaraṇasya gatatvād ity ato hetūpanyāsaḥ kṛtaḥ -

hariścandro rantideva uñcha-vṛttiḥ śivir baliḥ | vyādhaḥ kapoto bahavo hy adhruveṇa dhruvaṃ gatāḥ || [BhP 10.72.19] iti |

|| 11.29 || 85 ||

English witness · section(s) 73

Anuccheda 73

1 Fearing that someone may ask, "What does one do on the path of devotional service?' or "How does one attain faith in the path of devotional service?" the Lord tells what and how in these words (Srimad Bhagavatam 11.11.25): 2 "One who has obtained pure devotional service by association with My devotees always engages in worshipping Me."* 3 Here "bhaktya" means "with attraction to devotional service", "sah" means "the devotee" and "mam upasita" means "worships Me". The Lord says, "In this way the devotee easily attains knowledge of the spiritual form of Me, the Supreme Personality of Godhead."

Bhakti · Sanskrit §86–91 · English §74

[८६]

श्री-शुकोपदेशोपसंहारे च श्रवणम् उपलक्ष्य -

संसार-सिन्धुम् अतिदुस्तरम् उत्तितीर्षोर् नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीला-कथा-रस-निषेवणम् अन्तरेण पुंसो भवेद् विविध-दुःख-दवार्दितस्य ॥ [भ्प् १२.४.४०]

टीका च - अन्यः प्लव उत्तरण-साधनं न भवेद् उपायान्तराभावाद् इत्य् एषा । अन्यासाम् अपि भक्तीनां तत्-पूर्वकत्वेनैव प्रवृत्तेर् उपायान्तरासम्भवत्वम् उक्तम् । एतद्-अनन्तराध्यायश् च तादृशोपक्रमोपसंहार-मय एव ।

अत्रानुगीयतेऽभीक्ष्णं भगवान् हरिर् ईश्वरः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोध-समुद्भवः ॥ [भ्प् १२.५.१]

इत्य् उपक्रम्य, एतत् कथितं तात यद् आत्मा पृष्टवान् नृपः [भ्प् १.१९.५] हरेर् विश्वात्मनश् चेष्टां किं भूयः श्रोतुम् इच्छसि [भ्प् १२.५.१४] इत्य् उपसंहारेऽपि । तादृश-महिमत्वेन पूर्वोक्त-लीला-कथा-श्रवणस्यैव प्राधान्यात् अत उपक्रमोपसंहार-निर्दिष्टत्वात् श्रवणोपलक्षित-भक्तेर् एवात्रापि प्राधान्यम् । यस् तु तन्-मध्ये त्वं तु राजन् मरिष्यति [भ्प् १२.५.२] इत्य् आदिना ज्ञानोपदेशः स च तस्य या प्राग् अवगता भक्ति-निष्ठाया एव स्वयं दर्शयिष्यमाणत्वात् । तत्र प्राचीना तन्-निष्ठा यथा प्रथमे कृष्णाङ्घ्रि-सेवाम् अधिमन्यमानः [भ्प् १.१९.५] इति । दध्यौ मुकुन्दाङ्घ्रिम् अनन्य-भावः [भ्प् १.१९.७] इत्य् आदि तन्-निष्ठतैव । तद्- भय-परित्यागो यथा तद्-वाक्ये - (पगे २९)

द्विजोपसृष्टः कुहकस् तक्षको वा दशत्व् अलं गायत विष्णु-गाथाः ॥ [भ्प् १.१९.१५] इति ।
तज्-ज्ञानोपदेशम् अबहु मत्वा श्रवण-लक्षणया भक्त्यैव स्व- कृतार्थत्वम् उक्तम् ।

सिद्धोऽस्म्य् अनुगृहीतोऽस्मि भवता करुणात्मना । श्रावितो यच् च मे साक्षाद् अनादि-निधनो हरिः ॥

नात्यद्भुतम् अहं मन्ये महताम् अच्युतात्मनाम् । अज्ञेषु ताप-तप्तेषु भूतेषु यद्-अनुग्रहः ॥

पुराण-संहिताम् एताम् अश्रौष्म भवतो वयम् । यस्यां खलूत्तमःश्लोको भगवान् अनुवर्ण्यते ॥ [भ्प्

१२.६.२-४] इति ।

पुनश् चैकेन पद्येन तद्-वाक्य-गौरव-मात्रेणाङ्गीकृतस्य ब्रह्म- ज्ञानस्य तक्षकादि-भय-निवृत्ति-हेतुत्वम् उक्त्वाप्य् अन्येन तद्-ऊर्ध्वम् अधोक्षज एव वाक्-चेतसोस् तन्-नाम-कीर्तन-ध्यानावेशानुज्ञा प्रार्थिता ।

भगवंस् तक्षकादिभ्यो मृत्युं यो न बिभेम्य् अहम् । प्रविष्टो भ्रम-निर्वाणम् अभयं दर्शितं त्वया ॥

अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्य् अधोक्षजे । मुक्त-कामाशयं चेतः प्रवेश्य विसृजाम्य् असून् ॥ [भ्प् १२.६.५-६] इति ।

अथ पुनर् अन्येन पद्येनाज्ञान-निरासक-ज्ञान-विज्ञान-सिद्धिश् च भगवत्-
पदारविन्द-दर्शनानन्दान्तर्भूतैव मम स्फुरतीति विज्ञापितम् । यथा -

अज्ञानं च निरस्तं मे ज्ञा-विज्ञान-निष्ठया । भवता दर्शितं क्षेमं परं भगवतः पदम् ॥ [भ्प् १२.६.७] इति ।

अत्र पद-शब्दस्य चरणारविन्दाभिधायकत्वे ज्ञानेन वैयासकि-शब्दितेन भेजे खगेन्द्र-ध्वज-पाद-मूलम् [भ्प् १.१८.१६] इत्य् एवास्ति प्रथमे साधकम् । तद् एतत् प्रकरणार्थस् तत्र श्री-सूतेनैव स्पष्टीकृतः ।

ब्रह्म-कोपोत्थिताद् यस् तु तक्षकात् प्राण-विप्लवात् । न सम्मुमोहोरु-भयाद् भगवत्य् अर्पिताशयः ॥ [भ्प् १.१८.२]

नोत्तमश्लोक-वार्तानां जुषतां तत्-कथामृतम् । स्यात् सम्भ्रमोऽन्त-कालेऽपि स्मरतां तत्-पदाम्बुजम् ॥ [भ्प् १.१८.४] इति ।

तथा पूर्वं द्वादशस्यैव तृतीये प्रथम-स्कन्धान्तःस्थस्य -

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् । पुरुषस्येह यत् कार्यं म्रियमाणस्य सर्वथा ॥ [भ्प् १.१९.३४]

इत्य् अस्य राज-प्रश्नस्योत्तरत्वेन भगवद्-ध्यान-कीर्तने एव स्वयं श्री- शुकदेवेनाप्य् उपदिष्टे --
तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम् । म्रियमाणो ह्य् अवहितस् ततो याति परां गतिम् ॥

म्रियमाणैर् अभिध्येयो भगवान् परमेश्वरः । आत्म-भावं नयत्य् अङ्ग सर्वात्मा सर्व-सम्भवः ॥

कलेर् दोष-निधे राजन्न् अस्ति ह्य् एको महान् गुणः कीर्तनाद् एव कृष्णस्य मुक्त-सङ्गः परं व्रजेत् ॥ [भ्प् १२.३.४८-५०]

इत्य् आदिना ततस् तत्र केशव अवहितः कृतावधान आत्म-भावम् आत्मनो भक्तिम् । अस्तु तावद् आयास-(पगे ३०) साध्यं ज्ञानम् । हि यस्माद् अनायास- साध्यात् कीर्तनाद् एवेत्य् अर्थः । द्वितीय-स्कन्धेऽपि न ह्य् अतोऽन्यः शिवः पन्था [भ्प् २.२.३३] इत्य् आदिना एवम् एतन् निगदितम् [भ्प् २.३.१] इत्य् अन्तेन ग्रन्थेन नानाङ्गवान् शुद्ध-भक्ति-योग एव तत्रोत्तरत्वेन पर्यवसितः । तत्रापि पिबन्ति ये भगवतः [भ्प् २.२.३७] इत्य् आदिना लीला-कथा-श्रवण एव परम-पर्यवसानं दृश्यते । तस्मात् साधूक्तं त्वं तु राजन् मरिष्येति इत्य् आदिकं तद्-भक्ति-निष्ठा-प्रकटनार्थम् एवेति । यथो भक्ताव् एव तद्- उपदेशस्य तात्पर्यम् ।

अतएव द्वितीयस्याष्टमे राज-प्रार्थना च नान्यथा स्यात् । कृष्णे निवेश्य निःसङ्गं मनस् त्यक्ष्ये कलेवरम् [भ्प् २.८.२] इत्य् आदि ।

॥ १२.४ ॥ श्री-शुकः ॥ ८६ ॥

[८७-९१]

श्री-सूतोपदेशान्तेऽपि पञ्चभिः -

नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितं न शोभते ज्ञानम् अलं निरञ्जनम् । कुतः पुनः शश्वद् अभद्रम् ईश्वरे न चार्पितं कर्म यद् अप्य् अकारणम् ॥ [भ्प् १२.१२.५२]

टीका च - इदानीं ज्ञान-कर्मादराद् अपि भगवत्-कीर्तनादिष्व् एवादरः कर्तव्य इत्य् आह नैष्कर्म्यं तत्-प्रकाशकं यज् ज्ञानं यतो निरञ्जनम् उपाधि-निवर्तकं, तद् अपि अच्युत-भक्ति-वर्जितं चेन् न शोभते नापरोक्ष- पर्यन्तं भवतीत्य् अर्थ इत्य् आदिका ।

यशः-श्रियाम् एव परिश्रमः परो वर्णाश्रमाचार-तपः-श्रुतादिषु । अविस्मृतिः श्रीधर-पाद-पद्मयोर् गुणानुवाद-श्रवणादिभिर् हरेः ॥ [भ्प् १२.१२.५३]

टीका च -किं च वर्णाश्रमाचारादिषु यः परो महान् परिश्रमः स यशो- युक्तायां श्रियाम् एव कीर्तो सम्पदि वा केवलं न परम-पुरुषार्थः । गुणानुवादादिभिस् तु श्रीधर-पाद-पद्मयोर् अविस्मृतिर् भवति इत्य् एषा । तथा --

अविस्मृतिः कृष्ण-पदारविन्दयोः क्षिणोत्य् अभद्राणि च शं तनोति च । सत्त्वस्य शुद्धिं परमां च भक्तिं ज्ञानं च विज्ञान-विराग-युक्तम् ॥ [भ्प् १२.१२.५४]

स्पष्टम् । तथा -

यूयं द्विजाग्र्या बत भूरि-भागा यच्-छश्वद्-आत्मन्य्-अखिलात्म-भूतम् । नारायणं देवम् अदेवम् ईशम् अजस्र-भावा भजताविवेश्य ॥ [भ्प् १२.१२.५५]

टीका च - तद् एवं श्रोतृण् आत्मानं चाभिनन्दयन्न् आह । तथा यूयम् इति द्वाभ्याम् । त्था हि द्व्ज्याग्र्या यद् यस्माद् आत्मन्य् अन्तःकरणे श्री- नारायणम् आविवेश्य शश्वद् भजत । सम्भावनायां लोट् । अतो भूरि-भागा बहु-पुण्यवन्तः कथम्भूतम् अखिलात्म-भूतं सर्वानर्यामिणम् अत एव देवं सर्वोपास्यम् । अदेवं न देवोऽन्यो यस्य तम् । कुत ईशम् । यद् वा यस्माद् यूयं भूरि-भागास् तप आदिना सम्पन्नास् ततो नारायणं भजतेति विधिः इत्य् एषा । (पगे ३१)

अत्र तप-आदि-सम्पत्तेः सार्थकत्वं नारायण-भजनेन भवतीति स्वाम्य्- अभिप्रायः । तथा -

अहं च संसारित आत्म-तत्त्वं श्रुतं पुराणे परमर्षि-वक्त्रात् । प्रायोपवेशे नृपतेः परीक्षितः सदस्य् ऋषीणां महतां च शृण्वताम् ॥ [भ्प् १२.१२.५६]

एतत्-प्रसङ्गेनाहं चात्म-तत्त्वम् अखिलात्म-भूतं नारायणं स्मारितः । तं प्रति परमोत्कण्ठितीकृतोऽस्मीत्य् अर्थः । यद् आत्म-तत्त्वं मे मया महर्षि-वक्त्राच् छ्रुतम् ॥

॥ १२.१२ ॥ श्री-सूतः ॥ ८७-९१ ॥

[86]

śrī-śukopadeśopasaṃhāre ca śravaṇam upalakṣya -

saṃsāra-sindhum atidustaram uttitīrṣor nānyaḥ plavo bhagavataḥ puruṣottamasya | līlā-kathā-rasa-niṣevaṇam antareṇa puṃso bhaved vividha-duḥkha-davārditasya || [BhP 12.4.40]

ṭīkā ca - anyaḥ plava uttaraṇa-sādhanaṃ na bhaved upāyāntarābhāvād ity eṣā | anyāsām api bhaktīnāṃ tat-pūrvakatvenaiva pravṛtter upāyāntarāsambhavatvam uktam | etad-anantarādhyāyaś ca tādṛśopakramopasaṃhāra-maya eva |

atrānugīyate'bhīkṣṇaṃ bhagavān harir īśvaraḥ | yasya prasādajo brahmā rudraḥ krodha-samudbhavaḥ || [BhP 12.5.1]

ity upakramya, etat kathitaṃ tāta yad ātmā pṛṣṭavān nṛpaḥ [BhP 1.19.5] harer viśvātmanaś ceṣṭāṃ kiṃ bhūyaḥ śrotum icchasi [BhP 12.5.14] ity upasaṃhāre'pi | tādṛśa-mahimatvena pūrvokta-līlā-kathā-śravaṇasyaiva prādhānyāt ata upakramopasaṃhāra-nirdiṣṭatvāt śravaṇopalakṣita-bhakter evātrāpi prādhānyam | yas tu tan-madhye tvaṃ tu rājan mariṣyati [BhP 12.5.2] ity ādinā jñānopadeśaḥ sa ca tasya yā prāg avagatā bhakti-niṣṭhāyā eva svayaṃ darśayiṣyamāṇatvāt | tatra prācīnā tan-niṣṭhā yathā prathame kṛṣṇāṅghri-sevām adhimanyamānaḥ [BhP 1.19.5] iti | dadhyau mukundāṅghrim ananya-bhāvaḥ [BhP 1.19.7] ity ādi tan-niṣṭhataiva | tad- bhaya-parityāgo yathā tad-vākye - (page 29)

dvijopasṛṣṭaḥ kuhakas takṣako vā daśatv alaṃ gāyata viṣṇu-gāthāḥ || [BhP 1.19.15] iti | taj-jñānopadeśam abahu matvā śravaṇa-lakṣaṇayā bhaktyaiva sva- kṛtārthatvam uktam |

siddho'smy anugṛhīto'smi bhavatā karuṇātmanā | śrāvito yac ca me sākṣād anādi-nidhano hariḥ ||

nātyadbhutam ahaṃ manye mahatām acyutātmanām | ajñeṣu tāpa-tapteṣu bhūteṣu yad-anugrahaḥ ||

purāṇa-saṃhitām etām aśrauṣma bhavato vayam | yasyāṃ khalūttamaḥśloko bhagavān anuvarṇyate || [BhP 12.6.2-4] iti |

punaś caikena padyena tad-vākya-gaurava-mātreṇāṅgīkṛtasya brahma- jñānasya takṣakādi-bhaya-nivṛtti-hetutvam uktvāpy anyena tad-ūrdhvam adhokṣaja eva vāk-cetasos tan-nāma-kīrtana-dhyānāveśānujñā prārthitā |

bhagavaṃs takṣakādibhyo mṛtyuṃ yo na bibhemy aham | praviṣṭo bhrama-nirvāṇam abhayaṃ darśitaṃ tvayā ||

anujānīhi māṃ brahman vācaṃ yacchāmy adhokṣaje | mukta-kāmāśayaṃ cetaḥ praveśya visṛjāmy asūn || [BhP 12.6.5-6] iti |

atha punar anyena padyenājñāna-nirāsaka-jñāna-vijñāna-siddhiś ca bhagavat-padāravinda-darśanānandāntarbhūtaiva mama sphuratīti vijñāpitam | yathā -

ajñānaṃ ca nirastaṃ me jñā-vijñāna-niṣṭhayā | bhavatā darśitaṃ kṣemaṃ paraṃ bhagavataḥ padam || [BhP 12.6.7] iti |

atra pada-śabdasya caraṇāravindābhidhāyakatve jñānena vaiyāsaki-śabditena bheje khagendra-dhvaja-pāda-mūlam [BhP 1.18.16] ity evāsti prathame sādhakam | tad etat prakaraṇārthas tatra śrī-sūtenaiva spaṣṭīkṛtaḥ |

brahma-kopotthitād yas tu takṣakāt prāṇa-viplavāt | na sammumohoru-bhayād bhagavaty arpitāśayaḥ || [BhP 1.18.2]

nottamaśloka-vārtānāṃ juṣatāṃ tat-kathāmṛtam | syāt sambhramo'nta-kāle'pi smaratāṃ tat-padāmbujam || [BhP 1.18.4] iti |

tathā pūrvaṃ dvādaśasyaiva tṛtīye prathama-skandhāntaḥsthasya -

ataḥ pṛcchāmi saṃsiddhiṃ yogināṃ paramaṃ gurum | puruṣasyeha yat kāryaṃ mriyamāṇasya sarvathā || [BhP 1.19.34]

ity asya rāja-praśnasyottaratvena bhagavad-dhyāna-kīrtane eva svayaṃ śrī-śukadevenāpy upadiṣṭe -- tasmāt sarvātmanā rājan hṛdisthaṃ kuru keśavam | mriyamāṇo hy avahitas tato yāti parāṃ gatim ||

mriyamāṇair abhidhyeyo bhagavān parameśvaraḥ | ātma-bhāvaṃ nayaty aṅga sarvātmā sarva-sambhavaḥ ||

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṃ vrajet || [BhP 12.3.48-50]

ity ādinā tatas tatra keśava avahitaḥ kṛtāvadhāna ātma-bhāvam ātmano bhaktim | astu tāvad āyāsa-(page 30) sādhyaṃ jñānam | hi yasmād anāyāsa- sādhyāt kīrtanād evety arthaḥ | dvitīya-skandhe'pi na hy ato'nyaḥ śivaḥ panthā [BhP 2.2.33] ity ādinā evam etan nigaditam [BhP 2.3.1] ity antena granthena nānāṅgavān śuddha-bhakti-yoga eva tatrottaratvena paryavasitaḥ | tatrāpi pibanti ye bhagavataḥ [BhP 2.2.37] ity ādinā

līlā-kathā-śravaṇa eva parama-paryavasānaṃ dṛśyate | tasmāt sādhūktaṃ tvaṃ tu rājan mariṣyeti ity ādikaṃ tad-bhakti-niṣṭhā-prakaṭanārtham eveti | yatho bhaktāv eva tad-upadeśasya tātparyam |

ataeva dvitīyasyāṣṭame rāja-prārthanā ca nānyathā syāt | kṛṣṇe niveśya niḥsaṅgaṃ manas tyakṣye kalevaram [BhP 2.8.2] ity ādi |

|| 12.4 || śrī-śukaḥ || 86 ||

[87-91]

śrī-sūtopadeśānte'pi pañcabhiḥ -

naiṣkarmyam apy acyuta-bhāva-varjitaṃ na śobhate jñānam alaṃ nirañjanam | kutaḥ punaḥ śaśvad abhadram īśvare na cārpitaṃ karma yad apy akāraṇam || [BhP 12.12.52]

ṭīkā ca - idānīṃ jñāna-karmādarād api bhagavat-kīrtanādiṣv evādaraḥ kartavya ity āha naiṣkarmyaṃ tat-prakāśakaṃ yaj jñānaṃ yato nirañjanam upādhi-nivartakaṃ, tad api acyuta-bhakti-varjitaṃ cen na śobhate nāparokṣa- paryantaṃ bhavatīty artha ity ādikā |

yaśaḥ-śriyām eva pariśramaḥ paro varṇāśramācāra-tapaḥ-śrutādiṣu | avismṛtiḥ śrīdhara-pāda-padmayor guṇānuvāda-śravaṇādibhir hareḥ || [BhP 12.12.53]

ṭīkā ca -kiṃ ca varṇāśramācārādiṣu yaḥ paro mahān pariśramaḥ sa yaśo- yuktāyāṃ śriyām eva kīrto sampadi vā kevalaṃ na parama-puruṣārthaḥ | guṇānuvādādibhis tu śrīdhara-pāda-padmayor avismṛtir bhavati ity eṣā | tathā --

avismṛtiḥ kṛṣṇa-padāravindayoḥ kṣiṇoty abhadrāṇi ca śaṃ tanoti ca | sattvasya śuddhiṃ paramāṃ ca bhaktiṃ jñānaṃ ca vijñāna-virāga-yuktam || [BhP 12.12.54]

spaṣṭam | tathā -

yūyaṃ dvijāgryā bata bhūri-bhāgā yac-chaśvad-ātmany-akhilātma-bhūtam | nārāyaṇaṃ devam adevam īśam ajasra-bhāvā bhajatāviveśya || [BhP 12.12.55]

ṭīkā ca - tad evaṃ śrotṝṇ ātmānaṃ cābhinandayann āha | tathā yūyam iti dvābhyām | tthā hi dvijāgryā yad yasmād ātmany antaḥkaraṇe śrī- nārāyaṇam āviveśya śaśvad bhajata | sambhāvanāyāṃ loṭ | ato bhūri-bhāgā bahu-puṇyavantaḥ kathambhūtam akhilātma-bhūtaṃ sarvānaryāmiṇam ata eva devaṃ sarvopāsyam | adevaṃ na devo'nyo yasya tam | kuta īśam | yad vā yasmād yūyaṃ bhūri-bhāgās tapa ādinā sampannās tato nārāyaṇaṃ bhajateti vidhiḥ ity eṣā | (page 31)

atra tapa-ādi-sampatteḥ sārthakatvaṃ nārāyaṇa-bhajanena bhavatīti svāmy- abhiprāyaḥ | tathā -

ahaṃ ca saṃsārita ātma-tattvaṃ śrutaṃ purāṇe paramarṣi-vaktrāt | prāyopaveśe nṛpateḥ parīkṣitaḥ sadasy ṛṣīṇāṃ mahatāṃ ca śṛṇvatām || [BhP 12.12.56]

etat-prasaṅgenāhaṃ cātma-tattvam akhilātma-bhūtaṃ nārāyaṇaṃ smāritaḥ | taṃ prati paramotkaṇṭhitīkṛto'smīty arthaḥ | yad ātma-tattvaṃ me mayā maharṣi-vaktrāc chrutam ||

|| 12.12 || śrī-sūtaḥ || 87-91 ||

English witness · section(s) 74

Anuccheda 74

1 Then the Lord says (Srimad Bhagavatam 11.11.25): "Thus he very easily goes to My abode, which is revealed by My pure devotees."* 2 Here "anjasa" (very easily) means "by engaging in devotional service" and "padam" means "My abode". This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §92 · English §75

[९२]

तद् एवम् अस्मिन् श्रीमति महा-पुराणे गुरु-शिष्य-भावेन प्रवृत्तानाम् उपदेश-शिक्षा-वाक्येषु हक्तेर् एवाभिधेयत्वं साधितम् । तथा -

तत् कथ्यतां महा-भाग यदि कृष्ण-कथाश्रयम् । अथवास्य पदाम्भोज- मकरन्द-लिहां सताम् ॥ [भ्प् १.१६.६]

इत्य् अनुसारेण सर्वेषाम् इतिहासानाम् अपि तन्-मात्र-तात्पर्यत्वं ज्ञेयम् । विस्तर-भिया तु न विव्रियते । अन्यत्र च तद् एव दृश्यते । तत्रान्वयेन यथा -

एतावान् एव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्ति-योगो भगवति तन्-नाम-ग्रहणादिभिः ॥ [भ्प् ६.३.२२]

पुंसां जीव-मात्राणां परः धर्मः सार्वभौमो धर्म एतावान् एव स्मृतो नैतद् अधिकः । एतावत् त्वम् एवाह - तन्-नाम-ग्रहणादिभिर् यो भक्ति-योगः साक्षाद् भक्तिर् इति । एव-कारेणान्य-व्यावृत्तत्वं स्पष्टयति भवतीति । नाम-ग्रहणादीन्य् अपि यदि कर्मादौ तत्-साङ्गुण्याद्य्-अर्थं प्रयुज्यन्ते । तदा तस्य परत्वं नास्ति । तुच्छ-फलार्थ-प्रयोज्यत्वेन तद्- अपराधाद् इत्य् अर्थः । तथैव क्षयिष्णु-फल-दातृत्वं च भवतीति भावः । ॥ ६.३ ॥ श्री-यमः स्व-भटान् ॥ ९२ ॥

[92]

tad evam asmin śrīmati mahā-purāṇe guru-śiṣya-bhāvena pravṛttānām upadeśa-śikṣā-vākyeṣu hakter evābhidheyatvaṃ sādhitam | tathā -

tat kathyatāṃ mahā-bhāga yadi kṛṣṇa-kathāśrayam | athavāsya padāmbhoja-makaranda-lihāṃ satām || [BhP 1.16.6]

ity anusāreṇa sarveṣām itihāsānām api tan-mātra-tātparyatvaṃ jñeyam | vistara-bhiyā tu na vivriyate | anyatra ca tad eva dṛśyate | tatrānvayena yathā -

etāvān eva loke'smin puṃsāṃ dharmaḥ paraḥ smṛtaḥ | bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ || [BhP 6.3.22]

puṃsāṃ jīva-mātrāṇāṃ paraḥ dharmaḥ sārvabhaumo dharma etāvān eva smṛto naitad adhikaḥ | etāvat tvam evāha - tan-nāma-grahaṇādibhir yo bhakti-yogaḥ sākṣād bhaktir iti | eva-kāreṇānya-vyāvṛttatvaṃ spaṣṭayati bhavatīti | nāma-grahaṇādīny api yadi karmādau tat-sādguṇyādy-arthaṃ prayujyante | tadā tasya paratvaṃ nāsti | tuccha-phalārtha-prayojyatvena tad- aparādhād ity arthaḥ | tathaiva kṣayiṣṇu-phala-dātṛtvaṃ ca bhavatīti bhāvaḥ | || 6.3 || śrī-yamaḥ sva-bhaṭān || 92 ||

English witness · section(s) 75

Anuccheda 75

1 The path of devotional service is most perfect, important, and ancient because it is personally taught by the Lord. Other paths, being taught by various conditioned souls according to their own speculations, are insignificant by comparison and relatively modern. This is confirmed by Uddhava (Srimad Bhagavatam 11.14.1-2): 2 "My dear Krsna, the learned sages who explain Vedic literature recommend various processes for perfecting one's life. Considering the varieties of viewpoint, my Lord, please tell me whether all these processes are equally important, or whether one of them is supreme.*** 3 "My dear Lord, You have clearly explained the process of unalloyed devotional service, by which a devotee removes all material association from his life, enable him to fix his mind on You."*** 4 Srila Sridhara Svami comments: "Here the word 'sreyamsi' means 'the means for attaining the best thing'. Here he asks 'Are all these processes important, or is one of them supreme?' To establish that one of them actually is supreme, he speaks the second of these two verses. Here he says, 'The other paths are not spoken directly by You (the Lord), but the path of devotional service is directly spoken by You. Others claim that their methods are the best ways to attain perfection. How can they all be the best ways to attain it? How can they all give the same result? One of them must be the best.'"

Bhakti · Sanskrit §93 · English §76–77

[९३] तथा च --

सध्रीचीनो ह्य् अयं लोके पन्थाः क्षेमोऽकुतो-भयः । सुशीलाः साधवो यत्र नारायण-परायणाः ॥ [भ्प् ६.१०.१७]

अयं पन्थाः श्री-नारायण-भक्ति-मार्गः ॥

॥ ६.१ ॥ श्री-शुकः ॥ ९३ ॥

[93] tathā ca --

sadhrīcīno hy ayaṃ loke panthāḥ kṣemo'kuto-bhayaḥ | suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ || [BhP 6.10.17]

ayaṃ panthāḥ śrī-nārāyaṇa-bhakti-mārgaḥ ||

|| 6.1 || śrī-śukaḥ || 93 ||

English witness · section(s) 76–77

Anuccheda 76

1 The Supreme Personality of Godhead answered (Srimad Bhagavatam 11.14.3): "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."*** 2 Srila Sridhara Svami comments: Because it brings the best result devotional service is the best. The other paths, each according to its own nature, bring results insubstantial as flowers imagined to float in the sky, although the followers think their path is the best. To distinguish between these different paths and to establish the actual message of the Vedas, the Lord speaks these seven verses (Srimad Bhagavatam 11.14.3-9). Here the word "mad-atmakah" means "he who fixes his thoughts on Me." "Mad-atmakah" may also mean "manifested from My transcendental form". The Lord's form is free from the modes of material nature. This will be proved later in this book.

Anuccheda 77

1 Next the Lord gives the reason the followers of these different patha each claim their path is the best (Srimad Bhagavatam 11.14.9): 2 "O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people."*** 3 This verse means that according to their own natures their intelligence is bewildered by My illusory potency (man-maya-mohita-dhiyah). In this way they proclaim many different things (anekantam) to be the goal of life (sreyah) and the way to attain the goal of life.

Bhakti · Sanskrit §94 · English §78

[९४]

तत्रैवान्वयेन सर्व-शास्त्र-फलत्वं स-कैमुत्यम् आह -

श्रुतस्य पुंसां सुचिर-श्रमस्य नन्व् अञ्जसा सूरिभिर् ईडितोऽर्थः । तत्-तद्-गुणानुश्रवणं मुकुन्द-पादारविन्दं हृदयेषु येषाम् ॥ [भ्प् ३.१३.४] (पगे ३२)

पुंसां श्रुतस्य वेदार्थावगतेर् अयम् एवार्थः प्रयोजनम् ईडितः श्लाघितः । कोऽसौ ? मुकुन्दस्य पादारविन्दं येषां हृदयेषु वर्तते तेषां तद्-गुणानां भगवद्-भक्त्य्-आत्मकानाम् अनुस्मरणं तत् सोऽयम् इति । ततः सुतराम् एव श्री-मुकुन्दस्येत्य् अर्थः । एवम् एवोक्तं वासुदेव-परा वेदाः [भ्प् २.२.२८] इत्य् आदि ।

भगवान् ब्रह्म कात्स्न्र्येन त्रिर् अन्वीक्ष्य मनीषया । तद् अध्यवस्यत् कूट-स्थो रतिर् आत्मन् यतो भवेत् ॥ [भ्प् २.२.३४]

तथा च पाद्मे बृहत्-सहस्र-नाम्नि - स्मर्तव्यः सततं विष्णुर् विस्मर्तव्यो न जातुचित् । सर्वे विधि-निषेधाः स्युर् एतयोर् एव किङ्कराः ॥

स्कान्दे प्रभास-खण्डे, लिङ्ग-पुराणे च - आलोड्य सर्व-शास्त्राणि विचार्य च पुनः पुनः । इदम् एव सुनिष्पन्नं ध्येयो नारायणः सदा ॥ [लिप् २.७.११]

अत एव वेदाद्य्-अर्पण-मन्त्र इति - विद्या-तपो-ध्यान-योनिर् अयोनिर् विष्णुर् ईडितः । ब्रह्म-यज्ञस् ततो देवः प्रीयतां मे जनार्दनः ॥

॥ ३.१३ ॥ श्री-विदुरः ॥९४॥

[94]

tatraivānvayena sarva-śāstra-phalatvaṃ sa-kaimutyam āha -

śrutasya puṃsāṃ sucira-śramasya nanv añjasā sūribhir īḍito'rthaḥ |
tat-tad-guṇānuśravaṇaṃ mukunda- pādāravindaṃ hṛdayeṣu yeṣām || [BhP 3.13.4] (page

32)

puṃsāṃ śrutasya vedārthāvagater ayam evārthaḥ prayojanam īḍitaḥ ślāghitaḥ | ko'sau ? mukundasya pādāravindaṃ yeṣāṃ hṛdayeṣu vartate teṣāṃ tad-guṇānāṃ bhagavad-bhakty-ātmakānām anusmaraṇaṃ tat so'yam iti | tataḥ sutarām eva śrī-mukundasyety arthaḥ | evam evoktaṃ vāsudeva-parā vedāḥ [BhP 2.2.28] ity ādi |

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā | tad adhyavasyat kūṭa-stho ratir ātman yato bhavet || [BhP 2.2.34]

tathā ca pādme bṛhat-sahasra-nāmni - smartavyaḥ satataṃ viṣṇur vismartavyo na jātucit | sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||

skānde prabhāsa-khaṇḍe, liṅga-purāṇe ca - āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ | idam eva suniṣpannaṃ dhyeyo nārāyaṇaḥ sadā || [LiP 2.7.11]

ata eva vedādy-arpaṇa-mantra iti - vidyā-tapo-dhyāna-yonir ayonir viṣṇur īḍitaḥ | brahma-yajñas tato devaḥ prīyatāṃ me janārdanaḥ ||

|| 3.13 || śrī-viduraḥ ||94||

English witness · section(s) 78

Anuccheda 78

Then the Lord says (Srimad Bhagavatam 11.14.20): "My dear Uddhava, neither through astanga-yoga (the mystic yoga-system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

Bhakti · Sanskrit §95 · English §79

[९५]

यतो यश् च शास्त्रे वर्णाश्रमाचारो विधीयते तस्याप्य् अनुपम-चरितं फलं भक्तिर् एव । यथा -

दान-व्रात-तपो-होम- जप-स्वाध्याय-संयमैः । श्रेयोभिर् विविधैश् चान्यैः कृष्णे भक्तिर् हि साध्यते ॥ [भ्प् १०.४७.२१]

दानादिभिः श्री-कृष्ण-सन्तोषार्थेर् इति ज्ञेयम् । तज् जन्म तानि कर्माणि तद्- आयुस् तन्-मनः [भ्प् ४.३१.७] इत्य् आदि । बृहन्-नारदीये (१.३९.५१) -

जन्म-कोटि-सहस्रेषु पुण्यं यैः समुपार्जितम् । तेषां भक्तिर् भवेच् छुद्धा देव-देवे जनार्दने ॥ इति । अगस्त्य-संहितायाम् -

व्रतोपवास-नियम-जन्म-कोट्याप्य् अनुष्ठितैः । यज्ञैश् च विविधैः सम्यग् भक्तिर् भवति माधवे ॥ इति ।

एतद् एव व्यतिरेकेणोक्तं धर्मः स्वनुष्ठितः पुंसाम् [भ्प् १.२.८] इत्य् आदौ । यशः श्रियाम् एव [भ्प् १२.१२.४] इत्य् आदौ च ।

॥ १०.४७ ॥ उद्धवः श्री-व्रज-देवीम् ॥९५॥

[95]

yato yaś ca śāstre varṇāśramācāro vidhīyate tasyāpy anupama-caritaṃ phalaṃ bhaktir eva | yathā -

dāna-vrāta-tapo-homa- japa-svādhyāya-saṃyamaiḥ | śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate || [BhP 10.47.21]

dānādibhiḥ śrī-kṛṣṇa-santoṣārther iti jñeyam | taj janma tāni karmāṇi tad- āyus tan-manaḥ [BhP 4.31.7] ity ādi | bṛhan-nāradīye (1.39.51) -

janma-koṭi-sahasreṣu puṇyaṃ yaiḥ samupārjitam | teṣāṃ bhaktir bhavec chuddhā deva-deve janārdane || iti | agastya-saṃhitāyām -

vratopavāsa-niyama-janma-koṭyāpy anuṣṭhitaiḥ | yajñaiś ca vividhaiḥ samyag bhaktir bhavati mādhave || iti |

etad eva vyatirekeṇoktaṃ dharmaḥ svanuṣṭhitaḥ puṃsām [BhP 1.2.8] ity ādau | yaśaḥ śriyām eva [BhP 12.12.4] ity ādau ca |

|| 10.47 || uddhavaḥ śrī-vraja-devīm ||95||

English witness · section(s) 79

Anuccheda 79

1 The Lord also says (Srimad Bhagavatam 11.14.22): "Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."* 2 Here "dharma" means "religious duties performed without material motive", "vidya" means "the spiritual knowledge taught in the Vedic scriptures", and "tapah" means "austerities performed to become able to see the Supreme Personality of Godhead".

Bhakti · Sanskrit §96 · English §80

[९६]

यच् च यत्र ज्ञानम् अभिधीयते तद् अपि भक्त्य्-अन्तर्-भूततयिअव लभ्यम् । यथा -

पुरेह भूमन् बहवोऽपि योगिनस् त्वद्-अर्पितेहा निज-कर्म-लब्धया । विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेऽञ्जोऽच्युत ते गतिं पराम् ॥ [भ्प् १०.१४.५]

हे भूमन्, इह लोके पूर्वं बहवो योगिनोऽपि सन्तो योगैर् ज्ञानम् अप्राप्य पश्चात् त्वयि अर्पितेहा लौकिक्य् अप्पि चेष्टा । तथार्पितानि यानि निजानि कर्माणि तैर् लब्धया कथा-रुचिर्-रूपया, पुनश् च (पगे ३३) कथोपनीतया त्वत्- समीपं प्रापितया भक्त्यैवाञ्जसा सुखेन विभुध्यात्म-तत्त्वम् आरभ्य श्री-भगवत्-तत्त्व-पर्यन्तम् अनुभूय तव परामन्तरङ्गां गतिं प्राप्ताः । श्री-गीतोपनिषत्सु च अहं सर्वस्य प्रभवो मत्तः [गीता १०.८] इत्य् आदिभिः शुद्धां भक्तिम् उपदिश्याह --

तेषाम् एवानुकम्पार्थम् अहम् अज्ञानजं तमः । नाशयाम्य् आत्मभावस्थो ज्ञानदीपेन भास्वता ॥ [गीता १०.११] इति ।

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ ९६ ॥

[96]

yac ca yatra jñānam abhidhīyate tad api bhakty-antar-bhūtatayiava labhyam | yathā -

pureha bhūman bahavo'pi yoginas tvad-arpitehā nija-karma-labdhayā | vibudhya bhaktyaiva kathopanītayā prapedire'ñjo'cyuta te gatiṃ parām || [BhP 10.14.5]

he bhūman, iha loke pūrvaṃ bahavo yogino'pi santo yogair jñānam aprāpya paścāt tvayi arpitehā laukiky appi ceṣṭā | tathārpitāni yāni nijāni karmāṇi tair labdhayā kathā-rucir-rūpayā, punaś ca (page 33) kathopanītayā tvat- samīpaṃ prāpitayā bhaktyaivāñjasā sukhena vibhudhyātma-tattvam ārabhya śrī-bhagavat-tattva-paryantam anubhūya tava parāmantaraṅgāṃ gatiṃ prāptāḥ | śrī-gītopaniṣatsu ca ahaṃ sarvasya prabhavo mattaḥ [Gītā 10.8] ity ādibhiḥ śuddhāṃ bhaktim upadiśyāha --

teṣām evānukampārtham aham ajñānajaṃ tamaḥ | nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā || [Gītā 10.11] iti |

|| 10.14 || brahmā śrī-bhagavantam || 96 ||

English witness · section(s) 80

Anuccheda 80

1 The Lord describes devotional service in these words (Srimad Bhagavatam 11.14.26): "When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form."* 2 Srila Sridhara Svami comments: "Someone may object, 'Is it not true that the Sruti-sastra says: One who knows Brahman attains the Supreme. -Taittiriya Upanisad 2.1.2 and By understanding the Supreme one crosses beyond death - Svetasvatara Upanisad 3.8 and therefore one attains the Supreme by attaining knowledge and becoming free of ignorance? What is the need for devotional service?' "Srimad Bhagavatam 11.14.26 answers this objection. There the word 'atma' means 'the heart', and 'parimrjyate' means 'becomes purified'. This occurs by hearing (sravanah) My names and the sacred songs about Me (mat-punya-gatha). The path of knowledge is a secondary aspect of devotional service. It is not completely separate from devotional service." This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §97 · English §81

[९७]

यान्य् अन्यानि सर्वाणि तत्र पुरुषार्थ-साधनान्य् उच्यन्ते तान्य् अपि तथैव भक्ति-मूलान्य् एव । यथा -

स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् । सर्वासाम् अपि सिद्धीनां मूलं तच्-चरणार्चनम् ॥ [भ्प् १०.८१.१९]

मन्त्रतस् तन्त्रतश् छिद्रम् [भ्प् ८.२३.१६] इत्य् आदि-न्यायेन मुख-बाहुरु- पादेभ्यः [भ्प् ११.५.२] इत्य् आद्य्-उक्त-नित्यत्वेन च सर्वथा तद्- बहिर्मुखानां तु तत्-तद्-अलाभ एव स्याद् इत्य् अर्थः । यथा स्कान्दे --

विष्णु-भक्ति-विहीनानां श्रौताः स्मार्ताश् च याः क्रियाः । काय-क्लेशः फलं तासां स्वैरिणी-व्यभिचारवत् ॥ इति ।

तद् उक्तं श्री-युधिष्ठिरेण -

त्वत्-पादुके अविरतं परि ये चरन्ति ध्यायन्त्य् अभद्र-नशने शुचयो गृणन्ति । विन्दन्ति ते कमल-नाभ भवापवर्गम् आशासते यदि त आशिष ईश नान्ये ॥ [भ्प् १०.७२.४] इति ।

अत उक्तं बृहन्-नारदीये (१.४.४) -

यथा समस्त-लोकानां जीवनं सलिलं स्मृतम् । तथा समस्त-सिद्धीनां जीवनं भक्तिर् इष्यते ॥

॥ १०.८२ ॥ श्रीदाम-विप्रः ॥९७॥

[97]

yāny anyāni sarvāṇi tatra puruṣārtha-sādhanāny ucyante tāny api tathaiva bhakti-mūlāny eva | yathā -

svargāpavargayoḥ puṃsāṃ rasāyāṃ bhuvi sampadām | sarvāsām api siddhīnāṃ mūlaṃ tac-caraṇārcanam || [BhP 10.81.19]

mantratas tantrataś chidram [BhP 8.23.16] ity ādi-nyāyena mukha-bāhūru- pādebhyaḥ [BhP 11.5.2] ity ādy-ukta-nityatvena ca sarvathā tad- bahirmukhānāṃ tu tat-tad-alābha eva syād ity arthaḥ | yathā skānde --

viṣṇu-bhakti-vihīnānāṃ śrautāḥ smārtāś ca yāḥ kriyāḥ | kāya-kleśaḥ phalaṃ tāsāṃ svairiṇī-vyabhicāravat || iti |

tad uktaṃ śrī-yudhiṣṭhireṇa -

tvat-pāduke aviratataṃ pari ye caranti dhyāyanty abhadra-naśane śucayo gṛṇanti | vindanti te kamala-nābha bhavāpavargam āśāsate yadi ta āśiṣa īśa nānye || [BhP 10.72.4] iti |

ata uktaṃ bṛhan-nāradīye (1.4.4) -

yathā samasta-lokānāṃ jīvanaṃ salilaṃ smṛtam | tathā samasta-siddhīnāṃ jīvanaṃ bhaktir iṣyate ||

|| 10.82 || śrīdāma-vipraḥ ||97||

English witness · section(s) 81

Anuccheda 81

1 Discussing the relative merits of the yogas of work (karma-yoga), knowledge (jnana-yoga), and devotional service (bhakti-yoga), in the next five verses the Lord treats knowledge and work with contempt and declares the primacy of devotional service. There, to show contempt for the diligent performance of austerities, He says (Srimad Bhagavatam 11.20.29): 2 "When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed."*** 3 Here the word "ma" means "to Me".

Bhakti · Sanskrit §98 · English §82

[९८]

तद् एवं तानि साधनानि भक्ति-जीवनान्य् एवेति भक्तेर् एव सर्वत्राभिधेयत्वम् । तानि विनापि भक्तेर् एव

श्री-विष्णु-पुराणे (१.११.४८) पुलह-वाक्यम् - यो यज्ञ-पुरुषो यज्ञे योगे च परमः पुमान् । तस्मिंस् तुष्टे यद् अप्राप्यं किं तद् अस्ति जनार्दने ॥

अतएव मोक्ष-धर्मे - या वै साधन-सम्पत्तिः पुरुषार्थ-चतुष्टये । तया विना तद् आप्नोति नरो नारायणाश्रयः ॥ इति ।

तस्मात् साधूक्तं सर्व-शास्त्र-श्रवण-फलत्वेन तद्-अभिधेयत्वम् । अतएव प्रथमं स्वयं भगवता सैव प्रवर्तितेत्य् उक्तं कालेन नष्टा प्रलये वाणीयं वेद-संज्ञिता मया [भ्प् ११.१४.३] इत्य्-आदिना ।

तद् एवं सति ये तु नातिकोविदास् ते तत्-तद्-अर्थं कर्माद्य्-अङ्गत्वेनैव श्री- विष्णूपासनं कुर्वते । (पगे ३४) ततस् तद्-अपराधेन निज-कामना-मात्र- फल-प्रदत्वम् । न च तत्-तन्-मात्र-दानेन पर्याप्तिः किन्तु पर्यावसाने परम-फल-प्रदत्वम् एवेति । ततस् तस्या एव परम-हितत्वेनाभिधेयत्वम् आह --

सत्यं दिशत्य् अर्थितम् अर्थितो नृणां नैवार्थदो यत् पुनर् अर्थिता यतः । स्वयं विधत्ते भजताम् अनिच्छताम् इच्छापिधानं निज-पाद-पल्लवम् ॥ [भ्प् ५.१९.२८]

अर्थितः प्रार्थितः सन् नृणाम् अर्थितं सत्यम् एव ददाति । न तत्र कदाचिद् व्यभिचार इत्य् अर्थः । किन्तु तथापि तन्-मन्त्रेणार्थदो न भवति, तन्- मात्रं दत्त्वा निवृत्तो न भवतीत्य् अर्थः । यत उपासकस् तत्रापूर्णत्वाद् भोग-क्षये सति तदैव पुनर् अर्थिता भवति । न जातु कामः कामानां [मनुस् २.९४] इत्य् आदेः । तद् एवम् अभिप्रेत्य स तु परम-कारुणिकस् तत्-पाद- पल्लवम् एव विधत्ते तेभ्यो ददातीत्य् अर्थः । यथा माता चर्व्यमाणां मृत्तिकां बालक-मुखाद् अपसार्य तत्र खण्डं ददाति तद्वद् इति भावः । एवम् अप्य् उक्तं अकामः सर्व-कामो वा [भ्प् २.३.१०] इत्य् आदौ तीव्रत्वं भक्तेः । तथोक्तं गारुडे -

यद् दुर्लभं यद् अप्राप्तं मनसो यन् न गोचरम् । तद् अप्य् अप्रार्थितं ध्यातो ददाति मधुसूदनः ॥ [गर्प् २.२३४.१२] इति ।

एवं श्री-सनकादीनाम् अपि ब्रह्म-ज्ञानिनां भक्त्य्-अनुवृत्त्या तत्-पाद- पल्लव-प्राप्तिर् ज्ञेया ॥

॥ ५.१९ ॥ देवाः परस्परम् ॥९८॥

[98]

tad evaṃ tāni sādhanāni bhakti-jīvanāny eveti bhakter eva sarvatrābhidheyatvam | tāni vināpi bhakter eva

śrī-viṣṇu-purāṇe (1.11.48) pulaha-vākyam - yo yajña-puruṣo yajñe yoge ca paramaḥ pumān | tasmiṃs tuṣṭe yad aprāpyaṃ kiṃ tad asti janārdane ||

ataeva mokṣa-dharme - yā vai sādhana-sampattiḥ puruṣārtha-catuṣṭaye | tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ || iti |

tasmāt sādhūktaṃ sarva-śāstra-śravaṇa-phalatvena tad-abhidheyatvam | ataeva prathamaṃ svayaṃ bhagavatā saiva pravartitety uktaṃ kālena naṣṭā pralaye vāṇīyaṃ veda-saṃjñitā mayā [BhP 11.14.3] ity-ādinā |

tad evaṃ sati ye tu nātikovidās te tat-tad-arthaṃ karmādy-aṅgatvenaiva śrī- viṣṇūpāsanaṃ kurvate | (page 34) tatas tad-aparādhena nija-kāmanā-mātra- phala-pradatvam | na ca tat-tan-mātra-dānena paryāptiḥ kintu paryāvasāne parama-phala-pradatvam eveti | tatas tasyā eva parama-hitatvenābhidheyatvam āha --

satyaṃ diśaty arthitam arthito nṛṇāṃ naivārthado yat punar arthitā yataḥ | svayaṃ vidhatte bhajatām anicchatām icchāpidhānaṃ nija-pāda-pallavam || [BhP 5.19.28]

arthitaḥ prārthitaḥ san nṝṇām arthitaṃ satyam eva dadāti | na tatra kadācid vyabhicāra ity arthaḥ | kintu tathāpi tan-mantreṇārthado na bhavati, tan- mātraṃ dattvā nivṛtto na bhavatīty arthaḥ | yata upāsakas tatrāpūrṇatvād bhoga-kṣaye sati tadaiva punar arthitā bhavati | na jātu kāmaḥ kāmānāṃ [ManuS 2.94] ity ādeḥ | tad evam abhipretya sa tu parama-kāruṇikas tat-pāda- pallavam eva vidhatte tebhyo dadātīty arthaḥ | yathā mātā carvyamāṇāṃ mṛttikāṃ bālaka-mukhād apasārya tatra khaṇḍaṃ dadāti tadvad iti bhāvaḥ | evam apy uktaṃ akāmaḥ sarva-kāmo vā [BhP 2.3.10] ity ādau tīvratvaṃ bhakteḥ | tathoktaṃ gāruḍe -

yad durlabhaṃ yad aprāptaṃ manaso yan na gocaram | tad apy aprārthitaṃ dhyāto dadāti madhusūdanaḥ || [GarP 2.234.12] iti |

evaṃ śrī-sanakādīnām api brahma-jñāninām bhakty-anuvṛttyā tat-pāda- pallava-prāptir jñeyā ||

|| 5.19 || devāḥ parasparam ||98||

English witness · section(s) 82

Anuccheda 82

1 To show contempt for the diligent pursuit of knowledge the Lord says (Srimad Bhagavatam 11.20.30): "Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead".* 2 The Lord is seen (drste), that is He personally appears before the devotee, by the power of devotional service.

BHAKTI-SANDARBHA

5.8

Sections 99–109

10 bilingual sequence blocks

Bhakti · Sanskrit §99 · English §83–84

[९९]

अथ व्यतिरेके कर्मानादरेणाह । तत्र कर्मणः फल-प्राप्ताव् अनिश्चयवत्त्वं दुःख-रूपत्वं च भक्तेस् तु तस्याम् आवश्यकत्वं, साधक-दशायाम् अपि सुख-रूपत्वं चेत्य् आहुः -

कर्मण्य् अस्मिन्न् अनाश्वासे धूम-धूम्रात्मनां भवान् । आपाययति गोविन्द- पाद-पद्मासवं मधु ॥ [भ्प् १.१८.१२]

अस्मिन् कर्मणि सत्र अनाश्वास अविश्वसनीये वैगुण्य-बाहुल्येन कृषिवत् फल-निश्चयाभावाद् अनेन भक्तेर् विश्वसनीयत्वम् ध्वनितम् । धूमेन धूम्रो विरञ्जितौ आत्मानौ शरीर-चित्ते येषां, कर्मणि षष्ठी, तान् अस्मान् इत्य् अर्थः । पाद-पद्मस्य यशो-रूपम् आसवं मकरन्दं मधु मधुरम् । अत्र सत्रवत् कर्मान्तरम्, यशः-श्रवणवद् भक्त्य्-अन्तरं चेति ज्ञेयम् ।

तद् एवं भक्तिं विना कर्मादिभिर् अस्माकं दुःखम् एवासीद् इति व्यतिरेकत्वम् अत्र गम्यते । तद् उक्तं - यशः-श्रियाम् एव परिश्रमः परः [भ्प् १२.१२.४०] इत्य् आदि । अतो वै कवयो नित्यम् [भ्प् १.२.२२] इत्य् आदि च । ब्रह्म- वैवर्ते च शिवं प्रति श्री-विष्णु-वाक्यम् -

यदि मां प्राप्तुम् इच्छन्ति प्रापुन्वन्त्य् एव नान्यथा । कलौ कलुष-चित्तानां वृथायुः-प्रभृतीनि च । भवन्ति वर्णाश्रमिणां न तु मच्-छरणार्थिनाम् ॥ इति ।

॥ १.१८ ॥ श्री-ऋषयः सूतम् ॥ ९९ ॥

[99]

atha vyatireke karmānādareṇāha | tatra karmaṇaḥ phala-prāptāv aniścayavattvaṃ duḥkha-rūpatvaṃ ca bhaktes tu tasyām āvaśyakatvaṃ, sādhaka-daśāyām api sukha-rūpatvaṃ cety āhuḥ -

karmaṇy asminn anāśvāse dhūma-dhūmrātmanāṃ bhavān | āpāyayati govinda-pāda-padmāsavaṃ madhu || [BhP 1.18.12]

asmin karmaṇi satra anāśvāsa aviśvasanīye vaiguṇya-bāhulyena kṛṣivat phala-niścayābhāvād anena bhakter viśvasanīyatvam dhvanitam | dhūmena dhūmro virañjitau ātmānau śarīra-citte yeṣāṃ, karmaṇi ṣaṣṭhī, tān asmān ity arthaḥ |

pāda-padmasya yaśo-rūpam āsavaṃ makarandaṃ madhu madhuram | atra satravat karmāntaram, yaśaḥ-śravaṇavad bhakty-antaraṃ ceti jñeyam |

tad evaṃ bhaktiṃ vinā karmādibhir asmākaṃ duḥkham evāsīd iti vyatirekatvam atra gamyate | tad uktaṃ - yaśaḥ-śriyām eva pariśramaḥ paraḥ [BhP 12.12.40] ity ādi | ato vai kavayo nityam [BhP 1.2.22] ity ādi ca | brahma- vaivarte ca śivaṃ prati śrī-viṣṇu-vākyam -

yadi māṃ prāptum icchanti prāpunvanty eva nānyathā | kalau kaluṣa-cittānāṃ vṛthāyuḥ-prabhṛtīni ca | bhavanti varṇāśramiṇāṃ na tu mac-charaṇārthinām || iti |

|| 1.18 || śrī-ṛṣayaḥ sūtam || 99 ||

English witness · section(s) 83–84

Anuccheda 83

1 There the Lord also says (Srimad Bhagavatam 11.20.31): "Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."*** 2 Srila Sridhara Svami comments: "In this verse three methods of attaining spiritual realisation are described. Because devotional service does not depend on any other method, and because other methods depend on devotional service, devotional service is the best. That is the conclusion of the three verses that begin here. Here the word 'mad-atmanah' means 'one whose mind is fixed on Me', and 'sreyah' means 'the best method of spiritual realisation'." 3 This verse means that for they who engage in devotional service there is no need for diligent practice of austerities and yoga. Some follow the path that immediately leads to liberation and others follow a path that gradually leads to liberation. The Lord describes the path that gradually leads to devotional service (Bhagavad-gita 18.54): "One who is thus transcendentally situated at once realises the Supreme Brahman. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."* In pure love of God, which is the king of the results attained by engaging in devotional service, there is no scope for the cultivation of impersonal knowledge or the following of any other spiritual path.

Anuccheda 84

1 Whatever good results are attained by following the path of jnana and other spiritual paths are also attained by engaging in devotional service. The Lord confirms this in these words (Srimad Bhagavatam 11.20.32-33): 2-3 "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all

other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."*** 4 Here the Lord says, "Anything (sarvam) that may be attained by other (itaraih) spiritual paths, such as going on pilgrimage to holy places and following religious vows, My devotee (mad-bhaktah) attains (labhate) by engaging in My devotional service (mad-bhakti-yogena). He attains it easily (anjasa) and without any great effort." What is the everything (sarvam) mentioned here? The Lord answers with the words "svargapavargam" (promotion to Svargaloka or liberation). "Svarga" means "material happiness" and "apavarga" means "the happiness of liberation, which is attained by gradually becoming situated in the platform of pure goodness". Then the Lord describes a happiness greater than even the happiness of impersonal liberation. He says "mad-dhama" (My abode), which refers to the realm of Vaikuntha. Sometimes one's material desires help him attain devotional service. King Citraketu's desire to attain Svargaloka is an example of that. How his material desire helped him attain devotional service is described in these words (Srimad Bhagavatam 6.17.2-3): 5 "Being praised by great sages and saints and by the inhabitants of Siddhaloka and Caranaloka, Citraketu, the most powerful mystic yogi, wandered about enjoying life for millions of years. With bodily strength and senses free from deterioration, he travelled within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyadhara-loka by chanting the glories of the Supreme Lord, Hari."* 6 Sri Sukadeva Gosvami and other devotees desire liberation. For example, only when Lord Krsna Himself promised that the illusory potency maya would stay far away, was Sukadeva Gosvami willing to leave his mother's womb. This is described in Sri Brahma-vaivarta Purana. 7 That the desire for liberation may also help one attain devotional service is explained by the Lord Himself (Bhagavad-gita 18.54): "One who is thus transcendentally situated at once realises the Supreme Brahman. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."* 8 They who desire to attain Vaikunthaloka and there become a personal associated of the Lord and they who with love desire to directly serve the Lord's lotus feet attain their desires. This is described in Srimad Bhagavatam (3.15.25) in these words: "Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods."*

Bhakti · Sanskrit §100 · English §85

[१००] तथा त्यक्ता स्वधर्मं [भ्प् १.५.१७] इत्य् आदिकम् अनुसन्धेयम् । एवं महा-वित्त-महायासादि-साध्येन कर्मादिना तुच्छं स्वर्गादि-फलं स्वल्पायास- स्वल्प-वित्तादि-साध्यया भक्त्या (पगे ३५) तद्-आभासेन च परम-महत्- फलं तत्र तत्रानुसन्धाय भक्ताव् एव शास्त्र-तात्पर्यं पर्यालोचनीयम् । तस्मात् तत्-तच्-छास्त्राणाम् अपि भक्ति-विधेय-तद्-अनुवादेन प्रवृत्तत्वान् न वैफल्यम् इत्य् अपि ज्ञेयम् । किं च --

विप्राद् द्वि-षड्-गुण-युताद् अरविन्द-नाभ- पादारविन्द-विमुखात् श्वपचं वरिष्ठम् । मन्ये तद्-अर्पित-मनो-वचनेहितार्थ- प्राणं पुनाति स कुलं न तु भूरिमानः ॥ [भ्प् ७.९.१०]

टीका च - भक्त्यैव केवलया हरेस् तोषः सम्भवतीत्य् उक्तम् । इदानीं भक्तिं विना नान्यत् किञ्चित् तत्-तोष-हेतुर् इत्य् आह विप्राद् इति ।

मन्ये धनाभिजन-रूप-तपः-श्रुतौजस्- तेजः-प्रभाव-बल-पौरुष-बुद्धि-योगाः ॥ [भ्प् ७.९.९]

इत्य् आदौ पूर्वोक्ता ये धनादयो द्विषड् द्वादश-गुणास् तैर् युक्ताद् विप्राद् अपि श्वपचं वरिष्ठं मन्ये । यद् वा सनत्-सुजातोक्ता द्वादश धर्मादयो गुणा द्रष्टव्याः -

धर्मं च सत्यं च दमस् तपश् च विमत्सरं ह्रीस् तितिक्षानसूया । यज्ञश् च दानं च धृतिः श्रुतं च व्रतानि वै द्वादश ब्राह्मणस्य ॥ इति ।

कथम्भूतं श्वपचं, तस्मिन्न् अरविन्द-नाभेऽर्पिता मन आदाय येन तम् । ईहितं कर्म । वरिष्ठत्वे हेतुः - स एवम्भूतः श्वपचः सर्व-कुलं पुनाति । भूरि-मानो गर्वो यस्य स तु विप्र आत्मानम् अपि न पुनाति, कुतः कुलम् । यतो भक्ति-हीनस्यैते गुणा गर्वायैव भवन्ति, न तु शुद्धये । अतो हीन इति भावः । इत्य् एषा ॥

मुक्ता-फल-टीका - द्विषट् द्वादश-गुणा धनाभिजनादयः । यद् वा -

शमो दमस् तपः शौचं क्षान्त्य्-आर्जव-विरक्तयः । ज्ञान-विज्ञान-सन्तोषः सत्यास्तिक्यं द्विषड्-गुणाः ॥ इत्य् अत्रोक्ता इत्य् एषा ।

स्कान्दे श्री-नारद-वाक्यम् - कुलाचार-विहीनोऽपि दृढ-भक्तिर् जितेन्द्रियः । प्रशस्तं सर्व-लोकानां न

त्व् अष्टादश-विद्यकः । भक्ति-हीनो द्विजः शान्तः सज्-जाति-धर्मिकस् तथा ॥

काशी-खण्डे च - ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा यदि वेतरः । विष्णु-भक्ति-समायुक्तो ज्ञेयः सर्वोत्तमोत्तमः ॥

बृहन्-नारदीये -- विष्णु-भक्ति-विहीना ये चण्डालाः परिकीर्तिताः । चण्डाला अपि वै श्रेष्ठा हरि-भक्ति-परायणाः ॥ [नार्प् १.३७.१२]

नारदीये च - श्वपचोऽपि मही-पाल विष्णोर् भक्तो द्विजाधिकः । विष्णु-भक्ति-विहीनो यो द्विजातिः श्वपचाधमः ॥ [नार्प् १.३३.४१] इति ।

अत्र मूल-पद्ये स कुलं पुनातीत्य् उक्ते स्वं पुनातीति सुतराम् एव सिद्धम् । यथोक्तं -

किरात-हुणान्ध्र-पुलिन्द-पुल्कशा आभीर-शुम्भा यवनाः खसादयः । येऽन्ये च पापा यद्-अपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ [भ्प् २.४.१८] इति ।

॥ ७.९ ॥ प्रह्लादः श्री-नृसिंहम् ॥

[100] tathā tyaktā svadharmaṃ [BhP 1.5.17] ity ādikam anusandheyam | evaṃ mahā-vitta-mahāyāsādi-sādhyena karmādinā tucchaṃ svargādi-phalaṃ svalpāyāsa-svalpa-vittādi-sādhyayā bhaktyā (page 35) tad-ābhāsena ca parama-mahat- phalaṃ tatra tatrānusandhāya bhaktāv eva śāstra-tātparyaṃ paryālocanīyam | tasmāt tat-tac-chāstrāṇām api bhakti-vidheya-tad-anuvādena pravṛttatvān na vaiphalyam ity api jñeyam | kiṃ ca --

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha- pādāravinda-vimukhāt śvapacaṃ variṣṭham | manye tad-arpita-mano-vacanehitārtha- prāṇaṃ punāti sa kulaṃ na tu bhūrimānaḥ || [BhP 7.9.10]

ṭīkā ca - bhaktyaiva kevalayā hares toṣaḥ sambhavatīty uktam | idānīṃ bhaktiṃ vinā nānyat kiñcit tat-toṣa-hetur ity āha viprād iti |

manye dhanābhijana-rūpa-tapaḥ-śrutaujas- tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ || [BhP 7.9.9]

ity ādau pūrvoktā ye dhanādayo dviṣaḍ dvādaśa-guṇās tair yuktād viprād api śvapacaṃ

variṣṭhaṃ manye | yad vā sanat-sujātoktā dvādaśa dharmādayo guṇā draṣṭavyāḥ -

dharmaṃ ca satyaṃ ca damas tapaś ca vimatsaraṃ hrīs titikṣānasūyā | yajñaś ca dānaṃ ca dhṛtiḥ śrutaṃ ca vratāni vai dvādaśa brāhmaṇasya || iti |

kathambhūtaṃ śvapacaṃ, tasminn aravinda-nābhe'rpitā mana ādāya yena tam | īhitaṃ karma | variṣṭhatve hetuḥ - sa evambhūtaḥ śvapacaḥ sarva-kulaṃ punāti | bhūri-māno garvo yasya sa tu vipra ātmānam api na punāti, kutaḥ kulam | yato bhakti-hīnasyaite guṇā garvāyaiva bhavanti, na tu śuddhaye | ato hīna iti bhāvaḥ | ity eṣā ||

muktā-phala-ṭīkā - dviṣaṭ dvādaśa-guṇā dhanābhijanādayaḥ | yad vā -

śamo damas tapaḥ śaucaṃ kṣānty-ārjava-viraktayaḥ | jñāna-vijñāna-santoṣaḥ satyāstikyaṃ dviṣaḍ-guṇāḥ || ity atroktā ity eṣā |

skānde śrī-nārada-vākyam - kulācāra-vihīno'pi dṛḍha-bhaktir jitendriyaḥ | praśastaṃ sarva-lokānāṃ na tv aṣṭādaśa-vidyakaḥ | bhakti-hīno dvijaḥ śāntaḥ saj-jāti-dharmikas tathā ||

kāśī-khaṇḍe ca - brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā yadi vetaraḥ | viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ ||

bṛhan-nāradīye -- viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ | caṇḍālā api vai śreṣṭhā hari-bhakti-parāyaṇāḥ || [NārP 1.37.12]

nāradīye ca - śvapaco'pi mahī-pāla viṣṇor bhakto dvijādhikaḥ | viṣṇu-bhakti-vihīno yo dvijātiḥ śvapacādhamaḥ || [NārP 1.33.41] iti |

atra mūla-padye sa kulaṃ punātīty ukte svaṃ punātīti sutarām eva siddham | yathoktaṃ -

kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ | ye'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ || [BhP 2.4.18] iti |

|| 7.9 || prahlādaḥ śrī-nṛsiṃham ||

English witness · section(s) 85

Anuccheda 85

1 At the end of the Eleventh Canto the Lord says (Srimad Bhagavatam 11.29.22): "This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve

Me, the eternal reality."*** 2 Srila Sridhara Svami comments: "Here the Lord says, 'Devotional service to Me is attained by the proper use of intelligence (buddhi) and cleverness (manisa). It reveals the eternal reality (satyam and amrtam). By engaging in devotional service in this birth (iha) a person using the temporary (martyena) and unreal (anrtena) human body, which is subject to death, can attain Me (ma)'. That is real intelligence and cleverness. Here 'buddhi' means 'the intelligence, or the power of discrimination and manisa means cleverness". 3 This is described in theses words (Srimad Bhagavatam 10.72.21): "Many persons, such as Hariscandra, Rantideva, Unchavrtti, Mudgala, Sibi, Bali, and the legendary hunter and pigeon, all attained the permanent world by utilising their temporary assets."*** 4 The reason for this is given in the previous description of devotional service. The verse quoted in the beginning of this section was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §101 · English §86

[१०१]

अतएवाहुः - (पगे ३६)

धिग् जन्म नस् त्रिवृद्-विद्यां धिग् व्रतं धिग् बहुज्ञताम् । धिक् कुलं धिक् क्रिया-दीक्षां विमुखा ये त्व् अधोक्षजे ॥ [भ्प् १०.२३.४०]

टीका च - त्रिवृत् शौक्रं सावित्रं दैक्षम् इति त्रिगुणितं जन्म । व्रतं ब्रह्मचर्यम् । क्रियाः कर्माणि दाक्ष्यं चेत्य् आदिका । तथोक्तं किं जन्मभिस् त्रिभिः [भ्प् ४.३१.८] इत्य् आदि ॥

॥ १०.१३ ॥ याज्ञिक-विप्राः ॥ १०१ ॥

[101]

ataevāhuḥ - (page 36)

dhig janma nas trivṛd-vidyāṃ dhig vrataṃ dhig bahujñatām | dhik kulaṃ dhik kriyā-dīkṣāṃ vimukhā ye tv adhokṣaje || [BhP 10.23.40]

ṭīkā ca - trivṛt śaukraṃ sāvitraṃ daikṣam iti triguṇitaṃ janma | vrataṃ brahmacaryam | kriyāḥ karmāṇi dākṣyaṃ cety ādikā | tathoktaṃ kiṃ janmabhis tribhiḥ [BhP 4.31.8] ity ādi ||

|| *10.13* || *yājñika-viprāḥ* || *101* ||

English witness · section(s) 86

Anuccheda 86

1 At the end of Srila Sukadeva Gosvami's teachings the activities of hearing the Lord's glories are described in these words (Srimad Bhagavatam 12.4.40): "For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."*** 2 Srila Sridhara Svami comments: "The words 'na anyah plavah' means that there is no other way to cross. Therefore, as far as one is able, one should hear the descriptions of the Lord." Of all the activities of devotional service hearing about the Lord is the first, because without it is not possible to perform the others. That is explained in other chapters of Srimad Bhagavatam and it is also explained in these words at the conclusion of Srila Sukadeva Gosvami's teachings (Srimad Bhagavatam 12.5.1): 3 "This Srimad Bhagavatam has elaborately described in various narrations the Supreme Soul of all that be-the Personality of Godhead, Hari-from whose satisfaction Brahma is born and from whose anger Rudra takes birth."*** 4 After saying this, he says (Srimad Bhagavatam 12.5.13): "Beloved King Pariksit, I have narrated to you the topics you originally inquired about-the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?"* 5 Here, at the end of Sukadeva's teachings, he says that because hearing the previously described pastimes of the Lord is the best of spiritual activities, therefore devotional service, which has that hearing among its activities, is the best of spiritual paths. Before that conclusion, however, Sukadeva Gosvami gives a lesson in jnana-yoga. e says (Srimad Bhagavatam 12.5.2): "O King, give up the animalistic mentality of thinking, 'I am going to die'. Unlike the body, you have not taken birth. There was not a time in the past when you did not exist and you are not about to be destroyed."*** When this is understood one can have faith in devotional service. There this teaching is intended to make one steady in devotional service. To His unalloyed devotees the Supreme Personality of Godhead gives the greatest kind of liberation. He gives it to them because they have faith in Him and because for that reason they have given up all fear of death. After hearing the truth of jnana-yoga, King Pariksit had faith in devotional service, as will be described later in the Srimad Bhagavatam. 6 Actually King Pariksit had faith in Lord Krsna from the very first. This is seen in the First Canto of Srimad-Bhagavatam (1.19.5): "Maharaja Pariksit sat down on the banks of the Ganges to concentrate his mind in Krsna consciousness, rejecting all other practices of self-realisation, because transcendental loving service to Krsna is the greatest achievement, superseding all other methods."*

There it is also said (Srimad Bhagavatam 1.19.7): "Thus the king, the worthy descendant of the Pandavas, decided once and for all and sat on the Ganges' bank to fast until death ad give himself up to the lotus feet of Lord Krsna, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage."* Because he had faith in Lord Krsna, King Pariksit became free of fear. He said (Srimad Bhagavatam 1.19.15): "O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird-or whatever magical thing the brahmana created-bite me at once. I only desire that you all continue singing the deeds of Lord Visnu."* After hearing the truths of jnana-yoga, King Pariksit became firm in his faith toward Lord Krsna. Then, not considering the three-verse instruction in jnana-yoga to be very important, he engaged in devotional service by hearing about the Lord. In that way he attained the goal of life. Then he said (Srimad Bhagavatam 12.6.2-4): 7 "I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of godhead, Hari, who is without beginning or end."*** 8 "I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life."*** 9 "I have heard from you this Srimad-Bhagavatam, which is the perfect summary of all the Puranas and which perfectly describes the Supreme Lord, Uttamahsloka."*** 10 Accepting the spiritual knowledge given by his guru, the king explained why he was not afraid of the serpent Taksaka. He asked permission to chant the Supreme Lord's holy names, meditate on Him, and dedicate his words and thoughts to Him. The king said (Srimad Bhagavatam 12.6.5-6): 11 "My Lord, I have no fear of Taksaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear."*** 12 "O brahmana, please give me permission to resign my speech and the functions of all my senses unto Lord Adhoksaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life."*** 13 Then, in another verse, he says, "Now I have the perfections of knowledge, which dispels all ignorance and brings the happiness in the heart that comes from seeing the lotus feet of the Supreme Personality of Godhead." He says (Srimad Bhagavatam 12.6.7): 14 "You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realisation, and my ignorance has been eradicated."*** 15 Here the word "pada" means "the lotus feet of the Lord". In the First Canto it was said (Srimad Bhagavatam 1.18.16): "O Suta Gosvami, please describe those topics of the Lord by which Maharaja Pariksit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuda, the king of

birds. Those types were vibrated by the son of Vyasa (Srila Sukadeva)."* 16 Srila Suta Gosvami further explains (Srimad Bhagavatam 1.18.2 and 4): "Furthermore, Maharaja Pariksit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite because of the fury of a brahmana boy."* 17 "This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives."* 18 Further explanations are found in the Twelfth Canto Third Chapter and the final chapter of the First Canto. In the First Canto King Pariksit asked (Srimad Bhagavatam 1.19.37): "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way to perfection for all persons, and especially for one who is about to die."* 19 In answer to the king's question, Srila Sukadeva Gosvami taught him about meditation on and glorification of the Supreme Personality of Godhead. He said (Srimad Bhagavatam 12.3.49-51): 20 "Therefore, O King, endeavour with all your might to fix the Supreme Lord Kesava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.*** 21 "My dear King, the Personality of Godhead is the ultimate controller. He is the supreme soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.*** 22 "My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom."* 23 In these verses "tatah" means "on Lord Kesava", "avihitah" means "concentrating your thoughts", and "atma-bhavam" means "devotion to the Lord". Meditating on the Lord is performed with great difficulty. However, glorifying the Lord is very easily done. That is the meaning. 24 This is also stated in Srimad Bhagavatam 2.2.33-2-3-1: "For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna.* "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion.* "The Personality of Godhead Lord Sri Krsna is in every living being along with the individual soul. And this fact is perceived and hypothesised in our acts of seeing and taking help from the intelligence.* "O King, it is therefore essential that every living being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.* "Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material

enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead).* "Sri Sukadeva Gosvami said: Maharaja Pariksit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you."* In this way the conclusion of the scriptures is that one should engage in pure devotional service, which has many different activities. 25 Srimad Bhagavatam (2.2.37) explains: "Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees,, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."* From this it may be seen that the statement that one should hear the narrations of the Supreme Lord's transcendental pastimes is the final, highest conclusion of the scriptures. 26 It was only to create a situation where faith in devotional service could be manifested that saintly Sukadeva Gosvami said (Srimad Bhagavatam 12.5.2): "O King, give up the animalistic mentality of thinking, 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."*** For this reason it should be understood that the final conclusion of Sukadeva Gosvami's teachings is that one should engage in devotional service to the Supreme Lord. 27 That King Pariksit's questions were intended to bring replies describing devotional service and nothing else is confirmed in Srimad Bhagavatam 2.8.3. where the king says: "O greatly fortunate Sukadeva Gosvami, please continue narrating Srimad Bhagavatam so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed of material qualities, thus relinquish this body."* 28 That one should hear the glories of the Supreme Personality of Godhead is the final conclusion of the Vedic scriptures is again confirmed by Srimad Bhagavatam in these words (12.5.1 and 12.4.40): "This Srimad Bhagavatam has elaborately described in various narrations the Supreme Soul of all that be-the Personality of Godhead, Hari from whose satisfaction Brahma is born and from whose anger Rudra takes birth."*** "For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."***

Bhakti · Sanskrit §102 · English §87

[१०२]

मय्य् एव मन आधत्स्व मयि बुद्धिं निवेशय निवसिष्यसि मय्य् एव अत ऊर्ध्वं न संशयः अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् अभ्यासयोगेन ततो माम् इच्छाप्तुं धनंजय अभ्यासेऽप्य् असमर्थोऽसि मत्कर्मपरमो भव मदर्थम् अपि कर्माणि कुर्वन् सिद्धिम् अवाप्स्यसि अथैतद् अप्य् अशक्तोऽसि कर्तुं मद्योगम् आश्रितः सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ [गीता १२.८-११]

अत्र पाद्मे कार्त्तिक-माहात्म्येतिहासोऽनुसन्धेयः । यथा चोल-देश-राजस्य कस्यचिद् विष्णु-दास-नाम्ना विप्रेण शुद्धम् अर्चनम् एव कुर्वता सह कस्य पूर्वं भगवत्-प्राप्तिः स्याद् इति स्पर्धया बहुन् यज्ञान् भगवद्- अर्पितान् अपि सुष्ठु विदधतो न भगवत्-प्राप्तिर् अभूत् । किन्तु विप्रस्य भगवत्-प्राप्तौ दृष्टायां तान् परित्यज्य -

यत् स्पर्धया मया चैतद् यज्ञ-दानादिकं कृतम् । स विष्णु-रूप-धृग् विप्रो याति वैकुण्ठ-मन्दिरम् ॥[पद्मप् ६.१०९.२२]

तस्माद् दानैश् च यज्ञैश् च नैव विष्णुः प्रसीदति । भक्तिर् एव परं तस्य निदानं दर्शने विभोः ॥[पद्मप् ६.१०९.२५]

इति मुद्गलं प्रत्य् उक्ता ।

विष्णो भक्तिं स्थिरां देहि मनो-वाक्-काय-कर्मभिः । इत्य् उक्त्वा सोऽपतद् वह्नौ सर्वेषाम् एव पश्यताम् ॥[पद्मप् ६.१०९.२९]

इत्य् उक्ता शुद्ध-भक्ति-शरणताम् एव मुहुर् दैन्येनाङ्गीकृत्य होम-कुण्डे देहं त्येजतः पश्चाद् एव तत्-प्राप्तिर् इति ।

योगानादरेणाह --

युञ्जानानाम् अभक्तानां प्राणायामादिभिर् मनः अक्षीण-वासनं राजन् दृश्यते पुनर् उत्थितम् ॥ [भ्प् १०.५१.६०]

उत्थितं विषयाभिमुखम् ॥

॥ १०.५१ ॥ श्री-भगवान् मुचुकुन्दम् ॥१०२॥

[102]

mayy eva mana ādhatsva mayi buddhiṃ niveśaya nivasiṣyasi mayy eva ata ūrdhvaṃ na saṃśayaḥ atha cittaṃ samādhātuṃ na śaknoṣi mayi sthiram abhyāsayogena tato mām icchāptuṃ dhanaṃjaya abhyāse'py asamartho'si matkarmaparamo bhava madartham api karmāṇi kurvan siddhim avāpsyasi athaitad apy aśakto'si kartuṃ madyogam āśritaḥ sarvakarmaphalatyāgaṃ tataḥ kuru yatātmavān || [Gītā 12.8-11]

atra pādme kārttika-māhātmyetihāso'nusandheyaḥ | yathā cola-deśa-rājasya kasyacid viṣṇu-dāsa-nāmnā vipreṇa śuddham arcanam eva kurvatā saha kasya pūrvaṃ bhagavat-prāptiḥ syād iti spardhayā bahūn yajñān bhagavad- arpitān api suṣṭhu vidadhato na bhagavat-prāptir abhūt | kintu viprasya bhagavat-prāptau dṛṣṭāyāṃ tān parityajya -

yat spardhayā mayā caitad yajña-dānādikaṃ kṛtam | sa viṣṇu-rūpa-dhṛg vipro yāti vaikuṇṭha-mandiram ||[PadmaP 6.109.22]

tasmād dānaiś ca yajñaiś ca naiva viṣṇuḥ prasīdati | bhaktir eva paraṃ tasya nidānaṃ darśane vibhoḥ ||[PadmaP 6.109.25]

iti mudgalaṃ praty uktā |

viṣṇo bhaktiṃ sthirāṃ dehi mano-vāk-kāya-karmabhiḥ | ity uktvā so'patad vahnau sarveṣām eva paśyatām ||[PadmaP 6.109.29]

ity uktā śuddha-bhakti-śaraṇatām eva muhur dainyenāṅgīkṛtya homa-kuṇḍe dehaṃ tyejataḥ paścād eva tat-prāptir iti |

yogānādareṇāha --

yuñjānānām abhaktānāṃ prāṇāyāmādibhir manaḥ akṣīṇa-vāsanaṃ rājan dṛśyate punar utthitam || [BhP 10.51.60]

utthitaṃ viṣayābhimukham ||

|| 10.51 || śrī-bhagavān mucukundam ||102||

English witness · section(s) 87

Anuccheda 87

1 At the end of his instructions, Sri Suta Gosvami speaks five verses describing devotional service. In the first of these he says (Srimad Bhagavatam 12.12.53): "Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"* 2 Srila Sridhara Svami comments: "This verse explains that devotional service, which begins with hearing the glories of the Lord, is much more important than speculative knowledge (jnana) or fruitive work (karma). Here 'naiskarmyam' means 'Brahman', 'yaj-jnanam', means 'the path that reveals Brahman', and 'niranjanam' means 'free from material designations'. If a path is devoid of a conception of God (acyuta-bhava-varjitam) it does not look well (na sobhate). That means that the Supreme Lord will not become revealed by following such a path."

Bhakti · Sanskrit §103 · English §88

[१०३]

तथा - यमादिभिर् योग-पथैः काम-लोभ-हतो मुहुः । मुकुन्द-सेवया यद्वत् तथात्माद्धा न शाम्यति ॥ [भ्प् १.६.३६]

(पगे ३७) अतः सुतराम् एव न साधयति मां योगः [भ्प् ११.१४.२०] इत्य्-आदिकम् इति भावः ।

॥ १.६ ॥ श्री-नारदो व्यासम् ॥१०३॥

[103]

tathā - yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ | mukunda-sevayā yadvat tathātmāddhā na śāmyati || [BhP 1.6.36]

(page 37) ataḥ sutarām eva na sādhayati māṃ yogaḥ [BhP 11.14.20] ity-ādikam iti bhāvaḥ |

|| 1.6 || śrī-nārado vyāsam ||103||

English witness · section(s) 88

Anuccheda 88

1 Then he says (Srimad Bhagavatam 12.12.34): "The great endeavour one undergoes in executing the ordinary social and religious duties of the varnasrama system, in performing austerities, and in hearing from the Vedas, culminates only in the achievement of mundane fame and opulence. but by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet."*** 2 Srila Sridhara Svami comments: "The activities of varnasrama-dharma (varnasramacaradisu) are performed with great (parah) labour (parisramah), but still they bring only material fame (yasah) and opulence (sriyam). They do not bring the highest goal of life. The highest goal of life is to attentively hear the transcendental qualities (gunanuvada) of the Supreme Lord, the husband of the goddess of fortune (sridhara), and remember (avismrtih) His lotus feet (pada-padmayoh)."

Bhakti · Sanskrit §104–105 · English §89

[१०४]

अथ ज्ञानानादरेणोदाह्रियते । तत्र तस्य कृच्छ्र-साधनत्वेनानादरो दर्शित एव पानेन ते देव-कथा-सुधायाः [भ्प् ३.५.४४] इत्य्-आदिभ्याम् । श्री- गीतासु च -

श्री अर्जुन उवाच -- एवं सततयुक्ता ये भक्तास् त्वां पर्युपासते । ये चाप्य् अक्षरम् अव्यक्तं तेषां के योगवित्तमाः ॥

श्री-भगवान् उवाच -- मय्य् आवेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेतास् ते मे युक्ततमा मताः ॥

ये त्व् अक्षरम् अनिर्देश्यम् अव्यक्तं पर्युपासते । सर्वत्रगम् अचिन्त्यं च कूटस्थम् अचलं ध्रुवम् ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः । ते प्राप्नुवन्ति माम् एव सर्वभूतहिते रताः ॥

क्लेशोऽधिकतरस् तेषाम् अव्यक्तासक्तचेतसाम् । अव्यक्ता हि गतिर् दुःखं देहवद्भिर् अवाप्यते ॥ [गीता १२.१-५]

भक्ति-मार्गे तु श्रमो न स्यात् । तद्-वशीकारिता-रूपं फलं चापूर्वम् इत्य् आह -

ज्ञाने प्रयासम् उदपास्य नमन्त एव जीवन्ति सन्-मुखरितां भवदीय-वार्ताम् । स्थाने स्थिताः श्रुति-गतां तनु-वाङ्-मनोभिर् ये प्रायशो ज्जित जितोऽप्य् असि तैस् त्रि-लोक्याम् ॥ [भ्प् १०.१४.३]

उदपास्य इषद् अप्य् अकृत्वा स्थाने निवास एव स्थिता अपि यदृच्छया सङ्गतैः सद्भिर् मुखरितां स्वत एव नित्यं प्रकटितां भवदीय-वार्तां तत् स्वत एव श्रुति-गतां श्रवणं प्राप्तां तनुवाङ्-मनोभिर् नमन्तः सन्निधि- मात्रेण कुर्वन्तो ये जीवन्ति केवलं यद्यपि नान्यत् कुर्वन्ति तैः प्रायशस् त्रि-लोक्याम् अन्यैर् अजितोऽपि त्वं जितोऽसि वशीकृतोऽसि । अतएवोक्तं श्री-नृसिंह- पुराणे -

पत्रेषु पुष्पेषु फलेषु तोयेष्व् अक्रीत-लभ्येषु सदैव सत्सु । भक्त्या सुलभ्ये पुरुषे पुराणे मुक्तौ किमर्थं क्रियते प्रयत्नः ॥ इति ।

वस्तुतस् तु -

श्रेयः-सृतिं भक्तिम् उदस्य ते विभो क्लिश्यन्ति ये केवेल-बोध-लब्धये । तेषाम् असौ क्लेशल एव शिष्यते नान्यद् यथा स्थूल-तुषावघातिनाम् ॥ [भ्प् १०.१४.४]

टीका च - भक्तिं विना नैव ज्ञानं सिध्यतीत्य् आह श्रेय इति । श्रेयसाम् अभ्युदयापवर्ग-लक्षणानां सृतिर् यस्याः सरस इव निर्झराणां तां ते तव भक्तिम् उदस्य त्यक्त्वा तेषां क्लेशल एवावशिष्यते । अयं भावः । यथाल्प- प्रमाणं धान्यं परित्यज्यान्तः-कण-हीनान् स्थूल-धान्याभासान् येऽवघ्नन्ति तेषां न किञ्चित् फलम् । एवं भक्तिं तुच्छिकृत्य ये केवल- बोधाय प्रयतन्ते (पगे ३८) तेषाम् अपि । इत्य् एषा ।

अत्र विभो इतिवत् केवल-शुद्ध इत्य् अपि सम्बोधनम् । असौ दृश्यमानः क्लेशलः सन्यासादीन्य् एवेति च ज्ञेयम् । श्री-गीतासु च श्री-भगवान् उवाच अमानित्वम् अदम्भित्वम् [गीता १३.७] इत्य्-आदिकं ज्ञान-योग-मार्गम् उपक्रम्य, मध्ये तत्त्व-ज्ञानार्थ-दर्शनम् [गीता १३.११] इति समाप्याह -- एतज् ज्ञानम् इति प्रोक्तम् अज्ञानं यद् अतोऽन्यथा [गीता १३.११] इति । ततो भक्ति- योगं विना ज्ञानं न भवतीत्य् अर्थः । ततोऽनेत्ऽप्य् उक्तं मद्-भक्त एतद् विज्ञाय मद्-भावायोपपद्यते [गीता १३.१८] इति । अन्यत्र च -

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप । अप्राप्य मां निवर्तन्ते मृत्यु-संसार-वर्त्मनि ॥ [गीता ९.३] इति ।

अस्य सततं कीर्तयन्तो मां [गीता ९.१४] इत्य्-आदि-पूर्वोक्त-लक्षणस्येत्य् अर्थः । अत एवास्फुट-भक्तीनां मुद्गलादीनाम् अपि कृतचरी साधन-भक्तिर् अनुसन्धेया ॥

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ १०५ ॥

[104]

atha jñānānādareṇodāhriyate | tatra tasya kṛcchra-sādhanatvenānādaro darśita eva pānena te deva-kathā-sudhāyāḥ [BhP 3.5.44] ity-ādibhyām | śrī- gītāsu ca -

śrī arjuna uvāca -- evaṃ satatayuktā ye bhaktās tvāṃ paryupāsate | ye cāpy akṣaram avyaktaṃ teṣāṃ ke yogavittamāḥ ||

śrī-bhagavān uvāca -- mayy āveśya mano ye māṃ nityayuktā upāsate | śraddhayā parayopetās te me yuktatamā matāḥ ||

ye tv akṣaram anirdeśyam avyaktaṃ paryupāsate | sarvatragam acintyaṃ ca kūṭastham acalaṃ dhruvam ||

saṃniyamyendriyagrāmaṃ sarvatra samabuddhayaḥ | te prāpnuvanti mām eva sarvabhūtahite ratāḥ ||

kleśo'dhikataras teṣām avyaktāsaktacetasām | avyaktā hi gatir duḥkhaṃ dehavadbhir avāpyate || [Gītā 12.1-5]

bhakti-mārge tu śramo na syāt | tad-vaśīkāritā-rūpaṃ phalaṃ cāpūrvam ity āha -

jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitāṃ bhavadīya-vārtām | sthāne sthitāḥ śruti-gatāṃ tanu-vāṅ-manobhir ye prāyaśo ñjita jito'py asi tais tri-lokyām || [BhP 10.14.3]

udapāsya iṣad apy akṛtvā sthāne nivāsa eva sthitā api yadṛcchayā saṅgataiḥ sadbhir mukharitāṃ svata eva nityaṃ prakaṭitāṃ bhavadīya-vārtāṃ tat svata eva śruti-gatāṃ śravaṇaṃ prāptāṃ tanuvāṅ-manobhir namantaḥ sannidhi- mātreṇa kurvanto ye jīvanti kevalaṃ yadyapi nānyat kurvanti taiḥ prāyaśas tri-lokyām anyair ajito'pi tvaṃ jito'si vaśīkṛto'si | ataevoktaṃ śrī-nṛsiṃha- purāṇe -

patreṣu puṣpeṣu phaleṣu toyeṣv akṛīta-labhyeṣu sadaiva satsu | bhaktyā sulabhye puruṣe purāṇe muktau kimarthaṃ kriyate prayatnaḥ || iti |

vastutas tu -

śreyaḥ-sṛtiṃ bhaktim udasya te vibho kliśyanti ye kevela-bodha-labdhaye | teṣām asau kleśala eva śiṣyate nānyad yathā sthūla-tuṣāvaghātinām || [BhP 10.14.4]

ṭīkā ca - bhaktiṃ vinā naiva jñānaṃ sidhyatīty āha śreya iti | śreyasām abhyudayāpavarga-lakṣaṇānāṃ sṛtir yasyāḥ sarasa iva nirjharāṇāṃ tāṃ te tava bhaktim udasya tyaktvā teṣāṃ kleśala evāvaśiṣyate | ayaṃ bhāvaḥ | yathālpa- pramāṇaṃ dhānyaṃ parityajyāntaḥ-kaṇa-hīnān sthūla-dhānyābhāsān ye'vaghnanti teṣāṃ na kiñcit phalam | evaṃ bhaktiṃ tucchikṛtya ye kevala- bodhāya prayatante (page 38) teṣām api | ity eṣā |

atra vibho itivat kevala-śuddha ity api sambodhanam | asau dṛśyamānaḥ kleśalaḥ sannyāsādīny eveti ca jñeyam | śrī-gītāsu ca śrī-bhagavān uvāca amānitvam adambhitvam

[Gītā 13.7] ity-ādikaṃ jñāna-yoga-mārgam upakramya, madhye tattva-jñānārtha-darśanam [Gītā 13.11] iti samāpyāha -- etaj jñānam iti proktam ajñānaṃ yad ato'nyathā [Gītā 13.11] iti | tato bhakti- yogaṃ vinā jñānaṃ na bhavatīty arthaḥ | tato'net'py uktaṃ mad-bhakta etad vijñāya mad-bhāvāyopapadyate [Gītā 13.18] iti | anyatra ca -

aśraddadhānāḥ puruṣā dharmasyāsya parantapa | aprāpya māṃ nivartante mṛtyu-saṃsāra-vartmani || [Gītā 9.3] iti |

asya satataṃ kīrtayanto māṃ [Gītā 9.14] ity-ādi-pūrvokta-lakṣaṇasyety arthaḥ | ata evāsphuṭa-bhaktīnāṃ mudgalādīnām api kṛtacarī sādhana-bhaktir anusandheyā ||

|| 10.14 || brahmā śrī-bhagavantam || 105 ||

English witness · section(s) 89

Anuccheda 89

Then he says (Srimad Bhagavatam 12.12.55): "Remembrance of Lord Krsna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul along with knowledge enriched with realisation and renunciation."***

Bhakti · Sanskrit §106 · English §90–91

[१०६]

आश्रयान्तर-स्वातन्त्र्यानादरेणाह -

अविस्मितं तं परिपूर्ण-कामं स्वेनैव लाभेन समं प्रशान्तम् । विनोपसर्पत्य् अपरं हि बालिशः श्व-लाङ्गुलेनातितितर्ति सिन्धुम् ॥ [भ्प् ६.९.२२]

अविस्मितं ततोऽन्यस्यापूर्व-वस्तुनोऽसद्-भावाद् विस्मय-रहितम् । अतः स्वेनैव स्वीयेनैव स्वस्यैव कर्म-भूतस्य क्रिया-भूतेन लाभेन परिपूर्ण-कामं नान्यस्येत्य् अर्थः । अतः सर्वत्र समं प्रशान्तं चित्त-दोष-रहितम् । अतितितर्ति अतितर्तुम् इच्छतीत्य् अर्थः । तथोक्तं - रजस्-तमः- प्रकृतयः [भ्प् १.२.२७] इत्य् आदि ।

स्कान्दे श्री-ब्रह्म-नारद-संवादे - वासुदेवं परित्यज्य योऽन्यं देवम् उपासते । स्व-मातरं परित्यज्य श्वपचीं वन्दते हि सः ॥

तथैवान्यत्र च - वासुदेवं परित्यज्य योऽन्यं देवम् उपासते । त्यक्त्वामृतं स मूढात्मा भुङ्क्ते हलाहलं विषम् ॥

महाभारते - यस् तु विष्णुं परित्यज्य मोहाद् अन्यम् उपासते । स हेम-राशिम् उत्सृज्य पांशु-राशिं जिघृक्षति ॥ इति ।

(पगे ३९)

अतएवोक्तं श्री-सत्यव्रतेन - न यत्-प्रसादायुत-भाग-लेशम् अन्ये न देवा गुरवो जनाः स्वयम् । कर्तुं समेताः प्रभवन्ति पुंसस् तम् ईश्वरं वै शरणं प्रपद्ये ॥ इति ।

श्री-ब्रह्म-शिवाव् अपि वैष्णवत्वेनैव भजेत । स आदि-देवो जगतां परो गुरुः [भ्प् २.९.५] वैष्णवानां यथा शम्भुः [भ्प् १२.१३.१६] इत्य्-आद्य्- अङ्गीकारात् । अतएव द्वादशे श्री-शिवं प्रति मार्कण्डेय-वचनम् -

वरम् एकं वृणेऽथापि पूर्णात् कामाभिवर्षणात् । भगवत्य् अच्युतां भक्तिं तत्-परेषु तथा त्वयि ॥ [भ्प्

१२.१०.३४]

त्वय्य् अपि त्व-पर इत्य् अर्थः । अतएवाष्टमे प्रजापति-कृत-श्री-शिव-स्तुतौ - ये त्व् आत्मराम-गुरुभिर् हृदि चिन्तिताङ्घ्रि-द्वन्द्वम् [भ्प् ८.७.२६] इति । चतुर्थे श्रीमद्-अष्ट-भुजं प्रति श्री-प्रचेतोभिर् अपि -

वयं तु साक्षाद् भगवन् भवस्य प्रियस्य सख्युः क्षण-सङ्गमेन । [भ्प् ४.३०.३८] इति ।

वैष्णवस्य सतः सम-दर्शिनस् तु न भक्ति-लाभः प्रत्यवायश् च । यथा वैष्णव-तन्त्रे --

न लभेयुः पुनर् भक्तिं हरेर् ऐकान्तिकीं जडाः । एकाग्र-मनसश् चापि विष्णु-सामान्य-दर्शिनः ॥

यस् तु नारायणं देवं ब्रह्म-रुद्रादि-दैवतैः । समत्वेनैव वीक्षेत स पाषण्डी भवेद् ध्रुवम् ॥ इति ।

अतएवाभेद-दृष्टि-वचनं सम-भक्त-ज्ञान्य्-आदि-परम् एव । यथा श्री- मार्कण्डेयोपाख्याने द्वादश एव श्री-शिव-वाक्यम् -

ब्राह्मणाः साधवः शान्ता निःसङ्गा भूत-वत्सलाः । एकान्त-भक्ता अस्मासु निर्वैराः सम-दर्शिनः ॥

स-लोका लोक-पालास् तान् वन्दन्त्य् अर्चन्त्य् उपासते । अहं च भगवान् ब्रह्मा स्वयं च हरिर् ईश्वरः ॥

न ते मय्य् अच्युतेऽजे च भिदाम् अण्व् अपि चक्षते । नात्मनश् च जनस्यापि तद् युष्मान् वयम् ईमहि ॥ [भ्प् १२.१०.२०-२२] इति ।

तत् ततोऽपि तान् अप्य् अतिक्रम्य युष्मान् मार्कण्डेयादीन् शुद्ध-वैष्णवान् वयम् ईमहि भजाम् इत्य् अर्थः । तद् उक्तं श्री-शिवेनैव प्रचेतसं प्रति -

अथ भागवता यूयं प्रियाः स्थ भगवान् यथा । न मद्-भागवतानां च प्रेयान् अन्योऽस्ति कर्हिचित् ॥ [भ्प् ४.२४.२६] इति ।

अन्यत्र च प्रीते हरौ भगवति प्रीयेऽहं स-चराचरः इति च । तस्य शुद्ध- वैष्णवत्वं चोक्तम् एव तत्-पूर्वं -

नैवेच्छत्य् आशिषः क्वापि ब्रह्मर्षिर् मोक्षम् अप्य् उत । भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये ॥ [भ्प्

१२.१०.६] इति ।

श्री-मार्कण्डेयम् उद्दिश्य श्री-शिवेन । तथा श्री-शिवस्य तच्-चेतस्य् आविर्भावात् समाधि-विरामेण तद् एव व्यञ्जितम् । यथा - किम् इदं कुत एवेति समाधेर् विरतो मुनिः [भ्प् १२.१०१.६] इति । (पगे ४०) किं च ब्राह्मणाः साधवः [भ्प् १२.१०.१६] इत्य् आदाव् अभेदाद् अदृष्टि-वचनेऽपि स्वयं च हरि ईश्वरः [भ्प् १२.१०.१६] इत्य् अनेन तस्यैव प्राधान्यम् उक्तम् । तस्यैव स्वयं चेश्वरत्वम् उक्तं पार्थिवाद् दारुणः [भ्प् १.२.२४] इत्य् आदिना । ब्रह्म-पुराणे श्री-शिव-वाक्यम् अपि तथैव -

यो हि मां द्रष्टुम् इच्छेत ब्रह्माणं वा पितामहम् । द्रष्टव्यस् तेन भगवान् वासुदेवः प्रतापवान् ॥ [ब्रह्मप् २२६.४६] इति ।

तद्-विज्ञानेन सर्व-विज्ञानाद् इति भावः । तद् एवं वैष्णवत्वेनैव शिव- भजनं युक्तम् । केचित् तु वैष्णवास् तत्-पूजनम् आवश्यकत्वेनोपस्थितं चेत् तर्हि तस्मिन्न् अधिष्ठाने श्री-भगवन्तम् एव पूजयन्ति । यथा श्री-विष्णु- धर्मान्तिमोऽयम् इतिहासः - विष्वक्सेन-नामा कश्चिद् विप्र एकान्त- भागवतः पृथिवीं विचरन्न् आसीत् । स कदाचिद् एक एव वनान्त उपविष्टः । तथार्थ ग्रामाध्यक्ष-सुतः कश्चिद् आगतस् तम् उवाच कोऽसीति । ततः कृत- स्वाख्यानं तम् उवाच - मम शिरः-पीडाद्या जातेति निजेष्ट-देवं शिवं पूजयितुं न शक्नोमि, ततो मम प्रतिनिधित्वेन त्वम् एव तं पूजयेति । एतद्- अनन्तरं च तत्रत्यं सार्धं पद्यम् -

एतद् उक्तं प्रत्युवाच वयम् एकान्तिनः श्रुताः । चतुरात्मा हरिः पूज्यः प्रादुर्भाव-गतोऽथवा । पूजयामश् च नैवान्यं तस्मात् त्वं गच्छ मा चिरम् ॥ [विध्प् ३.३५४.१२-१३]

इति ।

ततस् तस्मिंस् तद्-अङ्गीकृतवति स खड्गम् उन्नमितवान् शिरश् छेत्तुम् । ततश् चासौ विप्रस् तद्-धस्तेन मृत्युम् अनभीप्सन् विचार्योक्तवान् भद्रं तत्र गच्छाम इति । गत्वा चेदं मनसि चिन्तितम् - अयं रुद्रः प्रलय-हेतुतया तमो-वर्धनत्वात् तमो-भावः । श्री-नृसिंह-देवश् च तामस-दैत्य-गण-विदारकतया तमो-भञ्जन-कर्तृत्वात् तद्-भञ्जनार्थम् एव तत्रोदयेत सूर्य इव तमो-राशेः । अतो रुद्राकाराधिष्ठानेऽपि तद्-उपासकानाम् एषां तद्-भजन-कृते श्री-नृसिंह-पूजाम् एवास्मिन् करिष्यामीति ।

अथ श्री-नृसिंहाय नम इति गृहीत-पुष्पाञ्जलौ तस्मिन् पुनः क्रोधाविष्टेन ग्रामाध्यक्ष-पुत्रेण खड्गः

समुद्यमितः । ततश् चाकस्मात् तद् एव लिङ्गं स्फोटयित्वा श्री-नृसिंह-देवः स्वयम् आविर्भूय तं ग्रामाध्यक्ष- पुत्रं स-परिकरं जघान । दक्षिणस्यां दिशि लिङ्ग-स्फोट-नामा स्वयं च तत्र स्थितवान् इति । केचित् कदाचित् तद्-अधिष्ठानत्वेनैव वा । अतएवोक्तम् आदि- वाराहे --

जन्मान्तर-सहस्रेषु समाराध्य वृष-ध्वजम् । वैष्णवत्वं लभेद् धीमान् सर्व-पाप-क्षये सति ॥ इति ।

अतएव श्री-नृसिंह-शिव-भक्त्योर् अनन्तरं बृहद् एव श्री-नृसिंह-तापन्यां श्रुतौ --

अनुपनीत-शतम् एकम् एकेनोपनीतेन तत्-समम् । उपनीत-शतम् एकम् एकेन गृहस्थेन तत्-समम् । गृहस्थ-शतम् एकम् एकेन वानप्रस्थेन तत् समं । वानप्रस्थ-शतम् एकम् एकेन यतिना तत् समं । यतीनां तु शतं पूर्णम् एकम् एकेन रुद्र-जापकेन तत्-समम् । रुद्र-जापक-शतम् एकम् एकेन अथर्व-शिरः-शिखाध्यापकेन[*एन्द्नोते #३] तत्-समम् । अथर्वशिरः- शिखाध्यापक-शतम् एकम् एकेन तापनीयोपनिषद्-अध्यापकेन तत्-समम् । तापनीयोपनिषद्-अध्यापक-शतम् एकम् एकेन मन्त्र-राजाध्यापकेन तत्- समम् । [न्तु ५.८] इति । (पगे ४१)

मन्त्र-राजश् च तत्र श्री-नृसिंह-मन्त्र एवेति । स्वतन्त्रत्वेन भजने तु भृगु-शापो दुरत्ययः । यथा चतुर्थे - भृगुः प्रत्यसृजच् छापं ब्रह्म-दण्डं दुरत्ययम् । भव-व्रत-धरा ये च ये च तान् समनुव्रताः । पाषण्डिनस् ते भवन्तु सच्-छास्त्र-परिपन्थिनः ॥ [भ्प् ४.२.२७-२८] इत्य्-आदि ।

वेद-विहितम् एवात्र भव-व्रतम् अनूद्यते अन्य-विहितत्वे पाषण्डिनत्व- विधानायोगः स्यात् । पूर्वत एव पाषण्डित्व-सिद्धेः । अथ तत्-परिपन्थिनां श्री-भागवतादीनां सच्-छास्त्रत्वम् आयातम् । तत्-पुरस्कृतानां सूत- संहितादीनाम् असच्-छास्त्रत्वं स्पष्टम् एव । तस्मात् स्वतन्त्रत्वेनैवोपासनायाम् अयं दोषः । यतश् च तत्रैव तेन श्री- जनार्दनस्यैव वेद-मूलत्वम् उक्तम् -

एष एव हि लोकानां शिवः पन्थाः सनातनः । यं पूर्वे चानुसन्तस्थुर् यत्-प्रमाणं जनार्दनः ॥ [भ्प् ४.२.३१] इति ।

एष वेद-लक्षणो यत्-प्रमाणं यत्र मूलम् इय् अर्थः । अत एवान्वयेनापि श्री-विष्णु-भक्तिर् दृढी-कृता सत्त्वं रजस् तमः [भ्प् १.२.२३] इत्य् आदिना । तथा श्री-हरि-वंशे शिव-वाक्यम् -

हरिर् एव सदा ध्येयो भवद्भिः सत्त्व-संस्थितैः । विष्णु-मन्त्रं सदा विप्राः पठध्वं ध्यात केशवम् ॥ इति ।

तस्मात् श्री-शिव-भक्तेर् अप्य् एवम्भूते स्थिते पराणाम् अपि देवतानां वैष्णवागमादौ तद्-बहिरङ्गावरण-सेवकत्वेनाप्राकृतानाम् एव पूजा- विधानं श्री-भगवल्-लोक-सङ्ग्रह-पराणां तल्-लीलौपायिक-नर-लीला- पार्षदानां वा श्री-भगवत्-प्रीणन-यज्ञादौ तु युधिष्ठिर-राजसूयवद् अन्यासाम् अपि तद्-विभूतित्वेनैवेति ज्ञेयम् ।

ततः सम्पूज्य शिरसा ववन्दे परमेष्ठिनम् । भवं प्रजापतीन् देवान् प्रह्लादो भगवत्-कलाः ॥ [भ्प् ७.१०.३२] इति ।

तद् उक्तं श्री-युधिष्ठिरेणैव - क्रतु-राजेन गोविन्द राजसूयेन पावनीः यक्ष्ये विभूतीर् भवतस् तत् सम्पादय नः प्रभो ॥ [भ्प् १०.७२.३१]

विभूतित्वेनैवम् उक्तं पाद्मे कार्तिक-माहात्म्ये श्री-सत्यभामां प्रति श्री-भगवता --

शैवाः सौराश् च गाणेशा वैष्णवाः शक्ति-पूजकाः । माम् एव प्राप्नुवन्तीह वर्षाम्भः सागरं यथा ॥

एकोऽहं पञ्चधा जातः क्रीडयन् नामभिः किल । देव-दत्तो यथा कश्चित् पुत्राद्य्-आह्वान-नामभिः ॥ [पद्मप् ६.८८.४३-४४] इति ।

वस्तुतस् तु सर्वापेक्षया श्री-वैष्णवा एव श्रेष्ठाः । तद् उक्तं स्कान्दे ब्रह्म-नारद-संवादे तथैवान्यत्र प्रह्लाद-संहितायाम् एकादशी- जागरण-प्रसङ्गे च -

न सौरो न च शैवो वा न ब्राह्मो न च शाक्तिकः । न चान्य-देवता-भक्तेः भवेद् भागवतोपमः ॥ इति । तादृश-सौरादीनां तत्-प्राप्तिश् च न केवलं तद्-धेतुत्वेन किन्तु भगवत्-प्रीत्य्-अर्थ-कृत-जप-तपस्-तज्-जात-(पगे ४२) -शुद्ध-भक्ति-द्वारा श्री- विस्णु-क्षेत्र-मरणादि-प्रभावेण वा । यथा तत्रैव वर्णितयोर् देवशर्म- चन्द्रशर्म-नाम्नोः सूर्यम् आराधयतोः । तद् उक्तं श्री-भगवता -

तत्-क्षेत्रस्य प्रभावेण धर्म-शीलतया पुनः । वैकुण्ठ-भवनं नीतौ मत्-परौ मत्-समीपगैः ॥

यावज् जीवन्तु यत् ताभ्यां सूर्य-पूजादिकं कृतम् । तेनाहं कर्मणा ताभ्यां सुप्रीतो ह्य् अभवं किल ॥ इति ।

तत्-क्षेत्रं मायापुरी । तौ च श्री-कृष्णावतारे सत्राजिद्-अक्रूराख्यौ जाताव् इति च तत्र प्रसिद्धिः । एवं

पुण्डरीकस्यापि पितृ-सेवया तत्-प्राप्तिश् च योजनीया ।

स्वतन्त्रोपासनायां तत्-प्राप्तिः श्री-गीतोपनिषदि निषिद्धः --

येऽप्य् अन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः । तेऽपि माम् एव कौन्तेय यजन्त्य् अविधिपूर्वकम् ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुर् एव च । न तु माम् अभिजानन्ति तत्त्वेनातश् च्यवन्ति ते ॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः । भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ [गीता ९.२३-२५]

तस्मात् तदीयत्वेनोपासनायां कश्चिद् गुणोऽपि भवति ।

अवज्ञादौ तु दोषः - श्रद्धां भागवते शास्त्रेऽनिन्दाम् अन्यत्र चापि हि [भ्प् ११.३.२६] इतिवत् । यथा पाद्मे -

हरिर् एव सदाराध्यः सर्व-देवेश्वरेश्वरः । इतरे ब्रह्म-रुद्राद्या नावज्ञेयाः कदाचन ॥ इति ।

गौतमीये च - गोपालं पूजयेद् यस् तु निन्दयेद् अन्य-देवताम् । अस्तु तावत् परो धर्मः पूर्व-धर्मोऽपि नश्यति ॥ [गौतमीयत् ३३.८४] इति ।

अतएव हयशीर्षा मां पथि देव-हेलनात् [भ्प् ६.८.१५] इति श्री-नारायण- वर्मणि तद्-आगः-प्रायश्चित्तम् ।

विष्णु-धर्मे चायम् इतिहासः - पूर्वं श्रमद्-अम्बरीषो बहु-दिनं श्री- भगवद्-आराधनं तओप्ऽनुष्ठितवान् । तद्-अन्ते च भगवान् एवेद्त्र- रूपेणैरावती-कृतं गरुडम् आरुह्य तं वरेण छन्दयामास । स चेन्द्र- रूपं दृष्ट्वा तं नमस्कारादिभिर् आदृत्यापि तस्माद् वरं नेष्टवान् । उक्तवांश् च - ममाराध्याकारो यः स एव मम वर-दाता भवेन् नान्य इति । अथ तद्-देय-वरम् अहम् एव दास्यामीति पुनर् उक्त्यवत्य् अपीन्द्रे तं नेष्टवन्तं तं प्रति वज्रं समुद्यतवान् । तदापि तं वरं नाङ्गीकृतवति तस्मिन् सुप्रसन्नो भूवा तद्-रूपम् अन्तर्धाप्य स्वरूपम् आविर्भावयन्न् अनुजग्राहेति । तत्र च शिवावज्ञादौ महान् एव दोषः । यथा चतुर्थे एव नन्दीश्वर- शापः । संसरन्त्व् इह ये चामुम् अनु शर्वावमानिनम् [भ्प् ४.२.२४] इति । इदम् अपि यत् किञ्चिद् एव, श्री-शिवस्य महाभागवतत्वेन दोषस्य स्वयम् एव सिद्धत्वात् । हेलनं गिरिश-भ्रातुर् धनदस्य त्वया कृतम् [भ्प् ४.११.३२] इत्य् उक्त-रीत्या नूनं तत्-सख्यम् अनुस्मृत्यैव कुबेराद् अपि

श्री-ध्रुवेण भगवद्-भक्ति-स्वभाव-कृत-सर्व-विषयक-विनय-पुनः-पुनर्-भ्भक्त्य्- अभिलाषाभ्यां युक्तेन सता कृतं भगवद्-भक्ति-वर-प्रार्थनम् इति चतुर्थाभिप्रायः । अतएवोक्तं --(पगे ४३)

यो मां समर्चयेन् नित्यम् एकान्तं भावम् आश्रितः । विनिन्दन् देवम् ईशानं स याति नरकं ध्रुवम् ॥ इति ।

दृष्टं च यथा चित्रकेतु-चरिते । श्री-कपिल-देवेन साधारणानाम् अपि प्राइनाम् अवमानादिकं निन्दितं किम् उत तद्-विधानाम् । तथा हि -

अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा तम् अवज्ञाय मां मर्त्यः कुरुतेऽर्चा-विडम्बनम् ॥ [भ्प् ३.२९.२१]

भूतेषु वक्ष्यमाण-रीत्या प्राण-भृज्-जीवम् आरभ्य भगवद्-अर्पितात्म- जीव-पर्यन्तेषु भूतात्मा तद्-अन्तर्यामी । तं माम् अवज्ञाय तेषाम् अवज्ञया तद्-अधिष्ठानकस्य ममैवावज्ञां कृत्वेत्य् अर्थः । ततस् तां कृत्वा योऽर्चां मत्-प्रतिमां कुरुते स तद्-विडम्बनं तस्या अवज्ञाम् एव कुरुत इत्य् अर्थः । यतः -

यो मां सर्वेषु भूतेषु सन्तम् आत्मानम् ईश्वरम् । हित्वार्चां भजते मौढ्याद् भस्मन्य् एव जुहोति सः ॥ [भ्प् ३.२९.२२]

मौढ्यात् शैली दारुमयो वा काचित् प्रतिमेयम् इति मूढ-बुद्धित्वाद् यं सर्वेषु भूतेषु वर्तमानं परमात्मानम् ईश्वरं मां हित्वा तस्या मयैक्यं अविभाव्यार्चां मदीयां प्रतिमां भजते केवल-लोक-रीति-दृष्ट्या तस्यै जलादिकम् अर्पयति । यथाग्नि-पुराणे दशरथ-मारित-पुत्रस्य तपस्विनो विलापे -

शिला-बुद्धिः कृता किं वा प्रतिमायां हरेर् मया । किं मया पथि दृष्टस्य विष्णु-भक्तस्य कर्हिचित् ॥

तन्-मुद्राङ्कित-देहस्य चेतसानादरः कृतः । येन कर्म-विपाकेन पुत्र-शोको ममेदृशः ॥ इति ।

यथा चोक्तं - विष्णव्-अर्चायां शिला-धीर् गुरुषु नर-मतिर् वैष्णवे जाति-बुद्धिर् विष्णोर् वा वैष्णवानां कलि-मल-मथने पाद-तीर्थेऽम्बु-बुद्धिः । श्री-विष्णोर् नाम्नि मन्त्रे सकल-कलुष-हे शब्द-सामान्य-बुद्धिर् विष्णौ सर्वेश्वरेशे तद्-इतर-सम-धीर् यस्य वा नारकी सः ॥ [प्व् ११४] इति ।

तस्य च मूढस्य मद्-दृष्ट्य्-अभावात् सर्व-भूतावज्ञापि भवति । ततस् तद्- दोषेण भस्मनि यथा जुहोति

कश्चित् तथा तस्याश्रद्दधानस्य फलाभाव इत्य् अर्थः । ये शास्त्र-विधिम् उत्सृज्य यजन्ते श्रद्धयान्विताः [गीता १७.१] इत्य्- आद्य्-उक्त-रीत्या लोक-परम्परा-मात्र-जाते यत्-किञ्चिच्-छ्रद्धा-सद्-भावे तु कनिष्ठ-भागवतत्वम् एव ।

अर्चायाम् एव हरये पूजां यः श्रद्धयेहते । न तद्-भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥ [भ्प् ११.२.४७] इत्य्

उक्तेः ।

यद्यपि यथा-कथञ्चिद् भजनस्यैवावश्यक-फलावसानतास्त्य् एव तथापि झटिति न भवतीत्य् एव तथोक्तम् । वक्ष्यते च साफल्यम् अर्चादाव् अर्चयेत् तावद् [भ्प् ३.२९.२०] इत्य् आदिना । अवज्ञा-मात्रस्य तादृशत्वे सुतरां तु -

द्विषतः पर-काये मां मानिनो भिन्न-दर्शिनः । भूतेषु बद्ध-वैरस्य न मनः शान्तिम् ऋच्छति ॥ [भ्प् ३.२९.१८] इत्य् उक्तेः ।

(पगे ४४)

भिन्न-दर्शिनः सर्वत्रान्तर्याम्य्-एक-दृष्टि-रहितस्य अतएव मानिन अतएव तद्-धवैरस्य च । तथा च महाभारते -

पितेव पुत्रं करुणो नोद्वेजयति यो जनः । विशुद्धस्य हृषीकेशस् तस्य तूर्णं प्रसीदति ॥

किं च - अहम् उच्चावचैर् द्रव्यैः क्रिययोत्पन्नयानघे । नैव तुष्येऽर्चितोऽर्चायां भूत-ग्रामावमानिनः ॥ [भ्प् ३.२९.२४]

अवमानिनो निन्दा-कर्तुः । निन्दापि द्वेष-समा । किं वा -

न तथा तप्यते विद्धः पुमान् बाणैर् हि मर्मगैः । यथा तुदन्ति मर्मस्था असतां पुरुषेषवः ॥

इत्य्-आद्य्-उक्त-रीत्या ततोऽधिका इति नायं व्युत्क्रम्य इत्य् अभिप्रेत्य न द्वेषात् पूर्वम् असौ पठिता ।

तद् एवं ईश्वर-ज्ञानाभावाद् भक्ताव् अश्रद्दधानस्य दोष उक्तः । अथ तच्-छ्रद्धा-हेतु-तज्-ज्ञानस्य स्व-धर्म-संयुक्तं तद्-अर्चनम् एव कारणम् उपदिशन् तादृशार्चनस्याप्य् अव्यर्थताम् अङ्गीकरोति -

अर्चादाव् अर्चयेत् तावद् ईश्वरं मां स्व-कर्म-कृत् । यावन् न वेद स्व-हृदि सर्व-भूतेष्व् अवस्थितम् ॥ [भ्प् ३.२९.२५]

तावद् एव स्व-कर्म-कृत् सन् अर्चादाव् अर्चयेद् यावत् सर्व-भूतेष्व् अवस्थितम् ईश्वरं मां न वेद न जानाति । अत्र स्व-कर्म-सहायत्वम् अजात-श्रद्धस्य शुद्ध-भक्ताव् अनधिकारात् तत् प्रतिपादयिष्यते जात-श्रद्धो मत्-कथासु [भ्प् ११.२०.२७] इत्य् आदिना । अतो भगवज्-ज्ञानाद् ऊर्ध्वं जात-श्रद्धस् तु स्व- कर्म-कृत् सन् नार्चयेत् किन्तु शुद्धम् अर्चादिकम् एव कुर्वीतेत्य् आयातम् । तच् च प्रतिपादयिष्यते तावत् कर्माणि कुर्वीत [भ्प् ११.२०.९] इत्य् आदिना, न त्व् अर्चां परित्यजेद् इत्य् अर्थः । प्रतिष्ठितार्चा न त्याज्या यावज्-जीवं समर्चयेत् । वरं प्राण-परित्यागः शिरसो वापि कर्तनम् ॥ इति श्री-हयशीर्ष-पञ्चरात्र-विरोधात् ।

अथ स्व-धर्म-पूर्वकम् अर्चनं कुर्वंश् च भूत-दयां विना न सिद्ध्यतीत्य् आह --

आत्मनश् च परस्यापि यः करोत्य् अन्तरोदरम् । तस्य भिन्न-दृशो मृत्युर् विदधे भयम् उल्बणम् ॥ [भ्प् ३.२९.२६]

अन्तरोदरम् उदर-भेदेन भेदं करोति न तु मद्-अधिष्ठानत्वेनात्म- समं पश्यति । ततश् च क्षुधितादिकम् अपि दृष्ट्वा स्वोदरादिकम् एव केवलं बिभर्तीत्य् अर्थः । तस्य भिन्न-दृशो मृत्यु-रूपोऽहम् उल्बणं भयं संसारम् । निगमयति -

अथ मां सर्व-भूतेषु भूतात्मानं कृतालयम् । अर्हयेद् दान-मानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥ [भ्प् ३.२९.२७]

अथ अतो हेतोः यथा-युक्तं यथा-शक्ति दानेन तद्-अभावे मानेन चाभिन्नेन चक्षुषेति पूर्ववत् । तथोक्तं सनकादीन् प्रति श्री-वैकुण्ठ- देवेन -

ये मे तनूर् द्विज-वरान् दुहतीर् मदीया भूतान्य् अलब्ध-शरणानि च भेद-बुद्ध्या ॥ [भ्प् ३.१६.१०] इत्य् आदि ।

यद् वाभिन्नेन चक्षषान्यत्र या दृष्टिस् ततोऽतिविलक्षणया दृष्ट्या सर्वोत्कृष्ट-दृष्ट्येत्य् अर्थः । तत्र सर्वेषां साधारण्येनेवार्हणे प्राप्ते विशेषयति - (पगे ४५)

जीवाः श्रेष्ठा ह्य् अजीवानां ततः प्राण-भृतः शुभे । ततः स-चित्ताः प्रवरास् ततश् चेन्द्रिय-वृत्तयः ॥

तत्रापि स्पर्श-वेदिभ्यः प्रवरा रस-वेदिनः । तेभ्यो गन्ध-विदः श्रेष्ठास् ततः शब्द-विदो वराः ॥

रूप-भेद-विदस् तत्र ततश् चोभयतो-दतः । तेषां बहु-पदाः श्रेष्ठाश् चतुष्-पादस् ततो द्वि-पात् ॥

ततो वर्णाश् च चत्वारस् तेषां ब्राह्मण उत्तमः । ब्राह्मणेष्व् अपि वेद-ज्ञो ह्य् अर्थ-ज्ञोऽभ्यधिकस् ततः ॥

अर्थ-ज्ञात् संशय-च्छेत्ता ततः श्रेयान् स्व-कर्म-कृत् । मुक्त-सङ्गस् ततो भूयान् अदोग्धा धर्मम् आत्मनः ॥

तस्मान् मय्य् अर्पिताशेष- क्रियार्थात्मा निरन्तरः । मय्य् अर्पितात्मनः पुंसो मयि सन्न्यस्त-कर्मणः । न पश्यामि परं भूतम् अकर्तुः सम-दर्शनात् ॥ [भ्प् ३.२९.२८-३३]

पुर्वस्माद् उत्तरोत्तरस्मिन् एकैक-गुणाधिक्येनाधिक्यम् । धर्मम् अदोग्धा निष्काम-कर्मा । निरन्तरो ज्ञानाद्य्-अव्यवहित-भक्तिः । अकर्तुर् अर्पितात्मत्वेन स्वभरणादिकर्मानपेक्षमाणात् । यद् भगवति भक्तिः क्रियते तत्रापि स्वस्य भगवद् अधीनत्वं ज्ञात्वा तद्-अभिमान-शून्याच् च । सम-दर्शनाद् भगवद्-अधिष्ठातृत्व-साम्येनात्मवत् परेष्व् अपि हितम् आशंसनेन श्रवणादि-कर्मापेक्षमाणात् जीवाः श्रेष्ठा ह्य् अजीवानाम् इत्य् आदिना भेदो हि विवक्षितः । ततो मद्-भक्तेष्व् एवादर-बाहुल्यं कर्तव्यम् अन्यत्र च यथा-प्राप्तं यथा-शक्ति चेति भावः । तथैवोक्तम् -

मनसैतानि भूतानि प्रणमेद् बहु-मानयन् । ईश्वरो जीव-कलया प्रविष्टो भगवान् इति ॥ [भ्प् ३.२९.३४]

जीव-कलया तत्-कलनया तद्-अन्तर्यामितयेत्य् अर्थः । तद् एवं प्रथमोपासकानां सर्व-भूतादरो विहितः । स-श्रद्ध-साधकानां तु भगवद्-वैभवस सार्वत्रिकता-स्फूर्त्या भवत्य् एवासौ । यथोक्तं स्कान्दे

एतेन ह्य् अद्भुता व्याध तवाहिंसादयो गुणाः । हरि-भक्तौ प्रवृत्ता ये न ते स्युः पर-तापिनः ॥ इति ।

वक्ष्यमाण-रीत्या शुद्ध-बन्धुत्वादि-भाव-साधकानाम् अपि शुद्ध-
बन्धु-भाव-सिद्ध-श्री-गोकुल-वास्य्-अनुशीलनानुसारेण तादृश-भगवद्- गुणानुस्मरणेन चासौ जायते । जात-भावानां त्व् अहिंसोपरमश् च स्वीय एव स्वभावः । यथा -

यत्रानुरकात्ः सहसैव धीरा व्यपोह्य देहादिषु सङ्ग-मूढम् । व्रजन्ति तत् पारमहंस्यम् अन्त्यं यस्मिन् न हिंसा परमः स्व-धर्मः ॥

इत्य् अनुसारेण सिद्ध एव सः । तत्र परम-सिद्धानां च सर्व-भूतेषु यः पश्येद् भगवद्-भावम् आत्मनः [भ्प् ११.२.४५] इत्य्-आद्य्-अनुसारेण सिद्ध एव सः । तत्र साधकानां यत् तु यथा तरोर् मूल-निषेचनेन [भ्प् ४.३१.१२] इत्य् आदौ तद्-अन्योपासनानां पुनरुक्तत्वम् उपलभ्यते, तत् पुनः केवल-स्वतन्त्र-तत्-तद्-दृष्ट्योपासनानाम् एव । अत्र तु तत्-तद्-अधिष्ठानक- भगवद्-उपासनम् एव विधीयते । तद्-आदरावश्यकत्वं च तत्- सम्बन्धेनैव सम्पाद्यत इति भेदः । तच् चान्यत्र झटिति राग-द्वेष- विश्लेषार्थम् इति ज्ञेयम् । अतएव केवल-भूतानुकम्पया भगवद्-अर्चनं त्यक्तवतो भरतस्यान्तरायः । तस्माद् भूत-दयैव भगवद्-भक्तिर् मुख्या नार्चनम् इति निरस्तम् । तथा वैतद् अव्यवहित-पूर्वं निर्गुण- भक्त्य्-अपायत्वेन (पगे ४६) क्रिया-योगेन शस्तेन नातिहिंस्रेण नित्यशः इत्य् अत्र अति-शब्देन पाञ्चरात्रिकार्चन-लक्षण-क्रिया-योगार्था पत्र- पुष्पावचयादि-लक्षाणा किञ्चिद् धिंसापि विहिता । तस्माद् अनादरो न कर्तव्यस् तत्-सम्बन्धेनादरादिकं च कर्तव्यम् । स्वातन्त्र्येणोपासनं तु धिक्-कृतम् इति साध्व् एवोक्तम् अविस्मितं तं परिपूर्ण-कामम् इत्य् आदि ।

॥ ६.९ ॥ देवाः श्रीमद्-आदि-पुरुषम् ॥ १०६ ॥

[106]

āśrayāntara-svātantryānādareṇāha -

avismitaṃ taṃ paripūrṇa-kāmaṃ svenaiva lābhena samaṃ praśāntam | vinopasarpaty aparaṃ hi bāliśaḥ śva-lāṅgulenātititarti sindhum || [BhP 6.9.22]

avismitaṃ tato'nyasyāpūrva-vastuno'sad-bhāvād vismaya-rahitam | ataḥ svenaiva svīyenaiva svasyaiva karma-bhūtasya kriyā-bhūtena lābhena paripūrṇa-kāmaṃ nānyasyety arthaḥ | ataḥ sarvatra samaṃ praśāntaṃ citta- doṣa-rahitam | atititarti atitartum icchatīty arthaḥ | tathoktaṃ - rajas-tamaḥ- prakṛtayaḥ [BhP 1.2.27] ity ādi |

skānde śrī-brahma-nārada-saṃvāde - vāsudevaṃ parityajya yo'nyaṃ devam upāsate |

sva-mātaraṃ parityajya śvapacīṃ vandate hi saḥ ||

tathaivānyatra ca - vāsudevaṃ parityajya yo'nyaṃ devam upāsate | tyaktvāmṛtaṃ sa mūḍhātmā bhuṅkte halāhalaṃ viṣam ||

mahābhārate - yas tu viṣṇuṃ parityajya mohād anyam upāsate | sa hema-rāśim utsṛjya pāṃśu-rāśiṃ jighṛkṣati || iti |

(page 39)

ataevoktaṃ śrī-satyavratena - na yat-prasādāyuta-bhāga-leśam anye na devā guravo janāḥ svayam | kartuṃ sametāḥ prabhavanti puṃsas tam īśvaraṃ vai śaraṇaṃ prapadye || iti |

śrī-brahma-śivāv api vaiṣṇavatvenaiva bhajeta | sa ādi-devo jagatāṃ paro guruḥ [BhP 2.9.5] vaiṣṇavānāṃ yathā śambhuḥ [BhP 12.13.16] ity-ādy- aṅgīkārāt | ataeva dvādaśe śrī-śivaṃ prati mārkaṇḍeya-vacanam -

varam ekaṃ vṛṇe'thāpi pūrṇāt kāmābhivarṣaṇāt | bhagavaty acyutāṃ bhaktiṃ tat-pareṣu tathā tvayi || [BhP 12.10.34]

tvayy api tva-para ity arthaḥ | ataevāṣṭame prajāpati-kṛta-śrī-śiva-stutau - ye tv ātmarāma-gurubhir hṛdi cintitāṅghri-dvandvam [BhP 8.7.26] iti | caturthe śrīmad-aṣṭa-bhujaṃ prati śrī-pracetobhir api -

vayaṃ tu sākṣād bhagavan bhavasya priyasya sakhyuḥ kṣaṇa-saṅgamena | [BhP 4.30.38] iti |

vaiṣṇavasya sataḥ sama-darśinas tu na bhakti-lābhaḥ pratyavāyaś ca | yathā vaiṣṇava-tantre --

na labheyuḥ punar bhaktiṃ harer aikāntikīṃ jaḍāḥ | ekāgra-manasaś cāpi viṣṇu-sāmānya-darśinaḥ ||

yas tu nārāyaṇaṃ devaṃ brahma-rudrādi-daivataiḥ | samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam || iti |

ataevābheda-dṛṣṭi-vacanaṃ sama-bhakta-jñāny-ādi-param eva | yathā śrī-mārkaṇḍeyopākhyāne dvādaśa eva śrī-śiva-vākyam -

brāhmaṇāḥ sādhavaḥ śāntā niḥsaṅgā bhūta-vatsalāḥ | ekānta-bhaktā asmāsu nirvairāḥ sama-darśinaḥ ||

sa-lokā loka-pālās tān vandanty arcanty upāsate | ahaṃ ca bhagavān brahmā svayaṃ ca harir īśvaraḥ ||

na te mayy acyute'je ca bhidām aṇv api cakṣate | nātmanaś ca janasyāpi tad yuṣmān vayam īmahi || [BhP 12.10.20-22] iti |

tat tato'pi tān apy atikramya yuṣmān mārkaṇḍeyādīn śuddha-vaiṣṇavān vayam īmahi bhajām ity arthaḥ | tad uktaṃ śrī-śivenaiva pracetasaṃ prati -

atha bhāgavatā yūyaṃ priyāḥ stha bhagavān yathā | na mad-bhāgavatānāṃ ca preyān anyo'sti karhicit || [BhP 4.24.26] iti |

anyatra ca prīte harau bhagavati prīye'haṃ sa-carācaraḥ iti ca | tasya śuddha-vaiṣṇavatvaṃ coktam eva tat-pūrvaṃ -

naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta | bhaktiṃ parāṃ bhagavati labdhavān puruṣe'vyaye || [BhP 12.10.6] iti |

śrī-mārkaṇḍeyam uddiśya śrī-śivena | tathā śrī-śivasya tac-cetasy āvirbhāvāt samādhi-virāmeṇa tad eva vyañjitam | yathā - kim idaṃ kuta eveti samādher virato muniḥ [BhP 12.101.6] iti | (page 40) kiṃ ca brāhmaṇāḥ sādhavaḥ [BhP 12.10.16] ity ādāv abhedād adṛṣṭi-vacane'pi svayaṃ ca hari īśvaraḥ [BhP 12.10.16] ity anena tasyaiva prādhānyam uktam | tasyaiva svayaṃ ceśvaratvam uktaṃ pārthivād dāruṇaḥ [BhP 1.2.24] ity ādinā | brahma-purāṇe śrī-śiva-vākyam api tathaiva -

yo hi māṃ draṣṭum iccheta brahmāṇaṃ vā pitāmaham | draṣṭavyas tena bhagavān vāsudevaḥ pratāpavān || [BrahmaP 226.46] iti |

tad-vijñānena sarva-vijñānād iti bhāvaḥ | tad evaṃ vaiṣṇavatvenaiva śiva- bhajanaṃ yuktam | kecit tu vaiṣṇavās tat-pūjanam āvaśyakatvenopasthitaṃ cet tarhi tasminn adhiṣṭhāne śrī-bhagavantam eva pūjayanti | yathā śrī-viṣṇu- dharmāntimo'yam itihāsaḥ - viṣvaksena-nāmā kaścid vipra ekānta- bhāgavataḥ pṛthivīṃ vicarann āsīt | sa kadācid eka eva vanānta upaviṣṭaḥ | tathārtha grāmādhyakṣa-sutaḥ kaścid āgatas tam uvāca ko'sīti | tataḥ kṛta- svākhyānaṃ tam uvāca - mama śiraḥ-pīḍādyā jāteti nijeṣṭa-devaṃ śivaṃ pūjayituṃ na śaknomi, tato mama pratinidhitvena tvam eva taṃ pūjayeti | etad- anantaraṃ ca tatratyaṃ sārdhaṃ padyam -

etad uktaṃ pratyuvāca vayam ekāntinaḥ śrutāḥ | caturātmā hariḥ pūjyaḥ prādurbhāva-gato'thavā | pūjayāmaś ca naivānyaṃ tasmāt tvaṃ gaccha mā ciram ||

[ViDhP 3.354.12-13]

iti |

tatas tasmiṃs tad-aṅgīkṛtavati sa khaḍgam unnamitavān śiraś chettum | tataś cāsau vipras tad-dhastena mṛtyum anabhīpsan vicāryoktavān bhadraṃ tatra gacchāma iti | gatvā cedaṃ manasi cintitam - ayaṃ rudraḥ pralaya-hetutayā tamo-vardhanatvāt tamo-bhāvaḥ | śrī-nṛsiṃha-devaś ca tāmasa-daitya-gaṇa- vidārakatayā tamo-bhañjana-kartṛtvāt tad-bhañjanārtham eva tatrodayeta sūrya iva tamo-rāśeḥ | ato rudrākārādhiṣṭhāne'pi tad-upāsakānām eṣāṃ tad-bhajana-kṛte śrī-nṛsiṃha-pūjām evāsmin kariṣyāmīti |

atha śrī-nṛsiṃhāya nama iti gṛhīta-puṣpāñjalau tasmin punaḥ krodhāviṣṭena grāmādhyakṣa-putreṇa khaḍgaḥ samudyamitaḥ | tataś cākasmāt tad eva liṅgaṃ sphoṭayitvā śrī-nṛsiṃha-devaḥ svayam āvirbhūya taṃ grāmādhyakṣa- putraṃ sa-parikaraṃ jaghāna | dakṣiṇasyāṃ diśi liṅga-sphoṭa-nāmā svayaṃ ca tatra sthitavān iti | kecit kadācit tad-adhiṣṭhānatvenaiva vā | ataevoktam ādi- vārāhe --

janmāntara-sahasreṣu samārādhya vṛṣa-dhvajam | vaiṣṇavatvaṃ labhed dhīmān sarva-pāpa-kṣaye sati || iti |

ataeva śrī-nṛsiṃha-śiva-bhaktyor anantaraṃ bṛhad eva śrī-nṛsiṃha-tāpanyāṃ śrutau --

*anupanīta-śatam ekam ekenopanītena tat-samam | upanīta-śatam ekam ekena gṛhasthena tat-samam | gṛhastha-śatam ekam ekena vānaprasthena tat samaṃ | vānaprastha-śatam ekam ekena yatinā tat samaṃ | yatīnāṃ tu śataṃ pūrṇam ekam ekena rudra-jāpakena tat-samam | rudra-jāpaka-śatam ekam ekena atharva-śiraḥ-śikhādhyāpakena[*ENDNOTE #3] tat-samam | atharvaśiraḥ- śikhādhyāpaka-śatam ekam ekena tāpanīyopaniṣad-adhyāpakena tat-samam | tāpanīyopaniṣad-adhyāpaka-śatam ekam ekena mantra-rājādhyāpakena tat- samam | [NTU 5.8] iti | (page 41)*

mantra-rājaś ca tatra śrī-nṛsiṃha-mantra eveti | svatantratvena bhajane tu bhṛgu-śāpo duratyayaḥ | yathā caturthe - bhṛguḥ pratyasṛjac chāpaṃ brahma-daṇḍaṃ duratyayam | bhava-vrata-dharā ye ca ye ca tān samanuvratāḥ | pāṣaṇḍinas te bhavantu sac-chāstra-paripanthinaḥ || [BhP 4.2.27-28] ity-ādi |

veda-vihitam evātra bhava-vratam anūdyate anya-vihitatve pāṣaṇḍinatva- vidhānāyogaḥ syāt | pūrvata eva pāṣaṇḍitva-siddheḥ | atha tat-paripanthināṃ śrī-bhāgavatādīnāṃ sac-chāstratvam āyātam | tat-puraskṛtānāṃ sūta- saṃhitādīnām asac-chāstratvaṃ spaṣṭam eva | tasmāt svatantratvenaivopāsanāyām ayaṃ doṣaḥ | yataś ca tatraiva tena śrī-janārdanasyaiva veda-mūlatvam uktam -

eṣa eva hi lokānāṃ śivaḥ panthāḥ sanātanaḥ | yaṃ pūrve cānusantasthur yat-pramāṇaṃ janārdanaḥ || [BhP 4.2.31] iti |

eṣa veda-lakṣaṇo yat-pramāṇaṃ yatra mūlam iy arthaḥ | ata evānvayenāpi śrī-viṣṇu-bhaktir dṛḍhī-kṛtā sattvaṃ rajas tamaḥ [BhP 1.2.23] ity ādinā | tathā śrī-hari-vaṃśe śiva-vākyam -

harir eva sadā dhyeyo bhavadbhiḥ sattva-saṃsthitaiḥ | viṣṇu-mantraṃ sadā viprāḥ paṭhadhvaṃ dhyāta keśavam || iti |

tasmāt śrī-śiva-bhakter apy evambhūte sthite parāṇām api devatānāṃ vaiṣṇavāgamādau tad-bahiraṅgāvaraṇa-sevakatvenāprākṛtānām eva pūjā- vidhānaṃ śrī-bhagaval-loka-saṅgraha-parāṇāṃ tal-līlaupāyika-nara-līlā- pārṣadānāṃ vā śrī-bhagavat-prīṇana-yajñādau tu yudhiṣṭhira-rājasūyavad anyāsām api tad-vibhūtitvenaiveti jñeyam |

tataḥ sampūjya śirasā vavande parameṣṭhinam | bhavaṃ prajāpatīn devān prahrādo bhagavat-kalāḥ || [BhP 7.10.32] iti |

tad uktaṃ śrī-yudhiṣṭhireṇaiva - kratu-rājena govinda rājasūyena pāvanīḥ yakṣye vibhūtīr bhavatas tat sampādaya naḥ prabho || [BhP 10.72.31]

vibhūtitvenaivam uktaṃ pādme kārttika-māhātmye śrī-satyabhāmāṃ prati śrī-bhagavatā --

śaivāḥ saurāś ca gāṇeśā vaiṣṇavāḥ śakti-pūjakāḥ | mām eva prāpnuvantīha varṣāmbhaḥ sāgaraṃ yathā ||

eko'haṃ pañcadhā jātaḥ krīḍayan nāmabhiḥ kila | deva-datto yathā kaścit putrādy-āhvāna-nāmabhiḥ || [PadmaP 6.88.43-44] iti |

vastutas tu sarvāpekṣayā śrī-vaiṣṇavā eva śreṣṭhāḥ | tad uktaṃ skānde brahma-nārada-saṃvāde tathaivānyatra prahlāda-saṃhitāyām ekādaśī-jāgaraṇa-prasaṅge ca -

na sauro na ca śaivo vā na brāhmo na ca śāktikaḥ | na cānya-devatā-bhaktaḥ bhaved bhāgavatopamaḥ || iti | tādṛśa-saurādīnāṃ tat-prāptiś ca na kevalaṃ tad-dhetutvena kintu bhagavat- prīty-artha-kṛta-japa-tapas-taj-jāta-(page 42) -śuddha-bhakti-dvārā śrī-viṣṇu-kṣetra-maraṇādi-prabhāveṇa vā | yathā tatraiva varṇitayor devaśarma-candraśarma-nāmnoḥ sūryam ārādhayatoḥ | tad uktaṃ śrī-bhagavatā -

tat-kṣetrasya prabhāveṇa dharma-śīlatayā punaḥ | vaikuṇṭha-bhavanaṃ nītau mat-parau mat-samīpagaiḥ ||

yāvaj jīvantu yat tābhyāṃ sūrya-pūjādikaṃ kṛtam | tenāhaṃ karmaṇā tābhyāṃ suprīto hy abhavaṃ kila || iti |

tat-kṣetraṃ māyāpurī | tau ca śrī-kṛṣṇāvatāre satrājid-akrūrākhyau jātāv iti ca tatra prasiddhiḥ | evaṃ puṇḍarīkasyāpi pitṛ-sevayā tat-prāptiś ca yojanīyā |

svatantropāsanāyāṃ tat-prāptiḥ śrī-gītopaniṣadi niṣiddhaḥ --

ye'py anyadevatābhaktā yajante śraddhayānvitāḥ | te'pi mām eva kaunteya yajanty avidhipūrvakam ||

ahaṃ hi sarvayajñānāṃ bhoktā ca prabhur eva ca | na tu mām abhijānanti tattvenātaś cyavanti te ||

yānti devavratā devān pitṝn yānti pitṛvratāḥ | bhūtāni yānti bhūtejyā yānti madyājino'pi mām || [Gītā 9.23-25]

tasmāt tadīyatvenopāsanāyāṃ kaścid guṇo'pi bhavati |

avajñādau tu doṣaḥ - śraddhāṃ bhāgavate śāstre'nindām anyatra cāpi hi [BhP 11.3.26] itivat | yathā pādme -

harir eva sadārādhyaḥ sarva-deveśvareśvaraḥ | itare brahma-rudrādyā nāvajñeyāḥ kadācana || iti |

gautamīye ca - gopālaṃ pūjayed yas tu nindayed anya-devatām | astu tāvat paro dharmaḥ pūrva-dharmo'pi naśyati || [GautamīyaT 33.84] iti |

ataeva hayaśīrṣā māṃ pathi deva-helanāt [BhP 6.8.15] iti śrī-nārāyaṇa- varmaṇi tad-āgaḥ-prāyaścittam |

viṣṇu-dharme cāyam itihāsaḥ - pūrvaṃ śrmad-ambarīṣo bahu-dinaṃ śrī-bhagavad-ārādhanaṃ taop'nuṣṭhitavān | tad-ante ca bhagavān evednra-rūpeṇairāvatī-kṛtaṃ garuḍam āruhya taṃ vareṇa chandayāmāsa | sa cendra- rūpaṃ dṛṣṭvā taṃ namaskārādibhir ādṛtyāpi tasmād varaṃ neṣṭavān | uktavāṃś ca - mamārādhyākāro yaḥ sa eva mama vara-dātā bhaven nānya iti | atha tad-deya-varam

aham eva dāsyāmīti punar uktyvaty apīndre taṃ neṣṭavantaṃ taṃ prati vajraṃ samudyatavān | tadāpi taṃ varaṃ nāṅgīkṛtavati tasmin suprasanno bhūvā tad-rūpam antardhāpya svarūpam āvirbhāvayann anujagrāheti | tatra ca śivāvajñādau mahān eva doṣaḥ | yathā caturthe eva nandīśvara- śāpaḥ | saṃsarantv iha ye cāmum anu śarvāvamāninam [BhP 4.2.24] iti | idam api yat kiñcid eva, śrī-śivasya mahābhāgavatatvena doṣasya svayam eva siddhatvāt | helanaṃ giriśa-bhrātur dhanadasya tvayā kṛtam [BhP 4.11.32] ity ukta-rītyā nūnaṃ tat-sakhyam anusmṛtyaiva kuberād api śrī-dhruveṇa
bhagavad-bhakti-svabhāva-kṛta-sarva-viṣayaka-vinaya-punaḥ-punar-bhbhakty-abhilāṣābhyāṃ yuktena satā kṛtaṃ bhagavad-bhakti-vara-prārthanam iti caturthābhiprāyaḥ | ataevoktaṃ --(page 43)

yo māṃ samarcayen nityam ekāntaṃ bhāvam āśritaḥ | vinindan devam īśānaṃ sa yāti narakaṃ dhruvam || iti |

dṛṣṭaṃ ca yathā citraketu-carite | śrī-kapila-devena sādhāraṇānām api prāinām avamānādikaṃ ninditaṃ kim uta tad-vidhānām | tathā hi -

ahaṃ sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā tam avajñāya māṃ martyaḥ kurute'rcā-viḍambanam || [BhP 3.29.21]

bhūteṣu vakṣyamāṇa-rītyā prāṇa-bhṛj-jīvam ārabhya bhagavad-arpitātma-jīva-paryanteṣu bhūtātmā tad-antaryāmī | taṃ mām avajñāya teṣām avajñayā tad-adhiṣṭhānakasya mamaivāvajñāṃ kṛtvety arthaḥ | tatas tāṃ kṛtvā yo'rcāṃ mat-pratimāṃ kurute sa tad-viḍambanaṃ tasyā avajñām eva kuruta ity arthaḥ | yataḥ -

yo māṃ sarveṣu bhūteṣu santam ātmānam īśvaram | hitvārcāṃ bhajate mauḍhyād bhasmany eva juhoti saḥ || [BhP 3.29.22]

mauḍhyāt śailī dārumayo vā kācit pratimeyam iti mūḍha-buddhitvād yaṃ sarveṣu bhūteṣu vartamānaṃ paramātmānam īśvaraṃ māṃ hitvā tasyā mayaikyaṃ avibhāvyārcāṃ madīyāṃ pratimāṃ bhajate kevala-loka-rīti-dṛṣṭyā tasyai jalādikam arpayati | yathāgni-purāṇe daśaratha-mārita-putrasya tapasvino vilāpe -

śilā-buddhiḥ kṛtā kiṃ vā pratimāyāṃ harer mayā | kiṃ mayā pathi dṛṣṭasya viṣṇu-bhaktasya karhicit ||

tan-mudrāṅkita-dehasya cetasānādaraḥ kṛtaḥ | yena karma-vipākena putra-śoko mamedṛśaḥ || iti |

yathā coktaṃ - viṣṇv-arcāyāṃ śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir viṣṇor vā

vaiṣṇavānāṃ kali-mala-mathane pāda-tīrthe'mbu-buddhiḥ | śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ || [Pv 114] iti |

tasya ca mūḍhasya mad-dṛṣṭy-abhāvāt sarva-bhūtāvajñāpi bhavati | tatas tad- doṣeṇa bhasmani yathā juhoti kaścit tathā tasyāśraddadhānasya phalābhāva ity arthaḥ | ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ [Gītā 17.1] ity- ādy-ukta-rītyā loka-paramparā-mātra-jāte yat-kiñcic-chraddhā-sad-bhāve tu kaniṣṭha-bhāgavatatvam eva |

arcāyām eva haraye pūjāṃ yaḥ śraddhayehate | na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ || [BhP 11.2.47] ity

ukteḥ |

yadyapi yathā-kathañcid bhajanasyaivāvaśyaka-phalāvasānatāsty eva tathāpi jhaṭiti na bhavatīty eva tathoktam | vakṣyate ca sāphalyam arcādāv arcayet tāvad [BhP 3.29.20] ity ādinā | avajñā-mātrasya tādṛśatve sutarāṃ tu -

dviṣataḥ para-kāye māṃ mānino bhinna-darśinaḥ | bhūteṣu baddha-vairasya na manaḥ śāntim ṛcchati || [BhP 3.29.18] ity ukteḥ |

(page 44)

bhinna-darśinaḥ sarvatrāntaryāmy-eka-dṛṣṭi-rahitasya ataeva mānina ataeva tad-dhavairasya ca | tathā ca mahābhārate -

piteva putraṃ karuṇo nodvejayati yo janaḥ | viśuddhasya hṛṣīkeśas tasya tūrṇaṃ prasīdati ||

kiṃ ca - aham uccāvacair dravyaiḥ kriyayotpannayānaghe | naiva tuṣye'rcito'rcāyāṃ bhūta-grāmāvamāninaḥ || [BhP 3.29.24]

avamānino nindā-kartuḥ | nindāpi dveṣa-samā | kiṃ vā -

na tathā tapyate viddhaḥ pumān bāṇair hi marmagaiḥ | yathā tudanti marmasthā asatāṃ puruṣeṣavaḥ ||

ity-ādy-ukta-rītyā tato'dhikā iti nāyaṃ vyutkramya ity abhipretya na dveṣāt pūrvam asau paṭhitā |

tad evaṃ īśvara-jñānābhāvād bhaktāv aśraddadhānasya doṣa uktaḥ | atha tac-chraddhā-hetu-taj-jñānasya sva-dharma-saṃyuktaṃ tad-arcanam eva kāraṇam upadiśan tādṛśārcanasyāpy avyarthatām aṅgīkaroti -

arcādāv arcayet tāvad īśvaraṃ māṃ sva-karma-kṛt | yāvan na veda sva-hṛdi sarva-bhūteṣv avasthitam || [BhP 3.29.25]

tāvad eva sva-karma-kṛt san arcādāv arcayed yāvat sarva-bhūteṣv avasthitam īśvaraṃ māṃ na veda na jānāti | atra sva-karma-sahāyatvam ajāta-śraddhasya śuddha-bhaktāv anadhikārāt tat pratipādayiṣyate jāta-śraddho mat-kathāsu [BhP 11.20.27] ity ādinā | ato bhagavaj-jñānād ūrdhvaṃ jāta-śraddhas tu sva- karma-kṛt san nārcayet kintu śuddham arcādikam eva kurvītety āyātam | tac ca pratipādayiṣyate tāvat karmāṇi kurvīta [BhP 11.20.9] ity ādinā, na tv arcāṃ parityajed ity arthaḥ | pratiṣṭhitārcā na tyājyā yāvaj-jīvaṃ samarcayet | varaṃ prāṇa-parityāgaḥ śiraso vāpi kartanam || iti śrī-hayaśīrṣa-pañcarātra-virodhāt |

atha sva-dharma-pūrvakam arcanaṃ kurvaṃś ca bhūta-dayāṃ vinā na siddhyatīty āha --

ātmanaś ca parasyāpi yaḥ karoty antarodaram | tasya bhinna-dṛśo mṛtyur vidadhe bhayam ulbaṇam || [BhP 3.29.26]

antarodaram udara-bhedena bhedaṃ karoti na tu mad-adhiṣṭhānatvenātma- samaṃ paśyati | tataś ca kṣudhitādikam api dṛṣṭvā svodarādikam eva kevalaṃ bibhartīty arthaḥ | tasya bhinna-dṛśo mṛtyu-rūpo'ham ulbaṇaṃ bhayaṃ saṃsāram | nigamayati -

atha māṃ sarva-bhūteṣu bhūtātmānaṃ kṛtālayam | arhayed dāna-mānābhyāṃ maitryābhinnena cakṣuṣā || [BhP 3.29.27]

atha ato hetoḥ yathā-yuktaṃ yathā-śakti dānena tad-abhāve mānena cābhinnena cakṣuṣeti pūrvavat | tathoktaṃ sanakādīn prati śrī-vaikuṇṭha- devena -

ye me tanūr dvija-varān duhatīr madīyā bhūtāny alabdha-śaraṇāni ca bheda-buddhyā || [BhP 3.16.10] ity ādi |

yad vābhinnena cakṣṣānyatra yā dṛṣṭis tato'tivilakṣaṇayā dṛṣṭyā sarvotkṛṣṭa-dṛṣṭyety arthaḥ | tatra sarveṣāṃ sādhāraṇyenevārhaṇe prāpte viśeṣayati - (page 45)

jīvāḥ śreṣṭhā hy ajīvānāṃ tataḥ prāṇa-bhṛtaḥ śubhe | tataḥ sa-cittāḥ pravarās tataś cendriya-vṛttayaḥ ||

tatrāpi sparśa-vedibhyaḥ pravarā rasa-vedinaḥ | tebhyo gandha-vidaḥ śreṣṭhās tataḥ śabda-vido varāḥ ||

rūpa-bheda-vidas tatra tataś cobhayato-dataḥ | teṣāṃ bahu-padāḥ śreṣṭhāś catuṣ-pādas tato dvi-pāt ||

tato varṇāś ca catvāras teṣāṃ brāhmaṇa uttamaḥ | brāhmaṇeṣv api veda-jño hy artha-jño'bhyadhikas tataḥ ||

artha-jñāt saṃśaya-cchettā tataḥ śreyān sva-karma-kṛt | mukta-saṅgas tato bhūyān adogdhā dharmam ātmanaḥ ||

tasmān mayy arpitāśeṣa- kriyārthātmā nirantaraḥ | mayy arpitātmanaḥ puṃso mayi sannyasta-karmaṇaḥ | na paśyāmi paraṃ bhūtam akartuḥ sama-darśanāt || [BhP 3.29.28-33]

purvasmād uttarottarasmin ekaika-guṇādhikyenādhikyam | dharmam adogdhā niṣkāma-karmā | nirantaro jñānādy-avyavahita-bhaktiḥ | akartur arpitātmatvena svabharaṇādikarmānapekṣamāṇāt | yad bhagavati bhaktiḥ kriyate tatrāpi svasya bhagavd adhīnatvaṃ jñātvā tad-abhimāna-śūnyāc ca | sama-darśanād bhagavad-adhiṣṭhātṛtva-sāmyenātmavat pareṣv api hitam āśaṃsanena śravaṇādi-karmāpekṣamāṇāt jīvāḥ śreṣṭhā hy ajīvānām ity ādinā bhedo hi vivakṣitaḥ | tato mad-bhakteṣv evādara-bāhulyaṃ kartavyam anyatra ca yathā-prāptaṃ yathā-śakti ceti bhāvaḥ | tathaivoktam -

manasaitāni bhūtāni praṇamed bahu-mānayan | īśvaro jīva-kalayā praviṣṭo bhagavān iti || [BhP 3.29.34]

jīva-kalayā tat-kalanayā tad-antaryāmitayety arthaḥ | tad evaṃ prathamopāsakānāṃ sarva-bhūtādaro vihitaḥ | sa-śraddha-sādhakānāṃ tu bhagavad-vaibhavasa sārvatrikatā-sphūrtyā bhavaty evāsau | yathoktaṃ skānde

etena hy adbhutā vyādha tavāhiṃsādayo guṇāḥ | hari-bhaktau pravṛttā ye na te syuḥ para-tāpinaḥ || iti |

vakṣyamāṇa-rītyā śuddha-bandhutvādi-bhāva-sādhakānām api śuddha-bandhu-bhāva-siddha-śrī-gokula-vāsy-anuśīlanānusāreṇa tādṛśa-bhagavad-guṇānusmaraṇena cāsau jāyate | jāta-bhāvānāṃ tv ahiṃsoparamaś ca svīya eva svabhāvaḥ | yathā -

yatrānurakāṭh sahasaiva dhīrā vyapohya dehādiṣu saṅga-mūḍham | vrajanti tat pāramahaṃsyam antyaṃ yasmin na hiṃsā paramaḥ sva-dharmaḥ ||

ity anusāreṇa siddha eva saḥ | tatra parama-siddhānāṃ ca sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ [BhP 11.2.45] ity-ādy-anusāreṇa siddha eva saḥ | tatra sādhakānāṃ yat tu yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādau tad-anyopāsanānāṃ punaruktatvam upalabhyate, tat punaḥ kevala-svatantra-tat-tad-dṛṣṭyopāsanānām eva | atra tu tat-tad-adhiṣṭhānaka-bhagavad-upāsanam eva vidhīyate | tad-ādarāvaśyakatvaṃ ca tat- sambandhenaiva sampādyata iti bhedaḥ | tac cānyatra jhaṭiti rāga-dveṣa- viśleṣārtham iti jñeyam | ataeva kevala-bhūtānukampayā bhagavad-arcanaṃ tyaktavato bharatasyāntarāyaḥ | tasmād bhūta-dayaiva bhagavad-bhaktir mukhyā nārcanam iti nirastam | tathā vaitad avyavahita-pūrvaṃ nirguṇa- bhakty-apāyatvena (page 46) kriyā-yogena śastena nātihiṃsreṇa nityaśaḥ ity atra ati-śabdena pāñcarātrikārcana-lakṣaṇa-kriyā-yogārthā patra- puṣpāvacayādi-lakṣāṇā kiñcid dhiṃsāpi vihitā | tasmād anādaro na kartavyas tat-sambandhenādarādikaṃ ca kartavyam | svātantryeṇopāsanaṃ tu dhik-kṛtam iti sādhv evoktam avismitaṃ taṃ paripūrṇa-kāmam ity ādi |

|| 6.9 || devāḥ śrīmad-ādi-puruṣam || 106 ||

English witness · section(s) 90–91

Anuccheda 90

1 Then he says (Srimad Bhagavatam 12.12.56): "O most eminent of brahmanas, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Sri Narayana-the Personality of Godhead, the supreme controller and the ultimate soul of all existence-beyond whom there is no other good. You have undeviating love for Him, and thus I request you to worship Him."*** 2 Srila Sridhara Svami comments: "In these two verses he addresses the hearers. He says, 'O most eminent of Brahmanas (dvijagryah), please always (sasvat) worship (bhajata) Lord Narayana (sri-narayanam), who has entered (avivesya) your hearts (atmani).' The verb here is respectfully used in the imperative mood. The word 'bhuri-bhagah' means that they have performed many pious deeds. What is the Lord like? He is the Supersoul present in the hearts of all (akhilatma-bhutam), the Lord who should be worshipped by all (devam), the Supreme Lord beyond whom there is no other god (adevam). What is He like? He is the supreme controller (isam). Therefore 'You (yuyam) who are fortunate (bhuri-bhagah) because you have performed many austerities and other pious deeds, should worship (bhajata) Lord Narayana (narayanam).'" Sridhara Svami's intention here is to say that by worshipping Lord Narayana one attains the auspicious result of having performed many austerities and pious deeds.

Anuccheda 91

1 Then he says (Srimad Bhagavatam 12.12.57): "I have also now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Sukadeva Gosvami. I was present in the assembly of great sages who heard him speak to King Pariksit as the monarch sat fasting until death."*** 2 Here he says "I have been reminded of the Supreme Truth (atma-tattvam), Lord Narayana (narayana) who is present in the hearts of all (akhilatma-bhutam). Now I yearn to attain Him." That is the meaning. He says, "From the mouth of the great sage I (me) heard (srutam) about the Supreme Truth (atma-tattvam)." These verses were spoken by Srila Suta Gosvami.

Bhakti · Sanskrit §107 · English §92

[१०७]

तथा -- कः पण्डितस् त्वद् अपरं शरणं समीयाद् भक्त-प्रियाद् ऋत-गिरः सुहृदः कृत-ज्ञात् । सर्वान् ददाति सुहृदो भजतोऽभिकामान् आत्मनम् अप्य् उपचयापचयौ न यस्य ॥ [भ्प् १०.४८.२६]

सुहृदो हितकारि-स्वभावात् तत्रापि कृतज्ञाद् उपकाराभासेऽपि बहु-माननात् । यो भजतो भजमानाय सर्वान् कामान् अभीष्टान् अभि सर्वतो-भावेन ददाति । अत्र सुहृदः सुहृदे प्रीतये त्व् आत्मानम् अपि ददाति । न च सर्वतो- भावेन दाने तादृशेभ्यो बहुभ्यो दाने वा समावेशाभावः स्याद् इत्य् आह उपचयेति ॥

॥ १०.४८ ॥ अक्रूरः श्री-भगवन्तम् ॥ १०७ ॥

[107]

tathā -- kaḥ paṇḍitas tvad aparaṃ śaraṇaṃ samīyād bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt | sarvān dadāti suhṛdo bhajato'bhikāmān ātmanam apy upacayāpacayau na yasya || [BhP 10.48.26]

suhṛdo hitakāri-svabhāvāt tatrāpi kṛtajñād upakārābhāse'pi bahu-mānanāt | yo bhajato bhajamānāya sarvān kāmān abhīṣṭān abhi sarvato-bhāvena dadāti | atra suhṛdaḥ suhṛde prītaye tv ātmānam api dadāti | na ca sarvato- bhāvena dāne tādṛśebhyo bahubhyo dāne vā samāveśābhāvaḥ syād ity āha upacayeti ||

|| 10.48 || akrūraḥ śrī-bhagavantam || 107 ||

English witness · section(s) 92

Anuccheda 92

1 In this way, in this beautiful Purana, in the teachings that have come from conversations between guru and disciple, the truth that devotional service is the highest spiritual path described in the Vedic literature is proved. 2 This is seen in the following verse (Srimad Bhagavatam 6.3.22): "Please describe all these incidents if they relate to the topics of Lord Krsna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."* 3 In all the Itihasas there are many similar quotations. Afraid of increasing the volume of this book, I will not quote them all. In other places they may be seen. 4 Srimad Bhagavatam (6.3.22) explains: "Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."* 5 Here the word "pumsam" means "of the living entities" and "paro dharmah" means "the religion of the entire world". There is no religion better than this. Then he describes the nature of this religion (etavan). He says it is direct devotional service (bhakti-yogah), which begins with chanting of the holy name of the Lord (grahanadibhih). The word "eva" (indeed) here clearly indicates that it is different from any other kind of religion. If the activities of devotional service, beginning with chanting the Lord's holy name were meant to attain the same results attained by fruitive work and other similar paths, then devotional service would not be superior. When one is an offender he will use devotional service to attain these insignificant goals. That is the meaning. Therefore devotional service is not meant to give results that are temporary. This verse was spoken by Sri Yama to his soldiers.

Bhakti · Sanskrit §108 · English §93

[१०८]

तद्-अभक्त-मात्रानादरेणाह -

येऽभ्यर्थिताम् अपि च नो नृ-गतिं प्रपन्ना ज्ञानं च तत्त्व-विषयं सह-धर्मं यत्र । नाराधनं भगवतो वितरन्त्य् अमुष्य सम्मोहिता विततया बत मायया ते ॥ [भ्प् ३.१५.२४]

यत्र यस्यां भगवद्-धर्म-पर्यन्तो धर्मो भवति भगवत्-पर्यन्तस्य तत्त्वस्य ज्ञानं च भवतीत्य् अर्थः । तां प्राप्ता अपि सर्वेषां धर्माणां ज्ञानानां च मूलं ये भगवद्-आराधनं न वितरन्ति न कुर्वन्ति । तद् उक्तं - बिले बतोरुक्रम-विक्रमान् ये [भ्प् २.३.२०] इत्य् आदि । तथा च ब्रह्म- वैवर्ते -

प्राप्यापि दुर्लभतरं मानुष्यं विबुधेप्सितम् । यैर् आश्रितो न गोविन्दस् तैर् आत्मा वञ्चितश् चिरम् ॥

अशीति-चतुरश् चैव लक्षांस् तान् जीव-जातिषु । भ्रमद्भिः पुरुषैः प्राप्य मानुष्यं जन्म-पर्ययात् ॥

तद् अप्य् अफलतां जातं तेषाम् आत्माभिमानिनाम् । वराकानाम् अनाश्रित्य गोविन्द-चरण-द्वयम् ॥ इति ।

॥ ३.१५ ॥ श्री-ब्रह्मा देवान् ॥ १०८ ॥

[108]

tad-abhakta-mātrānādareṇāha -

ye'bhyarthitām api ca no nṛ-gatiṃ prapannā jñānaṃ ca tattva-viṣayaṃ saha-dharmaṃ yatra | nārādhanaṃ bhagavato vitaranty amuṣya sammohitā vitatayā bata māyayā te || [BhP 3.15.24]

yatra yasyāṃ bhagavad-dharma-paryanto dharmo bhavati bhagavat-paryantasya tattvasya jñānaṃ ca bhavatīty arthaḥ | tāṃ prāptā api sarveṣāṃ dharmāṇāṃ jñānānāṃ ca mūlaṃ ye bhagavad-ārādhanaṃ na vitaranti na kurvanti | tad uktaṃ - bile batorukrama-vikramān ye [BhP 2.3.20] ity ādi | tathā ca brahma- vaivarte -

prāpyāpi durlabhataraṃ mānuṣyaṃ vibudhepsitam | yair āśrito na govindas tair ātmā

vañcitaś ciram ||

aśīti-caturaś caiva lakṣāṃs tān jīva-jātiṣu | bhramadbhiḥ puruṣaiḥ prāpya mānuṣyaṃ janma-paryayāt ||

tad apy aphalatāṃ jātaṃ teṣām ātmābhimāninām | varākānām anāśritya govinda-caraṇa-dvayam || iti |

|| 3.15 || śrī-brahmā devān || 108 ||

English witness · section(s) 93

Anuccheda 93

This is also explained in these words (Srimad Bhagavatam 6.1.17): "The path followed by pure devotee, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorised by the sastras."* The path here is the path of devotional service to Lord Narayana. This verse is spoken by Sri Sukadeva Gosvami.

Bhakti · Sanskrit §109 · English §94

[१०९]

तथा -- यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना सर्वैर् गुणैस् तत्र समासते सुराः । हराव् अभक्तस्य कुतो महद्-गुणा मनोरथेनासति धावतो बहिः ॥ [भ्प् ५.१८.१२]

अकिञ्चना निष्कामा । गुणैर् ज्ञान-वैराग्यादिभिः सह सर्वे ब्रह्मादयो देवाः सम्यग् आसते ।

॥ ५.१८ ॥ भद्रश्रवः श्री-हयशीर्षम् ॥ १०९ ॥

[109]

tathā -- yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ | harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ || [BhP 5.18.12]

akiñcanā niṣkāmā | guṇair jñāna-vairāgyādibhiḥ saha sarve brahmādayo devāḥ samyag āsate |

|| 5.18 || bhadraśravaḥ śrī-hayaśīrṣam || 109 ||

English witness · section(s) 94

Anuccheda 94

1 That devotional service is the result attained by hearing all Vedic scriptures is explained in these words, which proclaim "How much greater is devotional service!" (Srimad Bhagavatam 3.13.4): "Persons who hear from a spiritual master with great labour and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation."* 2 Here "pumsam srutasya" means "of the understanding of the Vedas", meaning, "arthah" means "what should be done", and "iditah" means "is proclaimed". What is that? One should hear (anusravanam) about the character and activities (tat-tad-gunanam) of pure devotees, who (yesam) think within their hearts (hrayesu) of the lotus feet (padaravindam) of the Supreme Personality of Godhead, who awards liberation (mukundasya). That is the meaning. 3 This is also described in Srimad Bhagavatam 1.2.28: "In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realising Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion (dharma) is rendering loving service unto Him. He is the supreme goal of life."* Srimad Bhagavatam 2.2.34 explains: "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."* 4 In the Brhat-sahasra-nama from the Padma Purana it is said: "Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."* 5 In both the Skanda Purana Prabhasa-khanda and the Linga Purana it is said: "By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth and thus He alone should be worshipped."* 6 The Vedarpana-mantra (3.13) explains: "My unborn Lord Visnu, who is the father of austerities and knowledge and the deliverer from troubles, and for whose sake the knowers of Brahman perform austerities, become dear to me."

BHAKTI-SANDARBHA

5.9

Sections 110–120

10 bilingual sequence blocks

Bhakti · Sanskrit §110 · English §95

[११०]

अतएव तत्-तन्-मार्ग-सिद्ध-मुनीनाम् अप्य् अनादरः -

अहन्य् आपृतार्त-करणा निशि निःशयाना नाना-मनोरथ-धिया क्षण-भग्न-निद्राः । दैवाहतार्थ-रचना ऋषयोऽपि देव युष्मत्-प्रसङ्ग-विमुखा इह संसरन्ति ॥ [भ्प् ३.९.१०]

(पगे ४७)

अहन्यापृतार्त इत्य् आदि-स्वभावा युष्मद्-भजन-विमुखाः संसारिणो भवन्ति । किं बहुना, तत्-तन्-मार्ग-सिद्धा मुनयोऽपि युष्मत्-प्रसङ्ग- विमुखाश् चेद् इह जगति तद्वद् एव संसरन्ति । अथवा मुनयोऽपि त्वद्- विमुखाश् चेत् तर्हि संसरन्त्य् एव । कथम्भूताः सन्तः संसरन्ति इत्य् अत्राह अहन्यापृतेत्य् आदि । आरुह्य कृच्छ्रेण परं पदम् [भ्प् १०.२८.३२] इत्य् आदेः । अत उक्तं श्री-धर्मेण -

धर्मं तु साक्षाद् भगवत्-प्रणीतं न वै विदुर् ऋषयो नापि देवाः । न सिद्ध-मुख्या असुरा मनुष्याः कुतो नु विद्याधर-चारणादयः ॥

स्वयम्भूर् नारदः शम्भुः कुमारः कपिलो मनुः । प्रह्लादो जनको भीष्मो बलिर् वैयासकिर् वयम् ॥

द्वादशैते विजानीमो धर्मं भागवतं भटाः । गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतम् अश्नुते ॥

एतावान् एव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । [भ्प् ६.३.१९-२२]

एते धर्म-प्रवर्तका विजानीम एव न तु स्व-स्मृत्य्-आदिषु प्रायेणोपदिशाम इत्य् अर्थः । यतो गुह्यम् अप्रकाश्यं दुर्बोधम् अन्यैस् तथा ग्रहीतुम् अशक्यं च । गृह्यत्वे हेतुर् यज् ज्ञात्वेति । अतएव वक्ष्यते प्रायेण वेद तद् इदं न महाजनोऽयम् [भ्प् ६.३.२५] इत्य् आदि । महाजनो द्वादशभ्यस् तद्-अनुगृहीत-सम्प्रदायिभ्यश् चान्यो महागुण-युक्तोऽपीत्य् अर्थः । तस्मात् साधूक्तम् अहन्यापृच्छतार्तेत्य् आदि ।

॥ ३.९ ॥ ब्रह्मा गर्भोदशायिनम् ॥११०॥

[110]

ataeva tat-tan-mārga-siddha-munīnām apy anādaraḥ -

ahny āpṛtārta-karaṇā niśi niḥśayānā nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ | daivāhatārtha-racanā ṛṣayo'pi deva yuṣmat-prasaṅga-vimukhā iha saṃsaranti || [BhP 3.9.10]

(page 47)

ahnyāpṛtārta ity ādi-svabhāvā yuṣmad-bhajana-vimukhāḥ saṃsāriṇo bhavanti | kiṃ bahunā, tat-tan-mārga-siddhā munayo'pi yuṣmat-prasaṅga- vimukhāś ced iha jagati tadvad eva saṃsaranti | athavā munayo'pi tvad- vimukhāś cet tarhi saṃsaranty eva | kathambhūtāḥ santaḥ saṃsaranti ity atrāha ahnyāpṛtety ādi | āruhya kṛcchreṇa paraṃ padam [BhP 10.28.32] ity ādeḥ | ata uktaṃ śrī-dharmeṇa -

dharmaṃ tu sākṣād bhagavat-praṇītaṃ na vai vidur ṛṣayo nāpi devāḥ | na siddha-mukhyā asurā manuṣyāḥ kuto nu vidyādhara-cāraṇādayaḥ ||

svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ | prahlādo janako bhīṣmo balir vaiyāsakir vayam ||

dvādaśaite vijānīmo dharmaṃ bhāgavataṃ bhaṭāḥ | guhyaṃ viśuddhaṃ durbodhaṃ yaṃ jñātvāmṛtam aśnute ||

etāvān eva loke'smin puṃsāṃ dharmaḥ paraḥ smṛtaḥ | [BhP 6.3.19-22]

ete dharma-pravartakā vijānīma eva na tu sva-smṛty-ādiṣu prāyeṇopadiśāma ity arthaḥ | yato guhyam aprakāśyaṃ durbodham anyais tathā grahītum aśakyaṃ ca | gṛhyatve hetur yaj jñātveti | ataeva vakṣyate prāyeṇa veda tad idaṃ na mahājano'yam [BhP 6.3.25] ity ādi | mahājano dvādaśabhyas tad- anugṛhīta-sampradāyibhyaś cānyo mahāguṇa-yukto'pīty arthaḥ | tasmāt sādhūktam ahnyāpṛcchatārtety ādi |

|| 3.9 || brahmā garbhodaśāyinam ||110||

English witness · section(s) 95

Anuccheda 95

1 Devotional service is the incomparable final result obtained by performing the activities of varnasrama-dharma prescribed by the Vedic scriptures. Srimad Bhagavatam (10.47.24) explains: 2 "Devotional service unto Lord Krsna is attained by charity, strict vows,

austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices."*** 3 The auspicious activities beginning with giving charity, described here should be performed for the satisfaction of Sri Krsna. That should be understood. Srimad Bhagavatam (4.31.9) explains: "When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect."* 4 In Sri Brhan-naradiya Purana it is said: "They who have pure devotion for the Supreme Personality of Godhead, the deliverer from troubles, attain pious credits that take many thousands and millions of births to earn in other ways." 5 In the Agastya-samhita it is said: "By following vows, fasting, controlling the senses, and performing many sacrifices for many millions of years one attains devotion to Lord Krsna, the husband of the goddess of fortune." 6 The superiority of devotional service is explained in these words (Srimad Bhagavatam 1.2.8): "The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."* Srimad Bhagavatam (12.12.54) says: "The great endeavour one undergoes in executing the ordinary social and religious duties of the varnasrama system, in performing austerities and in hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet."* The verse quoted in the beginning of this section was spoken by Sri Uddhava to the goddesses of Vraja.

Bhakti · Sanskrit §111 · English §96

[१११]

तद् एवं श्री-भगवद्-उक्तेर् एव सर्वोर्ध्वम् अभिधेयत्वं स्थितम् -

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश् चाधिको योगी तस्माद् योगी भवार्जुन ॥

योगिनाम् अपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ [गीता ६.४६-४७] इति ।

अत्र योगिनाम् अपि सर्वेषाम् इति च पञ्चम्य् अर्थ एव षष्ठी, तपस्विभ्य इत्य् आदिना तथैवोपक्रमाद् भजतः सर्वाधिक्य एव विख्यातस्य । सर्व- शब्दोऽत्र देवम् एवापरे यज्ञं योगिनः पर्युपासते [गीता ४.२५] इत्य् आदिना पूर्व-पूर्वोक्तं न सर्वान् उपायिनो गृह्णातीति ज्ञेयम् ।

तद् एवम् अभक्त-निन्दा-श्रवणात् श्रीमद्-भगवद्-भक्तेः सर्वेषु नित्यत्वम् अपि सिद्धम् । उक्तं च श्री-भगवता उद्धवं प्रति भिक्षोर् धर्मः शमोऽहिंसा तप ईक्षा वनौकसः [भ्प् ११.१८.४४] इत्य् आदौ सर्वेषां मद्-उपासनम् [भ्प् ११.१८.४३] इति । तथा नारदेन च सार्ववर्णिक-स्वधर्म- कथने, श्रवणं कीर्तनं चास्य [भ्प् ७.११.१०] इत्य् आदि ।

तथा च महाभारते -- मातृवत् परिरक्षन्तं सृष्टि-संहार-कारकम् । यो नार्चयति देवेशं प्तं विद्याद् ब्रह्म-घातकम् ॥ इत्य् आदि ।

श्री-गीतोपनिषत्सु - न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । माययापहृतज्ञाना आसुरं भावम् आश्रिताः ॥ [गीता ७.१५] (पगे ४८)

इत्य् आदि ।

आग्नेये विष्णु-धर्मे च - द्विविधो भूत-सर्गोऽयं दैव आसुर एव च । विष्णु-भक्ति-परो दैव आसुअरस् तद्-विपर्ययः ॥

अन्यद् अप्य् उदाहृतम् - विप्राद् द्वि-षड्-गुण-युताद् अरविन्द-नाभ- पादारविन्द-विमुखात् [भ्प् ७.९.१०] इति श्वपचोऽपि महीपालः इत्य् आदि च ।

तथा गारुडे - अन्तं गतोऽपि वेदानां सर्व-शास्त्रार्थ-वेद्य् अपि । यो न सर्वेश्वरे भक्तस् तं विद्यात् पुरुषाधमम् ॥ [गर्प् १.२३१.१७]

बृहन्-नारदीये -- हरि-पूजा-विहीनाश् च वेद-विद्वेषिणस् तथा । गो-द्विज-द्वेष-निरता राक्षसाः परिकीर्तिता ॥ [नार्प् १.३७.५] इति ।

अपरं च -- येऽन्येऽरविन्दाक्ष विमुक्त-मानिनस् त्वय्य् अस्त-भावाद् अविशुद्ध-बुद्धयः । आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्य् अधोऽनादृत-युष्मद्-अङ्घ्रयः ॥ [भ्प् १०.२.३२] इति ।

प्रथमतस् तावत् त्वय्य् अस्त-भावाद् अविशुद्ध-बुद्धयः ।

धर्मः सत्य-दयोपेतो विद्या वा तपसान्विता । मद्-भक्त्यापेतम् आत्मानं न सम्यक् प्रपुनाति हि ॥ [भ्प् ११.१४.२२] इत्य्-आद्य्-उक्तेः ।

तथा ज्ञान-मार्गम् आश्रित्य विमुक्त-मानिनो देह-द्वयातिरिक्तत्वेनात्मानं भावयन्तः, ततः - क्लेशोऽधिकतरस् तेषाम् अव्यक्तासक्त-चेतसाम् [गीता १२.५] इत्य्-आद्य्-उक्तेः कृच्छ्रेण जीवन्-मुक्ति-रूपाम् आरुह्य प्राप्यापि ततोऽधः पतन्ति भ्रश्यन्ति । कदेत्य् अपेक्षायाम् आह नादृतेति । यदीति शेषः । तेषां भक्ति-प्रभावस्याननुवृत्तेर् अबुद्धि-पूर्वकस्य त्वद्-अनादरस्य निवर्तकाभावात् । तथापि दग्धानाम् अपि पाप-कर्मणां महा-शक्ति-श्री- भगवत्-पाद-पद्मावज्ञया पुनर् विरोहात् । तथा च वासना- भाष्योत्थापितं भगवत्-परिशिष्ट-वचनम् -

जीवन्-मुक्ता अपि पुनर् बन्धनं यान्ति कर्मभिः । यद्य् अचिन्त्य-महा-शक्तौ भगवत्य् अपराधिनः ॥

अतएव तत्रैव - जीवन्-मुक्ताः प्रपद्यन्ते क्वचित् संसार-वासनाम् । योगिनो वै नो लिप्यन्ते कर्मभिर् भगवत्-पराः ॥ इति ।

तथा रथयात्रा-प्रसङ्गे विष्णु-भक्ति-चन्द्रोदयादि-धृतं पुराणान्तर- वचनम् -

नानुव्रजति यो महाद् व्रजन्तं परमेश्वरम् । ज्ञानाग्नि-दग्ध-कर्मापि स भवेद् ब्रह्म-राक्षसः ॥ इति ।

एवम् उक्तं यो नादृती नरक-भाग्भिर् असत्-प्रसङ्गैः [भ्प् ३.९.४] इति । अतएवोपदिष्टम् -

तस्माज् ज्ञानेन सहितं ज्ञात्वा स्वात्मानम् उद्धव । ज्ञान-विज्ञान-सम्पन्नो भज मां भक्ति-भावतः ॥ [भ्प् ११.१९.५]

तस्मात् सुतराम् एव सर्वेषां श्री-हरि-भक्तिर् नित्येत्य् आयातम् ॥

॥ १०.२ ॥ देवाः श्री-भगवन्तम् ॥१११॥

[111]

tad evaṃ śrī-bhagavad-ukter eva sarvordhvam abhidheyatvaṃ sthitam -

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ | karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||

yoginām api sarveṣāṃ madgatenāntarātmanā | śraddhāvān bhajate yo māṃ sa me yuktatamo mataḥ || [Gītā 6.46-47] iti |

atra yoginām api sarveṣām iti ca pañcamy artha eva ṣaṣṭhī, tapasvibhya ity ādinā tathaivopakramād bhajataḥ sarvādhikya eva vikhyātasya | sarva- śabdo'tra devam evāpare yajñaṃ yoginaḥ paryupāsate [Gītā 4.25] ity ādinā pūrva-pūrvoktaṃ na sarvān upāyino gṛhṇātīti jñeyam |

tad evam abhakta-nindā-śravaṇāt śrīmad-bhagavad-bhakteḥ sarveṣu nityatvam api siddham | uktaṃ ca śrī-bhagavatā uddhavaṃ prati bhikṣor dharmaḥ śamo'hiṃsā tapa īkṣā vanaukasaḥ [BhP 11.18.44] ity ādau sarveṣāṃ mad-upāsanam [BhP 11.18.43] iti | tathā nāradena ca sārvavarṇika-svadharma- kathane, śravaṇaṃ kīrtanaṃ cāsya [BhP 7.11.10] ity ādi |

tathā ca mahābhārate -- mātṛvat parirakṣantaṃ sṛṣṭi-saṃhāra-kārakam | yo nārcayati deveśaṃ ptaṃ vidyād brahma-ghātakam || ity ādi |

śrī-gītopaniṣatsu - na māṃ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ | māyayāpahṛtajñānā āsuraṃ bhāvam āśritāḥ || [Gītā 7.15] (page 48)

ity ādi |

āgneye viṣṇu-dharme ca - dvividho bhūta-sargo'yaṃ daiva āsura eva ca | viṣṇu-bhakti-paro daiva āsuaras tad-viparyayaḥ ||

anyad apy udāhṛtam - viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha- pādāravinda-vimukhāt [BhP 7.9.10] iti śvapaco'pi mahīpālaḥ ity ādi ca |

tathā gāruḍe - antaṃ gato'pi vedānāṃ sarva-śāstrārtha-vedy api | yo na sarveśvare bhaktas taṃ vidyāt puruṣādhamam || [GarP 1.231.17]

bṛhan-nāradīye -- hari-pūjā-vihīnāś ca veda-vidveṣiṇas tathā | go-dvija-dveṣa-niratā rākṣasāḥ parikīrtitā || [NārP 1.37.5] iti |

aparaṃ ca -- ye'nye'ravindākṣa vimukta-māninas tvayy asta-bhāvād aviśuddha-buddhayaḥ | āruhya kṛcchreṇa paraṃ padaṃ tataḥ patanty adho'nādṛta-yuṣmad-aṅghrayaḥ || [BhP 10.2.32] iti |

prathamatas tāvat tvayy asta-bhāvād aviśuddha-buddhayaḥ |

dharmaḥ satya-dayopeto vidyā vā tapasānvitā | mad-bhaktyāpetam ātmānaṃ na samyak prapunāti hi || [BhP 11.14.22] ity-ādy-ukteḥ |

tathā jñāna-mārgam āśritya vimukta-mānino deha-dvayātiriktatvenātmānaṃ bhāvayantaḥ, tataḥ - kleśo'dhikataras teṣām avyaktāsakta-cetasām [Gītā 12.5] ity-ādy-ukteḥ kṛcchreṇa jīvan-mukti-rūpām āruhya prāpyāpi tato'dhaḥ patanti bhraśyanti | kadety apekṣāyām āha nādṛteti | yadīti śeṣaḥ | teṣāṃ bhakti-prabhāvasyānanuvṛtter abuddhi-pūrvakasya tvad-anādarasya nivartakābhāvāt | tathāpi dagdhānām api pāpa-karmaṇāṃ mahā-śakti-śrī- bhagavat-pāda-padmāvajñayā punar virohāt | tathā ca vāsanā- bhāṣyotthāpitaṃ bhagavat-pariśiṣṭa-vacanam -

jīvan-muktā api punar bandhanaṃ yānti karmabhiḥ | yady acintya-mahā-śaktau bhagavaty aparādhinaḥ ||

ataeva tatraiva - jīvan-muktāḥ prapadyante kvacit saṃsāra-vāsanām | yogino vai no lipyante karmabhir bhagavat-parāḥ || iti |

tathā rathayātrā-prasaṅge viṣṇu-bhakti-candrodayādi-dhṛtaṃ purāṇāntara- vacanam -

nānuvrajati yo mahād vrajantaṃ parameśvaram | jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ || iti |

evam uktaṃ yo nādṛtī naraka-bhāgbhir asat-prasaṅgaiḥ [BhP 3.9.4] iti | ataevopadiṣṭam -

tasmāj jñānena sahitaṃ jñātvā svātmānam uddhava | jñāna-vijñāna-sampanno bhaja māṃ bhakti-bhāvataḥ || [BhP 11.19.5]

tasmāt sutarām eva sarveṣāṃ śrī-hari-bhaktir nityety āyātam ||

|| 10.2 || devāḥ śrī-bhagavantam ||111||

English witness · section(s) 96

Anuccheda 96

1 The cultivation of transcendental knowledge is also described in Srimad Bhagavatam. By engaging in devotional service one attains transcendental knowledge. This is described in these words (Srimad Bhagavatam 10.14.5): "O almighty Lord, in the past many yogis in this world achieved the platform of devotional service by offering all their endeavours unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You. O infallible one, one could easily surrender to You and achieve Your supreme abode."* 2 This verse means: "O Lord (bhuman), in this world (iha) many yogis (bahavo pi yoginah), unable to attain transcendental knowledge by practice of yoga, offered (arpita) to You (tvayi) their ordinary prescribed duties (nija-karma) and in that way, by engaging in devotional service (bhaktya), which made them become attracted to hearing about You (kathopanitaya) and thus enabled them to approach You, they easily (anjah) understood (vibudhya) and directly experienced all knowledge, beginning with knowledge of the true nature of the self, and culminating in knowledge of the Personality of Godhead, and in this way they attained the supremely confidential abode (gatim)." 3 In Bhagavad-gita 10.8-11, the Lord revealed the nature of pure devotional service: "I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship me with all their hearts.* "The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me and they derive great satisfaction and bliss enlightening one another and conversing about Me."* "Those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.* 4 "To show them special mercy, I, dwelling in their hearts destroy with the shining lamp of knowledge the darkness born of ignorance."*

Bhakti · Sanskrit §112–113 · English §97–98

[११२] (पगे ४९) प्रेम-कृत-कर्माशय-निधूननातरम् अपि भक्तिः श्रूयते -

यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम् । आत्मा च कर्मानुशयं विधूय
मद्-भक्ति-योगेन भजत्य् अथो माम् ॥ [भ्प् ११.१४.२५]

तथैवात्मा जीवो मत्-प्रेम्णा कर्माशयं विधूय ततः शुद्ध-स्वरूपं च प्राप्य मां भजतीत्य् अर्थः । तद् उक्तं मुक्ता अपि लीलया विग्रहं कृत्वा भगवन्तं भजन्ते इति ।

॥ ११.१४ ॥ श्री-भगवान् ॥११२॥

एवम् अप्य् उक्तं स्कान्दे रेवा-खण्डे -

इन्द्रो महेश्वरो ब्रह्मा परं ब्रह्म तदैव हि । श्वपचोऽपि भवत्य् एव यदा तुष्टोऽसि केशव ॥

श्वपचाद् अपकृष्टत्वं ब्रह्मेशानादयः सुराः । तदैवाच्युत यान्त्य् एते यदैव त्वं पराङ्मुखः ॥ इति ।

तथैवाह - यच्-छौच-निःसृत-सरित्-प्रवरोदकेन तीर्थेन मूर्ध्न्य् अधिकृतेन शिवः शिवोऽभूत् । [भ्प् ३.२८.२२] इति । स्पष्टम् ।

तस्माद् भक्तेर् महान् इत्य् अत्वेनाप्य् अभिधेयत्वम् आयातम् । अग्रे स्व-कृत- पुरेषु [भ्प् १०.८७.२०] इत्य् आदौ जीवानां स्व-भाव-सिद्धा सेवेति व्याख्येयम् ॥

॥ ३.२८ ॥ श्री-कपिल-देवः ॥ ११३ ॥

[112] (page 49) prema-kṛta-karmāśaya-nidhūnanātaram api bhaktiḥ śrūyate -

yathāgninā hema malaṃ jahāti dhmātaṃ punaḥ svaṃ bhajate ca rūpam | ātmā ca karmānuśayaṃ vidhūya mad-bhakti-yogena bhajaty atho mām || [BhP 11.14.25]

tathaivātmā jīvo mat-premṇā karmāśayaṃ vidhūya tataḥ śuddha-svarūpaṃ ca prāpya māṃ bhajatīty arthaḥ | tad uktaṃ muktā api līlayā vigrahaṃ kṛtvā bhagavantaṃ bhajante iti |

|| 11.14 || śrī-bhagavān ||112||

evam apy uktaṃ skānde revā-khaṇḍe -

indro maheśvaro brahmā paraṃ brahma tadaiva hi | śvapaco'pi bhavaty eva yadā tuṣṭo'si keśava ||

śvapacād apakṛṣṭatvaṃ brahmeśānādayaḥ surāḥ | tadaivācyuta yānty ete yadaiva tvaṃ parāṅmukhaḥ || iti |

tathaivāha - yac-chauca-niḥsṛta-sarit-pravarodakena tīrthena mūrdhny adhikṛtena śivaḥ śivo'bhūt | [BhP 3.28.22] iti | spaṣṭam |

tasmād bhakter mahān ity atvenāpy abhidheyatvam āyātam | agre sva-kṛta- pureṣu [BhP 10.87.20] ity ādau jīvānāṃ sva-bhāva-siddhā seveti vyākhyeyam ||

|| 3.28 || śrī-kapila-devaḥ || 113 ||

English witness · section(s) 97–98

Anuccheda 97

1 All other ways to attain other goals of life are also said to have their roots in devotional service. Srimad Bhagavatam (10.81.19) explains: 2 "The worship of His feet is the root cause of any person's attainment of heaven of or liberation, of all sorts of prosperity in the subterranean regions or on the earth, or of mystic perfections."* 3 Srimad Bhagavatam (8.23.16) explains: "There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when You Lordship's holy name is chanted, everything becomes faultless."* Srimad Bhagavatam (11.5.2-3) again explains: "Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated."*** "If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."*** In this way it should be understood that one should perform devotional service always and in all ways. The many things that cannot be attained by external, non-devotional activities, may be attained by engaging in devotional service. 4 Skanda Purana explains: "When performed by they who have no devotion for Lord Visnu, the pious activities described in the Sruti and Smrti bring results

that torture the body, results like the sins of prostitutes." 5 Sri Yudhisthira explains (Srimad Bhagavatam 10.72.4): "Purified persons who constantly serve the slippers on Your feet, meditate upon them and glorify them as the destroyers of all inauspiciousness are sure to realise the cessation of material existence, O lotus-naveled one. Even if they have some desires, they will obtain the fulfilment of these, whereas other person are never satisfied in the pursuit of material desires."*** 6 It is said in Brhan-naradiya Purana: "As water gives life to everyone, so devotional service gives life to the attainment of desires." 7 The verse quoted in the beginning of this section was spoken by Sridama-viprah.

Anuccheda 98

1 In this way it is shown that devotional service gives life to these various methods by which one attains his desires. Therefore, in all the Vedas it is said that one should perform devotional service. Also, without even performing any other activities one can simply perform devotional service alone. This is shown in these words (Srimad Bhagavatam 2.3.10): "A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* 2 In Sri Visnu Purana, Pulaha Muni said: "What is not attained when the Supreme Lord, who is the deliverer from evils, who in Vedic yajnas is the Yajna-purusa, and who in yoga is the Supreme Person, is pleased? 3 "Without performing any other activities, a person who takes shelter of Lord Narayana automatically attains the four goals of life." 4 Therefore the result of hearing all the Vedic scriptures is that one comes to understand that he should engage in devotional service to the Lord, who Himself confirms this in these words (Srimad Bhagavatam 11.14.3): "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."*** 5 This being so, they who are not very wise worship Lord Visnu in order to attain the various benefits otherwise attained by the other spiritual processes beginning with karma-yoga. Because of committing offenses, these people's worship of the Lord brings them only the fulfilment of these desires and nothing more. In this way one need only engage in devotional service to fulfil these desires. However, much more than this, devotional service gives, the greatest benefit. Srimad Bhagavatam (5.19.27) explains: 6 "The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy."* 7 This verse means "He certainly (satyam) fulfils the requests (arthitam)

of the human beings (nrnam) who ask (arthitah) Him." He never gives something that will lead one astray. In that sense He is not always "artha-dah" (the bestower of benedictions). He only gives benedictions that, once given, the receiver does not return. That is the meaning. This means that because of feeling unfulfilled when the happiness obtained in that benediction wanes, the person returns and asks for another benediction. This is described in these words (Srimad Bhagavatam 9.19.14): "As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavour to stop lusty desires by continual enjoyment can never be successful. (In fact one must voluntarily cease from material desires)."* 8 The supremely merciful Lord, understanding this, gives (vidhatte) His lotus feet (nija-pada-pallavam), which satisfy all desires (icchapidhanam), to the devotees (bhajatam) who, because they do not know the sweetness present in His lotus feet, do not desire to attain them (anicchatam). He is like a mother that takes from her son's mouth the clay he was eating and gives him a candy instead. That is the meaning. 9 The great power of devotional service is again shown in these words (Srimad Bhagavatam 2.3.10): "A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* 10 In Garuda Purana it is said: "When someone meditates on Him, Lord Krsna gives, even though unasked, an unattainable rare treasure the mind cannot even comprehend." 11 It should be understood that in this way the knowers of Brahman, who have Sanaka-kumara as their leader, attained the lotus feet by engaging in devotional service.

Bhakti · Sanskrit §114 · English §99

[११४]

तद् एवम् अवान्तर-तात्पर्येण भक्तेर् एवाभिधेयत्वं षड्-विधैर् अपि लिङ्गैर् अवगम्यते । तत्रोपक्रमोपसंहारयोर् एक्तवेन यथा जन्माद्य् अस्य यतः [भ्प् १.१.१] इत्य् आदाव् उपक्रम-पद्ये सत्यं परं धीमहि इति । अत्र श्री- गीतासु एवं सतत-युक्ता ये भक्तास् त्वां पर्युपासते [गीता १२.१] इत्य् आदौ श्री-भगवत्य् एव ध्यानस्याकष्टार्थत्वेन तद्-ध्यानिनो युक्ततमत्वेन चोक्तत्वात् । ब्रह्मणो हि प्रतिष्ठाहम् [गीता १४.७] इत्य् आदौ परत्वस्य श्री- भगवद्-रूप एव पर्यवसानात् । तस्यैव सर्वज्ञत्व-सर्व-शक्तित्वाभ्यां जगज्-जन्मादि-हेतुत्वात् तत्र श्री-भगवत्य् एव ध्यानम् अभिधीयते । तथैव हि तत् पद्यं परमात्म-सन्दर्भे विवृतम् अस्ति । कस्मै येन विभाषितोऽयम् अतुलो ज्ञान-प्रदीपः पुरा [भ्प् १२.१३.१४] इत्य् आदाव् उपसंहार- पद्येऽपि सत्यं परं धीमहि [भ्प् १.१.२] इति । अतएव स्पष्टम् एवास्य श्री- भगवत्त्वं श्री-भागवत-वक्तृत्वात् । पूर्वं च तेने ब्रह्म हृदा य आदि- कवये इत्य् उक्तम् । अभ्यासेनोदाहरणं पूर्वं दर्शितम् अदर्शितं चानेक- विधम् एव । अपूर्वतया फलेन च दर्शितं श्री-व्यास-समाधौ अनर्थोपशमं साक्षात् [भ्प् १.७.६] इत्य् आदि । प्रशंसा-लक्षणेनार्थ-वादेन चाभ्यासवद् बहु-विधम् एव तत्रास्ति । उपपत्त्या च - भयं द्वितीयाभिनिवेशतः स्यात् [भ्प् ११.२.३५] इत्य् आद्य् अनेकम् इति । अत्र गति-सामान्ये च इदं हि पुंसस् तपसः श्रुतस्य वा [भ्प् १.५.२२] इत्य् आदि । तथाह --

मुनिर् विवक्षुर् भगवद्-गुणानां सखापि ते भारतम् आह कृष्णः ॥ [भ्प् ३.५.१२] इत्य् आदि । स्पष्टम् ।

॥ ३.५ ॥ श्री-विदुरः ॥ ११४ ॥

(पगे ५०)

[114]

tad evam avāntara-tātparyeṇa bhakter evābhidheyatvaṃ ṣaḍ-vidhair api liṅgair avagamyate | tatropakramopasaṃhārayor ektavena yathā janmādy asya yataḥ [BhP 1.1.1] ity ādāv upakrama-padye satyaṃ paraṃ dhīmahi iti | atra śrī- gītāsu evaṃ satata-yuktā ye bhaktās tvāṃ paryupāsate [Gītā 12.1] ity ādau śrī-bhagavaty eva dhyānasyākaṣṭārthatvena tad-dhyānino yuktatamatvena coktatvāt | brahmaṇo hi pratiṣṭhāham [Gītā 14.7] ity ādau paratvasya śrī- bhagavad-rūpa eva paryavasānāt | tasyaiva sarvajñatva-sarva-śaktitvābhyāṃ jagaj-janmādi-hetutvāt tatra śrī-bhagavaty eva dhyānam abhidhīyate | tathaiva hi tat padyaṃ paramātma-sandarbhe vivṛtam asti | kasmai

yena vibhāṣito'yam atulo jñāna-pradīpaḥ purā [BhP 12.13.14] ity ādāv upasaṃhāra-padye'pi satyaṃ paraṃ dhīmahi [BhP 1.1.2] iti | ataeva spaṣṭam evāsya śrī- bhagavattvaṃ śrī-bhāgavata-vaktṛtvāt | pūrvaṃ ca tene brahma hṛdā ya ādi- kavaye ity uktam | abhyāsenodāharaṇaṃ pūrvaṃ darśitam adarśitaṃ cāneka- vidham eva | apūrvatayā phalena ca darśitaṃ śrī-vyāsa-samādhau anarthopaśamaṃ sākṣāt [BhP 1.7.6] ity ādi | praśaṃsā-lakṣaṇenārtha-vādena cābhyāsavad bahu-vidham eva tatrāsti | upapattyā ca - bhayaṃ dvitīyābhiniveśataḥ syāt [BhP 11.2.35] ity ādy anekam iti | atra gati-sāmānye ca idaṃ hi puṃsas tapasaḥ śrutasya vā [BhP 1.5.22] ity ādi | tathāha --

munir vivakṣur bhagavad-guṇānāṃ sakhāpi te bhāratam āha kṛṣṇaḥ || [BhP 3.5.12] ity ādi | spaṣṭam |

|| 3.5 || śrī-viduraḥ || 114 ||

(page 50)

English witness · section(s) 99

Anuccheda 99

1 Glorifying devotional service and condemning fruitive work (karma), Srimad Bhagavatam explains that fruitive work is painful to perform and brings an uncertain result, whereas devotional service is kind to the practitioner, is easily and happily performed, and brings a certain result. This is described in these words (Srimad Bhagavatam 1.18.12): 2 "We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its results due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing."* 3 The words "asmin karmani" mean "in this sacrifice" and "anasvase" means :without certainty of result". The result is uncertain because of the presence of many unknown factors. The result is uncertain as, for example, it is in agriculture . However, it is said here that the result of performing devotional service is certain. The phrase "dhuma-dhumratmanam" means "our bodies and minds have become dirtied by the smoke". The word here is in the genitive case. It means "of us". That is the meaning. 4 Here "pada-padmasavam" means "the nectar of the lotus feet" and "madhu" means "honey". The two activities here are: 1. the fruitive activity of this sacrifice and 2. devotional service, where there is hearing the glories of the Lord. The sages here say, "These non-devotional fruitive activities have made us unhappy". In this way the superiority of devotional service is established. 5 This is also described in Srimad Bhagavatam (12.12.54): "The great endeavour one undergoes in executing the ordinary social and religious duties of the varnasrama system, in performing austerities, and in

hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet."*** Srimad Bhagavatam (1.2.22) again explains: "Certainly therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."* 6 In Brahman-vaivarta Purana Lord Visnu tells Lord Siva: "If the living entities desire to attain Me they should take shelter of Me. Their hearts polluted by Kali-yuga, the followers of varnasrama waste their lives and everything they possess. This is not true for they who take shelter of Me. They do not waste their lives." This verse quoted in the beginning of this section was spoken by the sages to Sri Suta Gosvami.

Bhakti · Sanskrit §115 · English §100

[११५]

इयम् एव भक्तिः धर्मः प्रोज्झित-कैतवोऽत्र परमो निर्मत्सराणां सताम् [भ्प् १.१.२] इत्य् अत्रोक्ता । अत्र सर्गो विसर्गश् च [भ्प् २.१०.१] इत्य् आदौ दश- लक्षण्याम् अपि सद्-धर्म इत्य् एक-लक्षणत्वेनोक्ता । तस्या अभिधेयत्वं श्री- भागवत-बीज-रूपायां चतुः-श्लोक्याम् अप्य् उदाहृतम् ।

एतावद् एव जिज्ञास्यं तत्त्व-जिज्ञासुनात्मनः । अन्वय-व्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥ [भ्प् २.९.३५]

पूर्वं हि ज्ञान-विज्ञान-रहस्य-तद्-अङ्गानि वक्तव्यत्वेन चत्वार्य् एव प्रतिज्ञातानि । तत्र चतुः-श्लोक्यां प्राक्तनास् त्रयोऽर्था अपि क्रमेणैव प्राक्तन-श्लोक-त्रये व्याख्याताः । रहस्य-शब्देनात्र प्रेम-भक्तिः तद्-अङ्ग-शब्देन साधन-भक्तिर् उच्यते । टीका च - रहस्यं भक्तिस् तद्-अङ्गं साधनम् इत्य् एषा ।

ततः क्रम-प्राप्तत्वेन - कालेन नष्टा प्रलये वाणीयं वेद-संज्ञिता । मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मद्-आत्मकः ॥ [भ्प् ११.१४.३]

इति भगवद्-वाक्यानुसारेण च चतुर्थेऽस्मिन् पद्ये साधन-भक्तिर् एव व्याख्याता । अत्र च पुनर् व्याख्या-विवरणायोत्थाप्यते । तथा हि - आत्मनो मम भगवतः तत्त्व-जिज्ञासुना प्रेम-रूपं रहस्यम् अनुभवैतुम् इच्छुना एतावन्-मात्रं जिज्ञासितव्यं, श्री-गुरु-चरणेभ्यः शिक्षणीयम् । किं तत् ? यद् एकम् एव अन्वयेन विधि-मुखेन व्यतिरेकेण निषेध-मुखेन च स्याद् उपपद्यते । तत्रान्वयेन यथा एतावान् एव लोकेऽस्मिन् [भ्प् ६.३.२२] इत्य् आदि, मन्-मना भव मद्-भक्तः [गीता ९.२४] इत्य् आदि च । व्यतिरेकेण यथा -

मुख-बाहुरु-पादेभ्यः पुरुषस्याश्रमैः सह । चत्वारो जज्ञिरे वर्णा गुणैर् विप्रादयः पृथक् ॥

य एषां पुरुषं साक्षाद् आत्म-प्रभवम् ईश्वरम् । न भजन्त्य् अवजानन्ति स्थानाद् भ्रष्टाः पतन्त्य् अधः ॥ [भ्प् ११.५.२-३]

न मां दुष्कृतिनो मूढा [गीता ७.१५] इत्य् आदि ।

यावज् जनो भजति नो भुवि विष्णु-भक्ति- वार्ता-सुधा-रसम् अशेष-रसैक-सारम् । तावज् जरा-मरण-जन्म-शताभिघात- दुःखानि तानि लभते बहु-देहजानि ॥ [पद्मप् ५.८५.३३] इति पद्म-पुराणात् ।

कुत्र कुत्रोपपद्यते ? सर्वत्र शास्त्र-कर्तृ-देश-करण-द्रव्य-क्रिया-कार्य- फलेषु समस्तेष्व् एव । तत्र समस्त-शास्त्रेषु यथा स्कान्दे ब्रह्म-नारद- संवादे -

संसारेऽस्मिन् महा-घोरे जन्म-मृत्यु-समाकुले । पूजनं वासुदेवस्य तारकं वादिभिः स्मृतम् ॥

तत्राप्य् अन्वयेन यथा - भगवन् ब्रह्म कात्स्न्र्येन त्रिर् अन्वीक्ष्य मनीषया [भ्प् २.२.३४] इत्य् आदि । तथा पाद्मे स्कान्दे च -

आलोड्य सर्व-शास्त्राणि विचार्य च पुनः पुनः । इदम् एकं सनिष्पन्नं ध्येयो नारायणः सदा ॥ (पगे ५१) इति ।

व्यतिरेकेण यथा - पारङ्गतोऽपि वेदानाम् इत्य् आदिकं सर्वम् अवगन्तव्यम् । तच् चान्ते दर्शयिष्यते । सर्व-कर्तृषु, यथा -

ते वै विदन्त्य् अतितरन्ति च देव-मायां स्त्री-शूद्र-हुण-शबरा अपि पाप-जीवाः । यद्य् अद्भुत-क्रम-परायण-शील-शिक्षास् तिर्यग्-जना अपि किम् उ श्रुत-धारणा ये ॥ [भ्प् २.७.४६] इति ।

गारुडे -- कीट-पक्षि-मृगाणां च हरौ सन्न्यस्त-चेतसाम् । ऊर्ध्वम् एव गतिं मन्ये किं पुनर् ज्ञानिनां नृणाम् ॥ [गर्प् १.२३४.३१]

अत्रैव साचारे दुराचारे, ज्ञानिन्य् अज्ञानिनि, विरक्ते रागिणि, मुमुक्षौ मुक्ते, भक्त्य्-असिद्धे भक्ति-सिद्धे, तस्मिन् भगवत्-पार्षदतां प्राप्ते तस्मिन् नित्य-पार्षदे च सामान्येन दर्शनाद् अपि सार्वत्रिकता ।

तत्र साचारे दुराचारे यथा - अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् । साधुर् एव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥ [गीता ९.३०] इति ।

सद्-आचारस् तु किं वक्तव्य इत्य् अपेर् अर्थः ।

ज्ञानिन्य् अज्ञानिनि च - ज्ञात्वाज्ञात्वाथ ये वै माम् [भ्प् ११.११.३३] इत्य् आदि । हरिर् हरति पापानि दुष्ट-चित्तैर् अपि स्मृतः इत्य् आदि ।

विरक्ते रागिणि च - बाध्यमानोऽपि मद्-भक्तो विषयैर् अजितेन्द्रियः । प्रायः प्रगल्भया भक्त्या विषयैर् नाभिभूयते ॥ [भ्प् ११.१४.१७] इति ।

अबाध्यमानस् तु सुतरां नाभिभूयत इत्य् अपेर् अर्थः ।

मुमुक्षौ मुक्ते च मुमुक्षवो घोर-रूपान् [भ्प् १.२.२६] इत्य् आदि । आत्मारामाश् च मुनयः [भ्प् १.७.१०] इत्य् आदि ।

भक्त्य्-असिद्धे भक्ति-सिद्धे च - केचित् केवलया भक्त्या वासुदेव-परायणाः । अघं धुन्वन्ति कात्स्न्र्येन नीहारम् इव भास्करः ॥ [भ्प् ६.१०.१५] इति ।

न चलति भगवत्-पदारविन्दाल् लव-निमिषार्धम् अपि स वैष्णवाग्र्यः ॥ [भ्प् ११.२.५१] इति ।

भगवत्-पार्षदतां प्राप्ते - मत्-सेवया प्रतीतं ते सालोक्यादि-चतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् काल-विप्लुतम् ॥ [भ्प् ९.४.६७] इति ।

नित्य-पार्षदे - वापीषु विद्रुम-तटास्व् अमलामृताप्सु प्रेष्यान्विता निज-वने तुलसीभिर् ईशम् । अभ्यर्चती स्वलकम् उन्नसम् ईक्ष्य वक्त्रम् उच्छेषितं भगवतेत्य् अमताङ्ग यच्-छ्रीः ॥ [भ्प् ३.१५.२२]

सर्वेषु वर्षेषु भुवनेषु ब्रह्माण्डेषु तेषां बहिश् च तैस् तैः श्री- भगवद्-उपासनायाः क्रियमाणायाः श्री-भागवतादिषु प्रसिद्धिः सिद्धैवेति सर्व-देशोदाहरणं ज्ञेयम् । सर्वेषु करणेषु यथा -

मानसेनोपचारेण परिचर्य हरिं मुदा । परेऽवाङ्-मनसागम्यं तं साक्षात् प्रतिपेदिरे ॥ इत्य् आदि ।

एवम्भूत-वचने ह्य् अस्तु तावद्-बहिर्-इन्द्रियेण मनसा वचसापि तत्-सिद्धिर् इति प्रसिद्धिः । सर्व-द्रव्येषु यथा -

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तद् अहं भक्त्य्-उपहृतम् अश्नामि प्रयतात्मनः ॥ [गीता ९.२६, भ्प् १०.८१.४]

इति । (पगे ५२) सर्व-क्रियासु यथा -- श्रुतोऽनुपठितो ध्यात आदृतो वानुमोदितः । सद्यः पुनाति सद्-धर्मो देव-विश्व-द्रुहोऽपि हि ॥ [भ्प् ११.२.११]

यत् करोषि यद् अश्नासि यज् जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ [गीता ९.२७]

एवं भक्त्य्-आभासेषु भक्त्याभासापराधेष्व् अपि अजामिल-मूषिकादयो दृष्टान्ता गम्याः ।

सर्वेषु कार्येषु यथा - यस्य स्मृत्या च नामोक्त्या तपो-यज्ञ-क्रियादिषु । नूनं सम्पूर्णतां याति सद्यो वन्दे तम् अच्युतम् ॥ इति ।

सर्व-फलेषु यथा - अकामः सर्व-कामो वा मोक्ष-काम उदार-धीः [भ्प् २.३.१०] इत्य् आदि । यथा तरोर् मूल-निषेचनेन [भ्प् ४.३१.१२] इत्य् आदि-वाक्येन हरि- परिचर्यायां क्रियमाणायां सर्वेषाम् अन्येषाम् अपि देवादीनाम् उपासना स्वत एव सिध्यतीत्य् अतोऽपि सार्वत्रिकता । यथोक्तं स्कान्दे ब्रह्म-नारद-संवादे -

अर्चिते देव-देवेश शङ्ख-चक्र-गदाधरे । अर्चिताः सर्व-देवाः स्युर् यतः सर्व-गतो हरिः ॥

एवं यो भक्तिं करोति यद् गवादिकं भगवते दीयते येन द्वार-भूतेन भक्तिः क्रियते, यस्मै श्री-भगवत्-प्रीणनार्थं दीयते, यस्माद् गवादिकात् पय-आदिकम् आदाय भगवते निवेद्यते, यस्मिन् देशादौ कुले वा कश्चिद् भक्तिम् अनुतिष्ठति तेषाम् अपि कृतार्थत्वं पुराणेषु दृश्यते इति कारक- गता । एवं सार्वत्रिकत्वं साधितम् ।

सदातनत्वम् आह सर्वदेति । तत्र सर्गादौ यथा -- कालेन नष्टा प्रलये वाणीयं वेद-संज्ञिता [भ्प् ११.१४.३] इति विदुर-प्रश्ने ।

सर्वेषु युगेषु -- कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद्

धरि-कीर्तनात् ॥ [भ्प् १२.३.५२] इति ।

किं बहुना - सा हानिस् तन् महच् छिद्रं स मोहः स च विभ्रमः । यन्-मुहुर्तं क्षणं वापि वासुदेवो न चिन्त्यते ॥ इति वैष्णवे ।

सर्वावस्थास्व् अपि - गर्भे श्री-नारद-कारित-श्रवणे प्रह्लादे प्रसिद्धम् । बाल्ये श्री-ध्रुवादिषु । यौवने श्रीमद्-अम्बरीषादिषु । वार्धक्ये धृतराष्ट्रादिषु । मरणेऽजामिलादिषु । स्वर्गितायां श्री-चित्रकेत्व्-आदिषु । नारकितायाम् अपि -

यथा यथा हरेर् नाम कीर्तयन्ति स्म नारकाः । तथा तथा हरौ भक्तिम् उद्वहन्तो दिवं ययुः ॥ [नृसिंहप् ८.३१] इति श्री-नृसिंह-पुराणात् ।

अतएवोक्तं दुर्वाससा मुच्येत यन्-नाम्न्य् उदिते नारकोऽपि [भ्प् ९.४.४५] इति । यथा -

एतन् निर्विद्यमानानाम् इच्छताम् अकुतो-भयम् । योगिनां नृप निर्णीतं हरेर् नामानुकीर्तनम् ॥ [भ्प् २.१.११] इत्य् अत्रापि । (पगे ५३)

तत्र तत्र व्यतिरेकोदाहरणानि च कियन्ति दर्श्यन्ते - किं वेदैः किम् उ शास्त्रैर् वा किं वा तीर्थ-निषेवणैः । विष्णु-भक्ति-विहीनानां किं तपोभिः किम् अध्वरैः ॥ [नारदप् १.३०.१११] इति ।

किं तस्य बहुभिः शास्त्रैः किं तपोभिः किम् अध्वरैः । वाजपेय-सहस्रैर् वा भक्तिर् यस्य जनार्दने ॥

इति बृहन्-नारदीय-पाद्मवचनादीनि ।

तपस्विनो दान-परा यशस्विनो मनस्विनो मन्त्र-विदः सुमङ्गलाः । क्षेमं न विन्दन्ति विना यद्-अर्पणं तस्मै सुभद्र-श्रवसे नमो नमः ॥ [भ्प् २.४.१७]

न यत्र वैकुण्ठ-कथा-सुधापगा न साधवो भागवतास् तदाश्रयाः । न यत्र यज्ञेश-मखा महोत्सवाः सुरेश-लोकोऽपि न वै स सेव्यताम् ॥ [भ्प् ५.१९.२४]

ययाच आनम्य किरीट-कोटिभिः पादौ स्पृशन्न् अच्युतम् अर्थ-साधनम् । सिद्धार्थ एतेन विगृह्यते महान् अहो सुराणां च तमो धिग् आठ्यताम् ॥ [भ्प् १०.५९.४१]

सालोक्य-सार्ष्टि-सालोक्य- [भ्प् ३.२९.११] इत्य् आदि, नो दानं नो तपो नेज्या [भ्प् ७.७.४४] इत्य् आदि । नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितम् [भ्प् १.५.१२] इत्य् आदि । नात्यन्तिकं विगणयन्त्य् अपि ते [भ्प् ३.१५.४८] इत्य् आदि च ।

अथ सदा सर्वत्र यद् उपपद्यते [भ्प् २.९.३५] इत्य् आदि योजनिकार्थो युगपद् यथा तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा [भ्प् २.२.३६] इत्य् आदि । अन्वय-व्यतिरेकाभ्यां सदा सर्वत्र यद् उपपद्यते इत्य् आदि । यथा --

स्मर्तव्यः सततं विष्णुर् विस्मर्तव्यो न जातुचित् । सर्वे विधि-निषेधाः स्युर् एतस्यैव विधिङ्कराः ॥ [पद्मप् ६.७१.१००] इति ।

अन्वय-व्यतिरेकाभ्यां सदा सर्वत्र यद् उपपद्यते इति साकल्येन यथा न ह्य् अतोऽन्यः शिवः पन्थाः [भ्प् २.२.३३] इत्य् उपक्रम्य, तद्-उपसंहारे -

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश् च स्मर्तव्यो भगवान् नृणाम् ॥ [भ्प् २.२.३६] इति ।

नृणां जीवानां इति नृगतिं विविच्य कवयः [भ्प् १०.८७.१६] इतिवत् । एतद् उक्तं भवति - यत् कर्म तत् सन्न्यास-भोग-शरीर-प्राप्त्य्-अवधि योगः सिद्ध्य्- अवधिः । साङ्ख्यम् आत्म-ज्ञानावधि । ज्ञानं मोक्षावधि । तथा तथा तत्- तद्-योग्यतादिकानि च सर्वाणि । एवं तेषु कर्मादिषु शास्त्रादि-व्यभिचारिता ज्ञेया । हरि-भक्तेस् तु अन्वय-व्यक्तिरेकाभ्यां सदा सर्वत्र तत्-तन्- महिमभिर् उपपन्नत्वात् तथा-भूतस्य रहस्यस्याङ्गत्वं युइक्तम् । यतो रहस्याङ्गत्वेन च ज्ञान-रूपार्थान्तराच्छन्नतयैवेदम् उक्तम् इति ।

तद् एवं श्री-भागवतं सङ्क्षेपेणोपदेक्ष्यन्तं श्री-नारदं श्री-ब्रह्मापि तथैव सङ्कल्पं कारितवान् --

यथा हरौ भगवति नृणां भक्तिर् भविष्यति सर्वात्मन्य् अखिलाधारे इति सङ्कल्प्य वर्णय ॥ [भ्प् २.७.५२] (पगे ५४)

भविष्यति अवश्यं भवेद् इतीमं प्रकारं सङ्कल्प्य नियमेनाङ्गीकृत्य ।

॥ २.७ ॥ श्री-ब्रह्मा नारदम् ॥ ११५ ॥

[115]

iyam eva bhaktiḥ dharmaḥ projjhita-kaitavo'tra paramo nirmatsarāṇāṃ satām [BhP 1.1.2] ity atroktā | atra sargo visargaś ca [BhP 2.10.1] ity ādau daśa- lakṣaṇyām api sad-dharma ity eka-lakṣaṇatvenoktā | tasyā abhidheyatvaṃ śrī- bhāgavata-bīja-rūpāyāṃ catuḥ-ślokyām apy udāhṛtam |

etāvad eva jijñāsyaṃ tattva-jijñāsunātmanaḥ | anvaya-vyatirekābhyāṃ yat syāt sarvatra sarvadā || [BhP 2.9.35]

pūrvaṃ hi jñāna-vijñāna-rahasya-tad-aṅgāni vaktavyatvena catvāry eva pratijñātāni | tatra catuḥ-ślokyāṃ prāktanās trayo'rthā api krameṇaiva prāktana-śloka-traye vyākhyātāḥ | rahasya-śabdenātra prema-bhaktiḥ tad- aṅga-śabdena sādhana-bhaktir ucyate | ṭīkā ca - rahasyaṃ bhaktis tad-aṅgaṃ sādhanam ity eṣā |

tataḥ krama-prāptatvena - kālena naṣṭā pralaye vāṇīyaṃ veda-saṃjñitā | mayādau brahmaṇe proktā dharmo yasyāṃ mad-ātmakaḥ || [BhP 11.14.3]

iti bhagavad-vākyānusāreṇa ca caturthe'smin padye sādhana-bhaktir eva vyākhyātā | atra ca punar vyākhyā-vivaraṇāyotthāpyate | tathā hi - ātmano mama bhagavataḥ tattva-jijñāsunā prema-rūpaṃ rahasyam anubhavaitum icchunā etāvan-mātraṃ jijñāsitavyaṃ, śrī-guru-caraṇebhyaḥ śikṣaṇīyam | kiṃ tat ? yad ekam eva anvayena vidhi-mukhena vyatirekeṇa niṣedha-mukhena ca syād upapadyate | tatrānvayena yathā etāvān eva loke'smin [BhP 6.3.22] ity ādi, man-manā bhava mad-bhaktaḥ [Gītā 9.24] ity ādi ca | vyatirekeṇa yathā -

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha | catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||

ya eṣāṃ puruṣaṃ sākṣād ātma-prabhavam īśvaram | na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ || [BhP 11.5.2-3]

na māṃ duṣkṛtino mūḍhā [Gītā 7.15] ity ādi |

yāvaj jano bhajati no bhuvi viṣṇu-bhakti- vārtā-sudhā-rasam aśeṣa-rasaika-sāram | tāvaj jarā-maraṇa-janma-śatābhighāta- duḥkhāni tāni labhate bahu-dehajāni || [PadmaP 5.85.33] iti padma-purāṇāt |

kutra kutropapadyate ? sarvatra śāstra-kartṛ-deśa-karaṇa-dravya-kriyā-kārya- phaleṣu samasteṣv eva | tatra samasta-śāstreṣu yathā skānde brahma-nārada- saṃvāde -

saṃsāre'smin mahā-ghore janma-mṛtyu-samākule | pūjanaṃ vāsudevasya tārakaṃ vādibhiḥ smṛtam ||

tatrāpy anvayena yathā - bhagavan brahma kārtsnyena trir anvīkṣya manīṣayā [BhP 2.2.34] ity ādi | tathā pādme skānde ca -

āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ | idam ekaṃ sanişpannaṃ dhyeyo nārāyaṇaḥ sadā || (page 51) iti |

vyatirekeṇa yathā - pāraṅgato'pi vedānām ity ādikaṃ sarvam avagantavyam | tac cānte darśayişyate | sarva-kartṛṣu, yathā -

te vai vidanty atitaranti ca deva-māyāṃ strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ | yady adbhuta-krama-parāyaṇa-śīla-śikṣās tiryag-janā api kim u śruta-dhāraṇā ye || [BhP 2.7.46] iti |

gāruḍe -- kīṭa-pakṣi-mṛgāṇāṃ ca harau sannyasta-cetasām | ūrdhvam eva gatiṃ manye kiṃ punar jñāninām nṝṇām || [GarP 1.234.31]

atraiva sācāre durācāre, jñāniny ajñānini, virakte rāgiṇi, mumukṣau mukte, bhakty-asiddhe bhakti-siddhe, tasmin bhagavat-pārṣadatāṃ prāpte tasmin nitya-pārṣade ca sāmānyena darśanād api sārvatrikatā |

tatra sācāre durācāre yathā - api cet sudurācāro bhajate mām ananyabhāk | sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ || [Gītā 9.30] iti |

sad-ācāras tu kiṃ vaktavya ity aper arthaḥ |

jñāniny ajñānini ca - jñātvājñātvātha ye vai mām [BhP 11.11.33] ity ādi | harir harati pāpāni duşţa-cittair api smṛtaḥ ity ādi |

virakte rāgiṇi ca - bādhyamāno'pi mad-bhakto viṣayair ajitendriyaḥ | prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate || [BhP 11.14.17] iti |

abādhyamānas tu sutarāṃ nābhibhūyata ity aper arthaḥ |

mumukṣau mukte ca mumukṣavo ghora-rūpān [BhP 1.2.26] ity ādi | ātmārāmāś ca munayaḥ [BhP 1.7.10] ity ādi |

bhakty-asiddhe bhakti-siddhe ca - kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ | aghaṃ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ || [BhP 6.10.15] iti |

na calati bhagavat-padāravindāl lava-nimiṣārdham api sa vaiṣṇavāgryaḥ || [BhP 11.2.51] iti |

bhagavat-pārṣadatāṃ prāpte - mat-sevayā pratītaṃ te sālokyādi-catuṣṭayam | necchanti sevayā pūrṇāḥ kuto'nyat kāla-viplutam || [BhP 9.4.67] iti |

nitya-pārṣade - vāpīṣu vidruma-taṭāsv amalāmṛtāpsu preṣyānvitā nija-vane tulasībhir īśam | abhyarcatī svalakam unnasam īkṣya vaktram uccheṣitaṃ bhagavatety amatāṅga yac-chrīḥ || [BhP 3.15.22]

sarveṣu varṣeṣu bhuvaneṣu brahmāṇḍeṣu teṣāṃ bahiś ca tais taiḥ śrī-bhagavad-upāsanāyāḥ kriyamāṇāyāḥ śrī-bhāgavatādiṣu prasiddhiḥ siddhaiveti sarva-deśodāharaṇaṃ jñeyam | sarveṣu karaṇeṣu yathā -

mānasenopacāreṇa paricarya hariṃ mudā | pare'vāṅ-manasāgamyaṃ taṃ sākṣāt pratipedire || ity ādi |

evambhūta-vacane hy astu tāvad-bahir-indriyeṇa manasā vacasāpi tat-siddhir iti prasiddhiḥ | sarva-dravyeṣu yathā -

patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati | tad ahaṃ bhakty-upahṛtam aśnāmi prayatātmanaḥ || [Gītā 9.26, BhP 10.81.4]

iti | (page 52) sarva-kriyāsu yathā -- śruto'nupaṭhito dhyāta ādṛto vānumoditaḥ | sadyaḥ punāti sad-dharmo deva-viśva-druho'pi hi || [BhP 11.2.11]

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat | yat tapasyasi kaunteya tat kuruṣva madarpaṇam || [Gītā 9.27]

evaṃ bhakty-ābhāseṣu bhaktyābhāsāparādheṣv api ajāmila-mūṣikādayo dṛṣṭāntā gamyāḥ |

sarveṣu kāryeṣu yathā - yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādiṣu | nūnaṃ sampūrṇatāṃ yāti sadyo vande tam acyutam || iti |

sarva-phaleṣu yathā - akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [BhP 2.3.10] ity ādi | yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādi-vākyena hari- paricaryāyāṃ kriyamāṇāyāṃ sarveṣām anyeṣām api devādīnām upāsanā svata eva sidhyatīty ato'pi sārvatrikatā | yathoktaṃ skānde brahma-nārada- saṃvāde -

arcite deva-deveśa śaṅkha-cakra-gadādhare | arcitāḥ sarva-devāḥ syur yataḥ sarva-gato hariḥ ||

evaṃ yo bhaktiṃ karoti yad gavādikaṃ bhagavate dīyate yena dvāra-bhūtena bhaktiḥ kriyate, yasmai śrī-bhagavat-prīṇanārthaṃ dīyate, yasmād gavādikāt paya-ādikam ādāya bhagavate nivedyate, yasmin deśādau kule vā kaścid bhaktim anutiṣṭhati teṣām api kṛtārthatvaṃ purāṇeṣu dṛśyate iti kāraka- gatā | evaṃ sārvatrikatvaṃ sādhitam |

sadātanatvam āha sarvadeti | tatra sargādau yathā -- kālena naṣṭā pralaye vāṇīyaṃ veda-saṃjñitā [BhP 11.14.3] iti vidura-praśne |

sarveṣu yugeṣu -- kṛte yad dhyāyato viṣṇuṃ tretāyāṃ yajato makhaiḥ | dvāpare paricaryāyāṃ kalau tad dhari-kīrtanāt || [BhP 12.3.52] iti |

kiṃ bahunā - sā hānis tan mahac chidraṃ sa mohaḥ sa ca vibhramaḥ | yan-muhūrtaṃ kṣaṇaṃ vāpi vāsudevo na cintyate || iti vaiṣṇave |

sarvāvasthāsv api - garbhe śrī-nārada-kārita-śravaṇe prahlāde prasiddham | bālye śrī-dhruvādiṣu | yauvane śrīmad-ambarīṣādiṣu | vārdhakye dhṛtarāṣṭrādiṣu | maraṇe'jāmilādiṣu | svargitāyāṃ śrī-citraketv-ādiṣu | nārakitāyām api -

yathā yathā harer nāma kīrtayanti sma nārakāḥ | tathā tathā harau bhaktim udvahanto divaṃ yayuḥ || [NṛsiṃhaP 8.31] iti śrī-nṛsiṃha-purāṇāt |

ataevoktaṃ durvāsasā mucyeta yan-nāmny udite nārako'pi [BhP 9.4.45] iti | yathā -

etan nirvidyamānānām icchatām akuto-bhayam | yogināṃ nṛpa nirṇītaṃ harer nāmānukīrtanam || [BhP 2.1.11] ity atrāpi | (page 53)

tatra tatra vyatirekodāharaṇāni ca kiyanti darśyante - kiṃ vedaiḥ kim u śāstrair vā kiṃ vā tīrtha-niṣevaṇaiḥ | viṣṇu-bhakti-vihīnānāṃ kiṃ tapobhiḥ kim adhvaraiḥ || [NāradaP 1.30.111] iti |

kiṃ tasya bahubhiḥ śāstraiḥ kiṃ tapobhiḥ kim adhvaraiḥ | vājapeya-sahasrair vā bhaktir yasya janārdane ||

iti bṛhan-nāradīya-pādmavacanādīni |

tapasvino dāna-parā yaśasvino manasvino mantra-vidaḥ sumaṅgalāḥ | kṣemaṃ na vindanti vinā yad-arpaṇaṃ tasmai subhadra-śravase namo namaḥ || [BhP 2.4.17]

na yatra vaikuṇṭha-kathā-sudhāpagā na sādhavo bhāgavatās tadāśrayāḥ | na yatra yajñeśa-makhā mahotsavāḥ sureśa-loko'pi na vai sa sevyatām || [BhP 5.19.24]

yayāca ānamya kirīṭa-koṭibhiḥ pādau spṛśann acyutam artha-sādhanam | siddhārtha etena vigṛhyate mahān aho surāṇāṃ ca tamo dhig āḍhyatām || [BhP 10.59.41]

sālokya-sārṣṭi-sālokya- [BhP 3.29.11] ity ādi, no dānaṃ no tapo nejyā [BhP 7.7.44] ity ādi | naiṣkarmyam apy acyuta-bhāva-varjitam [BhP 1.5.12] ity ādi | nātyantikaṃ vigaṇayanty api te [BhP 3.15.48] ity ādi ca |

atha sadā sarvatra yad upapadyate [BhP 2.9.35] ity ādi yojanikārtho yugapad yathā tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā [BhP 2.2.36] ity ādi | anvaya-vyatirekābhyāṃ sadā sarvatra yad upapadyate ity ādi | yathā --

smartavyaḥ satataṃ viṣṇur vismartavyo na jātucit | sarve vidhi-niṣedhāḥ syur etasyaiva vidhiṅkarāḥ || [PadmaP 6.71.100] iti |

anvaya-vyatirekābhyāṃ sadā sarvatra yad upapadyate iti sākalyena yathā na hy ato'nyaḥ śivaḥ panthāḥ [BhP 2.2.33] ity upakramya, tad-upasaṃhāre -

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā | śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṝṇām || [BhP 2.2.36] iti |

nṝṇāṃ jīvānāṃ iti nṛgatiṃ vivicya kavayaḥ [BhP 10.87.16] itivat | etad uktaṃ bhavati - yat karma tat sannyāsa-bhoga-śarīra-prāpty-avadhi yogaḥ siddhy- avadhiḥ | sāṅkhyam ātma-jñānāvadhi | jñānaṃ mokṣāvadhi | tathā tathā tat- tad-yogyatādikāni ca sarvāṇi | evaṃ teṣu karmādiṣu śāstrādi-vyabhicāritā jñeyā | hari-bhaktes tu anvaya-vyaktirekābhyāṃ sadā sarvatra tat-tan- mahimabhir upapannatvāt tathā-bhūtasya rahasyasyāṅgatvaṃ yuiktam | yato rahasyāṅgatvena ca jñāna-rūpārthāntarācchannatayaivedam uktam iti |

tad evaṃ śrī-bhāgavataṃ saṅkṣepeṇopadekṣyantaṃ śrī-nāradaṃ śrī-brahmāpi tathaiva saṅkalpaṃ kāritavān --

yathā harau bhagavati nṛṇāṃ bhaktir bhaviṣyati sarvātmany akhilādhāre iti saṅkalpya varṇaya || [BhP 2.7.52] (page 54)

bhaviṣyati avaśyaṃ bhaved itīmaṃ prakāraṃ saṅkalpya niyamenāṅgīkṛtya |

|| 2.7 || śrī-brahmā nāradam || 115 ||

English witness · section(s) 100

Anuccheda 100

1 This is also explained in Srimad Bhagavatam 1.5.17: "One who has forsaken his material obligations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."* 2 By performing the activities of karma-yoga (fruitive work) and other spiritual paths like it, which require great effort, great expense and many other things, one attains only pathetically insignificant results, of which the attainment of Svargaloka is the most prominent. However, by performing the activities of devotional service, which require only slight effort, slight expense, and slight use of any other things, one attains the greatest result. Therefore the conclusion of the Vedic literatures is that one should perform devotional service. Many Vedic scriptures declare that one should perform devotional service and therefor the performance of devotional service is never done in vain. That is the meaning. Furthermore, Srimad Bhagavatam (7.9.10) explains: 3 "If a brahmana has all twelve of the brahmanical qualifications (as they are stated in the book called Sanat-sujata) but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog eater but who has dedicated everything-mind, words, activities,, wealth, and life-to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself."* 4 Srila Sridhara Svami comments: "Lord Hari is satisfied by unalloyed devotional service. Nothing but devotional service satisfies Him. That is stated in this verse. 5 "Prahlada Maharaja had previously mentioned the twelve brahmanical qualities, beginning with aristocratic wealth, in these words (Srimad Bhagavatam 7.9.9.): "One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, lustre, influence, physical strength, diligence, intelligence and mystic yoga power, but I think that even all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him."* "Here he says: 'I think (manye) that a dog eater (svapacam) who is a

devotee is better (varistham) than a brahmana (viprat) who has these twelve (dvi-sat) qualities." 6 The Sanat-sujata gives this list, which begins with piety, of the twelve brahmanical qualities: "Piety, truthfulness, sense control, austerity, non-enviousness, humility, tolerance, aversion to fault finding, performance of sacrifice, giving in charity, patience, scholarship, and observance of vows are the twelve qualities of a brahmana." 7 "What is the brahmana (viprat) mentioned here like? He is averse (vimukhat) to the lotus feet of the louts-naveled Lord (aravinda-nabha-padaravinda). What is the dog-eater (svapacam) like? He has dedicated (arpita) his mind (manah) and everything else to the lotus-naveled Lord. Here the word 'ihitam' means 'work'. For this reason this kind of dog-eater is better. Such a dog-eater purifies (punati) his entire family (kulam). However (tu), a proud (bhuri-manah) brahmana cannot purify himself, what to speak of his family. Therefore, for one who does not engage in devotional service these brahmanical qualities only lead to pride. They do not lead to faith in the Lord." 8 The Muktaphala -tika explains: "The twelve (dvi-sad) qualities of a brahmana are given in a list beginning with aristocratic wealth (dhana) and high birth (abhijana), or, an alternate list is also given in these words: "Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, satisfaction, truthfulness, and religiousness are the twelve qualities of a brahmana." 9 In the Skanda Purana, Narada Muni explains: "A person who, although not born in an aristocratic family and unaware of the niceties of refined conduct, controls his senses and engages in unwavering devotional service to the Supreme Lord, is famous and glorious among men. However, a peaceful, nobly born brahmana, religious and learned in the eighteen sciences, but who does not serve the Lord, is not glorious at all." 10 In the Kasi-khanda it is said: "A brahmana, ksatriya, vaisya, or sudra engaged in devotional service to Lord Visnu, is the greatest of persons." 11 In Brhan-naradiya Purana: "They who do no devotedly serve Lord Visnu are outcastes. Outcastes who serve Him with devotion are the best of men." 12 In the Brhan-naradiya Purana: "O King, a dog-eater that is a devotee of Lord Visnu is greater than a brahmana. A brahmana that has no devotion for Lord Visnu is lower than a dog-eater." 13 In the verse quoted in this section it was said that a devotee purifies (punati) his family (kulam). This proves that he also greatly purifies himself. Srimad Bhagavatam (2.4.18) explains: 14 "Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisance unto Him."* 15 This first quote was spoken by Prahlada Maharaja to Lord Nrsimha.

Bhakti · Sanskrit §116 · English §101

[११६]

श्री-नारदेनापि तन् महा-पुराणाविर्भावार्थं तथैवोपदिष्टम् -

अथो महा-भाग भवान् अमोघ-दृक् शुचि-श्रवाः सत्य-रतो धृत-व्रतः । उरुक्रमस्याखिल-बन्ध-मुक्तये समाधिनानुस्मर तद्-विचेष्टितम् ॥ [भ्प् १.५.१३]

अथो अतो नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितम् [भ्प् १.५.१२] इत्य् आदि- कारणात् ।

[116]

śrī-nāradenāpi tan mahā-purāṇāvirbhāvārthaṃ tathaivopadiṣṭam -

atho mahā-bhāga bhavān amogha-dṛk śuci-śravāḥ satya-rato dhṛta-vrataḥ |
urukramasyākhila-bandha-muktaye samādhinānusmara tad-viceṣṭitam || [BhP 1.5.13]

atho ato naiṣkarmyam apy acyuta-bhāva-varjitam [BhP 1.5.12] ity ādi- kāraṇāt |

English witness · section(s) 101

Anuccheda 101

1 The brahmanas engaged in performing sacrifices said (Srimad Bhagavatam 10.23.40): "To hell with our threefold birth, our vow of celibacy, and out extensive learning! To hell with out aristocratic background, and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead."*** 2 Srila Sridhara Svami comments: "The word 'trivrt' refers to three births: 1. initiation, 2. acceptance of the sacred thread, and 3. initiation in the performance of Vedic sacrifices. The word 'vratam' means 'the vow of celibacy', and the word 'kriya-daksyam' means 'expertise in performing rituals'." 3 Srimad Bhagavatam (4.31.10) also explains: "A civilised human being has three kinds of births. The first birth is by a pure father and mother and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Visnu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord."* The verse quoted in the beginning of this section was spoken by the

brahmans engaged in performing sacrifices.

Bhakti · Sanskrit §117 · English §102

[११७] अन्ते च -

त्वम् अप्य् अदभ्र-श्रुत विश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम् । प्राख्याहि दुःखैर् मुहुर् अर्दितात्मनां सङ्क्लेश-निर्वाणम् उशन्ति नान्यथा ॥ [भ्प् १.५.४०]

विदां विदुषाम् ।

॥ १.५ ॥ श्री-नारदः श्री-व्यासम् ॥ ११६-११७ ॥

[117] ante ca -

tvam apy adabhra-śruta viśrutaṃ vibhoḥ samāpyate yena vidāṃ bubhutsitam | prākhyāhi duḥkhair muhur arditātmanāṃ saṅkleśa-nirvāṇam uśanti nānyathā || [BhP 1.5.40]

vidāṃ viduṣām |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam || 116-117 ||

English witness · section(s) 102

Anuccheda 102

1 Even offering to the Lord the fruits of work is not treated with much respect in these words of Srimad Bhagavatam (1.2.14): "Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees."* 2 If one is not able to engage in the direct devotional service of hearing and chanting the Lord's glories he should offer to the Lord the fruits of his work. The Lord explains this in Bhagavad-gita (12.8-11): "Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always without a doubt.* 3 "My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.* 4 "If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.* 5 "If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be

self-situated.* 6 In the Padma Purana, Karttika-mahatmya, it is said: 7 "A brahmana named Visnu dasa competed with the king of Cola-desa. The brahmana purely worshipped and served the Supreme Lord, and he then attained the Lord. The king offered many Vedic sacrifices to the Lord, but he did not attain the Lord. Seeing that the brahmana had attained the Lord, the king renounced his sacrificial activities and said: 8 "I competed with him by performing many sacrifices and giving wealth in charity, and yet it was he, the brahmana that attained a spiritual form like Lord Visnu and went to the abode of Vaikuntha. 9 "Therefore Lord Visnu is not pleased by many sacrifices and much giving in charity. He is pleased by devotional service." 10 "Then he said to Mudgala Muni: "Standing before the sacrificial arena, the king loudly called three times: 'Give me eternal engagement, with my mind, words, body and deeds, in devotional service to Lord Visnu!'" 11 "After saying this, the king humbly and steadily accepted the path of pure devotional service. Giving up his body at the sacrificial arena, he then attained the Lord." 12 Holding the practice of yoga in low esteem Srimad Bhagavatam (10.51.60) explains: "The minds of non-devotees who engage in such practices as pranayama are not fully cleansed of material desires. Thus, O king, the material desires are again seen to arise in their minds."*** 13 Here the word "utthitam" means "inclined to sense gratification". The verse quoted in the beginning of this section was spoken by the Supreme Personality of Godhead to King Mucukunda.

Bhakti · Sanskrit §118 · English §103

[११८]

श्री-व्यासोऽपि तन्-महा-पुराण-प्रचारणारम्भे भक्तिम् एव परम-श्रेयः- प्रदत्वेन समाधाव् अनुभूतवान् इति प्रथम-सन्दर्भे दर्शितं भक्ति- योगेन मनसि [भ्प् १.७.४] इत्य्-आदि-प्रकरणे । तथैव को लाभ इति प्रश्नान्तरं ११.१९.२८] श्री-भगवतैव सम्मतम् । भगो मे [भ्प् ११.१९.३७] इत्य् आदौ लाभो मद्-भक्तिर् उत्तमः [भ्प् ११.१९.३७] इति । स्पष्टम् ॥

॥ ११.१९ ॥ श्री-भगवान् ॥ ११८ ॥

[118]

śrī-vyāso'pi tan-mahā-purāṇa-pracāraṇārambhe bhaktim eva parama-śreyaḥ- pradatvena samādhāv anubhūtavān iti prathama-sandarbhe darśitaṃ bhakti- yogena manasi [BhP 1.7.4] ity-ādi-prakaraṇe | tathaiva ko lābha iti praśnāntaraṃ 11.19.28] śrī-bhagavataiva sammatam | bhago me [BhP 11.19.37] ity ādau lābho mad-bhaktir uttamaḥ [BhP 11.19.37] iti |

spaṣṭam ||

|| 11.19 || śrī-bhagavān || 118 ||

English witness · section(s) 103

Anuccheda 103

1 Srimad Bhagavatam (1.6.35) again explains : "It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this (satisfaction) is derived from devotional service to the Personality of Godhead."* 2 The Lord very eloquently says (Srimad Bhagavatam 11.14.20): "My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptances of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."* The verse quoted in the beginning of this section was spoken by Sri Narada to Sri Vyasa.

Bhakti · Sanskrit §119 · English §104–105

[११९]

अतएव स्वगतं विचारयति स्म --

किं वा भागवता धर्मा न प्रायेण निरूपिताः । प्रियाः परमहंसानां त एव ह्य् अच्युत-प्रियाः ॥ [भ्प् १.४.३१]

स्पष्टम् ।

॥ १.४ ॥ श्री-व्यासः ॥ ११९ ॥

[119]

ataeva svagataṃ vicārayati sma --

kiṃ vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ | priyāḥ paramahaṃsānāṃ ta eva hy acyuta-priyāḥ || [BhP 1.4.31]

spaṣṭam |

|| 1.4 || śrī-vyāsaḥ || 119 ||

English witness · section(s) 104–105

Anuccheda 104

1 Now the inferior position of the impersonalists speculative search for knowledge (jnana) will be described. Because such knowledge is attained only with great difficulty the path of impersonal knowledge is inferior. This is seen in the following two verses (Srimad Bhagavatam 3.5.45-46): "O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikunthaloka in the spiritual sky simply by drinking the nectar of Your topics.* "Others, who are pacified by means of transcendental self realisation and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You. But for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain."* 2 In the teaching of the four Kumaras it is said (Srimad Bhagavatam 4.22.40): "The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are non-devotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers."* 3 Also, in Sri Bhagavad-gita (12.1-5): "Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonally Brahman, the unmanifested?* 4 "The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.* 5-6 "But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.* 7 "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."* 8 A person does not become fatigued by following the path of devotional service. Also, by engaging in devotional service one attains the unprecedented result of brining the Supreme Personality of Godhead under one's control. This is described in the following words (Srimad Bhagavatam 10.14.3): 9 "My dear Lord, those devotees who have thrown

away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realised devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words, and mind, they can live in any asrama or social status. Indeed, you are conquered by such persons, although You are always unconquerable."* 10 In this verse "udapasya" means "even doing only slightly", "sthane sthitah" means "staying with the devotees", "san-mukharitam bhavadiya-vartam" means "the news about You, which is repeatedly spoken by the devotees", "sruti-gatam" means "by associating with the devotees one hears the news of the Lord", "prayasah" means "almost always", and "tanu-van-manobhir namanto ye jivanti" means "worshipping You with their body, words, and mind, they live their lives." Although they do not do anything more than that, they conquer You, even though You are always unconquerable by others (trilokyam ajito pi jitah). 11 In Sri Nrsimha Purana it is said: "By offering Him a fruit, a leaf, a flower, or some water, the devotees easily attain the ancient Supreme Person. Why would they want to struggle to attain impersonal liberation?"

Anuccheda 105

1 Srimad Bhagavatam (10.14.4) explains: "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."* 2 Sridhara Svami comments: "This verse means that without devotional service transcendental knowledge does not become perfect. The word "reyah" here means "material prosperity and liberation", "srtim" means "a path, like the path taken by a swiftly moving mountain stream", "te" means "of You", and "bhaktim udasya" means "having abandoned the best path, which is devotional service." For these people (tesam) there are indeed (eva) only troubles (klesalah). This verse means that if one rejects a small amount of rice and instead beat empty husks that have no rice within, he will not get any result. In the same way, persons who consider devotional service unimportant labour to attain transcendental knowledge (kevala-bodha-labdhaye), but they do not gain any result." 3 Here the words "vibho" and "kevala", which means "O pure one", are in the vocative case. "Asau" means "the thing being looked at" and "klesalah" means "troublesome because of the need to accept sannyasa and do many other things". 4 These are described in Bhagavad-gita (13.8-11), where the Supreme Personality of Godhead said: "Humility, pridelessness, non violence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness, self-control, renunciation of the objects of sense

gratification, absence of false ego, the perception of the evil of birth, death, old age and disease, detachment, freedom from entanglement with children, wife, home and the rest, even mindedness amid pleasant and unpleasant events, constant and unalloyed devotion to Me, aspiring to live in a solitary place, detachment from the general mass of people, accepting the importance of self-realisation, and philosophical search for the Absolute Truth-all these I declare to be knowledge, and besides this whatever there may be is ignorance."* 5 There is no real knowledge without devotional service. That is the meaning here. The Lord Himself says (Bhagavad-gita 13.19): "Thus the field of activities (the body), knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature."* 6 The Lord also says (Bhagavad-gita 9.3): "Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world."* 7 In an earlier passage of Bhagavad-gita, the Lord had also described devotional service in these words (Bhagavad-gita 9.14): "Always chanting My glories, endeavouring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."* Even though Mudgala and others are not clearly described as having performed devotional service, it should be understood that they performed the beginning activities of devotional service (sadhana-bhakti) at least.

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Bhakti · Sanskrit §120 · English §106

[१२०]

अशेषोपदेष्टुर् अपि तद्-उपदेशेनैव भगवतः परम उत्कर्ष उच्यते । यथा -- जितम् अजित तदा भवता यद् आह भागवतं धर्मम् अनवद्यम् [भ्प् ६.१६.४०] इति । जितम् इत्य् अत्र भवतेति ज्ञेयम् । आहेत्य् अत्र भगवान् इति ।

॥ ६.१६ ॥ चित्रकेतुः श्री-सङ्कर्षणम् ॥ १२० ॥

[120]

aśeṣopadeṣṭur api tad-upadeśenaiva bhagavataḥ parama utkarṣa ucyate | yathā -- jitam ajita tadā bhavatā yad āha bhāgavataṃ dharmam anavadyam [BhP 6.16.40] iti | jitam ity atra bhavateti jñeyam | āhety atra bhagavān iti |

|| 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 120 ||

English witness · section(s) 106

Anuccheda 106

1 The attempt to be independent of the Lord or to take shelter of someone other than the Lord is treated with contempt in these words (Srimad Bhagavatam 6.9.22): "Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog."* 2 The word "avismitam" means "because there is nothing that He does not already know, the Lord is never surprised by anything." "Avismitam" may also be interpreted to mean that the Lord is eternally smiling". "Svenaiva labhena paripurna-kamam" means "by His own activities His desires are fulfilled." The Lord does not need anyone else to fulfil His desires. That is the meaning. "Samam" means "He is equipoised in all circumstances", "prasantam" means "He is peaceful because His heart is free of all impurity", "balisah" means "a fool who is not dear to the Lord", and "atitiarti" means "desires to cross". 3 These fools are described in these words (Srimad Bhagavatam 1.2.27): "Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny."* 4 In Skanda Purana in the conversation of Brahma and

Narada, it is said: "One who neglects Lord Vasudeva and worships someone else neglects his mother and bows down before a degraded woman." 5 In another place in the Skanda Purana it is also said: "One who turns from Lord Vasudeva and worships someone else is a bewildered fool that turns from nectar and drinks the violent poison halahala." 6 In the Mahabharata it is said: "One who turns from Lord Visnu and worships someone else is a person that rejects a pile of gold and takes instead a pile of dust." 7 Sri Satyavrata Muni tells the Lord (Srimad Bhagavatam 8.24.49): "Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even on ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet."* 8 That both Brahma and Siva are devotees of Lord Visnu and engage in His devotional service is described in Srimad Bhagavatam. About Lord Brahma it is said (Srimad Bhagavatam 2.9.5-9): "Lord Brahma, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation."* "While thus engaged in thinking, in the water Brahmaji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty first of the sparsa alphabets and joined to become the wealth of the renounced order of life.* "When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.* "Lord Brahma underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of ascetics.* "The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence."* Lord Siva is described in these words (Srimad Bhagavatam 12.13.16): "As the Ganges is the best of rivers, infallible Lord Krsna is the best of deities and Siva is the best of the worshippers of Lord Visnu, so Srimad Bhagavatam is the best of Puranas." 9 This is also described in the Twelfth Canto, where Markandeya Muni says to Lord Siva (Srimad Bhagavatam 12.10.34): "But I do request one benediction from you, who are full of all perfection and able to shower down the fulfilment of all desires. I ask to have unfailing devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you."*** 10 The words "tatha tvayi" here show that Siva is a great devotee of Lord Visnu. That is the meaning. In the Eight Canto the Prajapatis pray to Siva (Srimad Bhagavatam 8.7.33): "Exalted, self-satisfied persons who preach to the entire

world think of your lotus feet constantly within their hearts. However, when person who do not know your austerity see you moving with Uma, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They can not understand your activities."* 11 In the Fourth Canto the Pracetas say to eight-armed Lord Visnu (Srimad Bhagavatam 4.30.38): "Dear Lord, by virtue of a moment's association with Lord Siva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet."* 12 A person who thinks Lord Visnu is equal to other deities cannot attain devotional service. That idea is a great impediment to devotional service. This is explained in the Vaisnava Tantra: 13 "Although he may meditate on the Lord with unbroken thoughts, the dull-witted person who thinks Lord Visnu equal to other deities does not attain unalloyed devotional service to Lord Hari. 14 "One who thinks the demigods headed by Brahma and Siva are equal to Lord Narayana is a great offender to the Lord." 15 The impersonalists and the devotees in santa-rasa think other deities are equal to Lord Narayana. An example of this is given in the story of Markandeya Muni, where Siva says (Srimad Bhagavatam 12.10.20-22): 16-17 "The inhabitants and ruling demigods of all planets, along with Lord Brahma, the Supreme Lord Hari, and I, glorify, worship and assist those brahmanas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision."* 18 "These devotees do not differentiate between Lord Visnu, Lord Brahma and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you."* 19 The meaning may also be interpreted: "We worship (imahi) you (yusman), the pure devotees headed by Markandeya". 20 "You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am."* 21 In another passage it is said (by Lord Siva in Srimad Bhagavatam 8.7.40): "My dear gentle wife Bhavani, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other loving creatures. Therefore, let me drink this poison, for all living entities may thus become happy because of me."* 22 That Markandeya Muni is a pure devotee of the Lord had been previously described in these words (of Lord Siva in Srimad Bhagavatam 12.10.6): "Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead."*** 23 This verse was spoken by Lord Siva to Markandeya Muni. By appearing before him, Lord Siva broke the meditative

trance of Markandeya Muni. In this way he appeared before the sage. 24 This is described in Srimad Bhagavatam (12.10.13): "Sri Markandeya saw Lord Siva suddenly appear within his heart. Lord Siva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a damaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, 'Who is this, and where has he come from?'"*** 25 At first describing the idea of the equality of Brahma, Visnu and Siva, and then affirming Lord Visnu's superiority, Siva says (Srimad Bhagavatam 12.10.20-21): "The inhabitants and ruling demigods of all planets, along with Lord Brahma, Lord Hari, who is the Supreme Personality of Godhead Himself, and I, glorify, worship and assist those brahmanas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision." 26 That Lord Visnu is the Supreme Personality of Godhead is described in these words (Srimad Bhagavatam 1.2.24-26): "Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realise the Absolute Truth.* "Previously all the great sages rendered service to the Personality of Godhead due to His existence above the three modes of material nature. They worshipped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.* "Those who are serious about liberation are certainly non-envious and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions."* 27 This is confirmed by Lord Siva in the Brahma Purana: "A person who yearns to see me or to see grandfather Brahma should yearn to see all-powerful Lord Vasudeva." 28 This is so because by understanding Lord Visnu everything is understood. This is also confirmed in these words of Sarvabhauma, who was initiated by Cintamani: 29 "I have given my heart to Krsna, who wears a garland of forest flowers. I have not given it in the same way to Lord Siva, who wears a garland of skulls. I am like a peacock that rejoices when a dark cloud comes but does not rejoice when the clouds are white. 30 The demigods are lakes, the demigoddesses rivers, and Lord Visnu, the master of the universes, is an ocean. Still, only the dark cloud of Lord Krsna can remove the thirst of this cintamani cataka bird." 31 Therefore, because He is a Vaisnava, Lord Siva should be worshipped. Some Vaisnavas say that if the worship of Lord Siva is compulsory, still one can worship the Supreme Lord Visnu instead of Lord Siva. That is described in the following story from the last part of the Visnu-dharma Purana: A pure devotee brahmana names Visvaksena used to live on the earth. One day he sat down at the edge of a forest. Then the son of a village leader

approached him and said, "Who are you?" When the brahmana had told his story the leader's son said to him, "Today I have a headache and therefore it is not possible for me to worship Lord Siva. You please worship him in my place. At that point there is the following passage of one and a half verses: 32 "When this was said, he replied, 'We are pure devotees of Lord Hari. Only Lord Hari, who expands in four forms, or His devotee, should be worshipped. We will worship no one else. Go away." 33 Then the leader's son took a sword and raised it to cut off the brahmana's head. Stunned and not wishing to die in that way, the brahmana thought for a moment and said, "Very well, I will go there." In his mind the brahmana thought, "Because he destroys the universe and expands the mode of ignorance, Lord Siva is the deity of ignorance. However, because Lord Nrsimhadeva kills the demons situated in the darkness of ignorance, and because He thus dispels the darkness of ignorance, Lord Nrsimhadeva is like a sun risen to dispel the darkness of ignorance. Therefore, instead of worshipping Lord Siva, I will worship Lord Nrsimhadeva to dispel ignorance." Then, taking a handful of flowers, the brahmana said, "Obeisances to Lord Nrsimha!" Filled with anger, the village leader's son at once raised his sword. At that moment the Siva-linga opened and Lord Nrsimhadeva appeared and killed the village leader's son and his associates. This Siva-linga, famous by the name "Linga-sphota" (the linga that opened), is situated in the southern provinces. 34 The pure Vaisnavas give all honour to Lord Siva because he is a pure Vaisnava also. Sometimes some people become Vaisnavas by worshipping Lord Siva. This is explained in the Adi-varaha Purana: 35 By worshipping Lord Siva for many thousands of births a person become wise and free from all sins. Then he becomes a Vaisnava." 36 Between the devotees of Lord Nrsimha and Lord Siva there is a very close connection. This is described in Sri Nrsimha-tapani Upanisad (1.5.10): "A hundred brahmacaris equal one grhastha. A hundred grhasthas equal one vanaprastha. A hundred vanaprasthas equal one sannyasi. A hundred sannyasis equal one chanter of Siva-mantras. A hundred chanters of Siva-mantras equal one teacher of the Atharva-angirasa part of the Vedas. A hundred teachers of the Atharva-angirasa part of the Vedas equal one chanter of the king of mantras." The "king of mantras" here is the mantra glorifying Lord Nrsimhadeva. 37 Because the devotees of Lord Siva thought Lord Siva is independent of Lord Visnu, Bhrgu Muni's curse could not be overcome. This is explained in these words of the Fourth Canto (Srimad Bhagavatam 4.2.27-28): 38-39 "When all the hereditary brahmanas were thus cursed by Nandisvara, the sage Bhrgu, as a reaction, condemned the followers of Lord Siva with this very strong brahmanical curse. One who takes a vow to satisfy Lord Siva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions."* 40 The methods of worshipping Lord Siva is described in the Vedas are proper, but the methods of Siva-worship described in other, non-Vedic, books are offensive and not proper. Srimad Bhagavatam and other books that oppose these non-Vedic books are authorised Vedic

scriptures. The Suta-samhita and similar books that support the non-Vedic scriptures are not authorised scriptures. Therefore the fault (of Lord Siva's followers in this verse) is that they thought Lord Siva is the Supreme Personality of Godhead independent of Lord Visnu. It is Lord Visnu who is the root from which the Vedic scriptures have grown. That is described in these words (Srimad Bhagavatam 4.2.31): 41 "The Vedas give the eternal regulative principles for auspicious advancement in human civilisation which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janardana, the well-wisher of all living entities."* 42 In this verse the word "yat-pramanan" means that Lord Visnu is the root of the Vedas. Srimad Bhagavatam 1.2.23-26 also confirms the importance of devotional service to Lord Visnu. 43 This is also described in the Hari-vamsa, where Lord Siva says: "O brahmanas learned in the transcendental scriptures, you should always meditate on Lord Hari. Always recite the mantras glorifying Lord Visnu and always meditate on Lord Kesava." 44 Devotion to Lord Siva has that nature. The Vaisnava scriptures describe the methods of worshipping transcendental Deities beyond the material nature with a method of worship that is also beyond the coverings of the external material world. The Lord's associates, who manifest humanlike pastimes as the Lord also does, perform Vedic sacrifices and other kinds of worship only to please the Lord. In this way King Yudhisthira performed the rajasuya sacrifice and other devotees also performed other similar activities. It should be understood that the demigods worshipped in these rituals are worshipped as representatives of the Lord's great potencies. This is explained by Prahlada Maharaja in these words (Srimad Bhagavatam (7.10.32): 45 "Prahlada Maharaja then worshipped and offered prayers to all the demigods, such as Brahma, Siva and the Prajapatis, who are all parts of the Lord."* 46 Sri Yudhisthira said to the Lord (Srimad Bhagavatam 10.72.3): "O Govinda, I wish to worship Your holy expansions by the Rajasuya sacrifice, the king of Vedic performances. Please grant that we may do this, my Lord."*** 47 The demigods are therefore manifested by the Lord's potencies. In the Padma Purana, Karttika-mahatmya, the Lord Himself explained this to Sri Satyabhama: 48 "The worshippers of Surya, Siva, Ganesa, Visnu, and Sakti eventually attain Me as rivers attain the ocean. 49 "Although I am one I appear in five ways. As a person named Devadatta may by the son of someone and have other relationships with other people and this way manifest different features and names in different circumstances, so I appear with different names and pastimes." 50 In truth, the Vaisnavas are the best of all. This is explained in the following verse, which appears in the Skanda Purana in the conversation between Narada and Brahma, and also in the Prahlada-samhita in the description of keeping a vigil during ekadasi: 51 "Neither a devotee of Surya, a devotee of Siva, a devotee of Brahma, a devotee of Sakti, nor a devotee of any other demigod is equal to a devotee of Visnu." 52 The devotees of Surya and the devotees of other demigods do not attain the Supreme Personality of Godhead by

worshipping the demigods. Only when they perform pure devotional service, done only to please the Lord, or when they die in a place sacred to the Lord, do they attain Him. In narrating the story of Devasarma and Canmdrasarma, who both worshipped the demigod Surya, the Supreme Personality of Godhead described this when He said: 53 "Because of the spiritual power of living in My holy place, and because of their pious conduct, these two devotees of Mine were brought by My associates to Lord Visnu's transcendental abode. 54 "As long as they lived they worshipped the demigod Surya and performed many pious deeds. I became very pleased with their actions." 55 The holy place here is Mayapuri. When the Lord descended to the world these two devotees became Satrajit and Akrura. In the same way the devotee named Pundarika also attain the Lord by worshipping the Pitas. 56 That only by devotional service, which is not dependent on any other spiritual practice, one attains the Lord, is proved in the Lord's own words in Bhagavad-gita (9.23-25): 57 "Those who are devotees of other gods and who worship them with faith actually worship only me, O son of Kunti, but they do so in a wrong way.* 58 "I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognise My true transcendental nature fall down.* 59 "Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me."* 60 By worshipping Lord Visnu one attains all virtues and shuns faults, which begin with blasphemy. This is described in these words (Srimad Bhagavatam 11.3.26): "One should have firm faith that he will achieve success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth and bring the mind and senses under full control."*** 61 This is also explained in the Padma Purana: "All the great demigods should always worship Lord Hari. They should never disrespect Brahma, Siva or the other great souls." 62 In the Gautamiya Tantra also: "A person who worships Lord Gopala but disrespects other dieties kills the present and previous pious credits he has earned." 63 The proper atonement for that offense is recitation of the following prayer from the Narayana-kavaca (Srimad Bhagavatam 6.8.17): "Hayasirsa mam pathi deva-helanat" (May Lord Hayagriva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord and the demigods). 64 In the Visnu-dharma Purana the following story is recounted: In ancient times King Ambarisa worshipped the Lord by performing austerities for many days. At the conclusion of his austerities the Supreme Personality of Godhead, assuming the form of King Indra and riding on Garuda, who had been transformed into Airavata, appeared before him and offered him a benediction. Seeing the form of Indra, King Ambarisa bowed before Him and offered Him all respect. However, he did not wish any benediction from King Indra. He said, "The Lord whom I

worship will give me benedictions. I will not accept benedictions from any one else. Then Indra said, "Whatever benediction He can give I can give also". When King Ambarisa still did not wish any benediction, Indra raised his thunder-bolt weapon to strike him, but still King Ambarisa would not accept any benediction from Him. At that moment the Lord became pleased. No longer appearing as Indra, the Supreme Person now showed His real form and gave His mercy to King Ambarisa. 65 An insult to Lord Siva is a great sin. This is described in the Fourth Canto (Srimad Bhagavatam 4.2.24) where Nandisvara offers the following curse: "Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Siva. May they continue in the cycle of repeated birth and death."* 66 Svayambhuva Manu said to Dhruva Maharaja (Srimad Bhagavatam 4.11.33): "My dear Dhruva, you thought that the Yaksas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Siva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Siva."* After this, considering that Kuvera was Lord Siva's friend, Dhruva asked from him the benediction of always and in all circumstances being a pure devotee of Lord Visnu. The meaning here is that a devotee only asks for the benediction of serving the Lord. 67 In the Kurma Purana the Lord says: "A person who always worships Me with unalloyed love but also insults Lord Siva goes to hell." 68 This is also seen in the story of King Citraketu. 69 Lord Kapiladeva criticised disrespect toward even ordinary living entities, what to speak of disrespect to great souls like Himself. He said (Srimad Bhagavatam 3.29.21): 70 "I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation."* 71 Here the word "bhutesu" means "the living entities, down even to the forms of life that do not even breathe, in whom the Supreme Lord appears as the Supersoul, and who will be described in the following verses", "bhutatma" means "the Supersoul in the heart", "tam mam avajnaya" means "by disrespecting the living entities one also disrespects Me, who am staying in their hearts", "kurute arca" means "worship of My form as the deity", and "vidambanam" means "a mocking imitation". That is the meaning. Lord Kapiladeva then says (Srimad Bhagavatam 3.29.22): 72 "One who worships the Deity of Godhead in the temples but does not know the Supreme Lord as Paramatma, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes."* 73 Here the word "maudhyat" means "out of the mistaken idea that the Deity is made of stone or wood", "sarva-bhutesu isvaram mama hitva" means "not understanding that I am the Supersoul in all beings", and "arcam kurute" means "worships My Deity form". Such a person offers Me water and other things thinking I am an ordinary person and My Deity form is made of matter. In the Agni Purana, in his lament for his dead son,

King Dasaratha says: 74-75 "Did I think Lord Hari's Deity form was made of stone? In My heart did I fail to offer respect when I saw on the road a Vaisnava decorated with the signs of the Lord? Is that why, as a result of my misdeeds, I now suffer for the loss of my son?" 76 This is also described in the Padma Purana: "One who thinks the Deity form of Lord Visnu is made of stone, the spiritual masters are ordinary men, a Vaisnava belongs to a particular caste by birth, the water that has washed the lotus feet of Lord Visnu or the Vaisnavas and that destroys the sins of Kali-yuga is ordinary water, the mantra of Lord Visnu's holy name, which destroys all sins, is an ordinary sound, and Lord Visnu is another demigod like the others, already lives in hell." 77 The verse quoted in text 72 means that the Supreme Lord says: "A fool, not seeing My presence within, does not respect all living entities. Because of this defect his spiritual activities are like offering oblations into ashes. Such a faithless person does not get any good result for his efforts." That is the meaning. 78 In Bhagavad-gita (17.1-3) this is explained: "Arjuna inquired: O Krsna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?* "The Supreme Lord said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds - goodness, passion or ignorance. Now hear about these.* "According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired."* In this way one who has only the small faith possessed by ordinary people is considered a neophyte devotee. This kind of devotee is described in these words (Srimad Bhagavatam 11.2.41): 79 "A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrta-bhakta, a materialistic devotee, and is considered to be in the lowest position."*** 80 Such a neophyte devotee will eventually get the result of his devotional service, but he will not get it immediately. This will be explained in these words (Srimad Bhagavatam 3.29.25): "Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realises My presence in his own heart and in the hearts of other living entities as well."*

81 In these words (Srimad Bhagavatam 3.29.23) the Lord describes the result obtained by they who offend others: "One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behaviour towards other living entities."* 82 Here the word "bhinna-darsinah" means "a person who sees the Supersoul present everywhere and in everyone's heart". The opposite of him is called "abhinna-darsi", which means a person who sees Sri Krsna, the supremely glorious son of Vraja's king, present everywhere. That is the meaning. The former kind of person is described by the words "maninah" (respectful to the Supreme Lord) and "baddha-vairasya" (inimical to other living entities). 83 Lord Krsna at once gives His

mercy to a person who does not trouble others and who is kind to them as a father is to his son." 84 Lord Kapiladeva again explains (Srimad Bhagavatam 3.29.24): "My dear Mother, even if he worships with proper rituals and paraphernalisa, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple."* 85 In this verse the word "avamaniah" means "disrespectful". It is like the word "dvisatah (inimical) used (in Srimad Bhagavatam 3.29.23, which was quoted in text 81). 86 It is also said (Srimad Bhagavatam 11.23.3): "Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilised men."* 87 In this quote it is said that one thing is worse than the other. It is not the opposite. The violence here is not the same as the violence (dvisatah) mentioned previously (Srimad Bhagavatam 3.29.23, quoted in text 81). 88 In these verses the fault of not having faith in the Supreme Personality of Godhead because of ignorance of the Supreme Personality of Godhead is described. In the following verse Lord Kapiladeva affirms that Deity worship performed according to one's own prescribed duties by a person who understands the nature of the Supreme Personality of Godhead and because of that knowledge has faith in Him does not go in vain. He says (Srimad Bhagavatam 3.29.25): 89 "Performing his prescribed duties, one should worship the Deity of The Supreme Personality of Godhead until one realises My presence in his own heart and in the hearts of other living entities as well."* 90 This verse means: "Performing his prescribed duties (sva-karma-krt), one should worship (arcayet) the Deity (arcadau) of the Supreme Personality of Godhead as long as (tavat) one does not (na) realise (veda) My presence (mam) in the hearts of all living entities (sarva-bhutesu)." This activity (of Deity worship) is helpful for a person who, because he has not attained pure devotional service, does not have full faith in the Lord. 91 This will also be confirmed in the following words spoken by the Lord Himself (Srimad Bhagavatam 11.20.27-28): "Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.*** "When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes fully situated in Me. Thus all material desires within the heart are destroyed.*** "The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."*** 92 Therefore full faith in the Lord is higher than mere knowledge of the Lord. A faithful person who performs his prescribed duties need not worship the Deity or perform similar activities. However, until one comes to that stage one should faithfully worship the Deity and perform similar

activities. 93 This will also be proved in these words (Srimad Bhagavatam 11.20.9): "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visno, one has to act according to the regulative principles of the Vedic injunctions.*** The meaning here is that one should not abandon Deity worship. 94 This is so because the Hayasirsa-pancaratra forbids the abandonment of Deity worship: "As long as one lives he should not abandon Deity worship, but should continue to worship the Deity. One should continue until he gives up his life or until his head is severed. 95 A person who, although performing his prescribed duties and worshipping the Deity, is not kind to other living entities, does not attain perfection. The Lord confirms this (Srimad Bhagavatam 3.29.26): 96 "As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook."* 97 In this verse the Lord says: "A person who makes distinctions (antarodaram karoti) between himself and others does not see that I have made all living entities to be equals. Seeing hunger and other needs, he fills only his own belly. As death (mrtyuh) I cause the great (ulbanam) fear (bhayam) that is residence in the material world of birth and death to such a person, who sees a difference between himself and others (bhinna-drsah)". 98 The Lord then explains (Srimad Bhagavatam 3.29.27): "Therefore, through charitable gifts and attention, as well as through friendly behaviour and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self."* 99 In this verse the word "atha" means "for this reason", "dana-manabhyam" means "by giving charity as far as one is able, or in the absence of giving charity by showing respect". The words "abhinna-caksusa" have already been explained. The Lord of Vaikuntha tells the sages headed by Sanaka Kumara (Srimad Bhagavatam 3.16.10): 100 The brahmanas, the cows and the defenceless creatures are My own body. Those whose faculty of judgement has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamaraja, the superintendent of sinful persons."* 101 The vision of seeing the living entities as different, where one sees some as superior and some as the best of all, is described in a general way in the following words, where Lord Kapiladeva says (Srimad Bhagavatam 3.29.28-33): 102 "Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.* 103 "Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.* 104 "Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have

developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings. 105 "Among the human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brahmanas, are best. Among the brahmanas, one who has studied the Vedas is the best, and among the brahmanas who have studied the Vedas, one who knows the actual purport of Veda is the best.* 106 "Better than the brahmana who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahmanical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.* 107 "Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life-everything-unto Me without cessation."* 108 These verses show the hierarchy of living entities, each group better than the previous one. Here the word "adogdha dharman" means "a person who acts without material desires", "nirantarah" means "devotional service that is not mixed with impersonal knowledge or any other thing", "akartuh" means "devotional service where one surrenders to the Lord and does not work for one's own maintenance." In that condition, because one is free of false pride, he understands that he is completely dependent on the Lord. "Sama-darsanat" means "he thinks of the welfare of others because he knows that the Lord has created all living entities to be equal." The verses quoted in this passage (Srimad Bhagavatam 3.29.33) describe the distinctions between different kinds of living entities. The conclusion is that the Lord says: "one must offer great respect to My devotees, and to others one must also offer respects as it is appropriate and as one is able". That is the meaning. 109 Then Lord Kapiladeva explains (Srimad Bhagavatam 3.29.34): "Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul or controller."* 110 The word "jiva-kalaya" here means "the Supersoul, who is present in the hearts of all living entities". Here the following statement of the Lord in Bhagavad-gita (9.29) should be remembered: "I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."* In this way the neophyte devotees should respect all living entities, and the advanced devotees, who have full faith in the Lord, should see the Lord present everywhere. 111 This is also described in the Skanda Purana in these words: "O hunter, good qualities like non violence, which have developed, are not very astonishing, for those who are engaged in the Lord's devotional service are never inclined to give pain to others because of envy."* 112 As will be explained later, the pure devotees, by following the example of the perfect residents of Gokula, attain the same virtues as the Lord. In this way they naturally become both renounced and non

violent. This is described in the following words (Srimad Bhagavatam 1.18.22): 113 "Self-controlled persons who are attached to the Supreme Lord Sri Krsna can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which non violence and renunciation are consequential."* 114 The perfect devotees are described in these words (Srimad Bhagavatam 11.2.45): "The most advanced devotees sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord."*** 115 The devotees aspiring to become perfect are described in these words (Srimad Bhagavatam 4.31.14-15): "As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."* In this way the worship of the various demigods and the worship of the independent Supreme Personality of Godhead are described. 116 In this way the worship of the Supreme Personality of Godhead, the original creator, is described. In these words it is proved that the worship of the Lord is unavoidable and must be performed. In other places in the scriptures it is also explained that in order to become free from material attraction and aversion one should worship the Lord. Out of pure compassion for a living entity Bharata Maharaja abandoned his devotional service to the Lord. In that way compassion became an obstacle to his devotional service. By that example the idea that compassion for the living entities, and not the worship and service of the Lord, is the most important thing, is refuted. Therefore one should always engage in those activities that are favourable for pure devotional service, which is beyond the material modes. This is explained in the following words (Srimad Bhagavatam 3.29.15): "A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities."* 117 Here the word "ati" (without excessive violence) means that in performing kriya-yoga devotional service according to the regulations of the Pancaratras there may sometimes be some violence, as for example when one picks leaves or flowers. One should not disrespect other deities, but rather one should honour them became of their relationship with the Supreme Lord. Worship of the demigods as if they were independent of the Supreme Lord is eloquently and vehemently rejected in these words: "Free from all material conceptions of existence, and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog."*

118 The verse (Srimad Bhagavatam 6.9.22(quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead.

BHAKTI-SANDARBHA

5.10

Sections 121–130

10 bilingual sequence blocks

Bhakti · Sanskrit §121 · English §107

[१२१]

तद् एवं भक्तेर् एवाभिधेयत्वं स्थितम् । तत्र यद् बहुत्र कर्मादि- मिश्रत्वेन तद् धर्म उपदिश्यते, तत् तु तत्-तन्-मार्ग-निष्ठान् भक्ति- सम्बन्धेन कृतार्थयितुं तान् एव कांश्चिद् भक्त्य्-आस्वादनेन शुद्धायाम् एव भक्तौ प्रवर्तयितुं चेति ज्ञेयम् । पुनश् च सर्वत्र तस्या एवाभिधेयत्वं वक्तुं तदीयो महिमा पूर्वत्र व्याख्यातोऽपि क्रमेण व्याख्यायते सर्वैर् एव । विशेषतो भक्तेर् अन्यत् तु न कर्तव्यम् इत्य् अभिप्रायेण । तत्र तस्याः परम-धर्मत्वं सर्व-काम-प्रदत्वं च एतावान् एव लोकेऽस्मिन् [भ्प् ३.२५.४१] इत्य् आदौ । अकामः सर्व-कामो वा [भ्प् २.३.१०] इत्य् आदौ, सर्वासाम् अपि सिद्धानां [भ्प् १०.८१.१६] इत्य् आदौ च दर्शितम् एव । स्कान्दे च श्री-सनात्-कुमार-मार्कण्डेय-संवादे -

विशिष्टः सर्व-धर्माणां धर्मो विष्वक्-अर्चनं नृणाम् । सर्व-यज्ञ-तपो-होम-तीर्थ-स्नानैश् च यत् फलम् ॥ (पगे ५५)

तत्-फलं कोटि-गुणितं विष्णुं सम्पूज्य चाप्नुयात् । तस्मात् सर्व-प्रयत्नेन नारायणम् इहार्चयेत् ॥

बृहन्-नारदीये च -- अश्वमेध-सहस्राणां सहस्रं यः करोति वै । न तत् फलम् अवाप्नोति मद्-भक्तैर् यद् अवाप्यते ॥ इति ।

अशुभघ्नत्वम् अपि सध्रीचीनो ह्य् अयं लोके पन्थाः [भ्प् ६.१.१५] इत्य् आदौ दर्शितम् । टीका च - अतो न ज्ञान-मार्ग इवासहायता-निमित्तं भयं नापि कर्म-मार्गवन्-मत्सरादि-युक्तेभ्यो भयम् इति भावः इत्य् एषा ।

तथा च स्कान्दे द्वारका-माहात्म्ये परमेश्वर-वाक्यम् - मद्-भक्तिं वहतां पुंसाम् इह लोके परेऽपि वा । नाशुभं विद्यते लोके कुल-कोटिं नयेद् दिवम् ॥ इति ।

श्री-विष्णु-पुराणे - स्मृते सकल-कल्याण-भाजनं यत्र जायते । पुरुषं तम् अजं नित्यं व्रजामि शरणं हरिम् ॥ [विप् ५.१७.१७]

सर्वान्तराय-निवारकत्वम् आहुः -

तथा न ते माधव तावकाः क्वचिद् भ्रश्यन्ति मार्गात् त्वयि बद्ध-सौहृदाः । त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकप-मूर्धसु प्रभो ॥ [भ्प् १०.२.३३]

पूर्वं येऽन्येऽरविन्दाक्ष [भ्प् १०.२.२६*] इत्य् आदिना मुक्तानाम् अपि भगवद्- अनादरेण पारमार्थिको भ्रंश उक्तः । भक्तानां स नास्तीत्य् आह तथेति । तथा पूर्वं आरूढ-परम-पदत्वावस्थातोऽपि भ्रश्यन्ति तथा तावका मार्गात् साधनावस्थातोऽपि न भ्रश्यन्तीत्य् अर्थः । श्री-वृत्र-गजेन्द्र- भरतादीनां सज्-जन्मतो भ्रंशेऽपि भक्ति-वासनानुगति-दर्शनात् ।

मुक्ता अपि प्रपद्यन्ते पुनः संसार-वासनाम् । यद्य् अचिन्त्य-महा-शक्तौ भगवत्य् अपराधिनः ॥

तेषां तु पुनः संसारवासनानुगतेः । यतस् त्वयि बद्ध-सौहृदाः । सौहृदम् अत्र श्रद्धा । मार्गाद् इति साधकत्व-प्रतीतेर् एव । त्वद्-बद्ध- सौहृदत्वाद् एव त्वयेत्य् आदि । तथोक्तं त्वां सेवतां सुर-कृताः [भ्प् ११.४.१०] इत्य् आदौ । धावन् निमील्य वा नेत्रे न स्खलेन् न पतेत् [भ्प् ११.२.३३] इत्य् आदौ च ।

॥ १०.२ ॥ श्री-ब्रह्मादयः श्री-भगवन्तम् ॥ १२१ ॥

[121]

tad evaṃ bhakter evābhidheyatvaṃ sthitam | tatra yad bahutra karmādi- miśratvena tad dharma upadiśyate, tat tu tat-tan-mārga-niṣṭhān bhakti- sambandhena kṛtārthayituṃ tān eva kāṃścid bhakty-āsvādanena śuddhāyām eva bhaktau pravartayituṃ ceti jñeyam | punaś ca sarvatra tasyā evābhidheyatvaṃ vaktuṃ tadīyo mahimā pūrvatra vyākhyāto'pi krameṇa vyākhyāyate sarvair eva | viśeṣato bhakter anyat tu na kartavyam ity abhiprāyeṇa | tatra tasyāḥ parama-dharmatvaṃ sarva-kāma-pradatvaṃ ca etāvān eva loke'smin [BhP 3.25.41] ity ādau | akāmaḥ sarva-kāmo vā [BhP 2.3.10] ity ādau, sarvāsām api siddhānāṃ [BhP 10.81.16] ity ādau ca darśitam eva | skānde ca śrī-sanāt-kumāra-mārkaṇḍeya-saṃvāde -

viśiṣṭaḥ sarva-dharmāṇāṃ dharmo viṣṇv-arcanaṃ nṛṇām |
sarva-yajña-tapo-homa-tīrtha-snānaiś ca yat phalam || (page 55)

tat-phalaṃ koṭi-guṇitaṃ viṣṇuṃ sampūjya cāpnuyāt | tasmāt sarva-prayatnena nārāyaṇam ihārcayet ||

bṛhan-nāradīye ca -- aśvamedha-sahasrāṇāṃ sahasraṃ yaḥ karoti vai | na tat phalam avāpnoti mad-bhaktair yad avāpyate || iti |

aśubhaghnatvam api sadhrīcīno hy ayaṃ loke panthāḥ [BhP 6.1.15] ity ādau darśitam | ṭīkā ca - ato na jñāna-mārga ivāsahāyatā-nimittaṃ bhayaṃ nāpi karma-mārgavan-matsarādi-yuktebhyo bhayam iti bhāvaḥ ity eṣā |

tathā ca skānde dvārakā-māhātmye parameśvara-vākyam - mad-bhaktiṃ vahatāṃ puṃsām iha loke pare'pi vā | nāśubhaṃ vidyate loke kula-koṭiṃ nayed divam || iti |

śrī-viṣṇu-purāṇe - smṛte sakala-kalyāṇa-bhājanaṃ yatra jāyate | puruṣaṃ tam ajaṃ nityaṃ vrajāmi śaraṇaṃ harim || [ViP 5.17.17]

sarvāntarāya-nivārakatvam āhuḥ -

tathā na te mādhava tāvakāḥ kvacid bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ | tvayābhiguptā vicaranti nirbhayā vināyakānīkapa-mūrdhasu prabho || [BhP 10.2.33]

pūrvaṃ ye'nye'ravindākṣa [BhP 10.2.26] ity ādinā muktānām api bhagavad- anādareṇa pāramārthiko bhraṃśa uktaḥ | bhaktānāṃ sa nāstīty āha tatheti | tathā pūrvaṃ ārūḍha-parama-padatvāvasthāto'pi bhraśyanti tathā tāvakā mārgāt sādhanāvasthāto'pi na bhraśyantīty arthaḥ | śrī-vṛtra-gajendra- bharatādīnāṃ saj-janmato bhraṃśe'pi bhakti-vāsanānugati-darśanāt |*

muktā api prapadyante punaḥ saṃsāra-vāsanām | yady acintya-mahā-śaktau bhagavaty aparādhinaḥ ||

teṣāṃ tu punaḥ saṃsāravāsanānugateḥ | yatas tvayi baddha-sauhṛdāḥ | sauhṛdam atra śraddhā | mārgād iti sādhakatva-pratīter eva | tvad-baddha- sauhṛdatvād eva tvayety ādi | tathoktaṃ tvāṃ sevatāṃ sura-kṛtāḥ [BhP 11.4.10] ity ādau | dhāvan nimīlya vā netre na skhalen na patet [BhP 11.2.33] ity ādau ca |

|| 10.2 || śrī-brahmādayaḥ śrī-bhagavantam || 121 ||

English witness · section(s) 107

Anuccheda 107

1 This is also confirmed by these words (Srimad Bhagavatam 10.48.26): "What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish."*** 2 Here the word "suhrdah" means "because You act for the welfare",

"krtajnt" means "because You respond with great honour to even the slightest assistance", "bhajataj" means "engaged in devotional service", "sarvan kaman" means "all desires", and :abhi dadati" means "completely gives". To please Your friends (suhrdah) You give (dadati) even Yourself (atmanam) to them. Even though You thus give everything to many great devotees like this, still You never diminish. That is the meaning of the word "upacaya". This verse was spoken by Akrura to the Supreme Personality of Godhead.

Bhakti · Sanskrit §122 · English §108

[१२२]

न वै जातु मृषैव स्यात् प्रजाध्यक्ष मद्-अर्हणम् । भवद्-विधेष्व् अतितरां मयि सङ्गृभितात्मनाम् ॥ [भ्प् ३.२१.२४]

मयि संगृभितः संगृहीतो बद्ध आत्मा येषाम् । तथा बाध्यमानोऽपि [भ्प् ११.१४.१७] इत्य् आदिकम् अत्रोदाहरणीयम् । अत्र प्रायो बाध्यमानत्वं कदाचित् तद्-ध्यानादित आकृष्यमाणत्वम् एव गम्यते । तथाप्य् अनभिभूतत्वं वेद दुःखात्मकान् कामान् परित्यागेऽप्य् अनीश्वरः [भ्प् ११.२०.२७] इत्य्-आदि-न्यायेन । तत्रापि भगवन्तं प्रति निज-दैन्यादि-वेदनादिना भक्तेर् एवानुवृत्तिर् इति ज्ञेयम् ।

॥ ३.२१ ॥ श्री-शुकः कर्दमम् ॥ १२२ ॥

[122]

na vai jātu mṛṣaiva syāt prajādhyakṣa mad-arhaṇam | bhavad-vidheṣv atitarāṃ mayi saṅgṛbhitātmanām || [BhP 3.21.24]

mayi saṃgṛbhitaḥ saṃgṛhīto baddha ātmā yeṣām | tathā bādhyamāno'pi [BhP 11.14.17] ity ādikam atrodāharaṇīyam | atra prāyo bādhyamānatvaṃ kadācit tad-dhyānādita ākṛṣyamāṇatvam eva gamyate | tathāpy anabhibhūtatvaṃ veda duḥkhātmakān kāmān parityāge'py anīśvaraḥ [BhP 11.20.27] ity-ādi- nyāyena | tatrāpi bhagavantaṃ prati nija-dainyādi-vedanādinā bhakter evānuvṛttir iti jñeyam |

|| 3.21 || śrī-śukaḥ kardamam || 122 ||

English witness · section(s) 108

Anuccheda 108

1 The non devotees are criticised in these words (Srimad Bhagavatam 3.15.24): "My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and Hs abode, it is to be understood that he is very much affected by the influence of external nature."* 2 Here the word "yatra" means "in that human form of life", "dharmah" means "religious principles that culminate in devotional service to the Lord", "tattvasya jnanam" means "knowledge that culminates in knowledge of the Lord", "ye naradhanam bhagavato vitaranti" means "they whom do not engage in the Lord's devotional service, which is the root from which all pious activities and transcendental knowledge have grown", and "te sammohitah" means "they are bewildered". This is also described in the following words (Srimad Bhagavatam 2.3.20): "One who has not listened to the messages about the prowess and marvellous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog."* 3 This is also described in the Brahma-vaivarta Purana: "They who attain the universally desired and very rare human birth, but do not take shelter of Lord Krsna, cheat themselves again and again. 4 "By wandering through 8 400 000 species of life one finally attains a human birth. 5 "They who do not take shelter of Lord Krsna's feet, even though they may be very proud themselves, are only unimportant fools who waste their human life." 6 The verse quoted in the beginning of this anuccheda was spoken by Sri Brahma to the demigods.

Bhakti · Sanskrit §123 · English §109

[१२३]

दुष्ट-जीवादि-भय-निवारकत्वम् आह -

दिग्-गजैर् दन्दशूकेन्द्रैर् अभिचारावपातनैः । मायाभिः सन्निरोधैश् च गर-दानैर् अभोजनैः ॥ (पगे ५६)

हिम-वाय्व्-अग्नि-सलिलैः पर्वताक्रमणैर् अपि । न शशाक यदा हन्तुम् अपापम् असुरः सुतम् ॥

चिन्तां दीर्घतमां प्राप्तस् तत्-कर्तुं नाभ्यपद्यत । [भ्प् ७.५.४३-४५]

अत्र दन्ता गजानां कुलिशास्त्र-निष्ठुराः [विप् १.१७.४४] इत्य् आदिकं वैष्णव- वचन-जातम् अनुसन्धेयम् । न यत्र श्रवणादीनि [भ्प् १०.६.३] इत्य् आदिकं च । यथा बृहन्-नारदीये -

यत्र पूजा-परो विष्णोर् वह्निस् तत्र न बाधते । राजा वा तस्करो वापि व्याधयश् च न सन्ति हि ॥

प्रेताः पिशाचाः कूष्माण्ड-ग्रहा बाल-ग्रहास् तथा । डाकिन्यो राक्षसाश् चैव न बाधन्तेऽच्युतार्चकम् ॥ [नार्प् १.१०.८-९]

॥ ७.५ ॥ श्री-नारदः श्री-युधिष्ठिरम् ॥ १२३ ॥

[123]

duṣṭa-jīvādi-bhaya-nivārakatvam āha -

dig-gajair dandaśūkendrair abhicārāvapātanaiḥ | māyābhiḥ sannirodhaiś ca gara-dānair abhojanaiḥ || (page 56)

hima-vāyv-agni-salilaiḥ parvatākramaṇair api | na śaśāka yadā hantum apāpam asuraḥ sutam ||

cintāṃ dīrghatamāṃ prāptas tat-kartuṃ nābhyapadyata | [BhP 7.5.43-45]

atra dantā gajānāṃ kuliśāstra-niṣṭhurāḥ [ViP 1.17.44] ity ādikaṃ vaiṣṇava- vacana-jātam

anusandheyam | na yatra śravaṇādīni [BhP 10.6.3] ity ādikaṃ ca | yathā bṛhan-nāradīye -

yatra pūjā-paro viṣṇor vahnis tatra na bādhate | rājā vā taskaro vāpi vyādhayaś ca na santi hi ||

pretāḥ piśācāḥ kūṣmāṇḍa-grahā bāla-grahās tathā | ḍākinyo rākṣasāś caiva na bādhante'cyutārcakam || [NārP 1.10.8-9]

|| 7.5 || śrī-nāradaḥ śrī-yudhiṣṭhiram || 123 ||

English witness · section(s) 109

Anuccheda 109

1 Srimad Bhagavatam (5.18.12) explains: "All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"* 2 Here the word "akincanah" means "desireless", "guanih" means "with the virtues that begin with knowledge and renunciation", "surah" means "all the demigods led by Siva and Brahma", and "asate" means "are present". This verse is spoken by Prahlada Maharaja to Lord Nrsimhadeva.

Bhakti · Sanskrit §124 · English §110

[१२४]

तथा -

शारीरा मानसा दिव्या वैयासे ये च मानुषाः । भौतिकाश् च कथं क्लेशा बाधन्ते हरि-संश्रयम् ॥ [भ्प् ३.२२.३७]

एवम् अप्य् उक्तं गारुडे - न च दुर्वाससः शापो वज्रं चापि शचीपतेः । हन्तुं समर्थं पुरुषं हृदिस्थे मधुसूदने ॥ [गर्प् १.२३४.३३] इति ।

॥ ३.२२ ॥ श्री-मैत्रेयो विदुरम् ॥ १२४ ॥

[124]

tathā -

śārīrā mānasā divyā vaiyāse ye ca mānuṣāḥ | bhautikāś ca kathaṃ kleśā bādhante hari-saṃśrayam || [BhP 3.22.37]

evam apy uktaṃ gāruḍe - na ca durvāsasaḥ śāpo vajraṃ cāpi śacīpateḥ | hantuṃ samarthaṃ puruṣaṃ hṛdisthe madhusūdane || [GarP 1.234.33] iti |

|| 3.22 || śrī-maitreyo viduram || 124 ||

English witness · section(s) 110

Anuccheda 110

1 Sages who have attained perfection in following various non devotional paths are condemned in the following words (Srimad Bhagavatam 3.9.10): 2 "Such non devotees engage their senses in very troublesome and extensive work and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world."* 3 In this verse are described the living entities, averse to You (the Lord), who reside in the material world. What of them? Even sages (rsayo pi) perfect in various non devotional paths, who are averse to You (yusmat-prasanga-vimukhah) must live in the

material world (iha samsaranti). Or the interpretation may be: if great sages are averse to You they must live in the material world. What is the nature of the saints and sages who are confined to the material world? They are described in this verse. The following verse (Srimad Bhagavatam 10.2.32) also describes them: "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."* 4 Sri Yamaraja explains (Srimad Bhagavatam 6.3.19-22): "Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyadharas and Caranas.* 5-6 "Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila (the son of Devahuti), Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami, and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhagavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated and thus he returns home, back to Godhead.* 7 "Devotional service, beginning with the chanting of the holy name of the Lord is the ultimate religious principle for the living entity in human society."* 8 Here Yamaraja explains: "We, the teachers of religion, understand (vijanimah) what is real religion in this way. We do not expound our own theories in scriptures we ourselves have written. Real religion is very confidential (guhyam) and not easily understood (durbodham) by non devotees. It is very confidential because when one understands (jnatva) it, he attains liberation (amrtam) as the final result. 9 It is also said (Sri Bhakti-rasamrta-sindhu 1.1.38): "If brahmananda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmananda could not compare with even an atomic portion of the pleasure relished in pure devotional service."* In this way the superiority of devotional service is described. 10 It is also said (Srimad Bhagavatam 10.33.39): "Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart."*** 11 The scriptures also explain : "By tasting the nectar that comes from Lord Krsna's lips, they attain perfection." In this way they became purified. The following explanation will also be given (Srimad Bhagavatam 6.3.25): "Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret,

confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas, especially the Yajur Veda, Sama Veda, and Rg Veda, their intelligence has become dull. Thus they have become busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtanan movement. Instead they are interested in dharma, artha,, kama and moksa."* 12 The twelve mahajanas mentioned here are very virtuous. They are different from the non devotee sages mentioned in Srimad Bhagavatam 3.9.10, the quote in the beginning of this anuccheda.

Bhakti · Sanskrit §125 · English §111–112

[१२५]

अथ पापघ्नत्वे तावद् अप्रारब्ध-पापघ्नत्वम् आह -

यथाग्निः सु-समृद्धार्चिः करोत्य् एधांसि भस्मसात् । तथा मद्-विषया भक्तिर् उद्धवैनांसि कृत्स्नशः ॥ [भ्प् ११.१४.१९]

टीका च - पादाद्य्-अर्थं प्रज्वालितोऽग्निर् यथा काष्ठानि भस्मीकरोति तथा रागादिनापि कथञ्चिन् मद्-विषया भक्तिः समस्त-पापानीति । भगवान् अपि स्व-भक्ति-महिमाश्चर्येण सम्बोधयति - अहो उद्धव । विस्मयं शृणु इत्य् एषा ।

पाद्म-पाताल-खण्ड-स्थ-वैशाख्य-माहात्म्ये च -

यथाग्निः सु-समृद्धार्चिः करोत्य् एधांसि भस्मसात् । पापानि भगवद्-भक्तिस् तथा दहति तत्-क्षणात् ॥ [पद्मप् ५.८५.३१] इति ।

यद्यल्ॢ हरिर् इत्य् अवशेनापि पुमान् नार्हति यातनार्थम् [भ्प् ६.२.१५] इत्य् आदौ लिङ्गादि-प्रत्यय-विरहेऽपि पूषाप्रविष्ट-भागो यद् आग्नेयाष्टाक-पालो भवति इत्य् आदिवद् विधित्वम् अस्ति ।

तस्माद् भारत सर्वात्मा भगवान् ईश्वरो हरिः । श्रोतव्यः कीर्तितव्यश् च स्मर्तव्यश् चेच्छताभयम् ॥ [भ्प् २.१०.५]

इत्य् आदौ साक्षाद् विधित्व-श्रवणम् अप्य् अस्ति । तस्माद् इति हेतुर्-निर्देशश् चाकरणे दोषं क्रोडीकरोति । तथापि विधि-सापेक्षेयं न भवतीति तथाभूत-स्वभावाग्नि-लक्षण-वस्तु-दृष्टान्तेन सूचितम् । अतएव यान् आस्थाय नरो राजन् [भ्प् ११.२.३३] इत्य् आदिकम् अपि दृश्यते । सुसमिद्धार्चिर् इत्य् अनेन साधनान्तर-सापेक्षत्वम् अशक्य-साध्यत्वं विलम्बितत्वं च निराकृतम् । तद् एव व्यक्तं पाद्मात् तत्-क्षणाद् इति ।

॥ ११.१४ ॥ श्री-भगवान् ॥ १२५ ॥

(पगे ५७)

[125]

atha pāpaghnatve tāvad aprārabdha-pāpaghnatvam āha -

yathāgniḥ su-samṛddhārciḥ karoty edhāṃsi bhasmasāt | tathā mad-viṣayā bhaktir uddhavaināṃsi kṛtsnaśaḥ || [BhP 11.14.19]

ṭīkā ca - pādādy-arthaṃ prajvālito'gnir yathā kāṣṭhāni bhasmīkaroti tathā rāgādināpi kathañcin mad-viṣayā bhaktiḥ samasta-pāpānīti | bhagavān api sva-bhakti-mahimāścaryeṇa sambodhayati - aho uddhava | vismayaṃ śṛṇu ity eṣā |

pādma-pātāla-khaṇḍa-stha-vaiśākhya-māhātmye ca -

yathāgniḥ su-samṛddhārciḥ karoty edhāṃsi bhasmasāt | pāpāni bhagavad-bhaktis tathā dahati tat-kṣaṇāt || [PadmaP 5.85.31] iti |

yadyaḺ harir ity avaśenāpi pumān nārhati yātanārtham [BhP 6.2.15] ity ādau liṅgādi-pratyaya-virahe'pi pūṣāpraviṣṭa-bhāgo yad āgneyāṣṭāka-pālo bhavati ity ādivad vidhitvam asti |

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ | śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam || [BhP 2.10.5]

ity ādau sākṣād vidhitva-śravaṇam apy asti | tasmād iti hetur-nirdeśaś cākaraṇe doṣaṃ kroḍīkaroti | tathāpi vidhi-sāpekṣeyaṃ na bhavatīti tathābhūta-svabhāvāgni-lakṣaṇa-vastu-dṛṣṭāntena sūcitam | ataeva yān āsthāya naro rājan [BhP 11.2.33] ity ādikam api dṛśyate | susamiddhārcir ity anena sādhanānantara-sāpekṣatvam aśakya-sādhyatvaṃ vilambitatvaṃ ca nirākṛtam | tad eva vyaktaṃ pādmāt tat-kṣaṇād iti |

|| 11.14 || śrī-bhagavān || 125 ||

(page 57)

English witness · section(s) 111–112

Anuccheda 111

1 That devotional service to the Lord is the best of all spiritual paths is also confirmed by the Lord Himself in Bhagavad-gita (6.46-47): "A yogi greater than the ascetic, greater than the empiricist and greater than the fruitive worker. O Arjuna, in all circumstances, be a yogi."* 2 "And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me-he is the most intimately united with Me in yoga and is the highest of all. That is My opinion."* 3 Here, in Bhagavad-gita 6.47, the genitive case (of) is used in the sense of the ablative case (than). (In this way the phrase "best of all yogis" means "better than all yogis). In this way, Bhagavad-gita 6.46-47 explains that the devotees are the best of all yogis. The other yogis referred to in the phrase "all yogis" are described in these words (Bhagavad-gita 4.25): "Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman."* These are the different methods of yoga that were previously described in Bhagavad-gita. Because the other kinds of yoga are criticised here, this verse proves that devotional service is eternally superior to all other kinds of yoga. 4 That devotional service is the best of all yogas and that it should be performed by all the varnas and asramas is also confirmed by Lord Krsna Himself. The Lord said to Uddhava (Srimad Bhagavatam 11.18-42-43): "The main religious duties of a sannyasi are equanimity and non violence, whereas for the vanaprastha austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the brahmacari is mainly engaged in serving the spiritual master.*** "A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions."*** 5 This is also confirmed by Sri Narada Muni who, in the course of describing the duties of the different varnas, says (Srimad Bhagavatam 7.11.11): "Everyone should be engaged in hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about those activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self."* 6 One is seriously at fault if he fails to engage in devotional service to the Lord. This is described in the following words (Srimad Bhagavatam 11.5.2-3): "Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.*** "If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position

into a hellish state of life."*** 7 This is also confirmed in Mahabharata: "A person who does not worship the Supreme Personality of Godhead, who creates and dissolves the universes and also protects them as if He were their mother, should be considered as sinful as a brahmana-killer." 8 The Supreme Personality of Godhead Himself affirms in Bhagavad-gita (7.15): "Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion and who partake of the atheistic nature of demons do not surrender unto Me."* 9 Failure to worship the Lord is also criticised in this passage, which appears in both the Agni Purana and the Visnu-dharma Purana: "There are two classes of men in the created world. One consists of the demonic and the other of the godly. The devotees of Lord Visnu are the godly, whereas those who are just the opposite of that are called demons."* 10 This is further explained in the following words (Srimad Bhagavatam 7.9.10): "If a brahmana has all twelve of the brahmanical qualifications (as they are stated in the book called Sanat-sujata) but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything-mind, words, activities, wealth and life-to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself. The Narada Purana also explains: "O King, a dog eater who becomes a devotee of the Lord is far better than a non devotee brahmana." 11 "A person who, even if he knows the meanings of all the scriptures and had travelled to the end of all the Vedas, is not a devotee of the Supreme Personality of Godhead, should be considered the lowest of men." 12 This is also confirmed in the Brhan-naradiya Purana in these words: "They who hate the Vedas, brahmanas, and cows, and who do not worship the Supreme Personality of Godhead, are considered demons." 13 This is also confirmed by the following prayer (Spoken by the demigods to the Supreme Personality of Godhead in Srimad Bhagavatam 10.2.32): "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."* 14 This verse explains that the non devotees' intelligence is impure (avisuddha-buddhayah) because they do not engage in devotional service (tvayy asta-bhavat). 15 The Supreme Lord confirms the importance of devotional service in these words (Srimad Bhagavatam 11.14.22): "Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."*** 16 Taking shelter of the path of impersonal speculation, the non devotees think themselves superior to all others. However, they are criticised by the Lord Himself in these words (Bhagavad-gita 12.5): "For those whose minds are attached to the unmanifested impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult

for those who are embodied."* Srimad Bhagavatam 10.2.32 explains that although with great difficulty (krcchrena) the impersonalists attain impersonal liberation (param padam) even in this life, they fall down (patanty adhah) again and their spiritual advancement perishes. 17 Why do they fall down? The demigods say they fall down because they do not worship (anadrta) the Lord's lotus feet. Because they not engage in devotional service, they become unintelligent, because they are unintelligent they do not worship the Lord, and because they do not worship the Lord they cannot become free from the material world. Even though they may have burned away all their previous sinful reactions, because they disrespect the lotus feet of the Supreme Personality of Godhead, they cannot become free from continued residence in the material world of birth and death. 18 The Bhagavat-parisista of the Vasana-bhasya explains: "Even if they imagine that they have become liberated in this life, the impersonalist yogi remain filled with material desires. Only the devotees of the Lord are untouched by material activities." 19 This is also confirmed by the following description of the Rathayatra festival found in the Visnu-bhakti-candrodaya portion of the Skanda Purana: "Even though his past karma may have already been burned up by the fire of transcendental knowledge, a person who out of illusion fails to follow the Supreme Personality of Godhead as He travels in His Rathayatra festival becomes in his next life a brahma-raksasa demon." 20 This is also confirmed by the following prayer addressed to the Lord (Srimad Bhagavatam 3.9.4): "This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."* 21 The Lord Himself also explains (Srimad Bhagavatam 11.19.5): "Therefore, My dear Uddhava, through knowledge you should understand your actual self. Then, advancing by clear realisation of Vedic knowledge, you should worship Me in the mood of loving devotion."*** 22 From all this it may be understood that devotional service to the Supreme Personality of Godhead is eternal and it is the best of all spiritual paths. The Srimad Bhagavatam verse (10.2.32) discussed here was spoken by the demigods to the Supreme Personality of Godhead.

Anuccheda 112

1 Loving devotional service destroys all past karma. The Lord Himself describes this in the following words (Srimad Bhagavatam 11.14.25): "Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contaminations caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world."*** 2 This verse means: "With love shaking away (vidhuya) past karma, the devotee attains his

original pure spiritual form and then engages in serving (bhajati) Me (mam)." This is also described in Sridhara Svami's commentary on Srimad Bhagavatam 10.87.21: "The liberated souls have spiritual forms so they may assist the Lord in His pastimes. In the liberated state they serve the Lord."

Bhakti · Sanskrit §126 · English §113

[১২৬]

তথা চ --

কেচিত্ কেবলয়া ভক্ত্যা বাসুদেব-পরায়ণাঃ। অঘং ধুন্বন্তি কাৎস্ন্যেন নীহারম্ ইব ভাস্করঃ॥ [ভ্প্ ৬.১.১৫]

টীকা চ - কেচিদ্ ইত্য্ অনেনৈবম্ভূতা ভক্তি-প্রাধানা বিরলা ইতি দর্শয়তি। কেবলয়া তপ-আদি-নিরপেক্ষয়া বাসুদেব-পারায়ণা ইতি নাধিকারি-বিশেষণম্ এতত্ কিন্তু অন্যেষাম্ অশ্রদ্ধয়া তত্র প্রবৃত্তের্ অর্থাত্ তেষ্ব্ এব পর্যবসানাদ্ অনুবাদ-মাত্রম্ ইত্য্ এষা।

অত্র ভাস্করোঽপি কেবলেন স্বরশ্মিনা স্ব-স্ব্>অবত এব নীহারং নিঃশেষং ধুনোতি। ন তদ্ অর্থং প্রযত্নতস্ তথা বাসুদেব-পরায়ণা অপি ভক্ত্যেতি জ্ঞেয়ম্।

[126]

tathā ca --

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ | aghaṃ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ || [BhP 6.1.15]

ṭīkā ca - kecid ity anenaivambhūtā bhakti-prādhānā viralā iti darśayati | kevalayā tapa-ādi-nirapekṣayā vāsudeva-pārāyaṇā iti nādhikāri-viśeṣaṇam etat kintu anyeṣām aśraddhayā tatra pravṛtter arthāt teṣv eva paryavasānād anuvāda-mātram ity eṣā |

atra bhāskaro'pi kevalena svaraśminā sva-sv>avata eva nīhāraṃ niḥśeṣaṃ dhunoti | na tad arthaṃ prayatnatas tathā vāsudeva-parāyaṇā api bhaktyeti jñeyam |

English witness · section(s) 113

Anuccheda 113

1 In the Skanda Purana, Reva-khanda, a devotee prays: "O Krsna, if your are pleased with him, a dog eater can become Indra, Siva, Brahma or the greatest brahmana. 2 "O infallible Lord, if they become averse to You, the great demigods headed by Brahma and Siva will fall down and become lower than dogeaters." 3 That devotional service removes all past karma is confirmed in the following words (Srimad Bhagavatam 3.28.22): "The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time."* 4 The meaning of this verse is clear. From this it should be understood that because it is eternal, devotional service is the spiritual path that should be accepted. The condition of the liberated souls is described in these words (Srimad Bhagavatam 10.87.20): "The individual living entity, event though he lives within material bodies by his karma, is actually spiritual and beyond both gross and subtle matter. O Lord, O Master of all potencies, the Vedas say he is Your part and parcel. Aware that this is the nature of the living entities, the great sages faithfully worship Your feet, which are worshipped in Vedic yajnas, and which grant liberation."

Bhakti · Sanskrit §127 · English §114

[१२७]

किं च -

न तथा ह्य् अघवान् राजन् पूयेत तप-आदिभिः । यथा कृष्णार्पित-प्राणस् तत्-पुरुष-निषेवया ॥ [भ्प् ६.१.१६]

टीका च - एतच् च ज्ञान-मार्गाद् अपि श्रेष्ठम् इत्य् आह न तथा पूयेत शुध्येत् । तत्-पुरुष-निषेधया कृष्णे अर्पिताः प्राणा येन इत्य् एषा ।

अत्र प्रायश्चित्तं विमर्शनम् [भ्प् ६.१.१०] इति ज्ञानस्यापि प्रायश्चित्तत्वं पूर्वम् उक्तम् । अतएव टीकोक्तम् एतच् चेत्य् आदि । तद् एवं ऋतम्भर-ध्यान- निवारिताघः [भ्प् ६.१३.१३] इत्य् आद्य्-उक्त्या भगवद्-ध्यान-निवारित-वृत्र- हत्या-पापस्येन्द्रस्य तं च [भ्प् ६.१३.१४] इत्य् आदौ पुनर् अश्वमेध-विधानं साधारण-लोके पाप-प्रसिद्धेर् एव निवारणार्थम् इति ज्ञेयम् । ननु कथं तदानीम् अप्य् आविर्भूत-भगवत्-प्रेमत्वात् परम- भागवतस्य वृत्रस्य हत्या भगवद्-आराधनेनापि गच्छतु । महद्-अपराध-मात्रम् अपि भोगैक-नाश्यं तत्-प्रसाद-नाश्यं वेति मतम् । उच्यते, तथापि भगवत्-प्रेरणया तत्र प्रवृत्तस्येन्द्रस्य न तादृशो दोष इति तद्-आराधनम् एवात्र प्रायश्चित्तं विहितम् । श्री-भगवतापि तद्-आसुर- भव-निवारणायैव तथोपदिष्टम् इत्य् अनवद्यम् ।

॥ ६.१ ॥ श्री-शुकः ॥ १२६-१२७ ॥

[127]

kiṃ ca -

na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ | yathā kṛṣṇārpita-prāṇas tat-puruṣa-niṣevayā || [BhP 6.1.16]

ṭīkā ca - etac ca jñāna-mārgād api śreṣṭham ity āha na tathā pūyeta śudhyet | tat-puruṣa-niṣedhayā kṛṣṇe arpitāḥ prāṇā yena ity eṣā |

atra prāyaścittaṃ vimarśanam [BhP 6.1.10] iti jñānasyāpi prāyaścittatvaṃ pūrvam uktam | ataeva ṭīkoktam etac cety ādi | tad evaṃ ṛtambhara-dhyāna- nivāritāghaḥ [BhP 6.13.13] ity ādy-uktyā bhagavad-dhyāna-nivārita-vṛtra- hatyā-pāpasyendrasya taṃ ca [BhP 6.13.14]

ity ādau punar aśvamedha- vidhānaṃ sādhāraṇa-loke pāpa-prasiddher eva nivāraṇārtham iti jñeyam | nanu kathaṃ tadānīm apy āvirbhūta-bhagavat-prematvāt parama-bhāgavatasya vṛtrasya hatyā bhagavad-ārādhanenāpi gacchatu | mahad-aparādha-mātram api bhogaika-nāśyaṃ tat-prasāda-nāśyaṃ veti matam | ucyate, tathāpi bhagavat-preraṇayā tatra pravṛttasyendrasya na tādṛśo doṣa iti tad-ārādhanam evātra prāyaścittaṃ vihitam | śrī-bhagavatāpi tad-āsura- bhava-nivāraṇāyaiva tathopadiṣṭam ity anavadyam |

|| 6.1 || śrī-śukaḥ || 126-127 ||

English witness · section(s) 114

Anuccheda 114

1 It may also be said that devotional service has six different aspects. One of these aspects is meditation on the Lord, which is described in Srimad Bhagavatam from beginning to end. For example, the first verse of Srimad Bhagavatam (1.1.1) describes meditation on the Lord in these words: "I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."* 2 Two different kinds of meditation are described in the following passage of Bhagavad-gita (12.1-2): "Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahma, the unmanifested?* The Supreme Personality of Godhead said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith is considered by Me to be the most perfect."* Meditation on the Supreme Personality of Godhead is more easily performed and is also the best kind of meditation. The Supreme Personality of Godhead and not the impersonal Brahman is the proper object of meditation and worship. This is confirmed by the Lord Himself in these words (Bhagavad-gita 7.7. and 14.27): "O conqueror of wealth, there is not truth superior to Me. Everything rests upon Me, as pearls are strung on a thread."* "I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness."* The conclusion, then, is

that the form of the Supreme Personality of Godhead is the best object of meditation. Therefore, because He is all-knowing, because He is the master of all potencies, and because he is the creator, maintainer and destroyer of the material universes, the Supreme Personality of Godhead is the best object of meditation. The verses quoted here (Srimad Bhagavatam 1.1.1 and 12.13.19) are also discussed in Sri Paramatma-sandarbha (anuccheda 105). 3 Meditation on the Supreme Personality of Godhead is also described in these words (Srimad Bhagavatam 12.13.19): "I meditate upon that pure and spotless supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage Narada, who narrated it to Krsna-dvaipayana Vyasa. Srila Vyasa revealed this Bhagavatam to the greatest of sages, Sukadeva Gosvami and Sukadeva mercifully spoke it to Maharaja Pariksit."*** 4 In this way it is clear that the Supreme Personality of Godhead is the best object of meditation. The Supreme Personality of Godhead is also the original speaker of Srimad Bhagavatam. This is confirmed by the following words (Srimad Bhagavatam 1.1.1): "The Supreme Personality of Godhead first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being."* Many things that had been previously described again and again, and many other things that had never been described before, are revealed in Srimad Bhagavatam. 5 An example of something previously unknown that was revealed in Srimad Bhagavatam is found in the following verse (Srimad Bhagavatam 1.7.6), in relation to Sri Vyasadeva's vision in a meditative trance: "The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature which is in relation to the Supreme Truth."* 6 In this way the statement that devotional service should be performed is repeated again and again in many different places in the scriptures. The final conclusion is given in these words (Srimad Bhagavatam 11.2.37): "When the living entity is attracted by the material energy that is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayah asmrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service."* 7 Everyone should engage in devotional service to the Lord. This is confirmed in the following words (Srimad Bhagavatam 1.5.22): "Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerity, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry."* 8 This is also

confirmed in these words (Srimad Bhagavatam 3.5.12): "Your friend the great sage Krsna-dvaipayana Vyasa has already described the transcendental qualities of the Lord in his great work the Mahabharata. But the whole idea is to draw the attention of the mass of people to Krsna-katha (Bhagavad-gita) through their strong affinity for hearing mundane topics."* The meaning of this verse is clear. The Srimad Bhagavatam verse quoted in the beginning of this anuccheda was spoken by Sri Vidura.

Bhakti · Sanskrit §128 · English §115

[१२८]

क्वचित् प्रारब्ध-पाप-हार्त्वम् अप्य् आह द्वाभ्याम् -

यन्-नामधेय-श्रवणानुकीर्तनाद् यत्-प्रह्वणाद् यत्-स्मरणाद् अपि क्वचित् । श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस् ते भगवन् नु दर्शनात् ॥

अहो बत श्व-पचोऽतो गरीयान् यज्-जिह्वाग्रे वर्तते नाम तुभ्यम् । तेपुस् तपस् ते जुहुवुः सस्नुर् आर्या ब्रह्मानूचुर् नाम गृणन्ति ये ते ॥ [भ्प् ३.३३.६-७]

श्वादत्वम् अत्र श्व-भक्षक-जाति-विशेषत्वम् एव श्वानम् अत्तीति निरुक्तेर् वर्तमान-प्रयोगात् क्रव्यादवत् तच्-छीलत्व-प्राप्तेः । कादाचित्क-भक्षण् प्रायश्चित्त-विवक्षायां त्व् अतीतः प्रयोगः क्रियेत । रूढिर् योगम् अपहरतीति न्यायेन च तद् विरुध्यते । अतएव श्वपच इति तैर् व्याख्यातम् । सवनं चात्र सोम-याग उच्यते । ततश् चास्य भगवन्-नाम-श्रवणाद्य्-एकतरात् सद्य एव सवन-योग्यता-प्रतिकूल-दुर्जातित्व-प्रारम्भक-प्रारब्ध-पाप-नाशः प्रतिपद्यते । उद्धवं प्रति भगवता च - तस्मात् भक्तिः (पगे ५८) पुनाति मन्-निष्ठा श्वपाकान् अपि सम्भवात् [भ्प् ११.१४.२०] इति कैमुत्यार्थम् एव प्रोक्तम् इत्य् आयाति । किन्तु योग्यत्वम् अत्र श्वपचत्व-प्रापक-प्रारब्ध-पाप-विच्छिन्नत्व-मात्रम् उच्यते । सवनार्थं तु गुणान्तराधानम् अपेक्षत एव । ब्राह्मण-कुमाराणां शौक्रे जन्मनि योग्यत्वे सत्य् अपि सावित्र-दैक्स्य- जन्मापेक्षावत् । सावित्रादि-जन्मनि तु सद्-आचार-प्राप्तेर् इति सवने प्रवृत्तिर् न युज्यते । तस्मात् पूज्यत्व-मात्रे तात्पर्यम् इत्य् अभिप्रेत्य टीका-कृद्भिर् अप्य् उक्तम् अनेन पूज्यत्वं लक्ष्यत इति । तथापि जाति-दोष-हरत्वेन प्रारब्ध- हारित्वं तु व्यक्तम् एवायातम् ।

टीका च - तद् उपपादयति अहो बत आश्चर्ये, यस्य जिह्वाग्रे तव नाम वर्तते श्वपचोऽपि । अतस् तस्माद् एव हेतोर् गरीयान् यद् यस्माद् वर्तत इति वा कुत इत्य् अत आह त एव तपस् तेपुर् इत्य् आदिका । त्वन्-नाम-कीर्तने तप-आद्य्-अन्तर्- भूतं ततस् ते पुण्यतमा इत्य् अन्ता ।

उद्धवं प्रति श्री-भगवता चोक्तं भक्तिः पुनाति मन्-निष्ठा श्वपाकान् अपि सम्भवात् [भ्प् ११.१४.२०] इति । अत्र जाति-दोष-हरत्वेन प्रारब्ध-हारित्वं स्पष्टम् । एवं प्रारब्ध-हेतु-व्याध्य्-आदि-हरत्वं च स्कान्दे -

आधयो व्याधयो यस्य स्मरणान् नाम-कीर्तनात् । तद् एव विलयं यान्ति तम् अनन्तं नमाम्य् अहम् ॥ इति ।

उक्तं च नाम-कौमुद्याम् - प्रारब्ध-पाप-हरत्वं च क्वचिद् उपासकेच्छा-वशात् इति ।

॥ ३.३३ ॥ श्री-देवहुतिः ॥ १२८ ॥

[128]

kvacit prārabdha-pāpa-hārtvam apy āha dvābhyām -

yan-nāmadheya-śravaṇānukīrtanād yat-prahvaṇād yat-smaraṇād api kvacit | śvādo'pi sadyaḥ savanāya kalpate kutaḥ punas te bhagavan nu darśanāt ||

aho bata śva-paco'to garīyān yaj-jihvāgre vartate nāma tubhyam | tepus tapas te juhuvuḥ sasnur āryā brahmānūcur nāma gṛṇanti ye te || [BhP 3.33.6-7]

śvādatvam atra śva-bhakṣaka-jāti-viśeṣatvam eva śvānam attīti nirukter vartamāna-prayogāt kravyādavat tac-chīlatva-prāpteḥ | kādācitka-bhakṣaṇ prāyaścitta-vivakṣāyāṃ tv atītaḥ prayogaḥ kriyeta | rūḍhir yogam apaharatīti nyāyena ca tad virudhyate | ataeva śvapaca iti tair vyākhyātam | savanaṃ cātra soma-yāga ucyate | tataś cāsya bhagavan-nāma-śravaṇādy-ekatarāt sadya eva savana-yogyatā-pratikūla-durjātitva-prārambhaka-prārabdha-pāpa-nāśaḥ pratipadyate | uddhavaṃ prati bhagavatā ca - tasmāt bhaktiḥ (page 58) punāti man-niṣṭhā śvapākān api sambhavāt [BhP 11.14.20] iti kaimutyārtham eva proktam ity āyāti | kintu yogyatvam atra śvapacatva-prāpaka-prārabdha-pāpa- vicchinnatva-mātram ucyate | savanārthaṃ tu guṇāntarādhānam apekṣata eva | brāhmaṇa-kumārāṇāṃ śaukre janmani yogyatve saty api sāvitra-daiksya- janmāpekṣāvat | sāvitrādi-janmani tu sad-ācāra-prāpter iti savane pravṛttir na yujyate | tasmāt pūjyatva-mātre tātparyam ity abhipretya ṭīkā-kṛdbhir apy uktam anena pūjyatvaṃ lakṣyata iti | tathāpi jāti-doṣa-haratvena prārabdha- hāritvaṃ tu vyaktam evāyātam |

ṭīkā ca - tad upapādayati aho bata āścarye, yasya jihvāgre tava nāma vartate śvapaco'pi | atas tasmād eva hetor garīyān yad yasmād vartata iti vā kuta ity ata āha ta eva tapas tepur ity ādikā | tvan-nāma-kīrtane tapa-ādy-antar- bhūtaṃ tatas te puṇyatamā ity antā |

uddhavaṃ prati śrī-bhagavatā coktaṃ bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt

[BhP 11.14.20] iti | atra jāti-doṣa-haratvena prārabdha-hāritvaṃ spaṣṭam | evaṃ prārabdha-hetu-vyādhy-ādi-haratvaṃ ca skānde -

ādhayo vyādhayo yasya smaraṇān nāma-kīrtanāt | tad eva vilayaṃ yānti tam anantaṃ namāmy aham || iti |

uktaṃ ca nāma-kaumudyām - prārabdha-pāpa-haratvaṃ ca kvacid upāsakecchā-vaśāt iti |

|| 3.33 || śrī-devahūtiḥ || 128 ||

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Anuccheda 115

1 Devotional service is also described in these words (Srimad Bhagavatam 1.1.2): "Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity) is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."* 2 The ten topics of Srimad Bhagavatam are listed in this verse (Srimad Bhagavatam 2.10.1): "Sri Sukadeva Gosvami said: In the Srimad Bhagavatam there are ten divisions of statements regarding the following: the creation of the universe, sub creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation and the summum bonum."* In this way the transcendental science of devotional service is listed as one of the topics of Srimad Bhagavatam. 3 That devotional service should be performed is also stated in Srimad Bhagavatam 2.9.36, one of the four seed verses (2.9.33-36) of Srimad Bhagavatam. That verse (2.9.36) states: 4 "A person who is searching after the supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time and both directly and indirectly."* 5 In the previous three verses transcendental knowledge, confidential transcendental knowledge, and the different aspects of that knowledge were explained. In this, the fourth verse, this statement is given. The first three of these four verses have already been explained in Sri Bhagavat-sandarbha (in anuccheda 95). In Srimad Bhagavatam 2.9.31 the word "rahasya" refers to the advanced stage of love for the Supreme Personality of Godhead (prema-bhakti), and the word "tad-anga" refers to devotional service in practice (sadhana-bhakti). Srila Sridhara Svami comments: "The word 'rahasya' means 'our devotional service' and the word 'tad-anga' means 'devotional

service in practice (sadhana-bhakti).'" 6 The Vedic scriptures are manifested again and again. This is described in the following words (Srimad Bhagavatam 11.14.3): "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."* 7 Therefore, in this, the fourth (2.9.36) of the seed verses of Srimad Bhagavatam, the Supreme Lord describes devotional service in practice (sadhana-bhakti). 8 The following explanations may be also given. In Srimad Bhagavatam 2.9.36 the word "atmanah" means "of Me, the Supreme Personality of Godhead", "tattva-jijnasuna" means "by one who desires to understand the secret of pure love for the Supreme Personality of Godhead", "etavad eva" means "one should inquire from the feet of the spiritual master". What should one do? That is explained in the words "anvaya-vyatirekabhyam yat". "Anvaya" means "by performing prescribed activities", and "vyatireka" means "by avoiding forbidden activities." 9 The word "anvaya" is explained in these words (Srimad Bhagavatam 7.7.55): "In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures."* "Anvaya" is also explained in these words (Bhagavad-gita 9.34 and 18.65): "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."* 10 The word "vyatireka" is explained in these words (Srimad Bhagavatam 11.5.2-3): "From the mouth of brahma, the brahmanical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts (brahmacarya, grhastha, vanaprastha and sannyasa) combine to make human society complete.* 11 "If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition."* 12 "Vyatireka is also explained in these words (Bhagavad-gita 7.15): "Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me."* 13 "Vyatireka" is also explained in these words of the Padma Purana: "If a person in this world does not drink the nectar descriptions of Lord Visnu, which are the sweetest of all nectars, then many hundreds of times he must take birth in different material bodies and suffer the miseries of birth, old age, and death." 14 Where should one search for the Supreme Personality of Godhead? Srimad Bhagavatam 2.9.36 says "sarvatra" (one should search for Him everywhere, in all time and space). "Everywhere" means "in all scriptures, performers of activities, places, senses, things, activities, duties and results." That the Supreme Personality of Godhead should be sought in all scriptures is described in Skanda Purana,

in a conversation between Brahma and Narada in these words: 15 "In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vasudeva. This is accepted by all classes of philosophers."* 16 "Anvaya" (performance of prescribed duties) in relation to the Vedic scriptures is described in these words (Srimad Bhagavatam 2.2.34): "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."* 17 This is also explained in the following verse found in both Skanda and Padma Puranas: "By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshipped."* 18 "Anvaya" (avoidance of forbidden activities) is described in the Garuda Purana in these words: "Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind."* 19 That devotional service to the Supreme Personality of Godhead should be sought among all kinds of performers of action is described in these words (Srimad Bhagavatam 2.7.46): "Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."* 20 This is also explained in the Garuda Purana in these words: "Even the worms, birds, and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers among the human beings?"* 21 All people, whether well-behaved, ill-behaved, learned, ignorant, renounced, attached, desiring liberation, already liberated, perfect in devotional service, or not yet perfect in devotional service, are eligible to become the Lord's personal associates. For this reason a devotee sees everyone, even though they many not yet have the Lord's personal association, equally, for they are all eligible to become the Lord's associates. This is described in the following words (Bhagavad-gita 9.30): 22 "Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination."* The meaning of this verse is: "If this is the truth about the ill-behaved who are engaged in devotional service, then what can be said of the well-behaved who are engaged in devotional service?" 23 The Lord affirms that both the learned and unlearned are equally eligible to become His devotees (Srimad Bhagavatam 11.11.33): "My devotees may or may not know exactly, but if they worship Me with

unalloyed love, then I consider them to be the best of devotees."* 24 This is also explained in the Brhan-naradiya Purana in these words: "As fire burns whatever it touches, so Lord Hari burns away the sins of even the fools." 25 The Supreme Personality of Godhead affirms that both the renounced and the materially attached are equally eligible to become His devotees. He says (11.14.18): "My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."*** 26 This verse means: "If this is so, then they who are not harassed by material desires will certainly never be defeated by sense gratification." IN way this verse is like Bhagavad-gita 9.30. 27 That they who desire liberation and they who have already attain liberation are both eligible to become devotees is confirmed in the following two verses. The first verse (Srimad Bhagavatam 1.2.26) describes they who aspire to attain liberation: "Those who are serious about liberation are certainly non envious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions."* 28 The second verse (Srimad Bhagavatam 1.7.10) describes they who are already liberated: "All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."* 29 That both they who have attained perfection in devotional service and they who have not yet attained perfection in devotional service are both eligible to serve the Lord is described in the following two verses. The first verse describes they who have already attained perfection in devotional service (Srimad Bhagavatam 6.1.15): "Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."* 30 The second verse describes they who have not yet attained perfection in devotional service (Srimad Bhagavatam 11.2.53): "The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single-moment-indeed, not for half a moment-even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaisnavas."* 31 These devotees become the Lord's personal associates. This is described in these words (Srimad Bhagavatam 9.4.67): "My devotees who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya,

samipya and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"* 32 They become the Lord's eternal associates. This is described in these words (Srimad Bhagavatam 3.15.22): "The goddesses of fortune worship the Lord in their own gardens by offering tulasi leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces."* 33 In Srimad Bhagavatam and other Vedic literatures it is said that by engaging in devotional service in any continent, planet, or universe, one may attain perfection. In this way it should be understood that in any country one may attain perfection by engaging in devotional service. 34 That devotional service may be performed with all the senses is described in these words: "Worshipping Lord Hari within their minds, the great souls attain Him, the Lord who is beyond words and the mind." 35 This verse proves that with the mind, words, or external senses, one may worship the Lord. 36 The Lord Himself explains that one may worship Him with anything. He says (Bhagavad-gita 9.26): "If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."* 37 All kinds of activities may be employed in devotional service to the Lord, as is explained in these words (Srimad Bhagavatam 11.2.12): "Pure devotional service rendered to the supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified."*** 38 This is also confirmed by the Lord Himself in these words (Srimad Bhagavatam 9.27): "Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform-do that, O son of Kunti as an offering to Me."* 39 In this way, even by engaging in what is only a dim shadow of real devotional service, and even when committing many offenses while engaging in such a dim shadow of real devotional service, one can still attain the real result of devotional service. Ajamila, Musika and many others are examples of this. 40 All kinds of duties may also be employed in devotional service. This is described in the Skanda Purana: "I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed."* 41 All desires to attain certain results can also be employed in devotional service. Srimad Bhagavatam (2.3.10) explains: "A person who has broader intelligence, whether he be full of all desires, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* 42 By serving the Supreme Personality of Godhead one automatically satisfies all the demigods. This is confirmed by the following words (Srimad Bhagavatam 4.31.14):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else and, as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."* Also in the Skanda Purana, in a conversation between Brahma and Narada, it is said: 43 "When the Supreme Lord, the Personality of Godhead, who carries in His hands, a conchshell, wheel, club, and lotus flower, is worshipped, certainly all other demigods are worshipped automatically, because Hari, the Personality of Godhead, is all pervading."* 44 Therefore one who directly engages in devotional service, one who donates cows or various things so they may provide something to offer the Lord, one to whom something is given so that gift may be pleasing to the Lord, one who takes milk and other things from cows or other living entities to offer foods to the Lord, and one in whose country or family devotional service is performed, all attain the perfection of engagement in devotional service. This is seen in the statements of the Puranas. In this way an example has been given for each of the cases employed in Sanskrit grammar. In this way it is proved that devotional service should be performed everywhere and in all circumstances ("sarvatra" as explained in Srimad Bhagavatam 2.9.36): 45 Devotional service is eternally manifest. This is confirmed in Srimad Bhagavatam 2.9.36 in the word "sarvada" (always). Devotional service is manifested at the beginning of the universe's creation. That is confirmed in the following words (Srimad Bhagavatam 11.14.3), where the Supreme Personality of Godhead Himself says: "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."* That devotional service is manifested during the middle period, when the universes are manifested, is confirmed in many passages of the Vedic literatures. 46 Devotional service is present even during and after the four kinds of annihilations of the material universe. This is described in the following question spoken by Vidura, a question that affirms that the Lord is served even after the material universe is annihilated (Srimad Bhagavatam 3.7.37): "Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep."* 47 That devotional service is present in all four yugas is confirmed in the following words (Srimad Bhagavatam 12.3..52): "Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta yuga by performing sacrifices, and in Dvapara yuga by serving the Lord's lotus feet can be obtained in Kali yuga simply by chanting the Hare Krsna maha-mantra."* 48 What more need be said? The Visnu Purana explains: "If even for a moment remembrance of Vasudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly."* 49 Devotional service may be performed in any circumstance. Even while in

the womb Sri Prahlada engaged in the devotional service of hearing the Lord's glories chanted by Sri Narada. In childhood Sri Dhruva and many other engaged in devotional service. In youth Ambarisa and many others engaged in devotional service. In old age Dhrtarastra and many others engaged in devotional service. At the moment of death Ajamila and many others engaged in devotional service. In both the heavenly and hellish material worlds Citraketu and many others engaged in devotional service. 50 The Nrsimha Purana explains: "As they began chanting the holy name of Lord Hari, the residents of hell suddenly developed loving devotion for Him. At that moment they were transported to the spiritual world." 51 That chanting the holy name of the Lord delivers one from hell is also described in these words spoken by Durvasa Muni (Srimad Bhagavatam 9.4.62): "O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even is a person is fit for hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship."* 52 The glories of chanting the Lord's holy name are also described in these words (Srimad Bhagavatam 1.2.11): "O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."* 53 "Vyatireka (avoiding what is forbidden) is described in the following passage from both the Brhan-narada Purana and the Padma Purana: "What is the use of studying the Vedas? What is the use of studying other scriptures? What is the use of going on pilgrimages? What is the use of practicing austerities? What is the use of performing sacrifices? What is the use of these things to they who have no devotion to Lord Visnu? "What is the use of studying many scriptures? What is the use of performing many sacrifices? What is the use of performing a thousand vajapeya-yajnas? What is the use of these things to a person filled with devotion to Lord Krsna, the saviour from miseries?" 54 That all kinds of spiritual activities are useless without devotional service is also described in these words (Srimad Bhagavatam 2.4.17): "Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful results without dedication of such great qualities to the service of the Lord."* 55 That is also confirmed by these words (Srimad Bhagavatam 5.19.23): "An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajna to satisfy the Lord (especially since sankirtana yajna is recommended in this age)."* 56 That

is again confirmed by these words (Srimad Bhagavatam 10.59.41): "Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfil his desire, that exalted demigod having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!"*** 57 That the devotees are interested only in devotional service is described in these words (Srimad Bhagavatam 7.7.52): "A pure devotee does not accept any kind of liberation-salokya, sarsti, samipya, sarupya or ekatva-even though they are offered by the Supreme Personality of Godhead."* 58 That the Supreme Personality of Godhead is pleased only by devotional service is described in these words (Srimad Bhagavatam 7.7.52): "My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods, or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."* 59 That only devotional service has value is described in these words (Srimad Bhagavatam 1.5.12): "Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"* 60 That the devotees are interested only in devotional service is described in these words (Srimad Bhagavatam 3.15.48): "Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."* 61 The statement of Srimad Bhagavatam 2.9.36, that one should always (sarvada) and everywhere (sarvatra) engage in devotional service, is confirmed by the following words (Srimad Bhagavatam 2.2.36): "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."* 62 The statement of Srimad Bhagavatam 2.9.36, that one should engage in devotional service by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), is further explained by these words from the Padma Purana: "Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."* 63 The statement of Srimad Bhagavatam 2.9.36, that one should engage in devotional service always (sarvada) and everywhere (sarvatra) by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), is further explained by these words from

Srimad Bhagavatam (2.2.33 and 2.2.36): "For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna."* 64 "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."* 65 In this verse the word "nrnam" means "of the living entities". The living entities are described in these words (Srimad Bhagavatam 10.87.20): "The individual living entity, even though he lives within material bodies created by his karma, is actually spiritual and beyond both gross and subtle matter. O Lord, O master of all potencies, the Vedas say he is Your part and parcel. Aware that this is the nature of the living entities, the great sages faithfully worship Your feet, which are worshipped in Vedic yajnas, and which grant liberation." The living entity attains different destinations as a result of his activities. By engaging in fruitive activities (karma), he attains another material body. By engaging in yoga he attains mystic perfections. By engaging in the study of sankhya philosophy he attains knowledge of the spirit soul. By engaging in jnana-yoga he attains impersonal liberation. In this way, by performing different activities described in the scriptures, he attains different results. By always (sarvada) and everywhere (sarvatra) engaging in devotional service by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), he attains a glorious secret (rahasya) that is hidden from the perception of they who are engaged in jnana-yoga. 66 That the living entities should engage in devotional service is confirmed by the following words. As Sri Narada was about to explain the science of Srimad Bhagavatam, Sri Brahma gave him the following instruction (Srimad Bhagavatam 2.7.52): "Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies."* 67 Here the word "bhavisyati" means "will inevitably be", "iti" refers to the path of devotional service, and "sankalpya" means "by accepting certain restrictions". This verse was spoken by Sri Brahma to Sri Narada.

Bhakti · Sanskrit §129 · English §116

[१२९]

तद्-वासना-हारित्वम् आह -

तैस् तान्य् अघानि पूयन्ते तपो-दान-व्रतादिभिः । नाधर्मजं तद्-धृदयं तद् अपीशाङ्घ्रि-सेवया ॥ [भ्प् ६.२०.१७]

अधर्माज् जातं तेषाम् अघानां हृदयं संस्काराख्येन शुद्धति तद् अपीशाङ्घ्रि-सेवया शुद्धतीत्य् अर्थः । पाद्मे च -

अप्रारब्ध-फलं पापं कूटं बीजं फलोन्मुखम् । क्रमेणैव प्रलीयेत विष्णु-भक्ति-रतात्मनाम् ॥ इति ।

अप्रारब्ध-फलं वक्ष्यमाणेभ्योऽन्यत् । कूटं बीजत्वोन्मुखं बीजं प्रारब्धोन्मुखं फलोन्मुखं प्रारब्धम् इत्य् अर्थः ।

॥ ६.२ ॥ श्री-विष्णु-दूता यम-दूतान् ॥ १२९ ॥

[129]

tad-vāsanā-hāritvam āha -

tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ | nādharmajaṃ tad-dhṛdayaṃ tad apīśāṅghri-sevayā || [BhP 6.20.17]

adharmāj jātaṃ teṣām aghānāṃ hṛdayaṃ saṃskārākhyena śuddhyati tad apīśāṅghri-sevayā śuddhyatīty arthaḥ | pādme ca -

aprārabdha-phalaṃ pāpaṃ kūṭaṃ bījaṃ phalonmukham | krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām || iti |

aprārabdha-phalaṃ vakṣyamāṇebhyo'nyat | kūṭaṃ bījatvonmukhaṃ bījaṃ prārabdhonmukhaṃ phalonmukhaṃ prārabdham ity arthaḥ |

|| 6.2 || śrī-viṣṇu-dūtā yama-dūtān || 129 ||

English witness · section(s) 116

Anuccheda 116

1 In order that the great Purana (Srimad Bhagavatam) be revealed, Sri Narada gave the following instruction (Srimad Bhagavatam 1.5.13): "O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage."* 2 Here the word "atho" means "therefore". This verse immediately follows these words (Srimad Bhagavatam 1.5.12): "Knowledge of self-realisation, event though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"* In Srimad Bhagavatam 1.5.13 the words "anusmara tad-vicestitam" (thinking of the pastimes of the Lord) describe pure and unbroken devotional service.

Bhakti · Sanskrit §130 · English §117

[१३०]

अविद्याहरत्वम् आह - त्वं प्रत्यग्-आत्मनि तदा भगवत्य् अनन्त आनन्द-मात्र उपपन्न-समस्त-शक्तौ । भक्तिं विधाय परमां शनकैर् अविद्या- ग्रन्थिं विभेत्स्यसि ममाहम् इति प्ररूढम् ॥ [भ्प् ४.११.३०]

तथा च पाद्मे -

कृतानुयात्रा-विद्याभिर् हरि-भक्तिर् अनुत्तमा । अविद्यां निर्दहत्य् आशु दाव-ज्वालेव पन्नगीम् ॥ इति ।

॥ ४.११ ॥ श्री-मनुर् ध्रुवम् ॥ १३० ॥

[130]

avidyāharatvam āha - tvaṃ pratyag-ātmani tadā bhagavaty ananta ānanda-mātra upapanna-samasta-śaktau | bhaktiṃ vidhāya paramāṃ śanakair avidyā- granthiṃ vibhetsyasi mamāham iti prarūḍham || [BhP 4.11.30]

tathā ca pādme -

kṛtānuyātrā-vidyābhir hari-bhaktir anuttamā | avidyāṃ nirdahaty āśu dāva-jvāleva pannagīm || iti |

|| 4.11 || śrī-manur dhruvam || 130 ||

English witness · section(s) 117

Anuccheda 117

1 At the conclusion of this instruction to Vyasa, Sri Narada said (Srimad Bhagavatam 1.5.40): "Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries."* 2 Here the word "vidam" means "of great learned men". This verse was spoken by Sri Narada to Sri Vyasa.

BHAKTI-SANDARBHA

5.11

Sections 131–141

10 bilingual sequence blocks

Bhakti · Sanskrit §131 · English §118–119

[१३१]

सर्व-प्रीणन-हेतुत्वम् उक्तम् - यथा तरोर् मूल-निषेचनेन [भ्प् ४.३१.१२] इत्य् आदिना । तथाह सुरुचिस् तं समुत्थाप्य् अपादावनतम् अर्भकम् । परिष्वज्याह जीवेति बाष्प-गद्गदया गिरा । (पगे ५९)

यस्य प्रसन्नो भगवान् गुणैर् मैत्र्य्-आदिभिर् हरिः । तस्मै नमन्ति भूतानि निम्नम् आप इव स्वयम् ॥ [भ्प् ४.९.४७]

सुरुचिर् निज-विद्वेषिणी मातुः सपत्न्म् अपि त# भगवद्-आराधनत आयातं श्री-ध्रुवम् । यथा पाद्मे -

येनार्चितो हरिस् तेन तर्पितानि जगन्त्य् अपि । रज्यन्ति जन्तवस् तत्र जन्गमाः स्थावरा अपि ॥ इति ।

॥ ४.९ ॥ श्री-मैत्रेयः ॥ १३१ ॥

[131]

sarva-prīṇana-hetutvam uktam - yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādinā | tathāha surucis taṃ samutthāpy apādāvanatam arbhakam | pariṣvajyāha jīveti bāṣpa-gadgadayā girā | (page 59)

yasya prasanno bhagavān guṇair maitry-ādibhir hariḥ | tasmai namanti bhūtāni nimnam āpa iva svayam || [BhP 4.9.47]

surucir nija-vidveṣiṇī mātuḥ sapatny api ta# bhagavad-ārādhanata āyātaṃ śrī-dhruvam | yathā pādme -

yenārcito haris tena tarpitāni jaganty api | rajyanti jantavas tatra jangamāḥ sthāvarā api || iti |

|| 4.9 || śrī-maitreyaḥ || 131 ||

English witness · section(s) 118–119

Anuccheda 118

1 In the beginning of Srimad Bhagavatam, Sri Vyasa declared devotional service to be the highest good. In a vision he had during a mystic trance, a vision that has already been

discussed in the Tattva-sandarbha, he also saw the truth of devotional service. What he saw is described in these words (Srimad Bhagavatam 1.7.4): "Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."* 2 In Srimad Bhagavatam 11.19.30 Uddhava asked the Lord, "What is the greatest attainment?" and the Lord replied, "Devotion to Me is the greatest attainment." The meaning of these verses is clear. The last verse was spoken by the Supreme Personality of Godhead.

Anuccheda 119

1 (The importance of devotional service is also seen in the next verse. Unhappy even after compiling the Vedas), Vyasadeva reflects on (what may have been the cause of His unhappiness). He says (Srimad Bhagavatam 1.4.31): "This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and the infallible Lord."* 2 The meaning of this verse is clear. It was spoken by Sri Vyasa.

Bhakti · Sanskrit §132 · English §120

[१३२]

ज्ञान-वैराग्यादि-सद्-गुण-हेतुत्वम् उक्तं -- यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना [भ्प् ५.१८.१२] इत्य् आदिना । स्वर्गापवर्ग-भगवद्-धामादि- सर्वानन्द-हेतुत्वम् अप्य् उक्तं यत् कर्मभिर् यत् तपसा [भ्प् ११.२०.३२] इत्य् आदिना । स्वतः परम-सुख-दानेन कर्मादि-ज्ञानानन्त-साधन-साध्य- वस्तूनां हेयत्व-कारिताम् आह --

न पारमेष्ठ्यं न महेन्द्र-धिष्ण्यं न सार्वभौमं न रसाधिपत्यम् । न योग-सिद्धीर् अपुनर्-भवं वा मय्य् अर्पितात्मेच्छति मद् विनान्यत् ॥ [भ्प् ११.१४.१४]

रसाधिपत्यं पातालादि-स्वाम्यम् । अपुनर्भवं ब्रह्म-कैवल्य-रूपं मोक्षम् । किं बहुना यत् किञ्चिद् अपि साध्य-जातं तत् सर्वं नेच्छत्य् एव, किन्तु मद् मां विना तादृश-भक्ति-साध्यं माम् एव सर्व-पुरुषार्थाधिकम् इच्छतीत्य् अर्थः । मय्य् अर्पितात्मा कृतात्म-निवेदनः ।

॥ ११.१४ ॥ श्री-भगवान् ॥ १३२ ॥

[132]

jñāna-vairāgyādi-sad-guṇa-hetutvam uktaṃ -- yasyāsti bhaktir bhagavaty akiñcanā [BhP 5.18.12] ity ādinā | svargāpavarga-bhagavad-dhāmādi- sarvānanda-hetutvam apy uktaṃ yat karmabhir yat tapasā [BhP 11.20.32] ity ādinā | svataḥ parama-sukha-dānena karmādi-jñānānanta-sādhana-sādhya- vastūnāṃ heyatva-kāritām āha --

na pārameṣṭhyaṃ na mahendra-dhiṣṇyaṃ na sārvabhaumaṃ na rasādhipatyam | na yoga-siddhīr apunar-bhavaṃ vā mayy arpitātmecchati mad vinānyat || [BhP 11.14.14]

rasādhipatyaṃ pātālādi-svāmyam | apunarbhavaṃ brahma-kaivalya-rūpaṃ mokṣam | kiṃ bahunā yat kiñcid api sādhya-jātaṃ tat sarvaṃ necchaty eva, kintu mad māṃ vinā tādṛśa-bhakti-sādhyaṃ mām eva sarva- puruṣārthādhikam icchatīty arthaḥ | mayy arpitātmā kṛtātma-nivedanaḥ |

|| 11.14 || śrī-bhagavān || 132 ||

English witness · section(s) 120

Anuccheda 120

1 By this instruction the Supreme Personality of Godhead, the teacher of all, says that devotional service is the most exalted of all spiritual paths. This is also confirmed by the following words (Srimad Bhagavatam 6.16.40): "O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter at Your lotus feet."* 2 In this verse the word "jitam" means "conquered by You", and "aha" means "You spoke." This verse was spoken by Citraketu to Sri Sankarsana.

Bhakti · Sanskrit §133 · English §121

[१३३]

अथ साक्षाद् भक्तेर् निर्गुणत्वं वक्तुं भगवद्-अर्पित-कर्मारभ्य सर्वेषां कर्मणां तावत् सगुणत्वम् आहैकेन -

मद्-अर्पणं निष्फलं वा सात्त्विकं निज-कर्म तत् । राजसं फल-सङ्कल्पं हिंसा-प्रायादि तामसम् ॥ [भ्प् ११.२५.२३]

मयि अर्पणं यस्य मद्-अर्पितम् इत्य् अर्थः । निष्फलं निष्कामम् । फलं सङ्कल्प्यते यस्मिन् तत् । आदि-शब्दाद् दम्भ-मात्सर्यादिभिः कृतम् ।

[133]

atha sākṣād bhakter nirguṇatvaṃ vaktuṃ bhagavad-arpita-karmārabhya sarveṣāṃ karmaṇāṃ tāvat saguṇatvam āhaikena -

mad-arpaṇaṃ niṣphalaṃ vā sāttvikaṃ nija-karma tat | rājasaṃ phala-saṅkalpaṃ hiṃsā-prāyādi tāmasam || [BhP 11.25.23]

mayi arpaṇaṃ yasya mad-arpitam ity arthaḥ | niṣphalaṃ niṣkāmam | phalaṃ saṅkalpyate yasmin tat | ādi-śabdād dambha-mātsaryādibhiḥ kṛtam |

English witness · section(s) 121

Anuccheda 121

1 In this way it is proved that one should engage in devotional service. In many places in the scriptures devotional service mixed with fruitive work or other activities is described. This is done so that they who have faith in these other spiritual paths may come into contact with devotional service and thus attain the real goal of life. When they thus taste the nectar happiness of serving the Lord they will become devotees and always engage in devotional service. Previously we had explained the glories of devotional service and demonstrated that it should be performed in all situations. Now we will explain that devotional service should be performed by everyone, that the devotees should do devotional service only and not anything else, that devotional service is the highest religion, and that devotional service fulfils all desires. 2 That devotional service is the highest religion is confirmed by the following words (Srimad Bhagavatam 6.3.22):

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."* 3 That devotional service fulfils all desires is confirmed by these words (Srimad Bhagavatam 3.2.10): "A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* 4 The exalted nature of devotional service is also described in these words, where the Lord Himself says (Srimad Bhagavatam 11.15.35): "My dear Uddhava, I am the cause, the protector and the Lord of all mystic perfections, of the yoga system, of analytic knowledge, of the pure activities of devotional service, and of the community of learned Vedic teachers." 5 That devotional service is the highest religion is confirmed in the Skanda Purana, where in a conversation between Sanat-kumara and Markandeya Muni it is said: "The religion of worshipping Lord Visnu is the best of all religions. Worshipping Lord Visnu brings a result many millions of times greater than one can attain by performing all yajnas, austerities and homas, and by bathing in all holy places. Therefore one should, with all his energy, worship Lord Narayana in this world." 6 Again in the Skanda Purana, in a conversation between Brahma and Narada, the following statement of the Supreme Personality of Godhead is given: "A person who performs many thousands of thousands of asvamedha-yajnas does not attain the same result attained by My devotees." 7 That devotional service destroys all inauspiciousness is explained by these words (Srimad Bhagavatam 6.1.17): "The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorised by the sastras."* 8 Srila Sridhara Svami comments: "Devotional service is not like the path of impersonal speculation (jnana), which brings one fear by convincing one not to serve the Lord. Nor is devotional service like the path of fruitive work (karma) which brings fear because it carries with it envy and a host of other vices." 9 That devotional service destroys all inauspiciousness is also affirmed by the Lord Himself in these words from the Skanda Purana, Dvaraka-mahatmya: "They who engage in My devotional service will never find inauspiciousness , either in this world or the next. Indeed, they personally carry many millions of their family members to the spiritual world." 10 That devotional service destroys all inauspiciousness is also described in these words of the Visnu Purana: "I always take shelter of the Supreme Personality of Godhead, Lord Hari, who is the abode of all auspiciousness." 11 That devotional service destroys all obstacles to spiritual advancement is confirmed by the following words (Srimad Bhagavatam 10.2.33): "O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."* 12 The verse immediately

preceding this explains (Srimad Bhagavatam 10.2.32): "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."* This means that even though they may attain impersonal liberation, because they do not worship the Supreme Personality of Godhead the impersonalists are frustrated in attaining the supreme goal of life. The devotees, however, are not frustrated in their attempt to attain the real goal of life. This verse says; "Even though the impersonalists may ascend to impersonal Brahman realisation, they however, again fall down. O Lord, Your devotees, however, do not fall down from their engagement in the activities of devotional service to You. How can they abandon You, the goal of their lives?" That is the meaning. 13 It may be observed that Vrtra, Gajendra, Bharata, and many others fell down from an exalted life in devotional service. However, because their desire to engage in devotional service followed them to their next birth, they ultimately attained success. The impersonalists, however, do not retain the desire for spiritual advancement when they fall down. Their desires become material. Their position is described in the following words from the Vasana-bhasya: "After they attain Brahman liberation the impersonalists again fall down, for they are offenders to the Supreme Personality of Godhead, who is the mater of all inconceivable potencies." 14 In this way the impersonalists become filled with material desires and fall down from Brahman liberation. That is clearly described in this verse (Srimad Bhagavatam 10.2.32). This verse implies, "O Lord, Your devotees, however, do not fall down." That the impersonalists do fall down and the devotees do not fall down are both facts of equal certainty. They are true without doubt. This verse implies, "O Lord, because the devotees love You, and because they have faith in the activities of devotional service (sadhana-bhakti), they do not fall down." 15 That devotional service removes all obstacles to spiritual progress is also described in these words (Srimad Bhagavatam 11.4.10): "The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned share in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."*** 16 That devotional service removes all obstacles to spiritual progress is again described in these words (Srimad Bhagavatam 11.2.35): "O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

Bhakti · Sanskrit §134–135 · English §122

[१३४]

अथानुष्ठानान्तराणां त्रिगुणान्तर्गतत्वं वदन् चतुर्थ-कक्षायां साक्षाद्-भक्तेर् निर्गुणत्वम् आह चतुःषु --

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं तु यत् । प्राकृतं तामसं ज्ञानं मन्-निष्ठं निर्गुणं स्मृतम् ॥ [भ्प् ११.२५.२३]

प्राकृतं बाल-मूकादि-ज्ञान-तुल्यम् । वैकल्पिकं देहादि-विषयं यत् तद् रजो राजसम् । केवलस्य निर्विशेषस्य ब्रह्मणः शुद्ध-जीव-भेदेन ज्ञानं कैवल्यं, त्वत्-पदार्थ-मात्र-ज्ञानस्य केवलत्वानुपपत्तिः । तत्-पदार्थ- ज्ञान-सापेक्षत्वात् । सत्त्व-युक्ते हि चित्ते प्रथमतः शुद्धं सूक्ष्मं जीव- चैतन्यं प्रकाशते । ततश् चिद्-एकाकारत्वाभेदेन तस्मिन् शुद्धं पूर्णं ब्रह्म-चैतन्यम् अप्य् अनुभूयते । ततः सत्त्व-गुणस्यैव तत्र कारणता- प्राचुर्यात् सात्त्विकत्वम् । तथा च श्री-गीतोपनिषदः - सत्त्वात् सञ्जायते ज्ञानं [गीता १४.१७] इति । भगवज्-ज्ञानस्य तु -

देवानां शुद्ध-सत्त्वानाम् ऋषीणां चामलात्मनाम् । भक्तिर् मुकुन्द-चरणे न प्रायेणोपजायते ॥ [भ्प् ६.१४.२]

मुक्तानाम् अपि सिद्धानां नारायण-परायणः सुदुर्लभः प्रशान्तात्मा कोटिष्व् अपि महामुने ॥ [भ्प् ६.१४.५] (पगे ६०) इत्य् आद्य्-उक्त्या सत्त्वादि-सद्-भावेऽप्य् अभावात् --

रजस्-तमः-स्वभावस्य ब्रह्मन् वृत्रस्य पाप्मनः । नारायणे भगवति कथम् आसीद् दृढा मतिः ॥ [भ्प् ६.१४.१]

इत्य्-उक्त्या तद्-अभावेऽपि सद्-भावान् न तत्-कारणत्वम् । किन्तु तद्-उत्तरत्वेन तस्य पूर्व-जन्मनि नारदादि-सङ्ग-वर्णनया ।

नैषां मतिस् तावद् उरुक्रमाङ्घ्रिं स्पृशत्य् अनर्थापगमो यद्-अर्थः । महीयसां पाद-रजो-ऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥ [भ्प् ७.५.३२]

इत्य् उक्त्या च भगवत्-कृपा-परिमल-पात्र-भूतस्य श्रीमतो महतः सङ्ग एव कारणम् । तत्-सङ्गश् च -

तुलयाम लवेनापि न स्वर्गं नापुनर्-भवम् । भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किम् उताशिषः ॥ [भ्प् १.१८.१३, ४.३०.३३]

इत्य् उक्त्या निर्गुणावस्थातोऽप्य् अधिकत्वात् परम-निर्गुण एव । स तम् अस्य च प्रथमे च समः प्रियः सुहृद् ब्रह्मन् [भ्प् ७.१.१] इत्य् आदौ स-गुणे देवादौ तस्य कृपा वास्तवी न भवति, किन्तु श्रीमत्-प्रह्लादादिष्व् एवेति प्रतिपादनान् महतां निर्गुणत्वाभिव्यक्त्या सत्-सङ्गस्यापि निर्गुणत्वं व्यक्तम् । तथा भक्तेर् अपि गुण-सङ्ग-निर्धूननानन्तरं चानुवृत्तिः श्रूयते । यद् उक्तम् उद्धवं प्रति श्री-भगवता --

तस्माद् देहम् इमं लब्ध्वा ज्ञान-विज्ञान-सम्भवम् । गुण-सङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥ [भ्प् ११.२५.३३] इति ।

परमेश्वर-ज्ञानस्य नैर्गुण्य-हेतुत्वेन निर्गुणत्वोक्तिस् तु लक्षणा-मय- कष्ट-कल्पना । तथा कैवल्य-ज्ञानस्यापि नैर्गुण्य-हेतुत्वाद् अवैशिष्ट्येनोदाहरण-भेदाप्रवृत्तिश् च स्यात् । तस्मात् स्वत एव निर्गुणं भगवज्-ज्ञानम् । अतएव -

सात्त्विकं सुखम् आत्मोत्थं विषयोत्थं तु राजसम् । तामसं मोह-दैन्योत्थं निर्गुणं मद्-अपाश्रयम् ॥ [भ्प् ११.२५.२९]

इत्य् अत्र तत्-सुखस्यापि निर्गुणत्वं वक्ष्यते । श्रवणादि-लक्षण-क्रिया- रूपाया अपि भक्तेः शुश्रूषोः श्रद्दधानस्य वासुदेव-कथा-रुचिः स्यान् महत्-सेवया [भ्प् १.२.१३] इत्य् उक्त्या तद्-एक-निदानत्वेन निर्गुणत्वम् एव ।

ननु - मदीयं महिमानं च परं ब्रह्मेति शब्दितम् । वेत्स्यस्य् अनुगृहीतं मे सम्प्रश्नैर् विवृतं हृदि ॥ [भ्प् ८.२४.३८] इति ।

श्री-मत्स्य-देव-वचनेन ब्रह्म-ज्ञानम् अपि श्री-भगवत्-प्रसादोत्थं श्रूयते, तत् कथं तस्य सगुणत्वम् ? उच्यते - ब्रह्म-ज्ञानं द्विविधानां जायते । तत्र भगवद्-उपासकानाम् आनुषङ्गिकत्वेन ब्रह्मोपासकानां स्वतन्त्रत्वेन । भगवद्-उपासकैस् तु भगवच्-छक्ति-रूपया भक्त्या किञ्चिद्-भेदेनैव गृह्यते तच् च ब्रह्म-भूतः प्रसन्नात्मा [गीता १८.५४] इत्य्- आदि-श्री-गीतोक्तानुसारेण आत्मारामाश् च (पगे ६१) मुनयः [भ्प् १.७.१०] इत्य् आद्य्-अनुसारेण च भगवतः पराख्य-भक्ति-परिकरो भवति । ब्रह्मोपासकैस् तु पूर्ववद् अभेदेनैव गृह्यते । तत्-फलस्य नात्यन्तिकं विगणयत्य् अपि ते प्रसादम् [भ्प् ६.१५.४८] इत्य्-उक्त-दिशा परैर् आत्यन्तिकत्वेन मतस्यापि परम-विद्वद्भिर् आदृतत्वात् । तथा

भक्ति-विरुद्धत्वेन स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः [भ्प् ६.१७.२३] इत्य् उक्त्या नरकवद् अपवर्गस्यापि हेयत्वात् प्रसादाभास एवासौ । स्व-मत्य्-अनुसारेण प्रसादतया गृह्यमाणस् तन्-मति-कल्पितत्वात् स-गुण एव । ततः कैवल्य- ज्ञानम् अपि तथा । विशेषतस् तस्य स-गुण-सम्बन्धेन जन्माङ्गीकृतम् अस्ति ।

ननु अन्तर् बहिश् च करणं पुरुषस्य गुणमयम् एव । तद्-उद्भवयोर् भक्ति-रूपयोः कथं निर्गुणत्वम् ? उच्यते, ज्ञान-शक्तिः क्रिया-शक्तिर् वा न तावज् जडस्य त्रैगुण्यस्य धर्मे घटस्य् एव । न च चिद्-रूपस्यापि जीवस्य ईश्वराधीन-शक्तित्वेनामुख्यत्वाद् देवताविष्ट-पुरुषस्येवातः परमात्म-चैतन्यस्येइवेत्य् आयातम् । तथोक्तं --

देहेन्द्रिय-प्राण-मनो-धियोऽमी यद्-अंश-विद्धाः प्रचरन्ति कर्मसु । [भ्प् ६.१६.२४] इति ।

तथा च श्रुतिः - प्राणस्य प्राण उत चक्षुषश् चक्षुर् उत श्रोत्रस्य श्रोत्रं मनसो मन इति न ऋते तत् क्रियते किं च नारे इत्य् आदिका ।

[श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश् चक्षुर् अतिमुच्य धीराः प्रेत्यास्माल् लोकाद् अमृता भवन्ति ॥ केनउ १.२॥]

तद् एवं सति त्रैगुण्य-कार्य-प्राधान्येन भवन्त्यौ ते गुणमयत्वेनोच्येते । परमेश्वर-प्राधान्येन तु स्वतो गुणातीते एव ते । तद् उक्तं देवामृत-पानाध्याये श्री-शुकेन --

यद् युज्यतेऽसु-वसु-कर्म-मनो-वचोभिर् देहात्मजादिषु नृभिस् तद् असत् पृथक्त्वात् । तैर् एव सद् भवति यत् क्रियतेऽपृथक्त्वात् सर्वस्य तद् भवति मूल-निषेचनं यत् ॥ [भ्प् ८.९.२९] इति ।

पृथक्त्वात् परमात्मेतराश्रयत्वात् । अपृथक्त्वात् तद्-एकाश्रयत्वाद् इत्य् अर्थः । अतो युक्तम् एव ज्ञान-क्रियात्मिकाया हरि-भक्तेर् निर्गुणत्वम् । विशेषतस् तस्य भक्तेर् गुण-सम्बन्धेन जन्माभावश् चाङ्गीकृत इति न तु ब्रह्म-ज्ञानस्येव गुण-सम्बन्धेन जन्म-भाव इति । ततोऽसौ भक्तिस् तस्यापि प्रीणनत्वादि-गुणैर् उदाहरिष्यते । यत् तु श्री-कपिल-देवेन भक्तेर् अपि निर्गुण-सगुणावस्थाः कथितास् ताः पुनः पुरुषान्तःकरण-गुणा एव तस्याम् उपचर्यन्त इति स्थितम् ।

तद् एवम् अभिप्रेत्य ज्ञान-रूपाया भक्तेर् निर्गुणत्वम् उक्त्वा क्रिया-रूपाया व्याचष्टे । तत्राप्य् अस्तु तावत् श्रवण-कीर्तनादि-रूपाया भगवत्- सम्बन्धेन वास-मात्र-रूपाया आह --

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते । तामसं द्यूत-सदनं मन्-निकेतं तु निर्गुणम् ॥ [भ्प् ११.१५.२४]

वनं वास इति तत्-सम्बन्धिनी वसन-क्रियेत्य् अर्थो वानप्रस्थानाम् इति ज्ञेयम् । एवं ग्राम्य इति गृहस्थानाम् । तामसम् इति दुराचाराणाम् । द्यूत- सदनम् इत्य् उपलक्षणम् । मन्-निकेतम् इति (पगे ६२) मत्-सेवा-पराणाम् इति च । वनादीनां वासेन सह आयुर् घृतम् इतिवद् एकाधिकरणत्वम् । वनस्य वृक्ष-षण्ड-रूपस्य रजस्-तमः-प्राधान्यात् । अतएव विव्क्तत्व-लक्षण- तदीय-सात्त्विक-गुणस्यापि तद्-युगल-मिश्रत्वेन गौणत्वम् । वास-क्रियायास् तु सत्त्वोपपन्नत्वात् तद्-वर्धनत्वाच् च सात्त्विकत्वे मुख्यत्वम् इति तस्या एवाभिधेयत्वम् उचितम् । अतएव ग्राम्य इति तद्धितान्त एव पठितः । एवं द्यूत-सदनम् इत्य् अत्र च वास-क्रियैव विवक्षिता । मन्-निकेतम् इत्य् अत्रापि । किन्तु भगवत्-सम्बन्ध-माहात्म्येन निकेतस्यापि निर्गुणत्वं भवेत् स्पर्श-मणि-न्यायेन तादृशत्वं तु तादृश-भक्ति-चक्षुर्भिर् एवोपलब्धव्यम् । दिविष्ठास् तत्र पश्यन्ति सर्वान् एव चतुर्भुजान् इतिवत् । एवम् एव टीका च - भगवन्-निकेतं तु साक्षात् तद्-आविर्भावान् निर्गुणं स्थानम् इत्य् एषा ।

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athānuṣṭhānāntarāṇāṃ triguṇāntargatatvaṃ vadan caturtha-kakṣāyāṃ sākṣād-bhakter nirguṇatvam āha catuḥṣu --

kaivalyaṃ sāttvikaṃ jñānaṃ rajo vaikalpikaṃ tu yat | prākṛtaṃ tāmasaṃ jñānaṃ man-niṣṭhaṃ nirguṇaṃ smṛtam || [BhP 11.25.23]

prākṛtaṃ bāla-mūkādi-jñāna-tulyam | vaikalpikaṃ dehādi-viṣayaṃ yat tad rajo rājasam | kevalasya nirviśeṣasya brahmaṇaḥ śuddha-jīva-bhedena jñānaṃ kaivalyaṃ, tvat-padārtha-mātra-jñānasya kevalatvānupapattiḥ | tat-padārtha- jñāna-sāpekṣatvāt | sattva-yukte hi citte prathamataḥ śuddhaṃ sūksmaṃ jīva- caitanyaṃ prakāśate | tataś cid-ekākāratvābhedena tasmin śuddhaṃ pūrṇaṃ brahma-caitanyam apy anubhūyate | tataḥ sattva-guṇasyaiva tatra kāraṇatā- prācuryāt sāttvikatvam | tathā ca śrī-gītopaniṣadaḥ - sattvāt sañjāyate jñānaṃ [Gītā 14.17] iti | bhagavaj-jñānasya tu -

devānāṃ śuddha-sattvānām ṛṣīṇāṃ cāmalātmanām | bhaktir mukunda-caraṇe na prāyeṇopajāyate || [BhP 6.14.2]

muktānām api siddhānāṃ nārāyaṇa-parāyaṇaḥ sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune || [BhP 6.14.5] (page 60) ity ādy-uktyā sattvādi-sad-bhāve'py abhāvāt --

rajas-tamaḥ-svabhāvasya brahman vṛtrasya pāpmanaḥ | nārāyaṇe bhagavati katham āsīd dṛḍhā matiḥ || [BhP 6.14.1]

ity-uktyā tad-abhāve'pi sad-bhāvān na tat-kāraṇatvam | kintu tad-uttaratvena tasya pūrva-janmani nāradādi-saṅga-varṇanayā |

naiṣāṃ matis tāvad urukramāṅghriṃ spṛśaty anarthāpagamo yad-arthaḥ | mahīyasāṃ pāda-rajo-'bhiṣekaṃ niṣkiñcanānāṃ na vṛṇīta yāvat || [BhP 7.5.32]

ity uktyā ca bhagavat-kṛpā-parimala-pātra-bhūtasya śrīmato mahataḥ saṅga eva kāraṇam | tat-saṅgaś ca - tulayāma lavenāpi na svargaṃ nāpunar-bhavam | bhagavat-saṅgi-saṅgasya martyānāṃ kim utāśiṣaḥ || [BhP 1.18.13, 4.30.33]

ity uktyā nirguṇāvasthāto'py adhikatvāt parama-nirguṇa eva | sa tam asya ca prathame ca samaḥ priyaḥ suhṛd brahman [BhP 7.1.1] ity ādau sa-guṇe devādau tasya kṛpā vāstavī na bhavati, kintu śrīmat-prahlādādiṣv eveti pratipādanān mahatāṃ nirguṇatvābhivyaktyā sat-saṅgasyāpi nirguṇatvaṃ vyaktam | tathā bhakter api guṇa-saṅga-nirdhūnanānantaraṃ cānuvṛttiḥ śrūyate | yad uktam uddhavaṃ prati śrī-bhagavatā --

tasmād deham imaṃ labdhvā jñāna-vijñāna-sambhavam | guṇa-saṅgaṃ vinirdhūya māṃ bhajantu vicakṣaṇāḥ || [BhP 11.25.33] iti |

parameśvara-jñānasya nairguṇya-hetutvena nirguṇatvoktis tu lakṣaṇā-maya-kaṣṭa-kalpanā | tathā kaivalya-jñānasyāpi nairguṇya-hetutvād avaiśiṣṭyenodāharaṇa-bhedāpravṛttiś ca syāt | tasmāt svata eva nirguṇaṃ bhagavaj-jñānam | ataeva -

sāttvikaṃ sukham ātmotthaṃ viṣayotthaṃ tu rājasam | tāmasaṃ moha-dainyotthaṃ nirguṇaṃ mad-apāśrayam || [BhP 11.25.29]

ity atra tat-sukhasyāpi nirguṇatvaṃ vakṣyate | śravaṇādi-lakṣaṇa-kriyā- rūpāyā api bhakteḥ śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ syān mahat-sevayā [BhP 1.2.13] ity uktyā tad-eka-nidānatvena nirguṇatvam eva |

nanu - madīyaṃ mahimānaṃ ca paraṃ brahmeti śabditam | vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi || [BhP 8.24.38] iti |

śrī-matsya-deva-vacanena brahma-jñānam api śrī-bhagavat-prasādotthaṃ śrūyate, tat

kathaṃ tasya saguṇatvam ? ucyate - brahma-jñānaṃ dvividhānāṃ jāyate | tatra bhagavad-upāsakānām ānuṣaṅgikatvena brahmopāsakānāṃ svatantratvena | bhagavad-upāsakais tu bhagavac-chakti-rūpayā bhaktyā kiñcid-bhedenaiva gṛhyate tac ca brahma-bhūtaḥ prasannātmā [Gītā 18.54] ity- ādi-śrī-gītoktānusāreṇa ātmārāmāś ca (page 61) munayaḥ [BhP 1.7.10] ity ādy-anusāreṇa ca bhagavataḥ parākhya-bhakti-parikaro bhavati | brahmopāsakais tu pūrvavad abhedenaiva gṛhyate | tat-phalasya nātyantikaṃ vigaṇayaty api te prasādam [BhP 6.15.48] ity-ukta-diśā parair ātyantikatvena matasyāpi parama-vidvadbhir ādṛtatvāt | tathā bhakti-viruddhatvena svargāpavarga-narakeṣv api tulyārtha-darśinaḥ [BhP 6.17.23] ity uktyā narakavad apavargasyāpi heyatvāt prasādābhāsa evāsau | sva-maty-anusāreṇa prasādatayā gṛhyamāṇas tan-mati-kalpitatvāt sa-guṇa eva | tataḥ kaivalya- jñānam api tathā | viśeṣatas tasya sa-guṇa-sambandhena janmāṅgīkṛtam asti |

nanu antar bahiś ca karaṇaṃ puruṣasya guṇamayam eva | tad-udbhavayor bhakti-rūpayoḥ kathaṃ nirguṇatvam ? ucyate, jñāna-śaktiḥ kriyā-śaktir vā na tāvaj jaḍasya traiguṇyasya dharme ghaṭasy eva | na ca cid-rūpasyāpi jīvasya īśvarādhīna-śaktitvenāmukhyatvād devatāviṣṭa-puruṣasyevātaḥ paramātma-caitanyasyeivety āyātam | tathoktaṃ --

dehendriya-prāṇa-mano-dhiyo'mī yad-aṃśa-viddhāḥ pracaranti karmasu | [BhP 6.16.24] iti |

tathā ca śrutiḥ - prāṇasya prāṇa uta cakṣuṣaś cakṣur uta śrotrasya śrotraṃ manaso mana iti na ṛte tat kriyate kiṃ ca nāre ity ādikā |

[śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ | cakṣuṣaś cakṣur atimucya dhīrāḥ pretyāsmāl lokād amṛtā bhavanti || KenaU 1.2||]

tad evaṃ sati traiguṇya-kārya-prādhānyena bhavantyau te guṇamayatvenocyete | parameśvara-prādhānyena tu svato guṇātīte eva te | tad uktaṃ devāmṛta-pānādhyāye śrī-śukena --

yad yujyate'su-vasu-karma-mano-vacobhir dehātmajādiṣu nṛbhis tad asat pṛthaktvāt | tair eva sad bhavati yat kriyate'pṛthaktvāt sarvasya tad bhavati mūla-niṣecanaṃ yat || [BhP 8.9.29] iti |

pṛthaktvāt paramātmetarāśrayatvāt | apṛthaktvāt tad-ekāśrayatvād ity arthaḥ | ato yuktam eva jñāna-kriyātmikāyā hari-bhakter nirguṇatvam | viśeṣatas tasya bhakter guṇa-sambandhena janmābhāvaś cāṅgīkṛta iti na tu brahma-jñānasyeva guṇa-sambandhena janma-bhāva iti | tato'sau bhaktis tasyāpi prīṇanatvādi-guṇair udāhariṣyate | yat tu śrī-kapila-devena bhakter api nirguṇa-saguṇāvasthāḥ kathitās tāḥ punaḥ puruṣāntaḥkaraṇa-guṇā eva tasyām upacaryanta iti sthitam |

tad evam abhipretya jñāna-rūpāyā bhakter nirguṇatvam uktvā kriyā-rūpāyā vyācaṣṭe | tatrāpy astu tāvat śravaṇa-kīrtanādi-rūpāyā bhagavat- sambandhena vāsa-mātra-rūpāyā āha --

vanaṃ tu sāttviko vāso grāmo rājasa ucyate | tāmasaṃ dyūta-sadanaṃ man-niketaṃ tu nirguṇam || [BhP 11.15.24]

vanaṃ vāsa iti tat-sambandhinī vasana-kriyety artho vānaprasthānām iti jñeyam | evaṃ grāmya iti gṛhasthānām | tāmasam iti durācārāṇām | dyūta- sadanam ity upalakṣaṇam | man-niketam iti (page 62) mat-sevā-parāṇām iti ca | vanādīnāṃ vāsena saha āyur ghṛtam itivad ekādhikaraṇatvam | vanasya vṛkṣa-ṣaṇḍa-rūpasya rajas-tamaḥ-prādhānyāt | ataeva vivktatva-lakṣaṇa- tadīya-sāttvika-guṇasyāpi tad-yugala-miśratvena gauṇatvam | vāsa-kriyāyās tu sattvopapannatvāt tad-vardhanatvāc ca sāttvikatve mukhyatvam iti tasyā evābhidheyatvam ucitam | ataeva grāmya iti taddhitānta eva paṭhitaḥ | evaṃ dyūta-sadanam ity atra ca vāsa-kriyaiva vivakṣitā | man-niketam ity atrāpi | kintu bhagavat-sambandha-māhātmyena niketasyāpi nirguṇatvaṃ bhavet sparśa-maṇi-nyāyena tādṛśatvaṃ tu tādṛśa-bhakti-cakṣurbhir evopalabdhavyam | diviṣṭhās tatra paśyanti sarvān eva caturbhujān itivat | evam eva ṭīkā ca - bhagavan-niketaṃ tu sākṣāt tad-āvirbhāvān nirguṇaṃ sthānam ity eṣā |

English witness · section(s) 122

Anuccheda 122

1 That devotional service removes all obstacles to spiritual progress is confirmed by the Supreme Lord Himself in these words (Srimad Bhagavatam 3.21.24): "My dear rsi, O leader of the living entities, for those who serve Me in devotion by worshipping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration."* 2 Here the words "mayi sangrbhitatmanam" mean "their hearts are fixed on Me". That devotional service removes all obstacles to spiritual progress is again confirmed by the Lord Himself in these words (Srimad Bhagavatam 11.14.18): "My dear Uddhava, if My devotee has not fully conquered his sense, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."* 3 The word "badhayamanah" in Srimad Bhagavatam 11.14.18 means that the neophyte devotee sometimes remembers the Lord and becomes attracted to Him. That is what should be understood here. That the devotee is not defeated in his attempts at spiritual advancement is also, confirmed by the Lord Himself in these words (Srimad Bhagavatam 11.20.27): "Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense-gratification leads to misery,

but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."*** In this way the devotee humbly prays to the Lord and perseveres in his activities of devotional service. The verse quoted in the beginning of this anuccheda was spoken by Sri Sukadeva to Sri Kardama.

Bhakti · Sanskrit §136 · English §123

[१३६]

एवं वास-मात्रस्य तादृशत्वम् उक्त्वा सर्वासाम् एव तत्-क्रियाणां तादृशत्वम् आह --

सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृति-विभ्रष्टो निर्गुणो मद्-अपाश्रयः ॥ [भ्प् ११.२५.२६]

अत्र च क्रियायाम् एव तात्पर्यं न तद्-आश्रिते द्रव्ये । सात्त्विक-कारकस्य शरीरादिकं हि गुणत्रय-परिणतम् एव ।

[136]

evaṃ vāsa-mātrasya tādṛśatvam uktvā sarvāsām eva tat-kriyāṇāṃ tādṛśatvam āha --

sāttvikaḥ kārako'saṅgī rāgāndho rājasaḥ smṛtaḥ | tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ || [BhP 11.25.26]

atra ca kriyāyām eva tātparyaṃ na tad-āśrite dravye | sāttvika-kārakasya śarīrādikaṃ hi guṇatraya-pariṇatam eva |

English witness · section(s) 123

Anuccheda 123

1 That devotional service removes all fears obtained from wicked living entities or other sources of fear is confirmed by these words (Srimad Bhagavatam 7.5.43-44): "Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe colds, winds, fire and water, or throwing heavy stones to crush him. When

Hiranyakasipu found that he could not in any way harm Prahlada, who was completely sinless, he was in great anxiety about what to do next."* 2 In the Visnu Purana, Sri Prahlada himself said: "Elephants with tusks hard as thunderbolts attacked me, but I remained unhurt." Also in Srimad Bhagavatam (10.6.3) it is said: "My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing (sravanam kirtanam visnoh), there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present."* 3 This is also confirmed by the following statement of Sri Brhan-narada Purana: "No obstacles can stop one who worships Lord Visnu. Neither kings, nor thieves, nor diseases can trouble him. Pretas, pisacas, kusmandas, grahas, balagrahas, dakinis, and raksasas cannot harm him." The verse quoted in the beginning of this anuccheda was spoken by Sri Narada to Sri Yudhisthira.

Bhakti · Sanskrit §137 · English §124

[१३७]

तद् एवं क्रिया-मात्रस्य तादृशत्वम् उक्त्वा तत्-प्रवृत्ति-हेतु-भूतायाः श्रद्धाया अप्य् आह -

सात्त्विक्य् आध्यात्मिकी श्रद्धा कर्म-श्रद्धा तु राजसी । तामस्य् अधर्मे या श्रद्धा मत्-सेवायां तु निर्गुणा ॥ [भ्प् ११.२५.२७]

अधर्मोऽत्र पर-धर्मः । अन्यत् पूर्ववत् ।

॥ ११.२५ ॥ श्री-भगवान् ॥ १३३-१३७ ॥

[137]

tad evaṃ kriyā-mātrasya tādṛśatvam uktvā tat-pravṛtti-hetu-bhūtāyāḥ śraddhāyā apy āha -

sāttviky ādhyātmikī śraddhā karma-śraddhā tu rājasī | tāmasy adharme yā śraddhā mat-sevāyāṃ tu nirguṇā || [BhP 11.25.27]

adharmo'tra para-dharmaḥ | anyat pūrvavat |

|| 11.25 || śrī-bhagavān || 133-137 ||

English witness · section(s) 124

Anuccheda 124

1 That they who are engaged in devotional service are always free of fears is again confirmed by the following rhetorical question (Srimad Bhagavatam 3.22.37): "Therefore, O Vidura, how can persons completely under the shelter of Lord Krsna in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?"* 2 This is also confirmed by the following statement of the Garuda Purana: "Neither Durvasa's curse nor Indra's thunderbolt have the power to harm a devotee who keeps Lord Krsna in his heart." 3 The verse quoted in the beginning of this anuccheda was spoken by Sri Maitreya to Sri Vidura.

Bhakti · Sanskrit §138 · English §125–126

[१३८]

अत आह धर्मं भागवतं शुद्धं त्रैविद्यं च गुणाश्रयम् । [भ्प् ६.२.२४]

शुद्धं निर्गुणम् इति । त्रैविद्यं वेद-त्रय-प्रतिपाद्यं गुणाश्रयम् इति ।

टीका च - वेद-शब्देनात्र कर्म-काण्डम् एवोच्यते एवं त्रयी-धर्मम् [गीता ९.२१] इत्य् आदेः ।

॥ ६.२ ॥ श्री-शुकः ॥ १३८ ॥

[138]

ata āha dharmaṃ bhāgavataṃ śuddhaṃ traividyaṃ ca guṇāśrayam | [BhP 6.2.24]

śuddhaṃ nirguṇam iti | traividyaṃ veda-traya-pratipādyaṃ guṇāśrayam iti |

ṭīkā ca - veda-śabdenātra karma-kāṇḍam evocyate evaṃ trayī-dharmam [Gītā 9.21] ity ādeḥ |

|| 6.2 || śrī-śukaḥ || 138 ||

English witness · section(s) 125–126

Anuccheda 125

1 Devotional service destroys both the sufferings created by sins already committed and the desire to commit sins in the future. This is explained in these words (Srimad Bhagavatam 11.14.19): "My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees."* 2 Srila Sridhara Svami comments: "This verse means, "As (yatha) a great blazing fire (agnih) burns firewood to ashes, so devotional service to Me (mad-visaya bhaktih), which I have now described burns away all sins." In this way the Supreme Personality of Godhead describes the glory and wonder of devotional service. He says, "O Uddhava, please hear this great wonder." 3 Here the example of a great fire is given. In this example the fire is great. However, even if the fire of devotional service is not very great it will still burn away all sins. 4 In the Padma Purana, Patala-khanda, Vaisakha-mahatmya it is also said: "As a blazing fire burns firewood to ashes, so in a single moment devotional service to the Lord burns away all sins." 5 This is again confirmed by these words (Srimad Bhagavatam 6.2.15): "If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while travelling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful."* Here the potential mood (vidhi-lin) is understood although not expressed. The sentences beginning "pusa prapistha-bhagah", and "yad agneyo staka-palo bhavati" (from the Yajur Veda) are examples of the potential being understood although not expressed. 6 The value of hearing about the Supreme Personality of Godhead is also described in these words (Srimad Bhagavatam 2.1.5): "O descendent of King Bharata, one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the Supersoul, the controller, and the saviour from all miseries."* 7 The word "tasmat" here indicates the reason for hearing the glories of the Lord. It would be wrong to say there is no reason to hear them. The benefit derived from hearing the Lord's glories is not dependent on following a host of rules and regulations. By its own nature, the hearing of the Lord's glories brings the great benefit described here, just as by its own nature, a fire burns firewood to ashes. This was described in the Srimad Bhagavatam verse quoted in the beginning of this anuccheda. 8 That the performance of devotional service is not dependent on careful attention to a host of rules and regulations is also seen in these words (Srimad Bhagavatam 11.2.35): "O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."*** 9 The Srimad Bhagavatam verse quoted in the beginning of this anuccheda also refutes the idea that a long delay stands between the beginning of devotional service and the attainment of its results. That there is no such delay is also confirmed in the quote from Padma Purana in text 4, which says "tat-ksanat" (devotional

service destroys all sins in a single moment).

Anuccheda 126

1 That devotional service brings immediate results is also confirmed in these words (Srimad Bhagavatam 5.1.15): "Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."* 2 Srila Sridhara Svami comments: "This verse describes a rare and exalted stage of devotional service. The word 'kevalata' means 'not mixed with the activities of the path of austerity or any other spiritual path'. 'Vasudeva-parayana' means 'not having faith in any other path.' That is the meaning here." 3 This verse explains that as the sun (bhaskarah) dissipates fog (niharam) with its rays, so a devotee (vasudeva-parayanah) uproots the weeds of sinful actions by performing devotional service (bhaktya).

Bhakti · Sanskrit §139 · English §127

[१३९]

अतएव भक्तेः श्री-भगवत्-स्वरूप-शक्ति-बोधकत्वं स्वयम्-प्रकाशत्वम् आह -

यज्ञाय धर्म-पतये विधि-नैपुणाय योगाय साङ्ख्य-शिरसे प्रकृतीश्वराय । नारायणाय हरये नम इत्य् उदारं हास्यन् मृगत्वम् अपि यः समुदाजहार ॥ [भ्प् ५.१४.४५]

य आर्षभेयो भरतो मरण-समये तत्रापि मृग-शरीरे तद्-वचन- जन्मात्यन्तासम्भावात् स्व-प्रकाशत्वम् एव तस्याः कीर्तन-लक्षणाया भक्तेः सिध्यति । एवं गजेन्द्रेऽपि ज्ञेयम् ॥

॥ ५.१४ ॥ श्री-शुकः ॥ १३९ ॥

[139]

ataeva bhakteḥ śrī-bhagavat-svarūpa-śakti-bodhakatvaṃ svayam-prakāśatvam āha -

yajñāya dharma-pataye vidhi-naipuṇāya yogāya sāṅkhya-śirase prakṛtīśvarāya | nārāyaṇāya haraye nama ity udāraṃ hāsyan mṛgatvam api yaḥ samudājahāra || [BhP 5.14.45]

ya ārṣabheyo bharato maraṇa-samaye tatrāpi mṛga-śarīre tad-vacana-janmātyantāsambhāvāt sva-prakāśatvam eva tasyāḥ kīrtana-lakṣaṇāyā bhakteḥ sidhyati | evaṃ gajendre'pi jñeyam ||

|| 5.14 || śrī-śukaḥ || 139 ||

English witness · section(s) 127

Anuccheda 127

1 That one becomes purified by engaging in devotional service is described in these words (Srimad Bhagavatam 6.1.16): "My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Krsna, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacarya and the other methods of atonement I have previously described."* 2 Srila Sridhara Svami comments: "This verse affirms that devotional service to the Lord is better than the path of impersonal speculation. One is not purified by following the path of speculation (na tatha puyate). However a person who has dedicated his life to Lord Krsna is purified by serving the Supreme Lord (tat-purusa-nisevaya)." 3 Atonement attained by engaging in devotional service is better than atonement attained by impersonal speculation. This is described in the following verse (Srimad Bhagavatam 6.1.11): "My dear King, since acts meant to neutralise impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedanta, by which one understands the Supreme Absolute Truth."* These words are elaborately explained in Srila Sridhara Svami's commentary. 4 Srimad Bhagavatam (6.13.17) explains: "Indra's sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Visnu's wife, who resides in the lotus clusters of Manasa-sarovara Lake, Indra's sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshipping Lord Visnu. Then he was called back to the heavenly planets by the brahmanas and reinstated in his position."* This means that by meditating on Lord Visnu, Indra became freed from the impious result attained by killing the brahmana Vrtrasura. Srimad Bhagavatam (6.13.18) then explains: "O king, when Lord Indra reached the heavenly planets, the saintly brahmanas approached him and properly initiated him into a horse sacrifice

(asvamedha-yajna) meant to please the Supreme Lord."* We may note that ordinary people think one must perform an asvamedha-yajna to become genuinely freed from the results of sins. 5 Here someone may ask: "Why is it by worshipping the Supreme Personality of Godhead Indra was able to become freed from the sin of killing the great devotee Vrtrasura, who was situated in the platform of pure love for the Lord? It is generally understood that one becomes freed from a great offense only by either experiencing the punishment that is its proper result, or by receiving the mercy of the Lord of His devotee." This objection is answered in the following words: The Supreme Personality of Godhead ordered Indra to kill Vrtra, and therefore there is actually no fault on Indra's part. Worshipping the Lord was therefore sufficient atonement for Indra. The Supreme Personality of Godhead ordered Indra to kill Vrtra so Vrtra could become freed from having a demon's body. Therefore Indra is not at fault here. The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §140 · English §128

[१४०]

परम-सुख-रूपत्वं च दृश्यते । तत्र साधन-दशायां अतो वै कवयो नित्यम् [भ्प् १.२.१२] इत्य् आदौ कर्मण्य् अस्मिन्न् अनाश्वासे [भ्प् १.१८.१२] इत्य् आदौ च तद्-रूपत्वाभिव्यक्तिर् दर्शितैव सिद्ध-दशायां तु सुतरां प्रकटीभवति । यथा -

(पगे ६३)

मत्-सेवया प्रतीतं ते सालोक्यादि-चतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् काल-विप्लुतम् ॥ [भ्प् ९.४.६७]

अत्रान्यस्य काल-विप्लुतत्वम् इति सेवायास् तद्-अभावे निर्गुणित्वं सिद्धम् ।
अकाल-विप्लुत-सालोक्यादिभ्योऽतिशये किम् उतेति ।

॥ ९.४ ॥ श्री-विष्णुर् दुर्वाससम् ॥ १४० ॥

[140]

parama-sukha-rūpatvaṃ ca dṛśyate | tatra sādhana-daśāyāṃ ato vai kavayo nityam [BhP 1.2.12] ity ādau karmaṇy asminn anāśvāse [BhP 1.18.12] ity ādau ca tad-rūpatvābhivyaktir

darśitaiva siddha-daśāyāṃ tu sutarāṃ prakaṭībhavati | yathā -

(page 63)

mat-sevayā pratītaṃ te sālokyādi-catuṣṭayam | necchanti sevayā pūrṇāḥ kuto'nyat kāla-viplutam || [BhP 9.4.67]

atrānyasya kāla-viplutatvam iti sevāyās tad-abhāve nirguṇitvaṃ siddham | akāla-vipluta-sālokyādibhyo'tiśaye kim uteti |

|| 9.4 || śrī-viṣṇur durvāsasam || 140 ||

English witness · section(s) 128

Anuccheda 128

1 That devotional service removes the results of past sins is explained in the following two verses (Srimad Bhagavatam 3.33.6-7): "To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him."* 2 "Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshippable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required."* 3 The word 'svadah' here means 'a member of the dogeater-caste'. The dictionary defines the word 'svadah' as 'a person who presently eats dog's flesh, as carnivorous animals eat the flesh of various creatures'. The word 'svadah' here, however, refers to a person who in the past ate dog's flesh, performed atonement for that sin, and does not eat dog's flesh in the present. This second meaning is the common usage of the word 'svadah'. The rule 'rudhir yogam apaharati' (customary usage takes precedence over dictionaries and etymology), here eclipses the dictionary definition. In this way the word 'svadah' is defined here. 4 Here the word 'savanaya' refers to the soma-yajna. Simply by once hearing the holy name of the Lord one becomes free from past sins and the low birth they have brought and becomes qualified to perform the soma-yajna. That is the meaning here. 5 If this is true even for dogeaters that become devotees, then how much more true is it for devotees that come from pious backgrounds? Srimad Bhagavatam (11.14.21) explains: "Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the

only goal of their loving service. By engaging in such pure devotional service, even the dogeaters can purify themselves from the contamination of their low birth."* 6 By engaging in devotional service a dogeater becomes purified of the contamination brought by his past sins and he also attains the qualities needed to perform a yajna. In this way he is qualified to perform a yajna. A boy born in a brahmana family is not automatically qualified to perform yajnas. He is only qualified when he attains saintly qualities and when he is properly initiated. A person born in a brahmana family thus must undergo an elaborate procedure to become qualified to perform a yajna. A devotee, however, is automatically qualified. Therefore a devotee is more worthy of receiving worship than is a brahmana. This is confirmed by Srila Sridhara Svami, who comments here, "This statement declares that a devotee of the Lord is supremely worthy of receiving worship." In this way it is clearly seen that the performance of devotional service removes all the disadvantages created by past sins. 7 This is confirmed in Srimad Bhagavatam 3.33.7 (quoted in text 2). There the word "aho" indicates a sense of being struck with wonder. That verse states: "Even a dogeater is glorious if Your holy name stays on his tongue." How is that? The answer is given "He must have executed all kinds of austerities." The meaning here that a person who chants Your holy name, O Lord, is the most saintly of persons. 8 In this way engagement in devotional service to the Lord removes the diseases and sufferings caused by past sins. This is described in the Skanda Purana in these words: "I offer my respectful obeisances to the limitless Supreme Personality of Godhead. When one remembers His holy name all one's sufferings and diseases perish." 9 Sri Nama-kaumudi also explains that because chanting of the Lord's holy name fulfils all the desires of the devotee, it also removes all his past sins. The verse quoted in the beginning of this anuccheda was spoken by Sri Devahuti.

Bhakti · Sanskrit §141 · English §129

[१४१]

श्री-भगवद्-विषयक-रति-प्रदत्वम् उक्तम् । एवं निर्जित-षड्-वर्गैः क्रियते भक्तिर् ईश्वरे [भ्प् ७.७.३३] इत्य् आदिना । यत् तु - अस्त्व् एवम् अङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् [भ्प् ५.६.१८] इत्य् उक्त्यापि तद्-रतिर् न प्राप्यत इति शङ्क्यते तत् खल्व् अविवेकाद् एव । कर्हिचिद् इति भक्ति-योगाख्य-तद्-रति-पुरुषार्थतायां शैथिल्ये सत्य् एवेत्य् अर्थ-लाभात् कर्हिचिद् अप्य् अनुक्तत्वात् असाकल्ये तु चिच्-चनौ इत्य् अमर-कोषाच् च । तथा यद्य् अतिचिरम् आवृत्तिः स्यात् तदा रतिम् अपि ददाति - सत्यं दिशत्य् अर्थितम् अर्थितो नृणाम् [भ्प् ५.१९.२४] इत्य् आदेर् इति च कर्हिचित्-पदेन गम्यते । भक्ति-विषयक- भगवत्-प्रीत्य्-एक-हेतुत्वम् अप्य् उदाहृतम् । नालं द्विजत्वं देवत्वम् [भ्प् ७.७.४३] इत्य् आदि ।

तथा चाह --

मन्ये धनाभिजन-रूप-तपः-श्रुतौजस्- तेजः-प्रभाव-बल-पौरुष-बुद्धि-योगाः । नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान् गज-यूथ-पाय ॥ [भ्प् ७.९.९]

अभिजनः सत्-कुल-जन्म । बुद्धिर् ज्ञान-योगः । योगोऽष्टाङ्गः ॥

॥ ७.९ ॥ श्री-प्रह्लादः श्री-नृसिंह-देवम् ॥ १४१ ॥

[141]

śrī-bhagavad-viṣayaka-rati-pradatvam uktam | evaṃ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare [BhP 7.7.33] ity ādinā | yat tu - astv evam aṅga bhagavān bhajatāṃ mukundo muktiṃ dadāti karhicit sma na bhakti-yogam [BhP 5.6.18] ity uktyāpi tad-ratir na prāpyata iti śaṅkyate tat khalv avivekād eva | karhicid iti bhakti-yogākhya-tad-rati-puruṣārthatāyāṃ śaithilye saty evety artha-lābhāt karhicid apy anuktatvāt asākalye tu cic-canau ity amara-koṣāc ca | tathā yady aticiram āvṛttiḥ syāt tadā ratim api dadāti - satyaṃ diśaty arthitam arthito nṝṇām [BhP 5.19.24] ity āder iti ca karhicit-padena gamyate | bhakti-viṣayaka- bhagavat-prīty-eka-hetutvam apy udāhṛtam | nālaṃ dvijatvaṃ devatvam [BhP 7.7.43] ity ādi |

tathā cāha --

manye dhanābhijana-rūpa-tapaḥ-śrutaujas- tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ | nārādhanāya hi bhavanti parasya puṃso bhaktyā tutoṣa bhagavān gaja-yūtha-pāya || [BhP 7.9.9]

abhijanaḥ sat-kula-janma | buddhir jñāna-yogaḥ | yogo'ṣṭāṅgaḥ ||

|| 7.9 || śrī-prahlādaḥ śrī-nṛsiṃha-devam || 141 ||

English witness · section(s) 129

Anuccheda 129

1 That devotional service removes material desires is explained in these words (Srimad Bhagavatam 6.2.17): "Although one may neutralise the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations."* 2 Here the word "adharma-jam" means "born from irreligious activities". The heart is not purified of sins simply by samskaras. The heart is purified only by serving the feet of the Supreme Personality of Godhead. That is the meaning here. 3 That engagement in devotional service removes all past sins is explained in these words of Sri Padma Purana: There are four kinds of effects due to sinful activities. They are listed as follows: 1. the effect which is not yet fructified, 2. the effect which is lying as seed, 3. the effect which is already mature, and 4. the effect which is almost mature. All these four effects become immediately vanquished for those who surrender unto the Supreme Personality of Godhead, Visnu and become engaged in His devotional service in full Krsna consciousness."* Note: These four effects of sins are described by Srila Prabhupada in Nectar of Devotion, Chapter One, under the sub-heading "Relief from Material Distress." 4 These four kinds of sinful reactions, 1. the effect which is not yet fructified, 2. the effect which is lying as seed, 3. the effect which is already mature, and 4. the effect which is almost mature, will be described in detail later in this book. The verse quoted in the beginning of this anuccheda was spoken by the Sri Visnudutas to the Yamadutas.

BHAKTI-SANDARBHA

5.12

Sections 142–152

10 bilingual sequence blocks

Bhakti · Sanskrit §142–143 · English §130

[१४२] ननु निरतिशय-नित्यानन्द-रूपस्य भगवतः कथं तया सुखम् उत्पद्येत निरतिशयत्व-नित्यत्वयोर् विरोधात् । उच्यते - शास्त्रे खलु निरतिशयानन्दत्वं नित्यत्वं च भगवतः श्रूयते । भक्तेर् अपि तथा तत्-प्रीति-हेतुत्वं श्रूयते । तत एवं गम्यते - तस्य परमानन्दैक-रूपस्य स्व-परानन्दिनी स्वरूप- शक्तिर् या ह्लादिनी नाम्नी वर्तते प्रकाश-वस्तुनः स्व-पर-प्रकाशन- शक्तिवत् परम-वृत्ति-रूपैवैषा । तां च भगवान् स्व-वृन्दे निक्षिपन्न् एव नित्यं वर्तते । तत्-सम्बन्धेन च स्वयम् अतितरां प्रीणातीति । अतएव तस्य प्रीति-रूपस्यापि भक्ति-प्रीणनीयत्वम् आह -

यत्-प्रीणनाद् बर्हिषि देव-तिर्यङ्- मनुष्य-वीरुत्-तृणम् आविरिञ्चात् । प्रीयेत सद्यः स ह विश्व-जीवः प्रीतः स्वयं प्रीतिम् अगाद् गयस्य ॥ [भ्प् ५.१५.१३]

विश्व-बीजः सर्व-जीवन-हेतुः । देवादीनां द्वन्द्वैक्यम् । प्रीतिः सुख- रूपोऽपि ॥

॥ ५.१५ ॥ श्री-शुकः ॥ १४१ ॥

अतएव तथाभूतत्वेनात्मारामस्य पूर्ण-कामस्यापि तस्य क्षुद्र-गुण-वस्त्व् अपि कल्पत इति दृष्टानेनाह -- (पगे ६४)

तत्रोपनीत-बलयो रवेर् दीपम् इवादृताः आत्मारामं पूर्ण-कामं निज-लाभेन नित्यदा । प्रीत्य्-उत्फुल्ल-मुखाः प्रोचुर् हर्ष-गद्गदया गिरा पितरं सर्व-सुहृदम् अवितारम् इवार्भकाः ॥ [भ्प् १.११.४-५]

अत्र श्री-द्वारकायां रवेर् उपहार-रूपं दीपम् आदृतवन्तो जना इवेत्य् अर्थः । एवं स्तुत्यादिकम् अपि तत्-प्रीणनताम् अर्हतीत्य् आह प्रीत्येति । पितरम् अर्भका इवेति दृष्टान्तः । तस्य प्रीतावसाधारण-गुण-विशेषम् अप्य् आह सर्व-सुहृदम् इति । सर्व-सुहृत्वे लिङ्गम् अवितारम् इति । तथा आत्माराम- पूर्ण-कामत्वेऽपि तादृशस्य स्व-सम्बन्धाभिमानि-प्रीति-मत्-पुत्रादिषु प्रीति-विशेषोदयो यथा दृश्यते तेषु तं प्रीतिमन्तम् इत्य् अर्थः । एवं कल्पतरु-दृष्टान्तेऽपि भगवतो भक्ति-विषयिका कृपा यथार्थम् एवोपपद्यते ये खलु स्हज-तत्-प्रीतिम् एवात्मनि प्रार्थयमाना भजन्ते तेभ्यस् तद्-दान-याथार्थ्यअस्यावश्यकत्वात् । तस्माद् अस्त्य् एवानन्द- रूपस्यापि भक्ताव् आनन्दोल्लास इति ।

॥ १.११ ॥ श्री-सूतः ॥ १४३ ॥

[142] nanu niratiśaya-nityānanda-rūpasya bhagavataḥ kathaṃ tayā sukham utpadyeta niratiśayatva-nityatvayor virodhāt | ucyate - śāstre khalu niratiśayānandatvaṃ nityatvaṃ ca bhagavataḥ śrūyate | bhakter api tathā tat-prīti-hetutvaṃ śrūyate | tata evaṃ gamyate - tasya paramānandaika-rūpasya sva-parānandinī svarūpa- śaktir yā hlādinī nāmnī vartate prakāśa-vastunaḥ sva-para-prakāśana- śaktivat parama-vṛtti-rūpaivaiṣā | tāṃ ca bhagavān sva-vṛnde nikṣipann eva nityaṃ vartate | tat-sambandhena ca svayam atitarāṃ prīṇātīti | ataeva tasya prīti-rūpasyāpi bhakti-prīṇanīyatvam āha -

yat-prīṇanād barhiṣi deva-tiryaṅ- manuṣya-vīrut-tṛṇam āviriñcāt | prīyeta sadyaḥ sa ha viśva-jīvaḥ prītaḥ svayaṃ prītim agād gayasya || [BhP 5.15.13]

viśva-bījaḥ sarva-jīvana-hetuḥ | devādīnāṃ dvandvaikyam | prītiḥ sukha- rūpo'pi ||

|| 5.15 || śrī-śukaḥ || 141 ||

ataeva tathābhūtatvenātmārāmasya pūrṇa-kāmasyāpi tasya kṣudra-guṇa-vastv api kalpata iti dṛṣṭānenāha -- (page 64)

tatropanīta-balayo raver dīpam ivādṛtāḥ ātmārāmaṃ pūrṇa-kāmaṃ nija-lābhena nityadā | prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā pitaraṃ sarva-suhṛdam avitāram ivārbhakāḥ || [BhP 1.11.4-5]

atra śrī-dvārakāyāṃ raver upahāra-rūpaṃ dīpam ādṛtavanto janā ivety arthaḥ | evaṃ stutyādikam api tat-prīṇanatām arhatīty āha prītyeti | pitaram arbhakā iveti dṛṣṭāntaḥ | tasya prītāvasādhāraṇa-guṇa-viśeṣam apy āha sarva-suhṛdam iti | sarva-suhṛttve liṅgam avitāram iti | tathā ātmārāma- pūrṇa-kāmatve'pi tādṛśasya sva-sambandhābhimāni-prīti-mat-putrādiṣu prīti-viśeṣodayo yathā dṛśyate teṣu taṃ prītimantam ity arthaḥ | evaṃ kalpataru-dṛṣṭānte'pi bhagavato bhakti-viṣayikā kṛpā yathārtham evopapadyate ye khalu shaja-tat-prītim evātmani prārthayamānā bhajante tebhyas tad-dāna-yāthārthyaasyāvaśyakatvāt | tasmād asty evānanda- rūpasyāpi bhaktāv ānandollāsa iti |

|| 1.11 || śrī-sūtaḥ || 143 ||

English witness · section(s) 130

Anuccheda 130

1 That devotional service removes ignorance is described in these words (Srimad Bhagavatam 4.11.30): "Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of 'I' and 'my'."* 2 That devotional service removes ignorance is also described in Padma Purana in these words: "Pure devotional service in Krsna consciousness is the highest enlightenment, and when such enlightenment is there, it is just like a blazing forest fire, killing all the inauspicious snakes of desire."* 3 The verse quoted in the beginning of this anuccheda was spoken by Sri Manu to Maharaja Dhruva.

Bhakti · Sanskrit §144 · English §131

[१४४]

एवं भक्ति-रूपायास् तच्-छक्तेर् जीवेऽभिव्यक्तौ भगवान् एव कारणम् । तद्- इन्द्रियादि-प्रवृत्तऔ स च एवेति । तस्मिंस् तया जीवस्योपकाराभासत्वम् एव । तथापि भक्तानुरज्यद् आत्मत्वे भगवतः स्व-कृपा-प्राबल्यम् एव कारणम् इति वदन् पूर्वार्थम् एव साधयति -

किं वर्णये तव विभो यद्-उदीरितोऽसुः संस्पन्दते तम् अनु वाङ्-मन-इन्द्रियाणि । स्पन्दन्ति वै तनु-भृताम् अज-शर्वयोश् च स्वस्याप्य् अथापि भजताम् असि भाव-बन्धुः ॥ [भ्प् १२.८.४०]

हे विभो । तव किम् अहं वर्णये । त्वत्-कृपालुतायाः कियन्तम् अंशं वर्णयेयम् इत्य् अर्थः । यतो येन त्वयैव उदीरितः प्रेरितोऽसुः प्राणः संस्पन्दन्ते प्रवर्तते, तम् असुम् अनु च वाग्-आदयः स्पन्दन्ति तत्र हेतुर् वै अन्वय-व्यतिरेकाभ्यां श्रोत्रस्य श्रोत्रम् [केनउ १.२] इत्य्-आदि-श्रुतिभ्यश् च तत्-प्रसिद्ध इत्य् अर्थः । न केवलं प्राकृतानां तनु-भृतां किन्तु अज- शर्वयोश् च । अतः स्वस्य ममापि तथैव । एवं सत्य् अपि न क्वचिद् अपि कस्यापि स्वातन्त्र्यम् । तथापि दारु-यन्त्रवत् प्रवर्तितैर् अपि वाग्-आदिभिर् भजतां पुंसां भावेन स्वदत्तयैव भक्त्या बन्धुर् असीति ।

॥ १२.८ ॥ मार्कण्डेयः श्री-नर-नारायणौ ॥ १४४ ॥

[144]

evaṃ bhakti-rūpāyās tac-chakter jīve'bhivyaktau bhagavān eva kāraṇam | tad-indriyādi-pravṛttaau sa ca eveti | tasmiṃs tayā jīvasyopakārābhāsatvam eva | tathāpi bhaktānurajyad ātmatve bhagavataḥ sva-kṛpā-prābalyam eva kāraṇam iti vadan

pūrvārtham eva sādhayati -

kiṃ varṇaye tava vibho yad-udīrito'suḥ saṃspandate tam anu vāṅ-mana-indriyāṇi | spandanti vai tanu-bhṛtām aja-śarvayoś ca svasyāpy athāpi bhajatām asi bhāva-bandhuḥ || [BhP 12.8.40]

he vibho | tava kim ahaṃ varṇaye | tvat-kṛpālutāyāḥ kiyantam aṃśaṃ varṇayeyam ity arthaḥ | yato yena tvayaiva udīritaḥ prerito'suḥ prāṇaḥ saṃspandante pravartate, tam asum anu ca vāg-ādayaḥ spandanti tatra hetur vai anvaya-vyatirekābhyāṃ śrotrasya śrotram [KenaU 1.2] ity-ādi-śrutibhyaś ca tat-prasiddha ity arthaḥ | na kevalaṃ prākṛtānāṃ tanu-bhṛtāṃ kintu aja- śarvayoś ca | ataḥ svasya mamāpi tathaiva | evaṃ saty api na kvacid api kasyāpi svātantryam | tathāpi dāru-yantravat pravartitair api vāg-ādibhir bhajatāṃ puṃsāṃ bhāvena svadattayaiva bhaktyā bandhur asīti |

|| 12.8 || mārkaṇḍeyaḥ śrī-nara-nārāyaṇau || 144 ||

English witness · section(s) 131

Anuccheda 131

1 That by engaging in devotional service one satisfies everyone is explained in these words (Srimad Bhagavatam 4.31.14): "As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."* 2 That everyone is pleased with a devotee is also described in these words (Srimad Bhagavatam 4.9.46-47): "Suruci, the younger mother of Dhruva Maharaja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words, 'My dear boy, long may you live!'* 3 "Unto one who has transcendental qualities due to friendly behaviour with the Supreme Personality of Godhead, all living entities offer honour, just as water automatically flows down by nature."* 4 Suruci was of Dhruva's enemy and the co-wife of Dhruva's mother. Dhruva has just come from worshipping the Supreme Lord. 5 That everyone is pleased with a devotee is also described in these words of the Padma Purana: "A person who worships Lord Hari pleases all the worlds. All moving and unmoving living entities love him." 6 The verse quoted in the beginning of this anuccheda was spoken by Sri Maitreya Muni.

Bhakti · Sanskrit §145 · English §132–133

[१४५]

श्री-भगवद्-अनुभव-कर्तृत्वेऽनन्य-हेतुत्वम् आह -

शृण्वन्ति गायन्ति गृणन्त्य् अभीक्ष्णशः स्मरन्ति नन्दन्ति तवेहितं जनाः । त एव पश्यन्त्य् अचिरेण तावकं भव-प्रवाहोपरमं पदाम्बुजम् ॥ [भ्प् १.८.३६]

स्पष्टम् ॥ १.८ ॥ श्री-कुन्ती श्री-भगवन्तम् ॥ १४५ ॥

[145]

śrī-bhagavad-anubhava-kartṛtve'nanya-hetutvam āha -

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ smaranti nandanti tavehitaṃ janāḥ | ta eva paśyanty acireṇa tāvakaṃ bhava-pravāhoparamaṃ padāmbujam || [BhP 1.8.36]

spaṣṭam || 1.8 || śrī-kuntī śrī-bhagavantam || 145 ||

English witness · section(s) 132–133

Anuccheda 132

1 That devotional service brings with it knowledge, renunciation, and all other spiritual virtues is explained in these words (Srimad Bhagavatam 5.18.12): "All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"* 2 That devotional service grants the happiness of Svargaloka, liberation, and residence in the Lord's transcendental abode is described in these words (Srimad Bhagavatam 11.20. 32-33): "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life, is easily achieved by My devotee through loving service to Me. If somehow or other My devotee desires promotion to heaven, liberation or residence in My abode, he easily achieves such benedictions."*** 3 Devotional service brings such great happiness that it inspires one to reject the methods

and goals of karma (fruitive work) and jnana (impersonal speculation). This is described in these words (Srimad Bhagavatam 11.14.14): "One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahma or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone."*** 4 Here the word "rasadhipatyam" means "sovereignty in the lower planetary systems", and "apuna-bhavam" means "impersonal liberation". What more? The word "anyat" means "anything else one may aspire to attain." The devotees does not desire (na icchati) any of this. The Lord says, "He desires only Me (mam), who am attained by devotional service and who is the greatest of all goals of life. In this way the devotee is completely surrendered unto Me (mayy arpitatma)."

Anuccheda 133

1 Pure devotional service offered to the Supreme Personality of Godhead is beyond the modes of nature. All other works are in the realm of the material modes. This is explained in the following words (Srimad Bhagavatam 11.25.23): 2 "Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of transcendental goodness, beyond the material modes. Work performed with a desire to enjoy the result is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance." 3 Here the word "mad-arpanam" means "offered to Me", "nisphalam" means "without desiring to enjoy the results", and "adi" means "pride, envy, and a host of other vices".

Bhakti · Sanskrit §146 · English §134

[१४६]

श्री-भगवत्-प्रापकत्वम् आह -

भक्त्योद्धवानपायिन्या सर्व-लोक-महेश्वरम् । सर्वोत्पत्त्य्-अप्ययं ब्रह्म कारणं मोपयाति सः ॥ [भ्प् ११.१८.४५]

(पगे ६५) टीका च - महेश्वरत्वे हेतुः सर्वोत्पत्त्य्-अप्ययं सर्वस्योत्पत्त्य्- अप्ययौ यस्मात् तम् । अतएव तत्-कारणं मां ब्रह्म-स्वरूपं वैकुण्ठ- निवासिनम् । यद् वा ब्रह्मणो वेदस्य कारणं माम् उपयाति सामीप्येन प्राप्नोति इत्य् एषा । श्री-गीतासु च पुरुषः स परः पार्थ भक्त्या लभ्यस् त्व् अनन्यया [गीता ८.२२] इति ।

॥ ११.१८ ॥ श्री-भगवान् ॥ १४६ ॥

[146]

śrī-bhagavat-prāpakatvam āha -

bhaktyoddhavānapāyinyā sarva-loka-maheśvaram | sarvotpatty-apyayaṃ brahma kāraṇaṃ mopayāti saḥ || [BhP 11.18.45]

(page 65) ṭīkā ca - maheśvaratve hetuḥ sarvotpatty-apyayaṃ sarvasyotpatty- apyayau yasmāt tam | ataeva tat-kāraṇaṃ māṃ brahma-svarūpaṃ vaikuṇṭha- nivāsinam | yad vā brahmaṇo vedasya kāraṇaṃ mām upayāti sāmīpyena prāpnoti ity eṣā | śrī-gītāsu ca puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā [Gītā 8.22] iti |

|| 11.18 || śrī-bhagavān || 146 ||

English witness · section(s) 134

Anuccheda 134

1 Non-devotional activities are situated in the realm of the three modes of material nature. Activities of direct devotional service, however, are transcendental and beyond the modes of nature. The Lord Himself explains this in the following words (Srimad Bhagavatam 11.25.24): 2 "Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance.

Knowledge based upon Me, however, is understood to be transcendental."*** 3 Here the word "prakrtam" means "material knowledge, which is like the small knowledge of a child or a deaf-mute", "vaikalpikam" means "the knowledge attained by using the material body and senses", "rajah" means "the mode of passion", and "jnana-kaivalyam" means "impersonal knowledge whereby one imagines that the individual living entity and the Supreme Brahman are not different." The word "tvam" (you) is therefore a word that has no meaning in impersonalism. Only the word "tat" (it) has meaning for the impersonalists. When the heart and mind are situated in material goodness then the pure and subtle impersonal feature of the Absolute can be understood. Therefore the impersonal Absolute that is manifested in the mode of material goodness. 4 The different effects of the different modes are explained in these words of Sri Bhagavad-gita (14.17): "From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion."* 5 The rareness of knowledge of the Supreme Person is described in these words (Srimad Bhagavatam 6.14.2 and 5): "Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda."* 6 "O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare."* 7 Knowledge of the Supreme Person is not attained by they who are situated in the three modes of goodness, passion and ignorance. This is explained in the following words (Srimad Bhagavatam 6.14.1): "O learned brahmana, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vrtrasura have attained such exalted love for the Supreme Personality of Godhead, Narayana?"* 8 Srila Sukadeva Gosvami then explained that non devotees can become enlightened by association of great souls. In his reply he said that Vrtrasura, in his previous birth, associated with Narada Muni and other great devotees. That one attains knowledge of the Supreme Personality of Godhead by associating with His devotees is also explained in these words (Srimad Bhagavatam 7.5.32): "Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for his uncommon activities. Only by becoming Krsna consciousness and taking shelter at the lotus feet of the Lord in this way can on be freed from material contamination."* 9 That one becomes enlightened by associating with a great devotee, who is a pure carrier of the Lord's mercy, is explained in these words (Srimad Bhagavatam 1.18.13): 10 "The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."* 11 To be freed from the

influence of the three modes of material nature is best, so therefore association with a devotee who is free from the influence of the modes is the best kind of association with a devotee. In Srimad Bhagavatam 7.1.1., King Pariksit asks the following question: "My dear brahmana, the Supreme Personality of Godhead, Visnu, being everyone's well-wisher is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?"* 12 The Supreme Personality of Godhead does not give His real mercy to the demigods and others still under the spell of the three modes of material nature. He gives His real mercy only to the great souls, such as Prahlada, who are free from the spell of the modes. By associating with such devotees one also becomes free from the spell of the three modes of nature. When one has thus shaken off the influence of the modes, he can engage in real devotional service. This is described by the Supreme Personality of Godhead Himself in these words spoken to Uddhava (Srimad Bhagavatam 11.25.33): 13 "Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me."*** 14 The assertion that knowledge of the Supreme Personality of Godhead is "nirguna" should be understood in the secondary sense of "free from the influence of the three modes of material nature" and not in the primary sense of "not having any qualities". The impersonal conception of God imagines that God has no qualities. This idea is "nirguna" in the primary sense. The personal and impersonal ideas of God are both nirguna, but it is the personal idea of God that is nirguna in the sense of being free from the three modes of material nature. Indeed, the impersonal idea of God is a product of the material mode of goodness and the personal idea of God is free from the spell of the modes as the Supreme Personality of Godhead Himself explains in the following words (Srimad Bhagavatam 11.25.29): 15 Happiness derived from the impersonal idea of God is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental." 16 In this way Srimad Bhagavatam explains that the happiness of serving the Supreme Personality of Godhead is transcendental and free from the influence of the three modes of material nature. Therefore devotional service, which has many activities, beginning with hearing about the Lord, is beyond the modes of material nature. 17 The devotional activity of hearing about the Lord's glories is described in these words (Srimad Bhagavatam 1.2.16): "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."* 18 It was previously explained that association with great souls frees one from the spell of the three modes of material nature. Here it is said that by serving these great souls one develops an affinity for

hearing about the Supreme Personality of Godhead. From this it may be understood that the activity of hearing the Lord's glories is also beyond the spell of the three modes of material nature. 19 That hearing the glories of the Lord is a transcendental activity beyond the spell of the three modes of material nature is confirmed by the Lord Himself in these words (Srimad Bhagavatam 8.24.38): "You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."* 20 In these words Lord Matsyadeva explains that knowledge of Brahman (param brahma) is attained by the mercy of the Lord. Here someone may ask: "How can knowledge of Brahman describe various qualities, since Brahman has no qualities? The answer is given: There are two kinds of Brahman knowledge. One kind, the knowledge attained by the Lord's devotees, comes by the Lord's mercy, the other kind, the knowledge attained by the worshippers of impersonal Brahman, comes independently, without the Lord's direct mercy. Therefore the spiritual knowledge attained by the devotees in their practice of devotional service, which is manifested by the Lord's transcendental potency, is filled with spiritual variety. 21 That the spiritual knowledge of the devotees is superior to the knowledge of the impersonalists is confirmed by the Lord Himself in the following words of Sri Bhagavad-gita (18.54): "One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."* 22 The superiority of devotional service to the Lord is also confirmed by these words (Srimad Bhagavatam 1.7.10): "All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."* 23 The worshippers of Brahman attain a liberation that is without any variety. They who understand the real nature of the Absolute do not think very highly of this kind of liberation. They reject it. This is described in the following words (Srimad Bhagavatam 3.15.48): "Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing or other less important benedictions like the material happiness of the heavenly kingdom."* 24 Devotional service is the opposite of impersonal liberation. Indeed, for one who has attained even the dim reflection of the Lord's mercy impersonal liberation is like hell. This is confirmed by the following words (Srimad Bhagavatam 6.17.28): "Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life.

For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."* 25 Although an impersonalist may think it is the mercy of the Absolute, impersonal liberation is only a figment of the impersonalist's imagination. Because it comes from the imagination it is actually a product of the three modes of material nature, and because it is a product of the three modes of material nature it eventually leads to another birth in the material world. 26 Someone may ask: "The internal and external senses of the living entity are products of the three modes of material nature. How can the knowledge and activities that come from these two sets of senses ever be free from the grip of the three modes?" The answer may be given: The power from which knowledge and action come is not material and not a product of the three modes. Because the individual spirit soul is not the most important, because he is in truth a potency subordinate to the Supreme Personality of Godhead, and because he is like an empty vessel that cannot act unless filled with the potency of the Lord, it is the Supreme Lord alone that enables the senses to act. 27 This is confirmed by the following words (Srimad Bhagavatam 6.26.24): "As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favoured by the Supreme Brahman."* 28 This is also confirmed by the Sruti-sastra (Brhad-aranyaka Upanisad 4.4.18) in these words: "The Supreme Personality of Godhead is the breathing power of the breath. He is the seeing power of the eyes. He is the hearing power of the ears. He is the thinking power of the mind." 29 The Rg Veda also explains: "Nothing happens without the sanction of the Supreme Personality of Godhead." 30 When one performs activities to attain a goal that is within the realm of the three modes, then his activities are within the realm of the modes. However, when one performs activities to please the Supreme Personality of Godhead, then his activities are beyond the realm of the modes of material nature. This is confirmed by Srila Sukadeva Gosvami in the following words from the Devamrta-pana chapter of Srimad Bhagavatam (8..9.29): 31 "In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree."* 32 Here the word "prthaktvat" means "by taking shelter of someone other than the Supreme Personality of Godhead" and the word "aprthaktvat" means "by taking shelter of the Supreme Personality of Godhead." That is the meaning. When knowledge and activities are employed in the service of the Supreme Personality of

Godhead they become spiritual and beyond the touch of the three modes of material nature, and by performing such activities one becomes free from having to take another birth in the material world of birth and death. The so-called knowledge of the impersonalists, however, because it is not employed in the service of the Supreme Personality of Godhead, inevitably leads one to another birth in the material world. The qualities of devotional service, which begin with its ability to please the Lord, will be described later in this book. In the third canto of Srimad Bhagavatam, Lord Kapiladeva described devotional service as being either free from the modes of nature, or within the realm of the modes of nature, all according to whether the heart of the devotee is free from the modes or still under their spell.

Bhakti · Sanskrit §147 · English §135

[१४७]

तथा मनसोऽप्य् अगोचर-फल-दाने श्री-ध्रुव-चरितं प्रमाणं परम- भक्ति-संवलित-स्व-लोक-दानात् । तद्-वशीकारित्वं तूदाहृतं न साधयति मां योगो [भ्प् ११.१४.२०] इत्य् आदि । तथा तत्-पद्यान्ते भक्त्याहम् एकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् [भ्प् ११.१४.२१] इति । अत्रैव विवेचनीयम् । यद्यप्य् अस्य वाक्यस्यैकादश-चतुर्दशाध्याय- प्रकरणे साध्य-साधन-भक्त्योर् अविविक्ततयैव महिम-निरूपणम् इति साधन-परत्वं दुर्निर्णेयं, तथापि फल-भक्ति-महिम-द्वारापि साधन-महिम-परत्वम् एव यत्रेदृशम् अपि फलं भवतीति । वदन्ति कृष्ण श्रेयांसि [भ्प् ११.१४.१] इत्य् आदि-प्रश्नम् आरभ्य साधनस्योपक्रान्तत्वात् । यथा यथात्मा परिमृज्यतेऽसौ मत्-पुण्य-गाथा-श्रवणाभिधानैः । [भ्प् ११.१४.२६] इत्य् आदिना तस्यैवोपसंहृतत्वाच् च ।

विशेषस् तु तत्र बाध्यमानोऽपि मद्-भक्तो [भ्प् ११.१४.१८] इत्य् आदिकं धर्मः सत्य-दयोपेतः [भ्प् ११.१४.२२] इत्य्-आद्य्-अन्त-तदीयम् उक्त-प्रकरणं प्राय- साधन-महिम-परम् एव । तत्र बाध्यमानोऽपि इति पद्यं साध्य-भक्तौ जातायां बाध्यमानत्वायोगात् -

दधति सकृन् मनस् त्वयि य आत्मनि नित्य-सुखे न पुनर् उपासते पुरुष-सार-हरावसथान् ॥ [भ्प् १०.८७.३५] इत्य् उक्तेः ।

विषयाविष्ट-चित्तानां विष्ण्व्-आवेशः सुदूरतः । वारुणी-दिग्-गतं वस्तु व्रजन्न् ऐन्द्रीं किम् आप्नुयात् ॥

इति विष्णु-पुराणाच् च तन्-महिम-परत्वेन गम्यते । अत्रैव तद् वक्ष्यते -

कथं विना रोम-हर्षं द्रवता चेतसा विना । विनानन्दाश्रु-कलया शुध्येद् भक्त्या विनाशयः ॥ [भ्प् ११.१४.२३] इत्य् अनेन,

मद्-भक्ति-युक्तो भुवनं पुनाति [भ्प् ११.१४.२४] इति कैमुत्य-वाक्येन च साध्य-भक्तेः संस्कार-हारित्वम् । ततो विषया एव बाध्यमाना भवन्तीति ।

अथ यथाग्निः सुसमृद्धार्चिः [भ्प् ११.१४.१९] इति पद्यं नामाभासादेः सर्व-पाप-क्षय-कारित्व-प्रसिद्धेस् तत्-परम् । अथ न साधयति मां योगः इत्य् एतत् सार्ध-पद्यं योगादीनां साधन-रूपाणां प्रतियोगित्वेन

निर्दिष्टत्वात् श्रद्धा-सहायत्वेन विधानाच् च तत्-परम् । साध्यायां श्रद्धोल्लेखः पुनर्-उक्त इति । यद्यपि फल-भक्ति-द्वारैव तद्- वशीकारित्वं तस्यास् तथाप्य् अत्र साधक-रूपाया मुख्यत्वेन प्रातत्वात् तत्रैवोदाहृतम् ।

किं वा - (पगे ६६)

अस्त्व् एवम् अङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् [भ्प् ५.६.१८]

इति न्यायेन नावशः सन् प्रेमाणं ददातीति तस्या एव साक्षात् तद्-गुणकत्वं ज्ञेयम् । अथ धर्मः सत्य-दयोपेतः [भ्प् ११.१४.२१] इति पद्यं च धर्मादि- साधन-प्रतियोगित्वेन निर्देशात् । साध्य-भक्तेर् एवान्यत्रापि तत्- फलतयोदाहृतत्वाच् च तत्-परम् । यत् तु कथं विना [भ्प् ११.१४.२२] इत्य् आदिकं तच् च साधन-भक्ति-फलस्य शोधकत्वातिशय-प्रतिपादनेन तत्-परम् इति । तस्मात् साध्व् एव बाध्यमानोऽपि [भ्प् ११.१४.१७] इत्य् आदि-पद्यानि तत्-प्रसङ्गे दर्शितानि । ॥ ११.१४ ॥ श्री-भगवान् ॥ १४७ ॥

[147]

tathā manaso'py agocara-phala-dāne śrī-dhruva-caritaṃ pramāṇaṃ parama-bhakti-saṃvalita-sva-loka-dānāt | tad-vaśīkāritvaṃ tūdāhṛtaṃ na sādhayati māṃ yogo [BhP 11.14.20] ity ādi | tathā tat-padyānte bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām [BhP 11.14.21] iti | atraiva vivecanīyam | yadyapy asya vākyasyaikādaśa-caturdaśādhyāya- prakaraṇe sādhya-sādhana-bhaktyor aviviktatayaiva mahima-nirūpaṇam iti sādhana-paratvaṃ durnirṇeyaṃ, tathāpi phala-bhakti-mahima-dvārāpi sādhana-mahima-paratvam eva yatredṛśam api phalaṃ bhavatīti | vadanti kṛṣṇa śreyāṃsi [BhP 11.14.1] ity ādi-praśnam ārabhya sādhanasyopakrāntatvāt | yathā yathātmā parimṛjyate'sau mat-puṇya-gāthā-śravaṇābhidhānaiḥ | [BhP 11.14.26] ity ādinā tasyaivopasaṃhṛtatvāc ca |

viśeṣas tu tatra bādhyamāno'pi mad-bhakto [BhP 11.14.18] ity ādikaṃ dharmaḥ satya-dayopetaḥ [BhP 11.14.22] ity-ādy-anta-tadīyam ukta-prakaraṇaṃ prāya-sādhana-mahima-param eva | tatra bādhyamāno'pi iti padyaṃ sādhya-bhaktau jātāyāṃ bādhyamānatvāyogāt -

dadhati sakṛn manas tvayi ya ātmani nitya-sukhe na punar upāsate puruṣa-sāra-harāvasathān || [BhP 10.87.35] ity ukteḥ |

viṣayāviṣṭa-cittānāṃ viṣṇv-āveśaḥ sudūrataḥ | vāruṇī-dig-gataṃ vastu vrajann aindrīṃ

kim āpnuyāt ||

iti viṣṇu-purāṇāc ca tan-mahima-paratvena gamyate | atraiva tad vakṣyate -

kathaṃ vinā roma-harṣaṃ dravatā cetasā vinā | vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ || [BhP 11.14.23] ity anena,

mad-bhakti-yukto bhuvanaṃ punāti [BhP 11.14.24] iti kaimutya-vākyena ca sādhya-bhakteḥ saṃskāra-hāritvam | tato viṣayā eva bādhyamānā bhavantīti |

atha yathāgniḥ susamṛddhārciḥ [BhP 11.14.19] iti padyaṃ nāmābhāsādeḥ sarva-pāpa-kṣaya-kāritva-prasiddhes tat-param | atha na sādhayati māṃ yogaḥ ity etat sārdha-padyaṃ yogādīnāṃ sādhana-rūpāṇāṃ pratiyogitvena nirdiṣṭatvāt śraddhā-sahāyatvena vidhānāc ca tat-param | sādhyāyāṃ śraddhollekhaḥ punar-ukta iti | yadyapi phala-bhakti-dvāraiva tad- vaśīkāritvaṃ tasyās tathāpy atra sādhaka-rūpāyā mukhyatvena prātatvāt tatraivodāhṛtam |

kiṃ vā - (page 66)

astv evam aṅga bhagavān bhajatāṃ mukundo muktiṃ dadāti karhicit sma na bhakti-yogam [BhP 5.6.18]

iti nyāyena nāvaśaḥ san premāṇaṃ dadātīti tasyā eva sākṣāt tad-guṇakatvaṃ jñeyam | atha dharmaḥ satya-dayopetaḥ [BhP 11.14.21] iti padyaṃ ca dharmādi-sādhana-pratiyogitvena nirdeśāt | sādhya-bhakter evānyatrāpi tat- phalatayodāhṛtatvāc ca tat-param | yat tu kathaṃ vinā [BhP 11.14.22] ity ādikaṃ tac ca sādhana-bhakti-phalasya śodhakatvātiśaya-pratipādanena tat-param iti | tasmāt sādhv eva bādhyamāno'pi [BhP 11.14.17] ity ādi-padyāni tat-prasaṅge darśitāni | || 11.14 || śrī-bhagavān || 147 ||

English witness · section(s) 135

Anuccheda 135

1 In this way its seen that knowledge in devotional service and the activities of devotional service, such as hearing and chanting the Lord's glories, are beyond the touch of the material modes of nature. In the same way residence in the Lord's temple is also beyond the modes. The Lord Himself confirms this in the following words (Srimad Bhagavatam 11.25.25): 2 "Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental, beyond the modes of nature." 3 In this verse the words "vanam vasah" mean "residence in the forest", "gramyah" means "residence among householders", and "tamasam" means "residence among sinful people".

The word "dyuta-sadanam" (gambling house) is here given as an example of one among many kinds of sinful places. "Man-niketam" means "a place where they who are devoted to serving Me stay". The word "vasah" refers to all the different places here, beginning with the forest. This sentence is thus like the sentence "ayur ghrtam". 4 A forest, a place where there are many trees and almost no people, is primarily in the mode of goodness, although traces of passion and ignorance may be present. Because residence in a forest is originally manifested from the mode of goodness, and because by residing in a forest one becomes more strongly situated in the mode of goodness, it is right to say that the mode of goodness is prominent in the forest. The word "gramyah" is formed by adding a taddhita affix to the word "grama". The word "dyuta-sadanam" means "residence in a gambling house". The word "man-niketam" refers to any place where the Supreme Lord is glorified. Such a place becomes free from the touch of the modes of material nature just as an ordinary object becomes gold by contact with a sparsamani jewel. 5 If one has eyes spiritualised with devotion for the Lord he can see that a place where the Lord is glorified is beyond the modes of material nature. The scriptures explain: "When the demigods look at the devotees worshipping the Lord in the temple, they see a host of four-armed residents of Vaikuntha." The commentator explains: "This means that, because the Lord is personally present in His temple, the temple is beyond the touch of the three modes of material nature."

Bhakti · Sanskrit §148 · English §136

[१४८]

तथास्तु तस्याः साक्षाद् भक्तेः पर-धर्मत्वादिकम् । भगवद्-अर्पण- सिद्ध-तद्-अनुगतिकस्य लौकिक-कर्मणोऽपि पर-धर्मम् उदाहरिष्यते यो यो मयि परे धर्मः [भ्प् ११.२९.२१] इत्य् आदौ । तथा पाप-घ्नत्वादिकं तस्याः श्रवणादिनापि भवतीत्य् उक्तं श्रुतोऽनुपठितो ध्यातः [भ्प् ११.२.३] इत्य् आदौ । पाद्मे माघ-माहात्म्ये देव-दूत-वाक्यं च -

प्राहास्मान् यमुना-भ्राता सादरं हि पुनः पुनः । भवद्भिर् वैष्णवस् त्याज्यो विष्णुं चेद् भजते नरः ॥

वैष्णवो यद्-गृहे भुङ्क्ते येषां वैष्णव-सङ्गतिः । तेऽपि वः परिहार्याः स्युस् तत्-सङ्ग-हत-किल्बिषाः ॥ इति ।

बृहन्-नारदीये यज्ञमाल्य्-उपाख्यानान्ते -

हरि-भक्ति-पराणां तु सङ्गिनां सङ्ग-मात्रतः । मुच्यते सर्व-पापेभ्यो महा-पातकवान् अपि ॥ [नार्प् १.३६.६१] इति ।

ततः सुतराम् एवेदम् आदिदेश -

जिह्वा न वक्ति भगवद्-गुण-नामधेयं चेतश् च न स्मरति तच्-चरणारविन्दम् । कृष्णाय नो नमति यच्-छिर एकदापि तान् आनयध्वम् असतोऽकृत-विष्णु-कृत्यान् ॥ [भ्प् ६.३.२९]

आस्तां तावत् तान् आनयध्वम् इत्य् आदिकेनैतत् पूर्व-द्वितीय-पद्येनोक्तानां मुकुन्द-पादारविन्द-विमुखानाम् आनयन-वार्ता । तथा ते देव-सिद्धः [भ्प् ६.३.२७] इत्य् आदिकेन तत् पूर्व-तृतीय-पद्येनोक्तानां देव-सिद्ध-परिगीत- पवित्र-गाथानां साधूनां समदृशां भगवत्-पराणां निकट-गमन- निषेध-वार्तापि । यद् यस्य जिह्वापि श्री-भगवतो गुणं च नामधेयं चैकदा जन्म-मध्ये यदा कदाचिद् अपि न वक्ति । जिह्वाया अभावे चेतश् च तच्-चरणारविन्दम् एकदापि न स्मरति । चेतसो विक्षिप्तत्वे शिरश् च कृष्णाय कृष्णं लक्षीकृत्य न नमतीति । (पगे ६७)

शठेनापि नमस्कारं कुर्वतः शार्ङ्गधन्विने । शत-जन्मार्जितं पापं तत्-क्षणाद् एव नश्यति ॥

इति स्कान्दोक्त-महिमानं नमस्कारं न करोति तान् आनयध्वम् । तत्र हेतुर् असतः । असत्त्वे हेतुर् अकृत-विष्णु-कृत्यान् । यथा स्कान्दे रेवा-खण्डे श्री- ब्रह्मोक्तौ -

स कर्ता सर्व-धर्माणां भक्तो यस् तव केशव । स कर्ता सर्व-पापानां यो न भक्तस् तवाच्युत ॥

पापं भवति धर्मोऽपि तवाभक्तैः कृतो हरे । निःशेष-धर्म-कर्ता वाप्य् अभक्तो नरके हरे । सदा तिष्ठति भक्तस् ते ब्रह्महापि विमुच्यते ॥

पाद्मे (?) च - मन्-निमित्तं कृतं पापम् अपि क्षेमाय कल्पते । माम् अनादृत्य धर्मोऽपि पापं स्यान् मत्-प्रभावतः ॥

युक्तं चैतत् श्रवणं कीर्तनं चास्य [भ्प् ७.११.१०] इत्य् आदिना । मुख- बाहुरु-पादेभ्यः [भ्प् ११.५.२] इत्य् आदिना । सर्व-विधि-निषेधाः स्युः इत्य् आदिना च परम-नित्यत्वादि-प्रतिपादनात् । एषां कीर्तनादीनां त्रयाणाम् अपि सुकराणाम् अभावे परेषां सुतराम् एवाभावो भवेद् इति सामान्येनैव विष्णु-कृत्य-रहितत्वम् उक्तम् । जिह्वादीनां करण-भूतानाम् अपि कर्तृत्वेन निर्देशः पुरुषानिच्छयापि यथा कथञ्चित् कीर्तनादिकम् आदत्ते । चरणारविन्दम् इति विशेषाङ्ग-निर्देशः श्री-यमस्य भक्ति-ख्यापक एव न तु तन्-मात्र-स्मरण-नियामकः । अत्राभक्तानाम् आनयनेन भक्तानाम् आनयनम् एव विधीयते । आनयनस्योत्सर्ग-सिद्धत्वात् वैवस्वतं संयमनं प्रजानाम् इति श्रुतेः ।

सकृन् मनः कृष्ण-पदारविन्दयोर् निवेशितं तद्-गुण-रागि यैर् इह । न ते यमं पाश-भृतश् च तद्-भटान् स्वप्नेऽपि पश्यन्ति हि चीर्ण-निष्कृताः ॥ [भ्प् ६.१.१९]

इत्य् अत्र तद्-गुण-रागीति विशेषणं तु तेषां तद्-दृष्टि-पथ-गमन- सामर्थ्यस्यापि घातकं तादृश-तत्-स्मरणस्य प्रभाव-विशेषम् एव बोधयतीति ज्ञेयम् । यथैव नारसिंहे -

अहम् अमर-गणार्चितेन धात्रा यम इति लोक-हिताहिते नियुक्तः । हरि-गुरु-विमुखान् प्रशास्मि मर्त्यान् हरि-चरण-प्रणतान् नमस्करोमि ॥ [नृसिंहप् ९.२] इति ।

तथैवामृत-सारोद्धारे स्कान्द-वचनम् - न ब्रह्मा न शिवाग्नीन्द्रा नाहं नान्ये दिवौकसः । शक्तास् तु निग्रहं कर्तुं वैष्णवानां महात्मनाम् ॥ इति ॥

॥ ६.३ ॥ श्री-यमस् तद्-दूतान् ॥ १४८ ॥

[148]

tathāstu tasyāḥ sākṣād bhakteḥ para-dharmatvādikam | bhagavad-arpaṇa-siddha-tad-anugatikasya laukika-karmaṇo'pi para-dharmam udāhariṣyate yo yo mayi pare dharmaḥ [BhP 11.29.21] ity ādau | tathā pāpa-ghnatvādikaṃ tasyāḥ śravaṇādināpi bhavatīty uktaṃ śruto'nupaṭhito dhyātaḥ [BhP 11.2.3] ity ādau | pādme māgha-māhātmye deva-dūta-vākyaṃ ca -

prāhāsmān yamunā-bhrātā sādaraṃ hi punaḥ punaḥ | bhavadbhir vaiṣṇavas tyājyo viṣṇuṃ ced bhajate naraḥ ||

vaiṣṇavo yad-gṛhe bhuṅkte yeṣāṃ vaiṣṇava-saṅgatiḥ | te'pi vaḥ parihāryāḥ syus tat-saṅga-hata-kilbiṣāḥ || iti |

bṛhan-nāradīye yajñamāly-upākhyānānte -

hari-bhakti-parāṇāṃ tu saṅgināṃ saṅga-mātrataḥ | mucyate sarva-pāpebhyo mahā-pātakavān api || [NārP 1.36.61] iti |

tataḥ sutarām evedam ādideśa -

jihvā na vakti bhagavad-guṇa-nāmadheyaṃ cetaś ca na smarati tac-caraṇāravindam | kṛṣṇāya no namati yac-chira ekadāpi tān ānayadhvam asato'kṛta-viṣṇu-kṛtyān || [BhP 6.3.29]

āstāṃ tāvat tān ānayadhvam ity ādikenaitat pūrva-dvitīya-padyenoktānāṃ mukunda-pādāravinda-vimukhānām ānayana-vārtā | tathā te deva-siddhaḥ [BhP 6.3.27] ity ādikena tat pūrva-tṛtīya-padyenoktānāṃ deva-siddha-parigīta- pavitra-gāthānāṃ sādhūnāṃ samadṛśāṃ bhagavat-parāṇāṃ nikaṭa-gamana- niṣedha-vārtāpi | yad yasya jihvāpi śrī-bhagavato guṇaṃ ca nāmadheyaṃ caikadā janma-madhye yadā kadācid api na vakti | jihvāyā abhāve cetaś ca tac-caraṇāravindam ekadāpi na smarati | cetaso vikṣiptatve śiraś ca kṛṣṇāya kṛṣṇaṃ lakṣīkṛtya na namatīti | (page 67)

śaṭhenāpi namaskāraṃ kurvataḥ śārṅgadhanvine | śata-janmārjitaṃ pāpaṃ tat-kṣaṇād eva naśyati ||

iti skāndokta-mahimānaṃ namaskāraṃ na karoti tān ānayadhvam | tatra hetur asataḥ |

asattve hetur akṛta-viṣṇu-kṛtyān | yathā skānde revā-khaṇḍe śrī- brahmoktau -

sa kartā sarva-dharmāṇāṃ bhakto yas tava keśava | sa kartā sarva-pāpānāṃ yo na bhaktas tavācyuta ||

pāpaṃ bhavati dharmo'pi tavābhaktaiḥ kṛto hare | niḥśeṣa-dharma-kartā vāpy abhakto narake hare | sadā tiṣṭhati bhaktas te brahmahāpi vimucyate ||

pādme (?) ca - man-nimittaṃ kṛtaṃ pāpam api kṣemāya kalpate | mām anādṛtya dharmo'pi pāpaṃ syān mat-prabhāvataḥ ||

yuktaṃ caitat śravaṇaṃ kīrtanaṃ cāsya [BhP 7.11.10] ity ādinā | mukha-bāhūru-pādebhyaḥ [BhP 11.5.2] ity ādinā | sarva-vidhi-niṣedhāḥ syuḥ ity ādinā ca parama-nityatvādi-pratipādanāt | eṣāṃ kīrtanādīnāṃ trayāṇām api sukarāṇām abhāve pareṣāṃ sutarām evābhāvo bhaved iti sāmānyenaiva viṣṇu-kṛtya-rahitatvam uktam | jihvādīnāṃ karaṇa-bhūtānām api kartṛtvena nirdeśaḥ puruṣānicchayāpi yathā kathañcit kīrtanādikam ādatte | caraṇāravindam iti viśeṣāṅga-nirdeśaḥ śrī-yamasya bhakti-khyāpaka eva na tu tan-mātra-smaraṇa-niyāmakaḥ | atrābhaktānām ānayanena bhaktānām ānayanam eva vidhīyate | ānayanasyotsarga-siddhatvāt vaivasvataṃ saṃyamanaṃ prajānām iti śruteḥ |

sakṛn manaḥ kṛṣṇa-padāravindayor niveśitaṃ tad-guṇa-rāgi yair iha | na te yamaṃ pāśa-bhṛtaś ca tad-bhaṭān svapne'pi paśyanti hi cīrṇa-niṣkṛtāḥ || [BhP 6.1.19]

ity atra tad-guṇa-rāgīti viśeṣaṇaṃ tu teṣāṃ tad-dṛṣṭi-patha-gamana- sāmarthyasyāpi ghātakaṃ tādṛśa-tat-smaraṇasya prabhāva-viśeṣam eva bodhayatīti jñeyam | yathaiva nārasiṃhe -

aham amara-gaṇārcitena dhātrā yama iti loka-hitāhite niyuktaḥ | hari-guru-vimukhān praśāsmi martyān hari-caraṇa-praṇatān namaskaromi || [NṛsiṃhaP 9.2] iti |

tathaivāmṛta-sāroddhāre skānda-vacanam - na brahmā na śivāgnīndrā nāhaṃ nānye divaukasaḥ | śaktās tu nigrahaṃ kartuṃ vaiṣṇavānāṃ mahātmanām || iti ||

|| 6.3 || śrī-yamas tad-dūtān || 148 ||

English witness · section(s) 136

Anuccheda 136

1 As different residences are situated in the different modes, so different activities are also situated in the different modes. The Supreme Personality of Godhead explains (Srimad

Bhagavatam 11.25.26): 2 "A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."*** 3 The meaning here is that a worker who does not take shelter of the Supreme Personality of Godhead remains under the spell of the three modes of material nature. His body and everything else are under the spell of the three modes.

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[१४९]

तथा सकृद्-भजनेनैव सर्वम् अप्य् आयुः सफलम् इत्य् उदाहृतम् एव श्री- शौनक-वाक्येन आयुर् हरति वै पुंसाम् उद्यन्न् अस्तं च यन्न् असौ [भ्प् २.३.१७] इत्य् आदि-ग्रन्थेन । एवं भक्त्य्-आभासेनाप्य् अजामिलादेः पापघ्नत्वं च दृश्यते । तथा सर्व-कर्मादि-विध्वंस-पूर्वक-परम-गति-प्राप्ताव् अपि स्वलायासेनैव भक्तेः कारणत्वं च श्रूयते । लघु-भागवते -

वर्तमानं च यत् पापं यद् भूतं यद् भविष्यति । तत् सर्वं निर्दयत्य् आशु गोविन्दानल-कीर्तनात् ॥ इति ।

(पगे ६८)

तथैव च तत्र यथा कथञ्चित् तद्-भक्ति-सम्बन्धस्य कारणत्वं दृश्यते । ब्रह्म-वैवर्ते -

स समाराधितो देवो मुक्तिकृत् स्याद् यथा तथा । अनिच्छयापि हुतभुक् संस्पृष्टो दहति द्विज ॥ इति ।

स्कान्दे उमा-महेश्वर-संवादे - दीक्षा-मात्रेण कृष्णस्य नरा मोक्षं लभन्ति वै । किं पुनर् ये सदा भक्त्या पूजयन्त्य् अच्युतं नराः ॥

बृहन्-नारदीये- अकामाद् अपि ये विष्णोः सकृत् पूजां प्रकुर्वते । न तेषां भव-बन्धस् तु कदाचिद् अपि जायते ॥ [नार्प् ३६.५८]

पाद्मे देव-द्युति-स्तुतौ - सकृद् उच्चारयेद् यस् तु नारायणम् अतन्द्रितः । शुद्धान्तःकरणो भूत्वा निर्वाणम् अधिगच्छति ॥

तथान्यत्र - सम्पर्काद् यदि वा मोहाद् यस् तु पूजयते हरिम् । सर्व-पाप-विनिर्मुक्तः प्रयाति परमं पदम् ॥

इतिहास-समुच्चये श्री-नारद-पुण्डरीक-संवादे - ये नृशंसा दुराचाराः पापाचार-रताः सदा । तेऽपि यान्ति परं धाम नारायण-पदाश्रयाः ॥

लिप्यन्ते न च पापेन वैष्णवा वीत-कल्मषाः । पुनन्ति सकलान् लोकान् सहस्रांशुर् इवोदितः ॥

जन्मान्तर-सहस्रेषु यस्य स्यान् मतिर् ईदृशी । दासोऽहं वासुदेवस्य सर्वान् लोकान् समुद्धरेत् ॥

स याति विष्णु-सालोक्यं पुरुषो नात्र संशयः । किं पुनस् तद्-गत-प्राणाः पुरुषाः संयतेन्द्रियाः ॥

अतएव - सकृद् एव प्रपन्नो यस् तवास्मीति च याचते । अभयं सर्वदा तस्मै ददाम्य् एतद् व्रतं हरेः ॥

इति च गरुड-पुराणे । तथा चाह -

आपन्नः संसृतिं घोरां यन्-नाम विवशो गृणन् । ततः सद्यो विमुच्येत यद् बिभेति स्वयं भयम् ॥ [भ्प् १.१.१४] इति ।

स्पष्टम् ॥ १.१ ॥ श्री-शौनकः ॥ १४९ ॥

[149]

tathā sakṛd-bhajanenaiva sarvam apy āyuḥ saphalam ity udāhṛtam eva śrī-śaunaka-vākyena āyur harati vai puṃsām udyann astaṃ ca yann asau [BhP 2.3.17] ity ādi-granthena | evaṃ bhakty-ābhāsenāpy ajāmilādeḥ pāpaghnatvaṃ ca dṛśyate | tathā sarva-karmādi-vidhvaṃsa-pūrvaka-parama-gati-prāptāv api svalāyāsenaiva bhakteḥ kāraṇatvaṃ ca śrūyate | laghu-bhāgavate -

vartamānaṃ ca yat pāpaṃ yad bhūtaṃ yad bhaviṣyati | tat sarvaṃ nirdayaty āśu govindānala-kīrtanāt || iti |

(page 68)

tathaiva ca tatra yathā kathañcit tad-bhakti-sambandhasya kāraṇatvaṃ dṛśyate | brahma-vaivarte -

sa samārādhito devo muktikṛt syād yathā tathā | anicchayāpi hṛtabhuk saṃspṛṣṭo dahati dvija || iti |

skānde umā-maheśvara-saṃvāde - dīkṣā-mātreṇa kṛṣṇasya narā mokṣaṃ labhanti vai | kiṃ punar ye sadā bhaktyā pūjayanty acyutaṃ narāḥ ||

bṛhan-nāradīye- akāmād api ye viṣṇoḥ sakṛt pūjāṃ prakurvate | na teṣāṃ bhava-bandhas tu kadācid api jāyate || [NārP 36.58]

pādme deva-dyuti-stutau - sakṛd uccārayed yas tu nārāyaṇam atandritaḥ | śuddhāntaḥkaraṇo bhūtvā nirvāṇam adhigacchati ||

tathānyatra - samparkād yadi vā mohād yas tu pūjayate harim | sarva-pāpa-vinirmuktaḥ prayāti paramaṃ padam ||

itihāsa-samuccaye śrī-nārada-puṇḍarīka-saṃvāde - ye nṛśaṃsā durācārāḥ pāpācāra-ratāḥ sadā | te'pi yānti paraṃ dhāma nārāyaṇa-padāśrayāḥ ||

lipyante na ca pāpena vaiṣṇavā vīta-kalmaṣāḥ | punanti sakalān lokān sahasrāṃśur ivoditaḥ ||

janmāntara-sahasreṣu yasya syān matir īdṛśī | dāso'haṃ vāsudevasya sarvān lokān samuddharet ||

sa yāti viṣṇu-sālokyaṃ puruṣo nātra saṃśayaḥ | kiṃ punas tad-gata-prāṇāḥ puruṣāḥ saṃyatendriyāḥ ||

ataeva - sakṛd eva prapanno yas tavāsmīti ca yācate | abhayaṃ sarvadā tasmai dadāmy etad vrataṃ hareḥ ||

iti ca garuḍa-purāṇe | tathā cāha -

āpannaḥ saṃsṛtiṃ ghorāṃ yan-nāma vivaśo gṛṇan | tataḥ sadyo vimucyeta yad bibheti svayaṃ bhayam || [BhP 1.1.14] iti |

spaṣṭam || 1.1 || śrī-śaunakaḥ || 149 ||

English witness · section(s) 137–138

Anuccheda 137

1 As different activities are situated in the different modes, so different kinds of faith in various activities are also situated in the different modes. The Supreme Personality of Godhead explains (Srimad Bhagavatam 11.25.27): 2 "Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental."*** 3 In this verse the word "adharma" means

"irreligion". The remainder of this verse is like the previous verses. The verse quoted in this anuccheda was spoken by the Supreme Personality of Godhead.

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Anuccheda 138 1 That devotional service is above the three modes of material nature is also confirmed by the following words (Srimad Bhagavatam 3.2.24): "After hearing the discourses between the Yamadutas and the Visnudutas, Ajamila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead."* 2 Srila Sridhara Svami comments: "In this verse the word 'suddham' means 'beyond the three modes of material nature' and 'traivedyam' means 'the religious principles described in the three Vedas'. These religious principles are described as being 'gunasrayam', or 'within the realm of the three modes of material nature.'" 3 The Vedas described here are the karma kanda portion of the Vedas. This portion of the Vedas is described by the following words of Sri Bhagavad-gita (9.21): "When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."* The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §150 · English §139–140

[१५०]

तथा -

न हि भगवन्न् अघटितम् इदं त्वद्-दर्शनान् नृणाम् अखिल-पाप-क्षयः । यन्-नाम सकृच् छ्रवणात् पुक्कशोऽपि विमुच्यते संसारात् ॥ [भ्प् ६.१६.४४]

स्पष्टम् ॥ ६.१६ ॥ चित्रकेतुः श्री-सङ्कर्षणम् ॥ १५० ॥

[150]

tathā -

na hi bhagavann aghaṭitam idaṃ tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ | yan-nāma sakṛc chravaṇāt pukkaśo'pi vimucyate saṃsārāt || [BhP 6.16.44]

spaṣṭam || 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 150 ||

English witness · section(s) 139–140

Anuccheda 139

1 That devotional service is the Lord's potency and that it is self-manifest is confirmed by the following words (Srimad Bhagavatam 5.14.45): 2 "Even though in the body of a deer, Maharaja Bharata did not forget the Supreme Personality of Godhead. Therefore when he was giving up the body of a deer, he loudly uttered the following prayer: The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping, that I may perpetually engage in His transcendental loving service." Uttering this, Maharaja Bharata left his body."* 3 The word "yah" here refers to Bharata, the son of Lord Rsabhadeva. Even though he was in the body of a deer, at the time of death he was able to speak this prayer. Although it is not ordinarily possible for a deer to speak in this way, because devotional service is self-manifest, the service of glorifying the Lord appeared to Bharata in this way. The same thing happened to the elephant Gajendra.

Anuccheda 140

1 That devotional service brings great happiness to they who directly engage in it is explained in the following words (Srimad Bhagavatam 1.2.22): "Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."* 2 That devotional service brings great happiness even to they who do not directly engage in it is explained in the following words (Srimad Bhagavatam 1.2.22): "We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing."* 3 The Lord Himself describes the happiness of devotional service in these words (Srimad Bhagavatam 9.4.67): "My devotees who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"* 4 This statement,, that the devotees are not interested in perishable material happinesses, proves that devotional service is above the modes of material nature. This verse says that the devotees are not interested even in the four kinds of liberation, which begin with salokya-mukti, so how can they be interested in perishable material happinesses, which will certainly be destroyed in the course of time? This verse was spoken by Lord Visnu to Durvasa Muni.

Bhakti · Sanskrit §151 · English §141

[१५१]

अतएवोक्तं श्री-विष्णु-धर्मोत्तरे - जीवितं विष्णु-भक्तस्य वरं पञ्च दिनानि वै । न तु कल्प-सहस्राणि भक्ति-हीनस्य केशवे ॥ इति ।

अत्र यत् तृतीये गर्भ-स्थस्य जीवस्य स्तुतिः श्रूयते । तस्यैव संसारोऽपि वर्ण्यते । तत्रोच्यते जात्य्-एकत्वेनैक-वर्णनम् इति । वस्तुतस् तु कश्चिद् एव जीवो भाग्यवान् भगवन्तं स्तौति । स च (पगे ६९) निस्तरत्य् अपि । न तु सर्वस्यापि भगवज्-ज्ञानं भवति । तथा च नैरुक्ताः पठन्ति नवमे सर्वाङ्ग-सम्पूर्णो भवतीति पठित्वामृतश् चाहं पुनर् जातो जातश् चाहं पुनर् मृतः इत्य् आदि-तद्-भावना-पाठान्तरं -

अवाङ्-मुखः पीड्यमानो जन्तुभिश् च समन्वितः । साङ्ख्य-योगं समभ्यसेत् पुरुषं वा पञ्चविंशकम् ॥

ततश् च दशमे मासि प्रजायते इत्य् आदि ।

अत्र पुरुषं वेति वाशब्दात् कस्यचिद् एव भगवज्-ज्ञानम् इति गम्यते । सर्वाव् अप्य् अवस्थासु भक्तेः समर्थत्वं च वर्णितम् । भेदेऽप्य् एकवद्-वर्णनम् अन्यत्रापि दृश्यते । तृतीये यथा पाद-कल्प-सृष्टि-कथनेऽपि श्री-सनकादीनां सृष्टिः कथ्यत इति । टीकायां च - ब्रह्म-कृत-सृष्टि-मात्र-कथन- साम्येनैकीकृत्योर् इयम् इति योजितं श्री-वराहावतारवच् च । तत्र प्रथम-मन्वन्तरस्यादौ पृथिवी-मज्जने ब्रह्म-नासिकातोऽवतीर्णः श्री-वराहस् ताम् उद्धरन् हिरण्याक्षेण संग्रामं कृतवान् इति वर्ण्यते । हिरण्याक्षश् च षष्ठ-मन्वन्तरावसान-जात-प्राचेतस-दक्ष-कन्याया दितेर् जातः । तस्मात् तथा वर्णनं तद्-अवतार-मात्रत्व-पृथिवी-मज्जन-मात्रत्वैक्य- विवक्षयैव घटते तद्वद् अत्रापीति ।

कश्चिद् एवान्यो जीवः स्तौत्य् अन्यः संसरतीत्य् एव मन्तव्यम् । अत्र पूर्ववत् परम-गति-प्राप्तौ भक्तेः परम्पराकारणत्वं च दृश्यते । बृहन्- नारदीये ध्वजारोपण-माहात्म्ये -

यतीनां विष्णु-भक्तानां परिचर्या-परायणाः । ते दूताः सहसा यान्ति पापिनोऽपि परां गतिम् ॥ [नारदप् १.२०.७३]

श्री-विष्णु-धर्मे - कलानां शतम् आगामि समतीतं तथा शतम् । कारयन् भगवद्-धाम नयत्य् अच्युत-लोकताम् ॥

ये भविष्यन्ति येऽतीता आकल्पात् पुरुषाः कुले । तांस् तारयति संस्थाप्य देवस्य प्रतिमां हरेः ॥

दूतान् प्रति यमाज्ञा चेयम् - येनार्चा भगवद्-भक्त्या वासुदेवस्य कारिता । नवायुतं तत्-कुलजं भवतां शासनातिगम् ॥ इति ।

यथाह - त्रिः-सप्तभिः पिता पूतः पितृभिः सह तेऽनघ । यत् साधोऽस्य कुले जातो भवान् वै कुल-पावनः ॥ [भ्प् ७.१०.१८]

त्रिः-सप्तभिः प्राचीन-कल्पागत-तदीय-पूर्व-जन्म-सम्बन्धिभिः पितृभिः सह अस्मिन् जन्मनि हिरण्यकशिपु-मरीचि-ब्रह्माण एव तत्-पितर इति ॥

॥ ७.१० ॥ श्री-नृसिंहः प्रह्लादम् ॥ १५१ ॥

[151]

ataevoktaṃ śrī-viṣṇu-dharmottare - jīvitaṃ viṣṇu-bhaktasya varaṃ pañca dināni vai | na tu kalpa-sahasrāṇi bhakti-hīnasya keśave || iti |

atra yat tṛtīye garbha-sthasya jīvasya stutiḥ śrūyate | tasyaiva saṃsāro'pi varṇyate | tatrocyate jāty-ekatvenaika-varṇanam iti | vastutas tu kaścid eva jīvo bhāgyavān bhagavantaṃ stauti | sa ca (page 69) nistaraty api | na tu sarvasyāpi bhagavaj-jñānaṃ bhavati | tathā ca nairuktāḥ paṭhanti navame sarvāṅga- sampūrṇo bhavatīti paṭhitvāmṛtaś cāhaṃ punar jāto jātaś cāhaṃ punar mṛtaḥ ity ādi-tad-bhāvanā-pāṭhāntaraṃ -

avāṅ-mukhaḥ pīḍyamāno jantubhiś ca samanvitaḥ | sāṅkhya-yogaṃ samabhyaset puruṣaṃ vā pañcaviṃśakam ||

tataś ca daśame māsi prajāyate ity ādi |

atra puruṣaṃ veti vāśabdāt kasyacid eva bhagavaj-jñānam iti gamyate | sarvāv apy avasthāsu bhakteḥ samarthatvaṃ ca varṇitam | bhede'py ekavad-varṇanam anyatrāpi dṛśyate | tṛtīye yathā pāda-kalpa-sṛṣṭi-kathane'pi śrī-sanakādīnāṃ sṛṣṭiḥ kathyata iti | ṭīkāyāṃ ca - brahma-kṛta-sṛṣṭi-mātra-kathana- sāmyenaikīkṛtyor iyam iti yojitaṃ

śrī-varāhāvatāravac ca | tatra prathama- manvantarasyādau pṛthivī-majjane brahma-nāsikāto'vatīrṇaḥ śrī-varāhas tām uddharan hiraṇyākṣeṇa saṃgrāmaṃ kṛtavān iti varṇyate | hiraṇyākṣaś ca ṣaṣṭha-manvantarāvasāna-jāta-prācetasa-dakṣa-kanyāyā diter jātaḥ | tasmāt tathā varṇanaṃ tad-avatāra-mātratva-pṛthivī-majjana-mātratvaikya-vivakṣayaiva ghaṭate tadvad atrāpīti |

kaścid evānyo jīvaḥ stauty anyaḥ saṃsaratīty eva mantavyam | atra pūrvavat parama-gati-prāptau bhakteḥ paramparākāraṇatvaṃ ca dṛśyate | bṛhan- nāradīye dhvajāropaṇa-māhātmye -

yatīnāṃ viṣṇu-bhaktānāṃ paricaryā-parāyaṇāḥ | te dūtāḥ sahasā yānti pāpino'pi parāṃ gatim || [NāradaP 1.20.73]

śrī-viṣṇu-dharme - kalānāṃ śatam āgāmi samatītaṃ tathā śatam | kārayan bhagavad-dhāma nayaty acyuta-lokatām ||

ye bhaviṣyanti ye'tītā ākalpāt puruṣāḥ kule | tāṃs tārayati saṃsthāpya devasya pratimāṃ hareḥ ||

dūtān prati yamājñā ceyam - yenārcā bhagavad-bhaktyā vāsudevasya kāritā | navāyutaṃ tat-kulajaṃ bhavatāṃ śāsanātigam || iti |

yathāha - triḥ-saptabhiḥ pitā pūtaḥ pitṛbhiḥ saha te'nagha | yat sādho'sya kule jāto bhavān vai kula-pāvanaḥ || [BhP 7.10.18]

triḥ-saptabhiḥ prācīna-kalpāgata-tadīya-pūrva-janma-sambandhibhiḥ pitṛbhiḥ saha asmin janmani hiraṇyakaśipu-marīci-brahmāṇa eva tat-pitara iti ||

|| 7.10 || śrī-nṛsiṃhaḥ prahlādam || 151 ||

English witness · section(s) 141

Anuccheda 141

1 That devotional service makes on fall in love with the Supreme Personality of Godhead is described in these words (Srimad Bhagavatam 7.7.33): "By these activities (as mentioned above) one is able to cut down the influence of the enemies, namely, lust, anger, greed, illusion, madness, and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead."* 2 The exalted nature of the devotees' love is described in these words (Srimad Bhagavatam 5.6.18): "My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your

spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."* 3 Someone may worry, "No one will ever attain real love for the Lord." To answer this worry, this verse says, "The Supreme Personality of Godhead sometimes gives love for Him, love that is called bhakti-yoga". Here the word "karhicit" means "sometimes". The Amara-kosa dictionary explains, "The affixes cit and cana are employed to limit the scope of the preceding word." 4 Finally, after the devotee endeavours for a long time, the Lord gives pure love for Him. This is explained in the following words (Srimad Bhagavatam 5.19.27): "The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality of Godhead's special mercy."* 5 That one can please the Supreme Personality of Godhead only by loving and serving Him is explained in these words (Srimad Bhagavatam 7.7.51): "My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."* 6 That one can please the Supreme Personality of Godhead only by loving devotional service is again confirmed by the following words (Srimad Bhagavatam 7.9.9.): "Prahlada Maharaja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, lustre, influence physical strength, diligence, intelligence, and mystic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him."* 7 In this verse the word "abhijana" means "birth in an aristocratic family", "buddhi" means "intelligence", and "yoga" means "astanga-yoga". This verse is spoken by Prahlada Maharaja to Lord Nrsimhadeva.

Bhakti · Sanskrit §152 · English §142

[१५२]

तथा भक्त्य्-आभासस्यापि सर्व-पाप-क्षय-पूर्वक-श्री-विष्णु-पद- प्रापकत्वं यथा बृहन्-नारदीये कोकिल-मानिनोर् मदिरोन्मत्तयोर् धृत- चीर-खण्ड-दण्डयोर् जीर्ण-भगवन्-मन्दिरे नृत्यतोर् ध्वजारोपण-फल- प्राप्त्या तादृशत्वं जातम् । तथा व्याघतस्य पक्षिणः कुक्कुर-मुख- गतस्य तत्-पलायन-वृत्त्या भगवन्-मन्दिर-परिक्रमण-फल-प्राप्त्या तादृशत्व-प्राप्तिर् इति । क्वचित् तत्र महा-भक्ति-प्राप्तिश् च । यथा बृहन्- नारदीय-पुराण श्री-प्रह्लादस्य । तस्य प्राग्-जन्मनि वेश्यया सह विवादेन श्री-नृसिंह-चतुर्दश्यां दैवाद् उपवासः सम्पन्नो जागरणं चेति । तथा चाह -

यस्यावतार-गुण-कर्म-विडम्बनानि नामानि येऽसु-विगमे विवशा गृणन्ति । तेऽनैक-जन्म-शमलं सहसैव हित्वा संयान्त्य् अपावृतामृतं तम् अजं प्रपद्ये ॥ [भ्प् ३.९.१५]

(पगे ७०) असुवगमेऽपीति तदानीन्तन-नाम-मात्रत्वम् अशुद्ध-वर्णत्वं च व्यञ्जितम् । विवशा इति तद्-इच्छां विनापि केनचित् कारणान्तरेणापीत्य् अर्थः । वशकान्तौ इत्य् अमरः । तादृश-शक्तित्वे हेतुम् आहावतारेति । अवतारादि- सदृशानि तत् तुल्य-शक्तीनीत्य् अर्थः । कर्म-विडम्बनानि तद्-विषय- प्रयुक्तानि गिरिधरेत्य् आदीनि तान्य् अपि । किम् उत साक्षात् तन्-नामानि कृष्ण-गोविन्देत्य्-आदीनीत्य् अर्थः ।

॥ ३.९ ॥ ब्रह्मा श्री-गर्भोदक-शायिनम् ॥ १५२ ॥

[152]

tathā bhakty-ābhāsasyāpi sarva-pāpa-kṣaya-pūrvaka-śrī-viṣṇu-pada- prāpakatvaṃ yathā bṛhan-nāradīye kokila-māninor madironmattayor dhṛta- cīra-khaṇḍa-daṇḍayor jīrṇa-bhagavan-mandire nṛtyator dhvajāropaṇa-phala- prāptyā tādṛśatvaṃ jātam | tathā vyāghatasya pakṣiṇaḥ kukkura-mukha- gatasya tat-palāyana-vṛttyā bhagavan-mandira-parikramaṇa-phala-prāptyā tādṛśatva-prāptir iti | kvacit tatra mahā-bhakti-prāptiś ca | yathā bṛhan- nāradīya-purāṇa śrī-prahlādasya | tasya prāg-janmani veśyayā saha vivādena śrī-nṛsiṃha-caturdaśyāṃ daivād upavāsaḥ sampanno jāgaraṇaṃ ceti | tathā cāha -

yasyāvatāra-guṇa-karma-viḍambanāni nāmāni ye'su-vigame vivaśā gṛṇanti | te'naika-janma-śamalaṃ sahasaiva hitvā saṃyānty apāvṛtāmṛtaṃ tam ajaṃ prapadye || [BhP 3.9.15]

(page 70) asuvagame'pīti tadānīntana-nāma-mātratvam aśuddha-varṇatvaṃ ca vyañjitam | vivaśā iti tad-icchāṃ vināpi kenacit kāraṇāntareṇāpīty arthaḥ | vaśakāntau ity amaraḥ | tādṛśa-śaktitve hetum āhāvatāreti | avatārādi- sadṛśāni tat tulya-śaktīnīty arthaḥ | karma-viḍambanāni tad-viṣaya- prayuktāni giridharety ādīni tāny api | kim uta sākṣāt tan-nāmāni kṛṣṇa- govindety-ādīnīty arthaḥ |

|| 3.9 || brahmā śrī-garbhodaka-śāyinam || 152 ||

English witness · section(s) 142

Anuccheda 142

1 Here someone may ask: "If the Supreme Personality of Godhead already possesses all happiness, then how is it possible for Him to find more happiness in the devotees' service? He already has all happiness. The idea that he can obtain more happiness contradicts the idea that He eternally has all happiness already." Here the answer is given: The Vedic literatures certainly support the idea that He finds more happiness in the devotees' service. Here the explanation is given. The all-blissful Supreme Personality of Godhead has a potency, called hladini-sakti, that manifests His transcendental bliss. He places this potency among His devotes and when they service Him it is this potency that pleases Him. In this way the Supreme Personality of Godhead, who already has all pleasure, is pleased by devotional service. This is confirmed by the following words (Srimad Bhagavatam 5.15.13): 2 "When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with Lord Brahma are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Maharaja Gaya and said, 'I am full pleased'."* 3 In this verse the word "visva-jivah" means "He who gives life to all living beings." The compound word beginning with "deva" is in the singular because it is a dvandva-samasa. The word "pritih" means "happiness". This verse was spoken by Srila Sukadeva Gosvami.

BHAKTI-SANDARBHA

5.13

Sections 153–163

10 bilingual sequence blocks

Bhakti · Sanskrit §153 · English §143

[१५३]

अस्तु तावत् शुद्ध-भक्त्य्-आभासस्य वार्ता । अपराधत्वेन दृश्यमानोऽप्य् असौ महा-प्रभावो दृश्यते । यथा विष्णु-धर्मे भगवन्-मन्त्रेण कृत- निज-रक्षं विप्रं प्रति राक्षस-वाक्यं -

त्वाम् अत्तुम् आगतः क्षिप्तौ रक्षया कृतया त्वया । तत्-संस्पर्शाच् च मे ब्रह्मन् साध्व् एतन् मनसि स्थितम् ॥

का सा रक्षा न तां वेद्मि वेद्मि नास्याः परायणम् । किन्त्व् अस्याः सङ्गमासाद्य निर्वेदं प्रापितः परम् ॥ इति ।

यथा वा विष्णु-धर्माद्य्-उदाहृतायाः श्री-भगवद्-गृह-दीप-तैलं पिबन्त्याः कस्याश्चिन् मूषिकाया दैवतो मुखोद्धृत-वर्तौ दीपे समुज्ज्वलिते सति मुख-दाहेन मरणात् राजीत्वं प्राप्य दीप-दानादि-लक्षण-भक्ति-निष्ठा-प्राप्तिर् अन्ते परम-पद-प्राप्तिश् च । यथा ब्रह्माण्ड-पुराणे जन्माष्टमी-माहात्म्ये कृत-जन्माष्टमीकाया दास्या दुःसङ्गेनापि कस्यचित् तत्-फल-प्राप्तिः । तथा च बृहन्-नारदीये तादृश-दुष्टकार्यार्थम् अपि भगवन्-मन्दिरं मार्जयित्वा कश्चिद् उत्तमां गतिम् अवाप । न त्व् ईदृशत्वं ब्रह्म-ज्ञानस्यापि ।

यथोक्तं ब्रह्म-वैवर्ते - दृष्टः पश्येद् अहरहः संश्रितः प्रतिसंश्रयेत् । अर्चितश् चार्चयेन् नित्यं स देवो द्विज-पुङ्गव ॥ इति ।

यथा च श्री-विष्णु-धर्मे श्री-नारद-वाक्यम् - तुलसी-दल-मात्रेण जलस्य चुलुकेन च । विक्रीणीते स्वम् आत्मानं भक्तेभ्यो भक्त-वत्सलः ॥ इति ।

तद् ईदृशं माहात्म्य-वृन्दं न प्रशंसा-मात्रम् अजामिलादौ प्रसिद्धत्वात् । दर्शिताश् च न्यायाः श्री-भगवन्-नाम-कौमुद्य्-आदौ ।

तथैव नाम्न्य् अर्थवाद-कल्पनायां दोषोऽपि श्रूयते तथार्थ-वादो हरि- नाम्नि [ह्व्ब् ११.२८४] इति नामापराध-गणने ।

अर्थ-वादं हरेर् नाम्नि सम्भावयति यो नरः । स पापिष्ठो मनुष्याणां निरये पतति स्फुटम् ॥ इति कात्यायन-संहितायाम् । (पगे ७१)

मन्-नाम-कीर्तन-फलं विविधं निशम्य न श्रद्दधाति मनुते यद् उतार्थ-वादम् । यो मानुषस् तम् इह दुःख-चये क्षिपामि संसार-घोर-विविधार्ति-निपीडिताङ्गम् ॥

इति ब्रह्म-संहितायां बोधायनं प्रति श्री-परमेश्वरोक्तौ । ततोऽन्तर्भूत- नामानुसन्धानेष्व् अन्येषु तद्-भजनेषु च सुतराम् एवार्थ-वादे दोषोऽवगम्यते तद् एवं यथार्थ एव तन्-माहात्म्ये सत्य् अपि यत्र सम्प्रति तद्-भजने फलोदयो न दृश्यते। कुत्रचिच् छास्त्रे च पुरातनानाम् अप्य् अन्यथा श्रूयते तत्र नामार्थ-वाद-कल्पना वैष्णवानादरादयो दुरन्ता अपराधा एव प्रतिबन्ध-कारणं वक्तव्यम् । अतएवोक्तं श्री-शौनकेन --

तद् अश्म-सारं हृदयं बतेदं यद् गृह्यमाणैर् हरि-नाम-धेयैः । न विक्रियेताथ यदा विकारो नेत्रे जलं गात्र-रुहेषु हर्षः ॥ [भ्प् २.३.२४] इति ।

यथा प्रायेणाधुनिकानाम् -

ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव । स्मृतिर् नाद्यापि विध्वस्ता भवत्-सन्दर्शनार्थिनः ॥ [भ्प् १०.६४.२५]

तद्-उक्त-रीत्याध्यवसित-भक्तेर् अपि नृगस्य जिह्वा न वक्ति [भ्प् ६.३.२९] इत्य् आदि-यम-वाक्य-विरुद्धं यम-लोक-गमनं प्राप्तवतो विना चार्थवाद- कल्पनामयं भावं श्रुत-शास्त्रस्यापि तस्य सत्यां तादृश-माहात्म्यायां भक्तौ श्रीमद्-अम्बरीषादिवत् सेवाग्रहं परित्यज्य दान-कर्माग्रहो न स्यात् । तादृशापराधे भक्ति-स्तम्भश् च श्रूयते । यथा पाद्मे नामापराध-भञ्जन-स्तोत्रे -

नामैकं यस्य वाचि स्मरण-पथ-गतं श्रोत्र-मूलं गतं वा शुद्धं वाशुद्ध-वर्णं व्यवहित-रहितं तारयत्य् एव सत्यम् । तच् चेद् देह-द्रविण-जनता-लोभ-पाषण्ड-मध्ये निक्षिप्तं स्यान् न फल-जनकं शीघ्रम् एवात्र विप्र ॥

देहादि-लोभार्थं ये पाषण्डा गुर्व्-अवज्ञादि-दशापराध-युक्तास् तन्- मध्य इत्य् अर्थः । स्कान्दे

प्रह्लाद-संहितायां द्वारका-माहात्म्ये -

पूजितो भगवान् विष्णुर् जन्मान्तर-शतैर् अपि । प्रसीदति न विश्वात्मा हरिस् तस्य पूजां द्वादश-वर्षिकीम् ॥

दृष्ट्वा भागवतं विप्रं नमस्कारेण नार्चयेत् । देहिनस् तस्य पापस्य न च वै क्षमते हरिः ॥ इति ।

एवं बहुन्य् एवापराधान्तराण्य् अपि दृश्यते ।

एवम् एव श्री-विष्णु-पुराणे शत-धनुर् नाम्नो राज्ञो भगवद्-आराधन- तत्परस्यापि वेद-वैष्णव-निन्दकाल्प-सम्भाषयैव कुक्कुरादि-योनि- प्राप्तिर् उक्ता । अतः शुश्रूषोः श्रद्दधानस्य [भ्प् १.२.१६] इत्य् आदौ आवृत्तिर् असकृद्-उपदेशात् [व्स् ४.१.१] इत्य् आदौ च पुरुषाणां प्रायः सापराधत्वाभि- (पगे ७२) प्रायेणैवावृति-विधानम् । सापराधानाम् आवृत्त्य्-अपेक्षा चोक्ता पाद्मे नामापराध-भञ्जन-स्तोत्रे नामोपलक्ष्य -

नामापराध-युक्तानां नामान्य् एव हरन्त्य् अघम् । अविश्रान्ति-प्रयुक्तानि तान्य् एवार्थ-कराणि च ॥ इति ।

एतद्-अपेक्षयैव त्रैलोक्य-सम्मोहन-तन्त्रादाव् अष्टादशाक्षरादेर् आवृत्ति- विधानम् । यथा -

इदानीं शृणु देवि त्वं केवलस्य मनोर् विधिम् । दश-कृत्वो जपेन् मन्त्रम् आपत्-कल्पेन मुच्यते ॥

सहस्र-जप्तेन यथा मुच्यते महतैनसा । अयुतस्य जपेनैव महा-पातक-नाशनम् ॥ इत्य् आदि ।

तथा ब्रह्म-वैवर्ते नामोपलक्ष्य -

हनन् ब्राह्मणम् अत्यन्तं कामतो वा सुरां पिबन् । कृष्ण कृष्णेत्य् अहोरात्रं सङ्कीर्त्य शुचिताम् इयात् ॥ इत्य् आदि ।

अत्रापराधालम्बनत्वेनैव वर्तमानानां पाप-वासनानां सहैवापराधेन नाश इति तात्पर्यम् । एतादृश-प्रतिबन्धोपेक्षयैवोक्तं विष्णु-धर्मे -

रागादि-दूषितं चित्तं नास्पदं मधुसूदने । बध्नाति न रतिं हंसः कदाचित् कर्दमाम्बुनि ॥

न योग्या केशवं स्तोतुं वाग् दुष्टा चानृतादिना । तमसो नाशनायालं नेन्दोर् लेखा घनावृता ॥ इति ।

सिद्धानाम् आवृत्तिस् तु प्रतिपदम् एव सुख-विशेषोदयार्था । असिद्धानाम् आवृत्ति-नियमः फल-पर्यापित्-पर्यन्तः । तद्-अन्तरायेऽपराधावस्थिति- वितर्कात् । यतः कौटिल्यम् अश्रद्धा भगवन्-निष्ठा-च्यावकस् त्व् अन्तराभिनिवेशो भक्ति-शैथिल्यं स्व-भक्त्य्-आदि-कृत-मानित्वम् इत्य् एवम् आदीनि महत्-सङ्गादि-लक्षाण-भक्त्यापि निवर्तयितुं दुष्कराणि चेत् तर्हि तस्यापराधस्यैव कार्याणि । तान्य् एव च प्राचीनस्य तस्य लिङ्गानि । अतएव कुटिलात्मनाम् उत्तमम् अपि नानोपचारादिकं नाङ्गीकरोति भगवान् यथा दूत्य-गतो दुर्योधनस्य । आधुनिकानां च श्रुत-शास्त्राणाम् अपराध- दोषेन भगवति श्री-गुरौ तद्-भक्तादिषु चान्तरानादरादाव् अपि सति बहिस् तद्-अर्चनाद्य्-आरम्भः कौटिल्यम् । अतएवाकुटिल-मूढानां भजनाभासादिनापि कृतार्थत्वम् उक्तम् । कुटिलानां तु भक्त्य्-अनुवृत्तिर् अपि न सम्भवतीति । स्कान्दे श्री-पराशर-वाक्ये दृश्यते -

अपुण्यवतां लोके मूढानां कुटिलात्मनाम् । भक्तिर् भवति गोविन्दे कीर्तनं स्मरणं तथा ॥ इति ।

तद् अपेक्षयैवोक्तं विष्णु-धर्मे - सत्यं शतेन विघ्नानां सहस्रेण तथा तपः । विघ्नायुतेन गोविन्दे नृणां भक्तिर् निवार्यते ॥ इति ।

अतएवाह - तं सुखाराध्यम् ऋजुभिर् अनन्य-शरणैर् नृभिः । कृतज्ञः को न सेवेत दुराराध्यम् असाधुभिः ॥ [भ्प् ३.१९.३६]

(पगे ७३) स्पष्टम् ॥ ३.११ । श्री-सूतः ॥ १५३ ॥

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astu tāvat śuddha-bhakty-ābhāsasya vārtā | aparādhatvena dṛśyamāno'py asau mahā-prabhāvo dṛśyate | yathā viṣṇu-dharme bhagavan-mantreṇa kṛta- nija-rakṣaṃ vipraṃ prati rākṣasa-vākyaṃ -

tvām attum āgataḥ kṣiptau rakṣayā kṛtayā tvayā | tat-saṃsparśāc ca me brahman sādhv etan manasi sthitam ||

kā sā rakṣā na tāṃ vedmi vedmi nāsyāḥ parāyaṇam | kintv asyāḥ saṅgamāsādya nirvedaṃ prāpitaḥ param || iti |

yathā vā viṣṇu-dharmādy-udāhṛtāyāḥ śrī-bhagavad-gṛha-dīpa-tailaṃ pibantyāḥ kasyāścin mūṣikāyā daivato mukhoddhṛta-vartau dīpe samujjvalite sati mukha-dāhena maraṇāt rājītvaṃ prāpya dīpa-dānādi-lakṣaṇa-bhakti- niṣṭhā-prāptir ante parama-pada-prāptiś ca | yathā brahmāṇḍa-purāṇe janmāṣṭamī-māhātmye kṛta-janmāṣṭamīkāyā dāsyā duḥsaṅgenāpi kasyacit tat-phala-prāptiḥ | tathā ca bṛhan-nāradīye tādṛśa-duṣṭakāryārtham api bhagavan-mandiraṃ mārjayitvā kaścid uttamāṃ gatim avāpa | na tv īdṛśatvaṃ brahma-jñānasyāpi |

yathoktaṃ brahma-vaivarte - dṛṣṭaḥ paśyed aharahaḥ saṃśritaḥ pratisaṃśrayet | arcitaś cārcayen nityaṃ sa devo dvija-puṅgava || iti |

yathā ca śrī-viṣṇu-dharme śrī-nārada-vākyam - tulasī-dala-mātreṇa jalasya culukena ca | vikrīṇīte svam ātmānaṃ bhaktebhyo bhakta-vatsalaḥ || iti |

tad īdṛśaṃ māhātmya-vṛndaṃ na praśaṃsā-mātram ajāmilādau prasiddhatvāt | darśitāś ca nyāyāḥ śrī-bhagavan-nāma-kaumudy-ādau |

tathaiva nāmny arthavāda-kalpanāyāṃ doṣo'pi śrūyate tathārtha-vādo hari- nāmni [HBV 11.284] iti nāmāparādha-gaṇane |

artha-vādaṃ harer nāmni sambhāvayati yo naraḥ | sa pāpiṣṭho manuṣyāṇāṃ niraye patati sphuṭam || iti kātyāyana-saṃhitāyām | (page 71)

man-nāma-kīrtana-phalaṃ vividhaṃ niśamya na śraddadhāti manute yad utārtha-vādam | yo mānuṣas tam iha duḥkha-caye kṣipāmi saṃsāra-ghora-vividhārti-nipīḍitāṅgam ||

iti brahma-saṃhitāyāṃ bodhāyanaṃ prati śrī-parameśvaroktau | tato'ntarbhūta-nāmānusandhāneṣv anyeṣu tad-bhajaneṣu ca sutarām evārtha-vāde doṣo'vagamyate tad evaṃ yathārtha eva tan-māhātmye saty api yatra samprati tad-bhajane phalodayo na dṛśyate| kutracic chāstre ca purātanānām apy anyathā śrūyate tatra nāmārtha-vāda-kalpanā vaiṣṇavānādarādayo durantā aparādhā eva pratibandha-kāraṇaṃ vaktavyam | ataevoktaṃ śrī-śaunakena --

tad aśma-sāraṃ hṛdayaṃ batedaṃ yad gṛhyamāṇair hari-nāma-dheyaiḥ | na vikriyetātha yadā vikāro netre jalaṃ gātra-ruheṣu harṣaḥ || [BhP 2.3.24] iti |

yathā prāyeṇādhunikānām -

brahmaṇyasya vadānyasya tava dāsasya keśava | smṛtir nādyāpi vidhvastā bhavat-sandarśanārthinaḥ || [BhP 10.64.25]

tad-ukta-rītyādhyavasita-bhakter api nṛgasya jihvā na vakti [BhP 6.3.29] ity ādi-yama-vākya-viruddhaṃ yama-loka-gamanaṃ prāptavato vinā cārthavāda-kalpanāmayaṃ bhāvaṃ śruta-śāstrasyāpi tasya satyāṃ tādṛśa-māhātmyāyāṃ bhaktau śrīmad-ambarīṣādivat sevāgrahaṃ parityajya dāna-karmāgraho na syāt | tādṛśāparādhe bhakti-stambhaś ca śrūyate | yathā pādme nāmāparādha-bhañjana-stotre -

nāmaikaṃ yasya vāci smaraṇa-patha-gataṃ śrotra-mūlaṃ gataṃ vā śuddhaṃ vāśuddha-varṇaṃ vyavahita-rahitaṃ tārayaty eva satyam | tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye nikṣiptaṃ syān na phala-janakaṃ śīghram evātra vipra ||

dehādi-lobhārthaṃ ye pāṣaṇḍā guru-avajñādi-daśāparādha-yuktās tan- madhya ity arthaḥ | skānde prahlāda-saṃhitāyāṃ dvārakā-māhātmye -

pūjito bhagavān viṣṇur janmāntara-śatair api | prasīdati na viśvātmā haris tasya pūjāṃ dvādaśa-varṣikīm ||

dṛṣṭvā bhāgavataṃ vipraṃ namaskāreṇa nārcayet | dehinas tasya pāpasya na ca vai kṣamate hariḥ || iti |

evaṃ bahūny evāparādhāntarāṇy api dṛśyate |

evam eva śrī-viṣṇu-purāṇe śata-dhanur nāmno rājño bhagavad-ārādhana- tatparasyāpi veda-vaiṣṇava-nindakālpa-sambhāṣayaiva kukkurādi-yoni- prāptir uktā | ataḥ śuśrūṣoḥ śraddadhānasya [BhP 1.2.16] ity ādau āvṛttir asakṛd-upadeśāt [Vs 4.1.1] ity ādau ca puruṣāṇāṃ prāyaḥ sāparādhatvābhi- (page 72) prāyeṇaivāvṛti-vidhānam | sāparādhānām āvṛtty-apekṣā coktā pādme nāmāparādha-bhañjana-stotre nāmopalakṣya -

nāmāparādha-yuktānāṃ nāmāny eva haranty agham | aviśrānti-prayuktāni tāny evārtha-karāṇi ca || iti |

etad-apekṣayaiva trailokya-sammohana-tantrādāv aṣṭādaśākṣarāder āvṛtti- vidhānam | yathā -

idānīṃ śṛṇu devi tvaṃ kevalasya manor vidhim | daśa-kṛtvo japen mantram āpat-kalpena mucyate ||

sahasra-japtena yathā mucyate mahatainasā | ayutasya japenaiva mahā-pātaka-nāśanam || ity ādi |

tathā brahma-vaivarte nāmopalakṣya -

hanan brāhmaṇam atyantaṃ kāmato vā surāṃ piban | kṛṣṇa kṛṣṇety ahorātraṃ saṅkīrtya śucitām iyāt || ity ādi |

atrāparādhālambanatvenaiva vartamānānāṃ pāpa-vāsanānāṃ sahaivāparādhena nāśa iti tātparyam | etādṛśa-pratibandhopekṣayaivoktaṃ viṣṇu-dharme -

rāgādi-dūṣitaṃ cittaṃ nāspadaṃ madhusūdane | badhnāti na ratiṃ haṃsaḥ kadācit kardamāmbuni ||

na yogyā keśavaṃ stotuṃ vāg duṣṭā cānṛtādinā | tamaso nāśanāyālaṃ nendor lekhā ghanāvṛtā || iti |

siddhānām āvṛttis tu pratipadam eva sukha-viśeṣodayārthā | asiddhānām āvṛtti-niyamaḥ phala-paryāpit-paryantaḥ | tad-antarāye'parādhāvasthiti- vitarkāt | yataḥ kauṭilyam aśraddhā bhagavan-niṣṭhā-cyāvakas tv antarābhiniveśo bhakti-śaithilyaṃ sva-bhakty-ādi-kṛta-mānitvam ity evam ādīni mahat-saṅgādi-lakṣāṇa-bhaktyāpi nivartayituṃ duṣkarāṇi cet tarhi tasyāparādhasyaiva kāryāṇi | tāny eva ca prācīnasya tasya liṅgāni | ataeva kuṭilātmanām uttamam api nānopacārādikaṃ nāṅgīkaroti bhagavān yathā dūtya-gato duryodhanasya | ādhunikānāṃ ca śruta-śāstrāṇām aparādha- doṣena bhagavati śrī-gurau tad-bhaktādiṣu cāntarānādarādāv api sati bahis tad-arcanādy-ārambhaḥ kauṭilyam | ataevākuṭila-mūḍhānāṃ bhajanābhāsādināpi kṛtārthatvam uktam | kuṭilānāṃ tu bhakty-anuvṛttir api na sambhavatīti | skānde śrī-parāśara-vākye dṛśyate -

apuṇyavatāṃ loke mūḍhānāṃ kuṭilātmanām | bhaktir bhavati govinde kīrtanaṃ smaraṇaṃ tathā || iti |

tad apekṣayaivoktaṃ viṣṇu-dharme - satyaṃ śatena vighnānāṃ sahasreṇa tathā tapaḥ | vighnāyutena govinde nṝṇāṃ bhaktir nivāryate || iti |

ataevāha - taṃ sukhārādhyam ṛjubhir ananya-śaraṇair nṛbhiḥ | kṛtajñaḥ ko na seveta durārādhyam asādhubhiḥ || [BhP 3.19.36]

(page 73) spaṣṭam || 3.11 | śrī-sūtaḥ || 153 ||

English witness · section(s) 143

Anuccheda 143

1 Because the Supreme Personality of Godhead is thus always happy in Himself and because His desires are always fulfilled, He is pleased by even the smallest offering. The following example is given in Srimad Bhagavatam (1.11.4-5): 2 "The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father."* 3 In this verse the word "tatra" means "in Dvaraka", and the phrase "raver dipam" means "the offering of a lamp to the sun." The people worshipped (adrtah) the Lord in that way. That is the meaning. The phrase beginning with the word "priti" explains how the people were able to please the Lord with their prayers and various offerings. Here is given the example of children (arbhakah) approaching their father (pitaram). The word "priti" here means "extraordinary happiness and love." The Lord is here described as "sarva-suhrdam" (the friend and well wisher of all). Because He is everyone's friend, He is also everyone's protector (avitaram). 4 Although He is always satisfied and happy in Himself, and although His desires are always fulfilled, the Supreme Personality of Godhead is nevertheless pleased by His devotees as a proud and loving father is pleased by His children. That is the meaning. He is merciful to His devotees and He fulfils their desires as if He were a kalpa-vrksa tree. He naturally loves His devotees, they naturally worship Him and offer prayers to Him, and He reciprocates by giving them appropriate gifts in return. In this way, even though He is naturally filled with all bliss, the Supreme Personality of Godhead still finds happiness in the devotional service offered by His devotees. This verse was spoken by Srila Suta Gosvami.

Bhakti · Sanskrit §154 · English §144

[१५४]

यथैव भगवद्-भक्ता अप्य् अकुटिलात्मनोऽज्ञाननुगृह्णन्ति न तु कुटिलात्मनो विज्ञान् इति दृश्यते । यथा -

दूरे हरि-कथाः केचिद् दूरे चाच्युत-कीर्तनाः स्त्रियः शूद्रादयश् चैव तेऽनुकम्प्या भवादृशाम् । विप्रो राजन्य-वैश्यौ वा हरेः प्राप्ताः पदान्तिकम् श्रौतेन जन्मनाथापि मुह्यन्त्य् आम्नाय-वादिनः ॥ [भ्प् ११.५.५]

टीका च - तत्र येऽज्ञास् ते भवद्-विधानाम् अनुग्राह्या इत्य् आह दूर इति । ज्ञान-बल-दुर्विदग्धास् त्व् अचिकित्स्यत्वाद् उपेक्ष्या इत्य् आशयेत्नाह विप्र इति । इत्य् एषा । ॥ ११.५ ॥ चमसो निमिम् ॥ १५४ ॥

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yathaiva bhagavad-bhaktā apy akuṭilātmano'jñānanugṛhṇanti na tu kuṭilātmano vijñān iti dṛśyate | yathā -

dūre hari-kathāḥ kecid dūre cācyuta-kīrtanāḥ striyaḥ śūdrādayaś caiva te'nukampyā bhavādṛśām | vipro rājanya-vaiśyau vā hareḥ prāptāḥ padāntikam śrautena janmanāthāpi muhyanty āmnāya-vādinaḥ || [BhP 11.5.5]

ṭīkā ca - tatra ye'jñās te bhavad-vidhānām anugrāhyā ity āha dūra iti | jñāna-bala-durvidagdhās tv acikitsyatvād upekṣyā ity āśayetnāha vipra iti | ity eṣā | || 11.5 || camaso nimim || 154 ||

English witness · section(s) 144

Anuccheda 144

1 The devotion that the devotees feel for the Lord is actually a potency of the Lord Himself. The Lord himself is the original cause of that devotion. The Lord Himself is thus present in the activities of devotional service performed by the devotee's limbs and senses. The devotee's activities of devotional service are thus a reflection of the Lord's potency of devotional service. In this way the power of the Lord's mercy is the actual cause of the devotee's love for the Lord. That the Lord Himself is the cause of the activities of devotional service performed by the limbs and senses is confirmed by the following words (Srimad Bhagavatam 12.8.40): 2 "O Almighty Lord, how can I possibly describe You? You

awaken the vital air, which then impels the minds, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahma and Siva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You."*** 3 In this verse the words "O Almighty Lord, how can I possibly describe You?" mean "How can I possibly describe even a small portion of Your mercy?" This is so because You (tvaya) awaken (udiritah) the vital air (asuh) and when it is set in motion (samspandate), power of speech (vak) and the mind and senses follow (tam anu)." The word "vai" (certainly) indicates that the Lord is both the direct and indirect cause of the senses' actions. This is confirmed by the following words (Sri Brhad aranyaka Upanisad 4.4.18): "The Supreme Personality of Godhead is the breathing power of the breath. He is the seeing power of the eyes. He is the hearing power of the ears. He is the thinking power of the mind." This is true not only for ordinary living entities, but even for the great demigods Brahma and Siva (aja-sarvayoh). Therefore the speaker of this verse (Markandeya Muni) says, "It is certainly also true for me (svasya)." Although no one is ever really independent, the devotees voluntarily allow the Lord to control their speech and other limbs and senses, and thus they become like puppets in His hands. The verse there says, "O Lord, because they love (bhava) You with a love that is Your own gift to them, You become (asi) the devotees' intimate friend (bandhuh)." This verse was spoken by Markandeya Muni to Sri Nara-Narayana Rsis.

Bhakti · Sanskrit §155 · English §145

[१५५]

अथाश्रद्धा दृष्टे श्रुतेऽपि तन्-महिमादौ विपरीत-भावनादिना विश्वासाभावः । यथा दुर्योधनस्यैव विश्वरूप-दर्शनादाव् अपि । अतएव यथा -- आपन्नः संसृतिं घोरां यन्-नाम विवशो गृणन् [भ्प् १.१.१४] इत्यादि शौनकस्य, दन्ता गजानां कुलिशाग्र-निष्ठुराः [विप् १.१७.४४] इति श्री-प्रह्लादस्यानुभव-सिद्धं न तथा सर्वेषाम् । ईदृशम् आनुषङ्गिकं फलं तु शुद्ध-भक्तैर् भगवन्-महिम-ख्यापनेच्छा यदि स्यात् तदैवेष्यते न तु स्व-रक्षणाय स्व-महिम-दर्शनाय वा । यथैवोक्तं --

दन्ता गजानां कुलिशाग्र-निष्ठुराः शीर्णा यद् एते न बलं ममैतत् । महा-विपत्-पात-विनाशनोऽयं जनार्दनानुस्मरणानुभावः ॥ [विप् १.१७.४४]

श्री-परीक्षित्-प्रभृतिभिस् तु तद् अपि नेष्टं, यथा -

द्विजोपसृष्टः कुहकस् तक्षको वा दशत्व् अलं गायत विष्णु-गाथाः ॥ [भ्प् १.१९.१५]

॥ स्पष्टम् । १.१९ ॥ राजा ॥ १५५ ॥

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athāśraddhā dṛṣṭe śrute'pi tan-mahimādau viparīta-bhāvanādinā viśvāsābhāvaḥ | yathā duryodhanasyaiva viśvarūpa-darśanādāv api | ataeva yathā -- āpannaḥ saṃsṛtiṃ ghorāṃ yan-nāma vivaśo gṛṇan [BhP 1.1.14] ityādi śaunakasya, dantā gajānāṃ kuliśāgra-niṣṭhurāḥ [ViP 1.17.44] iti śrī- prahlādasyānubhava-siddhaṃ na tathā sarveṣām | īdṛśam ānuṣaṅgikaṃ phalaṃ tu śuddha-bhaktair bhagavan-mahima-khyāpanecchā yadi syāt tadaiveṣyate na tu sva-rakṣaṇāya sva-mahima-darśanāya vā | yathaivoktaṃ --

dantā gajānāṃ kuliśāgra-niṣṭhurāḥ śīrṇā yad ete na balaṃ mamaitat | mahā-vipat-pāta-vināśano'yaṃ janārdanānusmaraṇānubhāvaḥ || [ViP 1.17.44]

śrī-parīkṣit-prabhṛtibhis tu tad api neṣṭaṃ, yathā -

dvijopasṛṣṭaḥ kuhakas takṣako vā daśatv alaṃ gāyata viṣṇu-gāthāḥ || [BhP 1.19.15]

|| spaṣṭam | 1.19 || rājā || 155 ||

English witness · section(s) 145

Anuccheda 145

1 That devotional service, and nothing else, enables one to directly see the Supreme Personality of Godhead is explained in the following words (Srimad Bhagavatam 1.8.36): 2 "O Krsna, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death."* 3 The meaning of this verse is clear. It was spoken by Sri Kunti-devi to the Supreme Personality of Godhead.

Bhakti · Sanskrit §156 · English §146–147

[१५६]

अतएवाधुनिकेषु महानुभाव-लक्षणवत्सु तद्-अदर्शनेऽपि नाविश्वासः कर्तव्यः । कुत्रचिद् भगवद्-उपासना-विशेषेणैव तादृशम् आनुषङ्गिकं फलम् उदयते । यथा -

यदैक-पादेन स पार्थिवार्भकस् तस्थौ तद्-अङ्गुष्ठ-निपीडिता मही । ननाम तत्रार्धम् इभेन्द्र-धिष्ठिता तरीव सव्येतरतः पदे पदे ॥ [भ्प् ४.८.७९]

अत्र सर्वात्मकतयैव विष्णु-समाख्यिना तादृक् फलम् उदितम् । एतादृश्य् उपासना चास्य भावि-ज्योतिर्-मण्डलात्मक-विश्व-चालन-पदोपयोगितयोदितेति ज्ञेयम् ॥

॥। ४.९ ॥ श्री-मैत्रेयः ॥ १५६ ॥

[156]

ataevādhunikeṣu mahānubhāva-lakṣaṇavatsu tad-adarśane'pi nāviśvāsaḥ kartavyaḥ | kutracid bhagavad-upāsanā-viśeṣeṇaiva tādṛśam ānuṣaṅgikaṃ phalam udayate | yathā -

yadaika-pādena sa pārthivārbhakas tasthau tad-aṅguṣṭha-nipīḍitā mahī | nanāma tatrārdham ibhendra-dhiṣṭhitā tarīva savyetarataḥ pade pade || [BhP 4.8.79]

atra sarvātmakatayaiva viṣṇu-samāvdhinā tādṛk phalam uditam | etādṛśy upāsanā cāsya bhāvi-jyotir-maṇḍalātmaka-viśva-cālana-padopayogitayoditeti jñeyam ||

||| 4.9 || śrī-maitreyaḥ || 156 ||

English witness · section(s) 146–147

Anuccheda 146

1 That by engaging in devotional service one attains the Lord's association is explained in these words (Srimad Bhagavatam 11.18.45): "My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unfailing devotional service comes to Me."*** 2 Srila Sridhara Svami comments: "That Sri Krsna is the Supreme Personality of Godhead is confirmed by the words 'sarvotpatty-apyayam', which means 'the creator and destroyer of all the material worlds'. 'Ma' means 'Me, the Supreme Personality of Godhead, who is the cause of everything, who has a spiritual form and who resides in Vaikuntha', 'brahma-karanam' means 'the author of the Vedas', and 'upayati' means 'comes near'." 3 That by engaging in devotional service one attains the Lord's association is also explained in these words (Sri Bhagavad-gita 8.22): "The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him."*

Anuccheda 147

1 Devotional service is rewarded with a gift far beyond the power of the devotee's mind to understand. Dhruva Maharaja, was given his own spiritual planet Dhruvaloka as a reward for his service, is the proof of this. By engaging in devotional service, the devotee turns the Lord into a submissive servant. The Lord Himself explains (Srimad Bhagavatam 11.14.20): "My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."* 2 After speaking that verse, the Lord explains (Srimad Bhagavatam 11.14.21): "Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dogeaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."* 3 Although these verses from Srimad Bhagavatam Canto Eleven Chapter Fourteen do not clearly single out either sadhana-bhakti (the beginning stage of devotional service) or sadhya-bhakti (the advanced stage of devotional service), it is clear that the beginning stage is not the best or final feature of devotional service. Still, because the beginning stage of devotional service gradually leads one to the advanced stage, it is also glorified in these verses. This is explained in the following question and an answer (Srimad Bhagavatam 11.14.1): "My dear Krsna, the learned sages who explain Vedic

literature recommend various processes for protecting one's life. Considering these varieties of viewpoint, my Lord, please tell me whether all these processes are equally important. or whether one of them is supreme."* The Lord answers (Srimad Bhagavatam 11.14.26): "When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form."* 4 The beginning stage of devotional service is clearly glorified in these words (Srimad Bhagavatam 11.14.18-22): "My dear Uddhava, If My devotee has not fully conquered his sense, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."*** "My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.*** "My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."* "Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This Bhakti-yoga system, which gradually increases attachment to Me, purifies even a human being born among dogeaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."* "Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."*** Srimad Bhagavatam 11.14.18 especially describes the beginning stage of devotional service because in the advanced stage a devotee is not agitated by material desires. The advanced stage is described in these words (Srimad Bhagavatam 10.87.35): "Sages free from false pride live on this earth by resorting to sacred places of pilgrimage and those districts in which the Supreme Lord has manifested His pastimes. Because such devotees keep You lotus feet within their hearts, the water that washes their feet destroys all sins. Everyone who even once turns his mind toward You, the eternally blissful Soul of all existence, ceases from worshipping family life at home, in which a man is simply robbed of his good qualities."*** 4 In these words the Visnu Purana glorifies the advanced stage of devotional service: "When Lord Visnu, the Supreme Personality of Godhead enters the heart, everything else becomes insignificant. What will one attain by running east and west to get this and that?" 6 The advanced stage of devotional service is again described in these words (Srimad Bhagavatam 11.14.23): "If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the

consciousness be purified?"*** 7 The advanced stage of devotional service is again described in these words (Srimad Bhagavatam 11.14.24): "A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances - a devotee thus fixed in loving service to M purifies the entire universe."*** Even the beginning stage of devotional service is purifying. How much more purifying is the advanced stage described here? The stage of devotional service described here is far beyond the stage described in Srimad Bhagavatam 11.14.18 (quoted in Text 4). 8 That the activities of devotional service, which begin with the dim reflection of the Lord's holy name, destroy all sins is proved by the following words spoken by the Supreme Lord Himself (Srimad Bhagavatam 11.14.19): "As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me."* 9 Devotional service and astanga-yoga are very different spiritual paths. They are opposites and bring opposite results, as the Lord explains in these words (Srimad Bhagavatam 11.14.20): "My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."* "Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service."* This statement also affirms that it is faith in devotional service that enables one to attain the Supreme Lord. 10 The result of acting in the beginning stage of devotional service is that the devotee attains certain spiritual advantages. The result of advanced devotional service is that one turns the Supreme Personality of Godhead into one's submissive servant. 11 Srimad Bhagavatam (5.6.18) explains: "My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."* This verse means that unless the Supreme Personality of Godhead has become like a submissive servant, completely under the devotee's dominion, He will not give the gift of pure love for Him. 12 Srimad Bhagavatam (11.14.22) explains: "Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."*** This verse explains that devotional service is very different from ordinary religious activities. Indeed, devotional service brings a much better result than ordinary religious activities do. By engaging in devotional service one becomes very pure and attains the advanced stage of

devotional service, as described in Srimad Bhagavatam 11.14.23: "If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?"*** In this way the passage beginning with Srimad Bhagavatam 11.14.18 and ending with 11.14.24 is explained. The verse quote in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §157 · English §148

[१५७]

अथ भगवन्-निष्ठा-व्यावक-वस्त्व्-अन्तराभिनिवेशो यथा -

एवम् अघटमान-मनोरथाकुल-हृदयो मृग-दारकाभासेन स्वारब्ध- कर्मणा योगारम्भणतो विभ्रंशितः स योग-तापसो भगवद्-आराधन- लक्षणाच् च । [भ्प् ५.८.२६] इति । (पगे ७४)

स श्री-भरतः । अत्रैवं चिन्त्यं भगवद्-भक्त्य्-अन्तरायकं सामान्यम् आरब्ध-कर्म न भवितुम् अर्हति दुर्बलत्वात् । ततः ^राचीनापराधात्मकम् एव तल् लभ्यत इन्द्रद्युम्नादीनाम् इवेति ॥

॥ ५.८ ॥ श्री-शुकः ॥ १५७ ॥

[157]

atha bhagavan-niṣṭhā-cyāvaka-vastv-antarābhiniveśo yathā -

evam aghaṭamāna-manorathākula-hṛdayo mṛga-dārakābhāsena svārabdha- karmaṇā yogārambhaṇato vibhraṃśitaḥ sa yoga-tāpaso bhagavad-ārādhana- lakṣaṇāc ca | [BhP 5.8.26] iti | (page 74)

sa śrī-bharataḥ | atraivaṃ cintyaṃ bhagavad-bhakty-antarāyakaṃ sāmānyam ārabdha-karma na bhavitum arhati durbalatvāt | tataḥ ^rācīnāparādhātmakam eva tal labhyata indradyumnādīnām iveti ||

|| 5.8 || śrī-śukaḥ || 157 ||

English witness · section(s) 148

Anuccheda 148

1 Direct devotional service, where one gives gifts to the Supreme Personality of Godhead, is better than ordinary work in this world. Devotional service is thus the actual process of religion. The Lord explains this in the following words (Srimad Bhagavatam 11.19.21): "O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion."*** 2 Simply by hearing about devotional service one can become purified of all past sins. This is explained in the following words (Srimad Bhagavatam 11.2.12): "Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even person who hate the demigods and all other living beings can be immediately purified."* 3 In the Padma Purana, Magha-mahatmya, the Yamadutas say: "Then Yamaraja said to us: Be respectful to the devotees of Lord Visnu. Do not approach anyone that worships Lord Visnu. 4 "Do not approach a person in whose home a devotee of Lord Visnu eats. Do not approach a person who associates with devotees of Lord Visnu. Such a person is already free from all sins." 5 In the Brhan-naradiya Purana, at the end of the story of Yajnamali, it is said: "Even great sinners that associate with the devotees of Lord Hari are automatically freed from all their sins." 6 Yamaraja confirms this in the following words (Srimad Bhagavatam 6.3.29): "My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Krsna, whose hearts do not remember the lotus feet of Krsna even once, and whose heads do not bow down even once before Lord Krsna. Send me those who do not perform their duties toward Visnu, which are the only duties in human life. Please bring me all such fools and rascals."* 7 In the previous verse Yamaraja said (Srimad Bhagavatam 6.3.28): "Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which form the path to hell."* In this verse Yamaraja says, "Bring to me for punishment only persons who are averse to the taste of the honey of Lord Krsna's lotus feet." 8 In the verse before that (Srimad Bhagavatam 6.3.27) Yamaraja explains: "My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of

Godhead, and therefore Lord Brahma and I and even the time factor are not competent to chastise them."* In this verse Yamaraja forbids his messengers to approach the Lord's devotees, who see everyone with equal vision and whose pure glories are sung by the demigods and the inhabitants of Siddhaloka. 9 Srimad Bhagavatam 6.3.29 (quoted in text 6), says, "Please bring to me only those persons who do not use their tongues (jihva) to chant the holy name (namadheya) and qualities (guna) of Krsna (bhagavat), whose hearts (cetah) do not remember (smarati) the lotus feet of Krsna (tac-caranaravindam) even once (ekada) and whose heads (sirah) do not bow down (namati) even once before Lord Krsna (krsnaya)."* 10 The Skanda Purana describes the glories of bowing down before the Lord in these words: "A person who even only pretends to bow down before Lord Krsna is at once freed from the sins accumulated in a hundred births." Because bowing down before the Lord is so glorious, Yamaraja says (in Srimad Bhagavatam 6.3.29 quoted in text 6), "Do not bring to me anyone who bows down before Lord Krsna. Please bring me only fools and rascals (asatah)." The reason they are fools and rascals is given in these words: "They do not perform their duties toward Visnu (akrta-visnu-krtyan). 11 The relationship between religious duties and devotional service to Lord Visnu is explained in the Skanda Purana, Reva-khanda, where Lord Brahma says: "O Lord Kesava, a person who performs all his religious duties must be Your devotee. O Lord Kesava, a person who performs only sins cannot be Your devotee. 12 O Lord Hari, when someone who is not Your devotee performs pious deeds, all his pious deeds become sins. O Lord Hari, even if he has performed all pious deeds, a person who is not Your devotee stays always in hell. On the other hand, if Your devotee commits sins, even up to killing a brahmana, he is at once freed from the offense." 13 In the Padma Purana the Supreme Personality of Godhead says: "If someone commits a sin for My sake, his sin counts as a pious deed. If someone performs pious deeds without worshipping Me, then by My power, his pious deeds count as sins." 14 Srimad Bhagavatam (7.11.11) lists some of the activities of devotional service in these word: "These are the general instructions to be followed by all human beings: hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about those activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self."* 15 They who do not worship the Supreme Personality of Godhead will fall down from their puffed up positions. This is explained in these words (Srimad Bhagavatam 11.5.2-3): "From the mouth of Brahma the brahmanical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts (brahmacarya, grhastha, vanaprastha and sannyasa) combine to make human society complete.* "If one simply maintains an official position in the four varnas

and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed up position into a hellish condition."* 16 That everyone should engage in devotional service is confirmed by the Lord Himself in these words (Srimad Bhagavatam 11.18.43): "Everyone should engage in devotional service to Me." 17 That one should always engage in devotional service is explained in the following words of the Padma Purana: "Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."* 18 In Srimad Bhagavatam 6.3.29, quoted in text 6, the word "akrta-visnu-krtyan means "they who do not glorify, remember, or bow down before the Lord, or serve Him in other ways." Although these persons have tongues with which to glorify the Lord and other senses with which they may serve Him in many ways, they do not wish to glorify or serve Him. 19 Here Yamaraja, the teacher of the science of devotional service, mentions "remembering the lotus feet of the Lord". The remembrance here, is not limited to the Lord's lotus feet, however, but includes all the features of the Lord. Here Yamaraja says, "Bring to me only the non devotees. Do not bring the devotees." The Sruti-sastra explains: "Yamaraja punishes the conditioned souls." 20 That Yamaraja does not punish the devotees is also described in these words (Srimad Bhagavatam 6.1.190:) "Although not having fully realise Krsna, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamaraja or his order carriers, who are equipped with ropes to bind the sinful."* 21 This verse explains that they who remember Lord Krsna's lotus feet do not even see Yamaraja's carriers, who are equipped with topes to bind the sinful. 22 This is also explained in the Nrsimha Purana where Yamaraja says: "I am Yamaraja. The creator Brahma has deputed me to punish and reward the conditioned souls. I punish they who turn from their spiritual master and from Lord Hari. I bow down to offer my respects to they who bow down before Lord Hari's feet. 23 In the Amrta-saroddhara portion of the Skanda Purana, Yamaraja says: "Neither Brahma, Siva, Agni, Indra, nor the other demigods, nor I myself have the power to punish the great souls that have become servants of Lord Visnu." 24 The verse quoted in the beginning of this anuccheda was spoken by Sri Yamaraja to his messengers.

Bhakti · Sanskrit §158–159 · English §149

[१५८]

केचित् तु साधारणस्यैव प्रारब्धस्य तादृशेषु भक्तेषु प्राबल्यं तद्- उत्कण्ठा-वर्धनार्थं स्वयं भगवतैव क्रियत इति मन्यन्ते । सा च वर्णिता मृग-देहं प्राप्तस्य तस्य । तथैव श्री-नारदस्य पूर्व-जन्मनि जात-रतेर् अपि कषाय-रक्षणम् आह -

हन्तास्मिन् जन्मनि भवान् मा मां द्रष्टुम् इहार्हति । अविपक्व-कषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥ [भ्प् १.६.२२]

स्पष्टम् ॥ १.६ ॥ श्री-भगवान् ॥ १५८ ॥

[158]

kecit tu sādhāraṇasyaiva prārabdhasya tādṛśeṣu bhakteṣu prābalyaṃ tad-utkaṇṭhā-vardhanārthaṃ svayaṃ bhagavataiva kriyata iti manyante | sā ca varṇitā mṛga-dehaṃ prāptasya tasya | tathaiva śrī-nāradasya pūrva-janmani jāta-rater api kaṣāya-rakṣaṇam āha -

hantāsmin janmani bhavān mā māṃ draṣṭum ihārhati | avipakva-kaṣāyāṇāṃ durdarśo'haṃ kuyoginām || [BhP 1.6.22]

spaṣṭam || 1.6 || śrī-bhagavān || 158 ||

English witness · section(s) 149

Anuccheda 149

1 Even a single moment of devotional service will make one's life a great success. This is explained by Sri Saunaka Rsi in these words (Srimad Bhagavatam 2.3.17): "Both by rising and by setting the sun decreases the duration of life of everyone, except one who utilises the time by discussing topics of the all-good Personality of Godhead."* 2 In the description of the stories of Ajamila and many other devotees it is seen that sins are destroyed by even the dim reflection of devotional service. That even the slightest effort expended in devotional service destroys all past karmic reactions and brings one to the supreme goal of life is also described in the following statement of Sri Laghu-Bhagavata: 3 "All sins committed in the past, present and future are at once burned to ashes by the fire of glorifying Lord Krsna." 4 That devotional service always has this effect, no matter the

circumstances of how one comes to perform it, is seen in the following statement of Sri Brahma-vaivarta Purana: "O brahmanas, as fire always burns whatever it touches and never stops to consider whether one wishes to be burned or not, so the Supreme Personality of Godhead grants liberation to every person that engages in His devotional service." 5 That devotional service grants liberation is also confirmed in the following conversation between Lord Siva and Goddess Uma in the Skanda Purana: "They who are only initiated into the worship of Lord Krsna attain liberation. What can be said, then, of they who with devotion always worship the infallible Supreme Personality of Godhead?" 6 That devotional service grants liberation is again confirmed in the following words of the Narada Purana: "They who even once selflessly worship Lord Visnu do not stay in the world of birth and death." 7 That devotional service grants liberation is again confirmed in the following words of Devadyuti's prayers in the Padma Purana: "A person who once attentively speaks the word Narayana becomes pure in heart and attains liberation." 8 That devotional service grants liberation is again confirmed in the following words of the Padma Purana: "A person who, by associating with devotees, or even by accident, comes to worship Lord Krsna, becomes free of all sins and enters the supreme transcendental abode." 9 That devotional service grants liberation is again confirmed in the following words of the Itihasa-samuccaya: "They who in spite of being cruel, wicked, and addicted to sinful acts, take shelter of Lord Narayana's feet, attain the supreme and transcendental abode." 10 "The devotees of Lord Visnu are always pure. They are never touched by sin. Splendid as the rising sun, they purify all the worlds. 11 "After thousands of births one understands, 'I am a servant of Lord Vasudeva.' One who understands this delivers all the worlds." 12 "Such a person goes to the realm of Lord Visnu. Of this there is no doubt. What, then, can be said of a person who controls his senses and dedicates his life to the Lord's service?" 13 In the Ramayana Lord Ramacandra explains: "It is My vow that if one only once seriously surrenders unto Me, saying, 'My dear Lord, from this day I am Yours', and prays to Me for courage, I shall immediately award courage to that person and he will always remain safe from that time on."* 14 The Garuda Purana also explains: "It is Lord Hari's vow that if one only once seriously surrenders unto Him, saying, 'My dear Lord, from this day I am Yours', and prays to Him for courage, the Lord will immediately award courage to that person, and he will always remain safe from that time on." 15 Srimad Bhagavatam (1.1.14) also explains: "Living beings who are entangled in the complicated meshes of death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified."* 16 The meaning of this verse is clear. This verse was spoken by Sri Saunaka Rsi.

Bhakti · Sanskrit §160 · English §150

[१६०]

तद् एवम् अपराध-हेतुक-तद्-अभिनिवेशोदाहरणं गजेन्द्रादीनां विषयावस्थायां कार्यम् । अथ भक्ति-शैथिल्यं येनाध्यात्मिकादि-सुख- दुःख-निष्ठैवोल्लसति । भक्ति-तत्-पराणां तु तत्रानादरो भवति । यथा सहस्र-नाम-स्तोत्रे -

न वासुदेव-भक्तानाम् अशुभं विद्यते क्वचित् । जन्म-मृत्यु-जरा-व्याधि-भयं चाप्य् उपजायते ॥ इति ।

या तु सत्-साधकस्य मनुष्य-देह-रिरक्षिषा जायते साप्य् उपासना-वृद्धि- लोभेन न तु देह-मात्र-रिरक्षिषयेति । न तया च भक्ति-तात्पर्य-हानिः । तद् एवं विवेक-सामर्थ्य-युक्तस्यापि भक्ति-तात्पर्य-व्यतिरेक-गम्यं तच्- छैथिल्यं मध्ये मध्ये रुच्यमानया भक्त्या यद् दूरीक्रियते तद्-अपराधालम्बनमे एवेति गम्यते । अतएवापराधानुमानाप्रवृत्तेर् मूढे चासमर्थे चाल्पेन सिद्धिः समर्थेव । तत्र दीन-दयालोः श्री-भगवतः कृपा चाधिका प्रवर्तते ।

किं च विवेक-सामर्थ्य-युक्ते स्मप्रत्य् अपि योऽपराधापातो भवति सोऽत्यन्त- दौरात्म्याद् एव तद्-विपरीते तु नातिदौरात्म्याद् इति विदुषः समर्थस्य शतधनुपोऽन्तरायोऽनन्त-रवि-हित-भगवद्-उपासनस्यापि युक्त एव । मूढानां तु मूषिकादीनाम् अपराधेऽपि सिद्धिस् तथैव युक्ता । दौरात्म्याभावेन भजन-स्वरूप-प्रभावस्यापराधम् अतिक्रम्योदयात् ।

अथ भक्त्यादि-कृताभिमानत्वं चापराध-कृतम् एव वैष्णवावमानादि- लक्सणापराधान्तर-जनकत्वात् । यथा दक्षस्य प्राक्तन-श्री- शिवापराधेन प्राचेतसत्वावस्थायां श्री-नारदापराध-जन्मापि दृश्यते । तद् एवं यः सकृद् भजनादिनैव फलोदय उक्तस् तद् यथावद् एव, यदि प्राचीनोऽर्वाचीनो वापराधो न स्यात् । मरणे तु सर्वथा सकृद् एव यथा कथञ्चिद् अपि भजनम् अपेक्षते, तत्र हि तस्यैव सकृद् अपि भगवन्-नाम- ग्रहणादिकं जायते, यस्य पूर्वत्र वात्र वा जन्मनि सिद्धेन भगवद्- आराधनादिना तदानीं स्वीय-प्रभावं प्रकटयतानन्तरम् एव भगवत्- साक्षात्कारो गम्यते ।

यं यं वापि स्मरन् भावं त्यजन्त्य् अन्ते कलेवरम् । तं तम् एवैति कौन्तेय सदा तद्-भाव-भावितः ॥ [गीता ८.६] (पगे ७५) इति श्री-गीतोपनिषद्भ्यः ।

ततोऽपराधाभावा तत्-क्षयार्थं न तत्रावृत्त्य्-अपेक्षया । यथाजामिलस्य न तथा
कृत-तन्-नाम-श्रवणादीनाम् अपि यम-दूतानाम् । यथाह --

अथापि मे दुर्भगस्य विबुधोत्तम-दर्शने । भवितव्यं मङ्गलेन येनात्मा मे प्रसीदति ॥ [भ्प् ६.२.३२]

पूर्वेण मङ्गलेन महता पुण्येनेति टीका च ।

[१६०]

व्यतिरेकेणाह --

अन्यथा म्रियमाणस्य नाशुचेर् वृषली-पतेः । वैकुण्ठ-नाम-ग्रहणं जिह्वा वक्तुम् इहार्हति ॥ [भ्प् ६.२.३३]

स्पष्टम् ॥ ६.२ ॥ श्रीमान् अजामिलः ॥ १५९-१६० ॥

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tad evam aparādha-hetuka-tad-abhiniveśodāharaṇaṃ gajendrādīnāṃ viṣayāvasthāyāṃ kāryam | atha bhakti-śaithilyaṃ yenādhyātmikādi-sukha- duḥkha-niṣṭhaivollasati | bhakti-tat-parāṇāṃ tu tatrānādaro bhavati | yathā sahasra-nāma-stotre -

na vāsudeva-bhaktānām aśubhaṃ vidyate kvacit | janma-mṛtyu-jarā-vyādhi-bhayaṃ cāpy upajāyate || iti |

yā tu sat-sādhakasya manuṣya-deha-rirakṣiṣā jāyate sāpy upāsanā-vṛddhi- lobhena na tu deha-mātra-rirakṣiṣayeti | na tayā ca bhakti-tātparya-hāniḥ | tad evaṃ viveka-sāmarthya-yuktasyāpi bhakti-tātparya-vyatireka-gamyaṃ tac- chaithilyaṃ madhye madhye rucyamānayā bhaktyā yad dūrīkriyate tad- aparādhālambaname eveti gamyate | ataevāparādhānumānāpravṛtter mūḍhe cāsamarthe cālpena siddhiḥ samartheva | tatra dīna-dayāloḥ śrī-bhagavataḥ kṛpā cādhikā pravartate |

kiṃ ca viveka-sāmarthya-yukte smapraty api yo'parādhāpāto bhavati so'tyanta-daurātmyād eva tad-viparīte tu nātidaurātmyād iti viduṣaḥ samarthasya śatadhanupo'ntarāyo'nanta-ravi-hita-bhagavad-upāsanasyāpi yukta eva | mūḍhānāṃ tu mūṣikādīnām aparādhe'pi siddhis tathaiva yuktā | daurātmyābhāvena bhajana-svarūpa-prabhāvasyāparādham atikramyodayāt |

atha bhaktyādi-kṛtābhimānatvaṃ cāparādha-kṛtam eva vaiṣṇavāvamānādi-laksaṇāparādhāntara-janakatvāt | yathā dakṣasya prāktana-śrī- śivāparādhena prācetasatvāvasthāyāṃ śrī-nāradāparādha-janmāpi dṛśyate | tad evaṃ yaḥ sakṛd bhajanādinaiva phalodaya uktas tad yathāvad eva, yadi prācīno'rvācīno vāparādho na syāt | maraṇe tu sarvathā sakṛd eva yathā kathañcid api bhajanam apekṣate, tatra hi tasyaiva sakṛd api bhagavan-nāma- grahaṇādikaṃ jāyate, yasya pūrvatra vātra vā janmani siddhena bhagavad- ārādhanādinā tadānīṃ svīya-prabhāvaṃ prakaṭayatānantaram eva bhagavat- sākṣātkāro gamyate |

yaṃ yaṃ vāpi smaran bhāvaṃ tyajanty ante kalevaram | taṃ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ || [Gītā 8.6] (page 75) iti śrī-gītopaniṣadbhyaḥ |

tato'parādhābhāvā tat-kṣayārthaṃ na tatrāvṛtty-apekṣayā | yathājāmilasya na tathā kṛta-tan-nāma-śravaṇādīnām api yama-dūtānām | yathāha --

athāpi me durbhagasya vibudhottama-darśane | bhavitavyaṃ maṅgalena yenātmā me prasīdati || [BhP 6.2.32]

pūrveṇa maṅgalena mahatā puṇyeneti ṭīkā ca |

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vyatirekeṇāha --

anyathā mriyamāṇasya nāśucer vṛṣalī-pateḥ | vaikuṇṭha-nāma-grahaṇaṃ jihvā vaktum ihārhati || [BhP 6.2.33]

spaṣṭam || 6.2 || śrīmān ajāmilaḥ || 159-160 ||

English witness · section(s) 150

Anuccheda 150

1 That one becomes liberated by hearing the Lord's holy name is explained in these words (Srimad Bhagavatam 6.16.44): "My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"* 2 The meaning of this verse is clear. This verse was spoken by King Citraketu to Lord

Sankarsana.

Bhakti · Sanskrit §161 · English §151

[१६१]

यत् तु श्री-भरतस्य मृग-शरीरं त्यजतो नामानि गृहीत्वापि शरीरान्तर- प्राप्तिस् तत्रापि साक्षाद्-भाव-प्राप्तिर् एव तादृशानां हृदि सदाविर्भावात् । एवम् अजामिलस्य पूर्व-शरीर-स्थितावं् अपि ज्ञेयम् । ततो मरण-समये सकृद्- भजनस्यानन्तरम् एव कृतार्थत्व-प्रापणे व्यभिचारो न स्यात् । अतएवाह -

एतावान् साङ्ख्य-योगाभ्यां स्व-धर्म-परिनिष्ठया । भगवत्य् अचलो भावो यद् भागवत-सङ्गतः ॥ [भ्प् २.३.११]

टीका च - एतावान् एव जन्मनो लाभः फलम् । तम् आह नारायण-स्मृतिर् इति । साङ्ख्यादिभिः साध्य इति तेषां स्वातन्त्र्येण लाभत्वं वारयति । अन्ते च स्मृतिः परो लाभो न तन्-महिमा वक्तुं शक्यते इत्य् एषा ।

नाम-कौमुदी-कारैश् चान्तिम-प्रत्ययोऽभ्यर्हित इत्य् उक्तम् ॥

॥ २.१ ॥ श्री-शुकः ॥ १६१ ॥

[161]

yat tu śrī-bharatasya mṛga-śarīraṃ tyajato nāmāni gṛhītvāpi śarīrāntara- prāptis tatrāpi sākṣād-bhāva-prāptir eva tādṛśānāṃ hṛdi sadāvirbhāvāt | evam ajāmilasya pūrva-śarīra-sthitāv api jñeyam | tato maraṇa-samaye sakṛd- bhajanasyānantaram eva kṛtārthatva-prāpaṇe vyabhicāro na syāt | ataevāha -

etāvān sāṅkhya-yogābhyāṃ sva-dharma-pariniṣṭhayā | bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ || [BhP 2.3.11]

ṭīkā ca - etāvān eva janmano lābhaḥ phalam | tam āha nārāyaṇa-smṛtir iti | sāṅkhyādibhiḥ sādhya iti teṣāṃ svātantryeṇa lābhatvaṃ vārayati | ante ca smṛtiḥ paro lābho na tan-mahimā vaktuṃ śakyate ity eṣā |

nāma-kaumudī-kāraiś cāntima-pratyayo'bhyarhita ity uktam ||

|| 2.1 || śrī-śukaḥ || 161 ||

English witness · section(s) 151

Anuccheda 151

1 The Visnu-dharma Purana, Uttara-khanda explains: "I prefer to live as a devotee of Lord Visnu, even if I live for only five days. That is better living for a thousand kalpas as a non devotee." 2 In Srimad Bhagavatam 3.31.12-21 the unborn child in the womb offers prayers to the Supreme Personality of Godhead. There the living entity's life in the material world is described. Only in one birth does the fortunate living entity offer prayers in this way to the Lord, for soon he becomes liberated from the world of birth and death. Such a living entity is rare. Almost all other living entities are not aware of the nature of the Supreme Personality of Godhead. 3 The Nirukti-sastra (13.19) explains: "In the ninth month the body of the embryo is completely formed. Then the living entity there thinks, 'I died and now I am born again. I am born, but soon I will die again... 4 ...Unable to speak a word of complaint, the conditioned soul in the womb is tormented by the worms about him. First he studies the sankhya-yoga explanation of the 24 material elements, and then, in the tenth month, he is born. 5 In the phrase "purusam va" the word "va (or) indicates that this description applies only to certain rare living entities that have knowledge of the Supreme Personality of Godhead. 6 This shows that devotional service can be practiced in any kind of situation. Although living entities of many different kinds experience life in the womb, this explanation describes one kind of living entity and generalises, calling him "the living entity in the womb". This kind of generalisation is also seen in other places in the scriptures. 7 An example of two different events described as if they were one is given in the commentary on Srimad Bhagavatam's description of the birth of the four Kumaras during the creation of the Padma-kalpa. There, in his commentary on Srimad Bhagavatam 3.11.35, Srila Sridhara Svami explains that in this circumstance two different events are described as if they were a single event. This is like the appearance of Lord Varaha. lord Varaha appeared in the first manvantara, when the earth was plunged in the water. At that time Lord Varaha, born from the demigod Brahma's nostril, rescued the earth and fought with Hiranyaksa. That is one description. Then also Lord Varaha appeared in the sixth manvantara. At that time He was born from Diti, the daughter of Pracetasa Daksa. Because in both appearances Lord Varaha rescued the earth plunged in the water, the two appearances were described in a single narration. The same is true for this description of the unborn living entity. The unborn living entity that offers prayers to the Supreme Lord is one kind of living entity. There are others, however, who are attached to the world of

birth and death and do not offer such prayers. 8 That devotional service brings one's relatives to the Lord's supreme abode is seen in the following words of Sri Narada Purana, Dvajaropana-mahatmya: "Even if they are sinners, the relatives of the renounced devotees of Lord Visnu go to the Lord's supreme abode." 9 This is also explained in the Visnu-dharma Purana in these words: "They who worship the Supreme Personality of Godhead carry with them a hundred of their relatives to the Lord's transcendental abode. 10 "They who install a Deity of Lord Hari bring to the Lord's abode all their relatives yet to be born and all their relatives born in the past, going back to the beginning of the kalpa." 11 In Vaisnava literature Yamaraja orders his messengers: "Do not punish the 90 000 relatives of one who devotedly worships Lord Vasudeva." 12 The Supreme Personality of Godhead Himself says (Srimad Bhagavatam 7.10.18): "My dear Prahlada, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified."* 13 Here the word "tri-saptabhih" (twenty one) refers to twenty one forefathers in each birth going back to the beginning of the kalpa. In this birth some of the forefathers liberated in this way are Hiranyakasipu, Kasyapa Muni, Marici, and Brahma. This verse was spoken by Lord Nrsimhadeva to Prahlada Maharaja.

Bhakti · Sanskrit §162 · English §152

[१६२]

अतएवाजामिलस्यान्यदापि पुत्रोपचारितं नारायण-नाम गृह्णतः -

प्रयाणे चाप्रयाणे च यन् नाम स्मरतां नृणाम् । सद्यो नश्यति पापौघो नमस् तस्मै चिद्-आत्मने ॥

इति पाद्म-देव-द्युति-स्तोत्रानुसारेण जरा-मरण-दशायाम् अपि सकल- कश्मल-निरसनानि तव गुण-कृत-नाम-धेयानि [भ्प् ५.३.१४] इति पञ्चमोक्त- स्थितापि-शब्देन च प्रथम-नाम-ग्रहणाद् एव क्षीण-सर्व-पापस्यापि मरणे यन्-नाम-ग्रहणं तत्-प्रशंसैव श्रूयते । तत्राप्य् आवृत्त्या -

अथैनं मापनयत कृताशेषाघ-निष्कृतम् । यद् असौ भगवन्-नाम म्रियमाणः समग्रहीत् ॥ [भ्प् ६.२.१३]

इत्य् आदि । अशेष-शब्दोऽत्र वासना-पर्यन्तः । अघ-शब्दश् चापराध-पर्यन्त इति । अत्र मरणे सर्वेषां दैन्यादयोऽपि श्री-भगवत्-कृपातिशय-द्वारम् इति द्रष्टव्यम् ।

॥ ६.१ ॥ श्री-विष्णु-दूताः यम-दूतान् ॥ १६२ ॥

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ataevājāmilasyānyadāpi putropacāritaṃ nārāyaṇa-nāma gṛhṇataḥ -

prayāṇe cāprayāṇe ca yan nāma smaratāṃ nṝṇām | sadyo naśyati pāpaugho namas tasmai cid-ātmane ||

iti pādma-deva-dyuti-stotrānusāreṇa jarā-maraṇa-daśāyām api sakala-kaśmala-nirasanāni tava guṇa-kṛta-nāma-dheyāni [BhP 5.3.14] iti pañcamokta-sthitāpi-śabdena ca prathama-nāma-grahaṇād eva kṣīṇa-sarva-pāpasyāpi maraṇe yan-nāma-grahaṇaṃ tat-praśaṃsaiva śrūyate | tatrāpy āvṛttyā -

athainaṃ māpanayata kṛtāśeṣāgha-niṣkṛtam | yad asau bhagavan-nāma mriyamāṇaḥ samagrahīt || [BhP 6.2.13]

ity ādi | aśeṣa-śabdo'tra vāsanā-paryantaḥ | agha-śabdaś cāparādha-paryanta iti | atra maraṇe sarveṣāṃ dainyādayo'pi śrī-bhagavat-kṛpātiśaya-dvāram iti draṣṭavyam |

|| 6.1 || śrī-viṣṇu-dūtāḥ yama-dūtān || 162 ||

English witness · section(s) 152

Anuccheda 152

1 Even the dim reflection of devotional service destroys all sins and brings one to the abode of Lord Visnu. The Narada Purana explains that two intoxicated drunkards proud as cuckoos once waved a stick tied to a rag as they danced in an old abandoned temple of the Lord. These drunkards attained the result of raising a flag in the Lord's temple and in this way they returned to the Lord's transcendental abode. In the same way a bird that had been killed by a hunter and then taken up shelter in the mouth of a dog, when the dog ran around a temple the bird attained the result of circumambulating the Lord's temple and in this way it returned to the Lord's transcendental abode. In the same way one becomes a great devotee of the Lord. In the Nrsimha Purana it is said that in his previous birth Prahlada Maharaja had an argument with a prostitute on the holy day of Nrsimha-caturdasi. Arguing with her all day and night, he neither ate nor slept, and because in this way he fasted and kept an all-night vigil on that holy day he became a great devotee of the Lord. 2 That devotional service brings one to the Lord's transcendental abode is again explained in these words (Srimad Bhagavatam 3.9.15): "Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worlds affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail."* 3 In this verse the word "asu-vigame" means "even though at the time of death one may not be able to speak the Lord's holy name very clearly or distinctly", and the word "vivasah" means "even without desiring it". In this way, impelled by some cause other than one's own desire, one chants the Lord holy name. The word "vi" means "without" and the word "vasa" means "desire". The Amara-kosa dictionary explains, "The word 'vasa' means 'desire'." 4 The reason the Lord's holy name has such great power is explained in this verse. The Lord's name is one of His incarnations. That is the reason. The word "avatara-vidambanani" here refers to Lord Nrsimhadeva and the many other incarnations of the Lord, the word "guna-vidambanani" refers to the Lord's transcendental qualities, such as His love for the devotees, and the word karma-vidambanani" refers to His pastimes, such as His lifting of Govardhana Hill. This verse was spoken by the demigod Brahma to Lord Garbhodakasayi Visnu.

Bhakti · Sanskrit §163 · English §153–154

[१६३]

तद् एवम् अधिकारि-विशेषं प्राप्यैव तत्-तत्-फलोदयो द्रष्टव्यः । यथैव पूर्वम् उदाहृतम् । यथा च जात-रुचिं प्राप्य -- (पगे ७६)

तव विक्रीडितं कृष्ण नृणां परम-मङ्गलम् । कर्ण-पीयूषम् आसाद्य त्यजन्त्य् अन्य-स्पृहां जनाः ॥ [भ्प् ११.६.४४]

अतएवोक्तम् - न क्रोधो न च मात्सर्यं न लोभो न शुभा मतिः । भवन्ति कृत-पुण्यानां भक्तानां पुरुषोत्तम ॥ इति ॥

॥ ११.६ ॥ श्रीमद्-उद्धवः ॥ १६३ ॥

[163]

tad evam adhikāri-viśeṣaṃ prāpyaiva tat-tat-phalodayo draṣṭavyaḥ | yathaiva pūrvam udāhṛtam | yathā ca jāta-ruciṃ prāpya -- (page 76)

tava vikrīḍitaṃ kṛṣṇa nṛṇāṃ parama-maṅgalam | karṇa-pīyūṣam āsādya tyajanty anya-spṛhāṃ janāḥ || [BhP 11.6.44]

ataevoktam - na krodho na ca mātsaryaṃ na lobho na śubhā matiḥ | bhavanti kṛta-puṇyānāṃ bhaktānāṃ puruṣottama || iti ||

|| 11.6 || śrīmad-uddhavaḥ || 163 ||

English witness · section(s) 153–154

Anuccheda 153

1 This is the description of pure devotional service. Even if mixed with offenses, devotional service is still very powerful. This is seen in the following verses of the Visnu-dharma Purana, spoken by a raksasa to a brahmana who protected himself by chanting a mantra invoking the Supreme Personality of Godhead: 2 "I ran to eat you, but somehow you protected yourself with a mantra. O brahmana, by touching this mantra I have suddenly become pure in heart. 3 "What mantra did you chant to protect yourself? I do not understand it. I do not understand it's power. By touching it I have become free of all

material desires. 4 The following story is found in the Visnu-dharma Purana. As it was drinking the ghee in a lamp in the Lord's temple, a certain mouse, by its own destiny, was burned by the flaming wick and died. In its next life the mouse became a queen that had great faith in devotional service and gave lamps and other gifts to the Deity of the Lord. In this way she became liberated and attained the Lord's supreme abode. Another story is told in the Janmastami-mahatmya of the Brahmanda Purana. A certain prostitute did not meet any of her customers on Janmastami day. By thus observing Janmastami, she became liberated. Another story is told in the Narada Purana. So that he could use it as a suitable place for his sinful deeds, a sinner once cleaned a temple of the Lord. For this service he became liberated and attained the supreme abode of the Lord. On the other hand, knowledge of impersonal Brahman has nothing to do with real liberation. This is explained in the following statement of the Brahma-vaivarta Purana: 5 "A sinner attached to sense-pleasures who declares, 'I am Brahman', is tortured by having to be born again and again in thousands of wombs.' 6 That even the slightest and briefest effort to serve Him makes the Lord one's submissive servant is seen in the following statement of Lord Siva in the Brahma Purana: 7 "O best of brahmanas, the Supreme Personality of Godhead places His eyes on one who looks at Him day after day. The Supreme Personality of Godhead takes shelter of one who takes shelter of Him. The Supreme Personality of Godhead worships one who always worships Him." 8 This is also described in the Visnu-dharma Purana in these words: "The Supreme Personality of Godhead, who dearly loves His devotees, sell Himself to them for the price of a tulasi leaf and a handful of water." 9 That the glories of devotional service and chanting the Lord's holy name are not merely empty flattery but are the real truth is proved by the story of Ajamila and many other stories also. This is also seen in the Sri Bhagavan-nama-kaumudi and many other scriptures. To consider the glories of chanting Hare Krsna to be imagination and to give some imaginary interpretation on the holy names of the Lord are counted among the offenses to the holy name as described in the Padma Purana. 10 This is also described in the Katyayana-samhita in these words: "One who makes up an imaginary interpretation of the meaning of Lord Hari's holy name is the most sinful of persons. He falls into a terrible hell." 11 In the Brahma-samhita the Supreme Personality of Godhead explains to Baudhayana: "A person who, after hearing the many spiritual benefits obtained by chanting My holy names, does not believe them, but thinks them only the creations of someone's imagination, is tortured with a host of horrible sufferings in this world of birth and death. I personally throw him into that world of sufferings." 11 To think the glories of chanting the Lord's holy names are imaginary is a great offense. A person who commits this offense will not be able to experience the rue benefits of devotional service. This is described in many ancient scriptures. To create imaginary interpretations on the meaning of the holy name are also great offenses to the Lord. These offenses create obstacles to

one's advancement in devotional service. 12 The obstacles created by these offenses are described by Sri Saunaka Rsi in these words (Srimad Bhagavatam 2.3.24): "Certainly that heart is steel framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."* 14 The benefits of having performed devotional service in the past are also seen in the present. This is explained in the following words (Srimad Bhagavatam 10.64.25): "O Kesava, as Your servant I was devoted to the brahmanas and generous to them, and I always hankered for Your audience. Therefore even till now I have never forgotten (my past life)."* 15 These words of King Nrga, explaining how he engaged in devotional service, did not commit the offense of thinking the glories of the holy name to be imaginary, and still had to go to Yamaloka, seem to contradict the following words of Yamaraja (Srimad Bhagavatam 6.3.29): "My dear servants, please bring to me only those sinful person who do not use their tongues to chant the holy name and qualities of Krsna, whose hearts do not remember the lotus feet of Krsna even once, and whose heads do not bow down even once before Lord Krsna. Send me those who do not perform their duties toward Visnu, which are the only duties in human life. Please bring me all such fools and rascals."* The answer is that King Nrga had rejected the activities of direct devotional service, which are glorified in the scriptures and which are performed by great devotees like King Ambarisa. Instead of performing direct devotional service, King Nrga performed ordinary pious activities of giving charity. It was this that created the impediment to his advancement in devotional service and brought him to ruin. 16 This is also described in the following words of the Padma Purana, Namaparadha-bhanjana-stotra: "O brahmana, when, pronounced properly or not, it appears on the voice, walks on the path of the memory, or enters the ears, if it is not stopped by offenses a single utterance of the holy name of the Lord carries one beyond the world of birth and death. However, if the chanter commits offenses, or if he chants to attain wealth, followers, or the happiness of this material body, he will be thrown into the world of birth and death, and his chanting will not quickly bring the desired result." 17 In order to attain material things such as the happiness of the material body, these persons commit the ten offenses that begin with disrespecting the spiritual master. 18 In the Skanda Purana, Prahlada-samhita, Dvaraka-mahatmya, it is said: "The Supreme Personality of Godhead Visnu is not pleased with a person, even if he has performed devotional service in hundreds of births, if he offends a devotee." 19 In another passage of the Skanda Purana, in the conversation of Markandeya and Bhagiratha it is said: "Lord Hari does not accept twelve years of devotional service performed by one who, seeing a devotee from afar, does not go to greet him. 20 "Lord Hari will not forgive the sins of one who, seeing a devotee, does not offer obeisances and worship." 21 Many other offenses are also seen. In Sri Visnu Purana is the description of a kind named Satadhanu, who was very devoted to the Supreme Lord, but

who also blasphemed the Vedas and the devotees. For this he was reborn many times as a dog and many other lowly creatures. 22 The importance of serving the devotees is stressed in the following words (Srimad Bhagavatam 1.2.16): "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."* 23 The Vedanta-sutra (4.1.1.) explains: "The scriptures teach that spiritual activities should be performed again and again." 24 Because most people are inclined to commit offenses, they should perform spiritual activities again and again. That they who offend the Lord's holy name should chant the holy name again and again is explained in the following words of the Namaparadha-bhanjana-stotra of the Padma Purana: 24 "The chanting of Hare Krsna is recommended for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. Even if in the beginning one chants with offenses, one will become free from such offenses by chanting again and again."* 25 In the Trailokya-sammohana Tantra and other scriptures it is said that one should again and again chant the eighteen syllable mantra and other similar mantras. There it is said: 26 "O goddess, please hear what Manu has taught. One should chant this mantra ten times. In this way one will become freed from a host of calamities. 27 "One who chants this mantra a thousand times becomes freed from the greatest sins. Even if one chants with offenses, the greatest sins are destroyed." 28 In the Brahma-vaivarta Purana the following is said about the holy name: "Even a person who has killed an exalted brahmana, or who has voluntarily drunk liquor, will become purified if day and night he chants 'Krsna! Krsna!'." 29 Offenses create the desire to sin. However, by chanting the holy name, offenses and sinful desires are both destroyed. That is the meaning here. 30 However, offenses and sins are definitely impediments to advancement in devotional service. This is explained by the following words of Sri Visnu dharma-Purana: 'As a swan does not like to stay in muddy water, so Lord Krsna does not like to stay in a heart dirty with sinful desires. 31 "As a crescent moon covered by clouds cannot destroy the darkness, so a voice polluted with lies and other sins cannot properly offer prayers to Lord Krsna." 32 They who have attained perfection in devotional service experience at every moment the highest happiness. They who have not yet attained perfection in devotional service should follow the rules of sadhana-bhakti until they attain the stage of perfection. From offenses the following obstacles to pure devotional service arise: 1. crookedness, 2. faithlessness, 3. attachment to things that destroy faith in the Lord, 4. slackness in devotional service, and 5. pride in being advanced in devotional service. If by associating with great souls one is not able to overcome these obstacles then, although originally manifested in the past, these faults will remain in the present. The Supreme Personality of Godhead does not accept the devotional service offered by they who are crooked, as, when he appeared as a messenger, He did not accept the service offered by Duryodhana. Crookedness here means to engage in devotional

service while committing offenses to the Supreme Personality of Godhead, the Vedas, the spiritual master, or the devotees. They who are foolish but not crooked will attain success by performing even the dim reflection of devotional service. However, they who are crooked do not attain that success in devotional service. This is seen in the following statement of Parasara Muni in the Skanda Purana: 33 "Foolish and crooked hearted sinners do not attain success in devotional service to Lord Krsna. They cannot properly glorify and remember the Lord." 34 This is also explained in the Visnu-dharma Purana: "Their attempt to be truthful is stopped by a hundred impediments. Their attempt to perform austerities is stooped by a thousand impediments. Their attempt to love and serve Lord Krsna is stopped by ten thousand impediments." 35 Srimad Bhagavatam (3.19.36) also explains: "What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him."* 36 The meaning of this verse is clear. This verse was spoken by Sri Suta Gosvami.

Anuccheda 154

1 The devotees of the Lord are not crooked-hearted and are always kind to the foolish. The crooked-hearted non devotees, however, are not kind even to the wise. The kindness of the devotees is seen in the following words (Srimad Bhagavatam 11.5.4-5): 2 "There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, sudras and other fallen classes always deserve the mercy of great personalities like yourself."*** 3 "On the other hand, brahmanas, members of the royal order and vaisyas, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies."*** 4 Srila Sridhara Svami comments: "The first verse says, 'Persons like yourself should be merciful to these foolish people'. The second verse says, 'These people are incurably foolish'." This verse was spoken by Camasa Muni to King Nimi.

BHAKTI-SANDARBHA

5.14

Sections 164–177

10 bilingual sequence blocks

Bhakti · Sanskrit §164 · English §155

[१६४]

जात-प्रेमाणं प्राप्य -

नैषातिदुःसहा क्षुन् मां त्यक्तोदम् अपि बाधते । पिबन्तं त्वन्-मुखाम्भोज- च्युतं हरि-कथामृतम् ॥ [भ्प् १०.१.१३]

स्पष्टम् ॥ १०.१ ॥ श्री-राजा ॥ १६४ ॥

[164]

jāta-premāṇaṃ prāpya -

naiṣātiduḥsahā kṣun māṃ tyaktodam api bādhate | pibantaṃ tvan-mukhāmbhoja- cyutaṃ hari-kathāmṛtam || [BhP 10.1.13]

spaṣṭam || 10.1 || śrī-rājā || 164 ||

English witness · section(s) 155

Anuccheda 155

1 Faithlessness means when one hears of or directly sees the glories of the Lord, one doe not believe that they are true. Duryodhana's response on seeing the Lord's universal form is one of many examples of this kind of faithlessness. The actual nature of the Lord's glories is described by Sri Saunaka Rsi in the following words (Srimad Bhagavatam 1.1.14): 'Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified."* 2 The Lord's glories are also seen in the personal experience of Prahlada Maharaja, who says (Visnu Purana 1.17.44): "Then the elephants' tusks, which were hard as thunderbolts, suddenly splintered into pieces. It was not I who broke them. It was my remembrance of Lord Krsna, who delivers His devotees from distress, that saved me from that calamity." Devotees like Prahlada receive special protection from the Lord, but persons who have no faith in the Lord do not. 3 Being always protected by the Lord is the natural result of becoming a devotee of the Lord. However, the pure devotees desire only to glorify the Lord. They do not desire either to protect themselves or to show off their own glories. 4 That the devotees are protected by the Lord is seen in the following statement of Prahlada Maharaja (Visnu Purana 1.17.44): "Then the elephants' tusks, which

were hard as thunderbolts, suddenly splintered into pieces. It was not I who broke them. It was my remembrance of Lord Krsna, who delivers His devotees from distress, that saved me from that calamity." 5 That the great devotees, such as King Pariksit, do not desire their own protection is seen in the following words (Srimad Bhagavatam 1.19.15): 6 "O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird or whatever magical thing the brahmana created - bite me at once. I only desire that you all continue singing the deeds of Lord Visnu."* 7 The meaning of this verse is clear. This verse was spoken by King Pariksit.

Bhakti · Sanskrit §165 · English §156

[१६५]

व्याख्याते यथा कथञ्चिद् भजन-सम्यग्-भजनावृत्ती । तद् एवं भगवद्- अर्पित-धर्मादि-साध्यत्वात् तां विनान्येषाम् अकिञ्चित्करत्वात् तस्याः स्वत एव समर्थत्वात् स्व-लेशेन स्वाभासादिनापि परमार्थ-पर्यन्त-प्रापकत्वात् सर्वेषां वर्णानां नित्यत्वात् साक्षाद् भक्ति-रूपं तत्-साम्मुख्यम् एवात्राभिधेयं वस्त्व् इति स्थितम् । इयम् एव केवलत्वाद् अनन्यताख्या ।

अनन्याश् चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्य् अहम् ॥

येऽप्य् अन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः । तेऽपि माम् एव कौन्तेय यजन्त्य् अविधिपूर्वकम् ॥ [गीता ९.२२-२३]

इति वाक्य-द्वयेऽन्वय-व्यतिरेकोक्त्या । अनन्यत्वं नाम ह्य् अन्योपासना- राहित्येन तद्-भजनम् उच्यते । इत्थम् एवाङ्गीकृतम् -- अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् [गीता ९.३०] इत्य् आदौ । तस्याश् च महा-दुर्बोधत्वं महा-दुर्लभत्वं चोक्तम् -- धर्मं तु साक्षाद् भगवत्-प्रणीतं न वै विदुर् ऋषयो नापि देवाः [भ्प् ६.३.१९] इत्य् आदौ, येऽभ्यर्थिताम् अपि च नो नृ- गतिं प्रपन्ना [भ्प् ३.१५.२४] इत्य् आदौ च ।

तद् एवं तस्याः श्रवणादि-रूपायाः साक्षाद्-भक्तेः सर्व-विघ्न-निवारण-पूर्वक-साक्षाद्-भगवत्-प्रेम-फलदत्वे स्थिते परम-दुर्लभत्वे च सत्य् अन्य-कामनया च नाभिधेयत्वम् । तथा चतुर्थे --

तं दुराराध्यम् आराध्य सताम् अपि दुरापया । एकान्त-भक्त्या को वाञ्छेत् पाद-मूलं विना बहिः ॥ [भ्प् ४.२४.५५] इति ।

तन्-मात्रकाम् अनायां च भक्तेर् एवाकिञ्चनत्वम् अकामत्वं च संज्ञापितम् ।

मत्तोऽप्य् अनन्तात् परतः परस्मात् स्वर्गापवर्गाधिपतेर् न किञ्चित् । येषां किम् उ स्याद् इतरेण तेषाम् अकिञ्चनानां मयि भक्ति-भाजाम् ॥ [भ्प् ५.५.२५]

इति श्री-ऋषभदेव-वाक्यात् । अकामः सर्व-कामो वा इत्य् आदेश् च । तथा इयम् एवैकान्तितेत्य् उच्यते -

एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्-प्रपन्नाः [भ्प् ८.३.२०] इति गजेन्द्र-वाक्यम् ।

(पगे ७७) एवं प्रलोभ्यमानोऽपि वरैर् लोक-प्रलोभनैः । एकान्तित्वाद् भगवति नैच्छत् तान् असुरोत्तमः ॥ [भ्प् ७.९.५५] इति नारद-वाक्याच् च ।

अतएवोक्तं गारुडे - एकान्तेन सदा विष्णौ यस्माद् एव परायणाः । तस्माद् एकान्तिनः प्रोक्तास् तद्-भागवत-चेतसः ॥ [गर्प् १.२३१.१४] इति ।

एषैवोपदिष्टा श्री-गीतोपनिषत्सु - भक्त्या त्व् अनन्यया शक्य अहम् एवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

मत्-कर्म-कृन् मत्-परमो मद्-भक्तः सङ्ग-वर्जितः । निर्वैरः सर्व-भूतेषु यः स माम् एति पाण्डव ॥ [गीता ११.५४-५५]

मत्-कर्म श्रवण-कीर्तनादि । अहम् एव परमः साधनत्वेन साध्यत्वेन च यस्य । अतएव साधन-साध्यान्तर-सङ्ग-विवर्जित इति व्याख्येयम् । इमाम् एव भक्तिम् आह -

तस्माद् अर्थाश् च कामाश् च धर्माश् च यद्-अपाश्रयाः । भजतानीहयात्मानम् अनीहं हरिम् ईश्वरम् ॥ [भ्प् ७.७.४८]

यद्-अपाश्रया यद्-अधीनाः । तं हरिम् इत्य् अन्वयः । अनीहया कामना- त्यागेन । अनीहं तथैव कामना-शून्यम् । इच्छाकाङ्क्षा-स्पृहेहातृड् इत्य् अमरः ।

॥ ७.७ ॥ श्री-प्रह्लादोऽसुर-बालकान् ॥ १६५ ॥

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vyākhyāte yathā kathañcid bhajana-samyag-bhajanāvṛttī | tad evaṃ bhagavad-arpita-dharmādi-sādhyatvāt tāṃ vinānyeṣām akiñcitkaratvāt tasyāḥ svata eva

samarthatvāt sva-leśena svābhāsādināpi paramārtha-paryanta-prāpakatvāt sarveṣāṃ varṇānāṃ nityatvāt sākṣād bhakti-rūpaṃ tat-sāmmukhyam evātrābhidheyaṃ vastv iti sthitam | iyam eva kevalatvād ananyatākhyā |

ananyāś cintayanto māṃ ye janāḥ paryupāsate | teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmy aham ||

ye'py anyadevatābhaktā yajante śraddhayānvitāḥ | te'pi mām eva kaunteya yajanty avidhipūrvakam || [Gītā 9.22-23]

iti vākya-dvaye'nvaya-vyatirekoktyā | ananyatvaṃ nāma hy anyopāsanā- rāhityena tad-bhajanam ucyate | ittham evāṅgīkṛtam -- api cet sudurācāro bhajate mām ananyabhāk [Gītā 9.30] ity ādau | tasyāś ca mahā-durbodhatvaṃ mahā-durlabhatvaṃ coktam -- dharmaṃ tu sākṣād bhagavat-praṇītaṃ na vai vidur ṛṣayo nāpi devāḥ [BhP 6.3.19] ity ādau, ye'bhyarthitām api ca no nr- gatiṃ prapannā [BhP 3.15.24] ity ādau ca |

tad evaṃ tasyāḥ śravaṇādi-rūpāyāḥ sākṣād-bhakteḥ sarva-vighna-nivāraṇa-pūrvaka-sākṣād-bhagavat-prema-phaladatve sthite parama-durlabhatve ca saty anya-kāmanayā ca nābhidheyatvam | tathā caturthe --

taṃ durārādhyam ārādhya satām api durāpayā | ekānta-bhaktyā ko vāñchet pāda-mūlaṃ vinā bahiḥ || [BhP 4.24.55] iti |

tan-mātrakām anāyāṃ ca bhakter evākiñcanatvam akāmatvaṃ ca saṃjñāpitam |

matto'py anantāt parataḥ parasmāt svargāpavargādhipater na kiñcit | yeṣāṃ kim u syād itareṇa teṣām akiñcanānāṃ mayi bhakti-bhājām || [BhP 5.5.25]

iti śrī-ṛṣabhadeva-vākyāt | akāmaḥ sarva-kāmo vā ity ādeś ca | tathā iyam evaikāntitety ucyate -

ekāntino yasya na kañcanārthaṃ vāñchanti ye vai bhagavat-prapannāḥ [BhP 8.3.20] iti gajendra-vākyam |

(page 77) evaṃ pralobhyamāno'pi varair loka-pralobhanaiḥ | ekāntitvād bhagavati naicchat tān asurottamaḥ || [BhP 7.9.55] iti nārada-vākyāc ca |

ataevoktaṃ gāruḍe - ekāntena sadā viṣṇau yasmād eva parāyaṇāḥ | tasmād ekāntinaḥ proktās tad-bhāgavata-cetasaḥ || [GarP 1.231.14] iti |

eṣaivopadiṣṭā śrī-gītopaniṣatsu - bhaktyā tv ananyayā śakya aham evaṃvidho'rjuna |

jñātuṃ draṣṭuṃ ca tattvena praveṣṭuṃ ca parantapa ||

mat-karma-kṛn mat-paramo mad-bhaktaḥ saṅga-varjitaḥ | nirvairaḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava || [Gītā 11.54-55]

mat-karma śravaṇa-kīrtanādi | aham eva paramaḥ sādhanatvena sādhyatvena ca yasya | ataeva sādhana-sādhyāntara-saṅga-vivarjita iti vyākhyeyam | imām eva bhaktim āha -

tasmād arthāś ca kāmāś ca dharmāś ca yad-apāśrayāḥ | bhajatānīhayātmānam anīhaṃ harim īśvaram || [BhP 7.7.48]

yad-apāśrayā yad-adhīnāḥ | taṃ harim ity anvayaḥ | anīhayā kāmanā- tyāgena | anīhaṃ tathaiva kāmanā-śūnyam | icchākāṅkṣā-spṛhetāṭṛṅ ity amaraḥ |

|| 7.7 || śrī-prahlādo'sura-bālakān || 165 ||

English witness · section(s) 156

Anuccheda 156

1 Even today, the devotees are protected in this way by the Lord. This should not be doubted. When the Lord is worshipped, this result is obtained. 2 That the devotees become very powerful by the Lord's mercy is seen in the following words (Srimad Bhagavatam 4.8.19): "As Dhruva Maharaja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step."* 3 This result was obtained by meditating on all-pervading Lord Visnu. By worshipping the Lord in this way, Dhruva was able to move the earth and the other planets by pushing them with his foot. This verse was spoken by Sri Maitreya Muni.

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तथैवोभयोः कामना-शून्यत्वं स्वयम् एवाह -

आशासानो न वै भृत्यः स्वामिन्य् आशिष आत्मनः । न स्वामी भृत्यतः स्वाम्यम् इच्छन् यो राति चाशिषः ॥

अहं त्व् अकामस् त्वद्-भक्तस् त्वं च स्वाम्य् अनपाश्रयः । नान्यथेहावयोर् अर्थो राज-सेवकयोर् इव ॥ [भ्प् ७.१०.५]

स्पष्टम् ॥ ७.१० ॥ श्री-प्रह्लादः श्री-नृसिंहदेवम् ॥ १६६ ॥

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tathaivobhayoḥ kāmanā-śūnyatvaṃ svayam evāha -

āśāsāno na vai bhṛtyaḥ svāminy āśiṣa ātmanaḥ | na svāmī bhṛtyataḥ svāmyam icchan yo rāti cāśiṣaḥ ||

ahaṃ tv akāmas tvad-bhaktas tvaṃ ca svāmy anapāśrayaḥ | nānyathehāvayor artho rāja-sevakayor iva || [BhP 7.10.5]

spaṣṭam || 7.10 || śrī-prahlādaḥ śrī-nṛsiṃhadevam || 166 ||

English witness · section(s) 157

Anuccheda 157

1 An example of the obstacles that make one fall away from faith in the Lord is given in the following words (Srimad Bhagavatam 5.8.26): 2 "My dear King, in this way Bharata Maharaja was overwhelmed by an uncontrollable desire which was manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual lie? How could he show uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that

he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him."* 3 The word "sah" (he) refers to King Bharata. Ordinary fruitive activities are not strong enough to create such an impediment in the path of devotional service. Therefore the fruitive activities mentioned here must have been offenses performed in a previous birth. In this way King Bharata is like King Indradyumna and other devotees that committed offenses. This verse was spoken by Srila Sukadeva Gosvami

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एवम् एवाह -

नैवात्मनः प्रभुर् अयं निज-लाभ-पूर्णो मानं जनाद् अविदुषः करुणो वृणीते । यद् यज् जनो भगवते विदधीत मानं तच् चात्मने प्रति-मुखस्य यथा मुख-श्रीः ॥ [भ्प् ७.९.११]

अयं प्रभुर् आत्मनो मानं जनान् निज-भक्तान् न वृणीते नेच्छति । तत्र हेतुर् निजस्य भक्तस्यैव लाभेन पूर्णः परम-सन्तुष्टः । हेत्व्-अन्तरं करुणः पूजार्थं तत्-प्रयासादाव् असहिष्णुः । कथम्भूताज् जनाद् अविदुषः । पितुर् अग्रे बालकवत् तस्याग्रे न किञ्चिद् अपि जानतः । एषा स्वस्य जनैक-वर्गत्वेन दैन्योक्तिः यद् वा तद्-आवेशेनान्यत् किञ्चिद् अपि न जानत इत्य् अर्थः । उभयत्र पक्षेऽपि तच् च तस्य कारुण्य-हेतुर् इति भावः । तर्हि किं जनस् तस्य पूजां न कुरुत इत्य् आशङ्क्याह यद् इति । स च (पगे ७८) जनो यं यं मानं भगवते विदधीत सम्पादयति स सर्वोऽप्य् आत्मार्थम् एव । तत्-सम्भावना-मात्रेणैव स्व-सम्माननाभिमननात् सुखं मन्यमानस् तन्-मानं करोत्य् एवेत्य् अर्थः । तत्-सम्मान-मात्रेण स्व-सम्मानश् च । तद्-एक-जीवनस्य तज्-जनस्य युक्त एवेति दृष्टान्तम् आह - यथा मुखे या शोभा क्रियते तन्-मात्रम् एव प्रतिमुखस्य शोभैव भवति नान्यद् इति ॥

॥ ७.९ ॥ श्री-प्रह्लादः श्री-नृसिंहम् ॥ १६७ ॥

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evam evāha -

naivātmanaḥ prabhur ayaṃ nija-lābha-pūrṇo mānaṃ janād aviduṣaḥ karuṇo vṛṇīte | yad yaj jano bhagavate vidadhīta mānaṃ tac cātmane prati-mukhasya yathā mukha-śrīḥ ||

[BhP 7.9.11]

ayaṃ prabhur ātmano mānaṃ janān nija-bhaktān na vṛṇīte necchati | tatra hetur nijasya bhaktasyaiva lābhena pūrṇaḥ parama-santuṣṭaḥ | hetv-antaraṃ karuṇaḥ pūjārthaṃ tat-prayāsādāv asahiṣṇuḥ | kathambhūtāj janād aviduṣaḥ | pitur agre bālakavat tasyāgre na kiñcid api jānataḥ | eṣā svasya janaika-vargatvena dainyoktiḥ yad vā tad-āveśenānyat kiñcid api na jānata ity arthaḥ | ubhayatra pakṣe'pi tac ca tasya kāruṇya-hetur iti bhāvaḥ | tarhi kiṃ janas tasya pūjāṃ na kuruta ity āśaṅkyāha yad iti | sa ca (page 78) jano yaṃ yaṃ mānaṃ bhagavate vidadhīta sampādayati sa sarvo'py ātmārtham eva | tat-sambhāvanā-mātreṇaiva sva-sammānanābhimananāt sukhaṃ manyamānas tan-mānaṃ karoty evety arthaḥ | tat-sammāna-mātreṇa sva-sammānaś ca | tad-eka-jīvanasya taj-janasya yukta eveti dṛṣṭāntam āha - yathā mukhe yā śobhā kriyate tan-mātram eva pratimukhasya śobhaiva bhavati nānyad iti ||

|| 7.9 || śrī-prahlādaḥ śrī-nṛsiṃham || 167 ||

English witness · section(s) 158

Anuccheda 158

1 Some thing that the Lord Himself arranges for this kind of previous fruitive activity so the devotee will be separated from Him, long to attain Him, and in this way come to love Him more that before. The previous birth of Narada Muni, where even though he had begun to love the Lord, he still had material desires, is an example of this. The Lord explains this in the following words (Srimad Bhagavatam 1.6.21): 2 "O Narada (the Lord spoke), I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."* 3 The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

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अतएवाह -

नालं द्विजत्वं देवत्वम् ऋषित्वं वासुरात्मजाः । प्रीणनाय मुकुन्दस्य न वृत्तं न बहु-ज्ञता ॥

न दानं न तपो नेज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिर् अन्यद् विडम्बनम् ॥ [भ्प् ७.७.५१-५२]

अमलया निष्कामया विडम्बनं नटन-मात्रम् । अतः सकाम-भक्तस्यापि भक्तेर् नटन-मात्रत्वात् । यथा परेषाम् अपि नटानां क्वचित् तद्- अनुकरणं तथैवेति । तत्र सकामत्वम् ऐहिकं पारलौकिकं चेति द्विविधं तत् सर्वम् एव निषिध्यते । श्री-नागपत्नी-वचनादौ न पारमेष्ठ्यं न महेन्द्र-धिष्ण्यम् इत्य् आदिना । तस्माद् वैवस्वत-मनु-पुत्रस्य पृषध्रस्य तु मुमुक्षोर् अपि एकान्तित्व-व्यपदेशो गौण एव बोद्धव्यः ।

मा मां प्रलोभयोत्पत्त्या सक्तंकामेषु तैर् वरैः । तत्-सङ्ग-भीतो निर्विण्णो मुमुक्षुस् त्वाम् उपाश्रितः ॥ [भ्प् ७.१०.२]

इत्य् अत्र श्री-प्रह्लाद-वाक्ये मुमुक्षा तु काम-त्यागेच्छैव ।

यदि दास्यसि मे कामान् वरांस् त्वं वरदर्षभ । कामानां हृद्य् असंरोहं भवतस् तु वृणे वरम् ॥ [भ्प् ७.१०.७] इति

वक्षमाणात् ।

भक्ति-योगस्य तत् सर्वम् अन्तरायतयार्भकः [भ्प् ७.१०.१] इति श्री-नारदेन प्राग् उक्तत्वाच् च । एवं श्रीमद्-अम्बरीषस्य यज्ञ-विधानम् अपि लोक- सङ्ग्रहार्थकम् एव ज्ञेयम् । तम् उद्दिश्याप्य् एकान्त-भक्ति-भावेनेत्य् उक्तम् अस्ति । तत्र चैहिकं निष्कामत्वं भक्त्या जीविकाप्य् उपार्जनं यत् तद् अभाव-मयम् अपि बोद्धव्यम् । विष्णुं यो नोपजीवति इत् गारुडे शुद्ध- भक्त-लक्षणम् ।

मौन-व्रत-श्रुत-तपो-ऽध्ययन-स्व-धर्म- व्याख्या-रहो-जप-समाधय आपवर्ग्याः । प्रायः परं पुरुष ते त्व् अजितेन्द्रियाणां वार्ता भवन्त्य् उत न वात्र तु दाम्भिकानाम् ॥ [भ्प् ७.९.४६]

इति श्री-प्रह्लाद-वाक्यवत् । मौनादय एवाजितेन्द्रियाणां वार्ता जीवनोपाया भवन्ति । दाम्भिकानां तु वार्ता अपि भवन्ति न वा दम्भस्यानियत- फलत्वाद् इत्य् अर्थः । अतएवोक्तं -

आराधनं भगवत ईहमाना निराशिषः । ये तु नेच्छन्त्य् अपि परं ते स्वार्थ-कुशलाः स्मृताः ॥ [भ्प् ६.१८.७४] इति । (पगे ७९) परं मोक्षम् अपीति टीका च । तस्मात् साधूक्तं नालं द्विजत्वम् इत्य् आदि ।

॥ ७.७ ॥ श्री-प्रह्लादोऽसुर-बालकान् ॥ १६८ ॥

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ataevāha -

nālaṃ dvijatvaṃ devatvam ṛṣitvaṃ vāsurātmajāḥ | prīṇanāya mukundasya na vṛttaṃ na bahu-jñatā ||

na dānaṃ na tapo nejyā na śaucaṃ na vratāni ca | prīyate'malayā bhaktyā harir anyad viḍambanam || [BhP 7.7.51-52]

amalayā niṣkāmayā viḍambanaṃ naṭana-mātram | ataḥ sakāma-bhaktasyāpi bhakter naṭana-mātratvāt | yathā pareṣām api naṭānāṃ kvacit tad- anukaraṇaṃ tathaiveti | tatra sakāmatvam aihikaṃ pāralaukikaṃ ceti dvividhaṃ tat sarvam eva niṣidhyate | śrī-nāgapatnī-vacanādau na pārameṣṭhyaṃ na mahendra-dhiṣṇyam ity ādinā | tasmād vaivasvata-manu-putrasya pṛṣadhrasya tu mumukṣor api ekāntitva-vyapadeśo gauṇa eva boddhavyaḥ |

mā māṃ pralobhayotpattyā saktaṃkāmeṣu tair varaiḥ | tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ || [BhP 7.10.2]

ity atra śrī-prahlāda-vākye mumukṣā tu kāma-tyāgecchaiva |

yadi dāsyasi me kāmān varāṃs tvaṃ varadarṣabha | kāmānāṃ hṛdy asaṃrohaṃ bhavatas tu vṛṇe varam || [BhP 7.10.7] iti

vakṣamāṇāt |

bhakti-yogasya tat sarvam antarāyatayārbhakaḥ [BhP 7.10.1] iti śrī-nāradena prāg uktatvāc ca | evaṃ śrīmad-ambarīṣasya yajña-vidhānam api loka- saṅgrahārthakam eva jñeyam | tam uddiśyāpy ekānta-bhakti-bhāvenety uktam asti | tatra caihikaṃ niṣkāmatvaṃ bhaktyā jīvikāpy upārjanaṃ yat tad abhāva-mayam api boddhavyam | viṣṇuṃ yo nopajīvati it gāruḍe śuddha- bhakta-lakṣaṇam |

mauna-vrata-śruta-tapo-'dhyayana-sva-dharma- vyākhyā-raho-japa-samādhaya āpavargyāḥ | prāyaḥ paraṃ puruṣa te tv ajitendriyāṇāṃ vārtā bhavanty uta na vātra tu dāmbhikānām || [BhP 7.9.46]

iti śrī-prahlāda-vākyavat | maunādaya evājitendriyāṇāṃ vārtā jīvanopāyā bhavanti | dāmbhikānāṃ tu vārtā api bhavanti na vā dambhasyāniyata- phalatvād ity arthaḥ | ataevoktaṃ -

ārādhanaṃ bhagavata īhamānā nirāśiṣaḥ | ye tu necchanty api paraṃ te svārtha-kuśalāḥ smṛtāḥ || [BhP 6.18.74] iti | (page 79) paraṃ mokṣam apīti ṭīkā ca | tasmāt sādhūktaṃ nālaṃ dvijatvam ity ādi |

|| 7.7 || śrī-prahlādo'sura-bālakān || 168 ||

English witness · section(s) 159

Anuccheda 159

1 Gajendra and others fell into a materialistic way of life because of offenses they committed. Because of slackness in performing devotional service one experiences material happinesses and sufferings caused by oneself and others. This is caused by slackness in devotional service, for they who properly engage in devotional service do not experience any sufferings, as is explained in the following words of the Visnu-sahasra-nama-stotra: 2 "No actually inauspicious condition is ever imposed on the devotees of Lord Vasudeva and therefore they do not fear having taken birth in this world again to suffer the miserable conditions of old-age, disease and death." 3 An aspiring devotee tries to maintain and protect his human body. He does this not merely for the body's sake, but because he desires to make advancement in devotional service. This is not against the principles of devotional service. A learned scholar that does not avoid slackness in loving service to the Lord commits an offense to the Lord. On the other hand, an incompetent fool that avoids offenses easily attains perfection. The Supreme Lord, who is kind to the distressed, is very merciful to that person. When an intelligent person is an offender he is so out of malice. 4 When a fool is an offender he is not so out of malice. For

this reason an intelligent person, who does not commit offenses out of malice, finds obstacles like a hundred archers stopping his progress in devotional service. 5 Foolish creatures like mice and other animals that somehow engage in devotional service may attain perfection even if they commit offenses, for their offenses are without malice. The power of devotional service defeats all their offenses. However, they who are proud of their advancement in devotional service commit offenses because they disrespect the other devotees. This is seen in the activities of Daksa, who offended Lord Siva, for that reason he had to take birth as one of the Pracetas, and then, because he offended Narada Muni, had to take birth again. 6 If in the past, or present one has never committed any offenses, by once engaging in devotional service he will immediately attain perfection. In the same way if at the moment of death one somehow or other engages in devotional service he also attains perfection. If at the time of death one chants the Lord's holy name or renders some kind of service to the Lord, then the devotional service that person performed in that life and in previous lives becomes perfect, pure, offenseless devotional service, and by the power of that pure devotional service, the Supreme Personality of Godhead is caused to appear before that person at the moment of his death. 7 The Lord Himself describes this in the following words of Sri Bhagavad-gita (8.6): "Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail."* 8 Because he did not commit any offenses, Ajamila did not have to again and again chant the Lord's holy name to attain the result of chanting. Because he once engaged in the devotional activities of hearing and chanting the Lord's holy name, he was not taken away by the Yamadutas. 9 Ajamila said (Srimad Bhagavatam 6.2.32): "I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit."* 10 Srila Sridhara Svami comments: "The word 'mangalena' (auspicious) here refers to the very pious activities he had performed previously.

Bhakti · Sanskrit §169 · English §160–161

[१६९]

ततोऽस्या एव भक्तेः सर्व-शास्त्र-सारत्वम् आह -

श्रवणं कीर्तनं विष्णोः स्मरणं पाद-सेवनम् । अर्चनं वन्दनं दास्यं सख्यम् आत्म-निवेदनम् ॥

इति पुंसार्पिता विष्णौ भक्तिश् चेन् नव-लक्षणा । क्रियेत भगवत्य् अद्धा तन् मन्येऽधीतम् उत्तमम् ॥ [भ्प् ७.५.२३-२४]

श्रवण-कीर्तने तदीय-नामादीनां स्मरणं च । पाद-सेवनं परिचर्या । अर्चनं विध्य्-उक्त-पूजा । वन्दनं नमस्कारः । दास्यं तद्-दासोऽस्मीत्य् अभिमानम् । सख्यं बन्धु-भावेन तदीय-हिताशंसनम् । आत्म-निवेदनं गवाश्वादि-स्थानीयस्य स्व-देहादि-सङ्घातस्य तद्-एक- भजनार्थं विक्रय-स्थानीयं तस्मिन्न् अर्पणं, यत्र तद्-भरण-पालन- चिन्तापि स्वयं न क्रियते । उदाहृतानि चैतानि प्राचीनैः ।

श्री-विष्णोः श्रवणे परीक्षिद् अभवद् वैयासकिः कीर्तने प्रह्लादः स्मरणे तद्-अङ्घ्रि-भजने लक्ष्मीः पृथुः पूजने । अक्रूरस् त्व् अभिवन्दने कपि-पतिर् दास्येऽथ सख्येऽर्जुनः सर्वस्वात्म-निवेदने बलिर् अभूत् कृष्णाप्तिर् एषां परा ॥ [पद्यावली ५३]

इति नव-लक्षणानि यस्याः सा भगवति तद्-विषयिका । अद्धा साक्षाद्-रूपां न तु कर्माद्य्-अर्पण-रूपा पारम्परिकी भक्तिर् इयम् । तत्रापि श्री-विष्णाव् एवार्पिता तद्-अर्थम् एवेदम् इति भाविता । न तु धर्मार्थादिष्व् अर्पिता । एवम्भूता चेत् क्रियते तदा तेन कर्त्रा यद् अधीतं तद् उत्तमं मन्य इत्य् अर्थम् । तथा च श्री-गोपाल-तापनी-श्रुतिः -

भक्तिर् अस्य भजनम् । तद् इहामुत्रोपाधि-नैरास्येनैवामुष्मिन् मनः- कल्पनम् । एतद् एव च नैष्कर्म्यम् ॥ [ग्तु १.१४]

अतएव नव-लक्षणेति समुच्चयो नावश्यकः । एकेनैवाङ्गेन साध्याव्यभिचार-श्रवणात् । क्वचिद् अन्याङ्ग-मिश्रणं तु तथापि भिन्न- श्रद्धा-रुचित्वात् । ततो नव-लक्षण-शब्देन भक्ति-सामान्योक्त्या तन्- मात्रानुष्ठानं विधीयत इति ज्ञेयम् । ततो नव-लक्षणत्वं चास्या अन्येषाम् अप्य् अङ्गानां तद्-अन्तर्भावाद् उक्तम् ॥

॥ ७.५ ॥ श्री-प्रह्लादः स्व-पितरम् ॥ १६९ ॥

[169]

tato'syā eva bhakteḥ sarva-śāstra-sāratvam āha -

śravaṇaṃ kīrtanaṃ viṣṇoḥ smaraṇaṃ pāda-sevanam | arcanaṃ vandanaṃ dāsyaṃ sakhyam ātma-nivedanam ||

iti puṃsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā | kriyeta bhagavaty addhā tan manye'dhītam uttamam || [BhP 7.5.23-24]

śravaṇa-kīrtane tadīya-nāmādīnāṃ smaraṇaṃ ca | pāda-sevanaṃ paricaryā | arcanaṃ vidhy-ukta-pūjā | vandanaṃ namaskāraḥ | dāsyaṃ tad-dāso'smīty abhimānam | sakhyaṃ bandhu-bhāvena tadīya-hitāśaṃsanam | ātma- nivedanaṃ gavāśvādi-sthānīyasya sva-dehādi-saṅghātasya tad-eka- bhajanārthaṃ vikraya-sthānīyaṃ tasminn arpaṇaṃ, yatra tad-bharaṇa-pālana- cintāpi svayaṃ na kriyate | udāhṛtāni caitāni prācīnaiḥ |

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane | akrūras tv abhivandane kapi-patir dāsye'tha sakhye'rjunaḥ sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṃ parā || [Padyāvalī 53]

iti nava-lakṣaṇāni yasyāḥ sā bhagavati tad-viṣayikā | addhā sākṣād-rūpāṃ na tu karmādy-arpaṇa-rūpā pāramparikī bhaktir iyam | tatrāpi śrī-viṣṇāv evārpitā tad-artham evedam iti bhāvitā | na tu dharmārthādiṣv arpitā | evambhūtā cet kriyate tadā tena kartrā yad adhītaṃ tad uttamaṃ manya ity artham | tathā ca śrī-gopāla-tāpanī-śrutiḥ -

bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenaivāmuṣmin manaḥ- kalpanam | etad eva ca naiṣkarmyam || [GTU 1.14]

ataeva nava-lakṣaṇeti samuccayo nāvaśyakaḥ | ekenaivāṅgena sādhyāvyabhicāra-śravaṇāt | kvacid anyāṅga-miśraṇaṃ tu tathāpi bhinna- śraddhā-rucitvāt | tato nava-lakṣaṇa-śabdena bhakti-sāmānyoktyā tan- mātrānuṣṭhānaṃ vidhīyata iti jñeyam | tato nava-lakṣaṇatvaṃ cāsyā anyeṣām apy aṅgānāṃ tad-antarbhāvād uktam ||

|| 7.5 || śrī-prahlādaḥ sva-pitaram || 169 ||

English witness · section(s) 160–161

Anuccheda 160

1 Describing his indirect performance of devotional service, Ajamila says (Srimad Bhagavatam 6.2.33): "Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly it could not have been possible."* 2 The meaning of this verse is clear. This verse was spoken by Sri Ajamila.

Anuccheda 161

1 As Sri Bharata was leaving his deer-body he chanted the Lord's holy names and therefore in his next body he was able to attain the association of the Lord, who was always manifested in his heart. The previous birth of Ajamila should be understood in the same way. At the moment of death Ajamila worshipped the Lord and because of this he attained all success and became free of all sins. 2 This is also described in the following words (Srimad Bhagavatam 2.1.6): "The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."* 3 Srila Sridhara Svami comments: "In this verse the word 'etavan' means 'the highest goal of life'. That highest goal is given in the words 'narayana-smrtih' (to remember the Personality of Godhead at the end of life). Neither sankhya, nor yoga, nor any other spiritual path but devotional service can bring this highest goal of life. To remember the Supreme Personality of Godhead at the end of life is therefore the highest attainment. No one has the power sufficiently to glorify this attainment. That is the meaning." 4 The author of Nama-kaumudi has also said: "At the moment of death one should worship the Supreme Lord."

Bhakti · Sanskrit §170 · English §162

[१७०]

अथास्या अकिञ्चनाख्याया भक्तेः सर्वोर्ध्व-भूमिकावस्थितिः । अधिकारि- विशेष-निष्ठत्वं च दर्शयितुं प्रक्रियान्तरम् । तत्र पर-तत्त्वस्य वैमुख्यस्य परिहाराय यथा-कथञ्चित् साम्मुख्य-मात्रं कर्तव्यत्वेन लभ्यते । तच् च त्रिधा - निर्विशेष-रूपस्य तदीय-ब्रह्माख्याविर्भावस्य ज्ञान-रूपम् । स-विशेष-रूपस्य च तदीय-भगवद्-आख्याविर्भावस्य भक्ति-रूपम् इति द्वयम् । तृतीयं च तस्य द्वयस्यैव द्वारं कर्मार्पण- रूपम् इति । तद् एतत् त्रयं पुरुष-योग्यता भेदेन व्यवस्थापयितुं लोके ज्ञान-कर्म-भक्तीनाम् एवोपायत्वं नान्येषाम् इत्य् अनुवदति -- (पगे ८०)

योगास् त्रयो मया प्रोक्ता नृणां श्रेयो-विधित्सया । ज्ञानं कर्म च भक्तिश् च नोपायोऽन्योऽस्ति कुत्रचित् ॥ [भ्प् ११.२०.६]

योगाः उपायाः । मया शास्त्र-योनिना श्रेयांसि मुक्ति-त्रि-वर्ग-प्रेमाणि । अनेन भक्तेः कर्मत्वं च व्यावृत्तम् ।

[170]

athāsyā akiñcanākhyāyā bhakteḥ sarvordhva-bhūmikāvasthitiḥ | adhikāri-viśeṣa-niṣṭhatvaṃ ca darśayituṃ prakriyāntaram | tatra para-tattvasya vaimukhyasya parihārāya yathā-kathañcit sāmmukhya-mātraṃ kartavyatvena labhyate | tac ca tridhā - nirviśeṣa-rūpasya tadīya-brahmākhyāvirbhāvasya jñāna-rūpam | sa-viśeṣa-rūpasya ca tadīya-bhagavad-ākhyāvirbhāvasya bhakti-rūpam iti dvayam | tṛtīyaṃ ca tasya dvayasyaiva dvāraṃ karmārpaṇa- rūpam iti | tad etat trayaṃ puruṣa-yogyatā bhedena vyavasthāpayituṃ loke jñāna-karma-bhaktīnām evopāyatvaṃ nānyeṣām ity anuvadati -- (page 80)

yogās trayo mayā proktā nṝṇāṃ śreyo-vidhitsayā | jñānaṃ karma ca bhaktiś ca nopāyo'nyo'sti kutracit || [BhP 11.20.6]

yogāḥ upāyāḥ | mayā śāstra-yoninā śreyāṃsi mukti-tri-varga-premāṇi | anena bhakteḥ karmatvaṃ ca vyāvṛttam |

English witness · section(s) 162

Anuccheda 162

1 Even though he was only calling out to his son, who happened to be named 'Narayana', Ajamila attained the result of calling out to the Lord. 2 The glories of chanting the Lord's holy name are described in the Padma Purana in the following prayer of Devadyuti: "I offer my respectful obeisances to the Supreme Personality of Godhead. They who remember His name at the time of their death, or at any other time, become free from a host of sins." 3 This is also explained in the following prose prayer of Srimad Bhagavatam (5.3.12): "Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives."* The conclusion is that by chanting the Lord's holy name at the moment of death one becomes free from all sins. In this way the holy name is glorified. 4 Chanting the Lord's holy name is again glorified in these words (Srimad Bhagavatam 6.2.13): "At the time of death, this Ajamila helplessly and very loudly chanted the holy name of the Lord, Narayana. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamaraja, do not try to take him to your master for punishment in hellish conditions."* 5 In this verse the word "asesa" means "all material desires", and "agha" means "offenses". In this statement is seen the Supreme Lord's great mercy to all who humbly approach Him at the moment of death. This verse was spoken by the Yamadutas to the Visnudutas.

Bhakti · Sanskrit §171–172 · English §163

[१७१]

तेष्वधिकारि-हेतून् आह द्वाभ्याम् -

निर्विण्णानां ज्ञान-योगो न्यासिनाम् इह कर्मसु । तेष्व् अनिर्विण्ण-चित्तानां कर्म-योगस् तु कामिनाम् ॥

यदृच्छया मत्-कथादौ जात-श्रद्धस् तु यः पुमान् । न निर्विण्णो नाति-सक्तो भक्ति-योगोऽस्य सिद्धि-दः ॥ [भ्प् ११.२०.७-८]

इह एषां मध्ये निर्विण्णाम् ऐहिक-पारलौकिक-विषय-प्रतिष्ठा-सुखेषु विरक्तानाम् अत एव तत्-साधन-भूतेषु लौकिक-वैदिक-कर्मसु न्यासिनां तानि त्यक्तवताम् इत्य् अर्थः । पद-द्वयेन दृढ-जात-मुमुक्षूणाम् अत्राभिप्रेतम् । एषां ज्ञान-योगः सिद्धिद इत्य् उत्तरेणान्वयः । कामिनां तत्-तत्-सुखेषु रागिणाम् अतएव तेषु कर्मसु अनिर्विण्ण-चित्तानां तानि त्यक्तम् असमर्थानां कर्म-योगः सिद्धिदः तत्-सङ्कल्पानुरूप-फलदः ।

अथ ते वै विदन्त्य् अतितरन्ति न देव-मायाम् [भ्प् २.५.४५] इत्य् आदौ तिर्यग्-जना अपि इत्य् अनेन भक्त्य्-अधिकारे कर्मादिवत् जात्यादि-कृत-नियमातिक्रमात् श्रद्धा-मात्रं हेतुर् इत्य् आह यदृच्छयेति । यदृच्छया केनापि परम- स्वतन्त्र-भगवद्-भक्त-सङ्ग-तत्-कृपा-जात-मङ्गलोदयेन । यद् उक्तं शुश्रूषोः श्रद्दधानस्य [भ्प् १.२.१६] इत्य् आदि । तद् एतत् पद्यं स्वयम् एवाग्रे व्याख्यास्यते द्वाभ्यां --

जात-श्रद्धो मत्-कथासु निर्विण्णः सर्व-कर्मसु वेद दुःखात्मकं कामान् परित्यागेऽप्य् अनीश्वरः ततो भजेत मां प्रीतः श्रद्धालुर् दृढ-निश्चयः जुषमाणश् च तान् कामान् दुःखोदर्कांश् च गर्हयन् ॥ [भ्प् ११.२०.२७-२८]

कथेत्य् उपलक्षणं मत्-कथादिषु एतद् एव केवलं परमं श्रेय इति जात- विश्वासः । अतएवान्येषु कर्मसु उद्विग्नः किन्तु वर्तमानेषु प्राचीन-पुण्य- कर्म-फल-भागेषु एवम्भूत इत्य् आह वेदेति ।

ततस् तान् वेदेत्य्-आदि-व्याख्या । तान् न निर्विण्णो नातिसक्त इत्य् एवं-लक्षणाम् अवस्थां आरभ्यैवेत्य् अर्थः । मां भजेत मदीयानन्याख्य-भक्त्य्- अधिकारी स्यात्, न तु ज्ञानवज् जाते सम्यग् वैराग्य एव तस्याः स्वतः शक्तिमत्त्वेनान्य-निरपेक्षत्वाद् इत्य् अर्थः अनन्तरं च वक्ष्यते -- तस्मान्

मद्-भक्ति-युक्तस्य योगिनो वै मद्-आत्मनः । न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेद् इह ॥

यत् कर्मभिर् यत् तपसा ज्ञान-वैराग्यतश् च यत् । [भ्प् ११.२०.३१-३२] इत्य् आदि ।

न च कर्म-निर्वेद सापेक्षत्वम् आपतितम् । स तु भक्तेः सर्वोत्तमत्व- विश्वासेन स्वत एव प्रवर्तते । निर्विण्ण इत्य् अनुवाद-मात्रम् । अतएव यद्यपि ज्ञान-कर्मणोर् अपि श्रद्धापेक्षास्त्य् एव (पगे ८१) तां विना बहिर् अन्तः सम्यक् प्रवृत्त्य्-अनुपपत्तेस् तथाप्य् अत्र श्रद्धा-मात्रस्य कारणत्वेन विशेषतस् तद्-अङ्गीकारः । अत्रापि च तद्-अपेक्षा पूर्ववत् सम्यक्-प्रवृत्त्य्- अर्थैव, तां विना अनन्यताख्य-भक्तिस् तथा न प्रवर्तते । कदाचित् किञ्चित् प्रवृत्त्या च नश्यतीति । अतएव न निर्विण्णो नातिसक्तः [भ्प् ११.२०.८] इत्य् अस्यानन्तरम् अपि मत्-कथा-श्रवणादौ वा [भ्प् ११.२४.९] इत्य् अत्र श्रद्धायां जातायाम् एव कर्म-परित्यागो विहितः । भक्ति-मात्रं तु तां विना सिद्धति ।

सकृद् अपि परिगीतं श्रद्धया हेलया वा भृगुवर नर-मात्रं तारयेत् कृष्ण-नाम । इत्य् आदौ ।

सतां प्रसङ्गान् मम वीर्य-संविदो भवन्ति हृत्-कर्ण-रसायनाः कथाः । तज्-जोषणाद् आश्व् अपवर्ग-वर्त्मनि श्रद्धा रतिर् भक्तिर् अनुक्रमिष्यति ॥ [भ्प् ३.२५.२५]

इत्य् आदौ च तत्-पूर्वतोऽपि तस्याः फल-दातृत्व-श्रवणात् ।

म्रियमाणो हरेर् नाम गृणन् पुत्रोपचारितम् । अजामिलोऽप्य् अगाद् धाम किम् उत श्रद्धया गृणन् ॥ [भ्प् ६.२.४९}

इत्य् आदौ तथा फल-दातृत्व-सौष्ठव-श्रवणाच् च । सा च श्रद्धा शास्त्राभिधेयावधारणस्यैवाङ्गं तद्-विश्वास-रूपत्वात् । ततो नानुष्ठानाङ्गे प्रविशति । भक्तिश् च फलोत्पादने विधि-सापेक्षापि न स्याद् दाहादि-कर्मणि वह्न्य्-आदिवत् । भगवच्-छ्रवण-कीर्तनादीनां स्वरूपस्य तादृश-शक्तित्वात् । ततस् तस्याः श्रद्धाद्य्-अपेक्षा कुतः स्यात् । अतः श्रद्धां विना च क्वचिन्-मूढादाव् अपि सिद्धिर् दृश्यते श्रद्धया हेलया वा इत्य् आदौ । हेला त्व् अपराध-रूपाद्य्-अबुद्धि-पूर्वक-कृता चेद् दौरात्म्याभावे न भक्त्या बाध्यत इत्य् उक्तम् एव । ज्ञान-बल-दुर्विदग्धादौ तु तद्- वैपरीत्येन बाध्यते । यथा मत्सरेण नामादिकं गृह्णाति वेणे । क्वचिद् वस्तु-शक्तिर् बाधिता दृश्यते । आर्द्रेन्धनादौ वह्नि-शक्तिर् इव ।

श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्य् अपि । भूर्य् अप्य् अभक्तोपहृतं न मे तोषाय कल्पते ॥ [भ्प् ११.२७.१८]

इत्य् अत्र श्रद्धा-भक्ति-शब्दाभ्याम् आदर एवोच्यते । स तु भगवत्-तोष-लक्षण-फल-विशेषस्योत्पत्तावनादर-लक्षण-तद्-विघातकापराधस्य निरसन-परः । तस्मात् श्रद्धा न भक्त्य्-अङ्गं किन्तु कर्मण्य् अर्थि- समर्थ-विद्वत् तावद् अनन्यताख्यायां भक्तौ अधिकारि-विशेषणम् एवेत्य् अतएव तद्-विशेषणत्वेनैवोक्तं यदृच्छया मत्-कथादौ जात-श्रद्धस् तु यः पुमान् [भ्प् ११.२०.८] इति, जात-श्रद्धो मत्-कथासु [भ्प् ११.२०.२७] इति च ।

अत्र ताम् आरभ्येत्य् अर्थेन ल्यब्-लोपे पञ्चम्य्-अन्तेन तत इति पदेनानवधिक-निर्देशेनात्मारामतावस्थायाम् अपि सा केषांचित् प्रवर्तत इति तस्याः साम्राज्यम् अभिप्रेतम् । अनन्तरं च वक्ष्यते न किञ्चित् साधवो धीराः [भ्प् ११.२०.३४] इति । अतः साम्राज्य-ज्ञापनया तां विना कर्म-ज्ञाने अपि न सिध्यत इति च ज्ञापितम् । तद् एवम् अनन्य-भक्त्य्-अधिकारे हेतुं श्रद्धा- मात्रम् उक्त्वा स यथा भजेत् तथा शिक्षयति स श्रद्धालुर् विश्वासवान् । प्रीतो जातायां रुचाव् आसक्तः । दृढ-निश्चयः साधनाध्यवसाय-भङ्ग- रहितः सन् सहसा त्यक्तुम् (पगे ८२) असमर्थत्वात् कामान् जुषमाणश् च गर्हयंश् च । गर्हणे हेतुः - दुःखोदर्कान् शोकादि-कृद्-उत्तर-कालान् इति । अत्र कामा अपाप-करा एव ज्ञेयाः । शास्त्रे कथञ्चिद् अप्य् अन्यानुविधानायोगात् । प्रत्युत --

पर-पत्नी-पर-द्रव्य-पर-हिंसासु यो मतिम् । न करोति पुमान् भूप तोष्यते तेन् केशवः ॥ [विप् ३.८.१४]

इति विष्णु-पुराण-वाक्यादौ कर्मार्पणात् पूर्वम् एव तन्-निषेधात् । अत्रैव च निष्काम-कर्मण्य् अपि यद्य् अन्यन् न समाचरेत् [भ्प् ११.२०.१०] इति वक्ष्यमाण-निषेधात् । कर्म-परित्याग-विधानेन सुतरां दुष्कर्म-परित्याग-प्रत्यासत्तेः । विष्णु-धर्मे --

मर्यादां च कृतां तेन यो भिनत्ति स मानवः । न विष्णु-भक्तो विज्ञेयः साधु-धर्मार्चितो हरिः ॥

इति वैष्णवेष्व् अपि तन्-निषेधात् ।

यत्-पाद-सेवाभिरुचिस् तपस्विनाम् अशेष-जन्मोपचितं मलं धियः । सद्यः क्षिणोत्य् अन्वहम् एधती सती यथा पदाङ्गुष्ठ-विनिःसृता सरित् ॥ [भ्प् ४.२१.३१]

इत्य् अत्र सद्यः-शब्द-प्रयोगेण जात-मात्र-रुचीनाम् --

यदा नेच्छति पापानि यदा पुण्यानि वाञ्छति । ज्ञेयस् तदा मनुष्येण हृदि तस्य हरिः स्थितः ॥ इति विष्णु-धर्मे ।

नियमेन - विकर्म य चोत्पतितं कथञ्चिद् धुनोति सर्वं हृदि सन्निविष्टः [भ्प् ११.५.३८] इत्य् अत्रापि कथञ्चित् शब्द-प्रयोगेण लब्ध-भक्तीनां च स्वतस् तत्-प्रवृत्त्य्-अयोगात् । नाम्नो बलाद् यस्य हि पाप-बुद्धिर् न विद्यते तस्य यमैर् हि शुद्धिः इति पाद्मे नामापराध-भञ्जन-स्तोत्रादौ हरि-भक्ति-बलेनापि तत्-प्रवृत्ताव् अपराधापाताच् च । अपि चेत् सुदुराचारः [गीता ९.३०] इति तु तद्-अनादर-दोष-पर एव, न तु दुराचारता-विधान-परः । क्षिप्रं भवति धर्मात्मा [गीता ९.३१] इत्य् अनन्तर-वाक्ये दुराचारतापगमस्य श्रेयस् त्व् अनिर्देशाद् इति ॥

॥ ११.२० ॥ श्री-भगवान् ॥ १७२ ॥

[171]

teṣvadhikāri-hetūn āha dvābhyām -

nirviṇṇānāṃ jñāna-yogo nyāsinām iha karmasu | teṣv anirviṇṇa-cittānāṃ karma-yogas tu kāminām ||

yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān | na nirviṇṇo nāti-sakto bhakti-yogo'sya siddhi-daḥ || [BhP 11.20.7-8]

iha eṣāṃ madhye nirviṇṇām aihika-pāralaukika-viṣaya-pratiṣṭhā-sukheṣu viraktānām ata eva tat-sādhana-bhūteṣu laukika-vaidika-karmasu nyāsināṃ tāni tyaktavatām ity arthaḥ | pada-dvayena dṛḍha-jāta-mumukṣūṇām atrābhipretam | eṣāṃ jñāna-yogaḥ siddhida ity uttareṇānvayaḥ | kāminām tat- tat-sukheṣu rāgiṇām ataeva teṣu karmasu anirviṇṇa-cittānāṃ tāni tyaktam asamarthānāṃ karma-yogaḥ siddhidaḥ tat-saṅkalpānurūpa-phaladaḥ |

atha te vai vidanty atitaranti na deva-māyām [BhP 2.5.45] ity ādau tiryag-janā api ity anena bhakty-adhikāre karmādivat jātyādi-kṛta-niyamātikramāt śraddhā-mātraṃ hetur ity āha yadṛcchayeti | yadṛcchayā kenāpi parama-svatantra-bhagavad-bhakta-saṅga-tat-kṛpā-jāta-maṅgalodayena | yad uktaṃ śuśrūṣoḥ śraddadhānasya [BhP 1.2.16] ity ādi | tad etat padyaṃ svayam evāgre vyākhyāsyate dvābhyāṃ --

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu veda duḥkhātmakaṃ kāmān parityāge'py anīśvaraḥ tato bhajeta māṃ prītaḥ śraddhālur dṛḍha-niścayaḥ juṣamāṇaś ca tān kāmān duḥkhodarkāṃś ca garhayan || [BhP 11.20.27-28]

kathety upalakṣaṇaṃ mat-kathādiṣu etad eva kevalaṃ paramaṃ śreya iti jāta- viśvāsaḥ | ataevānyeṣu karmasu udvignaḥ kintu vartamāneṣu prācīna-puṇya- karma-phala-bhāgeṣu evambhūta ity āha vedeti |

tatas tān vedety-ādi-vyākhyā | tān na nirviṇṇo nātisakta ity evaṃ-lakṣaṇām avasthāṃ ārabhyaivety arthaḥ | māṃ bhajeta madīyānanyākhya-bhakty- adhikārī syāt, na tu jñānavaj jāte samyag vairāgya eva tasyāḥ svataḥ śaktimattvenānya-nirapekṣatvād ity arthaḥ anantaraṃ ca vakṣyate -- tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ | na jñānaṃ na ca vairāgyaṃ prāyaḥ śreyo bhaved iha ||

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat | [BhP 11.20.31-32] ity ādi |

na ca karma-nirveda sāpekṣatvam āpatitam | sa tu bhakteḥ sarvottamatva- viśvāsena svata eva pravartate | nirviṇṇa ity anuvāda-mātram | ataeva yadyapi jñāna-karmaṇor api śraddhāpekṣāsty eva (page 81) tāṃ vinā bahir antaḥ samyak pravṛtty-anupapattes tathāpy atra śraddhā-mātrasya kāraṇatvena viśeṣatas tad-aṅgīkāraḥ | atrāpi ca tad-apekṣā pūrvavat samyak-pravṛtty- arthaiva, tāṃ vinā ananyatākhya-bhaktis tathā na pravartate | kadācit kiñcit pravṛttyā ca naśyatīti | ataeva na nirviṇṇo nātisaktaḥ [BhP 11.20.8] ity asyānantaram api mat-kathā-śravaṇādau vā [BhP 11.24.9] ity atra śraddhāyāṃ jātāyām eva karma-parityāgo vihitaḥ | bhakti-mātraṃ tu tāṃ vinā siddhyati |

sakṛd api parigītaṃ śraddhayā helayā vā bhṛguvara nara-mātraṃ tārayet kṛṣṇa-nāma | ity ādau |

satāṃ prasaṅgān mama vīrya-saṃvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ | taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati || [BhP 3.25.25]

ity ādau ca tat-pūrvato'pi tasyāḥ phala-dātṛtva-śravaṇāt |

mriyamāṇo harer nāma gṛṇan putropacāritam | ajāmilo'py agād dhāma kim uta śraddhayā gṛṇan || [BhP 6.2.49}

ity ādau tathā phala-dātṛtva-sauṣṭhava-śravaṇāc ca | sā ca śraddhā śāstrābhidheyāvadhāraṇasyaivāṅgaṃ tad-viśvāsa-rūpatvāt | tato nānuṣṭhānāṅge praviśati | bhaktiś ca phalotpādane vidhi-sāpekṣāpi na syād dāhādi-karmaṇi vahny-ādivat | bhagavac-chravaṇa-kīrtanādīnāṃ svarūpasya tādṛśa-śaktitvāt | tatas tasyāḥ

śraddhādy-apekṣā kutaḥ syāt | ataḥ śraddhāṃ vinā ca kvacin-mūḍhādāv api siddhir dṛśyate śraddhayā helayā vā ity ādau | helā tv aparādha-rūpādy-abuddhi-pūrvaka-kṛtā ced daurātmyābhāve na bhaktyā bādhyata ity uktam eva | jñāna-bala-durvidagdhādau tu tad-vaiparītyena bādhyate | yathā matsareṇa nāmādikaṃ gṛhṇāti veṇe | kvacid vastu-śaktir bādhitā dṛśyate | ārdrendhanādau vahni-śaktir iva |

śraddhayopāhṛtaṃ preṣṭhaṃ bhaktena mama vāry api | bhūry apy abhaktopahṛtaṃ na me toṣāya kalpate || [BhP 11.27.18]

ity atra śraddhā-bhakti-śabdābhyām ādara evocyate | sa tu bhagavat-toṣa-lakṣaṇa-phala-viśeṣasyotpattāvanādara-lakṣaṇa-tad-vighātakāparādhasya nirasana-paraḥ | tasmāt śraddhā na bhakty-aṅgaṃ kintu karmaṇy arthi- samartha-vidvat tāvad ananyatākhyāyāṃ bhaktau adhikāri-viśeṣaṇam evety ataeva tad-viśeṣaṇatvenaivoktaṃ yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān [BhP 11.20.8] iti, jāta-śraddho mat-kathāsu [BhP 11.20.27] iti ca |

atra tām ārabhyety arthena lyab-lope pañcamy-antena tata iti padenānavadhika-nirdeśenātmārāmatāvasthāyām api sā keṣāṃcit pravartata iti tasyāḥ sāmrājyam abhipretam | anantaraṃ ca vakṣyate na kiñcit sādhavo dhīrāḥ [BhP 11.20.34] iti | ataḥ sāmrājya-jñāpanayā tāṃ vinā karma-jñāne api na sidhyata iti ca jñāpitam | tad evam ananya-bhakty-adhikāre hetuṃ śraddhā- mātram uktvā sa yathā bhajet tathā śikṣayati sa śraddhālur viśvāsavān | prīto jātāyāṃ rucāv āsaktaḥ | dṛḍha-niścayaḥ sādhanādhyavasāya-bhaṅga- rahitaḥ san sahasā tyaktum (page 82) asamarthatvāt kāmān juṣamāṇaś ca garhayaṃś ca | garhaṇe hetuḥ - duḥkhodarkān śokādi-kṛd-uttara-kālān iti | atra kāmā apāpa-karā eva jñeyāḥ | śāstre kathañcid apy anyānuvidhānāyogāt | pratyuta --

para-patnī-para-dravya-para-hiṃsāsu yo matim | na karoti pumān bhūpa toṣyate ten keśavaḥ || [ViP 3.8.14]

iti viṣṇu-purāṇa-vākyādau karmārpaṇāt pūrvam eva tan-niṣedhāt | atraiva ca niṣkāma-karmaṇy api yady anyan na samācaret [BhP 11.20.10] iti vakṣyamāṇa-niṣedhāt | karma-parityāga-vidhānena sutarāṃ duṣkarma- parityāga-pratyāsatteḥ | viṣṇu-dharme --

maryādāṃ ca kṛtāṃ tena yo bhinatti sa mānavaḥ | na viṣṇu-bhakto vijñeyaḥ sādhu-dharmārcito hariḥ ||

iti vaiṣṇaveṣv api tan-niṣedhāt |

yat-pāda-sevābhirucis tapasvināṃ aśeṣa-janmopacitaṃ malaṃ dhiyaḥ | sadyaḥ kṣiṇoty anvaham edhatī satī yathā padāṅguṣṭha-viniḥsṛtā sarit || [BhP 4.21.31]

ity atra sadyaḥ-śabda-prayogeṇa jāta-mātra-rucīnām --

yadā necchati pāpāni yadā puṇyāni vāñchati | jñeyas tadā manuṣyeṇa hṛdi tasya hariḥ sthitaḥ || iti viṣṇu-dharme |

niyamena - vikarma ya cotpatitaṃ kathañcid dhunoti sarvaṃ hṛdi sanniviṣṭaḥ [BhP 11.5.38] ity atrāpi kathañcit śabda-prayogeṇa labdha-bhaktīnāṃ ca svatas tat-pravṛtty-ayogāt | nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ iti pādme nāmāparādha-bhañjana-stotrādau hari-bhakti- balenāpi tat-pravṛttāv aparādhāpātāc ca | api cet sudurācāraḥ [Gītā 9.30] iti tu tad-anādara-doṣa-para eva, na tu durācāratā-vidhāna-paraḥ | kṣipraṃ bhavati dharmātmā [Gītā 9.31] ity anantara-vākye durācāratāpagamasya śreyas tv anirdeśād iti ||

|| 11.20 || śrī-bhagavān || 172 ||

English witness · section(s) 163

Anuccheda 163

1 The real benefit of devotional service, which is given to the proper recipient, is attraction to the Lord, which is described in the following words (Srimad Bhagavatam 11.6.44): 2 "O my dear Krsna, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things."*** 3 That the devotees are free from all vices is described in the following statement of Vaisnava literature: "The saintly devotees of the Supreme Personality of Godhead are never angry, envious, greedy, or filled with impure thoughts." 4 The verse quoted in the beginning of this anuccheda was spoken by Srimad Uddhava.

Bhakti · Sanskrit §173–175 · English §164

[१७३]

नन्व् एवं केवलानां कर्म-ज्ञान-भक्तीनां व्यवस्थोक्ता । नित्य-नैमित्तिकं कर्म तु सर्वेष्व् आवश्यकं, तर्हि साङ्कर्ये कथं शुद्धे ज्ञान-भक्ती प्रवर्तेयातां तद् एतद् आशङ्क्य तयोः कर्माधिकारितां वारयति ।

तावत् कर्माणि कुर्वीत न निर्विद्येत यावता । मत्-कथा-श्रवणादौ वा श्रद्धा यावन् न जायते ॥ [भ्प् ११.२०.९]

कर्माणि नित्य-नैमित्तिकादीनीति टीका च । अतएव -

श्रुति-स्मृती ममैवाज्ञे यस् ते उल्लङ्घ्य वर्तते । आज्ञा-च्छेदी मम द्वेषी मद्-भक्तोऽपि न वैष्णवः ॥

इत्य् उक्त-दोषोऽप्य् अत्र नास्ति आज्ञा-करणात् । प्रत्युत तयोर् अपि निर्वेद- श्रद्धयोस् तत्-करण एवाज्ञा-भङ्गः स्यात् । यथा च व्याख्यातम् आज्ञायैव गुणान् दोषान् [भ्प् ११.११.३२] इत्य् अस्य (पगे ८३) टीकायां - भक्ति-दाढर्येन निवृत्ताधिकारतया सन्त्यज्येति । निवृत्ताधिकारित्वं चोक्तं श्रीकर-भाजनेन

देवर्षि-भूताप्त-नृणां पितृणां न किङ्करो नायम् ऋणी च राजन् । सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ॥ [भ्प् ११.५.४१]

इति तेषां न किङ्करः किन्तु श्री-भगवत एव इत्य् अनधिकारित्वम् । कर्तं कृत्यम् । कर्तं भेदम् इत्य् अर्थे ततो देवतादीनां स्वातन्त्र्यम् इति यावत् । एवम् एवोक्तं गारुडे -

अयं देवो मुनिर् वन्द्य एष ब्रह्मा बृहस्पतिः । इत्य् आख्या जायते तावद् यावन् नार्चयते हरिम् ॥ [गर्प् १.२३५.२०]

न च विकर्म-प्रायश्चित्त-रूपं कर्मान्तरं कर्तव्यं तस्य तच्-छरणस्य विकर्म-प्रवृत्त्य्-अभावात् । कथञ्चिद् आपतितेऽपि विकर्मणि तद्- अनुस्मरणेनैव प्रायश्चित्तस्याप्य् आनुषङ्गिक-सिद्धिर् इत्य् अप्य् उक्तम् अनन्तर-पद्येनैव --

स्व-पाद-मूलं भजतः प्रियस्य त्यक्तान्य-भावस्य हरिः परेशः । विकर्म यच् चोत्पतितं कथञ्चिद् धुनोति

सर्वं हदि सन्निविष्टः ॥ [भ्प् ११.५.४२] इति ।

त्यक्तोऽन्यत्र देवतान्तरे भगवतीव भावो भक्तिर् येनेति व्याख्येयम् । अत्र कर्म-परित्याग-हेतुत्वेनाभिधानात् श्रद्धा-शरणापत्त्योर् ऐकार्थ्यं लभ्यते, तच् च युक्तम् । श्रद्धा हि शास्त्रार्थ-विश्वासः । शास्त्रं च तद्- अशरणस्य भयं तच्-छरणस्याभयं वदति । ततो जातायाः श्रद्धायाः शरणापत्तिर् एव लिङ्गम् । न च वेदादीनां तर्पण-मात्र-तात्पर्येणापि पृथक्-पृथग्-आराधनं कर्तव्यम् । यथा तरोर् मूल-निषेचनेन [भ्प् ४.३१.१२] इत्य् आदौ तत्-पौनरुक्त्य-प्राप्तेः । न च त्यक्त-कर्मणो मध्ये विघ्न-स्थगितायाम् अपि भक्तौ तत्-त्यागानुतापो युज्यते - त्यक्त्वा स्व- धर्मं [भ्प् १.५.१७] इत्य्-आद्य्-उक्तेः । श्री-गीतासु -

सर्व-धर्मान् परित्यज्य माम् एकं शरणं व्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ [गीता १८.६६]

इत्य् अस्य देवर्षि-भूताप्त-नृणां [भ्प् ११.५.३७] इत्य् आदि-द्वयेनैकार्थ्यं दृश्यते । अतो भक्त्य्-आरम्भ एव तु स्वरूपत एव कर्म-त्यागः कर्तव्यः । परित्यज्येत्य् अत्र परिशब्दस्य हि तथैवार्थः । गौतमीये च -

न जपो नार्चनं नैव ध्यानं नापि विधि-क्रमः । केवलं सततं कृष्ण-चरणाम्भोज-भाविनाम् ॥ [गौतमीयत् ३३.५७]

मन्-मना भव मद्-भक्तो मद्-याजी मां नमस्कुरु । [गीता ९.३४] इत्य्

आदिना चानन्याम् एव भक्तिम् उपदिदेश । यथा विष्णु-पुराणेऽपि भरतम् उद्दिश्य -

यज्ञेशाच्युत गोविन्द माधवानन्त केशव । कृष्ण विष्णो हृषीकेशेत्य् आह राजा स केवलम् । नान्यज् जगाद मैत्रेय किञ्चित् स्वप्नान्तरेष्व् अपि ॥ [विप् ?]

अत्र वचनान्तरस्यानवकाशात् । सुतराम् एव तद्-वचनमय-कर्मान्तर- परित्यागोऽङ्गीकृतः । कथञ्चित् (पगे ८४) क्रियमाणम् अपि तन्-नाम्नैव कृतम् इत्य् अवगतेश् च सर्वत्र तद्-ईक्षणाच् छुद्ध-भक्तित्वम् एवाङ्गीकृतम् । यथोक्तं पाद्मे -

सर्व-धर्मोज्झिता विष्णोर् नाम-मात्रैक-जल्पकः । सुखेन यां गतिं यान्ति न तां सर्वेऽपि धर्मिकाः ॥ [पद्मप् ६.७१.९९] इति ।

तस्मान् मतान्तरेणाप्य् उचितः श्रद्धावतोऽनन्य-भक्त्य्-अधिकारः कर्माद्य्- अनधिकारश् चेति । किन्तु श्रद्धा-सद्-भाव एव कथं जायते इति विचार्यम् । तत्र च लिङ्गत्वेन पूर्वं शरणापत्तिर् उपदिष्टैव । यस्माच् च शरणापत्तौ वक्ष्यमाणानि आनुकूल्यस्य सङ्कल्पः इत्य् आदीनि लिङ्गानि । तथा व्यवहार-कार्पण्याद्य्-अभावोऽपि श्रद्धा-लिङ्गं ज्ञेयम् । शास्त्रं हि तथैव श्रद्धाम् उत्पादयति ।

अनन्याश् चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योग-क्षेमं वहाम्य् अहम् ॥ [गीता ९.२२]

किं च श्रद्धावतः पुरुषस्य भगवत्-सम्बन्धि-द्रव्य-जाति-गुण- क्रियाणां शास्त्रे श्रूयमाणेष्व् ऐहिक-व्यवहारिक-प्रभावेष्व् अपि न कथञ्चिद् अनाश्वासो भवति । ततस् तासु प्राकृत-द्रव्यादि-साधारण-दृष्ट्या दोष-विशेषानुसन्धानतो न कदाचिद् अप्रवृत्तिः स्यात् । ते च तादृश-प्रभावाः --

अकाल-मृत्यु-शमनं सर्व-व्याधि-विनाशनम् । सर्व-दुःखोपशमनं हरि-पादोदकं स्मृतम् ॥ [नार्प् ३७.१६] इत्य् आदयः ।

केचित् तु तत्र श्रद्धावन्तोऽपि स्वापराध-दोषेण सम्प्रति तत् फलं नोदेष्यतीति स्थगितायन्ते । यत् तु यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तर-शुचिः इत्य् आदौ श्रद्दधाना अपि स्नानादिकम् आचरन्ति । तत् खलु श्रीमन्-नारद-व्यासादि-सत्-परम्पराचार-गौरवाद् एव । अन्यथा तद्- अतिक्रमेऽप्य् अपराधः स्यात् । ते च तथा मर्यादां लोकस्य कदर्य-वृत्त्यादि- निरोधायैव स्थापितवन्त इति ज्ञेयम् ।

किं च, जातायां श्रद्धायां सिद्धे वासिद्धौ च स्वर्ण-सिद्धि-लिप्सोर् इव सदा तद्-अनुगति-चेष्टैव स्यात् । सिद्धिश् चात्रान्तःकरण-कामादि-दोष-क्षय-कारि-परमानन्द-परमाकाष्ठा-गामि-श्री-हरि-स्फुरण-रूपैव ज्ञेया । तस्यां स्वार्थ-साधनानुप्रवृत्तौ च दम्भ-प्रतिष्ठादि-लिप्सादि-मय-चेष्टा- लेशोऽपि न भवति । न तेषां सुतरां ज्ञान-पूर्वकं महद्-अवज्ञादयोऽपराधाश् चापतन्ति, विरोधाद् एव । अतएव चित्रकेतोः श्री- महादेवापराधः तस्य स्व-चेष्टान्तरेणाच्छन्न-स्वभावस्य भागवत- तत्त्व-ज्ञानाद् एव मन्तव्यः । यदि वा श्रद्धावतोऽपि प्रारब्धादि-वशेन विषय-सम्बन्धाभ्यासो भवति । तथापि तद्-बाधया विषय-सम्बन्ध- समयेऽपि दैन्यात्मिका भक्तिर् एवोच्छलिता स्यात् । यथोक्तं - जुषमाणश् च तान् कामान् दुःखोदर्कांश् च गर्हयेत् [भ्प् ११.१४.१७] इत्य् अत्र बाध्यमानोऽपि मद्-भक्तः [भ्प् ११.१४.१८] इत्य् आदौ च ।

अपि चेत् सुदुराचारः [गीता ९.३०] इत्य्-आद्य्-उक्तस्यानन्य-भाक्त्वेन लक्षिता तु या श्रद्धा सा खलु ये शास्त्र-विधिम् उत्सृज्य यजन्ते श्रद्धयान्विताः [गीता १७.१] इतिवल् लोक-परम्परा-प्राप्ता, न तु शास्त्रावधारण-जाता । शास्त्रीय- श्रद्धायां तु जातायां सुदुराचारत्वायोगः स्यात् । पर-पत्नी-पर-द्रव्य- [विप् ३.८.१४] (पगे ८५) इत्य्-आदि-विष्णु-तोषण-शास्त्र-विरोधात् । मर्यादां कृतां तेन इत्य् आदिना तद्-भक्तत्व-विरोधाच् च । न तु सा दुराचारता तद्-भक्ति- महिम-श्रद्धाकृतैव । अपि-शब्देन दुराचारत्वस्य हेयत्व-व्यञ्जनात् । तथा क्षिप्रं भवति धर्मात्मा इत्य्-उत्तराप्रतिपत्तेः । नाम्नो बलाद् यस्य हि पाप-बुद्धिः इत्य् आदिनापराधापाताच् च ।

ततः सा श्रद्धा न शास्त्रीय-भक्त्य्-अधिकारिणां विशेषणत्वे प्रवेशनीया, किन्तु भक्ति-प्रशंसायाम् एव । तादृश्यापि श्रद्धया भक्तेः सत्त्व-हेतुत्वं न तु देवान्तर-यजनवत् । ये शास्त्र-विधिम् उत्सृज्य [गीता १७.१] इत्य्-आदाव् एवोक्तम् अन्यादृशत्वम् इति ।

अस्याः श्रद्धायाः पूर्णतावस्था तु ब्रह्म-वैवर्ते -

किं सत्यम् अनृतं चेति विचारः सम्प्रवर्तते । विचारेऽपि कृते राजन्न् असत्य-परिवर्जनम् । सिद्धं भवति पूर्णा स्यात् तदा श्रद्धा महा-फला ॥

तद् एवं-लक्सणेषु श्रद्धोत्पत्ति-लक्षणेषु सत्सु विधीयते । मत्-कथा- श्रवणादौ वा [भ्प् ११.२०.९] इत्य् आदि च । अतएवानधिकार्य्-अधिकारि-विषयत्व- विवक्षयैव श्री-भगवन्-नारदयोर् वाक्ये व्यवतिष्ठते -

न बुद्धि-भेदं जनयेद् अज्ञानां कर्म-सङ्गिनाम् । जोषयेत् सर्व-कर्माणि विद्वान् युक्तः समाचरन् ॥ [गीता ३.२६] इत्य् आदि ।

जुगुप्सितं धर्म-कृतेऽनुशासतः स्वभाव-रक्तस्य महान् व्यतिक्रमः । यद्-वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥ [भ्प् १.५.१५] इति च ।

एवम् अजित-वाक्यं च तद्-अधिकारि-विषयम् एव - स्वयं निःश्रेयसं विद्वान् न वक्त्य् अज्ञाय कर्म हि । न राति रोगिणोऽपथ्यं वाञ्छतोऽपि भिषक्तमः ॥ इति ।

अत्र यद्यप्य् अधिकारितायां श्रद्धैव हेतुः सा चाज्ञस्य न सम्भवतीति नैतत् तद्-विषयं स्यात् । तथापि कथम् अपि प्राचीन-संस्कार-वितर्केण तद्- अधिकारित्व-निर्णयान् न दोष इति ज्ञेयम् । अन्यथोपदेष्टुर् एव दोषापातः स्यात् । अश्रद्दधाने विमुखेऽप्य् अशृण्वति यश् चोपदेशः इति वक्ष्यमाणापराध-श्रवणात् ।

अथ प्रकृतम् अनुसरामः । तद् एवं योग-त्रयं तद्-अधिकार-हेतुश् चोक्त्वा कर्मणोऽपि यथा भगवत्-सम्मुख्य-रूपत्वं स्यात् तथाह -

स्व-धर्म-स्थो यजन् यज्ञैर् अनाशीः-काम उद्धव । न याति स्वर्ग-नरकौ यद्य् अन्यन् न समाचरेत् ॥

अस्मिंर् लोके वर्तमानः स्व-धर्म-स्थोऽनघः शुचिः । ज्ञानं विशुद्धम् आप्नोति मद्-भक्तिं वा यदृच्छया ॥ [भ्प् ११.२०.१२-१३]

अनाशीः कामोऽफल-कामः । अन्यन् निषिद्ध्## । नरक-यानं हि द्विधैव भवति विहितान्तिक्रमान् निषिद्धाचरणाद् वा । अतः स्व-धर्म-स्थत्वान् निषिद्ध-वर्जनाच् च नरकं न याति । अफल-कामत्वान् न स्वर्गम् अपीत्य् अर्थः । किन्त्व् अस्मिन् लोके अस्मिन्न् एव देहे अनघो निषिद्ध-परित्यागी । अतः शुचिर् निवृत्त-रागादि-मलः । यदृच्छयेति केवल-ज्ञानाद् अपि भक्ते दुर्लभतां द्योतयतीत्य् एषा ।(पगे ८६)

अत्राफल-कामत्वं केवलेश्वराज्ञा-बुद्ध्या कुर्वाणत्वम् । अत्र ज्ञानि-सङ्गे सति तन्-मात्रत्वम् एव भगवद्-अर्पणं भवेत् । भक्त-सङ्गे तु सतोषमयत्वम् अतो यदृच्छयेति पूर्ववद् भक्त-सङ्ग-तत्-कृपा-लक्षणं भाग्यं बोधितम् । यद् उक्तम् एतावान् एव यजताम् [भ्प् २.३.११] इत्य् आदि । तद् एवं कर्मार्पण-केवल-ज्ञान-केवल-भक्तयोऽधिकारि-भेदेन व्यवस्थापिताः ।

अतः स्वाधिकारानुसारेणैव स्थातव्यम् इत्य् आह -- स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः [भ्प् ११.२१.२] स्पष्टम् ।

॥ ११.२१ ॥ श्री-भगवान् ॥ १७५ ॥

[173]

nanv evaṃ kevalānāṃ karma-jñāna-bhaktīnāṃ vyvasthoktā | nitya-naimittikaṃ karma tu

sarveṣv āvaśyakaṃ, tarhi sāṅkarye kathaṃ śuddhe jñāna-bhaktī pravarteyātāṃ tad etad āśaṅkya tayoḥ karmādhikāritāṃ vārayati |

tāvat karmāṇi kurvīta na nirvidyeta yāvatā | mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate || [BhP 11.20.9]

karmāṇi nitya-naimittikādīnīti ṭīkā ca | ataeva -

śruti-smṛtī mamaivājñe yas te ullaṅghya vartate | ājñā-cchedī mama dveṣī mad-bhakto'pi na vaiṣṇavaḥ ||

ity ukta-doṣo'py atra nāsti ājñā-karaṇāt | pratyuta tayor api nirveda- śraddhayos tat-karaṇa evājñā-bhaṅgaḥ syāt | yathā ca vyākhyātam ājñāyaiva guṇān doṣān [BhP 11.11.32] ity asya (page 83) ṭīkāyāṃ - bhakti-dārḍhyena nivṛttādhikāratayā santyajyeti | nivṛttādhikāritvaṃ coktaṃ śrīkara-bhājanena

devarṣi-bhūtāpta-nṛṇāṃ pitṝṇāṃ na kiṅkaro nāyaṃ ṛṇī ca rājan | sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ gato mukundaṃ parihṛtya kartam || [BhP 11.5.41]

iti teṣāṃ na kiṅkaraḥ kintu śrī-bhagavata eva ity anadhikāritvam | kartaṃ kṛtyam | kartaṃ bhedam ity arthe tato devatādīnāṃ svātantryam iti yāvat | evam evoktaṃ gāruḍe -

ayaṃ devo munir vandya eṣa brahmā bṛhaspatiḥ | ity ākhyā jāyate tāvad yāvan nārcayate harim || [GarP 1.235.20]

na ca vikarma-prāyaścitta-rūpaṃ karmāntaraṃ kartavyaṃ tasya tac-charaṇasya vikarma-pravṛtty-abhāvāt | kathañcid āpatite'pi vikarmaṇi tad- anusmaraṇenaiva prāyaścittasyāpy ānuṣaṅgika-siddhir ity apy uktam anantara-padyenaiva --

sva-pāda-mūlaṃ bhajataḥ priyasya tyaktānya-bhāvasya hariḥ pareśaḥ | vikarma yac cotpatitaṃ kathañcid dhunoti sarvaṃ hṛdi sanniviṣṭaḥ || [BhP 11.5.42] iti |

tyakto'nyatra devatāntare bhagavatīva bhāvo bhaktir yeneti vyākhyeyam | atra karma-parityāga-hetutvenābhidhānāt śraddhā-śaraṇāpattyor aikārthyaṃ labhyate, tac ca yuktam | śraddhā hi śāstrārtha-viśvāsaḥ | śāstraṃ ca tad- aśaraṇasya bhayaṃ tac-charaṇasyābhayaṃ vadati | tato jātāyāḥ śraddhāyāḥ śaraṇāpattir eva liṅgam | na ca vedādīnāṃ tarpaṇa-mātra-tātparyeṇāpi pṛthak-pṛthag-ārādhanaṃ kartavyam | yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādau tat-paunaruktya-prāpteḥ | na ca tyakta-karmaṇo madhye vighna-sthagitāyām api bhaktau tat-tyāgānutāpo yujyate - tyaktvā sva- dharmaṃ [BhP 1.5.17] ity-ādy-ukteḥ | śrī-gītāsu -

sarva-dharmān parityajya mām ekaṃ śaraṇaṃ vraja | ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || [Gītā 18.66]

ity asya devarṣi-bhūtāpta-nṝṇāṃ [BhP 11.5.37] ity ādi-dvayenaikārthyaṃ dṛśyate | ato bhakty-ārambha eva tu svarūpata eva karma-tyāgaḥ kartavyaḥ | parityajyety atra pariśabdasya hi tathaivārthaḥ | gautamīye ca -

na japo nārcanaṃ naiva dhyānaṃ nāpi vidhi-kramaḥ | kevalaṃ satataṃ kṛṣṇa-caraṇāmbhoja-bhāvinām || [GautamīyaT 33.57]

man-manā bhava mad-bhakto mad-yājī māṃ namaskuru | [Gītā 9.34] ity

ādinā cānanyām eva bhaktim upadideśa | yathā viṣṇu-purāṇe'pi bharatam uddiśya -

yajñeśācyuta govinda mādhavānanta keśava | kṛṣṇa viṣṇo hṛṣīkeśety āha rājā sa kevalam | nānyaj jagāda maitreya kiñcit svapnāntareṣv api || [ViP ?]

atra vacanāntarasyānavakāśāt | sutarām eva tad-vacanamaya-karmāntara-parityāgo'ṅgīkṛtaḥ | kathañcit (page 84) kriyamāṇam api tan-nāmnaiva kṛtam ity avagateś ca sarvatra tad-īkṣaṇāc chuddha-bhaktitvam evāṅgīkṛtam | yathoktaṃ pādme -

sarva-dharmojjhitā viṣṇor nāma-mātraika-jalpakaḥ | sukhena yāṃ gatiṃ yānti na tāṃ sarve'pi dharmikāḥ || [PadmaP 6.71.99] iti |

tasmān matāntareṇāpy ucitaḥ śraddhāvato'nanya-bhakty-adhikāraḥ karmādy-anadhikāraś ceti | kintu śraddhā-sad-bhāva eva kathaṃ jāyate iti vicāryam | tatra ca liṅgatvena pūrvaṃ śaraṇāpattir upadiṣṭaiva | yasmāc ca śaraṇāpattau vakṣyamāṇāni ānukūlyasya saṅkalpaḥ ity ādīni liṅgāni | tathā vyavahāra- kārpaṇyādy-abhāvo'pi śraddhā-liṅgaṃ jñeyam | śāstraṃ hi tathaiva śraddhām utpādayati |

ananyāś cintayanto māṃ ye janāḥ paryupāsate | teṣāṃ nityābhiyuktānāṃ yoga-kṣemaṃ vahāmy aham || [Gītā 9.22]

kiṃ ca śraddhāvataḥ puruṣasya bhagavat-sambandhi-dravya-jāti-guṇa- kriyāṇāṃ śāstre śrūyamāṇeṣv aihika-vyavahārika-prabhāveṣv api na kathañcid anāśvāso bhavati | tatas tāsu prākṛta-dravyādi-sādhāraṇa-dṛṣṭyā doṣa-viśeṣānusandhānato na kadācid apravṛttiḥ syāt | te ca tādṛśa- prabhāvāḥ --

akāla-mṛtyu-śamanaṃ sarva-vyādhi-vināśanam | sarva-duḥkhopaśamanaṃ hari-pādodakaṃ smṛtam || [NārP 37.16] ity ādayaḥ |

kecit tu tatra śraddhāvanto'pi svāparādha-doṣeṇa samprati tat phalaṃ nodeṣyatīti sthagitāyante | yat tu yaḥ smaret puṇḍarīkākṣaṃ sa bāhyābhyantara-śuciḥ ity ādau śraddadhānā api snānādikam ācaranti | tat khalu śrīman-nārada-vyāsādi-sat-paramparācāra-gauravād eva | anyathā tad- atikrame'py aparādhaḥ syāt | te ca tathā maryādāṃ lokasya kadarya-vṛttyādi- nirodhāyaiva sthāpitavanta iti jñeyam |

kiṃ ca, jātāyāṃ śraddhāyāṃ siddhe vāsiddhau ca svarṇa-siddhi-lipsor iva sadā tad-anugati-ceṣṭaiva syāt | siddhiś cātrāntaḥkaraṇa-kāmādi-doṣa-kṣaya-kāri-paramānanda-paramākāṣṭhā-gāmi-śrī-hari-sphuraṇa-rūpaiva jñeyā | tasyāṃ svārtha-sādhanānupravṛttau ca dambha-pratiṣṭhādi-lipsādi-maya-ceṣṭā- leśo'pi na bhavati | na teṣāṃ sutarāṃ jñāna-pūrvakaṃ mahad- avajñādayo'parādhāś cāpatanti, virodhād eva | ataeva citraketoḥ śrī- mahādevāparādhaḥ tasya sva-ceṣṭāntareṇācchanna-svabhāvasya bhāgavata- tattva-jñānād eva mantavyaḥ | yadi vā śraddhāvato'pi prārabdhādi-vaśena viṣaya-sambandhābhyāso bhavati | tathāpi tad-bādhayā viṣaya-sambandha- samaye'pi dainyātmikā bhaktir evocchalitā syāt | yathoktaṃ - juṣamāṇaś ca tān kāmān duḥkhodarkāṃś ca garhayet [BhP 11.14.17] ity atra bādhyamāno'pi mad-bhaktaḥ [BhP 11.14.18] ity ādau ca |

api cet sudurācāraḥ [Gītā 9.30] ity-ādy-uktasyānanya-bhāktvena lakṣitā tu yā śraddhā sā khalu ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ [Gītā 17.1] itival loka-paramparā-prāptā, na tu śāstrāvadhāraṇa-jātā | śāstrīya- śraddhāyāṃ tu jātāyāṃ sudurācāratvāyogaḥ syāt | para-patnī-para-dravya- [ViP 3.8.14] (page 85) ity-ādi-viṣṇu-toṣaṇa-śāstra-virodhāt | maryādāṃ kṛtāṃ tena ity ādinā tad-bhaktatva-virodhāc ca | na tu sā durācāratā tad-bhakti- mahima-śraddhākṛtaiva | api-śabdena durācāratvasya heyatva-vyañjanāt | tathā kṣipraṃ bhavati dharmātmā ity-uttarāpratipatteḥ | nāmno balād yasya hi pāpa-buddhiḥ ity ādināparādhāpātāc ca |

tataḥ sā śraddhā na śāstrīya-bhakty-adhikāriṇāṃ viśeṣaṇatve praveśanīyā, kintu bhakti-praśaṃsāyām eva | tādṛśyāpi śraddhayā bhakteḥ sattva-hetutvaṃ na tu devāntara-yajanavat | ye śāstra-vidhim utsṛjya [Gītā 17.1] ity-ādāv evoktam anyādṛśatvam iti |

asyāḥ śraddhāyāḥ pūrṇatāvasthā tu brahma-vaivarte -

kiṃ satyam anṛtaṃ ceti vicāraḥ sampravartate | vicāre'pi kṛte rājann asatya-parivarjanam | siddhaṃ bhavati pūrṇā syāt tadā śraddhā mahā-phalā ||

tad evaṃ-laksaṇeṣu śraddhotpatti-lakṣaṇeṣu satsu vidhīyate | mat-kathā- śravaṇādau vā

[BhP 11.20.9] ity ādi ca | ataevānadhikāry-adhikāri-viṣayatva- vivakṣayaiva śrī-bhagavan-nāradayor vākye vyavatiṣṭhate -

na buddhi-bhedaṃ janayed ajñānāṃ karma-saṅginām | joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran || [Gītā 3.26] ity ādi |

jugupsitaṃ dharma-kṛte'nuśāsataḥ svabhāva-raktasya mahān vyatikramaḥ | yad-vākyato dharma itītaraḥ sthito na manyate tasya nivāraṇaṃ janaḥ || [BhP 1.5.15] iti ca |

evam ajita-vākyaṃ ca tad-adhikāri-viṣayam eva - svayaṃ niḥśreyasaṃ vidvān na vakty ajñāya karma hi | na rāti rogiṇo'pathyaṃ vāñchato'pi bhiṣaktamaḥ || iti |

atra yadyapy adhikāritāyāṃ śraddhaiva hetuḥ sā cājñasya na sambhavatīti naitat tad-viṣayaṃ syāt | tathāpi katham api prācīna-saṃskāra-vitarkeṇa tad-adhikāritva-nirṇayān na doṣa iti jñeyam | anyathopadeṣṭur eva doṣāpātaḥ syāt | aśraddadhāne vimukhe'py aśṛṇvati yaś copadeśaḥ iti vakṣyamāṇāparādha-śravaṇāt |

atha prakṛtam anusarāmaḥ | tad evaṃ yoga-trayaṃ tad-adhikāra-hetuś coktvā karmaṇo'pi yathā bhagavat-sammukhya-rūpatvaṃ syāt tathāha -

sva-dharma-stho yajan yajñair anāśīḥ-kāma uddhava | na yāti svarga-narakau yady anyan na samācaret ||

asmiṙ loke vartamānaḥ sva-dharma-stho'naghaḥ śuciḥ | jñānaṃ viśuddham āpnoti mad-bhaktiṃ vā yadṛcchayā || [BhP 11.20.12-13]

anāśīḥ kāmo'phala-kāmaḥ | anyan niṣiddh## | naraka-yānaṃ hi dvidhaiva bhavati vihitātikramān niṣiddhācaraṇād vā | ataḥ sva-dharma-sthatvān niṣiddha-varjanāc ca narakaṃ na yāti | aphala-kāmatvān na svargam apīty arthaḥ | kintv asmin loke asminn eva dehe anagho niṣiddha-parityāgī | ataḥ śucir nivṛtta-rāgādi-malaḥ | yadṛcchayeti kevala-jñānād api bhakte durlabhatāṃ dyotayatīty eṣā |(page 86)

atrāphala-kāmatvaṃ kevaleśvarājñā-buddhyā kurvāṇatvam | atra jñāni-saṅge sati tan-mātratvam eva bhagavad-arpaṇaṃ bhavet | bhakta-saṅge tu satoṣamayatvam ato yadṛcchayeti pūrvavad bhakta-saṅga-tat-kṛpā-lakṣaṇaṃ bhāgyaṃ bodhitam | yad uktam etāvān eva yajatām [BhP 2.3.11] ity ādi | tad evaṃ karmārpaṇa-kevala-jñāna-kevala-bhaktayo'dhikāri-bhedena vyavasthāpitāḥ |

ataḥ svādhikārānusāreṇaiva sthātavyam ity āha -- sve sve'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ [BhP 11.21.2] spaṣṭam |

|| 11.21 || śrī-bhagavān || 175 ||

English witness · section(s) 164

Anuccheda 164

1 That by attaining love for the Supreme Personality of Godhead one becomes free from material desires is explained in the following words (Srimad Bhagavatam 10.1.13): "Because of my vow on the verge of death, I have given up drinking water, yet because I am drinking the nectar of topics about Krsna, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me."*
2 The meaning of this verse is clear. This verse was spoken by King Pariksit.

Bhakti · Sanskrit §176–177 · English §165

[१७६]

तत्र साम्मुख्य-द्वार-भूतस्य कर्मणः साक्षात्-साम्मुख्य-रूप-ज्ञान- भक्त्य्-उदय-पर्यन्तत्वात् स्वयम् एव ताभ्यां न्यक्कारः । तत्र साक्षात्- साम्मुख्ये च निर्विशेष-साम्मुख्यं ज्ञानम् । स-विशेषस्यापि तत्त्वस्य भगवत्त्वं परमात्मत्वं चेति मुख्यम् आविर्भाव-द्वयम् इति । स-विशेष- साम्मुख्य-रूपाया भक्तेस् तु मुख्यं भेद-द्वयं च भगवन्- निष्ठत्वं परमात्म-निष्ठत्वं च । तद् एतत् त्रयं तत्र श्री-गीतासूक्तम् । तत्र अक्षरं ब्रह्म परमम् [गीता ८.३] इत्य् अक्षर-शब्देन पूर्वोक्तं ब्रह्म । तत्-साम्मुख्य-रूपं ज्ञानात्मकम् उपासनं चोत्तरोक्तं यथा - यद् अक्षरं वेद-विदो वदन्ति [गीता ८.११] इत्य् आदि । यथा परमात्मानम् अपि पुरुषश् चाधिदैवतम् [गीता ८.४] इति, अधियज्ञोऽहम् एवात्र देहे देहभृतां वर [गीता ८.४] इति च, विराड् व्यष्टि-रूपाधिष्ठान-द्वय-भेदेन भिन्न- प्रायम् उक्त्वा भक्ति-रीति-द्वयी तयोर् एक-प्राया दर्शिता । अभ्यास-योग- युक्तेन [गीता ८.८] इत्य्-आदिनैका । कवि-पुराणम् अनुशासितारम् [गीता ८.९] इत्य् आदिनान्या । तथा मत्-शब्दोक्त-श्री-कृष्णाख्यस्य भगवद्-भक्ति-प्रकाशश् चायम् --

अनन्य-चेताः सततं यो मां स्मरति नित्यशः । तस्याहं सुलभः पार्थ नित्य-युक्तस्य योगिनः ॥ [गीता ८.१४]

तद् एतत् साम्मुख्य-त्रयं श्री-कपिल-देवेनाप्य् उक्तम् ।

ज्ञान-मात्रं परं ब्रह्म परमात्मेश्वरः पुमान् । दृश्य्-आदिभिः पृथग् भावैर् भगवान् एक ईयते ॥ [भ्प् ३.३२.२६] इति ।

दृशिर् ज्ञानं पृथक् परम्परम् अन्यादृशो भावो भावना । येष्यु तथाविधैर् ज्ञानादिभिर् एक एव परिपूर्ण-स्वरूप-गुणः परं ब्रह्मेयते परमात्मेयते भगवांश् चेयते । तत्र ज्ञानेन पर-ब्रह्मतया ज्ञायते । भक्ति-विशेषेण परमात्मतया पूर्णया भक्त्या भगवत्तयेति ज्ञेयम् । पर-ब्रह्मणः स्वरूप-लक्षणं ज्ञान-मात्रम् इति परमात्मन ईश्वरः पुमान् इति । भगवतो भगवान् इत्य् एव । विवृतं चैतत् साम्मुख्य-त्रयं भगवत्-परमात्म-सन्दर्भयोः । ब्रह्मणः तथापि भूमन् [भ्प् १०.१४.६] इत्य् आदिना । परमात्मनः केचित् स्वदेहान्तर्-हृदयावकाशे प्रादेश-मात्रं पुरुषं वसन्तम् [भ्प् २.२.८] इत्य् आदिना । भगवतो भक्ति-योगेन मनसि [भ्प् १.७.४] इत्य् आदिना च ।

तथा च यद्यपि साम्मुख्यत्वेनाविशिष्टं ज्ञानादि-त्रयम् अपि तद् वैमुख्य-प्रतियोगि भवेत् । तथापि (पगे

८७) श्रेयः-सृतिं भक्तिम् उदस्य ते विभो [भ्प् १०.१४.४] इत्य् आदिना भक्तिं विना केवल-ज्ञानस्याकिञ्चित्करत्वात् तत्रापि च तस्मान् मद्-भक्ति-युक्तस्य [भ्प् ११.२०.३१] इत्य् आदौ भक्तेस् तन्- निरपेक्षत्वात् यत् कर्मभिर् यत् तपसा [भ्प् ११.२०.३२] इत्य् आदाव् आनुसङ्गिक-सर्व-फलत्वाच् च ज्ञानम् अपि न्यक्कृतम् ।

ततोऽवशिष्टायां स-विशेषोपासन-रूपायां, भक्तौ च श्री-विष्णु-रूपम् अबहु-मन्यमानाः केचिन् निराकारेश्वरस्य वोपासनां यां मन्यन्ते सापि न्यक्कृतास्ति । यतो हिरण्यकशिपोर् अपि नित्य आत्माव्ययः शुद्धः [भ्प् ७.२.१८] इत्य् आदि-तद्-वाक्येन यदृच्छयेशः सृजतीदम् अव्ययः [भ्प् ७.२.३४] इत्य्-आदि-तद्- उदाहृतेतिहास-वाक्येन तत्-कृत-ब्रह्म-स्तवेन च ब्रह्म-ज्ञानं निराकारेश्वर-ज्ञानम् अन्याकारेश्वर-ज्ञानं तस्यास्तीति वर्ण्यते । श्री-विष्णौ देवता-सामान्य-दृष्टेर् निन्द्यते च स इति । तथान्यत्राहंग्रहोपासना च न्यक्कृता, पौण्ड्रक-वासुदेवादौ यदुभिर् इव शुद्ध-भक्तैर् उपहास्यत्वात् । सालोक्य-सार्ष्टि-सारूप्य- [भ्प् ३.२९.११] इत्य्-आदिषु तत्-फलस्य हेयतया निर्देशात् । तद् उक्तं श्री-हनुमता को मूढो दासतां प्राप्य प्राभवं पदम् इच्छति इति । तद् एतत् सर्वम् अभिप्रेत्य् निष्किञ्चनां भक्तिम् एव तादृश-भक्त-प्रशंसा-द्वारेण सर्वोर्ध्वम् उपदिशति,

न किञ्चित् साधवो धीरा भक्ता ह्य् एकान्तिनो मम । वाञ्छन्त्य् अपि मया दत्तं कैवल्यम् अपुनर्-भवम् ॥ [भ्प् ११.२०.३४]

टीका च - धीरा धीमन्तो यतो ममैकान्तिनो मय्य् एव प्रीति-युक्ताः । अतो मया दत्तम् अपि न गृह्णन्ति, किं पुनर् वक्तव्यं न वाञ्छन्तीत्य् अर्थः । अपुनर्-भवम् आत्यन्तिक-कैवल्यम् इत्य् एषा ।

ईदृशाम् एकान्तिनाम् एव परम-महिमा गारुडे -- ब्राह्मणानां सहस्रेभ्यः सत्र-याजी विशिष्यते । सत्र-याजि-सहस्रेभ्यः सर्व-वेदान्त-पारगः ॥

सर्व-वेदान्त-वित्-कोट्यां विष्णु-भक्तो विशिष्यते । वैष्णवानां सहस्रेभ्यः एकान्त्य् एको विशिष्यते ॥ इति ।

यस्माद् एवं सर्वानन्दातिक्रम-लिङ्गेन परमानन्द-स्वरूपासौ भक्तिस् तस्मात् तत्र स्वभावत एव प्रवृत्तिर् गुणः । तथाभूताम् अपि तन्-माधुरीं स्वदोषेणानुभवितुम् असमर्थानां तु केवल-विधि-निषेध-सम्भव-गुण- दोष-दृष्ट्यैवप्रवृत्तिर् अपि पूर्वापेक्षया दोष एव । यथोक्तम् एतत् पूर्वाध्याये शमो मन्-निष्ठता-बुद्धिः [भ्प् ११.१९.३३] इत्य् आदौ, साक्षाद्- भक्तेर् अपि विधानाविधानयोर् गुण-दोषतां किं वर्णितेन बहुना [भ्प् ३.२९.११] इत्य् अन्तेन ग्रन्थेन प्रतिपाद्य

गुण-दोष-दृशिर् दोषो गुणस् तूभय- वर्जितः [भ्प् ११.१९.४३] इति । अतएव लब्ध-तन्-माधुर्यानुभावनां तद्-विधि- निषेध-कृत-गुण-दोषौ नस् त एवेत्य् आह न मय्य् एकान्त-भक्तानां गुण- दोषोद्भवा गुणाः [भ्प् ११.२०.३६] ।

टीका च -- गुण-दोषैर् विहित-प्रतिषिद्धैर् उद्भवा येषां ते गुणाः पुण्य- पापादय इत्य् एषा ।

॥ ११.२० ॥ श्री-भगवान् ॥ १७७ ॥

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tatra sāmmukhya-dvāra-bhūtasya karmaṇaḥ sākṣāt-sāmmukhya-rūpa-jñāna-bhakty-udaya-paryantatvāt svayam eva tābhyāṃ nyakkāraḥ | tatra sākṣāt- sāmmukhye ca nirviśeṣa-sāmmukhyaṃ jñānam | sa-viśeṣasyāpi tattvasya bhagavattvaṃ paramātmatvaṃ ceti mukhyam āvirbhāva-dvayam iti | sa-viśeṣa- sāmmukhya-rūpāyā bhaktes tu mukhyaṃ bheda-dvayaṃ ca bhagavan- niṣṭhatvaṃ paramātma-niṣṭhatvaṃ ca | tad etat trayaṃ tatra śrī-gītāsūktam | tatra akṣaraṃ brahma paramam [Gītā 8.3] ity akṣara-śabdena pūrvoktaṃ brahma | tat-sāmmukhya-rūpaṃ jñānātmakam upāsanaṃ cottaroktaṃ yathā - yad akṣaraṃ veda-vido vadanti [Gītā 8.11] ity ādi | yathā paramātmānam api puruṣaś cādhidaivatam [Gītā 8.4] iti, adhiyajño'ham evātra dehe dehabhṛtāṃ vara [Gītā 8.4] iti ca, virāḍ vyaṣṭi-rūpādhiṣṭhāna-dvaya-bhedena bhinna- prāyam uktvā bhakti-rīti-dvayī tayor eka-prāyā darśitā | abhyāsa-yoga- yuktena [Gītā 8.8] ity-ādinaikā | kavi-purāṇam anuśāsitāram [Gītā 8.9] ity ādinānyā | tathā mat-śabdokta-śrī-kṛṣṇākhyasya bhagavad-bhakti-prakāśaś cāyam --

ananya-cetāḥ satataṃ yo māṃ smarati nityaśaḥ | tasyāhaṃ sulabhaḥ pārtha nitya-yuktasya yoginaḥ || [Gītā 8.14]

tad etat sāmmukhya-trayaṃ śrī-kapila-devenāpy uktam |

jñāna-mātraṃ paraṃ brahma paramātmeśvaraḥ pumān | dṛśy-ādibhiḥ pṛthag bhāvair bhagavān eka īyate || [BhP 3.32.26] iti |

dṛśir jñānaṃ pṛthak paramparam anyādṛśo bhāvo bhāvanā | yeṣyu tathāvidhair jñānādibhir eka eva paripūrṇa-svarūpa-guṇaḥ paraṃ brahmeyate paramātmeyate bhagavāṃś ceyate | tatra jñānena para-brahmatayā jñāyate | bhakti-viśeṣeṇa paramātmatayā pūrṇayā bhaktyā bhagavattayeti jñeyam | para-brahmaṇaḥ svarūpa-lakṣaṇaṃ jñāna-mātram iti paramātmana īśvaraḥ pumān iti | bhagavato bhagavān ity eva | vivṛtaṃ caitat sāmmukhya-trayaṃ bhagavat-paramātma-sandarbhayoḥ | brahmaṇaḥ tathāpi bhūman [BhP 10.14.6] ity ādinā |

paramātmanaḥ kecit svadehāntar-hṛdayāvakāśe prādeśa-mātraṃ puruṣaṃ vasantam [BhP 2.2.8] ity ādinā | bhagavato bhakti-yogena manasi [BhP 1.7.4] ity ādinā ca |

tathā ca yadyapi sāmmukhyatvenāviśiṣṭaṃ jñānādi-trayam api tad vaimukhya-pratiyogi bhavet | tathāpi (page 87) śreyaḥ-sṛtiṃ bhaktim udasya te vibho [BhP 10.14.4] ity ādinā bhaktiṃ vinā kevala-jñānasyākiñcitkaratvāt tatrāpi ca tasmān mad-bhakti-yuktasya [BhP 11.20.31] ity ādau bhaktes tan- nirapekṣatvāt yat karmabhir yat tapasā [BhP 11.20.32] ity ādāv ānusaṅgika- sarva-phalatvāc ca jñānam api nyakkṛtam |

tato'vaśiṣṭāyāṃ sa-viśeṣopāsana-rūpāyāṃ, bhaktau ca śrī-viṣṇu-rūpam abahu-manyamānāḥ kecin nirākāreśvarasya vopāsanāṃ yāṃ manyante sāpi nyakkṛtāsti | yato hiraṇyakaśipor api nitya ātmāvyayaḥ śuddhaḥ [BhP 7.2.18] ity ādi-tad-vākyena yadṛcchayeśaḥ sṛjatīdam avyayaḥ [BhP 7.2.34] ity-ādi-tad- udāhṛtetihāsa-vākyena tat-kṛta-brahma-stavena ca brahma-jñānaṃ nirākāreśvara-jñānam anyākāreśvara-jñānaṃ tasyāstīti varṇyate | śrī-viṣṇau devatā-sāmānya-dṛṣṭer nindyate ca sa iti | tathānyatrāhaṃgrahopāsanā ca nyakkṛtā, pauṇḍraka-vāsudevādau yadubhir iva śuddha-bhaktair upahāsyatvāt | sālokya-sārṣṭi-sārūpya- [BhP 3.29.11] ity-ādiṣu tat-phalasya heyatayā nirdeśāt | tad uktaṃ śrī-hanumatā ko mūḍho dāsatāṃ prāpya prābhavaṃ padam icchati iti | tad etat sarvam abhiprety niṣkiñcanāṃ bhaktim eva tādṛśa-bhakta-praśaṃsā-dvāreṇa sarvordhvam upadiśati,

na kiñcit sādhavo dhīrā bhaktā hy ekāntino mama | vāñchanty api mayā dattaṃ kaivalyam apunar-bhavam || [BhP 11.20.34]

ṭīkā ca - dhīrā dhīmanto yato mamaikāntino mayy eva prīti-yuktāḥ | ato mayā dattam api na gṛhṇanti, kiṃ punar vaktavyaṃ na vāñchantīty arthaḥ | apunar-bhavam ātyantika-kaivalyam ity eṣā |

īdṛśām ekāntinām eva parama-mahimā gāruḍe -- brāhmaṇānāṃ sahasrebhyaḥ satra-yājī viśiṣyate | satra-yāji-sahasrebhyaḥ sarva-vedānta-pāragaḥ ||

sarva-vedānta-vit-koṭyāṃ viṣṇu-bhakto viśiṣyate | vaiṣṇavānāṃ sahasrebhyaḥ ekānty eko viśiṣyate || iti |

yasmād evaṃ sarvānandātikrama-liṅgena paramānanda-svarūpāsau bhaktis tasmāt tatra svabhāvata eva pravṛttir guṇaḥ | tathābhūtām api tan-mādhurīṃ svadoṣeṇānubhavitum asamarthānāṃ tu kevala-vidhi-niṣedha-sambhava-guṇa- doṣa-dṛṣṭyaivapravṛttir api pūrvāpekṣayā doṣa eva | yathoktam etat pūrvādhyāye śamo man-niṣṭhatā-buddhiḥ [BhP 11.19.33] ity ādau, sākṣād- bhakter api vidhānāvidhānayor guṇa-doṣatāṃ kiṃ varṇitena bahunā [BhP 3.29.11] ity antena granthena pratipādya guṇa-doṣa-dṛśir doṣo guṇas tūbhaya- varjitaḥ [BhP 11.19.43] iti | ataeva labdha-tan-mādhuryānubhāvanāṃ tad-vidhi-

niṣedha-kṛta-guṇa-doṣau nas ta evety āha na mayy ekānta-bhaktānāṃ guṇa- doṣodbhavā guṇāḥ [BhP 11.20.36] |

ṭīkā ca -- guṇa-doṣair vihita-pratiṣiddhair udbhavā yeṣāṃ te guṇāḥ puṇya- pāpādaya ity eṣā |

|| *11.20* || *śrī-bhagavān* || *177* ||

English witness · section(s) 165

Anuccheda 165

1 Performance of devotional service is explained in the following way. Because by performing devotional service and making offerings to the Lord, even very small offerings, and even with only a dim reflection of devotion, one attains the supreme goal of life, all people in all varnas should always directly engage in devotional service. They should do this and nothing else. 2 That everyone should engage in devotional service and do nothing else is explained in the following words, where the Lord Himself says (Bhagavad-gita 9.22.-23): "But those who always worship Me with exclusive devotion, meditating on My transcendental form - to them I carry what they lack and I preserve what they have.* 3 "Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way."* 4 These two verses confirm the statement of Srimad Bhagavatam (2.9.36) that one should serve the Lord both directly and indirectly. One should worship the Supreme Personality of Godhead and no one else. That is the definition of devotional service. 5 That the Lord is generous in accepting the devotees is confirmed by the Lord Himself in these words (Bhagavad-gita 9.30): "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."* 6 That devotional service is difficult to understand and difficult to attain is described in these words (Srimad Bhagavatam 6.3.19 and 3.1.5.24): "Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyadharas and Caranas."* 7 "My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature."* 8 That direct devotional service, where one has no other desire, all obstacles are overcome, and one has attained pure love for the Supreme Personality of Godhead, is very rare and

difficult to attain. This is confirmed by the following statement of the Fourth Canto (Srimad Bhagavatam 4.24.55): 9 "My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realisation if he is actually serious about the perfection of life?"* 10 That in pure devotional service one has no material desires is described by the Lord Himself in these words (Srimad Bhagavatam 5.5.25): 11 "I am fully opulent, almighty and superior to Lord Brahma and Indra, the king of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brahmanas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?"* 12 This verse was spoken by Lord Rsabhadeva. 13 That even if one has material desires, one should still engage in devotional service is explained in the following words (Srimad Bhagavatam 2.3.10): "A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* 14 That in pure devotional service the devotee wants the Lord alone and does not want anything else is confirmed by Gajendra in the following words (Srimad Bhagavatam 8.3.20): "Unalloyed devotees who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction."* 15 That the pure devotees do not want anything material is also confirmed by Narada Muni in these words (Srimad Bhagavatam 7.5.55): "Prahlada Maharaja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Krsna consciousness he did not want to take any material benefit for sense gratification."* 16 That the devotees want only the Lord is described in these words of the Garuda Purana: "Because they are completely devoted to Him alone and have Him only (eka) as their goal (anta) in life, they who have given their hearts to the Lord are called (ekanti) devotees of the Lord." 17 In Bhagavad-gita (11.54-55) the Lord Himself describes this pure devotion. "My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and thus be seen directly. Only in this way can you enter into the mysteries of My understanding.* 18 "My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities, and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being - he certainly comes to Me."* 19 The word "mat-karma" (work for Me) here means the devotional activities that begin with hearing and chanting the glories of the Lord. The words "aham" (I) and

"paramah" (considering Me the Supreme) indicate the goal (the Supreme Personality of Godhead) and method to attain the goal (devotional service). There is no goal or method other than these. Devotional service is further described in the following words (Srimad Bhagavatam 7.7.48): 20 "The four principles of advancement in spiritual life - dharma, artha, kama and moksa - all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service."* 21 Here the word "yad-apasrayah" means "dependent on Lord Hari", "anihaya" means "abandoning material desires", and "anidam" means "without material desires. The Amara-kosa dictionary -Thesaurus gives the following synonyms: "Iccha, akanksa, sprha, iha and trt are synonyms for desire. This verse was spoken by Prahlada Maharaja to the sons of the demons.

BHAKTI-SANDARBHA

5.15

Sections 178–187

10 bilingual sequence blocks

Bhakti · Sanskrit §178 · English §166

[१७८] इयम् अकिञ्चनाख्या भक्तिर् एव जीवानां स्वभावत उचिता । स्वाभाविक-तद्- आश्रया हि जीवाः । स कारणं कारणाधिपाधिपः इति श्रुतेः । अंशत्वेऽपि बहिरङ्गव-स्वीकारात् तद्-आश्रयत्वं सूर्य-मण्डल-बहिर्-आतप- परमाणूनाम् इव । अतएव पाद्मोत्तर-खण्डे प्रणव-व्याख्याने - (पगे ८८)

अकारश् चाप्य् उ-कारश् च म-कारश् च ततः परम् । वेद-त्रयात्मकं प्रोक्तं प्रणवं ब्रह्मणः पदम् ॥२२॥

अकारेणोच्यते विष्णुः श्रीर् उकारेण चोच्यते । म-कारस् त्व् अनयोर् दासः पञ्चविंशः प्रकीर्तितः ॥ [पद्मप् ६.२२६.२२-२३]

अन्ते च-बहगवच्-छेष-रूपोऽसौ म-काराख्यः स-चेतनः इति । तथा --

अवधारण-वाच्य् एवम् उ-कारः कैश्चिद् उच्यते । श्रीश् च तत्-पक्ष-पातित्वाद् अ-कारेणैव चोच्यते । भास्करस्य प्रभा यद्वत् तस्य नित्यानपायिनी ॥ [पद्मप् ६.२२६.२९-३०] इत्य्

आदि ।

अतएव श्री-वैष्णवानां प्रणव एव महा-वाक्यम् इति स्थितम् । तथाष्टादशाक्षर-व्याख्याने -

श्रीमते विष्णवे तस्मै दास्यं सर्वं करोम्य् अहम् । देश-कालाद्य्-अवस्थासु सर्वासु कमलापतेः ॥

इति स्वरूप-संसिद्धं सुखं दास्यम् अवाप्नुयात् । एवं विदित्वा मन्त्रार्थं तद् भक्तिं सम्यग् आचरेत् ॥

दास-भूतम् इदं तस्य जगत् स्थावर-जङ्गमम् । श्रीमन्-नारायणः स्वामी जगतां प्रभुर् ईश्वरः ॥ [पद्मप् ६.२२६.३६-३८] इति ।

तद् एतद् आहुः - स्व-कृत-पुरेष्व् अमीष्व् अबहिर्-अन्तर-संवरणं तव पुरुषं वदन्त्य् अखिल-शक्ति-धृतोऽंश-कृतम् । इति नृ-गतिं विविच्य कवयो निगमावपनं भवत उपासतेऽङ्घ्रिम् अभवं भुवि विश्रुसिताः ॥ [भ्प् १०.८७.२०]

स्वयेन त्वा कृतेषु परेषु देहेषु वर्तमानं पुरुषं जनं तवैवांश- रूपेण कृतं नित्य-सिद्धं वदन्ति ।

तत्राखिल-शक्ति-धृतस् तव इत्य् उक्त्वा तद्-
अखिल-शक्ति-गुणान्तः-पाति-जीवाख्य-तटस्थ-शक्ति-विशिष्टस्यैव तवांशो न तु
स्वरूप-शक्ति-विशिष्टस्य केवल-स्वरूपस्येत्य् आयातम् । ततो मूल-मण्डल-
स्थानीय-त्वद्-आश्रयकस् त्वदेवजीवनश् चासौ जीव इति तत्त्वं विविच्य ज्ञात्वा कवयः पण्डिताः
विश्वसिताः श्रद्दधाना भवत एवाङ्घ्रिम् उपासते । विश्वासे हेतुर् निगमावपनं
सकल-वेद-बीजोज्जीवनैकाश्रय-क्सेत्रं शास्त्र- योनिम् इत्य् अर्थः । अतो नित्यत्वाश्रयैक-जीवनानाम्
अपि तेषां त्वद्- वैमुख्येन यत् संसार-दुःखं भवति तद् अपि स्वयम् एव पलायत इत्य् आहुः अभवम्
इति । न विद्यते भवः संसारो यत्रेति । अथवा भजनीयस्य नित्यत्वेन भक्तेर् अप्य् अनश्वरत्वं
प्रतिपादयन्ति अभवं जन्म-रहितम् अङ्घ्रिम् इति । तस्माद् अकिञ्चानाख्या भक्तिर् एव सर्वोर्ध्वम्
अभिधेया ॥

॥ १०.८७ ॥ श्रुतयः श्री-भगवन्तम् ॥ १७८ ॥

[178] iyam akiñcanākhyā bhaktir eva jīvānāṃ svabhāvata ucitā | svābhāvika-tad- āśrayā hi jīvāḥ | sa kāraṇaṃ kāraṇādhipādhipaḥ iti śruteḥ | aṃśatve'pi bahiraṅgava-svīkārāt tad-āśrayatvaṃ sūrya-maṇḍala-bahir-ātapa- paramāṇūnām iva | ataeva pādmottara-khaṇḍe praṇava-vyākhyāne - (page 88)

akāraś cāpy u-kāraś ca ma-kāraś ca tataḥ param | veda-trayātmakaṃ proktaṃ praṇavaṃ brahmaṇaḥ padam ||22||

akāreṇocyate viṣṇuḥ śrīr ukāreṇa cocyate | ma-kāras tv anayor dāsaḥ pañcaviṃśaḥ prakīrtitaḥ || [PadmaP 6.226.22-23]

ante ca-bahagavac-cheṣa-rūpo'sau ma-kārākhyaḥ sa-cetanaḥ iti | tathā --

avadhāraṇa-vācy evam u-kāraḥ kaiścid ucyate | śrīś ca tat-pakṣa-pātitvād a-kāreṇaiva cocyate | bhāskarasya prabhā yadvat tasya nityānapāyinī || [PadmaP 6.226.29-30] ity

ādi |

ataeva śrī-vaiṣṇavānāṃ praṇava eva mahā-vākyam iti sthitam | tathāṣṭādaśākṣara-vyākhyāne -

śrīmate viṣṇave tasmai dāsyaṃ sarvaṃ karomy aham | deśa-kālādy-avasthāsu sarvāsu kamalāpateḥ ||

iti svarūpa-saṃsiddhaṃ sukhaṃ dāsyam avāpnuyāt | evaṃ viditvā mantrārthaṃ tad

bhaktiṃ samyag ācaret ||

dāsa-bhūtam idaṃ tasya jagat sthāvara-jaṅgamam | śrīman-nārāyaṇaḥ svāmī jagatāṃ prabhur īśvaraḥ || [PadmaP 6.226.36-38] iti |

tad etad āhuḥ - sva-kṛta-pureṣv amīṣv abahir-antara-saṃvaraṇaṃ tava puruṣaṃ vadanty akhila-śakti-dhṛto'ṃśa-kṛtam | iti nṛ-gatiṃ vivicya kavayo nigamāvapanaṃ bhavata upāsate'ṅghrim abhavaṃ bhuvi viśvasitāḥ || [BhP 10.87.20]

svayena tvā kṛteṣu pareṣu deheṣu vartamānaṃ puruṣaṃ janaṃ tavaivāṃśa- rūpeṇa kṛtaṃ nitya-siddhaṃ vadanti | tatrākhila-śakti-dhṛtas tava ity uktvā tad-akhila-śakti-guṇāntaḥ-pāti-jīvākhya-taṭastha-śakti-viśiṣṭasyaiva tavāṃśo na tu svarūpa-śakti-viśiṣṭasya kevala-svarūpasyety āyātam | tato mūla-maṇḍala-sthānīya-tvad-āśrayakas tvadevajīvanaś cāsau jīva iti tattvaṃ vivicya jñātvā kavayaḥ paṇḍitāḥ viśvasitāḥ śraddadhānā bhavata evāṅghrim upāsate | viśvāse hetur nigamāvapanaṃ sakala-veda-bījojjīvanaikāśraya-ksetraṃ śāstra- yonim ity arthaḥ | ato nityatvāśrayaika-jīvanānām api teṣāṃ tvad- vaimukhyena yat saṃsāra-duḥkhaṃ bhavati tad api svayam eva palāyata ity āhuḥ abhavam iti | na vidyate bhavaḥ saṃsāro yatreti | athavā bhajanīyasya nityatvena bhakter apy anaśvaratvaṃ pratipādayanti abhavaṃ janma-rahitam aṅghrim iti | tasmād akiñcānākhyā bhaktir eva sarvordhvam abhidheyā ||

|| 10.87 || śrutayaḥ śrī-bhagavantam || 178 ||

English witness · section(s) 166

Anuccheda 166

1 Prahlada Maharaja explains that the Supreme Personality of Godhead and the pure devotee are both free from material desires. He says (Srimad Bhagavatam 7.10.5-6): 2 "A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master. 3 "O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship."* 4 The meaning of this verse is clear. This verse was spoken by Prahlada Maharaja to Lord Nrsimhadeva.

Bhakti · Sanskrit §179 · English §167–168

[१७९]

अथ तस्या एव प्रकारान्तरेण स्थापनाय प्रकरणान्तरं यावत्-तल्-लक्षण- प्रकरणम् । तद् एवं परम-दुर्लभ-स्वरूपं परम-दुर्लभ-फलं चाकिञ्चनाख्य-साक्षाद्-भक्ति-रूपं साम्मुख्यं कथं स्याद् इति वक्तुं साम्मुख्य-मात्रस्य निदानम् उपलक्षयति । (पगे ८९)

भवापवर्गो भ्रमतो यदा भवेज् जनस्य तर्ह्य् अच्युत सत्-समागमः । सत्-सङ्गमो यर्हि तदैव सद्-गतौ परावरेशे त्वयि जायते मतिः ॥ [भ्प् १०.५१.५३]

यदा भ्रमतः संसरतो भवापवर्गो भवेत् सम्प्राप्त-कालः स्यात्, तदा सत्-सङ्गमो भवेत् । तदा भवापवर्गो भवेद् इति वक्तव्ये वैपरीत्येन निर्देशस् तत्र सत्-सङ्गमस्य श्रीघ्रतयावश्यकतया च हेतुता-विवक्षया तथोक्तं नलकूवर-मणिग्रीवौ प्रति श्री-भगवता --

साधूनां सम-चित्तानां सुतरां मत्-कृतात्मनाम् । दर्शनान् नो भवेद् बन्धः पुंसोऽक्ष्णोः सवितुर् यथा ॥ [भ्प् १०.१०.४१] इति ।

अतएवातिशयोक्ति-नामालङ्कारस्य चतुर्थो भेदोऽयम् इत्य् आलङ्कारिकाः । तद् उक्तं तद्-विवृत्तौ -

चतुर्थी सा कारणस्य गदितुं शीघ्र-कारिताम् । या हि कार्यस्य पूर्वोक्तिः इति ।

तत्र हेतुर् यर्हि यदा सत्-सङ्गमस्य दैव-परावरेशे त्वयि मतिर् भवति तद्-वैमुख्य-करान् आदि-सिद्ध-तज्-ज्ञान-संसर्गाभावान्ते तत्- साम्मुख्यकरं तज् ज्ञानं जायत इत्य् अर्थः । अतएवोक्तं श्री-विदुरेण -

जनस्य कृष्णाद् विमुखस्य दैवाद् अधर्म-शीलस्य सुदुःखितस्य । अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥ [भ्प् ३.५.३] इति ।

अत्र दैवात् प्राचीन-कर्मणो हेतोस् तदावेशाद् अधर्म-शीलस्य भगवद्- धर्म-रहितस्येत्य् अर्थः । मूल-पद्ये यर्हि यदेति निर्देशान् न काल- विलम्बेन । तत्र चैवकारान् नान्यदा कदाचिद् अपीत्य् अर्थः । तेन तन्-मतौ हेतुः सद्-गतौ यत्र यत्रसन्तः सङ्गच्छन्ते तत्र तत्र गतिः स्फुरणं यस्य तस्मिंस् त्वयीति । तथा च

इतिहास-समुच्चये -

यत्र रागादि-रहिता वासुदेव-परायणाः । तत्र सन्निहितो विष्णुर् नृपतेर् नात्र संशयः ॥ इति ।

सतां गताव् इत्य् अत्र व्याखानेऽपि असतां त्व् असौ न गतिः । अतस् तद्- द्वारैवान्येषां तल्-लाभो युक्त इति पूर्ववद् एव । पिङ्गलाया अपि सत्-सङ्गे विदेहानां पुरे ह्य् अस्मिन्न् अहम् एकैव मूढ-धीः [भ्प् ११.८.३३] इत्य् अत्र व्यक्तोऽस्ति । टीका च - सत्-सङ्गतौ सत्याम् अप्य् अहो मे मोह इत्य् आह विदेहानाम् इति इत्य् एषा ।

तद् एवं यत्र नोपलभ्यते सत्-सङ्गस् तत्राप्य् आधुनिकः प्राक्तनो वा पारम्परिको वानुमेय एव । अत्र कृत-श्री-नारदादि-दर्शनादेर् अपि देवतादेः श्री-नलकूवरादिवत्तादृशत्व-प्राप्तिर् न श्रूयत इत्य् अत एवं विवेचनीयम् । यद्यप्य् अपराध-सद्-भावो वर्तते पुरुषे तदा तद्-दोषेण सत्सु निरादराणां साधारण-पुण्यादि-दृष्टीनां च तद्-दोष-शान्त्य्-अर्थं सत्-सङ्गस्य भगवत्-साम्मुख्य-कारणत्वेऽपि तत्-कृपा-साहाय्यम् अपेक्षते । निरपराधत्वे सति तत्-सङ्गेनैव जात-परमोत्तम-दृष्टीनां तेषु मनोऽवधानाभावेऽपि सत्-सङ्ग-मात्रं तत्-कारणम् इति । अतः सापराधान् एवाधिकृत्योक्तम् अजान् अज-देवैः --

(पगे ९०)

तान् वै ह्य् असद्-वृत्तिभिर् अक्षिभिर् ये पराहृतान्तर्-मनसः परेश । अथो न पश्यन्त्य् उरुगाय नूनं ये ते पदन्यास-विलास-लक्ष्याः ॥ [भ्प् ३.५.४४]

ते तव पद-न्यास-विलास-क्षण्याः सम्बन्धिओ ये भक्ता इत्य् अर्थः । ते तान् नूनं प्रायो न पश्यन्ति न कृपा-दृष्टि-विषयीकुर्वन्तीत्य् अर्थः । कान् ? य असद्-वृत्तिभिः सापराध-चेष्टैर् अक्षिभिर् इन्द्रियैः पर-कृतान्तर्मनसो दूरीकृतान्तर्मुख-चित्त-वृत्तयो बहिर्मुखा इत्य् एवं व्याख्यानम् अत्राप्य् अनुसन्धेयम् । अत्र साधारणासद्-वृत्तित्वं न गृह्यते । सर्वस्य तत्-कृपायाः प्राक् तथाभूतत्वात् । जनस्य कृष्णाद् विमुखस्य दैवाद् [भ्प् ३.५.३] इत्य् आदिक-विषयं स्याद् इति तस्माद् अपराधासद्-वृत्तौ तेषां कृपा प्रवर्तत एव । कथञ्चिद् अपराधाभावेन तद्-अप्रवृत्ताव् अपि सङ्ग-मात्रेणैव तेषां सम्मतिः स्यात् । यत्र तु सापराधेऽपि स्वैरतयैव कृपां कुर्वन्ति तस्यैव तन्-मतिः स्यान् नान्यस्य नलकूवरवत् साधारण-देवतावच् चेति । तथा श्री- भरतस्य रहुगणे यथा चोपरिचर वसोर् वृत्तं विष्णु-धर्मे-स हि देव-साहाय्यायैव दैत्यान् हत्वा विरज्य च भगवद्-अनुध्यानाय पातालं च प्रविष्टवान् । तं च निवृत्तम् अपि हन्तुं लब्ध-च्छिद्रा दैत्याः समागत्य तत्-प्रभावेणोद्यत-शस्त्रा एवातिष्ठन् । ततश् च व्यर्थोद्यमाः पुनः

शक्रोपदेशेन तं प्रति पाषण्ड-मार्गम् उपदिशन्तोऽपि जातया तत्-कृपया भगवद्-भक्ता बभूवुः [विष्प् ३.३४६] इति ।

अत उक्तं विष्णु-धर्म एव --

अनेक-जन्म-संसार-रचिते पाप-समुच्चये । नाक्षीणे जायते पुंसां गोविन्दाभिमुखी मतिः ॥ इति ।

ननु, नैतान् विहाय कृपणान् विमुमुक्ष एको नान्यं त्वद् अस्य शरणं भ्रमतोऽनुपश्ये ॥ [भ्प् ७.९.४४] इत्य् एवं श्री-प्रह्लादस्य सर्वस्मिन्न् अपि संसारिणि कृपा जाता तर्हि कथं न सर्व-मुक्तिः स्यात् ? उच्यते, जीवानाम् अनन्तत्वान् न ते सर्वे मनसि तस्यारूढा यावन्तो दृष्ट्वा श्रुतास् तच्- चेतस्यारूढास् तावतां तत्-प्रसादाद् भविष्यत्य् एव मोक्षः । नैतान् इत्य् एतच्- छब्द-प्रयोगात् । ये चान्ये तेषाम् अपि तत्-कीर्तन-स्मरण-मात्रेणैव कृतार्थतावरं स्वयम् एव कृपया दत्तवान् श्री-नृसिंह-देवः --

य एतत् कीर्तयेन् मह्यं त्वया गीतम् इदं नरः । त्वां च मां च स्मरन् काले कर्म-बन्धात् प्रमुच्यते ॥ [भ्प् ७.१०.१४] इति ।

यस् त्वां कीर्तयेद् अपि किं पुनस् त्वं यान् कृपया स्मरसीति भावः । तस्मात् साधूक्तं भवापवर्गो भ्रमतो यदा भवेद् इति ।

॥ १०.५१ ॥ मुचुकुन्दः श्री-भगवन्तम् ॥ १७९ ॥

[179]

atha tasyā eva prakārāntareṇa sthāpanāya prakaraṇāntaraṃ yāvat-tal-lakṣaṇa-prakaraṇam | tad evaṃ parama-durlabha-svarūpaṃ parama-durlabha-phalaṃ cākiñcanākhya-sākṣād-bhakti-rūpaṃ sāmmukhyaṃ kathaṃ syād iti vaktuṃ sāmmukhya-mātrasya nidānam upalakṣayati | (page 89)

bhavāpavargo bhramato yadā bhavej janasya tarhy acuta sat-samāgamaḥ | sat-saṅgamo yarhi tadaiva sad-gatau parāvareśe tvayi jāyate matiḥ || [BhP 10.51.53]

yadā bhramataḥ saṃsarato bhavāpavargo bhavet samprāpta-kālaḥ syāt, tadā sat-saṅgamo bhavet | tadā bhavāpavargo bhaved iti vaktavye vaiparītyena nirdeśas tatra sat-saṅgamasya śrīghratayāvaśyakatayā ca hetutā-vivakṣayā tathoktaṃ nalakūvara-maṇigrīvau prati śrī-bhagavatā --

sādhūnāṃ sama-cittānāṃ sutarāṃ mat-kṛtātmanām | darśanān no bhaved bandhaḥ puṃso'kṣṇoḥ savitur yathā || [BhP 10.10.41] iti |

ataevātiśayokti-nāmālaṅkārasya caturtho bhedo'yam ity ālaṅkārikāḥ | tad uktaṃ tad-vivṛttau -

caturthī sā kāraṇasya gadituṃ śīghra-kāritām | yā hi kāryasya pūrvoktiḥ iti |

tatra hetur yarhi yadā sat-saṅgamasya daiva-parāvareśe tvayi matir bhavati tad-vaimukhya-karān ādi-siddha-taj-jñāna-saṃsargābhāvānte tat- sāmmukhyakaraṃ taj jñānaṃ jāyata ity arthaḥ | ataevoktaṃ śrī-vidureṇa -

janasya kṛṣṇād vimukhasya daivād adharma-śīlasya suduḥkhitasya | anugrahāyeha caranti nūnaṃ bhūtāni bhavyāni janārdanasya || [BhP 3.5.3] iti |

atra daivāt prācīna-karmaṇo hetos tadāveśād adharma-śīlasya bhagavad-dharma-rahitasyety arthaḥ | mūla-padye yarhi yadeti nirdeśān na kāla- vilambena | tatra caivakārān nānyadā kadācid apīty arthaḥ | tena tan-matau hetuḥ sad-gatau yatra yatrasantaḥ saṅgacchante tatra tatra gatiḥ sphuraṇaṃ yasya tasmiṃs tvayīti | tathā ca itihāsa-samuccaye -

yatra rāgādi-rahitā vāsudeva-parāyaṇāḥ | tatra sannihito viṣṇur nṛpater nātra saṃśayaḥ || iti |

satāṃ gatāv ity atra vyākhāne'pi asatāṃ tv asau na gatiḥ | atas tad- dvāraivānyeṣāṃ tal-lābho yukta iti pūrvavad eva | piṅgalāyā api sat-saṅge videhānāṃ pure hy asminn aham ekaiva mūḍha-dhīḥ [BhP 11.8.33] ity atra vyakto'sti | ṭīkā ca - sat-saṅgatau satyām apy aho me moha ity āha videhānām iti ity eṣā |

tad evaṃ yatra nopalabhyate sat-saṅgas tatrāpy ādhunikaḥ prāktano vā pāramparīko vānumeya eva | atra kṛta-śrī-nāradādi-darśanāder api devatādeḥ śrī-nalakūvarādivattādṛśatva-prāptir na śrūyata ity ata evaṃ vivecanīyam | yadyapy aparādha-sad-bhāvo vartate puruṣe tadā tad-doṣeṇa satsu nirādarāṇāṃ sādhāraṇa-puṇyādi-dṛṣṭīnāṃ ca tad-doṣa-śānty-arthaṃ sat-saṅgasya bhagavat-sāmmukhya-kāraṇatve'pi tat-kṛpā-sāhāyyam apekṣate | niraparādhatve sati tat-saṅgenaiva jāta-paramottama-dṛṣṭīnāṃ teṣu mano'vadhānābhāve'pi sat-saṅga-mātraṃ tat-kāraṇam iti | ataḥ sāparādhān evādhikṛtyoktam ajān aja-devaiḥ --

(page 90)

tān vai hy asad-vṛttibhir akṣibhir ye parāhṛtāntar-manasaḥ pareśa | atho na paśyanty urugāya nūnaṃ ye te padanyāsa-vilāsa-lakṣyāḥ || [BhP 3.5.44]

te tava pada-nyāsa-vilāsa-kṣaṇyāḥ sambandhio ye bhaktā ity arthaḥ | te tān nūnaṃ prāyo na paśyanti na kṛpā-dṛṣṭi-viṣayīkurvantīty arthaḥ | kān ? ya asad-vṛttibhiḥ sāparādha-ceṣṭair akṣibhir indriyaiḥ para-kṛtāntarmanaso dūrīkṛtāntarmukha-citta-vṛttayo bahirmukhā ity evaṃ vyākhyānam atrāpy anusandheyam | atra sādhāraṇāsad-vṛttitvaṃ na gṛhyate | sarvasya tat-kṛpāyāḥ prāk tathābhūtatvāt | janasya kṛṣṇād vimukhasya daivād [BhP 3.5.3] ity ādika-viṣayaṃ syād iti tasmād aparādhāsad-vṛttau teṣāṃ kṛpā pravartata eva | kathañcid aparādhābhāvena tad-apravṛttāv api saṅga-mātreṇaiva teṣāṃ sammatiḥ syāt | yatra tu sāparādhe'pi svairatayaiva kṛpāṃ kurvanti tasyaiva tan-matiḥ syān nānyasya nalakūvaravat sādhāraṇa-devatāvac ceti | tathā śrī- bharatasya rahūgaṇe yathā coparicara vasor vṛttaṃ viṣṇu-dharme-sa hi deva- sāhāyyāyaiva daityān hatvā virajya ca bhagavad-anudhyānāya pātālaṃ ca praviṣṭavān | taṃ ca nivṛttam api hantuṃ labdha-cchidrā daityāḥ samāgatya tat-prabhāveṇodyata-śastrā evātiṣṭhan | tataś ca vyarthodyamāḥ punaḥ śakropadeśena taṃ prati pāṣaṇḍa-mārgam upadiśanto'pi jātayā tat-kṛpayā bhagavad-bhaktā babhūvuḥ [ViDhP 3.346] iti |

ata uktaṃ viṣṇu-dharma eva --

aneka-janma-saṃsāra-racite pāpa-samuccaye | nākṣīṇe jāyate puṃsāṃ govindābhimukhī matiḥ || iti |

nanu, naitān vihāya kṛpaṇān vimumukṣa eko nānyaṃ tvad asya śaraṇaṃ bhramato'nupaśye || [BhP 7.9.44] ity evaṃ śrī-prahlādasya sarvasminn api saṃsāriṇi kṛpā jātā tarhi kathaṃ na sarva-muktiḥ syāt ? ucyate, jīvānām anantatvān na te sarve manasi tasyārūḍhā yāvanto dṛṣṭvā śrutās tac- cetasyārūḍhās tāvatāṃ tat-prasādād bhaviṣyaty eva mokṣaḥ | naitān ity etac- chabda-prayogāt | ye cānye teṣām api tat-kīrtana-smaraṇa-mātreṇaiva kṛtārthatāvaraṃ svayam eva kṛpayā dattavān śrī-nṛsiṃha-devaḥ --

ya etat kīrtayen mahyaṃ tvayā gītam idaṃ naraḥ | tvāṃ ca māṃ ca smaran kāle karma-bandhāt pramucyate || [BhP 7.10.14] iti |

yas tvāṃ kīrtayed api kiṃ punas tvaṃ yān kṛpayā smarasīti bhāvaḥ | tasmāt sādhūktaṃ bhavāpavargo bhramato yadā bhaved iti |

|| 10.51 || mucukundaḥ śrī-bhagavantam || 179 ||

English witness · section(s) 167–168

Anuccheda 167

1 In the following words (Srimad Bhagavatam 7.9.11) Prahlada Maharaja explains the relationship between the Lord and the devotee: "The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated."* 2 This verse explains that the Supreme Personality of (ayam prabhuh) Godhead does not wish (na vrnite), for His own personal benefit (atmanah), that His devotees (janan) worship (manam) Him. The reason He accepts their worship is that He is very pleased (purnah) to associate (labha) with His devotees (nija). Another reason is that He is kind (karunah) to His devotees. Elaborate arrangements to worship Him do not of themselves please Him at all. 3 What is the devotee like? The answer is given in the word "avidusah" (unaware). As a child is foolish and unaware in the presence of the father, so the devotee is in the presence of the Supreme Lord. This statement shows the humbleness of the devotees. If it were not for the Lord empowering them to understand, the devotees would not understand anything. That is the meaning. In this way on both sides, for both the Lord and the devotee, there are feelings of love and kindness. 4 Fearing that some materialists might think, 'Why should the people worship the Lord? There is no reason to worship Him?' Prahlada gives a reason for worshipping the Lord. He says that everyone is interested in his own personal welfare, and by serving the Lord one automatically benefits himself. In this way, thinking of one's own happiness, one should worship the Lord. Here he gives the following example: "If one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.' It is not otherwise. This verse was spoken by Sri Prahlada to Lord Nrsimhadeva.

Anuccheda 168

1 Prahlada continues to describe devotional service (Srimad Bhagavatam 7.7.51-52): "My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."* 2 Here the word "amalaya" means without material desires, "vidambanam" means "simply acting out a show". A devotee that has material desires is simply making an outward show of devotional service because his real interest is in his own benefit. As actors pretend in

various ways, these devotees pretend to engage in devotional service. There are two kinds of material desire. One is the desire for benefits in the earthly realm and the other for benefits in the planets of the demigods. Both of these desires are condemned in the following statement of the Nagapatnis (Srimad Bhagavatam 10.16.37): 3 "Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahma or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself."* 4 In the same way Vaivasvata Manu's son Prsadhra, who yearned to attain liberation, asked for pure (ekanta) devotional service. 5 Prahlada Maharaja also wished to renounce all material desires in order to attain liberation. He appealed to Lord Nrsimhadeva (Srimad Bhagavatam 7.10.2): "Prahlada Maharaja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet."* 6 After that, Prahlada Maharaja prayed to Lord Nrsimhadeva (Srimad Bhagavatam 7.10.7): "O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires."* 7 Before recounting these prayers, Narada Muni explained (Srimad Bhagavatam 7.10.1): "Although Prahlada Maharaja was only a boy, when he heard the benedictions offered by Lord Nrsimhadeva, he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows."* 8 Sriman Ambarisa, who performed yajnas for the protection of his subjects, was a pure devotee of the Lord. He did not desire anything in this material world and he completely depended on the Lord. The pure devotees are described in the Garuda Purana in these words: "A pure devotee depends on the Lord for his maintenance and protection." 9 In the following words Prahlada Maharaja criticises those that do not accept the devotional path (Srimad Bhagavatam 7.9.46): "O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation: to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varnasrama-dhama, to explain the sastras, to stay in a solitary place, to chant mantras silently and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are false proud, these procedures may not be successful."* 10 The different practices, beginning with silence (mauna), described here are used as a means of livelihood (varta bhavanti) by hypocrites who do not control their senses (ajitendriyanam). Such hypocrites do not attain the result that comes from controlling the senses. That is the meaning here. 11 That the pure devotees have no material desires is also explained in the

following words (Srimad Bhagavatam 6.18.14): "Although those who are interested only in worshipping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Krsna fulfils all their desires."* 12 Srila Sridhara Svami comments: "The word "param" here means "liberation". 13 Prahlada Maharaja again describes the importance of devotional service (Srimad Bhagavatam 7.7.51): "My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."* 14 This verse was spoken by Prahlada Maharaja to the sons of the demons.

Bhakti · Sanskrit §180 · English §169

[१८०]

ततः सत्-सङ्गस्यैव तत्र निदानत्वं सिद्धम् । तच् च युक्तम् अनादि-सिद्ध-तज्-ज्ञानमय-तद्-वैमुख्यवताम् । अन्यथा हि तद्-असम्भवः । तद् उक्तम्

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना नासाव् ऋषिः यस्य मतं न भिन्नम् । धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ॥ [भ्प् ३.३१३.११७]

(पगे ९१)

तथैव श्री-प्रह्लाद-वाक्यम् -- मतिर् न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृह-व्रतानाम् । [भ्प् ७.५.३०]

इत्य् उपक्रम्य -- नैषां मतिस् तावद् उरुक्रमाङ्घ्रिं स्पृशत्य् अनर्थापगमो यद्-अर्थः । महीयसां पाद-रजो-ऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥ [भ्प् ७.५.३२]

तथा तद्-विमुख-कर्मादिभिस् तत्-साम्मुख्य-प्रतिपत्तेश् चात्यान्तायोगः । कृताकृताद् अन्यत्र भूताच् च भव्याच् च इति श्रुत्य्-आदेः । तम् एतम् आत्मानं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानशकेन [बौ ४.४.२] इति श्रुत्य्-आदिकं तु तत्-साम्मुखेनैव प्रयुक्तानि कर्माण्य् अभिदधाति । तर्हि तद् एव साम्मुख्यं कथं स्याद् इति पुनर् अपि हेतुर् एव प्रष्टव्यः स्यात् ।

अथ भगवत्-कृपैव तत्-साम्मुख्ये प्राथमिकं कारणम् इति च गौणम् । सा हि संसार-दुरन्तानन्त-सन्ताप-सन्तप्तेष्व् अपि तद्-विमुखेषु स्वतन्त्रा न प्रवर्तते तद्-असम्भवात् । कृपा-रूपश् चेतो-विकारो हि पर-दुःखस्य स्व- चेतसि पर्श सत्य् एव जायते । तस्य तु सदा परमानन्दैकरसत्वेनापहत- कल्मषत्वेन च श्रुतौ जीव-विलक्षणत्व-साधनात् । तेजोमालिनस् तिमिरायोगवत् तच्-चेतस्य् अपि तमोमय-दुःख-स्पर्शनासम्भवेन । तत्र तस्या जन्मासम्भवः अतएव सर्वदा विराजमाणेऽपि कर्तुम् अकर्तुम् अन्यथा कर्तुं समर्थे तस्मिंस् तद्-विमुखानां न संसार-सन्तापाः सन्ति । अतः सत्- कृपैकावशिष्यते । सन्तोऽपि तदानीं यद्यपि सांसारिक-दुःखैर् न स्पृश्यन्त एव तथापि लब्ध-जागराः स्वप्न-दुःखवत् ते कदाचित् स्मरेयुर् अपीत्य् अतस् तेषां संसारिकेऽपि कृपा भवति । यथा श्री-नारदस्य नलकूवर- मणिग्रीवयोः । तस्मात् प्रस्तुतेऽपि संसारिक-दुःखस्य तद्-धेतुत्वाभावात् । परमेश्वर-कृपा तु स एवात्र मम शरणम् इत्य् आदि-दैन्यात्मिका भक्ति-

सम्बन्धेनैव जायते, यथा गजेन्द्रादौ व्यतिरेके नारक्यादौ । भक्तिर् हि भक्त-कोटि-प्रविष्ट-तद्-आर्द्रीभावयितृ-तच्-छक्ति-विशेष इति विवृतं विवरिष्यते च । दैन्य-सम्बन्धेन च साध्व् इयम् उच्छलिता भवतीति तत्र तद्-आधिक्यम् । तस्माद् या कृपा तस्य सत्सु वर्तते सा सत्-सङ्ग-वाहनैव वा सत्-कृपा-वाहनैव वा सती जीवान्तरे सङ्क्रमते न स्वतन्त्रेति स्थितम् । तथैव चाहुः -

स्वयं समुत्तीर्य सुदुस्तरं द्युमन् भवार्णवं भीमम् अदभ्र-सौहृदाः । भवत्-पदाम्भोरुह-नावम् अत्र ते निधाय याताः सद्-अनुग्रहो भवान् ॥ [भ्प् १०.२.३१]

हे द्युमन् स्व-प्रकाश भवत्-पदाम्भोरुह-लक्षणा या नौर् भवार्णव- तरणोपायस् ताम् अत्र भवार्णव-पारे निधाय उत्तरोत्तर-जनेषु प्रकाश्येत्य् अर्थः । ननु कथं तां न स्वयं प्रकाशयामि । कथम् इव तेषाम् अपेक्षा । तत्र सद्भिर् एव द्वार-भूतैर् अन्यान् अनुगृह्णाति यः स सद्-अनुग्रहो भवान् इति । यद् वा सन्त एवानुग्रहो यस्य सः । तवानुग्रहो यः प्रापञ्चिके चरति स तद्-आकारतयैव चरति नान्य-रूपतयेत्य् अर्थः । तथोक्तं श्री-रुद्र-गीते - - (पगे ९२)

अथानघाङ्घ्रेस् तव कीर्ति-तीर्थयोर् अन्तर्-बहिः-स्नान-विधूत-पाप्मनाम् । भूतेष्व् अनुक्रोश-सुसत्त्व-शीलिनां स्यात् सङ्गमोऽनुग्रह एष नस् तव ॥ [भ्प् ४.२४.५८] इति ।

सत्स्व् अनुग्रहो यस्येति व्याख्यानेऽपि तद्-विमुखेष्व् असत्सु तवानुग्रहो नास्तीति प्राप्तेः सद्-द्वारैव तत् प्रकाशनम् उचितम् इत्य् एवायाति । तद् एवं -

जायमानं हि पुरुषं यं पश्येन् मधुसूदनः । सात्त्विकस् तु स विज्ञेयो भवेन् मोक्षे च निश्चितः ॥ [म्भ् १२.३३६.६८]

इति मोक्ष-धर्म-वचनम् अपि सत्-सङ्गानन्तर-जन्म-परम् एव बोद्धव्यम् ।

॥ १०.२ ॥ देवाः भगवन्तम् ॥ १८० ॥

[180]

tataḥ sat-saṅgasyaiva tatra nidānatvaṃ siddham | tac ca yuktam anādi-siddha-taj-jñānamaya-tad-vaimukhyavatām | anyathā hi tad-asambhavaḥ | tad uktam

tarko'pratiṣṭhaḥ śrutayo vibhinnā nāsāv ṛṣiḥ yasya mataṃ na bhinnam | dharmasya tattvaṃ nihitaṃ guhāyāṃ mahājano yena gataḥ sa panthāḥ || [Mbh 3.313.117]

(page 91)

tathaiva śrī-prahlāda-vākyam -- matir na kṛṣṇe parataḥ svato vā mitho'bhipadyeta gṛha-vratānām | [BhP 7.5.30]

ity upakramya -- naiṣāṃ matis tāvad urukramāṅghriṃ spṛśaty anarthāpagamo yad-arthaḥ | mahīyasāṃ pāda-rajo-'bhiṣekaṃ niṣkiñcanānāṃ na vṛṇīta yāvat || [BhP 7.5.32]

tathā tad-vimukha-karmādibhis tat-sāmmukhya-pratipatteś cātyāntāyogaḥ | kṛtākṛtād anyatra bhūtāc ca bhavyāc ca iti śruty-ādeḥ | tam etam ātmānaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānaśakena [BAU 4.4.2] iti śruty-ādikaṃ tu tat-sāmmukhenaiva prayuktāni karmāṇy abhidadhāti | tarhi tad eva sāmmukhyaṃ kathaṃ syād iti punar api hetur eva praṣṭavyaḥ syāt |

atha bhagavat-kṛpaiva tat-sāmmukhye prāthamikaṃ kāraṇam iti ca gauṇam | sā hi saṃsāra-durantānanta-santāpa-santapteṣv api tad-vimukheṣu svatantrā na pravartate tad-asambhavāt | kṛpā-rūpaś ceto-vikāro hi para-duḥkhasya sva- cetasi parśa saty eva jāyate | tasya tu sadā paramānandaikarasatvenāpahata- kalmaṣatvena ca śrutau jīva-vilakṣaṇatva-sādhanāt | tejomālinas timirāyogavat tac-cetasy api tamomaya-duḥkha-sparśanāsambhavena | tatra tasyā janmāsambhavaḥ ataeva sarvadā virājamāṇe'pi kartum akartum anyathā kartuṃ samarthe tasmiṃs tad-vimukhānāṃ na saṃsāra-santāpāḥ santi | ataḥ sat- kṛpaikāvaśiṣyate | santo'pi tadānīṃ yadyapi sāṃsārika-duḥkhair na spṛśyanta eva tathāpi labdha-jāgarāḥ svapna-duḥkhavat te kadācit smareyur apīty atas teṣāṃ saṃsārike'pi kṛpā bhavati | yathā śrī-nāradasya nalakūvara-maṇigrīvayoḥ | tasmāt prastute'pi saṃsārika-duḥkhasya tad-dhetutvābhāvāt | parameśvara-kṛpā tu sa evātra mama śaraṇam ity ādi-dainyātmikā bhakti-sambandhenaiva jāyate, yathā gajendrādau vyatireke nārakyādau | bhaktir hi bhakta-koṭi-praviṣṭa-tad-ārdrībhāvayitṛ-tac-chakti-viśeṣa iti vivṛtaṃ vivariṣyate ca | dainya-sambandhena ca sādhv iyam ucchalitā bhavatīti tatra tad-ādhikyam | tasmād yā kṛpā tasya satsu vartate sā sat-saṅga-vāhanaiva vā sat-kṛpā-vāhanaiva vā satī jīvāntare saṅkramate na svatantreti sthitam | tathaiva cāhuḥ -

svayaṃ samuttīrya sudustaraṃ dyuman bhavārṇavaṃ bhīmam adabhra-sauhṛdāḥ | bhavat-padāmbhoruha-nāvam atra te nidhāya yātāḥ sad-anugraho bhavān || [BhP 10.2.31]

he dyuman sva-prakāśa bhavat-padāmbhoruha-lakṣaṇā yā naur bhavārṇava- taraṇopāyas tām atra bhavārṇava-pāre nidhāya uttarottara-janeṣu prakāśyety arthaḥ | nanu kathaṃ

tāṃ na svayaṃ prakāśayāmi | katham iva teṣām apekṣā | tatra sadbhir eva dvāra-bhūtair anyān anugṛhṇāti yaḥ sa sad-anugraho bhavān iti | yad vā santa evānugraho yasya saḥ | tavānugraho yaḥ prāpañcike carati sa tad-ākāratayaiva carati nānya-rūpatayety arthaḥ | tathoktaṃ śrī-rudra-gīte - - (page 92)

athānaghāṅghres tava kīrti-tīrthayor antar-bahiḥ-snāna-vidhūta-pāpmanām | bhūteṣv anukrośa-susattva-śīlināṃ syāt saṅgamo'nugraha eṣa nas tava || [BhP 4.24.58] iti |

satsv anugraho yasyeti vyākhyāne'pi tad-vimukheṣv asatsu tavānugraho nāstīti prāpteḥ sad-dvāraiva tat prakāśanam ucitam ity evāyāti | tad evaṃ -

jāyamānaṃ hi puruṣaṃ yaṃ paśyen madhusūdanaḥ | sāttvikas tu sa vijñeyo bhaven mokṣe ca niścitaḥ || [Mbh 12.336.68]

iti mokṣa-dharma-vacanam api sat-saṅgānantara-janma-param eva boddhavyam |

|| 10.2 || devāḥ bhagavantam || 180 ||

English witness · section(s) 169

Anuccheda 169

1 That devotional service is the essential teaching of all scriptures is explained in the following words (Srimad Bhagavatam 7.5.23-24): 2 "Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) - these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."* 3 In this verse the words "sravanam kirtanam" mean "hearing and chanting about the Lord's holy names and transcendental qualities", "arcanam" means "worshipping the Lord according to regulative principles", "vandanam" means "offering respectful obeisances", "dasyam" means thinking "I am the Lord's servant", "sakhyam" means "thinking of the Lord as one's friend", and "atma nivedanam" means "offering for the Lord's service the cows, horses, and all other things one may have in one's possession", and it also means "depending on the Lord for maintenance and protection and being aware that it is not by one's own power one is maintained and protected." 4 Ancient sages have given the following description of great devotees adopting different methods of devotional service: "Maharaja Pariksit attained the

highest perfection, shelter to Lord Krsna's lotus feet, simply by hearing about Lord Visnu. Sukadeva Gosvami attained perfection simply by reciting Srimad Bhagavatam. Prahlada Maharaja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Maha-Visnu. Maharaja Prthu attained perfection by worshipping the Deity and Akrura attained perfection by offering prayers unto the Lord. Vajrangaji (Hanumanji) attained perfection by rendering service to Lord Ramacandra, and Arjuna attained perfection simply by being Lord Krsna's friend. Bali Maharaja attained perfection by dedicating everything to the lotus feet of Krsna."* 5 In the verse quoted in the beginning of this anuccheda the nine kinds of activity described (nava-laksana) are all direct (addha) devotional service to the Supreme Lord (bhagavati). They are not merely the offering to the Lord of the fruits of one's work, but they are direct service to the Lord (bhaktih). These activities of devotional service are offered (arpita) to Lord Visnu (visnau) to please Him. Here Prahlada Maharaja says, "If (cet) someone performs (kriyate) these activities of devotional service, then I think (manye) he is the most learned person (yad-adhitam uttamam)." 6 Pure devotional service is described in the following statement of Sri Gopala-tapani Upanisad (1.18): "Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of naiskarmya."* 7 It is not necessary to perform all nine kinds of devotional service. By performing any one of them, any combination of them, or all of them with faith and love one will attain the desired result. These nine processes of devotional service are only a general outline of devotional service. Within that outline there are many activities of devotional service. This verse was spoken by Prahlada Maharaja to his father.

Bhakti · Sanskrit §181 · English §170

[१८१]

ततः सत्-सङ्ग-हेतुश् च सतां स्वैर-चारितैव नान्यः । यथाह -

त एकदा निमेः सत्रम् उपजग्मुर् यदृच्छया । [भ्प् ११.२.२४]

ते नव-योगेश्वरा यदृच्छया स्वैरतया न तु हेत्व्-अन्तर-प्रयुक्तेत्य् अर्थः । यदृच्छा स्वैरिता इत्य् अमरः । सत्सु परमेश्वर-प्रयोक्तृत्वं च सद्- इच्छानुसारेणैव । तद् उक्तं स्वेच्छामयस्य [भ्प् १०.१४.२] इति । अहं भक्त- पराधीनः [भ्प् ९.४.४६] इति च ।

॥ ११.२ ॥ श्री-नारदः ॥ १८१ ॥

[181]

tataḥ sat-saṅga-hetuś ca satāṃ svaira-cāritaiva nānyaḥ | yathāha -

ta ekadā nimeḥ satram upajagmur yadṛcchayā | [BhP 11.2.24]

te nava-yogeśvarā yadṛcchayā svairatayā na tu hetv-antara-prayuktety arthaḥ | yadṛcchā svairitā ity amaraḥ | satsu parameśvara-prayoktṛtvaṃ ca sad- icchānusāreṇaiva | tad uktaṃ svecchāmayasya [BhP 10.14.2] iti | ahaṃ bhakta- parādhīnaḥ [BhP 9.4.46] iti ca |

|| 11.2 || śrī-nāradaḥ || 181 ||

English witness · section(s) 170

Anuccheda 170

1 Now we will show that pure devotional service is the best spiritual path. By performing pure devotional service one becomes free of his aversion to the Supreme Lord and instead comes to love Him. 2 The Absolute Truth has three features: 1. the varietyless impersonal Brahman, which approached by the path of jnana (knowledge), 2. the Supreme Personality of Godhead, who has a great variety of transcendental qualities, and who is approached by devotional service, and 3. these two features taken together, that feature being approached by offering to the Lord the fruits of one's work. Thus there are three ways to approach the Lord: 1. the pursuit of transcendental knowledge, 2. devotional service, and 3. offering to the Lord the fruits of one's work. These three are the only ways. There are no others. 3 This

is explained by the Lord Himself in the following words (Srimad Bhagavatam 11.20.6): "My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement - the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation."*** 4 In this verse "yogah" means "the spiritual paths", "maya" means "by Me", the author of the Vedas", and "sreyamsi" means "the attainment of: 1. impersonal liberation, 2. the three goals of economic development, piety and sense gratification, and 3. love for the Supreme Personality of Godhead." Here fruitive work (karma) is clearly different from devotional service (bhakti).

Bhakti · Sanskrit §182 · English §171

[१८२]

तथा -

तस्यैकदा तु भवनम् अङ्गिरा भगवान् ऋषिः । लोकान् अनुचरन्न् एतान् उपागच्छद् यदृच्छया ॥ [भ्प् ६.१४.१४]

तस्य चित्रकेतोः । अत्रापि तदैव तस्य साम्मुख्यं जायम् । कालान्तरे तु प्रादुर्भूतम् इति मन्तव्यम् । अतएव तद्-विलाप-समये श्रीमताङ्गिरसैव - ब्रह्मण्यो भगवद्-भक्तो नावसीदितुम् अर्हति [भ्प् ६.१५.१२] इत्य् उक्तम् ।

॥ ६.१४ ॥ श्री-शुकः ॥ १८२ ॥

[182]

tathā -

tasyaikadā tu bhavanam aṅgirā bhagavān ṛṣiḥ | lokān anucarann etān upāgacchad yadṛcchayā || [BhP 6.14.14]

tasya citraketoḥ | atrāpi tadaiva tasya sāmmukhyaṃ jāyam | kālāntare tu prādurbhūtam iti mantavyam | ataeva tad-vilāpa-samaye śrīmatāṅgirasaiva - brahmaṇyo bhagavad-bhakto nāvasīditum arhati [BhP 6.15.12] ity uktam |

|| 6.14 || śrī-śukaḥ || 182 ||

English witness · section(s) 171

Anuccheda 171

1 These three paths are discussed in the following two verses (Srimad Bhagavatam 11.20.7-8): 2. "Among these three paths, jnana-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfil, should seek perfection through the path of karma-yoga.* 3 "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."* 4 The word (nirvinnanam) means "they who are disgusted with the so-called pleasures available in the middle or higher material realms, and who have in the hearts definitely renounced them." These two verses describe they who yearn to attain liberation. Of them, they who have renounced material life should practice jnana-yoga, and they who are still attached to material happinesses and not yet able to renounce them, should practice karma-yoga, which will grant the perfections they desire. 5 Devotional service, however, may be practiced by anyone who has faith in it. He need not be very qualified or renounced. This is described in the following words (Srimad Bhagavatam 2.7.46): "Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."* If, somehow or other (yadrcchaya), someone associates with the devotees, he will attain the Lord's mercy and in this way his life will become auspicious. 6 This process of becoming advanced in devotional service by associating with the Lord's devotees is also described in these words (Srimad Bhagavatam 1.2.16): "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."* 7 The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §183 · English §172

[१८३]

सतां कृपा च दुरवस्था-दर्शन-मात्रोद्भवा न स्वोपासनाद्य्-अपेक्षा, यथा श्री-नारदस्य नलकूवर-मणिग्रीवयोः । तद् आह -

भजन्ति ये यथा देवान् देवा अपि तथैव तान् । छायेव कर्म-सचिवाः साधवो दीन-वत्सलाः ॥ [भ्प् ११.२.६] इति ।

स्पष्टम् ॥ ११.२ ॥ श्रीमान् आनकदुन्दुभिः ॥ १८३ ॥

[183]

satāṃ kṛpā ca duravasthā-darśana-mātrodbhavā na svopāsanādy-apekṣā, yathā śrī-nāradasya nalakūvara-maṇigrīvayoḥ | tad āha -

bhajanti ye yathā devān devā api tathaiva tān | chāyeva karma-sacivāḥ sādhavo dīna-vatsalāḥ || [BhP 11.2.6] iti |

spaṣṭam || 11.2 || śrīmān ānakadundubhiḥ || 183 ||

English witness · section(s) 172

Anuccheda 172

1 This verse is further explained in the following two verses (Srimad Bhagavatam 11.20.27-28): 2 "Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."*** 3 The word "mat-katha" (narrations of My glories) here means "in many devotional activities, such as hearing about My glories." By having faith in these devotional activities one attains the greatest benefit. Even though he may sometimes feel impelled to perform material activities, the devotee knows (veda) that the happiness he experiences at present due to past pious deeds. 4 This is further explained in the following words (Srimad Bhagavatam 11.20.8): "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection

through the path of loving devotion to Me."*** 5 In this verse the Lord says, "One should worship Me, and not be renounced as the impersonalists are." It is the devotees that are genuinely renounced. That is the meaning. 6 Then the Lord says (Srimad Bhagavatam 11.20.31): "Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."*** 7 The Lord continues (Srimad Bhagavatam 11.20.32): "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."*** 8 Devotional service is not dependent on either karma-yoga or renunciation. The devotees have faith that devotional service is the best spiritual path. The statement that devotional service has something to do with renunciation is merely a figure of speech. If one simply has faith in karma or jnana and does nothing more, then his efforts are all wasted. However, if one simply has faith in devotional service and does nothing more, that faith is accepted and the devotee attains a great benefit. Without faith it is not possible to attain pure devotional service. If one has no faith at all he cannot attain devotional service. Here it is said that the devotee is neither attracted to nor repelled by the objects of the senses. The actions of the devotee are described in the following words (Srimad Bhagavatam 11.20.9): "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions."*** When he attains sincere faith in the Lord, the devotee is able to abandon fruitive work. The conclusion is that without engagement in devotional service one cannot attain perfection in spiritual life. 9 The devotional activity of chanting the Lord's holy name is described in the following words of the Skanda Purana, Prabhasa-khanda: "O best of the Bhrgus to anyone who once, either with faith, or with contempt, chants the holy name, the holy name of Lord Krsna brings liberation." 10 Chanting the glories of the Lord is again described in these words (Srimad Bhagavatam 3.25.25): "In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."* 11 In these verses it is explained that hearing about the Lord gives the spiritual result of devotional service. 12 The chanting of the Lord's holy name is again described in these words (Srimad Bhagavatam 6.2.49): "While suffering at the time of death, Ajamila chanted the holy name of the Lord and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore

if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?"* 13 Faith in hearing and remembering the holy name of the Lord brings the best spiritual results to the devotee. It is not simply another part of spiritual life. It is pre-eminently important. There are no hard and fast rules for chanting the holy name, as there are for performing agni-hotra-yajnas and the other duties of karma-yoga. This is because hearing and chanting the holy name of the Lord has great spiritual power. 14 What happens if one is a fool and does not have faith in the holy name? The answer is given in these words of the Padma Purana: "O best of the Bhrgus, to anyone who once, either with faith, or with contempt, chants the holy name, the holy name of Lord Krsna brings liberation." If out of ignorance one commits the offense of chanting the holy name with contempt and one does not actually bear deep-seated malice towards the holy name, his advancement in devotional service will be swift and without impediments. However, if one actually knows, even a little, of the true nature of the holy name, and bears malice to the name, then when he chants the holy name his advancement in devotional service will meet with obstacles. It will be like a fire fed with only half the needed fuel. 15 The importance of faith is described by the Lord Himself in the following words (Srimad Bhagavatam 11.21.17-18): "In worshipping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of tattva-vinyasa is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of upasthana and arghya is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee- even if only a little water - is most dear to Me.*** 16 "Even very opulent presentations do not satisfy Me if they are offered by non devotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love."*** 17 The words "sraddha" (faith) and "bhakti" (devotion) in these verses explain the nature of devotional service to the Lord, devotional service that pleases the Lord and removes offenses and malice to the Lord. Faith in devotional service is not merely a minor aspect of devotional service. It is essential. A person who knows the real nature of devotional service is able to engage in pure devotional service. The Lord Himself describes such a person in the following words (Srimad Bhagavatam 11.20.8): 18 "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."*** 19 In the following words the Lord describes the devotees that have not yet come to the level of pure devotional service (Srimad Bhagavatam 11.20.27): "Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense

enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."*** 20 In this verse the word "tatah" has the sense of the ablative ("from that") and describes the steps by which one attains the stage of atmarama (finding satisfaction in the Supreme Self alone). In this way it is explained that devotional service is the king of all methods of spiritual realisation. 21 This will be further explained in the following words (Srimad Bhagavatam 11.20.34): "Because My devotees possess saintly behaviour and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it."*** 22 To confirm that devotional service is the king of all methods of spiritual realisation,, it is also explained in these passages that karma (fruitive work) and jnana (the search for knowledge) cannot reach their final goals without the performance of devotional service. 23 The qualification for attaining pure devotional service is faith alone. Therefore the Lord teaches (Srimad Bhagavatam 11.20.28), "My devotee should remain happy and worship Me with great faith, love, and conviction." Here the word "sraddhaluh" means "faithful", "pritah" means "attracted to the Lord" and "drdha-niscayah" means "without abandoning the activities of devotional service." Because it may not be possible to renounce material desires all of a sudden, the Lord says, "one may sometimes be engaged in sense gratification." Still, the Lord criticises the activities of sense gratification because "sense gratification leads to a miserable result". The sense gratification described here does not include sinful activities. In the Visnu Purana sinful activities are forbidden in the following words: 24 "O king, Lord Krsna is pleased with a person who does not even think of performing adultery, theft or violence." 25 In the Visnu Purana and other scriptures it is said that one should offer the fruits of one's word to the Lord. Here it is explained that one cannot offer the fruits of sinful work to the Lord. That is forbidden. Later in this book we will quote the prohibition, "One should act without material desires. One should not act in any other way." Here not performing material activities means not performing sinful activities. 26 In the Visnu-dharma Purana it is said: "A person who breaks the rules created by Lord Visnu and acts sinfully is not a devotee of Lord Visnu. Only they who act in a saintly way can worship Lord Visnu." In these words the devotees are forbidden to perform sinful activities. 27 Then again, by engaging in devotional service one loses the desire to act sinfully. Srimad Bhagavatam *4.21.31) explains: "By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krsna consciousness gradually increases."* 28 Here the word "sadyah" (immediately) means "simply by becoming

attracted to the Lord." 29 Visnu-dharma Purana again explains: "When one no longer desires to act sinfully, but instead desires to act in a saintly way, Lord Visnu stays in his heart." 30 The Lord protects the devotees from accidental sins, this is explained in the following words (Srimad Bhagavatam 11.5.42): "One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krsna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated in everyone's heart, removes his sins without difficulty."* 31 In this verse the word "kathancit" (by accident) means that the devotees do not perform sinful activities deliberately. deliberately performing sinful activities is one of the offenses to the holy name, as the Padma Purana, Namaparadha-bhanjana-stotra, explains: "To think that since the Hare Krsna mantra can counteract all sinful reactions one may therefore go on with his sinful activities and then at the same time chant the Hare Krsna mantra to neutralise them is the greatest offense at the lotus feet of Hari-nama. One who thinks in this way cannot be purified by any means, such as by austerities, or by the various punishments of Yamaraja."* 32 Sri Bhagavad-gita (9.30) explains: "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."* Here the word "su-duracarah" (committing the most abominable action) means committing offenses and being disrespectful. It does not refer to gross sinful activities. 33 The Lord then explains (Bhagavad-gita 9.31): "He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes."* This verse confirms that it is best not to act badly. The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §184 · English §173

[१८४]

तद् एवं सत्-सङ्गमात्रस्य तत्-साम्मुख्य-मात्रे निदानत्वम् उक्तम् । एतद् एव व्यक्तिरेकेणाह -

न ह्य् अम्-मयानि तीर्थानि न देवा मृच्-छिला-मयाः । ते पुनन्त्य् उरु-कालेन दर्शनाद् एव साधवः ॥ [भ्प् १०.८४.११]

ते कथं नाद्रियन्ते गौणत्वाद् इत्य् आह ते पुनन्तीति ।

॥ १०.८४ ॥ श्री-भगवान् मुनि-वर्गम् ॥ १८४ ॥

[184]

tad evaṃ sat-saṅgamātrasya tat-sāmmukhya-mātre nidānatvam uktam | etad eva vyaktirekeṇāha -

na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ | te punanty uru-kālena darśanād eva sādhavaḥ || [BhP 10.84.11]

te kathaṃ nādriyante gauṇatvād ity āha te punantīti |

|| 10.84 || śrī-bhagavān muni-vargam || 184 ||

English witness · section(s) 173

Anuccheda 173

1 Here someone may protest: "So far you have described only karma (fruitive work), jnana (the search for knowledge), and bhakti (devotional service). However, one must also perform his prescribed daily duties and whatever occasional duties are thrust upon him. Therefore jnana (the search for knowledge) and bhakti (devotional service) must always be performed along with these ordinary duties. How can one perform jnana and bhakti without also performing these prescribed duties?" Fearing that someone would say this, the Lord refutes the idea that the devotees must perform a host of material duties prescribed by the Vedas. He says (Srimad Bhagavatam 11.20.9): 2 "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principle of the Veda injunctions."*** 3 Srila Sridhara Svami comments: "The word 'karmani' here means 'regular and occasional prescribed duties'." 4 However, the Lord also orders everyone to obey the orders of the Vedic literatures. He says: "The Sruti and Smrti scriptures are My commands. A person who disobeys these scriptures is My enemy. He is not My devotee." 5 There is no fault in this statement and it does not contradict what was said before. In order to perform devotional activities that increase one's renunciation and faith one should reject some of the Lord's orders. 6 This is explained by the Lord Himself in the following words (Srimad Bhagavatam 11.11.32): "Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities."*** 7 Srila Sridhara Svami comments: "This verse means that by engaging in devotional service one attains the platform of renunciation. When one is renounced he abandons the religious duties meant for those who are not renounced." The platform of renunciation is described by Karabhajana Muni in the following words (Srimad Bhagavatam 11.5.41): 8 "One who has given up all material duties and taken full shelter of the lotus feet of

Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living entities, relatives, friends, mankind, or even one's forefathers who have passed away."* 9 This verse means that the devotee described here is not a servant of the demigods, great sages, and others. He is a servant of the Supreme Personality of Godhead. Therefore he need not serve the demigods and others. The word "kartam" here means "material duties." This means that the devotees are beyond the control of the demigods and others. 10 This is also described in the Garuda Purana in the following words: "A person who does not worship Lord Hari will say, 'I must worship the demigods and sages, Brahma and Brhaspati'." 11 A devotee who accidentally performs a sinful activity does not need to perform an activity of penance to atone for it. Simply by remembering the Lord, he atones for his accidental sin. This is described in the following words (Srimad Bhagavatam 11.5.42): 12 "One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krsna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated in everyone's heart, removes his sins without difficulty."* 13 In this verse the word "tyaktanya-bhava" means "one who has rejected the worship of the demigods and placed all his love and devotion in the Supreme Personality of Godhead." Such a person rejects fruitive work. He has faith and he takes shelter of the Lord. These two things, having faith and taking shelter are the same thing. Faith here means "faith in the scriptures." They who do not take shelter of the scriptures find themselves in a fearful position. The symptom of faith is that one takes shelter of the scriptures. For these reasons one should not worship the various demigods. 14 That the devotees take shelter of the Lord alone and do not worship the demigods is also explained in the following words (Srimad Bhagavatam 4.31.14): "As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply by worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."* 15 Even if his advancement in devotional service is temporarily blocked by obstacle, a devotee who abandons fruitive work and takes shelter of the Lord is not placed in distress because he has abandoned fruitive work. This is described in the following words (Srimad Bhagavatam 1.5.17): "One who has forsaken his material occupations to engage in devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."*

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Bhagavan, Anuccheda 176 Page 6 The Devotees are Beyond Material Good and Evil, Anuccheda 177 Page 10 Engagement in Pure Devotional Service is the Natural Position of Living Entities, Anuccheda 178 Page 11 By Associating with Devotees One Attains Devotional Service, Anucchedas 179-186 Page 13 Different Kinds of Devotees, Anuccheda 187 Page 21 The Advanced and Intermediate Devotees, Anucchedas 188-189 Page 23

16 In the following words Lord Krsna orders the devotees to abandon fruitive work (Bhagavad-gita 18.66): "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."* 17 From the beginning of devotional service one should renounce fruitive work. That is the meaning of the prefix "pari" used here with the very "tyaj". This verse is also confirmed by the following verse (Srimad Bhagavatam 11.5.41) which has the same meaning: "One who has given up all material duties and taken full shelter of the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living entities, relatives, friends, mankind or even one's forefathers who have passed away."* 18 In the following words Lord Krsna describes devotional service (Bhagavad-gita 18.65): "Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."* 19 In the Gautamiya Tantra it is said: "They who have fallen in love with Lord Krsna's lotus feet do not divert their attention to chanting about, meditating on, worshipping, or following the orders of anyone else." 20 The activities of the pure devotee King Bharata are described in the following words of Sri Visnu Purana (2.13.9-10): "Again and again King Bharata would chant, 'O Krsna, O Govinda, O Kesava, O Madhava, O Visnu, O limitless one, O infallible Lord, O master of all yajna, O master of the senses!' Even in his dreams, the king would think only of Lord Krsna. 21 King Bharata did not talk of topics other than Krsna. He renounced talking of other topics and doing other activities. He understood that Lord Krsna is not different from His holy name. In this way King Bharata was a pure devotee of the Lord. 22 In the Padma Purana Lord Krsna explains: "A person who neglects his material duties and only once says My name comes to Me in the spiritual world, but they who carefully perform their duties but never say My name do not." 23 Therefore a faithful devotee should engage in devotional service alone. He should not perform material pious duties or any other non devotional activities. How is spiritual faith known? The signs of faith were already previous described in the description of the symptoms of surrender. The symptoms of surrender will also be described in the discussion of the verse beginning "anukulyasya sankalpah". The absence of materialism, miserliness and other faults is known as another symptom of faith. In this way the scriptures describe faith. 24 In Bhagavad-gita (9.22), Lord Krsna describes faith in these words: "But those who always worship Me with exclusive devotion, meditating on My transcendental form, to them I carry what they lack and I preserve what they have."* 25 A faithful person does not lose

faith even in seemingly ordinary things, relatives, qualities and activities that nevertheless have a relationship with the Supreme Personality of Godhead. Only they who have ordinary vision see things as faulty or material. A person who is actually making spiritual advancement will not renounce these things. 26 The power of devotional service is described in the following words of the Narada Purana: "The auspicious water that has washed Lord Krsna's feet stops all sufferings, all diseases, and even untimely death." 27 Some faithful devotees commit offences and therefore they do not at once attain the desired result. The result remains hidden from them. The faithful devotees naturally become washed of all impurities. This is described in the statement of scripture: "One who remembers the lotus-eyed Supreme Personality of Godhead becomes pure both within and without." By properly honouring the great sages and devotees in the disciplic succession, which begins with Sri Narada and Sri Vyasa, one becomes purified in this way. However, if one does not honour the great devotees, he commits an offense. 28 The rules of etiquette that govern civilised society are meant to prevent these kinds of offenses to the great souls. In this way it should be understood. When a person has faith and understand the difference between spiritual perfection and what falls short of that perfection, he becomes like a goldsmith who, desiring to attain pure gold, works very strenuously (to refine the impure gold he has). Thus a sincere devotee takes great trouble to become free of material vices, and when all material faults are destroyed, then Lord Krsna personally appears before him. In this way it should be understood. 29 When the Supreme Personality of Godhead appears before him, the devotee becomes free from even the slightest trace of desire for an exalted position in the material world. When the devotee is enlightened in this way he will never insult the great devotees of commit any kind of offense. All offenses are then stopped. 30 Here may be seen the example of King Citraketu. Unaware of Lord Siva's true identity as a great devotee of the Lord because Lord Siva's true nature was covered by activities that seemed to be beyond the realm of devotional service, King Citraketu committed an offense to him. Even a faithful devotee may, because of past karma, still be engaged in material activities. However, by humbly engaging in devotional service, the devotee will certainly shake away all attraction to matter. 31 This is seen in the following words of Srimad Bhagavatam (11.20.28), where Lord Krsna explains: "Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment. My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."*** 32 In Srimad Bhagavatam (11.14.18) Lord Krsna explains: "My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by

sense gratification."*** 33 In the following words (Bhagavad-gita 9.30) Lord Krsna describes the nature of unalloyed faith: "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."* 34 In Bhagavad-gita (17.1) Arjuna asks the following question: "O Krsna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?"* 35 This kind of faith is understood through the disciplic succession. It is not necessarily the conclusion of all the scriptures. Many scriptural passages affirm that materialistic behaviour is always inappropriate. For example, in the Visnu Purana it is said: "Lord Krsna is never pleased by a person who is a thief or an adulterer, or who does harm to others." These words contradict the previous statement that Lord Visnu may sometimes be pleased with His devotee even if the devotee is engaged in abominable actions. In the Visnu-dharma Purana it is said: "One who does not follow the rules of proper conduct cannot be considered a devotee of Lord Visnu. The Lord is worshipped only by they who act in a saintly way." These words contradict the previous statement that a person engaged in abominable actions may still be considered a devotee. The truth is that it is certainly not to a devotee's credit that he perform abominable actions. That sinful actions should be avoided by the devotees is confirmed by the use of the words "api cet" (even though) inn this quote from Bhagavad-gita. It is also confirmed by the verse that immediately follows. 36 Immediately after saying that the devotee is rightly situated even though he may be engaged in abominable actions, Lord Krsna explains (Bhagavad-gita 9.31): "He quickly becomes righteous and attains lasting peace. O son of Kunti declare it boldly that My devotee never perishes."* However, it should also be noted that the following is explained the description of offenses to the holy name: "It is an offense to commit sin on the strength of chanting the holy name." 37 The faith of a devotee who follows the scriptures is better than other kinds of faith. That faith should be followed. Other kinds of faith are mentioned only to show the glory and power of devotional service. This kind of faith situates the devotee in the mode of goodness. However, faith should not be directed to worship of the demigods. That is confirmed in Bhagavad-gita 17.1. The perfection of faith is described in the following passage of Brahma-vaivarta Purana. 38 "One should consider: What is reality? What is illusion? O King, when one thinks in this way he comes to renounce the illusion of material life. Then he can attain perfection. Then he attains the perfection of faith, a perfection that brings a great result." 39 The manifestation of faith among the devotees is described by the Supreme Lord Himself in the following words (Srimad Bhagavatam 11.20.8-9): "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.*** 40 "As long as one is not satiated by fruitive

activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principle of the Vedic injunctions."*** 41 In this way the conversation of the Supreme Personality of Godhead and Narada Muni explains who is qualified and who is not qualified to engage in devotional service. 42 Lord Krsna further explains (Bhagavad-gita 3.26): "So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities (for the gradual development of Krsna consciousness)."* 43 It is also said in (Srimad Bhagavatam 1.5.15): "The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions."* 44 The infallible Supreme Personality of Godhead further explains (Srimad Bhagavatam 6.9.50): "A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a person is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it."* 45 Although faith makes a person qualified to engage in devotional service, and faith does not manifest in a person who does not know the truth, nevertheless, there is no fault in considering the previous purifying activities of a potential recipient of transcendental knowledge, and there is a fault on the part of a preacher of transcendental knowledge if he does not consider these previous activities. Therefore it is said: "One should not teach transcendental knowledge to a faithless person averse to the Supreme Personality of Godhead." Later in this book, in the discussion of offenses, we will explain how teaching faithless persons is an offense to the Lord. Now we will return to the discussion at hand.

Bhakti · Sanskrit §185 · English §174–175

[१८५]

तद् एवं सत्सङ्गमात्रस्य तत्-साम्मुख्य-मात्रे निदानत्वम् उक्तम् । एतद् एव व्यतिरेकेणाह --

ज्ञानं विशुद्धं परमार्थम् एकम् अनन्तरं त्व् अबहिर् ब्रह्म सत्यम् । प्रत्यक् प्रशान्तं भगवच्-छब्द-संज्ञं यद् वासुदेवं कवयो वदन्ति ॥

रहुगणैतत् तपसा न याति न चेज्यया निर्वपणाद् गृहाद् वा । (पगे ९३) न च्छन्दसा नैव जलाग्नि-सूर्यैर् विना महत्-पाद-रजो-ऽभिषेकम् ॥ [भ्प् ५.१२.१२]

तर्हि किं सत्यम् ? ज्ञानं सत्यम् । व्यावहारिक-सत्यत्वं व्यावर्तयति । परमार्थम् । वृत्ति-ज्ञान-व्यवच्छेदार्थानि षड्-विशेषणानि । विशुद्धं तत् तु आविद्यकम् । एकं तत् तु नाना-रूपम् । अनन्तरं तु बहिर् बाह्याभ्यन्तर- शून्यं तत् तु विपरीतं ब्रह्म परिपूर्णं तत् तु परिच्छिन्नम् । प्रत्यक् तत् तु विषयाकारम् । प्रशान्तं निर्विकारं, तत् तु स-विकारम् । तद् एवं स्वरूपं ज्ञानं सत्यम् इत्य् उक्तम् । कीदृशं तत् ? ऐश्वर्यादि-षड्-गुणत्वेन भगवच्- छब्दः संज्ञा यस्य । यच् च ज्ञानं वासुदेवं वदन्ति । तत्-प्राप्तिश् च महत्-सेवां विना न भवतीत्य् आह हे रहुगण । एतज् ज्ञानं तपसा पुरुषो न याति इज्यया वैदिक-कर्मणा निर्वपणाद् अन्नादि-संविभागेन गृहाद् वा तन्-निमित्त-परोपकारेण छन्दसा वेदाभ्यासेन जलाग्र्य्-आदिभिर् उपासितैर् इत्य् एषा ।

अत्र ब्रह्मत्वादिना जीव-स्वरूपं सूक्ष्मत्वादि-धर्मकं ज्ञानम् अपि निरस्तं वेदितव्यम् ॥

॥ ५.१२ ॥ श्री-ब्राह्मणो रहुगणम् ॥ १८५ ॥

[185]

tad evaṃ satsaṅgamātrasya tat-sāmmukhya-mātre nidānatvam uktam | etad eva vyatirekeṇāha --

jñānaṃ viśuddhaṃ paramārtham ekam anantaraṃ tv abahir brahma satyam | pratyak praśāntaṃ bhagavac-chabda-saṃjñaṃ yad vāsudevaṃ kavayo vadanti ||

rahūgaṇaitat tapasā na yāti na cejyayā nirvapaṇād gṛhād vā | (page 93) na cchandasā naiva jalāgni-sūryair vinā mahat-pāda-rajo-'bhiṣekam || [BhP 5.12.12]

tarhi kiṃ satyam ? jñānaṃ satyam | vyāvahārika-satyatvaṃ vyāvartayati | paramārtham | vṛtti-jñāna-vyavacchedārthāni ṣaḍ-viśeṣaṇāni | viśuddhaṃ tat tu āvidyakam | ekaṃ tat tu nānā-rūpam | anantaraṃ tu bahir bāhyābhyantara- śūnyaṃ tat tu viparītaṃ brahma paripūrṇaṃ tat tu paricchinnam | pratyak tat tu viṣayākāram | praśāntaṃ nirvikāraṃ, tat tu sa-vikāram | tad evaṃ svarūpaṃ jñānaṃ satyam ity uktam | kīdṛśaṃ tat ? aiśvaryādi-ṣaḍ-guṇatvena bhagavac- chabdaḥ saṃjñā yasya | yac ca jñānaṃ vāsudevaṃ vadanti | tat-prāptiś ca mahat-sevāṃ vinā na bhavatīty āha he rahūgaṇa | etaj jñānaṃ tapasā puruṣo na yāti ijyayā vaidika-karmaṇā nirvapaṇād annādi-saṃvibhāgena gṛhād vā tan-nimitta-paropakāreṇa chandasā vedābhyāsena jalāgny-ādibhir upāsitair ity eṣā |

atra brahmatvādinā jīva-svarūpaṃ sūkṣmatvādi-dharmakaṃ jñānam api nirastaṃ veditavyam ||

|| 5.12 || śrī-brāhmaṇo rahūgaṇam || 185 ||

English witness · section(s) 174–175

Anuccheda 174

1 After describing (in anuccheda 173, texts 39 and 40) the way one is qualified to engage in the three kinds of yoga (karma-yoga, jnana-yoga and bhakti-yoga), the Supreme Lord next explains how they who are devotees and try to please the Supreme Lord engage in karma-yoga. The Lord says (Srimad Bhagavatam 11.20.10-11): 2 "My dear Uddhava, a person who is situated in his prescribed duty, properly worshipping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets. Similarly, by not performing forbidden activities he will not go to hell."*** 3 "One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me."*** 4 Srila Sridhara Svami comments: "In these verses "anasih-kamah" means "not desiring the fruits of action and 'anyat' means 'forbidden actions'. One may go to the hellish planets in two ways. One way is to neglect ones prescribed duties, and the other way is to perform actions that are forbidden. Because he performs his prescribed duties and also shuns forbidden actions, the devotee does not go to the hellish planets, and because he does not desire the fruits of action he does not go to Svargaloka either. That is the meaning. The phrase 'asmil loke' means 'in this body'. 'Anaghah' means 'he who shuns all forbidden actions', and 'sucih' means 'free from the contamination of material passions'. The word 'yadrcchaya' (by good fortune) shows that devotional service is more rare and difficult to attain than the realisation of impersonal Brahman." 5 The meaning here is that the sincere souls do not desire to enjoy the fruits of

material actions and thus they perform Vedic rituals and duties only because the Lord has ordered that they be performed. When association with jnanis, is attained by them, these sincere souls present the results of these prescribed fruitive activities as an offering to the Supreme Lord. When the association of devotees of the Lord is attained by them, these sincere souls engage in devotional activities that please the Supreme Lord directly. That is why the word "yadrcchaya" (by good fortune) is used here. By the association of the devotees and by attaining their mercy, the sincere souls attain good fortune. That is explained here. 6 This is explained in the following words of Srimad Bhagavatam (2.3.11): "All the different kinds of worshippers of multi demigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord."* 7 The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 175

1 In this way there are different qualifications for: 1. offering the results of one's work to the Lord, 2. spiritual knowledge, and 3. spiritual devotional service to the Lord. The Lord discusses these qualifications in the following words (Srimad Bhagavatam 11.21.2): 2 "Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained."*** 3 The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §186 · English §176

[१८६]

तद् एवं सत्-सङ्ग एव तत्-साम्मुख्ये द्वारम् इत्य् उक्तम् । ते च सन्तस् तत्- सम्मुखा एवात्र गृह्यन्ते । न तु वैदिकाचार-मात्र-परा अनुपयोगित्वात् । तत्र यादृशः सत्-सङ्गस् तादृशम् एव साम्मुख्यं भवतीति वक्तुं तेषु सत्सु ये महान्तस् तेषां द्वैविध्यम् आह सार्धेन ।

महान्तस् ते सम-चित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये । ये वा मयीशे कृत-सौहृदार्था जनेषु देहम्भर-वार्तिकेषु ॥

गृहेषु जायात्मज-रातिमत्सु न प्रीति-युक्ता यावद्-अर्थाश् च लोके ॥ [भ्प् ५.५.२-३]

ये सम-चित्ता निर्विशेष-ब्रह्म-निष्ठास् ते महान्तस् तेषां शीलम् आह प्रशान्ता इत्य् आदि । महद्-विशेषम् आह ये वेति । वा-शब्दः पक्षान्तरे । उत्तर-पक्षत्वाद् अस्यैव श्रेष्ठत्वं मयि कृतं सिद्धं यत् सौहृदं प्रेम तद् एव अर्थः पुरुषार्थो येषां यथा-भूता ये ते महान्त इति पूर्वेणान्वयः । यतो मयि सौहृदार्थास् तत एव देअम्भअरवार्तिकेषु विषय-वार्ता-निष्ठेषु जनेषु तथा गेहेषु जायात्मज-बन्धु-वर्ग-युक्तेषु न प्रीति-युक्ताः, किन्तु यावद्-अर्थः यावान् अर्थः श्री-भगवद्- भजनानुरूपं प्रयोजनं तावान् अर्थो धनं येषां तथाभूता इत्य् अर्थः । उभयोर् महत्त्वं च महा-ज्ञानित्वान् महा-भागवतत्वाच् च, न तु द्वयोः साम्याभिप्रायेण । मुक्तानाम् अपि सिद्धानां नारायण-परायणः [भ्प् ६.१४.५] इत्य् आद्य्-उक्तेः । अत्र ज्ञान-मार्गे ब्रह्मानुभविनो महान्तो भक्ति- मार्गे लब्ध-भगवत्-प्रेमाणो महान्त इति लक्षण-सामान्यम् इति ज्ञेयम् ।

॥ ५.५ ॥ श्री-ऋषभः स्व-पुत्रान् ॥ १८६ ॥

[186]

tad evaṃ sat-saṅga eva tat-sāmmukhye dvāram ity uktam | te ca santas tat- sammukhā evātra gṛhyante | na tu vaidikācāra-mātra-parā anupayogitvāt | tatra yādṛśaḥ sat-saṅgas tādṛśam eva sāmmukhyaṃ bhavatīti vaktuṃ teṣu satsu ye mahāntas teṣāṃ dvaividhyam āha sārdhena |

mahāntas te sama-cittāḥ praśāntā vimanyavaḥ suhṛdaḥ sādhavo ye | ye vā mayīśe kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu ||

gṛheṣu jāyātmaja-rātimatsu na prīti-yuktā yāvad-arthāś ca loke || [BhP 5.5.2-3]

ye sama-cittā nirviśeṣa-brahma-niṣṭhās te mahāntas teṣāṃ śīlam āha praśāntā ity ādi | mahad-viśeṣam āha ye veti | vā-śabdaḥ pakṣāntare | uttara-pakṣatvād asyaiva śreṣṭhatvaṃ mayi kṛtaṃ siddhaṃ yat sauhṛdaṃ prema tad eva arthaḥ puruṣārtho yeṣāṃ yathā-bhūtā ye te mahānta iti pūrveṇānvayaḥ | yato mayi sauhṛdārthās tata eva deambhaaravārtikeṣu viṣaya-vārtā-niṣṭheṣu janeṣu tathā geheṣu jāyātmaja-bandhu-varga-yukteṣu na prīti-yuktāḥ, kintu yāvad-arthaḥ yāvān arthaḥ śrī-bhagavad- bhajanānurūpaṃ prayojanaṃ tāvān artho dhanaṃ yeṣāṃ tathābhūtā ity arthaḥ | ubhayor mahattvaṃ ca mahā-jñānitvān mahā-bhāgavatatvāc ca, na tu dvayoḥ sāmyābhiprāyeṇa | muktānām api siddhānāṃ nārāyaṇa-parāyaṇaḥ [BhP 6.14.5] ity ādy-ukteḥ | atra jñāna-mārge brahmānubhavino mahānto bhakti- mārge labdha-bhagavat-premāṇo mahānta iti lakṣaṇa-sāmānyam iti jñeyam |

|| 5.5 || śrī-ṛṣabhaḥ sva-putrān || 186 ||

English witness · section(s) 176

Anuccheda 176

1 When he has no knowledge of the Supreme Lord's transcendental form and no devotion to Him, the soul is in an unfortunate position. In that position the idea that God is impersonal and has no qualities becomes prominent. The most important feature of God is His feature as a person who has transcendental qualities. This feature is manifested in two ways: 1. as the Supreme Personality of Godhead and 2. as the Supersoul. In this way the soul may have faith in the Supreme Personality of Godhead or faith in the Supersoul. 2 These three features of the Supreme (Brahma, Paramatma and Bhagavan) are described in the Bhagavad-gita. There the Supreme Personality of Godhead said (8.3): "The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities."* 3 The word "aksara" here refers to the impersonal Brahman, which has already been described. That Brahman is worshipped by the path of transcendental knowledge. This is described by the Lord in the following words (Bhagavad-gita 8.11): 4 "Person who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. Desiring such perfection, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation."* 5 Lord Krsna then describes His Supersoul feature in these words (Bhagavad-gita 8.4): "O best of the embodied beings, the physical nature, which is constantly changing, is called adhibhuta (the material manifestation). The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called

adhidaiva. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called adhiyajna (the Lord of sacrifice)."* 6 In this way the Supreme Lord appears in two forms, as 1. the universal form, and 2. the all-pervading Supersoul. Now will be shown the two kinds of devotional service employed to worship these two forms of the Lord. 7 Lord Krsna Himself explains this in the following words (Bhagavad-gita 8.8): "He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha, is sure to reach Me."* 8 In Bhagavad-gita (8.9) the Lord continues: "One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable and who is always a person. He is luminous like the sun, and He is transcendental, beyond this material nature."* 9 Using the word "Me", Lord Krsna confirms that He is the real object of devotional service in these words (Bhagavad-gita 8.14): 10 "For one who always remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service."* 11 Lord Kapiladeva describes these three features of the Supreme Lord in the following words (Srimad Bhagavatam 3.32.26): 12 "The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramatma, as the Supreme Personality of Godhead or as the purusa-avatara."* 13 "Drsih" here means "philosophical knowledge", and "prthak bhavaih" means "according to different processes of understanding". In this way the Lord is known as the Supreme Brahman, the Supersoul, and the Supreme Personality of Godhead. 14 The impersonal Brahman is understood by cultivation of philosophical knowledge, the Supersoul is understood by a specific kind of devotional service, and the Supreme Personality of Godhead is understood by full devotional service. In this verse "jnana-matram" means "knowledge of the nature of the Supreme Brahman", "isvarah" means "the Supersoul", and "puman" means "the Supreme Personality of Godhead". These three features of the Lord have already been described in the Bhagavat-sandarbha and Paramatma-sandarbha. 15 The way of understanding the impersonal Brahman is given in these words (Srimad Bhagavatam 10.14.6): "Non devotees, however, cannot realise You in Your full personal feature. Nevertheless, it may be possible for them to realise Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying the mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them."*** 16 The way of understanding the Supersoul is given in these words (Srimad Bhagavatam 2.2.8): "Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight

inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."* 17 The way of understanding the Supreme Personality of Godhead is given in these words (Srimad Bhagavatam 1.7.4): "Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."* 18 Although these three methods (karma, jnana, and bhakti) all act to counteract the conditioned soul's aversion to the Supreme, nevertheless the following explanation is given about them (Srimad Bhagavatam 10.14.4): 19 "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labour becomes fruitless."* In this way it is seen that spiritual knowledge without reference to devotional service is useless. It has no power to bring real spiritual advancement. 20 In Srimad-Bhagavatam (11.20.31) Lord Krsna explains: "Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."*** In this way it is seen that devotional service is independent of knowledge and renunciation. 21 Lord Krsna also explains (Srimad Bhagavatam 11.20.32): "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation or residence in My abode, he easily achieves such benedictions."*** Here the Lord explains that because all good results are obtained by devotional service, the cultivation of impersonal knowledge is not a very commendable activity. 22 Some, not giving any importance to the transcendental form of Lord Visnu who is worshipped in devotional service, the path of spiritual variety, instead worship the impersonal Supreme. In the following quote from scripture their method of worship is shown to be inferior. 23 Hiranyakasipu gives the following explanation (Srimad Bhagavatam 7.2.22): "The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body."* 24 In Srimad Bhagavatam (7.2.39) the Lord says: "O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the

Vedic knowledge. This material creation, consisting of the moving and non moving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect."* Thus in these words of Srimad Bhagavatam, and also in Brahma's prayers, the conception of the Supreme as formless and having a form are compared. The idea that Lord Visnu is an ordinary demigod is also criticised there. In these verses the idea that the individual spirit soul is the worshipable Supreme is forcefully refuted. Such an idea is laughed at by the pure devotees, just as the Yadavas laughed at the demon Paundraka who pretended that he was Lord Vasudeva. 25 In Srimad Bhagavatam (3.29.13) the Lord explains: "A pure devotee does not accept any kind of liberation: salokya, sarsti, samipya, sarupya or ekatva, even though they are offered by the Supreme Personality of Godhead."* Because the result attained by they who think the Supreme is impersonal is thus rejected, the conclusion of impersonalism is thus shown to be untrue. 26 Sri Hanuman explains: "Only a fool will give up service to the Lord and try instead to become the Lord Himself." In the following words (Srimad Bhagavatam 11.20.34) the Supreme Lord explains that pure devotional service is the best of all attainments: 27 "Because My devotees possess saintly behaviour and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it."* 28 Srila Sridhara Svami comments: "Here the word 'dhirah' means 'intelligent' and 'mamaikantinah' means 'filled with love for Me'. The Lord says, 'Even though I offer liberation to them, they will not accept it'. What more can be said? They have no material desires. That is the meaning. The word 'apunar-bhavam' here means 'great liberation'." 29 The great glory of pure devotes like these is described in these words of the Garuda Purana: 30 "A performer of yajnas is better than many thousands of brahmanas. A scholar who has crossed to the farther shore of the Vedanta is better than many thousands of performers of yajnas. 31 "A devotee of Lord Visnu is better than many millions of scholars learned in Vedanta. A pure devotee of Lord Visnu is better than many thousands of devotees who have not yet come to the stage of pure devotion."

Bhakti · Sanskrit §187 · English §177

[१८७]

अत्र चैवं विवेचनीयम् । तत्-तन्-मार्गे सिद्धा महान्तो द्विविधा दर्शिताः । अत्र च ज्ञान-सिद्धाः । देहं च नश्वरम् अवस्थितम् उत्थितं वा सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम् [भ्प् ११.१३.३५] इत्य् आदौ वर्णिताः । (पगे ९४)

अत्र भक्त-सिद्धास् त्रिविधाः । प्राप्त-भगवत्-पार्षद-देहा निर्धूत- कषाया मूर्च्छित-कषायाश् च । यथा श्री-नारदादयः श्री-शुकादयः प्राग्- जन्म-गत-नारदादयः ।

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्ध-कर्म-निर्वाणो न्यपतत् पाञ्च-भौतिकः ॥ [भ्प् १.६.२९] इत्य् आदौ ।

स्व-सुख-निभृत-चेतास् तद्-व्युदस्तान्य-भावोऽप्य् अजित-रुचिर-लीलाकृष्ट-सारः [भ्प् १२.१२.५२] इत्य् आदौ ।

हन्तास्मिन् जन्मनि भवान् मा मां द्रष्टुम् इहार्हति । अविपक्व-कषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥ [भ्प् १.६.२२] इत्य् आदौ च प्रसिद्धेः ।

श्री-नारदस्य पूर्व-जन्मनि स्थित-कषायस्य प्रेम वर्णितं स्वयम् एव । प्रेमातिभर-निर्भिन्न-पुलकाङ्गोऽतिनिर्वृतः । आनन्द-सम्प्लवे लीनो नापश्यम् उभयं मुने ॥ [भ्प् १.६.१८] इत्य् आदौ ।

श्री-भरत एवात्रोदाहरणीयः । तस्य च भूत-पिपालयिषा-रूपः प्रारब्धालम्बनः सात्विक-कषायो निगूढ आसीत् प्रेमा च वर्णित इति । तद् एवं आ□समान-प्रेम्णि त्रिविधे पूर्व-पूर्वाधिक्यं ज्ञेयम् । क्वचित् स्थितेऽपि प्राकृत-देहादित्वे यदि प्रेम्णः परिणामतः स्वरूपतो वाधिक्यं दृश्यते तदा प्रेमाधिक्येनैवाधिक्यं ज्ञेयम् । तच् च भजनीयस्य भगवतोऽ◌ंशांशित्व-भेदेन भजतश् च दास्य-सख्यादि-भेदेन स्वरूपाधिक्यं, प्रेमाङ्कुर-प्रेमादि-भेदेन परिमाणाधिक्यं च प्रीति- सन्दर्भे विवृत्य दर्शयिष्यामः । साक्षात्कार-मात्रस्यापि यद्यपि पुरुष- प्रयोजनत्वं तथापि तस्मिन्न् अपि साक्षात्कारे यावान् यावान् श्री-भगवतः प्रियत्व-दर्मानुभवस् तावांस् तावान् उत्कर्षः । निरुपाधि-प्रीत्यास्पदतास्वभावस्य प्रियत्व-धर्मानुभवं विना तु साक्षात्कारोऽप्य् असाक्षात्कार एव माधुर्यं विना दुष्ट-जिह्वया खण्डस्येव । अतएवोक्तं श्री-ऋषभदेवेन --

प्रीतिर् न यावन् मयि वासुदेवे; न मुच्यते देह-योगेन तावत् । [भ्प् ५.५.६] इति ।

ततः प्रेम-तारतम्येनैव भक्त-महत्त्व-तारतम्यं मुख्यम् । अतएव मयीशे कृत-सौहृदार्थाः [भ्प् ५.५.३] इत्य् एव तल्-लक्षणत्वेनोक्तम् । यत्र तु प्रेमाधिक्यं साक्षात्कारः कषायादि-राहित्यादिकम् अप्य् अस्ति स परमो मुख्यः । तत्रैकाङ्ग-वैकल्ये न्यून इति ज्ञेयम् । तद् एवं ये वा मयीशे [भ्प् ५.५.३] इत्य् आदिना ये उक्तास् ते तु प्राप्त-पार्षद-देहा न भवन्ति, तथा विषय-वैराग्येऽपि गूढ-संस्कारवन्तोऽपि सम्भवन्ति । अतस् तद्-विवेचनाय प्रकरणान्तरम् उत्थाप्यते । यथा राजोवाच --

अथ भागवतं ब्रूत यद्-धर्मो यादृशो नृणाम् । यथाचरति यद् ब्रूते यैर् लिङ्गैर् भगवत्-प्रियः ॥ [भ्प् ११.२.४४]

अथानन्तरं भागवतं ब्रूत तज्-ज्ञानार्थम् । स च ब्रूणां मध्ये यद्- धर्मो यत्-स्वभावस् तं स्वभावं ब्रूत । यथा च स आचरति अनुतिष्ठति तद्-अनुष्ठानं ब्रूत । यद् ब्रूते तद्-वचनं च ब्रूतेति मानस-कायिक-वाचिक-लिङ्ग-पृच्छा ।

[187]

atra caivaṃ vivecanīyam | tat-tan-mārge siddhā mahānto dvividhā darśitāḥ | atra ca jñāna-siddhāḥ | dehaṃ ca naśvaram avasthitam utthitaṃ vā siddho na paśyati yato'dhyagamat svarūpam [BhP 11.13.35] ity ādau varṇitāḥ | (page 94)

atra bhakta-siddhās trividhāḥ | prāpta-bhagavat-pārṣada-dehā nirdhūta- kaṣāyā mūrcchita-kaṣāyāś ca | yathā śrī-nāradādayaḥ śrī-śukādayaḥ prāg-janma-gata-nāradādayaḥ |

prayujyamāne mayi tāṃ śuddhāṃ bhāgavatīṃ tanum | ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ || [BhP 1.6.29] ity ādau |

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo'py ajita-rucira-līlākṛṣṭa-sāraḥ [BhP 12.12.52] ity ādau |

hantāsmin janmani bhavān mā māṃ draṣṭum ihārhati | avipakva-kaṣāyāṇāṃ durdarśo'haṃ kuyoginām || [BhP 1.6.22] ity ādau ca prasiddheḥ |

śrī-nāradasya pūrva-janmani sthita-kaṣāyasya prema varṇitaṃ svayam eva |

premātibhara-nirbhinna- pulakāṅgo'tinirvṛtaḥ | ānanda-samplave līno nāpaśyam ubhayaṃ mune || [BhP 1.6.18] ity ādau |

śrī-bharata evātrodāharaṇīyaḥ | tasya ca bhūta-pipālayiṣā-rūpaḥ prārabdhālambanaḥ sāttvika-kaṣāyo nigūḍha āsīt premā ca varṇita iti | tad evaṃ ā ̆samāna-premṇi trividhe pūrva-pūrvādhikyaṃ jñeyam | kvacit sthtite'pi prākṛta-dehāditve yadi premṇaḥ pariṇāmataḥ svarūpato vādhikyaṃ dṛśyate tadā premādhikyenaivādhikyaṃ jñeyam | tac ca bhajanīyasya bhagavato'ṃśāṃśitva-bhedena bhajataś ca dāsya-sakhyādi-bhedena svarūpādhikyaṃ, premāṅkura-premādi-bhedena parimāṇādhikyaṃ ca prīti- sandarbhe vivṛtya darśayiṣyāmaḥ | sākṣātkāra-mātrasyāpi yadyapi puruṣa- prayojanatvaṃ tathāpi tasminn api sākṣātkāre yāvān yāvān śrī-bhagavataḥ priyatva-darmānubhavas tāvāṃs tāvān utkarṣaḥ | nirupādhi- prītyāspadatāsvabhāvasya priyatva-dharmānubhavaṃ vinā tu sākṣātkāro'py asākṣātkāra eva mādhuryaṃ vinā duṣṭa-jihvayā khaṇḍasyeva | ataevoktaṃ śrī-ṛṣabhadevena --

prītir na yāvan mayi vāsudeve; na mucyate deha-yogena tāvat | [BhP 5.5.6] iti |

tataḥ prema-tāratamyenaiva bhakta-mahattva-tāratamyaṃ mukhyam | ataeva mayīśe kṛta-sauhṛdārthāḥ [BhP 5.5.3] ity eva tal-lakṣaṇatvenoktam | yatra tu premādhikyaṃ sākṣātkāraḥ kaṣāyādi-rāhityādikam apy asti sa paramo mukhyaḥ | tatraikaikāṅga-vaikalye nyūna iti jñeyam | tad evaṃ ye vā mayīśe [BhP 5.5.3] ity ādinā ye uktās te tu prāpta-pārṣada-dehā na bhavanti, tathā viṣaya-vairāgye'pi gūḍha-saṃskāravanto'pi sambhavanti | atas tad-vivecanāya prakaraṇāntaram utthāpyate | yathā rājovāca --

atha bhāgavataṃ brūta yad-dharmo yādṛśo nṛṇām | yathācarati yad brūte yair liṅgair bhagavat-priyaḥ || [BhP 11.2.44]

athānantaraṃ bhāgavataṃ brūta taj-jñānārtham | sa ca brūṇāṃ madhye yad- dharmo yat-svabhāvas taṃ svabhāvaṃ brūta | yathā ca sa ācarati anutiṣṭhati tad-anuṣṭhānaṃ brūta | yad brūte tad-vacanaṃ ca brūteti mānasa-kāyika- vācika-liṅga-pṛcchā |

English witness · section(s) 177

Anuccheda 177

1 Because it brings the greatest of all blisses, devotional service is naturally filled with bliss. For they who, because of some defect on their part, are not able to taste the sweetness of devotional service, orders to perform certain activities, prohibitions forbidding other activities, and the state of mind that distinguishes a host of virtues and vices, are given. However, to be situated in the state where one sees virtues and vices, is itself a fault on one's part. 2 This is described in the previous chapter (Srimad Bhagavatam 11.19.36-45) where Lord Krsna describes virtues and faults in direct devotional service:

"Absorbing the intelligence in Me constitutes mental equilibrium and complete discipline of the senses is self control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when on conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyasa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the acarya with the purpose of acquiring spiritual instruction, and the greatest strength is the pranayama system of breath control.*** "Actual opulence is My own nature as the Supreme Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted improper activities, and beauty is to possess good qualities, such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave. Thus, Uddhava, I have elucidated all the mattes about which you have inquired. There is no need of a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil."*** 3 They who taste the sweetness of devotional service are beyond rules, prohibitions, virtues and vices. This is explained by Lord Krsna Himself in the following words (Srimad Bhagavatam 11.20.36): 4 "Material piety and sin, which arise from the good and evil of this world, cannot exist within my unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence."*** 5 Srila Sridhara Svami comments: "The word "gunah' here means 'the piety and sin that is created by virtues and faults and by following rules or transgressing prohibitions'."

BHAKTI-SANDARBHA

5.16

Sections 188–197

10 bilingual sequence blocks

Bhakti · Sanskrit §188 · English §178

[१८८]

ननु पूर्वं शृण्वन् सुभद्राणि रथाङ्ग-पाणेः [भ्प् ११.२.३७] इत्य् आदिना (पगे ९५) ग्रन्थेन तत्-तल्-लिङ्गं श्री-कविर् नैवोक्तम् । सत्यम् । तथापि पुनस् तद्-अनुवादेन तेषु लिङ्गेषु यैर् लिङ्गैर् भगवत्-प्रियो यादृश उत्तम- मध्यमतादि-भेद-विविक्तो भवति तानि लिङ्गानि विविच्य ब्रूतेत्य् अर्थः । तत्रोत्तरं श्री-हरिर् उवाच -

सर्व-भूतेषु यः पश्येद् भगवद्-भावम् आत्मनः । भूतानि भगवत्य् आत्मन्य् एष भागवतोत्तमः ॥ [भ्प् ११.२.४५]

तत्र तत्-तद्-अनुभव-द्वारावगम्येन मानस-लिङ्गेन महा-भागवतं लक्षयति सर्व-भूतेष्व् इत्य् आदि । एवंव्रतिः स्व-प्रिय-नाम-कीर्त्या जातानुरागो द्रुत-चित्त उच्चैः [भ्प् ११.२.३८] इति श्री-कवि-वाक्योक्त-रीत्या यश् चित्त-द्रव- हास-रोदनाद्य्-अनुभावकानुराग-वशात्वात् खं वायुम् अग्निम् [भ्प् ११.२.३९] इत्य् आदि-तद्-उक्त-प्रकारेणैव चेतना-चेतनेषु सर्व-भूतेषु आत्मनो भगवद्-भावम् आत्माभीष्टो यो भगवद्-आद्य्-अनुभवस् तम् एवेत्य् अर्थः पश्येद् अनुभवति । अतस् तानि च भूतानि आत्मनि स्व-चित्ते तथा स्फुरति यो भगवान् तस्मिन्न् एव तद्-आश्रितत्वेनैव अनुभवति । एष भागवतोत्तमो भवति । इदम् एव श्री-व्रजदेवीभिर् उक्तम् - वन-लतास् तरव आत्मनि विष्णुं व्यञ्जयन्त्य इव पुष्प-फलाढ्याः [भ्प् १०.३५.५]

यद् वा आत्मनो यो भगवति भावः प्रेमा, तम् एव चेतनाचेतनेषु भूतेषु पश्यति । शेषं पूर्ववत् । अतएव भक्त-रूपाधिष्ठान-बुद्धि-जात-भक्त्या तानि नमस्करोतीति खं वायुम् इत्य् आदौ पूर्वम् उक्तम् इति भावः । तथैव चोक्तं ताभिर् एव -

नद्यस् तदा तद् उपधार्य मुकुन्द-गीतम् आवर्त-लक्षित-मनो-भव-भग्न-वेगाः ॥ [भ्प् १०.२१.१५] इत्य् आदि ।

श्री-पट्ट-महिषीभिर् अपि कुररि विलपसि त्वम् [भ्प् १०.९०.७] इत्य् आदि । अत्र न ब्रह्म-ज्ञानान्य् अभिधीयन्ते भागवतैस् तज्-ज्ञानस्य तत्-फलस्य च हेयत्वेन जीव-भगवद्-विभागाभावेन च भागवत्व-विरोधात् । अहैतुक्य् अव्यवहिता [भ्प् ३.२९.१०] इत्य् आदौ ह्य् ऐकान्तिक-भक्ति-लक्षणानुसारेण सुतराम् उत्तमत्व-विरोधाच् च । न च निराकारेश्वर-ज्ञानं प्रणय-

रश्नया धृताङ्घ्रि-पद्मः [भ्प् ११.२.५३] इत्य् उपसंहार-गत-लक्षण- परम-काष्ठा-विरोधाद् एवेति विवेचनीयम् ।

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nanu pūrvaṃ śṛṇvan subhadrāṇi rathāṅga-pāṇeḥ [BhP 11.2.37] ity ādinā (page 95) granthena tat-tal-liṅgaṃ śrī-kavir naivoktam | satyam | tathāpi punas tad-anuvādena teṣu liṅgeṣu yair liṅgair bhagavat-priyo yādṛśa uttama- madhyamatādi-bheda-vivikto bhavati tāni liṅgāni vivicya brūtety arthaḥ | tatrottaraṃ śrī-harir uvāca -

sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ | bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ || [BhP 11.2.45]

tatra tat-tad-anubhava-dvārāvagamyena mānasa-liṅgena mahā-bhāgavataṃ lakṣayati sarva-bhūteṣv ity ādi | evaṃvratiḥ sva-priya-nāma-kīrtyā jātānurāgo druta-citta uccaiḥ [BhP 11.2.38] iti śrī-kavi-vākyokta-rītyā yaś citta-drava-hāsa-rodanādy-anubhāvakānurāga-vaśatvāt khaṃ vāyum agnim [BhP 11.2.39] ity ādi-tad-ukta-prakāreṇaiva cetanā-cetaneṣu sarva-bhūteṣu ātmano bhagavad-bhāvam ātmābhīṣṭo yo bhagavad-ādy-anubhavas tam evety arthaḥ paśyed anubhavati | atas tāni ca bhūtāni ātmani sva-citte tathā sphurati yo bhagavān tasminn eva tad-āśritatvenaiva anubhavati | eṣa bhāgavatottamo bhavati | idam eva śrī-vrajadevībhir uktam - vana-latās taravo ātmani viṣṇuṃ vyañjayantya iva puṣpa-phalāḍhyāḥ [BhP 10.35.5]

yad vā ātmano yo bhagavati bhāvaḥ premā, tam eva cetanācetaneṣu bhūteṣu paśyati | śeṣaṃ pūrvavat | ataeva bhakta-rūpādhiṣṭhāna-buddhi-jāta-bhaktyā tāni namaskarotīti khaṃ vāyum ity ādau pūrvam uktam iti bhāvaḥ | tathaiva coktaṃ tābhir eva -

nadyas tadā tad upadhārya mukunda-gītam āvarta-lakṣita-mano-bhava-bhagna-vegāḥ || [BhP 10.21.15] ity ādi |

śrī-paṭṭa-mahiṣībhir api kurari vilapasi tvam [BhP 10.90.7] ity ādi | atra na brahma-jñānāny abhidhīyante bhāgavatais taj-jñānasya tat-phalasya ca heyatvena jīva-bhagavad-vibhāgābhāvena ca bhāgavatva-virodhāt | ahaituky avyavahitā [BhP 3.29.10] ity ādau hy aikāntika-bhakti-lakṣaṇānusāreṇa sutarām uttamatva-virodhāc ca | na ca nirākāreśvara-jñānaṃ praṇaya- raśanayā dhṛtāṅghri-padmaḥ [BhP 11.2.53] ity upasaṃhāra-gata-lakṣaṇa- parama-kāṣṭhā-virodhād eveti vivecanīyam |

English witness · section(s) 178

Anuccheda 178

1 Engagement in pure devotional service is the natural position of all living entities. This is described in Svetasvatara Upanisad (6.9) in these words: "No one is the master of the Supreme Personality of Godhead. No one controls Him. He does not have a material body. He is the cause of all causes. He is the master of all masters of the senses. No one is His father. No one is His king." Thus the individual spirit souls are part and parcel of the Supreme Personality of Godhead. They are His potencies. They naturally take shelter of Him. He is like the sun and they are like the rays of light emanating from the sun. 2 In the Padma Purana, Uttara-khanda, in the description of the sacred syllable Om, it is said: "The letters a, u and m combine to make the sacred syllable Om, which is the heart of the three Vedas. 3 The letter a is said to be Lord Visnu. The letter u is said to be the goddess of fortune. The letter m is said to be Their servant, the individual spirit soul who is the twenty-fifth element in the material world." 4 At the end of that passage it is also said: "The letter m is said to be all-knowing Lord Sesa." 5 It is also said: "Some say that the letter u is the goddess of fortune, for she always stays by her husband's side, and her husband here is the letter a. He is like the sun and she is like the sunlight. She is His constant companion." 6 For this reason the Vaisnavas declared that the sacred syllable Om is the maha-vakya, the most important statement in the Vedas. 7 The eight-syllable mantra (Om namo narayanaya) is described in the following words: "In all times, places, and situations I render every kind of service to the goddess of fortune's husband, glorious Lord Visnu. 8 "In this way it is affirmed that the individual spirit soul's original nature is to be a servant of the Supreme Lord. One who thus understands the true meaning of this mantra should then engage in the Lord's service. 9 "Thus every moving and unmoving living entity in the universe is the servant of the Supreme Lord. Lord Narayana is the supreme controller of all the universes. He is the master. He is the Lord." 10 This is also described in the following prayer spoken by the Personified Vedas to the Supreme Personality of Godhead (Srimad Bhagavatam 10.87.20): "The individual living entity, while living within these material bodies he has created for himself by his karma, remains actually uncovered by both gross and subtle matter. He is described by the Vedas to be the expanded part and parcel of You, the proprietor of all potencies. Ascertaining the status of the living entity in this manner, learned sages become imbued with faith and take to the worship of Your feet, which are the field into which all the sacrifices of the Vedas are sown and are also the source of liberation."*** 11 Here "svena" means "by You", "krtesu puresu" means "residing in different bodies", and "tava purusam vadanti" means "they say the individual spirit soul's eternal nature is to be Your part and parcel." "Akhila-sakti-dhrtas tava" means "You are the master of all potencies. Your marginal potency, known as the individual souls (jivas) as Your part and parcel. However Your internal potency is not Your part and parcel, for it is fully identical with You. You are the root and shelter of all Your potencies. You are like the sun and they are like the individual rays of sunlight." That is the

meaning here. 12 Now the reason the spirit souls are part and parcel of the Supreme Lord will be considered. Here the verse says, "abahir-antara-samvaranam", which means "There is no covering either within or without". However there is covering by various designations. That is the meaning. "Nr" here means "of the individual spirit soul", and "gatim" means "that the individual soul takes shelter of the Supreme Lord and depends on Him for maintaining his life. "Vivicya" means "understanding this truth", "kavayah" means "the learned sages", and "visvasitah" means "faithful". These faithful sages "worship Your feet" (bhavata anghrim upasate). 13 Now faith will be considered, the word "nigamavapanam" means "the seed from which all the Vedas have sprouted". This means that the Supreme Lord is the birthplace of the Vedas. When the spirit souls, who are by nature always dependent on the Supreme Lord for their maintenance, become averse to the Lord, they find themselves suffering the miseries of life in the material world or repeated birth and death. They who become favourable to the Lord and love the Lord, however, are able to escape the world of birth and death. This is described in the word "abhavam", which means, "where there is no material world of birth and death". Or, this word can also be interpreted to establish the truth that devotional service and the Supreme Lord worshipped by devotional service are both eternal. Together the words "abhavam anghrim" means "the feet that are free from birth and death". In this way it is established that pure devotional service is the best of all spiritual paths. The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

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[१८९]

अथ मानस-लिङ्ग-विशेषणेनैव मध्यम-भागवतं लक्षयति --

ईश्वरे तद्-अधीनेषु बालिशेषु द्विषत्सु च । प्रेम-मैत्री-कृपोपेक्षा यः करोति स मध्यमः ॥ [भ्प् ११.२.४६]

परमेश्वरे प्रेम करोति । तस्मिन् भक्ति-युक्तो भवतीत्य् अर्थः । तथा तद्- अधीनेषु भक्तेषु च मैत्रीं बन्धु-भावम् । बालिशेषु तद्-भक्तिम् अजानत्सु उदासीनेषु कृपाम् । यथोक्तं श्री-प्रह्लादेन -

शोचे ततो विमुख-चेतस इन्द्रियार्था माया-सुखाय भरम् उद्वहतो विमूढान् । [भ्प् ७.९.४२] इति ।

आत्मनो द्विषत्सु उपेक्षाम् । तदीय-द्वेषे चित्ताक्षोभेनोदासीन्यम् इत्य् अर्थः । तेष्व् अपि बालिशत्वेन कृपांश-सद्-भावात् । यथैव श्री-प्रह्लादो हिरण्यकशिपौ । भगवतो भागवतस्य वा द्विषत्सु तु सत्य् अपि चित्त-क्षोभे तत्रानभिनिवेश इत्य् अर्थः । अस्य बालिशेषु कृपायाः स्फुरणं द्विषत्सूपेक्षाया एव । न तु प्राग्वत् सर्वत्र प्रेम्णा वा स्फुरणम् । ततो मध्यमत्वम् । अथोत्तमस्यापि (पगे ९६) तद्-अधीन-दर्शनेन तत्- स्फुरणानन्दोदयो विशेषत एव । ततश् च तस्मिन्न् अधिकैव मत्री यद् भवति तन् न निषिध्यते किन्तु सर्वत्र तद्-भावावश्यकता विधीयते । परमोत्तमेऽपि तथा दृष्टम् --

क्षणार्धेनापि तुलये न स्वर्गं नापुनर्-भवम् । भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किम् उताशिषः ॥ [भ्प् ४.२४.५७]

अथ भागवता यूयं प्रियाः स्थ भगवान् यथा [भ्प् ४.२५.३०] इति च रुद्र- गीतात् ।

हरेर् गुणाक्षिप्त-मतिर् भगवान् बादरायणिः । अध्यगान् महद् आख्यानं नित्यं विष्णु-जन-प्रियः ॥ [भ्प् १.७.११] इति सूत-वाक्याच् च ।

एवं भोजानां कुलपांसनाः [भ्प् १०.१.२४] इत्य् आदौ तत्र बादरायणि- प्रभृतीनां द्वेषोऽपि दृश्यते । किन्तु मध्यमानां तत्रानाभिनिवेश एव स्फुरति । तेषां तु तत्रापि तद्-विध-शास्तृत्वेन
निजाभीष्ट-देव-परिस्फूर्तिर् न व्याहन्येत इति विशेषः । तद्-दृष्ट्यैव च श्रीमद्-उद्धवादीनाम् अपि श्री-दुर्योधनादौ नमस्कारः ।

सत्त्वं विशुद्धं वसुदेव-शब्दितं यद् ईयते तत्र पुमान् अपावृतः । [भ्प् ४.३.२१] इत्य् आदि श्री-शिव-वाक्यवत् ।

उक्तं च लक्ष्मणा-हरणे - सोऽभिवन्द्याम्बिका-पुत्रम् [भ्प् १०.६८.१७] इत्य् आदौ दुर्योधनश् चेति । यत्र पक्षे च स्वकीय-भावस्यैव सर्वत्र परिस्फूर्तेः श्री-भगवद्-आदि-द्विषत्स्व् अपि सा पर्यवस्यति, तत्र च नायुक्तता, यतस् ते निज-प्राण-कोटि-निर्मञ्छनीय-तच्-चरण-पङ्कज- पराग-लेशास् तेषां दुर्व्यवहार-दृष्ट्या क्षुभ्यन्ति । स्वीय-भावानुसारेण त्व् एवं मन्यन्ते - अहो ईदृशश् चेतनो वा कः स्याद् यः पुनर् अस्मिन् सर्वानन्द-कदम्बके निरुपाधि-परम-प्रेमास्पदे सकल-लोक-प्रसादक-सद्-गुण-मणि-भूषिते सर्व-हित-पर्यवसायि-चर्यामृते श्री-पुरुषोत्तमे तत्- प्रिय-जने वा प्रीतिं न कुर्वीत । तद्-द्वेष-कारणं तु सुतराम् एवास्मद्- बुद्धि-पद्धतिम् अतीतम् । तस्माद् ब्रह्मादि-स्थावर-पर्यन्ता अदुष्टा दुष्टाश् च तस्मिन् बाढं रज्यन्त एवेति । तद् उक्तं श्री-शुकेन -- गोविन्द-भुज-गुप्तायां द्वारवत्यां कुरूद्वह । अवात्सीन् नारदोऽभीक्ष्णंकृष्णोपासन-लालसः ॥

को नु राजन्न् इन्द्रिय-वान् मुकुन्द-चरणाम्बुजम् । न भजेत् सर्वतो-मृत्युर् उपास्यन् अमरोत्तमैः ॥ [भ्प् ११.२.१-२] इति ।

[189]

atha mānasa-liṅga-viśeṣaṇenaiva madhyama-bhāgavataṃ lakṣayati --

īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca | prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ || [BhP 11.2.46]

parameśvare prema karoti | tasmin bhakti-yukto bhavatīty arthaḥ | tathā tad- adhīneṣu bhakteṣu ca maitrīṃ bandhu-bhāvam | bāliśeṣu tad-bhaktim ajānatsu udāsīneṣu kṛpām | yathoktaṃ śrī-prahlādena -

śoce tato vimukha-cetasa indriyārthā māyā-sukhāya bharam udvahato vimūḍhān | [BhP 7.9.42] iti |

ātmano dviṣatsu upekṣām | tadīya-dveṣe cittākṣobhenodāsīnyam ity arthaḥ | teṣv api bāliśatvena kṛpāṃśa-sad-bhāvāt | yathaiva śrī-prahlādo hiraṇyakaśipau | bhagavato bhāgavatasya vā dviṣatsu tu saty api citta-kṣobhe tatrānabhiniveśa ity arthaḥ | asya bāliśeṣu kṛpāyāḥ sphuraṇaṃ dviṣatsūpekṣāyā eva | na tu prāgvat sarvatra premṇā vā

sphuraṇam | tato madhyamatvam | athottamasyāpi (page 96) tad-adhīna-darśanena tat-sphuraṇānandodayo viśeṣata eva | tataś ca tasminn adhikaiva matrī yad bhavati tan na niṣidhyate kintu sarvatra tad-bhāvāvaśyakatā vidhīyate | paramottame'pi tathā dṛṣṭam --

kṣaṇārdhenāpi tulaye na svargaṃ nāpunar-bhavam | bhagavat-saṅgi-saṅgasya martyānāṃ kim utāśiṣaḥ || [BhP 4.24.57]

atha bhāgavatā yūyaṃ priyāḥ stha bhagavān yathā [BhP 4.25.30] iti ca rudra- gītāt |

harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ | adhyagān mahad ākhyānaṃ nityaṃ viṣṇu-jana-priyaḥ || [BhP 1.7.11] iti sūta-vākyāc ca |

evaṃ bhojānāṃ kulapāṃsanāḥ [BhP 10.1.24] ity ādau tatra bādarāyaṇi- prabhṛtīnāṃ dveṣo'pi dṛśyate | kintu madhyamānāṃ tatrānābhiniveśa eva sphurati | teṣāṃ tu tatrāpi tad-vidha-śāstṛtvena nijābhīṣṭa-deva-parisphūrtir na vyāhanyeta iti viśeṣaḥ | tad-dṛṣṭyaiva ca śrīmad-uddhavādīnām api śrī- duryodhanādau namaskāraḥ |

sattvaṃ viśuddhaṃ vasudeva-śabditaṃ yad īyate tatra pumān apāvṛtaḥ | [BhP 4.3.21] ity ādi śrī-śiva-vākyavat |

uktaṃ ca lakṣmaṇā-haraṇe - so'bhivandyāmbikā-putram [BhP 10.68.17] ity ādau duryodhanaś ceti | yatra pakṣe ca svakīya-bhāvasyaiva sarvatra parisphūrteḥ śrī-bhagavad-ādi-dviṣatsv api sā paryavasyati, tatra ca nāyuktatā, yatas te nija-prāṇa-koṭi-nirmañchanīya-tac-caraṇa-paṅkaja- parāga-leśās teṣāṃ durvyavahāra-dṛṣṭyā kṣubhyanti | svīya-bhāvānusāreṇa tv evaṃ manyante - aho īdṛśaś cetano vā kaḥ syād yaḥ punar asmin sarvānanda-kadambake nirupādhi-parama-premāspade sakala-loka-prasādaka- sad-guṇa-maṇi-bhūṣite sarva-hita-paryavasāyi-caryāmṛte śrī-puruṣottame tat- priya-jane vā prītiṃ na kurvīta | tad-dveṣa-kāraṇaṃ tu sutarām evāsmad- buddhi-paddhatim atītam | tasmād brahmādi-sthāvara-paryantā aduṣṭā duṣṭāś ca tasmin bāḍhaṃ rajyanta eveti | tad uktaṃ śrī-śukena -- govinda-bhuja-guptāyāṃ dvāravatyāṃ kurūdvaha | avātsīn nārado'bhīkṣṇaṃkṛṣṇopāsana-lālasaḥ ||

ko nu rājann indriya-vān mukunda-caraṇāmbujam | na bhajet sarvato-mṛtyur upāsyan amarottamaiḥ || [BhP 11.2.1-2] iti |

English witness · section(s) 179

Anuccheda 179

1 Now in another section another aspect of devotional service will be considered. How does one attain pure devotional service, which is very rare and difficult to attain and which

brings a result that is also rare and difficult to attain and which brings a result that is also rare and difficult to attain? Now we will consider the cause that brings devotional service into existence. 2 In Srimad Bhagavatam (10.51.53) it is said: "O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe."* 3 This verse means. "When a person wandering throughout the universes becomes eligible for liberation from material existence, that is to say when his time for attaining liberation has come, he gets an opportunity to associate with devotees. When he associates with devotees, he attains liberation from material existence." This means that association with devotees is the swift and unstoppable way to attain liberation. This statement is an example of the fourth variety of the namalankara (literary ornament) called atisayokti (hyperbole), a variety that is described in the following words: 4 "When something is said to very quickly bring a certain result, that is the fourth kind of hyperbole, which is called purvokti." 5 An example of this kind of purvokti hyperbole is seen in the following words spoken by the Supreme Personality of Godhead to Nalakuvara and Manigriva (Srimad Bhagavatam 10.10.41): 6 "When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sadhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage."* 7 The reason for this is given in Srimad Bhagavatam 10.51.53, (which was quoted in the beginning of this anuccheda): "O Lord, when a person associates with devotees, his attraction for You is awakened."* When there is no longer any reason for the continued existence of the misconceptions that make one averse to the Lord, these misconceptions come to an end, and then the actual truth, which makes one fall in love with the Lord, is manifested. This is described by Sri Vidura in the following words (Srimad Bhagavatam 3.5.3): 8 "O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord."* 9 Here the word "daivat" means "because of the destiny created by previous karma", and the word "adharma-silasya" means "of one who is averse to the sense of subordination to the Lord". In Srimad Bhagavatam 10.51.53 (quoted in the beginning of this anuccheda) the use of the words "yarhi" (when) and "tada eva" (then) indicate that in this sequence of events there is not a long interval of time. The words "ca eva" (also certainly), also indicate that this event does not happen far in the future. That is the meaning. The word "sad-gatau" means "any place where the devotees (sat) assemble together (gatau). O Lord, to that place You personally come." This is described in the following words of the Itihasa-samuccaya: 10 "O king, Lord Krsna personally comes to the places where His

devotes, who are free material passion and other vices, congregate. Of this there is no doubt." 11 The word "sad-gatau" thus refers to association with devotees. As has already been explained, in this way ordinary people can attain devotion to the Supreme Personality of Godhead. Pingala glorifies association with devotees in these words (Srimad-Bhagavatam 11.8.34): 12 "Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men."*** 13 Srila Sridhara Svami comments: "Here Pingala says: Even though I had the association of the saintly devotees of Videha, still I remained a complete fool! 14 If a person is seen to be eager to serve the Lord, but it is not seen that he had association with devotees, it should be understood that at some time in this life or a previous life he did have association with a saintly devotee in the disciplic succession. It may be said that just as Nalakuvara and others had the opportunity to see Narada Muni, so the great demigods also had the opportunity to see him, but still they did not attain the same result that Nalakuvara attained. This happens because of offenses to a great devotee. When one thinks a great devotee is merely an ordinary pious person, one commits an offense. To become free from that offense, one should understand the exalted status of that devotee and then one should sincerely honour and serve him. The demigods explain all this in the following words (Srimad-Bhagavatam 3.5.45): 15 "O great Supreme Lord, offensive persons whose internal vision has been affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendentally enjoy Your activities."* 16 Here the word "te" means "Your". The word "padanyasa-vilasa-laksmyah" refers to the devotees that have a relationship with the Lord. The verse then explains that many persons do not see the Lord's lotus feet. Who are these persons? The verse says they are "offensive persons whose internal vision has been too affected by external materialistic activities". In this way the verse is explained. 17 The word "asad-vrtti" here does not refer to ordinary materialistic activities, for the great devotees are merciful to ordinary materialists, as was described in Srimad-Bhagavatam 3.5.3 (quoted in text 8 of this anuccheda). The great souls give their mercy to they who do not commit offenses. simply by the association of these great souls, these materialistic persons also become saintly devotees. The great souls, because they are independent in their activities, may also give their mercy to offenders and transform them also into devotees, but this does not occur without the great soul's mercy. Nalakuvara and the ordinary demigods are examples of all this. 18 Examples of this are seen in the mercy of Sri Bharata to King Rahugana and in the activities of Uparicara Vasu as described in the Visnu-dharma Purana. After killing many demons to help the demigods, Uparicara vasu renounced the world and went to Patalaloka in order to meditate on the Supreme Personality of Godhead. Then the demons approached the renounced Vasu and tried to kill

him with their weapons, but their weapons all suddenly became completely useless and ineffective. By the instructions of Sukracarya the demons could understand that they has committed a great offense. Then, by Uparicara Vasu's mercy, they all became great devotees of the Supreme Personality of Godhead. 19 In the Visnu-dharma Purana it is said: "After many birth in the material world they could not destroy the great multitude of their sins. However, the moment they attained love for Lord Govinda, their sins at once ceased to exist." 20 In Srimad Bhagavatam (7.9.44), Sri Prahlada tells Lord Nrsimhadeva: "I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Krsna consciousness, without taking shelter of Your lotus feet, one cannot be happy. There I wish to bring them back to shelter at Your lotus feet."* In this way it is seen that Sri Prahlada has given his mercy to every single conditioned soul. How is it, then, that they have not all attained liberation? 21 To this question I reply: Because the individual spirit souls are unlimited in number, they cannot all be understood by the mind and heart. As many as were seen or heard by Prahlada, or as many as could be understood within his mind, all attained liberation by his mercy. That is the meaning of this verse. Other persons may hear and remember the glories of Sri Prahlada. In this way Lord Nrsimhadeva Himself will be merciful to them. 22 Lord Nrsimhadeva Himself affirms this in these words spoken to Prahlada (Srimad Bhagavatam 7.10.14): "One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities."* 23 Here Lord Nrsimhadeva means "They who chant your glories will become liberated. Certainly, then, will they whom you remember and feel compassion for, will also become liberated." This is the sentiment of the devotees, a sentiment described in Srimad-Bhagavatam 10.51.53 (quoted in text 2 of this anuccheda).

Bhakti · Sanskrit §190 · English §180

[१९०]

अथ भगवद्-धर्माचरण-रूपेण कायिकेन किञ्चिन् मानसेन च लिङ्गेन कनिष्ठं लक्षयति -

अर्चायाम् एव हरये पूजां यः श्रद्धयेहते । न तद्-भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥ [भ्प् ११.२.४७]

अर्चायां प्रतिमायाम् एव तद्-भक्तेषु अन्येषु च सुतरां न भगवत्- प्रेमाभावद् भक्त-माहात्म्य-ज्ञानाभावात् सर्वादर-लक्षण-भक्त- गुणानुदयाच् च । स प्राकृतः प्रकृति-प्रारब्धोऽधुनैव प्रारब्ध-भक्तिर् इत्य् अर्थः । इयं च श्रद्धा न शास्त्रार्थावधारण-जाता ।

यस्यात्म-बुद्धिः कुणपे त्रि-धातुके स्व-धीः कलत्रादिषु भौम इज्य-धीः । यत्-तीर्थ-बुद्धिः सलिले न कर्हिचिज् [भ्प् १०.८४.१३] (पगे ९७) इत्य् आदि शास्त्र- ज्ञानात् ।

तस्माल् लोक-परम्परा-प्राप्तैवेति पूर्ववत् । अतश् चाजात-प्रेमाशास्त्रीय- श्रद्धा-युक्तः साधकस् तु मुख्यो कनिष्ठो ज्ञेयः ।

[190]

atha bhagavad-dharmācaraṇa-rūpeṇa kāyikena kiñcin mānasena ca liṅgena kaniṣṭhaṃ lakṣayati -

arcāyām eva haraye pūjāṃ yaḥ śraddhayehate | na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ || [BhP 11.2.47]

arcāyāṃ pratimāyām eva tad-bhakteṣu anyeṣu ca sutarāṃ na bhagavat- premābhāvad bhakta-māhātmya-jñānābhāvāt sarvādara-lakṣaṇa-bhakta- guṇānudayāc ca | sa prākṛtaḥ prakṛti-prārabdho'dhunaiva prārabdha-bhaktir ity arthaḥ | iyaṃ ca śraddhā na śāstrārthāvadhāraṇa-jātā |

yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ | yat-tīrtha-buddhiḥ salile na karhicij [BhP 10.84.13] (page 97) ity ādi śāstra- jñānāt |

tasmāl loka-paramparā-prāptaiveti pūrvavat | ataś cājāta-premāśāstrīya- śraddhā-yuktaḥ sādhakas tu mukhyo kaniṣṭho jñeyaḥ |

English witness · section(s) 180

Anuccheda 180

1 In this way it is proved that association with devotees is the cause of liberation. The living entities' aversion to the Lord is based on beginningless ignorance of Him. Otherwise their aversion is not possible. 2 The importance of association with great devotees is explained in the following words (Sri Mahabharata, Vana Parva, 313.117): "Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path, by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realised person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate."* 3 This is also confirmed by Prahlada Maharaja in the following words (Srimad Bhagavatam 7.5.30-32): "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.* "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.* 4 "Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."* 5 It is not possible to attain love for the Supreme Personality of Godhead by engaging in material activities that turn one away from Him. This is described in the Katha Upanisad (1.2.14): "The Supreme is beyond piety and impiety, beyond cause and effect, beyond what was and what will be." 6 In the Brhad-aranyaka Upanisad (4.4.22) it is said: "The brahmanas try to understand the Supreme Personality of Godhead by studying the Vedas, performing yajnas, giving charity, fasting and performing austerities." In this way some of the activities pleasing to the Supreme Lord are described. 7 How does one attain love and devotion for the Supreme Lord? The primary cause of that devotion is the Lord's mercy. That mercy is the secondary cause as well. 8 The Lord gives His mercy to whomever He wishes. He does not give His mercy to they who are averse to Him and are therefore

suffering the unbearable and endless torments of life in the material world. That He does not do. The touch of His mercy changes the heart of the suffering soul. His mercy brings eternal transcendental bliss and destroys sins. The Sruti-sastra declares that the Supreme Personality of Godhead and individual spirit soul are different. The Lord cannot be touched by the darkness of material illusion. Therefore the recipient of His mercy cannot be touched by material darkness. Such a person does not take birth again. The Lord has all powers. He can do what is impossible. He change anything into anything else. However, He does not give to they who are averse to Him freedom from the sufferings of material life. For such persons the mercy of the Lord's devotees is the only recourse. 9 The devotees of the Lord are not touched by the many sufferings of material life. They remain awake during the nightmare that is the material world. In this condition they feel compassion for the souls suffering in the material world. An example of this is Narada Muni's compassion on Nalakuvara and Manigriva. In this way the conditioned souls suffering in the material world attain the mercy of the Supreme Lord, then the conditioned souls become humble devotees of the Lord and in their hearts they think, "The Supreme Lord is my only shelter". An example of such a humble devotee is the elephant Gajendra. Examples of conditioned souls who have not become devotees can be found in the hellish worlds of Narakaloka. 10 Devotional service empowers millions of devotees with the Lord's mercy. In that way the Lord will manifest His mercy. This mercy is either the devotees' mercy or the mercy of association with the devotees. This mercy is not independent. It is actually the Lord's mercy. This is explained in the following words (Srimad Bhagavatam 10.2.31): 11 "O Lord, who resemble the shining sun, You are always ready to fulfil the desire of Your devotee, and therefore You are known as a desire tree (vancha-kalpataru). When acaryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them."* 12 This verse means, "O self-manifested Lord (dyuman), the boat (nauh) that is Your lotus feet (bhavat-padambhoruha), and which is the way to cross the ocean of nescience, is placed (nidhaya) on the shore of the ocean of nescience for the sake of the people." Here the Lord may ask, "Why do I not personally arrange for this boat? Why is the arrangement made by My devotees instead of by Me? Here the demigods reply, "You are merciful to Your devotees (sad-anugraho bhavan) and that is why You arrange that Your devotees distribute Your mercy to the others." Or, these words may also be interpreted to mean, "Your devotees are themselves Your mercy. They are the way You manifest Your mercy in the material world. They are the personifications of Your mercy. It is not otherwise." This is also described in the following words of the song sung by Lord Siva (Srimad Bhagavatam 4.24.58): 13 "My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to

bless me by the association of Your devotees, who are completely purified by worshipping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees."* 14 This verse means, "O Lord, Your mercy is manifested through Your devotees. You do not directly give Your mercy to the impious conditioned souls who are averse to You. You arrange that Your devotees give Your mercy to them." 15 This is described in the following words of the Moksa-dharma: "When Lord Krsna glances at someone at the moment of his birth, that person should be understood to be very exalted. That person is meant for liberation." 16 This verse means that by associating with the Lord's devotees one becomes free from taking another birth in this material world. The verse quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead.

Bhakti · Sanskrit §191 · English §181–182

[१९१]

अथ टीका - पुनर् अष्टभिः श्लोकैर् अभ्यर्हितत्वाद् उत्तमस्यैव लक्षणान्य् आह गृहीत्वा इत्य् एषा । तथा हि -

गृहीत्वापीन्द्रियैर् अर्थान् यो न द्वेष्टि न हृष्यति । विष्णोर् मायाम् इदं पश्यन् स वै भागवतोत्तमः ॥ [भ्प् ११.२.४८]

पूर्वोक्त-प्रकारेण तदाविष्ट-चित्तो न गृह्णाति तावद्-इन्द्रियैर् अर्थान् गृहीत्वापीत्य् अपि-शब्दार्थः । इदं विश्वं मायां बहिरङ्ग-शक्ति-विलासत्वाद् धेयम् इत्य् अर्थः । अत्रापि कायिक-मानसयोः साङ्कर्यम् ।

[191]

atha ṭīkā - punar aṣṭabhiḥ ślokair abhyarhitatvād uttamasyaiva lakṣaṇāny āha gṛhītvā ity eṣā | tathā hi -

gṛhītvāpīndriyair arthān yo na dveṣṭi na hṛṣyati | viṣṇor māyām idaṃ paśyan sa vai bhāgavatottamaḥ || [BhP 11.2.48]

pūrvokta-prakāreṇa tadāviṣṭa-citto na gṛhṇāti tāvad-indriyair arthān gṛhītvāpīty api-śabdārthaḥ | idaṃ viśvaṃ māyāṃ bahiraṅga-śakti-vilāsatvād dheyam ity arthaḥ | atrāpi kāyika-mānasayoḥ sāṅkaryam |

English witness · section(s) 181–182

Anuccheda 181

1 Now will be discussed the cause of attaining association with devotees. The great devotees are independent and act as they like. It is not otherwise. In Srimad Bhagavatam (11.2.24) it is said: "Once in Ajanabha (the former name of the earth), they came upon the sacrificial performance of the great soul Maharaja Nimi, which was being carried out under the direction of elevated sages."*** 2 In this verse "te" means "the Nava-yogendras", and "yadrcchaya" means "independently". "Independently" means "for no reason other than one's own wish". This is confirmed by the Amara-kosa Dictionary, which explains, "The word yadrccha means independence." The Supreme Lord acts to fulfil His devotees' desires. This is confirmed by the following words (Srimad Bhagavatam 10.14.2): "My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfil the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?"*** The Supreme Personality of Godhead Himself declares (Srimad Bhagavatam 9.4.63): "I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me."* The verse quoted in the beginning of this anuccheda was spoken by Sri Narada.

Anuccheda 182

1 The independence of the great devotees is also seen in the following verse (Srimad Bhagavatam 6.14.14): "Once upon a time, when the powerful sage named Angira was travelling all over the universe without engagement, by his sweet will he came to the palace of King Citraketu."* 2 Here the word "tasya" (of him) refers to King Citraketu. In this way he developed devotional sentiments toward the Lord. At a later time the Lord directly appeared before him. When Citraketu was lamenting Angira Muni told him (Srimad Bhagavatam 6.15.19): "My dear king, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation."* The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §192 · English §183

[१९२]

अथ केवल-मानस-लिङ्गेनाह यावत् प्रकरणम् -

देहेन्द्रिय-प्राण-मनो-धियां यो जन्माप्यय-क्षुद्-भय-तर्ष-कृच्छ्रैः । संसार-धर्मैर् अविमुह्यमानः स्मृत्या हरेर् भागवत-प्रधानः ॥ [भ्प् ११.२.४९]

यो हरेः स्मृत्या देहादीनां संसार-धर्मैर् जन्माप्ययादिभिर् अविमुह्यमानो भवति स भागवत-प्रधानः उक्तं च श्री-गीतासु -

येषां त्व् अन्त-गतं पापं जनानां पुण्य-कर्मणाम् । ते द्वन्द्व-मोह-निर्मुक्ता भजन्ते मां दृढ-व्रताः ॥ [गीता ७.२८]

[192]

atha kevala-mānasa-liṅgenāha yāvat prakaraṇam -

dehendriya-prāṇa-mano-dhiyāṃ yo janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ | saṃsāra-dharmair avimuhyamānaḥ smṛtyā harer bhāgavata-pradhānaḥ || [BhP 11.2.49]

yo hareḥ smṛtyā dehādīnāṃ saṃsāra-dharmair janmāpyayādibhir avimuhyamāno bhavati sa bhāgavata-pradhānaḥ uktaṃ ca śrī-gītāsu -

yeṣāṃ tv anta-gataṃ pāpaṃ janānāṃ puṇya-karmaṇām | te dvandva-moha-nirmuktā bhajante māṃ dṛḍha-vratāḥ || [Gītā 7.28]

English witness · section(s) 183

Anuccheda 183

1 The devotees become compassionate when they see the unfortunate situation of the conditioned souls. This compassion has nothing to-do with whether the conditioned souls honour that devotee or not. An example of this is Narada Muni's compassion to Nalakuvara and Manigriva. The mercy of the devotees is also described in these words (Srimad Bhagavatam 11.2.6): 2 "Those who worship the demigods receive reciprocation from the demigods in a way just corresponding to the offering. The demigods are attendants of karma, like a person's shadow, but sadhus are actually merciful to the

fallen."* 3 The meaning of this verse is clear. This verse was spoken by Srimad Vasudeva Maharaja.

Bhakti · Sanskrit §193 · English §184

[१९३]

तथा -

न काम-कर्म-बीजानां यस्य चेतसि सम्भवः । वासुदेवैक-निलयः स वै भागवतोत्तमः ॥ [भ्प् ११.२.५०]

बीजानि वासनाः । वासुदेवम् अत्राश्रयः ।

[193]

tathā -

na kāma-karma-bījānāṃ yasya cetasi sambhavaḥ | vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ || [BhP 11.2.50]

bījāni vāsanāḥ | vāsudevam atrāśrayaḥ |

English witness · section(s) 184

Anuccheda 184

1 Association with a great devotee is the best method of purification. Other methods of purification do not compare with it. This is explained in the following words (Srimad Bhagavatam 10.84.11): 2 "Mere bodies of water are not real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable Deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen."*** 3 Why are the holy places and the Deities not honoured here? Because they are secondary sources of purification. Therefore the Lord says, "They purify only after a long time." This verse is spoken by the Supreme Personality of Godhead to the assembled sages.

Bhakti · Sanskrit §194 · English §185

[१९४]

तथा -

न यस्य जन्म-कर्मभ्यां न वर्णाश्रम-जातिभिः । सज्जतेऽस्मिन्न् अहम्-भावो देहे वै स हरेः प्रियः ॥ [भ्प् ११.२.५१]

जन्म सत्-कुलम् । कर्म तप-आदि । जातयः अनुलोमजा मूर्धाभिषिक्तादयः । एताभिर् यस्यास्मिन् देह अहम्भावो न सज्जते किन्तु भगवत्-सेवौपयिक- साध्य-देह एव सज्जत इत्य् अर्थः स हरेः प्रियो भागवतोत्तम इति पूर्वेणान्वयः । प्रकरणार्थत्वाद् धरेः प्रिय इति भागवत-मात्र-वाचि- भागवतत्वाद् एव ।

[194]

tathā -

na yasya janma-karmabhyāṃ na varṇāśrama-jātibhiḥ | sajjate'sminn aham-bhāvo dehe vai sa hareḥ priyaḥ || [BhP 11.2.51]

janma sat-kulam | karma tapa-ādi | jātayaḥ anulomajā mūrdhābhiṣiktādayaḥ | etābhir yasyāsmin deha ahambhāvo na sajjate kintu bhagavat-sevaupayika- sādhya-deha eva sajjata ity arthaḥ sa hareḥ priyo bhāgavatottama iti pūrveṇānvayaḥ | prakaraṇārthatvād dhareḥ priya iti bhāgavata-mātra-vāci- bhāgavatatvād eva |

English witness · section(s) 185

Anuccheda 185

1 Association with the devotees is the cause of attaining devotion for the Supreme Personality of Godhead. This is described indirectly (vyatireka) in the following words (Srimad Bhagavatam 5.12.11-12): 2 "What, then, is the ultimate truth? The answer is that non dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realisation of that knowledge is Brahman. Then Paramatma, the Supersoul is realised by the yogis who try to see Him without grievance. This is the second stage of realisation. Finally, full realisation of the same supreme knowledge in the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause

of Brahman, Paramatma and others.* 3 "My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realise the Absolute Truth. One cannot realise the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee."* 4 Srila Sridhara Svami comments: "What is the truth? The answer is that non dual knowledge (jnanam) is the ultimate truth (satyam). Here ordinary material activities are rejected and the ultimate goal of life (paramartham) is described. Here six words are used to describe the Supreme Truth. He is: 1. devoid of the contamination of material qualities (visuddham), 2. one without a second (ekam), 3. all-pervading, or He who has neither inside nor outside (anantaram abahih), 4. the perfect and complete Supreme Brahman (brahma), 5. within everything, or the form of what is perceived (pratyak), and 6. peaceful because He is free from material transformation (prasantam). In these words the ultimate truth (jnanam satyam) is described. "What is the nature of the ultimate truth? Because He has six opulences, beginning with all wealth, He is called Bhagavan (Bhagavan-chabdah samjna). All learned sages describe (vadanti) the (yac ca) ultimate truth as Vasudeva (vasudevam). "It is not possible to attain this ultimate truth without first serving the great devotees. This is described in the next verse, which begins with the words, "My dear King Rahugana". One cannot attain (na yati) this ultimate truth (jnanam) by austerities (tapasa), by Vedic karmas (ijyaya), by becoming a sannyasi who begs for food (nirvapanat), by studying the Vedic literature (chandasa), by becoming a householder who helps others (grhad va), or by performing austerities in the water or the fire (jalagni)." 5 In these words the idea that the individual spirit soul is identical with the Supreme is clearly refuted. These verses were spoken by a brahmana to King Rahugana.

Bhakti · Sanskrit §195 · English §186

[१९५]

तथा -

न यस्य स्वः पर इति वित्तेष्व् आत्मनि वा भिदा । सर्व-भूत-समः शान्तः स वै भागवतोत्तमः ॥ [भ्प् ११.२.५२]

वित्तेषु ममतास्पद-मात्रेषु स्वीयं परकीयम् इति आत्मनि स्वः पर इति । अत्र वित्तवद् आत्मनि च स्व-पक्षपात-मात्रं निषिध्यते न व्यक्ति-भेदः । तथोक्तं स्कान्दे मार्कण्डेय-भगीरथ-संवादे -

पर-दुःखेनात्म-दुःखं मन्यन्ते ये नृपोत्तम । भगवद्-धर्म-निरतास् ते नरा वैष्णवोत्तमाः ॥

[195]

tathā -

na yasya svaḥ para iti vitteṣv ātmani vā bhidā | sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ || [BhP 11.2.52]

vitteṣu mamatāspada-mātreṣu svīyaṃ parakīyam iti ātmani svaḥ para iti | atra vittavad ātmani ca sva-pakṣapāta-mātraṃ niṣidhyate na vyakti-bhedaḥ | tathoktaṃ skānde mārkaṇḍeya-bhagīratha-saṃvāde -

para-duḥkhenātma-duḥkhaṃ manyante ye nṛpottama | bhagavad-dharma-niratās te narā vaiṣṇavottamāḥ ||

English witness · section(s) 186

Anuccheda 186

1 By honouring the Lord one is able to associate with His devotees. The devotees are interested in serving the Supreme Lord. They are not interested in performing Vedic rituals and duties. That would not be appropriate for them. By associating with devotees who are like this one attains devotion to the Supreme Lord. The transcendentalists may be divided into two groups, as described in the following one and a half verses (Srimad Bhagavatam 5.5.2-3): 2 "One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are

impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas."* 3 "Those who are interested in reviving Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together."* 4 Here the phrase "mahantas te sama-cittah" refers to the impersonalists, who have faith in the qualityless Brahman. Their various qualities are described in the passage beginning with the word "prasanta". A different group of transcendentalists is described in the passage beginning with the words "ye va". The word "va" (or) introduces the second group. This second group to the first group, the Lord says the transcendentalists in this second group, "have love (krtam sauhrdam) for Me (mayi). That love is the great goal (artha) of their lives. Therefore they are great souls (mahantah). Because they have made love for Me the great goal of their lives (mayi sauhrdarthah) they are not (na) interested (priti-yuktah) in mingling with people (janesu) who are busy maintaining their bodies (deha-bhara-vartikesu). They are not attached (na priti-yuktah) to their homes (gehesu), although they may be householders. Nor are they attached to wives and children, (jayatmaja). They are interested in these only so far (yavad-arthah) and they are necessary or favourable for devotional service to the Supreme Lord. In the same way they collect money only as much as is useful for the Lord's service. In this way there are two kinds of transcendentalists: the impersonalists and the devotees. They are not at all the same. The devotees are described in the following words of Srimad Bhagavatam (6.14.5): "O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful are extremely rare."* By following the path of impersonalism one realises the impersonal Brahman, and by following the path of devotional service one attains love for the Supreme Personality of Godhead. However, because the impersonalists and devotees do share some qualities, they are both referred to by the word "mahatma" in this verse. These verses were spoken by Sri Rsabhadeva to His sons.

Bhakti · Sanskrit §196 · English §187

[१९६]

किं च -

त्रि-भुवन-विभव-हेतवेऽप्य् अकुण्ठ- स्मृतिर् अजितात्म-सुरादिभिर् विमृग्यात् । न चलति भगवत्-पदारविन्दाल् लव-निमिषार्धम् अपि यः स वैष्णवाग्र्यः ॥ [भ्प् ११.२.५३]

अचलेन हेतुस् त्रिभुवनेति । तत्र हेतुर् अजिते हराव् एव आत्मा येषां तैर् ब्रह्मेश-प्रभृतिभिः सुरादिभिर् अपि विमृग्याद् दुर्लभाद् इत्य् अर्थः । (पगे ९८)

[196]

kiṃ ca -

tri-bhuvana-vibhava-hetave'py akuṇṭha- smṛtir ajitātma-surādibhir vimṛgyāt | na calati bhagavat-padāravindāl lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ || [BhP 11.2.53]

acalena hetus tribhuvaneti | tatra hetur ajite harāv eva ātmā yeṣāṃ tair brahmeśa-prabhṛtibhiḥ surādibhir api vimṛgyād durlabhād ity arthaḥ | (page 98)

English witness · section(s) 187

Anuccheda 187

1 Now we will consider the natures of the two classes of transcendentalists described before. The impersonalists are described in the following words (Srimad Bhagavatam 11.13.36): "Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realisation and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, the self-realised souls does not take notice, just as a drunken man does not notice the situation of his outward dress."*** 2 The devotees of the Lord are of three kinds: 1. They who have attained the forms of eternal associates of the Lord, 2. they who have shaken away all material attachments, and 3. they who are still bewildered by material attachments. Sri Narada and others are examples of the first kind of devotee, Sri Sukadeva and others are examples of the second kind of devotees, and Sri Narada in his previous birth, as well as other devotees are examples of third kind of devotee. 3 The first kind of devotee is described in Srimad-Bhagavatam (1.6.28) where Sri Narada explains: "Having been

awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."* 4 The second kind of devotee is described in the following words (Srimad Bhagavatam 12.12.68): "I offer my respectful obeisances unto Srila Sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self realisation and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Srimad Bhagavatam. This is compared to the light of the Absolute Truth."* 5 The third kind of devotee is described in these words of Srimad-Bhagavatam (1.6.21), where the Supreme Personality of Godhead tells Sri Narada in his previous birth: "O Narada, I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."* 6 Even in his previous birth when he was still bewildered by material attachments, Sri Narada still felt love for the Lord. Narada personally described this in the following words (Srimad Bhagavatam 1.6.17): 7 "O Vyasadeva, at that time being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord."* 8 King Bharata may also be mentioned as an example here. Although he wished to renounce the world, because of his past karmic reactions material desires remained concealed in his heart. Now love for the Supreme Personality of Godhead will be described. Love for the Lord is divided into three kinds, according to the three kinds of devotees already described, each kind of love more intense than the previous kind. The Supreme Personality of Godhead, who is the object of worship and the master of His parts and parcels, is different from the individual spirit soul, who is the worshipper and who is part and parcel of the Lord. The budding sprout of love the individual souls feel for the Supreme Lord may also be considered according to the different rasa, beginning with servitorship and friendship. We will describe this in the Priti-sandarbha. To directly see the Lord is the great goal of life. However, if it is not possible to see the Lord unless one attains love for Him. The more one loves the Lord the more one became advanced in spiritual life. Without pure love for the Lord, one will not directly see Him. Without love for the Lord, one becomes like a person stricken with jaundice, a person whose tongue cannot taste the sweetness of sugar-candy. 9 This is described by Sri Rsabhadeva in the following words (Srimad Bhagavatam 5.5.6): "When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."* 10 From this it is seen that the

different grades of devotees are determined by the different levels of love they feel for the Supreme Lord. This is described in Srimad Bhagavatam 5.5.3.. When one has great love for the Lord, one becomes free from material desires and the Lord directly appears before him. When one has only a small amount of love for the Lord, these benefits are obtained in a lesser degree. This is also described in Srimad Bhagavatam 5.5.3. In the condition of lesser love one does not attain the body of a personal associate of the Lord. In the same way also one does not attain renunciation or become pure at heart. This will be further discussed in another passage. 11 King Nimi asked the following question (Srimad Bhagavatam 11.2.44): "Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaisnava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaisnavas become dear to the Supreme Personality of Godhead."*** 12 This verse begins, "Now (atha) please tell (bruta) about the devotees of the Lord (bhagavatam)." This question is asked in order to attain knowledge of the devotees of the Lord. He says, "Please tell about the nature (yad-dharmah) of the devotees among human beings (nrnam). Please tell (bruta) how (yatha) a devotee behaves (acarati). Please tell (bruta) how a devotee speaks (yad brute). In this way he asks questions about the signs manifested from a devotee's body, mind and words. Here someone may ask: Were not these symptoms already described by Sri Kavi in the following words (Srimad Bhagavatam 11.2.39)?: "An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krsna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."*** To this question the following reply is given: That is true. Still, those symptoms of the devotees who are dear to the Lord are described again in this verse also (yair lingair bhagavat-priyah). In this verse the actual question asked is: "Please tell (bruta) the symptoms of the devotees according to their levels of advancement, that is according to the devotees' status as uttama (advanced), madhyama (intermediate) or kanistha (neophyte) devotees." That is the meaning here.

Bhakti · Sanskrit §197 · English §188–189

[१९७]

अपि च विषयाभिसन्धिना चलनं कामेनातिसन्तापे सति भवेत् । स तु भगवत्-सेवा-निर्वृतौ न सम्भवतीत्य् आह -

भगवत उरु-विक्रमाङ्घ्रि-शाखा- नख-मणि-चन्द्रिकया निरस्त-तापे । हृदि कथम् उपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्क-तापः ॥ [भ्प् ११.२.५४]

उरु-विक्रमौ च ताव् अङ्घ्री । तयोः शाखा अङ्ग लयः । चन्द्रिका ताप-हारिणी दीप्तिः । तापः कामादि-सन्तापः ।

[197]

api ca viṣayābhisandhinā calanaṃ kāmenātisantāpe sati bhavet | sa tu bhagavat-sevā-nirvṛtau na sambhavatīty āha -

bhagavata uru-vikramāṅghri-śākhā- nakha-maṇi-candrikayā nirasta-tāpe | hṛdi katham upasīdatāṃ punaḥ sa prabhavati candra ivodite'rka-tāpaḥ || [BhP 11.2.54]

uru-vikramau ca tāv aṅghrī | tayoḥ śākhā aṅga layaḥ | candrikā tāpa-hāriṇī dīptiḥ | tāpaḥ kāmādi-santāpaḥ |

English witness · section(s) 188–189

Anuccheda 188

1 Sri Havi gave the following reply to that question (Srimad Bhagavatam 11.2.45): "A person advanced in devotional service sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the causes of all causes and understands that all things are situated in Him."* 2 By describing the symptoms of the devotees' heart and mind, how the devotees sees others, this verse describes the nature of a great devotee of the Lord. 3 The symptoms of a great devotee of the Lord are also described in the following words (Srimad Bhagavatam 11.2.40): "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated, and chants just like a madman, not caring for outsiders."* In these words of Sri Kavi Muni explains that an

advanced devotee becomes overwhelmed with love for the Lord. In that condition the devotee's heart melts with love and he manifests various ecstatic symptoms such as laughing and crying. 4 The nature of an advanced devotee is also described in these words (Srimad Bhagavatam 11.2.41): "A devotee should not see anything as being separate from the Supreme Lord, Krsna. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans, whatever a devotee experiences he should consider to be an expansion of Krsna. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body."* 5 This kind of devotee sees that all conscious and unconscious living entities (sarva-bhutesu) are expansions of the Supreme Personality of Godhead (atmano bhagavad-bhavam). This devotee sees (pasyati) all living entities (bhutani) as present in the Supreme Lord's heart (atmani). In the sameway the Lord is also present in the living entities. A person who sees in this way is the best of devotees (bhagavatottamah). 6 The nature of the advanced devotees of the Lord is also described by the goddess of Vraja in the following words (Srimad Bhagavatam 10.35.9): "Krsna moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountains sides and Krsna calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Visnu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap. Maddened by the divine, honeylike aroma of the tulasi flowers on the garland Krsna wears, swarms of bees sin loudly for Him and the most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute son then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Krsna, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation."*** 7 This verse means that this kind of devotees sees love for the Supreme Personality of Godhead (bhagavati) as being present in the hearts of all conscious and unconscious living entities. The remainder of this verse is like the previous quote. Thus aware that all living entities are devotees of the Lord, such an advanced devotee bows down to offer respect to them all. This was also described Srimad Bhagavatam 11.2.41. That is the meaning here. 8 The goddess of Vraja also say (Srimad Bhagavatam 10.21.15): "When the rivers hear the flute-song of Krsna, their minds begin to desire Him and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present

offerings of lotus flowers."*** 9 The Lord's queens speak the following words (Srimad Bhagavatam 10.90.15): "Kurari, you are lamenting. The inscrutable Supreme Lord is now asleep in the world's night but you are wide awake, finding it impossible to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus eye lord's munificent, smiling pastime glances?"*** 10 What is described here is not the world-view of the impersonalist. Because it ultimately denies the existence of both the Lord and the devotees, the devotees of the Lord consider the impersonalists; idea that the individual spirit souls are identical with the Supreme Personality of Godhead a grave error and a great offense. 11 In Srimad Bhagavatam (3.29.12) it is said: "The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows toward the Supreme Lord."* These words describe the advanced devotees of the Lord. They do not describe the impersonalists, who think the Supreme has no form. 12 In Srimad Bhagavatam (11.2.55) it is said: "The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krsna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord."*** This verse must describe the advanced devotees of the Lord for any other interpretation would contradict the description here of their most exalted qualities.

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1 The intermediate devotee is described by the symptoms of his mind and heart. He is described in the following words (Srimad Bhagavatam 11.2.46): "An intermediate, second class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees, and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service."* 2 This verse means that the intermediate devotee gives his love (prema) to the Supreme Personality of Godhead, makes friendship (maitrim) with the other devotees (tad-adhinesu), and shows mercy (krpam) to the people who are innocent and ignorant (balisesu) of devotional service. 3 The intermediate stage of devotional service is shown in the following statement of Sri Prahlada (Srimad Bhagavatam 7.9.43): "O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making

elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them."* 4 The meaning here is that the intermediate devotee is not agitated at heart for the condition of they who hate the Lord and His devotees. This means that the devotee is neutral and aloof from such persons. However, the devotee does feel compassion for the people in general, who are childlike and foolish. However, Prahlada did feel compassion for Hiranyakasipu. This means that the devotee may feel compassion in his heart even for they who hate the Lord and His devotees. Therefore of course he also feels compassion for the innocent and childish people in general. Because he feels pure love for the Lord, the devotee also loves every other being. This is not like the intermediate devotee described in the previous quote (Srimad Bhagavatam 11.2.46): 5 By seeing a great devotee of the Lord one attains the same bliss as if he had seen the Lord Himself. Therefore, making friendship with the Lord's devotees is very important. It is not to be abandoned, even for the most advanced devotee. However, it is inevitable that the most advanced devotee does feel love for every living being. 6 The most advanced devotees are described in the following words (Srimad Bhagavatam 4.24.57): "If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"* 7 The most advanced devotees are also described in the song sung by Lord Siva (Srimad Bhagavatam 4.24.30) where Lord Siva tells the Pracetas: "You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am."* 8 Srila Suta Gosvami also describes the most advanced devotees in these words (Srimad Bhagavatam 1.7.11): "Srila Sukadeva Gosvami, son of Srila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Srimad Bhagavatam)."* 9 An example of the demons, who hate Vyasadeva and the other devotees is seen in the following words (Srimad Bhagavatam 10.1.35): "Kamsa was a condemned personality in the Bhoja dynasty because he is envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body."* 10 Even the intermediate devotees love the demons. However the advanced devotees do not decline to preach to the demons the glories of the Supreme Lord. That is the specific quality of the advanced devotees. It is with this aim in view that Uddhava and other devotees offered obeisances to Duryodhana and other demons. 11 Lord Siva further describes the advanced devotees in these words (Srimad Bhagavatam 4.3.23): "I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness, in which the Supreme Personality of

Godhead, known as Vasudeva is revealed without any covering."* 12 Another example of this is found in the description of Laksmana's kidnapping (Srimad Bhagavatam 10.68.17) where Uddhava's showing respect to Duryodhana is mentioned in these words: "After he had offered proper respects to the son of Ambika (Dhrtarastra) and to Bhisma, Drona, Bahlika, and Duryodhana, Uddhava informed them that Lord Balarama had arrived." 13 This may be also considered in a different way. An advanced devotee considers all living entities to be pure devotees. He even considers pure devotees the demons who hate the Lord and His devotees. There is nothing improper in this. The great devotees who with millions of their life-breaths worship even a single particle of dust from the Lord's lotus feet become very unhappy with the idea that anyone could act badly. The consider that the demons are devotees, just as they are devotees. The think: "Ah! How is it possible to have a heart that does not love the Lord and His devotees? How it is possible that someone could not love the Supreme Lord and His devotees, who are the causes of all bliss, the abodes of limitless love, the purifiers of all the worlds, decorated with the jewels of the six great virtues, and always working for the welfare of all living beings?" How one could hate the Lord and His devotees is beyond the power of their intelligence to understand. Therefore they see all living beings from Brahma down to the unmoving plants, as pure devotees, filled with love for the Lord. 14 That the advanced devotees cannot imagine any living beings not being a pure devotee of the Lord is seen in the following words of Srila Sukadeva Gosvami (Srimad Bhagavatam 11.2.1-2): "Eager to engage in the worship of Lord Krsna, O best of the Kurus, Narada Muni stayed for some time in Dvaraka, which was always protected by the arms of Govinda.*** 15 "My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?"***

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तथा -

विसृजति हृदयं न यस्य साक्षाद् धरिर् अवशाभिहितोऽप्य् अघौघ-नाशः ॥ [भ्प् ११.२.५५]

टीका च - उक्त-समस्त-लक्षण-सारम् आह - विसृजतीति । हरिर् एव स्वयं साक्षाद् यस्य हृदयं न विसृजति न मुञ्चति । अवशेनाप्य् अभिहित-मात्रोऽप्य् अघौघं नाशयति यः सः । तत् किं न विसृजति । यतः प्रणय-रशनया धृतं हृदये बद्धम् अङ्घ्र-पद्मं यस्य स भागवत-प्रधान उक्तो भवति इत्य् एषा ।

अत्र कामादीनाम् असम्भवे हेतुः साक्षाद् इति पदम् उत्तर-कालत्वात् साक्सात्कारस्य । तथा हरिर् अवशाभिहितोऽपीत्य् आदिना यत् तादृश-प्रणयवांस् तेनानेन तु सर्वदा पर्मावेशेनैव कीर्त्यमानः सुतराम् एवाघौघ- नाशः स्याद् इत्य् अभिहितम् । उक्तं च - एतन् निर्विद्यमानानाम् इच्छताम् अकुतो- भयम् [भ्प् २.१.११] इत्य् आदि । तत उभयथैव तेषाम् अघ-संस्कारोऽपि न स्थातुम् इष्ट इति ध्वनितम् । अनेन वाचिक-लिङ्गम् अपि निर्दिश्य यद् ब्रूते [भ्प् ११.२.४२] इत्य् अस्योत्तरम् उक्तम् । प्रकरणेऽस्मिन् गृहीत्वापि [भ्प् ११.२.४३] इत्य् आदीनाम् उत्तम-भागवत-लक्षण-पद्यानाम् अमीषाम् अपृथक् पृथक् च वाक्यत्वं ज्ञेयम् । तथाभूत-भगवद्-वशीकारवति भागवतोत्तमे तत्-तल्- लक्षणानाम् अन्तर्भावात् । क्वचित् द्वित्रादिमात्र-लक्षण-दर्शनाच् च । तत्रापृथग्-वाक्यतायाम् एकैक-वाक्य-गतेनैकैकेनैव लक्षणेन अयम् एव सर्व-भूतेषु इत्य्-आद्य्-उक्तो महा-भागवतो लक्ष्यते । तत्-तद्-धर्म- हेतुत्वेन तु विसृततीत्य् आदिना सर्व-लक्ष्ण-सारोपन्यासः । या च तत्रापि स्मृत्या हरेर् इत्य् आदिना हेतुत्वेन स्मृतिर् उक्ता । तस्या एव विवरणम् इदम् अन्तिम-वाक्यम् इति समर्थनीयम् । अतएव पृथक् पृथग् भागवतोत्तम इत्य् आद्य्-अनुवादोऽपि सङ्गच्छते । पृथग्-वाक्यतायां यत्र साक्षाद्-भगवत्- सम्बन्धो न श्रूयते । तत्र भागवत-पद-बलेनैव प्रकरण-बलेनैव वा ज्ञेयः । पूर्वोत्तर-पद्य-स्थ-स्मृत्येत्यादि-पदं वा योजनीयम् । तथात्र पक्षे चापेक्षिकम् एवान्यत्रअ भागवतोत्तमत्वम् । तत्रोत्तर-श्रैष्ठ्य- क्रमोऽयम् । अर्चायाम् एव इति । न यस्य जन्म-कर्माभ्याम् इति । न यस्य स्वः परः इति । गृहीत्वापीन्द्रियैः इति । देहेन्द्रिय-प्राण इति । अस्य संस्कारोऽस्ति । किन्तु तेन विमोहो न स्याद् इति मूर्च्छित-संस्कारोऽयं जात-नवीन- प्रेमाङ्कुरः स्यात् । तथा न काम-कर्म-बीजानाम् इत्य् अस्यैव विवरणं त्रिभुवन-विभव-हेतवेऽपि इति । इयम् एव नैष्ठिकी (पगे ९९) भक्तिर् ध्यानाख्या धुर्वानुस्मृतिर् इत्य् उच्यते । अस्य प्रेमाङ्कुरोऽप्य् अनाच्छाद्यतया जातोऽस्ति । अन्यथा तादृश-स्मरण-सातत्य-भावः स्यात् । अयं हि निर्धूत-कषायो निरूद्ःअ-प्रेमाङ्कुर इति लभ्यते । अत ऊर्ध्वं साक्षात्- प्रेम-जन्मतः ईश्वरे तद्-अधीनेषु इति । अस्य

मैत्र्य्-आदिकं त्रयम् अपि भक्ति-हेतुकम् एवेति न कषाय-स्थितिर् अवगन्तव्या । निर्धूत-कषाय-महा-प्रेम-सूचकस्य सर्व-भूतेषु इत्य् अस्य तु विवरणं विसृजति इति ।

तापादि-पञ्च-संस्कारो नवेज्या-कर्म-कारकः । अर्थ-पञ्चक-विद् विप्रो महा-भागवतः स्मृतः ॥ [पद्मप् ६.२५३.२७] इति पाद्मोत्तर-खण्ड-

वचनम् ।

महत्त्वं चार्चन-मार्ग-पराणां मध्य एव ज्ञेयम् असिद्ध-प्रेमत्वात् । अत्र तापादि-पञ्च-संस्कारादि तापः पुण्ड्रं तथा नाम [पद्मप् ६.२२६.६] इत्य् आदिना तत्रैव दर्शितम् । नवेज्या-कर्म-कारकत्वं चानेन वचनेन दृश्यते

अर्चनं मन्त्र-पठनं योगो यागो हि वन्दनम् । नाम-सङ्कीर्तनं सेवा तच्-चिह्नेर् अङ्कनं तथा ॥

तदीयाराधनं चेज्या नवधा भिद्यते शुभे । नव-कर्म-विधानेज्या विप्राणां सततं स्मृता ॥ इति ।

अर्थ-पञ्चक-वित्त्वं तु - श्री-भगवान् तत्-परमं-पदं तद्-द्रव्यं तन्- मन्त्रो जीवात्मा चेति पञ्च-तत्त्व-ज्ञातृत्वम् । तच् च श्री-हायशीर्षे विवृतं सङ्क्षिप्य लिख्यते -

एक एवेश्वरः कृष्णः सच्-चिद्-आनन्द-विग्रहः । पुण्डरीक-विशालाक्षः कृष्ण-च्छुरित-मूर्धजः ॥

वैकुण्ठाधिपतिर् देव्या लीलया चित्-स्वरूपया । स्वर्ण-कान्त्या विशालाख्या स्वभावाद् गाढम् आश्रितः ॥

नित्यः सर्वगतः पूर्णो व्यापकः सर्व-कारणम् । वेद-गुह्यो गभीरात्मा नाना-शक्त्योदयो नरः ॥ इत्य् आदि ।

स्थान-तत्त्वम् अतो वक्ष्ये प्रकृतेः परम् अव्ययम् । शुद्ध-सत्त्व-मयं सूर्य-चन्द्र-कोटि-सम-प्रभम् ॥

चिन्तामणिमयं साक्षात् सच्-चिद्-आनन्द-लक्षणम् । आधारं सर्व-भूतानां सर्व-प्रलय-वर्जितम् ॥ इत्य् आदि ।

द्रव्य-तत्त्वं शृणु ब्रह्मन् प्रवक्ष्यामि समासतः । सर्व-भोग-प्रदा यत्र पादपाः कल्प-पादपाः ॥

भवन्ति तादृशा वल्ल्यस् तद्-भवं चापि तादृशम् । गन्ध-रूपं स्वादु-रूपं द्रव्यं पुष्पादिकं च यत् ॥

हेयांशानाम् अभावाच् च रस-रूपं भवेद् धि तत् । त्वग्-बीजं चैव हेयांशं कठिनांशं च यद् भवेत् ॥

सर्व तद् भौतिकं विद्धि न ह्य् अभूतमयं च तत् । रसस्य योगतो ब्रह्मन् भौतिकं स्वादुवद् भवेत् ॥

तस्मात् साध्यो रसो ब्रह्मन् रसः स्याद् व्यापकः परः । रसवद् भौतिकं द्रव्यम् अत्र स्याद् रस-रूपकम् ॥ इति ।

वाच्यत्वं वाचकत्वं च देव-तन्-मन्त्रयोर् इह । अभेदेनोच्यते ब्रह्मंस् तत्त्वविद्भिर् विचारितः ॥ इत्य् आदि ।

मरुत्-सागर-संयोगे तरङ्गात् कणिका यथा । जायन्ते तत्-स्वरूपाश् च तद्-उपाधि-समावृताः ॥

आश्लेषाद् उभयोस् तद्वद् आत्मनश् च सहस्रशः । सञ्जाताः सर्वतो ब्रह्मन् मूर्तामूर्त-स्वरूपतः ॥ (पगे १००) इत्य् आद्य् अपि ।

किन्तु श्री-भगवद्-आविर्भावादिषु स्व-स्वोपासना-शास्त्रानुसारेणापरोऽपि भेदः कश्चिज् ज्ञेयः ।

जीव-निरूपणं चेदम् । न घटत उद्धवः [भ्प् १०.८७.३१] इत्य् आद्य्-

अनुसारेणोपाधि-सहितम् एव कृतम् । निरुपाधिकं तु -

विष्णु-शक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा । अविद्या-कर्म-संज्ञान्या तृतीया शक्तिर् इष्यते ॥ [विप् ६.७.६१] इति विष्णु-पुराणानुसारेण ।

तथा - अपरेयम् इतस् त्व् अन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ [गीता ७.५] इति ।

ममैवांशो जीव-लोके जीव-भूतः सनातनः [गीता १५.७] इति च गीतानुसारेण । तथा -

यत् तटस्थं तु चिद्-रूपं स्व-संवेद्याद् विनिर्गतम् । रञ्जितं गुण-रागेण स जीव इति कथ्यते ॥ इति श्री-नारद-पञ्चरात्रानुसारेण ज्ञेयम् ॥

॥ ११.२ ॥ हरि-योगेश्वरो निमिम् ॥ १८७-१९८ ॥

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tathā -

visṛjati hṛdayaṃ na yasya sākṣād dharir avaśābhihito'py aghaugha-nāśaḥ || [BhP 11.2.55]

ṭīkā ca - ukta-samasta-lakṣaṇa-sāram āha - visṛjatīti | harir eva svayaṃ sākṣād yasya hṛdayaṃ na visṛjati na muñcati | avaśenāpy abhihita-mātro'py aghaughaṃ nāśayati yaḥ saḥ | tat kiṃ na visṛjati | yataḥ praṇaya-raśanayā dhṛtaṃ hṛdaye baddham aṅghr-padmaṃ yasya sa bhāgavata-pradhāna ukto bhavati ity eṣā |

atra kāmādīnām asambhave hetuḥ sākṣād iti padam uttara-kālatvāt sāksātkārasya | tathā harir avaśābhihito'pīty ādinā yat tādṛśa-praṇayavāṃs tenānena tu sarvadā parmāveśenaiva kīrtyamānaḥ sutarām evāghaugha- nāśaḥ syād ity abhihitam | uktaṃ ca - etan nirvidyamānānām icchatām akuto- bhayam [BhP 2.1.11] ity ādi | tata ubhayathaiva teṣām agha-saṃskāro'pi na sthātum iṣṭa iti dhvanitam | anena vācika-liṅgam api nirdiśya yad brūte [BhP 11.2.42] ity asyottaram uktam | prakaraṇe'smin gṛhītvāpi [BhP 11.2.43] ity ādīnām uttama-bhāgavata-lakṣaṇa-padyānām amīṣām apṛthak pṛthak ca vākyatvaṃ jñeyam | tathābhūta-bhagavad-vaśīkāravati bhāgavatottame tat-tal- lakṣaṇānām antarbhāvāt | kvacit dvitrādimātra-lakṣaṇa-darśanāc ca | tatrāpṛthag-vākyatāyām ekaika-vākya-gatenaikaikenaiva lakṣaṇena ayam eva sarva-bhūteṣu ity-ādy-ukto mahā-bhāgavato lakṣyate | tat-tad-dharma- hetutvena tu visṛtatīty ādinā sarva-lakṣṇa-sāropanyāsaḥ | yā ca tatrāpi smṛtyā harer ity ādinā hetutvena smṛtir uktā | tasyā eva vivaraṇam idam antima-vākyam iti samarthanīyam | ataeva pṛthak pṛthag bhāgavatottama ity ādy-anuvādo'pi saṅgacchate | pṛthag-vākyatāyāṃ yatra sākṣād-bhagavat- sambandho na śrūyate | tatra bhāgavata-pada-balenaiva prakaraṇa-balenaiva vā jñeyaḥ | pūrvottara-padya-stha-smṛtyetyādi-padaṃ vā yojanīyam | tathātra pakṣe cāpekṣikam evānyatraa bhāgavatottamatvam | tatrottara-śraiṣṭhya-kramo'yam | arcāyām eva iti | na yasya janma-karmābhyām iti | na yasya svaḥ paraḥ iti | gṛhītvāpīndriyaiḥ iti | dehendriya-prāṇa iti | asya saṃskāro'sti | kintu tena vimoho na syād iti mūrcchita-saṃskāro'yaṃ jāta-navīna- premāṅkuraḥ syāt | tathā na

kāma-karma-bījānām ity asyaiva vivaraṇaṃ tribhuvana-vibhava-hetave'pi iti | iyam eva naiṣṭhikī (page 99) bhaktir dhyānākhyā dhurvānusmṛtir ity ucyate | asya premāṅkuro'py anācchādyatayā jāto'sti | anyathā tādṛśa-smaraṇa-sātatya-bhāvaḥ syāt | ayaṃ hi nirdhūta-kaṣāyo nirūdḥa-premāṅkura iti labhyate | ata ūrdhvaṃ sākṣāt- prema-janmataḥ īśvare tad-adhīneṣu iti | asya maitry-ādikaṃ trayam api bhakti-hetukam eveti na kaṣāya-sthitir avagantavyā | nirdhūta-kaṣāya-mahā- prema-sūcakasya sarva-bhūteṣu ity asya tu vivaraṇaṃ visṛjati iti |

tāpādi-pañca-saṃskāro navejyā-karma-kārakaḥ | artha-pañcaka-vid vipro mahā-bhāgavataḥ smṛtaḥ || [PadmaP 6.253.27] iti pādmottara-khaṇḍa-

vacanam |

mahattvaṃ cārcana-mārga-parāṇāṃ madhya eva jñeyam asiddha-prematvāt | atra tāpādi-pañca-saṃskārādi tāpaḥ puṇḍraṃ tathā nāma [PadmaP 6.226.6] ity ādinā tatraiva darśitam | navejyā-karma-kārakatvaṃ cānena vacanena dṛśyate

arcanaṃ mantra-paṭhanaṃ yogo yāgo hi vandanam | nāma-saṅkīrtanaṃ sevā tac-cihner aṅkanaṃ tathā ||

tadīyārādhanaṃ cejyā navadhā bhidyate śubhe | nava-karma-vidhānejyā viprāṇāṃ satataṃ smṛtā || iti |

artha-pañcaka-vittvaṃ tu - śrī-bhagavān tat-paramaṃ-padaṃ tad-dravyaṃ tan- mantro jīvātmā ceti pañca-tattva-jñātṛtvam | tac ca śrī-hāyaśīrṣe vivṛtaṃ saṅkṣipya likhyate -

eka eveśvaraḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ | puṇḍarīka-viśālākṣaḥ kṛṣṇa-cchurita-mūrdhajaḥ ||

vaikuṇṭhādhipatir devyā līlayā cit-svarūpayā | svarṇa-kāntyā viśālākhyā svabhāvād gāḍham āśritaḥ ||

nityaḥ sarvagataḥ pūrṇo vyāpakaḥ sarva-kāraṇam | veda-guhyo gabhīrātmā nānā-śaktyodayo naraḥ || ity ādi |

sthāna-tattvam ato vakṣye prakṛteḥ param avyayam | śuddha-sattva-mayaṃ sūrya-candra-koṭi-sama-prabham ||

cintāmaṇimayaṃ sākṣāt sac-cid-ānanda-lakṣaṇam | ādhāraṃ sarva-bhūtānāṃ sarva-pralaya-varjitam || ity ādi |

dravya-tattvaṃ śṛṇu brahman pravakṣyāmi samāsataḥ | sarva-bhoga-pradā yatra pādapāḥ kalpa-pādapāḥ ||

bhavanti tādṛśā vallyas tad-bhavaṃ cāpi tādṛśam | gandha-rūpaṃ svādu-rūpaṃ dravyaṃ puṣpādikaṃ ca yat ||

heyāṃśānām abhāvāc ca rasa-rūpaṃ bhaved dhi tat | tvag-bījaṃ caiva heyāṃśaṃ kaṭhināṃśaṃ ca yad bhavet ||

sarva tad bhautikaṃ viddhi na hy abhūtamayaṃ ca tat | rasasya yogato brahman bhautikaṃ svāduvad bhavet ||

tasmāt sādhyo raso brahman rasaḥ syād vyāpakaḥ paraḥ | rasavad bhautikaṃ dravyam atra syād rasa-rūpakam || iti |

vācyatvaṃ vācakatvaṃ ca deva-tan-mantrayor iha | abhedenocyate brahmaṃs tattvavidbhir vicāritaḥ || ity ādi |

marut-sāgara-saṃyoge taraṅgāt kaṇikā yathā | jāyante tat-svarūpāś ca tad-upādhi-samāvṛtāḥ ||

āśleṣād ubhayos tadvad ātmanaś ca sahasraśaḥ | sañjātāḥ sarvato brahman mūrtāmūrta-svarūpataḥ || (page 100) ity ādy api |

kintu śrī-bhagavad-āvirbhāvādiṣu sva-svopāsanā-śāstrānusāreṇāparo'pi bhedaḥ kaścij jñeyaḥ |

jīva-nirūpaṇaṃ cedam | na ghaṭata udbhavaḥ [BhP 10.87.31] ity ādy-

anusāreṇopādhi-sahitam eva kṛtam | nirupādhikaṃ tu -

viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathāparā | avidyā-karma-saṃjñānyā tṛtīyā śaktir iṣyate || [ViP 6.7.61] iti viṣṇu-purāṇānusāreṇa |

tathā - apareyam itas tv anyāṃ prakṛtiṃ viddhi me parām | jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat || [Gītā 7.5] iti |

mamaivāṃśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Gītā 15.7] iti ca gītānusāreṇa | tathā -

yat taṭasthaṃ tu cid-rūpaṃ sva-saṃvedyād vinirgatam | rañjitaṃ guṇa-rāgeṇa sa jīva iti

kathyate || iti śrī-nārada-pañcarātrānusāreṇa jñeyam ||

|| 11.2 || hari-yogeśvaro nimim || 187-198 ||

English witness · section(s) 190

Anuccheda 190

1 The physical and mental symptoms of the neophyte devotee are described in the following words (Srimad Bhagavatam 11.2.41): 2 "A prakrta, or materialistic devotee does not purposefully study the sastra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-praya (neophyte devotee), or bhaktabhasa, for he is a little enlightened by Vaisnava philosophy."* 3 Here the word "arcayam" means :in relation to the Deity of the Lord." Here it is not in relation to the other devotees (na bhaktesu anyesu). This is so because of the absence of pure love for the Lord, ignorance of the glories of the Lord's devotees, and ignorance of the glories of the Lord's devotees, and a lack of respect for the virtues of the sincere devotees. Such a devotee is called materialistic (prakrta). He is in the beginning stage of devotional service. That is the meaning. Such a devotee has neither strong faith nor great learning in the teachings of the scriptures. 4 That the neophyte devotee is not learned in the teachings of the scriptures is seen in the following words (Srimad Bhagavatam 10.84.13): "A human being who identifies this body made of three elements with his self, who considers the by-products of the body his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow."* 5 This is the way of ordinary people think. Thus a devotee who has not yet attained strong faith, knowledge of scripture, or love for the Lord, is known as a neophyte (kanistha) devotee.

Bhakti · Sanskrit §199 · English §191

[१९९]

तद् एवम् उपदिष्टा भागवत-सत्सु मूर्च्छित-कषायादया महद्-भेदां भागवत-सन्मात्र-भेदाश् च तत्-सन्-मात्र-भेदेषु अर्चायाम् एव हरये [भ्प् ११.२.४५] इत्य् आदिना तत्-तद्-गुणाविर्भाव-तारतम्याल् लब्ध-तारतम्याः कतिचिद् दर्शिताः ।

अथ साधन-तारतम्येनापि तेषां तारतम्यम् आह पञ्चभिः । तत्रावरं मिश्र-भक्ति-साधकम् आह त्रिभिः -

कृपालुर् अकृत-द्रोहस् तितिक्षुः सर्व-देहिनाम् । सत्य-सारोऽनवद्यात्मा समः सर्वोपकारकः ॥

कामैर् अहत-धीर् दान्तो मृदुः शुचिर् अकिञ्चनः । अनीहो मित-भुक् शान्तः स्थिरो मच्-छरणो मुनिः ॥

अप्रमत्तो गभीरात्मा धृति-माञ् जित-षड्-गुणः । अमानी मान-दः कल्यो मैत्रः कारुणिकः कविः ॥ [भ्प् ११.११.२९-३१]

टीका च - कृपालुः पर-दुःखासहिष्णुः । सर्व-देहिनां केषाञ्चिद् अप्य् अकृत- द्रोहः । तितिक्षुः क्षमावान् । सत्यं सारं स्थिरं बलं वा यस्य सः । अनवद्यात्मा असूयादि-रहितः । सुख-दुःखयोः समः । यथा-शक्ति सर्वेषाम् अप्य् अकारकः । कामैर् अक्षुभित-चित्तः । दान्तः संयत- बाह्येन्द्रियः । मृदुर् अकठिन-चित्तः । अकिञ्चनः अपरिग्रहः । अनीहो दृष्ट- क्रिया-शून्यः । मितभुक् लघ्व्-आहारः । शान्तो नियतान्तः-करणः स्थिरः स्व-धर्मे । मच्-छरणो मद्-एकाश्रयः । मुनिर् मनन-शीलः । अप्रमत्तः सावधानः । गभीरात्मा निर्विकारः । धृतिमान् विपद्य् अप्य् अकृपणः । जित- षड्-गुणः शोक-मोहौ जरा-मृत्यू क्षुत्-पिपासे षड्-ऊर्मय एते जिता येन सः । अमानी न मानाकाङ्क्षी । अन्येभ्यो मानदः । कल्यः पर-बोधने दक्षः मैत्रः अवञ्चकः । कारुणिकः करुणयैव प्रवर्तमानो न तु दृष्ट- लोभेन । कविः सम्यक् ज्ञानी इत्य् एषा ।

अत्र मच्-छरण इति विशेष्यम् । उत्तरत्र स च सत्तम (पगे १०१) इति च-कारेण

तु पूर्वोक्तो यथा सत्तमः तथायम् अपि सत्तम इति व्यक्तिर् एवम् एवम्भूतो मच्-छरणः सत्तम इत्य् आक्षिप्यते ।

[199]

tad evam upadiṣṭā bhāgavata-satsu mūrcchita-kaṣāyādayā mahad-bhedāṃ bhāgavata-sanmātra-bhedāś ca tat-san-mātra-bhedeṣu arcāyām eva haraye [BhP 11.2.45] ity ādinā tat-tad-guṇāvirbhāva-tāratamyāl labdha-tāratamyāḥ katicid darśitāḥ |

atha sādhana-tāratamyenāpi teṣāṃ tāratamyam āha pañcabhiḥ | tatrāvaraṃ miśra-bhakti-sādhakam āha tribhiḥ -

kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām | satya-sāro'navadyātmā samaḥ sarvopakārakaḥ ||

kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ | anīho mita-bhuk śāntaḥ sthiro mac-charaṇo muniḥ ||

apramatto gabhīrātmā dhṛti-māñ jita-ṣaḍ-guṇaḥ | amānī māna-daḥ kalyo maitraḥ kāruṇikaḥ kaviḥ || [BhP 11.11.29-31]

ṭīkā ca - kṛpāluḥ para-duḥkhāsahiṣṇuḥ | sarva-dehināṃ keṣāñcid apy akṛta- drohaḥ | titikṣuḥ kṣamāvān | satyaṃ sāraṃ sthiraṃ balaṃ vā yasya saḥ | anavadyātmā asūyādi-rahitaḥ | sukha-duḥkhayoḥ samaḥ | yathā-śakti sarveṣām apy akārakaḥ | kāmair akṣubhita-cittaḥ | dāntaḥ saṃyata- bāhyendriyaḥ | mṛdur akaṭhina-cittaḥ | akiñcanaḥ aparigrahaḥ | anīho dṛṣṭa- kriyā-śūnyaḥ | mitabhuk laghv-āhāraḥ | śānto niyatāntaḥ-karaṇaḥ sthiraḥ sva-dharme | mac-charaṇo mad-ekāśrayaḥ | munir manana-śīlaḥ | apramattaḥ sāvadhānaḥ | gabhīrātmā nirvikāraḥ | dhṛtimān vipady apy akṛpaṇaḥ | jita- ṣaḍ-guṇaḥ śoka-mohau jarā-mṛtyū kṣt-pipāse ṣaḍ-ūrmaya ete jitā yena saḥ | amānī na mānākāṅkṣī | anyebhyo mānadaḥ | kalyaḥ para-bodhane dakṣaḥ maitraḥ avañcakaḥ | kāruṇikaḥ karuṇayaiva pravartamāno na tu dṛṣṭa- lobhena | kaviḥ samyak jñānī ity eṣā |

atra mac-charaṇa iti viśeṣyam | uttaratra sa ca sattama (page 101) iti ca-kāreṇa

tu pūrvokto yathā sattamaḥ tathāyam api sattama iti vyaktir evam evambhūto mac-charaṇaḥ sattama ity ākṣipyate |

English witness · section(s) 191

Anuccheda 191

1 Srila Sridhara Svami comments: "The most exalted devotee is described in the following eight verses (Srimad Bhagavatam 11.2.48-55): 2 The first of these verses (Srimad Bhagavatam 11.2.48) states: "Even while engaging his senses in contact with their objects,

one who sees this whole world as the energy of Lord Visnu is neither repelled nor elated. He is indeed the greatest among devotees."*** 3 The word "api" (even though) here means "even though his senses are engaged with the sense objects, his thoughts are fixed on the Supreme Lord." Such a devotee sees the material world as the external potency (maya) of the Supreme Lord. In this verse the body and mind are described together.

Bhakti · Sanskrit §200 · English §192

[२००]

मध्यमम् अमिश्र-साक्षाद्-भक्ति-साधकम् आह --

आज्ञायैवं गुणान् दोषान् मयादिष्टान् अपि स्वकान् । धर्मान् सन्त्यज्य यः सर्वान् मां भजेत स तु सत्तमः ॥ [भ्प् ११.११.३२]

टीका च - मया वेद-रूपेणादिष्टान् अपि स्व-धर्मान् सन्त्यज्य यो मां भजत् सोऽप्य् एवं पूर्वोक्तवत् सत्तमः । किम् अज्ञानाद् नास्तिक्याद् वा ? न । धर्माचरणे सत्त्व-शुद्ध्य्-आदीन् गुणान् विपक्षे सन्त्यज्य । यद् वा भक्ति- दाढ्र्येन निवृत्ताधिकारतया सन्त्यज्य इत्य् एषा । यथा हायशीर्ष-पञ्चरात्रोक्त-नारायण-व्यूह-स्तवे -

ये त्यक्त-लोक-धर्मार्था विष्णु-भक्ति-वशं गताः । ध्यायन्ति परमात्मानं तेभ्योऽपीह नमो नमः ॥ इति ।

अत्र त्व् एवं व्याख्या - यदि च स्वात्मनि तत्-तद्-गुण-योगाभावस् तथाप्य् एवं पूर्वोक्त-प्रकारेण गुणान् कृपालत्वादीन् दोषांस् तद्-विपरीतांश् चाज्ञाय हेयोपादेयत्वेन निश्चित्यापि यो मया तेषु गुणेषु मध्ये तत्रादिष्टान् अपि स्वकान् नित्य-नैमित्तिक-लक्षणान् सर्वान् एव वर्णाश्रम- विहितान् धर्मान् तद्-उपलक्षणं ज्ञानम् अपि मद्-अनन्य-भक्ति- विघातकतया सन्त्यज्य मां भजेत् स च सत्तमः । च-कारात् पूर्वोक्तोऽपि सत्तम इत्य् उत्तरस्य तत्-तद्-गुणाभावेऽपि पूर्व-साम्यं बोधयति । ततो यस् तु तत्-तद्-गुणान् लब्ध्वा धर्म-ज्ञान-परित्यागेन मां भजति केवलं स तु परम-सत्तम एवेति व्यक्त्य्-अनन्य-भक्तस्य पूर्वत आधिक्यं दर्शितम् । अत्र अद्वेष्टा सर्व-भूतानां [गीता १२.१२] इत्य् आदि श्री-गीता-द्वादशाध्याय- प्रकरणम् अप्य् अनुसन्धेयम् । सत्तम इत्य् अनेन तद् अवरत्रापि समत्वम् अप्य् अस्तीति दर्शितम् । अस्तु तावत् सदाचारस्य तद्-भक्तस्य सत्त्वम् । अनन्य-देवता-भक्तत्व-मात्रेणापि दुराचारस्यापि सत्तान्य-अर्यायं साधुत्वं विधीयते अपि चेत् सुदुराचारः [गीता ९.३०] इत्य् आदौ । अत्र साधु-सङ्ग- प्रस्तावे यत् तादृशं लक्षणं नोत्थापितं तत् खलु तादृश-सङ्गस्य भक्त्य्- उन्मुखेऽनुपयुक्ततााभिप्रायेण । यथोक्तं श्री-प्रह्लादेन - सङ्गेन साधु-भक्तानाम् [भ्प् ७.७.२५] इति । साधुर् अत्र सद्-आचारः । तद् एवम् ईश्वर- बुद्ध्या विधि-मार्ग-भक्तयोस् तारतम्यम् उक्तम् । तत्रैवोत्तरस्यानन्यत्वेन श्रेष्ठत्वं दर्शितम् । तत्रैवार्चन-मार्गे त्रिविधत्वं लभ्यते पाद्मोत्तर-खण्डात् । तत्र महत्त्वं तापादि-पञ्च- संस्कारी इत्य् आदौ ।

मध्यमत्वम् -

तापं पुण्ड्रं तथा नाम मन्त्रो यागश् च पञ्चमः । अमी पञ्चैव संस्काराः परमैकान्ति-हेतवः ॥ इत्य् अत्र ।

कनिष्ठत्वं -

शङ्ख-चक्राद्य्-ऊर्ध्व-पुण्ड्र-धारणाद्य्-आत्म-लक्षणम् । तन्-नमस्करणं चैव वैष्णवत्वम् इहोच्यते ॥ इत्य् अत्र । (पगे १०२)

[200]

madhyamam amiśra-sākṣād-bhakti-sādhakam āha --

ājñāyaivaṃ guṇān doṣān mayādiṣṭān api svakān | dharmān santyajya yaḥ sarvān māṃ bhajeta sa tu sattamaḥ || [BhP 11.11.32]

ṭīkā ca - mayā veda-rūpeṇādiṣṭān api sva-dharmān santyajya yo māṃ bhajat so'py evaṃ pūrvoktavat sattamaḥ | kim ajñānād nāstikyād vā ? na | dharmācaraṇe sattva-śuddhy-ādīn guṇān vipakṣe santyajya | yad vā bhakti- dārḍhyena nivṛttādhikāratayā santyajya ity eṣā | yathā hāyaśīrṣa- pañcarātrokta-nārāyaṇa-vyūha-stave -

ye tyakta-loka-dharmārthā viṣṇu-bhakti-vaśaṃ gatāḥ | dhyāyanti paramātmānaṃ tebhyo'pīha namo namaḥ || iti |

atra tv evaṃ vyākhyā - yadi ca svātmani tat-tad-guṇa-yogābhāvas tathāpy evaṃ pūrvokta-prakāreṇa guṇān kṛpālatvādīn doṣāṃs tad-viparītāṃś cājñāya heyopādeyatvena niśictyāpi yo mayā teṣu guṇeṣu madhye tatrādiṣṭān api svakān nitya-naimittika-lakṣaṇān sarvān eva varṇāśrama- vihitān dharmān tad-upalakṣaṇaṃ jñānam api mad-ananya-bhakti- vighātakatayā santyajya māṃ bhajet sa ca sattamaḥ | ca-kārāt pūrvokto'pi sattama ity uttarasya tat-tad-guṇābhāve'pi pūrva-sāmyaṃ bodhayati | tato yas tu tat-tad-guṇān labdhvā dharma-jñāna-parityāgena māṃ bhajati kevalaṃ sa tu parama-sattama eveti vyakty-ananya-bhaktasya pūrvata ādhikyaṃ darśitam | atra adveṣṭā sarva-bhūtānāṃ [Gītā 12.12] ity ādi śrī-gītā-dvādaśādhyāya- prakaraṇam apy anusandheyam | sattama ity anena tad avaratrāpi samatvam apy astīti darśitam | astu tāvat sadācārasya tad-bhaktasya sattvam | ananya- devatā-bhaktatva-mātreṇāpi durācārasyāpi sattānya-aryāyaṃ sādhutvaṃ vidhīyate api cet sudurācāraḥ [Gītā 9.30] ity ādau | atra sādhu-saṅga- prastāve yat tādṛśaṃ lakṣaṇaṃ notthāpitaṃ tat khalu tādṛśa-saṅgasya bhakty- unmukhe'nupayuktatābhiprāyeṇa | yathoktaṃ śrī-prahlādena -

saṅgena sādhu-bhaktānām [BhP 7.7.25] iti | sādhur atra sad-ācāraḥ | tad evam īśvara-buddhyā vidhi-mārga-bhaktayos tāratamyam uktam | tatraivottarasyānanyatvena śreṣṭhatvaṃ darśitam | tatraivārcana-mārge trividhatvaṃ labhyate pādmottara-khaṇḍāt | tatra mahattvaṃ tāpādi-pañca- saṃskārī ity ādau |

madhyamatvam -

tāpaṃ puṇḍraṃ tathā nāma mantro yāgaś ca pañcamaḥ | amī pañcaiva saṃskārāḥ paramaikānti-hetavaḥ || ity atra |

kaniṣṭhatvaṃ -

śaṅkha-cakrādy-ūrdhva-puṇḍra-dhāraṇādy-ātma-lakṣaṇam | tan-namaskaraṇaṃ caiva vaiṣṇavatvam ihocyate || ity atra | (page 102)

English witness · section(s) 192

Anuccheda 192

1 In the next verse (Srimad Bhagavatam 11.2.49) it is said: "Within the material world, one's material body is always subject to birth and decay. Similarly the life air (prana) is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhagavata-pradhana, the foremost devotee of the Lord."*** 2 This verse states that a person who is not bewildered by the miseries of the material body and other material things, miseries that begin with birth and death, and who always remembers Lord Hari, is the best of devotees (sa bhagavata-pradhanah). 3 Lord Krsna Himself describes the great devotees in these words of Sri Bhagavad-gita (7.28): "Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."*

Bhakti · Sanskrit §201 · English §193

[२०१]

अथ शुद्ध-दास्य-सख्यादि-भाव-मात्रेण योऽनन्यः स तु सर्वोत्तम इत्य् आह -

ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश् चास्मि यादृशः । भजन्त्य् अनन्य-भावेन ते मे भक्ततमा मताः ॥ [भ्प् ११.११.३३]

यावान् देश-कालाद्य्-अपरिच्छिनः । यश् च सर्वात्मा । यादृशः सच्-चिद्-आनन्द- रूपः । तं मां ज्ञात्वाज्ञात्वा वा ये केवलम् अनन्य-भावेन श्री-व्रजेन्द्र- नन्दन आलम्बनो यः स्वभीप्सितो दास्यादीनाम् एकतरो भावस् तेनैव भजन्ति न कदाचिद् अन्येन इत्य् अर्थः । ते तु मया भक्ततमा मताः । अतएव चतुर्थे श्री-योगेश्वरैर् अपि प्रार्थितम् --

प्रेयान् न तेऽन्योऽस्त्य् अमुतस् त्वयि प्रभो विश्वात्मनीक्षेन् न पृथग् य आत्मनः । अथापि भक्त्येश तयोपधावताम् अनन्य-वृत्त्यानुगृहाण वत्सल ॥ [भ्प् ४.७.३८] इति । श्री-गीतासु - ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्य् अशेषतः । यज् ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यम् अवशिष्यते ॥ [गीता ७.२] इत्य् उक्त्वाह --

भूमिर् आपोऽनलो वायुः खं मनो बुद्धिर् एव च । अहंकार इतीयं मे भिन्ना प्रकृतिर् अष्टधा ॥

अपरेयम् इतस् त्व् अन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

एतद्योनीनि भूतानि सर्वाणीत्य् उपधारय । अहं कृत्स्नस्य जगतः प्रभवः प्रलयस् तथा ॥

मत्तः परतरं नान्यत् किं चिद् अस्ति धनंजय । मयि सर्वम् इदं प्रोतं सूत्रे मणिगणा इव ॥ [गीता ७.४-७] इति ।

प्रधानाख्य-जीवाक्य-निज-शक्ति-द्वारा जगत्-कारणत्वम् । तच्- छक्तिमयत्वेन जगतस् तद्-अनन्यत्वम् । स्वस्य तु तयोः परत्वं तद्- आश्रयत्वं च वदन् निज-ज्ञानम् उपदिष्टवान् । प्रसङ्गेन जीव-स्वरूप- ज्ञानं च । स चैवम्भूतो ज्ञानी-मत्-स्वरूप-मन्- महिमानुसन्धानकृत्त्वाद् ज्ञानि-भक्तार्त-भक्ताद्दीन् अतिक्रम्य मत्-प्रियो भवतीत्य् अप्य् अन्तेऽभिहितवान् --

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुर् अर्थार्थी ज्ञानी च भरतर्षभ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर् विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः ॥

उदाराः सर्व एवैते ज्ञानी त्व् आत्मैव मे मतम् । आस्थितः स हि युक्तात्मा माम् एवानुत्तमां गतिम् ॥ [गीता ७.१६-१८] इति ।

ततश् चायम् अर्थः । यस् त्वयि विश्वात्मन्य् आत्मनि जीवान् ईक्षेत् त्वच्-छक्त्वाद् अनन्यत्वेनैव जानाति न तु पृथक् स्वतन्त्रत्वेनेक्षेत । मौत अमुष्माद् यद्यपि ते प्रेयान् नास्ति तथापि हे वत्सल हे भृत्य-प्रिय भृत्येशभावेन ये भजन्ति तेषां यानन्या वृत्तिर् अव्यभिचारिणी निजा भक्तिस् तयैवानुगृहाण । प्रस्तुतत्वेनास्मान् ज्ञानि-भक्तान् इति लभ्यत इति ।

अथ मूल-पद्ये ज्ञात्वाज्ञात्वेत्य् अत्र ज्ञानाज्ञानयोर् हेयोपादेयत्वं निषिद्धम् । भक्ततमा इत्य् अत्र पूर्व-वाक्य-स्थ-सत्-पदम् अतिक्रम्य विशेषतो (पगे १०३) भक्त-पद-निर्देशाद् भक्तेः स्वरूपाधिक्यम् अत्रैव विवक्षितम् । ते मे मता इत्य् अत्र मम तु विशिष्टा सम्मतिर् अत्रैवेति सूचितम् ईदृशानुक्त-चरत्वात् । अतएव प्रकरण-प्राप्तिम् एक-वचन-निर्देशम् अप्य् अतिक्रम्य गौरवेणैव ये त इति बहु-वचनं निर्दिष्टम् । ततः किम् उत तद्- भाव-सिद्ध-प्रेमाण इति भावः । एषां भाव-भजन-विवृत्तिर् अग्रे रागानुगा-कथने ज्ञेया ।

॥ ११.११ ॥ श्री-भगवान् ॥ २००-२०१ ॥

[201]

atha śuddha-dāsya-sakhyādi-bhāva-mātreṇa yo'nanyaḥ sa tu sarvottama ity āha -

jñātvājñātvātha ye vai māṃ yāvān yaś cāsmi yādṛśaḥ | bhajanty ananya-bhāvena te me bhaktatamā matāḥ || [BhP 11.11.33]

yāvān deśa-kālādy-aparicchinaḥ | yaś ca sarvātmā | yādṛśaḥ sac-cid-ānanda- rūpaḥ | taṃ māṃ jñātvājñātvā vā ye kevalam ananya-bhāvena śrī-vrajendra- nandana ālambano yaḥ svabhīpsito dāsyādīnām ekataro bhāvas tenaiva bhajanti na kadācid anyena ity arthaḥ | te tu mayā bhaktatamā matāḥ | ataeva caturthe śrī-yogeśvarair api prārthitam --

preyān na te'nyo'sty amutas tvayi prabho viśvātmanīkṣen na pṛthag ya ātmanaḥ | athāpi bhaktyeśa tayopadhāvatām ananya-vṛttyānugṛhāṇa vatsala || [BhP 4.7.38] iti | śrī-gītāsu - jñānaṃ te'haṃ savijñānam idaṃ vakṣyāmy aśeṣataḥ | yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate || [Gītā 7.2] ity uktvāha --

bhūmir āpo'nalo vāyuḥ khaṃ mano buddhir eva ca | ahaṃkāra itīyaṃ me bhinnā prakṛtir aṣṭadhā ||

apareyam itas tv anyāṃ prakṛtiṃ viddhi me parām | jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat ||

etadyonīni bhūtāni sarvāṇīty upadhāraya | ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ||

mattaḥ parataraṃ nānyat kiṃ cid asti dhanaṃjaya | mayi sarvam idaṃ protaṃ sūtre maṇigaṇā iva || [Gītā 7.4-7] iti |

pradhānākhya-jīvākya-nija-śakti-dvārā jagat-kāraṇatvam | tac- chaktimayatvena jagatas tad-ananyatvam | svasya tu tayoḥ paratvaṃ tad- āśrayatvaṃ ca vadan nija-jñānam upadiṣṭavān | prasaṅgena jīva-svarūpa- jñānaṃ ca | sa caivambhūto jñānī-mat-svarūpa-man- mahimānusandhānakṛttvād jñāni-bhaktārta-bhaktādīn atikramya mat-priyo bhavatīty apy ante'bhihitavān --

caturvidhā bhajante māṃ janāḥ sukṛtino'rjuna | ārto jijñāsur arthārthī jñānī ca bharatarṣabha ||

teṣāṃ jñānī nityayukta ekabhaktir viśiṣyate | priyo hi jñānino'tyartham ahaṃ sa ca mama priyaḥ ||

udārāḥ sarva evaite jñānī tv ātmaiva me matam | āsthitaḥ sa hi yuktātmā mām evānuttamāṃ gatim || [Gītā 7.16-18] iti |

tataś cāyam arthaḥ | yas tvayi viśvātmany ātmani jīvān īkṣet tvac-chakttvād ananyatvenaiva jānāti na tu pṛthak svatantratvenekṣeta | mauta amuṣmād yadyapi te preyān nāsti tathāpi he vatsala he bhṛtya-priya bhṛtyeśabhāvena ye bhajanti teṣāṃ yānanyā vṛttir avyabhicāriṇī nijā bhaktis tayaivānugṛhāṇa | prastutatvenāsmān jñāni-bhaktān iti labhyata iti |

atha mūla-padye jñātvājñātvety atra jñānājñānayor heyopādeyatvaṃ niṣiddham | bhaktatamā ity atra pūrva-vākya-stha-sat-padam atikramya viśeṣato (page 103)

bhakta-pada-nirdeśād bhakteḥ svarūpādhikyam atraiva vivakṣitam | te me matā ity atra mama tu viśiṣṭā sammatir atraiveti sūcitam īdṛśānukta-caratvāt | ataeva prakaraṇa-prāptim eka-vacana-nirdeśam apy atikramya gauraveṇaiva ye ta iti bahu-vacanaṃ nirdiṣṭam | tataḥ kim uta tad- bhāva-siddha-premāṇa iti bhāvaḥ | eṣāṃ bhāva-bhajana-vivṛttir agre rāgānugā-kathane jñeyā |

|| 11.11 || śrī-bhagavān || 200-201 ||

English witness · section(s) 193

Anuccheda 193

1 In the next verse of this sequence (Srimad Bhagavatam 11.2.50) it is said: "One who has taken exclusive shelter of the Supreme Lord, Vasudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige, and money cannot develop within his mind. Thus he is considered bhagavatottama, a pure devotee of the Lord on the highest platform."*** 2 Here "bija" means "material desires", and "vasudevaika-nilayah" means "taking shelter of Lord Vasudeva alone".

Bhakti · Sanskrit §202 · English §194

[२०२]

एते हि वैष्णवाः सन्तो महत्त्वेन सन्-मात्रत्वेन च विभिद्य निर्दिष्टाः । सन्-मात्र-भेदे तारतम्यं चात्र यद् अविविक्तं तद्-भक्ति-भेद-निरूपणे पुरतो विवेचनीयम् । अन्ये तु स्व-गोष्ठ्य्-अपेक्षया वैष्णवाः । तत्र कर्मिषु तद्-अपेक्षया यथा स्कान्दे मार्कण्डेय-भगीरथ-संवादे -

धर्मार्थं जीवितं येषां सन्तानार्थं च मैथुनम् । पचनं विप्रमुख्यार्थं ज्ञेयास् ते वैष्णवा नराः ॥ इत्य् आदि ।

अत्र श्री-विष्णोर् आज्ञा-बुद्धैव तत् तत् क्रियत इति वैष्णव-पदेन गम्यते । श्री-विस्णु-पुराणे च -

न चलति निज-वर्ण-धर्मतो यः सम-मतिर् आत्म-सुहृद्-विपक्ष-पक्षे । न हरति न हन्ति किञ्चिद् उच्चैः स्थित-मनसं तम् अवेहि विष्णु-भक्तम् ॥ [विप् ३.७.२०] इति ।

तद्-अर्पणे तु सुतराम् एव वैष्णवत्वम् । यथा पाताल-खण्डे वैशाख- माहात्म्ये-

जीवितं यस्य धर्मार्थं धर्मो हर्य्-अर्थम् एव च । अहो-रात्राणि पुण्यार्थं तं मन्ये वैष्णवं भुवि ॥ [पद्मप् ५.९४.८] इति ।

तथैव शैवेषु तद्-अपेक्षया यथा बृहन्-नारदीये -

शिवे च परमेशाने विष्णौ च परमात्मनि । समबुद्ध्या प्रवर्तन्ते ते वै भागवतोत्तमाः ॥ [नार्प् १.५.७२] इति । शैव-गोष्ठीषु भागवतोत्तमत्वं तत्रैव प्रसिद्धम् इति तथोक्तम् । वैष्णव-तन्त्रे तु तन्-निन्दैव -

यस् तु नारायणं देवं ब्रह्म-रुद्रादि-दैवतैः । समत्वेनैव वीक्षेत स पाषण्डी भवेद् ध्रुवम् ॥ इति ।

तद् एवं तेषां बहु-भेदेषु सत्सु तेषाम् एव प्रभाव-तारतम्येन कृपा- तारतम्येन भक्ति-वासना-तारतम्येन सत्-सङ्गात् काल-शैघ्र्य-स्वरूप- वैशिष्ट्याभ्यां भक्तिर् उदयते । एवं ज्ञानि-सङ्गाच् च ज्ञानं ज्ञेयम् । अत्र यद्यप्य् अकिञ्चना भक्तिर् एवाभिधेयेति तत्-कारणत्वेन तद्-भक्त-सङ्ग एवाभिधेये भक्तोऽपि स एव लक्षयितव्यस् तथापि तत्-परीक्षार्थम् एव तत्- तद्-अनुवादः क्रियते । तत्र प्रथमं तावत् तत्-तत्-सङ्गाज् जातेन तत्-तच्- छ्रद्धा-तत्-तत्-कथा-रुच्य्-आदिना जात-भगवत्-साम्मुख्यस्य

तत्-तद्- अनुषङ्गेनैव तत्-तद्-भजनीये भगवद्-आविर्भाव-विशेषे तत्-तद्-भजन- मार्ग-विशेषे च रुचिर् जायते । ततश् च विशेष-बुभुत्सायां सत्यान्तेष्व् एकतोऽनेकतो वा श्री-गुरुत्वेनाश्रिताच् छ्रवणं क्रियते । तच् चोपक्रमोपसंहारादिभिर् अर्थावधारणं पुनश् चासम्भावनाविपरीत- भावना-विशेषेवता स्वयं तद्-विचार-रूपं मननम् अपि क्रियते । ततो भग्वतः सर्वस्मिन्न् एवाविर्भावे तथाविधोऽसौ सदा सर्वत्र विराजत इत्य् एवंरूपा श्रद्धा जायते । तत्रैकस्मिंस् त्व् अनया प्रथम-जातया रुच्या सह निजाभीष्ट-दान-सार्थ्याच्-अतिशयवता-निर्धार-रूपत्वेन सैव श्रद्धा समुल्लसति । तत्र यद्यप्य् एकत्रैवातिशयिता-पर्यवसानं सम्भवति न तु सर्वत्र, तथापि केषांचित् ततो विशिष्टस्याज्ञानाद् अन्यत्रापि तथा-बुद्धि-रूपा श्रद्धा सम्भवत्य् एवं भजन-मार्ग-विशेषश् च व्याख्यातव्यः । तद् एवं सिद्धे ज्ञान-विज्ञानार्थं निदिध्यासन-लक्षण-तत्-तद्-उपासना-मार्ग- भेदोऽनुष्ठीयत इत्य् एवं विचार-प्रधानानां मार्गो दर्शितः ।

रुचि-प्रधानां तु न तादृग् विचारापेक्षा जायते । किन्तु साधु-सङ्ग-लीला- कथन-श्रवण-रुचि- (पगे १०४) श्रद्धा-श्रवणाद्य्-आवृत्ति-रूप एवासौ मार्गो यथा - शुश्रूषोः श्रद्दधानस्य [भ्प् १.२.१६] इत्य् आदिना पूर्वं दर्शितः । सतां प्रसङ्गात् मम वीर्य-संविदः [भ्प् ३.२५.२२] इत्य् आदौ च द्रष्टव्यः । प्रीति-लक्षण-भक्तीच्छानां तु रुचि-प्रधान-मार्ग एव श्रेयान् । नाजात-रुचीनाम् इव विचार-प्रधानः । यथोक्तं प्रह्लादेन --

नैते गुणा न गुणिनो महद्-आदयो ये सर्वे मनः प्रभृतयः सहदेव-मर्त्याः । आद्य्-अन्तवन्त उरुगाय विदन्ति हि त्वाम् एवं विमृश्य सुधियो विरमन्ति शब्दात् ॥

तत् तेऽर्हत्तम नमः स्तुति-कर्म-पूजाः कर्म स्मृतिश् चरणयोः श्रवणं कथायाम् । संसेवया त्वयि विनेति षड्-अङ्गया किं भक्तिं जनः परमहंस-गतौ लभेत ॥ [भ्प् ७.९.४९-५०] इति ।

कर्म परिचर्या । कर्म-स्मृतिर् लीला-स्मरणम् । चरणयोर् इति सर्वत्रान्वितं भक्ति-व्यञ्जकम् ।

तद् एतद् उभयस्मिन्न् अपि तद्-भजन-विधि-शिक्षा-गुरुः । प्राक्तनः श्रवण- गुरुर् एव भवति तथाविदस्य प्राप्तत्वात् । प्राक्तानां बहुत्वेऽपि प्रायस् तेष्व् एवान्यतरोऽभिरुचितः । पूर्वस्माद् एव हेतोः - श्री-मन्त्र-गुरुस् त्व् एक एव निषेत्स्यमानत्वाद् बहुनाम् । अथात्र प्रमाणानि । तत्र तदाविर्भाव-विशेषे रुचिः - महा-पुरुषम् अभ्यर्चेन् मूर्त्याभिमतयात्मनः [भ्प् ११.३.४८] इत्य् आदौ श्रीमद्-आविर्होत्रादिनाभ्प्रेता । भजन-विशेष-रुचिश् च -

वैदिकस् तान्त्रिको मिश्र इति मे त्रि-विधो मखः । त्रयाणाम् ईप्सितेनैव विधिना मां समर्चयेत् ॥ [भ्प्

११.२७.७]

इत्य् आदौ श्री-भगवताभिप्रेता । अथ श्रवण-गुरुम् आह --

तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् । शाब्दे परे च निष्णातं ब्रह्मण्य् उपशमाश्रयम् ॥ [भ्प् ११.३.२२]

शाब्दे ब्रह्मणि वेदे विचार-तात्पर्येण । परे ब्रह्मणि भगवद्-आदि- रूपाविर्भावेऽपरोक्षानुभवेन निष्णातं तथैव निष्ठां प्राप्तम् । यथोक्तं श्री-पुरञ्जनोपाख्याद्य्-उपसंहारे श्री-नारदेन --

स वै प्रियतमश् चात्मा यतो न भयम् अण्व् अपि । इति वेद स वै विद्वान् यो विद्वान् स गुरुर् हरिः ॥ [भ्प् ४.२९.५१] इति ।

॥ ११.३ ॥ श्री-प्रबुद्धो निमिम् ॥ २०२ ॥

[202]

ete hi vaiṣṇavāḥ santo mahattvena san-mātratvena ca vibhidya nirdiṣṭāḥ | san-mātra-bhede tāratamyaṃ cātra yad aviviktaṃ tad-bhakti-bheda-nirūpaṇe purato vivecanīyam | anye tu sva-goṣṭhy-apekṣayā vaiṣṇavāḥ | tatra karmiṣu tad-apekṣayā yathā skānde mārkaṇḍeya-bhagīratha-saṃvāde -

dharmārthaṃ jīvitaṃ yeṣāṃ santānārthaṃ ca maithunam | pacanaṃ vipramukhyārthaṃ jñeyās te vaiṣṇavā narāḥ || ity ādi |

atra śrī-viṣṇor ājñā-buddhyaiva tat tat kriyata iti vaiṣṇava-padena gamyate | śrī-visṇu-purāṇe ca -

na calati nija-varṇa-dharmato yaḥ sama-matir ātma-suhṛd-vipakṣa-pakṣe | na harati na hanti kiñcid uccaiḥ sthita-manasaṃ tam avehi viṣṇu-bhaktam || [ViP 3.7.20] iti |

tad-arpaṇe tu sutarām eva vaiṣṇavatvam | yathā pātāla-khaṇḍe vaiśākha- māhātmye-

jīvitaṃ yasya dharmārthaṃ dharmo hary-artham eva ca | aho-rātrāṇi puṇyārthaṃ taṃ manye vaiṣṇavaṃ bhuvi || [PadmaP 5.94.8] iti |

tathaiva śaiveṣu tad-apekṣayā yathā bṛhan-nāradīye -

śive ca parameśāne viṣṇau ca paramātmani | samabuddhyā pravarttante te vai bhāgavatottamāḥ || [NārP 1.5.72] iti | śaiva-goṣṭhīṣu bhāgavatottamatvaṃ tatraiva prasiddham iti tathoktam | vaiṣṇava-tantre tu tan-nindaiva -

yas tu nārāyaṇaṃ devaṃ brahma-rudrādi-daivataiḥ | samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam || iti |

tad evaṃ teṣāṃ bahu-bhedeṣu satsu teṣām eva prabhāva-tāratamyena kṛpā- tāratamyena bhakti-vāsanā-tāratamyena sat-saṅgāt kāla-śaighrya-svarūpa- vaiśiṣṭyābhyāṃ bhaktir udayate | evaṃ jñāni-saṅgāc ca jñānaṃ jñeyam | atra yadyapy akiñcanā bhaktir evābhidheyeti tat-kāraṇatvena tad-bhakta-saṅga evābhidheye bhakto'pi sa eva lakṣayitavyas tathāpi tat-parīkṣārtham eva tat- tad-anuvādaḥ kriyate | tatra prathamaṃ tāvat tat-tat-saṅgāj jātena tat-tac- chraddhā-tat-tat-kathā-rucy-ādinā jāta-bhagavat-sāmmukhyasya tat-tad- anuṣaṅgenaiva tat-tad-bhajanīye bhagavad-āvirbhāva-viśeṣe tat-tad-bhajana- mārga-viśeṣe ca rucir jāyate | tataś ca viśeṣa-bubhutsāyāṃ satyānteṣv ekato'nekato vā śrī-gurutvenāśritāc chravaṇaṃ kriyate | tac copakramopasaṃhārādibhir arthāvadhāraṇaṃ punaś cāsambhāvanāviparīta-bhāvanā-viśeṣevatā svayaṃ tad-vicāra-rūpaṃ mananam api kriyate | tato bhagvataḥ sarvasminn evāvirbhāve tathāvidho'sau sadā sarvatra virājata ity evaṃrūpā śraddhā jāyate | tatraikasmiṃs tv anayā prathama-jātayā rucyā saha nijābhīṣṭa-dāna-sārthyādy-atiśayavatā-nirdhāra-rūpatvena saiva śraddhā samullasati | tatra yadyapy ekatraivātiśayitā-paryavasānaṃ sambhavati na tu sarvatra, tathāpi keṣāṃcit tato viśiṣṭasyājñānād anyatrāpi tathā-buddhi-rūpā śraddhā sambhavaty evaṃ bhajana-mārga-viśeṣaś ca vyākhyātavyaḥ | tad evaṃ siddhe jñāna-vijñānārthaṃ nididhyāsana-lakṣaṇa-tat-tad-upāsanā-mārga- bhedo'nuṣṭhīyata ity evaṃ vicāra-pradhānānāṃ mārgo darśitaḥ |

ruci-pradhānāṃ tu na tādṛg vicārāpekṣā jāyate | kintu sādhu-saṅga-līlā-kathana-śravaṇa-ruci- (page 104) śraddhā-śravaṇādy-āvṛtti-rūpa evāsau mārgo yathā - śuśrūṣoḥ śraddadhānasya [BhP 1.2.16] ity ādinā pūrvaṃ darśitaḥ | satāṃ prasaṅgāt mama vīrya-saṃvidaḥ [BhP 3.25.22] ity ādau ca draṣṭavyaḥ | prīti-lakṣaṇa-bhaktīcchānāṃ tu ruci-pradhāna-mārga eva śreyān | nājāta-rucīnām iva vicāra-pradhānaḥ | yathoktaṃ prahlādena --

naite guṇā na guṇino mahad-ādayo ye sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ | ādy-antavanta urugāya vidanti hi tvām evaṃ vimṛśya sudhiyo viramanti śabdāt ||

tat te'rhattama namaḥ stuti-karma-pūjāḥ karma smṛtiś caraṇayoḥ śravaṇaṃ kathāyām | saṃsevayā tvayi vineti ṣaḍ-aṅgayā kiṃ bhaktiṃ janaḥ paramahaṃsa-gatau labheta || [BhP

7.9.49-50] iti |

karma paricaryā | karma-smṛtir līlā-smaraṇam | caraṇayor iti sarvatrānvitaṃ bhakti-vyañjakam |

tad etad ubhayasminn api tad-bhajana-vidhi-śikṣā-guruḥ | prāktanaḥ śravaṇa- gurur eva bhavati tathāvidasya prāptatvāt | prāktānāṃ bahutve'pi prāyas teṣv evānyataro'bhirucitaḥ | pūrvasmād eva hetoḥ - śrī-mantra-gurus tv eka eva niṣetsyamānatvād bahūnām | athātra pramāṇāni | tatra tadāvirbhāva-viśeṣe ruciḥ - mahā-puruṣam abhyarcen mūrtyābhimatayātmanaḥ [BhP 11.3.48] ity ādau śrīmad-āvirhotrādinābhpretā | bhajana-viśeṣa-ruciś ca -

vaidikas tāntriko miśra iti me tri-vidho makhaḥ | trayāṇām īpsitenaiva vidhinā māṃ samarcayet || [BhP 11.27.7]

ity ādau śrī-bhagavatābhipretā | atha śravaṇa-gurum āha --

tasmād guruṃ prapadyeta jijñāsuḥ śreya uttamam | śābde pare ca niṣṇātaṃ brahmaṇy upaśamāśrayam || [BhP 11.3.22]

śābde brahmaṇi vede vicāra-tātparyeṇa | pare brahmaṇi bhagavad-ādi-rūpāvirbhāve'parokṣānubhavena niṣṇātaṃ tathaiva niṣṭhāṃ prāptam | yathoktaṃ śrī-purañjanopākhyādy-upasaṃhāre śrī-nāradena --

sa vai priyatamaś cātmā yato na bhayam aṇv api | iti veda sa vai vidvān yo vidvān sa gurur hariḥ || [BhP 4.29.51] iti |

|| 11.3 || śrī-prabuddho nimim || 202 ||

English witness · section(s) 194

Anuccheda 194

1 In the next verse (Srimad Bhagavatam 11.2.51) it is said: "Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected member of the varnasrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearmost servitor of the Supreme Personality of Godhead."*** 2 Here "janma" means "his family", "karma" means "austerities and other auspicious deeds", and "jatayah" means "noble birth where one is a leader of society". Even when these are present, pride (aham-bhavah) is not manifested

(na sajjate) in his body (asmin dehe). Instead the activities of devotional service to the Lord are manifested. That is the meaning. Such a person is very dear to Lord Hari (sa hareh priyah). This means that he is a great devotee of the Lord.

Bhakti · Sanskrit §203 · English §195–196

[२०३]

अत्र ब्रह्म-वैवर्ते विशेषः -

वक्ता स-रागो नीरागो द्विविधः परिकीर्तितः । स-रागो लोलुपः कामी तद् उक्तं हन् न संस्पृशेत् ॥

उपदेशं करोत्य् एव न परीक्षां करोति च । अपरीक्ष्योपदिष्टं यल् लोक-नाशाय तद् भवेत् ॥

किं च - कुलं शीलम् अथाचारम् अविचार्य परं गुरुम् । भजेत श्रवणाद्य्-अर्थी सरसं सार-सागरम् ॥

सरसत्वादिकं च व्यञ्जितं तत्रैवान्यत्र । (पगे १०५)

काम-क्रोधादि-युक्तोऽपि कृपणोऽपि विषादवान् । श्रुत्वा विकाशम् आयाति स वक्ता परमो गुरुः ॥ इति ।

एवम्भूत-गुरोर् अभावाद् युक्ति-भेद-बुभुत्सया बहुन् अप्य् आश्रयन्ते केचित् । यथा -

न ह्य् एकस्माद् गुरोर् ज्ञानं सु-स्थिरं स्यात् सु-पुष्कलम् । ब्रह्मैतद् अद्वितीयं वै गीयते बहुधर्षिभिः ॥ [भ्प् ११.९.३१]

स्पष्टम् ॥ ११.९ ॥ श्री-दत्तात्रेयो यदुम् ॥ २०३ ॥

[203]

atra brahma-vaivarte viśeṣaḥ -

vaktā sa-rāgo nīrāgo dvividhaḥ parikīrtitaḥ | sa-rāgo lolupaḥ kāmī tad uktaṃ hṛn na saṃspṛśet ||

upadeśaṃ karoty eva na parīkṣāṃ karoti ca | aparīkṣyopadiṣṭaṃ yal loka-nāśāya tad bhavet ||

kiṃ ca - kulaṃ śīlam athācāram avicārya paraṃ gurum | bhajeta śravaṇādy-arthī sarasaṃ sāra-sāgaram ||

sarasatvādikaṃ ca vyañjitaṃ tatraivānyatra | (page 105)

kāma-krodhādi-yukto'pi kṛpaṇo'pi viṣādavān | śrutvā vikāśam āyāti sa vaktā paramo guruḥ || iti |

evambhūta-guror abhāvād yukti-bheda-bubhutsayā bahūn apy āśrayante kecit | yathā -

na hy ekasmād guror jñānaṃ su-sthiraṃ syāt su-puṣkalam | brahmaitad advitīyaṃ vai gīyate bahudharṣibhiḥ || [BhP 11.9.31]

spaṣṭam || 11.9 || śrī-dattātreyo yadum || 203 ||

English witness · section(s) 195–196

Anuccheda 195

1 The next verse (Srimad Bhagavatam 11.2.52) explains: "When a devotee gives up the selfish conception by which one thinks 'This is my property and that is his', and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaisnava is considered to be at the highest standard of devotional service."*** 2 In this verse is discussed whether material wealth (vittesu) is owned by oneself (atmani svah) or by others (parah). Here it is refuted the idea that one personally owns material wealth. One should not think oneself different from others.

Anuccheda 196

1 "The lotus feet of the Lord are sought by the demigods and other great souls who have given their hearts to the invincible Lord. A person who does not move from the lotus feet of the Lord, even to attain the opulences of the three worlds, even for a moment or a second, is to be considered the greatest of all Vaisnavas." 2 The reason such a devotee does not move from the lotus feet of the Lord is given in this verse. The reason is that such a devotee has given his heart (atma) to Lord Hari (ajita). Another reason is that even the demigods headed by Brahma (suradibhih) find it difficult to attain the Lord's feet.

Bhakti · Sanskrit §204 · English §197

[२०४]

तत्र रुचि-प्रधानानां श्रवणादिकम् -

तत्रान्वहं कृष्ण-कथाः प्रगायताम् अनुग्रहेणाशृणवं मनोहराः । ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्य् अङ्ग ममाभवद् रुचिः ॥ [भ्प् १.५.२६] इत्य्-आद्य्-उक्त-प्रकारम् ।

विचार-प्रधानानां श्रवणं यथा चतुःश्लोक्यादीनाम् । मननं यथा भगवान् ब्रह्म कात्स्न्र्येन [भ्प् २.२.३४] इत्य् आदौ ।

अथ तज्-जाता भगवति श्रद्धा, यथा -

अस्ति यज्ञ-पतिर् नाम केषाञ्चिद् अर्ह-सत्तमाः । इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद् भुवः ॥

मनोर् उत्तानपादस्य ध्रुवस्यापि महीपतेः । प्रियव्रतस्य राजर्षेर् अङ्गस्यास्मत्-पितुः पितुः ॥

ईदृशानाम् अथान्येषाम् अजस्य च भवस्य च । प्रह्लादस्य बलेश् चापि कृत्यम् अस्ति गदाभृता ॥

दौहित्रादीन् ऋते मृत्योः शोच्यान् धर्म-विमोहितान् । वर्ग-स्वर्गापवर्गाणां प्रायेणैकात्म्य-हेतुना ॥ [भ्प् ४.२१.२७-३०]

हे अर्ह-सत्तमाः यज्ञ-पतिर् नाम सर्व-कर्म-फल-दातृत्वेन श्रुति- प्रतिपादितः परमेश्वरः केषांचित् श्रुत्य्-अर्थ-तत्त्व-विज्ञानां मते तावद् अस्ति तथापि विप्रतिपत्तेर् न तत्-सिद्धिर् इत्य् आशङ्क्य तत्र जगद्- वैचित्र्यान्यथानुपपत्ति-प्रमाणम् अप्य् उपोद्बलकम् इत्य् आह । इह प्रत्यक्षेणामुत्र-शास्त्रेण तद्वद् इत्य् अनुमानेन च ज्योत्स्नावत्यः कान्तमत्यो भुवो भोग-भूमयो देहाश् च क्वचिद् एवोपलभ्यन्ते न सर्वत्रेत्य् अयं भावः । न तावज् जडस्य कर्मणस् तत्-तत्-फल-दातृत्वं घञते फलम् अत उपपत्तेः [व्स् ३.२.३८] इति न्यायात् । न चार्वाग्-देवतानां स्वातन्त्र्यम् अन्तर्यामि-श्रुतिः । न च कर्म-साम्ये फल-तारतम्यं क्वचिच् च तद्-असिद्धिः सम्भवति । अतः स्वतन्त्रेण परमेश्वरेण भाव्यम् ।

अत्र विद्वद्-अनुभवोऽपि प्रमाणम् इत्य् आह मनोर् इति त्रिभिः । अस्मत्- पितामहस्याङ्गस्य ।

प्रह्लाद-बली तदानीं शास्त्राद् एव ज्ञात्वा गणितौ । गदाभृता परमेश्वरेण कृत्यम् अस्ति हृदये बहिर् अप्य् आविर्भूय तेषां मुहुः कृत्य-सम्पादनात् तेन यत् कृत्यं करणीयं तत् तेषाम् अस्तीत्य् अर्थः । तेषाम् एव तेन सह कृत्यम् अस्ति नान्येषाम् इत्य् अर्थो वा । तद्-अन्यांस् तु निन्दितत्वेनाह मृत्योर् दौहित्रादीन् वेण-प्रभृतीन् धर्म-विमोहितान् । (पगे १०६)

गदाभृच्-छब्देन तन्-नाम्ना प्रसिद्धात् श्री-विष्णोर् अन्यत्र परमेश्वरत्वं वारयति ।
श्रुति-युक्ति-विद्वद्-अनुभवेषु तं गदाभृतं विशिनष्टि । वर्गेति वर्गोऽत्र त्रिवर्गः । स्वर्गो धर्धरस्य फलम् । अपवर्गो मोक्षः । तेषाम् ऐकात्म्येनैक-रूपेण सर्वान्तर्गतेन हेतुना । तत्रापि प्रायेण प्रचरेण हेतुना । तद् उक्तं स्कान्दे -

बन्धको भव-पाशेन भव-पाशाच् च मोचकः । कैवल्यदः परं ब्रह्म विष्णुर् एव सनातनः ॥ इति ।

[204]

tatra ruci-pradhānānāṃ śravaṇādikam -

tatrānvahaṃ kṛṣṇa-kathāḥ pragāyatām anugraheṇāśṛṇavaṃ manoharāḥ | tāḥ śraddhayā me'nupadaṃ viśṛṇvataḥ priyaśravasy aṅga mamābhavad ruciḥ || [BhP 1.5.26] ity-ādy-ukta-prakāram |

vicāra-pradhānānāṃ śravaṇaṃ yathā catuḥślokyādīnām | mananaṃ yathā bhagavān brahma kārtsnyena [BhP 2.2.34] ity ādau |

atha taj-jātā bhagavati śraddhā, yathā -

asti yajña-patir nāma keṣāñcid arha-sattamāḥ | ihāmutra ca lakṣyante jyotsnāvatyaḥ kvacid bhuvaḥ ||

manor uttānapādasya dhruvasyāpi mahīpateḥ | priyavratasya rājarṣer aṅgasyāsmat-pituḥ pituḥ ||

īdṛśānām athānyeṣām ajasya ca bhavasya ca | prahlādasya baleś cāpi kṛtyam asti gadābhṛtā ||

dauhitrādīn ṛte mṛtyoḥ śocyān dharma-vimohitān | varga-svargāpavargāṇāṃ prāyeṇaikātmya-hetunā || [BhP 4.21.27-30]

he arha-sattamāḥ yajña-patir nāma sarva-karma-phala-dātṛtvena śruti- pratipāditaḥ

parameśvaraḥ keṣāṃcit śruty-artha-tattva-vijñānāṃ mate tāvad asti tathāpi vipratipatter na tat-siddhir ity āśaṅkya tatra jagad- vaicitryānyathānupapatti-pramāṇam apy upodvalakam ity āha | iha pratyakṣeṇāmutra-śāstreṇa tadvad ity anumānena ca jyotsnāvatyaḥ kāntamatyo bhuvo bhoga-bhūmayo dehāś ca kvacid evopalabhyante na sarvatrety ayaṃ bhāvaḥ | na tāvaj jaḍasya karmaṇas tat-tat-phala-dātṛtvaṃ ghañate phalam ata upapatteḥ [Vs 3.2.38] iti nyāyāt | na cārvāg-devatānāṃ svātantryam antaryāmi-śrutiḥ | na ca karma-sāmye phala-tāratamyaṃ kvacic ca tad-asiddhiḥ sambhavati | ataḥ svatantreṇa parameśvareṇa bhāvyam |

atra vidvad-anubhavo'pi pramāṇam ity āha manor iti tribhiḥ | asmat- pitāmahasyāṅgasya | prahlāda-balī tadānīṃ śāstrād eva jñātvā gaṇitau | gadābhṛtā parameśvareṇa kṛtyam asti hṛdaye bahir apy āvirbhūya teṣāṃ muhuḥ kṛtya-sampādanāt tena yat kṛtyaṃ karaṇīyaṃ tat teṣām astīty arthaḥ | teṣām eva tena saha kṛtyam asti nānyeṣām ity artho vā | tad-anyāṃs tu ninditatvenāha mṛtyor dauhitrādīn veṇa-prabhṛtīn dharma-vimohitān |
(page 106)

gadābhṛc-chabdena tan-nāmnā prasiddhāt śrī-viṣṇor anyatra parameśvaratvaṃ vārayati | śruti-yukti-vidvad-anubhaveṣu taṃ gadābhṛtaṃ viśinaṣṭi | vargeti vargo'tra trivargaḥ | svargo dhardharasya phalam | apavargo mokṣaḥ | teṣām aikātmyenaika-rūpeṇa sarvāntargatena hetunā | tatrāpi prāyeṇa pracareṇa hetunā | tad uktaṃ skānde -

bandhako bhava-pāśena bhava-pāśāc ca mocakaḥ | kaivalyadaḥ paraṃ brahma viṣṇur eva sanātanaḥ || iti |

English witness · section(s) 197

Anuccheda 197

1 In material sense-gratification one finds only suffering, and in the service of the Lord one finds great happiness. This is another reason the devotee never abandons the lotus feet of the Lord. This is explained in the next verse (Srimad Bhagavatam 11.2.54): 2 "How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun."*** 3 Here it is said the Lord's feet (anghri) have performed heroic deeds (uru-vikramau). The word "sakha" (branches) here refers to the Lord's toes. The Lord's feet are here compared to splendid moonlight that cools the burning sufferings that begin when one has material desires.

Bhakti · Sanskrit §205 · English §198

[२०५]

अथ भजन-श्रद्धा -

यत्-पाद-सेवाभिरुचिस् तपस्विनाम् अशेष-जन्मोपचितं मलं धियः । सद्यः क्षिणोत्य् अन्वहम् एधती सती यथा पदाङ्गुष्ठ-विनिःसृता सरित् ॥

विनिर्धुताशेष-मनो-मलः पुमान् असङ्ग-विज्ञान-विशेष-वीर्यवान् । यद्-अङ्घ्रि-मूले कृत-केतनः पुनर् न संसृतिं क्लेश-वहां प्रपद्यते ॥ [भ्प् ४.२१.३१-३२]

तपस्विनां संसार-तप्तानम् । तत्-पाद-सम्बन्धस्यैवेष महिमेति दृष्टान्तेनाह यथेति । असङ्गस् ततोऽन्यत्रानासक्तिस् तेन विज्ञान-विशेषो भगवतो नानाविर्भावत्वात् तेषां मध्ये कस्याप्य् आविर्भावस्य साक्षात्कारस् तद् एव वीर्यं विद्यते यस्य सः । यस्याङ्घ्रि-मूले कृताश्रमः सन् ।

॥ ४.२१ ॥ श्री-पृथु-राजः सभ्यान् ॥ २०४-२०५ ॥

[205]

atha bhajana-śraddhā -

yat-pāda-sevābhirucis tapasvināṃ aśeṣa-janmopacitaṃ malaṃ dhiyaḥ | sadyaḥ kṣiṇoty anvaham edhatī satī yathā padāṅguṣṭha-viniḥsṛtā sarit ||

vinirdhutāśeṣa-mano-malaḥ pumān asaṅga-vijñāna-viśeṣa-vīryavān | yad-aṅghri-mūle kṛta-ketanaḥ punar na saṃsṛtiṃ kleśa-vahāṃ prapadyate || [BhP 4.21.31-32]

tapasvināṃ saṃsāra-taptānam | tat-pāda-sambandhasyaiveṣa mahimeti dṛṣṭāntenāha yatheti | asaṅgas tato'nyatrānāsaktis tena vijñāna-viśeṣo bhagavato nānāvirbhāvatvāt teṣāṃ madhye kasyāpy āvirbhāvasya sākṣātkāras tad eva vīryaṃ vidyate yasya saḥ | yasyāṅkghri-mūle kṛtāśramaḥ san |

|| 4.21 || śrī-pṛthu-rājaḥ sabhyān || 204-205 ||

English witness · section(s) 198

Anuccheda 198

1 The next verse (Srimad Bhagavatam 11.2.55) explains: "The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reaction in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krsna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord."*** 2 Srila Sridhara Svami comments: "In this verse, which begins with the word 'visrjati', the speaker describes what is the best of all the devotee's virtues. That virtue is the fact that Lord Hari (harih) personally (saksat) stays in the devotee's (yasya) heart (hrdayam) and never (na) leaves (visrjati). Staying thus in the devotee's heart, the Lord destroys (nasah) a great flood (ogha) of sins (agha) there. Why does the Lord not leave? He does not leave because His lotus feet are tied up by the ropes of love (pranaya-rasanaya). Such a devotee is said to be the best of all devotees." 3 Lord Hari personally (svayam) stays in the devotee's heart. That is why lust and other vices cannot enter there. This happens from the moment the Lord personally enters the heart. The words "harir avasabhihito 'pi" describe the devotee who loves the Lord in this pure way. When such a devotee calls Him, even accidentally, the Lord at once comes. Thus it is said that the Lord destroys (nasah) a flood (ogha) of sins (agha) for such a devotee. 4 This is also described in the following words (Srimad Bhagavatam 2.1.11): "O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."* 5 In these two ways (by saying the Lord's holy name and by the entrance of the Lord in the devotee's heart), it is not possible for sins to remain (in the devotee's heart). This is described in the answer to the question posed in Srimad Bhagavatam11.2.44. In the midst of this answer, in the passage beginning with Srimad Bhagavatam 11.2.48, many verses describe the symptoms, both in general and in detail, of an advanced devotee. 6 In this way an advanced devotee conquers the Lord and brings the Lord under his control. Sometimes only two or three of these qualities of an advanced devotee are manifested. In due course of time, one by one, all these qualities, which are described in the passage beginning with Srimad Bhagavatam 11.2.45 will be manifested in the devotee. 7 The best of all the virtues of the advanced devotee is described in Srimad Bhagavatam 11.2.55. The virtue of remembering the Lord is described in Srimad Bhagavatam 11.2.49. Remembering the Lord is also described in the Last verse (Srimad Bhagavatam 11.2.55) of this passage. 8 Other passages may also be quoted to describe the qualities of an advanced devotee. Many different descriptions of the advanced devotee may be brought together. In some

descriptions the direct manifestation of the Lord is not mentioned. The Lord's feet may be mentioned or the description of the Lord's glories may also be mentioned. 9 Here many verses, such as Srimad-Bhagavatam 11.2.49 may be quoted to describe the advanced devotee. Different stages of advancement in devotional service, beginning with the lowest and proceeding higher and higher are described in Srimad Bhagavatam 11.2.47, 51, 52, 48 and 49. 10 When he attains perfection in devotional service, the devotee is no longer bewildered. When his devotional service is still only a new sprout, the devotee has not yet attained perfection in devotional service. This is described in Srimad Bhagavatam 11.2.50 and 53. 11 In the perfect stage of devotional service the stage of meditation known as dhruvanusmrti is manifested. In that stage pure love for the Supreme Personality of Godhead begins to sprout. In that stage one remembers the Lord at every moment. Then one shakes away all material desires and his love for the Lord begins to sprout. Then the sprout of love grows taller and taller. In Srimad Bhagavatam 11.2.46 was explained the devotee's three relationships with others, beginning with his friendship with other devotees. Such a devotee becomes free from material desires. That the devotee is free from material desires and filled with love for the Supreme Lord is described in Srimad Bhagavatam 11.2.45 and 55. 12 In the Padma Purana, Uttara-khanda, the greatness of a person who follows the path of worshipping the Lord is described in the following words: "A brahmana who follows the five samskaras, beginning with performing austerities, who actively worships the Lord, and who is learned in the five branches of knowledge is known as a great devotee." 13 This description is so because it describes one who has not yet reached the stage of perfect love for the Lord. The five samskaras referred to in the word "tapadi-panca-samskari" are listed in the verse beginning with the words "tapah pundram tatha nama" (which is quoted in full in anuccheda 200, text 10). 14 The word "navejyakarma-karakah" is explained in the following passage: 15-16 "O beautiful one, a devotee of the Lord engages in nine kinds of devotional service. 1. worship of the Lord, 2. chanting mantras glorifying the Lord, 3. engaging in yoga to attain the Lord, 4' offering yajnas to please the Lord, 5. offering obeisances to the Lord, 6. chanting the Lord's holy names, 7. serving the Lord, 8. wearing the signs of the Lord, and 9. worshipping the devotees of the Lord. A brahmana should always worship the Supreme Personality of Godhead in these nine ways." 17 The five branches of knowledge mentioned in text 12 refer to knowledge of: 1. the worshipable Supreme Personality of Godhead, 2. His supreme abode, 3. His paraphernalia, 4. His mantras and 5. the individual spirit souls. 18 These five object of knowledge are briefly described in the following words of Sri hayasirsa-pancaratra: "Lord Krsna is the only Supreme Personality of Godhead, the supreme controller. His form is eternal and full of knowledge and bliss. His large eyes are lotus flowers, and the graceful hair on His head is black. 19 "He is the monarch of the spiritual world, where He is tightly embraced by the playful goddess of fortune, Her form

spiritual and splendid like gold, and Her large eyes very beautiful. 20 "He is eternal, present everywhere, perfect, complete, all-pervading, the cause of all, the secret hidden in the Vedas, propound, and the master of many potencies." 21 In Sri Hayasirsa-pancaratra it is also said: "Now I will describe His transcendental abode, which is eternal, unchanging, made of pure goodness, situated beyond the boundaries of the material world, and effulgent like many millions of suns and moons. 22 "It is made of cintamani jewels. it is eternal and full of knowledge and bliss. It is the resting place of everything. It will never be destroyed." 23 "O Brahma, now I will briefly describe the Lord's paraphernalia. In the Lord's abode are many kalpa-vrksa trees, who are the sources of all pleasures. 24 "In that abode are also many vines just like those kalpa-vrksa trees. There are also many flowers and other things, possessing sweet fragrances and sweet tastes, and all like those kalpa-vrksa trees. 25 "The fruits there have no faults, and therefore they are filled with nectar. They are never hard and they have neither skin nor seed. 26 "O Brahma, please know that nothing there is made of matter. It is all spirit. It is all sweet like nectar. 27 "O Brahma, in that realm nectar is everywhere. Everything is sweet like nectar. Everything is nectar." 28 The mantras glorifying the Lord are described in the following verse of Sri Hayasirsa-pancaratra: "O Brahma, they who know the truth declare that the Supreme Personality of Godhead is not different from the mantras glorifying Him." 29-30 The individual spirit souls are described in the following words of Sri Hayasirsa-pancaratra: "O Brahma, as many drops of spray are created when the wind touches the ocean's waves, so many thousands of individual spirit souls are manifested from the Supreme Personality of Godhead. Some of those souls have material bodies and some do not. 31 The scriptures that describe devotional service affirm that the individual spirit souls are different from the many forms of the Supreme Personality of Godhead. This is described in the following prayer spoken by the Personified Vedas to the Supreme personality of Godhead (Srimad Bhagavatam 10.87.31): "Neither material nature nor the soul who is her enjoyer were ever born. The living bodies of this world rather come into being by the combination of both of them, just like a bubble which forms where water meets the air. All these conditioned living beings merge back into You, the Supreme, with their various names and qualities, similarly to the merging of rivers into the ocean or of the flavours of all kinds of flowers into honey."*** 32 That the individual spirit souls are the Supreme Lord's potency is described in the following words of Sri Visnu Purana (6.7.61): "Originally, Krsna's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency."* 33 This is also described in Bhagavad-gita (7.5) where Lord Krsna affirms: "Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.* 34 In Bhagavad-gita (15.7) Lord Krsna gain affirms: "The living entities in this

conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."* 35 In Sri Narada-pancaratra it is said: "Although spiritual in nature, the individual spirit soul lives on the boundary of the spiritual and material worlds. If he chooses he can enter the material world and try to enjoy the modes of material nature." 36 The verse quoted in the beginning of this anuccheda was spoken by Yogesvara Havi to King Nimi.

Bhakti · Sanskrit §206 · English §199

[२०६]

अथ श्रवण-गुरु-भजन-शिक्षा-गुर्वोः प्रायिकम् एकत्वम् इति तथैवेत्य् आह

तत्र भागवतान् धर्मान् शिक्षेद् गुर्व्-आत्म-दैवतः । अमाययानुवृत्त्या यैस् तुष्येद् आत्मात्म-दो हरिः ॥ [भ्प् ११.३.२२]

तस्माद् गुरुं प्रपद्येत इति पूर्वोक्तेस् तत्र श्रवण-गुरौ । गुरुर् एवात्मा जीवनं दैवतं निजेष्ट-देवततयाभिमतश् च यस्य तथाभूतः सन् । अमायया निर्दम्भयानुवृत्त्या तद्-अनुगत्या शिक्षेत् । यैर् धर्मैः । आत्मा परमात्मा । भक्तेभ्यः आत्म-प्रदः श्री-बलि-प्रभृतिभ्य इव । अस्य शिक्षा- गुरोर् बहुत्वम् अपि प्राग्वज् ज्ञेयम् ।

॥ ११.३ ॥ श्री-प्रबुद्धो निमिम् ॥ २०६ ॥

[206]

atha śravaṇa-guru-bhajana-śikṣā-gurvoḥ prāyikam ekatvam iti tathaivety āha

tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ | amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ || [BhP 11.3.22]

tasmād guruṃ prapadyeta iti pūrvoktes tatra śravaṇa-gurau | gurur evātmā jīvanaṃ daivataṃ nijeṣṭa-devatatayābhimataś ca yasya tathābhūtaḥ san | amāyayā nirdambhayānuvṛttyā tad-anugatyā śikṣet | yair dharmaiḥ | ātmā paramātmā | bhaktebhyaḥ ātma-pradaḥ śrī-bali-prabhṛtibhya iva | asya śikṣā- guror bahutvam api prāgvaj jñeyam |

|| 11.3 || śrī-prabuddho nimim || 206 ||

English witness · section(s) 199

Anuccheda 199

1 The devotees of the Lord are situated on different levels of advancement, with those who are free from all material desires situated in the highest level. These different levels described in the passage that begins with Srimad Bhagavatam 10.2.47. These levels, considered according to the qualities manifested by the devotee, are described in five verses of Srimad Bhagavatam. In the following three verses the lowest level, mixed devotional service, is described in these words (Srimad Bhagavatam 11.11.29-31): 2 "O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behaviour is always pleasing, never harsh and always exemplary, and he is free from possessiveness. he never endeavours in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered thirst, lamentation, illusion, old age, and death. He is free from all desire for prestige and offers honour to others. He is expert in reviving the Krsna consciousness of others and therefore never cheats anyone. Rather he is a well wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men."*** 3 Srila Sridhara Svami comments: "Here the word "krpaluh" means "unable to tolerate the sufferings of theirs", "sarva-dehinam akrta-drohah" means "not harming anyone", "titiksuh" means "tolerant", "satyam sarah" means "strong in the truth", "anavadyamta" means "free of envy and other vices", "samah" means "equal in happiness and distress", "upayakah" means "helping others as far as one is able", "kamair ahata-dhih" means "with a heart unagitated by material desires", "dantah" means :controlling the external senses, "mrduh" means "not hard hearted", "sucih" means "acting like a saint", "akincanah" means "without possessiveness", "anihah" means "free from materialistic activities", "mita-bhuk" means "eating little", "santah" means "controlling the mind", "sthirah" means "steady in one's duty", "mac-charanah" means "taking shelter of Me alone", "munih" means "thoughtful", "apramattah" means "attentive", "gabhiratma" means "unchanging", "dhrtiman" means "steady, even when faced with calamities", "jita-sad-gunah" means "conquering the six waves, namely, hunger, thirst, lamentation, illusion, old age, and death", "amani" "without desiring honour for oneself", "manadah" means "honouring others", "kalyah" means "expert in enlightening others", "maitrah" means :not cheating others", "karunikah" means "acting out of compassion and not

personal ambition", and "kavih" means "wise". 4 Here the quality "mac-charanah" (taking shelter of me should be singled out). Later it will be said, "sa ca sattamah" (he is the best of all living entities). The word "ca" (and) here emphasises that one who takes shelter of the Lord is the best of living entities.

Bhakti · Sanskrit §207 · English §200

[२०७]

मन्त्र-गुरुस् त्व् एक एवेत्य् आह -

लब्ध्वानुग्रह आचार्यात् तेन सन्दर्शितागमः । महा-पुरुषम् अभ्यर्चेन् मूर्त्याभिमतयात्मनः ॥ [भ्प् ११.३.४८]

अनुग्रहो मन्त्र-दीक्षा-रूपः । आगमो मन्त्र-विधि-शास्त्रम् । अस्यैकत्वम् एक-वचनत्वेन बोध्यते ।

बोधः कलुषितस् तेन दौरात्म्यं प्रकटीकृतम् । गुरुर् येन परित्यक्तस् तेन त्यक्तः पुरा हरिः ॥

इति ब्रह्म-वैवर्तादौ तत्-त्याग-निषेधात् । तद्-अपरितोषेणाप्य् अन्यो गुरुः क्रियते
ततोऽनेक-गुरु-करणे पूर्व-त्याग एव सिद्धः । एतच् चापवाद-वचन- द्वारापि श्री-नारद-पञ्चरात्रे बोधितम् --

अवैष्णवोपदिष्टेन मन्त्रेण निरयं व्रजेत् । पुनश् च विधिना सम्यग् ग्राहयेद् वैष्णवाद् गुरोः ॥ इति ।[*एन्द्नोते #४]

॥ ११.३ ॥ श्री-आविर्होत्रो निमिम् ॥ २०७ ॥

[207]

mantra-gurus tv eka evety āha -

labdhvānugraha ācāryāt tena sandarśitāgamaḥ | mahā-puruṣam abhyarcen mūrtyābhimatayātmanaḥ || [BhP 11.3.48]

anugraho mantra-dīkṣā-rūpaḥ | āgamo mantra-vidhi-śāstram | asyaikatvam

eka-vacanatvena bodhyate |

bodhaḥ kaluṣitas tena daurātmyaṃ prakaṭīkṛtam | gurur yena parityaktas tena tyaktaḥ purā hariḥ ||

iti brahma-vaivartādau tat-tyāga-niṣedhāt | tad-aparitoṣeṇāpy anyo guruḥ kriyate tato'neka-guru-karaṇe pūrva-tyāga eva siddhaḥ | etac cāpavāda-vacana- dvārāpi śrī-nārada-pañcarātre bodhitam --

*avaiṣṇavopadiṣṭena mantreṇa nirayaṃ vrajet | punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ || iti |[*ENDNOTE #4]*

|| 11.3 || śrī-āvirhotro nimim || 207 ||

English witness · section(s) 200

Anuccheda 200

1 The intermediate devotee, who is engaged in mixed devotional service is described in these words (Srimad Bhagavatam 11.11.32): "He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter of My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities."*** 2 Srila Sridhara Svami comments: "Here the word 'maya' means 'by Me in the form of the Vedas'. Thus 'one should renounce the ordinary duties taught by Me in this way and worship Me alone'. A person who does this is the best of all living entities (sattamah). Should one do this out of ignorance or because one is an atheist? No. 'Fully aware of the virtues of activities in the mode of pure goodness and the faults of other activities, and with firm faith that by engaging in My devotional service he will attain all that is good, a person should renounce all ordinary duties and earnestly engage in My devotional service.' That is the way these words should be interpreted." 3 This is also described in the following words of the Sri Narayana-vyuhu-stava Prayers in the Sri Hayasirsa-pancaratra: "I offer my respectful obeisances to they who renounce all material duties, earnestly engage in devotional service to Lord Visnu,, and always meditate on Him, the Supreme Personality of Godhead." 4 Now in the Srimad Bhagavatam verse quoted in the beginning of this anuccheda will be explained. This verse means: If one does not have various good qualities but merely understands that the previously described good qualities (Srimad Bhagavatam 11.11.29-31), such as being merciful, should be accepted and the various faults that are the opposites of the good qualities should be avoided, and if one then renounces one's regular

and occasional duties of varnasrama, which were taught by Me, and instead engages in unalloyed devotional service to Me, then one becomes the best of all living entities. The word "ca" (also) here means, "he is also the best, just as the previously described devotee was the best". In this way even a person who has not yet developed all good qualities can become equal to the previously described best of all living entities. Thus the Lord says, "One who attains these good qualities, renounces ordinary knowledge and ordinary duties, and worships Me alone, is the best of all living entities". In this way it is shown that the unalloyed devotee of the Lord is the best of all living entities. 5 In Bhagavad-gita (12.13-14) it is said: "One who is not envious, but is a kind friend to all living entities, who does not think himself the proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me, such a devotee of Mine is very dear to Me."* In this way the neophyte, intermediate and advanced devotees are described. A devotee acts in a saintly manner. He does not worship any Deity but the Supreme Personality of Godhead. Still, even if a devotee acts badly, he is still to be considered saintly. 6 This is explained in Bhagavad-gita (9.30) in these words: "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. 7 Attaining good qualities is not necessary when one associates with the devotees of the Lord. Because by that association one becomes eager to engage in devotional service, the separate endeavour to attain good qualities become irrelevant in that situation. 8 This is described by Sri Prahlada in the following words (Srimad Bhagavatam 7.7.30): "In the association of saintly persons and devotees one should worship the Lord."* 9 The word "sadhu" here means "one whose activities are those of a saint". Thus there are two levels of devotees who follow the path of devotional service according to rules and regulations (vidhi-bhakti). Of these the devotee whose service is unalloyed is the best. In the Padma Purana, Uttara-khanda it is said that three kinds of devotees follow the path of worshipping the Supreme Lord. They are described in the passage beginning with the words "tapadi-panca-samskari" (quoted in anuccheda 198, text 12). 10 The intermediate devotee is described in these words of Padma Purana, Uttara-khanda: "Performing austerities, wearing tilaka, chanting the holy name, chanting mantras and following the path of yoga are the five samskaras of the intermediate devotee." 11 The neophyte devotee is described in these words: "One who wears tilaka markings and the marks of the conchshell, disc, and other signs of the Lord, and who bows down to offer respects to the Lord, is said to be a Vaisnava."

BHAKTI-SANDARBHA

5.18

Sections 208–218

10 bilingual sequence blocks

Bhakti · Sanskrit §208 · English §201–202

[२०८]

तत्र श्रवण-गुरु-संसर्गेणैव शास्त्रीय-विज्ञानोत्पत्तिः स्यात् नान्यथेत्य् आह

आचार्योऽरणिर् आद्यः स्याद् अन्ते-वास्य् उत्तरारणिः । तत्-सन्धानं प्रवचनं विद्या-सन्धिः सुखावहः ॥ [भ्प् ११.१०.१२]

(पगे १०७) आद्योऽधरः । तत्-सन्धानं तयोर् मध्यमं मन्थन-काष्ठं प्रवचनम् उपदेशः । विद्या शास्त्रोक्त-ज्ञानं तु सन्धौ भवोऽग्निर् इव । तथा च श्रुतिः - आचार्यः पूर्व-रूपम् इत्य् आदि । अतएव तद्-विज्ञानार्थं स गुरुम् एवाभिगच्छेद् [मुण्ड १.१.१२] इति, आचार्यवान् पुरुषो वेद [छाउ ६.१४.२] इति, नैषा तर्केण मतिर् अपनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठा [कठु १.२.९] इति ।

॥ ११.१० ॥ श्री-भगवान् ॥ २०८ ॥

[208]

tatra śravaṇa-guru-saṃsargeṇaiva śāstrīya-vijñānotpattiḥ syāt nānyathety āha

ācāryo'raṇir ādyaḥ syād ante-vāsy uttarāraṇiḥ | tat-sandhānaṃ pravacanaṃ vidyā-sandhiḥ sukhāvahaḥ || [BhP 11.10.12]

(page 107) ādyo'dharaḥ | tat-sandhānaṃ tayor madhyamaṃ manthana-kāṣṭhaṃ pravacanam upadeśaḥ | vidyā śāstrokta-jñānaṃ tu sandhau bhavo'gnir iva | tathā ca śrutiḥ - ācāryaḥ pūrva-rūpam ity ādi | ataeva tad-vijñānārthaṃ sa gurum evābhigacched [MuṇḍU 1.1.12] iti, ācāryavān puruṣo veda [ChāU 6.14.2] iti, naiṣā tarkeṇa matir apaneyā proktānyenaiva sujñānāya preṣṭhā [KaṭhU 1.2.9] iti |

|| 11.10 || śrī-bhagavān || 208 ||

English witness · section(s) 201–202

Anuccheda 201

1 One who purely loves the Lord in one of the rasas, such as servitorship or friendship, is the best of devotees. The Supreme Personality of Godhead describes him in the following words (Srimad Bhagavatam 11.11.33): 2 "My devotees may or may not know exactly what I am, who I am, and how I exist, but if they worship Me with unalloyed love, then I consider

them to be the best of devotees."*** 3 Here the word yavan means "without considering time, place, or any other limiting condition", "yas ca" means "the soul of all", and "yadrsah" means "whose form is eternal and full of knowledge and bliss". Such devotees "may or may not know exactly what I am, who I am, and how I exist, but still they worship Me with unalloyed love." This means that, situated in one of the rasas, which begin with servitorship, the devotee loves the Lord as the son of the king of Vraja, or as one of His other forms. In this condition the devotee loves the Lord alone and does not give his love to any other subject. Here the Lord says, "I consider them to be the best of devotees." These devotees are also described in the following prayer spoken by the Yogesvaras in the Fourth Canto (Srimad Bhagavatam 4.7.38): 4 "Dear Lord, persons who see You as non-different from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favourable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants by Your mercy, You are always inclined in their favour."* 5 The Lord Himself gives the following explanation in Sri Bhagavad-gita (7.2 and 7.4-7): "I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know."* 6 "Earth, water, fire, air, ether, mind, intelligence and false ego: all together these eight constitute My separated material energies.* 7 "Besides these, O mighty-armed Arjuna, there is another superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior energy.* 8 "All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.* 9 "O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me as pearls are strung on a thread."* 10 In these verses the Supreme Personality of Godhead describes His potencies named pradhana (matter) and jiva (the individual spirit souls), how the world is created of these two potencies, how the material universe, because it is His potency, is in one sense not different from Him, and how He is the Supreme and the shelter of all. Then He teaches the truth about Himself and the true nature of the individual spirit souls. One who understands these truths become wise. Then the Lord says that one who desires His glories is very dear to Him, more dear than the philosophers, the other devotees, or any other persons. The Lord's description of this is given in the following words (Sri Bhagavad-gita 7.16-18): 11 "O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me; the distressed, the desirer for wealth, the inquisitive, and he who is searching for knowledge of the Absolute.* 12 "Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.* 13 "All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to just like My own self. Being engaged in My transcendental service, he is sure to attain

Me, the highest and most perfect goal."* 14 Now Srimad Bhagavatam 4-7-38 (quoted in Text 4) will be explained. Here the phrase "tvayi visvatmani atamno ikset" means "They see all living entities as not different from You for they are Your potencies". "Na prthak" means "they do not see the living entities as independent of You". "Amutas te preyan nasti" means "No one is more dear to You than such a person". "Vatsala" means, "O Lord who loves Your servants". Then they say, "You are very favourable (anugrhana) toward those who engage in undeviating (ananya) devotional service (vrtti), accepting You as the Lord and themselves as the servants (bhrtyesa)". In this way the wise devotees are glorified. 15 Now the verse (Srimad Bhagavatam 11.11.33) quoted in the beginning of this anuccheda will be explained. Here the acceptance and rejection of knowledge and ignorance is explained. Here also the previous description of saintly person is superseded and the devotees are described as superior. In this way the superiority of devotional service is established. 16 The words 'te me matah" mean "that is My final opinion". That is the meaning, even though it is not expressed in exactly that way. In the pronouns "ye" and "te" the singular number is intended. The plural number used to show respect. How much more then should respect be shown to the devotees filled with ecstatic love for the Lord? That is the meaning. Devotional service in ecstatic love (prema) will be described later in the description of spontaneous (raganuga) devotional service.

Anuccheda 202

1 In the previous portion of this book the different kinds of devotees were described. In this present portion the different levels of devotional service will be described. First the devotees and the fruitive workers will be contrasted. 2 In the Skanda Purana, Markandeya Muni tells King Bhagiratha: "They who live only for religion, who indulge in sex only to beget children, and who cook only to give happiness to the brahmanas, are known as Vaisnavas." 3 The word "Vaisnava" is thus defined as one who acts in this way and that only to carry out the orders of Lord Visnu. The word "Vaisnava" is also defined in the following words of Sri Visnu Purana: 4 "Please know that a Vaisnava is a person who does not abandon the duties of his varna, who is equal to all, who is a friend even to his enemies, who never steals anything or harms anyone, and who is peaceful at heart." 5 In the Padma Purana, Patala-khanda, Vaisakha-mahatmya, the word "Vaisnava" is defined in the following way: "Please know that a Vaisnava is one who lives only for the sake of religion, who performs religious duties only to please Lord Hari, and whose days and nights are used only to perform pious deeds." 6 The relationship between the Vaisnavas and the devotees of Lord Siva is expressed in the following words of Sri Narada Purana: "They who are equally respectful to both the great controller Lord Siva and the all-pervading Supersoul Lord Visnu are the best of devotees." 7 In this way it is seen that great devotees of the Lord are present even among the devotees of Lord Siva. However, it

is an offense to consider Lord Siva to be equal to Lord Visnu, as confirmed by the following words of the Vaisnava Tantra: "A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender and an atheist."* 8 Thus the devotees are situated on many different levels of advancement. Among them there are different levels of power, different levels of mercy, different levels of the desire to engage in devotional service, and, as they associate with devotees, different speeds, quickly or slowly, at which they attain pure devotional service. In the same way, as one associates with jnanis, one attains jnana. 9 Devotional service free from all material attachments is the goal of life, and it is attained by the Lord's mercy in the association of His devotees. Now we will examine the different features of devotional service. 10 First one associates with devotees. From that association faith develops. From faith one becomes attracted to hear the Vaisnava philosophy passed down through the guru-parampara. Then one develops the beginnings of love for the Supreme Personality of Godhead. Then one becomes attracted to the path of devotional service. 11 Then one desires to make spiritual advancement. Taking shelter of one (diksa) or many (siksa) spiritual masters one hears the philosophy of devotional service. In this way one understands the truth from beginning to end. 12 Free from all false conceptions of the Lord, the devotee then proceeds to meditate on the Lord. He meditates on the Lord as present everywhere. In this way the Lord is manifest to him everywhere. Then the devotee develops firm faith. 13 Then one becomes attracted to a particular form of the Lord and one fixes one's meditation on this form alone. Then one's faith is very splendidly manifested. 14 Then one comes to the conclusion that one of the Supreme Lord's forms is greater than the others. They are not all equally great. Still, because of ignorance of that best form, one may place his faith in another of the Lord's forms. The path of devotional service is described in that way. 15 When one meditates on the Lord to understand Him that is a specific part of the path of devotional service, a part characterised by meditation on the Lord. That is the path of they who consider knowledge most important. The path of they who consider love for the Lord most important is a different part. In that path one associates with the Lord's devotees, hears about the Lord's pastimes and in this way develops attraction, love and faith in the Lord. Thus this path begins with hearing about the Lord. 16 This path is described in the following words (Srimad Bhagavatam 1.2.16): "O twice-born sages, by serving those devotees who are completely freed from vice, great service is done. By such service one gains affinity for hearing the messages of Vasudeva."* 17 It is also described in these words (Srimad-Bhagavatam 3.25.25): "In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."* 18 The path of they who consider

love for the Lord most important, and who yearn to serve the Lord with love, is the best path. The path of they who consider knowledge most important is not the best path. Sri Prahlada explains this in the following words (Srimad Bhagavatam 7.8.49-50): 19 "Neither the three modes of material nature (sattva-guna, rajo-guna and tamo-guna), nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritual advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead,, they engage themselves in practical devotional service.* 20 "Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You, offering prayers, dedicating all the results of activities, worshipping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories, who can achieve that which is meant for the paramahamsas?"* 21 Here the word "karma" means :devotional service", and "karma-smrtih" means "meditation on the Lord's pastimes". In the way devotional service to the Lord's feet (caranayoh) is manifested in all circumstances. The siksa-guru (teacher-guru), who teaches about these two things (devotional service and meditation on the Lord's pastimes) may later also become one's sravana-guru (initiating spiritual master). One may accept as many siksa-gurus as one likes, but one may accept only one mantra-guru (initiating guru). This will be proved later in this book. 22 That one should become attracted to a particular form of the Lord is confirmed by the following evidence (Srimad Bhagavatam 11.3.48): "Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."*** 23 This is also confirmed by the statements of Sri Avirhotra and other authorities. That one may be attracted to a particular aspect of the path of devotional service is confirmed by the following statement of the Supreme Lord Himself (Srimad Bhagavatam 11.27.7): "One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed."*** 24 The sravana-guru (initiating spiritual master) is described in the following words (Srimad Bhagavatam 11.3.21): "Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona-fide guru is that he has realised the conclusion of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."*** 25 Here the word "sabde brahmani" means "in the Vedas", "pare brahmani" means in the manifestation of the form of the Supreme Personality of Godhead", and

"nisnatam" means "by directly seeing the Supreme Personality of Godhead, who is invisible to the material senses, he has attained faith". 26 Sri Narada also explains at the end of King Puranjana's story (Srimad Bhagavatam 4.29.51): "One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Krsna, is not different from Krsna."* The verse quoted in the beginning of this anuccheda was spoken by Sri Prabhuddha to King Nimi.

Bhakti · Sanskrit §209 · English §203

[২০৯]

শিক্ষা-গুরোর্ অপ্য্ অবশ্যকত্বম্ আহুঃ - বিজিত-হৃষীক-বায়ুভির্ অদান্ত-মনস্ তুর-গং য ইহ যতন্তি যন্তুম্ অতি-লোলম্ উপায়-খিদঃ । ব্যসন-শতান্বিতাঃ সমবহায গুরোশ্ চরণং বণিজ ইবাজ সন্ত্য্ অকৃত-কর্ণ-ধরা জলধৌ ॥ [ভ্প্ ১০.৮৭.৩২]

যে গুরোশ্ চরণং সমবহায অতিলোলম্ অদান্তম্ অদমিতং মন এব তুরগং বিজিতৈর্ ইন্দ্রিয়ৈঃ প্রাণৈশ্ চ কৃত্বা যন্তুং ভগবদ্ উন্মুখীকর্তুং প্রযতন্তে তে উপায়-খিদঃ । তেষু তেষু উপায়েষু খিদ্যন্তে । অতো ব্যসন-শতান্বিতা ভবন্তি । অতএব ইহ সংসারে তিষ্ঠন্ত্য্ এব । হে অজ অকৃত- কর্ণধরা অস্বীকৃত-নাবিকা জলধা যথা তদ্বত্ । শ্রী-গুরু-পদ-দর্শিত- ভগবদ্-ভজন-প্রকারেণ ভগবদ্-বর্ত্ম-জ্ঞানে সতি তত্-কৃপয়া ব্যসনানভিভূতৌ সত্যাং শীঘ্রম্ এব মনো নিশ্চলং ভবতীতি ভাবঃ । অতো ব্রহ্ম-বৈবর্তে -

গুরু-ভক্ত্যা স মিলতি স্মরণাত্ সেব্যতে বুধৈঃ । মিলিতোঽপি ন লভ্যেত জীবৈর্ অহমিকা-পরৈঃ ॥

শ্রুতিশ্ চ - যস্য দেবে পরা ভক্তির্ যথা দেবে তথা গুরুঃ । তস্যৈতে কথিতা হ্য্ অর্থাঃ প্রকাশন্তে মহাত্মনঃ ॥ [শ্বেতু ৬.২৩]

॥ ১০.৮৭ ॥ শ্রুতয়ঃ ॥ ২০৯ ॥

[209]

śikṣā-guror apy avaśyakatvam āhuḥ - vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṃ ya iha yatanti yantum ati-lolam upāya-khidaḥ | vyasana-śatānvitāḥ samavahāya guroś

caraṇaṃ vaṇija ivāja santy akṛta-karṇa-dharā jaladhau || [BhP 10.87.33]

ye guroś caraṇaṃ samavahāya atilolam adāntam adamitaṃ mana eva turagaṃ vijitair indriyaiḥ prāṇaiś ca kṛtvā yantuṃ bhagavad unmukhīkartuṃ prayatante te upāya-khidaḥ | teṣu teṣu upāyeṣu khidyante | ato vyasana- śatānvitā bhavanti | ataeva iha saṃsāre tiṣṭhanty eva | he aja akṛta- karṇadharā asvīkṛta-nāvikā jaladhā yathā tadvat | śrī-guru-pada-darśita- bhagavad-bhajana-prakāreṇa bhagavad-vartma-jñāne sati tat-kṛpayā vyasanānabhibhūtau satyāṃ śīghram eva mano niścalaṃ bhavatīti bhāvaḥ | ato brahma-vaivarte -

guru-bhaktyā sa milati smaraṇāt sevyate budhaiḥ | milito'pi na labhyeta jīvair ahamikā-paraiḥ ||

śrutiś ca - yasya deve parā bhaktir yathā deve tathā guruḥ | tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || [ŚvetU 6.23]

|| 10.87 || śrutayaḥ || 209 ||

English witness · section(s) 203

Anuccheda 203

1 In the Brahma-vaivarta Purana it is said: "It is said that there are two kinds of speakers: 1. passionate and 2. dispassionate. Passionate speakers are lusty and greedy. Their words do not touch the heart. 2 "Without careful study to determine the truth, a passionate person gives instruction. Teaching without careful study brings the destruction of the people." 3 The dispassionate speaker is described in the following words: "One who desires to hear the truth should approach a bona fide spiritual master, whose words are like nectar and who is like an ocean of truth. He should not take into consideration the spiritual master's family, disposition, or performance of Vedic rituals." 4 The spiritual master's eloquences and other virtues are described in these words from the Brahma-vaivarta Purana: "When hearing the spiritual master's teachings even a person filled with lust, greed, and a host of vices, even a miser, and even a person filled with despair, will enter the eternal spiritual world. A person who can eloquently speak so this is done is the best of spiritual masters." 5 When such a highly qualified spiritual master is not to be found, some people, desiring to hear different views, take shelter of many teachers. This is described in the following words (Srimad Bhagavatam 11.9.31); 6 "Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."*** The meaning of this verse is clear. The verse quoted in the beginning of this anuccheda was spoken by Sri Dattatreya to King Yadu.

Bhakti · Sanskrit §210 · English §204

[२१०]

अतो मन्त्र-गुरोर् आवश्यक्तवं सुतराम् एव । तद् एतत् परमार्थ-गुर्व्- आश्रयो व्यवहारिक-गुर्व्-आदि-त्यागेनापि कर्तव्य इत्य् आह -

गुरुर् न स स्यात् स्व-जनो न स स्यात् पिता न स स्याज् जननी न सा स्यात् । दैवं न तत् स्यान् न पतिश् च स स्यान् न मोचयेद् यः समुपेत-मृत्युम् ॥ [भ्प् ५.५.१८]

समुपेतः सम्प्राप्तो मृत्युः संसारो येन तम् । अत उक्तं श्री-नारदेन -

जुगुप्सितं धर्म-कृतेऽनुशासतः स्वभाव-रक्तस्य महान् व्यतिक्रमः । [भ्प् १.५.१५] इत्य् आदि ।

तस्मात् तावद् एव तेषां गुर्व्-आदि-व्यवहारो यावत् मृत्यु-मोचकं श्री-गुरु- चरणं नाश्रियत इत्य् अर्थः ।

॥ ५.५ ॥ श्री-ऋषभदेवः स्व-पुत्रान् ॥ २१० ॥

[210]

ato mantra-guror āvaśyaktavaṃ sutarām eva | tad etat paramārtha-gurv- āśrayo vyavahārika-gurv-ādi-tyāgenāpi kartavya ity āha -

gurur na sa syāt sva-jano na sa syāt pitā na sa syāj jananī na sā syāt | daivaṃ na tat syān na patiś ca sa syān na mocayed yaḥ samupeta-mṛtyum || [BhP 5.5.18]

samupetaḥ samprāpto mṛtyuḥ saṃsāro yena tam | ata uktaṃ śrī-nāradena -

jugupsitaṃ dharma-kṛte'nuśāsataḥ svabhāva-raktasya mahān vyatikramaḥ | [BhP 1.5.15] ity ādi |

tasmāt tāvad eva teṣāṃ gurv-ādi-vyavahāro yāvat mṛtyu-mocakaṃ śrī-guru- caraṇaṃ nāśriyata ity arthaḥ |

|| 5.5 || śrī-ṛṣabhadevaḥ sva-putrān || 210 ||

English witness · section(s) 204

Anuccheda 204

1 The path of they who consider love for the Lord most important, a path that begins with hearing, is described in the following words (Srimad Bhagavatam 1.5.26): "O Vyasadeva, in the association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."* 2 The activity of hearing performed by they who think knowledge of the Supreme Personality of Godhead is most important is described in the four famous verses of Srimad-Bhagavatam. These persons' activity of thinking is described in the following words (Srimad Bhagavatam 2.2.34): "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead, Sri Krsna, is the highest perfection of religion."* 3 Faith in the Supreme Personality of Godhead, which is created by such study and thinking, is described in the following words (Srimad Bhagavatam 4.21.27-30): "My dear respectable ladies and gentlemen, according to the authoritative statements of sastra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?* 4-5 "This is confirmed not only by the evidence of the Vedas but also by the personal behaviour of great personalities like Mahu, Uttanapada, Dhruva, Priyavrata and my grandfather Anga, as well as by many other great personalities and ordinary living entities, exemplified by Maharaja Prahlada and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.* 6 "Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation, or elevation to the heavenly planets is the Supreme Personality of Godhead."*** 7 This verse says, "My dear respectable ladies and gentlemen (arha-sattamah), according to the authoritative statements of sastra there must be a supreme authority who is able to award the respective benefits of our present activities (yajna-patih). That is the opinion of the scriptures (kesancit)." Still fearing that some might foolishly try to dispute this truth and present another, inevitably illogical opinion, the Bhagavatam gives the fact that the living entities are placed by destiny in a variety of situations in this world as evidence of the Supreme Lord's existence. The Bhagavatam explains, "otherwise, why should there be persons who have unusually beautiful or powerful (jyotsnavatyah) bodies (bhuvah) both in this life (iha) and in the life after death (amutra)?" In other words, if there were no Supreme Lord then this would not be so. 8 This is the meaning. The inert and unconscious

material nature has no power, by itself, to give to the living entities the results of their actions. This is confirmed in the following words of Vedanta-sutra (3.2.39): "Because it is logical to assume that there must be a person who awards the results of actions." 9 The many demigods are not independent. That is confirmed by the Antaryami-sruti. They are not as powerful as the Supreme Lord and they are not independent in awarding the various results of actions. Therefore it is the independent Supreme Personality of Godhead alone who gives the results of actions. In the next three verses (Srimad Bhagavatam 4.21.28-30) the opinions of great self-realised souls is given as evidence to confirm the truth of this. 10 Here the words "asmat-pituh pituh" mean "of my grandfather Anga". Because they were learned in the Vedic scriptures, Maharaja Prahlada and Maharaja Bali are also counted here. These great persons all affirm (krtyam asti) that the Supreme Personality of Godhead (gadabhrta) is always present in everyone's heart and outside the heart also. That is the meaning here. 11 Or, the words "krtyam asti" may mean "it is the Supreme Personality of Godhead alone, and not anyone else, who is the supreme controller". Then the atheists are criticised in the words "dauhitradin mrtyor dharma-vimohitan" (abominable persons like my father, Vena, the grandson of death, are bewildered on the path of religion). In this way scripture, logic, and the opinions of the great enlightened souls combine to affirm that Lord Visnu, who is here called by the name Gadabhrt, is the Supreme Personality of Godhead. Lord Gadabhrt is described in the passage beginning with the word "varga". Here "varga" means "the three goals of life", "svarga" (residence in the heavenly planets) is the result of pious deeds, "apavarga" means "liberation", "Aikatmya-hetuna" means "because He is the Supreme Personality of Godhead, who is situated in everyone's heart", and "prayena" means "almost always." 12 This is also confirmed by the following statement of Skanda Purana: "Lord Visnu, the eternal Supreme Personality of Godhead, is the giver of liberation. He binds the conditioned souls with the ropes of repeated birth and death and He also frees them from those ropes."

Bhakti · Sanskrit §211 · English §205

[२११]

अन्यदा स्व-गुरौ कर्मिभिर् अपि भगवद्-दृष्टिः कर्तव्येत्य् आह -

आचार्यं मां विजानीयान् नावमन्येत कर्हिचित् । न मर्त्य-बुद्ध्यासूयेत सर्व-देव-मयो गुरुः ॥ [भ्प् ११.१७.२७]

ब्रह्मचारि-धर्मान्तः-पठितम् इदम् ।

॥ ११.१७ ॥ श्री-भगवान् ॥ २११ ॥

[211]

anyadā sva-gurau karmibhir api bhagavad-dṛṣṭiḥ kartavyety āha -

ācāryaṃ māṃ vijānīyān nāvamanyeta karhicit | na martya-buddhyāsūyeta sarva-deva-mayo guruḥ || [BhP 11.17.27]

brahmacāri-dharmāntaḥ-paṭhitam idam |

|| 11.17 || śrī-bhagavān || 211 ||

English witness · section(s) 205

Anuccheda 205

1 Faith in devotional service is described in the following words (Srimad Bhagavatam 4.21.31-32): "By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krsna consciousness gradually increases.* 2 "When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries."* 3 Here the word "tapasvinam" means "of they who

suffer in the world of birth and death". In the passage beginning with the word "yatha" an example is given to show the glories of the Lord's lotus feet. "Asangah" means "without being attached to anything else", "vijnana-visesah" means "direct perception of the Supreme Personality of Godhead", and "viryavan" means "strong for that reason". These words describe a person who has taken shelter of the feet (anghri-mule) of the Supreme Personality of Godhead.

Bhakti · Sanskrit §212 · English §206

[২১২]

অতঃ সুতরাম্ এব পরমার্থিভিস্ তাদৃশে গুরাব্ ইত্য্ আহ - (পগে ১০৮)

যস্য সাক্ষাদ্ ভগবতি জ্ঞান-দীপ-প্রদে গুরৌ । মর্ত্যাসদ্-ধীঃ শ্রুতং তস্য সর্বং কুঞ্জর-শৌচবত্ ॥

এষ বৈ ভগবান্ সাক্ষাত্ প্রধান-পুরুষেশ্বরঃ । যোগেশ্বরৈর্ বিমৃগ্যাঙ্ঘ্রির্ লোকো যং মন্যতে নরম্ ॥ [ভ্প্ ৭.১৫.২৬-২৭]

এষ শ্রী-কৃষ্ণ-লক্ষণোঽপি । ততঃ প্রাকৃত-দৃষ্টির্ ন ভগবত্-তত্ত্ব-গ্রহণে প্রমাণম্ ইতি ভাবঃ ।

॥ ৭.১৫ ॥ শ্রী-নারদো যুধিষ্ঠিরম্ ॥ ২১২ ॥

[212]

ataḥ sutarām eva paramārthibhis tādṛśe gurāv ity āha - (page 108)

yasya sākṣād bhagavati jñāna-dīpa-prade gurau | martyāsad-dhīḥ śrutaṃ tasya sarvaṃ kuñjara-śaucavat ||

eṣa vai bhagavān sākṣāt pradhāna-puruṣeśvaraḥ | yogeśvarair vimṛgyāṅghrir loko yaṃ manyate naram || [BhP 7.15.26-27]

eṣa śrī-kṛṣṇa-lakṣaṇo'pi | tataḥ prākṛta-dṛṣṭir na bhagavat-tattva-grahaṇe pramāṇam iti bhāvaḥ |

|| 7.15 || śrī-nārado yudhiṣṭhiram || 212 ||

English witness · section(s) 206

Anuccheda 206

1 That in most cases the same person is both initiating spiritual master (sravana-guru) and instructing spiritual master (bhajan-siksa-guru) is confirmed by the following words (Srimad Bhagavatam 11.3.22): 2 "Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."*** 3 The initiating spiritual master is described in the previous verse (Srimad Bhagavatam 11.3.21) in these words: "Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realised the conclusion of the scriptures by deliberation and be able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters."* 4 Here it is said that the spiritual master (guru) is like one's life and soul (atma) and one's worshipable deity (daivata). Without deceit (amayaya) one should follow him (anuvrttya) and learn from him (sikset). In this way (yaih) the Supreme Personality of Godhead (atma), who gave Himself to Bali Maharaja and other devotees, will give Himself. One may accept many instructing spiritual masters (siksa-gurus). This has already been explained. The verse quoted in the beginning of this anuccheda was spoken by Sri Prabhuddha to King Nimi.

Bhakti · Sanskrit §213 · English §207

[२१३]

शुद्ध-भक्तास् त्व् एके श्री-गुरोः श्री-शिवस्य च भगवता सहाभेद-दृष्टिं तत्-प्रियतमत्वेनैव मन्यन्ते । यथा -

वयं तु साक्षाद् भगवन् भवस्य प्रियस्य सख्युः क्षण-सङ्गमेन । सुदुश्चिकित्स्यस्य भवस्य मृत्योर् भिषक्तमं त्वाद्य गतिं गताः स्म ॥ [भ्प् ४.३०.३८]

टीका च - तव यः प्रियः सखा तस्य भवस्य । अत्यन्तम् अचिकित्सस्य भवस्य जन्मनो मृत्योश् च भिषक्तमं सद् वैद्यं त्वां गतिं प्राप्ता इत्य् एषा । श्री- शिवो ह्य् एषां वकृणां गुरुः ।

॥ ४.३० ॥ श्री-प्रचेतसः श्रीअद्-अष्ट-भुज-पुरुषम् ॥ २१३ ॥

[213]

śuddha-bhaktās tv eke śrī-guroḥ śrī-śivasya ca bhagavatā sahābheda-dṛṣṭiṃ tat-priyatamatvenaiva manyante | yathā -

vayaṃ tu sākṣād bhagavan bhavasya priyasya sakhyuḥ kṣaṇa-saṅgamena | suduścikitsyasya bhavasya mṛtyor bhiṣaktamaṃ tvādya gatiṃ gatāḥ sma || [BhP 4.30.38]

ṭīkā ca - tava yaḥ priyaḥ sakhā tasya bhavasya | atyantam acikitsasya bhavasya janmano mṛtyoś ca bhiṣaktamaṃ sad vaidyaṃ tvāṃ gatiṃ prāptā ity eṣā | śrī- śivo hy eṣāṃ vakṛṇāṃ guruḥ |

|| 4.30 || śrī-pracetasaḥ śrīad-aṣṭa-bhuja-puruṣam || 213 ||

English witness · section(s) 207

Anuccheda 207

1 One may accept only one initiating spiritual master (mantra guru). This is explained in the following words (Srimad Bhagavatam 11.3.48): "Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."*** 2 Here "anugrahah" means "the mercy of the initiating spiritual master", and "agamah" means :the scriptures, where the

rules for chanting mantras are described". Because the word spiritual master is here in the singular number, it is understood that one should accept only one initiating spiritual master. 3 The disciple is not allowed to reject his initiating spiritual master. This is confirmed by the following words of Brahma-vaivarta Purana: "Lord Hari rejects anyone who rejects his spiritual master. A person who rejects his spiritual master becomes wicked. His knowledge becomes covered with dirt." 4 However, if one's spiritual master is not satisfactory, one should accept another spiritual master. In this way one may reject many unsatisfactory spiritual masters. When a spiritual master preaches against the truth, he should be rejected. This is explained in the following words of Sri Narada-pancaratra: 5 "One who has accepted mantra-initiation from a spiritual master who is not a devotee of Lord Visnu goes to hell. The disciple should again become initiated, properly initiated by a spiritual master who is a devotee of Lord Visnu." 6 The verse quoted in the beginning of this anuccheda was spoken by Sri Avirhotra to King Nimi.

Bhakti · Sanskrit §214 · English §208–209

[२१४]

तद् एवं रुच्य्-आदिना गुर्व्-आश्रयान्ते उपासना-पूर्वाङ्ग-रूपः साम्मुख्य- भेदो बहु-विधो दर्शितः । अथ साक्षाद् उपासना-लक्षणस् तद्-भेदोऽपि बहु-विधो दर्श्यते । अत्र साम्मुख्यं द्विविधं निर्विशेष-मयं स-विशेष- मयं च । अत्र पूर्वं ज्ञानम् । उत्तरं तु द्विविधम् - अहङ्ग्रहोपासना- रूपं भक्ति-रूपं च । अस्य ज्ञानस्य लक्षणं ज्ञानं चैकात्म्य-दर्शनम् [भ्प् ११.१९.२५] इति । अभेदोपासनं ज्ञानम् इत्य् अर्थः ।

॥ ११.१९ ॥ श्री-भगवान् ॥ २१४ ॥

[214]

tad evaṃ rucy-ādinā gurv-āśrayānte upāsanā-pūrvāṅga-rūpaḥ sāmmukhya- bhedo bahu-vidho darśitaḥ | atha sākṣād upāsanā-lakṣaṇas tad-bhedo'pi bahu-vidho darśyate | atra sāmmukhyaṃ dvividhaṃ nirviśeṣa-mayaṃ sa-viśeṣa- mayaṃ ca | atra pūrvaṃ jñānam | uttaraṃ tu dvividham - ahaṅgrahopāsanā- rūpaṃ bhakti-rūpaṃ ca | asya jñānasya lakṣaṇaṃ jñānaṃ caikātmya-darśanam [BhP 11.19.25] iti | abhedopāsanaṃ jñānam ity arthaḥ |

|| 11.19 || śrī-bhagavān || 214 ||

English witness · section(s) 208–209

Anuccheda 208

1 The initiating spiritual master enlightens his disciple in the knowledge of the scriptures. This is explained in the following words of Srimad Bhagavatam (11.10.12): 2 "The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick and the instruction given by the guru to the third stick placed in between. The transcendental knowledge communicated from guru to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness to both guru and disciple."*** 3 Here the word "adyah" means "the stick below", "tat-sandhanam" means "the stick in the middle, which is the object of friction", "pravacanam" means "instruction", and "vidya" means "the knowledge of scripture". The knowledge created by this contact is compared to fire. 4 This is also confirmed by the following statement of Sruti-sastra (Taittiriya Upanisad 1.3.3): "The spiritual master comes first. The disciple comes after. When they meet knowledge is manifested." 5 In the Mundaka Upanisad (1.2.12) it is said: "To learn the transcendental subject matter one must approach a spiritual master."* 6 In the Chandogya Upanisad (6.14.2) it is said: "One who approaches a bona fide spiritual master can understand everything about spiritual realisation."* 7 In the Katha Upanisad (1.2.9) it is said: "O dear one, the truth cannot be understood by logic. It is understood only by hearing the words of the spiritual master." 8 The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 209

1 One must also accept an instructing spiritual master (siksa guru). This is explained in the following words (Srimad Bhagavatam 10.87.33): 2 "Those who endeavour with their conquered senses and vital air to bring the impetuous and most unsteady mind under control but have abandoned the shelter of their spiritual masters' feet experience only distress in their cultivation of various practices. They encounter hundreds of disturbances, O unborn Lord, like merchants riding a boat on the ocean who have failed to engage a pilot."* 2 This verse means, "Those who (ye) endeavour with their conquered senses and vital air to bring the impetuous and most unsteady (adanta) mind (manas turagam) under control (yantum) but have abandoned (samavahaya) the shelter of their spiritual masters' (guroh) feet (caranam) experience only distress in their cultivation of various practices (upaya-khidah). They encounter hundreds of disturbances (vyasana-satanvitah)."* These persons remain in the world of repeated birth and death. 3 The last part of the verse means, "O unborn Lord (aja), they are like merchants riding a boat on the ocean (jaladhau) who have failed to engage a pilot (akrta-karna-dharah)."* The spiritual master reveals the truth of devotional service to the Lord. By the spiritual master's mercy one remains undefeated by even hundreds of obstacles and one quickly bring his mind under control. That is the meaning here. 4 In the Brahma-vaivarta Purana it is said: "One who

devotedly serves his spiritual master and remembers the Lord personally meets the Supreme Personality of Godhead. They who are proud and will not serve a spiritual master do not meet the Lord." 5 In the Svetasvatara Upanisad (6.38) it is said: "Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."* 6 The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

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Bhakti · Sanskrit §215–216 · English §210

[२१५]

तत्-साधन-प्रकारं चैवं बहु-विधस् तत्र तत्रोक्तिः । स च ज्ञानम् एवोच्यते । तत्र श्रवणं श्री-पृथु-सनत्कुमार-संवादादौ द्रष्टव्यम् ।

तद्-अनुसारेण मननं च ज्ञेयम् । प्रथमतः श्रोतृणां हि विवेकस् तावान् एव यावता जडातिरिक्त-चिन्-मात्रं वस्तूपस्थितं भवति । तस्मिंश् चिन्- मात्रेऽपि वस्तुनि ये विशेषाः स्वरूप-भूत-शक्ति-सिद्धा भगवत्तादि-रूपा वर्तन्ते तांस् तु ते विवेक्तुं न क्षमन्ते, यथा दिवा-रजनी-खण्डिनि ज्योतिषि ज्योतिर्-मात्रत्वेऽपि ये मण्डलान्तर्-बहिश् च दिव्य-विमानादि-परस्पर-पृथग्- भूत-रश्मि-परमाणु-रूपा विशेषास् तांश् चर्म-चक्षुषो विवेक्तुं न क्षमन्ते तद्वत् । पूर्ववच् च यदि महत्-कृपा-विशेषण-दिव्य-दृष्टिता भवति तदा विशेषोपलब्धिश् च भवेत् । न चेन् निर्विशेष-चिन्-मात्र- ब्रह्मानुभवेन तल्-लीनम् एव भवति । तथैव निदिध्यासनम् अपि तेषाम् । तद् यथा --

स्थिरं सुखं चासनम् आस्थितो यतिर् यदा जिहासुर् इमम् अङ्ग लोकम् । काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन् मनसा जितासुः ॥

मनः स्व-बुद्ध्यामलया नियम्य क्षेत्र-ज्ञ एतां निनयेत् तम् आत्मनि । आत्मानम् आत्मन्य् अवरुध्य धीरो लब्धोपशान्तिर् विरमेत कृत्यात् ॥ [भ्प् २.२.१५-१६]

एतां बुद्धिं क्षेत्रज्ञे बुद्ध्यादि-द्रष्टरि निलयेत् प्रविलापयेत् । तं च क्षेत्रज्ञं स्वरूप-भूतया बुद्ध्या आत्मनि तद्-द्रष्टृत्वादि-रहिते शुद्धे जीवे, तं च शुद्धम् आत्मानम् आत्मनि ब्रह्मण्य् अवरुध्य तद्-एकत्वेन विचिन्त्य लब्धोपशान्तिः प्राप्त-निर्वृतिः सन् कृत्याद् विरमेत्, तस्य ततः परं प्राप्याभावात् ।

॥ २.२ ॥ श्री-शुकः ॥ २१५ ॥

(पगे १०९)

तद् एवं ज्ञान-मुक्तिम् इदम् एव स्वाभावोऽध्यात्मम् उच्यते इत्य् अनेन श्री- गीतासूक्तम् । स्वस्य शुद्धस्यात्मनो भावो भावना आत्मन्य् अधिकृत्य वर्तमानत्वाद् अध्यात्म-शब्देनोच्यत इत्य् अर्थः ।

अथाहंग्रहोपासनं तच्-छक्ति-विशिष्ट ईश्वर एवाहम् इति चिन्तनम् । अस्य फलं स्वस्मिंस् तच्-छक्त्य्-आद्य्-आविर्भावः यथा विष्णु-पुराणे नागपाशादि- यन्त्रितः श्री-प्रह्लादस् तादृशम् आत्मानं स्मरन् नागपाशादिकम् उत्सारितवान् । अत्रान्तिम-फलं च कीट-पेशस्कृत्न्-न्यायेन सारूप्य-साष्ट्यादिकं ज्ञेयम् ।

अथ भक्तिः । तस्यास् तटस्थ-लक्षणं स्वरूप-लक्षणं च यथा गरुड- पुराणे --

विष्णु-भक्तिं प्रवक्ष्यामि यया सर्वम् अवाप्यते । यथा भक्त्या हरिस् तुष्येत तथा नान्येन केनचित् ॥

इत्य् उक्त्वाह - भज इत्य् एष वै धातुः सेवायां परिकीर्तितः । तस्मात् सेवा बुधैः प्रोक्ता भक्तिः साधन-भूयसी ॥ इति ।

यया सर्वम् अवाप्यते इति तटस्थ-लक्सणम् । अत्र च अकामः सर्व-कामो वा इत्य् आदि-सिद्धत्वाद् अव्याप्त्य्-अभावः । यथा भक्त्या इत्य्-आद्य्-उक्तत्वाद् अतिव्याप्त्य्-अभाव । बुधैः प्रोक्तत्वाद् असम्भवाभावश् च । सेवा-शब्देन स्वरूप-लक्षणम् । सा च सेवा कायिक-वाचिक-मासआत्मिका त्रिविधैवानुगतिर् उच्यते । अतएव भय-द्वेषादीनाम् अहङ्ग्रहोपासनायाश् च व्यावृत्तिः । साधन-भूयसी साधनेषु श्रेष्ठेत्य् अर्थः ।

तद् एवं लक्षण-द्वयं प्रकारान्तरेणाह --

ये वै भगवता प्रोक्ता उपाया ह्य् आत्म-लब्धये । अञ्जः पुंसाम् अविदुषां विद्धि भागवतान् हि तान् ॥ [भ्प् ११.२.३४]

अविदुषां पुंसां तन्-माहात्म्यम् अविद्वद्भिर् अपि कर्तृभिः । आत्मनो ब्रह्म परमात्मा भगवान् इत्य् आविर्भाव-भेदवतः स्वस्य धर्म-भूतस्य अञ्जः अनायासेनैव लब्धये लाभाय उपायाः साधनानि स्वयं भगवता --

कालेन नष्टा प्रलये वाणीयं वेद-संज्ञिता । मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मद्-आत्मकः ॥ [भ्प् ११.१४.३]

इत्य् अनुसारेण प्रोक्ताः । तान् उपायान् भागवतान् धर्मान् विद्धि भागवतीं भक्तिं जानीहीत्य् अर्थः । हि प्रसिद्धौ । तत्र साक्षाद् भक्तेर् अपि भागवत- धर्माख्यत्वं एतावान् एव लोकेऽस्मिन् [भ्प् ११.३.२३] इत्य् अत्र परम- धर्मत्व-ख्यापनाय दर्शितम् । अत्र आत्म-लब्धये प्रोक्ता इति तटस्थ- लक्सणम् । अन्येन तद्-अलाभाद् अव्यभिचारि । आत्म-लब्धय उपाया इति स्वरूप-लक्षणम् । तल्-लाभोपायो हि तद्-अनुगतिर् एव ।

॥ ११.२ ॥ श्री-कविर् निमिम् ॥ २१६ ॥

[215]

tat-sādhana-prakāraṃ caivaṃ bahu-vidhas tatra tatroktiḥ | sa ca jñānam evocyate | tatra śravaṇaṃ śrī-pṛthu-sanatkumāra-saṃvādādau draṣṭavyam |

tad-anusāreṇa mananaṃ ca jñeyam | prathamataḥ śrotṝṇāṃ hi vivekas tāvān eva yāvatā jaḍātirikta-cin-mātraṃ vastūpasthitaṃ bhavati | tasmiṃś cin- mātre'pi vastuni ye viśeṣāḥ svarūpa-bhūta-śakti-siddhā bhagavattādi-rūpā vartante tāṃs tu te vivektuṃ na kṣamante, yathā divā-rajanī-khaṇḍini jyotiṣi jyotir-mātratve'pi ye maṇḍalāntar-bahiś ca divya-vimānādi-paraspara-pṛthag- bhūta-raśmi-paramāṇu-rūpā viśeṣās tāṃś carma-cakṣuṣo vivektuṃ na kṣamante tadvat | pūrvavac ca yadi mahat-kṛpā-viśeṣaṇa-divya-dṛṣṭitā bhavati tadā viśeṣopalabdhiś ca bhavet | na cen nirviśeṣa-cin-mātra- brahmānubhavena tal-līnam eva bhavati | tathaiva nididhyāsanam api teṣām | tad yathā --

sthiraṃ sukhaṃ cāsanam āsthito yatir yadā jihāsur imam aṅga lokam | kāle ca deśe ca mano na sajjayet prāṇān niyacchen manasā jitāsuḥ ||

manaḥ sva-buddhyāmalayā niyamya kṣetra-jña etāṃ ninayet tam ātmani | ātmānam ātmany avarudhya dhīro labdhopaśāntir virameta kṛtyāt || [BhP 2.2.15-16]

etāṃ buddhiṃ kṣetrajñe buddhyādi-draṣṭari nilayet pravilāpayet | taṃ ca kṣetrajñaṃ svarūpa-bhūtayā buddhyā ātmani tad-draṣṭṛtvādi-rahite śuddhe jīve, taṃ ca śuddham ātmānam ātmani brahmaṇy avarudhya tad-ekatvena vicintya labdhopaśāntiḥ prāpta-nirvṛtiḥ san kṛtyād viramet, tasya tataḥ paraṃ prāpyābhāvāt |

|| 2.2 || śrī-śukaḥ || 215 ||

(page 109)

tad evaṃ jñāna-muktim idam eva svābhāvo'dhyātmam ucyate ity anena śrī- gītāsūktam | svasya śuddhasyātmano bhāvo bhāvanā ātmany adhikṛtya vartamānatvād adhyātma-śabdenocyata ity arthaḥ |

athāhaṃgrahopāsanaṃ tac-chakti-viśiṣṭa īśvara evāham iti cintanam | asya phalaṃ svasmiṃs tac-chakty-ādy-āvirbhāvaḥ yathā viṣṇu-purāṇe nāgapāśādi- yantritaḥ śrī-prahlādas tādṛśam ātmānaṃ smaran nāgapāśādikam utsāritavān | atrāntima-phalaṃ ca kīṭa-peśaskṛtn-nyāyena sārūpya- sārṣṭyādikaṃ jñeyam |

atha bhaktiḥ | tasyās taṭastha-lakṣaṇaṃ svarūpa-lakṣaṇaṃ ca yathā garuḍa- purāṇe --

viṣṇu-bhaktiṃ pravakṣyāmi yayā sarvam avāpyate | yathā bhaktyā haris tuṣyeta tathā nānyena kenacit ||

ity uktvāha - bhaja ity eṣa vai dhātuḥ sevāyāṃ parikīrtitaḥ | tasmāt sevā budhaiḥ proktā bhaktiḥ sādhana-bhūyasī || iti |

yayā sarvam avāpyate iti taṭastha-laksaṇam | atra ca akāmaḥ sarva-kāmo vā ity ādi-siddhatvād avyāpty-abhāvaḥ | yathā bhaktyā ity-ādy-uktatvād ativyāpty-abhāva | budhaiḥ proktatvād asambhavābhāvaś ca | sevā-śabdena svarūpa-lakṣaṇam | sā ca sevā kāyika-vācika-māsaātmikā trividhaivānugatir ucyate | ataeva bhaya-dveṣādīnām ahaṅgrahopāsanāyāś ca vyāvṛttiḥ | sādhana-bhūyasī sādhaneṣu śreṣṭhety arthaḥ |

tad evaṃ lakṣaṇa-dvayaṃ prakārāntareṇāha --

ye vai bhagavatā proktā upāyā hy ātma-labdhaye | añjaḥ puṃsām aviduṣāṃ viddhi bhāgavatān hi tān || [BhP 11.2.34]

aviduṣāṃ puṃsāṃ tan-māhātmyam avidvadbhir api kartṛbhiḥ | ātmano brahma paramātmā bhagavān ity āvirbhāva-bhedavataḥ svasya dharma-bhūtasya añjaḥ anāyāsenaiva labdhaye lābhāya upāyāḥ sādhanāni svayaṃ bhagavatā --

kālena naṣṭā pralaye vāṇīyaṃ veda-saṃjñitā | mayādau brahmaṇe proktā dharmo yasyāṃ mad-ātmakaḥ || [BhP 11.14.3]

ity anusāreṇa proktāḥ | tān upāyān bhāgavatān dharmān viddhi bhāgavatīṃ bhaktiṃ jānīhīty arthaḥ | hi prasiddhau | tatra sākṣād bhakter api bhāgavata- dharmākhyatvaṃ etāvān eva loke'smin [BhP 11.3.23] ity atra parama- dharmatva-khyāpanāya darśitam | atra ātma-labdhaye proktā iti taṭastha- laksaṇam | anyena tad-alābhād avyabhicāri | ātma-labdhaya upāyā iti svarūpa-lakṣaṇam | tal-lābhopāyo hi tad-anugatir eva |

|| 11.2 || śrī-kavir nimim || 216 ||

English witness · section(s) 210

Anuccheda 210

1 Now will be discussed the truth that one must accept an initiating spiritual master. One should accept a spiritual master in order to attain the highest goal of life. One should not accept a spiritual master to attain ordinary, material goals. This is explained in the following words (Srimad Bhagavatam 5.5.18): 2 "One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother, or a worshipable demigod."* 3 Here the word "samupeta-mrtyum" means "one who is on the path of repeated birth and death." 4 Sri Narada Muni also explains (Srimad Bhagavatam 1.5.15): "The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion, and will hardly care for prohibitions."* 5 A person who seeks a spiritual master in order to attain material goals will naturally not take shelter of the feet of a spiritual master who can deliver his disciple from death. That is the meaning. The verse quoted in the beginning of this anuccheda was spoken by Sri Rsabhadeva to His sons.

Bhakti · Sanskrit §217 · English §211

[२१७]

सा भक्तिस् त्रिविधा । आरोप-सिद्धा, सङ्ग-सिद्धा, स्वरूप-सिद्धा च । तत्रारोप-सिद्धा स्वतो भक्तित्वाभावेऽपि भगवद्-अर्पणादिना भक्तित्वं प्राप्ता कर्मादि-रूपा । सङ्ग-सिद्धा स्वतो भक्तित्वाभावेऽपि तत्-परिकरतया संस्थापनेन तत्र भागवतान् धर्मान् शिक्षेद् गुर्व्-आत्म-दैवतः [भ्प् ११.३.२४] इत्य् आदि-प्रकरणेषु सर्वतो मनसोऽसङ्गम् [भ्प् ७.५.१८] इत्य् आदिना लब्ध-तद्-अन्तः-पाता ज्ञान-कर्म-तद्-अङ्ग-रूपा । स्वरूप-सिद्धा चाज्ञानादिनापि तत्-प्रादुर्भावे भक्तित्वाव्यभिचारिणी साक्षात् तद्- अनुगत्यात्मा तदीय-श्रवण-कीर्तनादि-रूपा । श्रवणं कीर्तनं विष्णोः (पगे ११०) इत्य् आदौ विष्णोः श्रवणं विष्णोः कीर्तनम् इति विशिष्टस्यैव विवक्षितत्वत् तेषाम् अपि नारोप-सिद्धत्वं प्रत्युत मूढ-प्रोन्मत्तादिषु तद्-अनुकर्तृष्व् अपि कथञ्चित् सम्बन्धेन फल-प्रापकत्वात् स्वरूप- सिद्धत्वं, यथा श्री-प्रह्लादस्य पूर्व-जन्मनि श्री-नृसिंह-चतुर्दश्य्- उपवासः । यथा कुक्कुर-मुख-गतस्य श्येनस्य भगवन्-मन्दिर- परिक्रमः । एवम् अन्य-दृष्ट्यादिना मूढादिभिः कृतस्य वन्दनस्यापि ज्ञेयम् ।

तद् एवं त्रिविधापि सा पुनर् अकैतवा सकैतवा चेति द्विविधा ज्ञेया । तत्रारोप-सङ्ग-सिद्धयोर् यस्या भक्तः सम्बन्धेन भक्ति-पद-प्राप्त्यां सामर्थ्यं तन्-मात्रापेक्षत्वं चेद् अकैतवत्वं स्वीयान्यदीय-फलापेक्ष-परिकरत्वं चेद् अकैतवत्वं प्रयोजनान्तरापेक्षया कर्म-ज्ञान- परिकरत्वं चेत् सकैतवत्वम् । स्वरूप-सिद्धायाश् च यस्य भगवतः सम्बन्धेन तादृशं माहात्म्यं तन्-मात्रापेक्ष-परिकरत्वं चेद् अकैतवत्वं प्रयोजनान्तरापेक्षया कर्म-ज्ञान-परिकरत्वं चेत् सकैतवत्वम् । इयम् एवाकैतवाकिञ्चनाख्यत्वेन पूर्वम् उक्ता । धर्मः प्रोज्झित-कैतवोऽत्र परमः [भ्प् १.१.२] इत्य् अत्र चास्यास् तद्-उभय-विधत्वे प्रमाणं ज्ञेयम् । तथोक्तं - प्रीयतेऽमलया भक्त्या हरिर् अन्यद्- विडम्बनम् [भ्प् ७.७.५२] इति ।

अथारोप-सिद्धा - एतद्-अर्थम् एव नैष्कर्म्यम् अप्य् अच्युत-भाव-वर्जितम् [भ्प् १.५.१२] इत्य् आदौ सकाम-निष्कामयोर् द्वयोर् अपि कर्मणोर् निन्दा । भगवद्-वैमुख्याविशेषात् ।

तत्र यादृच्छिक-चेष्टाया अपि भगवद्-अर्पितत्वे भगवद्-धर्मत्वं भवति किम् उत वैदिक-कर्मण इति वक्तुं तस्या अपि तद्-रूपत्वम् आह -

कायेन वाचा मनसेन्द्रियैर् वा बुद्ध्यात्मना वानुसृत-स्वभावात् । करोति यद् यत् सकलं परस्मै

नारायणायेति समर्पयेत् तत् ॥ [भ्प् ११.२.३६]

पूर्वं हि धर्मान् भागवतान् ब्रूत [भ्प् ११.२.३१] इति प्रश्नानन्तरं ये वै भगवता प्रोक्ता [भ्प् ११.२.३४] इत्य् आदिना मुख्यत्वेन साक्षात्-तल्-लब्धये उपाय-भूताः श्रवण-कीर्तनादयो भागवता धर्मा लक्षिताः ते चात्रैव शृण्वन् सु-भद्राणि रथाङ्ग-पाणेर् [भ्प् ११.२.३९] इत्य्-आदिना कतिचिद् दर्शिताः । उत्तराध्याये च -- तत्र भागवतान् धर्मान् शिक्षेद् गुर्व्-आत्म-दैवतः [भ्प् ११.३.२२] इत्य् उपक्रम-वाक्याद् अनन्तरं इति भागवतान् धर्मान् शिक्षयन् भक्त्या तद्-उत्थया [भ्प् ११.३.३३] इत्य् उपसंहार-वाक्यस्य प्राग् भागवत-धर्मत्वेनान्य-सङ्ग-त्यागादिकम् अपि वक्ष्यते । सर्वतो मनसोऽसङ्गम् [भ्प् ११.३.२३] इत्य् आदिना । तस्मात् लौकिक-कर्माद्य्-अर्पणम् इदं यथा कथञ्चित् तद्-धर्म-सिद्ध्य्-अर्थम् एवोच्यते ।

अर्थश् चायं टीकायाम् - आत्मना चित्तेनाहङ्कारेण वा अनुसृतो यः स्वभावस् तस्मात् । अयम् अर्थः - न केवलं विधितः कृतम् एवेति नियमः स्वभावानुसारि लौकिकम् अपीति । श्री-गीतासु च -

यत् करोषि यद् अश्नासि यज् जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत् कुरुष्व मद्-अर्पणम् ॥ [गीता ९.२७] इति ।

इतः पूर्वं प्राण-बुद्धि-धर्माधिकारतः इत्य् आदि-मन्त्रश् च तथा । अत्र स्वाभाविक-कर्मणोऽर्पणे दुष्कर्मणो द्विविधा गतिः । ज्ञानेच्छूनाम् अविशेषेण । भक्तीच्छूनां तु अनेन दुर्वासन-दुःख-दर्शनेन च स करुणामयः करुणां करोत्व् इति वा (पगे १११)

या प्रीतिर् अविवेकानां विषयेष्व् अनपायिनी । त्वाम् अनुस्मरतः सा मे हृदयान् नापसर्पतु ॥ [विप् १.२०.१९] इति विष्णु-पुराणोक्त-प्रकारेण ।

युवतीनां यथा यूनि यूनां च युवतौ यथा । मनोऽभिरमते तद्वन् मनोऽभिरमतां त्वयि ॥ [पद्मप् ६.१२८.२५८]

इति पाद्मोक्त-प्रकारेण च मम सुकर्मणि दुष्कर्मणि यद्-राग-सामान्यं तत् सर्वतो-भावेन भगवद्-विषयम् एव भवत्व् इति समाध्येयम् । कामिनां तु न सर्वथैव सर्व-दुष्कर्मार्पणम् । वेदोक्तम् एव कुर्वाणो निःसङ्गोऽर्पितम् ईश्वरे [भ्प् ११.३.४] इत्य् अत्र पुनर् वैदिकम् एवेश्वरेऽर्पितं कुर्वाण इत्य् उक्तम् ॥

॥ ११.२ ॥ श्री-कविर् निमिम् ॥ २१७ ॥

[217]

sā bhaktis trividhā | āropa-siddhā, saṅga-siddhā, svarūpa-siddhā ca | tatrāropa-siddhā svato bhaktitvābhāve'pi bhagavad-arpaṇādinā bhaktitvaṃ prāptā karmādi-rūpā | saṅga-siddhā svato bhaktitvābhāve'pi tat-parikaratayā saṃsthāpanena tatra bhāgavatān dharmān śikṣed guru-ātma-daivataḥ [BhP 11.3.24] ity ādi-prakaraṇeṣu sarvato manaso'saṅgam [BhP 7.5.18] ity ādinā labdha-tad-antaḥ-pātā jñāna-karma-tad-aṅga-rūpā | svarūpa-siddhā cājñānādināpi tat-prādurbhāve bhaktitvāvyabhicāriṇī sākṣāt tad-anugatyātmā tadīya-śravaṇa-kīrtanādi-rūpā | śravaṇaṃ kīrtanaṃ viṣṇoḥ (page 110) ity ādau viṣṇoḥ śravaṇaṃ viṣṇoḥ kīrtanam iti viśiṣṭasyaiva vivakṣitatvat teṣām api nāropa-siddhatvaṃ pratyuta mūḍha-pronmmattādiṣu tad-anukartṛṣv api kathañcit sambandhena phala-prāpakatvāt svarūpa- siddhatvaṃ, yathā śrī-prahlādasya pūrva-janmani śrī-nṛsiṃha-caturdaśy- upavāsaḥ | yathā kukkura-mukha-gatasya śyenasya bhagavan-mandira- parikramaḥ | evam anya-dṛṣṭyādinā mūḍhādibhiḥ kṛtasya vandanasyāpi jñeyam |

tad evaṃ trividhāpi sā punar akaitavā sakaitavā ceti dvividhā jñeyā | tatrāropa-saṅga-siddhayor yasyā bhaktaḥ sambandhena bhakti-pada-prāptyāṃ sāmarthyaṃ tan-mātrāpekṣatvaṃ ced akaitavatvaṃ svīyānyadīya-phalāpekṣa-parikaratvaṃ ced akaitavatvaṃ prayojanāntarāpekṣayā karma-jñāna- parikaratvaṃ cet sakaitavatvam | svarūpa-siddhāyāś ca yasya bhagavataḥ sambandhena tādṛśaṃ māhātmyaṃ tan-mātrāpekṣa-parikaratvaṃ ced akaitavatvaṃ prayojanāntarāpekṣayā karma-jñāna-parikaratvaṃ cet sakaitavatvam | iyam evākaitavākiñcanākhyatvena pūrvam uktā | dharmaḥ projjhita-kaitavo'tra paramaḥ [BhP 1.1.2] ity atra cāsyās tad-ubhaya-vidhatve pramāṇaṃ jñeyam | tathoktaṃ - prīyate'malayā bhaktyā harir anyad-viḍambanam [BhP 7.7.52] iti |

athāropa-siddhā - etad-artham eva naiṣkarmyam apy acyuta-bhāva-varjitam [BhP 1.5.12] ity ādau sakāma-niṣkāmayor dvayor api karmaṇor nindā | bhagavad-vaimukhyāviśeṣāt |

tatra yādṛcchika-ceṣṭāyā api bhagavad-arpitatve bhagavad-dharmatvaṃ bhavati kim uta vaidika-karmaṇa iti vaktuṃ tasyā api tad-rūpatvam āha -

kāyena vācā manasendriyair vā buddhyātmanā vānusṛta-svabhāvāt | karoti yad yat sakalaṃ parasmai nārāyaṇāyeti samarpayet tat || [BhP 11.2.36]

pūrvaṃ hi dharmān bhāgavatān brūta [BhP 11.2.31] iti praśnānantaraṃ ye vai bhagavatā proktā [BhP 11.2.34] ity ādinā mukhyatvena sākṣāt-tal-labdhaye upāya-bhūtāḥ śravaṇa-kīrtanādayo bhāgavatā dharmā lakṣitāḥ te cātraiva śṛṇvan su-bhadrāṇi rathāṅga-pāṇer [BhP 11.2.39] ity-ādinā katicid darśitāḥ | uttarādhyāye ca -- tatra bhāgavatān dharmān śikṣed guru-ātma-daivataḥ [BhP 11.3.22] ity upakrama-vākyād

anantaraṃ iti bhāgavatān dharmān śikṣayan bhaktyā tad-utthayā [BhP 11.3.33] ity upasaṃhāra-vākyasya prāg bhāgavata-dharmatvenānya-saṅga-tyāgādikam api vakṣyate | sarvato manaso'saṅgam [BhP 11.3.23] ity ādinā | tasmāt laukika-karmādy-arpaṇam idaṃ yathā kathañcit tad-dharma-siddhy-artham evocyate |

arthaś cāyaṃ ṭīkāyām - ātmanā cittenāhaṅkāreṇa vā anusṛto yaḥ svabhāvas tasmāt | ayam arthaḥ - na kevalaṃ vidhitaḥ kṛtam eveti niyamaḥ svabhāvānusāri laukikam apīti | śrī-gītāsu ca -

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat | yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam || [Gītā 9.27] iti |

itaḥ pūrvaṃ prāṇa-buddhi-dharmādhikārataḥ ity ādi-mantraś ca tathā | atra svābhāvika-karmaṇo'rpaṇe duṣkarmaṇo dvividhā gatiḥ | jñānecchūnām aviśeṣeṇa | bhaktīcchūnāṃ tu anena durvāsana-duḥkha-darśanena ca sa karuṇāmayaḥ karuṇāṃ karotv iti vā (page 111)

yā prītir avivekānāṃ viṣayeṣv anapāyinī | tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [ViP 1.20.19] iti viṣṇu-purāṇokta-prakāreṇa |

yuvatīnāṃ yathā yūni yūnāṃ ca yuvatau yathā | mano'bhiramate tadvan mano'bhiramatāṃ tvayi || [PadmaP 6.128.258]

iti pādmokta-prakāreṇa ca mama sukarmaṇi duṣkarmaṇi yad-rāga-sāmānyaṃ tat sarvato-bhāvena bhagavad-viṣayam eva bhavatv iti samādhyeyam | kāmināṃ tu na sarvathaiva sarva-duṣkarmārpaṇam | vedoktam eva kurvāṇo niḥsaṅgo'rpitam īśvare [BhP 11.3.4] ity atra punar vaidikam eveśvare'rpitaṃ kurvāṇa ity uktam ||

|| 11.2 || śrī-kavir nimim || 217 ||

English witness · section(s) 211

Anuccheda 211

1 One should not see his spiritual master as an ordinary fruitive worker. Rather one should see his spiritual master in the same way one sees the Supreme Lord Himself. Lord Krsna confirms this in the following words (Srimad Bhagavatam 11.17.27): 2 "One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."* 3 This verse is part of the description of a brahmacari's duties. This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §218 · English §212

[२१८]

अथ वैदिक-कर्मार्पणस्य प्रशंसाम् आहुः -

क्लेश-भूर्य्-अल्प-साराणि कर्माणि विफलानि वा । देहिनां विषयार्तानां न तथैवार्पितं त्वयि ॥ [भ्प् ८.५.४७]

विषयार्तानां कर्माणि क्वचित् क्लेशो भूरिर् येषु तथाप्य् अल्पं फलं येषु तथाप्य् अभूतानि भवन्ति, क्वचित् कृष्यादिवद् विफलानि वा भवन्ति, त्वय्य् अर्पितं कर्म तु न तथा । किन्तु क्लेशं विना यथा कथञ्चित् कृतस्य कामनयाप्य् अर्पणे तत्-कामस्यावश्यक-प्राप्तिः । सा च सर्वत उत्कृष्टा भवति । तथा तन्-मात्र-फलेन च पर्याप्तिर् न भवति संसार-विध्वंसादि- फलत्वाद् इत्य् अर्थः । तद् उक्तम् --

यान् आस्थाय नरो राजन् न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्खलेन् न पतेद् इह ॥ [भ्प् ११.२.३५] इति ।

सत्यं दिशत्य् अर्थितम् अर्थितो नृणाम् [भ्प् ५.१९.२८] इत्य् आदि च । यथैव नाभिः ऋषभ-देव-रूपं भगवन्तं पुत्रत्वेनापि लेभे । श्री-गीतासु च --

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पम् अप्य् अस्य धर्मस्य त्रायते महतो भयात् ॥ [गीता २.४०] इति ।

॥ ८.५ ॥ देवाः श्रीमद्-अजितम् ॥ २१८ ॥

[218]

atha vaidika-karmārpaṇasya praśaṃsām āhuḥ -

kleśa-bhūry-alpa-sārāṇi karmāṇi viphalāni vā | dehināṃ viṣayārtānāṃ na tathaivārpitaṃ tvayi || [BhP 8.5.47]

viṣayārtānāṃ karmāṇi kvacit kleśo bhūrir yeṣu tathāpy alpaṃ phalaṃ yeṣu tathāpy abhūtāni bhavanti, kvacit kṛṣyādivad viphalāni vā bhavanti, tvayy arpitaṃ karma tu na tathā | kintu kleśaṃ vinā yathā kathañcit kṛtasya kāmanayāpy arpaṇe

tat-kāmasyāvaśyaka-prāptiḥ | sā ca sarvata utkṛṣṭā bhavati | tathā tan-mātra-phalena ca paryāptir na bhavati saṃsāra-vidhvaṃsādi- phalatvād ity arthaḥ | tad uktam --

yān āsthāya naro rājan na pramādyeta karhicit | dhāvan nimīlya vā netre na skhalen na pated iha || [BhP 11.2.35] iti |

satyaṃ diśaty arthitam arthito nṝṇām [BhP 5.19.28] ity ādi ca | yathaiva nābhiḥ ṛṣabha-deva-rūpaṃ bhagavantaṃ putratvenāpi lebhe | śrī-gītāsu ca --

nehābhikramanāśo'sti pratyavāyo na vidyate | svalpam apy asya dharmasya trāyate mahato bhayāt || [Gītā 2.40] iti |

|| 8.5 || devāḥ śrīmad-ajitam || 218 ||

English witness · section(s) 212

Anuccheda 212

1 The spiritual master who is approached by persons seeking the highest goal of life is described in the following words (Srimad Bhagavatam 7.15.26-27): 2 "The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant."* 3 "The Supreme Personality of Godhead, Lord Krsna, is the master of all other living entities and of the material nature. His lotus feet are sought and worshipped by great saintly persons like Vyasa. Nonetheless, there are fools who consider Lord Krsna an ordinary human being."* 4 The spiritual master (esah) has the same virtues as the Supreme Personality of Godhead Himself. The spiritual master has the same nature as the Lord. That is the meaning here. These verses were spoken by Sri Narada to King Yudhisthira.

BHAKTI-SANDARBHA

5.19

Sections 219–229

10 bilingual sequence blocks

Bhakti · Sanskrit §219 · English §213

[२१९]

तद् एव कर्मार्पणम् उपपादयति त्रिभिः -

एतत् संसूचितं ब्रह्मंस् ताप-त्रय-चिकित्सितम् । यद् ईश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥ [भ्प् १.५.३२]

ब्रह्मन् हे श्री-वेद-व्यास एतत् ताप-त्रयस्य चिकित्सितं चिकित्सा तैश् चातुर्मास्य-वासिभिः परमहंसैः सूचितम् । किं तत् ? भगवति कर्म यत् समर्पितं भवति । तत्र कर्म समर्पणम् एवेत्य् अर्थः । कथम्भूते ? स्वयं भगवति पूर्ण-स्वरूपैक्श्वर्यादि-मत्तया सर्वांशिन्य् एव केनचिद् अंशेन जीवादि-नियन्तृतया ईश्वरे परमात्म-शब्द-वाच्ये स्वरूप-भूत- विशेषणेन विना केवल-चिन्-मात्रतया प्रतिपाद्यत्वेन ब्रह्मनि तच्-छब्द- वाच्ये ।

[219]

tad eva karmārpaṇam upapādayati tribhiḥ -

etat saṃsūcitaṃ brahmaṃs tāpa-traya-cikitsitam | yad īśvare bhagavati karma brahmaṇi bhāvitam || [BhP 1.5.32]

brahman he śrī-veda-vyāsa etat tāpa-trayasya cikitsitaṃ cikitsā taiś cāturmāsya-vāsibhiḥ paramahaṃsaiḥ sūcitam | kiṃ tat ? bhagavati karma yat samarpitaṃ bhavati | tatra karma samarpaṇam evety arthaḥ | kathambhūte ? svayaṃ bhagavati pūrṇa-svarūpaikśvaryādi-mattayā sarvāṃśiny eva kenacid aṃśena jīvādi-niyantṛtayā īśvare paramātma-śabda-vācye svarūpa-bhūta- viśeṣaṇena vinā kevala-cin-mātratayā pratipādyatvena brahmani tac-chabda- vācye |

English witness · section(s) 213

Anuccheda 213

1 Some pure devotees say that the spiritual master and Lord Siva are both non-different from the Supreme Personality of Godhead. They are seen in this way because they are both very dear to the Lord. This is explained in the following words (Srimad Bhagavatam 4.30.38): 2 "Dear Lord, by virtue of a moment's association with Lord Siva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence.

On account of our great fortune, we have been able to take shelter at Your lotus feet."* 3 This verse states, Lord Siva (bhavasya) is Your dear friend. We have attained You (tvam gatim), who are the most expert physician (bhisaktamam), capable of treating the incurable disease of material existence, of birth (bhavasya) and death (mrtyoh)". Lord Siva is the spiritual master of the speakers of this verses. This verse was spoken by the Pracetas to the eight-armed Purusa-avatara.

Bhakti · Sanskrit §220 · English §214

[২২০]

ননু উত্পত্ত্যৈব তত্-তত্-সঙ্কল্পেন বিহিতত্বাত্ সংসার-হেতোঃ কর্মণঃ কথং তাপ-ত্রয-নিবর্তকত্বম্। উচ্যতে সামগ্রী-ভেদেন ঘটত ইতি যথা -- (পগে ১১২)

আময়ো যশ্ চ ভূতানাং জায়তে যেন সুব্রত। তদ্ এব হ্য্ আময়ং দ্রব্যং ন পুনাতি চিকিত্সিতম্॥ [ভ্প্ ১.৫.৩৩]

আময়ো রোগো যেন ঘৃতাদিনা জায়তে তদ্ এব কেবলম্ আময-কারণং দ্রব্যং তম্ আময়ং ন নিবর্তয়তি কিন্তু চিকিত্সিতং দ্রব্যান্তরৈর্ ভাবিতং সত্ নিবর্তয়ত্য্ এব।

[220]

nanu utpattyaiva tat-tat-saṅkalpena vihitatvāt saṃsāra-hetoḥ karmaṇaḥ kathaṃ tāpa-traya-nivartakatvam | ucyate sāmagrī-bhedena ghaṭata iti yathā -- (page 112)

āmayo yaś ca bhūtānāṃ jāyate yena suvrata | tad eva hy āmayaṃ dravyaṃ na punāti cikitsitam || [BhP 1.5.33]

āmayo rogo yena ghṛtādinā jāyate tad eva kevalam āmaya-kāraṇaṃ dravyaṃ tam āmayaṃ na nivartayati kintu cikitsitaṃ dravyāntarair bhāvitaṃ sat nivartayaty eva |

English witness · section(s) 214

Anuccheda 214

1 By taking shelter of the spiritual master, one thus attains love for the Supreme Lord. Now different varieties of worship will be shown. The Lord may be approach as impersonal and without variety or as personal and possessing variety. The first way is the path of impersonal knowledge. The second way is of two kinds. In one kind one accepts the

ahangrahopasana method of the impersonalists, and in the other kind one accepts the path of devotional service to the Lord. The knowledge of the impersonalists is described in the following words (Srimad Bhagavatam 11.19.27) where Lord Krsna explains: "Real knowledge is the awareness that reveals My all-pervading presence."*** 2 The knowledge (jnanam) here is knowledge that sees no difference.

Bhakti · Sanskrit §221 · English §215–216

[२२१]

एवं नृणां क्रिया-योगाः सर्वे संसृति-हेतवः । त एवात्म-विनाशाय कल्पन्ते कल्पिताः परे ॥ [भ्प् १.५.३४]

परे भगवति कल्पिताः कामनयाप्य् अर्पिताः सन्तः संसार-ध्वंस-पर्यन्त- फलत्वाद् आत्म-विनाशाय कर्म-निवृत्तये कल्पन्ते ।

॥ १.५ ॥ श्री-नारदो व्यासम् ॥ २१९-२२१ ॥

[221]

evaṃ nṛṇāṃ kriyā-yogāḥ sarve saṃsṛti-hetavaḥ | ta evātma-vināśāya kalpante kalpitāḥ pare || [BhP 1.5.34]

pare bhagavati kalpitāḥ kāmanayāpy arpitāḥ santaḥ saṃsāra-dhvaṃsa-paryanta-phalatvād ātma-vināśāya karma-nivṛttaye kalpante |

|| 1.5 || śrī-nārado vyāsam || 219-221 ||

English witness · section(s) 215–216

Anuccheda 215

1 Many different methods of spiritual advancement are described. Impersonal knowledge has already been described. The method may be seen in the conversation of King Prthu and Sri Sanatkumara and in other places also in Srimad-Bhagavatam. From that hearing contemplation follows. First the hearers develop a sense of understanding. Then they can understand the nature of spirit, which is different from dull matter. In the realm of spirit there are many forms of the Supreme Lord and many forms of the Lord's spiritual potencies. This the impersonalists are not able to understand. The Lord and His potencies are like the moon disc and the many individual rays of moonlight that emanate from the

moon disc, rays of light that are distinct from each other and from the moon disc also. These different spiritual forms cannot be seen with material eyes. Only if, by the mercy of a great soul, one has spiritual eyes, can one see the variety that is the true nature of spirit. If one does not have such spiritual eyes one sees a spiritual nature that has no variety and one aspires to merge into that varietyless spirit. That varietyless spirit is the object of the impersonalists continual meditation. This meditation and merging is described in the following words (Srimad Bhagavatam 2.2.15-16): 2 "O King, whenever the yogi desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.* 3 Thereafter, the yogi should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceased from all other activities."* 4 Here "etam" means "the intelligence", "ksetra-jne" means "the seer of the intelligence and other things", and "nilayet" means "he merges". By his intelligence (buddhya) he merges the knower of the field of activities into the pure soul (atmani), who is free of being the seer and other things. Then he merges the pure soul (atmanam) into the Supreme (atmani). Being locked up (avarudhya) in the Supreme, he thinks he has attained oneness with the Supreme. In this way he attains satisfaction (labdhopasantih). Then he ceases (viramet) from all other activities (krtyat). In this way, by seeming to end his own existence, he attains the Supreme."

Anuccheda 216

1 This impersonal knowledge is described in the following words of Bhagavad-gita (8.3): "The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self."* 2 In this verse the word "sva" means "of the pure spirit soul", "bhavah" means "meditation", and "adhyatma" means "in relation to the soul". That is the meaning. Described here is ahangrahopasana meditation, where the individual soul thinks, "I am the supreme controller, the master of all potencies". The result of this meditation is that the Lord's power becomes manifested in the meditator. An example of this is seen in the Visnu Purana, where Prahlada Maharaja meditating on himself in this way, thwarts the snake-noose and other weapons used against him. In this way, as an insect, meditating on another insect, actually does become that insect, so the meditating transcendentalist attains sarupya, sarsti or another kind of liberation. 3 Now devotional service will be described. Devotional service has two natures, a borderline nature and an original nature. The Garuda Purana explains: 4 "Now I will describe devotional service to Lord Visnu. By engaging in one attains everything. Lord Hari is pleased by devotional service. Nothing else pleases Him." 5 After that it is also said there: "The verbal root 'bhaj'

means 'to serve'. Therefore the learned say that the noun 'bhakti', which refers to the best of all spiritual paths, means 'devotional service'." 6 In this verse the borderline nature of devotional service is described in the phrase "yaya sarvam avapyate" (by devotional service everything is attained). This is also described in the following words of Srimad-Bhagavatam (2.3.10): "A person who has broader intelligence, whether he be full of all material desires, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."* The word "budhaih (by the wise) here affirms that the "bhakti" (devotional service) here cannot be the same as the ahangrahopasana of the impersonalists. The word "seva" (service) here describes the original nature of devotional service. Devotional service is performed in three ways: with body, words and mind. Ahangrahopasana, however, is performed out of fear, hatred and other faulty motives. The word "sadhana-bhuyasi" means that devotional service is best of all spiritual paths. The two natures of devotional service are also described in the following words (Srimad Bhagavatam 11.2.34): 7 "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."*** 8 Here the phrase "avidusam pumsam" means "by they who engage in devotional service but do not understand the true glories of devotional service", "atmanah" means "of the Supreme, who is manifested as Brahman, Paramatma and Bhagavan", "anjah" means "without effort", "labdhaye" means "to attain", and "upayah" means "methods". The word "bhagavata" means "spoken by the Supreme Lord Himself". This word is explained by the Lord Himself in the following words (Srimad Bhagavatam 11.14.3): 9 "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."*** 10 In this way devotional service is described (proktah) by the Lord Himself. Then the verse declares, "Please understand (viddhi) the spiritual process (tan) known as bhagavata-dharma (bhagavatan)". The word "hi" (certainly) is used to emphasise that this is the way to attain success. Direct devotional service is called bhagavata-dharma in this verse. It is revealed to be the highest dharma in these words (Srimad Bhagavatam 6.3.22): "Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."* The words "atma-labdhaye proktah" here refer to the borderline nature of devotional service. This means that one cannot attain the Supreme in any other way. The words "atma-labdhaye upayah" here refer to the original nature of devotional service. The methods here refer to the methods described by the Lord Himself. The verse quoted in the beginning of this anuccheda was spoken by Sri Kavi to King Nimi.

Bhakti · Sanskrit §222–223 · English §217

[२२२]

किं च कर्म-फलं वस्तुतो भगवद्-आश्रयम् एव । तत् तु दुर्बुद्धेर् आत्म- सात्-कुर्वतो युक्त्यवतुछ-फल-प्राप्तिः संसारश् च । सुधियस् तु तत्-साक्षात्- कुर्वतस् तद्-वैपरीत्यम् इत्य् आह गद्याभ्याम् --

सम्प्रचरत्सु नाना-यागेषु विरचिताङ्ग-क्रियेष्व् अपूर्वं यत् तत् क्रिया-फलं धर्माख्यं परे ब्रह्मणि यज्ञ-पुरुषे सर्व-देवता-लिङ्गानां मन्त्राणाम् अर्थ-नियाम-कतया साक्षात्-कर्तरि पर-देवतायां भगवति वासुदेव एव भावयमान आत्म-नैपुण्य-मृदित-कषायो हविःष्व् अध्वर्युभिर् गृह्यमाणेषु स यजमानो यज्ञ-भाजो देवांस् तान् पुरुषावयवेष्व् अभ्यध्यायत् । [भ्प् ५.७.६] इति ।

टीका च - सम्प्रचरत्सु प्रवर्तमानेषु विरचिता अनुष्ठिता अङ्ग-क्रिया येषां तेषु यद् अपूर्वं तद् वासुदेव एव भावयमानश् चिन्तयन् स यजमानो यज्ञ-भाग-भाजो ये देवास् तान् पुरुषस्य वासुदेवस्य आवयवेषु चक्सुर्-आदिषु अभ्यध्यायत्, न तु तत्-पृथक्त्वेनेत्य् अन्वयः ।

अपूर्वे पक्ष-द्वयं मीमांसकानाम् । तदानीम् एव सूक्ष्मत्वेनोत्पन्नं फलम् एवापूर्वं कालान्तर-फलोत्पादिका कर्म-शक्तिर् वेति । तद् उक्तम् --

यागाद् एव फलं तद् धि शक्ति-द्वारेण सिध्यति । सूक्ष्म-शक्त्य्-आत्मकं वापि फलम् एवोपजायते ॥ इति ।

तद् एतद् आह क्रिया-फलं धर्माख्यम् [भ्प् ५.७.६] इति च ।

ननु यद्य् अङ्गं देवता कर्म प्रधानम् इति मतं तर्हि कर्तृ-निष्ठम् अपूर्वं स्यात् । तद् उक्तम् -

कर्मभ्यः प्राग् अयोग्यस्य कर्मणः पुरुषस्य वा । योग्यता शास्त्र-गम्या या परा सापूर्वम् इष्यते ॥ इति ।

अथ देवता प्रधानं कर्म तु देवताराधनार्थं, तदा देवता-प्रसाद्- रूपत्वाद् अपूर्वस्य देवताश्रत्वम् एव युक्तं प्रोक्षणाद्य्-अपूर्वस्येव व्रीह्य्-आद्य्-आश्रयत्वम् । कुतो वासुदेवाश्रयम् अपूर्वं भावयति ? उच्यते । यदि कर्तृ-निष्ठम् अपूर्वं स्यात् तर्हि वासुदेवस्यान्तर्यामिणः प्रवर्तकत्वेन मुख्य-कर्तृत्वात् तद्-आश्रयम्

एवापूर्वं, न तु तत्-प्रयोज्य- यजमानाश्रयं, शास्त्र-फलं प्रयोक्तरीति न्यायात् । अन्यथा ऋत्विजाम् अप्य् अपूर्वाश्रयत्व-प्रसङ्गात् । तद् एवाह - साक्षात्-कर्तरीति । देवताश्रयत्वेऽपि वासुदेवाश्रयत्वम् एवेत्य् आह - पर-देवतायाम् इति । परदेवतात्वे हेतुः सर्वदेवता-लिङ्गानां तत्-तद्-देवता-प्रकाशकानां मन्त्राणां येऽर्था इन्द्रादि-देवतास् तेषां नियामकतया तस्यैव प्रसादनीयत्वात् फल-दातृत्वाच् च युक्त-सेवाश्रयत्वम् इत्य् अर्थः । एवं भावनम् एवात्मनो नैपुण्यं कौशलं तेन मृदिताः क्षीणाः कषाया रागादयो यस्य । अध्वर्युभिर् इति बहु-वचनं नाना-कर्माभिप्रायेण इत्य् एषा ।

(पगे ११६) अत्र विष्णोर् अङ्गित्वेन तद्-भजनं च दोष इति लभ्यते । अत्र पाद्मोत्तर- खण्डे यथा -

उद्दिश्य देवता एव जुहोति च ददाति च । स पाषण्डीति विज्ञेयः स्वतन्त्रो वापि कर्मसु ॥ [पद्मप् ६.२३५.८] इति ।

पाषण्डत्वम् अत्र वैष्णव-मार्गाद् भ्रष्टत्वम् इत्य् अर्थः । श्री-गीतासु -

येऽप्य् अन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः । तेऽपि माम् एव कौन्तेय यजन्त्य् अविधिपूर्वकम् ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुर् एव च । न तु माम् अभिजानन्ति तत्त्वेनातश् च्यवन्ति ते ॥ [गीता ९.२३.-२४]

अतो वास्तव-विचारे सर्व एव वेद-मार्गाः श्री-भगवत्य् एव पर्यवस्यन्तीत्य् अभिप्रेत्योक्तं श्रीमद्-अक्रूरेण --

सर्व एव यजन्ति त्वां सर्व-देव-मयेश्वरम् । येऽप्य् अन्य-देवता-भक्ता यद्य् अप्य् अन्य-धियः प्रभो ॥

यथाद्रि-प्रभवा नद्यः पर्जन्यापूरिताः प्रभो । विशन्ति सर्वतः सिन्धुं तद्वत् त्वां गतयोऽन्ततः ॥ [भ्प् १०.४०.९-१०] इति ।

गतयो मार्गाः । अन्ततो विचार-पर्यवसानेन । अथ द्वितीयं गद्यम् -

एवं कर्म-विशुद्ध्या विशुद्ध-सत्त्वस्यान्तर्-हृदयाकाश-शरीरे ब्रह्मणि भगवति वासुदेवे महा-पुरुष-रूपोपलक्षणे श्रीवत्स-कौस्तुभ-वन- मालारि-दर-गदादिभिर् उपलक्षिते निज-पुरुष-हल्-लिखितेनात्मनि पुरुष- रूपेण विरोचमान उच्चैस्तरां भक्तिर् अनुदिनम्

एधमान-रयाजायत [भ्प् ५.७.७] इति ।

एवं पूर्वोक्त-प्रकारेण कर्म-विशुद्धया विशुद्ध-सत्त्वस्य भक्तिः स- श्रद्ध-श्रवण-कीर्तनादि-लक्षणा जायतेत्य् अन्वयः । क्व ? भगवति वासुदेवे पूर्ण-स्वरूप-भगाभ्यां सर्व-निवासेन च तत्-तन्-नाम्ना प्रसिद्धोऽन्तर्-हृदये य आकाशः स एव शरीरं स्वस्यैवाविर्भाव- विशेषाधिष्ठानं यस्य तस्मिन् अन्तर्यामिणि परमात्माख्ये ब्रह्मणि निर्विशेषाविर्भावात् तद्-आख्ये च भगवतो निराकारत्वं वारयति महा- पुरुषस्य यद् रूपं शास्त्रे श्रूयते तद् रूपं लक्ष्यते दृश्यते यत्र तस्मिन् । किं च श्रीवत्सादिभिर् अपि चिह्निते । एधमान-रया वर्धमान-प्रकर्षा ।

॥ ५.७ ॥ श्री-शुकः ॥ २२३ ॥

[222]

kiṃ ca karma-phalaṃ vastuto bhagavad-āśrayam eva | tat tu durbuddher ātma-sāt-kurvato yuktyavatucha-phala-prāptiḥ saṃsāraś ca | sudhiyas tu tat-sākṣāt- kurvatas tad-vaiparītyam ity āha gadyābhyām --

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvaṃ yat tat kriyā-phalaṃ dharmākhyaṃ pare brahmaṇi yajña-puruṣe sarva-devatā-liṅgānāṃ mantrāṇām artha-niyāma-katayā sākṣāt-kartari para-devatāyāṃ bhagavati vāsudeva eva bhāvayamāna ātma-naipuṇya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir gṛhyamāṇeṣu sa yajamāno yajña-bhājo devāṃs tān puruṣāvayaveṣv abhyadhyāyat | [BhP 5.7.6] iti |

ṭīkā ca - sampracaratsu pravartamāneṣu viracitā anuṣṭhitā aṅga-kriyā yeṣāṃ teṣu yad apūrvaṃ tad vāsudeva eva bhāvayamānaś cintayan sa yajamāno yajña-bhāga-bhājo ye devās tān puruṣasya vāsudevasya āvayaveṣu caksur-ādiṣu abhyadhyāyat, na tu tat-pṛthaktvenety anvayaḥ |

apūrve pakṣa-dvayaṃ mīmāṃsakānām | tadānīm eva sūkṣmatvenotpannaṃ phalam evāpūrvaṃ kālāntara-phalotpādikā karma-śaktir veti | tad uktam --

yāgād eva phalaṃ tad dhi śakti-dvāreṇa sidhyati | sūkṣma-śakty-ātmakaṃ vāpi phalam evopajāyate || iti |

tad etad āha kriyā-phalaṃ dharmākhyam [BhP 5.7.6] iti ca |

nanu yady aṅgaṃ devatā karma pradhānam iti mataṃ tarhi kartṛ-niṣṭham apūrvaṃ syāt | tad uktam -

karmabhyaḥ prāg ayogyasya karmaṇaḥ puruṣasya vā | yogyatā śāstra-gamyā yā parā sāpūrvam iṣyate || iti |

atha devatā pradhānaṃ karma tu devatārādhanārthaṃ, tadā devatā-prasād- rūpatvād apūrvasya devatāśratvam eva yuktaṃ prokṣaṇādy-apūrvasyeva vrīhy-ādy-āśrayatvam | kuto vāsudevāśrayam apūrvaṃ bhāvayati ? ucyate | yadi kartṛ-niṣṭham apūrvaṃ syāt tarhi vāsudevasyāntaryāmiṇaḥ pravartakatvena mukhya-kartṛtvāt tad-āśrayam evāpūrvaṃ, na tu tat-prayojya- yajamānāśrayaṃ, śāstra-phalaṃ prayoktarīti nyāyāt | anyathā ṛtvijām apy apūrvāśrayatva-prasaṅgāt | tad evāha - sākṣāt-kartarīti | devatāśrayatve'pi vāsudevāśrayatvam evety āha - para-devatāyām iti | paradevatātve hetuḥ sarvadevatā-liṅgānāṃ tat-tad-devatā-prakāśakānāṃ mantrāṇāṃ ye'rthā indrādi-devatās teṣāṃ niyāmakatayā tasyaiva prasādanīyatvāt phala-dātṛtvāc ca yukta-sevāśrayatvam ity arthaḥ | evaṃ bhāvanam evātmano naipuṇyaṃ kauśalaṃ tena mṛditāḥ kṣīṇāḥ kaṣāyā rāgādayo yasya | adhvaryubhir iti bahu-vacanaṃ nānā-karmābhiprāyeṇa ity eṣā |

(page 116) atra viṣṇor aṅgitvena tad-bhajanaṃ ca doṣa iti labhyate | atra pādmottara-khaṇḍe yathā -

uddiśya devatā eva juhoti ca dadāti ca | sa pāṣaṇḍīti vijñeyaḥ svatantro vāpi karmasu || [PadmaP 6.235.8] iti |

pāṣaṇḍatvam atra vaiṣṇava-mārgād bhraṣṭatvam ity arthaḥ | śrī-gītāsu -

ye'py anyadevatābhaktā yajante śraddhayānvitāḥ | te'pi mām eva kaunteya yajanty avidhipūrvakam ||

ahaṃ hi sarvayajñānāṃ bhoktā ca prabhur eva ca | na tu mām abhijānanti tattvenātaś cyavanti te || [Gītā 9.23.-24]

ato vāstava-vicāre sarva eva veda-mārgāḥ śrī-bhagavaty eva paryavasyantīty abhipretyoktaṃ śrīmad-akrūreṇa --

sarva eva yajanti tvāṃ sarva-deva-mayeśvaram | ye'py anya-devatā-bhaktā yady apy anya-dhiyaḥ prabho ||

yathādri-prabhavā nadyaḥ parjanyāpūritāḥ prabho | viśanti sarvataḥ sindhuṃ tadvat tvāṃ gatayo'ntataḥ || [BhP 10.40.9-10] iti |

gatayo mārgāḥ | antato vicāra-paryavasānena | atha dvitīyaṃ gadyam -

evaṃ karma-viśuddhyā viśuddha-sattvasyāntar-hṛdayākāśa-śarīre brahmaṇi bhagavati vāsudeve mahā-puruṣa-rūpopalakṣaṇe śrīvatsa-kaustubha-vana- mālāri-dara-gadādibhir upalakṣite nija-puruṣa-hṛl-likhitenātmani puruṣa- rūpeṇa virocamāna uccaistarāṃ bhaktir anudinam edhamāna-rayājāyata [BhP 5.7.7] iti |

evaṃ pūrvokta-prakāreṇa karma-viśuddhyā viśuddha-sattvasya bhaktiḥ sa-śraddha-śravaṇa-kīrtanādi-lakṣaṇā jāyatety anvayaḥ | kva ? bhagavati vāsudeve pūrṇa-svarūpa-bhagābhyāṃ sarva-nivāsena ca tat-tan-nāmnā prasiddho'ntar-hṛdaye ya ākāśaḥ sa eva śarīraṃ svasyaivāvirbhāva- viśeṣādhiṣṭhānaṃ yasya tasmin antaryāmiṇi paramātmākhye brahmaṇi nirviśeṣāvirbhāvāt tad-ākhye ca bhagavato nirākāratvaṃ vārayati mahā- puruṣasya yad rūpaṃ śāstre śrūyate tad rūpaṃ lakṣyate dṛśyate yatra tasmin | kiṃ ca śrīvatsādibhir api cihnite | edhamāna-rayā vardhamāna-prakarṣā |

|| 5.7 || śrī-śukaḥ || 223 ||

English witness · section(s) 217

Anuccheda 217

1 Devotional service is of three kinds: 1 aropa siddha, 2. sanga-siddha, and 3. svarupa-siddha. Aropa-siddha devotional service is performed when, even though one personally has no devotion, the Lord somehow engages one in the activities of devotional service. Sanga-siddha devotional service is performed when, even though one has no devotion, by associating with devotees one becomes engaged in the activities of devotional service. This is described in the following words (Srimad Bhagavatam 11.3.22): "Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."* 2 Sanga-siddha devotional service is also described in the following words (Srimad Bhagavatam 11.3.23): "A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees."*** In this way one attains devotional service, which is sometimes attained by the help of jnana and karma. 3 Svarupa-siddha devotional service is manifested when devotional service is no longer mixed with jnana or karma, when the Lord directly appears before the devotee, and when the devotee has pure and unwavering devotion for the Lord. This kind of devotional service is characterised by the various devotional activities that begin with hearing and chanting the glories of the Lord. These activities are described in the following words (Srimad Bhagavatam 7.5.23):

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words), these nine processes are accepted as pure devotional service. One who had dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."* 4 This means hearing about Lord Visnu and chanting the glories of Lord Visnu. These activities are different from the activities of aropa-siddha devotional service. Even if one is bewildered, foolish or has a host of shortcomings, and even if one merely imitates the activities of devotional service, by performing these activities he comes into contact with svarupa-siddha devotional service and he attains the result of that service. 5 Examples of this are Sri Prahlada, whom in his previous birth fasting on Sri Nrsimha-caturdasi, the hawk that circumambulated the temple of the Lord following a dog, and many fools who even though they cannot see the truth, still may sometimes bow down before the Supreme Lord. In this way there are three kinds of devotional service. Devotional service may also be divided in two ways: 1. akaitava (sincere), and 2. sakaitava (insincere). 6 Thus aropa-siddha devotional service and sanga-siddha devotional service are both called by the name bhakti (devotional service). However, if one has even a single ulterior motive, to benefit either oneself of someone else, then his devotional service is called sakaitava (insincere). 7 The glory of svarupa-siddha devotional service is that it has a direct relationship with the Supreme Personality of Godhead. If one engages in this kind of devotional service alone, then the devotional service is akaitava (sincere). However, if the devotional service is mixed with karma or jnana, then the devotional service is sakaitava (insincere). Akaitava devotional service has already been described here in a quote that referred to it by the word "akincana". Akaitava devotional service is also described in the following words (Srimad Bhagavatam 1.1.2): "Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."* In this way the two kinds (akaitava and sakaitava) of devotional service have been described. 8 Akaitava devotional service is also described in these words (Srimad Bhagavatam 7.5.52): "My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas,

demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."* 9 Aropa-siddha devotional service is described in these words (Srimad Bhagavatam 1.5.12 and 12.12.35): "Knowledge of self-realisation, even though free of all material affinity, does not look well if devoid of a conception of the infallible (God). What then is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"* In these words fruitive activities, whether performed with material desire or without material desire, are criticised, for these activities have no relationship with the Supreme Lord. However, if somehow or other these activities are offered to the Supreme Lord, they then become activities of devotional service. Vedic duties are described in this way in the following words (Srimad Bhagavatam 11.2.36): 10 "In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Narayana."*** 11 In Srimad Bhagavatam (11.2.31) the following question is asked: "Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul."*** This question is answered in the following words (Srimad Bhagavatam 11.2.34): "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."*** Devotional service, which is the direct means to attain the Supreme Personality of Godhead, and which consists of a host of activities that begin with hearing and chanting the Lord's glories, is referred to here by the word "bhagavata-dharma". 12 Some of the activities of devotional service are revealed in the following words (Srimad Bhagavatam 11.2.39): "An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krsna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."*** 13 In the next chapter it is said (Srimad Bhagavatam 11.3.22-23): "Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional

service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.*** "A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with the spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level, and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.*** "To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, non-violence, and equanimity in the face of material dualities such as heat and cold, happiness and distress.*** "One should practice meditation by constantly seeing oneself to be an eternal cognisant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation one should live in a secluded place and give up all false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation.*** "One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech, and bodily activities, always speak the truth, and bring the mind and senses under full control.*** "One should hear, glorify, and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities, and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly one should chant only those mantras that glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home, and very life air he should offer at the lotus feet of the Supreme Personality of Godhead.*** "One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Krsna as the Lord of their life. One should further develop an attitude of service to all living beings. One should especially try to help those in the human form of life and among them, especially those who accept the principles of religious behaviour. Among the religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.*** "One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most

purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.*** "The devotees of the Lord constantly discuss the glories of the Supreme Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Supreme Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."*** "Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance, or sing. Such devotees, having transcendental material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.*** "Thus learning the science of devotional service and practically engaging in devotional service of the Lord, the devotee come to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Narayana, the devotee easily crosses over the illusory energy, maya, which is extremely difficult to cross."*** 14 As was said in the previous description of devotional service, the devotee should avoid association with non-devotees. This is described in the following words (Srimad Bhagavatam 11.3.23): "A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position on him, cultivate friendship wit those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal positively with all living beings."*** 15 In this way even the fruits of ordinary work may be offered to the Lord in order to eventually attain the perfection of devotional service. Srila Sridhara Svami comments on Srimad Bhagavatam 11.2.36: "In the phrase 'atmana vanusrta-svabhavata' the word 'atmana' may mean either 'with the mind' or 'with the false ego'. The meaning is this. It is not only the performance of Vedic duties that may be offered to the Lord. Even ordinary work, performed according to one's own nature, may be offered to Him. This is explained by the Lord Himself in the following words of Sri Bhagavad-gita (9.27): 16 "Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that, O son of Kunti, as an offering to Me."* 17 In the previous verses this advice was given, "One should act according to the nature of one's life-breath, intelligence, and body." When one, according to his own nature, offers his work to the Lord, he may attain two different results for any misdeeds he performs. They who yearn to attain impersonal knowledge do not consider misdeeds different from good deeds. They

who yearn to attain devotional service to the Lord see that their present sufferings are due to the material desires still remaining in their hearts. They pray to the merciful Lord, asking that He show mercy to them. 18 In the Visnu Purana it is said: "Fools are attracted to the world of the senses. O Lord, I am not like them. I always remember You and I pray that You will never leave my heart." 19 In the Padma Purana it is said: "Just as the minds of young girls take pleasure in young boys, and young boys take pleasure in young girls, kindly allow my mind to take pleasure in You alone."* 20 This means, "May my good deeds and my misdeeds both lead me to complete love for the Supreme Personality of Godhead." 21 Even materialists may offer their materialistic activities to the Lord. This is explained in the following words (Srimad Bhagavatam 11.3.46): "By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer."*** Thus one offers the results of Vedic duties to the Supreme Personality of Godhead. The verse quoted in the beginning of this anuccheda was spoken by Sri Kavi to Maharaja Nimi.

Bhakti · Sanskrit §224 · English §218–221

[२२४]

तद् एतत् कर्मार्पणं द्विविधम् । भगवत्-प्रीणन-रूपं, तस्मिंस् तत्-त्याग- रूपं चेति । यथोक्तं कौर्मे -

प्रीणातु भगवान् ईशः कर्मणानेन शाश्वतः । करोति सततं बुद्ध्या ब्रह्मार्पणम् इदं परम् ॥

यद् वा फलानां सन्न्यासं प्रकुर्यात् परमेश्वरे । कर्मणाम् एतद् अप्य् आहुर् ब्रह्मार्पणम् अनुत्तमम् ॥ इति ।

अत्र निमित्तानि च त्रीणि - कामना नैष्कर्म्यं भक्ति-मात्रं चेति । निष्कामस् तु केवलं न सम्भवति । यद् यद् धि कुरुते जन्तुस् तत् तत् कामस्य चेष्टितम् इत्य् उक्तेः । अत्र कामना-नैष्कर्म्ययोः प्रायः कर्म-त्यागः । प्रीणनं तु तद्-आभास एव स्वार्थ-परत्वात् । भक्तौ पुनः प्रीणनम् एव भक्तेस् तु तद्-एक-जीवनत्वात् ।

कामना-प्राप्तिर् यथा - क्लेश-भूर्य्-अल्प-साराणि इत्य् आदि । यथा चाङ्गस्य राज्ञः पुत्राथके (पगे ११४) यज्ञे । नैष्कर्म्य-प्राप्तिश् च -

वेदोक्तम् एव कुर्वाणो निःसङ्गोऽर्पितम् ईश्वरे । नैष्कर्म्यां लभते सिद्धिं [भ्प् ११.३.४७] इत्य् अत्र ।

भक्ति-प्राप्तिश् च - एवं कर्म-विशुद्धिं [भ्प् ५.७.७] इत्य्-आदि-गद्ये दर्शितैव ।

यद् अत्र क्रियते कर्म भगवत्-परितोषणम् । ज्ञानं यत् तद् अधीनं हि भक्ति-योग-समन्वितम् ॥ [भ्प् १.५.३५] इत्य् अत्र च ।

भक्ति-योगसयचरअत्वाद् ज्ञानम् अत्र भगवज्-ज्ञानम् । परम-भक्तास् तु भगवत्-परितोषणं प्रीणनम् एव प्रार्थयन्ते --

यन् नः स्वधीतं गुरवः प्रसादिता विप्राश् च वृद्धाश् च सद्-आनुवृत्त्या । आर्या नताः सुहृदो भ्रातरश् च सर्वाणि भूतान्य् अनसूययैव ॥ [भ्प् ४.३०.३९]

ते तव परितोषणाय भवत्व् इति वृणीमहे ।

॥ ४.३० ॥ प्रचेतसः श्रीमद्-अष्टभुजं पुरुषम् ॥ २२४ ॥

[224]

tad etat karmārpaṇaṃ dvividham | bhagavat-prīṇana-rūpaṃ, tasmiṃs tat-tyāga- rūpaṃ ceti | yathoktaṃ kaurme -

prīṇātu bhagavān īśaḥ karmaṇānena śāśvataḥ | karoti satataṃ buddhyā brahmārpaṇam idaṃ param ||

yad vā phalānāṃ sannyāsaṃ prakuryāt parameśvare | karmaṇām etad apy āhur brahmārpaṇam anuttamam || iti |

atra nimittāni ca trīṇi - kāmanā naiṣkarmyaṃ bhakti-mātraṃ ceti | niṣkāmas tu kevalaṃ na sambhavati | yad yad dhi kurute jantus tat tat kāmasya ceṣṭitam ity ukteḥ | atra kāmanā-naiṣkarmyayoḥ prāyaḥ karma-tyāgaḥ | prīṇanaṃ tu tad-ābhāsa eva svārtha-paratvāt | bhaktau punaḥ prīṇanam eva bhaktes tu tad-eka-jīvanatvāt |

kāmanā-prāptir yathā - kleśa-bhūry-alpa-sārāṇi ity ādi | yathā cāṅgasya rājñaḥ putrāthake (page 114) yajñe | naiṣkarmya-prāptiś ca -

vedoktam eva kurvāṇo niḥsaṅgo'rpitam īśvare | naiṣkarmyāṃ labhate siddhiṃ [BhP 11.3.47] ity atra |

bhakti-prāptiś ca - evaṃ karma-viśuddhiṃ [BhP 5.7.7] ity-ādi-gadye darśitaiva |

yad atra kriyate karma bhagavat-paritoṣaṇam | jñānaṃ yat tad adhīnaṃ hi bhakti-yoga-samanvitam || [BhP 1.5.35] ity atra ca |

bhakti-yogasayacaraatvād jñānam atra bhagavaj-jñānam | parama-bhaktās tu bhagavat-paritoṣaṇaṃ prīṇanam eva prārthayante --

yan naḥ svadhītaṃ guravaḥ prasāditā viprāś ca vṛddhāś ca sad-ānuvṛttyā | āryā natāḥ suhṛdo bhrātaraś ca sarvāṇi bhūtāny anasūyayaiva || [BhP 4.30.39]

te tava paritoṣaṇāya bhavatv iti vṛṇīmahe |

|| 4.30 || pracetasaḥ śrīmad-aṣṭabhujaṃ puruṣam || 224 ||

English witness · section(s) 218–221

Anuccheda 218

1 They who offer to the Lord the results of Vedic duties are glorified in the following words (Srimad Bhagavatam 8.5.47): 2 "Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations."*** 3 This verse means, "Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, plowing and doing other work, the results are not satisfying. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations. This is because the final result they attain is release from the material world of birth and death." 4 This is also described in the following words (Srimad Bhagavatam 11.2.35): "O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."*** 5 This is again described in Srimad Bhagavatam (5.19.27): "The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy."* 6 That is how Maharaja Nabhi attained as his son Lord Rsabhadeva, who is the Supreme Personality of Godhead. This is also explained in these words of Sri Bhagavad-gita (2.40): 7 "In this endeavour there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."* 8 The verse quoted in the beginning of this anuccheda was spoken by the demigods to the infallible Supreme Personality of Godhead. Anucchedas 219-221 1 The process of offering the fruits of one's work to the Supreme Personality of Godhead is described in the following three verse. In Srimad Bhagavatam (1.5.32) it is said: 2 "O Brahmana Vyasadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead (Sri Krsna)."* 3 Here the word "brahman" means "O Veda-vyasa". "Etat tapa-traya-cikitsitam samsucitam" means "the remedy for the threefold miseries, a remedy spoken by the swanlike enlightened souls who were staying at that place during the four months of Caturmasya". What is that remedy? The remedy is "bhagavati karma yat", which means "dedicating one's activities to the service of the Supreme Personality of Godhead". What is the Supreme Personality of

Godhead like? He is described here by the word "bhagavati", which means "full of all opulences and glories" and "the whole of which everything that exists is a part and parcel". The word "isvare" is also used to describe Him because he is the controller of the individual souls, who are all His parts and parcels. In this situation He is also given the name "Paramatma" (the all-pervading Supersoul). 4 Here someone may object: How can the same material activities that were once the cause of bondage in the world of birth and death at another time bring one liberation from the threefold miseries of material existence? To this objection the following reply is given: The same thing may bring different results under different circumstances. This is explained in the following statement (Srimad Bhagavatam 1.5.33): 5 "O goo soul, does not a thing, applied therapeutically, cure a disease that was caused by that very same thing?"* 6 Here "ya amayah" means "the disease", and "yena jayate" means "created by butter or other things". That thing (tad eva dravyam) that first caused the disease does not (na) by itself cure the same disease. However, when mixed with other substances and it can be part of a medicine (cikitsitam) that does cure the disease. 7 This is further explained in the next verse (Srimad Bhagavatam 1.5.340): "Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."* 8 Here "pare" means "to the Supreme Personality of Godhead" and "kalpitah" means "even when offered with materialistic motives". Because these activities destroy the bondage of continued material existence, they give one the ability (kalpante) to renounce materialistic activities (atma-vinasaya).

Bhakti · Sanskrit §225 · English §222

[२२५]

तद् एवम् आरोप-सिद्धा दर्शिता । अथ सङ्ग-सिद्धोदाहरण-प्राप्ता मिश्रा भक्तिर् दर्श्यते । स्वरूप-सिद्धासङ्गेन ह्य् अन्येषाम् अपि भक्तित्वं दर्शितम् । तत्र भागवतान् धर्मान् इत्य् आदि-श्री-प्रबुद्ध-वाक्य-प्रकरणे सर्वासङ्ग-दया-मैत्रादीनाम् अपि भागवत-धर्मत्वाभिधानात् ।

तत्र कर्म-मिश्रा त्रिविधा सम्भवति - स-कामा कैवल्य-कामा, भक्ति- मात्र-कामा च । यद्यपि काम-वैकल्ये अपि -

या वै साधन-सम्पत्तिः पुर्षार्थ-चतुष्टये । तया विना तद् आप्नोति नरो नारायणाश्रयः ॥

इत्य् उक्तेः केवलयैव भक्त्या सम्भवतस् तथापि तत्-तद्-वासनानुसारेण तत्र तत्र रुचिर् जायते इत्य् एवं तत्-तद्-अर्थं तन्-मिश्रता जायत इत्य् अवगन्तव्यम् । ततः सकामा प्रायः कर्म-मिश्रैव । तत्र कर्म-शब्देन धर्म एव गृह्यते । तल्-लक्षणं च यम-दूतैः सामान्यत उक्तं वेद- प्रणिहितो धर्मः [भ्प् ६.२.३६] इति । वेदोऽत्र त्रैगुण्य-विषयः त्रैगुण्य- विषया वेदाः [गीता २.४५] इति श्री-गीतोक्तेः । तत्-प्रवर्तन-मात्रत्वेन सिद्धः न तु भक्तिवद् अज्ञानेनापीत्य् अर्थः । श्री-गीतास्व् एवान्यत्र तस्य कर्म-संज्ञितत्वं चोक्तं भूत-भावोद्भव-करो विसर्गः कर्म-संज्ञितः [गीता ८.३] इति । विसर्गो देवतोद्देशेन द्रव्य-त्यागः । तद्-उपलक्षितः सर्वोऽपि धर्मः कर्म-संज्ञित इत्य् अर्थः । स च भूतानां प्राणिनां ये भावा वासनास् तेषाम् उद्भव-कर इति विशेषणाद् भगवद्-भक्तिर् व्यावृत्ता ।

अथ भक्ति-सङ्गाय धर्मस्य वैशेष्ट्यं चैकादशे । श्री-भगवतोक्तं - धर्मो मद्-भक्ति-कृत् प्रोक्तः [भ्प् ११.१९.२५] इति । भगवद्-अर्पणेन भक्ति- परिकरीकृतत्वेन च भक्तिकृत्त्वम् उच्यते । तद् एवम् ईदृशेन कर्मणा मिश्रा स-कामा भक्तिर् यथा -- (पगे ११५)

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः । सरस्वत्यां तपस् तेपे सहस्राणां समा दश ॥

ततः समाधि-युक्तेन क्रिया-योगेन कर्दमः । सम्प्रपेदे हरिं भक्त्या प्रपन्न-वरदाशुषम् ॥ [भ्प् ३.२१.६-७]

अत्र तद्-दर्शन-जात-भगवद्-अश्रु-पात-लिङ्गेन निष्कामस्याप्य् अस्य । ब्रह्मादेश-गौरवेणैव कामना ज्ञेया ।

॥ ३.२१ ॥ श्री-मैत्रेयः ॥ २२५ ॥

[225]

tad evam āropa-siddhā darśitā | atha saṅga-siddhodāharaṇa-prāptā miśrā bhaktir darśyate | svarūpa-siddhāsaṅgena hy anyeṣām api bhaktitvaṃ darśitam | tatra bhāgavatān dharmān ity ādi-śrī-prabuddha-vākya-prakaraṇe sarvāsaṅga-dayā-maitrādīnām api bhāgavata-dharmatvābhidhānāt |

tatra karma-miśrā trividhā sambhavati - sa-kāmā kaivalya-kāmā, bhakti- mātra-kāmā ca | yadyapi kāma-vaikalye api -

yā vai sādhana-sampattiḥ puṛṣārtha-catuṣṭaye | tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ ||

ity ukteḥ kevalayaiva bhaktyā sambhavatas tathāpi tat-tad-vāsanānusāreṇa tatra tatra rucir jāyate ity evaṃ tat-tad-arthaṃ tan-miśratā jāyata ity avagantavyam | tataḥ sakāmā prāyaḥ karma-miśraiva | tatra karma-śabdena dharma eva gṛhyate | tal-lakṣaṇaṃ ca yama-dūtaiḥ sāmānyata uktaṃ veda- praṇihito dharmaḥ [BhP 6.2.36] iti | vedo'tra traiguṇya-viṣayaḥ traiguṇya- viṣayā vedāḥ [Gītā 2.45] iti śrī-gītokteḥ | tat-pravartana-mātratvena siddhaḥ na tu bhaktivad ajñānenāpīty arthaḥ | śrī-gītāsv evānyatra tasya karma- saṃjñitatvaṃ coktaṃ bhūta-bhāvodbhava-karo visargaḥ karma-saṃjñitaḥ [Gītā 8.3] iti | visargo devatoddeśena dravya-tyāgaḥ | tad-upalakṣitaḥ sarvo'pi dharmaḥ karma-saṃjñita ity arthaḥ | sa ca bhūtānāṃ prāṇināṃ ye bhāvā vāsanās teṣām udbhava-kara iti viśeṣaṇād bhagavad-bhaktir vyāvṛttā |

atha bhakti-saṅgāya dharmasya vaiśeṣṭyaṃ caikādaśe | śrī-bhagavatoktaṃ - dharmo mad-bhakti-kṛt proktaḥ [BhP 11.19.25] iti | bhagavad-arpaṇena bhakti- parikarīkṛtatvena ca bhaktikṛttvam ucyate | tad evam īdṛśena karmaṇā miśrā sa-kāmā bhaktir yathā -- (page 115)

prajāḥ sṛjeti bhagavān kardamo brahmaṇoditaḥ | sarasvatyāṃ tapas tepe sahasrāṇāṃ samā daśa ||

tataḥ samādhi-yuktena kriyā-yogena kardamaḥ | samprapede hariṃ bhaktyā prapanna-varadāśuṣam || [BhP 3.21.6-7]

atra tad-darśana-jāta-bhagavad-aśru-pāta-liṅgena niṣkāmasyāpy asya | brahmādeśa-gauraveṇaiva kāmanā jñeyā |

|| 3.21 || śrī-maitreyaḥ || 225 ||

English witness · section(s) 222

Anuccheda 222

1 The results of action are all granted by the Supreme Personality of Godhead Himself. Fools think that they themselves bring the results of their own actions. Such persons remain in the material world and enjoy only the most meagre benefits from their labours. Intelligent persons who understand that all results come from the Lord and who offer what they do to Him attain results that are the opposite of meagre. This is explained in two prose passages of Srimad Bhagavatam. The first of these passages (Srimad Bhagavatam 5.7.6.) gives the following explanation: 2 "After performing the preliminaries of various sacrifices, Maharaja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vasudeva. In other words, he performed all the yajnas for the satisfaction of Lord Vasudeva, Krsna. Maharaja Bharata thought that since the demigods were different parts of Vasudeva's body, He controls those who are explained in the Vedic mantras. By thinking in this way, Maharaja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Maharaja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Surya (the sun) is His eye. Thus Maharaja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vasudeva."* 3 Srila Sridhara Svami comments: "This verse means 'After performing (sampracaratsu) the preliminaries of various sacrifices (nana-yagesu anga-kriya), Maharaja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vasudeva. In other words, he performed all the yajnas for the satisfaction of Lord Vasudeva, Krsna (apurvam tad vasudeva eva bhavayamanah). Maharaja Bharata thought that since Surya and the other demigods were different parts of Vasudeva's body (avayavesu) and were therefore not separate from He, He controls those who are explained in the Vedic mantras. By thinking in this way, Maharaja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire (sa yajamano yajna-bhaga-bhajah). Maharaja Bharata expertly understood (abhyadhyayat) how the offering made to different demigods (devah) was simply an offering to the different limbs (avyayavesu), beginning with the eyes, of the Lord Vasudeva (purusasya). For instance, Indra is the arm of the Supreme Personality of Godhead, and Surya (the sun) is His eye. Thus Maharaja Bharata considered that the oblations offered to

different demigods were actually offered unto the different limbs of Lord Vasudeva.'* "The karma-mimamsakas explain the word 'apurva' in two ways. The first interpretation is that the results of action are given in a subtle way during the present time. In the second interpretation the results are given at a later time by the karma-sakti potency. 4 "This is explained in the following words: "Two potencies bring the results of yajnas. The results are brought by a subtle potency." 5 "In this way the fruits of rituals (kriya) are called 'dharma'". "Here someone may ask the following question: If the demigods are limbs of the Supreme Personality of Godhead and if the Vedic yajnas are therefore most important, then by performing yajnas worships the Supreme Personality of Godhead indirectly (apurvam). Is this not so? "To this question the scriptures give the following reply: 6 "The suitability of the person and the Vedic ritual is determined by scripture. The word 'apurva' is used because the result of the yajna is not attained immediately." 7 "The yajnas offered to the demigods are meant for worshipping the demigods. By the mercy of the demigods one attains the shelter of the demigods. Here animal sacrifices are not appropriate. One should offer rice and other things instead. 8 "How does one take shelter of Lord Vasudeva in this remote way? If it is said that the yajna-performer's worship is this remote, then that means that Lord Vasudeva is the Supersoul who is the original instigator of the yajna, and for this reason He is the original performer of the yajna and the ultimate shelter of the yajna also. The performer of the yajna is not the shelter of the yajna. In the Nyaya-sastra it is said, 'The result described in the scriptures rests in the person who originally set the yajna in motion'. If this were not so then the rtvik priest would be the shelter of the yajna. This is described in this passage in the words 'saksat kartari'. In this way, by taking shelter of the demigods one also takes shelter of Lord Vasudeva. That is described in this passage by the word 'para-devatayam'. 9 How is Lord Vasudeva the Supreme Personality of Godhead? This passage of Srimad Bhagavatam explains, 'sarva-devata-linganam mantranam artha-niyamakataya', which means 'because He is the controller of King Indra and the other demigods, who are explained in the Vedic mantras'. Thus, because He is the person who should be pleased in the yajnas and also because He gives the results of the yajnas, Lord Vasudeva is the remote shelter in whom the Vedic yajnas rest. That is the meaning here. 10 "Here the word 'naipunya' means 'expert in meditation', 'mrditah' means 'destroyed', and 'kasayah' means 'lust and other material defects'. The word 'adhvaryubhih' is used in the plural because the Advaryu priest has many different duties to perform." Note: The quotation from Srila Sridhara Svami's commentary ends here. 11 The yajnas are a limb of Lord Visnu. If one worships Lord Visnu with the idea that Lord Visnu is but one component of the Vedic yajnas, then one commits an offense. 12 This is described in the following words of the Padma Purana, Uttara-khanda: "One who offers yajnas to the demigods and gives them gifts, or one who acts independently and does as he likes, is known as an offender." The word "offender" here means "one who has strayed from the

path of worshipping Lord Visnu". 13 The Supreme Personality of Godhead, Lord Krsna, Himself declares (Sri Bhagavad-gita 9.23-24): "Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way.* 14 "I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognise My true transcendental nature fall down."* 15 The truth is that all the paths of the Vedas lead to the Supreme Personality of Godhead. This is confirmed by Sriman Akrura in the following words (Srimad Bhagavatam 10.40.9-10): 16 "But all these people, my Lord, even those who have turned their attention away from You and are worshipping other deities, are actually worshipping You alone, O embodiment of all the demigods.*** 17 "As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master."*** 18 Here the word "gatayah" means "paths" and "antatah" means "in the conclusion of philosophical inquiry".

Bhakti · Sanskrit §226 · English §223

[२२६]

अथ कैवल्य-कामा क्वचित् कर्म-ज्ञान-मिश्रा क्वचिद् ज्ञान-मिश्रा च । तत्र ज्ञानं ज्ञानं चैकात्म्य-दर्शनम् इति दर्शितम् । तदीय-श्रवणादीनां वैराग्य-योग-साङ्ख्यानां च तद्-अङ्गत्वात् तद्-अन्तः-पातः । अथ कर्म- ज्ञान-मिश्रा । यथा --

अनिमित्त-निमित्तेन स्व-धर्मेणामलात्मना । तीव्रया मयि भक्त्या च श्रुत-सम्भृतया चिरम् ॥

ज्ञानेन दृष्ट-तत्त्वेन वैराग्येण बलीयसा । तपो-युक्तेन योगेन तीव्रेणात्म-समाधिना ॥

प्रकृतिः पुरुषस्येह दह्यमाना त्व् अहर्-निशम् । तिरो-भवित्री शनकैर् अग्नेर् योनिर् इवारणिः ॥ [भ्प् ३.२७.२१-२३]

निमित्तं फलं न तन्-निमित्तं प्रवर्तकं यस्मिन् तेन निष्कामेन । अमलात्मना निर्मलेन मनसा । ज्ञानेन शास्त्रोत्थेन । योगो जीवात्म- परमात्मनो ध्यानं योगः सन्नहनोपाय-ध्यान-सङ्गति-युक्तिषु इति नानार्थ-वर्गात् । ध्यानम् एव ध्यातृ-ध्येय-विवेक-रहितं समाधिः । अत्र सर्वासाम् एव सिद्धीनां मूलं तच्-चरणार्चनम् [भ्प् १०.८१.१६] इत्य् उक्त्या भक्तेर् अङ्गित्वेऽपि अङ्गवन् निर्देशस् तेषां तत्र साधनान्तर-सामान्य- दृष्टिर् इत्य् अभिप्रायेण । अतएव तेषां मोक्ष-मात्र-फलम् इति ।

॥ ३.२७ ॥ श्री-कपिल-देवः ॥ २२६ ॥

[226]

atha kaivalya-kāmā kvacit karma-jñāna-miśrā kvacid jñāna-miśrā ca | tatra jñānaṃ jñānaṃ caikātmya-darśanam iti darśitam | tadīya-śravaṇādīnāṃ vairāgya-yoga-sāṅkhyānāṃ ca tad-aṅgatvāt tad-antaḥ-pātaḥ | atha karma- jñāna-miśrā | yathā --

animitta-nimittena sva-dharmeṇāmalātmanā | tīvrayā mayi bhaktyā ca śruta-sambhṛtayā ciram ||

jñānena dṛṣṭa-tattvena vairāgyeṇa balīyasā | tapo-yuktena yogena tīvreṇātma-samādhinā ||

prakṛtiḥ puruṣasyeha dahyamānā tv ahar-niśam | tiro-bhavitrī śanakair agner yonir ivāraṇiḥ || [BhP 3.27.21-23]

nimittaṃ phalaṃ na tan-nimittaṃ pravartakaṃ yasmin tena niṣkāmena | amalātmanā nirmalena manasā | jñānena śāstrotthena | yogo jīvātma- paramātmano dhyānaṃ yogaḥ sannahanopāya-dhyāna-saṅgati-yuktiṣu iti nānārtha-vargāt | dhyānam eva dhyātṛ-dhyeya-viveka-rahitaṃ samādhiḥ | atra sarvāsām eva siddhīnāṃ mūlaṃ tac-caraṇārcanam [BhP 10.81.16] ity uktyā bhakter aṅgitve'pi aṅgavan nirdeśas teṣāṃ tatra sādhanāntara-sāmānya- dṛṣṭir ity abhiprāyeṇa | ataeva teṣāṃ mokṣa-mātra-phalam iti |

|| 3.27 || śrī-kapila-devaḥ || 226 ||

English witness · section(s) 223

Anuccheda 223

1 The second prose passage (Srimad Bhagavatam 5.7.7.) gives the following explanation: "In this way, being purified by ritualistic sacrifices, the heart of Maharaja Bharata was completely uncontaminated. His devotional service unto Vasudeva, Lord Krsna, increased day after day. Lord Krsna, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul (Paramatma) as well as the impersonal Brahman. Yogis meditate upon the localised Paramatma situated in the heart, jnanis worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vasudeva, the Supreme Personality of Godhead, whose transcendental body is described in the sastras. His body is decorated with the Srivatsa, the Kaustubha jewel and a flower garland and His hands hold a conchshell, disc, club and lotus flower. Devotees like Narada always think of Him within their hearts."* 2 Here the word "evam" (thus) means "after the preceding statement". Then the passages explains, "the devotional service (bhaktih), which was characterised by faithful hearing, chanting and other devotional activities, of he whose heart was pure (visuddha-sattvasya) was manifested (ajayata) with pure activities (karma-visuddhya). That devotional service was offered to Lord Vasudeva (vasudeve), the Supreme Personality of Godhead (bhagavati), who is famous and glorious because His form and opulences are perfect and complete, because He resides everywhere, and because of the glories of His holy name, who in His form known as the Paramatma (Supersoul) resides in the heart (antar-hrdaye akasah sariram), who is called Brahman (brahmani) because that aspect of His nature has no variety, whose feature as Bhagavan is thus proved not to be varietyless as Brahman is, whose form as the Supreme Person is described in the Vedic scriptures, who is thus seen in the scriptures, and who is marked with the Srivatsa and other signs. Here the word "edhamanaraya" means "increasing day after day".

Bhakti · Sanskrit §227 · English §224

[২২৭]

জ্ঞান-মিশ্রাম্ আহ -

বিবিক্ত-ক্ষেম-শরণো মদ্-ভাব-বিমলাশয়ঃ। আত্মানং চিন্তয়েদ্ একম্ অভেদেন ময়া মুনিঃ ॥ [ভ্প্ ১১.১৮.২১]

ভাবো ভাবনা।

॥ ১১.১৮ ॥ শ্রী-ভগবান্ ॥ ২২৭ ॥

[227]

jñāna-miśrām āha -

vivikta-kṣema-śaraṇo mad-bhāva-vimalāśayaḥ | ātmānaṃ cintayed ekam abhedena mayā muniḥ || [BhP 11.18.21]

bhāvo bhāvanā |

|| 11.18 || śrī-bhagavān || 227 ||

English witness · section(s) 224

Anuccheda 224

1 Offering work to the Lord is of two kinds: 1. working to please the Lord, and 2. offering the results of work to the Lord. This is described in the following words of the Kurma Purana: 2 "May the Supreme Personality of Godhead always be pleased with this work. One who always thinks in this way offers his work to the Supreme." 3 "Or, one may also offer the results of one's works to the Supreme Personality of Godhead. The sages say that this is also a peerless offering to the Supreme." 4 Devotional service is caused in three ways: 1. kamana (with material desire), 2. naiskarmya (free from material activities), and 3. bhakti-matra (devotional service alone). 5 It is not possible for any living being to attain a state where he does not have any desires at all. This is described in the following words: "Whenever a person acts his actions are impelled by some kind of desire." 6 In kamana and naiskarmya devotional service there is mostly offering the results of one's work to the

Lord. In addition there is a reflection of working to please the Lord. This is so because of the devotee's tendency to consider his own self-interest most important. In bhakti-matra devotional service, however, pleasing the Lord is the centre of action. This is so because in this stage the devotee considers the Lord his life and soul. 7 The results attained by engaging in kamana devotional service are described in these words (Srimad Bhagavatam 8.5.47): "Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations."* 8 An example of naiskarmya devotional service is the yajna King Anga offered to the Supreme Personality of Godhead. The results of naiskarmya devotional service are described in the following words (Srimad Bhagavatam 11.3.46): "By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer."*** 9 The result attained by engaging in bhakti-matra devotional service is described in the prose of Srimad Bhagavatam 5.7.7., which was quoted in text 1 of this anuccheda. 10 Bhakti-matra devotional service is also described in these words (Srimad Bhagavatam 1.5.35): "Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor."* 11 Because it is helpful in performing devotional service, the knowledge (jnanam) mentioned here is knowledge of the Supreme Personality of Godhead. The great devotees desire to please the Lord (bhagavat-paritosanam). 12-13 Bhakti-matra devotional service is also described in these words (Srimad Bhagavatam 4.30.39-40): "Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brahmanas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of our are simply offered for Your satisfaction. We pray for this benediction only, and nothing more."* 14 Here the word "adabhram" means "for a long time". The speakers here say, "We desire that these may be for Your pleasure". This verse was spoken by the Pracetas to the eight-armed Purusa-avatara.

Bhakti · Sanskrit §228 · English §225–226

[२२८]

तद् एवं कैवल्य-कामायां ज्ञान-मिश्रोक्ता । अथ भक्ति-मात्र-कामायां कर्म-मिश्रा यथा -

श्रद्धामृत-कथायां मे शश्वन् मद्-अनुकीर्तनम् । परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥ [भ्प् ११.१९.२०] इति ।

मद्-अर्थेऽर्थ-परित्यागो भोगस्य च सुखस्य च । इष्टं दत्तं हुतं जप्तं मद्-अर्थं यद् व्रतं तपः ॥

एवं धर्मैर् मनुष्याणाम् उद्धवात्म-निवेदिनाम् । मयि सञ्जायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥ [भ्प् ११.१९.२३-२४] (पगे ११६)

इत्य् अन्तम् ।

मद्-अर्थे मद्-भजनार्थं तद्-विरोधितोऽर्थस्य परित्यागः । भोगस्य तत्- साधनस्य चन्दनादेः । सुखस्य पुत्रोपलालनादेः । इष्टादि-वैदिकं यत् कर्म तद् अपि मद्-अर्थं कृतं भक्तेः कारणम् इत्य् अर्थः । धर्मैर् भागवताभिधैः । एवं काय-वाङ्-मनोभिस् तद्-अर्थ-मात्र- चेष्टावत्त्वेनानुष्ठितैर् भगवद्-धर्मैर् आत्म-निवेदिनाम् । यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना [भ्प् ५.१८.१२] इत्य् आदि-न्यायेनास्य भक्ति-मात्र- कामस्य अन्यः कोऽर्थः साधन-रूपः साध्य-रूपो वावशिष्यते । सर्वोऽस्यानादृतोऽपि तद्-आश्रितो भवतीत्य् अर्थः ।

॥ ११.१९ ॥ श्री-भगवान् ॥ २२८ ॥

[228]

tad evaṃ kaivalya-kāmāyāṃ jñāna-miśroktā | atha bhakti-mātra-kāmāyāṃ karma-miśrā yathā -

śraddhāmṛta-kathāyāṃ me śaśvan mad-anukīrtanam | pariniṣṭhā ca pūjāyāṃ stutibhiḥ stavanaṃ mama || [BhP 11.19.20] iti |

mad-arthe'rtha-parityāgo bhogasya ca sukhasya ca | iṣṭaṃ dattaṃ hutaṃ japtaṃ mad-arthaṃ yad vrataṃ tapaḥ ||

evaṃ dharmair manuṣyāṇām uddhavātma-nivedinām | mayi sañjāyate bhaktiḥ ko'nyo'rtho'syāvaśiṣyate || [BhP 11.19.23-24] (page 116)

ity antam |

mad-arthe mad-bhajanārthaṃ tad-virodhito'rthasya parityāgaḥ | bhogasya tat-sādhanasya candanādeḥ | sukhasya putropalālanādeḥ | iṣṭādi-vaidikaṃ yat karma tad api mad-arthaṃ kṛtaṃ bhakteḥ kāraṇam ity arthaḥ | dharmair bhāgavatābhidhaiḥ | evaṃ kāya-vāṅ-manobhis tad-artha-mātra- ceṣṭāvattvenānuṣṭhitair bhagavad-dharmair ātma-nivedinām | yasyāsti bhaktir bhagavaty akiñcanā [BhP 5.18.12] ity ādi-nyāyenāsya bhakti-mātra- kāmasya anyaḥ ko'rthaḥ sādhana-rūpaḥ sādhya-rūpo vāvaśiṣyate | sarvo'syānādṛto'pi tad-āśrito bhavatīty arthaḥ |

|| 11.19 || śrī-bhagavān || 228 ||

English witness · section(s) 225–226

Anuccheda 225

1 In this way aropa-siddha devotional service is described. Then the kind of mixed devotional service is called sanga-siddha is shown. Svarupa-siddha devotional service is described in these words of the sage Prabuddha (Srimad Bhagavatam 11.3.22): "Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."*** In this way there is neutrality, mercy and friendship in what is called bhagavata-dharma. Karma-misra (devotional service mixed with fruitive activities) is of three kinds. 1. sakama (with material desires), 2. kaivalya-kama (desiring liberation), and 3. bhakti-matra-kama (desiring only devotional service). Kaivalya-kama is described in these words: 2 "The activities of devotional service bring attainment of the four goals of life (sense gratification, economic development, religion and liberation). However, a person who sincerely takes shelter of Lord Narayana attains these four goals automatically, without have to struggle in any way." 3 In this way pure devotional service is described. However, one may have various kinds of desires and as these desires are manifested devotional service becomes mixed in various ways. In this way it is understood. Sakama devotional service is mixed mostly with fruitive actions (karma). Fruitive actions here means pious actions that follow various prescribed duties.

The nature of this kind of devotional service is broadly described by the Yamadutas in the following words (Srimad Bhagavatam 6.1.40): 4 "That which is prescribed in the Vedas constitutes dharma, the religious principles and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."* 5 The Vedas deal mainly with the three modes of material nature. This is described in the following statement of Sri Bhagavad-gita (3.45): "The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self."* 6 Simply by engaging in devotional service one becomes perfect. To act out of ignorance is not the same as to act in devotional service. Ignorant action, or "karma", is defined in these words of Sri Bhagavad-gita (8.3): 7 "The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities."* 8 Here the word "visargah" means "making offerings to the demigods". All religious duties performed in that way are called "karma". "Bhutanam" means "of the living entities", "bhavah" means "desires", and "udbhava-karah" means "creators". In this way it is explained that karma is different from devotional service. That devotional service is far better than ordinary pious deeds is described in the Eleventh Canto of Srimad-Bhagavatam (11.19.27), where the Supreme Personality of Godhead explains: 9 "Actual religious principles are stated to be those that lead one to My devotional service."*** 10 Because they are also offerings to the Supreme Personality of Godhead, pious deeds are here called "bhakti-krt", or the companions of devotional service. Sakama devotional service that is also mixed with these pious deeds (karmas) are described in the following words of Srimad Bhagavatam (3.21.6-9): 11 "Commanded by Lord Brahma to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvati for a period of ten thousand yeas.* 12 "During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection."* 13 When he saw the sage, tears fell from the eyes of the Supreme Personality of Godhead. That is a sign that Kardama Muni was actually a niskama devotee, free of all material desires. Only to honour the order of the demigod Brahma did he act like a person pushed by material desire. In this way it should be understood. This verse was spoken by Sri Maitreya to Vidura.

Anuccheda 226

1 Kaivalya-kama (desiring liberation) devotional service is sometimes mixed with karma and jnana, and sometimes mixed with jnana alone. Kaivalya-kama devotional service

mixed with jnana alone is described in these words of Srimad Bhagavatam (11.19.27): "Real knowledge is the awareness that reveals My all-pervading presence."*** 2 Hearing, renunciation, yoga, sankhya, and other activities are parts of jnana, and that is why jnana may also be part of devotional service. Devotional service mixed with both karma and jnana is described by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 3.27.21-23): 3 "One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.* 4 "This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.* 5 "The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire."* 6 Here the word "nimittam" means "result". In this case the cause of this result has no material desires. The word "amalatmana" means "by he who has a pure heart", "jnanena" means "with knowledge revealed by the scriptures", and "yogah" means "meditation on the individual spirit soul and the Supersoul". 7 The word "yoga" has many meanings, as the Amara-kosa dictionary explains: "The word yoga means preparation, method, meditation, meeting and logic." 8 When there is no longer any distinction between the meditator and the object of his meditation, the meditation is called "samadhi". The following explanation is found in Srimad-Bhagavatam (10.81.19): "The worship of His feet is the root cause of any person's attainment of heaven or of liberation, of all sorts of prosperity in the subterranean regions or on the earth, or of mystic perfections."*** 9 In this way it is explained that they (karma and jnana) are parts of devotional service, and devotional service is the whole that contains them. That is the vision of exalted souls. That is the meaning here. They who engage in devotional service mixed with karma and jnana attain only liberation as a result of their efforts. The verses quoted in texts 3-5 were spoken by Lord Kapiladeva.

Bhakti · Sanskrit §229 · English §227

[२२९] कर्म-ज्ञान-मिश्रा यथा -

निषेवितेनानिमित्तेन स्व-धर्मेण महीयसा । क्रिया-योगेन शस्तेन नातिहिंस्रेण नित्यशः ॥

मद्-धिष्ण्य-दर्शन-स्पर्श- पूजा-स्तुत्य्-अभिवन्दनैः । भूतेषु मद्-भावनया सत्त्वेनासङ्गमेन च ॥

महतां बहु-मानेन दीनानाम् अनुकम्पया । मैत्र्या चैवात्म-तुल्येषु यमेन नियमेन च ॥

आध्यात्मिकानुश्रवणान् नाम-सङ्कीर्तनाच् च मे । आर्जवेनार्य-सङ्गेन निरहङ्क्रियया तथा ॥

मद्-धर्मणो गुणैर् एतैः परिसंशुद्ध आशयः । पुरुषस्याञ्जसाभ्येति श्रुत-मात्र-गुणं हि माम् ॥ [भ्प् ३.२९.१५-१९]

निषेवितेन सम्यग् अनुष्ठितेन अनिमित्तेन च निषामेन स्व-धर्मेण । महीयसा श्रद्धादि-युक्तेन । क्रिया-योगेन पञ्चरात्राद्य्-उक्त- वैष्णवानुष्ठानेन । शस्तेन उत्तम-देश-कालादिमता निष्कामेन च । नातिहिंस्रेण अतिहिंसा-रहितेन । अति-शब्दः प्राणादि-पीडा-परित्याग-फल-पत्रादि-जीवावयव-स्वीकारार्थः । मद्-धिष्ण्यं मद्-अर्चादि । भूतेष्व् अन्तर्यामित्वेन मद्-भावनया । सत्त्वेन धैर्येण । असङ्गमेन वैराग्येण च । अहिंसास्तेय-ब्रह्मचर्य-परिग्रहा यमाः । शौच-सन्तोष-तपः-स्वाध्याएश्वर-प्रणिधानानि नियमाः । आध्यात्मिकम् आत्मानम् आत्म- विवेक-शास्त्रम् । निरहङ्क्रियया गर्व-राहित्येन । मद्-धर्मणः मद्- धर्मानुष्ठातुः पुरुषस्याशयः । श्रुत-मात्र-गुणं माम् अञ्जसाभ्येति मद्-गुण-श्रुति-मात्रेण मयि [भ्प् ३.२९.११] इत्य्-आद्य्-उक्त-लक्षणां ध्रुवानुस्मृतिं प्राप्नोतीत्य् अर्थः । अत्राध्यात्मिक-श्रवणादिना ज्ञान- मिश्रत्वम् अपि ।

॥ ३.२९ ॥ श्री-कपिल-देवः ॥ २२९ ॥

[229] karma-jñāna-miśrā yathā -

niṣevitenānimittena sva-dharmeṇa mahīyasā | kriyā-yogena śastena nātihiṃsreṇa nityaśaḥ ||

mad-dhiṣṇya-darśana-sparśa- pūjā-stuty-abhivandanaiḥ | bhūteṣu mad-bhāvanayā sattvenāsaṅgamena ca ||

mahatāṃ bahu-mānena dīnānām anukampayā | maitryā caivātma-tulyeṣu yamena niyamena ca ||

ādhyātmikānuśravaṇān nāma-saṅkīrtanāc ca me | ārjavenārya-saṅgena nirahaṅkriyayā tathā ||

mad-dharmaṇo guṇair etaiḥ parisaṃśuddha āśayaḥ | puruṣasyāñjasābhyeti śruta-mātra-guṇaṃ hi mām || [BhP 3.29.15-19]

niṣevitena samyag anuṣṭhitena animittena ca niṣāmena sva-dharmeṇa | mahīyasā śraddhādi-yuktena | kriyā-yogena pañcarātrādy-ukta- vaiṣṇavānuṣṭhānena | śastena uttama-deśa-kālādimatā niṣkāmena ca | nātihiṃsreṇa atihiṃsā-rahitena | ati-śabdaḥ prāṇādi-pīḍā-parityāga-phala- patrādi-jīvāvayava-svīkārārthaḥ | mad-dhiṣṇyaṃ mad-arcādi | bhūteṣv antaryāmitvena mad-bhāvanayā | sattvena dhairyeṇa | asaṅgamena vairāgyeṇa ca | ahiṃsāsteya-brahmacarya-parigrahā yamāḥ | śauca-santoṣa-tapaḥ-svādhyāeśvara-praṇidhānāni niyamāḥ | ādhyātmikam ātmānam ātma- viveka-śāstram | nirahaṅkriyayā garva-rāhityena | mad-dharmaṇaḥ mad- dharmānuṣṭhātuḥ puruṣasyāśayaḥ | śruta-mātra-guṇaṃ mām añjasābhyeti mad-guṇa-śruti-mātreṇa mayi [BhP 3.29.11] ity-ādy-ukta-lakṣaṇāṃ dhruvānusmṛtiṃ prāpnotīty arthaḥ | atrādhyātmika-śravaṇādinā jñāna- miśratvam api |

|| 3.29 || śrī-kapila-devaḥ || 229 ||

English witness · section(s) 227

Anuccheda 227

1 Devotional service mixed with jnana is described by the Lord Himself in the following words (Srimad Bhagavatam 11.18.21): 2 "Dwelling in safe and solitary place, his mind purified by constant though of Me, the sage should concentrate on the soul alone, realising it to be non-different from Me."*** 3 Here the word "bhavah" means "meditation". This verse was spoken by the Supreme Personality of Godhead.

BHAKTI-SANDARBHA

5.20

Sections 230–240

10 bilingual sequence blocks

Bhakti · Sanskrit §230 · English §228

[२३०]

अथ ज्ञान-मिश्रा -

दृष्ट-श्रुताभिर् मात्राभिर् निर्मुक्तः स्वेन तेजसा । ज्ञान-विज्ञान-सन्तृप्तो मद्-भक्तः पुरुषो भवेत् ॥ [भ्प् ६.१६.६२]

दृष्टेति ऐहिकामुष्मिक-विषयैः । स्वेन तेजसा विवेक-बलेन ।

॥ ६.१६ ॥ श्री-सङ्कर्षणश् चित्रकेतुम् ॥ २३० ॥

[230]

atha jñāna-miśrā -

dṛṣṭa-śrutābhir mātrābhir nirmuktaḥ svena tejasā | jñāna-vijñāna-santṛpto mad-bhaktaḥ puruṣo bhavet || [BhP 6.16.62]

dṛṣṭeti aihikāmuṣmika-viṣayaiḥ | svena tejasā viveka-balena |

|| 6.16 || śrī-saṅkarṣaṇaś citraketum || 230 ||

English witness · section(s) 228

Anuccheda 228

1 Devotional service that is mixed with jnana (jnana-misra) when there is a desire for liberation (kaivalya-kama) has thus been described. Now will be described devotional service mixed with karma (karma-misra) when there is a desire for devotional service alone (bhakti-matra-kama). This is described in the following words of Srimad-Bhagavatam (11..19.20-24): 2-4 "Firm faith in the blissful narrations of My pastimes, constant chanting of my glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejecting of all material desires, giving up wealth for My devotional service, renouncing

material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me, these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?"*** 5 Here the word "mad-arthe" means "for the purpose of serving Me", "arthasya parityagah" means "avoiding what is opposed to devotional service", "bhogasya" means "offering sandal paste and other gifts", "sukhasya" "being affectionate like to one's son", "ista" means "the cause of devotional service", "dharmaih" means "with devotional service, which is called bhagavata-dharma", and "evam dharmair atma-nivedanam" means "with one's body, mind and words one should engage in devotional service and completely surrender unto Me". 6 This is also described in Srimad-Bhagavatam (5.18.12): "All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"* 7 At the end of Srimad-Bhagavatam 11.19.24 the Lord declares "ko 'nyo 'rtho 'syavasisyate", which means what goal remains to be attained, or what method of attaining a goal needs to be performed by one whose only desire is to engage in My devotional service?" This means that because such a devotee has completely surrendered to the Lord and taken shelter of Him, nothing else remains to be done by him.

Bhakti · Sanskrit §231 · English §229

[२३१]

अथ केवल-स्वरूप-सिद्धोदाह्रियते । तत्र सकामा कैवल्य-कामा चोपासक- सङ्कल्प-गुणैस् तत्-तद्-गुणत्वेनोपचर्यते । ततः सकामा द्विविधा तामसी राजसी च । पूर्वा यथा -

अभिसन्धाय यो हिंसां दम्भं मात्सर्यम् एव वा । संरम्भी भिन्न-दृग् भावं मयि कुर्यात् स तामसः ॥ [भ्प् ३.२९.८]

अभिसन्धाय सङ्कल्प्य । संरम्भी स-क्रोधः । भिन्न-दृक् स्वस्मिन्न् इव सर्वत्र यत्र सुखं दुःखं च तत्-तद्-देवता निरनुकम्प इत्य् अर्थः ।

[231]

atha kevala-svarūpa-siddhodāhriyate | tatra sakāmā kaivalya-kāmā copāsaka-saṅkalpa-guṇais tat-tad-guṇatvenopacaryate | tataḥ sakāmā dvividhā tāmasī rājasī ca | pūrvā yathā -

abhisandhāya yo hiṃsāṃ dambhaṃ mātsaryam eva vā | saṃrambhī bhinna-dṛg bhāvaṃ mayi kuryāt sa tāmasaḥ || [BhP 3.29.8]

abhisandhāya saṅkalpya | saṃrambhī sa-krodhaḥ | bhinna-dṛk svasminn iva sarvatra yatra sukhaṃ duḥkhaṃ ca tat-tad-devatā niranukampa ity arthaḥ |

English witness · section(s) 229

Anuccheda 229

1 Devotional service mixed with both karma and jnana is described in the following words of Srimad Bhagavatam (3.29.15-19): 2 "A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.* 3 "The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.* 4 "The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the acaryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.* 5 "A devotee should always try to hear about spiritual matters and should always utilise his time in chanting the holy name of the Lord. His behaviour should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of person who are not spiritually advanced.* 6 "When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality."* 7 Here the word "nisevitena" means "properly executed", "animittena" means "without desire", "sva-dharmena" means "by performing one's regular and occasional duties", "mahiyasa" means "with faith and other virtues", "kriya-yogena" means "with devotional activities described in the Pancaratras and other scriptures", "sastena" means "in auspicious times, places and circumstances" and it also means "without desire", "nati-himsrena" means "without excessive violence", "ati" means "because one knows that all living beings are like limbs of the Supreme Personality of Godhead, one avoids harming or killing anyone", "mad-dhisnyam means "My worshipable Deity form", "mad-bhavanaya" means "meditating one Me as the Supersoul in all living beings",

"sattvena" means "with patience and tolerance", "asangamena" means "with renunciation", "yamaih" means "with celibacy, a vow of poverty, honesty, and non-violence", "niyamah" means "purity, satisfaction, austerity, scripture study, and meditation on the Supreme Personality of Godhead", "adhyatmika" means "the scriptures that explain the difference between the individual spirit soul and the Supreme Personality of Godhead", "nirahankriyaya" means "without pride", "mad-dharmanah" means "of the person who follows My dharma", and "asayah" means "consciousness". The Lord then declares, "sruta-matra-gunam mam anjasabhyeti" (the devotee is immediately attracted simply by hearing My name or hearing of My transcendental quality). 8 In Srimad Bhagavatam (3.29.11) it is said: "The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord."* 9 This verse describes uninterrupted meditation on the Supreme Personality of Godhead. Because here one hears about the Lord, the devotional service here is mixed with transcendental knowledge. The verses quoted in the beginning of this anuccheda were spoken by Lord Kapiladeva.

Bhakti · Sanskrit §232 · English §230

[२३२]

उत्तरा यथा - (पगे ११७)

विषयान् अभिसन्धाय यश ऐश्वर्यम् एव वा । अर्चादाव् अर्चयेद् यो मां पृथग्-भावः स राजसः ॥ [भ्प् ३.२९.९]

पृथक् मत्तोऽन्यत्र विषयादिष्व् एव भावः स्पृहा यस्य न तु मयीति राजसत्व-हेतुता दर्शिता ।

[232]

uttarā yathā - (page 117)

viṣayān abhisandhāya yaśa aiśvaryam eva vā | arcādāv arcayed yo māṃ pṛthag-bhāvaḥ sa rājasaḥ || [BhP 3.29.9]

pṛthak matto'nyatra viṣayādiṣv eva bhāvaḥ spṛhā yasya na tu mayīti rājasatva-hetutā

darśitā |

English witness · section(s) 230

Anuccheda 230

1 Now devotional service mixed with jnana will be explained. In Srimad Bhagavatam (6.16.62) it is said: 2 "One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee."* 3 The word "drsta" here means "was is seen in this life and the next", and "svena tejasa" means "with one's power of discrimination". This verse was spoken by Lord Sankarsana to King Citraketu.

Bhakti · Sanskrit §233 · English §231

[২৩৩]

অথ কৈবল্য-কামা সাত্ত্বিক্য্ এব । সা যথা --

কর্ম-নির্হারম্ উদ্দিশ্য পরস্মিন্ বা তদ্-অর্পণম্ । যজেদ্ যষ্টব্যম্ ইতি বা পৃথগ্-ভাবঃ স সাত্ত্বিকঃ ॥ [ভ্প্ ৩.২৯.১০]

[233]

atha kaivalya-kāmā sāttviky eva | sā yathā --

karma-nirhāram uddiśya parasmin vā tad-arpaṇam | yajed yaṣṭavyam iti vā pṛthag-bhāvaḥ sa sāttvikaḥ || [BhP 3.29.10]

English witness · section(s) 231

Anuccheda 231

1 Now svarupa-siddha devotional service will be discussed. Svarupa-siddha devotional service is divided into sakama (with material desires) and kaivalya-kama (with the desire fore liberation). Each of these has different qualities. Sakama svarupa-siddha devotional service is divided into two types: 1. in the mode of ignorance, and 2. in the mode of passion. The first of these is described in the following words (Srimad Bhagavatam 3.29.8): 2 "Devotional service executed by a person who is envious, proud, violent and

angry, and who is a separatist is considered to be in the mode of darkness."* 3 Here the word "abhisandhaya" means "having in view", "samrambhi" means "angry", and :bhinna-drk" means "concerned only with his own happiness and distress, and therefore merciless to others". That is the meaning.

Bhakti · Sanskrit §234 · English §232–233

[२३४]

अथ यस्या एवोत्कर्ष-ज्ञानार्थम् एते भक्ति-भेदा निरूपिताः सा भक्ति- मात्र-कामत्वान् निष्कामा निर्गुणा केवला स्वरूप-सिद्धा निरूप्यते । इयम् एवाकिञ्चनाख्यत्वेन सर्वोर्ध्वं पूर्वम् अप्य् अभिहिता । ताम् आह --

मद्-गुण-श्रुति-मात्रेण मयि सर्व-गुहाशये । मनो-गतिर् अविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥

लक्षणं भक्ति-योगस्य निर्गुणस्य ह्य् उदाहृतम् । अहैतुक्य् अव्यवहिता या भक्तिः पुरुषोत्तमे ॥

सालोक्य-सार्ष्टि-सामीप्य- सारूप्यैकत्वम् अप्य् उत । दीयमानं न गृह्णन्ति विना मत्-सेवनं जनाः ॥

स एव भक्ति-योगाख्य आत्यन्तिक उदाहृतः । येनातिव्रज्य त्रि-गुणं मद्-भावायोपपद्यते ॥ [भ्प् ३.२९.११-१५]

मद्-गुण-श्रुति-मात्रेण न तु तत्रोद्देशान्तर-सिद्ध्य्-अभिप्रायेण । प्राकृत- गुण-मय-करणानां सर्वेषां गुहा करणागोचर-पदवी तस्यां शेते गुह्यतया निश्चलतया च तिष्ठति यस् तस्मिन् मयि अविच्छिन्ना विषयान्तरेण व्च्येतुम् अशक्या या मनोगतिः सा । अविच्छिन्नत्वे दृष्टान्तो यथेति । गतिर् इति पूर्वस्माद् आकृष्यते नित्यापेक्षात्वात् । लक्षणं स्वरूपम् ।

ननु तस्या गुण-श्रुतेः का वार्ता उद्देश्यान्तराभावेन मनोगतित्वाभावेन च द्विधापि निर्देष्टुम् अशक्त्यत्वात् । तत्राह - अहैतुकी फलानुसन्धान- रहिता । अव्यवहिता स्वरूप-सिद्धत्वेन साक्षाद्-रूपा न त्व् आरोप-सिद्धत्वेन व्यवधानात्मिका । तादृशी या भक्तिः श्रोत्रादिना सेवन-मात्रं सा च तस्य स्वरूपम् इत्य् अर्थः । मात्र-पदेनाविच्छिन्नेत्य् अनेन च मनो-गतेर् अहैतुकीत्वादि-सिद्धेः पृथग्-योजनानर्हत्वात् । सात्त्विकः कारकोऽसङ्गी [भ्प् ११.२५.२५] इत्य् आदिषु निर्गुणो मद्-अपाश्रयः [भ्प् ११.२५.२५] इत्य् आदिभिस् तद्- आश्रय-क्रियादीनां निर्गुणत्व-स्थापनात् -- (पगे ११८)

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियम् आत्मानं साम्यासङ्गादयोऽगुणाः ॥ [भ्प् ११.१३.४०]

इत्य् अत्र तद्-गुणानाम् अप्य् अप्राकृतत्व-श्रवणाद् अहैतुकीत्वम् एव विशेषतो दर्शयति । जना मदीयाः । सालोक्यादिकम् अपि उत अपि दीयमानम् अपि न गृह्णाति । मत्-सेवनं विनेति गृह्णन्ति चेत् तर्हि मत्-सेवार्थम् एव गृह्णन्ति न तु तद्-अर्थम् एवेत्य् अर्थः । सार्ष्टिः समानैश्वर्यम् । एकत्वं भगवत्-सायुज्यं ब्रह्म-सायुज्यं च । अनयोस् तल्-लीनात्मकत्वेन तत्- सेवनार्थत्वाभावाद् अग्रहणावश्यकत्वम् एवेति भावः । तस्मात् स एव चात्यन्तिक-फलतया भवतीत्य् अपवर्ग इत्य् अर्थः । नात्यन्तिकं विगणयन्ति [भ्प् ३.१५.४८] इत्य् आदेर् आत्यन्तिक-प्रलयतया तत्-प्रसिद्धेश् च ।

ननु गुण-त्रयात्यय-पूर्वक-भगवत्-साक्षात्कार एवापवर्ग इति चेत् तस्यापि तादृश-धर्मत्वं स्वतः सिद्धम् एवेत्य् आह येनेति । येन कदाचिद् अप्य् अपरित्याज्येन मम भावाय विद्यमानतायै साक्षात्कारायेत्य् अर्थः । उपपद्यते समर्थो भवति । यथोक्तं पञ्चमे यथा वर्ण-विधानम् अपवर्गश् च भवति [भ्प् ५.१९.१९] योऽसौ भगवति [भ्प् ५.१९.२०] इत्य् आदिकम् अनन्य-निमित्त-भक्ति-योग-लक्षणो नाना-गति-निमित्ताविद्या-ग्रन्थिर् अन्धन- द्वारेण [भ्प् ५.१९.२०] इत्य् अन्तम् ।

अतो निर्गुणापि बहुधैवावगन्तव्या । एवम् उक्तम् एतत्-प्रकरणारम्भे -

भक्ति-योगो बहु-विधो मार्गैर् भामिनि भाव्यते । स्वभाव-गुण-मार्गेण पुंसां भावो विभिद्यते ॥ [भ्प् ३.२९.७] इति ।

मार्गः प्रकार-विशेषैः । अतः स्वस्य भक्ति-योगस्यैव मार्गेण वृत्ति- भेदेन श्रवणादिना भावयाभिमानस्य तद्-भेदेन दास्यादिना गुणानां तम-आदीनां च तद्-भेदेन हिंसादिना पुंसां भावोऽभिप्रायो विभिद्यत इत्य् अर्थः ।

अत्र मुक्ता-फल-टीका च - अयम् आत्यन्तिकस् ततः परं प्रकारान्तराभावात् । अस्यैव भक्ति-योग इत्य् आख्या । अन्वर्थेन भक्ति- शब्दस्यात्रैव मुख्यत्वात् । इतरेषु फल एवानुरागो न तु विष्णौ फल-लाभेन भक्ति-त्यागात् इत्य् एषा ।

श्री-गोपाल-तापनी-श्रुतौ च -- भक्तिर् अस्य भजनम् । तद् इहामुत्रोपाधि- नैरास्येनैवामुष्मिन् मनः-कल्पनम् । एतद् एव च नैष्कर्म्यम् [गतु १.१४] इति । शतपथ-श्रुतौ - स होवाच याज्ञवल्क्यस् तत् पुमान् आत्म-हिताय प्रेम्णा हरिं भजेत् इति । प्रेम्णा प्रीति-मात्र-कामनया यद्-आत्म-हितं तस्मै इत्य् अर्थः ।

॥ ३.२९ ॥ श्री-कपिल-देवः ॥ २३१-२३४ ॥

(पगे ११९)

[234]

atha yasyā evotkarṣa-jñānārtham ete bhakti-bhedā nirūpitāḥ sā bhakti- mātra-kāmatvān niṣkāmā nirguṇā kevalā svarūpa-siddhā nirūpyate | iyam evākiñcanākhyatvena sarvordhvaṃ pūrvam apy abhihitā | tām āha --

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye | mano-gatir avicchinnā yathā gaṅgāmbhaso'mbudhau ||

lakṣaṇaṃ bhakti-yogasya nirguṇasya hy udāhṛtam | ahaituky avyavahitā yā bhaktiḥ puruṣottame ||

sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta | dīyamānaṃ na gṛhṇanti vinā mat-sevanaṃ janāḥ ||

sa eva bhakti-yogākhya ātyantika udāhṛtaḥ | yenātivrajya tri-guṇaṃ mad-bhāvāyopapadyate || [BhP 3.29.11-15]

mad-guṇa-śruti-mātreṇa na tu tatroddeśāntara-siddhy-abhiprāyeṇa | prākṛta-guṇa-maya-karaṇānāṃ sarveṣāṃ guhā karaṇāgocara-padavī tasyāṃ śete guhyatayā niścalatayā ca tiṣṭhati yas tasmin mayi avicchinnā viṣayāntareṇa vccettum aśakyā yā manogatiḥ sā | avicchinnatve dṛṣṭānto yatheti | gatir iti pūrvasmād ākṛṣyate nityāpekṣātvāt | lakṣaṇaṃ svarūpam |

nanu tasyā guṇa-śruteḥ kā vārtā uddeśyāntarābhāvena manogatitvābhāvena ca dvidhāpi nirdeṣṭum aśaktyatvāt | tatrāha - ahaitukī phalānusandhāna- rahitā | avyavahitā svarūpa-siddhatvena sākṣād-rūpā na tv āropa-siddhatvena vyavadhānātmikā | tādṛśī yā bhaktiḥ śrotrādinā sevana-mātraṃ sā ca tasya svarūpam ity arthaḥ | mātra-padenāvicchinnety anena ca mano-gater ahaitukītvādi-siddheḥ pṛthag-yojanānarhattvāt | sāttvikaḥ kārako'saṅgī [BhP 11.25.25] ity ādiṣu nirguṇo mad-apāśrayaḥ [BhP 11.25.25] ity ādibhis tad- āśraya-kriyādīnāṃ nirguṇatva-sthāpanāt -- (page 118)

māṃ bhajanti guṇāḥ sarve nirguṇaṃ nirapekṣakam | suhṛdaṃ priyam ātmānaṃ sāmyāsaṅgādayo'guṇāḥ || [BhP 11.13.40]

ity atra tad-guṇānām apy aprākṛtatva-śravaṇād ahaitukītvam eva viśeṣato darśayati | janā madīyāḥ | sālokyādikam api uta api dīyamānam api na gṛhṇāti | mat-sevanaṃ vineti gṛhṇanti cet tarhi mat-sevārtham eva gṛhṇanti na tu tad-artham evety arthaḥ | sārṣṭiḥ samānaiśvaryam | ekatvaṃ bhagavat- sāyujyaṃ brahma-sāyujyaṃ ca | anayos tal-līnātmakatvena tat- sevanārthatvābhāvād agrahaṇāvaśyakatvam eveti bhāvaḥ | tasmāt sa eva cātyantika-phalatayā bhavatīty apavarga ity arthaḥ | nātyantikaṃ vigaṇayanti [BhP 3.15.48] ity āder ātyantika-pralayatayā tat-prasiddheś ca |

nanu guṇa-trayātyaya-pūrvaka-bhagavat-sākṣātkāra evāpavarga iti cet tasyāpi tādṛśa-dharmatvaṃ svataḥ siddham evety āha yeneti | yena kadācid apy aparityājyena mama bhāvāya vidyamānatāyai sākṣātkārāyety arthaḥ | upapadyate samartho bhavati | yathoktaṃ pañcame yathā varṇa-vidhānam apavargaś ca bhavati [BhP 5.19.19] yo'sau bhagavati [BhP 5.19.20] ity ādikam ananya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthir andhana- dvāreṇa [BhP 5.19.20] ity antam |

ato nirguṇāpi bahudhaivāvagantavyā | evam uktam etat-prakaraṇārambhe -

bhakti-yogo bahu-vidho mārgair bhāmini bhāvyate | svabhāva-guṇa-mārgeṇa puṃsāṃ bhāvo vibhidyate || [BhP 3.29.7] iti |

mārgaḥ prakāra-viśeṣaiḥ | ataḥ svasya bhakti-yogasyaiva mārgeṇa vṛtti- bhedena śravaṇādinā bhāvayābhimānasya tad-bhedena dāsyādinā guṇānāṃ tama-ādīnāṃ ca tad-bhedena hiṃsādinā puṃsāṃ bhāvo'bhiprāyo vibhidyata ity arthaḥ |

atra muktā-phala-ṭīkā ca - ayam ātyantikas tataḥ paraṃ prakārāntarābhāvāt | asyaiva bhakti-yoga ity ākhyā | anvarthena bhakti- śabdasyātraiva mukhyatvāt | itareṣu phala evānurāgo na tu viṣṇau phala- lābhena bhakti-tyāgāt ity eṣā |

śrī-gopāla-tāpanī-śrutau ca -- bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenaivāmuṣmin manaḥ-kalpanam | etad eva ca naiṣkarmyam [GTU 1.14] iti | śatapatha-śrutau - sa hovāca yājñavalkyas tat pumān ātma-hitāya premṇā hariṃ bhajet iti | premṇā prīti-mātra-kāmanayā yad-ātma-hitaṃ tasmai ity arthaḥ |

|| 3.29 || śrī-kapila-devaḥ || 231-234 ||

(page 119)

English witness · section(s) 232–233

Anuccheda 232

The second kind of sakama svarupa-siddha devotional service is described by the Supreme Lord in these words (Srimad Bhagavatam 3.29.9): 2 "The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame, and opulence, is devotion in the mode of passion."* 3 Here the word "prthak" means "separate from Me", and "bhavah" means "desire". Thus it is shown that such a person, pushed by the mode of passion, does not desire to attain Me (the Lord).

Anuccheda 233

1 Svarupa-siddha kaivalya-kama (desiring liberation) devotional service is in the mode of goodness. This is described by the Supreme Lord Himself in the following words (Srimad Bhagavatam 3.29.10): 2 "A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."* 3 This verse means, "to attain liberation (karma-niharam uddisya) he offers the results of his activities to the Supreme Personality of Godhead (parasmin)." Following the rules of devotional service he must worship the Supreme Personality of Godhead, who is meant to be worshipped by everyone (yastavyam). The person described here does not worship (yajet) the Lord according to the philosophy of devotional service. He sees liberation as a goal separate (prthag-bhavah) from devotional service. Such a person is said to be in the mode of goodness (sattvikah). The meaning is that this last kind of devotional service is performed so one may become free from past karmic reactions. 4 That such a person is in the mode of goodness is confirmed by the following statement of Lord Krsna (Srimad Bhagavatam 11.25.26): "A worker free of attachment is in the mode of goodness blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."* 5 The Lord also explains (Srimad Bhagavatam 11.25.24): "Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental."* 6 The Lord again explains (Srimad Bhagavatam 11.25.29): "Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental."* In this way the goals and the means to attain the goals are different according to the different modes of material nature. This is explained in the second half of Srimad Bhagavatam 3.29.10, which was quoted in text 2.

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Bhakti · Sanskrit §235 · English §234

[२३५]

तद् एवं बहुधा साधितैषाकिञ्चनात्यन्तिकीत्य् आदि-संज्ञा भक्तिर् द्विविधा वैधी रागानुगा च इति । तत्र वैधी शास्त्रोक्त-विधिना प्रवर्तिता । स च विधिर् द्विविधः । तत्र प्रथमः प्रवृत्ति-हेतुर्ः । तद्-अनुक्रम-कर्तव्याकर्तव्यानां ज्ञान-हेतुश् च । प्रथमस् तूदाहृतः --

तस्माद् एकेन मनसा भगवान् सात्वतां पतिः । श्रोतव्यः कीर्तितव्यश् च ध्येयः पूज्यश् च नित्यदा ॥ [भ्प् १.२.१४] इत्य् आदिना ।

द्वितीयश् चार्चन-व्रतादि-गतः । तम् आह - माम् एव नैरपेक्ष्येण भक्ति-योगेन विन्दति । भक्ति-योगं स लभत एवं यः पूजयेत माम् ॥ [भ्प् ११.२७.५३]

नैरपेक्ष्येण अहैतुकेन । अहैतुक-भक्ति-योग एव कथं स्यात् तत्राह भक्ति-योगम् इति । एवं -

यदा स्व-निगमेनोक्तं द्विजत्वं प्राप्य पूरुषः । यथा यजेत मां भक्त्या श्रद्धया तन् निबोध मे ॥ [भ्प् ११.२७.८]

इत्य् आद्य् उक्त-विधिना ।

॥ ११.२७ ॥ श्री-भगवान् ॥ २३५ ॥

[235]

tad evaṃ bahudhā sādhitaiṣākiñcanātyantikīty ādi-saṃjñā bhaktir dvividhā vaidhī rāgānugā ca iti | tatra vaidhī śāstrokta-vidhinā pravartitā | sa ca vidhir dvividhaḥ | tatra

prathamaḥ pravṛtti-heturḥ | tad-anukrama- kartavyākartavyānāṃ jñāna-hetuś ca | prathamas tūdāhṛtaḥ --

tasmād ekena manasā bhagavān sātvatāṃ patiḥ | śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā || [BhP 1.2.14] ity ādinā |

dvitīyaś cārcana-vratādi-gataḥ | tam āha - mām eva nairapekṣyeṇa bhakti-yogena vindati | bhakti-yogaṃ sa labhata evaṃ yaḥ pūjayeta mām || [BhP 11.27.53]

nairapekṣyeṇa ahaitukena | ahaituka-bhakti-yoga eva kathaṃ syāt tatrāha bhakti-yogam iti | evaṃ -

yadā sva-nigamenoktaṃ dvijatvaṃ prāpya pūruṣaḥ | yathā yajeta māṃ bhaktyā śraddhayā tan nibodha me || [BhP 11.27.8]

ity ādy ukta-vidhinā |

|| 11.27 || śrī-bhagavān || 235 ||

English witness · section(s) 234

Anuccheda 234

1 In order to understand the best kind of devotional service, these different varieties of devotional service have been described. That best kind is svarupa-siddha devotional service. Because in it one desires only to engage in devotional service, svarupa-siddha devotional service is transcendental and free of both material desires and the influence of the modes of nature. Because it is free of all sense of material possessiveness, it is better than the previously described varieties of devotional service. Svarupa-siddha devotional service is described in the following words of Srimad Bhagavatam (3.29.11-14): 2-3 "The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.* 4 "A pure devotee does not accept any kind of liberation: salokya, sarsti, samipya, sarupya or ekatva, even though they are offered by the Supreme Personality of Godhead."* 5 "By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord."* 6 The word "mad-guna-sruti-matrena" does not describe the attainment of any goal other than devotional service. The word "sarva-guhasayah" means "invisible to the material senses,

He manifests His eternal form in the hearts of the conditioned souls". "Mayi avicchinna mano-gatih" means "the activities of the mind go to Me without being interrupted or diverted to anything else." This uninterrupted activity of the mind is explained with an example in the phrase beginning with "yatha". In this example the word "gatih" is understood in the second part. That is because this passage is written in the Vedic style. The word "laksanam" means "nature". 7 Here someone may object: How is it possible to hear the glories of the Lord? The Lord is completely different from the world of matter, and the material mind has no power to understand Him. For these two reasons it is not possible for anyone to describe His glories. To this objection the following reply is given: In this verse the word "ahaituki" means "without seeking any other result", "avyavahita" means "pure devotional service (svarupa-siddha bhakti) not aropa bhakti or any other kind of imperfect devotional service, which is naturally filled with obstacles and defects. The words "ya bhaktih" refer to devotional service like this, pure devotional service (svarupa-siddha). In this kind of devotional service one is able to serve the Lord with one's ears and other senses. The words "matra", "avicchinna", "ahaituki" and other words here show that in this condition the mind is perfectly able to worship the Lord in this way. 8 Pure devotional service is described by the Lord Himself in these words of Srimad Bhagavatam (11.25.26): "A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."*** By thus taking shelter of the Lord and performing other devotional activities one becomes free from the grip of the material modes. In this way one becomes able to hear and understand the Lord's glories. 9 The Lord describes His glories in these words (Srimad Bhagavatam 11.13.40): "All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement - all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me."*** 10 In this way it is said that the Lord's qualities are spiritual, not material. In Srimad Bhagavatam 3.29.13 (quoted in text 4) the word "ahaituki" (without material motive) is explained. In this verse the Lord declares, "A pure devotee (janah) does not accept (na grhnanti) salokya or any other kind of liberation, even though they are offered (diyamanam) by the Supreme Personality of Godhead, if by accepting that liberation the devotee is not able to serve the Lord (mat-sevanam vina)." For the sake of serving the Lord the devotee will accept liberation, but for his own sake the devotee will not accept liberation. That is the meaning here. Here the word "sarsti" means "possessing opulences like the Lord's opulences". "Ekatva" means either merging into Bhagavan or merging into Brahman. In either situation because one has merged into the Lord one has no

opportunity to serve Him, and for this reason the devotees never accept these impersonal liberations. That is the meaning. In the next verse it is said that pure devotional service (bhakti-yogakhyah) is beyond the touch of the modes of material nature. It is the highest platform of spiritual attainment (atyantikah). 11 In Srimad Bhagavatam (3.15.48) it is said: "Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."* The liberation described here is impersonal liberation, where one merges into the existence of the Lord. 12 Here someone may object: If it is so that one must become free from the three modes of material nature before the Lord will appear before him and grant him liberation, then how is it possible that devotional service has the qualities you have described? How can it be self-perfect? This objection is answered by the passage beginning with the word "yena". Here the Lord says, "One should not become discouraged and abandon his activities of devotional service, for by engaging in devotional service one will eventually attain a spiritual nature like Mine (mad-bhavaya). Then I will directly appear before you. In this way one becomes qualified (upapadyate) for spiritual life." 13 In Srimad Bhagavatam (5.19.19-20) it is said: "If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha and sannyasa), one's life becomes perfect.* "After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of the varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment and to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."* 14 There are many different paths of devotional service, which is free from the touch of the modes of material nature. This is explained in the beginning of the passage under discussion here (Srimad Bhagavatam 3.29,7): 15 "O noble lade, there are multifarious paths of devotional service in terms of the different qualities of the executor."* 16 Here the word "margaih" means "with different kinds", "margena" means "with different kinds of activities, such as hearing, with different kinds of consciousness, with different rasas, which begin with servitorship, with different modes of nature, which begin with the mode of ignorance, and with different activities of the modes of nature, which begin with ignorant violence." In this way the people have different kinds of consciousness (pumsam bhavo vibhidyate). 17 In the Mukta-phala-tika,

Srila Bopadeva comments on Srimad Bhagavatam 3.29.14 (which was quoted in text 5): "Here the word 'atyantikah' means 'nothing is greater than it'. The 'it' referred to here is 'bhakti-yoga', which is mentioned in the word 'bhakti-yogakhyah'. This is so because that is the primary meaning. Other paths make one attracted to things other than Lord Visnu. They do not bring the same result as bhakti-yoga." 18 Devotional service is defined in the following words of Sri Gopala-tapani Upanisad (1.14): "Devotional service to Lord Krsna is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma." 19 In the Satapatha-brahmana it is said: "Yajnavalkya said: Wishing to please Him, one should lovingly worship Lord Hari." 20 Here the word "premna" means "with pleasing Him as one's only desire", and "atma-hitaya" means "for His benefit".

Bhakti · Sanskrit §236 · English §235

[२३६]

एवम् एकादशी-जन्माष्टम्यादिगतोऽपि ज्ञेयः । अथ वैधी-भेदाः
शरणापत्ति-श्री-गुर्व्-आदि-सत्-सेवा-श्रवण-कीर्तनादयः । एते च प्रत्येकम् अपि द्वित्रादयः समुत्यापि कारणानि भवन्ति । तथा श्रवणात् । तत्र प्रथमतः शरणापत्तिः ।
षड्-वर्गाद्य्-अविकृत-संसार-भय-बाध्यमान एव हि शरणं प्रविशत्य् अनन्य-गतिः ।
भक्ति-मात्र-कामोऽपि तत्-कृत- भगवद्-वैमुख्य-बाध्यमानः ।

अनन्य-गतित्वं च द्विधा दर्श्यते । आश्रयान्त्रस्याभाव-कथनेन अति- प्रज्ञया कथञ्चिद् आश्रितस्यान्यस्य त्याजनेनअ च । पूर्वेण यथा -

मर्त्यो मृत्यु-व्याल-भीतः पलायन् लोकान् सर्वान् निर्भयं नाध्यगच्छत् । त्वत् पादाब्जं प्राप्य यदृच्छयाद्य सुस्थः शेते मृत्युर् अस्माद् अपैति ॥ [भ्प् १०.३.२७]

उत्तरेण यथा -

तस्मात् त्वम् उद्धवोत्सृज्य चोदनां प्रतिचोदनाम् । प्रवृत्तिं च निवृत्तिं च श्रोतव्यं श्रुतम् एव च ॥

माम् एकम् एव शरणम् आत्मानं सर्व-देहिनाम् । याहि सर्वात्म-भावेन मया स्या ह्य् अकुतो-भयः ॥ [भ्प् ११.१२.१४-१५] इति ।

चोदनां श्रुतिं प्रतिचोदनां स्मृतिम् इति टीका च ।

श्री-गीतासु च - सर्व-धर्मान् परित्यज्य [गीता १८.६६] इत्य् आदि । तस्या शरणापत्तेर् लक्षणं वैष्णव-तन्त्रे -

आनुकूल्यस्य सङ्कल्पः प्रतिकूल्य-विवर्जनम् । रक्षिष्यतीति विश्वासो गोप्तृत्वे वरणं तथा । आत्म-निक्षेप-कार्पण्ये षड्-विधा शरणागतिः ॥ इति ।

अङ्गाङ्गि-भेदेन षड्-विधा । तत्र गोप्तृत्वे वरणम् एवाङ्गि शरणागति- शब्देनैकार्थ्यात् । (पगे १२०)

अन्यानि त्व् अङ्गानि तत्-परिकरत्वात् । आनुकूल्य- प्रातिकूल्ये तद्-भक्तादीनां शरणागतस्य भावस्य वा । रक्षिष्यतीति विश्वासः । क्षेमं विधास्यति स नो भगवांस् त्र्य्-अधीशस् तत्रास्मदीय- विमृशे न कियान् इहार्थः [भ्प् ३.१६.३५] इत्य् आदि-प्रकारः ।

आत्म-निक्षेपः केनापि देवेन ऋदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि इति गौतमीय-तन्त्रोक्त-प्रकारः । यथोक्तं पाद्मोत्तर-खण्डे चाष्टाक्षरस्य नमः-शब्द-व्याख्याने -

अहङ्कृतिर् म-कारः स्यान् न-कारस् तन्-निषेधकः । तस्मात् तु नमसा चात्र स्वातन्त्र्यं प्रतिषिध्यते ॥

भगवत्-पर-तन्त्रोऽसौ तदा यत्तश् च जीवति । तस्मात् स्व-सामर्थ्य-विधिं त्यजेत् सर्वम् अशेषतः ॥

ईश्वरस्य तु सामर्थ्यान् नालभ्यं तस्य विद्यते । तस्मिन् न्यस्त-भवः शेते तत्-कर्मैव समाचरेत् ॥ [पद्मप् ६.२२६.४१-४६]

अतएव ब्रह्म-वैवर्ते - अहैकार-निवृत्तानां केशवो न हि दूरगः । अहङ्कार-युतानां हि मध्ये पर्वत-राशयः ॥ [भ्प् ३.९.९] इति ।

कार्पण्यं - परम-कारुणिको न भवेत् परः परम-शोच्यतमो न च मत्- पर इत्य् आदि-प्रकारम् । गोप्तृत्वे वरणं च यथा नारसिंहे -

त्वां प्रपन्नोऽस्मि शरणं देव-देवं जनार्दनम् । इति यः शरणं प्राप्तस् तं क्लेशाद् उद्धराम्य् अहम् ॥ इति प्रकारम् ।

तद् अपि त्रि-प्रकारं कायिकत्वादि-भेदेन यथोक्तं ब्रह्म-पुराणे -

कर्मणा मनसा वाचा येऽच्युतं शरणं गताः । न समर्थो यमस् तेषां ते मुक्ति-फल-भागिनः ॥ इति ।

व्याख्यातं श्री-हरि-भक्ति-विलासे - तवास्मीति वदन् वाचा तथैव मनसा विदन् । तत्-स्थानम् आश्रितस् तन्वा मोदते शरणागतः ॥ [ह्ब्व् ११.६७७] इति ।

तद् एवं यस्य सर्वाङ्ग-सम्पन्ना शरणापत्तिस् तस्य झटित्य् एव सम्पूर्ण- फला अन्येषां तु यथा-सम्पत्ति यथा-क्रमं चेति ज्ञेयम् । ताम् एतां शरणापत्तिं श्लाघते -

ताप-त्रयेणाभिहतस्य घोरे सन्तप्यमानस्य भवाध्वनीश । पश्यामि नान्यच् छरणं तवाङ्घ्रि-द्वन्द्वातपत्राद् अमृताभिवर्षात् ॥ [भ्प् ११.१९.९]

शरणागतानां सर्व-दुःख-दूरीकरणं निज-माधुरीणां सर्वतो-वर्षं चात्राभिहितम् ।

॥ ११.१९ ॥ उद्धवः श्री-भगवन्तम् ॥ २३६ ॥

[236]

evam ekādaśī-janmāṣṭamyādigato'pi jñeyaḥ | atha vaidhī-bhedāḥ śaraṇāpatti-śrī-guru-ādi-sat-sevā-śravaṇa-kīrtanādayaḥ | ete ca pratyekam api dvitrādayaḥ samutyāpi kāraṇāni bhavanti | tathā śravaṇāt | tatra prathamataḥ śaraṇāpattiḥ | ṣaḍ-vargādy-avikṛta-saṃsāra-bhaya-bādhyamāna eva hi śaraṇaṃ praviśaty ananya-gatiḥ | bhakti-mātra-kāmo'pi tat-kṛta-bhagavad-vaimukhya-bādhyamānaḥ |

ananya-gatitvaṃ ca dvidhā darśyate | āśrayāntrasyābhāva-kathanena ati- prajñayā kathañcid āśritasyānyasya tyājanenaa ca | pūrveṇa yathā -

martyo mṛtyu-vyāla-bhītaḥ palāyan lokān sarvān nirbhayaṃ nādhyagacchat | tvat pādābjaṃ prāpya yadṛcchayādya susthaḥ śete mṛtyur asmād apaiti || [BhP 10.3.27]

uttareṇa yathā -

tasmāt tvam uddhavotsṛjya codanāṃ praticodanām | pravṛttiṃ ca nivṛttiṃ ca śrotavyaṃ śrutam eva ca ||

mām ekam eva śaraṇam ātmānaṃ sarva-dehinām | yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ || [BhP 11.12.14-15] iti |

codanāṃ śrutiṃ praticodanāṃ smṛtim iti ṭīkā ca |

śrī-gītāsu ca - sarva-dharmān parityajya [Gītā 18.66] ity ādi | tasyā śaraṇāpatter lakṣaṇaṃ vaiṣṇava-tantre -

ānukūlyasya saṅkalpaḥ pratikūlya-vivarjanam | rakṣiṣyatīti viśvāso goptṛtve varaṇaṃ tathā | ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ || iti |

aṅgāṅgi-bhedena ṣaḍ-vidhā | tatra goptṛtve varaṇam evāṅgi śaraṇāgati- śabdenaikārthyāt | (page 120) anyāni tv aṅgāni tat-parikaratvāt | ānukūlya- prātikūlye tad-bhaktādīnāṃ śaraṇāgatasya bhāvasya vā | rakṣiṣyatīti viśvāsaḥ | kṣemaṃ vidhāsyati sa no bhagavāṃs try-adhīśas tatrāsmadīya- vimṛśe na kiyān ihārthaḥ [BhP 3.16.35] ity ādi-prakāraḥ |

ātma-nikṣepaḥ kenāpi devena ṛdi sthitena yathā niyukto'smi tathā karomi iti gautamīya-tantrokta-prakāraḥ | yathoktaṃ pādmottara-khaṇḍe cāṣṭākṣarasya namaḥ-śabda-vyākhyāne -

ahaṅkṛtir ma-kāraḥ syān na-kāras tan-niṣedhakaḥ | tasmāt tu namasā cātra svātantryaṃ pratiṣidhyate ||

bhagavat-para-tantro'sau tadā yattaś ca jīvati | tasmāt sva-sāmarthya-vidhiṃ tyajet sarvam aśeṣataḥ ||

īśvarasya tu sāmarthyān nālabhyaṃ tasya vidyate | tasmin nyasta-bhavaḥ śete tat-karmaiva samācaret || [PadmaP 6.226.41-46]

ataeva brahma-vaivarte - ahaikāra-nivṛttānāṃ keśavo na hi dūragaḥ | ahaṅkāra-yutānāṃ hi madhye parvata-rāśayaḥ || [BhP 3.9.9] iti |

kārpaṇyaṃ - parama-kāruṇiko na bhavet paraḥ parama-śocyatamo na ca mat- para ity ādi-prakāram | goptṛtve varaṇaṃ ca yathā nārasiṃhe -

tvāṃ prapanno'smi śaraṇaṃ deva-devaṃ janārdanam | iti yaḥ śaraṇaṃ prāptas taṃ kleśād uddharāmy aham || iti prakāram |

tad api tri-prakāraṃ kāyikatvādi-bhedena yathoktaṃ brahma-purāṇe -

karmaṇā manasā vācā ye'cyutaṃ śaraṇaṃ gatāḥ | na samartho yamas teṣāṃ te mukti-phala-bhāginaḥ || iti |

vyākhyātaṃ śrī-hari-bhakti-vilāse - tavāsmīti vadan vācā tathaiva manasā vidan | tat-sthānam āśritas tanvā modate śaraṇāgataḥ || [HBV 11.677] iti |

tad evaṃ yasya sarvāṅga-sampannā śaraṇāpattis tasya jhaṭity eva sampūrṇa- phalā anyeṣāṃ tu yathā-sampatti yathā-kramaṃ ceti jñeyam | tām etāṃ śaraṇāpattiṃ ślāghate -

tāpa-trayeṇābhihatasya ghore santapyamānasya bhavādhvanīśa | paśyāmi nānyac

charaṇaṃ tavāṅghri- dvandvātapatrād amṛtābhivarṣāt || [BhP 11.19.9]

śaraṇāgatānāṃ sarva-duḥkha-dūrīkaraṇaṃ nija-mādhurīṇāṃ sarvato-varṣaṃ cātrābhihitam |

|| 11.19 || uddhavaḥ śrī-bhagavantam || 236 ||

English witness · section(s) 235

Anuccheda 235

1 Thus there are many kinds of devotional service. Many adjectives, such as "akincana" and "ahaituki" have been used to describe devotional service. Devotional service is of two main kinds: 1. vaidhi, and 2. raganuga. In vaidhi-bhakti one performs devotional service by following the rules spoken in the scriptures. Vaidhi-bhakti is itself divided into two kinds. In the first kind one is concerned with actions and one is made aware of what should be done and what should not be done. This first kind of vaidhi-bhakti is described in the following words of Srimad-Bhagavatam (1.2.14): 2 "Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees."* 3 In the second kind of vaidhi-bhakti one is concerned with worship, vows, and similar activities. This second kind of vaidhi-bhakti is described by the Lord Himself in these words (Srimad Bhagavatam 11.27.53): 4 "But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me."*** 5 Here the word "nairapeksyena" means "without material motives". What is unmotivated (ahaituka) devotional service like? It is described in this verse in the statement beginning with the word "bhakti-yogam". It is also described in the following words of Srimad Bhagavatam (11.27.8-9), where Lord Krsna Himself explains: 6 "Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.*** 7 "A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshipper's own heart."* 8 This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §237 · English §236

[२३७]

तद् एवं शरणापत्तिर् विवृता । अस्याश् च पूर्वत्वं तां विना तदीयत्वासिद्धिः । तत्र शरणापत्त्यैव यद्यपि सर्वं सिध्यति ।

शरणं तं प्रपन्ना ये ध्यान-योग-विवर्जिताः । ते वै मृत्युम् अतिक्रम्य यान्ति तद् वैष्णवं पदम् ॥ (पगे १२१) इति गारुडात् ।

तथापि वैशिष्ट्य-लिप्सुः शक्तश् चेत् ततो भगवच्-छास्त्रोपदेष्टृणां भगवन्-मन्त्रोपदेष्टृणां वा श्री-गुरु-चरणानां नित्यम् एव विशेषतः सेवां कुर्यात् । तत्-प्रसादः स्व-स्व-नाना-प्रतीकार-दुस्त्यजान् अर्थ-हानौ परम-भगवत्-प्रसाद-सिद्धौ च मूलम् । पूर्वत्र यथा सप्तमे श्री- नारद-वाक्यम् -

असङ्कल्पाज् जयेत् कामं क्रोधं काम-विवर्जनात् । अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥

आन्वीक्षिक्या शोक-मोहौ दम्भं महद्-उपासया । योगान्तरायान् मौनेन हिंसां कामाद्य्-अनीहया ॥

कृपया भूतजं दुःखं दैवं जह्यात् समाधिना । आत्मजं योग-वीर्येण निद्रां सत्त्व-निषेवया ॥

रजस् तमश् च सत्त्वेन सत्त्वं चोपशमेन च । एतत् सर्वं गुरौ भक्त्या पुरुषो ह्य् अञ्जसा जयेत् ॥ [भ्प् ७.१५.२२-२५] इति ।

उत्तरत्र वामन-कल्पे ब्रह्म-वाक्यम् - यो मन्त्रः स गुरुः साक्षाद् यो गुरुः स हरिः स्वयम् । गुरुर् यस्य भवेत् तुष्टस् तस्य तुष्टो हरिः स्वयम् ॥ इति ।

अन्यत्र - हरौ रुष्टे गुरुस् त्राता गुरौ रुष्टे न कश्चन । तस्मात् सर्व-प्रयत्नेन गुरुम् एव प्रसादयेत् ॥ इति ।

अतएव सेवा-मात्रं तु नित्यम् एव । यथा चान्यत्र परमेश्वर-वाक्यम् -

प्रथमं तु गुरुः पूज्यः ततश् चैव ममार्चनम् । कुर्वन् सिद्धिम् अवाप्नोति ह्य् अन्यथा निष्फलं भवेत् ॥ इति

।

अतएव नारद-पञ्चरात्रे - वैष्णवं ज्ञान-वक्तारं यो विद्याद् विष्णुवद् गुरुम् । पूजयेद् वाङ्-मनः-कायैः स शास्त्रज्ञः स वैष्णवः ॥

श्लोक-पादस्य वक्तापि यः पूज्यः स सदैव हि । किं पुनर् भगवद्-विष्णोः स्वरूपं वितनोति यः ॥ इत्य् आदि ।

पाद्मे देवहुति-स्तुतौ - भक्तिर् यथा हरौ मेऽस्ति तद्वन् निष्ठा गुरौ यदि । ममास्ति तेन सत्येन स्वं दर्शयतु हरिः ॥ इति ।

तस्माद् अन्यद्-भगवज्-जनम् अपि नापेक्षते । यथोक्तम् आगमे पुरश्चरण- फल-प्रसङ्गे -

यथा सिद्ध-रस-स्पर्शात् ताम्रं भवति काञ्चनम् । सन्निधानाद् गुरोर् एवं शिष्यो विष्णुमयो भवेत् ॥ इति ।

तद् एतद् आह - नाहम् इज्या-प्रजातिभ्यां तपसोपशमेन वा । तुष्येयं सर्व-भूतात्मा गुरु-शुश्रूषया यथा ॥ [भ्प् १०.८०.३४]

टीका च -- ज्ञान-प्रदाद् गुरोर् अधिकः सेव्यो नास्तीत्य् उक्तम् । अतएव तद्- भजनाद् अधिको धर्मश् च नास्तीत्य् आह नाहम् इति । इज्या गृहस्थ-धर्मः । प्रजातिः प्रकृष्टं जन्म उपनयनं तेन ब्रह्मचारि-धर्म उपलक्ष्यते ताभ्याम् । तथा तपसा वनस्थ-धर्मेण । उपशमेन यति-धर्मेण वा । अहं परमेश्वरस् तथा न तुष्येय यथा सर्व-भूतात्मापि गुरु- शुश्रूषया । इत्य् एषा ।

अत्र ज्ञानं ब्रह्म-निष्ठं भगवन्-निष्ठं चेति द्विविधम् । तत्र पूर्वत्र तथैव व्याख्या । उक्तं त्व् एवम् -- (पगे १२२) इज्या पूजा । प्रजाति वैष्णव- दीक्षा । तपः समाधिः । उपशमो भगवन्-निष्ठेति ॥

॥ १०.८० ॥ श्री-भगवान् श्रीदाम-विप्रम् ॥ २३७ ॥

[237]

tad evaṃ śaraṇāpattir vivṛtā | asyāś ca pūrvatvaṃ tāṃ vinā tadīyatvāsiddhiḥ | tatra śaraṇāpattyaiva yadyapi sarvaṃ sidhyati |

śaraṇaṃ taṃ prapannā ye dhyāna-yoga-vivarjitāḥ | te vai mṛtyum atikramya yānti tad vaiṣṇavaṃ padam || (page 121) iti gāruḍāt |

tathāpi vaiśiṣṭhya-lipsuḥ śaktaś cet tato bhagavac-chāstropadeṣṭṝṇāṃ bhagavan-mantropadeṣṭṝṇāṃ vā śrī-guru-caraṇānāṃ nityam eva viśeṣataḥ sevāṃ kuryāt | tat-prasādaḥ sva-sva-nānā-pratīkāra-dustyajān artha-hānau parama-bhagavat-prasāda-siddhau ca mūlam | pūrvatra yathā saptame śrī-nārada-vākyam -

asaṅkalpāj jayet kāmaṃ krodhaṃ kāma-vivarjanāt | arthānarthekṣayā lobhaṃ bhayaṃ tattvāvamarśanāt ||

ānvīkṣikyā śoka-mohau dambhaṃ mahad-upāsayā | yogāntarāyān maunena hiṃsāṃ kāmādy-anīhayā ||

kṛpayā bhūtajaṃ duḥkhaṃ daivaṃ jahyāt samādhinā | ātmajaṃ yoga-vīryeṇa nidrāṃ sattva-niṣevayā ||

rajas tamaś ca sattvena sattvaṃ copaśamena ca | etat sarvaṃ gurau bhaktyā puruṣo hy añjasā jayet || [BhP 7.15.22-25] iti |

uttaratra vāmana-kalpe brahma-vākyam - yo mantraḥ sa guruḥ sākṣād yo guruḥ sa hariḥ svayam | gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam || iti |

anyatra - harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana | tasmāt sarva-prayatnena gurum eva prasādayet || iti |

ataeva sevā-mātraṃ tu nityam eva | yathā cānyatra parameśvara-vākyam -

prathamaṃ tu guruḥ pūjyaḥ tataś caiva mamārcanam | kurvan siddhim avāpnoti hy anyathā niṣphalaṃ bhavet || iti |

ataeva nārada-pañcarātre - vaiṣṇavaṃ jñāna-vaktāraṃ yo vidyād viṣṇuvad gurum | pūjayed vāṅ-manaḥ-kāyaiḥ sa śāstrajñaḥ sa vaiṣṇavaḥ ||

śloka-pādasya vaktāpi yaḥ pūjyaḥ sa sadaiva hi | kiṃ punar bhagavad-viṣṇoḥ svarūpaṃ vitanoti yaḥ || ity ādi |

pādme devahūti-stutau - bhaktir yathā harau me'sti tadvan niṣṭhā gurau yadi | mamāsti

tena satyena svaṃ darśayatu hariḥ || iti |

tasmād anyad-bhagavaj-janam api nāpekṣate | yathoktam āgame puraścaraṇa-phala-prasaṅge -

yathā siddha-rasa-sparśāt tāmraṃ bhavati kāñcanam | sannidhānād guror evaṃ śiṣyo viṣṇumayo bhavet || iti |

tad etad āha - nāham ijyā-prajātibhyāṃ tapasopaśamena vā | tuṣyeyaṃ sarva-bhūtātmā guru-śuśrūṣayā yathā || [BhP 10.80.34]

ṭīkā ca -- jñāna-pradād guror adhikaḥ sevyo nāstīty uktam | ataeva tad- bhajanād adhiko dharmaś ca nāstīty āha nāham iti | ijyā gṛhastha-dharmaḥ | prajātiḥ prakṛṣṭaṃ janma upanayanaṃ tena brahmacāri-dharma upalakṣyate tābhyām | tathā tapasā vanastha-dharmeṇa | upaśamena yati-dharmeṇa vā | ahaṃ parameśvaras tathā na tuṣyeya yathā sarva-bhūtātmāpi guru- śuśrūṣayā | ity eṣā |

atra jñānaṃ brahma-niṣṭhaṃ bhagavan-niṣṭhaṃ ceti dvividham | tatra pūrvatra tathaiva vyākhyā | uktaṃ tv evam -- (page 122) ijyā pūjā | prajāti vaiṣṇava- dīkṣā | tapaḥ samādhiḥ | upaśamo bhagavan-niṣṭheti ||

|| 10.80 || śrī-bhagavān śrīdāma-vipram || 237 ||

English witness · section(s) 236

Anuccheda 236

1 Thus the observance of ekadasi, janmastami and other holy days, are understood to be activities in vaidhi bhakti. Surrendering to and taking shelter of the Lord, service to the spiritual master and the Vaisnavas, and hearing and chanting the Lord's glories, are also included among the activities of vaidhi-bhakti. All of these activities together, or only one of them, or two or three of them, lead the devotee to advanced devotional service. That is confirmed by the scriptures. The first of these, namely surrendering to and taking shelter of the Lord, puts an end to the fearful condition of repeated birth and death where one is troubled by the six enemies that are the vices of this world. Thus one should take shelter of the Lord and no one else. By desiring only to engage in devotional service one destroys the aversion to the Lord that is caused by those vices. Taking shelter of the Lord alone is of two kinds: 1. not taking shelter of anyone else but the Lord. 2. intelligently rejecting any shelter but the shelter of the Lord. The first of these is described in the following words addressed to the Lord (Srimad Bhagavatam 10.3.21): 2 "No one in this material world has become free from the four principles birth, death old age, and disease, even by fleeing to various

planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace."* 3 The second is described by Lord Krsna Himself in these words (Srimad Bhagavatam 11.12.14-15): "Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances."*** 4 Srila Sridhara Svami comments: "Here the word "codanam" means "the Sruti-sastra", and the word "praticodanam" means "the Smrti-sastra". 5 In Bhagavad-gita (18.66), Lord Krsna declares: "Abandon all varieties of religion, and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."* 6 The nature of surrendering to the Lord is described in the Vaisnava-tantra: "The six divisions of surrender are the acceptance of those things favourable to devotional service, the rejection of unfavourable things, the conviction that Krsna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility."* 7 These six items of surrender may be divided into a whole and parts. Acceptance of the Lord as one's guardian or master is the whole, for in truth its definition is not different from the definition of the word "surrender". The other items of surrender are all the assistants of this one item. The words "anukulya" and "pratikulya" refer either to the devotees or to the surrendered soul. 8 The conviction that Krsna will give protection is explained in the following words of Srimad Bhagavatam (3.16.37): "My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yoga-maya, cannot be easily understood even by the masters of yoga. That most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?"* 9 Full self-surrender is explained in the following statement of the Gautamiya Tantra: "A certain effulgent being resides in my heart. Whatever he orders, I do." 10 In the Padma Purana, Uttara-khanda, in the explanation of the word "namah" in the eight-syllable mantra, it is said: 11 "The syllable 'ma' means 'false-ego' and the syllable 'ma' means 'that which forbids'. Thus the word 'namah' thus means that the individual spirit soul, the knower of the field of activities, is not permitted to act independently. 12 "The individual spirit soul is completely dependent on the Supreme Personality of Godhead. His life and livelihood is completely dependent on the Lord. Therefore he should completely abandon all ideas that he is independent. 13 "Because the Supreme Personality of Godhead is completely independent, nothing is unattainable for Him. He has no troubles. He can do whatever He wishes." 14 In the Brahma-vaivarta Purana it is said: "Lord Krsna is never far from they who are humble. Many tall mountains stand between Lord Krsna and they who are

proud." 15 One who proudly thinks he is independent must stay in the material world of repeated birth and death. This is described in the Brahma's prayers in the Third Canto (Srimad Bhagavatam 3.9.9.): 16 "O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy."* 17 Humility is described in the following verse (Srila Rupa Gosvami's Sri Padyavali 66): "O Lord, no one is more merciful than You and no one is more pathetic than I. I am very lowly and fallen. O Lord Yadunatha, please reflect on my case and do whatever is appropriate." 18 Acceptance of the Lord as one's guardian or master is described in the Nrsimha Purana, where Lord Nrsimhadeva says: "Anyone who prays unto Me and takes shelter of Me becomes My ward, and I protect him always from all sorts of calamities."* 19 One may surrender to the Lord in three ways: with the body, mind and words. This is explained in the following words of Sri Brahma Purana: "They become liberated who with their thoughts, words, and deeds surrender to the infallible Supreme Personality of Godhead. Yamaraja has no power to approach them." 20 This is also explained in these words of Sri Hari-bhakti-vilasa (11.677): "One who with words and thoughts says, 'O Lord, I am Yours', and who surrenders his body to the Lord, becomes filled with bliss." 21 One who surrenders his entire body to the Lord at once attains all good fortune. Other attain different degrees of good fortune according to the degree of their surrender. Surrender to the Lord is glorified in the following words (Srimad Bhagavatam 11.19.9): 22 "My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar."*** 23 This verse means that the showers of the Lord's sweetness chase all miseries far away from the surrendered souls.

Bhakti · Sanskrit §238–239 · English §237

[२३८]

श्री-गुर्व्-आज्ञया तत्-सेवनाविरोधेन चान्येषाम् अपि वैष्णवानां सेवनं श्रेयः । अन्यथा दोषः स्यात् । यथा श्री-नारदोक्तौ -

गुरौ सन्निहिते यस् तु पूजयेद् अन्यम् अग्रतः । स दुर्गतिम् अवाप्नोति पूजनं तस्य निष्फलम् ॥ इति ।

यः प्रथमं शाब्दे परे च निष्णातं [भ्प् ११.३.२१] इत्य् आद्य् उक्त-लक्षणं गुरुं नाश्रितवान् तादृश-गुरोश् च मत्सरादितो महाभागवत-सत्कारादाव् अनुमतिं न लभते स प्रथमत एव त्यक्त-शास्त्रो न विचार्यते । उभय- सङ्कट-पातो हि तस्मिन् भवत्य् एव ।

एवम्-आदिकाभिप्रायेणैव -

यो वक्ति न्याय-रहितम् अन्यायेन शृणोति यः । ताव् उभौ नरकं घोरं व्रजतः कालम् अक्षयम् ॥ इति नारद-पञ्चरात्रे ।

अत एव दूरत एवाराध्यस् तादृशो गुरुः । वैष्णव-विद्वेषी चेत् परित्याज्य एव ।

गुरोर् अप्य् अवलिप्तस्य कार्याकार्यम् अजानतः । उत्पथप्रतिपन्नस्य कार्यं भवति शासनम् ॥ [भ्भ् ५.१७८.२४] इति स्मरणात् ।

तस्य वैष्णव-भाव-राहित्येणावैष्णवतया अवैष्णवोपदिष्टेनेत्य् आदि- वचन-विषयत्वाच् च । यथोक्त-लक्षणस्य गुरोर् अविद्यमानायां तु तस्यैव महा-भागवतस्यैकस्य नित्य-सेवनं परम-श्रेयः । स च श्री-गुरुवत् समवासनः स्वस्मिन् कृपालु-चित्तश् च ग्राह्यः ।

यस्य यत्-सङ्गतिः पुंसो मणिवत् स्यात् स तद्-गुणः । स्व-कुलर्द्धौ ततो धीमान् स्व-यूथान्य् एव संश्रयेत् ॥

इति श्री-हरि-भक्ति-सुधोदय-दृष्ट्या कृपां विना तस्मिन् चित्तारत्या च । अथ सर्वस्यैव भागवत-चिह्न-धारि-मात्रस्य तु यथा-योग्यं सेवा-विधानम् ।

तत्र महा-भागवत-सेवा द्विविधः - प्रसङ्ग-रूपा परिचर्या-रूपा च । तत्र प्रसङ्ग-रूपा यथा -

नो रोधयति मां योगो न साङ्ख्यं धर्म एव च । न स्वाध्यायस् तपस् त्यागो नेष्टा-पूर्तं न दक्षिणा ॥

व्रतानि यज्ञश् छन्दांसि तीर्थानि नियमा यमाः । यथावरुन्धे सत्-सङ्गः सर्व-सङ्गापहो हि माम् ॥ [भ्प् ११.१२.१-२]

पूर्वाध्याये -

इष्टा-पूर्तेन माम् एवं यो यजेत समाहितः । लभते मयि सद्-भक्तिं मत्-स्मृतिः साधु-सेवया ॥ [भ्प् ११.११.४७]

इत्य् अनेन साधु-सेवया भक्ति-निष्ठा-जनने साधनानन्तर-सेव्य् अपेक्षत्वम् इवोक्तम् ।

अत्रेष्ट-शब्देन सप्तम-स्कन्धोक्त-रीत्याग्निहोत्र-दर्श-पौर्णमास-
चातुर्मास्ययागपशु-याग-वैश्वदेव-बलि-हरणान्य् उच्यन्ते [भ्प् ७.१५.४८-४९] । पूर्त-शब्देन सुराल-याराम-कूप-वापी-तडाग-प्रपा । सत्राण्य् उच्यन्ते [भ्प् ७.१५.४९]

अत्र तु इष्टं हविषाग्नौ यजेत माम् [भ्प् ११.११.४२] (पगे १२३) । इत्य् आदौ अग्निहोत्राद्य् उपलक्षितं पूर्तम् उद्यानोपवनाक्रीडेत्य् आद्य् उपलक्षितं ज्ञेयम् । एवं पूर्वोक्त-प्रकारेणेष्टा-पूर्तेन यो मां यजेत स मत्-स्मृतिस् तत्र साधु-सेवया सतां प्रसङ्गेन स-भक्तिम् । अन्तरङ्गभक्ति-निष्ठां प्राप्नोतीत्य् अर्थः । तत्राग्नि-होत्रादीनां भक्तौ प्रवेशोऽग्म्-अन्तर्यामि- रूप-भगवद्-अधिष्ठानत्वेनाग्न्यादि-सन्तर्पणात् । कूपारामादीनां च तत्- परिचर्यार्थं क्रियमाणत्वात् तत्र प्रवेशः । तद् एवं सत्-सङ्गस्य सर्वापेक्षत्वम् उक्तम् । पुनश् च तत्र च तस्य स्वातन्त्र्येण यथेष्ट-फल- दातृत्वं सर्वापेक्षया परम-सामर्थ्यं च वक्तुं परम-गुह्यम् उपदिष्टम् ।

अथैतत् परमं गुह्यं शृण्वतो यदु-नन्दन । सु-गोप्यम् अपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा ॥ [भ्प् ११.११.४९] इति ।

एतादृश-महिमत्वेनानूक्तत्वात् तद् एतत् परम-गुह्यत्वम् आह न रोध्यतीति । त्यागः सन्न्यासः । दक्षिणा

दान-मात्रम् । यज्ञो देव-पूजा । छन्दांसि रहस्य-मन्त्राः । यथा सत्सङ्गो माम् अवरुन्धे वशीकरोतीति तथा योगो न वशीकरोति न च साङ्ख्यम् इत्य् आदिकोऽन्वयः । ततस् तेऽपि किञ्चिद् वशीकुर्वन्तीत्य् अर्थ-लब्धेर् भगवत्-परा एव ज्ञेया न च साधारणाः । अतएव च व्रतान्य् एकादश्यादीनीति टीका-काराः । न चैतावतैषां नित्यानां वैष्णव-व्रतानाम् अकर्तव्यत्वं प्राप्तम् एकस्य फलातिशय-सामर्थ्य- प्रशंसयेतरस्य नित्यत्व-निराकरणायोगात् । यथा कर्माधिकारिणः --

न ह्य् अग्नि-मुखतोऽयं वै भगवान् सर्व-यज्ञ-भुक् । इज्येत हविषा राजन् यथा विप्र-मुखे हुतैः ॥ [भ्प् ७.१४.१७]

इति श्रुत्वापि पूर्वोक्तम् अग्निहोत्रादिना यजेत इति विधिं न परित्यक्तुं शक्नुवन्ति तद्वत् भक्त्य्-अधिकारिणश् च यथा मद्-भक्त-पूजाभ्यधिका [भ्प् ११.१९.२९] इत्य् श्रुत्वापि दीक्षानन्तरं नित्यतया प्राप्तां भगवत्-पूजां त्यक्तुं न शक्नुवन्ति तद्वद् इति । अत एव -

षड्भिर् मासोपवासैस् तु यत् फलं परिकीर्तितम् । विष्णोर् नैवेद्य-सिक्थेन तत् फलं भुञ्जतां कलौ ॥ इत्य् अपि न बाधकम् ।

एकादश्य्-आदौ हि नित्यत्वेऽप्य् आनुषङ्गिकम् एव महाफलकत्वं तत्र तत्र मतम् । अतएव नित्यत्व-रक्षणार्थम् अपि तादृशं वैष्णवं व्रतम् अवश्यम् एव कर्तव्यम् इत्य् आगतम् । नित्य-वैष्णव-व्रतत्वादिकं चैकादश्यादेर् अर्चन-प्रसङ्गं किञ्चिद् दर्शयिष्यामः । अतएव पूर्वाध्याये टीकाकारैर् अपि आज्ञायैव गुणान् दोषान् [भ्प् ११.११.३२] इत्य् अत्र बिद्धैकादशी-कृष्णैकादश्य्-उपवासानुपवासानिवेद्य-श्राद्धादयो ये भक्ति-विरुद्धा धर्मास् तान् सन्त्यज्य इत्य् अर्थ इत्य् उक्तम् । प्रथमे च श्री-भीष्म-युधिष्ठिर-संवादे भगवद्-धर्मान् [भ्प् १.९.२४] इत्य् अत्र हरि-तोषणाद् द्वादश्य्-आदि-नियम- रूपान् इत्य् व्याख्यातम् । व्रतानि चेरे हरि-तोषणानि [भ्प् ३.१.१९] इत्य् अत्र तृतीय एकादश्यादीनीति । अतएव भगवन्-महा-प्रसादैक-व्रतस्य श्रीमद्- अम्बरीषस्य सच्-छिरोमणे'र् आचार-दर्शनाय तद् एव निश्चीयत इति ।

अथ प्रस्तुतम् अनुसरामः । वशीकरणम् अत्र द्विविधम् - मुख्यं गौणं च । तत्र मुख्येन प्रेम लभ्यते । (पगे १२४)

अस्त्व् एवम् अङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् [भ्प् ५.६.१८] इति न्यायेन ।

अतएव गौणेनान्यत् फलम् । अत्र मुख्यं श्री-गोप्यादौ । गौणं बाणादौ । उत्तरत्र वशीकरणत्वं फल-दानोन्मुखीकरणतयोपचर्यते । तद् एतद् वशीकरणे दृष्टान्तम् आह --

सत्-सङ्गेन हि दैतेया यातुधाना मृगाः खगाः । गन्धर्वाप्सरसो नागाः सिद्धाश् चारण-गुह्यकाः ॥

विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः । रजस्-तमः-प्रकृतय तस्मिंस् तस्मिन् युगे युगे ॥

बहवो मत्-पदं प्राप्तास् त्वाष्ट्र-कायाधवादयः । वृष-पर्वा बलिर् बाणो मयश् चाथ विभीषणः ॥

सुग्रीवो हनुमान् ऋक्षो गजो गृध्रो वणिक्-पथः । व्याधः कुब्जा व्रजे गोप्यो यज्ञ-पत्न्यस् तथापरे ॥ [भ्प् ११.१२.३-६]

दैतेयास् तद्-उपलक्षितासुर-दानवाश् च । यातुधाना राक्षसाः । तज्-जातिषु दिग्-दर्शनं त्वाष्ट्रेत्य् आदि । त्वाष्ट्रा वृत्रासुरः । वृतासुरस्य सत्-सङ्गः प्राग्-जन्मनि श्री-नारदाङ्गिरसोः सङ्गः श्री-सङ्कर्षण-सङ्गश् च प्रसिद्धः ।

कायाधवः कयाधु-पुत्रः प्रह्लादः । अस्य गर्भे श्री-नारद-सङ्गः । आदि-शब्द-गृहीतान् पूर्वोक्त-जाति-क्रमेण कतिचिद् गणयति वृषेति । वृष-पर्वा दानवः । अयं हि जात-मात्र-मातृ-परित्यक्तो मुनि-पालिता विष्णु-भक्तो बभूवेति पुराणान्तर-प्रसिद्धिः ।

बलेः श्री-प्रह्लाद-सङ्गः श्री-वामन-सङ्गश् च । तद्-अनन्तरम् एव भक्त्य्- उद्बोध-दर्शनात् । बाणस्य बलि-महेश-भगवत्-सङ्गः । अस्य भुज- कर्तनानन्तरं ज्ञात-विष्णु-महिम्नो महा-भागवत-महेश-प्राप्तिर् एव स्व-प्राप्तिर् इत्य् उच्यते । मयो दानवः । अस्य सभा-निर्माणादौ पाण्डव- सङ्गो भगवत्-सङ्गश् च । अन्ते तत्-प्राप्तिस् तु ज्ञेया । विभीषणो यातुधानः । अस्य हनूम-सङ्गो भगवत्-सङ्गश् च ।

सुग्रीवाद्या गजान्ता मृगाः । तत्र ऋक्षो जाम्बवान् । अस्य भगवत्-सङ्गः । गजो गजेन्द्रः । अस्य पूर्व-जन्मनि सत्-सङ्ग उन्नेयः । उत्तर-जन्मान्ते भगवत्-सङ्गश् च । गृध्रो जटायु-नामा खगः । अस्य श्री-गरुड- दशरथादि-सङ्गः । श्री-सीता-दर्शनं श्री-भगवद्-दर्शनं च ।

गन्धर्वादीस् त्व् अनति-प्रसिद्धत्वेनानुदाहृत्य मनुष्येषु वैश्यादीन् उदाहरति । वणिक्-पथस् तुलाधारः । अस्य भारते जाजलि-मुनि-गन्धर्व- प्रसङ्गे प्रोक्त-महिम्नः सत्-सङ्गोऽन्वेषणीयः ।

व्याधो धर्म-व्याधः शूद्रोऽन्त्यजोऽपि । अत्र आदिवाराहे कथेयम् - क्वचित् प्राचीन-कलि-युगे वसु-नाम्ना वैष्णवेन राज्ञा प्राग्-जन्मनि मृग- भ्रान्त्या निहतो ब्राह्मणो ब्रह्म-राक्षसतां प्राप्तस् तस्य राज्ञः प्रापञ्चिक-विष्णु-लोक-गमन-समये तच्-छरीरं प्रविष्टः । पुनश् च तस्य तद्-भोगान्ते राजतां प्राप्तस्य देहात् तत्-कर्तृक-ब्रह्म- पाराख्यस्तव-पाठ-तेजसा निर्गतस् तत्-कृत-धर्म-व्याध-संज्ञो हिंसातिशय-विमुखः पर्यवसाने दृष्ट-नीलाद्रि-नाथस् तं च स्तुतवान् । प्राप्त-तद्-आलिङ्गनस् तत्-सायुज्यम् अवापेति ।

कुब्जाया भगवत्-सङ्गः पूर्व-जन्मनि च नारद-सङ्ग इति माथुर-हरि- वंश-प्रसिद्धम् । गोप्योऽत्र साधारण्यः श्री-कृष्ण-व्रजे तदानीं विवाहादिना समागताः । आसां तन्-नित्य-प्रेयसी-वृन्द-सङ्गः श्री-कृष्ण- दर्शनादि-रूपो भगवत्-सङ्गश् च । यज्ञ-पत्नीनां श्री-कृष्ण-गुण- कथक-लोक-सङ्गस् तत्-सङ्गश् च । अपरे दैतेयादयोऽनेय् च ।

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śrī-guru-ājñayā tat-sevanāvirodhena cānyeṣām api vaiṣṇavānāṃ sevanaṃ śreyaḥ | anyathā doṣaḥ syāt | yathā śrī-nāradoktau -

gurau sannihite yas tu pūjayed anyam agrataḥ | sa durgatim avāpnoti pūjanaṃ tasya niṣphalam || iti |

yaḥ prathamaṃ śābde pare ca niṣṇātaṃ [BhP 11.3.21] ity ādy ukta-lakṣaṇaṃ guruṃ nāśritavān tādṛśa-guroś ca matsarādito mahābhāgavata-satkārādāv anumatiṃ na labhate sa prathamata eva tyakta-śāstro na vicāryate | ubhaya- saṅkaṭa-pāto hi tasmin bhavaty eva |

evam-ādikābhiprāyeṇaiva -

yo vakti nyāya-rahitam anyāyena śṛṇoti yaḥ | tāv ubhau narakaṃ ghoraṃ vrajataḥ kālam akṣayam || iti nārada-pañcarātre |

ata eva dūrata evārādhyas tādṛśo guruḥ | vaiṣṇava-vidveṣī cet parityājya eva |

guror apy avaliptasya kāryākāryam ajānataḥ | utpathapratipannasya kāryaṃ bhavati śāsanam || [Mbh 5.178.24] iti smaraṇāt |

tasya vaiṣṇava-bhāva-rāhityeṇāvaiṣṇavatayā avaiṣṇavopadiṣṭenety ādi-

vacana-viṣayatvāc ca | yathokta-lakṣaṇasya guror avidyamānāyāṃ tu tasyaiva mahā-bhāgavatasyaikasya nitya-sevanaṃ parama-śreyaḥ | sa ca śrī-guruvat samavāsanaḥ svasmin kṛpālu-cittaś ca grāhyaḥ |

yasya yat-saṅgatiḥ puṃso maṇivat syāt sa tad-guṇaḥ | sva-kularddhyai tato dhīmān sva-yūthāny eva saṃśrayet ||

iti śrī-hari-bhakti-sudhodaya-dṛṣṭyā kṛpāṃ vinā tasmin cittāratyā ca | atha sarvasyaiva bhāgavata-cihna-dhāri-mātrasya tu yathā-yogyaṃ sevā-vidhānam |

tatra mahā-bhāgavata-sevā dvividhaḥ - prasaṅga-rūpā paricaryā-rūpā ca | tatra prasaṅga-rūpā yathā -

no rodhayati māṃ yogo na sāṅkhyaṃ dharma eva ca | na svādhyāyas tapas tyāgo neṣṭā-pūrtaṃ na dakṣiṇā ||

vratāni yajñaś chandāṃsi tīrthāni niyamā yamāḥ | yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām || [BhP 11.12.1-2]

pūrvādhyāye -

iṣṭā-pūrtena mām evaṃ yo yajeta samāhitaḥ | labhate mayi sad-bhaktiṃ mat-smṛtiḥ sādhu-sevayā || [BhP 11.11.47]

ity anena sādhu-sevayā bhakti-niṣṭhā-janane sādhanānantara-sevy apekṣatvam ivoktam |

atreṣṭa-śabdena saptama-skandhokta-rītyāgnihotra-darśa-paurṇamāsa-cāturmāsyayāgapaśu-yāga-vaiśvadeva-bali-haraṇāny ucyante [BhP 7.15.48-49] | pūrta-śabdena surāla-yārāma-kūpa-vāpī-taḍāga-prapā | satrāṇy ucyante [BhP 7.15.49]

atra tu iṣṭaṃ haviṣāgnau yajeta mām [BhP 11.11.42] (page 123) | ity ādau agnihotrādy upalakṣitaṃ pūrtam udyānopavanākrīḍety ādy upalakṣitaṃ jñeyam | evaṃ pūrvokta-prakāreṇeṣṭā-pūrtena yo māṃ yajeta sa mat-smṛtis tatra sādhu-sevayā satāṃ prasaṅgena sa-bhaktim | antaraṅgabhakti-niṣṭhāṃ prāpnotīty arthaḥ | tatrāgni-hotrādīnāṃ bhaktau praveśo'gny-antaryāmi-rūpa-bhagavad-adhiṣṭhānatvenāgnyādi-santarpaṇāt | kūpārāmādīnāṃ ca tat-paricaryārthaṃ kriyamāṇatvāt tatra praveśaḥ | tad evaṃ sat-saṅgasya sarvāpekṣatvam uktam | punaś ca tatra ca tasya svātantryeṇa yatheṣṭa-phala- dātṛtvaṃ sarvāpekṣayā parama-sāmarthyaṃ ca vaktuṃ parama-guhyam upadiṣṭam |

athaitat paramaṃ guhyaṃ śṛṇvato yadu-nandana | su-gopyam api vakṣyāmi tvaṃ me

bhṛtyaḥ suhṛt sakhā || [BhP 11.11.49] iti |

etādṛśa-mahimatvenānūktatvāt tad etat parama-guhyatvam āha na rodhyatīti | tyāgaḥ sannyāsaḥ | dakṣiṇā dāna-mātram | yajño deva-pūjā | chandāṃsi rahasya-mantrāḥ | yathā satsaṅgo mām avarundhe vaśīkarotīti tathā yogo na vaśīkaroti na ca sāṅkhyam ity ādiko'nvayaḥ | tatas te'pi kiñcid vaśīkurvantīty artha-labdher bhagavat-parā eva jñeyā na ca sādhāraṇāḥ | ataeva ca vratāny ekādaśyādīnīti ṭīkā-kārāḥ | na caitāvataiṣāṃ nityānāṃ vaiṣṇava-vratānām akartavyatvaṃ prāptam ekasya phalātiśaya-sāmarthya-praśaṃsayetarasya nityatva-nirākaraṇāyogāt | yathā karmādhikāriṇaḥ --

na hy agni-mukhato'yaṃ vai bhagavān sarva-yajña-bhuk | ijyeta haviṣā rājan yathā vipra-mukhe hutaiḥ || [BhP 7.14.17]

iti śrutvāpi pūrvoktam agnihotrādinā yajeta iti vidhiṃ na parityaktuṃ śaknuvanti tadvat bhakty-adhikāriṇaś ca yathā mad-bhakta-pūjābhyadhikā [BhP 11.19.29] ity śrutvāpi dīkṣānantaraṃ nityatayā prāptāṃ bhagavat-pūjāṃ tyaktuṃ na śaknuvanti tadvad iti | ata eva -

ṣaḍbhir māsopavāsais tu yat phalaṃ parikīrtitam | viṣṇor naivedya-sikthena tat phalaṃ bhuñjatāṃ kalau || ity api na bādhakam |

ekādaśy-ādau hi nityatve'py ānuṣaṅgikam eva mahāphalakatvaṃ tatra tatra matam | ataeva nityatva-rakṣaṇārtham api tādṛśaṃ vaiṣṇavaṃ vratam avaśyam eva kartavyam ity āgatam | nitya-vaiṣṇava-vratatvādikaṃ caikādaśyāder arcana-prasaṅgaṃ kiñcid darśayiṣyāmaḥ | ataeva pūrvādhyāye ṭīkākārair api ājñāyaiva guṇān doṣān [BhP 11.11.32] ity atra biddhaikādaśī-kṛṣṇaikādaśy- upavāsānupavāsānivedya-śrāddhādayo ye bhakti-viruddhā dharmās tān santyajya ity artha ity uktam | prathame ca śrī-bhīṣma-yudhiṣṭhira-saṃvāde bhagavad-dharmān [BhP 1.9.24] ity atra hari-toṣaṇād dvādaśy-ādi-niyama- rūpān ity vyākhyātam | vratāni cere hari-toṣaṇāni [BhP 3.1.19] ity atra tṛtīya ekādaśyādīnīti | ataeva bhagavan-mahā-prasādaika-vratasya śrīmad-ambarīṣasya sac-chiromaṇe `r ācāra-darśanāya tad eva niścīyata iti |

atha prastutam anusarāmaḥ | vaśīkaraṇam atra dvividham - mukhyaṃ gauṇaṃ ca | tatra mukhyena prema labhyate | (page 124)

astv evam aṅga bhagavān bhajatāṃ mukundo muktiṃ dadāti karhicit sma na bhakti-yogam [BhP 5.6.18] iti nyāyena |

ataeva gauṇenānyat phalam | atra mukhyaṃ śrī-gopyādau | gauṇaṃ bāṇādau | uttaratra vaśīkaraṇatvaṃ phala-dānonmukhīkaraṇatayopacaryate | tad etad vaśīkaraṇe dṛṣṭāntam āha --

sat-saṅgena hi daiteyā yātudhānā mṛgāḥ khagāḥ | gandharvāpsaraso nāgāḥ siddhāś cāraṇa-guhyakāḥ ||

vidyādharā manuṣyeṣu vaiśyāḥ śūdrāḥ striyo'ntyajāḥ | rajas-tamaḥ-prakṛtaya tasmiṁs tasmin yuge yuge ||

bahavo mat-padaṁ prāptās tvāṣṭra-kāyādhavādayaḥ | vṛṣa-parvā balir bāṇo mayaś cātha vibhīṣaṇaḥ ||

sugrīvo hanumān ṛkṣo gajo gṛdhro vaṇik-pathaḥ | vyādhaḥ kubjā vraje gopyo yajña-patnyas tathāpare || [BhP 11.12.3-6]

daiteyās tad-upalakṣitāsura-dānavāś ca | yātudhānā rākṣasāḥ | taj-jātiṣu dig-darśanaṁ tvāṣṭrety ādi | tvāṣṭrā vṛtrāsuraḥ | vṛtāsurasya sat-saṅgaḥ prāg-janmani śrī-nāradāṅgirasoḥ saṅgaḥ śrī-saṅkarṣaṇa-saṅgaś ca prasiddhaḥ |

kāyādhavaḥ kayādhu-putraḥ prahlādaḥ | asya garbhe śrī-nārada-saṅgaḥ | ādi-śabda-gṛhītān pūrvokta-jāti-krameṇa katicid gaṇayati vṛṣeti | vṛṣa-parvā dānavaḥ | ayaṁ hi jāta-mātra-mātṛ-parityakto muni-pālitā viṣṇu-bhakto babhūveti purāṇāntara-prasiddhiḥ |

baleḥ śrī-prahlāda-saṅgaḥ śrī-vāmana-saṅgaś ca | tad-anantaram eva bhakty-udbodha-darśanāt | bāṇasya bali-maheśa-bhagavat-saṅgaḥ | asya bhuja- kartanānantaraṁ jñāta-viṣṇu-mahimno mahā-bhāgavata-maheśa-prāptir eva sva-prāptir ity ucyate | mayo dānavaḥ | asya sabhā-nirmāṇādau pāṇḍava- saṅgo bhagavat-saṅgaś ca | ante tat-prāptis tu jñeyā | vibhīṣaṇo yātudhānaḥ | asya hanūma-saṅgo bhagavat-saṅgaś ca |

sugrīvādyā gajāntā mṛgāḥ | tatra ṛkṣo jāmbavān | asya bhagavat-saṅgaḥ | gajo gajendraḥ | asya pūrva-janmani sat-saṅga unneyaḥ | uttara-janmānte bhagavat-saṅgaś ca | gṛdhro jaṭāyu-nāmā khagaḥ | asya śrī-garuḍa- daśarathādi-saṅgaḥ | śrī-sītā-darśanaṁ śrī-bhagavad-darśanaṁ ca |

gandharvādīs tv anati-prasiddhatvenānudāhṛtya manuṣyeṣu vaiśyādīn udāharati | vaṇik-pathas tulādhāraḥ | asya bhārate jājali-muni-gandharva- prasaṅge prokta-mahimnaḥ sat-saṅgo'nveṣaṇīyaḥ |

vyādho dharma-vyādhaḥ śūdro'ntyajo'pi | atra ādivārāhe katheyam - kvacit prācīna-kali-yuge vasu-nāmnā vaiṣṇavena rājñā prāg-janmani mṛga- bhrāntyā nihato brāhmaṇo brahma-rākṣasatāṁ prāptas tasya rājñaḥ

prāpañcika-viṣṇu-loka-gamana-samaye tac-charīraṃ praviṣṭaḥ | punaś ca tasya tad-bhogānte rājatāṃ prāptasya dehāt tat-kartṛka-brahma- pārākhyastava-pāṭha-tejasā nirgatas tat-kṛta-dharma-vyādha-saṃjño hiṃsātiśaya-vimukhaḥ paryavasāne dṛṣṭa-nīlādri-nāthas taṃ ca stutavān | prāpta-tad-ālińganas tat-sāyujyam avāpeti |

kubjāyā bhagavat-saṅgaḥ pūrva-janmani ca nārada-saṅga iti māthura-hari-vaṃśa-prasiddham | gopyo'tra sādhāraṇyaḥ śrī-kṛṣṇa-vraje tadānīṃ vivāhādinā samāgatāḥ | āsāṃ tan-nitya-preyasī-vṛnda-saṅgaḥ śrī-kṛṣṇa- darśanādi-rūpo bhagavat-saṅgaś ca | yajña-patnīnāṃ śrī-kṛṣṇa-guṇa- kathaka-loka-saṅgas tat-saṅgaś ca | apare daiteyādayo'ney ca |

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Anuccheda 237

1 In this way taking shelter of the Lord is described. Without first taking shelter of the Lord one cannot attain perfection. If one takes shelter of the Lord, then one attains all perfection. 2 This is described in the Garuda Purana: "They who, shunning the paths of yoga and meditation, take shelter of the Supreme Personality of Godhead, cross beyond death and go to the abode of Lord Visnu." 3 Therefore, one who desires perfection, and is able, should serve the feet of the spiritual masters who teach the scriptures and mantras glorifying the Supreme Personality of Godhead. By the mercy of these spiritual masters, one will become free of all impurities and attain the great mercy of the Supreme Personality of Godhead. This is described by Sri Narada in the following words of the Seventh Canto of Srimad Bhagavatam (7.15.22-25): 4 "By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."* 5 "By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.* 6 "By good behaviour and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing hatha-yoga, pranayama and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.* 7 "One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detach from the mode of goodness by promoting oneself to the platform of suddha-sattva. all this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one an conquer the influence of the modes of nature.* 8 In the Vamana-kalpa, Lord Brahma explains: "One's mantra is identical with his spiritual master.

One's spiritual master is identical with Lord Hari. When the spiritual master is pleased, then Lord Hari is pleased." 9 It is also said: "When Lord Hari is angry, one's spiritual master can protect him. When one's spiritual master is angry, no one can give protection. Therefore with all efforts one should strive to please his spiritual master." 10 Therefore one should always serve his spiritual master. In another place in the scriptures, the Supreme Personality of Godhead Himself declares: "First one should worship his spiritual master, and then afterward one should worship Me. One who does this attains perfection. One who does not finds that all his efforts are in vain." 11 In the Narada-pancaratra it is said: "With body, mind and words, one should worship his Vaisnava spiritual master, who is like Lord Visnu, and who teaches the science of Lord Visnu. One who knows the true meaning of the scriptures is a Vaisnava. 12 "One who teaches the true meaning of the verses in the scriptures is always to be worshipped. What more need be said? He is a manifestation of Lord Visnu Himself." 13 In the Padma Purana, Devadyuti prays: "For me devotion to my spiritual master it is more important than devotion to Lord Hari. If I am devoted to my spiritual master, then Lord Hari will personally reveal Himself to me." 14 In such a situation there is no need even to worship the Supreme Personality of Godhead separate from the worship of one's spiritual master. This is explained in the Agama-sastra, where, in the course of describing the results of purascarana, it is said: 15 "As an alchemist's touch turns copper into gold, so the spiritual master's touch makes his disciple transcendental like Lord Visnu Himself." 16 This is also explained in Srimad Bhagavatam (10.80.34), where Lord Krsna declares: "I, the Soul of all beings, cannot be satisfied as much by ritual worship, by generating progeny, by observing penances or by self-control, as I am by faithful service rendered to one's spiritual master."*** 17 Srila Sridhara Svami comments: "This verse explains that no one is more to be worshipped than the spiritual master who gives transcendental knowledge. Therefore no duty is more important than the worship of him. In this verse the word "ijya" means "the ritual duties of a householder". "Prajatih" means "the second birth by accepting the sacred thread". That word describes the duties of a brahmacari. "Tapasa" describes the duties of a vanaprastha" and "upasamena" describes the duties of a sannyasi". "Aham" means "I, the Supreme Personality of Godhead". The Lord then declares: "I, the Soul of all beings, cannot be satisfied by these things in the same way as I am by faithful service rendered to one's spiritual master." 18 Knowledge is of two kinds: 1. knowledge of Brahman, and 2. knowledge of the Supreme Personality of Godhead. This verse has just been explained according to the first kind of knowledge. An explanation according to the second kind of knowledge follows. Here the word "ijya" means "worship", "prajatih" means "Vaisnava initiation", "tapah" means "samadhi" and "upasama" means "faith in the Supreme Personality of Godhead. This verse was spoken by the Supreme Personality of Godhead to Sridama Vipra.

Bhakti · Sanskrit §240 · English §238

[२४०]

तेषां सत्-सङ्ग-व्यतिरिक्त-साधनाभावम् आह --

ते नाधीत-श्रुति-गणा नोपासित-महत्तमाः । अव्रतातप्त-तपसो मत्-सङ्गान् माम् उपागताः ॥ [भ्प् ११.१२.७] (पगे १२५)

नाधीताः श्रुति-गणाः यैः । तद्-अर्थं च नोपासिता महत्तमा यैः । किं च अकृत-व्रता अकृत-तपस्काश् च । पूर्ववद् अध्ययनादिकं भगवत्-प्रीणनम् एव ग्राह्यम् । अत्रैकेषां वृत्रादीनां प्राग्-जन्मादौ साधनानन्तरं यत् तद् अपि सत्-सङ्गानुषङ्ग-सिद्धम् इत्य् अभिप्रेत्य सत्-सङ्गस्यैव तत् तत् फलम् उक्तम् । धर्म-व्याधादीनां तु केवलस्यैव तस्येति ज्ञेयम् ।

सत्-सङ्ग-शब्देनात्र मम सङ्गो मदीयादीनां च सङ्ग इत्य् अभिधाप्यते । उभयतापि मत्-सम्बन्धित्वादित्य् अभिप्रायेण । तत्र स्वस्यापि सत्त्वात् सत्- सङ्गोऽप्य् अन्त्रभावितः । यत् तु पुरा भागवत-सङ्गेनैव भगवत्-कृपा भवतीत्य् उक्तं तत् तु तत्-साम्मुख्य-जन्मन्य् एव । अत्र तु स एव भागवत- सङ्गः साधन-विशेषत्वेनोच्यत इति न दोषः । यदि वात्र कुत्रचित् साम्मुख्य-जन्म-कारणम् अपि भगवत्-सङ्गो भवेत् तदाप्य् एवम् आचक्ष्महे । सच्-छब्दार्थम् अवतार-सङ्गी-कृत्य यत् कदाचित् सर्वत्र कृपां वितनोति भगवान् तच् च सत्-सम्बन्धेनैवेत्य् अतो नाभ्युपगम-हानिर् इति ।

[240]

teṣāṃ sat-saṅga-vyatirikta-sādhanābhāvam āha --

te nādhīta-śruti-gaṇā nopāsita-mahattamāḥ | avratātapta-tapaso mat-saṅgān mām upāgatāḥ || [BhP 11.12.7] (page 125)

nādhītāḥ śruti-gaṇāḥ yaiḥ | tad-arthaṃ ca nopāsitā mahattamā yaiḥ | kiṃ ca akṛta-vratā akṛta-tapaskāś ca | pūrvavad adhyayanādikaṃ bhagavat-prīṇanam eva grāhyam | atraikeṣāṃ vṛtrādīnāṃ prāg-janmādau sādhanānantaraṃ yat tad api sat-saṅgānuṣaṅga-siddham ity abhipretya sat-saṅgasyaiva tat tat phalam uktam | dharma-vyādhādīnāṃ tu kevalasyaiva tasyeti jñeyam |

sat-saṅga-śabdenātra mama saṅgo madīyādīnāṃ ca saṅga ity abhidhāpyate | ubhayatāpi mat-sambandhitvādity abhiprāyeṇa | tatra svasyāpi sattvāt sat- saṅgo'py antrabhāvitaḥ | yat tu purā bhāgavata-saṅgenaiva bhagavat-kṛpā bhavatīty uktaṃ tat tu

tat-sāmmukhya-janmany eva | atra tu sa eva bhāgavata- saṅgaḥ sādhana-viśeṣatvenocyata iti na doṣaḥ | yadi vātra kutracit sāmmukhya-janma-kāraṇam api bhagavat-saṅgo bhavet tadāpy evam ācakṣmahe | sac-chabdārtham avatāra-saṅgī-kṛtya yat kadācit sarvatra kṛpāṃ vitanoti bhagavān tac ca sat-sambandhenaivety ato nābhyupagama-hānir iti |

English witness · section(s) 238

Anuccheda 238

1 It is good to serve other Vaisnavas when this service is ordered by one's spiritual master and when it does not create an impediment to the service of one's spiritual master. If one acts otherwise, he is at fault. Sri Narada explains this in the following words: 2 "He attains misfortune who worships someone else in the presence of his spiritual master. His worship becomes fruitless." 3 The qualities of a bona fide spiritual master are described in Srimad Bhagavatam (11.3.21). If one's spiritual master does not have these qualities, and is envious of advanced devotees, and thus refuses to allow his disciples to honour and worship other devotees, the disciple should leaves such a pretender spiritual master is not at fault. He has not disobeyed the teachings of the scriptures. The truth is that such a pretender spiritual master and his disciple both fall into calamity. This is described in the following words of Sri Narada-pancaratra: 4 "A spiritual master who speaks wrongly, without logic, and a disciple who hears wrongly, without logic, both go to a terrible hell for a long time that seems not to end." 5 Such a spiritual master should be worshipped from afar. If the spiritual master hates Vaisnavas, he should be rejected. This is described in the Smrti-sastra: "A spiritual master who is materialistic, unaware of what should and should not be done, and deviated from the true spiritual path, should be rejected." 6 One who does not have the qualities of a Vaisnava is not a Vaisnava. This is explained in the verse beginning with the words "avaisnavopadistena" (quoted in anuccheda 207). If the spiritual master does not have the qualities thus described, it is best that one should serve a genuine exalted (maha-bhagavata) devotee instead of him. This exalted devotee, who should be equipoised and kind-hearted to his disciples, should be accepted as if he were one's spiritual master. 7 In the Sri Hari-bhakti-sudhodaya it is said: "Association is very important. It acts just like a crystal stone, which will reflect anything which is put before it.* Therefore, for his own well-being an intelligent person will associate with someone who will bring good fortune." This means that without the mercy of a great Vaisnava one cannot attain the condition where his heart is attracted to the Supreme Lord. 8 Therefore one should appropriately serve all persons who show the signs of being devotees of the Lord. Service to the great devotees is of two kinds: 1. association with devotees, and 2. worship and service of devotees. Association with devotees is described by Lord Krsna in these words (Srimad Bhagavatam 11.12.1-2): 9-10 "My dear Uddhava, by associating with my pure devotee one can destroy one's attachment for all objects of material sense

gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice non violence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees, and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control."*** 11 In the previous chapter, the Lord also explained (Srimad Bhagavatam 11.11.47): "One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshipper obtains realised knowledge of Me."*** 12 Here the word "sadhu-sevaya" means "by a person who has faith in devotional service and who thus knows that all other spiritual paths are improper". "Ista" means "agnihotra, darsa, paurnamasa, caturmasya, yaga, pasuyaga, vaisvadeva and bali-hrana, which are all described in the Seventh Canto of Srimad Bhagavatam". "Purta" means "suralaya, arama, kupa, vapi, tadaga, and prapanna-sastra". 13 The Lord describes "ista" in these words (Srimad Bhagavatam 11.11.43): "One may worship Me within fire by offering oblations of ghee." The Lord describes "purta" in these words (Srimad Bhagavatam 11.11.38): "One should work for the construction of flower gardens, fruit gardens and special areas to celebrate My pastimes." 14 Thus the Lord explains, "One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me." This means that in the association of devotees one attains faith in confidential devotional service. The Supreme Lord is present in the sacrificial fire and thus agni-hotra-yajnas are offered to please Him. Digging wells, planting gardens, and other like activities are done here for the purpose of serving the Lord. Thus in the association of devotees one should serve the Supreme Lord. The Supreme Personality of Godhead is supremely independent and supremely powerful. It is He who gives the results of all actions. To explain the confidential truth of all this, the Lord Himself declares (Srimad Bhagavatam 11.11.49): 15 "My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you."*** 16 Not yet having described that portion of His glories, the Lord proceeds to reveal that confidential knowledge in the passage beginning with Srimad Bhagavatam 11.12.1. 17 In Srimad Bhagavatam 11.12.1 the word "tyagah" means "renunciation", "daksina" means "charity", "yajnah" means "worship of the demigods", and "chandamsi" means "confidential mantras". Here the Lord explains, "By associating with My devotees, one brings Me under his control. By performing yoga or sankhya one does not bring Me

under his control in the same way." That is the meaning here. The devotees are able to bring the Supreme Personality of Godhead under their control. Therefore the devotees are not ordinary persons. That is the meaning here. 18 Srila Sridhara Svami comments: "Here the word 'vratani' means 'ekadasi' and 'other vows'." However, of course, this does not mean that other Vaisnava vows are to be neglected. Still, this one vow, the ekadasi vow, bring a very great result, and thus the regular observance of it should not be avoided. They who are qualified to perform pious deeds are described in the following words (Srimad Bhagavatam 7.14.17): 19 "The Supreme Personality of Godhead, Sri Krsna, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brahmanas."* 20 The verse preceding this gives the following explanation (Srimad Bhagavatam 7.14.16): "When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajna or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the sastras. In this way one should worship the Supreme Personality of Godhead."* The devotees described here are not able to abandon the regulated performance of yajnas. 21 They who are qualified to engage in devotional service are described in these words of Srimad Bhagavatam (11.19.21): "Worship of My devotees is most important." After one is initiated one must regularly worship the Supreme Personality of Godhead. One is not able to renounce that worship. 22 In the Skanda Purana it is said: "In the Kali-yuga one who offers cooked rice to Lord Visnu and then eats the remnants of that offering, obtains the pious results of a six month fast." 23 These words do not detract from the importance of observing ekadasi. One should regularly observe ekadasi and the other Vaisnava vows, for that brings a great result. Now we will reveal something about worshipping the Supreme Lord by observing ekadasi and the other Vaisnava vows. 24 Srila Sridhara Svami comments on Srimad-Bhagavatam 11.11.32: "Here the word 'santyajya' means 'renouncing obstructions to true devotional service, obstructions such as fasting on viddha-ekadasi, failure to fast on krsna-ekadasi, and failure to offer foods to the Lord on ekadasi." 25 Commenting on the word "bhagavad-dharman" in a conversation of Sri Bhisma and Sri Yudhisthira in the First Canto of Srimad Bhagavatam (1.9.27), Srila Sridhara Svami explains: "Dvadasi and other vows are pleasing to Lord Hari". In the Third Canto of Srimad Bhagavatam (3.1.19), Srila Sridhara Svami comments on the words "vratani cere hari-tosanani": "This refers to ekadasi and other vows." The importance of ekadasi is also seen in the description of the Supreme Lord's mercy to King Ambarisa, the crest jewel of the devotees.

BHAKTI-SANDARBHA

5.21

Sections 241–250

10 bilingual sequence blocks

Bhakti · Sanskrit §241 · English §239–240

[२४१]

अथ मुख्यं वशीकरणम् असम्भावित-साधनान्तरेण सत्-सङ्ग-मात्रेण श्री-गोप्य्-आदीनां दर्शयति --

केवलेन हि भावेन गोप्यो गावो नगा मृगाः । येऽन्ये मूठ-धियो नागाः सिद्धा माम् ईयुर् अञ्जसा ॥ [भ्प् ११.१२.८]

भावेन प्रकरण-प्राप्त-मत्-सङ्गमात्र-जन्मना प्रीत्या । भावोऽत्र वशीकार-मुख्यत्वे चिह्नम् । वशे कुर्वन्ति मां भक्त्या सत्-स्त्रियः सत्-पतिं यथा [भ्प् ९.४.४८] इत्य् आदेः । भक्त्याहम् एकया ग्राह्यः [भ्प् ११.१४.२०] इत्य् आदेश् च । गावोऽपि गोपीवद् आगन्तुक्य एव ज्ञेयाः । नगा यमलार्जुनादयः । मृगा अपि पूर्ववत् । नागाः कालियादयः । यमलार्जुन-कालिययोः प्राप्तिस् तदानीन्तन-तत्-क्षणिक-भगवत्-प्राप्त्य्-आवश्यम्भावि-नित्य-प्राप्तिम् अपेक्ष्योक्ता । सिद्धाः पूर्ववद् द्विविधात् सत्-सङ्गात् । स तु तेषां भावो योगादिभिर् अप्राप्य एवेति । यथावरुन्धे [भ्प् ११.१२.२] इत्य् अत्र यथा- शब्दार्थस्य पराकाष्ठा ।

[241]

atha mukhyaṃ vaśīkaraṇam asambhāvita-sādhanāntareṇa sat-saṅga-mātreṇa śrī-gopy-ādīnāṃ darśayati --

kevalena hi bhāvena gopyo gāvo nagā mṛgāḥ | ye'nye mūṭha-dhiyo nāgāḥ siddhā mām īyur añjasā || [BhP 11.12.8]

bhāvena prakaraṇa-prāpta-mat-saṅgamātra-janmanā prītyā | bhāvo'tra vaśīkāra-mukhyatve cihnam | vaśe kurvanti māṃ bhaktyā sat-striyaḥ sat-patiṃ yathā [BhP 9.4.48] ity ādeḥ | bhaktyāham ekayā grāhyaḥ [BhP 11.14.20] ity ādeś ca | gāvo'pi gopīvad āgantukya eva jñeyāḥ | nagā yamalārjunādayaḥ | mṛgā api pūrvavat | nāgāḥ kāliyādayaḥ | yamalārjuna-kāliyayoḥ prāptis tadānīntana-tat-kṣaṇika-bhagavat-prāpty-āvaśyambhāvi-nitya-prāptim apekṣyoktā | siddhāḥ pūrvavad dvividhāt sat-saṅgāt | sa tu teṣāṃ bhāvo yogādibhir aprāpya eveti | yathāvarundhe [BhP 11.12.2] ity atra yathā- śabdārthasya parākāṣṭhā |

English witness · section(s) 239–240

Anuccheda 239

1 Now we will continue the discussion. There are two ways to bring the Supreme Lord under one's control: a primary way and a secondary way. In the primary way one attains pure love for the Lord. This way is described in the following words of Srimad Bhagavatam (5.6.18): "My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend and the director of your activities. to say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attained liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."* 2 In the second way to bring the Lord under one's control one attains a result different from what is attained in the first way. The gopis are examples of devotees who employed the first way, and Banasura is an example of a devotee who employed the second way. In the second way the devotee is very eager to attain the result of his efforts. In the following words the Supreme Personality of Godhead Himself gives examples of both ways to bring Him under control (Srimad Bhagavatam 11.12.3-6): 3-6 "In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras and women and others, were able to achieve My supreme abode. Vrtrasura, Prahlada Maharaja and other like them also achieved My abode by association with My devotees, as did personalities such as Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice."*** 7 Here the word "daiteyah" means "the asuras and danavas", "yatudhanah" means "the raksasas". An example of someone who took birth in these species is given in the passage beginning with the word "tvastra". "tvastra" means "Vrtrasura, who in his previous birth had the association of Lord Sankarsana, Narada Muni and Angira Muni." 8 "Kayadhava" means "Prahlada, the son of Kayadhu". When he was still in his mother's womb, Prahlada had the association of Narada Muni. The word "adayah" (beginning with) here refers to many other persons born in the previously described demonic species. 9 Vrsaparva was a danava. Abandoned by his natural mother, he was adopted by a great sage and thus he became a devotee of Lord Visnu. His story is recounted in another Purana. Bali had the association of Lord Vamana and Prahlada Maharaja. This was because he understood the philosophy of devotion. Banasura had the association of Bali, Siva and the Supreme Personality of Godhead. Afterwards his many arms were cut off. He understood the glories of Lord Visnu. He attained the association of the great devotee Lord Siva. This was like having the association of the Supreme Lord Himself. 10 Maya was a danava. At the beginning of building the assembly house, he had

the association of the Pandavas and the Supreme Personality of Godhead. At the end he attained the association of the Lord. Vibhisana was a yatudhana. He had the association of Hanuman and the Supreme Personality of Godhead. "Mrgah" refers to many animals, beginning with Sugriva and ending with Gajendra. "Rksa" refers to Jambavan. He had the association of the Supreme Personality of Godhead. "Gajah" refers to Gajendra. In his previous birth he had the association of great devotees, and in his final birth he had the association of the Supreme Personality of Godhead. "Grdhrah" refers to the bird (khagah) named Jatayu. He had the association of Garuda, Dasaratha and many other great souls. He directly saw both Sri Sita-devi and the Supreme Personality of Godhead. Many gandharvas and others are not specifically mentioned here because they are not very famous. Vaisyas and others among the human species are mentioned here. "Vanik-pathah" refers to Tuladhara. His glorious story is recounted in the Mahabharata. He had the association of gandharvas and Jajali Muni. The conclusion is that one should seek out the association of great devotees. "Vyadhah" refers to the hunter Dharma. "Sudrah" refers to the lowest caste. 11 The story of Dharma-vyadha is recounted in the Varaha Purana. In a former birth in the previous Kali-yuga, while he was in the company of a Vaisnava king named Vasu, he killed a brahmana, mistaking the brahmana for a deer. Then he became a brahma-raksasa. When the king went to Visnuloka within the material world, he entered the king's body. When the king's enjoyment in Visnuloka came to an end, he again attained the body of a king. By the power of the recitation of the prayer called Brahma-para, he left that body. He was called Dharma-vyadha and he was very averse to any violence. At the end he saw Lord Jagannatha and offered prayers to Him. Embracing the Lord, he attained sayujya-mukti. 12 Kubja had the association of the Supreme Personality of Godhead. In her previous birth she had the association of Narada Muni. She is famous among Lord Krsna's associates in Mathura. The gopis here refers the gopis in general. They came to Vraja, where they married Lord Krsna and enjoyed many pastimes with Him. They had the association of Lord Krsna's eternal beloveds. They saw Lord Krsna and enjoyed many pastimes with Him. In this way they associated with the Lord. The yajna-patnis had association with great devotees who chanted the glories of Lord Krsna. Here the word "apare" means "daityas and others".

Anuccheda 240

1 No method of spiritual advancement is better than the association of devotees. This is confirmed by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 11.12.7): 2 "The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me."*** 3 Here the Lord explains, "The persons I have mentioned did not undergo serious

studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me."*** Vrtrasura and others may have performed other kinds of spiritual activities in their previous births, but it was by associating with devotees that they finally attained spiritual success. This is also true of Dharma-vyadha and others. 4 Here the word "mat-sanga" means "association with Me or with My devotees". In either case there is association with Me". That is the meaning here. The association of the Supreme Personality of Godhead is present in the association of His devotees. By associating with the Lord's devotees, one attains the Lord's mercy. Thus there is no fault in the declaration that association with the Lord's devotees is the best of all spiritual activities. 5 In some situations one is able to associate with the Lord directly, and from this one attains love for the Lord. Therefore we say that in this situation the word "sat" means "the incarnation of the Lord". In this way the Lord gives His mercy. This does not deny the interpretation of the word "sat" as "devotee".

Bhakti · Sanskrit §242 · English §241

[२४२]

ताम् एव व्यनक्ति -

यं न योगेन साङ्ख्येन दान-व्रत-तपो-ऽध्वरैः । व्याख्या-स्वाध्याय-सन्न्यासैः प्राप्नुयाद् यत्नवान् अपि ॥ [भ्प् ११.१२.९]

यं भावम् । अत्रापि योगादयो भगवत्-परा एव । योगादिभिर् यत्नवान् अपीत्य् अनेन तत्-प्राप्त्य्-अर्थं प्रयुज्यमानत्वावगमात् । एष्व् अपि श्री-गोपीनां परमकाष्ठा-प्राप्तिं दर्शयितुम् - अस्यैतत् परमं गुह्यं शृण्वतो यदुनन्दन इत्य् एतत्-पूर्वोक्त-परम-गुह्यत्वस्य [भ्प् ११.११.४८] परम- काष्ठां दर्शयितुं रामेण सार्धं [भ्प् ११.१२.९]इत्य्-आदि-प्रकरणम् अनुसन्धेयम् ।

॥ ११.१२ ॥ श्री-भगवान् ॥ २३८-२४२ ॥

[242]

tām eva vyanakti -

yaṃ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ | vyākhyā-svādhyāya-sannyāsaiḥ

prāpnuyād yatnavān api || [BhP 11.12.9]

yaṃ bhāvam | atrāpi yogādayo bhagavat-parā eva | yogādibhir yatnavān apīty anena tat-prāpty-arthaṃ prayujyamānatvāvagamāt | eṣv api śrī-gopīnāṃ paramakāṣṭhā-prāptiṃ darśayitum - asyaitat paramaṃ guhyaṃ śṛṇvato yadunandana ity etat-pūrvokta-parama-guhyatvasya [BhP 11.11.48] parama- kāṣṭhāṃ darśayituṃ rāmeṇa sārdhaṃ [BhP 11.12.9]ity-ādi-prakaraṇam anusandheyam |

|| 11.12 || śrī-bhagavān || 238-242 ||

English witness · section(s) 241

Anuccheda 241

1 Association with the Lord's devotees is the primary way to bring the Lord under one's control. There is no other way. This is revealed in the following description of the gopis and others (Srimad Bhagavatam 11.12.8): 2 The inhabitants of Vrndavana, including the gopis, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kaliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me."*** 3 Here the word "bhavena" means "with love, which is attained only by associating with devotees." This love is the primary way to bring the Lord under one's control. 4 This is explained in Srimad Bhagavatam (9.4.66) where the Supreme Personality of Godhead declares: "As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control."* 5 The Lord also says (Srimad Bhagavatam 11.14.21): "Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."* 6 Like the gopis, the cows were also spontaneously attracted to the Lord. Here the words "nagah" refers to the yamalarjuna and other trees, "mrgah" refers to the beings previously described, and "nagah" refers to Kaliya and other serpents. Here it is said that both yamalarjuna and Kaliya attained the same eternal association of the Lord. Here it is said that one becomes perfect by "sat-sanga", which was previously defined in two ways (as the association of the Supreme Personality of Godhead, or the association of His devotees). One does not attain the spiritual love described here by practicing yoga or following other non-devotional paths. This is described in Srimad-Bhagavatam (11.12.2), where the word "yatha" indicates that devotional service is the best of all spiritual paths.

Bhakti · Sanskrit §243 · English §242

[२४३]

एष च सत्-सङ्गो ज्ञानं विनापि कृतोऽर्थद एव स्याद् इत्य् आह -

सङ्गो यः संसृतेर् हेतुर् असत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥ [भ्प् ३.२३.५५]

अधिया अज्ञानेन । यत् तु पूर्वं श्री-नारदादौ मुन्यन्तर-साधारण- दृष्टिर् निन्दिता तद् इहास्निग्धे ज्ञान-लव-दुर्विदग्धे च ज्ञेयम् ।

॥ ३.२३ ॥ श्री-देवहुतिः ॥ २४३ ॥

[243]

eṣa ca sat-saṅgo jñānaṃ vināpi kṛto'rthada eva syād ity āha -

saṅgo yaḥ saṃsṛter hetur asatsu vihito'dhiyā | sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate || [BhP 3.23.55]

adhiyā ajñānena | yat tu pūrvaṃ śrī-nāradādau munyantara-sādhāraṇa- dṛṣṭir nindītā tad ihāsnigdhe jñāna-lava-durvidagdhe ca jñeyam |

|| 3.23 || śrī-devahūtiḥ || 243 ||

English witness · section(s) 242

Anuccheda 242

1 This is confirmed by the Lord Himself in the following words (Srimad Bhagavatam 11.12.9): "Even though one engages with great endeavour in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas or the renounced order of life, still one cannot achieve Me."*** 2 Here the word "yam" refers "which love". This occurs even though (api) these devotees endeavour (yatnavan) with yoga to attain love for the Lord. 3 To show the most exalted status of the gopis, the Supreme Personality of Godhead gives an explanation that begins with the following words (Srimad Bhagavatam 11.11.49): "My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and

friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you."*** 4 To reveal the greatest secret, the Lord speaks the passage that begins with these words (Srimad Bhagavatam 11.12.10): "The residents of Vrndavana, headed by the gopis, were always completely attached to Me with deepest love. Therefore, when My uncle Akrura brought My brother Balarama and Me to the city of Mathura, the residents of Vrndavana suffered extreme mental distress because of separation from Me and could not find any other source of happiness."*** The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §244 · English §243

[२४४]

तद् एवं महा-भागवत-प्रसङ्ग-फलम् उक्तम् । तत्-परिचर्या-फलम् आह

यत्-सेवया भगवतः कूट-स्थस्य मधु-द्विषः । रति-रासो भवेत् तीव्रः पादयोर् व्यसनार्दनः ॥ [भ्प् ३.७.१९] (पगे १२६)

येषां युष्माकं महा-भागवतानां सेवया परिचर्यया कूटस्थस्य नित्यस्य भगवतः पादयो रति-रासः प्रेमोत्सवो भवेत् । तीव्र इति विशेषणं प्रसङ्ग-मात्रात् परिचर्यायां विशिष्टं फलं द्योतयति । आनुषङ्गिकं फलम् आह व्यसनार्दन इति । व्यसनं संसारः । यत एवोक्तं मद्-भक्त- पूजाभ्यधिका [भ्प् ११.१९.१९] इति । मम पूजातोऽप्य् अभि सर्वतो-भावेनाधिका अधिक-मत्-प्रीति-अकरीत्य् अर्थः ।

एवं पाद्मोत्तर-खण्डे -- आराधनानां सर्वेषां विष्णोर् आराधनं परम् । तस्मात् परतरं देवि तदीयानां समर्चनम् ॥ [पद्मप् ६.२५३.१७६] इति ।

॥ ३.७ ॥ विदुरः श्री-मैत्रेयम् ॥ २४४ ॥

[244]

tad evaṃ mahā-bhāgavata-prasaṅga-phalam uktam | tat-paricaryā-phalam āha

yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ | rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ || [BhP 3.7.19] (page 126)

yeṣāṃ yuṣmākaṃ mahā-bhāgavatānāṃ sevayā paricaryayā kūṭasthasya nityasya bhagavataḥ pādayo rati-rāsaḥ premotsavo bhavet | tīvra iti viśeṣaṇaṃ prasaṅga-mātrāt paricaryāyāṃ viśiṣṭaṃ phalaṃ dyotayati | ānuṣaṅgikaṃ phalam āha vyasanārdana iti | vyasanaṃ saṃsāraḥ | yata evoktaṃ mad-bhakta- pūjābhyadhikā [BhP 11.19.19] iti | mama pūjāto'py abhi sarvato-bhāvenādhikā adhika-mat-prīti-akarīty arthaḥ |

evaṃ pādmottara-khaṇḍe -- ārādhanānāṃ sarveṣāṃ viṣṇor ārādhanaṃ param | tasmāt parataraṃ devi tadīyānāṃ samarcanam || [PadmaP 6.253.176] iti |

|| 3.7 || viduraḥ śrī-maitreyam || 244 ||

English witness · section(s) 243

Anuccheda 243

1 Even if one is not situated in transcendental knowledge, by associating with devotees he attains the goal of life. This is confirmed by the following words of Srimad Bhagavatam (3.23.55): 2 "Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge."* 3 Here the word "adhiya" means "without knowledge". The ignorance here is the mistaken idea that Narada Muni and other great sages are ordinary persons. This verse was spoken by Sri Devahuti.

Bhakti · Sanskrit §245 · English §244

[२४५]

व्यतिरेकेणाह - यस्यात्म-बुद्धिः कुणपे त्रि-धातुके स्व-धीः कलत्रादिषु भौम इज्य-धीः ।
यत्-तीर्थ-बुद्धिः सलिले न कर्हिचिज् जनेष्व् अभिज्ञेषु स एव गो-खरः ॥ [भ्प् १०.८४.१३]

जडत्वात् कुणपे स्वयं मृत-तुल्ये शरीरे । चिद्-योगेऽपि त्रिभिर् वात-पित्तादिभिर् दूषित इत्य् अर्थः । भौमे देवता-प्रतिमादौ । यत् यस्य । अभिज्ञेषु तत्त्ववित्सु ता बुद्धयो न सन्ति । तत्रात्म-बुद्धिः परम-प्रीत्यास्पदत्वम् । स एव गोखरो गो-निकृष्ट उच्यते । यद् वा सिन्धु-सौवीर-प्रसिद्धो वन्य-गर्दभ-जाति-विशेषो म्लेच्च-जाति-विशेषो वा स न त्व् अन्यः प्रसिद्धः । विवेकित्वाभिमानितायां सत्याम् अप्य् अविवेकित्वात् ततोऽपि निकृष्टत्वं तस्येति । भौम इज्य-धीर् इति साधारण-देवता-विषयकम् एव पूर्वं तथैवोपक्रान्तत्वात् । अर्चायाम् एव हरये [भ्प् ११.२.४५] इत्य् आदि-विरोधाच् च । तद् एवं यथा तरोर् मूल-निषेचनेन [भ्प् ४.३१.१२] इत्य् आदि-वाक्यम् अत्र नावतार्यितवम् ॥

॥ १०.८४ ॥ भगवान् मुनि-वृन्दम् ॥ २४५ ॥

[245]

vyatirekeṇāha - yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ | yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu sa eva go-kharaḥ || [BhP 10.84.13]

jaḍatvāt kuṇape svayaṃ mṛta-tulye śarīre | cid-yoge'pi tribhir vāta-pittādibhir dūṣita ity arthaḥ | bhaume devatā-pratimādau | yat yasya | abhijñeṣu tattvavitsu tā buddhayo na santi | tatrātma-buddhiḥ parama-prītyāspadatvam | sa eva gokharo go-nikṛṣṭa ucyate | yad vā sindhu-sauvīra-prasiddho vanya- gardabha-jāti-viśeṣo mlecca-jāti-viśeṣo vā sa na tv anyaḥ prasiddhaḥ | vivekitvābhimānitāyāṃ satyām apy avivekitvāt tato'pi nikṛṣṭatvaṃ tasyeti | bhauma ijya-dhīr iti sādhāraṇa-devatā-viṣayakam eva pūrvaṃ tathaivopakrāntatvāt | arcāyām eva haraye [BhP 11.2.45] ity ādi-virodhāc ca | tad evaṃ yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādi-vākyam atra nāvatāryitavam ||

|| 10.84 || bhagavān muni-vṛndam || 245 ||

English witness · section(s) 244

Anuccheda 244

1 Thus the result of associating with great devotees has been described. The result obtained by serving great devotees is described in these words (Srimad Bhagavatam 3.7.19): 2 "By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses."* 3 Here the word "yesam" means "of you great devotees", "sevaya" means "by service", and "juta-sthasya" means "eternal". In this way one attains a festival of love for the feet of the Supreme Personality of Godhead (bhagavatah padayo rati-raso bhavet). The adjective "tivra" here shows that by associating with devotees one attains the best result of devotional service. The result of associating with devotees is described in the passage beginning with the word "vyasanardanah". "Vyasana" here means "the material world of repeated birth and death". The value of associating with devotees is also seen in these words of Lord (Srimad Bhagavatam 11.19.21): "Worship of My devotees is the most important." In these words the Lord declares, "By worshipping My devotees one attains more intense love for Me than by worshipping Me directly." 4 This is confirmed by the following statement of Padma Purana, Uttara-khanda: "My dear Devi, although the Vedas mention worship of demigods, the worship of Lord Visnu is topmost and is ultimately recommended. However, above the worship of Lord Visnu is the rendering of service to Vaisnavas, who are related to Lord Visnu."* 5 The verse quoted in the beginning of this anuccheda was spoken by Maitreya Muni to Vidura.

Bhakti · Sanskrit §246 · English §245

[২৪৬]

অথ মহাভাগবত-সেবা-সিদ্ধ-লক্ষণম্ -

তে ন স্মরন্ত্য্ অতিতরাং প্রিয়ম্ ঈশ মর্ত্যং যে চান্ব্ অদঃ সুত-সুহৃদ্-গৃহ-বিত্ত-দারাঃ । যে ত্ব্ অব্জ-নাভ ভবদীয়-পদারবিন্দ- সৌগন্ধ্য-লুব্ধ-হৃদয়েষু কৃত-প্রসঙ্গাঃ ॥ [ভ্প্ ৪.৯.১২]

পরম-প্রিয়ম্ অপি মর্ত্যং বপুঃ । যে চাদো বপুর্ অনুলক্ষীকৃত্য সুতাদয়ো বর্তন্তে তান্ অপি ন স্মরন্তি । কে ত ইত্য্ অপেক্ষায়াম্ আহ - যে ত্ব্ ইতি ।

॥ ৪.৯ ॥ ধ্রুবঃ শ্রী-ধ্রুব-প্রিয়ম্ ॥ ২৪৬ ॥

[246]

atha mahābhāgavata-sevā-siddha-lakṣaṇam -

te na smaranty atitarāṃ priyam īśa martyaṃ ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ | ye tv abja-nābha bhavadīya-padāravinda- saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ || [BhP 4.9.12]

parama-priyam api martyaṃ vapuḥ | ye cādo vapur anulakṣīkṛtya sutādayo vartante tān api na smaranti | ke ta ity apekṣāyām āha - ye tv iti |

|| 4.9 || dhruvaḥ śrī-dhruva-priyam || 246 ||

English witness · section(s) 245

Anuccheda 245

1 The result attained by not associating with devotees is shown in the following words (Srimad Bhagavatam 10.84.130:) "One who accepts this bodily bag of three elements (bile, mucus, and air) as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those person who are in actual knowledge, he is no better than an ass or a cow."* 2 Here the word "kunape" means "the material body, which is meant for death, and which is defiled with the three material elements of bile, mucus, and air", "bhaume" means "thinking the land of his birth to be his worshipable Deity", "yat" means "of whom", "abhijnesu" means "they who are not wise knowers of the truth", and "atma-buddhih" means "filled with love for the material body". Such a person is said to be as lowly as a cow (sa eve go-kharah). He is like a wild ass from the forests of Sindhu or Sauvira. He is like a person born in a mleccha family. Although he thinks himself very wise and intelligent, he does not know what is the truth. Therefore he is lowly and degraded, the words "bhauma ijya-dhih" mean that he thinks the land of his birth to be his worshipable deity. He is to be distinguished from a neophyte devotee, who has begun the process of spiritual elevation. The neophyte devotee is described in these words (Srimad Bhagavatam 11.2.47): "A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrta-bhakta, a materialistic devotee, and is considered to be in the lowest position."* 3 The position of the devotees is described in these words (Srimad Bhagavatam 4.31.14): "As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that

Supreme Personality."* These words are not to be taken lightly. This verse was spoken by the Supreme Personality of Godhead to the assembled sages.

Bhakti · Sanskrit §247 · English §246–247

[२४७]

वैष्णव-मात्राणां च यथायोग्यम् आराधनं यथा इतिहास-समुच्चये -

तस्माद् विष्णु-प्रसादाय वैष्णवान् परितोषयेत् । प्रसाद-सुमुखो विष्णुस् तेनैव स्यान् न संशयः ॥ इति ।

तत्र - सर्वत्रास्खलितादेशः सप्त-द्वीपैक-दण्ड-धृक् । अन्यत्र ब्राह्मण-कुलाद् अन्यत्राच्युत-गोत्रतः ॥ [भ्प् ४.२१.१२]

इति श्री-पृथु-चरितानुसारेण यत् किञ्चिज् जातावृ अप्य् उत्तमत्वम् एव मन्तव्यम् ।

यस्य यल् लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् । यद् अन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ॥ [भ्प् ७.११.३५]

(पगे १२७) इति नारदोक्ति-दृष्टान्तेन वा । यथोक्तं पाद्म-माघ-माहात्म्ये

श्वपाकम् इव नेक्षेत लोके विप्रम् अवैष्णवम् । वैष्णवो वर्ण-बाह्योऽपि पुनाति भुवन-त्रयम् ॥

न शूद्रा भगवद्-भक्तास् ते तु भागवता नराः । सर्व-वर्णेषु ते शूद्रा ये न भक्ता जनार्दने ॥

इतिहास-समुच्चये - स्मृतः सम्भाषितो वापि पूजितो वा द्विजोत्तम । पुनाति भगवद्-भक्तश् चाण्डालोऽपि यदृच्छया ॥

अन्यथा दोष-श्रवणं च तत्रैव - शूद्रं वा भगवद्-भक्तं निषादं श्वपचं तथा । वीक्षते जाति-सामान्यात् स याति नरकं ध्रुवम् ॥ इति ।

भक्ति-वैशिष्ट्येन तु वैशिष्ट्यम् अपि दृश्यते । यथा गारुडे- मद्-भक्त-जन-वात्सल्यं पूजायां चानुमोदनम् । मत्-कथा-श्रवणे प्रीतिः स्वर-नेत्रादि-विक्रिया ॥

विष्णोश् च कारणं नृत्यं तद्-अर्थे दम्भ-वर्जनम् । स्वयम् अभ्यर्चनं चैव यो विष्णुं नोपजीवति ॥

भक्तिर् अष्ट-विधा ह्य् एषा यस्मिन् म्लेच्छेऽपि वर्तते । स विप्रेन्द्रो मुनि-श्रेष्ठः स ज्ञानी स च पण्डितः । तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा हरिः ॥ इति ।

अत एवाह भगवान् - न मे भक्तश् चतुर्-वेदी मद्-भक्तः श्वपचः प्रियः । तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्य् अहम् ॥ इति ।

अतएव भक्ति-महिम्ना सता दुर्वाससापि श्रीमद्-अम्बरीषस्य तत्रैव वन्दनाच् च पाद-ग्रहणम् अप्य् आचरितम् । किन्तु अम्बरीषस्यानभीष्टम् एव तद् इति तत्रैव व्यक्तत्वात् श्री-भगवता श्रीमद्-उद्धवादिभिश् च ब्राह्मण-मात्रस्य वन्दनाच् च इतर-वैष्णवैस् तु तत् सर्वथा न मन्तव्यम् ।

विप्रं कृतागसम् अपि नैव द्रुह्यत मामकाः । घ्नन्तं बहु शपन्तं वा नमस्-कुरुत नित्यशः ॥ [भ्प् १०.६४.४१]

इति भगवद्-आदेश-भङ्ग-प्रसङ्गाच् च । श्वपाकम् इव नेक्षेत इत्य् आदिकं तु तद्-दर्शनासक्ति-निषेध-परत्वेन समाधेयम् । दृश्यते युधिष्ठिर- द्वौपद्य्-आदीनाम् अश्वत्थाम्नि तथा व्यवहारः । वैष्णव-पूजकैस् तु वैष्णवानाम् आचारोऽपि न विचारणीयः । अपि चेत् सुदुराचारः [गीता ९.३०] इत्य् आदेः । यथोक्तं गारुडे -

विष्णु-भक्ति-समायुक्तो मिथ्याचारोऽप्य् अनाश्रमी । पुनाति सकलान् लोकान् सहस्रांशुर् इवोदितः ॥ इति ।

तद् एतद् उदाहृतम् एव - अहो बत श्वपचोऽतो गरीयान् यज् जिह्वाग्रे वर्तते नाम तुभ्यम् [भ्प् ३.३३.७] इत्य् आदौ । अत्र श्वपच-शब्दो यौगिकार्थ- पुरस्कारेणैव वर्तते । ततो दुर्जातित्वेन दुराचारत्वेनापि नावमन्तव्यस् तद्-भक्त-जनः । स्ववमन्तृत्वे तु सुतराम् । अतएवोक्तं गारुडे -

रुक्षाक्षरं तु शृण्वन् वै तथा भागवतेरितम् । प्रणाम-पर्वं तं क्षान्त्या यो वदेद् वैष्णवो हिस् सः ॥ इति । (पगे १२८) तद् एवं महद्-आदि-सेवा दर्शिता । अस्याश् च श्रवणादितः पूर्वत्वं महत्- सेवां द्वारम् आहुर् विमुक्तेस् तमो-द्वारं योषितां सङ्गि-सङ्गम् [भ्प् ५.५.२] इत्य् उक्तेः तेभ्यो महद्भ्यस् त्व् अन्यद् अपि किम् अपि परम-मङ्गलायनं जायते । यथा --

तेषु नित्यं महा-भाग महा-भागेषु मत्-कथाः । सम्भवन्ति हि ता न्.णां जुषतां प्रपुनन्त्य् अघम् ॥

ता ये शृण्वन्ति गायन्ति ह्य् अनुमोदन्ति चादृताः । मत्-पराः श्रद्दधानाश् च भक्तिं विन्दन्ति ते मयि ॥

भक्तिं लब्धवतः साधोः किम् अन्यद् अवशिष्यते । मय्य् अनन्त-गुणे ब्रह्मण्य् आनन्दानुभवात्मनि ॥

यथोपश्रयमाणस्य भगवन्तं विभावसुम् । शीतं भयं तमोऽप्येति साधून् संसेवतस् तथा ॥ [भ्प् ११.२६.२८-३१]

तेषु सन्तोऽनपेक्षा मच्-चित्ताः [भ्प् ११.२६.२७] इत्य्-आद्य्-उक्त-लक्षणेषु । भक्तिं प्रेम । अतएवोक्तं श्री-रुद्रेण --

क्षणार्धेनापि तुलये न स्वर्गं नापुनर्-भवम् । भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किम् उताशिषः ॥ [भ्प् ४.२४.५७] इति ।

श्री-शौनकेनापि तुलयाम लवेनापि न स्वर्गम् इत्य् आदि पूर्ववत् । ततानुषङ्गिकं फलं स-दृष्टान्तम् आह यथेति । विभावसुम् अग्निम् । उपास्य-बुद्ध्या श्रयमानस्य होमाद्य्-अर्थं ज्वालयत इत्य् अर्थः । तस्य तथा शीतादिकम् अपैति । भयं दुष्ट-जीवादि-कृतम् । तथा साधून् सेवमानस्य कर्मादि-जाड्यम् । आगामि संसार-भयं तन्-मूलम् अज्ञानं च नश्यतीत्य् अर्थः ।

॥ ११.२६ ॥ श्री-भगवान् ॥ २४७ ॥

[247]

vaiṣṇava-mātrāṇāṃ ca yathāyogyam ārādhanaṃ yathā itihāsa-samuccaye -

tasmād viṣṇu-prasādāya vaiṣṇavān paritoṣayet | prasāda-sumukho viṣṇus tenaiva syān na saṃśayaḥ || iti |

tatra - sarvatrāskhalitādeśaḥ sapta-dvīpaika-daṇḍa-dhṛk | anyatra brāhmaṇa-kulād anyatrācyuta-gotrataḥ || [BhP 4.21.12]

iti śrī-pṛthu-caritānusāreṇa yat kiñcij jātāv apy uttamatvam eva mantavyam |

yasya yal lakṣaṇaṃ proktaṃ puṃso varṇābhivyañjakam | yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet || [BhP 7.11.35]

(page 127) iti nāradokti-dṛṣṭāntena vā | yathoktaṃ pādma-māgha-māhātmye

śvapākam iva nekṣeta loke vipram avaiṣṇavam | vaiṣṇavo varṇa-bāhyo'pi punāti bhuvana-trayam ||

na śūdrā bhagavad-bhaktās te tu bhāgavatā narāḥ | sarva-varṇeṣu te śūdrā ye na bhaktā janārdane ||

itihāsa-samuccaye - smṛtaḥ sambhāṣito vāpi pūjito vā dvijottama | punāti bhagavad-bhaktaś cāṇḍālo'pi yadṛcchayā ||

anyathā doṣa-śravaṇaṃ ca tatraiva - śūdraṃ vā bhagavad-bhaktaṃ niṣādaṃ śvapacaṃ tathā | vīkṣate jāti-sāmānyāt sa yāti narakaṃ dhruvam || iti |

bhakti-vaiśiṣṭyena tu vaiśiṣṭyam api dṛśyate | yathā gāruḍe- mad-bhakta-jana-vātsalyaṃ pūjāyāṃ cānumodanam | mat-kathā-śravaṇe prītiḥ svara-netrādi-vikriyā ||

viṣṇoś ca kāraṇaṃ nṛtyaṃ tad-arthe dambha-varjanam | svayam abhyarcanaṃ caiva yo viṣṇuṃ nopajīvati ||

bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche'pi vartate | sa viprendro muni-śreṣṭhaḥ sa jñānī sa ca paṇḍitaḥ | tasmai deyaṃ tato grāhyaṃ sa ca pūjyo yathā hariḥ || iti |

ata evāha bhagavān - na me bhaktaś catur-vedī mad-bhaktaḥ śvapacaḥ priyaḥ | tasmai deyaṃ tato grāhyaṃ sa ca pūjyo yathā hy aham || iti |

ataeva bhakti-mahimnā satā durvāsasāpi śrīmad-ambarīṣasya tatraiva vandanāc ca pāda-grahaṇam apy ācaritam | kintu ambarīṣasyānabhīṣṭam eva tad iti tatraiva vyaktatvāt śrī-bhagavatā śrīmad-uddhavādibhiś ca brāhmaṇa-mātrasya vandanāc ca itara-vaiṣṇavais tu tat sarvathā na mantavyam |

vipraṃ kṛtāgasam api naiva druhyata māmakāḥ | ghnantaṃ bahu śapantaṃ vā namas-kuruta nityaśaḥ || [BhP 10.64.41]

iti bhagavad-ādeśa-bhaṅga-prasaṅgāc ca | śvapākam iva nekṣeta ity ādikaṃ tu tad-darśanāsakti-niṣedha-paratvena samādheyam | dṛśyate yudhiṣṭhira- draupady-ādīnām aśvatthāmni tathā vyavahāraḥ | vaiṣṇava-pūjakais tu vaiṣṇavānām ācāro'pi na vicāraṇīyaḥ

| api cet sudurācāraḥ [Gītā 9.30] ity ādeḥ | yathoktaṃ gāruḍe -

viṣṇu-bhakti-samāyukto mithyācāro'py anāśramī | punāti sakalān lokān sahasrāṃśur ivoditaḥ || iti |

tad etad udāhṛtam eva - aho bata śvapaco'to garīyān yaj jihvāgre vartate nāma tubhyam [BhP 3.33.7] ity ādau | atra śvapaca-śabdo yaugikārtha- puraskāreṇaiva vartate | tato durjātitvena durācāratvenāpi nāvamantavyas tad-bhakta-janaḥ | svavamantṛtve tu sutarām | ataevoktaṃ gāruḍe -

rukṣākṣaraṃ tu śṛṇvan vai tathā bhāgavateritam | praṇāma-parvaṃ taṃ kṣāntyā yo vaded vaiṣṇavo his saḥ || iti | (page 128) tad evaṃ mahad-ādi-sevā darśitā | asyāś ca śravaṇāditaḥ pūrvatvaṃ mahat- sevāṃ dvāram āhur vimuktes tamo-dvāraṃ yoṣitāṃ saṅgi-saṅgam [BhP 5.5.2] ity ukteḥ tebhyo mahadbhyas tv anyad api kim api parama-maṅgalāyanaṃ jāyate | yathā --

teṣu nityaṃ mahā-bhāga mahā-bhāgeṣu mat-kathāḥ | sambhavanti hi tā n.ṇāṃ juṣatāṃ prapunanty agham ||

tā ye śṛṇvanti gāyanti hy anumodanti cādṛtāḥ | mat-parāḥ śraddadhānāś ca bhaktiṃ vindanti te mayi ||

bhaktiṃ labdhavataḥ sādhoḥ kim anyad avaśiṣyate | mayy ananta-guṇe brahmaṇy ānandānubhavātmani ||

yathopaśrayamāṇasya bhagavantaṃ vibhāvasum | śītaṃ bhayaṃ tamo'pyeti sādhūn saṃsevatas tathā || [BhP 11.26.28-31]

teṣu santo'napekṣā mac-cittāḥ [BhP 11.26.27] ity-ādy-ukta-lakṣaṇeṣu | bhaktiṃ prema | ataevoktaṃ śrī-rudreṇa --

kṣaṇārdhenāpi tulaye na svargaṃ nāpunar-bhavam | bhagavat-saṅgi-saṅgasya martyānāṃ kim utāśiṣaḥ || [BhP 4.24.57] iti |

śrī-śaunakenāpi tulayāma lavenāpi na svargam ity ādi pūrvavat | tatānuṣaṅgikaṃ phalaṃ sa-dṛṣṭāntam āha yatheti | vibhāvasum agnim | upāsya-buddhyā śrayamānasya homādy-arthaṃ jvālayata ity arthaḥ | tasya tathā śītādikam apaiti | bhayaṃ duṣṭa-jīvādi-kṛtam | tathā sādhūn sevamānasya karmādi-jāḍyam | āgāmi saṃsāra-bhayaṃ tan-mūlam ajñānaṃ ca naśyatīty arthaḥ |

|| 11.26 || śrī-bhagavān || 247 ||

English witness · section(s) 246–247

Anuccheda 246

1 The result attained by serving great devotees is described in the following words (Srimad Bhagavatam 4.9.12): "O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them."* 2 Here the word "martyam" means "the material body, which is most dear to the conditioned soul". The devotees, however, forget about the material body and the children and others that are in relationship with the body.

Anuccheda 247

1 That one should appropriately worship the Vaisnavas is described in the following words of the Itihasa-samuccaya: "To gain Lord Visnu's mercy, one should first please the Vaisnavas. When the Vaisnavas are pleased, then Lord Visnu is merciful. Of this there is no doubt. 2 The opposite of this is described in the following words of the Padma Purana, Uttara-khanda: "A person who worships Lord Govinda but does not worship the Lord's devotees, is not himself a devotee. He is only a pretender." 3 In Srimad Bhagavatam (4.21.12) it is said: "Maharaja Prthu was an unrivalled king and possessed the sceptre for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brahmanas and the descendants of the Supreme Personality of Godhead (the Vaisnavas)."* 4 This explanation is given about Sri Prthu Maharaja's pastimes. Something else is more important than birth in an exalted family. This is explained in the following words (Srimad Bhagavatam 7.11.35): 5 "If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."* 6 In the Padma Purana, Sri Narada Muni explains: "What more need be said? Brahmanas who are not Vaisnavas should never be seen, touched or spoken to." 7. In the Magha-mahatmya it is said: "One who refuses even to look at a non-Vaisnava brahama, considering him degraded like a dog-eater, is a true Vaisnava. Above the class distinctions of ordinary society, he purifies the three worlds. 8 "They who are devoted to the Supreme Lord are never to be considered sudras. They are all great souls. They who are not devoted to Lord Visnu are all sudras, regardless of the class of their birth." 9 In the Itihasa-samuccaya it is said: "O best of brahmanas, when he is remembered, spoken to, or worshipped, a Vaisnava, even if born in a candala family, brings great purification." 10 If one sees a Vaisnava in any other way, one commits a great offense. This is described in the following words of the Itihasa-samuccaya: "One who

thinks that because of his birth a Vaisnava is a low-class sudra, or svapaca, goes to hell for a long time." 11 The nature of advanced devotional service is described in the Garuda Purana where the Supreme Personality of Godhead declares: "The qualities of devotional service are: 1. love for My devotees, 2. being very pleased to worship Me, 3. being very pleased to hear about My glories, 4. manifesting a choked voice, tears in the eyes, and other symptoms of ecstatic love,... 12 ...5. dancing in ecstatic love for Lord Visnu, 6. being free of hypocrisy, 7. personally worshipping the Lord, and 8. not being a professional worshipper, who worships Lord Visnu only to earn his livelihood. 13 "These are the eight symptoms of devotional service. When these symptoms are manifested in a person born in a mleccha family, that person is the king of brahmanas. That person is the best of sages. He is wise. He is truly learned. To him gifts should be given, and whatever he offers should be accepted. As Lord Hari is worshipped, so should he also be worshipped." 14 The Supreme Personality of Godhead Himself declares: "Even though a person is a very learned scholar of the Sanskrit Vedic literature, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed all respect should be given to him and whatever he offers should be accepted. Such devotees are as worshipable as I am."* 15 Aware of the glories of devotional service, Durvasa Muni respectfully touched the feet of King Ambarisa. However, King Ambarisa did not reciprocate by worshipping Durvasa Muni. Sri Uddhava, other devotees and even the Supreme Lord Himself have offered obeisances to brahmanas who were not Vaisnavas. However, other Vaisnavas do not always do this in all circumstances. The Supreme Personality of Godhead explains (Srimad-Bhagavatam 10.64.41): 16 "My dear followers, never treat a learned brahmana harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances."*** 17 To do otherwise is to disobey the Supreme Lord Himself. Therefore the verse from the Magha-mahatmya quoted in text 7 of this anuccheda should be understood to mean that one should not be eager to associate with Non Vaisnavas. This is also seen in the way Yudhisthira, Draupadi and other Vaisnavas dealt with Asvatthama. A person who honours Vaisnavas should not call the activities of Vaisnavas into question. This is seen in the following statement of the Lord (Bhagavad-gita 9.30): 18 "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."* 20 In the Garuda Purana it is said: "Even if he refuses to perform the duties of his asrama, and even if he acts badly, a devotee of Lord Visnu is glorious like the rising sun. He purifies all the worlds." 21 This is confirmed by the following words of Srimad Bhagavatam (3.33.7) where Devahuti tells Lord Kapiladeva: "Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such person are worshipable.

Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required."* 22 Here the primary, etymological meaning of the word "svapaca" should be accepted. Therefore, even if he is of low birth, and even if his activities are abominable, a devotee of the Lord is not to be reviled or dishonoured. However, the devotee himself may feel remorse for his misbehaviour. 23 In the Garuda Purana it is said: "A person who, hearing harsh words from a devotee, remains peaceful and tolerant, bows down before the devotee, and speaks sweetly to him, is a true Vaisnava." 24 In this way it is shown that one should serve the devotees of the Lord. That service begins with hearing the glories of the devotees. In Srimad Bhagavatam (5.5.2.) it is said: "One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas."* 25 By associating with great souls one attains the supreme auspicious benefit. The Lord explains (Srimad Bhagavatam 11.26.28-31): 26 "O greatly fortunate Uddhava, in the association of such saintly devotees there is constant discussion of Me and those partaking in this chanting and hearing of My glories are certainly purified of all sins."*** 27 "Whoever hears, chants and respectfully takes to heart these topics about Me becomes faithfully dedicated to Me and thus achieves My devotional service."*** 28 "What more remains to be accomplished for the perfect devotee after achieving devotional service unto Me, the Supreme Absolute Truth, whose qualities are innumerable and who am the embodiment of all ecstatic experience?*** 29 "Just as cold, fear and darkness are eradicated for one who has approached the sacrificial fire, so dullness, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord."*** 30 In the following words (Srimad Bhagavatam 11.26.27) the Lord describes the exalted qualities of the devotees: "My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed."*** In Srimad Bhagavatam 11.26.29 the word "bhaktim" means "love". 31 Lord Siva glorifies the devotees in these words (Srimad Bhagavatam 4.24.570): "If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What

interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"* 32 Sri Saunaka Rsi glorifies the devotees in these words (Srimad Bhagavatam 1.18.13): "The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets of liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."* 33 In Srimad Bhagavatam 11.26.31, the Lord gives an example. In that verse the word "vibhavasum" means "fire" and "srayamanasya" means "of one who approaches the fore of a yajna to begin worship". For such a person cold and other distresses are removed (apyeti). Fear (bhayam), which is caused by wicked persons and other causes, is also removed. In the same way a person who serves the devotees of the Lord (sadhun) becomes free of the material dullness caused by karma and other causes. The ignorance that is the root of the fears created in the material world of repeated birth and death, is then destroyed.

Bhakti · Sanskrit §248 · English §248

[२४८]

अथ क्रम-प्राप्तं श्रवणम् । तच् च नाम-रूप-गुण-लीलामय-शब्दानां श्रोत्र-स्पर्शः । तत्र नाम-श्रवणं यथा -

न हि भगवन्न् अघटितम् इदं त्वद्-दर्शनान् नृणाम् अखिल-पाप-क्षयः । यन्-नाम सकृच् छ्रवणात् पुक्कशोऽपि विमुच्यते संसारात् ॥ [भ्प् ६.१६.४४]

तादृशस्यापि सकृच्-छ्रवणेऽपि मुक्ति-फल-प्राप्तेर् उत्तमस्य तच्-छ्रवणे तु परम-भक्तिर् एव फलम् इत्य् अभिप्रेतम् ।

॥ ६.१६ ॥ चित्रकेतुः श्री-सङ्कर्षणम् ॥ २४८ ॥

[248]

atha krama-prāptaṃ śravaṇam | tac ca nāma-rūpa-guṇa-līlāmaya-śabdānāṃ śrotra-sparśaḥ | tatra nāma-śravaṇaṃ yathā -

na hi bhagavann aghaṭitam idaṃ tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ | yan-nāma sakṛc chravaṇāt pukkaśo'pi vimucyate saṃsārāt || [BhP 6.16.44]

tādṛśasyāpi sakṛc-chravaṇe'pi mukti-phala-prāpter uttamasya tac-chravaṇe tu parama-bhaktir eva phalam ity abhipretam |

|| 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 248 ||

English witness · section(s) 248

Anuccheda 248

1 Now will be considered hearing the glories of the Lord. This hearing occurs when sounds describing the Lord's names, forms, qualities and pastimes, touch the ears. Hearing the holy name of the Lord is described in the following words (Srimad Bhagavatam 6.16.44): 2 "My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"* 3 In this way by once hearing the holy name of the Lord one attains final liberation. However, by repeatedly hearing the holy name one attains great devotion to the Lord, which is better than liberation. This verse was spoken by King Citraketu to Lord Sankarsana.

Bhakti · Sanskrit §249 · English §249

[२४९]

अथ रूप-श्रवणम् -

ये तु त्वदीय-चरणाम्बुज-कोश-गन्धं जिघ्रन्ति कर्ण-विवरैः श्रुति-वात-नीतम् । भक्त्या गृहीत-चरणः परया च तेषां नापैषि नाथ हृदयाम्बुरुहात् स्व-पुंसाम् ॥ [भ्प् ३.९.५]

तु-शब्दो यो नादृतो नरक-भाग्भिर् असत्-प्रसङ्गैः [भ्प् ३.९.४] इति पूर्वोक्त- निन्दितानां भगवद्-रूपानादरवतां प्रतियोग्य्-अर्थ-निर्देशे निर्दिष्टः । अनेन येऽत्र एतद्-विरोधिनो भवन्ति त एव (पगे १२९) पूर्वोक्ता असत्-प्रसङ्गा इति गम्यते । चरण-मात्र-निर्देशो भक्त्य्-अतिशयेन । गन्धं वर्णाकारादि- माधुर्यं कर्ण-विवरैर् जिघ्रन्ति नासा-विवरैः परमामोदम् इव तैर् आस्वादयन्तीत्य् अर्थः । श्रुतिर् वेदस् तद्-अनुगामि-शब्दान्तरं च सैव वातस् तेन प्रापितम् । ततः परया च भक्त्या प्रेम-लक्षणया गृहीत-चरणस् त्वं नापयातुं शक्नोषि ।

॥ ३.९ ॥ ब्रह्मा श्री-गर्भोदशायिनम् ॥ २४९ ॥

[249]

atha rūpa-śravaṇam -

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṃ jighranti karṇa-vivaraiḥ śruti-vāta-nītam | bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṃ nāpaiṣi nātha hṛdayāmburuhāt sva-puṃsām || [BhP 3.9.5]

tu-śabdo yo nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ [BhP 3.9.4] iti pūrvokta- ninditānāṃ bhagavad-rūpānādaravatāṃ pratiyogy-artha-nirdeśe nirdiṣṭaḥ | anena ye'tra etad-virodhino bhavanti ta eva (page 129) pūrvoktā asat-prasaṅgā iti gamyate | caraṇa-mātra-nirdeśo bhakty-atiśayena | gandhaṃ varṇākārādi- mādhuryaṃ karṇa-vivarair jighranti nāsā-vivaraiḥ paramāmodam iva tair āsvādayantīty arthaḥ | śrutir vedas tad-anugāmi-śabdāntaraṃ ca saiva vātas tena prāpitam | tataḥ parayā ca bhaktyā prema-lakṣaṇayā gṛhīta-caraṇas tvaṃ nāpayātuṃ śaknoṣi |

|| 3.9 || brahmā śrī-garbhodaśāyinam || 249 ||

English witness · section(s) 249

Anuccheda 249

1 Hearing about the transcendental form of the Lord is described in these words (Srimad Bhagavatam 3.9.5): "O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."* 2 The word "tu" (but) in this verse hints the existence of those persons who do not honour the Lord's transcendental forms, and who are thus the opposites of the devotees. Those persons are rebuked in the following words of the preceding verse (Srimad Bhagavatam 3.9.4): "O Lord, those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."* The word "asat-prasangah" here refers to they who are averse to the Lord. 3 In Srimad Bhagavatam 3.9.5. is described great devotion to the Lord's feet. Here the word "gandham" means "the sweet fragrance of the words, form and other things". The devotees smell (jighranti) this sweet fragrance through the holes of the ears (karna-vivaraih). As through the nostrils one smells a sweet fragrance, so through the ears they relish the sweetness of the Lord. Here the word "sruti" means "the Vedas and other scriptures that follow the Vedic conclusion". The scriptures are the breeze (vata) that carries the fragrance of the Lord's sweetness. "Paraya bhaktya" means :with devotion characterised by spiritual love." Then the speaker says, "O Lord, You have no power to leave a person who has taken shelter of Your feet (grhita-caranam)." This verse was spoken by the demigod Brahma to Lord Garbhodakasayi Visnu.

Bhakti · Sanskrit §250 · English §250

[२५०]

अथ गुण-श्रवणम् --

कथा इमास् ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् । विज्ञान-वैराग्य-विवक्षया विभो वचो-विभूतीर् न तु पारमार्थ्यम् ॥

यत् तूत्तमः-श्लोक-गुणानुवादः सङ्गीयतेऽभीक्ष्णम् अमङ्गल-घ्नः । तम् एव नित्यं शृणुयाद् अभीक्ष्णं कृष्णेऽमलां भक्तिम् अभीप्समानः ॥ [भ्प् १२.३.१४-१५]

टीका च - राज-वंशानुकीर्तनस्य तात्पर्यम् आह कथा इमा इति । विज्ञानं विषयासारता-ज्ञानम् । ततो वैराग्यम् । तयोर् विवक्षया । परेयुषां मृतानां वचो-विभूतीर् वाग्-विलास-मात्र-रूपी□अः । पारमार्थ्यं परमार्थ-युक्तं कथनं न भवतीत्य् अर्थ । कस् तर्हि पुरुषाणाम् उपादेयः परमार्थस् तम् आह यस् त्व् इति । नित्यं प्रत्यहम् । तत्रा□आ□अप्य् अभीक्ष्णम् इत्य् एषा ।

अत्र यत क्वचिच् छ्री-राम-लक्ष्मणादयोऽपि तेषां राज्ञां मध्ये वैराग्यार्थअ छत्रि-न्यायेन पठ्यन्ते तन् निरस्यते । अतो यद्यपि निगम- कल्प-तरोर् इत्य् आद्य्-अनुसारेण सर्वस्यैव प्रसङ्गस्य रस-रूपत्वं तथापि क्वचित् साक्षाद्-भक्ति-मय-शान्तादि-रस-रूपत्वं क्वचित् तद्-उपकरण-शान्तादि-रस-रूपत्वं च समर्थनीयम् । अस्ति हि तत्र तत्र भक्ति-रसेष्व् अपि तारतम्यम् इति । गुणाः कारुण्यादयः । तद्-गुण-कीर्तिः स्वभाव एवासाव् इति श्री-गीतास्व् अपि दृष्टम् - स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्य् अनुरज्यते च [गीता ११.३६] इत्य् आदौ ।

अत्र महाभागवतानाम् अपि भगवत इव गुण-श्रवणं मतम् -- तत् कथ्यतां महा-भाग यदि कृष्ण-कथाश्रयम् । अथवास्य पदाम्भोज- मकरन्द-लिहां सताम् ॥ [भ्प् १.१६.६]

इति शौनकोक्तेः । यद्यप्य् अत्र गुण-शब्देन रूप-लीलयोर् अपि सौष्ठवं गृह्यते तथापि तत्-प्राधान्य-निर्देशात् पृथग्-ग्रहणम् । एवम् उत्तरत्रापि ज्ञेयम् । भक्तिं प्रेमाणम् । अमलां कैवल्यादीच्छा-रहिताम् ।

॥ १२.३ ॥ श्री-शुकः ॥ २५० ॥

[250]

atha guṇa-śravaṇam --

kathā imās te kathitā mahīyasāṃ vitāya lokeṣu yaśaḥ pareyuṣām |
vijñāna-vairāgya-vivakṣayā vibho vaco-vibhūtīr na tu pāramārthyam ||

yat tūttamaḥ-śloka-guṇānuvādaḥ saṅgīyate'bhīkṣṇam amaṅgala-ghnaḥ | tam eva nityaṃ śṛṇuyād abhīkṣṇaṃ kṛṣṇe'malāṃ bhaktim abhīpsamānaḥ || [BhP 12.3.14-15]

ṭīkā ca - rāja-vaṃśānukīrtanasya tātparyam āha kathā imā iti | vijñānaṃ viṣayāsāratā-jñānam | tato vairāgyam | tayor vivakṣayā | pareyuṣāṃ mṛtānāṃ vaco-vibhūtīr vāg-vilāsa-mātra-rūpī ̀aḥ | pāramārthyaṃ paramārtha-yuktaṃ kathanaṃ na bhavatīty artha | kas tarhi puruṣāṇām upādeyaḥ paramārthas tam āha yas tv iti | nityaṃ pratyaham | tatrā ̆ā ̆apy abhīkṣṇam ity eṣā |

atra yata kvacic chrī-rāma-lakṣmaṇādayo'pi teṣāṃ rājñāṃ madhye vairāgyārthaa chatri-nyāyena paṭhyante tan nirasyate | ato yadyapi nigama- kalpa-taror ity ādy-anusāreṇa sarvasyaiva prasaṅgasya rasa-rūpatvaṃ tathāpi kvacit sākṣād-bhakti-maya-śāntādi-rasa-rūpatvaṃ kvacit tad-upakaraṇa- śāntādi-rasa-rūpatvaṃ ca samarthanīyam | asti hi tatra tatra bhakti-raseṣv api tāratamyam iti | guṇāḥ kāruṇyādayaḥ | tad-guṇa-kīrtiḥ svabhāva evāsāv iti śrī-gītāsv api dṛṣṭam - sthāne hṛṣīkeśa tava prakīrtyā jagat prahṛṣyaty anurajyate ca [Gītā 11.36] ity ādau |

atra mahābhāgavatānām api bhagavata iva guṇa-śravaṇaṃ matam -- tat kathyatāṃ mahā-bhāga yadi kṛṣṇa-kathāśrayam | athavāsya padāmbhoja- makaranda-lihāṃ satām || [BhP 1.16.6]

iti śaunakokteḥ | yadyapy atra guṇa-śabdena rūpa-līlayor api sauṣṭhavaṃ gṛhyate tathāpi tat-prādhānya-nirdeśāt pṛthag-grahaṇam | evam uttaratrāpi jñeyam | bhaktiṃ premāṇam | amalāṃ kaivalyādīcchā-rahitām |

|| 12.3 || śrī-śukaḥ || 250 ||

English witness · section(s) 250

Anuccheda 250

1 Hearing about the transcendental qualities of the Lord is described in these words (Srimad Bhagavatam 12.3.14-15): "I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and

opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.*** 2 "The person who desires pure devotional service to Lord Krsna should hear the narrations of Lord Uttamasloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."*** 3 Srila Sridhara Svami comments: "In this verse the speaker describes the dynasties of the great kings. However, he does this with a desire to speak (vivaksaya) about transcendental knowledge (vijnana) and renunciation (vairagya). Elaborate descriptions (vaco vibhutih) of departed (pareyusam) kings are not the ultimate aspect of knowledge (paramarthyam). In the next verse the words "nityam" and "abhiksnam" means :every day". 4 In one sense, however, this statement is contradicted by the fact that among these descriptions of the great kings are descriptions of Lord Rama, Lord Laksmana and other incarnations of the Supreme Personality of Godhead. As a parasol bearer follows a king, so renunciation follows these descriptions of the Lord. In Srimad Bhagavatam (1.1.13) it is said: "O expert and thoughtful men, relish Srimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."* Although Srimad Bhagavatam thus explains the nectar of transcendental rasas, those rasas are sometimes the santa-rasa and other rasa employed in direct devotional service, and sometimes they are santa-rasa and other rasas employed as helpers to lead one to direct devotional service. In this way the nectar rasas of devotional service are on different levels. 5 Here the word "gunah" means "mercy and other virtues". The nature of the Lord's virtues is seen in the following statement of Bhagavad-gita (11.36): "O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done."* 6 The great devotees relish hearing the transcendental qualities of the Lord. This is described in the following words of Srimad Bhagavatam (1.16.5-6): "Please describe all these incidents if they relate to the topics of Lord Krsna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."* 7 Although the word "guna" here affirms that the Lord's forms and pastimes are all most excellent, it is nevertheless true that the Lord has a great variety of forms and pastimes. 8 Here the word "bhaktim" means "love" and the word "amalam" means "free from the desire for impersonal liberation". The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

BHAKTI-SANDARBHA

5.22

Sections 251–262

10 bilingual sequence blocks

Bhakti · Sanskrit §251 · English §251

[२५१]

किं च --

यत्रोत्तमश्लोक-गुणानुवादः प्रस्तूयते ग्राम्य-कथा-विघातः । निषेव्यमाणोऽनुदिनं मुमुक्षोर् मतिं सतीं यच्छति वासुदेवे ॥ [भ्प् ५.१२.१३]

मुमुक्षोर् अपि किं पुनर् भक्ति-मात्रेच्छोः । सतीं मुमुक्षाद्य्-अन्य- कामना-रहिताम् । तद् अन्या तु व्यभिचारिणीति भावः ।

॥ ३.९ ॥ श्री-ब्राह्मणो रहुगणम् ॥ २५१ ॥ (पगे १३०)

[251]

kiṃ ca --

yatrottamaśloka-guṇānuvādaḥ prastūyate grāmya-kathā-vighātaḥ | niṣevyamāṇo'nudinaṃ mumukṣor matiṃ satīṃ yacchati vāsudeve || [BhP 5.12.13]

mumukṣor api kiṃ punar bhakti-mātrecchoḥ | satīṃ mumukṣādy-anya- kāmanā-rahitām | tad anyā tu vyabhicāriṇīti bhāvaḥ |

|| 3.9 || śrī-brāhmaṇo rahūgaṇam || 251 || (page 130)

English witness · section(s) 251

Anuccheda 251

1 The following explanation is given (Srimad Bhagavatam 5.12.13): "Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshipped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva."* 2 This is true of one who desires impersonal liberation. How much more true, then, it must be for one who desires only to engage in

devotional service? Here the word "satim" means "free from the desire to attain impersonal liberation or anything other than devotional service". These other desires deviate one from the path of devotional service. This verse was spoken by a brahmana to King Rahugana.

Bhakti · Sanskrit §252 · English §252

[२५२]

व्यतिरेकेण च -

निवृत्त-तर्षैर् उपगीयमानाद् भवौषधाच् छ्रोत्र-मनो-ऽभिरामात् । क उत्तमश्लोक-गुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥ [भ्प् १०.१.४]

निवृत्त्य्-आदि-विशेषण-त्रयेण मुक्त-मुमुक्षु-विषयि-जनानां ग्रहणम् । पशुघ्नो व्याधः । तस्य हि -

राज-पुत्र चिरं जीव मा जीव मुनि-पुत्रक । जीव वा मर वा साधो व्याधो मा जीव मा मर ॥ इति न्यायेन विषय-सुखेऽपि तात्पर्यं नास्ति ।

न च तद्-अभिज्ञत्वम् अस्ति विशेषतस् तु कथा-रस-ज्ञाने । परम-मूढत्वात् सामर्थ्यं नास्त्य् एव । यद् वा दैत्य-स्वभावस्य यस्य निन्दा-मात्र- तात्पर्यं स एव हिंसकत्वेन पश्यघ्न-शब्देनोच्यते । पशुघ्नो व्याधः । सोऽपि मृगादीनां सौन्दर्यादिक-गुणम् अगणयन्न् एव हिंसा-मात्र-तत्पर इति । ततो रस-ग्रहणाभावाद् युक्तम् उक्तं विना पशुघ्नाद् इति । उभयथापि तद्-बहिर्मुखेभ्यो गालि-प्रदान एव तात्पर्यम् । यथा तृतीये श्री- मैत्रेयस्य --

को नाम लोके पुरुषार्थ-सारवित् पुरा-कथानां भगवत्-कथा-सुधाम् । आपीय कर्णाञ्जलिभिर् भवापहाम् अहो विरज्येत विना नरेतरम् ॥ [भ्प् ३.१३.५१] इति ।

॥ १०.१ ॥ श्री-राजा श्री-शुकम् ॥ २५२ ॥

[252]

vyatirekeṇa ca -

nivṛtta-tarṣair upagīyamānād bhavauṣadhāc chrotra-mano-'bhirāmāt | ka uttamaśloka-guṇānuvādāt pumān virajyeta vinā paśughnāt || [BhP 10.1.4]

nivṛtty-ādi-viśeṣaṇa-trayeṇa mukta-mumukṣu-viṣayi-janānāṃ grahaṇam | paśughno vyādhaḥ | tasya hi -

rāja-putra ciraṃ jīva mā jīva muni-putraka | jīva vā mara vā sādho vyādho mā jīva mā mara || iti nyāyena viṣaya-sukhe'pi tātparyaṃ nāsti |

na ca tad-abhijñatvam asti viśeṣatas tu kathā-rasa-jñāne | parama-mūḍhatvāt sāmarthyaṃ nāsty eva | yad vā daitya-svabhāvasya yasya nindā-mātra- tātparyaṃ sa eva hiṃsakatvena paśyaghna-śabdenocyate | paśughno vyādhaḥ | so'pi mṛgādīnāṃ saundaryādika-guṇam agaṇayann eva hiṃsā-mātra-tatpara iti | tato rasa-grahaṇābhāvād yuktam uktaṃ vinā paśughnād iti | ubhayathāpi tad-bahirmukhebhyo gāli-pradāna eva tātparyam | yathā ṭṛtīye śrī- maitreyasya --

ko nāma loke puruṣārtha-sāravit purā-kathānāṃ bhagavat-kathā-sudhām | āpīya karṇāñjalibhir bhavāpahām aho virajyeta vinā naretaram || [BhP 3.13.51] iti |

|| 10.1 || śrī-rājā śrī-śukam || 252 ||

English witness · section(s) 252

Anuccheda 252

1 They who are not interested in hearing the glories of the Lord are described in the following words (Srimad Bhagavatam 10.1.4): "Glorification of the Supreme Personality of Godhead is performed in the parampara system. That is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"* 2 In this verse three kinds of persons are described: 1. the liberated souls, 2. they who aspire to become liberated, and 3. the materialists, who are interested in sense gratification. Here the word "pasughnah" means "a butcher or a hunter". 3 These three classes of persons are described in the following words: "O prince, may you live a long life. O brahmacari, may you die now. O saintly person, may you live or die. But you, O butcher, don't either live or die."* Note: The prince is here blessed to live a long life, for while he lives he may enjoy many hedonistic pleasures and thus postpone the suffering he will have to experience in the next life as the karmic result of his many sins. The brahmacari is

presently performing severe austerities. He is blessed to die so his austerities may end and he may enjoy his reward of blissful life in the spiritual world. The saint is blessed either to live or to die. If he lives he preaches the glories of the Lord in this world and if he dies he returns to the spiritual world. Either destiny is good for him. The butcher is blessed to neither live nor die. In this life he suffers because of his sins and in the next life he will suffer even more. Therefore he should neither live nor die. 4 This nyaya affirms that a butcher is not able to relish spiritual happiness. He cannot understand spiritual happiness and, because it is very confidential, he cannot taste the sweet nectar of the topics of the Supreme Lord. Because a butcher is demonic by nature he is fit only to be criticised. Because he is violent by nature the word "pasughna" is used to describe him. The word "pasughna" means "a hunter or a butcher". Such a person does not consider the beauty and other good qualities of deer and other animals. He is interested only in harming others. Because such a person cannot taste the nectar of Krsna consciousness, Srimad Bhagavatam declares "vina pasughnat" (except a butcher). Because they are also averse to the Supreme Lord, such persons are violent in two ways. This second form of violence is described in the following words of the Third Canto (Srimad Bhagavatam 3.13.50): 5 "Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?"* 6 This verse was spoken by King Pariksit to Srila Sukadeva Gosvami.

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Bhakti · Sanskrit §253 · English §253–254

[२५३] अथ लीला-श्रवणम् --

ज्ञानं यद् आप्रतिनिवृत्त-गुणोर्मि-चक्रम् आत्म-प्रसाद उत यत्र गुणेष्व् असङ्गः । कैवल्य-सम्मत-पथस् त्व् अथ भक्ति-योगः को निर्वृतो हरि-कथासु रतिं न कुर्यात् ॥ [भ्प् २.३.१२]

यत् यासु कथासु ज्ञानं भवति । कीदृशं ? आ सर्वतः प्रतिनिवृत्तं उपरतं गुणोर्मीआं रागादीनां चक्रं समूहो यस्मात् । यतो यत्र यासु कथासु तद्- धेतुर् आत्म-प्रसादश् च तत्-प्रसाद-हेतुर् विषयानासक्तिश् च । किं बहुना ? तत्-फलं यत् कैवल्यं तद् अपि । ब्रह्म-भूतः प्रसन्नात्मा इत्य् आद्य्- उक्तानुसारेण । सम्मतः पन्थाः प्राप्ति-द्वारं यत्र स प्रेमाख्यो भक्ति- योगोऽपि । यास श्रुत-मात्रासु तत्-तद्-अनपेक्षयैव भवति तासु हरि-कथासु तच्-चरितेषु कं श्रवण-सुखेन निर्वृतः सन् अन्यत्रानिर्वृतो वा रतिं रागं न कुर्यात् ।

॥ २.३ ॥ श्री-शुकः ॥ २५३ ॥

[253] atha līlā-śravaṇam --

jñānaṃ yad āpratinivṛtta-guṇormi-cakram ātma-prasāda uta yatra guṇeṣv asaṅgaḥ | kaivalya-sammata-pathas tv atha bhakti-yogaḥ ko nirvṛto hari-kathāsu ratiṃ na kuryāt || [BhP 2.3.12]

yat yāsu kathāsu jñānaṃ bhavati | kīdṛśaṃ ? ā sarvataḥ pratinivṛttaṃ uparataṃ guṇormīāṃ rāgādīnāṃ cakraṃ samūho yasmāt | yato yatra yāsu kathāsu tad- dhetur ātma-prasādaś ca tat-prasāda-hetur viṣayānāsaktiś ca | kiṃ bahunā ? tat-phalaṃ yat kaivalyaṃ tad api | brahma-bhūtaḥ prasannātmā ity ādy- uktānusāreṇa | sammataḥ panthāḥ prāpti-dvāraṃ yatra sa premākhyo bhakti- yogo'pi | yāsa śruta-mātrāsu tat-tad-anapekṣyaiva bhavati tāsu hari-kathāsu tac-cariteṣu kaṃ śravaṇa-sukhena nirvṛtaḥ san anyatrānirvṛto vā ratiṃ rāgaṃ na kuryāt |

|| 2.3 || śrī-śukaḥ || 253 ||

English witness · section(s) 253–254

Anuccheda 253

1 Hearing descriptions of the Lord's pastimes is explained in these words (Srimad Bhagavatam 2.3.12): "Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the

material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?" 2 Here the words "jnanam yat" mean "knowledge of the Lord's pastimes". What is that knowledge like? The verse explains, "it results in the complete (a) suspension (pratinivrttam) of the waves (urmi) and whirlpools (cakram) of the material modes (guna). Such knowledge is self-satisfying (atma-prasadah) due to its being free from material attachment." What more may be said of it? "It brings liberation (kaivalya) as its result". This transcendental knowledge is described by the Lord Himself in these words (Bhagavad-gita 18.54): "One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."* The Srimad Bhagavatam verse explains, "This knowledge is the path (sammatah panthah) by which one attains loving devotional service to the Lord (bhakti-yogah). Simply by hearing about the Lord all these results are obtained. Simply by hearing about Lord Krsna's pastimes (hari-kathasu) one becomes filled with happiness (nirvrtah). One no longer finds happiness in any other thing. Therefore who (kah) could fail (na) to be attracted (ratim kuryat)?" The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Anuccheda 254

1 What more may be said? Srimad Bhagavatam (1.5.8) explains: "You have not actually broadcast the sublime and spotless glories of the Supreme Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless."* 2 In Srimad Bhagavatam (1.5.13) it is also said: "O Vyasadeva, Your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus You can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage."* 3 The Lord's pastimes are divided into two groups: 1. the pastimes that begin with creation, and 2. the pastimes of the Lord's pastime-incarnations. The second group is described in these words (Srimad Bhagavatam 2.6.46): 4 "O Narada, now I shall state, one after another, the transcendental incarnations of the Lord known as lila-avataras. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart."* 5 Preceding this verse is this statement (Srimad Bhagavatam 2.6.42): "Karanarnavasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind , the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and non moving."* 6 In Srimad Bhagavatam 2.6.46 the word "purusa" means "the Supreme

Personality of Godhead, who is the master of time and other potencies and the creator of the mind and other ingredients of the material world". Here the speaker says, "I will describe the guna-avataras beginning with Lord Brahma, and the vibhuti-avataras beginning with Daksa, and I also will describe the Lord's pastimes beginning with His pastime of creation." This verse declares, "O Narada, now I shall state, one after another, the transcendental incarnations of the Lord known as lila-avataras. Hearing of their activities counteracts all foul matters accumulated in the ear. Therefore they are in my heart. Hearing of these activities removes the desire to hear of anything else. Now I will describe these beautiful pastimes one after another. These pastimes should be completely drunk up (by the ears)." This verse was spoken by Lord Brahma to Narada Muni.

Bhakti · Sanskrit §254 · English §255

[२५४]

किं बहुना, एतद्-अर्थम् एवास्य महा-पुराणाविर्भाव इति भवतानुदित- प्रायं यशो भगवतोऽमलम् [भ्प् १.५.८] इत्य् आदौ समाधिनानुस्मर तद्- विचेष्टितम् [भ्प् १.५.१६] इत्य् आदौ च वर्णितम्।

सा च लीला द्विविधा - सृष्ट्य्-आदि-रूपा लीलावतार-विनोद-रूपा च। तयोर् उत्तरा तु प्रशस्ततरेत्य् आशयेनाह -

प्राधान्यतो यान् ऋष आमनन्ति लीलावतारान् पुरुषस्य भूम्नः। आपीयतां कर्ण-कषाय-शोषान् अनुक्रमिष्ये त इमान् सुपेशान्॥ [भ्प् २.६.४६]

यद्यपि पूर्वम् आद्योऽवतारः पुरुषः परस्य [भ्प् २.६.४०] इत्य् आदि-ग्रन्थेन पुरुषं कालादि- (पगे १३१) तच्-छक्तिं मन आदि-तत्-कार्यं ब्रह्मादि-तद्- गुणावतारान् दक्षादि-तत्-तद्-विभूतींश् चोक्तवान् अस्मि, तेन च सृष्ट्य्-आदि- लीलाः, तथापि यान् हे ऋषे पुरुषस्य भूम्नो लीलावतारान् प्राधान्येन आमनन्ति तान् एव इमान् मम हृदयाधिरूढान् कर्णकषाय-शोषान् तद्- इतर-श्रवण-राग-हन्तॄन् किं च सुपेशाम्। परम-मनोहरान् अनुक्रमिष्ये। तद्-अनुक्रमेण आ सम्यक् पीयताम्।

॥ २.६ ॥ श्री-ब्रह्मा नारदेन ॥ २५४॥

[254]

kiṃ bahunā, etad-artham evāsya mahā-purāṇāvirbhāva iti bhavatānudita- prāyaṃ yaśo

bhagavato'malam [BhP 1.5.8] ity ādau samādhinānusmara tad- viceṣṭitam [BhP 1.5.16] ity ādau ca varṇitam |

sā ca līlā dvividhā - srṣṭy-ādi-rūpā līlāvatāra-vinoda-rūpā ca | tayor uttarā tu praśastatarety āśayenāha -

prādhānyato yān ṛṣa āmananti līlāvatārān puruṣasya bhūmnaḥ | āpīyatāṃ karṇa-kaṣāya-śoṣān anukramiṣye ta imān supeśān || [BhP 2.6.46]

yadyapi pūrvam ādyo'vatāraḥ puruṣaḥ parasya [BhP 2.6.40] ity ādi-granthena puruṣaṃ kālādi- (page 131) tac-chaktiṃ mana ādi-tat-kāryaṃ brahmādi-tad- guṇāvatārān dakṣādi-tat-tad-vibhūtīṃś coktavān asmi, tena ca srṣṭy-ādi- līlāḥ, tathāpi yān he ṛṣe puruṣasya bhūmno līlāvatārān prādhānyena āmananti tān eva imān mama hṛdayādhirūḍhān karṇakaṣāya-śoṣān tad- itara-śravaṇa-rāga-hantṝn kiṃ ca supeśām | parama-manoharān anukramiṣye | tad-anukrameṇa ā samyak pīyatām |

|| 2.6 || śrī-brahmā nāradena || 254||

English witness · section(s) 255

Anuccheda 255

1 Hearing of the pastimes of the Supreme Personality of Godhead is also glorified in the prayers by the Personified Vedas (Srimad Bhagavatam 10.87.21): "O Lord, You manifest Your personal forms to propagate this unfathomable science of the self. The fortunate souls who can thus relieve themselves of the fatigue of material life by diving into the vast ocean of nectar which is Your pastimes, O Lord, no longer desire even liberation. They renounce the happiness of family life because they been able to associate with the swarms of swans who enjoy at the lotus flower of Your feet."*** 2 In the First Canto (Srimad Bhagavatam 1.2.34) it is also said: "Thus the Lord of the universes maintains all planets inhabited by the demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness."* Here the word "lilavataranuratah" refers to the Supreme Lord. 3 In Bhagavad-gita (4.9) Lord Krsna Himself affirms: "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take birth again in this material world, but attains My eternal abode, O Arjuna."* 4 In this way even a conditioned soul residing in a material body can conquer over death and become a personal associate of the Supreme Lord. This truth is also confirmed by the following words (Srimad Bhagavatam 3.14.5-6): 5 "O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die."* 6 "By hearing these

topics from the sage (Narada), the son of King Uttanapada (Dhruva) was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death."* 7 Here the word "munina" means "by Sri Narada". In this way are heard the topics of the Lord's incarnations. Thus in this body one conquers over death. Then one becomes a personal associate of the Lord. That is said in this verse. 8 Dhruva Maharaja's becoming a personal associate of the Lord is described in these words (Srimad Bhagavatam 4.12.29): "Before getting aboard, Dhruva Maharaja worshipped the airplane, circumambulated it, and also offered obeisances to the associates of Visnu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane."* 9 The verse quoted in the beginning of this anuccheda was spoken by Sri Maitreya.

Bhakti · Sanskrit §255 · English §256

[२५५]

एवं दुरवगमात्म-तत्त्व-निगमाय [भ्प् १०.८७.१७] इत्य् आदौ वेद-स्तुताव् अपि तच्-छलाघा द्रष्टव्या । अतएव प्रथमे भावयत्य् एषः [भ्प् १.२.३३] इत्य् आदौ, लीलावतारानुरत [भ्प् १.२.३३] इति तद्-विशेषणं दत्तम् । तथा च श्री- भगवद्-गीतासु -

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति माम् एति सोऽर्जुन ॥ [गीता ४.९] इति ।

एषा खलु मर्त्य-शरीरम् अपि पार्षद-भावेन जित-मृत्यकं विदधाति । यद् आह -

साधु वीर त्वया पृष्टम् अवतार-कथां हरेः । यत् त्वं पृच्छसि मर्त्यानां मृत्यु-पाश-विशातनीम् ॥

ययोत्तानपदः पुत्रो मुनिना गीतयार्भकः । मृत्योः कृत्वैव मूर्ध्न्य् अङ्घ्रिम् आरुरोह हरेः पदम् ॥ [भ्प् ३.१४.५-६]

मुनिना श्री-नारदेन । अतस् तेन भगवद्-अवतार-कथापि तं प्रति श्रावितास्तीति गम्यते । तेन शरीरेणैव मृत्यु-जयः पार्षदत्वं चोक्तम् --

परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदाव् अभिवन्द्य च । इयेष तद् अधिष्ठातुं बिभ्रद् रूपं हिरण्मयम् ॥ [भ्प् ४.१२.२९] इति ।

॥ ३.१४ ॥ श्री-मैत्रेयः ॥ २५५ ॥

[255]

evaṃ duravagamātma-tattva-nigamāya [BhP 10.87.17] ity ādau veda-stutāv api tac-chlāghā draṣṭavyā | ataeva prathame bhāvayaty eṣaḥ [BhP 1.2.33] ity ādau, līlāvatārānurata [BhP 1.2.33] iti tad-viśeṣaṇaṃ dattam | tathā ca śrī- bhagavad-gītāsu -

janma karma ca me divyam evaṃ yo vetti tattvataḥ | tyaktvā dehaṃ punarjanma naiti mām eti so'rjuna || [Gītā 4.9] iti |

eṣā khalu martya-śarīram api pārṣada-bhāvena jita-mṛtyakaṃ vidadhāti | yad āha -

sādhu vīra tvayā pṛṣṭam avatāra-kathāṃ hareḥ | yat tvaṃ pṛcchasi martyānāṃ mṛtyu-pāśa-viśātanīm ||

yayottānapadaḥ putro muninā gītayārbhakaḥ | mṛtyoḥ kṛtvaiva mūrdhny aṅghrim āruroha hareḥ padam || [BhP 3.14.5-6]

muninā śrī-nāradena | atas tena bhagavad-avatāra-kathāpi taṃ prati śrāvitāstīti gamyate | tena śarīreṇaiva mṛtyu-jayaḥ pārṣadatvaṃ coktam --

parītyābhyarcya dhiṣṇyāgryaṃ pārṣadāv abhivandya ca | iyeṣa tad adhiṣṭhātuṃ bibhrad rūpaṃ hiraṇmayam || [BhP 4.12.29] iti |

|| 3.14 || śrī-maitreyaḥ || 255 ||

English witness · section(s) 256

Anuccheda 256

1 Now hearing the Lord's holy names will be described. One should also hear about the great devotees of the Lord. 2 This is described in the following words (Srimad Bhagavatam 3.13.4): "Persons who hear from a spiritual master with great labour and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation."* 3 Although it is possible for one to jump over the many stages of spiritual advancement and attain perfection in a single moment, still, the general path is that first one hears the Lord's holy name, and in that way one's heart becomes purified. When one's heart is purified, by hearing about the Lord's transcendental form the Lord's form appears in one's heart. When the Lord's form appears in this way, the Lord's transcendental qualities are then clearly manifested. 4 As one makes spiritual advancement and the Lord's pastimes become manifest, the names, forms, and qualities of the Lord's personal associates are also manifest. In this way the devotional activities of hearing and remembering are described. Thus one hears the glories of the Lord, glories chanted by the great souls. Hearing of the Lord's glories brings great happiness to the devotees who are attracted to the Lord. Hearing of the glories of the Lord is of two kinds: 1. hearing the Lord's glories as they are revealed by the great souls, and 2. hearing the glorification of these revelations the great souls have given of the Lord's glories. The former is described in these words of Srimad Bhagavatam (1.3.40): 5 "This Srimad Bhagavatam is the literary incarnation of God, and it is compiled by Srila

Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect."* 6 These words are spoken to glorify Srimad Bhagavatam and identify its author (Srila Vyasadeva). This verse was spoken by Srila Suta Gosvami.

Bhakti · Sanskrit §256 · English §257–259

[२५६]

तद् एवं नामादि-श्रवणम् उक्तम् अत्र तत्-परिकर-श्रवणम् अपि ज्ञेयम् -

श्रुतस्य पुंसां सुचिर-श्रमस्य नन्व् अञ्जसा सूरिभिर् ईडितोऽर्थः । तत्-तद्-गुणानुश्रवणं मुकुन्द-पादारविन्दं हृदयेषु येषाम् ॥ [भ्प् ३.१३.४] इत्य् आदौ ।

तत्र यद्यप्य् एकतरेणापि व्युत्क्रमेणापि सिद्धिर् भवत्य् एव तथापि प्रथमं नाम्नः श्रवणम् अन्तःकरण-शुद्ध्य्-अर्थम् अपेक्ष्यम् । शुद्धे चान्तःकरणे रूप-श्रवणेन तद्-उदय-योग्यता भवति । सम्यग्- उदिते च रूपे गुणानां स्फुरणं सम्पद्यते । ततस् तेषु नाम-रूप-गुणेषु तत्-परिकरेषु च सम्यक् स्फुरितेष्व् एव लीलानां स्फुरणं सुष्ठु भवतीत्य् अभिप्रेत्य साधन-क्रमो लिखितः । एवं कीर्तन-स्मरणयोर् ज्ञेयम् ।

इदं च श्रवणं श्रीमन्-महन्-मुखरितं चेन् महा-माहात्म्यं जात- रुचीनां परम-सुखदं च । तच् च द्विविधं - महद्-आविर्भावितं महत्- कीर्त्यमानं चेति । तत्र श्री-भागवतम् उपलक्ष्य पूर्वं यथा --

इदं भागवतं नाम पुराणं ब्रह्म-सम्मितम् । उत्तम-श्लोक-चरितं चकार भगवान् ऋषिः ॥ [भ्प् १.३.४०]

अत्र तन्-माहात्म्य-सूचनार्थम् एव तत्-कर्तृकत्व-वचनम् ।

॥ १.३ ॥ श्री-सूतः ॥ २५६ ॥

[256]

tad evaṃ nāmādi-śravaṇam uktam atra tat-parikara-śravaṇam api jñeyam -

śrutasya puṃsāṃ sucira-śramasya nanv añjasā sūribhir īḍito'rthaḥ |
tat-tad-guṇānuśravaṇaṃ mukunda- pādāravindaṃ hṛdayeṣu yeṣām || [BhP 3.13.4] ity ādau

|

tatra yadyapy ekatareṇāpi vyutkrameṇāpi siddhir bhavaty eva tathāpi prathamaṃ nāmnaḥ śravaṇam antaḥkaraṇa-śuddhy-artham apekṣyam | śuddhe cāntaḥkaraṇe rūpa-śravaṇena tad-udaya-yogyatā bhavati | samyag- udite ca rūpe guṇānāṃ sphuraṇaṃ sampadyate | tatas teṣu nāma-rūpa-guṇeṣu tat-parikareṣu ca samyak sphuriteṣv eva līlānāṃ sphuraṇaṃ suṣṭhu bhavatīty abhipretya sādhana-kramo likhitaḥ | evaṃ kīrtana-smaraṇayor jñeyam |

idaṃ ca śravaṇaṃ śrīman-mahan-mukharitaṃ cen mahā-māhātmyaṃ jāta- rucīnāṃ parama-sukhadaṃ ca | tac ca dvividhaṃ - mahad-āvirbhāvitaṃ mahat- kīrtyamānaṃ ceti | tatra śrī-bhāgavatam upalakṣya pūrvaṃ yathā --

idaṃ bhāgavataṃ nāma purāṇaṃ brahma-sammitam | uttama-śloka-caritaṃ cakāra bhagavān ṛṣiḥ || [BhP 1.3.40]

atra tan-māhātmya-sūcanārtham eva tat-kartṛkatva-vacanam |

|| 1.3 || śrī-sūtaḥ || 256 ||

English witness · section(s) 257–259

Anuccheda 257

1 Srimad Bhagavatam is also glorified in these words (Srimad Bhagavatam 1.1.3): "O expert and thoughtful men, relish Srimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."* 2 Because it is nectar flowing from Srila Sukadeva Gosvami's mouth, Srimad Bhagavatam brings the greatest happiness. Because they have qualities like this, the Vaisnava scriptures, such as Sri Krsna-karnamrta, written by Sri Lilasuka, should be embraced to one's heart. Hearing the glorification of the revelations the great souls have given of the Lord's glories is described in these words (Srimad Bhagavatam 4.20.25): 3 "My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefor do not need any other benediction but the pure opportunity to hear from the mouth of Your pure devotee."* 4 The following description is given in the previous verse (Srimad Bhagavatam 4.20.24): "My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which

there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."* The preceding verse (Srimad Bhagavatam 4.20.23) means, "O Lord, the breeze carrying even a single drop of the sweetness of Your lotus feet, a breeze wafting from the mouth of Your pure devotees, at once eclipses the happiness of impersonal liberation. This breezes brings to us, who have forgotten the truth about You, the memory of You." These verses were spoken by King Prthu to Lord Visnu. Anucchedas 258 and 259 1 Hearing of the Lord's pastimes brings great glory and great happiness. Both are described in two verses the first of which follows (Srimad Bhagavatam 4.29.40): 2 "My dear king, in the place where pure devotees live, following the rules and regulations, and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life, namely hunger and thirst, and become immune to all kinds of fear, lamentation and illusion."* 3 Here the word "tasmin" means "in the association of devotees", "mahadbhir mukharitah" means "glorified by the great souls", "sesa" means "the best", "avitrsah" means "without any idea of ever becoming satisfied", "gadha" means "attentive", and "asana" means "hunger". 4 In the second of these two verses (Srimad Bhagavatam 4.29.41) it is said: "Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead."* 5 This verse means, "Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead."* Thus the conditioned souls neglect the glories of the Lord, which are chanted by the great souls. Instead they think only of their own material happiness. That is the meaning of these two verses. These verses were spoken by Sri Narada to King Pracinabarhi.

Bhakti · Sanskrit §257–259 · English §260

[२५७]

यथा वा निगम-कल्प-तरोर् गलितं फलं शुक-मुखाद् अमृत-द्रव- संयुतम् [भ्प् १.१.३] (पगे १३२) इत्य् आदौ । अत्र श्री-शुक-मुखाद् अमृत- द्रव-संयुतत्वेन परम-सुखदत्वम् उक्तम् । एतद्-उपलक्षणत्वेन श्री- लीला-शुकाद्यार्भावित-कर्णामृतादि-ग्रन्था अपि क्रोडीकर्तव्याः ।

अथ महत्-कीर्त्यमानं यथा --

स उत्तमश्लोक महन्-मुख-च्युतो भवत्-पदाम्भोज-सुधा कणानिलः । स्मृतिं पुनर् विस्मृत-तत्त्व-वर्त्मनां कुयोगिनां नो वितरत्य् अलं वरैः ॥ [भ्प् ४.२०.२५]

न कामये नाथ तद् अपि [भ्प् ४.२०.२१] इत्य् आदि पूर्वोक्तानुसारात् स्व- सुखातिशयेन कैवल्य-सुख-तिरस्कारी महतां मुखाद् विगलितो भवत्- पादाम्भोज-माधुर्य-लेशस्यापि सम्बन्धी शब्दात्मकोऽनिलो । विस्मृत- परम-तत्त्वात्मक-त्वदीय-ज्ञानानाम् अस्माकं त्वदीयां स्मृतिम् अपि यच् चेति । त्स्मात् तथाविधस्य तस्य परम-साध्य-साधनात्मकत्वाद् अलम् अन्यैर् वरैर् इत्य् अर्थः ।

॥ ४.२० ॥ पृथुः श्री-विष्णुम् ॥ २५७ ॥

[२५८-२५९]

तद् एव महा-माहात्म्यं महा-सुख-प्रदत्वं चोक्तम् । तद् एतद् उभयम् अप्य् अत्राह द्वाभ्याम् -

तस्मिन् महन्-मुखरिता मधुभिच्- चरित्र-पीयूष-शेष-सरितः परितः स्रवन्ति । ता ये पिबन्त्य् अवितृषो नृप गाढ-कर्णैस् तान् न स्पृशन्त्य् अशन-तृड्-भय-शोक-मोहाः ॥ [भ्प् ४.२९.४०]

अस्मिन् साधु-सङ्गे । महद्भिर् मुखरिताः कीर्तिताः । शेषः सारः । अवितृषोऽलं-बुद्धि-शून्याः । गाढत्वं सावधानत्वम् । अशनं क्षुत् ।

एतैर् उपद्रुतो नित्यं जीव-लोकः स्वभावजैः । न करोति हरेर् नूनं कथामृत-निधौ रतिम् ॥ [भ्प् ४.२९.४१]

यैर् एतैर् अशनादिभिर् उपद्रुतैः सन् कथामृत-निधौ रतिं न करोति तान् एतान् महत्-कीर्त्यमानानि भगवद्-यशांसि स्व-माहात्म्येन दूरीकृत्य स्व- सुखम् अनुभावयन्तीति पद्य-द्वय-योजनार्थः ॥

॥ ३.२९ ॥ श्री-नारदः प्राचीनबर्हिषम् ॥ २५८-२५९ ॥

[257]

yathā vā nigama-kalpa-taror galitaṃ phalaṃ śuka-mukhād amṛta-drava- saṃyutam [BhP 1.1.3] (page 132) ity ādau | atra śrī-śuka-mukhād amṛta- drava-saṃyutatvena parama-sukhadatvam uktam | etad-upalakṣaṇatvena śrī-līlā-śukādyārbhāvita-karṇāmṛtādi-granthā api kroḍīkartavyāḥ |

atha mahat-kīrtyamānaṃ yathā --

sa uttamaśloka mahan-mukha-cyuto bhavat-padāmbhoja-sudhā kaṇānilaḥ | smṛtiṃ punar vismṛta-tattva-vartmanāṃ kuyogināṃ no vitaraty alaṃ varaiḥ || [BhP 4.20.25]

na kāmaye nātha tad api [BhP 4.20.21] ity ādi pūrvoktānusārāt sva- sukhātiśayena kaivalya-sukha-tiraskārī mahatāṃ mukhād vigalito bhavat-pādāmbhoja-mādhurya-leśasyāpi sambandhī śabdātmako'nilo | vismṛta-parama-tattvātmaka-tvadīya-jñānānām asmākaṃ tvadīyāṃ smṛtim api yac ceti | tsmāt tathāvidhasya tasya parama-sādhya-sādhanātmakatvād alam anyair varair ity arthaḥ |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 257 ||

[258-259]

tad eva mahā-māhātmyaṃ mahā-sukha-pradatvaṃ coktam | tad etad ubhayam apy atrāha dvābhyām -

tasmin mahan-mukharitā madhubhic- caritra-pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti | tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ || [BhP 4.29.40]

asmin sādhu-saṅge | mahadbhir mukharitāḥ kīrtitāḥ | śeṣaḥ sāraḥ | avitṛṣo'laṃ-buddhi-śūnyāḥ | gāḍhatvaṃ sāvadhānatvam | aśanaṃ kṣut |

etair upadruto nityaṃ jīva-lokaḥ svabhāvajaiḥ | na karoti harer nūnaṃ kathāmṛta-nidhau

ratim || [BhP 4.29.41]

yair etair aśanādibhir upadrutaiḥ san kathāmṛta-nidhau ratiṃ na karoti tān etān mahat-kīrtyamānāni bhagavad-yaśāṃsi sva-māhātmyena dūrīkṛtya sva- sukham anubhāvayantīti padya-dvaya-yojanārthaḥ ||

|| 3.29 || śrī-nāradaḥ prācīnabarhiṣam || 258-259 ||

English witness · section(s) 260

Anuccheda 260

1 Hearing Srimad Bhagavatam is the best kind of hearing. This is so because the words of Srimad Bhagavatam are most glorious and also because Srimad Bhagavatam is the sweetest nectar. This is confirmed by the following words (Srimad Bhagavatam 1.1.2): 2 "This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."* 3 Here the word "maha-muni" means "the Supreme Lord, whose lotus feet are worshipped by all great souls". The words "kim va paraih" show the glory of Supreme Personality of Godhead. This verse was spoken by Sri Vyasa.

Bhakti · Sanskrit §260 · English §261

[२६०]

तत्रापि श्रवणे श्री-भागवत-श्रवणं तु परम-श्रेष्ठम् । तस्य तादृश- प्रभावमय-शब्दात्मकत्वात् परम-रसमयत्वाच् च । तत्र पूर्वस्माद् यथा -

श्रीमद्-भागवते महा-मुनि-कृते किं वा परैर् ईश्वरः सद्यो हृद्य् अवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस् तत्-क्षणात् ॥ [भ्प् १.१.२] इति ।

महामुनिः सर्व-महन्-महनीय-चरण-पङ्कजः श्री-भगवान् । अत्र किं वा परैर् इत्य् आदिना शब्द-स्वाभाविक-माहात्म्यं दर्शितम् ।

॥ १.१ ॥ श्री-व्यासः ॥ २६० ॥

[260]

tatrāpi śravaṇe śrī-bhāgavata-śravaṇaṃ tu parama-śreṣṭham | tasya tādṛśa-prabhāvamaya-śabdātmakatvāt parama-rasamayatvāc ca | tatra pūrvasmād yathā -

śrīmad-bhāgavate mahā-muni-kṛte kiṃ vā parair īśvaraḥ sadyo hṛdy avarudhyate'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt || [BhP 1.1.2] iti |

mahāmuniḥ sarva-mahan-mahanīya-caraṇa-paṅkajaḥ śrī-bhagavān | atra kiṃ vā parair ity ādinā śabda-svābhāvika-māhātmyaṃ darśitam |

|| 1.1 || śrī-vyāsaḥ || 260 ||

English witness · section(s) 261

Anuccheda 261

1 At the end of Srimad Bhagavatam (12.13.15) it is said: "Srimad Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature."* 2 Here the word "rasamrta-trptasya" means "one who is satisfied by drinking that nectar". This verse was spoken by Srila Suta Gosvami.

Bhakti · Sanskrit §261 · English §262–263

[२६१]

उत्तरस्माद् यथा -

सर्व-वेदान्त-सारं हि श्री-भागवतम् इष्यते । तद्-रसामृत-तृप्तस्य नान्यत्र स्याद् रतिः क्वचित् ॥ [भ्प् १२.१३.१२]

तद्-रस एवामृतं तेन तृप्तस्य ।

॥ १२.१३ ॥ श्री-सूतः ॥ २६१ ॥

[261]

uttarasmād yathā -

sarva-vedānta-sāraṃ hi śrī-bhāgavatam iṣyate | tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit || [BhP 12.13.12]

tad-rasa evāmṛtaṃ tena tṛptasya |

|| 12.13 || śrī-sūtaḥ || 261 ||

English witness · section(s) 262–263

Anuccheda 262

1 In this way it should be understood: Hearing the holy name of the Supreme and the descriptions of Him brings the greatest benefit. Thus hearing is of two kinds: 1. hearing the Lord's glories as they are revealed by the great souls, and 2. hearing the glorification of these revelations the great souls have given of the Lord's glories. The latter especially means glorification of Srimad Bhagavatam. 2 In Srimad Bhagavatam (11.3.48) it is said: "The devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."*** Thus one should again and again hear the holy names and descriptions of the form of the Lord one finds most attractive. One should hear these descriptions from the mouth of a self-realised soul. By hearing the holy names and descriptions of Lord Krsna, one attains the greatest good fortune. This is so because Lord Krsna is the original form of the Lord. In the same way one should also glorify Lord Krsna and serve Him in other ways also. Thus the Supreme Lord should be glorified and the books about the Lord, books written by great souls like Srila Sukadeva Gosvami, should also be glorified. 3 In this way hearing about the Lord is revealed. Hearing comes first, before glorifying or the other methods of devotional service to the Lord, for without first hearing one cannot attain knowledge of the Lord or the different activities of devotional service. Specifically, if the books written by great souls to glorify the Lord are not manifested, then it is not possible to attain the good fortune of hearing about the Lord. Therefore those books should also be glorified, for they are most important. 4 This is confirmed by the followings words of Srimad-Bhagavatam (1.5.11): "On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilisation. Such transcendental literatures, even though imperfectly composed are heard, sung and accepted by purified men who are thoroughly honest."* 5 Srila Sridhara Svami comments: "Here the word 'srnvanti' means 'one hears someone else chant the Lord's holy names (namani), 'grnanti'

means 'one accepts the Lord's holy names when they are heard', and 'gayanti' means 'one personally chants the Lord's holy names'." 6 Now will be discussed the activities of glorifying the Lord. As before, the activities of glorification relate to the different features of the Lord, beginning with His holy name. The glorification of the Lord's holy name is described in these words (Srimad Bhagavatam 6.2.10): 7 "The chanting of the holy name of Lord Visnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or other superior. It is also the best method of atonement for one who murders women, the king, or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection'."* 8 Srila Sridhara Svami comments: "Here the word 'suniskrtam' means 'the best process of atonement'. The reason this is so is given in these words: "Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection'."* 9 The Supreme Lord is present in His holy name. By hearing the holy name, the great devotees attain love for the Lord. 10 In the Padma Purana, Uttara-khanda, in the 108 names of Lord Rama, Lord Siva explains: "O goddess, whenever I hear a word that begins with the syllable 'ra', my heart becomes filled with love, for I think, 'will the next syllable make the word Rama?'" 11 If this is so, then how powerful must the Lord's holy name be in destroying sins? The verse quoted in the beginning of this anuccheda was spoken by the Visnudutas to the Yamadutas.

Anuccheda 263

1 The result obtained by chanting the Lord's holy name is described in the following words (Srimad Bhagavatam 11.2.400): 2 "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."* 3 The word "evam" (thus) in this verse is explained by the following statement of Srimad Bhagavatam (11.2.390): "An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krsna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."*** 4 Here the word "vratah" means "activities", "sva-priyani" means "which are dear", "namani" means "the names that

are chanted", "jatanuragah" means "the love that is aroused by chanting the holy names, "druta-cittah" means "the heart melting with love", and "hasati" means "pushed by ecstatic love, he laughs". The word "nama-kirtya" is in the instrumental case for it is by chanting the holy name that one becomes advanced in spiritual life. Thus Srimad-Bhagavatam 11.2.40 is explained. 5 The nature of advanced devotional service is also described in these words of Srimad Bhagavatam (11.2.42): "Devotion, direct experience of the Supreme Lord, and detachment from other things, these three occur simultaneously for one who has taken shelter of the Supreme Lord, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating."*** 6 In the commentary it is said: "Someone may protest: 'The supreme goal is very difficult to attain. Great yogis attain it only after many births. How is it possible that one can attain in one birth merely by chanting the holy names of the Lord?' Fearing that someone may raise this objection, the speaker of Srimad Bhagavatam gives this example." 7 In other Puranas, in the Sri Bhagavan-nama-kaumadi and in the Sahasra-nana-bhasya the following explanation is given: 8 "Day and night one may be humble, peaceful, and fearless and one may eat frugally, see with spiritual vision and conquer over sleep. Even if one does all this, his heart may still not become attached to the Supreme Lord. However, if, unconcerned about the opinions of others, one always chants the Lord's holy names, the holy names will make one fall in love with the Supreme Lord." 9 The qualities, beginning with fearlessness, mentioned here, are meant to help one become exclusively attached to the holy name. However, they are not part of the activities of glorifying the holy, for devotional service is independent of all other activities. That is the nature of devotional service. The following explanation is given in the Visnu-dharmottara Purana in the story of the Ksatra-bandhu who had committed great sins, very great sins, and all sins: 10 "The brahmana said: If you are not able to do all this, then I will tell you something else, something very simple, something you can do very easily. 11 "The Ksatra-bandhu said: I cannot do what you have said, for my mind is very restless. Please tell me something that my body and voice have the power to do. 12 "The brahmana said: They who stumble with hunger and thirst, they who are awake, they who are dreaming, and they who restlessly wander in this world should always chant 'O Govinda!'" The verse quoted in the beginning of this anuccheda was spoken by Sri Kavi to the king of Videha.

Bhakti · Sanskrit §262 · English §264

[२६२]

अत्रैव विवेचनीयम् - श्री-भगवन्-नामादेः श्रवणं तावत् परमं श्रेयः । तत्रापि महद्-आविर्भावित् प्रबन्धादेः । तत्र महत्-कीर्त्यमानस्य ततोऽपि श्री-भागवतस्य । तत्रापि च महत्-कीर्त्यमानस्येति । अत्र मूर्त्याभिमतयात्मनः इतिवत् निजाभीस्ट-नामादि-श्रवणं तु मुहुर् आवर्तयितव्यम् । (पगे १३३) तत्रापि सवासन-महानुभव-मुखात् सर्वस्य श्री-कृष्ण-नामादि-श्रवणं तु परम-भाग्याद् एव सम्पद्यते तस्य पूर्ण-भगवत्त्वाद् इति । एवं कीर्तनादिष्व् अप्य् अनुसन्धेयम् । तत्र यत् स्वयं सम्प्रति कीर्त्यते तद् अपि श्री-शुकदेवादि महत् कीर्तित-चरत्वेनानुसन्धाय कीर्तनीयम् इति ।

तद् एव श्रवणं दर्शितम् । अस्य च कीर्तनादितः पूर्वत्वं तद् विना तत्-तद्- अज्ञानात् । विशेषतश् च यदि साक्षाद् एव महत्-कृतस्य श्रवण-भाग्यं न सम्पद्यते तदैवं स्वयं पृथक्-कीर्तनीयम् इति तत्-प्राधान्यात् । अतएवोक्तं तद्-वाग्-विसर्गो जनताघ-विप्लवः [भ्प् १.५.११, १२.१२.५२] इत्य् आदौ । टीकाकृद्भिः यद् यानि नामानि वक्तरि सति शृण्वन्ति श्रोतरि सति गृणन्ति अन्यदा तु स्वयम् एव गायन्ति इति ।

अथातः कीर्तनम् । तत्र पूर्ववन् नामादिक्रमो ज्ञेयः । नाम्नो यथा -

सर्वेषाम् अप्य् अघवताम् इदम् एव सुनिष्कृतम् । नाम-व्याहरणं विष्णोर् यतस् तद्-विषया मतिः ॥ [भ्प् ६.२.१०]

टीका च - सुनिष्कृतं श्रेष्ठं प्रायश्चित्तम् इदम् एव । तत्र हेतुः - यतो नाम-व्याहरणात् तद्-विषया नामोच्चारक-पुरुष-विषया मदीयोऽयं मया सर्वतो रक्षणीय इति विष्णोर् मतिर् भवति इत्य् एषा ।

अतः स्वाभाविक-तदीयावेश-हेतुत्वेन तदीय-स्वरूप-भूतत्वात् परम- भागवतानां तद्-एक-देश-श्रवणम् अपि प्रीतिकरम् । यथा पाद्मोत्तर- खण्डे श्री-रामाष्टोत्तर-शत-नाम-स्तोत्रे श्री-शिव-वाक्यम् -

रकारादीनि नामानि शृण्वतो देवि जायते । प्रीतिर् मे मनसो नित्यं राम-नाम-विशङ्कया ॥ [पद्मप् ६.२५४.२१*] इति ।

तद् एवं सति पाप-क्षय-मात्र-फलं कियद् इति भावः ।

॥ ६.२ ॥ श्री-विष्णुदूता यम-दूतान् ॥ २६२ ॥

[262]

atraiva vivecanīyam - śrī-bhagavan-nāmādeḥ śravaṇaṃ tāvat paramaṃ śreyaḥ | tatrāpi mahad-āvirbhāvit prabandhādeḥ | tatra mahat-kīrtyamānasya tato'pi śrī-bhāgavatasya | tatrāpi ca mahat-kīrtyamānasyeti | atra mūrtyābhimatayātmanaḥ itivat nijābhīṣṭa-nāmādi-śravaṇaṃ tu muhur āvartayitavyam | (page 133) tatrāpi savāsana-mahānubhava-mukhāt sarvasya śrī-kṛṣṇa-nāmādi-śravaṇaṃ tu parama-bhāgyād eva sampadyate tasya pūrṇa- bhagavattvād iti | evaṃ kīrtanādiṣv apy anusandheyam | tatra yat svayaṃ samprati kīrtyate tad api śrī-śukadevādi mahat kīrtita-caratvenānusandhāya kīrtanīyam iti |

tad eva śravaṇaṃ darśitam | asya ca kīrtanāditaḥ pūrvatvaṃ tad vinā tat-tad- ajñānāt | viśeṣataś ca yadi sākṣād eva mahat-kṛtasya śravaṇa-bhāgyaṃ na sampadyate tadaivaṃ svayaṃ pṛthak-kīrtanīyam iti tat-prādhānyāt | ataevoktaṃ tad-vāg-visargo janatāgha-viplavaḥ [BhP 1.5.11, 12.12.52] ity ādau | ṭīkākṛdbhiḥ yad yāni nāmāni vaktari sati śṛṇvanti śrotari sati gṛṇanti anyadā tu svayam eva gāyanti iti |

athātaḥ kīrtanam | tatra pūrvavan nāmādikramo jñeyaḥ | nāmno yathā -

sarveṣām apy aghavatām idam eva suniṣkṛtam | nāma-vyāharaṇaṃ viṣṇor yatas tad-viṣayā matiḥ || [BhP 6.2.10]

ṭīkā ca - suniṣkṛtaṃ śreṣṭhaṃ prāyaścittam idam eva | tatra hetuḥ - yato nāma-vyāharaṇāt tad-viṣayā nāmoccāraka-puruṣa-viṣayā madīyo'yaṃ mayā sarvato rakṣaṇīya iti viṣṇor matir bhavati ity eṣā |

ataḥ svābhāvika-tadīyāveśa-hetutvena tadīya-svarūpa-bhūtatvāt parama- bhāgavatānāṃ tad-eka-deśa-śravaṇam api prītikaram | yathā pādmottara- khaṇḍe śrī-rāmāṣṭottara-śata-nāma-stotre śrī-śiva-vākyam -

rakārādīni nāmāni śṛṇvato devi jāyate | prītir me manaso nityaṃ rāma-nāma-viśaṅkayā || [PadmaP 6.254.21] iti |*

tad evaṃ sati pāpa-kṣaya-mātra-phalaṃ kiyad iti bhāvaḥ |

|| 6.2 || śrī-viṣṇudūtā yama-dūtān || 262 ||

English witness · section(s) 264

Anuccheda 264

1 In another verse of Srimad Bhagavatam (6.2.11) it is said: "By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia."* 2 The chanting of the Lord's holy name not only destroys sins, it also reminds one of the Lord's transcendental qualities. This verse was spoken by the Visnudutas to the Yamadutas.

BHAKTI-SANDARBHA

5.23

Sections 263–273

10 bilingual sequence blocks

Bhakti · Sanskrit §263 · English §265

[२६३]

फलं त्व् इदम् एव, यद् आह --

एवं-व्रतः स्व-प्रिय-नाम-कीर्त्या जातानुरागो द्रुत-चित्त उच्चैः । हसत्य् अथो रोदिति रौति गायत्य् उन्माद-वन् नृत्यति लोक-बाह्यः ॥ [भ्प् ११.२.४०]

एवं शृण्वन् सुभद्राणि रथाङ्गपाणेः [भ्प् ११.२.३८] इत्य्-आद्य्-उक्त-प्रकारं व्रतं वृत्तं यस्य तथाभूतोऽपि स्व-प्रियाणि स्वाभीष्टानि यानि नामानि तेषां कीर्तनेन जातानुरागस् तत एव चित्त-द्रवाद् द्रुत-चित्तः । तत्रोचित-भाव- वैचित्रीभिर् हसतीत्य् आदि । अत्र तृतीयाश्रुत्या नाम-कीर्तनस्यैव साधकत्वमत्वं लब्धम् । तद् एवं व्रत इत्य् अत्रापि शब्दोऽप्य् अध्याहृतः । अतएव भक्तिः परेशानुभवो विरक्तिः [भ्प् ११.२.४०] इत्य् आद्य्-उत्तर-पद्ये टीका-चूर्णिका - नन्व् इयम् आरूढ-योगिनाम् अपि बहु-जन्मभिर् दुर्लभा गतिः कथं नाम-कीर्तन-मात्रेणैकास्मिन् जन्मनि भवेद् इत्य् आशङ्क्य स- दृष्टान्तम् आह भक्तिर् इति इत्य् एषा ।

इत्थम् उत्थापितं च श्री-भगवन्-नाम-कौमुद्यां सहस्र-नाम-भाष्ये च पुराणान्तर-वचनम् -

नक्तं दिवा च गत-भीर् जित-निद्र एको निर्विण्ण ईक्षित-पथो मित-भुक् प्रशान्तः । यद्य् अच्युते भगवति स मनो न सज्जेन् नामानि तद्-रति-कराणि पठेद् विलज्जः ॥ इति ।

अत्र गत-भीत्यादयो गुणा नामैक-तत्परता-सम्पादनार्था न तु कीर्तनाङ्ग-भूता । भक्ति- (पगे १३४) मात्रस्य निरपेक्षत्वं तस्य तु सुतरां तादृशत्वम् इति । यथा विष्णुधर्म-सर्व-पातकातिपातक-महापातक-कारि-द्वितीय-क्षत्र-बन्धूपाख्याने ब्राह्मण उवाच -

यद्य् एतद् अखिलं कर्तुं न शक्नोषि ब्रवीमि ते । स्वल्पम् अनन्यन् मयोक्तं भो करिष्यति भवान् यदि ॥

क्षत्र-बन्धुर् उवाच - अशक्यम् उक्तं भवता चञ्चलत्वाद् धि चेतसः । वाक्-शरीर-विनिष्पाद्यं यच् छक्यं तद् उदीरय ॥

ब्राह्मण उवाच - उत्तिष्ठता प्रस्वपता प्रस्थितेन गमिष्यता । गोविन्देति सदा वाच्यं

क्षुत्-तृट्-प्रस्खलितादिषु ॥ इति ।

॥ ११.३ ॥ श्री-कविर् विदेहम् ॥ २६३ ॥

[263]

phalaṃ tv idam eva, yad āha --

evaṃ-vrataḥ sva-priya-nāma-kīrtyā jātānurāgo druta-citta uccaiḥ | hasaty atho roditi rauti gāyaty unmāda-van nṛtyati loka-bāhyaḥ || [BhP 11.2.40]

evaṃ śṛṇvan subhadrāṇi rathāṅgapāṇeḥ [BhP 11.2.38] ity-ādy-ukta-prakāraṃ vrataṃ vṛttaṃ yasya tathābhūto'pi sva-priyāṇi svābhīṣṭāni yāni nāmāni teṣāṃ kīrtanena jātānurāgas tata eva citta-dravād druta-cittaḥ | tatrocita-bhāva- vaicitrībhir hasatīty ādi | atra tṛtīyāśrutyā nāma-kīrtanasyaiva sādhakatvamatvaṃ labdham | tad evaṃ vrata ity atrāpi śabdo'py adhyāhṛtaḥ | ataeva bhaktiḥ pareśānubhavo viraktiḥ [BhP 11.2.40] ity ādy-uttara-padye ṭīkā-cūrṇikā - nanv iyam ārūḍha-yoginām api bahu-janmabhir durlabhā gatiḥ kathaṃ nāma-kīrtana-mātreṇaikāsmin janmani bhaved ity āśaṅkya sa- dṛṣṭāntam āha bhaktir iti ity eṣā |

ittham utthāpitaṃ ca śrī-bhagavan-nāma-kaumudyāṃ sahasra-nāma-bhāṣye ca purāṇāntara-vacanam -

naktaṃ divā ca gata-bhīr jita-nidra eko nirviṇṇa īkṣita-patho mita-bhuk praśāntaḥ | yady acyute bhagavati sa mano na sajjen nāmāni tad-rati-karāṇi paṭhed vilajjaḥ || iti |

atra gata-bhītyādayo guṇā nāmaika-tatparatā-sampādanārthā na tu kīrtanāṅga-bhūtā | bhakti- (page 134) mātrasya nirapekṣatvaṃ tasya tu sutarāṃ tādṛśatvam iti | yathā viṣṇudharma-sarva-pātakātipātaka- mahāpātaka-kāri-dvitīya-kṣatra-bandhūpākhyāne brāhmaṇa uvāca -

yady etad akhilaṃ kartuṃ na śaknoṣi bravīmi te | svalpam ananyan mayoktaṃ bho kariṣyati bhavān yadi ||

kṣatra-bandhur uvāca - aśakyam uktaṃ bhavatā cañcalatvād dhi cetasaḥ | vāk-śarīra-viniṣpādyaṃ yac chakyaṃ tad udīraya ||

brāhmaṇa uvāca - uttiṣṭhatā prasvapatā prasthitena gamiṣyatā | govindeti sadā vācyaṃ kṣut-tṛṭ-praskhalitādiṣu || iti |

|| 11.3 || śrī-kavir videham || 263 ||

English witness · section(s) 265

Anuccheda 265

1 At the end of the second canto of Srimad Bhagavatam, King Pariksit expresses a desire to know what is the highest good. In the beginning of the second canto, Sri Sukadeva Gosvami gives this, the best of all answers (Srimad Bhagavatam 2.1.8-10): 2 "At the end of the Dvapara-yuga, I studied this great supplement of Vedic literature named Srimad Bhagavatam, which is equal to all the Vedas, from my father, Srila Dvaipayana Vyasadeva.* 3 "O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.* 4 "That very Srimad Bhagavatam I shall recite before you because you are the most sincere devotee of Lord Krsna. One who gives full attention and respect to hearing Srimad Bhagavatam achieves unflinching faith in the Supreme Lord, the giver of salvation."* 5 After thus explaining the supreme glory of Srimad Bhagavatam Srila Sukadeva Gosvami proceeds to recite the different parts of Srimad Bhagavatam. There he explains the supreme importance of chanting the holy name of the Lord. In the following words he describes the supreme goal and best way to attain it (Srimad Bhagavatam 12.1.11): 6 "O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."* 7 Srila Sridhara Svami comments: "This verse means, 'No method of spiritual advancement is better than this'. Here the word 'icchatam' means 'of they who have material desires'. This method is the way for them to attain their desires. 'Nirvidyamananam' means 'of they who desire liberation'. This method is the way for them to attain liberation. 'Yoginam' means 'of the jnanis'. This method is the way for them to attain their goal. That is the conclusion (nirnitam). No further evidence is needed to prove this point. 8 In this way the chanting of the holy names of the Lord is greatly glorified. In Srimad Bhagavatam (1.6.26) it is said: "Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious."* 9 In the Padma Purana it is said that ten kinds of offenses to the holy name are to be avoided. Sri Sanatkumara explains: "One who commits all kinds of offenses may become delivered by taking shelter of Lord Hari. One who commits offenses to Lord Hari is an animal, even though he may stand on two feet. 10 "One who takes shelter of the holy name of the Lord becomes delivered by the power of the holy name. He falls down who commits offenses to the holy name, the friend of all." 11 The offenses to the holy name are described in the following words (Padma Purana, Brahma-khanda, 25.15-18): "1. To blaspheme the great saintly persons who are engaged in

preaching of the Hare Krsna mantra is the worst offense at the lotus feet of the holy name. One should not criticise a preacher of the glories of the Hare Krsna mantra. If one does so he is an offender. The nama-prabhu, who is identical with Krsna, will never tolerate such blasphemous activities, even from one who passes as a great devotee. The second namaparadha is described as follows: 2. In this material world the holy name of Lord Visnu is all auspicious. Visnu's name, form, qualities, and pastimes are all transcendental, absolute knowledge. Therefore, it one tries to separate the Absolute Personality of Godhead from His holy name of His transcendental form, qualities, and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of the demigods such as Lord Siva to be as good as the name of Lord Visnu, or, in other words to think Lord Siva and the other demigods to be other forms of God and therefore an equal to Visnu, is also blasphemous. This is the second offense at the lotus feet of the Lord.* 12 "3. The third offense at the lotus feet of the holy name, which is called guror avajna, is to consider the spiritual master to be material and therefore envy his exalted position. 4. The fourth offense (sruti-sastra-nindanam) is to blaspheme Vedic literature, such as the four Vedas and the Puranas. 5. The fifth offense (tathartha-vadah) is to consider the glories of the holy name to be exaggerations. 6. Similarly, the sixth offense (hari-namni kalpanam) is to consider the holy name of the Lord to be imaginary. 7. The seventh offense is described as follows: To think that since the Hare Krsna mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Krsna mantra to neutralise them is the greatest offense at the lotus feet of Hari-nama.* 13 "8. The eight offense is stated thus: It is offensive to consider the chanting of the Hare Krsna mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows, and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Krsna maha-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord. 9. The ninth offense is described as follows: It is an offense to preach the glories of the holy name among person who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Krsna mantra, but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.* 14 "If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking 'I am this body and everything belonging to this body is mine (aham mameti)', and does not show respect and love for the chanting of the Hare Krsna maha-mantra, that is an offense."* 15 These verses should be understood in the light of the following passage from Sri Visnu-yamala, where the Supreme Personality of Godhead explains: 16 "I forgive many millions of offenses committed by one who faithfully

chants My holy names in this world. Of this there is no doubt." 17 In the description of the first offense (text 11), no mentioned was made of physical violence to devotees of the Lord. Physical violence and other kinds of troubles presented before devotees of the Lord are all offenses, as described in the Skanda Purana, where Sri Markandeya tells King Bhagiratha: 18 "Only fools blaspheme the great devotees of the Lord. Accompanied by their ancestors, such fools fall into the hell that bears the name Maha-raurava. 19 "A person who attacks the devotees of the Lord, criticises them, hates them, refuses to greet them, is angry with them, and is not happy to see them, falls down into the six hells. 20 Even passively to hear criticism of the devotees is an offense. This is described in the following words of Srimad-Bhagavatam (10.74.40): 21 "Anyone who hears criticism of the Supreme Lord or of His faithful devotee yet fails to immediately leave the place will certainly fall down, deprived of all the pious credit of his past activities."*** 22 If one is unable to do anything else, one should at least go away. If one is able, one should cut out the blasphemer's tongue. If one is unable to do that one should commit suicide. Sati-devi explains (Srimad Bhagavatam 4.4.17): 23 "If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life."* 24 The second offense to the holy name of the Lord (which is described in text 11) should be understood in the light of the following words spoken by Lord Krsna in the Bhagavad-gita (10.41): 25 "Know that all opulent, beautiful and glorious creations spring from but a spark of My splendour."* 26 The second offense should also be understood in the light of these words of Srimad Bhagavatam (10.68.37): "The dust of Krsna's lotus feet, which is the source of holiness for all places of pilgrimage, is worshipped by all the great demigods. The principle deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Krsna on their crowns. Great demigods like Lord Brahma and Lord Siva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry the dust on our heads. And still Krsna is not to use the royal insignia or even sit on the royal throne.?"* 27 It should also be understood in the light of these words (Srimad Bhagavatam 3.28.22): "The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time."* 28 It should also be understood in the light of these words spoken by Lord Brahma (Srimad Bhagavatam 2.6.32): "By His will, I create, Lord Siva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies."* 29 In his commentary on this verse, Sri Madhavacarya quotes the following verses from the

Brahmanda Purana: "Because He chases away (dra) all troubles and sufferings (ru), Lord Visnu is known as Rudra. Because He is the supreme controller (isana) He is known as Isana. Because of His greatness (maha) He is known as Mahadeva. 30 "Freed from the ocean of repeated birth and death, the liberated souls drink (pibanti) nectar in the spiritual sky (nakam). Because He is the maintainer of the spiritual world, Lord Visnu is known as Pinaki. 31-32 "Because He happily removes all troubles, Lord Visnu is called Siva. Because he resides (vasa) in the bodies of the conditioned souls, bodies obtained by past karma (krtti), He is known as Krttivasa. Because He purifies the conditioned souls He is known as Virinca. Because He is the greatest He is known as Brahma. Because of His power and opulence He is known as Indra. 33 "Thus the one Supreme Personality of Godhead, Lord Visnu, is addressed by many different names in the Vedas and Puranas." 34 In the Vamana Purana it is said: "These names, beginning with Narayana, and also other names, the names of the demigods, are all names of Lord Visnu alone. Of this there is no doubt." 35 In the Skanda Purana it is said: "As a king can extend his rule far beyond the sphere of his palace, so the Supreme Personality of Godhead can claim the names of the various demigods as His names also." 36 In the Brahma Purana it is said: "The names of Lord Brahma, such as Caturmukha, Satananda, and Padma-bhu, and the names of Lord Siva, such as Ugra, Bhasmadhara, Nagna, and Kapali are also names of Lord Krsna." 37 Therefore in the description of the second offense to the holy name (in the Padma Purana verse quoted in text 11) the words "sri-visnoh sivasya guna-namadikam bhinnam yo dhiya pasyet" mean "one who sees that all-pervading, all-encompassing Lord Visnu's powers, names, qualities, and other features are different from those of Lord Siva". 38 Thus the words "Visnu" and "Siva" are not different, for they are both names of Lord Visnu. This is confirmed by the genitive case ending in "visnoh" as well as the use of the words "sri" and "ca" (also). Therefore in the compound word "siva-namaparadhah (in the verse quoted in text 13) the word "siva" is a name of Lord Visnu. 39 Now will be considered the fourth offense, blasphemy of Vedic literature. They who, claiming to be worshippers of Dattatreya and Rsabhadeva, actually follow the path of the blasphemers and atheists, think that the glories of the holy name are exaggerations (artha-vadah). They think the glories of the holy name are imaginary (kalpanam). This is described in the Vyasa-gita passage of the Kurma Purana: 40 "Atheism is millions and millions of times worse than committing offenses to the Lord and the spiritual master." 41 After hearing the glories of the holy name from the personal associates of Lord Visnu, Ajamila declared (Srimad Bhagavatam 6.2.29): "It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must then suffer extreme miseries."* 42 Seeing both his own misdeeds and the glory of the holy name, Ajamila said (Srimad Bhagavatam 6.2.32-33): "I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of

my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.* "Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly it could not have been possible."* 43 Now will be considered the seventh offense: to commit sin on the strength of chanting the holy name. Although the power of the holy name destroys sins, nevertheless, a person who strives to attain the lotus feet of the Supreme Personality of Godhead, feet that are eternal and full of knowledge and bliss and are the ultimate goal of all human endeavours, and who then commits sins, thinking the holy name is merciful and will certainly grant forgiveness, commits the greatest sin. The holy name will punish such a person with great troubles. Such an offense is equal to many millions of other sins. 44 Even if one performs atonement by performing many austerities (yamaih), such as the yamas and niyamas, or even if one is beaten by men holding sticks, he will not become purified of that offense. Even if one performs the atonement of again and again chanting the holy name, as described in the verse beginning with the words "namaparadha-yuktanam" and even if one is sincerely devoted to the Supreme Personality of Godhead, as is described in the verse beginning with the words "sarvaparadha-krd api", one will still fall down. 45 When Indra on the strength of worshipping the Supreme Personality of Godhead with an asvamedha-yajna, killed Vrtrasura, Indra did so on the order of the great sages who wished to rescue Vrtra from having to live as a demon, and he also did so with the purpose of saving the worlds from calamity. Therefore Indra's actions do not constitute the offense of committing sin on the strength of chanting the holy name. 46 The eighth offense is to consider the chanting of the Hare Krsna mantra to be a religious ritualistic ceremony. This is explained in the following words of the scriptures: 47 "Chanting the holy names of Lord Hari is like reciting the mantras of the Vedas." Here the holy name is glorified by using the kind of comparison called atidesa. 48 It is also said: "The holy name of Lord Krsna is the sweetest of sweet things and the most auspicious of auspicious things. It is the transcendental fruit of the vine of all Vedic literature." 49 In the Sri Visnu-dharma Purana it is also said: "A person who chants the two syllables 'Hari has already studied the four Vedas: Sama, Rg, Yajur and Atharva."* 50 In the Skanda Purana, Goddess Parvati explains: "Don't study the Rg Vedas. Don't study the Yajur Veda. Don't study anything of the Sama Veda. O my son, instead of the Vedas, always chant 'O Govinda!' Always chant the holy names of Lord Hari." 51 In the Padma Purana, in the 108 Holy Names of Lord Rama, it is said: "To once recite one name of Lord Visnu is better than reciting all the Vedas." 52 Now will be considered the ninth offense, which is to instruct the faithless. It is an offense to reveal the glories of the holy name to persons rapt in thoughts of "i" and "mine". This is so because such persons will not be respectful to the holy name. 53 A person who chants the holy name in order to attain wealth, the happiness

of his material body, or other material things, also commits an offense. This is explained in the following words of the Padma Purana, Namaparadha-bhanjana-stotra (quoted in anuccheda 153, text 16): "O brahmana, when, pronounced properly or not, it appears on the voice, walks on the path of the memory, a single utterance of the holy name of the Lord carries one beyond the world of birth and death. However, if the chanter commits offenses, or if he chants to attain wealth, followers, or the happiness of this material body, he will be thrown into the world of birth and death, and his chanting will not quickly bring the desired result." In this way the ten offenses are described. The fate of they who commit these offenses is described in the following statement of the Padma Purana, Vaisakha-mahatmya: 54 "They who are disrespectful to the chanting of the holy name of the Lord, for that sinful deed go to a terrible hell. 55 For these offenses there is not atonement other than continuing to chant the holy name of the Lord. This is described in the following words: 56 "The chanting of Hare Krsna is recommended for person who commit offenses, because if they continue chanting they will gradually chant offenseless. Even if in the beginning one chants with offenses, one will become free from such offenses by chanting again and again."* 57 Thus the repeated chanting of the holy name purifies one from offenses to the devotees and other offenses also. This is seen in the activities of King Ambarisa, where the offenses (of Durvasa) were forgiven in that way. 58 This is also described in the following words of the Nama-kaumudi: "Offenses to great devotees may be pushed away either by experiencing the calamities they bring, or by attaining the mercy of the offended devotee." 59 The conclusion, then, is that one should take shelter of the holy name alone. This is eloquently affirmed in the following statement of Srimad Bhagavatam (2.1.11): "O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."* 60 The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §264 · English §266

[२६४] अन्यत्र च -

न निष्कृतैर् उदितैर् ब्रह्म-वादिभिस् तथा विशुद्ध्यत्य् अघवान् व्रतादिभिः । यथा हरेर् नाम-पदैर् उदाहृतैस् तद् उत्तमश्लोक-गुणोपलम्भकम् ॥ [भ्प् ६.२.११]

[264] anyatra ca -

na niṣkṛtair uditair brahma-vādibhis tathā viśuddhyaty aghavān vratādibhiḥ | yathā harer nāma-padair udāhṛtais tad uttamaśloka-guṇopalambhakam || [BhP 6.2.11]

English witness · section(s) 266

Anuccheda 266

1 This is also explained in the Narada Purana, where Sri Narada declares: "Even the manus and the kings of the sages cannot cross to the farther shore of the glories of the holy name. How can I, whose intelligence is very weak, properly worship the holy name?" 2 Now will be considered the glorification of the transcendental form of the Lord. This is described in the following words (Srimad Bhagavatam 11.30.3): "Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with transcendentally pleasing attraction. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kuruksetra attained the liberation of gaining a spiritual body similar to the Lord's."*** 3 This verse explains that the poets who described the beauty of the Lord's form would have their words invested with transcendentally pleasing attraction. This is also confirmed by the four Kumaras in these words (Srimad Bhagavatam 3.15.49): "O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."* This verse was spoken by the king to Srila Sukadeva Gosvami.

Bhakti · Sanskrit §265 · English §267

[२६५]

अतएव प्रथम-स्कन्धान्त-स्थितानां राज्ञः श्रेयो-विविदिषा-वाक्यानाम् अनन्तरं द्वितीय-स्कन्धारम्भे सर्वोत्तमम् उत्तरं वक्तुम् --

इदं भागवतं नाम पुराणं ब्रह्म-सम्मितम् । अधीतवान् द्वापरादौ पितुर् द्वैपायनाद् अहम् ॥

परिनिष्ठितोऽपि नैर्गुण्य उत्तम-श्लोक-लीलया । गृहीत-चेता राजर्षे आख्यानं यद् अधीतवान् ॥

तद् अहं तेऽभिधास्यामि महा-पौरुषिको भवान् । यस्य श्रद्दधताम् आशु स्यान् मुकुन्दे मतिः सती ॥ [भ्प् २.१.८-१०]

इति श्री-भागवतस्य परम-महिमानम् उक्त्वा तद्-अनन्तरं श्री- भागवतम् उपक्रममाण एव तस्य नानाङ्गवतः श्री-भगवद्- उन्मुखतया तन्-नाम-कीर्तनम् एवोपदिशति । तत्रापि सर्वेषाम् एव परम-साधनत्वेन परम-साध्यत्वेन चोपदिशति --

एतन् निर्विद्यमानानाम् इच्छताम् अकुतो-भयम् । योगिनां नृप निर्णीतं हरेर् नामानुकीर्तनम् ॥ [भ्प् २.१.११]

टीका च - साधकानां सिद्धानां च नातः परम् अन्यच्-छ्रेयोऽस्तीत्य् आह एतद् इति । इच्छतां कामिनां तत्-तत्-फल-साधनम् एतद् एव । निर्विद्यमानानां मुमुक्षूणां मोक्ष-साधनम् एतद् एव । योगिनां ज्ञानिनां फलं चैतद् एव निर्णीतम् । नात्र प्रमाणं वक्तव्यम् इत्य् अर्थः । इत्य् एषा ।

नाम-कीर्तनं चेदम् उच्चैर् एव प्रशस्तम् - नामान्य् अनन्तस्य हत-त्रपः पठन् [भ्प् १.५.११] इत्य् आदौ ।

अथ पाद्मोक्ता दशाप्य् अपराधाः परित्याज्याः । यथा सनत्-कुमार-वाक्यम्

सर्वापराध-कृद् अपि मुच्यते हरि-संश्रयात् । हरेर् अप्य् अपराधान् यः कुर्याद् द्विपद-पांसवः ॥

नामाश्रयः कदाचित् स्यात् तरत्य् एव स नामतः । नाम्नोऽपि सर्व-सुहृदो ह्य् अपराधात् पतत्य् अधः ॥

इति ।

अपराधाश् चैते -- सतां निन्दा नाम्नः परमम् अपराधं वितनुते यतः ख्यातिं यातं कथम् उ सहते तद्-विगर्हाम् । शिवस्य श्री-विष्णोर् य इह गुण-नामादि-सकलं धिया भिन्नं पश्येत् स खलु हरि-नामाहित-करः ॥

(पगे १३५) गुरोर् अवज्ञा श्रुति-शास्त्र-निन्दनम् तथार्थ-वादो हरि-नाम्नि कल्पनम् । नाम्नो बलाद् यस्य हि पाप-बुद्धिर् न विद्यते तस्य यमैर् हि शुद्धिः ॥

धर्म-व्रत-त्याग-हुतादि-सर्व- शुभ-क्रिया-साम्यम् अपि प्रमादः । अश्रद्दधाने विमुखेऽप्य् अशृण्वति यश् चोपदेशः शिव-नामापराधः ॥

श्रुत्वापि नाम-माहात्म्ये यः प्रीति-रहितोऽधमः । अहं-ममादि-परमो नाम्नि सोऽप्य् अपराध-कृत् ॥ इति ।

अत्र सर्वापराध-कृद् अपि इत्यादौ श्री-विष्णु-यामल-वाक्यम् अप्य् अनुसन्धेयम् -

मम नामानि लोकेऽस्मिन् श्रद्धया यस् तु कीर्तयेत् । तस्यापराध-कोटीस् तु क्षमाम्य् एव न संशयः ॥ इति ।

सतां निन्दा इत्य् अनेन हिंसादीनां वचनागोचरत्वं दर्शितम् । निन्दादयस् तु यथा स्कान्दे श्री-मार्कण्डेय-भगीरथ-संवादे -

निन्दां कुर्वन्ति ये मूढा वैष्णवानां महात्मनाम् । पतन्ति पितृभिः सार्धं महारौरव-संज्ञिते ॥

हन्ति निन्दन्ति वै द्वेष्टि वैष्णवान् नाभिनन्दति । क्रुध्यते याति नो हर्षं दर्शने पतनानि षट् ॥ इति । तन्-निन्दा-श्रवणेऽपि दोष उक्तः - निन्दां भगवतः शृण्वन् तत्-परस्य जनस्य वा । ततो नापैति यः सोऽपि यात्य् अधः सुकृताच् च्युतः ॥ [भ्प् १०.७६.२६] इति ।

ततोऽपगमश् चासमर्थस्यैव । समर्थेन तु निन्दक-जिह्वा छेत्तव्या । तत्राप्य् असमर्थन-स्वप्राण-परित्यागोऽपि कर्तव्यः । यथोक्तं देव्या -

कर्णौ पिधाय निरयाद् यद् अकल्प ईशे धर्मावितर्य् असृणिभिर् नृभिर् अस्यमाने । छिन्द्यात् प्रसह्य रुशतीम् असतीं प्रभुश् चेज् जिह्वाम् असून् अपि ततो विसृजेत् स धर्मः ॥ [भ्प् ४.४.१७] इति ।

शिवस्य श्री-विष्णोर् इत्य् अत्रैवम् अनुसन्धेयम् । श्रूयतेऽपि -

यद् यद् विभूतिमत् सत्त्वं श्रीमद् ऊर्जितम् एव वा । तत् तद् एवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥ [गीता १०.४१] इति ।

ब्रह्मा भवोऽहम् अपि यस्य कलाः कलायाः [भ्प् १०.६८.२६] इति ।

यत्-पाद-निःसृत-सरित्-प्रवरोदकेन तीर्थेन मूर्ध्नाधिकृतेन शिवः शिवोऽभूत् [भ्प् ३.२८.२२] इति ।

सृजामि तन्-नियुक्तोऽहं हरो हरति तद्-वशः । विश्वं पुरुष-रूपेण परिपाति त्रिशक्ति-धृक् ॥ [भ्प् २.६.३०]

तथा माध्व-भाष्य-दर्शितानि वचनानि ब्रह्माण्डे - रुजं द्रावयते यस्माद् रुद्रस् तस्माज् जनार्दनः । ईशनाद् एव चेशानो महा-देवो महत्त्वतः ॥

पिबन्ति ये नरा नाकं मुक्ताः संसार-सागरात् । तद्-आधारो यतो विष्णुः पिनाकीति ततः स्मृतः ॥

शिवः सुखात्मकत्वेन सर्व-सरोधनाद् धरः । कृत्यात्मकम् इमं देहं यतो वस्ते प्रवर्तयन् ॥

कृत्तिवासास् ततो देवो विरिञ्चिश् च विरेचनात् । बृंहणाद् ब्रह्म-नामासौ ऐश्वर्याद् इन्द्र उच्यते ॥

एवं नाना-विधैः शब्दैर् एक एव त्रिविक्रमः । वेदेषु च पुराणेषु गीयते पुरुषोत्तमः ॥ इति ।

वामने - न तु नारायणादीनां नाम्नाम् अन्यत्र संशयः । अन्य-नाम्नां गतिर् विष्णुर् एक एव प्रकीर्तितः ॥ इति ।

स्कान्दे - ऋते नारायणादीनि नामानि पुरुषोत्तमः । अदाद् अन्यत्र भगवान् राजेवर्ते स्वकं पुरम् ॥ इति ।

ब्राह्मे - चतुर्मुखः शतानन्दो ब्रह्मणः पद्मभूर् इति। उग्रो भस्मधरो नग्नः कपालीति शिवस्य च । विशेष्-नामानि ददौ स्वकीयान्य् अपि केशवः ॥ इति ।

तद् एवं श्री-विष्णोः सर्वात्मकत्वेन प्रसिद्धत्वात् तस्मात् सकाशात् शिवस्य गुण-नामादिकं भिन्नं शक्त्य्-अन्तर-सिद्धम् इति यो धियापि पश्येद् इत्य् अर्थः । द्वयोर् अभेद-तात्पर्येण षष्ठ्य्-अन्तत्वे सति श्री-विष्णोश् चेत्य् अपेक्ष्य च-शब्दः क्रियेत । तत्-प्राधान्य-विवक्षयैव श्री-शब्दश् च तत्रैव दत्तः । अतएव शिव-नामापराध इति शिव-शब्देन मुख्यतया श्री-विष्णुर् एव प्रतिपादित इत्य् अभिप्रेतम् । सहस्र-नामादौ च स्ताणु-शिवादि-शब्दास् तथैव ।

अथ श्रुति-शास्त्र-निन्दनम् - यथा पाषण्ड-मार्गेण दत्तात्रेय-र्षभ- देवोपासकानां पाषण्डिनाम् ।

तथार्थ-वादः स्तुति-मात्रम् इदम् इति मननम् । कल्पनं तन्-माहात्म्य- गौणताकरणाय गत्य्-अन्तर-चिन्तनम् । यथोक्तं कौर्मे व्यास-गीतायां -

देव-द्वोहाद् गुरु-द्वोहः कोटि-कोटि-गुणाधिकः । ज्ञानापवादो नास्तिक्यं तस्मात् कोटि-गुणाधिकम् ॥ इति ।

यत् तु श्रुत-नाम्-माहात्म्यस्याप्य् अजामिलस्य सोऽहं व्यक्तं पतिष्यामि नरके भृश-दारुणे [भ्प् ६.२.२७] इत्य् एतद् वाक्यं तत् खलु स्व-दौरात्म्य- मात्र-दृष्ट्या । नाम-माहात्म्य-दृष्ट्या त्व् अग्रे वक्ष्यते तथापि मे दुर्भगस्य [भ्प् ६.२.३०] इत्य् आदि द्वयम् ।

नाम्नो बलाद् इति । यद्यलृ भवेन् नाम्नो बलेनापि कृतस्य पापस्य तेन नाम्ना क्षयः । तथापि येन नाम्नो बलेन परम-पुरुषार्थ-स्वरूपं सच्- चिद्-आनन्द-सान्द्रं साक्षाच्-छ्री-भगवच्-चरणारविन्दं साधयितुं प्रवृत्तस् तेनैव परम-घृणास्पदं पाप-विषयं साधयतीति परम- दौरात्म्यम् । ततः कदर्थयत्य् एव तं तन् नाम चेति तत्-पाप-कोटि- महत्तमस्यापराधस्यापातो बाढम् एव । ततो यमैर् बहुभिर् यम-नियमादिभिः कृत-प्रायश्चित्तस्य क्रमेण पात्पाधिकारैर् अनेकैर् अपि दण्ड- धरैर् वा कृत-दण्डस्य तस्य शुद्ध्य्-अभावो युक्त एव । नामापराध- युक्तानाम् इत्य् आदि वक्ष्यमाणानुसारेण पुनर् अपि सतत-नाम-कीर्तन- मात्रस्य तत्र प्रायश्चित्तत्वात् । सर्वापराध-कृद् अपि इत्य् आद्य् उक्त्य्-अनुसारेण नामापराध-युक्तस्य भगवद्-भक्तिमतोऽप्य् अधःपात-लक्षण-भोग- नियमाच् च । तत इन्द्रस्याश्वमेधाख्य-भगवद्-यजन-बलेन वृत्र-हत्या- प्रवृत्तिस् तु लोकोपद्रव-शान्तिं तदीयासुर-भाव-खण्डनं चेच्छूआम् ऋषीणाम् अङ्गीकृतत्वान् न दोष इति मन्तव्यम् । (प्१३७)

अथ धर्म-व्रत-त्यागेति धर्मादिभिः साम्य-मननम् अपि प्रमादः । अपराधो भवतीत्य् अर्थः । अत एव च -

वेदाक्षराणि यावन्ति पठितानि द्विजातिभिः । तावन्ति हरि-नामानि कीर्तितानि न संशयः ॥

इत्य् अतिदेशेनापि नाम्न एव माहात्म्यम् आयाति । उक्तं हि मधुर-मधुरम् एतन् मङ्गलं मङ्गलानां सकल-निगम-वल्ली-सत्-फलं चित्-स्वरूपम् इति ।

तथा श्री-विष्णु-धर्मे - ऋग्-वेदो हि यजुर्-वेदः साम-वेदोऽप्य् अथर्वणः । अधीतास् तेन येनोक्तं हरिर् इत्य् अक्षर-द्वयम् ॥

स्कान्दे पार्वत्य्-उक्तौ - मा ऋचो मा यजुस् तात मा साम पठ किञ्चन । गोविन्देति हरेर् नाम गेयं गायस्व नित्यशः ॥

पाद्मे श्री-रामाष्टोत्तर-शत-नाम-स्तोत्रे - विष्णोर् एकैक-नामैव सर्व-वेदाधिकं मतम् [पद्मप् ६.२५४.२७] इति ।

अथ अश्रद्दधाने इत्य् आदिनोपदेष्टुर् अपराधं दर्शयित्वोपदेशस्याह - श्रुत्वेति । यतः अहं-ममादि-परमः अहन्ता-ममताद्य्-एक-तात्पर्येण तस्मिन्न् अनादरवान् इत्य् अर्थः । नामैकं यस्य वाचि स्मरण-पथ-गतम् इत्य् आदौ देह-द्रविणादि-निमित्तक-पाषण्ड-शब्देनन् च दशापराधा लक्ष्यन्ते पाषण्ड-मयत्वात् तेषाम् । तथा तद्-विधानाम् एवापराधान्तरम् उक्तं पाद्म-वैशाख-माहात्म्ये -

अवमन्य च ये यान्ति भगवत्-कीर्तनं नराः । ते यान्ति नरकं घोरं तेन पापेन कर्मणा ॥ [पद्मप् ५.९६.६३] इति ।

एषां चापराधानाम् अनन्य-प्रायश्चित्तत्वम् एवोक्तं तत्रैव - नामापराध-युक्तानां नामान्य् एव हरन्त्य् अघम् । अविश्रान्त-प्रयुक्तानि तान्य् एवार्थ-कराणि च ॥ इति ।

अत्र स्त-प्रभृतिष्व् अपराधे तु तत्-सन्तोषार्थम् एव सन्तत-नाम- कीर्तनादिकं समुचितम् । अम्बरीष-चरितादौ तद्-एक- क्षम्यत्वेनापराधानां दर्शनात् । उक्तं च नाम-कौमुद्याम् -- महद्-अपराधस्य भोग एव निवर्तकः तद्-अनुग्रहो वा इति । तस्माद् अगत्य्- अन्तराभावात् साधूक्तं

एतन्-निर्विद्यमानानाम् [भ्प् २.१.११] इति ।

॥ २.१ ॥ श्री-शुकः ॥ २६५ ॥

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ataeva prathama-skandhānta-sthitānāṃ rājñaḥ śreyo-vividiṣā-vākyānām anantaraṃ dvitīya-skandhārambhe sarvottamam uttaraṃ vaktum --

idaṃ bhāgavataṃ nāma purāṇaṃ brahma-sammitam | adhītavān dvāparādau pitur dvaipāyanād aham ||

parinisṭhito'pi nairguṇya uttama-śloka-līlayā | gṛhīta-cetā rājarṣe ākhyānaṃ yad adhītavān ||

tad ahaṃ te'bhidhāsyāmi mahā-pauruṣiko bhavān | yasya śraddadhatām āśu syān mukunde matiḥ satī || [BhP 2.1.8-10]

iti śrī-bhāgavatasya parama-mahimānam uktvā tad-anantaraṃ śrī- bhāgavatam upakramamāṇa eva tasya nānāṅgavataḥ śrī-bhagavad- unmukhatayā tan-nāma-kīrtanam evopadiśati | tatrāpi sarveṣām eva parama- sādhanatvena parama-sādhyatvena copadiśati --

etan nirvidyamānānām icchatām akuto-bhayam | yoginām nṛpa nirṇītaṃ harer nāmānukīrtanam || [BhP 2.1.11]

ṭīkā ca - sādhakānāṃ siddhānāṃ ca nātaḥ param anyac-chreyo'stīty āha etad iti | icchatāṃ kāminām tat-tat-phala-sādhanam etad eva | nirvidyamānānāṃ mumukṣūṇāṃ mokṣa-sādhanam etad eva | yoginām jñāninām phalaṃ caitad eva nirṇītam | nātra pramāṇaṃ vaktavyam ity arthaḥ | ity eṣā |

nāma-kīrtanaṃ cedam uccair eva praśastam - nāmāny anantasya hata-trapaḥ paṭhan [BhP 1.5.11] ity ādau |

atha pādmoktā daśāpy aparādhāḥ parityājyāḥ | yathā sanat-kumāra-vākyam

sarvāparādha-kṛd api mucyate hari-saṃśrayāt | harer apy aparādhān yaḥ kuryād dvipada-pāṃsavaḥ ||

nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ | nāmno'pi sarva-suhṛdo hy aparādhāt pataty adhaḥ || iti |

aparādhāś caite -- satāṃ nindā nāmnaḥ paramam aparādhaṃ vitanute yataḥ khyātiṃ yātaṃ katham u sahate tad-vigarhām | śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṃ dhiyā bhinnaṃ paśyet sa khalu hari-nāmāhita-karaḥ ||

(page 135) guror avajñā śruti-śāstra-nindanam tathārtha-vādo hari-nāmni kalpanam | nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ ||

dharma-vrata-tyāga-hutādi-sarva- śubha-kriyā-sāmyam api pramādaḥ | aśraddadhāne vimukhe'py aśṛṇvati yaś copadeśaḥ śiva-nāmāparādhaḥ ||

śrutvāpi nāma-māhātmye yaḥ prīti-rahito'dhamaḥ | ahaṃ-mamādi-paramo nāmni so'py aparādha-kṛt || iti |

atra sarvāparādha-kṛd api ityādau śrī-viṣṇu-yāmala-vākyam apy anusandheyam -

mama nāmāni loke'smin śraddhayā yas tu kīrtayet | tasyāparādha-koṭīs tu kṣamāmy eva na saṃśayaḥ || iti |

satāṃ nindā ity anena hiṃsādīnāṃ vacanāgocaratvaṃ darśitam | nindādayas tu yathā skānde śrī-mārkaṇḍeya-bhagīratha-saṃvāde -

nindāṃ kurvanti ye mūḍhā vaiṣṇavānāṃ mahātmanām | patanti pitṛbhiḥ sārdhaṃ mahāraurava-saṃjñite ||

hanti nindanti vai dveṣṭi vaiṣṇavān nābhinandati | krudhyate yāti no harṣaṃ darśane patanāni ṣaṭ || iti | tan-nindā-śravaṇe'pi doṣa uktaḥ - nindāṃ bhagavataḥ śṛṇvan tat-parasya janasya vā | tato nāpaiti yaḥ so'pi yāty adhaḥ sukṛtāc cyutaḥ || [BhP 10.76.26] iti |

tato'pagamaś cāsamarthasyaiva | samarthena tu nindaka-jihvā chettavyā | tatrāpy asamarthana-svaprāṇa-parityāgo'pi kartavyaḥ | yathoktaṃ devyā -

karṇau pidhāya nirayād yad akalpa īśe dharmāvitary asṛṇibhir nṛbhir asyamāne | chindyāt prasahya ruśatīm asatīṃ prabhuś cej jihvām asūn api tato visṛjet sa dharmaḥ || [BhP 4.4.17] iti |

śivasya śrī-viṣṇor ity atraivam anusandheyam | śrūyate'pi -

yad yad vibhūtimat sattvaṃ śrīmad ūrjitam eva vā | tat tad evāvagaccha tvaṃ mama

tejo'ṃśasaṃbhavam || [Gītā 10.41] iti |

brahmā bhavo'ham api yasya kalāḥ kalāyāḥ [BhP 10.68.26] iti |

yat-pāda-niḥsṛta-sarit-pravarodakena tīrthena mūrdhnādhikṛtena śivaḥ śivo'bhūt [BhP 3.28.22] iti |

sṛjāmi tan-niyukto'haṃ haro harati tad-vaśaḥ | viśvaṃ puruṣa-rūpeṇa paripāti triśakti-dhṛk || [BhP 2.6.30]

tathā mādhva-bhāṣya-darśitāni vacanāni brahmāṇḍe - rujaṃ drāvayate yasmād rudras tasmāj janārdanaḥ | īśanād eva ceśāno mahā-devo mahattvataḥ ||

pibanti ye narā nākaṃ muktāḥ saṃsāra-sāgarāt | tad-ādhāro yato viṣṇuḥ pinākīti tataḥ smṛtaḥ ||

śivaḥ sukhātmakatvena sarva-sarodhanād dharaḥ | kṛtyātmakam imaṃ dehaṃ yato vaste pravartayan ||

kṛttivāsās tato devo viriñciś ca virecanāt | bṛṃhaṇād brahma-nāmāsau aiśvaryād indra ucyate ||

evaṃ nānā-vidhaiḥ śabdair eka eva trivikramaḥ | vedeṣu ca purāṇeṣu gīyate puruṣottamaḥ || iti |

vāmane - na tu nārāyaṇādīnāṃ nāmnām anyatra saṃśayaḥ | anya-nāmnāṃ gatir viṣṇur eka eva prakīrtitaḥ || iti |

skānde - ṛte nārāyaṇādīni nāmāni puruṣottamaḥ | adād anyatra bhagavān rājevarte svakaṃ puram || iti |

brāhme - caturmukhaḥ śatānando brahmaṇaḥ padmabhūr iti| ugro bhasmadharo nagnaḥ kapālīti śivasya ca | viśeṣ-nāmāni dadau svakīyāny api keśavaḥ || iti |

tad evaṃ śrī-viṣṇoḥ sarvātmakatvena prasiddhatvāt tasmāt sakāśāt śivasya guṇa-nāmādikaṃ bhinnaṃ śakty-antara-siddham iti yo dhiyāpi paśyed ity arthaḥ | dvayor abheda-tātparyeṇa ṣaṣṭhy-antatve sati śrī-viṣṇoś cety apekṣya ca-śabdaḥ kriyeta | tat-prādhānya-vivakṣayaiva śrī-śabdaś ca tatraiva dattaḥ | ataeva śiva-nāmāparādha iti śiva-śabdena mukhyatayā śrī-viṣṇur eva pratipādita ity abhipretam | sahasra-nāmādau ca shtāṇu-śivādi-śabdās tathaiva |

atha śruti-śāstra-nindanam - yathā pāṣaṇḍa-mārgeṇa dattātreya-ṛṣabha- devopāsakānāṃ pāṣaṇḍinām |

tathārtha-vādaḥ stuti-mātram idam iti mananam | kalpanaṃ tan-māhātmya-gauṇatākaraṇāya gaty-antara-cintanam | yathoktaṃ kaurme vyāsa-gītāyāṃ -

deva-drohād guru-drohaḥ koṭi-koṭi-guṇādhikaḥ | jñānāpavādo nāstikyaṃ tasmāt koṭi-guṇādhikam || iti |

yat tu śruta-nām-māhātmyasyāpy ajāmilasya so'haṃ vyaktaṃ patiṣyāmi narake bhṛśa-dāruṇe [BhP 6.2.27] ity etad vākyaṃ tat khalu sva-daurātmya- mātra-dṛṣṭyā | nāma-māhātmya-dṛṣṭyā tv agre vakṣyate tathāpi me durbhagasya [BhP 6.2.30] ity ādi dvayam |

nāmno balād iti | yadyaḶ bhaven nāmno balenāpi kṛtasya pāpasya tena nāmnā kṣayaḥ | tathāpi yena nāmno balena parama-puruṣārtha-svarūpaṃ sac- cid-ānanda-sāndraṃ sākṣāc-chrī-bhagavac-caraṇāravindaṃ sādhayituṃ pravṛttas tenaiva parama-ghṛṇāspadaṃ pāpa-viṣayaṃ sādhayatīti parama- daurātmyam | tataḥ kadarthayaty eva taṃ tan nāma ceti tat-pāpa-koṭi- mahattamasyāparādhasyāpāto bāḍham eva | tato yamair bahubhir yama- niyamādibhiḥ kṛta-prāyaścittasya krameṇa pātpādhikārair anekair api daṇḍa- dharair vā kṛta-daṇḍasya tasya śuddhy-abhāvo yukta eva | nāmāparādha- yuktānām ity ādi vakṣyamāṇānusāreṇa punar api satata-nāma-kīrtana- mātrasya tatra prāyaścittatvāt | sarvāparādha-kṛd api ity ādy ukty-anusāreṇa nāmāparādha-yuktasya bhagavad-bhaktimato'py adhaḥpāta-lakṣaṇa-bhoga- niyamāc ca | tata indrasyāśvamedhākhya-bhagavad-yajana-balena vṛtra-hatyā- pravṛttis tu lokopadrava-śāntiṃ tadīyāsura-bhāva-khaṇḍanaṃ cecchūām ṛṣīṇām aṅgīkṛtatvān na doṣa iti mantavyam | (p137)

atha dharma-vrata-tyāgeti dharmādibhiḥ sāmya-mananam api pramādaḥ | aparādho bhavatīty arthaḥ | ata eva ca -

vedākṣarāṇi yāvanti paṭhitāni dvijātibhiḥ | tāvanti hari-nāmāni kīrtitāni na saṃśayaḥ ||

ity atideśenāpi nāmna eva māhātmyam āyāti | uktaṃ hi madhura-madhuram etan maṅgalaṃ maṅgalānāṃ sakala-nigama-vallī-sat-phalaṃ cit-svarūpam iti |

tathā śrī-viṣṇu-dharme - ṛg-vedo hi yajur-vedaḥ sāma-vedo'py atharvaṇaḥ | adhītās tena yenoktaṃ harir ity akṣara-dvayam ||

skānde pārvaty-uktau - mā ṛco mā yajus tāta mā sāma paṭha kiñcana | govindeti harer nāma geyaṃ gāyasva nityaśaḥ ||

pādme śrī-rāmāṣṭottara-śata-nāma-stotre - viṣṇor ekaika-nāmaiva sarva-vedādhikaṃ matam [PadmaP 6.254.27] iti |

atha aśraddadhāne ity ādinopadeṣṭur aparādhaṃ darśayitvopadeśasyāha - śrutveti | yataḥ ahaṃ-mamādi-paramaḥ ahantā-mamatādy-eka-tātparyeṇa tasminn anādaravān ity arthaḥ | nāmaikaṃ yasya vāci smaraṇa-patha-gatam ity ādau deha-draviṇādi-nimittaka-pāṣaṇḍa-śabdenan ca daśāparādhā lakṣyante pāṣaṇḍa-mayatvāt teṣām | tathā tad-vidhānām evāparādhāntaram uktaṃ pādma-vaiśākha-māhātmye -

avamanya ca ye yānti bhagavat-kīrtanaṃ narāḥ | te yānti narakaṃ ghoraṃ tena pāpena karmaṇā || [PadmaP 5.96.63] iti |

eṣāṃ cāparādhānām ananya-prāyaścittatvam evoktaṃ tatraiva - nāmāparādha-yuktānāṃ nāmāny eva haranty agham | aviśrānta-prayuktāni tāny evārtha-karāṇi ca || iti |

atra sta-prabhṛtiṣv aparādhe tu tat-santoṣārtham eva santata-nāma- kīrtanādikaṃ samucitam | ambarīṣa-caritādau tad-eka- kṣamyatvenāparādhānāṃ darśanāt | uktaṃ ca nāma-kaumudyām -- mahad- aparādhasya bhoga eva nivartakaḥ tad-anugraho vā iti | tasmād agaty- antarābhāvāt sādhūktaṃ etan-nirvidyamānānām [BhP 2.1.11] iti |

|| 2.1 || śrī-śukaḥ || 265 ||

English witness · section(s) 267

Anuccheda 267

1 Now will be considered the glorification of the transcendental qualities of the Lord. This is described in these words (Srimad Bhagavatam 1.5.22): "Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns, and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry."* 2 Here the word "sruta" means "study of the Vedas", "svista" means "sacrifices and other rituals to worship the Lord", "sukta" means "japa-chanting of mantras", "buddhi" means "the knowledge attained by studying the scriptures", and "datta" means "charity". When these are offered to the Supreme Personality of Godhead, they bring a result that is eternal (avicyuto rthah). What is that result? The verse explains, "They culminate in the transcendental descriptions of the Lord, who is defined in choice poetry". When the descriptions of the Lord's transcendental qualities are manifest then attraction to the Lord

and love for the Lord are also manifest. Because these are filled with eternal bliss and glory, the words "infallible purpose (avicyuto rthah) are used here. The word "avicyuta" here indicates that the result obtained here is attraction to the Lord and love for Him. This verse was spoken by Sri Vyasa to Sri Narada.

Bhakti · Sanskrit §266 · English §268

[२६६]

एवं श्री-नारदेनोक्तं बृहन्-नारदीये - महिम्नाम् अपि यन्-नाम्नः पारं गन्तुम् अनीश्वरः । मनवोऽपि मुनीन्द्राश् च कथं तं क्षुण्ण-धीर् भजे ॥ इति ।

अथ श्री-रूप-कीर्तनम् । प्रत्याक्रष्टुं नयनम् अबला इत्य् आदौ - यच् छ्रीर् वाचां जनयति रतिं कीर्त्यमाना कवीनाम् ॥ [भ्प् ११.३०.३] इति ।

यस्य श्री-कृष्ण-रूपस्य शोभा-सम्पत्तिः कीर्त्यमाना सती कवीनां तत्- कीर्तकानां वाचां तत्-कीर्तनेष्व् एव रागं जनयति । अथोक्तं श्री- चतुःसनेन कामं भवः सवृजिनैर् निरयेषु नस्तात् [भ्प् ३.१५.४९] इत्य् आदौ । वाचश् च नस् तुलसिवद् यदि तेऽङ्घ्रि-शोभाः इति ।

॥ ११.३० ॥ राजा श्री-शुकम् ॥ २६६ ॥

[266]

evaṃ śrī-nāradenoktaṃ bṛhan-nāradīye - mahimnām api yan-nāmnaḥ pāraṃ gantum anīśvaraḥ | manavo'pi munīndrāś ca kathaṃ taṃ kṣuṇṇa-dhīr bhaje || iti |

atha śrī-rūpa-kīrtanam | pratyākraṣṭuṃ nayanam abalā ity ādau - yac chrīr vācāṃ janayati ratiṃ kīrtyamānā kavīnām || [BhP 11.30.3] iti |

yasya śrī-kṛṣṇa-rūpasya śobhā-sampattiḥ kīrtyamānā satī kavīnāṃ tat- kīrtakānāṃ vācāṃ tat-kīrtaneṣv eva rāgaṃ janayati | athoktaṃ śrī- catuḥsanena kāmaṃ bhavaḥ savṛjinair nirayeṣu nastāt [BhP 3.15.49] ity ādau | vācaś ca nas tulasivad yadi te'ṅghri-śobhāḥ iti |

|| 11.30 || rājā śrī-śukam || 266 ||

English witness · section(s) 268

Anuccheda 268

1 Now will be considered the glorification of the transcendental pastimes of the Lord. This is described in the following words (Srimad Bhagavatam 2.8.4): "Persons who hear Srimad Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krsna manifested in their hearts within a short time."* 2 Here the word "nati-dirghena" means "in a very short time", and "visate" means "is manifested". This verse was spoken by Sri Pariksit.

Bhakti · Sanskrit §267 · English §269–270

[२६७]

अथ गुण-कीर्तनम् --

इदं हि पुंसस् तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धि-दत्तयोः । अविच्युतोऽर्थः कविभिर् निरूपितो यद् उत्तमःश्लोक-गुणानुवर्णनम् ॥ २६७ ॥ [भ्प् १.५.२२]

(प्१३८) श्रुतं वेदाध्ययनम् । स्विष्टं यागादि । सूक्तं मन्त्रादि-जयः । बुद्ध'अशास्त्रीय-बोधः । दत्तं दानम् । एतेषां भगवद्-अर्पितानां सताम् एवाविच्युतोऽर्थः नित्यं फलम् । किं तत् ? उत्तमःश्लोकस्य गुणानुकीर्तनं यत् । जातायाम् अपि गुणानुवर्णन-साध्यायां परम-पुरुषार्थ-रूपायां रतौ गुणानुवर्णनस्य प्रत्युत नित्य-नित्योल्लासाद् अविच्युतत्वम् उक्तम् । तस्माद् अविच्युतत्वेन रतिम् एवास्य फलं सूचयति ।

॥ १.५ ॥ श्री-नारदः श्री-व्यासम् ॥ २६७ ॥

[267]

atha guṇa-kīrtanam --

idaṃ hi puṃsas tapasaḥ śrutasya vā sviṣṭasya sūktasya ca buddhi-dattayoḥ | avicyuto'rthaḥ kavibhir nirūpito yad uttamaḥśloka-guṇānuvarṇanam || 267 || [BhP 1.5.22]

(p138) śrutaṃ vedādhyayanam | sviṣṭaṃ yāgādi | sūktaṃ mantrādi-jayaḥ | buddha `aśāstrīya-bodhaḥ | dattaṃ dānam | eteṣāṃ bhagavad-arpitānāṃ satām evāvicyuto'rthaḥ nityaṃ phalam | kiṃ tat ? uttamaḥślokasya guṇānukīrtanaṃ yat | jātāyām api guṇānuvarṇana-sādhyāyāṃ parama-puruṣārtha-rūpāyāṃ ratau guṇānuvarṇanasya pratyuta nitya-nityollāsād avicyutatvam uktam | tasmād avicyutatvena ratim evāsya phalaṃ sūcayati |

|| *1.5* || *śrī-nāradaḥ śrī-vyāsam* || *267* ||

English witness · section(s) 269–270

Anuccheda 269

1 It is also said (Srimad Bhagavatam 12.12.49-50): "Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious."*** 2 "Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery."* 3 Here the words "asatir asat-katha na kathyate" mean "Words that do not describe the transcendental Personality of Godhead and His devotees, but instead deal with temporary matters are simply false and useless." The words "yad uttamasloka-yaso nugiyate" mean "Only words describing the glories of the pastimes of the all-famous Personality of Godhead are true." Why are such words true and auspicious? The reply is given with the word "bhagavad-gunodayam", which means "The Supreme Personality of Godhead personally appears in the heart of one who chants His glories. Thus the Lord gives the devotee the gift of love for Him." That is the meaning. 4 In the Skanda Purana it is said: "O King, as an affectionate cow goes to her calf, so Lord Hari goes wherever His glories are chanted." 5 In the Visnu-dharma Purana and Skanda Purana the Supreme Lord declares: "I will never leave any person who always recounts My glories, or delights in hearing My glories, or whose heart enjoys descriptions of My glories." 6 Srimad Bhagavatam 12.12.50 (quoted in text 2) means that if one has a sweet singing voice, one should sing songs describing the glories of the Lord. Such songs are praised in that verse. 7 The singing of the holy names of the Lord is described in these words (Srimad Bhagavatam 11.2.39): "An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krsna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."*** 8 It is also said (Srimad Bhagavatam 10.69.45): "Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear king, anyone who chants about, hears about, or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation."*** 9 If one is not able to sing the glories

of the Lord, or if a person very expert in singing those glories is present, one may hear those songs. Even if one thinks he will not like to hear, he will in truth feel great happiness by hearing these songs. 10 In the Sri Visnu-dharma Purana, Lord Visnu explains: "If one's heart is attracted by music, one should place his thoughts in Me and sing songs glorifying Me." 11 In the Padma Purana, Karttika-mahatmya, the Supreme Personality of Godhead declares: "I am not in Vaikuntha, nor in the heart of the yogis, I remain where my devotees engage in glorifying My activities.* 12 "When such devotees are worshipped with scents, incense, and other offerings, that worship is better than worship of Me. That worship brings Me great pleasure. I am not as much pleased when I am worshipped directly." 13 Such devotees bring great good to all other living entities, what to speak of to themselves. This is described in the Nrsimha Purana, where Sri Sri Prahlada explains: 14 "O Lord Nrsimha, the saintly devotees who cheerfully sing Your holy names are the true friends of all living beings." 15 When many people meet to glorify (kirtana) the Lord, such glorification is called sankirtana. Because it is very wonderful, sankirtana is better than kirtana. Nama-sankirtana (the great chanting of the Lord's holy name), is described in these words of the Supreme Personality of Godhead who descended to this world to deliver the people of Kali-yuga (Siksastaka 3): 16 "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honour but is always prepared to give all respects to others, can very easily always chant the holy name of the Lord."* The verse quoted in the beginning of this anuccheda was spoken by Srila Suta Gosvami.

Anuccheda 270

1 By engaging in the devotional activity of kirtana (chanting the Lord's glories) even the fallen souls who have neither wealth, birth in a good family, virtues, nor pious deeds, may attain the shoreless mercy of the Supreme Personality of Godhead. This is confirmed by the Vedas, Puranas, and other scriptures. 2 The fallen condition of the people in Kali-yuga is described in the following words of the brahma-vaivarta Purana: "In the Kali-yuga even expert and intelligent persons will not perform austerities, yoga, Vedic study, yajnas or pious deeds." 3 The devotional activity of chanting the glories of the Lord appears among the fallen people of Kali-yuga, easily gives to them all the results of the different spiritual activities prescribed for the other yugas, and thus brings them all spiritual success. This is so because the Supreme Personality of Godhead is especially satisfied by the chanting of His glories. 4 In the Skanda Purana, Caturmasya-mahatmya, it is said: "Hari-kirtana (the glorification of Lord Hari) is the best of all austerities. Especially in Kali-yuga, one should perform Hari-kirtana to please Lord Visnu." 5 This is also confirmed by the following words (Srimad Bhagavatam 12.3.52): "Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by

serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra."* 6 Whatever was obtained by any spiritual path in the Satya-yuga or any other yuga is all obtained in the Kali-yuga by Hari-kirtana. 7 It is also said (Sri Visnu Purana 6.2.17): "Whatever is achieved by meditation in Satya-yuga, by the performance of yajna in Treta-yuga, or by the worship of Krsna's lotus feet in Dvapara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Kesava."* 8 The verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §268 · English §271

[२६८]

अथ लीला-कीर्तनम् -

शृण्वतः श्रद्धया नित्यं गृणतश् च स्व-चेष्टितम् । कालेन नाति-दीर्घेन भगवान् विशते हृदि ॥ [भ्प् २.८.३]

नातिदीर्घेन स्वल्पेनैव । विशते स्फुरति ।

॥ २.८ ॥ श्री-परीक्षित् ॥ २६८ ॥

[268]

atha līlā-kīrtanam -

śṛṇvataḥ śraddhayā nityaṃ gṛṇataś ca sva-ceṣṭitam | kālena nāti-dīrghena bhagavān viśate hṛdi || [BhP 2.8.3]

nātidīrghena svalpenaiva | viśate sphurati |

|| 2.8 || śrī-parīkṣit || 268 ||

English witness · section(s) 271

Anuccheda 271

1 It is also said (Srimad Bhagavatam 11.5.36): "Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Krsna

maha-mantra, one can advance in spiritual knowledge and attain life's goal."* 2 This verse means, "Knowing its good quality, which is the method of kirtana and not interested in its various faults, they worship the age of Kali." That good quality is revealed in these words: "In that age simply by sankirtana, and by no other means, one attains all that was obtained in the Satya-yuga and the other yugas by performance of meditation and by a thousand other methods of spiritual attainment."

Bhakti · Sanskrit §269–270 · English §272

[२६९]

तथा -

मृषा गिरस् ता ह्य् असतीर् असत्-कथा न कथ्यते यद् भगवान् अधोक्षजः । तद् एव सत्यं तद् उ हैव मङ्गलं तद् एव पुण्यं भगवद्-गुणोदयम् ॥ [भ्प् १२.१२.४९] इत्य् आदि ।

यद् उत्तमःश्लोक-यशोऽनुगीयते [भ्प् १२.१२.५०]

असतीर् असत्यः । असतां भगवतस् तद्-भक्तेभ्यश् चान्येषां कथा यासु ताः । यद् यासु गीर्षु न कथ्यते । उत्तमःश्लोकस्य यशोऽनुगीयअ इति तु यत् तत् तदीय-लीलामयानुगानम् एव । सत्यम् इत्य् आदि । कथं सत्यत्वं मङ्गलत्वं च । तत्राह भगवद्-गुणानाम् उदयो गायक-हृदि स्फूर्तिर् यस्मात् तत् । तदीय-रति-प्रदम् इत्य् अर्थः । स्कान्दे - यत्र यत्र महीपाल वैष्णवी वर्तते कथा । तत्र तत्र हरिर् याति गौर् यथा सुत-वत्सला ॥

विष्णुधर्मे स्कान्दे च भगवद्-उक्तौ - मत्-कथा-वाचकं नित्यं मत्-कथा-श्रवणे रतम् ।
मत्-कथा-प्रीति-मनसं नाहं त्यक्ष्यामि तंनरम् ॥ इति ।

अत्र चानुगीयत इत्य् अनेन सुकण्ठता चेद् गानम् एव कर्तव्यं तच् च प्रशस्तम् इत्य् आयातम् । एवं नामादीनाम् अपि । उक्तं च -

गीतानि नामानि तद्-अर्थकानि गायन् विलज्जो विचरेद् असङ्गः । एवं-व्रतः स्व-प्रिय-नाम-कीर्त्या जातानुरागो द्रुत-चित्त उच्चैः ॥ [भ्प् १२.२.३७] इति ।

अन्यत्र च - यानीह विश्व-विलयोद्भव-वृत्ति-हेतुः कर्माण्य् अनन्य-विषयाणि हरिश् चकार । यस् त्व् अङ्ग गायति शृणोत्य् अनुमोदते वा भक्तिर् भवेद् भगवति ह्य् अपवर्ग-मार्गे ॥ [भ्प् १०.६९.२९] इति ।

गान-शक्त्य्-अभावे स्वस्माद् उत्कृष्टतरस्य प्राप्तौ वा तच् छृणोति । तदा शक्त्य्-अभावे तद् अनुमोदतेऽपीत्य् अर्थः । श्री-विष्णु-धर्मे श्री-विष्णूक्तौ -

रागेणाकृष्यते चेतो गान्धर्वाभिमुखं यदि । मयि बुद्धिं समास्थाय गायेथा मम सत्-कथाः ॥ इति ।

पाद्मे च कार्त्तिक-माहात्म्ये श्री-भगवद्-उक्तौ - नाहं वसामि वैकुण्ठे योगिनां हृदये न च । मद्-भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

तेषां पूजादिकं गन्ध-धूपाद्यैः क्रियते नरैः । तेन प्रीतिं परां यामि न तथा मम पूजनात् ॥ इति ।

ते च प्राणि-मात्राणाम् एव परमोपकर्तारः किम् उत स्वेषाम् । यथोक्तं नारसिंहे श्री-प्रह्लादेन - (पगे १३९)

ते सन्तः सर्व-भूतानां निरुपाधिक-बान्धवाः । ये नृसिंह भवन्-नाम गायन्त्य् उच्चैर् मुदान्विताः ॥ इति ।

अत्र च बहुभिर् मिलित्वा कीर्तनं सङ्कीर्तनम् इत्य् उच्यते । त् तु चमत्कार- विशेष-पोषात् पूर्वतोऽप्य् अधिकम् इति ज्ञेयम् । अस्त्र च नाम-सङ्कीर्तने यथोपदिष्टं कलि-युग-पावनावतारेण श्री-भगवता -

तृणाद् अपि सुनीचेन तरोर् अपि सहिष्णुना । अमानिना मानदेन कीर्तनीयः सदा हरिः ॥ [पद्यावली ३२] इति ।

॥ १२.१२ ॥ श्री-सूतः ॥ २६९ ॥

[२७०}

इयं च कीर्तनाख्या भक्तिर् भगवतो द्रव्य-जाति-गुण-क्रियाभिर् दीन-
जनैक-विषयापार-करुणामयीति श्रुति-पुराणादि-विश्रुतिः । कलौ च दीनत्वं यथा ब्रह्म-वैवर्ते -

अतः कलौ तपो-योग-विद्या-याज्ञादिकाः क्रियाः । साङ्गाः भवन्ति न कृताः कुशलैर् अपि देहिभिः ॥ इति ।

अतएव कलौ स्वभावत एवातिदीनेषु लोकेष्व् आविर्भूय तान् अनायासेनैव तत्-
तद्-युग-गत-महासाध्नानां सर्वम् एव फलं ददाना सा कृतार्थयति । अतएव तयैव कलौ भगवतो विशेषतश् च सन्तोषो भवति ।

तथा चैवोत्तमं लोके तपः श्री-हरि-कीर्तनम् । कलौ युगे विशेषेण विष्णु-प्रीत्यै समाचरेत् ॥

इति स्कान्द-चातुर्मास्य-माहात्म्य-वचनानुसारेण । तद् एवम् आह -

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद् धरि-कीर्तनात् ॥ [भ्प् १२.३.५२]

यद् यत् कृतादिषु तेन तेन साधनेन स्यात् तत् सर्वं कलौ हरि-कीर्तनाद् भवतीति । अन्यत्र च [विप् ६.२.१७] -

ध्यायन् कृते यजन् यज्ञैस् त्रेतायां द्वापरेऽर्चयन् । यद् आप्नोति तद् आप्नोति कलौ सङ्कीर्त्य केशवम् ॥ इति ।

॥१२.३॥ श्री-शुकः ॥ २७० ॥

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tathā -

mṛṣā giras tā hy asatīr asat-kathā na kathyate yad bhagavān adhokṣajaḥ | tad eva satyaṃ tad u haiva maṅgalaṃ tad eva puṇyaṃ bhagavad-guṇodayam || [BhP 12.12.49] ity ādi |

yad uttamaḥśloka-yaśo'nugīyate [BhP 12.12.50]

asatīr asatyaḥ | asatāṃ bhagavatas tad-bhaktebhyaś cānyeṣāṃ kathā yāsu tāḥ | yad yāsu gīrṣu na kathyate | uttamaḥślokasya yaśo'nugīyaa iti tu yat tat tadīya-līlāmayānugānam eva | satyam ity ādi | kathaṃ satyatvaṃ maṅgalatvaṃ ca | tatrāha bhagavad-guṇānām udayo gāyaka-hṛdi sphūrtir yasmāt tat | tadīya-rati-pradam ity arthaḥ | skānde - yatra yatra mahīpāla vaiṣṇavī vartate kathā | tatra tatra harir yāti gaur yathā suta-vatsalā ||

viṣṇudharme skānde ca bhagavad-uktau - mat-kathā-vācakaṃ nityaṃ mat-kathā-śravaṇe ratam | mat-kathā-prīti-manasaṃ nāhaṃ tyakṣyāmi taṃnaram || iti |

atra cānugīyata ity anena sukaṇṭhatā ced gānam eva kartavyaṃ tac ca praśastam ity āyātam | evaṃ nāmādīnām api | uktaṃ ca -

gītāni nāmāni tad-arthakāni gāyan vilajjo vicared asaṅgaḥ | evaṃ-vrataḥ sva-priya-nāma-kīrtyā jātānurāgo druta-citta uccaiḥ || [BhP 12.2.37] iti |

anyatra ca - yānīha viśva-vilayodbhava-vṛtti-hetuḥ karmāṇy ananya-viṣayāṇi hariś cakāra | yas tv aṅga gāyati śṛṇoty anumodate vā bhaktir bhaved bhagavati hy apavarga-mārge || [BhP 10.69.29] iti |

gāna-śakty-abhāve svasmād utkṛṣṭatarasya prāptau vā tac chṛṇoti | tadā śakty-abhāve tad anumodate'pīty arthaḥ | śrī-viṣṇu-dharme śrī-viṣṇūktau -

rāgeṇākṛṣyate ceto gāndharvābhimukhaṃ yadi | mayi buddhiṃ samāsthāya gāyethā mama sat-kathāḥ || iti |

pādme ca kārttika-māhātmye śrī-bhagavad-uktau - nāhaṃ vasāmi vaikuṇṭhe yogināṃ hṛdaye na ca | mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada ||

teṣāṃ pūjādikaṃ gandha-dhūpādyaiḥ kriyate naraiḥ | tena prītiṃ parāṃ yāmi na tathā mama pūjanāt || iti |

te ca prāṇi-mātrāṇām eva paramopakartāraḥ kim uta sveṣām | yathoktaṃ nārasiṃhe śrī-prahlādena - (page 139)

te santaḥ sarva-bhūtānāṃ nirupādhika-bāndhavāḥ | ye nṛsiṃha bhavan-nāma gāyanty uccair mudānvitāḥ || iti |

atra ca bahubhir militvā kīrtanaṃ saṅkīrtanam ity ucyate | tt tu camatkāra- viśeṣa-poṣāt pūrvato'py adhikam iti jñeyam | astra ca nāma-saṅkīrtane yathopadiṣṭaṃ kali-yuga-pāvanāvatāreṇa śrī-bhagavatā -

tṛṇād api sunīcena taror api sahiṣṇunā | amāninā mānadena kīrtanīyaḥ sadā hariḥ || [Padyāvalī 32] iti |

|| 12.12 || śrī-sūtaḥ || 269 ||

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iyaṃ ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-viṣayāpāra-karuṇāmayīti śruti-purāṇādi-viśrutiḥ | kalau ca dīnatvaṃ yathā brahma-vaivarte -

ataḥ kalau tapo-yoga-vidyā-yājñādikāḥ kriyāḥ | sāṅgāḥ bhavanti na kṛtāḥ kuśalair api dehibhiḥ || iti |

ataeva kalau svabhāvata evātidīneṣu lokeṣv āvirbhūya tān anāyāsenaiva tat-tad-yuga-gata-mahāsādhnānāṃ sarvam eva phalaṃ dadānā sā kṛtārthayati | ataeva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati |

tathā caivottamaṃ loke tapaḥ śrī-hari-kīrtanam | kalau yuge viśeṣeṇa viṣṇu-prītyai samācaret ||

iti skānda-cāturmāsya-māhātmya-vacanānusāreṇa | tad evam āha -

kṛte yad dhyāyato viṣṇuṃ tretāyāṃ yajato makhaiḥ | dvāpare paricaryāyāṃ kalau tad dhari-kīrtanāt || [BhP 12.3.52]

yad yat kṛtādiṣu tena tena sādhanena syāt tat sarvaṃ kalau hari-kīrtanād bhavatīti | anyatra ca [ViP 6.2.17] -

dhyāyan kṛte yajan yajñais tretāyāṃ dvāpare'rcayan | yad āpnoti tad āpnoti kalau saṅkīrtya keśavam || iti |

||12.3|| śrī-śukaḥ || 270 ||

English witness · section(s) 272

Anuccheda 272

1 The glory of kirtana is described in these words (Srimad Bhagavatam 11.5.37): "Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's sankirtana movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death."*** 2 Here the words "atah" and "yatah" both mean "than kirtana". "Paramam santim" means there is no peace better than what is obtained by performing kirtana. This is confirmed by the following words of Srimad Bhagavatam (11.19.36): "The word "sama" (peacefulness) or santa-rasa indicates that one is attached to the lotus feet of Krsna."* 3 These words of the Lord affirm that by performance of kirtana one attains faith in the Lord far greater than the faith attained by meditation or any other spiritual practice. By kirtana the cycle of repeated birth and death is brought to an end. By meditation performed in the Satya-yuga one does not attain this same deep faith in the Supreme Lord. 4 In the Skanda Purana it is

said: "In Kali-yuga the great devotees worship the Lord by performing kirtana." 5 These words of the Skanda Purana glorify the performance of kirtana, which brings great faith in the Supreme Lord. The Lord, who is very merciful to the fallen souls, does not reveal any spiritual path better than kirtana. If someone says that simply by moving the lips in kirtana one does not attain the same result obtained by meditation or other spiritual practices, he should not be believed.

Bhakti · Sanskrit §271 · English §273

[২৭১]

অতএব - কলিং সভাজয়ন্ত্য্ আর্যা গুণ-জ্ঞাঃ সার-ভাগিনঃ । যত্র সঙ্কীর্তনেনৈব সর্ব-স্বার্থোঽভিলভ্যতে ॥ [ভ্প্ ১১.৫.৩৬]

গুণ-জ্ঞাঃ কীর্তন-প্রচার-রূপং তদ্-গুণং জানন্তঃ । অতএব তদ্-দোষ- গ্রহণাত্ সার-ভাগিনঃ সার-মাত্র-গ্রহণাঃ কলিং সভাজয়ন্তি । গুণম্ এব দর্শয়তি যত্র প্রচারিতেন সঙ্কীর্তনেনৈব সাধনান্তর-নিরপেক্ষেণ তেনেত্য্ অর্থঃ । সর্বো ধ্যানাদিভিঃ কৃতাদিষু সাধন-সহস্রৈঃ সাধ্যঃ ।

[271]

ataeva - kaliṃ sabhājayanty āryā guṇa-jñāḥ sāra-bhāginaḥ | yatra saṅkīrtanenaiva sarva-svārtho'bhilabhyate || [BhP 11.5.36]

guṇa-jñāḥ kīrtana-pracāra-rūpaṃ tad-guṇaṃ jānantaḥ | ataeva tad-doṣa- grahaṇāt sāra-bhāginaḥ sāra-mātra-grahaṇāḥ kaliṃ sabhājayanti | guṇam eva darśayati yatra pracāritena saṅkīrtanenaiva sādhanāntara-nirapekṣeṇa tenety arthaḥ | sarvo dhyānādibhiḥ kṛtādiṣu sādhana-sahasraiḥ sādhyaḥ |

English witness · section(s) 273

Anuccheda 273

1 Hearing that the people who live in Kali-yuga have great faith in the Supreme Lord, the great souls pray that they may also take birth in Kali-yuga. This is described in the following words (Srimad Bhagavatam 11.5.38): 2 "My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Narayana."*** 3 In this way the people of Kali-yuga will have great devotion and love for the Lord, as was described in Srimad Bhagavatam 11.5.37 (quoted in anuccheda 272, text 1). 4 Great devotion to the Lord is also

described in these words (Srimad Bhagavatam 6.14.5): "O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana or Krsna. Such devotees, who are fully peaceful are extremely rare."* 5 It is not possible to adequately describe the virtues of performing kirtana in Kali-yuga. To chant the holy name of the Lord only devotion is needed. There are no restrictions according to time and place. This is described in the Visnu-dharma Purana, in the story of the ksatra-bandhu, where it is said: 6 "O hunter, in chanting the holy names of Lord Krsna there are no restrictions of time, place or accepting remnants." 7 In the Skanda Purana, Padma Purana-Vaisakha-mahatmya, and Visnu-dharma Purana it is said: "One should chant the holy names of Lord Krsna, who holds the cakra, always and everywhere." 8 In the Skanda Purana it is said: "The holy name of Lord Krsna fulfils all desires. It is independent. It does not depend on the restrictions of time, place, situated, or purification." 9 In the Visnu-dharma Purana it is said: "For one who has Lord Krsna in his heart, the Kali-yuga becomes Satya-yuga. For one who does not have Lord Krsna in his heart, the Satya-yuga becomes Kali-yuga." 10 One should not think, "It is because in the Kali-yuga it is not possible to attain success by any other means, that a little endeavour in kirtana brings a great result." 11 In Sri Visnu Purana (6.8.55) it is said: "One who fixes his mind on the Supreme Lord never goes to hell. When one meditates on the Lord even Svargaloka seems an obstacle. When one's heart goes to the Lord even Brahmaloka seems small and pathetic. Staying in His devotee's pure heart, the eternal Lord gives the gift of liberation. Why should anyone be surprised, then, that sins at once perish when the infallible Supreme Lord is glorified?" 12 These words of Sri Visnu Purana show that the glorification of the Lord is much more important than meditation, which leads in stages to samadhi. This is also confirmed by the following words of Srimad Bhagavatam (2.1.11): "O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."* 13 In the Vaisnava-cintamani it is said: "By merely moving one's lips to glorify Lord Visnu, one attains a result better than what is attained by long and difficult meditations." 14 It is also said in the scriptures: "One on whose mouth the holy names of Lord Krsna always stay must already have worshipped the Lord for hundreds of births." 15 However, in the Namaparadha-bhanjana-stotra it is said: "One who commits all kinds of offenses may become delivered by taking shelter of Lord Hari. One who commits offenses to Lord Hari is an animal, even though he may stand on two feet." 16 In every yuga kirtana (glorification of the Lord) is equally powerful. However, by the mercy of the Supreme Personality of Godhead, it is especially to be performed in Kali-yuga. Therefore in Kali-yuga it is praised as being most important. In Kali-yuga the other activities of devotional service should be performed in connection with

kirtana. 17 The importance of kirtana in Kali-yuga is described by these words (Srimad Bhagavatam 11.5.32): "In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead, who constantly sings the names of Krsna. Although His complexion is not blackish He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions."* 18 That the chanting of the holy name of the Lord is supremely independent and important is confirmed by the following words (Sri Narada Purana 3.126): "In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."* 19 This truth is also eloquently explained in Srimad Bhagavatam 11.5.36-38. The verse quoted in the beginning of this anuccheda was spoken by Sri Karabhajana to Maharaja Nimi.

Bhakti · Sanskrit §272 · English §274

[২৭২]

কীর্তনস্যৈব মহিমানম্ আহ -

ন হ্য্ অতঃ পরমো লাভো দেহিনাং ভ্রাম্যতাম্ ইহ । যতো বিন্দেত পরমাং শান্তিং নশ্যতি সংসৃতিঃ ॥ [ভ্প্ ১১.৫.৩৭]

অতঃ কীর্তনাত্ । যতো যস্মাত্ কীর্তনাত্ । পরমাং শান্তিং শমো মন্-নিষ্ঠতা বুদ্ধিঃ ইতি ভগবদ্-বাক্যানুসারেণ ধ্যানাদিভির্ অপ্য্ অসাধ্যাং সর্বোত্কৃষ্টাং ভগবন্-নিষ্ঠাং প্রাপ্নোতি । অনুষঙ্গেণ (পগে ১৪০) সংসারশ্ চ নশ্যতি । অত এব ধ্যান-নিষ্ঠা অপি কৃতাদি-প্রজা এতাদৃশীং ভগবন্- নিষ্ঠাং ন প্রাপ্তবত্যঃ । মহা-ভাগবতা নিত্যং কলৌ কুর্বন্তি কীর্তনম্ ইতি স্কান্দাদ্য্-অনুসারেণ কৃতাদিষু প্রজা রাজন্ কলাব্ ইচ্ছন্তি সম্ভবম্ তাদৃশ-নিষ্ঠা-কারণং কীর্তন-মাহাত্ম্যং চ ।
দ্বীনৈক-কৃপাতিশয-শালিনা ভগবতা তদানীং তত্-তত্-সামর্থ্যাবসরে যস্মাত্ ন প্রকাশিতং তস্মাত্ ধ্যানাদি-সমর্থাস্ তাঃ প্রজা জিহ্বৌষ্ঠ-স্পন্দন-মাত্রস্য নাতিসাধনত্বং ভবেদ্ ইতি মত্বা তন্ ন শ্রদ্ধিতবত্যশ্ চ ।

[272]

kīrtanasyaiva mahimānam āha -

na hy ataḥ paramo lābho dehināṃ bhrāmyatām iha | yato vindeta paramāṃ śāntiṃ naśyati saṃsṛtiḥ || [BhP 11.5.37]

ataḥ kīrtanāt | yato yasmāt kīrtanāt | paramāṃ śāntiṃ śamo man-niṣṭhatā buddhiḥ iti bhagavad-vākyānusāreṇa dhyānādibhir apy asādhyāṃ sarvotkṛṣṭāṃ bhagavan-niṣṭhāṃ prāpnoti | anuṣaṅgeṇa (page 140) saṃsāraś ca naśyati | ata eva dhyāna-niṣṭhā api kṛtādi-prajā etādṛśīṃ bhagavan- niṣṭhāṃ na prāptavatyaḥ | mahā-bhāgavatā nityaṃ kalau kurvanti kīrtanam iti skāndādy-anusāreṇa kṛtādiṣu prajā rājan kalāv icchanti sambhavam tādṛśa-niṣṭhā-kāraṇaṃ kīrtana-māhātmyaṃ ca | dīnaika-kṛpātiśaya-śālinā bhagavatā tadānīṃ tat-tat-sāmarthyāvasare yasmāt na prakāśitaṃ tasmāt dhyānādi-samarthās tāḥ prajā jihvauṣṭha-spandana-mātrasya nātisādhanatvaṃ bhaved iti matvā tan na śraddhitavatyaś ca |

English witness · section(s) 274

Anuccheda 274

1 Thus it is shown that in Kali-yuga by the chanting the holy names of the Lord one attains great devotion to Him. However, they who commit offenses to the holy name remain outside of the sphere of devotional service. This is described in these words of Srimad Bhagavatam (12.3.43-44): 2 "O King, in the age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.*** 3 "Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord."*** 4 The meaning of this verse is clear. This verse was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §273 · English §275–276

[२७३]

ततः कलि-प्रजानां परम-भगवन्-निष्ठतां श्रुत्वा तद्-अर्थं कलाव् एव केवलं निज-जन्म प्रार्थयन्त इत्य् आह -

कृतादिषु प्रजा राजन् कलाव् इच्छन्ति सम्भवम्। कलौ खलु भविष्यन्ति नारायण-परायणाः ॥ [भ्प् ११.५.३५]

तत्-परायणत्वम् अत्र तदीय-प्रेमातिशयवत्त्वम्। एतद् एव परमां शान्तिम् इत्य् अनेन कार्य-द्वारा व्यञ्जितं मुक्तानाम् अपि सिद्धानां नारायण- परायणः सुदुर्लभः प्रशान्तात्मा [भ्प् ६.१४.५] इत्य् अत्र यद्वत्।

अत्र कलि-सङ्गेन कीर्तनस्य गुणोत्कर्ष इति न वक्तव्यं भक्ति-मात्रे काल- देश-नियमस्य निषिद्धत्वात्। विशेषतो नामोपलक्ष्य च विष्णु-धर्मे च चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् इति। स्कान्द एव च -

न देश-कालावस्थात्म-शुद्ध्य्-आदिकम् अपेक्षते। किन्तु स्वतन्त्रम् एवैदं तन् नाम कामित-कामदम् ॥ इति।

विष्णु-धर्मे च - कलौ कृत-युगं तस्य कलिस् तस्य कृते युगे। यस्य चेतसि गोविन्दो हृदये यस्य नाच्युत ॥ इति।

न च कलाव् अन्य-साधन-समर्थत्वाद् एव तेनाल्पेनापि महत् फलं भवति न तु तस्य गरीयस्त्वेनेति मन्तव्यम्।

यस्मिन् न्यस्त-मतिर् न याति नरकं स्वर्गोऽपि यच्-चिन्तने विघ्नो यत्र निवेशितात्म-मनसां ब्राह्मोऽपि लोकोऽल्पकः। मुक्तिं चेतसि यः स्थितोऽमल-धियां पुंसां ददात्य् अव्ययः किं चित्रं यद् अघं प्रयाति विलयं तत्राच्युते कीर्तिते ॥ [विप् ६.८.५७}

इति समाधि-पर्यन्ताद् अपि स्मरणात् कौमुत्येन कीर्तनस्यैव गरीयस्त्वं श्री-विष्णु-पुराणे दर्शितम्। अतएवोक्तम् एतन्-निर्विद्यमानानां [भ्प् २.१.११] इत्य् आदि। तथा च -

अघच्छित्-स्मरणं विष्णोर् बह्व्-आयासेन साध्यते । ओष्ठ-स्पन्दन-मात्रेण कीर्तनं तु ततो वरम् ॥ इति वैष्णव-चिन्तामणौ ।

येन जन्म-शतैः पूर्वं वासुदेवः समर्चितः । तन्-मुखे हरि-नामानि सदा तिष्ठन्ति भारत ॥ इत्य् अन्यत्र ।

सर्वापराध-कृद् अपि इत्य् आदि-नामापराध-भजन-स्तोत्रे च । तस्मात् सर्वत्रैव युगे श्रीमत्-कीर्तनस्य समानम् एव सामर्थ्यम् । कलौ च श्री- भगवता कृपया तद् ग्राह्यत इत्य् अपेक्षयैव तत्र त-प्रशंसेति स्थितम् ।

अतएव यद्यपि अन्य-भक्तिः कलौ कर्तव्या तदा तत्-संयोगेनैवेत्य् उक्तम् -- यज्ञैः सङ्कीर्तन-(पगे १४१) प्रायैर् यजन्ति हि सु-मेधसः [भ्प् ११.५.२९] इति ।

अत्र च स्वतन्त्रम् एव नाम-कीर्तनम् अत्यन्त-प्रशस्तम् - हरेर् नाम हरेर् नाम हरेर् नामैव केवलम् । कलौ नास्त्य् एव नास्त्य् एव नास्त्य् एव गतिर् अन्यथा ॥ इत्य् आदौ ।

तस्मात् साधूक्तं कलिं सभाजयन्त्य् आर्याः [भ्प् ११.५.३] इत्य् आदि-त्रयम् ॥

॥११.५॥ श्री-करभाजनो निमिम् ॥ २७१-२७३ ॥

[273]

tataḥ kali-prajānāṃ parama-bhagavan-niṣṭhatāṃ śrutvā tad-arthaṃ kalāv eva kevalaṃ nija-janma prārthayanta ity āha -

kṛtādiṣu prajā rājan kalāv icchanti sambhavam | kalau khalu bhaviṣyanti nārāyaṇa-parāyaṇāḥ || [BhP 11.5.35]

tat-parāyaṇatvam atra tadīya-premātiśayavattvam | etad eva paramāṃ śāntim ity anena kārya-dvārā vyañjitaṃ muktānām api siddhānāṃ nārāyaṇa- parāyaṇaḥ sudurlabhaḥ praśāntātmā [BhP 6.14.5] ity atra yadvat |

atra kali-saṅgena kīrtanasya guṇotkarṣa iti na vaktavyaṃ bhakti-mātre kāla-deśa-niyamasya niṣiddhatvāt | viśeṣato nāmopalakṣya ca viṣṇu-dharme ca cakrāyudhasya nāmāni sadā sarvatra kīrtayet iti | skānda eva ca -

na deśa-kālāvasthātma-śuddhy-ādikam apekṣate | kintu svatantram evaidaṃ tan nāma kāmita-kāmadam || iti |

viṣṇu-dharme ca - kalau kṛta-yugaṃ tasya kalis tasya kṛte yuge | yasya cetasi govindo hṛdaye yasya nācyuta || iti |

na ca kalāv anya-sādhana-samarthatvād eva tenālpenāpi mahat phalaṃ bhavati na tu tasya garīyastveneti mantavyam |

yasmin nyasta-matir na yāti narakaṃ svargo'pi yac-cintane vighno yatra niveśitātma-manasāṃ brāhmo'pi loko'lpakaḥ | muktiṃ cetasi yaḥ sthito'mala-dhiyāṃ puṃsāṃ dadāty avyayaḥ kiṃ citraṃ yad aghaṃ prayāti vilayaṃ tatrācyute kīrtite || [ViP 6.8.57}

iti samādhi-paryantād api smaraṇāt kaumutyena kīrtanasyaiva garīyastvaṃ śrī-viṣṇu-purāṇe darśitam | ataevoktam etan-nirvidyamānānāṃ [BhP 2.1.11] ity ādi | tathā ca -

aghacchit-smaraṇaṃ viṣṇor bahv-āyāsena sādhyate | oṣṭha-spandana-mātreṇa kīrtanaṃ tu tato varam || iti vaiṣṇava-cintāmaṇau |

yena janma-śataiḥ pūrvaṃ vāsudevaḥ samarcitaḥ | tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata || ity anyatra |

sarvāparādha-kṛd api ity ādi-nāmāparādha-bhajana-stotre ca | tasmāt sarvatraiva yuge śrīmat-kīrtanasya samānam eva sāmarthyam | kalau ca śrī- bhagavatā kṛpayā tad grāhyata ity apekṣayaiva tatra ta-praśaṃseti sthitam |

ataeva yadyapi anya-bhaktiḥ kalau kartavyā tadā tat-saṃyogenaivety uktam -- yajñaiḥ saṅkīrtana-(page 141) prāyair yajanti hi su-medhasaḥ [BhP 11.5.29] iti |

atra ca svatantram eva nāma-kīrtanam atyanta-praśastam - harer nāma harer nāma harer nāmaiva kevalam | kalau nāsty eva nāsty eva nāsty eva gatir anyathā || ity ādau |

tasmāt sādhūktaṃ kaliṃ sabhājayanty āryāḥ [BhP 11.5.3] ity ādi-trayam ||

||11.5|| śrī-karabhājano nimim || 271-273 ||

English witness · section(s) 275–276

Anuccheda 275

1 In this way kirtana is explained. To be included within kirtana are humble prayers and appeals to one's worshipable Deity. The Srimad Bhagavatam's description of the glorification of the Lord's holy names and other features are most substantial and significant than those found in other puranas. In Kali-yuga the Srimad Bhagavatam is especially praised. This is explained in the following words (Srimad Bhagavatam 1.3.43): 2 "This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of kali shall get light from this Purana."* 3 If a person has a pure heart, engages in the devotional activities that begin with surrender, and does not abandoning the process of chanting the Lord's holy name, a process described in Srimad Bhagavatam 2.1.11), he will find himself engaged in smaranam (meditation) which his mind is fixed on the Supreme Lord. Meditation has many forms, beginning with meditation of the Lord's holy names. Meditation is described in a general way by the Supreme Lord Himself in the following words (Srimad Bhagavatam 11.13.14): 4 "The actual yoga system as taught by My devotees, headed by Sanaka-kumara, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me."* 5 Here the word "yatha" means "properly". This verse means "One should absorb the mind in me." In the Skanda Purana, Lord Brahma declares: "By scrutinisingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshipped."*

Anuccheda 276

1 Meditation on the holy name is described in the following words of the Jabali-samhita: "One who desires liberation should always chant, sing, glorify and remember the holy name of Lord Hari." 2 A pure heart is needed in order to successfully meditate on the holy name. Meditation on the holy name is not as powerful and effective as chanting the holy name. This is so, although it is not expressly stated in this quote. Meditation on the Lord's form is described in these words of Srimad Bhagavatam (12.12.55): 3 Remembrance of Lord Krsna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realisation and renunciation."*** 4 Here the word "paramatmani" means "Sri Krsna" and "bhaktim" means "loving devotional service". Love for the Supreme Personality of Godhead is the primary result obtained by devotional service. The other results accompany that primary result. This verse was spoken by Srila

Suta Gosvami.

BHAKTI-SANDARBHA

5.24

Sections 274–285

10 bilingual sequence blocks

Bhakti · Sanskrit §274 · English §277

[२७४]

तद् एवं कलौ नाम-कीर्तन-प्रचार-प्रभावेणैव परम-भगवत्- परायणत्व-सिद्धिर् दर्शिता । तत्र पाषण्ड-प्रवेशेन नामापराधिनो ये तेषां तु तद्-बहिर्मुखत्वम् एव स्याद् इति व्यतिरेकेण तद् द्रढयति -

कलौ न राजन् जगतां परं गुरुं त्रि-लोक-नाथानत-पाद-पङ्कजम् । प्रायेण मर्त्या भगवन्तम् अच्युतं यक्ष्यन्ति पाषण्ड-विभिन्न-चेतसः ॥

यन्-नामधेयं म्रियमाण आतुरः पतन् स्खलन् वा विवशो गृणन् पुमान् । विमुक्त-कर्मार्गल उत्तमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ॥ [भ्प् १२.३.३७-३८]

स्पष्टम् ॥

॥ १२.३ ॥ श्री-शुकः ॥ २७४ ॥

[274]

tad evaṃ kalau nāma-kīrtana-pracāra-prabhāveṇaiva parama-bhagavat-parāyaṇatva-siddhir darśitā | tatra pāṣaṇḍa-praveśena nāmāparādhino ye teṣāṃ tu tad-bahirmukhatvam eva syād iti vyatirekeṇa tad draḍhayati -

kalau na rājan jagatāṃ paraṃ guruṃ tri-loka-nāthānata-pāda-paṅkajam | prāyeṇa martyā bhagavantam acyutaṃ yakṣyanti pāṣaṇḍa-vibhinna-cetasaḥ ||

yan-nāmadheyaṃ mriyamāṇa āturaḥ patan skhalan vā vivaśo gṛṇan pumān | vimukta-karmārgala uttamāṃ gatiṃ prāpnoti yakṣyanti na taṃ kalau janāḥ || [BhP 12.3.37-38]

spaṣṭam ||

|| 12.3 || śrī-śukaḥ || 274 ||

English witness · section(s) 277

Anuccheda 277

1 It is also said (Srimad Bhagavatam 10.80.11): "The Lord of the bhojas, Vrsnis and Andhakas is not at Dvaraka. He gives Himself away to anyone who simply remembers His lotus feet. What doubt is there then that He, the spiritual master of the universe, is willing to bestow prosperity and enjoyment upon a devotee who engages in worshipping Him, even though these material benefits are not very desirable?"*** 2 Here the word "smaratah" means "of one who meditates". The supreme Personality of Godhead directly appears before a devotee who meditates on Him. He becomes submissive to such a devotee. That is the meaning. "Artha-kaman" is in the plural because it includes liberation and the other goals of life. Here the parable of "linga-samavaya-nyaya" is appropriate. Meditation on the Lord's form is also glorified in these words of the Garuda Purana: 3 "When even a moment passes without remembrance of the Supreme Personality of Godhead, one should bitterly lament as if his precious wealth had suddenly been stolen by a band of thieves." 4 The verse quoted in the beginning of this anuccheda was spoken to Sridama Vipra by His wife.

Bhakti · Sanskrit §275 · English §278

[२७५]

तद् एवं कीर्तनं व्याख्यातम् । तत्रास्मिन् कीर्तने निज-दैन्य-निजाभीष्ट- विज्ञप्ति-स्तव-पाठाव् अप्य् अन्तर्भाव्यौ । तथा तत्र श्री-भागवत-स्थित- नामादि-कीर्तनं तु पूर्ववद् अन्यदीया नामादि-कीर्तनाद् अधिकं ज्ञेयम् । कलौ तु प्रशस्तं तत् ।

कृष्णे स्वधामोपगते धर्म-ज्ञानादिभिः सह । कलौ नष्ट-दृशाम् एष पुराणार्कोऽधुनोदितः ॥ [भ्प् १.३.४२] इति ।

अथ शरणापत्त्य्-आदिभिः शुद्धान्तः-करणश् चेत् एतन्-निर्विध्यमानानाम् इच्छताम् अकुतोभयम् [भ्प् २.१.११] इत्य् आद्य्-उक्तत्वान् नाम- कीर्तनापरित्यागेन स्मरणं कुर्यात् । तच् च मनसानुसन्धानम् । यद् एव नामादि-सम्बन्धित्वेन बहु-विधं भवति । तत्र स्मरण-सामान्यम् -

एतावान् योग आदिष्टो मच्-छिष्यैः सनकादिभिः । सर्वतोमन आकृष्य मय्य् अद्धावेश्यते यथा ॥ [भ्प् ११.१३.१४]

यथा यथावत् मय्य् आवेश्यत इत्य् एतावान् इत्य् अर्थः । तथा च स्कान्दे ब्रह्मोक्तौ - आलोड्य सर्व-शास्त्राणि विचार्य च पुनः पुनः इत्यादि ॥

॥ ११.१३ ॥ श्री-भगवान् ॥ २७५ ॥

[275]

tad evaṃ kīrtanaṃ vyākhyātam | tatrāsmin kīrtane nija-dainya-nijābhīṣṭa-vijñapti-stava-pāṭhāv apy antarbhāvyau | tathā tatra śrī-bhāgavata-sthita-nāmādi-kīrtanaṃ tu pūrvavad anyadīyā nāmādi-kīrtanād adhikaṃ jñeyam | kalau tu praśastaṃ tat |

kṛṣṇe svadhāmopagate dharma-jñānādibhiḥ saha | kalau naṣṭa-dṛśām eṣa purāṇārko'dhunoditaḥ || [BhP 1.3.42] iti |

atha śaraṇāpatty-ādibhiḥ śuddhāntaḥ-karaṇaś cet etan-nirvidhyamānānām icchatām akutobhayam [BhP 2.1.11] ity ādy-uktatvān nāma- kīrtanāparityāgena smaraṇaṃ kuryāt | tac ca manasānusandhānam | yad eva nāmādi-sambandhitvena bahu-vidhaṃ bhavati |

tatra smaraṇa-sāmānyam -

etāvān yoga ādiṣṭo mac-chiṣyaiḥ sanakādibhiḥ | sarvatomana ākṛṣya mayy addhāveśyate yathā || [BhP 11.13.14]

yathā yathāvat mayy āveśyata ity etāvān ity arthaḥ | tathā ca skānde brahmoktau - āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ ityādi ||

|| 11.13 || śrī-bhagavān || 275 ||

English witness · section(s) 278

Anuccheda 278

1 Now the different stages of meditation (as described before) on the Lord's qualities, associates, service, and pastimes will now be considered. Meditation proceeds in five stages. The first stage is smarana, where the mind is sometimes attracted to the Lord. The next stage is dharana, where the mind is more completely attracted to the Lord. The next stage is dhyana, where one specifically meditates on the form of the Lord. The next stage is dhruvanusmrti, where one's meditation on the Lord becomes like a flood of nectar. The final stage of meditation is samadhi, where the Lord alone is present in one's thoughts. 2 Smarana is described in these words of the Narada Purana: "Eternal Lord Narayana is pleased with even a sinner who somehow or other remembers Him. Of this there is no doubt." 3 Dharana is described by the Supreme Personality of Godhead in these words (Srimad Bhagavatam 11.14.27): "The mind of one meditating upon the objects of sense gratification is certainly entangles in such objects, but if one constantly remembers Me, then the mind is absorbed in Me."*** 4 Dhyana is described in these words of the Nrsimha Purana and other scriptures: "Even a sinner who engages in undivided meditation on the lotus feet of the Supreme Personality of Godhead finds that all his troubles become transformed into blessings. 5 Here the word "nirdvandvam" means "ignoring the troubles caused by heat, cold, and other dualities", and "iritam" means "spoken by the scriptures". Even a sinner engaged in such meditation finds that all this troubles become transformed into blessings. That is the meaning here. 6 Dhruvanusmrti is described in these words of Srimad Bhagavatam (3.29.11-12): "The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord."*** 7 Dhruvanusmrti is also described in these words (Srimad Bhagavatam 11.2.53): "The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as

their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment, indeed, not for half a moment, even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaisnavas."*** 8 Srila Ramanuja Acarya has also discussed this topic in his commentary on the first sutra of Vedanta-sutra. 9 Samadhi is described in these words (Srimad Bhagavatam 12.10.9): "Because Markandeya's material mind had stopped functioning, the sage failed to notice that Lord Siva and his wife, the controllers of the universe, had personally come to see him. Markandeya was so absorbed in meditation that he was unaware of either himself or the external world."*** 10 Here the word "tayoh" means "of Lord Siva and his wife". Because they are both potencies and amsas of the Lord they are here called "jagad-atmanoh", which means "the creators of the universe". The word "ruddha-dhi-vrttih" means "rapt in meditation on the Supreme Personality of Godhead." Before this verse it was said (Srimad Bhagavatam 12.10.6): "Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead."* In this way it is shown that the samadhi described here is different from the samadhi of the impersonalists, which is called asamprajnata-samadhi. This verse was spoken by Srila Suta Gosvami.

Bhakti · Sanskrit §276 · English §279

[२७६]

तत्र नाम-स्मरणम् -

हरेर् नाम परं जप्यं ध्येयं गेयं निरन्तरम् । कीर्तनीयं च बहुधा निर्वृतीर् बहुधेय्च्छता ॥

इति जाबालि-संहिताद्य्-अनुसारेण ज्ञेयम् । नाम-स्मरणं तु शुद्धान्तः- करणताम् अपेक्षते । तत् कीर्तनाच् चावरम् इति मूले तु नोदाररण-स्पष्टता । रूप-स्मरणम् आह -

अविस्मृतिः कृष्ण-पदारविन्दयोः क्षिणोत्य् अभद्राणि च शं तनोति । सत्त्वस्य शुद्धिं परमात्म-भक्तिं ज्ञानं च विज्ञान-विराग-युक्तम् ॥ [भ्प् १२.१२.५०]

(पगे १४२) परमात्मनि श्री-कृष्णे प्रेम-लक्षणां भक्तिम् इति मुख्यं फलम् अन्यानि त्व् आनुषङ्गिकाणि ।

॥ १२.१२ ॥ श्री-सूतः ॥ २७६ ॥

[276]

tatra nāma-smaraṇam -

harer nāma paraṃ japyaṃ dhyeyaṃ geyaṃ nirantaram | kīrtanīyaṃ ca bahudhā nirvṛtīr bahudheycchatā ||

iti jābāli-saṃhitādy-anusāreṇa jñeyam | nāma-smaraṇaṃ tu śuddhāntaḥ- karaṇatām apekṣate | tat kīrtanāc cāvaram iti mūle tu nodāraraṇa-spaṣṭatā | rūpa-smaraṇam āha -

avismṛtiḥ kṛṣṇa-padāravindayoḥ kṣiṇoty abhadrāṇi ca śaṃ tanoti | sattvasya śuddhiṃ paramātma-bhaktiṃ jñānaṃ ca vijñāna-virāga-yuktam || [BhP 12.12.50]

(page 142) paramātmani śrī-kṛṣṇe prema-lakṣaṇāṃ bhaktim iti mukhyaṃ phalam anyāni tv ānuṣaṅgikāṇi |

|| 12.12 || śrī-sūtaḥ || 276 ||

English witness · section(s) 279

Anuccheda 279

1 When one thinks only of the Lord's pastimes and other features and does not think of anything else, that is samadhi. The following description is given in Srimad Bhagavatam (1.5.13): "O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage."* 2 The meaning of this verse is clear. This verse describes the devotees in the dasya, sakhya, vatsalya, and madhurya rasas. The devotees in santa-rasa generally do not meditate on the Lord's pastimes. This is described in the following words of Srimad Bhagavatam (12.12.690): 3 "Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Sri Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna."*** 4 The verse quoted in the beginning of this anuccheda was spoken by Sri Narada to Sri Vyasa.

Bhakti · Sanskrit §277 · English §280

[২৭৭]

किं च - स्मरतः पाद-कमलम् आत्मानम् अपि यच्छति । किं न्व् अर्थ-कामान् भजतो नात्य्-अभीष्टान् जगद्-गुरुः ॥ [भ्प् १०.८०.११]

स्मरतः स्मरते । साक्षात् प्रादुर्भूय आत्मानं स्मर्तुर् वशीकरोतीत्य् अर्थः । अर्थकामान् इति बहुवचनं मोक्षम् अप्य् अन्तर्भावयैत् लिङ्ग- समवाय-न्यायेन । यस्माद् एवं तन्-माहात्म्यं तस्माद् एव गारुडेऽपीदम् उक्तम् ।

एकस्मिन्न् अप्य् अतिक्रान्ते मुहुर्ते ध्यान-वर्जिते । दस्युभिर् मुषितेनैव युक्तम् आक्रन्दितुं भृशम् ॥ इति ।

॥ १०.८० ॥ श्रीदाम-विप्र-भार्या तम् ॥ २७७ ॥

[277]

kiṃ ca - smarataḥ pāda-kamalam ātmānam api yacchati | kiṃ nv artha-kāmān bhajato nāty-abhīṣṭān jagad-guruḥ || [BhP 10.80.11]

smarataḥ smarate | sākṣāt prādurbhūya ātmānaṃ smartur vaśīkarotīty arthaḥ | arthakāmān iti bahuvacanaṃ mokṣam apy antarbhāvayait liṅga- samavāya-nyāyena | yasmād evaṃ tan-māhātmyaṃ tasmād eva gāruḍe'pīdam uktam |

ekasminn apy atikrānte muhūrte dhyāna-varjite | dasyubhir muṣitenaiva yuktam ākrandituṃ bhṛśam || iti |

|| 10.80 || śrīdāma-vipra-bhāryā tam || 277 ||

English witness · section(s) 280

Anuccheda 280

1 If one is able and eager to do it, one may, without abandoning chanting and remembering the Lord's holy name, become active in serving the Lord's lotus feet. In order to attain the perfection of service and meditation, some devotees are engaged in this way. 2 In the Visnu-rahasya the Supreme Personality of Godhead declares: "O Narada, the meditating yogis do not please me as much as they who both meditate on me and serve Me with devotion." 3 The word "yogah" here means "samadhi". The word "pada-seva" means "service with devotion". That service is performed respectfully and in the proper time, place and situation. It is described in the following words (Srimad Bhagavatam 4.21.31): 4 "By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krsna consciousness gradually increases."* 5 The word "tapasvinam" means "of they who are suffering in the world of repeated birth and death", and "malam" means "the many kinds of material desires". The Lord's feet are glorified in the example beginning with the word "yatha". This verse was spoken by King Prthu to Lord Visnu.

Bhakti · Sanskrit §278 · English §281

[२७८]

अथ पूर्ववत् क्रम-सोपान-रीत्या सुख-लभ्यं गुण-परिकर-सेवा-लीला- स्मरणं चानुसन्धेयम् । तद् इदं स्मरणं पञ्च-विधम् । यत् किञ्चिद् अनुसन्धानं स्मरणम् । सर्वतश् चित्तम् आकृष्य सामान्याकारेण मनो- धारणं धारणा । विशेषतो रूपादि-विचिन्तनं ध्यानम् । अमृत-धारावद् अविच्छिन्नं तद् ध्रुवानुस्मृतिः । ध्येय-मात्र-स्फुरणं समाधिर् इति ।

तत्र स्मरणम् - येन केनाप्य् उपायेन स्मृतो नारायणोऽव्ययः । अपि पातक-युक्तस्य प्रसन्नः स्यान् न संशयः ॥ [नार्प् १.१.७७] इति बृहन्-नारदीयादौ ।

धारणा - विषयान् ध्यायतश् चित्तं विषयेषु विसज्जते । माम् अनुस्मरतश् चित्तं मय्य् एव प्रविलीयते ॥ [भ्प् ११.१४.२७] इत्य् आदौ ।

ध्यानम् -- भगवच्-चरण-द्वन्द्व-ध्यानं निर्द्वन्द्वम् ईरितम् । पापिनोऽपि प्रसङ्गेन विहितं सुहितं परम् ॥ इति नारसिंहादौ ।

तत्र निर्द्वन्दवं शीतोष्णादिमय-दुःख-परम्परातीतम् । ईरितं शास्त्र- विहितम् । तच् च पापिनोऽपि प्रसङ्गेनापि परम् उत्कृष्टं सुहितं विहितं तत्रैवेत्य् अर्थः ।

ध्रुवानुस्मृतिश् च मद्-गुण-स्मृति-मात्रेण [भ्प् ३.२९.१०] इत्य् आदौ त्रिभुवन-विभव-हेतवेऽप्य् अकुण्ठ-स्मृतिः [भ्प् ११.२.५१] इत्य् आदौ च । एषैव श्री-रामानुज-भगवत्-पादैः प्रथम-सूत्रे दर्शितास्ति ।

समाधिम् आह - तयोर् आगमनं साक्षाद् ईशयोर् जगद्-आत्मनोः । न वेद रुद्ध-धी-वृत्तिर् आत्मानं विश्वम् एव च ॥ [भ्प् १२.१०.९]

तयो रुद्र-तत्-पत्न्योः । भगवद्-अंश-तच्-छक्तित्वात् जगद्-आत्मनोः तत्- प्रवर्तकयोर् अपि । तत्र हेतुः रुद्ध-धी-वृत्तिर् भगवद्-आविष्ट-चित्तः भक्तिं परां भगवति लब्धवान् [भ्प् १२.१०.६] इति पूर्वोक्तेः । तस्माद् असम्प्रज्ञात-नाम्नो ब्रह्म-समाधितो भिन्न एवासौ ।

॥ १२.१० ॥ श्री-सूतः ॥ २७८ ॥

[278]

atha pūrvavat krama-sopāna-rītyā sukha-labhyaṃ guṇa-parikara-sevā-līlā- smaraṇaṃ cānusandheyam | tad idaṃ smaraṇaṃ pañca-vidham | yat kiñcid anusandhānaṃ smaraṇam | sarvataś cittam ākṛṣya sāmānyākāreṇa mano- dhāraṇaṃ dhāraṇā | viśeṣato rūpādi-vicintanaṃ dhyānam | amṛta-dhārāvad avicchinnaṃ tad dhruvānusmṛtiḥ | dhyeya-mātra-sphuraṇaṃ samādhir iti |

tatra smaraṇam - yena kenāpy upāyena smṛto nārāyaṇo'vyayaḥ | api pātaka-yuktasya prasannaḥ syān na saṃśayaḥ || [NārP 1.1.77] iti bṛhan-nāradīyādau |

dhāraṇā - viṣayān dhyāyataś cittaṃ viṣayeṣu visajjate | mām anusmarataś cittaṃ mayy eva pravilīyate || [BhP 11.14.27] ity ādau |

dhyānam -- bhagavac-caraṇa-dvandva-dhyānaṃ nirdvandvam īritam | pāpino'pi prasaṅgena vihitaṃ suhitaṃ param || iti nārasiṃhādau |

tatra nirdvandavaṃ śītoṣṇādimaya-duḥkha-paramparātītam | īritaṃ śāstra- vihitam | tac ca pāpino'pi prasaṅgenāpi param utkṛṣṭaṃ suhitaṃ vihitaṃ tatraivety arthaḥ |

dhruvānusmṛtiś ca mad-guṇa-smṛti-mātreṇa [BhP 3.29.10] ity ādau tribhuvana-vibhava-hetave'py akuṇṭha-smṛtiḥ [BhP 11.2.51] ity ādau ca | eṣaiva śrī-rāmānuja-bhagavat-pādaiḥ prathama-sūtre darśitāsti |

samādhim āha - tayor āgamanaṃ sākṣād īśayor jagad-ātmanoḥ | na veda ruddha-dhī-vṛttir ātmānaṃ viśvam eva ca || [BhP 12.10.9]

tayo rudra-tat-patnyoḥ | bhagavad-aṃśa-tac-chaktitvāt jagad-ātmanoḥ tat- pravartakayor api | tatra hetuḥ ruddha-dhī-vṛttir bhagavad-āviṣṭa-cittaḥ bhaktiṃ parāṃ bhagavati labdhavān [BhP 12.10.6] iti pūrvokteḥ | tasmād asamprajñāta-nāmno brahma-samādhito bhinna evāsau |

|| 12.10 || śrī-sūtaḥ || 278 ||

English witness · section(s) 281

Anuccheda 281

1 Service to the Lord's feet is also described in these words (Srimad Bhagavatam 10.51.55): "O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own

bondage?"*** 2 Here the word "akincana" means "without any material desires, even up to the desire for liberation." The reason the devotee has no material desires is given in these words: "O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?"***

Bhakti · Sanskrit §279 · English §282–283

[२७९]

क्वचिल् लीलादि-युक्ते च तस्मिन्न् अनन्या स्फूर्तिः समाधिः स्यात् । यथाह -

उरुक्रमस्याखिल-बन्ध-मुक्तये समाधिनानुस्मर तद्-विचेष्टितम् ॥ [भ्प् १.५.१३] (पगे १४३)

इति स्पष्टम् । एतद्-रूपो दासादि-भक्तानाम् । पूर्वं तु प्रायः शान्त- भक्तानाम् ।
स्व-सुख-निभृत-चेतास् तद्-व्युदस्तान्य-भावोऽप्य् अजित-रुचिर- लीलाकृष्ट-सारः [भ्प् १२.१२.६९] इत्य् आद्य्-उक्तिभ्यः ।

॥ १.५ ॥ श्री-नारदो व्यासम् ॥ २७९ ॥

[279]

kvacil līlādi-yukte ca tasminn ananyā sphūrtiḥ samādhiḥ syāt | yathāha -

urukramasyākhila-bandha-muktaye samādhinānusmara tad-viceṣṭitam || [BhP 1.5.13] (page 143)

iti spaṣṭam | etad-rūpo dāsādi-bhaktānām | pūrvaṃ tu prāyaḥ śānta- bhaktānām | sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo'py ajita-rucira- līlākṛṣṭa-sāraḥ [BhP 12.12.69] ity ādy-uktibhyaḥ |

|| 1.5 || śrī-nārado vyāsam || 279 ||

English witness · section(s) 282–283

Anuccheda 282

1 The next verse (Srimad Bhagavatam 10.51.56) explains: "Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter.

You are not covered by mundane designations. Rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes."*** 2 These verses are addressed to the Supreme Personality of Godhead, who is eternal and perfect in knowledge and bliss, and whose feet are the proper object of devotional service. This verse was spoken by King Mucukunda to the Supreme Personality of Godhead.

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Anuccheda 283

1 Included within serving the Lord's feet are seeing, touching, circumambulating, and bowing down before the Deity, as well as visiting the temple of the Lord, and the pilgrimages places sacred to the Lord, such as Mathura, Dvaraka, Jagannatha Puri, and the Ganges. As long as one lives one should surrender to the Lord and live near the Lord's temple. They who live by the Ganges and at other sacred places are all great devotees of the Lord. Service to the Lord finds its final expression in service to the great devotees of the Lord. Therefore the Ganges and other sacred places inspire feelings of devotion in the living entities. 2 Service to the devotees of the Lord is described in these words (Srimad Bhagavatam 1.2.16): "O twice born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."* 3 The word "punya-tirtha" here also means the Ganges and other holy places. The Ganges is described in these words of the Third Canto (Srimad Bhagavatam 3.28.22): "The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters that washed the Lord's lotus feet."* 4 The commentator explains that Lord Siva is called by the name Siva because he has attained the highest happiness. Happiness like that is attainable only by devotional service. No happiness is greater than the happiness of devotional service. 5 The Brahma Purana glorifies Jagannatha Puri in these words: "The transcendental significance of Purusottama-ksetra, which is the eighty-square mile field of Jagannatha, cannot be properly described. Even the demigods from higher planetary systems see the inhabitants of this Jagannatha Puri as having exactly the same bodily features possessed by one in Vaikuntha. That is, the demigods see

the inhabitants of Jagannatha Puri as being four-handed."* 6 In the Skanda Purana it is said: "For a person who has lived in Dvaraka for six months, for one month, or even for one fortnight there is awaiting elevation to the Vaikunthalokas and all the profits of sarupya-mukti (the privilege of having the same four-handed bodily features as Narayana)."* 7 In the Padma Purana, Patala-khanda, it is said: "How wonderful it is that simply by residing in Mathura even for one day, one can achieve a transcendental loving attitude toward the Supreme Personality of Godhead! This land of Mathura must be more glorious than Vaikuntha-dhama, the kingdom of God!"* 8 In the Adi-Varaha Purana the Supreme Personality of Godhead declares: "My birthplace is very dear to me." 9 A place where Lord Krsna is worshipped is the best of all holy places. Because Lord Krsna is the original Supreme Personality of Godhead, any place sacred to Lord Krsna gives the supreme goal of life to all who come there. 10 In the Adi-Varaha Purana the Supreme Personality of Godhead declares: "Any person who becomes attracted to places other than Mathura will certainly be captivated by the illusory energy."* 11 Because Tulasi-devi is very dear to the Supreme Personality of Godhead, service to her is included in the general category of service to the Supreme Lord. 12 In the Agastya-samhita and the Garuda-samhita it is said: "As Sita-devi is dear to Lord Rama, the master of the three worlds, so is Tulasi-devi, who purifies everyone." 13 In the Skanda Purana it is said: "Especially in the age of Kali the Supreme Personality of Godhead, who is the master of the demigods and universes, is attracted to the Tulasi forest. He is not attracted to any other place. 14 "They who properly plant a Tulasi tree or gaze upon a Tulasi forest, go to the supreme abode of the Lord." 15 In the Skanda Purana, in the prayers to Tulasi-devi, it is said: "The Supreme Personality of Godhead, who destroys the demons' pride, is pleased even just to hear the name Tulasi. In this way service to the Supreme Personality of Godhead is described. That service also includes service to the Ganges and all else sacred to the Lord. 16 Now will be considered worship of the Lord (arcana), which begins with the invitation (avahana) to the Lord to appear. If one has faith in the path of worship, one should take shelter of a bona fide spiritual master and ask questions of him. This is described in these words of Srimad Bhagavatam (11.3.48): "Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."*** 17 Although in the opinion of Srimad-Bhagavatam the path of worshipping the Deity, as it is described in the Pancaratras and other scriptures, is not compulsory, and without engaging in Deity worship one may attain the final goal of life by engaging in even only one of the nine processes of devotional service, processes that begin with surrender, nevertheless, in the opinion of they who follow the path of Narada Muni and other great sages, by accepting initiation from a bona fide spiritual master one attains a relationship with the Supreme

Personality of Godhead, a relationship established through the feet of one's spiritual master, and when one is thus initiated, the process of Deity worship is compulsory. 18 Therefore in the Agama-sastra it is said: "Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures know this process as diksa.* 19 "It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything: body, mind and intelligence, one must take a Vaisnava initiation from him."* 20 The words "divyam jnanam" (transcendental knowledge) here refers to the descriptions of the Lord's transcendental form in sacred mantras. Chanting those mantras establishes a relationship with the Supreme Lord. This is explained in the Padma Purana, Uttara-khanda's description of the eight-syllable mantra. Thus for wealthy householders the path of Deity worship is most important. 21 The sages tell Maharaja Vasudeva (Srimad Bhagavatam 10.84.37): "This is the most auspicious path of progress for a religious householder of the twice-born orders: to faithfully worship the Personality of Godhead with his uncontaminated possessions which have been acquired by just means."*** 22 A wealthy householder who acts like a penniless person and seeks to serve the Lord only by meditating on Him or performing similar services and not by spending money for the cause of the Lord is a hypocrite and a miser. Such a person is either materialistic or lazy. He is at fault because he does not have faith in the Lord. 23 Such a person is at risk of falling down, as is explained in these words (Srimad Bhagavatam 1.3.38): "Only those who render unreserved, uninterrupted, favourable service unto the lotus feet of Lord Krsna, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence."* 24 General speaking, for householders the path of Deity worship (arcana) is better than the path of direct service (paricarya). This is because of the many rules to be followed in the path of Deity worship. Householders should offer yajnas to the Supreme Personality of Godhead and not to the demigods. By worshipping the Supreme Personality of Godhead all the demigods are automatically pleased in the same way that the branches, leaves, and other parts of a tree are nourished when water is given to the tree's root. Failure to worship the Lord in this way is a great fault for a householder. 25 In the Skanda Purana, Sri Prahlada explains: "O King, do not eat in the home of one who does not worship the Deity of Lord Krsna. The food there is not fit to be eaten." 26 Any initiated devotee who fails in this duty falls into hell. This is described in the scriptures. For example, in the Visnu-dharmottara Purana it is said: "One should worship Lord Hari once, twice, or three times each day. One who eats without first offering the food to the Lord goes to hell." 27 If one is not able or qualified to engage in Deity worship, then the Agni Purana gives this prescription: "One who with faith and devotion gazes at Lord Hari after or while the Lord is worshipped, pleases the Lord. That devotee attains the benefits of practicing yoga." 28 The word "yoga" here means "the yoga

or devotional service as is described in the Pancaratras and other Vaisnava scriptures". In some circumstances it is appropriate to perform Deity worship in meditation. This is described in the following statement of the Padma Purana, Uttara-khanda: "O beloved, everyone should meditate on worshipping the Deity of the Lord." 29 In the path of Deity worship one must first be initiated. Then there are many rules that must be followed. These rules are described in the scriptures. 30-31 Initiation is described in these words of the Agama-sastra: "Even though born in a brahmana family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a brahmana family, one becomes a brahmana after initiation and the sacred thread ceremony. Unless one is initiated as a brahmana, he cannot worship the holy name properly."* 32 The rules of scripture are described in these words of the Visnu-rahasya: "By following the rules of worship and respectfully worshipping the Deity of Lord Hari, one attains a result a hundred times better than the result of worshipping in ignorance of the rules." 33 Here the word "bhaktya" means "with great respect". One who worships in this way attains a result a hundred times greater. One who does not worship in this way does not attain such a result. That is the meaning here. The rules of worship are understood according to the teachings of the Vaisnava-sampradaya. 34 In the Visnu-rahasya it is said: "One should accept words of teaching offered by persons who always worship Lord Visnu with their body, mind, words and deeds. Such persons are like Lord Visnu Himself." 35 In the Kurma Purana, it is said: "One should ask questions of saintly Vaisnava brahmanas learned in the Vaisnava scriptures, acting properly, and firm in their vows. One should carefully follow what they teach." 36 In the Vaisnava Tantra it is said: "One should not follow the teachings of a person who is not always devoted to his spiritual master, to the chanting of japa and to the Supreme Personality of Godhead, Lord Visnu." 37 This is described in the following words of Srimad-Bhagavatam (9.4.21): "In performing his prescribed duties as king, Maharaja Ambarisa always offered the results of his royal activities to the Supreme Personality of Godhead, Krsna, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brahmanas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty."* 38 This passage describes King Ambarisa. The Srimad Bhagavatam verse quoted in the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §280 · English §284

[२८०]

अथ रुचिः शक्तिश् च चेत् तद्-अपरित्यागेन पाद-सेवा च कर्तव्या । सेवा स्मरण-सिद्ध्य्-अर्थं च सा कैश्चित् क्रियते । तथा च विष्णु-रहस्ये परमेश्वर-वाक्यम् --

न मे ध्यान-रताः सम्यग् योगिनः परितुष्टये । तथा भक्तिश् च देवर्षे क्रिया-योग-रता यथा । क्रियाक्रमेण योगोऽपि ध्यानिनः सम्प्रवर्तते ॥ इति ।

योगोऽत्र समाधिः । पाद-सेवायां पाद-शब्दो भक्त्यैव निर्दिष्टः । ततः सेवायाः सादरत्वं विधीयते । सेवा च काल-देशाद्य्-उचिता परिचर्यादि- पर्याया । सा यथा -

यत्-पाद-सेवाभिरुचिस् तपस्विनाम् अशेष-जन्मोपचितं मलं धियः । सद्यः क्षिणोत्य् अन्वहम् एधती सती यथा पदाङ्गुष्ठ-विनिःसृता सरित् ॥ [भ्प् ४.२१.३१]

तपस्विनां संसार-तप्तानाम् अलं तत्-तद्-वासनाम् । तत्-पादस्यैवैष महिमेति दृष्टान्तेनाह यथेति ।

॥ ४.२१ ॥ पृथुः श्री-विष्णुम् ॥ २८० ॥

[280]

atha ruciḥ śaktiś ca cet tad-aparityāgena pāda-sevā ca kartavyā | sevā smaraṇa-siddhy-arthaṃ ca sā kaiścit kriyate | tathā ca viṣṇu-rahasye parameśvara-vākyam --

na me dhyāna-ratāḥ samyag yoginaḥ parituṣṭaye | tathā bhaktiś ca devarṣe kriyā-yoga-ratā yathā | kriyākrameṇa yogo'pi dhyāninaḥ sampravartate || iti |

yogo'tra samādhiḥ | pāda-sevāyāṃ pāda-śabdo bhaktyaiva nirdiṣṭaḥ | tataḥ sevāyāḥ sādaratvaṃ vidhīyate | sevā ca kāla-deśādy-ucitā paricaryādi- paryāyā | sā yathā -

yat-pāda-sevābhirucis tapasvināṃ aśeṣa-janmopacitaṃ malaṃ dhiyaḥ | sadyaḥ kṣiṇoty anvaham edhatī satī yathā padāṅguṣṭha-viniḥsṛtā sarit || [BhP 4.21.31]

tapasvināṃ saṃsāra-taptānāṃ alaṃ tat-tad-vāsanāṃ | tat-pādasyaivaiṣa mahimeti dṛṣṭāntenāha yatheti |

|| 4.21 || pṛthuḥ śrī-viṣṇum || 280 ||

English witness · section(s) 284

Anuccheda 284

1 The substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama Om and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Narada Muni and other rsis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord. To chant the holy name of the Lord one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord.* 2 The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Narada in his pancaratriki vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment the rules and regulations for worshipping the Deity in the temple are essential.* 3 In the Ramarcana-candrika it is said of Lord Ramacandra: "Among Vaisnava-mantras, the Rama-mantra is the best. The Rama-mantra is millions and millions of times more effective than Ganesa-mantras or mantras for the other demigods. 4 "O king of brahmanas, even if one is not initiated and has not performed either purascarya of nyasa, he can attain perfection simply by chanting the Rama-mantra." 5 Vaisnava mantras do not need to be purified by the processes beginning with sadhya. This is described in the following statement of the Mantradeva-prakasika: "In chanting Saura-mantras, Nrsimha-mantras, and other Vaisnava-mantras there is no need to perform the purifying rituals known as sadhya, siddha, susiddha and ari." 6 In another Tantra it is said: "Mantras glorifying Lord Nrsimha, Lord Surya Narayana and Lord Varaha, mantras with the sacred syllable Om, and mantras from the Vedas do not require to be purified by performing siddha or other rituals." 7 In the Sanatkumara-samhita it is said: "O Narada, mantras glorifying Lord Gopala are all self-manifest. That is why there is no need to purify

them with sadhya, siddha, susiddha, and ari." 8 In another scripture it is said: "To all varnas and asramas, to women, and to every social class, the Gopala-mantra quickly grants whatever is desired." 9 The rules of chanting mantras are described in these words of the Brahma-yamala: "Devotional service performed without reference to the Vedas, Puranas, Pancaratras, etc., must be considered sentimentalism and it causes nothing but disturbance to society."* 10 This is explained in the Fourth Canto of Srimad Bhagavatam (4.18-35), where the earth-goddess says: "To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.* 11 "One who follows the principles and instructions enjoined by the great sages of the past can utilise these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.* 12 "A foolish person who manufactures his own ways and means through mental speculation and does not recognise the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts."* 13 In the Padma Purana, Lord Narayana tells Narada Muni: "O sage, one who is My devotee and worships My Deity form according to the rules and regulations never meets, even in dream, any troubles or obstacles. He becomes completely fearless." 14 Deity worship is of two kinds: 1. kevala (transcendental) and 2. karma-misra (mixed with fruitive activities). The first kind, which is performed by faithful devotees who have renounced all material desires, is described by Sri Avirhotra in these words (Srimad Bhagavatam 11.3.47): "One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the tantras."*** 15 Sri Narada Muni also gives this explanation (Srimad Bhagavatam 4.29.46): "When a person is fully engaged in devotional service, he is favoured by the Lord, who bestows His causeless mercy. At such time the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas."* 16 In the Sri Agastya-samhita it is said: "As the duties and prohibitions of the karma-kanda portion of the Vedas cannot approach a liberated soul, so they also cannot touch a devotee of Lord Rama." 17 They who are very attached to material activities, whose faith in material nature and who do not understand the truth of devotional service are ordered, "Do not neglect the rules and regulations of the karma-kanda portion of the Vedas". This is so for those householders who are attached to the things of this world. 18-19 The rules of Deity worship are described by Lord Krsna in these words of Srimad Bhagavatam (11.27.6-11): "My dear Uddhava, there is no end to the innumerable Vedic prescriptions for executing Deity worship, so I shall explain this topic to you briefly, one step at a time.*** "One should carefully worship Me by selecting one of the three methods by which I receive sacrifices: Vedic, Tantric, or mixed.*** "Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.*** "A

twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form, or to a form of Me appearing upon the ground, in fire, in the sun, in water, or within the worshipper's own heart.*** "One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and Tantric mantras.*** "Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the Gayatri mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshipper of reactions to fruitive activities."*** The description also continues in the verses that follow in Srimad Bhagavatam's Eleventh Canto. 20 The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §281–282 · English §285

[२८१]

तथा - न कामयेऽन्यं तव पाद-सेवनाद् अकिञ्चन-प्रार्थ्यतमाद् वरं विभो । आराध्य कस् त्वां ह्य् अपवर्ग-दं हरे वृणीत आर्यो वरम् आत्म-बन्धनम् ॥ [भ्प् १०.५१.५५]

अकिञ्चना मोक्ष-पर्यन्त-कामना-रहिताः । तत्र हेतुः त्वाम् आराध्य कस् त्वाम् अपवर्गदं सन्तं अपवर्गदतयाविर्भवन्तं वृणीत समाश्रयेतेत्य् अर्थः । वरम् इत्य् अव्ययम् ईषत् प्रिये । वरम् आत्मनो बन्धनम् एव वृणीत । अनन्तरं चास्य तस्माद् विसृज्याशिषः [भ्प् १०.५१.५६] इत्य् आदि-वाक्ये निरञ्जनम् इत्य् आदि ।

अत्र सेव्य-पादत्वेनैव प्राप्तस्य तस्य पुरुषोत्तमस्य सच्-चिद्-आनन्दत्वम् एवाभिप्रेतम् । ॥ १०.५१ ॥ मुचुकुन्दः श्री-भगवन्तम् ॥ २८२ ॥

[281]

tathā - na kāmaye'nyaṃ tava pāda-sevanād akiñcana-prārthyatamād varaṃ vibho | ārādhya kas tvāṃ hy apavarga-daṃ hare vṛṇīta āryo varam ātma-bandhanam || [BhP 10.51.55]

akiñcanā mokṣa-paryanta-kāmanā-rahitāḥ | tatra hetuḥ tvām ārādhya kas tvām apavargadaṃ santaṃ apavargadatayāvirbhavantaṃ vṛṇīta samāśrayetety arthaḥ | varam ity avyayam īṣat priye | varam ātmano bandhanam eva vṛṇīta | anantaraṃ cāsya tasmād visṛjyāśiṣaḥ [BhP 10.51.56] ity ādi-vākye nirañjanam ity ādi |

atra sevya-pādatvenaiva prāptasya tasya puruṣottamasya sac-cid-ānandatvam evābhipretam | || 10.51 || mucukundaḥ śrī-bhagavantam || 282 ||

English witness · section(s) 285

Anuccheda 285

1 In the Sri Narada-pancaratra, in the beginning of His description of faith, Lord Narayana explains: "O Narada, even a liberated soul who because of an emergency or a calamity does not perform his ordinary duties, is greatly at fault. 2 "Therefore every wise man should carefully perform even the most ordinary duties until the time his material body perishes." 3 Deity worship mixed with ordinary duties (karma) is of two kinds. In Sri Narada-pancaratra it is said that all kinds of worship should be done with reference to the Supreme Personality of Godhead, the Supersoul present in everyone's heart. 4 In the Visnu-yamala it is said: "With water that has washed the feet of Lord Visnu one may offer tarpana to the pitas. One may honour the demigods by offering them food first offered to Lord Visnu." 5 Ganesa, Durga, Visvaksena, and other demigods worship and serve the Supreme Personality of Godhead in His abode of Vaikuntha. The Ganesa, Durga and other demigods mentioned here are different from the Ganesa, Durga and other demigods present in the material world. This is so because the spiritual world of Vaikuntha is different from the material world. This is explained in the following words of Srimad Bhagavatam (2.9.10): "In the personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy. It cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees."* 6 In this way the demigods of Vaikuntha are all internal potencies of the Sri Supreme Personality of Godhead. In the eighteen-syllable mantra glorifying Lord Krsna, the name "Durga" refers to the goddess who establishes the various activities of devotional service to the Supreme Personality of Godhead. This is seen in the Vedas, Tantras, and other scriptures. 7 In the Narada-pancaratra, in a conversation of Sruti and Vidya, it is said: "Because She is willing to suffer all troubles in order to worship and serve her beloved Lord and give Him nectar happiness that never stops, the goddess who is the potency of devotional service is called "Durga" by the saintly Vaisnavas." 8 This Goddess Durga is not different from the Supreme Personality of Godhead. This is confirmed by the following words of Sri Gautamiya-kalpa: "Goddess Durga is identical with Lord Krsna. Lord Krsna is identical with Goddess Durga." 9 This is also confirmed by the words: "O Goddess Durga, You are the presiding Deity of the eighteen syllable mantra." 10 Some say that s the Supreme Lord's universal form (virat-purusa) is not

different from His form in the spiritual world (maha-purusa), so the Durga in the material world is not different from the Durga in the spiritual world. The truth is that the Durga in the material world is a partial expansion of Goddess Maya. The Durga in the material world is engaged in the service of protecting the eighteen-syllable mantra. She is a maidservant of the Durga in the spiritual world, who is an internal potency of the Lord. She is not the deity that controls service to the Lord. 11 In a passage of the Padma Purana, Uttara-khanda, a passage where the spiritual world of Vaikuntha, which is beyond the touch of the illusory potency maya, is described, it is said: "The fourth rampart surrounding Vaikuntha is guarded by Satya, Acyuta, Ananta, Visvaksena, Ganesa, Sankhanidhi and Padmanidhi. 12 "The sages say that in the seventh rampart the east is guarded by Indra, the southeast by Agni, the south by Yama, the southwest by Nairrta, the west by Varuna, the northwest by Vayu, the north by Soma and the northeast by Siva. 13 "In the spiritual world are many Sadhyas, Maruts, and Visvadevas. These eternally liberated souls are different from the demigods that reside in the upper planets of the material world. 14 "The demigods that reside in the upper planets of the material world are not eternal. They aspire to attain the eternal spiritual world. That is the conclusion of the Vedas." 15 Also, the Supreme Personality of Godhead manifests many different forms in the spiritual world. In the beginning of its description of the different Deities in the eighteen-syllable mantra, it is said in the Trailokya-sammohana Tantra: 16 "The Supreme Personality of Godhead has different forms with different names, such as Deva-deva (the master of the demigods), Gopa-vesa-dhara (He who is a cowherd boy) and Hari (He who removes all that is inauspicious)." 17 The pure devotees do not misunderstand the names of the Supreme Personality of Godhead to be names of ordinary demigods. Still, because they are servants of the Lord in the spiritual world of Vaikuntha, the Visvaksena and other demigods of the spiritual world should be given all honour. 18 That the devotees of the Lord should be given all honour is explained in these words of Srimad-Bhagavatam (10.84.13): "A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge, is to be considered as an ass or a cow."* 19 The offense of not honouring the Lord's devotees is described in these words of the Padma Purana, Uttara -khanda: "A person who worships Lord Govinda but does not worship the Lord's devotees, is not himself a devotee. He is only a pretender." 20 The worship of the Lord's devotees is also described in these words of Srimad-Bhagavatam (11.27.29): "With offerings such as proksana one should worship Durga, Vinayaka, Vyasa, Visvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord."*** 21 In the Padma Purana, Uttara-khanda it is said: "One should not worship demigods not mentioned in the Vedas. One should not

think the demigods are independent of the Supreme Personality of Godhead. 22 "One should worship the Supreme Personality of Godhead, Lord Narayana, who is worshipped by all the worlds, and one should also worship the demigods that are His associates. 23 "To these demigods one should offer the remnants of what was enjoyed by Lord Hari. A Vaisnava should perform a yajna when he offers Lord Hari's remnants to them." 24 Srimad Bhagavatam 11.27.29 (quoted in text 20) was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §283–284 · English §286

[२८३]

अत्र पाद-सेवायां श्री-मूर्ति-दर्शन-स्पर्श-परिक्रमानुव्रजन-भगवन्-
मन्दिर-गङ्गा-पुरुषोत्तम-द्वारका-मथुरादि-तदीय-तीर्थ-स्नान- गमनादयोऽप्य् अन्तर्भाव्याः ।
तत्-परिकर-प्रायत्वात् । यावज्-जीवं तन्- मन्दिरादि-निवासस् तु शरणापत्ताव् अन्तर्भवति । गङ्गादीनां
तत्-स्थ-प्राणि- वृन्दानां च परम-भागवतत्वम् एवेति । पक्षे तु तत्-सेवादिकं महत्- सेवादाव् एव
पर्यवस्यति । ततो गङ्गादिष्व् अपि भक्ति-निदानत्वं भवेत् । अतएव -

शुश्रूषोः श्रद्दधानस्य वासुदेव-कथा-रुचिः । स्यान् महत्-सेवया विप्राः पुण्य-तीर्थ-निषेवणात् ॥ [भ्प् १.२.१६] (पगे १४४)

इत्य् अत्र पुण्य-तीर्थ-शब्दोक्तस्य गङ्गादेः पृथक्-कारणत्वं व्याख्येयम् । यथा तृतीये --
यत्-पाद-निःसृत-सरित्-प्रवरोदकेन तीर्थेन मूर्ध्न्य् अधिकृतेन शिवः शिवोऽभूत् [भ्प् ३.२८.२२] इति ।
शिवत्वं नाम ह्य् अत्र परम- सुख-प्राप्तिर् इति टीका-कृन्-मतम् । तादृश-सुखत्वं च भक्ताव् एव
पर्यवसितम् । तत ऊर्ध्वं सुखान्तराभावात् । ब्राह्मे पुरुषोत्तमम् उद्दिश्य -

अहो क्षेत्रस्य माहात्म्यं समन्ताद् दश-योजनम् । दिविष्ठा यत्र पश्यन्ति सर्वान् एव चतुर्भुजान् ॥

स्कान्दे - संवत्सरं वा षण्-मासान् मासं मासार्धम् एव वा । द्वारका-वासिनः सर्व-नरा नार्यश् चतुर्भुजाः ॥

पाद्म-पाताल-खण्डे - अहो मधुपुरी धन्या वैकुण्ठाच् च गरीयसी । दिनम् एकं निवासेन हरौ भक्तिः प्रजायते ॥

आदि-वाराहे ताम् उद्दिश्य जन्म-भूमिः प्रिया मम इति । एषु च स्वोपासना- स्थानम् अधिकं सेव्यम् ।
श्री-कृष्णस्य पूर्ण-भगवत्त्वात् तत्-स्थानं तु सर्वेषाम् एव पूर्ण-पुरुषार्थदं भवेत् । अतएव आदिवाराहे -

मथुरां च परित्यज्य योऽन्यत्र कुरुते रतिम् । मूढो भ्रमति संसारे मोहितो मम मायया ॥ इति ।

तद् एवं तुलसी-सेवा च सत्-सेवायाम् अन्तर्भाव्या परम-भगवत्-प्रियत्वात् तस्याः । यथा

अगस्त्य-संहितायां गारुड-संहितायां च -

विष्णोस् त्रैलोक्य-नाथस्य रामस्य जनकात्मजा । प्रिया तथैव तुलसी सर्व-लोकैक-पावनी ॥ इति ।

स्कान्दे - रतिं बध्नाति नान्यत्र तुलसी-काननं विना । देव-देवो जगत्-स्वामी कलि-काले विशेषतः ॥

निरीक्षिता नरैर् यैस् तु तुलसी-वन-वाटिका । रोपिता यैस् तु विधिना सम्प्राप्तं परमं पदम् ॥

स्कान्द एव तुलसी-स्तवे - तुलसी-नाम-मात्रेण प्रीणात्य् असुर-दर्प-हा इति । तद् एवं पाद-सेवा व्याख्याता । प्रसङ्ग-सङ्गत्या गङ्गादि-सेवा च ।

तच् चागमोक्तावाहनादि-क्रमकम् । तन्-मार्गे श्रद्धा चेद् आश्रित-मन्त्र- गुरुस् तं विशेषतः पृच्छेत् । तथोदाहृतम् - लब्ध्वानुग्रह आचार्यात् तेन सन्दर्शितागमः [भ्प् ११.३.४८] इत्य् आदिना ।

यद्यपि श्री-भागवत-मते पञ्चरात्रादिवद् अर्चन-मार्गस्यावश्यकत्वं नास्ति, तद् विनापि शरणापत्त्य्-आदीनाम् एकतरेणापि पुरुषार्थ-सिद्धेर् अभिहितत्वात्, तथापि श्री-नारदादि-वर्त्मानुसरद्भिः श्री-भगवता सह सम्बन्ध-विशेषं दीक्षा-विधानेन श्री-गुरु-चरण-सम्पादितं चिकीर्षद्भिः कृतायां दीक्षायाम् अर्चनम् अवश्यं क्रियेतैव ।

दिव्यं ज्ञानं यतो दद्यात् कुर्यात् पापस्य सङ्क्षयम् । तस्माद् दीक्षेति सा प्रोक्ता देशिकैस् तत्त्व-कोविदैः ॥

अतो गुरुं प्रणम्यैवं सर्वस्वं विनिवेद्य च । गृह्णीयाद् वैष्णवं मन्त्रं दीक्षा-पूर्वं विधानतः ॥ [ह्ब्व् २.९-१०] (पगे

१४५) इत्य् आगमात् ।

दिव्यं ज्ञानं ह्य् अत्र श्रीमति मन्त्रे भगवत्-स्वरूप-ज्ञानं, तेन भगवता सम्बन्ध-विशेष-ज्ञानं च । यथा पाद्मोत्तर-खण्डादाव् अष्टाक्षरादिकम् अधिकृत्य विवृतम् अस्ति ये तु सम्पत्तिमन्तो गृहस्थास् तेषां त्व् अर्चन-मार्ग एव मुख्यः । यथोक्तं श्री-वासुदेवं प्रति मुनिभिः -

अयं स्वस्त्य्-अयनः पन्था द्वि-जातेर् गृह-मेधिनः । यच् छ्रद्धयाप्त-वित्तेन शुक्लेनेज्येत पूरुषः ॥ [भ्प् १०.८४.३७] इति ।

तद् अकृत्वा हि निष्किञ्चनवत् केवल-स्मरणादि-निष्ठत्वे वित्त-शाठ्य- विप्रतिपत्तिः स्यात् । पर-द्वारा तत्-सम्पादनं व्यवहार- निष्ठत्वस्यालसत्वस्य वा प्रतिपादकम् । ततोऽश्रद्धामयत्वाद् धिनम् एव तत् । ततश् च योऽमायया सततयानुवृत्त्या इत्य् आद्य्-उपदेशाद् भ्रश्येत् ।

किं च गृहस्थानां परिचर्या-मार्गे द्रव्य-साध्यतयार्चन-मार्गाद् अविशेषेण प्राप्तेऽप्य् अर्चन-मार्गस्यैव प्राधान्यम् अत्यन्त-विधि- सापेक्षत्वात् तेषाम् । तथा गार्हस्थ्य-धर्मस्य देवता-यागस्य शाखा-पल्लवादि-सेक-स्थानीयस्य मूल-सेक-रूपं तद्-अर्चनम् इत्य् अपि तद्-अकरणे महान् दोषः । अतः स्कान्दे श्री-प्रह्लाद-वाक्यम् -

केशवार्चा गृहे यस्य न तिष्ठति महीपते । तस्यान्नं नैव भोक्तव्यम् अभक्ष्येण समं स्मृतम् ॥ इति ।

दीक्षितानां तु सर्वेषां तद्-अकरणे नरक-पातः श्रूयते । यथा विष्णु- धर्मोत्तरे -

एक-कालं द्वि-कालं वा त्रि-कालं पूजयेद् धरिम् । अपूज्य-भोजनं कुर्वन् नरकाणि व्रजेन् नरः ॥ इत्य् आदि ।

अशक्तम् अयोग्यं प्रति च आग्नेये - पूजितं पूज्यमानं वा यः पश्येद् भक्तिमतो हरिम् । श्रद्धया मोदयेद् यस् तु सोऽपि योग-फलं लभेत् ॥ इति ।

योगोऽत्र पञ्चरात्राद्य्-उक्तः क्रिया-योगः । क्वचिद् अत्र मानस-पूजा च विहितास्ति । तथा च पाद्मोत्तर-खण्डे - साधारणं हि सर्वेषां मानसेज्या नृणां प्रिया इति ।

किं चास्मिन्न् अर्चन-मार्गेऽवश्यं विधिर् अपेक्षणीयः । ततः पूर्वं दीक्षा कर्तव्या । अथ शास्त्रीयं विधानं च शिक्षणीयम् ।

दीक्षा यथागमे -- द्विजानाम् अनुपेतानां स्व-कर्माध्ययनादिषु । यथाधिकारो नास्तीह स्याच् चोपनयनाद् अनु ॥

तथात्रादीक्षितानां तु मन्त्र-देवार्चनादिषु । नाधिकारोऽस्त्य् अतः कुर्याद् आत्मानं शिव-संस्तुतम् ॥ [ह्ब्व् २.३-४] इति ।

शास्त्रीय-विधानं च यथा विष्णु-रहस्ये - अविज्ञाय विधानोक्तं हरि-पूजा-विधि-क्रियाम् । कुर्वन् भक्त्या समाप्नोति शत-भागं विधानतः ॥ इति ।

भक्त्या परमादरेणैव शत-भागवं प्राप्नोति । अन्यथा ताव् अन्तम् अपि नेत्य् अर्थः । विधौ तु वैष्णव-सम्प्रदायानुसार एव प्रमाणम् । यतो विष्णु-रहस्ये -

अर्चयन्ति सदा विष्णुं मनो-वाक्-काय-कर्मभिः । तेषां हि वचनं ग्राह्यं ते हि विष्णु-समा मताः ॥

कौर्मे - संस्पृष्ट्वा वैष्णवान् विप्रान् विष्णु-शास्त्र-विशारदान् । चीर्ण-व्रतान् सदाचारान् तद् उक्तं यत्नतश् चरेत् ॥ (पगे १४६)

वैष्णव-तन्त्रे - येषां गुरौ च जप्ये च विष्णौ च परमात्मनि । नास्ति भक्तिः सदा तेषां वचनं परिवर्जयेत् ॥ इति ।

तथाह एवं सदा इत्य् आदौ तन्-निष्ठ-विप्राभिहितः शशास ह [भ्प् ३.४.१८] इति । अम्बरीष इति प्रकरण-लब्धम् ॥

॥ ९.४ ॥ श्री-शुकः ॥ २८६ ॥

[२८७]

ननु भगवन्-नामात्मका एव मन्त्राः । तत्र विशेषेण नमः-शब्दाद्य्- अलंकृताः श्रीभगवता श्रीमद्-ऋषिभिश् चाहित-शक्ति-विशेषाः श्रीभगवता समम् आत्म-सम्बन्ध-विशेष-प्रतिपादकाश् च । तत्र केवलानि श्रीभगवन्- नामान्य् अपि निरपेक्षाण्य् एव परम-पुरुषार्थ-फल-पर्यन्त-दान- समर्थानि । ततो मन्त्रेषु नामतोऽप्य् अधिक-सामर्थ्ये लब्धे कथं दीक्षाद्य्-अपेक्षा । उच्यते । यद्यपि स्वरूपतो नास्ति तथापि प्रायः स्वभावतो देहादि-सम्बन्धेन कदर्थ-शीलानां विक्षिप्त-चित्तानां जनानां तत्-तत्-संकोचीकरणाय श्रीमद्-ऋषि-प्रभृतिभिर् अत्रार्चन-मार्गे क्वचित् क्वचित् काचित् काचिन् मर्यादा स्थापितास्ति । ततस् तद्-उल्लङ्घने शास्त्रं प्रायश्चित्तम् उद्भावयति ।

तत उभयम् अपि नासमञ्जसम् इति तत्र तत्-तद्-अपेक्षा नास्ति । यथा श्री- रामचन्द्रम् उद्दिश्य

रामार्चन-चन्द्रिकायां -

वैष्णवेष्व् अपि मन्त्रेषु राम-मन्त्राः फलाधिकाः । गाणपत्य्-आदि-मन्त्रेभ्यः कोटि-कोटि-गुणाधिकाः ॥

विनैव दीक्षां विप्रेन्द्र पुरश्चर्यां विनैव हि । विनैव न्यास-विधिना जप-मात्रेण सिद्धिदाः ॥ इति ।

एवं साध्यत्वादि-परीक्षानपेक्षा च क्वचित् श्रूयते । यथोक्तं मन्त्र-देव- प्रकाशिकायाम् -

सौर-मन्त्राश् च येऽपि स्युर् वैष्णवा नारसिंहकाः । साध्य-सिद्ध-सुसिद्धारि-विचार-परिवर्जिताः ॥ इति ।

तन्त्रान्तरे - नृसिंहार्क-वराहाणां प्रसाद-प्रवणस्य च । वैदिकस्य च मन्त्रस्य सिद्धादीन् नैव शोधयेत् ॥ इति ।

सनत्-कुमार-संहितायाम् - साध्यः सिद्धः सुसिद्धश् च अरिश् चैव च नारद । गोपालेषु न बोद्धव्यः स्व-प्रकाशो यतः स्मृतः ॥

अन्यत्र - सर्वेषु वर्णेषु तथाश्रमेषु नारीषु नानाह्वय-जन्मभेषु । दाता फलानाम् अभिवाञ्छितानां प्राग् एव गोपालक-मन्त्र एषः ॥ इत्य् आदि ।

मर्यादा यथा ब्रह्म-यामले - श्रुति-स्मृति-पुराणादि-प चरात्र-विधिं विना । ऐकान्तिकी हरेर् भक्तिर् उत्पातायैव कल्पते ॥

इत्थम् अभिप्रेतं श्री-पृथिव्या चतुर्थे - अस्मिन् लोकेऽथवामुष्मिन् मुनिभिस् तत्त्व-दर्शिभिः । दृष्टा योगाः प्रयुक्ताश् च पुंसां श्रेयः-प्रसिद्धये ॥

तान् आतिष्ठति यः सम्यग् उपायान् पूर्व-दर्शितान् । अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा ॥

तान् अनादृत्य योऽविद्वान् अर्थान् आरभते स्वयम् । तस्य व्यभिचरन्त्य् अर्था आरब्धाश् च पुनः पुनः ॥ [भ्प् ४.१८.३-५]

अतएवोक्तं पाद्मे श्री-नारायण-नारद-संवादे - (पगे १४७) मद्-भक्तो यो मद्-अर्चां च करोति विधिवद्

ऋषे । तस्यान्तरायाः स्वप्नेऽपि न भवन्त्य् अभयो हि सः ॥ इति ।

तद् एतद्-अर्चनं द्विविधं केवलं कर्म-मिश्रं च । तयोः पूर्वं निरपेक्षाणां श्रद्धावतां दर्शितम् आविर्होत्रेण य आशु हृदय-ग्रन्थिम् इत्य् आदौ । उक्तं च श्री-नारदेन -

यदा यस्यानुगृह्णाति भगवान् अत्म-भावितः । न जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ [भ्प् ४.२९.४७] इति ।

अत्र श्रीमद्-अगस्त्य-संहिता च -- यथा विधि-निषेधौ च मुक्तं नैवोपसर्पतः । तथा न स्पृशतो रामोपासकं विधि-पूर्वकम् ॥ इति ।

उत्तरं व्यवहार-चेष्टातिशयवत्तायादृच्छिक-भक्त्य्- अनुष्ठानवतादिलक्षण-लक्षित-श्रद्धानां तथा तद्-वैपरीत्य-लक्षित- श्रद्धानाम् ऐ प्रतिष्ठितानां भक्ति-वार्तानभिज्ञ-बुद्धिषु साधारण-वैदिक-कर्मानुष्ठान-लोपोऽपि माभूद् इति लोक-सङ्ग्रह-पराणां गृहस्थानां दर्शितम् । यथा न ह्य् अन्तोऽनन्त-पारस्य [भ्प् ११.२७.६] इत्य् आदौ

सन्ध्योपास्त्यादि-कर्माणि वेदेनाचोदितानि मे । पूजां तैः कल्पयेत् सम्यक्-सङ्कल्पः कर्म-पावनीम् ॥ [भ्प् ११.२७.११] इत्य्

आदि ।

स्पष्टम् ।

॥ ११.२७ ॥ श्री-भगवान् ॥ २८४ ॥

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atra pāda-sevāyāṃ śrī-mūrti-darśana-sparśa-parikramānuvrajana-bhagavan-mandira-gaṅgā-puruṣottama-dvārakā-mathurādi-tadīya-tīrtha-snāna- gamanādayo'py antarbhāvyāḥ | tat-parikara-prāyatvāt | yāvaj-jīvaṃ tan- mandirādi-nivāsas tu śaraṇāpattāv antarbhavati | gaṅgādīnāṃ tat-stha-prāṇi- vṛndānāṃ ca parama-bhāgavatatvam eveti | pakṣe tu tat-sevādikaṃ mahat- sevādāv eva paryavasyati | tato gaṅgādiṣv api bhakti-nidānatvaṃ bhavet | ataeva -

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ | syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt || [BhP 1.2.16] (page 144)

ity atra puṇya-tīrtha-śabdoktasya gaṅgādeḥ pṛthak-kāraṇatvaṃ vyākhyeyam | yathā tṛtīye -- yat-pāda-niḥsṛta-sarit-pravarodakena tīrthena mūrdhny adhikṛtena śivaḥ śivo'bhūt [BhP 3.28.22] iti | śivatvaṃ nāma hy atra parama- sukha-prāptir iti ṭīkā-kṛn-matam | tādṛśa-sukhatvaṃ ca bhaktāv eva paryavasitam | tata ūrdhvaṃ sukhāntarābhāvāt | brāhme puruṣottamam uddiśya -

aho kṣetrasya māhātmyaṃ samantād daśa-yojanam | diviṣṭhā yatra paśyanti sarvān eva caturbhujān ||

skānde - saṃvatsaraṃ vā ṣaṇ-māsān māsaṃ māsārdham eva vā | dvārakā-vāsinaḥ sarva-narā nāryaś caturbhujāḥ ||

pādma-pātāla-khaṇḍe - aho madhupurī dhanyā vaikuṇṭhāc ca garīyasī | dinam ekaṃ nivāsena harau bhaktiḥ prajāyate ||

ādi-vārāhe tām uddiśya janma-bhūmiḥ priyā mama iti | eṣu ca svopāsanā- sthānam adhikaṃ sevyam | śrī-kṛṣṇasya pūrṇa-bhagavattvāt tat-sthānaṃ tu sarveṣām eva pūrṇa-puruṣārthadaṃ bhavet | ataeva ādivārāhe -

mathurāṃ ca parityajya yo'nyatra kurute ratim | mūḍho bhramati saṃsāre mohito mama māyayā || iti |

tad evaṃ tulasī-sevā ca sat-sevāyām antarbhāvyā parama-bhagavat-priyatvāt tasyāḥ | yathā agastya-saṃhitāyāṃ gāruḍa-saṃhitāyāṃ ca -

viṣṇos trailokya-nāthasya rāmasya janakātmajā | priyā tathaiva tulasī sarva-lokaika-pāvanī || iti |

skānde - ratiṃ badhnāti nānyatra tulasī-kānanaṃ vinā | deva-devo jagat-svāmī kali-kāle viśeṣataḥ ||

nirīkṣitā narair yais tu tulasī-vana-vāṭikā | ropitā yais tu vidhinā samprāptaṃ paramaṃ padam ||

skānda eva tulasī-stave - tulasī-nāma-mātreṇa prīṇāty asura-darpa-hā iti | tad evaṃ pāda-sevā vyākhyātā | prasaṅga-saṅgatyā gaṅgādi-sevā ca |

tac cāgamoktāvāhanādi-kramakam | tan-mārge śraddhā ced āśrita-mantra- gurus taṃ viśeṣataḥ pṛcchet | tathodāhṛtam - labdhvānugraha ācāryāt tena sandarśitāgamaḥ [BhP 11.3.48] ity ādinā |

yadyapi śrī-bhāgavata-mate pañcarātrādivad arcana-mārgasyāvaśyakatvaṃ nāsti, tad vināpi śaraṇāpatty-ādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt, tathāpi śrī-nāradādi-vartmānusaradbhiḥ śrī-bhagavatā saha sambandha-viśeṣaṃ dīkṣā-vidhānena śrī-guru-caraṇa-sampāditaṃ cikīrṣadbhiḥ kṛtāyāṃ dīkṣāyām arcanam avaśyaṃ kriyetaiva |

divyaṃ jñānaṃ yato dadyāt kuryāt pāpasya saṅkṣayam | tasmād dīkṣeti sā proktā deśikais tattva-kovidaiḥ ||

ato guruṃ praṇamyaivaṃ sarvasvaṃ vinivedya ca | gṛhṇīyād vaiṣṇavaṃ mantraṃ dīkṣā-pūrvaṃ vidhānataḥ || [HBV 2.9-10] (page

145) ity āgamāt |

divyaṃ jñānaṃ hy atra śrīmati mantre bhagavat-svarūpa-jñānaṃ, tena bhagavatā sambandha-viśeṣa-jñānaṃ ca | yathā pādmottara-khaṇḍādāv aṣṭākṣarādikam adhikṛtya vivṛtam asti ye tu sampattimanto gṛhasthās teṣāṃ tv arcana-mārga eva mukhyaḥ | yathoktaṃ śrī-vāsudevaṃ prati munibhiḥ -

ayaṃ svasty-ayanaḥ panthā dvi-jāter gṛha-medhinaḥ | yac chraddhayāpta-vittena śuklenejyeta pūruṣaḥ || [BhP 10.84.37] iti |

tad akṛtvā hi niṣkiñcanavat kevala-smaraṇādi-niṣṭhatve vitta-śāṭhya- vipratipattiḥ syāt | para-dvārā tat-sampādanaṃ vyavahāra- niṣṭhatvasyālasatvasya vā pratipādakam | tato'śraddhāmayatvād dhinam eva tat | tataś ca yo'māyayā satatayānuvṛttyā ity ādy-upadeśād bhraśyet |

kiṃ ca gṛhasthānāṃ paricaryā-mārge dravya-sādhyatayārcana-mārgād aviśeṣeṇa prāpte'py arcana-mārgasyaiva prādhānyam atyanta-vidhi- sāpekṣatvāt teṣām | tathā gārhasthya-dharmasya devatā-yāgasya śākhā- pallavādi-seka-sthānīyasya mūla-seka-rūpaṃ tad-arcanam ity api tad-akaraṇe mahān doṣaḥ | ataḥ skānde śrī-prahlāda-vākyam -

keśavārcā gṛhe yasya na tiṣṭhati mahīpate | tasyānnaṃ naiva bhoktavyam abhakṣyeṇa samaṃ smṛtam || iti |

dīkṣitānāṃ tu sarveṣāṃ tad-akaraṇe naraka-pātaḥ śrūyate | yathā viṣṇu- dharmottare -

eka-kālaṃ dvi-kālaṃ vā tri-kālaṃ pūjayed dharim | apūjya-bhojanaṃ kurvan narakāṇi vrajen naraḥ || ity ādi |

aśaktam ayogyaṃ prati ca āgneye - pūjitaṃ pūjyamānaṃ vā yaḥ paśyed bhaktimato harim | śraddhayā modayed yas tu so'pi yoga-phalaṃ labhet || iti |

yogo'tra pañcarātrādy-uktaḥ kriyā-yogaḥ | kvacid atra mānasa-pūjā ca vihitāsti | tathā ca pādmottara-khaṇḍe - sādhāraṇaṃ hi sarveṣāṃ mānasejyā nṝṇāṃ priyā iti |

kiṃ cāsminn arcana-mārge'vaśyaṃ vidhir apekṣaṇīyaḥ | tataḥ pūrvaṃ dīkṣā kartavyā | atha śāstrīyaṃ vidhānaṃ ca śikṣaṇīyam |

dīkṣā yathāgame -- dvijānām anupetānāṃ sva-karmādhyayanādiṣu | yathādhikāro nāstīha syāc copanayanād anu ||

tathātrādīkṣitānāṃ tu mantra-devārcanādiṣu | nādhikāro'sty ataḥ kuryād ātmānaṃ śiva-saṃstutam || [HBV 2.3-4] iti |

śāstrīya-vidhānaṃ ca yathā viṣṇu-rahasye - avijñāya vidhānoktaṃ hari-pūjā-vidhi-kriyām | kurvan bhaktyā samāpnoti śata-bhāgaṃ vidhānataḥ || iti |

bhaktyā paramādareṇaiva śata-bhāgavaṃ prāpnoti | anyathā tāv antam api nety arthaḥ | vidhau tu vaiṣṇava-sampradāyānusāra eva pramāṇam | yato viṣṇu-rahasye -

arcayanti sadā viṣṇuṃ mano-vāk-kāya-karmabhiḥ | teṣāṃ hi vacanaṃ grāhyaṃ te hi viṣṇu-samā matāḥ ||

kaurme - saṃspṛṣṭvā vaiṣṇavān viprān viṣṇu-śāstra-viśāradān | cīrṇa-vratān sadācārān tad uktaṃ yatnataś caret || (page 146)

vaiṣṇava-tantre - yeṣāṃ gurau ca japye ca viṣṇau ca paramātmani | nāsti bhaktiḥ sadā teṣāṃ vacanaṃ parivarjayet || iti |

tathāha evaṃ sadā ity ādau tan-niṣṭha-viprābhihitaḥ śaśāsa ha [BhP 3.4.18] iti | ambarīṣa iti prakaraṇa-labdham ||

|| 9.4 || śrī-śukaḥ || 286 ||

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nanu bhagavan-nāmātmakā eva mantrāḥ | tatra viśeṣeṇa namaḥ-śabdādy- alaṃkṛtāḥ śrībhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ śrībhagavatā samam ātma-sambandha-viśeṣa-pratipādakāś ca | tatra kevalāni śrībhagavan- nāmāny api nirapekṣāṇy eva parama-puruṣārtha-phala-paryanta-dāna- samarthāni | tato mantreṣu nāmato'py adhika-sāmarthye labdhe kathaṃ dīkṣādy-apekṣā | ucyate | yadyapi svarūpato nāsti tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadartha-śīlānāṃ vikṣipta-cittānāṃ janānāṃ tat-tat- saṃkocīkaraṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti | tatas tad-ullaṅghane śāstraṃ prāyaścittam udbhāvayati |

tata ubhayam api nāsamañjasam iti tatra tat-tad-apekṣā nāsti | yathā śrī- rāmacandram uddiśya rāmārcana-candrikāyāṃ -

vaiṣṇaveṣv api mantreṣu rāma-mantrāḥ phalādhikāḥ | gāṇapaty-ādi-mantrebhyaḥ koṭi-koṭi-guṇādhikāḥ ||

vinaiva dīkṣāṃ viprendra puraścaryāṃ vinaiva hi | vinaiva nyāsa-vidhinā japa-mātreṇa siddhidāḥ || iti |

evaṃ sādhyatvādi-parīkṣānapekṣā ca kvacit śrūyate | yathoktaṃ mantra-deva-prakāśikāyām -

saura-mantrāś ca ye'pi syur vaiṣṇavā nārasiṃhakāḥ |
sādhya-siddha-susiddhāri-vicāra-parivarjitāḥ || iti |

tantrāntare - nṛsiṃhārka-varāhāṇāṃ prasāda-pravaṇasya ca | vaidikasya ca mantrasya siddhādīn naiva śodhayet || iti |

sanat-kumāra-saṃhitāyām - sādhyaḥ siddhaḥ susiddhaś ca ariś caiva ca nārada | gopāleṣu na boddhavyaḥ sva-prakāśo yataḥ smṛtaḥ ||

anyatra - sarveṣu varṇeṣu tathāśrameṣu nārīṣu nānāhvaya-janmabheṣu | dātā phalānām abhivāñchitānāṃ prāg eva gopālaka-mantra eṣaḥ || ity ādi |

maryādā yathā brahma-yāmale - śruti-smṛti-purāṇādi-pa carātra-vidhiṃ vinā | aikāntikī harer bhaktir utpātāyaiva kalpate ||

ittham abhipretaṃ śrī-pṛthivyā caturthe - asmin loke'thavāmuṣmin munibhis tattva-darśibhiḥ | dṛṣṭā yogāḥ prayuktāś ca puṃsāṃ śreyaḥ-prasiddhaye ||

tān ātiṣṭhati yaḥ samyag upāyān pūrva-darśitān | avaraḥ śraddhayopeta upeyān vindate'ñjasā ||

tān anādṛtya yo'vidvān arthān ārabhate svayam | tasya vyabhicaranty arthā ārabdhāś ca punaḥ punaḥ || [BhP 4.18.3-5]

ataevoktaṃ pādme śrī-nārāyaṇa-nārada-saṃvāde - (page 147) mad-bhakto yo mad-arcāṃ ca karoti vidhivad ṛṣe | tasyāntarāyāḥ svapne'pi na bhavanty abhayo hi saḥ || iti |

tad etad-arcanaṃ dvividhaṃ kevalaṃ karma-miśraṃ ca | tayoḥ pūrvaṃ nirapekṣāṇāṃ śraddhāvatāṃ darśitam āvirhotreṇa ya āśu hṛdaya-granthim ity ādau | uktaṃ ca śrī-nāradena -

yadā yasyānugṛhṇāti bhagavān atma-bhāvitaḥ | na jahāti matiṃ loke vede ca parinisṭhitām || [BhP 4.29.47] iti |

atra śrīmad-agastya-saṃhitā ca -- yathā vidhi-niṣedhau ca muktaṃ naivopasarpataḥ | tathā na spṛśato rāmopāsakaṃ vidhi-pūrvakam || iti |

uttaraṃ vyavahāra-ceṣṭātiśayavattāyādṛcchika-bhakty-anuṣṭhānavatādilakṣaṇa-lakṣita-śraddhānāṃ tathā tad-vaiparītya-lakṣita- śraddhānām ai pratiṣṭhitānāṃ bhakti-vārtānabhijña-buddhiṣu sādhāraṇa- vaidika-karmānuṣṭhāna-lopo'pi mābhūd iti loka-saṅgraha-parāṇāṃ gṛhasthānāṃ darśitam | yathā na hy anto'nanta-pārasya [BhP 11.27.6] ity ādau

sandhyopāstyādi-karmāṇi vedenācoditāni me | pūjāṃ taiḥ kalpayet samyak-saṅkalpaḥ karma-pāvanīm || [BhP 11.27.11] ity

ādi |

spaṣṭam |

|| 11.27 || śrī-bhagavān || 284 ||

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Anuccheda 286

1 Thinking the worship of them to be part of the worship of the Lord's associates, one should not worship ghosts and other like beings. This is so because they are not associates

of the Supreme Personality of Godhead. The worship of them is forbidden. 2 In the Padma Purana it is said: "Worship of yaksas, pisacas, as well as ghosts and demons who drink liquor and eat flesh, and even worship of the demigods who reside in the higher material planets, is considered sinful like drinking liquor. 3 Even the so-called compulsory worship of the material demigods is forbidden when that worship involves liquor or other abominable things. In the same way, it is also forbidden to worship Lord Balarama with offerings of varuni liquor. 4 Now will be considered, in relation to the worship of the Supreme Lord's abode, the existence of impurity, the three material modes, and other inauspicious things. The Padma Purana, Uttara-khanda and the Brahma-samhita both affirm that these inauspicious things cannot touch the transcendental abode of the Supreme Lord. Some people, claiming that the Narada-pancaratra gives a different view, quote the passage beginning with the words "The four inauspicious things, beginning with impiety, are engaged in creating evil." However, the real meaning of this passage is that impiety and other inauspicious things are potencies of the all-pervading Supersoul. 5 In the worship of the Lord's abode, the shoes of the spiritual master are to the left of the Supreme Lord. On the local level, the Supreme Personality of Godhead incarnates through His representative, the spiritual master. In this way the spiritual master is a form of the Lord. When the Lord appears directly, in His original form as the master of all, His empowered incarnation of the spiritual master is at His left side. 6 In the worship of Lord Ramacandra and other forms of the Lord, Mainda, Dvivida and others are the pure devotees who associate with the Lord in His eternal transcendental abode. When Akrura was becoming purified of all sins, he could see Prahlada and other personal associates of the Lord (Srimad Bhagavatam 10.39.54). When King Prthu milked the earth, Prahlada became the calf. At those two times Prahlada did not take birth. However, during the Caksusa-manvantara he did take birth as Hiranyakasipu's son. 7 Many other personal associates of Lord Rama and the other eternally manifested forms of the Lord also appear in the material world to assist the Lord when He incarnates there. Mainda, Dvivida, and the other eternal associates of the Lord are individual spirit souls, although they are given special powers (sakty-avesa) by the Lord. However, there are also troubles presented by Bali, who was Sugriva's enemy, and many other demons also, and at a later time there are also troubles presented by Narakasura, who was the enemy of the Supreme Personality of Godhead, and many other demons also. Thus a great variety of persons associate with the Lord when He appears in the material world. 8 When Lord Krsna manifests His pastimes in Gokula, Sri Rukmini and His other associates in Dvaraka are also present. They are not openly present but they are present as Vimala and other potencies of the Lord. Because they are not openly present they are not mentioned in meditations on the Lord's Gokula's pastimes. 9 Rukmini and the other associates of the Lord at Dvaraka are also present in Gokula. There they bear other names, such as the name Radha. The conch-disc, and club

the Lord carries in Dvaraka are present in Gokula as the conch, disc, and club that are auspicious markings on the Lord's feet. As the Ganges and Yamuna are both present in Dvaraka, so they are both present in Gokula, the Ganges being the famous Manasa-ganga on Govardhana Hill. Visvaksena and other associates of the Lord at Dvaraka are present in Gokula as Bhadrasena and others. When Lord Krsna's abode of Gokula is worshipped, then the ocean of milk at Svetadvipa is also worshipped automatically. Because in Gokula a great flood of milk flows from many millions of cows, Gokula is also known by the name Svetadvipa. 10 This is explained in Sri Brahma-samhita (5.56) where at the end of a description of Gokula it is said: "In Vrndavana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there. In other words, there is no past, present or future. Not a single particles of time is wasted. Within this material universe the devotees worship that transcendental abode as Goloka Vrndavana."* 11 This is also confirmed in other scriptures. In the transcendental abode of the Lord the sun, moon, and fire are not material. This is so because in that abode there is no excessive heat or cold. Because everything is all-auspicious and all-pleasing, nothing in that abode is material. 12 This is confirmed by the following words of Sri Nrsimha-tapani Upanisad (1.5.10): "In the transcendental abode of Sri Krsna, the master of all mantras, there are no sufferings. There the sun does not shine, the wind does not blow, the moon does not shine, the stars do not shine, fire does not burn, death cannot enter, and there are no defects." 13 Thus it is explained that the personal associates of the Lord engage in pure devotional service, free from any touch of fruitive action. 14 Now, as far as I can understand it, I will discuss the purity and other virtues of the pure devotees. The purity of the pure devotees is that, desiring to serve the Lord in a specific way, they meditate on the form of a specific personal associate of the Lord. In this way they act to attain the goal of directly serving the Lord in a particular way. 15 Whenever they meditate on the specific form of the Lord they desire to attain, they also meditate on becoming His personal associate. They do this because pure devotees hate the impersonalists' ahangrahopasana meditation, where one imagines to have become identical with the Lord. 16 When it is said that the Supreme Personality of Godhead and the individual spirit souls are one it is meant only in a very general sense. They are one only in the sense that the individual spirit souls are the spiritual potency of the Lord and in the sense that both the Lord and His personal associates have spiritual forms. One should offer nyasas and other things to the feet of the Lord's form as Kesava or His other forms. One should meditate on the various forms of the Lord, chant the appropriate various mantras, and touch the limbs of the Lord. One should not meditate on the various material demigods. That is not appropriate for the devotees. 17 Now will be described the primary kind of meditation, where the yogi-devotee meditates on the Supreme Personality of Godhead residing in His transcendental abode in the lotus flower of the devotee's heart. This meditation is described in the scriptures in the

passage beginning with the words "One should meditate on Lord Krsna residing in beautiful Vrndavana." 18 Now will be considered worshipping the Lord in meditation. One should meditate on the Kama-gayatri mantra in a circle of light and there one should meditate on Goloka Vrndavana. In Brahma-samhita (5.37) it is said: "I worship Govinda, the primeval Lord, who resides in His own realm, Goloka."* This is certainly so, for the word "eva" (certainly) is used here. 19 Lord Krsna, the master of Vrndavana, does not personally stay on the sun planet. There He stays in a form of light. In one's heart one should meditate on the worship of Lord Krsna, the same kind of worship that is performed externally. In this way one should also worship the Lord's flute and other paraphernalia. In this way one should enter the spiritual effulgence that emanates from Lord Krsna's transcendental bodily limbs. When one has thus entered, one may meditate on Lord Krsna's face and the other parts of His transcendental body. 20 In this way one gazes on the Lord's flute and other ornaments. One does this to gaze on Lord Krsna, and one also gazes on the Lord's dear associates and paraphernalia. One does not meditate on one's own body. This is so because of the previously explained reason. 21 When one worships the Lord in meditation one should meditate on the Lord's pastimes and associates as they actually were when they appeared in this world. With the power of one's creative imagination one should not invent ideas of how they are. One should meditate on them as they are in truth. As they appeared in the material world during the time of the Lord's advent there, so they also appear in the spiritual world eternally, where their numbers are without limit. 22 In the spiritual world the demons are not alive. They are merely toys, like puppets. 23 In Srimad Bhagavata (10.14.61) it is said: "In this way the boys spent their childhood in the land of Vrndavana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games."*** Note: In these pastimes the boy Krsna imitates in play the pastimes of Lord Ramacandra. 24 In these words it is seen that the Supreme Personality of Godhead sometimes plays by imitating His own pastimes in His various incarnations. This is carefully shown, with proper logical arguments in Sri Bhagavat-sandarbha and other books. 25 Now the glories of worshipping the Lord in one's meditation will be described. In the Narada-pancaratra, Lord Narayana explains: "By worshipping the Supreme Personality of Godhead in one's meditation, one becomes free from old-age, disease and fear." 26 In the Narada-pancaratra, Lord Narayana again explains: "O sage, I am pleased with any person who with great devotion worships Me in meditation." 27 Worship performed in meditation is independent of other kinds of worship. The Deity of the Lord conceived in meditation is one of the eight kinds of Deities. This Deity is described in these words of Srimad-Bhagavatam (11.3.50); "Gathering whatever ingredients are available, one should worship the Deity, either in His external form, or conceived in meditation within the devotee's heart." This is so because Sri Avirhotra has used the word "va" (or) in this verse. 28 Now the different kinds of

Deities will be considered. Because He has many different forms, the Lord manifests as many different kinds of Deities, such as His form as Salagrama-sila. In the scriptures it is said: "Wherever is a Salagrama-sila stone, there Lord Hari is personally present." 29 The chosen Deity of the Supreme Personality of Godhead brings all perfection to the worshipper. This occurs spontaneously, without effort. Worshipping the chosen Deity of the Lord is described in these words of Srimad Bhagavatam (11.3.48) it is said: "The devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."*** 30 For each of the Lord's forms, beginning with His original form of Lord Krsna, there is a transcendental abode, beginning with the abode of Mathura-mandala. This is described in the following words of Srimad Bhagavatam (10.1.28): "The city and district of Mathura are very intimately connected with Krsna, for Lord Krsna lives there eternally."* 31 For each of these abodes, beginning with Mathura and Vrndavana, there are mantras and ways of meditation. This is described in Sri Gopala-tapani Upanisad and other scriptures. Thus one should meditate on the Supreme Personality of Godhead as He appears in Mathura and His other transcendental abodes. Also one should meditate on the Supreme Personality of Godhead as being identical with His Deity form. 32 That the Supreme Personality of Godhead is identical with His Deity form is described in the following statement of scripture: "He commits an offense who thinks the Deity of the Supreme Lord is merely a statue made of stone." 33 About His Deity form, the Supreme Personality of Godhead declares (Srimad-Bhagavatam 11.27.13): "The Deity form of the Lord, who is the shelter of all living entities can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava."*** 34 Here the word "pratistha" means "the Deity of the Lord", "jiva" means "of Me, the Supreme Personality of Godhead who gives life to all living beings", and "mandiram" means "the abode of Me, the Supreme Personality of Godhead, an abode that is the home of My various primary and secondary bodily features, or in other words My transcendental body". Or the word "mandiram" may also mean "the Deity form that is My home because it has been installed by the proper ritual". These are the meanings. In the Hayasirsa-pancaratra, in the description of installing the Deity, is given the following mantra for inviting the Lord to appear as the Deity: "O Lord Visnu, please come here." Another mantra for this purpose is given in these words: 35 "O Lord, please place Your all-knowing form, a form that is the Supreme truth, in this Deity form. Please wake up, conscious and alive, as this Deity form." 36 The word "jiva-mandiram" may also be interpreted to mean "the Deity form, which is directly the Supreme Personality of Godhead, the shelter of all living entities". In this way the great devotees see that the Deity is directly the Supreme Personality of Godhead Himself. The Lord and the Deity are not different. 37 This is confirmed by the Supreme Personality of Godhead Himself. Speaking

about His Deity form, the Lord declares (Srimad Bhagavatam 11.27.32): "My devotee should then lovingly decorate Me with clothing, a brahmana thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner."*** 38 Here the words "mam" (to Me) and "sa-prema" (with love) should be noted. 39 In the Visnu-dharma Purana, Lord Visnu describes His Deity form to King Ambarisa in these words: "Please place all your thoughts in My Deity form. Leave all other shelters and take shelter of My Deity form alone. Devotedly worship My Deity. Meditate on My Deity, who is kind to the devotees. 40 "When one is walking, standing, sleeping, eating, in front, behind, above, or below, one should always think of the Deity, knowing full well that the Deity and I are the same person. 41 The method of inviting the Lord to appear as the Deity and the method of worshipping the Deity are described in these words of the Agama-sastra: "'Avahanam' is when one respectfully invites the Lord to appear as the Deity. 'Samsthaapananm' is when with devotion one causes the Lord to enter the Deity. 42 "'Sannidhapanam' is when one says to the Deity, 'I am Yours'. In this way one sees himself as a servant of the Deity. 'Sannirodhanam' is when one continues the ritual of worship until it is completed. 'Sakali-karanam' is when the Lord reveals all the limbs of His transcendental form." 43 When the scriptures declare that sudras and other low-caste persons are not allowed to worship the Deity, the scriptures refer to sudras that are not Vaisnavas. This is explained in the following words of the scriptures: "They who are devotees of the Supreme Personality of Godhead are never sudras. They are all exalted devotees. However, they who are not devoted to Lord Visnu are all sudras, regardless of the caste of their birth." 44 In the Seventh Canto of Srimad Bhagavatam (7.14.34) Sri Narada explains: "O king of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Krsna, in whom all that is moving or non moving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given."* In this way it is affirmed that the Supreme Personality of Godhead is the highest object of worship. Therefore the jnani philosophers who desire liberation should take shelter of devotional service to the Supreme Personality of Godhead. 45 In Srimad-Bhagavatam (7.15.2) it is said: "A person desiring liberation for his forefathers or himself should give charity to a brahmana who adheres to impersonal monism (jana-nistha). In the absence of such an advanced brahmana, charity may be given to a brahmana addicted to fruitive activities (karma-kanda)."* In these words it is said that the jnanis (impersonalists) are the best objects of charity. However, in another place in the scriptures the Supreme Personality of Godhead declares: 46 "Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him,

and whatever he offers should be accepted. Such devotees are as worshipable as I am."* 47 In Srimad Bhagavatam (10.9.21) it is said: "The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving from self-realisation by severe austerities and penances, or to those who consider the body the same as the self."* 48 It is also said in Srimad Bhagavatam (6.14.5): "O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana or Krsna. Such devotees who are fully peaceful, are extremely rare."* 49 In these words it is confirmed that a devotee of the Supreme Personality of Godhead is the most exalted. How much more, then, must it be true that the worship of the Deity of the Supreme Personality of Godhead, a Deity worshipped by these exalted devotee, is the most exalted form of worship? Therefore it is said in the scriptures: "Even if all one's past karma has already been burned away by the fire of transcendental knowledge, if one foolishly does not follow the Deity of the Lord as He goes in procession one will become a brahma-raksasa in the next birth." 50 In Srimad Bhagavatam (7.14.34-35) the following explanation is given: "O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Krsna, in whom all that is moving and unmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given."* 51 "O King Yudhisthira, the demigods, many great sages and saints including event he four sons of Lord Brahma, and I myself were present at your Rajasuya sacrificial ceremony, but when there was a question of who should be the first person worshipped everyone decided upon Lord Krsna, the Supreme Person."* 52 Here the word "tatra" (there) means "in the Rajasuya-yajna".

Bhakti · Sanskrit §285 · English §287

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श्री-नारद-पञ्चरात्रे चैवम् एव श्री-नारायण-वाक्यं श्राद्ध- कथनारम्भे -

नाचरेद् यस् तु सिद्धोऽपि लौकिकं धर्मम् अग्रतः । उपप्लवाच् च धर्मस्य ग्लानिर् भवति नारदः ॥

विवेकज्ञैर् अतः सर्वैर् लोकाचारो यथा-स्थितः । आदेह-पाताद् यत्नेन रक्षणीयः प्रयत्नतः ॥ इति ।

एतेषां च द्विविधा कर्म-व्यवस्था श्री-नारद-पञ्चरात्रादौ अन्तर्यामि- श्री-भगवद्-दृष्ट्यैव सर्वाराधानं विहितं विष्णु-यामलादौ तु -

विष्णु-पादोदकेनैव पितृणां तर्पण-क्रिया । विष्णोर् निवेदितान्नेन यष्टव्यं देवतान्तरम् ॥ इत्य् आदि-प्रकारेण विहितम्

इति ।

ये तु तत्र श्री-भगवत्-पीठावरण-पूजायां गणेश-दुर्गाद्या वर्तन्ते ते हि विष्वक्सेनादिवद् भगवतो नित्य-वैकुण्ठ-सेवकाः । ततश् च ते गणेश- दुर्गाद्या, ये परे माया-शक्त्यात्मका गणेश-दुर्गाद्यास् ते तु न भवन्ति । न यत्र माया किम् उतापरे हरेः [भ्प् २.९.१०] इति द्वितीयोक्तेः । ततो भगवत्-स्वरूप-भूत-शक्त्यात्मका एव ते । यत एव च श्री-कृष्ण-स्वरूप-भूत-शक्ति-वृत्ति-विशेषस्याधिष्ठातृत्वं श्रूति-तन्त्रादिष्व् आदिष्व् अपि दृश्यते । यथा नारद-पञ्चरात्रे श्रुति-विद्या-संवादे -

भक्तिर् भजन-सम्पत्तिर् भजते प्रकृतिः प्रियम् । ज्ञायतेऽत्यन्त-दुःखेन सेयं प्रकृतिर् आत्मनः ॥

दुर्गेति गीयते सद्भिर् अखण्ड-रस-वल्लभा ॥ इति ।

अतएव श्री-भगवद्-अभेदेनोक्तं गौतमीय-कल्पे - यः कृष्णः सैव दुर्गा स्याद् या दुर्गा कृष्ण एव सः इति । त्वम् एव परमेशानि अस्याधिष्ठातृ-देवता इत्य् आदिकं तु विराट्-पुरुष-महा-पुरुषयोर् इव (पगे १४८) केषांचिद् अभेदोपासना-विवक्षयैवोक्तम् । सा हि मायांश-रूपा तद्-अधीने प्राकृतेऽस्मिन् लोके

मन्त्र-रक्षा-लक्षण-सेवार्थं नियुक्ता चिच्-छक्त्यात्मक- दुर्गाया दासीयते न तु सेवाधिष्ठात्री । मायातीत-वैकुण्ठावरण- कथने पाद्मोत्तर-खण्डे --

सत्याच्युतानन्त-दुर्गा-विष्वक्सेन-गजाननाः । शङ्ख-पद्म-निधी लोकाश् चतुर्थावरणं शुभम् ॥

ऐन्द्र-पावक-याम्यानि नैरृतं वारुणं तथा । वायव्यं सौम्यम् ऐशानं सप्तमं मुनिभिः स्मृतम् ॥

साध्या मरुद्-गणाश् चैव विश्वेदेवास् तथैव च । नित्याः सर्वे परे धाम्नि ये चान्ये च दिवौकसः ॥

ते वै प्राकृत-लोकेऽस्मिन्न् अनित्यास् त्रिदशेश्वराः । ते ह नाकं महिमानः सचन्त इति वै श्रुतिः ॥ [पद्मप् ६.२२८.६०, ६४-६६] इति ।

किं च भगवत्-स्वरूपा एव ते । यथोक्तं त्रैलोक्य-सम्मोहन-तन्त्रे
अष्टादशाक्षर-षड्-अङ्गादि-देवताभेद-कथनारम्भे -

सर्वत्र देव-देवोऽसौ गोप-वेश-धरो हरिः । केवलं रूप-भेदेन नाम-भेदः प्रकीर्तितः ॥ इति ।

अतो नाम-मात्र-साधारण्येनानन्य-भक्तैर् न भेतव्यम् । किन्तु भगवतो नित्य-वैकुण्ठ-सेवकत्वाद् विष्वक्सेनादिवत् सत्-कार्या एव ते । यस्यात्म- बुद्धिः कुणपे त्रि-धातुके [भ्प् १०.८४.८] इत्य् आदौ, अर्चयित्वा तु गोविन्दं तदीयान् नार्चयेत् तु यः [पद्मप् ६.२५३.१७७] इत्य् आदि-पाद्मोत्तर-खण्ड-वचनेन तद्-असत्कारे दोष-श्रवणात् । अतस् तान् एवोद्धिश्याह --

दुर्गां विनायकं व्यासं विष्वक्सेनं गुरून् सुरान् । स्वे स्वे स्थाने त्व् अभिमुखान् पूजयेत् प्रोक्षणादिभिः ॥ [भ्प् ११.२७.२९]

पाद्मोत्तर-खण्ड एव च - तस्माद् अवैदिकानां च देवानाम् अर्चनं त्यजेत् । स्वतन्त्र-पूजनं यत्र वैदिकानाम् अपि त्यजेत् ॥

अर्चयित्वा जगद्-वन्द्यं देवं नारायणं हरिम् । तद्-आवरण-संस्थानं देवस्य परितोऽर्चयेत् ॥

हरेर् भुक्तावशेषेण बलिं तेभ्यो विनिःक्षिपेत् । होमं चैव प्रकुर्वीत तच्-छेषेणैव वैष्णवः ॥ [पद्मप् ६.२५३.१०३-६] इत्य्

आदि ।

॥ ११.२७ ॥ श्री-भगवान् ॥ २८५ ॥

[285]

śrī-nārada-pañcarātre caivam eva śrī-nārāyaṇa-vākyaṃ śrāddha- kathanārambhe -

nācared yas tu siddho'pi laukikaṃ dharmam agrataḥ | upaplavāc ca dharmasya glānir bhavati nāradaḥ ||

vivekajñair ataḥ sarvair lokācāro yathā-sthitaḥ | ādeha-pātād yatnena rakṣaṇīyaḥ prayatnataḥ || iti |

eteṣāṃ ca dvividhā karma-vyavasthā śrī-nārada-pañcarātrādau antaryāmi-śrī-bhagavad-dṛṣṭyaiva sarvārādhānaṃ vihitaṃ viṣṇu-yāmalādau tu -

viṣṇu-pādodakenaiva pitṝṇāṃ tarpaṇa-kriyā | viṣṇor niveditānnena yaṣṭavyaṃ devatāntaram || ity ādi-prakāreṇa vihitam

iti |

ye tu tatra śrī-bhagavat-pīṭhāvaraṇa-pūjāyāṃ gaṇeśa-durgādyā vartante te hi viṣvaksenādivad bhagavato nitya-vaikuṇṭha-sevakāḥ | tataś ca te gaṇeśa- durgādyā, ye pare māyā-śaktyātmakā gaṇeśa-durgādyās te tu na bhavanti | na yatra māyā kim utāpare hareḥ [BhP 2.9.10] iti dvitīyokteḥ | tato bhagavat- svarūpa-bhūta-śaktyātmakā eva te | yata eva ca śrī-kṛṣṇa-svarūpa-bhūta- śakti-vṛtti-viśeṣasyādhiṣṭhātṛtvaṃ śrūti-tantrādiṣv ādiṣv api dṛśyate | yathā nārada-pañcarātre śruti-vidyā-saṃvāde -

bhaktir bhajana-sampattir bhajate prakṛtiḥ priyam | jñāyate'tyanta-duḥkhena seyaṃ prakṛtir ātmanaḥ ||

durgeti gīyate sadbhir akhaṇḍa-rasa-vallabhā || iti |

ataeva śrī-bhagavad-abhedenoktaṃ gautamīya-kalpe - yaḥ kṛṣṇaḥ saiva durgā syād yā durgā kṛṣṇa eva saḥ iti | tvam eva parameśāni asyādhiṣṭhātṛ-devatā ity ādikaṃ tu virāṭ-puruṣa-mahā-puruṣayor iva (page 148) keṣāṃcid abhedopāsanā-vivakṣayaivoktam | sā hi māyāṃśa-rūpā tad-adhīne prākṛte'smin loke mantra-rakṣā-lakṣaṇa-sevārthaṃ

niyuktā cic-chaktyātmaka- durgāyā dāsīyate na tu sevādhiṣṭhātrī | māyātīta-vaikuṇṭhāvaraṇa- kathane pādmottara-khaṇḍe --

satyācyutānanta-durgā-viṣvaksena-gajānanāḥ | śaṅkha-padma-nidhī lokāś caturthāvaraṇaṃ śubham ||

aindra-pāvaka-yāmyāni nairṛtaṃ vāruṇaṃ tathā | vāyavyaṃ saumyam aiśānaṃ saptamaṃ munibhiḥ smṛtam ||

sādhyā marud-gaṇāś caiva viśvedevās tathaiva ca | nityāḥ sarve pare dhāmni ye cānye ca divaukasaḥ ||

te vai prākṛta-loke'sminn anityās tridaśeśvarāḥ | te ha nākaṃ mahimānaḥ sacanta iti vai śrutiḥ || [PadmaP 6.228.60, 64-66] iti |

kiṃ ca bhagavat-svarūpā eva te | yathoktaṃ trailokya-sammohana-tantre aṣṭādaśākṣara-ṣaḍ-aṅgādi-devatābheda-kathanārambhe -

sarvatra deva-devo'sau gopa-veśa-dharo hariḥ | kevalaṃ rūpa-bhedena nāma-bhedaḥ prakīrtitaḥ || iti |

ato nāma-mātra-sādhāraṇyenānanya-bhaktair na bhetavyam | kintu bhagavato nitya-vaikuṇṭha-sevakatvād viṣvaksenādivat sat-kāryā eva te | yasyātma- buddhiḥ kuṇape tri-dhātuke [BhP 10.84.8] ity ādau, arcayitvā tu govindaṃ tadīyān nārcayet tu yaḥ [PadmaP 6.253.177] ity ādi-pādmottara-khaṇḍa- vacanena tad-asatkāre doṣa-śravaṇāt | atas tān evoddhiśyāha --

durgāṃ vināyakaṃ vyāsaṃ viṣvaksenaṃ gurūn surān | sve sve sthāne tv abhimukhān pūjayet prokṣaṇādibhiḥ || [BhP 11.27.29]

pādmottara-khaṇḍa eva ca - tasmād avaidikānāṃ ca devānām arcanaṃ tyajet | svatantra-pūjanaṃ yatra vaidikānām api tyajet ||

arcayitvā jagad-vandyaṃ devaṃ nārāyaṇaṃ harim | tad-āvaraṇa-saṃsthānaṃ devasya parito'rcayet ||

harer bhuktāvaśeṣeṇa baliṃ tebhyo viniḥkṣipet | homaṃ caiva prakurvīta tac-cheṣeṇaiva vaiṣṇavaḥ || [PadmaP 6.253.103-6] ity

ādi |

|| *11.27* || *śrī-bhagavān* || *285* ||

English witness · section(s) 287

Anuccheda 287

1 In Srimad Bhagavatam (10.14.36) it is said: "The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta (Krsna). Therefore simply by worshipping Lord Krsna one can worship all living entities."*** 2 Thus by pleasing the Supreme Personality of Godhead one also pleases all living entities automatically. That is the meaning here.

BHAKTI-SANDARBHA

5.25

Sections 286–297

10 bilingual sequence blocks

Bhakti · Sanskrit §286 · English §288

[२८६]

भूतादि-पूजा तु तत्-पूजाङ्गत्वे विहितापि न कर्तव्या । तद्-आवरण- देवतात्वाभावात् । निषिद्धं च तत्रैव -

यक्षाणां च पिशाचानां मद्य-मांस-भुजां तथा । दिवौकसां तु भजनं सुरापान-समं स्मृतम् ॥ [पद्मप् ६.२५३.९५] इति ।

अतएवावश्यक-पूज्यानाम् अन्येषां तत्-स्वीकृतैर् अपि मद्यादिभिः पूजा निषिद्धा । यथा सङ्कर्षणादीनाम् ।

अथ पीठ-पूजायां येऽप्य् अधर्माद्या वर्तन्ते गुण-त्रयं च । तानि तु पाद्मोत्तर-खण्डे स्पष्टान्य् अपि न सन्ति । तथा स्वायम्भुवागमेऽपि । तस्मान् नादरणीयानि । केचित् तु नारद-पञ्चरात्र-दृष्ट्या तान्य् अन्यथैव व्याचक्षते । यथोक्तं तत्रैव - अधर्माद्य्-आद्य-चतुष्कं तु अश्रेयसि नियोजनम् इति अधार्मिकादिषु तत्-तद्-अन्तर्यामि-शक्तिर् अधर्माद्यम् इत्य् अर्थः । तथा पीठ-पूजायां भगवद्-धामे श्री-गुरु-पादुका-पूजनम् एवं सङ्गच्छते । यथा य एव भगवान् अत्र व्यष्टि-रूपतया भक्तावतारत्वेन श्री-गुरु-रूपो वर्तते, स एव तत्र समष्टि-रूपतया स्व- वाम-प्रदेशे साक्षाद्-अवतारत्वेनापि तद्-रूपो वर्तत इति ।

तथा -- (पगे १४९) ये चात्र श्री-रामाद्य्-उपासनायां ऐन्द्र-द्विविदादय आवरण-देवतास् ते तु तदीय-नित्य-धाम-गता नित्याः शुद्धाश् च ज्ञेयाः । यथाक्रूराघमर्षणे तेन श्री-प्रह्लादादयो दृष्टाः । य एव श्री-प्रह्लादः पृथ्वी-दोहनेऽपि वत्सोऽभूत्, तदानीं तज्-जन्माभावात् । चाक्षुष-मन्वन्तर एव हिरण्य-कशिपोर् जातत्वात् ।

अन्ये तु स्व-स्व-धाम्नि नित्य-प्राकट्यस्यैव श्री-रामादेः प्रपञ्च- प्राकाट्यावसरं प्राप्य तत्-साहाय्यार्थं नित्य-पार्षदम् ऐन्द्र-द्विविदादि- शक्त्यावेशिनो जीवाः
सुग्रीवादि-भागवत-द्वेषि-बालि-प्रभृति=सम्बन्धाद् उत्तर-काले भगवद्-विद्वेषि-नरकासुरादि-सङ्गाच् च दुष्ट-भावा भवन्तीत्य् अवधेयम् । प्रपञ्च-लोक-मिश्रत्वेनैव प्राकट्य-सम्भवात् ।

अथ श्री-कृष्ण-गोकुलोपासनायाम् अपि यत् श्री-रुक्मिण्य्-आदीनाम् आवरणत्वं तत् तु तच्-छक्ति-विशेष-रूपाणां तासां विमलादीनाम् इवान्तर्धान- गतत्वेनैव । न तु

तत्-तल्-लीला-गत-प्राकट्येनेति ज्ञेयम् । अतएव ध्याने ता नोक्ताः । केचित् तु रुक्मिण्य्-आदि-नामानि श्री-राधादि-नामान्तरत्वेनैव मन्यन्ते । यथा ते शङ्ख-चक्र-गदा-मुद्रादि-धारणं श्री-कृष्ण-चरण- चिह्नत्वेनैव स्वीकुर्वन्ति, यथा च द्वारान्तः-पार्श्वयोर् गङ्गा-यमुनयोः पूज्यमानयोर् गङ्गा श्री-गोवर्धने प्रसिद्धा मानस-गङ्गेति मन्यन्ते । तथा च विष्वक्सेनादयो भद्रसेनादय इति । श्री-कृष्ण-पीठ-पूजायां श्वेतद्वीप-क्षीर-समुद्र-पूजा च गोलोकाख्यस्य तद्-धाम्नोऽपि श्वेतद्वीपेति-नामत्वात् । कामधेनु-कोटि-निःसृत-दुग्ध-पर-विशेषस्य च तत्र स्थितत्वात् । यथोक्तं ब्रह्म-संहितायां तद्-वर्णनान्ते --

स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश् च सु-महान् निमेषार्धाख्यो वा व्रजति न हि यत्रापि समयः । भजे श्वेतद्वीपं तम् अहम् इह गोलोकम् इति यं विदन्तस् ते सन्तः क्षिति-विरल-चाराः कतिपये ॥ इति ।

एवम् अन्यत्रापि ज्ञेयम् । तथा सोम-सूर्याग्नि-मण्डलान्य् अप्राकृतान्य् अतिशैत्य-ताप-गुण-परित्यागेनैव वर्तन्ते । तत्र सर्व-कल्याण-गुण- वस्तूनाम् एवाभिधानाय प्राकृत-निषेधात् । यथा नृसिंह-तापन्याम् - तद् वा एतत् परमं धाम मन्त्र-राजाध्यापकस्य यत्र न दुःखादि यत्र न सूर्यस् तपति यत्र न वायुर् वाति यत्र न चन्द्रमा भाति यत्र न नक्षत्राणि भान्ति यत्र नाग्निर् दहति यत्र न मृत्युः प्रविशति यत्र न दोषः । [नृसिंहताप् ५.९] इत्य् आदि ।

तद् एवं कर्म-मिश्रत्वादि-निरसन-प्रसङ्ग-सङ्गत्या तत्-परिकरा व्याख्याताः ।

अथ तेषां शुद्ध-भक्तानां भूत-शुद्ध्य्-आदिकं यथामति व्याख्यायते । तत्र भूत-शुद्धिर् निजाभिलषित-भगवत्-सेवौपयिक-तत्-पार्षद-देह- भावना-पर्यन्तैव तत्-सेवैक-पुरुषार्थिभिः कार्या निजनुकुल्यत् । एवं यत्र यत्रात्मनो निजाभीष्ट-देवता-रूपत्वेन चिन्तनं विधीयते तत्र तत्रैव पार्षदत्वे ग्रहणं भाव्यम् । अहङ्ग्रहोपासनायाः शुद्ध- भक्तैर् द्विष्टत्वात् । ऐक्यं च तत्र साधारण्य-प्रायम् एव । तदीय-चिच्- छक्ति-वृत्ति-विशुद्ध-सत्त्वांश-विग्रहत्वात् पार्षदानाम् । (पगे १५०)

अथ केशवादि-न्यासादीनां यत्राधमाङ्ग-विषयत्वं तत्र तन्-मूर्तिं ध्यात्वा तत्-तन्-मन्त्रांश् च जप्त्वैव तत्-तद्-अङ्ग-स्पर्श-मात्रं कुर्यात् । न तु तत्-तन्-मन्त्र-देवतास् तत्र तत्र न्यस्ता ध्यायेत् । भक्तानां तद्-अनौचित्यात् ।

अथ मुख्यं ध्यानं श्री-भगवद्-धाम-गतम् एव । हृदय-कमल- गतं तु योगि-मतम् । स्मरेद् वृन्दावने रम्ये इत्य् आद्य्-उक्तत्वात् । अतएव मानस-पूजा च तत्रैव चिन्तनीया । काम-गायत्री-ध्यानं च यत् सूर्य-मण्डले श्रूयते तत्रैव चिन्त्यम् । गोलोक एव निवसत्य् अखिलात्म-भूतः इत्य् अत्रैव-कारात् । तत्र

श्री-वृन्दावन-नाथः साक्षान् न तिष्ठति किन्तु तेजोमय-प्रतिमाकारेणैवेति ।

अथ बहिर् उपचारैर् अन्तः-पूजायां वेण्व्-आदि-पूजा तद्-अङ्ग-ज्योतिर्- विलीनाङ्गस्य स्वस्याङ्गे तानि भाव्यन्त इति पूर्व-हेतोर् एव । तथा मानसादि- पूजायां भूत-पूर्व-तत्-परिकर-लीला-संवलितत्वम् अपि न कल्पनामयं किन्तु यथार्थम् एव । यतस् तस्य प्राकट्य-समये लीलास् तत्-परिकराश् च ये प्रादुर्बभूवुस् तादृशाश् चाप्रकटम् अपि नित्यं तदीये धाम्नि सङ्ख्यातीता एव वर्तन्ते । असुरास् तु न तत्र चेतना किन्तु मन्त्रमय-तत्-प्रतिमा-निभा ज्ञेयाः । एवं विहारैः [भ्प् १०.१४.५७] इत्य् आदौ, निलायनैः सेतु-बन्धैर् मर्कट-प्लवनादिभिः [भ्प् १०.१४.५७] इतिवत् तत्-तल्-लीलानां नाना-प्रकाशैः कौतुकेनानुक्रियमाणत्वाद् भगवत्-सन्दर्भादौ हि तथा स-न्यायं दर्शितास्ति ।

अथ मानस-पूजा-माहात्म्यं यथा नारद-पञ्चरात्रे श्री-नारायण- वाक्यम् - अयं यो मानसो योगो जरा-व्याधि-भयापहः इत्य् आदौ -

यश् चैतत् परया भक्त्या सकृत् कुर्यान् महामते । क्रमोदितेन विधिना तस्य तुष्याम्य् अहं मुने ॥ इति ।

एषा क्वचित् स्वतन्त्रापि भवति । मनोमय्यां मूर्तेर् अष्टमतया स्वातन्त्र्येण विधानात् - अर्चादौ हृदये वापि यथोपलब्धोपचारकैः [भ्प् ११.३.५१] इत्य् आविर्होत्र-वचनेन वा-शब्दात् ।

अथ पूजा-स्थानानि विचार्यन्ते । तानि च विविधानि । तत्र शालग्रामादिकं तत्-तद्-भगवद्-आकाराधिष्ठानम् इति चिन्त्यम् । आकार-वैलक्षण्यात् । शालग्राम-शिला यत्र तत्र सन्निहितो हरिः इत्य् आद्य्-उक्तेः । तत्र च स्वेष्टाकारस्यैव भगवतोऽधिष्ठानं सुष्ठु सिद्धि-करम् । तस्मिन्न् एवायत्नतस् तदीय-प्राकट्यात् । मूर्त्याभिमतयात्मनः [भ्प् ११.३.४९] इत्य् उक्तेः । श्री-कृष्णादीनां तु मथुरादि-क्षेत्रं महाधिष्ठानम् । मथुरा भगवान् यत्र नित्यं सन्निहितो हरिः [भ्प् १.१०.२८] इत्य्-आद्य्-उक्तेः । तथा तत्- तन्-मन्त्र-ध्येय-वैभवत्वेन मथुरा-वृन्दावनादीनां श्री-गोपाल-तापन्यादौ प्रख्यातत्वात् । मथुरादि-क्षेत्राण्य् एवान्यत्राधिष्ठाने ध्यानेन प्रकाश्य तेषु भगवांश् चिन्त्यते ।

अथ श्रीमत्-प्रतिमायां तु तद्-आकारक-रूपतयैव चिन्तयन्ति आकारैक्यात् । शिला-बुद्धिः (पगे १५१) कृता किं वा प्रतिमायां हरेर् मया इति भावनान्तरे दोष-श्रवणाच् च । एवम् एव श्री-भगवता चलाचलेति द्विविधा प्रतिष्ठा जीव-मन्दिरम् [भ्प् ११.२७.१३] इत्य् उक्तम् । प्रतिष्ठा प्रतिमा जीवस्य जीवयितुः परमात्मनो मम मन्दिरं मद्-अङ्ग-प्रत्यङ्गैर् एकाकारतास्पदम् इत्य् अर्थः । यद् वा प्रतिष्ठा-लक्षणेन कर्मणा पूर्वोक्ता प्रतिमा मम तद्- आस्पदं भवतीत्य् अर्थः । तथा च श्री-हयशीर्ष-पञ्चरात्रे श्री-मूर्ति-

प्रतिष्ठा-प्रसङ्गे विष्णो सन्निहितो भव इति सान्निध्य-करण-मन्त्र- विशेषानन्तरं मन्त्रान्तरम् --

यच् च ते परमं तत्त्वं यच् च ज्ञान-मयं वपुः । तत् सर्वम् एकतो लीनम् अस्मिन् देहे विबुध्यताम् ॥ इति ।

अथवा जीव-मन्दिरं सर्व-जीवानां परमाश्रयः साक्षाद् भगवान् एव प्रतिष्ठेत्य् अर्थः । परमोपासकाश् च साक्षात् परमेश्वरत्वेनैव तां पश्यन्ति । भेद-स्फूर्तेर् भक्ति-विच्छेदकत्वात् तथैव ह्य् उचितम् । इत्थम् एवोक्तं भगवता -

वस्त्रोपवीताभरण- पत्र-स्रग्-गन्ध-लेपनैः । अलङ्कुर्वीत स-प्रेम मद्-भक्तो मां यथोचितम् ॥ [भ्प् ११.२७.२८]

इत्य् अत्र माम् इति स-प्रेमेति च । अतएव विष्णुधर्मे ताम् अधिकृत्य अम्बरीषं प्रति श्री-विष्णु-वाक्यम् -

तस्यां चित्तं समावेश्य त्यज चान्यान् व्यापाश्रयान् । पूजिता सैव ते भक्त्या ध्याता चैवोपकारिणी ॥

गच्छंस् तिष्ठन् स्वपन् भुञ्जंस् ताम् एवाग्रे च पृष्ठतः । उपर्य्-अधस् तथा पार्श्वे चिन्तयंस् ताम् अथात्मनः ॥ इत्य् आदि ।

अतएव तत्-पूजायाम् आवाहनादिकम् इत्थं व्याख्यातम् आगमे - आवाहनं चादरेण सम्मुखीकरणं प्रभोः । भक्त्या निवेशनं तस्य संस्थापनम् उदाहृतम् ॥

तवास्मीति तदीयत्व-दर्शनं सन्निधापनम् । क्रिया-समाप्ति-पर्यन्त-स्थापनं सन्निबोधनम् ॥

सकलीकरणं प्रोक्तं तत्-सर्वाङ्ग-प्रकाशनम् ॥ इति ।

अत्र शूद्रादि-पूजितार्चा-पूजा-निषेध-वचनम् अवैष्णव-शूद्रादि-परम् एव -

न शूद्रा भगवद्-भक्तास् ते तु भागवता नराः । सर्व-वर्णेषु ते शूद्रा ये न भक्ता जनार्दने ॥ इत्य् उक्तेः ।

अथ सप्तमे पात्रम् [भ्प् ७.१४.२८] इत्य् आदौ श्री-नारदोक्तौ अधिष्ठान- विचारे श्रीमद्-अर्चातोऽपि यः पूरुष-मात्रातिशयस् तत्रापि ज्ञानिनः, स च कैवल्य-कामो भक्त्य्-आश्रयः, तस्मिन् प्रकरणे ज्ञान-निष्ठाय देयानि [भ्प् ७.२५.१] इत्य् उपसंहारे ज्ञानिन एव दान-पात्रत्वेन पर्मोत्कर्षोक्तेः । अन्यत्र

तु न मे भक्तश् चतुर्वेदी, नायं सुखापो भगवान् इत्य् आदौ, मुक्तानाम् अपि सिद्धानाम् [भ्प् ६.१४.४] इत्य् आदौ च भक्तस्यैव ततोऽप्य् उत्कर्षः । किम् उत तद्-उपास्यायाः श्रीमद्-अर्चायाः । अतएव ताम् उद्दिश्योक्तं - नानुव्रजति यो मोहात् [भ्प् ६.१४.४] इत्य् आदि । तथापि पात्रम् इत्य् आदीनाम् अर्थोऽपि क्रमेण दश्र्यते - (पगे १५२)

पात्रं त्व् अत्र निरुक्तं वै कविभिः पात्र-वित्तमैः । हरिर् एवैक उर्वीश यन्-मयं वै चराचरम् ॥

देवर्ष्य्-अर्हत्सु वै सत्सु तत्र ब्रह्मात्मजादिषु । राजन् यद् अग्र-पूजायां मतः पात्रतयाच्युतः ॥ [भ्प् ७.१४.३४-३५]

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bhūtādi-pūjā tu tat-pūjāṅgatve vihitāpi na kartavyā | tad-āvaraṇa- devatātvābhāvāt | niṣiddhaṃ ca tatraiva -

yakṣāṇāṃ ca piśācānāṃ madya-māṃsa-bhujāṃ tathā | divaukasāṃ tu bhajanaṃ surāpāna-samaṃ smṛtam || [PadmaP 6.253.95] iti |

ataevāvaśyaka-pūjyānām anyeṣāṃ tat-svīkṛtair api madyādibhiḥ pūjā niṣiddhā | yathā saṅkarṣaṇādīnām |

atha pīṭha-pūjāyāṃ ye'py adharmādyā vartante guṇa-trayaṃ ca | tāni tu pādmottara-khaṇḍe spaṣṭāny api na santi | tathā svāyambhuvāgame'pi | tasmān nādaraṇīyāni | kecit tu nārada-pañcarātra-dṛṣṭyā tāny anyathaiva vyācakṣate | yathoktaṃ tatraiva - adharmādy-ādya-catuṣkaṃ tu aśreyasi niyojanam iti adhārmikādiṣu tat-tad-antaryāmi-śaktir adharmādyam ity arthaḥ | tathā pīṭha-pūjāyāṃ bhagavad-dhāme śrī-guru-pādukā-pūjanam evaṃ saṅgacchate | yathā ya eva bhagavān atra vyaṣṭi-rūpatayā bhaktāvatāratvena śrī-guru-rūpo vartate, sa eva tatra samaṣṭi-rūpatayā sva- vāma-pradeśe sākṣād-avatāratvenāpi tad-rūpo vartata iti |

tathā -- (page 149) ye cātra śrī-rāmādy-upāsanāyāṃ aindra-dvividādaya āvaraṇa-devatās te tu tadīya-nitya-dhāma-gatā nityāḥ śuddhāś ca jñeyāḥ | yathākrūrāghamarṣaṇe tena śrī-prahlādādayo dṛṣṭāḥ | ya eva śrī-prahlādaḥ pṛthvī-dohane'pi vatso'bhūt, tadānīṃ taj-janmābhāvāt | cākṣuṣa-manvantara eva hiraṇya-kaśipor jātatvāt |

anye tu sva-sva-dhāmni nitya-prākaṭyasyaiva śrī-rāmādeḥ prapañca- prākāṭyāvasaraṃ prāpya tat-sāhāyyārthaṃ nitya-pārṣadam aindra-dvividādi- śaktyāveśino jīvāḥ sugrīvādi-bhāgavata-dveṣi-bāli-prabhṛti=sambandhād uttara-kāle bhagavad-vidveṣi-narakāsurādi-saṅgāc ca duṣṭa-bhāvā bhavantīty avadheyam |

prapañca-loka-miśratvenaiva prākaṭya-sambhavāt |

atha śrī-kṛṣṇa-gokulopāsanāyām api yat śrī-rukmiṇy-ādīnām āvaraṇatvaṃ tat tu tac-chakti-viśeṣa-rūpāṇāṃ tāsāṃ vimalādīnām ivāntardhāna- gatatvenaiva | na tu tat-tal-līlā-gata-prākaṭyeneti jñeyam | ataeva dhyāne tā noktāḥ | kecit tu rukmiṇy-ādi-nāmāni śrī-rādhādi-nāmāntaratvenaiva manyante | yathā te śaṅkha-cakra-gadā-mudrādi-dhāraṇaṃ śrī-kṛṣṇa-caraṇa- cihnatvenaiva svīkurvanti, yathā ca dvārāntaḥ-pārśvayor gaṅgā-yamunayoḥ pūjyamānayor gaṅgā śrī-govardhane prasiddhā mānasa-gaṅgeti manyante | tathā ca viṣvaksenādayo bhadrasenādaya iti | śrī-kṛṣṇa-pīṭha-pūjāyāṃ śvetadvīpa-kṣīra-samudra-pūjā ca golokākhyasya tad-dhāmno'pi śvetadvīpeti-nāmatvāt | kāmadhenu-koṭi-niḥsṛta-dugdha-para-viśeṣasya ca tatra sthitatvāt | yathoktaṃ brahma-saṃhitāyāṃ tad-varṇanānte --

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ | bhaje śvetadvīpaṃ tam aham iha golokam iti yaṃ vidantas te santaḥ kṣiti-virala-cārāḥ katipaye || iti |

evam anyatrāpi jñeyam | tathā soma-sūryāgni-maṇḍalāny aprākṛtāny atiśaitya-tāpa-guṇa-parityāgenaiva vartante | tatra sarva-kalyāṇa-guṇa- vastūnām evābhidhānāya prākṛta-niṣedhāt | yathā nṛsiṃha-tāpanyām - tad vā etat paramaṃ dhāma mantra-rājādhyāpakasya yatra na duḥkhādi yatra na sūryas tapati yatra na vāyur vāti yatra na candramā bhāti yatra na nakṣatrāṇi bhānti yatra nāgnir dahati yatra na mṛtyuḥ praviśati yatra na doṣaḥ | [NṛsiṃhaTāp 5.9] ity ādi |

tad evaṃ karma-miśratvādi-nirasana-prasaṅga-saṅgatyā tat-parikarā vyākhyātāḥ |

atha teṣāṃ śuddha-bhaktānāṃ bhūta-śuddhy-ādikaṃ yathāmati vyākhyāyate | tatra bhūta-śuddhir nijābhilaṣita-bhagavat-sevaupayika-tat-pārṣada-deha-bhāvanā-paryantaiva tat-sevaika-puruṣārthibhiḥ kāryā nijanukulyat | evaṃ yatra yatrātmano nijābhīṣṭa-devatā-rūpatvena cintanaṃ vidhīyate tatra tatraiva pārṣadatve grahaṇaṃ bhāvyam | ahaṅgrahopāsanāyāḥ śuddha- bhaktair dviṣṭatvāt | aikyaṃ ca tatra sādhāraṇya-prāyam eva | tadīya-cic- chakti-vṛtti-viśuddha-sattvāṃśa-vigrahatvāt pārṣadānām | (page 150)

atha keśavādi-nyāsādīnāṃ yatrādhamāṅga-viṣayatvaṃ tatra tan-mūrtiṃ dhyātvā tat-tan-mantrāṃś ca japtvaiva tat-tad-aṅga-sparśa-mātraṃ kuryāt | na tu tat-tan-mantra-devatās tatra tatra nyastā dhyāyet | bhaktānāṃ tad- anaucityāt |

atha mukhyaṃ dhyānaṃ śrī-bhagavad-dhāma-gatam eva | hṛdaya-kamala- gataṃ tu yogi-matam | smared vṛndāvane ramye ity ādy-uktatvāt | ataeva mānasa-pūjā ca tatraiva cintanīyā | kāma-gāyatrī-dhyānaṃ ca yat sūrya- maṇḍale śrūyate tatraiva cintyam | goloka

eva nivasaty akhilātma-bhūtaḥ ity atraiva-kārāt | tatra śrī-vṛndāvana-nāthaḥ sākṣān na tiṣṭhati kintu tejomaya-pratimākāreṇaiveti |

atha bahir upacārair antaḥ-pūjāyāṃ veṇv-ādi-pūjā tad-aṅga-jyotir- vilīnāṅgasya svasyāṅge tāni bhāvyanta iti pūrva-hetor eva | tathā mānasādi- pūjāyāṃ bhūta-pūrva-tat-parikara-līlā-saṃvalitatvam api na kalpanāmayaṃ kintu yathārtham eva | yatas tasya prākaṭya-samaye līlās tat-parikarāś ca ye prādurbabhūvus tādṛśāś cāprakaṭam api nityaṃ tadīye dhāmni saṅkhyātītā eva vartante | asurās tu na tatra cetanā kintu mantramaya-tat-pratimā-nibhā jñeyāḥ | evaṃ vihāraiḥ [BhP 10.14.57] ity ādau, nilāyanaiḥ setu-bandhair markaṭa-plavanādibhiḥ [BhP 10.14.57] itivat tat-tal-līlānāṃ nānā-prakāśaiḥ kautukenānukriyamāṇatvād bhagavat-sandarbhādau hi tathā sa-nyāyaṃ darśitāsti |

atha mānasa-pūjā-māhātmyaṃ yathā nārada-pañcarātre śrī-nārāyaṇa- vākyam - ayaṃ yo mānaso yogo jarā-vyādhi-bhayāpahaḥ ity ādau -

yaś caitat parayā bhaktyā sakṛt kuryān mahāmate | kramoditena vidhinā tasya tuṣyāmy ahaṃ mune || iti |

eṣā kvacit svatantrāpi bhavati | manomayyāṃ mūrter aṣṭamatayā svātantryeṇa vidhānāt - arcādau hṛdaye vāpi yathopalabdhopacārakaiḥ [BhP 11.3.51] ity āvirhotra-vacanena vā-śabdāt |

atha pūjā-sthānāni vicāryante | tāni ca vividhāni | tatra śālagrāmādikaṃ tat-tad-bhagavad-ākārādhiṣṭhānam iti cintyam | ākāra-vailakṣaṇyāt | śālagrāma-śilā yatra tatra sannihito hariḥ ity ādy-ukteḥ | tatra ca sveṣṭākārasyaiva bhagavato'dhiṣṭhānaṃ suṣṭhu siddhi-karam | tasminn evāyatnatas tadīya-prākaṭyāt | mūrtyābhimatayātmanaḥ [BhP 11.3.49] ity ukteḥ | śrī-kṛṣṇādīnāṃ tu mathurādi-kṣetraṃ mahādhiṣṭhānam | mathurā bhagavān yatra nityaṃ sannihito hariḥ [BhP 1.10.28] ity-ādy-ukteḥ | tathā tat-tan-mantra-dhyeya-vaibhavatvena mathurā-vṛndāvanādīnāṃ śrī-gopāla- tāpanyādau prakhyātatvāt | mathurādi-kṣetrāṇy evānyatrādhiṣṭhāne dhyānena prakāśya teṣu bhagavāṃś cintyate |

atha śrīmat-pratimāyāṃ tu tad-ākāraka-rūpatayaiva cintayanti ākāraikyāt | śilā-buddhiḥ (page 151) kṛtā kiṃ vā pratimāyāṃ harer mayā iti bhāvanāntare doṣa-śravaṇāc ca | evam eva śrī-bhagavatā calācaleti dvividhā pratiṣṭhā jīva-mandiram [BhP 11.27.13] ity uktam | pratiṣṭhā pratimā jīvasya jīvayituḥ paramātmano mama mandiraṃ mad-aṅga-pratyaṅgair ekākāratāspadam ity arthaḥ | yad vā pratiṣṭhā-lakṣaṇena karmaṇā pūrvoktā pratimā mama tad- āspadaṃ bhavatīty arthaḥ | tathā ca śrī-hayaśīrṣa-pañcarātre śrī-mūrti-pratiṣṭhā-prasaṅge viṣṇo sannihito bhava iti sānnidhya-karaṇa-mantra- viśeṣānantaraṃ mantrāntaram --

yac ca te paramaṃ tattvaṃ yac ca jñāna-mayaṃ vapuḥ | tat sarvam ekato līnam asmin dehe vibudhyatām || iti |

athavā jīva-mandiraṃ sarva-jīvānāṃ paramāśrayaḥ sākṣād bhagavān eva pratiṣṭhety arthaḥ | paramopāsakāś ca sākṣāt parameśvaratvenaiva tāṃ paśyanti | bheda-sphūrter bhakti-vicchedakatvāt tathaiva hy ucitam | ittham evoktaṃ bhagavatā -

vastropavītābharaṇa- patra-srag-gandha-lepanaiḥ | alaṅkurvīta sa-prema mad-bhakto māṃ yathocitam || [BhP 11.27.28]

ity atra mām iti sa-premeti ca | ataeva viṣṇudharme tām adhikṛtya ambarīṣaṃ prati śrī-viṣṇu-vākyam -

tasyāṃ cittaṃ samāveśya tyaja cānyān vyāpāśrayān | pūjitā saiva te bhaktyā dhyātā caivopakāriṇī ||

gacchaṃs tiṣṭhan svapan bhuñjaṃs tām evāgre ca pṛṣṭhataḥ | upary-adhas tathā pārśve citnayaṃs tām athātmanaḥ || ity ādi |

ataeva tat-pūjāyām āvāhanādikam itthaṃ vyākhyātam āgame - āvāhanaṃ cādareṇa sammukhīkaraṇaṃ prabhoḥ | bhaktyā niveśanaṃ tasya saṃsthāpanam udāhṛtam ||

tavāsmīti tadīyatva-darśanaṃ sannidhāpanam | kriyā-samāpti-paryanta-sthāpanaṃ sannibodhanam ||

sakalīkaraṇaṃ proktaṃ tat-sarvāṅga-prakāśanam || iti |

atra śūdrādi-pūjitārcā-pūjā-niṣedha-vacanam avaiṣṇava-śūdrādi-param eva -

na śūdrā bhagavad-bhaktās te tu bhāgavatā narāḥ | sarva-varṇeṣu te śūdrā ye na bhaktā janārdane || ity ukteḥ |

atha saptame pātram [BhP 7.14.28] ity ādau śrī-nāradoktau adhiṣṭhāna- vicāre śrīmad-arcāto'pi yaḥ pūruṣa-mātrātiśayas tatrāpi jñāninaḥ, sa ca kaivalya-kāmo bhakty-āśrayaḥ, tasmin prakaraṇe jñāna-niṣṭhāya deyāni [BhP 7.25.1] ity upasaṃhāre jñānina eva dāna-pātratvena parmotkarṣokteḥ | anyatra tu na me bhaktaś caturvedī, nāyaṃ sukhāpo bhagavān ity ādau, muktānām api siddhānām [BhP 6.14.4] ity ādau ca bhaktasyaiva tato'py utkarṣaḥ | kim uta tad-upāsyāyāḥ śrīmad-arcāyāḥ | ataeva tām uddiśyoktaṃ - nānuvrajati yo mohāt [BhP 6.14.4] ity ādi | tathāpi pātram ity ādīnām

artho'pi krameṇa darśyate - (page 152)

pātraṃ tv atra niruktaṃ vai kavibhiḥ pātra-vittamaiḥ | harir evaika urvīśa yan-mayaṃ vai carācaram ||

devarṣy-arhatsu vai satsu tatra brahmātmajādiṣu | rājan yad agra-pūjāyāṃ mataḥ pātratayācyutaḥ || [BhP 7.14.34-35]

English witness · section(s) 288

Anuccheda 288

1 In Srimad Bhagavatam (7.14.37) it is also said: "The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints, and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramatma. Thus He is known as the purusavatara."* 2 Here the word "jiva" means "the giver of life". This word refers to the Supersoul, who is present in the hearts of all conditioned living beings.

Bhakti · Sanskrit §287 · English §289–290

[२८७]

तत्र राजसूये -- जीव-राशिभिर् आकीर्ण [भ्प् ७.१४.३६] इत्य् आदि ।

[287]

tatra rājasūye -- jīva-rāśibhir ākīrṇa [BhP 7.14.36] ity ādi |

English witness · section(s) 289–290

Anuccheda 289

1 In Srimad Bhagavatam (7.14.38) it is also said: "O King Yudhisthira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on."* 2 Here the word "tasmat" means "than the higher and lower", and "purusah patram" means "the person who is the object". Thus it is seen that the devotees of the Lord are better than the impersonalists. Therefore, as far as one has knowledge of the Supreme Personality of Godhead, so far is one advanced in spiritual life.

Anuccheda 290

1 Seeing that in the course of time faults had became manifested among the devotees of the Lord, the Vedas revealed another way to worship the Lord. This is described in the following words (Srimad Bhagavatam 7.14.39): 2 "My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Treta-yuga, Deity worship in the temple was introduced with all paraphernalia."* 3 This verse means, "Seeing the mutually disrespectful dealings, they introduced Deity worship." In this way the path of Deity worship was revealed. That is the meaning. 4 Deity worship is the best means of spiritual advancement for they who have these kinds of faults. In the scriptures it is said: "Deity worship is meant for people of Treta-yuga who are all less intelligent." Deity worship is also described in the conversations of Brahma, Ambarisa, and other great souls as recorded in the Nrsimha Purana and other scriptures.

Bhakti · Sanskrit §288 · English §291

[२८८]

सर्वेषाम् जीवानाम् आत्मनश् च तर्पण-रूपा सैव भवतीत्य् अर्थः -- पुराण्य् अनेन [भ्प् ७.१४.३७] इत्य् आदि ।

[288]

sarveṣām jīvānām ātmanaś ca tarpaṇa-rūpā saiva bhavatīty arthaḥ -- purāṇy anena [BhP 7.14.37] ity ādi |

English witness · section(s) 291

Anuccheda 291

1 In Srimad Bhagavatam (7.14.40) it is said: "Sometimes a neophyte devotee offers all the paraphernalia for worshipping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorised devotees of Lord Visnu, the Lord is never satisfied with his devotional service."* 2 Here the word "tatah" means "because of being like this," and "kecit" means "they who are devoted to Deity worship and convinced that Deity worship is the best path". That is the meaning. Here someone may object: Even if one offends others he can still attain perfection by worshipping the Deity. Fearing that someone may make this claim, Srimad Bhagavatam speaks this verse. With a desire to refute this idea and establish the truth that one should be respectful to others, Srimad Bhagavatam speaks the words that begin with the phrase "upastapi".

Bhakti · Sanskrit §289 · English §292

[२८९]

जीवेन जीवयित्वा जीवान्तर्यामि-रूपेणेत्य् अर्थः -- तेष्व् एव भगवान् [भ्प् ७.१४.३८] इत्य् आदि । तस्मात् तारतम्य-वर्तनात् पुरुषः प्रायो मनुष्यः पात्रम् । तत्र ज्ञानादिकं विशिष्टम् इति भगवद्-वर्तनस्यातिशयात् । तत्रापि आत्मा यावान् यथा ज्ञानादि-परिमाणादिकस् तथासौ पात्रम् इत्य् अर्थः ।

[289]

jīvena jīvayitvā jīvāntaryāmi-rūpeṇety arthaḥ -- teṣv eva bhagavān [BhP 7.14.38] ity ādi | tasmāt tāratamya-vartanāt puruṣaḥ prāyo manuṣyaḥ pātram | tatra jñānādikaṃ viśiṣṭam iti bhagavad-vartanasyātiśayāt | tatrāpi ātmā yāvān yathā jñānādi-parimāṇādikas tathāsau pātram ity arthaḥ |

English witness · section(s) 292

Anuccheda 292

1 The word "purusa" in the previous verse is explained in these words of Srimad-Bhagavatam (7.14.41): "My dear King, of all persons a qualified brahmana must be accepted as the best within this material world because such a brahmana, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead."* 2 This verse means that they know that such a person is the best.

Bhakti · Sanskrit §290 · English §293

[২৯০]

এবং স্থিতেঽপি কালেনোপাসক-দোষোত্পত্তৌ সত্যাং ভেদ-দৃষ্ট্যা বিশিষ্টম্ অধিষ্ঠানান্তরং প্রকাশিতম্ ইত্য্ আহ -

দৃষ্ট্বা তেষাং মিথো নৃণাম্ অবজ্ঞানাত্মতাং নৃপ। ত্রেতাদিষু হরের্ অর্চা ক্রিয়ায়ৈ কবিভিঃ কৃতা॥ [ভ্প্ ৭.১৪.৩৮]

মিথোঽবজ্ঞানম্ অসম্মানংস্ তস্মিন্ন্ আত্মা বুদ্ধির্ যেষাং ভাবং দৃষ্ট্বা ক্রিয়ায়ৈ পূজাদ্য্-অর্থম্ অর্চা কৃতা তত্-পরিচর্যা-মার্গ-দর্শনায় সা প্রকাশিতেত্য্ অর্থঃ। এতেন তাদৃশ-দোষ-যুক্তেষ্ব্ অপি কার্য-সাধকত্বাত্ শ্রীমদ্-অর্চায়া আধিক্যম্ এব ব্যঞ্জিতম্। প্রতিমা স্বল্প-বুদ্ধীনাম্ ইত্য্ অত্র চ অল্প-বুদ্ধীনাম্ অপীত্য্ অর্থঃ। নৃসিংহ-পুরানাদৌ ব্রহ্মাম্বরীষাদীনাম্ অপি তত্-পূজা-শ্রবণাত্।

[290]

evaṃ sthite'pi kālenopāsaka-doṣotpattau satyāṃ bheda-dṛṣṭyā viśiṣṭam adhiṣṭhānāntaraṃ prakāśitam ity āha -

dṛṣṭvā teṣāṃ mitho nṛṇām avajñānātmatāṃ nṛpa | tretādiṣu harer arcā kriyāyai kavibhiḥ kṛtā || [BhP 7.14.38]

mitho'vajñānam asammānaṃs tasminn ātmā buddhir yeṣāṃ bhāvaṃ dṛṣṭvā kriyāyai pūjādy-artham arcā kṛtā tat-paricaryā-mārga-darśanāya sā prakāśitety arthaḥ | etena tādṛśa-doṣa-yukteṣv api kārya-sādhakatvāt śrīmad-arcāyā ādhikyam eva vyañjitam | pratimā svalpa-buddhīnām ity atra ca alpa-buddhīnām apīty arthaḥ | nṛsiṃha-purānādau brahmāmbarīṣādīnām api tat-pūjā-śravaṇāt |

English witness · section(s) 293

Anuccheda 293

1 The brahmanas, who were also described in the previous verse, are again glorified in these words of Srimad Bhagavatam (7.14.42): "My dear King Yudhisthira, the brahmanas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognised and worshipped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brahmanas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Krsna."* 2 Here the

word "jagad-atmanah" means :engaged in preaching the truth of spiritual life to the people, and thus convincing them to follow the restrictions of spiritual life". The word "daivatam" means "worshipable". This verse was spoken by Sri Narada to King Yudhisthira.

Bhakti · Sanskrit §291 · English §294

[२९१]

ततोऽर्चायां [भ्प् ७.१४.४०] । तत एवं प्रभावात् । केचिद् इत्य् अधिष्ठान- वैशिष्ट्येन पूर्वतोऽप्य् उत्तम-साधन-तत्-परा इत्य् अर्थः । नन्व् अवज्ञावद् द्वेषेऽपि सिद्धिः स्याद् इत्य् आशङ्क्यातिप्रसङ्ग-वारणेच्छया प्रस्तुत-पुरुष- रूपाधिष्ठानादर-रक्षेच्छया च तं वारयति उपास्तापि इति ।

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tato'rcāyāṃ [BhP 7.14.40] | tata evaṃ prabhāvāt | kecid ity adhiṣṭhāna- vaiśiṣṭyena pūrvato'py uttama-sādhana-tat-parā ity arthaḥ | nanv avajñāvad dveṣe'pi siddhiḥ syād ity āśaṅkyātiprasaṅga-vāraṇecchayā prastuta-puruṣa- rūpādhiṣṭhānādara-rakṣecchayā ca taṃ vārayati upāstāpi iti |

English witness · section(s) 294

Anuccheda 294

1 In the beginning of the next chapter (chapter 15 of the seventh canto), the brahmanas who are the best of all other brahmanas are described in the following two verses (Srimad Bhagavatam 7.15.1-2): 2 "My dear King, some brahmanas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga."* 3 "A person desiring liberation for his forefathers or himself should give charity to a brahmana who adheres to impersonal monism (jnana-nistha). In the absence of such an advanced brahmana, charity may be given to a brahmana addicted to fruitive activities (karma-kanda)."* 4 This verse means that for they who desire impersonal liberation the most important kind of worship is worship of a jnani (impersonalist). When a jnani is not present, then other persons may be worshipped. However, they who desire to attain devotional service and pure love of God should worship a devotee who loves the Supreme Personality of Godhead. Such a devotee always thinks of the Supreme Personality of Godhead, who is the shelter of all. Therefore the

worship of such a devotee is the best of all kinds of worship. 5 Because He is the shelter in which everything rests, because He has extraordinary powers, and because He is all-pervading, the Supreme Personality of Godhead, Lord Visnu is personally present as the Salagrama-sila and His other Deity forms. He is the all-pervading Supersoul. He is not like a human being. Jagannatha Puri and the other places where He resides are very holy places of pilgrimage. Even the insects and worms who live in these sacred places attain the highest goal of life. This is confirmed by the words of scripture. 6 In the Skanda Purana it is said: "Any place where there is a Salagrama-sila becomes sacred for 24 miles. All charity, japa and yajna performed there becomes multiplied by many millions of times." 7 In the Padma Purana it is said: "Any human being, or any insect or worm for that matter, who dies within two miles of a Salagrama-sila goes to the spiritual world of Vaikuntha." 8 The conclusion, then, is that worship of the Deity of the Supreme Personality of Godhead is the best kind of worship. This verse was spoken by Sri Narada to King Yudhisthira.

Bhakti · Sanskrit §292 · English §295

[২৯২]

अथ पुरुषेषु पूर्वोक्त-विशेषं जात्य्-आदिना विवृणोति -- पुरुषेष्व् अपि [भ्प् ७.१४.४१] इति । यो धत्ते तं सुपात्रं विदुः ।

[292]

atha puruṣeṣu pūrvokta-viśeṣaṃ jāty-ādinā vivṛṇoti -- puruṣeṣv api [BhP 7.14.41] iti | yo dhatte taṃ supātraṃ viduḥ |

English witness · section(s) 295

Anuccheda 295

1 Other places where the Supreme Personality of Godhead is personally manifested are described by the Lord Himself in these words (Srimad Bhagavatam 11.11.42-46): 2 "O saintly Uddhava, please know that you may worship Me in the sun, fire, brahmanas, cows, Vaisnavas, sky, wind, water, earth, individual soul and all living entities.*** 3-5 "My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the brahmanas by respectfully receiving them as guests, even when uninvited. I can be worshipped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaisnavas by offering loving friendship to

them and honouring them in all respects. Through steady meditation I am worshipped within the inner space of the heart, and within the air I can be worshipped by knowledge that prana, the life air, is the chief among elements. I am worshipped within water by offerings of water itself, along with other elements such as flowers and tulasi leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.*** 6. "Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarsana disc, club and lotus flower. In this way, one should worship me with fixed attention."*** 7 Srila Sridhara Svami comments: "Now eleven objects of worship will be described. Here the word 'bhadra' is in the vocative case. In the first three verses (42-44), the Lord describes different objects of worship and different methods of worship. Here the word 'trayya vidyaya' means 'with prayers, worship and other kinds of service', 'anga' means 'O Uddhava', 'mukhya-dhiya' means 'by seeing the truth about the breath of life', 'toye' means 'with water and other things', 'dravyaih' means 'with tarpana and other offerings', 'sthandile' means ;on the ground', and 'mantra-hrdayaih' means 'with confidential mantras and nyasas'. Then, in verse 46, the Lord describes the way these objects of worship should become objects of meditation. Here the word 'iti' means 'in this way', and 'esu' means 'in these objects of worship.' 8 The four-armed, all-pervading Supersoul may be worshipped in two ways. The first way is to worship Him in the temple, for example by scenting the temple with fragrant oils. The second way is described in these verses in the words 'vaisnave bandhu-sat-krtya' (one may worship me within the Vaisnavas by offering loving friendship to them and honouring them in all respects) and "gosv anga yavasadina" (I can be worshipped within the cows by offerings of grass and other suitable grains). Thus one should honour and befriend the Vaisnavas and understand that the Supreme Personality of Godhead is the supreme master. This is described in these words of Srimad Bhagavatam (11.2.46): "An intermediate, second class devotee shows love to the Supreme Personality of Godhead and is friendly to all devotees."* Here it is said that grass should be offered to the cows. It is not proper, of course, to make such an offering to the four-armed Supreme Personality of Godhead, for that is not proper food for Him. 9 The Supreme Lord has already explained (Srimad Bhagavatam 11.11.41); "Whatever is most desired by one within this material world, and whatever is most dear to oneself, one should offer that very thing to me. Such an offering qualifies one for eternal life."*** 10 Direct service to the Supreme Personality of Godhead is described in Srimad Bhagavatam 11.11.44 (quoted in text 4 of this anuccheda) in the words "hrdi khe dhyana-nisthaya" (through steady meditation I am worshipped within the

inner space of the heart) and "toye dravyais toya-puraskrtaih" (I am worshipped within water by offerings of water itself). 11 These words describe meditation on the Supersoul, who is present in fire and the other material elements. These words do not describe the form of the Lord chosen by the devotees, a form that is the shelter of all and is served with great love. This is so because that form, which is served with spiritual love, is thought by the devotees to have delicate features (and therefore it is not appropriate to think of Him as being present in fire and in various harsh conditions that present themselves to the all-pervading Supersoul). 12 The form of the Lord chosen by the devotees is described by the Lord Himself in these words of Srimad-Bhagavatam (11.27.32): "My devotee should then lovingly decorate Me with clothing, a brahmana thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner."*** 13 In this way the scriptures describe the devotees' loving service to the Supreme Personality of Godhead. 14 In the Narada Purana it is said: "O brahmanas, the Supreme Personality of Godhead is attained only by devotional service. He is never attained merely by collecting money. When He is worshipped with devotion, Lord Visnu grants the desires of His devotees. 15 "When He is worshipped with a little water, Lord Hari, who is the master of the universes and the destroyer of all sufferings, is at once pleased. He is like a thirsty man given a cup of clear water." 16 Of course, in this example it should understood that the Supreme Lord is the origin of everything (including the water that is offered to Him). To think otherwise is to commit a great blunder. To worship the Lord by taking Him to a pleasant lake is praiseworthy in the hot summer but not praiseworthy during the monsoon. 17 In the Garuda Purana it is said: They who in the summer worship Lord Kesava by taking Him to a pleasant lake and offering Him many different flowers become free from the tortures of Yamaraja. 18 "O best of kings, they who take Lord Jagannatha to a pleasant lake during the monsoon season spend a long time in hell." 19 This is also explained in other scriptures. Many hundreds of rules are give for the appropriate times and places of various kinds of services offered to the Lord. To offer these services at other times is forbidden. This is explained in the Visnu-yamala in the passage that begins, "Now the ways to serve Lord Visnu in the various reasons will be described. 20 The Supreme Lord also explains (Srimad Bhagavatam 11.11.41): "Whatever is most desired by one within this material world, and whatever is most dear to oneself, one should offer that very thing to me. Such an offering qualifies one for eternal life."*** 21 In this way the appropriate mantras, meditations, and places as well as the appropriate pleasing and beautiful forms, tastes, scents, touches and sounds, are understood. One who does not follow these rules finds his worship of the Lord is performed in vain. In this way the Lord's form as the Supersoul, who is present in fire and other like places in this world, is understood.

Bhakti · Sanskrit §293 · English §296–297

[२९३]

पूर्वोक्तं ब्राह्मण-रूपं पात्रम् एव स्तौति -- नन्व् अस्य [भ्प् ७.१४.४२] इत्य् आदिना । जगद्-आत्मनो जगति लोक-सङ्ग्रह-धर्माधि-प्रवर्तनेन तन्- नियन्तुर् इत्य् अर्थः । दैवतं पूज्यत्वेन दर्शितम् ।

॥ ७.१४ ॥ श्री-नारदो युधिष्ठिरम् ॥ २८६-२९३ ॥

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pūrvoktaṃ brāhmaṇa-rūpaṃ pātram eva stauti -- nanv asya [BhP 7.14.42] ity ādinā | jagad-ātmano jagati loka-saṅgraha-dharmādhi-pravartanena tan- niyantur ity arthaḥ | daivataṃ pūjyatvena darśitam |

|| 7.14 || śrī-nārado yudhiṣṭhiram || 286-293 ||

English witness · section(s) 296–297

Anuccheda 296

1 Now offering foodstuffs to the Lord will be discussed. In Srila Kesavacarya's Krama-dipika, in the description of the Aniruddha-mantra, it is said that pure devotees of Lord Krsna desire a mula-mantra glorifying Lord Krsna. 2 When the Lord eats His meal, one should meditate on a fire or a light coming from the Lord's mouth. As the Lord enjoys His meal one should meditate on the Lord's mouth smiling with happiness. Because Lord Krsna enjoys pastimes like those of a human being, He enjoys His meals in the same way meals are enjoyed in the world of human beings. 3 Now chanting japa will be considered. Even though there are many different Vaisnava mantras with different meanings, these mantras all bring the final goal of life. In the eight-syllable mantra and other Vaisnava mantras the purpose is to surrender to the Lord, even when the mantra does not address the Lord in the dative case. 4 One should follow the various rules of Deity worship when they are appropriate. All the various activities of devotional service ultimately lead to the perfection of pure devotional service. Still, those activities are of a great variety. Some are considered pure devotional service and others are not pure devotional service. The Lord Himself describes result of Deity worship in these words of Srimad Bhagavatam (11.27.49): 5 "By worshipping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next."***

Anuccheda 297

1 The Supreme Lord also explains (Srimad Bhagavatam 11.27.53): "But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me."*** 2 Here the word "nairapeksyena" means (free from material designations", and "bhakti-yogena" means "with love". The second half of this verse means, "In this way Deity worship is performed." This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §294 · English §298

[२९४]

अथ तद्-अनन्तराध्यायस्यादाव् एव तेषु सर्वोत्कृष्टम् आह द्वाभ्याम् -- कर्म-निष्ठाः [भ्प् ७.१५.१] इत्य् आदि ।

अनेन यथात्र मुमुक्षु-प्रभृतीनां ज्ञानि-पूजैव मुख्या, पुरुषान्तर- पूजा तु तद्-अभाव एव तथा प्रेम-भक्ति-कामानां प्रेम-भक्त-पूजा ज्ञेया । ततः प्रेम-भक्तानाम् अपि यच् चित्तस्य परमाश्रय-रूपं (पगे १५३) तद् अभिव्यक्तेः सुतराम् एवार्चाया आधिक्यम् अपि । एवं तद्-आश्रय-रूपस्य विलक्षण-प्रकाश-स्थानत्वाद् एव श्री-विष्णोर् व्यापकत्वेऽपि शालग्रामादिषु निर्धारणम् । तच् च पुरुषवन् नान्तर्यामि-दृष्ट्य्-अपेक्षम् । किन्तु स्वभाव-निर्देश-परम् एव । तन्-निवास-क्षेत्रादीनां महा-तीर्थत्वापादनादिना कीकटादीनाम् अपि कृतार्तहत्व-कथनात् । तथा च स्कान्दे - शालग्राम-शिला यत्र तत्-तीर्थं योजन-त्रयम् । तत्र दानं जपो होमः सर्वं कोटि-गुणं भवेत् ॥

पाद्मे - शालग्राम-समीपे तु क्रोश-मात्रं समन्ततः । कीकटेऽपि मृतो याति वैकुण्ठ-भुवनं नरः ॥ इति ।

तस्माद् अर्चाया आधिक्यम् एव हि स्थितम् ।

॥ ७.१५ ॥ श्री-नारदो युधिष्ठिरम् ॥ २९४ ॥

[294]

atha tad-anantarādhyāyasyādāv eva teṣu sarvotkṛṣṭam āha dvābhyām -- karma-niṣṭhāḥ [BhP 7.15.1] ity ādi |

anena yathātra mumukṣu-prabhṛtīnāṃ jñāni-pūjaiva mukhyā, puruṣāntara- pūjā tu

tad-abhāva eva tathā prema-bhakti-kāmānāṃ prema-bhakta-pūjā jñeyā | tataḥ prema-bhaktānām api yac cittasya paramāśraya-rūpaṃ (page 153) tad abhivyakteḥ sutarām evārcāyā ādhikyam api | evaṃ tad-āśraya-rūpasya vilakṣaṇa-prakāśa-sthānatvād eva śrī-viṣṇor vyāpakatve'pi śālagrāmādiṣu nirdhāraṇam | tac ca puruṣavan nāntaryāmi-dṛṣṭy-apekṣam | kintu svabhāva-nirdeśa-param eva | tan-nivāsa-kṣetrādīnāṃ mahā- tīrthatvāpādanādinā kīkaṭādīnām api kṛtārtahtva-kathanāt | tathā ca skānde - śālagrāma-śilā yatra tat-tīrthaṃ yojana-trayam | tatra dānaṃ japo homaḥ sarvaṃ koṭi-guṇaṃ bhavet ||

pādme - śālagrāma-samīpe tu krośa-mātraṃ samantataḥ | kīkaṭe'pi mṛto yāti vaikuṇṭha-bhuvanaṃ naraḥ || iti |

tasmād arcāyā ādhikyam eva hi sthitam |

|| 7.15 || śrī-nārado yudhiṣṭhiram || 294 ||

English witness · section(s) 298

Anuccheda 298

1 Accepting flowers offered to the Lord and drinking water that has washed the lotus feet of the Lord are some of the signs by which a Vaisnava is known. The great glories of these many signs are described in thousands of scriptures. 2 Now the persons who are qualified to worship the Lord will be described. In Srimad Bhagavatam (11.27.4) it is said: "This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and sudras."*** 3 Here the word "sarva-varnanam" means "of the three varnas". 4 In the Smrty-artha-sara, as well as in the Vaisakha-mahatmya portion of the Padma Purana, it is said: "Following the path described in the Agama-sastras, women and sudras may, thinking of Him as the Lord in their hearts, engage in the Deity worship of Lord Visnu. 5 "By chanting the Lord's holy names, even sudras may worship the Supreme Personality of Godhead. All may worship the Lord by following the path of the Agama-sastras, which follow in the footsteps of the Vedas. 6 "Women who are dear and kind to their husbands are also qualified to worship Lord Visnu. This is the eternal teaching of the Vedas." 7 In the Visnu-dharma Purana it is said: "Lord Krsna is pleased with anyone who is in eight ways devoted to the Supreme Personality of Godhead, the initiating spiritual master, and the sacred mantras glorifying the Lord. 8 "1. One should be affectionate to the devotees of the Lord. 2. One should be very happy to worship the Lord. 3. With a pure heart one should regularly worship the Lord. 4. In worshipping the Lord one should be free of pride and hypocrisy. 9 "5. One should be eager to hear about the Lord. 6. One should engage one's body in the service of

the Lord. 7. One should always remember the Lord. 8. One should make the chanting of the holy name of the Lord one's life and soul. 10 "These are the eight activities of devotional service, which even a person in a mleccha family may perform. Anyone who engages in these eight activities of devotional service becomes a saintly sage. He becomes honest, truthful, famous, and glorious among men." 11 In the tattva-sagara it is said: "As bell-metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brahmana."* 12 In Srimad Bhagavatam 11.5.21 it is said: "In Satya -yuga the Lord is white and four-armed, had matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmacari."*** 13 In the different yuga the Supreme Lord appears in different incarnations and is worshipped in different ways. A specific incarnation is established as the incarnation for a specific yuga. In this way the upasana-sastras explain the incarnations for the four yugas. Even when the time is not appropriate for a certain method of worship, one may still worship the Lord in that way. Thus, the scriptures explain, in every yuga one may, as one wishes, worship any form of the Lord with any of the proper methods of worship. 14 This is also described in Srimad-Bhagavatam 11.27.4 (which was quoted in text 2 of this anuccheda). That verse was spoken by Uddhava to the Supreme Personality of Godhead.

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Bhakti · Sanskrit §295–297 · English §299

[२९५]

अथाधिष्ठानन्तराणि चैवम् । यथा -

सूर्योऽग्निर् ब्राह्मणा गावो वैष्णवः खं मरुज् जलम् । भूर् आत्मा सर्व-भूतानि भद्र पूजा-पदानि मे ॥

सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् । आतिथ्येन तु विप्राग्र्ये गोष्व् अङ्ग यवसादिना ॥

वैष्णवे बन्धु-सत्-कृत्या हृदि खे ध्यान-निष्ठया । वायौ मुख्य-धिया तोये द्रव्यैस् तोय-पुरः-सरैः ॥

स्थण्डिले मन्त्र-हृदयैर् भोगैर् आत्मानम् आत्मनि । क्षेत्र-ज्ञं सर्व-भूतेषु समत्वेन यजेत माम् ॥

धिष्ण्येष्व् इत्य् एषु मद्-रूपं शङ्ख-चक्र-गदाम्बुजैः । युक्तं चतुर्-भुजं शान्तं ध्यायन्न् अर्चेत् समाहितः ॥ [भ्प् ११.११.४२-४६]

टीका च - इदानीम् एकादश पूजाधिष्ठानान्य् आह सूर्य इति । हे भद्र ! अधिष्ठान-भेदेन पूजा-साधन-भेदम् आह सूर्य इति त्रिभिः । त्रय्या विद्यया सूक्तैर् उपस्थानादिना । अङ्ग हे उद्धव ! मुख्य-धिया प्राण- दृष्ट्या । तोये तोयादिभिर् द्रव्यैस् तर्पणादिना । स्थण्डिले भुवि । मन्त्र- हृदयै रहस्य-मन्त्र-न्यासैः । सर्वाधिष्ठानेषु ध्येयम् आह धिष्णेष्व् एतेष्व् इति । इति अनेन प्रकारेण एष धिस्ण्येषु । इत्य् एषा ।

अत्र सर्वत्र चतुर्भुजस्यैवानुसन्धाने सत्य् अपि द्विधा गतिः । एकाधिष्ठान-परिचर्यैवाधिष्ठातुर् उपासना-लक्षणा । मन्दिर- लेपनादिना तद्-अधिष्ठातृ-प्रतिष्ठाया इव । यथा वैष्णवे बन्धु-सत्- कृत्या गोष्व् अङ्ग यवसादिनेत्य् आदि । यतो बन्धु-सत्कारो वैष्णव-विषयक ईश्वरे तु प्रभु-भाव उपदिश्यते । ईश्वरे तद्-अधीनेषु [भ्प् ११.२.४४] इत्य् आदौ । तथा गो-सम्प्रदानकम् एव यवसादि-भोजन-दानं युज्यते । न तु श्री-चतुर्भुज-सम-प्रदानकम् अभक्ष्यत्वात् ।

यद् यद् इष्टतमं लोके यच् चाति-प्रियम् आत्मनः । तत् तन् निवेदयेन् मह्यं तद् आनन्त्याय कल्पते ॥ [भ्प् ११.११.४१]

इति तत्र च पूर्वम् उक्तम् । अन्या तु साक्षाद् अधिष्ठातुर् उपासना-लक्षणा । यथा हृदि खे ध्यान-निष्ठया तोये द्रव्यैस् तोय-पुरस्कृतैर् इत्य् आदि । अत्राग्र्य्-आदौ तद्-अन्तर्यामि-रूपस्यैव चिन्तनं कार्यम् ।

न जातु निज-प्रेम-सेवा-विशेषाश्रय-स्वाभीष्ट-रूप-विशेषस्य । स तु सर्वथा परम-सुकुमारत्वादि-बुद्धि-जनितया प्रीत्यैव सेवनीयः । यथोक्तं श्री-भगवतैव - वस्त्रोपवीताभरणैः [भ्प् ११.२७.२९] (पगे १५४) इत्य् आदि । तेषां यथा-भक्ति-रीत्या परमेश्वरस्यापि तथा-भावः श्रूयते । यथा नारदीये -

भक्ति-ग्राह्यो हृषीकेशो न धनैर् धरणी-धर । भक्त्या संपूजितो विष्णुः प्रददाति मनोरथम् ॥

तस्माद् विप्राः सदा भक्तिः कर्तव्या चक्र-पाणिनः । जनेनापि जगन्नाथः पूजितः क्लेशहा भवेत् ॥ [नार्प् २.३.३-४] इति ।

अत्र दृष्टान्त उपजीव्यः । वैपरीत्ये दोषश् च । यथा ग्रीष्मे जलस्य पूजा प्रशस्ता वर्षासु निन्दिता । यद् उक्तं गारुडे -

शुचि-शुक्र-गते काले येऽर्चयिष्यन्ति केशवम् । जलस्थं विविधैः पुष्पैर् मुच्यन्ते यम-ताडनात् ॥

धनागमे प्रकुर्वन्ति जलस्थं वै जनार्दनम् । ये जना नृपति-श्रेष्ठ तेषां वै नरकं ध्रुवम् ॥ इति ।

एवम् अन्यत्रापि परिचर्या-विधौ तद्-देश-काल-सुखदानि शतशो विहितानि । तद्-विपरीतानि निषिद्धानि च । विष्णु-यामले - विष्णोः सर्व-र्तु-चर्याम् इति । अतएवोक्तं यद् यद् इष्टतमो लोके [भ्प् ११.११.४०] इत्य् आदि । तत्र तत्रेष्ट- मन्त्र-ध्यान-स्थलं च सर्वर्तु-मुख-मय-मनोहर-रूप-रस-गन्ध-स्पर्श-शब्द-मयत्वेनैव ध्यातुं विहितम् अस्ति । अन्यथा तत्-तद्-आग्रहस्य वैयर्थ्यं स्यात् । तस्माद् अग्र्य्-आदौ तत्-तद्-अन्तर्यामि-रूप एव भाव्य इति स्थितम् ।

॥ ११.११ ॥ श्री-भगवान् ॥ २९५ ॥

[२९६-२९७]

अथ नैवेद्यार्पण-प्रसङ्गे यः क्रम-दीपिका-दर्शितो निरुद्ध- नामात्मको मन्त्रस् तस्य स्थाने श्री-कृष्णैकान्तिक-भक्तास् तु तन्-मूल- मन्त्रम् एवेच्छन्ति । तथा यच् च तन्-मुख-ज्योतिर्-अनुगतत्वेन ध्यातुं विधीयते, तत् तु भोजन-समये तन्-मुख-प्रसादम् एव मन्यन्ते । भोजनं तु यथा लोक-सिद्धम् एव नर-लीलात्वात् श्री-कृष्णस्य ।

अथ जपे मन्त्रार्थस्य नानात्वेऽपि पुरुषार्थानुकूल एवासौ चिन्त्यः । यथा श्रीमद्-अष्टाक्षरादाव् आत्मनिवेदन-लक्षण-चतुर्थ्याद्य-भाववति मन्त्रे तद्-अनुसन्धानेनएति । एवम् अन्येऽपि पूजा-विधयो यथायथं योजनीयाः ।

शुद्ध-भक्ति-सिद्ध्य्-अर्थं सर्वासां भक्तीनाम् एव शुद्धत्वाशुद्धत्व- रूपेण द्विविधो हि भेदः सम्मत इति । तद् एतद्-अर्चनं फलेनाह -

एवं क्रिया-योग-पथैः पुमान् वैदिक-तान्त्रिकैः । अर्चन्न् उभयतः सिद्धिं मत्तो विन्दत्य् अभीप्सिताम् ॥ [भ्प् ११.२७.४९]

उभयत इहामुत्र च । यथा --

माम् एव नैरपेक्ष्येण भक्ति-योगेन विन्दति । भक्ति-योगं स लभत एवं यः पूजयेत माम् ॥ [भ्प् ११.२७.५३]

नैरपेक्ष्येण निरुपाधिना भक्ति-योगेन प्रेम्णा । स च भक्ति-योग एवं पूजायाः स्याद् इत्य् आह भक्तीति ।

॥ ११.२७ ॥ श्री-भगवान् ॥ २९६-२९७ ॥

[295]

athādhiṣṭhānantarāṇi caivam | yathā -

sūryo'gnir brāhmaṇā gāvo vaiṣṇavaḥ khaṃ maruj jalam | bhūr ātmā sarva-bhūtāni bhadra pūjā-padāni me ||

sūrye tu vidyayā trayyā haviṣāgnau yajeta mām | ātithyena tu viprāgrye goṣv aṅga

yavasādinā ||

vaiṣṇave bandhu-sat-kṛtyā hṛdi khe dhyāna-niṣṭhayā | vāyau mukhya-dhiyā toye dravyais toya-puraḥ-saraiḥ ||

sthaṇḍile mantra-hṛdayair bhogair ātmānam ātmani | kṣetra-jñaṃ sarva-bhūteṣu samatvena yajeta mām ||

dhiṣṇyeṣv ity eṣu mad-rūpaṃ śaṅkha-cakra-gadāmbujaiḥ | yuktaṃ catur-bhujaṃ śāntaṃ dhyāyann arcet samāhitaḥ || [BhP 11.11.42-46]

ṭīkā ca - idānīm ekādaśa pūjādhiṣṭhānāny āha sūrya iti | he bhadra ! adhiṣṭhāna-bhedena pūjā-sādhana-bhedam āha sūrya iti tribhiḥ | trayyā vidyayā sūktair upasthānādinā | aṅga he uddhava ! mukhya-dhiyā prāṇa- dṛṣṭyā | toye toyādibhir dravyais tarpaṇādinā | sthaṇḍile bhuvi | mantra- hṛdayai rahasya-mantra-nyāsaiḥ | sarvādhiṣṭhāneṣu dhyeyam āha dhiṣṇeṣv eteṣv iti | iti anena prakāreṇa eṣa dhisṇyeṣu | ity eṣā |

atra sarvatra caturbhujasyaivānusandhāne saty api dvidhā gatiḥ | ekādhiṣṭhāna-paricaryaivādhiṣṭhātur upāsanā-lakṣaṇā | mandira- lepanādinā tad-adhiṣṭhātṛ-pratiṣṭhāyā iva | yathā vaiṣṇave bandhu-sat- kṛtyā goṣv aṅga yavasādinety ādi | yato bandhu-satkāro vaiṣṇava-viṣayaka īśvare tu prabhu-bhāva upadiśyate | īśvare tad-adhīneṣu [BhP 11.2.44] ity ādau | tathā go-sampradānakam eva yavasādi-bhojana-dānaṃ yujyate | na tu śrī-caturbhuja-sama-pradānakam abhakṣyatvāt |

yad yad iṣṭatamaṃ loke yac cāti-priyam ātmanaḥ | tat tan nivedayen mahyaṃ tad ānantyāya kalpate || [BhP 11.11.41]

iti tatra ca pūrvam uktam | anyā tu sākṣād adhiṣṭhātur upāsanā-lakṣaṇā | yathā hṛdi khe dhyāna-niṣṭhayā toye dravyais toya-puraskṛtair ity ādi | atrāgny-ādau tad-antaryāmi-rūpasyaiva cintanaṃ kāryam |

na jātu nija-prema-sevā-viśeṣāśraya-svābhīṣṭa-rūpa-viśeṣasya | sa tu sarvathā parama-sukumāratvādi-buddhi-janitayā prītyaiva sevanīyaḥ | yathoktaṃ śrī-bhagavataiva - vastropavītābharaṇaiḥ [BhP 11.27.29] (page 154) ity ādi | teṣāṃ yathā-bhakti-rītyā parameśvarasyāpi tathā-bhāvaḥ śrūyate | yathā nāradīye -

bhakti-grāhyo hṛṣīkeśo na dhanair dharaṇī-dhara | bhaktyā saṃpūjito viṣṇuḥ pradadāti manoratham ||

tasmād viprāḥ sadā bhaktiḥ kartavyā cakra-pāṇinaḥ | janenāpi jagannāthaḥ pūjitaḥ kleśahā bhavet || [NārP 2.3.3-4] iti |

atra dṛṣṭānta upajīvyaḥ | vaiparītye doṣaś ca | yathā grīṣme jalasya pūjā praśastā varṣāsu ninditā | yad uktaṃ gāruḍe -

śuci-śukra-gate kāle ye'rcayiṣyanti keśavam | jalasthaṃ vividhaiḥ puṣpair mucyante yama-tāḍanāt ||

dhanāgame prakurvanti jalasthaṃ vai janārdanam | ye janā nṛpati-śreṣṭha teṣāṃ vai narakaṃ dhruvam || iti |

evam anyatrāpi paricaryā-vidhau tad-deśa-kāla-sukhadāni śataśo vihitāni | tad-viparītāni niṣiddhāni ca | viṣṇu-yāmale - viṣṇoḥ sarva-rtu-caryām iti | ataevoktaṃ yad yad iṣṭatamo loke [BhP 11.11.40] ity ādi | tatra tatreṣṭa- mantra-dhyāna-sthalaṃ ca sarvartu-mukha-maya-manohara-rūpa-rasa-gandha- sparśa-śabda-mayatvenaiva dhyātuṃ vihitam asti | anyathā tat-tad-āgrahasya vaiyarthyaṃ syāt | tasmād agny-ādau tat-tad-antaryāmi-rūpa eva bhāvya iti sthitam |

|| 11.11 || śrī-bhagavān || 295 ||

[296-297]

atha naivedyārpaṇa-prasaṅge yaḥ krama-dīpikā-darśito niruddha- nāmātmako mantras tasya sthāne śrī-kṛṣṇaikāntika-bhaktās tu tan-mūla- mantram evecchanti | tathā yac ca tan-mukha-jyotir-anugatatvena dhyātuṃ vidhīyate, tat tu bhojana-samaye tan-mukha-prasādam eva manyante | bhojanaṃ tu yathā loka-siddham eva nara-līlātvāt śrī-kṛṣṇasya |

atha jape mantrārthasya nānātve'pi puruṣārthānukūla evāsau cintyaḥ | yathā śrīmad-aṣṭākṣarādāv ātmanivedana-lakṣaṇa-caturthyādya-bhāvavati mantre tad-anusandhānenaeti | evam anye'pi pūjā-vidhayo yathāyathaṃ yojanīyāḥ |

śuddha-bhakti-siddhy-arthaṃ sarvāsāṃ bhaktīnām eva śuddhatvāśuddhatva- rūpeṇa dvividho hi bhedaḥ sammata iti | tad etad-arcanaṃ phalenāha -

evaṃ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ | arcann ubhayataḥ siddhiṃ matto vindaty abhīpsitām || [BhP 11.27.49]

ubhayata ihāmutra ca | yathā --

mām eva nairapekṣyeṇa bhakti-yogena vindati | bhakti-yogaṃ sa labhata evaṃ yaḥ

pūjayeta mām || [BhP 11.27.53]

nairapekṣyeṇa nirupādhinā bhakti-yogena premṇā | sa ca bhakti-yoga evaṃ pūjāyāḥ syād ity āha bhaktīti |

|| 11.27 || śrī-bhagavān || 296-297 ||

English witness · section(s) 299

Anuccheda 299

1 In this way the worship of the Deity of the Supreme Personality of Godhead has been explained. In the Agama-sastras and other scriptures other aspects of Deity worship are also discussed. Included in these are Sri Krsna-janmastami, Karttika-vrata, Ekadasi, Magha-snana and other auspicious vows. 2 In the Visnu-rahasya, in a conversation of Brahma and Narada, Janmastami is described in the following words: "With devotion, and without cheating on one's true financial situation, the devotees should observe the birthday of Devaki's son. One who does not observe this holy day will stay in hell for the lifetimes of fourteen Indras." 3 It is also said: "One who neglects Sri Krsna-janmastami and follows another vow in its place does not attain any pious merit that has even been seen or heard of anywhere." 4 Not cheating on one's true financial situation is described in these words of the Eight Canto (Srimad Bhagavatam 8.19.37): "Therefore one who is in full knowledge should divide his accumulated wealth in five parts: for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next."* 5 Now Karttika will be described. In the Skanda Purana it is said: "O child, all holy places reside in the month of Karttika, which is eternally dear to Lord Krsna. Whatever pious deeds one performs to please Lord Visnu during the month of Karttika brings a benefit that is eternal. O Narada, I speak to you the truth. 6 "A person who refuses to follow the vow of this month, which is very dear to Lord Damodara, loses his pious deeds and takes birth as an animal. 7 Now ekadasi will be described. Even they who are not Vaisnavas should regularly observe ekadasi. This is described in the following words of the Visnu-dharma Purana: "Whether a Vaisnava or a worshipper of Surya, one should regularly observe ekadasi." 8 In the Saura Purana it is said: "Whether a Vaisnava, a worshipper of Lord Siva, or a worshipper of Surya, one should regularly observe ekadasi." 9 In the Narada-pancaratra, in the discussion of duties to be performed after initiation, after the passage beginning with the words "samayams ca pravaksyami", it is said: "During ekadasis of both paksas one should not eat. At that time one should keep an all-night vigil and one should worship the Supreme Personality of Godhead." 10 In the Visnu-yamala, in the discussion of the dig-viddha ekadasi, it is said: "One should not act impiously on either the sukla or the krsna ekadasis, without

distinction. In the same way, on ekadasi one should not, if one is able, eat fruits or other foods. One should not perform a sraddha ceremony on ekadasi. On dvadasi on should not sleep during the day and one should not pick tulasi leaves." 11 During dvadasi one should not bathe Lord Visnu during the daytime. In the Padma Purana, Uttara-khanda, in the description of Vaisnava-dharma, it is said: "One should observe the vow of dvadasi". 12 In the Skanda Purana, Kasi-khanda, Sauparna-dvaraka-mahatmya, Candrasarma recounts the following vow of devotional service: 13 "O Lord Krsna, please hear my vow. For this day on I will never eat during ekadasi. On every ekadasi I will observe an all-night vigil. 14 "With great devotion I will worship You every day. I will not observe the viddha-ekadasis. To please You I will observe the eight maha-dvadasis. This is my vow." 15 In the Agni Purana it is said: "On ekadasi one should not eat. That is the great vow of the Vaisnavas." 16 In the Gautamiya Tantra it is said: "If a Vaisnava foolishly eats during ekadasi, he worships Lord Visnu in vain. He will go to a terrible hell." 17 In the Matsya and Bhavisya Puranas it is said: "One should fast on the sukla and krsna ekadasis and break the fast on dvadasi. That is the great vow of the Vaisnavas." 18 In the Skanda Purana it is said: "He who eats during ekadasi murders his mother, father, brother and spiritual master. He falls from the path that leads to Visnuloka. 19 The Vaisnavas always fast on ekadasi. On ekadasi they will not even eat maha-prasadam, what to speak of other foods, which they are forbidden to eat at any time. 20 In the Narada-pancaratra it is said: "O Narada, one must always accept the remnants of food offered to the Lord. However, on ekadasi one must not accept them. Even Goddess Laksmi, and her peers observe ekadasi. What, then, can be said of other persons?" 21 In the Brahmanda Purana it is said: "Without first offering them to Lord Visnu, one should not enjoy or consume any leaf, flower, fruit, water, food, drink, or medicine. 22 "They who do enjoy or consume these things without offering them first should perform atonement. One should always offer all of these things first to Lord Visnu before one consumes or enjoys them oneself." 23 Now will be discussed the importance of always observing an all-night vigil on ekadasi. In the Skanda Purana, Lord Siva tells Goddess Uma: "They who do not observe an all-night vigil on ekadasi are rebuked by the Vaisnavas and their piety is destroyed. 24 "They who never consider observing an all-night vigil on dvadasi are not qualified to worship Lord Krsna." 25 By observing ekadasi and dvadasi one pleases Lord Visnu. This is explained in the following words of the Padma Purana, Uttara khanda: "O goddess, now I will describe the observance of dvadasi. Simply by hearing these words one pleases Lord Krsna." 26 In the Bhavisya Purana it is said: "Sacred ekadasi destroys all sins. It is a lamp that lights that path of devotion to Lord Visnu. It leads one to the highest goal of life." 27 By showing how ekadasi is observed by Sri Ambarisa and other great souls who have faith in devotional service alone and who eat only maha prasadam offered to the Lord, Srimad Bhagavatam affirms that the observance of ekadasi is an important part of devotional service to Lord Visnu. 28 In the Padma

Purana, Karttika-mahatmya, is told the story of how by observing ekadasi during the month of karttika a brahmana's daughter became Lord Krsna's dear Satyabhama. What more need be said? 29 Now the month of Magha will be discussed. In the Garuda Purana it is said: "O leader of the demigods, O husband of Saci, the rare month of Magha is very dear to the Vaisnavas, devas, rsis and munis. It is especially dear to Lord Madhava." 30 In the Skanda Purana, in a conversation of Brahma and Narada, it is said: "O Narada, year after year one should regularly bathe during the month of Magha. One should do this to please Lord Krsna and to destroy all one's past sins." 31 In the Bhavisya Purana, Uttara-khanda it is said: "A person who renounces sense pleasures and bathes at dawn during the month of Magha goes to Visnuloka with twenty one generations of his kinsmen." 32 Many other vows beginning with Sri Rama-navami and Vaisakha-vrata should also be understood here. All are included as pious deeds. 33 Pious deeds are described in these words of Srimad-Bhagavatam (3.1.19): "While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives."* 34 Here the word "vratani" means "many vows, beginning with ekadasi". This verse describes the activities of Vidura. This verse was spoken by Srila Sukadeva Gosvami.

BHAKTI-SANDARBHA

5.26

Sections 298–307

10 bilingual sequence blocks

Bhakti · Sanskrit §298 · English §300

[२९८]

यानि चात्र वैष्णव-चिह्नान निर्माल्य-धारण-चरणामृत-पानादीन्य् अङ्गानि तेषां च पृथक् पृथक् माहात्म्य-वृन्दं शास्त्र-सहस्रेष्व् अनुसन्धेयम् ।

अथार्चनाधिकारि-निर्णयः ।

एतद् वै सर्व-वर्णानाम् आश्रमाणां च सम्मतम् । श्रेयसाम् उत्तमं मन्ये स्त्री-शूद्राणां च मान-द ॥ [भ्प् ११.२७.४] (पगे

१५५)

सर्व-वर्णानां त्रैवर्णिकानाम् । तथा च स्मृत्य्-अर्थ-सारे पाद्मे च वैशाख-माहात्म्ये -

आगमोक्तेन मार्गेण स्त्री-शूद्रैर् अपि पूजनम् । कर्तव्यं श्रद्धया विष्णोश् चिन्तयित्वा पतिं हृदि ॥

शूद्राणां चैव भवति नाम्ना वै देवतार्चनम् । सर्वेऽप्य् आगम-मार्गेण कुर्युर् वेदानुकारिणा ॥

स्त्रीणाम् अप्य् अधिकारोऽस्ति विष्णोर् आराधनादिषु । पति-प्रिय-रतानां च श्रुतिर् एषा सनातनी ॥ [पद्मप् ६.८४.४८, ५२-४] इति ।

विष्णु-धर्मे[*एन्द्नोते #५] - देवतायां च मन्त्रे च तथा मन्त्र-प्रदे गुरौ । भक्तिर् अष्ट-विधा यस्य तस्य कृष्णः प्रसीदति ॥

तद्-भक्त-जन-वात्सल्यं पूजायां चानुमोदनम् । सुमना अर्चयेन् नित्यं तद्-अर्थे दम्भ-वर्जनम् ॥

तत्-कथा-श्रवणे रागस् तद्-अर्थे चाङ्ग-विक्रिया । तद्-अनुस्मरणं नित्यं यस् तन्-नामोपजीवति ॥

भक्तिर् अष्ट-विधा ह्य् एषा यस्मिन् म्लेच्छेऽपि वर्तते । स मुनिः सत्य-वादी च कीर्तिमान् स भवेन् नरः ॥ इति ।

किं च तत्त्व-सागरे - यथा काञ्चनतां याति कांस्यं रस-विधानतः । तथा दीक्षा-विधानेन द्विजत्वं जायते नृणाम् ॥ इति ।

अथ कृते शुक्लश् चतुर्-बाहुः [भ्प् ११.५.१९] इत्य् आदिना युग-भेदे यश् चोपासनायाम् आविर्भाव-भेद उच्यते, स च प्रायिक एव । तेभ्यश् चतुर्भ्योऽन्येषाम् उपासना शास्त्राद् एव । अन्यथेतरोपासनायाः कालासमावेशः स्यात् । श्रूयन्ते च सर्वत्र युगे सर्वोपासकाः । तस्मात् सर्वैर् अपि सर्वदापि यथेच्छं सर्व एवाविर्भावाः पूज्या इति स्थितअम् । अत एतद् वै सर्व-वर्णानां [भ्प् ११.२७.४] इत्य् आदिकं सर्व-सम्मतम् एव ॥

॥ ११.२७ ॥ उद्धवः श्री-भगवन्तम् ॥ २९८ ॥

[298]

yāni cātra vaiṣṇava-cihnāna nirmālya-dhāraṇa-caraṇāmṛta-pānādīny aṅgāni teṣāṃ ca pṛthak pṛthak māhātmya-vṛndaṃ śāstra-sahasreṣv anusandheyam |

athārcanādhikāri-nirṇayaḥ |

etad vai sarva-varṇānām āśramāṇāṃ ca sammatam | śreyasām uttamaṃ manye strī-śūdrāṇāṃ ca māna-da || [BhP 11.27.4] (page

155)

sarva-varṇānāṃ traivarṇikānām | tathā ca smṛty-artha-sāre pādme ca vaiśākha-māhātmye -

āgamoktena mārgeṇa strī-śūdrair api pūjanam | kartavyaṃ śraddhayā viṣṇoś cintayitvā patiṃ hṛdi ||

śūdrāṇāṃ caiva bhavati nāmnā vai devatārcanam | sarve'py āgama-mārgeṇa kuryur vedānukāriṇā ||

strīṇām apy adhikāro'sti viṣṇor ārādhanādiṣu | pati-priya-ratānāṃ ca śrutir eṣā sanātanī || [PadmaP 6.84.48, 52-4] iti |

*viṣṇu-dharme[*ENDNOTE #5] - devatāyāṃ ca mantre ca tathā mantra-prade gurau |*

bhaktir aṣṭa-vidhā yasya tasya kṛṣṇaḥ prasīdati ||

tad-bhakta-jana-vātsalyaṃ pūjāyāṃ cānumodanam | sumanā arcayen nityaṃ tad-arthe dambha-varjanam ||

tat-kathā-śravaṇe rāgas tad-arthe cāṅga-vikriyā | tad-anusmaraṇaṃ nityaṃ yas tan-nāmopajīvati ||

bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche'pi vartate | sa muniḥ satya-vādī ca kīrtimān sa bhaven naraḥ || iti |

kiṃ ca tattva-sāgare - yathā kāñcanatāṃ yāti kāṃsyaṃ rasa-vidhānataḥ | tathā dīkṣā-vidhānena dvijatvaṃ jāyate nṝṇām || iti |

atha kṛte śuklaś catur-bāhuḥ [BhP 11.5.19] ity ādinā yuga-bhede yaś copāsanāyām āvirbhāva-bheda ucyate, sa ca prāyika eva | tebhyaś caturbhyo'nyeṣām upāsanā śāstrād eva | anyathetaropāsanāyāḥ kālāsamāveśaḥ syāt | śrūyante ca sarvatra yuge sarvopāsakāḥ | tasmāt sarvair api sarvadāpi yathecchaṃ sarva evāvirbhāvāḥ pūjyā iti sthtiam | ata etad vai sarva-varṇānāṃ [BhP 11.27.4] ity ādikaṃ sarva-sammatam eva ||

|| 11.27 || uddhavaḥ śrī-bhagavantam || 298 ||

English witness · section(s) 300

Anuccheda 300

1 In this way the devotees of the Lord follow these various vows to please their chosen Deity. 2 Thirty two offenses in the path of serving the Lord's feet and serving His Deity form are described in the Agama-sastras, where it is said: "One should not wear shoes or ride on a palanquin when one enters the house of the Lord." In the Varaha Purana it is said: "One should not eat the food known as rajanna." More offenses are described in the passage that begins with the words, "Outside of My scriptures." 3 In the Varaha Purana the Supreme Personality of Godhead says: "O earth goddess, Vaisnavas should carefully avoid committing offenses in their worship of Me." 4 In Srimad Bhagavatam (11.27.17-18) it is said: 5 "One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee, even if only a little water, is most dear to Me. Even very opulence presentations do not satisfy Me if they are offered by non devotees."*** 6 The words "faith" and "devotion" indicate respect for the Supreme Lord. All offenses have disrespect of the Lord as their nature. There is disrespect for the Lord's status as the supreme master, and there is also disrespect born from ignorance. Therefore disrespect, which is the creator of offenses, should be given up. That is the meaning. This

verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §299 · English §301

[२९९]

तद् एतद्-अर्चनं व्याख्यातम् । अस्याङ्गानि चागमादौ ज्ञेयानि । तथा श्री-कृष्ण-जन्माष्टमी-कार्त्तिक-व्रतैकादशी-माघ-स्नानादिकम् अत्रैवान्तर- भाव्यम् । तत्र जन्माष्टमी यथा विष्णु-रहस्ये ब्रह्म-नारद-संवादे -

तुष्ट्यु-अर्थं देवकी-सूनोर् जयन्ती-सम्भवं व्रतम् । कर्तव्यं वित्ता-शाठ्येन भक्त्या भक्त-जनैर् अपि । अकुर्वन् याति निरयं यावद् इन्द्राश् चतुर्दश ॥ इति ।

तथा - कृष्ण-जन्माष्टमीं त्यक्त्वा योऽन्यद् व्रतम् उपासते । नाप्नोति सुकृतं किञ्चिद् दृष्टं श्रुतम् अथापि वा ॥ इति ।

वित्ता-शाठ्यं चोक्तम् अष्टमे - धर्माय यशसेऽर्थाय कामाय स्व-जनाय च । पञ्चधा विभजन् वित्तम् इहामुत्र च मोदते ॥ [भ्प् ८.१९.३७] इति ।

अथ कार्त्तिको यथा स्कान्दे एकतः सर्व-तीर्थानि इत्य् आदिकम् उक्त्वा - एकतः कार्त्तिको वत्स सर्वदा केशव-प्रियः । यत् किञ्चित् क्रियते पुण्यं विष्णुम् उद्दिश्य कार्त्तिके । तद्-अक्षयं भवेत् सर्वं सत्योक्तं तव नारद ॥ इति ।

अव्रतेन क्षिपेद् यस् तु मासं दामोदर-प्रियम् । तिर्यग् योनिम् अवाप्नोति सर्व-धर्म-बहिष्कृतः ॥ इति ।

अथैकादशी - तत्र तावद् अस्या अवैष्णवेऽपि नित्यत्वम् । तत्र सामान्यतः विष्णु-धर्मे - वैष्णवो वाथ सौरो वा कुर्याद् एकादशी-व्रतम् इति ।

सौर-पुराणे - वैष्णवो वाथ शैवो वा सौरोऽ (पगे १५६) प्य् एतत् समाचरेत् इति । विशेषतश् च नारद-पञ्चरात्रे दीक्षानन्तरावश्य-कृत्य-कथने समयाश् च प्रवक्ष्यामि इत्य् आदौ ।

एकादश्यां न भुञ्जीत पक्षयोर् उभयोर् अपि । जागरं निशि कुर्वीत विशेषाच् चार्चयेद् विभुम् ॥ इति ।

विष्णु-यामलेऽपि तत्-कथने दिग् । बिद्धैकादशी-व्रतम् - शुक्लाकृष्णाविभेदश् चासद्-व्यापारो व्रते तथा

। शक्तौ फलादि-भुक्तिश् च श्राद्धं चैकादशी-दिने ॥

द्वादश्यां च दिवा-स्वापस् तुलस्यावचयस् तथा ॥

तत्र विष्णोर् दिवा स्नानम् अपि निषिद्धत्वेनोक्तम् । पाद्मोत्तर-खण्डे च वैष्णव-धर्म-कथने द्वादशी-व्रत-निष्ठता इति । तथा स्कान्दे काशी- खण्डे सौपर्ण-द्वारका-माहात्म्ये चचन्द्र-शर्मणो भगवद्-धर्म- प्रतिज्ञा -

अद्य-प्रभृति कर्तव्यं यन् मया कृष्ण तच् छृणु । एकादश्यां न भोक्तव्यं कर्तव्यो जागरः सदा ॥

महा-भक्त्यात्र कर्तव्यं प्रत्यहं पूजनं तव । पलार्धेनापि बिद्धं तु मोक्तव्यं वासरं तव ॥

त्वत्-प्रीत्याष्टौ मया कार्या द्वादश्यां व्रत-संयुताः ॥ इत्य् आदिकाः ।

अत उक्तम् आग्नेये एकादश्यां न भोक्तव्यं तद् व्रतं वैष्णवं महत् । इति ।

गौतमीये - वैष्णवो यदि भुञ्जीत एकादश्यां प्रमादतः । विष्ण्व्-अर्चनं वृथा तस्य नरकं घोरम् आप्नुयात् ॥

मत्स्य-भविष्य-पुराणयोः - एकादश्यां निराहारो यो भुङ्क्ते द्वादशी-दिने । शुक्ला वा यदि वा कृष्णा तद् व्रतं वैष्णवं महत् ॥ इति ।

स्कान्दे - मातृहा पितृहा चैव भ्रातृहा गुरुहा तथा । एकादश्यां तु यो भुङ्क्ते विष्णु-लोक-च्युतो भवेत् ॥ इति ।

अत्र वैष्णवानां निराहारत्वं नाम महा-प्रसादान्न-परित्याग एव । तेषाम् अन्य-भोजनस्य नित्यम् एव निषिद्धत्वात् । यथोक्तं नारद- पञ्चरात्रे -

प्रसादान्नं सदा ग्राह्यम् एकादश्यां न नारद । रमादि-सर्व-भक्तानाम् इतरेषां च का कथा ॥ इति ।

ब्रह्माण्ड-पुराणे - पत्रं पुष्पं फलं तोयम् अन्न-पानाद्यम् औषधम् । अनिवेद्य च भुञ्जीत यद् आहाराय कल्पितम् ॥

अनिवेद्यं तु भुञ्जानः प्रायश्चित्ती भवेन् नरः । तस्मात् सर्वं निवेद्यैव विष्णोर् भुञ्जीत सर्वदा ॥ इति ।

जागरस्यापि नित्यत्वं यथा स्कान्दे उमा-महेश्वर-संवादे - सम्प्राप्ते वासरे विष्णोर् ये न कुर्वन्ति जागरम् । भ्रश्यते सुकृतं तेषां वैष्णवानां च निन्दया ॥

मतिर् न जायते यस्य द्वादश्यां जागरं प्रति । न हि तस्याधिकारोऽस्ति पूजने केशवस्य हि ॥ इति ।

तद्वत् तस्य विष्णु-प्रीतिदत्वं च श्रूयते पाद्मोत्तर-खण्डे - (पगे १५७) शृणु देवि प्रवक्ष्यामि द्वादश्याश् च विधानकम् । तस्याः स्मरण-मात्रेण सन्तुष्टः स्याज् जनार्दनः ॥ [पद्मप् ६.२३४.३]

भविष्ये - एकादशी महा-पुण्या सर्व-पाप-विनाशिनी । भक्तेस् तु दीपनी विष्णोः परमार्थ-गति-प्रदा ॥ इति ।

अतएव श्रीमद्-अम्बरीषादीनां भक्त्य्-एक-निष्ठानां महा-प्रसाद-भुजां तद्-व्रतं दर्शयता श्री-भागवतेनापि तद्-अन्तरङ्ग-वैष्णव-धर्मत्वेन सम्मतम् इति दिक् । पाद्मे कार्तिक-माहात्म्ये च ब्राह्मण-कन्यायाः कार्तिक-व्रतैकादशी-व्रत-प्रभावात् श्रीमत्-सत्यभामाख्य-भगवत्-प्रयसी-पद-प्राप्तिर् अपि श्रूयते । किं बहुना । अथ माघः सौपर्णे -

दुर्लभो माघ-मासस् तु वैष्णवानाम् अति-प्रियः । देवतानाम् ऋषीणां च मुनीनां सुर-नायक । विशेषेण शचीनाथ माघवस्यातिवल्लभः ॥ इति ।

स्कान्दे ब्रह्म-नारद-संवादे - सर्व-पाप-विनाशाय कृष्ण-सन्तोषणाय च । माघ-स्नानं सदा कार्यं वर्षे वर्षे च नारद ॥ इति ।

भविष्योत्तरे - एकविंश-गणैः सार्धं भोगान् त्यक्त्वा यथेप्सितम् । माघ-मास्य् उषसि स्नात्वा विष्णु-लोकं स गच्छति ॥ इति । एवं श्री-राम-नवमी-वैशाख-व्रतादयश् चात्र ज्ञेयाः । एतत् सर्वम् अपि सद्-आचार-कथन-द्वारा विधत्ते - गां पर्यटन् [भप् ३.१.१८] इत्य् आदौ व्रतानि चेरे हर-तोषणानि इति ॥

व्रतानि एकादश्यादीनीति । विदुर इति प्रकरण-लब्धम् ।

॥ ३.१ ॥ श्री-शुकः ॥ २९९ ॥

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tad etad-arcanaṃ vyākhyātam | asyāṅgāni cāgamādau jñeyāni | tathā śrī-kṛṣṇa-janmāṣṭamī-kārttika-vrataikādaśī-māgha-snānādikam atraivāntara- bhāvyam | tatra janmāṣṭamī yathā viṣṇu-rahasye brahma-nārada-saṃvāde -

tuṣṭy-arthaṃ devakī-sūnor jayantī-sambhavaṃ vratam | kartavyaṃ vittā-śāṭhyena bhaktyā bhakta-janair api | akurvan yāti nirayaṃ yāvad indrāś caturdaśa || iti |

tathā - kṛṣṇa-janmāṣṭamīṃ tyaktvā yo'nyad vratam upāsate | nāpnoti sukṛtaṃ kiñcid dṛṣṭaṃ śrutam athāpi vā || iti |

vittā-śāṭhyaṃ coktam aṣṭame - dharmāya yaśase'rthāya kāmāya sva-janāya ca | pañcadhā vibhajan vittam ihāmutra ca modate || [BhP 8.19.37] iti |

atha kārttiko yathā skānde ekataḥ sarva-tīrthāni ity ādikam uktvā - ekataḥ kārttiko vatsa sarvadā keśava-priyaḥ | yat kiñcit kriyate puṇyaṃ viṣṇum uddiśya kārttike | tad-akṣayaṃ bhavet sarvaṃ satyoktaṃ tava nārada || iti |

avratena kṣiped yas tu māsaṃ dāmodara-priyam | tiryag yonim avāpnoti sarva-dharma-bahiṣkṛtaḥ || iti |

athaikādaśī - tatra tāvad asyā avaiṣṇave'pi nityatvam | tatra sāmānyataḥ viṣṇu-dharme - vaiṣṇavo vātha sauro vā kuryād ekādaśī-vratam iti |

saura-purāṇe - vaiṣṇavo vātha śaivo vā sauro' (page 156) py etat samācaret iti | viśeṣataś ca nārada-pañcarātre dīkṣānantarāvaśya-kṛtya-kathane samayāś ca pravakṣyāmi ity ādau |

ekādaśyāṃ na bhuñjīta pakṣayor ubhayor api | jāgaraṃ niśi kurvīta viśeṣāc cārcayed vibhum || iti |

viṣṇu-yāmale'pi tat-kathane dig | biddhaikādaśī-vratam - śuklākṛṣṇāvibhedaś cāsad-vyāpāro vrate tathā | śaktau phalādi-bhuktiś ca śrāddhaṃ caikādaśī-dine ||

dvādaśyāṃ ca divā-svāpas tulasyāvacayas tathā ||

tatra viṣṇor divā snānam api niṣiddhatvenoktam | pādmottara-khaṇḍe ca vaiṣṇava-dharma-kathane dvādaśī-vrata-niṣṭhatā iti | tathā skānde kāśī- khaṇḍe

sauparṇa-dvārakā-māhātmye cacandra-śarmaṇo bhagavad-dharma- pratijñā -

adya-prabhṛti kartavyaṃ yan mayā kṛṣṇa tac chṛṇu | ekādaśyāṃ na bhoktavyaṃ kartavyo jāgaraḥ sadā ||

mahā-bhaktyātra kartavyaṃ pratyahaṃ pūjanaṃ tava | palārdhenāpi biddhaṃ tu moktavyaṃ vāsaraṃ tava ||

tvat-prītyāṣṭau mayā kāryā dvādaśyāṃ vrata-saṃyutāḥ || ity ādikāḥ |

ata uktam āgneye ekādaśyāṃ na bhoktavyaṃ tad vrataṃ vaiṣṇavaṃ mahat | iti |

gautamīye - vaiṣṇavo yadi bhuñjīta ekādaśyāṃ pramādataḥ | viṣṇv-arcanaṃ vṛthā tasya narakaṃ ghoram āpnuyāt ||

matsya-bhaviṣya-purāṇayoḥ - ekādaśyāṃ nirāhāro yo bhuṅkte dvādaśī-dine | śuklā vā yadi vā kṛṣṇā tad vrataṃ vaiṣṇavaṃ mahat || iti |

skānde - mātṛhā pitṛhā caiva bhrātṛhā guruhā tathā | ekādaśyāṃ tu yo bhuṅkte viṣṇu-loka-cyuto bhavet || iti |

atra vaiṣṇavānāṃ nirāhāratvaṃ nāma mahā-prasādānna-parityāga eva | teṣām anya-bhojanasya nityam eva niṣiddhatvāt | yathoktaṃ nārada- pañcarātre -

prasādānnaṃ sadā grāhyam ekādaśyāṃ na nārada | ramādi-sarva-bhaktānām itareṣāṃ ca kā kathā || iti |

brahmāṇḍa-purāṇe - patraṃ puṣpaṃ phalaṃ toyam anna-pānādyam auṣadham | anivedya ca bhuñjīta yad āhārāya kalpitam ||

anivedyaṃ tu bhuñjānaḥ prāyaścittī bhaven naraḥ | tasmāt sarvaṃ nivedyaiva viṣṇor bhuñjīta sarvadā || iti |

jāgarasyāpi nityatvaṃ yathā skānde umā-maheśvara-saṃvāde - samprāpte vāsare viṣṇor ye na kurvanti jāgaram | bhraśyate sukṛtaṃ teṣāṃ vaiṣṇavānāṃ ca nindayā ||

matir na jāyate yasya dvādaśyāṃ jāgaraṃ prati | na hi tasyādhikāro'sti pūjane keśavasya hi || iti |

tadvat tasya viṣṇu-prītidatvaṃ ca śrūyate pādmottara-khaṇḍe - (page 157) śṛṇu devi pravakṣyāmi dvādaśyāś ca vidhānakam | tasyāḥ smaraṇa-mātreṇa santuṣṭaḥ syāj

janārdanaḥ || [PadmaP 6.234.3]

bhaviṣye - ekādaśī mahā-puṇyā sarva-pāpa-vināśinī | bhaktes tu dīpanī viṣṇoḥ paramārtha-gati-pradā || iti |

ataeva śrīmad-ambarīṣādīnāṃ bhakty-eka-niṣṭhānāṃ mahā-prasāda-bhujāṃ tad-vrataṃ darśayatā śrī-bhāgavatenāpi tad-antaraṅga-vaiṣṇava-dharmatvena sammatam iti dik | pādme kārttika-māhātmye ca brāhmaṇa-kanyāyāḥ kārttika-vrataikādaśī-vrata-prabhāvāt śrīmat-satyabhāmākhya-bhagavat- prayasī-pada-prāptir api śrūyate | kiṃ bahunā | atha māghaḥ sauparṇe -

durlabho māgha-māsas tu vaiṣṇavānām ati-priyaḥ | devatānām ṛṣīṇāṃ ca munīnāṃ sura-nāyaka | viśeṣeṇa śacīnātha māghavasyātivallabhaḥ || iti |

skānde brahma-nārada-saṃvāde - sarva-pāpa-vināśāya kṛṣṇa-santoṣaṇāya ca | māgha-snānaṃ sadā kāryaṃ varṣe varṣe ca nārada || iti |

bhaviṣyottare - ekaviṃśa-gaṇaiḥ sārdhaṃ bhogān tyaktvā yathepsitam | māgha-māsy uṣasi snātvā viṣṇu-lokaṃ sa gacchati || iti | evaṃ śrī-rāma-navamī-vaiśākha-vratādayaś cātra jñeyāḥ | etat sarvam api sad-ācāra-kathana-dvārā vidhatte - gāṃ paryaṭan [BhP 3.1.18] ity ādau vratāni cere hara-toṣaṇāni iti ||

vratāni ekādaśyādīnīti | vidura iti prakaraṇa-labdham |

|| 3.1 || śrī-śukaḥ || 299 ||

English witness · section(s) 301

Anuccheda 301

1 Disrespect to great souls destroys everything. This is described in the following words of Srimad Bhagavatam (4.31.21): 2 "The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them."*** 3 Here the words "adhana" and "atma-dhana" refer to they whose only wealth is the Supreme Personality of Godhead. Such person are very dear (priya) to the Lord. The Lord (harih) relishes (rasajna) the service of His devotees. What persons are foolish and unintelligent? This question is answered in the words beginning with "sruta". Here the word "papam" means "offense". This verse was spoken by Sri Narada to the Pracetas.

Bhakti · Sanskrit §300 · English §302

[३००]

एवं तादृश-व्रतेष्व् अपि तत्-तद्-उपासकानां स्व-स्वेष्ट-दैवत-व्रतं सुष्ठ्व् एव विधेयम् इत्य् आगतम् । तथास्मिन् पाद-सेवार्चन-मार्गे यानैर् वा पादुकैर् वापि गमनं भगवद्-गृहे इत्य् आदिना आगमोक्ता ये द्वात्रिंशद्- अपराधास् तथा राजन्न् अभक्षणं चैवम् इत्य् आदिना तद्-उक्ता ये चान्ये बहवस् ते सर्वे -

ममार्चनापराधा ये कीर्त्यन्ते वसुधे मया । वैष्णवेन सदा ते तु वर्जनीयाः प्रयत्नतः ॥ इति वाराहानुसारेण ।

परित्याज्या इत्य् आशयेनाह --

श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्य् अपि । भूर्य् अप्य् अभक्तोपहृतं न मे तोषाय कल्पते ॥ [भ्प् ११.२७.१८]

श्रद्धा-भक्ति-शब्दाभ्याम् अत्रादर एव विधीयते । अपराधास् तु सर्वेऽनादरात्मका एव । प्रभुत्ववमानतश् च आज्ञावमानतश् च । तस्माद् अपराध-निदानम् अत्रानादर एव परित्याज्य इत्य् अर्थः ।

॥ ११.२७ ॥ श्री-भगवान् ॥ ३०० ॥

[300]

evaṃ tādṛśa-vrateṣv api tat-tad-upāsakānāṃ sva-sveṣṭa-daivata-vrataṃ suṣṭhv eva vidheyam ity āgatam | tathāsmin pāda-sevārcana-mārge yānair vā pādukair vāpi gamanaṃ bhagavad-gṛhe ity ādinā āgamoktā ye dvātriṃśad- aparādhās tathā rājann abhakṣaṇaṃ caivam ity ādinā tad-uktā ye cānye bahavas te sarve -

mamārcanāparādhā ye kīrtyante vasudhe mayā | vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ || iti vārāhānusāreṇa |

parityājyā ity āśayenāha --

śraddhayopāhṛtaṃ preṣṭhaṃ bhaktena mama vāry api | bhūry apy abhaktopahṛtaṃ na me toṣāya kalpate || [BhP 11.27.18]

śraddhā-bhakti-śabdābhyām atrādara eva vidhīyate | aparādhās tu sarve'nādarātmakā eva | prabhutvavamānataś ca ājñāvamānataś ca | tasmād aparādha-nidānam atrānādara eva parityājya ity arthaḥ |

|| 11.27 || śrī-bhagavān || 300 ||

English witness · section(s) 302

Anuccheda 302

1 It is also said (Srimad Bhagavatam 5.10.25): "O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Siva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaisnava."* 2 The meaning of this verse is clear. This verse was spoken by King Rahugana to Sri Bharata.

Bhakti · Sanskrit §301 · English §303–304

[३०१]

महताम् अनादरस् तु सर्व-नाशक इत्य् आह -

न भजति कुमनीषिणां स इज्यां हरिर् अधनात्म-धन-प्रियो रस-ज्ञः । श्रुत-धन-कुल-कर्मणां मदैर् ये विदधति पापम् अकिञ्चनेषु सत्सु ॥ [भ्प् ४.३१.२१] (पगे १५८)

अधनाश् च ते आत्म-धनाश् च ते प्रिया यस्य सः । रसज्ञो भक्ति-रसिको हरिः । के कुमनीषिण इत्य् अपेक्षायाम् आह - श्रुतेति । पापम् अपराधम् ॥

॥ ४.३१ ॥ श्री-नारदः प्रचेतसः ॥ ३०१ ॥

[301]

mahatām anādaras tu sarva-nāśaka ity āha -

na bhajati kumanīṣiṇāṃ sa ijyāṃ harir adhanātma-dhana-priyo rasa-jñaḥ | śruta-dhana-kula-karmaṇāṃ madair ye vidadhati pāpam akiñcaneṣu satsu || [BhP 4.31.21] (page 158)

adhanāś ca te ātma-dhanāś ca te priyā yasya saḥ | rasajño bhakti-rasiko hariḥ | ke kumanīṣiṇa ity apekṣāyām āha - śruteti | pāpam aparādham ||

|| 4.31 || śrī-nāradaḥ pracetasaḥ || 301 ||

English witness · section(s) 303–304

Anuccheda 303

1 If one foolishly offends a devotee, one should try to attain the mercy of the Supreme Personality of Godhead. 2 In Skanda Purana, Avanti-khanda, Vyasa explains: "If a human being daily reads Bhagavad-gita, Lord Kesava forgives the thirty two kinds of offenses he commits." 3 In the Skanda Purana, Dvaraka-mahatmya it is said: "One who recites or hears the thousand names of the Lord is not touched by even a thousand offenses." 4 In the Skanda Purana, Reva-khanda, it is said: "If on dvadasi a person keeps an all-night vigil to please Lord Visnu, and then recites prayers glorifying Tulasi-devi, then Lord Kesava forgives the thirty two kinds of offenses he commits." 5 In another passage of the Skanda Purana it is said: "If one plants a Tulasi tree, especially during the month of Sravana (July-August), the Supreme Personality of Godhead forgives thousands of the offenses he commits." 6 In the Skanda Purana, Karttika-mahatmya, it is said: "If one worships Salagrama-sila and Tulasi-devi together, then Lord Kesava forgives the thirty two kinds of offenses he commits." 7 In another passage of the Skanda Purana it is said: "If a person whose body is decorated with the weapons of Lord Krsna engages in the worship of Lord Krsna, the Lord Krsna again and again forgives thousands of his offenses." 8 In the Adi-Varaha Purana, the Supreme Personality of Godhead declares: "A person who in the middle of the year fasts and bathes in the Ganga at My sacred Sukara-tirtha becomes pure in heart. 9 "An offender who thus fasts and bathes at Mathura also becomes pure in heart. A devotee who thus serves both holy places as if they were one becomes free from the offenses committed in thousands of births." 10 Here the word "saukarake" means "the holy place named Sukara-tirtha". A great offender who offers prayers to the Lord or for a long time chants the holy name of the Lord attains the mercy of the Lord. Such a person is forgiven. Without the Lord's mercy one is not forgiven. 11 Daksa tells Lord Siva (Srimad Bhagavatam (4.7.15): "I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them in account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I

request that you be blessed by your own mercy, since I cannot satisfy you by my words."* 12 More will be said of this later in this book. 13 Now offering obeisances will be discussed. Although offering obeisances may be considered a part of Deity worship, it is also separate, in the same way glorifying and remembering the Lord are separate. Thus offering obeisances will be considered separately here. The other activities of devotional service may also be considered in this way. 14 Now will be discussed the truth that offering obeisances may be considered separately from Deity worship. Hearing the glories of the Supreme Lord's limitless transcendental qualities and opulences, some devotees may feel very humble, lowly and unqualified to serve the Lord's feet. Thus they may decide only to offer obeisances to the Lord and not directly engage in Deity worship. In this way offering obeisances is considered separate from Deity worship. 15 In the Nrsimha Purana it is said: "Offering obeisances is the best of all yajnas. By once offering sastanga (dandavat) obeisances one attains Lord Hari." 16 Offering obeisances is described in these words of Srimad Bhagavatam (10.14.8), where Brahma tells Lord Krsna: "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming liberated."* 17 The reason why the devotees offer obeisances to the Lord is described in these words (Srimad Bhagavatam 10.14.7): "In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities."* 18 Here the word "tat" means "therefore", and "namah" means "obeisances". The ninth word "mukti-pade" means "You who are the shelter of liberation". This is confirmed by the tenth word. Or, if it is considered the fifth word according to prose order, the word "mukti" may also mean "spiritual love". The word "pade" then means "the object". "Mukti-pade" then means "You, the original Supreme Personality of Godhead, who are the object of the devotees' love". The word "daya-bhak" means "an inheritor, like a person who inherits something from his brother". The verse then means, "O Lord, You become favourable to such a person in this way". This interpretation (that it does not mean "liberation") of the word "mukti" must be correct, for liberation itself is attained by merely once offering obeisances to the Lord. This is confirmed by the following words of the Visnu-dharma Purana: 19 "When a person once offers obeisances to Lord Krsna, that offering of obeisances becomes a guide to lead him out from the frightening and impassable jungle of repeated birth and death." 20 Srila Sridhara Svami comments: "Here the word 'su-samiksamanah' means 'waiting'." This words thus means that every moment the devotee expects the Lord's causeless, limitless mercy (anukampam). Seeing and meditating in this way in his heart (hrda), the devotee becomes blissful. Also, with his

words (vaca) and body (vapusa) the devotee offers obeisances (namo vidadhat). That is the explanation of this verse. 21 One should avoid the various offenses in offering obeisances. These are described in the Visnu-smrti and other scriptures as being: 1. offering obeisances with one hand, 2. offering obeisances when the body is completely covered with cloth, 3. offering obeisances directly facing the Lord, or from behind or from the left side and 4. offering obeisances very close to the Lord within the inner Deity room. The verse discussed here (Srimad Bhagavatam 10.14.8) was spoken by Lord Brahma to the Supreme Personality of Godhead.

Anuccheda 304

1 Now servitorship will be discussed. A general description of servitorship to Lord Visnu is given in these words of the scriptures: "After a thousand births one comes to understand: 'I am the servant of Lord Vasudeva, the maintainer of all the worlds'." 2 In this way one engages in devotional service. By thinking in this way one attains perfection. More will be said of this later in this book. 3 At the end of the passage beginning with the verse quoted in text 1 are these words: "What then can be said of those persons who control their senses and have given their lives to the service of the Lord?" 4 Sri Prahlada speaks the following prayers (Srimad Bhagavatam 7.9.50): "Therefore, O Supreme Personality of Godhead, the best of all person to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You: offering prayers, dedicating all the results of activities, worshipping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories, who can achieve that which is meant for the paramahamsas?"* In the commentary on this verse it is said that service to the Lord includes offering respectful obeisances, offering prayers, dedicating all the results of activities, worshipping You, working on the Lord's behalf, always remembering the Lord's lotus feet and hearing about the Lord's glories. 5 Sri Uddhava declares (Srimad Bhagavatam 11.6.46): "Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy."*** 6 The different activities of service are described in these words of Srimad Bhagavatam (9.4.18-20): "Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Krsna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krsna or about Krsna. He engaged his eyes in seeing the deity of Krsna, Krsna's temples and Krsna's places like Mathura and Vrndavana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord's prasada. He engaged his legs in walking to the holy places and temples of the Lord, his had in bowing down before the Lord, and all his desires in serving

the Lord, twenty four hours a day. Indeed, Maharaja Ambarisa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires."* 7 This verse means that his desires (kamam) were placed in service (dasye). The word "ca" (and) means that he though, 'I am a servant of Lord Krsna. I will serve Him'. That was his desire. That is the meaning here. He did not desire to enjoy the sense gratification available in Svargaloka or other places (na tu kama-kamyaya). He had no desires other than devotional service. 8 This verse was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §302 · English §305

[३०२]

किं च -

न विक्रिया विश्व-सुहृत्-सखस्य साम्येन वीताभिमतेस् तवापि । महद्-विमानात् स्व-कृताद् धि मादृङ् नङ्क्ष्यत्य् अदूराद् अपि शूलपाणिः ॥ [भ्प् ५.१०.२५]

स्पष्टम् ॥ ५.१० ॥ रहुगनः श्री-भरतम् ॥ ३०२ ॥

[302]

kiṃ ca -

na vikriyā viśva-suhṛt-sakhasya sāmyena vītābhimates tavāpi | mahad-vimānāt sva-kṛtād dhi mādṛṅ naṅkṣyaty adūrād api śūlapāṇiḥ || [BhP 5.10.25]

spaṣṭam || 5.10 || rahūganaḥ śrī-bharatam || 302 ||

English witness · section(s) 305

Anuccheda 305

1 Worship of the Lord that is performed with the activities of service is the best kind of worship. In Srimad Bhagavatam (9.5.16) it is said: "What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified."* 2 If one somehow or other hears the holy name of the Supreme Lord, then what more need he do to become purified? By hearing the Lord's holy name one thinks, "I am a servant of the Lord". What

spiritual activities and what spiritual attainment then remain undone (avasisyate) by him? No spiritual activity is better than what he has done. That is the meaning. This verse was spoken by Durvasa Muni to King Ambarisa.

Bhakti · Sanskrit §303 · English §306

[३०३]

अथ तथापि प्रामादिके भगवद्-अपराधे पुनर् भगवत्-प्रसादनानि कर्तव्यानि । यथा स्कान्दे अवन्ती-खण्डे श्री-व्यासोक्तौ -

अहन्य् अहनि यो मर्त्यो गीताध्यायं पठेत् तु वै । द्वात्रिंशद्-अपराधांस् तु क्षमते तस्य केशवः ॥ इति ।

तत्रैव द्वारका-माहात्म्ये - सहस्र-नाम-माहात्म्यं यः पठेच् छृणुयाद् अपि । अपराध-सहस्रेण न स लिप्येत् कदाचन ॥ इति ।

तत्रैव रेवा-खण्डे - द्वादश्यां जागरे विष्णोर् यः पठेत् तुलसी-स्तवम् । द्वात्रिंशद्-अपराधानि क्षमते तस्य केशवः ॥ इति ।

तत्रैवान्यत्र - तुलस्या रोपणं कार्यं श्रावणेषु विशेषतः । अपराध-सहस्राणि क्षमते पुरुषोत्तमः ॥ इति ।

तत्र वान्यत्र कार्तिक-माहात्म्ये - तुलस्या कुरुते यस् तु शाग्राम-शिलार्चनम् । द्वात्रिंशद्-अपराधांश् च क्षमते तस्य केशवः ॥ इति ।

अन्यत्र - यः करोति हरेः पूजां कृष्ण-शत्राङ्कितो नरः । अपराध-सहस्राणि नित्यं हरति केशवः ॥ इति ।

आदि-वाराहे - संवत्सरस्य मध्ये तु तीर्थे शौकरके मम । कृतोपवासः स्नानेन गङ्गायां शुद्धिम् आप्नुयात् ॥

मथुरायां तथाप्य् एवं सापराधः शुचि भवेत् । अनयोस् तीर्थयोर् एकं यः सेवेत सुकृती नरः ॥

सहस्र-जन्म-जनितान् अपराधान् जहाति सः ॥ इति ।

शौकरके शूकर-क्षेत्राख्ये । महद्-अपराधस् तु चाटुकारादिना वा तत्- प्रीत्य्-अर्थ-कृतेन निरन्तर=दीर्घ-कालीन-भगवन्-नाम-कीर्तनेन वा तं प्रसाद्य क्षमापनीय इत्य् अवोचामैव । तत्-प्रसादं

विना तद्-असिद्धेः । अतएवोक्तं श्री-शिवं दक्षेण -

योऽसौ मयाविदित-तत्त्व-दृशा सभायां क्षिप्तो दुरुक्ति-विशिखैर् विगणय्य तन् माम् । अर्वाक् पतन्तम् अर्हत्तम-निन्दयापाद् दृष्ट्यार्द्रया स भगवान् स्व-कृतेन तुष्येत् ॥ [भ्प् ४.७.१५] इति ।

एवम् उत्तरत्रापि ज्ञेयम् ।

अथ वन्दनम् । तच् च यद्यप्य् अर्चनाङ्गत्वेनापि वर्तते तथापि कीर्तन- स्मरणवत् स्वातन्त्र्येणादीत्य् अभिप्रेत्य पृथग् विधीयते । एवम् अन्यत्रापि ज्ञेयम् । वन्दनस्य पृथग्-विधानं चानन्त-गुणैश्वर्य-श्रवणात् तद्- गुणानुसन्धान-पाद-सेवादौ विधृत-दैन्यानां नमस्कार-मात्रे कृताध्यवसायानाम् अर्थे । स एव नमस्कारस् तस्यार्चनत्वेनाप्य् अतिदिष्टः । यथा नारसिंहे - (पगे १५९)

नमस्कारः स्मृतो यज्ञः सर्व-यज्ञेषु चोत्तमः । नमस्कारेण चकेन साष्टाङ्गेन हरिं व्रजेत् ॥ इति ।

तद् एतद्-वन्दनं यथा -

तत् तेऽनुकम्पां सु-समीक्षमाणो भुञ्जान एवात्म-कृतं विपाकम् । हृद्-वाग्-वपुर्भिर् विदधन् नमस् ते जीवेत यो मुक्ति-पदे स दाय-भाक् ॥ [भ्प् १०.१४.८]

यस्माद् गुणात्मनस् तेऽपि गुणान् विमातुम् [भ्प् १०.१४.७] इत्य् आदिना तादृशत्वम् उच्यते तत् तस्मात् । नमो नमस्कारम् । मुक्ति-पदे नवम-पदार्थस्य मुक्तेर् अप्य् आश्रये परिपूर्ण-दशम-पदार्थे । यद् वा मुक्तिर् इह पञ्चम- स्थ-गद्यानुसारेण प्रेमैव तत्-पदे तद्-विषये परिपूर्ण-भगवल्-लक्षणे त्वयि दाय-भाग् भवति । भ्रातृ-वण्टन इव त्वं तस्य दायत्वेन वर्तस इत्य् अर्थः । मुक्ति-मात्रं तु सकृन् नमस्कारेणैवासन्नं स्यात् । यथा विष्णु- धर्मे -

दुर्ग-संसार-कान्तारम् अपारम् अभिधावताम् । एकः कृष्णे नमस्कारो मुक्ति-तीरस्य देशिकः ॥ इति ।

तत् ते इत्य् अत्र सुसमीक्षमाणः इति टीका । यद् वा प्रतिक्षणं निरुपाधि- कृपयैव प्रभुणा तथा तथा क्रियमाणाम् अनुकम्पां सुष्ठु-रूपाम् ईक्षमाणस् तत्रानन्दीभवन् तां सम्यक् पश्यन् विभावयन् तथा हृदा यद् वा वाचा यद् वा वपुषा नमो विदधज् जन इत्य् आदि व्याख्या ज्ञेया । नमस्कारेऽप्य् अपराधाश् चैते परिहर्तव्याः विष्णु-स्मृत्य्-आदि-दृष्ट्या । ये खलु

एक-हस्त-कृतत्व-वस्त्रावृत-देहत्व-भगवद्-अग्र-पृष्ठ-वाम-
भागात्यन्त-निकट-गर्भ-मन्दिर-गतत्वादि-मयाः ।

॥ १०.१४ ॥ श्री-ब्रह्मा भगवन्तम् ॥ ३०३ ॥

[303]

atha tathāpi prāmādike bhagavad-aparādhe punar bhagavat-prasādanāni kartavyāni | yathā skānde avantī-khaṇḍe śrī-vyāsoktau -

ahany ahani yo martyo gītādhyāyaṃ paṭhet tu vai | dvātriṃśad-aparādhāṃs tu kṣamate tasya keśavaḥ || iti |

tatraiva dvārakā-māhātmye - sahasra-nāma-māhātmyaṃ yaḥ paṭhec chṛṇuyād api | aparādha-sahasreṇa na sa lipyet kadācana || iti |

tatraiva revā-khaṇḍe - dvādaśyāṃ jāgare viṣṇor yaḥ paṭhet tulasī-stavam | dvātriṃśad-aparādhāni kṣamate tasya keśavaḥ || iti |

tatraivānyatra - tulasyā ropaṇaṃ kāryaṃ śrāvaṇeṣu viśeṣataḥ | aparādha-sahasrāṇi kṣamate puruṣottamaḥ || iti |

tatra vānyatra kārttika-māhātmye - tulasyā kurute yas tu śāgrāma-śilārcanam | dvātriṃśad-aparādhāṃś ca kṣamate tasya keśavaḥ || iti |

anyatra - yaḥ karoti hareḥ pūjāṃ kṛṣṇa-śatrāṅkito naraḥ | aparādha-sahasrāṇi nityaṃ harati keśavaḥ || iti |

ādi-vārāhe - saṃvatsarasya madhye tu tīrthe śaukarake mama | kṛtopavāsaḥ snānena gaṅgāyāṃ śuddhim āpnuyāt ||

mathurāyāṃ tathāpy evaṃ sāparādhaḥ śuci bhavet | anayos tīrthayor ekaṃ yaḥ seveta sukṛtī naraḥ ||

sahasra-janma-janitān aparādhān jahāti saḥ || iti |

śaukarake śūkara-kṣetrākhye | mahad-aparādhas tu cāṭukārādinā vā tat-prīty-artha-kṛtena nirantara=dīrgha-kālīna-bhagavan-nāma-kīrtanena vā taṃ prasādya kṣamāpanīya ity avocāmaiva | tat-prasādaṃ vinā tad-asiddheḥ | ataevoktaṃ śrī-śivaṃ dakṣeṇa -

yo'sau mayāvidita-tattva-dṛśā sabhāyāṃ kṣipto durukti-viśikhair vigaṇayya tan mām | arvāk patantam arhattama-nindayāpād dṛṣṭyārdrayā sa bhagavān sva-kṛtena tuṣyet || [BhP 4.7.15] iti |

evam uttaratrāpi jñeyam |

atha vandanam | tac ca yadyapy arcanāṅgatvenāpi vartate tathāpi kīrtana- smaraṇavat svātantryeṇādīty abhipretya pṛthag vidhīyate | evam anyatrāpi jñeyam | vandanasya pṛthag-vidhānaṃ cānanta-guṇaiśvarya-śravaṇāt tad- guṇānusandhāna-pāda-sevādau vidhṛta-dainyānāṃ namaskāra-mātre kṛtādhyavasāyānām arthe | sa eva namaskāras tasyārcanatvenāpy atidiṣṭaḥ | yathā nārasiṃhe - (page 159)

namaskāraḥ smṛto yajñaḥ sarva-yajñeṣu cottamaḥ | namaskāreṇa cakena sāṣṭāṅgena hariṃ vrajet || iti |

tad etad-vandanaṃ yathā -

tat te'nukampāṃ su-samīkṣamāṇo bhuñjāna evātma-kṛtaṃ vipākam | hṛd-vāg-vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk || [BhP 10.14.8]

yasmād guṇātmanas te'pi guṇān vimātum [BhP 10.14.7] ity ādinā tādṛśatvam ucyate tat tasmāt | namo namaskāram | mukti-pade navama-padārthasya mukter apy āśraye paripūrṇa-daśama-padārthe | yad vā muktir iha pañcama- stha-gadyānusāreṇa premaiva tat-pade tad-viṣaye paripūrṇa-bhagaval-lakṣaṇe tvayi dāya-bhāg bhavati | bhrātṛ-vaṇṭana iva tvaṃ tasya dāyatvena vartasa ity arthaḥ | mukti-mātraṃ tu sakṛn namaskāreṇaivāsannaṃ syāt | yathā viṣṇu- dharme -

durga-saṃsāra-kāntāram apāram abhidhāvatām | ekaḥ kṛṣṇe namaskāro mukti-tīrasya deśikaḥ || iti |

tat te ity atra susamīkṣamāṇaḥ iti ṭīkā | yad vā pratikṣaṇaṃ nirupādhi- kṛpayaiva prabhuṇā tathā tathā kriyamāṇām anukampāṃ suṣṭhu-rūpām īkṣamāṇas tatrānandībhavan tāṃ samyak paśyan vibhāvayan tathā hṛdā yad vā vācā yad vā vapuṣā namo vidadhaj jana ity ādi vyākhyā jñeyā | namaskāre'py aparādhāś caite parihartavyāḥ viṣṇu-smṛty-ādi-dṛṣṭyā | ye khalu eka-hasta-kṛtatva-vastrāvṛta-dehatva-bhagavad-agra-pṛṣṭha-vāma-bhāgātyanta-nikaṭa-garbha-mandira-gatatvādi-mayāḥ |

|| 10.14 || śrī-brahmā bhagavantam || 303 ||

English witness · section(s) 306

Anuccheda 306

1 Now thinking of the Lord as one's friend will be described. Being a friend of the Lord and desiring His welfare is described in these words of Srimad Bhagavatam (10.14.32): "How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."* Here the word "mitra" indicates friendship with the Lord. 2 In the Ramarcana-dipika it is said: "The Supreme Personality of Godhead now stays in a place as if He were a human being. Many great devotees have come to see Him and to act like His friends and relatives." 3 Intimate love for the Supreme Personality of Godhead, as His friend or relative, is even better than being a servant of the Lord. Friendship for the Supreme Personality of Godhead is in this way described in the Vedic scriptures. This is not surprising. That one must have a nature like the Lord's to thus approach Him is described in these words of the scriptures: "the Lord cannot be served by one whose nature is not like the Lord's nature." Sometimes it is said that being thus in an equal position with the Lord is an impediment to true devotional service. The pure devotees of the Lord reject this idea. They accept that friendship with the Lord is very favourable for devotional service. 4 Servitorship and friendship are two ways of direct devotional service to the Lord. This is shown in the following Srimad-Bhagavatam verse and its commentary. There Sridama Vipra declares (Srimad Bhagavatam 10.81.36): "Life after life may I have a relationship of love, friendship, sympathy and service toward Him, the supremely compassionate reservoir of all transcendental qualities. And may I cultivate my firm attachment to Him by the precious association of His devotees."*** 5 Srila Sridhara Svami comments: "Seeing Lord Krsna's love for His devotees, Sridama Vipra prays for devotion to the Lord. Here the word "sauhrdam" means :love", "sakhyam" means "being the well-wisher", "maitrim" means "benefiting Him", and "dasyam" means :being His servant and order-carrier". Sridama prays, "Let my (me) relationship with Him be (syat) like this. Let it not be a relationship of awe inspired by His great opulences". 6 Because it is the goal of the nine methods of devotional service, pure love for the Supreme Personality of Godhead is not included among the items discussed here. However, being a friend of the Lord and being His well-wisher are included. Friendship and servitorship are accepted in this way. 7 Offering the results of one's work and attaining faith in devotional service are not mentioned here because these two are not direct devotional service. Offering the results of one's work leads to faith in devotional service and faith in devotional service leads to engagement in devotional service. This has already been explained. The devotee becomes the well-wishing friend of the Lord and the Lord becomes the well-wishing friend of His devotee. They associate with each other eternally. 8 It is not very difficult to worship the Lord as one's friend. Sri Prahlada explains (Srimad

Bhagavatam 7.7.38): "O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exist within the cores of the hearts of all living entities. Indeed, He is the well wisher and friend of all living entities, and there is no difficulty in worshipping the Lord. Why, then should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?"* 9 Here the word "chidravat" means "like the sky, which is never contaminated". The reason why there is no difficulty in worshipping the Lord is given in the following words: 1. In His pure form the Supreme Lord is the Supersoul present in all embodied beings (dehinam sva atma), 2. the Supreme Lord is the friend of everyone, equally and without exception (samanyatah), 3. as the Supersoul in the heart He is the well wisher of all. Therefore at the appropriate times He gives either material things or a wealth of spiritual love for Him (hareh). The conclusion, however, is, "What is the use of temporary material benefits like having a beautiful wife or mastery over others?" This verse was spoken by Sri Prahlada to the sons of the demons.

Bhakti · Sanskrit §304 · English §307

[३०४]

अथ दास्यम् । तच् च श्री-विष्णोर् दासं-मन्यत्वम् ।

जन्मान्तर-सहस्रेषु यस्य स्यान् मतिर् ईदृशी । दासोऽहं वासुदेवस्य सर्वान् लोकान् समुद्धरेत् ॥ इत्य् उक्त-लक्षणम् ।

अस्तु तावद्-भजन-प्रयासः केवल-तादृशत्वाभिमानेनापि सिद्धिर् भवतीत्य् अभिप्रेत्यैवोत्तरत्र निर्देशश् च तस्य । यथोक्तं जन्मान्तर- इत्य् एतत्- पद्यस्यैवान्ते किं पुनस् तद्-गत-प्राणाः पुरुषाः संयतेन्द्रियाः इति । श्री- प्रह्लाद-स्तुतौ तत् तेऽर्हत्तम [भ्प् ७.९.४९] इत्य् आदि-पद्ये तु नम-स्तुति-सर्व-कर्मार्पण-परिचर्या-चरण-स्मृति-कथा-श्रवणात्मकं दास्यं टीकायां सम्मतम् । श्रीमद्-उद्धव-वाक्ये च -

त्वयोपभुक्त-स्रग्-गन्ध- वासो-ऽलङ्कार-चर्चिताः । उच्छिष्ट-भोजिनो दासास् तव मायां जयेम हि ॥ [भ्प् ११.६.४६] इति ।

तत्र तत्र च कार्य-द्वारैव निर्दिष्टम् । उदाहरणं तु - स वै मनः कृष्ण-पदारविन्दयोः [भ्प् ९.४.१५] इत्य् आदौ । कामं च दास्ये न तु काम- काम्यया [भ्प् ९.४.१७] भोगेच्छया तं चकार इति वासनान्तर-व्यवच्छेदः ॥

॥ ९.४ ॥ श्री-शुकः ॥ ३०४ ॥

[304]

atha dāsyam | tac ca śrī-viṣṇor dāsaṃ-manyatvam |

janmāntara-sahasreṣu yasya syān matir īdṛśī | dāso'haṃ vāsudevasya sarvān lokān samuddharet || ity ukta-lakṣaṇam |

astu tāvad-bhajana-prayāsaḥ kevala-tādṛśatvābhimānenāpi siddhir bhavatīty abhipretyaivottaratra nirdeśaś ca tasya | yathoktaṃ janmāntara- ity etat- padyasyaivānte kiṃ punas tad-gata-prāṇāḥ puruṣāḥ saṃyatendriyāḥ iti | śrī- prahlāda-stutau tat te'rhattama [BhP 7.9.49] ity ādi-padye tu nama-stuti-sarva-karmārpaṇa-paricaryā-caraṇa-smṛti-kathā-śravaṇātmakaṃ dāsyaṃ ṭīkāyāṃ sammatam | śrīmad-uddhava-vākye ca -

tvayopabhukta-srag-gandha- vāso-'laṅkāra-carcitāḥ | ucchiṣṭa-bhojino dāsās tava māyāṃ jayema hi || [BhP 11.6.46] iti |

tatra tatra ca kārya-dvāraiva nirdiṣṭam | udāharaṇaṃ tu - sa vai manaḥ kṛṣṇa-padāravindayoḥ [BhP 9.4.15] ity ādau | kāmaṃ ca dāsye na tu kāma- kāmayā [BhP 9.4.17] bhogecchayā taṃ cakāra iti vāsanāntara-vyavacchedaḥ ||

|| 9.4 || śrī-śukaḥ || 304 ||

English witness · section(s) 307

Anuccheda 307

1 The Supreme Personality of Godhead declares (Srimad Bhagavatam 9.4.66): "As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control."* 2 The example given in this verse shows the nature of devotional service in friendship with the Lord. This verse is spoken by the Lord of Vaikuntha to Durvasa Muni.

Bhakti · Sanskrit §305 · English §308

[३०५]

तद् एतद्-दास्य-सम्बन्धेनैव सर्वम् अपि भजनं महत्तरं भवतीत्य् आह - यन्-नाम-श्रुति-मात्रेण पुमान् भवति निर्मलः । तस्य तीर्थ-पदः किं वा दासानाम् अवशिष्यते ॥ [भ्प् ९.५.१६]

यस्य भगवतो नाम-श्रवण-मात्रेण यथा कथञ्चित् तच्-छ्रवणेन किं पुनः सम्यक् तत्-तद्-भजनेनेत्य् अर्थः । (पगे १६०) तर्हि दासोऽस्मीत्य् अभिमानेन सम्यग् एव भजतां सर्वत्र साधने साध्ये च किम् अवशिष्यते । तद्-अधिकम् अन्यत् किम् अपि नास्तीत्य् अर्थः ॥

॥ ९.५ ॥ दुर्वासा श्रीमद्-अम्बरीषम् ॥ ३०५ ॥

[305]

tad etad-dāsya-sambandhenaiva sarvam api bhajanaṃ mahattaraṃ bhavatīty āha - yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ | tasya tīrtha-padaḥ kiṃ vā dāsānām

avaśiṣyate || [BhP 9.5.16]

yasya bhagavato nāma-śravaṇa-mātreṇa yathā kathañcit tac-chravaṇena kiṃ punaḥ samyak tat-tad-bhajanenety arthaḥ | (page 160) tarhi dāso'smīty abhimānena samyag eva bhajatāṃ sarvatra sādhane sādhye ca kim avaśiṣyate | tad-adhikam anyat kim api nāstīty arthaḥ ||

|| 9.5 || durvāsā śrīmad-ambarīṣam || 305 ||

English witness · section(s) 308

Anuccheda 308

1 In Srimad Bhagavatam (4.12.37) it is said: "Persons who are peaceful, equiposed, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord. They alone can very easily achieve the perfection of going back home, back to Godhead."* 2 Here the word "acyuta-priya-bandhavah" means "they whose friends are the persons dear to the infallible Supreme Personality of Godhead" and the word "acyuta-padam" means "the spiritual world, where the infallible Supreme Personality of Godhead is the master". Thus it is shown that the word "acyuta", appearing two times in this verse, has the same meaning each time. The meanings are not different. This verse was spoken by Maitreya Muni.

Bhakti · Sanskrit §306 · English §309

[३०६]

अथ सख्यम् । तच् च हिताशंसन-मयं बन्धु-भाव-लक्षणम् । यन्- मित्रं परमानन्दम् [भ्प् १०.१४.३०] इत्य् अत्र तथैव मित्र-पद-न्यासात् । यथा रामार्चन-चन्द्रिकायाम् -

परिचर्या-पराः केचित् प्रासादादिषु शेरते । मनुष्यम् इव तं द्रष्टुं व्यवहर्तुं च बन्धुवत् ॥ इति ।

अस्य चोत्तरत्र पाठः प्रेम-विश्रम्भवद् भावनामयत्वेन दास्याद् अप्य् उत्तमत्वापेक्षया । किं च परमेश्वरेऽपि यत् सख्यं शास्त्रे विधीयते तन् नाश्चर्यम् । न देवो देवम् अर्चयेत् इति तद्-भावस्यापि विधान-श्रवणात् । किन्तु तद्-भावस् तत्-सेवाविरुद्ध इति शुद्ध-भक्तैर् उपेक्ष्यते । सख्यं तु परम-सेवानुकूलम् इत्य् उपादीयत इति । तद् एतत् साक्षाद् भजनात्मकं दास्यं सख्यं च टीकायाम् अपि दर्शितम् अस्ति -

तस्यैव मे सौहृद-सख्य-मैत्री- दास्यं पुनर् जन्मनि जन्मनि स्यात् । [भ्प् १०.८१.२९] इत्य् अत्र श्रीदाम-विप्र- वाक्ये ।

यथा श्री-कृष्णस्य भक्त-वात्सल्यं दृष्ट्वा तद्-भक्तिं प्रार्थयते तस्येति । सौहृदं प्रेम च सख्यं हिताशंसनं च मैत्री उपकारित्वं च दास्यं सेवकत्वं च । तत्-समाहार एक-वचनम् । तस्य सम्बन्धि मे मम स्यात्, न तु विभूतिर् इत्य् एतत् । तत्र नव-विधायां साध्यत्वात् प्रेमा नान्तर्भाव्यते । मैत्री तु सख्य एवान्तर्भाव्येति दास्य-सख्ये द्वे एव गृहीते । अत्र च ताभ्यां कर्मार्पण-विश्वासौ न व्याख्यातौ साक्साद्- भक्तित्वाभावात् । कर्मार्पणस्य फलं भक्तिर् विश्वासश् च भक्त्य्- अभिनिवेश-हेतुर् इतीह पूर्वम् उक्तम् । तच् च भगवद्-विषय-हिताशंसन- मयं सख्यम् । भगवत्-कृत-हिताशंसनस्य नित्यत्वात्, तेन सह तस्य नित्य-सहवासाच् च । भजन-विशेषेणापि विशिष्टं सम्पादयितुं नातिदुष्करं स्याद् इत्य् आह -

कोऽति-प्रयासोऽसुर-बालका हरेर् उपासने स्वे हृदि छिद्रवत् सतः । स्वस्यात्मनः सख्युर् अशेष-देहिनां सामान्यतः किं विषयोपपादनैः ॥ [भ्प् ७.७.३८]

छिद्रवद् आकाशवद् अलिप्तत्वेन सदा वर्तमानस्य । नातिप्रयासे हेतुः - सर्वेषां देहिनां य आत्मा शुद्धं स्वरूपं तस्य । सामान्यतः सर्वत्र निर्विशेषतयैव सखा । यथावसरं
बहिर्-अन्तःकरण-विषयादि-लक्षण- मायिक्या निज-प्रेमादि-लक्षणा-मायिक्याश् च सम्पत्तेर् दानेन

हिताशंसी यस् तस्य हरेः । तस्माद् आरोपितानां नश्वराणां विषयाणां जायापत्याद्दीनाम् उपार्जनैः किम् इति ।

॥ ७.७ ॥ श्री-प्रह्लादोऽसुर-बालकान् ॥ ३०६ ॥

[306]

atha sakhyam | tac ca hitāśaṃsana-mayaṃ bandhu-bhāva-lakṣaṇam | yan- mitraṃ paramānandam [BhP 10.14.30] ity atra tathaiva mitra-pada-nyāsāt | yathā rāmārcana-candrikāyām -

paricaryā-parāḥ kecit prāsādādiṣu śerate | manuṣyam iva taṃ draṣṭuṃ vyavahartuṃ ca bandhuvat || iti |

asya cottaratra pāṭhaḥ prema-viśrambhavad bhāvanāmayatvena dāsyād apy uttamatvāpekṣayā | kiṃ ca parameśvare'pi yat sakhyaṃ śāstre vidhīyate tan nāścaryam | na devo devam arcayet iti tad-bhāvasyāpi vidhāna-śravaṇāt | kintu tad-bhāvas tat-sevāviruddha iti śuddha-bhaktair upekṣyate | sakhyaṃ tu parama-sevānukūlam ity upādīyata iti | tad etat sākṣād bhajanātmakaṃ dāsyaṃ sakhyaṃ ca ṭīkāyām api darśitam asti -

tasyaiva me sauhṛda-sakhya-maitrī- dāsyaṃ punar janmani janmani syāt | [BhP 10.81.29] ity atra śrīdāma-vipra- vākye |

yathā śrī-kṛṣṇasya bhakta-vātsalyaṃ dṛṣṭvā tad-bhaktiṃ prārthayate tasyeti | sauhṛdaṃ prema ca sakhyaṃ hitāśaṃsanaṃ ca maitrī upakāritvaṃ ca dāsyaṃ sevakatvaṃ ca | tat-samāhāra eka-vacanam | tasya sambandhi me mama syāt, na tu vibhūtir ity etat | tatra nava-vidhāyāṃ sādhyatvāt premā nāntarbhāvyate | maitrī tu sakhya evāntarbhāvyeti dāsya-sakhye dve eva gṛhīte | atra ca tābhyāṃ karmārpaṇa-viśvāsau na vyākhyātau sāksād- bhaktitvābhāvāt | karmārpaṇasya phalaṃ bhaktir viśvāsaś ca bhakty-abhiniveśa-hetur itīha pūrvam uktam | tac ca bhagavad-viṣaya-hitāśaṃsana- mayaṃ sakhyam | bhagavat-kṛta-hitāśaṃsanasya nityatvāt, tena saha tasya nitya- sahavāsāc ca | bhajana-viśeṣeṇāpi viśiṣṭaṃ sampādayituṃ nātiduṣkaraṃ syād ity āha -

ko'ti-prayāso'sura-bālakā harer upāsane sve hṛdi chidravat sataḥ | svasyātmanaḥ sakhyur aśeṣa-dehināṃ sāmānyataḥ kiṃ viṣayopapādanaiḥ || [BhP 7.7.38]

chidravad ākāśavad aliptatvena sadā vartamānasya | nātiprayāse hetuḥ - sarveṣāṃ dehināṃ ya ātmā śuddhaṃ svarūpaṃ tasya | sāmānyataḥ sarvatra nirviśeṣatayaiva sakhā | yathāvasaraṃ bahir-antaḥkaraṇa-viṣayādi-lakṣaṇa- māyikyā

nija-premādi-lakṣaṇā-māyikyāś ca sampatter dānena hitāśaṃsī yas tasya hareḥ | tasmād āropitānāṃ naśvarāṇāṃ viṣayāṇāṃ jāyāpatyādīnām upārjanaiḥ kim iti |

|| 7.7 || śrī-prahlādo'sura-bālakān || 306 ||

English witness · section(s) 309

Anuccheda 309

1 Now will be discussed surrendering everything to the Lord. That means offering everything, from the external material body to the pure spirit soul, to the Lord. That means that one does nothing for one's own sake, but everything for the sake of the Lord. That means that all one's activities and goals are meant to please Him. When one surrenders to the Lord, one becomes like a cow sold to a buyer. When the cow is sold, the seller no longer works to maintain the cow. The buyer must now work to maintain it. The seller does not again maintain the cow. 2 Surrendering everything to the Lord is described in these words of Sri Rukmini (Srimad Bhagavatam 10.52.39): "Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Sisupala never touch the hero's portion like a jackal stealing the property of a lion."*** 3 Some say that surrendering everything means surrendering one's material body to the Lord. This is described in Bhakti-viveka: "When one sells a cow, one no longer worries how to maintain the cow. In the same way, when one surrenders one's body to Lord Hari, one puts an end to the struggle to maintain it." 4 Others say that surrendering everything means surrendering oneself, the pure spirit soul, to the Lord. This is described in the prayers of Sri Yamunacarya (Stotra-ratna 49): "O Lord, whatever I possess in terms of this body and its paraphernalia, and whatever I have from the modes of nature, today I offer at Your feet." 5 Others say that surrendering everything means surrendering to the Lord the deeds that begin with one's right hand. Thus the word that one performs with one's body or other instruments is not performed for one's own benefit. It is offered to the Lord. This is described in the following words of Srimad-Bhagavatam (9.4.18-20): 6-8 "Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Krsna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krsna or about Krsna. He engaged his eyes in seeing the Deity of Krsna, Krsna's temples and Krsna's places like Mathura and Vrndavana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord's prasada. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord. twenty four hours a day. Indeed, Maharaja Ambarisa never desires

anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the was to increase attachment for the Lord and be completely free from all material desires."* 9 Here the word "cakara" means :"he offered". "Krsna-padaravindayoh" means "in many different ways he served Lord Krsna's lotus feet and the other parts of the Lord's transcendental body". "Lingam" means "the Deity form of the Lord", "alayah" means "the Lord's devotees, the Lord's temple, and the holy places sacred to the Lord", "tat-pada-sarjoa-saurabhe srimat-tulasyah" means "he smelled the fragrance of Sri Tulasi offered to the lotus feet of the Lord", "tad-arpite" means "maha-prasada foods and other things offered to the Lord", and "kamam ca dasye" means "his desires were placed in serving the Lord". What activities did he perform? That is explained in the words "yathottamasloka-janasraya ratih" (he engaged all his senses in devotional service, in various engagements related to the Lord). In these many ways he surrendered to the Lord. Worshipping the Lord by remembering Him and in other ways also, he surrendered to the Lord. 10 The Lord explains (Srimad Bhagavatam 11.19.24): "Firm faith in the blissful narrations of My pastimes, constant chanting of my glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejecting of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me, these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?"*** 11 Remembering the Lord, glorifying Him and serving His feet are all included with devotional service. Although the Agama-sastras sometimes describe Deity worship as something different from devotional service, it is not really different. Bathing and dressing the Deity as well as the other activities of Deity worship are all appropriate activities of devotional service. Also, these activities are not opposed to or different from surrendering everything to the Lord. 12 Surrendering everything is praised in these words of Sri Prahlada (Srimad Bhagavatam 7.6.26): "Religion, economic development and sense gratification, these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realisation, ritualistic ceremonies performed according to Vedic injunction, logic, the science of law and order, and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental."* 13 Surrendering everything is also praised in these words of

the Supreme Personality of Godhead (Srimad Bhagavatam 11.29.34): "A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences."* 14 Surrendering everything to the Lord is seen to be of two kinds: 1. surrender performed without ecstatic love, and 2. surrender performed with ecstatic love. The verse (Srimad Bhagavatam 11.29.34) quoted in the preceding text is an example of the former. An example of the latter is found in Srimad Bhagavatam (11.11.35) where the Supreme Personality of Godhead declares: "Accepting oneself as My eternal servant, one should give oneself completely to Me."*** 15 Another example of surrender with ecstatic love is seen in these words of Sri Rukmini (Srimad Bhagavatam 10.52.39): "Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Sisupala never touch the hero's portion like a jackal stealing the property of a lion."*** 16 The verses (Srimad Bhagavatam 9.4.18-20) quoted in texts 6-8 of this anuccheda were spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §307 · English §310–311

[३०७]

तद् यथा -

मयि निर्बद्ध-हृदयाः साधवः सम-दर्शनाः । वशे कुर्वन्ति मां भक्त्या सत्-स्त्रियः सत्-पतिं यथा ॥ [भ्प् ९.४.६६]

अत्र दृष्टान्तेनांशतः सख्यात्मका भक्तिर् लक्ष्यते ।

॥ ९.४ ॥ श्री-वैकुण्ठो दुर्वाससम् ॥ ३०७ ॥

[307]

tad yathā -

mayi nirbaddha-hṛdayāḥ sādhavaḥ sama-darśanāḥ | vaśe kurvanti māṃ bhaktyā sat-striyaḥ sat-patiṃ yathā || [BhP 9.4.66]

atra dṛṣṭāntenāṃśataḥ sakhyātmakā bhaktir lakṣyate |

|| *9.4* || *śrī-vaikuṇṭho durvāsasam* || *307* ||

English witness · section(s) 310–311

Anuccheda 310

1 In this way devotional service performed by following the rules and regulations (vaidhi bhakti) has been described. Some features of vaidhi bhakti have been described here, some have not been described here, and some have not been described here, and some have been glorified in other parts of this book. The different kinds of faith and different kinds of glorious features or vaidhi bhakti described here are not at odds with each other. They are meant for different kinds of persons in the same way different kinds of medicines are meant for different kinds of patients. 2 Now spontaneous devotional service (raganuga bhakti) will be described. In raganuga bhakti there is great love and a strong desire to attain the Lord. This is called raga. When the eyes and other senses are attracted to the handsomeness and other transcendental qualities of the Lord, that is called raga, or passionate love for the Supreme Personality of Godhead. 3 There are many different kinds of raga. This is seen in the following statement of the Supreme Personality of Godhead (Srimad Bhagavatam 3.25.38): "My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor, and Supreme deity, they cannot be deprived of their possession at any time."* 4 The Supreme Personality of Godhead is the beloved (priya) of the dear gopis, the Supreme Brahman (atma) for the sages headed by Sri Sanaka-kumara, the son (suta) of they who are headed by the King of Vraja, the friend (sakha) of they who are headed by Sridama, the preceptor (guru) of they who are headed by Pradyumna, the brother of someone, the cousin of someone, and the father-in-law of someone. He is the friend (suhrah) of many friends headed by Sridama. He is the master (daivam istam) of many servants headed by Daruka. 5 Here it may be said that the demigods Siva fell in love with the Supreme Lord's incarnation of Srimati Mohini-devi, and this should be considered ecstatic love for the Lord. This idea is not accepted, for it is not confirmed by the words of scripture. Lord Siva became bewildered by the Lord's illusory potency (maya) and his love for Mohini was material lust. 6 When one thinks of the Lord in one of these different relationships and engages in the activities of devotional service that begin with hearing about the Lord, glorifying Him, remembering Him, serving His feet, offering obeisances to Him, and surrendering everything to Him, and when one loves the Lord, but one's love is not yet natural or spontaneous, his devotional service is called ragatmika bhakti. 7 When one has already attained passionate love for the Lord,

love like a great Ganges river of devotion in which the waves are the various activities of devotional service, and when the activities of devotional service are no longer a means of attaining something that is not already attained, his devotion is called raganuga bhakti. 8 From the passionate love (raga) thus described, attraction (ruci) is born. Attraction (ruci) is not manifested of its own accord. It comes from love (raga). When the faint reflection of the light shining from the nectar moon of this passionate love (raga) shines in the crystal jewel of the heart, then attraction (ruci) is born by the action of passionate love (raga). When attraction (ruci) thus follows (anuga) passionate love (raga), the condition is known as raganuga bhakti. 9 Some call this stage of devotional service avihita bhakti, for it is impelled by attraction alone and is not bound to follow rules and regulations. This explanation should not be accepted. It is not possible for a person completely aloof from all rules and regulations to engage in devotional service. 10 In Srimad Bhagavatam (2.1.7) it is said: "O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions , take pleasure in describing the glories of the Lord."* 11 Vaidhi bhakti. which is dependent on following rules and regulations, is weak, but raganuga bhakti, which is independent of rules and regulations, is powerful. By engaging in raganuga bhakti one comes to dislike anything that has no relation to devotional service. This is explained in the Third Canto, where, describing attraction to the descriptions of the Lord, Sri Vidura says (Srimad Bhagavatam 3.5.13): 12 "For one who is anxious to engage constantly in hearing such topics, krsna-katha gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Krsna by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay."* 13 Ruci means when the mind is in the grip of hearing the previous described topics of the Lord. Because raganuga bhakti is not dependent on rules and regulations, the servitorship (dasya) and friendship (sakhya) for the Lord manifested in raganuga bhakti are different from the servitorship and friendship for the Lord manifested in vaidhi bhakti. 14 In Srimad Bhagavatam (7.5.24) it is said: "These nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."* 15 Great importance is not given to the stages of development manifested in raganuga bhakti. However, importance is given to the stages of development in ragatmika bhakti. In ragatmika bhakti comes the manifestation of ruci. This is described in the following words (Srimad Bhagavatam 11.8.35): 16 "The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Laksmi-devi."* 17 Thinking of the Supreme Personality of Godhead as her friend and well-wisher, in this verse Pingala desires to attain Him as her

husband. That is the meaning here. 18 In the Chandoga-parisista it is said: "Following a vow of chanting caru-mantras, a girl attains oneness with her desired husband." The "oneness" mentioned here is artificial, not real. As a girl may thus purchase an ordinary husband, in the same way, by full self-surrender, one may purchase the Supreme Personality of Godhead as one's husband and enjoy with Him as Laksmi-devi enjoys with her handsome husband. In this way is shown Pingala's attraction (ruci) to the Lord.

Anuccheda 311

1 The activities of raganuga bhakti are described in these words of Srimad-Bhagavatam (11.8.40): "I am now completely satisfied and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real source of love and happiness."*** 2 This verse means, "In my mind (atmana) I will enjoy (viharami) with Him (amuna), my affection lover". The mind is mentioned here because the mind is most important in the path of attraction (ruci) to the Lord. Because she did not have the spiritual form of a beloved of the Lord, Pingala engaged her mind in meditating on the Lord in this way. Deity worship tends to remove the boldness (that is a natural part of amorous pastimes). Therefore Deity worship naturally leads to vatsalya rasa, where one is a parent or other guardian of the Lord. This verse was spoken by Sri Pingala.

BHAKTI-SANDARBHA

5.27

Sections 308–326

10 bilingual sequence blocks

Bhakti · Sanskrit §308 · English §312

[३०८]

एवं च -

शान्ताः सम-दृशः शुद्धाः सर्व-भूतानुरञ्जनाः । यान्त्य् अञ्जसाच्युत-पदम् अच्युत-प्रिय-बान्धवाः ॥ [भ्प् ४.१२.३७] (पगे १६१)

अच्युत एव प्रिय-बान्धवो येषाम् । अच्युतस्य पदं तत्-सनाथं लोकम् । अच्युत-शब्दावृत्त्या फलस्य केनाप्य् अंशेन व्यभिचारित्वं नेति दृश्यते ॥

॥ ४.१२ ॥ श्री-मैत्रेयः ॥ ३०८ ॥

[308]

evaṃ ca -

śāntāḥ sama-dṛśaḥ śuddhāḥ sarva-bhūtānurañjanāḥ | yānty añjasācyuta-padam acyuta-priya-bāndhavāḥ || [BhP 4.12.37] (page 161)

acyuta eva priya-bāndhavo yeṣām | acyutasya padaṃ tat-sanāthaṃ lokam | acyuta-śabdāvṛttyā phalasya kenāpy aṃśena vyabhicāritvaṃ neti dṛśyate ||

|| 4.12 || śrī-maitreyaḥ || 308 ||

English witness · section(s) 312

Anuccheda 312

1 In this way raganuga bhakti where the devotee has the idea of becoming one of the Lord's beloveds is shown. An example of this is seen in the Brahma-vaivarta Purana, in the story of the girl Kamakala. Examples of ruci-bhakti where the devotee has the idea of becoming a servant of the Lord or associating with Him in the other rasa are seen in other places in the scriptures. An example of a servant is given in the following words of Sri Prahlada (Srimad Bhagavatam 7.9.24): "My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I

request You to place me in touch with Your pure devotee and let me serve him as a sincere servant."* 2 In Sri Narada-pancaratra a devotee says: "O master of the universes, when, with a graceful and deep voice will you order me, "Take a camara in your hand and fan Me'." 3-4 In the Skanda Purana and in the Sanat-kumara-samhita, in the story of King Prabhakara, it is said: "Although he was sonless, the king did not desire a son. He considered that his condition was already ordained by his part karma. Instead, he wished that Lord Vasudeva, the eternal Supreme Personality of Godhead, who is glorified by all the Upanisads and who is the Supersoul in everyone's heart, would become his son. He wanted to crown the Supreme Lord as the next king and give the kingdom to Him. He did not wish for a son that would not be the Supreme Personality of Godhead Himself." 5 Finally the Supreme Personality of Godhead appeared before the king and said, "I will become your son." 6 In the Narayana-vyuha-stava it is said: "I offer my respectful obeisances to they who always meditate on Lord Hari as their husband, son, friend, brother, father, or mother." 7 In this verse the words husband, son, friend, and brother refer to the Supreme Personality of Godhead, the object of meditation and the words father and mother refer to the devotee who is meditating on the Lord. The affix "vat" (like) here means that the devotee does not directly become the Lord's mother, but rather becomes a follower of the Lord's mother. The same is true for the Lord's father. To think otherwise is to accept the impersonalists' error of ahangrahopasana (thinking oneself the object of worship). Here the word "dhyayant" (they meditate) confirms the previous explanation of the importance of the mind in raganuga bhakti. The word "api" (even) here means "How exalted are they who serve the Lord in perfect raganuga bhakti?" 8 Here someone may object: The Purva-mimamsa affirms, "Religion means following the orders of scripture", and the Brahma-yamala also affirms, "Devotional service to the Lord that ignores the authorised Vedic literatures like the Upanisads, Puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society."* Therefore to ignore the orders of the Sruti-sastra and other scriptures is a great fault. 9 The Supreme Personality of Godhead Himself affirms: "The Sruti and Smrti sastras are My commands. Therefore one who disobeys the scripture disobeys Me. Such a person hates Me. He may claim to be devoted to Me, but in truth he is not." 10 This verse shows that disobedience to the duties and prohibitions of the Sruti-sastra and other scriptures makes one ineligible to be a Vaisnava. How, then can one attain perfection by following a kind of devotional service (ragatmika bhakti) that ignores these rules and regulations? If this is said, then the following reply is given: Spiritual potency is present in the Lord's holy name, qualities and all else that is in relation to Him. It is not present in the rules of ordinary religion. In many places the scriptures affirm that one attains the result of devotional service without reference to impersonal speculation or any other method. The rules of the scriptures do not have power to act by themselves, without reference of a person. They have power

because they have come from the Supreme Personality of Godhead. Therefore they who, having no knowledge of attraction (ruci) to the Lord, raise these objections, have no real understanding of the activities of ragatmika bhakti. 11 This is shown by the following statement of Srimad Bhagavatam (11.2.35): "O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."*** 12 A person who is somehow or other engaged in the attempt to fix his mind in thinking of the Lord is a person who actually follows the rules of devotional service. A person who does not have attraction for the Lord and does not yearn to always engage in devotional service does not actually follow the rules of devotional service. Such a person may perish from the attack of impersonalism or from other calamities. The rules of devotional service are not established for their own sake. They are meant to make one attracted to the Lord, to make the mind fall in love (ragatmika) with the charming Supreme Personality of Godhead. 13 The Supreme Personality of Godhead declares (Srimad Bhagavatam 11.11.33): "My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."*** This means that even if one acts with the wrong motive, or even out of malice, and even if one is merely mimicking the actions of devotional service, if one somehow or other engages in ragatmika bhakti, he will attain the result obtained by engaging in ragatmika bhakti. This is described in the scriptures. 14 Simply by mimicking the activities of the Lord's nurse or mother, Putana attained the perfection of ragatmika bhakti. This is described in the following words of Srimad Bhagavatam (10.14.35) where Brahma tells Lord Krsna: "My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vrndavana. You have already arranged to give Yourself to Putana and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vrndavana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?"*** If this was true for Putana, then what may be said of the devotees who are attracted (ruci) to the Lord and always sincerely engaged in the activities of devotional service? In Srimad Bhagavatam (10.6.35-36) it is also said: 15-16 "Putana was always hankering for the blood of human children, and with that desire she came to kill Krsna. But because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Krsna as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?"* 17 The Lord Himself declares (Srimad Bhagavatam 11.20.36): "Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain

steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence."*** 18 The state of being an unalloyed (ekanti) devotee of the Lord is attained by having faith in devotional service. When one is attracted (ruci) to the Lord, one naturally respects the rules and regulations described in the scriptures. Attraction to the Lord is very rare. If a person has no respect for the rules and regulations of the scriptures and thinks himself an unalloyed devotee, he is merely a proud hypocrite. This is confirmed by the following words of the Brahma-yamala: "Devotional service to the Lord that ignores the authorised Vedic literatures like the Upanisads, Puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society."* Therefore the criticism that they do not honour the rules of scripture cannot be thrown at they who are genuinely attracted (ruci) to the Lord. This is also seen in Srimad Bhagavatam 10.6.35-36 (quoted in texts 15 and 16 of this anuccheda). 19 In the Padma Purana, Uttara-khanda it is said: "They who have no love or attraction for the Supreme Personality of Godhead and act as they like, ignoring the instructions of the Vedas, are known as offenders and atheists." Here the word "priti" means "attraction". 20 One who deliberately dishonours the instructions of scripture is to be criticised, but one who is merely ignorant of those instructions is not to be criticised. This is seen in the following words of Srimad Bhagavatam (11.2.35): "O King, one who accepts this process of devotional service to the Supreme Personality of Godhead, will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."*** 21 In the Gautamiya Tantra it is said: "For they who are always fallen in love with the lotus feet of Lord Krsna there is no japa, no Deity worship, no meditation, and no rules." 22 When attraction (ruci) is not yet manifested even the best raganuga bhakti is considered to be mixed with vaidhi bhakti. Even a devotee who has attraction (ruci) for the Lord may, in order to benefit the people of the world, engage in raganuga bhakti mixed with vaidhi bhakti. Therefore, in some situations it is appropriate to practice raganuga bhakti mixed with vaidhi bhakti. 23 Some devotees chant the eighteen-syllable mantra and meditate on Lord Krsna surrounded by all His associates attracted by the music of His flute at the time for milking the cows. Other devotees think in this way: "I chant this mantra that my spiritual master has given me so that I may attain my desire and become one of the people of Vraja. Then I will directly serve Lord Krsna, the son of Vraja's king." 24 Now will be discussed these words spoken by the Supreme Personality of Godhead (and previously quoted in text 9): "The Sruti and Smrti sastras are My commands. Therefore one who disobeys the scripture disobeys Me. Such a person hates Me. He may claim to be devoted to Me, but in truth he is not." Disobedience of the commands of scripture is of two kinds: 1. disobeying the dharma-sastras, and 2. disobeying the bhakti-sastras. 25 A person who has faith in devotional service does not fall down from his position as a Vaisnava if because of wickedness, or another reason, or for

no reason at all, he does not perform the duties described in the dharma-sastras. This is described in the following words of Srimad Bhagavatam (11.5.41): "One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers who have passed away."* 26 The Supreme Personality of Godhead Himself declares (Bhagavad-gita 9.30): "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."* 27 They who are attracted to the Lord in this way do not desire the happiness of liberation from the world of birth and death, what to speak of the horrible happiness created by sinful deeds. They do not commit sins, if somehow by mistake or by accident they commit a sin, that sin is destroyed in a single moment. 28 Also, in Srimad Bhagavatam (11.5.42) it is said: "One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krsna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty."* 29 The duties and prohibitions described in the Vaisnava-sastras have the pleasure of Lord Visnu as their only goal. Thus a person who is attracted (ruci) to the Lord and who loves (raga) the Lord will perform certain activities and refrain from other activities. This is because such a person has the pleasure of the Lord as the only goal of his life. 30 A person following the path of ragatmika bhakti does not consider what should be done and what should not be done from the point of view of ordinary considerations. He accepts only activities that are favourable for devotional service. 31 Thus a devotee who is attracted (ruci) to the Lord and who follows the path of raganuga bhakti will follow the scriptures' description of how to engage in devotional service. However, even the residents of Gokula, the raganuga-bhaktas who were personal associates of the Lord, performed Vaisnava duties and even ordinary worldly duties to bring auspiciousness to Krsna and protect Him from troubles and obstacles. 32 The Supreme Personality of Godhead declares (in Brahma-yamala, also quoted in texts 9 and 24 of this anuccheda): "The Sruti and Smrti sastras are My commands. Therefore one who disobeys the scripture disobeys Me. Such a person hates Me. He may claim to be devoted to Me, but in truth he is not." These words do not apply to the devotees engaged in raganuga bhakti, for such devotees are already on the right path in spiritual life. Rather, this verse is addressed to they who follow the wrong paths, the paths of heretics and atheists like Buddha, Rsabhadeva, Dattatreya and others. 33 The scriptures declare: "A heretic opposed to the religion of the Vedas may worship his own deity. However, he will go to hell until the time when the universe is destroyed by floods." 34 Even though many Vedic rules are not followed in it, raganuga bhakti is not outside the path of the Vedas. Actually raganuga bhakti is the perfection of the religion described in the Vedas and the

scriptures that explain the Vedas. This is so because raganuga bhakti makes one attracted (ruci) to the Supreme Personality of Godhead. In the Vedas are described many heretics and atheists, such as Buddha, who are opposed to the Vedas and thus are outside the sphere of Vedic religion. For example, in Srimad Bhagavatam (1.3.24) it is said: 35 "Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist."* 36 Therefore raganuga bhakti is proper and correct. It is much better than vaidhi bhakti. The previously discussed rules of the scriptures are meant for merging into the existence of the Lord. When the mind is attracted to the Lord, then one may merge into Him. It is not a matter of rules and regulations. It is a matter of the nature of the mind. 37 The rules encourage what is favourable for this and forbid what is not favourable. In that way one quickly merges into the existence of the Lord. When all unwanted materialism is destroyed, then one is able to merge into the existence of the Lord. This is a vivid example of the great power of the path followed by the mind. When the conditions are favourable, then one can attain the goal sought by the impersonalists. 38 The following explanation (Srimad Bhagavatam 7.1.15) is given to show the power of the mind's thoughts and emotions: 39 "Maharaja Yudhisthira inquired: It is very wonderful that the demon Sisupala merged into the body of the Supreme Personality of Godhead even though extremely envious. This sayujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?"* 40 Here the word "ekantinam" means "of the impersonalists".

Bhakti · Sanskrit §309 · English §313

[३०९]

अथ आत्म-निवेदनम् । तच् च देहादि-शुद्धात्म-पर्यन्तस्य सर्वतो-भावेन तस्मिन्न् एवार्पणम् । तत्-कार्यं चात्मार्थ-चेष्टा-शून्यत्वं तन्-न्यस्तात्म- साधन-साध्यत्वं तद्-अर्थैक-चेष्टामयत्वं च । इदं ह्य् आत्मार्पणं गो- विक्रयवत विक्रीतस्य गोर् वर्तनार्थं विक्रीतवता चेष्टा न क्रियते । तस्य च श्रेयः-साधकस् तत्-क्रीतवान् एव स्यात् । स च गौस् तस्यैव कर्म कुर्यात् । न पुनर् विक्रीतवतोऽपीति । इदम् एवात्मार्पणं श्री-रुक्मिणी-वाक्ये -

तन् मे भवान् खलु वृतः पतिर् अङ्ग जायाम् आत्मार्पितश् च भवतोऽत्र विभो विधेहि । [भ्प् १०.५२.३९] इति ।

अथ केचिद् देहार्पणम् एवात्मार्पणम् इति मन्यन्ते । यथा भक्ति-विवेके -

चिन्तां कुर्यान् न रक्षायै विक्रीतस्य यथा पशोः । तथार्पयन् हरौ देहं विरमेद् अस्य रक्षणात् ॥ इति । केचिच् छुद्ध-क्षेत्रज्ञार्पणम् एव । यथा श्रीमद्-आलबन्दारु-स्तोत्रे -

वपुर्-आदिषु योऽपि कोऽपि वा गुणतोऽमानि यथा-तथा-विधः । तद् अयं तव पाद-पद्मयोर् अहम् अद्यैव मया समर्पितः ॥ [स्तोत्र-रत्नम् ४९] इति ।

केचिच् च दक्षिण-हस्तादिकम् अप्य् अर्पयन्तस् तेन तत्-कर्म-मात्रं कुर्वते, न तु देहादिकर्मेत्य् अद्यापि दृश्यते । तद् एतत् सर्वात्मकं सकार्यम् आत्म- निवेदनं यथा --

स वै मनः कृष्ण-पदारविन्दयोर् वचांसि वैकुण्ठ-गुणानुवर्णने करौ हरेर् मन्दिर-मार्जनादिषु श्रुतिं चकाराच्युत-सत्-कथोदये ॥

मुकुन्द-लिङ्गालय-दर्शने दृशौ तद्-भृत्य-गात्र-स्पर्शेऽङ्ग-सङ्गमम् । घ्राणं च तत्-पाद-सरोज-सौरभे श्रीमत्-तुलस्या रसनां तद्-अर्पिते ॥

पादौ हरेः क्षेत्र-पदानुसर्पणे शिरो हृषीकेश-पदाभिवन्दने । कामं च दास्ये न तु काम-काम्यया यथोत्तमश्लोक-जनाश्रया रतिः ॥ [भ्प् ९.४.१८-२०]

चकार अर्पयामास । कृष्ण-पदारविन्दयोर् इत्य् आदिकम् उपलक्षणं तत्- सेवादीनाम् । लिङ्गं श्री-मूर्तिः । आलयस् तद्-भक्तस् तन्-मन्दिरादिः । श्रीमत्- तुलस्यास् तत्-पाद-सरोज-सम्बन्धि यत् सौरभं तस्मिन् । तद्-अर्पिते महा- प्रसादान् नादौ । कामं सङ्कल्पं च दास्ये निमित्ते कथं चकार । यथा येन प्रकारेण उत्तमः-श्लोक-जनाश्रया रतिः सा भवेद् इति । अत्र सर्वथा तत्रैव सङ्ख्यातात्म-निक्षेपः कृत इति वैशिष्ट्यापत्त्या स्मरणादिमयोपासनस्यैवात्मार्पणत्वम् । एवम् एवोक्तम् --श्रद्धामृत- कथायां मे शश्वन् मद्-अनुकीर्तनम् [भ्प् ११.१९.१९] इत्य् आरभ्य एवं धर्मे मनुष्याणां [भ्प् ११.१९.२२] इति । यथा स्मरण-कीर्तन-पाद-सेवन- मयम् उपासनम् एव आगमोक्त-विधिमयत्व-वैशिष्ट्यापत्त्यार्चनम् इत्य् अभिधीयते । ततो नाविविक्तत्वम् । स्नान-परिधानादि-क्रिया चास्य भगवत्- सेवा-योग्यत्वायैवेति तत्रापि नात्मार्पण-भक्ति-हानिर् इत्य् अनुसन्धेयम् । (पगे १६२)

एतद् आत्मार्पणं श्री-बलाव् अपि स्फुटं दृश्यते । उदाहृतं चेदम् आत्मार्पणं धर्मार्थ-कामः [भ्प् ७.६.२४] इत्य् आदिना श्री-प्रह्लाद-मते । मर्त्यो यदा त्यक्त-समस्त-कर्मा निवेदितात्मा [भ्प् ११.२९.३२] इत्य् आदिना श्री- भगवन्-मतेऽपि ।

तद् एतद् आत्म-निवेदनं भावं विना भाव-वैशिष्ट्येन च दृश्यते । पूर्वं यथा मर्त्यो यदा इत्य् आदि । उत्तरं यथैकादश एव दास्येनात्म-निवेदनम् [भ्प् ११.११.३५] इति । यथा च रुक्मिणी-वाक्ये मात्मार्पितश् च भवतः [भ्प् १०.५२.१] इति ।

॥ ९.४ ॥ श्री-शुकः ॥ ३०९ ॥

[309]

atha ātma-nivedanam | tac ca dehādi-śuddhātma-paryantasya sarvato-bhāvena tasminn evārpaṇam | tat-kāryaṃ cātmārtha-ceṣṭā-śūnyatvaṃ tan-nyastātma- sādhana-sādhyatvaṃ tad-arthaika-ceṣṭāmayatvaṃ ca | idaṃ hy ātmārpaṇaṃ go- vikrayavata vikrītasya gor vartanārthaṃ virkītavatā ceṣṭā na kriyate | tasya ca śreyaḥ-sādhakas tat-krītavān eva syāt | sa ca gaus tasyaiva karma kuryāt | na punar vikrītavato'pīti | idam evātmārpaṇaṃ śrī-rukmiṇī-vākye -

tan me bhavān khalu vṛtaḥ patir aṅga jāyām ātmārpitaś ca bhavato'tra vibho vidhehi | [BhP 10.52.39] iti |

atha kecid dehārpaṇam evātmārpaṇam iti manyante | yathā bhakti-viveke -

cintāṃ kuryān na rakṣāyai vikrītasya yathā paśoḥ | tathārpayan harau dehaṃ viramed asya rakṣaṇāt || iti | kecic chuddha-kṣetrajñārpaṇam eva | yathā śrīmad-ālabandāru-stotre -

vapur-ādiṣu yo'pi ko'pi vā guṇato'māni yathā-tathā-vidhaḥ | tad ayaṃ tava pāda-padmayor aham adyaiva mayā samarpitaḥ || [Stotra-ratnam 49] iti |

kecic ca dakṣiṇa-hastādikam apy arpayantas tena tat-karma-mātraṃ kurvate, na tu dehādikarmety adyāpi dṛśyate | tad etat sarvātmakaṃ sakāryam ātma- nivedanaṃ yathā --

sa vai manaḥ kṛṣṇa-padāravindayor vacāṃsi vaikuṇṭha-guṇānuvarṇane karau harer mandira-mārjanādiṣu śrutiṃ cakārācyuta-sat-kathodaye ||

mukunda-liṅgālaya-darśane dṛśau tad-bhṛtya-gātra-sparśe'ṅga-saṅgamam | ghrāṇaṃ ca tat-pāda-saroja-saurabhe śrīmat-tulasyā rasanāṃ tad-arpite ||

pādau hareḥ kṣetra-padānusarpaṇe śiro hṛṣīkeśa-padābhivandane | kāmaṃ ca dāsye na tu kāma-kāmyayā yathottamaśloka-janāśrayā ratiḥ || [BhP 9.4.18-20]

cakāra arpayāmāsa | kṛṣṇa-padāravindayor ity ādikam upalakṣaṇaṃ tat- sevādīnām | liṅgaṃ śrī-mūrtiḥ | ālayas tad-bhaktas tan-mandirādiḥ | śrīmat- tulasyās tat-pāda-saroja-sambandhi yat saurabhaṃ tasmin | tad-arpite mahā- prasādān nādau | kāmaṃ saṅkalpaṃ ca dāsye nimitte kathaṃ cakāra | yathā yena prakāreṇa uttamaḥ-śloka-janāśrayā ratiḥ sā bhaved iti | atra sarvathā tatraiva saṅkhyātātma-nikṣepaḥ kṛta iti vaiśiṣṭyāpattyā smaraṇādimayopāsanasyaivātmārpaṇatvam | evam evoktam --śraddhāmṛta- kathāyāṃ me śaśvan mad-anukīrtanam [BhP 11.19.19] ity ārabhya evaṃ dharme manuṣyāṇāṃ [BhP 11.19.22] iti | yathā smaraṇa-kīrtana-pāda-sevana- mayam upāsanam eva āgamokta-vidhimayatva-vaiśiṣṭyāpattyārcanam ity abhidhīyate | tato nāviviktatvam | snāna-paridhānādi-kriyā cāsya bhagavat- sevā-yogyatvāyaiveti tatrāpi nātmārpaṇa-bhakti-hānir ity anusandheyam | (page 162)

etad ātmārpaṇaṃ śrī-balāv api sphuṭaṃ dṛśyate | udāhṛtaṃ cedam ātmārpaṇaṃ dharmārtha-kāmaḥ [BhP 7.6.24] ity ādinā śrī-prahlāda-mate | martyo yadā tyakta-samasta-karmā niveditātmā [BhP 11.29.32] ity ādinā śrī- bhagavan-mate'pi |

tad etad ātma-nivedanaṃ bhāvaṃ vinā bhāva-vaiśiṣṭyena ca dṛśyate | pūrvaṃ yathā martyo yadā ity ādi | uttaraṃ yathaikādaśa eva dāsyenātma-nivedanam [BhP 11.11.35] iti | yathā ca rukmiṇī-vākye mātmārpitaś ca bhavataḥ [BhP 10.52.1] iti |

|| 9.4 || śrī-śukaḥ || 309 ||

English witness · section(s) 313

Anuccheda 313

1 Generally it is not possible, even for the great impersonalists, to merge into the existence of the Lord. Srimad Bhagavatam (7.1.16) asks this question: "O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brahmanas consequently obliged him to go to hell. Sisupala should also have been sent to hell. How then did he merge into the Lord's existence?"* 2 Here the word "tamasi" means "in hell". In the Vamana Purana it is said that after suffering in many different hells, Vena was rescued by the power of King Prthu.

Bhakti · Sanskrit §310 · English §314

[३१०]

तद् एवं वैधी भक्तिर् दर्शिता । अस्याश् चोक्तानाम् अज्ञानाम् अनुक्तानां च कुत्रचित् कस्याप्य् अज्ञस्यान्य् अत्र तु तद्-इतरस्य यन्-महिमाधिक्यं वर्ण्यते । तत्-तच्-छ्रद्धा-भेदेन तत्-तत्-प्रभावोल्लासापेक्षयेति न परस्पर- विरुद्धत्वम् । अधिकार-भेदेन ह्य् औषधादीनाम् अपि तादृशत्वं दृश्यते ।

अथ रागानुगा । तत्र विषयिणः स्वाभाविको विषय-संसर्गेच्छातिशयमयः प्रेमा रागः । यथा चक्षुर्-आदीनां सौन्दर्यादौ । तादृश एवात्र भक्तस्य श्री-भगवत्य् अपि राग इत्य् उच्यते । स रागो विशेषण-भेदेन बहुधा दृश्यते -- येषाम् अहं प्रिय आत्मा सुतश् च सखा गुरुः सुहृदो दैवम् इष्टम् [भ्प् ३.२५.३५] इत्य् आदौ । तत्र प्रियो यथा तदीय-प्रेयसीनाम् । आत्मा पर-ब्रह्म- रूपः श्री-सनकादीनाम् । सुतः श्री-व्रजेश्वरादीनाम् । सखा श्री- श्रीदामादीनाम् । गुरुः श्री-प्रद्युम्नादीनाम् । कस्यापि भ्राता कस्यापि मातुलेयः कस्यापि वैवाहिक इत्य्-आदि-रूपः स एक एव तेषु बहु-प्रकारत्वेन सुहृदः सम्बन्धिनाम् । दैवम् इष्टं तदीय-सेवकानां श्री-दारुक- प्रभृतीनाम् इति प्रसिद्धम् ।

अत्र श्रीमत्यां मोहिन्यां यः खलु रुद्रस्य भावो जातः स तु नाङ्गीकृतः, अनुक्तत्वात् । तस्य माया-मोहिततयैव तादृश-भावाभ्युपगमाच् च ।

तद् एवं तत्-तद्-अभिमान-लक्षण-भाव-विशेषणेन स्वाभाविक-रागस्य वैशिष्ट्ये सति तत्-तद्-राग-प्रयुक्ता श्रवण-कीर्तन-स्मरण-पाद-सेवन- वन्दनात्म-निवेदन-प्राया भक्तिस् तेषां रागात्मिका भक्तिर् इत्य् उच्यते । तस्याश् च साध्यायां राग-लक्षणायां भक्ति-गङ्गायां तरङ्ग-रूपत्वात् साध्यत्वम् एवेति न तु साधन-प्रकरणेऽस्मिन् प्रवेशः ।

अतो रागानुग कथ्यते । यस्य पूर्वोक्तं राग-विशेषे रुचिर् एव जातास्ति न तु राग-विशेष एव स्वयं, तस्य तादृश-राग-सुधाकर-कराभास-समुल्लसित- हृदय-स्फटिक-मणेः शास्त्रादि-श्रुतासु तादृश्या रागात्मिकाया भक्तेः परिपाटीष्व् अपि रुचिर् जायते । ततस् तदीयं रागं रुच्य्-अनुगच्छन्ती सा रागानुगा तस्यैव प्रवर्तते । एषैवाविहितेति केषाञ्चित् संज्ञा । रुचि-मात्र- प्रवृत्त्या विधि-प्रयुक्तत्वेनाप्रवृत्तत्वात् । न च वक्तव्यं विध्य्- अनधीनस्य न सम्भवति भक्तिर् इति ।

प्रायेण मुनयो राजन् निवृत्ता विधि-षेधतः । नैर्गुण्य-स्था रमन्ते स्म गुणानुकथने हरेः ॥ [भ्प् २.१.७]

इति श्रूयते ।

ततो विधि-मार्ग-भक्तिर् विधि-सापेक्षेति सा दुर्बला । इयं तु स्वतन्त्रैव प्रवर्तते इति प्रबला च ज्ञेया । अतएवास्या जन्म-लक्षणं भक्ति- व्यतिरेकेणान्य-त्रानभिरुचिम् उपलक्ष्य -

सा श्रद्दधानस्य विवर्धमाना विरक्तिम् अन्यत्र करोति पुंसः । हरेः पदानुस्मृति-निर्वृतस्य समस्त-दुःखाप्ययम् आशु धत्ते ॥ [भ्प् ३.५.१३] इति । (पगे १६३)

सा पूर्वोक्ता कथा गृहीता मतिस् तद्-रुचिर् इत्य् अर्थः । विधि-निरपेक्षत्वाद् एव पूर्वाभ्यां दास्य-सख्याभ्याम् एतदीययोस् तयोर् भेदश् च ज्ञेयः । एवम् एवोक्तं तन् मन्येऽधीतम् उत्तमम् इति । अतएव विध्य्-उक्त-क्रमोऽपि नास्याम् अत्यादृतः । किन्तु रागात्मिकाश्रुत-क्रम एव ।

तत्र रागात्मिकायां रुचिर् यथा -

सुहृत् प्रेष्ठतमो नाथ आत्मा चायं शरीरिणाम् । तं विक्रीयात्मनैवाहं रमेऽनेन यथा रमा ॥ [भ्प् ११.८.३५]

अत्र स्वाभाविक-सौहृद्यादि-धर्मैस् तस्मिन्न् एव स्वाभावैक-पतित्वं स्थापयित्वा परस्यौपाधिक-पतित्वम् इत्य् अभिप्रेतम् । अन्यत्र पत्याव् एकत्वं सा गता यस्माच् चरु-मन्त्राहुति-व्रता इति छान्दोग्य-परिशिष्टानुसारेण कृत्रिमम् एवात्मत्वम् । तस्मिन् परमात्मनि तु स्वभावत एवेत्य् आत्म-शब्दस्याप्य् अभिप्रायः । इदं यद्यपि तस्मिन् पतित्वम् अनाहार्यम् एवास्ति तथापि आत्मनैव मूल-भूतेनैव तं विशेषतः क्रीत्वा यथान्यापि कन्या विवाहात्मकेन स्वात्म-समर्पणेन कञ्चित् पतित्वेनोपादत्ते । तथाभावेनाश्रित्यानेन परमम् अनाहर-रूपेण तेन सह रमे रमा लक्ष्मीर् यथा ।

[310]

tad evaṃ vaidhī bhaktir darśitā | asyāś coktānām aṅgānām anuktānāṃ ca kutracit kasyāpy aṅgasyāny atra tu tad-itarasya yan-mahimādhikyaṃ varṇyate | tat-tac-chraddhā-bhedena tat-tat-prabhāvollāsāpekṣayeti na paraspara- viruddhatvam | adhikāra-bhedena hy auṣadhādīnām api tādṛśatvaṃ dṛśyate |

atha rāgānugā | tatra viṣayiṇaḥ svābhāviko viṣaya-saṃsargecchātiśayamayaḥ premā rāgaḥ | yathā cakṣur-ādīnāṃ saundaryādau | tādṛśa evātra bhaktasya śrī-bhagavaty api rāga ity ucyate | sa rāgo viśeṣaṇa-bhedena bahudhā dṛśyate -- yeṣām ahaṃ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam [BhP 3.25.35] ity ādau | tatra priyo yathā tadīya-preyasīnām | ātmā para-brahma- rūpaḥ śrī-sanakādīnām | sutaḥ

śrī-vrajeśvarādīnām | sakhā śrī- śrīdāmādīnām | guruḥ śrī-pradyumnādīnām | kasyāpi bhrātā kasyāpi mātuleyaḥ kasyāpi vaivāhika ity-ādi-rūpaḥ sa eka eva teṣu bahu-prakāratvena suhṛdaḥ sambandhinām | daivam iṣṭaṃ tadīya-sevakānāṃ śrī-dāruka-prabhṛtīnām iti prasiddham |

atra śrīmatyāṃ mohinyāṃ yaḥ khalu rudrasya bhāvo jātaḥ sa tu nāṅgīkṛtaḥ, anuktatvāt | tasya māyā-mohitatayaiva tādṛśa-bhāvābhyupagamāc ca |

tad evaṃ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣaṇena svābhāvika-rāgasya vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-vandanātma-nivedana-prāyā bhaktis teṣāṃ rāgātmikā bhaktir ity ucyate | tasyāś ca sādhyāyāṃ rāga-lakṣaṇāyāṃ bhakti-gaṅgāyāṃ taraṅga-rūpatvāt sādhyatvam eveti na tu sādhana-prakaraṇe'smin praveśaḥ |

ato rāgānuga kathyate | yasya pūrvoktaṃ rāga-viśeṣe rucir eva jātāsti na tu rāga-viśeṣa eva svayaṃ, tasya tādṛśa-rāga-sudhākara-karābhāsa-samullasita- hṛdaya-sphaṭika-maṇeḥ śāstrādi-śrutāsu tādṛśyā rāgātmikāyā bhakteḥ paripāṭīṣv api rucir jāyate | tatas tadīyaṃ rāgaṃ rucy-anugacchantī sā rāgānugā tasyaiva pravartate | eṣaivāviśiteti keṣāñcit saṃjñā | ruci-mātra- pravṛttyā vidhi-prayuktatvenāpravṛttatvāt | na ca vaktavyaṃ vidhy-anadhīnasya na sambhavati bhaktir iti |

prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ | nairguṇya-sthā ramante sma guṇānukathane hareḥ || [BhP 2.1.7] iti śrūyate |

tato vidhi-mārga-bhaktir vidhi-sāpekṣeti sā durbalā | iyaṃ tu svatantraiva pravartate iti prabalā ca jñeyā | ataevāsyā janma-lakṣaṇaṃ bhakti- vyatirekeṇānya-trānabhirucim upalakṣya -

sā śraddadhānasya vivardhamānā viraktim anyatra karoti puṃsaḥ | hareḥ padānusmṛti-nirvṛtasya samasta-duḥkhāpyayam āśu dhatte || [BhP 3.5.13] iti | (page 163)

sā pūrvoktā kathā gṛhītā matis tad-rucir ity arthaḥ | vidhi-nirapekṣatvād eva pūrvābhyāṃ dāsya-sakhyābhyām etadīyayos tayor bhedaś ca jñeyaḥ | evam evoktaṃ tan manye'dhītam uttamam iti | ataeva vidhy-ukta-kramo'pi nāsyām atyādṛtaḥ | kintu rāgātmikāśruta-krama eva |

tatra rāgātmikāyāṃ rucir yathā -

suhṛt preṣṭhatamo nātha ātmā cāyaṃ śarīriṇām | taṃ vikrīyātmanaivāhaṃ rame'nena yathā ramā || [BhP 11.8.35]

atra svābhāvika-sauhṛdyādi-dharmais tasminn eva svābhāvaika-patitvaṃ sthāpayitvā parasyaupādhika-patitvam ity abhipretam | anyatra patyāv ekatvaṃ sā gatā yasmāc caru-mantrāhuti-vratā iti chāndogya-pariśiṣṭānusāreṇa kṛtrimam evātmatvam | tasmin paramātmani tu svabhāvata evety ātma- śabdasyāpy abhiprāyaḥ | idaṃ yadyapi tasmin patitvam anāhāryam evāsti tathāpi ātmanaiva mūla-bhūtenaiva taṃ viśeṣataḥ krītvā yathānyāpi kanyā vivāhātmakena svātma-samarpaṇena kañcit patitvenopādatte | tathābhāvenāśrityānena paramam anāhara-rūpeṇa tena saha rame ramā lakṣmīr yathā |

English witness · section(s) 314

Anuccheda 314

1 In Srimad Bhagavatam (7.1.18) it is also said: "From the very beginning of his childhood, when he could not even speak properly, Sisupala, the most sinful son of Damaghosa, began blaspheming the Lord, and he continued to be envious of Sri Krsna until death. Similarly, his brother Dantavakra continued the same habits."* 2 The meaning of this verse is clear.

Bhakti · Sanskrit §311–320 · English §315

[३११]

तद् एवं तस्याः पिङ्गलाया रागे स्व-रुचिर् द्योतिता । रागानुगायां प्रवृत्तिर् अपीदृशी ।

सन्तुष्टा श्रद्दधत्य् एतद् यथा-लाभेन जीवती । विहराम्य् अमुनैवाहम् आत्मना रमणेन वै ॥ [भ्प् ११.८.४०]

अमुनेति भाव-गर्भ-रमणेन सह । आत्मना मनसैव तावद् विहरामि । रुचि-प्रधानस्य मार्गस्यास्य मनः-प्रधानत्वम् । तत् प्रेयसी- रूपेणासिद्धायास् तादृश-भजने प्रायो मनसैव युक्तत्वात् । अनेन श्रीमत्- प्रतिमादौ तादृशीनाम् अप्य् औद्धत्यं परिहृतम् । एवं पितृत्वादि-भावेष्व् अप्य् अनुसन्धेयम् ॥

॥ ११.८ ॥ श्री-पिङ्गला ॥ ३११ ॥

[३१२-३१४]

एवं प्रेयसीत्वाभिमान-मयी दर्शिता । एषा ब्रह्म-वैवर्ते काम-कलायाम् अपि दृष्टा । सेवकत्वाद्याभिमानमय्यां रुचि-भक्तिश् चान्यत्र ज्ञेया । तस्मा अमूस् तनु-भृताम् [भ्प् ७.९.२४] इत्य् आदौ उपनय मां निज-भृत्य-पार्श्वम् इति श्री-प्रह्लाद-वचनम् । यथा श्री-नारद-पञ्चरात्रे -

कदा गम्भीरया वाचा श्रिया युक्तो जगत्-पते । चामर-व्यग्र-हस्तं माम् एवं कुर्व् इति वक्ष्यसि ॥ इति ।

यथा स्कान्दे सनत्कुमार-प्रोक्त-संहितायां प्राभाकर-राजोपाख्याने - अपुत्रोऽपि स वै नैच्छत् पुत्रं कर्मानुचिन्तयन् । वासुदेवं जगन्नाथं सर्वात्मानं सनातनम् ॥

अशेषोपनिषद्-वेद्यं पुत्रीकृत्य विधानतः । अभिषेचयितुं राजा स्वराज उपचक्रमे ॥

न पुत्रम् अभ्यर्थितवान् साक्षाद् भूताज् जनार्दनात् । अग्रे भगवद्-वरश् च अहं ते भविता पुत्रः ॥ इत्य् आदि ।

अतएवोक्तं श्री-नारायण-व्यूह-स्तवः - पति-पुत्र-सुहृद्-भ्रातृ-पितृवन् मैत्रवद् धरिम् । ये ध्यायन्ति

सदोद्युक्तास् तेभ्योऽपीह नमो नमः ॥ इति ।

अत्र पत्य्-आदिवद् इति ध्येयस्य पितृवद् इति ध्यातुर् विशेषणं ज्ञेयम् । तथा मातृवद् इति वतिप्रत्ययेन प्रसिद्ध-तन्-मातृ-जनाभेद-भावना नैवाङ्गीक्रियते । किन्तु तद्-अनुगत-भावनैव । एवं पितृ-भावादाव् अपि ज्ञेयम् । अन्यथा भगवत्य् अहङ्ग्रहोपासनावत् तेष्व् अपि दोषः स्यात् । तथा (पगे १६४) ध्यायन्तीति पूर्वोक्तं मनः-प्रधानत्वम् एवोरीकृतम् । अपि- शब्देन तत्-तद्-राग-सिद्धानां कैमुत्यम् आक्षिप्यते ।

ननु, चोदना-लक्षणोऽर्थो धर्मः [पूर्व-मीमांसा १.१.२] इत्य् अनेन पूर्व- मीमांसायां विधिनैवापूर्वं जायत इति श्रूयते । तथा श्रुति-स्मृति- पुराणादि-पञ्चरात्र-विधिं विना इत्य् आदिना यामले श्रुत्य्-आद्य्-एकतरोक्त- क्रम-नियमं विना दोषः श्रूयते । तथा -

श्रुति-स्मृती ममैवाज्ञे यस् ते उल्लङ्घ्य वर्तते । आज्ञा-च्छेदी मम द्वेषी मद्-भक्तोऽपि न वैष्णवः ॥ इति ।

अत्र श्रुत्य्-आद्य्-उक्तावश्यक-क्रिया-निषेधयोर् उल्लङ्घनं वैष्णवत्व- व्याघातकं श्रूयते । कथं तर्हि विधि-निरपेक्षया तया सिद्धिः । उच्यते - श्री-भगवन्-नाम-गुणादिषु वस्तु-शक्तेः सिद्धत्वान् न धर्मवद् भक्तेश् चोदना-सापेक्षत्वम् । अतो ज्ञानादिकं विनापि फल-लाभो बहुत्र श्रुतोऽस्ति । चोदना तु यस्य स्वतः-प्रवृत्तिर् नास्ति तद्-विषयैव । तथा क्रमा-विधिश् च तद्-विषयः । तस्मिन्न् एव नाना-विक्षेपवति रुच्य्-अभावेन रागात्मिक-भक्ति- शैलीम् अनभिजानाति । सत्याम् अपि धावन् निमील्य वा नेत्रे [भ्प् ११.२.३५] इत्य् आदि-न्यायेन यथा कथञ्चिद् अनुष्ठानतः सिद्धौ सुष्ठु वर्त्म- प्रवेशाय क्रमशश् चित्ताभिनिवेशाय च मर्यादा-रूपः स निर्मीयते । अन्यथा सन्तत-तद्-भक्त्य्-उन्मुखता-करतादृश-रुच्य्-अभावान् मर्यादानभिपत्तेश् चाध्यात्मिकादिभिर् उत्पातैर् विहन्यते च स इति । न तु स्वयं प्रवृत्तिमत्य् अपि मर्यादा-निर्माणम् । तस्य रुच्यैव भगवन्-मनोरम-रागात्मिका-क्रम-विशेषाभिनिवेशात् । तद् उक्तं स्वयम् एव - ज्ञात्वाज्ञात्वाथ ये वै माम् [भ्प् ११.११.३३] इत्य् आदिना ।

रागात्मिक-भक्तिमतां दुरभिसन्धिताप्य् अनुकरण-मात्रेण तादृशत्व- प्राप्तिः श्रूयते । यथा धात्रीत्वानुकरणेन पूतनायाः । तद् उक्तम् - सद्- वेशाद् इव पूतनापि सकुला [भ्प् १०.१४.३५] इति । किम् उत तदीय-रुचिमद्भिस् तादृश-निरन्तर-सम्यग्-भक्त्य्-अनुष्ठानेन । तद् उक्तम् - पूतना लोक-बाल-घ्नी राक्षसी रुधिराशना । जिघांसयापि हरये स्तनं दत्त्वाप सद्-गतिम् ॥

किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने । यच्छन् प्रियतमं किं नु रक्तास् तन्-मातरो यथा ॥ [भ्प्

१०.६.२६-२७] इति ।

अत उक्तं - न मय्य् एकान्त-भक्तानां गुण-दोषोद्भवा गुणाः [भ्प् १०.२०.४] इति । एकान्तित्वं खलु भक्ति-निष्ठा । सा रुच्यैव वा शास्त्र-विध्य्-आदरेणैव वा जायते । ततो रुचेर् विरलत्वाद् उत्तराभावेनापि यद् ऐकान्तिकीत्वं तत्- तस्यैकान्तिक-मानिनो दम्भ-मात्रम् इत्य् अर्थः । ततस् तद्-अनद्यैव निन्दा श्रुति-स्मृति-पुराण इत्य् आदिना, न तु रुचि-भावेऽपि तन्-निन्दा युक्ता पूतना इत्य् आदेः । तथा चोक्तं पाद्मोत्तर-खण्डे -

स्वातन्त्र्यात् क्रियते कर्म न च वेदोदितं महत् । विनैव भगवत्-प्रीत्या ते वै पाषण्डिनः स्मृताः ॥ इति ।

प्रीतिर् अत्र तादृश-रुचिः । तद् एवम् अत्र शात्रानादरस्यैव निन्दा । न तु तद्- अज्ञानस्य धावन् निमील्य वै इत्य् आदेः । गौतमीय-तन्त्रे त्व् इदम् अप्य् उक्तम् - (पगे १६५)

न जपो नार्चनं नैव ध्यानं नापि विधि-क्रमः । केवलं सन्ततं कृष्ण-चरणाम्भोज-भाविनाम् ॥

अजात-तादृश-रुचिना तु सद्-विशेषादर-मात्रादृता रागानुगापि वैधी- संवलितैवानुष्ठेया । तथा लोक-संग्रहार्थं प्रतिष्ठितेन जात-तादृश- रुचिना च । अत्र मिश्रत्वे च यथा-योग्यं रागानुगयैकीकृत्यैव वैधी कर्तव्या । केचिद् अष्टादशाक्षर-ध्यानं गो-दोहन-समय-वंशी-वाद्य-समाकृष्ट-तत्-तत्-सर्वमयत्वेन भावयन्ति । यथा चैके तादृशम् उपासनं साक्षाद् व्रज-जन-विशेषायैव मह्यं श्री-गुरु-चरणैर् मद्-अभीष्ट- विशेष-सिद्ध्य्-अर्थम् उपदिष्टं भावयामि । साक्षात् तु श्री-व्रजेन्द्र-नन्दनं सेव्यमान एवासा इति भावयन्ति ।

अथ श्रुति-स्मृती ममैवाज्ञे इत्य्-आदि-निन्दित-मात्र-स्वावश्यक-क्रिया- निषेधयोर् उल्लङ्घनं द्विविधम् । तौ हि धर्म-शास्त्रोक्तौ भक्ति- शास्त्रोक्तौ चेतै । भगवद्-भक्ति-विश्वासेन दौःशील्येन वा पूर्वयोरकरण-करण-प्रत्यासत्तौ न वैष्णव-भावाद् भ्रंशः । देवर्षि- भूताप्त-नृणां [भ्प् ११.५.३७] इत्य् आद्य्-उक्तेः, अपि चेत् सुदुराचारः [गीता ९.३०] इत्य्-आद्य्-उक्तेश् च । तादृश-रुचिमति तु तयैव रुच्या द्विष्टत्वाद् अपुनर्भवाद्य्-आनन्दस्यापि वाञ्छा नास्ति किम् उत परम-घृणास्पदस्य । अतस् तत्र स्वत एव न प्रवृत्तिः । प्रमादादिना कदाचिज् जातं चेद् विकर्म तत्- क्षणाद् एव नश्यत्य् अपि । उक्तं च-विकर्म यच् चोत्पतितं कथंचिद् धुनोति सर्वं हृदि सन्निविष्टः [भ्प् ११.५.३८] इति ।

अथ वैष्णव-शास्त्रोक्तौ । तौ तर्हि विष्णु-सन्तोषैक-प्रयोजनाव् एव भवतः । तयोश् च तादृशत्वे श्रुते सति तदीय-राग-रुचिमतः स्वत एव प्रवृत्त्य्-अप्रवृत्तौ स्याताम् । तत्-सन्तोषैक-जीवनत्वात् प्रीति-जातेः

। अतएव न तत्र स्वानुगम्यमान-रागात्मक-सिद्ध-भक्त-विशेषेण कृतत्वाकृतत्वयोर् अनुसन्धानं चापेक्ष्यं स्यात् । किन्तु तत्-कृतत्वे सति विशेषणाग्रहो भवतीत्य् एव विशेषः । अत्र क्वचिच् छास्त्रोक्त-क्रम-विध्य्-अपेक्षा च राग-रुच्यैव प्रवर्तितेति रागानुगान्तःपात एव । ये च श्री-गोकुलादि-विराजि-रागात्मिकानुगास् तत्-परास् ते तु श्री-कृष्ण-क्षेम-तत्-संसर्गान्तरायाभावादि-काम्यात्मक-तद्- अभिप्राय-रीत्यैव विअष्णव-लौकिक-धर्मानुष्ठानं कुर्वन्ति । अतएव रागानुगायां रुचेर् एव सद्-धर्म-प्रवर्तकत्वात् श्रुति-स्मृती ममैवाज्ञे इत्य् एतद्-वाक्यस्य न तद्-वर्त्म-भक्ति-विषयत्वम् । किन्तु बाह्य-शास्त्र-निर्मित-बुद्ध-र्षभ-दत्तात्रेयादि-भजन-वर्त्म-विषयत्वम् एव । तथोक्तम् -

वेद-धर्म-विरुद्धात्मा यदि देव प्रपूजयेत् । स याति नरकं घोरं यावद् आहुत-सम्प्लवम् ॥

इति रागानुगायां विध्य्-अप्रवर्तितायाम् अपि न वेद-बाह्यत्वम् । वेद-वैदिक- प्रसिद्धैव सा तत्र तत्र रुचित्वात् । वेदेषु बुद्धादीनां तु वर्णनं वेद- बाह्यं विरुद्धत्वेनैव यथा --

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुर-द्विषाम् । बुद्धो नाम्नाञ्जन-सुतः कीकटेषु भविष्यति ॥ [भ्प् १.३.२४] इत्य् आदि ।

तस्माद् भवत्य् एव रागानुगा समीचीना । तथा वैधीतोऽप्य् अतिशयवती च । मर्यादा-वचनं ह्य् आवेशार्थम् एवेति दर्शितम् । स पुनर् आवेशो यथा रुचि- विशेष-लक्षण-मानस-भावेन स्यान् न तथा (पगे १६६) विधि-प्रेरणया । स्वारसिक-मनो-धर्मत्वात् तस्य । तत्र चास्तां तावद्-अनुकूल-भावः । परम-निषिद्धेन प्रतिकूल-भावेनाप्य् आवेशो झटिति स्यात् । तद्-आवेश- सामर्थ्येन प्रतिकूल-दोष-हानिः स्यात् । सर्वानर्थ-निवृत्तिश् च स्याद् इति भाव-मार्गस्य बलवत्त्वे दृष्टान्तोऽपि दृश्यते । तत्र यद्य् अनुकूल-भावः स्यात् तदा परमैकान्ति-साध्य एवाप्तौ ।

अथ भाव-मार्ग-सामान्यस्य बलवत्त्वं प्रकरणम् उत्थाप्यते । श्री- युधिष्ठिर उवाच --

अहो अत्य्-अद्भुतं ह्य् एतद् दुर्लभैकान्तिनाम् अपि । वासुदेवे परे तत्त्वे प्राप्तिश् चैद्यस्य विद्विषः ॥ [भ्प् ७.१.१५]

एकान्तिनां परम-ज्ञानिनाम् अपि यतस् तस्य सा न सम्भवति ।

एतद् वेदितुम् इच्छामः सर्व एव वयं मुने । भगवन्-निन्दया वेनो द्विजैस् तमसि पातितः ॥ [भ्प् ७.१.१६]

तमसि नरके । बहु-नरकादि-भोगानन्तरम् एव पृथु-जन्म- प्रभावोदयेन तस्य सद्-गति-श्रवणात् । एषः --

दमघोष-सुतः पाप आरभ्य कल-भाषणात् । सम्प्रत्य् अमर्षी गोविन्दे दन्तवक्रश् च दुर्मतिः ॥ [भ्प् ७.१.१७] इत्य् आदि ।

स्पष्टं ।

॥ ७.१ ॥ युधिष्ठिरो नारदम् ॥ ३१२-३१४ ॥

[३१५-३२०]

तत्रोत्तरम् श्री-नारद उवाच - अहो भगवन्-निन्दकस्य नरक-पातेन भाव्यम् इति वदतस् तव कोऽभिप्रायः ? भगवत्-पीडा-करत्वाद् वा तद्- अभावेऽपि सुरापानादिवन् निषिद्ध-निन्दा-श्रवणाद् वा । तत्र तावद् विमूढैर् जनैर् निन्दादिकं प्राकृतान् तम आदेइ-गुणान् उद्भिश्यैव प्रवर्तते । ततः प्रकृति-पर्यन्ताश्रयस्य तत्-कृत-निन्दादेर् अप्राकृत-गुण- विग्रहादौ तस्मिन् प्रवृत्तिर् नास्त्य् एव । न च जीववत् प्रकृति-पर्यन्ते वस्तु- जाते भगवद्-अभिमानोऽस्ति । ततश् च तेन तस्य पीडापि नास्त्य् एव । तद् एतद् आह सार्धैस् त्रिभिः --

निन्दन-स्तव-सत्कार- न्यक्कारार्थं कलेवरम् । प्रधान-परयो राजन्न् अविवेकेन कल्पितम् ॥ [भ्प् ७.१.२२]

निन्दनं दोष-कीर्तनम् । न्यक्-कारस् तिरस्कारः । निन्दन-स्तुत्य्-आदि- ज्ञानार्थं प्रधान-पुरुषयोर् अविवेकेन जीवानां कलेवरं कल्पितं रचितम् । ततश् च -

हिंसा तद्-अभिमानेन दण्ड-पारुष्ययोर् यथा । वैषम्यम् इह भूतानां ममाहम् इति पार्थिव ॥

यन्-निबद्धोऽभिमानोऽयं तद्-वधात् प्राणिनां वधः । तथा न यस्य कैवल्याद् अभिमानोऽखिलात्मनः ॥

परस्य दम-कर्तुर् हि हिंसा केनास्य कल्प्यते ॥ [भ्प् ७.१.२३-२५]

इह प्राकृते लोके । यथा तत्-कलेवराभिमानेन भूतानां ममाहम् इति वैषम्यं भवति, यथा तत्-कृताभ्यां दण्ड-पारुष्याभ्यां ताडन- निन्दाभ्यां निमित्त-भूताभ्यां हिंसा च भवति, यथा यस्मिन् निबद्धोऽभिमानस् तस्य देहस्य वधात् प्राणिनां वधश् च भवति, यथा यस्याभिमानो नास्तीत्य् अर्थः । अस्य परमेश्वरस्य हिंसा केन हेतुना कल्प्यते । अपि तु न केनापीत्य् अर्थः । तथाभिमाभावे हेतुः कैवल्यात् । देहेन्द्रियासुहीनानां वैकुण्ठ-पुर-वासिनाम् [भ्प् ७.१.३५] इति कैमुत्यादि- प्राप्त-शुद्धत्वात् । तादृश-निन्दाद्य्-अगम्य-शुद्ध-सच्-चिदानन्द- विग्रहादित्वाद् इत्य् अर्थः । तस्य तद्-अगम्यत्वं च (पगे १६७) नाहं प्रकाशः सर्वस्य योग-माया-समावृतः [गीता ७.२५] इति श्री-भगवद्-गीतातः ।

तादृश-वैलक्षण्येन हेतुः अखिलानाम् आत्मभूतस्य । तत्र हेतुः परस्य प्रकृति-वैभव-सङ्ग-रहितस्य । हिंसाया अविषयत्वे हेत्व्-अन्तरं दमकतुः परमाश्चर्यानन्त-शक्तित्वात् सर्वेषाम् एव शिक्षा-कर्तुर् इति । तद् एवं यस्माद् भगवतो निन्दादि-कृतम् वैषम्यं नास्ति तस्माद् येन केनाप्य् उपायेन सकृद् यद्-अङ्ग-प्रतिमान्त-राहिता [भ्प् १०.१२.३९] इत्य् आदिवत् तद्-आभासम् अपि ध्यायतस् तद्-आवेशात् तत्र वैरेणापि ध्यायतस् तद्-आवेशेनैव निन्दादि-कृत- पापस्यापि नाशात् तत्-सायुज्यादिकं युक्तम् इत्य् आशयेनाह तस्माद् इत्य् आदिभिः । तथा हि -

तस्माद् वैरानुबन्धेन निर्वैरेण भयेन वा । स्नेहात् कामेन वा युञ्ज्यात् कथञ्चिन् नेक्षते पृथक् ॥ [भ्प् ७.१.२६]

युञ्ज्याद् इति स्नेह-कामादीनां विधातुम् अशक्यत्वात् सम्भावनायाम् एव लिङ् । वैरानुबन्धादीनाम् एकतरेणापि युञ्ज्याद् ध्यायेच् चेत् तदा भगवतः पृथग् नेक्षते तद्-आविष्टो भवतीत्य् अर्थः । वैरानुबन्धो वैर- भावाविच्छेदः । निर्वैरो वैराभाव-मात्रम् औदासीन्यम् उच्यते । तेन कामादि-राहित्यम् अप्य् आयाति । वैरादि-भाव-राहित्यम् इत्य् अर्थः । तेन वा वैराद्-भाव-राहित्येन युञ्ज्यात् । विहितत्व-मात्र-बुद्ध्या ध्यायेत । ध्यानोपलक्षितं भक्ति-योगं कुर्याद् इत्य् अर्थः । स्नेहः कामातिरक्तः परस्परम् अकृत्रिमः प्रेम-विशेषः । स तु साधके तद्-अभिरुचिर् एव । तद् एवं सर्वेषां तद्-आवेश एव फलम् इति स्थिते झटिति तद्-आवश-सिद्धये तेषु भाव-मय-मार्गेषु निन्दितेनापि वैरेण विधि-मय्या भक्तेर् न साम्यम् इत्य् आह --

यथा वैरानुबन्धेन मर्त्यस् तन्-मयताम् इयात् । न तथा भक्ति-योगेन इति मे निश्चिता मतिः ॥ [भ्प् ७.१.२७]

वैरानुबन्धेनेति भयस्याप्य् उपलक्षणम् । यथा-शैघ्र्येण तन्-मयतां तद्-आविष्टता भक्ति-योगेन विहितत्व-मात्र-बुद्ध्या क्रियमाणेन तु न तथा । आस्तां तादृश-वस्तु-शक्ति-युक्तस्य तेषु प्रकाशमानस्य भगवतो भगवद्-विग्रहाभासस्य वा वार्ता । प्राकृतेऽपि तद्-भाव-मात्रस्य भाव्यावेश-फलं महद् दृश्यत इति स-दृष्टान्तं तद् एव प्रतिपादयति -

कीटः पेशस्कृता रुद्धः कुड्यायां तम् अनुस्मरन् । संरम्भ-भय-योगेन विन्दते तत्-स्वरूपताम् ॥

एवं कृष्णे भगवति माया-मनुज ईश्वरे । वैरेण पूत-पाप्मानस् तम् आपुर् अनुचिन्तया ॥ [भ्प् ७.१.२८-२९]

संरम्भो द्वेषो भयं च ताभ्यां योगस् तद्-आवेशस् तेन । तत्-स्वरूपतां तस्य स्वम् आत्मीय-रूपम् आकृतिर् यत्र तत् ताम् तत् सारूप्यम् इत्य् अर्थः । एवम् इति एव अपीयर्थः । नराकृति-पर-ब्रह्मत्वाद् माययैव प्राकृत-मनुजतया प्रतीयमाने ।

ननु कीटस्य प्रेशस्कृद्-द्वेषे पापं न भवति । तत्र तु तत् स्याद् इत्य् आशङ्क्याह - वैरेण यानुचिन्ता तद्-आवेशस् तयैव पूत-पाप्मानस् तद्- ध्यानावेशस्य तादृक्-शक्तित्वाद् इति भावः ।

न च शास्त्र-विहितेनैव भगवद्-धर्मेण सिद्धिः स्यान् न च तद्-विहितेन कामादिनेति वाच्यम् । (पगे १६८)

कामाद् द्वेषाद् भयात् स्नेहाद् यथा भक्त्येश्वरे मनः । आवेश्य तद्-अघं हित्वा बहवस् तद्-गतिं गताः ॥ [भ्प् ७.१.२९]

यथा विहितया भक्त्य ईश्वरे मन आविश्य तद्-गतिं गच्छन्ति तथिअवाविहितेनापि कामादिना बहवो गता इत्य् अर्थः । तद्-अघं तेषु कामादिषु मध्ये यद्-द्वेष-भययोर् अघं भवति तद् धित्वैव । भयस्यापि द्वेष-संवलितत्वाद् अघोत्पादकत्वं ज्ञेयम् ।

अत्र केचित् कामम् अप्य् अघं मन्यन्ते । तत्रेदं विचार्यते भगवति केवलं काम एव केवल-पापावहः किं वा पति-भाव-युक्तः । अथवा उपपति- भाव-युक्त इति । स एव केवल इति चेत् स किं द्वेषादि-गणपतित्वात् तद्वत् स्वरूपेणैव वा । परम-शुद्धे भगवति यद्-अधर-पानादिकं यच् च कामुकाद्य्-आरोपणं तेनातिक्रमेण वा पाप-श्रवणेन वा । नाद्येन --

उक्तं पुरस्ताद् एतत् ते चैद्यः सिद्धिं यथा गतः । द्विषन्न् अपि हृषीकेशं किम् उताधोक्षज-प्रियाः ॥ [भ्प् १०.२९.१३]

इत्य् अत्र द्वेषादेर् न्यक्कृतत्वात् तस्य तु स्तुतत्वात् । अतश् च प्रिया इति स्नेहवत् कामस्यापि प्रीत्यात्मकत्वेन तद्वद् एव न दोषः । तादृशीनां कामो हि प्रेमैक-रूपः । यत् ते सुजात-चरणाम्बुरुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्कशेषु [भ्प् १०.३१.१९] इत्य् आदाव् अतिक्रम्यापि स्व-सुखं तदानुकूल्य एव तात्पर्य-दर्शनात् सैरिन्ध्र्यास् तु भावो रिरंसा-प्रायत्वेन श्री-गोपिकानाम् इव केवल-तत्-तात्पर्याभावात् तद्-अपेक्षयैव निन्द्यते न तु स्वरूपतः । सानङ्ग-तप्त-कुचयोः [भ्प् १०.४८.६] इत्य् आदौ अनन्त-चरणेन रुजो मृजन्ति इति परिरभ्य कान्तम् आनन्द-मूर्तिम् इति कार्य-द्वारा तत्-स्तुतैः । तत्रापि सहोष्यताम् इह प्रेष्ठ [भ्प् १०.४८.८] इत्य् अत्र प्रीत्य्- अभिव्यक्तश् च ।

अतएव - सैवं कैवल्य-नाथं तं प्राप्य दुष्प्राप्यम् ईश्वरम् । अङ्ग-रागार्पणेनाहो दुर्भगेदम् अयाचत ॥ [भ्प् १०.४८.८]

दुराराध्यं समाराध्य विष्णुं सर्वेश्वरेश्वरम् । यो वृणीते मनो-ग्राह्यम् असत्त्वात् कुमनीष्य् असौ ॥ [भ्प् १०.४८.११]

इति चैवं योजयन्ति । कैवल्यम् एकान्तित्वम् । तेन यो नाथः सेवनीयस् तम् । पुरा तादृश-त्रिवक्रत्वादि-लक्षण-दौर्भाग्यवत्य् अपि । अहो आश्चर्यम् अङ्ग- रागार्पण-लक्षणेन भगवद्-धर्मांशेन कारणेन सम्प्रतीदं सहोष्यताम् इह प्रेष्ठ दिनानि कतिचिन् मया रमस्व [भ्प् १०.४८.८] इत्य् आदि- लक्षणं सौभाग्यम् अयाचत इति । अतः -

किम् अनेन कृतं पुण्यम् अवधूतेन भिक्षुणा । श्रिया हीनेन लोकेऽस्मिन् गर्हितेनाधमेन च ॥ [भ्प् १०.८०.२५]

इति श्रीदाम-विप्रम् उद्दिश्य पुरजन-वचनवद् एव तथोक्तिः । ननु कामुकी सा किम् इति श्लाघ्यते । तत्राह दुराराध्यम् इति । यो मनो-ग्राह्यं प्राकृतम् एव विषयं वृणीते कामयत असाव् एव कुमनीषी । सा तु भगवन्तकेव कामयत इति परम-सुमनीषिण्येवेति भावः । तद् एवं तस्य (पगे १६९) कामस्य द्वेषादि-गणान्तःपातित्वं परिहृत्य तेन पापावहत्वं परिहृतम् ।

अथ कामुकत्वाद्य्-आरोपणाद्य्-अधर-पानादि-रूपस् तत्र व्यवहारोऽपि नातिक्रम-हेतुः । यतो लोकवत् तु लीला-कैवल्यम् इति न्यायेन लीला तत्र स्वभावत एव सिद्धा । अत्र च श्री-भूर्-लीलादीभिस् तस्य तादृश-लीलायाः श्री- वैकुण्ठादिषु नित्य-सिद्धत्वेन स्वतन्त्र-लीला-विनोदस्य तस्याभिरुचि-तत्त्वेनैवावगम्यते । तथा तत्-प्रेयसी-जनानाम् अपि तत्-स्वरूप-शक्ति- विग्रहत्वेन परम्-शुद्ध-रूपत्वात् ततो न्यानताभावाच् च तद्-अधर- पानादिकम् अपि नानुरूपं पूर्व-युक्त्या तद्-अभिरुचितम् एव च । न च प्राकृत-वामा-जनेन दोषः प्रसञ्जनीयः । तद्-योग्यं तादृशं भावं स्वरूप-शक्ति-विग्रहत्वं च प्राप्यैव तद्-इच्छयैव तत्-प्राप्तेः ।

अथ पाप-श्रवणेन च न पापावहोऽसौ कामः । तद्-अश्रवणाद् एव । अततः पति-भाव-युक्ते च तत्र सुतरां न दोषः, प्रत्युत स्तुतिः श्रूयते ।

याः सम्पर्यचरन् प्रेम्णा पाद-संवाहनादिभिः । जगद्-गुरुं भर्तृ-बुद्ध्या तासां किं वर्ण्यते तपः ॥ [भ्प् १०.९.२७] इति । महानुभाव-मुनीनाम् अपि तद्-भावः श्रूयते । यथा श्री-माध्वाचार्य- धृतं कौर्म-वचनम् -

अग्नि-पुत्रा महात्मानस् तपसा स्त्रीत्वम् आपिरे । भर्तारं च जगद्-योनिं वासुदेवम् अजं विभुम् ॥ इति ।

अतएव वन्दितं पति-पुत्र-सुहृद्-भ्रातृ इत्य् आदिना ।

अथोपपति-भावेन न च पापावहोऽसौ यत् पत्य्-अपत्य-सुहृदाम् अनुवृत्तिर् अङ्ग [भ्प् १०.२९.१९] इत्य् आदिना ताभिर् एवोत्तरितत्वात् । गोपीनां तत्-पतीनां च [भ्प् १०.३३.३५] इत्य् आदिना श्री-शुक-वचनेन च ।

न पारयेऽहं निरवद्य-संयुजां स्व-साधु-कृत्यं विबुधायुषापि वः [भ्प् १०.३२.२२]

इत्य् अत्र निरवद्य-संयुजाम् इत्य् अनेन स्वयं श्री-भगवता च । तादृशानाम् अन्येषाम् अपि तद्-भावो दृश्यते । यथा पाद्मोत्तर-खण्ड-वचनम् -

पुरा महर्षयः सर्वे दण्डकारण्य-वासिनः । दृष्ट्वा रामं हरिं तत्र भोक्तुम् ऐच्छत् सुविग्रहम् ॥

ते सर्वे स्त्रीत्वम् आपन्नाः समुद्भूतास् तु गोकुले । हरिं सम्प्राप्य कामेन ततो मुक्ता भवार्णवात् ॥ [पद्मप्

६.२४५.१६४] इति ।

अतः पुरुषेष्व् अपि स्त्री-भावेनोद्भवाद् भगवद्-विषयत्वान् न प्राकृत- काम-देवोद्भावितः प्राकृतः कामोऽसौ किन्तु साक्षान् मन्मथ-मन्मथः [भ्प् १०.३२.२] इति श्रवणात् । आगमादौ तस्य कामत्वेनोपासनाच् च भगवतैवोद्भावितोऽप्राकृत एवासौ काम इति ज्ञेयम् । श्रीमद्- उद्धवादीनां परम-भक्तानाम् अपि च तच्-छलाघा श्रूयते - एताः परं तनु-भृतो भुवि गोप-वध्वः [भ्प् १०.४७.५१] इत्य् आदौ । किं बहुना श्रुतीनाम् अपि तद्-भावो बृहद्-वामने प्रसिद्धः । यतस् तत्र श्रुतयोऽपि नित्य-(पगे १७०) सिद्ध-गोपिका-भावाभिलाषिण्यस् तद्-रूपेणैव तद्-गणान्तःपातिन्यो बभूवुर् इति प्रसिद्धिः । एतत् प्रसिद्धि-सूचकम् एवैतद् उक्त ताभिर् एव --

निभृत-मरुन्-मनो-ऽक्ष-दृढ-योग-युजो हृदि यन् मुनय उपासते तद् अरयोऽपि ययुः स्मरणात् । स्त्रिय उरगेन्द्र-भोग-भुज-दण्ड-विषक्त-धियो वयम् अपि ते समाः सम-दृशोऽङ्घ्रि-सरोज-सुधाः ॥ [भ्प् १०.८७.२३] इति ।

विस्पष्टश् चायम् अर्थः । यद् ब्रह्माख्यं तत्त्वं शास्त्र-दृष्ट्या प्रयास- बाहुल्येन मुनय उपासते तद् अरयोऽपि यस्य स्मरणात् तद्-उपासनं विनैव ययुः । तथा स्त्रियः श्री-गोप-सुभ्रुवस् ते तव श्री-नन्दनन्दन-रूपस्य उरुगेन्द्र-देहत्-तुल्यौ यौ भुज-दण्डौ तव विषक्त-धियः सत्यस् तवैवाङ्घ्रि-सरोज-सुधास् तदीय-स्पर्श-विशेष-जाति-प्रेम-माधुर्याणि ययुः । वयं श्रुतयोऽपि समदृशस् तत्-तुल्य-भावाः सत्यः समास् तादृश- गोपिकात्व-प्राप्त्या तत्-साम्यम् आप्तास् ता एवाङ्घ्रि-रजो-सुधां यातवत्य इत्य् अर्थः ।

अर्थ-वशाद् विभक्ति-परिणामः ।अङ्घ्रीति सादरोक्तिः । अत्र तद् अरयोऽपि ययुः स्मरणाद् इत्य् अनेन भाव-मार्गस्य झटित्य् अर्थ-साधनत्वं दर्शितम् । सम-दृश इत्य् अनेन रागानुगाया एव तत्र साधकतमत्वं व्यञ्जितम् । अन्यथा सर्व-साधन-साध्य-विदुष्यः श्रुतयोऽन्यत्रैव प्रवर्तेरन् । तथा स्मरण-पर-युग्म-द्वयेऽस्मिन् स्व-स्व-युग्मे प्रथमस्य मुख्यत्वं द्वितीयस्य गौणत्वं दर्शितम् । उभयत्राप्य् अपि-शब्द-साहित्येनोत्तरत्र पाठाद् एकार्थता-प्राप्तेः । अतः स्त्रिय इति नित्याः श्री-गोपिका एव ता ज्ञेयाः । तथैव श्रुतिभिर् इति श्री-कृष्ण-नित्य-धाम्नि ता दृष्टा इति बृहद्-वामन एव प्रसिद्धम् । तद् एवं साधु व्याख्यातम् कामाद् द्वेषात् इत्य् आदौ तद्-अघं हित्वा इत्य् अत्र तेषु मध्ये द्वेष-भययोर् यद्-अघम् इत्य् आदि ।

[311]

tad evaṃ tasyāḥ piṅgalāyā rāge sva-rucir dyotitā | rāgānugāyāṃ pravṛttir apīdṛśī |

santuṣṭā śraddadhaty etad yathā-lābhena jīvatī | viharāmy amunaivāham ātmanā ramaṇena vai || [BhP 11.8.40]

amuneti bhāva-garbha-ramaṇena saha | ātmanā manasaiva tāvad viharāmi | ruci-pradhānasya mārgasyāsya manaḥ-pradhānatvam | tat preyasī- rūpeṇāsiddhāyās tādṛśa-bhajane prāyo manasaiva yuktatvāt | anena śrīmat- pratimādau tādṛśīnām apy auddhatyaṃ parihṛtam | evaṃ pitṛtvādi-bhāveṣv apy anusandheyam ||

|| 11.8 || śrī-piṅgalā || 311 ||

[312-314]

evaṃ preyasītvābhimāna-mayī darśitā | eṣā brahma-vaivarte kāma-kalāyām api dṛṣṭā | sevakatvādyābhimānamayyāṃ ruci-bhaktiś cānyatra jñeyā | tasmā amūs tanu-bhṛtām [BhP 7.9.24] ity ādau upanaya māṃ nija-bhṛtya-pārśvam iti śrī-prahlāda-vacanam | yathā śrī-nārada-pañcarātre -

kadā gambhīrayā vācā śriyā yukto jagat-pate | cāmara-vyagra-hastaṃ mām evaṃ kuru iti vakṣyasi || iti |

yathā skānde sanatkumāra-prokta-saṃhitāyāṃ prābhākara-rājopākhyāne - aputro'pi sa vai naicchat putraṃ karmānucintayan | vāsudevaṃ jagannāthaṃ sarvātmānaṃ sanātanam ||

aśeṣopaniṣad-vedyaṃ putrīkṛtya vidhānataḥ | abhiṣecayituṃ rājā svarāja upacakrame ||

na putram abhyarthitavān sākṣād bhūtāj janārdanāt | agre bhagavad-varaś ca ahaṃ te bhavitā putraḥ || ity ādi |

ataevoktaṃ śrī-nārāyaṇa-vyūha-stavaḥ - pati-putra-suhṛd-bhrātṛ-pitṛvan maitravad dharim | ye dhyāyanti sadodyuktās tebhyo'pīha namo namaḥ || iti |

atra paty-ādivad iti dhyeyasya pitṛvad iti dhyātur viśeṣaṇaṃ jñeyam | tathā mātṛvad iti vatipratyayena prasiddha-tan-mātṛ-janābheda-bhāvanā naivāṅgīkriyate | kintu tad-anugata-bhāvanaiva | evaṃ pitṛ-bhāvādāv api jñeyam | anyathā bhagavaty ahaṅgrahopāsanāvat teṣv api doṣaḥ syāt | tathā (page 164) dhyāyantīti pūrvoktaṃ manaḥ-pradhānatvam evorīkṛtam | api- śabdena tat-tad-rāga-siddhānāṃ kaimutyam ākṣipyate |

nanu, codanā-lakṣaṇo'rtho dharmaḥ [Pūrva-mīmāṃsā 1.1.2] ity anena pūrva-mīmāṃsāyāṃ vidhinaivāpūrvaṃ jāyata iti śrūyate | tathā śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā ity ādinā yāmale śruty-ādy-ekatarokta- krama-niyamaṃ vinā doṣaḥ śrūyate | tathā -

śruti-smṛtī mamaivājñe yas te ullaṅghya vartate | ājñā-cchedī mama dveṣī mad-bhakto'pi na vaiṣṇavaḥ || iti |

atra śruty-ādy-uktāvaśyaka-kriyā-niṣedhayor ullaṅghanaṃ vaiṣṇavatva- vyāghātakaṃ śrūyate | kathaṃ tarhi vidhi-nirapekṣayā tayā siddhiḥ | ucyate - śrī-bhagavan-nāma-guṇādiṣu vastu-śakteḥ siddhatvān na dharmavad bhakteś codanā-sāpekṣatvam | ato jñānādikaṃ vināpi phala-lābho bahutra śruto'sti | codanā tu yasya svataḥ-pravṛttir nāsti tad-viṣayaiva | tathā kramā-vidhiś ca tad-viṣayaḥ | tasminn eva nānā-vikṣepavati rucy-abhāvena rāgātmika-bhakti- śailīm anabhijānāti | satyām api dhāvan nimīlya vā netre [BhP 11.2.35] ity ādi-nyāyena yathā kathañcid anuṣṭhānataḥ siddhau suṣṭhu vartma- praveśāya kramaśaś cittābhiniveśāya ca maryādā-rūpaḥ sa nirmīyate | anyathā santata-tad-bhakty-unmukhatā-karatādṛśa-rucy-abhāvān maryādānabhipatteś cādhyātmikādibhir utpātair vihanyate ca sa iti | na tu svayaṃ pravṛttimaty api maryādā-nirmāṇam | tasya rucyaiva bhagavan-manorama-rāgātmikā-krama-viśeṣābhiniveśāt | tad uktaṃ svayam eva - jñātvājñātvātha ye vai mām [BhP 11.11.33] ity ādinā |

rāgātmika-bhaktimatāṃ durabhisandhitāpy anukaraṇa-mātreṇa tādṛśatva- prāptiḥ śrūyate | yathā dhātrītvānukaraṇena pūtanāyāḥ | tad uktam - sad- veśād iva pūtanāpi sakulā [BhP 10.14.35] iti | kim uta tadīya-rucimadbhis tādṛśa-nirantara-samyag-bhakty-anuṣṭhānena | tad uktam - pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā | jighāṃsayāpi haraye stanaṃ dattvāpa sad-gatim ||

kiṃ punaḥ śraddhayā bhaktyā kṛṣṇāya paramātmane | yacchan priyatamaṃ kiṃ nu raktās tan-mātaro yathā || [BhP 10.6.26-27] iti |

ata uktaṃ - na mayy ekānta-bhaktānāṃ guṇa-doṣodbhavā guṇāḥ [BhP 10.20.4] iti | ekāntitvaṃ khalu bhakti-niṣṭhā | sā rucyaiva vā śāstra-vidhy-ādareṇaiva vā jāyate | tato rucer viralatvād uttarābhāvenāpi yad aikāntikītvaṃ tat- tasyaikāntika-mānino dambha-mātram ity arthaḥ | tatas tad-anadyaiva nindā śruti-smṛti-purāṇa ity ādinā, na tu ruci-bhāve'pi tan-nindā yuktā pūtanā ity ādeḥ | tathā coktaṃ pādmottara-khaṇḍe -

svātantryāt kriyate karma na ca vedoditaṃ mahat | vinaiva bhagavat-prītyā te vai pāṣaṇḍinaḥ smṛtāḥ || iti |

prītir atra tādṛśa-ruciḥ | tad evam atra śātrānādarasyaiva nindā | na tu tad- ajñānasya dhāvan nimīlya vai ity ādeḥ | gautamīya-tantre tv idam apy uktam - (page 165)

na japo nārcanaṃ naiva dhyānaṃ nāpi vidhi-kramaḥ | kevalaṃ santataṃ kṛṣṇa-caraṇāmbhoja-bhāvinām ||

ajāta-tādṛśa-rucinā tu sad-viśeṣādara-mātrādṛtā rāgānugāpi vaidhī- saṃvalitaivānuṣṭheyā | tathā loka-saṃgrahārthaṃ pratiṣṭhitena jāta-tādṛśa- rucinā ca | atra miśratve ca yathā-yogyaṃ rāgānugayaikīkṛtyaiva vaidhī kartavyā | kecid aṣṭādaśākṣara-dhyānaṃ go-dohana-samaya-vaṃśī-vādya- samākṛṣṭa-tat-tat-sarvamayatvena bhāvayanti | yathā caike tādṛśam upāsanaṃ sākṣād vraja-jana-viśeṣāyaiva mahyaṃ śrī-guru-caraṇair mad-abhīṣṭa- viśeṣa-siddhy-artham upadiṣṭaṃ bhāvayāmi | sākṣāt tu śrī-vrajendra-nandanaṃ sevyamāna evāsā iti bhāvayanti |

atha śruti-smṛtī mamaivājñe ity-ādi-nindita-mātra-svāvaśyaka-kriyā- niṣedhayor ullaṅghanaṃ dvividham | tau hi dharma-śāstroktau bhakti- śāstroktau cetai | bhagavad-bhakti-viśvāsena dauḥśīlyena vā pūrvayorakaraṇa-karaṇa-pratyāsattau na vaiṣṇava-bhāvād bhraṃśaḥ | devarṣi- bhūtāpta-nṝṇāṃ [BhP 11.5.37] ity ādy-ukteḥ, api cet sudurācāraḥ [Gītā 9.30] ity-ādy-ukteś ca | tādṛśa-rucimati tu tayaiva rucyā dviṣṭatvād apunarbhavādy-ānandasyāpi vāñchā nāsti kim uta parama-ghṛṇāspadasya | atas tatra svata eva na pravṛttiḥ | pramādādinā kadācij jātaṃ ced vikarma tat- kṣaṇād eva naśyaty api | uktaṃ ca-vikarma yac cotpatitaṃ kathaṃcid dhunoti sarvaṃ hṛdi sanniviṣṭaḥ [BhP 11.5.38] iti |

atha vaiṣṇava-śāstroktau | tau tarhi viṣṇu-santoṣaika-prayojanāv eva bhavataḥ | tayoś ca tādṛśatve śrute sati tadīya-rāga-rucimataḥ svata eva pravṛtty-apravṛttau syātām | tat-santoṣaika-jīvanatvāt prīti-jāteḥ | ataeva na tatra svānugamyamāna-rāgātmaka-siddha-bhakta-viśeṣeṇa kṛtatvākṛtatvayor anusandhānaṃ cāpekṣyaṃ syāt | kintu tat-kṛtatve sati viśeṣaṇāgraho bhavatīty eva viśeṣaḥ | atra kvacic chāstrokta-krama-vidhy-apekṣā ca rāga-rucyaiva pravartiteti rāgānugāntaḥpāta eva | ye ca śrī-gokulādi-virāji-rāgātmikānugās tat-parās te tu śrī-kṛṣṇa-kṣema-tat-saṃsargāntarāyābhāvādi-kāmyātmaka-tad- abhiprāya-rītyaiva viaṣṇava-laukika-dharmānuṣṭhānaṃ kurvanti | ataeva rāgānugāyāṃ rucer eva sad-dharma-pravartakatvāt śruti-smṛtī mamaivājñe ity etad-vākyasya na tad-vartma-bhakti-viṣayatvam | kintu bāhya-śāstra-nirmita-buddha-rṣabha-dattātreyādi-bhajana-vartma-viṣayatvam eva | tathoktam -

veda-dharma-viruddhātmā yadi deva prapūjayet | sa yāti narakaṃ ghoraṃ yāvad āhūta-samplavam ||

iti rāgānugāyāṃ vidhy-apravartitāyām api na veda-bāhyatvam | veda-vaidika-prasiddhaiva sā tatra tatra rucitvāt | vedeṣu buddhādīnāṃ tu varṇanaṃ veda- bāhyaṃ viruddhatvenaiva yathā --

tataḥ kalau sampravṛtte sammohāya sura-dviṣām | buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati || [BhP 1.3.24] ity ādi |

tasmād bhavaty eva rāgānugā samīcīnā | tathā vaidhīto'py atiśayavatī ca | maryādā-vacanaṃ hy āveśārtham eveti darśitam | sa punar āveśo yathā ruci-viśeṣa-lakṣaṇa-mānasa-bhāvena syān na tathā (page 166) vidhi-preraṇayā | svārasika-mano-dharmatvāt tasya | tatra cāstāṃ tāvad-anukūla-bhāvaḥ | parama-niṣiddhena pratikūla-bhāvenāpy āveśo jhaṭiti syāt | tad-āveśa- sāmarthyena pratikūla-doṣa-hāniḥ syāt | sarvānartha-nivṛttiś ca syād iti bhāva-mārgasya balavattve dṛṣṭānto'pi dṛśyate | tatra yady anukūla-bhāvaḥ syāt tadā paramaikānti-sādhya evāptau |

atha bhāva-mārga-sāmānyasya balavattvaṃ prakaraṇam utthāpyate | śrī- yudhiṣṭhira uvāca --

aho aty-adbhutaṃ hy etad durlabhaikāntināṃ api | vāsudeve pare tattve prāptiś caidyasya vidviṣaḥ || [BhP 7.1.15]

ekāntināṃ parama-jñāninām api yatas tasya sā na sambhavati |

etad veditum icchāmaḥ sarva eva vayaṃ mune | bhagavan-nindayā veno dvijais tamasi pātitaḥ || [BhP 7.1.16]

tamasi narake | bahu-narakādi-bhogānantaram eva pṛthu-janma- prabhāvodayena tasya sad-gati-śravaṇāt | eṣaḥ --

damaghoṣa-sutaḥ pāpa ārabhya kala-bhāṣaṇāt | sampraty amarṣī govinde dantavakraś ca durmatiḥ || [BhP 7.1.17] ity ādi |

spaṣṭaṃ |

|| 7.1 || yudhiṣṭhiro nāradam || 312-314 ||

[315-320]

tatrottaram śrī-nārada uvāca - aho bhagavan-nindakasya naraka-pātena bhāvyam iti vadatas tava ko'bhiprāyaḥ ? bhagavat-pīḍā-karatvād vā tad- abhāve'pi surāpānādivan

niṣiddha-nindā-śravaṇād vā | tatra tāvad vimūḍhair janair nindādikaṃ prākṛtān tama ādei-guṇān uddhiśyaiva pravartate | tataḥ prakṛti-paryantāśrayasya tat-kṛta-nindāder aprākṛta-guṇa- vigrahādau tasmin pravṛttir nāsty eva | na ca jīvavat prakṛti-paryante vastu- jāte bhagavad-abhimāno'sti | tataś ca tena tasya pīḍāpi nāsty eva | tad etad āha sārdhais tribhiḥ --

nindana-stava-satkāra- nyakkārārthaṃ kalevaram | pradhāna-parayo rājann avivekena kalpitam || [BhP 7.1.22]

nindanaṃ doṣa-kīrtanam | nyak-kāras tiraskāraḥ | nindana-stuty-ādi- jñānārthaṃ pradhāna-puruṣayor avivekena jīvānāṃ kalevaraṃ kalpitaṃ racitam | tataś ca -

hiṃsā tad-abhimānena daṇḍa-pāruṣyayor yathā | vaiṣamyam iha bhūtānāṃ mamāham iti pārthiva ||

yan-nibaddho'bhimāno'yaṃ tad-vadhāt prāṇināṃ vadhaḥ | tathā na yasya kaivalyād abhimāno'khilātmanaḥ ||

parasya dama-kartur hi hiṃsā kenāsya kalpyate || [BhP 7.1.23-25]

iha prākṛte loke | yathā tat-kalevarābhimānena bhūtānāṃ mamāham iti vaiṣamyaṃ bhavati, yathā tat-kṛtābhyāṃ daṇḍa-pāruṣyābhyāṃ tāḍana- nindābhyāṃ nimitta-bhūtābhyāṃ hiṃsā ca bhavati, yathā yasmin nibaddho'bhimānas tasya dehasya vadhāt prāṇināṃ vadhaś ca bhavati, yathā yasyābhimāno nāstīty arthaḥ | asya parameśvarasya hiṃsā kena hetunā kalpyate | api tu na kenāpīty arthaḥ | tathābhimābhāve hetuḥ kaivalyāt | dehendriyāsuhīnānāṃ vaikuṇṭha-pura-vāsinām [BhP 7.1.35] iti kaimutyādi- prāpta-śuddhatvāt | tādṛśa-nindādy-agamya-śuddha-sac-cidānanda-vigrahāditvād ity arthaḥ | tasya tad-agamyatvaṃ ca (page 167) nāhaṃ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Gītā 7.25] iti śrī-bhagavad-gītātaḥ |

tādṛśa-vailakṣaṇyena hetuḥ akhilānām ātmabhūtasya | tatra hetuḥ parasya prakṛti-vaibhava-saṅga-rahitasya | hiṃsāyā aviṣayatve hetv-antaraṃ damakatuḥ paramāśaryānanta-śaktitvāt sarveṣām eva śikṣā-kartur iti | tad evaṃ yasmād bhagavato nindādi-kṛtam vaiṣamyaṃ nāsti tasmād yena kenāpy upāyena sakṛd yad-aṅga-pratimānta-rāhitā [BhP 10.12.39] ity ādivat tad-ābhāsam api dhyāyatas tad-āveśāt tatra vaireṇāpi dhyāyatas tad-āveśenaiva nindādi-kṛta- pāpasyāpi nāśāt tat-sāyujyādikaṃ yuktam ity āśayenāha tasmād ity ādibhiḥ | tathā hi -

tasmād vairānubandhena nirvaireṇa bhayena vā | snehāt kāmena vā yuñjyāt kathañcin nekṣate pṛthak || [BhP 7.1.26]

yuñjyād iti sneha-kāmādīnāṃ vidhātum aśakyatvāt sambhāvanāyām eva liṅ | vairānubandhādīnām ekatareṇāpi yuñjyād dhyāyec cet tadā bhagavataḥ pṛthag nekṣate tad-āviṣṭo bhavatīty arthaḥ | vairānubandho vaira- bhāvāvicchedaḥ | nirvairo vairābhāva-mātram audāsīnyam ucyate | tena kāmādi-rāhityam apy āyāti | vairādi-bhāva-rāhityam ity arthaḥ | tena vā vairād-bhāva-rāhityena yuñjyāt | vihitatva-mātra-buddhyā dhyāyeta | dhyānopalakṣitaṃ bhakti-yogaṃ kuryād ity arthaḥ | snehaḥ kāmātiraktaḥ parasparam akṛtrimaḥ prema-viśeṣaḥ | sa tu sādhake tad-abhirucir eva | tad evaṃ sarveṣāṃ tad-āveśa eva phalam iti sthite jhaṭiti tad-āvaśa-siddhaye teṣu bhāva-maya-mārgeṣu ninditenāpi vaireṇa vidhi-mayyā bhakter na sāmyam ity āha --

yathā vairānubandhena martyas tan-mayatām iyāt | na tathā bhakti-yogena iti me niścitā matiḥ || [BhP 7.1.27]

vairānubandheneti bhayasyāpy upalakṣaṇam | yathā-śaighryeṇa tan-mayatāṃ tad-āviṣṭatā bhakti-yogena vihitatva-mātra-buddhyā kriyamāṇena tu na tathā | āstāṃ tādṛśa-vastu-śakti-yuktasya teṣu prakāśamānasya bhagavato bhagavad-vigrahābhāsasya vā vārtā | prākṛte'pi tad-bhāva-mātrasya bhāvyāveśa-phalaṃ mahad dṛśyata iti sa-dṛṣṭāntaṃ tad eva pratipādayati -

kīṭaḥ peśaskṛtā ruddhaḥ kuḍyāyāṃ tam anusmaran | saṃrambha-bhaya-yogena vindate tat-svarūpatām ||

evaṃ kṛṣṇe bhagavati māyā-manuja īśvare | vaireṇa pūta-pāpmānas tam āpur anucintayā || [BhP 7.1.28-29]

saṃrambho dveṣo bhayaṃ ca tābhyāṃ yogas tad-āveśas tena | tat-svarūpatāṃ tasya svam ātmīya-rūpam ākṛtir yatra tat tām tat sārūpyam ity arthaḥ | evam iti eva apīyarthaḥ | narākṛti-para-brahmatvād māyayaiva prākṛta-manujatayā pratīyamāne |

nanu kīṭasya preśaskṛd-dveṣe pāpaṃ na bhavati | tatra tu tat syād ity āśaṅkyāha - vaireṇa yānucintā tad-āveśas tayaiva pūta-pāpmānas tad- dhyānāveśasya tādṛk-śaktitvād iti bhāvaḥ |

na ca śāstra-vihitenaiva bhagavad-dharmeṇa siddhiḥ syān na ca tad-vihitena kāmādineti vācyam | (page 168)

kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ | āveśya tad-aghaṃ hitvā bahavas tad-gatiṃ gatāḥ || [BhP 7.1.29]

yathā vihitayā bhaktya īśvare mana āviśya tad-gatiṃ gacchanti tathiavāvihitenāpi

kāmādinā bahavo gatā ity arthaḥ | tad-aghaṃ teṣu kāmādiṣu madhye yad-dveṣa-bhayayor aghaṃ bhavati tad dhitvaiva | bhayasyāpi dveṣa-saṃvalitatvād aghotpādakatvaṃ jñeyam |

atra kecit kāmam apy aghaṃ manyante | tatredaṃ vicāryate bhagavati kevalaṃ kāma eva kevala-pāpāvahaḥ kiṃ vā pati-bhāva-yuktaḥ | athavā upapati- bhāva-yukta iti | sa eva kevala iti cet sa kiṃ dveṣādi-gaṇapatitvāt tadvat svarūpeṇaiva vā | parama-śuddhe bhagavati yad-adhara-pānādikaṃ yac ca kāmukādy-āropaṇaṃ tenātikrameṇa vā pāpa-śravaṇena vā | nādyena --

uktaṃ purastād etat te caidyaḥ siddhiṃ yathā gataḥ | dviṣann api hṛṣīkeśaṃ kim utādhokṣaja-priyāḥ || [BhP 10.29.13]

ity atra dveṣāder nyakkṛtatvāt tasya tu stutatvāt | ataś ca priyā iti snehavat kāmasyāpi prītyātmakatvena tadvad eva na doṣaḥ | tādṛśīnāṃ kāmo hi premaika-rūpaḥ | yat te sujāta-caraṇāmburuhaṃ staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu [BhP 10.31.19] ity ādāv atikramyāpi sva-sukhaṃ tadānukūlya eva tātparya-darśanāt sairindhryās tu bhāvo riraṃsā-prāyatvena śrī-gopikānām iva kevala-tat-tātparyābhāvāt tad-apekṣayaiva nindyate na tu svarūpataḥ | sānaṅga-tapta-kucayoḥ [BhP 10.48.6] ity ādau ananta-caraṇena rujo mṛjanti iti parirabhya kāntam ānanda-mūrtim iti kārya-dvārā tat-stutaiḥ | tatrāpi sahoṣyatām iha preṣṭha [BhP 10.48.8] ity atra prīty- abhivyaktaś ca |

ataeva - saivaṃ kaivalya-nāthaṃ taṃ prāpya duṣprāpyam īśvaram | aṅga-rāgārpaṇenāho durbhagedam ayācata || [BhP 10.48.8]

durārādhyaṃ samārādhya viṣṇuṃ sarveśvareśvaram | yo vṛṇīte mano-grāhyam asattvāt kumanīṣy asau || [BhP 10.48.11]

iti caivaṃ yojayanti | kaivalyam ekāntitvam | tena yo nāthaḥ sevanīyas tam | purā tādṛśa-trivakratvādi-lakṣaṇa-daurbhāgyavaty api | aho āścaryam aṅga-rāgārpaṇa-lakṣaṇena bhagavad-dharmāṃśena kāraṇena sampratīdaṃ sahoṣyatām iha preṣṭha dināni katicin mayā ramasva [BhP 10.48.8] ity ādi- lakṣaṇaṃ saubhāgyam ayācata iti | ataḥ -

kim anena kṛtaṃ puṇyam avadhūtena bhikṣuṇā | śriyā hīnena loke'smin garhitenādhamena ca || [BhP 10.80.25]

iti śrīdāma-vipram uddiśya purajana-vacanavad eva tathoktiḥ | nanu kāmukī sā kim iti ślāghyate | tatrāha durārādhyam iti | yo mano-grāhyaṃ prākṛtam eva viṣayaṃ vṛṇīte kāmayata asāv eva kumanīṣī | sā tu bhagavantakeva kāmayata iti parama-sumanīṣiṇyeveti bhāvaḥ | tad evaṃ tasya (page 169) kāmasya dveṣādi-gaṇāntaḥpātitvaṃ parihṛtya tena pāpāvahatvaṃ parihṛtam |

atha kāmukatvādy-āropaṇādy-adhara-pānādi-rūpas tatra vyavahāro'pi nātikrama-hetuḥ | yato lokavat tu līlā-kaivalyam iti nyāyena līlā tatra svabhāvata eva siddhā | atra ca śrī-bhūr-līlādībhis tasya tādṛśa-līlāyāḥ śrī- vaikuṇṭhādiṣu nitya-siddhatvena svatantra-līlā-vinodasya tasyābhiruci- tattvenaivāvagamyate | tathā tat-preyasī-janānām api tat-svarūpa-śakti- vigrahatvena param-śuddha-rūpatvāt tato nyānatābhāvāc ca tad-adhara- pānādikam api nānurūpaṃ pūrva-yuktyā tad-abhirucitam eva ca | na ca prākṛta-vāmā-janena doṣaḥ prasañjanīyaḥ | tad-yogyaṃ tādṛśaṃ bhāvaṃ svarūpa-śakti-vigrahatvaṃ ca prāpyaiva tad-icchayaiva tat-prāpteḥ |

atha pāpa-śravaṇena ca na pāpāvaho'sau kāmaḥ | tad-aśravaṇād eva | atataḥ pati-bhāva-yukte ca tatra sutarāṃ na doṣaḥ, pratyuta stutiḥ śrūyate |

yāḥ samparyacaran premṇā pāda-saṃvāhanādibhiḥ | jagad-guruṃ bhartṛ-buddhyā tāsāṃ kiṃ varṇyate tapaḥ || [BhP 10.9.27] iti | mahānubhāva-munīnām api tad-bhāvaḥ śrūyate | yathā śrī-mādhvācārya- dhṛtaṃ kaurma-vacanam -

agni-putrā mahātmānas tapasā strītvam āpire | bhartāraṃ ca jagad-yoniṃ vāsudevam ajaṃ vibhum || iti |

ataeva vanditaṃ pati-putra-suhṛd-bhrātṛ ity ādinā |

athopapati-bhāvena na ca pāpāvaho'sau yat paty-apatya-suhṛdām anuvṛttir aṅga [BhP 10.29.19] ity ādinā tābhir evottaritatvāt | gopīnāṃ tat-patīnāṃ ca [BhP 10.33.35] ity ādinā śrī-śuka-vacanena ca |

na pāraye'haṃ niravadya-saṃyujāṃ sva-sādhu-kṛtyaṃ vibudhāyuṣāpi vaḥ [BhP 10.32.22]

ity atra niravadya-saṃyujām ity anena svayaṃ śrī-bhagavatā ca | tādṛśānām anyeṣām api tad-bhāvo dṛśyate | yathā pādmottara-khaṇḍa-vacanam -

purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ | dṛṣṭvā rāmaṃ hariṃ tatra bhoktum aicchat suvigraham ||

te sarve strītvam āpannāḥ samudbhūtās tu gokule | hariṃ samprāpya kāmena tato muktā bhavārṇavāt || [PadmaP 6.245.164] iti |

ataḥ puruṣeṣv api strī-bhāvenodbhavād bhagavad-viṣayatvān na prākṛta-kāma-devodbhāvitaḥ prākṛtaḥ kāmo'sau kintu sākṣān manmatha-manmathaḥ [BhP 10.32.2] iti śravaṇāt | āgamādau tasya kāmatvenopāsanāc ca bhagavataivodbhāvito'prākṛta evāsau

kāma iti jñeyam | śrīmad- uddhavādīnāṃ parama-bhaktānām api ca tac-chlāghā śrūyate - etāḥ paraṃ tanu-bhṛto bhuvi gopa-vadhvaḥ [BhP 10.47.51] ity ādau | kiṃ bahunā śrutīnām api tad-bhāvo bṛhad-vāmane prasiddhaḥ | yatas tatra śrutayo'pi nitya- (page 170) siddha-gopikā-bhāvābhilāṣiṇyas tad-rūpeṇaiva tad-gaṇāntaḥpātinyo babhūvur iti prasiddhiḥ | etat prasiddhi-sūcakam evaitad ukta tābhir eva --

nibhṛta-marun-mano-'kṣa-dṛṭha-yoga-yujo hṛdi yan munaya upāsate tad arayo'pi yayuḥ smaraṇāt | striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo vayam api te samāḥ sama-dṛśo'ṅghri-saroja-sudhāḥ || [BhP 10.87.23] iti |

vispaṣṭaś cāyam arthaḥ | yad brahmākhyaṃ tattvaṃ śāstra-dṛṣṭyā prayāsa- bāhulyena munaya upāsate tad arayo'pi yasya smaraṇāt tad-upāsanaṃ vinaiva yayuḥ | tathā striyaḥ śrī-gopa-subhruvas te tava śrī-nandanandana-rūpasya urugendra-dehat-tulyau yau bhuja-daṇḍau tava viṣakta-dhiyaḥ satyas tavaivāṅghri-saroja-sudhās tadīya-sparśa-viśeṣa-jāti-prema-mādhuryāṇi yayuḥ | vayaṃ śrutayo'pi samadṛśas tat-tulya-bhāvāḥ satyaḥ samās tādṛśa- gopikātva-prāptyā tat-sāmyam āptās tā evāṅghri-rajo-sudhāṃ yātavatya ity arthaḥ |

artha-vaśād vibhakti-pariṇāmaḥ |aṅghrīti sādaroktiḥ | atra tad arayo'pi yayuḥ smaraṇād ity anena bhāva-mārgasya jhaṭity artha-sādhanatvaṃ darśitam | sama-dṛśa ity anena rāgānugāyā eva tatra sādhakatamatvaṃ vyañjitam | anyathā sarva-sādhana-sādhya-viduṣyaḥ śrutayo'nyatraiva pravarteran | tathā smaraṇa-para-yugma-dvaye'smin sva-sva-yugme prathamasya mukhyatvaṃ dvitīyasya gauṇatvaṃ darśitam | ubhayatrāpy api-śabda-sāhityenottaratra pāṭhād ekārthatā-prāpteḥ | ataḥ striya iti nityāḥ śrī-gopikā eva tā jñeyāḥ | tathaiva śrutibhir iti śrī-kṛṣṇa-nitya-dhāmni tā dṛṣṭā iti bṛhad-vāmana eva prasiddham | tad evaṃ sādhu vyākhyātam kāmād dveṣāt ity ādau tad-aghaṃ hitvā ity atra teṣu madhye dveṣa-bhayayor yad-agham ity ādi |

English witness · section(s) 315

Anuccheda 315

1 Sri Narada gave this reply: To whom do you refer when you say that a person who offends the Supreme Personality of Godhead must go to hell? Do you refer to a person who gives suffering to the Lord? Or, if you do not refer to such a person, do you refer to a person who offends the Lord by drinking liquor and performing other forbidden acts? 2 The bewildered conditioned souls have the power to blaspheme and offend only things created from the material modes of ignorance, passion and goodness. They who have taken shelter of the material nature do not have the power to blaspheme or offend a person whose form, qualities and other features are not material. Unlike the conditioned souls, the Supreme Personality of Godhead does not identify Himself as a product of the

material nature. Therefore He is never troubled by the offenses committed by the conditioned souls. This is explained in the following three and a half verses of Srimad Bhagavatam. 3 In Srimad Bhagavatam (7.1.22) it is said: "O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy."* 4 Here the word "nindanam" means "describing faults", and "nyakkarah" means "eclipsed". This means, "for making one aware of praise, criticism, and other dualities". Then the verse explains, "The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy."*

Bhakti · Sanskrit §321 · English §316

[३२१]

अथ बहवस् तद्-गतिं गता इत्य् अत्र निदर्शयम् आह --

गोप्यः कामाद् भयात् कंसो द्वेषाच् चैद्यादयो नृपाः । सम्बन्धाद् वृष्णयः स्नेहाद् यूयं भक्त्या वयं विभो ॥ [भ्प् ७.१०.३०]

गोप्य इति साधक-चरीणां गोपी-विशेषाणां पूर्वावस्थाम् एवावलम्ब्योच्यते । वयम् इति यथा श्री-नारदस्य हि प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् [भ्प् १.६.२८] इत्य्-आद्य्-उक्त-रीत्या पार्षद-देहत्वे सिद्धे तेन स्वयं वयम् इति पूर्वावस्थाम् अवलम्ब्योच्यते । तत्रैव वैधी भक्तिः । अधुना लब्ध-रागस्य तस्य न मय्य् एकान्त-भक्तानां गुण-दोषोद्भवा गुणाः [भ्प् ११.२०.३६] इति न्यायेन विध्य्-अनधीना रागात्मिकैव विराजत इति । अतएव तद्-गतिं गताः इति तेषां फल-प्राप्तेर् अप्य् अतीतत्व-निर्देशः । अत्र ता गोप्य इवाधुन्क्यश् च तद्-गुणादि-श्रवणेनैव तद्-भावा भवेयुः । यथोक्तम् --

श्रुत-मात्रोऽपि यः स्त्रीणां प्रसह्याकर्षते मनः । उरु-गायोरु-गीतो वा पश्यन्तीनां च किं पुनः ॥ [भ्प् १०.९०.१७] इति ।

अथवा पार्षद-चरस्यापि चैद्यस्यागन्तुकोपद्रवाभास-नाश-दर्शनेनैव साधकत्व-निर्देशः । सम्बन्धाद् यः स्नेहो रागस् तस्माद् वृष्णयो यूयं च इत्य् एकम् । तस्माद् वैरानुबन्धेन इत्य् आदौ कामात् इत्य् आदौ चोक्तस्यैवार्थस्यो-दाहरण-वाक्येऽस्मिन् तद्-ऐकार्त्याकश्यमत्वात् । पञ्चानाम् (पगे १७१) इति वक्ष्यमाणानुरोधात् । उभयत्रापि सम्बन्ध- स्नेहयोर् द्वयोर् अपि विद्यमानत्वाच् च सम्बन्ध-ग्रहणं रागस्यैव विशेषत्व-ज्ञापनार्थम् । गोपीवद् अत्रापि साधक-चरा वृष्णि-विशेषाः पाण्डव-सम्बन्धि-विशेषाश् च पूर्वावस्थाम् अवलम्ब्य साधकत्वेन निर्दिष्टाः । अतः सम्बन्धज-स्नेहेऽपि तद्-अभिरुचि-मात्रं ज्ञेयम् । भक्त्या विहितया । अस्या एव प्रतिलब्धत्वेन भाव-मार्गं निर्देष्टुम् उपक्रान्तत्वात् ।

[321]

atha bahavas tad-gatiṃ gatā ity atra nidarśayam āha --

gopyaḥ kāmād bhayāt kaṃso dveṣāc caidyādayo nṛpāḥ | sambandhād vṛṣṇayaḥ snehād

yūyaṃ bhaktyā vayaṃ vibho || [BhP 7.10.30]

gopya iti sādhaka-carīṇāṃ gopī-viśeṣāṇāṃ pūrvāvasthām evāvalambyocyate | vayam iti yathā śrī-nāradasya hi pryujyamāne mayi tāṃ śuddhāṃ bhāgavatīṃ tanum [BhP 1.6.28] ity-ādy-ukta-rītyā pārṣada-dehatve siddhe tena svayaṃ vayam iti pūrvāvasthām avalambyocyate | tatraiva vaidhī bhaktiḥ | adhunā labdha-rāgasya tasya na mayy ekānta-bhaktānāṃ guṇa-doṣodbhavā guṇāḥ [BhP 11.20.36] iti nyāyena vidhy-anadhīnā rāgātmikaiva virājata iti | ataeva tad-gatiṃ gatāḥ iti teṣāṃ phala-prāpter apy atītatva-nirdeśaḥ | atra tā gopya ivādhunkyaś ca tad-guṇādi-śravaṇenaiva tad-bhāvā bhaveyuḥ | yathoktam --

śruta-mātro'pi yaḥ strīṇāṃ prasahyākarṣate manaḥ | uru-gāyoru-gīto vā paśyantīnāṃ ca kiṃ punaḥ || [BhP 10.90.17] iti |

athavā pārṣada-carasyāpi caidyasyāgantukopadravābhāsa-nāśa-darśanenaiva sādhakatva-nirdeśaḥ | sambandhād yaḥ sneho rāgas tasmād vṛṣṇayo yūyaṃ ca ity ekam | tasmād vairānubandhena ity ādau kāmāt ity ādau coktasyaivārthasyo-dāharaṇa-vākye'smin tad-aikārtyākaśyamatvāt | pañcānām (page 171) iti vakṣyamāṇānurodhāt | ubhayatrāpi sambandha- snehayor dvayor api vidyamānatvāc ca sambandha-grahaṇaṃ rāgasyaiva viśeṣatva-jñāpanārtham | gopīvad atrāpi sādhaka-carā vṛṣṇi-viśeṣāḥ pāṇḍava-sambandhi-viśeṣāś ca pūrvāvasthām avalambya sādhakatvena nirdiṣṭāḥ | ataḥ sambandhaja-snehe'pi tad-abhiruci-mātraṃ jñeyam | bhaktyā vihitayā | asyā eva pratilabdhatvena bhāva-mārgaṃ nirdeṣṭum upakrāntatvāt |

English witness · section(s) 316

Anuccheda 316

1 Srimad Bhagavatam (1.7.23-24) continues: "My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.* 2 Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Visnu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has not material body, He has no false conception of 'I' and 'mine'. It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy."* 3 The word "iha" means "in the material world". These verses explain, "The conditioned soul, being in the bodily conception of life, considers his body to be his self

and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement. Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated.* However, the Supreme Personality of Godhead is not like the conditioned soul. How can He be punished or made to suffer? There is no way that this can be possible." 4 The reason the Supreme Personality of Godhead does not identify with a material body is given with the word "kaivalyat" (because His body is not material). This is described in the following words of Srimad Bhagavatam (1.7.35): "The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses, or life air."* If the inhabitants of Vaikuntha have pure and spiritual bodies that cannot be blasphemed or offended, then how much more so must the body of the Supreme Personality of Godhead be spiritual, pure, eternal, and full of knowledge and bliss? That is the meaning here. 5 The conditioned souls cannot even approach the Supreme Personality of Godhead. He Himself affirms this in the following words of Bhagavad-gita (7.25): "I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency and therefore they do not know that I am unborn and infallible."* 6 The Supreme Personality of Godhead is different from the individual spirit souls because: 1. He is the Supersoul present in everyone's heart, 2. He is untouched by the material energy, 3. He can never be harmed, 4. He is the supreme controller (dharma-kartuh) and 5. as the master of limitless wonderful potencies, He is the master and teacher of all.

Bhakti · Sanskrit §322 · English §317–318

[३२२]

यदि द्वेषेणापि सिद्धिस् तर्हि वेणः किम् इति नरके पातित इत्य् आशङ्क्याह -- कतमोऽपि न वेनः स्यात् पञ्चानां पुरुषं प्रति [भ्प् ७.१.३१]

पुरुषं भगवन्तं प्रति लक्ष्यीकृत्य पञ्चानां वैरानुबन्धादीनां मध्ये वेणः कतमोऽपि न स्यात् । तस्य तं प्रति प्रासङ्गिक-निन्दा- मात्रात्मकं वैरं न तु वैरानुबन्धः । ततस् तीव्र-ध्यानाभावात् पापम् एव तत्र प्रतिफलितम् इति भावः । ततोऽसुर-तुल्य-स्वभावैर् अपि तस्मिन् स्व-मोक्षार्थं वैर-भावानुष्ठान-साहसं न कर्तव्यम् इत्य् अभिप्रेतम् । अतएव ये वै भगवता प्रोक्ताः [भ्प् ११.२.३२] इत्य् आदेर् अप्य् अतिव्याप्तिर् व्याहन्यते अनभिप्रेतत्वेना-प्रोक्तत्वात् ।

[322]

yadi dveṣeṇāpi siddhis tarhi veṇaḥ kim iti narake pātita ity āśaṅkyāha -- katamo'pi na venaḥ syāt pañcānāṃ puruṣaṃ prati [BhP 7.1.31]

puruṣaṃ bhagavantaṃ prati lakṣyīkṛtya pañcānāṃ vairānubandhādīnāṃ madhye veṇaḥ katamo'pi na syāt | tasya taṃ prati prāsaṅgika-nindā- mātrātmakaṃ vairaṃ na tu vairānubandhaḥ | tatas tīvra-dhyānābhāvāt pāpam eva tatra pratiphalitam iti bhāvaḥ | tato'sura-tulya-svabhāvair api tasmin sva-mokṣārthaṃ vaira-bhāvānuṣṭhāna-sāhasaṃ na kartavyam ity abhipretam | ataeva ye vai bhagavatā proktāḥ [BhP 11.2.32] ity āder apy ativyāptir vyāhanyate anabhipretatvenā-proktatvāt |

English witness · section(s) 317–318

Anuccheda 317

1 Because the Supreme Personality of Godhead is never troubled by blasphemy or any other offense, therefore one should meditate on Him, somehow or other, by any means available. In Srimad Bhagavatam 10.12.39 it is said: "If even only once or even by force one bridges the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Krsna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed"?* Therefore they who meditate on the Supreme Lord's effulgence merge into the Lord's effulgence, and they who meditate on the Lord because they hate Him also merge into the Lord's effulgence. By thus merging these persons become purified of their blasphemies and other sins. That such persons attain sayujya-mukti (impersonal liberation) is described in these words of Srimad Bhagavatam (7.1.26): 2 "Therefore by enmity or by devotional service, by fear, by affection or by lusty desire, by all of these or any one of them, if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship."* 3 The word "yunjyat" means that if one is not able to meditate on the Lord with love, lust or in any favourable way, then one should meditate on Him in whatever way one can, even if that means to meditate on Him with hatred. Here the vidhi-lin (potential mood) is used to indicate a command. Somehow or other one should think of the Lord alone and nothing else (neksate prthak). Thus the mind is fixed on the Lord. That is the meaning. Here the word "vairena" means "with enmity" and "nirvairena" means "without enmity" or "in a neutral way". Thus one may meditate on the Lord without passionate desire, hatred or any other emotion. That is the meaning here. When one meditates (yunjyat) on the Lord without enmity and with full concentration of the mind, that meditation is known as devotional service (bhakti-yoga). That is the meaning. The

word "snehah" means "affection", which is different from lust (kama). This means mutual, sincere love. The Supreme Personality of Godhead becomes attracted to His affectionate devotee.

Anuccheda 318

1 The result of all this is that one quickly becomes merged in the Lord. Thus the path of thinking of the Lord, even if it is done with enmity and even if one blasphemes the Lord is not on the same level as mere vaidhi bhakti. This is explained in the following words (Srimad Bhagavatam 7.1.26): 2 "By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion."* 3 This is the nature of fear and enmity (vairanubandhena). When they are directed to the Lord one may easily merge into the existence of the Lord (tan-mayatam). By engaging in vaidhi bhakti (bhakti-yogena) one does not attain that result at all (tu na tatha).

Bhakti · Sanskrit §323 · English §319

[३२३]

यस्माद् एवं -

तस्मात् केनाप्य् उपायेन मनः कृष्णे निवेशयेत् ॥ [भ्प् ७.१.३१] इति ।

अत्रापि पूर्ववन् निवेशयेद् इति सम्मति-मात्रं न विधिः । केनापि तेष्व् अप्य् उपायेषु युक्ततमेनैकेनेत्य् अर्थः । अज्प् उअस् तदृच-बहु-प्रयत्न-साध्य- वैधी-भक्ति-मार्गेण चिरात् साध्यते स एवाचिराद् भाव-विशेष-मात्रेण तत्र च द्वेषादिनापि । तस्माद् एवंभूते परम-सद्-गुण-स्वभावे तस्मिन् दूरेऽस्तु पामर-जन-भाव्यस्य वैरस्य वार्ता को वाधम औदास्यम् अवलम्ब्य प्रीतिम् अपि न कुर्याद् इति रागानुगायाम् एव तच् च युक्ततमत्वम् अङ्गीकृतं भवति ।

॥ ७.१ ॥ श्री-नारदः युधिष्ठिरम् ॥ ३१२-३२३ ॥

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yasmād evaṃ -

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet || [BhP 7.1.31] iti |

atrāpi pūrvavan niveśayed iti sammati-mātraṃ na vidhiḥ | kenāpi teṣv apy upāyeṣu yuktatamenaikenety arthaḥ | ajp uas tadṛca-bahu-prayatna-sādhya-vaidhī-bhakti-mārgeṇa cirāt sādhyate sa evācirād bhāva-viśeṣa-mātreṇa tatra ca dveṣādināpi | tasmād evaṃbhūte parama-sad-guṇa-svabhāve tasmin dūre'stu pāmara-jana-bhāvyasya vairasya vārtā ko vādhama audāsyam avalambya prītim api na kuryād iti rāgānugāyām eva tac ca yuktatamatvam aṅgīkṛtaṃ bhavati |

|| 7.1 || śrī-nāradaḥ yudhiṣṭhiram || 312-323 ||

English witness · section(s) 319

Anuccheda 319

1 In this way it is said that the enemies of the Lord merge into the effulgence emanating from the Lord's transcendental form. Even though their hatred was material in nature, it brought them the great and auspicious result of merging into the Lord's effulgence. This is explained in the following example (Srimad Bhagavatam 7.2.17-28): 2-3 "A grassworm confined in a holy of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Krsna, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies."* 4 This verse means, "By fear and hatred they attain their own spiritual forms, which are like that of the Lord. The word "evam" means :thus". The form of the Supreme Personality of Godhead is like the form of a human being. Because of the influence of the illusory potency, the Lord is often believed to be an ordinary human being in the material world. 5 Here someone may object: The grassworm does not commit a sin by hating the bee. However by hating the Supreme Lord one certainly does commit a sin. Fearing that someone would object in this way, this verse explains, "By thinking of the Lord as their enemy, they become purified of their sins." This is so because meditation on the Lord has this power.

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Bhakti · Sanskrit §324 · English §320

[३२४]

तद् एवं भाव-मार्ग-सामान्यस्यैव बलवत्त्वेऽपि कैमुत्येन रागानुगायाम् एवाभिधेयत्वम् आह -

वैरेण यं नृपतयः शिशुपाल-पौण्ड्र- शाल्वादयो गति-विलास-विलोकनाद्यैः । ध्यायन्त आकृत-धियः शयनासनादौ तत्-साम्यम् आपुर् अनुरक्त-धियां पुनः किम् ॥ [भ्प् ११.५.४८]

आकृति-धियस् तत्-तद्-आकारा धीर् येषाम् । एवम् एवोक्तं गारुडे -

अज्ञानिनः सुर-वरं समधिक्षिपन्तो यं पापिनोऽपि शिशुपाल-सुयोधनाद्याः । मुक्तिं गताः स्मरण-मात्र-विधूत-पापाः कः संशयः परम-भक्ति-मतां जनानाम् ॥ इति ।

अत्प् यथा वैरानुबन्धेन [भ्प् ७.१.२६] इत्य् अत्र वैरानुबन्धस्य सर्वत आधिक्यं न योजनीयम् । यच् च - मयि संरम्भ-योगेन निस्तीर्य ब्रह्म-हेलनम् । प्रत्येष्यतं निकाशं मे कालेनाल्पीयसा पुनः ॥ [भ्प् ३.१६.३०] इति ।

इति जय-विजयौ प्रति वैकुण्ठ-वचनम् । तद् अपि तद्-अपराधाभास- भोगार्थम् एव संरम्भ-योगाभासं विधत्ते तत्-प्राप्तेस् तयोः स्वाभावैक-सिद्धत्वात् । युद्ध-लीलार्थम् एव तत्-प्रपञ्चनात् ।

अत्र द्वेषादाव् अपि केचिद् भक्तित्वं मन्यन्ते । तद् असत् । भक्ति-सेवादि- शब्दानाम् आनुकूल्य एव (पगे १७२) प्रसिद्धेर् वैरे तद्-विरोधत्वेन तद्- असिद्धेश् च । पाद्मोत्तर-खण्डे च भक्ति-द्वेषादीनां च भेदोऽवगम्यते -

योगिभिर् दृश्यते भक्त्या नाभक्त्या दृश्यते क्वचित् । द्रष्टुं न शक्यो रोषाच् च मत्सराद् वा जनार्दनः । [पद्मप् ६.२३८.८३] इत्य् अत्र च ।

ननु मन्येऽसुरान् भागवतान् [भ्प् ३.२.२४] इत्य् आदौ श्रीमद्-उद्धव-वाक्ये तेषाम् अपि भागवतत्वं निर्दिश्यते । मैवं । यतो मन्य इत्य् अनेनोत्प्रेक्षावगमान् न स्वयं भागवतत्वं तत्रास्तीय् एवं सिध्यतीति । सा चोत्प्रेक्षा तेन तच्-छोकौत्कण्ठ्यवता केवल-दर्शन-भाग्यांशेनैव रचिता युक्तैव । यथा हन्त वयम् एव बहिर्मुखाः । येषाम् अन्ति-समये तन्-मुख-चन्द्रमसो दर्शन-सम्भावनापि न विद्यते । येभ्यश् चासुरा

अपि भागवताः । ये खलु तदानीं तन्-मुख-चन्द्रमसो दर्शन- सौभाग्यं प्रापुर् इति । तस्मान् न द्वेषादौ कथञ्चिद् अपि भक्तित्वम् ।

॥ ११.५ ॥ श्री-नारदः श्री-वसुदेवम् ॥ ३२४ ॥

[324]

tad evaṃ bhāva-mārga-sāmānyasyaiva balavattve'pi kaimutyena rāgānugāyām evābhidheyatvam āha -

vaireṇa yaṃ nṛpatayaḥ śiśupāla-pauṇḍra- śālvādayo gati-vilāsa-vilokanādyaiḥ | dhyāyanta ākṛta-dhiyaḥ śayanāsanādau tat-sāmyam āpur anurakta-dhiyāṃ punaḥ kim || [BhP 11.5.48]

ākṛti-dhiyas tat-tad-ākārā dhīr yeṣām | evam evoktaṃ gāruḍe -

ajñāninaḥ sura-varaṃ samadhikṣipanto yaṃ pāpino'pi śiśupāla-suyodhanādyāḥ | muktiṃ gatāḥ smaraṇa-mātra-vidhūta-pāpāḥ kaḥ saṃśayaḥ parama-bhakti-matāṃ janānām || iti |

atp yathā vairānubandhena [BhP 7.1.26] ity atra vairānubandhasya sarvata ādhikyaṃ na yojanīyam | yac ca - mayi saṃrambha-yogena nistīrya brahma-helanam | pratyeṣyataṃ nikāśaṃ me kālenālpīyasā punaḥ || [BhP 3.16.30] iti |

iti jaya-vijayau prati vaikuṇṭha-vacanam | tad api tad-aparādhābhāsa- bhogārtham eva saṃrambha-yogābhāsaṃ vidhatte tat-prāptes tayoḥ svābhāvaika-siddhatvāt | yuddha-līlārtham eva tat-prapañcanāt |

atra dveṣādāv api kecid bhaktitvaṃ manyante | tad asat | bhakti-sevādi- śabdānām ānukūlya eva (page 172) prasiddher vaire tad-virodhatvena tad- asiddheś ca | pādmottara-khaṇḍe ca bhakti-dveṣādīnāṃ ca bhedo'vagamyate -

yogibhir dṛśyate bhaktyā nābhaktyā dṛśyate kvacit | draṣṭuṃ na śakyo roṣāc ca matsarād vā janārdanaḥ | [PadmaP 6.238.83] ity atra ca |

nanu manye'surān bhāgavatān [BhP 3.2.24] ity ādau śrīmad-uddhava-vākye teṣām api bhāgavatatvaṃ nirdiśyate | maivaṃ | yato manya ity anenotprekṣāvagamān na svayaṃ bhāgavatatvaṃ tatrāstīy evaṃ sidhyatīti | sā cotprekṣā tena tac-chokautkaṇṭhyavatā kevala-darśana-bhāgyāṃśenaiva racitā yuktaiva | yathā hanta vayam eva bahirmukhāḥ | yeṣām anti-samaye tan-mukha-candramaso darśana-sambhāvanāpi na vidyate | yebhyaś cāsurā api bhāgavatāḥ | ye khalu tadānīṃ tan-mukha-candramaso darśana- saubhāgyaṃ

prāpur iti | tasmān na dveṣādau kathañcid api bhaktitvam |

|| 11.5 || śrī-nāradaḥ śrī-vasudevam || 324 ||

English witness · section(s) 320

Anuccheda 320

1 One does not attain perfection merely by following the rules of vaidhi bhakti. Neither does one attain perfection by disobeying the rules of vaidhi bhakti. The way to attain perfection is given in the following words of Srimad Bhagavatam (7.1.30): 2 Many, many persons have attained liberation simply by thinking of Krsna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him."*** 3 This verse means, As some persons concentrate their minds on the Supreme Personality of Godhead and thus attained liberation by following the rules of vaidhi bhakti, so many other persons also attained liberation by violating the rules of vaidhi bhakti and following lust and other vices in their stead." Among lust and other vices are the sin of hatred and fear. They gave up (hitva) that sin. Because it is mixed with hatred, fear is also considered a sin. 4 Some consider lust a sin. However, the following should be considered: When it is directed to the Supreme Personality of Godhead, lust is transcendental and removes sin, whether one thinks of the Lord as one's husband or one's paramour. If this kind of lust is transcendental, then does it remove hatred and other sins because that is its nature, because the lusty person drinks nectar from the lips of the supremely pure Personality of Godhead and therefore this "lust" is not actually lust at all but something far beyond what is known in this world as lust, or merely because the scriptures affirm that it destroys sins? It is not like that. Sri Sukadeva Gosvami rebukes King Pariksit in these words (Srimad Bhagavatam 10.29.13); 5 "This point was explained to you previously. Since even Sisupala, who hated Krsna, achieved perfection, then what to speak of the Lord's dear devotees."* 6 In these words lust and other like emotions are criticised and lust is praised. Because lust for the Supreme Personality of Godhead is not different from love for Him, there is nothing wrong with it. Here lust is one kind of love. 7 In Srimad Bhagavatam (10.31.19) the gopis declare: "O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."* 8 Unconcerned for their own happiness, the gopis wish that Krsna will be happy. Kubja, however is mostly concern about her own happiness. She is not like the gopis, and therefore her attitude is the be criticised. She is described in these words (Srimad Bhagavatam 10.48.7): "Simply by smelling the fragrance of Krsna's

lotus feet, Kubja cleansed away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Sri Krsna, the personification of bliss, and thus she gave up her long-standing distress."*** 9 She also declares (Srimad Bhagavatam 10.48.9): "O beloved, please stay here with me for a few day more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."*** In this way she expresses her love. 10 It is also said (Srimad Bhagavatam 10.48.8): "Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Kubja submitted to that Lord of freedom the following request."*** 11 It is also said (Srimad Bhagavatam 10.48.11): "Lord Visnu, the Supreme Lord of all lords, is ordinarily difficult to approach. One who has properly worshipped Him and then chooses the benediction of mundane sense gratification is certainly of poor intelligence, for he is satisfied with an insignificant result."*** 12 In Srimad-Bhagavatam 10.48.8 (quoted in text 10) the word "kaivalya-nathah" means "the Lord who is served by pure devotees". Kubja is described here as "unfortunate" because her body was deformed bent in three places. The word "aho (Oh!) is uttered in surprise. Her offering of body ointment to the Lord was an activity of devotional service. Because of this service she was prompted to ask (Srimad Bhagavatam 10.48.9): "O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."*** In these words she begs that she may become fortunate. 13 In Srimad Bhagavatam (10.80.25) it is said: "What piety has this unwashed, impoverished (brahmana) performed? Everyone looks down on him as most fallen, and yet the spiritual master of the three worlds, the abode of goddess Sri, is serving him reverentially. Leaving her, the goddess of fortune, sitting on her bed, the Lord has embraced this (brahmana) as if he were His older brother."*** The residents of the palace spoke these words about Sridama Vipra. 14 Here someone may object: Why is lusty Kubja praised? This objection is answered in Srimad Bhagavatam 10.18.11 (quoted in text 11). There it is said, "One who chooses the benediction of mundane sense-gratification is certainly of poor intelligence." The meaning here is that a girl who desires the Supreme Personality of Godhead is supremely intelligent. Her desire to enjoy with the Supreme Lord removes hatred and a host of sin. 15 This is so because the pastimes of the Lord are by nature all-perfect. This is confirmed by the following words of Sri Vedanta-sutra (2.1.33); "The pastimes of the Supreme Personality of Godhead are transcendental, although they seem to be like those of an ordinary human being in the material world." 16 As He enjoys amorous pastimes like these with the gopis and Kubja, so the Lord also enjoys with Sri, Bhu, Lila and other goddesses in Sri Vaikunthaloka and other places. The Lord is eternally perfect and independent. He can enjoy any pastimes that He wishes to enjoy. Therefore these pastimes should be understood as existing because the Lord wishes to enjoy them. These pastimes are naturally very charming and sweet like nectar. It is not possible to fully understand the nature of the Supreme Personality of Godhead. His

amorous pastimes exist because He wishes to enjoy them. To that extent they may be understood. 17 The goddesses who are the Lord's beloveds are manifested from His internal potency. Therefore their forms are all pure and spiritual. These goddesses are very exalted and important. They are not ordinary or unimportant by any means. Their pastimes of drinking the nectar of the Lord's lips is not improper. This has already been explained. These pastimes exist because the Supreme Lord wishes to enjoy them. 18 One should not make the mistake of thinking these goddesses to be ordinary persons. They are the internal potencies of the Lord, and it is by the Lord's wish that they have attained His association. 19 The scriptures declare that amorous pastimes with the Supreme Personality of Godhead are not sins. Rather, hearing of these pastimes removes sin. Certainly there is no fault in amorous pastimes where the Supreme Lord assumes the role of the husband. On the contrary, such pastimes are glorified in the scriptures. In Srimad Bhagavatam (10.90.27) it is said: 20 "And how is it even possible to describe the great austerities that must have been performed by the women who were able to serve Him, the spiritual master of the universe, in pure, ecstatic love? Thinking Him to be their own husband, rendered such intimate services as massaging His feet."*** 21 Many exalted sages have become the Lord's beloveds and enjoyed these pastimes with Him. This is described in many places in the scriptures. For example, Sri Madhvacarya quotes the following words of the Kurma Purana: 22 "By performing great austerities, Agnideva's sons became women and attained Lord Vasudeva, the unborn and all-powerful creator of the universes, as their husband. 23 In the Narayana-vyuha-stava these exalted devotees are offered respects in these words: "I offer my respectful obeisances to they who always meditate on Lord Hari as their husband, son, friend, brother, father or mother." 24 To enjoy amorous pastimes with the Supreme Personality of Godhead as a paramour is also no sinful. In Srimad Bhagavatam (10.29.32) the gopis tell Lord Krsna: "Our dear Krsna, as an expert in religion You have advised us that the proper religious duty for women is to dutifully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self."*** 25 Srila Sukadeva Gosvami also explains (Srimad Bhagavatam 10.33.35): "He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."*** 26 Lord Krsna Himself declares (Srimad Bhagavatam 10.32.22): "O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."*** 27 This verse was spoken by the Supreme Personality of Godhead Himself. Many other great devotees also attained this kind of

relationship with the Supreme Personality of Godhead. Another example of this is given in these words of the Padma Purana, Uttara-khanda: 28 "When they saw Lord Ramacandra, the handsome Supreme Personality of Godhead, all the great sages in the Dandaka forest desired to enjoy with Him. 29 "Becoming women, they took birth in Gokula and enjoyed amorous pastimes with Lord Krsna. Then they became liberated from the ocean of repeated birth and death." 30 Then men also may attain the forms of women and associate with the Lord in this way. The Lord appears before them not as the material god of love (Kamadeva), but as a spiritual god of love. This is explained in the following words of Srimad Bhagavatam (10.32.2): "Then Lord Krsna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."*** Thus, because He is worshipped by the material god of love, Lord Krsna is the spiritual god of love (Kamadeva). 31 Sri Uddhava and many other great devotees have glorified the Lord's beloveds. Sri Uddhava declares (Srimad Bhagavatam 10.47.580): "Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high class brahmana, or even as Lord Brahma himself?"*** 32 What more need be said? In the Vamana Purana it is said that even the Vedas Personified attained this nature. Desiring to become eternally perfect gopis, the Vedas personified took birth among the gopis. The glory of the gopis is described by the Vedas Personified in these words (Srimad Bhagavatam 10.87.23): 33 "By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. The damsels of Vraja, the gopis, simply wanted to embrace Krsna and hold His arms, which are like serpents. Being attracted by the beauty of Krsna, they ultimately acquired a taste for the nectar of the Lord's lotus feet. We can also taste the nectar of Krsna's lotus feet by following in the footsteps of the gopis."* 34 The meaning of this verse is very clear. This verse means, "Seeing with the eyes of scripture, with a great effort the sages worship the Absolute Truth, who is known as Brahman. However, without worshipping the Lord, only by thinking of Him, the enemies of the Lord also attain the Brahman. 35 "The beautiful-eyebrowed gopis, their hearts attached to the serpentlike arms of You, who are Nanda's son, attained the sweetness of love for the nectar of Your lotus feet. 36 "We Personified Vedas will become like these gopis and we will also attain the nectar of Your lotus feet." That is the meaning. The inflections of the words are altered to show this meaning. 37 Here the words "the

nectar of Your lotus feet" are spoken with great respect. The words 'even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord" show that by following the path of thinking of the Lord one quickly attains the goal. The words "We can also taste the nectar of Krsna's lotus feet by following in the footsteps of the gopis" show the method practiced by a person following the path of raganuga bhakti. If this were not the best method to attain the best goal, then the Personified Vedas, who are fully aware of all methods and all goals, would not have adopted it. 38 In this verse two pairs of paths of remembering the Lord are described. In the first pair the path of the Personified Vedas is superior. In the second their path is inferior. The word "api" (also) applies to both these pairs of paths. Thus this word is not employed only once here. The word "striyah" here refers to the eternal gopis. In the Vamana Purana it is said that the Personified Vedas see the gopis in the eternal abode of Lord Krsna. Note: The two pairs of paths of remembering the Lord are: 1. the paths of Personified Vedas and the enemies of the Lord, and 2. the paths of Personified Vedas and the gopis. The Personified Vedas are superior to the enemies of the Lord but inferior to the gopis. 39 All of this is nicely explained in these words of Srimad Bhagavatam (7.1.29): "Many, many persons have attained liberation simply by thinking of Krsna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him."*** In this way one becomes free of the sins of fear and hatred.

Bhakti · Sanskrit §325 · English §321

[३२५]

तद् एवं रागानुगा साधिता । सा च श्री-कृष्ण एव मुख्या । गोप्यः कामात् [भ्प् ७.१.२९] इत्य् आदिना तस्मिन्न् एव दर्शितत्वात् । दैत्यानाम् अपि द्वेषेणापि तस्मिन्न् एवावेश-लाभ-दर्शनात् । सिद्धि-प्राप्तेश् च । नान्यत्र तु कुत्राप्य् अंशिन्य् अंशे वा । अतएवोक्तम् तस्मात् केनाप्य् उपायेन मनः कृष्णे निवेशयेत् इत्य् आदि । अतस् तादृश-झटित्य्-आवेश-हेतूपासना-लाभाद् एव स्वयम् एकादशे वैधोपासना स्वस्मिन् नोक्ता । किन्त्व् अन्यत्र चतुर्भुजाकार एव । तत्र च शुद्धस्य रागस्य श्री-गोकुल एव दर्शनात् तत्र तु रागानुगा मुख्यतमा यत्र खलु स्वयं भगवान् अपि तेषां पुत्रादि-भावेनैव विलसति । ये यथा मां प्रपद्यन्ते [गीता ४.११] इत्य् आदेः । मल्लानाम् अशनिर् [भ्प् १०.४३.१४] इत्यादेः । स्वेच्छामयस्य [भ्प् १०.१४.२] इत्य् अस्माच् च । ततश् च भक्त-कर्तृक-
भोजन-पान-स्नपन-बीजनादि-लक्षण-लालनेच्छापि तस्याकृत्रिमैव जायते ।
साधारण-भक्ति-सद्-भावेनैव हि -

पत्रं पुष्पं फलंतोयं यो मे भक्त्या प्रयच्छति । तद् अहं भक्त्य्-उपहृतम् अश्नामि प्रयतात्मनः ॥ [भ्प् १०.८१.३] इत्य् उक्तम् ।

श्री-शुकदेवेन च तद् एतद् एवाकाङ्क्षया श्लाघितम् ।

पाद-संवाहनं चक्रुः केचित् तस्य महात्मनः । अपरे हत-पाप्मानो व्यजनैः समबीजयत् ॥ [भ्प् १०.१५.१५] इत्य् आदिना ।

नानेन चैश्वर्यस्य हानिः । तदानीम् अपि तस्यैश्वर्यस्यान्यत्र स्फुरद्- रूपत्वात् । भक्तेच्छामयत्वस्य चेशितरि प्रशंसनीय-स्वभावत्वाद् एव । यथा श्री-व्रजेश्वरी-बद्ध एव यमलार्जुन-मोक्षं कृतवान् तादृशैश्वर्येऽपि तस्मिन् श्री-व्रजेश्वरी-वश्यतैव श्री-शुकदेवेन वन्दिता एवं सन्दर्शिता ह्य् अङ्ग [भ्प् १०.९.१९] इत्य् आदिना । तस्माद् ये चाद्यापि तदीय- रागानुगा-परास् तेषाम् अपि
श्री-व्रजेन्द्र-नन्दनत्वादि-मात्र-धर्मैर् उपासना युक्ता । यथा श्री-गोवर्धनोद्धरण-लब्ध-विस्मयान् श्री-गोपान् प्रत्युक्तं स्वयं भगवतैव विष्णु-पुराणे --

यदि वोऽस्ति मयि प्रीतिः श्लाघ्योऽहं भवतां यदि । तद्-आत्म-बन्धु-सदृशी बुद्धिर् वः क्रियतां मयि ॥ [विप् ५.१३.११] इति । (पगे १७३)

तदार्चा बन्धु-सदृशीं बान्धवाः क्रियतां मयि इति वा पाठः । तथा -

नाहं देवो न गन्धर्वो न यक्षो न च दानवः । अहं वो बान्धवो जातो नातश् चिन्त्यम् अतोऽन्यथा ॥ [विप् ५.१३.१२] इति ।

युवां मां पुत्र-भावेन वासकृत् [भ्प् १०.३.३६] इत्य् अत्र तु श्री- वसुदेवादीनाम् ऐश्वर्य-ज्ञान-प्रधानत्वाद् द्व्यत्मिकैव भगवद्- अनुमतिर् ज्ञेया । प्राग्-जन्मन्य् अपि तयोस् तप-आदि-प्रधानैव भक्तिर् उक्ता ।

अतः श्री-व्रजेश्वर्याः पुनस् तन्-मुख-दृष्ट-वैभवत्वम् अश्लाघित्वा पुत्र-स्नेह-मयीं मायाद्य्-एक-पर्यायां तत्-कृपाम् एव बहु-मन्यमानस् तादृश-भाग्यं च श्री-व्रजेश्वरस्य च भाग्यं तादृश-बाल्य-लीलोच्छल्यमान-पुत्र-भावेन राजमान-मति-श्लाघितवान् राजा नन्दः किम् अकरोद् ब्रह्मन् [भ्प् १०.८.३६] इत्य् आदि-द्वयेन । श्री-मुनिराजश् च तादृश-तत्- प्रेमैव श्लाघितवान् - एवं सन्दर्शिता ह्य् अङ्ग हरिणा [भ्प् १०.९.२९] इत्य् आदिना ।

तद् एवं श्री-वसुदेव-देवक्याव् उपलक्ष्य श्री-नारदो साधकान् प्रति दर्शनालिङ्गनालापैः [भ्प् ११.५.४३] इत्य् आदिना यद् उपदिष्टवान् । तत्र टीका च - यथा पुत्रोपलालनेनैव भागवत-धर्म-सर्वस्व-निष्पत्तेः इत्य् एषा ।

तथा मापत्य-बुद्धिम् अकृथाः कृष्णे सर्वेश्वरेश्वरे [भ्प् ११.५.४५] इति । एतद् अपि तद्-अविरोधेन टीकायाम् एवम् अवतारितम् । यथा ननु, पुत्र-स्नेहश् चेन् मोक्ष-हेतुस् तर्हि सर्वेऽपि मुच्येरन् तत्राह मापत्य-बुद्धिम् इति इत्य् एतत् ।

तस्मिन्न् अपत्यत्वं प्राप्तेऽपि तस्मिंस् तादृश-भावना-वशं गतेऽपि अस्ति स्वाभाविकं पारमैश्वर्यम् अधिकम् इति भावः । यद् वा पूर्ववन्न् आर्षोऽडागमः किन्त्व् अ-कारो निषेधे अभावे न ह्य् अनो न इत्य् शब्द-कोषात् । ततो निषेध-द्वयाद् अपत्य-बुद्धिम् एव कुरु इत्य् अर्थः ।

अतएव ज्ञानाज्ञानयोर् अनादरेण केवल-रागानुगाया एवानुष्ठितिः प्रशस्ता । ज्ञात्वाज्ञात्वाथ ये वै माम् [भ्प् ११.११.३३] इत्य् आदिना । तस्मात् श्री-गोकुल एव रागात्मिकायाः शुद्धत्वात् तद्-अनुगा भक्तिर् एव मुख्यतमा इति साद्ध् एवोक्तम् ।

तद् एवम् अन्यत्रासम्भवतया रागानुगाम् आत्म-दृष्ट्या पूर्ण-भगवत्ता- दृष्ट्या च श्री-कृष्ण-भजनस्य माहात्म्यं महद् एव सिद्धम् । तत्रापि गोकुल-लीलात्मकस्य । अथ तद्-भजन-मात्रस्य माहात्म्यम् उपक्रमत एव यथा --

मुनयः साधु पृष्टोऽहं भवद्भिर् लोक-मङ्गल । यत् कृतः कृष्ण-सम्प्रश्नो येनात्मा सुप्रसीदति ॥ [भ्प् १.२.५] इति ।

तत्रैतद् वक्तव्यं पूर्वं मनसः प्रसाद-हेतुः पृष्टः । अनेन तु श्री- कृष्ण-प्रश्न-मात्रस्य तद्-धेतुनोक्ता । न तु स वै पुंसां परो धर्मः [भ्प् १.२.६] इत्य् आदिना तदीयानन्तर-प्रकरणे यथा महता प्रयत्नेन कर्मार्पणम् आरभ्य भक्ति-निष्ठा-पर्यन्त एव जाते प्रादुर्भावानन्तर- भजनस्य तद्-धेतुनोक्ता तथेति । अतएवावतारान्तर-कथाया अपि तद्- अभिनिवेश एव फलम् इत्य् आह --

हरेर् अद्भुत-वीर्यस्य कथा लोक-सुमङ्गलाः । कथयस्व महाभाग यथाहम् अखिलात्मनि ॥

कृष्णे निवेश्य निःसङ्गं मनस् त्यक्ष्ये कलेवरम् । [भ्प् २.८.३-४] इति ।

हरेस् तद्-अवतार-रूपस्य । अखिलात्मनि सर्वांशिनि कृष्णे श्रीमद्-अर्जुन- सखे ॥

॥ २.८ ॥ राजा ॥ ३२५ ॥

(पगे १७४)

[325]

tad evaṃ rāgānugā sādhitā | sā ca śrī-kṛṣṇa eva mukhyā | gopyaḥ kāmāt [BhP 7.1.29] ity ādinā tasminn eva darśitatvāt | daityānām api dveṣeṇāpi tasminn evāveśa-lābha-darśanāt | siddhi-prāpteś ca | nānyatra tu kutrāpy aṃśiny aṃśe vā | ataevoktam tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet ity ādi | atas tādṛśa-jhaṭity-āveśa-hetūpāsanā-lābhād eva svayam ekādaśe vaidhopāsanā svasmin noktā | kintv anyatra caturbhujākāra eva | tatra ca śuddhasya rāgasya śrī-gokula eva darśanāt tatra tu rāgānugā mukhyatamā yatra khalu svayaṃ bhagavān api teṣāṃ putrādi-bhāvenaiva vilasati | ye yathā māṃ prapadyante [Gītā 4.11] ity ādeḥ | mallānām aśanir [BhP 10.43.14] ityādeḥ | svecchāmayasya [BhP 10.14.2] ity asmāc ca | tataś ca bhakta-kartṛka- bhojana-pāna-snapana-bījanādi-lakṣaṇa-lālanecchāpi tasyākṛtrimaiva jāyate | sādhāraṇa-bhakti-sad-bhāvenaiva hi -

patraṃ puṣpaṃ phalaṃtoyaṃ yo me bhaktyā prayacchati | tad ahaṃ bhakty-upahṛtam aśnāmi prayatātmanaḥ || [BhP 10.81.3] ity uktam |

śrī-śukadevena ca tad etad evākāṅkṣayā ślāghitam |

pāda-saṃvāhanaṃ cakruḥ kecit tasya mahātmanaḥ | apare hata-pāpmāno vyajanaiḥ samabījayat || [BhP 10.15.15] ity ādinā |

nānena caiśvaryasya hāniḥ | tadānīm api tasyaiśvaryasyānyatra sphurad- rūpatvāt | bhaktecchāmayatvasya ceśitari praśaṃsanīya-svabhāvatvād eva | yathā śrī-vrajeśvarī-baddha eva yamalārjuna-mokṣaṃ kṛtavān tādṛśaiśvarye'pi tasmin śrī-vrajeśvarī-vaśyataiva śrī-śukadevena vanditā evaṃ sandarśitā hy aṅga [BhP 10.9.19] ity ādinā | tasmād ye cādyāpi tadīya- rāgānugā-parās teṣām api śrī-vrajendra-nandanatvādi-mātra-dharmair upāsanā yuktā | yathā śrī-govardhanoddharaṇa-labdha-vismayān śrī-gopān pratyuktaṃ svayaṃ bhagavataiva viṣṇu-purāṇe --

yadi vo'sti mayi prītiḥ ślāghyo'haṃ bhavatāṃ yadi | tad-ātma-bandhu-sadṛśīṃ buddhir vaḥ kriyatāṃ mayi || [ViP 5.13.11] iti | (page 173)

tadārcā bandhu-sadṛśīṃ bāndhavāḥ kriyatāṃ mayi iti vā pāṭhaḥ | tathā -

nāhaṃ devo na gandharvo na yakṣo na ca dānavaḥ | ahaṃ vo bāndhavo jāto nātaś cintyam ato'nyathā || [ViP 5.13.12] iti |

yuvāṃ māṃ putra-bhāvena vāsakṛt [BhP 10.3.36] ity atra tu śrī- vasudevādīnām aiśvarya-jñāna-pradhānatvād dvyatmikaiva bhagavad- anumatir jñeyā | prāg-janmany api tayos tapa-ādi-pradhānaiva bhaktir uktā |

ataḥ śrī-vrajeśvaryāḥ punas tan-mukha-dṛṣṭa-vaibhavatvam aślāghitvā putra-sneha-mayīṃ māyādy-eka-paryāyāṃ tat-kṛpām eva bahu-manyamānas tādṛśa-bhāgyaṃ ca śrī-vrajeśvarasya ca bhāgyaṃ tādṛśa-bālya-līlocchalyamāna-putra-bhāvena rājamāna-mati-ślāghitavān rājā nandaḥ kim akarod brahman [BhP 10.8.36] ity ādi-dvayena | śrī-munirājaś ca tādṛśa-tat- premaiva ślāghitavān - evaṃ sandarśitā hy aṅga hariṇā [BhP 10.9.29] ity ādinā |

tad evaṃ śrī-vasudeva-devakyāv upalakṣya śrī-nārado sādhakān prati darśanāliṅganālāpaiḥ [BhP 11.5.43] ity ādinā yad upadiṣṭavān | tatra ṭīkā ca - yathā putropalālanenaiva bhāgavata-dharma-sarvasva-niṣpatteḥ ity eṣā |

tathā māpatya-buddhim akṛthāḥ kṛṣṇe sarveśvareśvare [BhP 11.5.45] iti | etad api tad-avirodhena ṭīkāyām evam avatāritam | yathā nanu, putra-snehaś cen mokṣa-hetus tarhi sarve'pi mucyeran tatrāha māpatya-buddhim iti ity etat |

tasminn apatyatvaṃ prāpte'pi tasmiṃs tādṛśa-bhāvanā-vaśaṃ gate'pi asti svābhāvikaṃ pāramaiśvaryam adhikam iti bhāvaḥ | yad vā pūrvavann ārṣo'ḍāgamaḥ kintv a-kāro niṣedhe abhāve na hy ano na ity śabda-koṣāt | tato niṣedha-dvayād apatya-buddhim eva kuru ity arthaḥ |

ataeva jñānājñānayor anādareṇa kevala-rāgānugāyā evānuṣṭhitiḥ praśastā | jñātvājñātvātha ye vai mām [BhP 11.11.33] ity ādinā | tasmāt śrī-gokula eva rāgātmikāyāḥ śuddhatvāt tad-anugā bhaktir eva mukhyatamā iti sādv evoktam |

tad evam anyatrāsambhavatayā rāgānugām ātma-dṛṣṭyā pūrṇa-bhagavattā- dṛṣṭyā ca śrī-kṛṣṇa-bhajanasya māhātmyaṃ mahad eva siddham | tatrāpi gokula-līlātmakasya | atha tad-bhajana-mātrasya māhātmyam upakramata eva yathā --

munayaḥ sādhu pṛṣṭo'haṃ bhavadbhir loka-maṅgala | yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati || [BhP 1.2.5] iti |

tatraitad vaktavyaṃ pūrvaṃ manasaḥ prasāda-hetuḥ pṛṣṭaḥ | anena tu śrī-kṛṣṇa-praśna-mātrasya tad-dhetunoktā | na tu sa vai puṃsāṃ paro dharmaḥ [BhP 1.2.6] ity ādinā tadīyānantara-prakaraṇe yathā mahatā prayatnena karmārpaṇam ārabhya bhakti-niṣṭhā-paryanta eva jāte prādurbhāvānantara- bhajanasya tad-dhetunoktā tatheti | ataevāvatārāntara-kathāyā api tad- abhiniveśa eva phalam ity āha --

harer adbhuta-vīryasya kathā loka-sumaṅgalāḥ | kathayasva mahābhāga yathāham akhilātmani ||

kṛṣṇe niveśya niḥsaṅgaṃ manas tyakṣye kalevaram | [BhP 2.8.3-4] iti |

hares tad-avatāra-rūpasya | akhilātmani sarvāṃśini kṛṣṇe śrīmad-arjuna- sakhe ||

|| 2.8 || rājā || 325 ||

(page 174)

English witness · section(s) 321

Anuccheda 321

1 Srimad Bhagavatam 7.1.29 (which was quoted in anuccheda 320, text 2) is further explained by the following words (Srimad Bhagavatam 7.1.30), where some examples are given: 2 "The gopis by their lusty desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the general devotees, by our devotional service, have obtained the mercy of Krsna."* 3 Here references is made to the previous lives of the gopis and the other devotees. With the word "vayam" (we) Sri Narada refers to his previous birth. 4 Sri Narada explains (Srimad Bhagavatam 1.6.28): "Having been awarded a transcendental body befitting an associate of the Supreme Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."* In this way in his previous birth he attained the perfect form of a personal associate of the Supreme Personality of Godhead. In this way the word "vayam" (we) is explained. 5 Thus vaidhi bhakti has been described. Raganuga bhakti is described in these words of the Supreme Personality of Godhead (Srimad Bhagavatam 11.20.36); "Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence."*** 6 The Lord also explains (Srimad Bhagavatam 11.19.35): "To constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil."*** 7 In this way it is seen that ragatmika bhakti is not dependent on the rules and regulations of vaidhi bhakti. In Srimad Bhagavatam 7.1.29 the past tense is used to describe the attainment of the result. However, in the following verse the gopis are described in the present tense. By hearing of the Supreme Lord's transcendental qualities, the gopis become rapt in meditation on Him. They are described in these words (Srimad Bhagavatam 10.90.26): 8 "Glorified variously by countless songs, He is the Lord who forcibly attracts the minds of any women who simply hear about Him. What to speak, then, of those women who see Him directly?"*** 9 Sisupala, who had been a liberated associate of the Lord in Vaikuntha, appeared to have been killed when he arrived as an unwelcome guest and tried to cause a calamity. Then his true position as a devotee of the Lord was revealed. In Srimad Bhagavatam 7.1.31 (quoted in text 2) the words "sambandhad yo vrsnayo yuyam", mean "you Vrsnis have a relationship of affection with the Supreme Personality of Godhead". Therefore Srimad Bhagavatam (7.1.26) affirms: "Therefore by enmity or by devotional service, by fear, by affection, or by lusty desire, by all of these or any one of them, if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord because of His blissful position, is never affected by enmity or friendship."* 10 In Srimad Bhagavatam (7.1.30) it is said: "Many, many persons have attained liberation simply by thinking of Krsna with great attention and giving up sinful

activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him."* These quotes both affirm the same conclusion. 11 This same conclusion is also confirmed in a verse that follows in the same passage. There it is said (Srimad Bhagavatam 7.1.32): "Somehow or other one must consider the form of Krsna, very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krsna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krsna, whether in a friendly way, or inimically."* 12 In Srimad Bhagavatam 7.1.31 (quoted in text 2) the words sambandha (relationship) and sneha (affection) are both related to raganuga bhakti. In their previous lives the Vrsnis and Pandavas, like the gopis, were aspiring devotees engaged in vaidhi bhakti. From sambandha (a relationship with the Lord) comes sneha (affection for the Lord), and from that comes ruci (attraction to the Lord). In this way it is shown that vaidhi bhakti eventually leads to raganuga bhakti.

Bhakti · Sanskrit §326 · English §322

[३२६]

तथा श्रीमद्-उद्धव-संवादान्ते च यथा । तत्र यद्यपि पूर्वाध्याय- समाप्तौ उक्ताया ज्ञान-योग-चर्याया भक्ति-सह-भावेनैव स्वफल- जनकत्वं श्री-भगवतोक्तं तथापि तां ज्ञान-योग-चर्याम् अंशतोऽप्य् अनङ्गीकुर्वता परमैकान्तिना श्रीमद्-उद्धवेन -

सु-दुस्तराम् इमां मन्ये योग-चर्याम् अनात्मनः । यथाञ्जसा पुमान् सिध्येत् तन् मे ब्रूह्य् अञ्जसाच्युत ॥

प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मनः । विषीदन्त्य् असमाधानान् मनो-निग्रह-कर्शिताः ॥ [भ्प् ११.२९.१-२] इति ।

अत्र स्व-वाक्ये तस्या दुष्करत्वेन प्रायः फल-पर्यवसायित्वाभावेन चोक्तत्वात् । शुश्रूष्यमाणाया भक्तेस् तु सुकरत्वेनावश्यक-फल- पर्यवसायित्वेन चाभिप्रेतत्वात् । तद्-भक्तिर् एव कर्तव्येति स्वाभिप्रायो दर्शितः । तद् एवं तां ज्ञान-योग-चर्याम् अनादृत्य भक्तिम् एवापि कुर्वाणास् तव श्री-कृष्ण-रूपस्यैव भक्तिं तादृशास् तु ज्ञान-योगादि-फलानादरेणैव कुर्वन्तीति पुनर् आह चतुर्भिः

अथात आनन्द-दुघं पदाम्बुजं हंसाः श्रयेरन्न् अरविन्द-लोचन । सुखं नु विश्वेश्वर योग-कर्मभिस् त्वन्-माययामी विहता न मानिनः ॥ [भ्प् ११.२९.३]

यस्माद् एवं केचन विषीदन्ति - अथान्त अत एव ये हंसा सारासार-विवेक- चतुराः ते तु समस्तानन्द-पूरकं पदाम्बुजम् एव तु निश्चित्य सुखं यथा स्यात् तथा श्रयेरन् सेवन्ते । पदाम्बुजस्य सम्बन्धि-पदानुरक्तिः साक्षाद् दृश्यमान-त्वदीय-पदाम्बुजाभिव्यञ्जनार्था । अमी च शुद्ध- भक्ता योग-कर्माभिस् त्वन्-माया च विहता कृत-भक्तानुष्ठानान्तराया न भवन्ति । यतो न च मानिनस् ते मानिनोऽपि न भवन्ति । पुरुषार्थ- साधने भगवतो निरुपाधि-दीन-जन-कृपाया एव साधकतमत्वं मन्यन्ते न योगि-प्रभृतिवत् स्व-प्रयत्नस्येत्य् अर्थः ।

[326]

tathā śrīmad-uddhava-saṃvādānte ca yathā | tatra yadyapi pūrvādhyāya- samāptau uktāyā jñāna-yoga-caryāyā bhakti-saha-bhāvenaiva svaphala- janakatvaṃ śrī-bhagavatoktaṃ tathāpi tāṃ jñāna-yoga-caryām aṃśato'py anaṅgīkurvatā paramaikāntinā śrīmad-uddhavena -

su-dustarām imāṃ manye yoga-caryām anātmanaḥ | yathāñjasā pumān sidhyet tan me brūhy añjasācyuta ||

prāyaśaḥ puṇḍarīkākṣa yuñjanto yogino manaḥ | viṣīdanty asamādhānān mano-nigraha-karśitāḥ || [BhP 11.29.1-2] iti |

atra sva-vākye tasyā duṣkaratvena prāyaḥ phala-paryavasāyitvābhāvena coktatvāt | śuśrūṣyamāṇāyā bhaktes tu sukaratvenāvaśyaka-phala- paryavasāyitvena cābhipretatvāt | tad-bhaktir eva kartavyeti svābhiprāyo darśitaḥ | tad evaṃ tāṃ jñāna-yoga-caryām anādṛtya bhaktim evāpi kurvāṇās tava śrī-kṛṣṇa-rūpasyaiva bhaktiṃ tādṛśās tu jñāna-yogādi-phalānādareṇaiva kurvantīti punar āha caturbhiḥ

athāta ānanda-dughaṃ padāmbujaṃ haṃsāḥ śrayerann aravinda-locana | sukhaṃ nu viśveśvara yoga-karmabhis tvan-māyayāmī vihatā na māninaḥ || [BhP 11.29.3]

yasmād evaṃ kecana viṣīdanti - athānta ata eva ye haṃsā sārāsāra-viveka- caturāḥ te tu samastānanda-pūrakaṃ padāmbujam eva tu niśictaṃ sukhaṃ yathā syāt tathā śrayeran sevante | padāmbujasya sambandhi-padānuraktiḥ sākṣād dṛśyamāna-tvadīya-padāmbujābhivyañjanārthā | amī ca śuddha- bhaktā yoga-karmābhis tvan-māyayā ca vihatā kṛta-bhaktānuṣṭhānāntarāyā na bhavanti | yato na ca māninas te mānino'pi na bhavanti | puruṣārtha- sādhane bhagavato nirupādhi-dīna-jana-kṛpāyā eva sādhakatamatvaṃ manyante na yogi-prabhṛtivat sva-prayatnasyety arthaḥ |

English witness · section(s) 322

Anuccheda 322

1 Here someone may object: If simply by hating the Supreme Lord one attains perfection, then why did King Vena fall into hell? Fearing that someone would raise this objection, Srimad Bhagavatam (7.1.32) explains: "Somehow or other one must consider the form of Krsna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krsna's form in any of these five ways, cannot attain salvation."* 2 The words, "katamo 'pi na vena syat pancanam purusam prati" mean "Vena did not have one of the five relationships with the Supreme Personality of Godhead, relationships that begin with enmity." This means that Vena did not have a relationship of blaspheming and hating the Supreme Personality of Godhead. 3 Vena's sins bore fruit because he did not engage in intense meditation on the Supreme Personality of Godhead. Even though he was a demon, he did not hatefully and violently attack the Supreme Personality of Godhead, an attack

that would have brought him liberation. That is the meaning. 4 In Srimad Bhagavatam (11.2.34) it is said: "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."*** In this way even very great sins perish. This is so even if one is ignorant.

BHAKTI-SANDARBHA

5.28

Sections 327–337

10 bilingual sequence blocks

Bhakti · Sanskrit §327 · English §323

[३२७]

एवम्भूतस्य भक्तस्य ज्ञान-योगादीनां यत् फलं तन्-मात्रं न किन्त्व् अन्यन् महद् एवेत्य् आह -

किं चित्रम् अच्युत तवैतद् अशेष-बन्धो दासेष्व् अनन्य-शरणेषु यद् आत्म-सात्त्वम् । योऽरोचयत् सह मृगैः स्वयम् ईश्वराणां श्रीमत्-किरीट-तट-पीडित-पाद-पीठः ॥ [भ्प् ११.२९.४]

अशेष-बन्धो दासेष्व् अनन्य-शरणेषु, यद् वा अशेषाणाम् असुर-पर्यन्तानां यो बन्धुर् मोक्षादि-दानैर् निरुपाधि-हित-कारी हे तथाभूत तवैतत् किं चित्रं यद्-अनन्य-शरणेषु ज्ञान-योग-कर्माद्य्-अनुष्ठान-विमुखेषु दासेषु शुद्ध-भक्तेषु बलि-प्रभृतिषु आत्म-सत्त्वं तेषां य आत्मा तद्- अधीनत्वम् इत्य् अर्थः । तद् उक्तम् - न साधयति मां योगः [भ्प् ११.१२.१] इत्य् आदि । तस्य तव तथा-भूतेषु न जाति-गुणाद्य्-अपेक्षा चेत्य् अन्तरङ्ग-लीलायाम् अपि दृश्यत इत्य् आह यः इति । सहेति सह-भावं सख्यम् इत्य् अर्थः । मृगैर् वृन्दावन-चारिभिः । स्वयं तु कथम्भूतोऽपि ईश्वराणाम् इत्य् आदि- लक्षणोऽपि । ईश्वराः श्री-शिव-ब्रह्मादयः । ज्ञान-योगादि-परम-फल- रूपाणि या मुक्तिस् तां दैत्येभ्यो ददासि । पाण्डवादि-सख्य-दौत्य- वीरासनादि-स्थितिवद् दासानां तु स्वयम् अधीनो भवसि । अतएवम्भूतस्य श्री-कृष्णस्यैव तव भक्तिर् मुख्येति भावः ।

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evambhūtasya bhaktasya jñāna-yogādīnāṃ yat phalaṃ tan-mātraṃ na kintv anyan mahad evety āha -

kiṃ citram acyuta tavaitad aśeṣa-bandho dāseṣv ananya-śaraṇeṣu yad ātma-sāttvam | yo'rocayat saha mṛgaiḥ svayam īśvarāṇāṃ śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ || [BhP 11.29.4]

aśeṣa-bandho dāseṣv ananya-śaraṇeṣu, yad vā aśeṣāṇām asura-paryantānāṃ yo bandhur mokṣādi-dānair nirupādhi-hita-kārī he tathābhūta tavaitat kiṃ citraṃ yad-ananya-śaraṇeṣu jñāna-yoga-karmādy-anuṣṭhāna-vimukheṣu dāseṣu śuddha-bhakteṣu bali-prabhṛtiṣu ātma-sattvaṃ teṣāṃ ya ātmā tad- adhīnatvam ity arthaḥ | tad uktam - na sādhayati māṃ yogaḥ [BhP 11.12.1] ity ādi | tasya tava tathā-bhūteṣu na jāti-guṇādy-apekṣā cety antaraṅga-līlāyām api dṛśyata ity āha yaḥ iti | saheti saha-bhāvaṃ sakhyam ity arthaḥ | mṛgair vṛndāvana-cāribhiḥ | svayaṃ tu kathambhūto'pi īśvarāṇām ity ādi- lakṣaṇo'pi | īśvarāḥ śrī-śiva-brahmādayaḥ | jñāna-yogādi-parama-phala- rūpāṇi yā muktis tāṃ daityebhyo dadāsi | pāṇḍavādi-sakhya-dautya- vīrāsanādi-sthitivad dāsānāṃ tu svayam

adhīno bhavasi | ataevambhūtasya śrī-kṛṣṇasyaiva tava bhaktir mukhyeti bhāvaḥ |

English witness · section(s) 323

Anuccheda 323

1 Therefore, in Srimad Bhagavatam (7.1.32) it is said: "Therefore, one must somehow think of Krsna, whether in a friendly way, or inimically."* 2 The conclusion here is that one should somehow fix his mind on the Supreme Personality of Godhead. The conclusion here is not that one should engage in vaidhi bhakti. Here the word "kenapi" means "somehow or other". By engaging in vaidhi bhakti one finally attains the Lord after a long time and a great struggle. However, by engaging in raganuga bhakti, by thinking of the Lord as one's enemy or in other ways, one quickly and easily attains the Lord. A fallen sinner who hates the glorious Supreme Personality of Godhead is actually virtuous. Who, then, is truly fallen and degraded? The answer is that a person who is indifferent to the Supreme Personality of Godhead, a person who does not love the Supreme Personality of Godhead, is truly fallen and degraded. This verse was spoken by Sri Narada to Sri Yudhisthira.

Bhakti · Sanskrit §328–329 · English §324–325

[३२८]

फलितम् आह --(पगे १७५)

तं त्वाखिलात्म-दयितेश्वरम् आश्रितानां सर्वार्थ-दं स्व-कृत-विद् विसृजेत को नु । को वा भजेत् किम् अपि विस्मृतयेऽनु भूत्यै किं वा भवेन् न तव पाद-रजो-जुषां नः ॥ [भ्प् ११.२९.५]

तम् एवम्भूतं त्वां स्व-कृत-वित् प्रसन्न-वदनाम्भोजं पद्म- गर्भारुणेक्षणम् [भ्प् ७.२८.१३] इत्य् आदि-श्री-कपिल-देवोपदेशतः स्व- सौन्दर्यादि-स्फूर्ति-लक्षणं स्वस्मिन् कृतं त्वदीयोपकारं यो वेत्ति स को नु विसृजेत् तच् चापि चित्त-बडिशं शनकैर् वियुङ्क्ते [भ्प् ७.२८.३४] इति तद्-उपदिषी□ओआधिकारि-विशेषवत् परित्यज्यते ? न कोऽपीत्य् अर्थः । तस्माद् यस् त्यजति स कृतघ्न एवेति भावः । कथम्भूतं त्वाम् ? स्वरूपत एवाखिलानाम् आत्मना दयितं प्राण-कोटि-प्रेष्ठम् ईश्वरं चेत्य् आदि । तथा नु वितर्के, त्वद्-व्यतिरिक्तं किम् अपि देवतान्तरं धर्म-ज्ञानादि-साधनं भूत्यै ऐश्वर्याय संसारस्य विस्मृतये मोक्षाय वा को भजेत । न कोऽपीत्य् अर्थः । अस्माकं तु तत् तत् फलम् अपि त्व-भक्तेर् एवान्तर्भूतम् इत्य् आह किं चेति । वाशब्देन तत्राप्य् अनादरः सूचितः । तद् उक्तं यत् कर्मभिर् यत् तपसा [भ्प् ११.२०.३२] इत्य् आदि ।

नैवोपयन्त्य् अपचितिं कवयस् तवेश ब्रह्मायुषापि कृतम् ऋद्ध-मुदः स्मरन्तः । योऽन्तर् बहिस् तनु-भृताम् अशुभं विधुन्वन्न् आचार्य-चैत्य-वपुषा स्व-गतिं व्यनक्ति ॥ [भ्प् ११.२९.६]

हे ईश ! कवयः सर्वज्ञाः ब्रह्म-तुल्यायुषोऽपि तत्-काल-पर्यन्तं भजन्तोऽपीत्य् अर्थः । तव कृतम् उपकारम् ऋद्ध-मुद उपचित-त्वद्-भक्ति- परमानन्दाः सन्तः स्मरन्तोऽपचितिं प्रत्युपकारम् आनृण्यम् इति यावत् । तां न उपयन्ति पश्यन्ति । तस्मान् न विसृजेद् इत्य् उक्तम् । कृतम् आह - यो भवान् तनु-भृतां त्वत्-कृपा-भाजनत्वेन केषांचित् सकल-तनु-धारिणां बहिर् आचार्य-वपुषा गुरु-रूपेण, अन्तश् चैत्य-वपुषा चित्त-स्फुरित- ध्येयाकारेणाशुभं त्वद्-भक्ति-प्रतियोगि सर्वं विधुन्वन् स्व-गतिं स्वानुभवं व्यनक्ति इति ।

॥ ११.२९ ॥ श्रीमद्-उद्धवः ॥ ३२६-३२९ ॥

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phalitam āha --(page 175)

taṃ tvākhilātma-dayiteśvaram āśritānāṃ sarvārtha-daṃ sva-kṛta-vid visṛjeta ko nu | ko vā bhajet kim api vismṛtaye'nu bhūtyai kiṃ vā bhaven na tava pāda-rajo-juṣāṃ naḥ || [BhP 11.29.5]

tam evambhūtaṃ tvāṃ sva-kṛta-vit prasanna-vadanāmbhojaṃ padma- garbhāruṇekṣaṇam [BhP 7.28.13] ity ādi-śrī-kapila-devopadeśataḥ sva- saundaryādi-sphūrti-lakṣaṇaṃ svasmin kṛtaṃ tvadīyopakāraṃ yo vetti sa ko nu visṛjet tac cāpi citta-baḍiśaṃ śanakair viyuṅkte [BhP 7.28.34] iti tad- upadiṣṭ`oādhikāri-viśeṣavat parityajyate ? na ko'pīty arthaḥ | tasmād yas tyajati sa kṛtaghna eveti bhāvaḥ | kathambhūtaṃ tvām ? svarūpata evākhilānām ātmanā dayitaṃ prāṇa-koṭi-preṣṭham īśvaraṃ cety ādi | tathā nu vitarke, tvad-vyatiriktaṃ kim api devatāntaraṃ dharma-jñānādi-sādhanaṃ bhūtyai aiśvaryāya saṃsārasya vismṛtaye mokṣāya vā ko bhajeta | na ko'pīty arthaḥ | asmākaṃ tu tat tat phalam api tva-bhakter evāntarbhūtam ity āha kiṃ ceti | vāśabdena tatrāpy anādaraḥ sūcitaḥ | tad uktaṃ yat karmabhir yat tapasā [BhP 11.20.32] ity ādi |

naivopayanty apacitiṃ kavayas taveśa brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ | yo'ntar bahis tanu-bhṛtām aśubhaṃ vidhunvann ācārya-caittya-vapuṣā sva-gatiṃ vyanakti || [BhP 11.29.6]

he īśa ! kavayaḥ sarvajñāḥ brahma-tulyāyuṣo'pi tat-kāla-paryantaṃ bhajanto'pīty arthaḥ | tava kṛtam upakāram ṛddha-muda upacita-tvad-bhakti- paramānandāḥ santaḥ smaranto'pacitiṃ pratyupakāram ānṛṇyam iti yāvat | tāṃ na upayanti paśyanti | tasmān na visṛjed ity uktam | kṛtam āha - yo bhavān tanu-bhṛtāṃ tvat-kṛpā-bhājanatvena keṣāṃcit sakala-tanu-dhāriṇāṃ bahir ācārya-vapuṣā guru-rūpeṇa, antaś caittya-vapuṣā citta-sphurita- dhyeyākāreṇāśubhaṃ tvad-bhakti-pratiyogi sarvaṃ vidhunvan sva-gatiṃ svānubhavaṃ vyanakti iti |

|| 11.29 || śrīmad-uddhavaḥ || 326-329 ||

English witness · section(s) 324–325

Anuccheda 324

1 If the path of thinking of the Lord somehow or other is this powerful, then how powerful must be the path of raganuga bhakti, where one thinks of the Lord with love? This is affirmed by the following words of Srimad Bhagavatam (11.5.48): 2 "Inimical kings like Sisupala, Paundraka and Salva were always thinking about Lord Krsna. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed

in Krsna, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Krsna in a favourable, loving mood?"*** 3 Here the word "akrti-dhiyah" means that their thoughts were placed in the Lord's forms. 4 In the Garuda Purana it is said: "Even foolish sinners like Sisupala and Duryodhana who personally insulted the Supreme Personality of Godhead attained liberation. Simply by remembering the Lord, they became purified of all their sins. How, then, can there be any doubt that the great devotees, who sincerely love the Lord, also become purified and attain liberation?" 5 In Srimad Bhagavatam (7.1.27) it is said: "By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity to Him."* However, one should not interpret these words to mean that hating the Supreme Personality of Godhead is better than all other relationships with the Lord. 6 In Srimad Bhagavatam (3.16.31) the Lord assured the two Vaikuntha inhabitants, Jaya and Vijaya: "By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brahmanas and within a very short time return to Me."* 7 These words were spoken by the Lord of Vaikuntha to Jaya and Vijaya. To become free of their offense they must practice mystic yoga. Because they are by nature eternally perfect associates of the Lord, this entire incident was arranged so that the Lord would have the opportunity to enjoy pastimes of fighting with them. For this reason some consider that these activities of the Lord should be considered activities of devotional service. That is not true. Words like "bhakti" (devotional) and "seva (service) are used when one has a favourable relation with the Lord. They cannot be used when one is an enemy of the Lord. 8 In the Padma Purana, Utttara-khanda, it is said: "The yogis are able to see the Supreme Personality of Godhead because they are devoted to Him, not because they hate Him. Anger and envy will not help one see Lord Krsna. 9 Here someone may object: The enemies of the Lord are also devotees. This is seen in the following statement of Sri Uddhava (Srimad-Bhagavatam 3.2.24): "I consider the demons, who are inimical toward the Lord to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuda, the son of Tarksya (Kasyapa) and carrying the wheel weapon in His hand."* 10 To this objection the following reply is given: Please do not think in this way. This verse is an example of the rhetorical device called utpreksa, where one imagines one thing to be like another that is in truth very different. This verse does not prove that the demons are devotees of the Lord. In this example utpreka, Uddhava, overcome with longing and grief, sees only the good fortune attained by the demons, their good fortune in directly seeing the Lord. He says, "Alas, we cannot see the face of the Lord. At the moment of death we will not be able to see, even in meditation, the moonlike face of the Lord. Therefore the demons are better devotees than us, for at the moment of their deaths they had the opportunity to see the moonlike face of the Lord."

The conclusion is that this verse does not in any way prove that hating the Lord is the same as devotional service. This verse was spoken by Sri Narada to Sri Vasudeva.

Anuccheda 325

1 In this way raganuga bhakti is attained. Raganuga bhakti is primarily directed to Lord Krsna. In Srimad Bhagavatam 7.1.41 it is said: "My dear King Yudhisthira, the gopis by their lust desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the genera devotees, by our devotional service, have obtained the mercy of Krsna."* Here is it seen that Lord Krsna is the object of raganuga bhakti. Also, only the demons who direct their hatred to Lord Krsna attain the perfection of merging into His effulgence. The demons who hate the Lord's other full and partial forms do not attain that perfection. 2 For this reason Srimad Bhagavatam (7.1.32) declares: "Therefore one must somehow think of Lord Krsna, whether in a friendly way or inimically."* 3 By engaging in raganuga bhakti one very quickly fixes his mind on the Lord. That is why raganuga bhakti, and not vaidhi bhakti, is discussed in the eleventh canto of Srimad Bhagavatam. Sometimes raganuga bhakti is directed to the four-armed form of the Lord, but pure raganuga bhakti is seen primarily in Sri Gokula, where raganuga bhakti is most prominent, and where the Supreme Personality of Godhead, in His original form as Lord Krsna, enjoys pastimes as the son, master, friend, or beloved of His devotees. 4 These different relationships with the Lord are described in Bhagavad-gita (4.11), where Lord Krsna affirms: "As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."* 5 These different relationships are also seen in these words of Srimad Bhagavatam (10.43.17): "The various groups of people in the arena regarded Krsna in different ways when He entered it with His elder brother. The wrestlers saw Krsna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth and the Vrsnis as their supreme worshipable Deity."*** 6 That the Lord accepts different relationships to fulfil the desires of His devotees is seen in these words of Srimad-Bhagavatam (10.14.2): "My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such to me and which appears just to fulfil the desires of Your pure devotees."*** 7 To please His devotees the Lord pretends to desire their services of giving Him food and drink, bathing Him, fanning Him, and affectionately serving Him in many ways. These activities of devotional service are described by the Lord Krsna Himself in these words (Bhagavad-gita 9.26): 8 "If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."* 9 In these words (Srimad Bhagavatam 10.15.17) Srila Sukadeva Gosvami

praises the devotees' eager service: 10 "Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord."*** 11 That the Supreme Personality of Godhead thus fulfils the desires of His devotees does not negate His supreme power over everything. That supreme power is manifested in other situations. In truth it is glorious and praiseworthy that He is happy to fulfil His devotees' wishes. This is seen in His pastime of being bound by the queen of Vraja and delivering the yamala-arjuna trees. 12 Even though He has all power, the Lord voluntarily agrees to be under the control of the queen of Vraja. In the following words (Srimad Bhagavatam 10.9.19) Srila Sukadeva Gosvami praises that quality of the Lord: "O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krsna in this pastimes."*** 13 Even today many devotees follow the path of raganuga bhakti and thus worship Lord Krsna, the son of Vraja's king. In Sri Visnu Purana, when the gopas were very surprised to see Him lift Govardhana Hill, the Supreme Personality of Godhead gave them this reply: 14 "If your truly love Me, then please think of Me as your kinsman." 15 In an alternate reading of this text the Lord says, "O My kinsmen, then please honour Me like a kinsman." 16 The Lord also said to them (Sri Visnu Purana 5.13.12): "I am not a demigod. I am not a gandharva. I an neither a yaksa nor a danava. I am your kinsman. Please don't think of Me in any other way." 17 In Srimad Bhagavatam (10.3.45) Lord Krsna tells Maharaja Vasudeva: "Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead."* Because knowledge of the Lord's supreme power and opulence is prominent in the hearts of Maharaja Vasudeva and many other devotees, the Lord here gives permission to think of Him in two ways: as the all-powerful Supreme Lord and as one's kinsman. 18 Although Yasoda, the queen of Vraja, saw the Lord's great power and opulence by gazing into His mouth, this is not said to be her true good fortune. Influenced by the Lord's yogamaya potency, she always thought of Lord Krsna as her son. In this way the Lord was merciful to her in many ways. In this way she was very fortunate. Vasudeva and Devaki were not as fortunate as Nanda and Yasoda. The good fortune of Nanda and Yasoda is that they think of Krsna as their son. In this way they enjoy His childhood pastimes. Maharaja Pariksit praises Nanda and Yasoda in these words (Srimad Bhagavatam 10.8.46-47): 19 "O learned brahmana, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?* "Although Krsna was so pleased with Vasudeva and Devaki that He descended as their son, they

could not enjoy Krsna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yasoda, however, enjoyed these pastimes in full, and therefore their position is always better than that of Vasudeva and Devaki."* 20 Srila Sukadeva Gosvami, the king of sages, also praised the love of Nanda and Yasoda for Lord Krsna. He said (Srimad Bhagavatam 10.9.19): "O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krsna in this pastime."* 21 Sri Narada told Sri Vasudeva and Devaki (Srimad Bhagavatam 11.5.47): "My dear Vasudeva, you and your good wife Devaki have manifested great transcendental love for Krsna, accepting Him as your son. Indeed, you are always seeing the Lord, embracing Him, speaking with Him, resting with Him, sitting together with Him, and taking your meals with Him. By such affectionate and intimate association with the Lord, undoubtedly both of you have completely purified your hearts. In other words, you are already perfect."*** 22 Srila Sridhara Svami comments: "Loving Lord Krsna as their son, they attained the perfection of the great treasure of devotional service." 23 Sri Narada also told Vasudeva and Devaki (Srimad Bhagavatam 11.5.49): "Do not think of Krsna as an ordinary child, because He is the Supreme Personality of Godhead, inexhaustible and the Soul of all beings. The Lord has concealed His inconceivable opulences and is thus outwardly appearing to be an ordinary human being."*** 24 These words do not contradict what was previously said of Nanda and yasoda. Srila Sridhara Svami comments in these words: "Someone may object: If by loving a son one becomes liberated, then every parent would automatically attain liberation. This verse is spoken to answer this objection." 25 Thus to think of Lord Krsna as one's son is a great opulence and a great good fortune. That is the meaning. The word "akrthah" here is an example of arsa usage, where what is ordinarily a grammatical flaw is considered correct because it is used by a great sage. The letter "a" in "akrthah" should be omitted because the word "ma" is used here. In the Sabda-kosa it is said, "abhave na hy ano na". Because of these two prohibitions the words "kuru" should be used here in place of "akrthah". 26 Whether they are aware of the truth or not aware, the devotees who follow the path of pure raganuga bhakti, worshipping the Lord without awe and veneration are in a glorious position. In Srimad Bhagavatam (11.11.33) Lord Krsna affirms: "My devotees may or may not know exactly what I am, who I am, and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."*** 27 Because it is the most pure, raganuga bhakti in Sri Gokula is the best kind of devotional service. This is said. Pure raganuga bhakti is not possible in any other place. By understanding the glories of raganuga bhakti, and by understanding the truth of the original Supreme Personality of Godhead, the supremely exalted nature of devotional

service to Lord Krsna is proved. Thus also it is proved that Lord Krsna, who enjoys transcendental pastimes in Gokula is the original Supreme Personality of Godhead. 28 Devotional service to Lord Krsna is described in these words (Srimad Bhagavatam 1.2.5): 29 "O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Krsna and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self."* 30 In Srimad Bhagavatam an inquiry was made to determine what brings genuine satisfaction to the heart. In this way questions were asked about Lord Krsna and the following answer was given (Srimad Bhagavatam 11.2.6): 31 "The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."* In this way the spiritual path that begins with making a great effort to offer the Lord the results of one's work and culminates in faith in devotional service is described. In this way devotional service is manifested. Hearing descriptions of the various incarnations of the Lord eventually brings one to the stage where one's thoughts are fixed in Lord Krsna, the original Supreme Personality of Godhead. This is described in the following words (Srimad Bhagavatam 2.8.3): 32 "Narrations concerning the Lord who possesses wonderful potencies, are certainly auspicious for living beings in all planets. O greatly fortunate Sukadeva Gosvami, please continue narrating Srimad Bhagavatam, so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed from material qualities, thus relinquish this body."* 33 In this verse the word "hareh" means "of the various incarnations of the Lord". "Akhilatmani krsne" means "to Lord Krsna, who is the original Supreme Personality of Godhead, in whom all incarnations are present, and who is also the friend of Arjuna." This verse was spoken by Maharaja Pariksit.

Bhakti · Sanskrit §330 · English §326

[३३०]

तथैव स्व-भक्तेर् अतिशयित्वं श्री-भगवान् अपि तद्-अनन्तरम् उवाच । तत्र च तादृशान् प्रति शुद्धां स्व-भक्तिं हन्त ते कथयिष्यामि [भ्प् ११.२९.८] इत्य् आदि-चतुर्भिर् उक्त्वाप्य् एतादृशान् प्रति च करुणया स्व-भजन- प्रवर्तनार्थम् अन्यद्-विचारितवान् चतुर्भिः । यतः प्रायशो लोकाः स्पर्धादि-पराः कथञ्चिद् अन्तर्मुखत्वेऽपि सर्वान्तर्यामि-रूप-त्वद्- भजन-मात्र-ज्ञानिन इत्य् आलोच्य कृपया तेषां स्पर्धादीन् झटिति दूरीकर्तुं स्वस्मिन्न् एवान्तर्-मुखी-कर्तुं च विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् [गीता १०.४२] इत्य् आद्य्-उक्त-तद्-अन्तर्यामि-रूप-स्वांशस्य भजन-स्थाने स्व-भजनम् उपदिष्टवान् । यथा --

माम् एव सर्व-भूतेषु बहिर् अन्तर् अपावृतम् । ईक्षेतात्मनि चात्मानं यथा खम् अमलाशयः ॥ [भ्प् ११.२९.१२]

टीका च - अन्तरङ्गां भक्तिम् आह माम् इति त्रिभिः । सर्व-भूतेष्व् आत्मनि चात्मानम् ईश्वर-स्थितं माम् एव ईक्षेत इत्य् एषा । (पगे १७६)

कथम्भूतम् ईश्वरम् ? बहिर् अन्तः पूर्णम् इत्य् अर्थः । तत् कुतः ? अपावृतम् अनावरणम् । तद् अपि कुतः ? यथा खम् अनङ्गत्वाद् विभुत्वाच् चेत्य् अर्थः । अत्र माम् एवेति श्री-कृष्ण-रूपम् एवेक्षत, न तु केवलान्तर्यामि-रूपम् इत्य् अभिप्रायेणैवान्तरङ्गां भक्तिम् आहेति व्याख्यातम् ।

[330]

tathaiva sva-bhakter atiśayitvaṃ śrī-bhagavān api tad-anantaram uvāca | tatra ca tādṛśān prati śuddhāṃ sva-bhaktiṃ hanta te kathayiṣyāmi [BhP 11.29.8] ity ādi-caturbhir uktvāpy etādṛśān prati ca karuṇayā sva-bhajana- pravartanārtham anyad-vicāritavān caturbhiḥ | yataḥ prāyaśo lokāḥ spardhādi-parāḥ kathañcid antarmukhatve'pi sarvāntaryāmi-rūpa-tvad- bhajana-mātra-jñānina ity ālocya kṛpayā teṣāṃ spardhādīn jhaṭiti dūrīkartuṃ svasminn evāntar-mukhī-kartuṃ ca viṣṭabhyāham idaṃ kṛtsnam ekāṃśena sthito jagat [Gītā 10.42] ity ādy-ukta-tad-antaryāmi-rūpa-svāṃśasya bhajana-sthāne sva-bhajanam upadiṣṭavān | yathā --

mām eva sarva-bhūteṣu bahir antar apāvṛtam | īkṣetātmani cātmānaṃ yathā kham amalāśayaḥ || [BhP 11.29.12]

ṭīkā ca - antaraṅgāṃ bhaktim āha mām iti tribhiḥ | sarva-bhūteṣv ātmani cātmānam īśvara-sthitaṃ mām eva īkṣeta ity eṣā | (page 176)

kathambhūtam īśvaram ? bahir antaḥ pūrṇam ity arthaḥ | tat kutaḥ ? apāvṛtam anāvaraṇam | tad api kutaḥ ? yathā kham anaṅgatvād vibhutvāc cety arthaḥ | atra mām eveti śrī-kṛṣṇa-rūpam evekṣata, na tu kevalāntaryāmi-rūpam ity abhiprāyeṇaivāntaraṅgāṃ bhaktim āheti vyākhyātam |

English witness · section(s) 326

Anuccheda 326

1 At the end of His conversation (in the eleventh canto of Srimad Bhagavatam), Lord Krsna in the previous chapter (chapter 28) described the results obtained by jnana, yoga, and bhakti. Nevertheless, Sri Uddhava, because he was a pure devotee, refused to accept even the slightest port of jnana and yoga. Uddhava said (Srimad Bhagavatam 11.29.1-2): 2 "My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it."*** 3 "O lotus-eyed- Lord, generally those yogis who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control."* 4 Here Uddhava explains that the goal of jnana and yoga is attained only with great difficulty. However, the goal of faithful devotional service is attained very easily. Therefore one should engage in devotional service. That is the meaning here. 5 Here Uddhava says, "The great souls reject jnana and yoga. Instead they engage in devotional service to You, O Krsna. They do not have a high regard for the results obtained by practicing jnana and yoga." Sri Uddhava continues his explanation in the next four verses (Srimad Bhagavatam11.29.3-6, which are discussed here in anucchedas 126-129). In the first of these verses (Srimad Bhagavatam 11.29.3) he says: 6 "Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy."*** 7 (In the previous verse, Srimad Bhagavatam 11.29.2) it is said that some become weary (visidanti) by practicing jnana and yoga. This verse (Srimad Bhagavatam 11.29.3) then declares: "Now (atha) therefore (atah) the swanlike men (hamsah) who are expert at distinguishing what is valuable and what has no value, happily (sukham) serve (srayeran) Your lotus feet (padambujam eva nu), which are flooded with all transcendental bliss." The unstated meaning of this verse is that they do this in order to directly see the Lord's lotus feet. 8 The verse continues, "However, they (ami) who are proud (maninah) and devoted to yoga and

karma (yoga-karmabhih) are defeated (vihatah). They do not (na) engage in devotional service because they are proud (maninah)." The best spiritual path is the one that brings one to the Lord's mercy, which He liberally bestows on even the most fallen souls. The great effort that must be expended to pursue jnana and yoga are not the best path.

Bhakti · Sanskrit §331 · English §327

[३३१]

ततश् च -

इति सर्वाणि भूतानि मद्-भावेन महा-द्युते । सभाजयन् मन्यमानो ज्ञानं केवलम् आश्रितः ॥

ब्राह्मणे पुक्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अक्रूरे क्रूरके चैव सम-दृक् पण्डितो मतः ॥ [भ्प् ११.२९.१३-१४]

केवलं ज्ञानम् अन्तर्यामि-दृष्टिम् आश्रितोऽपीति पूर्वोक्त-प्रकारेण सर्वाणि भूतानि मद्-भावेन तेषु मम श्री-कृष्ण-रूपस्य यो भावोऽस्तित्वं तद्- विशिष्टतया मन्यमानः सभाजयन् पण्डितो मतः । मद्-दृष्ट्या ब्राह्मणादिषु सम-दृक् समं माम् एव पश्यतीति ।

[331]

tataś ca -

iti sarvāṇi bhūtāni mad-bhāvena mahā-dyute | sabhājayan manyamāno jñānaṃ kevalam āśritaḥ ||

brāhmaṇe pukkase stene brahmaṇye'rke sphuliṅgake | akrūre krūrake caiva sama-dṛk paṇḍito mataḥ || [BhP 11.29.13-14]

kevalaṃ jñānam antaryāmi-dṛṣṭim āśrito'pīti pūrvokta-prakāreṇa sarvāṇi bhūtāni mad-bhāvena teṣu mama śrī-kṛṣṇa-rūpasya yo bhāvo'stitvaṃ tad- viśiṣṭatayā manyamānaḥ sabhājayan paṇḍito mataḥ | mad-dṛṣṭyā brāhmaṇādiṣu sama-dṛk samaṃ mām eva paśyatīti |

English witness · section(s) 327

Anuccheda 327

1 A pure devotee does not attain the small result obtained by jnana and yoga. He attains a different, a very great result. Sri Uddhva explains (Srimad-Bhagavatam 11.29.4): 2 "My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Ramacandra, even while great demigods like Brahma were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanuman because they had taken exclusive shelter of You."*** 3 Here the words "asesa-bandho dasesv ananya-saranesu" mean "O friend who are unlimitedly kind to everyone, even the demons, and who give them various gifts, beginning with liberation". The verse continues "What is surprising about that (tavaitat kim citram)? You give Yourself (atma-satvam) to Your pure devotees (dasesu) who are averse to jnana, yoga, and karma (ananya-saranesu). This means that You become subordinate to them, submissive to them." That is the meaning here. 4 Lord Krsna Himself affirms (Srimad Bhagavatam 11.14.20): "My dear Uddhava, neither through astanga-yoga (the mystic yoga-system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."* 5 In this verse it is seen that noble birth, noble qualities, and other like considerations are not relevant to participation in the Lord's confidential internal pastimes. Here the word "saha" (with) indicates friendship. "Mrgaih" means "with the animals that wander in Vrndavana forest", "svayam" means "like that", and "isvaranam" means "of the demigods headed bu Siva and Brahma". Here Uddhava says, "O Lord, the results obtained by practicing jnana, yoga, and karma cannot be very valuable, for You give them even to the demons. However, You are willing to become the friend, messenger, and charioteer for the Pandavas and Your other devotees. In this way You become submissive to Your devotees. You are under their control." In this way devotional service to Lord Krsna is described as the best of spiritual paths.

Bhakti · Sanskrit §332 · English §328

[३३२] ततश् च नरेष्व् अभीक्ष्णम् [भ्प् ११.२९.१५] इत्य् आदिना तादृश-स्वोपासना- विशेषस्य झटिति स्पर्धादि-क्सय-लक्षणं फलम् उक्त्वा विसृज्य [भ्प् ११.२९.१६] इत्यादिना तथा-दृष्ट-साधनं सर्व-नमस्कारम् उपदिश्य यावत् [भ्प् ११.२९.१७] इत्य् आदिना तादृशोपासनाया अवधिं च सर्वत्र स्वतः स्व- स्फूर्तिम् उक्त्वा सर्वं [भ्प् ११.२९.१८] इत्य् आदिना --

नव्यवद् धृदये यज् ज्ञो ब्रह्मैतद् ब्रह्म-वादिभिः । न मुह्यन्ति न शोचन्ति न हृष्यन्ति यतो गताः ॥ [भ्प् ४.३०.२०]

इति प्रचेतसः प्रति श्री-भगवद्-वाक्ये तट्-टीकायां च तस्य भगवतः प्रतिपद-नव्य-स्फूर्तिर् एव ब्रह्मेतीति यद् उक्तं तद् एव तत् फलम् इत्य् उक्त्वा, यद् वा कथम् अन्यावतारस्य ब्रह्मता भवतीति गोपाल-तापनी- प्रसिद्ध-ब्रह्मेत्य्-अभिधान-नराकृति-पर-ब्रह्म-रूप-स्फूर्तिस् तत्- फलम् इत्य् उक्त्वा तेनैव तादृशोपासनां सर्वोर्ध्वम् अपि प्रशंसति -

अयं हि सर्व-कल्पानां सध्रीचीनो मतो मम । मद्-भावः सर्व-भूतेषु मनो-वाक्-काय-वृत्तिभिः ॥ [भ्प् ११.२९.१९]

सर्व-कल्पानां सर्वोपायानां सध्रीचीनः समीचीनः । मद्-भावो मम श्री-कृष्ण-रूपस्य भावना ।

[332] tataś ca nareṣv abhīkṣṇam [BhP 11.29.15] ity ādinā tādṛśa-svopāsanā- viśeṣasya jhaṭiti spardhādi-ksaya-lakṣaṇaṃ phalam uktvā visṛjya [BhP 11.29.16] ityādinā tathā-dṛṣṭa-sādhanaṃ sarva-namaskāram upadiśya yāvat [BhP 11.29.17] ity ādinā tādṛśopāsanāyā avadhiṃ ca sarvatra svataḥ sva- sphūrtim uktvā sarvaṃ [BhP 11.29.18] ity ādinā --

navyavad dhṛdaye yaj jño brahmaitad brahma-vādibhiḥ | na muhyanti na śocanti na hṛṣyanti yato gatāḥ || [BhP 4.30.20]

iti pracetasaḥ prati śrī-bhagavad-vākye taṭ-ṭīkāyāṃ ca tasya bhagavataḥ pratipada-navya-sphūrtir eva brahmetīti yad uktaṃ tad eva tat phalam ity uktvā, yad vā katham anyāvatārasya brahmatā bhavatīti gopāla-tāpanī-prasiddha-brahmety-abhidhāna-narākṛti-para-brahma-rūpa-sphūrtis tat- phalam ity uktvā tenaiva tādṛśopāsanāṃ sarvordhvam api praśaṃsati -

ayaṃ hi sarva-kalpānāṃ sadhrīcīno mato mama | mad-bhāvaḥ sarva-bhūteṣu mano-vāk-kāya-vṛttibhiḥ || [BhP 11.29.19]

sarva-kalpānāṃ sarvopāyānāṃ sadhrīcīnaḥ samīcīnaḥ | mad-bhāvo mama śrī-kṛṣṇa-rūpasya bhāvanā |

English witness · section(s) 328

Anuccheda 328

1 In the next verse (Srimad Bhagavatam 11.29.5) Uddhava describes the result obtained by engaging in devotional service: "Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all, You who give all possible perfections to the devotees to take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?"*** 2 This verse says, "Who, knowing how handsome and glorious You are, and knowing the benefits You bestow, could abandon You?" Lord Kapiladeva describes the Lord's handsomeness in a passage beginning with these words (Srimad Bhagavatam 3.28.13): "The Supreme Personality of Godhead has a cheerful, lotuslike countenance, with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus."* 3 The attractiveness of the Supreme Personality of Godhead is also described in these words (Srimad Bhagavatam 3.28.34): "By following this course, the yogi gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity."*** 4 Srimad Bhagavatam 11.29.5 (quoted in text 1) then asks, "O Supreme Lord, what learned and qualified person would reject You?" No such person would. That is the meaning. Any person who would reject the Supreme Lord is ungrateful. 5 O Lord, what are You like? The verse explains, "You are dear (dayitam) to all (akhila). You are millions of times more dear than life itself. You are the supreme controller (isvaram)." The word "nu" is used here in the sense of "conclusion". The verse then asks, "Who, in order to attain material wealth (aisvaryaya), or in order to attain liberation, which enables one to forget (vismrtaye) the world of repeated birth and death, would follow the paths of dharma or jnana and worship the demigods?" The answer is: No one. The words "kim va" imply, "We will attain all these benefits simply by engaging in devotional service". The word "va" here implies disrespect. 6 That all goals may be attained by devotional service is confirmed by the Supreme Personality of Godhead in these words (Srimad Bhagavatam 11.20.32): "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga,

charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."***

Bhakti · Sanskrit §333 · English §329

[३३३]

एतच् च श्री-कृष्ण-भजनस्यान्तर्यामि-भजनाद् अप्य् आधिक्यं श्री- गीतोपसंहारानुसारेणैवोक्तम् --

ईश्वरः सर्व-भूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

तम् एव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

इति ते ज्ञानम् आख्यातं गुह्याद् गुह्यतरं मया । विमृश्यैतद् अशेषेण यथेच्छसि तथा कुरु ॥

पगे १७७) सर्व-गुह्यतमं भूयः शृणु मे परमं वचः । इष्टोऽसि मे दृढम् इति ततो वक्ष्यामि ते हितम् ॥

मन्-मना भव मद्-भक्तो मद्-याजी मां नमस्कुरु । माम् एवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

सर्व-धर्मान् परित्यज्य माम् एकं शरणं व्रज । अहं त्वा सर्व-पापेभ्यो मोक्षयिष्यामि मा शुचः ॥ [गीता १८.६१-६६] इति ।

अत्र च गुह्यं पूर्वाध्यायोक्तं ज्ञानम् । गुयतरम् अन्तर्यामि-ज्ञानम् । सर्व-गुह्यतमं तन्-मनस्त्वादि-लक्षणं तद्-एक-शरणत्व-लक्षणं च तद्-उपासनम् इति समानम् । एवं श्री-गीतास्व् एव नवमाध्यायेऽपि --

इदं तु ते गुह्यतमं प्रवक्ष्याम्य् अनसूयवे । ज्ञानं विज्ञान-सहितं यज् ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ [गीता ९.१]

राज-विद्या राज-गुह्यम् [गीता ९.२] इत्य् आदिना वक्ष्यमानार्थं प्रशस्य श्री-
कृष्ण-रूप-स्व-भजन-श्रद्धा-हीनान् निन्दंस् तच्-छ्रद्धावतः प्रशस्तवान् स्वयम् एव । यथा -

अवजानन्ति मां मूढा मानुषीं तनुम् आश्रितम् । परं भावम् अजानन्तो मम भूत-महेश्वरम् ॥

मोघाशा मोघ-कर्माणो मोघ-ज्ञाना विचेतसः । राक्षसीम् आसुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

महात्मानस् तु मां पार्थ दैवीं प्रकृतिम् आश्रिताः । भजन्त्य् अनन्य-मनसो ज्ञात्वा भूतादिम् अव्ययम् ॥

[गीता ९.११-१३] इति ।

माम् एव अनादरेण मानुषीं तनुम् आश्रितं जानन्तीत्य् अर्थः । तस्मात् सर्वान्तर्यामि-भजनाद् अप्य् उत्तमत्वेन तद्-अनन्तरं च सर्व-गुह्यतमम् इत्य् अत्र सर्व-ग्रहणात् सर्वत उत्तमत्वेन श्री-कृष्ण-भजने सिद्धे तद्- अवतारान्तर-भजनात् सुतराम् एवोत्तमता सिध्यति । अथ ताम् एव कैमुत्येनाप्य् आह --

यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत् । तद्-आयासो निरर्थः स्याद् भयादेर् इव सत्तम ॥ [भ्प् ११.२९.२१]

मयि मद्-अर्पितत्वेन कृतो यो योउ धर्मो वेद-विहितः स स यदि निष्फलाय फलाभावाय कल्प्यते फल-कामनया नार्प्यत इत्य् अर्थः । तदा तत्र तत्रायासः श्रान्तिर् अनिरर्थः स्याद् व्यर्थो न भवति । निष्फलायेति विशेषणं फल-भोगादि-रूप-तद्-भक्त्य्-अन्तरायाभावेनानिरर्थतातिशय-तात्पर्यम् । तत्रानिरर्थत्वे कैमुत्येन श्री-कृष्ण-लक्षणस्य स्वस्यासाधारण- भजनीयता-व्यञ्जको दृष्टान्तो भयादेर् इवेति । यथा कंसादौ मत्- सम्बन्ध-मात्रेण भयादेर् अप्य् आयासो निरर्थो न भवति मोक्ष-सम्पादकत्वाद् इत्य् अर्थः ।

[333]

etac ca śrī-kṛṣṇa-bhajanasyāntaryāmi-bhajanād apy ādhikyaṃ śrī-gītopasaṃhārānusāreṇaivoktam --

īśvaraḥ sarva-bhūtānāṃ hṛddeśe'rjuna tiṣṭhati | bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā ||

tam eva śaraṇaṃ gaccha sarvabhāvena bhārata | tatprasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ||

iti te jñānam ākhyātaṃ guhyād guhyataraṃ mayā | vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru ||

page 177) sarva-guhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ | iṣṭo'si me dṛḍham iti tato vakṣyāmi te hitam ||

man-manā bhava mad-bhakto mad-yājī māṃ namaskuru | mām evaiṣyasi satyaṃ te pratijāne priyo'si me ||

sarva-dharmān parityajya mām ekaṃ śaraṇaṃ vraja | ahaṃ tvā sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ || [Gītā 18.61-66] iti |

atra ca guhyaṃ pūrvādhyāyoktaṃ jñānam | guyataram antaryāmi-jñānam | sarva-guhyatamaṃ tan-manastvādi-lakṣaṇaṃ tad-eka-śaraṇatva-lakṣaṇaṃ ca tad-upāsanam iti samānam | evaṃ śrī-gītāsv eva navamādhyāye'pi --

idaṃ tu te guhyatamaṃ pravakṣyāmy anasūyave | jñānaṃ vijñāna-sahitaṃ yaj jñātvā mokṣyase'śubhāt || [Gītā 9.1]

rāja-vidyā rāja-guhyam [Gītā 9.2] ity ādinā vakṣyamānārthaṃ praśasya śrī-kṛṣṇa-rūpa-sva-bhajana-śraddhā-hīnān nindaṃs tac-chraddhāvataḥ praśastavān svayam eva | yathā -

avajānanti māṃ mūḍhā mānuṣīṃ tanum āśritam | paraṃ bhāvam ajānanto mama bhūta-maheśvaram ||

moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ | rākṣasīm āsurīṃ caiva prakṛtiṃ mohinīṃ śritāḥ ||

mahātmānas tu māṃ pārtha daivīṃ prakṛtim āśritāḥ | bhajanty ananya-manaso jñātvā bhūtādim avyayam || [Gītā 9.11-13] iti |

mām eva anādareṇa mānuṣīṃ tanum āśritaṃ jānantīty arthaḥ | tasmāt sarvāntaryāmi-bhajanād apy uttamatvena tad-anantaraṃ ca sarva-guhyatamam ity atra sarva-grahaṇāt sarvata uttamatvena śrī-kṛṣṇa-bhajane siddhe tad- avatārāntara-bhajanāt sutarām evottamatā sidhyati | atha tām eva kaimutyenāpy āha --

yo yo mayi pare dharmaḥ kalpyate niṣphalāya cet | tad-āyāso nirarthaḥ syād bhayāder iva sattama || [BhP 11.29.21]

mayi mad-arpitatvena kṛto yo you dharmo veda-vihitaḥ sa sa yadi niṣphalāya phalābhāvāya kalpyate phala-kāmanayā nārpyata ity arthaḥ | tadā tatra tatrāyāsaḥ śrāntir anirarthaḥ syād vyartho na bhavati | niṣphalāyeti viśeṣaṇaṃ phala-bhogādi-rūpa-tad-bhakty-antarāyābhāvenānirarthatātiśaya-tātparyam | tatrānirarthatve kaimutyena śrī-kṛṣṇa-lakṣaṇasya svasyāsādhāraṇa-bhajanīyatā-vyañjako dṛṣṭānto bhayāder iveti | yathā kaṃsādau mat- sambandha-mātreṇa bhayāder apy āyāso nirartho na bhavati mokṣa- sampādakatvād ity arthaḥ |

English witness · section(s) 329

Anuccheda 329

1 Here the Supreme Personality of Godhead may raise the following objection: Why is it that the devotees renounce so many attainments, but they do not renounce Me? Did I do something to convince them to act in this way? Sri Uddhava gives the following reply (Srimad Bhagavatam 11.29.6): 2 "O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features: externally as the acarya and internally as the Supersoul, to deliver the embodied living being by directing him how to come to You."* 3 The first part of this verse means, "O Lord (isa), even they who know everything (kavayah), who live as long as Lord Brahma, and who worship You during that entire time." The verse then continues, "These blissful saintly devotees remember (smarantah) how You helped them. Thus they consider that they are indebted (apacaitim) to You. They do not see (upayanti) any way to repay their debt, and therefore they never leave You." 4 What the Lord did to help them is then described in these words; "You appear in two features: externally as the acarya and internally as the Supersoul, to deliver the embodied living being by directing him how to come to You."*

Bhakti · Sanskrit §334 · English §330–332

[३३४]

अथ श्रीमद्-उद्धववत् श्री-कृष्णैकानुगतानां साधनत्वे साध्यत्वे च स्वयं श्री-कृष्ण-रूप एव परमोपादेय इत्य् आह -- (पगे १७८)

ज्ञाने कर्मणि योगे च वार्तायां दण्ड-धारणे यावान् अर्थो नृणां तात तावांस् तेऽहं चतुर्-विधः ॥ [भ्प् ११.२९.३३]

ज्ञानादौ यावान् धर्मादि-लक्षणश् चतुर्विधोऽर्थस् तावान् सर्वोऽप्य् अहम् एव । तत्र ज्ञाने मोक्षः । कर्मणि धर्मः कामश् च । योगे नाना-विध- सिद्धि-लक्षणो लौकिको वार्तायां दण्ड-धारणे च नाना-विध-लौकिकश् चार्थ इति चतुर्विधत्वं ज्ञेयम् ।

॥ ११.२९ ॥ श्री-भगवान् ॥ ३३०-३३४ ॥

[334]

atha śrīmad-uddhavavat śrī-kṛṣṇaikānugatānāṃ sādhanatve sādhyatve ca svayaṃ śrī-kṛṣṇa-rūpa eva paramopādeya ity āha -- (page 178)

jñāne karmaṇi yoge ca vārtāyāṃ daṇḍa-dhāraṇe yāvān artho nṛṇāṃ tāta tāvāṃs te'haṃ catur-vidhaḥ || [BhP 11.29.33]

jñānādau yāvān dharmādi-lakṣaṇaś caturvidho'rthas tāvān sarvo'py aham eva | tatra jñāne mokṣaḥ | karmaṇi dharmaḥ kāmaś ca | yoge nānā-vidha- siddhi-lakṣaṇo laukiko vārtāyāṃ daṇḍa-dhāraṇe ca nānā-vidha-laukikaś cārtha iti caturvidhatvaṃ jñeyam |

|| 11.29 || śrī-bhagavān || 330-334 ||

English witness · section(s) 330–332

Anuccheda 330

1 Then, in the next four verses, the Supreme Personality of Godhead proceeded to explain the nature of pure devotional service unto Him. He said (Srimad Bhagavatam 11.29.8-11): "Yes, I shall describe to you the principles of devotion to Me, by executing which a mortal human being will conquer unconquerable death.*** "Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service.*** "One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings.*** "Either alone or in public gatherings, with singing, dancing, and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies, and festivals set aside specially for My worship."*** In these verses the Supreme Personality of Godhead mercifully describes the activities of devotional service. 2 Most people are engaged in a frantic competition to exploit the resources of material nature. The wise, however, are not like that. They are introspective. They worship the Supersoul present in the heart. Seeing the condition of the people in general, the Supreme Personality of Godhead endeavours to turn the people away from their material competition and place their attention on Him, the Supersoul in their hearts. In the following words He describes His Supersoul form (Bhagavad-gita 10.42): 3 "With a single fragment of Myself I pervade and support this entire universe."* In this verse and in the following one, the Lord teaches the worship of His partial expansion as the Supersoul. He says (Srimad Bhagavatam 11.29.12): 4 "With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky."* 5 Srila Sridhara Svami comments: "In these three verses (Srimad Bhagavatam 11.29.12-14), the Lord describes internal devotional service. He says, 'One should see Me, the Supreme Soul within all beings and also within oneself'." 6 What is the

nature of the Supreme Lord? He explains in this verse, "I am within and without and I am perfect and complete". How is that? He again explains, "I am unblemished by anything material". How is that? Again He explains, "Because I am all-powerful, I am not touched by ether or the other material elements". That is the meaning. The words "mam eva ikseta" do not only mean that one should see the Supersoul. They also mean that one should see the form of Lord Sri Krsna. This is so because Srila Sridhara Svami has explained in his commentary, "In these verses the Lord describes internal devotional service." Anucchedas 331 and 332 1-2 The Supreme Personality of Godhead then continues (Srimad Bhagavatam 11.29.13-14): "O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the brahmana and the outcaste, the thief and the charitable promoter of brahmanical culture, the sun and the tiny sparks of fire, the gentle and the cruel."*** 3 Here "kevalam jnanam" means "seeing the Supersoul". In this verse the Lord declares, "One who thus views all living entities with the idea that I am present, in My form of Sri Krsna, within each of them, is considered actually wise. Seeing Me, he sees equally the brahmana and everyone else." 4 The Supreme Lord then explains (Srimad Bhagavatam 11.29.15): "For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy, and abusiveness, along with false ego, are very quickly destroyed."*** In this way by serving the Lord in devotional service one becomes free from rivalry and other faults. 5 Then the Supreme Lord explains (Srimad Bhagavatam 11.29.16): "Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all, even the gods, outcastes, cows and asses, falling flat upon the ground like a rod."*** In this way one should offer respectful obeisances to everyone. 6 Then the Supreme Lord explains (Srimad Bhagavatam 11.29.17): "Until one has fully developed the ability to see Me within all living beings, one must continue to worship me by this process with the activities of his speech, mind and body."*** Thus one should continue this method of worship until one sees the Supreme Lord everywhere. 7 Then the Supreme Lord explains (Srimad Bhagavatam 11.29.18): "By such transcendental knowledge of the all-pervading Personality of Godhead, one is able to see the Absolute Truth everywhere. Freed thus from all doubts, one gives up fruitive activities."*** 8 It is also said (Srimad Bhagavatam 4.30.20): "Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage (brahma-bhuta), one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhuta situation."*** 9 Thus in this verse spoken by the Supreme Lord to the Pracetas, and in

Srila Sridhara Svami's commentary on this verse as well, it is confirmed that devotional service to the Supreme Personality of Godhead is always new and fresh. Thus the result of devotional service is described. 10 In the Gopala-tapani Upanisad (2.34) it is asked: "Why is Lord Krsna the best form of the Supreme Lord?" In this way it is affirmed that the humanlike spiritual form of Lord Krsna is the best form of the Supreme Lord and therefore the worship of Him is the highest kind of worship. 11 This is confirmed by Lord Krsna Himself in the following words (Srimad Bhagavatam 11.29.19): "Indeed I consider this process: using one's mind, words, and bodily functions for realising Me within all living beings, to be the best possible method of spiritual enlightenment."*** 12 Here the word "sarva-kalpanam" means "of all spiritual processes", "sadhricinah" means "most appropriate", and "mad-bhavah" means "meditation on Sri Krsna". 13 Thus it is better to worship Lord Krsna than to worship the Supersoul. This is confirmed by Lord Krsna Himself in the final words of Sri Bhagavad-gita (18.61-66): 14 "The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated on a machine made of the material energy.* 15 "O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.* 16 "Thus I have explained to you knowledge still more confidential. Deliberate on this full, and then do what you wish to do.* 17 "Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.* 18 "Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.* 19 "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."* 20 In the previous chapters of Bhagavad-gita were presented first confidential knowledge, then more confidential knowledge, which is the knowledge of the Supersoul, and then the most confidential knowledge, which is the knowledge of fixing the mind on Lord Krsna, taking shelter of Him alone, surrendering to Him along, and worshipping Him. Lord Krsna begins His description of the most confidential knowledge with these words (Sri Bhagavad-gita 9.1-2): 21 My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realisation, knowing which you shall be relieved of the miseries of material existence.* 22 "This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realisation, it is the perfection of religion. It is everlasting, and it is joyfully performed."* In the verses that follow this, Lord Krsna praises they who have faith in Him and criticises they who have no faith in worshipping Him in His original form as Lord Krsna. He says (Bhagavad gita 9.11-13): 23 "Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.* 24 "Those who are thus

bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.* 25 "O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."* 26 Bhagavad-gita 9.11 means, "Fools deride Me when I descend in the human form". In this way it is proved that to worship Lord Krsna is in every way better than to worship the all-pervading Supersoul, and the worship of Lord Krsna is the most confidential knowledge described in the Bhagavad-gita.

Bhakti · Sanskrit §335 · English §333–334

[३३५]

पुनर् एवम् एव श्रीमद्-उद्धवोऽपि प्रार्थितवान् -

नमोऽस्तु ते महा-योगिन् प्रपन्नम् अनुशाधि माम् यथा त्वच्-चरणाम्भोजे रतिः स्याद् अनपायिनी ॥ [भ्प् ११.२९.४०]

टीका च - एवं यद्यपि त्वया बहु कृतं तथाप्य् एतावत् प्रार्थय इत्य् आह नमोऽस्त्व् इति । अनुशाधि अनुशिक्षय । अनुशासनीयत्वम् एवाह यथेति । मुक्ताव् अप्य् अनपायिनी इत्य् एषा ।

॥ ११.२९ ॥ श्रीमान् उद्धवः ॥ ३३५ ॥

[335]

punar evam eva śrīmad-uddhavo'pi prārthitavān -

namo'stu te mahā-yogin prapannam anuśādhi mām yathā tvac-caraṇāmbhoje ratiḥ syād anapāyinī || [BhP 11.29.40]

ṭīkā ca - evaṃ yadyapi tvayā bahu kṛtaṃ tathāpy etāvat prārthaya ity āha namo'stv iti | anuśādhi anuśikṣaya | anuśāsanīyatvam evāha yatheti | muktāv apy anapāyinī ity eṣā |

|| 11.29 || śrīmān uddhavaḥ || 335 ||

English witness · section(s) 333–334

Anuccheda 333

1 How important and exalted, then, must be the activities of devotional service. Lord Krsna Himself explains (Srimad Bhagavatam 11.29.21): "O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion."*** 2 Here the word "mayi" means "offered to Me", "yo yo dharmah" means "whatever activities are prescribed by the Vedas", "nisphalaya kalpyate" means "if they brings no result". These activities are offered without any desire to attain a result. That is the meaning. If they are offered in that way, however, these activities are not useless. The words "bring no result" here mean that they do not bring karmic results that will become an impediment to devotional service. That is the meaning. 3 If this is so for these activities, then how much more so must it be for direct devotional service to Lord Krsna, which is so rare? Here an example is given with the word "bhayadeh". Here the Lord says, "The fear and other emotions that Kamsa and other demons felt for Me were not in vain." This is so because these emotions brought liberation. That is the meaning.

Anuccheda 334

1 Pure devotees of Lord Krsna, who are like Sri Uddhava, find that Lord Krsna is both the goal and the means to attain the goal. Lord Krsna explains (Srimad Bhagavatam 11.29.33): 2 "Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me."*** 3 Here Lord Krsna says, "All of the four goals of human life, goals that begin with material piety, You will very easily find within Me". Here the word "jnane" means "liberation", "karmani" means "pious deeds and sense gratification", "yoge" means "the various kinds of mystic perfections", "vartayam" means "mundane business", and "danda-dharane" means "in political rule". In this way the four goals of human life are understood. This verse was spoken by the Supreme Personality of Godhead.

Bhakti · Sanskrit §336 · English §335

[३३६]

अतएवान्यत्राय् अभिप्रायाय -

यथा त्वाम् अरविन्दाक्ष यादृशं वा यद्-आत्मकम् । ध्यायेन् मुमुक्षुर् एतन् मे ध्यानं त्वं वक्तुम् अर्हसि ॥ [भ्प् ११.१४.३१]

टीका च - मुमुक्षुस् त्वां यथा ध्यायेत् तन् मे वकुत्म् अर्हसि जिज्ञासोः कथनाय मे । पुनर् एतत् त्वद्-दास्यम् एव पुरुषार्थः । न तु ध्यानेन कृत्यम् अस्तीति । तद् उक्तम् त्वयोपभुक्त-स्रग्-गन्ध [भ्प् ११.६.३१] इत्य्-आदि इत्य् एषा ।

॥ ११.१४ ॥ श्रीमान् उद्धवः ॥ ३३६ ॥

[336]

ataevānyatrāy abhiprāyāya -

yathā tvām aravindākṣa yādṛśaṃ vā yad-ātmakam | dhyāyen mumukṣur etan me dhyānaṃ tvaṃ vaktum arhasi || [BhP 11.14.31]

ṭīkā ca - mumukṣus tvāṃ yathā dhyāyet tan me vakutm arhasi jijñāsoḥ kathanāya me | punar etat tvad-dāsyam eva puruṣārthaḥ | na tu dhyānena kṛtyam astīti | tad uktam tvayopabhukta-srag-gandha [BhP 11.6.31] ity-ādi ity eṣā |

|| 11.14 || śrīmān uddhavaḥ || 336 ||

English witness · section(s) 335

Anuccheda 335

1 Sri Uddhava again offers prayers. He says (Srimad Bhagavatam 11.29.40): "Obeisances unto You, O greatest of yogis. Please instruct me, who am surrendered unto You, how may I have undeviating attachment to Your lotus feet."*** 2 Srila Sridhara Svami comments: "Here Sri Uddhava says, 'Although You have already helped me in many ways, still I make this request.' Then Uddhava says 'O Lord, please instruct me'. The word 'anapayini' here means even after liberation'." This verse was spoken by Sri Uddhava.

Bhakti · Sanskrit §337 · English §336

[३३७]

तस्य सर्वावतारावतारिष्व् अप्रकटितं परम-शुभ-स्वभावत्वं च स्मृत्वाह --

अहो बकी यं स्तन-काल-कूटं जिघांसयापाययद् अप्य् असाध्वी । लेभे गतिं धात्र्य्-उचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ॥ [भ्प् ३.२.२३]

धात्र्या या उचिता गतिस् ताम् एव ॥

॥ ३.२ ॥ स एव ॥ ३३७ ॥

[337]

tasya sarvāvatārāvatāriṣv aprakaṭitaṃ parama-śubha-svabhāvatvaṃ ca smṛtvāha --

aho bakī yaṃ stana-kāla-kūṭaṃ jighāṃsayāpāyayad apy asādhvī | lebhe gatiṃ dhātry-ucitāṃ tato'nyaṃ kaṃ vā dayāluṃ śaraṇaṃ vrajema || [BhP 3.2.23]

dhātryā yā ucitā gatis tām eva ||

|| 3.2 || sa eva || 337 ||

English witness · section(s) 336

Anuccheda 336

1 In another passage Sri Uddhava asks the following question (Srimad Bhagavatam 11.14.31): "My dear lotus-eyed Krsna, by what process should one who desires liberation meditate upon You, of what specific nature should his meditation be, and upon which form should he meditate? Kindly explain to me this topic of meditation."*** 2 Srila Sridhara Svami comments: "Here Sri Uddhava asks, 'How should one who desires liberation meditate on You. Please tell this to me'. Uddhava continues, 'I am Your servant, and I wish to understand this. I need not engage in yoga meditation.' Sri Uddhava himself answered this question in these words (Srimad Bhagavatam 11.6.460): "Simply by decorating ourselves with the garlands, fragrant oils,, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy."***

BHAKTI-SANDARBHA

5.29

Sections 338–340

3 bilingual sequence blocks

Bhakti · Sanskrit §338 · English §337

[३३८]

अथ गोकुलेऽपि श्रीमद्-व्रज-वधू-सहित-रासादि-लीलात्मकस्य परम- वैशिष्ट्यम् आह -

विक्रीडितं व्रज-वधूभिर् इदं च विष्णोः श्रद्धान्वितो यः शृणुयाद् अथ वर्णयेद् वा । भक्तिं परां भगवति परिलभ्य कामं हृद्-रोगम् आश्व् अपहिनोत्य् अचिरेण धीरः ॥ [भ्प् १०.३३.३९]

च-काराद् अन्यच् च । अथेति वाथ । शृणुयाद् वा वर्णयेद् वा । उपलक्षणं चैतद् ध्यानादेः । परां यतः परा नान्या कुत्रचिद् विद्यते तादृशीम् । हृद्- रोगं कामादिकम् अपि शीघ्रम् एव त्यजति । अत्र सामान्यतोऽपि परमत्व- सिद्धेस् तत्रापि परम-श्रेष्ठ-श्री-राधा-संवलित-लीला-मय-तद्-भजनं तु परमतमम् एवेति स्वतः सिध्यति । किन्तु रहस्य-लीला तु पौरुष- विकारवद् इन्द्रियैः
पितृ-पुत्र-दास-भावैश् च नोपास्या (पगे १७९) स्वीय- भाव-विरोधात् । रहस्यत्वं च तस्याः क्वचिद् अल्पांशेन क्वचित् तु सर्वांशेनेति ज्ञेयम् ।

॥ १०.३३ ॥ श्री-शुकः ॥ ३३८ ॥

[338]

atha gokule'pi śrīmad-vraja-vadhū-sahita-rāsādi-līlātmakasya parama- vaiśiṣṭyam āha -

vikrīḍitaṃ vraja-vadhūbhir idaṃ ca viṣṇoḥ śraddhānvito yaḥ śṛṇuyād atha varṇayed vā |
bhaktiṃ parāṃ bhagavati parilabhya kāmaṃ hṛd-rogam āśv apahinoty acireṇa dhīraḥ ||
[BhP 10.33.39]

ca-kārād anyac ca | atheti vātha | śṛṇuyād vā varṇayed vā | upalakṣaṇaṃ caitad dhyānādeḥ | parāṃ yataḥ parā nānyā kutracid vidyate tādṛśīm | hṛd- rogaṃ kāmādikam api śīghram eva tyajati | atra sāmānyato'pi paramatva- siddhes tatrāpi parama-śreṣṭha-śrī-rādhā-saṃvalita-līlā-maya-tad-bhajanaṃ tu paramatamam eveti svataḥ sidhyati | kintu rahasya-līlā tu pauruṣa- vikāravad indriyaiḥ
pitṛ-putra-dāsa-bhāvaiś ca nopāsyā (page 179) svīya- bhāva-virodhāt | rahasyatvaṃ ca tasyāḥ kvacid alpāṃśena kvacit tu sarvāṃśeneti jñeyam |

|| 10.33 || śrī-śukaḥ || 338 ||

English witness · section(s) 337

Anuccheda 337

1 Auspiciousness greater than that manifested in Lord Krsna was never manifested in any one of the many incarnations of the Lord. In Srimad Bhagavatam (3.2.23) it is said: 2 "Alas, how shall I take shelter of one more merciful that He who granted the position of mother to a she-demon (Putana) although she was unfaithful and she prepared deadly poison to be sucked from her breast?"* 3 The words "dhatrya ya ucita gatih" mean "the position of a mother". This verse was spoken by Sri Uddhava.

Bhakti · Sanskrit §339 · English §338

[३३९]

तत्र ते भक्ति-मार्गाः दर्शिताः । अत्र च श्री-गुरोः श्री-भगवतो वा प्रसाद- लब्धं साधन-साध्य-गतं स्वीय-सर्वस्व-भूतं यत् किम् अपि रहस्यं तत् तु न कस्मैचित् प्रकाशनीयम् । यथाह -

नैतत् परस्मा आख्येयं पृष्टयापि कथञ्चन । सर्वं सम्पद्यते देवि देव-गुह्यं सुसंवृतम् ॥ [भ्प् ८.१७.२०]

सम्पद्यते फलदं भवति ।

॥ ८.१७ ॥ श्री-विष्णुर् अदितिम् ॥ ३३९ ॥

[339]

tatra te bhakti-mārgāḥ darśitāḥ | atra ca śrī-guroḥ śrī-bhagavato vā prasāda- labdhaṃ sādhana-sādhya-gataṃ svīya-sarvasva-bhūtaṃ yat kim api rahasyaṃ tat tu na kasmaicit prakāśanīyam | yathāha -

naitat parasmā ākhyeyaṃ pṛṣṭayāpi kathañcana | sarvaṃ sampadyate devi deva-guhyaṃ susaṃvṛtam || [BhP 8.17.20]

sampadyate phaladaṃ bhavati |

|| 8.17 || śrī-viṣṇur aditim || 339 ||

English witness · section(s) 338

Anuccheda 338

1 Thus is revealed the great glory of devotional service to Lord Krsna, who enjoys transcendental pastimes in Sri Gokula. That glory is also revealed in the following statement of Srimad Bhagavatam (10.6.35): "Putana was always hankering for the blood of human children, and with that desire she came to kill Krsna, but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Krsna as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?"* 2 The glory of devotional service is also revealed in the following passage of Srimad Bhagavatam (10.7.1), which has already been quoted in Sri Krsna-sandarbha: "King Pariksit said: My lord, Sukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Krsna's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Krsna consciousness. If you think it fit, kindly speak about those activities of the Lord."* The Lord's best pastimes are those in Gokula such as His pastime of the rasa dance with the gopis. This is also confirmed by the following words (Srimad Bhagavatam 10.33.39): 3 "Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart."* 4 Here the word "ca" means "others also" and "atha" means "or". Thus the words "srnuyad atha varnayet" means "hears or describes". Thus one meditates on the Lord's pastimes or perceives them in other ways. "Param" means "nothing is better than this", "hrd-rogam" means "one is quickly cured of lust and other vices in the heart". In this way it is proved that the worship of Lord Krsna as He enjoys pastimes with His most beloved Sri Radha is the highest form of worship. However, these pastimes are very confidential. One should not think these pastimes are like the pastimes of human beings with material senses and material relations of father, sons, servants and the like. Such an idea contradicts the true situation. Such an idea will become an impediment to one's spiritual progress. In one sense, some parts of these pastimes are especially confidential. In another sense, all of these pastimes are very confidential. In this way it should be understood. This verse was spoken by Srila Sukadeva Gosvami.

Bhakti · Sanskrit §340 · English §339–340

[३४०]

तद् एवं साधनात्मिका भक्तिर् दर्शिता । तत्र सिद्धि-क्रमश् च श्री- सूतोपदेशारम्भे शुश्रूषोः श्रद्दधानस्य [भ्प् १.२.१६] इत्य् आदिना दर्शितः । यथा च श्री-नारद-वाक्ये अहं पुरातीत-भवेऽभवम् [भ्प् १.५.२३] इत्य् आदौ । यथा च श्री-कपिल-देव-वाक्ये सतां प्रसङ्गान् मम वीर्य-संविदः [भ्प् ३.२५.२२] इत्य् आदौ । अत्र कैवल्य-कामायां भक्त्या पुमान् जात-विरागः [भ्प् ३.२५.२३] इत्य् आदिना । शुद्धायां नैकात्मतां मे स्पृहयन्ति केचित् [भ्प् ३.२५.३१] इत्य् आदिना क्रमो ज्ञेयः । तथा शुद्धायाम् एव श्री-प्रह्लाद-कृत-दैत्य-बालानुशासने गुरु-शुश्रूषया [भ्प् ७.७.२५] इत्य् आदिना । तम् एवं क्रमम् एव सङ्क्षिप्य स-दृष्टान्तम् आह --

भक्तिः परेशानुभवो विरक्तिर् अन्यत्र चैष त्रिक एक-कालः । प्रपद्यमानस्य यथाश्नतः स्युस् तुष्टिः पुष्टिः क्षुद्-अपायोऽनु-घासम् ॥

इत्य् अच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर् विरक्तिर् भगवत्-प्रबोधः । भवन्ति वै भागवतस्य राजंस् ततः परां शान्तिम् उपैति साक्षात् ॥ [भ्प् ११.२.४२-४३]

टीका च - प्रपद्यमानस्य हरिं भजतः पुंसो भक्तिः प्रेम-लक्षणा परेशानुभवः प्रेमास्पद-भगवद्-रूप-स्फूर्तिस् तया निर्वृतस्य ततोऽन्यत्र गृहादिषु विरक्तिर् इत्य् एषा । त्रिक एक-कालो भजन-सम-काल एव स्यात् । यथाश्नतो भुञ्जानस्य तुष्टिः सुखं पुष्टिर् उदर-भरणं क्ष्न्-निवृत्तिश् च प्रतिग्रासं स्युः । उपलक्षणम् एतत् प्रतिसिक्थम् अपि यथा स्युस् तद्वत् । एवम् एवैकस्मिन् भजने किञ्चित् प्रेमादि-त्रिके जायमान अनुवृत्त्या भजतः परम-प्रेमादि जायते बहु-ग्रास-भोजिन इव परम-तुष्ट्य्-आदि । ततश् च भगवत्-प्रसादेन कृतार्थो भवतीत्य् आह - इत्य् अच्युताङ्घ्रिम् इत्य् एषा ।

शान्तिं कृतार्थत्वम् । साक्षाद् अन्तर् बहिश् च प्रकटित-परम- पुरुषार्थत्वाद् अव्यवधानेनैवेत्य् अर्थः । पूर्व-पद्य-भक्त्य्-आदीनां तुष्ट्य्-आदयः क्रमेणैव दृष्टान्ता ज्ञेयाः । उत्तरत्राप्य् एतत्-क्रमेण भक्ति-तुष्ट्योः सुखैक-रूपत्वात् पुष्ट्य्-अनुभवयोर् आत्म-भरणैक- रूपत्वात् । क्षुद्-अपाय-विरक्त्योः शान्त्य्-एक-रूपत्वात् । यद्यपि भुक्तवतोऽन्नेऽपि वैतृष्ण्यं जायते भगवद्-अनुभविनस् तु विषयान्तर एवेति वैधर्म्यम् । तथापि वस्त्व्-अन्तर-वैतृष्ण्यांश एव दृष्टान्तो गम्यत इति ॥

॥ ११.२ ॥ श्री-कविर् निमिम् ॥ ३४० ॥

तद् एतद् व्याख्यातम् अभिधेयम् । अत्रान्योऽपि विशेषः शास्त्र-महाजन- दृष्ट्य्-अनुसन्धेयः ।

(पगे १८०)

गुरुः शास्त्रं श्रद्धा रुचिर् अनुगतिः सिद्धिर् इति मे यद् एतत् तत् सर्वं चरण-कमलं राजति ययोः ।
कृपा-माध्वीकेन स्नपित-नयनाम्भोज-युगलौ सदा राधा-कृष्णाव् शरण-गती तौ मम गतिः ॥

इति श्री-कलि-युग-पावन-स्व-भजन-विभाजन-प्रयोजनावतार-श्री-श्री-
भगवत्-कृष्ण-चैतन्य-देव-चरणानुचर-विश्व-वैष्णव-राज-सभाजन-
श्री-रूप-सनातनानुशासन-भारती-गर्भे श्री-भागवत-सन्दर्भे श्री- भक्ति-सन्दर्भो नाम पञ्चमः सन्दर्भः ॥

समाप्तश् चायं श्री-भक्ति-सन्दर्भः ॥

[*एन्द्नोते #१] नोत् फ़ोउन्द्. [*एन्द्नोते #२] वात-वासना ये मुनयो ओर् ऋषयः । [*एन्द्नोते #३] जीवऽस् रेअदिन्ग् हस् अङ्गिरस-शाखाध्यापकेन. हे अल्सो स्किप्स् मेन्तिओन् ओफ़् थे तापनीयोपनिषद्-अध्यापक. [*एन्द्नोते #४] अवैष्णवोपदिष्टेन मन्त्रेण न परा गतिः ॥

अवैष्णवोपदिष्टं चेत् पूर्व-मन्त्र-वरं द्वयम् । पुनश् च विधिना सम्यक् वैष्णवाद् ग्राहयेद् गुरोः ॥ [पद्मप् ६.२२६.१-२]

[*एन्द्नोते #५] इन् ह्ब्व् ११.६१५, थेसे वेर्सेस् अरे अत्त्रिबुतेद् तो थे गौतमीय- तन्त्रई

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tad evaṃ sādhanātmikā bhaktir darśitā | tatra siddhi-kramaś ca śrī- sūtopadeśārambhe śuśrūṣoḥ śraddadhānasya [BhP 1.2.16] ity ādinā darśitaḥ | yathā ca śrī-nārada-vākye ahaṃ purātīta-bhave'bhavam [BhP 1.5.23] ity ādau | yathā ca śrī-kapila-deva-vākye satāṃ prasaṅgān mama vīrya-saṃvidaḥ [BhP 3.25.22] ity ādau | atra kaivalya-kāmāyāṃ bhaktyā pumān jāta-virāgaḥ [BhP 3.25.23] ity ādinā | śuddhāyāṃ naikātmatāṃ me spṛhayanti kecit [BhP 3.25.31] ity ādinā kramo jñeyaḥ | tathā śuddhāyām eva śrī-prahlāda-kṛta-daitya-bālānuśāsane guru-śuśrūṣayā [BhP 7.7.25] ity ādinā | tam evaṃ kramam eva

saṅkṣipya sa-dṛṣṭāntam āha --

bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ | prapadyamānasya yathāśnataḥ syus tuṣṭiḥ puṣṭiḥ kṣud-apāyo'nu-ghāsam ||

ity acyutāṅghriṃ bhajato'nuvṛttyā bhaktir viraktir bhagavat-prabodhaḥ | bhavanti vai bhāgavatasya rājaṃs tataḥ parāṃ śāntim upaiti sākṣāt || [BhP 11.2.42-43]

ṭīkā ca - prapadyamānasya hariṃ bhajataḥ puṃso bhaktiḥ prema-lakṣaṇā pareśānubhavaḥ premāspada-bhagavad-rūpa-sphūrtis tayā nirvṛtasya tato'nyatra gṛhādiṣu viraktir ity eṣā | trika eka-kālo bhajana-sama-kāla eva syāt | yathāśnato bhuñjānasya tuṣṭiḥ sukhaṃ puṣṭir udara-bharaṇaṃ kṣn- nivṛttiś ca pratigrāsaṃ syuḥ | upalakṣaṇam etat pratisiktham api yathā syus tadvat | evam evaikasmin bhajane kiñcit premādi-trike jāyamāna anuvṛttyā bhajataḥ parama-premādi jāyate bahu-grāsa-bhojina iva parama-tuṣṭy-ādi | tataś ca bhagavat-prasādena kṛtārtho bhavatīty āha - ity acyutāṅghrim ity eṣā |

śāntiṃ kṛtārthatvam | sākṣād antar bahiś ca prakaṭita-parama- puruṣārthatvād avyavadhānenaivety arthaḥ | pūrva-padya-bhakty-ādīnāṃ tuṣṭy-ādayaḥ krameṇaiva dṛṣṭāntā jñeyāḥ | uttaratrāpy etat-krameṇa bhakti-tuṣṭyoḥ sukhaika-rūpatvāt puṣṭy-anubhavayor ātma-bharaṇaika- rūpatvāt | kṣud-apāya-viraktyoḥ śānty-eka-rūpatvāt | yadyapi bhuktavato'nne'pi vaitṛṣṇyaṃ jāyate bhagavad-anubhavinas tu viṣayāntara eveti vaidharmyam | tathāpi vastv-antara-vaitṛṣṇyāṃśa eva dṛṣṭānto gamyata iti ||

|| 11.2 || śrī-kavir nimim || 340 ||

tad etad vyākhyātam abhidheyam | atrānyo'pi viśeṣaḥ śāstra-mahājana-dṛṣṭy-anusandheyaḥ |

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guruḥ śāstraṃ śraddhā rucir anugatiḥ siddhir iti me yad etat tat sarvaṃ caraṇa-kamalaṃ rājati yayoḥ | kṛpā-mādhvīkena snapita-nayanāmbhoja-yugalau sadā rādhā-kṛṣṇāv śaraṇa-gatī tau mama gatiḥ ||

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe śrī-bhakti-sandarbho nāma pañcamaḥ sandarbhaḥ ||

samāptaś cāyaṃ śrī-bhakti-sandarbhaḥ ||

*[*ENDNOTE #1] Not found. [*ENDNOTE #2] vāta-vāsanā ye munayo or ṛṣayaḥ | [*ENDNOTE #3] Jīva's reading has aṅgirasa-śākhādhyāpakena. He also skips mention of the tāpanīyopaniṣad-adhyāpaka. [*ENDNOTE #4] avaiṣṇavopadiṣṭena mantreṇa na parā gatiḥ ||*

avaiṣṇavopadiṣṭaṃ cet pūrva-mantra-varaṃ dvayam | punaś ca vidhinā samyak vaiṣṇavād grāhayed guroḥ || [PadmaP 6.226.1-2]

*[*ENDNOTE #5] In HBV 11.615, these verses are attributed to the Gautamīya- tantraī*

English witness · section(s) 339–340

Anuccheda 339

1 In this way the path of devotional service has been revealed. This confidential knowledge should be revealed to a person who has attained the mercy of his spiritual master or the mercy of the Supreme Personality of Godhead, a person who has attained the goal of his spiritual endeavours. This confidential knowledge should not be revealed to others. This is explained in the following words of Srimad Bhagavatam (8.17.20): 2 "O Lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret."* 3 Here the word "sampadyate" means "gives the result". This verse was spoken by Lord Visnu to Aditi.

Anuccheda 340

1 In this way the path of sadhana bhakti has been revealed. The path to perfection is revealed in these words of Srimad Bhagavatam (1.2.16): "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."* 2 The path to perfection is also revealed in these words of Sri Narada Muni (Srimad Bhagavatam 1.5.23-26): "O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brahmanas who were following the principles of Vedanta. When they were living together during the four months of the rainy season, I was engaged in their personal service.* "Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.* "Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.* "O Vyasadeva, in that association and by the mercy of those great

Vedantists, I could hear them describe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Supreme Personality of Godhead increased at every step."* 3 The path to perfection is also revealed in these words of Lord Kapiladeva (Srimad Bhagavatam 3.25.25): "In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."* 4 Devotional service performed with a desire to attain liberation is described in these words (Srimad Bhagavatam 3.25.26): "Thus consciousness engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krsna consciousness is the easiest process of mystic power. When one is actually situated on that path of devotional service, he is able to control the mind."* 5 Pure devotional service is described in these words (Srimad Bhagavatam 3.25.34): "A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."* In this way the sequence of activities by which one gradually makes advancement in devotional service is to be understood. 6 The activities of pure devotional service are also described in this instructions spoken by Sri Prahlada to the demons' sons (Srimad Bhagavatam 7.7.30-31): "One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship, the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru.* 7 In some circumstances it may be possible to pass over the various stages in the path of devotional service and quickly attain perfection. The following example is given (Srimad Bhagavatam 11.2.42-43): 8 "Devotion, direct experience of the Supreme Lord, and detachment from other things, these three occur simultaneously for one who has taken shelter of the Supreme Lord, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.* 9 "My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavour thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace."*** 10 Srila Sridhara Svami comments: "Here the word "prapadyamanasya" means "of a person who worships Lord Hari', "bhaktih" means "devotional service characterised

by love of God", "paresanubhavah" means "the direct manifestation of the Supreme Personality of Godhead, who is the abode of spiritual love", "viraktih" means "filled with spiritual happiness by seeing the Lord, one becomes detached from his home and other material attractions", "ity esa trika eka-kalah" refers to the time of engaging in devotional service", "yathasnatah" means "of one engaged in eating", "tustih" means "happiness", and "pustih syuh" means "filling the stomach". This means that with every bite one's hunger becomes diminished. This happens with every mouthful of rice. By once worshipping the Lord the three things that begin with love for the Lord are manifested simultaneously. When one worships the Lord constantly "bhajato nuvrttya" one gains great love for the Lord. As by eating many mouthfuls of food one attains great satisfaction, so by worshipping the Lord constantly by the Lord's mercy one also attains great satisfaction and the supreme success in life. This is described in Srimad Bhagavatam 11.2.43." 11 Here the word "santim" means "the final success", "saksat" means "which has neither inside nor outside". This is so because by always worshipping the Lord one attains the final goal of life. In the previous verse (Srimad Bhagavatam 11.2.42) an example of devotional service, satisfaction, and other things was given. In that example devotional service and pleasure were compared because they both have happiness as a common element, nourishment and direct perception of the Lord were compared because they both have satisfaction of the self as a common element, and relief from hunger was compared to detachment because they both have peacefulness as a common element. As by eating food one becomes free from hunger, so by worshipping the Supreme Personality of Godhead one becomes detached from material things. This example is given here because it shows disinterest in other things. This verse was spoken by Sri Kavi to Maharaja Nimi. In this way devotional service, which is known as abhidheya, has been explained. One should learn more about devotional service by studying the scriptures and hearing the explanations of the great devotees. Epilogue Sri Sri Radha-Krsna, at whose lotus feet stay the spiritual master, the scriptures, faith, attraction, following, and perfection, whose lotus feet are my everything, whose eyes are flooded with tears of mercy, and who are the shelter of they who have no other shelter, are my only shelter.

Thus ends Srila Jiva Gosvami's Sri Bhakti-sandarbha.

PRĪTI-SANDARBHA

6.1

Sections 1–12

10 bilingual sequence blocks

Prīti · Sanskrit §1 · English §1

श्री-प्रीति-सन्दर्भः

तौ सन्तोषयता सन्तौ श्रील-रूप-सनातनौ । दाक्षिणात्येन भट्टेन प्नुअर् एतद् विविच्यते ॥ओ॥

तस्याद्यं ग्रन्थनालेखं क्रान्तम् उत्क्रान्त-खण्डितम् । पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥ओ॥

[१]

अथ प्रीति-सन्दर्भो लेख्यः । इह खलु शास्त्र-प्रतिपाद्यं परम-तत्त्वं सन्दर्भ-चतुष्टयेन पूर्वं सम्बद्धम् । तद्-उपासना च तद्-अनन्तर- सन्दर्भेणाभिहिता । तत्-क्रम-प्राप्तत्वेन प्रयोजनं खल्व् अधुना विविच्यते ।

पुरुष-प्रयोजनं तावत् सुख-प्राप्तिर् दुःख-निवृत्तिश् च । श्री-भगवत्- प्रीतौ तु सुखत्वं दुःख-निवर्तकत्वं चात्यन्तिकम् इति । एतद् उक्तं भवति यत् खलु परम-तत्त्वं शास्त्र-प्रतिपाद्यत्वेन पूर्वं निर्णीतं, तद् एव सद्- अनन्त-परमानन्दत्वेन सिद्धम् । श्रुताव् अपि सैषानन्दस्य मीमांसा भवति इत्य् आरभ्य मानुषानन्दतः प्राजात्यानन्द-पर्यन्तं दश-कृत्वः शत-गुणिततया क्रमेण तेषाम् आनन्दोत्कर्ष-परिमाणं प्रदश्र्य पुनश् च ततोऽपि शत-गुणत्वेन पर-ब्रह्मानन्दं प्रदश्र्याप्य् अपरितोषात् यतो वाचो निवर्तन्ते इत्य् आदि श्लोकेन तद्-आनन्दस्यानन्त्यत्वम् एव स्थापितं विलक्षणत्वं च । को ह्य् एवान्यात् कः प्राण्यात् यद् एष आकाश आनन्दो न स्याद् इत्य् अनेन नाना-स्वरूप-धर्मतोऽपि तस्य केवलानन्द-स्वरूपत्वम् एव च दर्शितम् । तथाभूत-मार्तण्डादि-मण्डलस्य केवल-ज्योतिष्ट्ववत् ।

अथ जीवश् च तदीयोऽपि तज्-ज्ञान-संसर्गाभाव-युक्तत्वेन तन्-माया- पराभूतः सन्न् आत्म-स्वरूप-ज्ञान-लोपान् माया-कल्पितोपाध्यावेशाच् चानादि-संसार-दुःखेन सम्बध्यत इति परमात्म-सन्दर्भादाव् एव निरूपितम् अस्ति । तत इदं लभ्यते परम-तत्त्व-साक्षात्कार-लक्षणं तज्-ज्ञानम् एव परमानन्द-प्राप्तिः । सैव परम-पुरुषार्थ इति । स्वात्माज्ञान-निवृत्तिः दुःखात्यन्त-निवृत्तिश् च निदाने तद्-अज्ञाने गते सति स्वत एव सम्पद्यते । पूर्वस्याः परम-तत्त्व-स्वप्रकाशताभिव्यक्ति-लक्षण-मात्रात्मकत्वाद् उत्तरस्याश् च ध्वंसाभाव-रूपत्वाद् अनश्वरत्वम् । उक्तं च पूर्वस्याः परम-पुरुषार्थत्वं धर्मस्य ह्य् अपवर्गस्य इत्य् आदिना [भ्प् १.२.९],

तच्-छ्रद्दधाना मुनयो ज्ञान-वैराग्य-युक्तया । पश्यन्त्य् आत्मनि चात्मानं भक्त्या श्रुत-गृहीतया ॥ इत्य्

अन्तेन [भ्प् १.२.१२] ।

स्वतः सर्व-दुःख-निवृत्तिश् च तत्रैवोक्ता - भिद्यते हृदय-ग्रन्थिर् [भ्प् १.२.१३] इत्य् आदिना ।
श्री-विष्णु-पुराणे च -

निरस्तातिशयाह्लाद-सुख-भावैक-लक्षणा । भेषजं भगवत्-प्राप्तिर् एकान्तात्यन्तिकी मता ॥ [विप् ६.५.५९] इति ।

श्रुतौ च - आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति [तैत्तु २.४.१] । एष एव च मुक्ति-शब्दार्थः । संसार-बन्ध-च्छेद-पूर्वकत्वात् । यथोक्तं श्री-सूतेन -

यदैवम् एतेन विवेक-हेतिना माया-मयाहङ्करणात्म-बन्धनम् । छित्त्वाच्युतात्मानुभवो ऽवतिष्ठते तम् आहुर् आत्यन्तिकम् अङ्ग सम्प्लवम् ॥ [भ्प् १२.४.३४] इति ।

अच्युताख्ये आत्मनि परमात्मनि अनुभवो यस्य तथाभूतः सन् अवतिष्ठते यत् तम् आत्यन्तिकं सम्प्लवं मुक्तिम् आहुर् इत्य् अर्थः ।

अथ मुक्तिर् हित्वान्यथा-रूपं स्वरूपेण व्यवस्थितिर् इत्य् [भ्प् २.१०.६] एतद् अपि तत्-तुल्यार्थम् एव । यतः स्वरूपेण व्यवस्थितिर् नाम स्वरूप-साक्षात्कार उच्यते । तद्-अवस्थान-मात्रस्य संसार-दशायाम् अपि स्थितत्वात् । अन्यथा- रूपत्वस्य च तद्-अज्ञान-मात्रार्थत्वेन तद्-धानौ तज्-ज्ञान-पर्यवसानात् । स्वरूपं चात्र मुख्यं परमात्म-लक्षणम् एव । रश्मि-परमाणूनां सूर्य इव स एव हि जीवानां परमोऽंशि-स्वरूपः । यथोक्तं ब्रह्माणं प्रति श्रीमता गर्भोदशायिना -

यदा रहितम् आत्मानं भूतेन्द्रिय-गुणाशयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यम् ऋच्छति ॥ [भ्प् ३.९.३३] इति ।

उपेतं युक्तम् इत्य् एवाक्लिष्टोऽर्थः । जीव-स्वरूपस्यैव गौणानन्दत्वं दर्शितम् । तस्मात् प्रियतमः स्वात्मेत्य् उक्त्वा [भ्प् १०.१४.५४] -

कृष्णम् एनम् अवेहि त्वम् आत्मानम् अखिलात्मनाम् । जगद्-धिताय सोऽप्य् अत्र देहीवाभाति मायया ॥ इत्य् अनेन [भ्प् १०.१४.५५],

जीव-परयोर् अभेद-वादस् तु परमात्म-सन्दर्भादौ विशेषतोऽपि परिहृतोऽस्ति । अतएव निरधारयच् छ्रुतिः रसो वै सः रसं ह्य् एवायं लब्ध्वानन्दी भवति [तैत्त् २.७.१] इति । अत्रांशेनांशि-प्राप्तिश् च द्विधा योजनीया । तत्राद्या ब्रह्म-प्राप्तिर् माया-वृत्त्य्-अविद्या-नाशानन्तरं केवल-तत्-स्वरूप-शक्ति-लक्षण-तद्-विज्ञानाविर्भाव-मात्रम् । सा च स्व-स्थान एव वा स्यात् । क्रमेण सर्व-लोक-सर्वावरणातिक्रमानन्तरं वा स्यात् । उपासना- विशेषानुसारेण । द्वितीया भगवत्-प्राप्तिश् च तस्य विभोर् अप्य् असर्व- प्रकटस्यतस्मिन्न् एवाविर्भावेन । विभुनापि वैकुण्ठे सर्व-प्रकटेन तेनाचिन्त्य-शक्तिना स्व-चरणारविन्द-सान्निध्य-प्रापणया च ।

तद् एवं स्थिते, सा च मुक्तिर् उत्क्रान्त-दशायां जीव-दशायाम् अपि भवति । उत्क्रान्तस्योपाध्य्-अभावेऽपि तदीय-स्वप्रकाशता-लक्षण- धर्माव्यवधानस्यैतत्-साक्षात्कार-रूपत्वात् । जीवतस् तत्-साक्षात्कारेण माया-कल्पितस्यान्यथा-भावस्य मिथात्वावभासात् सैषा मुक्तिर् एवात्यन्तिक-पुरुषार्थतयोपदिश्यते -

तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते । त्रैवर्ग्यो ऽर्थो यतो नित्यं कृतान्त-भय-संयुतः ॥ [भ्प् ४.२२.३५]

इति श्री-पृथुं प्रति श्री-सनत्-कुमारेण । श्रुतिश् च - येनाहं नामृतः स्यां किम् अहं तेन कुर्याम् [बौ २.४.३] इति । तद् एवं परम-तत्त्व- साक्षात्कारात्मकस्य तस्य मोक्षस्य परम-पुरुषार्थत्वे स्थिते पुनर् विविच्यते । तच् च परमं तत्त्वं द्विधाविर्भवति । अस्पष्ट-विशेषत्वेन स्पष्ट-स्वरूप-भूत-विशेषत्वेन च । तत्र ब्रह्माख्यास्पष्ट-विशेष-पर- तत्त्व-साक्षात्कारतोऽपि भगवत्-परमात्माद्य्-आख्य-स्पष्ट-विशेष-तत्-साक्षात्कारस्योत्कर्षं भगवत्-सन्दर्भे [८७] -

जिज्ञासितम् अधीतं च ब्रह्म यत् तत् सनातनम् । तथापि शोचस्य् आत्मानम् अकृतार्थ इव प्रभो ॥ [भ्प् १.५.४]

इत्य् आदि-प्रकरण-प्रघट्टकेन दर्शितवान् अस्मि । अत्रापि वचनान्तरं दर्शयिष्यामि । तस्मात् परमात्मत्वादि-लक्षण-नानावस्थ-भगवत्- साक्षात्कार एव तत्रापि परमः । तत्र सत्य् अपि निरुपधि-प्रीत्य्-आस्पदत्व- स्वभावस्य तस्य स्वरूप-धर्मान्तर-वृन्द-साक्षात्कृतौ परमत्वे प्रीति-भक्त्य्-आदि-संज्ञं प्रियत्व-लक्षण-धर्म-विशेष-साक्षात्कारम् एव परमतमत्वेन मन्यन्ते । तया प्रीत्यैवात्यन्तिक-दुःख-निवृत्तिश् च । यां प्रीतिं विना तत्-स्वरूपस्य तद्-धर्मान्तर-वृन्दस्य च साक्सात्कारो न सम्पद्यते । यत्र सा तत्रावश्यम् एव सम्पद्यते । यावत्य् एव प्रीति-सम्पत्तिस् तावत्य् एव

तत्-सम्पत्तिः । सम्पद्यमाने सम्पन्ने च तस्मिन् साधिकम् आविर्भवति । तद् एतत् सर्वम् अपि युक्तम् एव । परम-सुखं खलु भगवतस् तद्-गुण-वृन्दस्य च स्वरूपम् । सुखं च निरुपाधि-प्रीत्य्-आस्पदम् । ततस् तद्-अनुभवे प्रीतेर् एव मुख्यत्वम् इति । तस्मात् पुरुषेण सैव सर्वदान्वेषितव्येति पुरुष-प्रयोजनत्वं तत्रैव परमतमम् इति स्थितम् । क्रमेणोदाह्रियते ।

तत्र सत्य् अपीत्य् आदिकम् -

सर्वं मद्-भक्ति-योगेन मद्-भक्तो लभते ऽञ्जसा स्वर्गापवर्गं मद्-धाम कथञ्चिद् यदि वाञ्छति ॥ [भ्प् ११.२०.३३]

इत्य् आदि श्री-भगवद्-वाक्यादौ । तयेत्य् आदिकम् ।

प्रीतिर् न यावन् मयि वासुदेवे न मुच्यते देह-योगेन तावत् । [भ्प् ५.५.६] इति श्री-ऋषभदेव-वाक्ये ।

याम् इत्य् आदिकं -

भक्त्याहम् एकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् । [भ्प् ११.१४.२१] इति श्रीभगवद्-वाक्ये ।

सम्पद्यमाने इत्य् आदिकं - मद्-रूपम् अद्वयं ब्रह्म मध्याद्यन्त-विवर्जितम् । स्व-प्रभं सच्चिदानन्दं भक्त्या जानाति चाव्ययम् ॥ इति वासुदेवोपनिषदि ।

यत्रेत्यादिकं - भक्तिर् एवैनं नयति, भक्तिर् एवैनं दर्शयति भक्ति-वशः पुरुषो भक्तिर् एव भूयसी ॥ इति माठर-श्रुतौ । यावतीत्यादिकम् -

भक्तिः परेशानुभवो विरक्तिर् अन्यत्र चैष त्रिक एक-कालः । प्रपद्यमानस्य यथाश्नतः स्युस् तुष्टिः पुष्टिः क्षुद्-अपायो ऽनु-घासम् ॥ कवि-योगेश्वर-वाक्ये [भ्प् ११.२.४२]

एवं तत् त्वम् असि [छु ६.८.७] इत्य्-आदि-शास्त्रम् अपि तत्-प्रेम-परम् एव ज्ञेयम् । त्वम् एवामुक इतिवत् । किं च लोक-व्यवहारोऽपि तत्-पर एव दृश्यते । सर्वे हि प्राणिनः प्रीति-तात्पर्यका एव । तद्-अर्थम् आत्म-व्ययादेर् अपि दर्शनात् । किन्तु योग्य-विषयम् अलब्ध्वा तैस् तत्र तव सा परिवर्ज्यते । अतः सर्वैर् एव योग-तद्-विषयेऽन्वेष्टुम् इष्टे सति श्री-भगवत्य् एव तस्याः पर्यवसानं स्याद् इति । तद् एवं भगवत्-प्रीतेर् एव परम-पुरुषार्थत्वे समर्थिते साधूक्तं ‘अथ प्रीति-सन्दर्भो लेख्य’ इत्य् आदि ।

स एष एव परम-पुरुषार्थः क्रम-रीत्या सर्वोपरि दर्शयितुं संदृभ्यते । तत्रोक्त-लक्षणस्य मुक्ति-सामान्यस्य शास्त्र-प्रयोजनत्वम् आह - सर्व-वेदान्तेत्य् आदौ कैवल्यैक-प्रयोजनम् इति [भ्प् १२.१३.१२] । केवलः शुद्धः तस्य भावः कैवल्यम् । तद् एकम् एव प्रयोजनं परम- पुरुषार्थत्वेन प्रतिपाद्यं यस्य तद् इदं श्री-भागवतम् इति पूर्व- श्लोकस्थेनान्वयः । दोष-मूलं हि जीवस्य परम-तत्त्व-ज्ञानाभाव एवेत्य् उक्तम् - भयं द्वितीयाभिनिवेशतः स्याद् इत्य् आदौ [भ्प् १२.२.३७], ईशाद् अपेतस्येत्य् आदिभिः । अतस् तज्-ज्ञानम् एव शुद्धत्वम् इति कैवल्य-शब्दस्यात्र पूर्ववत् तद्-अनुभव एव तात्-पर्यम् ।

अथवा कैवल्य-शब्देन परमस्य स्वभाव एवोच्यते । यथा स्कान्दे -

ब्रह्मेशानादिभिर् देवैर् यत् प्राप्तुं नैव शक्यते । स यत् स्वभावः कैवल्यं स भवान् केवलो हरे ॥ इति ।

क्वचित् स्वार्थिक-तद्-धितान्तेन कैवल्य-शब्देनापि परम उच्यते । यथा श्री- दत्तात्रेय-शिक्षायां -

परावराणां परम आस्ते कैवल्य-संज्ञितः । केवलानुभवानन्द-सन्दोहो निरुपाधिकः ॥ इति [भ्प् ११.९.१८] ।

तथाप्य् उभयथैव तद्-अनुभव एव तात्-पर्यम् । तत्-स्वभावम् एव वा । तम् एवानुभावयितुम् इदं शास्त्रं प्रवृत्तम् इत्य् अर्थः ।

॥ १२.१३ ॥ श्री-सूतः ॥ १ ॥

śrī-prīti-sandarbhaḥ

tau santoṣayatā santau śrīla-rūpa-sanātanau | dākṣiṇātyena bhaṭṭena pnuar etad vivicyate ||o||

tasyādyaṃ granthanālekhaṃ krāntam utkrānta-khaṇḍitam | paryālocyātha paryāyaṃ kṛtvā likhati jīvakaḥ ||o||

[1]

atha prīti-sandarbho lekhyaḥ | iha khalu śāstra-pratipādyaṃ parama-tattvaṃ

sandarbha-catuṣṭayena pūrvaṃ sambaddham | tad-upāsanā ca tad-anantara-sandarbheṇābhihitā | tat-krama-prāptatvena prayojanaṃ khalv adhunā vivicyate |

puruṣa-prayojanaṃ tāvat sukha-prāptir duḥkha-nivṛttiś ca | śrī-bhagavat- prītau tu sukhatvaṃ duḥkha-nivartakatvaṃ cātyantikam iti | etad uktaṃ bhavati yat khalu parama-tattvaṃ śāstra-pratipādyatvena pūrvaṃ nirṇītaṃ, tad eva sad-ananta-paramānandatvena siddham | śrutāv api saiṣānandasya mīmāṃsā bhavati ity ārabhya mānuṣānandataḥ prājātyānanda-paryantaṃ daśa-kṛtvaḥ śata-guṇitatayā krameṇa teṣām ānandotkarṣa-parimāṇaṃ pradarśya punaś ca tato'pi śata-guṇatvena para-brahmānandaṃ pradarśyāpy aparitoṣāt yato vāco nivartante ity ādi ślokena tad-ānandasyānantyatvam eva sthāpitaṃ vilakṣaṇatvaṃ ca | ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syād ity anena nānā-svarūpa-dharmato'pi tasya kevalānanda-svarūpatvam eva ca darśitam | tathābhūta-mārtaṇḍādi-maṇḍalasya kevala-jyotiṣṭvavat |

atha jīvaś ca tadīyo'pi taj-jñāna-saṃsargābhāva-yuktatvena tan-māyā- parābhūtaḥ sann ātma-svarūpa-jñāna-lopān māyā-kalpitopādhyāveśāc cānādi-saṃsāra-duḥkhena sambadhyata iti paramātma-sandarbhādāv eva nirūpitam asti | tata idaṃ labhyate parama-tattva-sākṣātkāra-lakṣaṇaṃ taj- jñānam eva paramānanda-prāptiḥ | saiva parama-puruṣārtha iti | svātmājñāna-nivṛttiḥ duḥkhātyanta-nivṛttiś ca nidāne tad-ajñāne gate sati svata eva sampadyate | pūrvasyāḥ parama-tattva-svaprakāśatābhivyakti-lakṣaṇa-mātrātmakatvād uttarasyāś ca dhvaṃsābhāva-rūpatvād anaśvaratvam | uktaṃ ca pūrvasyāḥ parama-puruṣārthatvaṃ dharmasya hy apavargasya ity ādinā [BhP 1.2.9],

tac-chraddadhānā munayo jñāna-vairāgya-yuktayā | paśyanty ātmani cātmānaṃ bhaktyā śruta-gṛhītayā || ity antena [BhP 1.2.12] |

svataḥ sarva-duḥkha-nivṛttiś ca tatraivoktā - bhidyate hṛdaya-granthir [BhP 1.2.13] ity ādinā | śrī-viṣṇu-purāṇe ca -

nirastātiśayāhlāda-sukha-bhāvaika-lakṣaṇā | bheṣajaṃ bhagavat-prāptir ekāntātyantikī matā || [ViP 6.5.59] iti |

śrutau ca - ānandaṃ brahmaṇo vidvān na bibheti kutaścaneti [TaittU 2.4.1] | eṣa eva ca mukti-śabdārthaḥ | saṃsāra-bandha-ccheda-pūrvakatvāt | yathoktaṃ śrī-sūtena -

yadaivam etena viveka-hetinā māyā-mayāhaṅkaraṇātma-bandhanam | chittvācyutātmānubhavo 'vatiṣṭhate tam āhur ātyantikam aṅga samplavam || [BhP 12.4.34] iti |

acyutākhye ātmani paramātmani anubhavo yasya tathābhūtaḥ san avatiṣṭhate yat tam

ātyantikaṃ samplavaṃ muktim āhur ity arthaḥ |

atha muktir hitvānyathā-rūpaṃ svarūpeṇa vyavasthitir ity [BhP 2.10.6] etad api tat-tulyārtham eva | yataḥ svarūpeṇa vyavasthitir nāma svarūpa-sākṣātkāra ucyate | tad-avasthāna-mātrasya saṃsāra-daśāyām api sthitatvāt | anyathā- rūpatvasya ca tad-ajñāna-mātrārthatvena tad-dhānau taj-jñāna-paryavasānāt | svarūpaṃ cātra mukhyaṃ paramātma-lakṣaṇam eva | raśmi-paramāṇūnāṃ sūrya iva sa eva hi jīvānāṃ paramo'ṃśi-svarūpaḥ | yathoktaṃ brahmāṇaṃ prati śrīmatā garbhodaśāyinā -

yadā rahitam ātmānaṃ bhūtendriya-guṇāśayaiḥ | svarūpeṇa mayopetaṃ paśyan svārājyam ṛcchati || [BhP 3.9.33] iti |

upetaṃ yuktam ity evākliṣṭo'rthaḥ | jīva-svarūpasyaiva gauṇānandatvaṃ darśitam | tasmāt priyatamaḥ svātmety uktvā [BhP 10.14.54] -

kṛṣṇam enam avehi tvam ātmānam akhilātmanām | jagad-dhitāya so'py atra dehīvābhāti māyayā || ity anena [BhP 10.14.55],

jīva-parayor abheda-vādas tu paramātma-sandarbhādau viśeṣato'pi parihṛto'sti | ataeva niradhārayac chrutiḥ raso vai saḥ rasaṃ hy evāyaṃ labdhvānandī bhavati [Taitt 2.7.1] iti | atrāṃśenāṃśi-prāptiś ca dvidhā yojanīyā | tatrādyā brahma-prāptir māyā-vṛtty-avidyā-nāśānantaraṃ kevala-tat-svarūpa-śakti-lakṣaṇa-tad-vijñānāvirbhāva-mātram | sā ca sva-sthāna eva vā syāt | krameṇa sarva-loka-sarvāvaraṇātikramānantaraṃ vā syāt | upāsanā- viśeṣānusāreṇa | dvitīyā bhagavat-prāptiś ca tasya vibhor apy asarva- prakaṭasyatasminn evāvirbhāvena | vibhunāpi vaikuṇṭhe sarva-prakaṭena tenācintya-śaktinā sva-caraṇāravinda-sānnidhya-prāpaṇayā ca |

tad evaṃ sthite, sā ca muktir utkrānta-daśāyāṃ jīva-daśāyām api bhavati | utkrāntasyopādhy-abhāve'pi tadīya-svaprakāśatā-lakṣaṇa-dharmāvyavadhānasyaitat-sākṣātkāra-rūpatvāt | jīvatas tat-sākṣātkāreṇa māyā-kalpitasyānyathā-bhāvasya mithātvāvabhāsāt saiṣā muktir evātyantika-puruṣārthatayopadiśyate -

tatrāpi mokṣa evārtha ātyantikatayeṣyate | traivargyo 'rtho yato nityaṃ kṛtānta-bhaya-saṃyutaḥ || [BhP 4.22.35]

iti śrī-pṛthuṃ prati śrī-sanat-kumāreṇa | śrutiś ca - yenāhaṃ nāmṛtaḥ syāṃ kim ahaṃ tena kuryām [BAU 2.4.3] iti | tad evaṃ parama-tattva- sākṣātkārātmakasya tasya mokṣasya parama-puruṣārthatve sthite punar vivicyate | tac ca paramaṃ tattvaṃ dvidhāvirbhavati | aspaṣṭa-viśeṣatvena spaṣṭa-svarūpa-bhūta-viśeṣatvena ca | tatra

brahmākhyāspaṣṭa-viśeṣa-para- tattva-sākṣātkārato'pi bhagavat-paramātmādy-ākhya-spaṣṭa-viśeṣa-tat- sākṣātkārasyotkarṣaṃ bhagavat-sandarbhe [87] -

jijñāsitam adhītaṃ ca brahma yat tat sanātanam | tathāpi śocasy ātmānam akṛtārtha iva prabho || [BhP 1.5.4]

ity ādi-prakaraṇa-praghaṭṭakena darśitavān asmi | atrāpi vacanāntaraṃ darśayiṣyāmi | tasmāt paramātmatvādi-lakṣaṇa-nānāvastha-bhagavat- sākṣātkāra eva tatrāpi paramaḥ | tatra saty api nirupadhi-prīty-āspadatva- svabhāvasya tasya svarūpa-dharmāntara-vṛnda-sākṣātkṛtau paramatve prīti- bhakty-ādi-saṃjñaṃ priyatva-lakṣaṇa-dharma-viśeṣa-sākṣātkāram eva paramatamatvena manyante | tayā prītyaivātyantika-duḥkha-nivṛttiś ca | yāṃ prītiṃ vinā tat-svarūpasya tad-dharmāntara-vṛndasya ca sāksātkāro na sampadyate | yatra sā tatrāvaśyam eva sampadyate | yāvaty eva prīti-sampattis tāvaty eva tat-sampattiḥ | sampadyamāne sampanne ca tasmin sādhikam āvirbhavati | tad etat sarvam api yuktam eva | parama-sukhaṃ khalu bhagavatas tad-guṇa-vṛndasya ca svarūpam | sukhaṃ ca nirupādhi-prīty-āspadam | tatas tad-anubhave prīter eva mukhyatvam iti | tasmāt puruṣeṇa saiva sarvadānveṣitavyeti puruṣa-prayojanatvaṃ tatraiva paramatamam iti sthitam | krameṇodāhriyate |

tatra saty apīty ādikam -

sarvaṃ mad-bhakti-yogena mad-bhakto labhate 'ñjasā svargāpavargaṃ mad-dhāma kathañcid yadi vāñchati || [BhP 11.20.33]

ity ādi śrī-bhagavad-vākyādau | tayety ādikam |

prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat | [BhP 5.5.6] iti śrī-ṛṣabhadeva-vākye |

yām ity ādikaṃ -

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām | [BhP 11.14.21] iti śrībhagavad-vākye |

sampadyamāne ity ādikaṃ - mad-rūpam advayaṃ brahma madhyādyanta-vivarjitam | sva-prabhaṃ saccidānandaṃ bhaktyā jānāti cāvyayam || iti vāsudevopaniṣadi |

yatretyādikaṃ - bhaktir evainaṃ nayati, bhaktir evainaṃ darśayati bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī || iti māṭhara-śrutau | yāvatītyādikam -

bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ | prapadyamānasya yathāśnataḥ syus tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam || kavi-yogeśvara-vākye [BhP 11.2.42]

evaṃ tat tvam asi [ChU 6.8.7] ity-ādi-śāstram api tat-prema-param eva jñeyam | tvam evāmuka itivat | kiṃ ca loka-vyavahāro'pi tat-para eva dṛśyate | sarve hi prāṇinaḥ prīti-tātparyakā eva | tad-artham ātma-vyayāder api darśanāt | kintu yogya-viṣayam alabdhvā tais tatra tava sā parivarjyate | ataḥ sarvair eva yoga-tad-viṣaye'nveṣṭum iṣṭe sati śrī-bhagavaty eva tasyāḥ paryavasānaṃ syād iti | tad evaṃ bhagavat-prīter eva parama-puruṣārthatve samarthite sādhūktaṃ ôatha prīti-sandarbho lekhyaö ity ādi |

sa eṣa eva parama-puruṣārthaḥ krama-rītyā sarvopari darśayituṃ saṃdṛbhyate | tatrokta-lakṣaṇasya mukti-sāmānyasya śāstra-prayojanatvam āha - sarva-vedāntety ādau kaivalyaika-prayojanam iti [BhP 12.13.12] | kevalaḥ śuddhaḥ tasya bhāvaḥ kaivalyam | tad ekam eva prayojanaṃ parama- puruṣārthatvena pratipādyaṃ yasya tad idaṃ śrī-bhāgavatam iti pūrva- ślokasthenānvayaḥ | doṣa-mūlaṃ hi jīvasya parama-tattva-jñānābhāva evety uktam - bhayaṃ dvitīyābhiniveśataḥ syād ity ādau [BhP 12.2.37], īśād apetasyety ādibhiḥ | atas taj-jñānam eva śuddhatvam iti kaivalya-śabdasyātra pūrvavat tad-anubhava eva tāt-paryam |

athavā kaivalya-śabdena paramasya svabhāva evocyate | yathā skānde -

brahmeśānādibhir devair yat prāptuṃ naiva śakyate | sa yat svabhāvaḥ kaivalyaṃ sa bhavān kevalo hare || iti |

kvacit svārthika-tad-dhitāntena kaivalya-śabdenāpi parama ucyate | yathā śrī-dattātreya-śikṣāyāṃ -

parāvarāṇāṃ parama āste kaivalya-saṃjñitaḥ | kevalānubhavānanda-sandoho nirupādhikaḥ || iti [BhP 11.9.18] |

tathāpy ubhayathaiva tad-anubhava eva tāt-paryam | tat-svabhāvam eva vā | tam evānubhāvayitum idaṃ śāstraṃ pravṛttam ity arthaḥ |

|| 12.13 || śrī-sūtaḥ || 1 ||

English witness · section(s) 1

Srila Jiva Gosvami's

Sri Priti-sandarbha

Introduction

tau santosayata santau srila-rupa-sanatanau daksinatyena bhattena punar etad vivicyate

tasyadyam granthana-lekham kranta-vyutkranta-khanditam paryalocyatha paryayam krtva likhati jivakah

srila Gopala Bhatta Gosvami, the great philosopher from the southern provinces who greatly pleased srila Rupa Gosvami and srila Sanatana Gosvami, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

Now the Priti-sandarbha will be written. The Supreme Truth, as He is revealed in the scriptures, was described in the first four sandarbhas. The worship of the Supreme Truth was described in the next, the fifth sandarbha. Those topics already explained, the true need of mankind will be now described. The need of mankind is to end suffering and attain happiness. When the Supreme Personality of Godhead is pleased, then one attains happiness and ends all sufferings. In the previous sandarbhas many passages from scripture were quoted to describe the nature of the Supreme Truth. There it was proved that the Supreme Truth is perfect with eternal, limitless, transcendental bliss. In Taittiriya Upanisad (2.8.1) it is said that the Prajapatis enjoy happiness thousands of times greater than the happiness of human beings, and the great souls who know the Supreme enjoy happiness hundreds of times greater still. In Taittiriya Upanisad (2.4.1) it is said that happiness is limitless and very extraordinary. In Taittiriya Upanisad (2.7.1) it is said that the Supreme is the source of all bliss experienced by the living entities. In the same way the Supreme is also the source of the sun's light and all other light also. When he is ignorant of the Supreme Lord, the individual soul finds himself defeated by maya (material illusion). In that condition, his awareness of his original form is taken away from him and he is covered by an external form created by maya. In this way he is imprisoned in the world of birth and death and shackled by a host of material sufferings. This was already explained in the Paranmatma- sandarbha. Therefore when one has direct knowledge of the Supreme Truth, one attains the greatest bliss. Attaining that bliss is the true goal of life. When ignorance is dispelled, one understands his true spiritual nature. Then sufferings end. The first (understanding one's true spiritual nature) of these is attained when the Supreme Truth is directly manifest before one. The second (the end of sufferings) of these is attained when one attains his spiritual form, which never dies. Then one is situated in eternity. The first of these is the highest goal of life. It is described in

these words of srimad-Bhagavatam (1.2.9- 12):

dharmasya hy apavargasya. . .

tac chraddadhana munayo jnana-vairagya-yuktaya pasyanty atmani catmanam bhaktya sruta-grhitaya

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification. "Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works. "Learned transcendentalists who know the Absolute Truth call the nonodual substance Brahman, Paramatma, or Bhagavan. "The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."

The stage where all sufferings end is described in these words of srimad-Bhagavatam (1.2.21):

bhidyate hrdaya-granthih. . .

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master."

This is also described in these words of sri Visnu Purana (6.5.59):

nirastatisayahlada- sukha-bhavaika-laksana bhesajam bhagavat-praptir ekantatyantiki mata

"Attaining the Supreme Lord is the medicine to cure the suffering soul. That medicine fills the taker with transcendental bliss."

In the Taittiriya Upnaisad (2.4.1) it is said:

anandam brahmano vidvan na bibheti kutascana

"A soul who knows the bliss that comes from the Supreme Brahman never fears."

The word "mukti" (liberation) is defined as: The state that comes after the shakcles of birth and death are cut". srila Suta Gosvami describes liberation in these words of srimad-Bhagavatam (12.4.34):

yadaivam etena viveka-hetina maya-mayahankaranatma-bandhanam
chittvacyutatmanubhavo 'vatisthate tam ahur atyantikam anga samplavam

"Cutting the bonds of false ego with the sword of knowledge, the soul sees the infallible Supreme Personality of Godhead. My dear friend, then the soul's bondage in matter is completely destroyed."

This verse means, "When the soul sees the infallible Supreme Personality of Godhead, that state is called liberation."

The same explanation is given in these words of srimad- Bhagavatam (2.10.6):

muktir hitvanyatha-rupam svarupena vyavasthitih

"Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."

These words mean that even though the soul may still reside in the world of birth and death, he may still directly see his original spiritual form. These words also mean that the soul's misidentification with the external material body (anyatha- rupam) is then destroyed. In this verse the primary meaning of the word "svarupa" is "the form of the Supreme Personality of Godhead". However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word "svarupa" may also refer to the individual soul.

In srimad-Bhagavatam (3.9.33) Lord Garbhodakasayi Visnu tells the demigod Brahma:

yada rahitam atmanam bhutendriya-gunasayaih svarupena mayopetam pasyan svarajyam rcchati

"When you are free from the conception of gross and subtle bodies, and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness."

In this verse the word "upetam": means "it is attained without any trouble". The happiness of the Supreme Personality of Godhead is most important. The happiness of the individual souls is secondary. The individual souls' relationship with the Supreme is described in these words of srimad-Bhagavatam (10.14.55):

tasmat priyatamah svatma. . . .

krsnam enam avehi tvam atmanam akhilatmanam jagad-dhitaya so 'py atra dehiva. . . .

"Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. "You should knowe Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe He has, out of His causeless mercy, appeared as an ordinary human being."

The idea that the individual souls are not in any way different from the Supreme has already been refuted in the Paramatma-sandarbha. The Taittiriya Upanisad (2.7.1) gives this conclusive opinion:

raso vai sah. rasam hy evayam labdhvanandi bhavati.

"When one understands the Personality of God, the reservoir of pleasure, Krsna, he actually becomes transcendentally blissful."

The individual souls are the fragmental parts and the Supreme is whole, within which the parts are contained. That is their relationship. This relationship is manifested in two ways. In the first manifestation one becomes free from the illusions presented by maya and attains the impersonal Brahman. In this way one attains knowledge of the power of impersonal Brahman manifested in the material world. Then one gradually passes beyond the coverings of the material world. Then one very intently worships the impersonal Brahman. In the second manifestation of liberation one attains the Supreme Personality of Godhead. One attains Him because, even though He is not openly present everywhere in the material world, by His inconceivable potency the Supreme Personality of Godhead is openly present everywhere in the spiritual world of Vaikuntha, and then one also attains Him because one is able to stay near His lotus feet. One may attain liberation at the moment of death, and one may also be liberated even during the time one lives in the material world. At the time of death one may become free from having to take another material body and one may directly see the Supreme Personality of Godhead. Also, even as one lives in the material world, one may know that he is not the external material body created by maya and one may also see the Supreme Personality of Godhead directly. That liberation is the highest goal of life is explained in these words of srimad-Bhagavatam (4.22.35), where Sanatkumara tells KIng Prthu:

tatrapi moksa evartha atyatikatayesyate traivargyo 'rtho yato nityam
krtanta-bhaya-samyutah

"Out of the four principles - namely religion, economic development, sense gratification, and liberation - liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature - death."

In the Brhad-aranyaka Upanisad (2.4.3) it is also said:

yenaham namrtah syam kim aham tena kuryam

"What shall I do to become free of death?"

Attaining the liberation where one directly sees the Supreme Truth is the highest goal of life. This is explained again and again. The Supreme Truth has two features. In one feature He is seen indistinctly, and in the other feature He is seen distinctly. In His feature as the impersonal Brahman He is seen indistinctly, and in His feature as Paramatma (the Supersoul) and Bhagavan (the Supreme Personality of Godhead) He is seen distinctly. Thus His feature as Bhagavan and Paramatma is superior to His feature of impersonal Brahman. This I have already explained in Bhagavat-sandarbha (anuccheda 80) in my explanation of this verse of srimad-Bhagavatam (1.5.4):

jijnasitam adhitam ca brahma yat tat sanatanam tathapi socasy atmanam akrtartha iva prabho

"You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabbu?"

With further explanations I will now again show how that is true. Direct perception of Bhagavan, who appears as Paramatma and in many other forms also, is the highest kind of liberation. In that highest liberation the most exalted spiritual activities are known by names like "bhakti" (devotional service) and "priti" (spiritual love). Spiritual love is considered the highest of all spiritual sentiments. Priti completely ends all sufferings. Without priti the highest stage of spiritual life is not attained. Priti is not dependent on anything else. To the extent one has priti, one is fortunate. Priti is present as one is making progress toward liberation and it is also present when one has attained liberation. That is the correct understanding. The form of the Supreme Personality of Godhead is full of transcendental bliss. transcendental bliss is the abode of priti. Therefore priti is most important in experiencing transcendental bliss. Therefore, the spirit souls should always try to attain priti. Priti is the greatest need, the highest goal of the spirit souls. Some examples of the exalted nature of priti will now be given. In srimad-Bhagavatam (11.20.33) the Supreme Personality of Godhead explains:

sarvam mad-bhakti-yogena mad-bhakto labhate 'njasa svargapavargam mad-dhama kathancid yadi vanchati

"If he desires them, by serving Me with devotion My devotee easily attains Svargaloka, liberation, or My own abode."

In srimad-Bhagavatam (5.5.6) Lord Rsabhadeva explains:

pritir na yavan mayi vasudeve na mucyate deha-yogena tavat

"Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."

In srimad-Bhagavatam (11.14.21) the Supreme Personality of Godhead explains:

bhaktyaham ekaya grahyah sraddhayatma priyah satam

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service."

In the Mathara-sruti it is said:

bhaktir evainam nayati. bhaktir evainam darsayati. bhakti- vasah puruso bhaktir eva bhuyasi.

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AAAAAAAIn this sandarbha will be shown, one after another, many proofs that love for the Supreme Personality of Godhead is the highest goal of life. The scriptures declare that liberation is the true goal of life. for example, in srimad-Bhagavatam (12.13.12) it is said:

sarva-vedanta. . .kaivalyaika-prayojanam

AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA
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AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA This verse means: "srimad-Bhagavatam explains that liberation is the true goal of life." Ignorance of the Supreme Truth, the Supreme Lord, is the root of all problems that beset the individual soul. This is explained in these words of srimad- Bhagavatam (11.2.37):

bhayam dvitiyabhinivesatah syad isad apetasya. . . A "When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear."

The word "kaivalya" used in the previously quoted verse of srimad-Bhagavatam (12.13.12) thus means "the purity that comes from knowing the Supreme Personality of Godhead". Or, the world "kaivalya" may also mean, the highest state of liberation, which is manifested in the Supreme Personality of Godhead Himself". This second meaning is seen in these words of Skanda Purana:

brahmesanadibhir devair yat praptum naiva sakyate sa yat-svabhavam kaivalyam sa bhavan kevalo hare

A "O Lord Hari, Your exalted position is far above the material world. Even Brahma, siva, and all the demigods cannot attain Your exalted position of the highest liberation."

Sometimes the world "kaivalya" means, "the Supreme Personality of Godhead, whi is situated in the highest state of liberation. In srimad-Bhagavatam (11.9.1), in the teachings of Dattatreya, the word is used in that way:

paravaranam parama
AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAsandoho nirupadhikah

"The Supreme Personality of Godhead is greater than all other beings, both high and low. His form is not material. He is filled with spiritual bliss. He is situated in the highest stage of liberation."

Thus the word "kaivalya" may mean either directly seeing the Supreme Personality of Godhead" or the Supreme Personality of Godhead, who is situated in the highest state of liberation". Both meanings are employed in the scriptures. The verse quoted in the beginning of this anuccheda was spoken by srila Suta Gosvami. A

Prīti · Sanskrit §2 · English §2–3

[२]

तथा चान्यत्र -

एतावान् एव मनुजैर् योग-नैपुण्य-बुद्धिभिः । स्वार्थः सर्वात्मना ज्ञेयो यत्-परात्मैक-दर्शनम् ॥ [भ्प् ६.१६.६३]

टीका च - न चातः परः पुरुषोऽस्तीत्याह एतावान् इति । परस्यात्मन एकं दर्शनम् इति यत् एतावान् एवेत्य् एषा । परमात्मनः केवलस्य दर्शनम् इति वा ।

॥ ६.१६ ॥ श्री-शङ्कर्षणश् चित्रेकेतुम् ॥ २ ॥

[2]

tathā cānyatra -

etāvān eva manujair yoga-naipuṇya-buddhibhiḥ | svārthaḥ sarvātmanā jñeyo yat-parātmaika-darśanam || [BhP 6.16.63]

ṭīkā ca - na cātaḥ paraḥ puruṣo'stītyāha etāvān iti | parasyātmana ekaṃ darśanam iti yat etāvān evety eṣā | paramātmanaḥ kevalasya darśanam iti vā |

|| 6.16 || śrī-śaṅkarṣaṇaś citreketum || 2 ||

English witness · section(s) 2–3

Anuccheda 2

In srimad-Bhagavatam (6.16.63) it is said:

Aetavan eva manujair yoga-naipunya-buddhibhih svarthah sarvatmana jneyo yat paratmaika-darsanam

"Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this." A In his commentary on this verse srila sridhara Svami explains:

"The gist of this verse is: `There is no higher goal of life than this.' This verse says: `They whose intelligence is expert at yoga see that they are one in quality with the Supreme."

These words may also mean: "They fix their gaze on the supremely liberated Personality of Godhead." This verse was spoken by Lord Sankarsana to King Citraketu.

AAnuccheda 3

Liberation attained at the moment of death is of two kinds: immediate and gradual. The first kind of liberation, Immediate liberation, is described in these words of srimad-Bhagavatam (2.2.15-21):

sthiram sukham casanam. . .visrjet param gatah

"O king, whenever the yogi desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind. 168Thereafter, the yogi should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities. "In that transcendental state of labdhopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane cratures. 9And what tio speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature. "The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Visnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart. "By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole (through which stool is evacuated) with the heel of one's foot and

by lifting the life air from one place to another in the six primary places. "The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with intelligence. "Thereafter the bhakti-yogi should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme."

The second kind of liberation, gradual liberation, is described in these words of srimad-Bhagavatam (2.2.22-31):

yadi prayasyan nrpa paramesthyam. . .tenatmanatmanam upaiti santam

"However, O king, if a yogi maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloka, or the achievement of the eightfold perfections, travel in outer space with the Vaihayasas, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses. "The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power, and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner. "O king, when such a mystic passes over the Milky Way by the illuminating Susumna to reach the highest planet, Brahmaloka, he goes first to Vaisvanara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he goes still higher, to the circle of sisumara, to relate with Lord Hari, the Personality of Godhead. "This Sisumara is the pivot for the turning of the complete universe, and it is called the navel of Visnu (Garbhodakasayi Visnu). The yogi alone goes beyond this circle of sisumara and attains the planet (Maharloka) where purified saints like Bhrgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendentally situated. "At the time of the final devastation of the complete universe (the end of the duration of Brahma's life), a flame of fire emanates from the mouth of Ananta (from the bottom of the universe). The yogi sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years. "In that planet of Satyaloka there is neithger bereavement, nor old age, nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world. "After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by

the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing, and airy, until he reaches the ethereal stage. "The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities. "The devotee, thus surpassing the gross and subtle forms of coverings, enters the plane of egoism. And in that ststus he merges the material modes of nature (ignorance and passion) in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self- realization. "Only the purified soul can attain the perfection of associating with the Supreme Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns."

It is also seen that one may be liberated even while living in this material world. How, by directly seeing the Supreme Personality of Godhead, one may liberated while still living in the material world is described in these words of srimad- Bhagavatam (1.3.33):

yatreme sad-asad-rupe pratisiddhe sva-samvida avidyayatmani krte iti tad brahma-darsanam

"Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the self, at that time he sees himself as well as the Lord."

This verse says: "A person learns, by self- realization, the truth about the gross and subtle material bodies." What kind of truth does the soul learn? The soul learns that "both the gross and subtle bodies have nothing to do with the self". At that time the soul directly sees the Supreme. Then the soul understands his own true nature. The soul understands liberation. But that does not mean that the soul ceases to exist. When he understands that the idea that he is identical with the gross and subtle material bodies is an illusion, and when he then directly sees the Supreme Personality of Godhead, the soul attains liberation, even though he may remain alive in the material world. That is the meaning of this verse. This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §3 · English §4

[३]

सैषा हि मुक्तिर् उत्क्रान्त-दशायां द्विधा भवति सद्य एव च, क्रम-रीत्या च । तत्र पूर्वा । द्वितीये स्थिरं सुखं चासनम् [भ्प् २.२.१५] इत्य् आदि प्रकरणान्ते विसृजेत् परं यत इत्य् अत्र [भ्प् २.२.२१] । उत्तरा च तद्-अनन्तरं यदि प्रयास्यन् नृप पारमेष्ठ्यम् इत्य् आदौ [भ्प् २.२.२२] तेनात्मनात्मानम् उपैति शान्तम् इत्य् अत्र [भ्प् २.२.३१] । जीवद्-दशायाम् अपि सा तु तद्-विशेषेष्व् अग्रतो दर्शनीया । तत्र ब्रह्म-साक्षात्कार-लक्षणां जीवन्-मुक्तिम् आह -

यत्रेमे सद्-असद्-रूपे प्रतिषिद्धे स्व-संविदा । अविद्ययात्मनि कृते इति तद्-ब्रह्म-दर्शनम् ॥ [भ्प् १.३.३३]

यत्र यस्मिन् दर्शने स्थूल-सूक्ष्म-रूपे शरीरे स्व-संविदा जीवात्मनः स्वरूप-ज्ञानेन प्रतिषिद्धे भवतः । केन प्रकारेण ? वस्तुत आत्मनि ते न स्त एव किन्त्व् अविद्ययैवात्मनि कृते अध्यस्ते इति एतत् प्रकारेणेत्य् अर्थः । तद् ब्रह्म-दर्शनम् इति यत्-तदोर् अन्वयः । ब्रह्मणो दर्शनं साक्षात्कारः । यत्र स्व-संविदेत्य् उक्त्या जीव-स्वरूप-ज्ञानम् अपि तद्-आश्रयम् एव भवति इति । तथा केवल-स्व-संविदा ते निषिद्धे न भवत इति च ज्ञापितम् । ततश् च जीवत एवाविद्या-कल्पित-माया-कार्य-सम्बन्ध-मिथ्यात्व-ज्ञापक-जीव-स्वरूप-साक्षात्कारेण तादात्म्यापन्न-ब्रह्म- साक्षात्कारो जीवन्-मुक्ति-विशेष इत्य् अर्थः ॥

॥१.३॥ श्री-सूतः ॥ ३ ॥

[3]

saiṣā hi muktir utkrānta-daśāyāṃ dvidhā bhavati sadya eva ca, krama-rītyā ca | tatra pūrvā | dvitīye sthiraṃ sukhaṃ cāsanam [BhP 2.2.15] ity ādi prakaraṇānte visṛjet paraṃ yata ity atra [BhP 2.2.21] | uttarā ca tad-anantaraṃ yadi prayāsyan nṛpa pārameṣṭyam ity ādau [BhP 2.2.22] tenātmanātmānam upaiti śāntam ity atra [BhP 2.2.31] | jīvad-daśāyām api sā tu tad-viśeṣaṣv agrato darśanīyā | tatra brahma-sākṣātkāra-lakṣaṇāṃ jīvan-muktim āha -

yatreme sad-asad-rūpe pratiṣiddhe sva-saṃvidā | avidyayātmani kṛte iti tad-brahma-darśanam || [BhP 1.3.33]

yatra yasmin darśane sthūla-sūkṣma-rūpe śarīre sva-saṃvidā jīvātmanaḥ svarūpa-jñānena pratiṣiddhe bhavataḥ | kena prakāreṇa ? vastuta ātmani te na sta eva kintv

avidyayaivātmani kṛte adhyaste iti etat prakāreṇety arthaḥ | tad brahma-darśanam iti yat-tador anvayaḥ | brahmaṇo darśanaṃ sākṣātkāraḥ | yatra sva-saṃvidety uktyā jīva-svarūpa-jñānam api tad-āśrayam eva bhavati iti | tathā kevala-sva-saṃvidā te niṣiddhe na bhavata iti ca jñāpitam | tataś ca jīvata evāvidyā-kalpita-māyā-kārya-sambandha-mithyātva-jñāpaka-jīva-svarūpa-sākṣātkāreṇa tādātmyāpanna-brahma- sākṣātkāro jīvan-mukti-viśeṣa ity arthaḥ ||

||1.3|| śrī-sūtaḥ || 3 ||

English witness · section(s) 4

Anuccheda 4

Lord Kapila describes liberation in these words (srimad- Bhagavatam 3.28.35-38):

muktasrayam. . .

"When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities. "Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogi realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance. "Because he has achieved his real identity, the perfectlyrealized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body. "The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream."

In these verses it is said, "When the mind is freed from material contamination, one sees the Supersoul. That is liberation." Then it is said, "The mind is situated in its own glory. Then the yogi realizes the truth of his relationship with the Supreme Personality of Godhead." Then it is said, "Then the soul understands his own form and the form of the Supreme Brahman." Then it is said, "Then the liberated devotee is awake to his constitutional position." Simply by beginning these spiritual activities, the soul begins to understand what is liberation. This is described in the following words of Isopanisad

(mantra 7):

tatra ko mohah kah soka ekatvam anupasyatah

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"

At the end one sees the Supreme Personality of Godhead directly. This is called liberation. It is described in these words of srimad-Bhagavatam (1.3.34):

yady esoparata devi maya vaisaradi matih sampanna eveti vidur mahimni sve mahiyate

"If the illusory energy subsides, and the living entity becoems fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory."

This verse says, "When, even while living in this material world, an individual spirit soul is situated in the state of liberation, the expert Supreme Personality of Godhead gives to him glorious intelligence, intelligence filled with knowledge given by His spiritual potency (maya), intelligence in the mode of pure goodness. That intelligence enables the soul to become detached from the material world. Then, all obstacles surmounted, the soul attains transcendental bliss. The sages know this is liberation. Attaining this good fortune, the soul is situated in the glory of his own original spiritual form. Then he is worshiped. Then he is gloriously manifest." This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §4 · English §5

[४]

ईदृशम् एव तन्-मुक्ति-लक्षणं श्री-कापिलेये मुक्ताश्रयम् (भ्प् ३.२८.३५-३८) इत्य् आदि-चतुष्टये दर्शितम् । तत्र हि प्रतिनिवृत्त-गुण-प्रवाहः सन् आत्मानम् पर्मात्मानम् ईक्षत इति मुक्ताश्रयम् इत्य् आदौ स्व-स्वरूप-भूते महिम्नि अवस्थितो निष्ठां प्राप्तः सन्न् उपलब्ध-परात्म-काष्ठ इति सोऽप्य् एतयेत्य् आदौ स्वरूपं जीव-ब्रह्मणो याथात्म्यअ-मध्यगमद् इति देहं चेत्य् आदौ । एवं प्रतिबुद्ध-वस्तुर् इति देहोऽपीत्य् आदौ चेति । तस्माद् अस्य प्रारब्ध-कर्म-मात्राणाम् अनभिनिवेशेनैव भोगः । एवम् एवोक्तं तत्र को मोहः कः शोक एकत्वम् अनुपश्यत इति (ईशोपनिषद् ७) ।

अथान्तिमां ब्रह्म-साक्षात्कार-लक्षणां मुक्तिम् आह -

यद्य् एषोपरता देवी माया वैशारदी मतिः । सम्पन्न एवेति विदुर् महिम्नि स्वे महीयते ॥ (भ्प् १.३.३४)

एषा जीवन्-मुक्ति-दशायां स्थिता विशारदेन परमेश्वरेण दत्ता देवी द्योतमाना मतिर् विद्या तद्-रूपा या माया स्वरूप-शक्ति-वृत्ति-भूत- विद्याविर्भाव-द्वार-लक्षणा सत्त्वमयी माया-वृत्तिः सा यदि उपरता निवृत्ता भवति । तदा व्यवधानाभासस्यापि राहित्यात् सम्पन्नो लब्ध- ब्रह्मानन्द-सम्पत्तिर् एवेति विदुर् मुनयः । ततश् च तत्-सम्पत्ति-लाभात् स्वे महिम्नि स्वरूप-सम्पत्ताव् अपि महीयते पूज्यते । प्रकृष्ट-प्रकाशो भवतीत्य् अर्थः ॥

॥ १.३ ॥ श्री-सुतः ॥ ४ ॥

[4]

īdṛśam eva tan-mukti-lakṣaṇaṃ śrī-kāpileye muktāśrayam (BhP 3.28.35-38) ity ādi-catuṣṭaye darśitam | tatra hi pratinivṛtta-guṇa-pravāhaḥ san ātmānam parmātmānam īkṣata iti muktāśrayam ity ādau sva-svarūpa-bhūte mahimni avasthito niṣṭhāṃ prāptaḥ sann upalabdha-parātma-kāṣṭha iti so'py etayety ādau svarūpaṃ jīva-brahmaṇo yāthātmyaa-madhyagamad iti dehaṃ cety ādau | evaṃ pratibuddha-vastur iti deho'pīty ādau ceti | tasmād asya prārabdha-karma-mātrāṇām anabhiniveśenaiva bhogaḥ | evam evoktaṃ tatra ko mohaḥ kaḥ śoka ekatvam anupaśyata iti (Īśopaniṣad 7) |

athāntimāṃ brahma-sākṣātkāra-lakṣaṇāṃ muktim āha -

yady eṣoparatā devī māyā vaiśāradī matiḥ | sampanna eveti vidur mahimni sve mahīyate ||

(BhP 1.3.34)

eṣā jīvan-mukti-daśāyāṃ sthitā viśāradena parameśvareṇa dattā devī dyotamānā matir vidyā tad-rūpā yā māyā svarūpa-śakti-vṛtti-bhūta- vidyāvirbhāva-dvāra-lakṣaṇā sattvamayī māyā-vṛttiḥ sā yadi uparatā nivṛttā bhavati | tadā vyavadhānābhāsasyāpi rāhityāt sampanno labdha- brahmānanda-sampattir eveti vidur munayaḥ | tataś ca tat-sampatti-lābhāt sve mahimni svarūpa-sampattāv api mahīyate pūjyate | prakṛṣṭa-prakāśo bhavatīty arthaḥ ||

|| 1.3 || śrī-sutaḥ || 4 ||

English witness · section(s) 5

Anuccheda 5

In the previous sandarbhas, the Tattva, Bhagavat, and Paramatma sandarbhas, many passages from the Sruti-sastra and other scriptures were quoted to prove that the individual spirit souls are all parts and parcels of the Supreme Truth. As particles of sunlight emanate from the sun planet, the the individual spirit souls are particles of spirit emanating from the Supreme Spirit. Because He is all-pervading, the Supreme Spirit is also present within each indiovidual spirit soul. That the Supreme has not material form does not refute that the idea that the Supreme is also localized, staying in only one place. Because the individual souls have emanated form Him, the Supreme is their shelter. When this knowledge of the Supreme is absent, the particles of light that are the individual spirit soul are covered by the dark shadow of material illusion (maya). When they try to understand the Supreme and take shelter of Him, the individual souls are situated in the light. This has been explained in the previous sandarbhas. Because they are manifest from the Supreme Lord Himself and because they are meant to help the Lord in His pastimes, the individual souls are the Lord's potency. The individual spirit souls are atomic in size, for that is the scriptures' description of them. Like spots of sandalwood anointing the Lord's body, the individual souls are manifested from the Lord's potencies. Because the Lord's potencies are inconceivable, there is no contradiction in any of this. This is also confirmed by these words of Vedanta-sutra (2.1.27):

srutes tu sabda-mulatvat

"There is contradiction, for that is the explanation of the scriptures."

It is also confirmed by these words of Visnu Purana (1.22.53):

eka-desa-sthitasyagner jyotsna vitarini yatha parasya brahmanah saktis tathedam akhilam jagat

"Just as the illumination of fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."

In this way it is seen that the individual souls and 5the Supreme Lord are simultaneously one and different. In Chandogya Upanisads (6.8.7) statement "tat tvam asi" (You are that) it is seen that because they are His parts and parecels, the individual spirit souls are not different from the Supreme Lord. In the sruti-sastra it is said that the Supreme is not divided into parts. This statement may be interpreted in two ways. The primary interpretation is that the Supreme is liberated and full of bliss. The secondary interpretation is that the Supreme is blissful and has spiritual potencies, and when He manifests parts and parcels, His parts and parcels are never material in nature. In Bhagavad-gita it is said that the Supreme has all potencies and everything that exists is part and parcel of Him. The individual spirit souls are His parts and parcels eternally, eternally like rays of light emanating from the sun that is the Supreme Lord. In this way it is proved that the Supreme Lord is always the supreme controller, the supreme enjoyer, and supreme in all other ways. The Supreme Lord's potency has the power to do anything. Manifesting His maya potency, the Lord creates the various transformations of the material nature. By the touch of the maya potency the world of birth and death is manifest. With the help of the Lord's internal potency the soul is able to see himself, the impersonal Brahman, and the Supreme Personality of Godhead (bhagavan). That one needs the help of the Lord's internal potency to see the Lord is hinted by this rhetorical question spoken in Brhad-aranyaka Upanisad (2.4.14):

yatra tasya sarvam atmaivabhut. . . tat kena kam pasyet

"If everything is the Supreme, then how will one be able to see Him? Whom will one see?"

Without the help of the Lord's internal potency no one has the power to see the Supreme. That one's needs teh Lord's help in order to see Him is also confriemd by these words of Katha Upanisad (1.2.23):

yam evaisa vrnute tena labhyah

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

In this way, by the touch of the Supreme Lord's internal potency, the illusory potency (maya) disappears, and the cycle of birth and death is stopped. Persons who do not think liberation is a situated of happiness do not attain the true goal of life. In the absence of liberation all that they have is worthless. No one desires, "I will become happiness itself".

Rather, everyone desires, "I will experience happiness." Therefore for a person who does not try to become happy by attaining liberation, the meaning of the scriptures is lost. A person who does not feel unhappy to be deprived of the bliss of liberation is not able to attain the true goal of life. Narada Muni explained this goal of life to King Pracinabarhi in these words of srimad-Bhagavatam (4.25.4):

duhkha-hanih sukhavaptih sreyas tan neha cesyate

"The chief aim of life is to get rid of all miseries and enjoy happiness, but these tow things cannot be realized by fruitive activity."

This is also seen in the following words of Taittiriya Upanisad (2.7.1):

rasam hy evayam labdhvanandi bhavati.

"When one understands the Personality of God, the reservoir of pleasure, Krsna, he actually becomes transcendentally blissful."

It is also seen in these words of Chandogya Upanisad (7.25.2):

atma-ratih atma-kridah

"The liberated souls enjoy the Supreme Lord's company. They enjoy pastimes with the Lord."

It is also seen in these words of Visnu-dharma Purana:

bhinne drtau yatha vayur naivanyah saha vayuna ksina-punyagha-bandhas tu tathatma brahmana saha

"As the air within a blacksmith's bellows is not different from the air outside, so a soul whose bonds of piety and sin are cut is not different from the Supreme.

tatah samasta-kalyana- samasta-sukha-sampadam ahladam anyam akalankam apnoti sasvatam

"Such a soul attains pure eternal bliss, bliss far beyond all the happiness and prosperity of the material world.

brahma-svarupasya tatha hy atmano nityadaiva sah vyutthana-kale rajendra aste hi atirohitah

"O king of kings, when he attains liberation the soul attains eternal spiritual bliss.

adarsasya malabhavad vaimalyam kasate yatha jnanagni-dagdha-heyasya sa hlado hy atmanas tatha

"He becomes pure, like the perfect reflection in a perfectly clean mirror. His sins burned away by the fire of spiritual knowledge, he attains spiritual bliss.

tatha heya-guna-dhvamsad avabodhadayo gunah prakasante na janyante nitya evatmano hi te

"His sins destroyed, his spiritual virtues, beginning with spiritual knowledge, are manifest. Those spiritual qualities were not born at that moment. They had always existed within him.

jnanam vairagyam aisvaryam dharmas ca manujesvara atmano brahma-bhutasya nityam eva catustayam

"O great king, knowledge, renunciation, opulence, and piety, these four glories always reside in a liberated soul.

etad advaitam akhyatam esa eva tavoditah ayam visnur idam brahma tathaitat satyam uttamam

"It is said he is not different from the Lord. He is Visnu. He is the impersonal Brahman. That is the truth."

In this passage the example of the air within and without the bellows is given to show how the individual spirit soul is the part and the Supreme Lord is the whole. Although he is by nature the Supreme Lord's part and parcel, the individual soul can still tuen his face away from the Lord. When he turns his face away from the Lord, the individual soul, now in the grip of the Lord's illusory potency, maya, no longer understands his true, his original nature. However, when he turns his face again towards the Lord, by the Lord's mercy the soul attains liberation. This is described in these words of Taittiriya Upanisad (2.4.1):

anandam brahmano vidvan

"One who knows the bliss of the Supreme eventually attains liberation."

This is also described in these words of Brhad-aranyaka Upanisad (2.4.1):

na tasmat prana utkramanti. atraiva samavaliyante. brahmaiva san brahmapyeti.

"He does not truly die. He goes to the spiritual world. He attains a spiritual form and then he meets the Supreme."

Here it is clearly said that one attains a spiritual nature and then one meets the Supreme. In this passage the first use of the word "brahma" refers to the soul's nature, which is like that of the Supreme. The second use of the word brahma" refers to the Supreme Himself. In this way the phrase "brahmaiava sann" means "attaining a spiritual nature like that of the Supreme". This is so because the soul's nature is spiritual, like that of the Supreme. The soul and the Supreme do not have different natures, one spiritual and the other something else. This is also described in these words of Mundaka Upanisad (3.2.9):

brahma veda brahmaiva bhavati

"One who knows the Supreme attains a spiritual nature like that of the Supreme."

In some places in the scriptures it is said that the individual soul's spiritual nature like that of the Supreme. For example, in the Mundaka Upanisad (3.1.3) it is said:

niranjanah paramam samyama upaiti

"A soul untouched by matter becomes like the Supreme."

In Bhagavad-gita (14.2) the Supreme Lord declares:

idam jnanam samasritya mama sadharmyam agatah

"By becoming fixed in this knowledge one can attain to the transcendental nature, which is like My own nature."

The individual soul and the Supreme are both clearly described in these words of Katha Upanisad (2.1.15):

yathodakam suddhe suddham asiktam tadrg eva bhavati evam muner vijanata atma bhavati gautama

"As clear water poured into clear water becomes like the water into which it is poured, so the individual soul who attains liberation becomes like the Supreme."

In this example the soul does not become identical with the Supreme. Also, the soul's nature is not different from the Supreme's nature. In ther Skanda Purana it is said:

udakam tudakam siktam misram eva yatha bhavet tad vai tad eva bhavati yato buddhih pravartate

"When water is poured into water, the two waters become mixed together.

evam evam hi jivo 'pi tad-atmyam paramatmana prapto 'pi nasau bhavati svatantryadi-visesanat

"However, the individual soul never becomes mixed together with the Supreme in that way, for the Supreme always remains a distinct person with distinct qualities, like His supreme independence."

In some places it is said that the individual spirit soul is like a reflection of the Supreme. In Vedanta-sutra (3.2.19-20) it is said:

ambuvad agrahanat tu na tathatvam

"The individual soul is not like a reflection of the Supreme, like the sun reflected in the water."

vrddhi-hrasa-bhaktvam antar-bhavad ubhaya-samanjasyad evam darsanac ca

"Even though He stays in the conditioned soul's heart, the Supreme does not find His fortunes rise and fall with the rise and fall of the conditioned soul. This is so because both examples show it and because it is seen to be so."

That the individual spirit soul is different from the Supreme is also confirmed by these words of Chandogya Upanisad (8.12.2):

evam esa samprasado 'smac charirat samutthaya param jyoti-rupam sampadya svena rupenabhinispadyate

"Attaining liberation, the soul leaves the material body. Then the soul attains its own effulgent spiritual form. Manifesting that form, the soul meets the Supreme Person."

In the Visnu Purana (6.7.94) it is said:

vibheda-janake 'jnane nasam

"When the false idea of difference is destroyed, then one attains liberation."

The difference here is the different species of life, such as the demigods and others. Who will say that the indiviedual souls do not continue to remain different from the Supreme Lord? No one can say it. In this way the passage of Visnu Purana is explained. iN his commentary on srimad-Bhagavatam, srila sridhara Svami also says that after they attained liberation, the cowherd people of Vraja saw the spiritual world of Vaikuntha. In this way the statement of srimad-Bhagavatam 1.3.34 (previously quoted in this book) should be understood. This is the proper understanding of what liberation means. This proper understanding is also confirmed by Jada Bharata's explanations to King Rahugana, epxlanations recoreded in the Visnu Purana. In the following four verses Jada Bharata explains that directly seeing the Supreme is the highest goal of life, and the materialistic goals attained by ordinary yajnas are not the highest goal of life: He says (Visnu Purana

2.14.21-24):

rg-yajuh-sama-nispadyam yajna-karma matam tava paramartha-bhutam tatrapi sruyatam gadato mama

"If you think the yajnas described in the Rg, Yajur, and Sama Vedas are the highest goal of life, then please hear my words.

yat tu nispadyate karyam mrda karana-bhutaya tat-karananugamanaj jayate nrpa mrn-mayam

"Duties in relation to things made of clay bring as their results other things made of clay.

evam vinasibhir dravyaih samid-ajya-kusadibhih nispadyate kriya ya tu sa bhavitri vinasini

"Thus the rituals employing perishable things, like firewood, ghee, and kusa straw, bring only perishable results.

anasi paramarthas ca prajnair abhyupagamyate tat tu nasi na sandeho nasi-dravyopapaditam

"The wise agree that the true goal of life is eternal and imperishable. Perishable things bring only perishable results. Of this there is no doubt."

This example does not refer to the processes of worship followed by the devotees of the Lord, for this description does not refer to their method of worship. The method of worship described in these verses is within the realm of the modes of material nature. The devotees' worship, however, is beyond the modes of nature. The Supreme Personality of Godhead personally affirms that the devotees' method of worship is beyond the modes of material nature. He says (srimad-Bhagavatam 11.25.24):

kaivalyam sattvikam jnanam. . .

"Knowledge of impersonal Brahman is in the mode of goodness. The great bewildering variety of conflicting philosophies is in the mode of passion. The knowledge that knows only what is made of the material elements is in the mode of ignorance. However, devotion to Me is beyond the touch of the modes of material nature."

When, by the action of the Lord's internal potency, the Lord's mercy is present, then the process of devotional service is manifest. Because devotional service is limitless in nature, it brings a result that is also limitless. This is confirmed by the Vedic scriptures. When they do not take shelter of the Supreme Lord, the individual spirit souls imagine that their external material bodies are their true selves. Devotional service is not given when

violence, sin, or mental speculation are still present. That is why devotional service is not described in the jnana-khanda (philosophical speculation) portion of the Vedic scriptures. Only ordinary yajnas and other ordinary activities are described there. Affirming that yajnas and other like activities bring only perishable resaults and therefore cannot be the true goal of life, Jada Bharata explains that only a person who has no material desires can perform the spiritual activities that lead to the true goal of life. Only such a person attains true liberation. Jada Bharata says (Visnu Purana 2.14.25):

tad evaphaladam karma paramartho matas tava mukti-sadhana-bhutatvat paramartho na sadhanam

"If you think ordinary material activities are the true goal of life, then you must also think that spiritual activities, activities that bring final liberation, are not the true goal of life."

One should not think the spiritual activities of devotional service are like yajnas or ordinary material activities. The perfect liberated souls never turn away from the pastimes of devotional service to the Supreme Personality of Godhead. Therefore the truth is the explanation already guven here. Here someone may protest: "Is it not so that meditation one's own original spiritual identity is the true goal of life? After all, in the state of liberation the pure soul is eternally manifest. It is only because the he does know his own nature that the soul is now covered over by matter. That is the only reason the material world of repeated birth and death even exists." To this protest Jada Bharata gives the following answer (Visnu Purana 2.14.26):

dhyanam ced atmano bhupa paramarthartha-sabditam bheda-kari-parebhyas tat paramartho na bhedavan

"O king, if you say that meditation on one's own original spiritual identity is the highest goal of life, that cannot be, for the highest goal of life is not something that can exclude the Supreme Personality of Godhead."

In the Sruti-sastra it is said that when the Supreme is understood, then everything else is understood also. Liberation should be known in that way. Because He is the Supersoul present everywhere, the Supreme is naturally filled with all knowledge. He is the great fire of all knowledge. From Him come the flames and sparks that are different branches of knowledge. Each individual spirit soul is fragmental part of His jiva-sakti potency. Therefore the liberation of that individual part and parcel cannot be considered separately from its relationship with the Supreme Whole. Here someone may again protest: Is it not true that the individual soul is the same as the Supreme Personality of Godhead? Therefroe the individual soul is himself the all-pervading Supersoul. The indivisdual soul's identity as the Supreme is never destroyed. Therefore he has all knowledge. Therefore trhe

individual soul's becoming one with the Supreme is the highest goal of life." to this protest the following answer is given in Visnu Purana (2.14.27):

paramatmatmanor yogah paramartha itisyate mithyaitad anyad dravyam hi naiti tad-dravyatam gatah

"If someone says, `the individual soul's becoming the Supreme is the true goal of life', then that person indeed speaks a lie. The individual soul can never become the Supreme."

This verse means: "When they describe the goal of life in that way, they speak lies." Here the word "hi" means "It is concluded in this way", "yatah" means "because", and "anyad dravyam na tad- dravyatam gatah" means, "the individual soul never becomes the Supreme Personality of Godhead". Therefore this verse means, "The merging of the very weak individual spirit soul into the all-powerful Supreme Personality of Godhead is not the true goal of life." Or, the word "yogah" may also be interpreted to mean "oneness"and the remainder of the verse interepreted as it was before. If someone argues that the verse should be interepreted in that way, with "yoga" meaning "oneness", then this idea is refuted in the following words of Visnu Purana (2.14.28):

tasmat sreyamsy asesani nrpaitena na samsayah paramarthas tu bhupala sanksepac chayatam mama

"In this way one attains the true goals of life. Of this there is no doubt. O king, now I will briefly describe the true goal of life."

Here the word "sreyamsi" means "the way to attain the true goal of life". The true goal of life is then described in the following three verses (Visnu Purana (2.14.29-31):

eko vyapi samah suddho nirgunah prakrteh parah janma-vrddhy-adi-rahita atma sarva-gato 'vyayah

"The one supreme soul is all-pervading, equipoised, pure, free from the material modes, beyond the touch of matter, free from the material cycle that begins with birth and growth, eternal, and present everywhere.

para-jnana-mayo 'sadbhir nama-jaty-adibhir vibhuh na yogavan na yukto 'bhun naiva parthiva yoksyati

"He is situated in transcendental knowledge. Never has He been touched by false material names, material birth, or anything else material. O king, He will never be touched by them.

tasyatma-para-dehesu sato 'py ekamayam hi yat vijnanam paramartho 'sau dvaitino 'tathya-darsinah

"Only materialists, fools who have no power to see the truth, think the Supreme Personality of Godhead has an external material body, a body like the bodies of the conditioned souls."

In the first of these verses the use of the word ekah" (one) shows that the soul described here is not the individual spirit souls, for the individual souls are many, not one. As a fire is present over a large area by the means of its sparks, so the Supreme Personality of Godhead is present everywhere by the means of His potencies. That is why He is described here by the word "vyapi (all-pervading). The all-pervasiveness of the Supreme Personality of Godhead is not like that of the individual spirit soul, who is all-pervasive only within his external material body. The individual spirit souls residing in the material world are different from their external material bodies. However, the Supreme Personality of Godhead does not have an external material body that is different from Him. He and His spiritual body are identical. He is the supreme goal of life because He is imperishable, all-knowing, present within everything, and the final goal of life. Persons who, seeing that they themselves are different from their external material bodies, think the Supreme Personality of Godhead must also be different (dvaitinah) from His own spiritual body, and who therefore also think that the Supreme Personality of Godhead is neither all-pervading nor all-knowing, are fools who have no power to see the truth (atathya-darsinah). An example to show how the individual spirit souls, souls who are part and parcel of the Supreme, are different from their external material bodies, and are also simultaneously different and not-different from the Supreme Personality of Godhead is given in these two verses of Visnu Purana (2.14.32-33):

venu-randhra-vibhedena bhedah sadjadi-samjnitah abheda-vyapino vayos tatha tasya mahatmanah

"The Supreme Personality of Godhead is not different from His body. He is like the air, air that never becomes broken, even when blowing through the holes of a flute and making various melodies in the sadja and other scales.

ekatvam rupa-bhedas ca bahya-karma-pravrtti-jah devadi-bheda-madhyas te nasty evavarano hi sah

"Thus the Supreme Personality of Godhead is identical with His body. Because of their various material activities, the individual souls in the material world have various external bodies, demigod bodies, and the bodies opf other forms of life also. However, the Supreme Personality of Godhead is never covered by an external material body."

The meaning of these verses is: "The Supreme Personality of Godhead is identical with His body." This verse says: "Because of their material activities (karma-pravrtti), the

individual souls resideing in the external (bahya), the material world, souls who are all tiny particles of spirit, take birth in various material bodies (rupa-bheda) because their various material activities. These bodies are all different from the souls themselves. Manifesting His form as the Supersoul, the Supreme Personality of Godhead stays in those material bodies, the bodies of demigods and other species of life. However, the Supreme Personality of Godhead does not identify with those external bodies. Therefore it is said that He is never covered (nasty avaranam) by a material body. Sometimes the Supreme Personality of Godhead may assume the form of a demigod or other being, but His body is never material. These are His forms of His own transcendental pastimes. That is the meaning here.

To directly see the Supreme Personality of Godhead is to attain liberation. This is explained in these words of srimad- Bhagavatam (7.6.18):

tato vidurat parihrtya daitya daityesu sangam visayatmakesu upeta narayanam adi-devam sa mukta-sangair isito 'pavargah

"Therefore, although you are sons of demons, keep aloof from such (materialistic) persons and take shelter of the Supreme Personality of Godhead, Narayana, the origin of all the dmeigods, because the ultimate goal for the devotees of Narayana is liberation from the bondage of material existence."

srila sridhara Svami comments:

"This verse explains: `Liberation is the ultimate goal'."

Directly seeing the Supreme Personality of Godhead eventually leads to liberation. This is so because the great bliss one attains by seeing Him destroys one's continued residence in the world of repeated birth and death. Simply by the Supreme Lord's presence, the cycle of birth and death is destroyed. This verse was spoken by sri Prahlada.

Prīti · Sanskrit §5 · English §6

[५]

अत्र पूर्वे तत्त्व-भगवत्-परमात्म-सन्दर्भेष्व् एवं मूल्येन श्रुत्य्- आदिभिश् च पर्तिपादितम् । (पगे ६)

जीवाख्य-समष्टि-शक्ति-विशिष्टस्य परम-तत्त्वस्य खल्व् अंश एको जीवः । स च तेजो-मण्डलस्य बहिश् चर-रश्मि-परमाणुर् इव परम-चिद्-एक-रसस्य तस्य बहिश् चर-चित्-परमाणुः । तत्र तस्य व्यापकत्वात् तद्-एक-देशत्वम् एव जीवे स्यात् । निराकारतया तद्-एकदेशत्वं न विरुद्धम् । तथापि बहिश्चरत्वं तद्-आश्रयित्वात् । तज्-ज्ञानाभावात् छायया रश्मिवत् माययाभिभाव्यत्वाच् च बहिश्चरत्वं व्यपदिश्यते । रश्मि-स्थानीयत्वं च तद्-व्यतिरेकाद् व्यतिरेकितया यस् तदाश्रयि-भावः । या च पूर्व-युक्त्या बहिश्चरत्वेऽप्य् एकवस्तुत्व-श्रुतिस् तदादिभिर् गम्यते । शक्तित्वं च तद्- रूपतयैव तदीय-लीलोपकरणत्वात् । अणुत्वं च शब्दात् हरि-चन्दन- बिन्दुवत् तस्य प्रभाव-लक्षण-गुणेनैव सर्व-देह-व्याप्तेः । सर्वं चैतत् परमस्याचिन्त्य-शक्तिमयत्वाद् अविरुद्धम् इति पूर्वं दृढीकृतम् अस्ति श्रुतेस् तु शब्द-मूलत्वात् [व्स् २.१.१७] इति न्यायेन, एकदेश-स्थितस्याग्नेर् इत्य् आदिना च । तत्र जीवेश्वरयोर् अत्यन्ताभेदे युगपद् अविद्याविद्याश्रत्वाय्-अनुपपत्तिश् च पूर्वं विवृता । तत्त्वम् असि इत्य् आदौ लक्षणा त्व् अत्यन्ताभेदे तद्-अंशत्वे च समानैव । परम-तत्त्वस्य निरंशत्व-श्रुतिस् तु द्विधा प्रवर्तते । तत्र केवल-विशेष्य-लक्षण-निर्देश-पराया मुख्यैव प्रवृत्तिः । आनन्द- मात्रत्वात् तस्य । आनन्दैक-रूपस्य तस्य स्वरूप-शक्ति-विशिष्टस्य निर्देश- परायास् तु प्राकृतांश-लेश-राहित्य-मात्रे तात्पर्याद् गौणी प्रवृत्तिः । सर्व- शक्ति-विशिष्टस्य तस्य तु सर्वांशित्वं गीतम् एव ।

तद् एवं तस्य रश्मि-परमाणु-स्थानीयांशत्वे सिद्धे तद्वत् सर्वस्याम् अपि दशायां कर्तृत्व-भोक्तृत्वादि-स्वरूप-धर्मा अपि सिध्यन्ति । तद्वद् एव च परमेश्वर-शक्त्य्-अनुग्रहेणैव ते कार्य-क्षमा भवन्ति तत्र तेषां प्रकृति-विकार-मय-कर्तृत्वादिकं तदीय-माया-शक्ति-मयानुग्रहेण । अतएव तत्-सम्बन्धात् तेषां संसारः । स्वानुभव-ब्रह्मानुभव- भगवद्- (पगे ७) अनुभव-कर्तृत्वादिकं तु तदीय-स्वरूप-शक्त्य्- अनुग्रहेण । यत्र तस्य सर्वम् आत्मैवाभूत् तत् केन कं पश्येद् [बौ २.४.१४] श्रुतिश् च । तत्-स्वरूप-शक्तिं विना तद्-दर्शनासामार्थ्यं द्योतयति यम् एवैष वृणुते तेन लभ्य [कठु १.२.२३] इत्य् आदि-श्रुतेः ।

अतएव स्वरूप-शक्ति-सम्बन्धान् मायान्तर्धाने तेषां संसार-नाशः । येषां तु मते मुक्ताव् आनन्दानुभवो नास्ति । तेषां पुमर्थता न सम्पद्यते । सतोऽपि वस्तुनः स्फुरणाभावे निरर्थकत्वाअत् । न च सुखम् अहं स्याम् इति कस्यचिद् इच्छा, किन्तु सुखम् अहन् अनुभवामि इत्य् एव । ततश् च

प्रवृत्त्य्-अभावात् तादृश-पुरुषार्थ-साधन-प्रेरणापि शास्त्रे व्यर्थैव स्यात् । तन्-मते केवलानन्द-रूपस्याज्ञान-दुःख-सम्बन्धासम्भवात् तन्- निवृत्ति-रूपश् च पुरुषार्थो न घटते । विगीतं त्व् ईदृश-पुरुषार्थत्वं प्राचीनबर्हिषं प्रति श्री-नारद-वाक्ये दुःख-हानिः सुखावाप्तिः श्रेयस् तन् नेह चेष्यते [भ्प् ४.२५.४] तस्माद् अस्त्य् एवानुभवः । तथा च श्रुतिः - रसं ह्य् एवायं लब्ध्वानन्दी भवति इति । आत्म-रतिः आत्म-क्रीडः [छाउ ७.२५.२] इत्य् आदिश् च ।

यथा विष्णुधर्मे -

भिन्ने दृतौ यथा वायुर् नैवान्यः सह वायुना । क्षीण-पुण्याघ-बन्धस् तु तथात्मा ब्रह्मणा सह ॥

ततः समस्त-कल्याण-समस्त-सुख-सम्पदाम् । आह्लादम् अन्यम् अकलङ्कम् अवाप्नोति शाश्वतम् ॥

ब्रह्म-स्वरूपस्य तथा ह्य् आत्मनो नित्यदैव सः । व्युत्थानकाले राजेन्द्र आस्ते हि अतिरोहितः ॥

आदर्शस्य मलाभावाद् वैमल्यं काशते यथा । ज्ञानाग्नि-दग्ध-हेयस्य स ह्लादो ह्य् आत्मनस् तथा ॥

यथा हेय-गुण-ध्वंसाद् अवबोधादयो गुणाः । प्रकाशन्ते न जन्यन्ते नित्या एवात्मनो हि ते ॥

ज्ञानं वैराग्यम् ऐश्वर्यं धर्मश् च मनुजेश्वर । आत्मनो ब्रह्म-भूतस्य नित्यम् एव चतुष्टयम् ॥

एतद् अद्वैतम् आख्यातम् एष एव तवोदितः । अयं विष्णुर् इदं ब्रह्म तथैतत् सत्यम् उत्तमम् ॥ इति ।

अत्र जीव-ब्रह्मणोर् अंशांइत्वांशेनैव वायु-दृष्टान्तः । अंशत्वेऽपि बहिरङ्गत्वं त्व् अन्यतो ज्ञेयम् । अतः पृथग्-ईश्वरे स्वरूप-भूतानुभवे च सति तद्-वैमुख्येनानादिना लब्ध-च्छिद्रयेश-मायया तद्-अनुभव-लोपादेः सम्भवात् कथञ्चित् साम्मुख्येन तद्-अनुग्रहान् निवृत्तिश् चास्ति । आनन्दं ब्रह्मणो विद्वान् [तैत्तु २.४.१] इत्य् आदि श्रुतेः । न तस्मात् प्राणा उत्क्रामन्ति अत्रैव समवलीयन्ते ब्रह्मैव सन् ब्रह्माप्य् एति [बौ ४.४.६] इत्य् अत्रापि ।

अन्यो ब्रह्म-भावस् तथान्यो ब्रह्मण्य् अप्यय इति स्पष्टम् । ब्रह्म- भावानन्तरं तद्-अप्ययस्य पुनर् अभिधानात् । अप्य् एतेः कर्मतया ब्रह्म- निर्देशाच् च । ततश् च ब्रह्मैव सन्न् इति तत्-साम्य-तत्-तादात्म्यापत्त्याव् अभेद-निर्देशः । एवं ब्रह्म वेद ब्रह्मैव भवति [मुण्डु ३.२.८] इत्य् अत्रापि व्याख्येयम् ।

क्वचिद् एकत्व-शब्देनापि तथैवोच्यते । अत्र तत्-साम्यं यथोक्तम् - निरञ्जनं परम-साम्यम् उपैति [मुण्ड ३.२.३] इत्य् आदि श्रुतौ । इदं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगता (पगे ८) [गीता १४.२] इति गीतोपनिषत्सु च ।

उभयं चोक्तं स्पष्टम् एव -

यथोदकं शुद्धे शुद्धम् आसिक्तं तादृग् एव भवति । एवं मुनेर् विजानत आत्मा भवति गौतम ॥ [कठ् उ २.१.१५]

तत्रैव-कारेण न तु तद् एव भवति न तु वा तद्-असाधर्म्येण पृथग् उपलभ्यत इति द्योत्यते । स्कान्दे च -

उदके तूदकं सिक्तं मिश्रम् एव यथा भवेत् । तद् वै तद् एव भवति यतो बुद्धिः प्रवर्तते ॥

एवम् एवं हि जीवोऽपि तादात्म्यं परमात्मना । प्राप्तोऽपि नासौ भवति स्वातन्त्र्यादि-विशेषणात् ॥ इति ।

बिम्ब-प्रतिबिम्ब-निर्देशश् च अम्बुद-ग्रहणाद् [व्स्. ३.२.१९] इत्य् आदि-सूत्र- द्वये गौण एव योजितः । एवम् एवैष संप्रसादोऽस्माच् छरीरात् समुत्थाय परं ज्योतिर् उपसंपद्य स्वेन रूपेणाभिनिष्पद्यते [छाउ ८.१२.३] इत्य् अत्रापि तथैव भेदः प्रतिपादितः । श्री-विष्णु-पुराणेऽपि विभेद-जनकेऽज्ञाने नाशम् [विप् ६.७.८४] इत्य् आदौ देवादि-भेद-नाशानन्तरं ब्रह्मात्मनोर् भेदं न कोऽप्य् असन्तं करिष्यति अपि तु सन्तम् एव करिष्यतीति व्याख्यातम् एव ।

एवम् एव टीका-कृद्भिः सम्मतं श्री-गोपानां ब्रह्म-सम्पत्त्य्-अनन्तरम् अपि वैकुण्ठ-दर्शनम् । तस्मात् साधु व्याख्यातम् यद्य् एषोपरत इत्य् आदि [भ्प् १.३.३४] तद् एवं ब्रह्म-सम्पत्तिर् व्याख्याता ।

तत्र श्री-विष्णु-पुराणे परमार्थ-निर्णये रहुगणं प्रति जड-भरत- वाक्यं यथा । तत्र केवल-ब्रह्मानुभवस्यैव पर्मार्थत्वं निर्णेतुं यज्ञाद्य्-अपूर्वस्य तावद् अपरमार्थत्वं चतुर्भिर् उक्तम् --

ऋग्-यजुः-साम-निष्पाद्यं यज्ञ-कर्म-मतं तव । परमार्थ-भूतं तत्रापि श्रूयतां गदतो मम् ॥

यत् तु निष्पाद्यते कार्यं मृदा कारण-भूतया । तत्-कारणानुगमनाज् जायते नृप मृन्-मयम् ॥

एवं विनाशि-द्रव्यैः समिद्-आज्य-कुशादिभिः । निष्पाद्यते क्रिया या तु सा भवित्री विनाशिनी ॥

अनाशी परमार्थश् च प्राज्ञैर् अभुपगम्यते । तत् तु नाशि न सन्देहो नाशि-द्रव्योपपादितम् ॥ [विप् २.१४.२१-२४] इति ।

एतद्-दृष्टान्तेन पूजादिमय-भक्तेर् अपि तादृशत्वं नानुमेयम् । अपूर्ववद्-भक्तेर् निष्पाद्यत्वाभावात् । गुणमयं हि निष्पाद्यं स्यात् नागुणमयम् । कैवल्यं सात्त्विकं ज्ञानम् [भ्प् ११.२५.२४] इत्य् आरभ्य एकादशे श्री-भगवतैवागुणमयत्वम् अङ्गीकृतम् । अतः स्वरूप-शक्ति- वृत्ति-विशेषत्वेन तस्याः भगवत्-प्रसादे सति स्वयम् आविर्भाव एव न जन्म । (पगे ९)

स चाविर्भावोऽनन्त एव तदीय-फलानन्त्य-श्रवणात् । तस्मात् पर्मेश्वरानाश्रयत्वं तत्रोपाधिर् भविष्यति । हिंसायां पापोत्पत्त्य्- अनुमिताव् अविहिततत्ववत् । ज्ञान-प्रकरणे चास्मिन् भक्तिर् न प्रस्तूयत इति साधारण-यज्ञादिकम् उपादायैव प्रवृत्तिश् चेयम् । तद् एवं यज्ञादि- कर्मापूर्वस्य विनाशित्वाद् अपरमार्थत्वम् उक्त्वा निष्काम-कर्मणोऽपि साह्दनत्वेनार्थान्तरस्यैव साध्यत्वात् तादृशत्वम् उक्तम् एकेन --

तद् एवाफलदं कर्म परमार्थो मतस् तव । मुक्ति-साधन-भूतत्वात् परमार्थो न साधनम् ॥ [विप् २.१४.२५] इति । अत्र भक्तेः साधन-भूतत्वे न तादृशत्वं मन्तव्यम् । भगवत्-प्रेम- विलास-रूपतया सिद्धानाम् अपि तद्-अत्याग-श्रवणात् । तस्माद् इदम् अपि पूर्ववत् ज्ञेयम् ।

ननु, शुद्ध-जीवात्म-ध्यानस्य परमार्थत्वं भवेत्, मुक्ति-दशायाम् अपि स्फूर्त्य्-अङ्गीकारेण तद्-रूपस्य तस्यानश्वरत्वात् । तद्-आच्छादनाद् अधुना संसार इति तस्यैव साध्यत्वाच् च । तत्रोक्तम् एकेन --

ध्यानं चेद् आत्मनो भूप परमार्थार्थ-शब्दितम् । भेद-कारि-परेभ्यस् तत् परमार्थो न भेदवान् ॥ [विप् २.१४.२६] इति ।

यद्-विज्ञानेन सर्व-विज्ञानं भवति तद् एव ब्रह्म श्रुतौ परमार्थत्वेन प्रतिज्ञातम् । सर्व-विज्ञान-मयत्वं च तस्य सर्वात्मत्वात् । अग्नि-विज्ञानं हि ज्वाला-विस्फुलिङ्गादेर् अपि विज्ञापकं भवति । एकस्य जीवस्य तु तदीय-जीव- शक्ति-लक्षणांश-परमाणुत्वम् इत्य् अतस् तस्य तत्-स्फुरणस्य च भेदवतो न परमार्थत्वम् इत्य् अर्थः ।

ननु जीवात्म-परमात्मनोर् एकत्र-स्थिति-भावनयात्यन्त-संयोगे प्रादुर्भूते सति तस्यापि सर्वात्मना स्यात्, तद्-अभेदापत्तेः । स च योगो न विनश्वरः । ज्ञानानन्तर-सिद्धत्वात् । तस्मात् तयोर् योग एव परमार्थो भवतु । तत्रोक्तम् एकेन --

परमात्मात्मनोर् योगः परमार्थ इतीष्यते । मिथ्यैतद् अन्यद् द्रव्यं हि नैति तद्-द्रव्यतां यतः ॥ [विप् २.१४.२७] इति ।

एतत् परमार्थत्वं मिथ्यैवेष्यत इत्य् अर्थः । हि निश्चितम् । यतो यस्मात् जीव- लक्षणम् अन्यद् द्रव्यं तद्-द्रव्यतां परमात्म-लक्षण-द्रव्यतां न याति । तस्मात् महा-तेजः प्रविष्ट-स्वल्प-तेजोवद् अत्यन्त-संयोगतोऽप्य् अभेदानुपपत्तेस् तयोर् योगोऽपि न परमार्थ इति भावः । अथवात्र योग-शब्देनैकत्वम् एवोच्यते । ततश् चैतद् एकत्वम् इति व्याख्येयम् । शेषं पूर्ववत् ।

तद् एवं पूर्व-पक्षान् निषिध्य उत्तर-पक्षं स्थापयितुम् उपक्रान्तम् एकेन --

तस्मात् श्रेयांस्य् अशेषाणि नृपैतानि न संशयः । परमार्थस् तु भूपालअ सङ्क्षेपाच् छ्रूयतां मम ॥ [विप् २.१४.२८] इति ।

श्रेयांसि परमार्थ-साधनानि । परमार्थ-निर्देशस् त्रयेणोक्तः --

एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः । जन्म-वृद्ध्यादि-रहित आत्मा सर्व-गतोऽव्ययः ॥

पर-ज्ञानयोऽसद्भिर्नाम-जात्य्-आदिभिर् विभुः । न योगवान् न न युत्कोऽभून् नैव पार्थिव योक्ष्यति ॥

तस्यात्म-पर-देहेषु सतोऽप्य् एकमयं हि यत् । विज्ञानं परमार्थोऽसौ द्वितनोऽतथ्य-दर्शिनः ॥ [विप् २.१४.२९-३१] इति ।

एकः । न तु जीवा इवानेके । ज्वाला-विस्फूलिङ्गेष्व् अग्निर् इव स्व-शक्तिषु स्व- कार्येषु सर्वेषु व्याप्नोतीति व्यापि । सर्व-गत इत्य् अनेन जीव इव नाखण्डे देहे प्रभावेनैव व्यापीति ज्ञापितम् । जीव-ज्ञानाद् अपि परं यज्-ज्ञानं तन्- मयः तत्-प्रकाश-प्रधानः । असद्भिर् इति विशेषणात् भगवद्-रूपे प्रकाश्येऽपि सद्भिः स्वरूप-सिद्धैर् एव नामादिभिर् योगवान् भवतीति विज्ञापितम् ।

तस्यैवं-लक्षणस्य परमात्म-रूपेणात्म-पर-देहेषु आत्मनः परेषाम् अपि देहेषु तत्-तद्-उपाधि-भेदेन पृथक् पृथग् इव सतोऽपि एकं तदीयं स्व-स्वरूपं तन्-मयं तद्-आत्मकं यद्-विज्ञानं तद्- अनुभवः (पगे १०) असाव् एव परमार्थः । अनाशित्वात् साध्यत्वात् सर्व- विज्ञानान्तर्भाववत्त्वाच् चेति भावः । ये तु द्वैतिनः तत्-तद्-उपाधि-दृष्ट्या तस्यापि भेदं मन्यन्ते । तद्-विज्ञानेन सर्व-विज्ञानान्तर्भावं च न मन्यन्ते । ते पुनर् अतथ्य-दर्शिन एवेति ।

तत्रोपाधि-भेदैर् अंश-भेदेऽप्य् अभेदो दृष्टान्तेन साधितो द्वाभ्याम् -

वेणु-रन्ध्र-विभेदेन भेदः षड्-जादि-संज्ञतः । अभेद-व्यापिनी वायोस् तथा तस्य महात्मनः ॥

एकत्वं रूप-भेदश् च बाह्य-कर्म-प्रवृत्तिजः । देवादिभेद-मध्यास् ते नास्त्य् एवाचरणो हि सः ॥ [विप् २.१४.३२-३३] इति ।

तथा तस्यैकत्वम् इत्य् अन्वयः । रूपस्य तत्-तद्-आकारस्य भेदस् तु बाह्यस्य तदीय-बहिरङ्ग-चिद्-अंशस्य जीवस्य या कर्म-प्रवृत्तिस् ततो जातः । स तु परमात्मा देवादि-भेदम् अन्तर्यामितयैवाधिष्ठायास् ते तत्-तद्-उपाधि- सम्बन्धाभावाच् च नास्त्य् एवावरणं यस्य तथा-भूतः सन्न् इति । तस्मात् तस्य देवादि-रूपता तु स्व-लीला-मय्य् एवेति भावः ।

अथ श्री-भगवत्-साक्सात्कारस्य मुक्तित्वम् आह -- ततो विदूरात् परिहृत्य दैत्या; दैत्येषु सङ्गं विषयात्मकेषु । उपेत नारायणम् आदि-देवं; स मुक्त-सङ्गैर् इषितो ऽपवर्गः ॥ [भ्प् ७.६.१८]

टीका च - यस्मात् स एवापवर्ग इष्टः इत्य् एषा । अत्र नारायणस्यापवर्गत्वं तत्-साक्षात्कृताव् एव पर्यवस्यति । तस्या एव संसार-ध्वंस-पूर्वक- परमानन्द-प्राप्ति-रूपत्वात् तद्-अस्तित्व-मात्रत्वे तादृशत्वाभावाच् च ॥

॥ ७.६ ॥ श्री-प्रह्लादः ॥ ५ ॥

[5]

atra pūrve tattva-bhagavat-paramātma-sandarbheṣv evaṃ mūlyena śruty- ādibhiś ca partipāditam | (page 6)

jīvākhya-samaṣṭi-śakti-viśiṣṭasya parama-tattvasya khalv aṃśa eko jīvaḥ | sa ca tejo-maṇḍalasya bahiś cara-raśmi-paramāṇur iva parama-cid-eka-rasasya tasya bahiś

cara-cit-paramāṇuḥ | tatra tasya vyāpakatvāt tad-eka-deśatvam eva jīve syāt | nirākāratayā tad-ekadeśatvaṃ na viruddham | tathāpi bahiścaratvaṃ tad-āśrayitvāt | taj-jñānābhāvāt chāyayā raśmivat māyayābhibhāvyatvāc ca bahiścaratvaṃ vyapadiśyate | raśmi-sthānīyatvaṃ ca tad-vyatirekād vyatirekitayā yas tadāśrayi-bhāvaḥ | yā ca pūrva-yuktyā bahiścaratve'py ekavastutva-śrutis tadādibhir gamyate | śaktitvaṃ ca tad-rūpatayaiva tadīya-līlopakaraṇatvāt | aṇutvaṃ ca śabdāt hari-candana- binduvat tasya prabhāva-lakṣaṇa-guṇenaiva sarva-deha-vyāpteḥ | sarvaṃ caitat paramasyācintya-śaktimayatvād aviruddham iti pūrvaṃ dṛḍhīkṛtam asti śrutes tu śabda-mūlatvāt [Vs 2.1.17] iti nyāyena, ekadeśa-sthitasyāgner ity ādinā ca | tatra jīveśvarayor atyantābhede yugapad avidyāvidyāśratvāy-anupapattiś ca pūrvaṃ vivṛtā | tattvam asi ity ādau lakṣaṇā tv atyantābhede tad-aṃśatve ca samānaiva | parama-tattvasya niraṃśatva-śrutis tu dvidhā pravartate | tatra kevala-viśeṣya-lakṣaṇa-nirdeśa-parāyā mukhyaiva pravṛttiḥ | ānanda- mātratvāt tasya | ānandaika-rūpasya tasya svarūpa-śakti-viśiṣṭasya nirdeśa- parāyās tu prākṛtāṃśa-leśa-rāhitya-mātre tātparyād gauṇī pravṛttiḥ | sarva- śakti-viśiṣṭasya tasya tu sarvāṃśitvaṃ gītam eva |

tad evaṃ tasya raśmi-paramāṇu-sthānīyāṃśatve siddhe tadvat sarvasyām api daśāyāṃ kartṛtva-bhoktṛtvādi-svarūpa-dharmā api sidhyanti | tadvad eva ca parameśvara-śakty-anugraheṇaiva te kārya-kṣamā bhavanti tatra teṣāṃ prakṛti-vikāra-maya-kartṛtvādikaṃ tadīya-māyā-śakti-mayānugraheṇa | ataeva tat-sambandhāt teṣāṃ saṃsāraḥ | svānubhava-brahmānubhava- bhagavad- (page 7) anubhava-kartṛtvādikaṃ tu tadīya-svarūpa-śakty- anugraheṇa | yatra tasya sarvam ātmaivābhūt tat kena kaṃ paśyed [BAU 2.4.14] śrutiś ca | tat-svarūpa-śaktiṃ vinā tad-darśanāsāmārthyaṃ dyotayati yam evaiṣa vṛṇute tena labhya [KaṭhU 1.2.23] ity ādi-śruteḥ |

ataeva svarūpa-śakti-sambandhān māyāntardhāne teṣāṃ saṃsāra-nāśaḥ | yeṣāṃ tu mate muktāv ānandānubhavo nāsti | teṣāṃ pumarthatā na sampadyate | sato'pi vastunaḥ sphuraṇābhāve nirarthakatvāat | na ca sukham ahaṃ syām iti kasyacid icchā, kintu sukham ahan anubhavāmi ity eva | tataś ca pravṛtty-abhāvāt tādṛśa-puruṣārtha-sādhana-preraṇāpi śāstre vyarthaiva syāt | tan-mate kevalānanda-rūpasyājñāna-duḥkha-sambandhāsambhavāt tan- nivṛtti-rūpaś ca puruṣārtho na ghaṭate | vigītaṃ tv īdṛśa-puruṣārthatvaṃ prācīnabarhiṣaṃ prati śrī-nārada-vākye duḥkha-hāniḥ sukhāvāptiḥ śreyas tan neha ceṣyate [BhP 4.25.4] tasmād asty evānubhavaḥ | tathā ca śrutiḥ - rasaṃ hy evāyaṃ labdhvānandī bhavati iti | ātma-ratiḥ ātma-krīḍaḥ [ChāU 7.25.2] ity ādiś ca |

yathā viṣṇudharme -

bhinne dṛtau yathā vāyur naivānyaḥ saha vāyunā | kṣīṇa-puṇyāgha-bandhas tu tathātmā

brahmaṇā saha ||

tataḥ samasta-kalyāṇa-samasta-sukha-sampadām | āhlādam anyam akalaṅkam avāpnoti śāśvatam ||

brahma-svarūpasya tathā hy ātmano nityadaiva saḥ | vyutthānakāle rājendra āste hi atirohitaḥ ||

ādarśasya malābhāvād vaimalyaṃ kāśate yathā | jñānāgni-dagdha-heyasya sa hlādo hy ātmanas tathā ||

yathā heya-guṇa-dhvaṃsād avabodhādayo guṇāḥ | prakāśante na janyante nityā evātmano hi te ||

jñānaṃ vairāgyam aiśvaryaṃ dharmaś ca manujeśvara | ātmano brahma-bhūtasya nityam eva catuṣṭayam ||

etad advaitam ākhyātam eṣa eva tavoditaḥ | ayaṃ viṣṇur idaṃ brahma tathaitat satyam uttamam || iti |

atra jīva-brahmaṇor aṃśāṃitvāṃśenaiva vāyu-dṛṣṭāntaḥ | aṃśatve'pi bahiraṅgatvaṃ tv anyato jñeyam | ataḥ pṛthag-īśvare svarūpa-bhūtānubhave ca sati tad-vaimukhyenānādinā labdha-cchidrayeśa-māyayā tad-anubhava- lopādeḥ sambhavāt kathañcit sāmmukhyena tad-anugrahān nivṛttiś cāsti | ānandaṃ brahmaṇo vidvān [TaittU 2.4.1] ity ādi śruteḥ | na tasmāt prāṇā utkrāmanti atraiva samavalīyante brahmaiva san brahmāpy eti [BAU 4.4.6] ity atrāpi |

anyo brahma-bhāvas tathānyo brahmaṇy apyaya iti spaṣṭam | brahma- bhāvānantaraṃ tad-apyayasya punar abhidhānāt | apy eteḥ karmatayā brahma- nirdeśāc ca | tataś ca brahmaiva sann iti tat-sāmya-tat-tādātmyāpattyāv abheda-nirdeśaḥ | evaṃ brahma veda brahmaiva bhavati [MuṇḍU 3.2.8] ity atrāpi vyākhyeyam |

kvacid ekatva-śabdenāpi tathaivocyate | atra tat-sāmyaṃ yathoktam - nirañjanaṃ parama-sāmyam upaiti [MuṇḍU 3.2.3] ity ādi śrutau | idaṃ jñānam upāśritya mama sādharmyam āgatā (page 8) [Gītā 14.2] iti gītopaniṣatsu ca |

ubhayaṃ coktaṃ spaṣṭam eva -

yathodakaṃ śuddhe śuddham āsiktaṃ tādṛg eva bhavati | evaṃ muner vijānata ātmā bhavati gautama || [Kaṭh U 2.1.15]

tatraiva-kāreṇa na tu tad eva bhavati na tu vā tad-asādharmyeṇa pṛthag upalabhyata iti dyotyate | skānde ca -

udake tūdakaṃ siktaṃ miśram eva yathā bhavet | tad vai tad eva bhavati yato buddhiḥ pravartate ||

evam evaṃ hi jīvo'pi tādātmyaṃ paramātmanā | prāpto'pi nāsau bhavati svātantryādi-viśeṣaṇāt || iti |

bimba-pratibimba-nirdeśaś ca ambuda-grahaṇād [Vs. 3.2.19] ity ādi-sūtra- dvaye gauṇa eva yojitaḥ | evam evaiṣa saṃprasādo'smāc charīrāt samutthāya paraṃ jyotir upasaṃpadya svena rūpeṇābhiniṣpadyate [ChāU 8.12.3] ity atrāpi tathaiva bhedaḥ pratipāditaḥ | śrī-viṣṇu-purāṇe'pi vibheda-janake'jñāne nāśam [ViP 6.7.84] ity ādau devādi-bheda-nāśānantaraṃ brahmātmanor bhedaṃ na ko'py asantaṃ kariṣyati api tu santam eva kariṣyatīti vyākhyātam eva |

evam eva ṭīkā-kṛdbhiḥ sammataṃ śrī-gopānāṃ brahma-sampatty-anantaram api vaikuṇṭha-darśanam | tasmāt sādhu vyākhyātam yady eṣoparata ity ādi [BhP 1.3.34] tad evaṃ brahma-sampattir vyākhyātā |

tatra śrī-viṣṇu-purāṇe paramārtha-nirṇaye rahūgaṇaṃ prati jaḍa-bharata- vākyaṃ yathā | tatra kevala-brahmānubhavasyaiva parmārthatvaṃ nirṇetuṃ yajñādy-apūrvasya tāvad aparamārthatvaṃ caturbhir uktam --

ṛg-yajuḥ-sāma-niṣpādyaṃ yajña-karma-mataṃ tava | paramārtha-bhūtaṃ tatrāpi śrūyatāṃ gadato mam ||

yat tu niṣpādyate kāryaṃ mṛdā kāraṇa-bhūtayā | tat-kāraṇānugamanāj jāyate nṛpa mṛn-mayam ||

evaṃ vināśi-dravyaiḥ samid-ājya-kuśādibhiḥ | niṣpādyate kriyā yā tu sā bhavitrī vināśinī ||

anāśī paramārthaś ca prājñair abhupagamyate | tat tu nāśi na sandeho nāśi-dravyopapāditam || [ViP 2.14.21-24] iti |

etad-dṛṣṭāntena pūjādimaya-bhakter api tādṛśatvaṃ nānumeyam | apūrvavad-bhakter niṣpādyatvābhāvāt | guṇamayaṃ hi niṣpādyaṃ syāt nāguṇamayam | kaivalyaṃ sāttvikaṃ jñānam [BhP 11.25.24] ity ārabhya ekādaśe śrī-bhagavataivāguṇamayatvam aṅgīkṛtam | ataḥ svarūpa-śakti- vṛtti-viśeṣatvena tasyāḥ bhagavat-prasāde sati svayam āvirbhāva eva na janma | (page 9)

sa cāvirbhāvo'nanta eva tadīya-phalānantya-śravaṇāt | tasmāt parmeśvarānāśrayatvaṃ tatropādhir bhaviṣyati | hiṃsāyāṃ pāpotpatty- anumitāv avihitatatvavat | jñāna-prakaraṇe cāsmin bhaktir na prastūyata iti sādhāraṇa-yajñādikam upādāyaiva pravṛttiś ceyam | tad evaṃ yajñādi- karmāpūrvasya vināśitvād aparamārthatvam uktvā niṣkāma-karmaṇo'pi sāhdanatvenārthāntarasyaiva sādhyatvāt tādṛśatvam uktam ekena --

tad evāphaladaṃ karma paramārtho matas tava | mukti-sādhana-bhūtatvāt paramārtho na sādhanam || [ViP 2.14.25] iti | atra bhakteḥ sādhana-bhūtatve na tādṛśatvaṃ mantavyam | bhagavat-prema- vilāsa-rūpatayā siddhānām api tad-atyāga-śravaṇāt | tasmād idam api pūrvavat jñeyam |

nanu, śuddha-jīvātma-dhyānasya paramārthatvaṃ bhavet, mukti-daśāyām api sphūrty-aṅgīkāreṇa tad-rūpasya tasyānaśvaratvāt | tad-ācchādanād adhunā saṃsāra iti tasyaiva sādhyatvāc ca | tatroktam ekena --

dhyānaṃ ced ātmano bhūpa paramārthārtha-śabditam | bheda-kāri-parebhyas tat paramārtho na bhedavān || [ViP 2.14.26] iti |

yad-vijñānena sarva-vijñānaṃ bhavati tad eva brahma śrutau paramārthatvena pratijñātam | sarva-vijñāna-mayatvaṃ ca tasya sarvātmatvāt | agni-vijñānaṃ hi jvālā-visphuliṅgāder api vijñāpakaṃ bhavati | ekasya jīvasya tu tadīya-jīva-śakti-lakṣaṇāṃśa-paramāṇutvam ity atas tasya tat-sphuraṇasya ca bhedavato na paramārthatvam ity arthaḥ |

nanu jīvātma-paramātmanor ekatra-sthiti-bhāvanayātyanta-saṃyoge prādurbhūte sati tasyāpi sarvātmanā syāt, tad-abhedāpatteḥ | sa ca yogo na vinaśvaraḥ | jñānānantara-siddhatvāt | tasmāt tayor yoga eva paramārtho bhavatu | tatroktam ekena --

paramātmātmanor yogaḥ paramārtha itīṣyate | mithyaitad anyad dravyaṃ hi naiti tad-dravyatāṃ yataḥ || [ViP 2.14.27] iti |

etat paramārthatvaṃ mithyaiveṣyata ity arthaḥ | hi niścitam | yato yasmāt jīva- lakṣaṇam anyad dravyaṃ tad-dravyatāṃ paramātma-lakṣaṇa-dravyatāṃ na yāti | tasmāt mahā-tejaḥ praviṣṭa-svalpa-tejovad atyanta-saṃyogato'py abhedānupapattes tayor yogo'pi na paramārtha iti bhāvaḥ | athavātra yoga- śabdenaikatvam evocyate | tataś caitad ekatvam iti vyākhyeyam | śeṣaṃ pūrvavat |

tad evaṃ pūrva-pakṣān niṣidhya uttara-pakṣaṃ sthāpayitum upakrāntam ekena --

tasmāt śreyāṃsy aśeṣāṇi nṛpaitāni na saṃśayaḥ | paramārthas tu bhūpālaa saṅkṣepāc chrūyatāṃ mama || [ViP 2.14.28] iti |

śreyāṃsi paramārtha-sādhanāni | paramārtha-nirdeśas trayeṇoktaḥ --

eko vyāpī samaḥ śuddho nirguṇaḥ prakṛteḥ paraḥ | janma-vṛddhyādi-rahita ātmā sarva-gato'vyayaḥ ||

para-jñānayo'sadbhirnāma-jāty-ādibhir vibhuḥ | na yogavān na na yutko'bhūn naiva pārthiva yokṣyati ||

tasyātma-para-deheṣu sato'py ekamayaṃ hi yat | vijñānaṃ paramārtho'sau dvitano'tathya-darśinaḥ || [ViP 2.14.29-31] iti |

ekaḥ | na tu jīvā ivāneke | jvālā-visphūliṅgeṣv agnir iva sva-śaktiṣu sva- kāryeṣu sarveṣu vyāpnotīti vyāpi | sarva-gata ity anena jīva iva nākhaṇḍe dehe prabhāvenaiva vyāpīti jñāpitam | jīva-jñānād api paraṃ yaj-jñānaṃ tan- mayaḥ tat-prakāśa-pradhānaḥ | asadbhir iti viśeṣaṇāt bhagavad-rūpe prakāśye'pi sadbhiḥ svarūpa-siddhair eva nāmādibhir yogavān bhavatīti vijñāpitam | tasyaivaṃ-lakṣaṇasya paramātma-rūpeṇātma-para-deheṣu ātmanaḥ pareṣām api deheṣu tat-tad-upādhi-bhedena pṛthak pṛthag iva sato'pi ekaṃ tadīyaṃ sva-svarūpaṃ tan-mayaṃ tad-ātmakaṃ yad-vijñānaṃ tad- anubhavaḥ (page 10) asāv eva paramārthaḥ | anāśitvāt sādhyatvāt sarva- vijñānāntarbhāvavattvāc ceti bhāvaḥ | ye tu dvaitinaḥ tat-tad-upādhi-dṛṣṭyā tasyāpi bhedaṃ manyante | tad-vijñānena sarva-vijñānāntarbhāvaṃ ca na manyante | te punar atathya-darśina eveti |

tatropādhi-bhedair aṃśa-bhede'py abhedo dṛṣṭāntena sādhito dvābhyām -

veṇu-randhra-vibhedena bhedaḥ ṣaḍ-jādi-saṃjñitaḥ | abheda-vyāpinī vāyos tathā tasya mahātmanaḥ ||

ekatvaṃ rūpa-bhedaś ca bāhya-karma-pravṛttijaḥ | devādibheda-madhyās te nāsty evācaraṇo hi saḥ || [ViP 2.14.32-33] iti |

tathā tasyaikatvam ity anvayaḥ | rūpasya tat-tad-ākārasya bhedas tu bāhyasya tadīya-bahiraṅga-cid-aṃśasya jīvasya yā karma-pravṛttis tato jātaḥ | sa tu paramātmā devādi-bhedam antaryāmitayaivādhiṣṭhāyās te tat-tad-upādhi- sambandhābhāvāc ca nāsty evāvaraṇaṃ yasya tathā-bhūtaḥ sann iti | tasmāt tasya devādi-rūpatā tu sva-līlā-mayy eveti bhāvaḥ |

atha śrī-bhagavat-sāksātkārasya muktitvam āha -- tato vidūrāt parihṛtya daityā; daityeṣu

saṅgaṃ viṣayātmakeṣu | upeta nārāyaṇam ādi-devaṃ; sa mukta-saṅgair iṣito 'pavargaḥ || [BhP 7.6.18]

ṭīkā ca - yasmāt sa evāpavarga iṣṭaḥ ity eṣā | atra nārāyaṇasyāpavargatvaṃ tat-sākṣātkṛtāv eva paryavasyati | tasyā eva saṃsāra-dhvaṃsa-pūrvaka-paramānanda-prāpti-rūpatvāt tad-astitva-mātratve tādṛśatvābhāvāc ca ||

|| 7.6 || śrī-prahlādaḥ || 5 ||

English witness · section(s) 6

Anuccheda 6

It is also said in srimad-Bhagavatam (4.9.17):

satyasiso hi bhagavams tava pada-padmam asis tathanubhajatah purusartha-murteh apy evam arya bhagavan paripati dinan vasreva vatsakam anugraha-kataro 'sman

"My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack."

srila sridhara Svami comments:

"This verse means: `O Supreme Personality of Godhead (bhagavan), Your form (murteh) is the supreme bliss that is the highest goal of life (purusartha). Your lotus feet (pada-padmam) are the true benediction (satya asih), a benediction far greater that other benedictions (asisah), benedictions such as ruling over a kingdom. That is the right conclusion (hi). Why is that the right conclusion? It is like this (tatha): For the devotees who worship You (anubhajatah) without any ulterior motive You are the highest goal of life. O master (arya),. even though this is so, You still maintain and protect poor (dinan) people like us (asman).' " This verse was spoken by Dhruva to sri Dhruvapriya (the Supreme Lord's incarnation who was dear to Dhruva).

Prīti · Sanskrit §6–7 · English §7

[६]

तथा -

सत्याशिषो हि भगवंस् तव पाद-पद्मम् आशीस् तथानुभजतः पुरुषार्थ-मूर्तेः । अप्य् एवम् अर्य भगवान् परिपाति दीनान् वाश्रेव वत्सकम् अनुग्रह-कातरो ऽस्मान् ॥ [भ्प् ४.९.१७]

टीका च - हे भगवन् ! पुरुषार्थः परमानन्दः स एव मूर्तिर् यस्य तस्य एव पाद-पद्मम् । आशिषो राज्यादेः सकाशात् सत्या आशीः परमार्थ-फलम् । हि निश्चितम् । कस्य, तथा तेन प्रकारेण त्वम् एव पुरुषार्थ इत्य् एवं निष्कामतया अनुभजतः । यद्यप्य् एवं तथापि हे अर्य हे स्वामिन् दीनान् सकामान् अप्य् अस्मान् इत्य् आदिका ।

॥ ४.९ ॥ ध्रुवः श्री-ध्रुव-प्रियम् ॥ ६ ॥

[७]

स चात्म-साक्षात्कारो द्विविधः । अन्तराविर्भाव-लक्षणो बहिर्-आविर्भाव- लक्षणश् च । (पगे ११) यथा -

प्रगायतः स्व-वीर्याणि तीर्थ-पादः प्रिय-श्रवाः । आहुत इव मे शीघ्रं दर्शनं याति चेतसि ॥ [भ्प् १.६.३४] इत्य् आदौ ।

तेऽचक्षताक्ष-विषयं स्व-समाधि-भाग्यम् ॥ [भ्प् ३.१५.३८] इत्य् आदौ च ।

तत्रान्तः-साक्षात्कारे योग्यता श्री-रुद्र-गीते -

न यस्य चित्तं बहिर्-अर्थ-विभ्रमं तमो-गुहायां च विशुद्धम् आविशत् । यद्-भक्ति-योगानुगृहीतम् अञ्जसा मुनिर् विचष्टे ननु तत्र ते गतिम् ॥ [भ्प् ४.२४.५९]

तत्र तेषां पूर्वोक्तानां सतां भक्ति-योगेनानुगृहीतं विशुद्धं यस्य चित्तं बाह्येष्व् अर्थेषु भ्रान्तं न भवति

तमो-रूपायां गुहायां च न विशति स मुनिर् इत्य् आदिकं च व्याख्येयम् ।

बहिः-साक्षात्कारेऽपि व्यतिरेकेण तथैव नारदं प्रति श्री-भगवतोक्तम् -

हन्तास्मिन् जन्मनि भवान् मा मां द्रष्टुम् इहार्हति । अविपक्व-कषायाणां दुर्दर्शो ऽहं कुयोगिनाम् ॥ [भ्प् १.६.२२] इति ।

न केवलं शुद्ध-चित्तत्वम् एव योग्यता । किं तर्हि ? तद्-भक्ति-
विशेषाविष्कृत-तद्-इच्छामय-तदीय-स्व-प्रकाशता-शक्ति-प्रकाश एव मूल- रूपा सा, यत्-प्रकाशेन तद् अपि निःशेषं सिध्यति ।

यथा अन्तः-साक्षात्कारे भिद्यते हृदय-ग्रन्थिर् [भ्प् १.२.२१] इत्य् आदि । तथा बहिः-साक्षात्कारेऽपि श्री-सङ्कर्षणं प्रति चित्रकेतु-वाक्ये, न हि भगवन् न घटितम् इदं त्वद्-दर्शनान् नृणाम् अखिल-पाप-क्षयः [भ्प् १.१६.४४] इति । प्रह्लादं प्रति श्री-नृसिंह-वाक्ये --

स त्वं शाधि स्व-भृत्यान् नः किं देव करवाम हे । एतद्-अन्तो नृणां क्लेशो यद् भवान् अक्षि-गोचरः ॥ [भ्प् १०.८६.४९] इति ।

तद् एवं तत्-प्रकाशेन निःशेष-शुद्ध-चित्तत्वे सिद्धे पुरुष-करणानि तदीय-स्व-प्रकाशता -शक्ति-तादात्म्यापन्नतयैव तत्- प्रकाशताभिमानवन्ति स्युः । तत्र भक्ति-विशेष-सापेक्षत्वम् उक्तम् तच्- छ्रद्दधाना मुनयः [भ्प् १.२.१२] इत्य् आदौ । तद्-इच्छामयेत्य् आद्य्- उदाहरणं च ब्रह्म-भगवतोर् अविशेषतयैव दृश्यते । यथा सत्यव्रतं प्रति श्री-मत्स्य-देव-वाक्ये -

मदीयं महिमानं च परं ब्रह्मेति शब्दितम् । वेत्स्यस्य् अनुगृहीतं मे सम्प्रश्नैर् विवृतं हृदि ॥ [भ्प् ८.२४.३८] इति । (पगे १२)

तथैव हि ब्रह्माणं प्रति श्री-भगवद्-वाक्ये - मनीषितानुभावोऽयं मम लोकावलोकनम् [भ्प् २.९.२१] इति । श्री-नारायणाध्यात्मे -

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निज-शक्तितः । ताम् ऋते पुण्डरीकाक्षं कः पश्येतामितं प्रभुम् ॥ इति ।

श्रुतौ च -- यम् एवैष वृणुते तेन लभ्यस् तस्यैष आत्मा विवृणुते तनुं स्वाम् [कठु १.२.२३] इति ।

ततस् तत्-करण-शुद्ध्य्-अपेक्षापि तच्-छक्ति-प्रतिफलनार्थम् एव ज्ञेया । एवम् अपि भक्त्या तं दृष्ट्वापि मुचुकुन्दादौ या मृगयापापाद्यस्थिता श्री-भगवता कीर्तिता, सा तु प्रेम-वर्धिन्या झटिति-भगवद्-अप्राप्ति- शङ्का-जन्मनस् तद्-उत्कण्ठाया वर्धनार्थं विभीषिकयैव कृता । यत् तु तदीय-स्निग्धानां श्री-युधिष्ठिरादीनां नरक-दर्शनं तत् खलु इन्द्र- माया-मयम् एवेति स्वर्गारोहण-पर्वण्य् एव व्यक्तम् अस्ति । विष्णु-धर्मे तृतीइय-जन्मनि दत्त-तिल-धेनोर् अपि विप्रस्य प्रसङ्ग-मात्रेण नरकाणाम् अपि स्वर्ग-तुल्य-रूपता-प्राप्ति-वर्णनात् । श्री-भागवतेन तु तद् अपि नाङ्गीक्रियते । तद्-अनुपाख्यानात् प्रत्युताव्यवहित-भगवत्-प्राप्ति- वर्णनाच् च ।

अथ यद्-अवतारादाव् अशुद्ध-चित्तानाम् अपि तत्-साक्षात्कारः श्रूयते, तत् खलु तद्-आभास एव ज्ञेयः । नाहं प्रकाशः सर्वस्य योग-माया-समावृतः [गीता ७.२५] इति श्री-गीतोपनिषद्भ्यः ।

योगिभिर् दृश्यते भक्त्या नाभक्त्या दृश्यते क्वचित् । द्रष्टुं न शक्यो रोषाच् च मत्सराद् वा जनार्दनः ॥ [पद्मप् ६.२३८.८३] इति पाद्मोत्तर-खण्डाच् च ।

अदर्शनं चानवतार-समये व्यापकस्यापि दर्शनाभावः । अवतार-समये तु परमानन्देऽपि दुःखदत्वं, मनोरमेऽपि भीषणत्वम्, सर्व-सुहृद्य् अपि दुर्हृत्त्वम् इत्य् आदिविपरीत-दर्शनम् एव । तद्-अप्रकाशे योग-माया- प्रकाशे च मूलं कारणं तद्-भक्तापराधादिमय-पुरुष- चित्तास्वाच्छयम् । यत् खलु तदानीन्तने तस्य सार्वत्रिक-प्रकाशेऽपि वज्रलेपायते । अतएव मुक्तिर् हित्वा [भ्प् २.१०.६] इत्य्-आदि-लक्षणस्याव्याप्तेर् न तस्य साक्षात्काराभासस्य मुक्ति-संज्ञत्वम् अपि । अतएव श्री-विष्णु-पुराणे तच् च रूपम् [विप् ४.१५.८] इत्य् आदि-गद्येन यद्यपि शिशुपालस्य तद्-दर्शनम् उक्तम् । तथापि निर्दोष-दर्शनं त्व् अन्तकाल एव उक्तम् । आत्म-वधाय यावद्-भगवद्-धस्त-चक्रांशु-मालोज्ज्वलम् अक्षय-तेजः-स्वरूपं ब्रह्म- भूतम् अपगत-द्वेषादि-दोषं भगवन्तम् अद्राक्षीत् [विप् ४.१५.९] इत्य् अनेन ।

एतद्-अन्तो नृणां क्लेशो यद् भवान् अक्षि-गोचरः [भ्प् १०.८३.४३] इत्य् आदिकं च नृषु ये स्वच्छ-चित्ता ये च तद्-भक्तापराधेतर-दोष-मलिन-चित्तास् तेषां क्लेश-नाशस्य तदात्वापेक्षया, ये त्व् अन्यादृशास् तेषां तन्- नाशस्योन्मुखतापेक्षयैव - तेभ्यः स्व-वीक्षण-विनष्ट-तमिस्र- दृग्भ्यः क्षेमं तिर्लोक-गुरुर् अर्थ-दृशं च यच्छन् [भ्प् १०.८३.८१] इति श्रवणात्, श्री-विष्णु-पुराणाद्य्-अनुसाराच् च ।

ते चास्वच्छ-चित्ता द्विविधाः - भगवद्-बहिर्मुखा भगवद्-विद्वेषिणश् च । तद्-बहिर्मुखा द्विविधाः - लब्धे तद्-दर्शनेऽपि विषयाद्य्-अभिनिवेशवन्तस् तद्-अवज्ञातारश् च । यथा तद्-अवतार-समये साधारण-देव- मनुष्यादयः, यथा च कृष्णं मर्त्यम् उपाश्रित्य [भ्प् १०.२५.३] इत्य् आदि दुर्वचसो महेन्द्रादयः । यत उक्तं श्रुतिभिः -

दधति सकृन् मनस् त्वयि य आत्मनि नित्य-सुखे न पुनर् उपासते पुरुष-सार-हरावसथान् । [भ्प् १०.८७.३५] इति ।

महेन्द्रं प्रति श्री-भगवता च -

माम् ऐश्वर्य-श्री-मदान्धो दण्ड-पाणिं न पश्यति । तं भ्रंशयामि सम्पद्भ्यो यस्य चेच्छाम्य् अनुग्रहम् ॥ [भ्प् १०.२७.१६] इति ।

श्री-गोपानां तु विषय-सम्बन्धो न स्वार्थः । किन्तु तत्-सेवोपयोगार्थ एव । यथा (पगे १३) यद् धामार्थ-सुहृत्-प्रियात्म-तनय-प्राणाशयास् त्वत्- कृते [भ्प् १०.१४.३५] इति । कृष्णे ऽर्पितात्म-सुहृद्-अर्थ-कलत्र-कामा [भ्प् १०.१६.१०] इति । कृष्णः कमल-पत्राक्षः पुण्य-श्रवण-कीर्तनः [भ्प् १०.१५.४२] इति च ।

श्री-यादव-पाण्डवानां स्वार्थ इवापि तत्-सम्बन्धस् तद्-आभास एव । यथोक्तम् --

शय्यासनाटनालाप- क्रीडा-स्नानाशनादिषु । न विदुः सन्तम् आत्मानं वृष्णयः कृष्ण-चेतसः ॥ [भ्प् १०.९०.४६] इति ।

किं ते कामाः सुर-स्पार्हा मुकुन्द-मनसो द्विजाः । अधिजह्रुर् मुदं राज्ञः क्षुधितस्य यथेतरे ॥ [भ्प् १.१२.६] इति ।

अतः, एवं गृहेषु सक्तानां प्रमत्तानां तद्-ईहया [भ्प् १.१३.१७] इत्य् आदिकं जहल्-लक्षणया तद्-उपलक्षितान् धृतराष्ट्रादीन् अपेक्ष्योक्तम् । अतएवानन्तरं विदुरस् तद् अभिप्रेत्य [भ्प् १.१३.१८] इत्य् आदौ । तेन धृतराष्ट्रस्यैव शिक्षा, न तु तेषाम् अपि ।

क्वचिच् च लीला-शक्तिर् एव स्वयं तल्-लीला-माधुर्य-पोषाय प्रतिकूलेष्व् अनुकूलेषु चात्मोपकरणेषु

तादृश-शक्तिं विन्यस्य तादृश-तत्-प्रिय-जनानाम् अपि विषयावेशाद्य्-आभासं सम्पादयति । यथा पूतना-वर्णने -- वल्गु- स्मितापाङ्ग-विसर्ग-वीक्षितैर् मनो हरन्तीं वनितां व्रजौकसाम् [भ्प् १०.१६.६] इति । तद्-आभासत्व-विवक्षया च मनो हरन्तीं मनो-हरेवाचरन्तीम् इति शिष्टम् उक्तम् । तद्-दत्त-शक्तित्वं च तस्यास् तत्रैव सूचितम् -

न यत्र श्रवणादीनि रक्षो-घ्नानि स्व-कर्मसु । कुर्वन्ति सात्वतां भर्तुर् यातुधान्यश् च तत्र हि ॥ [भ्प् १०.६.३] इत्य् अनेन ।

तथैवेदं घटते - अमंसताम्भोज-करेण रूपिणीं गोप्यः श्रियं द्रष्टुम् इवागतां पतिम् ॥ [भ्प् १०.६.६] इति ।

श्रियं प्राकृत-सम्पद्-अधिष्ठात्रीं पतिं यं कञ्चित् तद्-उचित-प्राचीन- पुण्य-भाजम् इत्य् अर्थः । पूर्ववद् एव तां तीक्ष्ण-चित्ताम् [भ्प् १०.६.९] इत्य् आदौ तत्-प्रभया च धर्षिते निरीक्ष्यमाणे जननी ह्य् अतिष्ठताम् [भ्प् १०.६.९] इत्य् उक्तम् ।

एवम् एव क्वचित् तादृशानाम् अपि मायाभिभवाभासो मन्तव्यः । यथा प्रायो मायास् तु मे भर्तुर् नान्या मेऽपि विमोहिनी [भ्प् १०.१३.३७] इत्य् आदिषु श्री-बलदेवादीनाम् । यथा दैत्य-जन्मनि जय-विजययोः ।

अत्र पूर्वेषांस्वल्प एव तद्-आभासः । तयोस् तु सम्यग् इति विशेषः, तत् प्रेमादीनाम् अनावरणाद् आवरणाच् च । तत्र तयोर् वैर-भाव-प्राप्तौ खलु मुनि-कृतत्वं न स्यात् । मतं तु मे [भ्प् ३.१६.२९] इत्य् अत्र भगवद्- इच्छायास् तत्-कारणत्वेन स्थाप्तितत्वात् ।

नापि सा तदीय-वैर-भावाय सम्पद्यते स्वेच्छामयस्य इत्य् आदिभ्यः । त्रैवर्गिकायास-विघातम् अस्मत्-पतिर् विधत्ते पुरुषस्य शक्र [भ्प् १०.१४.२] इत्य् आदिभिः कैमुत्यापाताच् च । यथा चोक्तम् - तथा न ते माधव तावकाः क्वचिद् भ्रश्यन्ति मार्गात् त्वयि बद्ध-सौहृदाः [भ्प् १०.२.३३] इति । न च तयोर् एव स्वापराध-भोग-शीघ्र-निस्तारार्थम् अपि तादृशीच्छा जाता इति वाच्यम् । तादृशैः परम-भक्तैः हि भक्तिं विना सालोक्यादिकम् अपि नाङ्गीक्रियते । तत्-सद्-भावे निरयोऽप्य् अङ्गीक्रियत इति (पगे १४) नात्यन्तिकं विगणयन्त्य् अपि [भ्प् ३.१५.४८] इत्य् आदेः । कामं भवः स्व-वृजिनैर् निरयेषु नस् ताद् [भ्प् ३.१५.४९] इत्य् आदेश् च ।

अतएवाभ्याम् अपि तथैव प्रार्थितम् -

मा वो ऽनुताप-कलया भगवत्-स्मृति-घ्नो मोहो भवेद् इह तु नौ व्रजतोर् अधो ऽधः [भ्प् ३.१५.३६] इत्य् अनेन ।

न च तयोर् वास्तव-वैर-भावे सति भक्तान्तराणाम् अपि सुखं स्याद् इति वाच्यम् । भक्ति-स्वभाव-भक्त-सौहृद-विरोधाद् एव । तस्मात् तयोर् वैर- भावाभासत्व एव श्री-भगवतस् तयोर् अन्येषां भक्तानाम् अपि रसोदयः स्याद् इति स्थितम् । तत एवम् अर्थापत्ति-लब्धं सर्व-भक्त-सुखद-श्री- भगवद्-अभिमत-युद्ध-कौतुकादि-सम्पादनार्थं वैरभावात्मकमायिकोपाधिं स्वाभिकाणिमादि-सिद्धिकेन शुद्ध- सत्त्वात्मक-स्व-विग्रहेण प्रविश्य स्व-सान्निध्येन चेन्तईकृत्य च विलीय स्थिताया अपि भक्ति-वासनायाः प्रभावेण तत्रानाविष्टाव् एव तिष्ठतः । अतो वैर-भाव-ज-स्मरणेन वैर-भावोऽपगत इत्य् उभयम् अपि बाह्यम् । एतद् अभिप्रेत्यैव श्री-वैकुण्ठेनाप्य् उक्तम् -- यातं मा भैष्टम् अस्तु शम् [भ्प् ३.१६.२९] इति ।

तथा हि हिरण्याक्ष-युद्धे -- परानुषक्तं [भ्प् ३.१८.९] इत्य् आदि-पद्ये टीका च -- प्रचण्ड-मन्युत्वम् अधिक्षेपादिकं चानुकरण-मात्रं दैत्य-वाक्य- भीतानां देवानां भय-निवृत्तये । वस्तुतस् तेन तथानुक्तत्वेन कोपादि- हेत्व्-अभावाद् इत्य् एषा । कराला [भ्प् ३.१९.८] इति पद्ये च इवेति वस्तुतः क्रोधाभावः इत्य् एषा ।

तद् एवं स्यमन्तकोपाख्यान-महा-काल-पुरोपख्यान- मौषलोपाख्यानादौ श्री-बलदेवार्जुन-नारदादीनां क्रोधाद्य्-आवेशोऽपि तद्-आभासत्व-लेशेनैव सङ्गमयितव्यः । तत्र श्री-बलदेवार्जुनादीनां श्री-भगवन्-मताज्ञानेन श्री-नारदादीनां तु तज्-ज्ञानेनेति विवेकः - कोपिता मुनयः शेपुर् भगवन्-मत-कोविदाः [भ्प् ३.३.२४] इति तृतीये श्रीमद्- उद्धव-वाक्यात् । तस्मात् येषां लिङ्गान्तरेण निष्णात एव साक्षात्कारो गम्यते, तेषाम् अस्वच्छान्तःकरणत्वं प्रतीयमानम् अपि तद्-आभास एव । येषां तु न गम्यते विषयावेशादिकं च दृश्यते, तेषां साक्षात्-काराभास एवेति निर्णीतम् । तद् एवम् अस्वच्छ-चित्तेषु बहिर्मुखाः पश्यन्तोऽपि न पश्यन्तीत्य् उक्तम् ।

तद्-द्वेषिणश् च द्विविधाः । एके सौन्दर्यादिकं गृह्णन्ति तथापि तन्- माधुर्याग्रहणात् तत्रैवारुच्या द्विषन्ति यथा कालयवनादयः । अन्ये तु वैकृत्यम् एव प्रतियन्ति ततो द्विषन्ति च यथा मल्लादयः । तद् एवं पूर्वोत्तरयोश् चतुर्ष्व् अपि भेदेषु स-दोष-जिह्वाः खण्डाशिनो दृष्टान्ताः । एके हि (पगे १५) पित्त-वात-ज-दोषवन्तस् तद्-आस्वादं न गृह्णन्ति, किन्तु सर्वादरम् अवधाय नावजानन्ति । अन्ये त्व् अभिमानिनोऽवजानन्त्य् अपि । अथापरे मधुर-रसम् इदम् इति गृह्णन्ति किन्तु तिक्ताम्लादि-रस-प्रियास् तम् एव रसं द्विषन्ति । अवरे च तिक्ततयैव तद् गृह्णन्ति, द्विषन्ति चेति ।

सर्वेषां चैषां निज-दोष-सव्यवधान-खण्ड-ग्रहण-वत् तद्-आभासत्वम् । तेषां भगवत्-स्वभावानुभवश् च युक्त एव ज्ञान-भक्ति-शुद्ध-प्रीत्य्- अभावेन सच्-चिद्-आनन्दत्व-पारमैश्वर्य्-परम-माधुर्य-लक्षणानां तत्- स्वभावानां ग्रहीतुम् अशक्यत्वात् । तद्-अग्रहणेऽपि कालान्तरे निस्तारः खण्ड-सेवनवद् एव ज्ञेयः । यथोक्तं विष्णु-पुराणे -- ततस् तम् एवाक्रोशेषूच्चारयन् [विप् ४.१५.९] इत्य् आदिना अपगत-द्वेषादि-दोषं भगवन्तम् अद्राक्षीत् [विप् ४.१५.१४] इत्य् अन्तेन ।

तस्मात् स्वच्छ-चित्तानाम् एव साक्षात्कारः, स एव च मुक्ति-संज्ञ इति स्थितम् । तस्य ब्रह्म-साक्षात्काराद् अप्य् उत्कर्षस् तु भगवत्-सन्दर्भे सनकादि- वैकुण्ठ-दर्शन-प्रस्तावे श्री-नारद-व्यास-संवादादि-मय-ब्रह्म- भगवत्-तारतम्य-प्रकरणे च दर्शित एव । यत्र तस्यारविन्द-नयनस्य [भ्प् ३.१५.४३] इत्य् आदिकं, जिज्ञासितम् अधीतं च [भ्प् १.५.४] इत्य् आदिकं च वचन- जातं प्रबलतमम् । तथैव श्री-ध्रुवोक्तम् - या निर्वृतिस् तनु-भृताम् [भ्प् ४.९.१०] इत्य् आदि श्री-भागवत-वक्तृ-तात्पर्यं च तत्रैव स्व-मुख-निभृत- चेतास् तद्-व्युदस्तान्य-भावः [भ्प् १२.१२.६९] इत्य् आदिना दर्शितम् । श्री- गीतोपनिषत्सु च - ब्रह्म-भूतः प्रसन्नात्मा [गीता १८.५४] इत्य् आदिना तेद् एवाङ्गीकृतम् । अतएव श्री-प्रह्लादस्य भगवत्-साक्षात्कार-कृत- सर्वावधूनन-पूर्वक-ब्रह्म-साक्षात्कारानन्तर-भगवत्-साक्षात्कार- विशेषात्मक-निर्वृतिं पर्माभीष्टत्वेनाह -- स तत्-कर-स्पर्श-धुताखिलाशुभः सपद्य् अभिव्यक्त-परात्म-दर्शनः तत्-पाद-पद्मं हृदि निर्वृतो दधौ हृष्यत्-तनुः क्लिन्न-हृद्-अश्रु-लोचनः ॥ [भ्प् ७.९.६]

॥ ७.९ ॥ श्री-शुकः ॥ ७ ॥

[6]

tathā -

satyāśiṣo hi bhagavaṃs tava pāda-padmam āśīs tathānubhajataḥ puruṣārtha-mūrteḥ | apy evam arya bhagavān paripāti dīnān vāśreva vatsakam anugraha-kātaro 'smān || [BhP 4.9.17]

ṭīkā ca - he bhagavan ! puruṣārthaḥ paramānandaḥ sa eva mūrtir yasya tasya eva pāda-padmam | āśiṣo rājyādeḥ sakāśāt satyā āśīḥ paramārtha-phalam | hi niścitam | kasya, tathā tena prakāreṇa tvam eva puruṣārtha ity evaṃ niṣkāmatayā anubhajataḥ | yadyapy evaṃ tathāpi he arya he svāmin dīnān sakāmān apy asmān ity ādikā |

|| 4.9 || dhruvaḥ śrī-dhruva-priyam || 6 ||

[7]

sa cātma-sākṣātkāro dvividhaḥ | antarāvirbhāva-lakṣaṇo bahir-āvirbhāva- lakṣaṇaś ca | (page 11) yathā -

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ | āhūta iva me śīghraṃ darśanaṃ yāti cetasi || [BhP 1.6.34] ity ādau |

te'cakṣatākṣa-viṣayaṃ sva-samādhi-bhāgyam || [BhP 3.15.38] ity ādau ca |

tatrāntaḥ-sākṣātkāre yogyatā śrī-rudra-gīte -

na yasya cittaṃ bahir-artha-vibhramaṃ tamo-guhāyāṃ ca viśuddham āviśat | yad-bhakti-yogānugṛhītam añjasā munir vicaṣṭe nanu tatra te gatim || [BhP 4.24.59]

tatra teṣāṃ pūrvoktānāṃ satāṃ bhakti-yogenānugṛhītaṃ viśuddhaṃ yasya cittaṃ bāhyeṣv artheṣu bhrāntaṃ na bhavati tamo-rūpāyāṃ guhāyāṃ ca na viśati sa munir ity ādikaṃ ca vyākhyeyam |

bahiḥ-sākṣātkāre'pi vyatirekeṇa tathaiva nāradaṃ prati śrī-bhagavatoktam -

hantāsmin janmani bhavān mā māṃ draṣṭum ihārhati | avipakva-kaṣāyāṇāṃ durdarśo 'haṃ kuyoginām || [BhP 1.6.22] iti |

na kevalaṃ śuddha-cittatvam eva yogyatā | kiṃ tarhi ? tad-bhakti-viśeṣāviṣkṛta-tad-icchāmaya-tadīya-sva-prakāśatā-śakti-prakāśa eva mūla- rūpā sā, yat-prakāśena tad api niḥśeṣaṃ sidhyati |

yathā antaḥ-sākṣātkāre bhidyate hṛdaya-granthir [BhP 1.2.21] ity ādi | tathā bahiḥ-sākṣātkāre'pi śrī-saṅkarṣaṇaṃ prati citraketu-vākye, na hi bhagavan na ghaṭitam idaṃ tvad-darśanān nṝṇām akhila-pāpa-kṣayaḥ [BhP 1.16.44] iti | prahlādaṃ prati śrī-nṛsiṃha-vākye --

sa tvaṃ śādhi sva-bhṛtyān naḥ kiṃ deva karavāma he | etad-anto nṛṇāṃ kleśo yad bhavān akṣi-gocaraḥ || [BhP 10.86.49] iti |

tad evaṃ tat-prakāśena niḥśeṣa-śuddha-cittatve siddhe puruṣa-karaṇāni tadīya-sva-prakāśatā -śakti-tādātmyāpannatayaiva tat- prakāśatābhimānavanti syuḥ | tatra bhakti-viśeṣa-sāpekṣatvam uktam tac- chraddadhānā munayaḥ [BhP 1.2.12] ity ādau | tad-icchāmayety ādy- udāharaṇaṃ ca brahma-bhagavator aviśeṣatayaiva dṛśyate | yathā satyavrataṃ prati śrī-matsya-deva-vākye -

madīyaṃ mahimānaṃ ca paraṃ brahmeti śabditam | vetsyasy anugṛhītaṃ me sampraśnair vivṛtaṃ hṛdi || [BhP 8.24.38] iti | (page 12)

tathaiva hi brahmāṇaṃ prati śrī-bhagavad-vākye - manīṣitānubhāvo'yaṃ mama lokāvalokanam [BhP 2.9.21] iti | śrī-nārāyaṇādhyātme -

nityāvyakto'pi bhagavān īkṣyate nija-śaktitaḥ | tām ṛte puṇḍarīkākṣaṃ kaḥ paśyetāmitaṃ prabhum || iti |

śrutau ca -- yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṃ svām [KaṭhU 1.2.23] iti |

tatas tat-karaṇa-śuddhy-apekṣāpi tac-chakti-pratiphalanārtham eva jñeyā | evam api bhaktyā taṃ dṛṣṭvāpi mucukundādau yā mṛgayāpāpādyasthitā śrī-bhagavatā kīrtitā, sā tu prema-vardhinyā jhaṭiti-bhagavad-aprāpti- śaṅkā-janmanas tad-utkaṇṭhāyā vardhanārthaṃ vibhīṣikayaiva kṛtā | yat tu tadīya-snigdhānāṃ śrī-yudhiṣṭhirādīnāṃ naraka-darśanaṃ tat khalu indra- māyā-mayam eveti svargārohaṇa-parvaṇy eva vyaktam asti | viṣṇu-dharme tṛtīiya-janmani datta-tila-dhenor api viprasya prasaṅga-mātreṇa narakāṇām api svarga-tulya-rūpatā-prāpti-varṇanāt | śrī-bhāgavatena tu tad api nāṅgīkriyate | tad-anupākhyānāt pratyutāvyavahita-bhagavat-prāpti- varṇanāc ca |

atha yad-avatārādāv aśuddha-cittānām api tat-sākṣātkāraḥ śrūyate, tat khalu tad-ābhāsa eva jñeyaḥ | nāhaṃ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [Gītā 7.25] iti śrī-gītopaniṣadbhyaḥ |

yogibhir dṛśyate bhaktyā nābhaktyā dṛśyate kvacit | draṣṭuṃ na śakyo roṣāc ca matsarād vā janārdanaḥ || [PadmaP 6.238.83] iti pādmottara-khaṇḍāc ca |

adarśanaṃ cānavatāra-samaye vyāpakasyāpi darśanābhāvaḥ | avatāra-samaye tu paramānande'pi duḥkhadatvaṃ, manorame'pi bhīṣaṇatvam, sarva-suhṛdy api durhṛttvam ity ādiviparīta-darśanam eva | tad-aprakāśe yoga-māyā- prakāśe ca mūlaṃ kāraṇaṃ tad-bhaktāparādhādimaya-puruṣa- cittāsvācchyam | yat khalu tadānīntane tasya sārvatrika-prakāśe'pi vajralepāyate | ataeva muktir hitvā [BhP 2.10.6] ity-ādi-lakṣaṇasyāvyāpter na tasya sākṣātkārābhāsasya mukti-saṃjñatvam api | ataeva śrī-viṣṇu-purāṇe tac ca rūpam [ViP 4.15.8] ity ādi-gadyena yadyapi śiśupālasya tad-darśanam uktam | tathāpi nirdoṣa-darśanaṃ tv antakāla eva uktam | ātma-vadhāya yāvad-bhagavad-dhasta-cakrāṃśu-mālojjvalam akṣaya-tejaḥ-svarūpaṃ brahma- bhūtam apagata-dveṣādi-doṣaṃ bhagavantam adrākṣīt [ViP 4.15.9] ity anena |

etad-anto nṝṇāṃ kleśo yad bhavān akṣi-gocaraḥ [BhP 10.83.43] ity ādikaṃ ca nṛṣu ye svaccha-cittā ye ca tad-bhaktāparādhetara-doṣa-malina-cittās teṣāṃ kleśa-nāśasya tadātvāpekṣayā, ye tv anyādṛśās teṣāṃ tan- nāśasyonmukhatāpekṣayaiva - tebhyaḥ sva-vīkṣaṇa-vinaṣṭa-tamisra- dṛgbhyaḥ kṣemaṃ tirloka-gurur artha-dṛśaṃ ca yacchan [BhP 10.83.81] iti śravaṇāt, śrī-viṣṇu-purāṇādy-anusārāc ca |

te cāsvaccha-cittā dvividhāḥ - bhagavad-bahirmukhā bhagavad-vidveṣiṇaś ca | tad-bahirmukhā dvividhāḥ - labdhe tad-darśane'pi viṣayādy-abhiniveśavantas tad-avajñātāraś ca | yathā tad-avatāra-samaye sādhāraṇa-deva- manuṣyādayaḥ, yathā ca kṛṣṇaṃ martyam upāśritya [BhP 10.25.3] ity ādi durvacaso mahendrādayaḥ | yata uktaṃ śrutibhiḥ -

dadhati sakṛn manas tvayi ya ātmani nitya-sukhe na punar upāsate puruṣa-sāra-harāvasathān | [BhP 10.87.35] iti |

mahendraṃ prati śrī-bhagavatā ca -

mām aiśvarya-śrī-madāndho daṇḍa-pāṇiṃ na paśyati | taṃ bhraṃśayāmi sampadbhyo yasya cecchāmy anugraham || [BhP 10.27.16] iti |

śrī-gopānāṃ tu viṣaya-sambandho na svārthaḥ | kintu tat-sevopayogārtha eva | yathā (page 13) yad dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat- kṛte [BhP 10.14.35] iti | kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā [BhP 10.16.10] iti | kṛṣṇaḥ kamala-patrākṣaḥ puṇya-śravaṇa-kīrtanaḥ [BhP 10.15.42] iti ca |

śrī-yādava-pāṇḍavānāṃ svārtha ivāpi tat-sambandhas tad-ābhāsa eva | yathoktam --

śayyāsanāṭanālāpa- krīḍā-snānāśanādiṣu | na viduḥ santam ātmānaṃ vṛṣṇayaḥ kṛṣṇa-cetasaḥ || [BhP 10.90.46] iti |

kiṃ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ | adhijahrur mudaṃ rājñaḥ kṣudhitasya yathetare || [BhP 1.12.6] iti |

ataḥ, evaṃ gṛheṣu saktānāṃ pramattānāṃ tad-īhayā [BhP 1.13.17] ity ādikaṃ jahal-lakṣaṇayā tad-upalakṣitān dhṛtarāṣṭrādīn apekṣyoktam | ataevānantaraṃ viduras tad abhipretya [BhP 1.13.18] ity ādau | tena dhṛtarāṣṭrasyaiva śikṣā, na tu teṣām api |

kvacic ca līlā-śaktir eva svayaṃ tal-līlā-mādhurya-poṣāya pratikūleṣv anukūleṣu cātmopakaraṇeṣu tādṛśa-śaktiṃ vinyasya tādṛśa-tat-priya-janānām api viṣayāveśādy-ābhāsaṃ sampādayati | yathā pūtanā-varṇane -- valgu-

smitāpāṅga-visarga-vīkṣitair mano harantīṃ vanitāṃ vrajaukasām [BhP 10.16.6] iti | tad-ābhāsatva-vivakṣayā ca mano harantīṃ mano-harevācarantīm iti śiṣṭam uktam | tad-datta-śaktitvaṃ ca tasyās tatraiva sūcitam -

na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu | kurvanti sātvatāṃ bhartur yātudhānyaś ca tatra hi || [BhP 10.6.3] ity anena |

tathaivedaṃ ghaṭate - amaṃsatāmbhoja-kareṇa rūpiṇīṃ gopyaḥ śriyaṃ draṣṭum ivāgatāṃ patim || [BhP 10.6.6] iti |

śriyaṃ prākṛta-sampad-adhiṣṭhātrīṃ patiṃ yaṃ kañcit tad-ucita-prācīna- puṇya-bhājam ity arthaḥ | pūrvavad eva tāṃ tīkṣṇa-cittām [BhP 10.6.9] ity ādau tat-prabhayā ca dharṣite nirīkṣyamāṇe jananī hy atiṣṭhatām [BhP 10.6.9] ity uktam |

evam eva kvacit tādṛśānām api māyābhibhavābhāso mantavyaḥ | yathā prāyo māyās tu me bhartur nānyā me'pi vimohinī [BhP 10.13.37] ity ādiṣu śrī-baladevādīnām | yathā daitya-janmani jaya-vijayayoḥ |

atra pūrveṣāṃsvalpa eva tad-ābhāsaḥ | tayos tu samyag iti viśeṣaḥ, tat premādīnām anāvaraṇād āvaraṇāc ca | tatra tayor vaira-bhāva-prāptau khalu muni-kṛtatvaṃ na syāt | mataṃ tu me [BhP 3.16.29] ity atra bhagavad- icchāyās tat-kāraṇatvena sthāptitatvāt |

nāpi sā tadīya-vaira-bhāvāya sampadyate svecchāmayasya ity ādibhyaḥ | traivargikāyāsa-vighātam asmat-patir vidhatte puruṣasya śakra [BhP 10.14.2] ity ādibhiḥ kaimutyāpātāc ca | yathā coktam - tathā na te mādhava tāvakāḥ kvacid bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ [BhP 10.2.33] iti | na ca tayor eva svāparādha-bhoga-śīghra-nistārārtham api tādṛśīcchā jātā iti vācyam | tādṛśaiḥ parama-bhaktaiḥ hi bhaktiṃ vinā sālokyādikam api nāṅgīkriyate | tat-sad-bhāve nirayo'py aṅgīkriyata iti (page 14) nātyantikaṃ vigaṇayanty api [BhP 3.15.48] ity ādeḥ | kāmaṃ bhavaḥ sva-vṛjinair nirayeṣu nas tād [BhP 3.15.49] ity ādeś ca |

ataevābhyām api tathaiva prārthitam -

mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno moho bhaved iha tu nau vrajator adho 'dhaḥ [BhP 3.15.36] ity anena |

na ca tayor vāstava-vaira-bhāve sati bhaktāntarāṇām api sukhaṃ syād iti vācyam | bhakti-svabhāva-bhakta-sauhṛda-virodhād eva | tasmāt tayor vaira- bhāvābhāsatva eva śrī-bhagavatas tayor anyeṣāṃ bhaktānām api rasodayaḥ syād iti sthitam | tata evam arthāpatti-labdhaṃ sarva-bhakta-sukhada-śrī-bhagavad-abhimata-yuddha-kautukādi-sampādanārthaṃ vairabhāvātmakamāyikopādhiṃ

svābhIkāṇimādi-siddhikena śuddha- sattvātmaka-sva-vigraheṇa praviśya sva-sānnidhyena centaīkṛtya ca vilīya sthitāyā api bhakti-vāsanāyāḥ prabhāveṇa tatrānāviṣṭāv eva tiṣṭhataḥ | ato vaira-bhāva-ja-smaraṇena vaira-bhāvo'pagata ity ubhayam api bāhyam | etad abhipretyaiva śrī-vaikuṇṭhenāpy uktam -- yātaṃ mā bhaiṣṭam astu śam [BhP 3.16.29] iti |

tathā hi hiraṇyākṣa-yuddhe -- parānuṣaktaṃ [BhP 3.18.9] ity ādi-padye ṭīkā ca -- pracaṇḍa-manyutvam adhikṣepādikaṃ cānukaraṇa-mātraṃ daitya-vākya- bhītānāṃ devānāṃ bhaya-nivṛttaye | vastutas tena tathānuktatvena kopādi- hetv-abhāvād ity eṣā | karālā [BhP 3.19.8] iti padye ca iveti vastutaḥ krodhābhāvaḥ ity eṣā |

tad evaṃ syamantakopākhyāna-mahā-kāla-puropakhyāna- mauṣalopākhyānādau śrī-baladevārjuna-nāradādīnāṃ krodhādy-āveśo'pi tad-ābhāsatva-leśenaiva saṅgamayitavyaḥ | tatra śrī-baladevārjunādīnāṃ śrī- bhagavan-matājñānena śrī-nāradādīnāṃ tu taj-jñāneneti vivekaḥ - kopitā munayaḥ śepur bhagavan-mata-kovidāḥ [BhP 3.3.24] iti tṛtīye śrīmad- uddhava-vākyāt | tasmāt yeṣāṃ liṅgāntareṇa niṣṇāta eva sākṣātkāro gamyate, teṣām asvacchāntaḥkaraṇatvaṃ pratīyamānam api tad-ābhāsa eva | yeṣāṃ tu na gamyate viṣayāveśādikaṃ ca dṛśyate, teṣāṃ sākṣāt-kārābhāsa eveti nirṇītam | tad evam asvaccha-citteṣu bahirmukhāḥ paśyanto'pi na paśyantīty uktam |

tad-dveṣiṇaś ca dvividhāḥ | eke saundaryādikaṃ gṛhṇanti tathāpi tan- mādhuryāgrahaṇāt tatraivārucyā dviṣanti yathā kālayavanādayaḥ | anye tu vaikṛtyam eva pratiyanti tato dviṣanti ca yathā mallādayaḥ | tad evaṃ pūrvottarayoś caturṣv api bhedeṣu sa-doṣa-jihvāḥ khaṇḍāśino dṛṣṭāntāḥ | eke hi (page 15) pitta-vāta-ja-doṣavantas tad-āsvādaṃ na gṛhṇanti, kintu sarvādaram avadhāya nāvajānanti | anye tv abhimānino'vajānanty api | athāpare madhura-rasam idam iti gṛhṇanti kintu tiktāmlādi-rasa-priyās tam eva rasaṃ dviṣanti | avare ca tiktatayaiva tad gṛhṇanti, dviṣanti ceti | sarveṣāṃ caiṣāṃ nija-doṣa-savyavadhāna-khaṇḍa-grahaṇa-vat tad-ābhāsatvam | teṣāṃ bhagavat-svabhāvānubhavaś ca yukta eva jñāna-bhakti-śuddha-prīty- abhāvena sac-cid-ānandatva-pāramaiśvary-parama-mādhurya-lakṣaṇānāṃ tat- svabhāvānāṃ grahītum aśakyatvāt | tad-agrahaṇe'pi kālāntare nistāraḥ khaṇḍa-sevanavad eva jñeyaḥ | yathoktaṃ viṣṇu-purāṇe -- tatas tam evākrośeṣūccārayan [ViP 4.15.9] ity ādinā apagata-dveṣādi-doṣaṃ bhagavantam adrākṣīt [ViP 4.15.14] ity antena |

tasmāt svaccha-cittānām eva sākṣātkāraḥ, sa eva ca mukti-saṃjña iti sthitam | tasya brahma-sākṣātkārād apy utkarṣas tu bhagavat-sandarbhe sanakādi-vaikuṇṭha-darśana-prastāve śrī-nārada-vyāsa-saṃvādādi-maya-brahma-bhagavat-tāratamya-prakaraṇe ca darśita eva | yatra tasyāravinda-nayanasya [BhP 3.15.43] ity ādikaṃ, jijñāsitam adhītaṃ ca [BhP 1.5.4] ity ādikaṃ ca vacana- jātaṃ prabalatamam | tathaiva śrī-dhruvoktam - yā nirvṛtis tanu-bhṛtām [BhP 4.9.10] ity ādi śrī-bhāgavata-vaktṛ-tātparyaṃ ca tatraiva sva-mukha-nibhṛta- cetās tad-vyudastānya-bhāvaḥ [BhP 12.12.69] ity ādinā darśitam | śrī- gītopaniṣatsu ca -

brahma-bhūtaḥ prasannātmā [Gītā 18.54] ity ādinā ted evāṅgīkṛtam | ataeva śrī-prahlādasya bhagavat-sākṣātkāra-kṛta-sarvāvadhūnana-pūrvaka-brahma-sākṣātkārānantara-bhagavat-sākṣātkāra-viśeṣātmaka-nirvṛtiṃ parmābhīṣṭatvenāha -- sa tat-kara-sparśa-dhutākhilāśubhaḥ sapady abhivyakta-parātma-darśanaḥ tat-pāda-padmaṃ hṛdi nirvṛto dadhau hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ || [BhP 7.9.6]

|| 7.9 || śrī-śukaḥ || 7 ||

English witness · section(s) 7

Anuccheda 7

The Supreme Personality of Godhead appears before His devotees in two ways: 1. He appears within their hearts, and 2. He appears outside their hearts. The first of these is described in these words of srimad-Bhagavatam (1.6.33):

pragayatah sva-viryani tirtha-padah priya-sravah ahuta iva me sighram darsanam yati cetasi

"The Supreme Lord, sri Krsna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities."

The second of these is described in these owrds of srimad- Bhagavatam (3.15.38):

te 'caksataksa-visayam sva-samadhi-bhagyam. . .

"The sages, headed by Saunaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes."

How one becomes qualified to see the Supreme Personality of Godhead in one's heart is described in these words from the sri Rudra-gita (the Song of Lord siva, srimad-Bhagavatam 4.24.59):

na yasya cittam bahir-artha-vibhramam tamo-guhayam ca visuddham avisat yad-bhakti-yoganugrhitam anjasa munir vicaste nanu tatra te gatim

"The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc."

This verse means: "The previously described devotee, whose (yasya) heart (cittam) has been completely cleansed (visuddham) by the process of devotional service and who is favored by Bhaktidevi (bhakti-yogenanugrhitam) does not become bewildered by the external energy, which is just like a dark well (tamo-guhayam). Such a person is a sage (munih)."

The way one becomes qualified to see the Supreme Personality of Godhead outside one's heart is described in these words spoken by the Supreme Personality of Godhead to Narada (srimad- Bhagavatam 1.6.21):

hantasmin janmani bhavan na mam drastum iharhati avipaksa-kasayanam durdarso 'ham kuyoginam

"O Narada (the Lord spoke), I regret that during this lifetime you will not be able to see Me any more. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."

To have a pure heart is not the only qualification here. What other qualification is needed? With great devotion one must yearn to see the Lord. That is the root from which directly seeing the Supreme Personality of Godhead grows. By seeing the Lord in this way one attains all perfection. Seeing the Supreme Personality of Godhead within one's heart is described in these words of srimad-Bhagavatam (1.2.21):

bhidyate hrdaya-granthih. . .

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master."

Seeing the Supreme Personality of Godhead outside one's heart is described in these words spoken by Citraketu to Lord Sankarsana (srimad-Bhagavatam 6.16.44):

na hi bhagavann aghatitam idam tvad-darsanan nrnam akhila-papa-ksayah

"My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You."

Lord Nrsimhadeva tells Prahlada (srimad-Bhagavatam 7.9.53):

mam aprinata ayusman darsanam durlabham hi me drstva mam na punar jantur atmanam taptum arhati

"My dear Prahlada, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction."

The Personified Vedas tell the Supreme Personality of Godhead (srimad-Bhagavatam 10.86.49):

sa tvam sadhi sva-bhrtyan nah kim deva karavama he etad-anto nrnam kleso yad bhavan aksi-gocarah

"You are the Supreme Personality of Godhead. Please order us. We are Your servants. O Lord, what may we do for You? When You come before the people's eyes, their sufferings all come to an end." With the help of the potency that makes Him visible, the Supreme Personality of Godhead appears in the pure hearts of His devotees. Then the devotees can see Him. The potency that makes Him visible is the potency of devotional service. This is explained in the following words of srimad-Bhagavatam (1.2.12):

tac-chraddadhana munayah

"The seriously inquisitive student or sage, well equipped with knowledge and detchment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."

Many words may be used to describe the Supreme Personality of Godhead. For example, He may be called "icchamaya" (He whose every desire is at once fulfilled). The words Bhagavan and Brahman both describe the Supreme Personality of Godhead. That these two words are both names of the Lord is seen in the following words spoken by Lord Matsya to Satyavrata, words that again show devotional service's power to reveal the Lord (srimad- Bhagavatam 8.24.38):

madiyam mahimanam ca param brahmeti sabditam vetsyasy anugrhitam me samprasnair vivrtam hrdi

"You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."

Speaking to the demigod Brahma, the Supreme Personality of Godhead gives a similar instruction of the power of devotional service to reveal the Lord in these words (srimad-Bhagavatam 2.9.22):

manisitanubhavo 'yam mama lokavalokanam

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."

In the sri Narayanadhyatma it is also said that devotional service enables one to see the Lord:

nityavyakto hi bhagavan iksyate nija-saktitah tam rte pundarikaksam kah pasyetamitam prabhum

"The Supreme Personality of Godhead is always invisible. However, with the help of His transcendental potency, one may see Him. Without the help of the Lord's potency, who has the power to see the lotus-eyed Supreme Lord?"

In the Katha Upanisad it is also said (1.2.23): yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The Lord does this by reflecting His internal potency on the pure senses of the devotee. Even persons who had committed sins, such as King Mucukunda who had committed the sin of hunting, were able to see the Lord because of their great devotion to Him. The Lord personally praised these devotees when they directly saw Him. Fearing that they would be deprived of the sight of the Lord, these devotees felt their love for Him increase. When Yudhisthira and his brothers, who were devotees that dearly loved the Supreme Lord, saw hell, that hell was only an illusion, a magic trick. That is clearly described in the Svargarohana- parva of Mahabharata. In the Visnu-dharma Purana it is said that after three births they gave grains and cows to a brahmana, and because of this pious deeds they were freed from hell and allowed to enter Svargaloka. However, srimad-Bhagavatam does not accept that account. srimad-Bhagavatam declares that they attained the abode of the Supreme Lord. When the Supreme Lord descends to the material world as an avatara, even persons with impure hearts are able to see Him with their own eyes. Still, their seeing Him is not direct. They see the reflection (abhasa) of HIm. That is explained in the scriptures. Otherwise, the people have no power to see Him. The Supreme Lord Himself declares in Bhagavad-gita (7.25):

naham prakasah sarvasya yoga-maya-samavrtah

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yogamaya)."

In the Padma Purana, Uttara-khanda, it is also said:

yogibhir drsyate bhaktya nabhaktya drsyate kvacit drastum na sakyo rosac ca matsarac ca janardanah

"Because of their devotion the yogis see the Supreme Personality of Godhead. Without devotion no one sees Him. he angry and envious have no power to see Him."

During the times when He is not manifest as an avatara, the Lord cannot be seen, even though He is present everywhere. At the time of the Lord's appearance as an avatara, the people do not see His true nature. They think He is the opposite of what He really is. In this way, even though He is the source of great bliss, some people think He makes others suffer. Even though is the most handsome and charming, some people think He is ferocious and horrible. Even though He is the friend of everyone, some people think He is their enemy. At that time the Lord's Yogamaya potency is the root cause of his manifestation before the people. Still, the people who have offended the Lord's devotees feel uneasy at heart when the Lord is present. Even though in truth the Lord is always present everywhere, these people have made their hearts as hard as stone to Him. Persons who do not have the qualities of a liberated soul, qualities described in srimad-Bhagavatam 2.10.6, see only the reflection of the Lord when He is present in this world. The word liberation" cannot be used to describe the status of these people. In the prose description that begins in Visnu Purana 4.15.8 it is said that although in the beginning he saw Lord Krsna in this indirect way, at the end sisupala saw Lord Krsna purely. In Visnu Purana 4.15.9 it is said:

atma-vinasaya bhagavad-asta-cakramsu-malojjvalam aksaya-tejah-svarupam parama-brahma-bhutam apagata- dvesadi-doso bhagavantam adraksit

"At the moment of his death, siupala, now cleansed of hatred and every other vice, gazed at the Supreme Personality of Godhead, whose eternal form was filled with power and glory, and who was garlanded with light from the Sudarsana- cakra."

In srimad-Bhagavatam (10.86.49) it is said:

etad-anto nrnam kleso yad bhavan aksi-gocarah

"O Lord, when You come before the people's eyes, their sufferings all come to an end."

This means that the people whose hearts are pure, the people whose hearts are contaminated by offenses to the Lord's devotees, the people who eagerly turn their faces to the Lord, as well as the people who have turned their wyes away from the Lord all find that their sufferings are all destroyed. This is also described in these words of srimad-Bhagavatam (10.86.21):

tebhyah sva-viksana-vinasta-tamisra-drgbhyah ksemam tri-loka-gurur artha-drsam ca yacchan

"To them, their eyes destroyed by darkness, Lord Krsna, the master of the three worlds, gave auspiciousness. He gave them eyes to see the truth."

This is also described in the previously quoted prose passage of Visnu Purana. Persons whose hearts are impure are of two kinds: they who have turned their faces away from the Lord (bhagavad-bahir-mukha), and they who hate the Lord (bhagavad- vidvesi). The persons who have turned their faces away from the Lord are of two kinds: persons who see the Lord and insult Him, and persons who at the time of the Lord's incarnation in this world think the Lord is an ordinary demigod, human being, or other like being. This is described in the following insult spoken by the demigod Indra (srimad-Bhagavatam(10.25.3):

krsnam martyam upasritya

"The people of Vraja have taken shelter of Krsna, who is only a human being." The Supreme Lord's rescue of persons with impure hearts is described by the Personified Vedas in these words (srimad- Bhagavatam 10.87.35):

dadhati sakrn manas tvayi ya atmani nitya-sukhe na punar upasate
purusa-sara-haravasathan

"O Supreme Personality of Godhead full of spiritual bliss, anyone who once places his thoughts in You will never again worship materialistic household life, which who rob a man of his dearest spiritual wealth."

This is also affirmed by the Supreme Lord Himself in these words spoken to the dmeigod Indra (srimad-Bhagavatam 10.27.16):

mam aisvarya-sri-madandho yasya cecchamy anugraham

"A man blinded by pride of wealth and power does not see the hand that waits to punish him. If I am kind to him, I make him fall from his fortunate position."

Tbis description of people with impure hearts does not apply to the cowherd people of Vraja, who dedicated their everything to serve Lord Krsna. This is described in the following words of srimad-Bhagavatam (10.14.35):

yad-dhamartha-suhrt-priyatma-tanaya- pranasayas tvat-krte

"O Lord, these residents of Vrndavana have given You everything: Their bodies, their minds, their love, their homes." This is also confirmed by these words of srimad-Bhagavatam (10.16.10):

krsne 'rpitatma-suhrd-artha-kalatra-kamah

It is also confirmed by these words of srimad-Bhagavatam (10.65.6):

krsne kamala-patrakse sannyastakhila-radhasah

"To lotus-eyed Krsna the cowherd people offered all that they had."

sayyasanatanalapa- krida-snanadi-karmasu na viduh santam atmanam vrsnayah krsna-cetasah

"Their love of Krsna was so intense that in their regular activities - in sitting, sleeping, traveling, talking, sporting, cleansing, and bathing - the members of Yadu dynasty were simply absorbed in thoughts of Krsna and paid no attention to bodily activities."

This is also described in these words of srimad-Bhagavatam (1.12.6):

kim te kamah sura-sparha ksudhitasya yathetare

"O brahmanas, the opulence of the king was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service."

However, Dhrtarastra and the others like him are described in these words of srimad-Bhagavatam (1.13.17):

evam grhesu saktanam pramattanam tad-ihaya

"They are too much attached to family affairs and are always engrossed in their thought." In the next verse (srimad-Bhagavatam 1.13.18) is described the instruction Dhrtarastra received, an instruction that was not given to the others, an instruction that begins with these words:

viduras tad abhipretya

To increase the Lord's sweetness, the Lord's pastime potency (lila-sakti) manifests among friends and among enemies also. Even the reflection of that potency of the Lord attracts the senses of the dear devotees. That this reflected potency attracts the devotees is seen in this description of Putana (srimad- Bhagavatam 10.6.6):

valgu-smitapanga-visarga-viksitair mano harantim vanitam vrajaukasam

"She was glancing at everyone with very attractive looks and smiling face, and all the residents of Vrndavana were captivated."

Here the word "mano-harantim" has a double meaning. It means both, "with a reflection of the Lord's potencies Putana attracted the hearts of the residents of Vrndavana" and

"Putana was charming and beautiful'." In the same passage it is also said (srimad-Bhagavatam 10.6.6):

The power of the Lord's potency is then described in these words of srimad-Bhagavatam (10.16.3):

na yatra sravanadini rakso-ghnani sva-karmasu kurvanti satvatam bhartur yatudhanyas ca tatra hi

"Wherever the chanting of the holy name of Krsna is done, even negligently, all bad elements - witches, ghosts, and dangerous calamities - immediately disappear."

Of Putana it is also said in srimad-Bhagavatam (10.6.6):

amamsatambhoja-karane rupinim gopyah sriyam drastum ivagatam patim

"The innocent cowherd women thought that she was a goddess of fortune appearing in Vrndavana with a lotus flower in her hand. It seemed to them that she had personally come to see Krsna, who is her husband."

Here the word "sriyam" means "a girl who brings material prosperity and good fortune" and "patim" means "an appropriate pious man". There it is also said (srimad-Bhagavatam 10.6.9):

tam tiksna-cittam. . .tat-prabhayavaradharsite janani atisthatam

"When Putana was taking baby Krsna on her lap, both Yasoda and Rohini were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Krsna. They could not understand that she was a sword within a decorated case."

In this way the people of Vraja were defeated by the Lord's illusory (maya) poyency. Even Lord Balarama and others were defeated by that illusory potency, as is seen in these words spoken by Lord Balarama Himself (srimad-Bhagavatam 10.13.27):

prayo mayastu me bhartur nanya me 'pi vimohini

"It was arranged by Krsna, and even I could not check His mystic power."

The power of the Lord's illusory potency is also seen in the activities that led Jaya and Vijaya to take birth as demons. The Lord's illusory potency acted only very slightly on Lord Balarama. However, it acted very powerfully on Jaya and Vijaya. This is because Lord Balarama was full of love for Lord Krsna, but Jaya and Vijaya were not. Jaya and Vijaya did not become demons merely by the sages' curse, but rather by the will of the Supreme

Lord Himself. The Lord confirms this in these words of srimad-Bhagavatam (3.16.29):

matam tu me. . .

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Thgough I am capable of nullifying the brahmanas' curse, I would not do so. On the contrary, it has My approval."

Jaya and Vijaya's acceptance of the role of enemeies of the Lord was not their own doing. Rather, it was personally arranged by the Lord. In srimad-Bhagavatam (10.14.2) it is said:

svecchamayasya. . .

"O Lord, whatever You desire is at once fulfilled."

Still, the Lord was merciful to Jaya and Vijaya, who were His devotees. It is said in srimad-Bhagavatam (6.11.23):

traivargikayasa-vighattam asmat- patir vidhatte purusasya sakra

"Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development, and sense gratification. O Indra, onecant hus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gain."

That the Supreme Lord continued to protect Jaya and Vijaya is seen in these words of srimad-Bhagavatam (10.2.33):

tatha na te madhava tavakah kvacid bhrasyanti margat tvayi baddha-sauhrdah

"O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You atill protect them."

Jaya and Vijaya did not choose to take birth as demons because then they could quickly be rid of the curse. Rather, they accepted that birth because a devotee will not accept residence on same planet where the Lord lives or any other auspicious condition of life if in that condition the devotee has no opportunity to serve the Lord. On the other hand, the devotee will accept life in hell if there he may serve the Lored. This is described in the following words of srimad-Bhagavatam (3.15.48):

natyantikam viganayaty api. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which

are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important benedictions like the material happiness of the heavenly kingdom."

It is also said in srimad-Bhagavatam (3.15.49):

kamam bhavah sva-vrjinair nirayesu nah stat. . .

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautiful when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."

ma vo 'nutapa-kalaya bhagavat-smrti-ghno moho bhaved iha tu nau vrajator adho 'dhah

In they had been real enemies of the Lord, Jaya and Vijaya would not have brought happiness to the devotees. They brought happiness to devotees because they were friends with many devotees. Therefore their enmity to the Lord was only the reflection of enmity, an enmity assumed to enable the Lord and the other devotees to taste certain rasas. For this we may assume that the Lord wished to enjoy pastimes of fighting, and to please Him the devotees Jaya and Vijaya, employing their mystic powers, manifested certain spiritual forms and assumed the role of His enemies. Then, meditating on the Lord as their enemy, they eventually relinquished that role of being the Lord's enemy. Therefore thei being the Lord's enemy was only an external show. This is confirmed by Lord Narayana Himself when he told them (0 3.16.29:

yatam ma bhaistam astu sam

"Depart this place, but fear not. All glories unto you."

In its description of the Lord's battle with Hiranyaksa, srimad-Bhagavatam (3.18.9) explains that the Lord was not really angry with Jaya and Vijaya when they were playing the parts of demons:

paranusaktam. . .

"The demon, who had a wealth of ornaments, bangles, and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to them, He eexpressed His terrble anger."

srila sridhara Svami comments: "

"The Lord's terrible anger is here only an external show, a show intended to relieve the fears of the demigods, who were frighted by the demon's insults. The Lord did not really become angry by hearing those insults." srimad-Bhagavatam (3.19.8-9) again explains:

karala. . . .

"O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest."

srila sridhara Svami comments: "All of this shows that the Lord was not really angry."

In the story of the Syamantaka Jewel, the story of Maha- kala-pura, the story of ther mace, and toher stories, it is seen that the Lord's anger towards Lord Balarama, Arjuna, Narada Muni, and others is only a pretense, a pale reflection of true anger. Here there are two groups. In one group are Lord Balarama, Arjuna, and others who did not understand Lord Krsna's intention at the time, and in the second group are Narada Muni and others who did understand Lord Krsna's intention at the time. This second group is described in srimad-Bhagavatam (3.3.24), where Uddhava says:

kopita munayah sepur bhagavan-mata-kovidah

"Once upon a time, great sages were made angry by the sporting activities of the princely descendents of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them. The sages were aware that this was the Lord's desire."

Persons who in these situatuions understand the Lord's true intention, see the Lord directly. However, if their hearts are impure, even persons who understansd the Lord's true intention do not see Him directly. They see only the reflection of Him. Even though the Lord may come before their eyes, they see only the reflection of His form. These perssons with impure hearts are persons who have turned their faces away from the Loerd. Even though they see Him, they do not see Him as He really is. Persons who hate the Lord are of two kinds. Some see the handsomeness, sweetness,a nd other virtues of the Lord, bust still they hate Him. Kalayavana and other demons fall into this ctaegory. Others see the Lord only as ferocious and terrible, and therefore they hate Him. Kamsa's wrestlers and other demons fall into that category. Thus there are four categories: the two kinds of people who have turned their faces away from Krsna and the two kinds of people who hate Krsna. These four kinds of people are like persons who, because of a disease of the tongue cannot perceive the true taste of various foods. Some persons, because of an imbalance of bile and air in the bodyy, do nto experience the taste of various foods as pleasureable. Some persons, although they cannot experience the true taste, do not hold the food at fault

for that. Other persons, persons who are proud, hold the food at fault and criticize it. Still other persons can indeed taste the sweetness of delicious food. But because they prefer the taste of bitter and sour things, they hate food that is sweet. Still other persons perceive sweet food as being bitter, and for that reason they hate sweet food. Thus these four kinds of people, by their own fault, do not see the Supreme Lord directly. They see only His reflection. They do not know the Lord's true nature. Because they have neither knowledge, devotion, nor pure spiritual love, they have no power to understand the Lord's ture nature and His glorious qualities, such as His eternity, omniscience, bliss, supreme power and opulence, amd supreme sweetness. Still, as a person who has a disease of the tongue may eventually become cured, so these persons may eventually become delivered. This is described in the following words of Visnu Purana (4.15.9):

"Although at first he hated the Lord, eventually his hatred and other vices were all removed. Then he saw the Supreme Personality of Godhead directly."

Therefore, they who have pure hearts see the Supreme Personality of Godhead directly. That is called liberation. That seeing the Supreme Personality of Godhead directly is better than seeing the impersonal Brahman is described in the Bhagavat- sandarbha (anucchedas 78-80), in the description of the four Kumaras' seeing Vaikuntha, and in sri Vyasa's and sri Narada's conversation about the relative importance of impersonal Brahman and the Supreme Personality of Godhead. In srimad-Bhagavatam (3.15.43) it is said of the Four Kumaras:

tasyaravinda-nayanasya. . .

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and mind, even though they were attached to the impersonal Brahman understanding."

That the Supreme Personality of Godhead is superior to the impersonal Brahman is hinted in these words of srimad-Bhagavatam (1.5.4):

jijnasitam adhitam ca. . .

"You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?"

ya nirvrtis tanu-bhrtam. . .

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, where one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time." About the author of srimad-Bhagavatam it is said (srimad- Bhagavatam 12.12.69):

svasukha-nibhrta-cetas tad-vyudastanya-bhavah. . .

"I offer my respectful obeisances unto srila sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called srimad-Bhagavatam. This is compared to the light of the Absolute Truth."

In Bhagavad-gita (18.54) the Supreme Personality of Godhead Himself declares: brahma-bhutah prasannatma. . .

"One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

sa tat-kara-sparsa-dhutakhilasubhah sapady abhivyakta-paratma-darsanah
tat-pada-padmam hrdi nirvrto dadhau hrsyat-tanuh klinna-krd-asru-locanah

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §8 · English §8

[८]

ईदृशेऽपि भगवत्-साक्षात्-कारे बहिः-साक्षात्कारस्योत्कर्षम् आह -

गृहीत्वाजादयो यस्य श्रीमत्-पादाब्ज-दर्शनम् । मनसा योग-पक्वेन स भवान् मे ऽक्षि-गोचरः ॥ [भ्प् १२.९.५]

टीका च - यस्य तव श्रीमत्-पादाब्ज-दर्शनं मनसापि गृहीत्वा प्राप्य प्राकृता अप्य् अजादयो भवन्ति स भवान् मेऽक्षि-गोचरो जातोऽस्ति किम् अतः परं वरेणेत्य् अर्थः इत्य् एषा । अत्र यत्-पाद-पांशुर् बहु-जन्म-कृच्छ्रतः [भ्प् १०.१२.१२] इत्य् आदिकम् अप्य् अनुसन्धेयम् । अतएव -

प्रगायतः स्व-वीर्याणि तीर्थ-पादः प्रिय-श्रवाः । आहुत इव मे शीघ्रं दर्शनं याति चेतसि ॥ [भ्प् १.६.३४]

इत्य् एवम्-भाववान् अपि -

गोविन्द-भुज-गुप्तायां द्वारवत्यां कुरूद्वह । अवात्सीन् नारदो ऽभीक्ष्णंकृष्णोपासन-लालसः ॥ [भ्प् ११.२.१] इत्य् उक्तम् ।

॥ १२.९ ॥ मार्कण्डेयः श्री-नारायनर्षिम् ॥ ८ ॥

[8]

īdṛśe'pi bhagavat-sākṣāt-kāre bahiḥ-sākṣātkārasyotkarṣam āha -

gṛhītvājādayo yasya śrīmat-pādābja-darśanam | manasā yoga-pakvena sa bhavān me 'kṣi-gocaraḥ || [BhP 12.9.5]

ṭīkā ca - yasya tava śrīmat-pādābja-darśanaṃ manasāpi gṛhītvā prāpya prākṛtā apy ajādayo bhavanti sa bhavān me'kṣi-gocaro jāto'sti kim ataḥ paraṃ vareṇety arthaḥ ity eṣā | atra yat-pāda-pāṃśur bahu-janma-kṛcchrataḥ [BhP 10.12.12] ity ādikam apy anusandheyam | ataeva -

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ | āhūta iva me śīghraṃ darśanaṃ yāti cetasi || [BhP 1.6.34]

ity evam-bhāvavān api -

govinda-bhuja-guptāyāṃ dvāravatyāṃ kurūdvaha | avātsīn nārado 'bhīkṣṇaṃkṛṣṇopāsana-lālasaḥ || [BhP 11.2.1] ity uktam |

|| 12.9 || mārkaṇḍeyaḥ śrī-nārāyanarṣim || 8 ||

English witness · section(s) 8

Anuccheda 8

When one directly see the Supreme Personality of Godhead, seeing Him outside the heart is better than seeing Him within the heart. In srimad-Bhagavatam (12.9.5) it is said:

grhitvajadayo yasya srimat-padabja-darsanam manasa yoga-pakvena

"O Lord whom Brahma and the demigods saw in their hearts advanced in yoga, You have now come before my eyes."

srila sridhara Svami comments:

In srimad-Bhagavatam (10.12.12) it is also said:

yat-pada-pamsur bahu-janma-krcchratah. . .

"Who can estimate the transcendental fortune of the residents of Vrndavana? They were personally visualizing the Supreme Personality of Godhead face to face, He whom many yogis cannot find even after undergoing severe austerities, although He is sitting within the heart."

pragayatah sva-viryani tirtha-padah priya-sravah ahuta iva me sighram darsanam yati cetasi

Evenb though can always see the Lord within his heart, srila Narada Muni preferred to see Him outside the heart. This In described in these words of srimad-Bhagavatam (11.2.1):

govinda-bhuja-guptayam

"Eager to worship Lord Krsna, Narada stayed, O best of the Kurus, at Dvaraka, which is always protected by Lord Krsna's arms."

This verse was spoken by Markandeya Muni to sri Narayana Rsi.

Prīti · Sanskrit §9–10 · English §9

[९]

अथैतस्यां भगवत्-साक्षात्कार-लक्षणायां मुक्तौ जीवद्-अवस्थायाम् आह

(पगे १६)

अकिञ्चनस्य दान्तस्य शान्तस्य सम-चेतसः मया सन्तुष्ट-मनसः सर्वाः सुख-मया दिशः ॥ [भ्प् ११.१४.१३]

भगवन्तं विना किञ्चनान्यद् उपादेयत्वेन नास्तीत्य् अकिञ्चनस्य । तत्र हेतुः मेयेति । अकिञ्चनत्वेनैव हेतुना विशेषण-त्रयं दान्तस्येति । अन्यत्र हेयोपादेयतारोहित्यात् सम-चेतसः । सर्वत्र तस्यैव साक्सात्कारात् सर्वा इत्य् उक्तम् ॥

॥ ११.१४ ॥ श्री-भगवान् ॥ ९ ॥

{१०]

तत्रोत्क्रान्तावस्था च श्री-प्रह्लाद-स्तुतौ -

उशत्तम ते ऽङ्घ्रि-मूलं प्रीतो ऽपवर्ग-शरणं ह्वयसे कदा नु [भ्प् ७.९.१६] इत्य् आदौ ज्ञेया । सैवान्तिमा । मुक्तिश् च पञ्चधा - सालोक्य-सार्ष्टि-सारूप्य- सामीप्य-सायुज्य-भेदेन । तत्र सालोक्यं समान-लोकत्वं श्री-वैकुण्ठ- वासः । सार्ष्टिस् तत्रैव समानैश्वर्यम् अपि भवतीति । सारूप्यं तत्रैव समान-रूपतादि प्राप्यत इति । सामीप्यं समीप-गमनाधिकारित्वम् । सायुज्यं केषांचित् भगवच्-छ्री-विग्रह एव प्रवेशो भवतीति । सालोक्यादि- शब्दानां मुक्त्य्-आदि-शब्द-सामानादिकरण्यं च सालोक्यादित्व- प्राधान्येन । तत्र सालोक्य-सार्ष्टि-सारूप्य-मात्रे प्रायोऽन्तः-करण- साक्षात्कारः । सामीप्ये प्रायो बहिः । सायुज्ये चान्तर एव । तथापि प्रकट- स्फूर्ति-लक्षणं तत् सुषुप्तिवद् अनति-प्रकट-स्फूर्ति-लक्षणात् ब्रह्म- सायुज्याद् भिद्यते । उत्क्रान्त-मुक्त्य्-अवस्थायाम् अपि विशेष-स्फूर्तिः श्रुताव् एव सम्मता --

स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेदं सर्वम् इत्य्

अथातोऽहंकारादेश एवाहम् एवाधस्ताद् अहम् उपरिष्टाद् अहं पश्चाद् अहं पुरस्ताद् अहं दक्षिणतोऽहम् उत्तरतोऽहम् एवेदं सर्वम् इति । [छु ७.२५.१] इति ।

एषा च पञ्चविधापि गुणातीतैव । निर्गुणायां भूम-विद्यायाम् एव -- स एकधा भवति त्रिधा भवति [छु ७.२६.२] इत्य् आदिना तद्-विधस्य मुक्तस्य स्वेच्छया नाना-विध-रूप-प्राकट्य-श्रवणात् न यत्र माया [भ्प् २.९.१०] इत्य् आदौ वैकुण्ठस्य मायातीतत्व-श्रवणात् । अत्रावृत्ति-राहित्यं चाङ्गीकृतम् - अनावृत्तिः शब्दाद् [व्स्. ४.४.२३] इत्य् अनेन न स पुनर् आवर्तते [छाउ ८.१५.१] इति श्रुतेः । तथोक्तं हिरण्य-कशिपूपद्रुत-देवैः -

तस्यै नमो ऽस्तु काष्ठायै यत्रात्मा हरिर् ईश्वरः । यद् गत्वा न निवर्तन्ते शान्ताः सन्न्यासिनो ऽमलाः ॥ [भ्प् ७.४.२२] इति ।

श्री-कपिल-देवेन च - न कर्हिचिन् मत्-पराः शान्त-रूपे नङ्क्ष्यन्ति नो मे ऽनिमिषो लेढि हेतिः ॥ [भ्प् ३.२५.३९] इति ।

तथैव - आ-ब्रह्म-भुवनाल् लोकाः पुनर् आवर्तिनो ऽर्जुन । माम् उपेत्य तु कौन्तेय पुनर् जन्म न विद्यते ॥ [गीता ८.१६] इति ।

यद् गत्वा न निवर्तन्ते तद् धाम परमं मम । [गीता १५.४] इति ।

तत्-प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् । [गीता १८.६२] इति च

श्री-गीतोपनिषदश् च दृश्याः ।

पाद्म-सृष्टि-खण्डे च -- आ-ब्रह्म-सदनाद् एव दोषाः सन्ति महीपते । अतएव हि नेच्छन्ति स्वर्ग-प्राप्तिं मनीषिणः ॥

आ-ब्रह्म-सदनाद् ऊर्ध्वं तद्-विष्णोः परमं पदम् । शुभ्रम् सनातनं ज्योतिः पर-ब्रहेति तद् विदुः ॥

न तत्र मूढा गच्छन्ति पुरुषा विषयात्मकाः । दम्भ-लोभ-भय-द्रोह-क्रोध-मोहैर् अभिद्रुताः ॥

निर्ममा निरहङ्कारा निर्द्वन्द्वाः संयतेन्द्रियाः । ध्यान-योग-रताश् चैव तत्र गच्छन्ति साधवः ॥ इति ।

तत्रैव सुबाहु-नृप-वाक्यम् - ध्यान-योगेन देवेशं यजिष्ये कमला-प्रियम् । भव-प्रलय-निर्मुक्तं विष्णु-लोकं व्रजाम्य् अहम् ॥ इति ।

(पगे १७)

सालोक्यादीनाम् अविच्युतस् त्वं दर्शयिष्यते च - मत्-सेवया प्रतीतं ते सालोक्यादि-चतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् काल-विप्लुतम् ॥ [भ्प् ९.५.६७]

इत्य् आदिषु तद्-इतरत्रैव काल-विप्लुतत्वाङ्गीकारात् । तस्मात् क्वचिद् आवृत्ति- श्रवणं तु प्रपञ्चान्तर्गत-तद्-धामत्वापेक्षया कादाचित्क-तल्-लीला- कौतुकापेक्षया च मन्तव्यम् । पश्चात् तु नित्य-सालोक्यम् एव, यथा भविष्योत्तरे -

एवं कौन्तेय कुरुते योऽरण्य-द्वादशीं नरः । स देहान्ते विमान-स्थ-दिव्य-कन्या-समावृतः ॥

याति ज्ञाति-समायुक्तः श्वेतद्वीपं हरेः पुरम् । यत्र लोका पीत-वस्त्रा इत्य् आदि । तिष्ठन्ति विस्णु-सान्निध्ये यावद्-आहुत-सम्प्लवम् । तस्माद् एत्य महा-वीर्याः पृथिव्यां नृप पूजिताः । मर्त्य-लोके कीर्तिमन्तः सम्भवन्ति नरोत्तमाः ॥

ततो यान्ति परं स्थानं मोक्ष-मार्गं शिवं सुखम् । यत्र गत्वा न शोचन्ति न संसारे भ्रमन्ति च ॥ इति ।

उत्क्रान्त-मुक्ति-दशायां तु तेषां भगवत्-तुल्यत्वम् एवाह - वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठ-मूर्तयः । येऽनिमित्त-निमित्तेन धर्मेणाराधयन् हरिम् ॥ [भ्प् ३.१५.१४]

निमित्तं फलं न तन्-निमित्तं प्रवर्तकं यस्मिन् तेन निष्कामेनेत्य् अर्थः । धर्मेण भागवताख्येन । वैकुण्ठस्य भगवतो ज्योतिर्-अंश-भूता वैकुण्ठ-लोक-शोभा-रूपा या अनन्ता मूर्तयस् तत्र वर्तन्ते । तासाम् एकया सह मुक्तस्यैकस्य मूर्तिः भगवता क्रियत इति वैकुण्ठस्य मूर्तिर् इव मूर्तिर् येषाम् इत्य् उक्तम् ।

॥ ३.१५ ॥ श्री-ब्रह्मा देवान् ॥ १० ॥

[9]

athaitasyāṃ bhagavat-sākṣātkāra-lakṣaṇāyāṃ muktau jīvad-avasthāyām āha

(page 16)

akiñcanasya dāntasya śāntasya sama-cetasaḥ mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ || [BhP 11.14.13]

bhagavantaṃ vinā kiñcanānyad upādeyatvena nāstīty akiñcanasya | tatra hetuḥ meyeti | akiñcanatvenaiva hetunā viśeṣaṇa-trayaṃ dāntasyeti | anyatra heyopādeyatārohityāt sama-cetasaḥ | sarvatra tasyaiva sāksātkārāt sarvā ity uktam ||

|| 11.14 || śrī-bhagavān || 9 ||

{10]

tatrotkrāntāvasthā ca śrī-prahlāda-stutau -

uśattama te 'ṅghri-mūlaṃ prīto 'pavarga-śaraṇaṃ hvayase kadā nu [BhP 7.9.16] ity ādau jñeyā | saivāntimā | muktiś ca pañcadhā - sālokya-sārṣṭi-sārūpya-sāmīpya-sāyujya-bhedena | tatra sālokyaṃ samāna-lokatvaṃ śrī-vaikuṇṭha- vāsaḥ | sārṣṭis tatraiva samānaiśvaryam api bhavatīti | sārūpyaṃ tatraiva samāna-rūpatādi prāpyata iti | sāmīpyaṃ samīpa-gamanādhikāritvam | sāyujyaṃ keṣāṃcit bhagavac-chrī-vigraha eva praveśo bhavatīti | sālokyādi- śabdānāṃ mukty-ādi-śabda-sāmānādikaraṇyaṃ ca sālokyāditva- prādhānyena | tatra sālokya-sārṣṭi-sārūpya-mātre prāyo'ntaḥ-karaṇa-sākṣātkāraḥ | sāmīpye prāyo bahiḥ | sāyujye cāntara eva | tathāpi prakaṭa-sphūrti-lakṣaṇaṃ tat suṣuptivad anati-prakaṭa-sphūrti-lakṣaṇāt brahma- sāyujyād bhidyate | utkrānta-mukty-avasthāyām api viśeṣa-sphūrtiḥ śrutāv eva sammatā --

sa evādhastāt sa upariṣṭāt sa paścāt sa purastāt sa dakṣiṇataḥ sa uttarataḥ sa evedaṃ sarvam ity athāto'haṃkārādeśa evāham evādhastād aham upariṣṭād ahaṃ paścād ahaṃ purastād ahaṃ dakṣiṇato'ham uttarato'ham evedaṃ sarvam iti | [ChU 7.25.1] iti |

eṣā ca pañcavidhāpi guṇātītaiva | nirguṇāyāṃ bhūma-vidyāyām eva -- sa ekadhā bhavati tridhā bhavati [ChU 7.26.2] ity ādinā tad-vidhasya muktasya svecchayā nānā-vidha-rūpa-prākaṭya-śravaṇāt na yatra māyā [BhP 2.9.10] ity ādau vaikuṇṭhasya māyātītatva-śravaṇāt | atrāvṛtti-rāhityaṃ cāṅgīkṛtam - anāvṛttiḥ śabdād [Vs. 4.4.23] ity anena na sa punar āvartate [ChāU 8.15.1] iti śruteḥ | tathoktaṃ hiraṇya-kaśipūpadruta-devaiḥ -

tasyai namo 'stu kāṣṭhāyai yatrātmā harir īśvaraḥ | yad gatvā na nivartante śāntāḥ

sannyāsino 'malāḥ || [BhP 7.4.22] iti |

śrī-kapila-devena ca - na karhicin mat-parāḥ śānta-rūpe naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ || [BhP 3.25.39] iti |

tathaiva - ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna | mām upetya tu kaunteya punar janma na vidyate || [Gītā 8.16] iti |

yad gatvā na nivartante tad dhāma paramaṃ mama | [Gītā 15.4] iti |

tat-prasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam | [Gītā 18.62] iti ca

śrī-gītopaniṣadaś ca dṛśyāḥ |

pādma-sṛṣṭi-khaṇḍe ca -- ā-brahma-sadanād eva doṣāḥ santi mahīpate | ataeva hi necchanti svarga-prāptiṃ manīṣiṇaḥ ||

ā-brahma-sadanād ūrdhvaṃ tad-viṣṇoḥ paramaṃ padam | śubhram sanātanaṃ jyotiḥ para-braheti tad viduḥ ||

na tatra mūḍhā gacchanti puruṣā viṣayātmakāḥ |
dambha-lobha-bhaya-droha-krodha-mohair abhidrutāḥ ||

nirmamā nirahaṅkārā nirdvandvāḥ saṃyatendiryāḥ | dhyāna-yoga-ratāś caiva tatra gacchanti sādhavaḥ || iti |

tatraiva subāhu-nṛpa-vākyam - dhyāna-yogena deveśaṃ yajiṣye kamalā-priyam |
bhava-pralaya-nirmuktaṃ viṣṇu-lokaṃ vrajāmy aham || iti |

(page 17)

sālokyādīnām avicyutas tvaṃ darśayiṣyate ca - mat-sevayā pratītaṃ te
sālokyādi-catuṣṭayam | necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam || [BhP 9.5.67]

ity ādiṣu tad-itaratraiva kāla-viplutatvāṅgīkārāt | tasmāt kvacid āvṛtti- śravaṇaṃ tu prapañcāntargata-tad-dhāmatvāpekṣayā kādācitka-tal-līlā- kautukāpekṣayā ca mantavyam | paścāt tu nitya-sālokyam eva, yathā bhaviṣyottare -

evaṃ kaunteya kurute yo'raṇya-dvādaśīṃ naraḥ | sa dehānte
vimāna-stha-divya-kanyā-samāvṛtaḥ ||

yāti jñāti-samāyuktaḥ śvetadvīpaṃ hareḥ puram | yatra lokā pīta-vastrā ity ādi | tiṣṭhanti visṇu-sānnidhye yāvad-āhūta-samplavam | tasmād etya mahā-vīryāḥ pṛthivyāṃ nṛpa pūjitāḥ | martya-loke kīrtimantaḥ sambhavanti narottamāḥ ||

tato yānti paraṃ sthānaṃ mokṣa-mārgaṃ śivaṃ sukham | yatra gatvā na śocanti na saṃsāre bhramanti ca || iti |

utkrānta-mukti-daśāyāṃ tu teṣāṃ bhagavat-tulyatvam evāha - vasanti yatra puruṣāḥ sarve vaikuṇṭha-mūrtayaḥ | ye 'nimitta-nimittena dharmeṇārādhayan harim || [BhP 3.15.14]

nimittaṃ phalaṃ na tan-nimittaṃ pravartakaṃ yasmin tena niṣkāmenety arthaḥ | dharmeṇa bhāgavatākhyena | vaikuṇṭhasya bhagavato jyotir-aṃśa-bhūtā vaikuṇṭha-loka-śobhā-rūpā yā anantā mūrtayas tatra vartante | tāsām ekayā saha muktasyaikasya mūrtiḥ bhagavatā kriyata iti vaikuṇṭhasya mūrtir iva mūrtir yeṣām ity uktam |

|| 3.15 || śrī-brahmā devān || 10 ||

English witness · section(s) 9

Anuccheda 9

A person who directly sees the Supreme Personality of Godhead is liberated, even if that person is still living in the material world. This is described in the following words spoken by the Supreme Personality of Godhead Himself (srimad-Bhagavatam 11.14.13):

santasya sama-cetasah maya santusta-manasah sarvah sukha-maya disah

"For a person who is penniless, peaceful, self-controlled, and equipoised in every situation, and whose heart is satisfied with Me as its only possession, every direction is full of bliss."

Prīti · Sanskrit §11 · English §10

[११]

यथैवाह -- प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्ध-कर्म-निर्वाणो न्यपतत् पाञ्च-भौतिकः ॥ [भ्प् १.६.२९]

हित्वावद्यम् इमं लोकं गन्ता मज्जनताम् असि [भ्प् १.६.२४] इति या तनुः श्री- भगवता दातुं प्रतिज्ञाता, तां भागवतीं भगवद्-अंश-ज्योतिर्-अंश-रूपां शुद्धां प्रकृति-स्पर्श-शून्यां तनुं प्रति श्री-भगवतैव मयि प्रयुज्यमाने नीयमाने आरब्धं यत् कर्म तन्-निर्वाणं समाप्तं यस्य स पाञ्चभौतिको न्यपतद् इति । प्राक्तन-लिङ्ग-शरीर-भङ्गोऽपि लक्षितः । तादृश-भगवन्-निष्ठे प्रारब्ध-कर्म-पर्यन्तम् एव तत्-स्थितेः । इत्थम् एव टीका च - अनेन पार्षद-तनूनाम् अकर्मारब्धत्वं शुद्धत्वं नित्यत्वम् इत्य् आदि सूचितं भवति इत्य् एषा ।

॥ १.६ ॥ श्री-नारदः श्री-व्यासम् ॥ ११ ॥

[11]

yathaivāha -- prayujyamāne mayi tāṃ śuddhāṃ bhāgavatīṃ tanum |
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ || [BhP 1.6.29]

hitvāvadyam imaṃ lokaṃ gantā majjanatām asi [BhP 1.6.24] iti yā tanuḥ śrī- bhagavatā dātuṃ pratijñātā, tāṃ bhāgavatīṃ bhagavad-aṃśa-jyotir-aṃśa-rūpāṃ śuddhāṃ prakṛti-sparśa-śūnyāṃ tanuṃ prati śrī-bhagavataiva mayi prayujyamāne nīyamāne ārabdhaṃ yat karma tan-nirvāṇaṃ samāptaṃ yasya sa pāñcabhautiko nyapatad iti | prāktana-liṅga-śarīra-bhaṅgo'pi lakṣitaḥ | tādṛśa-bhagavan-niṣṭhe prārabdha-karma-paryantam eva tat-sthiteḥ | ittham eva ṭīkā ca - anena pārṣada-tanūnām akarmārabdhatvaṃ śuddhatvaṃ nityatvam ity ādi sūcitaṃ bhavati ity eṣā |

|| 1.6 || śrī-nāradaḥ śrī-vyāsam || 11 ||

English witness · section(s) 10

Anuccheda 10

That directly seeing the Supreme Personality of Godhead in this way is the highest condition of life is affirmed by Prahlada Maharaja in these words of srimad-Bhagavatam (7.9.16):

. . .usattama te 'nghri-mulam prito 'paravga-saranam hvayase kada nu

"O most powerful insurmountable Lord, . . .when will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?"

There are five kinds of liberation. They are: salokya, sarsti, sarupya, samipya, and sayujya. In salokya liberation one resides in Vaikuntha, the planet where the Supreme Personality of Godhead also resides. In sarsti liberation one possesses opulences like those of the Lord. In sarupya liberation one has a spiritual form like the Lord's. In samipya liberation one is able to stay close to the Lord. In sayujya liberation one some souls enter the Lord's form. To each of these five words (salokya, sarsti, sarupya, samipya, and sayujya) the word "mukti" (liberation may be affixed. In salokya, sarsti, and sarupya liberation one generally sees the Supreme Personality of Godhead within one's heart. In samipya liberation one generally sees the Supreme Personality of Godhead outside one's heart. In sayujya liberation one generally sees the Supreme Personality of Godhead within one's heart. Even though the Supreme Personality of Godhead is personally present before him, in sayujya liberation the individual soul is in a state of trance that is like a dreamless sleep. In that condition the soul cannot see the Supreme Personality of Godhead present before him. The highest state of liberation is described in these words of Chandogya Upanisad (7.25.2):

sa va evam pasyann evam manvana evam vijanann atma-ratir atma-krida atma-mithuna atmanandah. sa svarad bhavati sarvesu lokesu kama-caro bhavati.

"In this way the liberated soul directly sees the Supreme Personality of Godhead, thinks of Him, understands Him, delights in Him, enjoys pastimes with Him, becomes His companion, and enjoys bliss with Him."

By his own will a liberated soul can manifest many different forms. This is described in these words of Chandogya Upanisad (7.26.2):

sa ekadha bhavati, dvidha bhavati, tridha bhavati.

"The liberated soul may manifest one form, two forms, three forms, or more forms than that."

The spiritual world of Vaikuntha is far beyond the touch of the illusory potency maya. This is described in these words of srimad-Bhagavatam (2.9.10):

na yatra maya. . .

"In that personal abode of the Lord, the material modesd of ignroance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory external energy? It cannot enter that region. Without discrimination, both the demigods and demons worship the Lord as devotees."

One who enters the spiritual world never returns to the material world. This is described in these words of Vedanta- sutra (4.4.23):

anavrttih sabdat

"By spiritual sound one attains the spiritual world, from which one never returns."

In the Chandogya Upanisad (8.15.1) it is said:

na sa punar avartate

"One who enters the spiritual world never returns to the material world of birth and death."

In srimad-Bhagavatam (7.4.22) the demigods harrassed by Hiranyakasipu pray:

tasyai namo 'stu kasthayai yatratma harir isvarah yad gatva na nivartante santah sannyasino 'malah

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life go, and from which, having gone, they never return."

In srimad-Bhagavatam (3.25.38) Lord Kapiladeva explains:

na karhicin mat-parah santa-rupe nanksyanti no me 'nimiso ledhi hetih

"My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences."

Bhagavad-gita (8.16) Lord Krsna declares:

a-brahma-bhuvanal lokah punar avartino 'rjuna mam upetya tu kaunteya punar janma na vidyate

"From the highest planet in the material world down to the lowest all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again."

In Bhagavad-gita (15.6) Lord Krsna declares:

yad gatva na nivartante tad dhama paramam mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world."

In Bhagavad-gita (18.62) Lord Krsna declares:

tat-prasadat param santim sthanam prapsyasi sasvatam

"By His grace you will attain transcendental peace and the supreme and eternal abode."

In Padma Purana, Srsti-khanda it is said:

a-brahma-sadanad eva dosah santi mahi-pate ata eva hi necchanti svarga-praptim manisinah

"Even up to Brahmaloka, all the material worlds are filled with a host of faults. That is why, O king, they who are truly wise do not desire to go even to Svargaloka.

a-brahma-sadanad urdhvam tad visnoh paramam padam subhram sanatanam jyotih para-brahmeti tad viduh

"They who are wise know that above Brahmaloka and all the material worlds is the supreme abode of Lord Visnu, an effulgent, glorious, eternal, spiritual abode.

na yatra mudha gacchanti purusa visayatmakah dambha-lobha-bhaya-droha-krodha-mohair abhidrutah

"Fools, hedonists, and persons conquered by pride, greed, fear, hatred, anger, and illusion do not go to that spiritual abode.

nirmama nirahankara nirdvandvah samyatendriyah dhyana-yoga-ratas caiva tatra gacchanti sadhavah

"Only saintly devotees who are free from false ego, false possessiveness, and the duality of material illusion, who control their senses, and who are rapt in spiritual meditation go to that spiritual abode."

In Padma Purana, Srsti-khanda, King Subahu says:

dhyana-yogena devesam yajisye kamala-priyam bhava-pralaya-nirmuktam visnulokam vrajamy aham

"In a trance of meditation I will worship the Supreme Personality of Godhead, who is the master of the demigods and the husband of the goddess of fortune. In this way I will go to the spiritual world of Lord VIsnu, a world that is not destroyed when the material worlds perish."

The pure devotees of the Lord are not even interested in attaining the five kinds of liberation. It is said in srimad- Bhagavatam (9.4.67):

mat-sevaya pratitam te salokyadi-catustayam necchanti sevaya purnah kuto 'nyat kala-viplutam

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"

Because everything in the material world will eventually be destroyed by time, and because they have heard that once going to the spiritual world they will never return, the devotees aspire to go to the spiritual abode of the Supreme Lord. They also aspire to join the Supreme Lord in His transcendental pastimes. The devotees' attainment of salokya liberation, where they reside in the same planet as the Lord, is described in these words of Bhavisya Purana, Uttara-khanda:

evam kaunteya kurute yo 'ranya-dvadasim narah sa dehante vimana-stho divya-kanya-samavrtah

"O son of Kunti, a person who resides in this twelve-forest land of Vrndavana, at the time of his death finds himself in a celestial airplane surrounded by glorious gopis.

yati jnati-samayuktah svetadvipam hareh puram yatra loka pita-vastrah

"Accompanied by his relatives, he goes to Lord Krsna's realm of svetadvipa, where the residents are all dressed in yellow garments.

There it is also said:

tisthanti visnu-sannidhye yavad ahuta-samplavam

tasmad etya maha-viryah prthivyam nrpa-pujitah martya-loke kirtimantah sambhavanti narottamah

tato yanti param sthanam moksa-margam sivam sukham yatra gatva na socanti na samsare bhramanti ca

"On this earth are many saintly heroes and many glorious saints worshiped by many kings. These saintly persons stay always near to Lord Visnu. When this material world is destroyed by floods, these saints travel on the path pf liberation. They go to the auspicious and blissful spiritual abode. Going there, they never lament. Going there, they never again wander in this world of birth and death."

In the story of Jaya and Vijaya, where salokya liberation is described, it is seen that the liberated souls are free from the influence of the modes of mnaterial nature. In the same way the devotees aspiring for liberation also are free from the material modes. This Lord Krsna explains in the following words of srimad- Bhagavatam (11.25.26):

sattvikah karako 'sangi. . . . . .nirguno mad-apasrayah

"A worker free from attachment is in the mode of goodness, a worker blinded by desire is in the mode of passion, a worker who forgets right and wrong is in the mode of ignorance, and a worker who takes shelter of Me is always untouched by the modes of material nature."

In final liberation the devotees attain a spiritual nature and form like those of the Supreme Personality of Godhead Himself. This is described in the following words of srimad-Bhagavatam (3.15.14):

vasanti yatra purusah sarve vaikuntha-murtayah ye 'nimitta-nimittena dharmenaradhayan harim

"In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service ot the Lord without desires for sense gratification."

Here "nimitta" means "result", and animitta" means "without cause". These two words together mean, "without the desire for material sense gratification". "Dharmena" means "by devotional service to the Supreme Personality of Godhead". Here the word "vaikuntha" means "the Supreme Personality of Godhead". "Vaikuntha-murtayah" means numberless forms of the individual souls who reside in Vaikuntha and who are manifest from tiny fragments of the effulgence of the Supreme Personality of Godhead. There are many liberated souls, each with his own form, and there is one Supreme Personality of Godhead, who has His own form. Still, the liberated souls have forms that are like the form of the Supreme Personality of Godhead. This verse was spoken by the demigod Brahma to the demigods.

Prīti · Sanskrit §12 · English §11

[१२]

एतां मूर्तिम् उद्दिश्यैवाह यं धर्म-कामार्थ [भ्प् ८.३.१९] इत्य् आदौ रात्य् अपि देहम् अव्ययम् इति । टीका च - देहम् अप्य् अव्ययं राति इत्य् एषा ।

॥ ८.६ ॥ श्री-गजेन्द्रः ॥ १२ ॥

(पगे १८)

[12]

etāṃ mūrtim uddiśyaivāha yaṃ dharma-kāmārtha [BhP 8.3.19] ity ādau rāty api deham avyayam iti | ṭīkā ca - deham apy avyayaṃ rāti ity eṣā |

|| 8.6 || śrī-gajendraḥ || 12 ||

(page 18)

English witness · section(s) 11

Anuccheda 11

Liberation is also described in these words of srimad- Bhagavatam (1.6.28):

prayujyamane mayi tam suddham bhagavatim tanum arabdha-karma-nirvano nyapatat panca-bhautikah

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."

It is again described in these words of the Supreme Personality of Godhead Himself (srimad-Bhagavatam 1.6.23):

hitvavadyam imam lokam ganta maj-janatam asi

"By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes to become My associate in the transcendental world after giving up the present deplorable material worlds."

In srimad-Bhagavatam 1.6.28 the Supreme Personality of Godhead promises to give the devotee a spiritual form like His own. Here "tam bhagavatim" means "a form that is a fragment of the spiritual effulgence of the Supreme Lord", suddham" means "untouched by matter", tanum" means "a form given by the Supreme Personality of Godhead", and "mayi prayujyamane" means attained by me when the results of karma came to an end". This happened when the material body made of five elements fell away (nyapatat panca-bhautikah). Here it is seen that the subtle material body of mind, intelligence, and false ego is also destroyed. Because of his faith in the Supreme Personality of Godhead, the devotee's past karma also comes to an end. In his commentary on this verse srila sridhara Svami explains:

"The bodies of a personal associates of the Supreme Lord are eternal, pure, and free from karma." This verse was spoken by sri Narada to sri Vyasa.

PRĪTI-SANDARBHA

6.2

Sections 13–24

10 bilingual sequence blocks

Prīti · Sanskrit §13 · English §12

[१३]

तद् एतत् ताण्डिनां श्रुताव् अप्य् उक्तं - अश्व इव रोमाणि विधूय धूत्वा शरीरम् अकृतं कृताम्ता ब्रह्म-लोकम् अभिसम्भवानि [छाउ ८.१३.१] इति । क्वचित् प्राकृत्य् अपि मूर्तिर् अचिन्त्यया भगवच्-छक्त्या तादृशत्वम् आपद्यते । यथोक्तं श्री-ध्रुवम् उद्दिश्य बिभ्रद्-रूपं हिरण्मयम् [भ्प् ४.१२.२९] इति । तद् एवं रूपं हिरण्मयं बिभ्रद् इति टीका च । तथा सार्ष्टिश् च दर्शिता भक्ति-सन्दर्भे । मर्त्यो यदा त्यक्त-समस्त-कर्मा इत्य् आदौ मयात्म- भूयाय च कल्पते वै [भ्प् १२.२९.३५] इत्य् अनेन ।

श्रुतिश् चात्र स तत्र पर्येति जक्षन् क्रीडन् रममाण [छाउ ८.१२.३] इत्य् आदिका, आप्नोति स्वाराज्यं सर्वेऽस्मै देवा बलिम् आहरन्ति [तैत्तु १.६.२, १.५.३], तस्य सर्वेषु लोकेषु काम-चारो भवति [छाउ ७.२५.२] इत्य् आदिका, सर्वेश्वरः [बौ ४.४.२२] इत्य् आदिका च ।

किन्तु, जगद्-व्यापार-वर्जम् [व्स् ४.४.१७] इत्य् आदि-न्यायेन सृष्टि-स्थित्य्-आदि- सामर्थ्यं तस्य न भवति कुतो वैकुण्ठैश्वर्यादिकम् । उक्तं च अदृष्ट्वान्यतमं लोके [भ्प् १०.३.४१] इत्य् आदि । ततो भाक्तम् एव समानैश्वर्यम् । अतएवाणिमादि-प्राप्तिर् अप्य् अंशेनैव ज्ञेया ।
श्री-भगवत्-प्रसाद-लब्ध-सम्पत्तेश् चाविनश्वरत्वम् आह द्वयेनैव --

ये मे स्व-धर्म-निरतस्य तपः-समाधि- विद्यात्म-योग-विजिता भगवत्-प्रसादाः । तान् एव ते मद्-अनुसेवनयावरुद्धान् दृष्टिं प्रपश्य वितराम्य् अभयान् अशोकान् ॥

अन्ये पुनर् भगवतो भ्रुव उद्भिजृम्भ- विभ्रंशितार्थ-रचनाः किम् उरुक्रमस्य । सिद्धासि भुङ्क्ष्व विभवान् निज-धर्म-दोहान् दिव्यान् नरैर् दुरधिगान् नृप-विक्रियाभिः ॥ [भ्प् ३.२३.७-८]

तपश् च समाधिश् च विद्या च उपासना तासु य आत्म-योगिश् चित्तैकाग्र्यम् । अन्ये पुनर्-भोगाः किम् उरुक्रम-सम्बन्धिनः । अपि तु नेत्य् अर्थः । अतएव भगवतो ध्रुव इत्य् आदि ॥

॥ ३.२३ ॥ श्री-कर्दमो देवहुतिम् ॥ १३ ॥

[13]

tad etat tāṇḍināṃ śrutāv apy uktaṃ - aśva iva romāṇi vidhūya dhūtvā śarīram akṛtaṃ kṛtāmtā brahma-lokam abhisambhavāni [ChāU 8.13.1] iti | kvacit prākṛty api mūrtir

acintyayā bhagavac-chaktyā tādṛśatvam āpadyate | yathoktaṃ śrī-dhruvam uddiśya bibhrad-rūpaṃ hiraṇmayam [BhP 4.12.29] iti | tad evaṃ rūpaṃ hiraṇmayaṃ bibhrad iti ṭīkā ca | tathā sārṣṭiś ca darśitā bhakti-sandarbhe | martyo yadā tyakta-samasta-karmā ity ādau mayātma- bhūyāya ca kalpate vai [BhP 12.29.35] ity anena |

śrutiś cātra sa tatra paryeti jakṣan krīḍan ramamāṇa [ChāU 8.12.3] ity ādikā, āpnoti svārājyaṃ sarve'smai devā balim āharanti [TaittU 1.6.2, 1.5.3], tasya sarveṣu lokeṣu kāma-cāro bhavati [ChāU 7.25.2] ity ādikā, sarveśvaraḥ [BAU 4.4.22] ity ādikā ca |

kintu, jagad-vyāpāra-varjam [Vs 4.4.17] ity ādi-nyāyena sṛṣṭi-sthity-ādi- sāmarthyaṃ tasya na bhavati kuto vaikuṇṭhaiśvaryādikam | uktaṃ ca adṛṣṭvānyatamaṃ loke [BhP 10.3.41] ity ādi | tato bhāktam eva samānaiśvaryam | ataevāṇimādi-prāptir apy aṃśenaiva jñeyā | śrī-bhagavat-prasāda-labdha-sampatteś cāvinaśvaratvam āha dvayenaiva --

ye me sva-dharma-niratasya tapaḥ-samādhi- vidyātma-yoga-vijitā bhagavat-prasādāḥ | tān eva te mad-anusevanayāvaruddhān dṛṣṭiṃ prapaśya vitarāmy abhayān aśokān ||

anye punar bhagavato bhruva udvijṛmbha- vibhraṃśitārtha-racanāḥ kim urukramasya | siddhāsi bhuṅkṣva vibhavān nija-dharma-dohān divyān narair duradhigān nṛpa-vikriyābhiḥ || [BhP 3.23.7-8]

tapaś ca samādhiś ca vidyā ca upāsanā tāsu ya ātma-yogiś cittaikāgryam | anye punar-bhogāḥ kim urukrama-sambandhinaḥ | api tu nety arthaḥ | ataeva bhagavato dhruva ity ādi ||

|| 3.23 || śrī-kardamo devahūtim || 13 ||

English witness · section(s) 12

Anuccheda 12

The body of a liberated soul is also described in these words of srimad-Bhagavatam (8.3.19):

yam dharma-kamartha. . .raty api deham avyayam

"After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What, then, is be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers."

srila sridhara Svami comments:

"In this way the Supreme Lord gives the devotee an eternal spiritual body."

Prīti · Sanskrit §14–15 · English §13

[१४]

तद् एवं सारूप्यम् अपि ज्ञेयम् । यथा -

गजेन्द्रो भगवत्-स्पर्शाद् विमुक्तो ज्ञान-बन्धनात् । प्राप्तो भगवतो रूपं पीत-वासाश् चतुर्-भुजः ॥ [भ्प् ८.४.६]

स्पष्टम् ।

॥ ८.४ ॥ श्री-शुकः ॥ १४ ॥

[१५]

सामीप्यम् अप्य् उदाहृतं भगवत्-सन्दर्भे कर्दम-निर्याण-वर्णनया । मनो ब्रह्मणि युञ्जान [भ्प् ३.२४.४३] इत्य् आरभ्य मध्ये च लब्धात्मा मुक्त-बन्धन [भ्प् ३.२४.५५] इत्य् उक्त्वा सर्वान्ते, भगवद्-भक्ति-योगेन प्राप्तो भागवती गतिम् [भ्प् ३.२४.४७] इत्य् एवम् उक्त-रीत्या ।

अथ सायुज्यम् अघासुरादि-दृष्टान्तेन साधकानाम् अपि गम्यम् ।
सालोक्यादिवत्-स्वाभिमतत्वाभावात् स्पष्टोदाहरणं श्रीमता भागवतेन न कृतम् इति । अस्य भगवल्-लक्षणानन्द-निमग्नता-स्फूर्तिर् एव प्रधानं, क्वचिद् इच्छया तद्-अनुग्रहेण तदीय-तच्-छक्ति-लेश-प्राप्त्यैव यथा-युक्तं बहिस् तद्-दत्ताप्राकृत-तद्-भोगोच्छिष्ट-लेशम् एवानुभवतीत्य् एके । तत्र च न तु तम् एव सर्वम् एव चानुभवतीत्य् अभ्युपगम्यम् । सर्वथा तत्- प्राप्तेर् अनभ्युपगमत्वात् ।

जगद्-व्यापारादि-निषेधेन इदम् एवोक्तं यदैनं मुक्तो न प्रविशति मोदते च कामांश् चैवानुभवति [बौ] इति बृहच्-छ्रुतौ, ब्रह्माभिसम्पद्य ब्रह्मणा पश्यति ब्रह्मणा शृणोति इत्य् आदि-माध्य-दिनायन-श्रुतौ । आदत्ते हरि-हस्तेन इत्य् आदिकम् अपि तच्-छक्ति-लेश-प्राप्त्य्-आद्य्-अभिप्रायेणैवोक्तम् । (पगे १९)

क्वचिद् इच्छया लीलार्थं बहिर् अपि निष्कामयति पार्षदत्वेन च संयोजयति । यथा शिशुपाल-दन्तवक्त्रौ लब्ध-सायुज्याव् अपि पुनः पार्षदताम् एव प्राप्तौ ।

वैरानुबन्ध-तीव्रेण ध्यानेनाच्युत-सात्मताम् । नीतौ पुनर् हरेः पार्श्वं जग्मतुर् विष्णु-पार्षदौ ॥ [भ्प् ७.१.४६] इति ताव् उद्दिश्य श्री-नारद-वाक्यात् । तत्रैषां सालोक्यादीनाम् अनवच्छिन्न-भगवत्-प्राप्ति-रूपतया तत्- साक्षात्कार-विशेषत्वेन ब्रह्म-कैवल्याद् आधिक्यं प्राचीन-वचनैः सुतराम् एव सिद्धम् । अतएव क्रम-मुक्तिवत् क्रम-भगवत्-प्राप्तौ ब्रह्म-प्राप्त्य्-अनन्तर-भावित्वम् अपि क्वचित् श्रूयते । यथा श्रीमतोऽजामिलस्य सिद्धि-प्राप्तौ --

स तस्मिन् देव-सदन आसीनो योगम् आस्थितः । प्रत्याहतेन्द्रिय-ग्रामो युयोज मन आत्मनि ॥

ततो गुणेभ्य आत्मानं वियुज्यात्म-समाधिना । युयुजे भगवद्-धाम्नि ब्रह्मण्य् अनुभवात्मनि ॥

यर्ह्य् उपारत-धीस् तस्मिन्न् अद्राक्षीत् पुरुषान् पुरः । उपलभ्योपलब्धान् प्राग् ववन्दे शिरसा द्विजः ॥

हित्वा कलेवरं तीर्थे गङ्गायां दर्शनाद् अनु । सद्यः स्वरूपं जगृहे भगवत्-पार्श्व-वर्तिनाम् ॥

साकं विहायसा विप्रो महापुरुष-किङ्करैः । हैमं विमानम् आरुह्य ययौ यत्र श्रियः पतिः ॥ [भ्प् ६.२.४०-४४]

स्पष्टम् । एवं सद्यो भगवत्-प्राप्त्याव् अप्य् आधिक्यम् अवगतम् ।

॥ ६.२ ॥ श्री-शुकः ॥ १५ ॥

[14]

tad evaṃ sārūpyam api jñeyam | yathā -

gajendro bhagavat-sparśād vimukto ajñāna-bandhanāt | prāpto bhagavato rūpaṃ pīta-vāsāś catur-bhujaḥ || [BhP 8.4.6]

spaṣṭam |

|| 8.4 || śrī-śukaḥ || 14 ||

[15]

sāmīpyam apy udāhṛtaṃ bhagavat-sandarbhe kardama-niryāṇa-varṇanayā | mano brahmaṇi yuñjāna [BhP 3.24.43] ity ārabhya madhye ca labdhātmā mukta-bandhana [BhP 3.24.55] ity uktvā sarvānte, bhagavad-bhakti-yogena prāpto bhāgavatī gatim [BhP 3.24.47] ity evam ukta-rītyā |

atha sāyujyam aghāsurādi-dṛṣṭāntena sādhakānām api gamyam | sālokyādivat-svābhimatatvābhāvāt spaṣṭodāharaṇaṃ śrīmatā bhāgavatena na kṛtam iti | asya bhagaval-lakṣaṇānanda-nimagnatā-sphūrtir eva pradhānaṃ, kvacid icchayā tad-anugraheṇa tadīya-tac-chakti-leśa-prāptyaiva yathā-yuktaṃ bahis tad-dattāprākṛta-tad-bhogocchiṣṭa-leśam evānubhavatīty eke | tatra ca na tu tam eva sarvam eva cānubhavatīty abhyupagamyam | sarvathā tat- prāpter anabhyupagamatvāt |

jagad-vyāpārādi-niṣedhena idam evoktaṃ yadainaṃ mukto na praviśati modate ca kāmāṃś caivānubhavati [BAU] iti bṛhac-chrutau, brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti ity ādi-mādhya-dināyana-śrutau | ādatte hari-hastena ity ādikam api tac-chakti-leśa-prāpty-ādy-abhiprāyeṇaivoktam | (page 19)

kvacid icchayā līlārthaṃ bahir api niṣkāmayati pārṣadatvena ca saṃyojayati | yathā śiśupāla-dantavakrau labdha-sāyujyāv api punaḥ pārṣadatām eva prāptau |

vairānubandha-tīvreṇa dhyānenācyuta-sātmatām | nītau punar hareḥ pārśvaṃ jagmatur viṣṇu-pārṣadau || [BhP 7.1.46] iti tāv uddiśya śrī-nārada-vākyāt | tatraiṣāṃ sālokyādīnām anavacchinna-bhagavat-prāpti-rūpatayā tat- sākṣātkāra-viśeṣatvena brahma-kaivalyād ādhikyaṃ prācīna-vacanaiḥ sutarām eva siddham | ataeva krama-muktivat krama-bhagavat-prāptau brahma-prāpty-anantara-bhāvitvam api kvacit śrūyate | yathā śrīmato'jāmilasya siddhi-prāptau --

sa tasmin deva-sadana āsīno yogam āsthitaḥ | pratyāhṛtendriya-grāmo yuyoja mana ātmani ||

tato guṇebhya ātmānaṃ viyujyātma-samādhinā | yuyuje bhagavad-dhāmni brahmaṇy anubhavātmani ||

yarhy upārata-dhīs tasminn adrākṣīt puruṣān puraḥ | upalabhyopalabdhān prāg vavande śirasā dvijaḥ ||

hitvā kalevaraṃ tīrthe gaṅgāyāṃ darśanād anu | sadyaḥ svarūpaṃ jagṛhe bhagavat-pārśva-vartinām ||

sākaṃ vihāyasā vipro mahāpuruṣa-kiṅkaraiḥ | haimaṃ vimānam āruhya yayau yatra śriyaḥ patiḥ || [BhP 6.2.40-44]

spaṣṭam | evaṃ sadyo bhagavat-prāptyāv apy ādhikyam avagatam |

|| 6.2 || śrī-śukaḥ || 15 ||

English witness · section(s) 13

Anuccheda 13

The bodies of the liberated souls are also described in these words of Chandogya Upanisad (8.13.1):

asva iva romani vidhuya. . .dhutva sariram akrtam krtatma brahmalokam abhisambhavani

"As a horse sheds its hairs, . . .so will I shed this external material body and go to the spiritual abode odf the Supreme Lord."

Thus, by the intervention of the Supreme Lord's inconceivable potency, the devotee leaves behind his material body and attains a spiritual body like that of the Lord. This is described in the following narration of Dhruva Maharaja's activities (srimad-Bhagavatam 4.12.29):

bibhrad rupam hiranmayam

"Before getting aboard, Dhruva Maharaja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Visnu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane."

srila sridhara Svami comments:

"This means he attained a form brilliant and illuminating as molten gold."

Sarsti liberation is described in these words of the Supreme Lord (srimad-Bhagavatam 11.29.34), which I have already discussed in Bhakti-sandarbha (anuccheda 309):

martyo yada tyakta-samasta-karma. . . . . .mayatma-bhuyaya ca kalpate vai

"A human being who renounces all fruitive activities, offers himself to Me, and yearns to serve Me, becomes immortal. He becomes glorious like Me."

Sarsti liberation is also described in these words of Chandogya Upanisad (8.12.3):

sa tatra paryeti jaksan kridan ramamanah

"In the spiritual world the liberated soul walks, plays, and enjoys life."

Sarsti liberation is also described in these words of Taittiriya Upanisad (1.6.2):

apnoti svarajyam

"The liberated soul attains a kingdom in the spiritual world."

In the Taittiriya Upanisad (1.5.3) it is said:

sarve 'smai deva balim aharanti

"All the demigods place offerings before the liberated soul."

In Chandogya Upanisad (7.25.2) it is said:

tasya sarvesu lokesu kama-caro bhavati

"The liberated soul can travel to whatever world he wishes, simply by wishing to be there."

In Brhad-aranyaka Upanisad (4.4.22) it is said:

sarvesvarah. . .

"The liberated soul becomes glorious like the Supreme Personality of Godhead Himself."

Still, the liberated soul does not have all the powers of the Supreme Personality of Godhead. For example, the liberated soul has no power to create universes. How, then, can the liberated souls become the rulers of the spiritual world of Vaikuntha? This is described in the following words of Vedanta-sutra (4.4.22):

jagad-vyapara-varjam

"Although he has powers and glories like those of the Supreme Lord, the liberated soul has no power to create universes."

Lord Krsna tells Devaki (srimad-Bhagavatam 10.3.41):

adrstvanyatamam loke. . .

"Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prsnigarbha, or one who is celebrated as having taken birth from Prsni."

In this way, in having saintly qualities, the devotee is in some ways equal to the Lord. Whatever the yogis attain by their eight mystic powers, powers that begin with anima siddhi, is only a small fraction of the glories and powers attained by the liberated devotee.

The great treasure that the devotee attains by the Supreme Lord's mercy is eternal and imperishable. srimad-Bhagavatam (3.23.7-8) explains:

ye me svadharma-niratasya tapah-samadhi- vidyatma-yoga-vijita bhagavat-prasadah tan eva te mad-anusevanayavaruddhan drstim prapasya vitaramy abhayan asokan

"Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation, and Krsna consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

anye punar bhagavato bhruva udvijrmbha- vibhramsitartha-racanah kim urukramasya siddhasi bhunksva vibhavan nija-dharma-dohan divyan narair duradhigan nrpa-vikriyabhih

"Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Visnu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely attained by persons proud of aristocracy and material possessions."

Here the words "tapah-samadhi-vidya" refer to the activities of devotional service. "Atma-yoga" means concentration of the mind". The rhetorical question, What is the use of enjoyments other than the Lord's grace?" is answered with the words, "They are of no use." Then it is said, "All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Visnu, the Supreme Personality of Godhead." This verse was spoken by Kardama Muni to Devahuti.

Prīti · Sanskrit §16 · English §14

[१६]

सालोक्यादिषु च सामीप्यस्याधिक्यं बहिः साक्षात्कारमयत्वात् तस्यैव ह्य् आधिक्यं दर्शितम् । तद् एवं मुक्तिर् दर्शिता । तत्र विष्णु-धर्मोत्तरे श्री- वज्र-प्रश्नः -

कल्पानां जीव-साम्ये हि मुक्तिर् नैवोपपद्यते । कदाचिद् अपि धर्मज्ञ तत्र पृच्छामि कारणम् ॥

एकैकस्मिन् नरे मुक्तिं कल्पे कल्पे गते द्विज । अभविष्यज् जगच् छून्यं कालस्यादेर् भावतः ॥

अथ श्री-मार्कण्डेयस्योत्तरम् - जीवस्यान्यस्य सर्गेण नरे मुक्तिम् उपागते । अचिन्त्य-शक्तिर् भगवान् जगत् पूरयते सदा ॥

ब्रह्मणा सह मुच्यन्ते ब्रह्म-लोकम् उपागताः । सृज्यन्ते च महा-कल्पे तद्-विधाश् चापरे जनान् ॥ [विध्प् १.८१.११-१४] इति ।

अत्र क्वचिद् अपि कल्पे केषांचिद् अपि जीवानाम् अनुद्बुद्ध-कर्मत्वेन सुषुप्तवत् प्रकृताव् अपि लीनानाम् अनन्त-ब्रह्माण्ड-गतानाम् इवानन्तानाम् एकस्त्योपाधि-सृष्ट्या ब्रह्माण्ड-प्रवेशेनं सर्ग इति ज्ञेयम् । अपूर्व-सृष्टौ सादित्वे कृत-हान्य-कृताभ्यागमः स्यात् ।

अथ मुक्तिभ्यो भगवत्-प्रीतेर् आधिक्यं विव्रियते । तत्र यद्यपि तत् प्रीतिं विना ता पै न सन्त्य् एव तथापि केषाञ्चित् तेषां स्वस्य दुःख-हानौ सामीप्यादि-लक्षण-सम्पत्ताव् अपि तात्पर्यं, न तु श्री-भगवत्य् एवेति तेषु न्यूनता । तत्र कैवल्यैक-प्रयोजनम् [भ्प् १२.१३.१२] इति यद् उक्तम् । तस्य चार्थस्य तत्रैव विश्रान्तिः । तथैव सर्व-वेदान्त इत्य् आदि-प्राक्तन-पाद- त्रयस्य विश्रान्तिस् तत्त्व-भगवत्-सन्दर्भाभ्यां श्री-भगवत्य् एव दर्शिता । तत्रैव तत्त्व-पदार्थस्य पूर्णत्व-स्थापनात् ।

तथैतत्-पूर्वम् अपि हरि-लीला-कथा (पगे २०) व्रातामृतानन्दित-सत्-सुरम् [भ्प् १२.१३.११] इति ग्रन्थ-स्वभाव-वर्णने तत्-प्रीतेर् एव मुख्यत्वं दर्शितम् । हरि-लीला-कथा-व्रात एवामृतं, सन्त आत्मरामा एव सुरा इति । इत्थं सतां ब्रह्म-सुखानुभूत्या [भ्प् १०.१२.११] इति प्रसिद्धेः । परिनिष्ठितोऽपि नैर्गुण्ये [भ्प् २.१.९] इत्य् आदेश् च । अतः कैवल्य-शब्दश् च तत्- तद्-अनुसारेण व्याख्यातव्यः । तथा हि यदि तत्र केवल-शब्देन शुद्धत्वं वक्तव्यं तदा तत्-प्रीत्येक-तात्पर्या एव परम-शुद्धा इति तस्याम् एव तात्पर्यम्

। पूर्वं भक्ति-सन्दर्भेऽपि शुद्ध-शब्देनैकान्ति-भक्त एव प्रतिपादितः ।

तद् उक्तम् अन्यस्य स-दोषत्व-कथनेन । धर्मः प्रोज्झित-कैतवोऽत्र परमः [भ्प् १.१.२] इत्य् अत्र । टीका च - प्र-शब्देन मोक्षाभिसन्धिर् अपि निरस्तः इत्य् एषा । अत्र भागवत-धर्मे मोक्षाभिसन्धिर् अपि कैतवम् । यदि च तत्र कैवल्य-शब्देन भगवान् एवोक्तस् तत्-स्वभावो वा, तथापि प्रीतिमताम् एव । कामं भवः स्व-वृजिनैर् निरयेषु नस् ताच् चेतोऽलिवद् यदि नु ते पदयो रमेत [भ्प् ६.१५.४९] इति न्यायेन तद्-एकानुशीलन-मात्र- तात्पर्यात् प्रीताव् एव विश्रान्तिः ।

अतएव कैवल्यान् मोक्षाद् अप्य् एकः श्रेष्ठो यो भगवत्-प्रीति-लक्षणोऽर्थस् तत्-प्रयोजनम् इति व्याख्यान्तरम् । वस्तुतस् तूक्त-न्यायेन कैवल्यादि-शब्दाः शुद्ध-भक्ति-वाचकता-प्रधाना एव । तथैवाह गद्याभ्याम् - यथा- वर्ण-विधानम् अपवर्गश् चापि भवति [भ्प् ५.१९.१९] इति, यो ऽसौ भगवति सर्व-भूतात्मन्य् अनात्म्ये ऽनिरुक्ते ऽनिलयने परमात्मनि वासुदेवे ऽनन्य- निमित्त-भक्ति-योग-लक्षणो नाना-गति-निमित्ताविद्या-ग्रन्थि-रन्धन- द्वारेण यदा हि महा-पुरुष-पुरुष-प्रसङ्गः [भ्प् ५.१९.२०] इति च ।

यस्य वर्णस्य यद् विधानं भगवद्-अर्पित-स्व-स्वधर्मानुष्ठानं, तद् अनुक्रमेणापवर्गश् च भवति । तस्यापवर्गस्य स्वरूपम् आह द्वितीयेन योऽसौ इति । आत्मनि भवम् आत्म्यं रागादि तद्-रहिते । स हि भक्त- सुखार्थम् एव प्रयतते, न तु पृथक् स्व-सुखार्थम् । यथा हि भक्तस् तत्- सुखार्थम् एवेति । अनिरुक्ते स्वरूपतो गुणाश् च वाचाम् अगोचरे । अनिलयने निलयनम् अन्तर्धानं तद्-रहिते, सदैव प्रकाशमान इत्य् अर्थः । अनन्य- निमित्तो मोक्षाद्य्-उपाधि-रहितो यो भक्ति-योगः स एव लक्षणं स्वरूपं यस्य सः । तत्रोपवर्ग-शब्दस्य प्रवृत्तिं घटयति । नाना-गतीनां निमित्तं योऽविद्या-ग्रन्थिस् तस्य रन्धनम् । अपवर्जनं छेदनम् इति यावत् तद्- द्वारेण योऽसाव् अपवर्ग उच्यते इत्य् अर्थः । अपवृज्यते येनेति निरुक्त्या इति भावः । पाद्मोत्तर-खण्डे च - विष्णोर् अनुचरत्वं हि मोक्षम् आहुर् मनीषिणः इति ।

तथा स्कान्दे रेवा-खण्डे - निश्चला त्वयि भक्तिर् या सैव मुक्तिर् जनार्दन । मुक्ता एव हि भक्तास् ते तव विष्णो यतो हरेः ॥ इति ।

श्री-रुक्मिणी-सान्त्वने श्री-भगवताप्य् एवम् अभिप्रेतं तां प्रति - सन्ति ह्य् एकान्त-भक्तायास् तव [भ्प् १०.६०.५०] इत्य् उक्त्वा, मां प्राप्य मानिन्य् अपवर्ग-सम्पदं वाञ्छन्ति ये सम्पद एव तत्-पतिम् [भ्प् १०.६०.५३] इति । अतएव कैवल्य-सम्मत-पथस् त्व् अथ भक्ति-योगः [भ्प् २.३.१२] इत्य् अत्र टीका-कारैर् अप्य् उक्तम् - कैवल्यम् इत्य् एव सम्मतः पन्था यो भक्ति-योगः इति । पन्था भगवत्-प्राप्त्य्-उपाय-भूतोऽपीत्य् अर्थः । स खलु कदा स्यात् तत्राह यदा हीति ॥

॥ ५.१९ ॥ श्री-शुकः ॥ १६ ॥

[16]

sālokyādiṣu ca sāmīpyasyādhikyaṃ bahiḥ sākṣātkāramayatvāt tasyaiva hy ādhikyaṃ darśitam | tad evaṃ muktir darśitā | tatra viṣṇu-dharmottare śrī- vajra-praśnaḥ -

kalpānāṃ jīva-sāmye hi muktir naivopapadyate | kadācid api dharmajña tatra pṛcchāmi kāraṇam ||

ekaikasmin nare muktiṃ kalpe kalpe gate dvija | abhaviṣyaj jagac chūnyaṃ kālasyāder bhāvataḥ ||

atha śrī-mārkaṇḍeyasyottaram - jīvasyānyasya sargeṇa nare muktim upāgate | acintya-śaktir bhagavān jagat pūrayate sadā ||

brahmaṇā saha mucyante brahma-lokam upāgatāḥ | sṛjyante ca mahā-kalpe tad-vidhāś cāpare janān || [ViDhP 1.81.11-14] iti |

atra kvacid api kalpe keṣāṃcid api jīvānām anudbuddha-karmatvena suṣuptavat prakṛtāv api līnānām ananta-brahmāṇḍa-gatānām ivānantānām ekastyopādhi-srṣṭyā brahmāṇḍa-praveśenaṃ sarga iti jñeyam | apūrva-srṣṭau sāditve kṛta-hānya-kṛtābhyāgamaḥ syāt |

atha muktibhyo bhagavat-prīter ādhikyaṃ vivriyate | tatra yadyapi tat prītiṃ vinā tā pai na santy eva tathāpi keṣāñcit teṣāṃ svasya duḥkha-hānau sāmīpyādi-lakṣaṇa-sampattāv api tātparyaṃ, na tu śrī-bhagtavaty eveti teṣu nyūnatā | tatra kaivalyaika-prayojanam [BhP 12.13.12] iti yad uktam | tasya cārthasya tatraiva viśrāntiḥ | tathaiva sarva-vedānta ity ādi-prāktana-pāda- trayasya viśrāntis tattva-bhagavat-sandarbhābhyāṃ śrī-bhagavaty eva darśitā | tatraiva tattva-padārthasya pūrṇatva-sthāpanāt |

tathaitat-pūrvam api hari-līlā-kathā (page 20) vrātāmṛtānandita-sat-suram [BhP 12.13.11] iti grantha-svabhāva-varṇane tat-prīter eva mukhyatvaṃ darśitam | hari-līlā-kathā-vrāta evāmṛtaṃ, santa ātmarāmā eva surā iti | itthaṃ satāṃ brahma-sukhānubhūtyā [BhP 10.12.11] iti prasiddheḥ | pariniṣṭhito'pi nairguṇye [BhP 2.1.9] ity ādeś ca | ataḥ kaivalya-śabdaś ca tat- tad-anusāreṇa vyākhyātavyaḥ | tathā hi yadi tatra kevala-śabdena śuddhatvaṃ vaktavyaṃ tadā tat-prītyeka-tātparyā eva parama-śuddhā iti tasyām eva tātparyam | pūrvaṃ bhakti-sandarbhe'pi śuddha-śabdenaikānti-bhakta eva pratipāditaḥ |

tad uktam anyasya sa-doṣatva-kathanena | dharmaḥ projjhita-kaitavo'tra paramaḥ [BhP

1.1.2] ity atra | ṭīkā ca - pra-śabdena mokṣābhisandhir api nirastaḥ ity eṣā | atra bhāgavata-dharme mokṣābhisandhir api kaitavam | yadi ca tatra kaivalya-śabdena bhagavān evoktas tat-svabhāvo vā, tathāpi prītimatām eva | kāmaṃ bhavaḥ sva-vṛjinair nirayeṣu nas tāc ceto'livad yadi nu te padayo rameta [BhP 6.15.49] iti nyāyena tad-ekānuśīlana-mātra- tātparyāt prītāv eva viśrāntiḥ |

ataeva kaivalyān mokṣād apy ekaḥ śreṣṭho yo bhagavat-prīti-lakṣaṇo'rthas tat-prayojanam iti vyākhyāntaram | vastutas tūkta-nyāyena kaivalyādi-śabdāḥ śuddha-bhakti-vācakatā-pradhānā eva | tathaivāha gadyābhyām - yathā- varṇa-vidhānam apavargaś cāpi bhavati [BhP 5.19.19] iti, yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani vāsudeve 'nanya- nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana- dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ [BhP 5.19.20] iti ca |

yasya varṇasya yad vidhānaṃ bhagavad-arpita-sva-svadharmānuṣṭhānaṃ, tad anukrameṇāpavargaś ca bhavati | tasyāpavargasya svarūpam āha dvitīyena yo'sau iti | ātmani bhavam ātmyaṃ rāgādi tad-rahite | sa hi bhakta- sukhārtham eva prayatate, na tu pṛthak sva-sukhārtham | yathā hi bhaktas tat- sukhārtham eveti | anirukte svarūpato guṇāś ca vācām agocare | anilayane nilayanam antardhānaṃ tad-rahite, sadaiva prakāśamāna ity arthaḥ | ananya- nimitto mokṣādy-upādhi-rahito yo bhakti-yogaḥ sa eva lakṣaṇaṃ svarūpaṃ yasya saḥ | tatropavarga-śabdasya pravṛttiṃ ghaṭayati | nānā-gatīnāṃ nimittaṃ yo'vidyā-granthis tasya randhanam | apavarjanaṃ chedanam iti yāvat tad-dvāreṇa yo'sāv apavarga ucyate ity arthaḥ | apavṛjyate yeneti niruktyā iti bhāvaḥ | pādmottara-khaṇḍe ca - viṣṇor anucaratvaṃ hi mokṣam āhur manīṣiṇaḥ iti |

tathā skānde revā-khaṇḍe - niścalā tvayi bhaktir yā saiva muktir janārdana | muktā eva hi bhaktās te tava viṣṇo yato hareḥ || iti |

śrī-rukmiṇī-sāntvane śrī-bhagavatāpy evam abhipretaṃ tāṃ prati - santi hy ekānta-bhaktāyās tava [BhP 10.60.50] ity uktvā, māṃ prāpya māniny apavarga-sampadaṃ vāñchanti ye sampada eva tat-patim [BhP 10.60.53] iti | ataeva kaivalya-sammata-pathas tv atha bhakti-yogaḥ [BhP 2.3.12] ity atra ṭīkā-kārair apy uktam - kaivalyam ity eva sammataḥ panthā yo bhakti-yogaḥ iti | panthā bhagavat-prāpty-upāya-bhūto'pīty arthaḥ | sa khalu kadā syāt tatrāha yadā hīti ||

|| 5.19 || śrī-śukaḥ || 16 ||

English witness · section(s) 14

Anuccheda 14

Sarupya liberation is described in these words of srimad- Bhagavatam (8.4.6):

gajendro bhagavat-sparsad vimukto 'jnana-bandhanat prapto bhagavato rupam pita-vasas catur-bhujah

"Because Gajendra, king of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sarupya-nukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments, and possessing four hands."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §17 · English §15

[१७]

तद् एवम् अत्र सर्गो विसर्गश् च [भ्प् २.१०.१] इत्य् आदिषु दशस्व् एतन्-महा- पुराण-प्रतिपाद्येषु अर्थेषु मुक्ति-शब्दस्य तत्रैव विश्रान्तिः । पोषणेऽपि तद् एव मुख्यं प्रयोजनम् । पोषण- (पगे २१) शब्देन ह्य् अनुग्रह उच्यते । तस्य च पराकाष्ठा-प्राप्तिः स्व-प्रीति-दान एव । तद् उक्तं मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् [भ्प् ५.६.१८] इति । तथैवान्यत्रापि श्री- पृथुं प्रति वरं च मत्-कञ्चन-मानवेन्द्र वृणीष्व [भ्प् ४.२०.१६] इत्य् उक्त्वा, यथा चरेद् बालहितं पिता स्वयं तथा त्वम् एवार्हसि नः समीहितुम् [भ्प् ४.२०.३१] इति तद्-वाक्यानन्तरं, तम् आह राजन् मयि भक्तिर् अस्तु ते [भ्प् ४.२०.३१] इति । भक्तिः प्रीति-लक्षणा ।

॥ ४.२० ॥ श्री-विष्णुः ॥ १७ ॥

[17]

tad evam atra sargo visargaś ca [BhP 2.10.1] ity ādiṣu daśasv etan-mahā-purāṇa-pratipādyeṣu artheṣu mukti-śabdasya tatraiva viśrāntiḥ | poṣaṇe'pi tad eva mukhyaṃ prayojanam | poṣaṇa- (page 21) śabdena hy anugraha ucyate | tasya ca parākāṣṭhā-prāptiḥ sva-prīti-dāna eva | tad uktaṃ muktiṃ dadāti karhicit sma na bhakti-yogam [BhP 5.6.18] iti | tathaivānyatrāpi śrī- pṛthuṃ prati varaṃ ca mat-kañcana-mānavendra vṛṇīṣva [BhP 4.20.16] ity uktvā, yathā cared bālahitaṃ pitā svayaṃ tathā tvam evārhasi naḥ samīhitum [BhP 4.20.31] iti tad-vākyānantaraṃ, tam āha rājan mayi bhaktir astu te [BhP 4.20.31] iti | bhaktiḥ prīti-lakṣaṇā |

|| 4.20 || śrī-viṣṇuḥ || 17 ||

English witness · section(s) 15

Anuccheda 15

Samipya liberation is described in these verses (srimad- Bhagavatam 3.24.43-47), verses I have already discussed in Bhagavat-sandarbha (anuccheda 84), verses that describe Kardama Muni's attainment of liberation:

mano brahmani yunjanah. . . . . .labdhatma mukta-bandhanah. . . . . .bhagavad-bhakti-yuktena prapta bhagavati gatih

"He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service. "Thus he gradually became unaffected by the false ego of material identity and became freed from material affection. Undisturbed, equal to everyone, and without duality, he could indeedf see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves. "He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vasudeva, the omniscient Supersoul within everyone. "He began to see that the Supreme Personality of Godhead is situated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone. "Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead."

Now we will discuss sayujya liberation, which was attained by Aghasura and other demons. srimad-Bhagavatam clearly explains that sayujya liberation is not auspicious and desirable. It is not like salokya and the other kinds of liberation. Some individual souls may desire to taste bliss by merging into the Lord's existence. In these situations the Lord may by His potency allow them to thus taste a small particle of the remnants of the bliss He has already tasted. However, the souls that merge into the Lord in this way do not become Him. Neither do they attain all His powers. For example they do not attain His power to create universes. This is described in the following words of the Brhat-sruti:

yadainam mukto nu pravisati modate ca kamans caivanubhavati

"The liberated soul then merges into the Lord. Then he is happy. Then his desires are fulfilled."

In the Madhyandinayana-sruti it is said:

brahmabhisampadya brahmana pasyati brahmana srnoti

"Then the soul merges into Brahman. When Brahman sees, the soul also sees. When Brahman hears, the soul also hears."

This state of merging into the Lord is attained by a very slight intervention of the Lord's potency. The scriptures explain:

adatte hari-hastena

"With His own hand Lord Krsna gives sayujya liberation."

Sometimes, if the Lord wishes to enjoy pastimes with that individual soul, the Lord may send him out of that merged condition and make him a personal associate of the Lord. sisupala and Dantavakra are examples of this. First they attained sayujya liberation, and then afterwards they became personal associates of the Lord. sri Narada describes them in these words of srimad- Bhagavatam (7.1.47):

vairanubandha-tivrena dhyanenacyuta-satmatam nitau punar hareh parsvam jagmatur visnu-parsadau

"These two associates of Lord Visnu - Jaya and Vijaya - maintained a feeling of enmity for a very long time. Because of always thinking of Krsna in this way, they regained the shelter of the Lord, having returned home, back to Godhead."

In this way we have described how, by directly seeing the Supreme Lord, the individual soul may quickly attain salokya or the other kinds of liberation. Now we will show how the soul may gradually attain liberation and meet the Supreme Personality of Godhead. This gradual attainment of liberation is also described in the scriptures. For example, Ajamila's attainment of perfection is described in these words of srimad-Bhagavatam (6.2.40-44):

sa tasmin deva-sadana asino yogam asthitah pratyahrtendriya-gramo yuyoja mana atmani

"In Hardwar, Ajamila took shelter at a Visnu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.

tato gunebhya atmanam viyujyatma-samadhina yuyuje bhagavad-dhamni brahmany anubhavatmani

"Ajamila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.

yarhy uparata-dhis tasmin adraksit purusan purah upalabhyopalabdhan prag vavande sirasa dvijah

"When his intelligence and mind were fixed upon the form of the Lord, the brahmana Ajamila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.

hitva kalevaram tirthe gangayam darsanad anu sadyah svarupam jagrhe bhagavat-parsva-vartinam

"Upon seeing the Visnudutas, Ajamila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.

sakam vihayasa vipro mahapurusa-kinkaraih haimam vimanam aruhya yayau yatra sriyah patih

"Accompanied by the order-carriers of Lord Visnu, Ajamila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Visnu, the husband of the goddess of fortune."

The meaning of these verses is clear. Of the two, the quick attainemnt of liberation is better than the gradual attainment of liberation.

Prīti · Sanskrit §18 · English §16

[१८]

एवम् एव श्री-भागवत-ग्रन्थ-श्रवण-फलत्वेनापि सैव परम- पुरुषार्थतया निर्णीतास्ति तत्त्व-सन्दर्भे सङ्क्षेप-तात्पर्ये । श्री-व्यास- समाधिना श्री-शुक-हृदयेण च तथैव निर्णयो विहितः - यस्यां वै श्रूयमाणायाम् [भ्प् १.६.७] इत्य् आदिषु । स्व-सुख-निभृत-चेताः [भ्प् १२.१२.६९] इत्य् आदौ च । प्रतिज्ञा चेदृश्य् एव - धर्मः प्रोज्झितः कैतवोऽत्र [भ्प् १.१.२] इत्य् आदौ किं वा परैर् ईश्वरः सद्यो हृद्य् अवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस् तत्-क्षणात् इति । अतएव चतुःश्लोक्यां रहस्य-शब्देन सैवोक्ता । सैव च तृतीय-श्लोकार्थत्वेन भगवत्-सन्दर्भे विस्पष्टीकृतास्ति ।

तद् एवं श्रीमत्-प्रीतेर् एवावपवर्गत्वेन परम-भगवद्-अनुग्रह- मयत्वं श्री-भागवत-श्रवण-फलत्वं पुरुषार्थेषु तस्याः परमत्व- साधनाय दर्शितम् । तथैव श्री-नारद आक्षेप-द्वार शिक्षितवांश् च तत्-संहिताम् आविर्भावयिष्यन्तं श्री-व्यासम् । यथाह -

यथा धर्मादयश् चार्था मुनि-वर्यानुकीर्तिताः । न तथा वासुदेवस्य महिमा ह्य् अनुवर्णितः ॥ [भ्प् १.५.९]

च-शब्दोऽप्य्-अर्थे । महिमानुवर्णनम् तत्-प्रीत्य्-उद्बोधनं भवेद् इत्य् आशयेनैवम् उक्तम् ॥

॥ १.५ ॥ श्री-नारदः ॥ १८ ॥

[18]

evam eva śrī-bhāgavata-grantha-śravaṇa-phalatvenāpi saiva parama- puruṣārthatayā nirṇītāsti tattva-sandarbhe saṅkṣepa-tātparye | śrī-vyāsa- samādhinā śrī-śuka-hṛdayeṇa ca tathaiva nirṇayo vihitaḥ - yasyāṃ vai śrūyamāṇāyām [BhP 1.6.7] ity ādiṣu | sva-sukha-nibhṛta-cetāḥ [BhP 12.12.69] ity ādau ca | pratijñā cedṛśy eva - dharmaḥ projjhitaḥ kaitavo'tra [BhP 1.1.2] ity ādau kiṃ vā parair īśvaraḥ sadyo hṛdy avarudhyate'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt iti | ataeva catuḥślokyāṃ rahasya-śabdena saivoktā | saiva ca tṛtīya-ślokārthatvena bhagavat-sandarbhe vispaṣṭīkṛtāsti |

tad evaṃ śrīmat-prīter evāvapavargatvena parama-bhagavad-anugraha- mayatvaṃ śrī-bhāgavata-śravaṇa-phalatvaṃ puruṣārtheṣu tasyāḥ paramatva- sādhanāya darśitam | tathaiva śrī-nārada ākṣepa-dvāra śikṣitavāṃś ca tat- saṃhitām āvirbhāvayiṣyantaṃ śrī-vyāsam | yathāha -

yathā dharmādayaś cārthā muni-varyānukīrtitāḥ | na tathā vāsudevasya mahimā hy

anuvarṇitaḥ || [BhP 1.5.9]

ca-śabdo'py-arthe | mahimānuvarṇanam tat-prīty-udbodhanaṃ bhaved ity āśayenaivam uktam ||

|| 1.5 || śrī-nāradaḥ || 18 ||

English witness · section(s) 16

Anuccheda 16

Samipya liberation is the best kind of liberation, better than salokya or the others. That is because the Supreme Lord is directly manifest outside the devotee's heart and before the devotee's eyes. This kind of liberation is described in this question posed by Vajra Maharaja in the Visnu-dharma Purana, Uttara-khanda:

kalpanam jiva-samye hi muktir naivopapadyate kadacid api dharma-jna tatra prcchami karanam

"Kalpa after kalpa the number of individual souls in the material world remains the same. Do the individual souls never attain liberation? O knower of religion, I ask you what is the reason for this.

ekaikasmin nare muktim kalpe kalpe gate dvija abhavisyaj jagac chunyam kalasyader abhavatah

"One by one, kalpa after kalpa, the individual souls attain liberation. O brahmana, would not the material world become gradually empty in the course of time?

To this question, sri Markandeya gave this answer:

jivasyanyasya sargena nare muktim upagate acintya-saktir bhagavan jagat purayate sada

"When one individual soul attains liberation, the Supreme Personality of Godhead, who has inconceivable potencies, replaces him by creating another soul. In this way the Lord keeps the material world always filled.

brahmana saha mucyante brahma-lokam upagatah srjyante ca maha-kalpe tad-vidhas capare janah

"The souls who reside on Brahmaloka attain liberation along with the demigod Brahma. When, in the next maha-kalpa, the material worlds are created again, these souls are replaced with other souls like them."

In the numberless material universes there are numberless individual souls whose karma is not awakened and who are as if asleep, merged in material nature. When the Supreme Lord awakens these souls and gives them external material bodies, this is called "creation of the souls". In truth the souls do not have a beginning in time, a moment in time when they were created. Each individual soul always existed. No individual soul will ever cease to exist. Every individual soul exists eternally.

Now we will explain how pure love for the Supreme Personality of Godhead is better than mere liberation. Although the liberated souls are not without pure love for the Lord, still, some souls wish to attain samipya or the other kinds of liberation so thatb they may become free from sufferings. This does not make pure love for the Supreme Personality of Godhead any the less important. It is said in srimad-Bhagavatam (12.13.12):

kaivalyaika-prayojanam

"And that one thing is the only goal of life."

The "one thing" referred to here is pure love for the Supreme Personality of Godhead. The preceding three quarters of this stanza all describe the Supreme Personality of Godhead. Therefore this last quarter should be understood to refer to Him also. That the verses of srimad-Bhagavatam describe the Supreme Personality of Godhead has already been revealed in the Tattva and Bhagavat sandarbhas. In the preceding stanze it is said (srimad-Bhagavatam 12.13.11):

hari-lila-katha-vrata- mrtanandita-sat-suram

"srimad-Bhagavatam is filled with nectarean descriptions of Lord Krsna's transcendental pastimes, descriptions that delight the saintly devotees."

These words affirm that pure love for the Supreme Personality of Godhead is the primary topic of srimad-Bhagavatam. The words "hari-lila-kathamrta" mean "The descriptions of Lord Krsna's pastimes are nectar", and the words "sat-suram mean "The self satisfied (atmarama) devotees.

The glory of pure love for the Supreme Personality of Godhead is also described in these words of srimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya

"Lord Krsna, who awards the impersonal brahman realization by His bodily effulgence, also gives pleasure to the devotees as the Supreme Personality of Godhead. Those who are under the spell of external energy, maya, take Him only as a beautiful child. Yet He gave full transcendental pleasure to the cowherd boys who played with Him. Only after

accumulating heaps of pious activities, those boys were promoted to personally associate with the Supreme Personality of Godhead."

It is also described in these words of srimad-Bhagavatam (2.1.9):

parinisthito 'pi nairgunye

"O saintly king, I was certainly situated perfectly in trascendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."

Therefore the word "kaivalya" in srimad-Bhagavatam 12.13.12 should be interpreted according to these explanations of the true prupose of srimad-Bhagavatam. The true meaning of kaivalya", then, is "pure love for the Supreme Personality of Godhead". However, even if the word kaivalya" is interpreted to mean "purity", it still refers to love for the Supreme Personality of Godhead, for that love is the purest thing that exists. That the word suddha" (pure) may be used to describe the unalloyed devotees of the Lord has already been established in the Bhakti- sandarbha. Others, persons who are not devotees of the Lord, have many faults. These persons are criticized in the following words of srimad-Bhagavatam (1.1.2):

dharma-projjhita-kaitavo 'tra paramah

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth."

srila sridhara Svami comments:

"In this verse the preposition `pra' in the word `projjhita' indicates that the desire for liberation is also rejected in this book."

Therefore this verse of srimad-Bhagavatam declares that the desire for liberation is actually materially motivated (kaitava). Although the word "kaivalya" may be used to describe the Supreme Personality of Godhead, or the spiritual nature of the Supreme Personality of Godhead, the devotees who love the Supreme Lord still say (srimad-Bhagavatam 3.15.49): kamam bhavah sva-vrjinair nirayesu nah stac ceto 'livad yadi nu te padayo rameta

"O Lord, we pray that You let us be born in any hellish condition of live, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered to Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."

Here it is seen that the devotees give their love to the Supreme Personality of Godhead alone. If the word kaivalya" may be interpreted to mean "liberation". Still, the best meaning of that word is "pure love for the Premadasa". That is the interpetation that should be accepted. In truth the word "kaivalya" nad other like words primarily refer to pure devotional service. This is seen in the following prose pasage of srimad-Bhagavatam (5.19.19-20):

yatha-varna-vidhanam apavargas capi bhavati. . .yo 'sau bhagavati sarva-bhutatmany anatmye 'nirukte 'nilayane paramatmani vasudeve 'nanya-nimitta-bhakti-yoga-laksano nana-gati-nimittavidya- granthi-randhana-dvarena yada hi maha-purusa-purusa-prasangah.

"If one's position is ascertained by a bona-fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya, and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha, and sannyasa), one's life becomes perfect. "After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."

In the first paragraph here it is said: "One who follows the varbnasrama system (varnasya yad vidhanam) and, following his own nature, engages in devotional service, offering the results of his work to the Supreme Personality of Godhead, will gradually attain liberation (apavargas ca bhavati). The nature of that liberation is described in the second paragraph. The word "atmya" here means material passion and other vices", and therefore the word "anatmya" means freedom from those vices". The person described here strives to attain the happiness felt by the devotees. He does not try to become happy separate from the Lord. He wishes to be happy as the devotees are happy. Here the word "anirukte" means the Supreme Personality of Godhead's form and qualities are beyond the descriptive power of words". The word anilayane" means "the Supreme Personality of Godhead never dies (nilayana). He exists eternally". Here the word bhakti-yogah" (devotional service" is modified by the adjective "ananya-nimitta", which means "free from liberation or any other material motivation". The word laksanah" means "that is the nature of devotional service". The activities by which one attains what is described by the word "apavargah" are described in the words: nana-gati-nimittavidya-granthi-randhana", which mean Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities." In this way (dvarena) one attains what is called "apavarga". That is the meaning

here. The word "apavarga" comes from the verb "vrj" preceded by the peroposition "apa". It is derived in that way. It is said in the Padma Purana, Uttara-khanda:

visnor anucaratvam hi moksam ahur manisinah

"The wise say that devotional service to Lord Visnu is true liberation."

In the same way it is said in the Skanda Purana, Reva- khanda:

niscala tvayi bhaktir ya saiva muktir janardane mukta eva hi bhaktas te tava visno yato hareh

"O Lord Krsna, unwavering devotion to You is true liberation. O Lord Visnu, Your devotees are already liberated."

Reassuring Queen Rukmini, Lord Krsna said (srimad- Bhagavatam 10.60.50-53):

santi hy ekanta-bhaktayas tava. . .

. . .mam prapya maniny apavarga-sampadam vanchanti ye sampada eva tat - patim

"O most beautiful Rukmini, you are My dearmost wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and no matter what you might expect from Me, I am always at your service. And it is a fact also that My devotees, My dearmost friends and servitors, are always free from material conbtamination, even though they are not inclined to ask from Me such liberation. My devotees never desire anything from Me except to be engaged in My service.

In srimad-Bhagavatam (2.3.12) it is said:

kaivalya-sammata-pathas tv atha bhakti-yogah

"Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"

srila sridhara Svami comments:

"This verse means: `Devotional service is the true path of liberation."

The word "pathah" (path) here means "the way to attain association with the Supreme Personality of Godhead." This is described in srimad-Bhagavatam 5.19.20 (quoted in the beginning of this anuccheda) in the passage beginning with the words "yada hi". That

verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §19 · English §17

[१९]

तथान्येषाम् अपवर्गाणाम् अपि तया तिरस्कृतौ मुक्त-कण्ठा एव शब्दा उदाहार्याः । सा च तिरस्कृतिः क्वचित् तत्-स्वरूपेण क्रियते । क्वचित् तत्-परिकर- द्वारा च । तत्र तत्-स्वरूपेण तिरस्कृतिम् आह गद्येन --

यस्याम् एव कवय आत्मानम् अविरतं विविध-वृजिन-संसार- परितापोपतप्यमानम् अनुसवनं स्नापयन्तस् तयैव परया निर्वृत्या ह्य् अपवर्गम् आत्यन्तिकं परम-पुरुषार्थम् अपि स्वयम् आसादितं नो एवाद्रियन्ते भगवदीयत्वेनैव परिसमाप्त-सर्वार्थाः । [भ्प् ५.६.१७] इति ।

यस्यां पूर्व-गद्योक्त-लक्षणायां भक्तौ मुक्तादि-सम्पदां भक्ति- सम्पद्-अनुचरीत्वात् परस्माप्त-सर्वार्थत्वम् । तथोक्तं श्री-नारद- पञ्चरात्रे -

हरि-भक्ति-महा-देव्याः सर्वा मुक्त्य्-आदि-सिद्धयः । भुक्तयश् चाद्भुतास् तस्याश् चेटिकावद् अनुव्रताः ॥ इति ।

अतएवानादरोऽपि । यथोक्तं श्री-वृत्रं प्रति महेन्द्रेण -- यस्य भक्तिर् भगवति हरौ निःश्रेयसेश्वरे । विक्रीडतो ऽमृताम्भोधौ किं क्षुद्रैः खातकोदकैः ॥ [भ्प् ६.१२.२२] इति ।

॥ ६.१२ ॥ श्री-शुकः ॥ १९ ॥

(पगे २२)

[19]

tathānyeṣām apavargāṇām api tayā tiraskṛtau mukta-kaṇṭhā eva śabdā udāhāryāḥ | sā ca tiraskṛtiḥ kvacit tat-svarūpeṇa kriyate | kvacit tat-parikara- dvārā ca | tatra tat-svarūpeṇa tiraskṛtim āha gadyena --

yasyām eva kavaya ātmānam aviratam vividha-vṛjina-saṃsāra- paritāpopatapyamānam anusavanaṃ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṃ

parama-puruṣārtham api svayam āsāditaṃ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ | [BhP 5.6.17] iti |

yasyāṃ pūrva-gadyokta-lakṣaṇāyāṃ bhaktau muktādi-sampadāṃ bhakti-sampad-anucarītvāt parasmāpta-sarvārthatvam | tathoktaṃ śrī-nārada- pañcarātre -

hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ | bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ || iti |

ataevānādaro'pi | yathoktaṃ śrī-vṛtraṃ prati mahendreṇa -- yasya bhaktir bhagavati harau niḥśreyaseśvare | vikrīḍato 'mṛtāmbhodhau kiṃ kṣudraiḥ khātakodakaiḥ || [BhP 6.12.22] iti |

|| 6.12 || śrī-śukaḥ || 19 ||

(page 22)

English witness · section(s) 17

Anuccheda 17

in srimad-Bhagavatam (2.10.1) it is said:

atra sargo visargas ca. . .

"In the srimad-Bhagavatam there are tne divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum."

In the this description of the ten topic of a maha-purana, the word "mukti" (liberation) comes toward the end. Therefore, before attaining liberation one must first attain posana", which precedes it in this list. Posana" here means "mercy". The greatest mercy is the gift of pure love (priti) for the Lord. This is described in the following words of srimad-Bhagavatam (5.6.18):

muktim dadati karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."

This is also confirmed by the following words, where Supreme Personality of Godhead tells King Prthu (srimad-Bhagavatam 4.20.16):

varam ca mat kancana manavendra vrnisva. . .

"My dear king, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like."

King Prthu spoke these words in reply to the Lord (srimad- Bhagavatam 4.20.31):

yatha cared bala-hitam pita svayam tatha tvam evarhasi nah samihitum

"My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happinesss in the form of society, friendship, and love. Therefore please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me."

The Supreme Lord then said to King Prthu (srimad-Bhagavatam 4.20.32):

tam aha rajan mayi bhaktir astu

"The Lord, the seer of the universe, after hearing Prthu Maharaja's prayer, addressed the king: `My dear king, may you always be blessed by engaging in My devotional service'."

The word "bhakti" here means "devotional service filled with pure love for the Lord". This last verse was spoken by Lord Visnu.

Prīti · Sanskrit §20–21 · English §18

[२०]

अथ तत्-परिकरेषु तदीय-कार्य-द्वारा, यथा तत्र तदीय-गुण- कथानुशीलन-द्वारा ताम् आहुः -

दुरवगमात्म-तत्त्व-निगमाय तवात्त-तनोश् चरित-महामृताब्धि-परिवर्त-परिश्रमणाः । न परिलषन्ति केचिद् अपवर्गम् अपीश्वर ते चरण-सरोज-हंस-कुल-सङ्ग-विसृष्ट-गृहाः ॥ [भ्प् १०.८७.२१]

आत्म-तत्त्वं तादृश-सच्-चिद्-आनन्द-मूर्तित्वादिकं निज-याथात्म्यं निगमोऽनुभावना । आत्त-तनोः प्रकटित-स्व-मूर्तेः, परिवर्जनार्थः । चरित-महामृताब्धेः पर्वतेनाभ्यासेन वर्जित-श्रमाः । चरण-सरोज-हिंसानां श्री-शुकदेवादीनां यानि कुलानि शिष्योपशिष्य-परम्पराः । तेषां सङ्गेन विसृष्ट-मात्र-गृहा अपि यद्य् अपवर्गं न परिलषन्ति, तदा चरण- सरोज-हंसादयस् तु किम् उतेत्य् अर्थः ॥

॥ १०.८७ ॥ श्रुतयः ॥ २० ॥

[२१]

तदीय-पाद-सेवा-तदीय-गुण-कथा-द्वारा मुक्ति-विशेषस्य तिरस्कृतिर् भक्ति- सन्दर्भे दर्शितास्ति श्री-कपिल-देव-वाक्येन - नैकात्मतां मे स्पृहयन्ति केचिद् [भ्प् ३.२५.३४] इत्य् आदिना । एकात्मतां ब्रह्म-सायुज्यं भगवत्-सायुज्यम् अपि । एवं सेवा-द्वारा मुक्ति-विशेषाणां च श्री-विष्णु-वाक्येन मत्-सेवया प्रतीतं ते [भ्प् ९.४.६७] इत्य् आदिना, श्री-कपिल्देव-वाक्येन सालोक्य-सार्ष्टी [भ्प् ३.२९.१३] इत्य् आदिना ।

अथ पुरुषार्थान्तरवन्-मुक्तिर् अपि हेयैवेति वक्तुं तैर् अपि साध्यं तस्यास् तिरस्कृतिर् निर्दिश्यते । तत्र भक्तेः स्वरूपेण मुक्ति-सामान्यस्य तिरस्कृतिर् उदाहृतैवास्ति भक्ति-सन्दर्भादौ । न किञ्चित् साधवो धीराः [भ्प् ११.२०.३४] इत्य् आदिना ।

नैवेच्छत्य् आशिषः क्वापि ब्रह्मर्षिर् मोक्षम् अप्य् उत । भक्तिं परां भगवति लब्धवान् पुरुषे ऽव्यये ॥ [भ्प् १२.१०.६] इति चान्यत्र ।

अथ कार्य-द्वारेषु तत्रापतत-महा-सुख-दुःखान्तर-तिरस्कारि-तद्-आसक्ति- द्वारा ताम् आह --

नारायण-पराः सर्वे न कुतश्चन बिभ्यति । स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः ॥ [भ्प् ६.१७.१८]

स्वर्गादीनां तुल्य-हेयत्वात् तेषु तुल्य-भगवद्-एक-पुरुषार्थत्वाच् च तुल्य- दर्शिनः ॥

॥ ६.१७ ॥ श्री-रुद्रो देवीम् ॥ २१ ॥

[20]

atha tat-parikareṣu tadīya-kārya-dvārā, yathā tatra tadīya-guṇa- kathānuśīlana-dvārā tām āhuḥ -

duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ | na parilaṣanti kecid apavargam apīśvara te caraṇa-saroja-haṃsa-kula-saṅga-visṛṣṭa-gṛhāḥ || [BhP 10.87.21]

ātma-tattvaṃ tādṛśa-sac-cid-ānanda-mūrtitvādikaṃ nija-yāthātmyaṃ nigamo'nubhāvanā | ātta-tanoḥ prakaṭita-sva-mūrteḥ, parivarjanārthaḥ | carita-mahāmṛtābdheḥ parvartenābhyāsena varjita-śramāḥ | caraṇa-saroja- hiṃsānāṃ śrī-śukadevādīnāṃ yāni kulāni śiṣyopaśiṣya-paramparāḥ | teṣāṃ saṅgena visṛṣṭa-mātra-gṛhā api yady apavargaṃ na parilaṣanti, tadā caraṇa- saroja-haṃsādayas tu kim utety arthaḥ ||

|| 10.87 || śrutayaḥ || 20 ||

[21]

tadīya-pāda-sevā-tadīya-guṇa-kathā-dvārā mukti-viśeṣasya tiraskṛtir bhakti- sandarbhe darśitāsti śrī-kapila-deva-vākyena - naikātmatāṃ me spṛhayanti kecid [BhP 3.25.34] ity ādinā | ekātmatāṃ brahma-sāyujyaṃ bhagavat-sāyujyam api | evaṃ sevā-dvārā mukti-viśeṣāṇāṃ ca śrī-viṣṇu-vākyena mat-sevayā pratītaṃ te [BhP 9.4.67] ity ādinā, śrī-kapildeva-vākyena sālokya-sārṣṭī [BhP 3.29.13] ity ādinā |

atha puruṣārthāntaravan-muktir api heyaiveti vaktuṃ tair api sādhyaṃ tasyās tiraskṛtir nirdiśyate | tatra bhakteḥ svarūpeṇa mukti-sāmānyasya tiraskṛtir udāhṛtaivāsti bhakti-sandarbhādau | na kiñcit sādhavo dhīrāḥ [BhP 11.20.34] ity ādinā |

naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta | bhaktiṃ parāṃ bhagavati labdhavān puruṣe 'vyaye || [BhP 12.10.6] iti cānyatra |

atha kārya-dvāreṣu tatrāpatata-mahā-sukha-duḥkhāntara-tiraskāri-tad-āsakti- dvārā tām āha --

nārāyaṇa-parāḥ sarve na kutaścana bibhyati | svargāpavarga-narakeṣv api tulyārtha-darśinaḥ || [BhP 6.17.18]

svargādīnāṃ tulya-heyatvāt teṣu tulya-bhagavad-eka-puruṣārthatvāc ca tulya- darśinaḥ ||

|| 6.17 || śrī-rudro devīm || 21 ||

English witness · section(s) 18

Anuccheda 18

By hearing srimad-Bhagavatam one attains pure love for the Supreme Personality of Godhead, love that is the true goal of life. This has already been briefly explained in Tattva- sandarbha. This truth about pure love for the Supreme Lord was revealed to Lord Vyasadeva is a mystic trance of samadhi and it was also revealed to srila sukadeva Gosvami in his heart. That one attains love for the Supreme Personality of Godhead by hearing srimad-Bhagavatam is confirmed by these words of srimad- Bhagavatam (1.7.7):

yasyam vai sruyamanayam. . .

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

It is also confirmed by these words (srimad-Bhagavatam 12.12.69):

svasukha-nibhrta-cetas tad-vyudastanya-bhavah. . .

"I offer my respectful obeisances unto srila sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called srimad-Bhagavatam. This is compared to the light of the Absolute Truth."

It is also confirmed by these words (srimad-Bhagavatam 1.1.2):

dharma-projjhita-kaitavo 'tra paramah. . . . . .kim va parair isvarah sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, complied by the great sage Vyasadeva (in his maturity), is sufficent in itself for God-realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."

In the four most important verses of srimad-Bhagavatam (2.9.33-36) thw word "rahasya" (secret) refers to this truth: that by hearing srimad-Bhagavatam one attains love for the Supreme Personality of Godhead. This has already been described in Bhagavat-sandarbha's explanation of the third of these four most important verses. Love for the Supreme Lord is true liberation, is the Lord's greatest mercy, and is the greatest goal of life. Simply by hearing srimad-Bhagavatam one attains it. As sri Vyasa was about to write srimad-Bhagavatam, sri Narada rebuked him and gave him this instruction (srimad-Bhagavatam 1.5.9):

yatha dharmadayas cartha muni-varyanukirtitah na tatha vasudevasya mahima hy anuvarnitah

"Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva."

In this verse the word "ca" means although". sri Narada spoke these words because he knew that the description of the Supreme Lord's glories would awaken love for Him. This verse was spoken by sri Narada.

Prīti · Sanskrit §22 · English §19

[२२]

तदीय-पाद-सेवापरमोत्कण्ठा-द्वारा ताम् आह-

को न्व् ईश ते पाद-सरोज-भाजां सुदुर्लभो ऽर्थेषु चतुर्ष्व् अपीह । तथापि नाहं प्रवृणोमि भूमन् भवत्-पदाम्भोज-निषेवणोत्सुकः ॥ [भ्प् ३.४.१५]

हे ईश ॥

॥ ३.४ ॥ उद्धवः श्री-भगवन्तम् ॥ २२ ॥

[22]

tadīya-pāda-sevāparamotkaṇṭhā-dvārā tām āha-

ko nv īśa te pāda-saroja-bhājāṃ sudurlabho 'rtheṣu caturṣv apīha | tathāpi nāhaṃ pravṛṇomi bhūman bhavat-padāmbhoja-niṣevaṇotsukaḥ || [BhP 3.4.15]

he īśa ||

|| 3.4 || uddhavaḥ śrī-bhagavantam || 22 ||

English witness · section(s) 19

Anuccheda 19

Devotional service eclipses all kinds of liberation. Opening their throats, the scriptures loudly proclaim this truth. Sometimes liberation is offered by the Supreme Lord Himself, and sometimes it is given by the Lord's persopnal associates. In either case liberation is eclipsed by devotional service. That liberation offered by the Supreme Lord Himself is eclipsed by devotional service is seen in these words of srimad-Bhagavatam (5.6.17):

yasyam eva kavaya atmanam aviratam vividha-vrjina-samsara- paritapopatapyamanam anusavanam snapayantas tayaiva paraya nivrtya hy apavargam atyantikam parama-purusartham api svayam asaditam no evadriyante bhagavadiyatvenaiva parisamapta- sarvarthah.

"Devotees always bathe themselves in devotional service in order to be relieved of the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Hismelf. For the devotees, liberation (mukti) is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires."

In this passage the word "yasyam" means devotional service, which was described in the previous paragraph". Liberation and all other kinds of good fortune follow as by-products of devotional service. This is also confirmed by the following words of sri Narada-pancaratra:

hari-bhakti-maha-devyah sarva mukty-adi-siddhayah bhuktayas cadbhutas tasyas cetika-vad anuvratah

"Liberation and all other perfections, as well as all kinds of wonderful enjoyments are the followers and servants of the goddess of devotional service."

Still, the devotees disdain all these offered perfections and enjoyments. This is described in the following words spoken by King Indra to sri Vrtra srimad-Bhagavatam (6.12.22):

yasya bhaktir bhagavati harau nihsreyasesvare vikridato 'mrtambhodhau kim ksudraih khatakodakaih

"A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him, what is the use of water in small ditches?"

The verse quoted in the beginning of this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §23 · English §20

[२३]

सर्वात्मार्पण-कारि-भजनीय-विषयकाभिलाष-द्वारा ताम् आह -

न पारमेष्ठ्यं न महेन्द्र-धिष्ण्यं न सार्वभौमं न रसाधिपत्यम् । न योग-सिद्धीर् अपुनर्-भवं वा मय्य् अर्पितात्मेच्छति मद् विनान्यत् ॥ [भ्प् ११.१४.१४]

टीका च-रसाधिपत्यं पातालादि-साम्यम् । अपुनर्भवं मोक्षम् अपि । मद् विना मां हित्वान्यन् नेच्छति । अहम् एव तस्य प्रेष्ठ इत्य् अर्थः । इत्य् एषा । सार्वभौमं श्री-प्रियव्रतादीनाम् इव महाराज्यम् । पारमेष्ठ्यादि- चतुष्टयस्यानुक्रमश् चाधोऽधो-विवक्षया न्यूनत्वअ-विवक्षया च । ततश् चोत्तरोत्तरं कैमुत्यम् अपि । योग-सिद्ध्-आदि-द्वयं तु सार्वत्रिकम् इति पश्चाद् विन्यस्तम् । अनयोस् तूत्तर-श्रैष्ठ्यम् ॥

॥ ११.१४ ॥ श्री-भगवान् ॥ २३ ॥

(पगे २३)

[23]

sarvātmārpaṇa-kāri-bhajanīya-viṣayakābhilāṣa-dvārā tām āha -

na pārameṣṭhyaṃ na mahendra-dhiṣṇyaṃ na sārvabhaumaṃ na rasādhipatyam | na yoga-siddhīr apunar-bhavaṃ vā mayy arpitātmecchati mad vinānyat || [BhP 11.14.14]

ṭīkā ca-rasādhipatyaṃ pātālādi-sāmyam | apunarbhavaṃ mokṣam api | mad vinā māṃ hitvānyan necchati | aham eva tasya preṣṭha ity arthaḥ | ity eṣā | sārvabhaumaṃ śrī-priyavratādīnām iva mahārājyam | pārameṣṭhyādi- catuṣṭayasyānukramaś cādho'dho-vivakṣayā nyūnatvaa-vivakṣayā ca | tataś cottarottaraṃ kaimutyam api | yoga-siddhy-ādi-dvayaṃ tu sārvatrikam iti paścād vinyastam | anayos tūttara-śraiṣṭhyam ||

|| 11.14 || śrī-bhagavān || 23 ||

(page 23)

English witness · section(s) 20

Anuccheda 20

That devotional service eclipses the liberated attained by serving great devotees and by hearing the descriptions of the Lord's glories is described in these words of srimad-Bhagavatam (10.87.21):

duravagamatma-tattva-nigamaya tavatta-tanos
carita-mahimamrtabdhi-parivarta-parisramanah na parilasanti kecid apavargam apisvara
te carana-saroja-hamsa-kula-sanga-visrsta-grhah

"Dear Lord, it is very difficult to understand spiritual knowledge. Your appearance here, just as You are, is to explain to us this most difficult subject of knowledge of the spirit. As such, Your devotees who have left their domestic comforts to associate with the liberated acaryas (teachers) are now fully merged in the devotional service of Your Lordship, and thus they do not care for any so-called liberation."

In this verse the words "atma-tattvam" mean the truth of the Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, "nigama" means "knowledge", "atta-tanoh" means whose form is maifest", "pari" means "for renouncing", "carita-mahamrtabdheh parivarta" means "by diving int the nectar of Your pastimes, they become free of all fatigue", "carana-saroja-hamsanam" means "the great souls like srila sukadeva Gosvami", kulani" means "the disciples and granddisciples", "sanga-visrsta" means because of that association they have renoucned their homes", and "apavargam na parilasanti" means "Because they are like swans at the lotus flowers of Your feet, they do not desire even liberation". What more need be said of these great souls? In this way the meaning of this verse is explained. This verse was spoken by the Personified Vedas.

Prīti · Sanskrit §24 · English §21

[२४]

तथैवाह --

न नाक-पृष्ठं न च पारमेष्ठ्यं न सार्व-भौमं न रसाधिपत्यम् । न योग-सिद्धीर् अपुनर्-भवं वा समञ्जस त्वा विरहय्य काङ्क्षे ॥ [भ्प् ६.११.२५]

नाकपृष्ठं ध्रुव-पदम् । अत्र च चतुष्टये पूर्ववत् न्यूनत्व-विवक्षया कैमुत्यम् । ध्रुव-पदस्य श्रैष्ठ्यं विष्णु-पद-सन्निहितत्वात् ॥

॥ ६.११ ॥ श्री-वृत्रः ॥ २४ ॥

[24]

tathaivāha --

na nāka-prṣṭhaṃ na ca pārameṣṭhyaṃ na sārva-bhaumaṃ na rasādhipatyam | na yoga-siddhīr apunar-bhavaṃ vā samañjasa tvā virahayya kāṅkṣe || [BhP 6.11.25]

nākapṛṣṭhaṃ dhruva-padam | atra ca catuṣṭaye pūrvavat nyūnatva-vivakṣayā kaimutyam | dhruva-padasya śraiṣṭhyaṃ viṣṇu-pada-sannihitatvāt ||

|| 6.11 || śrī-vṛtraḥ || 24 ||

English witness · section(s) 21

Anuccheda 21

In this way devotional service eclipses even the liberation attained by serving the Lord and also the liberation attained by chanting and hearing the Lord's glories. This has already been discussed in the Bhakti-sandarbha, where Lord Kapiladeva was quoted as saying srimad-Bhagavatam (3.25.24):

naikatmatam me sprhayanti kecit. . .

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."

In this verse the word "ekatmatam" means either the liberation of merging into the impersonal Brahman" or "the liberation of merging into the Supreme Personality of Godhead". That devotional service eclipses even the liberation attained by serving the Lord is affirmed by Lord Visnu Himself in these words of srimad-Bhagavatam (9.4.67):

mat-sevaya pratitam te. . .

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"

This is also affirmed by Lord Kapiladeva in these words of srimad-Bhagavatam (3.29.13):

salokya-sarsti. . .

"A pure devotee does not accept any kind of liberation - salokya, sarsti, samipya, sarupya, or ekatva - even though they are offered by the Supreme Personality of Godhead."

In this way the scriptures say that liberation is to be rejected, as the other goals of life are also. In this way it is seen that all these goals are eclipsed by devotional servicve. That ordinary liberation is eclipsed by devotional service is affirmed by these words previously quoted in Bhakti-sandarbha and other places (srimad-Bhagavatam 11.20.34):

na kincit sadhavo dhirah. . .

"My dear Uddhava, the devotees who have completely taken shelter of My service are so steadfast in devotional service that they have no other desire. Even if they are offered the four kinds of spiritual opulences, they will refuse to accept them. So what to speak of their desiring anything within this material world!"

This truth is also affirmed by these words of srimad- Bhagavatam (12.10.6):

naivecchaty asisah kvapi brahmarsir moksam apy uta bhaktim param bhagavati labdhavan puruse 'vyaye

"My dear Devi, this great brahmana sage Markandeya has attained unflinching faith and devotion unto the Supreme Personality of Godhead, and as such he does not aspire after any benedictions, including liberation from the material world."

Liberation is also eclipsed by attachment to the Lord, an attachment that frees one from the material pleasures and sufferings destined by one's past karma. This is described in the following words of srimad-Bhagavatam (6.17.28):

narayana-parah sarve na kutascana bibhyati svargapavarga-narakesv api
tulyartha-darsinah

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them, the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."

Because their only goal is to attain the Supreme Personality of Godhead, these devotees see every place in the material world, from Svargaloka down to the lower worlds, as equally abominable. In this way they see with equal vision. This verse was spoken by Lord siva to Goddess Durga.

PRĪTI-SANDARBHA

6.3

Sections 25–36

10 bilingual sequence blocks

Prīti · Sanskrit §25 · English §22

[२५]

गाढ-तत्-प्रपत्ति-द्वाराहुः --

न नाक-पृष्ठं न च सार्व-भौमं न पारमेष्ठ्यं न रसाधिपत्यम् । न योग-सिद्धीर् अपुनर्-भवं वा वाञ्छन्ति यत्-पाद-रजः-प्रपन्नाः ॥ [भ्प् १०.१६.३७]

तत्र नाक-पृष्ठम् अपि न वाञ्छन्ति किम् उत सार्वभौमम् । पारमेष्ठ्यम् अपि न वाञ्छन्ति किम् उत रसाधिपत्यम् इति पूर्वार्धे योज्यम् । उत्तरार्धे वा-शब्दोऽप्य्-अर्थे । पाद-रजः-शब्देन भक्ति-विशेष-ज्ञापनाय गाढ-प्रपत्तिर् ज्ञाप्यते ।

॥ १०.१६ ॥ नाग-पत्न्यः श्री-भगवन्तम् ॥ २५ ॥

[25]

gāḍha-tat-prapatti-dvārāhuḥ --

na nāka-pṛṣṭhaṃ na ca sārva-bhaumaṃ na pārameṣṭhyaṃ na rasādhipatyam | na yoga-siddhīr apunar-bhavaṃ vā vāñchanti yat-pāda-rajaḥ-prapannāḥ || [BhP 10.16.37]

tatra nāka-pṛṣṭham api na vāñchanti kim uta sārvabhaumam | pārameṣṭhyam api na vāñchanti kim uta rasādhipatyam iti pūrvārdhe yojyam | uttarārdhe vā-śabdo'py-arthe | pāda-rajaḥ-śabdena bhakti-viśeṣa- jñāpanāya gāḍha-prapattir jñāpyate |

|| 10.16 || nāga-patnyaḥ śrī-bhagavantam || 25 ||

English witness · section(s) 22

Anuccheda 22

Liberation is also eclipsed by the intense longing to serve the feet of the Supreme Personality of Godhead. This is described in these words of srimad-Bhagavatam (3.4.15):

ko nv isa te pada-saroja-bhajam sudurlabho 'rthesu catursv apiha tathapi naham pravrnomi bhuman bhavat-padambhoja-nisevanotsukah

"O Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity,

economic development, sense gratification, and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet."

In this verse the word "isa" means "O Supreme Personality of Godhead". This verse was spoken by sri Uddhava to the Supreme Personality of Godhead.

Prīti · Sanskrit §26 · English §23

[२६]

गुण-गान-द्वाराह-

तुष्टे च तत्र किम् अलभ्यम् अनन्त आद्ये किं तैर् गुण-व्यतिकराद् इह ये स्व-सिद्धाः । धर्मादयः किम् अगुणेन च काङ्क्षितेन सारं जुषां चरणयोर् उपगायतां नः ॥ [भ्प् ७.६.२५]

अगुणेन मोक्षेण । सारं-जुषां तन्-माधुर्यास्वादिनां सताम् ॥

॥ ७.६ ॥ श्रीप्रह्लादो दैत्य-बालकान् ॥ २६ ॥

[26]

guṇa-gāna-dvārāha-

tuṣṭe ca tatra kim alabhyam ananta ādye kiṃ tair guṇa-vyatikarād iha ye sva-siddhāḥ | dharmādayaḥ kim aguṇena ca kāṅkṣitena sāraṃ juṣāṃ caraṇayor upagāyatāṃ naḥ || [BhP 7.6.25]

aguṇena mokṣeṇa | sāraṃ-juṣāṃ tan-mādhuryāsvādināṃ satām ||

|| 7.6 || śrīprahlādo daitya-bālakān || 26 ||

English witness · section(s) 23

Anuccheda 23

Liberation is also eclipsed by the desire to worship the Lord by offering everything to Him. This is described in these words of srimad-Bhagavatam (11.14.14):

na paramesthyam na mahendra-dhisnyam na sarvabhaumam na rasadhipatyam na yoga-siddhir apunar-bhavam va mayy arpitatmecchati mad vinanyat

"My dear Uddhava, a person whose consciousness is completely absorbed in My thought and activities does not aspire even to occupy the post of Brahma, or the post of Indra, or the post of lordship over the planets, or the eight kinds of mystic perfections, or even liberation itself."

srila sridhara Svami comments:

"Here the word `rasadhipatyam' means `lordship over Patalaloka and the other lower worlds', `apunar-bhavam' means `liberation', `mad-vina anyan icchati' means `he does not desire anything but Me' The meaning here is `I am most dear to him'. That is the meaning.".

Here the word "sarvabhaumam" means "a great kingdom, like that of Maharaja Priyavrata and other great kings". In this verse the rulership of four planets, beginning with Brahmaloka (paramesthya) and going down from there to lesser worlds, is described. If the rulership of Brahmaloka is rejected here, then what need be said about the rulership of other, lesser worlds? Liberation and yogic powers are also rejected here. Devotional service is superior to them both. This verse was spoken by the Supreme Personality of Godhead.

Prīti · Sanskrit §27–28 · English §24

[२७]

गुण-श्रवण-द्वाराह --

वरान् विभो त्वद् वरदेश्वराद् बुधः कथं वृणीते गुण-विक्रियात्मनाम् । ये नारकाणाम् अपि सन्ति देहिनां तान् ईश कैवल्य-पते वृणे न च ॥

न कामये नाथ तद् अप्य् अहं क्वचिन् न यत्र युष्मच्-चरणाम्बुजासवः । महत्तमान्तर्-हृदयान् मुख-च्युतो विधत्स्व कर्णायुतम् एष मे वरः ॥ [भ्प् ४.२०.२३-२४]

तद् अपि कैवल्यम् अपि ॥

॥ ४.२० ॥ पृथुः श्री-विष्णुम् ॥ २७ ॥

[२८]

तदीय-निज-सेवकता-प्राप्ति-कामना-द्वाराह -

यो दुस्त्यजान् क्षिति-सुत-स्वजनार्थ-दारान् प्रार्थ्यां श्रियं सुर-वरैः सदयावलोकाम् । नैच्छन् नृपस् तद्-उचितं महतां मधुद्विट्- सेवानुरक्त-मनसाम् अभवो ऽपि फल्गुः ॥ [भ्प् ५.१४.४४]

य आर्षभेय्यो भरतः ।

॥ ५.१४ ॥ श्री-शुकः ॥ २८ ॥

[27]

guṇa-śravaṇa-dvārāha --

varān vibho tvad varadeśvarād budhaḥ kathaṃ vṛṇīte guṇa-vikriyātmanām | ye nārakāṇām api santi dehināṃ tān īśa kaivalya-pate vṛṇe na ca ||

na kāmaye nātha tad apy ahaṃ kvacin na yatra yuṣmac-caraṇāmbujāsavaḥ |

mahattamāntar-hṛdayān mukha-cyuto vidhatsva karṇāyutam eṣa me varaḥ || [BhP 4.20.23-24]

tad api kaivalyam api ||

|| 4.20 || pṛthuḥ śrī-viṣṇum || 27 ||

[28]

tadīya-nija-sevakatā-prāpti-kāmanā-dvārāha -

yo dustyajān kṣiti-suta-svajanārtha-dārān prārthyāṃ śriyaṃ sura-varaiḥ sadayāvalokām | naicchan nṛpas tad-ucitaṃ mahatāṃ madhudviṭ- sevānurakta-manasām abhavo 'pi phalguḥ || [BhP 5.14.44]

ya ārṣabheyyo bharataḥ |

|| 5.14 || śrī-śukaḥ || 28 ||

English witness · section(s) 24

Anuccheda 24

It is said in srimad-Bhagavatam (6.11.25):

na naka-prstham na ca paramesthyam na sarvabhaumam na rasadhipatyam na yoga-siddhir apunar-bhavam va samanjasa tva virahayya kankse

"O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets, or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet."

Here the word "naka-prstham" means Dhruvaloka". If Dhruvaloka is rejected, then what need be said about the four other worlds described in the pervious verse quoted here. Those four worlds are all inferior to Dhruvaloka. Dhruvaloka is superior because it is near the spiritual world of Lord Visnu. This verse was spoken by sri Vrtra.

Prīti · Sanskrit §29 · English §25

[२९]

लोक-पालता-मात्र-लक्षण-तत्-सेवाभिमान-द्वाराप्य् आह --

प्रत्यानीताः परम भवता त्रायता नः स्व-भागा दैत्याक्रान्तं हृदय-कमलं तद्-गृहं प्रत्यबोधि । काल-ग्रस्तं कियद् इदम् अहो नाथ शुश्रूषतां ते मुक्तिस् तेषां न हि बहुमता नारसिंहापरैः किम् ॥ [भ्प् ७.८.४२]

स्पष्टम् ।

॥ ७.८ ॥ महेन्द्रः श्री-नृसिंहम् ॥ २९ ॥

[29]

loka-pālatā-mātra-lakṣaṇa-tat-sevābhimāna-dvārāpy āha --

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā daityākrāntaṃ hṛdaya-kamalaṃ tad-gṛhaṃ pratyabodhi | kāla-grastaṃ kiyad idam aho nātha śuśrūṣatāṃ te muktis teṣāṃ na hi bahumatā nārasiṃhāparaiḥ kim || [BhP 7.8.42]

spaṣṭam |

|| 7.8 || mahendraḥ śrī-nṛsiṃham || 29 ||

English witness · section(s) 25

Anuccheda 25

That liberation is also eclipsed by attaining close association with the Lord is confirmed by these words of srimad- Bhagavatam (10.16.37):

na naka-prstham na ca paramesthyam na sarvabhaumam na rasadhipatyam na yoga-siddhir apunar-bhavam va vanchanti yat-pada-rajah-prapannah

"Dear Lord, the dust of Your lotus feet is very wonderful. Any person who is fortunate enough to achieve this dust does not care for heavenly planets, lordship over all the planetary systems, the mystic perfections of yoga, or even liberation from material existence."

This verse says: "He does not care for heavenly planets, what to speak of lordship over Brahmaloka, what to speak of lordship over Patalaloka." In the second half of this stanza the word "va" (or) shows the relationshiop of all these. There the word "pada-rajah" (the dust of Your lotus feet) indicates close devotional association with the Lord. This verse was spoken by the Nagapatnis to the Supreme Personality of Godhead.

Prīti · Sanskrit §30 · English §26

[३०]

अथ कारणेषु महा-भागवत-सङ्ग-द्वाराह -

क्षणार्धेनापि तुलये न स्वर्गं नापुनर्-भवम् । भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किम् उताशिषः ॥ [भ्प् ४.२४.५७]

टीका च-तत्-पाद-मूले प्रविष्टस्य कृतान्त-भयाभावः कियान् अयं लाभः । यावता तद्-भक्त-सङ्ग एव सकल-पुरुषार्थ-श्रेणि-शिरसि नरीनर्ति इत्य् आदि ।

॥ ४.२४ ॥ श्री-रुद्रः प्रचेतसः ॥ ३० ॥

[30]

atha kāraṇeṣu mahā-bhāgavata-saṅga-dvārāha -

kṣaṇārdhenāpi tulaye na svargaṃ nāpunar-bhavam | bhagavat-saṅgi-saṅgasya martyānāṃ kim utāśiṣaḥ || [BhP 4.24.57]

ṭīkā ca-tat-pāda-mūle praviṣṭasya kṛtānta-bhayābhāvaḥ kiyān ayaṃ lābhaḥ | yāvatā tad-bhakta-saṅga eva sakala-puruṣārtha-śreṇi-śirasi narīnarti ity ādi |

|| 4.24 || śrī-rudraḥ pracetasaḥ || 30 ||

English witness · section(s) 26

Anuccheda 26

Liberation is also eclipsed by the activities of chanting the glories of the Supreme Personality of Godhead. This is confirmed by these words of srimad-Bhagavatam (7.6.25):

tuste ca tatra kim alabhyam ananta adye kim tair guna-vyatikarad iha ye sva-siddhah dharmadayah kim agunena ca kanksitena saram jusam caranayor upagayatam nah

"Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification, and liberattion, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kama, artha, and moksa."

In this verse the word "agunena" means "by liberation", and "saram-jusam" means "of the saintly devotees who taste the sweetness of glorifying the Lord". This verse was spoken by sri Prahlada to the sons of the demons.

Prīti · Sanskrit §31 · English §27

[३१]

तथैवाहुः -

यावत् ते मायया स्पृष्टा भ्रमाम इह कर्मभिः । तावद् भवत्-प्रसङ्गानां सङ्गः स्यान् नो भवे भवे ॥

तुलयाम लवेनापि न स्वर्गं नापुनर्-भवम् । भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किम् उताशिषः ॥ [भ्प् ४.३०.३२-३३] (पगे २४)

तद्-बहिर्मुखताप्राप्त्य्-आशङ्कया तत्-परिहार्-कारणं प्रार्थयन्ते यावद् इति । नैतावत्त्वं तत्-सङ्गस्य किन्त्व् अपार-महिमत्वम् एवेत्य् आहुः तुलयामेवेति । अतो यावद् इत्य् आदिकं प्रेम्नैव भगवच्-चरण-सामीप्य- प्राप्त्य्-आशयोक्तं न सामीप्याद्-मुक्ति-सम्पत्त्याशयेति ज्ञेयम् ।

॥ ४.३० ॥ प्रचेतसः श्रीमद्-अष्टभुजं पुरुषम् ॥ ३१ ॥

[31]

tathaivāhuḥ -

yāvat te māyayā spṛṣṭā bhramāma iha karmabhiḥ | tāvad bhavat-prasaṅgānāṃ saṅgaḥ syān no bhave bhave ||

tulayāma lavenāpi na svargaṃ nāpunar-bhavam | bhagavat-saṅgi-saṅgasya martyānāṃ kim utāśiṣaḥ || [BhP 4.30.32-33] (page 24)

tad-bahirmukhatāprāpty-āśaṅkayā tat-parihār-kāraṇaṃ prārthayante yāvad iti | naitāvattvaṃ tat-saṅgasya kintv apāra-mahimatvam evety āhuḥ tulayāmeveti | ato yāvad ity ādikaṃ premnaiva bhagavac-caraṇa-sāmīpya- prāpty-āśayoktaṃ na sāmīpyād-mukti-sampattyāśayeti jñeyam |

|| 4.30 || pracetasaḥ śrīmad-aṣṭabhujaṃ puruṣam || 31 ||

English witness · section(s) 27

Anuccheda 27

Liberation is also eclipsed by hearing the glories of the Supreme Personality of Godhead. This is confirmed by the following words of srimad-Bhagavatam (4.20.23-24):

varan vibho tvad varadesvarad budhah katham vrnite guna-vikriyatmanam ye narakanam api santi dehinam tan isa kaivalya-pate vrne na ca

"My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of material nature? Such benedictions are available automatically, even in the lives of the living entities suffering in hellish conditions.My dewar Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

na kamaye natha tad apy aham kvacin na yatra yusmac-caranambujasavah mahattamantar-hrdayan mukha-cyuto vidhatsva karnayutam esa me varah

"My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction where there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."

In this verse the words "tad api" mean "even liberation". These verses were spoken by King Prthu to Lord Visnu.

Prīti · Sanskrit §32 · English §28

[३२]

अन्यत्रापीदृशोऽर्थो दृश्यते । तत्र तत्-तच्-छास्त्रस्य परम-फलत्वे । यथा माध्व-भाष्य-धृतं बृहत्-तन्त्रम् -

यथा श्री-नित्य-मुक्तापि प्राप्त-कामापि सर्वदा । उपास्ते नित्यशो विष्णुम् एवं भक्तो भवेद् अपि ॥

ब्रह्म-वैवर्ते च - न ह्रासो न च वृद्धिर् वा मुक्तानां विद्यते क्वचित् । विद्वत्-प्रत्यक्ष-सिद्धत्वात् कारणाभावतोऽनुमा ॥

हरेर् उपासना चात्र सदैव सुख-रूपिणी । न च साधन-भूता सा सिद्धिर् एवात्र सा यतः ॥ इति ।

तद्-उत्थापिता सौपर्ण-श्रुतिश् च - सर्वदैतम् उपासीत यावद्-विमुक्तिर् मुक्ता ह्य् एतम् उपासते । इति ।

तदीय-भारत-तात्पर्ये च श्रुत्य्-अन्तराभिधानम् - मुक्तानाम् अपि भक्तिर् हि परमानन्द-रूपिणी इति ।

एष एवार्थः श्री-बृहद्-गौतमीयेऽपि दृश्यते, यथा - एवं दीक्षां चरेद् यस् तु पुरुषो वीत-कल्मषः । स लोके वर्तमानोऽपि जीवन्-मुक्त प्रमोदते ॥

उदिताकृतिर् आनन्दः सर्वत्र सम-दर्शकः । पूर्णाहन्तामयी साक्षाद् भक्तिः स्यात् प्रेम-लक्षणा ॥

अन्यत्र हानोपादान-वृद्धि-रहितत्वात् सम-दर्शित्वं ज्ञेयम् । अत्र मुनय ऊचुः - कथं भक्तिर् भवेत् प्रेम्ना जीवन्-मुक्तस्य नारद । जीवन्-मुक्त-शरीराणां चित्-सत्ता-निःस्पृहा यतः । विरक्तेः कारणं भक्तिः सा तु मुक्तेस् तु साधनम् ॥

नारद उवाच - भद्रम् उक्तं भवद्भिश् च मुक्तिस् तुर्यातीता निगद्यते । कृष्ण-धाम-मयं ब्रह्म क्वचित् कुत्रापि भासते ॥

निर्बीजेन्द्रियगं तत् तु आत्मस्थं केवलं सुखम् । कृष्णस् तु परिपूर्णात्मा सर्वत्र सुख-रूपकः । भक्ति-वृत्ति-कृताभ्यासात् तत्-क्षणाद् गोचरीकृतः ॥ इति ।

तादृग्-अर्थत्वेनैवाद्वैत-वाद-गुरुभिर् अपि सम्मता श्री-नृसिंह-तापनी च - यं ह वै सर्वे वेदा आनमन्ति मुमुक्षवो ब्रह्म-वादिनश् च [न्तु २.४] इति । यथा मुक्ता अपि लीलया विग्रहं कृत्वा भगवन्तं भजन्ते इति हि तद्- भाष्यम् ।

ब्रह्मणा वदितुं स्थिरीभवितुं शीलम् एषाम् इति ब्रह्म-वादिनी मुक्ता इति वद स्थैर्ये [पाण् ७.२.७] इति स्मरणात् । श्री-गीतोपनिषदश् च - तेषां ज्ञानी नित्य-युक्त एक-भक्तिर् विशिष्यते [गीता ७.१०] इति ।

अथ तस्याः परम-भगवद्-अनुग्रह-प्राप्यत्वे नारद-पञ्चरात्रीय जितं ते स्तोत्रं, यथा -

मोक्ष-सालोक्य-सारूप्यान् प्रार्थये न धराधर । इच्छामि हि महाभाग कारुण्यं तव सुव्रत ॥

पुरुषार्थान्तरय-तिरस्कारे हयशीर्षीय-श्री-नारायण-व्यूह-स्तवः - न धर्मं कामम् अर्थं वा मोक्षं वा वरदेश्वर । प्रार्थये तव पादाब्जे दास्यम् एवाभिकामये ॥

पुनः पुनर् वरान् दित्सुर् विष्णुर् मुक्तिं न याचितः । भक्तिर् एव वृता येन प्रह्लादं तं नमाम्य् अहम् ॥ (पगे २५)

यदृच्छया लब्धम् अपि विष्णोर् दाशरथेस् तु यः । नैच्छन् मोक्षं विना दास्यं तस्मै हनुमते नमः ॥ इति ।

पुनर् जितं-ते-स्तोत्रं च - धर्मार्थ-काम-मोक्षेषु नेच्छा मम कदाचन । तत्-पाद-पङ्कजस्याधो जीवितं दीयतां मम ॥ इति ।

न च तादृश-भगवत्-प्रीत्या तत्-तत्-पुरुषार्थ-तिरस्कारोऽद्भुत इव । यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना सर्वैर् गुणैस् तत्र समासते सुराः [भ्प् ५.१८.१२] इति
भक्ति-स्वाभाविक-भूतअ-कारुण्य-गुणेनाप्य् असौ श्रूयते । यथाह -

न कामये ऽहं गतिम् ईश्वरात् पराम् अष्टर्द्धि-युक्ताम् अपुनर्-भवं वा । आर्तिं प्रपद्ये ऽखिल-देह-भाजाम् अन्तः-स्थितो येन भवन्त्य् अदुःखाः ॥ [भ्प् ९.२१.१२]

स्पष्टम् । न चात्र यथा दया-वीरस्यास्य दया-मात्रेणाप्य् अपरित्यागः । न तु सारासारत्व-ज्ञानेन । तथा

उपस्थित-महार्थ-परित्यागित्वाद् दान- वीराणां तेषाम् अपि भगवत्-प्रीति-जनोत्साह-मात्रेणेत्य् आशङ्क्यम् । सर्व- तत्त्वानुभविनां परमार्थैक-निष्ठा-ग्रहाणां श्री-शुक-देवादीनाम् अपि तत्रोदाहृतत्वाद् । तस्माद् अस्त्य् एव भगवत्-प्रीतेः सर्वस्माद् अप्य् अपवर्गाद् उपादेयत्वम् ॥

॥ ९.२१ ॥ रन्ति-देवः ॥ ३२ ॥

[32]

anyatrāpīdṛśo'rtho dṛśyate | tatra tat-tac-chāstrasya parama-phalatve | yathā mādhva-bhāṣya-dhṛtaṃ bṛhat-tantram -

yathā śrī-nitya-muktāpi prāpta-kāmāpi sarvadā | upāste nityaśo viṣṇum evaṃ bhakto bhaved api ||

brahma-vaivarte ca - na hrāso na ca vṛddhir vā muktānāṃ vidyate kvacit | vidvat-pratyakṣa-siddhatvāt kāraṇābhāvato'numā ||

harer upāsanā cātra sadaiva sukha-rūpiṇī | na ca sādhana-bhūtā sā siddhir evātra sā yataḥ || iti |

tad-utthāpitā sauparṇa-śrutiś ca - sarvadaitam upāsīta yāvad-vimuktir muktā hy etam upāsate | iti |

tadīya-bhārata-tātparye ca śruty-antarābhidhānam - muktānām api bhaktir hi paramānanda-rūpiṇī iti |

eṣa evārthaḥ śrī-bṛhad-gautamīye'pi dṛśyate, yathā - evaṃ dīkṣāṃ cared yas tu puruṣo vīta-kalmaṣaḥ | sa loke vartamāno'pi jīvan-mukta pramodate ||

uditākṛtir ānandaḥ sarvatra sama-darśakaḥ | pūrṇāhantāmayī sākṣād bhaktiḥ syāt prema-lakṣaṇā ||

anyatra hānopādāna-vṛddhi-rahitatvāt sama-darśitvaṃ jñeyam | atra munaya ūcuḥ - kathaṃ bhaktir bhavet premnā jīvan-muktasya nārada | jīvan-mukta-śarīrāṇāṃ cit-sattā-niḥspṛhā yataḥ | virakteḥ kāraṇaṃ bhaktiḥ sā tu muktes tu sādhanam ||

nārada uvāca - bhadram uktaṃ bhavadbhiś ca muktis turyātītā nigadyate | kṛṣṇa-dhāma-mayaṃ brahma kvacit kutrāpi bhāsate ||

nirbījendriyagaṃ tat tu ātmasthaṃ kevalaṃ sukham | kṛṣṇas tu paripūrṇātmā sarvatra

sukha-rūpakaḥ | bhakti-vṛtti-kṛtābhyāsāt tat-kṣaṇād gocarīkṛtaḥ || iti |

tādṛg-arthatvenaivādvaita-vāda-gurubhir api sammatā śrī-nṛsiṃha-tāpanī ca - yaṃ ha vai sarve vedā ānamanti mumukṣavo brahma-vādinaś ca [NTU 2.4] iti | yathā muktā api līlayā vigrahaṃ kṛtvā bhagavantaṃ bhajante iti hi tad- bhāṣyam |

brahmaṇā vadituṃ sthirībhavituṃ śīlam eṣām iti brahma-vādinī muktā iti vada sthairye [Pāṇ 7.2.7] iti smaraṇāt | śrī-gītopaniṣadaś ca - teṣāṃ jñānī nitya-yukta eka-bhaktir viśiṣyate [Gītā 7.10] iti |

atha tasyāḥ parama-bhagavad-anugraha-prāpyatve nārada-pañcarātrīya jitaṃ te stotraṃ, yathā -

mokṣa-sālokya-sārūpyān prārthaye na dharādhara | icchāmi hi mahābhāga kāruṇyaṃ tava suvrata ||

puruṣārthāntaraya-tiraskāre hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stavaḥ - na dharmaṃ kāmam arthaṃ vā mokṣaṃ vā varadeśvara | prārthaye tava pādābje dāsyam evābhikāmaye ||

punaḥ punar varān ditsur viṣṇur muktiṃ na yācitaḥ | bhaktir eva vṛtā yena prahlādaṃ taṃ namāmy aham || (page 25)

yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ | naicchan mokṣaṃ vinā dāsyaṃ tasmai hanumate namaḥ || iti |

punar jitaṃ-te-stotraṃ ca - dharmārtha-kāma-mokṣeṣu necchā mama kadācana | tat-pāda-paṅkajasyādho jīvitaṃ dīyatāṃ mama || iti |

na ca tādṛśa-bhagavat-prītyā tat-tat-puruṣārtha-tiraskāro'dbhuta iva | yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [BhP 5.18.12] iti bhakti-svābhāvika-bhūtaa-kāruṇya-guṇenāpy asau śrūyate | yathāha -

na kāmaye 'haṃ gatim īśvarāt parām aṣṭarddhi-yuktām apunar-bhavaṃ vā | ārtiṃ prapadye 'khila-deha-bhājām antaḥ-sthito yena bhavanty aduḥkhāḥ || [BhP 9.21.12]

spaṣṭam | na cātra yathā dayā-vīrasyāsya dayā-mātreṇāpy apārityāgaḥ | na tu sārāsāratva-jñānena | tathā upasthita-mahārtha-parityāgitvād dāna- vīrāṇāṃ teṣām api bhagavat-prīti-janotsāha-mātreṇety āśaṅkyam | sarva- tattvānubhavināṃ paramārthaika-niṣṭhā-grahāṇāṃ śrī-śuka-devādīnām api tatrodāhṛtatvād | tasmād asty eva bhagavat-prīteḥ sarvasmād apy apavargād upādeyatvam ||

|| 9.21 || ranti-devaḥ || 32 ||

English witness · section(s) 28

Anuccheda 28

Liberation is also eclipsed by the desire to become a servant of the Supreme Personality of Godhead. This is confirmed by the following words of srimad-Bhagavatam (5.14.44):

yo dustyajan ksiti-suta-svajanartha-daran prarthyam sriyam sura-varaih sadayavalokam naicchan nrpas tad-ucitam mahatam madhudvit- sevanurakta-manasam abhavo 'pi phalguh

"My dear king, the activities of Bharata Maharaja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife, and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength, and renunciation of the Supreme Personality of Godhead, Krsna. Krsna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."

In this verse the word "yah" (who) refers to Rsabhadeva's son Bharata. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §33–34 · English §29

[३३]

अतएवान्येषाम् अपि वैदिकानां साधनानां सैव मुख्यं फलम् इति निर्दिशति

पूर्तेन तपसा यज्ञैर् दानैर् योग-समाधिना । राद्धं निःश्रेयसं पुंसां मत्-प्रीतिस् तत्त्वविन्-मतम् ॥ [भ्प् ३.९.४१]

टीका च-न च मत्-प्रीतेर् अप्य् अधिकं किञ्चिद् अस्ति इत्य् आहुः पूर्तादिभी राद्धं सिद्धं यन् निःश्रेयसं फलम् । तत् मत्-प्रीतेर् एवेति तत्त्व-विदां मतम् इत्य् एषा ।

[३४]

अन्यत् तु फलम् अतत्त्व-विदां मतं तत्राह -

अहम् आत्मात्मनां धातः प्रेष्ठः सन् प्रेयसाम् अपि । अतो मयि रतिं कुर्याद् देहादिर् यत्-कृते प्रियः ॥ [भ्प् ३.९.४२]

आत्मनां रश्मि-स्थानीयानां शुद्ध-जीवानाम् अपि आत्मा मण्डल-स्थानीयः परमात्माहम् । कृष्णम् एनम् अवेहि त्वम् आत्मानम् अखिलात्मनाम् [भ्प् १०.१४.५५] इति च वक्ष्यते । अतः प्रेयसाम् आत्मनाम् अपि प्रेष्ठः सन् निरवद्यः । येषाम् आत्मनां कृते देहादिर् अर्थोऽपि प्रियो भवति । कुर्यात् सर्व एव कर्तुम् अर्हतीत्य् अर्थः । अतो मद्-अज्ञान-दोषेणैव न करोतीत्य् भावः ॥

॥ ३.९ ॥ श्री-गर्भोदशायी ब्रह्माणम् ॥ ३३-३४ ॥

[33]

ataevānyeṣām api vaidikānāṃ sādhanānāṃ saiva mukhyaṃ phalam iti nirdiśati

pūrtena tapasā yajñair dānair yoga-samādhinā | rāddhaṃ niḥśreyasaṃ puṃsāṃ mat-prītis tattvavin-matam || [BhP 3.9.41]

ṭīkā ca-na ca mat-prīter apy adhikaṃ kiñcid asti ity āhuḥ pūrtādibhī rāddhaṃ siddhaṃ yan niḥśreyasaṃ phalam | tat mat-prīter eveti tattva-vidāṃ matam ity eṣā |

[34]

anyat tu phalam atattva-vidāṃ mataṃ tatrāha -

aham ātmātmanāṃ dhātaḥ preṣṭhaḥ san preyasām api | ato mayi ratiṃ kuryād dehādir yat-kṛte priyaḥ || [BhP 3.9.42]

ātmanāṃ raśmi-sthānīyānāṃ śuddha-jīvānām api ātmā maṇḍala-sthānīyaḥ paramātmāham | kṛṣṇam enam avehi tvam ātmānam akhilātmanām [BhP 10.14.55] iti ca vakṣyate | ataḥ preyasām ātmanām api preṣṭhaḥ san niravadyaḥ | yeṣām ātmanāṃ kṛte dehādir artho'pi priyo bhavati | kuryāt sarva eva kartum arhatīty arthaḥ | ato mad-ajñāna-doṣeṇaiva na karotīty bhāvaḥ ||

|| 3.9 || śrī-garbhodaśāyī brahmāṇam || 33-34 ||

English witness · section(s) 29

Anuccheda 29

Liberation is also eclipsed by the desire to serve the Lord by becoming a demigod and ruling a planet on the Lord's behalf. This is described in the following words of srimad-Bhagavatam (7.8.42):

pratyanitah parama bhavata trayata nah sva-bhaga daityakrantam hrdaya-kamalam tad-grham pratyabodhi kala-grastam kiyad idam aho natha susrusatam te muktis tesam na hi bahumata narasimhaparaih kim

"O Supreme Lord, You are our deliverer and protector. Our shares of sacrifice, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakasipu was most fearsome, our hearts, which are Your permenant abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kama, artha, and dharma."

The meaning of this verse is clear. This verse was spoken by the demigod Indra to Lord Nrsimha.

Prīti · Sanskrit §35 · English §30

[३५]

अतएव शुद्ध-प्रीतिमत एव सर्वतः श्रैष्ठ्यम् आह -

रजोभिः सम-सङ्ख्याताः पार्थिवैर् इह जन्तवः । तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः ॥

प्रायो मुमुक्षवस् तेषां केचनैव द्विजोत्तम । मुमुक्षूणां सहस्रेषु कश्चिन् मुच्येत सिध्यति ॥

मुक्तानाम् अपि सिद्धानां नारायण-परायणः । सुदुर्लभः प्रशान्तात्मा कोटिष्व् अपि महामुने ॥ [भ्प् ६.१४.३-५]

श्रेयः पर-लोक-सुख-साधनं धर्मादि । मुच्येत जीवन्-मुक्तओ भवति । जीवन्-मुक्तस्य च यस्य भगवद्-आद्य्-अपराधो दैवान् न स्यात् स एव सिध्यति तत्-तल्-लक्षणाम् अनित्मां मुक्तिं प्राप्नोति ।

आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्य् अधोऽनादृत्य-युष्मद्-अङ्घ्रयः ॥ [भ्प् १०.२.३२]

जीवन्-मुक्ताः प्रपद्यन्ते पुनः संसार-वासनाम् । यद्य् अचिन्त्य-महा-शक्तौ भगवत्य् अपराधिनः ॥ [भागवत-परिशिष्ट]

नानुव्रजति यो मोहाद् व्रजन्तं परमेश्वरम् । ज्ञानाग्नि-दग्ध-कर्मापि स भवेद् ब्रह्म-राक्षसः ॥ इत्य् आदि भक्ति-

सन्दर्भे दर्शित-प्रमाणेभ्यः । (पगे २६) तत्र जीवन्-मुक्तानां सिद्ध-

मुक्तानां च याः कोटयस् तास्व् अपि नायं सुखापो भगवान् [भ्प् १०.९.२१] इत्य् आदेः । मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् [भ्प् ५.६.१८] इत्य् अतश् च नारायण-परायणः सुदुर्लभ एव यतः स एव प्रशान्तात्मा प्रकृष्ट- भगवत्-तत्त्व-निष्ठा-वरिष्ठ इत्य् अर्थः । शमो मन्-निष्ठता बुद्धेः [भ्प् ११.१९.१६] इति श्री-भगवता स्वयं व्याख्यातत्वात् ।

॥ ६.१४ ॥ राजा श्री-शुकम् ॥ ३५ ॥

[35]

ataeva śuddha-prītimata eva sarvataḥ śraiṣṭhyam āha -

rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ | teṣāṃ ye kecanehante śreyo vai manujādayaḥ ||

prāyo mumukṣavas teṣāṃ kecanaiva dvijottama | mumukṣūṇāṃ sahasreṣu kaścin mucyeta sidhyati ||

muktānām api siddhānāṃ nārāyaṇa-parāyaṇaḥ | sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune || [BhP 6.14.3-5]

śreyaḥ para-loka-sukha-sādhanaṃ dharmādi | mucyeta jīvan-muktao bhavati | jīvan-muktasya ca yasya bhagavad-ādy-aparādho daivān na syāt sa eva sidhyati tat-tal-lakṣaṇām anitmāṃ muktiṃ prāpnoti |

āruhya kṛcchreṇa paraṃ padaṃ tataḥ patanty adho'nādṛtya-yuṣmad-aṅghrayaḥ || [BhP 10.2.32]

jīvan-muktāḥ prapadyante punaḥ saṃsāra-vāsanām | yady acintya-mahā-śaktau bhagavaty aparādhinaḥ || [Bhāgavata-pariśiṣṭa]

nānuvrajati yo mohād vrajantaṃ parameśvaram | jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ || ity ādi bhakti-

sandarbhe darśita-pramāṇebhyaḥ | (page 26) tatra jīvan-muktānāṃ siddha-

muktānāṃ ca yāḥ koṭayas tāsv api nāyaṃ sukhāpo bhagavān [BhP 10.9.21] ity ādeḥ | muktiṃ dadāti karhicit sma na bhakti-yogam [BhP 5.6.18] ity ataś ca nārāyaṇa-parāyaṇaḥ sudurlabha eva yataḥ sa eva praśāntātmā prakṛṣṭa- bhagavat-tattva-niṣṭhā-variṣṭha ity arthaḥ | śamo man-niṣṭhatā buddheḥ [BhP 11.19.16] iti śrī-bhagavatā svayaṃ vyākhyātatvāt |

|| 6.14 || rājā śrī-śukam || 35 ||

English witness · section(s) 30

Anuccheda 30

Liberation is also eclipsed by associating with great devotees of the Lord. This is described in these words of srimad- Bhagavatam (4.24.57):

Srila Jiva Gosvami's

Sri Priti-sandarbha

Because the demoniac king Hiranyakasipu was most fearsome, our hearts, which are Your permenant abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kama, artha, and dharma."

The meaning of this verse is clear. This verse was spoken by the demigod Indra to Lord Nrsimha.

Anuccheda 30

Liberation is also eclipsed by associating with great devotees of the Lord. This is described in these words of srimad- Bhagavatam (4.24.57):

ksanardhenapi tulaye na svargam napunar-bhavam bhagavat-sangi-sangasya martyanam kim utasisah

"If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest, then, can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"

srila sridhara Svami comments:

"A person who has attained the feet of a great devotee becomes free of all fear. What remains to be attained by him? Association with a devotee of the Lord dances on the heads of all other goals of life."

Prīti · Sanskrit §36 · English §31

[३६]

अतएव -- प्रायेण मुनयो राजन् निवृत्ता विधि-षेधतः । नैर्गुण्य-स्था रमन्ते स्म गुणानुकथने हरेः ॥ [भ्प् २.१.७]

इत्य् आदि-त्रयेणात्माराम-श्रेष्ठानां भक्तिं प्रदर्श्य तद्-अभाववतां निन्दा - तद्-अश्म-सारं हृदयं बतेदं [भ्प् २.३.२४] इत्य् आदिना । अतएवाह --

तथापि ब्रूमहे प्रश्नांस् तव राजन् यथा-श्रुतम् । सम्भाषणीयो हि भवान् आत्मनः शुद्धिम् इच्छता ॥ [भ्प् ७.१३.२३]

शुद्धिं शुद्ध-भक्ति-वासना-रूपाम् ।

॥ ७.१३ ॥ श्री-दत्तात्रेयः श्री-प्रह्लादम् ॥ ३६ ॥

[36]

ataeva -- prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ | nairguṇya-sthā ramante sma guṇānukathane hareḥ || [BhP 2.1.7]

ity ādi-trayeṇātmārāma-śreṣṭhānāṃ bhaktiṃ pradarśya tad-abhāvavatāṃ nindā - tad-aśma-sāraṃ hṛdayaṃ batedaṃ [BhP 2.3.24] ity ādinā | ataevāha --

tathāpi brūmahe praśnāṃs tava rājan yathā-śrutam | sambhāṣaṇīyo hi bhavān ātmanaḥ śuddhim icchatā || [BhP 7.13.23]

śuddhiṃ śuddha-bhakti-vāsanā-rūpām |

|| 7.13 || śrī-dattātreyaḥ śrī-prahlādam || 36 ||

English witness · section(s) 31

Anuccheda 31

This is also confirmed by the following words of srimad- Bhagavatam (4.30.33-34):

yavat te mayaya sprsta bhramama iha karmabhih tavad bhavat-prasanganam sangah syan no bhave bhave

tulayama lavenapi na svargam napunar-bhavam bhagavat-sangi. . .

Afraid that they will turn their faces away from the Lord and become non-devotees, the devotees offer this prayer, to protect themselves from becoming non-devotees. By associating with devoptees, they save themselves from becoming non-devotees. In the second of these verses is described the limitless glory of the devotees. In the first of these verses the devotees say they wish to love the lotus feet of the Lord and stay near them. The devotees do not desire samipya-mukti or any other kind of liberation. These two verses were spoken by the Pracetas to the eight-armed Purusa-avatara.

PRĪTI-SANDARBHA

6.4

Sections 37–48

10 bilingual sequence blocks

Prīti · Sanskrit §37 · English §32

[३७]

अतएव -

वाग् गद्गदा द्रवते यस्य चित्तं रुदत्य् अभीक्ष्णं हसति क्वचिच् च । विलज्ज उद्गायति नृत्यते च मद्-भक्ति-युक्तो भुवनं पुनाति ॥ [भ्प् ११.१४.२४]

स्पष्टम् ।

[37]

ataeva -

vāg gadgadā dravate yasya cittaṃ rudaty abhīkṣṇaṃ hasati kvacic ca | vilajja udgāyati nṛtyate ca mad-bhakti-yukto bhuvanaṃ punāti || [BhP 11.14.24]

spaṣṭam |

English witness · section(s) 32

Anuccheda 32

Similar verses are seen in many different places in the scriptures. That devotional service is the highest attainment is also confirmed in the following words from the Brhat-tantra, words quoted by srila Madhvacarya in his commentary:

yatha srir nitya-muktapi prapta-kamapi sarvada upaste nityaso visnum evam bhakto bhaved api

"Even though she is eternally liberated, and even though her every desire is at once fulfilled, Goddess Laksmi still worships Lord Visnu eternally. The devotees also act in that way."

In the Brahma-vaivarta Purana it is said:

na hraso na ca vrddhir va muktanam vidyate kvacit vidvat-pratyaksa-siddhatvat karanabhavato 'numa

"For the liberated souls there is not improvement and no diminution. Because their knowledge is perfect, they are free from cause and effect.

harer upasana catra sadaiva sukha-rupini na ca sadhana-bhuta sa siddhir evatra sa yatah

"In the spiritual world they have forms of bliss. There they worship Lord Hari eternally. They do not make gradual advancement in devotional service, for their devotion is always perfect."

In the Sauparna-sruti it is said:

"The liberated souls worship Lord Hari eternally. The goddess of liberation herself worships Lord Hari."

In his Bharata-tatparya commentary on Mahabharata, srila Madhvacarya quotes these words from another place in the sruti-sastra:

muktanam pai bhaktir hi paramananda-rupini

"The liberated souls also engage in devotional service. It brings them great bliss."

evam diksam cared yas tu puruso vita-kalmasah sa loke vartamano 'pi jivan-muktah pramodate

"A sinless person initiated by a bona-fide spiritual master becomes liberated. Even as he lives in the material world he is both liberated and happy.

uditakrtir anandah sarvatra sama-darsakah purnahanta-mayi saksad bhaktih syat prema-laksana

"He becomes bliss personified. He sees with equal vision. Retaining his individual identity, he serves the Lord with great love and devotion."

The equal vision mentioned here means that the devotees are equal in both loss and gain. In the Gautamiya Tantra the sages ask this question:

katham bhaktir bhavet premna jivan-muktasya narada jivan-mukta-sariranam cit-satta-nihsprha yatah virakteh karanam bhaktih sa tu muktes tu sadhanam

"Why would a soul liberated in this life serve the Supreme Lord with love and devotion? The souls already liberated in this life have already attained eternal liberated life. Therefore they have no material desires. Devotional service is only a means to attain an end, to attain renunciation, or to attain liberation."

To this question sri Narada gives the following answer:

bhadra-muktam bhavadbhis ca muktis turya parat para niraham yatra cit-satta turya sa muktir ucyate

"You are all perfectly liberated. Liberation is beyond the material world. It is higher than the highest. Spiritual existence where individual identy no longer exists is called liberation.

purnahanta-mayi bhaktis turyatita nigadyate krsna-dhamamayam brahma kvacit kutrapi bhasate

"However, individual identity continues to exist in devotional service, which is said to be above even liberation. The impersonal Brahman effulgence that is the goal of liberation is only the effulgence of Lord Krsna's limbs.

nirvijendriya-gam tat tu atma-stham kevalam sukham krsnas tu paripurnatma sarvatra sukha-rupakah bhakti-vrtti-krtabhyasat tat-ksanad gocari-krtah

"Spiritual bliss is perceived only by spiritual senses. Lord Krsna is the original form of the Supreme. He is always full of bliss. By regularly serving Him with devotion one can come to see Him directly."

Even the impersonalist philosophers accept the supreme position of the Lord's personal form. In the Nrsimha-tapani Upanisad (2.4) it is said:

yam vai sarve deva amananti mumuksavo brahma-vadinas ca

"The demigods, the brahmavadis, and the jnanis who long for liberation all bow down before the Supreme Personality of Godhead."

In his commentary on that verse sri sankaracarya says:

yatha mukta api lilaya vigraham krtva bhagavantam bhajante

"The liberated souls attain spiritual bodies, worship the Supreme Personality of Godhead and participate in His pastimes."

The word "brahma-vadinah" here means "liberated souls". This is supported by these words of Panini (Astadhyayi 7.2.7):

vada sthairye

That the impersonalist jnanis eventually become devotees is also confiremd by these words (Bhagavad-gita 7.17):

tesam jnani nitya-yukta eka-bhaktir visisyate

"Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best."

That the mercy of the Supreme Personality of Godhead is the highest attainemnt is confirmed by the following words of the Narada-pancaratra, Jitanta-stotra:

moksa-salokya-sarupyan prarthaye na dharadhara icchami hi maha-bhaga karunyam tava suvrata

"O Lord, O maintainer of the worlds, I do not pray for liberation, or to live on Your planet, or to have a from like Your form. I wish only for Your mercy."

That devotional service eclipses all other goals of life is confirmed by these words of sri Hayasirsa-pancaratra, sri Narayana-vyuha-stava:

na dharmam kamam artham va moksam va varadesvara prarthaye tava padabje dasyam evabhikamaye

"O Supreme Personality of Godhead, O giver of boons, I do not pray for piety, sense pleasure, or wealth. I wish only service to Your feet.

punah punar varan ditsur visnur muktim na yacitah bhaktir eva vrta yena prahladam tam namamy aham

"I offer my respectful obeisances to sri Prahlada. Even though Lord Visnu again and again offered boons to him, he never asked for liberation. The boons he chose were only devotional service.

yadrcchaya labdham api visnor dasarathes tu yah naicchan moksam vina dasyam tasmai hanumate namah

"I offer my respectful obeisances to sri Hanuman. Even though Lord Ramacandra offered him liberation, he would not accept it without devotional service."

In the Jitanta-stotra it is also said:

dharmartha-kama-moksesu neccha mama kadacana tvat-pada-pankajasyadho jivitam diyatam mama

"O Lord, never I will wish for material piety, sense pleasure, or money. Please give me only a place under Your lotus feet."

It is not surprising that love for the Supreme Lord eclipses all other goals of life. In srimad-Bhagavatam (5.18.12) it is said:

yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah

"All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."

Devotional service brings the virtue of compassion. In srimad-Bhagavatam (9.21.12) King Rantideva says:

na kamaye 'ham gatim isvarat param astarddhi-yuktam apunar-bhavam va artim prapadye 'khila-deha-bhajam antah-sthito yena bhavanty aduhkhah

"I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering."

The meaning of this verse is clear. Because he was a great hero of compassion (daya-vira), King Rantideva would not abandon the people in general. Neither did he consider who was worthy and who was not worthy to receive charity from him. In the same way, persons who are heroes of charity (dana-vira), persons who, because of their earnest love for the Supreme Personality of Godhead, have renounced even liberation, have nothing to fear. Such persons, persons like srila sukadeva Gosvami, persons who know the truth, persons who have faith that love for the Supreme Lord is the highest goal of life, are described in this verse. Such persons choose love for the Supreme Personality of Godhead over any kind of liberation. This verse was spoken by King Rantideva.

Prīti · Sanskrit §38 · English §33

[३८]

तथा - निरपेक्षं मुनिं शान्तं निर्वैरं सम-दर्शनम् । अनुव्रजाम्य् अहं नित्यं पूयेयेत्य् अङ्घ्रि-रेणुभिः ॥ [भ्प् ११.१४.१६]

निरपेक्षं निष्किञ्चन-भक्तम् । अतएव शान्तं क्षोभ-रहितम् अतएवान्यत्र निर्वैरं सम-दर्शनं च हेयोपादेय-भावना-रहितं मुनिं श्री- नारदादिम् अनुव्रजामि । यतस् तस्य तादृश-निष्कपट-भक्ति-मय-साधुत्व- दर्शनेन ममापि तत्र भक्ति-विशेषो जायते । कथं गोपनीय इत्य् आह पूयेयेति । मद्-भक्त्य्-अनिष्कृति-दोषात् पवित्रितः स्याम् इति भावेनेति भावः ।

॥ ११.१४ ॥ श्री-भगवान् ॥ ३७-३८ ॥

[38]

tathā - nirapekṣaṃ muniṃ śāntaṃ nirvairaṃ sama-darśanam | anuvrajāmy ahaṃ nityaṃ pūyeyety aṅghri-reṇubhiḥ || [BhP 11.14.16]

nirapekṣaṃ niṣkiñcana-bhaktam | ataeva śāntaṃ kṣobha-rahitam ataevānyatra nirvairaṃ sama-darśanaṃ ca heyopādeya-bhāvanā-rahitaṃ muniṃ śrī- nāradādim anuvrajāmi | yatas tasya tādṛśa-niṣkapaṭa-bhakti-maya-sādhutva- darśanena mamāpi tatra bhakti-viśeṣo jāyate | kathaṃ gopanīya ity āha pūyeyeti | mad-bhakty-aniṣkṛti-doṣāt pavitritaḥ syām iti bhāveneti bhāvaḥ |

|| 11.14 || śrī-bhagavān || 37-38 ||

English witness · section(s) 33

Anuccheda 33

Love for the Supreme Personality of Godhead is ultimate result obtained by following the spiritual practices described in the Vedas. It is said in srimad-Bhagavatam (3.9.41):

purtena tapasa yajnair danair yoga-samadhina raddham nihsreyasam pumsam mat-pritis tattvavin-matam

"It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc. is to invoke My satisfaction."

srila sridhara Svami comments:

"In this verse the Supreme Personality of Godhead says: `Nothing is more important than satisfying Me.' He says: `It is the opinion of expert transcendentalists (tattvavin-matam) that the ultimate goal (raddham nihsreyasam) of performing all traditional good works (beginning with purta) is to invoke My satisfaction (mat-pritih)'."

The meaning here is that persons who are not great transcendentalists, persons who do not know the real truth, think other results are more important than satisfying the Supreme Personality of Godhead. These persons think devotional service is only a tool that one uses to perform these other activities.

Prīti · Sanskrit §39 · English §34

[३९]

अतएवाह -

गुणैर् अलम् असङ्ख्येयैर् माहात्म्यं तस्य सूच्यते ॥

वासुदेवे भगवति यस्य नैसर्गिकी रतिः ॥ [भ्प् ७.४.३६]

तस्य श्री-प्रह्लादस्य ।

॥ १.४ ॥ श्री-शुकः ॥ ३९ ॥

[39]

ataevāha -

guṇair alam asaṅkhyeyair māhātmyaṃ tasya sūcyate ||

vāsudeve bhagavati yasya naisargikī ratiḥ || [BhP 7.4.36]

tasya śrī-prahlādasya |

|| 1.4 || śrī-śukaḥ || 39 ||

English witness · section(s) 34

Anuccheda 34

What is the opinion of the advanced transcendentalists, the persons who know the real truth? The Supreme Personality of Godhead Himself explains (srimad-Bhagavatam 3.9.42):

aham atmatamanam dhatah presthah san preyasam api ato mayi ratim kuryad dehadir yat-krte priyah

"I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only."

In this verse the Supreme Personality of Godhead says: I (aham) am the Supersoul (atma). I am like the sun, and the of individual souls (atmanam), are like the rays of My sunlight."

This is also described in these words of srimad-Bhagavatam (10.14.55):

krsnam enam avehi tvam atmanam akhilatmanam

"You should know Krsna as the original soul of all atmas (living entities)."

in srimad-Bhagavatam 3.9.42.the Supreme Personality of Godhead declares: "I am supremely pure. I am the dearest (prestha) of all dear things (preyasam). People are wrongly attached to the gross and subtle bodies (krte dehadibhir priyah), but they should be attached to Me only." These words mean: "They who have the fault of not understanding Me do not do everything for Me." This verse was spoken by sri Garbhodakasayi Visnu to the demigod Brahma.

Prīti · Sanskrit §40–41 · English §35

[४०]

तस्मात् प्रीतेर् एवे पुरुषार्थ-श्रेष्ठत्वं सिद्धम् । यथाहुर् गद्येन -

अथ ह वाव तव महिमामृत-रस-समुद्र-विप्रुषा सकृद् अवलीढया स्व- मनसि निष्यन्दमानानवरत-सुखेन विस्मारित-दृष्ट-श्रुत-विषय-सुख- लेशाभासाः परम-भागवता एकान्तिनो भगवति सर्व-भूत-प्रिय-सुहृदि (पगे २७) सर्वात्मनि नितरां निरन्तरं निर्वृत-मनसः कथम् उ ह वा एते मधुमथन पुनः स्वार्थ-कुशला ह्य् आत्म-प्रिय-सुहृदः साधवस् त्वच्- चरणाम्बुजानुसेवां विसृजन्ति न यत्र पुनर् अयं संसार-पर्यावर्तः [भ्प् ६.९.३९] इति ।

सकृद् अपि इति चित्तं ब्रह्म-सुख-स्पृष्टं नैवोत्तिष्ठेत कर्हिचित् [भ्प् ७.१५.३५] इति वदत्रापि सूचितम् । आत्मा त्वम् एव प्रियः सुहच् च येषां ते ।

॥ ६.९ ॥ देवाः श्री-पुरुषोत्तमम् ॥ ४० ॥

[४१]

अतएवाह -

तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद् भ्रमताम् उपर्य् अधः । तल् लभ्यते दुःखवद् अन्यतः सुखं कालेन सर्वत्र गभीर-रंहसा ॥

न वै जनो जातु कथञ्चनाव्रजेन् मुकुन्द-सेव्य् अन्यवद् अङ्ग संसृतिम् । स्मरन् मुकुन्दाङ्घ्र्य्-उपगूहनं पुनर् विहातुम् इच्छेन् न रस-ग्रहो जनः ॥ [भ्प् १.५.१८-१९]

स्पष्टम् ।

॥ १.५ ॥ श्री-नारदः ॥ ४१ ॥

[40]

tasmāt prīter eve puruṣārtha-śreṣṭhatvaṃ siddham | yathāhur gadyena -

atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā sva- manasi niṣyandamānānavarata-sukhena vismārita-dṛṣṭa-śruta-viṣaya-sukha- leśābhāsāḥ parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi (page 27) sarvātmani nitarāṃ nirantaraṃ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhavas tvac- caraṇāmbujānusevāṃ visṛjanti na yatra punar ayaṃ saṃsāra-paryāvartaḥ [BhP 6.9.39] iti |

sakṛd api iti cittaṃ brahma-sukha-spṛṣṭaṃ naivottiṣṭheta karhicit [BhP 7.15.35] iti vadatrāpi sūcitam | ātmā tvam eva priyaḥ suhṛc ca yeṣāṃ te |

|| 6.9 || devāḥ śrī-puruṣottamam || 40 ||

[41]

ataevāha -

tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ | tal labhyate duḥkhavad anyataḥ sukhaṃ kālena sarvatra gabhīra-raṃhasā ||

na vai jano jātu kathañcanāvrajen mukunda-sevy anyavad aṅga saṃsṛtim | smaran mukundāṅghry-upagūhanaṃ punar vihātum icchen na rasa-graho janaḥ || [BhP 1.5.18-19]

spaṣṭam |

|| 1.5 || śrī-nāradaḥ || 41 ||

English witness · section(s) 35

Anuccheda 35

From this it may be understood that pure love (suddha- priti) for the Supreme Personality of Godhead is the best of all spiritual attainments. It is said in srimad-Bhagavatam (6.14.3-5):

rajobhih sama-sankhyatah parthavair iha jantavah tesam ye kecanehante sreyo vai manujadayah

"In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them few are interested in following religious principles.

prayo mumuksavas tesam kecanaiva dvijottama mumuksunam sahasresu kecin mucyeta sidhyati

"O best of the brahamnas, sukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, county, home, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

muktanam api siddhanam narayana-parayanah sudurlabhah prasantatma kotisv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are very rare."

In these verses the word "sreyah" means persons who are interested in following religious principles so they will be happy in the next life, are better", and mucyeta" means "they beocme liberated even while living in the material world". If after they attain liberation, such souls do not commit offenses to the Supreme Personality of Godhead, they attain the highest, the final liberation. The liberated sousl who commit offenses to the Supreme Personality of Godhead are described in these words of srimad-Bhagavatam (10.2.32):

aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah

"O lotus-eyed one, those who think they are liberated in this life but who are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances to rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet."

These persons were also described in these words of the scriptures quoted previously in Bhakti-sandarbha (110-120):

jivan-muktah prapadyante punah samsara-vasanam yady acintya-maha-saktau bhagavarty aparadhinah

"Even liberated souls will again take birth in the world of birth and death if they offend the Supreme Personality of Godhead, whose great powers are beyond all understanding."

nanuvrajati yo mohad vrajantam paramesvaram jnanagni-dagdha-karmapi sa bhaved brahma-raksasah

"Even if his past karma is burned to ashes by spiritual knowledge, a person who does not worship the Supreme Personality of Godhead when He arrives will take birth as a brahma-raksasa demon."

Among many millions of liberated souls, one exalted devotee of the Lord is rare. It is said in srimad-Bhagavatam (10.9.21):

nayam sukhapo bhagavan. . .

"The Supreme Personality of Godhead, who is known as the son of Yasoda and Nanda Maharaja, is never so completely known to the yogis and speculators. But He is easily available to His devotees."

It is also said in srimad-Bhagavatam (5.6.18):

muktim dadati karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."

In srimad-Bhagavatam (10.14.5) it is said:

narayana-parayanah sudurlabhah

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a

Such devotees are pezceful (prasantatma) because they have full faith in the sri Supreme Personality of Godhead.

This is confirmed in srimad-Bhagavatam (11.19.36), where the Supreme Lord declares:

samo man-nisthata buddheh

"Faith in Me is peacefulness of the intelligence."

The verses quoted in the beginning of this anuccheda were spoken by King Pariksit to srila sukadeva Gosvami.

Prīti · Sanskrit §42 · English §36

[४२]

तथा -

भजन्त्य् अथ त्वाम् अत एव साधवो व्युदस्त-माया-गुण-विभ्रमोदयम् । भवत्-पदानुस्मरणाद् ऋते सतां निमित्तम् अन्यद् भगवन् न विद्महे ॥ [भ्प् ४.२०.२९]

टीका च - यतस् त्वं दीन-वत्सलः अतएव साधवो निष्कामा । अथ ज्ञानान्तरम् अपि त्वां भजन्ति । कथम्भूतम् । माया-गुणानां विभ्रमो विलासः तस्योदयः कार्यं स निरस्तो यस्मिन् तम् । ते किमर्थं भजन्ति ? तत्राह - भवत्-पदानुस्मरणादिना अन्यत् तेषां फलं न विद्महे इत्य् एषा ।

॥ ४.२० ॥ पृथुः श्री-विष्णुम् ॥ ४२ ॥

[42]

tathā -

bhajanty atha tvām ata eva sādhavo vyudasta-māyā-guṇa-vibhramodayam |
bhavat-padānusmaraṇād ṛte satāṃ nimittam anyad bhagavan na vidmahe || [BhP 4.20.29]

ṭīkā ca - yatas tvaṃ dīna-vatsalaḥ ataeva sādhavo niṣkāmā | atha jñānāntaram api tvāṃ bhajanti | kathambhūtam | māyā-guṇānāṃ vibhramo vilāsaḥ tasyodayaḥ kāryaṃ sa nirasto yasmin tam | te kimarthaṃ bhajanti ? tatrāha - bhavat-padānusmaraṇādinā anyat teṣāṃ phalaṃ na vidmahe ity eṣā |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 42 ||

English witness · section(s) 36

Anuccheda 36

It is said in srimad-Bhagavatam (2.1.7):

prayena munayo rajan nivrtta vidhi-sedhatah nairgunya-stha ramante sma gunanukathane hareh

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

In these words the devotional service performed by the great souls is described. The position of the non-devotees is criticized in these words of srimad-Bhagavatam (2.3.24):

tad asma-saram hrdayam batedam

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes, and the hairs stand on end."

The devotees are also praised in these words of srimad- Bhagavatam (7.13.23):

tathapi brumahe prasnams tava rajan yatha-srutam sambhasaniyo hi bhavan atmanah suddhim icchata

"My dear king, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification."

In this verse the word "suddhim" means "the desire to attain pure dveotional service". This verse was spoken by Lord Dattatreya to sri Prahlada.

Prīti · Sanskrit §43 · English §37

[४३]

तस्मात् तत्-तद्-भक्तानां तत्-प्रीति-मनोरथ एवोपादेयः । तद् अन्यस् तु सर्वोऽपि हेय इत्य् आह -

सुखोपविष्टः पर्यङ्के राम-कृष्णोरु मानितः । लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥

किम् अलभ्यं भगवति प्रसन्ने श्री-निकेतने । तथापि तत्-परा राजन् न हि वाञ्छन्ति किञ्चन ॥ [भ्प् १०.३९.१-२]

सोऽक्रूरः । यान्

किं मयाचरितं भद्रं किं तप्तं परमं तपः । किं वाथाप्य् अर्हते दत्तं यद् द्रक्ष्याम्य् अद्य केशवम् ॥ [भ्प् १०.३८.३]

इत्य् आदि-भक्ति-वासना-मयान् । ननु मुक्त्य्-आदिकम् अपि कथं न प्रार्थितम् । तत्राह किम् अलभ्यम् इति । ॥ १०.३९ ॥ श्री-शुकः ॥ ४३ ॥

[43]

tasmāt tat-tad-bhaktānāṃ tat-prīti-manoratha evopādeyaḥ | tad anyas tu sarvo'pi heya ity āha -

sukhopaviṣṭaḥ paryaṅke rāma-kṛṣṇoru mānitaḥ | lebhe manorathān sarvān pathi yān sa cakāra ha ||

kim alabhyaṃ bhagavati prasanne śrī-niketane | tathāpi tat-parā rājan na hi vāñchanti kiñcana || [BhP 10.39.1-2]

so'krūraḥ | yān

kiṃ mayācaritaṃ bhadraṃ kiṃ taptaṃ paramaṃ tapaḥ | kiṃ vāthāpy arhate dattaṃ yad drakṣyāmy adya keśavam || [BhP 10.38.3]

ity ādi-bhakti-vāsanā-mayān | nanu mukty-ādikam api kathaṃ na prārthitam | tatrāha kim alabhyam iti | || 10.39 || śrī-śukaḥ || 43 ||

English witness · section(s) 37

Anuccheda 37

The devotees are also praised in these words of srimad- Bhagavatam (11.14.24):

vag gadagada dravate yasya cittam rudaty abhiksnam hasati kvacic ca vilajja udgayati nrtyate ca mad-bhakti-yukto bhuvanam punati

"A devotee whose voice becomes choked, whose heart melts, who weeps again and again, who becomes embarrassed, and who sometimes laughs, sings, and dances, purifies the whole world."

The meaning of this verse is clear.

Prīti · Sanskrit §44 · English §38

[४४]

यथैवाह -

पुनश् च भूयाद् भगवत्य् अनन्ते रतिः प्रसङ्गश् च तद्-आश्रयेषु । महत्सु यां याम् उपयामि सृष्टिं मैत्र्य् अस्तु सर्वत्र नमो द्विजेभ्यः ॥ [भ्प् १.१९.१६]

सृष्टिं जन्म, अन्यत्र तु सर्वत्र मैत्री अविष्मा दृष्टिर् अस्तु । ब्राह्मणेषु त्वादर-विशेषोऽस्त्व् इत्य् आह नम इति ।

॥ १.१९ ॥ राजा ॥ ४४ ॥

[44]

yathaivāha -

punaś ca bhūyād bhagavaty anante ratiḥ prasaṅgaś ca tad-āśrayeṣu | mahatsu yāṃ yām upayāmi sṛṣṭiṃ maitry astu sarvatra namo dvijebhyaḥ || [BhP 1.19.16]

sṛṣṭiṃ janma, anyatra tu sarvatra maitrī aviṣmā dṛṣṭir astu | brāhmaṇeṣu tvādara-viśeṣo'stv ity āha nama iti |

|| 1.19 || rājā || 44 ||

English witness · section(s) 38

Anuccheda 38

The Supreme Lord Himself praises the devotees in these words of srimad-Bhagavatam (11.14.16):

nirapeksam munim santam nirvairam sama-darsanam anuvrajamy aham nityam puyeyety anghri-renubhih

"I follow a devotee who is peaceful and desireless, who always thinks of Me, who sees everyone equally. and who thinks of no one as his enemy. I follow him so I may become purified by the dust of his feet."

In this verse the Supreme Lord saus: "I follow a pure devotee (muni), a devotee like sri Narada and others, a devotee who is peaceful (santam) and desireless (nirapeksam), who does not think some things should be accepted and others should be rejected (sama-darsanam). and who thinks of no one as his enemy (nirvairam)."

In this verse the Supreme Lord says: "I am devoted to the saintly persons who have sincere devotion to Me." Why does the Lord follow such devotees. The Lord says: "I follow them so I may become absolved (puyeya) of the debt I owe them for their devotion to Me". That is the meaning here. this verse was spoken by the Supreme Personality of Godhead.

Prīti · Sanskrit §45 · English §39

[४५]

अतएवाह --

न वै मुकुन्दस्य पदारविन्दयो रजो-जुषस् तात भवादृशा जनाः । वाञ्छन्ति तद्-दास्यम् ऋते ऽर्थम् आत्मनो यदृच्छया लब्ध-मनः-समृद्धयः ॥ [भ्प् ४.९.३६]

यदृच्छया अनायासेनैव लब्धा मनः समृद्धिर् येषां ते । स्वतो भक्ति- माहात्म्य-बलेन सर्व-पुरुषार्थ-प्रतीक्षित-कृपा-दृष्टि-लेशा अपीत्य् अर्थः । एतद्-अनुसारेण नैच्छन् मुक्ति-पतेर् मुक्तिं तेन तापम् उपेयिवान् [भ्प् ४.९.२९] इत्य् अत्र श्री-ध्रुवम् उद्दिश्य पूर्वोक्तेऽपि पद्ये मुक्ति-शब्देन दास्यम् एव वाच्यम् । तद् उक्तं - विष्णोर् अनुचरत्वं हि मोक्षम् आहुर् मनीषिणः [पद्मप् ६] इति ।

॥ ४.९ ॥ श्री-मैत्रेयः ॥ ४५ ॥

(पगे २८)

[45]

ataevāha --

na vai mukundasya padāravindayo rajo-juṣas tāta bhavādṛśā janāḥ | vāñchanti tad-dāsyam ṛte 'rtham ātmano yadṛcchayā labdha-manaḥ-samṛddhayaḥ || [BhP 4.9.36]

yadṛcchayā anāyāsenaiva labdhā manaḥ samṛddhir yeṣāṃ te | svato bhakti-māhātmya-balena sarva-puruṣārtha-pratīkṣita-kṛpā-dṛṣṭi-leśā apīty arthaḥ | etad-anusāreṇa naicchan mukti-pater muktiṃ tena tāpam upeyivān [BhP 4.9.29] ity atra śrī-dhruvam uddiśya pūrvokte'pi padye mukti-śabdena dāsyam eva vācyam | tad uktaṃ - viṣṇor anucaratvaṃ hi mokṣam āhur manīṣiṇaḥ [PadmaP 6] iti |

|| 4.9 || śrī-maitreyaḥ || 45 ||

(page 28)

English witness · section(s) 39

Anuccheda 39

The devotees are again praised in these words of srimad- Bhagavatam (7.4.36):

gunair aham asankhyeyair mahatmyam tasya sucyate vasudeve bhagavati yasya naisargiki ratih

"Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Krsna (the son of Vasudeva), and unalloyed devotion to Him. His attachment ot Lord Krsna was natural because of His previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul (mahatma)."

The word "tasya" (of him) in this verse refers to sri Prahlada. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §46–47 · English §40

[४६]

एतद् एवान्य-निन्दा-शुद्ध-भक्तस् तवाभ्यां द्रढयति गद्य-पञ्चकेन -- यत् तद् भगवतानधिगतान्योपायेन याच्ञाआ-च्छलेनापहृत-स्व- शरीरावशेषित-लोक-त्रयो वरुण-पाशैश् च सम्प्रतिमुक्तो गिरि-दर्यां चापविद्ध इति होवाच । नूनं बतायं भगवान् अर्थेषु न निष्णातो यो ऽसाव् इन्द्रो यस्य सचिवो मन्त्राय वृत एकान्ततो बृहस्पतिस् तम् अतिहाय स्वयम् उपेन्द्रेणात्मानम् अयाचतात्मनश् चाशिषो नो एव तद्-दास्यम् अति-गम्भीर- वयसः कालस्य मन्वन्तर-परिवृत्तं कियल् लोक-त्रयम् इदम् । यस्यानुदास्यम् एवास्मत्-पितामहः किल वव्रे न तु स्व-पित्र्यं यद् उताकुतोभयं पदं दीयमानं भगवतः परम् इति भगवतोपरते खलु स्व-पितरि । तस्य महानुभावस्यानुपथम् अमृजित-कषायः को वास्मद्-विधः परिहीण-भगवद्-अनुग्रह उपजिगमिषतीति ॥ [भ्प् ५.२४.२३-२६]

टीका च - तस्यैकान्त-भक्तिं स-प्रपञ्चम् आह इत्य् आदिका । यत् तद् अतिप्रसिद्धम् । इति एतद् उवाच श्री-बलिः । तम् उपेन्द्रं प्रति । अतिहाय पुरुषार्थत्वेनानभिलष्य । स्वयम् उपेन्द्रेणैव द्वार-भूतेन आत्मानं मां परम-क्षुद्रं प्रति परम-क्षुद्रं लोक-त्रयम् अयाचत । अनुदास्यं नय मां निज-भृत्य-पार्श्वम् [भ्प् ७.९.२४] इत्य् अनेन तद्-दास-दास्यम् । स्व- पित्र्यं त्रैलोक्य-राज्यम् । यद् उत अकुतो-भयं पदं मोक्षम् । तन् न तु वव्रे । कथं भगवतः परम् अन्यद् इदम् इति कृत्वा । तद्-अंशाभासस् तद्-अंश-मात्रात्मकत्वात् तयोः । कदैवं व्यवहृतम् इत्य् आशङ्क्याह भगवतेति ।

॥ ५.२४ ॥ श्री-शुकः ॥ ४६ ॥

[४७]

अतएवान्य-सुख-दुःख-नैरपेक्ष्येणैव शुद्धत्वं भक्तानाम् इति सिद्धम् । तद् उक्तं नारायण-पराः सर्वे [भ्प् ६.१७.२८] इत्य् आदि । श्री-भगवान् अपि तथाविधानुकम्प्यानां सर्वम् अन्यद् दूरीकरोति । यथोक्तं स्वयम् एव ब्रह्मन् यम् अनुगृह्णामि तद्-द्विषो विधुनोम्य् अहम् [भ्प् ८.२२.२४] इति । यथाह -

त्रै-वर्गिकायास-विघातम् अस्मत्- पतिर् विधत्ते पुरुषस्य शक्र । ततो ऽनुमेयो भगवत्-प्रसादो यो दुर्लभो ऽकिञ्चन-गोचरो ऽन्यैः ॥ [भ्प् ६.११.२३]

पुरुषस्य स्वात्यन्तिक-भक्तस्य यदि कथञ्चित् त्रैवर्गिकायास आपतति तदा स्वयम् एव तद्-विघातं

विधत्त इत्य् अर्थः । अकिञ्चनस् तु गोचरो विषयो यस्येत्य् अनेन मोक्षआयास्यापि विघात-विधानं व्यञ्जितम् । अकिञ्चन- शब्दस्य शुद्ध-भक्त्य्-अर्थत्वं हि भक्ति-सन्दर्भे दर्शितम् ।

॥ ६.११ ॥ श्रीमान् वृत्रः शत्रुम् ॥ ४७ ॥

[46]

etad evānya-nindā-śuddha-bhaktas tavābhyāṃ draḍhayati gadya-pañcakena -- yat tad bhagavatānadhigatānyopāyena yācæā-cchalenāpahṛta-sva- śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṃ cāpaviddha iti hovāca | nūnaṃ batāyaṃ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam ati-gambhīra- vayasaḥ kālasya manvantara-parivṛttaṃ kiyal loka-trayam idam | yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṃ yad utākutobhayaṃ padaṃ dīyamānaṃ bhagavataḥ param iti bhagavatoparate khalu sva-pitari | tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad- vidhaḥ parihīṇa-bhagavad-anugraha upajigamiṣatīti || [BhP 5.24.23-26]

ṭīkā ca - tasyaikānta-bhaktiṃ sa-prapañcam āha ity ādikā | yat tad atiprasiddham | iti etad uvāca śrī-baliḥ | tam upendraṃ prati | atihāya puruṣārthatvenānabhilaṣya | svayam upendreṇaiva dvāra-bhūtena ātmānaṃ māṃ parama-kṣudraṃ prati parama-kṣudraṃ loka-trayam ayācata | anudāsyaṃ naya māṃ nija-bhṛtya-pārśvam [BhP 7.9.24] ity anena tad-dāsa-dāsyam | sva- pitryaṃ trailokya-rājyam | yad uta akuto-bhayaṃ padaṃ mokṣam | tan na tu vavre | kathaṃ bhagavataḥ param anyad idam iti kṛtvā | tad-aṃśābhāsas tad-aṃśa-mātrātmakatvāt tayoḥ | kadaivaṃ vyavahṛtam ity āśaṅkyāha bhagavateti |

|| 5.24 || śrī-śukaḥ || 46 ||

[47]

ataevānya-sukha-duḥkha-nairapekṣyeṇaiva śuddhatvaṃ bhaktānām iti siddham | tad uktaṃ nārāyaṇa-parāḥ sarve [BhP 6.17.28] ity ādi | śrī-bhagavān api tathāvidhānukampyānāṃ sarvam anyad dūrīkaroti | yathoktaṃ svayam eva brahman yam anugṛhṇāmi tad-dviṣo vidhunomy aham [BhP 8.22.24] iti | yathāha -

trai-vargikāyāsa-vighātam asmat- patir vidhatte puruṣasya śakra | tato 'numeyo bhagavat-prasādo yo durlabho 'kiñcana-gocaro 'nyaiḥ || [BhP 6.11.23]

puruṣasya svātyantika-bhaktasya yadi kathañcit traivargikāyāsa āpatati tadā svayam eva tad-vighātaṃ vidhatta ity arthaḥ | akiñcanas tu gocaro viṣayo yasyety anena

mokṣaāyāsyāpi vighāta-vidhānaṃ vyañjitam | akiñcana- śabdasya
śuddha-bhakty-arthatvaṃ hi bhakti-sandarbhe darśitam |

|| 6.11 || śrīmān vṛtraḥ śatrum || 47 ||

English witness · section(s) 40

Anuccheda 40

All of this proves that pure love for the Supreme Personality of Godhead is the highest goal of life. This truth is also confirmed by this prose passage of srimad-Bhagavatam (6.9.39):

atha ha vava tava mahimamrta-rasa-samudra-viprusa sakrd avalidhaya sva-manasi nisyandamananavarata-sukhena vismarita-drsta-sruta-visaya-sukha-lesabhasah parama-bhagavata ekantino bhagavati sarva-bhuta-priya-suhrdi sarvatmani nitaram nirantaram nirvrta-manasah katham u ha va ete madhumanthana punah svartha-kusala hy atma-priya- suhrdah sadhavas tvac-caranambujanusevam visrjati na yatra punar ayam samsara-paryavartah

"Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so- called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You, and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?"

Liberation is described in these words of srimad-Bhagavatam (7.15.35):

cittam brahma-sukha-sprstam naivottistheta karhicit

"When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities."

These words of srimad-Bhagavatam say: "O Lord, You are the dear friend of the individual soirit souls". The verse quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead

Prīti · Sanskrit §48 · English §41

[४८]

तद् एवं तादृशानाम् अपि यदि कदाचिद् अन्यत् प्रार्थनं दृश्यते तदा तत्-प्रीति- सेवोपयोगितयैव न तु स्वार्थत्वेन तद् इति मन्तव्यम् । यथा --

यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः । पारमेष्ठ्य-कामो नृपतिस् तद् भवान् अनुमोदताम् ॥ [भ्प् १०.७०.४१] इति ।

परमेष्ठि-शब्देनात्र श्री-द्वारका-पतिर् उच्यते । यथा पृथुकोपाख्याने -

तावच् छ्रीर् जगृहे हस्तं तत्-परा परमेष्ठिनः । [भ्प् १०.८१.१०] इति ।

ततः पारमेष्ट्य-शब्देन द्वारकिश्वर्यम् उच्यते । ततश् च पारमेष्ट्य- काम इति तत्-समानैश्वर्यं कामयमानः इत्य् अर्थः ।(पगे २९) तत्-कामना च द्वारकावद् इन्द्रप्रस्थेऽपि श्री-कृष्ण-निवासन-योग्य-सम्पत्ति-सिद्ध्य्- अर्थैव ज्ञेया नान्यार्था । तान् उद्दिश्यैव ---

किं ते कामाः सुर-स्पार्हा मुकुन्द-मनसो द्विजाः । अधिजह्रुर् मुदं राज्ञः क्षुधितस्य यथेतरे ॥ [भ्प् १.१२.६] इत्य् आद्य्-उक्तेः ।

श्री-भगवत्-प्रसादत इहैव च तथैव तत्-प्राप्तिर् अपि तस्य दृश्यते --

सभायां मय-क् प्तायां क्वापि धर्म-सुतो ऽधिराट् । वृतो ऽनुगैर् बन्धुभिश् च कृष्णेनापि स्व-चक्षुषा ॥

आसीनः काञ्चने साक्षाद् आसने मघवान् इव । पारमेष्ठ्य-श्रिया जुष्टः स्तूयमानश् च वन्दिभिः ॥ [भ्प् १०.७५.३३-३४] इत्य्

अत्र ।

अत्र स्व-चक्षुषेति विशेषणम् अपि तेषाम् अनन्य-कामत्वायोपजीव्यम् । यथा चक्षुष्मता जनेनानूजनागोचर-सम्पत्ति-विशेषश् चक्ष्ण्ड्र् अर्थम् एव काम्यते कदाचित् तन्-मुद्रणादौ तु स सर्वोऽपि

वृथैव । तथा कृष्ण-नाथैर् अपीति भावः । तथोक्तं श्रीमत्-पाण्डवानुद्दिश्य श्री-परीक्षितं प्रति मुनिभिः न वा इत्य् आदौ येऽध्यासनं राज-किरीट-जुष्ट्ं सद्यो जहुर् भगवत्-पार्श्व-कामा [भ्प् १.१९.२०] इति । अतएव तद् भवान् अनुमोदिताम् इति नारद-वाक्यानुसारेण परमैकान्तिषु श्री-भगवान् अपि तद् अनुमोदते । अन्यत्र च तथैव स्वयम् आह

यान् यान् कामयसे कामान् मय्य् अकामाय भामिनि । सन्ति ह्य् एकान्त-भक्तायास् तव कल्याणि नित्यदा ॥ [भ्प् १०.६०.५०]

न विद्यते कामो यत्रेति विग्रहेन शुद्ध-प्रीतिमय-भक्ति-लक्षणोऽर्थः खल्व् अत्राकाम इत्य् उच्यते । अकामः सर्व-कामो वा [भ्प् २.३.१०] इत्य् आदौ भक्ति-मात्र-काम इव । तथोक्तं भक्ति-लक्षणं वदता श्री-प्रह्लादेन भृत्य-लक्षण-जिज्ञासुर् [भ्प् ७.१०.३] इत्य् आदौ । तस्माद् अकामाय प्रीति-सेवा-सम्पत्त्य्-अर्थं यान् यान् अर्थान् कामयसे हे देवि ते तव नित्य-लक्ष्मी-देवी- रूप-प्रेयसीत्वात् नित्यं सन्त्य् एवेति व्याख्येयम् । तत्रैकान्त-भक्ताया इति स्वार्थ-कामना-निषेधः । कामिनीति मद्-एक-कामिनीत्य् अर्थः । कल्याणीति तादृश-सेवा-सम्पत्तेर् अविघ्नत्वं दर्शयतीति ज्ञेयम् ।

॥ १०.६० ॥ श्री-भगवान् रुक्मिणीम् ॥ ४८ ॥

[48]

tad evaṃ tādṛśānām api yadi kadācid anyat prārthanaṃ dṛśyate tadā tat-prīti-sevopayogitayaiva na tu svārthatvena tad iti mantavyam | yathā --

yakṣyati tvāṃ makhendreṇa rājasūyena pāṇḍavaḥ | pārameṣṭhya-kāmo nṛpatis tad bhavān anumodatām || [BhP 10.70.41] iti |

parameṣṭhi-śabdenātra śrī-dvārakā-patir ucyate | yathā pṛthukopākhyāne -

tāvac chrīr jagrhe hastaṃ tat-parā parameṣṭhinaḥ | [BhP 10.81.10] iti |

tataḥ pārameṣṭya-śabdena dvārakiśvaryam ucyate | tataś ca pārameṣṭya- kāma iti tat-samānaiśvaryaṃ kāmayamānaḥ ity arthaḥ |(page 29) tat-kāmanā ca dvārakāvad indraprasthe'pi śrī-kṛṣṇa-nivāsana-yogya-sampatti-siddhy- arthaiva jñeyā nānyārthā | tān uddiśyaiva ---

kiṃ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ | adhijahrur mudaṃ rājñaḥ kṣudhitasya yathetare || [BhP 1.12.6] ity ādy-ukteḥ |

śrī-bhagavat-prasādata ihaiva ca tathaiva tat-prāptir api tasya dṛśyate --

sabhāyāṃ maya-k ptāyāṃ kvāpi dharma-suto 'dhirāṭ | vṛto 'nugair bandhubhiś ca kṛṣṇenāpi sva-cakṣuṣā ||

āsīnaḥ kāñcane sākṣād āsane maghavān iva | pārameṣṭhya-śriyā juṣṭaḥ stūyamānaś ca vandibhiḥ || [BhP 10.75.33-34] ity

atra |

atra sva-cakṣuṣeti viśeṣaṇam api teṣām ananya-kāmatvāyopajīvyam | yathā cakṣuṣmatā janenānūjanāgocara-sampatti-viśeṣaś cakṣṇḍr artham eva kāmyate kadācit tan-mudraṇādau tu sa sarvo'pi vṛthaiva | tathā kṛṣṇa-nāthair apīti bhāvaḥ | tathoktaṃ śrīmat-pāṇḍavānuddiśya śrī-parīkṣitaṃ prati munibhiḥ na vā ity ādau ye'dhyāsanaṃ rāja-kirīṭa-juṣṭṃ sadyo jahur bhagavat-pārśva-kāmā [BhP 1.19.20] iti | ataeva tad bhavān anumoditām iti nārada-vākyānusāreṇa paramaikāntiṣu śrī-bhagavān api tad anumodate | anyatra ca tathaiva svayam āha

yān yān kāmayase kāmān mayy akāmāya bhāmini | santi hy ekānta-bhaktāyās tava kalyāṇi nityadā || [BhP 10.60.50]

na vidyate kāmo yatreti vigrahena śuddha-prītimaya-bhakti-lakṣaṇo'rthaḥ khalv atrākāma ity ucyate | akāmaḥ sarva-kāmo vā [BhP 2.3.10] ity ādau bhakti-mātra-kāma iva | tathoktaṃ bhakti-lakṣaṇaṃ vadatā śrī-prahlādena bhṛtya-lakṣaṇa-jijñāsur [BhP 7.10.3] ity ādau | tasmād akāmāya prīti-sevā- sampatty-arthaṃ yān yān arthān kāmayase he devi te tava nitya-lakṣmī-devī- rūpa-preyasītvāt nityaṃ santy eveti vyākhyeyam | tatraikānta-bhaktāyā iti svārtha-kāmanā-niṣedhaḥ | kāminīti mad-eka-kāminīty arthaḥ | kalyāṇīti tādṛśa-sevā-sampatter avighnatvaṃ darśayatīti jñeyam |

|| 10.60 || śrī-bhagavān rukmiṇīm || 48 ||

English witness · section(s) 41

Anuccheda 41

Liberation is again described in these words of srimad- Bhagavatam (1.5.18-19):

tasyaiva hetoh prayateta kovindo na labhyate yad bhramatam upary adhah tal labhyate duhkhavad anyatah sukham kalena sarvatra gabhira-ramhasa

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end whoch is not obtainable ven by wandering from the topmost planet

(Brahmaloka) to the lowest planet (Patala). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in the course of time we obtain miseries even though we do not desire them."

na vai jano jatu kathancanavrajen mukunda-sevy anyavad anga samsrtim smaran mukundanghry-upaguhanam punar vihatum icchen na rasa-graho janah

"My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers, etc.) because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."

The meaning of these verses is clear. These verses were spoken by sri Narada.

PRĪTI-SANDARBHA

6.5

Sections 49–61

10 bilingual sequence blocks

Prīti · Sanskrit §49 · English §42

[४९]

एवं सद्यो जहुर् भगवत्-पार्श्व-कामा इत्य् अत्र तत्-सामीप्य-कामनापि व्याख्येया ।
तत्-प्रीति-विशेषातिशयवतां हि तेषां तत्-कृतार्ति-भरेणैव तत्- स्फूर्तावु् अप्य् अतृप्तौ सत्यां
तत्-सामीप्य-प्राप्तेश् च तत्-प्राप्ति-विघात-कंस- सार-बन्धन-त्रोटनस्य च प्रार्थनं दृश्यते ।
पितृ-मातृ-प्रीत्य्-एक- सुखिनां विदूर-बद्धानां बालकानाम् इव । यथाह -

त्रस्तो ऽस्म्य् अहं कृपण-वत्सल दुःसहोग्र- संसार-चक्र-कदनाद् ग्रसतां प्रणीतः । बद्धः स्व-कर्मभिर्
उशत्तम ते ऽङ्घ्रि-मूलं प्रीतो ऽपवर्ग-शरणं ह्वयसे कदा नु ॥ [भ्प् ७.९.१६]

त्वद्-बहिर्मुख-व्यापारमयत्वाद् दुःख-सहम् अनुशीलयितुम् अशक्यम् ।
त्वद्-भक्ति-विरोधि-व्यापारमयत्वात् तूग्रं भयानकं यत् संसार-चक्रं तस्माद् यत् कदनं लोकानां
मनोदौस्थं तस्माद् अहं त्रस्तोऽस्मि त्वद्- अभिमुखीभवितुं न पारय इत्य् अर्थः । एवम् एव वक्ष्यते
श्री-नारद उवाच भक्ति-योगस्य तत् सर्वम् अन्तरायतयार्भकः । मन्यमानो हृषीकेशं स्मयमान उवाच ह
॥

श्री-प्रह्लाद उवाच (पगे ३०) मा मां प्रलोभयोत्पत्त्या सक्तंकामेषु तैर् वरैः । तत्-सङ्ग-भीतो निर्विण्णो
मुमुक्षुस् त्वाम् उपाश्रितः ॥ [भ्प् ७.१०.१-२] इत्य्

अनेन ।

यद्यप्य् एवं त्रस्तोऽस्मि तथाप्य् अहो ग्रसतां भगवद्-विरोधित्वेन मादृश- सर्वङ्क्लिनाम् एषाम् असुराणां
मध्ये स्व-कर्मभिर् बद्धः सन् प्रणीतो निक्षिप्तोऽस्मि । ततस् तव विरह-दूनतया इदं याचे । कदा नु प्रीतः
सन् अपवर्ग-भूतम् अरणं शरणं तवाङ्घ्रि-मूलं त्व-समीपं प्रति माम् आह्वास्यसीति ॥

॥ ७.९ ॥ प्रह्लादः श्री-नृसिंहम् ॥ ४९ ॥

[49]

evaṃ sadyo jahur bhagavat-pārśva-kāmā ity atra tat-sāmīpya-kāmanāpi vyākhyeyā |
tat-prīti-viśeṣātiśayavatāṃ hi teṣāṃ tat-kṛtārti-bhareṇaiva tat- sphūrtāv apy atṛptau
satyāṃ tat-sāmīpya-prāpteś ca tat-prāpti-vighāta-kaṃsa- sāra-bandhana-troṭanasya ca

prārthanaṃ dṛśyate | pitṛ-mātṛ-prīty-eka- sukhināṃ vidūra-baddhānāṃ bālakānām iva | yathāha -

trasto 'smy ahaṃ kṛpaṇa-vatsala duḥsahogra- saṃsāra-cakra-kadanād grasatāṃ praṇītaḥ | baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṃ prīto 'pavarga-śaraṇaṃ hvayase kadā nu || [BhP 7.9.16]

tvad-bahirmukha-vyāpāramayatvād duḥkha-saham anuśīlayitum aśakyam | tvad-bhakti-virodhi-vyāpāramayatvāt tūgraṃ bhayānakaṃ yat saṃsāra-cakraṃ tasmād yat kadanaṃ lokānāṃ manodausthaṃ tasmād ahaṃ trasto'smi tvad- abhimukhībhavituṃ na pāraya ity arthaḥ | evam eva vakṣyate śrī-nārada uvāca bhakti-yogasya tat sarvam antarāyatayārbhakaḥ | manyamāno hṛṣīkeśaṃ smayamāna uvāca ha ||

śrī-prahrāda uvāca (page 30) mā māṃ pralobhayotpattyā saktaṃkāmeṣu tair varaiḥ | tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ || [BhP 7.10.1-2] ity

anena |

yadyapy evaṃ trasto'smi tathāpy aho grasatāṃ bhagavad-virodhitvena mādṛśa-sarvaṅgilānām eṣām asurāṇāṃ madhye sva-karmabhir baddhaḥ san praṇīto nikṣipto'smi | tatas tava viraha-dūnatayā idaṃ yāce | kadā nu prītaḥ san apavarga-bhūtam araṇaṃ śaraṇaṃ tavāṅghri-mūlaṃ tva-samīpaṃ prati mām āhvāsyasīti ||

|| 7.9 || prahlādaḥ śrī-nṛsiṃham || 49 ||

English witness · section(s) 42

Anuccheda 42

Devotional service and liberation are described in these words of srimad-Bhagavatam (4.20.29):

bhajanty atha tvam ata eva sadhavo vyudasta-maya-guna-vibhramodayam
bhavat-padanusmaranad rte satam nimittam anyad bhagavan na vidmahe

"Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet."

srila sridhara Svami comments:

"This verse says: `O Supreme Personality of Godhead, because You are kind and affectionate to the poor and fallen, the devotees (sadhavah), who have no material desires, worship (bhajanti) You (tvam), who are attained by those who have (atha turned away from impersonal speculations.' What is the Supreme Personality of Godhead like? He is free of all bewildered material activities inspired by the mode of material nature. Why do the devotees worship the Supreme Personality of Godhead? This verse explains: `O Lord, the devotees do not know anything but Your feet' (bhavat-padanusmaranad anyan na vidmahe)."

This verse was spoken by King Prthu to Lord Visnu.

Prīti · Sanskrit §50 · English §43

[५०]

अतएव विष्णु-पुराणे तस्य श्रीमत्-प्रह्लादस्य केवल-प्रीति-वरयां चापि नानेन विरुद्धा, यथा - नाथ योनि-सहस्रेषु येषु येषु व्रजाम्य् अहम् । तेषु तेष्व् अच्युता भक्तिर् अच्युतेऽस्तु सदा त्वयि ॥

या प्रीतिर् अविवेकानां विषयेष्व् अनपायिनी । त्वाम् अनुस्मरतः सा मे हृदयान् नापसर्पतु ॥

कृत-कृत्योऽस्मि भगवन् वरेणानेन यत् त्वयि । भवित्री त्वत्-प्रसादेन भक्तिर् अव्यभिचारिणी ॥

धर्मार्थ-कामैः किं तस्य मुक्तिस् तस्य करे स्थिता । समस्त-जगतां मूले यस्य भक्तिः स्थिरा त्वयि ॥ [विप् १.२०.१८-१९, २६-२७]

तत्र श्रीमत्-परमेश्वर-वाक्यम् अपि तथैव - यथा ते निश्चलं चेतो मयि भक्ति-समन्वितम् । तथा त्वं मत्-प्रसादेन निर्वाणं परम् आप्स्यति ॥ [विप् १.२०.२८]

यथा येन प्रकारेण, तथा तेन प्रकारेणैव परं मदीय-चरण- सेवोचितत्वेन महद् इत्य् अर्थः । सेवानुरक्त-मनसाम् अभवोऽपि फल्गुर् [भप् ५.१४.४४] इत्य् उक्तत्वात् । तथा वक्ष्यमाणाभिप्रायेणैवेतद् आह --

अहं किल पुरानन्तं प्रजार्थो भुवि मुक्ति-दम् । अपूजयं न मोक्षाय मोहितो देव-मायया ॥ [भप् ११.२.२८]

सुतपो-नाम्ना निजांशेनाहम् अनन्तम् अन्यत्र मुक्तिदम् अपि तत्-लक्षण- प्रजा-प्रयोजनक एवापूजयम् । न तु मोक्षायापूजयम् । यतो देवे तस्मिन् तद्-दर्शनोत्थिता या माया कृपा पुत्र-भावस् तेन मोहितः । माया दम्भे कृपायां च इति विश्व-प्रकाशात् । किलेति सूती-गृहे श्री-कृष्ण-वाक्यम् अपि प्रमाणीकृतम् । अथ यथा विचित्र-व्यसनाद् [भप् ११.२.९] इत्य् आदि-तद्- वाक्यान्तरेषु च । व्यसनं श्री-कृष्ण-विच्छेद-हेतुः । भयं भावि-तद्- विच्छेद-शङ्केति व्याख्येयम् । तत्र मन्येऽकुतश्चिद् [भप् ११.२.३३] इत्य् आदि श्री- नारदोदाहृत-वाक्यम् उत्तरं गम्यम् । अत्र हि विश्व-शब्दाद् उक्त-भय-निवर्तनम् अपि प्रतिपद्यामहे । संवादान्ते त्वम् अप्य् एतान् [भप् ११.५.४५] इत्य्- आदि-द्वयं चाति-देशेन साक्षात् श्री-कृष्ण-प्राप्ति-गमकम् एव तयोर् इति ।

॥ ११.२ ॥ श्रीमद्-आनकदुन्दुभिः श्री-नारदम् ॥ ५० ॥

[50]

ataeva viṣṇu-purāṇe tasya śrīmat-prahlādasya kevala-prīti-varayāṃ cāpi nānena viruddhā, yathā - nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham | teṣu teṣv acyutā bhaktir acyute'stu sadā tvayi ||

yā prītir avivekānāṃ viṣayeṣv anapāyinī | tvām anusmarataḥ sā me hṛdayān nāpasarpatu ||

kṛta-kṛtyo'smi bhagavan vareṇānena yat tvayi | bhavitrī tvat-prasādena bhaktir avyabhicāriṇī ||

dharmārtha-kāmaiḥ kiṃ tasya muktis tasya kare sthitā | samasta-jagatāṃ mūle yasya bhaktiḥ sthirā tvayi || [ViP 1.20.18-19, 26-27]

tatra śrīmat-parameśvara-vākyam api tathaiva - yathā te niścalaṃ ceto mayi bhakti-samanvitam | tathā tvaṃ mat-prasādena nirvāṇaṃ param āpsyati || [ViP 1.20.28]

yathā yena prakāreṇa, tathā tena prakāreṇaiva paraṃ madīya-caraṇa- sevocitatvena mahad ity arthaḥ | sevānurakta-manasām abhavo'pi phalgur [BhP 5.14.44] ity uktatvāt | tathā vakṣyamāṇābhiprāyeṇaivetad āha --

ahaṃ kila purānantaṃ prajārtho bhuvi mukti-dam | apūjayaṃ na mokṣāya mohito deva-māyayā || [BhP 11.2.28]

sutapo-nāmnā nijāṃśenāham anantam anyatra muktidam api tal-lakṣaṇa-prajā-prayojanaka evāpūjayam | na tu mokṣāyāpūjayam | yato deve tasmin tad-darśanotthitā yā māyā kṛpā putra-bhāvas tena mohitaḥ | māyā dambhe kṛpāyāṃ ca iti viśva-prakāśāt | kileti sūtī-gṛhe śrī-kṛṣṇa-vākyam api pramāṇīkṛtam | atha yathā vicitra-vyasanād [BhP 11.2.9] ity ādi-tad- vākyāntareṣu ca | vyasanaṃ śrī-kṛṣṇa-viccheda-hetuḥ | bhayaṃ bhāvi-tad- viccheda-śaṅketi vyākhyeyam | tatra manye'kutaścid [BhP 11.2.33] ity ādi śrī- nāradodāhṛta-vākyam uttaraṃ gamyam | atra hi viśva-śabdād ukta-bhaya- nivartanam api pratipadyāmahe | saṃvādānte tvam apy etān [BhP 11.5.45] ity- ādi-dvayaṃ cāti-deśena sākṣāt śrī-kṛṣṇa-prāpti-gamakam eva tayor iti |

|| 11.2 || śrīmad-ānakadundubhiḥ śrī-nāradam || 50 ||

English witness · section(s) 43

Anuccheda 43

In this weay it is seen that the devotees desire only love for the Supreme Personality of Godhead. They reject everything else. This is described in these words of srimad-Bhagavatam (10.39.1-2):

sukhopavistah paryanke rama-krsnoru-manitah lebhe manorathan sarvan pathi yan sa cakara ha

kim alabhyam bhagavati prasanne sri-niketane tathapi tat-para rajan na hi vanchanti kincana

"Akrura was warmly received by Lord Krsna and Nanda Maharaja and offered a resting place for the night. In the meantime the two brothers Balaraama and Krsna went to take Their supper. Akrura sat on his bed and began to reflect that all the desires which he had anticipated while coming from Mathura to Vrndavana had been fulfilled. Lord Krsna is the husband of the goddess of fortune. Being pleased with His pure devotee, He can offer whatever the devotee desires. But the pure devotee does not ask anything from the Lord for his personal benefit."

The word "sah" (he) in this verse refers to Akrura. The word "yan" (them) in this verse is explained in these words spoken by Akrura srimad-Bhagavatam (10.38.3):

kim mayacaritam bhadram kim taptam paramam tapah kim vathapy arhate dattam yad draksyamy adya kesavam

"What pious deeds did I do? What gerat austerities did I perform? What charity did I give, that today I will see Lord Krsna?"

In these words it is seen that the devotees desire only devotional service. Here someone may object: "Why do the devotees not pray for liberation and other desirable things?" This protest is answered in this verse by the words "kim alabhyam" (What cannot be attained when when has satisfied Lord Krsna?). These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §51 · English §44

[५१]

तद् एवं तेषां तत्-तत्-प्रार्थनम् अपि तत्-प्रीति-विलास एव । अत्रेदं तत्त्वम्- एकान्तिनस् तावद् द्विविधाः अजात-जात-प्रीतित्व-भेदेन । जात-प्रीतयश् च त्रिविधाः । एके तदीयानुभव-मात्र-निष्ठाः शान्त-भक्तादयः । अन्ये तदीय-दर्शन-सेवनादि-रस-मयाः परिकर-विशेषाभिमानिनः । स्वयं परिकर-विशेषाश् च । तत्र तेषु अजात-प्रतीतिभिः सर्व-पुरुषार्थत्वेन तत्- प्रीतिर् एव प्रार्थनीया ।

अथ जात-प्रीतिषु शान्त-भक्तादयस् तु कदाचिद् दर्शनादिकं वा प्रार्थयन्ते सेवादिकं विनैव । तद्-वासनाया अभावात् । सकृद् अपि कृपा- दृष्ट्य्-आदि-लाभेन तृप्ताश् च भवन्ति । नातिक्षामं भगवतः स्निग्धापाङ्ग-विलोकनाद् [भ्प् ७.१२.४६] इति श्री-कर्दम-वर्णनात् । अतएव तत्-सामीप्यादिकेऽपि तेषाम् अनाग्रहः । ये तु तत्-परिकर- (पगे ३१) विशेषाभिमानिनस् ते खलु तत्-तत्-प्रीति-विशेषोत्कण्ठिनो यदा भवन्ति तदा तत्-तत्-सेवा-विशेषेच्छया प्रार्थयन्त एव तत्-सामीप्यादिकम् । तत्-प्रार्थना च प्रीति-विलास-रूपैव । पुष्णाति च ताम् इति गुण एव । यदा च तेषां दैन्येन तत्-प्राप्त्य्-असम्भावना जायते तदापि च तत्-प्रीत्य्-अविच्छेद-मात्रं प्रार्थयन्ते । सोऽपि च गुण एव । यत् तु केवल-संसार-मोक्ष-तत्- सामीप्यानन्द-विशेष-प्रार्थनं प्रीति-विकारता-शून्यं तत् पुनः सर्वथा केषांचिद् अप्य् एकान्तिनां नाभिरुचितम् । अतएव सर्वं मद्-भक्ति-योगेन [भ्प् ११.२०.३३] इत्य् आदौ कथञ्चिद् भक्त्य्-उपयोगित्वेनैवेति । एवं सालोक्य-सार्ष्टि [भ्प् ३.२९.१३] इत्य् आदौ । तेषां मध्ये सेवनं विना यत् तन् न गृह्णन्ति इति कथ्यते । तत्रैकत्व-लक्षणं सायुज्यं तु स्वरूपत एव तद्-विनाभूतम् । अन्यत् तु वासना-भेदेन । सारूप्यस्य तु सेवोपकारित्वं शोभा-विशेषेण । श्री-वैकुण्ठेऽपि तदीय-नित्य-सेवकानां तथैव तादृशत्वम् । लोकेऽपि किशोर- विदग्ध-क्षिति-पति-पुत्रैः समान-रूप-वयस्का सेवकाः सङ्गृहीता दृश्यन्ते श्लाघ्यन्ते च लोकैः । तस्माद् यथा तथा श्रीमत्-प्रीतेर् एव पुरुषार्थत्वम् इत्य् आयातम् । ते प्रीत्य्-एक-पुरुषार्थिनोऽपि भाव-विशेषेणान्यद् वाञ्छन्तु न वाञ्छन्तु वा स्व-स्व-भक्ति-जात्य्-अनुरूपा भक्ति-परिकराः पदार्थाः संसार-ध्वंस-पूर्वकम् उदयन्त एव । न ते कदाचिद् व्यभिरचन्ति च । तद् एतद् उक्तम् -

अनिमित्ता भागवती भक्तिः सिद्धेर् गरीयसी । जरयत्य् आशु या कोशं निगीर्णम् अनलो यथा ॥

नैकात्मतां मे स्पृहयन्ति केचिन् मत्-पाद-सेवाभिरता मद्-ईहाः । ये ऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥

पश्यन्ति ते मे रुचिराण्य् अम्ब सन्तः प्रसन्न-वक्त्रारुण-लोचनानि । रूपाणि दिव्यानि वर-प्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥

तैर् दर्शनीयावयवैर् उदार- विलास-हासेक्षित-वाम-सूक्तैः । हृतात्मनो हृत-प्राणांश् च भक्तिर् अनिच्छतो मे गतिम् अण्वीं प्रयुङ्क्ते ॥

अथो विभूतिं मम मायाविनस् ताम् ऐश्वर्यम् अष्टाङ्गम् अनुप्रवृत्तम् । श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे ते ऽश्नुवते तु लोके ॥

न कर्हिचिन् मत्-पराः शान्त-रूपे नङ्क्ष्यन्ति नो मे ऽनिमिषो लेढि हेतिः । येषाम् अहं प्रिय आत्मा सुतश् च सखा गुरुः सुहृदो दैवम् इष्टम् ॥ [भ्प् ३.२५.३३-३९] इति ।

अण्वीं दुर्ज्ञेयां पार्षद-लक्षणाम् इत्य् अर्थः । तद् एवं तत्-क्रतु-न्यायेन च शुद्ध-भक्तानाम् अन्या गतिर् नास्त्य् एव । श्रुतिश् च - यथा क्रतुर् अस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति [बौ ३.१४.१] इति, क्रतुर् अत्र सङ्कल्प इति भाष्य-कारः । श्रुत्य्-अन्तरं च - स यथाकामो भवति तत् क्रतुर् भवति यत् क्रतुर् भवति तत् कर्म कुरुते यत् कर्म कुरुते तद् अभिसम्पद्यते [बौ ४.४.६] इति । अन्यच् च यद् यथा यथोपासते तद् एव भवन्ति इति । श्री-भगवत्-प्रतिज्ञा च - ये यथा मां प्रपद्यन्ते तांस् तथैव भजाम्य् अहम् [गीता ४.११] इति । तथैव ब्रह्म-वैवर्ते - यदि मां प्राप्तुम् इच्छन्ति प्राप्नुवन्त्य् एव नान्यथा इति । तत्र श्री-व्रज-देवीनां सा गतिः श्री-कृष्ण-सन्दर्भे सङ्गमितैवास्ति ।

मयि भक्तिर् हि भूतानाम् अमृतत्वाय कल्पते दिष्ट्या यद् आसीन् मत्-स्नेहो भवतीनां मद्-आपनः ॥ [भ्प् १०.८२.४४]

इत्य्-आदि-बलेन वचनान्तराणाम् अर्थान्तर-स्थापनेन च । तथैव ताः प्रति स्वयम् अभुपगच्छति ---

सङ्कल्पो विदितः साध्व्यो भवतिनां मदर्चनम् । मयानु-मोदितः सोऽसौ सत्यो भवितुम् अर्हति ॥

न मय्य् आवेशितधियां कामः कामाय कल्पते । (पगे ३२)

भर्जिताः क्वथिता धाना प्रायो बीजाय नेष्यते ॥ [भ्प् १०.२२.२५-२६]

मद्-अर्चनं पति-भाव-मय-मद्-आराधनात्मको भवतीनां सङ्कल्पो विदितोऽनुमोदितश् च सन् सत्यः सर्वदा तादृश-मद्-अर्चनाव्यभिचारी भवितुम् अर्हति युज्यते एव । स च परम-प्रेमवतीनां नान्यवत् फलान्तरापेक्षः किन्तु स्वयम् एवास्वाद्यः । यतः न मय्य् आवेशित-धियाम् इति । मय्य् आवेशित-धियाम् एकान्त-भक्त-मात्राणां कामो मद्-अर्चनात्मकः सङ्कल्पः कामाय फलान्तराभिलाषाय न कल्पते, किन्तु स्वयम् एवास्वाद्यो भवतीत्य् अर्थः ।

तत्रार्थान्तर-न्यासः भर्जिता इति । प्राय इति वितर्के । धाना भृष्ट-यवाः ताः स्वरूपत एव भर्जिताः पुनः स्वाद-विशेषार्थं धृतेन वा भर्जिता गुडादिभिः क्वथिताश् च सत्यो बीजाय बीजत्वाय नेशते न कल्पन्ते । यववत् ताभिर् अन्य-यव-फलनं नेष्यते किन्तु ता एवास्वाद्यन्त इत्य् अर्थः । तस्मात् तादृश-मद्-अर्चनम् एव भवतीनां परम-फलम् इति भावः । यच् च विषय-महिम्ना शान्तिर् एवासां भविष्यतीति शान्तानाम् उत्प्रेक्षितम् । तच् च ताभिः स्वयम् एवानुभूयान्य-विषयत्वेनैव इतर-राग-विस्मारणम् इत्य् अनेन । श्री-कृष्ण-विषयत्वे तु तद्-अशान्तिर् एव दर्शिता सुरत-वर्धनम् इत्य् अनेन ।

॥ १०.२२ ॥ श्री-भगवान् व्रज-कुमारीः ॥ ५१ ॥

[51]

tad evaṃ teṣāṃ tat-tat-prārthanam api tat-prīti-vilāsa eva | atredaṃ tattvam- ekāntinas tāvad dvividhāḥ ajāta-jāta-prītitva-bhedena | jāta-prītayaś ca trividhāḥ | eke tadīyānubhava-mātra-niṣṭhāḥ śānta-bhaktādayaḥ | anye tadīya-darśana-sevanādi-rasa-mayāḥ parikara-viśeṣābhimāninaḥ | svayaṃ parikara-viśeṣāś ca | tatra teṣu ajāta-pratītibhiḥ sarva-puruṣārthatvena tat- prītir eva prārthanīyā |

atha jāta-prītiṣu śānta-bhaktādayas tu kadācid darśanādikaṃ vā prārthayante sevādikaṃ vinaiva | tad-vāsanāyā abhāvāt | sakṛd api kṛpā- dṛṣṭy-ādi-lābhena tṛptāś ca bhavanti | nātikṣāmaṃ bhagavataḥ snigdhāpāṅga-vilokanād [BhP 7.12.46] iti śrī-kardama-varṇanāt | ataeva tat- sāmīpyādike'pi teṣām anāgrahaḥ | ye tu tat-parikara- (page 31) viśeṣābhimāninas te khalu tat-tat-prīti-viśeṣotkaṇṭhino yadā bhavanti tadā tat-tat-sevā-viśeṣecchayā prārthayanta eva tat-sāmīpyādikam | tat-prārthanā ca prīti-vilāsa-rūpaiva | puṣṇāti ca tām iti guṇa eva | yadā ca teṣāṃ dainyena tat-prāpty-asambhāvanā jāyate tadāpi ca tat-prīty-avicceda-mātraṃ prārthayante | so'pi ca guṇa eva | yat tu kevala-saṃsāra-mokṣa-tat- sāmīpyānanda-viśeṣa-prārthanaṃ prīti-vikāratā-śūnyaṃ tat punaḥ sarvathā keṣāṃcid apy ekāntināṃ nābhirucitam | ataeva sarvaṃ mad-bhakti-yogena [BhP 11.20.33] ity ādau kathañcid bhakty-upayogitvenaiveti |

evaṃ sālokya-sārṣṭi [BhP 3.29.13] ity ādau | teṣāṃ madhye sevanaṃ vinā yat tan na gṛhṇanti iti kathyate | tatraikatva-lakṣaṇaṃ sāyujyaṃ tu svarūpata eva tad-vinābhūtam | anyat tu vāsanā-bhedena | sārūpyasya tu sevopakāritvaṃ śobhā-viśeṣeṇa | śrī- vaikuṇṭhe'pi tadīya-nitya-sevakānāṃ tathaiva tādṛśatvam | loke'pi kiśora- vidagdha-kṣiti-pati-putraiḥ samāna-rūpa-vayaskā sevakāḥ saṅgṛhītā dṛśyante ślāghyante ca lokaiḥ | tasmād yathā tathā śrīmat-prīter eva puruṣārthatvam ity āyātam | te prīty-eka-puruṣārthino'pi bhāva-viśeṣeṇānyad vāñchantu na vāñchantu vā sva-sva-bhakti-jāty-anurūpā bhakti-parikarāḥ padārthāḥ saṃsāra-dhvaṃsa-pūrvakam udayanta eva | na te kadācid vyabhiracanti ca | tad etad uktam -

animittā bhāgavatī bhaktiḥ siddher garīyasī | jarayaty āśu yā kośaṃ nigīrṇam analo yathā ||

naikātmatāṃ me spṛhayanti kecin mat-pāda-sevābhiratā mad-īhāḥ | ye 'nyonyato bhāgavatāḥ prasajya sabhājayante mama pauruṣāṇi ||

paśyanti te me rucirāṇy amba santaḥ prasanna-vaktrāruṇa-locanāni | rūpāṇi divyāni vara-pradāni sākaṃ vācaṃ spṛhaṇīyāṃ vadanti ||

tair darśanīyāvayavair udāra- vilāsa-hāsekṣita-vāma-sūktaiḥ | hṛtātmano hṛta-prāṇāṃś ca bhaktir anicchato me gatim aṇvīṃ prayuṅkte ||

atho vibhūtiṃ mama māyāvinas tām aiśvaryam aṣṭāṅgam anupravṛttam | śriyaṃ bhāgavatīṃ vāspṛhayanti bhadrāṃ parasya me te 'śnuvate tu loke ||

na karhicin mat-parāḥ śānta-rūpe naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ | yeṣām ahaṃ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam || [BhP 3.25.33-39] iti |

aṇvīṃ durjñeyāṃ pārṣada-lakṣaṇām ity arthaḥ | tad evaṃ tat-kratu-nyāyena ca śuddha-bhaktānām anyā gatir nāsty eva | śrutiś ca - yathā kratur asmin loke puruṣo bhavati tathetaḥ pretya bhavati [BAU 3.14.1] iti, kratur atra saṅkalpa iti bhāṣya-kārāḥ | śruty-antaraṃ ca - sa yathākāmo bhavati tat kratur bhavati yat kratur bhavati tat karma kurute yat karma kurute tad abhisampadyate [BAU 4.4.6] iti | anyac ca yad yathā yathopāsate tad eva bhavanti iti | śrī-bhagavat-pratijñā ca - ye yathā māṃ prapadyante tāṃs tathaiva bhajāmy aham [Gītā 4.11] iti | tathaiva brahma-vaivarte - yadi māṃ prāptum icchanti prāpnuvanty eva nānyathā iti | tatra śrī-vraja-devīnāṃ sā gatiḥ śrī-kṛṣṇa-sandarbhe saṅgamitaivāsti |

mayi bhaktir hi bhūtānām amṛtatvāya kalpate diṣṭyā yad āsīn mat-sneho bhavatīnāṃ mad-āpanaḥ || [BhP 10.82.44]

ity-ādi-balena vacanāntarāṇām arthāntara-sthāpanena ca | tathaiva tāḥ prati svayam abhupagacchati ---

saṅkalpo viditaḥ sādhvyo bhavatināṃ madarcanam | mayānu-moditaḥ so'sau satyo bhavitum arhati ||

na mayy āveśitadhiyāṃ kāmaḥ kāmāya kalpate | (page 32)

bharjitāḥ kvathitā dhānā prāyo bījāya neṣyate || [BhP 10.22.25-26]

mad-arcanaṃ pati-bhāva-maya-mad-ārādhanātmako bhavatīnāṃ saṅkalpo vidito'numoditaś ca san satyaḥ sarvadā tādṛśa-mad-arcanāvyabhicārī bhavitum arhati yujyate eva | sa ca parama-premavatīnāṃ nānyavat phalāntarāpekṣaḥ kintu svayam evāsvādyaḥ | yataḥ na mayy āveśita-dhiyām iti | mayy āveśita-dhiyām ekānta-bhakta-mātrāṇāṃ kāmo mad-arcanātmakaḥ saṅkalpaḥ kāmāya phalāntarābhilāṣāya na kalpate, kintu svayam evāsvādyo bhavatīty arthaḥ |

tatrārthāntara-nyāsaḥ bharjitā iti | prāya iti vitarke | dhānā bhṛṣṭa-yavāḥ tāḥ svarūpata eva bharjitāḥ punaḥ svāda-viśeṣārthaṃ dhṛtena vā bharjitā guḍādibhiḥ kvathitāś ca satyo bījāya bījatvāya neśate na kalpante | yavavat tābhir anya-yava-phalanaṃ neṣyate kintu tā evāsvādyanta ity arthaḥ | tasmāt tādṛśa-mad-arcanam eva bhavatīnāṃ parama-phalam iti bhāvaḥ | yac ca viṣaya-mahimnā śāntir evāsāṃ bhaviṣyatīti śāntānām utprekṣitam | tac ca tābhiḥ svayam evānubhūyānya-viṣayatvenaiva itara-rāga-vismāraṇam ity anena | śrī-kṛṣṇa-viṣayatve tu tad-aśāntir eva darśitā surata-vardhanam ity anena |

|| 10.22 || śrī-bhagavān vraja-kumārīḥ || 51 ||

English witness · section(s) 44

Anuccheda 44

Pure love for the Supreme Personality of Godhead is again described in these words of srimad-Bhagavatam (1.19.16):

punas ca bhuyad bhagavaty anante ratih prasangas ca tad-asrayesu mahatsu yam yam upayami srstim maitry astu sarvatra namo dvijebhyah

"Again, offering obeisances unto all you brahmanas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Krsna, association with His devotees, and friendly relations with all living beings."

In this verse the word "srstim" means birth, and "sarvatra maitrim" means "without casting a cruel glance on anyone". Being especially respectful to the brahmanas, he says here "namah" (I offer my respectful obeisances). This verse was spojen by King Pariksit.

Prīti · Sanskrit §52 · English §45

[५२]

तथा श्री-पट्ट-महिष्य्-आदीनां श्री-यादवादीनां च गतिस् तथैव सङ्गमितास्ति । एते हि यादवाः सर्वे मद्-गणा एव भामिनि इत्य् आदि, रेमे रमाभिर् निज-काम-सम्प्लुत [भ्प् १०.९९.४३] इत्य् आदि-वचन-बलेन । जयति जननिवासः [भ्प् १०.९०.४८] इत्य्-आदि-स्फुटार्थ-दर्शनेन लीलान्तरस्यैन्द्र-जालिकत्वात् । कूर्म-पुराण-गत-साक्षात्-सीता-हरण-प्रत्याख्यायि-मायिक-सीता-हरणाख्यान-तुल्यत्व-स्थापनाय च । तथैव तदीय-नित्य-गण- विशेषाणां श्रीमत्-पाण्डवानाम् अपि गतिर् व्याख्येया । तत्र श्रीमद्- अर्जुनस्य, यथा-

एवं चिन्तयतो जिष्णोः कृष्ण-पाद-सरोरुहम् । सौहार्देनातिगाढेन शान्तासीद् विमला मतिः ॥

वासुदेवाङ्घ्य्-अनुध्यान- परिबृंहित-रंहसा । भक्त्या निर्मथिताशेष- कषाय-धिषणो ऽर्जुनः ॥

गीतं भगवता ज्ञानं यत् तत् सङ्ग्राम-मूर्धनि । काल-कर्म-तमो-रुद्धं पुनर् अध्यगमत् प्रभुः ॥

विशोको ब्रह्म-सम्पत्त्या सञ्छिन्न-द्वैत-संशयः । लीन-प्रकृति-नैर्गुण्याद् अलिङ्गत्वाद् असम्भवः ॥ [भ्प् १.१५.२८-३१}

शान्ता चेतसि चक्षुषीव भगवद्-आविर्भावेन दुःख-रहिता । अतएव विमला तद्-वृत्ति-भूता ये कालुष-विशेषास् तैर् अपि रहिता । वासुदेवेत्य् आदिनोत्तर- पद्य-द्वयेन तस्यैव विवरणम् । तत्रानुध्यानं पूर्वोक्ता चिन्तैव । कषायः पूर्वोक्तं मलम् एव । माम् एवैष्यसि [गीता १८.६५] इत्य् अन्तम् । कालो भगवल्-लीलेच्छा-मयः । कर्म तल्-लीला । तमस् तल्-लीलावेशेन तद्- अनुसन्धानम् । अध्यगमत् तन्-महा-विच्छेदस्य तस्यान्तेऽपि तथा तत्- प्राप्तः पुनर् माम् एवैष्यसि इत्य् एतद्-वाक्यं यथार्थत्वेनानुभूतवान् । ततश् च कृतार्थोऽभवद् इत्य् आह विशोक इत्य् आदि । ब्रह्म-सम्पत्त्या श्रीमन्-नराकार-पर-ब्रह्म-साक्षात्कारेण । संछिन्न इयं (पगे ३३) मम चेतसि स्फूर्तिर् एव । साक्षात्कारस् त्व् अन्य इति द्वैते संशयो येन सः । तदा भगवत्- प्राप्तौ नान्यवज्-जन्मान्तर-प्राप्ति-काल-सन्धिर् अप्य् अन्तरायोऽभवद् इत्य् आह लीनेति । लीना पलायिता प्रकृतिर् गुण-कारणं यस्माद् एवम्भूतं यन् नैर्गुण्यं तस्माद् धेतोः । गुण-तत्-कारणातीतत्वाद् इत्य् अर्थः । तथैव अलिङ्गत्वात् प्राकृत-शरीर-रहितत्वाच् च । असम्भवो जन्मान्तर-रहितः । तस्माद् अनन्तरं चक्षुष्य्-आविर्भवतीत्य् एव विशेष इति भावः । अतः कलिं प्रति श्री-परीक्षिद्-वचनं चाग्रे यस् त्वं दूरं गते कृष्णे सह गाण्डीव- धन्वना [भ्प् १.१७.६] इति, एवं

येऽध्यासनं राज-किरीट-जुष्टं सद्यो जहुर् भगवत्-पार्श्व-कामाः [भ्प् १.१९.२०] इति श्री-मुनि-वृन्द-वाक्यं च । तस्मात् सर्वेषां पाण्डवानां तदीयानां च सैव गतिः व्याख्येया । श्री-विदुरादीनां यम् अलोकादि-गतिश् च तत्-तद्-अंशेनैव स्व-स्वाधिकार-पालनार्थं लीलया काय-व्यूहेनेति ज्ञेयम् । तद् इत्थम् एव श्री-भागवत-भारतयोर् अविरोधः स्याद् इति ॥

॥ १.१५ ॥ श्री-सुतः ॥ ५२ ॥

[52]

tathā śrī-paṭṭa-mahiṣy-ādīnāṃ śrī-yādavādīnāṃ ca gatis tathaiva saṅgamitāsti | ete hi yādavāḥ sarve mad-gaṇā eva bhāmini ity ādi, reme ramābhir nija-kāma-sampluta [BhP 10.59.43] ity ādi-vacana-balena | jayati jananivāsaḥ [BhP 10.90.48] ity-ādi-sphuṭārtha-darśanena līlāntarasyaindra- jālikatvāt | kūrma-purāṇa-gata-sākṣāt-sītā-haraṇa-pratyākhyāyi-māyika-sītā-haraṇākhyāna-tulyatva-sthāpanāya ca | tathaiva tadīya-nitya-gaṇa- viśeṣāṇāṃ śrīmat-pāṇḍavānām api gatir vyākhyeyā | tatra śrīmad- arjunasya, yathā-

evaṃ cintayato jiṣṇoḥ kṛṣṇa-pāda-saroruham | sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||

vāsudevāṅghry-anudhyāna- paribṛṃhita-raṃhasā | bhaktyā nirmathitāśeṣa-kaṣāya-dhiṣaṇo 'rjunaḥ ||

gītaṃ bhagavatā jñānaṃ yat tat saṅgrāma-mūrdhani | kāla-karma-tamo-ruddhaṃ punar adhyagamat prabhuḥ ||

viśoko brahma-sampattyā sañchinna-dvaita-saṃśayaḥ | līna-prakṛti-nairguṇyād aliṅgatvād asambhavaḥ || [BhP 1.15.28-31}

śāntā cetasi cakṣuṣīva bhagavad-āvirbhāvena duḥkha-rahitā | ataeva vimalā tad-vṛtti-bhūtā ye kāluṣa-viśeṣās tair api rahitā | vāsudevety ādinottara- padya-dvayena tasyaiva vivaraṇam | tatrānudhyānaṃ pūrvoktā cintaiva | kaṣāyaḥ pūrvoktaṃ malam eva | mām evaiṣyasi [Gītā 18.65] ity antam | kālo bhagaval-līlecchā-mayaḥ | karma tal-līlā | tamas tal-līlāveśena tad- anusandhānam | adhyagamat tan-mahā-vicchedasya tasyānte'pi tathā tat- prāptaḥ punar mām evaiṣyasi ity etad-vākyaṃ yathārthatvenānubhūtavān | tataś ca kṛtārtho'bhavad ity āha viśoka ity ādi | brahma-sampattyā śrīman-narākāra-para-brahma-sākṣātkāreṇa | saṃchinna iyaṃ (page 33) mama cetasi sphūrtir eva | sākṣātkāras tv anya iti dvaite saṃśayo yena saḥ | tadā bhagavat- prāptau nānyavaj-janmāntara-prāpti-kāla-sandhir apy antarāyo'bhavad ity āha līneti | līnā palāyitā prakṛtir guṇa-kāraṇaṃ yasmād evambhūtaṃ yan nairguṇyaṃ tasmād dhetoḥ |

guṇa-tat-kāraṇātītatvād ity arthaḥ | tathaiva aliṅgatvāt prākṛta-śarīra-rahitatvāc ca | asambhavo janmāntara-rahitaḥ | tasmād anantaraṃ cakṣuṣy-āvirbhavatīty eva viśeṣa iti bhāvaḥ | ataḥ kaliṃ prati śrī-parīkṣid-vacanaṃ cāgre yas tvaṃ dūraṃ gate kṛṣṇe saha gāṇḍīva- dhanvanā [BhP 1.17.6] iti, evaṃ ye'dhyāsanaṃ rāja-kirīṭa-juṣṭaṃ sadyo jahur bhagavat-pārśva-kāmāḥ [BhP 1.19.20] iti śrī-muni-vṛnda-vākyaṃ ca | tasmāt sarveṣāṃ pāṇḍavānāṃ tadīyānāṃ ca saiva gatiḥ vyākhyeyā | śrī-vidurādīnāṃ yam alokādi-gatiś ca tat-tad-aṃśenaiva sva-svādhikāra-pālanārthaṃ līlayā kāya-vyūheneti jñeyam | tad ittham eva śrī-bhāgavata-bhāratayor avirodhaḥ syād iti ||

|| 1.15 || śrī-sutaḥ || 52 ||

English witness · section(s) 45

Anuccheda 45

That the devotees desire only to have love for the Supreme Personality of Godhead is described in these words of srimad- Bhagavatam (4.9.36):

na vai mukundasya padaravindayo rajo-jusas tata bhavadrsa janah vanchanti tad-dasyam rte 'rtham atmano yadrcchaya labdha-manah-samrddhayah

"My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda (the Supreme Personality of Godhead, who can offer libreation) and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life such persons remain satisfied, and thus they never ask the Lord for material prosperity."

The words "yadrcchaya labdha-manah samrddhayah" mean "without making any effort they attain great spiritual wealth in their hearts". the briefest merciful glance of the Lord fulfills all desires. That is the power of devotional service.

That the devotees desire only to love the Supreme Personality of Godhead is also seen in these words of srimad- Bhagavatam (4.9.29):

naicchan mukti-pater muktim tasmat tapam upeyivan

"He did not demand actual liberation from the material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind."

In these words spoken by Dhruva Maharaja the word mukti" refers to devotional service. This interpretation of the word "mukti" is confirmed by these words of the scriptures:

visnor anucaratvam hi moksam ahur man;isinah

"The wise philosophers affirm that devotional service to Lord Visnu is true liberation."

The verse quoted in the beginning of this anuccheda was spoken by sri Maitreya.

Prīti · Sanskrit §53–54 · English §46

[५३]

अथ श्री-परीक्षितो गतिश् च -

स वै महा-भागवतः परीक्षिद् येनापवर्गाख्यम् अदभ्र-बुद्धिः । ज्ञानेन वैयासकि-शब्दितेन भेजे खगेन्द्र-ध्वज-पाद-मूलम् ॥ [भ्प् १.१८.१६] इत्य् अनेन दर्शिता ।

एवम् एवाहुः - सर्वे वयं तावद् इहास्महे ऽथ कलेवरं यावद् असौ विहाय । लोकं परं विरजस्कं विशोकं यास्यत्य् अयं भागवत-प्रधानः ॥ [भ्प् १.१९.२१]

लोक-शब्देन चात्र नान्यल् लक्ष्यते । भगवत्-पार्श्व-कामा इति तेषाम् एवोक्ति- स्वारस्यात् । श्री-भागवत-प्रधान इति च । तस्माद् अन्ते चेद् ब्रह्म-कैवल्यं मन्यते, तथापि क्रम-भगवत्-प्राप्ति-रीत्या तद्-अनन्तरं भगवत्-प्राप्तिस् त्व् अवश्यं मन्येतैव । यथाजामिलस्य दर्शितम् ।

॥ १.१९ ॥ श्री-मुनयः ॥ ५३ ॥

[५४]

अथ सम्पद्यमानम् आज्ञाय भीष्मं ब्रह्मणि निष्कले [भ्प् १.९.४४] इत्य् अत्रापि पूर्ववद् एव समाधानम् । किं वा निष्कल-ब्रह्म-शब्देन मायातीतो नराकृति-पर-ब्रह्म-भूतः श्री-कृष्ण एवोच्यते । तस्मिन् सम्पद्यमानता तत्-सङ्गतिर् एव । तथाह -

अधोक्षजालम्भम् इहाशुभात्मनः शरीरिणः संसृति-चक्र-शातनम् । तद् ब्रह्म-निर्वाण-सुखं विदुर् बुधास् ततो भजध्वं हृदये हृद्-ईश्वरम् ॥ [भ्प् ७.७.३७]

हृदये वर्तमानं हृदि भजध्वम् ।

॥ ७.७ ॥ श्री-प्रह्लादोऽसुर-बालकान् ॥ ५४ ॥

[53]

atha śrī-parīkṣito gatiś ca -

sa vai mahā-bhāgavataḥ parīkṣid yenāpavargākhyam adabhra-buddhiḥ | jñānena vaiyāsaki-śabditena bheje khagendra-dhvaja-pāda-mūlam || [BhP 1.18.16] ity anena darśitā |

evam evāhuḥ - sarve vayaṃ tāvad ihāsmahe 'tha kalevaraṃ yāvad asau vihāya | lokaṃ paraṃ virajaskaṃ viśokaṃ yāsyaty ayaṃ bhāgavata-pradhānaḥ || [BhP 1.19.21]

loka-śabdena cātra nānyal lakṣyate | bhagavat-pārśva-kāmā iti teṣām evokti- svārasyāt | śrī-bhāgavata-pradhāna iti ca | tasmād ante ced brahma-kaivalyaṃ manyate, tathāpi krama-bhagavat-prāpti-rītyā tad-anantaraṃ bhagavat-prāptis tv avaśyaṃ manyetaiva | yathājāmilasya darśitam |

|| 1.19 || śrī-munayaḥ || 53 ||

[54]

atha sampadyamānam ājñāya bhīṣmaṃ brahmaṇi niṣkale [BhP 1.9.44] ity atrāpi pūrvavad eva samādhānam | kiṃ vā niṣkala-brahma-śabdena māyātīto narākṛti-para-brahma-bhūtaḥ śrī-kṛṣṇa evocyate | tasmin sampadyamānatā tat-saṅgatir eva | tathāha -

adhokṣajālambham ihāśubhātmanaḥ śarīriṇaḥ saṃsṛti-cakra-śātanam | tad brahma-nirvāṇa-sukhaṃ vidur budhās tato bhajadhvaṃ hṛdaye hṛd-īśvaram || [BhP 7.7.37]

hṛdaye vartamānaṃ hṛdi bhajadhvam |

|| 7.7 || śrī-prahlādo'sura-bālakān || 54 ||

English witness · section(s) 46

Anuccheda 46

Desires other than the desire to love the Supreme Personality of Godhead are criticized in the following two prayers of a pure devotee, prayers recorded in the following five prose paragraphs of srimad-Bhagavatam (5.24.23.-26):

yat tad bhagavatanadhigatanyopayena yacna- cchalenapahrta-sva-sariravesita-loka-trayo varuna- pasais ca sampratimukto giri-daryam capaviddha iti hovaca.

"When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Maharaja, He adopted the trick of begging from him and took away all the

three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Maharaja, bound him with the ropes of Varuna, and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Maharaja was such a great devotee that he spoke as follows.

nunam batayam bhagavan arthesu na nisnato yo 'sav indro yasya sacivo mantraya vrta ekantato brhaspatis tam atihaya svayam upendrenatmanam ayacatatmanas casiso no eva tad-dasyam ati- gambhira-vayasah kalasya manvantara-parivrttam kiyal loka-trayam idam.

"Alas, how pitiable it is for Indra, the king of heaven, that although he is very learned and powerful and although he chose Brhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Brhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vamanadeva was standing at Indra's door, but King Indra instead of begging Him for an opportunity to render transcendental loving service, engaged him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.

yasyanudasyam evasmat-pitamahah kila vavre na tu sva- pitryam yad utakutobhayam padam diyamanam bhagavatah param iti bhagavatoparate khalu sva-pitari.

"Bali Maharaja said: My grandfather Prahlada Maharaja is the only person who understands his own self- interest. Upon the death of Prahlada's father, Hiranyakasipu, Lord Nrsimhadeva wanted to offer Prahlada his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlada accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts are not His actual mercy. Consequently, insteqad of accepting the results of karma and jnana, Prahlada Maharaja simply begged the Lord for engagement in the service of His servant.

tasya mahanubhavasyanupatham amrjita-kasayah ko vasmad- vidhah parihina-bhagavad-anugraha upajigamisatiti.

"Bali Maharaja said: Persons like us, who are still attached to material enjoyment, who are conbtaminated by the modes of material nature, and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlada Maharaja, the exalted devotee of the Lord."

srila sridhara Svami comments:

"In this five paragraphs pure devotional service is desvribed."

These words were spoken by Maharaja Bali to Lord Vamana. In these paragraphs the word "tam" (to Him_ refers to Lord Vamana. Here "atihaya" means "not desiring any other goal". Here King Bali says: "Lord Vamanadeva was standing at Indra's door, but King Indra instead of begging Him for an opportunity to render transcendental loving service, engaged him in asking me for alms to gain the three worlds for his sense gratification."

In this passage the word "anudasyam" (serving the devotees of the Lord) is described in these words of srimad- Bhagavatam (7.9.24):

naya mam nija-bhrtya-parsvam

"My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant."

In this passage the word "sva-pitryam" (my paternal property) refers to sovereignty over the three worlds. The phrase "yad uta akutobhayam padam" (the position of fearlessness) refers to liberation. Then Bali Maharaja says: "tan na tu vavre" (he did notr accept it). Why not? Because it was something other (param) than the Supreme Personality of Godhead (bhagavatah). Fearing that one might think in terms of the Supreme Lord's shadow potency or the Lord's partial expansions, King Bali here uses the word bhagavatah" (the Supreme Personality of Godhead Himself). The passage quoted in the beginning of this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §55 · English §47

[५५]

सा च कृत-सङ्गतिस् तस्य प्रापञ्चिकागोचरतयापि कृष्ण-रूपेणैवानन्तधा- प्रकाशमानस्य श्री-कृष्णस्यैव प्रकाशान्तरे सम्भवेत् । अन्यथा विजय- सखे रतिर् अस्तु मेऽनवद्या [भ्प् १.९.३३] इति सङ्कल्पानुरूपा फल-प्राप्तिर् विरुध्येत ।

अथ श्री-पृथोर् गतिर् अपि श्री-परीक्षिद्वद् एव व्याख्येया । तस्यापि ब्रह्म- धारणान्तरं ब्रह्म-कैवल्य-विलक्षणां श्री-कृष्ण-लोक-प्राप्तिम् एव तद्- भार्याया अर्चिषो गति-दर्शनया सूचयन्ति -

अहो इयं वधूर् धन्या या चैवं भू-भुजां पतिम् । सर्वात्मना पतिं भेजे यज्ञेशं श्रीर् वधूर् इव ॥

सैषा नूनं व्रजत्य् ऊर्ध्वम् अनु वैन्यं पतिं सती । पश्यतास्मान् अतीत्यार्चिर् दुर्विभाव्येन कर्मणा ॥ [भ्प् ४.२३.२५-२६] (पगे ३४)

टीका च - त्रयोविंशे सभार्यस्य वने नित्य-समाधितः । विमानम् अधिरुह्याथ वैकुण्ठ-गतिर् ईर्यते ॥ इत्य् एषा ॥

॥ ४.२ ॥ देव्यः परस्परम् ॥ ५५ ॥

[55]

sā ca kṛta-saṅgatis tasya prāpañcikāgocaratayāpi kṛṣṇa-rūpeṇaivānantadhā- prakāśamānasya śrī-kṛṣṇasyaiva prakāśāntare sambhavet | anyathā vijaya- sakhe ratir astu me'navadyā [BhP 1.9.33] iti saṅkalpānurūpā phala-prāptir virudhyeta |

atha śrī-pṛthor gatir api śrī-parīkṣidvad eva vyākhyeyā | tasyāpi brahma- dhāraṇāntaraṃ brahma-kaivalya-vilakṣaṇāṃ śrī-kṛṣṇa-loka-prāptim eva tad- bhāryāyā arciṣo gati-darśanayā sūcayanti -

aho iyaṃ vadhūr dhanyā yā caivaṃ bhū-bhujāṃ patim | sarvātmanā patiṃ bheje yajñeśaṃ śrīr vadhūr iva ||

saiṣā nūnaṃ vrajaty ūrdhvam anu vainyaṃ patiṃ satī | paśyatāsmān atītyārcir durvibhāvyena karmaṇā || [BhP 4.23.25-26] (page 34)

ṭīkā ca - trayoviṃśe sabhāryasya vane nitya-samādhitaḥ | vimānam adhiruhyātha vaikuṇṭha-gatir īryate || ity eṣā ||

|| 4.2 || devyaḥ parasparam || 55 ||

English witness · section(s) 47

Anuccheda 47

The devotees are indifferent to pleasure or pain in this worldl. That is the proof of their purity. This is described in these words of srimad-Bhagavatam (6.17.28):

narayana-parah sarve. . .

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."

Out of kindness for His devotees, thwe Supreme Lord removes from them everything that has no relation to Him. The Lord throws these things far away. This is described in srimad-Bhagavatam (8.22.24), where the Supreme Personality of Godhead Himself says:

brahman yam anugrhnami tad-viso vidhunomy aham

"My dear Lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions."

That the Supreme Personality of Godhead forbids his devotees from struggling to attain things that have no relation to Him is described in these words of srimad-Bhagavatam (6.11.23):

trai-vargikayasa-vighatam asmat- patir vidhatte purusasya sakra tato 'numeyo bhagavat-prasado yo durlabho 'kincana-gocaro 'nyaih

"Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development, and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gain."

This verse means: "If an independent-minded devotee (purusasya) strives to attain some material thing in the three worlds (traivargikayasa), then the Supreme Personality of

Godhead personally creates obstacles (tad-vighatam vidhatta) to prevent the devotee from attaining his desires. The word akincana-gocara" means that if the devotee srtives to attain material pleasures or non-devotional liberation, the Lord creates obstacles to stop the devotee. The word "akincana" means "pure devotee". This has already been explained in the Bhakti-sandarbha. The verse qyoted in the beginning of this anuccheda was spoken by sriman Vrtra to the demigod Indra.

Prīti · Sanskrit §56 · English §48

[५६]

श्री-भागवतस्यान्ते भक्ति-निष्ठाया एव सूचितत्वात् नान्या गतिश् चिन्त्या । यथा तम् उद्दिश्य तत्रापि इत्य् आदि गद्ये -- भगवतः कर्म-बन्ध- विध्वंसन-श्रवण-स्मरण-गुण-विवरण-चरणारविन्द-युगलं मनसा विदधद् [भ्प् ५.९.१] इत्य् आदि । स्पष्टम् ॥

॥ ५.९ ॥ श्री-शुकः ॥ ५६ ॥

[56]

śrī-bhāgavatasyānte bhakti-niṣṭhāyā eva sūcitatvāt nānyā gatiś cintyā | yathā tam uddiśya tatrāpi ity ādi gadye -- bhagavataḥ karma-bandha-vidhvaṃsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṃ manasā vidadhad [BhP 5.9.1] ity ādi | spaṣṭam ||

|| 5.9 || śrī-śukaḥ || 56 ||

English witness · section(s) 48

Anuccheda 48

If a devotee prays for material things, he wishes them only to serve the Supreme Lord. The devotee does not wish them for his own personal sense gratification. This is described in these words of srimad-Bhagavatam (10.70.41):

yaksyati tvam makhendrena rajasuyena pandavah paramesthya-kamo nrpatis tad bhavan anumodatam

"First of all I may inform You that King Yudhisthira has all material opulences which are possible to achieve in the highets planetary system, Brahmaloka. He has no material opulence for which to aspire, and yet he wants to perform Rajasuya sacrifices only to get

Your association and to please You."

In this verse the word "paramesthya" means Lord Krsna, the king of Dvaraka".That the word paramesthi" refers to Lord Krsna is confirmed by the following words describing Lord Krsna's accepting the rice brought by Sudama Vipra (srimad-Bhagavatam 10.81.10):

tavac chrir jagrhe hastam tat-para paramesthinah

"Rukmini-devi, who is the goddess of fortune herself, checked the Lord by catching hold of His hand."

Because "paramesthi" refers to Lord Krsna, the word "paramesthya" may be taken to mean "the opulence of Dvaraka City". Interpreted in this way, the word paramesthya-kamah" means "desiring opulence like that of Lord Krsna Himself". He desired opulence like that of Dvaraka so Indraprastha would a be a fit place for Lord Krsna to reside. He had no other desire. This truth about Maharaja Yudhisthira is also described in these words of srimad-Bhagavatam (1.12.6):

kim te kamah sura-sparha mukunda-manaso dvijah adhijahur mudam rajnah ksudhitasya yathetare

"O brahmanas, the opulence of the king was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service."

By Lord Krsna's mercy, Maharaja Yudhisthira attained this desire. This is described in these words of srimad- Bhagavatam (10.75.34-35):

sabhayam maya-klptayam kvapi dharma-suto 'dhirat vrto 'nugair bandhubhis ca krsnenapi sva-caksusa

asinah kancane saksad asane maghavan iva paramesthya-sriya justah stuyamanas ca vandibhih

"Once upon a time king Yudhisthira was sitting on the golden throne in the palace constructed by the demon Maya. His foru brothers and other relatives, as well as his great well- wisher, the Supreme Personality of Godhead, Krsna, were present and the material opulence of King Yudhisthira seemed no less than that of Lord Brahma."

In these verses the word "sva-caksusa" (with his own eye) is an advjective referring to Lord Krsna. A person who has eyes and can see has a possession a bind man does not have. A blind man will certainly yearn to attain such a possession, the possession of having eyes that can see. If a person loses his sight, then all his possessions become useless to him. For

the devotees, devotees who consider Lord Krsna their Lord and master, Lord Krsna's is their precious eyes.

Making reference to the Pandavas, srila sukadeva Gosvami spoke these words to Maharaja Pariksit (srimad- Bhagavatam 1.16.20):

na va. . . . . .ye 'dhyasanam raja-kirita-justam sadyo jahur bhagavat-parsva-kamah

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord sri Krsna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Supreme Personality of Godhead."

Speaking to Lord Krsna, sri Narada said:

tad bhavan anumodatam

"May Your Lordhsip be pleased."

In this way it is seen that the Supreme Personality of Godhead is pleased with His pure devotees. The Supreme Personality of Godhead personally affirmed this truth by saying (srimad-Bhagavatam 10.60.50):

yan yan kamayase kaman mayy akamaya bhamini santi hy ekanta-bhaktayas tava kalyani nityada

"O most beautiful Rukmini, You are My dearmost wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and no matter what you might expect from Me, I am always at your service."

Here the word "akamah" means "devotional service where pure love for Lord Krsna is present and where there is no other desire." In this way "akamah" means the desire for devotional service nad nothing else". The word "akamah is used in that way in these words of srimad- Bhagavatam (2.3.10):

akamah sarva-kamo va. . .

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the Supreme whole, the Personality of Godhead."

Devotional service with pure love for the Supreme Lord is also described by sri Prahlada in these words of srimad- Bhagavatam (7.10.3):

bhrtya-laksana-jijnasuh. . .

"O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee. "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."

Therefore, in srimad-Bhagavatam 10.60.50 the words akamaya yan yan kamayase kaman" mean "O Queen Rukmini, whatever you desire to attain the great treasure of loving devotional service to Me". Because Rukmini is Lord Krsna's eternal beloved, the eternal goddess Laksmi", she is here addressed by the word "santi" (o eternal one).

Here the word "ekanta-bhaktayah" means "who do not desire anything for your own benefit", "kamini" means "O you who desire only to please Me", and kalyani" means "O you who remove all obstacles to attaining the great good fortune that is devotional service". The verse quoted in the beginning of this anuccheda was spoken by Lord Krsna to Queen Rukmini.

Prīti · Sanskrit §57 · English §49

[৫৭]

রহুগণ-মহিমানম্ উদ্দিশ্য চ - এবং হি নৃপ ভগবদ্- আশ্রিতাশ্রিতানুভাবঃ [ভ্প্ ৫.১৩.২৫] ইতি স্পষ্টম্ ।

॥ ৫.১৩ ॥ শ্রী-শুকঃ ॥ ৫৭ ॥

[57]

rahūgaṇa-mahimānam uddiśya ca - evaṃ hi nṛpa bhagavad- āśritāśritānubhāvaḥ [BhP 5.13.25] iti spaṣṭam |

|| 5.13 || śrī-śukaḥ || 57 ||

English witness · section(s) 49

Anuccheda 49

The desire for samipya liberation is seen in srimad- Bhagavatam 1.16.20):

sadyo jahur bhagavat-parsva-kamah

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord sri Krsna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Supreme Personality of Godhead."

This is a very intense kind of love for the Supreme Personality of Godhead. In this kind of love the devotee yearns to be always near the Lord. Because residence in the world of birth of death is an obstacle to that end, these devotees pray that their stay in this world be brought to an end.

This is like the love a mother or father feel foel for their children. When the children are far away, the parents yearn to be with them. This desire to associate with the Lord is also seen in these words of srimad-Bhagavatam (7.9.16):

trasto 'smy aham krpana-vatsala duhsahogra- samsara-cakra-kadanad grasatam pranitah baddhah sva-karmabhir usattama te 'nghri-mulam prito 'pavarga-saranam hvayase kada nu

"O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal from liberation from conditional life?"

This verse means: "O Lord, because everything in this material world is turned away from You, this world is intolerable (duhsaha) Because the things of this world are all obstacles to devotional service to You, this world is a very fearful (ugram) place. Therefore I am very afraid (trasto 'smi) of the miserable conditions (kadanam) in this material world (samsara-cakram), conditions that are bring sufferings to the hearts of the living entities. In this world I have no power to serve You properly. That even an auspicious situation in the material world is inauspicious for devotional service is also described in these words of srimad-Bhagavatam (7.10.1-2):

sri-narada uvaca

bhakti-yogasya tat sarvam antarayatayarbhakah manyamano hrsikesam smayamana uvaca ha

"The great saint Narada Muni continued: Although Prahlada Maharaja was only a boy, when he heard the benedictions offered by Lord Nrsimhadeva, he considered them

impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

sri-prahlada uvaca

ma mam pralobhayotpattya saktam kamesu tair varaih tat-sanga-bhito nirvinno mumuksus tvam upasritah

"Prahlada Maharaja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet."

In srimad-Bhagavatam 7.9.16, sri Prahlada says: Although i am afraid (trasto 'smi) of this material world, I am still, because of my offenses to the Lord, placed among these many demons who are like me. Bound by my past karma (sva- karmabhir baddhah), I am thrown (pranitah) amongst them. Therefore, suffering because I am now far from You, I beg: `When (kada nu) will You, being pleased with me (pritah), call me to the shelter of Your lotus feet (anghrim), which are the ultimate goal for liberation from conditional life (apavarga-saranam)?' " This verse was spoken by sri Prahlada to Lord Nrsimha.

Prīti · Sanskrit §58 · English §50

[५८]

यो दुस्त्यज [भ्प् ५.१४.४४] इत्य् आदौ मधुद्विट्- सेवानुरक्त-मनसाम् अभवो ऽपि फल्गुः इति च । स्पष्टम् ।

॥ ५.१४ ॥ श्री-शुकः ॥ ५८ ॥

[58]

yo dustyaja [BhP 5.14.44] ity ādau madhudviṭ- sevānurakta-manasām abhavo 'pi phalguḥ iti ca | spaṣṭam |

|| 5.14 || śrī-śukaḥ || 58 ||

English witness · section(s) 50

Anuccheda 50

In the account of the Visnu Purana, sri Prahlada, although praying to attain love for the Lord, is not averse to residing in the material world. He says (Visnu Purana 1.20.18, 19, 26, and 27):

natha yoni-sahasresu yesu yesu vrajamy aham tesu tesv acyuta bhaktir acyute 'stu sada tvayi

"O Lord, I pray that I will always have unflinching devotion to You, even if I must take take birth in thousands of wombs in this world,

ya pritir avivekanam visayesv anapayini tvam anusmaratah sa me hrdayan napasrpatu

"Fools fall in love with material sense objects. As they always love senses obejcts, may I always love You. I always meditate on You. I pray that You will never leave my heart."

krta-krtyo 'smi bhagavan varenanena yat tvayi bhavitri tvat-prasadena bhaktir avyabhicarini

"O Supreme Personality of Godhead, please give me the boon that by Your mercy I will always have unflinching devotion to You. With this boon my life will be successful.

dharmartha-kamaih kim tasya muktis tasya kare sthita samasta-jagatam mule yasya bhaktih sthira tvayi

"What to speak of piety, econimoc development, sense gratification, even liberation stands in the hand of anyone who has firm devotion to You, the root from which all the worlds have grown."

To these words the Supreme Personality of Godhead gave this reply (Visnu Purana 1.20.28):

yatha te niscalam ceto mayi bhakti-samanvitam tatha tvam mat-prasadena nirvanam param apsyasi

"Because your heart has unflinching devotion to Me, by My mercy you will attain final liberation."

This last verse means: "to the extent that you have unlfinching devotion to Me, to that extent You are qualified to serve My feet." This same idea is also seen in these words of srimad-Bhagavatam (5.14.44):

sevanurakta-manasam abhavo 'pi phalguh

"Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."

This same meaning is also hinted in these words of srimad- Bhagavatam (11.2.8):

aham kila puranantam prajartho bhuvi mukti-dam apujayam na moksaya mohito deva-mayaya

"Wishing a child, I long ago worshiped the limitlsess Supreme Lord, who can give the gift of liberation. Bewildered by the Lord's illusory potency, I did not worship Him to attain liberation."

This verse means: "Wishing a child, Im my own expanded form, where I bore the name Sutapa, I long ago worshiped (apujayam) the limitlsess Supreme Lord, who can give the gift of liberation (muktidam). I did not worship Him to attain liberation. Bewildered (mohitah) by the Lord's (deva) merciful (mayaya) glance, I desired to have a son." Here the word "maya" means "mercy". In the Visva- prakasa Dictionary it is said:

maya dambhe krpayam ca

"The word `maya' may mean `trickery' or `mercy'."

In srimad-Bhagavatam 11.2.8 the word "kila" (indeed) means "the Supreme Personality of Godhead's words in the maternity room prove all this". It is also said in srimad-Bhagavatam (11.2.9):

yatha vicitra-vyasanat. . .

"O saintly spiritual master, please teach me how I may become free from this fearful material world filled with dangers."

In this verse the word "vyasana" (danger) mans the dangers that come from being separated from the Supreme Lord" and the word "bhaya" (fear) means "the fears that come fromk being separated from the Supreme Lord". It is also said in srimad-Bhagavatam (11.2.33):

manye kutascit. . .

"I think devotional service to the lotus feet of the infallible Supreme Personality of Godhead is the only way a person whose heart is always agitated, a person who thinks his external material body is his true self, can become free from all fear. When devotional service is present fears come to an end."

sri Narada explains (srimad-Bhagavatam 11.5.45):

tvam apy etan. . .

"O very fortunate one, by faithfully following the path of devotional service you have now heard, you will become liberated and will attain the Supreme."

Here the word "visva" shows that by ataining the Supreme Personality of Godhead one becomes free from both fears and dancers that come from His absence. At the end of this conversation it is said (srimad-Bhagavatam 11.5.54):

tvam apy etan. . .

"O fortunate one, by faithfully following this path you have heard from me, this path of worshipping the Supreme Personality of Godhead, you will become liberated and will attain the Supreme."

In this verse and the verse following it the way to attain association with Lord Krsna is described. srimad-Bhagavatam 11.2.8, which was quoted in this anuccheda, was spoken by sri Vasudeva Maharaja to sri Narada.

Prīti · Sanskrit §59–61 · English §51

[५९]

अतो विष्णु-पुराणाद्य्-उक्ता ज्ञानि-भरताद्याः कल्प-भेदेनान्ये एव ज्ञेया ।

अधनो ऽयं धनं प्राप्य माद्यन्न् उच्चैर् न मां स्मरेत् । इति कारुणिको नूनं धनं मे ऽभूरि नाददात् ॥ [भ्प् १०.८१.२०]

अभूर्य् अपि । यथा च - नूनं ब्१अतैतन्-मम दुर्भगस्य शश्वद् दरिद्रस्य समृद्धि-हेतुः महा-विभूतेर् अवलोकतो ऽन्यो नैवोपपद्येत यदूत्तमस्य ॥ [भ्प् १०.८१.३३] इत्य् अनन्तरम्,

नन्व् अब्रुवाणो दिशते समक्षम् [भ्प् १०.८१.३४] इत्य् आदिकं, किञ्चित् करोत्य् उर्व् अपि यत् स्वदत्तम् [भ्प् १०.८१.३५] इत्य् आदिकं चोक्त्वा तद्-गुणोद्दीपित-प्रीतिर् आह

तस्यैव मे सौहृद-सख्य-मैत्री- दास्यं पुनर् जन्मनि जन्मनि स्यात् महानुभावेन गुणालयेन विषज्जतस् तत्-पुरुष-प्रसङ्गः ॥ [भ्प् १०.८१.३६]

निरुपाधिकोपकार-मयं सौहृदम् । सह-विहारितामयं तद् एव सख्यम् । मैत्री स्निग्धत्वम् । दास्यं सेवकत्व-मात्रम् अपि स्यात् । द्वन्द्वैक्यम् । महानुभावेन तेनैव । अतएव सा सम्पत्तिर् अपि भगवत्-सेवार्थम् एव तेन नियुक्तेत्य् आयातम् ।

॥ १०.८१ ॥ श्रीदाम-विप्रः ॥ ५९-६० ॥

[६१]

तद् एवं भगवत्-प्रीतेर् एव परम-पुरुषार्थता स्थापिता । अथ तस्याः स्वरूप-लक्षणं श्री-विष्णु-पुराणे प्रह्लादेनातिदेश-द्वारा दर्शितम् -

या प्रीतिर् अविवेकानां विषयेष्व् अनपायिनी । त्वाम् अनुस्मरतः सा मे हृदयान् नापसर्पतु ॥ [विप् १.२०.१९] इति ।

या यल्-लक्षणा सा तल्-लक्षणा इत्य् अर्थः । न तु या सैवेति वक्ष्यमाण- लक्षणैक्यात् । तथापि - पूर्वस्या माया-शक्ति-वृत्तिमयत्वेन उत्तरस्याः स्वरूप-शक्ति-मयत्वेन भेदात् । एतद् उक्तं भवति - प्रीति-शब्देन खलु मृत्-प्रमोद-हर्सानन्दादि-पर्यायं सुखम् उच्यते । भाव-हार्द- सौहृदादि-पर्याया प्रियता चोच्यते । तत्र उल्लासात्मको ज्ञान-विशेषः सुखम् । तथा विषयानुकूल्यात्मकस् तद्-आनुकूल्यानुगत-तत्-स्पृहा-तद्- अनुभव-हेतुकोल्लास-मय-ज्ञान-विशेषः प्रियता । अतएवास्यां सुखत्वेऽपि पूर्वतो वैशिष्ट्यम् । तयोः प्रतियोगिणौ च क्रमेण दुःख-द्वेषौ । अतः सुखस्य उल्लास-मात्रात्मकत्वाद् आश्रय एव (पगे ३५) विद्यते, न तु विषयः ।

एवं तत्-प्रतियोगिनो दुःखस्य च प्रियतायास् त्व् आनुकूल्य-स्पृहात्मकत्वाद् विषयश् च विद्यते । एवं प्रातिकूल्यात्मकस्य तत्-प्रतियोगिनो द्वेषस्य च । तत्र सुख-दुःखयोर् आश्रयौ सुष्ठु-दुष्ट-कर्माणौ जीवौ । प्रियता-द्वेषयोर् आश्रयौ प्रीयमाण-द्विषन्तौ विषयौ च तत्-प्रिय-द्वेष्यौ । तत्र प्रीत्य्- अर्थानां क्रियाणां विषयस्याधिकरणत्वम् एव दीप्त्य्-अर्थवत् । द्वेषार्थानां तु विषयस्य कर्मत्वं हन्त्य् अर्थवत् । एतद् उक्तं भवति कर्तुर् ईप्सिततमं खलु कर्म । ईप्सिततमत्वं च या क्रियारभ्यते साक्षात् तयैव साधयितुम् इष्टतमत्वम् ।

साधनं चोत्पाद्यत्वेन विकार्यत्वेन संस्कार्यत्वेन प्राप्यत्वेन च सम्पादनम् इति चतुर्विधम् । तस्माद् अन्तर्भूतण्य् अर्थो घो धातुः स एव स-कर्मकः स्यात्, नान्यः । यथा घटं करोतीत्य् उक्ते घटे उत्पद्यते तम् उत्पादयतीति गम्यते । तण्डुलं पचतीति तण्डुलो विक्लिद्यति तं विक्लेदयतीत्य् आदि । सत्ता-दीप्त्य्-आदीनां तु न तादृशत्वं गम्यत इत्य् अकर्मकत्वम् एवेति । न च प्रीतेर् ज्ञान-रूपत्वेन सकर्मकत्वम् आशङ्क्यम् । चेतति-प्रभृतीनां तद्-विनाभाव-दर्शनात् । अतो ब्रह्म-ज्ञानवद् भूत-रूपोऽयम् अर्थो, न च यज्ञादि-ज्ञानवद् भव्य-रूपो विधि-सापेक्ष इति सिद्धम् ।

तद् एवं प्रीति-शब्दस्य सुख-पर्यायत्वे प्रियता-पर्यार्थत्वे च स्थिते या प्रीतिर् अविवेकानाम् इत्य् अत्र तूत्तरत्रत्वम् एव स्पष्टम् । न पूर्वत्वम् । पूर्वत्वे सति विषयेष्व् अनुभूयमानेषु या प्रीतिः सुखम् इत्य् अर्थः । उत्तरत्वे तु विषयेषु या प्रीतिः प्रियतेत्य् अर्थः । ततश् चानुभूयमानेष्व् इत्य् अध्याहार-कल्पनया क्लिष्टा प्रतिपत्तिर् इति ।

तद् एवं पुत्रादि-विषयक-प्रीतेस् तद्-आनुकूल्याद्य्-आत्मकत्वेन भगवत्- प्रीतेर् अपि तथाभूतत्वेन समान-लक्षणत्वम् एव । तत्र पूर्वस्या माया- शक्ति-वृत्तिमयत्वम् इच्छा द्वेषः सुखं दुःखम् [गीता १३.६] इत्य् आदिना श्री- गीतोपनिषद्-आदौ व्यक्तम् अस्ति । उत्तरस्यास् तु स्वरूप-शक्ति-वृत्तिमयत्वम् अन्तिके दर्शयिष्यामः । तस्मात् साधु व्याख्यातं या यल्-लक्षणा सा तल्- लक्षणा इति । इयम् एव

भगवत्-प्रीतिर् भक्ति-शब्देनाप्य् उच्यते परमेश्वर- निष्ठत्वात् पित्रादि-गुरु-विषयक-प्रीतिवत् । अतएव तद्-अव्यवहित-पूर्व-पद्ये भक्ति-शब्देनैविपादाय प्रार्थितासौ नाथ योनि-सहस्रेष्व् [विप् १.२०.१८] इत्य् आदौ । अत्र या प्रार्थिता, सैव हि स्वरूप-निर्देश-पूर्वकम् उत्तर-श्लोकेन या प्रीतिर् इत्य् आदिना विविच्य प्रार्थिता । अतएव न पौनरुक्त्यम् अपि । अतो द्वयोर् ऐक्याद् एव श्रीमत्- परमेश्वरेणाप्य् अनुगृह्णता तयोर् एकयोक्त्यैवानुभाषितम् भक्तिर् मयि तवास्त्य् एव भूयोऽप्य् एवं भविष्यति [विप् १.२०.२०] इति ।

तयोर् भेदे तु तद्वत् प्रीतिर् अप्य् अनुभाष्येत । अतएव हे माप लक्ष्मीपते सा विषय-प्रीतिर् मम हृदयात् सर्पतु पलायताम् इति विरक्ति-प्रार्थना- मयोऽर्थोऽपि न सङ्गच्छते । तस्या अप्य् अनुभाषणाभावात् नापसर्पत्व् इति प्रसिद्ध-पाठान्तर्-विरोधाच् च । ततस् तद्-भक्तेर् अपि तत्-प्रीति-पर्यायत्वे स्थितेऽपि प्रीणातिवन् न भजतिः सर्व-प्रत्ययान्त एव प्रीतिं [दृष्ट्वा] वदति प्र्योगादर्शनात् [प्रयोग-दर्शनात्] । प्रयोगस् तु क्तिन्-क्त-प्रत्ययान्त एव दृश्यते । यदा च प्रीत्य्-अर्थ-वृत्तिस् तदा प्रीणातिवद् अकर्मक एव भवतीति ।

तद् एवं विषय-प्रीति- (पगे ३६) दृष्टान्तेन श्री-भगवद्- विषयानुकूल्यात्मकस् तद्-अनुगत-स्पृहादिमयो ज्ञान-विशेषस् तत्-प्रीतिर् इति लक्षितम् । विषय-माधुर्यानुभववत् भगवन्-माधुर्यानुभवस् तु ततोऽन्यः । अतएव भक्तिर् विरक्तिर् भगवत्-प्रबोधः [भ्प् ११.२.४३] इति भेदेनाम्नातम् ।

भक्त्या त्व् अनन्यया शक्य अहम् एवंविधो ऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ [गीत ११.५४]

अथैनं भगवत्-प्रीतिं साक्षाद् एव लक्षयति सार्धेन -

देवानां गुण-लिङ्गानाम् आनुश्रविक-कर्मणाम् । सत्त्व एवैक-मनसो वृत्तिः स्वाभाविकी तु या ॥

अनिमित्ता भागवती भक्तिः सिद्धेर् गरीयसी ॥ [भ्प् ३.२५.३२]

पूर्वं श्रद्धा रतिर् भक्तिर् अनुक्रमिष्यति [भ्प् ३.२५.२५] इत्य् उक्तम् । अत्र यद्यपि रति-भक्त्योर् द्वयोर् अपि तारतम्य-मात्र-भेदयोः प्रीतित्वम् एव तथापि प्रीत्य्-अतिशय-लक्षणायां प्रेमाख्यायां भक्तौ तद् अतिस्फुटं स्याद् इति कृत्वा भक्ति-पदेन ताम् उपादाय लक्षयति । अर्थश् चायम् - गुण- लिङ्गानां गुण-त्रयोपाधीनाम् । आनुश्रविकं श्रुति-पुराणादिगम्यं कर्माचरितं येषां ते तथोक्ताः । तेषां देवानां श्री-विष्णु-ब्रह्म-शिवानां मध्ये सत्त्वे सान्निध्य-मात्रेण सत्त्व-गुणोपकारके स्वरूप-शक्ति-वृत्ति-

भूत-शुद्ध-सत्त्वात्मके वा श्री-विष्णौ । एतच् चोपलक्षणम् । श्री-भगवद्- आद्य्-अनन्ताविर्भावेष्व् एकस्मिन्न् अपीत्य् अर्थः । एव-कारेण नेतरत्र न च तत्रापि चेतरत्रापि च । एक-मनसः पुरुषस्य या वृत्तिस् तद्-आनुकूल्यात्मको ज्ञान-विशेषः । अनिमित्ता फलाभिसन्धि-शून्या । स्वाभाविकी स्वरसत एव विषय-सौन्दर्याद् अयत्नेनैव जायमाना न च बलाद् आपाद्यमाना । सा भाग-घती भक्तिः प्रीतिर् इत्य् अर्थः । प्रीति-सम्बन्धाद् एवान्यस्या भक्तेः स्वाभाविकत्वं स्यात् । तस्माद् वृत्ति-शब्देन प्रीतिर् एवात्र मुख्यत्वेन ग्राह्येति । सा च सिद्धेर् मोक्षाद् गरीयसी इति । सालोक्य-सार्ष्टि इत्य् आदि श्रवणात् । अतएव ज्ञान-साध्यस्यापि तिरस्कार-प्रसिद्धेर् ज्ञान-मात्र- तिरस्कारार्थ-सिद्धेर् ज्ञानाद् इति व्याख्यानम् असदृशम् । अत्र मोक्षाद् गरीयस्त्वत्वेन तस्या वृत्तेर् गुणातीतत्वं ततोऽपि घन-परमानन्दत्वं च दर्शितम् ।

॥ ३.२५ ॥ श्री-कपिल-देवः ॥ ६१ ॥

[59]

ato viṣṇu-purāṇādy-uktā jñāni-bharatādyāḥ kalpa-bhedenānye eva jñeyā |

adhano 'yaṃ dhanaṃ prāpya mādyann uccair na māṃ smaret | iti kāruṇiko nūnaṃ dhanaṃ me 'bhūri nādadāt || [BhP 10.81.20]

abhūry api | yathā ca - nūnaṃ b1ataitan-mama durbhagasya śaśvad daridrasya samṛddhi-hetuḥ mahā-vibhūter avalokato 'nyo naivopapadyeta yadūttamasya || [BhP 10.81.33] ity anantaram,

nanv abruvāṇo diśate samakṣam [BhP 10.81.34] ity ādikaṃ, kiñcit karoty urv api yat svadattam [BhP 10.81.35] ity ādikaṃ coktvā tad-guṇoddīpita-prītir āha

tasyaiva me sauhṛda-sakhya-maitrī- dāsyaṃ punar janmani janmani syāt mahānubhāvena guṇālayena viṣajjatas tat-puruṣa-prasaṅgaḥ || [BhP 10.81.36]

nirupādhikopakāra-mayaṃ sauhṛdam | saha-vihāritāmayaṃ tad eva sakhyam | maitrī snigdhatvam | dāsyaṃ sevakatva-mātram api syāt | dvandvaikyam | mahānubhāvena tenaiva | ataeva sā sampattir api bhagavat-sevārtham eva tena niyuktety āyātam |

|| 10.81 || śrīdāma-vipraḥ || 59-60 ||

[61]

tad evaṃ bhagavat-prīter eva parama-puruṣārthatā sthāpitā | atha tasyāḥ

svarūpa-lakṣaṇaṃ śrī-viṣṇu-purāṇe prahlādenātideśa-dvārā darśitam -

yā prītir avivekānāṃ viṣayeṣv anapāyinī | tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [ViP 1.20.19] iti |

yā yal-lakṣaṇā sā tal-lakṣaṇā ity arthaḥ | na tu yā saiveti vakṣyamāṇa- lakṣaṇaikyāt | tathāpi - pūrvasyā māyā-śakti-vṛttimayatvena uttarasyāḥ svarūpa-śakti-mayatvena bhedāt | etad uktaṃ bhavati - prīti-śabdena khalu mṛt-pramoda-harsānandādi-paryāyaṃ sukham ucyate | bhāva-hārda- sauhṛdādi-paryāyā priyatā cocyate | tatra ullāsātmako jñāna-viśeṣaḥ sukham | tathā viṣayānukūlyātmakas tad-ānukūlyānugata-tat-spṛhā-tad-anubhava-hetukollāsa-maya-jñāna-viśeṣaḥ priyatā | ataevāsyāṃ sukhatve'pi pūrvato vaiśiṣṭyam | tayoḥ pratiyogiṇau ca krameṇa duḥkha-dveṣau | ataḥ sukhasya ullāsa-mātrātmakatvād āśraya eva (page 35) vidyate, na tu viṣayaḥ |

evaṃ tat-pratiyogino duḥkhasya ca priyatāyās tv ānukūlya-spṛhātmakatvād viṣayaś ca vidyate | evaṃ prātikūlyātmakasya tat-pratiyogino dveṣasya ca | tatra sukha-duḥkhayor āśrayau suṣṭhu-duṣṭa-karmāṇau jīvau | priyatā-dveṣayor āśrayau prīyamāṇa-dviṣantau viṣayau ca tat-priya-dveṣyau | tatra prīty- arthānāṃ kriyāṇāṃ viṣayasyādhikaraṇatvam eva dīpty-arthavat | dveṣārthānāṃ tu viṣayasya karmatvaṃ hanty arthavat | etad uktaṃ bhavati kartur īpsitatamaṃ khalu karma | īpsitatamatvaṃ ca yā kriyārabhyate sākṣāt tayaiva sādhayitum iṣṭatamatvam |

sādhanaṃ cotpādyatvena vikāryatvena saṃskāryatvena prāpyatvena ca sampādanam iti caturvidham | tasmād antarbhūtaṇy artho gho dhātuḥ sa eva sa-karmakaḥ syāt, nānyaḥ | yathā ghaṭaṃ karotīty ukte ghaṭe utpadyate tam utpādayatīti gamyate | taṇḍulaṃ pacatīti taṇḍulo viklidyati taṃ vikledayatīty ādi | sattā-dīpty-ādīnāṃ tu na tādṛśatvaṃ gamyata ity akarmakatvam eveti | na ca prīter jñāna-rūpatvena sakarmakatvam āśaṅkyam | cetati-prabhṛtīnāṃ tad-vinābhāva-darśanāt | ato brahma-jñānavad bhūta-rūpo'yam artho, na ca yajñādi-jñānavad bhavya-rūpo vidhi-sāpekṣa iti siddham |

tad evaṃ prīti-śabdasya sukha-paryāyatve priyatā-paryārthatve ca sthite yā prītir avivekānām ity atra tūttaratratvam eva spaṣṭam | na pūrvatvam | pūrvatve sati viṣayeṣv anubhūyamāneṣu yā prītiḥ sukham ity arthaḥ | uttaratve tu viṣayeṣu yā prītiḥ priyatety arthaḥ | tataś cānubhūyamāneṣv ity adhyāhāra-kalpanayā kliṣṭā pratipattir iti |

tad evaṃ putrādi-viṣayaka-prītes tad-ānukūlyādy-ātmakatvena bhagavat- prīter api tathābhūtatvena samāna-lakṣaṇatvam eva | tatra pūrvasyā māyā- śakti-vṛttimayatvam icchā dveṣaḥ sukhaṃ duḥkham [Gītā 13.6] ity ādinā śrī- gītopaniṣad-ādau vyaktam asti | uttarasyās tu svarūpa-śakti-vṛttimayatvam antike darśayiṣyāmaḥ | tasmāt sādhu vyākhyātaṃ yā yal-lakṣaṇā sā tal- lakṣaṇā iti | iyam eva bhagavat-prītir bhakti-śabdenāpy ucyate parameśvara- niṣṭhatvāt pitrādi-guru-viṣayaka-prītivat | ataeva

tad-avyavahita-pūrva-padye bhakti-śabdenaivipādāya prārthitāsau nātha yoni-sahasreṣv [ViP 1.20.18] ity ādau | atra yā prārthitā, saiva hi svarūpa-nirdeśa-pūrvakam uttara-ślokena yā prītir ity ādinā vivicya prārthitā | ataeva na paunaruktyam api | ato dvayor aikyād eva śrīmat- parameśvareṇāpy anugṛhṇatā tayor ekayoktyaivānubhāṣitam bhaktir mayi tavāsty eva bhūyo'py evaṃ bhaviṣyati [ViP 1.20.20] iti |

tayor bhede tu tadvat prītir apy anubhāṣyeta | ataeva he māpa lakṣmīpate sā viṣaya-prītir mama hṛdayāt sarpatu palāyatām iti virakti-prārthanā- mayo'rtho'pi na saṅgacchate | tasyā apy anubhāṣaṇābhāvāt nāpasarpatv iti prasiddha-pāṭhāntar-virodhāc ca | tatas tad-bhakter api tat-prīti-paryāyatve sthite'pi prīṇātivan na bhajatiḥ sarva-pratyayānta eva prītiṃ [dṛṣṭvā] vadati pryogādarśanāt [prayoga-darśanāt] | prayogas tu ktin-kta-pratyayānta eva dṛśyate | yadā ca prīty-artha-vṛttis tadā prīṇātivad akarmaka eva bhavatīti |

tad evaṃ viṣaya-prīti- (page 36) dṛṣṭāntena śrī-bhagavad- viṣayānukūlyātmakas tad-anugata-spṛhādimayo jñāna-viśeṣas tat-prītir iti lakṣitam | viṣaya-mādhuryānubhavavat bhagavan-mādhuryānubhavas tu tato'nyaḥ | ataeva bhaktir viraktir bhagavat-prabodhaḥ [BhP 11.2.43] iti bhedenāmnātam |

bhaktyā tv ananyayā śakya aham evaṃvidho 'rjuna | jñātuṃ draṣṭuṃ ca tattvena praveṣṭuṃ ca paraṃtapa || [Gīta 11.54]

athainaṃ bhagavat-prītiṃ sākṣād eva lakṣayati sārdhena -

devānāṃ guṇa-liṅgānām ānuśravika-karmaṇām | sattva evaika-manaso vṛttiḥ svābhāvikī tu yā ||

animittā bhāgavatī bhaktiḥ siddher garīyasī || [BhP 3.25.32]

pūrvaṃ śraddhā ratir bhaktir anukramiṣyati [BhP 3.25.25] ity uktam | atra yadyapi rati-bhaktyor dvayor api tāratamya-mātra-bhedayoḥ prītitvam eva tathāpi prīty-atiśaya-lakṣaṇāyāṃ premākhyāyāṃ bhaktau tad atisphuṭaṃ syād iti kṛtvā bhakti-padena tām upādāya lakṣayati | arthaś cāyam - guṇa- liṅgānāṃ guṇa-trayopādhīnām | ānuśravikaṃ śruti-purāṇādigamyaṃ karmācaritaṃ yeṣāṃ te tathoktāḥ | teṣāṃ devānāṃ śrī-viṣṇu-brahma-śivānāṃ madhye sattve sānnidhya-mātreṇa sattva-guṇopakārake svarūpa-śakti-vṛtti- bhūta-śuddha-sattvātmake vā śrī-viṣṇau | etac copalakṣaṇam | śrī-bhagavad- ādy-anantāvirbhāveṣv ekasminn apīty arthaḥ | eva-kāreṇa netaratra na ca tatrāpi cetaratrāpi ca | eka-manasaḥ puruṣasya yā vṛttis tad-ānukūlyātmako jñāna-viśeṣaḥ | animittā phalābhisandhi-śūnyā | svābhāvikī svarasata eva viṣaya-saundaryād ayatnenaiva jāyamānā na ca balād āpādyamānā | sā bhāga-ghatī bhaktiḥ prītir ity arthaḥ | prīti-sambandhād evānyasyā bhakteḥ svābhāvikatvaṃ syāt |

tasmād vṛtti-śabdena prītir evātra mukhyatvena grāhyeti | sā ca siddher mokṣād garīyasī iti | sālokya-sārṣṭi ity ādi śravaṇāt | ataeva jñāna-sādhyasyāpi tiraskāra-prasiddher jñāna-mātra- tiraskārārtha-siddher jñānād iti vyākhyānam asadṛśam | atra mokṣād garīyastvatvena tasyā vṛtter guṇātītatvaṃ tato'pi ghana-paramānandatvaṃ ca darśitam |

|| 3.25 || śrī-kapila-devaḥ || 61 ||

English witness · section(s) 51

Anuccheda 51

In this way the devotees pray to attain loving pastimes with the Supreme Personality of Godhead. Pure (ekanti) devotees are of two kinds: 1. devotees whose love for the Lord is not yet born (ajata-priti) and 2. devotees who love for the Lord has been born (jata-priti). The jata-priti devotees are of three kinds: 1. the devotees in santa-rasa and other devotees like them whose contact with the Lord consists mainly of seeing Him, 2. the Lord's associates in the various rasas who directly see the Lord and also serve Him, and 3. the most important associates of the Lord. The ajata-priti devotees pray that they will attain love for the Lord. It is thr goal of their lives. Among the jata- priti devotees, the devotees in santa-rasa pray to see the Lord directly, but they do not pray to serve Him. They do not desire to serve Him. They are satisfied if the Lord will even only once mercifully glance on them. This is seen in the following description of Kardama Muni srimad-Bhagavatam 3.21.46):

nati-ksamam bhagavatah. . .

"His body shone most brilliantly. Though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord."

These devotees are not very eager or very determined to be always close to the Lord. However other devotees, the devotees who are the Lord's personal associates, yearn to love the Lord deeply. Yearning to serve the Lord in a particular way, they pray to stay near the Lord. Their prayer to attain loving pastimes with the Lord becomes stronger and stronger. That is the great virtue of these devotees. When, because they are very humble, they do not think they will ever become personal associates of the Lord, they still pray that their love for Him will never perish. That is their virtue. They pray that they will become free from the world of birth and death so they will attain personal association with the Lord. Still, they have not attained the stage of ecstatic love. These devotees have not yet attained the stage of ruci. That engaged in devotional service is the proper way to attain association with the Lord is confirmed by the Lord Himself in these words (srimad-Bhagavatam 11.20.33):

sarvam mad-bhakti-yogena. . .

"Everything is attained by serving Me with devotion. If somehow he desires them, My devotee easily atatins Svargaloka, liberation, or My own spiritual abode."

Even so, it is said in srimad-Bhagavatam (3.29.13):

salokya-sarsti. . .

"A pure devotee does not accept any kind of liberation - salokya, sarsti, samipya, sarupya, or ekatva - even if they are offered by the Supreme Personality of Godhead."

This means that the devotees will never accept these kinds of liberation if by accepting them they will not be able to serve the Lord. However, if these kinds of liberation help them serve the Lord, then the devotees happily accept them. That is the meaning of these words of srimad-Bhagavatam. Sayujya liberation, where one becomes one with the Lord, is the only liberation the devotees will not accept. Filled with desires to serve the Lord in various ways, they happily accept sarupya liberation if that liberation helps their service. The eternal servants of the Lord in Vaikuntha are all devotees like this. In this world also are seen devotees who are like the Lord in some ways, devotees who are intelligent, youthful, princes, or who have forms in some ways like the Lord's. These devotees are praised by the people. Pure devotees have the attainment of love for the Supreme Personality of Godhead is the goal of their lives. Such devotees desire only to attain love for the Supreme Personality of Godhead. They have no other desire. They are engaged in devotional service. They crush the cycle of repeated birth and death. They never act sinfully. They are described in these words of srimad-Bhagavatam (3.25.32-38):

animitta bhagavati bhaktih siddher gariyasi

"When the service spirit is engaged in devotional service to the Supreme Personality of Godhead, without any motive, that is far better even than salvation.

jarayaty asu ya kosam nigirnam analo yatha

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

naikatmatam me sprhayanti kecin mat-pada-sevabhirata mad-ihah ye 'nyonyato bhagavatah prasajya sabhajayante mama paurusani

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My ltous feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

pasyanti te me rucirany amba santah prasanna-vaktraruna-locanani rupani divyani vara-pradani sakam vacam sprhaniyam vadanti

"O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

tair darsaniyavayavair udara- vilasa-haseksita-vama-suktaih hrtatmano hrta-pranams ca bhaktir anicchato me gatim anvim prayunkte

"Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

atho vibhutim mama mayavinas tam aisvaryam astangam anupravrttam sriyam bhagavatim vasprhayanti bhadram parasya me te 'snuvate tu loke

"Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper plenateary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

na karhicin mat-parah santa-rupe nanksyanti no me 'nimiso ledhi hetih yesam aham priya atma sutas ca sakha guruh suhrdo daivam istam

"The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor, and Supreme Deity, they cannot be deprived of their possessions at any time."

In these verses the word "anmvim" means the difficult to understand attainment of being a personal associate of the Supreme Personality of Godhead". The pure devotees are like a person determined to perform a yajna (kratu- nyaya). Attainment of love for the Supreme Personality of Godhead is the only goal of their lives. This is described in the following words of the Chandogya Upanisad (3.14.1):

yatha kratur asmil loke puruso bhavati tathetah pretya bhavati

"According to the way he is determined to worship the Supreme Lord in this life, a person attains an appropriate reward after death."

Here the commentator says:

"Here the word `kratu' means `determination."

It is said in the Brhad-aranyaka Upanisad (4.4.5):

sa yatha-kamo bhavati tat-kratur bhavati. yat-kratur bhavati tat- karma kurute. yat karma kurute tad abhisampadyate.

"As a person desires, so he becomes determined to act. As he is determined, so he acts. As he acts, so he reaps the result."

It is also said in the scriptures:

yad yatha yathopasate tad eva bhavanti

"As one worships the Lord, so he attains an appropriate reward."

The Supreme Personality of Godhead promises (Bhagavad-gita 4.11):

ya yatha mam prapadyante tams tathaiva bhajamy aham

"All of them - as they surrender unto Me - I reward accordingly."

In the Brahma-vaivarta Purana the Supreme Personality of Godhead again promises:

yadi mam praptum icchanti prapnuvanty eva nanyatha

"If one desires to attain Me, he will attain Me. It is not otherwise."

This spiritual goal was also attained by the gopis of Vraja. They attained personal association with the Lord. This has already been discussed in sri Krsna-sandarbha, where these words spoken to the gopis by Lord Krsna were quoted (srimad-Bhagavatam (10.82.44):

mayi bhaktir hi bhutanam amrtatvaya kalpate distya yad asin mat-sneho bhavatinam mad-apanah

"The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."

Srila Jiva Gosvami's

Sri Priti-sandarbha

"The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."

Many other passages from scripture could also be quoted to prove this truth. Lord Krsna personally accepted the gopis as His dear personal associates. He said to them (srimad-Bhagavatam 10.22.25-26):

sankalpo vidhita sadhvyo bhavatinam mad-arcanam mayanumoditah so 'sau satyo bhavitum arhati

na mayy avesita-dhiyam kamah kamaya kalpate bharjita kvathita dhanah prayo bijaya nesate

"My dear well-behaved girls, I know of your desire for Me and why you worship Goddess Katyayani and I completely approve of your action. Anyone whose full consciousness is always absorbed in Me, even if in lust, is elevated. As a fried seed cannot fructify, so any desire in connection with My loving service cannot produce any fruitive result, as in ordinary karma."

This verse means: "I know of your desire (bhvatinam sankalpo viditah) to worship Me as Your husband (mad-arcanam) and I approve of it (anumoditah). It is right (satyah) that you always worship Me in this way. You deeply love Me. You have no ulterior motive." The words: "na mayy avesita-dhiyam kamah kamaya kalpate" may mean either Persons who have an ulterior motive cannot be always absorbed in Me" or they may mean: "Devotees like you, who are always absorbed in worshiping Me, never have any ulterior motive." However, the first of these interpetation is refuted by the passage beginning with the word "bharjitah". The word "prayah" here is used in the sense of making a supposition. The words "bharjita kvathita dhanah prayo bijaya nesate" here mean: "As a ball of fried barley seeds cannot fructify, so any desire in connection with My loving service cannot produce any fruitive result, as in ordinary karma." Here Lord Krsna says: "Therefore your worship of Me brings the highest result." That is the meaning. According to their own experience, the devotees in santa- rasa may assume that the glory of this kind of pure love will bring a peaceful condition of life. However, it is sometimes seen that the devotees' love for Lord Krsna does not bring a peaceful condition. An example of this lack of peace is seen in these words of the gopis, who yearn to taste the nectar of Lord Krsna's lips (srimad-Bhagavatam (10.31.14):

surata-vardhanam. . .

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendentally vibrating flute, for that nectar makes all human beings forget all other attachments."

srimad-Bhagavatam 10.22.25-26) quoted in this anuccheda was spoken by Lord Krsna to the gopis.

PRĪTI-SANDARBHA

6.6

Sections 62–72

10 bilingual sequence blocks

Prīti · Sanskrit §62 · English §52

[६२]

अथ तद् एव गुणातीतत्वादिकं दर्शयितुं पुनः प्रक्रिया । तत्र तस्यां भगवत्-सम्बन्धि-ज्ञान-रूपत्वेन तत्-सम्बन्धि-सुख-रूपत्वेन च गुणातीतत्वं श्री-भगवतैव दर्शितम् --

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् । प्राकृतं तामसं ज्ञानं मन्-निष्ठं निर्गुणं स्मृतम् ॥ [भ्प् ११.२५.२४] इति ।

सात्त्विकं सुखम् आत्मोत्थं विषयोत्थं तु राजसम् । तामसं मोह-दैन्योत्थं निर्गुणं मद्-अपाश्रयम् ॥ [भ्प् ११.२५.२९] इति च । एवम् एव च श्री-प्रह्लादस्य सर्वाध-धूनन-ब्रह्मानुभवानन्तरं परम-प्रेमोदयो दर्शितः । तथास्याः स्वाभाविकानिमित्त-तद्-भक्ति- रूपत्वेन च निर्गुणत्वं सिद्धम् अस्ति ।
मद्-गुण-श्रुति-मात्रेण [भ्प् ३.२९.११] इत्य् आदि श्री-कपिल-देव-वाक्येन । एतद्-अनन्तरं च सालोक्य इत्य्-आदि-पद्ये सर्वाभ्योऽपि मुक्तिभ्यः परमानन्द-रूपत्वं दर्शितम् । अन्येषु च तस्याः परम-पुरुषार्थता-निर्णय-वाक्येषु परितस् तद् एव व्यक्तम् । तत्र यथा वर्ण-विधानम् [भ्प् ५.१९.१८] इत्य् आदि-गद्ये तस्या अपवर्गत्व-निर्देशेन गुणातीतत्वं नियत्वं च दर्शितम् । मुक्तिं ददाति कर्हिचिद् इत्य् आदौ मुक्ति- दानम् अतिक्रम्यापि भगवत्-प्रसाद-विशेषमयत्वेन तत् त्रयम् । (पगे ३७) वरान् विभो [भ्प् ४.२०.२३] इत्य् आदि-द्वयेऽपि कथं वृणीते गुण-विक्रियात्मनाम् इत्य् अत्रागुण-विकारत्वं तत एव नित्यत्वम् । न कामये नाथ [भ्प् ४.२०.२४] इत्य् आदौ ततोऽप्य् आनन्दातिशयो दर्शितः । यस्यां वै श्रूयमानायाम् [भ्प् १.७.७] इत्य् आदौ परमार्थ-वस्तु-पर्तिपादक-श्री-भागवतस्य फलत्वेनापि तत् त्रयम् । तत्रैवात्मारामाणाम् अपि तत्-सुख-श्रवणेन ताद्-दार्ढ्यम् ।
मायातीत-वैकुण्ठादि-वैभव-गतानां तत्-पार्षदानां तच्-छ्रवणेन तु किम् उत । तथैव तुष्टे च तत्र [भ्प् ७.८.४२] इत्य् आदौ, किं तैर् गुण-व्यतिकराद् इह ये स्वसिद्धाः धर्मादयः इत्य् उक्त्वा गुणातीतत्वं, किम् अगुणेन च काङ्क्षितेन इत्य् उक्त्वा मोक्षाद् अपि परमानन्द-रूपत्वं दर्शितम् । प्रत्यानीता [भ्प् ७.८.४२] इत्य् अत्रान्यस्य काल-ग्रस्तत्वम् उक्त्वा मुक्तेस् तस्याश् चाकाक-ग्रस्तत्वेन साम्येऽपि तस्या आनन्दाधिक्यम् उक्तम् । एवं नात्यन्तिकं विगणयन्ति [भ्प् ३.१५.४८] इत्य् आदौ, मत्-सेवया प्रतीतं ते [भ्प् ९.४.६७] इत्य् आदौ, या निर्वृतिस् तनु-भृताम् [भ्प् ४.९.१०] इत्य् आदि श्री-ध्रुव-वाक्येऽपि योज्यम् । सर्वम् एतत् यस्याम् एव कवयः [भ्प् ५.६.१७] इत्य् आदि-गद्ये व्यक्तम् अस्ति । तत्रैव तया परया निर्वृत्या इत्य् अनेन साक्षाद् एव तस्या मोक्षाद् अपि परमत्वम् आनन्दैक-रूपत्वं च निगदेनैवोक्तम् अस्ति । किं बहुना परमानन्दैक-रूपस्य सर्वानन्द-कदम्बावलम्बस्य श्री-भगवतोऽप्य् आनन्द-चमत्कारिता तस्याः प्रीतेः श्रूयते । यथोक्तं -प्रीतः स्वयं प्रीतिम् अगाद् गायस्य [भ्प् ५.१५.१३]

इति ।

अथा चाह-

अहं भक्त-पराधीनो ह्य् अस्वतन्त्र इव द्विज साधुभिर् ग्रस्त-हृदयो भक्तैर् भक्त-जन-प्रियः

यथा ह्य् अस्वतन्त्रो जीवः पराधीनो भवति तथैवाहं स्वतन्त्रोऽपि भक्त- पराधीन इत्य् अर्थः । तत्र हेतुः भक्त-ज्नेषु प्रियः तत्-प्रीति- लाभेनातिप्रीतिमान् ।

[62]

atha tad eva guṇātītatvādikaṃ darśayituṃ punaḥ prakriyā | tatra tasyāṃ bhagavat-sambandhi-jñāna-rūpatvena tat-sambandhi-sukha-rūpatvena ca guṇātītatvaṃ śrī-bhagavataiva darśitam --

kaivalyaṃ sāttvikaṃ jñānaṃ rajo vaikalpikaṃ ca yat | prākṛtaṃ tāmasaṃ jñānaṃ man-niṣṭhaṃ nirguṇaṃ smṛtam || [BhP 11.25.24] iti |

sāttvikaṃ sukham ātmotthaṃ viṣayotthaṃ tu rājasam | tāmasaṃ moha-dainyotthaṃ nirguṇaṃ mad-apāśrayam || [BhP 11.25.29] iti ca | evam eva ca śrī-prahlādasya sarvādha-dhūnana-brahmānubhavānantaraṃ parama-premodayo darśitaḥ | tathāsyāḥ svābhāvikānimitta-tad-bhakti- rūpatvena ca nirguṇatvaṃ siddham asti | mad-guṇa-śruti-mātreṇa [BhP 3.29.11] ity ādi śrī-kapila-deva-vākyena | etad-anantaraṃ ca sālokya ity-ādi-padye sarvābhyo'pi muktibhyaḥ paramānanda-rūpatvaṃ darśitam | anyeṣu ca tasyāḥ parama-puruṣārthatā-nirṇaya-vākyeṣu paritas tad eva vyaktam | tatra yathā varṇa-vidhānam [BhP 5.19.18] ity ādi-gadye tasyā apavargatva-nirdeśena guṇātītatvaṃ niyatvaṃ ca darśitam | muktiṃ dadāti karhicid ity ādau mukti- dānam atikramyāpi bhagavat-prasāda-viśeṣamayatvena tat trayam | (page 37) varān vibho [BhP 4.20.23] ity ādi-dvaye'pi kathaṃ vṛṇīte guṇa-vikriyātmanām ity atrāguṇa-vikāratvaṃ tata eva nityatvam | na kāmaye nātha [BhP 4.20.24] ity ādau tato'py ānandātiśayo darśitaḥ | yasyāṃ vai śrūyamānāyām [BhP 1.7.7] ity ādau paramārtha-vastu-partipādaka-śrī-bhāgavatasya phalatvenāpi tat trayam | tatraivātmārāmāṇām api tat-sukha-śravaṇena tād-dārḍhyam | māyātīta-vaikuṇṭhādi-vaibhava-gatānāṃ tat-pārṣadānāṃ tac-chravaṇena tu kim uta | tathaiva tuṣṭe ca tatra [BhP 7.8.42] ity ādau, kiṃ tair guṇa-vyatikarād iha ye svasiddhāḥ dharmādayaḥ ity uktvā guṇātītatvaṃ, kim aguṇena ca kāṅkṣitena ity uktvā mokṣād api paramānanda-rūpatvaṃ darśitam | pratyānītā [BhP 7.8.42] ity atrānyasya kāla-grastatvam uktvā muktes tasyāś cākāka-grastatvena sāmye'pi tasyā ānandādhikyam uktam | evaṃ nātyantikaṃ vigaṇayanti [BhP 3.15.48] ity ādau, mat-sevayā pratītaṃ te [BhP

9.4.67] ity ādau, yā nirvṛtis tanu-bhṛtām [BhP 4.9.10] ity ādi śrī-dhruva-vākye'pi yojyam | sarvam etat yasyām eva kavayaḥ [BhP 5.6.17] ity ādi-gadye vyaktam asti | tatraiva tayā parayā nirvṛtyā ity anena sākṣād eva tasyā mokṣād api paramatvam ānandaika-rūpatvaṃ ca nigadenaivoktam asti | kiṃ bahunā paramānandaika-rūpasya sarvānanda-kadambāvalambasya śrī-bhagavato'py ānanda-camatkāritā tasyāḥ prīteḥ śrūyate | yathoktaṃ -prītaḥ svayaṃ prītim agād gāyasya [BhP 5.15.13] iti |

athā cāha-

ahaṃ bhakta-parādhīno hy asvatantra iva dvija sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ

yathā hy asvatantro jīvaḥ parādhīno bhavati tathaivāhaṃ svatantro'pi bhakta- parādhīna ity arthaḥ | tatra hetuḥ bhakta-jneṣu priyaḥ tat-prīti- lābhenātiprītimān |

English witness · section(s) 52

Anuccheda 52

The Yadavas and the Lord's queens also have close association with the Lord. This is seen in the scriptures, where Lord Krsna declarea:

ete hi yadavah sarve mad-gana eva bhamini

"O beautiful one, the Yadavas are all My dear associates."

In srimad-Bhagavatam (10.59.43) it is said:

reme ramabhir nija-kama-samplutah. . .

"Filled with desire, He enjoyed pastimes with His many queens."

In srimad-Bhagavatam (10.90.48) it is also said:

jasyati jana-nivasah. . .

"Lord sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy."

The meaning of these verses is clear. in some other pastimes a magical illusion is sometimes manifest. An example of this is given in the Kurma Purana, where it is said that

an illusory Sita created by magic temporarily took the place of the real Sita. Magical illusions sometimes were manifested for the Pandavas and other associates of the Lord. An example of a magical illusion in relation to Arjuna is seen in these words of srimad-Bhagavatam (1.15.28-31):

evam cintayato jisnoh krsna-pada - saroruham sauhardenati-gadhena santasid vimala matih

"Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

vasudevanghry-anudhyana- paribrmhita-ramhasa bhaktya nirmathitasesa-kasaya-dhisano 'rjunah

"Arjuna's constant remembrance of the lotus feet of Lord sri Krsna rapidly increased his devotion, and as a result all the trash in his mind subsided.

gitam bhagavata jnanam yat tat sangrama-murdhani kala-karma-tamo-ruddham punar adhyagamat prabhuh

"Because of the Lord's pastimes and activities and because of His absence, it appeared that Aejuna forgot the instruction left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

visoko brahma-sampattya sanchinna-dvaita-samsayah lina-prakrti-nairgunyad alingatvad asambhavah

"Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form."

Here the words "santa" means: "He became peaceful at heart. He was free of all suffering. It was as if Lord Krsna was again present before his eyes." "Vimala" means "His mind became free from all material contamination." This is all explained in the next verse (srimad- Bhagavatam 1.15.29). There the word "anudhyana" refers to the meditation described in the previous verse, and the word "kasayah" refers to the contamination also described in the previous verse. There the word "gitam" refers to these words the Lord spoke in Bhagavad-gita (18.65):

mam evaisyasi. . .

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Arjuna's attainment of success is described in the next verse (srimad-Bhagavatam 1.15.31). There the word brahma-sampattya" means "because of having directlys een the Supreme Personality of Godhead, whose form is like that of a human being". There "sanchinna-dvaita-samsayah" means "because he had directly seen the Supreme Lord, his doubts of duality were completely cut off". Because he had attained the Supreme Lord's association, he did not take birth again at the time of his death. Here the words "lina-prakrti-nairgunyat" mean "because he was freed form the modes of material nature", and the words "alingatvad asambhavah" mean "because he no longer had a material body he did not take birth again". This happened because the Supreme Personality of Godhead was personally manifest before his eyes. That is the meaning.

King Pariksit said to Kali (srimad-Bhagavatam 1.17.6):

yas tvam krsne gate duram saha-gandiva-dhanvana

"You rogue, you dare beat an innocent cow because Lord Krsna and Arjuna, the carrier of the Gandiva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed."

The great sages said (srimad-Bhagavatam 1.19.20):

ye 'dhyasanam raja-kirita-justam sadyo jahur bhagavat-parsva-kamah

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord sri Krsna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to attain eternal association with the Personality of Godhead."

In these two verses is seen the great good fortune attained by the Pandavas and their associates. Vidura and some others of the Supreme Lord's personal associates were demigods who came to this world to help the Lord in His pastimes and who, after leaving this world returned to their homes in the upper material planets. For example, Vidura was the demigod Yamaraja. After leaving this world he returned to his home in Yamaloka. This statement does not contradict the information give in srimad- Bhagavatam and Mahabharata. srimad-Bhagavatam 1.15.28-31 quoted in this anuccheda was spoken by srilas Suta Gosvami.

Prīti · Sanskrit §63 · English §53

[६३]

भगवद्-आनन्दः खलु द्विधा -- स्वरूपानन्दः स्वरूप-शक्त्य्-आनन्दश् च । अन्तिमश् च द्विधा - मानसानन्द ऐश्वर्यानन्दश् च । तत्रानेन तदीयेषु मानसानन्देषु भक्त्य्-आनन्दस्य साम्राज्यं दर्शितम् । स्वरूपानन्देषु ऐश्वर्यानन्देषु चाह पद्याभ्याम् -

नाहम् आत्मानम् आशासे मद्-भक्तैः साधुभिर् विना । श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिर् अहं परा ॥ [भ्प् ९.४.६४]

नाशासे न स्पृहयामि ॥

॥ ९.४ । श्री-विष्णुर् दुर्वाससम् ॥ ६२-६३ ॥

[63]

bhagavad-ānandaḥ khalu dvidhā -- svarūpānandaḥ svarūpa-śakty-ānandaś ca | antimaś ca dvidhā - mānasānanda aiśvaryānandaś ca | tatrānena tadīyeṣu mānasānandeṣu bhakty-ānandasya sāmrājyaṃ darśitam | svarūpānandeṣu aiśvaryānandeṣu cāha padyābhyām -

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā | śriyaṃ cātyantikīṃ brahman yeṣāṃ gatir ahaṃ parā || [BhP 9.4.64]

nāśāse na spṛhayāmi ||

|| 9.4 | śrī-viṣṇur durvāsasam || 62-63 ||

English witness · section(s) 53

Anuccheda 53

The final destination attained by King Pariksit is described in these words of srimad-Bhagavatam (1.18.16):

sa vai maha-bhagavatah pariksid yenapavargakhyam adabhra-buddhih jnanena vaiyasaki-sabditena bheje khagendra-dhvaja-pada-mulam

"O Suta Gosvami, please describe those topics of the Lord by which Maharaja Pariksit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuda, the king of birds. Those topics were vibrated by the son of Vyasa (srila sukadeva)."

His final destination is also described in these words of srimad-Bhagavatam (1.19.21):

sarve vayam tavad ihasmahe 'tha kalevaram yavad asau vihaya lokam param virajaskam visokam yasyaty ayam bhagavata-pradhanah

"We shall all wait here until the foremost devotee of the Lord, Maharaja Pariksit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation."

In this last verse the word "lokam" refers to a planet not like other planets. Because King Pariksit was very exalted it is said (in srimad-Bhagavatam 1.19.20) of him: bhagavat-parsva-kamah" (he desired to achieve eternal association with the Supreme Personality of Godhead). That is why in this verse it is said of him: "bhagavata-pradhanah" (he is the foremost devotee of the Lord). Although in the beginning the soul may aspire to attain the impersonal Brahman, after he has gradually made progress in spiritual life, he inevitavbly attains at the end the association of the Supreme Personality of Godhead. An example of this may be seen in the story of Ajamila. The two verses quoted in this anuccheda were spoken by a host of sages.

Prīti · Sanskrit §64 · English §54

[६४]

तथैव भक्त-श्रेष्ठत्वेन श्रीमद्-उद्धवं लक्ष्यीकृत्याह -

न तथा मे प्रियतम आत्म-योनिर् न शङ्करः । न च सङ्कर्षणो न श्रीर् नैवात्मा च यथा भवान् ॥ [भ्प् ११.१४.१५]

यथा भक्तत्वातिशय-द्वारा भवान् मे प्रियतमः तथात्म-योनिर् ब्रह्मा पुत्रत्व-द्वारा न प्रियतमः । न च शङ्करो गुणावतारत्व-द्वारा, न च सङ्कर्षणो भ्रातृत्व-द्वारा । न च श्रीर् जायात्व-व्यवहार-द्वारा । न चात्मा परमानन्द-घन-स्वरूपता-द्वारेत्य् अर्थः ।

॥ ११.१४ ॥ श्री-भगवान् ॥ ६४ ॥

[64]

tathaiva bhakta-śreṣṭhatvena śrīmad-uddhavaṃ lakṣyīkṛtyāha -

na tathā me priyatama ātma-yonir na śaṅkaraḥ | na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān || [BhP 11.14.15]

yathā bhaktatvātiśaya-dvārā bhavān me priyatamaḥ tathātma-yonir brahmā putratva-dvārā na priyatamaḥ | na ca śaṅkaro guṇāvatāratva-dvārā, na ca saṅkarṣaṇo bhrātṛtva-dvārā | na ca śrīr jāyātva-vyavahāra-dvārā | na cātmā paramānanda-ghana-svarūpatā-dvārety arthaḥ |

|| 11.14 || śrī-bhagavān || 64 ||

English witness · section(s) 54

Anuccheda 54

Now, as the previous verses were analyzed, so also will be analyzed this verse (srimad-Bhagavatam 1.9.44):

sampadyamanan ajnaya bhismam brahmani niskale

"Knowing that Bhismadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day."

In this verse the word "niskale" refers to Lord Krsna, who is the humanlike form of the Supreme Brahman, and who is beyond the touch of maya. Here the word sampadyamanam" means "attained the association".

It is also said in srimad-Bhagavatam (7.7.37):

adhoksajalambam ihasubhatmanah saririnah samsrti-cakra-satanam
tad-brahma-nirvana-sukham vidur budhas tato bhajadhvam hrdaye hrdisvaram

"The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart."

Here the words "bhajadhvam hrdaye hrdi" mean Please worship the Lord who at this moment resides within your hearts".

This verse was spoken by sri Prahlada to the sons of the asuras.

Prīti · Sanskrit §65 · English §55

[६५]

अथ श्रुतौ -- भक्तिर् एवैनं नयति, भक्तिर् एवैनं दर्शयति भक्ति-वशः पुरुषो भक्तिर् एव भूयसी इति श्रूयते । तस्माद् एवं विविच्यते । या चैवं भगवन्तं स्वानन्देन मदयति सा (पगे ३८) किं लक्षणा स्याद् इति । न तावत् साङ्ख्यानाम् इव प्राकृत-सत्त्व-मय-मायिकानन्द-रूपा । भगवतो मायानभिभाव्यत्व-श्रुतेः स्वतस्-तृप्तत्वाच् च । न च निर्विशेष-वादिनाम् इव भगवत्-स्वरूपानन्द-रूपा, अतिशयानुपपत्तेः । अतो नतरां जीवस्य स्वरूपानन्द-रूपा, अत्यन्त-क्षुद्रत्वात् तस्य । ततो --

ह्लादिनी सन्धिनी संवित् त्वय्य् एका सर्व-संश्रये । ह्लाद-ताप-करी मिश्रा त्वयि नो गुण-वर्जिते ॥ इति [विप् १.१२.६९]

इति विष्णु-पुराणानुसारेण ह्लादिन्य्-आख्य-तदीय-स्वरूप-शक्त्य्-आनन्द-रूपर् वेत्य् अवशिष्यते । यया खलु भगवान् स्वरूपानन्दम् अनुभवति । यद् आनन्देनानन्द-विशेषी-भवति । ययैवं तं तम् आनन्दम् अन्यान् अप्य् अनुभावयतीति ।

अथ तस्या अपि भगवति सदैव वर्तमानतयातिशयानुपपत्तेस् त्व् एवं विवेचनीयम् । श्रुतार्थान्यथानुपपत्त्य्-अर्थापत्ति-प्रमाण-सिद्धत्वात् तस्या ह्लादिन्या एव कापि सर्वानन्दातिशायिनी वृत्तिर् नित्यं भक्त-वृन्देष्व् एव निक्षिप्यमाणा भगवत्-प्रीत्य्-आख्यया वर्तते । अतस् तद्-अनुभवेन श्री-भगवान् अपि श्रीमद्-भक्तेषु प्रीत्य्-अतिशयं भजत इति । अतएव तत्-सुखेन भक्त-भगवतोः परस्परम् आवेशम् आह -

साधवो हृदयं मह्यं साधूनां हृदयं त्व् अहम् । मद्-अन्यत् ते न जानन्ति नाहं तेभ्यो मनाग् अपि ॥ [भ्प् ९.४.६८]

मह्यं मम । हृदयेन स्वस्य सामानाधिकरण्ये बीजम् आह मद्-अन्यद् इति । अत्यन्तावशेनैकतापत्त्या ज्वलल्-लोहादाव् अग्नि-व्यपदेशवद् अत्राप्य् अभेद-निर्देश इत्य् अर्थः ।

॥ ९.४ ॥ श्री-विष्णुर् दुर्वाससम् ॥ ६५ ॥

[65]

atha śrutau -- bhaktir evainaṃ nayati, bhaktir evainaṃ darśayati bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī iti śrūyate | tasmād evaṃ vivicyate | yā caivaṃ bhagavantaṃ svānandena madayati sā (page 38) kiṃ lakṣaṇā syād iti | na tāvat sāṅkhyānām iva prākṛta-sattva-maya-māyikānanda-rūpā | bhagavato māyānabhibhāvyatva-śruteḥ svatas-tṛptatvāc ca | na ca nirviśeṣa-vādinām iva bhagavat-svarūpānanda-rūpā, atiśayānupapatteḥ | ato natarāṃ jīvasya svarūpānanda-rūpā, atyanta-kṣudratvāt tasya | tato --

hlādinī sandhinī saṃvit tvayy ekā sarva-saṃśraye | hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || iti [ViP 1.12.69]

iti viṣṇu-purāṇānusāreṇa hlādiny-ākhya-tadīya-svarūpa-śakty-ānanda-rūpar vety avaśiṣyate | yayā khalu bhagavān svarūpānandam anubhavati | yad ānandenānanda-viśeṣī-bhavati | yayaivaṃ taṃ tam ānandam anyān apy anubhāvayatīti |

atha tasyā api bhagavati sadaiva vartamānatayātiśayānupapattes tv evaṃ vivecanīyam | śrutārthānyathānupapatty-arthāpatti-pramāṇa-siddhatvāt tasyā hlādinyā eva kāpi sarvānandātiśāyinī vṛttir nityaṃ bhakta-vṛndeṣv eva nikṣipyamāṇā bhagavat-prīty-ākhyayā vartate | atas tad-anubhavena śrī- bhagavān api śrīmad-bhakteṣu prīty-atiśayaṃ bhajata iti | ataeva tat-sukhena bhakta-bhagavatoḥ parasparam āveśam āha -

sādhavo hṛdayaṃ mahyaṃ sādhūnāṃ hṛdayaṃ tv aham | mad-anyat te na jānanti nāhaṃ tebhyo manāg api || [BhP 9.4.68]

mahyaṃ mama | hṛdayena svasya sāmānādhikaraṇye bījam āha mad-anyad iti | atyantāvaśenaikatāpattyā jvalal-lohādāv agni-vyapadeśavad atrāpy abheda-nirdeśa ity arthaḥ |

|| 9.4 || śrī-viṣṇur durvāsasam || 65 ||

English witness · section(s) 55

Anuccheda 55

Here someone may say: "Lord Krsna manifests a limitless number of forms. Therefore when the verse quoted above explains that Bhismadeva attained Lord Krsna's association, this may refer to any one of Lord Krsna's forms."

This idea cannot be accepted, for it is contradicted by these words spoken by Bhismadeva Himself (srimad-Bhagavatam 1.9.33):

vijaya-sakhe ratir astu me 'navadya

"sri Krsna is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamala tree. His body attracts everyone in the three planetary systems (upper, middle, and lower). May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results."

It may also be said that Maharaja Prthu and Maharaja Pariksit both also attained Lord Krsna as their final destination. It is said that Arci, Maharaja Prthu's wife, also attained the planet of the Supreme Lord, a planet very different from the impersonal liberation attained by meditating on the impersonal Brahman. Her liberation is described in these words of srimad-Bhagavatam (4.23.25-26):

aho iyam vadhur dhanya ya caivam bhu-bhujam patim sarvatmana patim bheje yajnesam srir vadhur iva

"All glories to Queen Arci! We can see that this queen of the great King Prthu, the emperor of all the kings of the world, has served her husband with mind, speech, and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajnesa, or Visnu.

saisa nunam vrajaty urdhvam anu vainyam patim sati pasyatasman atityarcir durvibhavyena karmana

"Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see."

In his commentary srila sridhara Svami explains:

trayo-vimse sa-bharyasya vane nitya-samadhitah vimanam adhiruhyatha vaikuntha-gatir iryate

"In the 32nd Chapter it is said that Maharaja Prthu, accompanied by his wife, went to the forest, became rapt in meditation (samadhi), entered a celestial airplane, and went to the spiritual world of Vaikuntha."

These last two verses were spoken by the demigoddesses amongst themselves.

Prīti · Sanskrit §66 · English §56

[६६]

तेनैव परस्परं वशवर्तित्वम् आह-

अजित जितः सम-मतिभिः; साधुभिर् भवान् जितात्मभिर् भवता । विजितास् ते ऽपि च भजताम्; अकामात्मनां य आत्मदो ऽति-करुणः ॥ [भ्प् ६.१६.३४]

टीका च-हे अजित अन्यैर् अजितोऽपि भवान् साधुभिर् भक्तैर् जितः । स्वाधीन एव कृतः । यतो भवान् अतिकरुणः । तेऽपि च निष्कामा अपि भवता विजिताः । यो भवान् अकामात्मनाम् आत्मानम् एव ददाति इत्य् एषा ।

हरि-भक्ति-सुधोदये च प्रह्लादं प्रति श्री-मुख-वाक्यम् -

स-भयं सम्भ्रमं वत्स मद्-गौरव-कृतं त्यज । नैष प्रियो मे भक्तेषु स्वाधीन-प्रणयी भव ॥

अपि मे पूर्ण-कामस्य नवं नवम् इदं प्रियम् । निःशङ्क-प्रणयाद् भक्तो यन् मां पश्यति भाषते ॥

सदा मुक्तोऽपि बद्धोऽस्मि भक्तेषु स्नेह-रज्जुभिः । अजितोऽपि जितोऽहन्तैर् अवश्योऽपि वशीकृतः ॥

त्यक्त-बन्धु-जन-स्नेहो मयि यं कुरुते रतिम् । एकस् तस्यास्मि स च मे न चान्योऽस्त्य् आवयोः सुहृत् ॥

तस्मात् साधु व्याख्यातम् भगवत्-प्रतीति-रूपा वृत्तिर् मायादिमयी न भवति । किं तर्हि स्वरूप-शक्त्य्-आनन्द-रूपा यदानन्द-पराधीनः श्री- भगवान् अपीति । यथा च श्रीमती गोपालोत्तर-तापनी श्रुतिः - विज्ञान-घन आनन्द-घनः सच्-चिद्-आनन्दैक-रसे भक्ति-योगे तिष्ठति [गतु २.७९] इति ।

॥ ६.१६ ॥ चित्रकेतुः श्री-सङ्कर्षणम् ॥ ६६ ॥

(पगे ३९)

[66]

tenaiva parasparaṃ vaśavartitvam āha-

ajita jitaḥ sama-matibhiḥ; sādhubhir bhavān jitātmabhir bhavatā | vijitās te 'pi ca bhajatām; akāmātmanāṃ ya ātmado 'ti-karuṇaḥ || [BhP 6.16.34]

ṭīkā ca-he ajita anyair ajito'pi bhavān sādhubhir bhaktair jitaḥ | svādhīna eva kṛtaḥ | yato bhavān atikaruṇaḥ | te'pi ca niṣkāmā api bhavatā vijitāḥ | yo bhavān akāmātmanām ātmānam eva dadāti ity eṣā |

hari-bhakti-sudhodaye ca prahlādaṃ prati śrī-mukha-vākyam -

sa-bhayaṃ sambhramaṃ vatsa mad-gaurava-kṛtaṃ tyaja | naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava ||

api me pūrṇa-kāmasya navaṃ navam idaṃ priyam | niḥśaṅka-praṇayād bhakto yan māṃ paśyati bhāṣate ||

sadā mukto'pi baddho'smi bhakteṣu sneha-rajjubhiḥ | ajito'pi jito'hantair avaśyo'pi vaśīkṛtaḥ ||

tyakta-bandhu-jana-sneho mayi yaṃ kurute ratim | ekas tasyāsmi sa ca me na cānyo'sty āvayoḥ suhṛt ||

tasmāt sādhu vyākhyātam bhagavat-pratīti-rūpā vṛttir māyādimayī na bhavati | kiṃ tarhi svarūpa-śakty-ānanda-rūpā yadānanda-parādhīnaḥ śrī- bhagavān apīti | yathā ca śrīmatī gopālottara-tāpanī śrutiḥ - vijñāna-ghana ānanda-ghanaḥ sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati [GTU 2.79] iti |

|| 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 66 ||

(page 39)

English witness · section(s) 56

Anuccheda 56

After many events Bharata Maharaja at last became steady in devotion to the Lord. Without doubt he also attained the most auspicious destination. He is described in these words of srimad- Bhagavatam (5.9.3):

tatrapi. . .bhagavatah karma-bandha-vidhvamsana-sravana-samarana-guna-vivarana-caranaravinda-yugalam manasa vidadhat

"Due to his being specifically gifted with the Lord's mercy. Bharata Maharaja could remember the incidents of his past life. Although he recieved the body of a brahmana, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman - dull, blind, and deaf - so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive reaction. In this way he saved himself from the onslaught of nondevotee associates."

The meaning of this passage is clear. It was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §67–68 · English §57

[६७]

तद् एवं तस्याः स्वरूप-लक्षणम् उक्तम् । तटस्थ-लक्षणम् अप्य् आह --

स्मरन्तः स्मारयन्तश् च मिथो ऽघौघ-हरं हरिम् । भक्त्या सञ्जातया भक्त्या बिभ्रत्य् उत्पुलकां तनुम् ॥ [भ्प् ११.३.३१]

स्पष्टम् ।

॥ ११.३ ॥ श्री-प्रबुद्धो निमिम् ॥ ६७ ॥

[६८]

तथा - कथं विना रोम-हर्षं द्रवता चेतसा विना । विनानन्दाश्रु-कलया शुध्येद् भक्त्या विनाशयः ॥ [भ्प् ११.१४.२३]

टीका च - रोमहर्षादिकं विना कथं भक्तिर् गम्यते भक्त्या च विना कथम् आशयः शुद्धेद् इत्य् एषा ।

॥ ११.१४ ॥ श्री-भगवान् ॥ ६८ ॥

[67]

tad evaṃ tasyāḥ svarūpa-lakṣaṇam uktam | taṭastha-lakṣaṇam apy āha --

smarantaḥ smārayantaś ca mitho 'ghaugha-haraṃ harim | bhaktyā sañjātayā bhaktyā bibhraty utpulakāṃ tanum || [BhP 11.3.31]

spaṣṭam |

|| 11.3 || śrī-prabuddho nimim || 67 ||

[68]

tathā - kathaṃ vinā roma-harṣaṃ dravatā cetasā vinā | vinānandāśru-kalayā śudhyed

bhaktyā vināśayaḥ || [BhP 11.14.23]

ṭīkā ca - romaharṣādikaṃ vinā kathaṃ bhaktir gamyate bhaktyā ca vinā katham āśayaḥ śuddhed ity eṣā |

|| 11.14 || śrī-bhagavān || 68 ||

English witness · section(s) 57

Anuccheda 57

Speaking to Maharaja Rahugana, Maharaja Bharata himself described the glories of the Lord's devotees in these words of srimad-Bhagavatam (5.13.25):

evam hi nrpa bhagavad-asritasritanubhavah

"My dear king, anyone who takes shelter of the servant of the servant of the Lord is certainly glorified because he can without difficulty give up the bodily conception."

The meaning of this passage is clear. It was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §69 · English §58–60

[६९]

तद् एवं प्रीतेर् लक्षणं चित्त-द्रवस् तस्य च श्री-रोमहर्षादिकम् । कथञ्चिज्-जातेऽपि चित्त-द्रवे रोमहर्षादिके वा न चेद् आशय-शुद्धिस् तदापि न भक्तेः सम्यग्-आविर्भाव इति ज्ञापितम् । आशय-शुद्धिर् नाम चान्य- तात्पर्य-परित्यागः प्रीति-तात्पर्यं च । अतएव अनिम्त्ता स्वाभाविकी [भ्प् ३.२५.२३] च इति तद्-विशेषणम् । यथाहाक्रूरम् उद्दिश्य-

देहं-भृताम् इयान् अर्थो हित्वा दम्भं भियं शुचम् । सन्देशाद् यो हरेर् लिङ्ग- दर्शन-श्रवणादिभिः ॥ [भ्प् १०.३८.२७]

टीका च-ननु किम् अर्थम् एवं व्यलुठत् । नास्ति प्रेम-संरम्भे फ्लोद्देश इत्य् आह देहंभृताम् इति । देह-भाजाम् एतावान् एव पुरुषार्थः । कंसस्य सन्देशम् आरभ्य हरेः लिङ्ग-दर्शन-श्रवणादिभिर् योऽयम् अक्रूरस्य वर्णितः इत्य् एषा ।

अत्र दम्भं शुचं भयं हित्वा योऽयं जात इति योजनिकया चैवं गम्यते । यथाक्रूरस्य तत्र दम्भो नासीत् । न मय्य् उपैष्यन्य् अरि-बुद्धिम् अच्युत [भ्प् १०.३८.१८] इत्य्-आदि-चिन्तनात् । तथान्तः-सुखान्तर-तात्पर्य-लक्षणो यदि दम्भो न स्यात्, यथा च कंस-प्रतापितो यो बन्धु-वर्गः, तत् प्रतापयितव्यश् च यः तस्य तस्य हेतोर् निज-कुल-रक्षावतीर्ण-श्री-कृष्ण- पुरतो व्यञ्जितः शोको भीश् च तादृशावेशे हेतुर् नासीत् । तद्-दर्शनाह्लाद [भ्प् १०.३८.२६] इत्य् आद्य्-उक्तेः । प्रेम-विभिन्न-धैर्यः

॥ १०.३८ ॥ श्री-शुकः ॥ ६९ ॥

[69]

tad evaṃ prīter lakṣaṇaṃ citta-dravas tasya ca śrī-romaharṣādikam | kathañcij-jāte'pi citta-drave romaharṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam | āśaya-śuddhir nāma cānya- tātparya-parityāgaḥ prīti-tātparyaṃ ca | ataeva animttā svābhāvikī [BhP 3.25.23] ca iti tad-viśeṣaṇam | yathāhākrūram uddiśya-

dehaṃ-bhṛtām iyān artho hitvā dambhaṃ bhiyaṃ śucam | sandeśād yo harer liṅga-darśana-śravaṇādibhiḥ || [BhP 10.38.27]

ṭīkā ca-nanu kim artham evaṃ vyaluṭhat | nāsti prema-saṃrambhe phloddeśa ity āha dehaṃbhṛtām iti | deha-bhājām etāvān eva puruṣārthaḥ | kaṃsasya sandeśam ārabhya

hareḥ liṅga-darśana-śravaṇādibhir yo'yam akrūrasya varṇitaḥ ity eṣā |

atra dambhaṃ śucaṃ bhayaṃ hitvā yo'yaṃ jāta iti yojanikayā caivaṃ gamyate | yathākrūrasya tatra dambho nāsīt | na mayy upaiṣyany ari-buddhim acyuta [BhP 10.38.18] ity-ādi-cintanāt | tathāntaḥ-sukhāntara-tātparya-lakṣaṇo yadi dambho na syāt, yathā ca kaṃsa-pratāpito yo bandhu-vargaḥ, tat pratāpayitavyaś ca yaḥ tasya tasya hetor nija-kula-rakṣāvatīrṇa-śrī-kṛṣṇa- purato vyañjitaḥ śoko bhīś ca tādṛśāveśe hetur nāsīt | tad-darśanāhlāda [BhP 10.38.26] ity ādy-ukteḥ | prema-vibhinna-dhairyaḥ

|| 10.38 || śrī-śukaḥ || 69 ||

English witness · section(s) 58–60

Anuccheda 58

Maharaja Bharata is glorified in these words of srimad- Bhagavatam (5.14.44):

yo dustyajan. . .madhudvit-sevanurakta-manasam abhavo 'pi phalguh

"My dear king, the activities of Bharata Maharaja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife, and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength, and renunciation of the Supreme Personality of Godhead, Krsna. Krsna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."

The meaning of this passage is clear. It was spoken by srila sukadeva Gosvami.

Anucchedas 59 and 60

In the Visnu Purana and some other scriptures it is said that Maharaja Bharata was a jnani (impersonalist). These passages describe events in a different kalpa. This must be so, for the great devotees are never indifferent to attaining love for the Supreme Lord. How, then, can they be, like the impersonalists, in opposition to that love? The great devotees desire material wealth only if it is helpful for attaining love and devotion to the Lord. That is the exalted nature of the devotees who love the Lord. If the Lord Himself offers wealth to them, then they may accept it. But it is love for the Lord that is their real happiness. If the Lord does not offer wealth to then, then they are not eager to attain it. It is said in srimad-Bhagavatam (10.81.20):

adhano 'yam dhanam prapya madyann uccair na mam smaret iti karuniko nunam dhanam me 'bhuri nadadat

"Yet the Lord was so kind to me that He did not give me even a farthing, knowing very well that I am a poverty- stricken man who, if I got some money, might become puffed up and mad after material opulence and forget Him."

It is also said in srimad-Bhagavatam (10.81.33):

nunam bataitan mama durbhagasya sasvad daridrasya samrddhi-hetuh maha-vibhuter avalokato 'nyo naivopapadyeta yaduttamasya

"From the beginning of my life I have been extremely poverty-stricken, so what could be the cause of such great and sudden opulence? I do not find any cause other than the all-merciful glance of my friend Lord Krsna, the chief of the Yadu dynasty."

Then it is said in srimad-Bhagavatam (10.81.34):

nanv abruvano disate samaksam. . .

"The Lord is self-sufficient, the husband of the goddess of fortune, and thus He is always full with six opulences. He can understand the mind of His devotee, and He sumptuously fulfills the devotee's desires. All these are acts of my friend, Lord Krsna. My beautiful dark friend Krsna is more liberal than the cloud which can fill up the great ocean with water.

Then it is said in srimad-Bhagavatam (10.81.35):

kincit karoty urv api yat sva-dattam. . .

"When the Lord receives a little thing in love and affection from His devotee, He considers it a great and valuable gift. The vivid example is myself. I simply offered Hima a morsel of chipped rice, and in exchange He has given me opulences greater than the opulence of the king of heaven.

Then it is said in srimad-Bhagavatam (10.81.36):

tasyaiva me sauhrda-sakhya-maitri- dasyam punar janmani janmani syat mahanubhavena gunalayena visajjatas tat-purusa-prasangah

"I pray to have the friendship of Lord Krsna and to engage in His service and to surrender fully unto Him in love and affection, life after life. I do not want any opulence. I only desire not to forget His service. I simply wish to be associated with His pure devotees. May my mind and activities always be engaged in His service."

In this verse the word "sauhrda" means friendship without any ulterior motive", "sakhya" means "friendship of enjoying pastimes together", maitri" means "affection", and dasyam" means service". The words in the first line of this verse are a dvandva-samasa. The word "mahanubhavena" refers to Lord Krsna. The conclusion is that a devotees uses his wealth to serve Lord Krsna. These verses were spoken by sridama Vipra.

Prīti · Sanskrit §70 · English §61

[৬০]

লৌকিক-শুদ্ধ-প্রীতি-নিদর্শনেনাপি স্বয়ং তথৈব দ্রঢয়তি-

মিথো ভজন্তি যে সখ্যঃ স্বার্থৈকান্তোদ্যমা হি তে। ন তত্র সৌহৃদং ধর্মঃ স্বার্থার্থং তদ্ হি নান্যথা ॥

ভজন্ত্য্ অভজতো যে বৈ করুণাঃ পিতরো যথা। ধর্মো নিরপবাদো ঽত্র সৌহৃদং চ সুমধ্যমাঃ ॥ [ভ্প্ ১০.৩২.১৭-১৮]

স্পষ্টম্।

[70]

laukika-śuddha-prīti-nidarśanenāpi svayaṃ tathaiva draḍhayati-

mitho bhajanti ye sakhyaḥ svārthaikāntodyamā hi te | na tatra sauhṛdaṃ dharmaḥ svārthārthaṃ tadd hi nānyathā ||

bhajanty abhajato ye vai karuṇāḥ pitaro yathā | dharmo nirapavādo 'tra sauhrdaṃ ca sumadhyamāḥ || [BhP 10.32.17-18]

spaṣṭam |

English witness · section(s) 61

Anuccheda 61

In this way it is proved that love for the Supreme Personality of Godhead (bhagavat-priti) is the ultimate goal of life (parama-purusartha). sri Prahlada describes the nature of that love in these words of the Visnu Purana (1.20.19):

ya pritir avivekanam visayesv anapayini tvam anusmaratah sa me hrdayan napasrpatu

"Fools fall in love with material sense objects. As they always love senses obejcts, may I always love You. I always meditate on You. I pray that You will never leave my heart."

In some ways love for the Supreme Personality of Godhead is like love for material sense objects. Still, those two kinds of love are not the same. Later I will explain how they are similar. Although in some ways they are similar, in other ways they are different. The first (love for material sense objects is manifested from the Lord's maya potency. The second (love for the Supreme Personality of Godhead) is manifested from the Lord's internal spiritual potency. The word ppriti" (love) has two meanings. The first meaning is "happiness". In this sense "mut", pramoda", "harsa", "nanda", and other words are synonyms. The second meaning is "love". In this sense "bhava", harda", "sauhrda", and other words are synonyms. Happiness, or pleasure, is s epecific kind of sensation. When the object of sense perception is pleasurable, then one becomes a follower of the pleasure therein, and from that one yearns to attain that pleasure. By perceiving that sense object one comes to experience a specific kind of emotion, the emotion love. That is the difference bewteen pleasure and love. The opposites of pleasure and love are pain and hate. The pleasure attendant on love is percieved by the lover (asraya) but not by the beloved (visaya) who is not also a lover. In the same way the longings and sufferings that come from love are felt by the lover and not by the beloved. When love is thwarted hatred arises. In this way, as a result of his good and evil deeds, the conditioned soul experiences pleasures and sufferings. In this way the soul feels love and hatred, love and hatred that are directed to a person, to the object of love or hatred. Lovers act in a way to please the beloved, but persons who hate act in a way to attack or harm the object of their hate. Therefore it is said that the living entities act as they desire. According to their desire, they act. They act to attain their desire. Actions are of four kinds: 1. utpadya (for creation), 2. vikarya (for transformation), 3. samskarya (for improvement), and 4. prapya (for attainment). Here the verbal root pri", from which the noun "priti" (pleasure or love) comes, is intransitive. It is not transitive. As one may say "He creates a pot" (transitive), or "a pot is born" (intransitive), or "He causes the pot to take birth" (causitive), or as one may say, "He cooks rice" (transitive), or "the rice is plunged in water" (intransitive" or "He causes the rice to be plunged in water" (causative), and as the vers as (to be) and "dip" (to shine) are intransitive, so the ver "pri" (to feel pleasure, or to fall in love) is not transitive, but rather intransitive. It is not possible to consider it transitive. The verb "cint" (to think), and many other verbs like it, are also intransitive. Pleasure and love are spontaneously manifested. In that sense they are like knowledge of the Supreme Brahman, which is also spontaneously manifested, and unlike the knowledge of yajnas and other like rituals, knowledge that means learning a complex series of rules. The word "priti" may mean

either "pleasure" or "love". In the words "ya pritir avivekanam" from the Visnu Purana, the latter meaning 9love) is clearly to be accepted. The former meaning (pleasure) should not be accepted here. When the former meaning is accepted, the words "ya pritih" mean "the pleasures found in material sense objects". When the second meaning is accepted, these words mean "falling in love with material sense objects". It is a forced and labored interpetation to say these words mean perceiving the material sense objects". The natural inrterpetation is that these words mean "as one may love his children or other kinsmen and friends, so may I love the Supreme Personality of Godhead". In that way the similarity of these two kinds of love is expressed. The first of these kinds of love (love for kin and friends) lies within the realm of the may.a potency and is explained in these words of Bhagavad-gita (13.6):

iccha dvesah sukham duhkham. . .

"Desire, hatred, happiness, and distress lie within the field of material activities."

In the conclusion of this book we will show how the second kind of love (love for the Supreme Personality of Godhead) lies within the realm of the Lord's internal, spiritual potency. In this way are gracefully explained the words "ya" (as the qualities of this) and sa (so the qualities of that) in this verse of Visnu Purana. The second of these words refers to devotion to the Supreme Personality of Godhead. Therefore this verse says: "As others love their parents and other superiors, may I love the Supreme Personality of Godhead". In the first verse (Visnu Purana 1.20.18), he specifically used the word "bhakti" (devotion) and in the second verse (Visnu Purana 1.20.19), he used the word priti" (love). By using two different words he avoided the rhetorical fault of repetition. Still, the words bhakti and priti have, in general, the same meaning. This is confirmed by the words the Supreme Lord employed when He gave His mercy. Then He said (Visnu Purana 1.20.20):

bhaktir mayi tavasty eva bhuyo 'py evam bhavisyati

"May you attain great devotion to Me."

In this way the use of the two words "bhakti" and "priti" is explained. Some texts give the reading "mapa sarpatu" instead of "napasarpatu". If this reading is accepted, then the passage should be interpreted: "O husband of Goddess Laksmi (mapa), may the love for material sense objects (pritih) flee (sarpatu) from my heart (hrdayat)." The noun "bhakti" is derived from the ver bhaj", and the noun "priti" is derived from the verb "pri". The affixes "ktin-pratyaya" and kta- pratyaya" are used here respectively. Therefore, when the noun "priti" is employed, it should be understood to be intransitive in the same way the verb "pri" is intransitive. Here love for material sense objects is given as an example. In the same way one loves material senses objects, the speaker prays that he may love and desire

to attain the Supreme Personality of Godhead. In that way the word "priti" is used here. Still, the sweetness of the Supreme Personality of Godhead is very different from whatever sweetness may exist in material sense objects. That those two kinds of sweetness are very different is confirmed by these words of srimad-Bhagavatam (11.2.43):

bhaktir viraktir bhagavat-prabodhah

"By worshiping the Lord one gradually attains renunciation, knowledge of the Supreme Personality of Godhead, and devotion to Him."

Bhakti (devotion to the Lord) is glorified in these words of Bhagavad-gita (11.54):

bhaktya tv ananyaya sakya aham evam-vidho 'rjuna jnatum drastum ca tattvena pravestum ca parantapa

"My dear Arjuna, only by undivided devotional service can I be known as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the secrets of My understanding."

Bhakti is again glorified in these words of srimad- Bhagavatam (3.25.32):

devanam guna-linganam anusravika-karmanam sattva evaika-manaso vrttih svabhaviki tu ya animitta bhagavati bhaktih siddher gariyasi

"The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the dmeigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When the service spirit is engaged in devotional service to the Supreme Personality of Godhead, without any motive, that is far better than salvation."

It is again glorified in these words of srimad-Bhagavatam (3.25.25):

sraddha ratir bhaktir anukramisyati

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

Although rati (attraction) and bhakti (devotion) are but stages in the development of priti (love), the word [bhakti" employed in this verse is "prema-bhakti", or bhakti where the deepest priti (love) is present. In that way the word bhakti" is employed in this verse. The

words of srimad-Bhagavatam 3.25.32 quoted above may be defined in the following ways. "Guna-linganam" means "with the qualities of the material modes", anusravika" means "following the sruti-sastra, the Puranas, anD other scriptures", "karma" means the actions of the persons thus described", devanam" means "of sri Visnu, Brahma, and siva", and "sattve" means "Lord Visnu, or the one amongst these demigods who helps the manifestation of the mode of goodness and who by His internal potency manifests the mode of pure goodness". That is the nature of Lord Visnu. In the Supreme Lord's limitless manifestations this nature is always present. That is the meaning. The word "eva" (indeed) means "it is not otherwise, either in this place or any other place". Eka-manasah" means "of a person whose attention is undivided", "vrttih" means "the inclination", "animitta" means "without the desire for results", "svabhaviki" means "spontaneous attraction to the Lord's handsomeness, not an artificial attempt by force", and "bhagavati bhaktih" means "love for the Supreme Personality of Godhead". That is the meaning. In this weay it is seen that loving devotional service is spontaneous and natural (svabhaviki). Therefore the primary meaning of the word "vrttih" here is "the inclination to love (priti) the Lord". "Siddher gariyasi" means "that love is far better than salvation." That truth is confirmed by the following words of srimad-Bhagavatam (3.29.13):

salokya-sarsti. . .

"A pure devotee does not accept any kind of liberation - salokya, sarsti, samipya, sarupya, or ekatva - even though they are offered by the Supreme Personality of Godhead."

The word "siddheh" here means "impersonal knowledge. In this way love for the Lord completely eclipses the liberation attained by impersonal knowledge. Because it is much better than mere liberation, the inclination (vrttih) to love the Lord is beyond the modes of material nature. It is filled with intense spireitual bliss. The Lord very mercifully places it in the devotee's heart. In this way the nature of the inclination to love the Lord is revealed. The previously quoted verse from srimad-Bhagavatam (3.29.13) was spoken by Lord Kapiladeva.

Prīti · Sanskrit §71 · English §62

[७१]

ततोऽपि स्व-प्रीतेर् वैशिष्ट्यम् आह-

नाहं तु सख्यो भजतो ऽपि जन्तून् भजाम्य् अमीषाम् अनुवृत्तिवृत्तये । यथाधनो लब्ध-धने विनष्टे तच् चिन्तयान्यन् निभृतो न वेद ॥ [भ्प् १०.३२.२०]

भजन्त्य् अभजत इत्य् अत्र न करुणादीनां दयनीयादि-कर्तृक- प्रीत्यास्वाकापेक्षा । तथा दयनीयादीनां करुणादि-विषया या प्रीतिः सा करुणादि-भजन-जीवना स्याद् इत्य् आयाति । अत्र तु श्री-कृष्णस्य स्व-भक्तेषु स्व-प्रेमातिशयोदये प्रयत्नः । तद्-उदये च सति तद्-आस्वादाद् भक्त-विषयक-प्रेम-चमत्कारोऽतिशयेन स्याद् इति तद्-भक्तानां च तत्- कृतौदासीन्येऽपि प्रेम्नोर् एव वृद्धिः स्याद् इति वैशिष्ट्यम् आगतम् ।

॥ १०.३२ ॥ श्री-भगवान् व्रज-देवीः ॥ ७०-७१ ॥

(पगे ४०)

[71]

tato'pi sva-prīter vaiśiṣṭyam āha-

nāhaṃ tu sakhyo bhajato 'pi jantūn bhajāmy amīṣām anuvṛttivṛttaye | yathādhano labdha-dhane vinaṣṭe tac cintayānyan nibhṛto na veda || [BhP 10.32.20]

bhajanty abhajata ity atra na karuṇādīnāṃ dayanīyādi-kartṛka- prītyāsvākāpekṣā | tathā dayanīyādīnāṃ karuṇādi-viṣayā yā prītiḥ sā karuṇādi-bhajana-jīvanā syād ity āyāti | atra tu śrī-kṛṣṇasya sva-bhakteṣu sva-premātiśayodaye prayatnaḥ | tad-udaye ca sati tad-āsvādād bhakta- viṣayaka-prema-camatkāro'tiśayena syād iti tad-bhaktānāṃ ca tat-kṛtaudāsīnye'pi premnor eva vṛddhiḥ syād iti vaiśiṣṭyam āgatam |

|| 10.32 || śrī-bhagavān vraja-devīḥ || 70-71 ||

(page 40)

English witness · section(s) 62

Anuccheda 62

Here we will again attempt to show that love for the Supreme Lord is beyond the modes of material nature. Knowledge of the Supreme Personality of Godhead and the happiness that comes from that knowledge are beyond the modes of material nature. This the Supreme Lord Himself reveals in these words of srimad- Bhagavatam (11.25.24 and 29):

kaivalyam sattvikam jnanam rajo vaikalpikam ca yat prakrtam tamasam jnanam man-nistham nirgunam smrtam

"Knowledge of impersonal liberation is in the mode of goodness. Knowledge of the bewildering labyrinth of philosophical speculations is in the mode of passion. Knowledge closely tied to the world of gross matter is in the mode of ignorance. Knowledge based on faith in Me is beyond the touch of the three material modes."

sattvikam sukham atmottham visayottham tu rajasam tamasam moha-dainyottham nirgunam mad-apasrayam

"Happiness that comes from one's original spiritual identity is in the mode of goodness. Happiness that comes from material sense objects is in the mode of passion. Happiness that comes from degraded activities and illusions is in the mode of ignorance. Happiness that comes from taking shelter of Me is beyond the touch of the three material modes."

In the story of sri Prahlada it is seen that after he understood Brahman, an understanding that destroyed all past sins, great love (parama-prema) for the Lord arose within him.That spontaneous and unmotivated love for the Lord is beyond the modes of material nature is proved in these words of Lord Kapiladeva (srimad-Bhagavatam 3.29.11-12):

mad-guna-sruti-matrena. . .

"The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards trhe Supreme Lord."

After speaking these words, Lord Kapiladeva said (srimad- Bhagavatam 3.29.13):

salokya. . .

"A pure devotee does not accept any kind of liberation - salokya, sarsti, samipya, sarupya, or ekatva - even though they are offered by the Supreme Personality of Godhead."

In this verse and the verses that follow it He revealed that love for the Supreme Lord is full of spiritual bliss. In other verses it is proved that love for the Supreme Personality of Godhead is the highest goal of life. This is explained in the following quotes. It is said in srimad-Bhagavatam (5.19.19-20):

yatha-varna-vidhanam. . .

"If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya, and sudra) and the four spiritual dividisons (brahmacari, grhastha, vanaprastha, and sannyasa) one's life becomes perfect. "After many, many births, when the results of one's pious activities become mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service ot Lord Vasudeva, is the real path of liberation."

In this way it is revealed that devotional service is eternal and beyond the material modes. It is the true path of liberation. That devotional service, which is attained by the special mercy of the Lord, is superior to liberation is seen in this and the following three quotations from srimad-Bhagavatam. It is said in srimad-Bhagavatam (5.6.18):

muktim dadati karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."

It is said in srimad-Bhagavatam (4.20.23):

varan vibho. . .katham vrnite guna-vikriyatmanam

"My dera Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction."

Here it is implied that devotional service is eternal and beyond the modes of material nature.

It is said in srimad-Bhagavatam (4.20.24):

na kamaye natha. . .

"My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction where there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."

In this verse it is seen that devotional service is filled with intense bliss.

It is said in srimad-Bhagavatam (1.7.7):

yasyam vai sruyamanayam. . .

"Simply by giving aural recprtion to this Vedic literature, the feeling for loving service to the Supreme Personality of Godhead sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."

In these three verses it is seen that srimad-Bhagavatam describes the highest goal of life. Simply by hearing of the self-realized sages who take pleasure in the spiritual self one becomes firmly fixed in devotional service. What, then, need be said of the result obtained by hearing of the Supreme Lord's personal associates in the spiritual world of Vaikuntha, which is beyond the world of maya? The nature of the devotees is described in these words of srimad-Bhagavatam (7.6.25):

tuste ca tatra. . . kim tair guna-vyatikarad iha ye sva-siddhah dharmadayah. . .

"Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification, and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, artha, kama, and moksa."

In these words it is seen that devotional service is beyond the touch of the modes of material nature. In this verse the words "kim agunena ca kanksitena" (What is the use of liberation?) show that devotional service brings a bliss far superior to any bliss found in impersonal liberation.

It is said in srimad-Bhagavatam (7.8.42):

pratyanitah. . .

"O Supreme Lord, You are our deliverer and protector. Our sahres of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakasipu was most fearsome, our hearts, which are Your permenant abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not care for even liberation, not to speak of the benefits of kama, artha, and dharma."

In this verse it is said that devotional seervice is more blissful than imeprsonal liberation, which rests in the grip of material time, or anything else held in time's grip.

It is said in srimad-Bhagavatam (3.15.48):

natyantikam viganayanti. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."

It is said in srimad-Bhagavatam (9.4.67):

mat-sevaya pratitam te. . .

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"

It is said in srimad-Bhagavatam (4.9.10):

ya nirvrtis tanu-bhrtam. . .

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

This last verse was spoken by Dhruva Maharaja. That devotional service contains everythiong valuable is seen in these words of srimad-Bhagavatam (5.6.17):

yasyam eva kavayah. . .

"Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees liberation (mukti) is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires."

Hhere the words "taya paraya nirvrtya" also affirm that the bliss of devotional service is far greater than any bliss found in impersonal liberation. What more need be said? Love (priti) for the Supreme Personality of Godhead, whose form is full of transcendental bliss and who is Himself the resting place of great bliss, is filled with wonderful bliss. The blissful nature of the Supreme Lord is described in these words of srimad-Bhagavatam (5.15.13):

pritah svayam pritim agad gayasya

"When the Supremew Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass, and all other living entities beginning with Lord Brahma are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Maharaja Gaya and said: `I am fully pleased.' "

The Supreme Personality of Godhead describes His own nature in these words of srimad-Bhagavatam (9.4.63):

aham bhakta-paradhino hy asvatantra iva dvija sadhubhir grasta-hrdayo bhaktair bhakta-jana-priyah

"I am completely under the contyrol of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me."

Here the Supreme Personality of Godhead says: "as the individual spirit souls are dependent on others (hy asvatantrah), so am I dependent on My devotees (aham bhakta-paradhinah)". Then the Lord tells the reason He is dependent: "My heart (hrdayah) is

conquered (grasta) by the devotion of saintly devotees (sadhubhih) who are free of any kind of deception, culminating in the deception called impersonal liberation." Then He tells the reason He is conquered: "I am delighted to receive their love (bhakta-janesu priyah)."

Prīti · Sanskrit §72 · English §63

[७२]

सा च शुद्धा प्रीतिः श्रीमतो वृत्रस्य दृश्यते । यथा -

अहं हरे तव पादैक-मूल- दासानुदासो भवितास्मि भूयः । मनः स्मरेतासु-पतेर् गुणांस् ते गृणीत वाक् कर्म करोतु कायः ॥ [भ्प् ६.११.२४]

न नाक-पृष्ठम् [भ्प् ६.११.२५] इत्य् आदि ।

अजात-पक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः क्षुध्-आर्ताः । प्रियं प्रियेव व्युषितं विषण्णा मनो ऽरविन्दाक्ष दिदृक्षते त्वाम् ॥

ममोत्तमश्लोक-जनेषु सख्यं संसार-चक्रे भ्रमतः स्व-कर्मभिः । त्वन्-माययात्मात्मज-दार-गेहेष्व् आसक्त-चित्तस्य न नाथ भूयात् ॥ [भ्प् ६.११.२६-२७]

अजातेति अत्राजात-पक्षा इत्य् अनेनानन्याश्रयत्वं तद्-अनुगमनासमर्थत्वं च । तथा तत्-सहितेन मातरम् इत्य् अनेन अनन्य-स्वाभाविक-दयालुत्वं तदीय-दयाधिक्यं च व्यञ्जितम् । तेन तेन च मातरि तेषाम् अपि प्रीत्य्- अतिशयो दर्शितः । ततस् तत्-साम्येन तद्वद् आत्मनोऽपि भगवति प्रीत्याधिक्य-हेतुका दिदृक्षा व्यञ्जिता । तथापि तन्-मात्रा यद् वस्त्व्-अन्तरम् उपक्रियते तद् एव तेषाम् उपजीव्यम् आस्वाद्यं चेति केवल-तन्-निष्ठत्वाभावाद् अपरितोषेण दृष्टान्तरम् आह स्तन्यम् इति । अत्र दिदृक्षा-योजनार्थं मातरम् इत्य् एवानुवर्तयितव्ये स्तन्यम् इत्य् उक्तिस् तस्यास् तैस् तद्-अंशतया च तद्-अभेद- विवक्षार्था । ततः स्तन्यं स्तन्य-रूप-तद्-अंशमयीं मातरम् इत्य् एव लब्धे तादृशी मातैव तैर् उपजीव्यते आस्वाद्यते चेति पूर्वतः श्रैष्ठ्यं दर्शितम् । तथा वत्सतरा अत्यन्त-बाल-वत्सास् तत एव स्वामि-बद्धतया तद्- अनुगतावसमर्था इति साधारण्येऽपि बहु-समयातिक्रमात् क्षुधार्ताइत्य् अनेन पूर्वतो वैशिष्ट्यम् । तथा गो-जातेः स्नेहातिशय-स्वाभाव्येन च तद्- अनुसन्धेयम् ।

अथ तथाप्य् उत्तर-दृष्टान्ते स्तन्य-गवोः कार्य-कारण-भावेन भेदं वितर्क्य-दृष्टान्त-द्वयेऽप्य् अजात-पक्षत्वादि-विशेषणैर् आयत्यां तादृश- प्रीतेर् अस्थिरतां चालोक्य दृष्टान्तान्तरम् आह प्रियम् इति । सत्स्व् अपि वाचकान्तरेषु तयोः प्रिय-शब्देनैव निर्देशात् स्वाभाविकाव्यभिचारि- प्रीतिमन्ताव् एव तौ गृहीतौ । यत्र वार्धक्ये बाल्येऽपि सह-मरणादिकं दृश्यते ततस् तादृशी कापि प्रिया यथा तादृशं प्रियं

व्युषितं विदूर-प्रोषितं सन्तम् अनन्योपजीवित्वेन विषण्णा सती दिदृक्षते लोचन-द्वारा तद् आस्वादाय भृशम् उत्कण्ठते, तथा मम मनोऽपि त्वाम् इत्य् अर्थः । अत्र दार्ष्टान्तिकेऽपि स्व-कर्तृत्वम् अनुक्त्वा मनः-कर्तृत्वोल्लेखेनाबुद्धि- पूर्वक-प्रवृत्ति-प्राप्तौ प्रीतेः स्वाभाविकत्वेनाव्यभिचारित्वं व्यक्तम् । तथारविन्दाक्षेति मनसो भ्रमर-तुल्यासूचनेन भगवतः परम- मधुरिमोल्लेखेन च तस्यैवोपजीव्यत्वम् आस्वाद्यत्वं च दर्शितम् ।

अथ तद्-दर्शन-भाग्यं स्वस्यासम्भवयन्न् इदम् अपि मम स्याद् इति स- बाष्पम् आह ममोत्तमेति । तद् एतच् छुद्ध-प्रेमोद्गारमयत्वेनैव श्रीमद्-वृत्र-वधोऽसौ विलक्षणत्वाच् छ्री-भागवत-लक्षणेषु पुराणान्तरेषु गण्यते । वृत्रासुर-वधोपेतं तद् भागवतम् इष्यते [अग्निप्] इति ।

॥ ६.११ ॥ श्री-वृत्रः ॥ ७२ ॥

[72]

sā ca śuddhā prītiḥ śrīmato vṛtrasya dṛśyate | yathā -

ahaṃ hare tava pādaika-mūla- dāsānudāso bhavitāsmi bhūyaḥ | manaḥ smaretāsu-pater guṇāṃs te gṛṇīta vāk karma karotu kāyaḥ || [BhP 6.11.24]

na nāka-pṛṣṭham [BhP 6.11.25] ity ādi |

ajāta-pakṣā iva mātaraṃ khagāḥ stanyaṃ yathā vatsatarāḥ kṣudh-ārtāḥ | priyaṃ priyeva vyuṣitaṃ viṣaṇṇā mano 'ravindākṣa didṛkṣate tvām ||

mamottamaśloka-janeṣu sakhyaṃ saṃsāra-cakre bhramataḥ sva-karmabhiḥ | tvan-māyayātmātmaja-dāra-geheṣv āsakta-cittasya na nātha bhūyāt || [BhP 6.11.26-27]

ajāteti atrājāta-pakṣā ity anenānanyāśrayatvaṃ tad-anugamanāsamarthatvaṃ ca | tathā tat-sahitena mātaram ity anena ananya-svābhāvika-dayālutvaṃ tadīya-dayādhikyaṃ ca vyañjitam | tena tena ca mātari teṣām api prīty- atiśayo darśitaḥ | tatas tat-sāmyena tadvad ātmano'pi bhagavati prītyādhikya- hetukā didṛkṣā vyañjitā | tathāpi tan-mātrā yad vastv-antaram upakriyate tad eva teṣām upajīvyam āsvādyaṃ ceti kevala-tan-niṣṭhatvābhāvād aparitoṣeṇa dṛṣṭāntaram āha stanyam iti | atra didṛkṣā-yojanārthaṃ mātaram ity evānuvartayitavye stanyam ity uktis tasyās tais tad-aṃśatayā ca tad-abheda- vivakṣārthā | tataḥ stanyaṃ stanya-rūpa-tad-aṃśamayīṃ mātaram ity eva labdhe tādṛśī mātaiva tair upajīvyate āsvādyate ceti pūrvataḥ śraiṣṭhyaṃ darśitam | tathā vatsatarā atyanta-bāla-vatsās tata eva svāmi-baddhatayā tad-anugatāvasamarthā iti sādhāraṇye'pi bahu-samayātikramāt kṣudhārtāity anena pūrvato

vaiśiṣṭyam | tathā go-jāteḥ snehātiśaya-svābhāvyena ca tad- anusandheyam |

atha tathāpy uttara-dṛṣṭānte stanya-gavoḥ kārya-kāraṇa-bhāvena bhedaṃ vitarkya-dṛṣṭānta-dvaye'py ajāta-pakṣatvādi-viśeṣaṇair āyatyāṃ tādṛśa- prīter asthiratāṃ cālokya dṛṣṭāntāntaram āha priyam iti | satsv api vācakāntareṣu tayoḥ priya-śabdenaiva nirdeśāt svābhāvikāvyabhicāri- prītimantāv eva tau gṛhītau | yatra vārdhakye bālye'pi saha-maraṇādikaṃ dṛśyate tatas tādṛśī kāpi priyā yathā tādṛśaṃ priyaṃ vyuṣitaṃ vidūra-proṣitaṃ santam ananyopajīvitvena viṣaṇṇā satī didṛkṣate locana-dvārā tad āsvādāya bhṛśam utkaṇṭhate, tathā mama mano'pi tvām ity arthaḥ | atra dārṣṭāntike'pi sva-kartṛtvam anuktvā manaḥ-kartṛtvollekhenābuddhi- pūrvaka-pravṛtti-prāptau prīteḥ svābhāvikatvenāvyabhicāritvaṃ vyaktam | tathāravindākṣeti manaso bhramara-tulyāsūcanena bhagavataḥ parama- madhurimollekhena ca tasyaivopajīvyatvam āsvādyatvaṃ ca darśitam |

atha tad-darśana-bhāgyaṃ svasyāsambhavayann idam api mama syād iti sa- bāṣpam āha mamottameti | tad etac chuddha-premodgāramayatvenaiva śrīmad-vṛtra-vadho'sau vilakṣaṇatvāc chrī-bhāgavata-lakṣaṇeṣu purāṇāntareṣu gaṇyate | vṛtrāsura-vadhopetaṃ tad bhāgavatam iṣyate [AgniP] iti |

|| 6.11 || śrī-vṛtraḥ || 72 ||

English witness · section(s) 63

Anuccheda 63

The Supreme Personality of Godhead's bliss is of two kinds: 1. the bliss that is part of His nature (svarupananda), and 2. the bliss that comes from His internal potency (svarupa-sakty- ananda). The second of these is again divided into two kinds: 1. the bliss of the heart (manasananda) and 2. the bliss of the Lord's power and opulence (aisvaryananda). Manasananda is the kingdom of bliss the Lord feels in His heart because of the devotional service offered by His devotees. The relation between this bliss and the two blisses svarupananda and aisvaryananda is described in the following two verses of srimad-Bhagavatam (9.4.64-65):

naham atmanam asase mad-bhaktaih sadhubhir vina sriyam catyantikim brahman yesam gatir aham para

"O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences. "Since pure devotees give up their homes, wives, children, relatives, riches, and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"

Here the words "nasase" mean "I do not desire". This verse was spoken by Lord Visnu to Durvasa Muni.

PRĪTI-SANDARBHA

6.7

Sections 73–84

10 bilingual sequence blocks

Prīti · Sanskrit §73–74 · English §64

[७३]

तस्मात् केवल-तन्-माधुर्य-तात्पर्यत्वेनैव प्रीतित्वे सिद्धे तात्पर्यान्तरादौ सति प्रीतेर् अस्मयग्-आविर्भाव इति सिद्धम् । स च द्विविधः । तद्-आभासस्यैवोदयः ईषद्-उद्गमश् च । अन्त्यश् च द्विविधः । कदाचिद् उद्भवत्-तच्-छवि-मात्रत्वं तस्या एवोदयावस्था च । तत्र यत्रान्य- तात्पर्यं तत्र तद्-आभासत्वम् । यत्र प्रीति-तात्पर्याभावस् तत्र कदाचिद् उद्भवत्-तच्- (पगे ४१) -छवि-मात्रत्वम् । यत्र तत्-तात्पर्यम् अन्यासङ्गस् तु दैवात् तत्र तस्या उदयावस्था च । अन्यासङ्गस्य गौणत्वम् । तच् च द्विविधम् । नष्ट-प्रायत्वम् आभास-मात्रत्वं च । तयोः पूर्वत्र तस्याः प्रथमोदयावस्था । उत्तरत्र प्रकटोदयावस्था । तस्मात् प्रथमोदय- पर्यन्त एवासम्यग्-आविर्भावः । प्रकटोदयस्य तु सम्यक्त्वम् एव । यत्र त्व् अन्यासङ्ग एव न विद्यते तत्र दर्शित-प्रभाव-नामान आविर्भावा ज्ञेयाः । तत्र प्रकटोदयम् आरभ्यैव भक्त्य्-आरब्धेऽपवर्गे जीवन्- मुक्ताः । प्राप्तायां भगवत्-पार्षदतायां परमम् उक्ताः । नित्य-पार्षदास् तु नित्य-मुक्ता ज्ञेयाः । तत्राभासम् आह-

एवं हरौ भगवति प्रतिलब्ध-भावो भक्त्या द्रवद्-धृदय उत्पुलकः प्रमोदात् । औत्कण्ठ्य-बाष्प-कलया मुहुर् अर्द्यमानस् तच् चापि चित्त-बडिशं शनकैर् वियुङ्क्ते ॥ [भ्प् ३.२८.३४]

एवं पूर्वोक्त-योग-मिश्र-भक्त्य्-अनुष्ठानेन हरौ प्रतिलब्ध-भावो भवति । तत्र लिङ्गं भक्तेत्यादि । भक्त्या स्मरणादिना अपि एवम् अपि लब्ध- ध्येय-मधुरत्वस्य भावेन तादृशतापन्नं तस्य चित्तं शनकैर् वियुङ्क्ते विमुक्तम् अपि भवति । येन योगाङ्गतया भक्तिर् अनुष्ठिता, तस्मात् कैवल्येच्छा-कैतव्-दोषाद् एवेति भावः । यथोक्तं -धर्मः प्रोज्झितः कैतवोऽत्र परमः [भ्प् १.१.२] इत्य् अत्र प्र-शब्देन मोक्षाभिसन्धिर् अपि कैतवम् इति । अतएव बडिश-शब्देन काठिन्यम् अरसवित्त्वं दाम्भिकत्वं स्वार्थ-मात्र-साधनत्वं च व्यञ्जितम् । शुद्ध-भक्तास् तु न कदाचित् तया तं ध्येयं त्यजन्ति । यथोक्तं राज्ञा -

धौतात्मा पुरुषः कृष्ण- पाद-मूलं न मुञ्चति । मुक्त-सर्व-परिक्लेशः पान्थः स्व-शरणं यथा ॥ [भ्प् २.८.६] इति ।

श्री-नारदेन च- न वै जनो जातु कथञ्चनाव्रजेन् मुकुन्द-सेव्य् अन्यवद् अङ्ग संसृतिम् । स्मरन् मुकुन्दाङ्घ्र्य्-उपगूहनं पुनर् विहातुम् इच्छेन् न रस-ग्रहो जनः ॥ [भ्प् १.५.१९] इति ।

यो रस-ग्रहः स तु न त्यजतीत्य् अनेनान्येषां लौह-पाषाणादि-तुल्यत्वं सूचितम् । न तु भगवान् अपि ततोऽन्यथा कुर्यात् । यद् उक्तं श्री-ब्रह्मणा -

भक्त्या गृहीत-चरणः परया च तेषां नापैषि नाथ हृदयाम्बुरुहात् स्व-पुंसाम् ॥ [भ्प् ३.९.५] इति ।

अतएव पूर्वत्र स्व-पुंसाम् इत्य् अत्र स्वेति विशेषणम् । तद् एवम् आभासोदाहरणे श्री-कपिल-देवस्यैव वाक्यं भक्त्या पुमान् जात-विरागः [भ्प् ३.२५.२६] इत्य् आदिकम् अपि ज्ञेयम् । तथा हि, अस्य पूर्वत्र श्रद्धा रतिर् भक्तिर् अनुक्रमिष्यति [भ्प् ३.२५.२५] इति भक्ति-मात्रं दर्शितम् । उत्तरत्र तस्या लक्षणे पृष्टे तल्-लक्षणं वदतानेन भक्तिर् सिद्धेर् गरीयसी [भ्प् ३.२५.३२] इति । नैकात्मतां मे स्पृहयन्ति केचिद् [भ्प् ३.२५.३४] इति च मोक्ष- निरपेक्षतयैव तस्य मुख्याभिधेयत्वम् उक्तम् । जरयत्य् आशु या कोषम् [भ्प् ३.३५.३३] इति च माया-कोष-ध्वंसनस्य तु तद्-आनुषङ्गिक-गुणत्वम् उक्तम् । अत्र भक्त्या पुमान् इत्य् आदौ तादृश्या अपि तस्या भक्तेर् ज्ञानादि- साहाय्येनैव मोक्ष-मात्र-साधकत्वम् उक्त्वा गौणाभिधेयत्वम् उक्तम् । तस्माद् अत्रापि तस्याः (पगे ४२) भक्तेर् आभास एव प्रथमतो दर्शितः । एवं

दृष्ट्वा तम् अवनौ सर्व ईक्षणाह्लाद-विक्लवाः । दण्डवत् पतिता राज छनैर् उत्थाय तुष्टुवुः ॥ [भ्प् ६.९.३]

इत्य् अत्रापि वृत्राख्य-शत्रु-नाश-स्वाराज्य-प्राप्ति-तात्पर्यवतां देवानां भक्त्य्-आभासत्वम् उदाहार्यम् ।

॥ ६.९ ॥ श्री-कपिल-देवः ॥ ७३ ॥

[७४] अथ कदाचिद् उद्धवत्-तच्-छवि-मात्रत्वम् आह-

सकृन् मनः कृष्ण-पदारविन्दयोर् निवेशितं तद्-गुण-रागि यैर् इह । न ते यमं पाश-भृतश् च तद्-भटान् स्वप्ने ऽपि पश्यन्ति हि चीर्ण-निष्कृताः ॥ [भ्प् ६.१.१९]

रागो रञ्जन-मात्रम्, न तु तद्-गुण-माधुरी-याथार्थ्य-ज्ञानेन साक्षात् प्रीतिः । अतएव तत्र तात्पर्याभावात् सकृद् अपीत्य् उक्तम् । तथाप्य् अस्त्य् अजामिलादिभ्यो विशेष इत्य् आह न ते यमम् इत्य् आदि ।

॥ ६.१ ॥ श्री-शुकः ॥ ७४ ॥

[73]

tasmāt kevala-tan-mādhurya-tātparyatvenaiva prītitve siddhe tātparyāntarādau sati prīter asmayag-āvirbhāva iti siddham | sa ca dvividhaḥ | tad-ābhāsasyaivodayaḥ īṣad-udgamaś ca | antyaś ca dvividhaḥ | kadācid udbhavat-tac-chavi-mātratvaṃ tasyā evodayāvasthā ca | tatra yatrānya- tātparyaṃ tatra tad-ābhāsatvam | yatra prīti-tātparyābhāvas tatra kadācid udbhavat-tac- (page 41) -chavi-mātratvam | yatra tat-tātparyam anyāsaṅgas tu daivāt tatra tasyā udayāvasthā ca | anyāsaṅgasya gauṇatvam | tac ca dvividham | naṣṭa-prāyatvam ābhāsa-mātratvaṃ ca | tayoḥ pūrvatra tasyāḥ prathamodayāvasthā | uttaratra prakaṭodayāvasthā | tasmāt prathamodaya- paryanta evāsamyag-āvirbhāvaḥ | prakaṭodayasya tu samyaktvam eva | yatra tv anyāsaṅga eva na vidyate tatra darśita-prabhāva-nāmāna āvirbhāvā jñeyāḥ | tatra prakaṭodayam ārabhyaiva bhakty-ārabdhe'pavarge jīvan- muktāḥ | prāptāyāṃ bhagavat-pārṣadatāyāṃ paramam uktāḥ | nitya-pārṣadās tu nitya-muktā jñeyāḥ | tatrābhāsam āha-

evaṃ harau bhagavati pratilabdha-bhāvo bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt | autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas tac cāpi citta-baḍiśaṃ śanakair viyuṅkte || [BhP 3.28.34]

evaṃ pūrvokta-yoga-miśra-bhakty-anuṣṭhānena harau pratilabdha-bhāvo bhavati | tatra liṅgaṃ bhaktetyādi | bhaktyā smaraṇādinā api evam api labdha- dhyeya-madhuratvasya bhāvena tādṛśatāpannaṃ tasya cittaṃ śanakair viyuṅkte vimuktam api bhavati | yena yogāṅgatayā bhaktir anuṣṭhitā, tasmāt kaivalyecchā-kaitav-doṣād eveti bhāvaḥ | yathoktaṃ -dharmaḥ projjhitaḥ kaitavo'tra paramaḥ [BhP 1.1.2] ity atra pra-śabdena mokṣābhisandhir api kaitavam iti | ataeva baḍiśa-śabdena kāṭhinyam arasavittvaṃ dāmbhikatvaṃ svārtha-mātra-sādhanatvaṃ ca vyañjitam | śuddha-bhaktās tu na kadācit tayā taṃ dhyeyaṃ tyajanti | yathoktaṃ rājñā -

dhautātmā puruṣaḥ kṛṣṇa- pāda-mūlaṃ na muñcati | mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṃ yathā || [BhP 2.8.6] iti |

śrī-nāradena ca- na vai jano jātu kathañcanāvrajen mukunda-sevy anyavad aṅga saṃsṛtim | smaran mukundāṅghry-upagūhanaṃ punar vihātum icchen na rasa-graho janaḥ || [BhP 1.5.19] iti |

yo rasa-grahaḥ sa tu na tyajatīty anenānyeṣāṃ lauha-pāṣāṇādi-tulyatvaṃ sūcitam | na tu bhagavān api tato'nyathā kuryāt | yad uktaṃ śrī-brahmaṇā -

bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṃ nāpaiṣi nātha hṛdayāmburuhāt sva-puṃsām || [BhP 3.9.5] iti |

ataeva pūrvatra sva-puṃsām ity atra sveti viśeṣaṇam | tad evam ābhāsodāharaṇe śrī-kapila-devasyaiva vākyaṃ bhaktyā pumān jāta-virāgaḥ [BhP 3.25.26] ity ādikam api jñeyam | tathā hi, asya pūrvatra śraddhā ratir bhaktir anukramiṣyati [BhP 3.25.25] iti bhakti-mātraṃ darśitam | uttaratra tasyā lakṣaṇe pṛṣṭe tal-lakṣaṇaṃ vadatānena bhaktir siddher garīyasī [BhP 3.25.32] iti | naikātmatāṃ me spṛhayanti kecid [BhP 3.25.34] iti ca mokṣa- nirapekṣatayaiva tasya mukhyābhidheyatvam uktam | jarayaty āśu yā koṣam [BhP 3.35.33] iti ca māyā-koṣa-dhvaṃsanasya tu tad-ānuṣaṅgika-guṇatvam uktam | atra bhaktyā pumān ity ādau tu tādṛśyā api tasyā bhakter jñānādi- sāhāyyenaiva mokṣa-mātra-sādhakatvam uktvā gauṇābhidheyatvam uktam | tasmād atrāpi tasyāḥ (page 42) bhakter ābhāsa eva prathamato darśitaḥ | evaṃ

dṛṣṭvā tam avanau sarva īkṣaṇāhlāda-viklavāḥ | daṇḍavat patitā rājaæ chanair utthāya tuṣṭuvuḥ || [BhP 6.9.3]

ity atrāpi vṛtrākhya-śatru-nāśa-svārājya-prāpti-tātparyavatāṃ devānāṃ bhakty-ābhāsatvam udāhāryam |

|| 6.9 || śrī-kapila-devaḥ || 73 ||

[74] atha kadācid udbhavat-tac-chavi-mātratvam āha-

sakṛn manaḥ kṛṣṇa-padāravindayor niveśitaṃ tad-guṇa-rāgi yair iha | na te yamaṃ pāśa-bhṛtaś ca tad-bhaṭān svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ || [BhP 6.1.19]

rāgo rañjana-mātram, na tu tad-guṇa-mādhurī-yāthārthya-jñānena sākṣāt prītiḥ | ataeva tatra tātparyābhāvāt sakṛd apīty uktam | tathāpy asty ajāmilādibhyo viśeṣa ity āha na te yamam ity ādi |

|| 6.1 || śrī-śukaḥ || 74 ||

English witness · section(s) 64

Anuccheda 64

That the devotees are the best of all persons is confirmed by these words spoken by Lord Krsna to Uddhava (srimad-Bhagavatam 11.14.15):

na tatha me priyatama atma-yonir na sankarah na ca sankarsano na srir naivatma ca yatha bhavan

"My dear Uddhava, neither Brahma, siva, Sankarsana, Laksmi-devi, nor My own self are as dear to Me as you."

In this verse Lord Krsna says: "My dear Uddhava, because you are My devotee you are very dear to Me (yatha me priyatamah). Brahma is not more dear merely because he is M<y son. Nor is Siva more dear merely because hew is a guna-avatara. Nor is Sankarsana more dear because He is My brother. Nor is Laksmi-devi more dear because she is My wife. Nor is My own self more dear because I am filled with intense transcendental bliss."

This verse was spoken by the Supreme Personality of Godhead.

Prīti · Sanskrit §75 · English §65

[७५]

अथ प्रथ्मोदयावस्थाम् आह-

यत्रानुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु सङ्गम् ऊढम् । व्रजन्ति तत् पारम-हंस्यम् अन्त्यं यस्मिन्न् अहिंसोपशमः स्व-धर्मः ॥ [भ्प् १.१८.२२]

अन्त्यं पारमहंस्यं भागवत-परमहंसत्वम् । तस्यानुषङ्गिको गुणः यस्मिन्न् इति ।

॥ १.१८ ॥ श्री-सूतः ॥ ७५ ॥

[75]

atha prathmodayāvasthām āha-

yatrānuraktāḥ sahasaiva dhīrā vyapohya dehādiṣu saṅgam ūḍham | vrajanti tat pārama-haṃsyam antyaṃ yasminn ahiṃsopaśamaḥ sva-dharmaḥ || [BhP 1.18.22]

antyaṃ pāramahaṃsyaṃ bhāgavata-paramahaṃsatvam | tasyānuṣaṅgiko guṇaḥ yasminn iti |

|| 1.18 || śrī-sūtaḥ || 75 ||

English witness · section(s) 65

Anuccheda 65

In the sruti-sastra it is said:

bhaktir evaitam nayati. bhaktir evaitam darsayati. bhakti- vasah puruso bhaktir eva bhuyasi.

"Devotional service leads one to the Supreme Personality of Godhead. Devotional service enables one to see the Supreme Personality of Godhead. The Supreme Personality of Godhead is conquered by devotional service. Devotional service is more powerful than the Supreme Personality of Godhead."

From this it may be understood that devotional service makes the Supreme Personality of Godhead wild with bliss. What is the nature of devotional service? Devotional service is not like the joy of the material mode of goodness measurede by the sankhya philosophers, for the Supreme Personality of Godhead is always self-satisfied and the sruti-sastras affirm that He is never conquered by His maya potency. Devotional service is not like the joy of the impersonal Brahman known by the impersonalists, for the Supreme Personality of Godhead is very different from the false idea the impersonalists have of Him. Devotional service is not like the happinesses felt by the conditioned souls, for those happinesses are very small and pathetic. It is said in the Visnu Purana (1.12.69):

hladini sandini samvit tvayy eka sarva-samsthitau hlada-tapa-kari misra tvayi no guna-varjite

"O Lord, You are the support of everything. The three attributes hladini, sandhini, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities."

This passage of Visnu Purana affirms that the potency named hladini is the internal potency (svarupa-sakti) that brings bliss to the Lord. It is by the agency of this potency that the Lord feels bliss. It is by the agency of this potency that the Lord gives bliss to others. Here someone may say: "I doubt that devotion to the Supreme Personality of Godhead is always most glorious and blissful." To answer this doubt much evidence (pramana) from scripture (sruty-artha), negative inference (anyathanupapatti), and inference (arthapatti) may be given, evidence clearly proving that love for the Supreme Personality of Godhead (bhagavat-priti) brings to the devotees the greatest bliss, bliss brought by the hladini sakti (pleasure potency of the Lord). Seeing the devotees' devotion, the Supreme Lord also feels great priti (love) for the devotees. In this way the Lord and the devotees feel blissful love for each other. The Supreme Lord Hismelf describes this in these words of srimad-Bhagavatam (9.4.38):

sadhavo hrdayam mahyam sadhunam hrdayam tv aham mad-anyat te na jananti naham tebhyo manag api

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anything else but them."

In this verse the word "mahyam" means "of Me". The Lord and the devotee both feel the same emotion of love. They have become equal in love. The seed of this truth is revealed here in the words beginning with "mad-anyat". As an iron rod placed into a fire becomes like fire, in the same way the devotee becomes like the Supreme Lord. In this sense the devotee is not different from the Lord. That is the meaning. The srimad-Bhagavatam verse quoted in this anuccheda was spoken by Lord Vissnu to Durvasa Muni.

Prīti · Sanskrit §76 · English §66

[७६]

प्रकटोदयावस्थां श्री-प्रियव्रतम् अधिकृत्याह -

प्रियव्रतो भागवतआत्मारामः कथं मुने । गृहे ऽरमत यन्-मूलः कर्म-बन्धः पराभवः ॥ [भ्प् ५.१.१] इत्य् आदेः ।

संशयो ऽयं महान् ब्रह्मन् दारागार-सुतादिषु । सक्तस्य यत् सिद्धिर् अभूत् कृष्णे च मतिर् अच्युता ॥ [भ्प् ५.१.४]

इत्य् अन्त्यस्य राज-प्रश्नस्यानन्तरेण गद्येन -

बाढम् उक्तं भगवत उत्तमश्लोकस्य श्रीमच्-चरणारविन्द-मकरन्द- रस आवेशित-चेतसो भागवत-परमहंस-दयित-कथां किञ्चिद् अन्तराय- विहतां स्वां शिवतमां पदवीं न प्रायेण हिन्वन्ति [भ्प् ५.१.५] इति ।

टीका च-अङ्गीकृत्य परिहरति बाढम् इति । बाढम् अभिनिवेशादिकं नास्तीति सत्यम् एव तथापि विघ्न-वशेन तेषां प्रवृत्तिः पूर्वाभ्यास-बलेन पुनर् निवृत्तिश् च सङ्गच्छत इत्य् आह भगवत इत्य् आदिका ।

अतएवोक्तं पृथुं प्रति श्री-विष्णुना । दृष्टासु सम्पत्सु विपत्सु सूरयो; न विक्रियन्ते मयि बद्ध-सौहृदाः [भ्प् ४.२०.२१] इति । अगस्त्यस्य चेन्द्रद्युम्ने स्वावमाननया न कोपः । किन्तु वैष्णवोचित-महद्-आदर-चर्यायाः परित्यागे शिक्षार्थम् एव मन्तव्यः । तयोर् अनुग्रहार्थाय शापं दास्यन्न् इदं जगौ [भ्प् १०.१०.७] इतिवत् ।

अथ परीक्षितो ब्राह्मणावमानना तु श्री-कृष्णस्य तद्-व्याजेन स्व-पाश्र्व- नयनेच्छात् एव ।

तस्यैव मे ऽघस्य परावरेशो व्यासक्त-चित्तस्य गृहेष्व् अभीक्ष्णम् । निर्वेद-मूलो द्विज-शाप-रूपो यत्र प्रसक्तो भयम् आशु धत्ते ॥ [भ्प् १.१९.१४] इति तद्-उक्तेः ।

एवम् अन्यत्रापि योजनीयम् । तस्माच् छ्री-प्रियव्रतस्यापि अभिनिवेशाद्य्- आसङ्गाभासत्वम् एवायातम् । तद् अपि दुःखदम् एव तद्-विधानाम् इति चाग्रे तन्-निर्वेदेन दर्शयिष्यते अहो असाध्व् अनुष्ठितम् [भ्प् ५.१.३७] इत्य् आदिना ।

॥ ५.१ ॥ श्री-शुकः ॥ ७६ ॥

[76]

prakaṭodayāvasthāṃ śrī-priyavratam adhikṛtyāha -

priyavrato bhāgavataātmārāmaḥ kathaṃ mune | gṛhe 'ramata yan-mūlaḥ karma-bandhaḥ parābhavaḥ || [BhP 5.1.1] ity ādeḥ |

saṃśayo 'yaṃ mahān brahman dārāgāra-sutādiṣu | saktasya yat siddhir abhūt kṛṣṇe ca matir acyutā || [BhP 5.1.4]

ity antyasya rāja-praśnasyānantareṇa gadyena -

bāḍham uktaṃ bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda- rasa āveśita-cetaso bhāgavata-paramahaṃsa-dayita-kathāṃ kiñcid antarāya- vihatāṃ svāṃ śivatamāṃ padavīṃ na prāyeṇa hinvanti [BhP 5.1.5] iti |

ṭīkā ca-aṅgīkṛtya pariharati bāḍham iti | bāḍham abhiniveśādikaṃ nāstīti satyam eva tathāpi vighna-vaśena teṣāṃ pravṛttiḥ pūrvābhyāsa-balena punar nivṛttiś ca saṅgacchata ity āha bhagavata ity ādikā |

ataevoktaṃ pṛthuṃ prati śrī-viṣṇunā | dṛṣṭāsu sampatsu vipatsu sūrayo; na vikriyante mayi baddha-sauhṛdāḥ [BhP 4.20.21] iti | agastyasya cendradyumne svāvamānanayā na kopaḥ | kintu vaiṣṇavocita-mahad-ādara-caryāyāḥ parityāge śikṣārtham eva mantavyaḥ | tayor anugrahārthāya śāpaṃ dāsyann idaṃ jagau [BhP 10.10.7] itivat |

atha parīkṣito brāhmaṇāvamānanā tu śrī-kṛṣṇasya tad-vyājena sva-pārśva- nayanecchāt eva |

tasyaiva me 'ghasya parāvareśo vyāsakta-cittasya gṛheṣv abhīkṣṇam | nirveda-mūlo dvija-śāpa-rūpo yatra prasakto bhayam āśu dhatte || [BhP 1.19.14] iti tad-ukteḥ |

evam anyatrāpi yojanīyam | tasmāc chrī-priyavratasyāpi abhiniveśādy- āsaṅgābhāsatvam evāyātam | tad api duḥkhadam eva tad-vidhānām iti cāgre tan-nirvedena darśayiṣyate aho

asādhv anuṣṭhitam [BhP 5.1.37] ity ādinā |

|| 5.1 || śrī-śukaḥ || 76 ||

English witness · section(s) 66

Anuccheda 66

The Lord is conquered by the devotee and the devotee is conquered by the Lord. This is seen in the following words of srimad-Bhagavatam (6.16.34):

ajita jita sama-matibhih sadhubhir bhavan jitatmabhir bhavata vijitas te 'pi ca bhajatam akamatmanam ya atma-do 'ti-karunah

"O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You have full control over Your devotees."

sridhara Svami comments on this verse:

"In this verse the word `ajita' means `O Lord who are never conquered by anyone', `bhavan sadhubhir jitah' means `Even though You are supremely independent, You are conquered by Your devotees'. This is so because `bhavan ati- karunah' (You are very merciful). Here it is said: `Although the devotees (te 'pi) do not desire to attain anything from You, they are still conquered (vijitah) by You (bhavata). To the devotees who have no material motive (akamatmanam) You give Yourself.' "

With His own graceful mouth the Supreme Lord spoke these words to Prahlada Maharaja (Hari-bhakti-sudhodaya 14.27-30):

sabhayam sambhramam vatsa mad-gaurava-krtam tyaja naisa priyo me bhaktesu svadhina-pranayi bhava

"Child, please renounce this awe and veneration. I do not like those things in My devotees. Show your love for Me spontaneously, as you wish.

api me purna-kamasya navam navam idam priyam nihsanka-pranayad bhakto yan mam pasyati bhasate

"Although My every desire is always fulfilled, My devotee's love brings Me newer and newer pleasure. Because of his unwavering love, a devotee may see Me and converse with Me.

sada mukto 'pi baddho 'smi bhaktesu sneha-rajjubhih ajito 'pi jito 'ham tair avasyo 'pi vasi-krtah

"Although I am always unbound, I am bound to My devotees with ropes of love. Although I am unconquered, i am conquered by My devotees. Although I am supremely independent, I am controlled by them.

tyakta-bandhu-jana-sneho mayi yah kurute ratim ekas tasyasmi sa ca me na canyo 'sty avayoh suhrt

"If someone renounces all love for his friends and kin and loves only Me, then I become his property. He and I are affectionate friends. No one else is a friend like him."

From this it may be said that love for the Supreme Personality of Godhead (bhagavat-priti) is not within the realm of the illusory potency maya. Here someone may ask: Then what is that love?" The answer is given: That love is manifest from the bliss of the Lord's internal spiritual potency. Indeed, the Supreme Personality of Godhead Himself is conquered by that spiritual bliss of His internal potency. This is described in the following words of sri Gopala-tapani Upanisad (1.17):

vijnana-ghana ananda-ghanah sac-cid-anandaika-rase bhakti-yoge tisthati

"The Supreme Personality of Godhead, who is full of spiritual knowledge and bliss, is manifest when devotional service, which is itself filled with the nectar of spiritual knowledge and bliss, is performed."

The srimad-Bhagavatam quoted in the beginning of this anuccheda was spoken by Maharaja Citraketu to Lord Sankarsana.

Prīti · Sanskrit §77 · English §67

[৭৭]

প্রকটোদয়াবস্থায়াশ্ চিহ্নান্তরম্ আহ-

স উত্তম-শ্লোক-পদারবিন্দয়োর্ নিষেবয়াকিञ্চন-সঙ্গ-লব্ধয়া। তন্বন্ পরাং নির্বৃতিম্ আত্মনো মুহুর্ দুঃসঙ্গ-দীনস্য মনঃ শমং ব্যধাত্ ॥ [ভ্প্ ৭.৪.৪২]

(পগে ৪৩)

টীকা চ-আত্মনঃ পরা নির্বৃতিং তন্বন্ দুঃসঙ্গ-দীনস্য অপি মনঃ শমং শান্তং ব্যধায়ি ইত্য্ এষা। শমং স্ব-মনসস্ তুল্যম্ ইতি বা ব্যাখ্যেয়ম্।

॥ ৭.৪ ॥ শ্রী-নারদো যুধিষ্ঠিরং প্রতি ॥ ৭৭ ॥

[77]

prakaṭodayāvasthāyāś cihnāntaram āha-

sa uttama-śloka-padāravindayor niṣevayākiñcana-saṅga-labdhayā | tanvan parāṃ nirvṛtim ātmano muhur duḥsaṅga-dīnasya manaḥ śamaṃ vyadhāt || [BhP 7.4.42]

(page 43)

ṭīkā ca-ātmanaḥ parā nirvṛtiṃ tanvan duḥsaṅga-dīnasya api manaḥ śamaṃ śāntaṃ vyadhāyi ity eṣā | śamaṃ sva-manasas tulyam iti vā vyākhyeyam |

|| 7.4 || śrī-nārado yudhiṣṭhiraṃ prati || 77 ||

English witness · section(s) 67

Anuccheda 67

In this way the primary characteristics of loving devotion to the Lord are described. The secondary characteristics (external symptoms) of that devotion are described in these words of srimad-Bhagavatam (11.3.31):

smaratah smarayantas ca mitho 'ghaugha-haram harim bhaktya sanjataya bhaktya bibhraty utpulakam tanum

"With great devotion meditating on and reminding each other of the Supreme Personality of Godhead, who washes away a flood of sins, the devotees find the hairs of their bodies stand erect in the ecstasy of devotion that awakens within them."

The meaning of this verse is clear. This verse was spoken by sri Prabuddha to Maharaja Nimi.

Prīti · Sanskrit §78 · English §68

[७८]

अथ दर्शित-प्रभावास् तद्-आविर्भावास् तु श्री-शुक-देवादिषु द्रष्टव्याः । यथा च श्री-नारद-पञ्चरात्रे -

भावोन्मत्तो हरेः किञ्चिन् न वेद सुखम् आत्मनः । दुःखं चेति महेशानि परमानन्द आप्लुतः ॥ इति ।

तद् एवं सभेदा प्रीत्याख्या भक्तिर् दर्शिता । एषा श्री-गीतोपनिषत्सु च स्वरूप-द्वारा गुण-द्वारा च कथिता-

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भाव-समन्विताः ॥

मच्-चित्ता मद्-गत-प्राणा बोधयन्तः परस्परम् । कथयन्तश् च मां नित्यं तुष्यन्ति च रमन्ति च ॥ [गीता १०.८-९] इति ।

अथ श्री-भगवत्-प्रीति-लक्षण-वाक्यानां निष्कर्षः । निखिल-परमानन्द- चन्द्रिका-चन्द्रमसि सकल-भुवन-सौभाग्य-सार-सर्वस्व-सत्त्व-
गुणोपजीव्यानन्त-विलास-मयामायिक-विशुद्ध-सत्त्वानवरतोल्लासाद् असमोर्ध्व-मधुरे श्री-भगवति कथम् अपि चित्तावताराद् अनपेक्षित- विधिः स्वरसत एव समुल्लसन्ती विषयान्तरैर् अनवच्छेद्या तात्पर्यान्तरम् असहमाना ह्लादिनी-सार-वृत्ति-विशेष-स्वरूप भगवद्-आनुकूल्यात्मक-तद्-अनुगत-तत्-स्पृहादि-मय-ज्ञान-विशेषाकारा तादृश-भक्त-मनो-वृत्ति-विशेष- देहा पीयूष-पूरतोऽपि सरसेन स्वेनैव स्व-देहं सरसयन्ती भक्त-
कृतात्म-रहस्य-सङ्गोपनन-गुण-मय-रसना-बाष्प-मुक्तादि-व्यक्त- परिष्कारा
सर्व-गुणैक-निधान-स्वभावा दासीकृताशेष-पुरुषार्थ- सम्पत्तिका भगवत्-पातिव्रत्य-व्रत-वर्या-पर्याकुला भगवन्- मनोहरणैकोपाय-हारि-रूपा भगवति भागवती प्रीतिस् तम् उपसेवमाना विराजत इति । सेयम् अखण्डापि निजालम्बनस्य भगवत आविर्भाव- तारतम्येन स्वयं तारतम्येनैवाविर्भवति ।

तद् एवं सति श्री-कृष्णस्यैव स्वयं-भगवत्त्वेन तत्-सन्दर्भे दर्शितत्वात् तत्रैव तस्या परा प्रतिष्ठिता । अतएव बाहुल्येन तत्-प्रीति-परिपाटीम् एवाधिकृत्य प्रक्रिया दर्शयितव्या । या च क्वचिद् अन्याधिकर्तव्या सा खलु कैमुत्येन तस्या एव पोषणार्थं ज्ञेया ।

अथ श्री-कृष्णे स्वयं भगवत्य् एवाविर्भाव-पूर्णत्व-दर्शनेन तस्याः पूर्णत्वं दर्शयति-

अद्य नो जन्म-साफल्यं विद्यायास् तपसो दृशः । त्वया सङ्गम्य सद्-गत्या यद् अन्तः श्रेयसां परः ॥ [भ्प् १०.८४.२१]

सतां त्वद्-एक-निष्ठानां तद्-विशेषाणां गत्या त्वया श्री-कृष्णआख्येन सङ्गम्य नोऽस्माकं वशिष्ठ-चतुः-सन-वामदेव-मार्कण्डेय-नारद- कृष्ण-द्वैपायनादीनां ब्रह्मानुभवतां भगवदीय-नाना-भक्ति-रस- विदां दृष्ट-नाना-भगवद्-आविर्भावानाम् अपि अद्य ईदृश-प्राकट्यावच्छिन्नेऽस्मिन्न् एवावसरे जन्मनः साफल्यं जातम् । यद् एव साफल्यं पूर्व-लब्धानां तत्-तद्-आविर्भाव-जात-तत्-तत्-साफल्य-रूपाणां श्रेयसां परम-पुरुषार्थानां परोऽन्तरः परमोऽवधिर् इति ।

॥ १०.८४ ॥ महा-मुनयः श्री-भगवन्तम् ॥ ७८ ॥

(पगे ४४)

[78]

atha darśita-prabhāvās tad-āvirbhāvās tu śrī-śuka-devādiṣu draṣṭavyāḥ | yathā ca śrī-nārada-pañcarātre -

bhāvonmatto hareḥ kiñcin na veda sukham ātmanaḥ | duḥkhaṃ ceti maheśāni paramānanda āplutaḥ || iti |

tad evaṃ sabhedā prītyākhyā bhaktir darśitā | eṣā śrī-gītopaniṣatsu ca svarūpa-dvārā guṇa-dvārā ca kathitā-

ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate | iti matvā bhajante māṃ budhā bhāva-samanvitāḥ ||

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam | kathayantaś ca māṃ nityaṃ tuṣyanti ca ramanti ca || [Gītā 10.8-9] iti |

atha śrī-bhagavat-prīti-lakṣaṇa-vākyānāṃ niṣkarṣaḥ | nikhila-paramānanda-candrikā-candramasi sakala-bhuvana-saubhāgya-sāra-sarvasva-sattva-guṇopajīvyānanta-vilāsa-mayāmāyika-viśuddha-sattvānavaratollāsād

asamordhva-madhure śrī-bhagavati katham api cittāvatārād anapekṣita- vidhiḥ svarasata eva samullasantī viṣayāntarair anavacchedyā tātparyāntaram asahamānā hlādinī-sāra-vṛtti-viśeṣa-svarūpa bhagavad-ānukūlyātmaka-tad-anugata-tat-spṛhādi-maya-jñāna-viśeṣākārā tādṛśa-bhakta-mano-vṛtti-viśeṣa- dehā pīyūṣa-pūrato'pi sarasena svenaiva sva-dehaṃ sarasayantī bhakta-kṛtātma-rahasya-saṅgopanana-guṇa-maya-rasanā-bāṣpa-muktādi-vyakta- pariṣkārā sarva-guṇaika-nidhāna-svabhāvā dāsīkṛtāśeṣa-puruṣārtha- sampattikā bhagavat-pātivratya-vrata-varyā-paryākulā bhagavan- manoharaṇaikopāya-hāri-rūpā bhagavati bhāgavatī prītis tam upasevamānā virājata iti | seyam akhaṇḍāpi nijālambanasya bhagavata āvirbhāva- tāratamyena svayaṃ tāratamyenaivāvirbhavati |

tad evaṃ sati śrī-kṛṣṇasyaiva svayaṃ-bhagavattvena tat-sandarbhe darśitatvāt tatraiva tasyā parā pratiṣṭhitā | ataeva bāhulyena tat-prīti-paripāṭīm evādhikṛtya prakriyā darśayitavyā | yā ca kvacid anyādhikartavyā sā khalu kaimutyena tasyā eva poṣaṇārthaṃ jñeyā |

atha śrī-kṛṣṇe svayaṃ bhagavaty evāvirbhāva-pūrṇatva-darśanena tasyāḥ pūrṇatvaṃ darśayati-

adya no janma-sāphalyaṃ vidyāyās tapaso dṛśaḥ | tvayā saṅgamya sad-gatyā yad antaḥ śreyasāṃ paraḥ || [BhP 10.84.21]

satāṃ tvad-eka-niṣṭhānāṃ tad-viśeṣāṇāṃ gatyā tvayā śrī-kṛṣṇaākhyena saṅgamya no'smākaṃ vaśiṣṭha-catuḥ-sana-vāmadeva-mārkaṇḍeya-nārada- kṛṣṇa-dvaipāyanādīnāṃ brahmānubhavatāṃ bhagavadīya-nānā-bhakti-rasa- vidāṃ dṛṣṭa-nānā-bhagavad-āvirbhāvānām api adya īdṛśa- prākaṭyāvacchinne'sminn evāvasare janmanaḥ sāphalyaṃ jātam | yad eva sāphalyaṃ pūrva-labdhānāṃ tat-tad-āvirbhāva-jāta-tat-tat-sāphalya-rūpāṇāṃ śreyasāṃ parama-puruṣārthānāṃ paro'ntaraḥ paramo'vadhir iti |

|| 10.84 || mahā-munayaḥ śrī-bhagavantam || 78 ||

(page 44)

English witness · section(s) 68

Anuccheda 68

The secondary characteristics of devotion are also described in these words of srimad-Bhagavatam (11.14.23):

katham vina roma-harsam dravata cetasa vina vinanandasru-kalaya sudhyed bhaktya vinasayah

"Without standing up of the body's hairs, without a melting heart, without tears of bliss, and without devotion how can the heart become purified?"

In his commentary srila sridhara Svami explains:

"This verse means: `How can anyone attain devotional service without manifesting standing up of the body's hairs and other symptoms of ecstasy?' The verse continues: `Without devotion how can the heart become purified?' "

This verse was spoken by the Supreme Personality of Godhead.

Prīti · Sanskrit §79 · English §69

[७९]

एवम् अन्यत्रापि -

अथ ब्रह्मात्म-जैर् देवैः प्रजेशैर् आवृतो ऽभ्यगात् । भवश् च भूत-भव्येशो ययौ भूत-गणैर् वृतः ॥ [भ्प् ११.६.१] इत्य्-आदिकम्

उपक्रम्याह -- व्यचक्षतावितृप्ताक्षः कृष्णम् अद्भुत-दर्शनम् । [भ्प् ११.६.५] इति । अत्राप्य् अद्भुतत्वं प्राकट्यान्तरापेक्षयैव ॥

॥ ११.६ ॥ श्री-शुकः ॥ ७९ ॥

[79]

evam anyatrāpi -

atha brahmātma-jair devaiḥ prajeśair āvṛto 'bhyagāt | bhavaś ca bhūta-bhavyeśo yayau bhūta-gaṇair vṛtaḥ || [BhP 11.6.1] ity-ādikam

upakramyāha -- vyacakṣatāvitṛptākṣaḥ kṛṣṇam adbhuta-darśanam | [BhP 11.6.5] iti | atrāpy adbhutatvaṃ prākaṭyāntarāpekṣayaiva ||

|| 11.6 || śrī-śukaḥ || 79 ||

English witness · section(s) 69

Anuccheda 69

In the verses quoted above it was said that melting of the heart, standing up of the body's hairs, and other symptoms are the symptoms of love (priti) for the Supreme Personality of Godhead. If somehopw the heart does not melt and the ecstatic symptoms beginning with standing up of the body's hairs are not manifest, then it should be known that the heart is not yet completely purified and pure devotion is not yet fully manifested. The heart is purified when all material desires are rejected and love for the Supreme Personality of Godhead is the heart's only goal. This state is described in these words of srimad-Bhagavatam (3.25.32):

animitta svabhaviki ca. . .

"When the service spirit is engaged in devotional service to the Supreme Personality of Godhead, without any motive, that is far better than salvation."

It is also described in this description of Akrura (srimad- Bhagavatam 10.38.27):

deham-bhrtam iyan artho hitva dambham bhiyam sucam sandesad yo harer linga-darsana-sravanadibhih

"The very goal of life for all embodied beings is this ecstasy, which Akrura experienced when, upon receiving Kamsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Krsna."

srila sridhara Svami comments:

"Here someone may ask: ` Why did Akrura roll about on the ground? Rolling on the ground is not the result that comes from attaining pure love for the Supreme Lord?' This verse is spoken to answer that doubt. Tbe true goal of life for all embodied beings is the attainment of the ecstasy manifest here by Akrura. Here it is said of Akrura: `Upon receiving Kamsa's order, he absorbed himself in seeing, hearing and describing the things that reminded him of Lord Krsna.' "

It is also said in this verse: "Akrura put aside all pride, fear and lamentation." That he was not proud is seen in these words spoken by Akrura (srimad-Bhagavatam 10.38.18):

na mayy upaisyaty ari-buddhim acyutah. . .

"The infallible Lord will not consider me an enemy, even though Kamsa has sent me here as his messenger. After all, the omniscient Lord is the actual knower of the field of this

material body, and with His perfect vision He witnesses, both externally and internally, all the endeavors of the conditioned soul's heart."

If the heart is filled with spiritual bliss, then pride cannot enter it. Therefore Akrura was free of pride. Also, Akrura knew that Lord Krsna had descended to the earth to rescue His family members from Kamsa's harassments. Knowing this, Akrura became free from fear and lamentation. For these reasons Akrura was overcome with spiritual bliss, bliss described in these words of srimad-Bhagavatam (10.38.26):

tad-darsanahlada-vivrddha-sambhramah premnordhva-romasru-kalakuleksanah rathad avaskandya sa tesv acestata prabhor amuny anghri-rajamsy aho iti

"Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrura jumped down from his chariot and began rolling about among those footprints, exclaiming, `Ah, this is the dust from my master's feet!' "

This incident is also described in these words of srimad- Bhagavatam (3.1.32):

prema-vibhinna-dhairyah. . .

"Akrura once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Krsna."

Even if his sufferings had not been dispelled, Akrura still would have been overcoem with ecstasy by seeing the Lord's footprints. That ecstasy, as explained in srimad-Bhagavatam 10.38.27) is the true goal of life. What attainment is greater than that ecstasy of spiritual love? srimad-Bhagavatam 10.38.27, quoted in this anuccheda, was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §80–81 · English §70

[८०]

किं च---

यन् मर्त्य-लीलौपयिकं स्व-योग- माया-बलं दर्शयता गृहीतम् । विस्मापनं स्वस्य च सौभगर्द्धेः परं पदं भूषण-भूषणाङ्गम् ॥ [भ्प् ३.२.१२]

स्वयोग-माया-बलं स्व-चिच्-छक्तेर् वीर्यम् । एतादृश-सौभाग्यस्यापि प्रकाशिकेयं भगवतीत्य् एवंविधं दर्शयताविष्कृतम् । सकल-स्व- वैभव-विद्वद्-गण-विस्मापनायेति भावः । न केवलम् एतावत् स्वस्यैव रूपान्तरे तादृशत्वाननुभवात् । तत्रापि प्रतिक्षणम् अप्य् अपूर्व-प्रकाशात् स्वस्यापि विस्मापनम् । यतः सौभगर्द्धेः परं पदं परा प्रतिष्ठा ।

ननु तस्य भूषणं त्व् अस्ति सौभग-हेतुर् इत्य् आह भूषणेति । कीदृशं मर्त्य-लीलौपायिकं नराकृतीत्य् अर्थः । तस्मात् सुतरां युक्तम् उक्तं श्री- महा-काल-पुराधिपेनापि द्विजात्मजा मे युवयोर् दिदृक्षुणा मयोपनीताः [भ्प् १०.८९.५८] इत्य् आदि । श्री-हरि-वंशे श्री-कृष्ण-वचनेन च मद्- दर्शनार्थं ते बाला हृतास् तेन महात्मना [ह्व् २.११४.८] इति ।

॥ ३.२ ॥ श्रीमान् उद्धवो विदुरम् ॥ ८० ॥

[८१]

अतएव परीक्षिद्-गुण-वर्णने तद्-गुणोपमात्वेनैकम् एकं गुणं श्री-राम- रमेशयोर् दर्शयित्वा सर्व-साद्भुण्योपमात्वेन श्री-कृष्णं दर्शयितुम् अत्यन्तोत्कर्ष-दृष्ट्याशङ्कमानैर् ब्राह्मणैः एष कृष्णम् अनुव्रतः [भ्प् १.१२.२४] इत्य् एवोक्तम् । न तु स इवेति । अतएव परम-प्रेम-जनक- स्वभावत्वम् अपि तस्य दृश्यते । विजय-रथ-कुटुम्बः [भ्प् १.९.३९] इत्य् आदौ, यम् इह निरीक्ष्य हता गताः स्वरूपम् इत्य् अनन्तरं,

ललित-गति-विलास-वल्गुहास- प्रणय-निरीक्षण-कल्पितोरुमानाः । कृत-मनु-कृत-वत्य उन्मदान्धाः प्रकृतिम् अगन् किल यस्य गोप-वध्वः ॥ [भ्प् १.९.४०]

तत्-स्वभाव-महिम्नः स्वारूप्य-प्रापणत्वं नाम क्रियानुत्कर्षः । यत एतावतोऽपि प्रेम्नो जनकत्वं दृश्यत इत्य् आह ललितेति । अत्र कृतानुकरणं नाम लीलाख्यो नायिकानुभावः । तद् उक्तं क्रियानुकरणं लीला [उन् १०.२८] इति । प्रकृतिं स्वभावम् । तादृश-प्रेमावेशो जातः । येन तत्-स्वभाव-निज-स्वभावयोर् ऐक्यम् एव तासु जातम् इत्य् अर्थः । यथा श्रीमद्-उज्ज्वल- नीलमणौ महा-भावोदाहरणम्-

राधाया भवतश् च चित्त-जतुनी स्वेदैर् विलाप्य क्रमात् युञ्जन्न् अद्रि-निकुञ्ज-कुञ्जर-पते निर्धूत-भेद-भ्रमम् । चित्राय स्वयम् अन्वरञ्जयद् इह ब्रह्माण्ड-हर्म्योदरे भूयोभिर् नव-राग-हिङ्गुल-भरैः शृङ्गार-कारुः कृती ॥ [उन् १५.१५५] इति ।

॥ १.९ ॥ भीष्मः श्री-भगवन्तम् ॥ ८१ ॥

[80]

kiṃ ca---

yan martya-līlaupayikaṃ sva-yoga- māyā-balaṃ darśayatā gṛhītam | vismāpanaṃ svasya ca saubhagarddheḥ paraṃ padaṃ bhūṣaṇa-bhūṣaṇāṅgam || [BhP 3.2.12]

svayoga-māyā-balaṃ sva-cic-chakter vīryam | etādṛśa-saubhāgyasyāpi prakāśikeyaṃ bhagavatīty evaṃvidhaṃ darśayatāviṣkṛtam | sakala-sva-vaibhava-vidvad-gaṇa-vismāpanāyeti bhāvaḥ | na kevalam etāvat svasyaiva rūpāntare tādṛśatvānanubhavāt | tatrāpi pratikṣaṇam apy apūrva-prakāśāt svasyāpi vismāpanam | yataḥ saubhagarddheḥ paraṃ padaṃ parā pratiṣṭhā |

nanu tasya bhūṣaṇaṃ tv asti saubhaga-hetur ity āha bhūṣaṇeti | kīdṛśaṃ martya-līlaupāyikaṃ narākṛtīty arthaḥ | tasmāt sutarāṃ yuktam uktaṃ śrī-mahā-kāla-purādhipenāpi dvijātmajā me yuvayor didṛkṣuṇā mayopanītāḥ [BhP 10.89.58] ity ādi | śrī-hari-vaṃśe śrī-kṛṣṇa-vacanena ca mad- darśanārthaṃ te bālā hṛtās tena mahātmanā [HV 2.114.8] iti |

|| 3.2 || śrīmān uddhavo viduram || 80 ||

[81]

ataeva parīkṣid-guṇa-varṇane tad-guṇopamātvenaikam ekaṃ guṇaṃ śrī-rāma- rameśayor darśayitvā sarva-sādguṇyopamātvena śrī-kṛṣṇaṃ darśayitum atyantotkarṣa-dṛṣṭyāśaṅkamānair brāhmaṇaiḥ eṣa kṛṣṇam anuvrataḥ [BhP 1.12.24] ity

evoktam | na tu sa iveti | ataeva parama-prema-janaka- svabhāvatvam api tasya dṛśyate | vijaya-ratha-kuṭumbaḥ [BhP 1.9.39] ity ādau, yam iha nirīkṣya hatā gatāḥ svarūpam ity anantaraṃ,

lalita-gati-vilāsa-valguhāsa- praṇaya-nirīkṣaṇa-kalpitorumānāḥ | kṛta-manu-kṛta-vatya unmadāndhāḥ prakṛtim agan kila yasya gopa-vadhvaḥ || [BhP 1.9.40]

tat-svabhāva-mahimnaḥ svārūpya-prāpaṇatvaṃ nāma kriyānutkarṣaḥ | yata etāvato'pi premno janakatvaṃ dṛśyata ity āha laliteti | atra kṛtānukaraṇaṃ nāma līlākhyo nāyikānubhāvaḥ | tad uktaṃ kriyānukaraṇaṃ līlā [UN 10.28] iti | prakṛtiṃ svabhāvam | tādṛśa-premāveśo jātaḥ | yena tat-svabhāva-nija- svabhāvayor aikyam eva tāsu jātam ity arthaḥ | yathā śrīmad-ujjvala- nīlamaṇau mahā-bhāvodāharaṇam-

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramāt yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam | citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī || [UN 15.155] iti |

|| 1.9 || bhīṣmaḥ śrī-bhagavantam || 81 ||

English witness · section(s) 70

Anuccheda 70

Some examples of pure love (suddha-priti) are given by the Lord in these words of srimad-Bhagavatam (10.32.17-18):

mitho bhajanti ye sakhyah svarthaikantodyama hi te na tatra sauhrdam dharmah svarthartham tad dhi nanyatha

"So-called friends who show affection for cach other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not reciprocate.

bhajanty abhajato ye vai karunah pitarau yatha dharmo nirapavado 'tra sauhrcj.am ca su-madhyamah

"My dear slender-waisted gopis, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers."

The meaning of these verses is clear.

Prīti · Sanskrit §82 · English §71

[८२]

तथा-

यस्याननं मकर-कुण्डल-चारु-कर्ण- भ्राजत्-कपोल-सुभगं सविलास-हासम् । नित्योत्सवं न ततृपुर् दृशिभिः पिबन्त्यो नार्यो नराश् च मुदिताः कुपिता निमेश् च ॥ [भ्प् ९.२४.६५]

(पगे ४५) टीका च-तत्र प्रदर्शनार्थं मुख-शोभाम् आह इत्य् आदिका । तद्- दर्शनेऽपि निमेष-कर्तृत्वेन निमेर् नियमे कुपिता बभूवुः । इयं खलु महाभावस्य गतिः । सा च तत्-स्वभावतः सिद्धेत्य् अभिधानाद् युक्तम् अत्रास्योदाहरणम् ।

॥ ९.२४ ॥ श्री-शुकः ॥ ८२ ॥

[82]

tathā-

yasyānanaṃ makara-kuṇḍala-cāru-karṇa- bhrājat-kapola-subhagaṃ savilāsa-hāsam | nityotsavaṃ na tatṛpur dṛśibhiḥ pibantyo nāryo narāś ca muditāḥ kupitā nimeś ca || [BhP 9.24.65]

(page 45) ṭīkā ca-tatra pradarśanārthaṃ mukha-śobhām āha ity ādikā | tad- darśane'pi nimeṣa-kartṛtvena nimer niyame kupitā babhūvuḥ | iyaṃ khalu mahābhāvasya gatiḥ | sā ca tat-svabhāvataḥ siddhety abhidhānād yuktam atrāsyodāharaṇam |

|| 9.24 || śrī-śukaḥ || 82 ||

English witness · section(s) 71

Anuccheda 71

A love even better that that described in the previously quoted two verses is described by Lord Krsna in these words of srimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pijantun bhajamy amisam anuvrtti-vrttaye yathadhano labdha-dhane vinaste tac-cintayayan nibhrto na veda

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."

In srimad-Bhagavatam 10.32.18 (quoted in anuccheda 70) the words "bhajaty abhajatah" describe the situation where persons remain compassionate even when the person who is the object of the compassion is ungrateful. In the same way one may love (priti) an ungrateful person who does not love in return. Lord Krsna tries to make this kind of selfless love arise within His devotees. When they associate with Lord Krsna, the devotees feel very wonderful love for Him. However, when Lord Krsna ignores the devotees, the devotees' love for Him increases.

The srimad-Bhagavatam verse quoted in this anuccheda was spoken by the Supreme Personality of Godhead to the goddesses of Vraja.

Prīti · Sanskrit §83 · English §72

[८३]

किं च का स्त्र्य् अङ्ग ते कलपदायत इत्य् आदौ यद् गो-द्विज्-द्रुम-मृगाः पुलकान्य् अभिभ्रन्न् [भ्प् १०.२९.४०] इति ।

अन्यत्र च अस्पन्दनं गतिमतां पुलकस् तरूणाम् [भ्प् १०.२९.४०] इत्य् आदि । अतएवोक्तं श्री-बिल्वमङ्गलेन -

सन्त्व् अवतारा बहवः पुष्कर-नाभस्य सर्वतो-भद्राः । कृष्णाद् अन्यः को वा लतास्व् अपि प्रेमदो भवति ॥ [क्क २.८५] इति । ॥ १०.२९ ॥ श्री-व्रज-देव्यः श्री-भगवन्तम् ॥ ८३ ॥

[83]

kiṃ ca kā stry aṅga te kalapadāyata ity ādau yad go-dvija-druma-mṛgāḥ pulakāny abhibhrann [BhP 10.29.40] iti |

anyatra ca aspandanaṃ gatimatāṃ pulakas tarūṇām [BhP 10.29.40] ity ādi | ataevoktaṃ śrī-bilvamaṅgalena -

santv avatārā bahavaḥ puṣkara-nābhasya sarvato-bhadrāḥ | kṛṣṇād anyaḥ ko vā latāsv api

premado bhavati || [KKA 2.85] iti | || 10.29 || śrī-vraja-devyaḥ śrī-bhagavantam || 83 ||

English witness · section(s) 72

Anuccheda 72

The pure devotional love (suddha priti) of sriman Vrtrasura is seen in the following verses of srimad-Bhagavatam (6.11.24-27):

aham hare tava padaika-mula- dasanudaso bhavitasmi bhuyah manah smaretasu-pater gunams te grnita vak karma karotu kayah

"O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

na naka-prstham na ca paramesthyam na sarva-bhaumam na rasadhipatyam na yoga-siddhir apunar-bhavam va samanjasa tva virahayya kankse

"O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

ajata-paksa iva mataram khagah stanyam yatha vatsatarah ksudh-artah priyam priyeva vyusitam visanna mano'ravindaksa didrksate tvam

"O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.

mamottamasloka-janesu sakhyam samsara-cakre bhramatah sva-karmabhih tvan-mayayatmatmaja-dara-gehesv asakta-cittasya na natha bhuyat

"O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my

mind, my consciousness and everything I have be attached only to You."

In srimad-Bhagavatam 6.11.26 the word "ajata- paksah" means "baby birds whose wings are still undeveloped, and who thus have no power to fly and are not independent." These baby birds take shelter of their mother (mataram), and their mother is very merciful to them. It is seen that baby birds have great love (priti) for their mothers. With the same kind of love Vrtrasura here yerans to see the Supreme Personality of Godhead. In this example the baby birds are noursihed by the mother. By her their lives are maintained. By her they are made happy. However, if the reader is displeased with this example and has no faith in it, then the speaker of this verse gives another example, an example that begins with the word "stanyam". This is the example of the calf who yearns to attain its mother's udder (stanyam). The word stanyam" here means "udder", a particular part of a cow's body. By the mother cow's udder the calf is nourished and delighted. This example is better than the preceding example of the birds. Tied up by the human master, the small calf cannot approach its mother's udder. Therefore for a long time the calf is troubled by hunger (ksudharta). This example is btter than the previous one, for in a cow's body there is a greater oppurtunity to manifest affection. However, if one feels the example of the cow and calf and the example of the baby bird and its mother are too different in cause and effect from the relationship of the devotee and the Supreme Lord, then another examplke is given in this verse, an example that begins with the word "priyam". Here the example is given of two steadfast lovers whose love never changes, who love each other in youth, in old age, and up to the moment of death. In this example the morose (visanna) wife (priya) longs to see (didrksate) her beloved husband (priyam) who is away from home (vyusitam). Here Vrtrasura says: "As she longs to see her husband with her own eyes, so my heart longs to see You." In the first two parts of this analogy the baby bird and the calf are themselves the agent that performs the action. However in the last part of the analogy it is not Vrtrasura himself, but rather his heart that performs the action. The analogy here is of the variety called "ullekha". In this way the unchanging love of Vrtrasura's heart is described. He wishes that his heart may become like a bumblebee drawn to the sweetness of the lotus-eyed Supreme Lord. By this ullekha anaolgy is described the devotee's being maintained by the Lord and the devotee's finding happiness in the Lord. Thinking the good fortune of directly seeing the Supreme Lord is an impossible attainment for him, Vrtrasura, his eyes filled with tears, speaks the prayer in srimad-Bhagavatam 6.11.27. Becuase it is filled with these extraordinary prayers of pure spiritual love (prema), the description of Vrtrasura's death is included in srimad-Bhagavatam and other Puranas also. In the Matsya Purana it is said:

vrtrasura-vadhopetam tad bhagavatam isyate

"srimad-Bhagavatam contains the glorious description of Vrtrasura's death."

The srimad-Bhagavatam verses quoted in this anuccheda were spoken by sri Vrtrasura.

Prīti · Sanskrit §84 · English §73

[८४]

तद् एवं श्री-भगवद्-आविर्भाव-तारतम्येन तत्-प्रीतेर् आविर्भाव- तारतम्यं दर्शितम् । अथ तस्या एव गुणान्तरोत्कर्ष-तारतम्येन तारतम्यान्तरं भेदाश् च दर्श्यन्ते । तत्र गुणाः द्विविधाः । भक्त-चित्त-संस्क्रिया-विशेषस्य हेतव एके, तद्-अभिमान-विशेषस्य हेतवश् चान्ये ।

तत्र पूर्वेषां गुणानां स्वरूपाणि तैस् तस्यास् तारतम्यं भेदाश् च यथा प्रीतिः खलु भक्त-चित्तम् उल्लासयति, ममतया योजयति, विस्रम्भयति, प्रियत्वातिशयेनाभिमानयति, द्रावयति, स्व-विषयं प्रत्य् अभिलाषातिशयेन योजयति, प्रतिक्षणम् एव स्व-विषयं नव-नवत्वेनानुभावयति, असमोर्ध्व-चमत्कारेणोन्मादयति च ।

तत्रोल्लास-मात्राधिक्य-व्यञ्जिका प्रीतिः रतिः यस्यां जातायां तद्-एक- तात्पर्यम् अन्यत्र तुच्छत्व-बुद्धिश् च जायते । ममतातिशयाविर्भावेन समृद्धा प्रीतिः प्रेमा । यस्मिन् जाते तत्-प्रीति-समृद्धिश् चान्यत्रापि दृश्यते । यथोक्तं मार्कडेये -

मार्जार-भक्षिते दुःखं यादृशं गृह-कुक्कुटे । न तादृङ्-ममता-शून्ये कलविङ्केऽथ मूषिके ॥ इति ।

अतएव प्रेम-लक्षणायां भक्तौ प्रचुर-हेतुत्व-ज्ञापनार्थं ममताया एव भक्तित्व-निर्देशः पञ्चरात्रे -

अनन्य-ममता विष्णौ ममता प्रेम-सङ्गता । भक्तिर् इत्य् उच्यते भीष्म-प्रह्लादोद्धव-नारदैः ॥ इति ।

अन्य-ममता-वर्जिता ममेत्य् अन्वयः । तद् उक्तं सत्त्व एवैक-मनसः [भ्प् ३.२५.३२] इत्य् एव-कारेण ।

अथ विस्रम्भातिशयात्मकः प्रेमा प्रणयः, यस्मिन् जाते सम्भ्रमादि- योग्यतायाम् अपि तद्-अभावः । प्रियत्वातिशयाभिमानेन कौटिल्याभास- पूर्वक-भाव-वैचित्रीं दधत् प्रणयो मानः । यस्मिन् जाते श्री-भगवान् अपि तत्-प्रणय-कोपात् प्रेम-मयं भयं भजते । चेतो-द्रवातिशयात्मकः प्रेमैव स्नेहः । यस्मिन् जाते तत्-सम्बन्धाभासेनापि महा-बाष्पादि- विकारः प्रिय-दर्शनाद्य्-अतृप्तिस् तस्य परम-सामर्थ्यादौ सत्य् अपि केषांचिद् अनिष्टाशङ्का च जायते । स्नेह एवाभिलाषातिशआत्मको रागः । यस्मिन् जाते क्षणिकस्यापि विरहस्यात्यन्तैवासहिष्णुता । तत्-संयोगे परं दुःखम् अपि सुखत्वेन भाति, तद्-वियोगे तद्-विपरीतम् । स एव रागोऽनुक्षणं स्व-विषयं नव-नवत्वेनानुभावयन् स्वयं च

नव-नवीभवन्न् अनुरागः । यस्मिन् जाते परस्पर-वशीभावातिशयः । प्रेम-वैचित्त्यं तत्-सम्बन्धिन्य् अप्राणिन्य् अपि जन्म-लालसा । विप्रलम्भे विस्फूर्तिश् च जायते । अनुराग एवासमोर्ध्व-चमत्कारेणोन्मादको महा-भावः । यस्मिन् (पगे ४६) जाते योगे निमेषासहता कल्प-क्षणत्वम् इत्य् आदिकम् । वियोगे क्षण-कल्पत्वम् इत्य् आदिकम् । उभयत्र महोद्दीप्ताशेष-सात्त्विक-विकारादिकं जायते इति संस्कार- हेतवो गुणा दर्शिताः ।

अथ भक्ताभिमान-विशेष-हेतवो गुणास् तत्-कृताः प्रीतेर् भक्तानां च भेदास् तारतम्यं च यथा-सैव खलु प्रीतिर् भगवत्-स्वभाव- विशेषाविर्भाव-योगम् उपलभ्य कञ्चिद् अनुग्राह्यत्वेनाभिमानयति कञ्चिद् अनुकम्पित्वेन कञ्चिन् मित्रत्वेन, कञ्चित् प्रियात्वेन च । भगवत्-स्वभाव- विशेषाविर्भाव-हेतुश् च यस्य भगवत्-प्रिय-विशेषस्य सङ्गादिना लब्धा प्रीतिस् तस्य प्रीतेर् एव गुण-विशेषो बोद्धव्यः । नित्य-परिकराणां नित्यम् एव तद् द्वयम् । तत्रानुग्राह्यताभिमान-मयी प्रीतिर् भक्ति-शब्देन प्रसिद्धा । आराध्यत्वेन ज्ञानं भक्तिर् इति हि तद्-अनुगतम् । यथैवोक्तं माया-वैभवे -

स्नेहानुबन्धो यस् तस्मिन् बहु-मान-पुरः-सरः । भक्तिर् इत्य् उच्यते सैव कारणं परमेशितुः ॥ इति ।

स्नेहोऽत्र प्रीति-मात्रम् । एवं पाद्मे - महित्व-बुद्धिर् भक्तिस् तु स्नेह- पूर्वाभिधीयते इति ।

तथापि भक्तेर् भगवति प्रीति-सामान्य-पर्यायता मुनिभिर् भक्त्या प्रयुज्यत इति पूर्वम् उक्तम् । क्वचिद् विशेष-वाचका अपि सामान्ये प्रयुज्यन्ते । जीव-सामान्ये नृप-भृति-शब्दवत् । क्वचिद् भक्त्य्-अतिशय- लक्षण-प्रेमण्य् अपि भक्ति-शब्द-प्र्योगो ब्राह्मण-गोष्ठीषु ब्राह्मण्यातिशयवति अयं ब्राह्मण इतिवत् ।

यथोक्तं पाञ्चरात्रे - माहात्म्य-ज्ञान-पूर्वस् तु सुदृढः सर्वतोऽधिकः । स्नेहो भक्तिर् इति प्रोक्तस् तया साष्टर्ट्य्-आदि नान्यथा ॥ इति ।

मनो-गति-गमनादीनां तु तत्-सम्बन्धेनैव क्वचिद् भक्ति-शब्द- वाच्यतोक्ता । तद्-अनुग्राह्यताभिमान-मयी प्रीतिर् एव भक्ति-शब्दस्य मुख्योऽर्थः । ते चानुग्राह्याभिमानिनो द्विविधाः । पोषणम् अनुकम्पा चेत्य् अनुग्रहस्य द्वैविध्यात् । पोषणम् अत्र भगवता स्वरूप-द्वारा स्व- गुण-द्वारा चानन्दनम् । अनुकम्पा च पूर्णोऽपि स्वस्मिन् निज-सेवाद्य्- अभिलाषं सम्पाद्य सेवकादिषु सेवादि-सौभाग्य-सम्पादिका भगवदश् चित्तार्द्रतामयी तद्-उपकारेच्छा । तेषु द्विविधेषु केषुचिद् भगवति निर्ममाः केषुचित् सममाश् च । तत्र भगवति परमात्म-पर-ब्रह्म- भावेनानन्दनीयाभिमानिनो निर्ममा ज्ञानि-भक्ताः श्री-सनकादयः । तेषां तद्-अभिमानित्वेऽपि तत्र निर्ममत्वम् -

सत्य् अपि भेदापगमे नाथ तवाहं न मामकीनस् त्वम् । सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥ इतिवत् ।

तव चन्द्र-दर्शनवन् ममतां विनापि तेषां भगवद्-दर्शनं प्रीतिदं स्यात् । आनुकूल्यं चात्र तत्-प्रवणत्व-तत्-स्तुत्य्-आदिना ज्ञेयम् । एषां प्रीतिश् च ज्ञान-भक्त्य्-आख्या । ज्ञानत्वं ब्रह्म-घनत्वेनैवानुभवात् । एषैव शान्त्य्-आख्ययोच्यते । शम-प्रधानत्वात् । शमो मन्-निष्ठता बुद्धेर् [भ्प् ११.१९.३६] इति भगवद्-वाक्यम् ।

अथानुकम्प्याः समभा भक्ताः । एषां हि अस्माकं प्रभुर् अयम् इति भावेन ममतोद्भूता । एतद् अभिप्रेत्यैवानन्य-ममतेत्य् आदि-वक्तृत्वं केवल-भक्तानां श्री-भीष्मोद्धव-प्रह्लाद-नारदादीनाम् एवोक्तं न तु सनकादीनाम् अपि । अतो ममतोद्भवाद् एवानुकम्प्यास् तद्-अभिमानिनश् च ते ।

अनुकम्प्यत्वं त्रिविधं । पाल्यत्वं भृत्यत्वं लाल्यत्वं च । तत्-त्रैविध्येन क्रमात् ते श्री-भगवति पालक इति भावा द्वारका-प्रजादयः । सेव्य इति भावाः श्री-दारुकादि-सेवकाः गुरुर् इति भावाः श्री-प्रद्युम्न-गद-प्रभृति-पुत्रा नृजादय इति । एषां त्रिविधानाम् अपि प्रीतिर् भक्तिरे एव । पूर्वापेक्षया चैषां प्रीतेर् आनुकूल्यात्मताधिक्यादाव् ऋतज्ञानांशत्वेनास्याम् एव श्री-रसामृत-सिन्धौ प्रीतिर् इत्य् (पगे ४७) एवाख्या कृता । सा च भक्तिः क्रमेण पाल्यानाम् आश्रयात्मिका, भृत्यानां दास्यात्मिका, लाल्यानां प्रश्रयात्मिका ज्ञेया । या तु महद्-बुद्ध्या चित्तादर-लक्षण-भक्तिर् नमस्कारादि-कार्य-व्यङ्ग्या सा खलु प्रीतिर् न भवतीति नात्र गण्यते । तत्-तद्-भावं विनैव केवलादर-मयी प्रीतिश् चेद् भक्ति-सामान्यत्वेन ज्ञेया ।

अथ पुत्रोऽयम् इत्य् आदिभावेनानुकम्पित्वाभिमान-मयी प्रीइत्र् वात्सल्यम् । वत्सं वक्षो लातीति निरुक्तिर् हि तत्रैव झटिति प्रतीतिं गमयति । प्रीति-मात्रे तु तद्-उपलक्षणत्वेनैव प्रयोगः । लौकिक-रसज्ञाश् च केचिद् अत्रैव वत्सलाख्यं रसं मन्यन्ते । तथोदाहृतं श्री-देवहुत्याः पुत्र-वियोगे वत्से गौर् इव वत्सला [भ्प् ३.३३.२१] इति । तस्माद् वात्सल्यं श्री-व्रजेश्वरीणाम् ।

अथ मत्-सम-मधुर-शील-वचनयं निरुपाधिमत्-प्रणयाश्रय्-विशेष इति भावेन मित्रत्वाभिमान-मयी प्रीतिः मैत्र्य्-आख्या द्विविधाः । परस्पर- निरुपाधिकोपकार-रसिकता-मयी सौहृदाख्या । सह-विहार-शालि- प्रणयमयी सख्याख्या चेति । ततो मित्राणि च द्विविधानि । सुहृदः सखायश् चेति । तत्र सौहृदं श्री-युधिष्ठिर-भीष्म-द्रौपदी-पद्यादिष्व् अंशेन दृश्यते । सख्यं श्रीमद्-अर्जुन-श्रीदामादिषु ।

अथ कान्तोऽयम् इति प्रीतिः कान्त-भावः । एष एव प्रियता-शब्देन श्री- रसामृत-सिन्धौ परिभाषिता । प्रियाया भावः प्रियतेति । लौकिक-रसिकैर् अत्रैव रति-संज्ञा स्वीक्रियते । एष एव काम-तुल्यत्वात् श्री-गोपिकासु कामादि- शब्देनाप्य् अभिहितः । स्मराख्यकाम-विशेषस् त्व् अन्यः वैलक्षण्यात् । काम-सामान्यं खलु स्पृहा-सामान्यात्मकम् । प्रीति-सामान्यं तु विषयानुकूल्यात्मकस् तद्-अनुगत-विषय-स्पृहादिमयो ज्ञान-विशेष इति लक्षितम् । ततो द्वयोः सामान्य-प्राय-चेष्टत्वेऽपि काम-सामान्यस्य चेष्टा स्वीयानुकूल्य-तात्पर्या । तत्र कुत्रचिद् विषयानुकूल्यं च स्व-सुख-कार्य- भूतम् एवेति तत्र गौण-वृत्तिर् एव प्रीति-शब्दः । शुद्ध-प्रीति-मात्रस्य चेष्टा तु प्रियानुकूल्य-तात्पर्यैव । तत्र तद्-अनुगतम् एव चात्म-सुखम् इति मुख्य-वृत्तिर् एव प्रीति-शब्दः ।

अतएव यथा-पूर्वं सुख-प्रीति-सामान्ययोर् उल्लासात्मकतया साम्येऽप्य् आनुकूल्यांशेन प्रीति-सामान्यस्य वैशिष्ट्यं दर्शितम् । तथा काम-प्रीति- सामान्ययोर् अपि स्पृहा-विशेषात्मकतया साम्येऽपि तेनैव वैशिष्ट्यं सिद्धम् । अत्र तु - यत् ते सुजात-चरणाम्बुरुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्कशेषु [भ्प् १०.३१.१९] इत्य् आदिभिर् अतिक्रम्यापि स्वानुकूल्यं प्रियानु (पगे ४८) कूल्य-तात्पर्यस्यैव दर्शितत्वात् शुद्ध-प्रीति-विशेष- रूपत्वम् एव लभ्यते । अतस् तद्-विशेषत्वं च स्पृहा-विशेषात्मकत्वात् सिद्धम् । ततोऽत्र श्री-कृष्ण-विषयत्वेन कुब्जादि-सम्बन्धि-कामवद् अप्राकृत-कामत्वस्याप्य् अनभ्युपगमे सति प्राकृत-कामत्वं तु सुतराम् असिद्धम् । तथा दर्शितं च -

विक्रीडितं व्रज-वधूभिर् इदं च विष्णोः श्रद्धान्वितो यः शृणुयाद् अथ वर्णयेद् वा । भक्तिं परां भगवति परिलभ्य कामं हृद्-रोगम् आश्व् अपहिनोत्य् अचिरेण धीरः ॥ [भ्प् १०.३३.४०] इत्य् अनेन ।

यद् विक्रीडितं खलु निज-श्रवण-द्वाराप्य् अन्येषां दूर-देश-काल- स्थितानाम् अपि शीघ्रम् एव यं कामम् अपनयत् परमं प्रेमाणं वितनोति । तत् पुनस् तत् काम-मयं न स्यात् । अपि तु परम-प्रेम-विशेष- मयम् एव । न हि पङ्केन पङ्कं क्षाल्यते । न तु स्वयम् अस्नेहः स्नेहयति ।

अतएव तस्य भावस्य शुद्ध-प्रेम-मयत्वं निगदेनैवोक्त्वा शुद्धत्वे हेतुतया पुनस् तेन भगवत्-प्रसादश् च दर्शितः । भगवान् आह ता वीक्ष्य शुद्ध-भाव-प्रसादितः [भ्प् १०.२२.१] इति । तस्यात्मराम-शिरोमणेस् तेन रमणं च दर्शितम्-कृत्वा तावन्तम् आत्मानम् [भ्प् १०.३३.१९] इत्य्-आदिभिः ।

वशीकृतत्वं च स्वयं दर्शितं-न पारयेऽहं निरवद्य-संयुजाम् [भ्प् १०.३२.२२] इत्य् आदिना । तत्र निरवद्येति प्रीतेः शुद्धत्वम् । स्व-साधुकृत्यम् इति परमोत्तमोत्कृष्टत्वम् । न पारय इति स्ववशीकारत्वम्

। अतः शुद्ध- प्रेम-जातिषु तस्य परम्त्वाद् एव श्रीमद्-उद्धवेनाप्य् एवम् उक्तम्- वाञ्छन्ति यद् भव-भियो मुनयो वयं च [भ्प् १०.४७.५८] इति । तस्मात् सर्वतः परमैव कान्त-भाव-रूपा प्रीतिर् इति स्थितम् ।

तद् एवं ज्ञान-भक्तिर् भक्तिर् वात्सल्यं मैत्री कान्त-भाव इति तद्- भावाभिमानयोर् भेदेन पञ्च-विधा प्रीतिः । एताश् च ज्ञान-भक्त्य्-आदयः क्वचित् मिश्रतयापि वर्तन्ते । तत्र श्री-भीष्मादौ ज्ञान-भक्त्य्-आश्रय- भक्ती । श्री-युधिष्ठिरे सौहृद्यान्तर्भूते आश्रय-भक्ति-वात्सल्ये । श्री- भीमस्य सख्यम् अपि । श्री-कुन्त्याम् आश्रय-भक्त्य्-अन्तर्भूतं वात्सल्यम् । श्री-वसुदेव-देवक्योर् भक्ति-सामान्य-वात्सल्ये । तथा तथा दर्शनात् ।

श्रीमद्-उद्धवस्य दास्यान्तर्भूतं सख्यं-त्वं मे भृत्यः सुहृत् सखा [भ्प् ११.११.४८] इति श्री-भगवद्-उक्तेः । श्री-बलदेवस्य सख्य-वात्सल्य- भक्तयः । तत्र वात्सल्य-सख्ये--

क्वचित् क्रीडा-परिश्रान्तं गोपोत्सङ्गोपबर्हणम् । स्वयं विश्रमयत्य् आर्यं पाद-संवाहनादिभिः ॥

नृत्यतो गायतः क्वापि वल्गतो युध्यतो मिथः । गृहीत-हस्तौ गोपालान् हसन्तौ प्रशशंसतुः ॥ [भ्प् १०.१५.१४-१५] इत्य् आदिषु ।

भक्तिश् च प्रायो मायास्तु मे भर्तुः [भ्प् १०.१३.३७] इत्य्-आदि-तद्-उक्तिषु । अत्र च तस्य व्रजे सख्यान्तर्भूते वात्सल्य-सख्ये ऐश्वर्य-प्रकाश-मय- लीलाविष्कारात् । व्रजे तस्याग्रजत्वं श्री-वसुदेव-नन्दनयोर् भ्रातृत्व- प्रसिद्धेः । श्रीमन्-नन्देन पुत्रतया पालनाच् च । यथोक्तं--

भ्रातर् मम सुतः कच्चिन् मात्रा सह भवद्-व्रजे । तातं भवन्तं मन्वानो भवद्भ्याम् उपलालितः ॥ [भ्प् १०.५.२७] इति ।

वदन्ति तावका ह्य् एते कुमारास् तेऽग्रजोऽप्ययम् [भ्प् १०.८.३४] इति च ।

एवं श्री-पट्ट-महिषीषु दास्य-मिश्रः कान्त-भावः । श्रीमद्-व्रज-देवीषु सख्य-मिश्र इत्य् आदिकं ज्ञेयम् । (पगे ४९)

अथ तत्-तद्-भावाभिमानो विनां तु या प्रीतिः सा सामान्या तादृशत्वायोग्यानां भवति । यथा मिथिला-प्रयाण --

आनर्त-धन्व-कुरु-जाङ्गल-कङ्क-मत्स्य- पाञ्चाल-कुन्ति-मधु-केकय-कोशलार्णाः । अन्ये च तन्-मुख-सरोजम् उदार-हास- स्निग्धेक्षणं नृप पपुर् दृशिभिर् नृ-नार्यः ॥ [भ्प् १०.८६.२०] इत्य् अत्र

केषांचित् ।

एते च निर्ममा ज्ञेयाः । किं च तेष्व् एतेषु भगवत्-प्रियेषु सामान्य-शान्तौ तटस्थाख्यौ । अनयोः प्रीतिश् च तटस्थाख्या । तेषु च पाल्य-भृत्यौ अनुगतौ । तयोर् भक्तिश् च सम्भ्रम-प्रीत्य्-आख्या । लाल्यादयस् तु बान्धवाः । तेषां प्रीतिश् च बान्धवताख्या ज्ञेया । तैर् एतैः प्रीति-भेदैः प्रिय-भेदान् प्रति स्वस्य भजनीयता-भेदा उक्ताः - येषाम् अहं प्रिय आत्मा सुतश् च सखा गुरुः सुहृदो दैवम् इष्टम् [भ्प् ३.२५.३८] इति । प्रियः कान्तः । आत्मा परमात्मा । सुतः पुत्र-भ्रातृजादि-रूपः अनुज-रूपश् च । सखा प्रणय-पूर्वकः सह खेलति यः । गुरु-पित्रादि-रूपः । सुहृदो द्विविधाः सम्बन्धिनो निरुपाधि-हित-कारिणश् च । तत्र पूर्वेषां प्रियत्वादौ प्रवेशाद् उत्तरे गृह्यन्ते । दैवम् इष्टम् आश्रयणीयः सेव्यश् चेत्य् अर्थः । एतान् भावांश् च विना सामान्य-प्रीति-विषय इति भावः ।

अथ पूर्वोक्ता रत्य्-आदि-भावा उदाह्रियन्ते । तत्र रतिम् आह-

तत्रान्वहं कृष्ण-कथाः प्रगायताम् अनुग्रहेणाशृणवं मनोहराः । ताः श्रद्धया मे ऽनुपदं विशृण्वतः प्रियश्रवस्य् अङ्ग ममाभवद् रुचिः ॥

तस्मिंस् तदा लब्ध-रुचेर् महा-मते प्रियश्रवस्य् अस्खलिता मतिर् मम । ययाहम् एतत् सद्-असत् स्व-मायया पश्ये मयि ब्रह्मणि कल्पितं परे ॥ [भ्प् १.५.२६-२७]

मयि शुद्ध-जीवे व्यष्टि-रूपं परे ब्रह्मणि च समष्टि-रूपम् अध्यारोपितम् ।

॥ १.५ ॥ श्री-नारदः श्री-व्यासम् ॥ ८४ ॥

[84]

tad evaṃ śrī-bhagavad-āvirbhāva-tāratamyena tat-prīter āvirbhāva- tāratamyaṃ darśitam | atha tasyā eva guṇāntarotkarṣa-tāratamyena tāratamyāntaraṃ bhedāś ca darśyante | tatra guṇāḥ dvividhāḥ | bhakta-citta- saṃskriyā-viśeṣasya hetava eke,

tad-abhimāna-viśeṣasya hetavaś cānye |

tatra pūrveṣāṃ guṇānāṃ svarūpāṇi tais tasyās tāratamyaṃ bhedāś ca yathā prītiḥ khalu bhakta-cittam ullāsayati, mamatayā yojayati, visrambhayati, priyatvātiśayenābhimānayati, drāvayati, sva-viṣayaṃ praty abhilāṣātiśayena yojayati, pratikṣaṇam eva sva-viṣayaṃ nava-navatvenānubhāvayati, asamordhva-camatkāreṇonmādayati ca |

tatrollāsa-mātrādhikya-vyañjikā prītiḥ ratiḥ yasyāṃ jātāyāṃ tad-eka- tātparyam anyatra tucchatva-buddhiś ca jāyate | mamatātiśayāvirbhāvena samṛddhā prītiḥ premā | yasmin jāte tat-prīti-samṛddhiś cānyatrāpi dṛśyate | yathoktaṃ mārkaḍeye -

mārjāra-bhakṣite duḥkhaṃ yādṛśaṃ gṛha-kukkuṭe | na tādṛṅ-mamatā-śūnye kalaviṅke'tha mūṣike || iti |

ataeva prema-lakṣaṇāyāṃ bhaktau pracura-hetutva-jñāpanārthaṃ mamatāyā eva bhaktitva-nirdeśaḥ pañcarātre -

ananya-mamatā viṣṇau mamatā prema-saṅgatā | bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaiḥ || iti |

anya-mamatā-varjitā mamety anvayaḥ | tad uktaṃ sattva evaika-manasaḥ [BhP 3.25.32] ity eva-kāreṇa |

atha visrambhātiśayātmakaḥ premā praṇayaḥ, yasmin jāte sambhramādi- yogyatāyām api tad-abhāvaḥ | priyatvātiśayābhimānena kauṭilyābhāsa- pūrvaka-bhāva-vaicitrīṃ dadhat praṇayo mānaḥ | yasmin jāte śrī-bhagavān api tat-praṇaya-kopāt prema-mayaṃ bhayaṃ bhajate | ceto-dravātiśayātmakaḥ premaiva snehaḥ | yasmin jāte tat-sambandhābhāsenāpi mahā-bāṣpādi- vikāraḥ priya-darśanādy-atṛptis tasya parama-sāmarthyādau saty api keṣāṃcid aniṣṭāśaṅkā ca jāyate | sneha evābhilāṣātiśaātmako rāgaḥ | yasmin jāte kṣaṇikasyāpi virahasyātyantaivāsahiṣṇutā | tat-saṃyoge paraṃ duḥkham api sukhatvena bhāti, tad-viyoge tad-viparītam | sa eva rāgo'nukṣaṇaṃ sva-viṣayaṃ nava-navatvenānubhāvayan svayaṃ ca nava-navībhavann anurāgaḥ | yasmin jāte paraspara-vaśībhāvātiśayaḥ | prema-vaicittyaṃ tat-sambandhiny aprāṇiny api janma-lālasā | vipralambhe visphūrtiś ca jāyate | anurāga evāsamordhva-camatkāreṇonmādako mahā-bhāvaḥ | yasmin (page 46) jāte yoge nimeṣāsahatā kalpa-kṣaṇatvam ity ādikam | viyoge kṣaṇa-kalpatvam ity ādikam | ubhayatra mahoddīptāśeṣa-sāttvika-vikārādikaṃ jāyate iti saṃskāra- hetavo guṇā darśitāḥ |

atha bhaktābhimāna-viśeṣa-hetavo guṇās tat-kṛtāḥ prīter bhaktānāṃ ca bhedās tāratamyaṃ ca yathā-saiva khalu prītir bhagavat-svabhāva- viśeṣāvirbhāva-yogam

upalabhya kañcid anugrāhyatvenābhimānayati kañcid anukampitvena kañcin mitratvena, kañcit priyātvena ca | bhagavat-svabhāva- viśeṣāvirbhāva-hetuś ca yasya bhagavat-priya-viśeṣasya saṅgādinā labdhā prītis tasya prīter eva guṇa-viśeṣo boddhavyaḥ | nitya-parikarāṇāṃ nityam eva tad dvayam | tatrānugrāhyatābhimāna-mayī prītir bhakti-śabdena prasiddhā | ārādhyatvena jñānaṃ bhaktir iti hi tad-anugatam | yathaivoktaṃ māyā-vaibhave -

snehānubandho yas tasmin bahu-māna-puraḥ-saraḥ | bhaktir ity ucyate saiva kāraṇaṃ parameśituḥ || iti |

sneho'tra prīti-mātram | evaṃ pādme - mahitva-buddhir bhaktis tu sneha- pūrvābhidhīyate iti |

tathāpi bhakter bhagavati prīti-sāmānya-paryāyatā munibhir bhaktyā prayujyata iti pūrvam uktam | kvacid viśeṣa-vācakā api sāmānye prayujyante | jīva-sāmānye nṛpa-bhṛti-śabdavat | kvacid bhakty-atiśaya- lakṣaṇa-premaṇy api bhakti-śabda-pryogo brāhmaṇa-goṣṭhīṣu brāhmaṇyātiśayavati ayaṃ brāhmaṇa itivat |

yathoktaṃ pāñcarātre - māhātmya-jñāna-pūrvas tu sudṛḍhaḥ sarvato'dhikaḥ | sneho bhaktir iti proktas tayā sārṣṭy-ādi nānyathā || iti |

mano-gati-gamanādīnāṃ tu tat-sambandhenaiva kvacid bhakti-śabda- vācyatoktā | tad-anugrāhyatābhimāna-mayī prītir eva bhakti-śabdasya mukhyo'rthaḥ | te cānugrāhyābhimānino dvividhāḥ | poṣaṇam anukampā cety anugrahasya dvaividhyāt | poṣaṇam atra bhagavatā svarūpa-dvārā sva- guṇa-dvārā cānandanam | anukampā ca pūrṇe'pi svasmin nija-sevādy- abhilāṣaṃ sampādya sevakādiṣu sevādi-saubhāgya-sampādikā bhagavadaś cittārdratāmayī tad-upakārecchā | teṣu dvividheṣu keṣucid bhagavati nirmamāḥ keṣucit samamāś ca | tatra bhagavati paramātma-para-brahma- bhāvenānandanīyābhimānino nirmamā jñāni-bhaktāḥ śrī-sanakādayaḥ | teṣāṃ tad-abhimānitve'pi tatra nirmamatvam -

saty api bhedāpagame nātha tavāhaṃ na māmakīnas tvam | sāmudro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ || itivat |

tava candra-darśanavan mamatāṃ vināpi teṣāṃ bhagavad-darśanaṃ prītidaṃ syāt | ānukūlyaṃ cātra tat-pravaṇatva-tat-stuty-ādinā jñeyam | eṣāṃ prītiś ca jñāna-bhakty-ākhyā | jñānatvaṃ brahma-ghanatvenaivānubhavāt | eṣaiva śānty-ākhyayocyate | śama-pradhānatvāt | śamo man-niṣṭhatā buddher [BhP 11.19.36] iti bhagavad-vākyam |

athānukampyāḥ samamā bhaktāḥ | eṣāṃ hi asmākaṃ prabhur ayam iti bhāvena

mamatodbhūtā | etad abhipretyaivānanya-mamatety ādi-vaktṛtvaṃ kevala-bhaktānāṃ śrī-bhīṣmoddhava-prahlāda-nāradādīnām evoktaṃ na tu sanakādīnām api | ato mamatodbhavād evānukampyās tad-abhimāninaś ca te |

anukampyatvaṃ trividhaṃ | pālyatvaṃ bhṛtyatvaṃ lālyatvaṃ ca | tat-traividhyena kramāt te śrī-bhagavati pālaka iti bhāvā dvārakā-prajādayaḥ | sevya iti bhāvāḥ śrī-dārukādi-sevakāḥ gurur iti bhāvāḥ śrī-pradyumna-gada- prabhṛti-putrā nṛjādaya iti | eṣāṃ trividhānām api prītir bhaktire eva | pūrvāpekṣayā caiṣāṃ prīter ānukūlyātmatādhikyādāv ṛtajñānāṃśatvenāsyām eva śrī-rasāmṛta-sindhau prītir ity (page 47) evākhyā kṛtā | sā ca bhaktiḥ krameṇa pālyānām āśrayātmikā, bhṛtyānāṃ dāsyātmikā, lālyānāṃ praśrayātmikā jñeyā | yā tu mahad-buddhyā cittādara-lakṣaṇa-bhaktir namaskārādi-kārya-vyaṅgyā sā khalu prītir na bhavatīti nātra gaṇyate | tat-tad-bhāvaṃ vinaiva kevalādara-mayī prītiś ced bhakti-sāmānyatvena jñeyā |

atha putro'yam ity ādibhāvenānukampitvābhimāna-mayī prīitr vātsalyam | vatsaṃ vakṣo lātīti niruktir hi tatraiva jhaṭiti pratītiṃ gamayati | prīti-mātre tu tad-upalakṣaṇatvenaiva prayogaḥ | laukika-rasajñāś ca kecid atraiva vatsalākhyaṃ rasaṃ manyante | tathodāhṛtaṃ śrī-devahūtyāḥ putra-viyoge vatse gaur iva vatsalā [BhP 3.33.21] iti | tasmād vātsalyaṃ śrī-vrajeśvarīṇām |

atha mat-sama-madhura-śīla-vacanayaṃ nirupādhimat-praṇayāśray-viśeṣa iti bhāvena mitratvābhimāna-mayī prītiḥ maitry-ākhyā dvividhāḥ | paraspara-nirupādhikopakāra-rasikatā-mayī sauhṛdākhyā | saha-vihāra-śāli- praṇayamayī sakhyākhyā ceti | tato mitrāṇi ca dvividhāni | suhṛdaḥ sakhāyaś ceti | tatra sauhṛdaṃ śrī-yudhiṣṭhira-bhīṣma-draupadī-padyādiṣv aṃśena dṛśyate | sakhyaṃ śrīmad-arjuna-śrīdāmādiṣu |

atha kānto'yam iti prītiḥ kānta-bhāvaḥ | eṣa eva priyatā-śabdena śrī- rasāmṛta-sindhau paribhāṣitā | priyāyā bhāvaḥ priyateti | laukika-rasikair atraiva rati-saṃjñā svīkriyate | eṣa eva kāma-tulyatvāt śrī-gopikāsu kāmādi- śabdenāpy abhihitaḥ | smarākhyakāma-viśeṣas tv anyaḥ vailakṣaṇyāt | kāma- sāmānyaṃ khalu spṛhā-sāmānyātmakam | prīti-sāmānyaṃ tu viṣayānukūlyātmakas tad-anugata-viṣaya-spṛhādimayo jñāna-viśeṣa iti lakṣitam | tato dvayoḥ sāmānya-prāya-ceṣṭatve'pi kāma-sāmānyasya ceṣṭā svīyānukūlya-tātparyā | tatra kutracid viṣayānukūlyaṃ ca sva-sukha-kārya- bhūtam eveti tatra gauṇa-vṛttir eva prīti-śabdaḥ | śuddha-prīti-mātrasya ceṣṭā tu priyānukūlya-tātparyaiva | tatra tad-anugatam eva cātma-sukham iti mukhya-vṛttir eva prīti-śabdaḥ |

ataeva yathā-pūrvaṃ sukha-prīti-sāmānyayor ullāsātmakatayā sāmye'py ānukūlyāṃśena prīti-sāmānyasya vaiśiṣṭyaṃ darśitam | tathā kāma-prīti- sāmānyayor api spṛhā-viśeṣātmakatayā sāmye'pi tenaiva vaiśiṣṭyaṃ siddham | atra tu - yat te sujāta-caraṇāmburuhaṃ staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu [BhP 10.31.19]

ity ādibhir atikramyāpi svānukūlyaṃ priyānu (page 48) kūlya-tātparyasyaiva darśitatvāt śuddha-prīti-viśeṣa- rūpatvam eva labhyate | atas tad-viśeṣatvaṃ ca spṛhā-viśeṣātmakatvāt siddham | tato'tra śrī-kṛṣṇa-viṣayatvena kubjādi-sambandhi-kāmavad aprākṛta-kāmatvasyāpy anabhyupagame sati prākṛta-kāmatvaṃ tu sutarām asiddham | tathā darśitaṃ ca -

vikrīḍitaṃ vraja-vadhūbhir idaṃ ca viṣṇoḥ śraddhānvito yaḥ śṛṇuyād atha varṇayed vā | bhaktiṃ parāṃ bhagavati parilabhya kāmaṃ hṛd-rogam āśv apahinoty acireṇa dhīraḥ || [BhP 10.33.40] ity anena |

yad vikrīḍitaṃ khalu nija-śravaṇa-dvārāpy anyeṣāṃ dūra-deśa-kāla- sthitānām api śīghram eva yaṃ kāmam apanayat paramaṃ premāṇaṃ vitanoti | tat punas tat kāma-mayaṃ na syāt | api tu parama-prema-viśeṣa- mayam eva | na hi paṅkena paṅkaṃ kṣālyate | na tu svayam asnehaḥ snehayati |

ataeva tasya bhāvasya śuddha-prema-mayatvaṃ nigadenaivoktvā śuddhatve hetutayā punas tena bhagavat-prasādaś ca darśitaḥ | bhagavān āha tā vīkṣya śuddha-bhāva-prasāditaḥ [BhP 10.22.1] iti | tasyātmarāma-śiromaṇes tena ramaṇaṃ ca darśitam-kṛtvā tāvantam ātmānam [BhP 10.33.19] ity-ādibhiḥ |

vaśīkṛtatvaṃ ca svayaṃ darśitaṃ-na pāraye'haṃ niravadya-saṃyujām [BhP 10.32.22] ity ādinā | tatra niravadyeti prīteḥ śuddhatvam | sva-sādhukṛtyam iti paramottamotkṛṣṭatvam | na pāraya iti svavaśīkāratvam | ataḥ śuddha- prema-jātiṣu tasya paramtvād eva śrīmad-uddhavenāpy evam uktam- vāñchanti yad bhava-bhiyo munayo vayaṃ ca [BhP 10.47.58] iti | tasmāt sarvataḥ paramaiva kānta-bhāva-rūpā prītir iti sthitam |

tad evaṃ jñāna-bhaktir bhaktir vātsalyaṃ maitrī kānta-bhāva iti tad- bhāvābhimānayor bhedena pañca-vidhā prītiḥ | etāś ca jñāna-bhakty-ādayaḥ kvacit miśratayāpi vartante | tatra śrī-bhīṣmādau jñāna-bhakty-āśraya- bhaktī | śrī-yudhiṣṭhire sauhṛdyāntarbhūte āśraya-bhakti-vātsalye | śrī- bhīmasya sakhyam api | śrī-kuntyām āśraya-bhakty-antarbhūtaṃ vātsalyam | śrī-vasudeva-devakyor bhakti-sāmānya-vātsalye | tathā tathā darśanāt |

śrīmad-uddhavasya dāsyāntarbhūtaṃ sakhyaṃ-tvaṃ me bhṛtyaḥ suhṛt sakhā [BhP 11.11.48] iti śrī-bhagavad-ukteḥ | śrī-baladevasya sakhya-vātsalya- bhaktayaḥ | tatra vātsalya-sakhye--

kvacit krīḍā-pariśrāntaṃ gopotsaṅgopabarhaṇam | svayaṃ viśramayaty āryaṃ pāda-saṃvāhanādibhiḥ ||

nṛtyato gāyataḥ kvāpi valgato yudhyato mithaḥ | gṛhīta-hastau gopālān hasantau

praśaśaṃsatuḥ || [BhP 10.15.14-15] ity ādiṣu |

bhaktiś ca prāyo māyāstu me bhartuḥ [BhP 10.13.37] ity-ādi-tad-uktiṣu | atra ca tasya vraje sakhyāntarbhūte vātsalya-sakhye aiśvarya-prakāśa-maya- līlāviṣkārāt | vraje tasyāgrajatvaṃ śrī-vasudeva-nandanayor bhrātṛtva- prasiddheḥ | śrīman-nandena putratayā pālanāc ca | yathoktaṃ--

bhrātar mama sutaḥ kaccin mātrā saha bhavad-vraje | tātaṃ bhavantaṃ manvāno bhavadbhyām upalālitaḥ || [BhP 10.5.27] iti |

vadanti tāvakā hy ete kumārās te'grajo'pyayam [BhP 10.8.34] iti ca |

evaṃ śrī-paṭṭa-mahiṣīṣu dāsya-miśraḥ kānta-bhāvaḥ | śrīmad-vraja-devīṣu sakhya-miśra ity ādikaṃ jñeyam | (page 49)

atha tat-tad-bhāvābhimāno vināṃ tu yā prītiḥ sā sāmānyā tādṛśatvāyogyānāṃ bhavati | yathā mithilā-prayāṇa --

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya- pāñcāla-kunti-madhu-kekaya-kośalārṇāḥ | anye ca tan-mukha-sarojam udāra-hāsa- snigdhekṣaṇaṃ nṛpa papur dṛśibhir nṛ-nāryaḥ || [BhP 10.86.20] ity atra

keṣāṃcit |

ete ca nirmamā jñeyāḥ | kiṃ ca teṣv eteṣu bhagavat-priyeṣu sāmānya-śāntau taṭasthākhyau | anayoḥ prītiś ca taṭasthākhyā | teṣu ca pālya-bhṛtyau anugatau | tayor bhaktiś ca sambhrama-prīty-ākhyā | lālyādayas tu bāndhavāḥ | teṣāṃ prītiś ca bāndhavatākhyā jñeyā | tair etaiḥ prīti-bhedaiḥ priya-bhedān prati svasya bhajanīyatā-bhedā uktāḥ - yeṣām ahaṃ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam [BhP 3.25.38] iti | priyaḥ kāntaḥ | ātmā paramātmā | sutaḥ putra-bhrātṛjādi-rūpaḥ anuja-rūpaś ca | sakhā praṇaya-pūrvakaḥ saha khelati yaḥ | guru-pitrādi-rūpaḥ | suhṛdo dvividhāḥ sambandhino nirupādhi-hita-kāriṇaś ca | tatra pūrveṣāṃ priyatvādau praveśād uttare gṛhyante | daivam iṣṭam āśrayaṇīyaḥ sevyaś cety arthaḥ | etān bhāvāṃś ca vinā sāmānya-prīti-viṣaya iti bhāvaḥ |

atha pūrvoktā raty-ādi-bhāvā udāhriyante | tatra ratim āha-

tatrānvahaṃ kṛṣṇa-kathāḥ pragāyatām anugraheṇāśṛṇavaṃ manoharāḥ | tāḥ śraddhayā me 'nupadaṃ viśṛṇvataḥ priyaśravasy aṅga mamābhavad ruciḥ ||

tasmiṃs tadā labdha-rucer mahā-mate priyaśravasy askhalitā matir mama | yayāham etat

sad-asat sva-māyayā paśye mayi brahmaṇi kalpitaṃ pare || [BhP 1.5.26-27]

mayi śuddha-jīve vyaṣṭi-rūpaṃ pare brahmaṇi ca samaṣṭi-rūpam adhyāropitam |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam || 84 ||

English witness · section(s) 73

Anuccheda 73

In this way the supremely sweet perfection of pure spiritual love (priti) has been described. Now the nature of incomplete spiritual love (priter asamyag-avirbhava) will be described. Incomplete spiritual love is of two kinds: 1. the reflection of love (tad-abhasodaya) and 2. the partial manifestation of love (isad-udgama). The second of these is also of two kinds: 1. the ocassional partial manifestation of love (kadacid udbhava-tuccha-vimatratvam) and 2. the first manifestation of love (tad-udayavastha). When one has some other intention, but spiritual love is sometimes manifest, that is the reflection of love (tad-abhasodaya). When one specifically does not desire spiritual love at all and that love is manifest, that is the ocassional partial manifestation of love (kadacid udbhava- tuccha-vimatratvam). When, by destiny, one desires spiritual love alone and nothing else, that is the first manifestation of love (tad-udayavastha). The lack of desires for anything else is a secondary feature of that spiritual love. That lack of material desire is of two kinds: 1. when material desires are almost completely destroyed (nasta-prayatvam) and 2. when material desires are present only as a reflection (tad-abhasa- matratvam). Of these two the first is present in the first manifestation of spiritual love (prathamodayavastha) and the second is present when spiritual love is fully manifest (prakatodayavastha). In the first manifestation of spiritual love (prathamodayavastha), that love is manifest incompletely. In the full manifestation of spiritual love (prakatodayavastha), that love is manifest completely. When there is no longer any contact with material desire the manifestation is called "tad-darsita-prabhava" (the glory is revealed). From the first moment when spiritual love is completely manifest (prakatodayavastha), the devotee is completely liberated even while living in the material world (jivan-mukta). The devotees who attain the highest stage of liberation (parama-mukta) become personal associates of the Supreme Lord (bhagavat-parsada). Thus the eternally liberated (nitya-mukta) devotees are eternal associates of the Supreme Lord (nitya-parsada). The stage when material desires are present only as a reflection (tad-abhasa-matratvam) is described in these words of srimad-Bhagavatam (3.28.34):

evam harau bhagavati pratilabdha-bhavo bhaktya dravad-dhrdaya utpulakah pramodat autkanthya-baspa-kalaya muhur ardyamanas tac capi citta-badisam sanakair viyunkte

"By following this course, the yogi gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity."

In this verse the words "evam harau pratilabdha- bhavah" mean "by following the previously desrcibed practice of devotional seervice mixed with yoga (yoga-misra- bhakti) one attaisn love for the Supreme Personality of Godhead". The signs that this love is present are described in the passage beginning with the word "bhaktya". "Bhaktya" here means "the activities of devotional service, which begin with hearing about the Supreme Lord". Then the verse explains: "By tasting ythe sweetness of the Lord as one meditates on him, one's mind gradually withdraws from material activity (cittam sanakair viyunkte)". In this way, by practicing yoga, one becomes fixed in devotional service. Then one becomes free from the deception that is impersonal so-called liberation. That freedom from the fallacy of impersonalist philosophy is described in these words of srimad-Bhagavatam (1.1.2):

dharmah projjhita-kaitavo 'tra paramah

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

In these words the prefix "pra" in the word projjhita" refers to the desception that is impersonalist philosophy. In srimad-Bhagavatam 3.28.34 the word badisa" (fishhook) refers to the manifestation of harshness, dryness, crookedness, pride, and selfishness. The pure devotees (suddha-bhakta) never abandon their meditation on the Lord. This truth is confirmed by Maharaja Pariksit in these words of srimad-Bhagavatam (2.8.5):

dhautatma purusah krsna- pada-mulam na muncati mukta-sama-pariklesah panthah sva-saranam yatha

"A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey."

This truth is also confirmed by sri Narada in these words of srimad-Bhagavatam (1.5.19):

na vai jano jatu kathancanavrajen mukunda-sevy anyavad anga samsrtim smaran mukundanghry-upaguhanam punar vihatum icchen na rasa-graho janah

"My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers etc.) becauase a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."

This verse affirms that a person who has once tasted the nectar (rasa-grahah) of serving Lord Krsna can never abandon the nectar of that service. To him everything else is like iron or rocks or other hard and dry things. The Supreme Lord will not abandon His devotee either. These truths are confirmed by the demigod Brahma in these words of srimad-Bhagavatam (3.9.5):

bhaktya grhita-caranah paraya ca tesam napaisi natha hrdayamburuhat sva-pumsam

"O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."

This truth is also described by sri Avirhotra in these words of srimad-Bhagavatam (11.2.55):

visrjati hrdayam na yasya saksat. . .

"The Supreme Personality of Godhead never leaves the heart of His devotee."

In srimad-Bhagavatam 3.9.5, in the word "sva- pumsam" (of His own devotees), the prefix "sva" (own) modifies the word "pumsam". The stage when material desires are present only as a reflection (tad-abhasa) is described by Lord Kapiladeva in these words of srimad-Bhagavatam (3.25.26):

bhaktya puman jata-viragah. . .

"Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krsna consciousness is the easiest process of mystic power: when one is actually situated on that path of devotional service, he is able to control the mind."

The devotee described in this verse is also described in the previous verse of srimad-Bhagavatam (3.25.25):

sraddha ratir bhaktir anukramisyati

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

These verses describe devotional service. They do not describe anything else. In answer to a question about the characteristics of devotional service, Lord Kapiladeva spoke these words (srimad-Bhagavatam 3.25.32):

bhaktih siddher gariyasi>3

"When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation."

The devotees never desire to attain impersonal liberation. This is among the devotees' most important characteristics. This Lord Kapiladeva affirms in the following verse of srimad- Bhagavatam (3.25.34):

naikatmatam me sprhayanti kecit. . .

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."

Lord Kapila also explained (srimad-Bhagavatam 3.35.33):

jarayaty asu ya kosam nigirnam analo yatha

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

Devotional service thus destroys the subtle body composed of maya. This destruction is a by-product of devotional service. In srimad-Bhagavatam 3.25.26 it was seen that, with the help of transcendental knowledge and other attainments, devotional service grants liberation. This is merely one of the by-products of devotional service. In that verse the reflection of devotional service (bhakty-abhasa) was described. It is again described in these words of srimad-Bhagavatam (6.9.29):

drstva tam avanau sarva iksana-hlada-viklavah dandavat patita rajan chanair utthaya tustuvuh

"Surrounding and serving the Supreme Personality of Godhead, Narayana, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of srivatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering dandavats. Then they slowly rose and pleased the Lord by offering Him prayers."

The demigods mentioned in this verse, demigods who yearned to regain their kingdoms by killing Vrtrasura, manifested the reflection of devotional service (bhakty-abhasa). That is described here. The srimad-Bhagavatam verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

PRĪTI-SANDARBHA

6.8

Sections 85–96

10 bilingual sequence blocks

Prīti · Sanskrit §85 · English §74

[८५]

प्रेमाणम् आह - उपलब्धं पति-प्रेम पाति-व्रत्यं च ते ऽनघे । यद् वाक्यैश् चाल्यमानाया न धीर् मय्य् अपकर्षिता ॥ [भ्प् १०.६०.५१]

॥ १०.६० ॥ श्री-भगवान् रुक्मिणी-देवीम् ॥ ८५ ॥

[85]

premāṇam āha - upalabdhaṃ pati-prema pāti-vratyaṃ ca te 'naghe | yad vākyaiś cālyamānāyā na dhīr mayy apakarṣitā || [BhP 10.60.51]

|| 10.60 || śrī-bhagavān rukmiṇī-devīm || 85 ||

English witness · section(s) 74

Anuccheda 74

The ocassional partial manifestation of spiritual love (kadacid udbhava-tuccha-vimatratvam) is described in these words of srimad-Bhagavatam (6.1.19):

sakrn manah krsna-padaravindayor nivesitam tad-guna-ragi yair iha na te yamam pasa-bhrtas ca tad-bhatan svapne 'pi pasyanti hi cirna-niskrtah

"Although not having fully realized Krsna, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus ac cepted the true method of atonement. Even in dreams, such sur rendered souls do not see Yamaraja or his order carriers, who are equipped with ropes to bind the sinful."

The love felt by these devotees is only the beginning of affection (ranjana). They do not yet feel the pure love (priti) that comes from understanding the Supreme Lord's sweetness in truth. Because love for the Supreme Lord is not yet the only goal of their lives, it is said here that they surrender only once (sakrt) to the Lord. Even so, they never see Yamaraja (na te yamam). For this reason they are more fortunate than Ajamila and many others. The srimad-Bhagavatam quoted in the beginning odf this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §86–87 · English §75

[८६]

प्रणयम् आह - उवाह कृष्णो भगवान् श्रीदामानं पराजितः [भ्प् १०.१८.२४] इति । स्पष्टम् ॥

॥ १०.१८ ॥ श्री-शुकः ॥ ८६ ॥

[८७]

मानम् आह -- एका भ्रू-कुटिम् आबद्ध्य प्रेम-संरम्भ-विह्वला [भ्प् १०.३२.६] इति । स्पष्टम् ॥

॥ १०.३२ ॥ श्री-शुकः ॥ ८७ ॥

[86]

praṇayam āha - uvāha kṛṣṇo bhagavān śrīdāmānaṃ parājitaḥ [BhP 10.18.24] iti | spaṣṭam ||

|| 10.18 || śrī-śukaḥ || 86 ||

[87]

mānam āha -- ekā bhrū-kuṭim ābaddhya prema-saṃrambha-vihvalā [BhP 10.32.6] iti | spaṣṭam ||

|| 10.32 || śrī-śukaḥ || 87 ||

English witness · section(s) 75

Anuccheda 75

The first manifestation of spiritual love (prathamodaya) is described in these words of srimad-Bhagavatam (1.18.22):

yatranuraktah hasaiva dhira>3 vyapohya dehadisu sangam udham>3 vrajanti tat parama-hamsyam antyam>3 yasminn ahimsopasamah sva-dharmah>3

"Self-controlled persons who are attached to the Supreme Lord Sri Krsna can all of a sudden give up the world of material attachment, including the gross body and subtle

mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential."

In this verse the words "antyam paramahamsyam" mean "The state of being a swan-like devotee of the Supreme Personality of Godhead". The words beginning with yasmin" describe the qualities of such devotees. This verse was spoken by srila Suta Gosvmami.

Prīti · Sanskrit §88 · English §76

[८८]

स्नेहम् आह - सत्-सङ्गान् मुक्त-दुःसङ्गो हातुं नोत्सहते बुधः । कीर्त्यमानं यशो यस्य सकृद् आकर्ण्य रोचनम् ॥

तस्मिन् न्यस्त-धियः पार्थाः सहेरन् विरहं कथम् । दर्शन-स्पर्श-संलाप- शयनासन-भोजनैः ॥

सर्वे ते ऽनिमिषैर् अक्षैस् तम् अनु द्रुत-चेतसः । वीक्षन्तः स्नेह-सम्बद्धा विचेलुस् तत्र तत्र ह ॥

न्यरुन्धन्न् उद्गलद् बाष्पम् औत्कण्ठ्याद् देवकी-सुते । निर्यात्य् अगारान् नो ऽभद्रम् इति स्याद् बान्धव-स्त्रियः ॥ [भ्प् १.१०.११-१४]

(पगे ५०)

विचेलुः अर्हणाद्यानयनार्थम् इतस्ततश् चलन्ति स्म । अभद्रं यात्रा-समये दुःशकुनं प्राभूद् इति न्यरुन्धन् आछादिअवत्यः ।

॥ १.१० ॥ श्री-सूतः ॥ ८८ ॥

[88]

sneham āha - sat-saṅgān mukta-duḥsaṅgo hātuṃ notsahate budhaḥ | kīrtyamānaṃ yaśo yasya sakṛd ākarṇya rocanam ||

tasmin nyasta-dhiyaḥ pārthāḥ saheran viraham katham | darśana-sparśa-saṃlāpa-śayanāsana-bhojanaiḥ ||

sarve te 'nimiṣair akṣais tam anu druta-cetasaḥ | vīkṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||

nyarundhann udgalad bāṣpam autkaṇṭhyād devakī-sute | niryāty agārān no 'bhadram iti syād bāndhava-striyaḥ || [BhP 1.10.11-14]

(page 50)

viceluḥ arhaṇādyānayanārtham itastataś calanti sma | abhadraṃ yātrā-samaye duḥśakunaṃ prābhūd iti nyarundhan āchādiavatyaḥ |

|| 1.10 || śrī-sūtaḥ || 88 ||

English witness · section(s) 76

Anuccheda 76

sri Priyavrata's attainment of the full manifestation of spiritual love (prakatodayavastha) is described in these words of srimad-Bhagavatam (5.1.1-3):

priyavrato bhagavata atmaramah katham mune grhe 'ramata yan-mulah karma-bandhah parabhavah. . .

"King Pariksit inquired from Sukadeva Gosvami: O great sage, why did King Priyavrata, who was a great, self- realized devotee of the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life? "Devotees are certainly liberated persons. Therefore, O greatest of the brahmanas, they cannot possibly be absorbed in family affairs. "Elevated mahatmas who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members."

The description continues in this verse of srimad-Bhagavatam (5.1.4):

samsayo'yam han brahman daragara-sutadisu saktasya yat siddhir abhut krsne ca matir acyuta

"The King continued: O great brahmana, this is my great doubt. Mow was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Krsna consciousness?"

The answer to the king's question is given in this prose passage of srimad-Bhagavatam (5.1.5):

badham uktam bhagavata uttamaslokasya srimac-carana- ravinda-makaranda-rasa avesita-cetaso bhagavata-paramahamsa- dayita-katham kincid antaraya-vihatam svam sivatamam padavim na prayena hinvanti.

"What you have said is correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahma, are very pleasing to great devotees and liberated persons. One who is attached to the nectarean honey of the Lord's lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired."

srila sridhara Svami comments:

"With the word `badham' here the statements of Maharaja Pariksit are accepted and his doubts are dispelled. With the word `badham' the truth that Maharaja Priyavrata was not attached to material things is confirmed. Even if material things may sometimes have been an impediment, because of his pervious activities in devotional service he was able to turn from material things and again become rapt in devotional service."

This truth is also confirmed by these words spoken by Lord Visnu to Maharaja Prthu (srimad-Bhagavatam 4.20.12):

drstasu sampatsu vipatsu surayo na vikriyante mayi baddha-sauhrdah

"My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress."

For example, Agastya Muni was not angry when he was not offered respect by Maharaja Indradyumna. The sage acted as he did only to teach the king how to properly honor the Vaisnavas. For the same reason Narada Muni cursed the two sons of Kuvera. This is described in srimad-Bhagavatam (10.10.7):

tayor anugraharthaya sapam dasyann idam jagau

"Devarsi Narada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows."

Desiring to bring him to His side, Lord Krsna arranged that Maharaja Pariksit would insult a brahmana. This is described in the following words of Maharaja Pariksit in srimad- Bhagavatam (1.19.14):

tasyaiva me 'ghasya paravareso vyasakta-cittasya grhesv abhiksnam nirveda-mulo dvija-sapa-rupo yatra prasakto bhayam asu dhatte

"The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brahmana's curse. Due to my being too much attached to family like, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world."

Many other scripture passages may be quoted to show these truths. Althoughhe manifested only a reflection of material attachment (tad-abhasa), he still was placed in an uncomfortable situation, and he did indeed renounce his material situation. He said (srimad-Bhagavatam 5.1.37):

aho asadhv anusthitam. . .

"Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned."

The srimad-Bhagavatam verse quoted in the beginning of this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §89 · English §77

[८९]

रागम् आह - विपदः सन्तु ताः शश्वत् तत्र तत्र जगद्-गुरो । भवतो दर्शनं यत् स्याद् अपुनर् भव-दर्शनम् ॥ [भ्प् १.८.२५]

भवतः कर्म-भूतस्य दर्शनम् अवलोकनम् । यत् यासु । अपुनर्भवम् अन्यत्र कुत्रापि तादृश-माधुर्याभावात् पुनर् न जातं दर्शनं साम्य- प्रतीतिर् यस्य तद् अपूर्वम् इत्य् अर्थः ।

॥ १.८ ॥ श्री-कुन्ती श्री-भगवन्तम् ॥ ८९ ॥

[89]

rāgam āha - vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro | bhavato darśanaṃ yat syād apunar bhava-darśanam || [BhP 1.8.25]

bhavataḥ karma-bhūtasya darśanam avalokanam | yat yāsu | apunarbhavam anyatra kutrāpi tādṛśa-mādhuryābhāvāt punar na jātaṃ darśanaṃ sāmya- pratītir yasya tad apūrvam ity arthaḥ |

|| 1.8 || śrī-kuntī śrī-bhagavantam || 89 ||

English witness · section(s) 77

Anuccheda 77

The outward signs that one has attained the full manifestation of spiritual love (prakatodayavastha) are described in these words of srimad-Bhagavatam (7.4.42):

sa uttama-sloka-padaravindayor nisevayakincana-sanga-labdhaya tanvan param nirvrtim atmano muhur duhsanga-dinasya manah samam vyadhat

"Because of hsi association with perrfect, unalloyed devotees who had nothing to do with anything material, Prahlada Maharaja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlada Maharaja bestowed upon them transcendental bliss."

srila sridhara Svami comments:

"In this verse it is said: `By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlada Maharaja bestowed upon them transcendental bliss.' "

Here the word "samam" may also be interprweted to mean, "He made their hearts like hsi heart". This verse was spoken by sri Narada to Maharaja Yudhisthira.

Prīti · Sanskrit §90 · English §78

[९०]

अनुरागम् आह -

यद्यप्य् असौ पार्श्व-गतो रहो-गतस् तथापि तस्याङ्घ्रि-युगं नवं नवम् । पदे पदे का विरमेत तत्-पदाच् चलापि यच् छ्रीर् न जहाति कर्हिचित् ॥ [भ्प् १.११.३४]

असौ श्री-कृष्णः । तासां श्री-महिषीणां पार्श्व-गतः समीपस्थः । तत्रापि रहो-गतः एकान्ते वर्तते । पदे पदे प्रतिक्षणम् । तच् च तासां स्वाभाविकानुरागवतीनां नाश्चर्यम् । यतः का वा अन्यापि तत्-पदाद् विरमेत तत्-पदास्वादेन तृप्ता भवेत् । तत्र कैमुत्येनोदाहरणं चलापीति । जगति चञ्चल-स्वभावत्वेन दृष्टापि । अत्रोदाहरण-पोषार्थं प्राकृताप्राकृत-श्रियोर् अभेद-विवक्षा ।

॥ १.११ ॥ श्री-सूतः ॥ ९० ॥

[90]

anurāgam āha -

yadyapy asau pārśva-gato raho-gatas tathāpi tasyāṅghri-yugaṃ navaṃ navam | pade pade kā virameta tat-padāc calāpi yac chrīr na jahāti karhicit || [BhP 1.11.34]

asau śrī-kṛṣṇaḥ | tāsāṃ śrī-mahiṣīṇāṃ pārśva-gataḥ samīpasthaḥ | tatrāpi raho-gataḥ ekānte vartate | pade pade pratikṣaṇam | tac ca tāsāṃ svābhāvikānurāgavatīnāṃ nāścaryam | yataḥ kā vā anyāpi tat-padād virameta tat-padāsvādena tṛptā bhavet | tatra kaimutyenodāharaṇaṃ calāpīti | jagati cañcala-svabhāvatvena dṛṣṭāpi | atrodāharaṇa-poṣārthaṃ prākṛtāprākṛta-śriyor abheda-vivakṣā |

|| 1.11 || śrī-sūtaḥ || 90 ||

English witness · section(s) 78

Anuccheda 78

The stage when there is no longer any contact with material desire, and the Suprmee Lord's glory is revealed (tad-darsita- prabhava) may be seen in srila sukadeva Gosvami and other great devotees. It is described in these words of sri Narayana- pancaratra:

bhavonmatto hareh kincin na veda sukham atmanah duhkham ceti mahesani paramananda aplutah

"Overcome with ecstatic love, he is no longer aware of material pleasures or pains. He is flooded with spiritual bliss."

In this way the different varieties of loving devotion (priti-bhakti) are described. The nature and qualities of loving devotion are also described by Lord Krsna Himself in thsee verses of Bhagavaed-gita (10.8-10):

aham sarvasya prabhavo mattah sarvam pravartate iti matva bhajante mam budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

mac-citta mad-gata-prana bodhayantah parasparam kathayantas ca mam nityam tusyanti ca ramanti ca

"The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

tesam satata-yuktanam bhajatam priti-purvakam dadami buddhi-yogam tam yena mam upayanti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

What follows is the gist of description of the characteristics of pure spiritual love for the Supreme Personality of Godhead. The devotees' love for the Supreme Personality of Godhead, love that enters the heart and makes one ignore a host of petty rules and rituals, love full of bliss, love that cannot be limited by anything else, love that cannot tolerate any material apiration, love that is manifested from the Lord's hladini sakti, love that has the form of knowledge of the Lord, the desire to attain the Lord, following the Lord's commands, and favorable service to the Lord, love that fills the devotees' thoughts, love that has a form sweeter than nectar, love that decorates the devotees' eyes with pearls that are tears, the devotees' tongues with confidential descriptions of the Lord, and the devotees' other limbs with other like ornaments, love that is a treasure-house of all glories and virtues, love that grants the great goal of life, the goal of becoming the Supreme Lord's servant, love that is like the Supreme Lord's faithful wife, love that charms the Supreme

Lord's heart, love for the Supreme Personality of Godhead, the Lord who is like a moon effulgent with the moonlight of spieritual bliss, the Lord whose sweetness is without equal or superior, the Lord who is eternally situated in the mode of pure transcendental goodness above maya's realm, the Lord whose limitless pastimes are the life of the realm of transcendental goodness and the great treasure that brings auspiciousness to all the worlds, shines with great splendor. Lord Krsna, who, as revealed in the Krsna-sandarbha, is the original Supreme Personality of Godhead, is the highest object of the devotees' love. Therefore one should study the ways to love Him. Love may be directed to any form of the Supreme Personality of Godhead. How much more, then, should one love Lord Krsna, the original form of the Supreme Personality of Godhead?

Complete love for Lord Krsna, the complete and original Supreme Personality of Godhead, is revealed in these words addressed to Lord Krsna (srimad-Bhagavatam 10.84.21):

adya no janma-saphalyam vidyayas tapaso drsah tvaya sangamya sad-gatya yad antah sreyasam parah

"Today our birth, education, austerity, and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme blessing."

This verse means: "Today, on the occasion of Your appearance in this world, our birth, education, austerity, and vision have all become perfect because we, Vasistha, the four Kumaras, Vamadeva, Markandeya, Narada, Krsna Dvaipayana Vyasa, and a host opf other sages, who have all directly experienced the Supreme Brahman, and who are expert in tasting the nectar of various kinds of devotional service to the Supreme Personality of Godhead, and who have seen many different incarnations of the Supreme Personality of Godhead, have been able to associate with You, O Lord Krsna, who are the goal of all saintly persons, saintly persons who have faith in You alone. Indeed, You Yourself are the ultimate, supreme, limitless blessing, a blessing far greater than the blessings, the spiritual goals of life, the perfections of life we had previously attained when Your various incarnations were present here."

This verse was spoken by the great sages to the Supreme Personality of Godhead.

Prīti · Sanskrit §91 · English §79

[९१] महाभावम् आह -

गोपीनां परमानन्द आसीद् गोविन्द-दर्शने । क्षणं युग-शतम् इव यासां येन विनाभवत् ॥ [भ्प् १०.१९.१६]

स्पष्टम् ।

॥ १०.१९ ॥ श्री-शुकः ॥ ९१ ॥

[91] mahābhāvam āha -

gopīnāṃ paramānanda āsīd govinda-darśane | kṣaṇaṃ yuga-śatam iva yāsāṃ yena vinābhavat || [BhP 10.19.16]

spaṣṭam |

|| 10.19 || śrī-śukaḥ || 91 ||

English witness · section(s) 79

Anuccheda 79

The glories of Lord Krsna are also described in these words of srimad-Bhagavatam (11.6.1-5):

atha brahmatmajaih devaih prajesair avrto 'bhyagat bhavas ca bhuta-bhavyeso yayau bhuta-ganair vrtah. . .

. . . vyacaksatavitrptaksah krsnam adbhuta-darsanam

"Lord Brahma then set off for Dvaraka, accompanied by his own sons as well as by the demigods and the great Prajapatis. Lord siva, the bestower of auspiciousness to all living beings, also went, surrounded by amny ghostly creatures. "The powerful Lord Indra, along with the Maruts, Adityas, Vasus, Asvinis, Rbhus, Angiras, Rudras, Visvadevas, Sadhyas, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas, rthe great sages and forefathers, and the Vidyadharas and Kinnaras, arrived at the city of Dvaraka hoping to see Lord Krsna. By His transcendental form, Krsna, the Supreme Lord, enchanted all human biengs and spread His own fame throughout the worlds. The Lord's glories destroy all contamination within the universe. "In that resplendent city of Dvaraka, rich with all

superior opulences, the demigods beheld with unsatiated eyes the wonderful form of sri Krsna."

In this last verse the word "adbhuta" means more wonderful than any of the other forms of the Lord". These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §92 · English §80

[९२]

एषा प्रीति-जाती रति-मात्रात्मा ज्ञानि-भक्तेषु परमानन्द-घन- मात्रतयानुभव-सुखस्य ममत्वाभावेनातिशय-कारणत्वायोगात् । एवं समान्येष्व् अपि । कामं भवः स्व-वृजिनैर् निरयेषु नस् तात् [भ्प् ३.१५.४९] इत्य् आदौ तु सनकादीनां तादृश-राग-प्रार्थनैव, न तु साक्षाद् एव राग इति समाधेयम् ।

अथ पाल्येषु प्रेम-पर्यन्तैव । ममतायाः स्पष्टत्वात् । न तु स्नेहादि- पर्यन्ता । विदूर-सम्बन्धेन तस्या अनौचित्यात् । यत् तु यर्ह्य् अम्बुजाक्षापससार भो भवान् [भ्प् १.११.९] इत्य् आदौ तत्राब्द-कोटि-प्रतिमः क्षणो भवेद् इति द्वारका-प्रजा-वाक्ये तद्-अतिशयः प्रतीयते । तत् खलु तत्रैव केषांचिन् नापितमालाकारादीनां साक्षात् तत्-सेवा-भाग्यवतां भाव- विशेष-धारिणम् उक्तित्वेन सङ्गतम् ।

अथ श्रीमद्-भृत्येषु राग-पर्यन्तापि सम्भाव्यते । तेषां ममताधिक्येन सन्तत-तत्-सेवालम्पटत्वेन तद्-एक-जीवनत्वात् । लाल्येषु साक्षाच्-छ्री- विग्रह-सम्बन्धेन ततोऽपि ममता-विशेषोर्जितत्वात् रागातिशयो मन्तव्यः । तेभ्यः सखिभ्योऽपि ममताधिक्याद् वत्सल-मुख्ययोः पित्रोः सर्वतस् तद्-अतिशयः । अन्यत्राषि प्रायः विपदः सन्तु ताः शश्वत् [भ्प् १.८.२५] इत्य् आदि श्री- कुन्ती-वाक्यात् सखिषु प्रणयोत्कर्षांशेन तु तद्-आधिक्यम् अस्ति । सुहृत्सु नातिसन्निकर्षात् प्रेमातिशय एव । प्रणय-मानौ तु सखि-प्रेयस्योर् एव सम्भवतः ।

अथ श्री-प्रेयसीषु श्रीमत्-पट्ट-महिषीणां महा-भावतोन्मुखानुराग- पर्यन्तैव । यद्-विवर्त-विशेषः प्रेम-वैचित्त्याख्यो विप्रलम्भ-शृङ्गारस् तासां ऊचुर् मुकुन्दैक-धियः [भ्प् १०.९०.१४] इत्य् आदिना (पगे ५१) इतीदृशेन भावेन इत्य् अन्तेन वर्णितः । ततोऽधिकं न च श्रूयते । ताभ्योऽन्यत्र त्व् अनुरागोऽपि न श्रूयते । ननु सताम् अयं सार-भृतां निसर्गः [भ्प् १०.१३.२] इत्य् आदौ अन्यत्राप्य् अनुरागो वर्ण्यते । प्रतिक्षणं नव्यत्व-स्फुरणात् । नैवं अनुरागस्यन तादृश-स्फुरण-मात्र-लक्षणत्वं किन्तूल्लासादि-दुःख-सुखत्व-भान-पर्यन्त-रत्य्-आदि-गुण-क्षणत्वम् अपि ।

अत्र तु सर्वत्र तत्-तल्-लक्षणोदयासम्भावनया नानुरागो निर्णीयते इति । तथा नव्यवद् इत्य् उक्तं न च नव्यम् इति । श्री-व्रज-देवीनां तु महा- भाव-पर्यन्तता ।

तास् ताः क्षपाः प्रेष्ठ-तमेन नीता मयैव वृन्दावन-गोचरेण । क्षणार्ध-वत् ताः पुनर् अङ्ग तासां हीना मया कल्प-समा बभूवुः ॥ [भ्प् ११.१२.११] इत्य् आदि-प्रसिद्धेः ।

निमेषासहत्वं तासाम् एव -- कुटिल-कुन्तलं श्री-मुखं च ते जड उदीक्षितां पक्ष्म-कृत् दृशाम् [भ्प् १०.३१.१५] इति ।

यस्याननम् [भ्प् ९.२४.३५] इत्य्-आदिकस्य नार्यो नराश् च मुदिताः कुपिता निमेश् च इत्य् अत्र सामान्यतो नरा नार्यश् च तावन् मुदिता बभूवुः । च-कारात् तत्रैव काश्चिच् छ्री-गोप्यो निमेर्नियमे निमेष-कर्त्रे कुपिता बभूवुर् इत्य् अर्थः । अन्यत्र तद्-अश्रवणाद् एव । अन्यथा कुरुक्षेत्र-यात्रायां ।

गोप्यश् च कृष्णम् उपलभ्य चिराद् अभीष्टं यत्-प्रेक्षणे दृशिषु पक्ष्म-कृतं शपन्ति । दृग्भिर् हृदी-कृतम् अलं परिरभ्य सर्वास् तद्-भावम् आपुर् अपि नित्य-युजां दुरापम् ॥ [भ्प् १०.८२.३९]

इत्य् अत्र यत्-प्रेक्षण इत्य् आदौ वैशिष्ट्यानापत्तिश् च स्यात् । यद्यपि श्री- कृष्णस्य तादृश-भाव-जनकत्वं स्वभाव एव तथाप्य् आधार-गुणम् अप्य् अपेक्षते स्वात्य्-अम्बुनो मुक्तादि-जनकत्वम् इव । अत्र च तद्-भावम् आपुर् इति श्री-कृष्ण-विषयक-महा-भाव-विशेषाभिव्यक्तिं दधुर् इय् अर्थः । अतएव नित्य-युजां दुरापम् इत्य् उक्तम् । नित्य-युक्-शब्देनाप्य् अत्र तत्-स- लक्षणाः पट्ट-महिष्य एव लभ्यन्ते । न तद्-विलक्षणा अन्ये दूर- प्रतीतत्वात् । ततश् च नित्य-युजाम् एता विरहिण्यो वयं तु प्रिय-संयोगं दिनन्दिनम् एव प्राप्नुम इति प्रेष्ठन्-मन्यानाम् अपीत्य् अर्थः । अतएव --

श्रुत्वा पृथा सुबल-पुत्र्य् अथ याज्ञसेनी माधव्य् अथ क्षितिप-पत्न्य उत स्व-गोप्यः । कृष्णे ऽखिलात्मनि हरौ प्रणयानुबन्धं सर्वा विसिस्म्युर् अलम् अश्रु-कलाकुलाक्ष्यः ॥ [भ्प् १०.८४.१]

इत्य् अत्र क्वचिद् अन्यत्रादृष्ट-चरेण व्रज-स्त्रियो यद् वाञ्छन्ति [भ्प् १०.८३.४३] इत्य् आदि-तदीय-पूर्वोक्त-रीत्या स्वीय-भाव-तुल्यता-स्पर्शिना प्रणयानुबन्धेन विस्मितानाम् अपि श्री-गोपीनां विशेषणत्वेन स्व-शब्दः पठितः परमान्तरङ्गताविबोधिषया । तथा अहो अलं श्लाघ्यतमं यदोः कुलम् [भ्प् १.१०.२६] इत्य् आदि-पद्य-त्रयात्मके प्रथम-स्कन्ध-सम्बन्धिनि पुर-स्त्री-वाक्येऽपि, तेषु प्रथम-द्वयं सर्वस्य मथुरा-व्रज-द्वारका- वासिनो जनस्य भाग्य-महिमा-प्रतिपादकम् । (पगे ५२) तृतीयं खलु-

नूनं व्रत-स्नान-हुतादिनेश्वरः समर्चितो ह्य् अस्य गृहीत-पाणिभिः । पिबन्ति याः सख्य् अधरामृतं मुहुर् व्रज-स्त्रियः सम्मुमुहुर् यद्-आशयाः ॥ [भ्प् १.१०.२८] इत्य् एतत् ।

अत्र पट्ट-महिषीणां भाग्य-श्लाघायाम् अपि श्री-व्रज-देवीनाम् एव हि पर्मोत्कृष्टत्वम् आस्वादाभिज्ञतरत्वं चायातम् । यस्यामृतस्य माधुर्य- स्मरणे देवा अपि मुह्यन्ति तन्-मनुष्येणाप्य् अनेनास्वाद्यत इतिवत् । तस्मात् तासाम् एव सर्वोत्तम-भावना । अयम् अत्र सन्दर्भः - श्री-भगवतः स्वभावस् तावद् उभय-विधः । ब्रह्मत्व-लक्षणो भगवत्त्व-लक्षणश् चेति । भक्ताश् च सामान्यतो द्विविधा उक्ताः तटस्थाः परिकराश् चेति । तत्रैके तटस्था ब्रह्मता-पुरस्कारेण तत्-स्वभावेन प्रीयमाणाः शान्ताख्याः । अन्ये च तटस्थाः परिकरवद् भगवत्ता-विशेषेणापि प्रीयमाणाः परिकरत्वाभिमानम् अप्राप्ताः । ततः स्फुटम् एवैते परिकरात् प्रीति-विहीनाः ।

अथाद्या अपि प्रीति-कारणस्य प्रीति-कार्यस्य च निर्हीनत्वात् परिकरात् प्रीति- निर्हीनाः । कारणं चात्र साहाय्यम् । सहायो द्विविधाः । ममता- लक्षणोऽर्थस् तद्-अङ्गं ब्रह्मत्वानुभवादयस् तद्-उपाङ्गानीति । अत्र तेषां ममत्वं नास्तीति दर्शितम् एव । तच् च युक्तं सम्बन्ध-विशेषास्फुरणात् । ततोऽङ्ग-निर्हीणत्वम् । उपाङ्गेषु च तेषां ब्रह्म-ज्ञानम् एव मुख्यम् । तद्-अनुशीलन-स्वाभाव्यात् । भगवत्ता-ज्ञानं तु तद्-अनुगतम् । तस्या एव तादृश-भावेन तेषाम् आकर्षणात् । यद् उक्तम्-आत्मारामाश् च इत्य् आदौ इत्थम्भूत-गुणो हरिः [भ्प् १.७.११] इति ।

वस्तुतस् तु प्रीति-साहाय्ये भगवत्ताया एव मुख्यत्वं तैर् अनुभूतम् । तस्यारविन्द-नयनस्य पदारविन्द- [भ्प् ३.१५.४३] इत्य् आदौ चकार तेषां सङ्क्षोभम् अक्षर-जुषाम् अपि चित्त-तन्वोः इति । तथापि तादृश- स्वभावत्वापरित्यागाद् उपाङ्ग-निर्हीनत्वम् ।

अथ प्रीति-कार्यम् अपि तेषां निर्हीनत्वम् । यतः प्रायशो भगवत्-स्मरणम् एव तत्-कार्यम् । तद्-दर्शनं तु कादाचित्कम् एव । परिकराणां पुनः साक्षात् तद्-अङ्गसेवादिकम् अपि सन्ततम् एव । अतएव तेषाम् एव सौभाग्यातिशय- वर्णनम् । श्री-जय-विजय-शाप-प्रस्तावे-

तस्मिन् ययौ परमहंस-महा-मुनीनाम् । अन्वेषणीय-चरणौ चलयन् सह-श्रीः ॥ [भ्प् ३.१५.३७] इत्य् उक्त्वा,

तं त्व् आगतं प्रतिहतौपयिकं स्व-पुम्भिस् तेऽचक्षताक्ष-विषयं स्व-समाधि-भाग्यम् । [भ्प् ३.१५.३८] इति । तथा--

विनता-सुतांसे विन्यस्त-हस्तम् [भ्प् ३.१५.४०] इति ।

तथा तदा जय-विजययोर् एव (पगे ५३) भगवत आत्मीयत्वं स्पष्टम् अस्ति । मुनिषु तु गौरवम् । तत्र श्री-ब्रह्म-वाक्ये --

एवं तदैव भगवान् अरविन्द-नाभः । स्वानां विबुध्य सद्-अतिक्रमम् आर्य-हृद्यः ॥ [भ्प् ३.१५.३७] इति ।

श्री-वैकुण्ठ-नाथ-वाक्ये च --

तद् वः प्रसादयाम्य् अद्य ब्रह्म दैवं परं हि मे । तद् धीत्य् आत्म-कृतं मन्ये यत् स्व-पुम्भिर् असत्-कृताः ॥ [भ्प् ३.१६.४]

तच् च परिकराणां सौभाग्यं स्वयम् अपि दृष्ट्वा ते मुनयश् च तयोः स्व- कृत-शापाद् अलज्जन्त --

यं वानयोर् दमम् अधीश भवान् विधत्ते वृत्तिं नु वा तद् अनुमन्महि निर्व्यलीकम् । अस्मासु वा य उचितो ध्रियतां स दण्डो ये ऽनागसौ वयम् अयुङ्क्ष्महि किल्बिषेण ॥ [भ्प् ३.१६.२५]

तथा तयोस् तस्यात्मीयत्वेनैव सह-कारुण्यम् अपि मुनिषु निर्गतेषु व्यक्तम् अस्ति --

भगवान् अनुगाव् आह यातं मा भैष्टम् अस्तु शम् । ब्रह्म-तेजः समर्थो ऽपि हन्तुं नेच्छे मतं तु मे ॥ [भ्प् ३.१६.२९] इति ।

तस्मात् कार्य-निर्हीनत्वम् अपि । तेभ्यश् च सर्व-निर्हीनत्वेभ्यस् तटस्थान् अतिक्रम्य परिकराणां प्रीत्य्-उत्कर्षो दर्शितः ।

ननु निरुपाधिप्रेमास्पदस्य प्रीतौ परिकरत्वाभिमान उपाधिः स्यात् । ततो ज्ञानात्मिकां सामान्यां च प्रीतिम् अपेक्ष्य तद्-अभिमानि-प्रीतयो गौण्य एव स्युः । किं च ममतायाः प्रीति-हेतुत्वे जाते च यस्यात्मनः सम्बन्धात् प्रीतिर् भवेत् तस्मिन्न् एव तद्-आधिक्यं स्यात् । नैवं श्रीभगवतो येन स्वभावेनैवानुभूतेनाभिमान-विशेषं विनापि तेषां प्रीतिर् उदयते तेनापि परिकराणाम् उदयते । तथा निज-स्वभाव-सिद्धो वा तात्कालिको वा योऽभिमान-विशेषस् तेनाप्य् उदयते । समुच्चये को विरोधः ।

प्रत्युतोल्लास एव । तत्र भगवत्-स्वभावमयत्वं भक्त-तात्कालिकाभिमान- विशेषमयत्वं चाह-

गो-गोपीनां मातृतास्मिन्न् आसीत् स्नेहर्धिकां विना । पुरोवद् [भ्प् १०.१३.२५] इति । स्पष्टम् ।

॥ १०.१३ ॥ श्री-शुकः ॥ ९२ ॥

[92]

eṣā prīti-jātī rati-mātrātmā jñāni-bhakteṣu paramānanda-ghana-mātratayānubhava-sukhasya mamatvābhāvenātiśaya-kāraṇatvāyogāt | evaṃ samānyeṣv api | kāmaṃ bhavaḥ sva-vṛjinair nirayeṣu nas tāt [BhP 3.15.49] ity ādau tu sanakādīnāṃ tādṛśa-rāga-prārthanaiva, na tu sākṣād eva rāga iti samādheyam |

atha pālyeṣu prema-paryantaiva | mamatāyāḥ spaṣṭatvāt | na tu snehādi- paryantā | vidūra-sambandhena tasyā anaucityāt | yat tu yarhy ambujākṣāpasasāra bho bhavān [BhP 1.11.9] ity ādau tatrābda-koṭi-pratimaḥ kṣaṇo bhaved iti dvārakā-prajā-vākye tad-atiśayaḥ pratīyate | tat khalu tatraiva keṣāṃcin nāpitamālākārādīnāṃ sākṣāt tat-sevā-bhāgyavatāṃ bhāva- viśeṣa-dhāriṇam uktitvena saṅgatam |

atha śrīmad-bhṛtyeṣu rāga-paryantāpi sambhāvyate | teṣāṃ mamatādhikyena santata-tat-sevālampaṭatvena tad-eka-jīvanatvāt | lālyeṣu sākṣāc-chrī-vigraha-sambandhena tato'pi mamatā-viśeṣorjitatvāt rāgātiśayo mantavyaḥ | tebhyaḥ sakhibhyo'pi mamatādhikyād vatsala-mukhyayoḥ pitroḥ sarvatas tad- atiśayaḥ | anyatrāṣi prāyaḥ vipadaḥ santu tāḥ śaśvat [BhP 1.8.25] ity ādi śrī- kuntī-vākyāt sakhiṣu praṇayotkarṣāṃśena tu tad-ādhikyam asti | suhṛtsu nātisannikarṣāt premātiśaya eva | praṇaya-mānau tu sakhi-preyasyor eva sambhavataḥ |

atha śrī-preyasīṣu śrīmat-paṭṭa-mahiṣīṇāṃ mahā-bhāvatonmukhānurāga- paryantaiva | yad-vivarta-viśeṣaḥ prema-vaicittyākhyo vipralambha-śṛṅgāras tāsāṃ ūcur mukundaika-dhiyaḥ [BhP 10.90.14] ity ādinā (page 51) itīdṛśena bhāvena ity antena varṇitaḥ | tato'dhikaṃ na ca śrūyate | tābhyo'nyatra tv anurāgo'pi na śrūyate | nanu satām ayaṃ sāra-bhṛtāṃ nisargaḥ [BhP 10.13.2] ity ādau anyatrāpy anurāgo varṇyate | pratikṣaṇaṃ navyatva-sphuraṇāt | naivaṃ anurāgasyana tādṛśa-sphuraṇa-mātra-lakṣaṇatvaṃ kintūllāsādi-duḥkha-sukhatva-bhāna-paryanta-raty-ādi-guṇa-kṣaṇatvam api |

atra tu sarvatra tat-tal-lakṣaṇodayāsambhāvanayā nānurāgo nirṇīyate iti | tathā navyavad ity uktaṃ na ca navyam iti | śrī-vraja-devīnāṃ tu mahā- bhāva-paryantatā |

tās tāḥ kṣapāḥ preṣṭha-tamena nītā mayaiva vṛndāvana-gocareṇa | kṣaṇārdha-vat tāḥ

punar aṅga tāsāṃ hīnā mayā kalpa-samā babhūvuḥ || [BhP 11.12.11] ity ādi-prasiddheḥ |

nimeṣāsahatvaṃ tāsām eva -- kuṭila-kuntalaṃ śrī-mukhaṃ ca te jaḍa udīkṣitāṃ pakṣma-kṛt dṛśām [BhP 10.31.15] iti |

yasyānanam [BhP 9.24.35] ity-ādikasya nāryo narāś ca muditāḥ kupitā nimeś ca ity atra sāmānyato narā nāryaś ca tāvan muditā babhūvuḥ | ca-kārāt tatraiva kāścic chrī-gopyo nimerniyame nimeṣa-kartre kupitā babhūvur ity arthaḥ | anyatra tad-aśravaṇād eva | anyathā kurukṣetra-yātrāyāṃ |

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṃ yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṃ śapanti | dṛgbhir hṛdī-kṛtam alaṃ parirabhya sarvās tad-bhāvam āpur api nitya-yujāṃ durāpam || [BhP 10.82.39]

ity atra yat-prekṣaṇa ity ādau vaiśiṣṭyānāpattiś ca syāt | yadyapi śrī- kṛṣṇasya tādṛśa-bhāva-janakatvaṃ svabhāva eva tathāpy ādhāra-guṇam apy apekṣate svāty-ambuno muktādi-janakatvam iva | atra ca tad-bhāvam āpur iti śrī-kṛṣṇa-viṣayaka-mahā-bhāva-viśeṣābhivyaktiṃ dadhur iy arthaḥ | ataeva nitya-yujāṃ durāpam ity uktam | nitya-yuk-śabdenāpy atra tat-sa- lakṣaṇāḥ paṭṭa-mahiṣya eva labhyante | na tad-vilakṣaṇā anye dūra- pratītatvāt | tataś ca nitya-yujām etā virahiṇyo vayaṃ tu priya-saṃyogaṃ dinandinam eva prāpnuma iti preṣṭhan-manyānām apīty arthaḥ | ataeva --

śrutvā pṛthā subala-putry atha yājñasenī mādhavy atha kṣitipa-patnya uta sva-gopyaḥ | kṛṣṇe 'khilātmani harau praṇayānubandhaṃ sarvā visismyur alam aśru-kalākulākṣyaḥ || [BhP 10.84.1]

ity atra kvacid anyatrādṛṣṭa-careṇa vraja-striyo yad vāñchanti [BhP 10.83.43] ity ādi-tadīya-pūrvokta-rītyā svīya-bhāva-tulyatā-sparśinā praṇayānubandhena vismitānām api śrī-gopīnāṃ viśeṣaṇatvena sva-śabdaḥ paṭhitaḥ paramāntaraṅgatāvibodhiṣayā | tathā aho alaṃ ślāghyatamaṃ yadoḥ kulam [BhP 1.10.26] ity ādi-padya-trayātmake prathama-skandha-sambandhini pura-strī-vākye'pi, teṣu prathama-dvayaṃ sarvasya mathurā-vraja-dvārakā- vāsino janasya bhāgya-mahimā-pratipādakam | (page 52) tṛtīyaṃ khalu-

nūnaṃ vrata-snāna-hutādineśvaraḥ samarcito hy asya gṛhīta-pāṇibhiḥ | pibanti yāḥ sakhy adharāmṛtaṃ muhur vraja-striyaḥ sammumuhur yad-āśayāḥ || [BhP 1.10.28] ity etat |

atra paṭṭa-mahiṣīṇāṃ bhāgya-ślāghāyām api śrī-vraja-devīnām eva hi parmotkṛṣṭatvam āsvādābhijñataratvaṃ cāyātam | yasyāmṛtasya mādhurya- smaraṇe devā api muhyanti tan-manuṣyeṇāpy anenāsvādyata itivat | tasmāt tāsām eva sarvottama-bhāvanā | ayam

atra sandarbhaḥ - śrī-bhagavataḥ svabhāvas tāvad ubhaya-vidhaḥ | brahmatva-lakṣaṇo bhagavattva-lakṣaṇaś ceti | bhaktāś ca sāmānyato dvividhā uktāḥ taṭasthāḥ parikarāś ceti | tatraike taṭasthā brahmatā-puraskāreṇa tat-svabhāvena prīyamāṇāḥ śāntākhyāḥ | anye ca taṭasthāḥ parikaravad bhagavattā-viśeṣeṇāpi prīyamāṇāḥ parikaratvābhimānam aprāptāḥ | tataḥ sphuṭam evaite parikarāt prīti-vihīnāḥ |

athādyā api prīti-kāraṇasya prīti-kāryasya ca nirhīnatvāt parikarāt prīti- nirhīnāḥ | kāraṇaṃ cātra sāhāyyam | sahāyo dvividhāḥ | mamatā- lakṣaṇo'rthas tad-aṅgaṃ brahmatvānubhavādayas tad-upāṅgānīti | atra teṣāṃ mamatvaṃ nāstīti darśitam eva | tac ca yuktaṃ sambandha-viśeṣāsphuraṇāt | tato'ṅga-nirhīṇatvam | upāṅgeṣu ca teṣāṃ brahma-jñānam eva mukhyam | tad-anuśīlana-svābhāvyāt | bhagavattā-jñānaṃ tu tad-anugatam | tasyā eva tādṛśa-bhāvena teṣām ākarṣaṇāt | yad uktam-ātmārāmāś ca ity ādau itthambhūta-guṇo hariḥ [BhP 1.7.11] iti |

vastutas tu prīti-sāhāyye bhagavattāyā eva mukhyatvaṃ tair anubhūtam | tasyāravinda-nayanasya padāravinda- [BhP 3.15.43] ity ādau cakāra teṣāṃ saṅkṣobham akṣara-juṣām api citta-tanvoḥ iti | tathāpi tādṛśa- svabhāvatvāparityāgād upāṅga-nirhīnatvam |

atha prīti-kāryam api teṣāṃ nirhīnatvam | yataḥ prāyaśo bhagavat-smaraṇam eva tat-kāryam | tad-darśanaṃ tu kādācitkam eva | parikarāṇāṃ punaḥ sākṣāt tad-aṅgasevādikam api santatam eva | ataeva teṣām eva saubhāgyātiśaya- varṇanam | śrī-jaya-vijaya-śāpa-prastāve-

tasmin yayau paramahaṃsa-mahā-munīnām | anveṣaṇīya-caraṇau calayan saha-śrīḥ || [BhP 3.15.37] ity uktvā,

taṃ tv āgataṃ pratihṛtaupayikaṃ sva-pumbhis te'cakṣatākṣa-viṣayaṃ sva-samādhi-bhāgyam | [BhP 3.15.38] iti | tathā--

vinatā-sutāṃse vinyasta-hastam [BhP 3.15.40] iti |

tathā tadā jaya-vijayayor eva (page 53) bhagavata ātmīyatvaṃ spaṣṭam asti | munişu tu gauravam | tatra śrī-brahma-vākye --

evaṃ tadaiva bhagavān aravinda-nābhaḥ | svānāṃ vibudhya sad-atikramam ārya-hṛdyaḥ || [BhP 3.15.37] iti |

śrī-vaikuṇṭha-nātha-vākye ca --

tad vaḥ prasādayāmy adya brahma daivaṃ paraṃ hi me | tad dhīty ātma-kṛtaṃ manye yat

sva-pumbhir asat-kṛtāḥ || [BhP 3.16.4]

tac ca parikarāṇāṃ saubhāgyaṃ svayam api dṛṣṭvā te munayaś ca tayoḥ sva- kṛta-śāpād alajjanta --

yaṃ vānayor damam adhīśa bhavān vidhatte vṛttiṃ nu vā tad anumanmahi nirvyalīkam | asmāsu vā ya ucito dhriyatāṃ sa daṇḍo ye 'nāgasau vayam ayuṅkṣmahi kilbiṣeṇa || [BhP 3.16.25]

tathā tayos tasyātmīyatvenaiva saha-kāruṇyam api muniṣu nirgateṣu vyaktam asti --

bhagavān anugāv āha yātaṃ mā bhaiṣṭam astu śam | brahma-tejaḥ samartho 'pi hantuṃ necche mataṃ tu me || [BhP 3.16.29] iti |

tasmāt kārya-nirhīnatvam api | tebhyaś ca sarva-nirhīnatvebhyas taṭasthān atikramya parikarāṇāṃ prīty-utkarṣo darśitaḥ |

nanu nirupādhipremāspadasya prītau parikaratvābhimāna upādhiḥ syāt | tato jñānātmikāṃ sāmānyāṃ ca prītim apekṣya tad-abhimāni-prītayo gauṇya eva syuḥ | kiṃ ca mamatāyāḥ prīti-hetutve jāte ca yasyātmanaḥ sambandhāt prītir bhavet tasminn eva tad-ādhikyaṃ syāt | naivaṃ śrībhagavato yena svabhāvenaivānubhūtenābhimāna-viśeṣaṃ vināpi teṣāṃ prītir udayate tenāpi parikarāṇām udayate | tathā nija-svabhāva-siddho vā tātkāliko vā yo'bhimāna-viśeṣas tenāpy udayate | samuccaye ko virodhaḥ | pratyutollāsa eva | tatra bhagavat-svabhāvamayatvaṃ bhakta-tātkālikābhimāna- viśeṣamayatvaṃ cāha-

go-gopīnāṃ mātṛtāsminn āsīt snehardhikāṃ vinā | purovad [BhP 10.13.25] iti | spaṣṭam |

|| 10.13 || śrī-śukaḥ || 92 ||

English witness · section(s) 80

Anuccheda 80

Lord Krsna's glories are also described in these words of srimad-Bhagavatam (3.2.12):

yan martya-lilaupayikam sva-yoga- maya-balam darsayata grhitam vismapanam svasya ca sau bhagarddheh param padam bhusana-bhu-sanangam

"The Lord appeared in the mortal world by His internal potency, yogamaya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lond of Vaikuntha. Thus His [Sri Krsna's] transcendental body is the ornament of all ornaments."

In this the word "yoga-maya-balam" means the power of His spiritual potency (cit-sakti)", darsayata" means "manifesting His glories and opulences", and "vsimapanam" means "His glories and opulences fill with wonder the sages and philosophers". That is not all. The sages and philosophers have never seen any form like His. Therefore because his form is now manifest before them, they are at every moment filled with wonder (svasya vsimapanam). This is som because His form is the supreme abode of glory and opulence (saubhagarddheh). Here someone may ask: "He may be very glorious and opulent, but does He not indeed wear ornaments to decorate His body?" This question is answered here in the words "His (sri Krsna's) body is the ornament of all ornaments". Next someone may ask: "What is sri Krsna's form like?" To this the answer is given: "His spiritual form is superficially like that of a human being (martya- lilaupayikam). Lord Krsna's form is so glorious even Lord Visnu yearns to see it. This is confirmed by the following words spoken by Lord Visnu in His form as the Maha-kalapuradhipa (srimad- Bhagavatam (10.89.58):

dvijatmaja me yuvayor didrksuna mayopanitah. . .

"O Krsna and Arjuna, I brought the brahmana's sons here because I yearn to see You."

This is also described in the Hari-vamsa, Visnu-parva (114.8) where Lord Krsna says:

mad-darsanartham te bala hrtas tena mahatmana

"Lord Visnu took those children because He yearned to see Me."

The srimad-Bhagavatam verse quoted in the beginning of this anuccheda was spoken by sriman Uddhava to Vidura.

Srila Jiva Gosvami's

Sri Priti-sandarbha

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Prīti · Sanskrit §93–94 · English §81

[९३]

उभय-स्वभावमयत्वम् आह -

यथा भ्राम्यत्य् अयो ब्रह्मन् स्वयम् आकर्ष-सन्निधौ । तथा मे भिद्यते चेतश् चक्र-पाणेर् यदृच्छया ॥ [भ्प् ७.५.१४]

स्पष्टम् । ॥ ७.५ ॥ श्री-प्रह्लादः ॥ ९३ ॥

[९४]

किं च भक्ताभिमान-विशेषमयश् च प्रेमा भगवत्-स्वभावाविर्भूत एवेति ब्रूमः । भगवति हि स्वरूप-सिद्धाः सर्वे प्रकाशा नित्यम् एव वर्तन्ते इति श्री-भगवत्-सन्दर्भादौ दर्शितम् अस्ति । आगमादाव् अपि नानोपासनाः श्रूयन्ते । तत्र यथा यत्र प्रकाशस् तथा तत्राभिमान- विशेषमयी प्रीतिर् उदयते । प्रकाश-वैशिष्ट्य-हेतुश् च भक्त-विशेष-सङ्ग एव नित्य-सिद्धेषु तु नित्य-सिद्ध एव तथा-प्रकाशः प्रीतिर् अभिमानश् च ।

अथ प्रीत्यैव सहोदयात् तादृशोऽभिमानोऽपि प्रीति-वृत्ति-विशेष इत्य् उक्तम् । तस्माद् अपि न तत्-समवायेन प्रीति-हानिः प्रत्युतात्यन्त-सन्निकर्ष- व्यञ्जकेन तत्-तद्-अभिमानेन तस्या उल्लास एव । किं च लौकिकोऽपि ममता- विशेष आत्मनोऽप्य् आधिक्येन स्वास्पदे प्रीतिं जनयति । पुत्राद्य्-अर्थम् आत्म- व्ययादिकं दृश्यते । तथैवोक्तं व्रजेश्वरं प्रति श्री-भगवतैव - पित्रोर् अप्य् अधिका प्रीतिर् आत्मजेष्वात्मनोऽपि हि [भ्प् १०.४५.२१] इति । भगवद्-विषया ममता तु स्वात्म-गत-तदीयाभिमान-विशेष-हेतुकैव । तद्-अभिमान- विशेषश् च तत्-स्वभाव-विशेष-हेतुक इत्य् उक्तम् । स च प्रथमम् आविर्भवति । तद्-अनन्तरम् एव ममता-विशेष आविर्भवतीति । तस्माद् यथा (पगे ५४) तथा तत्-स्वभाव एव तत्-प्रीतेर् मूल-कारणम् -

ब्रह्मन् परोद्भवे कृष्णे इयान् प्रेमा कथं भवेत् । योऽभूत-पूर्व-स्तोकेषु स्वोद्भवेष्व् अपि कथ्यताम् ॥ [भ्प् १०.१४.४९] इति राज-

प्रश्नोत्तरं श्री-शुकदेवेन श्री-कृष्ण-प्रीतौ तत्-स्वभाव-सिद्धत्वम् उक्तम् ।

तत्-स्वभावाविर्भाव-विशेषाविर्भूत-ममता-विशेषेण तु केवल- ममता-हेतुक-प्रीतिम् अतिक्रम्य वैशिष्ट्यं चाभिप्रेतम् । तस्मात् सर्वथा ममता-सम्बन्धेन प्रीते वैशिष्ट्यम् एव भवतीति सिद्धम् । भगवत्-सम्बन्धेनात्मन्य् अपि तेषां प्रीतिर् जायते । तथैवाहुः -

सु-दुस्तरान् नः स्वान् पाहि कालाग्नेः सुहृदः प्रभो । न शक्नुमस् त्वच्-चरणं सन्त्यक्तुम् अकुतो-भयम् ॥ [भ्प् १०.१७.२४]

टीका च-न मृत्योर् विभीमः । किन्तु त्वच्-चरण-वियोगाद् इत्य् आहुः न शक्नुम इति इत्य् एषा । न च त्वच्-चरणं निज-वियोग-भयं न दूरीकर्तुम् अर्हतीत्य् आहुः । अकुतोभयम् इति । यद् वा तव चर्ण-सन्निधाने सत्य् अस्माकं सर्वम् एव सुखाय कल्पते अन्यदा तु दुःखायैवेत्य् आहुः । न विद्यते कुतश्चिद् भयं येनेति ।

॥ १०.१७ ॥ श्री-व्रजौकसः श्री-भगवन्तम् ॥ ९४ ॥

[93]

ubhaya-svabhāvamayatvam āha -

yathā bhrāmyaty ayo brahman svayam ākarṣa-sannidhau | tathā me bhidyate cetaś cakra-pāṇer yadṛcchayā || [BhP 7.5.14]

spaṣṭam | || 7.5 || śrī-prahlādaḥ || 93 ||

[94]

kiṃ ca bhaktābhimāna-viśeṣamayaś ca premā bhagavat-svabhāvāvirbhūta eveti brūmaḥ | bhagavati hi svarūpa-siddhāḥ sarve prakāśā nityam eva vartante iti śrī-bhagavat-sandarbhādau darśitam asti | āgamādāv api nānopāsanāḥ śrūyante | tatra yathā yatra prakāśas tathā tatrābhimāna- viśeṣamayī prītir udayate | prakāśa-vaiśiṣṭya-hetuś ca bhakta-viśeṣa-saṅga eva nitya-siddheṣu tu nitya-siddha eva tathā-prakāśaḥ prītir abhimānaś ca |

atha prītyaiva sahodayāt tādṛśo'bhimāno'pi prīti-vṛtti-viśeṣa ity uktam | tasmād api na tat-samavāyena prīti-hāniḥ pratyutātyanta-sannikarṣa- vyañjakena tat-tad-abhimānena tasyā ullāsa eva | kiṃ ca laukiko'pi mamatā- viśeṣa ātmano'py ādhikyena svāspade prītiṃ janayati | putrādy-artham ātma- vyayādikaṃ dṛśyate | tathaivoktaṃ vrajeśvaraṃ prati śrī-bhagavataiva - pitror apy adhikā prītir ātmajeṣvātmano'pi hi [BhP 10.45.21] iti | bhagavad-viṣayā mamatā tu svātma-gata-tadīyābhimāna-viśeṣa-hetukaiva |

tad-abhimāna- viśeṣaś ca tat-svabhāva-viśeṣa-hetuka ity uktam | sa ca prathamam āvirbhavati | tad-anantaram eva mamatā-viśeṣa āvirbhavatīti | tasmād yathā (page 54) tathā tat-svabhāva eva tat-prīter mūla-kāraṇam -

brahman parodbhave kṛṣṇe iyān premā kathaṃ bhavet | yo'bhūta-pūrva-stokeṣu svodbhaveṣv api kathyatām || [BhP 10.14.49] iti rāja-

praśnottaraṃ śrī-śukadevena śrī-kṛṣṇa-prītau tat-svabhāva-siddhatvam uktam | tat-svabhāvāvirbhāva-viśeṣāvirbhūta-mamatā-viśeṣeṇa tu kevala- mamatā-hetuka-prītim atikramya vaiśiṣṭyaṃ cābhipretam | tasmāt sarvathā mamatā-sambandhena prīte vaiśiṣṭyam eva bhavatīti siddham | bhagavat- sambandhenātmany api teṣāṃ prītir jāyate | tathaivāhuḥ -

su-dustarān naḥ svān pāhi kālāgneḥ suhṛdaḥ prabho | na śaknumas tvac-caraṇaṃ santyaktum akuto-bhayam || [BhP 10.17.24]

ṭīkā ca-na mṛtyor vibhīmaḥ | kintu tvac-caraṇa-viyogād ity āhuḥ na śaknuma iti ity eṣā | na ca tvac-caraṇaṃ nija-viyoga-bhayaṃ na dūrīkartum arhatīty āhuḥ | akutobhayam iti | yad vā tava carṇa-sannidhāne saty asmākaṃ sarvam eva sukhāya kalpate anyadā tu duḥkhāyaivety āhuḥ | na vidyate kutaścid bhayaṃ yeneti |

|| 10.17 || śrī-vrajaukasaḥ śrī-bhagavantam || 94 ||

English witness · section(s) 81

Anuccheda 81

In describing Maharaja Pariksit's many virtues, some brahmanas who yearned to see Lord Krsna compared Maharaja Pariksit's virtues to Lord Krsna's supreme virtues. They said (srimad-Bhagavatam 1.12.24):

esa krsnam anuvratah

"This child will be almost as good as Lord sri Krsna by following in His footsteps."

Of course, this does not mean that Maharaja Pariksit is equal to Lord Krsna. Lord Krsna is so glorious that He naturally arouses love for HIm in His devotees. This is seen in the following prayers from srimad-Bhagavatam (1.9.39-40):

vijaya-ratha-kutumbha. . . . . .yam iha niriksya hata gatah sva-rupam

"At the moment of death, let my ultimate attraction be to Sri Krsna, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip

in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kuruksetra attained their original forms after death.

lalita-gati-vilasa-valguhasa- pranaya-niriksana-kalpitoru manah krta-manu-krta-vatya unmadandhah prakrtim agan kila yasya gopa-vadhvah

"Let my mind be fixed upon Lord Sri Krsna, whose motions and smiles of love attracted the damsels of Vrajadhama (the gopis). The damsels imitated the characteristic movements of the Lord (after His disappearance from the rasa dance)."

How exalted is the kind of liberation described in these verses, sarupya liberation, where the devotee attains a spiritual form like that of the Lord? The gopis' activity of imitating Lord Krsna's pastimes is described in these owrds of Ujjvala-nilamani (Anubhava-prakarana 28):

priyanukaranam lila. . .

"The gopis imitated Lord Krsna's pastimes."

The word "prakrtim" in srimad-Bhagavatam 1.9.40 means "own nature". The gopis were so overwhelmed with love they thought their nature and Lord Krsna's nature had become one. This kind of great ecstasy (maha-bhava) is described in these words of Ujjvala-nilamani (Sthayi-bhava-prakarana 143):

radhayah bhavatas ca citta-jatuni svedair vilapya kramad yunjann adri-nikunja-kunjara-pate nirdhuta-bheda-bhramam citraya svayam anvaranjayad iha brahmanda-harmyodare bhuyobhir nava-raga-hingula-bharaih srngara-karuh krti

"O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and srimati Radharani's heart are just like shallac and are now melted in Your spiritual perspiration. Therefore You can no longer distinguish between You and srimati Radharani. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe."

Two verses from srimad-Bhagavatam (1.9.39-40) quoted here were spoken by Bhisma to the Supreme Personality of Godhead.

Prīti · Sanskrit §95 · English §82

[९५]

तथा तत्-प्रीतेर् एव तत्-तद्-अभिमानोल्लासित्वम् । ततः श्री-भगवतोऽपि तत्-तद्- अभिमानित्वम् आह - एष वै भगवान् साक्षाद् [भ्प् १.९.१८] इत्य् आदौ -

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् । अकरोः सचिवं दूतं सौहृदाद् अथ सारथिम् ॥

सर्वात्मनः सम-दृशो ह्य् अद्वयस्यानहङ्कृतेः । तत्-कृतं मति-वैषम्यं निरवद्यस्य न क्वचित् ॥

तथाप्य् एकान्त-भक्तेषु पश्य भूपानुकम्पितम् । यन् मे ऽसूंस् त्यजतः साक्षात् कृष्णो दर्शनम् आगतः ॥ [भ्प् १.९.२०-२२]

सौहृदात् तादृश-प्रेम्ण एव हेतोः । यं मातुलेयं मन्यसे प्रियं प्रीति- विषयं मित्रं प्रीति-कर्तारं सुहृत्तमम् उपकार्नानपेक्षोपकारकं च मन्यसे । अथ सारथिं सारथिम् अपीत्य् अर्थः । स एष साक्षाद्-भगवान् इत्य् आदिकः पूर्वेणान्वयः ।

ननु भवतु प्रीति-विशेषेणास्माकं तस्मिंस् तथा मतिस् तस्य सर्वेषां परमात्मनस् तस्माद् एव समदृशः परमात्मत्वाद् एव सर्वेषां तच्- छक्ति-वैभव-रूपाणाम् आत्मनां ततोऽनन्यत्वाद् अद्वयस्य तस्माद् एव मातुलेयोऽहम् इत्य् आद्य्-अभिमान-शून्यस्य, तथा निर्दोषस्य च कथम् अहम् अस्य मातुलेयः । न त्व् अमुषेत्वादि-रूपं मातुलेयत्वादि-कृतं मति- वैषम्यं स्याद् इत्य् आदि-पूर्व-पक्षोट्टङ्कन-पूर्वकं सिद्धान्तयति सर्वात्मन इत्य् आदि द्वाभ्याम् ।

यद्यपि तादृशस्य तन् न सम्भवति तथापि हे भूप एकान्त-भक्तेषु युष्मासु अनुकम्पां पश्य । येषां भक्ति-विशेषेण पर-वशः सन्न् असाव् अपि तथा तथात्मानं बाढम् एवाभिमन्यत इत्य् अर्थः । यः खलु शरीरस्यापि सम्बन्ध-हेतुः सोऽभिमान एव हि सम्बन्ध-हेतुर् मुख्यः, न शरीरम् । एवं सति, स्वाविर्भावादिना शरीर-सम्बन्धेऽपि तस्य मातुलेयत्वादिकं सुतराम् एव सिध्यतीति तात्पर्यम् । तत्र हेतु-गर्भो दृष्टान्तः यन् मेऽसून् इति । यस्मात् युष्मत्-सम्बन्धाद् एव हेतोः ।

तद् एवं परमोपादेयत्व-ज्ञानाद् एव तत्-सम्बन्धात्मक एव श्री- भगवानुत्क्रान्ताव् अपि मुहुर् एव निजालम्बनी-कृतः विजय-सखे रतिर् अस्तु मेऽनवद्या [भ्प् १.९.३३] इति, पार्थ-सखे रतिर् ममास्तु [भ्प्

१.९.३५] इति, विजय- रथ-कुटुम्बः [भ्प् १.९.३९] इत्य् आरभ्य भगवति रतिर् अस्तु मे मुमूर्षोः इति च ।

॥ १.९ ॥ भीष्मः श्री-युधिष्ठिरम् ॥ ९५ ॥

[95]

tathā tat-prīter eva tat-tad-abhimānollāsitvam | tataḥ śrī-bhagavato'pi tat-tad-abhimānitvam āha - eṣa vai bhagavān sākṣād [BhP 1.9.18] ity ādau -

yaṃ manyase mātuleyaṃ priyaṃ mitraṃ suhṛttamam | akaroḥ sacivaṃ dūtaṃ sauhṛdād atha sārathim ||

sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ | tat-kṛtaṃ mati-vaiṣamyaṃ niravadyasya na kvacit ||

tathāpy ekānta-bhakteṣu paśya bhūpānukampitam | yan me 'sūṃs tyajataḥ sākṣāt kṛṣṇo darśanam āgataḥ || [BhP 1.9.20-22]

sauhṛdāt tādṛśa-premṇa eva hetoḥ | yaṃ mātuleyaṃ manyase priyaṃ prīti- viṣayaṃ mitraṃ prīti-kartāraṃ suhṛttamam upakārnānapekṣopakārakaṃ ca manyase | atha sārathiṃ sārathim apīty arthaḥ | sa eṣa sākṣād-bhagavān ity ādikaḥ pūrveṇānvayaḥ |

nanu bhavatu prīti-viśeṣeṇāsmākaṃ tasmiṃs tathā matis tasya sarveṣāṃ paramātmanas tasmād eva samadṛśaḥ paramātmatvād eva sarveṣāṃ tac- chakti-vaibhava-rūpāṇām ātmanāṃ tato'nanyatvād advayasya tasmād eva mātuleyo'ham ity ādy-abhimāna-śūnyasya, tathā nirdoṣasya ca katham aham asya mātuleyaḥ | na tv amuṣetvādi-rūpaṃ mātuleyatvādi-kṛtaṃ mati- vaiṣamyaṃ syād ity ādi-pūrva-pakṣoṭṭaṅkana-pūrvakaṃ siddhāntayati sarvātmana ity ādi dvābhyām |

yadyapi tādṛśasya tan na sambhavati tathāpi he bhūpa ekānta-bhakteṣu yuṣmāsu anukampāṃ paśya | yeṣāṃ bhakti-viśeṣeṇa para-vaśaḥ sann asāv api tathā tathātmānaṃ bāḍham evābhimanyata ity arthaḥ | yaḥ khalu śarīrasyāpi sambandha-hetuḥ so'bhimāna eva hi sambandha-hetur mukhyaḥ, na śarīram | evaṃ sati, svāvirbhāvādinā śarīra-sambandhe'pi tasya mātuleyatvādikaṃ sutarām eva sidhyatīti tātparyam | tatra hetu-garbho dṛṣṭāntaḥ yan me'sūn iti | yasmāt yuṣmat-sambandhād eva hetoḥ |

tad evaṃ paramopādeyatva-jñānād eva tat-sambandhātmaka eva śrī- bhagavānutkrāntāv api muhur eva nijālambanī-kṛtaḥ vijaya-sakhe ratir astu me'navadyā [BhP 1.9.33] iti, pārtha-sakhe ratir mamāstu [BhP 1.9.35] iti, vijaya- ratha-kuṭumbaḥ [BhP 1.9.39] ity ārabhya bhagavati ratir astu me mumūrṣoḥ iti ca |

|| 1.9 || bhīṣmaḥ śrī-yudhiṣṭhiram || 95 ||

English witness · section(s) 82

Anuccheda 82

How Lord Krsna makes the devotees fall in love with Him is also described in these words of srimad-Bhagavatam (9.24.65):

yasyananam makara-kundala-caru-karna- bhrajat-kapola-subhagam savilasa-hasam nityotsavam na tatrpur drsibhih pibantyo naryo naras ca muditah kupita nimes ca

"Krsna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krsna sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes."

srila sridhara Svami comments:

"To teach the reader, the auther here describes the glory of Lord Krsna's face."

Here devotees become angry (kupitah) if their eyes blink (nimeh) as they gaze at Lord Krsna. This anger is the way of maha-bhava ecstatic love. In this way the perfection of that love is described. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §96 · English §83

[९६]

तम् एवाभिमान-ममताभ्यां प्रीतेर् अतिशयं दर्शयति - (पगे ५५)

राजन् पतिर् गुरुर् अलं भवतां यदूनां दैवं प्रियः कुल-पतिः क्व च किङ्करो वः । अस्त्व् एवम् अङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम् ॥ [भ्प् ५.६.१८]

यस्याम् एव कवयः [भ्प् ५.६.१७] इत्य् आदि प्राक्तन-गद्ये मुक्त्य्-अधिकतया सामान्या प्रीति-लक्षण-भक्तिर् उक्ता । अत्र तु हे राजन् भवतां यदूनाम् अपि पत्य्-आदि-रूपो भगवान् । एवं नाम दूरेऽस्तु श्री-भगवतस् तादृशत्व- प्रापकस्य प्रेम-विशेषस्यास्य वार्ता सर्वेषाम् अपि दूरे स्थितेत्य् अर्थः । यतोऽन्येषां नित्यं भजताम् अपि मुकुन्दोऽसौ मुक्तिम् एव ददाति, न तु भक्ति-योगं पूर्वोक्त-महिम-प्रीति-सामान्यम् अपीति पतित्वादि-भावमय्यां परम-वैशिष्ट्यम् उक्तम् । अतस् तेष्व् एव यत् किञ्चिद् रूपत्वम् अपि श्री- ब्रह्मणा प्रार्थितं तद् अस्तु मे नाथ स भूरि-भागः [भ्प् १०.१४.३०] इत्य् आदिना ।

॥ ५.६ ॥ श्री-शुकः ॥ ९६ ॥

[96]

tam evābhimāna-mamatābhyāṃ prīter atiśayaṃ darśayati - (page 55)

rājan patir gurur alaṃ bhavatāṃ yadūnāṃ daivaṃ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ | astv evam aṅga bhagavān bhajatāṃ mukundo muktiṃ dadāti karhicit sma na bhakti-yogam || [BhP 5.6.18]

yasyām eva kavayaḥ [BhP 5.6.17] ity ādi prāktana-gadye mukty-adhikatayā sāmānyā prīti-lakṣaṇa-bhaktir uktā | atra tu he rājan bhavatāṃ yadūnām api paty-ādi-rūpo bhagavān | evaṃ nāma dūre'stu śrī-bhagavatas tādṛśatva- prāpakasya prema-viśeṣasyāsya vārtā sarveṣām api dūre sthitety arthaḥ | yato'nyeṣāṃ nityaṃ bhajatām api mukundo'sau muktim eva dadāti, na tu bhakti-yogaṃ pūrvokta-mahima-prīti-sāmānyam apīti patitvādi-bhāvamayyāṃ parama-vaiśiṣṭyam uktam | atas teṣv eva yat kiñcid rūpatvam api śrī- brahmaṇā prārthitaṃ tad astu me nātha sa bhūri-bhāgaḥ [BhP 10.14.30] ity ādinā |

|| 5.6 || śrī-śukaḥ || 96 ||

English witness · section(s) 83

Anuccheda 83

How Lord Krsna makes the devotees fall in love with Him is also described in these words of srimad-Bhagavatam (10.29.40):

ka stry anga te kala-padayata. . .

"Dear Krsna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."

This is also described in these words of srimad-Bhagavatam (10.21.19):

aspandanam gati-matam pulakas tarunam. . .

"When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."

That Lord Krsna makes even the trees and vines tremble in ecstasy is confirmed by these words of Bilvamangala Thakura:

santv avatara bahavah puskara-nabhasya sarvato-bhadrah krsnad anyah ko va latasv api pramodo bhavati

"The lotus-naveled Supreme Personality of Godhead has many glorious and auspicious incarnations. Still, who but Lord Krsna Himself would bring ecstatic joy to the flowering vines?"

The srimad-Bhagavatam verse (10.29.40) quoted in the beginning of this anuccheda was spoken by the goddesseslike gopis of Vraja.

PRĪTI-SANDARBHA

6.9

Sections 97–108

10 bilingual sequence blocks

Prīti · Sanskrit §97 · English §84

[९७]

अथ परिकराणाम् अपि भावेषु तारतम्यं विवेचनीयं, येषां भगवत्तैवोपजीव्या । तत्र भगवत्ता तावत् सामान्यतो द्विविधैव । परमैश्वर्य-रूपा परम-माधुर्य-रूपा चेति । ऐश्वर्यं प्रभुता । माधुर्यं नाम च शील-गुण-रूप-वयो-लीलानां सम्बन्ध-विशेषाणां च मनोहरत्वं, परमत्वं च चासमोर्ध्वत्वम् ।

अथ भक्तादि-चतुर्-विधाः परिकराअपि द्विविधाः । परमैश्वर्यानुभव- प्रधानाः परम-माधुर्यानुभव-प्रधानाश् च । तत्रैश्वर्य-मात्रस्य साध्वस-सम्भ्रम-गौरव-बुद्धि-जनकत्वं माधुर्य-मात्रस्य प्रीति- जनकत्वम् इति सर्वानुभव-सिद्धम् एव । ततस् तत्रैश्वर्य-माधुर्ययोः परमत्वम् इति ताभ्यां यथासङ्ख्यं साध्वसादीनां प्रीतेश् च परमत्वम् एव स्यात् । अतएव - देवकी वसुदेवश् च विज्ञाय जगद्-ईश्वरौ । कृत-संवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥ [भ्प् १०.४४.५१]

पितराव् उपलब्धार्थौ विदित्वा पुरुषोत्तमः । मा भूद् इति निजां मायां ततान जन-मोहिनीम् ॥

उवाच पितराव् एत्य साग्रजः सात्वतर्षभः । प्रश्रयावनतः प्रीणन्न् अम्ब तातेति सादरम् ॥ [भ्प् १०.४५.१-२] इत्य् आद्य्-

अनन्तरम्,

इति माया-मनुष्यस्य हरेर् विश्वात्मनो गिरा । मोहिताव् अङ्कम् आरोप्य परिष्वज्यापतुर् मुदम् ॥

सिञ्चन्ताव् अश्रु-धाराभिः स्नेह-पाशेन चावृतौ । न किञ्चिद् ऊचतू राजन् बाष्प-कण्ठौ विमोहितौ ॥ [भ्प् १०.४५.१०-११]

उपलब्धो जातो जगदीश्वरत्व-लक्षणोऽर्थो याभ्यां तथाभूतौ ज्ञात्वा । माभूद् इति । समारूढ-पितृत्व-पदवीकत्वेन ज्ञानि-भक्त-जन-केवल- भक्त-जनादि-दुर्लभ-परम-प्रेमैक-योग्ययोस् तयोस् तद्-आच्छादकं तज्- ज्ञानं न भवत्व् इति निजां मायाम् आवरण-शक्तिं निज-जगदीश्वरत्वाच्छादनाय ततान विस्तारितवान् । तद्-अनन्तरं निज-तादृश- प्रेम-पोष्कं माधुर्यम् एव व्यञ्जितवान् इत्य् आह उवाचेत्य् आदि ।

अथवा माया ढम्भे कृपायां च इति विश्व-प्रकोशात् निजां स्व-विषयां मायां कृपां तद्-आत्मिकां वात्सल्याख्यां प्रीतिं तयोस् ततान आविर्भावितवान् । कीदृशीं या निज-माधुर्येण सर्वम् एव जनं मोहयति ताम् । कथं तातानेत्य् आशङ्क्य निजैश्वर्याच्छादक-निज-माधुर्य- प्रकाशनेनेत्य् आह उवाचेति ।

अथवा माया वयुनं ज्ञानम् इति निघण्टु-दृष्ट्या निजां तादृश-प्रेम- जनकत्वेनान्तरङ्गां मायां निज-माधुर्य-ज्ञानं ततान । तत्-प्रकारम् आह उवाचेति । माया-मनुष्यस्याशेष-विद्या-प्रचुरस्य नराकृति-पर- ब्रह्मण इति ।

॥ १०.४५ ॥ श्री-शुकः ॥ ९७ ॥

[97]

atha parikarāṇām api bhāveṣu tāratamyaṃ vivecanīyaṃ, yeṣāṃ bhagavattaivopajīvyā | tatra bhagavattā tāvat sāmānyato dvividhaiva | paramaiśvarya-rūpā parama-mādhurya-rūpā ceti | aiśvaryaṃ prabhutā | mādhuryaṃ nāma ca śīla-guṇa-rūpa-vayo-līlānāṃ sambandha-viśeṣāṇāṃ ca manoharatvaṃ, paramatvaṃ ca cāsamordhvatvam |

atha bhaktādi-catur-vidhāḥ parikarāapi dvividhāḥ | paramaiśvaryānubhava- pradhānāḥ parama-mādhuryānubhava-pradhānāś ca | tatraiśvarya-mātrasya sādhvasa-sambhrama-gaurava-buddhi-janakatvaṃ mādhurya-mātrasya prīti- janakatvam iti sarvānubhava-siddham eva | tatas tatraiśvarya-mādhuryayoḥ paramatvam iti tābhyāṃ yathāsaṅkhyaṃ sādhvasādīnāṃ prīteś ca paramatvam eva syāt | ataeva - devakī vasudevaś ca vijñāya jagad-īśvarau | kṛta-saṃvandanau putrau sasvajāte na śaṅkitau || [BhP 10.44.51]

pitarāv upalabdhārthau viditvā puruṣottamaḥ | mā bhūd iti nijāṃ māyāṃ tatāna jana-mohinīm ||

uvāca pitarāv etya sāgrajaḥ sātvatarṣabhaḥ | praśrayāvanataḥ prīṇann amba tāteti sādaram || [BhP 10.45.1-2] ity ādy-

anantaram,

iti māyā-manuṣyasya harer viśvātmano girā | mohitāv aṅkam āropya pariṣvajyāpatur mudam ||

siñcantāv aśru-dhārābhiḥ sneha-pāśena cāvṛtau | na kiñcid ūcatū rājan bāṣpa-kaṇṭhau vimohitau || [BhP 10.45.10-11]

upalabdho jāto jagadīśvaratva-lakṣaṇo'rtho yābhyāṃ tathābhūtau jñātvā | mābhūd iti | samārūḍha-pitṛtva-padavīkatvena jñāni-bhakta-jana-kevala-bhakta-janādi-durlabha-parama-premaika-yogyayos tayos tad-ācchādakaṃ taj- jñānaṃ na bhavatv iti nijāṃ māyām āvaraṇa-śaktiṃ nija- jagadīśvaratvācchādanāya tatāna vistāritavān | tad-anantaraṃ nija-tādṛśa- prema-poṣkaṃ mādhuryam eva vyañjitavān ity āha uvācety ādi |

athavā māyā dambhe kṛpāyāṃ ca iti viśva-prakośāt nijāṃ sva-viṣayāṃ māyāṃ kṛpāṃ tad-ātmikāṃ vātsalyākhyāṃ prītiṃ tayos tatāna āvirbhāvitavān | kīdṛśīṃ yā nija-mādhuryeṇa sarvam eva janaṃ mohayati tām | kathaṃ tatānety āśaṅkya nijaiśvaryācchādaka-nija-mādhurya- prakāśanenety āha uvāceti |

athavā māyā vayunaṃ jñānam iti nighaṇṭu-dṛṣṭyā nijāṃ tādṛśa-prema-janakatvenāntaraṅgāṃ māyāṃ nija-mādhurya-jñānaṃ tatāna | tat-prakāram āha uvāceti | māyā-manuṣyasyāśeṣa-vidyā-pracurasya narākṛti-para- brahmaṇa iti |

|| 10.45 || śrī-śukaḥ || 97 ||

English witness · section(s) 84

Anuccheda 84

As the various incarnatiosn of the Supreme Personality of Godhead are on different levels, some higher or lower, so love for the Lord is also on different levels, some kinds of love higher and others lower. The various qualities of the different stages of spiritual love (priti) show many differences. These qualities are of two basic kinds: 1. qualities that prufy the devotees' hearts (bhakta-citta-samskriya), and 2. qualities that place certain conceptions in the devotees' hearts (tad-abhimana). The first group of qualities are these: 1. love brings bliss to the devotee's heart, 2. love gives the idea "Krsna is mine", 3. love creates faith in Krsna, 4. love gives the idea that Krsna is the object of love, 5. love makes the heart melt, 6. love makes the devotee see Lord Krsna as newer and newer at every moment, and 7. love makes the devotees become wild with a sense of wonder that has no equal or superior. When it brings great bliss, spiritual love is called rati". In that stage the devotee desires to attain Lord Krsna alone. Then all other desires seem petty and insignificant. When love fills the devotee with the idea "Krsna is mine", that stage is called "prema". When that stage is reached nothing has the power to lessen or wither the devotee's love. This stage of

love, where the devotee is filled with the idea "Krsna is mine" is described in many places in the scriptures. For example, the nature of thinking "it is mine" in described in these words of the Markandeya Purana:

marjara-bhaksite duhkham yadrsam grha-kukkute na tadrn mamata-sunye kalavinke 'tha musike

"A rooster that shares the same living space with a housecat, thinks, `It is my cat', and fears that someday the cat will eat him. However, a sparrow or a rat, who do not live in the same hosue with the cat, and do not think, `It is my cat', and do not have the same fear."

The nature of thinking "it is mine" when it is manifested in loving devotional service (prema-bhakti) is seen in these words of Narada-pancaratra:

ananya-mamata visnau mamata prema-samyuta bhaktir ity acyute bhisma-prahladoddhava-naradaih

"Bhisma, Prahlada, Uddhava, and Narada were filled with devotion for the infallible Supreme Personality of Godhead, pure devotion characterized by the thought, `Lord Visnu is mine. He is all I possess'."

Here the word "ananya-mamata" means "The thought: Lord Visnu is mine. He is all I possess." This kind of rapt devotion to the Lord is also described in these words of srimad-Bhagavatam (3.25.32):

sattva evaika-manasah. . .

"The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation."

When great faith is present, love for the Supreme Lord is called "pranaya". When this state is manifest it may seem appropriate that awe, veneration, and other like sentiments would be appropriate. However, they are not manifest. When the conception that Lord Krsna is one's beloved becomes very strong, and when a great wonder of varieties of the reflection of crookedness are manifest, then loving jealous anger (pranaya- mana) is manifest. When this kind of jealous anger is manifest even the Supreme Personality of Godhead Himself feels love-filled fear born from His beloved's loving anger. When the melting of the heart becomes very prominent, the stage of love is called "sneha". In that stage from even a reflection of Lored Krsna's contact the devotee manifests great tears and other like symptoms. In this stage the devotee never becomes satiated by gazing at the beloved Krsna. The devotee also fears that some calamity may come. When in this stage of sneha,

passionate desire becomes very strong, the stage is called "raga". In that stage the devotee cannot tolerate even a moment's separation from the beloved Krsna. When the devotee associates with Lord Krsna, the devotee thinks the greatest sufferings are all happinesses, and whne the devotee cannot associate with Krsna, the devotee thinks all happiness are the greatest sufferings. When in that stage of raga the devotee sees the beloved Krsna as newer and newer at every moment, the stage is called nava-navi-bhavann anuraga". In that stage Lord Krsna and His devotee become under each other's control. In that stage is manifest great anguish of love (prema-vaicittya). Then the devotee yearsn always to be with Krsna, and in Krsna's absence the devotee trembles with grief. When the stage of anuraga is manifest in a wonderful way without equal or superior, then the devotee becomes wild with love. This stage is called maha-bhava". In that stage the devotee cannot tolerate even the blinking of the eyes that may interrupt gazing at Lored Krsna. In Lord Krsna's presence a kalpa seems like a moment, and in Krsna's absence a moment seems like a kalpa. In both of these stages the uddipta (blazing) sattvika-bhavas are all manifest. In this way the qualities that purify the heart are revealed. The different qualities that place various conceptions in the loving devotees' hearts will now be described. As theLord manifests Himself in different ways, so the devotees feel different kinds of love for Him. Some devotees think of themselves as people who receive mercy from Lord. Other devotees think of themselves as people who give mercy to the Lord. Other devotees think of themselves as the Lord's friends. Other devotees think of themselves as the Lord's female beloved. As the Supreme Lord manifests different aspects of Himself, the devotees manifest a loving relationship appropriate to the feature the Lord manifested. In this way the Lord's eternal associates each have an eternal relationship with Him. The love manifested by the devotee when the devotee thinks himself the object of the Lord's mercy is called "bhakti". When the devotee thinks of the Lord as the object of worship, then bhakti (devotion) naturally follows. This is described in the following words of the Maya-vaibhava-sastra:

sneho 'nubandho yas tasmin bahumana-purahsarah bhaktir ity ucyate saiva karanam paramesituh

"When it is based on awe and reverence, the devotees love for the Lord is called bhakti."

Here the word "sneha" means "love" in a general sense. It is does not refer to a specific stage of love. Bhakti is also described in these words of the Padma Purana:

mahitva-buddhir bhaktis tu sneha-purvabhidhiyate

"Love where the devotee is filled with awe at the Lord's greatness is called sneha-bhakti."

The sages use the word "bhakti" in a general sense to mean "love for the Supreme Personality of Godhead". Thus the word "bhakti" has a general meaning (love and devotion) and a specific meaning (love in the stage of awe and reverence) also. Some words have a general and specific meaning in this way. For example the word "jiva" has the general meaning of "living entity". However, it also has a specific meaning of "human being". In the same way, the word "bhakti" sometimes means "inetnse bhakti", or, in other words, "prema" (love). In the same way, the word "brahmana" may refer to the brahmana class in general, or it may refer to one certain especially exalted brahmana. This usage is seen in the following verse of the Pancaratra:

mahatmya-jnana-purvas tu su-drdhah sarvato-'dhikah sneho bhaktir iti proktas taya sarsty-adi nanyatha

"When love in the mood of awe and reverence becomes very strong, it is called `sneha-bhakti'. By practicing sneha- bhakti one attains sarsti and the other kinds of Vaisnava liberation. It is not otherwise."

In some situations tyhe word "bhakti" is used to describe the state of love where in his heart the devotee thinks "Krsna is mine". In this situation the priomary meaning of the word "bhakti" is the state of devotion where the devotee thinks of himself as the recipient of thje Supreme Lord's mercy. This state where the devoptee thinks of himself as receiving the Lord's mercy is of two kinds: 1. the state where the devotee considers the Lord his maintainer, and 2. the state where the devotee thinks the Lord is especially kind to him. In the state where the devotee thinks of the Lord as the maintainer, the devotee is delighted by the Lord's nature and qualities. In the state where the devotee thinks the Lord is especially kind to him, the devotee yearns to serve the Lord. Then the devotee considers devotional service his great good fortune. His heart melts with devotion to the Lord. He spontaneously wishes to help and please the Lord. These devotees are of two kinds: 1. the devotees who do not think "the Lord is mine", and 2. the devotees who do think "the Lord is mine". The devotees who delight in thinking of the Lord as the Paramatma or Parabrahma do not think "the Lord is mine". These are the jnani-bhaktas (devotees whose conceptions are mixed with jnana). Amongst them sri Sanaka and the four Kumaras are the most prominent. Their idea, that "the Lord is not mine". is expressed in these words:

saty api bhedapagame natha tavaham na mamakinas tvam samudro hi tarangah kvacana samudro na tarangah

"O Supreme Lord, I am Yours, but You are not mine. You are like the ocean, and I am like a wave in the ocean. The wave is the property of the ocean, but the ocean is never the property of the wave."

As one gazes at the moon but does not think "the moon is mine", in the same way these devotees lovingly see the Lord, but do not think "the Lord is mine". These devotees are favorably inclined to the Lored. They offer prayers to Him and perform other like activities for Him. Still, their love for Him is called "jnana-bhakti", for they see HIm as the Brahman. Their relationship with Him is also called santa-rasa", for peacefulness (santi) is prominent amongst them. The Supreme Lord Hismelf describes them in these words of srimad-Bhagavatam (11.19.36):

samo man-nisthata buddheh

"They are peaceful, and their intelligence is devoted to Me."

Now we will consider the devotees who, thinking themselves the recipients of the Supreme Lord's mercy, also think the Lord is mine". These devotees think, "the Lord is ours". Their conception is described in these words of the Pancaratra (previously quoted here in anuccheda 84):

ananya-mamata. . .

"Bhisma, Prahlada, Uddhava, and Narada were filled with devotion for the infallible Supreme Personality of Godhead, pure devotion characterized by the thought, `Lord Visnu is mine. He is all I possess'."

Bhisma, Prahlada, Uddhava, Narada, and many other devotees think in this way. However, Sanaka-kumara and the other jnana-bhaktas do not think in this way. In this way the devotees who think themselves the recipients of the Lord's mercy also think, "the Lord is mine". The devotees who think themselves the recipients of the Lord's mercy are of three kinds: 1. the devotees who think themselves protected (palya) by the Lord, 2. the devotees who think themselves servants (bhrtya) of the Lord, and 3. the devotees who think themselves objects of the Lord's affection (lalya). Now we will considsr, one by one, the natures of these various kinds of devotees. The devotees who think the Lord is their protector are the citizens of Dvaraka and other like devotees. The devotees who think they should serve the Lord are the Lord's servants, like Daruka. The devotees who think they are objects of the Lord's affection are devotees who think of Him as their superior, devotees like His sons Pradyumna and Gada. These three kinds of devotees all have priti-bhakti (loving devotion) for the Lord. The previously described jnana- bhaktas are inferior, for their knowledge of the Lord is covered. The devoteeswho think"the Lord is mine" are superior. Their love for the Lord is greater. This is explained in srila Rupa Gosvami's Bhakti-rasamrta-sindhu. Now these different kinds of devotion will be considered. In the devotion wehre one thinks oneself protected by the Lord on thinks the Lord one's shelter. In the devotion where one thinks oneself the Lord's servant, one has

the conception of being a servant. In the devotion where one thinks onself the object of the Lord's affection one is humble and respectful before the Lord. It is implied here that these kinds of devotion to the Lord are filled with the idea that the Lord is one's superior and with reverent activities such as bowing down to offere respects. However, reverence is not considered the essence of this kind of devotion, for without the specific conceptions these devotees have (of being personally proetcted by the Lord, personally serving Him, or personally loved by Him) mere reverent loving loving devotion is only ordinary loving devotion (bhakti-samanya) to the Lord and not the exalted devotion of these personal associates of the Lord. In the conception that the devotee gives his mercy to the Lord, the devoptee thinks, "the Lord is my son", or has another similar idea. This kind of love is called "vatsalya". The word [vatsalya" is derived from the word "vatsa" (calf). As one may be affectionate to a calf, so parents may be affectionate to their children and hug the children, holding them to their chests. This kind of love is called "vatsalya" (parental love). This kind of relationship is filled with love. They who know the nature of rasa call this vatsalya-rasa. This state, and this derivation of the word "vatsalya" are seen in these words describing Devahuti when she was separated from her son (srimad-Bhagavatam 3.33.21):

vatse gaur iva vatsala

"Devahuti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her hearet was cleansed of all dirt, she weas very aggrieved at the loss of her son, just as a cow is affected when her calf dies."

The sentiments of vatsalya-rasa are also felt by the king and queen of Vraja and many other devotees as well. When the devotee thinks: "Krsna is my equal in charm and virtues. Therefore without limit I love Him as a friend", that kind of love is called "maitra priti". When the devotee thinks: "Krsna and I enjoy many nectar pastimes together without limit. Therefore I love Him as a friend", that kind of love is called "sakhya priti". Lord Krsna's friends (mitras), therefore, are of two kinds: 1. suhrts, and 2. sakhas. Yudhisthira, Bhisma, and Draupadi are counted among the suhrts. Arjuna and sridama are counted among the sakhas. When the devotee thinks: "Krsna is my beloved", that is called "kanta-bhava". This love of a female devotee for her beloved Krsna is described in Bhakti-rasamrta-sindhu (2.5.36) in the definition of the word "priyata". Ordinary scholars call this by the word "rat". They say the gopis' love for Lord Krsna is like ordinary material lust, and to describe that love they use the word "kama" (lust). However the gopis' love is very different from material lust. It is far superior. Ordinary material lust has ordinary material desires at its heart. Ordinary material love is characterized by the desire for pleasant contact with material sense objects. The activities that come from these two (material lust and material love) are the same, for both are based on the desire to please one's own self. When the

desire to please the beloved is manifest as a secondary goal, after pleasing one's own self, that is called material love. Pure love (suddha- priti) is when the desire to please the beloved becomes the true goal of the lover. When the prinary goal is to please the beloved, that state is called by the word "priti" (love). As the happiness of material pleasure and material love are similar, although the happiness of love is superior, so the desires of material lust and material love are similar, although the desires of material love are superior. In the same way the desires of exalted, spiritual lust and exalted, spiritual love love are similar, although the desires of exalted, spiritual love are superior. An example of exalted, spiritual love is seen in the following words of srimad-Bhagavatam (10.31.19):

yat te sujata-caranamburuham stanesu bhitah sanaih priya dadhimahi karkasesu. . .

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

In this verse is seen exalted pure love, where the lover desires the happiness of the beloved. This love is exalted because its desires are exalted. Kubja and others feel spiritual lust to enjoy with Krsna This kind of lust is not material. When spiritual lust is present, then material lust cannot remain. This is confirmed by these words of srimad-Bhagavatam (10.33.39):

vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito nusrnuyad atha varnayed yah bhaktim param bhagavati pratilabhya kamam hrd-rogam asv apahinoty acirena dhirah

"Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart."

Hearing these pastimes quickly removes material lust, even from people separated by a long time or a great physicial distance from these pastimes. Then these pastimes grant spiritual love to the hearers. Material lust will never return to those hearers. Instead, exalted spiuritual love will stay with them. Mud is not washed away by more mud. Nor is love created by a lack of love. The Supreme Lord is greatly pleased by this pure love. This is seen in the following words of srimad-Bhagavatam (10.22.18):

bhagavan ahata viksya suddha-bhava-prasaditah

"When the Supreme Lord saw how the gopis were struck with embarrassment, He was satisfied by their pure loving affection."

Even though He isd the crest-jewel of all self-satisfied persons, the Supreme Lord is delighted by His devotees' pure love. This is seen in the following words of srimad-Bhagavatam (10.33.19):

krtva tavantam atmanam. . .

"Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self- satisfied, playfully enjoyed their company."

The Supreme Lord is controlled by His devotees' pure love. This is seen in the following words of srimad-Bhagavatam (10.32.22):

na paraye 'ham niravadya-samyujam. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

In this verse the word "niravadya (spotless service) shows the purity of the gopis' love, the word "sva-sadhu- krtyam" (able to repay My debt) show the exalted nature of their love, and the words "na paraye" (I am not able) show how the Supreme Lord is controlled by their love. That the gopis' are the most exalted of all the pure lovers of the Supreme Lord is seed in these words spoken by sri Uddhava in srimad-Bhagavatam (10.47.58):

vanchanti yad bhava-bhiyo munayo vayam ca

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"

Therefore the gopis' love, where they think of the Supreme Lord as their paramour is the highest of all. In this way spiritual love (priti) has five basic conceptions: 1.jnana- bhakti (dveotion mixed with knowledge, or santa-rasa), 2. bhakti (devotion in the mood of servitude), 3. vatsalya (parental love), 4. maitri (friendship), and 5. kanta-bhava (conjugal love). Sometimes mixtures of these five conceptions are present. sri Bhisma and others are situated in a mixture of santa-rasa and servitude. sri Yudhisthira is situated in parwental love and well-wishing friendship (sauhrdya). sri Bhima is situated in parental love and pastime-friendship (sakhya). sri Kunti is situated in servitude and parental love. sri Vasudeva and Devaki are situated in parental love and servitude. In this way various

mixtures may be seen. sri Uddhava is situated in a mixture of servitude and friendship. The Supreme Personality of Godhead Himself describes this in these words of srimad-Bhagavatam (11.11.49):

tvam me bhrtyah suhrt sakha

"O Uddhava, you are My servant, well-wisher, and friend."

Lord Balarama is situated in a mixture of friendship and parental love. Lord Balarama's mixture of friendship and parental love is seen in these words of srimad-Bhagavatam (10.15.14-15):

kvacit krida-parisrantam gopotsangopabarhanam svayam visramayaty aryam pada-samvahanadibhih

"When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Krsna would help Him relax by personally massaging His feet and offering other services."

nrtyato gayatah kvapi valgato yudhyato mithah grhita-hastau gopalan hasantau prasasamsatuh

"Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Krsna and Balarama, standing nearby hand in hand, would glorify Their friends' activities and laugh."

Lord Balarama is also situated in the conception of servitude. This is seen in the following words spoken by Lord Balarama Himself in srimad-Bhagavatam (10.13.37):

prayo mayastu me bhartur

"This must be the illusory energy of My master, Lord Krsna, for who else can bewilder Me?"

In Vraja Lord Balarama's main rasa is friendship. Within that friendship servitude and parental love are also manifest. There friendship is Lord Balarama's main rasa because there from early childhood Krsna and Balarama played together. However, in the Yadus' city of Dvaraka, Lord Balaraama's main rasa is servitude, and His feelings of parental love and servitude are manifested within the rasa of servitude. There servitude is Lord Balarama's main rasa because in Dvaraka Lord Krsna manifested pastimes of opulence (aisvarya). Also, in Vraja Lord Balarama was considered like Lord Krsna's elder brother, for Krsna's and Balarama's fathers, Nanda and Vasudeva, were brothers. Because Nanda gave protection to Him, Lord Balarama considered Nanda Maharaja His father. This is

described in the following words spoken by Maharaja Vasudeva to Maharaja Nanda in srimad- Bhagavatam (10.5.27):

bhratar mama sutah kaccin matra saha bhavad-vraje tatam bhavantam manvano bhavadbhyam upalalitah

"My son Baladeva, being raised by you and your wife, Yasoda-devi, considers you His father and mother. Is He living very peacefully in your home with His real mother, Rohini?"

That Lord Balarama was considered Lord Krsna's elder brother is also seen in these words spoken by Morher Yasoda to Lord Krsna in srimad-Bhagavatam (10.8.34):

vadanti tavaka hy ete kumaras te 'grajo 'py ayam

"This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarama."

The queens at Dvaraka are situated in the conjugal rasa mixed with servitude. The gopis of Vraja are situated in the conjugal rasa mixed with friendship. When spiritual love (priti) is manifest without the specific conceptions of the different rasas, then that love is ordinary spiritual love (samanya priti). It is manifest among the devotees who are not yet qualified to relate to the Lord in one or more of the rasas. An example of this kind of love is seen in the following description of the people of Mithila and other places (srimad-Bhagavatam 10.86.20):

anarta-dhanva-kuru-jangala-kanka-matsya- pancala-kunti-madhu-kekaya-kosalarnah anye ca tan-mukha-sarojam udara-hasa- snigdheksanam nrpa papur drsibhir nr-naryah

The men and women of Anarta, Dhanva, Kuru-jangala, Kanka, Matsya, Pancala, Kunti, Madhua, Kekaya, Kosala, Arna, and many other kingdoms drank with their eyeas the nectarean beauty of Lord Krsna's lotuslike face, which was graced with generous smiles and affectionate glances."

These devotees do not have the conception "The Supreme Lord is mine". Their affection for the Lord is in the ordinary santa-rasa (samanya-santi), which is also called tatastha-santi (santa-rasa on the borderline). Their affection for the Lord is called "tatastha priti". The Lord's personal associates are other persons. The love felt by the Lord's personal associates is abundantly filled with the idea, "the Supreme Lord is mine". Amongst these personal associates of the Lord are included the Lord's servants (bhrtya) and persons who are protected (palya) by the Lord. These two kindsof personal associates of the Lord are situated in the rasa of servitude. Their love for the Lord is called

sambhrama-priti" (love filled with reverence). The Lord's relatives are objects of the Lord's affection. Their love for the Lord is called "bandhava-priti" (the love of a relative). These different rasas and kinds of love are described by Lord Kapila in thesen words of srimad-Bhagavatam (3.25.38):

yesam aham priya atma sutas ca sakha guruh suhrdo daivam istam

"The devotees accept Me as their friend, their relative, their son, perceptor, benefactor, and Supreme Deity."

In this verse the word "priyah" means beloved", "atma" means "the Supersoul", "sutah" means "son, nephew, younger brother, ort other like relative", "sakha" means "an affectionate friend with whom one enjoys pastimea", guruh" means "father or other superior", suhrdah" refers to two kinds of friends: 1. a friend with whom one has a special relation, and 2. a friend for whom one wishes limitless good fortune. This list is given with the most intimate relationships given first. Here "daivam istam" means "the Deity of whom one takes shelter" or "the Deity one serves". When these rasas are absent, then spiritual love is of the ordinary (samanya) kind. Now the previously described bhavas, beginning with rati, will be described. Rati is described in these words of srimad-Bhagavatam (1.5.26-27):

tatranv-aham krsna-kathah pragayatam anugrahenasrnavam manoharah tah sraddhaya me 'nupadam visrnvatah priya-sravasy anga mamabhavad rucih

"O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe thw attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

tasmims tada labdha-rucer maha-mate priya-sravasy askhalita matir mama yayaham etat sad-asat sva-mayaya pasye mayi brahmani kalpitam pare

"O great sage, as soon as I got a taste of the Supreme Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that i had accepted gross and subtle coverings, for both the Lord and I are transcendental."

Here the word "mayi" means "in a single pure individual soul", and "pare brahmani" means "In the Supreme, who is the sum total of everything". These words were spoken by sri Narada to sri Vyasa.

Prīti · Sanskrit §98 · English §85

[९८]

तद् एवं पारमैश्वर्यस्य भक्तौ यत् क्वचिद् उद्दीपनत्वं, तत् तु सम्भ्रम-गौरवादि तद्-अवयवस्यैव । तत्राप्य् अवयविनि प्रीत्यंशे तु माधुर्यस्यैवोद्-दीपनत्वम् । उभय-समाहारस्य पुनः परमेश्वर- (पगे ५६) भक्ति-जनकत्वम् इति विवेक्तव्यम् ।

तद् एवं माधुर्यस्यैव प्रीति-जनकत्वे स्थिते तद्-अनुभवश् च श्रीमद्- गोकुलस्य स्वभाव-सिद्धः । आगन्तुकः खल्व् ऐश्वर्यानुभवः । तथैव श्री-गोवर्धनोद्धरणानन्तरे-

एवं-विधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते । अतद्-वीर्य-विदः प्रोचुः समभ्येत्य सु-विस्मिताः ॥ [भ्प् १०.२६.१] इत्य्-आद्य्-

अध्याये,

दुस्त्यजश् चानुरागो ऽस्मिन् सर्वेषां नो व्रजौकसाम् । नन्द ते तनये ऽस्मासु तस्याप्य् औत्पत्तिकः कथम् ॥ [भ्प् १०.२६.१३]

इति श्री-गोप-गण-प्रश्ने, श्री-व्रजेश्वरेण च तद्-ऐश्वर्यम् आप्त-वाक्य- द्वारैव तेषां समाधानायोक्तं, माधुर्यं तु स्वानुभव-सिद्धत्वेन व्यञ्जितम् । यथाह-

श्रूयतां मे वचो गोपा व्येतु शङ्का च वो ऽर्भके । एनं कुमारम् उद्दिश्य गर्गो मे यद् उवाच ह ॥ [भ्प् १०.२६.१५] इत्य् आदि,

इत्य् अद्धा मां समादिश्य गर्गे च स्व-गृहं गते । मन्ये नारायणस्यांशं कृष्णम् अक्लिष्ट-कारिणम् ॥ [भ्प् १०.२६.२३] इत्य् अन्तम् ।

अथ गर्गो मां यद् उवाच ह इति शब्द-द्वारा परोक्षं ज्ञानम् उक्तम् । तत्रापि मन्ये इति वितर्क एव । अर्भक-कुमार-शब्द-प्रयोगस् तु बाल-भाव- मय-माधुर्ये स्व-स्वभावानुभवस्य सूचक इत्य् अवगम्यते ।

॥ १०.२६ ॥ श्री-व्रजेश्वरः ॥ ९८ ॥

[98]

tad evaṃ pāramaiśvaryasya bhaktau yat kvacid uddīpanatvaṃ, tat tu sambhrama-gauravādi tad-avayavasyaiva | tatrāpy avayavini prītyaṃśe tu mādhuryasyaivod-dīpanatvam | ubhaya-samāhārasya punaḥ parameśvara- (page 56) bhakti-janakatvam iti vivektavyam |

tad evaṃ mādhuryasyaiva prīti-janakatve sthite tad-anubhavaś ca śrīmad- gokulasya svabhāva-siddhaḥ | āgantukaḥ khalv aiśvaryānubhavaḥ | tathaiva śrī-govardhanoddharaṇānantare-

evaṃ-vidhāni karmāṇi gopāḥ kṛṣṇasya vīkṣya te | atad-vīrya-vidaḥ procuḥ samabhyetya su-vismitāḥ || [BhP 10.26.1] ity-ādy-

adhyāye,

dustyajaś cānurāgo 'smin sarveṣāṃ no vrajaukasām | nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham || [BhP 10.26.13]

iti śrī-gopa-gaṇa-praśne, śrī-vrajeśvareṇa ca tad-aiśvaryam āpta-vākya- dvāraiva teṣāṃ samādhānāyoktaṃ, mādhuryaṃ tu svānubhava-siddhatvena vyañjitam | yathāha-

śrūyatāṃ me vaco gopā vyetu śaṅkā ca vo 'rbhake | enaṃ kumāram uddiśya gargo me yad uvāca ha || [BhP 10.26.15] ity ādi,

ity addhā māṃ samādiśya garge ca sva-gṛhaṃ gate | manye nārāyaṇasyāṃśaṃ kṛṣṇam akliṣṭa-kāriṇam || [BhP 10.26.23] ity antam |

atha gargo māṃ yad uvāca ha iti śabda-dvārā parokṣaṃ jñānam uktam | tatrāpi manye iti vitarka eva | arbhaka-kumāra-śabda-prayogas tu bāla-bhāva- maya-mādhurye sva-svabhāvānubhavasya sūcaka ity avagamyate |

|| 10.26 || śrī-vrajeśvaraḥ || 98 ||

English witness · section(s) 85

Anuccheda 85

The stage of spiritual love called "prema" is described in these words of srimad-Bhagavatam (10.60.51):

upalabdham pati-prema pativratyam ca te 'naghe yad-vakyais calyamanaya na dhir mayy apakarsita

"O sinless one, I have now seen firstahand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me."

In this verse the phrase "na dhir mayy apakarsita" means "your mind could not be pulled away from Me." This means: "Even though you feareed that My words of renunciation would leave to My abandoning You, your love for Me did not decrease." This means "As you have always loved Me in the past, so you love Me now in the present". This verse was spoken by the Supreme Personality of Godhead to Rukmini-devi.

Prīti · Sanskrit §99–100 · English §86

[९९]

तथा मत्-कामा रमणं जारम् अस्वरूप-विदोऽबलाः [भ्प् ११.१२.१३] इति श्री- भगवता चोक्तम् । न चैवं तेषाम् अज्ञानं च वक्तव्यम् । माधुर्य- ज्ञानेनैव परम-भगवत्ता-ज्ञान-सद्-भावात् । यत एव तेषाम् अन्यत्रानावेशः । यद् एव खल्व् आत्मारामाणाम् अपि मोदनम् । न च सर्वापि भगवत्ता सर्वेणोपास्यते अनुभूयते वा । अपि तु स्व-स्वाधिकार-प्राप्तैव अनन्तत्वाद् अनुपयुक्तत्वाच् च । अतएव वेदान्तेऽपि गुणोपासना-वाक्येषु तत्-तद्-विद्यायां गुण-समाहारः पृथक् पृथग् एव सूत्र-कारेण व्यवस्थापितः । तथैवोक्तं-

यस्य यस्य हि यः कामस् तस्य तस्य ह्य् उपासनम् । तादृशानां गुणानां च समाहारं प्रकल्पयेत् ॥ इति ।

तथा मल्लानाम् अशनिः [भ्प् १०.४३.१७] इत्य् आदौ च टीका चूर्णिका-तत्र च शृङ्गारादि-रस-कदम्ब-मूर्तिर् भगवांस् तत्-तद्-अभिप्रायानुसारेण बभौ, न साकल्येन सर्वेषाम् इत्य् आह इत्य् एषा । अत्र परम-तत्त्वतया जानताम् अपि न सम्यग्-ज्ञानम् इत्य् आयातम् । युक्तं चेदं तत्-तन्-माधुर्य- विशेषाननुभवात् । माधुर्यानुभाविनां भक्तानां तु - यस्यास्ति भक्ति भगवत्य् अकिञ्चना सर्वैर् गुणैस् तत्र समासते सुराः [भ्प् ५.१८.१२] इत्य् आदि- न्यायेनानादृतम् अपि सर्वं ज्ञानं समय-प्रतीक्षकम् एव स्यात् । पूर्वत्रैव पद्ये तेषां परम-विद्वत्ताम् अभिप्रैति । यथा -

मल्लानाम् अशनिर् नृणां नर-वरः स्त्रीणां स्मरो मूर्तिमान् गोपानां स्व-जनो ऽसतां क्षिति-भुजां शास्ता स्व-पित्रोः शिशुः । मृत्युर् भोज-पतेर् विराड् अविदुषां तत्त्वं परं योगिनां वृष्णीनां पर-देवतेति विदितो रङ्गं गतः साग्रजः ॥ [भ्प् १०.४३.१७]

अत्र खलु पद्ये त्रिविधा जना उक्ताः प्रतिकूल-ज्ञानाः, मूढाः, विद्वांसश् च । तत्र निरुपाधि-परम-प्रेमास्पदता-स्वभावे तस्मिन् विरोध-लिङ्गेन मल्लानां कंस-पक्षीयासत्-क्षिति-भुजां कंसस्य च प्रतिकूल-ज्ञानत्वं बोध्यते । विराड् अविदुषाम् इति पृथग्-उपादानेन (पगे ५७) विराट्त्व-ज्ञानिनाम् एव मूढत्वम् । पारिशेष्य-प्रमाणेनान्येषां तु विद्वत्तैव । तत्र विराट्त्वं नाम विराद्-अंशे-भौतिक-देहत्वं यत्-किञ्चिन्-नर-दारकत्वम् इत्य् अर्थः । अतस् तत्र मूढता । ते च भगवद्-याच्ञाम् अश्रद्दधानैर् याज्ञिक- विप्रैः सदृशाः ।

केचित् तद्-अवज्ञातारो न द्वेष्टारो न च प्रीयमाणाः । अत्र तेषां भौतिकत्व- स्फूर्तौ भक्तानां जुगुप्सां

जायत इति बीभत्स-रसश् च भगवता पोष्यते । नर-वरत्वे तु तन्-माधुर्य-प्रभावयोर् अंशेनैव नरेषु तस्य श्रेष्ठत्वम् अनुभूतम् इति तद्-अनुभव-सद्-भावात् साधारण-नृणाम् अपि विद्वत्ता । अतएव च सामान्य-भक्ताः । यथैव तेषां प्रीतिर् वर्णिता ।

निरीक्ष्य ताव् उत्तम-पुरुषौ जना मञ्च-स्थिता नागर-राष्ट्रका नृप । प्रहर्ष-वेगोत्कलितेक्षणाननाः [भ्प् १०.४३.२०] इत्य् आदिना ।

एतेषां प्रजात्वेऽपि प्रायस् तदानीम् अजात-ममत्वान् न पाल्यान्तः-प्रवेशः । अथैवं तेषाम् अपि विद्वत्तायाम् अन्येषां सुतराम् एव सा । तत्रापि किम् उत श्री-गोपानां । तथा हि तत्र नृणां सामान्य-भक्तानां योगिनां तल्-लीला- दिदृक्षा-गताकाशादि-स्थित-चतुःसन-प्रभृति-ज्ञानि-भक्तानां च ममत्व- सूचक-पद-विन्यासो न कृतः । तथा- तद् बलाबलवद् युद्धं समेताः सर्व-योषितः । ऊचुः परस्परं राजन् सानुकम्पा वरूथशः ॥ [भ्प् १०.४४.६] इत्य् आदौ ।

क्व व्रज-सार-सर्वाङ्गौ [भ्प् १०.४४.८] इत्य् आदि-तद्- वाक्योदाहृतानुकम्पामय-परम-प्रीति-विकाराणां नाना-भाव-स्त्रीणां मध्ये स्मरत्वेन विदित-कृष्णानां गोप्यस् तपः किम् अचरन् [भ्प् १०.४४.१४] इत्य् आदिक-गिरां स्त्री-विशेषाणां कान्त-भावाख्य-प्रीतेर् लोक-प्रसिद्ध- स्मरेणापि मिश्रत्वेन श्री-व्रज-देवीवच् छुद्धत्वाभावः । तत्-काल- दृष्टत्वेन ममत्वाभावश् चागतश् च । वृष्णि-पितृ-गोपानां तु तत्-तच्- छब्दैर् ममता-विशेषः सूचितः ।

तस्माद् एतेष्व् एव परम-माधुर्यानुभवेषूत्तमत्वं मतम् । तत्र च गोपानां स्वजनो वृष्णीनां पर-देवतेत्य् अनेन श्री-गोपानां बान्धव- भावापादक-माधुर्य-ज्ञानं स्वाभाविकं, वृष्णीनां तु पर-देवताभावापादकैश्वर्य-ज्ञानं स्वाभाविकम् इत्य् अङ्गीकृतम् । सम्बन्धाद् वृष्णयः [भ्प् ७.१.३०] इति तु तथा गौणस्यापि बन्धु-भावस्य तद्-अनुगतौ स्वतः प्राबल्यापेक्षयोक्तम् ।

किं च, तेषु यथा कंसादयः प्रतिकूल-ज्ञाना वृष्ण्य्-अधमाः । तथैवाविद्वांसः शतधन्व-प्रभृतयः सन्ति । तद्-अपेक्षयैव न यं विदन्त्य् अमी भूपा एकारामाश् च सात्वताः [भ्प् १०.८४.२३] इत्य् आदिकं ज्ञेयम् ।

अत उत्तम-वृष्णितया सामान्यतो लब्धम् ऐश्वर्य-ज्ञानम् उत्तमम् एव श्री- वसुदेव-देवक्योः सम्मतम् । ततः तत्-संसृष्टत्वेऽपि लीला-विशेषाद् एव पित्रोः शिशुर् इत्य् अनेन माधुर्य-ज्ञानं व्यज्यते । अतो गौणत्वाद् एव -

नातिचित्रम् इदं विप्रा वसुदेवो बुभुत्सया । कृष्णं मत्वार्भकं यन् नः पृच्छति श्रेय आत्मनः ॥ [भ्प्

१०.८४.३०] इत्य् आदौ श्री-नारदेन तन्

नानुमोदितम् ।

राज्ञा तु स्वाभाविकत्वात् श्री-व्रजेश्वरयोस् तद्-अनुमोदितम् । नन्दः किम् अकरोद् ब्रह्मन् [भ्प् १०.८.४६] इत्य् आदौ । तयोर् ऐश्वर्य-ज्ञानस्य स्वाभाविकत्वं च जन्म-क्षणम् आरभ्य तादृश-स्तुत्य्-आदौ प्रसिद्धम् । अतएवअ पितराव् उपलब्धार्थो विदित्वा [भ्प् १०.४५.१] इत्य् अत्र टीका-कारैर् अपि तयोर् ऐश्वर्य-ज्ञानं सिद्धम् एव । पुत्रतया प्रेम तु दुर्लभम् इत्य् उक्तम् । तथा श्री-गोपानां स्वजनत्वं सामान्यतो निर्दिष्टम् । तच् च वृष्णि- कंसादिवन् न व्रजे क्वचिद् अपि (पगे ५८) जने व्यभिचरति-

आबाल-वृद्ध-वनिताः सर्वे ऽङ्ग पशु-वृत्तयः । निर्जग्मुर् गोकुलाद् दीनाः कृष्ण-दर्शन-लालसाः ॥ [भ्प् १०.१६.१५] इत्य् आदि-

दर्शनात् ।

तद् एवं सति स्वयम् एव गोप-राजे कदाप्य् अव्यभिचारि-वात्सल्ये वैशिष्ट्यम् आयातम् इति तस्यापि शिशुर् इति किं वक्तव्यम् इति भावः ।

॥ १०.४३ ॥ श्री-शुकः ॥ ९९ ॥

[१००]

तद् एवं परम-माधुर्यातिशयानुभव-स्वभावत्वेन परम-ज्ञानित्वम् एव श्री-गोपालानाम् अङ्गीकृतम् । अतएव दृष्ट-चतुर्भुजाद्य्-अनन्त-तद्- आविर्भावेनापि ब्रह्मणा तेषाम् आलम्बनं रूपम् एव निजालम्बनीकृतम् नौमीड्य तेऽभ्र-वपुषे [भ्प् १०.१४.१] इत्य् आदिना । तेषाम् अपि यत्- स्वभावत्वेनैव चागन्तुकाद् अन्य-ज्ञानात् नासौ प्रीतिर् व्यभिचरति । प्रत्युत तद् एव तिरस्करोति । तेनानतराय-प्राये वर्धते च विषयिणां विषय-प्रीतिर् इव । यतो विषयिणां विषयेषु स-दोषत्वे श्रुते दृष्टेऽपि राग-प्राप्त-गुणवत्त्व-बुद्धिः प्रबला दृश्यते । तथैवोक्तं - या प्रीतिर् अविवेकानां [विप् १.२०.१९] इति । अत्र च श्री-सङ्कर्षणं प्रति श्रीमन्-नन्द-यशोदा- वचनम्-

चिरं नः पाहि दाशार्ह सानुजो जगद्-ईश्वरः । इत्य् आरोप्याङ्कम् आलिङ्ग्य नेत्रैः सिषिचतुर् जलैः ॥

[भ्प् १०.६५.३] इत्य्-आदि ।

येन वसुदेव-पुत्रत्वे क्षत्रियत्वे परमेश्वरत्वे च व्यक्ते श्री- बलदेवस्यापि तत्-पुत्रोचित-भावो नान्यथा ज्ञातः । यथा तत्-पूर्वम् उक्तम्-

बलभद्रः कुरु-श्रेष्ठ भगवान् रथम् आस्थितः । सुहृद्-दिदृक्षुर् उत्कण्ठः प्रययौ नन्द-गोकुलम् ॥

परिष्वक्तश् चिरोत्कण्ठैर् गोपैर् गोपीभिर् एव च । रामो ऽभिवाद्य पितराव् आशीर्भिर् अभिनन्दितः ॥ [भ्प् १०.६५.१-२] इति ।

परमैश्वर्यादि-ज्ञान-स्वभावानाम् अपि प्रीति-प्राबल्य-मये तत्-तिरस्कारो दृश्यते । यथा श्री-देवहुत्याः-

वनं प्रव्रजिते पत्याव् अपत्य-विरहातुरा । ज्ञात-तत्त्वाप्य् अभून् नष्टे वत्से गौर् इव वत्सला ॥ [भ्प् ३.३३.२१] इति ।

श्री-देवकी-देव्याः-समुद्विजे भवद्-धेतोः कंसाद् अहम् अधीरधीः [भ्प् १०.२.२९] इति ।
श्री-युधिष्ठिरस्य-

अजात-शत्रुः पृतनां गोपीयाय मधु-द्विषः । परेभ्यः शङ्कितः स्नेहात् प्रायुङ्क्ते चतुरङ्गिणीम् ॥ [भ्प् १.१०.३२]

इयं च तस्य प्रशंसाम् अर्थम् एवोक्तम्- अथ दूरागतान् शौरिः कौरवान् विरहातुरान् । संनिवर्त्य दृढ-स्निग्धान् प्रायाद् स्व-नगरीं प्रियैः ॥ [भ्प् १.१०.३३] इत्य् उक्त-वाक्येऽपि तादृग्- अभिप्रायात् ।

तथा श्री-सङ्कर्षणस्य च- श्रुत्वैतद् भगवान् रामो विपक्षीय-नृपोद्यमम् । कृष्णं चैकं गतं हर्तुं कन्यां कलह-शङ्कितः ॥

बलेन महता सार्धं भ्रातृ-स्नेह-परिप्लुतः । त्वरितः कुण्डिनं प्रागाद् गजाश्व-रथ-पत्तिभिः ॥ [भ्प् १०.५३.२०-२१]

भगवान् सर्वज्ञोऽपीत्य् अर्थः । अतएव कृष्णं महा-बक-ग्रस्तं दृष्ट्वा रामादयोऽर्भकाः [भ्प् १०.११.४९] इत्य् आदिकम् अपि ।

तद् एवं माधुर्य-ज्ञानस्यैव बलवत्-सुखमयत्वे स्थिते तस्मिंश् च श्री- गोपानाम् एव स्वाभाविकतया लब्धे ब्रह्मत्वेश्वरत्वानुभवम् अतिक्रम्य तेषाम् एव भाग्येन श्री-शुकदेवोऽपि युक्तम् एव चमत्कृतिम् अवाप -इत्थं सतां ब्रह्म-सुखानुभूत्या [भ्प् १०.१२.११] इत्य् आदौ, नेमं विरिञ्चो न भवः [भ्प् १०.९.२०] इत्य् आदौ, नायं सुखाप इत्य् आदिकस्य गोपिका-सुत [भ्प् १०.९.२१] अत्र, नायं श्रियोऽङ्ग [भ्प् १०.४७.६०] इत्य् आदौ च । क्वचिच् च तादृश- स्वभावेषु तेष्व् ऐश्वर्य-प्रकटनम् अपि विस्मय-द्वारा माधुर्य-ज्ञानम् एव पुष्णाति । अस्माकं पुत्रादि (पगे ५९) रूपोऽयं कथम् ईदृश-क्रियावान् इति । तथा-

नन्दादयस् तु तं दृष्ट्वा परमानन्द-निर्वृताः । कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः ॥ [भ्प् १०.२८.१७] इत्य् आदि ।

तद् एवं शुद्धत्वाच् छ्री-गोकुल-बालिकानाम् एव प्रीतिः प्रशस्ता । यथोक्तं एषां घोष-निवासिनाम् उत भवान् [भ्प् १०.१४.३५] इति । यत्रैव पशूनाम् अपि परमः स्नेहो दृश्यते । यथा काली-ह्रदावगाहे-

गावो वृषा वत्सतर्यः क्रन्दमानाः सुदुःखिताः । कृष्णे न्यस्तेक्षणा भीता रुदत्य इव तस्थिरे ॥ [भ्प् १०.१६.११] इति ।

तथा तत उत्थाने नरा गावो वृषा वत्सा लेभिरे परमां मुदाम् [भ्प् १०.१७.१६] इति । तथा स्थावराणाम् अपि तत्रैव कृष्णं समेत्य लब्धेहा आसन् शुष्का नगा अपि [भ्प् १०.१७.६५] इति ।

अतएव श्री-ब्रह्मणापि प्रार्थितम्- तद् भूरि-भाग्यम् इह जन्म किम् अप्य् अटव्यां यद् गोकुलेऽपि कतमाङ्घ्रि-रजोऽभिषेकम् । [भ्प् १०.१४.३४] इति ।

तद् एवं परम-माधुर्यैक-ज्ञान-निधौ श्रीमति गोकुलेऽपि अनुगता बान्धवाश् चेति द्विविधानां तत्-प्रियाणां मध्ये ममता-विशेष-धारित्वाद् अन्त्यानां महान् एवोत्कर्षः । यथोक्तं - अहो भाग्यम् अहो भाग्यम् [भ्प् १०.१४.३२] इत्य् आदिना । अत्र व्रजौकसां कनिष्ठेष्व् अपि तेन मित्रतया स्वीकार इति यद् उच्यते तत् खलु मित्रतायाः प्रशंसाम् एवावहतीति ।

अथ तेष्व् अपि सखीनां तावद् उत्कर्षम् आह-

इत्थं सतां ब्रह्म-सुखानुभूत्या दास्यं गतानां पर-दैवतेन । मायाश्रितानां नर-दारकेण साकं विजह्रुः

कृत-पुण्य-पुञ्जाः ॥ [भ्प् १०.१२.११]

सतां ज्ञानिनां ब्रह्मत्वेन स्फुरंस् तावद् विरल-प्रचारः । दास्यं गतानां- मुक्तानाम् अपि सिद्धानां नारायण-परायणः । सुदुर्लभः प्रशान्तात्मा कोटिष्व् अपि महामुने ॥ [भ्प् ६.१४.३-५] इत्य् अनुसारेण पर-दैवत्वेन स्फुरंस् ततोऽपि विरल-प्रचारः । मायाश्रितानां तु ज्ञान-भक्ति-मैत्री-हीनानां चिद्-एक-रूपत्वेन न स्फुरति । न च परमेश्वरत्वेन, न च प्रेमास्पदत्वेन । ततस् तदीयासाधारणता-स्फूर्तौ योग्यताश्रयाभावात् । अवजानन्ति मां मूढा मानुषीं तनुम् आश्रितम् [गीता ९.११] इति न्यायेन अलभ्य एवेति पाद-त्रयेण तस्योदय-मात्र- दौर्लभ्यं विवक्षितम् ।

ततश् चैवम्भूतो योऽसुलभ-स्फूर्तिः श्री-कृष्णस् तेन समं साक्षाद् एव प्रेम-भूमिकोत्कर्षम् अधिरूढेन परम-सख्येनापि विजह्रुर् इति श्री- शुकदेवस्य चमत्कारः ।

अथवा योऽयम् अहो तदानीं विषूचीनया कृपया मायाश्रितानां साधारण- जनानाम् अपि दर्शित-सर्वाकारातिक्रमित्-माहात्म्येन साक्षान् नराकृति-पर- ब्रह्मत्वेन स्फुरंस् ततोऽपि तथा तथा लब्धे लाभे बन्धु-भावस् तु तैर् न लब्धः । सखायस् तु तथाभूतेन तेन सार्धं बन्धु-भावोत्कर्ष- रूपेण सख्येन विजह्रुर् इत्य् अतस् त एव कृत-पुण्य-पुञ्जाः श्री-भगवत्- पारितोषिकानेक-सत्-कर्म-कारि-वृन्देषु परम-श्रेष्ठा इत्य् अर्थः । अतएव बान्धवान्तरेषु नेदृशं सख्यम् अस्तीति तेभ्योऽपि माहात्म्यम् आयातम् । अतएव किम् एषां सखीनां साक्षात् तेन समं प्रणय-लक्षण-हार्द- विशेषेण विहरतां (पगे ६०) भाग्यं वर्णनीयम् । ये साधारणा अपि व्रज- वासिनस् तेषाम् अप्य् आस्तां तत् तद् अन्यद् भाग्यम् । तद्-दर्शन-मात्र- भाग्यम् अपि परेषां महा-मुनीनां परम-दुर्लभम् एवेत्य् अभिप्रायेण यत्-पादांशुर् बहु-जन्म-कृच्छ्रत [भ्प् १०.१२.१२] इत्य् अनन्तर-पद्यम् अपि व्याकृत्यैतद् एव सखीनां महा-भाग्य-वर्णनं पोषणीयम् । अतएवाक्रूरेण अथावरूढ [भ्प् १०.३८.१५] इत्य् अत्र नमस्य आभ्यां च सखीन् वनौकस इति चोक्तम् ।

तद् एतत् तावद् अस्तु येषु सखिषु वत्सेष्व् अपि ब्रह्मणा हृतेषु अन्यान् सृज्यां तत् तुल्यान् दृष्ट्वा स्वयम् एवैतत् तया बभूव । तेष्व् अपि परितोषम् अप्राप्य तान् सखीन् एवानिनायेत्य् अप्य् अनुसन्धेयम् ।

॥ १०.१२ ॥ श्री-शुकः ॥ १०० ॥

[99]

tathā mat-kāmā ramaṇaṃ jāram asvarūpa-vido'balāḥ [BhP 11.12.13] iti śrī- bhagavatā coktam | na caivaṃ teṣām ajñānaṃ ca vaktavyam | mādhurya- jñānenaiva

parama-bhagavattā-jñāna-sad-bhāvāt | yata eva teṣām anyatrānāveśaḥ | yad eva khalv ātmārāmāṇām api modanam | na ca sarvāpi bhagavattā sarveṇopāsyate anubhūyate vā | api tu sva-svādhikāra-prāptaiva anantatvād anupayuktatvāc ca | ataeva vedānte'pi guṇopāsanā-vākyeṣu tat-tad-vidyāyāṃ guṇa-samāhāraḥ pṛthak pṛthag eva sūtra-kāreṇa vyavasthāpitaḥ | tathaivoktaṃ-

yasya yasya hi yaḥ kāmas tasya tasya hy upāsanam | tādṛśānāṃ guṇānāṃ ca samāhāraṃ prakalpayet || iti |

tathā mallānām aśaniḥ [BhP 10.43.17] ity ādau ca ṭīkā cūrṇikā-tatra ca śṛṅgārādi-rasa-kadamba-mūrtir bhagavāṃs tat-tad-abhiprāyānusāreṇa babhau, na sākalyena sarveṣām ity āha ity eṣā | atra parama-tattvatayā jānatām api na samyag-jñānam ity āyātam | yuktaṃ cedaṃ tat-tan-mādhurya- viśeṣānanubhavāt | mādhuryānubhāvināṃ bhaktānāṃ tu - yasyāsti bhakti bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [BhP 5.18.12] ity ādi- nyāyenānādṛtam api sarvaṃ jñānaṃ samaya-pratīkṣakam eva syāt | pūrvatraiva padye teṣāṃ parama-vidvattām abhipraiti | yathā -

mallānām aśanir nṛṇāṃ nara-varaḥ strīṇāṃ smaro mūrtimān gopānāṃ sva-jano 'satāṃ kṣiti-bhujāṃ śāstā sva-pitroḥ śiśuḥ | mṛtyur bhoja-pater virāḍ aviduṣāṃ tattvaṃ paraṃ yogināṃ vṛṣṇīnāṃ para-devateti vidito raṅgaṃ gataḥ sāgrajaḥ || [BhP 10.43.17]

atra khalu padye trividhā janā uktāḥ pratikūla-jñānāḥ, mūḍhāḥ, vidvāṃsaś ca | tatra nirupādhi-parama-premāspadatā-svabhāve tasmin virodha-liṅgena mallānāṃ kaṃsa-pakṣīyāsat-kṣiti-bhujāṃ kaṃsasya ca pratikūla-jñānatvaṃ bodhyate | virāḍ aviduṣām iti pṛthag-upādānena (page 57) virāṭtva- jñāninām eva mūḍhatvam | pāriśeṣya-pramāṇenānyeṣāṃ tu vidvattaiva | tatra virāṭtvaṃ nāma virād-aṃśe-bhautika-dehatvaṃ yat-kiñcin-nara-dārakatvam ity arthaḥ | atas tatra mūḍhatā | te ca bhagavad-yācñām aśraddadhānair yājñika- vipraiḥ sadṛśāḥ |

kecit tad-avajñātāro na dveṣṭāro na ca prīyamāṇāḥ | atra teṣāṃ bhautikatva- sphūrtau bhaktānāṃ jugupsāṃ jāyata iti bībhatsa-rasaś ca bhagavatā poṣyate | nara-varatve tu tan-mādhurya-prabhāvayor aṃśenaiva nareṣu tasya śreṣṭhatvam anubhūtam iti tad-anubhava-sad-bhāvāt sādhāraṇa-nṝṇām api vidvattā | ataeva ca sāmānya-bhaktāḥ | yathaiva teṣāṃ prītir varṇitā |

nirīkṣya tāv uttama-puruṣau janā mañca-sthitā nāgara-rāṣṭrakā nṛpa | praharṣa-vegotkalitekṣaṇānanāḥ [BhP 10.43.20] ity ādinā |

eteṣāṃ prajātve'pi prāyas tadānīm ajāta-mamatvān na pālyāntaḥ-praveśaḥ | athaivaṃ teṣām api vidvattāyām anyeṣāṃ sutarām eva sā | tatrāpi kim uta śrī-gopānāṃ | tathā hi

tatra nṝṇāṃ sāmānya-bhaktānāṃ yoginām tal-līlā-didṛkṣā-gatākāśādi-sthita-catuḥsana-prabhṛti-jñāni-bhaktānāṃ ca mamatva-sūcaka-pada-vinyāso na kṛtaḥ | tathā- tad balābalavad yuddhaṃ sametāḥ sarva-yoṣitaḥ | ūcuḥ parasparaṃ rājan sānukampā varūthaśaḥ || [BhP 10.44.6] ity ādau |

kva vraja-sāra-sarvāṅgau [BhP 10.44.8] ity ādi-tad-vākyodāhṛtānukampāmaya-parama-prīti-vikārāṇāṃ nānā-bhāva-strīṇāṃ madhye smaratvena vidita-kṛṣṇānāṃ gopyas tapaḥ kim acaran [BhP 10.44.14] ity ādika-girāṃ strī-viśeṣāṇāṃ kānta-bhāvākhya-prīter loka-prasiddha- smareṇāpi miśratvena śrī-vraja-devīvac chuddhatvābhāvaḥ | tat-kāla- dṛṣṭatvena mamatvābhāvaś cāgataś ca | vṛṣṇi-pitṛ-gopānāṃ tu tat-tac- chabdair mamatā-viśeṣaḥ sūcitaḥ |

tasmād eteṣv eva parama-mādhuryānubhaveṣūttamatvaṃ matam | tatra ca gopānāṃ svajano vṛṣṇīnāṃ para-devatety anena śrī-gopānāṃ bāndhava-bhāvāpādaka-mādhurya-jñānaṃ svābhāvikaṃ, vṛṣṇīnāṃ tu para-devatābhāvāpādakaiśvarya-jñānaṃ svābhāvikam ity aṅgīkṛtam | sambandhād vṛṣṇayaḥ [BhP 7.1.30] iti tu tathā gauṇasyāpi bandhu-bhāvasya tad-anugatau svataḥ prābalyāpekṣayoktam |

kiṃ ca, teṣu yathā kaṃsādayaḥ pratikūla-jñānā vṛṣṇy-adhamāḥ | tathaivāvidvāṃsaḥ śatadhanva-prabhṛtayaḥ santi | tad-apekṣayaiva na yaṃ vidanty amī bhūpā ekārāmāś ca sātvatāḥ [BhP 10.84.23] ity ādikaṃ jñeyam |

ata uttama-vṛṣṇitayā sāmānyato labdham aiśvarya-jñānam uttamam eva śrī-vasudeva-devakyoḥ sammatam | tataḥ tat-saṃsṛṣṭatve'pi līlā-viśeṣād eva pitroḥ śiśur ity anena mādhurya-jñānaṃ vyajyate | ato gauṇatvād eva -

nāticitram idaṃ viprā vasudevo bubhutsayā | kṛṣṇaṃ matvārbhakaṃ yan naḥ pṛcchati śreya ātmanaḥ || [BhP 10.84.30] ity ādau śrī-nāradena tan

nānumoditam |

rājñā tu svābhāvikatvāt śrī-vrajeśvarayos tad-anumoditam | nandaḥ kim akarod brahman [BhP 10.8.46] ity ādau | tayor aiśvarya-jñānasya svābhāvikatvaṃ ca janma-kṣaṇam ārabhya tādṛśa-stuty-ādau prasiddham | ataevaa pitarāv upalabdhārtho viditvā [BhP 10.45.1] ity atra ṭīkā-kārair api tayor aiśvarya-jñānaṃ siddham eva | putratayā prema tu durlabham ity uktam | tathā śrī-gopānāṃ svajanatvaṃ sāmānyato nirdiṣṭam | tac ca vṛṣṇi-kaṃsādivan na vraje kvacid api (page 58) jane vyabhicarati-

ābāla-vṛddha-vanitāḥ sarve 'ṅga paśu-vṛttayaḥ | nirjagmur gokulād dīnāḥ kṛṣṇa-darśana-lālasāḥ || [BhP 10.16.15] ity ādi-

darśanāt |

tad evaṃ sati svayam eva gopa-rāje kadāpy avyabhicāri-vātsalye vaiśiṣṭyam āyātam iti tasyāpi śiśur iti kiṃ vaktavyam iti bhāvaḥ |

|| 10.43 || śrī-śukaḥ || 99 ||

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tad evaṃ parama-mādhuryātiśayānubhava-svabhāvatvena parama-jñānitvam eva śrī-gopālānām aṅgīkṛtam | ataeva dṛṣṭa-caturbhujādy-ananta-tad- āvirbhāvenāpi brahmaṇā teṣām ālambanaṃ rūpam eva nijālambanīkṛtam naumīḍya te'bhra-vapuṣe [BhP 10.14.1] ity ādinā | teṣām api yat- svabhāvatvenaiva cāgantukād anya-jñānāt nāsau prītir vyabhicarati | pratyuta tad eva tiraskaroti | tenānatarāya-prāye vardhate ca viṣayiṇāṃ viṣaya-prītir iva | yato viṣayiṇāṃ viṣayeṣu sa-doṣatve śrute dṛṣṭe'pi rāga-prāpta-guṇavattva-buddhiḥ prabalā dṛśyate | tathaivoktaṃ - yā prītir avivekānāṃ [ViP 1.20.19] iti | atra ca śrī-saṅkarṣaṇaṃ prati śrīman-nanda-yaśodā- vacanam-

ciraṃ naḥ pāhi dāśārha sānujo jagad-īśvaraḥ | ity āropyāṅkam āliṅgya netraiḥ siṣicatur jalaiḥ || [BhP 10.65.3] ity-ādi |

yena vasudeva-putratve kṣatriyatve parameśvaratve ca vyakte śrī- baladevasyāpi tat-putrocita-bhāvo nānyathā jñātaḥ | yathā tat-pūrvam uktam-

balabhadraḥ kuru-śreṣṭha bhagavān ratham āsthitaḥ | suhṛd-didṛkṣur utkaṇṭhaḥ prayayau nanda-gokulam ||

pariṣvaktaś cirotkaṇṭhair gopair gopībhir eva ca | rāmo 'bhivādya pitarāv āśīrbhir abhinanditaḥ || [BhP 10.65.1-2] iti |

paramaiśvaryādi-jñāna-svabhāvānām api prīti-prābalya-maye tat-tiraskāro dṛśyate | yathā śrī-devahūtyāḥ-

vanaṃ pravrajite patyāv apatya-virahāturā | jñāta-tattvāpy abhūn naṣṭe vatse gaur iva vatsalā || [BhP 3.33.21] iti |

śrī-devakī-devyāḥ-samudvije bhavad-dhetoḥ kaṃsād aham adhīradhīḥ [BhP 10.2.29] iti | śrī-yudhiṣṭhirasya-

ajāta-śatruḥ pṛtanāṃ gopīyāya madhu-dviṣaḥ | parebhyaḥ śaṅkitaḥ snehāt prāyuṅkte caturaṅgiṇīm || [BhP 1.10.32]

iyaṃ ca tasya praśaṃsām artham evoktam- atha dūrāgatān śauriḥ kauravān virahāturān | saṃnivartya dṛḍha-snigdhān prāyād sva-nagarīṃ priyaiḥ || [BhP 1.10.33] ity ukta-vākye'pi tādṛg- abhiprāyāt |

tathā śrī-saṅkarṣaṇasya ca- śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam | kṛṣṇaṃ caikaṃ gataṃ hartuṃ kanyāṃ kalaha-śaṅkitaḥ ||

balena mahatā sārdhaṃ bhrātṛ-sneha-pariplutaḥ | tvaritaḥ kuṇḍinaṃ prāgād gajāśva-ratha-pattibhiḥ || [BhP 10.53.20-21]

bhagavān sarvajño'pīty arthaḥ | ataeva kṛṣṇaṃ mahā-baka-grastaṃ dṛṣṭvā rāmādayo'rbhakāḥ [BhP 10.11.49] ity ādikam api |

tad evaṃ mādhurya-jñānasyaiva balavat-sukhamayatve sthite tasmiṃś ca śrī- gopānām eva svābhāvikatayā labdhe brahmatveśvaratvānubhavam atikramya teṣām eva bhāgyena śrī-śukadevo'pi yuktam eva camatkṛtim avāpa -itthaṃ satāṃ brahma-sukhānubhūtyā [BhP 10.12.11] ity ādau, nemaṃ viriñco na bhavaḥ [BhP 10.9.20] ity ādau, nāyaṃ sukhāpa ity ādikasya gopikā-suta [BhP 10.9.21] atra, nāyaṃ śriyo'ṅga [BhP 10.47.60] ity ādau ca | kvacic ca tādṛśa- svabhāveṣu teṣv aiśvarya-prakaṭanam api vismaya-dvārā mādhurya-jñānam eva puṣṇāti | asmākaṃ putrādi (page 59) rūpo'yaṃ katham īdṛśa-kriyāvān iti | tathā-

nandādayas tu taṃ dṛṣṭvā paramānanda-nirvṛtāḥ | kṛṣṇaṃ ca tatra cchandobhiḥ stūyamānaṃ suvismitāḥ || [BhP 10.28.17] ity ādi |

tad evaṃ śuddhatvāc chrī-gokula-bālikānām eva prītiḥ praśastā | yathoktaṃ eṣāṃ ghoṣa-nivāsinām uta bhavān [BhP 10.14.35] iti | yatraiva paśūnām api paramaḥ sneho dṛśyate | yathā kālī-hradāvagāhe-

gāvo vṛṣā vatsataryaḥ krandamānāḥ suduḥkhitāḥ | kṛṣṇe nyastekṣaṇā bhītā rudatya iva tasthire || [BhP 10.16.11] iti |

tathā tata utthāne narā gāvo vṛṣā vatsā lebhire paramāṃ mudām [BhP 10.17.16] iti | tathā sthāvarāṇām api tatraiva kṛṣṇaṃ sametya labdhehā āsan śuṣkā nagā api [BhP 10.17.65] iti |

ataeva śrī-brahmaṇāpi prārthitam- tad bhūri-bhāgyam iha janma kim apy aṭavyāṃ yad gokule'pi katamāṅghri-rajo'bhiṣekam | [BhP 10.14.34] iti |

tad evaṃ parama-mādhuryaika-jñāna-nidhau śrīmati gokule'pi anugatā bāndhavāś ceti dvividhānāṃ tat-priyāṇāṃ madhye mamatā-viśeṣa-dhāritvād antyānāṃ mahān evotkarṣaḥ | yathoktaṃ - aho bhāgyam aho bhāgyam [BhP 10.14.32] ity ādinā | atra vrajaukasāṃ kaniṣṭheṣv api tena mitratayā svīkāra iti yad ucyate tat khalu mitratāyāḥ praśaṃsām evāvahatīti |

atha teṣv api sakhīnāṃ tāvad utkarṣam āha-

itthaṃ satāṃ brahma-sukhānubhūtyā dāsyaṃ gatānāṃ para-daivatena | māyāśritānāṃ nara-dārakeṇa sākaṃ vijahruḥ kṛta-puṇya-puñjāḥ || [BhP 10.12.11]

satāṃ jñāninām brahmatvena sphuraṃs tāvad virala-pracāraḥ | dāsyaṃ gatānāṃ-muktānām api siddhānāṃ nārāyaṇa-parāyaṇaḥ | sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune || [BhP 6.14.3-5] ity anusāreṇa para-daivatvena sphuraṃs tato'pi virala-pracāraḥ | māyāśritānāṃ tu jñāna-bhakti-maitrī-hīnānāṃ cid-eka-rūpatvena na sphurati | na ca parameśvaratvena, na ca premāspadatvena | tatas tadīyāsādhāraṇatā-sphūrtau yogyatāśrayābhāvāt | avajānanti māṃ mūḍhā mānuṣīṃ tanum āśritam [Gītā 9.11] iti nyāyena alabhya eveti pāda-trayeṇa tasyodaya-mātra-daurlabhyaṃ vivakṣitam |

tataś caivambhūto yo'sulabha-sphūrtiḥ śrī-kṛṣṇas tena samaṃ sākṣād eva prema-bhūmikotkarṣam adhirūḍhena parama-sakhyenāpi vijahrur iti śrī- śukadevasya camatkāraḥ |

athavā yo'yam aho tadānīṃ viṣūcīnayā kṛpayā māyāśritānāṃ sādhāraṇa- janānām api darśita-sarvākārātikramit-māhātmyena sākṣān narākṛti-para- brahmatvena sphuraṃs tato'pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | sakhāyas tu tathābhūtena tena sārdhaṃ bandhu-bhāvotkarṣa- rūpeṇa sakhyena vijahrur ity atas ta eva kṛta-puṇya-puñjāḥ śrī-bhagavat- pāritoṣikāneka-sat-karma-kāri-vṛndeṣu parama-śreṣṭhā ity arthaḥ | ataeva bāndhavāntareṣu nedṛśaṃ sakhyam astīti tebhyo'pi māhātmyam āyātam | ataeva kim eṣāṃ sakhīnāṃ sākṣāt tena samaṃ praṇaya-lakṣaṇa-hārda- viśeṣeṇa viharatāṃ (page 60) bhāgyaṃ varṇanīyam | ye sādhāraṇā api vraja- vāsinas teṣām apy āstāṃ tat tad anyad bhāgyam | tad-darśana-mātra- bhāgyam api pareṣāṃ mahā-munīnāṃ parama-durlabham evety abhiprāyeṇa yat-pādāṃśur bahu-janma-kṛcchrata [BhP 10.12.12] ity anantara-padyam api vyākṛtyaitad eva sakhīnāṃ mahā-bhāgya-varṇanaṃ poṣaṇīyam | ataevākrūreṇa athāvarūḍha [BhP 10.38.15] ity atra namasya ābhyāṃ ca sakhīn vanaukasa iti coktam |

tad etat tāvad astu yeṣu sakhiṣu vatseṣv api brahmaṇā hṛteṣu anyān sṛjyāṃ tat tulyān

dṛṣṭvā svayam evaitat tayā babhūva | teṣv api paritoṣam aprāpya tān sakhīn evāninīyety apy anusandheyam |

|| 10.12 || śrī-śukaḥ || 100 ||

English witness · section(s) 86

Anuccheda 86

The stage of spiritual love called "pranaya" is described in these words of srimad-Bhagavatam (10.18.24):

uvaha krsno bhagavan sridamanam parajitah

"Defeated, the Supreme Lord Krsna carried sridama."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §101 · English §87

[१०१]

अथ तेभ्योऽपि श्री-पित्रोर् उक्तं -

ततो भक्तिर् भगवति पुत्री-भूते जनार्दने । दम्पत्योर् नितराम् आसीद् गोप-गोपीषु भारत ॥ [भ्प् १०.८.५१] इत्य् अनेन ।

भक्तिः प्रेम । नितरां स्नेह-राग-पराकाष्ठाध्यारूढत्वात् । गोपाः सर्वे । गोप्यस् तत्-प्रेयसी-वर्ग-वनिताः । वक्ष्यमाणानुरोधात् । अथ सर्वेभ्योऽपि मुनि-गण-प्रशस्तत्या सर्वतोऽपि प्रेम-प्रणय-मान-राग-वैशिष्ट्य-पुष्टया विशेषतोऽनुराग-महाभाव-सम्पत्ति-धारिण्या स्व- प्रीत्या वशीकृत-कृष्णानां श्री-व्रज-देवीनां त्व् असमोर्धम् एव तद्- वैभवम् । एतत्-क्रमेणैवोद्धवस्याप्य् अनुज्ञापन-क्रमो दृश्यते । यथा -

अथ गोपीर् अनुज्ञाप्य यशोदां नन्दम् एव च । गोपान् आमन्त्र्य दाशार्हो यास्यन्न् आरुरुहे रथम् ॥ [भ्प् १०.४७.६४] स्पष्टम् ।

॥ १०.४७ ॥ श्री-शुकः ॥ १०१ ॥

[101]

atha tebhyo'pi śrī-pitror uktaṃ -

tato bhaktir bhagavati putrī-bhūte janārdane | dampatyor nitarām āsīd gopa-gopīṣu bhārata || [BhP 10.8.51] ity anena |

bhaktiḥ prema | nitarāṃ sneha-rāga-parākāṣṭhādhyārūḍhatvāt | gopāḥ sarve | gopyas tat-preyasī-varga-vanitāḥ | vakṣyamāṇānurodhāt | atha sarvebhyo'pi muni-gaṇa-praśastatyā sarvato'pi prema-praṇaya-māna-rāga- vaiśiṣṭya-puṣṭayā viśeṣato'nurāga-mahābhāva-sampatti-dhāriṇyā sva- prītyā vaśīkṛta-kṛṣṇānāṃ śrī-vraja-devīnāṃ tv asamordham eva tad- vaibhavam | etat-krameṇaivoddhavasyāpy anujñāpana-kramo dṛśyate | yathā -

atha gopīr anujñāpya yaśodāṃ nandam eva ca | gopān āmantrya dāśārho yāsyann āruruhe ratham || [BhP 10.47.64] spaṣṭam |

|| 10.47 || śrī-śukaḥ || 101 ||

English witness · section(s) 87

Anuccheda 87

The stage of spiritual love called "mana" is described in these words of srimad-Bhagavatam (10.32.6):

eka bhru-kutim abadhya prema-samrambha-vihvala

"One gopi, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §102 · English §88

[१०२]

अतएव सर्वम् अपि श्री-गोकुलम् अतिक्रम्य -

दृष्ट्वैवम्-आदि गोपीनां कृष्णावेशात्म-विक्लवम् । उद्धवः परम-प्रीतस् ता नमस्यन्न् इदं जगौ ॥

एताः परं तनु-भृतो भुवि गोप-वध्वो गोविन्द एव निखिलात्मनि रूढ-भावाः । वाञ्छन्ति यद् भव-भियो मुनयो वयं च किं ब्रह्म-जन्मभिर् अनन्त-कथा-रसस्य ॥ [भ्प् १०.४७.५७-५८]

परं केवलम् एतास् तनु-भृतः सफल-जन्मानः । अतोऽखिलम् आत्मनि परमात्मत्वेन सर्वेषाम् अपि दुर्लभ-स्फूर्ति-मात्रे स्व-सन्निधौ तु गोविन्दे साक्षात् श्री-गोकुलेन्द्रतया विराजमाने एवम् ईदृश-भाव-विशेष- माधुर्येण रूढ-भावाः उद्भूत-महा-भावा जाताः । यद् एव महाभाव-तात्पर्यान्त-गति-समर्थं भाव-विशेष-माधुर्यं यदि यदृच्छया वर्णन-द्वारा कर्ण-गोचरं स्यात्, तदा स्व-स्वभावं परित्यज्य यद् अयं भावं प्रेम्णः पराकाष्टेयम् इत्य् अनुभाव-महिम-द्वारा वितर्क्य भव-भियो मुमुक्षवो मुनयो प्राप्नुमः । एतासाम् इवास्माकं तन्-माधुर्य-विशेषास्वाद-योग्यत्वाभावाद् इति भावः । तत्र तद्-अवाञ्छकं निन्दति । अनन्तस्यानन्त-लीलस्य श्री-कृष्णस्य कथासु कथा-मात्रेषु किम् उत ईदृशीषु कथासु अरसो रसाभावो यस्य तस्य साङ्ख्यैर् विरिञ्च-जन्मभिर् अपि किं, न किञ्चिद् अपीत्य् अर्थः ।

[102]

ataeva sarvam api śrī-gokulam atikramya -

dṛṣṭvaivam-ādi gopīnāṃ kṛṣṇāveśātma-viklavam | uddhavaḥ parama-prītas tā namasyann idaṃ jagau ||

etāḥ paraṃ tanu-bhṛto bhuvi gopa-vadhvo govinda eva nikhilātmani rūḍha-bhāvāḥ | vāñchanti yad bhava-bhiyo munayo vayaṃ ca kiṃ brahma-janmabhir ananta-kathā-rasasya || [BhP 10.47.57-58]

paraṃ kevalam etās tanu-bhṛtaḥ saphala-janmānaḥ | ato'khilam ātmani paramātmatvena sarveṣām api durlabha-sphūrti-mātre sva-sannidhau tu govinde sākṣāt śrī-gokulendratayā virājamāne evam īdṛśa-bhāva-viśeṣa- mādhuryeṇa rūḍha-bhāvāḥ udbhūta-mahā-bhāvā jātāḥ | yad eva mahābhāva-tātparyānta-gati-samarthaṃ bhāva-viśeṣa-mādhuryaṃ yadi yadṛcchayā varṇana-dvārā karṇa-gocaraṃ syāt, tadā sva-svabhāvaṃ parityajya yad ayaṃ

bhāvaṃ premṇaḥ parākāṣṭeyam ity anubhāva-mahima-dvārā vitarkya bhava-bhiyo mumukṣavo munayo prāpnumaḥ | etāsām ivāsmākaṃ tan-mādhurya-viśeṣāsvāda-yogyatvābhāvād iti bhāvaḥ | tatra tad-avāñchakaṃ nindati | anantasyānanta-līlasya śrī-kṛṣṇasya kathāsu kathā-mātreṣu kim uta īdṛśīṣu kathāsu araso rasābhāvo yasya tasya sāṅkhyair viriñca-janmabhir api kiṃ, na kiñcid apīty arthaḥ |

English witness · section(s) 88

Anuccheda 88

The stage of spiritual love called "sneha" is described in these words of srimad-Bhagavatam (1.10.11-14):

sat-sangan mukta-duhsango hatum notsahate budhah kirtyamanam yaso yasya sakrd akarnya rocanam

tasmin nyasta-dhiyah parthah saheran viraham katham darsana-sparsa-samlapa-sayanasana-bhojanaih

"The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pandavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

sarve te'nimisair aksais tam anu druta-cetasah viksantah sneha-sambaddha vicelus tatra tatra ha

"All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

nyarundhann udgalad baspam autkanthyad devaki-sute niryaty agaran no 'bhadram iti syad bandhava-striyah

"The female relatives, whose eyes were flooded with tears out of anxiety for Krsna, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure."

Here the word "vicluh" means "to bring various articles of worship, they moved here and there". The words "no 'bhadram iti syat" mean "So no evil oment would be manifest", and "nyarundhan" means they suppressed". This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §103 · English §89

[१०३]

ननु ते मुक्ता मुमुक्षवश् च तत्-तद्-भावेन शास्त्र-प्रशस्ता एव । भक्तास् त्व् अतितमाम् । तर्हि तद्-विधानां कथम् अन्यत्र वाञ्छा । तत्राह -

क्वेमाः स्त्रियो वन-चरीर् व्यभिचार-दुष्टाः कृष्णे क्व चैष परमात्मनि रूठ-भावः । नन्व् ईश्वरो ऽनुभजतो ऽविदुषो ऽपि साक्षाच् छ्रेयस् तनोत्य् अगद-राज इवोपयुक्तः ॥ [भ्प् १०.४७.५९]

तत्र तासु श्रीमद्-उद्धवस्योपक्रमोपसंहारादिषु महा-भक्तेर् एव स्पष्टत्वात्, तासां श्री-कृष्ण-भजने व्यभिचारित्वस्य सुतरां तद्-दोषस्य च रासान्ते -

गोपीनां तत्-पतीनां च सर्वेषाम् अपि देहिनाम् । (पगे ६१) यो ऽन्तश् चरति सो ऽध्यक्षः क्रीडनेनेह देह-भाक् ॥ [भ्प् १०.३३.३५] इत्य् आदिना निराकृतत्वात् । स्वयम् एवाधुनापि परमात्मनीति तस्यैव सूच्यमानत्वात् । दुर्धियां मते वा तासां व्यभिचार-शीलत्वस्य तु आर्य-पथं हित्वा [भ्प् १०.४७.६१] इति प्राप्यस्यैव परित्यागोपपत्तेः स्वयम् एव निराक्रियमाणत्वाद् अन्यथार्थस्याप्रस्ताव्यत्वम् इति वक्ष्यमाण एवार्थः समञ्जसः । यथा - इमा वनचर्यः वृन्दावन-विहारिण्यः स्त्रियः कृष्णे तद्-रूपे आश्रये क्व कां वा भूमिकाम् अधिकृत्य वर्तन्ते । तया व्यभिचार-दुष्टा एतादृश- भावोत्कर्षाभावेन यो व्यभिचारो गाढ-तद्-आसक्त्य्-अभावस् तेन दुष्टा अन्ये भव-भी-प्रभृतयो वयं वा तस्मिन् क्व कां भूमिकाम् अधिकृत्य वर्तामहे । ततो महद् एवान्तरम् इति भावः । कथम् ? एष श्री-गोप- वधूष्व् एतासु दृश्यमानः परमात्मनि सर्वेषाम् एव भजनीयत्वेन स्पृहास्पदे परमेश्वरे रूढ-भावः उद्भूत-महा-भावः समुज्जृम्भते । न त्व् अस्मास्व् इति ।

तर्हि ताभिर् अनुभूयमानस्य ताद्श-भाव-जनकस्य श्री-कृष्ण-गुण- विशेषस्यानभिज्ञा यूयं कथं तद्-वाञ्छयापि तत् प्राप्स्यथ, तत्राह नन्व् इति । अविदुषोऽपि । तत्र ममैव अकस्मात् स्वयम् अत्र प्रस्थापितस्य दृष्टान्तत्वम् इति भावः । यथोक्तं स्वयम् एव - विरहेण महाभागा महान् मेऽनुग्रहः कृतः [भ्प् १०.४७.२७] इति ।

अथवा- पूर्वम् एवार्थं तद्-रस-विमुखीनां महा-पतिव्रतानाम् अपि निन्दया द्रढत्यति क्वेमा इति । इमाः श्री-वृन्दावन-विहारिण्यः श्री-कृष्ण- प्रेयस्यः स्त्रियः क्व । अ-कार-प्रश्लेषेण याश् च वन-चर्यस् तद्-वन- विहारिणीभ्यस् ताभ्यो भिन्नाः । अथ च स्त्रियो व्रतिअस् त्वाम् [भ्प् ५.१८.१९] इत्य् आदि

केतुमाल-वर्ष-वर्णन-स्थित-लक्ष्मी-वचन-रीत्या परमात्मनि स्वतः सर्व-पतौ श्री-कृष्णे वैमुख्येन व्यभिचार-दुष्टाः स्त्रियः क्व । महद् एवान्तरम् इति भावः । यतश् चैतास्व् एष सर्व-पुरुषार्थ-शिरोमणि-रूपो रूढ-भावो दृश्यते न तु तास्व् इव तल्-लेशस्याप्य् अभाव इति ।

[103]

nanu te muktā mumukṣavaś ca tat-tad-bhāvena śāstra-praśastā eva | bhaktās tv atitamām | tarhi tad-vidhānāṃ katham anyatra vāñchā | tatrāha -

kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ kṛṣṇe kva caiṣa paramātmani rūṭha-bhāvaḥ | nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc chreyas tanoty agada-rāja ivopayuktaḥ || [BhP 10.47.59]

tatra tāsu śrīmad-uddhavasyopakramopasaṃhārādiṣu mahā-bhakter eva spaṣṭatvāt, tāsāṃ śrī-kṛṣṇa-bhajane vyabhicāritvasya sutarāṃ tad-doṣasya ca rāsānte -

gopīnāṃ tat-patīnāṃ ca sarveṣām api dehinām | (page 61) yo 'ntaś carati so 'dhyakṣaḥ krīḍaneneha deha-bhāk || [BhP 10.33.35] ity ādinā nirākṛtatvāt | svayam evādhunāpi paramātmanīti tasyaiva sūcyamānatvāt | durdhiyāṃ mate vā tāsāṃ vyabhicāra-śīlatvasya tu ārya-pathaṃ hitvā [BhP 10.47.61] iti prāpyasyaiva parityāgopapatteḥ svayam eva nirākriyamāṇatvād anyathārthasyāprastāvyatvam iti vakṣyamāṇa evārthaḥ samañjasaḥ | yathā - imā vanacaryaḥ vṛndāvana-vihāriṇyaḥ striyaḥ kṛṣṇe tad-rūpe āśraye kva kāṃ vā bhūmikām adhikṛtya vartante | tayā vyabhicāra-duṣṭā etādṛśa- bhāvotkarṣābhāvena yo vyabhicāro gāḍha-tad-āsakty-abhāvas tena duṣṭā anye bhava-bhī-prabhṛtayo vayaṃ vā tasmin kva kāṃ bhūmikām adhikṛtya vartāmahe | tato mahad evāntaram iti bhāvaḥ | katham ? eṣa śrī-gopa- vadhūṣv etāsu dṛśyamānaḥ paramātmani sarveṣām eva bhajanīyatvena spṛhāspade parameśvare rūḍha-bhāvaḥ udbhūta-mahā-bhāvaḥ samujjṛmbhate | na tv asmāsv iti |

tarhi tābhir anubhūyamānasya tāḍśa-bhāva-janakasya śrī-kṛṣṇa-guṇa- viśeṣasyānabhijñā yūyaṃ kathaṃ tad-vāñchayāpi tat prāpsyatha, tatrāha nanv iti | aviduṣo'pi | tatra mamaiva akasmāt svayam atra prasthāpitasya dṛṣṭāntatvam iti bhāvaḥ | yathoktaṃ svayam eva - viraheṇa mahābhāgā mahān me'nugrahaḥ kṛtaḥ [BhP 10.47.27] iti |

athavā- pūrvam evārthaṃ tad-rasa-vimukhīnāṃ mahā-pativratānām api nindayā draḍhatyati kvemā iti | imāḥ śrī-vṛndāvana-vihāriṇyaḥ śrī-kṛṣṇa- preyasyaḥ striyaḥ kva | a-kāra-praśleṣeṇa yāś ca vana-caryas tad-vana- vihāriṇībhyas tābhyo bhinnāḥ | atha ca striyo vratias tvām [BhP 5.18.19] ity ādi
ketumāla-varṣa-varṇana-sthita-lakṣmī-vacana-rītyā paramātmani svataḥ sarva-patau śrī-kṛṣṇe vaimukhyena vyabhicāra-duṣṭāḥ striyaḥ kva | mahad evāntaram iti bhāvaḥ | yataś caitāsv eṣa sarva-puruṣārtha-śiromaṇi-rūpo rūḍha-bhāvo dṛśyate na tu tāsv iva

tal-leśasyāpy abhāva iti |

English witness · section(s) 89

Anuccheda 89

The stage of spiritual love called "raga" is described in these words of srimad-Bhagavatam (1.8.25):

vipadah santu tah sasvat tatra tatra jagad-guro bhavato darsanam yat syad apunar bhava-darsanam

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths."

In this verse the word "bhavatah" means because of past karma", "darsanam" means the sight", "yad" means "in which", apunar-bhavam" means "may I not take birth in any situation where I cannot see You glorious sweetness". This verse was spoken by sri Kunti to the Supreme Personality of Godhead.

Prīti · Sanskrit §104 · English §90

[१०४]

एवं परम-प्रेमवतीष्व् आसुअ तस्य सौदृदम् अपि परम-काष्ठापन्नं भवेत् । यतो भक्त-मात्राणां स्वभावत एव सुहृद् असाव् इत्य् आह नन्व् इति । किं बहुना -

नायं श्रियो ऽङ्ग उ नितान्त-रतेः प्रसादः स्वर्-योषितां नलिन-गन्ध-रुचां कुतो ऽन्याः । रासोत्सवे ऽस्य भुज-दण्ड-गृहीत-कण्ठ- लब्धाशिषां य उदगाद् व्रज-वल्लभीनाम् ॥ [भ्प् १०.४७.६०]

अङ्गे तदीये श्री-वैकुण्ठ-नाथाख्य-श्री-विग्रह-विशेषे परम-प्रेयसी- रूपायाः श्रियो या नितान्त-रतिः प्रगाढः कान्त-भावः तस्या अपि अयं एतावान् प्रसादः सौख्य-प्रकाशो नास्ति । यदि श्रियोऽपि नास्ति तदा नलिनस्य तत्रत्य-दिव्य-स्वर्ण-कमलस्येव गन्धो रूक् कान्तिश् च यासां तादृशीनाम् अपि स्वर्-योषितां वैकुण्ठ-पुराङ्गनानाम् अन्यासां सुतराम् एव नास्ति । ततः कुतोऽन्याः । अन्याः पुनर् दूरतोऽपि निरस्ता इत्य् अर्थः । कासाम् इव कियान् प्रसादो नास्ति, तत्राह रासेति । अस्य श्री-व्रजेन्द्र-नन्दन-रूपस्य । यद्- वाञ्छया श्रीर् ललनाचरत् तपः [भ्प् १०.१६.३६] इत्य् उक्त-दिशा तस्या अपि स्पृहणीयस्य इत्य् अर्थः । ततो न केवलं विप्रलम्भ एवासाम् ईदृशो भावोत्कर्षः परन्तु सम्भोगेऽपि लक्ष्या अपि स्पृहणीयः । तेन मद्- विधानां का वार्ता इति भावः । भुज-दण्ड-गृहीत-कण्ठ-लब्धाशिषां परमावेशेन गृहीत-कण्ठतया प्राप्त-परम-मनोरथानां रासोत्सवे वः यावान् उदगात् सततं निगूढमन्तः सन्न् अपि प्राकट्यं प्रापेति । अपि यत् स्पृहा श्रीः [भ्प् १०.१५.८] इत्य् अत्र (पगे ६२) लक्ष्मी-स्पर्धामय-वाक्ये व्रज- सुन्दरीणाम् इति सुन्दरी-पद-विन्यासः सौन्दर्यादिकम् अपि तासां तद्वद् अधिकम् इति सूचयति । तच् च युक्तं यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना [भ्प् ५.१८.१२] इति न्यायेन तद्-उत्कर्षत उत्कर्ष-प्राप्तेः । अत्र सर्व-भाव- शिरोमणिना कान्त-भावांशेनैवोभयत्र तारतम्यं दर्शितम् । न तु न च सङ्कर्षणो न श्रीः [भ्प् ११.१४.१५] इत्य् आदाव् इव भक्ति-जायात्वांशाभ्याम् । ततो नान्येन साधारण्यं मन्तव्यम् । श्री-कृष्ण-लक्षण-स्वयं-भगवद्-विषयतया विशेषान्तरं स्वस्त्य् एवेति ज्ञेयम् ।

[104]

evaṃ parama-premavatīṣv āsua tasya saudṛdam api parama-kāṣṭhāpannaṃ bhavet | yato bhakta-mātrāṇāṃ svabhāvata eva suhṛd asāv ity āha nanv iti | kiṃ bahunā -

nāyaṃ śriyo 'ṅga u nitānta-rateḥ prasādaḥ svar-yoṣitāṃ nalina-gandha-rucāṃ kuto 'nyāḥ | rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha- labdhāśiṣāṃ ya udagād vraja-vallabhīnām || [BhP 10.47.60]

aṅge tadīye śrī-vaikuṇṭha-nāthākhya-śrī-vigraha-viśeṣe parama-preyasī- rūpāyāḥ śriyo yā nitānta-ratiḥ pragāḍhaḥ kānta-bhāvaḥ tasyā api ayaṃ etāvān prasādaḥ saukhya-prakāśo nāsti | yadi śriyo'pi nāsti tadā nalinasya tatratya-divya-svarṇa-kamalasyeva gandho rūk kāntiś ca yāsāṃ tādṛśīnām api svar-yoṣitāṃ vaikuṇṭha-purāṅganānām anyāsāṃ sutarām eva nāsti | tataḥ kuto'nyāḥ | anyāḥ punar dūrato'pi nirastā ity arthaḥ | kāsām iva kiyān prasādo nāsti, tatrāha rāseti | asya śrī-vrajendra-nandana-rūpasya | yad- vāñchayā śrīr lalanācarat tapaḥ [BhP 10.16.36] ity ukta-diśā tasyā api spṛhaṇīyasya ity arthaḥ | tato na kevalaṃ vipralambha evāsām īdṛśo bhāvotkarṣaḥ parantu sambhoge'pi lakṣyā api spṛhaṇīyaḥ | tena mad- vidhānāṃ kā vārtā iti bhāvaḥ | bhuja-daṇḍa-gṛhīta-kaṇṭha-labdhāśiṣāṃ paramāveśena gṛhīta-kaṇṭhatayā prāpta-parama-manorathānāṃ rāsotsave vaḥ yāvān udagāt satataṃ nigūḍhamantaḥ sann api prākaṭyaṃ prāpeti | api yat spṛhā śrīḥ [BhP 10.15.8] ity atra (page 62) lakṣmī-spardhāmaya-vākye vraja- sundarīṇām iti sundarī-pada-vinyāsaḥ saundaryādikam api tāsāṃ tadvad adhikam iti sūcayati | tac ca yuktaṃ yasyāsti bhaktir bhagavaty akiñcanā [BhP 5.18.12] iti nyāyena tad-utkarṣata utkarṣa-prāpteḥ | atra sarva-bhāva- śiromaṇinā kānta-bhāvāṃśenaivobhayatra tāratamyaṃ darśitam | na tu na ca saṅkarṣaṇo na śrīḥ [BhP 11.14.15] ity ādāv iva bhakti-jāyātvāṃśābhyām | tato nānyena sādhāraṇyaṃ mantavyam | śrī-kṛṣṇa-lakṣaṇa-svayaṃ-bhagavad- viṣayatayā viśeṣāntaraṃ svasty eveti jñeyam |

English witness · section(s) 90

Anuccheda 90

The stage of spiritual love called "anuraga" is described in these words of srimad-Bhagavatam (1.11.33):

yadyapy asau parsva-gato raho-gatas tathapi tasyanghri-yugam navam navam pade pade ka virameta tat-padac calapi yac chrir na jahati karhicit

"Although Lord sri Krsna was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?"

In this verse the word "asau" means "sri Krsna", "parsva-gatah" means "staying near His queens", and "raho-gatah" means "in a solitary place". "Pade pade" means "at every moment". This was not surprising for the queens, who were naturally full of love (anuraga) for Lord Krsna. The verse then says:"ka virameta tat-padat", which means: "What woman would become satiated by tasting the nectar of the Lord's feet?" The phrase beginning with the words "calapi" means: If even the goddess of fortune, who is always restless and moving, could not quit the Lord's feetm how can any other woman be detached from those

feet?" It is seen in this world that material wealth is flickering and temporary. In this example material wealth and the spiritual goddesses of fortune are equated. This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §105 · English §91

[१०५]

तस्माद् आस्तां तावद् आसां भाव-च्छवि-लाभाभिलाषः । मम त्व् इदम् एव प्रार्थनीयम् इथ् आह -

आसाम् अहो चरण-रेणु-जुषाम् अहं स्यां वृन्दावने किम् अपि गुल्म-लतौषधीनाम् । या दुस्त्यजं स्व-जनम् आर्य-पथं च हित्वा भेजुर् मुकुन्द-पदवीं श्रुतिभिर् विमृग्याम् ॥ [भ्प् १०.४७.६१]

अयम् अर्थः - मय्य् आसां श्री-कृष्ण-प्रेम-विशेष-च्छवि-स्पर्शोऽपि न सम्भवत्य् एव विजातीय-जन्म-वासनत्वात् । ततश् च साक्षाच् चरण-स्पर्शोऽपि नेति किं वक्तव्यम् । यद्य् एवं तद् आसां चरणस्य यो रेणुस् तस्य स्पर्श- भाग-धेयानां श्री-गुल्म-लतौषधीनां मध्ये किम् अपि यत् किञ्चिद् अनादृत-रूपम् इति स्याम् इति । अहो इत्य् अभिलाष-कृत-हृदयार्तौ । कथम्भूतानाम् इत्य् आह या इति । याः खलु कुल-वधूत्वाद् आपात-विचारेण स्वयं दुस्त्यजं स्वजनम् आर्य-पथं च हित्वा रागातिशयेन लोक-वेद- मर्यादाम् उल्लङ्घ्येत्य् अर्थः । वस्तुतस् तु श्रुतिभिर् विमृग्यां सर्व-श्रुति-समन्वयेन परम-पुरुषार्थ-शिरोमणितया निर्णेयाम् ईदृश-परम- प्रेम-लक्षणां मुकुन्दस्य प्रस्तुतत्वात् श्री-व्रजेन्द्र-नन्दन-रूपस्य पदवीं तदीय-संयोगानन्द-पद्धतिं भेजुर् इति ।

[105]

tasmād āstāṃ tāvad āsāṃ bhāva-cchavi-lābhābhilāṣaḥ | mama tv idam eva prārthanīyam ith āha -

āsām aho caraṇa-reṇu-juṣām ahaṃ syāṃ vṛndāvane kim api gulma-latauṣadhīnām | yā dustyajaṃ sva-janam ārya-pathaṃ ca hitvā bhejur mukunda-padavīṃ śrutibhir vimṛgyām || [BhP 10.47.61]

ayam arthaḥ - mayy āsāṃ śrī-kṛṣṇa-prema-viśeṣa-cchavi-sparśo'pi na sambhavaty eva vijātīya-janma-vāsanatvāt | tataś ca sākṣāc caraṇa-sparśo'pi neti kiṃ vaktavyam | yady evaṃ tad āsāṃ caraṇasya yo reṇus tasya sparśa- bhāga-dheyānāṃ śrī-gulma-latauṣadhīnāṃ madhye kim api yat kiñcid anādṛta-rūpam iti syām iti | aho ity abhilāṣa-kṛta-hṛdayārtau | kathambhūtānām ity āha yā iti | yāḥ khalu kula-vadhūtvād

āpāta-vicāreṇa svayaṃ dustyajaṃ svajanam ārya-pathaṃ ca hitvā rāgātiśayena loka-veda-maryādām ullaṅghyety arthaḥ | vastutas tu śrutibhir vimṛgyāṃ sarva-śruti- samanvayena parama-puruṣārtha-śiromaṇitayā nirṇeyām īdṛśa-parama- prema-lakṣaṇāṃ mukundasya prastutatvāt śrī-vrajendra-nandana-rūpasya padavīṃ tadīya-saṃyogānanda-paddhatiṃ bhejur iti |

English witness · section(s) 91

Anuccheda 91

The stage of spiritual love called "maha-bhava" is described in these words of srimad-Bhagavatam (10.19.16):

gopinam paramananda asid govinda-darsane ksanam yuga-satam iva yasam yena vinabhavat

"The young gopis took the greatest pleasure in seeing Govinda [Krsna] come home, since for them even a moment without His association seemed like a hundred ages."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §106–107 · English §92

[१०६]

तद् एवम् आर्य-पथं त्यजाम इति तु तासां भ्रम एवेति भावः । य एव तत्- संयोगानन्दः श्री-प्रभृतीनां परम-दुर्लभ एवेति स्वयम् एव व्यनक्ति ।

या वै श्रियार्चितम् अजादिभिर् आप्त-कामैर् योगेश्वरैर् अपि यद् आत्मनि रास-गोष्ठ्याम् । कृष्णस्य तद् भगवतश् चरणारविन्दं न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥ [भ्प् १०.४७.६२]

या रास-गोष्ठ्यां विराजमानस्य श्री-कृष्णस्य भगवतः परम- माधुर्य-सार-भगवत्ताप्रकाशिनस् तद्-अनिर्वचनीय-माधुर्यक- प्रकृष्टं पदारविन्दं न्यस्तं, तेन स्वयम् अर्पितं परिरभ्य तापं साक्षात् तद्-अप्राप्ति-हेतुकम् आधिं जहुः । तत् तु योगेश्वरैर् भक्ति-योग- प्रवीणैः श्री-शुकादिभिर् अपि आत्मनि मनस्य् एवार्चितम् । यद् वाञ्छया श्रीर् ललनाचरत् तपः [भ्प् १०.१६.३६] इत्य् उक्त-दिशा श्रियापि यत् प्राप्तुं मनस्य् एवार्चितम् । तच् च सदैवानादित एव न तु कदाचिद् अपि साक्षात् प्राप्तम् । तद्- अश्रवणाद् इति भावः ।

[१०७]

एवं तासाम् एव साक्षान् नमस्कारे कृत-चित्ततया तथाविधं गायन्न् एवासौ पुनर् अपि महा-महिम-स्फूर्तेर् अतिदैन्य-भर-सङ्कुचिततया तत्राप्य् आत्मनोऽनधिकारितां मन्यमानस् तत्-पाद-रेणुम् एव नमस्कुर्वन् तत्रापि दैन्येन तद्-एक-वर्ग-सम्बन्धात् साधारण-व्रज-स्त्रीणाम् एव नमस्करोति

वन्दे नन्द-व्रज-स्त्रीणां पाद-रेणुम् अभीक्ष्णशः । यासां हरि-कथोद्गीतं पुनाति भुवन-त्रयम् ॥ [भ्प् १०.४७.६३]

उत्तरार्धेन तादृशीनाम् अप्य् आसां साक्षाद् एव पाद-रेणुं वन्दे, तद् एतद् अप्य् अहो अस्माकं (पगे ६३) भाग्यम् अस्तीत्य् एतद् अपि महद् अद्भुतम् इति भावः । अत्रैतद् उक्तं भवति -

एते हि यादवाः सर्वे मद्-गणा एव भामिनि । [पद्मप् ६.८९.२२]

सर्वदा मत्-प्रिया देवि मत्-तुल्य-गुण-शालिनः ॥

इति पाद्म-कार्तिक-माहात्म्य-दृष्ट-श्री-भगवद्-वाक्यानुसारेण शय्यासनाटनालापे [भ्प् १०.९०.४६] इत्य् आद्य्-अनुसारेण च यादवा एव तावत् स्वयं भगवतः श्री-कृष्ण-देवस्य परम-प्रेष्ठाः । अतः प्रादुर्भावान्तर-भक्तास् तु स्वतो दूरत एव स्थिता ।

अथ भक्तान्तरेषु यादवेष्व् अपि त्वं तु भागवतेष्व् अहम् [भ्प् ११.१६.२९], त्वं मे भृत्यः सुहृत् सखा [भ्प् ११.११.४९], नोद्धवोऽण्व् अपि मन्-न्यूनः [भ्प् ३.४.३१], न च सङ्कर्षणो न श्रीर् नैवात्मा च यथा भवान् [भ्प् ११.१४.१५] इत्य् आदि काम-कृच्-छ्री-कृष्ण-वाक्यानुसारात् भक्त्य्-अंशेन तु सर्वतोऽप्य् उद्धव एव श्रेयान्, तस्य तु श्री-व्रज-देवीष्व् एवैवं दैन्य- वचनं, न जातु महिषीस्व् अपीति जातान्धस्यापि चाक्षम् एवेदं तासां यशो- राका-चन्द्रमः-सौन्दर्यम् इति ॥

॥ १०.४७ ॥ श्री-उद्धवः ॥ १०२-१०७ ॥

[106]

tad evam ārya-pathaṃ tyajāma iti tu tāsāṃ bhrama eveti bhāvaḥ | ya eva tat-saṃyogānandaḥ śrī-prabhṛtīnāṃ parama-durlabha eveti svayam eva vyanakti |

yā vai śriyārcitam ajādibhir āpta-kāmair yogeśvarair api yad ātmani rāsa-goṣṭhyām | kṛṣṇasya tad bhagavataś caraṇāravindaṃ nyastaṃ staneṣu vijahuḥ parirabhya tāpam || [BhP 10.47.62]

yā rāsa-goṣṭhyāṃ virājamānasya śrī-kṛṣṇasya bhagavataḥ parama-mādhurya-sāra-bhagavattāprakāśinas tad-anirvacanīya-mādhuryaka- prakṛṣṭaṃ padāravindaṃ nyastaṃ, tena svayam arpitaṃ parirabhya tāpaṃ sākṣāt tad-aprāpti-hetukam ādhiṃ jahuḥ | tat tu yogeśvarair bhakti-yoga- pravīṇaiḥ śrī-śukādibhir api ātmani manasy evārcitam | yad vāñchayā śrīr lalanācarat tapaḥ [BhP 10.16.36] ity ukta-diśā śriyāpi yat prāptuṃ manasy evārcitam | tac ca sadaivānādita eva na tu kadācid api sākṣāt prāptam | tad- aśravaṇād iti bhāvaḥ |

[107]

evaṃ tāsām eva sākṣān namaskāre kṛta-cittatayā tathāvidhaṃ gāyann evāsau punar api mahā-mahima-sphūrter atidainya-bhara-saṅkucitatayā tatrāpy ātmano'nadhikāritāṃ manyamānas tat-pāda-reṇum eva namaskurvan tatrāpi dainyena

tad-eka-varga-sambandhāt sādhāraṇa-vraja-strīṇām eva namaskaroti

vande nanda-vraja-strīṇāṃ pāda-reṇum abhīkṣṇaśaḥ | yāsāṃ hari-kathodgītaṃ punāti bhuvana-trayam || [BhP 10.47.63]

uttarārdhena tādṛśīnām apy āsāṃ sākṣād eva pāda-reṇuṃ vande, tad etad apy aho asmākaṃ (page 63) bhāgyam astīty etad api mahad adbhutam iti bhāvaḥ | atraitad uktaṃ bhavati -

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini | [PadmaP 6.89.22]

sarvadā mat-priyā devi mat-tulya-guṇa-śālinaḥ ||

iti pādma-kārtika-māhātmya-dṛṣṭa-śrī-bhagavad-vākyānusāreṇa śayyāsanāṭanālāpe [BhP 10.90.46] ity ādy-anusāreṇa ca yādavā eva tāvat svayaṃ bhagavataḥ śrī-kṛṣṇa-devasya parama-preṣṭhāḥ | ataḥ prādurbhāvāntara-bhaktās tu svato dūrata eva sthitā |

atha bhaktāntareṣu yādaveṣv api tvaṃ tu bhāgavateṣv aham [BhP 11.16.29], tvaṃ me bhṛtyaḥ suhṛt sakhā [BhP 11.11.49], noddhavo'ṇv api man-nyūnaḥ [BhP 3.4.31], na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān [BhP 11.14.15] ity ādi kāma-kṛc-chrī-kṛṣṇa-vākyānusārāt bhakty-aṃśena tu sarvato'py uddhava eva śreyān, tasya tu śrī-vraja-devīṣv evaivaṃ dainya- vacanaṃ, na jātu mahiṣīsv apīti jātāndhasyāpi cākṣṣam evedaṃ tāsāṃ yaśo- rākā-candramaḥ-saundaryam iti ||

|| 10.47 || śrī-uddhavaḥ || 102-107 ||

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Anuccheda 92

Although they certainly experience rati, and although they feel the happiness of spiritual bliss, because they do not have the conception that "the Supreme Lord is mine", the devotees whose devotion is mixed with jnana (jnani-bhaktas) experience only ordinary love for the Supreme Lord. Their feelings of love for the Lord are seen in the following words of srimad-Bhagavatam (3.15.49):

kamam bhavah sva-vrjinair nirayesu nah stat. . .

"O Lord, we pray that You let usbe born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offereed unto Your lotus feet, and as long as our ears are always filled with the chanrting of Your

transcendental qualities."

The four Kumaras headed by Sanaka speak this prayer of love (raga). Still, the raga they feel is not direct raga. The devotees who consider themselves protected (palya) by the Lord experience love up to the stage of prema. This is so because they clearly think, "The Lord is mine". However, they do not experience love up to the stage of sneha. This is so because their relationship with the Lord is distant and because their love is not very intense. They express their love in these words of srimad-Bhagavatam (1.11.9):

yarhy ambujaksapasasara bho bhavan, . . .

"O lotus-eyed Lord, whenever You go away to Mathura-, Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."

These words were spoken by Dvaraka's citizens. Included among them were the florist, barber, and others who had the good fortune to serve Lord Krsna directly. The devotees in the rasa of servitude (bhrtya) can experience spiritual love up to the stage of raga. This is so because they have a strong sense of "the Lord is mine", because they are very eager always to serve the Lord, and because the Lord is their very life. The devotee who think themselves the object of the Sup"reme Lord's love (lalya) also experience spiritual love up to the stage of raga. This is so because they have direct contact with the Lord's graceful form, and because they have an especially strong sense that the Lord is mine". The Lord's mother and father, who are situated in vatsalya-rasa, love the Lord more than these devotees. They have a very strong sense that "the Lord is mine", even stronger than the conception held by the Lord's friends (sakhas). sri Kunti's words in srimad-Bhagavatam 10.8.25 (quoted above) show that she loves the Lord even more than the Lord's friends. The great love manifest in vatsalya-rasa is not at all similar to the love manifest in sakhya-rasa. However, sakhya-rasa and srngara-rasa are similar in many ways. For example, loving anger (pranaya-mana) is possible only in those two rasas. Among the Lord's beloveds the queens at Dvaraka experience spiritual love up to the stage of maha-bhava anuraga. The ecstasies they feel in separation from the Lord are called prema-vaicittya" and are described in srimad- Bhagavatam 10.90.14-25). I have not heard in the scriptures any other description like this, nor have I not heard in the scriptures any other description of the queens' anuraga.

Here someone may protest: Is not anuraga described in these words of srimad-Bhagavatam (10.13.2): satam ayam sara-bhrtam nisargah. . .

"Paramahamsas, devotees who have accepted the essence of life, are attached to Krsna in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of

Krsna at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex." ?

Is the love here not anuraga because the devotees see the Lord as newer and newer at every moment?

To this protest I reply: No. It is not so. The symptoms described in this verse are not the symptoms of anuraga. The symptoms of joy and distress described in this verse are rather the symptoms of rati or of other stages of love. Because it is not possible to say the symnptoms describned here are ther symptoms of anuraga, therefore it cvannot be concluded that anuraga is described in this verse. In this verse the word navya-vat" (the devotees consider the topics of the Lord as if they were newer and newer) is not the same as the devotees consider the topics of the Lord newer and newer". The gopis of Vraja experience spiritual love up to the stage of maha-bhava. Their love is described By Lord Krsna in these words of srimad-Bhagavatam (11.12.11):

tas tah ksapah presthatamena nita mayaiva vrndavana-gocarena ksanardha-vat tah punar anga tasam hina maya kalpa-sama babhuvuh

"Dear Uddhava, all of those nights that the gopis spent with Me, their most dearly beloved, in the land of Vrndavana, seemed to them to pass in less than a moment. Bereft of My association, however, the gopis felt that those same nights dragged on forever, as if each night were equal to a day of Brahma."

When they gazed at Lord Krsna, the gopis were not willing to tolerate even the blinking of their eyelids. This is seen in the following words spoken by the gopis to Lord Krsna in srimad- Bhagavatam (10.31.15):

kutila-kuntalam sri-mukham ca te jada udiksatam paksma-krd drsam

"When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator."

The devotees' inability to tolerate the blinking of their eyelids when that blinking interrupts their gazing at Lord Krsna is also seen in these words of srimad-Bhagavatam (9.24.65):

yasyananam. . .naryo naras ca muditah kupita nimes ca

"Krsna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees

Lord Krsna sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes."

Here the words "naryo naras ca muditah" show that even ordinary men and women become delighted by gazing at Lord Krsna. Then the words "kupita nimes ca" mean "but some devotees, namely the graceful gopis, become angry at the creator who created eyelids." This same verse is not found in other places in the scriptures. However, in the deescription of the gopis' meeting with Lord Krsna at Kuruksetra, it is said in srimad-Bhagavatam (10.82.39):

gopyas ca krsnam upalabhya cirad abhistam yat-preksane drsisu paksma-krtam sapanti drgbhir hrdi-krtam alam parirabhya sarvas tad-bhavam apur api nitya-yujam durapam

"While gazing at their beloved Krsna, the young gopis used to condemn the creator of their eyelids (which would momentarily block their vison of Him). Now, seeing Krsna again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve."

In this verse it is seen that the gopis are the most exalted devotees. Although by His very nature Lord Krsna creates these ecstatic feelings of maha-bhava love in the gopis, the gopis still turn to Him for protection from the anxiety they feel in their love. As rain falling during the time of the Svati star creates pearls, so Lord Krsna inspires this kind of ecstatic love in the gopis. In the words "mad-bhavam apuh", the Lord affirms that the gopis indeed attained maha-bhava love for Him. Now the words "nitya-yujam durapam" will be discussed. Here the word "nitya-yujam" refers to the Dvaraka queens, who are like the gopis. It does not refer to others, who are not like the gopis, who are very far away from being like the gopis. The word "nitya-yujam" may also be interpeted to mean "We gopis, who are separated from our beloved and who day after day yearn to be with Him". The ecstatic love felt by the Dvaraka queens is described in these words of srimad-Bhagavatam (10.84.1):

srutva prtha subala-putry atha yajnaseni madhavy atha ksitipa-patnya uta sva-gopyah krsne 'khilatmani harau pranayanubandham sarva visismyur alam asru-kalakulaksyah

"Prtha, Gandhari, Draupadi, Subhadra, the wives of other kings, and the Lord's cowherd girlfriends were all amazed to hear of the queens' deep love for Lord Krsna, the Supreme Personality of Godhead and Soul of all beings, and their eyes filled with tears."

Glorifying the gopis, the Dvaraka queens say in srimad- Bhagavatam (10.83.43):

vraja-striyo yad vanchanti. . .

"We desire the same contact with the Supreme Lord's feet that thr young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire - the touch of the dust He leaves on the plants and grass as He tends His cows."

The spiritual love the Dvaraka queens feel almost touches the spiritual love the filled with wonder vraja-gopis feel. In srimad-Bhagavatam 10.84.1 the word "sva" indicates that the gs are the Supreme Lord's most confidential (paramantaranga) internal potency. The glories and good fortune of the gopis ands the residents of Vraja, Mathura, and Dvaraka are described in the following three verses of srimad- Bhagavatam (1.10.26-28):

aho alam slaghyatamam yadoh kulam. . .

"Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathura, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood. "Undoubtedly it is wonderful that Dvaraka has defeated the glories of the heavenly planets and has enchanced the celebrity of the earth. The inhabitants of Dvaraka are always seeing the soul of all living beings (Krsna) in His loving feature. He glances at them and favors them with sweet smiles.

nunam vrata-snana-hutadinesvarah samarcito hy asya grhita-panibhih pibanti yah sakhy adharamrtam muhur vraja-striyah sammumuhur yad-asayah

"O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors."

In these verses the gopis' and Dvaraka queens' exalted status and supreme knowledge of spiritual nectar sweetness is described. By thinking of the nectar sweetness the gopis and queens' tasted, the demigods would faint. Although they seemed to be mere human beings as they enjoyed their nectar pastimes, they were in truth the most exalted of souls. The following explanation may be given here. The Supreme Personality of Godhead has two features: 1. His feature as Brahman, and 2. His feature as the Supreme Personality of Godhead (bhagavan). In general the devotees are of two kinds: 1. neophyte devotees (tatastha) and 2. devotees who are personal associates (parikara) of the Supreme Personality of Godhead. Some of the neophyte (tatastha) devotees take pleasure in the Brahman feature of the Lord. These devotees are situated in santa-rasa. Other neophyte

devotees love the Supreme Personality of Godhead and His personal associates, but have not yet themselves become personal associates of the Lord. The causes that attract one to become a personal associate of the Lord and results of becoming a personal associate of the Lord are both absent amongst the nephyte devotees who take pleasure in the Brahman feature of the Lord. For these reasons these neophyte devotees are not attracted to become personal associates of the Lord. The causes that help (sahaya) one attracted to become a personal associate of the Lord are of two kinds: 1. the idea the Supreme Lord is mine", and 2. perception of the various limbs and features (upanga) of the Lord, amongst which is included perception of the Lord's impersonal Brahman feature. That the devotees attrracted to the impersonal Brahman do not think, "the Supreme Lord is mine" has already been shown. Neiother do these devotees have any direct perception of the limbs of the Supreme Lord's body. However, these devotees do have knowledge of the the impersonal Brahman, which is one of the Supreme Lord's secondary features (upanga). Fropm this knowledge of Brahman knowledge of the Supreme Personality of Godhead may eventually come. In this way these devotees m,ay eventually become attracted to the personal feature of the Supreme Lord. This truth is seen in the following words of srimad-Bhagavatam (1.7.10):

atmaramas ca. . .ittham-bhuta-guno harih

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

These devotees may also become attracted ot the Supreme Lord directly. this is seen in the following words of srimad- Bhagavatam (3.15.43):

tasyaravinda-nayanasya. . . . . .cakara tesam sanksobham aksara-jusam api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Supreme Personality of Godhead enetred the nosytrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."

In this way the impersonalists may renounced the impersonal idea. Then they attain the results of becoming attracted to the Supreme Lord. The result is they become rapt in meditation on the Lord. Eventually they may also see the Supreme Lord directly. The personal associates of the Supreme Lord directly serve the Lord again and again eternally. For this reason the good ofrtune of the Lord's personal associates is very great. The

Supreme Lord, His personal associates, and some devotees' first directly seeing the Lord are described in srimad-Bhagavatam's account of the curse placed upon Jaya and Vijaya. In that account it is said: (srimad-Bhagavatam 3.15.37, 38, and 40):

tasmin yayau paramahamsa-maha-muninam anvesaniya-caranau calayan saha-srih

"Accompanied by His spouse, the goddess of fortune, He (the Supreme Lord) went to the spot on those very feet sought for by recluses and great sages.

tam tv agatam parihrtaupayikam sva-pumbhis te 'caksataksa-visayam sva-samadhi-bhagyam

"The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and do to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling frem the white full moon or ice melting due to a gust of wind."

vinata-sutamse vinyasta-hastam

"He rested one of His hands on the shoulder of Garuda, His carrier."

In these verses it is clear that Jaya and Vijaya were the Supreme Lord's personal associates. The four Kumaras, however, were more distantly associated with the Lord, associated in the mood of awe and reverence. That Jaya and Vijaya were personal associates of the Lord and the four Kumaras were not is confirmed by these words of srimad-Bhagavatam (3.15.37):

evam tadaiva bhagavan aravinda-nabhah svanam vibudhya sad-atikramam arya-hrdyah

"At that very moment the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints." This is also confirmed by the following words spoken by the Supreme Lord in srimad-Bhagavatam (3.15.40):

tad vah prasadayamy adya brahma daivam param hi me tad dhity atma-krtam manye yat sva-pumbhir asat-krtah

"To Me, the brahmana is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself: therefore I seek your forgiveness for the

incident that has arisen."

When they saw the great good fortune of the Lord's personal associates, the four Kumaras became ashamed that they had cursed the Lord's associates. They said (srimad-Bhagavatam 3.16.25):

yam vanayor damam adhisa bhavan vidhatte vrttim nu va tad anumanmahi nirvyalikam asmasu va ya ucito dhriyatam sa dando ye 'nagasau vayam ayunksmahi kilbisena

"O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons."

After the four Kumaras had departed, the Supreme Lord openly revealed His mercy to His personal associates. He said (srimad-Bhagavatam 3.16.29):

bhagavan anugav aha vatam ma bhaistam astu sam brahma-tejah samartho 'pi hantum necche matam tu me

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brahmanas' curse, I would not do so. On the contrary, it has My approval."

In this way it is seen that the neophyte devotees are situated on a lower level of spiritual love and the personal associates of the Lord are situated on a higher level of spiritual love. Here someone may protest: "Is it not so that the Supreme is the abode of limitless spiritual love,love beyond all material designations? And is it not also so that to think of oneself as the Lord's personal associate is in itself a material designation, a designation that limits the love one may feel for the Supreme? Therefore the spiritual love felt by the worshipers of the impersonal Brahman is the true, the advanced spiritual love, and the spiritual love felt by persons who think themselves the Supreme Lord's personal associates is a very inferior kind of love. And furthermore the personal associates of the Lord have the mistaken idea that "the Supreme Lord is mine". Therefore the spiritual love felt by the worshipers of the impersonal Brahman is far superior." To this protest I give the following reply: It is not as you say. Whatever spiritual love may be felt in a general way without a personal relationship with the Lord is also included within the spiritual love the Lord's personal associates feel for Him. When thespirit soul attains perfection an realizes his true identity, then he becomes a personal associate of the Lord in a particular relationship with the Lord. What objection may be raised against this explanation? In this way, by comparison, the higher and lower levels of spiritual love are seen. The Supreme Personality of Godhead has His own individual nature, and the devotee has his individiual

nature as the Lord's associate. An example of the love the Lord's personal associates feel for Him is given in these words of srimad-Bhagavatam (10.13.25):

go-gopinam matrtasminn asit snehardhikam vina purovad. . .

"Previously, from the very beginning, the gopis had motherly affection for Krsna. Indeed, their affection for Krsna exceeded even their aaection for their own sons. In displaying their affection, they had thus distinguished between Krsna and their sons, but now that distinction disappeared."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §108 · English §93

[१०८]

तत्र स्वेभ्यः षोडश-सहस्र-सङ्ख्याभ्यः श्री-यदु-देवस्य पत्नीभ्यस् तथाष्टभ्यः पट्ट-महीषिभ्यश् च तासां माहात्म्यं वदन्त्यः परमकाष्ठापन्नतया श्री-राधिका-देव्या आहुः --

न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यम् अप्य् उत । वैराज्यं पारमेष्ठ्यं च आनन्त्यं वा हरेः पदम् ॥

कामयामह एतस्य श्रीमत्-पाद-रजः श्रियः । कुच-कुङ्कुम-गन्धाढ्यं मूर्ध्ना वोढुं गदा-भृतः ॥

व्रज-स्त्रियो यद् वाञ्छन्ति पुलिन्द्यस् तृण-वीरुधः । गावश् चारयतो गोपाः पाद-स्पर्शं महात्मनः ॥ [भ्प् १०.८३.४१-४३]

हे साध्वि, साम्राज्यादिकं न कामयामहे । तत्र साम्राज्यं सार्वभौमं पदम् । स्वाराज्यं ऐन्द्रं पदं भोज्यं तद्-उभय-भोग-भाक्त्वम् । भुनक्तीति भुक् तस्य भाव इति । विविधं राजत इति विराट् तस्य भावो वैराज्यम् । अणिमादि-सिद्धि-भाक्त्वम् इत्य् अर्थः । पारमेष्ठ्यं ब्रह्म- पदम् । आनन्त्यं ये ते शतम् [तैत्तु २.८.२] इत्य् आदि-श्रुति-रीत्या मनुष्यानन्दम् आरभ्य शत-शत-गुणितत्वेन प्राजापत्यस्य गणनायाः परां काष्ठां दर्शयित्वा पर-ब्रह्मणि तु यतो वाचो निवर्तन्ते [तैत्तु २.४.१] इत्य् अनेन यदानन्दस्यानन्त्यं दर्शितं तद् अपीत्य् अर्थः । किं बहुना, हरेः श्री-पतेः पदं सामीप्यादिकम् अपि यत् तद् एतद् अपि न कामयामहे । नाधीनं कर्तुम् इच्छाम इत्य् अर्थः ।

तर्हि किम् अधिकं लब्धं कामयध्वे ? न, तत्राहुः - एतस्यास्मत्-पतित्वेन सर्व-विज्ञातस्य गदा-भृतः श्रीमत्-पादरज एव तावन् मूर्ध्ना वोड्ध्वुं कामयामहे । तत्रापि यत् श्रियः कुच-कुङ्कुम-गन्धेनाढ्यं तद्-गन्धेन प्राप्त-सम्पद्-विशेषं तत् पुनर् अधिकं कामयामह इत्य् अर्थः ।

ननु, श्रीपतेर् एव पदं श्री-कुङ्कुम-गन्धाढ्यं [वृ. हेरे अद्ध्स्: तत्- सामीप्याद् इत्य् आगात् तत् तु भवत्यस् त्यक्तवत्य एव । यदि च श्रीर् अत्र रुकुम्ण्य् अभिप्रेयते तर्हि तत् तु भवतीनां प्राप्तम् एव । तस्मात् तत्-तद्- विलक्षणाया एव श्रियः कुच-कुङ्कुम-गन्धाढ्यम् । वृ. अद्दितिओन् एन्द्स्.] तत् स्याद् इति गम्यते । ततस् तद्-अवबोधनाय पुनर् विशिष्यताम् । तत्राहुः व्रज- स्त्रिय इति । पूर्णाः पुलिन्द्य उरुगाय [भ्प् १०.२१.१७] इत्य् आदि स्व-वाक्याद्य्- अनुसारेण व्रज-स्त्र्य्-आदयो यद् वाञ्छन्ति ववाञ्छुर् इत्य् अर्थः । वर्तमान- प्रयोगेण तत्-तद्-अविच्छेद उत्प्रेक्ष्यते । अत्र पुलिन्द्य्-आदि-निर्देशस् तु स्वेषाम् अपि

तत्-प्राप्ति-योग्यता-विवक्षया । तृण-वीरुधो (पगे ६४) दूर्वाद्याः । आसां तादृग्-अनुभवश् च तत्-कुच-कुङ्कुम-सौरभ-वासितत्वाविच्छिन्न-तत्- पादप-भावाद् एवेति भावः । गावो गाः । चारयतश् चारयन्तः । गोपा इत्य् अन्ते निर्देशस् तु केषांचित् प्रिय-नर्म-सखादीनां तद्-अनुमोदकारित्वेऽपि पुरुषत्वात् तत्रायोग्यता-विवक्षया । अयं भावः - श्रीत्वेन प्रसिद्धायाः श्रियस् तत्र कामनैव श्रूयते, न तु सङ्गतिः । यद्-वाञ्छया श्रीर् [भ्प् १०.१६.३६] इति नाग-पत्नीनां, या वै श्रियार्चितम् [भ्प् १०.४७.६२] इत्य् उद्धवस्याप्य् उक्तेः ।

न च रुक्मिणीत्वेन प्रसिद्धाया श्रियस् तत्र सङ्गतिः । काल-देशयोर् अन्यतमत्वात् । न च व्रज-स्त्रीणां श्री-सम्बन्ध-लालसा युक्ता - नायं श्रियोऽङ्ग [भ्प् १०.४७.६०] इत्य्-आदिना ततोऽपि परमाधिक्य-श्रवणात् । तस्माद् रुक्मिणी द्वारवत्यां तु राधा वृन्दावने वने इति मात्स्यानुसारेण रुक्मिण्या सह पठिता । शास्त्र-दृष्ट्या तूपदेशो वाम-देवाद् [व्स्. १.१.३०] इति न्याय-रीत्या महेन्द्रेण परमेश्वर इव दुर्गयाप्य् अहंग्रहोपासना- शास्त्र-दृष्ट्या स्वाभेदेनोपदिष्टा । श्री-राधा तु सर्वतः पूर्णा तल्- लक्ष्मीः ।

तथा देवी कृष्णमयी प्रोक्ता राधिका इत्य् आदि बृहद्-गौतमीयानुसारेण, राधया माधवो देवो माधवेनैव राधिका इत्य् आदि ऋक्-परिशिष्टानुसारेण च तासु राधात्वेन प्रसिद्धा सर्वतो विलक्षणा या श्रीर् विराजते ताम् उद्दिश्यैव तासां तद् इदं वाक्यम् । यथा च - अनयाराधितो नूनं भगवान् [भ्प् १०.३०.२८] इत्यादि । अप्य् एणपत्न्य्-उपगत [भ्प् १०.३०.११] इत्य्-आदि-द्वयं च । ततश् च तासां यथा तत्र स्पृहास्पन्दता तथास्माकं चेति ।

तद् एवं तादृश-प्रेम-स्फूर्तिमय-तद्-गन्धाढ्यतायाः सम्प्रत्य् अप्य् अस्मासु प्रकाशः स्याद् इति दर्शितम् । न केवलं तादृशं तद्-रज एव वाञ्छन्ति अपि तु तादृश-पाद-स्पर्शम् च । अतो वयम् अपि तं कामयामह इत्य् अर्थः । यद् वा तद्-रजस एव विशेषणं पाद-स्पर्शम् इति । तद्-अव्यभिचारि- फलत्वाद् अभिन्नम् एवेत्य् अर्थः ।

एतस्य तत्र कीदृशस्य ? महान् सर्वत्रत्याद् अपि स्वभावाद् उत्तम आत्मा सौन्दर्यादि-प्रकाश-मयः स्वभावो यस्य तादृशस्य तत्रातिशुशुभे ताभिर् भगवान् [भ्प् १०.३३.६] इति श्री-शुकोक्तेः ॥

॥ १०.८३ ॥ श्री-महिष्यो द्रौपदीम् ॥ १०८ ॥

(पगे ६५)

[108]

tatra svebhyaḥ ṣoḍaśa-sahasra-saṅkhyābhyaḥ śrī-yadu-devasya patnībhyas tathāṣṭabhyaḥ paṭṭa-mahiṣibhyaś ca tāsāṃ māhātmyaṃ vadantyaḥ paramakāṣṭhāpannatayā śrī-rādhikā-devyā āhuḥ --

na vayaṃ sādhvi sāmrājyaṃ svārājyaṃ bhaujyam apy uta | vairājyaṃ pārameṣṭhyaṃ ca ānantyaṃ vā hareḥ padam ||

kāmayāmaha etasya śrīmat-pāda-rajaḥ śriyaḥ | kuca-kuṅkuma-gandhāḍhyaṃ mūrdhnā voḍhuṃ gadā-bhṛtaḥ ||

vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ | gāvaś cārayato gopāḥ pāda-sparśaṃ mahātmanaḥ || [BhP 10.83.41-43]

he sādhvi, sāmrājyādikaṃ na kāmayāmahe | tatra sāmrājyaṃ sārvabhaumaṃ padam | svārājyaṃ aindraṃ padaṃ bhojyaṃ tad-ubhaya-bhoga-bhāktvam | bhunaktīti bhuk tasya bhāva iti | vividhaṃ rājata iti virāṭ tasya bhāvo vairājyam | aṇimādi-siddhi-bhāktvam ity arthaḥ | pārameṣṭyaṃ brahma- padam | ānantyaṃ ye te śatam [TaittU 2.8.2] ity ādi-śruti-rītyā manuṣyānandam ārabhya śata-śata-guṇitatvena prājāpatyasya gaṇanāyāḥ parāṃ kāṣṭhāṃ darśayitvā para-brahmaṇi tu yato vāco nivartante [TaittU 2.4.1] ity anena yadānandasyānantyaṃ darśitaṃ tad apīty arthaḥ | kiṃ bahunā, hareḥ śrī-pateḥ padaṃ sāmīpyādikam api yat tad etad api na kāmayāmahe | nādhīnaṃ kartum icchāma ity arthaḥ |

tarhi kim adhikaṃ labdhaṃ kāmayadhve ? na, tatrāhuḥ - etasyāsmat-patitvena sarva-vijñātasya gadā-bhṛtaḥ śrīmat-pādaraja eva tāvan mūrdhnā voḍdhruṃ kāmayāmahe | tatrāpi yat śriyaḥ kuca-kuṅkuma-gandhenāḍhyaṃ tad- gandhena prāpta-sampad-viśeṣaṃ tat punar adhikaṃ kāmayāmaha ity arthaḥ |

nanu, śrīpater eva padaṃ śrī-kuṅkuma-gandhāḍhyaṃ [Vṛ. here adds: tat- sāmīpyād ity āgāt tat tu bhavatyas tyaktavatya eva | yadi ca śrīr atra rukumṇy abhipreyate tarhi tat tu bhavatīnāṃ prāptam eva | tasmāt tat-tad- vilakṣaṇāyā eva śriyaḥ kuca-kuṅkuma-gandhāḍhyam | Vṛ. addition ends.] tat syād iti gamyate | tatas tad-avabodhanāya punar viśiṣyatām | tatrāhuḥ vraja- striya iti | pūrṇāḥ pulindya urugāya [Bhp 10.21.17] ity ādi sva-vākyādy- anusāreṇa vraja-stry-ādayo yad vāñchanti vavāñchur ity arthaḥ | vartamāna- prayogeṇa tat-tad-aviccheda utprekṣyate | atra pulindy-ādi-nirdeśas tu sveṣām api tat-prāpti-yogyatā-vivakṣayā | tṛṇa-vīrudho (page 64) dūrvādyāḥ | āsāṃ tādṛg-anubhavaś ca tat-kuca-kuṅkuma-saurabha-vāsitatvāvicchinna-tat- pādapa-bhāvād eveti bhāvaḥ | gāvo gāḥ | cārayataś cārayantaḥ | gopā ity ante nirdeśas tu keṣāṃcit priya-narma-sakhādīnāṃ

tad-anumodakāritve'pi puruṣatvāt tatrāyogyatā-vivakṣayā | ayaṃ bhāvaḥ - śrītvena prasiddhāyāḥ śriyas tatra kāmanaiva śrūyate, na tu saṅgatiḥ | yad-vāñchayā śrīr [BhP 10.16.36] iti nāga-patnīnāṃ, yā vai śriyārcitam [BhP 10.47.62] ity uddhavasyāpy ukteḥ |

na ca rukmiṇītvena prasiddhāyā śriyas tatra saṅgatiḥ | kāla-deśayor anyatamatvāt | na ca vraja-strīṇāṃ śrī-sambandha-lālasā yuktā - nāyaṃ śriyo'ṅga [BhP 10.47.60] ity-ādinā tato'pi paramādhikya-śravaṇāt | tasmād rukmiṇī dvāravatyāṃ tu rādhā vṛndāvane vane iti mātsyānusāreṇa rukmiṇyā saha paṭhitā | śāstra-dṛṣṭyā tūpadeśo vāma-devād [Vs. 1.1.30] iti nyāya-rītyā mahendreṇa parameśvara iva durgayāpy ahaṃgrahopāsanā- śāstra-dṛṣṭyā svābhedenopadiṣṭā | śrī-rādhā tu sarvataḥ pūrṇā tal- lakṣmīḥ |

tathā devī kṛṣṇamayī proktā rādhikā ity ādi bṛhad-gautamīyānusāreṇa, rādhayā mādhavo devo mādhavenaiva rādhikā ity ādi ṛk-pariśiṣṭānusāreṇa ca tāsu rādhātvena prasiddhā sarvato vilakṣaṇā yā śrīr virājate tām uddiśyaiva tāsāṃ tad idaṃ vākyam | yathā ca - anayārādhito nūnaṃ bhagavān [BhP 10.30.28] ityādi | apy eṇapatny-upagata [BhP 10.30.11] ity-ādi-dvayaṃ ca | tataś ca tāsāṃ yathā tatra spṛhāspandatā tathāsmākaṃ ceti |

tad evaṃ tādṛśa-prema-sphūrtimaya-tad-gandhāḍhyatāyāḥ sampraty apy asmāsu prakāśaḥ syād iti darśitam | na kevalaṃ tādṛśaṃ tad-raja eva vāñchanti api tu tādṛśa-pāda-sparśam ca | ato vayam api taṃ kāmayāmaha ity arthaḥ | yad vā tad-rajasa eva viśeṣaṇaṃ pāda-sparśam iti | tad-avyabhicāri- phalatvād abhinnam evety arthaḥ |

etasya tatra kīdṛśasya ? mahān sarvatratyād api svabhāvād uttama ātmā saundaryādi-prakāśa-mayaḥ svabhāvo yasya tādṛśasya tatrātiśuśubhe tābhir bhagavān [BhP 10.33.6] iti śrī-śukokteḥ ||

|| 10.83 || śrī-mahiṣyo draupadīm || 108 ||

(page 65)

English witness · section(s) 93

Anuccheda 93

The nature of the Lord and the nature of the Lord's devotee are described in these words of srimad-Bhagavatam (7.5.14):

yatha bhramyaty ayo brahman svayam akarsa-sannidhau tatha me bhidyate cetas cakra-paner yadrcchaya

"O brahmanas (teachers), as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Visnu, who carries a disc in His hand. Thus I have no independence."

The meaning of this verse is clear. This verse was spoken by sri Prahlada.

PRĪTI-SANDARBHA

6.10

Sections 109–123

10 bilingual sequence blocks

Prīti · Sanskrit §109 · English §94

[१०९]

अथ तत्रैव श्री-राधा-देव्याः, आदि-पुराणे -

त्रैलोक्ये पृथिवी धन्या तत्र वृन्दावनं पुनः । तत्रापि गोपिकाः पार्थ तत्र राधाभिधा मम ॥ इति ।

पाद्मे कार्तिक-माहात्म्ये - यथा राधा प्रिया विष्णोस् तस्याः कुण्डं प्रियं तथा । सर्व-गोपीषु सैवैका विष्णोर् अत्यन्त-वल्लभा ॥ इति ।

अतएव तस्या एव प्रमाधिक्यं वर्णितम् आग्नेये वासना-भाष्योद्धृतं वचनम् -

गोप्यः पप्रच्छुर् उषसि कृष्णानुचरम् उद्धवम् । हरि-लीला-विहारांश् च तत्रैकां राधिकां विना । राधा तद्-भाव-संलीना वासनाया विरामिता ॥ इति ।

नवमावस्था-प्राप्तत्वेन प्रश्नादि-वासनाया विरामिता तस्याम् असमर्थ्येत्य् अर्थः । तस्माद् अनेन सर्व-व्रज-देवीष्व् अपि श्रैष्ठ्यादि-चिह्नेन श्री-रास- विहारे ताभिर् एव स्वयं कस्याः पदानि [भ्प् १०.३०.२७] इत्य् आदिना वर्णित- सौभाग्यातिशया श्री-राधिकैव भवेत् । अतस् तन्-नाम्नैव ताः सूचयामासुः

अनयाराधितो नूनं भगवान् हरिर् ईश्वरः । यन् नो विहाय गोविन्दः प्रीतोऽयम् अनयद् रहः ॥ [भ्प् १०.३०.२८]

अनया राधया भगवान् राधितः साधितो वशीकृत इत्य् अर्थः । नूनम् इति वितर्के । यतश् च राधयतीति निरुक्त्या तस्या राधेति संज्ञापि जातेति भावः । राधितत्वे हेतुः यन् न इति । गोविन्दः श्री-गोकुलेन्द्रः ॥

॥ १०.३० ॥ श्री-व्रज-देव्यः ॥ १०९ ॥

[109]

atha tatraiva śrī-rādhā-devyāḥ, ādi-purāṇe -

trailokye pṛthivī dhanyā tatra vṛndāvanaṃ punaḥ | tatrāpi gopikāḥ pārtha tatra rādhābhidhā mama || iti |

pādme kārttika-māhātmye - yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṃ priyaṃ tathā | sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā || iti |

ataeva tasyā eva pramādhikyaṃ varṇitam āgneye vāsanā-bhāṣyoddhṛtaṃ vacanam -

gopyaḥ papracchur uṣasi kṛṣṇānucaram uddhavam | hari-līlā-vihārāṃś ca tatraikāṃ rādhikāṃ vinā | rādhā tad-bhāva-saṃlīnā vāsanāyā virāmitā || iti |

navamāvasthā-prāptatvena praśnādi-vāsanāyā virāmitā tasyām asamarthyety arthaḥ | tasmād anena sarva-vraja-devīṣv api śraiṣṭhyādi-cihnena śrī-rāsa- vihāre tābhir eva svayaṃ kasyāḥ padāni [BhP 10.30.27] ity ādinā varṇita- saubhāgyātiśayā śrī-rādhikaiva bhavet | atas tan-nāmnaiva tāḥ sūcayāmāsuḥ

anayārādhito nūnaṃ bhagavān harir īśvaraḥ | yan no vihāya govindaḥ prīto'yam anayad rahaḥ || [BhP 10.30.28]

anayā rādhayā bhagavān rādhitaḥ sādhito vaśīkṛta ity arthaḥ | nūnam iti vitarke | yataś ca rādhayatīti niruktyā tasyā rādheti saṃjñāpi jāteti bhāvaḥ | rādhitatve hetuḥ yan na iti | govindaḥ śrī-gokulendraḥ ||

|| 10.30 || śrī-vraja-devyaḥ || 109 ||

English witness · section(s) 94

Anuccheda 94

Now we will describe the Lord's personal associates feel for the Supreme Lord when the Lord is manifest before them. All perfections are eternally manifest in the Supreme Personality of Godhead. This has been revealed in thr sri Bhagavat-sandarbha and many other books also. In the Agamas and other scriptures various methods of worshioping the Supreme Personality of Godhead are described. When the Lord is worshiped the devotee gradually attains spiritual love for the Lord and becomes His personal associate in aspecific personal relationship. In this way the devotee attains the personal association of the Lord. In this way various kinds of eternally perfect spiritual love for the Supreme Lord and various kinds of eternally perfect relationships with the Supreme Lord are manifest in the eternally perfect liberated devotees. In this way spiritual love for the Lord and a sepcific relationship with the Lord both take birth together within the devotee. In this way the devotee attains specific activities of love for the Lord. When it is joined with a personal

rrlationship with the Lord, love for the Lord does notdie. Quite to the contrary. When it is joined with a personal relationship with the Lord, love fopr the Lord increases. In this way it is seen that love for the Lord is greater when it is joined to a personal relationship wityh Him. Even in the material world it is seen that love increases when a the lover feels, "the beloved is mine". In this way it is seen that sometimes a parent is willing even to die for the sake of the child. Lord Krsna Himself affirms this in the following words of srimad-Bhagavatam (10.45.21):

pitror abhyadhika pritir atmajesv atmano 'pi hi

"Parents love their children more than their own lives."

From the individual soul's personal relationship with the Supreme Lord, the idea "the Supreme Lord is mine" comes. From the individual soul's own original nature the soul's specific relationship with the Lord coems. Once that relationship is manifest, the idea "the Supreme Lord is mine" also becomes manifested. In this way the individual spirit soul's own original nature is the root from which love for the Supreme Personality of Godhead grows. This is seen in the following question posed by Maharaja Pariksit in srimad-Bhagavatam (10.14.49):

brahman parodbhave krsne iyan prema katham bhavet yo 'bhuta-purvas tokesu svodbhavesv api kathyatam

"During the absence of the original cowherd boys, when Krsna expanded Himself, why is it that the boys' parents became more loving toward Him than toward their own sons? Also, why did the cows become so loving toward the calves, more than toward their own calves?"

srila Sukadeva Gosvami answered the king's question by saying that love for the Supreme Personality of Godhead is part of the individual soul's original nature. When that original nature is manifest, then the idea, "the Supreme Lord is mine" is also manifest. From that the greatest love for the Lord is manifest. Thus it is proved that the love connected to the idea "the Lord is mine" is hte greatest love. In this way, when the soul has a relationship with the Lord, the soul's love for the Lord is manifest. An example of that love is seen in the following words spoken by the people of Vraja in srimad- Bhagavatam (10.17.24):

su-dustaran nah svan pahi kalagneh suhrdah prabho na saknumas tvac-caranam santyaktum akuto-bhayam

"O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear."

srila sridhara Svami comments:

"This verse means: `We do not fear death. However, we cannot bear to be separated from Your feet.' "

This verse also means: "Nor is it right for us to throw far away the fear that we may be separated from Your feet." After speaking these words, the people say: "Your feet drive away all fear (akuto-bhayam)." Or, these words may also be interpreted to mean: "As long as we are near Your feet, we will be completely happy. However, if we cannto stay near Your feet, we will suffer greatly. Therefore, we have no fear from any source when Your feet are present." This verse was spoken by the people of Vraja to the Supreme Personality of Godhead.

Prīti · Sanskrit §110 · English §95

[११०]

तद् एवं तथाभूत-श्री-भगवत्-प्रीति-माधुरीषु श्री-राधायास् तन्- माधुरी-सर्वोर्ध्वम् अधिरूढेत्य् एतावत् तत्-परावस्था-स्थापना- पर्यन्तेन सन्दर्भेण तत्-प्रीति-जाति-तारतम्यं दर्शितम् ।

एषा च तत्-प्रीतिर् लौकिक-काव्य-विदां रत्य्-आदिवत् कारण-कार्य-सहायैर् मिलित्वा रसावस्थाम् आपुन्वती स्वयं स्थायी भाव उच्यते । कारणाद्याश् च क्रमेण विभावानुभाव-व्यभिचारिण उच्यन्ते । तत्र तस्या भावत्वं प्रीति- रूपत्वाद् एव । स्थायित्वं च -

विरुद्धैर् अविरुद्धैर् वा भावैर् विच्छिद्यते न यः । आत्म-भावं नयत्य् अन्यान् स स्थायी लवणाकरः ॥ [दशरूपक ४.३४] इति रस-शास्त्रीय-लक्षण-व्याप्तेः । अन्येषां विभावत्वादिकं च तद्-विभावनादि-गुणेन दर्शयिष्यमाणत्वात् । ततः कारणादि-स्फूर्ति-विशेष-व्यक्त-स्फूर्ति-विशेषा तन् मिलिता भगवत्-प्रीतिस् तदीय-प्रीतिमय-रस उच्यते । भक्तिमयो रसो भक्ति-रस इति च । यथाहुः - भावा एवाभिसम्पन्नाः प्रयान्ति रस-रूपताम् इति ।

यत् तु प्राकृत-रसिकै रस-सामग्री-विरहाद् भक्तौ रसत्वं नेष्टं, तत् खलु प्राकृत-देवादि-विषयम् एव सम्भवेत् । सामग्री हि रसत्वापत्तौ त्रिविधा । स्वरूप-योग्यता, परिकर-योग्यता, पुरुष-योग्यता च । तत्र लौकिकेऽपि रसे रत्य्-आदेः स्थायिनः स्वरूप-योग्यता । स्थायि-भाव-रूपत्वात् सुख-तादात्म्याङ्गीकाराद् एव च । भगवत्-प्रीतौ तु स्थायि-भावत्वं तद्-विधाशेष-सुख-तरङ्गार्णव-ब्रह्म-सुखाद् अधिकतमत्वं च प्रतिपादितम् एव ।

तथा तत्र कारणादयस् तत्-परिकराश् च लौकिकत्वाद् विभावनादिषु स्वतोऽक्षमाः । किन्तु सत्-कवि-निबन्ध-चातुर्याद् एवालौकिकत्वम् आपन्नास् तत्र योग्या भवन्ति । तत्र तु ते स्वत एवालौकिकाद्भुत-रूपत्वेन दर्शिता दर्शनीयाश् च ।

पुरुष-योग्यता च श्री-प्रह्लादादीनाम् इव तादृश-वासना । तां विना च लौकिक-काव्येनापि तन्-निष्पत्तिं न मन्यते । यथोक्तम् - पुण्यवन्तः प्रमिण्वन्ति योगिवद् रस-सन्ततिम् ॥ [साहित्य-दर्पण ३.२] इति । न जायते तद्- आस्वादो विना (पगे ६६) रत्य्-आदि-वासनाम् ॥ [साहित्य-दर्पण ३.८] इति च ।

लौकिक-रसस्योत्पत्तिः स्वरूपम् आस्वाद-प्रकारश् चैवम् एवोच्यते । यथा -

सत्त्वोद्रेकाद् अखण्ड-स्वर्प्रकाशानन्द-चिन्-मयः । वेद्यान्तर-स्पर्श-शून्यो ब्रह्मास्वाद-सहोदरः ॥

लोकोत्तर-चमत्कार-प्राणः कैश्चित् प्रमातृभिः । स्वाकारवद् अभिन्नत्वेनायम् आस्वाद्यते रसः ॥ [साहित्य-दर्पण ३.२] इति ।

अत्र तु अप्राकृत-विशुद्ध-सत्त्व-हेतुत्वं सत्त्वं विशुद्धं वसुदेव- शब्दितम् इत्य् आदेः । दर्शितं चास्य सत्त्वस्याप्राकृतत्वं भगवत्-सन्दर्भे । तथा ब्रह्मास्वादाद् अप्य् अधिकत्वं या निर्वृतिस् तनु-भृतां [भ्प् ४.९.१०] इत्य् आदेः । नात्यन्तिकं विगणयन्त्य् अपि ते प्रसादम् [भ्प् ३.१५.४८] इत्य् आदेश् च । ततश् चमत्कारश् च सुतराम् एव । विस्मापनं स्वस्य च सौभगार्द्धेः [भ्प् ३.२.१२] इत्य् आदेः ।

किं चालौकिक-रस-विदां प्राचीनानाम् अपि मतानुसारेण सिध्यत्य् असौ रसः । तत्र सामान्यतः श्री-भगवन्-नाम-कौमुदी-कारैर् दर्शितः । तस्य विशेषतस् तु शान्तादिषु पञ्चसु भेदेषु वक्तव्येषु श्री-स्वामि-चरणैर् मल्लानाम् अशनिर् [भ्प् १०.४३.१७] इत्य् आदौ ते पञ्चैव दर्शिताः । स्त्रीणां शृङ्गारः । समवयसां गोपानां हास्य-शब्द-सूचित-नर्म-मय-सख्य- स्थायी सख्य-मयः प्रेयान् । ततस् तन्-मते गोपानां श्रीदामादीनाम् इत्य् एवार्थः । पित्रोर् दयापर-पर्याय-वात्सल्य-स्थायी वत्सलः । योगिनां ज्ञान-भक्ति-मयः शान्तः । वृष्णीनां भक्तिमय इति । तथा सामान्य-प्रीति-मय- रसश् च नृणां दर्शितः । तत्राद्भुतत्व-निर्देशश् च सर्वस्यैव रसस्य तत्- प्राणत्वात् शान्तत्वादि-वैशिष्ट्याभावे तद् एव निर्दिष्टम् इति । यथाह धर्म-दत्तः -

रसे सारश् चमत्कारः सर्वत्राप्य् अनुभूयते । तच्-चमत्कार-सारत्वे सर्वत्राप्य् अद्भुतो रसः । तस्माद् अद्भुतम् एवाह कृती नारायणो रसम् ॥ [साहित्य-दर्पण ३.२] इति ।

ये तु मल्लादीनां रौद्रादि-रसास् तत्रैव स्वामिभिर् अङ्गीकृतास् ते खलु प्रीतिर्-विरोधित्वान् नात्रादृताः । तद् एतद् अलौकिक-रसविन्-मतम् । तथा कैश्चिल्-लौकिक-रसविद्भिर् भोज-राजादिभिः प्रेयान् वत्सलश् च रसः सम्मतोऽस्ति । तथा चोक्तम् - स्नेह-स्थायि-भावः प्रेयान् । यथा -

यद् एव रोचते मह्यं तद् एव कुरुते प्रिया । इति वेत्ति न जानाति तत्-प्रियं यत् करोति सा ॥ [सरस्वती-कण्ठाभरणम् ५] इति ।

दम्पत्योर् अनयोः सख्य-विशेष-विवक्षया तद् इदम् उदाहृतम् । एवं - स्फुटं चमत्कारितया वत्सलं च

रसं विदुः । (पगे ६७) स्थायी वत्सलतास्येह पुत्राद्य्-आलम्बनं मतम् ॥ [साहित्य-दर्पण ३.२०१] इत्य् आदि ।

तथा सुदेवाद्यैर् भक्ति-मयश् चेति । किं च लौकिकस्य रत्यादेः सुख- रूपत्वं यथा-कथञ्चिद् एव वस्तु-विचारे दुःख-पर्यवसायित्वात् । तद् उक्तं स्वयं भगवता सुखं दुःख-सुखात्ययः दुःखं काम-सुखापेक्षा [भ्प् ११.१९.४१] इति । तदीयः शमोऽपि शमो मन्-निष्ठता बुद्धेः [भ्प् ११.१९.३६] इति वदता तेनैवानादृतः । जुगुप्सादीनां तु सुख-रूपता लौकिकैर् अपि द्वेष्या । तत्-तन्-निन्दा भागवत-रस-श्लाघा च श्री-नारद-वाक्ये -

न यद् वचश् चित्र-पदं हरेर् यशो जगत्-पवित्रं प्रगृणीत कर्हिचित् । तद् वायसं तीर्थम् उशन्ति मानसा न यत्र हंसा निरमन्त्य् उशिक्-क्षयाः ॥

तद्-वाग्-विसर्गो जनताघ-विप्लवो यस्मिन् प्रति-श्लोकम् अबद्धवत्य् अपि । नामान्य् अनन्तस्य यशो ऽङ्कितानि यत् शृण्वन्ति गायन्ति गृणन्ति साधवः ॥ [भ्प् १.५.१०-११] इति ।

श्री-रुक्मिणी-वाक्येऽपि - त्वक्-श्मश्रु-रोम-नख-केश-पिनद्धम् अन्तर् मांसास्थि-रक्त-कृमि-विट्-कफ-पित्त-वातम् । जीवच्-छवं भजति कान्त-मतिर् विमूठा या ते पदाब्ज-मकरन्दम् अजिघ्रती स्त्री ॥ [भ्प् १०.६०.४५] इति ।

तस्माल् लौकिकस्यैव विभावादेः रस-जनकत्वं न श्रद्धेयम् । तज्- जनकत्वे च सर्वत्र बीभत्स-जनकत्वम् एव सिध्यति । श्री-भागवत-रसस्य तु विष्यिणम् आरभ्य मुक्त-पर्यन्ते जने तद्वद् अहो अनिन्द्रिये चैतन्य- शून्येऽपि विकार-हेतुत्वात् कथं तत्रासम्भावनापि स्यात् । यथोक्तं - निवृत्त-तर्षैर् उपगीयमानात् [भ्प् १०.१.४] इत्य् आदि । अस्पन्दनं गतिमतां पुलकस् तरूणां [भ्प् १०.२१.१९] इति । कृष्णं समेत्य लब्धेहा आसन् शुष्का नगा अपि [भ्प् १०.१७.१५] इति । तद् एतद् अभिप्रेत्य श्री-भगवत्-प्रीत्य्-एक-व्यञ्जकस्य श्री- भागवत-पुराणस्य रसात्मकत्वं शब्देनैव निर्दिशति निगम-कल्प-तरोः [भ्प् १.१.३] इत्य् आदि ।

हे भावुकाः परम-मङ्गलायनाः । ये रसिका भगवत्-प्रीति-रसज्ञा इत्य् अर्थः । ते यूयं वैकुण्ठात् क्रमेण भुवि पृथिव्याम् एव गलितम् अवतीर्णं निगम-कल्प-तरोः सर्व-फलोत्पत्ति-भुवः शाखोपशाखाभिर् वैकुण्ठम् अध्यारूढस्य वेद-रूप-तरोर् यत् खलु रस-रूपं श्री-भागवताख्यं फलं तत् भुव्य् अपि स्थिताः पिबत आस्वाद्यान्तर्गतं कुरुत । अहो इत्य् अलभ्य- लाभ-व्यञ्जना भागवताख्यं यच् छास्त्रं तत् खलु रसवद् अपि रसैकमयता-विवक्षया रस-शब्देन निर्दिष्टम् । भागवत-शब्देनैव तस्य

रसस्यान्यदीयत्वं व्यावृत्तम् । भागवतस्य तदीयत्वेन रसस्यापि तदीयत्वाक्षेपात् । शब्द-श्लेषेण च भगवत्-सम्बन्धि-रसम् इति गम्यते । स च रसो भगवत्-प्रीति-मय एव । यस्यां वै श्रूयमाणायाम् [भ्प् १.७.७] इत्य्- आदि-फल-श्रुतेः । यन्-मयत्वेनैव श्री-भगवति रस-शब्दः श्रुतौ प्रयुज्यते रसो वै सः [तैत्तु २.७.१] इति । स एव च प्रशस्यते रसं ह्य् एवायं लब्ध्वानन्दी भवति इति । तत्र रसिका इत्य् अनेन प्राचीनार्वाचीन- संस्काराणाम् एव तद्-विज्ञत्वं दर्शितम् ।

गलितम् इत्य् अनेन तस्य सुपाकिम्त्वेनाधिक-स्वादुमत्त्वम् उक्त्वा शास्त्र-पक्षे सुनिष्पन्नार्थत्वेनाधिक-स्वादुत्वं दर्शितम् । रसम् इत्य् अनेन फल-पक्षे त्वग्-अष्ट्य्-आदि-राहित्यं व्यज्यात्र च पक्षे हेयांश-राहित्यं दर्शितम् । तथा भागवतम् इत्य् अनेन सत्स्व् अपि फलान्तरेषु निगमस्य परम- फलत्वेनोक्त्वा तस्य परम-पुरुषार्थत्वं दर्शितम् ।

एवं तस्य रसात्मकस्य फलस्य स्वरूपतोऽपि वैशिष्ट्ये सति परमोत्कर्ष- बोधनार्थं वैशिष्ट्यान्तरम् आह शुकेति । अत्र फल-पक्षे कल्प-तरु- वासित्वाद् अलौकिकत्वेन शुकोऽप्य् अमृत-मुखोऽभिप्रेयते । (पगे ६८) ततस् तन्- मुखं प्राप्य यथा तत् फलं विशेषतः स्वादु भवति तथा परम- भागवत-मुख-सम्बन्धं भगवद्-वर्णनम् अपि । ततस् तादृश-परम- भागवत-वृन्द-महेन्द्र-श्री-शुकदेव-मुख-सम्बन्धं किम् उतेति भावः । अतएव परम-स्वाद-परम-काष्ठा-प्राप्तत्वात् स्वतोऽन्यतश् च तृप्तिर् अपि न भविष्यतीत्य् आलयं मोक्षानन्दम् अप्य् अभिव्याप्य पिबतेत्य् उक्तम् । तथा च वक्ष्यते - परिनिष्ठितोऽपि [भ्प् २.१.९] इत्य् आदि । अनेनास्वाद्यान्तरवन् नेदं कालान्तरेऽप्य् आस्वादक-बाहुल्येऽपि व्ययिष्यतीत्य् अपि दर्शितम् ।

यद् वा, तत्र तस्य रसस्य भगवत्-प्रीतिमयत्वेऽपि द्वैविध्यम् । तत्-प्रीत्य्- उपयुक्तत्वं तत्-प्रीति-परिणामत्वं चेति । यथोक्तं द्वादशे --

कथा इमास् ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् । विज्ञान-वैराग्य-विवक्षया विभो वचो-विभूतीर् न तु पारमार्थ्यम् ॥

यत् तूतमः-श्लोक-गुणानुवादः सङ्गीयते ऽभीक्ष्णम् अमङ्गल-घ्नः । तम् एव नित्यं शृणुयाद् अभीक्ष्णं कृष्णे ऽमलां भक्तिम् अभीप्समानः ॥ [भ्प् १२.३.१४-१५] इति ।

ततः सामान्यतो रसत्वम् उक्त्वा विशेषतोऽप्य् आह अमृतेति । अमृतं तल्-लीला- रसः । हरि-लीला-कथा-व्रातामृतानन्दित-सत्-सुरम् [भ्प् १२.१३.११] इति द्वादशे श्री-भागवत-विशेषणात् । लीला-कथा-रस-निषेवणम् [भ्प् १२.४.४०] इति तस्यैव रसत्व-निर्देशाच् च । सत्-सुरम् इति

सन्तोऽत्रात्मारामाः । इत्थं सताम् [भ्प् १०.१२.११] इत्य् आदिवत् । त एव सुराः ।
अमृत-मात्र-स्वादित्वात् । अत्र त्व् अमृत- द्रव-पदेन लीला-रसस्य सार एवोच्यते । तस्माद् एवं व्याख्येयम् । यद्यपि प्रीति-मय-रस एव श्रेयान् तथाप्य् अस्त्य् अत्र विवेकः । रसानुभविनो ह्य् अत्र द्विविधाः । पिबतेत्य् उपदेश्याः । स्वतस् तद्-अनुभविनो लीला-परिकराश् च । तत्र लीला-रसानुभविनो ह्य् अत्र परिकरा एव तस्य सारम् अनुभवन्ति अन्तरङ्गत्वात् । परे तु यत् किञ्चिद् एव बहिरङ्गत्वात् । यद्यप्य् एवं तथापि तद्-अनुभव-मयं रस-सारं स्वानुभव-मयेन रसेनैकतया विभाव्य पिबत । यतस् तादृशतया तादृश-शुक-मुखाद् गलितं प्रवाह-रूपेण वहन्तम् इत्य् अर्थः ।

तद् एवं भगवत्-प्रीतेः परम-रसत्वापत्तिः शब्दोपात्तैव । अन्यत्र च सर्व-वेदान्त-सारं हि [भ्प् १२.१३.१५] इत्य् आदौ तद्-रसामृत-तृप्तस्य इत्य् आदि । एवम् एवाभिप्रेत्य भावुका इत्य् अत्र रस-विशेष-भावना-चतुरा इति टीका । तथा स्मरन् मुकुन्दाङ्घ्य्-उपगूहनं पुनर् विहातुम् इच्छेन् न रस-ग्रहो जनः [भ्प् १.५.१९] इत्य् आदि ।

॥ १.१ ॥ श्री-वेद-व्यासः ॥ ११० ॥

[110]

tad evaṃ tathābhūta-śrī-bhagavat-prīti-mādhurīṣu śrī-rādhāyās tan-mādhurī-sarvordhvam adhirūḍhety etāvat tat-parāvasthā-sthāpanā- paryantena sandarbheṇa tat-prīti-jāti-tāratamyaṃ darśitam |

eṣā ca tat-prītir laukika-kāvya-vidāṃ raty-ādivat kāraṇa-kārya-sahāyair militvā rasāvasthām āpunvatī svayaṃ sthāyī bhāva ucyate | kāraṇādyāś ca krameṇa vibhāvānubhāva-vyabhicāriṇa ucyante | tatra tasyā bhāvatvaṃ prīti- rūpatvād eva | sthāyitvaṃ ca -

viruddhair aviruddhair vā bhāvair vicchidyate na yaḥ | ātma-bhāvaṃ nayaty anyān sa sthāyī lavaṇākaraḥ || [Daśarūpaka 4.34] iti rasa-śāstrīya-lakṣaṇa-vyāpteḥ | anyeṣāṃ vibhāvatvādikaṃ ca tad-vibhāvanādi-guṇena darśayiṣyamāṇatvāt | tataḥ kāraṇādi-sphūrti-viśeṣa-vyakta-sphūrti-viśeṣā tan militā bhagavat-prītis tadīya-prītimaya-rasa ucyate | bhaktimayo raso bhakti-rasa iti ca | yathāhuḥ - bhāvā evābhisampannāḥ prayānti rasa-rūpatām iti |

yat tu prākṛta-rasikai rasa-sāmagrī-virahād bhaktau rasatvaṃ neṣṭaṃ, tat khalu prākṛta-devādi-viṣayam eva sambhavet | sāmagrī hi rasatvāpattau trividhā | svarūpa-yogyatā, parikara-yogyatā, puruṣa-yogyatā ca | tatra laukike'pi rase raty-ādeḥ sthāyinaḥ svarūpa-yogyatā | sthāyi-bhāva-rūpatvāt sukha-tādātmyāṅgīkārād eva ca |

bhagavat-prītau tu sthāyi-bhāvatvaṃ tad- vidhāśeṣa-sukha-taraṅgārṇava-brahma-sukhād adhikatamatvaṃ ca pratipāditam eva |

tathā tatra kāraṇādayas tat-parikarāś ca laukikatvād vibhāvanādiṣu svato'kṣamāḥ | kintu sat-kavi-nibandha-cāturyād evālaukikatvam āpannās tatra yogyā bhavanti | tatra tu te svata evālaukikādbhuta-rūpatvena darśitā darśanīyāś ca |

puruṣa-yogyatā ca śrī-prahlādādīnām iva tādṛśa-vāsanā | tāṃ vinā ca laukika-kāvyenāpi tan-niṣpattiṃ na manyate | yathoktam - puṇyavantaḥ pramiṇvanti yogivad rasa-santatim || [Sāhitya-darpaṇa 3.2] iti | na jāyate tad- āsvādo vinā (page 66) raty-ādi-vāsanām || [Sāhitya-darpaṇa 3.8] iti ca |

laukika-rasasyotpattiḥ svarūpam āsvāda-prakāraś caivam evocyate | yathā -

sattvodrekād akhaṇḍa-svarprakāśānanda-cin-mayaḥ | vedyāntara-sparśa-śūnyo brahmāsvāda-sahodaraḥ ||

lokottara-camatkāra-prāṇaḥ kaiścit pramātṛbhiḥ | svākāravad abhinnatvenāyam āsvādyate rasaḥ || [Sāhitya-darpaṇa 3.2] iti |

atra tu aprākṛta-viśuddha-sattva-hetutvaṃ sattvaṃ viśuddhaṃ vasudeva- śabditam ity ādeḥ | darśitaṃ cāsya sattvasyāprākṛtatvaṃ bhagavat-sandarbhe | tathā brahmāsvādād apy adhikatvaṃ yā nirvṛtis tanu-bhṛtāṃ [BhP 4.9.10] ity ādeḥ | nātyantikaṃ vigaṇayanty api te prasādam [BhP 3.15.48] ity ādeś ca | tataś camatkāraś ca sutarām eva | vismāpanaṃ svasya ca saubhagārddheḥ [BhP 3.2.12] ity ādeḥ |

kiṃ cālaukika-rasa-vidāṃ prācīnānām api matānusāreṇa sidhyaty asau rasaḥ | tatra sāmānyataḥ śrī-bhagavan-nāma-kaumudī-kārair darśitaḥ | tasya viśeṣatas tu śāntādiṣu pañcasu bhedeṣu vaktavyeṣu śrī-svāmi-caraṇair mallānām aśanir [BhP 10.43.17] ity ādau te pañcaiva darśitāḥ | strīṇāṃ śṛṅgāraḥ | samavayasāṃ gopānāṃ hāsya-śabda-sūcita-narma-maya-sakhya- sthāyī sakhya-mayaḥ preyān | tatas tan-mate gopānāṃ śrīdāmādīnām ity evārthaḥ | pitror dayāpara-paryāya-vātsalya-sthāyī vatsalaḥ | yogināṃ jñāna- bhakti-mayaḥ śāntaḥ | vṛṣṇīnāṃ bhaktimaya iti | tathā sāmānya-prīti-maya- rasaś ca nṝṇāṃ darśitaḥ | tatrādbhutatva-nirdeśaś ca sarvasyaiva rasasya tat- prāṇatvāt śāntatvādi-vaiśiṣṭyābhāve tad eva nirdiṣṭam iti | yathāha dharma-dattaḥ -

rase sāraś camatkāraḥ sarvatrāpy anubhūyate | tac-camatkāra-sāratve sarvatrāpy adbhuto rasaḥ | tasmād adbhutam evāha kṛtī nārāyaṇo rasam || [Sāhitya-darpaṇa 3.2] iti |

ye tu mallādīnāṃ raudrādi-rasās tatraiva svāmibhir aṅgīkṛtās te khalu prītir-virodhitvān

nātrādṛtāḥ | tad etad alaukika-rasavin-matam | tathā kaiścil-laukika-rasavidbhir bhoja-rājādibhiḥ preyān vatsalaś ca rasaḥ sammato'sti | tathā coktam - sneha-sthāyi-bhāvaḥ preyān | yathā -

yad eva rocate mahyaṃ tad eva kurute priyā | iti vetti na jānāti tat-priyaṃ yat karoti sā || [Sarasvatī-kaṇṭhābharaṇam 5] iti |

dampatyor anayoḥ sakhya-viśeṣa-vivakṣayā tad idam udāhṛtam | evaṃ - sphuṭaṃ camatkāritayā vatsalaṃ ca rasaṃ viduḥ | (page 67) sthāyī vatsalatāsyeha putrādy-ālambanaṃ matam || [Sāhitya-darpaṇa 3.201] ity ādi |

tathā sudevādyair bhakti-mayaś ceti | kiṃ ca laukikasya ratyādeḥ sukha- rūpatvaṃ yathā-kathañcid eva vastu-vicāre duḥkha-paryavasāyitvāt | tad uktaṃ svayaṃ bhagavatā sukhaṃ duḥkha-sukhātyayaḥ duḥkhaṃ kāma-sukhāpekṣā [BhP 11.19.41] iti | tadīyaḥ śamo'pi śamo man-niṣṭhatā buddheḥ [BhP 11.19.36] iti vadatā tenaivānādṛtaḥ | jugupsādīnāṃ tu sukha-rūpatā laukikair api dveṣyā | tat-tan-nindā bhāgavata-rasa-ślāghā ca śrī-nārada-vākye -

na yad vacaś citra-padaṃ harer yaśo jagat-pavitraṃ pragṛṇīta karhicit | tad vāyasaṃ tīrtham uśanti mānasā na yatra haṃsā niramanty uśik-kṣayāḥ ||

tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddhavaty api | nāmāny anantasya yaśo 'ṅkitāni yat śṛṇvanti gāyanti gṛṇanti sādhavaḥ || [BhP 1.5.10-11] iti |

śrī-rukmiṇī-vākye'pi - tvak-śmaśru-roma-nakha-keśa-pinaddham antar māṃsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam | jīvac-chavaṃ bhajati kānta-matir vimūḍhā yā te padābja-makarandam ajighratī strī || [BhP 10.60.45] iti |

tasmāl laukikasyaiva vibhāvādeḥ rasa-janakatvaṃ na śraddheyam | taj- janakatve ca sarvatra bībhatsa-janakatvam eva sidhyati | śrī-bhāgavata-rasasya tu viṣyiṇam ārabhya mukta-paryante jane tadvad aho anindriye caitanya- śūnye'pi vikāra-hetutvāt kathaṃ tatrāsambhāvanāpi syāt | yathoktaṃ - nivṛtta- tarṣair upagīyamānāt [BhP 10.1.4] ity ādi | aspandanaṃ gatimatāṃ pulakas tarūṇāṃ [BhP 10.21.19] iti | kṛṣṇaṃ sametya labdhehā āsan śuṣkā nagā api [BhP 10.17.15] iti | tad etad abhipretya śrī-bhagavat-prīty-eka-vyañjakasya śrī- bhāgavata-purāṇasya rasātmakatvaṃ śabdenaiva nirdiśati nigama-kalpa-taroḥ [BhP 1.1.3] ity ādi |

he bhāvukāḥ parama-maṅgalāyanāḥ | ye rasikā bhagavat-prīti-rasajñā ity arthaḥ | te yūyaṃ vaikuṇṭhāt krameṇa bhuvi pṛthivyām eva galitam avatīrṇaṃ nigama-kalpa-taroḥ sarva-phalotpatti-bhuvaḥ śākhopaśākhābhir vaikuṇṭham adhyārūḍhasya veda-rūpa-taror yat khalu rasa-rūpaṃ śrī-bhāgavatākhyaṃ phalaṃ tat bhuvy api sthitāḥ pibata

āsvādyāntargataṃ kuruta | aho ity alabhya- lābha-vyañjanā bhāgavatākhyaṃ yac chāstraṃ tat khalu rasavad api rasaikamayatā-vivakṣayā rasa-śabdena nirdiṣṭam | bhāgavata-śabdenaiva tasya rasasyānyadīyatvaṃ vyāvṛttam | bhāgavatasya tadīyatvena rasasyāpi tadīyatvākṣepāt | śabda-śleṣeṇa ca bhagavat-sambandhi-rasam iti gamyate | sa ca raso bhagavat-prīti-maya eva | yasyāṃ vai śrūyamāṇāyām [BhP 1.7.7] ity-ādi-phala-śruteḥ | yan-mayatvenaiva śrī-bhagavati rasa-śabdaḥ śrutau prayujyate raso vai saḥ [TaittU 2.7.1] iti | sa eva ca praśasyate rasaṃ hy evāyaṃ labdhvānandī bhavati iti | tatra rasikā ity anena prācīnārvācīna- saṃskārāṇām eva tad-vijñatvaṃ darśitam |

galitam ity anena tasya supākimtvenādhika-svādumattvam uktvā śāstra-pakṣe sunişpannārthatvenādhika-svādutvaṃ darśitam | rasam ity anena phala-pakṣe tvag-aṣṭy-ādi-rāhityaṃ vyajyātra ca pakṣe heyāṃśa-rāhityaṃ darśitam | tathā bhāgavatam ity anena satsv api phalāntareṣu nigamasya parama- phalatvenoktvā tasya parama-puruṣārthatvaṃ darśitam |

evaṃ tasya rasātmakasya phalasya svarūpato'pi vaiśiṣṭye sati paramotkarṣa-bodhanārthaṃ vaiśiṣṭyāntaram āha śuketi | atra phala-pakṣe kalpa-taru- vāsitvād alaukikatvena śuko'py amṛta-mukho'bhipreyate | (page 68) tatas tan- mukhaṃ prāpya yathā tat phalaṃ viśeṣataḥ svādu bhavati tathā parama- bhāgavata-mukha-sambandhaṃ bhagavad-varṇanam api | tatas tādṛśa-parama-bhāgavata-vṛnda-mahendra-śrī-śukadeva-mukha-sambandhaṃ kim uteti bhāvaḥ | ataeva parama-svāda-parama-kāṣṭhā-prāptatvāt svato'nyataś ca tṛptir api na bhaviṣyatīty ālayaṃ mokṣānandam apy abhivyāpya pibatety uktam | tathā ca vakṣyate - pariniṣṭhito'pi [BhP 2.1.9] ity ādi | anenāsvādyāntaravan nedaṃ kālāntare'py āsvādaka-bāhulye'pi vyayiṣyatīty api darśitam |

yad vā, tatra tasya rasasya bhagavat-prītimayatve'pi dvaividhyam | tat-prīty-upayuktatvaṃ tat-prīti-pariṇāmatvaṃ ceti | yathoktaṃ dvādaśe --

kathā imās te kathitā mahīyasāṃ vitāya lokeṣu yaśaḥ pareyuṣām |
vijñāna-vairāgya-vivakṣayā vibho vaco-vibhūtīr na tu pāramārthyam ||

yat tūttamaḥ-śloka-guṇānuvādaḥ saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ | tam eva nityaṃ śṛṇuyād abhīkṣṇaṃ kṛṣṇe 'malāṃ bhaktim abhīpsamānaḥ || [BhP 12.3.14-15] iti |

tataḥ sāmānyato rasatvam uktvā viśeṣato'py āha amṛteti | amṛtaṃ tal-līlā- rasaḥ | hari-līlā-kathā-vrātāmṛtānandita-sat-suram [BhP 12.13.11] iti dvādaśe śrī-bhāgavata-viśeṣaṇāt | līlā-kathā-rasa-niṣevaṇam [BhP 12.4.40] iti tasyaiva rasatva-nirdeśāc ca | sat-suram iti santo'trātmārāmāḥ | itthaṃ satām [BhP 10.12.11] ity ādivat | ta eva surāḥ | amṛta-mātra-svāditvāt | atra tv amṛta- drava-padena līlā-rasasya sāra evocyate | tasmād evaṃ vyākhyeyam | yadyapi prīti-maya-rasa eva śreyān tathāpy

asty atra vivekaḥ | rasānubhavino hy atra dvividhāḥ | pibatety upadeśyāḥ | svatas tad-anubhavino līlā-parikarāś ca | tatra līlā-rasānubhavino hy atra parikarā eva tasya sāram anubhavanti antaraṅgatvāt | pare tu yat kiñcid eva bahiraṅgatvāt | yadyapy evaṃ tathāpi tad-anubhava-mayaṃ rasa-sāraṃ svānubhava-mayena rasenaikatayā vibhāvya pibata | yatas tādṛśatayā tādṛśa-śuka-mukhād galitaṃ pravāha-rūpeṇa vahantam ity arthaḥ |

tad evaṃ bhagavat-prīteḥ parama-rasatvāpattiḥ śabdopāttaiva | anyatra ca sarva-vedānta-sāraṃ hi [BhP 12.13.15] ity ādau tad-rasāmṛta-tṛptasya ity ādi | evam evābhipretya bhāvukā ity atra rasa-viśeṣa-bhāvanā-caturā iti ṭīkā | tathā smaran mukundāṅghry-upagūhanaṃ punar vihātum icchen na rasa- graho janaḥ [BhP 1.5.19] ity ādi |

|| 1.1 || śrī-veda-vyāsaḥ || 110 ||

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Anuccheda 95

Thus love for the Supreme Personality of Godhead is greater when the devotee has a personal relationship with the Lord. The devotees' relationships with the Lord are seen in these words of srimad-Bhagavatam (1.9.18, and 20-22):

esa vai bhagavan saksad. . .

"This sri Krsna is no other than the inconceivable, original Personality of Godhead. He is the first Narayana, the supreme enjoyer. But He is moving amongst the descendants of King Vrsni just like one of us and He is bewildering us with His self-created energy."

srimad-Bhagavatam (1.9.20-22):

yam manyase matuleyam priyam mitram suhrttamam akaroh sacivam dutam sauhrdad atha sarathim

"O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, sri Krsna."

sarvatmanah sama-drso hy advayasyanahankrteh tat-krtam mati vaisamyam niravadyasya na kvacit

"Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced."

tathapy ekanta-bhaktesu pasya bhupanukampitam yan me 'sums tyajatah saksat krsno darsanam agatah

"Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor."

In these verses the word "sauhrdat" means because of love",

This verse means: "Out of love you thouight Him your maternal cousin, affectionate friend, well-wisher, and chariot driver, but in truth He is the Supreme Personality of Godhead". Here someone may protest: "Is it not so that because He is the Supersoul prsent in every living being, the Supreme Lord sees everyone equally (sama-drsah), and because everything that exists is His potency the Supreme Lord is not different from anything (advayasya), therefore the Supreme Lord does not think, `I am the maternal cousin of someone.'? How can the faultless Supreme Lord think He is someone's maternal cousin? He cannot be bewildered (mati-vaisamyam) into thinking He is someone's maternal cousin." To answer this protest, srimad-Bhagavatam 1.9.21-22) are spoken here. In these verses it is said: "Even though He cannot be anyone's maternal cousin, still (tathapi), O king (bhupa), please see how the Supreme Lord is merciful to His unalloyed devotees (ekanta-bhaktesu). He is so strongly controlled by His devotees' pure devotion that He indeed thinks that He is their friend or kinsman." In the contact between the Lord and His personal associates, Their bodies are one factor and Their relatrionship is another factor. Their relationship is the primary factor. Their bodies are not the primary factor. In this way it is proved that by both relationship and body Lord Krsna is Maharaja Yudhisthira's maternal cousin. An example of these factors is seen here in the words "yo 'sun", where Bhismadeva says: "Because of Our relationship You have graciously come before me while I am ending my life." Thus, at the moment of the devotee's death, the Supreme Personality of Godhead accepts the devotee and gives shelter to him. Bhismadeva prays to attain that shelter in these words of srimad-Bhagavatam (1.9.33, 35, and 39):

vijaya-sakhe ratir astu me 'navadya

"May sri Krsna, who is the intimate friend of Arjuna. be the object of my attraction."

partha-sakhe ratir mamastu

"Let my mind befixed upon that Krsna."

vijaya-ratha-kutumbha. . .bhagavati ratir astu me mumursor

"At the moment of death, let my ultimate attraction be to sri Krsna, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means."

The srimad-Bhagavatam verses quoted in this anuccheda were spoken by Bhisma to sri Yudhisthira.

Prīti · Sanskrit §111–114 · English §96

[१११]

एवं विभावादि-संयोगेन भगवत्-प्रीति-मयो रसो व्यक्तीभवति । तत्र लौकिक-नाट्य-रस-विदाम् अपि पक्ष-चतुष्कम् । रसस्य मुख्यया वृत्त्यानुकार्ये प्राचीने नायक एव वृत्तिः । नटे तूपचाराद् इत्य् एकः पक्षः । पूर्वत्र लौकिकत्वात् पारिमित्याद् भयादि-सान्तरायत्वाच् चानुकर्तरि नट एव द्वितीयः । तस्य शिक्षा-मात्रेण शून्य-चित्ततयैव तद्-अनुकर्तृत्वात् सामाजिकेष्व् एवेति तृतीयः । यदि च द्वितीये सचेतस्त्वं तदोभयत्रापि कथं न स्याद् इति चतुर्थ इति । श्री-भागवतानां तु सर्वत्रैव तत्-प्रीतिमय-रस- स्वीकारः । लौकिकत्वादि-हेतोर् अभावात् । तत्रापि विशेषतोऽनुकार्येषु तत्- परिकरेषु येषां नित्यम् एव हृदयम् अध्यारूढः पूर्णो रसोऽनुकर्त्रादिषु सञ्चरति । तत्र भगवत्-प्रीतेर् अलौकिकत्वम् अपरिमितत्वं च स्वत एव सिद्धम् । न तु लौकिक-रत्य्-आदिवत् काव्य-क् प्तम् । तच् च स्वरूप-निरूपणे स्थापितम् । भयाद्य्-अनवच्छेद्यत्वं श्री-प्रह्लादादौ श्री-व्रज-देवी-आदौ च व्यक्तम् । जन्मान्तराव्यवच्छेद्यत्वं श्री-वृत्र-गजेन्द्रादौ दृष्टम् । श्री-भरतादौ वा । किं बहुना, (पगे ६९) ब्रह्मानन्दाद्य्- अनवच्छेद्यत्वम् अपि श्री-शुकादौ प्रसिद्धम् । एवं तत्-कारणादेश् चालौकिकत्वं ज्ञेयम् । तत्रालम्बन-कारणस्य श्री-भगवतोऽसमोर्ध्वातिशयि-भगवत्त्वाद् एव सिद्धम् । तत्-परिकरस्य च तत्- तुल्यत्वाद् एव । तच् च श्रुति-पुराणादि-दुन्दुभि-घोषितम् ।

अथोद्दीपन-कारणानां तदीयानां च तदीयत्वाद् एव । तच् च यथा दर्शितम् - तस्यारविन्द-नयनस्य [भ्प् ३.१५.४३] इत्य् आदौ चकार तेषां संक्षोभम् अक्षर-जुषाम् अथ चित्त-तन्वोः इति, गोप्यस् तपः किम् अचरन् [भ्प् १०.४४.१४] इत्य् आदि, का स्त्र्य् अङ्ग [भ्प् १०.२९.४०] इत्य् आदौ यद् गो-द्विज-द्रुम-मृगान् पुलकान्य् अबिभ्रत् इति, विविध-गोप-चरणेषु विदग्ध [भ्प् १०.३५.१४] इत्य् आदि । वेणुवाद्य-वर्णने -

सवनशस् तद्-उपधार्य सुरेशाः शक्र-शर्व-परमेष्ठि-पुरोगाः । कवय आनत-कन्धर-चित्ताः कश्मलं ययुर् अनिश्चित-तत्त्वाः ॥ [भ्प् १०.३५.१५] इति ।

आगन्तुका अपि तच्-छक्त्य्-उपबृंहितत्वेन सादृश्यात् तत्-स्फूर्तिमयत्वेन चालौकिकीं दशाम् आप्नुवन्ति । यथोक्तं -

प्रावृट्-श्रियं च तां वीक्ष्य सर्व-काल-सुखावहाम् भगवान् पूजयां चक्रे आत्म-शक्त्य्-उपबृंहिताम् ॥ [भ्प् १०.२०.३१]

यथा मेघादयश् च, तथा कार्य-रूपाः पुलकादयोऽप्य् अलौकिकाः । ये खलु अस्पन्दनं गति-मतां पुलकस् तरूणाम् [भ्प् १०.२१.१९] इत्य् आदौ तर्व्-आदिष्व् अप्य् उद्भवन्तो मनुष्येषु स्वस्यात्यद्भुतोदयम् एव ज्ञापयन्ति ।

एवं निर्वेदाद्याः सहायाश् चालौकिका मन्तव्याः । यत्र लोक-विलक्षण- वैचित्त्य-विप्रलम्भादि-हेतव उन्मादादय उदाहरिष्यन्ते । क्वचित् तु सर्वेषाम् अपि स्वत एवालौकिकत्वम् । श्री-ब्रह्म-संहितायाम् -

श्रियः कान्ताः कान्तः परम-पुरुषः कल्प-तरवो द्रुमा भूमिश् चिन्तामणि-गण-मयि तोयम् अमृतम् कथा गानं नाट्यं गमनम् अपि वंशी प्रिय-सखि चिद्-आनन्दं ज्योतिः परम् अपि तद् आस्वाद्यम् अपि च

स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश् च सु-महान् निमेषार्धाख्यो वा व्रजति न हि यत्रापि समयः भजे श्वेतद्वीपं तम् अहम् इह गोलोकम् इति यं विदन्तस् ते सन्तः क्षिति-विरल-चाराः कतिपये ॥ [ब्रह्मस् ५.६७-६८] इति ।

गानं नाट्यम् इति तद्वद् रसाधायकम् इत्य् अर्थः ।

तद् एवम् अलौकिकत्वादिनानुकार्येऽपि रसे रसत्वापादान-शक्तौ सत्यां प्रीति- कारणादयस् ते तदापि विभावाद्याख्यां भजन्ते । तथैव हि तेषां तत्-तद्- आख्या । यथोक्तं -

विभावनं रत्यादेर् विशेषेणास्वादाङ्कुर-योग्यतानयनम् । अनुभावनम् एवम्भूतस्य रत्यादेः समनन्तरम् एव रसादि-रूपतया भावनम् । सञ्चारणे तथाभूतस्य तस्यैव सम्यक् चारणम् [साहित्य-दर्पणम् ३.१३] इति ।

किं च स्वाभाविकालौकिकत्वे सति यथा लौकिक-रस-विदां लौकिकेभ्योऽपि काव्य-संश्रयाद् अलौकिक-शक्तिं दधानेभ्यो विभावाद्य्-आख्याप्राप्त- कारणादिभ्यः शोकादाव् अपि सुखम् एव जायते इति रसत्वापत्तिस् तथैवास्माभिर् वियोगादाव् अपि मन्तव्यम् । तत्र बहिस् तदीय-वियोग-मय-दुःखेऽपि परमानन्द-घनस्य भगवतस् तद्-भावस्य च हृदि स्फूर्तिर् विद्यत एव । परमानन्द-घनत्वं च तयोस् त्यक्तुम् अशक्यत्वात् । ततः क्षुधातुराणाम् अत्युष्ण-मधुर-दुग्धवन् न तत्र रसत्व-व्याघातः । तदा तद्-भावस्य परमानन्द-रूपस्यापि वियोग-दुःख-निमित्तत्वं चन्द्रादीनां तापनत्वम् एव ज्ञेयम् ।

तथा तस्य दुःखस्य च भावाननन्द-जन्यत्वाद् आयत्यां संयोग-सुख- (पगे ७०) पोषकत्वाच् च सुखान्तःपात एव । तथा तदीयस्य करुणस्यापि रसस्य सर्वज्ञ-वचनादि-रचित-प्राप्त्य्-आशामयत्वात् संयोगावशेषत्वात् तत्र तथैव गतिः सिद्धा ।

तद् एवम् अनुकार्ये रसोदयः सिद्धः । स एव च मुख्यः । श्रवणजानुरागाद् दर्शनजानुरागस्य श्रेष्ठत्वात् -

श्रुत-मात्रो ऽपि यः स्त्रीणां प्रसह्याकर्षते मनः । उरु-गायोरु-गीतो वा पश्यन्तीनां च किं पुनः ॥ [भ्प् १०.९०.२६] इति न्यायेन ।

अतस् तव विक्रीडितं ब्रह्मन् [भ्प् ११.६.४४] इत्य् आदिकोद्धव-वचन-मयं पद्य-द्वयं चाहार्यम् ।

अथ अनुकर्ताप्य् अत्र भक्त एव सम्मतः । अन्येषां सम्यक् तद्- अनुकरणासामार्थ्यात् । ततस् तत्रापि तद्-रसोदयः स्याद् एव । किन्तु भक्तेर् भक्ति-विषयको भगवद्-रसः प्रायो नोदयते भक्ति-विरोधाद् एव । ततो नानुक्रियते च । तद्-अनुभवश् च भगवत्-सम्बन्धित्वेनैव भवति नात्मीयत्वेन । स च भक्ति-रसोद्दीपकत्वेनैव चरितार्थताम् आपद्यते । ततः क्वचिच् छुद्ध-भक्तानाम् अपि यदि तद्-अनुभावानुकरणं स्यात् तदा तदीयत्वेनैव तैस् तद् भाव्यते न तु स्वीयत्वेनेति समाधेयम् । यत्र तु भक्त-विरोधः । यथा गदादि-तुल्य-भावानां वसुदेवादौ तत्रोदयतेऽपि ।

अथ सामाजिका अपि भक्ता एवेष्टा इति । तत्रापि सिद्धिः । इति दृश्य-काव्येषु रस- भावना-विधिः । श्रव्य-काव्येष्व् अपि वर्णनीय-वर्ण-श्रोतृ-भेदेन यथायथं बोधव्यः । किं चात्र प्रायस् तत्-तद्-अपेक्षा रत्य्-अङ्कुरवताम् एव । प्रेमादिमतां तु यथा-कथञ्चित् स्मरणम् अपि तत्र हेतुः येषां षड्जादिमय-स्वर-मात्रम् अपि तत्र हेतुर् भवति । यथोक्तं श्री-नारदम् उद्दिश्य षष्ठे -

स्वर-ब्रह्मणि निर्भात- हृषीकेश-पदाम्बुजे । अखण्डं चित्तम् आवेश्य लोकान् अनुचरन् मुनिः ॥ [भ्प् ६.५.२२] इति ।

ततः प्रेमादि-भाव एव तेषु सर्वां सामग्रीम् उद्भावयति । यथोक्तं श्री- प्रह्लादम् उद्दिश्य - क्वचिद् रुदति वैकुण्ठ-चिन्ता-शवल-चेतनः [भ्प् ७.४.३६] इत्य् आदिना -

क्वचिद् उत्पुलकस् तूष्णीम् आस्ते संस्पर्श-निर्वृतः । अस्पन्द-प्रणयानन्द- सलिलामीलितेक्षणः ॥ [भ्प्

७.४.४१] इत्य् अन्तेन ।

लौकिक-रसज्ञैर् अपि हीनाङ्गत्वेऽपि तत्-तद्-अङ्ग-समाक्षेपाद् रस-निष्पत्तिर् अभिमता ।

किं च, भगवत्-प्रीति-रसिकाः द्विविधाः - तदीय-लीलान्तः-पातिनस् तद्-अन्तः- पातिताभिमानिनश् च । तत्र पूर्वेषां प्राक्तन-युक्त्या स्वत एव सिद्धो रसः । उत्तरेषां तु द्विविधा गतिः । तत्-तल्-लीलान्तः-पाति-सहित-भगवच्- चरित-श्रवणादिनैका । भगवन्-माधुर्यादि-श्रवणादिना चान्या । तत्र पूर्वत्र यदि समान-वासनस् तल्-लीलान्तः-पाती भवेत् तदा स्वयं सदृशो भाव एव तस्य तल्-लीलान्तः-पाति-विशेषस्य विभावादिकं तादृशत्वाभिमानिनि साधारणी करोति । यथा -

परस्य न परस्येति ममेति न ममेति च । (पगे ७१)

तद्-आस्वादे विभावादेः परिच्छेदो न विद्यते ॥ [साह्द् ३.१२] इति ।

यदि तु विलक्षण-वासनस् तदा विभावानां सञ्चारिणाम् अनुभावानां च प्रायश एव साधारण्यं भवति । तेन तद्-भाव-विशेषस्योद्दीपन-मात्रं स्यात्, न तु रसोद्बोधः । यदि तु विरुद्ध-वासनः स्यात्, यथा वत्सलेन प्रेयसी, तदापि तस्य प्रीति-सामान्यस्यैव वात्सल्यादि-दर्शनेनोद्दीपनं भवति । न भाव-विशेषस्य । न च रसोद्बोधो जायते ।

अथोत्तरत्र श्री-भगवन्-माधुर्यादि-श्रवणादौ तल्-लीलान्तः-पातिवत् स्वतन्त्र एव रसोद्बोध इति । तद् एवं भगवत्-प्रीते रसत्वापत्तौ सिद्धायाम् एवं विभाव्यते । विभावादिभिः संवलिता तत्-प्रीतिस् तत्-प्रीतिमयो रस इति । तद् उक्तं -

यथा खण्ड-मरिचादीनां सम्मेलनाद् अपूर्व एव कश्चिद् आस्वादः प्रपानक-रसे जायते, विभावादि-सम्मेलनाद् इहापि तथा [साह्द् ३.१५] इति ।

स चायं रसो भगवन्-माधुर्यानुकूल्यानुभव-लक्षणास्वादेनोद्दीपन- विभाव-रूपेण स्वांशेनास्वाद-रूपः । भगवद्-आदि-लक्षणालम्बन- विभावादि-रूपेणास्वाद्य-रूपश् च । अत उभयथा व्यपदेशः । तत्र विभावा द्विविधाः । आलम्बनम् उद्दीपनश् च । यथोक्तम् अग्नि-पुराणे

विभाव्यते हि रत्यादिर् यत्र येन विभाव्यते । विभावो नाम स द्वेधालम्बनोद्दीपनात्मकः ॥ [अप् ३३९-३५-३६]

आलम्बनो द्विविधः । प्रीति-विषयत्वेन स्वयं भगवान् श्री-कृष्णः । तत्- प्रीत्य्-आधारत्वेन तत्-प्रिय-वर्गश् च । उभयत्रैव यत्रेति सप्तम्य्-अर्थत्व- व्याप्तेः ।

तत्र श्री-कृष्णो यथा पूर्वम् उदाहृतः यस्याननं मकर-कुण्डलं [भ्प् ९.२४.६५] इत्य् आदिना । गोप्यस् तपः किम् अचरन् यद् अमुष्य रूपम् [भ्प् १०.४४.२४] इत्य् आदिना च । तस्य तत्-तन्-माधुर्यानभिव्यक्ताव् अपि स्वभावत एव प्रियतमत्वं स्वयं दर्शयति -

प्राण-बुद्धि-मनः-स्वात्म-दार-पत्य-धनादयः । यत्-सम्पर्कात् प्रिया आसंस् ततः को न्व् अपरः प्रियः ॥ [भ्प् १०.२३.२७]

स्वः शुद्धो जीवः । आत्मा देहः । यस्य मम सम्पर्कात् परम्परासम्बन्धात् । अहं तावत् परमानन्द-घन-रूप इति स्वतः प्रियः । स्वस्य ममांशत्वाद् अन्तर्यामी पुरुषोऽपि प्रियः । तस्य च जीव-रूपोऽंश इति मत्-सम्बन्ध-परम्परया प्रियः । तद्-अध्यास-सम्बन्ध- परम्परया च प्राणादयः प्रिया इत्य् अर्थः । एवं व्यक्तीकृत-रूपान्तरेऽपि श्री-रामेणानुभूतम् --

किम् एतद् अद्भुतम् इव वासुदेवे ऽखिलात्मनि । व्रजस्य सात्मनस् तोकेष्व् अपूर्वं प्रेम वर्धते ॥ [भ्प् १०.१३.३६] इति । ततः - श्यामं हिरण्य-परिधिं वन-माल्य-बर्ह- धातु-प्रवाल-नट-वेषम् अनुव्रतांसे । विन्यस्त-हस्तम् इतरेण धुनानम् अब्जं कर्णोत्पलालक-कपोल-मुखाब्ज-हासम् ॥ [भ्प् १०.२३.२२]

इत्य् एतल्-लक्षणेषु ममाविर्भावेषु युष्माकं प्रीत्य्-उत्कर्षोदयो नापूर्व इति भावः ।

॥ १०.२३ ॥ श्री-भगवान् यज्ञपत्नीः ॥ १११ ॥

[११२-११४]

तथा तत्-प्रिय-वर्गश् च पूर्वं दर्शितः । तुलयाम लवेनापि [भ्प् १.१८.१३] इत्य्

आदिना । अस्य भगवद्-विषय-प्रीत्य्-आलम्बनत्वम् अपि युक्तम् । स्मरणादि- पथं गते ह्य् अस्मिंस् तद्-आधारा सा प्रीतिर् अनुभूयते । आलम्बन-शब्दश् च विषयाधारयोर् वर्तन इति । अतएवोक्तं -

तत् कथ्यतां महा-भाग यदि कृष्ण-कथाश्रयम् । अथवास्य पदाम्भोज- मकरन्द-लिहां सताम् ॥ [भ्प् १.१६.६] इति ।

तद् एवम् अपि यम् आश्रित्य श्री-भगवति स प्रीति-विशेषः प्रवर्तते स एवालम्बनो ज्ञेयः । अन्ये तूद्दीपनाः । अथैवं स-वासन-भिन्न-वासनक- द्विध- (पगे ७२) तत्-प्रिय-वर्ग-विषया च या प्रीतिः सापि तत्-प्रीत्य्- आधारत्वेनैव न तु स्व-सम्बन्धादिना । अतएव तत्-प्रिय-वर्गेऽपि स्व- सम्बन्ध-हेतुकां प्रीतिं निषिध्य श्री-भगवत्य् एव ताम् अभ्यर्थ्य पुनस् तत्-प्रिय-वर्गे तद्-आधारत्वेनैव प्रीतिम् अङ्गीकरोति #

अथ तत्र निषेधः - अथ विश्वेश विश्वात्मन् विश्व-मूर्ते स्वकेषु मे । स्नेह-पाशम् इमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ [भ्प् १.८.४१]

अथ अभ्यर्थना -- त्वयि मे ऽनन्य-विषया मतिर् मधु-पते ऽसकृत् । रतिम् उद्वहताद् अद्धा गङ्गेवौघम् उदन्वति ॥ [भ्प् १.८.४२]

अथ अङ्गीकारः -- श्री-कृष्ण कृष्ण-सख वृष्ण्य्-ऋषभावनि-ध्रुग्- राजन्य-वंश-दहनानपवर्ग-वीर्य । गोविन्द गो-द्विज-सुरार्ति-हरावतार योगेश्वराखिल-गुरो भगवन् नमस् ते ॥ [भ्प् १.८.४३]

॥ १.८ ॥ श्री-कुन्ती श्री-भगवन्तम् ॥ ११२-११४ ॥

[111]

evaṃ vibhāvādi-saṃyogena bhagavat-prīti-mayo raso vyaktībhavati | tatra laukika-nāṭya-rasa-vidām api pakṣa-catuṣkam | rasasya mukhyayā vṛttyānukārye prācīne nāyaka eva vṛttiḥ | naṭe tūpacārād ity ekaḥ pakṣaḥ | pūrvatra laukikatvāt pārimityād bhayādi-sāntarāyatvāc cānukartari naṭa eva dvitīyaḥ | tasya śikṣā-mātreṇa śūnya-cittatayaiva tad-anukartṛtvāt sāmājikeṣv eveti tṛtīyaḥ | yadi ca dvitīye sacetas tvaṃ tadobhayatrāpi kathaṃ na syād iti caturtha iti | śrī-bhāgavatānāṃ tu sarvatraiva tat-prītimaya-rasa- svīkāraḥ | laukikatvādi-hetor abhāvāt | tatrāpi viśeṣato'nukāryeṣu tat-parikareṣu yeṣāṃ nityam eva hṛdayam adhyārūḍhaḥ pūrṇo raso'nukartrādiṣu sañcarati | tatra bhagavat-prīter alaukikatvam aparimitatvaṃ ca svata eva siddham | na tu laukika-raty-ādivat kāvya-k ptam | tac ca svarūpa-nirūpaṇe sthāpitam | bhayādy-anavacchedyatvaṃ śrī-prahlādādau śrī-vraja-devī-ādau ca vyaktam | janmāntarāvyavacchedyatvaṃ śrī-vṛtra-gajendrādau dṛṣṭam | śrī-bharatādau vā | kiṃ bahunā, (page 69) brahmānandādy- anavacchedyatvam api śrī-śukādau prasiddham | evaṃ tat-kāraṇādeś cālaukikatvaṃ jñeyam | tatrālambana-kāraṇasya śrī-

bhagavato'samordhvātiśayi-bhagavattvād eva siddham | tat-parikarasya ca tat- tulyatvād eva | tac ca śruti-purāṇādi-dundubhi-ghoṣitam |

athoddīpana-kāraṇānāṃ tadīyānāṃ ca tadīyatvād eva | tac ca yathā darśitam - tasyāravinda-nayanasya [BhP 3.15.43] ity ādau cakāra teṣāṃ saṃkṣobham akṣara-juṣām atha citta-tanvoḥ iti, gopyas tapaḥ kim acaran [BhP 10.44.14] ity ādi, kā stry aṅga [BhP 10.29.40] ity ādau yad go-dvija-druma-mṛgān pulakāny abibhrat iti, vividha-gopa-caraṇeṣu vidagdha [BhP 10.35.14] ity ādi | veṇuvādya-varṇane -

savanaśas tad-upadhārya sureśāḥ śakra-śarva-parameṣṭhi-purogāḥ | kavaya ānata-kandhara-cittāḥ kaśmalaṃ yayur aniścita-tattvāḥ || [BhP 10.35.15] iti |

āgantukā api tac-chakty-upabṛṃhitatvena sādṛśyāt tat-sphūrtimayatvena cālaukikīṃ daśām āpnuvanti | yathoktaṃ -

prāvṛṭ-śriyaṃ ca tāṃ vīkṣya sarva-kāla-sukhāvahām bhagavān pūjayāṃ cakre ātma-śakty-upabṛṃhitām || [BhP 10.20.31]

yathā meghādayaś ca, tathā kārya-rūpāḥ pulakādayo'py alaukikāḥ | ye khalu aspandanaṃ gati-matāṃ pulakas tarūṇām [BhP 10.21.19] ity ādau tarv-ādiṣv apy udbhavanto manuṣyeṣu svasyātyadbhutodayam eva jñāpayanti |

evaṃ nirvedādyāḥ sahāyāś cālaukikā mantavyāḥ | yatra loka-vilakṣaṇa-vaicittya-vipralambhādi-hetava unmādādaya udāhariṣyante | kvacit tu sarveṣām api svata evālaukikatvam | śrī-brahma-saṃhitāyām -

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam kathā gānaṃ nāṭyaṃ gamanam api vaṃśī priya-sakhi cid-ānandaṃ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ bhaje śvetadvīpaṃ tam aham iha golokam iti yaṃ vidantas te santaḥ kṣiti-virala-cārāḥ katipaye || [BrahmaS 5.67-68] iti |

gānaṃ nāṭyam iti tadvad rasādhāyakam ity arthaḥ |

tad evam alaukikatvādinānukārye'pi rase rasatvāpādāna-śaktau satyāṃ prīti- kāraṇādayas te tadāpi vibhāvādyākhyāṃ bhajante | tathaiva hi teṣāṃ tat-tad- ākhyā | yathoktaṃ -

vibhāvanaṃ ratyāder viśeṣeṇāsvādāṅkura-yogyatānayanam | anubhāvanam evambhūtasya ratyādeḥ samanantaram eva rasādi-rūpatayā bhāvanam | sañcāraṇe

tathābhūtasya tasyaiva samyak cāraṇam [Sāhitya-darpaṇam 3.13] iti |

kiṃ ca svābhāvikālaukikatve sati yathā laukika-rasa-vidāṃ laukikebhyo'pi kāvya-saṃśrayād alaukika-śaktiṃ dadhānebhyo vibhāvādy-ākhyāprāpta- kāraṇādibhyaḥ śokādāv api sukham eva jāyate iti rasatvāpattis tathaivāsmābhir viyogādāv api mantavyam | tatra bahis tadīya-viyoga-maya- duḥkhe'pi paramānanda-ghanasya bhagavatas tad-bhāvasya ca hṛdi sphūrtir vidyata eva | paramānanda-ghanatvaṃ ca tayos tyaktum aśakyatvāt | tataḥ kṣudhāturāṇām atyuṣṇa-madhura-dugdhavan na tatra rasatva-vyāghātaḥ | tadā tad-bhāvasya paramānanda-rūpasyāpi viyoga-duḥkha-nimittatvaṃ candrādīnāṃ tāpanatvam eva jñeyam |

tathā tasya duḥkhasya ca bhāvānananda-janyatvād āyatyāṃ saṃyoga-sukha- (page 70) poṣakatvāc ca sukhāntaḥpāta eva | tathā tadīyasya karuṇasyāpi rasasya sarvajña-vacanādi-racita-prāpty-āśāmayatvāt saṃyogāvaśeṣatvāt tatra tathaiva gatiḥ siddhā |

tad evam anukārye rasodayaḥ siddhaḥ | sa eva ca mukhyaḥ | śravaṇajānurāgād darśanajānurāgasya śreṣṭhatvāt -

śruta-mātro 'pi yaḥ strīṇāṃ prasahyākarṣate manaḥ | uru-gāyoru-gīto vā paśyantīnāṃ ca kiṃ punaḥ || [BhP 10.90.26] iti nyāyena |

atas tava vikrīḍitaṃ brahman [BhP 11.6.44] ity ādikodbhava-vacana-mayaṃ padya-dvayaṃ cāhāryam |

atha anukartāpy atra bhakta eva sammataḥ | anyeṣāṃ samyak tad- anukaraṇāsāmārthyāt | tatas tatrāpi tad-rasodayaḥ syād eva | kintu bhakter bhakti-viṣayako bhagavad-rasaḥ prāyo nodayate bhakti-virodhād eva | tato nānukriyate ca | tad-anubhavaś ca bhagavat-sambandhitvenaiva bhavati nātmīyatvena | sa ca bhakti-rasoddīpakatvenaiva caritārthatām āpadyate | tataḥ kvacic chruddha-bhaktānām api yadi tad-anubhāvānukaraṇaṃ syāt tadā tadīyatvenaiva tais tad bhāvyate na tu svīyatveneti samādheyam | yatra tu bhakta-virodhaḥ | yathā gadādi-tulya-bhāvānāṃ vasudevādau tatrodayate'pi |

atha sāmājikā api bhaktā eveṣṭā iti | tatrāpi siddhiḥ | iti dṛśya-kāvyeṣu rasa-bhāvanā-vidhiḥ | śravya-kāvyeṣv api varṇanīya-varṇa-śrotṛ-bhedena yathāyathaṃ bodhavyaḥ | kiṃ cātra prāyas tat-tad-apekṣā raty-aṅkuravatām eva | premādimatāṃ tu yathā-kathañcit smaraṇam api tatra hetuḥ yeṣāṃ ṣaḍjādimaya-svara-mātram api tatra hetur bhavati | yathoktaṃ śrī-nāradam uddiśya ṣaṣṭhe -

svara-brahmaṇi nirbhāta- hṛṣīkeśa-padāmbuje | akhaṇḍaṃ cittam āveśya lokān anucaran

muniḥ || [BhP 6.5.22] iti |

tataḥ premādi-bhāva eva teṣu sarvāṃ sāmagrīm udbhāvayati | yathoktaṃ śrī- prahlādam uddiśya - kvacid rudati vaikuṇṭha-cintā-śavala-cetanaḥ [BhP 7.4.36] ity ādinā -

kvacid utpulakas tūṣṇīm āste saṃsparśa-nirvṛtaḥ | aspanda-praṇayānanda-salilāmīlitekṣaṇaḥ || [BhP 7.4.41] ity antena |

laukika-rasajñair api hīnāṅgatve'pi tat-tad-aṅga-samākṣepād rasa-niṣpattir abhimatā |

kiṃ ca, bhagavat-prīti-rasikāḥ dvividhāḥ - tadīya-līlāntaḥ-pātinas tad-antaḥ-pātitābhimāninaś ca | tatra pūrveṣāṃ prāktana-yuktyā svata eva siddho rasaḥ | uttareṣāṃ tu dvividhā gatiḥ | tat-tal-līlāntaḥ-pāti-sahita-bhagavac- carita-śravaṇādinaikā | bhagavan-mādhuryādi-śravaṇādinā cānyā | tatra pūrvatra yadi samāna-vāsanas tal-līlāntaḥ-pātī bhavet tadā svayaṃ sadṛśo bhāva eva tasya tal-līlāntaḥ-pāti-viśeṣasya vibhāvādikaṃ tādṛśatvābhimānini sādhāraṇī karoti | yathā -

parasya na parasyeti mameti na mameti ca | (page 71)

tad-āsvāde vibhāvādeḥ paricchedo na vidyate || [SāhD 3.12] iti |

yadi tu vilakṣṇa-vāsanas tadā vibhāvānāṃ sañcāriṇām anubhāvānāṃ ca prāyaśa eva sādhāraṇyaṃ bhavati | tena tad-bhāva-viśeṣasyoddīpana-mātraṃ syāt, na tu rasodbodhaḥ | yadi tu viruddha-vāsanaḥ syāt, yathā vatsalena preyasī, tadāpi tasya prīti-sāmānyasyaiva vātsalyādi-darśanenoddīpanaṃ bhavati | na bhāva-viśeṣasya | na ca rasodbodho jāyate |

athottaratra śrī-bhagavan-mādhuryādi-śravaṇādau tal-līlāntaḥ-pātivat svatantra eva rasodbodha iti | tad evaṃ bhagavat-prīte rasatvāpattau siddhāyām evaṃ vibhāvyate | vibhāvādibhiḥ saṃvalitā tat-prītis tat-prītimayo rasa iti | tad uktaṃ -

yathā khaṇḍa-maricādīnāṃ sammelanād apūrva eva kaścid āsvādaḥ prapānaka-rase jāyate, vibhāvādi-sammelanād ihāpi tathā [SāhD 3.15] iti |

sa cāyaṃ raso bhagavan-mādhuryānukūlyānubhava-lakṣaṇāsvādenoddīpana-vibhāva-rūpeṇa svāṃśenāsvāda-rūpaḥ | bhagavad-ādi-lakṣaṇālambana-vibhāvādi-rūpeṇāsvādya-rūpaś ca | ata ubhayathā vyapadeśaḥ | tatra vibhāvā dvividhāḥ | ālambanam uddīpanaś ca | yathoktam agni-purāṇe

vibhāvyate hi ratyādir yatra yena vibhāvyate | vibhāvo nāma sa dvedhālambanoddīpanātmakaḥ || [AP 339-35-36]

ālambano dvividhaḥ | prīti-viṣayatvena svayaṃ bhagavān śrī-kṛṣṇaḥ | tat-prīty-ādhāratvena tat-priya-vargaś ca | ubhayatraiva yatreti saptamy-arthatva- vyāpteḥ |

tatra śrī-kṛṣṇo yathā pūrvam udāhṛtaḥ yasyānanaṃ makara-kuṇḍalaṃ [BhP 9.24.65] ity ādinā | gopyas tapaḥ kim acaran yad amuṣya rūpam [BhP 10.44.24] ity ādinā ca | tasya tat-tan-mādhuryānabhivyaktāv api svabhāvata eva priyatamatvaṃ svayaṃ darśayati -

prāṇa-buddhi-manaḥ-svātma-dāra-patya-dhanādayaḥ | yat-samparkāt priyā āsaṃs tataḥ ko nv aparaḥ priyaḥ || [BhP 10.23.27]

svaḥ śuddho jīvaḥ | ātmā dehaḥ | yasya mama samparkāt paramparāsambandhāt | ahaṃ tāvat paramānanda-ghana-rūpa iti svataḥ priyaḥ | svasya mamāṃśatvād antaryāmī puruṣo'pi priyaḥ | tasya ca jīva- rūpo'ṃśa iti mat-sambandha-paramparayā priyaḥ | tad-adhyāsa-sambandha- paramparayā ca prāṇādayaḥ priyā ity arthaḥ | evaṃ vyaktīkṛta-rūpāntare'pi śrī-rāmeṇānubhūtam --

kim etad adbhutam iva vāsudeve 'khilātmani | vrajasya sātmanas tokeṣv apūrvaṃ prema vardhate || [BhP 10.13.36] iti | tataḥ - śyāmaṃ hiraṇya-paridhiṃ vana-mālya-barha-dhātu-pravāla-naṭa-veṣam anuvratāṃse | vinyasta-hastam itareṇa dhunānam abjaṃ karṇotpalālaka-kapola-mukhābja-hāsam || [BhP 10.23.22]

ity etal-lakṣaṇeṣu mamāvirbhāveṣu yuṣmākaṃ prīty-utkarṣodayo nāpūrva iti bhāvaḥ |

|| 10.23 || śrī-bhagavān yajñapatnīḥ || 111 ||

[112-114]

tathā tat-priya-vargaś ca pūrvaṃ darśitaḥ | tulayāma lavenāpi [BhP 1.18.13] ity

ādinā | asya bhagavad-viṣaya-prīty-ālambanatvam api yuktam | smaraṇādi- pathaṃ gate hy asmiṃs tad-ādhārā sā prītir anubhūyate | ālambana-śabdaś ca viṣayādhārayor vartana iti | ataevoktaṃ -

tat kathyatāṃ mahā-bhāga yadi kṛṣṇa-kathāśrayam | athavāsya padāmbhoja-makaranda-lihāṃ satām || [BhP 1.16.6] iti |

tad evam api yam āśritya śrī-bhagavati sa prīti-viśeṣaḥ pravartate sa evālambano jñeyaḥ | anye tūddīpanāḥ | athaivaṃ sa-vāsana-bhinna-vāsanaka- dvidha- (page 72) tat-priya-varga-viṣayā ca yā prītiḥ sāpi tat-prīty- ādhāratvenaiva na tu sva-sambandhādinā | ataeva tat-priya-varge'pi sva- sambandha-hetukāṃ prītiṃ niṣidhya

śrī-bhagavaty eva tām abhyarthya punas tat-priya-varge tad-ādhāratvenaiva prītim aṅgīkaroti #

atha tatra niṣedhaḥ - atha viśveśa viśvātman viśva-mūrte svakeṣu me | sneha-pāśam imaṃ chindhi dṛḍhaṃ pāṇḍuṣu vṛṣṇiṣu || [BhP 1.8.41]

atha abhyarthanā -- tvayi me 'nanya-viṣayā matir madhu-pate 'sakṛt | ratim udvahatād addhā gaṅgevaugham udanvati || [BhP 1.8.42]

atha aṅgīkāraḥ -- śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-rājanya-vaṃśa-dahanānapavarga-vīrya | govinda go-dvija-surārti-harāvatāra yogeśvarākhila-guro bhagavan namas te || [BhP 1.8.43]

|| 1.8 || śrī-kuntī śrī-bhagavantam || 112-114 ||

English witness · section(s) 96

Anuccheda 96

When the idea that one has a personal relationship with the Lord is combined with the idea "the Lord is mine", then love becomes very strong. This is seen in the following words of srimad-Bhagavatam (5.6.18):

rajan patir gurur alam bhavatam yadunam daivam priyah kula-patih kva ca kinkaro vah astv evam anga bhagavan bhajatam mukundo muktim dadati karhicit sma na bhakti-yogam

"My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."

That loving devotional service (priti-bhakti) is superior to liberation is described in this prose passage of srimad- Bhagavatam (5.6.17):

yasyam eva kavayah. . .

"Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the

devotees, liberation [mukti] is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires."

In srimad-Bhagavatam 5.6.18 the words "rajan bhavatam yadunam bhagavan" mean "O king, the Supreme Personality of Godhead is the property of you Yadus," evam" means "the love you feel for the Lord is very far from what others have attained". This verse says: Although others repeatedly worship the Supreme Lord, He gives them only liberation and not devotional service." In this way the glory of the Yadus' love for the Lord is described. The glories of devotional service are also described in this prayer spoken by Lord Brahma in srimad-Bhagavatam (10.14.30):

tad astu me natha sa bhuri-bhago

"My dear Lord, I pray that I may be so fortunate that, in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in Your devotional service."

Prīti · Sanskrit §115–116 · English §97

[११५]

एवं वृक्नः इत्य् आदि-द्वयं श्रीमद्-उद्धव-वाक्यम् अपि सङ्गमनीयम् । यथा --

वृक्णश्च् च मे सु-दृठः स्नेह-पाशो दाशार्ह-वृष्ण्य्-अन्धक-सात्वतेषु । प्रसारितः सृष्टि-विवृद्धये त्वया स्व-मायया ह्य् आत्म-सुबोध-हेतिना ॥

नमो ऽस्तु ते महा-योगिन् प्रपन्नम् अनुशाधि माम् । यथा त्वच्-चरणाम्भोजे रतिः स्याद् अनपायिनी ॥ [भ्प् ११.२९.३९-४०]

सृष्टि-विवृद्धये त्वया स्वाधीनया मायया यो देहादि-सम्बन्धजः स्नेह- पाशः प्रसारितः स वृक्णश् छिन्नः । केन ? आत्म-सुबोध-हेतिना, त्वदीय- प्रीत्य्-उत्पादक-शोभन-ज्ञान-लक्षण-शस्त्रेण । अधुना त्वत्- सम्बन्धेनैव स भातीत्य् अर्थः । अतएवोत्तर-पद्यम् अपि तथैव । इयं चोक्तिः श्रीमद्-उद्धवस्य सिद्धत्वान् न सम्बहवतीति स्व-व्याजेनान्यान् उद्दिश्यैवेति ज्ञेयम् ।

अथ श्री-कुन्ती-वाक्यस्यान्यावतारिका, यथा गमने पाण्डवानाम् अकुशलं अगमने वृष्णीनाम् इत्य् उभयतो व्याकुल-चित्ता सती [वृ हेरे अद्द्स्: तेषु स्नेह- निवृत्तिः प्रार्थयते अथेति । एवम् अप्य् उभयेषां तादृश-तद्-एकालम्बनता- दर्शनेन तेष्व् अधिक-भगवत्-प्रीत्य्-आधारत्वं स्वस्याधिक-स्नेह-हेतुर् इति । एन्द् वृ अद्दितिओन्] तेषु स्नेह-च्छेद-व्याजेनोभयेषाम् अपि त्वद्-अविच्छेद एव क्रियताम् इति च व्यज्यते । ततश् चोत्तरत्र श्री-सुत-वाक्ये तां बाढम् इत्य् उपामन्त्र्ये [भ्प् १.८.४५] इत्य् अत्र भगवद्-अभ्युपगमोऽपि सर्वत्रैव सङ्गच्छते । तथाप्य् अस्य वृक्णश् चेत्य् आदि-वाक्यस्य सङ्गमनार्थं तत्- तथावअतारितम् ।

॥ ११.२९ ॥ श्रीमद्-उद्धवः ॥ ११५ ॥

[११६]

एवं श्री-देवक्याः षड्-गर्भानयने तान् प्रति यः स्नेहो दृश्यते स खलु स्वपीत-शेष-स्तन्य-प्रसादेन तद्-उद्धरणार्थं श्री-भगवतैव प्रपञ्चितः । यथोक्तम्-

अपाययत् स्तनं प्रीता सुत-स्पर्श-परिस्नुतम् । मोहिता मायया विष्णोर् यया सृष्टिः प्रवर्तते ॥

पीत्वामृतं पयस् तस्याः पीत-शेषं गदा-भृतः ॥ [भ्प् १.८५.५४-५५] इत्य् आदि ।

ययुर् विहायसा धाम [भ्प् १०.८५.५६] इत्य् अन्तम् । तथापि तन्-माया तत्- सहोदरता-स्फूर्तिम् एवावलम्ब्य तां मोहितवतीति मन्तव्यम् ।

अथ श्री-रुक्मिण्या रुक्मिण्यापि स्नेहस् तद्-दैन्यादि-कौतुकं दिदृक्षुणा श्री- भगवतैव (पगे ७३) वा तद्-अर्थं तल्-लीला-शक्त्यैव वा रक्षितोऽस्तीति लभ्यते । स च भक्ति-स्फोरणांशम् एवावलम्ब्य, तस्या ह्य् ऐश्वर्य-ज्ञान- संवलितत्वाद् अन्तःकरणम् एवं जातम् - अयं परमेश्वरः । अयं त्व् अतिनिकृष्टः । तस्माद् अस्मिन्न् अयं विप्रकुर्वन्न् अपि किञ्चित् कर्तुम् अशक्त एव । ततोऽतिदीनोऽयम् इति तथा श्री-भगवच्-चरणाश्रिताया मम देह- सम्बन्धवान् इति, दीन-दयालोर् भक्त-सम्बन्ध-परम्परा-मात्रेणाभयदाद् अस्मात् तन् नार्हतीति । एवं ह्य् ऐश्वर्य-दृष्ट्यैव तत्- प्रार्थनम् योगेश्वराप्रमेयात्मन् [भ्प् १०.५४.३३] इत्य् आदि ।

अथ श्री-बलदेवस्य स्व-शिष्यीभूत-दुर्योधन-पक्ष-पातोऽप्य् एवं मन्तव्यः । क्वचित् तत्र तत्-क्षय-करः क्रोधोऽपि दृश्यते । यथा लक्ष्मणा- हरणे । सर्वम् एतत् तु वैचित्री-पोषार्थं श्री-भगवल्-लीला-शक्त्यैव प्रपञ्च्यते इत्य् उक्तम् ।

अथ उद्दीपनाः । यद्-विशिष्टतया श्री-कृष्ण आलम्बनस् त एव भाव- विभावन-हेतुत्वेन पृथङ्-निर्दिष्टा उद्दीपनाः कथ्यन्ते । ते च तस्य गुण- जाति-क्रिया-द्रव्य-काल-रूपाः । गुणाश् त्रिविधाः काय-वाङ्-मानसाश्रयाः । सर्व एवैते न प्राकृता इत्य् उक्तम् --

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियम् आत्मानं साम्यासङ्गादयो ऽगुणाः ॥ [भ्प् ११.१३.४०] इत्य् आदिना ।

तान् एव श्री-कृष्णम् आलम्बनी-कृत्य समुद्दिश्य - सत्यं शौचं दया क्षान्तिस् त्यागः सन्तोष आर्जवम् । शमो दमस् तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥

ज्ञानं विरक्तिर् ऐश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर् धैर्यं मार्दवम् एव च ॥

प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यम् आस्तिक्यं कीर्तिर् मानो ऽनहङ्कृतिः ॥

एते चान्ये च भगवन् नित्या यत्र महा-गुणाः । प्रार्थ्या महत्त्वम् इच्छद्भिर् न वियन्ति स्म कर्हिचित् ॥ [भ्प् १.१६.२८-३१]

सत्यं यथार्थ-भाषणम् । शौचं शुद्धत्वम् । दया पर-दुःखासहनम् अनेन शरणागत-पालकत्वम् भक्त-सुहृत्त्वं च । क्षान्तिः क्रोधापत्तौ चित्त-संयमः । त्यागो वदान्यता । सन्तोषः स्वतस् तृप्तिः । आर्जवम् अवक्रता । शमो मनो-नैश्चल्यम् अनेन सुदृढत्वं च । दमो बाह्येन्द्रिय- नैश्चल्यम् । तपः क्षत्रियत्वादि-लीलावतारानुरूपः स्व-धर्मः । साम्यं शत्रु-मित्रादि-बुद्ध्य्-अभावः । तितिक्षा स्वस्मिन् परापराध-सहनम् । उपरतिर् लाभ-प्राप्ताव् औदासीन्यम् । श्रुतम् शास्त्र-विचारः ।

ज्ञानं पञ्च-विधम् -- बुद्धिमत्त्वं कृतज्ञत्वं देश-काल-पात्रज्ञत्वं सर्वज्ञत्वम् आत्मज्ञत्वं च । विरक्तिर् असद्-विषय-वैतृष्ण्यम् । ऐश्वर्यं नियन्तृत्वम् । शौर्यं सङ्ग्रामोत्साहः । तेजः प्रभावः । अनेन प्रतापश् च । स च प्रभाव-विख्यातिः । बलं दक्षत्वम् । तच् च दुष्कर-क्षिप्र-कारित्वम् । धृतिर् इति पाठे क्षोभ-कारणे प्राप्तेऽव्याकुलत्वम् । स्मृतिः कर्तव्यार्थानुसन्धानम् । स्वातन्त्र्यम् अपराधीनता ।

कौशलं त्रिविधं - क्रिया-निपुणता युगपद्-भूरि-समाधान-कारिता- लक्षणा चातुरी कला-विलास-विद्वत्ता-लक्षणा वैदग्धी च । कान्तिः कमनीयता । एषा चतुर्विधा - अवयवस्य हस्ताद्य्-अङ्गादि-लक्षणस्य वर्ण- रस-गन्ध-स्पर्श-शब्दानाम् । तत्र रसश् चाधार-चरण-स्पृष्ट-वस्तु-निष्ठो ज्ञेयः । वयसश् चेति । एतया नारी-गण-मनोहारित्वम् अपि । धैर्यं अव्याकुलता । (पगे ७४) मार्दवम् प्रेमार्द्र-चित्तत्वम् । अनेन प्रेम- वश्यत्वं च ।

प्रागल्भ्यं प्रतिभातिशयः । अनेन वावदूकत्वं च । प्रश्रयो विनयः । अनेन ह्रीमत्त्वम् । यथा-युक्त-सर्व-मान-दातृत्वम् । प्रियंवदत्वं च । शीलं सु-स्वभावः । अनेन साधु-समाश्रयत्वं च । सहो मनः-पाटवम् । ओजो ज्ञानेन्द्रिय-पाटवम् । बलं कर्मेन्द्रिय-पाटवम् । भगस् त्रिविधः - भोगास्पदत्वं सुखित्वं सर्व-समृद्धिमत्त्वं च । गाम्भीर्यं दुर्विबोधाशयत्वम् । स्थैर्यम् अचञ्चलता । आस्तिक्यं शास्त्र-चक्षुष्ट्वम् । कीर्तिः साद्गुण्य-ख्यातिः । अनेन रक्त-लोकत्वं च । मानः पूज्यत्वम् । अनहङ्कृतिस् तथापि गर्व-रहितत्वम् । च-काराद् ब्रह्मण्यत्वम् । सर्व-सिद्धि-निषेवितत्वम् ।
सच्-चिद्-आनन्द-घन-विग्रहत्वादयो ज्ञेयाः । महत्त्वम् इच्छद्भिः प्रार्थ्या इति महा-गुणा इति च । वरीयस्त्वम् अपि गुणान्तरम् । एतेन तेषां गुणानां अन्यत्र स्वल्पत्वं चञ्चलत्वं च । तत्रैव पूर्णत्वम् अविनश्वरत्वं चोक्तम् । अतएव श्री-सूत-वाक्यम् -

नित्यं निरीक्षमाणानां यद् अपि द्वारकौकसाम् । न वितृप्यन्ति हि दृशः श्रियो धामाङ्गम् अच्युतम् ॥ [भ्प् १.११.२६] इति ।

तथा नित्या इति न वियन्तीति सदा स्वरूप-गुणान्तरम् । अन्ये च जीवालभ्या यथा तत्राविर्भाव-मात्रत्वेऽपि सत्य-सङ्कल्पत्वम् । वशीकृताचिन्त्यमायत्वम् । आविर्भाव-विशेषत्वेऽप्य् अखण्ड-सत्त्व-गुणस्य केवल-स्वयम्-अवलम्बनत्वम् । जगत्-पालकत्वम् । यथा तथा हतारि-स्वर्ग-दातृत्वम् । आत्माराम-गणाकर्षित्वम् । ब्रह्म-रुद्रादि-सेवितत्वम् । परमाचिन्त्य-शक्तित्वम् । आनन्त्येन नित्य-नूतन-सौन्दर्याद्य्- आविर्भावत्वम् । पुरुषावतारत्वेऽपि माया-नियन्तृत्वम् । जगत्-सृष्ट्य्-आदि-कर्तृत्वम् । गुणावतारादि-बीजत्वम् । अनन्त-ब्रह्माण्डाश्रय-रोम- विवरत्वम् । वासुदेवत्व-नारायणत्वादि-लक्षण-भगवत्त्वाविर्भावेऽपि स्वरूप-भूत-परमाचिन्त्याखिल-महा-शक्तिमत्त्वम् । स्वयं भगवल्- लक्ष्ण-कृष्णत्वे तु हतारि-मुक्ति-भक्ति-दायकत्वम् । स्वस्यापि विस्मापक- रूपादि-माधुर्यवत्त्वम् । अनिन्द्रियाचेतन-पर्यन्ताशेष-सुख-दातृ-स्व- सान्निध्यत्वम् इत्य् आदयः ।

॥ १.१६ ॥ ॥ श्री-पृथिवी धर्मम् ॥ ११६ ॥

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evaṃ vṛknaḥ ity ādi-dvayaṃ śrīmad-uddhava-vākyam api saṅgamanīyam | yathā --

vṛkṇaś ca me su-dṛṭhaḥ sneha-pāśo dāśārha-vṛṣṇy-andhaka-sātvateṣu | prasāritaḥ sṛṣṭi-vivṛddhaye tvayā sva-māyayā hy ātma-subodha-hetinā ||

namo 'stu te mahā-yogin prapannam anuśādhi mām | yathā tvac-caraṇāmbhoje ratiḥ syād anapāyinī || [BhP 11.29.39-40]

sṛṣṭi-vivṛddhaye tvayā svādhīnayā māyayā yo dehādi-sambandhajaḥ sneha- pāśaḥ prasāritaḥ sa vṛkṇaś chinnaḥ | kena ? ātma-subodha-hetinā, tvadīya-prīty-utpādaka-śobhana-jñāna-lakṣaṇa-śastreṇa | adhunā tvat- sambandhenaiva sa bhātīty arthaḥ | ataevottara-padyam api tathaiva | iyaṃ coktiḥ śrīmad-uddhavasya siddhatvān na sambahavatīti sva-vyājenānyān uddiśyaiveti jñeyam |

atha śrī-kuntī-vākyasyānyāvatārikā, yathā gamane pāṇḍavānām akuśalaṃ agamane vṛṣṇīnām ity ubhayato vyākula-cittā satī [Vṛ here adds: teṣu sneha- nivṛttiḥ prārthayate

atheti | evam apy ubhayeṣāṃ tādṛśa-tad-ekālambanatā- darśanena teṣv adhika-bhagavat-prīty-ādhāratvaṃ svasyādhika-sneha-hetur iti | End Vṛ addition] teṣu sneha-ccheda-vyājenobhayeṣām api tvad-aviccheda eva kriyatām iti ca vyajyate | tataś cottaratra śrī-suta-vākye tāṃ bāḍham ity upāmantrye [BhP 1.8.45] ity atra bhagavad-abhyupagamo'pi sarvatraiva saṅgacchate | tathāpy asya vṛkṇaś cety ādi-vākyasya saṅgamanārthaṃ tat- tathāvaatāritam |

|| 11.29 || śrīmad-uddhavaḥ || 115 ||

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evaṃ śrī-devakyāḥ ṣaḍ-garbhānayane tān prati yaḥ sneho dṛśyate sa khalu svapīta-śeṣa-stanya-prasādena tad-uddharaṇārthaṃ śrī-bhagavataiva prapañcitaḥ | yathoktam-

apāyayat stanaṃ prītā suta-sparśa-parisnutam | mohitā māyayā viṣṇor yayā sṛṣṭiḥ pravartate ||

pītvāmṛtaṃ payas tasyāḥ pīta-śeṣaṃ gadā-bhṛtaḥ || [BhP 1.85.54-55] ity ādi |

yayur vihāyasā dhāma [BhP 10.85.56] ity antam | tathāpi tan-māyā tat-sahodaratā-sphūrtim evāvalambya tāṃ mohitavatīti mantavyam |

atha śrī-rukmiṇyā rukmiṇyāpi snehas tad-dainyādi-kautukaṃ didṛkṣuṇā śrī- bhagavataiva (page 73) vā tad-arthaṃ tal-līlā-śaktyaiva vā rakṣito'stīti labhyate | sa ca bhakti-sphoraṇāṃśam evāvalambya, tasyā hy aiśvarya-jñāna- saṃvalitatvād antaḥkaraṇam evaṃ jātam - ayaṃ parameśvaraḥ | ayaṃ tv atinikṛṣṭaḥ | tasmād asminn ayaṃ viprakurvann api kiñcit kartum aśakta eva | tato'tidīno'yam iti tathā śrī-bhagavac-caraṇāśritāyā mama deha- sambandhavān iti, dīna-dayālor bhakta-sambandha-paramparā- mātreṇābhayadād asmāt tan nārhatīti | evaṃ hy aiśvarya-dṛṣṭyaiva tat- prārthanam yogeśvarāprameyātman [BhP 10.54.33] ity ādi |

atha śrī-baladevasya sva-śiṣyībhūta-duryodhana-pakṣa-pāto'py evaṃ mantavyaḥ | kvacit tatra tat-kṣaya-karaḥ krodho'pi dṛśyate | yathā lakṣmaṇā- haraṇe | sarvam etat tu vaicitrī-poṣārthaṃ śrī-bhagaval-līlā-śaktyaiva prapañcyate ity uktam |

atha uddīpanāḥ | yad-viśiṣṭatayā śrī-kṛṣṇa ālambanas ta eva bhāva- vibhāvana-hetutvena pṛthaṅ-nirdiṣṭā uddīpanāḥ kathyante | te ca tasya guṇa- jāti-kriyā-dravya-kāla-rūpāḥ | guṇāś trividhāḥ kāya-vāṅ-mānasāśrayāḥ | sarva evaite na prākṛtā ity uktam --

māṃ bhajanti guṇāḥ sarve nirguṇaṃ nirapekṣakam | suhṛdaṃ priyam ātmānaṃ

sāmyāsaṅgādayo 'guṇāḥ || [BhP 11.13.40] ity ādinā |

tān eva śrī-kṛṣṇam ālambanī-kṛtya samuddiśya - satyaṃ śaucaṃ dayā kṣāntis tyāgaḥ santoṣa ārjavam | śamo damas tapaḥ sāmyaṃ titikṣoparatiḥ śrutam ||

jñānaṃ viraktir aiśvaryaṃ śauryaṃ tejo balaṃ smṛtiḥ | svātantryaṃ kauśalaṃ kāntir dhairyaṃ mārdavam eva ca ||

prāgalbhyaṃ praśrayaḥ śīlaṃ saha ojo balaṃ bhagaḥ | gāmbhīryaṃ sthairyam āstikyaṃ kīrtir māno 'nahaṅkṛtiḥ ||

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ | prārthyā mahattvam icchadbhir na viyanti sma karhicit || [BhP 1.16.28-31]

satyaṃ yathārtha-bhāṣaṇam | śaucaṃ śuddhatvam | dayā para-duḥkhāsahanam anena śaraṇāgata-pālakatvam bhakta-suhṛttvaṃ ca | kṣāntiḥ krodhāpattau citta-saṃyamaḥ | tyāgo vadānyatā | santoṣaḥ svatas tṛptiḥ | ārjavam avakratā | śamo mano-naiścalyam anena sudṛḍhatvaṃ ca | damo bāhyendriya- naiścalyam | tapaḥ kṣatriyatvādi-līlāvatārānurūpaḥ sva-dharmaḥ | sāmyaṃ śatru-mitrādi-buddhy-abhāvaḥ | titikṣā svasmin parāparādha-sahanam | uparatir lābha-prāptāv audāsīnyam | śrutam śāstra-vicāraḥ |

jñānaṃ pañca-vidham -- buddhimattvaṃ kṛtajñatvaṃ deśa-kāla-pātrajñatvaṃ sarvajñatvam ātmajñatvaṃ ca | viraktir asad-viṣaya-vaitṛṣṇyam | aiśvaryaṃ niyantṛtvam | śauryaṃ saṅgrāmotsāhaḥ | tejaḥ prabhāvaḥ | anena pratāpaś ca | sa ca prabhāva-vikhyātiḥ | balaṃ dakṣatvam | tac ca duṣkara-kṣipra-kāritvam | dhṛtir iti pāṭhe kṣobha-kāraṇe prāpte'vyākulatvam | smṛtiḥ kartavyārthānusandhānam | svātantryam aparādhīnatā |

kauśalaṃ trividhaṃ - kriyā-nipuṇatā yugapad-bhūri-samādhāna-kāritā- lakṣaṇā cāturī kalā-vilāsa-vidvattā-lakṣaṇā vaidagdhī ca | kāntiḥ kamanīyatā | eṣā caturvidhā - avayavasya hastādy-aṅgādi-lakṣaṇasya varṇa- rasa-gandha-sparśa-śabdānām | tatra rasaś cādhāra-caraṇa-spṛṣṭa-vastu- niṣṭho jñeyaḥ | vayasaś ceti | etayā nārī-gaṇa-manohāritvam api | dhairyaṃ avyākulatā | (page 74) mārdavam premārdra-cittatvam | anena prema- vaśyatvaṃ ca |

prāgalbhyaṃ pratibhātiśayaḥ | anena vāvadūkatvaṃ ca | praśrayo vinayaḥ | anena hrīmattvam | yathā-yukta-sarva-māna-dātṛtvam | priyaṃvadatvaṃ ca | śīlaṃ su-svabhāvaḥ | anena sādhu-samāśrayatvaṃ ca | saho manaḥ-pāṭavam | ojo jñānendriya-pāṭavam | balaṃ karmendriya-pāṭavam | bhagas trividhaḥ - bhogāspadatvaṃ sukhitvaṃ sarva-samṛddhimattvaṃ ca | gāmbhīryaṃ durvibodhāśayatvam | sthairyam

acañcalatā | āstikyaṃ śāstra- cakṣuṣṭvam | kīrtiḥ sādguṇya-khyātiḥ | anena rakta-lokatvaṃ ca | mānaḥ pūjyatvam | anahaṅkṛtis tathāpi garva-rahitatvam | ca-kārād brahmaṇyatvam | sarva-siddhi-niṣevitatvam | sac-cid-ānanda-ghana-vigrahatvādayo jñeyāḥ | mahattvam icchadbhiḥ prārthyā iti mahā-guṇā iti ca | varīyastvam api guṇāntaram | etena teṣāṃ guṇānāṃ anyatra svalpatvaṃ cañcalatvaṃ ca | tatraiva pūrṇatvam avinaśvaratvaṃ coktam | ataeva śrī-sūta-vākyam -

nityaṃ nirīkṣamāṇānāṃ yad api dvārakaukasām | na vitṛpyanti hi dṛśaḥ śriyo dhāmāṅgam acyutam || [BhP 1.11.26] iti |

tathā nityā iti na viyantīti sadā svarūpa-guṇāntaram | anye ca jīvālabhyā yathā tatrāvirbhāva-mātratve'pi satya-saṅkalpatvam | vaśīkṛtācintyamāyatvam | āvirbhāva-viśeṣatve'py akhaṇḍa-sattva-guṇasya kevala-svayam-avalambanatvam | jagat-pālakatvam | yathā tathā hatāri-svarga- dātṛtvam | ātmārāma-gaṇākarṣitvam | brahma-rudrādi-sevitatvam | paramācintya-śaktitvam | ānantyena nitya-nūtana-saundaryādy- āvirbhāvatvam | puruṣāvatāratve'pi māyā-niyantṛtvam | jagat-srṣṭy-ādi- kartṛtvam | guṇāvatārādi-bījatvam | ananta-brahmāṇḍāśraya-roma-vivaratvam | vāsudevatva-nārāyaṇatvādi-lakṣaṇa-bhagavattvāvirbhāve'pi svarūpa-bhūta-paramācintyākhila-mahā-śaktimattvam | svayaṃ bhagaval-lakṣṇa-kṛṣṇatve tu hatāri-mukti-bhakti-dāyakatvam | svasyāpi vismāpaka-rūpādi-mādhuryavattvam | anindriyācetana-paryantāśeṣa-sukha-dātṛ-sva- sānnidhyatvam ity ādayaḥ |

|| 1.16 || || śrī-pṛthivī dharmam || 116 ||

English witness · section(s) 97

Anuccheda 97

Now the different levels of advancement of the Lord's personal associates will be described. These levels are considered according to the degree in which the devotee is completely dependent on the Lord. In general the Supreme Personality of Godhead manifests two principal features: 1. supreme opulence (paramaisvarya) and 2. supreme sweetness (parama-madhurya). His opulence is His power and glory as the Supreme Lord (prabhuta), and His sweetness is His character, qualities, form, youthfulness, and pastimes that charm the heart. These features are supreme (parama) because they have no equal or superior. The Lord's devotees are of four kinds. The Lord's personal associates are of two kinds: 1. The associates primarily aware of the Lord's opulence (paramaisvaryanubhava-pradhana), and 2. the associates proimarily aware of the Lord's sweetness (parama-madhuryanubhava-pradhana). Awareness of the Lord's opulence gives birth to awe and reverence. Awareness of the Lord's sweetness gives birth to spiritual love.

The Supreme Lord's opueknce and sweetness are supreme. As these features of the Lord are supreme and beyond measure, so the devotees' feelings of awe and reverence and spiritual love are also supreme and beyond measure. Awe and reverence are described in these words of srimad-Bhagavatam (10.44.51):

devaki vasudevas ca vijnaya jagad-isvarau krta-samvandanau putrau sasvajate na sankitau

"Devaki and Vasudeva, now knowing Krsna and Balarama to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons."

Awe and spiritual love are both described in these words of srimad-Bhagavatam (10.45.1-11):

pitarav uplabadharthau viditva purusottamah ma bhud iti nijam mayam tatana jana-mohinim

"Understanding that Hisd parents were becoming aware of His transcendental opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He expanded His Yogamaya, which bewilders His devotees.

uvaca pitarav etya sagrajah satvatarsabhah prasrayavanatah prinann amba tateti sadaram. . .

"Lord Krsna, the greatest of the Satvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as `My dear mother' and `My dear father', Krsna spoke as follows. "Dear father, because of Us, your two sons, you and mother Devaki always remained in anxiety and could never enjoy Our childhood, boyhood, or youth. "Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parent's home. "With one's body one can acuire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years. "A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh. "A man who, though able to do so, fails to support his elderly parents, chaste wife, young child, or spiritual master, or who neglects a brahmana or anyone who comes to him for shelter, is considered dead, though breathing. "Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kamsa. "Dear father and mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kamsa.

. . .iti maya-manusyasya harer visvatmano gira mohitav ankam aropya parisvajyapatur mudam

"Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be human, His parents joyfully raised Him up on their laps and embraced Him,

sincantav asru-dharabhih sneha-pasena cavrtau na kincid ucatu rajan baspa-kanthau vimohitau

"Pouring out a shower of tears upon the Lord, His parents, who were bound up by the roipe of affection, could not speak. They were overwhelmed, O king, and their throats choked up with tears."

In srimad-Bhagavatam 10.45.1 the word upalabdharthau" means "they understood the truth that their son is the master of all the worlds". "Ma bhut" means "Devaki and Vasudeva walk on the path of being My parents. The love they bear for Me is very difficult for the jnani-bhaktas and even the pure devotees to attain. Therefore their awareness of My opulences should be covered over. For them this awareness should not be." The words "nijam mayam tatana" mean "the Lord extended His avarana- sakti (covering potency) to cover their awareness that Her is the Supreme Personality of Godhead". In the passage beginning with the word "uvaca" (srimad-Bhagavatam 10.45.2), Lord Krsna manifested His own sweetness in order to increase his parents' love for Him. Or, in another interpretation of this passage, the word "maya" may be interpreted to mean "mercy". The Visva-prakasa Dictionary gives this definition:

maya dambhe krpayam ca

"The word `maya' may mean `pride' or `mercy'."

Accepting this definition of "maya", the passage "nijam mayam tatana" mean "the Lord manifested His mercy and increased His parents' love for Him in the rasa of parenthood". Someone may ask: "What is the nature of the Lord's mercy?" The answer is given in these words: The Supreme Lord's mercy is that with His sweetness He enchants every living entity. Someone may ask: "How does the Lord give this mercy?" The answer is the Lord covers His own opuelnce and manifests His sweetness. This is seen here in the passage beginning with the word "uvaca". Still another interpretation may be given for the words "nijam mayam tatana". The dictionary also gives this definition for the word "maya":

maya vayunam jnanam

"The word `maya' may mean `spiritual knowledge'."

Interpreted according to this definition, the words nijam mayam tatana" mean "the Lord manifested the confidential knowledge of His sweetness. In this way he caused spiritual

love for Him to take its birth in them." For this reason, then, the Lord may have spoken the passage here beginning with the word "uvaca". In srimad-Bhagavatam 10.45.10 the word "maya-manusyasya" means "of the Supreme Personality of Godhead, who is full of all transcendental knowledge, and whose form superficially resembles that of a human being". The passage from srimad-Bhagavatam quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §117 · English §98

[११७]

तद् एतद् दिङ्-मात्र-दर्शनम् । यत आह -- गुणात्मनस् ते ऽपि गुणान् विमातुं हितावतीर्णस्य क ईशिरे ऽस्य [भ्प् १०.१४.७] इत्य् आदि । स्पष्टम् ।

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ ११७ ॥

[117]

tad etad diṅ-mātra-darśanam | yata āha -- guṇātmanas te 'pi guṇān vimātuṃ hitāvatīrṇasya ka īśire 'sya [BhP 10.14.7] ity ādi | spaṣṭam |

|| 10.14 || brahmā śrī-bhagavantam || 117 ||

English witness · section(s) 98

Anuccheda 98

In devotion (bhakti) in the mood of appreciating the Supreme Lord's opulence (paramaisvarya) many sentiments may be said to increase (uddipana) the mood of devotion. Prominent among these sentiments are awe and reverence. These sentiments are like the limbs of the body of devotion. Ecstatic love (priti) for the Supreme Personality of Godhead is like the soul that rests within the body of devotion. That love is increased (uddipana) by awareness of the Lord's sweetness. Awareness of His opulence and His sweetness both stimulate the sentiment of devotion to the Lord. However, it is awareness of the Lord's sweetness, an awareness that specifically increases ecstatic love (priti) that is most natural to the people of Gokula. If awareness of the Lord's opulence enters amongst them, it is only an occasional guest. That awareness entered Gokula after Lord Krsna lifted Govardhana Hill. That awareness of the Lord's opulence is described in these words of srimad-Bhagavatam (10.26.1-13):

evam-vidhani karmani gopah krsnasya viksya te atad-virya-vidah procuh samabhyetya su-vismitah. . .

. . .dustyajas canurago 'smin sarvesam no vrajaukasam nanda te tanaye'smasu tasyapy autpattikah katham

"The cowherd men were astonished when they saw Krsna's activities, such as lifting Govardhana Hill. Unable to understand His transcendental potency, they approached Nanda Maharaja and spoke as follows. "Since this boy performs such extraordinary activities, how could He warrant a birth among worldly men like us - a birth that for Him would seem contemptible? "How could this seven-year-old boy playfully hold up the great hill Govardhana with one hand, just as a mighty elephant holds up a lotus flower? "As a mere infant who had hardly yet opened His eyes, He drank the breast milk of the powerful demonness Putana and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body. "Once when only three months old, little Krsna was crying and kicking up His feet as He lay beneath a huge cart. Then the cart fell and turned upside-down simply because it was struck by the tip of His toe. "At the age of one, while sitting peacefully He was taken up into the sky by the demon Trnavarta. But baby Krsna grabbed the demon's neck, causing him great pain, and thus killed him. "Once, His mother tied Him with ropes to a kortar because she had caught Him stealing butter. Then, crawling on His hands, He dragged the mortar between a pair of arjuna trees and pulled them down. "Another time, when Krsna was tending the calves in the forest together with Balarama and the cowherd boys, the demon Bakasura came with the intention of killing Krsna. But Krsna seized this inimical demon by the mouth and tore him apart. "Desiring to kill Krsna, the demon Vatsa disguised himself as a calf and entered among Krsna's calves. But Krsna killed the demon and, using his body, enkoyed the sport of knocking kapittha fruits down from the trees. "Together with Lord Balarama, Krsna killed the jackass demon and all his friends, thereby securing the safety of the Talavana forest, which abounded with fully ripened palm fruits. "After arranging fdor the mighty Lord Balar.ama to kill the terrible demon Pralamba, Krsna saved Vraja's cowherd boys and their animals from a forest fire. "Krsna chastised the most poisonous serpent Kaliya, and after humbling him, drove him forcibly from the lake of the Yamuna. In this way the Lord made the water of that river free of the snake's powerful poison. "Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?"

In answer to the gopas' questions, Nanda Maharaja spoke these words describing His perception of the Lord's opulence and sweetness both (srimad-Bhagavatam 10.26.15-23):

sruyatam me vaco gopa vyetu sanka ca vo 'rbhake enam kumaram uddisya gargo me yad uvaca ha. . .

. . .ity addha mam samadisya garge ca sva-grham gate manye narayanasyamsam krsnam aklista-karinam

"O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy. "Your son Krsna appears as an incranation in every millenium. In the past He assumed three different colors - white, red, and yellow - and now He has appeared in a blackish color. "For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vasudeva. "For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them. "To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only you will surpass all difficulties. "O Nanda Maharaja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curb the rogues and to protect the people and enable them to flourish. "Demons cannot harm the demigods, who always have Lord Visnu on their side. Similarly, any person ro group attached to all-auspicious Lord Krsna cannot be defeated by enemies. "Therefore, O Nanda Maharaja, this child of yours is as good as Narayana. In His transcendental qualities, opulence, name, fame, and influence, He is exactly like Narayana. Thus you should nto be astonished by His activities. "After Garga Rsi spoke these words to me and returned home, I began to consider that Krsna, who keeps us free from trouble, is actually and expansion of Lord Narayana."

In srimad-Bhagavatam 10.26.15 teh words "gargo me yad uvaca ha" mean "Garga spoke secret knowledge". The words "arbhake kumaram" mean "there was great sweetness in His boyish nature". These verses were spoken by Nanda, the king of Vraja.

Prīti · Sanskrit §118 · English §99

[११८]

ते च तस्य गुणाः केचिन् मिथो विरुद्धा अपि अचिन्त्य-शक्तित्वेनैकाश्रयाः । श्रुतेस् तु शब्द-मूलत्वात् [व्स् २.१.२७] इति न्यायेन । मल्लानाम् अशनिः [भ्प् १०.४३.१७] इत्य् आदि-दर्शनात् । शिशोर् अनोऽल्पक-प्रवाल-मृद्व्-अङ्घ्रि-हतं व्यवर्तते [भ्प् १०.७.७] इत्य्-आदेश् च । तत्र केवल-कौमल्य-गुणाविष्कारे सति क्वचित् पल्लव-तल्पेषु नियुद्ध-श्रम-कर्षितः [भ्प् १०.१५.१६] इत्य् आदिकम् अपि यथार्थम् एव ।

एवम् एव श्रीदाम-विप्रानीत-कदन्न-भोजन-निवारणे लक्ष्म्या अपि प्रवृत्तिः । यथैव तच्-चरितेन व्यक्तम् - बाल-व्यजनम् आदाय रत्न-दण्डं सखी-करात् [भ्प् १०.६०.७] इत्य् आदौ । अतएव इति (पगे ७५) मुष्टिम् [भ्प् १०.८१.१०] इत्य् आदौ सा तत्-परा इत्य् उक्तम् । अत्र च एतेनैव मद्-अंश-लेश-रूपाया विभूतेर् अनुग्रह-भाजन-मयं जात इति कदन्न-भोजनेनालम् इति भावः । विरुद्धार्थ-सद्-भावेऽपि न तु दोषास् तत्र सम्भाव्याः अयम् आत्मापहत- पाप्मा [छाउ ८.१५] इति श्रुतेः । यथा चोक्तं कौर्मे -

ऐश्वर्य-योगाद् भगवान् विरुद्धार्थोऽभिधियते । तथापि दोषाः परमे नैवाहार्याः समन्ततः ॥ इति ।

ततस् तद्-गुणानाम् अन्यदीयानाम् इव दोष-मिश्रत्वं निषेधति -

ततस् ततो नूपुर-वल्गु शिञ्जितैर् विसर्पती हेम-लतेव सा बभौ । विलोकयन्ती निरवद्यम् आत्मनः पदं ध्रुवं चाव्यभिचारि-सद्-गुणम् । गन्धर्व-सिद्धासुर-यक्ष-चारण- त्रैपिष्टपेयादिषु नान्वविन्दत ॥ [भ्प् ८.८.१९-२०] सा लक्ष्मीः । पदम् आश्रयं ध्रुवं नित्यम् । अव्यभिचारिणो नित्याः सन्तश् च गुणा यस्मिन् ।

[118]

te ca tasya guṇāḥ kecin mitho viruddhā api acintya-śaktitvenaikāśrayāḥ | śrutes tu śabda-mūlatvāt [Vs 2.1.27] iti nyāyena | mallānām aśaniḥ [BhP 10.43.17] ity ādi-darśanāt | śiśor ano'lpaka-pravāla-mṛdv-aṅghri-hataṃ vyavartate [BhP 10.7.7] ity-ādeś ca | tatra kevala-kaumalya-guṇāviṣkāre sati kvacit pallava-talpeṣu niyuddha-śrama-karṣitaḥ [BhP 10.15.16] ity ādikam api yathārtham eva |

evam eva śrīdāma-viprānīta-kadanna-bhojana-nivāraṇe lakṣmyā api pravṛttiḥ | yathaiva tac-caritena vyaktam - bāla-vyajanam ādāya ratna-daṇḍaṃ sakhī-karāt [BhP 10.60.7] ity ādau | ataeva iti (page 75) muṣṭim [BhP 10.81.10] ity ādau sā tat-parā ity uktam | atra ca etenaiva mad-aṃśa-leśa-rūpāyā vibhūter anugraha-bhājana-mayaṃ jāta iti

kadanna-bhojanenālam iti bhāvaḥ | viruddhārtha-sad-bhāve'pi na tu doṣās tatra sambhāvyāḥ ayam ātmāpahata- pāpmā [ChāU 8.15] iti śruteḥ | yathā coktaṃ kaurme -

aiśvarya-yogād bhagavān viruddhārtho'bhidhiyate | tathāpi doṣāḥ parame naivāhāryāḥ samantataḥ || iti |

tatas tad-guṇānām anyadīyānām iva doṣa-miśratvaṃ niṣedhati -

tatas tato nūpura-valgu śiñjitair visarpatī hema-lateva sā babhau | vilokayantī niravadyam ātmanaḥ padaṃ dhruvaṃ cāvyabhicāri-sad-guṇam | gandharva-siddhāsura-yakṣa-cāraṇa-traipiṣṭapeyādiṣu nānvavindata || [BhP 8.8.19-20] sā lakṣmīḥ | padam āśrayaṃ dhruvaṃ nityam | avyabhicāriṇo nityāḥ santaś ca guṇā yasmin |

English witness · section(s) 99

Anuccheda 99

The Supreme Personality of Godhead explains in srimad- Bhagavatam (11.12.13):

mat-kama ramanam jaram asvarupa-vido 'balah

"The gopis passionately desired Me as their charming lover. They did not know the truth about Me."

It was not exactly that the gopis did not know the truth of Lord Krsna. Rather, because they were filled with knowledge of His sweetness, therefore knowledge of His status as the Supreme Personality of Godhead was impossible for them. It was impossible because they were not attracted to any other feature of the Supreme Lord, who is the delight of the self-realized souls. Not every devotee worships the Lord as the Supreme Personality of Godhead. Nor does every devotee see the Lord as such. According to the nature of his own qualification, each devotee approsches a specific feature of the Lord. The Supreme Lord has numberless features. It is not possible for any devotee to approach all of these features. in Vedanta-sutra, the author of the sutras explains that the Lord has many different features, and the devotee may worship specific features of the Lord. The Vedanta- sutra (3.3.65) declares:

samaharat

"The Supreme has many features and qualitiese."

It is also said in the scriptures:

yasya yasya hi yah kamas tasya tasya hy upasanam tadrsanam gunanam ca samaharam prakalpayet

"According to his own inclination each devotee worships a specific feature of the Lord. The Lord has many, many different features and qualities."

The truth that different persons approach the Lord in different ways is also described by srila sridhara Svami is these words of His commentary on srimad-Bhagavatam (10.43.17):

"In Lord Krsna's form srngara-rasa and the other rasas rest. The Lord manifests various features of Himself according to His devotee's desire. He does not appear in the same way to everyone."

The devotees who are aware of the Lord's supreme opulences approach the Syupreme Lord as the Absolute Truth. These devotees cannot perceive the supreme sweetness of the Lord. Other devotees, however, can perceive the Lord's supreme sweetness. It is said in srimad-Bhagavatam (5.18.12):

yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah. . .

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."

In these words of srimad-Bhagavatam it is devotion, and not mere knowledge, that is honored. In the previously mentioned verse of srimad-Bhagavatam (10.43.17) is is said that the devotees aware of the Lord's sweetness are the wisest of devotees. There it is said (srimad-Bhagavatam 10.43.17):

mallanam asanir nrnam nara-varah strinam smaro murtiman gopanam svajano 'satam ksiti-bhujam sasta sva- pitroh sisuh mrtyur bhoja-pater virad avidusam tattvam param yoginam vrsninam para-devateti vidito rangam gatah sagrajah

"The various groups of people in the arena regarded Krsna in different ways when He entered it with His elder brother. The wrestlers saw Krsna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the king of the Bhojas as death, the unintelligent as the Lord's universal form, the yogis as the Absolute Truth, and the Vrsnis as their supreme worshipable Deity."

In this verse three kinds of persons are described: 1. enemies of the Lord (pratikula-jnana), 2. fools (mudha), and 3. wise philosophers (vidvan). The enemies of the Lord are: 1. the wrestlers (mallanam) who are enemies of the all-loving Supreme Lord, 2. the kings (ksiti-bhujam) who are Kamsa's allies, and 3. King Kamsa. The fools are the persons who see Lord Krsna as the universal form. The wise philosophers are the other

persons mentioned in this verse. The mention here of the universal form refers to the idea that the Lord's form is made of material elements, and thus is part of the universal form. This is the idea of unintelligent persons. Of these fools some ignore the Lord's requests. Those persons are like the yajnika brahmanas (described in srimad-Bhagavatam's Tenth Canto). Others of these fools hate and insult the Lord. Still others of these fools neither hate nor like the Lord. The devotees are horrified by the idea that the Supreme Lord has a body made of matter. In truth the Supreme Lord uses this idea to nourish the bibhatsa-rasa (the rasa of horror). In this verse the word nrnam nara-varah" mean "ordinary people think the Supreme Lord, because of his sweetness, power, and opulence, is the best of human beings." In this idea there is some wisdom. Ordinary devotees may sometimes love the Lord according to this idea. This is described in these words of srimad-Bhagavatam (10.43.20):

niriksya tav uttama-purusau jana manca-sthita nagara-rastraka nrpa
praharsa-vegotkaliteksanananah. . .

"Thinking Them to be the best of human beings, the people in the arena gazed at Krsna and Balarama. O king, the people's eyes and faces blossomed wide with happiness."

Although they were citizens in the Lord's city, because they did not have the conception, "the Lord is mine" these people of Mathura were not, at least at that time, on the level of palya (devotees who consider themselves protected by the Lord). However, many other devotees, what to speak of the gopis (sri-gopinam) do have the kind of love for the Lord where one thinks "the Lord is mine". In this verse the word nrnam" means "ordinary devotees", the word yoginam" means "the four Kumaras and the other jnani-bhaktas who, staying in the sky, yearn to see the Lord's pastimes". These devotees do nto have the idea "the Lord is mine". It is said in srimad-Bhagavatam (10.44.6):

tad balabalavad yuddham sametah sarva-yositah ucuh parasparam rajan sanukampa varuthasah

"My dear King, all the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion. They assembled in groups around the arena and spoke to one another as follows."

srimad-Bhagavatam (10.44.8):

kva vajra-sara-sarvangau. . .

"What comparison can there be between these two professional wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?"

The women (strinam) who spoke these words were filled with compassion and love for the Lord. They saw Lord Krsna as Cupid personified. It is also said in srimad-Bhagavatam (10.44.14):

gopyas tapah kim acaran. . .

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed. That lovliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."

Amorous love felt by even the most exalted of material girls in this world is always love mixed with other things. That love is not pure, like the love the gopis feel. That ordinary love will eventually break in the course of time. Then the lover will no longer think, "My beloved is mine". In srimad- Bhagavatam 10.43.17 are mentiond the Vrsnis, the gopas, and Lord Krsna's parents. The all very strongly think, "the Supreme Lord is mine". Amongst devotees who directly perceive the Supreme Lord's sweetness, they are the most exalted. Now the words "gopanam svajanah" and "vrsninam para-devata" will be discussed. The word "sri- gopanam" referrs to the gopas, who perceived the sweetness of the Lord in the relationship of being His friends and kinsmen. The words "gopanam svajanah" and vrsninam para-devata" describe how, thinking of the Lord as their supreme Deity, the Vrsnis were aware of the Lord's feature of supreme opulence. This is also described in these words of srimad-Bhagavatam (7.1.31):

sambandhad vrsnayah. . .

"Because of their family relationship, the Vrsnis attained the mercy of Krsna."

From this it may be seen that for the Vrsnis the most important element of their relationship with the Lord was their family relationship with Him. Their perception of His supreme opulence was less important. Furthermore, amongst the Vrsnis were some very lowly persons, like Kamsa, who became the Supreme Lord's enemies, and also some fools, like satadhanva. About the Vrsnis it is said in srimad-Bhagavatam (10.84.23):

na yam vidanty ami bhupa ekaramas ca vrsnayah. . .

"Neither these kings nor even the Vrsnis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time, ansd the supreme controller. For them You are covered by the curtain of Maya."

Of the exalted Vrsnis, Devaki and Vasudeva are the best. They have the best knowledge of the Supreme Lord's opulence. However, because in the Lord's pastimes they became His

parents (pitroh sisuh), Devaki and Vasudeva also have great knowledge of the Lord's sweetness. For them, awareness of the Lord's opulence and supremacy is less important than awareness of His sweetness. This is seen in the following words of srimad-Bhagavatam (10.84.30):

nati-citram idam vipra vasudevo bubhutsaya krsnam matvarbhakam yan nah prcchati sreya atmanah

"O brahmanas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Krsna a mere boy."

In this verse sri Narada does not specifically praise Devaki and Vasudeva for thinking the Lord was their son. However, Maharaja Pariksit does indeed praise Yasoda and Nanda for having that same thought. The king says in srimad- Bhagavatam (10.8.46):

nandah kim akarod brahman. . .

"O learned brahmana, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?"

From the moment of the Lord's birth Devcaki and Vasudeva were aware of His opulence. Still, their awareness of His sweetness was more important. This is confirmed by srila sridhara Svami, who in His commentary on srimad-Bhagavatam (10.45.1) explains that althouh Devaki and Vasudeva were certainly aware of the Lord's opulence, their love for Him as their son was a more rare and valuable attainment for them. This is also true for the gopas, as srimad-Bhagavatam 10.43.17 explains in the words "sri-gopanam svajanah" (the cowherd men saw Lord Krsna as their relative). The cowherd people were not like Kamsa and the other enemies of the Lord. The cowherd people were overcome with love for Lord Krsna. This is seen in the following words of srimad-Bhagavatam (10.16.15):

a-bala-vrddha-vanitah sarve 'nga pasu-vrttayah nirjagmur gokulad dinah krsna-darsana-lalasah

"All the inhabitants of Vrndavana, including the children, women and elderly persons, thought of Krsna just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him."

Maharaja Nanda was situated in the most exalted eternal parental love for the Lord. The Lord personally became his son. What more need be said? srimad-Bhagavatam 10.43.17 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

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Anuccheda 81

In describing Maharaja Pariksit's many virtues, some brahmanas who yearned to see Lord Krsna compared Maharaja Pariksit's virtues to Lord Krsna's supreme virtues They said (Srimad-Bhagavatam 1.12.24)

esa krsnam anuvratah

This child wilì be almost as good as Lord Sri Krsna by following in His footsteps"

Of course, this does not mean that Maharaja Pariksit is equaì to Lord Krsna Lord Krsna is so glorious that He naturally arouses love for HIm in His devotees This is seen in the following prayers from Srimad-Bhagavatam (1.9.39-40)

vijaya-ratha-kutumbha . .yam iha niriksya hata gatah sva-rupam

At the moment of death, let my ultimate attraction be to Sri Krsna, the Personality of Godhead I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very carefuì to give protection to Arjuna's chariot by alì means Those who sat Him on the Battlefield of Kuruksetra attained their originaì forms after death.

lalita-gati-vilasa-valguhasa- pranaya-niriksana-kalpitoru manah krta-manu-krta-vatya unmadandhah prakrtim agan kila yasya gopa-vadhvah

Let my mind be fixed upon Lord Sri Krsna, whose motions and smiles of love attracted the damsels of Vrajadhama (the gopis) The damsels imitated the characteristic movements of the Lord (after His disappearance from the rasa dance)."

Hot exalted is the kind of liberation described in these verses, sarupya liberation, where the devotee attains a spirituaì form like that of the Lord: The gopis activity of imitating Lord Krsna's pastimes is described in these owrds of Ujjvala-nilamani (Anubhava-prakarana 28):

priyanukaranam lila .

The gopis imitated Lord Krsna's pastimes."

The word prakrtim in Srimad-Bhagavatam 1.9.4° means own nature" The gopis were so overwhelmed with love they thought their nature and Lord Krsna's nature had become one This kind of great ecstasy (maha-bhava) is described in these words of Ujjvala-nilamani (Sthayi-bhava-prakarana 143):

radhayah bhavatas ca citta-jatuni svedaih vilapya kramad yujann adri-nikuja-kujara-pate nirdhuta-bheda-bhramam citraya svayam anvarajayad iha brahmanda-harmyodare bhuyobhih nava-raga-hingula-bharaih srngara-karuh krti

O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugaì love O master of the universe, Your heart and Srimati Radharani's heart are just like shallac and are not melted in Your spirituaì perspiration Therefore You can no longer distinguish between You and Srimati Radharani Not You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe."

Two verses from Srimad-Bhagavatam (1.9.31-40) quoted here were spoken by Bhisma to the Supreme Personality of Godhead.

Anuccheda 82

Hot Lord Krsna makes the devotees falì in love with Him is also described in these words of Srimad-Bhagavatam (9.24.65)

yasyananam makara-kundala-caru-karna- bhrajat-kapola-subhagam savilasa-hasam nityotsavam na tatrpur drsibhih pibantyo naryo naras ca muditah kupita nimes ca

Krsna's face is decorated with ornaments, such as earrings resembling sharks His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone Whoever sees Lord Krsna sees a festival His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes."

Srila Sridhara Svami comments:

To teach the reader, the auther here describes the glory of Lord Krsna's face."

Here devotees become angry (kupitah) if their eyes blink (nimeh) as they gaze at Lord Krsna This anger is the way of maha-bhava ecstatic love In this way the perfection of that love is described This verse was spoken by Srila Sukadeva Gosvami.

Anuccheda 83

Hot Lord Krsna makes the devotees falì in love with Him is also described in these words of Srimad-Bhagavatam (10.29.40)

ka stry anga te kala-padayata .

Dear Krsna, what woman in alì the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute: Your beauty makes alì three worlds auspicious Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautifuì form."

This is also described in these words of Srimad-Bhagavatam (10.21.19)

aspandanam gati-matam pulakas tarunam .

When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy These things are certainly very wonderful."

That Lord Krsna makes even the trees and vines tremble in ecstasy is confirmed by these words of Bilvamangala Thakura:

santö avatara bahavah puskara-nabhasya sarvato-bhadrah krsnad anyah ko va latasv api pramodo bhavati

The lotus-naveled Supreme Personality of Godhead has many glorious and auspicious incarnations Still, who but Lord Krsna Himself would bring ecstatic joy to the flowering vines?"

The Srimad-Bhagavatam verse (10.29.40) quoted in the beginning of this anuccheda was spoken by the goddesseslike gopis of Vraja

Anuccheda 84

As the various incarnatiosn of the Supreme Personality of Godhead are on different levels, some higher or lower, so love for the Lord is also on different levels, some kinds of love higher and others lower The various qualities of the different stages of spirituaì love (priti) show many differences These qualities are of two basic kinds 1 qualities that prufy the devotees hearts (bhakta-citta-samskriya), and 2 qualities that place certain conceptions in the devotees hearts (tad-abhimana) The first group of qualities are these 1 love brings bliss to the devotee's heart, 2 love gives the idea Krsna is mine", 3 love creates faith in Krsna, 4 love gives the idea that Krsna is the object of love, 5 love makes the heart melt, 6 love makes the devotee see Lord Krsna as newer and newer at every moment, and 7 love makes the devotees become wild with a sense of wonder that has no equaì or superior When it brings great bliss, spirituaì love is called rati" In that stage the devotee desires to attain Lord Krsna alone Then alì other desires seem petty and insignificant When love fills the devotee with the idea Krsna is mine", that stage is called prema" When that stage is reached nothing has the power to lessen or wither the devotee's love This stage of love,

where the devotee is filled with the idea Krsna is mine is described in many places in the scriptures For example, the nature of thinking it is mine in described in these words of the Markandeya Purana:

marjara-bhaksite duhkham yadrsam grha-kukkute na tadrn- mamata-sunye kalavinke 'tha musike

A rooster that shares the same living space with a housecat, thinks, `It is my cat', and fears that someday the cat wilì eat him However, a sparrot or a rat, who do not live in the same hosue with the cat, and do not think, `It is my cat', and do not have the same fear.

The nature of thinking it is mine when it is manifested in loving devotionaì service (prema-bhakti) is seen in these words of Narada-pacaratra:

ananya-mamata visnau mamata prema-samyuta bhaktir ity acyute bhisma-prahladoddhava-naradaih

Bhisma, Prahlada, Uddhava, and Narada were filled with devotion for the infallible Supreme Personality of Godhead, pure devotion characterized by the thought, `Lord Visnu is mine He is alì I possess'."

Here the word ananya-mamata means The thought Lord Visnu is mine He is alì I possess. This kind of rapt devotion to the Lord is also described in these words of Srimad-Bhagavatam (3.25.32)

sattva evaika-manasah .

The mind's naturaì duty is to serve When that service spirit is engaged in devotionaì service to the Personality of Godhead, without any motive, that is far better even than salvation."

When great faith is present, love for the Supreme Lord is called pranaya" When this state is manifest it may seem appropriate that awe, veneration, and other like sentiments would be appropriate However, they are not manifest When the conception that Lord Krsna is one's beloved becomes very strong, and when a great wonder of varieties of the reflection of crookedness are manifest, then loving jealous anger (pranaya- mana) is manifest When this kind of jealous anger is manifest even the Supreme Personality of Godhead Himself feels love-filled fear born from His beloved's loving anger When the melting of the heart becomes very prominent, the stage of love is called sneha" In that stage from even a reflection of Lored Krsna's contact the devotee manifests great tears and other like symptoms In this stage the devotee never becomes satiated by gazing at the beloved Krsna The devotee also fears that some calamity may come When in this stage of sneha,

passionate desire becomes very strong, the stage is called raga" In that stage the devotee cannot tolerate even a moment's separation from the beloved Krsna When the devotee associates with Lord Krsna, the devotee thinks the greatest sufferings are alì happinesses, and whne the devotee cannot associate with Krsna, the devotee thinks alì happiness are the greatest sufferings When in that stage of raga the devotee sees the beloved Krsna as newer and newer at every moment, the stage is called nava-navi-bhavann anuraga" In that stage Lord Krsna and His devotee become under each other's control In that stage is manifest great anguish of love (prema-vaicittya) Then the devotee yearsn always to be with Krsna, and in Krsna's absence the devotee trembles with grief When the stage of anuraga is manifest in a wonderfuì way without equaì or superior, then the devotee becomes wild with love This stage is called maha-bhava" In that stage the devotee cannot tolerate even the blinking of the eyes that may interrupt gazing at Lored Krsna In Lord Krsna's presence a kalpa seems like a moment, and in Krsna's absence a moment seems like a kalpa In both of these stages the uddipta (blazing) sattvika-bhavas are alì manifest In this way the qualities that puri 6fy the heart are revealed. The different qualities that place various conceptions in the loving devotees hearts wilì not be described As theLord manifests Himself in different ways, so the devotees feeì different kinds of love for Him Some devotees think of themselves as people who receive mercy from Lord. Other devotees think of themselves as people who give mercy to the Lord Other devotees think of themselves as the Lord's friends Other devotees think of themselves as the Lord's female beloved As the Supreme Lord manifests different aspects of Himself, the devotees manifest a loving relationship appropriate to the feature the Lord manifested In this way the Lord's eternaì associates each have an eternaì relationship with Him The love manifested by the devotee when the devotee thinks himself the object of the Lord's mercy is called bhakti" When the devotee thinks of the Lord as the object of worship, then bhakti (devotion) naturally follows This is described in the following words of the Maya-vaibhava-sastra:

sneho 'nubandho yas tasmin bahumana-purahsarah bhaktir ity ucyate saiva karanam paramesituh

When it is based on awe and reverence, the devotees love for the Lord is called bhakti."

Here the word sneha means love in a generaì sense It is does not refer to a specific stage of love Bhakti is also described in these words of the Padma Purana:

mahitva-buddhir bhaktis tu sneha-purvabhidhiyate

Love where the devotee is filled with awe at the Lord's greatness is called sneha-bhakti."

The sages use the word bhakti in a generaì sense to mean love for the Supreme Personality of Godhead" Thus the word bhakti has a generaì meaning (love and devotion) and a

specific meaning (love in the stage of awe and reverence) also Some words have a generaì and specific meaning in this way For example the word jiva has the generaì meaning of living entity" However, it also has a specific meaning of human being" In the same way, the word bhakti sometimes means inetnse bhakti", or, in other words, prema (love) In the same way, the word brahmana may refer to the brahmana class in general, or it may refer to one certain especially exalted brahmana This usage is seen in the following verse of the Pacaratra:

mahatmya-jana-purvas tu su-drdhah sarvato-'dhikah sneho bhaktir iti proktas taya sarsty-adi nanyatha

When love in the mood of awe and reverence becomes very strong, it is called `sneha-bhakti' By practicing sneha- bhakti one attains sarsti and the other kinds of Vaisnava liberation It is not otherwise."

In some situations tyhe word bhakti is used to describe the state of love where in his heart the devotee thinks Krsna is mine" In this situation the priomary meaning of the word bhakti is the state of devotion where the devotee thinks of himself as the recipient of thje Supreme Lord's mercy This state where the devoptee thinks of himself as receiving the Lord's mercy is of two kinds 1 the state where the devotee considers the Lord his maintainer, and 2 the state where the devotee thinks the Lord is especially kind to him In the state where the devotee thinks of the Lord as the maintainer, the devotee is delighted by the Lord's nature and qualities In the state where the devotee thinks the Lord is especially kind to him, the devotee yearns to serve the Lord Then the devotee considers devotionaì service his great good fortune His heart melts with devotion to the Lord He spontaneously wishes to help and please the Lord These devotees are of two kinds 1 the devotees who do not think the Lord is mine", and 2 the devotees who do think the Lord is mine" The devotees who delight in thinking of the Lord as the Paramatma or Parabrahma do not think the Lord is mine" These are the jani-bhaktas (devotees whose conceptions are mixed with jana) Amongst them Sri Sanaka and the four Kumaras are the most prominent Their idea, that the Lord is not mine" is expressed in these words:

saty api bhedapagame natha tavaham na mamakinas tvam samudro hi tarangah kvacana samudro na tarangah

O Supreme Lord, I am Yours, but You are not mine You are like the ocean, and I am like a wave in the ocean The wave is the property of the ocean, but the ocean is never the property of the wave."

As one gazes at the moon but does not think the moon is mine", in the same way these devotees lovingly see the Lord, but do not think the Lord is mine" These devotees are

favorably inclined to the Lored They offer prayers to Him and perform other like activities for Him Still, their love for Him is called jana-bhakti", for they see HIm as the Brahman Their relationship with Him is also called santa-rasa", for peacefulness (santi) is prominent amongst them The Supreme Lord Hismelf describes them in these words of Srimad-Bhagavatam (11.19.36)

samo man-nisthata buddheh

They are peaceful, and their intelligence is devoted to Me."

Not we wilì consider the devotees who, thinking themselves the recipients of the Supreme Lord's mercy, also think the Lord is mine" These devotees think, the Lord is ours" Their conception is described in these words of the Pancaratra (previously quoted here in anuccheda 84):

ananya-mamata .

Bhisma, Prahlada, Uddhava, and Narada were filled with devotion for the infallible Supreme Personality of Godhead, pure devotion characterized by the thought, `Lord Visnu is mine He is alì I possess'."

Bhisma, Prahlada, Uddhava, Narada, and many other devotees think in this way However, Sanaka-kumara and the other jana-bhaktas do not think in this way In this way the devotees who think themselves the recipients of the Lord's mercy also think, the Lord is mine" The devotees who thing themselves the recipients of the Lord's mercy are of three kinds 1 the devotees who thing themselves protected (palya) by the Lord, 2 the devotees who thing themselves servants (bhrtya) of the Lord, and 3 the devotees who thing themselves objects of the Lord's affection (lalya) Not we wilì considsr, one by one, the natures of these various kinds of devotees The devotees who thing the Lord is their protector are the citizens of Dvaraka and other like devotees The devotees who thing they should serve the Lord are the Lord's servants, like Daruka The devotees who thing they are objects of the Lord's affection are devotees who thing of Him as their superior, devotees like His sons Pradyumna and Gada These three kinds of devotees alì have priti-bhakti (loving devotion) for the Lord The previously described jnana- bhaktas are inferior, for their knowledge of the Lord is covered The devoteeswho think the Lord is mine are superior Their love for the Lord is greater This is explained in Srila Rupa Gosvami's Bhakti-rasamrta-sindhu Not these different kinds of devotion wilì be considered In the devotion wehre one thinks oneself protected by the Lord on thinks the Lord one's shelter In the devotion where one thinks oneself the Lord's servant, one has the conception of being a servant In the devotion where one thinks onself the object of the Lord's affection one is humble and respectfuì before the Lord It is implied here that these kinds of devotion

to the Lord are filled with the idea that the Lord is one's superior and with reverent activities such as bowing down to offere respects However, reverence is not considered the essence of this kind of devotion, for without the specific conceptions these devotees have (of being personally proetcted by the Lord, personally serving Him, or personally loved by Him) mere reverent loving loving devotion is only ordinary loving devotion (bhakti-samanya) to the Lord and not the exalted devotion of these personaì associates of the Ìord. In the conception that the devotee gives his mercy to the Lord, the devoptee thinks, the Lord is my son", or has another similar idea This kind of love is called vatsalya" The word [vatsalya is derived from the word vatsa (calf) As one may be affectionate to a calf, so parents may be affectionate to their children and hug the children, holding them to their chests This kind of love is called vatsalya (parentaì love) This kind of relationship is filled with love They who knot the nature of rasa calì this vatsalya-rasa This state, and this derivation of the word vatsalya are seen in these words describing Devahuti when she was separated from her son (Srimad-Bhagavatam 3.33.21)

vatse gaur iva vatsala

Devahuti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home Although she knet alì the truths of life and death, and although her hearet was cleansed of alì dirt, she weas very aggrieved at the loss of her son, just as a cot is affected when her calf dies."

The sentiments of vatsalya-rasa are also felt by the king and queen of Vraja and many other devotees as well. When the devotee thinks Krsna is my equaì in charm and virtues Therefore without limit I love Him as a friend", that kind of love is called maitra priti" When the devotee thinks Krsna and I enjoy many nectar pastimes together without limit Therefore I love Him as a friend", that kind of love is called sakhya priti" Lord Krsna's friends (mitras), therefore, are of two kinds 1 suhrts, and 2 sakhas Yudhisthira, Bhisma, and Draupadi are counted among the suhrts Arjuna and Sridama are counted among the sakhas. When the devotee thinks Krsna is my beloved", that is called kanta-bhava" This love of a female devotee for her beloved Krsna is described in Bhakti-rasamrta-sindhu (2.5.36) in the definition of the word priyata" Ordinary scholars calì this by the word rat" They say the gopis love for Lord Krsna is like ordinary materiaì lust, and to describe that love they use the word kama (lust) However the gopis love is very different from materiaì lust It is far superior Ordinary materiaì lust has ordinary materiaì desires at its heart Ordinary materiaì love is characterized by the desire for pleasant contact with materiaì sense objects The activities that come from these two (materiaì lust and materiaì love) are the same, for both are based on the desire to please one's own self When the desire to please the beloved is manifest as a secondary goal, after pleasing one's own self, that is called materiaì love Pure love (suddha- priti) is when the desire to please the beloved

becomes the true goaì of the lover When the prinary goaì is to please the beloved, that state is called by the word priti (love) As the happiness of materiaì pleasure and materiaì love are similar, although the happiness of love is superior, so the desires of materiaì lust and materiaì love are similar, although the desires of materiaì love are superior In the same way the desires of exalted, spirituaì lust and exalted, spirituaì love love are similar, although the desires of exalted, spirituaì love are superior An example of exalted, spirituaì love is seen in the following words of Srimad-Bhagavatam (10.31.19)

yat te sujata-caranamburuham stanesu bhitah sanaih priya dadhimahi karkasesu .

O dearly belovedi Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet wilì be hurt Our life rests only in You Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

In this verse is seen exalted pure love, where the lover desires the happiness of the beloved This love is exalted because its desires are exalted Kubja and others feeì spirituaì lust to enjoy with Krsna This kind of lust is not material When spirituaì lust is present, then materiaì lust cannot remain This is confirmed by these words of Srimad-Bhagavatam (10.33.39)

vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito nusrnuyad atha varnayed yah bhaktim param bhagavati pratilabhya kamam hrd-rogam asö apahinoty acirena dhirah

Anyone who faithfully hears or describes the Lord's playfuì affairs with the young gopis of Vrndavana wilì attain the Lord's pure devotionaì service Thus he wilì quickly become sober and conquer lust, the disease of the heart."

Hearing these pastimes quickly removes materiaì lust, even from people separated by a long time or a great physiciaì distance from these pastimes Then these pastimes grant spirituaì love to the hearers Materiaì lust wilì never return to those hearers Instead, exalted spiurituaì love wilì stay with them Mud is not washed away by more mud Nor is love created by a lacë of love The Supreme Lord is greatly pleased by this pure love This is seen in the following words of Srimad-Bhagavatam (10.22.18)

bhagavan ahata viksya suddha-bhava-prasaditah

When the Supreme Lord sat hot the gopis were strucë with embarrassment, He was satisfied by their pure loving affection"

Even though He isd the crest-jeweì of alì self-satisfied persons, the Supreme Lord is delighted by His devotees pure love This is seen in the following words of

Srimad-Bhagavatam (10.33.19)

krtva tavantam atmanam .

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self- satisfied, playfully enjoyed their company."

The Supreme Lord is controlled by His devotees pure love This is seen in the following words of Srimad-Bhagavatam (10.32.22)

na paraye 'ham niravadya-samyujam .

I am not able to repay My debt for your spotless service, even within a lifetime of Brahma Your connection with Me is beyond reproach You have worshiped Me, cutting off alì domestic ties, which are difficult to break Therefore please let your own glorious deeds be your compensation."

In this verse the word niravadya (spotless service) shows the purity of the gopis love, the word sva-sadhu- krtyam (able to repay My debt) shot the exalted nature of their love, and the words na paraye (I am not able) shot hot the Supreme Lord is controlled by their love That the gopis are the most exalted of alì the pure lovers of the Supreme Lord is seed in these words spoken by Sri Uddhava in Srimad-Bhagavatam (10.47.58)

vachanti yad bhava-bhiyo munayo vayam ca

Among alì persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda Their pure love is hankered after by those who fear materiaì existence, by great sages, and by ourselves as well For one who has tasted the narrations of the infinite Lord, what is the use of takinç birth as a high-class brahmana, or even as Lord Barhma himself?"

Therefore the gopis love, where they thinë of the Supreme Lord as their paramour is the highest of all In this way spirituaì love (priti) has five basic conceptions 1.jana- bhakti (dveotion mixed with knowledge, or santa-rasa), 2 bhakti (devotion in the mood of servitude), 3 vatsalya (parentaì love), 4 maitri (friendship), and 5 kanta-bhava (conjugaì love) Sometimes mixtures of these five conceptions are present Sri Bhisma and others are situated in a mixture of santa-rasa and servitude Sri Yudhisthira is situated in parwentaì love and welì-wishinç friendship (sauhrdya) Sri Bhima is situated in parentaì love and pastime-friendship (sakhya) Sri Kunti is situated in servitude and parentaì love Sri Vasudeva and Devaki are situated in parentaì love and servitude In this way various mixtures may be seen Sri Uddhava is situated in a mixture of servitude and friendship The Supreme Personality of Godhead Himself describes this in these words of

Srimad-Bhagavatam (11.11.49):

tvam me bhrtyah suhrt sakha

O Uddhava, you are My servant, welì-wisher, and friend."

Lord Balarama is situated in a mixture of friendship and parentaì love Lord Balarama's mixture of friendship and parentaì love is seen in these words of Srimad-Bhagavatam (10.15.1´-15)

kvacit krida-parisrantam gopotsangopabarhanam svayam visramayaty aryam pada-samvahanadibhih

When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Krsna would help Him relaø by personally massaging His feet and offering other services."

nrtyato gayatah kvapi valgato yudhyato mithah grhita-hastau gopalan hasantau prasasamsatuh

Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Krsna and Balarama, standing nearby hand in hand, would glorify Their friends activities and laugh."

Lord Balarama is also situated in the conception of servitude This is seen in the following words spoken by Lord Balarama Himself in Srimad-Bhagavatam (10.13.37)

prayo mayastu me bhartur

This must be the illusory energy of My master, Lord Krsna, for who else can bewilder Me?"

In Vraja Lord Balarama's main rasa is friendship Within that friendship servitude and parentaì love are also manifest There friendship is Lord Balarama's main rasa because there from early childhood Krsna and Balarama played together However, in the Yadus city of Dvaraka, Lord Balaraama's main rasa is servitude, and His feelings of parentaì love and servitude are manifested within the rasa of servitude There servitude is Lord Balarama's main rasa because in Dvaraka Lord Krsna manifested pastimes of opulence (aisvarya) Also, in Vraja Lord Balarama was considered like Lord Krsna's elder brother, for Krsna's and Balarama's fathers, Nanda and Vasudeva, were brothers Because Nanda gave protection to Him, Lord Balarama considered Nanda Maharaja His father This is described in the following words spoken by Maharaja Vasudeva to Maharaja Nanda in Srimad- Bhagavatam (10.5.27)

bhratar mama sutah kaccin matra saha bhavad-vraje tatam bhavantam manvano bhavadbhyam upalalitah

My son Baladeva, being raised by you and your wife, Yasoda-devi, considers you His father and mother Is He living very peacefully in your home with His reaì mother, Rohini?"

That Lord Balarama was considered Lord Krsna's elder brother is also seen in these words spoken by Morher Yasoda to Lord Krsna in Srimad-Bhagavatam (10.8.34)

vadanti tavaka hy ete kumaras te 'grajo 'py ayam

This complaint has been lodged against You by alì Your playmates, including Your elder brother, Balarama."

The queens at Dvaraka are situated in the conjugaì rasa mixed with servitude The gopis of Vraja are situated in the conjugaì rasa mixed with friendship. When spirituaì love (priti) is manifest without the specific conceptions of the different rasas, then that love is ordinary spirituaì love (samanya priti) It is manifest among the devotees who are not yet qualified to relate to the Lord in one or more of the rasas An example of this kind of love is seen in the following description of the people of Mithila and other places (Srimad-Bhagavatam 10.86.20)

anarta-dhanva-kuru-jangala-kanka-matsya- pacala-kunti-madhu-kekaya-kosalarnah anye ca tan-mukha-sarojam udara-hasa- snigdheksanam nrpa papur drsibhir nr-naryah

The men and women of Anarta, Dhanva, Kuru-jangala, Kanka, Matsya, Pacala, Kunti, Madhua, Kekaya, Kosala, Arna, and many other kingdoms dranë with their eyeas the nectarean beauty of Lord Krsna's lotuslike face, which was graced with generous smiles and affectionate glances."

These devotees do not have the conception The Supreme Lord is mine" Their affection for the Lord is in the ordinary santa-rasa (samanya-santi), which is also called tatastha-santi (santa-rasa on the borderline) Their affection for the Lord is called tatastha priti" The Lord's personaì associates are other persons The love felt by the Lord's personaì associates is abundantly filled with the idea, the Supreme Lord is mine" Amongst these personaì associates of the Lord are included the Lord's servants (bhrtya) and persons who are protected (palya) by the Lord These two kindsof personaì associates of the Lord are situated in the rasa of servitude Their love for the Lord is called sambhrama-priti (love filled with reverence) The Lord's relatives are objects of the Lord's affection Their love for the Lord is called bandhava-priti (the love of a relative) These different rasas and kinds of love are described by Lord Kapila in thesen words of Srimad-Bhagavatam (3.25.38):

yesam aham priya atma sutas ca sakha guruh suhrdo daivam istam

The devotees accept Me as their friend, their relative, their son, perceptor, benefactor, and Supreme Deity."

In this verse the word priyah means beloved", atma means the Supersoul", sutah means son, nephew, younger brother, ort other like relative", sakha means an affectionate friend with whom one enjoys pastimea", guruh means father or other superior", suhrdah refers to two kinds of friends 1 a friend with whom one has a speciaì relation, and 2 a friend for whom one wishes limitless good fortune This list is given with the most intimate relationships given first Here daivam istam means the Deity of whom one takes shelter or the Deity one serves" When these rasas are absent, then spirituaì love is of the ordinary (samanya) kind. Not the previously described bhavas, beginning with rati, wilì be described Rati is described in these words of Srimad- Bhagavatam (1.5.2¶-27)

tatranv-aham krsna-kathah pragayatam anugrahenasrnavam manoharah tah sraddhaya me 'nupadam visrnvatah priya-sravasy anga mamabhavad rucih

O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe tht attractive activities of Lord Krsna And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

tasmims tada labdha-rucer maha-mate priya-sravasy askhalita matir mama yayaham etat sad-asat sva-mayaya pasye mayi brahmani kalpitam pare

O great sage, as soon as I got a taste of the Supreme Personality of Godhead, my attention to hear of the Lord was unflinching And as my taste developed, I could realize that it was only in my ignorance that i had accepted gross and subtle coverings, for both the Lord and I are transcendental."

Here the word mayi means in a single pure individuaì soul", and pare brahmani means In the Supreme, who is the sum totaì of everything" These words were spoken by Sri Narada to Sri Vyasa.

Anuccheda 85

The stage of spirituaì love called prema is described in these words of Srimad-Bhagavatam (10.60.51)

upalabdham pati-prema pativratyam ca te 'naghe yad-vakyais calyamanaya na dhir mayy apakarsita

O sinless one, I have not seen firstahand the pure love and chaste attachment you have for your husband Even though shaken by My words, your mind could not be pulled away from Me."

In this verse the phrase na dhir mayy apakarsita means your mind could not be pulled away from Me. This means Even though you feareed that My words of renunciation would leave to My abandoning You, your love for Me did not decrease. This means As you have always loved Me in the past, so you love Me not in the present" This verse was spoken by the Supreme Personality of Godhead to Rukmini-devi.

Anuccheda 86

The stage of spirituaì love called pranaya is described in these words of Srimad-Bhagavatam (10.18.24)

uvaha krsno bhagavan sridamanam parajitah

Defeated, the Supreme Lord Krsna carried Sridama."

The meaning of this verse is clear This verse was spoken by Srila Sukadeva Gosvami.

Anuccheda 87

The stage of spirituaì love called mana is described in these words of Srimad-Bhagavatam (10.32.6):

eka bhru-kutim abadhya prema-samrambha-vihvala

One gopi, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances."

The meaning of this verse is clear This verse was spoken by Srila Sukadeva Gosvami.

Anuccheda 88

The stage of spirituaì love called sneha is described in these words of Srimad-Bhagavatam (1.10.1±-14)

sat-sangan mukta-duhsango hatum notsahate budhah kirtyamanam yaso yasya sakrd akarnya rocanam

tasmin nyasta-dhiyah parthah saheran viraham katham darsana-sparsa-samlapa-sayanasana-bhojanaih

The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once How, then, could the Pandavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

sarve te'nimisair aksais tam anu druta-cetasah viksantah sneha-sambaddha vicelus tatra tatra ha

Alì their hearts were melting for Him on the pot of attraction They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

nyarundhann udgalad baspam autkanthyad devaki-sute niryaty agaran no 'bhadram iti syad bandhava-striyah

The female relatives, whose eyes were flooded with tears out of anxiety for Krsna, came out of the palace They could stop their tears only with great difficulty They feared that tears would cause misfortune at the time of departure."

Here the word vicluh means to bring various articles of worship, they moved here and there" The words no 'bhadram iti syat mean So no eviì oment would be manifest", and nyarundhan means they suppressed" This verse was spoken by Srila Suta Gosvami.

Anuccheda 89

The stage of spirituaì love called raga is described in these words of Srimad-Bhagavatam (1.8.25)

vipadah santu tah sasvat tatra tatra jagad-guro bhavato darsanam yat syad apunar bhava-darsanam

I wish that alì those calamities would happen again and again so that we could see You again and again, for seeing You means that we wilì no longer see repeated births and deaths."

In this verse the word bhavatah means because of past karma", darsanam means the sight", yad means in which", apunar-bhavam means may I not take birth in any situation where I cannot see You glorious sweetness" This verse was spoken by Sri Kunti to the Supreme Personality of Godhead.

Anuccheda 90

The stage of spirituaì love called anuraga is described in these words of Srimad-Bhagavatam (1.11.33)

yadyapy asau parsva-gato raho-gatas tathapi tasyanghri-yugam navam navam pade pade ka virameta tat-padac calapi yac chrir na jahati karhicit

Although Lord Sri Krsna was constantly by their sides, as welì as exclusively alone, His feet appeared to them to be newer and newer The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet So what woman can be detached from those feet, having once taken shelter of them?"

In this verse the word asau means Sri Krsna", parsva-gatah means staying near His queens", and raho-gatah means in a solitary place" Pade pade means at every moment" This was not surprising for the queens, who were naturally fulì of love (anuraga) for Lord Krsna The verse then says: ka virameta tat-padat", which means What woman would become satiated by tasting the nectar of the Lord's feet? The phrase beginning with the words calapi means If even the goddess of fortune, who is always restless and moving, could not quit the Lord's feetm hot can any other woman be detached from those feet? It is seen in this world that materiaì wealth is flickering and temporary In this example materiaì wealth and the spirituaì goddesses of fortune are equated This verse was spoken by Srila Suta Gosvami.

Anuccheda 91

The stage of spirituaì love called maha-bhava" is described in these words of Srimad-Bhagavatam (10.19.16)

gopinam paramananda asid govinda-darsane ksanam yuga-satam iva yasam yena vinabhavat

The young gopis tooë the greatest pleasure in seeing Govinda [KrsnaÝ come home, since for them even a moment without His association seemed like a hundred ages."

The meaning of this verse is clear This verse was spoken by Srila Sukadeva Gosvami.

Anuccheda 92

Although they certainly experience rati, and although they feeì the happiness of spirituaì bliss, because they do not have the conception that the Supreme Lord is mine", the devotees whose devotion is mixed with jnana (jani-bhaktas) experience only ordinary love for the Supreme Lord Their feelings of love for the Lord are seen in the following words of Srimad-Bhagavatam (3.15.49)

kamam bhavah sva-vrjinair nirayesu nah stat .

O Lord, we pray that You let usbe born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautifuì (by speaking of Your activities) just as tulasi leaves are beautified when offereed unto Your lotus feet, and as long as our ears are always filled with the chanrting of Your transcendentaì qualities."

The four Kumaras headed by Sanaka speaë this prayer of love (raga) Still, the raga they feeì is not direct raga. The devotees who consider themselves protected (palya) by the Lord experience love up to the stage of prema This is so because they clearly think, The Lord is mine" However, they do not experience love up to the stage of sneha This is so because their relationship with the Lord is distant and because their love is not very intense They express their love in these words of Srimad-Bhagavatam (1.11.9)

yarhy ambujaksapasasara bho bhavan, .

O lotus-eyed Lord, whenever You go away to Mathura-, Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years O infallible one, at that time our eyes become useless, as if bereft of sun."

These words were spoken by Dvaraka's citizens Included among them were the florist, barber, and others who had the good fortune to serve Lord Krsna directly The devotees in the rasa of servitude (bhrtya) can experience spirituaì love up to the stage of raga This is so because they have a strong sense of the Lord is mine", because they are very eager always to serve the Lord, and because the Lord is their very life The devotee who thinë themselves the object of the Sup reme Lord's love (lalya) also experience spirituaì love up to the stage of raga This is so because they have direct contact with the Lord's gracefuì form, and because they have an especially strong sense that the Lord is mine" The Lord's mother and father, who are situated in vatsalya-rasa, love the Lord more than these devotees They have a very strong sense that the Lord is mine", even stronger than the conception held by the Lord's friends (sakhas) Sri Kunti's words in Srimad-Bhagavatam 10.8.2µ (quoted above) shot that she loves the Lord even more than the Lord's friends The great love manifest in vatsalya-rasa is not at alì similar to the love manifest in sakhya-rasa However, sakhya-rasa and srngara-rasa are similar in many ways For example, loving anger (pranaya-mana) is possible only in those two rasas. Among the Lord's beloveds the queens at Dvaraka experience spirituaì love up to the stage of maha-bhava anuraga The ecstasies they feeì in separation from the Lord are called prema-vaicittya and are described in Srimad- Bhagavatam 10.90.1´-25) I have not heard in the scriptures any other description like this, nor have I not heard in the scriptures any other description of the queens anuraga.

Here someone may protest Is not anuraga described in these words of Srimad-Bhagavatam (10.13.2)

satam ayam sara-bhrtam nisargah .

Paramahamsas, devotees who have accepted the essence of life, are attached to Krsna in the core of their hearts, and He is the aim of their lives It is their nature to talk only of Krsna at every moment, as if such topics were newer and newer They are attached to such topics, just as materialists are attached to topics of women and sex."[a] ?

Is the love here not anuraga because the devotees see the Lord as newer and newer at every moment?

To this protest I reply No It is not so The symptoms described in this verse are not the symptoms of anuraga The symptoms of joy and distress described in this verse are rather the symptoms of rati or of other stages of love Because it is not possible to say the symnptoms describned here are ther symptoms of anuraga, therefore it cvannot be concluded that anuraga is described in this verse In this verse the word navya-vat (the devotees consider the topics of the Lord {.fn as if {.fn 1}they were newer and newer) is not the same as the devotees consider the topics of the Lord newer and newer" The gopis of Vraja experience spirituaì love up to the stage of maha-bhava Their love is described By Lord Krsna in these words of Srimad-Bhagavatam (11.12.11)

tas tah ksapah presthatamena nita mayaiva vrndavana-gocarena ksanardha-vat tah punar anga tasam hina maya kalpa-sama babhuvuh

Dear Uddhava, alì of those nights that the gopis spent with Me, their most dearly beloved, in the land of Vrndavana, seemed to them to pass in less than a moment Bereft of My association, however, the gopis felt that those same nights dragged on forever, as if each night were equaì to a day of Brahma."

When they gazed at Lord Krsna, the gopis were not willing to tolerate even the blinking of their eyelids This is seen in the following words spoken by the gopis to Lord Krsna in Srimad- Bhagavatam (10.31.15)

kutila-kuntalam sri-mukham ca te jada udiksatam paksma-krd drsam

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You And even when we can eagerly look upon Your beautifuì face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator."

The devotees inability to tolerate the blinking of their eyelids when that blinking interrupts their gazing at Lord Krsna is also seen in these words of Srimad-Bhagavatam (9.24.65)

yasyananam .naryo naras“ca muditah„ kupita nimes“ca

Krsna's face is decorated with ornaments, such as earrings resembling sharks His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone Whoever sees Lord Krsna sees a festival His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes."

Here the words naryo naras“ca muditah shot that even ordinary men and women become delighted by gazing at Lord Krsna Then the words kupita nimes“ca mean but some devotees, namely the gracefuì gopis, become angry at the creator who created eyelids. This same verse is not found in other places in the scriptures However, in the deescription of the gopis meeting with Lord Krsna at Kuruksetra, it is said in Srimad-Bhagavatam (10.82.39)

gopyas ca krsnam upalabhya cirad abhistam yat-preksane drsisu paksma-krtam sapanti drgbhir hrdi-krtam alam parirabhya sarvas tad-bhavam apur api nitya-yujam durapam

While gazing at their beloved Krsna, the young gopis used to condemn the creator of their eyelids (which would momentarily block their vison of Him) Now, seeing Krsna again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their fulì satisfaction In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve."

In this verse it is seen that the gopis are the most exalted devotees Although by His very nature Lord Krsna creates these ecstatic feelings of maha-bhava love in the gopis, the gopis stilì turn to Him for protection from the anxiety they feeì in their love As rain falling during the time of the Svati star creates pearls, so Lord Krsna inspires this kind of ecstatic love in the gopis In the words mad-bhavam apuh", the Lord affirms that the gopis indeed attained maha-bhava love for Him Not the words nitya-yujam- durapam wilì be discussed Here the word nitya-yujam refers to the Dvaraka queens, who are like the gopis It does not refer to others, who are not like the gopis, who are very far away from being like the gopis The word nitya-yujam may also be interpeted to mean We gopis, who are separated from our beloved and who day after day yearn to be with Him" The ecstatic love felt by the Dvaraka queens is described in these words of Srimad-Bhagavatam (10.84.1)

srutva prtha subala-putry atha yajaseni madhavy atha ksitipa-patnya uta sva-gopyah krsne 'khilatmani harau pranayanubandham sarva visismyur alam asru-kalakulaksyah

Prtha, Gandhari, Draupadi, Subhadra, the wives of other kings, and the Lord's cowherd girlfriends were alì amazed to hear of the queens deep love for Lord Krsna, the Supreme Personality of Godhead and Souì of alì beings, and their eyes filled with tears."

Glorifying the gopis, the Dvaraka queens say in Srimad- Bhagavatam (10.83.43)

vraja-striyo yad vachanti .

We desire the same contact with the Supreme Lord's feet that thr young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desirethe touch of the dust He leaves on the plants and grass as He tends His cows."

The spirituaì love the Dvaraka queens feeì almost touches the spirituaì love the filled with wonder vraja-gopis feel In Srimad-Bhagavatam 10.84.± the word sva indicates that the gs are the Supreme Lord's most confidentiaì (paramantaranga) internaì potency The glories and good fortune of the gopis ands the residents of Vraja, Mathura, and Dvaraka are described in the following three verses of Srimad- Bhagavatam (1.10.26-28)

aho alam slaghyatamam yadoh kulam .

Oh, hot supremely glorified is the dynasty of King Yadu, and hot virtuous is the land of Mathura, where the supreme leader of alì living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood. Undoubtedly it is wonderfuì that Dvaraka has defeated the glories of the heavenly planets and has enchanced the celebrity of the earth The inhabitants of Dvaraka are always seeing the souì of alì living beings (Krsna) in His loving feature He glances at them and favors them tith sweet smiles.

nunam vrata-snana-hutadinesvarah samarcito hy asya grhita-panibhih pibanti yah sakhy adharamrtam muhur vraja-striyah sammumuhur yad-asayah

O friends, just think of His wives, whose hands He has accepted Hot they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish not the nectar from His lips [by kissing] The damsels of Vrajabhumi would often faint just by expecting such favors."

In these verses the gopis and Dvaraka queens exalted status and supreme knowledge of spirituaì nectar sweetness is described By thinking of the nectar sweetness the gopis and queens tasted, the demigods would faint Although they seemed to be mere human beings as they enjoyed their nectar pastimes, they were in truth the most exalted of souls The following explanation may be given here The Supreme Personality of Godhead has two

features 1 His feature as Brahman, and 2 His feature as the Supreme Personality of Godhead (bhagavan) In generaì the devotees are of two kinds 1 neophyte devotees (tatastha) and 2 devotees who are personaì associates (parikara) of the Supreme Personality of Godhead Some of the neophyte (tatastha) devotees take pleasure in the Brahman feature of the Lord These devotees are situated in santa-rasa Other neophyte devotees love the Supreme Personality of Godhead and His personaì associates, but have not yet themselves become personaì associates of the Lord The causes that attract one to become a personaì associate of the Lord and results of becoming a personaì associate of the Lord are both absent amongst the nephyte devotees who take pleasure in the Brahman feature of the Lord For these reasons these neophyte devotees are not attracted to become personaì associates of the Lord The causes that help (sahaya) one attracted to become a personaì associate of the Lord are of two kinds 1 the idea the Supreme Lord is mine", and 2 perception of the various limbs and features (upanga) of the Lord, amongst which is included perception of the Lord's impersonaì Brahman feature That the devotees attrracted to the impersonaì Brahman do not think, the Supreme Lord is mine has already been shown Neiother do these devotees have any direct perception of the limbs of the Supreme Lord's body However, these devotees do have knowledge of the the impersonaì Brahman, which is one of the Supreme Lord's secondary features (upanga) Fropm this knowledge of Brahman knowledge of the Supreme Personality of Godhead may eventually come In this way these devotees m,ay eventually become attracted to the personaì feature of the Supreme Lord This truth is seen in the following words of Srimad-Bhagavatam (1.7.10)

atmaramas“ca .ittham-bhuta-guno harih

Alì different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of seff-realization, though freed from alì kinds of materiaì bondage, desire to render unalloyed devotionaì service unto the Personality of Godhead This means that the Lord possesses transcendentaì qualities and therefore can attract everyone, including liberated souls."

These devotees may also become attracted ot the Supreme Lord directly this is seen in the following words of Srimad- Bhagavatam (3.15.43)

tasyaravinda-nayanasya . .cakara tesam sanksobham aksara-jusam api citta-tanvoh

When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Supreme Personality of Godhead enetred the nosytrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonaì Brahman understanding."

In this way the impersonalists may renounced the impersonaì idea Then they attain the results of becoming attracted to the Supreme Lord The result is they become rapt in meditation on the Lord Eventually they may also see the Supreme Lord directly The personaì associates of the Supreme Lord directly serve the Lord again and again eternally For this reason the good ofrtune of the Lord's personaì associates is very great The Supreme Lord, His personaì associates, and some devotees first directly seeing the Lord are described in Srimad-Bhagavatam's account of the curse placed upon Jaya and Vijaya In that account it is said (Srimad-Bhagavatam 3.15.37, 38, and 40):

tasmin yayau paramahamsa-maha-muninam anvesaniya-caranau calayan saha-srih

Accompanied by His spouse, the goddess of fortune, He (the Supreme Lord) went to the spot on those very feet sought for by recluses and great sages.

tam tö agatam parihrtaupayikam sva-pumbhis te 'caksataksa-visayam
sva-samadhi-bhagyam

The sages, headed by Sanaka Rsi, sat that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had not actually become visible to their eyes As He came forward, accompanied by His own associates bearing alì paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and do to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling frem the white fulì moon or ice melting due to a gust of tind."

vinata-sutamse vinyasta-hastam

He rested one of His hands on the shoulder of Garuda, His carrier."

In these verses it is clear that Jaya and Vijaya were the Supreme Lord's personaì associates The four Kumaras, however, were more distantly associated with the Lord, associated in the mood of awe and reverence That Jaya and Vijaya were personaì associates of the Lord and the four Kumaras were not is confirmed by these words of Srimad-Bhagavatam (3.15.37):

evam tadaiva bhagavan aravinda-nabhah svanam vibudhya sad-atikramam arya-hrdyah

At that very moment the Lord, who is called Padmanabha because of the lotus grown from His naveì and who is the delight of the righteous, learned about the insult offered by His own servants to the saints." This is also confirmed by the following words spoken by the Supreme Lord in Srimad-Bhagavatam (3.15.40)

tad vah prasadayamy adya brahma daivam param hi me tad dhity atma-krtam manye yat sva-pumbhir asat-krtah

To Me, the brahmana is the highest and most beloved personality The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors I take this to be an offense by Myself: therefore I seek your forgiveness for the incident that has arisen."

When they sat the great good fortune of the Lord's personaì associates, the four Kumaras became ashamed that they had cursed the Lord's associates They said (Srimad-Bhagavatam 3.16.25)

yam vanayor damam adhisa bhavan vidhatte vrttim nu va tad anumanmahi nirvyalikam asmasu va ya ucito dhriyatam sa dando ye 'nagasau vayam ayunksmahi kilbisena

O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shalì accept without duplicity We understand that we have cursed two faultless persons."

After the four Kumaras had departed, the Supreme Lord openly revealed His mercy to His personaì associates He said (Srimad-Bhagavatam 3.16.29)

bhagavan anugav aha vatam ma bhaistam astu sam brahma-tejah samartho 'pi hantum necche matam tu me

The Lord then said to His attendants, Jaya and Vijaya Depart this place, but fear not Alì glories unto you Though I am capable of nullifying the brahmanas curse, I would not do so On the contrary, it has My approval."

In this way it is seen that the neophyte devotees are situated on a lower leveì of spirituaì love and the personaì associates of the Lord are situated on a higher leveì of spirituaì love Here someone may protest Is it not so that the Supreme is the abode of limitless spirituaì love,love beyond alì materiaì designations: And is it not also so that to think of oneself as the Lord's personaì associate is in itself a materiaì designation, a designation that limits the love one may feeì for the Supreme: Therefore the spirituaì love felt by the worshipers of the impersonaì Brahman is the true, the advanced spirituaì love, and the spirituaì love felt by persons who think themselves the Supreme Lord's personaì associates is a very inferior kind of love And furthermore the personaì associates of the Lord have the mistaken idea that the Supreme Lord is mine" Therefore the spirituaì love felt by the worshipers of the impersonaì Brahman is far superior." To this protest I give the following reply It is not as you say Whatever spirituaì love may be felt in a generaì way without a personaì relationship with the Lord is also included within the spirituaì love the Lord's

personaì associates feeì for Him When thespirit souì attains perfection an realizes his true identity, then he becomes a personaì associate of the Lord in a particular relationship with the Lord What objection may be raised against this explanation: In this way, by comparison, the higher and lower levels of spirituaì love are seen The Supreme Personality of Godhead has His own individuaì nature, and the devotee has his individiuaì nature as the Lord's associate An example of the love the Lord's personaì associates feeì for Him is given in these words of Srimad-Bhagavatam (10.13.25)

go-gopinam matrtasminn asit snehardhikam vina purovad .

Previously, from the very beginning, the gopis had motherly affection for Krsna Indeed, their affection for Krsna exceeded even their aaection for their own sons In displaying their affection, they had thus distinguished between Krsna and their sons, but not that distinction disappeared."

The meaning of this verse is clear This verse was spoken by Srila Sukadeva Gosvami.

Anuccheda 93

The nature of the Lord and the nature of the Lord's devotee are described in these words of Srimad-Bhagavatam (7.5.14)

yatha bhramyaty ayo brahman svayam akarsa-sannidhau tatha me bhidyate cetas cakra-paner yadrcchaya

O brahmanas (teachers), as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Visnu, who carries a disc in His hand Thus I have no independence."

The meaning of this verse is clear This verse was spoken by Sri Prahlada.

Anuccheda 94

Not we wilì describe the Lord's personaì associates feeì for the Supreme Lord when the Lord is manifest before them Alì perfections are eternally manifest in the Supreme Personality of Godhead This has been revealed in thr Sri Bhagavat-sandarbha and many other books also In the Agamas and other scriptures various methods of worshioping the Supreme Personality of Godhead are described When the Lord is worshiped the devotee gradually attains spirituaì love for the Lord and becomes His personaì associate in aspecific personaì relationship In this way the devotee attains the personaì association of the Lord In this way various kinds of eternally perfect spirituaì love for the Supreme Lord and various kinds of eternally perfect relationships with the Supreme Lord are manifest in the eternally perfect liberated devotees In this way spirituaì love for the Lord and a sepcific

relationship with the Lord both take birth together within the devotee In this way the devotee attains specific activities of love for the Lord When it is joined with a personaì rrlationship with the Lord, love for the Lord does notdie Quite to the contrary When it is joined with a personaì relationship with the Lord, love fopr the Lord increases In this way it is seen that love for the Lord is greater when it is joined to a personaì relationship wityh Him Even in the materiaì world it is seen that love increases when a the lover feels, the beloved is mine" In this way it is seen that sometimes a parent is willing even to die for the sake of the child Lord Krsna Himself affirms this in the following words of Srimad-Bhagavatam (10.45.21):

pitror abhyadhika pritir atmajesö atmano 'pi hi

Parents love their children more than their own lives."

From the individuaì soul's personaì relationship with the Supreme Lord, the idea the Supreme Lord is mine comes From the individuaì soul's own originaì nature the soul's specific relationship with the Lord coems Once that relationship is manifest, the idea the Supreme Lord is mine also becomes manifested In this way the individuaì spirit soul's own originaì nature is the root from which love for the Supreme Personality of Godhead grows This is seen in the following question posed by Maharaja Pariksit in Srimad-Bhagavatam (10.14.49)

brahman parodbhave krsne iyan prema katham bhavet yo 'bhuta-purvas tokesu svodbhavesv api kathyatam

During the absence of the originaì cowherd boys, when Krsna expanded Himself, why is it that the boys parents became more loving toward Him than toward their own sons: Also, why did the cows become so loving toward the calves, more than toward their own calves?"

Srila Sukadeva Gosvami answered the king's question by saying that love for the Supreme Personality of Godhead is part of the individuaì soul's originaì nature When that originaì nature is manifest, then the idea, the Supreme Lord is mine is also manifest From that the greatest love for the Lord is manifest Thus it is proved that the love connected to the idea the Lord is mine is hte greatest love In this way, when the souì has a relationship with the Lord, the soul's love for the Lord is manifest An example of that love is seen in the following words spoken by the people of Vraja in Srimad- Bhagavatam (10.17.24)

su-dustaran nah svan pahi kalagneh suhrdah prabho na saknumas tvac-caranam santyaktum akuto-bhayam

O Lord, we are Your true friends and devotees Please protect us from this insurmountable fire of death We can never give up Your lotus feet, which drive away alì fear."

Srila Sridhara Svami comments:

This verse means `We do not fear death However, we cannot bear to be separated from Your feet "

This verse also means Nor is it right for us to throt far away the fear that we may be separated from Your feet. After speaking these words, the people say Your feet drive away alì fear (akuto-bhayam). Or, these words may also be interpreted to mean As long as we are near Your feet, we wilì be completely happy However, if we cannto stay near Your feet, we wilì suffer greatly Therefore, we have no fear from any source when Your feet are present. This verse was spoken by the people of Vraja to the Supreme Personality of Godhead.

Anuccheda 95

Thus love for the Supreme Personality of Godhead is greater when the devotee has a personaì relationship with the Lord The devotees relationships with the Lord are seen in these words of Srimad-Bhagavatam (1.9.18, and 20-22)

esa vai bhagavan saksad .

This Sri Krsna is no other than the inconceivable, originaì Personality of Godhead He is the first Narayana, the supreme enjoyer But He is moving amongst the descendants of King Vrsni just like one of us and He is bewildering us with His self-created energy."

Srimad-Bhagavatam (1.9.2°-22)

yam manyase matuleyam priyam mitram suhrttamam akaroh sacivam dutam sauhrdad atha sarathim

O King, that personality whom, out of ignorance only, you thought to be your maternaì cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Sri Krsna."

sarvatmanah sama-drso hy advayasyanahankrteh tat-krtam mati vaisamyam niravadyasya na kvacit

Being the Absolute Personality of Godhead, He is present in everyone's heart He is equally kind to everyone, and He is free from the false ego of differentiation Therefore whatever He does is free from materiaì inebriety He is equibalanced."

tathapy ekanta-bhaktesu pasya bhupanukampitam yan me 'sums tyajatah saksat krsno darsanam agatah

Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor." In these verses the word sauhrdat means because of love",

This verse means Out of love you thouight Him your maternaì cousin, affectionate friend, welì-wisher, and chariot driver, but in truth He is the Supreme Personality of Godhead" Here someone may protest Is it not so that because He is the Supersouì prsent in every living being, the Supreme Lord sees everyone equally (sama-drsah), and because everything that exists is His potency the Supreme Lord is not different from anything (advayasya), therefore the Supreme Lord does not think, `I am the maternaì cousin of someone.': Hot can the faultless Supreme Lord think He is someone's maternaì cousin: He cannot be bewildered (mati-vaisamyam) into thinking He is someone's maternaì cousin. To answer this protest, Srimad-Bhagavatam 1.9.2±-22) are spoken here In these verses it is said Even though He cannot be anyone's maternaì cousin, stilì (tathapi), O king (bhupa), please see hot the Supreme Lord is mercifuì to His unalloyed devotees (ekanta-bhaktesu) He is so strongly controlled by His devotees pure devotion that He indeed thinks that He is their friend or kinsman. In the contact between the Lord and His personaì associates, Their bodies are one factor and Their relatrionship is another factor Their relationship is the primary factor Their bodies are not the primary factor In this way it is proved that by both relationship and body Lord Krsna is Maharaja Yudhisthira's maternaì cousin An example of these factors is seen here in the words yo 'sun", where Bhismadeva says Because of Our relationship You have graciously come before me while I am ending my life. Thus, at the moment of the devotee's death, the Supreme Personality of Godhead accepts the devotee and gives shelter to him Bhismadeva prays to attain that shelter in these words of Srimad-Bhagavatam (1.9.33, 35, and 39)

vijaya-sakhe ratir astu me 'navadya

May Sri... Krsna, who is the intimate friend of Arjuna be the object of my attraction."

partha-sakhe ratir mamastu

Let my mind befixed upon that Krsna."

vijaya-ratha-kutumbha .bhagavati ratir astu me mumursor

At the moment of death, let my ultimate attraction be to Sri... Krsna, the Personality of Godhead I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very carefuì to give protection to Arjuna's chariot by alì means."[a]

The Srimad-Bhagavatam verses quoted in this anuccheda were spoken by Bhisma to Sri Yudhisthira.

Anuccheda 96

When the idea that one has a personaì relationship with the Lord is combined with the idea the Lord is mine", then love becomes very strong This is seen in the following words of Srimad-Bhagavatam (5.6.18)

rajan patir gurur alam bhavatam yadunam daivam priyah kula-patih kva ca kinkaro vah astv evam anga bhagavan bhajatam mukundo muktim dadati karhicit sma na bhakti-yogam

My dear King, the Supreme Person, Mukunda, is actually the maintainer of alì the members of the Pandava and Yadu dynasties He is your spirituaì master, worshipable Deity, friend, and the director of your activities To say nothing of this, He sometimes serves your family as a messenger or servant This means He worked just as ordinary servants do Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."

That loving devotionaì service (priti-bhakti) is superior to liberation is described in this prose passage of Srimad- Bhagavatam (5.6.17)

yasyam eva kavayah .

.fn 1 Devotees always bathe themselves in devotionaì service in order to be relieved from the various tribulations of materiaì existence By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself For the devotees, liberation [muktiÝ is very unimportant because, having attained the Lord's transcendentaì loving service, they have attained everything desirable and have transcended alì materiaì desires."

In Srimad-Bhagavatam 5.6.1¸ the words rajan bhavatam yadunam bhagavan mean O king, the Supreme Personality of Godhead is the property of you Yadus, evam means the love you feeì for the Lord is very far from what others have attained" This verse says Although others repeatedly worship the Supreme Lord, He gives them only liberation and not devotionaì service. In this way the glory of the Yadus love for the Lord is described The glories of devotionaì service are also described in this prayer spoken by Lord Brahma in Srimad-Bhagavatam (10.14.30)

tad astu me natha sa bhuri-bhago

My dear Lord, I pray that I may be so fortunate that, in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees Wherever I may be, I pray that I may be engaged in Your devotionaì service."

Anuccheda 97

Not the different levels of advancement of the Lord's personaì associates wilì be described These levels are considered according to the degree in which the devotee is completely dependent on the Lord In generaì the Supreme Personality of Godhead manifests two principaì features 1 supreme opulence (paramaisvarya) and 2 supreme sweetness (parama-madhurya) His opulence is His power and glory as the Supreme Lord (prabhuta), and His sweetness is His character, qualities, form, youthfulness, and pastimes that charm the heart These features are supreme (parama) because they have no equaì or superior. The Lord's devotees are of four kinds The Lord's personaì associates are of two kinds 1. The associates primarily aware of the Lord's opulence (paramaisvaryanubhava-pradhana), and 2 the associates proimarily aware of the Lord's sweetness (parama-madhuryanubhava-pradhana) Awareness of the Lord's opulence gives birth to awe and reverence Awareness of the Lord's sweetness gives birth to spirituaì love The Supreme Lord's opueknce and sweetness are supreme As these features of the Lord are supreme and beyond measure, so the devotees feelings of awe and reverence and spirituaì love are also supreme and beyond measure Awe and reverence are described in these words of Srimad-Bhagavatam (10.44.51):

devaki vasudevas ca vijaya jagad-isvarau krta-samvandanau putrau sasvajate na sankitau

Devaki and Vasudeva, not knowing Krsna and Balarama to be the Lords of the universe, simply stood with joined palms Being apprehensive, they did not embrace their sons."

Awe and spirituaì love are both described in these words of Srimad-Bhagavatam (10.45.±-11)

pitaraö uplabadharthau viditva purusottamah ma bhud iti nijam mayam tatana jana-mohinim

Understanding that Hisd parents were becoming aware of His transcendentaì opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen Thus He expanded His Yogamaya, which bewilders His devotees.

uvaca pitaraö etya sagrajah satvatarsabhah prasrayavanatah prinann amba tateti sadaram .

Lord Krsna, the greatest of the Satvatas, approached His parents with His elder brother Humbly bowing His head and gratifying them by respectfully addressing them as `My dear mother and `My dear father', Krsna spoke as follows Dear father, because of Us, your two sons, you and mother Devaki always remained in anxiety and could never enjoy Our childhood, boyhood, or youth. Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parent's home. With one's body one can acuire alì goals of life, and it is one's parents who give the body birth and sustenance Therefore no mortaì man can repay his debt to his parents, even if he serves them for a fulì lifetime of a hundred years. A son who, though able to do so, fails to provide for his parents with his physicaì resources and wealth is forced after his death to eat his own flesh. A man who, though able to do so, fails to support his elderly parents, chaste wife, young child, or spirituaì master, or who neglects a brahmana or anyone who comes to him for shelter, is considered dead, though breathing. Thus We have wasted alì these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kamsa. Dear father and mother, please forgive Us for not serving you We are not independent and have been greatly frustrated by crueì Kamsa.

.iti maya-manusyasya harer visvatmano gira mohitaö ankam aropya parisvajyapatur mudam

Thus beguiled by the words of Lord Hari, the Supreme Souì of the universe, who by His internaì illusory potency appeared to be human, His parents joyfully raised Him up on their laps and embraced Him,

sicantaö asru-dharabhih sneha-pasena cavrtau na kicid ucatu rajan baspa-kanthau vimohitau

Pouring out a shower of tears upon the Lord, His parents, who were bound up by the roipe of affection, could not speak They were overwhelmed, O king, and their throats choked up with tears."

In Srimad-Bhagavatam 10.45.± the word upalabdharthau means they understood the truth that their son is the master of alì the worlds" Ma bhut means Devaki and Vasudeva walk on the path of being My parents The love they bear for Me is very difficult for the jani-bhaktas and even the pure devotees to attain Therefore their awareness of My opulences should be covered over For them this awareness should not be. The words nijam mayam tatana mean the Lord extended His avarana- sakti (covering potency) to cover their awareness that Her is the Supreme Personality of Godhead" In the passage beginning with the word uvaca (Srimad-Bhagavatam 10.45.2), Lord Krsna manifested His own sweetness in order to increase his parents love for Him Or, in another interpretation of this passage, the word maya may be interpreted to mean mercy" The Visva-prakasa

Dictionary gives this definition:

maya dambhe krpayam ca

The word `maya may mean `pride or `mercy'."

Accepting this definition of maya", the passage nijam mayam tatana mean the Lord manifested His mercy and increased His parents love for Him in the rasa of parenthood" Someone may ask What is the nature of the Lord's mercy? The answer is given in these words The Supreme Lord's mercy is that with His sweetness He enchants every living entity Someone may ask Hot does the Lord give this mercy? The answer is the Lord covers His own opuelnce and manifests His sweetness This is seen here in the passage beginning with the word uvaca" Stilì another interpretation may be given for the words nijam mayam tatana" The dictionary also gives this definition for the word maya":

maya vayunam janam

The word `maya may mean `spirituaì knowledge'."

Interpreted according to this definition, the words nijam mayam tatana mean the Lord manifested the confidentiaì knowledge of His sweetness In this way he caused spirituaì love for Him to take its birth in them. For this reason, then, the Lord may have spoken the passage here beginning with the word uvaca" In Srimad-Bhagavatam 10.45.1° the word maya-manusyasya means of the Supreme Personality of Godhead, who is fulì of alì transcendentaì knowledge, and whose form superficially resembles that of a human being" The passage from Srimad-Bhagavatam quoted in this anuccheda was spoken by Srila Sukadeva Gosvami.

Anuccheda 98

In devotion (bhakti) in the mood of appreciating the Supreme Lord's opulence (paramaisvarya) many sentiments may be said to increase (uddipana) the mood of devotion Prominent among these sentiments are awe and reverence These sentiments are like the limbs of the body of devotion Ecstatic love (priti) for the Supreme Personality of Godhead is like the souì that rests within the body of devotion That love is increased (uddipana) by awareness of the Lord's sweetness Awareness of His opulence and His sweetness both stimulate the sentiment of devotion to the Lord However, it is awareness of the Lord's sweetness, an awareness that specifically increases ecstatic love (priti) that is most naturaì to the people of Gokula If awareness of the Lord's opulence enters amongst them, it is only an occasionaì guest That awareness entered Gokula after Lord Krsna lifted Govardhana Hill That awareness of the Lord's opulence is described in these words of Srimad-Bhagavatam (10.26.1-13)

evam-vidhani karmani gopah krsnasya viksya te atad-virya-vidah procuh samabhyetya su-vismitah .

.dustyajas“canurago 'smin sarvesam no vrajaukasam nanda te tanaye'smasu tasyapy autpattikah katham

The cowherd men were astonished when they sat Krsna's activities, such as lifting Govardhana Hill Unable to understand His transcendentaì potency, they approached Nanda Maharaja and spoke as follows. Since this boy performs such extraordinary activities, hot could He warrant a birth among worldly men like usa birth that for Him would seem contemptible¿ Hot could this seven-year-old boy playfully hold up the great hilì Govardhana with one hand, just as a mighty elephant holds up a lotus flower? As a mere infant who had hardly yet opened His eyes, He drank the breast milk of the powerfuì demonness Putana and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body. Once when only three months old, little Krsna was crying and kicking up His feet as He lay beneath a huge cart Then the cart felì and turned upside-down simply because it was struck by the tip of His toe. At the age of one, while sitting peacefully He was taken up into the sky by the demon Trnavarta But baby Krsna grabbed the demon's neck, causing him great pain, and thus killed him. Once, His mother tied Him with ropes to a kortar because she had caught Him stealing butter Then, crawling on His hands, He dragged the mortar between a pair of arjuna trees and pulled them down. Another time, when Krsna was tending the calves in the forest together with Balarama and the cowherd boys, the demon Bakasura came with the intention of killing Krsna But Krsna seized this inimicaì demon by the mouth and tore him apart. Desiring to kilì Krsna, the demon Vatsa disguised himself as a calf and entered among Krsna's calves But Krsna killed the demon and, using his body, enkoyed the sport of knocking kapittha fruits down from the trees. Together with Lord Balarama, Krsna killed the jackass demon and alì his friends, thereby securing the safety of the Talavana forest, which abounded with fully ripened palm fruits. After arranging fdor the mighty Lord Balar.ama to kilì the terrible demon Pralamba, Krsna saved Vraja's cowherd boys and their animals from a forest fire. Krsna chastised the most poisonous serpent Kaliya, and after humbling him, drove him forcibly from the lake of the Yamuna In this way the Lord made the water of that river free of the snake's powerfuì poison. Dear Nanda, hot is it that we and alì the other residents of Vraja cannot give up our constant affection for your son: And hot is it that He is so spontaneously attracted to us?"

In answer to the gopas questions, Nanda Maharaja spoke these words describing His perception of the Lord's opulence and sweetness both (Srimad-Bhagavatam 10.26.15-23)

sruyatam me vaco gopa vyetu sanka ca vo 'rbhake enam kumaram uddisya gargo me yad uvaca ha .

.ity addha mam samadisya garge ca sva-grham gate manye narayanasyamsam krsnam aklista-karinam

O cowherd men, just hear my words and let alì your doubts concerning my son be gone Some time ago Garga Muni spoke to me as follows about this boy. Your son Krsna appears as an incranation in every millenium In the past He assumed three different colorswhite, red, and yellowand not He has appeared in a blackish color. For many reasons, this beautifuì son of yours sometimes appeared previously as the son of Vasudeva Therefore, those who are learned sometimes calì this child Vasudeva. For this son of yours there are many forms and names according to His transcendentaì qualities and activities These are known to me, but people in generaì do not understand them. To increase the transcendentaì bliss of the cowherd men of Gokula, this child wilì always act auspiciously for you And by His grace only you wilì surpass alì difficulties. O Nanda Maharaja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curâ the rogues and to protect the people and enable them to flourish. Demons cannot harm the demigods, who always have Lord Visnu on their side Similarly, any person ro group attached to alì-auspicious Lord Krsna cannot be defeated by enemies. Therefore, O Nanda Maharaja, this child of yours is as good as Narayana In His transcendentaì qualities, opulence, name, fame, and influence, He is exactly like Narayana Thus you should nto be astonished by His activities. After Garga Rsi spoke these words to me and returned home, I began to consider that Krsna, who keeps us free from trouble, is actually and expansion of Lord Narayana."

In Srimad-Bhagavatam 10.26.1µ teh words gargo me yad uvaca ha mean Garga spoke secret knowledge" The words arbhake kumaram mean there was great sweetness in His boyish nature" These verses were spoken by Nanda, the king of Vraja.

Anuccheda 99

The Supreme Personality of Godhead explains in Srimad- Bhagavatam (11.12.13):

mat-kama ramanam jaram asvarupa-vido 'balah

The gopis passionately desired Me as their charming lover They did not knot the truth about Me."

It was not exactly that the gopis did not knot the truth of Lord Krsna Rather, because they were filled with knowledge of His sweetness, therefore knowledge of His status as the

Supreme Personality of Godhead was impossible for them It was impossible because they were not attracted to any other feature of the Supreme Lord, who is the delight of the self-realized souls Not every devotee worships the Lord as the Supreme Personality of Godhead Nor does every devotee see the Lord as such According to the nature of his own qualification, each devotee approsches a specific feature of the Lord The Supreme Lord has numberless features It is not possible for any devotee to approach alì of these features in Vedanta-sutra, the author of the sutras explains that the Lord has many different features, and the devotee may worship specific features of the Lord The Vedanta- sutra (3.3.65) declares:

samaharat

The Supreme has many features and qualitiese."

It is also said in the scriptures:

yasya yasya hi yah kamas tasya tasya hy upasanam tadrsanam gunanam ca samaharam prakalpayet

According to his own inclination each devotee worships a specific feature of the Lord The Lord has many, many different features and qualities."

The truth that different persons approach the Lord in different ways is also described by Srila Sridhara Svami is these words of His commentary on Srimad-Bhagavatam (10.43.17):

In Lord Krsna's form srngara-rasa and the other rasas rest The Lord manifests various features of Himself according to His devotee's desire He does not appear in the same way to everyone."

The devotees who are aware of the Lord's supreme opulences approach the Syupreme Lord as the Absolute Truth These devotees cannot perceive the supreme sweetness of the Lord Other devotees, however, can perceive the Lord's supreme sweetness It is said in Srimad-Bhagavatam (5.18.12)

yasyasti bhaktir bhagavaty akicana sarvair gunais tatra samasate surah .

.fn 1 Alì the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva"

In these words of Srimad-Bhagavatam it is devotion, and not mere knowledge, that is honored In the previously mentioned verse of Srimad-Bhagavatam (10.43.17) is is said that the devotees aware of the Lord's sweetness are the wisest of devotees There it is said

(Srimad-Bhagavatam 10.43.17):

mallanam asanir nrnam nara-varah strinam smaro murtiman gopanam svajano 'satam ksiti-bhujam sasta sva- pitroh sisuh mrtyur bhoja-pater virad avidusam tattvam param yoginam vrsninam para-devateti vidito rangam gatah sagrajah

The various groups of people in the arena regarded Krsna in different ways when He entered it with His elder brother The wrestlers sat Krsna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the king of the Bhojas as death, the unintelligent as the Lord's universaì form, the yogis as the Absolute Truth, and the Vrsnis as their supreme worshipable Deity."

In this verse three kinds of persons are described 1 enemies of the Lord (pratikula-jana), 2 fools (mudha), and 3 wise philosophers (vidvan) The enemies of the Lord are 1 the wrestlers (mallanam) who are enemies of the alì-loving Supreme Lord, 2 the kings (ksiti-bhujam) who are Kamsa's allies, and 3 King Kamsa The fools are the persons who see Lord Krsna as the universaì form The wise philosophers are the other persons mentioned in this verse The mention here of the universaì form refers to the idea that the Lord's form is made of materiaì elements, and thus is part of the universaì form This is the idea of unintelligent persons Of these fools some ignore the Lord's requests Those persons are like the yajika brahmanas (described in Srimad-Bhagavatam's Tenth Canto) Others of these fools hate and insult the Lord Stilì others of these fools neither hate nor like the Lord The devotees are horrified by the idea that the Supreme Lord has a body made of matter In truth the Supreme Lord uses this idea to nourish the bibhatsa-rasa (the rasa of horror) In this verse the word nrnam nara-varah mean ordinary people think the Supreme Lord, because of his sweetness, power, and opulence, is the best of human beings. In this idea there is some wisdom Ordinary devotees may sometimes love the Lord according to this idea This is described in these words of Srimad-Bhagavatam (10.43.20)

niriksya taö uttama-purusau jana maca-sthita nagara-rastraka nrpa praharsa-vegotkaliteksanananah .

Thinking Them to be the best of human beings, the people in the arena gazed at Krsna and Balarama O king, the people's eyes and faces blossomed wide with happiness."

Although they were citizens in the Lord's city, because they did not have the conception, the Lord is mine these people of Mathura were not, at least at that time, on the leveì of palya (devotees who consider themselves protected by the Lord) However, many other devotees, what to speak of the gopis (sri-gopinam) do have the kind of love for the Lord where one thinks the Lord is mine" In this verse the word nrnam means ordinary

devotees", the word yoginam means the four Kumaras and the other jani-bhaktas who, staying in the sky, yearn to see the Lord's pastimes" These devotees do nto have the idea the Lord is mine" It is said in Srimad-Bhagavatam (10.44.6)

tad balabalavad yuddham sametah sarva-yositah ucuh parasparam rajan sanukampa varuthasah

My dear King, alì the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion They assembled in groups around the arena and spoke to one another as follows."

Srimad-Bhagavatam (10.44.8)

kva vajra-sara-sarvangau .

What comparison can there be between these two professionaì wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?"

The women (strinam) who spoke these words were filled with compassion and love for the Lord They sat Lord Krsna as Cupid personified It is also said in Srimad-Bhagavatam (10.44.14)

gopyas tapah kim acaran .

What austerities must the gopis have performedi With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed That lovliness is the only abode of beauty, fame, and opulence It is self-perfect, ever fresh and extremely rare."

Amorous love felt by even the most exalted of materiaì girls in this world is always love mixed with other things That love is not pure, like the love the gopis feel That ordinary love wilì eventually break in the course of time Then the lover wilì no longer think, My beloved is mine" In Srimad- Bhagavatam 10.43.1· are mentiond the Vrsnis, the gopas, and Lord Krsna's parents The alì very strongly think, the Supreme Lord is mine" Amongst devotees who directly perceive the Supreme Lord's sweetness, they are the most exalted Not the words gopanam svajanah and vrsninam para-devata wilì be discussed The word sri- gopanam referrs to the gopas, who perceived the sweetness of the Lord in the relationship of being His friends and kinsmen The words gopanam svajanah and vrsninam para-devata describe how, thinking of the Lord as their supreme Deity, the Vrsnis were aware of the Lord's feature of supreme opulence This is also described in these words of Srimad-Bhagavatam (7.1.31)

sambandhad vrsnayah .

Because of their family relationship, the Vrsnis attained the mercy of Krsna."

From this it may be seen that for the Vrsnis the most important element of their relationship with the Lord was their family relationship with Him Their perception of His supreme opulence was less important Furthermore, amongst the Vrsnis were some very lowly persons, like Kamsa, who became the Supreme Lord's enemies, and also some fools, like Satadhanva About the Vrsnis it is said in Srimad-Bhagavatam (10.84.23)

na yam vidanty ami bhupa ekaramas ca vrsnayah .

Neither these kings nor even the Vrsnis, who enjoy Your intimate association, knot You as the Souì of alì existence, the force of time, ansd the supreme controller For them You are covered by the curtain of Maya."

Of the exalted Vrsnis, Devaki and Vasudeva are the best They have the best knowledge of the Supreme Lord's opulence However, because in the Lord's pastimes they became His parents (pitroh sisuh), Devaki and Vasudeva also have great knowledge of the Lord's sweetness For them, awareness of the Lord's opulence and supremacy is less important than awareness of His sweetness This is seen in the following words of Srimad-Bhagavatam (10.84.30)

nati-citram idam vipra vasudevo bubhutsaya krsnam matvarbhakam yan nah prcchati sreya atmanah

O brahmanas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Krsna a mere boy."

In this verse Sri Narada does not specifically praise Devaki and Vasudeva for thinking the Lord was their son However, Maharaja Pariksit does indeed praise Yasoda and Nanda for having that same thought The king says in Srimad- Bhagavatam (10.8.46):

nandah kim akarod brahman .

O learned brahmana, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?"

From the moment of the Lord's birth Devcaki and Vasudeva were aware of His opulence Still, their awareness of His sweetness was more important This is confirmed by Srila Sridhara Svami, who in His commentary on Srimad-Bhagavatam (10.45.1) explains that althouh Devaki and Vasudeva were certainly aware of the Lord's opulence, their love for

Him as their son was a more rare and valuable attainment for them This is also true for the gopas, as Srimad-Bhagavatam 10.43.1· explains in the words sri-gopanam svajanah (the cowherd men sat Lord Krsna as their relative) The cowherd people were not like Kamsa and the other enemies of the Lord The cowherd people were overcome with love for Lord Krsna This is seen in the following words of Srimad-Bhagavatam (10.16.15)

a-bala-vrddha-vanitah sarve 'nga pasu-vrttayah nirjagmur gokulad dinah
krsna-darsana-lalasah

Alì the inhabitants of Vrndavana, including the children, women and elderly persons, thought of Krsna just as a cot thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him."

Maharaja Nanda was situated in the most exalted eternaì parentaì love for the Lord The Lord personally became his son What more need be said¿ Srimad-Bhagavatam 10.43.1· quoted in this anuccheda was spoken by Srila Sukadeva Gosvami.

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[११९]

तद् एव व्यनक्ति त्रिभिः - नूनं तपो यस्य न मन्यु-निर्जयो ज्ञानं क्वचित् तच् च न सङ्ग-वर्जितम् । कश्चिन् महांस् तस्य न काम-निर्जयः स ईश्वरः किं परतो व्यपाश्रयः ॥

धर्मः क्वचित् तत्र न भूत-सौहृदं त्यागः क्वचित् तत्र न मुक्ति-कारणम् । वीर्यं न पुंसो ऽस्त्य् अज-वेग-निष्कृतं न हि द्वितीयो गुण-सङ्ग-वर्जितः ॥

क्वचिच् चिरायुर् न हि शील-मङ्गलं क्वचित् तद् अप्य् अस्ति न वेद्यम् आयुषः । यत्रोभयं कुत्र च सो ऽप्य् अमङ्गलः सुमङ्गलः कश्च न काङ्क्षते हि माम् ॥ [भ्प् ८.८.२१-२३]

अत्र तप-आदिभिर् अपि न साम्यं विवक्षितम् । असाम्य-प्रसिद्धेः । यथोक्तं इमे च [भ्प् १.१६.३०] इत्य् आदौ प्रार्थ्या महत्त्वम् इच्छद्भिर् इति । [वृ. अद्वितिओनल् रेअदिन्ग्: किन्त्व् अन्यदीय-तप-आदि-लेशानां सताम् अपि दोषान्तरोपरक्तत्वम् इत्य् एवम् अत्यन्तासाम्यम् एव विवक्षितम् । वृ. एन्द्] यस्य दुर्वास-आदेः । क्वचिद् गुरु-शुक्रादौ । कश्चिद् ब्रह्म-सोमादिः । यः परतो व्यपाश्रयः परापेक्ष इन्द्रादिः । स किम् ईश्वरः । क्वचित् परशुरामादि-तुल्ये तदानीन्तने न भूत-सौहृदम् । शिविराज-तुल्ये न मुक्ति-कारणं त्यागः । पुंसः कार्तवीर्यादि-तुल्यस्य वीर्यम् अस्ति, किन्त्व् अज-वेग-निष्कृतं काल-वेग-परिहतं न भवति । यतस् तेषां तत्-तद्-गुणत्वम् अपि माया-गुण-कृतम् एव न तु तद्-अतीत-तत्-तद्-गुणत्वम् इति परामृशति । न हीति । हि यस्मात् द्वितीयः श्री-मुकुन्दाद् अन्यः । अनेन सनकादय आत्मारामा अपि परिहताः । तेषां शम-दमादि-गुणानां मायिकत्वात् । तथा शिवोऽपि परिहत शिवः शक्ति-युतः शश्वत् त्रिलिङ्गो गुण-संवृतः [भ्प् १०.८८.३] इति । हरिर् हि निर्गुणः साक्षात् [भ्प् १०.८८.५] इत्य् आद्य-उक्तेः ।

अथ प्रकारान्तरेण शिवं परिहर्तुम् उपक्रमते । क्वचिन् मार्कण्डेयादौ चिरायुश् चिर-जीविता । शील-मङ्गल-शब्देनात्र भोग उच्यते । इन्द्रिय-दमन- शीलत्वाद् इति टीकायां हेतु-विन्यासात् । अभोगिनो ह्य् अमङ्ग-स्वभावत्वेन लोके नामाग्रहण-दर्शनाच् च । यद् वा क्वचिन्-मय-दानवादौ चिर-जीवितास्ति । शीले स्वभावे मङ्गलं माङ्गल्यं नास्तीत्य् अर्थः । असुर-स्वभावत्वाद् एव । बलि-प्रभृतिषु शील-मङ्गलम् अप्य् अस्ति, किन्त्व् आयुषो वेद्यं वेदनं नास्ति (पगे ७६) मरणानिश्चयात् । यत्र शिवे मङ्गलः स्वभावो नित्यत्वाच् चायुषो वैद्यत्वं चेत्य् उभयम् अप्य् अस्ति । सोऽप्य् अमङ्गलः बहिः श्मशान-वासाद्य्- अमङ्गल-चेष्टितः । श्री-मुकुन्दं लक्ष्यीकृत्याह कश् च कोऽपि तत्-तद्-

गुणातिक्रम्यानन्त-गुणत्वात् तत्-तद्-दोष-हीनत्वाच् च सुमङ्गलः अतिशयेन सर्वेषां मङ्गल-निधान-रूपः । स तु मां स्वरूपेण परमानन्द-रूपां शक्त्या च सर्व-सम्पत्ति-दायिनीम् अपि न हि काङ्क्षति । स एव स्वरूप-गुण- सम्पत्तिभिः पूर्ण इत्य् अर्थः । अथ च प्रेम-वशोऽसौ प्रेमवतीं मां कथं नाकाङ्क्षेद् इत्य् अभिप्रेत्य श्लेषेण कश्चन कोऽपि सुमङ्गलोऽसौ हि निश्चितं मां काङ्क्षतीत्य् अपि भावितम् ॥

[119]

tad eva vyanakti tribhiḥ - nūnaṃ tapo yasya na manyu-nirjayo jñānaṃ kvacit tac ca na saṅga-varjitam | kaścin mahāṃs tasya na kāma-nirjayaḥ sa īśvaraḥ kiṃ parato vyapāśrayaḥ ||

dharmaḥ kvacit tatra na bhūta-sauhṛdaṃ tyāgaḥ kvacit tatra na mukti-kāraṇam | vīryaṃ na puṃso 'sty aja-vega-niṣkṛtaṃ na hi dvitīyo guṇa-saṅga-varjitaḥ ||

kvacic cirāyur na hi śīla-maṅgalaṃ kvacit tad apy asti na vedyam āyuṣaḥ | yatrobhayaṃ kutra ca so 'py amaṅgalaḥ sumaṅgalaḥ kaśca na kāṅkṣate hi mām || [BhP 8.8.21-23]

atra tapa-ādibhir api na sāmyaṃ vivakṣitam | asāmya-prasiddheḥ | yathoktaṃ ime ca [BhP 1.16.30] ity ādau prārthyā mahattvam icchadbhir iti | [Vṛ. additional reading: kintv anyadīya-tapa-ādi-leśānāṃ satām api doṣāntaroparaktatvam ity evam atyantāsāmyam eva vivakṣitam | Vṛ. end] yasya durvāsa-ādeḥ | kvacid guru-śukrādau | kaścid brahma-somādiḥ | yaḥ parato vyapāśrayaḥ parāpekṣa indrādiḥ | sa kim īśvaraḥ | kvacit paraśurāmādi-tulye tadānīntane na bhūta-sauhṛdam | śivirāja-tulye na mukti-kāraṇaṃ tyāgaḥ | puṃsaḥ kārtavīryādi-tulyasya vīryam asti, kintv aja- vega-niṣkṛtaṃ kāla-vega-parihṛtaṃ na bhavati | yatas teṣāṃ tat-tad-guṇatvam api māyā-guṇa-kṛtam eva na tu tad-atīta-tat-tad-guṇatvam iti parāmṛśati | na hīti | hi yasmāt dvitīyaḥ śrī-mukundād anyaḥ | anena sanakādaya ātmārāmā api parihṛtāḥ | teṣāṃ śama-damādi-guṇānāṃ māyikatvāt | tathā śivo'pi parihṛta śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṃvṛtaḥ [BhP 10.88.3] iti | harir hi nirguṇaḥ sākṣāt [BhP 10.88.5] ity ādy-ukteḥ |

atha prakārāntareṇa śivaṃ parihartum upakramate | kvacin mārkaṇḍeyādau cirāyuś cira-jīvitā | śīla-maṅgala-śabdenātra bhoga ucyate | indriya-damana- śīlatvād iti ṭīkāyāṃ hetu-vinyāsāt | abhogino hy amaṅga-svabhāvatvena loke nāmāgrahaṇa-darśanāc ca | yad vā kvacin-maya-dānavādau cira-jīvitāsti | śīle svabhāve maṅgalaṃ māṅgalyaṃ nāstīty arthaḥ | asura-svabhāvatvād eva | bali-prabhṛtiṣu śīla-maṅgalam apy asti, kintv āyuṣo vedyaṃ vedanaṃ nāsti (page 76) maraṇāniścayāt | yatra śive maṅgalaḥ svabhāvo nityatvāc cāyuṣo vaidyatvaṃ cety ubhayam apy asti | so'py amaṅgalaḥ bahiḥ śmaśāna-vāsādy-amaṅgala-ceṣṭitaḥ | śrī-mukundaṃ lakṣyīkṛtyāha kaś ca ko'pi tat-tad-guṇātikramyānanta-guṇatvāt tat-tad-doṣa-hīnatvāc ca sumaṅgalaḥ atiśayena sarveṣāṃ

maṅgala-nidhāna-rūpaḥ | sa tu māṃ svarūpeṇa paramānanda-rūpāṃ śaktyā ca sarva-sampatti-dāyinīm api na hi kāṅkṣati | sa eva svarūpa-guṇa- sampattibhiḥ pūrṇa ity arthaḥ | atha ca prema-vaśo'sau premavatīṃ māṃ kathaṃ nākāṅkṣed ity abhipretya śleṣeṇa kaścana ko'pi sumaṅgalo'sau hi niścitaṃ māṃ kāṅkṣatīty api bhāvitam ||

English witness · section(s) 100

Anuccheda 100

Because they were aware of the Supreme Lord's sweetness, the cowherd people became the the most wise philosophers (parama- jani) The demigod Brahma, who had personally seen numberless four-armed forms of the Lord, specifically took shelter of the form of Lord Krsna Brahma said in Srimad- Bhagavatam (10.14.1)

naumidya te 'bhra-vapuse tadid-ambaraya gujavatamsa-paripiccha-lasan-mukhaya vanya-sraje kavala-vetra-visana-venu- laksma-sriye mrdu-pade pasupangajaya

My dear Lord, You are the only worshipfuì Supreme Lord, Personality of Godhead Therefore I am offering my humble obeisances and prayers just to please You Your bodily features are of the color of clouds filled with water You are glittering with a silver electric aura emanating from Your yellot garments. Let me offer my respectfuì repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head His face is beautiful He is wearing a helmet, garlanded with forest flowers, and He stands with a morseì of food in His hand He is decorated with cane and bugle, and He carries a buffalo horn and flute He stands before me with smalì lotus feet."

The spirituaì love the cowherd people feeì for Lord Krsna is the crest jeweì of alì kinds of love When opposing things suddenly appear, that love does not waver On the contrary, that love eclipses alì opposition When obstacles arise, that love increases In this way spirituaì love is like the love hedonists feeì for materiaì sense objects That love the hedonists feeì for materiaì senses objects, love that the scriptures and direct perception both declare to be be fulì of faults, is indeed very passionate and strong In that sense spirituaì love is similar to that materiaì love This is seen in the following prayer spoken by Prahlada Maharaja to Lord Nrsimha in Visnu Purana (1.20.19):

ya pritir avivekanam visayesö anapayini tvam anusmaratah sa me hrdayan napasrpatu

Fools falì in love with materiaì sense objects As they always love senses obejcts, may I always love You I always meditate on You I pray that You wilì never leave my heart."

The intensity of spirituaì love is also seen in these words spoken by Nanda and Yasoda to Lord Balarama in Srimad- Bhagavatam (10.65.3)

ciram nah pahi dasarha sanujo jagad-isvarah ity aropyankam alingya netraih sisicatur jalaih

168ý `O descendant of Dasarha, O Lord of the universe, may You and Your younger brother Krsna ever protect us.' Saying this, they raised Sri Balarama onto their laps, embraced Him, and moistened Him with tears from their eyes."

Even though it was very clear the Lord Balarama was Vasudeva's son, a ksatriya, and the Supreme Personality of Godhead Himseelf, Nanda and Yasoda stilì thought of Him as their own son This is seen in these words of Srimad-Bhagavatam (10.65.±-2)

balabhadrah kusu-srestha bhagavan ratham asthitah suhrd-didrksur utkanthah prayayau nanda-gokulam

O best of the Kurus, once Lord Balarama, eager to visit His welì-wishing friends, mounted His chariot and traveled to Nanda Gokula.

parisvaktas cirotkanthair gopair gopibhir eva ca ramo 'bhivadya pitarav asirbhir abhinanditah

Having long suffered the anxiety of separation, the cowherd men and their wives ambraced Lord Balarama The Lord then offered respects to His parents, and they joyfully greeted Him with prayers."

When spirituaì love (priti) becomes very prominent, it eclispses everything else This occurs even amongst the devotees who are naturally attracted to the Lord in His feature of power and opulence An example of this is seen in the following description of Sri Devahuti in Srimad-Bhagavatam (3.33.21)

vanam pravrajite patyav apatya-virahatura jnata-tattvapy abhun naste vatse gaur iva vatsala

Devahuti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home Although she knet alì the truths of life and death, and although her heart was cleansed of alì dirt, she was very aggrieved at the loss of her son, just as a cot is affected when her calf dies."

A similar situation, where spirituaì love overcomes awareness of the Lor'd power and opulence, is seen in these words spoken by Sri Devaki-devi in Srimad-Bhagavatam (10.3.29)

samuvije bhavad-dhetoh kamsad aham adhira-dhih

O Madhusudana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa."

The same sentiment is seen in these words describing Maharaja Yudhisthira in Srimad-Bhagavatam (1.10.32)

ajata-satruh prtanam gopithaya madhu-dvisah parebhyah sankitah snehat prayunkta catur-anginim

Maharaja Yudhisthira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and armyÝ to accompany Lord Krsna, the enemy of the asuras [demons] The Maharaja did this because of the enemy, and also out of affection for the Lord."

This same senitment of spierituaì love eclipsing awareness of the Lord's power and opulence is again seen in these words of Srimad-Bhagavatam (1.10.33)

atha duragatan saurih kauravan virahaturan sannivartya drdham snigdhan prayat sva-nagarim priyaih

Out of profound affection for Lord Krsna, the Pandavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off They were overwhelmed with the thought of future separation The Lord, however, persuaded them to return home, and He proceeded towards Dvaraka with His dear companions."

Hot spirituaì love overwhelmed even Lord Balarama's awareness of Lord Krsna's power and opulence is seen in these words of Srimad-Bhagavatam (10.53.2°-21)

srutvaitad bhagavan ramo vipaksiya-nrpodyamam krsnam caikam gatam hartum kanyam kalaha-sankitah

balena mahata sardham bhratr-sneha-pariplutah tvaritah kundinam pragad gajasva=ratha-pattibhih

When Lord Balarama heard about these preparations of the inimicaì kings and hot Lord Krsna had set off alone to steaì the bride, He feared that a fight would ensue Immersed in affection for His brother, He hurried to Kundina with a mighty army consisting of infantry and soldiers riding on elephants, horses, and chariots."

Here the word bhagavan means alì- knowing" Another example of devotees being overwhelmed by love for Lord Krsna is seen in these words of Srimad-Bhagavatam (10.11.49)

krsnam maha-baka-grastam drstva ramadayo 'rbhakah .

When Balarama and the other boys sat that Krsna had been devoured by the gigantic duck, they became almost unconscious, like senses without life."

The bliss the cowherd people attain by perceiving Lord Krsna's sweetness far surpasses the bliss that comes from perceiving Brahman or perceiving the opulence and power of the Supreme Personality of Godhead Seeing the good fortune attained by the cowherd people, Srila Sukadeva Gosvami became filled with wonder He said in Srimad-Bhagavatam (10.12.11)

ittham satam brahma-sukhanubhutya .

In this way, alì the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for j anis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternaì servitorship, and who for ordinary persons is but another ordinary child The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead Hot can one explain their great fortune?"

He also said in Srimad-Bhagavatam (10.9.20)

nemam virinco na bhavah .

Neither Lord Brahma nor lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this materiaì world, such mercy as was received by Mother Yasoda."

He also said in Srimad-Bhagavatam (10.9.21)

nayam sukhapah. . .

The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mentaì speculators, to those striving for self-realization by severe austerities and pen ances, or to those who consider the body the same as the self."

He also said in Srimad-Bhagavatam (10.47.60)

nayam sriyo 'nga .

When Lord Sri Krsna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord This transcendentaì favor was never bestowed upon the goddess of fortune or other consorts in the spirituaì world Indeed, never was such a thing even imagined by the most beautifuì girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower Ansd what to speak of worldly women who are very

beautifuì according to materiaì estimation?"

Sometimes the manifestation of the Lord's opulence increases the perception of His sweetness This occurs when the devotee has the idea Hot can this by our son (or other relation) in this wonderfuì situation? An example of such a situation is seen in these words of Srimad-Bhagavatam (10.28.18)

nandadayas tu tam drstva paramananda-nivrtah krsnam ca tatra cchandobhih stuyamanam su-vismitah

Nanda Maharaja and the other cowherd men felt the greatest happiness when they sat that transcendentaì abode They were especially amazed to see Krsna Himself there, surrounded by the personified Vedas, who were offering Him prayers."

Because of its great purity, the love the residents of Sri Gokula feeì is very glorious It is said in Srimad-Bhagavatam (10.14.35)

esam ghosa-nivasinam uta bhavan .

My Lord, sometimes I am puzzled as to hot Your Lordship wilì be able to repay, in gratitude, the devotionaì service of these residents of Vrndavana Although I knot that You are the supreme source of alì benediction, I am puzzled to knot hot You wilì be able to repay alì the service that You are receiving from these residents of Vrndavana I think of hot You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actuaì post of a mother And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation Under the circumstances, I am puzzled These residents of Vrndavana have given You everything Their bodies, their minds, their love, their homes Everything is being utilized for Your purpose So hot wilì You be able to repay their debt: You have already given Yourself to Putanaı I surmise that You shalì ever ever remain a debtor to the residents of Vrndavana, being unable to repay their loving service.

It is seen that even the cows love Lord Krsna very deeply When Lord Krsna dove into the Kaliya lake, the cows were overwhelmed This is described in the following words of Srimad- Bhagavatam (10.16.11)

gavo vrsa vatsataryah krandamanah su-duhkhitah krsne nyasteksana bhita rudantya iva tasthire

The cows, bulls and female calves, in great distress, called out piteously to Krsna Fixing their eyes on Him, they stood stilì in fear, as if ready to cry but too shocked to shed tears."

When Lord Krsna finally emerged from the Kaliya lake, the cows were overjoyed This is described in these words of Srimad- Bhagavatam (10.17.16)

gavo vrsa vatsataryo lebhire paramam mudam

Lord Balarama embraced His infallible brother and laughed, knowing welì the extent of His potency Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him The cows, bulls and young female calves also achieved the highest pleasure."

Even the unmoving living beings, like the trees and plants, became filled with joy This is described in these words of Srimad- Bhagavatam (10.17.15)

krsnam sametya labdheha asan suska naga api

Having regained their vitaì functions, Yasoda, Rohini, Nanda and alì the other cowherd women and men went up to Krsna O descendant of Kuru, even the dried-up trees came back to life."

Even the plants of Gokula were filled with love for Lored Krsna For this reason the demigod Brahma prayed in Srimad-Bhagavatam (10.14.34)

tad bhuri-bhagyam iha janma kim apy atavyam yad gokule 'pi
katamanghri-rajo-'bhisekam

I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrndavana Even if I am given the chance to grot just as the humble grass in this land, that wilì be a glorious birth for me But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they wilì walk over me Even that would be a great fortune for me I am just aspiring for a birth in which I wilì be smeared by the dust of Your devotees feet I can see that everyone here is simply fulì of Krsna consciousness They do not knot anything but Mukunda Alì the Vedas are indeed searching after the lotus feet of Krsna.

The devotees in Gokula aware of the Lord's sweetness are of two kinds 1 the followers (anugata) of the Lord, and 2 the friends and kinsmen (bandhava) of the Lord Of these two kinds of dear devotees of the Lord, the Lord's friends and kinsmen are more exalted, for they are more firmly convinced that the Lord is mine" Their exalted position is described in these words of Srimad-Bhagavatam (10.14.32)

aho bhagyam aho bhagyam .

Hot greatly fortunate are Nanda Maharaja, the cowherd men, and alì the other inhabitants of Vrajabhumii There is no limit to their good fortune because the Absolute Truth, the source of transcendentaì bliss, the eternaì Supreme Brahman, has become their friend."

It is said that even the least important of the residents of Gokula consider Lord Krsna their friend In this way their friendship with Lord Krsna is glorified. The exalted position of Lord Krsna's friends (sakha) is described in these words of Srimad-Bhagavatam (10.12.11)

ittham satam brahma-sukhanubhutya dasyam gatanam para-daivatena mayasritanam nara-darakena sakam vijahruh krta-punya-punjah

In this way, alì the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for j anis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternaì servitorship, and who for ordinary persons is but another ordinary child The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead Hot can one explain their great fortune?"

In this verse the word satam means the jnanis, before whom the Lord appears as the impersonaì Brahman" The devotees of the Lord are extremely rare The words dasyam gatanam mean they who have attained service to the Lord. These persons are deascriobed in the following words of Srimad-Bhagavatam (6.14.5)

muktanam api siddhanam narayana-parayanah sudurlabhah prasantatma kotisö api maha-mune

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna Such devotees, who are fully peaceful, are extremely rare."

Thus the devotees who worship the Supreme Personality of Godhead are extremely rare In Srimad-Bhagavatam 10.12.1± the word mayasritanam means persons who have neither knowledge of, devotion to, nor friendship for the Supreme Personality of Godhead, and who thus do nto understand Lord Krsna's spirituaì form, do not understand that He is the Supreme Personality of Godhead, and do not love Him, and who are thus not qualified to directly see the Supreme Personality of Godhead standing before them These persons think Lord Krsna is an ordinary human boy Lord Krsna describes these persons in the following words of Bhagavad-gita (9.11)

avajananti mam mudha manusim tanum asritam

Fools deride Me when I descend in the human form They do nto knot My transcendentaì nature and My supreme dominion over alì that be."

Lord Krsna alsop says in Bhagavad-gita (7.25)

naham prakasah sarvasya yogamaya-samavrtah

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

In these three quotes it is seen that the Supreme Lord very rarely makes Himself visible in this world Still, even though He very rarely appears in this worled, He personally enjoys pastimes (vijahruh) with His dear friends who are filled with love for Him This truth fills Srila Sukadeva Gosvami with wonder Or, these words may also be interpreted to mean He very mercifully appears before even the ordinary persons who have taken shelter of may.a (mayasritanam) and before them He manifests His alì-glorious spirituaì form which seems to be the form of a human being, and which is very rarely visible in this world. Still, ordinary persons cannot become the friend or kinsman of the Lord in His rare, more rare, or most rare spirituaì forms With these friends the Supreme Lord enjoys pastimes (vijahruh) Here the word krta-punya- punjah means they are the best among persons weho have performed many pious deeds to please the Supreme Personality of Godhead Thweir friendship with the lord is not like the friendship of ordinary persons Their friendship for the Lord is glorious Hot can the good fortune of these loving friends of the Lord be described: Even the ordinary people of Vraja have great good fortune Even the persons who have only seen Lord Krsna have great good fortune The good fortune they have attained is attainable by the great sages This truth is described in the following words of Srimad-Bhagavatam (10.12.12)

yat-pada-pamsur bahu janma-krcchratah .

Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed Yet in due course of time, when these yogis attain the perfection of controlling the mind, they wilì stilì be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who sat the Lord face to face?"

These words affirm the truth that the friends of Lord Krsna were very fortunate This truth was also confirmed by Akrura in these words of Srimad-Bhagavatam (10.38.15)

athavarudhah . .namasya abhyam ca sakhin vanaukasah

Then I wilì at once alight from my chariot and bot down to the lotus feet of Krsna and Balarama, the Supreme Personalities of Godhead Theirs are the same feet that great mystic yogis striving for self-realization bear within their minds I wilì also offer my obeisances to the Lords cowherd boyfriends and to alì the other residents of Vrndavana."

When Lord Brahma kidnappeed Lord Krsna's friends and calves, Lord Krsna created net friends and calves Brahma then returned the originaì friends and calves Srimad-Bhagavatam 10.12.1± quoted in this anuccheda was spoken by Srila Sukadeva Gosvami.

Prīti · Sanskrit §120 · English §101

[१२०]

इदम् अत्र तत्त्वम् । परमानन्द-रूपे तस्मिन् गुणादि-सम्पल्-लक्षणानन्त- शक्ति-वृत्तिका स्वरूप-शक्तिर् द्विधा विराजते । तद्-अन्तरेऽनभिव्यक्त-निज- मूर्तित्वेन तद्-बहिर् अप्य् अभिव्यक्त-लक्ष्मय्-आख्य-मूर्तित्वेन । इयं च मूर्तिर् मती सती सर्व-गुण-सम्पद्-अधिष्ठात्री भवति । ततः स्वस्मिन् परमानन्दत्वस्य सर्व-गुण-सम्पत्तेश् च स्वरूप-सिद्ध-परम- पूर्णत्वाद् उभयथापि न तां पृथग्-भूय स्थितां मूर्तिमतीम् अपेक्षते । यथा खल्व् अन्यः । किन्तु भक्त-वश्यता-स्वभावेन तां प्रेमवतीम् अपेक्षत एवेति प्रकरणं निगमयति -

एवं विमृश्याव्यभिचारि-सद्-गुणैर् वरं निजैकाश्रयतयागुणाश्रयम् । वव्रे वरं सर्व-गुणैर् अपेक्षितं रमा मुकुन्दं निरपेक्षम् ईप्सितम् ॥ [भ्प् ८.८.२४]

मुकुन्दः वरं वव्र इत्य् अन्वयः । तं विशिनष्टि । अव्यभिचारिभिः सद्भिर् निर्दोषैश् च गुणैर् वरं सर्वोत्तमम् । निजैकाश्रयतया अन्य- निरपेक्षत्वेनैव च गुणाश्रयं स्वरूप-सिद्ध-तत्-तद्-गुणम् इत्य् अर्थः । अतएव तेषां गुणानां प्रकृति-सम्बन्धित्वम् अपि खण्डितम् । स्वतः परमानन्द-घन-रूपत्वात् सर्व-गुणैर् अपेक्षितं स्वयं निरपेक्षम् । अतएव निजाभीप्सितम् इति ।

॥ ८.८ ॥ श्री-शुकः ॥ ११८-१२० ॥

[120]

idam atra tattvam | paramānanda-rūpe tasmin guṇādi-sampal-lakṣaṇānanta- śakti-vṛttikā

svarūpa-śaktir dvidhā virājate | tad-antare'nabhivyakta-nija- mūrtitvena tad-bahir apy abhivyakta-lakṣmy-ākhya-mūrtitvena | iyaṃ ca mūrtir matī satī sarva-guṇa-sampad-adhiṣṭhātrī bhavati | tataḥ svasmin paramānandatvasya sarva-guṇa-sampatteś ca svarūpa-siddha-parama- pūrṇatvād ubhayathāpi na tāṃ pṛthag-bhūya sthitāṃ mūrtimatīm apekṣate | yathā khalv anyaḥ | kintu bhakta-vaśyatā-svabhāvena tāṃ premavatīm apekṣata eveti prakaraṇaṃ nigamayati -

evaṃ vimṛśyāvyabhicāri-sad-guṇair varaṃ nijaikāśrayatayāguṇāśrayam | vavre varaṃ sarva-guṇair apekṣitaṃ ramā mukundaṃ nirapekṣam īpsitam || [BhP 8.8.24]

mukundaḥ varaṃ vavra ity anvayaḥ | taṃ viśinaṣṭi | avyabhicāribhiḥ sadbhir nirdoṣaiś ca guṇair varaṃ sarvottamam | nijaikāśrayatayā anya- nirapekṣatvenaiva ca guṇāśrayaṃ svarūpa-siddha-tat-tad-guṇam ity arthaḥ | ataeva teṣāṃ guṇānāṃ prakṛti-sambandhitvam api khaṇḍitam | svataḥ paramānanda-ghana-rūpatvāt sarva-guṇair apekṣitaṃ svayaṃ nirapekṣam | ataeva nijābhīpsitam iti |

|| 8.8 || śrī-śukaḥ || 118-120 ||

English witness · section(s) 101

Anuccheda 101

Lord Krsna parents are even more fortunate than His friends They are described in these words of Srimad-Bhagavatam (10.8.51)

tato bhaktir bhagavati putri-bhute janardane dam-patyor nitaram asid gopa-gopisu bharata

Thereafter, O Maharaja Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yasoda, they maintained continuous, unswerving devotionaì love in parentaì affection And in their association, alì the other inhabitants of Vrndavana, the gopas and gopis, developed the culture of Krsna-bhakti."

In this verse the word bhaktih means love", nitaram means up to the levels of sneha and raga", gopah means alì the gopas", and gopyah means the gopis who were not Lord Krsna's beloveds" This statement wilì be explained later in this book. Ofg alì thes edevotees, the gopis of Vraja, who have the most glorious prema, pranaya, mana, and raga love for the Lord, and who have the great good fortune of having anuraga and maha-bhava love for the Lord, and whose pure love brings Lord Krsna under their control, are very glorious and fortunate Their glory and good fortune have no equaì or better The gopis are thus very exalted Even Uddhava asked permission from them This is seen in the following words of Srimad-Bhagavatam (10.47.64)

atha gopir anujnapya yasodam nandam eva ca gopan amantrya dasarho yasyann aruruhe ratham

Uddhava, the descendent of Dasarha, then took permission from the gopis and from Mother Yasoda and Nanda Maharaja He bade farewelì to alì the cowherd men and, about to depart, mounted his chariot."

The meaning of this verse is clear This verse was spoken by Srila Sukadeva Gosvami.

Prīti · Sanskrit §121 · English §102–104

[१२१]

अथ पूर्वोक्त-गुण-विरोधित्वाद् दोष-मात्रं तस्मिन् नास्त्य् एव । तत्र सामान्यैश्वर्ये दया-विपरीतं परम-समर्थस्य तस्याभक्त-नरकादि- संसार-दुःखानुद्धारित्वं प्राकृत-दुःखास्पृष्ट-चित्तत्वेन परमात्म-सन्दर्भादौ परिहृतम् अस्ति । पाण्डवादिवत् क्वचित् प्राकृत-दुःखाभावात् तद्-वियोगाद् वा उत्थिते भक्ति-रस-सञ्चारि-लक्षण-भक्त-दैन्येऽपि कदाचित् तत्-प्रसाद-दर्शनाभावश् च, तेन पुष्टेन सञ्चारिणा भक्ति-रस- पोषणार्थ एव -- भक्ति-योग-विधानार्थं कथं पश्येम हि स्त्रियः [भ्प् १.८.२०] इति तस्यैव मुख्य-प्रयोजनत्वात् । ब्रह्मन् यम् अनुगृह्णामि तद्-विशो विधुनोम्य् अहम् [भ्प् ८.२२.२४] इति । सुदुस्तरान् नः स्वान् पाहि [भ्प् १०.१७.२४] इत्य् आदौ । न शकुन्मस् त्वच्-चरणं सन्त्य् उक्तम् इति । विपदः सन्तु ताः शश्वत् [भ्प् १.८.२५] इति । नाहं तु सख्यो भजतोऽपि [भ्प् १०.३२.२०] इति च दैन्येन तत्-पोषण-श्रवणात् । एतम् एव श्रीमद्-व्रज-बालानां ब्रह्म- द्वारा मोहनम् अपि व्याख्येयम् । तस्मिन् बहिर् मोहेऽपि तेषां मनसि भोजन-मण्डलावस्थितम् आत्मानम् अनुसन्दधानानां वत्सान्वेषणार्थागत-श्री-कृष्ण-प्रत्यागमन-भावना सातत्येन प्रेम- रस-पोषणात् । यथोक्तम् -

ऊचुश् च सुहृदः कृष्णं स्वागतं तेऽतिरंहसा । नैकोऽप्य् अभोज्क-बल एहीतः साधु भुज्यताम् ॥ [भ्प् १०.१४.४५] इति । यज्ञ-पत्नीनाम् अस्वीकारस् तासां ब्राह्मणीत्वात् तादृश-लीलायां सर्वेषाम् (पगे ७७) अनभिरूचेः भजते तादृशीः क्रीडा याः श्रुत्वा तत्-परो भवेत् [भ्प् १०.३३.३६] इति न्यायात् ।

नैतत् पूर्वैः कृतं त्वद् ये न करिष्यन्ति चापरे । यस् त्वं दुहितरं गच्छेर् अनिगृह्याङ्गजं प्रभुः ॥ [भ्प् ३.१२.३०]

तेजीयसाम् अपि ह्य् एतन् न सुश्लोक्यं जगद्-गुरो इत्य् अत्र तेजीयसाम् अपि तद्- अनुचिन्तता श्रूयते इति । एवम् एवाह -

न प्रीतये ऽनुरागाय ह्य् अन्गसन्गो नृणाम् इह । तन् मनो मयि युञ्जाना अचिरान् माम् अवाप्स्यथ ॥ [भ्प् १०.२३.३२]

इह ब्राह्मण-जन्मनि भवतीनाम् अङ्ग-सङ्गः साक्षान् मत्-परिचर्या- रूपोऽर्थो नृणाम् एतच्-चरित-द्रष्टृ-श्रोतृणां प्रीतये रुचि-मात्राय न भविष्यति, किम् उत नानुरागायेति । तत् तस्माद् अचिराद् अनन्तर-जन्मनि इति ।

॥ १०.२३ ॥ श्री-भगवान् यज्ञपत्नीः ॥ १२१ ॥

[121]

atha pūrvokta-guṇa-virodhitvād doṣa-mātraṃ tasmin nāsty eva | tatra sāmānyaiśvarye dayā-viparītaṃ parama-samarthasya tasyābhakta-narakādi-saṃsāra-duḥkhānuddhāritvaṃ prākṛta-duḥkhāspṛṣṭa-cittatvena paramātma-sandarbhādau parihṛtam asti | pāṇḍavādivat kvacit prākṛta-duḥkhābhāvāt tad-viyogād vā utthite bhakti-rasa-sañcāri-lakṣaṇa-bhakta-dainye'pi kadācit tat-prasāda-darśanābhāvaś ca, tena puṣṭena sañcāriṇā bhakti-rasa- poṣaṇārtha eva -- bhakti-yoga-vidhānārthaṃ kathaṃ paśyema hi striyaḥ [BhP 1.8.20] iti tasyaiva mukhya-prayojanatvāt | brahman yam anugṛhṇāmi tad-viśo vidhunomy aham [BhP 8.22.24] iti | sudustarān naḥ svān pāhi [BhP 10.17.24] ity ādau | na śakunmas tvac-caraṇaṃ santy uktam iti | vipadaḥ santu tāḥ śaśvat [BhP 1.8.25] iti | nāhaṃ tu sakhyo bhajato'pi [BhP 10.32.20] iti ca dainyena tat-poṣaṇa-śravaṇāt | etam eva śrīmad-vraja-bālānāṃ brahma- dvārā mohanam api vyākhyeyam | tasmin bahir mohe'pi teṣāṃ manasi bhojana-maṇḍalāvasthitam ātmānam anusandadhānānāṃ vatsānveṣaṇārthāgata-śrī-kṛṣṇa-pratyāgamana-bhāvanā sātatyena prema- rasa-poṣaṇāt | yathoktam -

ūcuś ca suhṛdaḥ kṛṣṇaṃ svāgataṃ te'tiraṃhasā | naiko'py abhojka-bala ehītaḥ sādhu bhujyatām || [BhP 10.14.45] iti | yajña-patnīnām asvīkāras tāsāṃ brāhmaṇītvāt tādṛśa-līlāyāṃ sarveṣām (page 77) anabhirūceḥ bhajate tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet [BhP 10.33.36] iti nyāyāt |

naitat pūrvaiḥ kṛtaṃ tvad ye na kariṣyanti cāpare | yas tvaṃ duhitaraṃ gaccher anigṛhyāṅgajaṃ prabhuḥ || [BhP 3.12.30]

tejīyasām api hy etan na suślokyaṃ jagad-guro ity atra tejīyasām api tad- anucintatā śrūyate iti | evam evāha -

na prītaye 'nurāgāya hy angasango nṛṇām iha | tan mano mayi yuñjānā acirān mām avāpsyatha || [BhP 10.23.32]

iha brāhmaṇa-janmani bhavatīnām aṅga-saṅgaḥ sākṣān mat-paricaryā- rūpo'rtho nṛṇām etac-carita-draṣṭṛ-śrotṝṇāṃ prītaye ruci-mātrāya na bhaviṣyati, kim uta nānurāgāyeti | tat tasmād acirād anantara-janmani iti |

|| 10.23 || śrī-bhagavān yajñapatnīḥ || 121 ||

English witness · section(s) 102–104

Anuccheda 102

The gopis are the most exalted of alì the residents of Gokula This truth is seen in the following words of Srimad- Bhagavatam (10.87.5·-58)

drstvaivam-adi gopinam krsnavesatma-viklavam uddhavah parama-pritas ta namasyann idam jagau

Thus seeing hot the gopis were always disturbed because of their totaì absorption in Krsna, Uddhava was supremely pleased Desiring to offer themn alì respect, he sang as follows.

etah param tanu-bhrto bhuvi gopa-vadhvo govinda eva nikhilatmani rudha-bhavah vanchanti yad bhava-bhiyo munayo vayam ca kim brahma-janmabhir ananta-katha-rasasya

Among alì persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda Their pure love is hankered after by those who fear materiaì existence, by great sages, and by ourselves as well For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"

In the second of these towo verses the word param means only", etas tanu-bhrtah means whose birth in this world has borne its fruit", akhilatmani means in the Supreme Personality of Godhead who, although rarely seen in this world, is present as the Supersouì in alì living beings", govinde means the Supreme Personality of Godhead, who is directly manifest in this world as the prince of Gokula", evam means with sweetness like this", and rudha-bhavah means whose ecstatic maha-bhava love is manifest" The words vanchanti yad bhava-bhiyo munayah mean If somehot the description of the sweetness of ecstatic love reaching up to the leveì of maha-bhava enters their ears, then the sages who ordinary yearn for liberation wilì renounce that desire and, understanding its glories, wilì yearn to attain ecstatic love. The word vayam means even great devotees like myself yearn to attain that love That means we have not yet attained it We are not qualified to feeì that very sweet ecstatic love. That is the meaning Then the speaker of this verse criticizes persons who do not yeran to attain that ecstatic love He says kim brahma-janmabhir ananta- katha-rasasya", which means What is the use of taking birth as the demigod Brahma numberless times if we cannto taste the nectar of the hearing the topics of Lord Krsna, whose pastimes have no end? This rhetoricaì question implies the answer: there is no use in taking birth as such a Lord Brahma.

Anucchedas 10³ and 104

Here someone may protest Is it not true that the sages who yearn after liberation and who have already attained liberation are glorified in alì the scriptures: Hot can the devotees be superior to them: Why would the sages desire anything but liberation? To answer this protest, Uddhava speaks these words of Srimad-Bhagavatam (10.47.59)

kvemah striyo vana-carir vyabhicara-dustah krsne kva caisa paramatmani rudha-bhavah nanö isvaro 'nubhajato 'viduso 'pi saksac chreyas tanoty agada-raja ivopayuktah

Hot amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Krsna, teh Superme Souli Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients."

In these verses, from beginning to end, Sriman Uddhava's great devotion to the Lord is clearly seen Here someone may protest that the gopis relationship with Lord Krsna was adulterous and therefore immoral This protest is answered by these words spoken at the conclusion of the description of the rasa dance (Srimad-Bhagavatam 10.33.35)

gopinam tat-patinam ca sarvesam eva dehinam yo 'ntas“carati so 'dhyaksah kridaneneha deha-bhak

He who lives as the overseeing witness within the gopis and their husbands, and indeed within alì embodied living beings, assumes forms in this world to enjoy transcendentaì pastimes."

The idea of wicked-hearted men that the gopis acted immorally in their relationship with Lord Krsna is refuted by this verse, by the word paramatmani (the Supreme Personality of Godhead) in Srimad-Bhagavatam 10.47.59, and also by these words of Srimad-Bhagavatam (10.47.61)

arya-patham ca hitva .

The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, andf they have forsaken the path of chastity to take shelter of tyhe lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

Not is not the right time to refute the mistaken idea that the gopis acted immorally Later in this book we wilì proove that the gopis acted rightly In Srimad-Bhagavatam 10.47.5¸

and 51 the words kvemah striyo vana-carih mean what is the status of the women who enjoyed pastimes in Vrndavana forest and took shelter of Lored Krsna? In these verse the words kva vyabhicara-dustah bhava-bhiyo vayam mean and what is the status of us, sages who have not attained exalted spirituaì love and who are not attached to Lord Krsna, are afraid of materiaì existence? The meaning here is The difference bewteen us and the gopis is very great. Here the question may be asked Why does such a great difference exist? The answer is given here in the words esa paramatmani rudha-bhavah", which mean In the gopis is seen great ecstatic love (maha-bhava) for the Supreme Personality of Godhead, who is worshiped by everyone and who is the abode of alì desires That same ecstatic love is not seen in us. If this is so, then the following question may be asked If you do not directly see Lord Krsna's glorious qualities, qualities that made the gopis falì in love with Him, then hot wilì you attain that ecstatic love even if you yearn to attain it: This quesyion is answered in this verse in the passage beginning with the word nanu (the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) Here the word avidusah means the Lord Hismelf makes this love spontaneously manifest within me. That is the example given here Uddhava declares in Srimad-Bhagavatam (10.47.27):

virahena maha-bhaga mahan me 'nugrahah krtah

You have rightfully claimed the privilege of unalloyed love for the transcendentaì Lord, O most glorious gopis Indeed, by exhibiting your love for Krsna in separation from Him, you have shown me great mercy7"

Srimad-Bhagavatam 10.47.51 may also be interpreted in a different way, in a way that sternly rebukes ladies who, although very faithfuì to their husbands, are averse to the rasas of devotionaì service In the first interpretation of this verse the words kvemah striah referred to the gopis, who enjoy pastimes in Vrndavana forest The second interpretation of this verse is based on the asumption that an a was originally present before the word vana-carih and then elided by sandhi Thus the word was originally avana- carih", which would mean women who are not like the gopis" Such materialistic women are described in these words of Srimad-Bhagavatam (5.18.19)

striyo vratais tva .

My dear Lord, You are certainly the fully independent master of alì the senses Therefore alì women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion They do not knot that such a husband cannot actually give protection to them or their children Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are alì subordinate to You."

These words were spoken by Srimati Laksmi-=devi in the midst of Srimad-Bhagavatam's description of Kutmala-varsa In Srimad-Bhagavatam 10.47.5[1] the words imah striyo vyabhicara-dustah krsne kva paramatmani may then be interpreted to mean What is the status of women who are averse to Krsna, the Supreme Personality of Godhead? The meaning then would be There is a great difference between such women and the gopis. Then the word rudha-bhavah may be interpreted to mean Not even the smallest fragment of the exalted spirituaì love that is the crest jeweì of alì goals of life is not seen in such women" That exalted spirituaì love is present only in the devotees, who are filled with love for the Lord Only the devotees love the Lord This is confirmed by the passage beginning with the word nanu (Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) What more may bhe said: The next verse of Srimad-Bhagavatam (10.47.60) declares

nayam sriyo 'nga u nitanta-rateh prasadah svar-yositam nalina-gandha-rucam kuto 'nyah rasotasave 'sya bhuja-danda-grhita-kantha- labdhasisam ya udagad vraja-sundarinam

When Lord Sri Krsna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord This transcendentaì favor was never bestowed upon the goddess of fortune or other consorts in the spirituaì world Indeed, never was such a thing even imagined by the most beautifuì girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower Ansd what to speak of worldly women who are very beautifuì according to materiaì estimation?"

In this verse the word ange means on the gracefuì form of the master of Vaikuntha", sriyah means of the Lord's dearmost beloved", nitanta- rateh means of the love a girì feels for hewr beloved", prasadah means happiness, and nayam means is not" The verse then continued svar-yositam nalina-gandha-rucam", which means If even the goddess of fortune cannot attain that happiness, then the women of Svarghaloka, whose limbs are like golden lotus flowers, and who do not even reside in Vaikuntha certainly cannot attain it. Then the words kuto 'nyah mean Other woemen, who are far away from them certainly cannot attain it. That is the meaning Then one may ask Are there any women who care not bereft of this happiness: The answer is given in this verse in the passage beginning with the word rasa (When Lord Sri Krsna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord.) Here the word asya means of the form of Lord Krsna, the prince of Vraja" That Goddess Laksmi yearns to attain the touch of Lord Krsna is also confirmed by these words of Srimad-Bhagavatam (10.16.36)

yad-vanchaya srir lalanacarat tapah .

O Lord, we do not knot hot the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet For this end, the goddess of fortune performed austerities for centuries, giving up alì other desires and taking austere vows."

Goddess Laksmi did not only yearn to attain the love the gopis felt in separation from Lord Krsna, she also yearned to attain the love they felt when they directlyenjoyed pastimes with Him What persons like myself say to describe that love: In Srimad-Bhagavatam 10.47.6° the words rasotasave 'sya bhuja-danda-grhita-kantha-labdhasisam ya udagad mean When, in the rasa dance, Lord Krsna embraced the gopis necks, the gopis felt alì their desires were fulfilled" This means the desire the gopis had long kept hidden in their hearts was not openly attained That Goddess Laksmi yearned to attain the gopis good fortune is also confirmed by theese words of Srimad-Bhagavatam (10.15.8)

api yat-sprha srih

You have embraced the young cowherd women between Your two arms-a favor hankered after by the goddess of fortune herself."

In Srimad-Bhagavatam 10.47.6° the word vraja- sundarinam (of the beautifuì girls of Vraja) shows that the gopis are the most beautifuì of alì girls" That the devotees attain alì exalted qualities is confirmed by these words of Srimad-Bhagavatam (5.18.12)

.fn 2 yasyasti bhaktir bhagavaty akincana .

.fn 1 Alì the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva"

Spirituaì love where the devotee loves the Lord as a beloved is the crest jeweì of alì kinds of spirituaì love Here two levels of that love, as manifested by Goddess Laksmi and by the gopis, are revealed That this kind of spirituaì love for the Lord is the most exalted is not refuted by the following words spoken by the Lord to Uddhava in Srimad-Bhagavatam (11.14.15)

na ca sankarsano na srih

My dear Uddhava, neither Lord Brahma, Lord Siva, Lord Sankarsana, teh goddess of fortune, nor indeed My own self are as dear to MKe as you are."

These words are only intended to praise devotionaì service and the devotees in a generaì way They do not mean that Uddhava is in a position superior to Goddess Laksmi and the other devotees who consider the Lord their beloved Because the gopis love Lord Krsna, the originaì form of the Supreme Personality of Godhead, their position is most exalted.

Prīti · Sanskrit §122–123 · English §105

[१२२]

अनेन क्वचित् भक्त-सुहृत्त्व-वैपरीत्याभासोऽपि व्याख्यातः । किं च भक्ता द्वि-विधाः दूरस्थाः परिकराश् च । तत्र दूरस्थ-भक्तार्थं क्वचिद् भक्त-सुहृत्त्व-लक्षणेन परम-प्रबलेन गुणेन ब्रह्मण्यत्वाद्य्-आवरणम् अपि प्रायो दृश्यते श्रीमद्-अम्बरीष-चरितादौ । पर्करार्थं तु न दृश्यते श्री-जय-विजय-शापादौ । स्कान्द-द्वारका-माहात्म्य-गत- दुर्वाससो दुर्वृत्त-विशेषे च उभयम् अपि तत्र तत्र सुहृत्त्वस्यैव चिह्नम् । तथैव हि पूर्वत्रात्मीयत्वम् उत्तरत्र चात्मैकत्वं प्रसिध्यति । तथोक्तं अहं भक्त-पराधीनः [भ्प् ९.४.६३] इत्य् आदिना । तद् धि ह्य् आत्म-कृतं मन्ये यत् स्व-पुम्भिर् असत्-कृता [भ्प् ३.१६.४] इत्य् आदिना च ।

तद् एवं भक्त-महत्त्व-मात्रस्य तादृशत्वे स्थिते प्रेमार्द्रत्वं तद्- वश्यत्वं च सुतराम् एव सर्वाच्छादकम् । तच् च प्रेम्णः स्वरूप-निरूपणे दर्शितम् । अतएव सर्वोद्दीपन-गुण-मुख्यत्वेन तत्र तत्र स-चमत्कारम् अनुस्मृतम् । तत्रोद्धास्वराख्येनानुभावेन व्यञ्जितं तस्य प्रेमार्द्रत्वं, यथा --

भगवान् अथ विश्वात्मा पृथुनोपहृतार्हणः । समुज्जिहानया भक्त्या गृहीत-चरणाम्बुजः ॥

प्रस्थानाभिमुखो ऽप्य् एनम् अनुग्रह-विलम्बितः । पश्यन् पद्म-पलाशाक्षो न प्रतस्थे सुहृत् सताम् ॥ [भ्प् ४.२०.१९-२०]

स आदिराजो रचिताञ्जलिर् हरिं विलोकितुं नाशकद् अश्रु-लोचनः इत्य् आदि । स्पष्टम् ।

॥ ४.२० ॥ श्री-शुकः ॥ १२२ ॥

[१२३] अथ सात्त्विकेनापि व्यञ्जितं यथा । तत्र भक्त्य्-आर्द्रत्वम् आह -

यस्मिन् भगवतो नेत्रान् न्यपतन्न् अश्रु-बिन्दवः । कृपया सम्परीतस्य प्रपन्ने ऽर्पितया भृशम् ॥

तद् वै बिन्दुसरो नाम [भ्प् ३.२१.३८-३९] इत्य् आदि ।

भगवतः श्री-शुबलाख्यस्य । प्रपन्ने भक्ते श्री-कर्दमाख्ये ॥

॥ ३.१२ ॥ श्री-मैत्रेयः ॥१२३॥

[122]

anena kvacit bhakta-suhṛttva-vaiparītyābhāso'pi vyākhyātaḥ | kiṃ ca bhaktā dvi-vidhāḥ dūrasthāḥ parikarāś ca | tatra dūrastha-bhaktārthaṃ kvacid bhakta-suhṛttva-lakṣaṇena parama-prabalena guṇena brahmaṇyatvādy- āvaraṇam api prāyo dṛśyate śrīmad-ambarīṣa-caritādau | parkarārthaṃ tu na dṛśyate śrī-jaya-vijaya-śāpādau | skānda-dvārakā-māhātmya-gata- durvāsaso durvṛtta-viśeṣe ca ubhayam api tatra tatra suhṛttvasyaiva cihnam | tathaiva hi pūrvatrātmīyatvam uttaratra cātmaikatvaṃ prasidhyati | tathoktaṃ ahaṃ bhakta-parādhīnaḥ [BhP 9.4.63] ity ādinā | tad dhi hy ātma-kṛtaṃ manye yat sva-pumbhir asat-kṛtā [BhP 3.16.4] ity ādinā ca |

tad evaṃ bhakta-mahattva-mātrasya tādṛśatve sthite premārdratvaṃ tad- vaśyatvaṃ ca sutarām eva sarvācchādakam | tac ca premṇaḥ svarūpa-nirūpaṇe darśitam | ataeva sarvoddīpana-guṇa-mukhyatvena tatra tatra sa-camatkāram anusmṛtam | tatrodbhāsvarākhyenānubhāvena vyañjitaṃ tasya premārdratvaṃ, yathā --

bhagavān atha viśvātmā pṛthunopahṛtārhaṇaḥ | samujjihānayā bhaktyā gṛhīta-caraṇāmbujaḥ ||

prasthānābhimukho 'py enam anugraha-vilambitaḥ | paśyan padma-palāśākṣo na pratasthe suhṛt satām || [BhP 4.20.19-20]

sa ādirājo racitāñjalir hariṃ vilokituṃ nāśakad aśru-locanaḥ ity ādi | spaṣṭam |

|| 4.20 || śrī-śukaḥ || 122 ||

[123] atha sāttvikenāpi vyañjitaṃ yathā | tatra bhakty-ārdratvam āha -

yasmin bhagavato netrān nyapatann aśru-bindavaḥ | kṛpayā samparītasya prapanne 'rpitayā bhṛśam ||

tad vai bindusaro nāma [BhP 3.21.38-39] ity ādi |

bhagavataḥ śrī-śubalākhyasya | prapanne bhakte śrī-kardamākhye ||

|| 3.12 || śrī-maitreyaḥ ||123||

English witness · section(s) 105

Anuccheda 105

Uddhava thinks For me to aspire to become like the gopis is like a dwarf yearning to catch the moon Therefore my only prayer is this (Srimad-Bhagavatam 10.47.61)

asam aho carana-renu-jusam aham syam vrndavane kim api gulma-latausadhinam ya dustyajam sva-janam arya-patham ca hitva bhejur mukunda-padavim srutibhir vimrgyam

The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of tyhe lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

In this verse Uddhava says It is not possible for me to attain even a slight touch of the effulgent glory of the gopis great love for Lord Krsna Therefore my desire wilì be to tak another, a different birth in this world If in that birth I stilì cannot directly attain the touch of the gopis feet, for what shalì I pray: I wilì pray Let me take birth (syam) even among the undesireable speciies of life, among the bushes, creepers, or herbs (kim api gulma-latausadhinam), for then I wilì have the´ good fortune of attaining the touch of the dust of the gopis feet (asam carana-renu). Here the word aho (Oh!) shows that Uddhava's heart is agitated with this desire Here the question may be asked What is the nature of these gopis? The answer is given Impelled by passionate love, they have forsaken the path of chastity and rejected the moraì codes taught by the Vedas and ordinary sociaì custon (ya dustyajam sva-janam arya-patham ca hitva) They follot the blissfuì path of love for Lord Krsna, a path alì the Sruti-sastras have concluded is the crest jeweì of alì goals of life (bhejur mukunda-padavim srutibhir vimrgyam). The conclusion, then, of this verse is Let us also reject the path of conventionaì religion (arya-patham) and follot the footsteps of the gopis."

PRĪTI-SANDARBHA

6.11

Sections 124–134

10 bilingual sequence blocks

Prīti · Sanskrit §124 · English §106

[१२४]

वात्सल्यार्द्रत्वम् आह-

कृष्ण-रामौ परिष्वज्य पितराव् अभिवाद्य च । न किञ्चनोचतुः प्रेम्णा साश्रु-कण्ठौ कुरूद्वह ॥ [भ्प् १०.८२.३३]

पितरौ कुरुक्षेत्र-मिलितौ श्री-यशोदानन्दाख्यौ माता-पितरौ ।

॥ १०.८२ ॥ श्री-शुकः ॥ १२४ ॥

(पगे ७८)

[124]

vātsalyārdratvam āha-

kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca | na kiñcanocatuḥ premṇā sāśru-kaṇṭhau kurūdvaha || [BhP 10.82.33]

pitarau kurukṣetra-militau śrī-yaśodānandākhyau mātā-pitarau |

|| 10.82 || śrī-śukaḥ || 124 ||

(page 78)

English witness · section(s) 106

Anuccheda 106

Goddess Laksmi and others find the path of directly enjoying blissfuì pastimes with Lord Krsna is very difficult to attain This is revealed in the following words of Srimad-Bhagavatam (10.47.62)

ya vai sritarcitam ajadibhir apta-kamair yogesvarair api sadatmani rasa-gosthyam krsnasya tad bhagavatah caranaravindam nyastam stanesu vijahuh parirabhya tapam

The goddess of fortune herself, along with Lord Brahma and alì the other demigods, who are masters of yogic perfection, can worship the lotus feet of Krsna only within her mind But during the rasa dance Lord Krsna placed His feet upon these gopis breasts, and by embracing those feet the gopis gave up alì distress."

This verse means In the assembly of the rasa- dance (rasa-gosthyam) embracing (parirabhya) the indescribably sweet lotus feet (padaravindam) of Lord Krsna (zri-krsnasya), the Supreme Personality of Godhead (bhagavatah), who manifests alì opulences, of which sweetness is the best, the gopis became free (jahuh) of the great anxiety they felt from not being able to associate with Lord Krsna directly Srila Sukadeva Gosvami and other sages expert in the yoga of devotionaì service (yogesvaraih) worship in their hearts (atmani) the lotus feet of Lord Krsna.

It is said in Srimad-Bhagavatam (10.16.36)

yad-vanchaya srir lalanacarat tapah

O Lord, we do not knot hot the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet For this end, the goddess of fortune performed austerities for centuries, giving up alì other desires and taking austere vows."

In these words it is seen that even Goddess Laksmi has to worship Lord Krsna opnly within her mind This she always did (sad.a) from beginningless time She was never able to approach Lord Krsna directly That truth is confirmed by the Sruti-sastras and other scriptures.

Prīti · Sanskrit §125 · English §107

[१२५]

मैत्र्यार्द्रत्वम् आह-

तं विलोक्याच्युतो दूरात् प्रिया-पर्यङ्कम् आस्थितः । सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन् मुदा ॥

सख्युः प्रियस्य विप्रर्षेर् अङ्ग-सङ्गाति-निर्वृतः । प्रीतो व्यमुञ्चद् अब्-बिन्दून् नेत्राभ्यां पुष्करेक्षणः ॥ [भ्प् १०.८०.१८-१९]

तं श्रीदाम-विप्रम् ॥

॥ १०.८० ॥ श्री-शुकः ॥ १२५ ॥

[125]

maitryārdratvam āha-

taṃ vilokyācyuto dūrāt priyā-paryaṅkam āsthitaḥ | sahasotthāya cābhyetya dorbhyāṃ paryagrahīn mudā ||

sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ | prīto vyamuñcad ab-bindūn netrābhyāṃ puṣkarekṣaṇaḥ || [BhP 10.80.18-19]

taṃ śrīdāma-vipram ||

|| 10.80 || śrī-śukaḥ || 125 ||

English witness · section(s) 107

Anuccheda 107

Humbled by seeing the gopis glorious status, and feeling himself very unqualified, Uddhava offers respectfuì obeisances to the dust of the gopis feet He says in Srimad-Bhagavatam (10.47.63)

vande nanda-vraja-strinam pada-renum abhiksnasah yasam hari-kathodgitam punati bhuvana-trayam

I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village When these gopis loudly chant the glories of Sri Krsna, the vibration purifies the three worlds."

In this verse Uddhava says I offer my respectfuì obeisances (vande) to the dust of the gopis feet (pada- renum). Then in the second part of the verse he describes thr gopis Uddhava's meaning here is The good fortune we have attained today is very wonderful. Lord Krsna Himself describes the glories of His devotees in these words of Padma Purana, Karttika-mahatmya

ete hi yadavah sarve mad-gana eva bhavini sarvada mat-priya devi mat-tulya-guna-salinah

O glorious goddess, alì the Yadavas are always very dear to Me They have virtues like My own."

The Yadavas, who are very dear to Lord Krsna, the Supreme Personality of Godhead, is confirmed by these words of Srimad- Bhagavatam (10.90.46)

sayyasanatanalapa .

The Vrsnis were so absorbed in Krsna consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing, and so on."

Devotees whose relationship is with other forms of the Lord, forms other than the form of Lord Krsna, are not as glorious as the Yadavas That amongst the Yadavas and other devotees Uddhava is very glorious is confirmed by these words spoken by Lord Krsna Himself in Srimad-Bhagavatam (11.16.29)

tvam tu bhagavatesö aham

O Uddhava, amongst the devotees you are my representative."

Lord Krsna also says in Srimad-Bhagavatam (11.11.49)

tvam me bhrtyah suhrt sakha

O Uddhava, you are My friend, servant, and welì- wisher."

Lord Krsna also says in Srimad-Bhagavatam (3.4.31)

noddhavo 'nö api man-nyunah

Udsdhava is not inferior to Me in any way."

Lord Krsna also says in Srimad-Bhagavatam (11.14.15)

na ca sankarsano na srir naivatma ca yatha bhavan

My dear Uddhava, neither Lord Brahma, Lord Siva, Lord Sankarsana, the goddess of fortune, nor indeed My own self are as dear to Me as you."

In these and many other statements Lord Krsna affirms that Uddhava is exalted amongst the devotees Still, Uddhava is very humble when he speaks about the gopis He is not humble in the same way about the Lord's queens in Dvaraka The queens glory compares to the gopis glory in the same way the eye of a person blind from birth compares to the glory of the fulì moon.

Prīti · Sanskrit §126 · English §108

[१२६]

कान्ताभावार्द्रत्वम् आह-

तासाम् अतिविहारेण श्रान्तानां वदनानि सः । प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना ॥ [भ्प् १०.३३.२१]

तासां श्री-गोपीनाम् । प्रेम्णा करुणः साश्रु-णेत्र इत्य् अर्थः । सात्त्विकान्तरं चोक्तं वैष्णवे -

गोपी-कपोल-संश्लेषम् अभिपत्य हरेर् भुजौ । पुलकोद्गम-शस्याय स्वेदाम्बु-घनतां गतौ ॥ [विप् ५.१३.५५]

॥ १०.३३ ॥ श्री-शुकः ॥ १२६ ॥

[126]

kāntābhāvārdratvam āha-

tāsām ativihāreṇa śrāntānāṃ vadanāni saḥ | prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā || [BhP 10.33.21]

tāsāṃ śrī-gopīnām | premṇā karuṇaḥ sāśru-ṇetra ity arthaḥ | sāttvikāntaraṃ coktaṃ vaiṣṇave -

gopī-kapola-saṃśleṣam abhipatya harer bhujau | pulakodgama-śasyāya

svedāmbu-ghanatāṃ gatau || [ViP 5.13.55]

|| 10.33 || śrī-śukaḥ || 126 ||

English witness · section(s) 108

Anuccheda 108

That Sri Radha‘ is more glorious than the 16,00° queens of Lord Krsna, the king of the Yadus, is confirmed by the queens themselves, who say in Srimad-Bhagavatam (10.83.4±-43)

na vayam sadhvi samrajyam svarajyam bhaujyam apy uta vairajyam paramesthyam ca anantyam va hareh padam

kamayamaha etasya srimat-pada-rajah sriyah kuca-kunkuma-gandhadhyam murdhna vodhum gada-bhrtah

O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahma, immortality, or even attainment of the kingdom of God We simply desire to carry on our heads the glorious dust of Lord Krsna's feet, enriched by the freagrance of kunkuma from His consort's bosom.

vraja-striyo yad vanchanti pulindyas trna-virudhah gavas carayato gopah pada-sparsam mahatmanah

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desirethe touch of the dust He leaves on the plants and grass as He tends His cows."

This verse means O saintly lady, we do not desire dominion over the earth, or any other materiaì benefit. Here the word samrajyam means a kingdom on the earth", svarajyam means the kingdom of Indra", bhojyam means the pleasures available in these two kingdoms", vairajyam means mystic powers", and paramesthyam means the kingdom of Lord Brahma" Anantyam here means the limitless happiness one attains by realizing the Supreme Personality of Godhead" This limitless happiness is described in the Taittiriya Upanisad (2.8.²-9), where the different levels of human happiness, each leveì of happiness a hundred times greater than the one belot is described The highest of these levels of happiness is found in realizing the Supreme Personality of Godhead In Taittiriya Upanisad (2.8.9) that limitless happiness is described That is the meaning here What more may be said: The queens say We do not desire (na kamayamahe) to stay near Lord Hari (sri-hareh padam). Someone may ask Then what do you desire to attain? To this question the queens

answer We desire to carry (vodhum) on our heads (murdhna) the dust of the glorious feet (srimat-pada-rajah) of our master, alì-knowing Lord Krsna (gada-bhrtah) Fuerther, we desire to attain the great treasure present in that dust, the treasure that is the fragrance of kunkuma from the goddess of fortune's breast (sriyah kuca- kunkuma-gandhadhyam). Here someone may protest O queens, first you say you do not desire to attain Lord Hari's feet, and then you say you want to hold the dust of His feet on your heads, dust rich with the fragrance of kunkuma from the goddess of fortune's breast Why do you contradict your own words: If Rukmini, the goddess of fortune, desires, then you wilì certainly attain your desire Then you wilì indeed attain the dust of the Lord's feet, dust rich with kunkuma from the most exalted goddess of fortune's breast But first please clearly telì us what it is that you desire." The answer to this protest is found in Srimad-Bhagavatam 10.83.43, where the feet of Lord Krsna (not Lord Narayana) are specifically described The dust of Lord Krsna's feet are also described in these words of Srimad-Bhagavatam (10.21.17)

purnah pulindya urugaya .

The aborigine women of the Vrndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder Endowed with the color of Krsna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up alì their anxiety."

In these quotes it is seen that the gopis of Vraja yearned to attain (yad vanchanti) the dust of Lord Krsna's feet The present tense is used here (vanchanti) on the assumption that even today the gopis are not truly separated from Lord Krsna By mentioning the aborigine girls, the queens hint (in Srimad- Bhagavatam 10.83.43) that they themselves should also be qualified to attain the dust of Lord Krsna's feet Here the words trna-virudhah mean the durva grass and other plants" The fragranced of the kunkuma from the goddess of foretune's breast is never absent from Lord Krsna's feet That is the idea here Here the word gavah means cows", carayatah means herding", The cowherd boys (gopah) are only briefly mentioned here Although many cowherd boys, such as the priya-sakhas and narma-sakhas, are very close friends of Lord Krsna, because they are males an elaborate description of them here in the midts of a discusion of the gopis is not appropriate Even famous Goddess Laksmi cannot attain Lored Krsna's feet, although she aspires to Thismis confirmed in the Naga-patnis prayers in Srimad-Bhagavatam 10.16.3¶ and also in the words of Uddhava in Srimad-Bhagavatam 10.47.62 Not even the famous Goddess Rukmini can attain the same kind of association with Lord Krsna, for her association with Him is in a different time and place Therefore Rukmini cannot hope to associate with Lord Krsna as the gopis of Vraja do The superior status of the gopis is confirmed in Srimad- Bhagavatam 10.47.60 Of Queen Rukmini it is said the Matsya Purana:

rukmini dvaravatyam tu radha vrndavane vane

She who is Rukmini in Dvaraka is also Radha‘ in Vrndavana Forest."

Vedanta-sutra (1.1.3°) and the Ahangrahopasana-sastras declare that the demigod Indra and Goddess Durga are in one sense not different from the Supreme Personality of Godhead In the same way, in one sense Sri Radha‘ is not different from Goddess Laksmi The difference is that Sri Radha‘ is the originaì and complete form of Goddess Laksmi This is confirmeed ion the following words of the Brhad-Gautamiya Tantra:

devi krsnamayi prokta radhika .

The transcendentaì goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna She is the centraì figure for alì the goddesses of fortune She possesses alì the attractiveness to attract the alì-attractive Supreme Personality of Godhead She is the primevaì internaì potency of the Lord."

In the Bahv-rk-parisista it is said of Sri Radha:

radhaya madhavo devo madhavenaiva radhika

Lored Krsna always stays with Sri Radha Sri Radha‘ always stays with Lord Krsna."

When she appears as Sri Radha, the goddess of fortune is most glorious That is confirmed by these words It is also confirmed by the followiong words of Srimad-Bhagavatam (10.30.28), which refer to Sri Radha

anayaradhito nunam bhagavan .

Certainly this particular gopi has perfectly worshiped the all-powerfuì Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

The following words of Srimad-Bhagavatam (10.30.11) also refer to Sri Radha

apy ena-patny upagatah .

O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes: Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."

In Srimad-Bhagavatam 10.83.4±-4[3] the Dvaraka queens say As the gopis yearn to touch Lord Krsna's feet, so do we. They pray May the fragrance of the ecstatic love the gopis feeì be manifest in us. The Dvaraka queens do not desire only to attain the dust of Lord Krsna's

feet They desire to touch His feet also Thus the words vayam kamayamahe may refer to the desire expressed in Srimad- Bhagavatam 10.83.4² or the desire expressed in Srimad-Bhagavatam 10.83.43 Thus the Dvaraka queens' request may be either We desire to touch Lord Krsna's feet. or We desire to touch the dust of Lord Krsna's feet. Either way, the same result is attained Therefore these two requests are not truly different In Srimad-Bhagavatam 10.83.4² the word etasya refers to Lord Krsna What is Lord Krsna's nature: In Srimad-Bhagavatam 10.83.4³ it is said that Lord Krsna is mahatmanah" In that word maha means He who is naturally the greatest of all", and atmanah means He whose nature is filled with handsomeness and alì other virtues" Lord Krsna's handsomeness and virtues are seen in these words spoken by Srila Sukadeva Gosvami of Srimad-Bhagavatam (10.33.6)

tatratisusubhe tabhir bhagavan .

In the midst of the dancing gopis, Lord Krsna appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."

The Srimad-Bhagavatam verses 10.83.4±-4³ quoted in the beginning of this anucheda were spoken by the Dvaraka queens to Draupadi.

Prīti · Sanskrit §127 · English §109

[१२७]

अथ प्रेम-वश्यत्वं, यथा तत्र श्री-भक्ति-वश्यत्वम् आह गद्येन-- यस्य भगवान् स्वयम् अखिल-जगद्-गुरुर् नारायणो द्वारि गदा-पाणिर् अवतिष्ठते निज-जनानुकम्पित-हृदयः [भ्प् ५.२४.२७] इति । यस्य श्री-बलेः ।

॥ ५.२४ ॥ श्री-शुकः ॥ १२७ ॥

[127]

atha prema-vaśyatvaṃ, yathā tatra śrī-bhakti-vaśyatvam āha gadyena-- yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayaḥ [BhP 5.24.27] iti | yasya śrī-baleḥ |

|| 5.24 || śrī-śukaḥ || 127 ||

English witness · section(s) 109

Anuccheda 109

Sri Radha‘-devi is described in these words of the Adi Purana:

trailokye prthivi dhanya tatra vrndavanam punah tatrapi gopikah partha tatra radhabhidha mama

O Partha, the earth planet is the most fortunate place in the three worlds, for Vrndavana forest, the gopis, and My beloved who bears the name Radha‘ alì stay there."

Sri Radha‘-devi is AGAIN described in these words of the Padma Purana, Karttika-mahatmya:

yatha radha priya visnos tasyah kundam priyam tatha sarva-gopisu saivaika visnor atyanta-vallabha

Just as Srimati Radharani is dear to the Supreme Lord Krsna (Visnu), so Her bathing place (Radha‘- kunda) is equally dear to Krsna Among alì the gopis, She alone stands supreme as the Lord's most beloved."

Sri Radha's love is the greatest This is confirmed in the following words of the Agni Purana, Vasana-bhasya:

gopyah papracchur usasi krsnanucaram uddhavam hari-lila-viharams ca tatraikam radhikam vina radha tad-bhava-samlina vasanaya viramita

At dawn the gopis asked Krsna's servant Uddhava to describe hot Krsna was enjoying pastimes without Sri Radha At that moment, overcome with love and yearning to be with Krsna, Sri Radha‘ fainted."

Here the words vasanaya viramita indicate that Sri Radha‘ was in the ninth state of consciousness In other words, She was completely overcome She had no power to continue That Sri Radha‘ is the best of the gopis is seen in the following words describing the rasa-dance pastime in Srimad-Bhagavatam (10.30.27)

kasyah padani .

Here we see the footprints of some gopi who must have been walking along with the son of Nanda Maharaja He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."

These words describe Sri Radha's supreme good fortune Sri Radha's name is indirectly uttered in these words of Srimad- Bhagavatam (10.30.28)

anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito yam anayad rahah

Certainly this particular gopi has perfectly worshiped (aradhita) the all-powerfuì Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

Here the words anaya bhagavan radhitah mean Sri Radha‘ brought the Supreme Personality of Godhead under Her control" The word nunam here is used in the sense of making a guess Within the word aradhitah (worshiped) in this verse the name Radha‘ is hidden The result of Radha's worshiping Krsna is given in the words beginning with yan na", the words that say He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place. Here the word govindah refers to Lord Krsna, the king of Gokula This verse was spoken by the vraja- gopis.

Prīti · Sanskrit §128–129 · English §110

[१२८]

वात्सल्य-वश्यत्वम् आह-

गोपीभिः स्तोभितो ऽनृत्यद् भगवान् बालवत् क्वचित् । उद्गायति क्वचिन् मुग्धस् तद्-वशो दारु-यन्त्रवत् ॥ [भ्प् १०.११.७] इत्य् आदि ।

स्पष्टम् ।

॥ १०.११ ॥ श्री-शुकः ॥ १२८ ॥

[१२९]

मैत्री-वश्यत्वम् आह-

सारथ्य-पारषद-सेवन-सख्य-दौत्य- वीरासनानुगमन-स्तवन-प्रणामान् । स्निग्धेषु पाण्डुषु जगत्-प्रणतिं च विष्णोर् भक्तिं करोति नृ-पतिश् चरणारविन्दे ॥ [भ्प् १.१६.१८]

स्निग्धेषु पाण्डुषु विष्णोर् यानि सारथ्यादीनि कर्माणि तानि शृण्वंस् तथा विष्णोर् जगत्-कर्तृकां प्रणतिं च शृण्वन् नृपतिः परीक्षिद् विष्णोश् चरणारविन्दे भक्तिं करोति । पारषदं पार्षदत्वं सभा-पतित्वम् । सेवनं चित्तानुवृत्तिः । वीरासनं रात्रौ खड्ग-हस्तस्य तिष्ठतो जागरणम् ।

॥ १.१६ ॥ श्री-सूतः ॥ १२९ ॥

[128]

vātsalya-vaśyatvam āha-

gopībhiḥ stobhito 'nṛtyad bhagavān bālavat kvacit | udgāyati kvacin mugdhas tad-vaśo dāru-yantravat || [BhP 10.11.7] ity ādi |

spaṣṭam |

|| *10.11* || *śrī-śukaḥ* || *128* ||

[129]

maitrī-vaśyatvam āha-

sārathya-pāraṣada-sevana-sakhya-dautya- vīrāsanānugamana-stavana-praṇāmān | snigdheṣu pāṇḍuṣu jagat-praṇatiṃ ca viṣṇor bhaktiṃ karoti nṛ-patiś caraṇāravinde || [BhP 1.16.18]

snigdheṣu pāṇḍuṣu viṣṇor yāni sārathyādīni karmāṇi tāni śṛṇvaṃs tathā viṣṇor jagat-kartṛkāṃ praṇatiṃ ca śṛṇvan nṛpatiḥ parīkṣid viṣṇoś caraṇāravinde bhaktiṃ karoti | pāraṣadaṃ pārṣadatvaṃ sabhā-patitvam | sevanaṃ cittānuvṛttiḥ | vīrāsanaṃ rātrau khaḍga-hastasya tiṣṭhato jāgaraṇam |

|| *1.16* || *śrī-sūtaḥ* || *129* ||

English witness · section(s) 110

Anuccheda 110

The different levels of gopis who love the Supreme Lord in the mood of sweetness, levels that culimate in the love felt by Sri Radha, who has no equaì or superior, wilì be described in this anuccheda Considering its causes and effects, scholars learned in ordinary materiaì poetry calì this kind of love sthayi-bhava (continuous ecstatic love) The causes of sthayi-bhava are vibhava, anubhava, and vyabhicari-bhava These bhavas are alì part of priti (ecstatic love) Sthayi-bhava is described in these words of the rasa-sastra:

viruddhair aviruddhair va bhavair vicchidyate na yah atma-bhavam nayaty anyan sa sthayi lavanakarah

Ecstatic love that is not diminished by favorable or unfavorable situations is called sthayi-bhava, which is love deep like an ocean."

Vibhava and the other parts of love wilì be discussed later in this book When sthayi-bhava and its causes are manifest in the context of ecstatic love for the Supreme Personality of Godhead (bhagavat-priti), then they are called bhagavat- pritimaya-rasa", or bhakti-rasa" (the mellows of devotionaì service) That the bhavas thus become the rasas is described in the following words of the rasa-sastra:

bhava evabhisampannah prayanti rasa-rupatam

The bhavas become the rasas."

Because they do not have the ingredients (samagri) of the true rasas, the poets who relish the materiaì rasas (prakrta- rasikas) do not desire to taste the rasas of devotionaì service (bhakti-rasa) Their sphere of tasting the rasas is limited to the materiaì demigods or other materiaì persons The samagris (igredients of the rasas are of three kinds 1 svarupa-yuogyata samagri, 2 parikara-yogyata samagri, and 3 purusa-yogyata samagri The svarupa-yuogyata samagris are the ingredients of sthayi-bhava, rati and other sentiemnts when they are manifest in the materiaì rasas These sentiments are based on the individuaì soul's desire to attain happiness for the Supreme Personality of Godhead, that love brings happiness much greater than the waves of happiness attained by realizing the impersonaì Brahman Persons in materiaì consciousness cannot understand those sentiments, which are called yogyata samagri Only spirituaì poets and philosophers can understand those spirituaì sentiments These sentiments are very beautifuì and wonderful The spirituaì sentiments felt by Sri Prahlada and the other great devotees are called purusa-yogyata samagri Materiaì poets and philosophers who are not qualified like the great devotees cannot understand these sentiments This is described in the following words of Sahitya-darpana (3.2):

punyavantah pamanvanti yogi-vad rasa-santatim

Only saintly devotees can understand the spirituaì rasas."

It is also said in Sahitya-darpana (3.8):

na jayate tad-asvado vina raty-adi-vasanam

Without rati (attraction) and the other sentiments, thr taste of the rasas is not manifest."

In the materiaì rasas one tastes the pleasure of one's own happiness This is described in the following words of Sahitya- darpana (3.2):

sattvodrekad akhanda-sva- prakasananda-cin-mayah vedyantara-sparsa-sunyo brahmasvada-sahodarah

When the mode of goodness becomes very strong, then limitless spirituaì bliss becomes manifest When one tastes the bliss of the Supreme, then even the touch of knowledge of anything else becomes absent Knowledge of the Supreme and unawareness of anything else are like two brothers.

lokottara-camatkara- pranah kaiscit pramatrbhih sakaravad abhinnatven- ayam asvadyate rasah

Some great souls knot the spoirituaì wonders beyond the reach of this world They taste the rasas of love for the Supreme Personality of Godhead, whose form is spiritual."

Pure spirituaì goodness (aprakrta-visuddha-sattva) enables one to taste the spriituaì rasas This is described in the following words of Srimad-Bhagavatam (4.3.23)

sattvam visuddham vasudeva-sabditam .

I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness Krsna consciousness is always pure consciousness (visuddha-sattva), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."

Spirituaì pure goodness has already been described in the Bhagavat-sandarbha That the taste of rasas of love for the Supreme Personality of Godhead is sweeter than the taste of realizing the impersonaì Brahman is confirmed in these words of Srimad-Bhagavatam (4.9.10)

ya nirvrttis tanu-bhrtam .

My Lord, the transcendentaì bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond thwe stage of brahmananda, wherein one thinks oneself merged in the impersonaì Brahman as one with the Supreme."

Tbis truth is also confirmed by the following words of Srimad-Bhagavatam (3.15.48)

natyantikam viganayanty api te prasadam .

Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing Such persons do not care even for the highest materiaì benediction, namely liberation, to say nothing of less important other benedictions like the materiaì happiness of the heavenly kingdom."

That the rasas of perceiving the Supreme Personality of Godhead are very wonderfuì is confirmed by these words of Srimad-Bhagavatam (3.2.12)

vismapanam svasya ca saubhagarddheh .

The Lord appeared in the mortaì world by His internaì potency, yogamaya He came in His eternaì form, which is just suitable for His pastimes These pastimes were wonderfuì for everyone, even for thos proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha Thus His (Sri Krsna's) transcendentaì body is the ornament of alì ornaments."

The great authors of the past, who knet everything about the spirituaì and materiaì rasas, have throughly explained ths topic of rasa Rasa was also described in a generaì way by the author of Sri Bhagavan-nama-kaumudi The five rasas were explicitly described by Srila Sridhara Svami in his commentary on Srimad- Bhagavatam (10.43.17) There he said the word strinam referred to srngara-rasa, gopanam referred to the sakha, priya-sakha, and narma-sakha friends of tht Lord, among whom Sridama and many others are prominent, pitroh referred to the kind devotees in vatsalya-rasa, yoginam referred to the jnani-bhaktas in santa=rasa, vrsninam referred to the devoteed Vrsnis, and nrnam referred ot the people in generaì who loved the Lord In this description alì the rasas, beginning with santa-rasa, are wonderfully described The rasas are also explained by Dharma-datta in these words of Sahitya-darpana (3.2):

rase saras camatkarah sarvatrapy anubhuyate tac-camatkara-saratve sarvatrapy adbhuto rasah tasmad adbhutam evaha krti narayano rasam

Wonder is present everywhere in the rasas The rasas are wonderfuì everywhere Therefore, saintly Narayuana dasa says the rasas are wonderful."

Srila Sridhara Svami does not shot honor to the rasas like raudra-rasa (anger) felt by the wrestlers and others, for the persons in these rasas act like enemies of the Lord The philosophers who knot the truths of the spirituaì rasas agree with this view Some philosopghers learned in the materiaì rasas especially honor sakhya-rasa and vatsalya-rasa Of this viet it is said:

sneha-sthayi-bhavah preyan

The ecstasy of sthayi-bhava is manifest in sakhya-rasa."

Srngara-rasa is described ion these words:

yad eva rocate mahyam tad eva kurute priya iti vetti na janati tat priyam yat karoti sa

Whatever pleases me, my beloved does I may be aware of her actions or not, but she always acts to please me."

Those words described the relationship of husband and wife The following words describe sakhya-rasa:

sphutam camatkaritataya vatsalam ca rasam viduh sthayi vatsalatasyeha putrady-alambanam matam

The sages knot that vatsala-rasa is wonderful In vatsala-rasa sthayi-bhava is manifest Vatsala-rasa is the love one feels for children and others in a like position."

The sage Sudeva and others acknowledge vatsala-rasa as one of the bhakti-rasas Furthermore, materiaì rati (attraction) and the materiaì rasas may bring pleasure in the beginning, but in the end they bring suffering This the Supreme Personality of Godhead Himself confirmed in these words of Srimad-Bhagavatam (11.19.41)

.sukham duhkha-sukhatyayah duhkham kama-sukhapeksa

Reaì happiness is to transcend materiaì happiness and unhappiness, and reaì misery is to be implicated in searching for seø pleasure."

The Supreme (ord describes true peace in these words of Srimad-Bhagavatam (11.19.36)

samo man-nisthata buddheh

True peace is attained when one faithfully rests his intelligence in Me."

In these weords the Supreme Lord criticizes materiaì pleasures, which bring horrible results Even the ordinary people of this world eventually come to hate materiaì pleasures Criticizing materiaì so-called pleasures and praising the rasas of love for the Supreme Personality of Godhead, Sri Narada explains in Srimad-Bhagavatam (1.5.10-11)

na yad-vacas citra-padam harer yaso jagat-pavitram pragrnita karhicit tad vayasam tirtham usanti manasa na yatra hamsa niramanty usik-ksayah

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a pilgrimage for crows Since the alì-perfect persons are inhabitants of the transcendentaì abode, they do not derive any pleasure there.

tad-vag-visargo janatagha-viplavo yasmin prati-slokam abaddhavaty api namany anantasya yaso 'nkitani yat srnvanti gayanti grnanti sadhavah

On the other hand, that literature which is fulì of descriptions of the transcendentaì glories of the name, fame, forms, pastimes, etc of the unlimited Supreme Lord is a different creation, fulì of transcendentaì words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization Such transcendentaì literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."

The materiaì rasas are also rejected by Queen rukmini, who says in Srimad-Bhagavatam (10.60.45)

tvak-smasru-roma-nakha-kesa-pinaddham antar
mamsasthi-rakta-krimi-vit-kapha-pitta-vatam jivac-chavam bhajati kanta-matir vimudha

ya te padabja-makarandam ajighrati stri

A woman who fails to relish the fragrancd of the honey of Your lotus feet becomes tortally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair, and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."

Therefore one should not place his faith in the materiaì rasas, for the materiaì rasas always lead to a situation filled with horrors The rasas of love for the Supreme Personality of Godhead, on the other hand, lead to liberation from the materiaì world If the materiaì reasas lead only to distress and the spirituaì rasas lead to liberation, why then do the foolish people not relish the spirituaì rasas: The answer is given in these words of Srimad-Bhagavatam (10.1.4)

nivrtta-tarsair upagiyamanat .

Glorification of the Supreme Personality of Godhead is performed in the parampara system That is, it is conveyed from spirituaì master ot disciple Such gloreification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation Descriptions of the Lord are the right medicine for the conditioned souì undergoing repeated birth and death Therefore, who wilì cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"

The sweetness of thet spirituaì rasas is described in these words of Srimad-Bhagavatam (10.21.19):

aspandanam gati-matam pulakas tarunam .

When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble in ecstasy These things are certainly very wonderful."

The spirituaì rasas of association with Lord Krsna brought the devotees back to life This is described in the following words of Srimad-Bhagavatam (10.17.15)

krsnam sametya labdheha asan suska naga api

Having regained their vitaì functions, Yasoda, Rohini, Nanda and alì the other cowherd women and men went up to Krsna O descendant of Kuru, even the dried-up trees came back to life."

The Purana Srimad-Bhagavatam teaches the rasas of loöe for the Supreme Personality of Godhead This is confirmed by the following words (Srimad-Bhagavatam 1.1.3)

nigama-kalpa-taroh .

O 4expert and thoughtfuì men, rlish Srimad- Bhagavatam, the mature fruit of the desire tree of Vedic literatures It emanated from the lips of Sri Sukadeva Gosvami Therefore this fruit has become even more tasteful, although its nectarean juice weas already relishable for all, including liberated souls."

This verse means O auspicious souls learned in the rasas of love for the Supreme Personality of Godhead, in your hearts please relish the Supreme Personality of Godhead, whioch is the sweet fruit of desire tree of the Vedas, a tree with many branches and suâ-branches that bear alì fruits, a tree that has come to this earth from the spirituaì world of Vaikuntha. Here the word aho ismnused to hint that Srimad-Bhagavatam enables one to attain what is otherwise unattainable The scripture Srimad-Bhagavatam is desdcriubeed here with the wOord rasa because it is sweet with the spirituaì rasas It is called Bhagavatam because it describes the rasas of love for Bhagavan (the Supreme Personality of Godhead) That Srimad- Bhagavatam is filled with the reasas of love for the Supreme Personality of Godhead is described in these words (Srimad- Bhagavatam 1.7.7)

yasyam vai sruyamanayam .

Simply by giving auraì reception to this Vedic literature (Srimad-Bhagavatam), the feeling for loving devotionaì service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."

The word rasa is used in relation to the Supreme Personality of Godhead in these words of Taittiriya Upanisad (2.7.1):

raso vai sah rasam hy evayam labdhvanandi-bhavati.

When one understands the Supreme Personality of Godhead, the reservoir of pleasure (rasa), Krsna, he actually becomes transcendentally blissful."

In Srimad-Bhagavatam 1.1.3 the word rasikah shows that the sages who attained perfection in ancient times as welì as the sages who attained perfection in recent tiomes knet the truth of the rasas The word galitam shows that the fruit here is perfectly ripe and sweet Here it is seen that because it has come from the tree of the scriptures, this fruit is very sweet and delicious Rasam here shows that this fruit has neither skin nor pit It has no defect in any way The words bhagavatam nigamasya here shot that Srimad- Bhagavatam is the best of alì the sacred fruits of the tree of the scriptures This is so because it teaches the highest goaì of life Even though the nectar of the Supreme Personality of Godhead is naturally very excellent, it is made even more excellent in Srimad-Bhagavatam This is shown here by the word suka" Although the fruit of Srimad-Bhagavatam is very wonderfuì

because it has fallen from the kalpa-vrksa tree of the scriptures, it is made even more sweet and nectarean because it is touched by ther mouth of Srila Sukadeva Gosvami When it touches Srila Sukadeva Gosvami's mouth, that fruit becoems sweeter When they come from the mouth of a great devotee, descroptions of the Supreme Personality of Godhead become sweeter Hot much more is this true when such descriptions come from the mouth of Srila Sukadeva Gosvami, the king of alì great devotees: By tasting ther nectar of Srimad-Bhagavatam one wilì never become satiated His desire to taste it wilì never become diminished Therefore, even after attaining liberation (alayam), one should drink (pibata) the nectar of Srimad- Bhagavatam That even liberated souls are attracted to Srimad- Bhagavatam is confirmed by Srila Sukadeva Gosvami in the following words (Srimad-Bhagavatam 2.1.9)

parinisthito 'pi .

O saintly king, I was perfectly situated in transcendence, yet I was stilì attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."

The sweetness of other things fades in the course of time The sweetness of Srimad-Bhagavatam is not like that It does not fade The reasas of love for the Supreme Personality of Godhead are of two kinds 1 prity-upayukta and 2 priti-parinama These are described in these words of Srimad-Bhagavatam (12.3.1´- 15)

katha imas te kathita mahiyasam vitatya lokesu yasah pareyusam
vijnana-vairagya-vivaksaya vibho vaco-vibhutir na tu paramarthyam

O mighty Pariksit, I have related to you the narrations of alì these great kings, who spread their fame throughout the world and then departed My reaì purpose was to teach transcendentaì knowledge and renunciation Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knwoledge.

yas tuttama-sloka-gunanuvadah sangiyate 'bhiksnam amangala-ghnah tam eva nityam
srnuyad abhiksnam krsne 'malam bhaktim abhipsamanah

The person who desires pure devotionaì service to Lord Krsna should hear the narrations of Lord Uttamasloka's glorious qualities, the constant chanting of which destoys everything inauspicious The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."

After describing the rasas in a generaì way, Srila Sukadeva Gosvami describes thme in more detaiì in the word amrta" Amrta here refers to the nectar of the Lord's pastimes, nectar described in these owrds of Srimad- Bhagavatam (12.13.11)

hari-lila-katha-vrata- mrtanandita-sat-suram

Srimad-Bhagavatam is fulì of nectarean accounts of Lord Krsna's pastimes, which guve ecstasy ot the saintly devotees and demigods."

That narrations of Lord's pastimes are sweet is confirmed by these words of Srimad-Bhagavatam (12.4.40)

lila-katha-rasa-nisevanam .

Narrations of lord Krsna's pastimes are sweet like nectar."

In the word sat-suram from Srimad-Bhagavatam 12.13.11, the word sat refers to the atmarama transcendentalists situated in Brahman realization, who are referred to by thet word satam in Srimad-Bhagavatam 10.12.11, and the word suram refers to the devotees who taste only the nectar of devotionaì service ot the Lord In Srimad-Bhagavatam 1.1.³ the word amrta-drava means the sweetest nectar of the Lord's pastimes" The following exp lanation may be given Although the nectar of love (pritimaya-rasa) for the Supreme Personality of Godhead is the sweetest of alì nectars (sreyah), various levels of that nectar be certainly be distinguished The taste of the nectar of the rasas, as described in the word pibata is of two kinds, the first of which is the rasas tasted by the Lord's personaì associates who personally participate in the Supreme Lord's pastimes This perception of the rasas is the best, because it is direct and confidentiaì (antaranga) The other perception of the rasas is tasted by alì others It is indirect and not confidentiaì (bahiranga) These two levels of the perception of the nectar of the rasas are both described here by the single word pibata" This nectar is like a river flowing from the mouth of Srila Sukadeva Gosvami That Srimad-Bhagavatam describes the sweetest nectar of love for the Supreme Personality of Godhead is confirmed by these words (Srimad-Bhagavatam 12.13.15):

sarva-vedanta-saram hi . .tad-rasamrta-trptasya .

Srimad-Bhagavatam is declared to be the essence of alì Vedanta philosophy One who has felt satisfaction from its nectarean mellot wilì never be attracted by any other literature."

In His commentary Srila Sridhara Svami defines the word bhavukah in this way:

168ý `Bhavukah here means `they who are expert at meditating on the nectar rasas'."

This meditation is described in these words of Srimad- Bhagavatam (1.5.19)

smaran mukundanghry-upaguhanam punar vidhatum icchen na rasa-graho janah

A person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."

Srimad-Bhagavatam 1.1.[3] quoted in this anuccheda was spoken by Srila Vedavyasa.

Prīti · Sanskrit §130 · English §111

[१३०]

कान्त-भाव-वश्यत्वम् आह-

न पारये ऽहं निरवद्य-संयुजां स्व-साधु-कृत्यं विबुधायुषापि वः । याम् आभजन् दुर्जर-गेह-शृङ्खलाः संवृश्च्य तद् वः प्रतियातु साधुना ॥ [भ्प् १०.३२.२२]

निरवद्या परम-शुद्ध-भाव-विशेष-मात्रेण प्रवृत्तत्वात् परम-शुद्धा संयुक्-संयोगे यासां तासां वः स्व-साधु-कृत्यं तद्-अनुरूप-मदीय- परम-सुखद-सेवां न पारये । न प्रत्युपकारेणानुकर्तुं शक्नोमीत्य् अर्थः । केनापि न पारये । विगतो बुधो गणना-विज्ञो यस्मात् तेन स्वभाव- नित्येनाप्य् आयुषेत्य् अर्थः । तासाम् अनुरागस्य साधिष्ठत्वं लोक- धर्मातिक्रान्तत्वाद् आह या इति । तस्माद् वः साधुना सौशील्येनैव तत् प्रतियातु प्रत्युपकृतं भवतु । अहं तु भवतीनां ऋणी एवेति भावः ।

॥ १०.३२ ॥ श्री-शुकः ॥ १३० ॥

[130]

kānta-bhāva-vaśyatvam āha-

na pāraye 'haṃ niravadya-saṃyujāṃ sva-sādhu-kṛtyaṃ vibudhāyuṣāpi vaḥ | yām ābhajan durjara-geha-śṛṅkhalāḥ saṃvṛścya tad vaḥ pratiyātu sādhunā || [BhP 10.32.22]

niravadyā parama-śuddha-bhāva-viśeṣa-mātreṇa pravṛttatvāt parama-śuddhā saṃyuk-saṃyoge yāsāṃ tāsāṃ vaḥ sva-sādhu-kṛtyaṃ tad-anurūpa-madīya-parama-sukhada-sevāṃ na pāraye | na pratyupakāreṇānukartuṃ śaknomīty arthaḥ | kenāpi na pāraye | vigato budho gaṇanā-vijño yasmāt tena svabhāva- nityenāpy āyuṣety arthaḥ | tāsām anurāgasya sādhiṣṭhatvaṃ loka- dharmātikrāntatvād āha yā iti | tasmād vaḥ sādhunā sauśīlyenaiva tat pratiyātu pratyupakṛtaṃ bhavatu | ahaṃ tu bhavatīnāṃ ṛṇī eveti bhāvaḥ |

|| 10.32 || śrī-śukaḥ || 130 ||

English witness · section(s) 111

Anuccheda 111

Thus joined with vibhava and its other components, the rasac of love for the Supreme Personality of Godhead is manifest They who are learned i n the materiaì rasas shown in dramas describe four kinds of characters First is the hero who is primarily served by the rasa He is the first character in the drama Then there is the person who because of being limited, or because of fear or some other impediment, becomes a follower or servant of the hero That person, the follower or servant, is the second kind of character Then there is a person who, an ordinary person among the people in generaì who, because he is unintelligent and needs to accept instructions and orders, becomes a follower or servant of the hero That follower or servant is the third kind of character Can the follower or servant who is the second character not be intelligent: If he is he becomes the fourth kind of character The devotees of the Lord taste the rasas of love for the Supreme Personality of Godhead In this way the rasas they taste are not materiaì in nature In this way the rasas of love present in the hearts of this hero and His servants and followers are eternal They are perfect and complete In this way it is demonstrated that the rasas of love for the Supreme Personality of Godhead are limitless and spirituaì in nature They are not like the materiaì rasas described in materiaì poems That is their nature For example, it is seen that Sri Prahlada, the vraja-gopis, and many other devotees were completely unaffected by fear, and Sri Vrtra, Sri Gajendra, Sri Bharata, and other devotees were completely unaffected by the actions of their previous births What more need be said: Sri Sukadeva Gosvami and other devotees were completely unaffected by the bliss of impersonaì Brahman realization In these ways it shoul;d be known that the love they felt for the Supreme Personality of Godhead was certainly spirituaì in nature It was not material Here the alambana (main cause of feeling the rasa of love) is the Supreme Lord's opulences, glories, and virtues, which have no equaì or superior The personaì assaociates of the Lord have spirituaì qualities like the Lord's This truth is proclaimed by the great dundubhi drums that are the Vedas, Puranas, and other scriptures The uddipanas (secondary causes of feeling the rasa of love) are the things in relation to the Lord These secondary causes of rasa are described in these words of Srimad-Bhagavatam (3.15.43)

tasyaravinda-nayanasya . .cakara tesam sanksobham aksara-jusam api citta-tanvoh

When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Supreme Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonaì Brahman understanding."

The Supreme Lord's handsomeness as a cause of rasa is seen in these words of Srimad-Bhagavatam (10.44.14)

gopyas tapah kim acaran .

What austerities must the gopis have performedi With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed That loveliness is the only abode of beauty, fame, and opulence It is self-perfect, ever fresh and extremely rare.

The causes of rasa are also seen in these words of Srimad- Bhagavatam (10.29.40)

ka stry anga . .yad go-dvija-druma-mrgah pulakany abibhran

Dear Krsna, what woman in alì the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute: Your beauty makes alì three worlds auspicious Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautifuì form."

Lord Krsna's flute-music as a cause of rasa is seen in these words of Srimad-Bhagavatam (10.35.1´-15)

vividha-gopa-caranesu vidagdhah .

.savanasas tad upadharya suresah sakra-sarva-paramesthi-purogah kavaya
anata-kandhara-cittah kasmalam yayur aniscita-tattvah

O pious mother Yasoda, your son, who is expert in alì the arts of herding cows, has invented many net styles of flute- playing When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bot down their heads and hearts."

Srimad-Bhagavatam (10.20.31)

Srimad-Bhagavatam (10.21.19)

ga gopakair anu-vanam nayator udara-

venu-svanaih kala-padais tanu-bhrtsu sakhyah

aspandanam gati-matam pulakas tarunam

niryoga-pasa-krta-laksanayor vicitram

My dear friends, as Krsna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows rear legs at the time of milking When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy These things are certainly very wonderful."

Srimad-Bhagavatam (10.90.26)

sruta-matro 'pi yah strinam prasahyakarsate manah uru-gayoru-gito va pasyantinam ca kim punah

The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of alì women who simply hear about Him What to speak, then, of those women who see Him directly?

Srimad-Bhagavatam (11.6.44) Srimad-Bhagavatam (6.5.22) Srimad-Bhagavatam (7.4.39) Srimad-Bhagavatam (7.4.41) Srimad-Bhagavatam (9.24.65): Srimad-Bhagavatam (10.44.14)

gopyas tapah kim acaran yad amusya rupam

lavanya-saram asamordhvam ananya-siddham

drgbhih pibanty anusavabhinavam durapam

ekanta-dhama yasasah sriya aisvarasya

What austerities must the gopis have performedi With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed." That lovliness is the only abode of beauty, fame, and opulence It is self-perfect, ever fresh and extremely rare.

Srimad-Bhagavatam (10.23.27)

prana-buddhi-manah-svatma-

darapatya-dhanadayah

yat-samparkat priya asams

tatah ko nö aparah priyah

It is only by contact with the self that one's vitaì breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear Therefore what object can pos sibly be more dear than one's own self?"

Srimad-Bhagavatam (10.13.36)

kim etad adbhutam iva

vasudeve'khilatmani

vrajasya satmanas tokesv

apurvam prema vardhate What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Krsna, the Supersoul of all living entities."

Srimad-Bhagavatam (10.23.22) Srimad-Bhagavatam (1.18.13)

Srimad-Bhagavatam (1.16.6)

athavasya padambhoja-

makaranda-liham satam

kim anyair asad-alapair

ayuso yad asad-vyayah

The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord What is the use of topics which simply waste one's valuable life?"

Srimad-Bhagavatam (1.8.41)

atha visvesa visvatman

visva-murte sva-kesu me

sneha-pasam imam chindhi

drdham pandusu vrsnisu

O Lord of the universe, souì of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pandavas and the Vrsnis."

Srimad-Bhagavatam (1.8.42)

tvayi me 'nanya-visaya

matir madhu-pate'sakrt

ratim udvahatad addha

gangevaugham udanvati

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constamtly drawn unto You without being diverted to anyone else."

Srimad-Bhagavatam (1.8.43)

sri-krsna krsna-sakha vrsny-rsabhavani- dhrug-

rajanya-vamsa-dahananapavarga-virya

govinda go-dvija-surarti haravatara

yogesvarakhila-guro bhagavan namas te

O Krsna, O friend of Arjuna, O chief amongst the descendants of Vrsni, You are the destroyer of those politicaì parties which are disturbing elements on this earth Your prowess never deteriorates You are the proprietor of the transcendentaì abode, and You descend to relieve the distresses of the cows, the brahmanas and the devotees You possess alì mystic powers, and You are the preceptor of the entire universe You are the almighty God, and I offer You my respectfuì obeisances."

Srimad-Bhagavatam (11.29.3[1]-40)

Srimad-Bhagavatam (1.8.45)

tam badham ity upamantrya

pravisya gajasahvayam

striyas“ca sva-puram yasyan

premna rajna nivaritah

Thus accepting the prayers of Srimati Kuntidevi, the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapura But upon preparing to leave, He was stopped by King Yudhisthim, who implored Him lovingly."

Srimad-Bhagavatam (10.85.5´-56)

apayayat stanam prita suta-sparsa-parisnutam mohita mayaya visnor yaya srstih pravartate

Lovingly she let her sons drink from her breast, which became wet with milk just by their touch She was entrabced by the same illusory energy of Lord Visnu that initiates the creation of the universe.

pitvamrtam payas tasyah pita-sesam gada-bhrtah narayananga-samsparsa-pratilabdhatma-darsanah

te namaskrtya govindam devakim pitaram balam misatam sarva-bhutanam yayur dhama divaukasam

By drinking her nectarean milk, the remnants of what Krsna Himself had previously drunk, the siø sons touched the transcendentaì body of Lord Narayana, and this contact awakened them to their originaì identities They bowed down to Govinda, Devaki, their father, and Balarama, and then, as everyone looked on, they left for the abode of the demigods.

Srimad-Bhagavatam (10.54.33) Srimad-Bhagavatam (11.13.40)

Srimad-Bhagavatam (1.16.2·-30)

satyam saucam daya ksantis

tyagah santosa arjavam

samo damas tapah samyam

titiksoparatih srutam

jnanam viraktir aisvaryam

sauryam tejo balam smrtih

svatantryam kausalam kantir

dhairyam mardavam eva ca

pragalbhyam prasrayah silam

saha ojo balam bhagah

gambhiryam sthairyam astikyam

kirtir mano'nahankrtih

ete canye ca bhagavan

nitya yatra maha-gunah

prarthya mahattvam icchadbhir

na viyanti sma karhicit

tenaham guna-patrena

sri-nivasena sampratam

socami rahitam lokam

papmana kalineksitam

In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to controì anger," (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) controì of the sense organs, (9) responsibility," (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment," (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty," (21) complete independence, (22) dexterity, (23) fullness of alì beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) detemnination, (30) perfection in alì knowledge, (31) proper execution, (32) possession of alì objects of enjoyment, (33) joyfulness, (34) immovability," (35) fidelity, (36) fame, (37) worship, (38) pridelessness," (39) being (as the Personality of Godhead), (4O) eternity, and many other transcendentaì qualities which are eternally present and never to be separated from Him That Personality of Godhead, the reservoir of alì goodness and beauty, Lord Sri Krsna, has not closed His transcendentaì pastimes on the face of the earth In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence."

Srimad-Bhagavatam (1.11.26)

sriyo nivaso yasyorah pana-patram mukham drsam bahavo loka-palanam saranganam padambujam

The Lord's chest is the abode of the goddess of fortune His moonlike face is the drinking vesseì for eyes which hanker after" alì that is beautiful His arms are the resting places for the administrative demigods And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship."

Srila Jiva Gosvami's

Sri Priti-sandarbha

His opulence. Still, their awareness of His sweetness was more important. This is confirmed by srila sridhara Svami, who in His commentary on srimad-Bhagavatam (10.45.1) explains that althouh Devaki and Vasudeva were certainly aware of the Lord's opulence, their love for Him as their son was a more rare and valuable attainment for them. This is also true for the gopas, as srimad-Bhagavatam 10.43.17 explains in the words

"sri-gopanam svajanah" (the cowherd men saw Lord Krsna as their relative). The cowherd people were not like Kamsa and the other enemies of the Lord. The cowherd people were overcome with love for Lord Krsna. This is seen in the following words of srimad-Bhagavatam (10.16.15):

a-bala-vrddha-vanitah sarve 'nga pasu-vrttayah nirjagmur gokulad dinah
krsna-darsana-lalasah

"All the inhabitants of Vrndavana, including the children, women and elderly persons, thought of Krsna just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him."

Maharaja Nanda was situated in the most exalted eternal parental love for the Lord. The Lord personally became his son. What more need be said? srimad-Bhagavatam 10.43.17 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Anuccheda 100

Because they were aware of the Supreme Lord's sweetness, the cowherd people became the the most wise philosophers (parama- jani). The demigod Brahma, who had personally seen numberless four-armed forms of the Lord, specifically took shelter of the form of Lord Krsna. Brahma said in srimad- Bhagavatam (10.14.1):

naumidya te 'bhra-vapuse tadid-ambaraya gujavatamsa-paripiccha-lasan-mukhaya
vanya-sraje kavala-vetra-visana-venu- laksma-sriye mrdu-pade pasupangajaya

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead. Therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments. "Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful. He is wearing a helmet, garlanded with forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet."

The spiritual love the cowherd people feel for Lord Krsna is the crest jewel of all kinds of love. When opposing things suddenly appear, that love does not waver. On the contrary, that love eclipses all opposition. When obstacles arise, that love increases. In this way spiritual love is like the love hedonists feel for material sense objects. That love the hedonists feel for material senses objects, love that the scriptures and direct perception both declare to be be full of faults, is indeed very passionate and strong. In that sense

spiritual love is similar to that material love. This is seen in the following prayer spoken by Prahlada Maharaja to Lord Nrsimha in Visnu Purana (1.20.19):

ya pritir avivekanam visayesv anapayini tvam anusmaratah sa me hrdayan napasrpatu

"Fools fall in love with material sense objects. As they always love senses obejcts, may I always love You. I always meditate on You. I pray that You will never leave my heart."

The intensity of spiritual love is also seen in these words spoken by Nanda and Yasoda to Lord Balarama in srimad- Bhagavatam (10.65.3):

ciram nah pahi dasarha sanujo jagad-isvarah ity aropyankam alingya netraih sisicatur jalaih

" `O descendant of Dasarha, O Lord of the universe, may You and Your younger brother Krsna ever protect us.' Saying this, they raised sri Balarama onto their laps, embraced Him, and moistened Him with tears from their eyes."

Even though it was very clear the Lord Balarama was Vasudeva's son, a ksatriya, and the Supreme Personality of Godhead Himseelf, Nanda and Yasoda still thought of Him as their own son. This is seen in these words of srimad-Bhagavatam (10.65.1-2):

balabhadrah kusu-srestha bhagavan ratham asthitah suhrd-didrksur utkanthah prayayau nanda-gokulam

"O best of the Kurus, once Lord Balarama, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula.

parisvaktas cirotkanthair gopair gopibhir eva ca ramo 'bhivadya pitarav asirbhir abhinanditah

"Having long suffered the anxiety of separation, the cowherd men and their wives ambraced Lord Balarama. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers."

When spiritual love (priti) becomes very prominent, it eclispses everything else. This occurs even amongst the devotees who are naturally attracted to the Lord in His feature of power and opulence. An example of this is seen in the following description of sri Devahuti in srimad-Bhagavatam (3.33.21):

vanam pravrajite patyav apatya-virahatura jata-tattvapy abhun naste vatse gaur iva vatsala

"Devahuti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies."

A similar situation, where spiritual love overcomes awareness of the Lor'd power and opulence, is seen in these words spoken by sri Devaki-devi in srimad-Bhagavatam (10.3.29):

samuvije bhavad-dhetoh kamsad aham adhira-dhih

"O Madhusudana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa."

The same sentiment is seen in these words describing Maharaja Yudhisthira in srimad-Bhagavatam (1.10.32):

ajata-satruh prtanam gopithaya madhu-dvisah parebhyah sankitah snehat prayunkta catur-anginim

"Maharaja Yudhisthira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Krsna, the enemy of the asuras [demons]. The Maharaja did this because of the enemy, and also out of affection for the Lord."

This same senitment of spieritual love eclipsing awareness of the Lord's power and opulence is again seen in these words of srimad-Bhagavatam (1.10.33):

atha duragatan saurih kauravan virahaturan sannivartya drdham snigdhan prayat sva-nagarim priyaih

"Out of profound affection for Lord Krsna, the Pandavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvaraka with His dear companions."

How spiritual love overwhelmed even Lord Balarama's awareness of Lord Krsna's power and opulence is seen in these words of srimad-Bhagavatam (10.53.20-21):

srutvaitad bhagavan ramo vipaksiya-nrpodyamam krsnam caikam gatam hartum kanyam kalaha-sankitah

balena mahata sardham bhratr-sneha-pariplutah tvaritah kundinam pragad gajasva - ratha-pattibhih

"When Lord Balarama heard about these preparations of the inimical kings and how Lord Krsna had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kundina with a mighty army consisting of infantry and soldiers riding on elephants, horses, and chariots."

Here the word "bhagavan" means "all- knowing". Another example of devotees being overwhelmed by love for Lord Krsna is seen in these words of srimad-Bhagavatam (10.11.49):

krsnam maha-baka-grastam drstva ramadayo 'rbhakah. . .

"When Balarama and the other boys saw that Krsna had been devoured by the gigantic duck, they became almost unconscious, like senses without life."

The bliss the cowherd people attain by perceiving Lord Krsna's sweetness far surpasses the bliss that comes from perceiving Brahman or perceiving the opulence and power of the Supreme Personality of Godhead. Seeing the good fortune attained by the cowherd people, srila sukadeva Gosvami became filled with wonder. He said in srimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya. . .

"In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for j anis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"

He also said in srimad-Bhagavatam (10.9.20):

nemam virico na bhavah. . .

"Neither Lord Brahma nor lord siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as was received by Mother Yasoda."

He also said in srimad-Bhagavatam (10.9.21):

nayam sukhapah. . .

"The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and pen-

ances, or to those who consider the body the same as the self."

He also said in srimad-Bhagavatam (10.47.60):

nayam sriyo 'nga. . .

"When Lord sri Krsna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. Ansd what to speak of worldly women who are very beautiful according to material estimation?"

Sometimes the manifestation of the Lord's opulence increases the perception of His sweetness. This occurs when the devotee has the idea "How can this by our son (or other relation) in this wonderful situation?" An example of such a situation is seen in these words of srimad-Bhagavatam (10.28.18):

nandadayas tu tam drstva paramananda-nivrtah krsnam ca tatra cchandobhih stuyamanam su-vismitah

"Nanda Maharaja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Krsna Himself there, surrounded by the personified Vedas, who were offering Him prayers."

Because of its great purity, the love the residents of sri Gokula feel is very glorious. It is said in srimad-Bhagavatam (10.14.35):

esam ghosa-nivasinam uta bhavan. . .

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrndavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vrndavana have given You everything: Their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever ever remain a debtor to the residents of Vrndavana, being unable to repay their loving

service.

It is seen that even the cows love Lord Krsna very deeply. When Lord Krsna dove into the Kaliya lake, the cows were overwhelmed. This is described in the following words of srimad- Bhagavatam (10.16.11):

gavo vrsa vatsataryah krandamanah su-duhkhitah krsne nyasteksana bhita rudantya iva tasthire

"The cows, bulls and female calves, in great distress, called out piteously to Krsna. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears."

When Lord Krsna finally emerged from the Kaliya lake, the cows were overjoyed. This is described in these words of srimad- Bhagavatam (10.17.16):

gavo vrsa vatsataryo lebhire paramam mudam

"Lord Balarama embraced His infallible brother and laughed, knowing well the extent of His potency. Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure."

Even the unmoving living beings, like the trees and plants, became filled with joy. This is described in these words of srimad- Bhagavatam (10.17.15):

krsnam sametya labdheha asan suska naga api

"Having regained their vital functions, Yasoda, Rohini, Nanda and all the other cowherd women and men went up to Krsna. O descendant of Kuru, even the dried-up trees came back to life."

Even the plants of Gokula were filled with love for Lord Krsna. For this reason the demigod Brahma prayed in srimad-Bhagavatam (10.14.34):

tad bhuri-bhagyam iha janma kim apy atavyam yad gokule 'pi
katamanghri-rajo-'bhisekam

"I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be

smeared by the dust of Your devotees' feet. I can see that everyone here is simply full of Krsna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna.

The devotees in Gokula aware of the Lord's sweetness are of two kinds: 1. the followers (anugata) of the Lord, and 2. the friends and kinsmen (bandhava) of the Lord. Of these two kinds of dear devotees of the Lord, the Lord's friends and kinsmen are more exalted, for they are more firmly convinced that the Lord is mine". Their exalted position is described in these words of srimad-Bhagavatam (10.14.32):

aho bhagyam aho bhagyam. . .

"How greatly fortunate are Nanda Maharaja, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."

It is said that even the least important of the residents of Gokula consider Lord Krsna their friend. In this way their friendship with Lord Krsna is glorified. The exalted position of Lord Krsna's friends (sakha) is described in these words of srimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya dasyam gatanam para-daivatena mayasritanam nara-darakena sakam vijahruh krta-punya-punjah

"In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for j anis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"

In this verse the word "satam" means "the jnanis, before whom the Lord appears as the impersonal Brahman". The devotees of the Lord are extremely rare. The words dasyam gatanam" mean "they who have attained service to the Lord." These persons are deascriobed in the following words of srimad-Bhagavatam (6.14.5):

muktanam api siddhanam narayana-parayanah sudurlabhah prasantatma kotisv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare."

Thus the devotees who worship the Supreme Personality of Godhead are extremely rare. In srimad-Bhagavatam 10.12.11 the word "mayasritanam" means "persons who have neither knowledge of, devotion to, nor friendship for the Supreme Personality of Godhead, and who thus do nto understand Lord Krsna's spiritual form, do not understand that He is the Supreme Personality of Godhead, and do not love Him, and who are thus not qualified to directly see the Supreme Personality of Godhead standing before them. These persons think Lord Krsna is an ordinary human boy. Lord Krsna describes these persons in the following words of Bhagavad-gita (9.11):

avajananti mam mudha manusim tanum asritam

"Fools deride Me when I descend in the human form. They do nto know My transcendental nature and My supreme dominion over all that be."

Lord Krsna alsop says in Bhagavad-gita (7.25):

naham prakasah sarvasya yogamaya-samavrtah

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

In these three quotes it is seen that the Supreme Lord very rarely makes Himself visible in this world. Still, even though He very rarely appears in this worled, He personally enjoys pastimes (vijahruh) with His dear friends who are filled with love for Him. This truth fills srila sukadeva Gosvami with wonder. Or, these words may also be interpreted to mean: "He very mercifully appears before even the ordinary persons who have taken shelter of may.a (mayasritanam) and before them He manifests His all-glorious spiritual form which seems to be the form of a human being, and which is very rarely visible in this world." Still, ordinary persons cannot become the friend or kinsman of the Lord in His rare, more rare, or most rare spiritual forms. With these friends the Supreme Lord enjoys pastimes (vijahruh). Here the word "krta-punya- pujah" means "they are the best among persons weho have performed many pious deeds to please the Supreme Personality of Godhead. Thweir friendship with the lord is not like the friendship of ordinary persons. Their friendship for the Lord is glorious. How can the good fortune of these loving friends of the Lord be described? Even the ordinary people of Vraja have great good fortune. Even the persons who have only seen Lord Krsna have great good fortune. The good fortune they have attained is attainable by the great sages. This truth is described in the following words of srimad-Bhagavatam (10.12.12):

yat-pada-pamsur bahu janma-krcchratah. . .

"Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?"

These words affirm the truth that the friends of Lord Krsna were very fortunate. This truth was also confirmed by Akrura in these words of srimad-Bhagavatam (10.38.15):

athavarudhah. . . . . .namasya abhyam ca sakhin vanaukasah

"Then I will at once alight from my chariot and bow down to the lotus feet of Krsna and Balarama, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic yogis striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vrndavana."

When Lord Brahma kidnappeed Lord Krsna's friends and calves, Lord Krsna created new friends and calves. Brahma then returned the original friends and calves. srimad-Bhagavatam 10.12.11 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Anuccheda 101

Lord Krsna parents are even more fortunate than His friends. They are described in these words of srimad-Bhagavatam (10.8.51):

tato bhaktir bhagavati putri-bhute janardane dam-patyor nitaram asid gopa-gopisu bharata

"Thereafter, O Maharaja Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yasoda, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vrndavana, the gopas and gopis, developed the culture of Krsna-bhakti."

In this verse the word "bhaktih" means love", nitaram" means "up to the levels of sneha and raga", "gopah" means "all the gopas", and gopyah" means "the gopis who were not Lord Krsna's beloveds". This statement will be explained later in this book. Ofg all thes edevotees, the gopis of Vraja, who have the most glorious prema, pranaya, mana, and raga love for the Lord, and who have the great good fortune of having anuraga and maha-bhava love for the Lord, and whose pure love brings Lord Krsna under their control, are very

glorious and fortunate. Their glory and good fortune have no equal or better. The gopis are thus very exalted. Even Uddhava asked permission from them. This is seen in the following words of srimad-Bhagavatam (10.47.64):

atha gopir anujapya yasodam nandam eva ca gopan amantrya dasarho yasyann aruruhe ratham

"Uddhava, the descendent of Dasarha, then took permission from the gopis and from Mother Yasoda and Nanda Maharaja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Anuccheda 102

The gopis are the most exalted of all the residents of Gokula. This truth is seen in the following words of srimad- Bhagavatam (10.87.57-58):

drstvaivam-adi gopinam krsnavesatma-viklavam uddhavah parama-pritas ta namasyann idam jagau

"Thus seeing how the gopis were always disturbed because of their total absorption in Krsna, Uddhava was supremely pleased. Desiring to offer themn all respect, he sang as follows.

etah param tanu-bhrto bhuvi gopa-vadhvo govinda eva nikhilatmani rudha-bhavah vachanti yad bhava-bhiyo munayo vayam ca kim brahma-janmabhir ananta-katha-rasasya

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"

In the second of these towo verses the word "param" means "only", "etas tanu-bhrtah" means whose birth in this world has borne its fruit", akhilatmani" means "in the Supreme Personality of Godhead who, although rarely seen in this world, is present as the Supersoul in all living beings", "govinde" means the Supreme Personality of Godhead, who is directly manifest in this world as the prince of Gokula", "evam" means with sweetness like this", and "rudha-bhavah" means "whose ecstatic maha-bhava love is manifest". The words "vachanti yad bhava-bhiyo munayah" mean If somehow the description of the sweetness of ecstatic love reaching up to the level of maha-bhava enters their ears, then the sages who ordinary yearn for liberation will renounce that desire and, understanding

its glories, will yearn to attain ecstatic love." The word "vayam" means "even great devotees like myself yearn to attain that love. That means we have not yet attained it. We are not qualified to feel that very sweet ecstatic love." That is the meaning. Then the speaker of this verse criticizes persons who do not yeran to attain that ecstatic love. He says: "kim brahma-janmabhir ananta- katha-rasasya", which means "What is the use of taking birth as the demigod Brahma numberless times if we cannto taste the nectar of the hearing the topics of Lord Krsna, whose pastimes have no end?" This rhetorical question implies the answer:"there is no use in taking birth as such a Lord Brahma."

Anucchedas 103 and 104

Here someone may protest: "Is it not true that the sages who yearn after liberation and who have already attained liberation are glorified in all the scriptures? How can the devotees be superior to them? Why would the sages desire anything but liberation?" To answer this protest, Uddhava speaks these words of srimad-Bhagavatam (10.47.59):

kvemah striyo vana-carir vyabhicara-dustah krsne kva caisa paramatmani rudha-bhavah nanv isvaro 'nubhajato 'viduso 'pi saksac chreyas tanoty agada-raja ivopayuktah

"How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Krsna, teh Superme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients."

In these verses, from beginning to end, sriman Uddhava's great devotion to the Lord is clearly seen. Here someone may protest that the gopis' relationship with Lord Krsna was adulterous and therefore immoral. This protest is answered by these words spoken at the conclusion of the description of the rasa dance (srimad-Bhagavatam 10.33.35):

gopinam tat-patinam ca sarvesam eva dehinam yo 'ntas carati so 'dhyaksah kridaneneha deha-bhak

"He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."

The idea of wicked-hearted men that the gopis acted immorally in their relationship with Lord Krsna is refuted by this verse, by the word "paramatmani" (the Supreme Personality of Godhead) in srimad-Bhagavatam 10.47.59, and also by these words of srimad-Bhagavatam (10.47.61):

arya-patham ca hitva. . .

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, andf they have forsaken the path of chastity to take shelter of tyhe lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

Now is not the right time to refute the mistaken idea that the gopis acted immorally. Later in this book we will proove that the gopis acted rightly. In srimad-Bhagavatam 10.47.58 and 59 the words "kvemah striyo vana-carih" mean "what is the status of the women who enjoyed pastimes in Vrndavana forest and took shelter of Lord Krsna?" In these verse the words "kva vyabhicara-dustah bhava-bhiyo vayam" mean and what is the status of us, sages who have not attained exalted spiritual love and who are not attached to Lord Krsna, are afraid of material existence?" The meaning here is: The difference bewteen us and the gopis is very great." Here the question may be asked: "Why does such a great difference exist?" The answer is given here in the words esa paramatmani rudha-bhavah", which mean "In the gopis is seen great ecstatic love (maha-bhava) for the Supreme Personality of Godhead, who is worshiped by everyone and who is the abode of all desires. That same ecstatic love is not seen in us." If this is so, then the following question may be asked: If you do not directly see Lord Krsna's glorious qualities, qualities that made the gopis fall in love with Him, then how will you attain that ecstatic love even if you yearn to attain it? This quesyion is answered in this verse in the passage beginning with the word "nanu" (the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) Here the word "avidusah" means the Lord Hismelf makes this love spontaneously manifest within me." That is the example given here. Uddhava declares in srimad-Bhagavatam (10.47.27):

virahena maha-bhaga mahan me 'nugrahah krtah

"You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious gopis. Indeed, by exhibiting your love for Krsna in separation from Him, you have shown me great mercy7"

srimad-Bhagavatam 10.47.59 may also be interpreted in a different way, in a way that sternly rebukes ladies who, although very faithful to their husbands, are averse to the rasas of devotional service. In the first interpretation of this verse the words "kvemah striah" referred to the gopis, who enjoy pastimes in Vrndavana forest. The second interpretation of this verse is based on the asumption that an "a" was originally present before the word "vana-carih" and then elided by sandhi. Thus the word was originally "avana- carih",

which would mean "women who are not like the gopis". Such materialistic women are described in these words of srimad-Bhagavatam (5.18.19):

striyo vratais tva. . .

"My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You."

These words were spoken by srimati Laksmi- - devi in the midst of srimad-Bhagavatam's description of Kutmala-varsa. In srimad-Bhagavatam 10.47.59 the words "imah striyo vyabhicara-dustah krsne kva paramatmani" may then be interpreted to mean "What is the status of women who are averse to Krsna, the Supreme Personality of Godhead?" The meaning then would be: "There is a great difference between such women and the gopis." Then the word rudha-bhavah" may be interpreted to mean: "Not even the smallest fragment of the exalted spiritual love that is the crest jewel of all goals of life is not seen in such women". That exalted spiritual love is present only in the devotees, who are filled with love for the Lord. Only the devotees love the Lord. This is confirmed by the passage beginning with the word "nanu" (Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) What more may bhe said? The next verse of srimad- Bhagavatam (10.47.60) declares:

nayam sriyo 'nga u nitanta-rateh prasadah svar-yositam nalina-gandha-rucam kuto 'nyah rasotasave 'sya bhuja-danda-grhita-kantha- labdhasisam ya udagad vraja-sundarinam

"When Lord sri Krsna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. Ansd what to speak of worldly women who are very beautiful according to material estimation?"

In this verse the word "ange" means "on the graceful form of the master of Vaikuntha", "sriyah" means "of the Lord's dearmost beloved", "nitanta- rateh" means "of the love a girl feels for hewr beloved", "prasadah" means "happiness, and nayam" means "is not". The verse then continued: "svar-yositam nalina-gandha-rucam", which means: "If even the goddess of fortune cannot attain that happiness, then the women of Svarghaloka, whose

limbs are like golden lotus flowers, and who do not even reside in Vaikuntha certainly cannot attain it." Then the words "kuto 'nyah" mean "Other woemen, who are far away from them certainly cannot attain it." That is the meaning. Then one may ask: Are there any women who care not bereft of this happiness? The answer is given in this verse in the passage beginning with the word "rasa" (When Lord sri Krsna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord.) Here the word "asya" means of the form of Lord Krsna, the prince of Vraja". That Goddess Laksmi yearns to attain the touch of Lord Krsna is also confirmed by these words of srimad-Bhagavatam (10.16.36):

yad-vachaya srir lalanacarat tapah. . .

"O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows."

Goddess Laksmi did not only yearn to attain the love the gopis felt in separation from Lord Krsna, she also yearned to attain the love they felt when they directlyenjoyed pastimes with Him. What persons like myself say to describe that love? In srimad-Bhagavatam 10.47.60 the words "rasotasave 'sya bhuja-danda-grhita-kantha-labdhasisam ya udagad" mean "When, in the rasa dance, Lord Krsna embraced the gopis' necks, the gopis felt all their desires were fulfilled". This means the desire the gopis had long kept hidden in their hearts was now openly attained. That Goddess Laksmi yearned to attain the gopis' good fortune is also confirmed by theese words of srimad-Bhagavatam (10.15.8):

api yat-sprha srih

"You have embraced the young cowherd women between Your two arms--a favor hankered after by the goddess of fortune herself."

In srimad-Bhagavatam 10.47.60 the word "vraja- sundarinam (of the beautiful girls of Vraja) shows that the gopis are the most beautiful of all girls". That the devotees attain all exalted qualities is confirmed by these words of srimad-Bhagavatam (5.18.12):

yasyasti bhaktir bhagavaty akicana. . .

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."

Spiritual love where the devotee loves the Lord as a beloved is the crest jewel of all kinds of spiritual love. Here two levels of that love, as manifested by Goddess Laksmi and by the

gopis, are revealed. That this kind of spiritual love for the Lord is the most exalted is not refuted by the following words spoken by the Lord to Uddhava in srimad-Bhagavatam (11.14.15):

na ca sankarsano na srih

"My dear Uddhava, neither Lord Brahma, Lord siva, Lord Sankarsana, teh goddess of fortune, nor indeed My own self are as dear to MKe as you are."

These words are only intended to praise devotional service and the devotees in a general way. They do not mean that Uddhava is in a position superior to Goddess Laksmi and the other devotees who consider the Lord their beloved. Because the gopis love Lord Krsna, the original form of the Supreme Personality of Godhead, their position is most exalted.

Anuccheda 105

Uddhava thinks: "For me to aspire to become like the gopis is like a dwarf yearning to catch the moon. Therefore my only prayer is this: (srimad-Bhagavatam 10.47.61):

asam aho carana-renu-jusam aham syam vrndavane kim api gulma-latausadhinam ya dustyajam sva-janam arya-patham ca hitva bhejur mukunda-padavim srutibhir vimrgyam

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of tyhe lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

In this verse Uddhava says: "It is not possible for me to attain even a slight touch of the effulgent glory of the gopis' great love for Lord Krsna. Therefore my desire will be to tak another, a different birth in this world. If in that birth I still cannot directly attain the touch of the gopis' feet, for what shall I pray? I will pray: Let me take birth (syam) even among the undesireable speciies of life, among the bushes, creepers, or herbs (kim api gulma-latausadhinam), for then I will have the4 good fortune of attaining the touch of the dust of the gopis' feet (asam carana-renu)." Here the word aho" (Oh!) shows that Uddhava's heart is agitated with this desire. Here the question may be asked: "What is the nature of these gopis?" The answer is given: "Impelled by passionate love, they have forsaken the path of chastity and rejected the moral codes taught by the Vedas and ordinary social custon" (ya dustyajam sva-janam arya-patham ca hitva). They follow the blissful path of love for Lord Krsna, a path all the sruti-sastras have concluded is the crest jewel of all goals of life (bhejur mukunda-padavim srutibhir vimrgyam)." The conclusion,

then, of this verse is: "Let us also reject the path of conventional religion (arya-patham) and follow the footsteps of the gopis."

Anuccheda 106

Goddess Laksmi and others find the path of directly enjoying blissful pastimes with Lord Krsna is very difficult to attain. This is revealed in the following words of srimad-Bhagavatam (10.47.62):

ya vai sritarcitam ajadibhir apta-kamair yogesvarair api sadatmani rasa-gosthyam krsnasya tad bhagavatah caranaravindam nyastam stanesu vijahuh parirabhya tapam

"The goddess of fortune herself, along with Lord Brahma and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Krsna only within her mind. But during the rasa dance Lord Krsna placed His feet upon these gopis' breasts, and by embracing those feet the gopis gave up all distress."

This verse means: "In the assembly of the rasa- dance (rasa-gosthyam) embracing (parirabhya) the indescribably sweet lotus feet (padaravindam) of Lord Krsna (sri-krsnasya), the Supreme Personality of Godhead (bhagavatah), who manifests all opulences, of which sweetness is the best, the gopis became free (jahuh) of the great anxiety they felt from not being able to associate with Lord Krsna directly. srila sukadeva Gosvami and other sages expert in the yoga of devotional service (yogesvaraih) worship in their hearts (atmani) the lotus feet of Lord Krsna."

It is said in srimad-Bhagavatam (10.16.36):

yad-vachaya srir lalanacarat tapah

"O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows."

In these words it is seen that even Goddess Laksmi has to worship Lord Krsna opnly within her mind. This she always did (sad.a) from beginningless time. She was never able to approach Lord Krsna directly. That truth is confirmed by the sruti-sastras and other scriptures.

Anuccheda 107

Humbled by seeing the gopis' glorious status, and feeling himself very unqualified, Uddhava offers respectful obeisances to the dust of the gopis' feet. He says in srimad-Bhagavatam (10.47.63):

vande nanda-vraja-strinam pada-renum abhiksnasah yasam hari-kathodgitam punati bhuvana-trayam

"I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopis loudly chant the glories of sri Krsna, the vibration purifies the three worlds."

In this verse Uddhava says: "I offer my respectful obeisances (vande) to the dust of the gopis' feet (pada- renum)." Then in the second part of the verse he describes the gopis. Uddhava's meaning here is: "The good fortune we have attained today is very wonderful." Lord Krsna Himself describes the glories of His devotees in these words of Padma Purana, Karttika-mahatmya:

ete hi yadavah sarve mad-gana eva bhavini sarvada mat-priya devi mat-tulya-guna-salinah

"O glorious goddess, all the Yadavas are always very dear to Me. They have virtues like My own."

The Yadavas, who are very dear to Lord Krsna, the Supreme Personality of Godhead, is confirmed by these words of srimad- Bhagavatam (10.90.46):

sayyasanatanalapa. . .

"The Vrsnis were so absorbed in Krsna consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing, and so on."

Devotees whose relationship is with other forms of the Lord, forms other than the form of Lord Krsna, are not as glorious as the Yadavas. That amongst the Yadavas and other devotees Uddhava is very glorious is confirmed by these words spoken by Lord Krsna Himself in srimad-Bhagavatam (11.16.29):

tvam tu bhagavatesv aham

"O Uddhava, amongst the devotees you are my representative."

Lord Krsna also says in srimad-Bhagavatam (11.11.49):

tvam me bhrtyah suhrt sakha

"O Uddhava, you are My friend, servant, and well- wisher."

Lord Krsna also says in srimad-Bhagavatam (3.4.31):

noddhavo 'nv api man-nyunah

"Udsdhava is not inferior to Me in any way."

Lord Krsna also says in srimad-Bhagavatam (11.14.15):

na ca sankarsano na srir naivatma ca yatha bhavan

"My dear Uddhava, neither Lord Brahma, Lord siva, Lord Sankarsana, the goddess of fortune, nor indeed My own self are as dear to Me as you."

In these and many other statements Lord Krsna affirms that Uddhava is exalted amongst the devotees. Still, Uddhava is very humble when he speaks about the gopis. He is not humble in the same way about the Lord's queens in Dvaraka. The queens' glory compares to the gopis' glory in the same way the eye of a person blind from birth compares to the glory of the full moon.

Anuccheda 108

That sri Radha is more glorious than the 16,000 queens of Lord Krsna, the king of the Yadus, is confirmed by the queens themselves, who say in srimad-Bhagavatam (10.83.41-43):

na vayam sadhvi samrajyam svarajyam bhaujyam apy uta vairajyam paramesthyam ca anantyam va hareh padam

kamayamaha etasya srimat-pada-rajah sriyah kuca-kunkuma-gandhadhyam murdhna vodhum gada-bhrtah

"O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahma, immortality, or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Krsna's feet, enriched by the freagrance of kunkuma from His consort's bosom.

vraja-striyo yad vachanti pulindyas trna-virudhah gavas carayato gopah pada-sparsam mahatmanah

"We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire - the touch of the dust He leaves on the plants and grass as He tends His cows."

This verse means: "O saintly lady, we do not desire dominion over the earth, or any other material benefit." Here the word "samrajyam" means "a kingdom on the earth", "svarajyam" means "the kingdom of Indra", bhojyam" means "the pleasures available in these two kingdoms", "vairajyam" means "mystic powers", "and "paramesthyam" means

"the kingdom of Lord Brahma". "Anantyam" here means "the limitless happiness one attains by realizing the Supreme Personality of Godhead". This limitless happiness is described in the Taittiriya Upanisad (2.8.2-9), where the different levels of human happiness, each level of happiness a hundred times greater than the one below is described. The highest of these levels of happiness is found in realizing the Supreme Personality of Godhead. In Taittiriya Upanisad (2.8.9) that limitless happiness is described. That is the meaning here. What more may be said? The queens say: "We do not desire (na kamayamahe) to stay near Lord Hari (sri-hareh padam)." Someone may ask: "Then what do you desire to attain?" To this question the queens answer: "We desire to carry (vodhum) on our heads (murdhna) the dust of the glorious feet (srimat-pada-rajah) of our master, all-knowing Lord Krsna (gada-bhrtah). Fuerther, we desire to attain the great treasure present in that dust, the treasure that is the fragrance of kunkuma from the goddess of fortune's breast (sriyah kuca- kunkuma-gandhadhyam)." Here someone may protest: "O queens, first you say you do not desire to attain Lord Hari's feet, and then you say you want to hold the dust of His feet on your heads, dust rich with the fragrance of kunkuma from the goddess of fortune's breast. Why do you contradict your own words? If Rukmini, the goddess of fortune, desires, then you will certainly attain your desire. Then you will indeed attain the dust of the Lord's feet, dust rich with kunkuma from the most exalted goddess of fortune's breast. But first please clearly tell us what it is that you desire." The answer to this protest is found in srimad-Bhagavatam 10.83.43, where the feet of Lord Krsna (not Lord Narayana) are specifically described. The dust of Lord Krsna's feet are also described in these words of srimad-Bhagavatam (10.21.17):

purnah pulindya urugaya. . .

"The aborigine women of the Vrndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krsna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."

In these quotes it is seen that the gopis of Vraja yearned to attain (yad vanchanti) the dust of Lord Krsna's feet. The present tense is used here (vanchanti) on the assumption that even today the gopis are not truly separated from Lord Krsna. By mentioning the aborigine girls, the queens hint (in srimad- Bhagavatam 10.83.43) that they themselves should also be qualified to attain the dust of Lord Krsna's feet. Here the words "trna-virudhah" mean the durva grass and other plants". The fragranced of the kunkuma from the goddess of foretune's breast is never absent from Lord Krsna's feet. That is the idea here. Here the word "gavah" means cows", "carayatah" means "herding", The cowherd boys (gopah) are only briefly mentioned here. Although many cowherd boys, such as the priya-sakhas and narma-sakhas, are very close friends of Lord Krsna, because they are males an elaborate

description of them here in the midts of a discusion of the gopis is not appropriate. Even famous Goddess Laksmi cannot attain Lord Krsna's feet, although she aspires to. Thismis confirmed in the Naga-patnis' prayers in srimad-Bhagavatam 10.16.36 and also in the words of Uddhava in srimad-Bhagavatam 10.47.62. Not even the famous Goddess Rukmini can attain the same kind of association with Lord Krsna, for her association with Him is in a different time and place. Therefore Rukmini cannot hope to associate with Lord Krsna as the gopis of Vraja do. The superior status of the gopis is confirmed in srimad- Bhagavatam 10.47.60. Of Queen Rukmini it is said the Matsya Purana:

rukmini dvaravatyam tu radha vrndavane vane

"She who is Rukmini in Dvaraka is also Radha in Vrndavana Forest."

Vedanta-sutra (1.1.30) and the Ahangrahopasana-sastras declare that the demigod Indra and Goddess Durga are in one sense not different from the Supreme Personality of Godhead. In the same way, in one sense sri Radha is not different from Goddess Laksmi. The difference is that sri Radha is the original and complete form of Goddess Laksmi. This is confirmeed ion the following words of the Brhad-Gautamiya Tantra:

devi krsnamayi prokta radhika. . .

"The transcendental goddess srimati Radharani is the direct counterpart of Lord sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Supreme Personality of Godhead. She is the primeval internal potency of the Lord."

In the Bahv-rk-parisista it is said of sri Radha:

radhaya madhavo devo madhavenaiva radhika

"Lord Krsna always stays with sri Radha. sri Radha always stays with Lord Krsna."

When she appears as sri Radha, the goddess of fortune is most glorious. That is confirmed by these words. It is also confirmed by the followiong words of srimad-Bhagavatam (10.30.28), which refer to sri Radha:

anayaradhito nunam bhagavan. . .

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

The following words of srimad-Bhagavatam (10.30.11) also refer to sri Radha:

apy ena-patny upagatah. . .

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."

In srimad-Bhagavatam 10.83.41-43 the Dvaraka queens say: "As the gopis yearn to touch Lord Krsna's feet, so do we." They pray: "May the fragrance of the ecstatic love the gopis' feel be manifest in us." The Dvaraka queens do not desire only to attain the dust of Lord Krsna's feet. They desire to touch His feet also. Thus the words "vayam kamayamahe" may refer to the desire expressed in srimad- Bhagavatam 10.83.42 or the desire expressed in srimad-Bhagavatam 10.83.43. Thus the Dvaraka queens' request may be either We desire to touch Lord Krsna's feet." or "We desire to touch the dust of Lord Krsna's feet." Either way, the same result is attained. Therefore these two requests are not truly different. In srimad-Bhagavatam 10.83.42 the word etasya" refers to Lord Krsna. What is Lord Krsna's nature? In srimad-Bhagavatam 10.83.43 it is said that Lord Krsna is mahatmanah". In that word "maha" means "He who is naturally the greatest of all", and "atmanah" means "He whose nature is filled with handsomeness and all other virtues". Lord Krsna's handsomeness and virtues are seen in these words spoken by srila sukadeva Gosvami of srimad-Bhagavatam (10.33.6):

tatratisusubhe tabhir bhagavan. . .

"In the midst of the dancing gopis, Lord Krsna appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."

The srimad-Bhagavatam verses 10.83.41-43 quoted in the beginning of this anucheda were spoken by the Dvaraka queens to Draupadi.

Anuccheda 109

sri Radha-devi is described in these words of the Adi Purana:

trailokye prthivi dhanya tatra vrndavanam punah tatrapi gopikah partha tatra radhabhidha mama

"O Partha, the earth planet is the most fortunate place in the three worlds, for Vrndavana forest, the gopis, and My beloved who bears the name Radha all stay there."

sri Radha-devi is AGAIN described in these words of the Padma Purana, Karttika-mahatmya:

yatha radha priya visnos tasyah kundam priyam tatha sarva-gopisu saivaika visnor atyanta-vallabha

"Just as srimati Radharani is dear to the Supreme Lord Krsna (Visnu), so Her bathing place (Radha- kunda) is equally dear to Krsna. Among all the gopis, She alone stands supreme as the Lord's most beloved."

sri Radha's love is the greatest. This is confirmed in the following words of the Agni Purana, Vasana-bhasya:

gopyah papracchur usasi krsnanucaram uddhavam hari-lila-viharams ca tatraikam radhikam vina radha tad-bhava-samlina vasanaya viramita

"At dawn the gopis asked Krsna's servant Uddhava to describe how Krsna was enjoying pastimes without sri Radha. At that moment, overcome with love and yearning to be with Krsna, sri Radha fainted."

Here the words "vasanaya viramita" indicate that sri Radha was in the ninth state of consciousness. In other words, She was completely overcome. She had no power to continue. That sri Radha is the best of the gopis is seen in the following words describing the rasa-dance pastime in srimad-Bhagavatam (10.30.27):

kasyah padani. . .

"Here we see the footprints of some gopi who must have been walking along with the son of Nanda Maharaja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."

These words describe sri Radha's supreme good fortune. sri Radha's name is indirectly uttered in these words of srimad- Bhagavatam (10.30.28):

anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito yam anayad rahah

"Certainly this particular gopi has perfectly worshiped (aradhita) the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

Here the words "anaya bhagavan radhitah" mean sri Radha brought the Supreme Personality of Godhead under Her control". The word "nunam" here is used in the sense of making a guess. Within the word "aradhitah" (worshiped) in this verse the name Radha is hidden. The result of Radha's worshiping Krsna is given in the words beginning with "yan na", the words that say: "He was so pleased with Her that He abandoned the rest of us and

brought Her to a secluded place." Here the word "govindah" refers to Lord Krsna, the king of Gokula. This verse was spoken by the vraja- gopis.

Anuccheda 110

The different levels of gopis who love the Supreme Lord in the mood of sweetness, levels that culimate in the love felt by sri Radha, who has no equal or superior, will be described in this anuccheda. Considering its causes and effects, scholars learned in ordinary material poetry call this kind of love sthayi-bhava" (continuous ecstatic love). The causes of sthayi-bhava are vibhava, anubhava, and vyabhicari-bhava. These bhavas are all part of priti (ecstatic love). Sthayi-bhava is described in these words of the rasa-sastra:

viruddhair aviruddhair va bhavair vicchidyate na yah atma-bhavam nayaty anyan sa sthayi lavanakarah

"Ecstatic love that is not diminished by favorable or unfavorable situations is called sthayi-bhava, which is love deep like an ocean."

Vibhava and the other parts of love will be discussed later in this book. When sthayi-bhava and its causes are manifest in the context of ecstatic love for the Supreme Personality of Godhead (bhagavat-priti), then they are called "bhagavat- pritimaya-rasa", or "bhakti-rasa" (the mellows of devotional service). That the bhavas thus become the rasas is described in the following words of the rasa-sastra:

bhava evabhisampannah prayanti rasa-rupatam

"The bhavas become the rasas."

Because they do not have the ingredients (samagri) of the true rasas, the poets who relish the material rasas (prakrta- rasikas) do not desire to taste the rasas of devotional service (bhakti-rasa). Their sphere of tasting the rasas is limited to the material demigods or other material persons. The samagris (igredients of the rasas are of three kinds: 1. svarupa-yuogyata samagri, 2. parikara-yogyata samagri, and 3. purusa-yogyata samagri. The svarupa-yuogyata samagris are the ingredients of sthayi-bhava, rati and other sentiemnts when they are manifest in the material rasas. These sentiments are based on the individual soul's desire to attain happiness for the Supreme Personality of Godhead, that love brings happiness much greater than the waves of happiness attained by realizing the impersonal Brahman. Persons in material consciousness cannot understand those sentiments, which are called yogyata samagri. Only spiritual poets and philosophers can understand those spiritual sentiments. These sentiments are very beautiful and wonderful. The spiritual sentiments felt by sri Prahlada and the other great devotees are called purusa-yogyata samagri. Material poets and philosophers who are not qualified like the great devotees

cannot understand these sentiments. This is described in the following words of Sahitya-darpana (3.2):

punyavantah pamanvanti yogi-vad rasa-santatim

"Only saintly devotees can understand the spiritual rasas."

It is also said in Sahitya-darpana (3.8):

na jayate tad-asvado vina raty-adi-vasanam

"Without rati (attraction) and the other sentiments, the taste of the rasas is not manifest."

In the material rasas one tastes the pleasure of one's own happiness. This is described in the following words of Sahitya- darpana (3.2):

sattvodrekad akhanda-sva- prakasananda-cin-mayah vedyantara-sparsa-sunyo brahmasvada-sahodarah

"When the mode of goodness becomes very strong, then limitless spiritual bliss becomes manifest. When one tastes the bliss of the Supreme, then even the touch of knowledge of anything else becomes absent. Knowledge of the Supreme and unawareness of anything else are like two brothers.

lokottara-camatkara- pranah kaiscit pramatrbhih sakaravad abhinnatven- ayam asvadyate rasah

"Some great souls know the spoiritual wonders beyond the reach of this world. They taste the rasas of love for the Supreme Personality of Godhead, whose form is spiritual."

Pure spiritual goodness (aprakrta-visuddha-sattva) enables one to taste the spriitual rasas. This is described in the following words of srimad-Bhagavatam (4.3.23):

sattvam visuddham vasudeva-sabditam. . .

"I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness (visuddha-sattva), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."

Spiritual pure goodness has already been described in the Bhagavat-sandarbha. That the taste of rasas of love for the Supreme Personality of Godhead is sweeter than the taste of realizing the impersonal Brahman is confirmed in these words of srimad-Bhagavatam (4.9.10):

ya nirvrttis tanu-bhrtam. . .

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond thwe stage of brahmananda, wherein one thinks oneself merged in the impersonal Brahman as one with the Supreme."

Tbis truth is also confirmed by the following words of srimad-Bhagavatam (3.15.48):

natyantikam viganayanty api te prasadam. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important other benedictions like the material happiness of the heavenly kingdom."

That the rasas of perceiving the Supreme Personality of Godhead are very wonderful is confirmed by these words of srimad-Bhagavatam (3.2.12):

vismapanam svasya ca saubhagarddheh. . .

"The Lord appeared in the mortal world by His internal potency, yogamaya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for thos proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His (sri Krsna's) transcendental body is the ornament of all ornaments."

The great authors of the past, who knew everything about the spiritual and material rasas, have throughly explained ths topic of rasa. Rasa was also described in a general way by the author of sri Bhagavan-nama-kaumudi. The five rasas were explicitly described by srila sridhara Svami in his commentary on srimad- Bhagavatam (10.43.17). There he said the word "strinam" referred to srngara-rasa, "gopanam" referred to the sakha, priya-sakha, and narma-sakha friends of thw Lord, among whom sridama and many others are prominent, "pitroh" referred to the kind devotees in vatsalya-rasa, "yoginam" referred to the jani-bhaktas in santa - rasa, vrsninam" referred to the devoteed Vrsnis, and "nrnam" referred ot the people in general who loved the Lord. In this description all the rasas, beginning with santa-rasa, are wonderfully described. The rasas are also explained by Dharma-datta in these words of Sahitya-darpana (3.2):

rase saras camatkarah sarvatrapy anubhuyate tac-camatkara-saratve sarvatrapy adbhuto rasah tasmad adbhutam evaha krti narayano rasam

"Wonder is present everywhere in the rasas. The rasas are wonderful everywhere. Therefore, saintly Narayuana dasa says: the rasas are wonderful."

srila sridhara Svami does not show honor to the rasas like raudra-rasa (anger) felt by the wrestlers and others, for the persons in these rasas act like enemies of the Lord. The philosophers who know the truths of the spiritual rasas agree with this view. Some philosopghers learned in the material rasas especially honor sakhya-rasa and vatsalya-rasa. Of this view it is said:

sneha-sthayi-bhavah preyan

"The ecstasy of sthayi-bhava is manifest in sakhya-rasa."

srngara-rasa is described ion these words:

yad eva rocate mahyam tad eva kurute priya iti vetti na janati tat priyam yat karoti sa

"Whatever pleases me, my beloved does. I may be aware of her actions or not, but she always acts to please me."

Those words described the relationship of husband and wife. The following words describe sakhya-rasa:

sphutam camatkaritataya vatsalam ca rasam viduh sthayi vatsalatasyeha
putrady-alambanam matam

"The sages know that vatsala-rasa is wonderful. In vatsala-rasa sthayi-bhava is manifest. Vatsala-rasa is the love one feels for children and others in a like position."

The sage Sudeva and others acknowledge vatsala-rasa as one of the bhakti-rasas. Furthermore, material rati (attraction) and the material rasas may bring pleasure in the beginning, but in the end they bring suffering. This the Supreme Personality of Godhead Himself confirmed in these words of srimad-Bhagavatam (11.19.41):

. . .sukham duhkha-sukhatyayah duhkham kama-sukhapeksa

"Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure."

The Supreme (ord describes true peace in these words of srimad-Bhagavatam (11.19.36):

samo man-nisthata buddheh

"True peace is attained when one faithfully rests his intelligence in Me."

In these weords the Supreme Lord criticizes material pleasures, which bring horrible results. Even the ordinary people of this world eventually come to hate material pleasures. Criticizing material so-called pleasures and praising the rasas of love for the Supreme Personality of Godhead, sri Narada explains in srimad-Bhagavatam (1.5.10-11):

na yad-vacas citra-padam harer yaso jagat-pavitram pragrnita karhicit tad vayasam tirtham usanti manasa na yatra hamsa niramanty usik-ksayah

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

tad-vag-visargo janatagha-viplavo yasmin prati-slokam abaddhavaty api namany anantasya yaso 'nkitani yat srnvanti gayanti grnanti sadhavah

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."

The material rasas are also rejected by Queen rukmini, who says in srimad-Bhagavatam (10.60.45):

tvak-smasru-roma-nakha-kesa-pinaddham antar
mamsasthi-rakta-krimi-vit-kapha-pitta-vatam jivac-chavam bhajati kanta-matir vimudha ya te padabja-makarandam ajighrati stri

"A woman who fails to relish the fragranc of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair, and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."

Therefore one should not place his faith in the material rasas, for the material rasas always lead to a situation filled with horrors. The rasas of love for the Supreme Personality of Godhead, on the other hand, lead to liberation from the material world. If the material reasas lead only to distress and the spiritual rasas lead to liberation, why then do the foolish people not relish the spiritual rasas? The answer is given in these words of srimad-Bhagavatam (10.1.4):

nivrtta-tarsair upagiyamanat. . .

"Glorification of the Supreme Personality of Godhead is performed in the parampara system. That is, it is conveyed from spiritual master ot disciple. Such gloreification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"

The sweetness of thew spiritual rasas is described in these words of srimad-Bhagavatam (10.21.19):

aspandanam gati-matam pulakas tarunam. . .

"When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble in ecstasy. These things are certainly very wonderful."

The spiritual rasas of association with Lord Krsna brought the devotees back to life. This is described in the following words of srimad-Bhagavatam (10.17.15):

krsnam sametya labdheha asan suska naga api

"Having regained their vital functions, Yasoda, Rohini, Nanda and all the other cowherd women and men went up to Krsna. O descendant of Kuru, even the dried-up trees came back to life."

The Purana srimad-Bhagavatam teaches the rasas of love for the Supreme Personality of Godhead. This is confirmed by the following words (srimad-Bhagavatam 1.1.3):

nigama-kalpa-taroh. . .

"O expert and thoughtful men, rlish srimad- Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of sri sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice weas already relishable for all, including liberated souls."

This verse means: "O auspicious souls learned in the rasas of love for the Supreme Personality of Godhead, in your hearts please relish the Supreme Personality of Godhead, whioch is the sweet fruit of desire tree of the Vedas, a tree with many branches and sub-branches that bear all fruits, a tree that has come to this earth from the spiritual world of Vaikuntha." Here the word "aho" ismnused to hint that srimad-Bhagavatam enables one to attain what is otherwise unattainable. The scripture srimad-Bhagavatam is

desdcriubeed here with the w0ord "rasa" because it is sweet with the spiritual rasas. It is called Bhagavatam because it describes the rasas of love for Bhagavan (the Supreme Personality of Godhead). That srimad- Bhagavatam is filled with the reasas of love for the Supreme Personality of Godhead is described in these words (srimad- Bhagavatam 1.7.7):

yasyam vai sruyamanayam. . .

"Simply by giving aural reception to this Vedic literature (srimad-Bhagavatam), the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."

The word "rasa" is used in relation to the Supreme Personality of Godhead in these words of Taittiriya Upanisad (2.7.1):

raso vai sah. rasam hy evayam labdhvanandi-bhavati.

"When one understands the Supreme Personality of Godhead, the reservoir of pleasure (rasa), Krsna, he actually becomes transcendentally blissful."

In srimad-Bhagavatam 1.1.3 the word "rasikah" shows that the sages who attained perfection in ancient times as well as the sages who attained perfection in recent tiomes knew the truth of the rasas. The word "galitam" shows that the fruit here is perfectly ripe and sweet. Here it is seen that because it has come from the tree of the scriptures, this fruit is very sweet and delicious. "Rasam" here shows that this fruit has neither skin nor pit. It has no defect in any way. The words "bhagavatam nigamasya" here show that srimad-Bhagavatam is the best of all the sacred fruits of the tree of the scriptures. This is so because it teaches the highest goal of life. Even though the nectar of the Supreme Personality of Godhead is naturally very excellent, it is made even more excellent in srimad-Bhagavatam. This is shown here by the word "suka". Although the fruit of srimad-Bhagavatam is very wonderful because it has fallen from the kalpa-vrksa tree of the scriptures, it is made even more sweet and nectarean because it is touched by ther mouth of srila sukadeva Gosvami. When it touches srila sukadeva Gosvami's mouth, that fruit becoems sweeter. When they come from the mouth of a great devotee, descroptions of the Supreme Personality of Godhead become sweeter. How much more is this true when such descriptions come from the mouth of srila sukadeva Gosvami, the king of all great devotees? By tasting ther nectar of srimad-Bhagavatam one will never become satiated. His desire to taste it will never become diminished. Therefore, even after attaining liberation (alayam), one should drink (pibata) the nectar of srimad- Bhagavatam. That even liberated souls are attracted to srimad- Bhagavatam is confirmed by srila sukadeva Gosvami in the following words (srimad-Bhagavatam 2.1.9):

parinisthito 'pi. . .

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

The sweetness of other things fades in the course of time. The sweetness of srimad-Bhagavatam is not like that. It does not fade. The reasas of love for the Supreme Personality of Godhead are of two kinds: 1. prity-upayukta and 2. priti-parinama. These are described in these words of srimad-Bhagavatam (12.3.14- 15):

katha imas te kathita mahiyasam vitatya lokesu yasah pareyusam
vijana-vairagya-vivaksaya vibho vaco-vibhutir na tu paramarthyam

"O mighty Pariksit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knwoledge.

yas tuttama-sloka-gunanuvadah sangiyate 'bhiksnam amangala-ghnah tam eva nityam
srnuyad abhiksnam krsne 'malam bhaktim abhipsamanah

"The person who desires pure devotional service to Lord Krsna should hear the narrations of Lord Uttamasloka's glorious qualities, the constant chanting of which destoys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."

After describing the rasas in a general way, srila sukadeva Gosvami describes thme in more detail in the word amrta". "Amrta" here refers to the nectar of the Lord's pastimes, nectar described in these owrds of srimad- Bhagavatam (12.13.11):

hari-lila-katha-vrata- mrtanandita-sat-suram

"srimad-Bhagavatam is full of nectarean accounts of Lord Krsna's pastimes, which guve ecstasy ot the saintly devotees and demigods."

That narrations of Lord's pastimes are sweet is confirmed by these words of srimad-Bhagavatam (12.4.40):

lila-katha-rasa-nisevanam. . .

"Narrations of lord Krsna's pastimes are sweet like nectar."

In the word "sat-suram" from srimad-Bhagavatam 12.13.11, the word "sat" refers to the atmarama transcendentalists situated in Brahman realization, who are referred to by thew

word "satam" in srimad-Bhagavatam 10.12.11, and the word "suram" refers to the devotees who taste only the nectar of devotional service ot the Lord. In srimad-Bhagavatam 1.1.3 the word "amrta-drava" means the sweetest nectar of the Lord's pastimes". The following exp"lanation may be given: Although the nectar of love (pritimaya-rasa) for the Supreme Personality of Godhead is the sweetest of all nectars (sreyah), various levels of that nectar be certainly be distinguished. The taste of the nectar of the rasas, as described in the word "pibata" is of two kinds, the first of which is the rasas tasted by the Lord's personal associates who personally participate in the Supreme Lord's pastimes. This perception of the rasas is the best, because it is direct and confidential (antaranga). The other perception of the rasas is tasted by all others. It is indirect and not confidential (bahiranga). These two levels of the perception of the nectar of the rasas are both described here by the single word "pibata". This nectar is like a river flowing from the mouth of srila sukadeva Gosvami. That srimad-Bhagavatam describes the sweetest nectar of love for the Supreme Personality of Godhead is confirmed by these words (srimad-Bhagavatam 12.13.15):

sarva-vedanta-saram hi. . . . . .tad-rasamrta-trptasya. . .

"srimad-Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted by any other literature."

In His commentary srila sridhara Svami defines the word bhavukah" in this way:

" `Bhavukah' here means `they who are expert at meditating on the nectar rasas'."

This meditation is described in these words of srimad- Bhagavatam (1.5.19):

smaran mukundanghry-upaguhanam punar vidhatum icchen na rasa-graho janah

"A person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."

srimad-Bhagavatam 1.1.3 quoted in this anuccheda was spoken by srila Vedavyasa.

Anuccheda 111

Thus joined with vibhava and its other components, the rasac of love for the Supreme Personality of Godhead is manifest. They who are learned i n the material rasas shown in dramas describe four kinds of characters. First is the hero who is primarily served by the rasa. He is the first character in the drama. Then there is the person who because of being limited, or because of fear or some other impediment, becomes a follower or servant of the hero. That person, the follower or servant, is the second kind of character. Then there is a person who, an ordinary person among the people in general who, because he is unintelligent and needs to accept instructions and orders, becomes a follower or servant of

the hero. That follower or servant is the third kind of character. Can the follower or servant who is the second character not be intelligent? If he is he becomes the fourth kind of character. The devotees of the Lord taste the rasas of love for the Supreme Personality of Godhead. In this way the rasas they taste are not material in nature. In this way the rasas of love present in the hearts of this hero and His servants and followers are eternal. They are perfect and complete. In this way it is demonstrated that the rasas of love for the Supreme Personality of Godhead are limitless and spiritual in nature. They are not like the material rasas described in material poems. That is their nature. For example, it is seen that sri Prahlada, the vraja-gopis, and many other devotees were completely unaffected by fear, and sri Vrtra, sri Gajendra, sri Bharata, and other devotees were completely unaffected by the actions of their previous births. What more need be said? sri sukadeva Gosvami and other devotees were completely unaffected by the bliss of impersonal Brahman realization. In these ways it should be known that the love they felt for the Supreme Personality of Godhead was certainly spiritual in nature. It was not material. Here the alambana (main cause of feeling the rasa of love) is the Supreme Lord's opulences, glories, and virtues, which have no equal or superior. The personal assaociates of the Lord have spiritual qualities like the Lord's. This truth is proclaimed by the great dundubhi drums that are the Vedas, Puranas, and other scriptures. The uddipanas (secondary causes of feeling the rasa of love) are the things in relation to the Lord. These secondary causes of rasa are described in these words of srimad-Bhagavatam (3.15.43):

tasyaravinda-nayanasya. . . . . .cakara tesam sanksobham aksara-jusam api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Supreme Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."

The Supreme Lord's handsomeness as a cause of rasa is seen in these words of srimad-Bhagavatam (10.44.14):

gopyas tapah kim acaran. . .

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare.

The causes of rasa are also seen in these words of srimad- Bhagavatam (10.29.40):

ka stry anga. . . . . .yad go-dvija-druma-mrgah pulakany abibhran

"Dear Krsna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."

Lord Krsna's flute-music as a cause of rasa is seen in these words of srimad-Bhagavatam (10.35.14-15):

vividha-gopa-caranesu vidagdhah. . .

. . .savanasas tad upadharya suresah sakra-sarva-paramesthi-purogah kavaya anata-kandhara-cittah kasmalam yayur aniscita-tattvah

"O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute- playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."

That the accidental manifestation of one of the Lord's potencies can become a cause of spiritual rasa is seen in the following words of srimad-Bhagavatam (10.20.31):

pravrt-sriyam ca tam viksya sarva-kala-sukhavaham bhagavan pujayam cakre atma-sakty-upabrmhitam

"Observing the beauty and opulence of Vrndavana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency."

Here the clouds and other features of the rainy season bring ecstatis symptoms, like standing up of the body's hairs.

It is said in srimad-Bhagavatam (10.21.19):

aspandanam gati-matam pulakas tarunam

"When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."

Here even the trees and other like living entities wonderfully become like human beings. Even grief and other like emotions can help one taste the spiritual rasas. In that greif it is said there may come madness or other like conditions caused by sorrow and by separation

from the Lord. These emotions can certainly be manifest on the spiritusl platform. The spiritual world is described in these words of Brahma-samhita (5.56-57):

sriyah kantah kantah parama-purusah kalpa-taravo druma bhumis cintamani-gana-mayi toyam amrtam katha ganam natyam gamanam api vamsi priya-sakhi cid-anandam jyotih param api tad asvadyam api ca

sa yatra ksirabdhih sravati surabhibhyas ca su-mahan nimesardhakhyo va vrajati na hi yatrapi samayah bhaje svetadvipam tam aham iha golokam iti yam vidantas te santah ksiti-virala-carah katipaye

"I worship thyat transcendental seat, known as svetadvipa, where as loving consorts the Laksmis in their unalloyed spiritual essence practice the amorous service ofnthe Supreme Lord Krsna as their only lover, where every tree is a transcendental purpose tree, where the sopil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss, and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, where there is eternal existence of transcendental time, who is ever-present and without past or future and hence is nto subject to the quality of passing away even for the space of half a moment. That realm is known nas Goloka only to a very few self-realized souls in this world."

Here the words "ganam natyam" refer to the rasas. The causes that create the rasas of love for the supreme hero, Lord Krsna, rasas that are spiritual and have many spiritual quialities, are called vibhavas. The vibhavas are described in these words of Sahitya-darpana (3.13):

vibhavanam raty-ader visesenasvadankura-yogyatanayanam. anubhavanam evam-bhutasya raty-adeh samantaram eva rasadi- rupataya bhavanam. sacaranam tatha-bhutasya tasyaiva samyak caranam.

"Vibhava makes rati and the other aspects of rasas first appear as a new sprout. Comeing after vibhava, anubhava enables one to directly perceive the nature of rasa. Then sacari-bhava makes the rasas become active."

Even material poets who know the material rasas say that happiness can arise out of sorrow. We also say that spiritual bliss can arise even out of separation from the Lord. Externally the devotee separated from the Lord may seem to be sorrowful. However, during the anguish of separation the supremely blissful Lord is always manifest in the devotee's thoughts. Therefore the devotee is also filled with intense spiritual bliss. In such a situation it is not possible for the devotee to avoid those two emotions of anguish and

bliss. These two emoptions do nto contradict each other. Rather they are like sweetened hot milk placed before a hungry person. The two features of sweetness and heat do not negate each other. Rather they compliment each other. In this way the anguish of separation from the Lord is actually the cause of intense spiritual bliss, just as the shining of the moon and stars is a source of pleasure. Because it is nourished by the memory of the bliss of directly associating with the Supreme Lord, the anguish of separation brings bliss with it. In that state of separatuion the karuna-rasa (the rasa of a pitiable condition) is manifest. At that time the devotee yearns to be with the Lord. In this way the manifeastatoon of the rasas of love for ther supreme hero, Lord Krsna, is described. The rasas arise in two primary ways: 1. the love (anuraga) created by hearing, and 2. the love created by seeing. These are both described in the following words of srimad-Bhagavatam (10.90.26):

sruta-matro 'pi yah strinam prasahyakarsate manah uru-gayoru-gito va pasyantinam ca kim punah

"The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?"

The arisal of the rasa of love for the Lord is described by Uddhava in the following two verses of srimad-Bhagavatam 11.6.44- 45):

tava vikriditam brahman. . .

"My dear Krsna, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things. "My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You for even a moment? Whether we ar lying down, sitting, walkign, standing, bathing, enjoying recreation, eating, or doing anything else, we are constantly engaged in Your service."

The anukarta, or follower or servant of the Lord is thus a devotee of the Lord.Non-devotees cannot become followers or servants of the Lord. The rasas of love for the Lord arise amongst the devotees. Here the word "anukarta" should not be inter"reted to mean "imitator". It is not possible for the individual spirit souls to imitate the actions of the Lord. The attempt to imitate the Lord is against the principles of devotional service. The devotees associate with the Lord and directly perceive Him, but they never become one with Him. In this way the uddipanas of the rasas, which arouse the devotees' love, enchance the Lord's pastimes. If the pure devotees sometimes imitate the Lord, the devotees always think, "the Lord is mine". They never think, "I have become the Lord. I am

the Lord." That kind of imitation is seen in Vasudeva's son Gada and the Lord's other brothers, who think themselves the Lord's equal. Their sentiments are not against the principles of devotional service. The ordinary (samajika) devotees yearn to attain such a glorious position. In drsya- kavyas (staged dramas), the audience sees with their eyes and meditates on the rasas. In sravya-kavyas (recited narrative poems), the audioence hears the descriptions of the Lord. In this way the audience meditates on the Lord. The sprout of rati (attraction to the Lord) arises within them. They attain great love (prema) for the Lord. Melodies in the sixth note may also be a cause (uddipana) of rasa. This is described in the following words of srimad-Bhagavatam (6.5.22):

svara-brahmani nirbhata- hrsikesa-padambuje akhandam cittam avesya lokan anucaran munih

"The seven musiacl notes - sa, r, ga, ma, pa, dha, and ni - are used in musical instruments, but originally they come from the Sama Veda. The great sage Narada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations such as Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare,, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hrsikesa, the master of the senses. After delivering the Haryasvas, Narada Muni continued traveling throughout the planetary systems, His mind always fixed at the lotus feet of the Lord."

Prema and the other kinds of ecstatic love (bhavas) create the samagris (ingredients of rasa). This is described in the following words of srimad-Bhagavatam (7.4.39-41):

kvacid rudati vaikuntha- cinta-sabala-cetasah. . .

. . .kvacid utpulakas tusnim aste samsparsa-nirvrtah aspanda-pranayananda-salilamiliteksanah

"Because of advancement in Krsna consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation, and sometimes sang loudly. "Sometimes, upon seeing the Supreme Personality of Godhead, Prahlada Maharaja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Krsna, he felt oneness and imitated the pastimes of the Lord. "Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord."

Materialists who relish the material rasas are attracted by something that is imperfect and incomplete. Persons who taste the rasas of love for the Supreme Personality of Godhead

(bhagavat-priti-rasika) are of two kinds: 1. the devotees who directly participate in the Lord's pastimes (tadiya-lilantah- pati), and 2. the devotees who aspire to participate in the Lord's pastimes (tadiya-lilantah-patitabhimana). Because of their past devotional activities, the devotees ion the first group attained the Lord's direct association. The devotees in the second group are of two kinds: 1. the devotees who hear description of ther Lord's pastimes with His personal associates, and 2. the devotees who hear descriptions of the Lord's sweetness and other transcendental qualities. If a devotee in the first of these two groups desires in the sameee way the personal associates of the Lord desire, then that devotee eventually becomes the Lord's personal associate. Then that devotee attains the vibhavas and other elements of rasas manifest in a personal associate of the Lord. How the gopis think is seen in the following words of Sahitya-darpana (3.12):

parasya na parasyeti na mameti mameti ca tad-asvade vibhavadeh paricchedo na vidyate

"My beloved may be another's husband, or He may not be another's husband. He may be my husband, or he may not be my husband. When I taste the vibhavas and other elements of the rasas of love for Him, it makes no difference to me if He is my husband or not."

If a devotee desires in a way different from the way the Lord's personal associates desire, then that devotee attains vibhava, anubhava, and sacari-bhava that are generally ordinary in nature. Even when the uddipanas (which arouse the feelings of rasa) are present, that devotee does not perceive the sweetness of rasa. If a devotee desires ina way that opposes the the way the Lord's personal associates desire, then, even if the uddipanas of vatsalya-rasa and the other rasas are present, that devotee will not perceive the different bhavas (ecstasies of love), nor will he perceive the sweetness of rasa. Now we will discuss the devotees who hear descriptions of the Lord's sweetness and other transcendental qualities. These devotees are are independent like the Lord's personal associates who participate in the Lord's pastimes. These devotees have th4e power to perceive the sweetness of rasa. Now the perfection of the reasas of love for the Supreme Personality of Godhead will be considered. When love for thwe Supreme Personality of Godhead (bhagavat-priti) is mixed with the vibhavas and other elements of rasa, the result is the rasas of love for the Supreme Personality of Godhead (bhagavat-pritimaya-rasa). This is described in the following words of Sahitya-darpana (3.15):

yatha khanda-maricadinam sammelanad apurva iva kascid asvadah prapanaka-rase sajayate. vibhavadi-sammelanad ihapi tatha.

"As sugar, black pepper, and other ingredients make a drink delightful for the tongue, so the vibhavas and other elements of rasa make the rasas delightful to taste."

The sweetness of the Lord is counted among the uddipanas, the secondary elements that help one to taste the spiritual rasas. The Supreme Lord Himself is the alambana, the primary element that enables one to taste the spiritual rasas. The alambanas and uddipanas are described in these words of Agni Purana:

vibhavyate hi raty-ader yatra yena vibhavyate vibhavo nama sa devdha-lambanoddipanatmakah

"Vibhava enables one to perceive rati and the other elements of rasa. Vibhava is of two kinds: 1. alambana, and 2. uddipana."

The alambana may be of two kinds: 1. Lord Krsna, the Supreme Personality of Godhead, who is dearly loved by the devotees, and 2. the Lord's devotees, who are filled with lofve for Him. These two kinds ofalambanas are indicsted in Sanskrit by use of the locative case. Lord Krsna as the alambana is described in these owrds of srimad-Bhagavatam (9.24.65):

yasyananam makara-kundala. . .

"Krsna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krsna sees a festival. His face and body are fully satisfying for everyone to see."

Lord Krsna as the alambana is also described in these words of srimad-Bhagavatam (10.44.14):

gopyas tapah kim acaran yad amusya rupam

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed. That lovliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."

As long as Lord Krsna's sweetness is not manifest, the individual soul will see his own self as the most dear and lovable being in the whole world. This is described in the following words of srimad-Bhagavatam (10.23.27):

prana-buddhi-manah-svatma- darapatya-dhanadayah yat-samparkat priya asams tatah ko nv aparah priyah

"It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?"

In this verse the word "sva" means "the pure soul", "atma" means "the material body", and "yat-samparkat" means "because of my contact with that". This verse implies: "As a spirit soul I am full of spiritual bliss. Therefore I am dear to myself." This verse also implies: "Because I am His part-and-parcel, the Supreme Personality of Godhead, the Supersoul in my heart, is also dear to me." This verse also implies: "The things in relation to me are also dear to me." Thus the vital breath and other things are dear because of their relation to the soul. Even when He appears in many different forms, the Supreme Personality of Godhead is always dear to the individual soul. This is seen in the following words spoken by Lord Balarama in srimad-Bhagavatam (10.13.36):

kim etad adbhutam iva vasudeve'khilatmani vrajasya satmanas tokesv apurvam prema vardhate

"What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Krsna, the Supersoul of all living entities."

Lord Krsna's own form is described in these words of srimad- Bhagavatam (10.23.22):

syamam hiranya-paridhim vanamalya-barha- dhatu-pravala-nata-vesam anuvratamse vinyasta-hastam itarena dhunanam abjam karnotpalalaka-kapola-mukhabja-hasam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and the with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."

The words of this verse imply: "Will you not become wonderfully attracted to these features of Lord Krsna?" srimad- Bhagavatam 10.23.27, quoted in this anuccheda, was spoken by Lord Krsna to the yaja-patnis.

Prīti · Sanskrit §131 · English §112

[१३१]

तद् एवं तस्य प्रेमार्द्रत्वादिके स्थिते तद्-आदिकस्य तस्मिन् परम-साधु- गणे च परम-हृद्य-सुखदत्वात् तद्-धेतुकं कादाचित्कं सत्यादि- वैपरीत्यम् अपि परम-गुण-शिरोमणि-शोभां भजते । तत्र सत्य-विरोध्य् अपि गुणो यथा-

स्व-निगमम् अपहाय मत्-प्रतिज्ञाम् ऋतम् अधिकर्तुम् अवप्लुतो रथस्थः ॥ [भ्प् १.९.३७]

स्पष्टम् ।

॥ १.९ ॥ श्री-भीष्मः ॥ १३१ ॥

(पगे ७९)

[131]

tad evaṃ tasya premārdratvādike sthite tad-ādikasya tasmin parama-sādhu- gaṇe ca parama-hṛdya-sukhadatvāt tad-dhetukaṃ kādācitkaṃ satyādi- vaiparītyam api parama-guṇa-śiromaṇi-śobhāṃ bhajate | tatra satya-virodhy api guṇo yathā-

sva-nigamam apahāya mat-pratijñām ṛtam adhikartum avapluto rathasthaḥ || [BhP 1.9.37]

spaṣṭam |

|| 1.9 || śrī-bhīṣmaḥ || 131 ||

(page 79)

English witness · section(s) 112

Anuccheda 112

The devotees dear to the Lord are described in these words of srimad-Bhagavatam (1.18.13):

tulayama lavenapi. . .

"The value of a moment's association with the devotee of the Lord cannot be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."

In this way it is seen that the Supreme Personality of Godhead is the object of love (visaya) and He is also the primary cause (alambana) that makes the devotees fall in love with Him. By following the path that begins with hearing about the Lord, the devotees attain love (priti) for Him. The word "visaya" may mean either the person who loves or the person who is loved. It is said in srimad-Bhagavatam (1.16.5-6):

tat kathyatam maha-bhaga yadi krsna-kathasrayam athavasya padambhoja-makaranda-liham satam

"Please describe all these incidents if they realte to the topics of Lord Krsna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."

By associating with the Supreme Lord, one falls in love with Him. In this way the Supreme Personality of Godhead is the primary cause (alambana) of ecstatic love for Him. The secondary causes (uddipana) of ecstatic love are different. The Lord's dear devotees, who are of two kinds, namely the devotees who have the same desire (savasana) and the devotees who have different desires (bhinna-vasana), are also objects (visaya) of ecstatic love. The devotees are also the reservoirs of love (adhara) for the Lord. However, one's material friends and kinsmen are not the causes of attaining love ofr Lord Krsna. Indeed, the devotees do not pray to attain love for their friends and kinsmen. Rthaer they pray only to love the Supreme Lord. That they do not pray to attain love for their friends and kinsmen is seen in these words of Queen Kunti in srimad-Bhagavatam (1.8.41):

atha visvesa visvatman visva-murte sva-kesu me sneha-pasam imam chindhi drdham pandusu vrsnisu

"O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pandavas and the Vrsnis."

Prīti · Sanskrit §132 · English §113

[१३२]

शौच-विरोधी यथा -- अंस-न्यस्त-विषाणो ऽसृङ्- मद-बिन्दुभिर् अङ्कितः [भ्प् १०.४३.१५] इत्य् आदि । स्पष्टम् ॥

॥ १०.४३ ॥ श्री-शुकः ॥ १३२ ॥

[132]

śauca-virodhī yathā -- aṃsa-nyasta-viṣāṇo 'sṛṅ- mada-bindubhir aṅkitaḥ [BhP 10.43.15] ity ādi | spaṣṭam ||

|| 10.43 || śrī-śukaḥ || 132 ||

English witness · section(s) 113

Anuccheda 113

The love the devotees pray to attain is described in these words of Queen Kunti in srimad-Bhagavatam (1.8.42):

tvayi me 'nanya-visaya matir madhu-pate'sakrt ratim udvahatad addha gangevaugham udanvati

"O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constamtly drawn unto You without being diverted to anyone else."

Prīti · Sanskrit §133 · English §114

[१३३]

क्षान्ति-विरोधी च, यथा यस् तान् द्वेष्टि स मां द्वेष्टि यस् तान् अनु स माम् अनु इत्य्-आदि-महाभारत-स्थ-श्री-भगवद्-वाक्यात् । यथा धनं हरत गोपानाम् [भ्प् १०.४४.३२] इत्य् आद्य्-अनन्तरम् एवं विकत्थमाने वै कंसे प्रकुपितो ऽव्ययः [भ्प् १०.४४.३४] । स्पष्टम् ।

॥ १०.४४ ॥ श्री-शुकः ॥ १३३ ॥

[133]

kṣānti-virodhī ca, yathā yas tān dveṣṭi sa māṃ dveṣṭi yas tān anu sa mām anu ity-ādi-mahābhārata-stha-śrī-bhagavad-vākyāt | yathā dhanaṃ harata gopānām [BhP 10.44.32] ity ādy-anantaram evaṃ vikatthamāne vai kaṃse prakupito 'vyayaḥ [BhP 10.44.34] | spaṣṭam |

|| 10.44 || śrī-śukaḥ || 133 ||

English witness · section(s) 114

Anuccheda 114

The love the devotees accept (angikara) is described in these words of Queen Kunti in srimad-Bhagavatam (1.8.43):

sri-krsna krsna-sakha vrsny-rsabhavani-dhrug- rajanya-vamsa-dahananapavarga-virya govinda go-dvija-surarti- haravatara yogesvarakhila-guro bhagavan namas te

"O Krsna, O friend of Arjuna, O chief amongst the descendants of Vrsni, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brahmanas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances."

Here Kunti calls out to Krsna, addressing Him with names such as "O friend of Arjuna (Krsna-sakha). In this context Queen Kunti accepts a loving relationship with Arjuna and others because they are all filled with love for the Supreme Lord. These verses were spoken by Queen Kunti to the Supreme Personality of Godhead, Lord Krsna.

Prīti · Sanskrit §134 · English §115

[१३४]

सन्तोष-विरोधी च अपि मे पूर्ण-कामस्य इत्य् आदेः भक्ति-सुधोदय-स्थ- भगवद्-वाक्यात् [१४.२८] । यथा-

तम् अङ्कम् आरूढम् अपाययत् स्तनं स्नेह-स्नुतं स-स्मितम् ईक्षती मुखम् । अतृप्तम् उत्सृज्य [भ्प् १०.९.५] इत्य् आदि ।

एवं जघास हैयङ्गवम् अन्तरं गतः [भ्प् १०.९६] इत्य् आदौ रहोऽपि तत्-तल्- लीलावेशः ।

॥ १०.९ ॥ श्री-शुकः ॥ १३४ ॥

[134]

santoṣa-virodhī ca api me pūrṇa-kāmasya ity ādeḥ bhakti-sudhodaya-stha-bhagavad-vākyāt [14.28] | yathā-

tam aṅkam ārūḍham apāyayat stanaṃ sneha-snutaṃ sa-smitam īkṣatī mukham | atṛptam utsṛjya [BhP 10.9.5] ity ādi |

evaṃ jaghāsa haiyaṅgavam antaraṃ gataḥ [BhP 10.96] ity ādau raho'pi tat-tal- līlāveśaḥ |

|| 10.9 || śrī-śukaḥ || 134 ||

English witness · section(s) 115

Anuccheda 115

Now we may consider these words spoken by Uddhava in srimad- Bhagavatam (11.29.39-40):

vrknas ca me su-drdhah sneha-paso dasarha-vrsny-andhaka-satvatesu prasaritah srsti-vivrddhaye tvaya sva-mayaya hy atma-subodha-hetina

"The firmly bindfing rope of my affection for the families of the Dasarhas, Vrsnis, Andhakas, and Satvatas - a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation - is now cut off by the weapon of transcendental knowledge of the self.

namo 'stu te maha-yogin prapannam anusadhi mam yatha tvac-caranambhoje ratih syad anapayini

"Obeisances unto You, O greatest of yogis. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet."

Here Uddhava says: "The rope of my affection for others in a bodily relationshoip with me, a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation - is now cut off." How was that rope cut off? The answer is given in the words: "by the weapon of transcendental knowledge of the self." This means "by the weapon of knowledge of Your glory and attractiveness, which make the devotee fall in love (prity-utpadaka) with You". Uddhava's statement here that His affection for the Dasarhas, Vrsnis, Andhakas, and Satvatas is maya and his prayer that this affection be removed is a kind of self-delusion on Uddhava's part, for these kinsmen of his are all perfect liberated souls. In the words of srimad-Bhagavatam 0 1.8.41 quoted here, Queen Kunti thinks: "If Lord Krsna departs from Hastinapura, that will be inauspicious for the Pandavas, and if He does not depart from Hastinapura and return to Dvaraka that will be inauspicious for the Vrsnis. Her heart thus agitated by competeing affections for these two sides of of her family, Queen Kunti here prays that the affection she bears for her kinsmen be destroyed. The truth is that when she sees how the two sides of her family dearly love Lord Krsna, her own love for Lord Krsna increases. Therefore, the pretext of saying Please destroy my affection for my kinsmen", Queen Kunti really prays: "Please do not leave the association of either of the two sides of my family." After Queen Kunti offered her prayers, Lord Krsna still prepared to depart. srila Suta Gosvami explains in srimad-Bhagavatam (1.8.45):

tam badham ity upamantrya. . .

"Thus accepting the prayers of Srimati Kuntidevi, the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapura. But upon preparing to leave, He was stopped by King Yudhisthim, who implored Him lovingly.".

In srimad-Bhagavatam 11.29.39 Uddhava also prayed to attain Lord Krsna's association. srimad-Bhagavatam 11.29.39-40 was spoken by Uddhava.

PRĪTI-SANDARBHA

6.12

Sections 135–146

10 bilingual sequence blocks

Prīti · Sanskrit §135–136 · English §116

[१३५]

एवं बालि-प्रभृतावार्जवादि-गुण-विरोधी च सुग्रीव-हनुमद्-आदि- पक्षपात-मयो ज्ञेयः ।
सर्व-शुभङ्करत्वं च क्रोधोऽपि देवस्य वरेण तुल्यः इति न्यायेन सिद्धम् ।

अथ शम-विरोधी कामश् च तस्य प्रेष्ठ-जन-विशेष-रूपासु तासु प्रेम- विशेष-रूप एव । तथा हि -

स एष नर-लोके ऽस्मिन्न् अवतीर्णः स्व-मायया । रेमे स्त्री-रत्न-कूटस्थो भगवान् प्राकृतो यथा ॥ [भ्प् १.११.३६]

स्वेषु निज-जनेषु या माया कृपा तत्-सुख-चिकीर्षा-मय-प्रेमा तया लोकेऽवतीर्ण इति तस्या एव सर्वावतार-प्रयोजन-निमित्तत्वात् स्त्री-रत्न- कूटस्थोऽपि तादृश-रमण-वश-कारि-प्रेम-विशेष-रूपया तयैव रेमे, न तु प्रसिद्ध-कामेनेत्य् अर्थः । अत्र रत्न-पदेन तासाम् अपि तद्-योग्यत्वं बोधयित्वा तादृश-प्रेम-विशेष-मयत्वं बोधितम् । एवं भाव- वैलक्षण्येऽपि क्रियया साम्यम् इत्य् आह प्राकृतो यथा इति । अत्र श्री- भगवतोऽप्य् अप्राकृतत्वं दर्शयित्वा तद्वत् काम-विषयत्वं निराकृतम् ।

[१३६]

अथ पुनर् अपि तादृश-प्रेमवतीषु तास्व् अपि प्राकृत-कामाधिकारो नास्तीति दर्शनेन तस्यापि कामुक-वैलक्षण्येन तद् एव स्थापयति --

उद्दाम-भाव-पिशुनामल-वल्गु-हास- व्रीडावलोक-निहतो मदनो ऽपि यासाम् सम्मुह्य चापम् अजहात् प्रमदोत्तमास् ता; यस्येन्द्रियं विमथितुं कुहकैर् न शेकुः ॥ [भ्प् १.११.३७] मदनः प्राकृतः कामः । उद्भट-भाव-सूचक-निर्मल-मनोहराभ्यां हास-व्रीडावलोकाभ्यां निहतस् तन्-महिम-दर्शनेन स्वयम् एवोक्तार्थीकृत-स्वास्त्रादि-बलोऽभूत । अतएव संमुह्य चापम् अजहात् भ्रू- पल्लवं धनुर् अपाङ्ग-तरङ्गितानि बाणा इत्य्-आदिवत् । तत्र निजास्त्र-प्रयोगं न कुरुत एवेत्य् अर्थः । तथाभूता अपि प्रमदोत्तमाः प्रमदेन प्रकृष्ट- प्रेमानन्द-विशेषेण परमोत्कृष्टास् ताः स्व-वृन्द एव याः स्वतोऽप्य् उत्कृष्ट-प्रेमवत्यस् तासां साम्येच्छया कुहकैस् तादृश-प्रेमाभावेन कपटांश-प्रयुक्तः सद्भिः कपटादिभिर् यस्येन्द्रियं विमथितुं (पगे ८०) तद्वद् विशेषेण मथितुं न शेकुः किन्तु स्व-प्रेमानुरूपम् एव शेकुर् इति । तस्मात् प्रेम-मात्रोत्थायित्-विकारत्वात् तस्य कामुक-वैलक्षण्यम् इति भावः ।

[135]

evaṃ bāli-prabhṛtāvārjavādi-guṇa-virodhī ca sugrīva-hanumad-ādi- pakṣapāta-mayo jñeyaḥ | sarva-śubhaṅkaratvaṃ ca krodho'pi devasya vareṇa tulyaḥ iti nyāyena siddham |

atha śama-virodhī kāmaś ca tasya preṣṭha-jana-viśeṣa-rūpāsu tāsu prema- viśeṣa-rūpa eva | tathā hi -

sa eṣa nara-loke 'sminn avatīrṇaḥ sva-māyayā | reme strī-ratna-kūṭastho bhagavān prākṛto yathā || [BhP 1.11.36]

sveṣu nija-janeṣu yā māyā kṛpā tat-sukha-cikīrṣā-maya-premā tayā loke'vatīrṇa iti tasyā eva sarvāvatāra-prayojana-nimittatvāt strī-ratna- kūṭastho'pi tādṛśa-ramaṇa-vaśa-kāri-prema-viśeṣa-rūpayā tayaiva reme, na tu prasiddha-kāmenety arthaḥ | atra ratna-padena tāsām api tad-yogyatvaṃ bodhayitvā tādṛśa-prema-viśeṣa-mayatvaṃ bodhitam | evaṃ bhāva- vailakṣaṇye'pi kriyayā sāmyam ity āha prākṛto yathā iti | atra śrī- bhagavato'py aprākṛtatvaṃ darśayitvā tadvat kāma-viṣayatvaṃ nirākṛtam |

[136]

atha punar api tādṛśa-premavatīṣu tāsv api prākṛta-kāmādhikāro nāstīti darśanena tasyāpi kāmuka-vailakṣaṇyena tad eva sthāpayati --

uddāma-bhāva-piśunāmala-valgu-hāsa- vrīḍāvaloka-nihato madano 'pi yāsām sammuhya cāpam ajahāt pramadottamās tā; yasyendriyaṃ vimathituṃ kuhakair na śekuḥ || [BhP 1.11.37] madanaḥ prākṛtaḥ kāmaḥ | udbhaṭa-bhāva-sūcaka-nirmala-manoharābhyāṃ hāsa-vrīḍāvalokābhyāṃ nihatas tan-mahima-darśanena svayam evoktārthīkṛta-svāstrādi-balo'bhūta | ataeva saṃmuhya cāpam ajahāt bhrū- pallavaṃ dhanur apāṅga-taraṅgitāni bāṇā ity-ādivat | tatra nijāstra-prayogaṃ na kuruta evety arthaḥ | tathābhūtā api pramadottamāḥ pramadena prakṛṣṭa- premānanda-viśeṣeṇa paramotkṛṣṭās tāḥ sva-vṛnda eva yāḥ svato'py utkṛṣṭa-premavatyas tāsāṃ sāmyecchayā kuhakais tādṛśa-premābhāvena kapaṭāṃśa-prayuktaḥ sadbhiḥ kapaṭādibhir yasyendriyaṃ vimathituṃ (page 80) tadvad viśeṣeṇa mathituṃ na śekuḥ kintu sva-premānurūpam eva śekur iti | tasmāt prema-mātrotthāyit-vikāratvāt tasya kāmuka-vailakṣaṇyam iti bhāvaḥ |

English witness · section(s) 116

Anuccheda 116

In the same way it is seen that sri Devaki was affectionate to her six sons. Because of her affection for them, Lord Krsna kindly delivered them. It is said in srimad-Bhagavatam

(10.85.54- 56):

apayayat stanam prita suta-sparsa-parisnutam mohita mayaya visnor yaya srstih pravartate

"Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Visnu that initiates the creation of the universe."

pitvamrtam payas tasyah pita-sesam gada-bhrtah. . . . .yayur dhama divaukasam

"By drinking her nectarean milk, the remnants of what Krsna Himself had previously drunk, the six sons touched the transcendental body of Lord Narayana, and this contact awakened them to their original identities. They bowed down to Govinda, Devaki, their father, and Balarama, and then, as everyone looked on, they left for the abode of the demigods."

Here the words "mohita mayaya" mean that Devaki was bewildered into thinking her other six sons were in truth Lord Krsna's brothers. Now wwe will consider Rukmini's affection for Rukmi. For Rukmini's sake Lord Krsna, who wanted to see Rukmi mocked and humiliated, spared Rukmi. These activities were manifested by the Lord's pastime potency. Rukmini trembled with devotion. Still, the devotion in her heart weas mixed with knowledge of the Lord's supreme power and opulence. That is why she addressed Him: "You are the supreme controller, and he is very lowly and fallen. Therefore, please do not mock and humiliate him. Therefore please be compassionate. O Lord, I take shelter of Your feet. I have a relationship with Your body. Please be merciful and give fearlessness to him." Aware of Lord Krsna's power and opulence, Rukmini spoke these words of srimad-Bhagavatam (10.54.33):

yogesvaraprameyatman. . .

"O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all-pausoicious and mighty-armed one, please do not kill my brother!"

In tyhe same way LordBalarama became a partisan of His student Duryodhana. When Duryodhana was attacked, Lord Balarama became angry. A similar situation occurred during the kidnapping of Laksmana. The Lord's pastime potency created these situations to increase the wonder and glory of the Lord's pastimes. Now the uddipanas will be considered. As Lord Krsna Himself, who is the alambana (the primnary cause of relishing the rasas) is the cause of bhava and vibhava, so the uddipanas (secondary causes of relishing the rasas) are also the causes of bhava and vibhava. Included among the uddipanas are Lord Krsna's qualities, family, activities, paraphernalia, age, and form. The

Supreme Lord's qualities are of three kinds: those in relation to His 1. body, 2. words, and 3. mind. None of the Lord's qualities are material. Lord Krsna Himself affirms this in the following words of srimad-Bhagavatam (11.13.40):

mam bhajanti gunah sarve nirgunam nirapeksakam suhrdam priyam atmanam samyasangadayo 'gunah

" All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement - all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me."

The qualities of Lord Krsna, who is the alambana (primary impetus for ecstatic love), are described in these words of srimad-Bhagavatam (1.16.27-30):

satyam saucam daya ksantis tyagah santosa arjavam samo damas tapah samyam titiksoparatih srutam

janam viraktir aisvaryam sauryam tejo balam smrtih svatantryam kausalam kantir dhairyam mardavam eva ca

pragalbhyam prasrayah silam saha ojo balam bhagah gambhiryam sthairyam astikyam kirtir mano'nahankrtih

ete canye ca bhagavan nitya yatra maha-gunah prarthya mahattvam icchadbhir na viyanti sma karhicit

"In Him (Lord Krsna) reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) detemnination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (4O) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him."

In these verses the word "satyam" means truthfulness", "saucam" means "cleanliness", and "daya" means "intolerance of another's unhappiness". This means the Lord protects

His devotees. He is the friend and well-wisher of His devotees. "Ksanti" means "power to control anger", "tyaga" means "generosity", "santosa" means "self- satisfaction", "arjavam" means "being without crookedness", and "sama" means "steadiness of mind". By this last quality the Lord is firm in vow. Dama" means "being uaffected by the external senses", "tapah" means "in His lila-avatara as a ksatriya performing the appropriate religious duties", "samyam" means "not thinking one person is a friend and another person is an enemy", "titiksa" means "tolerance of others' offenses", "uparati" means indifference to personal gain", "srutam" means being learned in the scriptures", "janam" means "the five kinds of knowledge: which are: 1. intelligence, 2. gratefulness, 3. being an appropriate judge of time and place, 4. being all-knowing, and 5. spiritual knowledge of thew self", "virakti" means "not having a thirst to enjoy wicked pleasures", "aisvaryam" means being a controller", "sauryam" means "ability to fight in battle", "tejah" means "power", and balam" means "expertness". This last quality means the power to perform difficult deeds quickly. In some texts the word here is "dhrtih", which means "to remain unagitated even in distressing conditions". "Smrti" means "the power to know what should be done", svatantryam" means "not being dependent on others", "kausalam" means "three kinds of expertise: 1. expertise in performing activities, 2. expertise in perfoming two or more actions simultaneously, and 3. expertise in arts and playful activities", "kanti" means handsomeness, which is of four kinds: 1. handsomeness of the various parts of the body, including the hands and other parts of the body, 2. handsomeness of color, taste, fragrance, touch, and sound, which means whatever touches His lips or feet becomes sweet like nectar, 3. handsomeness of the prime of youth, and 4. handsomeness that charms the hearts of beautiful women", "dhairyam" means "not becoming agitated", "mardavam" means "having a heart that melts with love", "pragalbhyam" means "brilliant genius, which brings eloquent speech", "prasraya" means humbleness, which brings shyness, appropriate respect for all others, and speaking affectionate words", "silam" means "good character, which makes one inclined to take shelter of a saintly devotee", "sahah" means sharpness of intellect", "ojah" means expert skill of the knowledge-acquiring senses", balam" means "expert skill of the working senses", "bhaga" means "good fortune, which is of three kinds: 1. good fortune in enjoying sense objects, 2. good fortune in being happy, and 3. good fortune in possessing all wealth and opulence", "gambhiryam" means "being the reservoir of unknowable secrets", "sthairyam" means being not fickle", "astikyam" means "seeing through the eyes of the scriptures", "kirti" means being famous for one's virtues", "mana" means being worshipable, and "anahankrti" means freedom from pride". Here the word "ca" (and) hints that the Lord also has the qualities of being the well-wisher of the brahmanas, being served by all perfections, and having an eternal form filled with transcendental bliss. In this way the Supreme Lord has many glorious qualities (maha-gunah prarthya mahattvam

icchadbhih). Lord Krsna has all other good qualities in the highest degree. All other persons have these good qualities only slightly and for a brief time. However Lord Krsna has them in fullness eternally. This is confirmed by the following words of srila Suta Gosvami in srimad-Bhagavatam (1.11.26:

nityam niriksamananam yad api dvarakaukasam na vitrypanti hi drsah sriyo dhamangam acyutam

"The inhabitants of Dvaraka were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated."

In this way the Supreme Lord's transcendental qualities are eternal (nityah). They never become diminished (na viyanti). The Lord's qualities are eternally present in His transcendental form. Some other (anye ca) qualities of the Lord, qualities the individual souls cannot attain include: 1. the power to attain anything simply by desiring it, 2. complete control over a host of inconceivable potencies, 3. being the sole resting place of perfect goodness, 4. being the protector of the worlds, 5. giving residence in the spiritual world to the enemies He kills, 6. being attractive to all liberated souls, 7. beinsg served by Brahma, siva, and all the demigods and sages, 8. having a spiritual form in which inconceivable transcendental poetncies reside, 9. having handsomeness and other glorious virtues that are limitless and eternally new and fresh, 10. in His forms as the purusa-avataras controlling the world of maya, 11. being the creator, maintainer, and destroyer of the material worlds, 12. being the seed from which the guna-avataras and other avataras have come, 13. the pores of whise body are the resting place of numberless material universes, 14. whose original form as the Supreme Personality of Godhead (bhagavan) has all inconceivable potencies and all the transcendental qualities of Vasudeva, Narayana, and His other expansions, 15. in His original form as Lord Krsna He gives liberation and devotional service to the enemies He kills, 16. whose form and other features have a wonderful sweetness, 17. association with Him brings perfect bliss, a bliss beyond anything the material senses or mind can know. srimad-Bhagavatam 1.16.27-30 quoted in this anuccheda was spoken by the earth-goddess to Dharma.

Prīti · Sanskrit §137 · English §117

[१३७] तस्माद् एतत् तत्त्वम् अविज्ञायैव --

तम् अयं मन्यते लोको ह्य् असङ्गम् अपि सङ्गिनम् । आत्मौपम्येन मनुजं व्यापृण्वानं यतो ऽबुधः ॥ [भ्प् १.११.३८]

अयं साधारणो लोकः असक्तम् अपि प्राकृत-गुणेष्व् अनासक्तम् अपि । यतः आत्मौपम्येन मनुजं व्यापृण्वानं कामादि-व्यापार-युक्तं मन्यते । यथा आत्मनः प्राकृत-मनुष्यत्वादि तथैव मन्यत इत्य् अर्थः । अतएवाबुधः एवासौ लोक इति ।

[137] tasmād etat tattvam avijñāyaiva --

tam ayaṃ manyate loko hy asaṅgam api saṅginam | ātmaupamyena manujaṃ vyāpṛṇvānaṃ yato 'budhaḥ || [BhP 1.11.38]

ayaṃ sādhāraṇo lokaḥ asaktam api prākṛta-guṇeṣv anāsaktam api | yataḥ ātmaupamyena manujaṃ vyāpṛṇvānaṃ kāmādi-vyāpāra-yuktaṃ manyate | yathā ātmanaḥ prākṛta-manuṣyatvādi tathaiva manyata ity arthaḥ | ataevābudhaḥ evāsau loka iti |

English witness · section(s) 117

Anuccheda 117

That the Supreme Lord's transcendental qualities are limitless is described in these words of srimad-Bhagavatam (10.14.7):

gunatmanas te 'pi gunan vimatum hitavatirnasya ka isire 'sya. . .

"In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead?"

The meaning of this verse is clear. This verse was spoken by the demigod Brahma to the Supreme Personality of Godhead.

Prīti · Sanskrit §138 · English §118

[१३८]

प्राकृत-गुणेष्व् असक्तत्वे हेतुः -

एतद् ईशनम् ईशस्य प्रकृति-स्थो ऽपि तद्-गुणैः । न युज्यते सदात्म-स्थैर् यथा बुद्धिस् तद्-आश्रया ॥ [भ्प् १.११.३९]

अवतारादौ प्रकृति-गुण-मये प्रपञ्चे तिष्ठन्न् अपि सदैव तद्-गुणैर् न युज्यते इति यद् एतद् ईशस्येशनम् ऐश्वर्यम् । तत्र व्यतिरेके दृष्टान्तः, यथेति । एवम् एवोक्तं श्रीमद्-उद्धवेन तृतीये --

भगवान् अपि विश्वात्मा लोक-वेद-पथानुगः । कामान् सिषेवे द्वार्वत्याम् असक्तः साङ्ख्यम् आस्थितः ॥ [भ्प् ३.३.१९]

[138]

prākṛta-guṇeṣv asaktatve hetuḥ -

etad īśanam īśasya prakṛti-stho 'pi tad-guṇaiḥ | na yujyate sadātma-sthair yathā buddhis tad-āśrayā || [BhP 1.11.39]

avatārādau prakṛti-guṇa-maye prapañce tiṣṭhann api sadaiva tad-guṇair na yujyate iti yad etad īśasyeśanam aiśvaryam | tatra vyatireke dṛṣṭāntaḥ, yatheti | evam evoktaṃ śrīmad-uddhavena tṛtīye --

bhagavān api viśvātmā loka-veda-pathānugaḥ | kāmān siṣeve dvārvatyām asaktaḥ sāṅkhyam āsthitaḥ || [BhP 3.3.19]

English witness · section(s) 118

Anuccheda 118

By the Lord's inconceivable poetncy even mutually contradictory qualities reside within Him. This is known on thw authority of scripture. In Vedanta-sutra (2.1.27) it is said:

srutes tui sabda-mulatvat

"The nature of the Supreme is known only by the revelation of scripture."

Some of these mutually contradictory features of the Lord are seen in the words of srimad-Bhagavatam (10.43.17):

mallanam asanih. . .

"The various groups of people in the arena ragarded Krsna in different ways when He entered it with His elder brother. The wrestlers saw Krsna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of thwe Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth, and the Vrsnis as their supreme worshipable Deity."

The inconceivable power of thw Lord is seen in these words of srimad-Bhagavatam (10.7.7):

sisor analpaka-pravala-mrdv-anghri-hatam vyavartata. . .

"Lord sri Krsna was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither."

Lord Krsna's transcendental gentleness sis described in these words of srimad-Bhagavatam (10.15.16):

kvacit pallava-talpesu niyuddha-srama-karsitah. . .

"Sometimes Lord Krsna grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow."

The Supreme Lord's gentleness is also seen in the pastime where Goddess Laksmi stopped Him from eating the inferior rice Sudama Vipra brought. Lord Krsna's transcendental gentleness is also seen in these words of srimad-Bhagavatam (10.60.7):

vala-vyajanam adaya ratna-dandam sakhi-karat

"From her maidservant's hand Goddess Rukmini took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him."

The pastime where Goddess Laksmi stopped Lord Krsna from eating Sudama Vipra's rice is described in these words of srimad-Bhagavatam (10.81.10):

iti mustim. . . tat-para

"After saying this, the Supreme Lord ate one plamful and was about to eat a second when the devoted goddess Rukmini took hold of His hand."

In this pastime Lord Krsna thought: "By My mercy I have already given a little of My opulences to this devotee. Why should I continue to eat this inferior rice?" Even if He breaks the rules of religion, the Supreme Lord is never sinful or impious. This is seen in the following words of Chandogya Upanisad (8.1.5):

ayam atmapahata-papma

"The Supreme Personality of Godhead is always free from sin."

This truth is also confirmed by the following words of Kurma Purana:

aisvarya-yogad bhagavan viruddhartho 'bhidhiyate tathapi dosah parame naivaharyah samantatah

"Even if He breaks the rules of religion, the Supreme Personality of Godhead is always sinless, for He is the all-opulent supreme master."

The idea that among the Supreme lord's qualities there are some faults is refuted in the following passage of srimad- Bhagavatam (8.8.18-19):

tatas tato nupura-valgu-sijitair visarpati hema-lateva sa babhau

"As she (the goddess of fortune) walked here and there, her ankle-bells jingling softly, she appeared like a creeper of gold.

vilokayanti niravadyam atmanah padam dhruvam cavyabhicari-sad-gunam gandharva-siddhasura-yaksa-carana- traipistapeyadisu nanvavindata

"While walking among the Gandharvas, Yaksas, asuras, Siddhas, Caranas, and denizens of heaven, Laksmi-devi, the goddess of fortune, was scrutinizingly examining them, but could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them."

In this passage the word "sa" (she) refers to Goddess Laksmi, "padam" means "shelter", dhruvam" means "eternal", and "avyabhicari- sad-gunam" means "the person who has eternal good qualities".

Prīti · Sanskrit §139 · English §119

[१३९]

ननु तादृशम् ऐश्वर्यं तस्य ताः किं जानन्ति । यदि जानन्ति तदा रहो-लीलायां त्रुट्यत्य् एव तादृश-प्रेमेत्य् आशङ्क्याह -

तं मेनिरे ऽबला मूढाः स्त्रैणं चानुव्रतं रहः । अप्रमाण-विदो भर्तुर् ईश्वरं मतयो यथा ॥ [भ्प् १.११.४०]

ईश्वरम् अपि तं रह एकान्त-लीलायां मौढ्यात् तादृश-प्रेम-मोहाद् भर्तुर् अप्रमाण-विदस् तादृशैश्वर्यअ-ज्ञान-रहिताः स्त्रैणम् आत्म-वश्यम् अनुव्रतम् अनुसृतं च मेनिरे । तच् च नायुक्तम् इत्य् आह, यथा तासां मतयः प्रेम-वासनास् तथैव स इति ये यथा माम् [गीता ४.११] इत्य् आदेः । स्वेच्छामयस्य [भ्प् १०.१४.२] इत्य् आदेश् च प्रामाण्याद् इति भावः ।

॥ १.११ ॥ श्री-सूतः ॥ १३५-१३९ ॥

[139]

nanu tādṛśam aiśvaryaṃ tasya tāḥ kiṃ jānanti | yadi jānanti tadā raho-līlāyāṃ truṭyaty eva tādṛśa-premety āśaṅkyāha -

taṃ menire 'balā mūḍhāḥ straiṇaṃ cānuvrataṃ rahaḥ | apramāṇa-vido bhartur īśvaraṃ matayo yathā || [BhP 1.11.40]

īśvaram api taṃ raha ekānta-līlāyāṃ mauḍhyāt tādṛśa-prema-mohād bhartur apramāṇa-vidas tādṛśaiśvaryaa-jñāna-rahitāḥ straiṇam ātma-vaśyam anuvratam anusṛtaṃ ca menire | tac ca nāyuktam ity āha, yathā tāsāṃ matayaḥ prema-vāsanās tathaiva sa iti ye yathā mām [Gītā 4.11] ity ādeḥ | svecchāmayasya [BhP 10.14.2] ity ādeś ca prāmāṇyād iti bhāvaḥ |

|| 1.11 || śrī-sūtaḥ || 135-139 ||

English witness · section(s) 119

Anuccheda 119

The passage continues in the next three verses of srimad- Bhagavatam (8.8.20-22):

nunam tapo yasya na manyu-nirjayo janam kvacit tac ca na sanga-varjitam kascin mahams tasya na kama-nirjayah sa isvarah kim parato vyapasrayah

"The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

dharmah kvacit tatra na bhuta-sauhrdam tyagah kvacit tatra na mukti-karanam viryam na pumso 'sty aja-vega-niskrtam na hi dvitiyo guna-sanga-varjitah

"Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human of demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet het cannot compare to the Supreme Personality of Godhead. TRherefore no one is completely freed from the influence of the material modes of nature.

kvacic cirayur na hi sila-mangalam kvacit tad apy asti na vedyam ayusah yatrobhayam kutra ca so 'py amangalah sumangalah kasca na kanksate hi mam

"Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord siva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead."

In this passage it is seen that no one possesses austerity or any other virtue in the same degree as ther Supreme Personality of Godhead possesses them. This is seen in the words of srimad-Bhagavatam (1.16.30) quoted above. The saintly devotees may possess austerity and the other virtues, but they possess them only imperfectly and in relatively small quantities. Thus they are not equal to the Supreme Personality of Godhead. In srimad-Bhagavatam 8.8.20-22 the word "yasya" refers to Durvasa and the sages, "kascid" refers to sukra and his followers and also to Brahma, Soma, and their followers, "parato vyapasrayah" refers to Indra and his followers, "sa kim isvarah kvacit na bhuta-sauhrdam" refers to Parasurama and other sages like Him, "na mukti-karanam tyagah" refers to Maharaja sibi and others like him, and "pumsah viryam asti" refers to Karttavirya and others like him. The words "aja-vega-niskrtam" mean "not free of the power of time", "na hi dvitiyo guna-sanga-varjitah" mean "aside from Lord Krsna, no one, not even the four Kumaras and the great atmarama sages, is completely freed from the influence of the material modes of nature, for their peacefulness, self-control, and other virtues are all made of the illusory potency maya". Even Lord siva is not free of the material modes of nature. This is described in the following words of srimad-Bhagavatam (10.88.3):

sivah sakti-yutah sasvat tri-lingo guna-samvrtah vaikarikas taijasas ca tamasas cety aham tridha

"Lord siva is always united with his personal energy, the material nature. Manifesting himself in three features in response the the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion, and ignorance."

Only Lord Visnu is free of the material modes. This is described in these words of srimad-Bhagavatam (10.88.5):

harir hi nirgunah saksat purusah prakrteh parah sa sarva-drg upadrasta tam bhajan nirguno bhavet

"Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes."

In srimad-Bhagavatam 8.8.20-22 Godedess Laksmi rejects even Lord siva. The words "kvacin cirayuh" mean Markandeya and other sages may live a long life". The words "sila-mangala" are explained by srila sridhara Svami in these words of his commentary: "Good character means sense-control". Hoewever, even if a person controls his senses, if he is not auspicious (mangala) he is not honored in the world. Some persons like Maya Danava and others may live long lives, but they have neither good character nor auspiciousness. This is because they are demons. Others, like Bali Maharaja, may have both good character and auspiciousness, but they do not have long lives, for they are subject to death. Lord siva is auspicious by nature, and He also lives eterbnally. Still, His activities seem externally to be inauspicious, for He lives in a cermatiroum and engages in seemingly inauspicious activities. However, Lord Visnu has limitless good qualities. He is very auspicious. Indeed,is form is a great treasure-house of all that is auspicious. In this passage Goddess Laksmi laments: "Becuase His form is filled with all virtues and opulences, Lord Visnu does not desire me, even though my form is filled with transcendental bliss and I am the giver of all wealth and opuelnces. How can He not desire me, even though I love Him so dearly? Even though He is supremely auspicious, He does not desire me."

Prīti · Sanskrit §140 · English §120

[१४०]

तथा चान्यत्र -

गृहाद् अनपगं वीक्ष्य राज-पुत्र्यो ऽच्युतं स्थितम् । प्रेष्ठं न्यमंसत स्वं स्वं न तत्-तत्त्व-विदः स्त्रियः ॥ [भ्प् १०.६१.२]

आत्मानं प्रत्येकम् एव प्रेष्ठं सर्वतः प्रियतमम् अमंस्तेत्य् अर्थः । अतएवातत्त्व-विदः । ऊर्ध्वोर्ध्व-प्रेयसी-सद्-भावात् ।

[140]

tathā cānyatra -

gṛhād anapagaṃ vīkṣya rāja-putryo 'cyutaṃ sthitam | preṣṭhaṃ nyamaṃsata svaṃ svaṃ na tat-tattva-vidaḥ striyaḥ || [BhP 10.61.2]

ātmānaṃ pratyekam eva preṣṭhaṃ sarvataḥ priyatamam amaṃstety arthaḥ | ataevātattva-vidaḥ | ūrdhvordhva-preyasī-sad-bhāvāt |

English witness · section(s) 120

Anuccheda 120

The supremely blissful Supreme Personality of Godhead has two kinds of internal potency: 1. the potency of His linmitless qualities and opulences, and 2. the internal potency that is His own body. This second potency is manifest only in His own transcendental body. The first potency is manifest outside His body and is known by the name Goddess Laksmi. The form of Goddess Laksmi is thus the origin of all qualities and opulences. Becuase He is always perfect and complete, the blissful Supreme Personality of Godhead is not different from His qualities and opulences, and therefore these two opulences are not separate from each other. Also, the Lord is controlled by the love His devotees bear for Him. This is certainly true in relation to oddess Lsksmi, who loves Him dearly. It is said in srimad-Bhagavatam (8.8.23):

evam vimrsyavyabhicari-sad-gunair varam nijaikasrayatayagunasrayam vavre varam sarva-gunair apeksitam rama mukundam nirapeksam ipsitam

"In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable."

In this verse the words "avyabhicari-sad-gunaih" mean "supreme with qualities that have no defect", nijaikasrayataya" means "without being dependent on anyone", and "gunasrayam" means "He whose qualities are perfect". In this way the Lord's qualities are described. The words "sarva-gunair apeksitam nirapeksam ipsitam" mean "because His nature is full of transcendental bliss, the Supreme Personality of Godhead has all good qualities. Therefore Goddess Laksmi chose Him." Thisverse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §141–142 · English §121

[१४१]

नन्व् आत्मारामस्य कथं पत्नीषु प्रेम, उच्यते । तासु रमणत्वेनैव लोकवन् न तस्य प्रेम, किन्तु शुद्ध-प्रेम-सम्बन्धेनैव । तथा हि -

चार्व्-अब्ज-कोश-वदनायत-बाहु-नेत्र- स-प्रेम-हास-रस-वीक्षित-वल्गु-जल्पैः । सम्मोहिता भगवतो न मनो विजेतुं स्वैर् विभ्रमैः समशकन् वनिता विभूम्नः ॥ [भ्प् १०.६१.३]

अत्र स-प्रेमेति तासु श्री-कृष्ण-प्रेम दर्शितम् । अतएव वनिता-शब्द- प्रयोगः ।
वनिता-जनितात्यर्थानुरागायां च योषिति इति नानार्थ-वर्गात् । तेन तस्मिन् तासां च (पगे ८१) प्रेम दर्शितम् । अतस् तत्-प्रेम-मात्र-विजितं यद् भगवतो मनस् तत् तु स्वैः केवल-स्त्री-जातीयैर् विभ्रमैर् विजेतुं न शेकुर् इत्य् अर्थः ।

[१४२]

स्त्री-जातीय-विभ्रमानुवाद-पूर्वकं पूर्वार्थम् एव विशदयति ---

स्मायावलोक-लव-दर्शित-भाव-हारि- भ्रू-मण्डल-प्रहित-सौरत-मन्त्र-शौण्डैः । पत्म्यस् तु षोडश-सहस्रम् अनङ्ग-बाणैर् यस्येन्द्रियं विमथितुं करणैर् न शेकुः ॥ [भ्प् १०.६१.४]

स्वयम् एवानङ्ग-बाण-रूपैः करणैर् भाव-हावादिभिर् न शेकुः । तानि विशिनष्टि स्मायेति । स्मायः स्मितम् । भावोऽभिप्रायः । तादृश-भ्रू- मण्डलैः प्रहिता विक्षिप्ताश् च ते सौरत-मन्त्रैः सुरत-रूपार्थ-साधक- मन्त्रैः शौण्डाः प्रगल्भाश् च ते तादृशैः ॥

॥ १०.६१ ॥ श्री-शुकः ॥ १४१-१४२ ॥

[141]

nanv ātmārāmasya kathaṃ patnīṣu prema, ucyate | tāsu ramaṇatvenaiva lokavan na tasya prema, kintu śuddha-prema-sambandhenaiva | tathā hi -

cārv-abja-kośa-vadanāyata-bāhu-netra- sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ |

sammohitā bhagavato na mano vijetuṃ svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ || [BhP 10.61.3]

atra sa-premeti tāsu śrī-kṛṣṇa-prema darśitam | ataeva vanitā-śabda- prayogaḥ | vanitā-janitātyarthānurāgāyāṃ ca yoṣiti iti nānārtha-vargāt | tena tasmin tāsāṃ ca (page 81) prema darśitam | atas tat-prema-mātra-vijitaṃ yad bhagavato manas tat tu svaiḥ kevala-strī-jātīyair vibhramair vijetuṃ na śekur ity arthaḥ |

[142]

strī-jātīya-vibhramānuvāda-pūrvakaṃ pūrvārtham eva viśadayati ---

smāyāvaloka-lava-darśita-bhāva-hāri- bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ | patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair yasyendriyaṃ vimathituṃ karaṇair na śekuḥ || [BhP 10.61.4]

svayam evānaṅga-bāṇa-rūpaiḥ karaṇair bhāva-hāvādibhir na śekuḥ | tāni viśinaṣṭi smāyeti | smāyaḥ smitam | bhāvo'bhiprāyaḥ | tādṛśa-bhrū- maṇḍalaiḥ prahitā vikṣiptāś ca te saurata-mantraiḥ surata-rūpārtha-sādhaka- mantraiḥ śauṇḍāḥ pragalbhāś ca te tādṛśaiḥ ||

|| 10.61 || śrī-śukaḥ || 141-142 ||

English witness · section(s) 121

Anuccheda 121

No fault or defect is present in any of the Supreme Lord's qualities, for their presence would contradict what was previously said of the Lord's qualities. Compassiona is different from the other opulences of the Lord, for compassion means contact with the sufferings present in the material world, as for example the sufferings the non-devotees feel in the hellish worlds. This is so because material sufferings can never touch the Supreme Lord's heart, as has already been explained in the Paramatma-sandarbha. The sufferings the Pandavas and others feel because of separation from Lord Krsna are not material sufferings. Those sufferings are part of sacari-bhava in the reasas of devotional service. In them devotee humbly thinks he is not worthy of the Lord's mercy. This kind of sacari-bhava increases the devotees' love for the Lord. An example of this kind of humbleness is seen in these words spoken by Queen Kunti in srimad-Bhagavatam (1.8.20):

bhakti-yoga-vidhanartham katham pasyema hi striyah

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"

Sometimes the Lord personally acts to creeate humbleness in His devotee. This is seen in the following words spoken by the Supreme Lord in srimad-Bhagavatam (8.22.24):

brahman yam anugrhnami tad-viso vidhunomy aham

"My dear lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions."

An example of a prayer spoken by such humble devotees is seen in these words of srimad-Bhagavatam (10.17.24):

su-dustaran nah svan pahi. . .na saknumas tvac-caranam santyaktum. . .

"O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear."

Another example is seen in these words spoken by Queen Kunti in srimad-Bhagavatam (1.8.25):

vipadah santu tah sasvat. . .

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths."

That the Lord deliberately puts the devotee in distress to increase the devotee's devotion is seen in these words spoken by Lord Krsna Himself in srimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pi. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."

In these ways the the scriptures explain that the devotees' humbleness and distress increases their devotion for the Lord. The demigod Brahma once kidnapped the cowherd

boys of Vraja and made them unconscious. After one year of unconsciousness the cowehrd boys awakened and saw Lord Krsna reeturning from looking for the calves. Seeing Lord Krsna, their loev (prema-rasa) for Him increased. At that time they spoke these words recorded in srimad-Bhagavatam (10.14.45):

ucus ca suhrdah krsnam sv-agatam te 'ti-ramhasa naiko 'py abhoji kavala ehiitah sadhu bhujyatam

"They began to laugh, thinking that Krsna was not willing to leave their lunchtime company. They were very jubilant and invited Him, `Dear friend Krsna, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together.' "

In the description of the pastime of accepting food from the yajna-patnis it is said that Lord Krsna attracts and delights the devotees. It is said in that passage of srimad-Bhagavatam (10.33.36):

bhajate tadrsih krida yah srutva tat-paro bhavet

"When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him."

The all-powerful Supreme Personality of Godhead is always faultless, regardless of what action He performs. This is not so for others. For example, the sages said to the dmeigod Brahma in srimad-Bhagavatam (3.12.30-31):

naitat purvaih krtam tvad ye na karisyanti capare yas tvam duhitaram gaccher anigrhyangajam prabhuh

tejiyasam api hy etan na suslokyam jagad-guro

"O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahma, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt in in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire? "Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by the people in general."

Here the words "tejiyasam api" mean "it is not right, even for very powerful persons". Lord Krsna gave the following advice to the yaja-patnis in srimad-Bhagavatam (10.23.32):

na pritaye 'nuragaya hy anga-sango nrnam iha tan mano mayi yujana aciran mam avapsyatha

"For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me."

Here Lord Krsna says: "If yhou stayed in this birth in brahmana families and personally associated with Me and served Me directly, then the people of this world who saw or heard of your activities would not be pleased. Therefore you should not associate with Me directly. However, very soon, in your next birth, you will attain My association." These words were spoken by the Supreme Personality of Godhead to the yaja-patnis.

Prīti · Sanskrit §143 · English §122

[१४३]

अथ श्री-रघुनाथ-चरिते स्त्री-सङ्गिनां गतिम् इति प्रथयंश् चचार [भ्प् ९.१०.११] इत्य् आदिक-वाक्येष्व् अन्तस् तत्-प्रेम-वश एव स्त्री-सङ्गिनां कामिनां गतिं प्रथयन् क्रिया-साम्येन बहिर् विख्यापयन् इत्य् एवाभिप्रायः । उक्तं च तद्-अध्यायान्ते-

प्रेम्णानुवृत्त्या शीलेन प्रश्रयावनता सती । भिया ह्रिया च भाव-ज्ञा भर्तुः सीताहरन् मनः ॥ [भ्प् ९.१०.५६] इति ।

तद्-अनन्तराध्यायेऽपि--- तच् छ्रुत्वा भगवान् रामो रुन्धन्न् अपि धिया शुचः । स्मरंस् तस्या गुणांस् तांस् तान् नाशक्नोद् रोद्धुम् ईश्वरः ॥ [भ्प् ९.११.१६]

इत्य् अनेनान्तस्-तत्-प्रेम-वशतां भक्ति-विशेष-सौख्याय व्यज्य बहिः कामुक-क्रिया-साम्य-दर्शनया साधारण-जन-वैराग्य-जननायोक्तम्-

स्त्री-पुं-प्रसङ्ग एतादृक् सर्वत्र त्रासम्-आवहः । [भ्प् ९.११.१७] इत्य् आदि ।

युक्तं चोभय-विधत्वं भगवच्-चरितस्य चतुरस्र-हितत्वात् । तस्मात् तत्- कामस्य प्रेयसी-विषयक-प्रीति-विशेष-मात्र-शरीरत्वम् । अतो न दोषश् च । तन्-मात्र-शरीरत्वेनैवं विशिष्योक्तम् - रेमे रमाभिर् निज-काम-सम्प्लुतः [भ्प् १०.५९.४३] इति स सत्य-कामोऽनुरताबला-गणः [भ्प् १०.३३.२५] इति ।

अथ साम्यम् अपि भक्ताद् अन्यत्रैव ।

समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥ [गीता ९.२९] इत्य् आदेः ।

अथ भक्त-प्रेम-विशेष-मय-नर-लीलावेश-मये क्वचित् तत्-प्रकाश-विशेषे कदाचित् सर्वज्ञत्वादि-विरोधि-मोहादिकोऽपि दृश्यते । सोऽपि गुण एव । तादृश- मोहादिकस्य तल्-लीला-माधुर्य-वाहित्वेन विदुषाम् अपि प्रीति-सुखदत्वात् न तु दोषः । स्वेच्छयाङ्गीकृतत्वात् ।

अतएवाह --

रक्षो विदित्वाखिल-भूत-हृत्-स्थितः स्वानां निरोद्धुं भगवान् मनो दधे ॥ [भ्प् १०.१२.२५]

तावत् प्रविष्टास् त्व् असुरोदरान्तरं परं न गीर्णाः शिशवः स-वत्साः ॥ [भ्प् १०.१२.२६] इति ।

तथा ततो वत्सान् अदृष्ट्वैत्य [भ्प् १०.१३.१६] इत्य् आदि ।

॥ १०.१२ ॥ श्री-शुकः ॥ १४३ ॥

[143]

atha śrī-raghunātha-carite strī-saṅgināṃ gatim iti prathayaṃś cacāra [BhP 9.10.11] ity ādika-vākyeṣv antas tat-prema-vaśa eva strī-saṅgināṃ kāmināṃ gatiṃ prathayan kriyā-sāmyena bahir vikhyāpayan ity evābhiprāyaḥ | uktaṃ ca tad-adhyāyānte-

premṇānuvṛttyā śīlena praśrayāvanatā satī | bhiyā hriyā ca bhāva-jñā bhartuḥ sītāharan manaḥ || [BhP 9.10.56] iti |

tad-anantarādhyāye'pi--- tac chrutvā bhagavān rāmo rundhann api dhiyā śucaḥ | smaraṃs tasyā guṇāṃs tāṃs tān nāśaknod roddhum īśvaraḥ || [BhP 9.11.16]

ity anenāntas-tat-prema-vaśatāṃ bhakti-viśeṣa-saukhyāya vyajya bahiḥ kāmuka-kriyā-sāmya-darśanayā sādhāraṇa-jana-vairāgya-jananāyoktam-

strī-puṃ-prasaṅga etādṛk sarvatra trāsam-āvahaḥ | [BhP 9.11.17] ity ādi |

yuktaṃ cobhaya-vidhatvaṃ bhagavac-caritasya caturasra-hitatvāt | tasmāt tat- kāmasya preyasī-viṣayaka-prīti-viśeṣa-mātra-śarīratvam | ato na doṣaś ca | tan-mātra-śarīratvenaivaṃ viśiṣyoktam - reme ramābhir nija-kāma-samplutaḥ [BhP 10.59.43] iti sa satya-kāmo'nuratābalā-gaṇaḥ [BhP 10.33.25] iti |

atha sāmyam api bhaktād anyatraiva |

samo 'haṃ sarvabhūteṣu na me dveṣyo 'sti na priyaḥ | ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpy aham || [Gītā 9.29] ity ādeḥ |

atha bhakta-prema-viśeṣa-maya-nara-līlāveśa-maye kvacit tat-prakāśa-viśeṣe kadācit sarvajñatvādi-virodhi-mohādiko'pi dṛśyate | so'pi guṇa eva | tādṛśa- mohādikasya

tal-līlā-mādhurya-vāhitvena viduṣām api prīti-sukhadatvāt na tu doṣaḥ | svecchayāṅgīkṛtatvāt | ataevāha --

rakṣo viditvākhila-bhūta-hṛt-sthitaḥ svānāṃ niroddhuṃ bhagavān mano dadhe || [BhP 10.12.25]

tāvat praviṣṭās tv asurodarāntaraṃ paraṃ na gīrṇāḥ śiśavaḥ sa-vatsāḥ || [BhP 10.12.26] iti |

tathā tato vatsān adṛṣṭvaitya [BhP 10.13.16] ity ādi |

|| 10.12 || śrī-śukaḥ || 143 ||

English witness · section(s) 122

Anuccheda 122

In this way is manifest the superficial appearance that the Supreme Lord is not the friend and well-wisher of His devotee. The Lords devotees are of two kinds: 1. the devotees who are not intimate associates of the Lord (durastha), and 2. the Lord's personal associates (parikara). To benefit the durastha devotees, the Supreme Lord manifests His feature as their friend and well-wisher. In this way He is known as brahmanya (the friend of the brahmanas) and many other like names also. This feature of the Lord is seen in His pastime orf protecting Maharaja Ambarisa and in manynother pastimes also. However, this feature of being the devotee's friend and well-wisher is not always seen in the Lord's dealings with His personal associates. This is seen in the pastime of the curse placed on Jaya and Vijaya and in many other pastimes also. It is also seen in the mischievous activities of Durvasa Muni described in the Skanda Purana, Dvaraka-mahatmya. However, in both situations, ehether the Lord seems to be the devotee's friend or seems not to be the devotee's friend, the Lord is in truth always the devotee's friend and well-wisher. The Supreme Lord considers the devotees who are not His personal associates to be like His friends or kisnmen. However, the devotees who are His personal associates the Lord considers to be like His own self. This is described by the Supreme Lord in these words of srimad-Bhagavatam (9.4.63):

aham bhakta-paradhinah. . .

"I am completely under the control of my devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me."

The Supreme Lord again says His personal associates are like Himself in these words of srimad-Bhagavatam (3.16.4):

tad dhity atma-krtam manye yat sva-pumbhir asat-krtah

"The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself. Therefore I seek your forgiveness for the incident that has arisen."

In this wya the Supreme Lord is the friend and well-wisher of His devotee. The Lord melts with love for His devotee. Indeed, He is controlled by His devotee's love. In this way the nature of the Lortd's love for His devotees is revealed. The Lord's love is prominent amongst the uddipanas (impetuses to the rasas of ecstatic love). His love is a source of great wonder. The Lord melts with love (premardra) for His devotees. Melting with love is included among the anubhavas known as udbhasvaras.. Melting with love is described in these owrds of srimad- Bhagavatam (4.20.19-21):

bhagavan atha visvatma prthunopahrtarhanah samujjihanaya bhaktya grhita-czranambujah

"King Prthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Prthu Maharaja gradually increased his ecstasy in devotional service.

prasthanabhimukho 'py enam anugraha-vilambitah pasyan padma-palasakso na pratasthe suhrt satam

"The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Prthu, He did not depart. Seeing the behavior of Maharaja Prthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

sa adi-rajo racitajalir harim vilokitum nasakad asru-locanah. . .

"The original king, Maharaja Prthu, his eyes full of tears and his voice faltering and choked up, could not see the Lord very distinctly nor speak to address the Lord in any way.He simply embraced the Lord within his heart and remained standing in that way with folded hands."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §144 · English §123

[१४४]

यदा च तस्य स्वेच्छा न भवति प्रतिकुलैर् मोहादिना योजयितुम् इष्यते च सः । तदा सर्वथा तेन न युज्यते एव । यथा शाल्व-मायया तस्य मोहाभावं स्थापयन्न् आह-एवं वदन्ति राजर्षे ऋषयः केचनान्विताः [भ्प् १०.७७.३०] इत्य् आदौ ।

क्व शोक-मोहौ स्नेहो वा भयं वा ये ऽज्ञ-सम्भवाः । क्व चाखण्डित-विज्ञान- ज्ञानैश्वर्यस् त्व् अखण्डितः ॥ [भ्प् १०.७७.३३] इत्य् आदि ।

पूर्वोक्त-रीत्यैवोक्तं ये त्व् अज्ञ-सम्भवाः परमायादि-पारवश्य-मात्र- कृताः शोकादयस् ते क्वेति ।

॥ १०.७७ ॥ श्री-शुकः ॥ १४४ ॥

(पगे ८२)

[144]

yadā ca tasya svecchā na bhavati pratikulair mohādinā yojayitum iṣyate ca saḥ | tadā sarvathā tena na yujyate eva | yathā śālva-māyayā tasya mohābhāvaṃ sthāpayann āha-evaṃ vadanti rājarṣe ṛṣayaḥ kecanānvitāḥ [BhP 10.77.30] ity ādau |

kva śoka-mohau sneho vā bhayaṃ vā ye 'jña-sambhavāḥ | kva cākhaṇḍita-vijñāna-jñānaiśvaryas tv akhaṇḍitaḥ || [BhP 10.77.33] ity ādi |

pūrvokta-rītyaivoktaṃ ye tv ajña-sambhavāḥ paramāyādi-pāravaśya-mātra- kṛtāḥ śokādayas te kveti |

|| 10.77 || śrī-śukaḥ || 144 ||

(page 82)

English witness · section(s) 123

Anuccheda 123

Impelled by sattvika-bhava, the Supreme Personality of Godhead also melts with devotion. This is described in the following words of srimad-Bhagavatam (3.21.38-39):

yasmin bhagavato netran nyapatann asru-bindavah krpaya samparitasya prapanne 'rpitaya bhrsam

tad vai bindusaro nama. . .

"The holy lake Bindu-sarovara, flooded by the waters of the River Sarasvati, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. Itwas called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection."

In these verses the word "bhagavatah" means of the Supreme Personality of Godhead in His incarnation named sukla", and "prapanne" means "for the devotee named sri Kardama Muni". This verse was spoken by sri Maitreya.

Prīti · Sanskrit §145 · English §124

[१४५] भक्त-प्रेम-पारावश्य-सम्बन्धेन तु शोकादयोऽपि वर्णिता एव - श्रुत्वा तां भगवान् रामः [भ्प् ९.११.१६] इत्य् आदौ श्री-राम-चरिते । सख्युः प्रियस्य विप्रर्षेः [भ्प् १०.८०.१९] इत्य् आदौ श्री-दामादि-विप्र-चरिते । तथाह-

गोप्य् आददे त्वयि कृतागसि दाम तावद् या ते दशाश्रु-कलिलाञ्जन-सम्भ्रमाक्षम् । वक्त्रं निनीय भय-भावनया स्थितस्य सा मां विमोहयति भीर् अपि यद् बिभेति ॥ [भ्प् १.८.३१]

तत्र भीर् अपि यद् बिभेति इत्य् उक्त्या तस्य ऐश्वर्य-ज्ञानं व्यक्तम् । ततो यदि सा भीः सत्या न भवति तदा तस्या मोहोऽपि न सम्भवेद् इति गम्यते । स्फुटम् एव चान्तर्भयम् उक्तं भय-भावनया स्थितस्येति ।

॥ १.८ ॥ श्री-कुन्ती श्री-भगवन्तम् ॥ १४५ ॥

[145] bhakta-prema-pārāvaśya-sambandhena tu śokādayo'pi varṇitā eva - śrutvā tāṃ bhagavān rāmaḥ [BhP 9.11.16] ity ādau śrī-rāma-carite | sakhyuḥ priyasya viprarṣeḥ [BhP 10.80.19] ity ādau śrī-dāmādi-vipra-carite | tathāha-

gopy ādade tvayi kṛtāgasi dāma tāvad yā te daśāśru-kalilāñjana-sambhramākṣam | vaktraṃ ninīya bhaya-bhāvanayā sthitasya sā māṃ vimohayati bhīr api yad bibheti || [BhP 1.8.31]

tatra bhīr api yad bibheti ity uktyā tasya aiśvarya-jñānaṃ vyaktam | tato yadi sā bhīḥ satyā na bhavati tadā tasyā moho'pi na sambhaved iti gamyate | sphuṭam eva cāntarbhayam uktaṃ bhaya-bhāvanayā sthitasyeti |

|| 1.8 || śrī-kuntī śrī-bhagavantam || 145 ||

English witness · section(s) 124

Anuccheda 124

The Supreme Lord melting in ecstatic love for His parents is described in these words of srimad-Bhagavatam (10.82.34):

krsna-ramau parisvajya pitarav abhivadya ca na kicanocatuh premna sasru-kanthau kurudvaha

"O hero of the Kurus, Krsna and Balarama embraced Their foster parents and bowed down to them, bu Their throats were so choked up with tears of love that the two Lords could say nothing."

In this verse the word "pitarau" means, "the Lord's parents Nanda and Yasoda who had come to meet Him at Kuruksetra. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §146 · English §125

[१४६]

अथ स्वान्तन्त्र्यं भक्त-सम्बन्धं विनैव अहं भक्त-पराधीनः [भ्प् ९.४.६३] इत्य् आदेः । अथ गोचारणादाव् अपि सुखित्व-गुणानुकूल्यम् एव मन्तव्यम् । तद्-व्याजेन नाना-क्रीडा-सुखम् एव ह्य् उपचीयते । यथाह-

व्रज-विक्रीडतोर् एवं गोपाल-च्छद्म-मायया । ग्रीष्मो नामर्तुर् अभ्वन् नातिप्रेयान् शरीरिणाम् ॥

स च वृन्दावन-गुणैर् वसन्त इव लक्षितः ॥ [भ्प् १०.१८.२-३]

क्रिया-कृतस्य दुःखस्य निषेधः । व्रजे विक्रीडतोर् इति । छद्म व्याजः । माया वञ्चनम् । गोपाल-व्याजेन यद् वञ्चनं तेन विक्रीडतोः । प्रातस् तद्- व्याजेन नाना-जनान् वञ्चयित्वा व्रजाद् वनं गत्वा स्वच्छन्दं निजाभीष्टाः क्रीडाः कुर्वतोर् इत्य् अर्थः । सायं व्रजावासागमने चान्या इति । काल-कृतस्य दुःखस्य निषेधः । स चेति । अनेन देश-कृतस्य च इति ज्ञेयः ।

॥ १०.१८ ॥ श्री-शुकः इति ॥ १४६ ॥

[146]

atha svāntantryaṃ bhakta-sambandhaṃ vinaiva ahaṃ bhakta-parādhīnaḥ [BhP 9.4.63] ity ādeḥ | atha gocāraṇādāv api sukhitva-guṇānukūlyam eva mantavyam | tad-vyājena nānā-krīḍā-sukham eva hy upacīyate | yathāha-

vraja-vikrīḍator evaṃ gopāla-cchadma-māyayā | grīṣmo nāmartur abhvan nātipreyān śarīriṇām ||

sa ca vṛndāvana-guṇair vasanta iva lakṣitaḥ || [BhP 10.18.2-3]

kriyā-kṛtasya duḥkhasya niṣedhaḥ | vraje vikrīḍator iti | chadma vyājaḥ | māyā vañcanam | gopāla-vyājena yad vañcanaṃ tena vikrīḍatoḥ | prātas tad- vyājena nānā-janān vañcayitvā vrajād vanaṃ gatvā svacchandaṃ nijābhīṣṭāḥ krīḍāḥ kurvator ity arthaḥ | sāyaṃ vrajāvāsāgamane cānyā iti | kāla-kṛtasya duḥkhasya niṣedhaḥ | sa ceti | anena deśa-kṛtasya ca iti jñeyaḥ |

|| 10.18 || śrī-śukaḥ iti || 146 ||

English witness · section(s) 125

Anuccheda 125

The Supreme Lord's melting weith love for His friends is described in these words of srimad-Bhagavatam (10.80.18-19 narrating the story of the brahmana Sudama):

tam vilokyacyuto durat priya-paryankam asthitah sahasotthaya cabhyetya dorbhyam paryagrahin muda

"At that time Lord Acyuta was seated on His consort's bed. Spotting the brahmana at some distance, the Lord immediately stood up, went forward to meet him, and with great pleasure embraced Him.

sakhyuh priyasya viprarser anga-sangati-nirvrtah prito vyamucad ab-bindun netrabhyam puskareksanah

"The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brahmana, and thus He shed tears of love."

In these verses the word "tam" (him) refers to the brahmana Sudama. These verses were spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.13

Sections 147–158

10 bilingual sequence blocks

Prīti · Sanskrit §147 · English §126

[१४७]

अथ पूर्ववत् स्थैर्य-विरोधी बाल्यादि-चाञ्चल्यम् अपि गुणत्वेनैव स्फुटं दृश्यते । यथा वत्सान् मुञ्चन् क्वचिद् असमये [भ्प् १०.८.२९] इत्य् आदि । अथ रक्त-लोकत्वं च यथाह-

स्निग्ध-स्मितावलोकेन वाचा पीयूष-कल्पया । चरित्रेणानवद्येन श्री-निकेतेन चात्मना ॥

इमं लोकम् अमुं चैव रमयन् सुतरां यदून् । रेमे क्षणदया दत्त- क्षण-स्त्री-क्षण-सौहृदः ॥ [भ्प् ३.३.२०-२१]

रजन्या दत्तावसरः स्त्रीणां क्षणं उत्सव-रूपं सौहृदं यस्य ॥

॥ ३.३ ॥ श्रीमान् उद्धवः ॥ १४७ ॥

[147]

atha pūrvavat sthairya-virodhī bālyādi-cāñcalyam api guṇatvenaiva sphuṭaṃ dṛśyate | yathā vatsān muñcan kvacid asamaye [BhP 10.8.29] ity ādi | atha rakta-lokatvaṃ ca yathāha-

snigdha-smitāvalokena vācā pīyūṣa-kalpayā | caritreṇānavadyena śrī-niketena cātmanā ||

imaṃ lokam amuṃ caiva ramayan sutarāṃ yadūn | reme kṣaṇadayā datta-kṣaṇa-strī-kṣaṇa-sauhṛdaḥ || [BhP 3.3.20-21]

rajanyā dattāvasaraḥ strīṇāṃ kṣaṇaṃ utsava-rūpaṃ sauhṛdaṃ yasya ||

|| 3.3 || śrīmān uddhavaḥ || 147 ||

English witness · section(s) 126

Anuccheda 126

The Supreme Lord's melting weith love for His gopi beloveds is described in these words of srimad-Bhagavatam (10.33.20):

tasam rati-viharena srantanam vadanani sah pramrjat karunah premna santamenanga panina

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krsna lovingly wiped their faces with His comforting hand."

In this verse the word "tasam" means "of the gopis", and "premnah karunah" means "with tears in His eyes". These loving feelings of sattvika-bhava are also described in these words of Visnu Purana (5.13.54):

gopi-kapola-samslesam abhipatya harer bhujau pulakodgama-sasyaya
svedambu-ghanatam gatau

"With His two hands Lord Krsna wiped the perspiration from the gopis' cheeks. The hairs of His arms stood erect with ecstasy. His hairs were like many plants growing luxuriantly in the monsoon rains of the gopis' perspiration."

srimad-Bhagavatam 10.33.20 quoted here was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §148–149 · English §127

[१४८]

अत्र एवं लीला-नर-वपुः [भ्प् १०.२३.३३] इत्य्-आदिकम् अपि उदाहार्यम् । एवम् अपि यद् असुराणाम् अपरक्तत्वम् । तत्र कारणम् आह-

पापच्यमानेन हृदातुरेन्द्रियः समृद्धिभिः पूरुष-बुद्धि-साक्षिणाम् । अकल्प एषाम् अधिरोढुम् अञ्जसा परं पदं द्वेष्टि यथासुरा हरिम् ॥ [भ्प् ४.३.२१]

स्पष्टम् ।

॥ ४.३ ॥ श्री-शिवः ॥ १४८ ॥

[१४९]

यद्यप्य् एषां गुणानां सर्वेषाम् अपि भगवति नित्यत्वम् एव तथापि तत्-तल्- लीला-सिद्ध्य्-अर्थं तेषां क्वचित् कस्यचित् प्रकाशः कस्यचिद् अप्रकाशश् च भवति । अतएवाह-

अश्रूयन्ताशिषः सत्यास् तत्र तत्र द्विजेरिताः । नानुरूपानुरूपाश् च निर्गुणस्य गुणात्मनः ॥ [भ्प् १.११.१९]

निर्गुणस्य मध्य-पद-लोपेन निर्गता गुणेभ्यो गुणा यस्य तस्य, प्राकृत- गुणातीत-नित्य- (पगे ८३) गुणस्य नानुरूपाः नित्य-तत्-परिपूर्णत्वेन लाभान्तरायोगात् । गुणात्मनः तदाशीर्वादाङ्गीकार-द्वारा तत्-तद्-गुण- विशेष-प्रवर्तक-निवर्तकस्य अनुरूपाश् च । तद्-अङ्गीकारे हेतुः सत्या इति ।

तद् एवं प्रकाशनाप्रकाशन-हेतोर् एव श्री-भगवतश् चन्द्र-पर- परार्धोज्ज्वलतादिके सत्य् अपि तल्-लीला-माधुर्य-विस्तारकस् तमिस्रादि- व्यवहारः सिध्यति ।

॥ १.१० ॥ श्री-सूतः ॥ १४९ ॥

[148]

atra evaṃ līlā-nara-vapuḥ [BhP 10.23.33] ity-ādikam api udāhāryam | evam api yad

asurāṇām aparaktatvam | tatra kāraṇam āha-

pāpacyamānena hṛdāturendriyaḥ samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām | akalpa eṣām adhiroḍhum añjasā paraṃ padaṃ dveṣṭi yathāsurā harim || [BhP 4.3.21]

spaṣṭam |

|| 4.3 || śrī-śivaḥ || 148 ||

[149]

yadyapy eṣāṃ guṇānāṃ sarveṣām api bhagavati nityatvam eva tathāpi tat-tal-līlā-siddhy-arthaṃ teṣāṃ kvacit kasyacit prakāśaḥ kasyacid aprakāśaś ca bhavati | ataevāha-

aśrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ | nānurūpānurūpāś ca nirguṇasya guṇātmanaḥ || [BhP 1.11.19]

nirguṇasya madhya-pada-lopena nirgatā guṇebhyo guṇā yasya tasya, prākṛta-guṇātīta-nitya- (page 83) guṇasya nānurūpāḥ nitya-tat-paripūrṇatvena lābhāntarāyogāt | guṇātmanaḥ tadāśīrvādāṅgīkāra-dvārā tat-tad-guṇa- viśeṣa-pravartaka-nivartakasya anurūpāś ca | tad-aṅgīkāre hetuḥ satyā iti |

tad evaṃ prakāśanāprakāśana-hetor eva śrī-bhagavataś candra-para-parārdhojjvalatādike saty api tal-līlā-mādhurya-vistārakas tamisrādi- vyavahāraḥ sidhyati |

|| 1.10 || śrī-sūtaḥ || 149 ||

English witness · section(s) 127

Anuccheda 127

As He is controlled by His devotees' love, so the Supreme Personality of Godhead is also controlled by His devotees' pure devotion. This is described in the following prose passage of srimad-Bhagavatam (5.24.27):

yasya bhagavan svayam akhila-jagad-gurur narayano dvari gada-panir avatisthate nija-jananukampita-hrdayah. . .

"My dear King, how shall I glorify the character of Bali Maharaja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Maharaja's door."

Here the word "yasya" (of whom) refers to Bali Maharaja. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §150 · English §128

[१५०]

अतएवावसर-विशेषं प्राप्य तत्-तद्-गुण-समुदाय-विशेषाविर्भावाद् एक एवासौ तत्र तत्र पृथक् पृथग् इव धीरोदात्तादि-व्यवहार-चतुष्टयम् अपि प्रकाशयति । तत्र धीरोदात्तो यथा -

गम्भीरो विनयी क्षन्ता करुणः सुदृढ-व्रतः । अकत्थनो गूढ-गर्वो धीरोदात्तः सु-सत्त्व-भृत् ॥ [ब्स् २.१.२२६] इति ।

एते च गुणा गोवर्धनोद्धारणादि-शक्र-सम्भाषान्त-लीलायां व्यक्ताः सन्ति । अथ धीर-ललितः -

विदग्धो नव-तारुण्यः परिहास-विशारदः । निश्चिन्तो धीर-ललितः स्यात् प्रायः प्रेयसी-वशः ॥ [ब्स् २.१.२३०]

एते च श्रीमद्-व्रज-देवी-सहित-लीलायां सुष्ठु व्यक्ताः । अथ धीर-शान्तः

शम-प्रकृतिकः क्लेश-सहनश् च विवेचकः । विनयादि-गुणोपेतो धीर-शान्त उदीर्यते ॥ [ब्स् २.१.२३३]

एते च तादृशानां युधिष्ठिरादीनां सन्निधौ तत्-पालन-लीलायाम् उज्जृम्भते । अथ धीरोद्धतः - मात्सर्यवान् अहङ्कारी मायावी रोषणश् चलः । विकत्थनश् च विद्वद्भिर् धीरोद्धत उदाहृतः ॥ [ब्स् २.१.२३६]

एते च तादृशान् असुरान् प्राप्य क्वचिद् उदयन्ते । अतएव दुष्ट-दण्डन- हेतुत्वाद् एषां गुणत्वं च । तद् एवम् उद्दीपनेषु गुणा व्याख्याताः । अथ तेषु जातिर् द्विविधाः । तस्य तत्-सम्बन्ध-सम्बन्धिनां चेति । तत्र तस्य जातिर् गोपत्व-क्षत्रियत्वादिका । श्यामत्व-किशोरत्वादिकम् अन्यत्र तद्-उपमा-बुद्धि-जनकत्वं च । तत्-सम्बन्धिनां जातिस् तु गोत्वादिका ज्ञेया ।

अथोद्दीपनेषु क्रिया लीला एव । ताश् च द्विविधाः । तत्र तत्-सान्निध्येन मायया दर्शिताः । सृष्ट्य्-आदयो मायिक्यः । तदीय-श्री-विग्रह-चेष्टास् तु स्मित-विलास-खेलानृत्य-युद्धादयः स्वरूप-शक्तिमय्यः । श्री-विग्रहस्य स्वरूपानन्दैक-रूपत्वात् । रमयात्म-शक्त्या यद् यत् करिष्यति [भ्प् ३.९.२३] इति तृतीय-स्थ-ब्रह्म-स्तवाच् च । ईश्वरस्यापि तस्य वर्तत एव स्वाभाविकं

तद्-इच्छा-कौतुकं लोकवत् तु लीला-कैवल्यम् [व्स् २.१.३३] इति न्यायेन । यथाह-

एक एवेश्वरस् तस्मिन् सुर-कार्ये सुरेश्वरः । विहर्तु-कामस् तान् आह समुद्बोन्मथनादिभिः ॥ [भ्प् ८.६.१७]

एक एवेश्वरः समर्थोऽपीति टीका च । अतएव तत्-तज्-जाति-लीलाभिनिवेशः श्रूयते, यथा विष्णु-धर्मोत्तरे- यस्यां यस्यां यदा योनौ प्रादुर्भवति कारणात् । तद्-योनि-सदृशं वत्स तदा लोके विचेष्टते ॥

संहर्तुं जगदीशानः समर्थोऽपि तदा नृप । तद्-योनि-सदृशोपायैर् वध्यान् हिंसति यादव ॥ इत्य् आदि ।

॥ ८.६ ॥ श्री-शुकः ॥ १५० ॥

[150]

ataevāvasara-viśeṣaṃ prāpya tat-tad-guṇa-samudāya-viśeṣāvirbhāvād eka evāsau tatra tatra pṛthak pṛthag iva dhīrodāttādi-vyavahāra-catuṣṭayam api prakāśayati | tatra dhīrodātto yathā -

gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ | akatthano gūḍha-garvo dhīrodāttaḥ su-sattva-bhṛt || [BRS 2.1.226] iti |

ete ca guṇā govardhanoddhāraṇādi-śakra-sambhāṣānta-līlāyāṃ vyaktāḥ santi | atha dhīra-lalitaḥ -

vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ | niścinto dhīra-lalitaḥ syāt prāyaḥ preyasī-vaśaḥ || [BRS 2.1.230]

ete ca śrīmad-vraja-devī-sahita-līlāyāṃ suṣṭhu vyaktāḥ | atha dhīra-śāntaḥ

śama-prakṛtikaḥ kleśa-sahanaś ca vivecakaḥ | vinayādi-guṇopeto dhīra-śānta udīryate || [BRS 2.1.233]

ete ca tādṛśānāṃ yudhiṣṭhirādīnāṃ sannidhau tat-pālana-līlāyām ujjṛmbhate | atha dhīroddhataḥ - mātsaryavān ahaṅkārī māyāvī roṣaṇaś calaḥ | vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ || [BRS 2.1.236]

ete ca tādṛśān asurān prāpya kvacid udayante | ataeva duṣṭa-daṇḍana- hetutvād eṣāṃ

guṇatvaṃ ca | tad evam uddīpaneṣu guṇā vyākhyātāḥ | atha teṣu jātir dvividhāḥ | tasya tat-sambandha-sambandhināṃ ceti | tatra tasya jātir gopatva-kṣatriyatvādikā | śyāmatva-kiśoratvādikam anyatra tad-upamā- buddhi-janakatvaṃ ca | tat-sambandhināṃ jātis tu gotvādikā jñeyā |

athoddīpaneṣu kriyā līlā eva | tāś ca dvividhāḥ | tatra tat-sānnidhyena māyayā darśitāḥ | sṛṣṭy-ādayo māyikyaḥ | tadīya-śrī-vigraha-ceṣṭās tu smita-vilāsa-khelānṛtya-yuddhādayaḥ svarūpa-śaktimayyaḥ | śrī-vigrahasya svarūpānandaika-rūpatvāt | ramayātma-śaktyā yad yat kariṣyati [BhP 3.9.23] iti tṛtīya-stha-brahma-stavāc ca | īśvarasyāpi tasya vartata eva svābhāvikaṃ tad-icchā-kautukaṃ lokavat tu līlā-kaivalyam [Vs 2.1.33] iti nyāyena | yathāha-

eka eveśvaras tasmin sura-kārye sureśvaraḥ | vihartu-kāmas tān āha samudronmathanādibhiḥ || [BhP 8.6.17]

eka eveśvaraḥ samartho'pīti ṭīkā ca | ataeva tat-taj-jāti-līlābhiniveśaḥ śrūyate, yathā viṣṇu-dharmottare- yasyāṃ yasyāṃ yadā yonau prādurbhavati kāraṇāt | tad-yoni-sadṛśaṃ vatsa tadā loke viceṣṭate ||

saṃhartuṃ jagadīśānaḥ samartho'pi tadā nṛpa | tad-yoni-sadṛśopāyair vadhyān hiṃsati yādava || ity ādi |

|| 8.6 || śrī-śukaḥ || 150 ||

English witness · section(s) 128

Anuccheda 128

That the Supreme Personality of Godhead is controlled by the love of the devotees in vatsalya-rasa is described in these words of srimad-Bhagavatam (10.11.7):

gopibhih stobhito 'nrtyad bhagavan balavat kvacit udgayati kvacin mugdhas tad-vaso daru-yantravat

"The gopis would say, `If You dance, my dear Krsna, ou half a sweetmeat.' By saying these words or by clapping their hands, all the gopis encouraged Krsna in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way Krsna came completely under the control of the gopis."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §151 · English §129

[१५१]

तत्र श्री-विग्रह-चेष्टा द्विविधाः । ऐश्वर्यमय्यो माधुर्य-मय्यश् चेति । तत्र निज-जन-प्रेममयत्वान् माधुर्य-मय्य एव रमणाधिक्ये हेतवः । यथैव परम-विस्मय-हर्षाभ्याम् आह- (पगे ८४)

एवं निगूढात्म-गतिः स्व-मायया गोपात्मजत्वं चरितैर् विडम्बयन् । रेमे रमा-लालित-पाद-पल्लवो ग्राम्यैः समं ग्राम्य-वद् ईश-चेष्टितः ॥ [भ्प् १०.१५.१९]

श्री-नारायणादि-रूपेषु स्वाविर्भावेषु रमा-लालित-पाद-पल्लवोऽपि स्वेषु अलौकिकेष्व् अपि व्रज-वासिषु निरीक्ष्य तद्-वपुर् अलम् अम्बरे चरत् [भ्प् १०.१८.२७] इत्य् आदौ हलधर ईषद् अत्र सत् इति न्याय-लब्धेन तल्-लीला- माधुर्य-स्थितिः सन् लौकिकं यद् गोपात्मजत्वं तद् एव अलौकिक-गोपात्मजमयिश् चरितैर् विडम्बयन् अनुकुर्वन् रेमे स्वयम् अपि रतिम् उवाह । अतस् तादृश-रमणेषु यथा तद्-इच्छा । न तथा रमा-लालित-पाद- पल्लवत्वेऽपीति दर्शितम् ।

रमणम् एव दर्शयति । यथाधुनापि ग्राम्यैर् बालकैः समं कश्चिद् ग्रामाधिप-बालको रमते तद्वत् । तत्-तल्-लीला-प्रधान एव रमते न त्व् ऐश्वर्य-प्रधान इत्य् अर्थः । दृश्यते च तत्-तल्-लीलावेशः । स जात-कोप- स्फुरितारुणाधरः [भ्प् १०.९.६] इत्य् आदौ । रहोऽपि जात-तादृश-भावात् । तान् वीक्ष्य कृष्णः [भ्प् १०.१२.२७] इत्य् आदौ बालानां स्वकरापच्युतताजातानुतापाद् दिष्ट-कृतत्व-मननाच् च । अतएव तस्य तत्-तल्-लीलासु लोकानुसारि यद् यद् बुद्धि-कर्म-सौष्ठवं तत् तत् सुष्ठु मुनिभिर् अपि स-चमत्कारं वर्ण्यते । यथोक्तं श्री-शुकेन जरासन्ध-युद्धान्ते-

स्थित्य्-उद्भवान्तं भुवन-त्रयस्य यः समीहिते ऽनन्त-गुणः स्व-लीलया । अन तस्य चित्रं पर-पक्ष-निग्रहस् तथापि मर्त्यानुविधस्य वर्ण्यते ॥ [भ्प् १०.५०.३०] इति ।

तेषु चरितेषु यद्-अलौकिकम् आसीत् तद् अपि तत्-तल्-लीला-रस-मात्रासक्तस्य तस्य स्वभाव-सिद्धैश्वर्यत्वेन लीलाख्या शक्तिर् एव स्वयं सम्पादितवतीत्य् आह ईशं तत्-तल्-लीलोचित-सुघट-दुर्घट-सर्वार्थ-साधकं चेष्टितं लीलैव यस्य स इति । यथोक्तम्-

अथोवाच हृषीकेशं नारदः प्रहसन्न् इव । योग-मायोदयं वीक्ष्य मानुषीम् ईयुषो गतिम् ॥ [भ्प् १०.६९.३७]

यथा च--

यद्य् एवं तर्हि व्यादेही- त्य् उक्तः स भगवान् हरिः । व्यादत्ताव्याहतैश्वर्यः क्रीडा-मनुज-बालकः ॥ [भ्प् १०.८.३६]

सा तत्र ददृशे विश्वम् [भ्प् १०.८.३७] इति । अत्र यदि सत्य-गिरस् तर्हि समक्षं पश्य मे मुखम् [भ्प् १०.८.३५] इत्य् अन्ता तदीय-सरस-कृतैव लीला पूर्वम् उक्ता । अव्याहतैश्वर्य इत्य् आदिका तु तत्-तल्-लीला-शक्ति-कृतैव । सा च श्री- व्रजेश्वर्या वात्सल्य-पोषिके विस्मय-शङ्के पुष्णाति । नाहं भकृइतवान् अम्ब [भ्प् १०.८.३५] इति सम्भ्रमेण मिथ्यैव कृष्ण-वाक्यं च सत्यापयति ।

एवं श्री-दामोदर-लीलायां यावत् तस्य बन्धनेच्छा न जातासीत् तावद्-रज्जु- परम्पराभ्यस् तस्मिन् द्व्य्-अङ्गुलाधिकत्व-प्रकाशः । तद् उक्तं तद्-दामा [भ्प् १०.८.१५] इत्य् आदिना । यदा तु मातृ-श्रमेण तद्-इच्छा जाता तदा न तत्- प्रकाशः । तद् उक्तं - स्व-मातुः स्विन्न-गात्रायाः [भ्प् १०.९.१८] इत्य् आदिना ।

एवं श्री-कृष्ण-कृपा-दृष्टि-प्रभावेणैव विषमय-मोहात् सखीनां समुद्धरणं तद्-आवेशेनैव दावाग्नि-पाने चिकीर्षित-मात्रे स्वयं तन्- नाश इत्य् आदिकं ज्ञेयम् । क्रीडा-मनुज-बालक इति क्रीडया लीलया मनुजा- बालक-स्थितिं प्राप्तोऽपीत्य् अर्थः । अन्यत्र च क्रीडा-मानुष-रूपिणः [भ्प् १०.१६.६८] इति । एवं कार्य-मानुषः [भ्प् १०.१६.६०] इत्य् अत्रापि कार्यं क्रीडैव । तस्मात् साधु व्याख्यातम् एवं निगूढात्म-गतिः इत्य् आदि ।

॥ १०.१५ ॥ श्री-शुकः ॥ १५१ ॥

(पगे ८५)

[151]

tatra śrī-vigraha-ceṣṭā dvividhāḥ | aiśvaryamayyo mādhurya-mayyaś ceti | tatra nija-jana-premamayatvān mādhurya-mayya eva ramaṇādhikye hetavaḥ | yathaiva parama-vismaya-harṣābhyām āha- (page 84)

evaṃ nigūḍhātma-gatiḥ sva-māyayā gopātmajatvaṃ caritair viḍambayan | reme

ramā-lālita-pāda-pallavo grāmyaiḥ samaṃ grāmya-vad īśa-ceṣṭitaḥ || [BhP 10.15.19]

śrī-nārāyaṇādi-rūpeṣu svāvirbhāveṣu ramā-lālita-pāda-pallavo'pi sveṣu alaukikeṣv api vraja-vāsiṣu nirīkṣya tad-vapur alam ambare carat [BhP 10.18.27] ity ādau haladhara īṣad atra sat iti nyāya-labdhena tal-līlā- mādhurya-sthitiḥ san laukikaṃ yad gopātmajatvaṃ tad eva alaukika- gopātmajamayiś caritair viḍambayan anukurvan reme svayam api ratim uvāha | atas tādṛśa-ramaṇeṣu yathā tad-icchā | na tathā ramā-lālita-pāda- pallavatve'pīti darśitam |

ramaṇam eva darśayati | yathādhunāpi grāmyair bālakaiḥ samaṃ kaścid grāmādhipa-bālako ramate tadvat | tat-tal-līlā-pradhāna eva ramate na tv aiśvarya-pradhāna ity arthaḥ | dṛśyate ca tat-tal-līlāveśaḥ | sa jāta-kopa-sphuritāruṇādharaḥ [BhP 10.9.6] ity ādau | raho'pi jāta-tādṛśa-bhāvāt | tān vīkṣya kṛṣṇaḥ [BhP 10.12.27] ity ādau bālānāṃ svakarāpacyutatājātānutāpād diṣṭa-kṛtatva-mananāc ca | ataeva tasya tat-tal-līlāsu lokānusāri yad yad buddhi-karma-sauṣṭhavaṃ tat tat suṣṭhu munibhir api sa-camatkāraṃ varṇyate | yathoktaṃ śrī-śukena jarāsandha-yuddhānte-

sthity-udbhavāntaṃ bhuvana-trayasya yaḥ samīhite 'nanta-guṇaḥ sva-līlayā | ana tasya citraṃ para-pakṣa-nigrahas tathāpi martyānuvidhasya varṇyate || [BhP 10.50.30] iti |

teṣu cariteṣu yad-alaukikam āsīt tad api tat-tal-līlā-rasa-mātrāsaktasya tasya svabhāva-siddhaiśvaryatvena līlākhyā śaktir eva svayaṃ sampāditavatīty āha īśaṃ tat-tal-līlocita-sughaṭa-durghaṭa-sarvārtha-sādhakaṃ ceṣṭitaṃ līlaiva yasya sa iti | yathoktam-

athovāca hṛṣīkeśaṃ nāradaḥ prahasann iva | yoga-māyodayaṃ vīkṣya mānuṣīṃ īyuṣo gatim || [BhP 10.69.37]

yathā ca--

yady evaṃ tarhi vyādehī- ty uktaḥ sa bhagavān hariḥ | vyādattāvyāhataiśvaryaḥ krīḍā-manuja-bālakaḥ || [BhP 10.8.36]

sā tatra dadṛśe viśvam [BhP 10.8.37] iti | atra yadi satya-giras tarhi samakṣaṃ paśya me mukham [BhP 10.8.35] ity antā tadīya-sarasa-kṛtaiva līlā pūrvam uktā | avyāhataiśvarya ity ādikā tu tat-tal-līlā-śakti-kṛtaiva | sā ca śrī- vrajeśvaryā vātsalya-poṣike vismaya-śaṅke puṣṇāti | nāhaṃ bhakṛitavān amba [BhP 10.8.35] iti sambhrameṇa mithyaiva kṛṣṇa-vākyaṃ ca satyāpayati |

evaṃ śrī-dāmodara-līlāyāṃ yāvat tasya bandhanecchā na jātāsīt tāvad-rajju-paramparābhyas tasmin dvy-aṅgulādhikatva-prakāśaḥ | tad uktaṃ tad-dāmā [BhP 10.8.15]

ity ādinā | yadā tu mātṛ-śrameṇa tad-icchā jātā tadā na tat- prakāśaḥ | tad uktaṃ - sva-mātuḥ svinna-gātrāyāḥ [BhP 10.9.18] ity ādinā |

evaṃ śrī-kṛṣṇa-kṛpā-dṛṣṭi-prabhāveṇaiva viṣamaya-mohāt sakhīnāṃ samuddharaṇaṃ tad-āveśenaiva dāvāgni-pāne cikīrṣita-mātre svayaṃ tan- nāśa ity ādikaṃ jñeyam | krīḍā-manuja-bālaka iti krīḍayā līlayā manujā- bālaka-sthitiṃ prāpto'pīty arthaḥ | anyatra ca krīḍā-mānuṣa-rūpiṇaḥ [BhP 10.16.68] iti | evaṃ kārya-mānuṣaḥ [BhP 10.16.60] ity atrāpi kāryaṃ krīḍaiva | tasmāt sādhu vyākhyātam evaṃ nigūḍhātma-gatiḥ ity ādi |

|| 10.15 || śrī-śukaḥ || 151 ||

(page 85)

English witness · section(s) 129

Anuccheda 129

That the Supreme Personality of Godhead is controlled by the love of the devotees in sakhya-rasa is described in these words of srimad-Bhagavatam (1.16.16):

sarathya-parasada-sevana-sakhya-dautya- virasananugamana-stavana-pranaman snigdhesu pandusu jagat-pranatim ca visnor bhaktim karoti nr-patis caranaravinde

"Maharaja Pariksit heard that out of His causeless mercy Lord Krsna (Visnu), who is universally obeyed, rendered all kinds of service to the malleable sons of Pandu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pandavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Maharaja Pariksit became overwhelmed with devotion to the lotus feet of the Lord."

This verse means: "Hearing that Lord Visnu, who is universally obeyed, had rendered all kinds of service to the malleable sons of Pandu, service beginning with becoming their chariot driver, Maharaja Pariksit became overwhelmed with devotion to the lotus feet of the Lord." Here "parasadam" means "acceptance of presidency in the assembly", "sevana" means "obeying the desires in the heart", and "virasana" means "staying awake at night and standing guard with a sword in one's hand". This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §152 · English §130

[१५२]

अन्यत्र च पूर्व-रीत्यैवाह-

कृत्वा तावन्तम् आत्मानं यावतीर् गोपयोषितः । रेमे स भगवांस् ताभिर् आत्मारामो ऽपि लीलया ॥ [भ्प् १०.३३.२०]

तादृशोऽपि ताभिः सह रेमे । तस्यारविन्द-नयनस्य [भ्प् ३.१५.४३] इत्य् आदौ

चकार तेषां सङ्क्षोभम् अक्षर-जुषाम् अपि चित्त-तन्वोः इतिवत् । तत्र सर्वाभिर् एव युगपल्-लीलेच्छा यदा जाता तदैव तावत्-प्रकाशा अपि तथैव लीला-शक्त्या घटिता इत्य् आह कृत्वेति । लीलया लीला-शक्ति-द्वारैव, न तु स्व- द्वारा । तावन्तम् आत्मानम् आत्मनः प्रकाशं कृत्वा प्रकटय्य ।

॥ १०.३३ ॥ श्री-शुकः ॥ १५२ ॥

[152]

anyatra ca pūrva-rītyaivāha-

kṛtvā tāvantam ātmānaṃ yāvatīr gopayoṣitaḥ | reme sa bhagavāṃs tābhir ātmārāmo 'pi līlayā || [BhP 10.33.20]

tādṛśo'pi tābhiḥ saha reme | tasyāravinda-nayanasya [BhP 3.15.43] ity ādau

cakāra teṣāṃ saṅkṣobham akṣara-juṣām api citta-tanvoḥ itivat | tatra sarvābhir eva yugapal-līlecchā yadā jātā tadaiva tāvat-prakāśā api tathaiva līlā-śaktyā ghaṭitā ity āha kṛtveti | līlayā līlā-śakti-dvāraiva, na tu sva- dvārā | tāvantam ātmānam ātmanaḥ prakāśaṃ kṛtvā prakaṭayya |

|| 10.33 || śrī-śukaḥ || 152 ||

English witness · section(s) 130

Anuccheda 130

That the Supreme Personality of Godhead is controlled by the love of the devotees in srngara-rasa is described in these words of srimad-Bhagavatam (10.32.22):

na paraye 'ham niravadya-samyujam sva-sadhu-krtyam vibudhayusapi vah ya mabhajan durjara-geha-srnkhalah samvrscya tad vah pratiyatu sadhuna

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

In the verse the word "niravadya" means pure because their nature and actions are both opure", samyujam" menas "contact with them", "vah sva-sadhu-krtyam" means "supremely blissful devotional service to Me", and "na paraye" means "I have not power to repay". Someone may ask: "Why does the Lord have not power to repay the gopis?" The answer is given in the words "I could not repay you even within a lifetime of Brahma." The Lord says: "Your love for Me is so great that for My sake you disobeyed even the rules of custom and religion." This the Lord said in the third and fourth lines of this verse. There the Lord said: "Please let your own glorious deeds be your compensation. I am always in debt to you." This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §153 · English §131

[१५३]

तद् एवं माधुर्य-मय्या लीलाया उत्कर्षो दर्शितः । अस्यां माधुर्य-मय्यां च युगपद् विचित्र-लीला-विधानस्य तस्यापि रमणाधिक्य-हेतुत्वेन पूर्व- दर्शित-विलास-मय्य् एव श्री-शुकदेवादीनाम् अपि श्री-शिव-ब्रह्मादीनाम् अपि परम-मधुरत्वेन भासते । पूर्वत्र यथा इत्थं सतां ब्रह्म- सुखानुभूत्या [भ्प् १०.१२.११] च तादृशत्वेन वर्णनात् । उत्तरत्र शक्र-शर्व- परमेष्ठि-पुरोगाः [भ्प् १०.३५.१५], कश्मलं ययुर् इत्य् आदिषु तत्रैव मोह- श्रवणाच् च ।

अथ क्रीडा-मानुष-रूपिणस् तस्यान्या लोक-मर्यादा-मयी धर्मानुष्ठान- लीला तु धर्म-वीरादि-भक्तानाम् एव मधुरत्वेन भासते न तादृशानाम् । यथाह-

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तद्-अनुमोदिता । तच् छिक्षयन् लोकम् इमम् आस्थितः पुत्र मा खिदः ॥ [भ्प् १०.६९.६०]

तत्र हि श्री-नारदो नाना-क्रीडान्तर-दर्शनेन सुखं लब्धवान् धर्मानुष्ठान-दर्शनेन तु खेदं तत्राह ब्रह्मन्न् इति ।

॥ १०.६९ ॥ श्री-भगवान् नारदम् ॥ १५३ ॥

[153]

tad evaṃ mādhurya-mayyā līlāyā utkarṣo darśitaḥ | asyāṃ mādhurya-mayyāṃ ca yugapad vicitra-līlā-vidhānasya tasyāpi ramaṇādhikya-hetutvena pūrva- darśita-vilāsa-mayy eva śrī-śukadevādīnām api śrī-śiva-brahmādīnām api parama-madhuratvena bhāsate | pūrvatra yathā itthaṃ satāṃ brahma- sukhānubhūtyā [BhP 10.12.11] ca tādṛśatvena varṇanāt | uttaratra śakra-śarva- parameṣṭhi-purogāḥ [BhP 10.35.15], kaśmalaṃ yayur ity ādiṣu tatraiva moha- śravaṇāc ca |

atha krīḍā-mānuṣa-rūpiṇas tasyānyā loka-maryādā-mayī dharmānuṣṭhāna- līlā tu dharma-vīrādi-bhaktānām eva madhuratvena bhāsate na tādṛśānām | yathāha-

brahman dharmasya vaktāhaṃ kartā tad-anumoditā | tac chikṣayan lokam imam āsthitaḥ putra mā khidaḥ || [BhP 10.69.60]

tatra hi śrī-nārado nānā-krīḍāntara-darśanena sukhaṃ labdhavān

dharmānuṣṭhāna-darśanena tu khedaṃ tatrāha brahmann iti |

|| 10.69 || śrī-bhagavān nāradam || 153 ||

English witness · section(s) 131

Anuccheda 131

Melting with love for His devotee, to please His devotee the Supreme Lord sometimes acts ina way contrary to ordinary good behavior. In this way the Lord becomes glorious, decorated with the crest jewel of all transcendental virtues. An example of such contrary behavior by the Lord is seen in the following words of srimad-Bhagavatam (1.9.37):

sva-nigamam apahaya mat-pratijam rtam adhikartum. . .

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."

The meaning of this verse is clear. These words were spoken by sri Bhisma.

Prīti · Sanskrit §154–155 · English §132

[१५४]

अथ पूर्ववद् एव कनिष्ठ-ज्ञानि-भक्तानाम् एव मधुरत्वेन भासमानां तद्-औदासीन्य-लीलाम् अप्य् आह- तस्यैवं रममाणस्य संवत्सर-गणान् बहुन् । गृहमेधेषु योगेषु विरागः समजायत ॥ [भ्प् ३.३.२२]

गृह-मेधेषु गार्हस्थ्योचित-धर्मानुष्ठानेषु वैराग्यम् औदासीन्यम् ।

॥ ३.३ ॥ श्रीमान् उद्धवो विदुरम् ॥ १५४ ॥

[१५५]

अथोद्दीपनेषु तदीय-द्रव्याणि च परिष्कारास्त्र-वादिक्र-स्थान-चिह्न-परिवार-भक्त-तुलसी-निर्माल्यादीनि । तत्र परिष्कारा वस्त्रालङ्कार- पुष्पादयः । ते च तदीयास् तत्-स्वरूप-भूतत्वेनैव भगवत्-सन्दर्भे दर्शिताः । तथापि भूषण-भूषणाङ्गम् [भ्प् ३.२.११] इति न्यायेन तत्- सौन्दर्य-सौरभ्यादि-परिष्क्रियमाणतयैव तं परिष्कुर्वन्ति न केवल-स्व- गुणेन । स च तत्-तद्-रूपान् तान् स्व-शक्ति-विलासान् प्राप्य स्वीय-तत्-तद्-गुणान् विशेषतः प्रकाशयतीति तस्य तत्-तद्-अपेक्षापि सिध्यति । अतएव पीताम्बर- धरः स्रग्वी साक्षान् मन्मथ-मन्मथः [भ्प् १०.३२.२] इत्य् आदौ अभिव्यक्तासमोर्ध्व-सौन्दर्यस्यापि परिष्कारत्वेन वर्णितयोः स्रक्- पीताम्बअयोर् अपि तादृशत्वं गम्यते । ईदृशान्य् एव वासांसि नित्यं गिरि- वनेचराः [भ्प् १०.४१.३५] इति रजक-वाक्यं त्व् आसुर-दृष्ट्या श्री-विष्णु-पुराणे लौकिक-दृष्ट्यापि सुवर्णाञ्जन-चूर्णाभ्यां तौ तदा भूषिताम्बरौ [विप् ५.९.५] इत्य् उत्तमागमत्वावगमात् । तथा मूले च श्यामं हिरण्य-परिधिम् [भ्प् १०.२३.२२] इत्य् आदि । आस्तां तद् अपि कालिय-वरुण-गोविन्दाभिषेक-कर्तृ- महेन्द्राद्य्-उपहृतासख्य-वस्त्रादीनां तद्-दिने चावश्यं विचित्र- परिहितानां तेनान्यथा प्रतीयमानत्वम् एव जायते । ततः (पगे ८६) कंसाहृत-वाससां स्वीकारश् च तदीय-स्वरूप-शक्त्यैक-प्रादुर्भाव- रूपाणां नरकाहृत-कन्यानाम् इवेति ज्ञेयम् । अथास्त्राणि यष्टि-चक्रादीनि । वादित्राणि वेणु-शङ्खादीनि । स्थानानि वृन्दावन-मथुरादीनि । चिह्नानि पदाङ्कादीनि । परिवारा गोपयादवाद्याः । निर्मल्याणि गोपी-चन्दनादीनि यथायथं तत्र तत्र ज्ञेयानि । अथोद्दीपनेषु कालाश् च तदीय- जन्माष्टम्यादयः । तथा भक्तस्य स्व-योग्यता च तद्-उद्दीपनत्वेन दृश्यते । यथा-

ततो रूप-गुणौदार्य- सम्पन्ना प्राह केशवम् । उत्तरीयान्तम् आकृष्य स्मयन्ती जात-हृच्-छया ॥ [भ्प्

१०.४२.९]

स्पष्टम् । ॥ १०.४२ ॥ श्री-शुकः ॥ १५५ ॥

[154]

atha pūrvavad eva kaniṣṭha-jñāni-bhaktānām eva madhuratvena bhāsamānāṃ tad-audāsīnya-līlām apy āha- tasyaivaṃ ramamāṇasya saṃvatsara-gaṇān bahūn | gṛhamedheṣu yogeṣu virāgaḥ samajāyata || [BhP 3.3.22]

gṛha-medheṣu gārhasthyocita-dharmānuṣṭhāneṣu vairāgyam audāsīnyam |

|| 3.3 || śrīmān uddhavo viduram || 154 ||

[155]

athoddīpaneṣu tadīya-dravyāṇi ca pariṣkārāstra-vādikra-sthāna-cihna-parivāra-bhakta-tulasī-nirmālyādīni | tatra pariṣkārā vastrālaṅkāra- puṣpādayaḥ | te ca tadīyās tat-svarūpa-bhūtatvenaiva bhagavat-sandarbhe darśitāḥ | tathāpi bhūṣaṇa-bhūṣaṇāṅgam [BhP 3.2.11] iti nyāyena tat-saundarya-saurabhyādi-pariṣkriyamāṇatayaiva taṃ pariṣkurvanti na kevala-sva- guṇena | sa ca tat-tad-rūpān tān sva-śakti-vilāsān prāpya svīya-tat-tad-guṇān viśeṣataḥ prakāśayatīti tasya tat-tad-apekṣāpi sidhyati | ataeva pītāmbara- dharaḥ sragvī sākṣān manmatha-manmathaḥ [BhP 10.32.2] ity ādau abhivyaktāsamordhva-saundaryasyāpi pariṣkāratvena varṇitayoḥ srak- pītāmbaayor api tādṛśatvaṃ gamyate | īdṛśāny eva vāsāṃsi nityaṃ giri- vanecarāḥ [BhP 10.41.35] iti rajaka-vākyaṃ tv āsura-dṛṣṭyā śrī-viṣṇu-purāṇe laukika-dṛṣṭyāpi suvarṇāñjana-cūrṇābhyāṃ tau tadā bhūṣitāmbarau [ViP 5.9.5] ity uttamāgamatvāvagamāt | tathā mūle ca śyāmaṃ hiraṇya-paridhim [BhP 10.23.22] ity ādi | āstāṃ tad api kāliya-varuṇa-govindābhiṣeka-kartṛ-mahendrādy-upahṛtāsakhya-vastrādīnāṃ tad-dine cāvaśyaṃ vicitra- parihitānāṃ tenānyathā pratīyamānatvam eva jāyate | tataḥ (page 86) kaṃsāhṛta-vāsasāṃ svīkāraś ca tadīya-svarūpa-śaktyaika-prādurbhāva- rūpāṇāṃ narakāhṛta-kanyānām iveti jñeyam | athāstrāṇi yaṣṭi-cakrādīni | vāditrāṇi veṇu-śaṅkhādīni | sthānāni vṛndāvana-mathurādīni | cihnāni padāṅkādīni | parivārā gopayādavādyāḥ | nirmalyāṇi gopī-candanādīni yathāyathaṃ tatra tatra jñeyāni | athoddīpaneṣu kālāś ca tadīya- janmāṣṭamyādayaḥ | tathā bhaktasya sva-yogyatā ca tad-uddīpanatvena dṛśyate | yathā-

tato rūpa-guṇaudārya- sampannā prāha keśavam | uttarīyāntam ākṛṣya smayantī jāta-hṛc-chayā || [BhP 10.42.9]

spaṣṭam | || 10.42 || śrī-śukaḥ || 155 ||

English witness · section(s) 132

Anuccheda 132

Sometimes the Lord acts in a way contrary to ordinary cleanliness and purity. An example of this is seen in the following words of srimad-Bhagavatam (10.43.15):

amsa-nyasta-visano 'srn- mada-bindubhir ankitah. . .

"Leaving the dead elephant aside, Lord Krsna held onto the tusk and entered the wrestling arena. With thre tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty."

The meaning of this verse is clear. These words were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §156 · English §133

[१५६]

तथा तद्-रस-विशेषेषु श्री-भगवद्-अङ्ग-विशेषा अपि उद्दीपन-वैशिष्ट्यं भजन्ते । यथा-

श्रियो निवासो यस्योरः पान-पात्रं मुखं दृशाम् । बाहवो लोक-पालानां सारङ्गाणां पदाम्बुजम् ॥ [भ्प् १.११.२७]

श्रियः प्रेयस्याः । याः सर्वेषाम् एव प्रिय-वर्गाणां दृशश् चक्षूंषि तासाम् । लोक-पालानां पाल्यानाम् । सारङ्गाणां सर्वेषाम् अपि भक्तानां निवास आश्रयः । यथास्वं भावोद्दीपनत्वात् ।

॥ १.११ ॥ श्री-सूतः ॥ १५६ ॥

[156]

tathā tad-rasa-viśeṣeṣu śrī-bhagavad-aṅga-viśeṣā api uddīpana-vaiśiṣṭyaṃ bhajante | yathā-

śriyo nivāso yasyoraḥ pāna-pātraṃ mukhaṃ dṛśām | bāhavo loka-pālānāṃ sāraṅgāṇāṃ padāmbujam || [BhP 1.11.27]

śriyaḥ preyasyāḥ | yāḥ sarveṣām eva priya-vargāṇāṃ dṛśaś cakṣūṃṣi tāsām |

loka-pālānāṃ pālyānām | sāraṅgāṇāṃ sarveṣām api bhaktānāṃ nivāsa āśrayaḥ | yathāsvaṃ bhāvoddīpanatvāt |

|| 1.11 || śrī-sūtaḥ || 156 ||

English witness · section(s) 133

Anuccheda 133

Sometimes the Supreme Lord acts in a way contrary to the virtue of forgiveness. For example, in the Mahabharata, Lord Krsna declares:

yas tan dvesti sa mam dvesti yas tan anu sa mam anu

"He who hates My devotees hates Me. He who loves My devotees loves Me."

Another example is seen in these words of srimad-Bhagavatam (10.44.32-34):

dhanam harata gopanam. . . . . .evam vikatthamane vai kamse prakupito 'vyayah

"Kamsa said: Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda! "Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies! "As Kamsa thus raved so audaciously, the infallible Lord Krsna became intensely angry."

The meaning of these verses is clear. These srimad- Bhagavatam verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §157 · English §134

[१५७]

क्वचिद् विरोधिनोऽपि प्रतियोगि-मुखेन तद्-उद्दीपना भवन्ति । सूर्यादि-तापा इव जलाभिलाषस्य । यथा-

श्रुत्वैतद् भगवान् रामो विपक्षीय-नृपोद्यमम् । कृष्णं चैकं गतं हर्तुं कन्यां कलह-शङ्कितः ॥

बलेन महता सार्धं भ्रातृ-स्नेह-परिप्लुतः । [भ्प् १०.५३.२०-२१] इत्य् आदि ।

एवं वात्सल्यादौ श्री-कृष्णस्य धूलि-पङ्क-क्रीडादि-कृत-मालिन्यादयोऽपि ज्ञेयाः । कान्त-भावादौ वृद्धादि-प्रातिकूल्यादयोऽपि यदा च ते भयानकादि-गौण-रस-सप्तकं जनयन्ति तदापि पञ्च-विध-मुख्य-प्रीति- रस-पोषकताम् एव प्रपद्यन्ते । यथोक्तं भक्ति-रसामृत-सिन्धौ-

अमी पञ्चैव शान्ताद्या हरेर् भक्ति-रसा मताः । एषु हास्यादयः प्रायो बिभ्रति व्यभिचारिताम् ॥ [ब्रस् ४.७.१४] इति ।

॥ १०.५३ ॥ श्री-शुकः ॥ १५७ ॥

[157]

kvacid virodhino'pi pratiyogi-mukhena tad-uddīpanā bhavanti | sūryādi-tāpā iva jalābhilāṣasya | yathā-

śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam | kṛṣṇaṃ caikaṃ gataṃ hartuṃ kanyāṃ kalaha-śaṅkitaḥ ||

balena mahatā sārdhaṃ bhrātṛ-sneha-pariplutaḥ | [BhP 10.53.20-21] ity ādi |

evaṃ vātsalyādau śrī-kṛṣṇasya dhūli-paṅka-krīḍādi-kṛta-mālinyādayo'pi jñeyāḥ | kānta-bhāvādau vṛddhādi-prātikūlyādayo'pi yadā ca te bhayānakādi-gauṇa-rasa-saptakaṃ janayanti tadāpi pañca-vidha-mukhya-prīti-rasa-poṣakatām eva prapadyante | yathoktaṃ bhakti-rasāmṛta-sindhau-

amī pañcaiva śāntādyā harer bhakti-rasā matāḥ | eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām || [BRS 4.7.14] iti |

|| *10.53* || *śrī-śukaḥ* || *157* ||

English witness · section(s) 134

Anuccheda 134

Sometimes the Supreme Lord acts in a way contrary to the virtue of being always satisfied. For example, in the Hari- bhakti-sudhodaya (14.28) Lord Krsna declares:

api me purna-kamasya. . .

"With great love My devotees see Me and talk with Me. The happiness I feel by associating with My devotees is newer and newer at every moment. Although My desires are always fulfilled, My desire to associate with My devotees never ends."

Another example of the Supreme Lord's not being satisfied is seen in these words of srimad-Bhagavatam (10.9.5-6):

tam ankam arudham apayayat stanam sneha-snutam sa-smitam iksati mukham atrptam utsrjya. . .jaghasa haiyangavam antaram gatah

"Mother Yasoda then embraced Krsna, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast." "Being very angry and biting His reddish lips with His teeth, Krsna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."

In these verses the word "rahah" means "in these confidential pastimes". These srimad-Bhagavatam verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §158 · English §135

[१५८]

तद् एवम् उद्दीपना उद्दिष्टाः । एषु च श्री-वृन्दावन-सम्बन्धिनस् तु प्रकृष्टाः । अहो यत्र सर्वेषाम् एव परम-प्रीत्य्-एकास्पदस्य श्री- कृष्णस्यापि परम-प्रीत्य्-आस्पदत्वं श्रूयते-वृन्दावनं गोवर्धनम् [भ्प् १०.११.१६] इत्य् आदौ, श्लाघितं च स्वयम् एव अहो अमी देव-वरामरार्चितम् [भ्प् १०.१५.५] इत्य् आदिभिः ।

तथा तदीय-परम-भक्तैश् च तद् भूरि-भाग्यम् इह जन्म [भ्प् १०.१४.३४] इत्य् आदिना, आसाम् अहो चरण-रेणु-जुषाम् [भ्प् १०.४७.६१] इत्य् आदिना, वृन्दावनं सखि भुवो वितनोति कीर्तिं [भ्प् १०.२१.१०] इत्य् आदिना च । अतएव श्री-कृष्णस्यापि तत्रस्थाः प्रकाशा लीलाश् च परम-वरीयांसः । यथा त्रैलोक्य-संमोहन- तन्त्रे तदीय-श्रीमद्-अष्टादशाक्षर-प्रस्तावे-

सन्ति तस्य महा-भागा अवताराः सहस्रशः । तेषां मध्येऽवताराणां बालत्वम् अतिदुर्लभम् ॥ इति ।

बाल्यं च षोडश-वर्ष-पर्यन्तम् इति प्रसिद्धम् । तथा हरि-लीला-टीकायाम् उदाहृता स्मृतिः-

गर्भस्थ-सदृशो ज्ञेय आष्टमाद् वत्सराच् छिशुः । बालश् चाषोडशाद् वर्षात् पौगण्डश् चेति प्रोच्यते ॥ इति । अन्यत्र च श्लाघितम्- नन्दः किम् अकरोद् ब्रह्मन् श्रेय एवं महोदयम् । यशोदा च महा-भागा पपौ यस्याः स्तनं हरिः ॥ (पगे ८७) पितरौ नान्वविन्देतां कृष्णोदारार्भकेहितम् । गायन्त्य् अद्यापि कवयो यल् लोक-शमलापहम् ॥ [भ्प् १०.८.४६-४७]

अतएव एकादशे सर्व-श्री-कृष्ण-चरित-कथान्ते सामान्यतः श्री-कृष्ण- चरितस्य भक्त्य्-उद्दीपनत्वम् उक्त्वा वैशिष्ट्य-विवक्षया बाल्य-चरितस्य पृथग्-उक्तिः --

इत्थं हरेर् भगवतो रुचिरावतार- वीर्याणि बाल-चरितानि च शन्तमानि । अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंस-गतौ लभेत ॥ [भ्प् ११.३१.२८] इति ।

सोऽयं च तत्-प्रकाश-लीलानाम् उत्कर्षो बहु-विधः । ऐश्वर्य-गतस् तावत् सत्य-ज्ञानानन्तानन्द-मात्रैक-रस-मूर्ति-ब्रह्माण्ड-कोटीश्वर- दर्शनादौ । कारुण्य-गतश् च पूतनायाम् अपि साक्षान् मातृ-गति-दाने, माधुर्य-गतस् तु ताव् अङ्घ्रि-युग्मम् अनुकृष्य सरीसृपन्तौ [भ्प् १०.८.२२]

इत्य् आदौ, वत्सान् मुञ्चन् क्वचिद् असमये [भ्प् १०.८.२९] इत्य् आदौ, गोपीभिः स्तोभितोऽनृत्यत् [भ्प् १०.११.७] इत्य् आदौ, क्वचिद् वादयतो वेणुम् [भ्प् १०.११.३९] इत्य् आदौ, क्वचिद् विनाशाय मनो दधद् व्रजात् [भ्प् १०.२१.१] इत्य् आदौ, क्वचिद् गायति गायत्सु [भ्प् १०.१५.१०] इत्य् आदौ, तं गो-रजश् छुरित-कुन्तल-बद्ध- बर्ह- [भ्प् १०.१५.४२] इत्य् आदौ, कृष्णस्य नृत्यतः केचिद् [भ्प् १०.१८.१०] इत्य् आदौ, धेनवो मन्द-गामिन्यः [भ्प् १०.२०.२६] इत्य् आदौ, अक्षण्वतां फलम् [भ्प् १०.२१.७] इत्य् आदौ, श्यामं हिरण्य-परिधिम् [भ्प् १०.२३.२२] इत्य् आदौ, भगवान् अपि ता रात्रीः [भ्प् १०.२९.१] इत्य् आदौ, वाम-बाहु-कृत-वाम-कपोलः [भ्प् १०.३५.२] इत्य् आदौ च । किं बहुना सर्वत्रैव सहृदयैः सर्व एवावगन्तव्यः ।

अथ अनुभावास् तु चित्त-स्थ-भावानाम् अवबोधकाः । [ब्स् २.२.१] । ते द्विविधाः - उद्भास्वराख्याः सात्त्विकाख्याश् च । तत्र भावजा अपि बहिश्- चेष्टा-प्राय-साध्या उद्भास्वराः । ते चोक्ताः -

नृत्यं विलुठितं गीतं क्रोशनं तनु-मोटनम् । हुङ्कारो जृम्भणं श्वास-भूमा लोकानपेक्षिता । लाला-स्रवोऽट्टहासश् च घूर्णा-हिक्कादयोऽपि च ॥ [ब्स् २.२.२] इति ।

अथ सात्त्विकाः अन्तर्-विकारैक-जन्याः । यत्रान्तर्-विकारोऽपि तद्-अंश इति भावत्वम् अपि तेषां मन्यन्ते । तत्र-

ते स्तम्भ-स्वेद-रोमाञ्चाः स्वर-भेदोऽथ वेपथुः । वैवर्ण्यम् अश्रु प्रलय इत्य् अष्टौ सात्त्विकाः स्मृताः ॥[ब्स् २.३.१६]

एषु प्रलयो नष्ट-चेष्टता । भगवत्-प्रीति-हेतुक-प्रलये च बहिश्-चेष्टा- नाशः । नअ त्व् अन्तर्-भगवत्-स्फूर्त्य्-आदेर् अपि । यथोक्तं श्रीमद्-उद्धवम् उद्दिश्य-

स मुहुर्तम् अभूत् तूष्णीं कृष्णाङ्घ्रि-सुधया भृशम् । तीव्रेण भक्ति-योगेन निमग्नः साधु निर्वृतः ॥ [भ्प् ३.२.४] इत्य् आदिना । शनकैर् भगवल्-लोकान् नृलोकं पुनर् आगतः ॥ [भ्प् ३.२.६] इत्य् अन्तेन ।

यथा गारुडे- जाग्रत्-स्वप्न-सुसुप्तेषु योग-स्थस्य च योगिनः । या काचिन् मनसो वृत्तिः सा भवेद् अच्युताश्रयः ॥ इति ।

अतएव तदानीं तत्-तद्-रसानाम् आस्वाद-भेद-स्फूर्तिर् अप्य् अवगन्तव्या ।

अथ सञ्चारिणः । ये व्यभिचारिणश् च भण्यन्ते । सञ्चारयन्ति भावस्य गतिं [ब्स् २.४.२] इति (पगे ८८) विशेषेणाभिमुख्येन चरन्ति स्थायिनं प्रति [ब्स् २.४.१] इति च निरुक्तेः । ते च त्रयस्त्रिंशत् -

निर्वेदोऽथ विषादो दैन्यं ग्लानि-श्रमौ च मद-गर्वौ । शङ्का-त्रासावेगा उन्मादापस्मृती तथा व्याधिः ॥

मोहो मृतिर् आलस्यं जाड्यं व्रीडावहित्था च । स्मृतिर् अथ वितर्क-चिन्ता-मति-धृतयो हर्ष उत्सुकत्वं च ॥

औग्र्यम् अर्षासूयाश् चापल्यं चैव निद्रा च । सुप्तिर् बोध इतीमे भावा व्यभिचारिणः समाख्याताः ॥ [ब्स् २.४.४-६]

एषां लक्षणम् उज्ज्वले दर्शनीयम् । एषु त्रासः कृष्ण-वत्सलादिषु भयानकादि-दर्शनात् । तद्-अर्थं तत्-सङ्गति-हानि-तर्केणात्मार्थं च भवति । निद्रा तच्-चिन्तया शून्य-चित्तत्वेन तत्-सङ्गत्य्-आनन्द-व्याप्त्या च भवति । श्रमः परमानन्द-मय-तद्-अर्थायास-तादात्म्यापत्तौ भवति । आलस्यं तादृश-श्रम-हेतुकं कृष्णेतर-सम्बन्धि-क्रिया-विषयकं भवति । बोधश् च तद्-दर्शनादि-वासनायाः स्वयम् उद्बोधेन भवतीत्य् आदिकं ज्ञेयम् । किं च निर्वेदादीनां चामीषां लौकिक-गुण-मय- भावायमानानाम् अपि वस्तुतो गुणातीतत्वम् एव तादृश-भगवत्-प्रीत्य्-अधिष्ठानत्वात् । अथैतत्-संवलनात्मको भगवत्-प्रीतिमयो रसोऽपि व्यञ्जित एव-

स्मरन्तः स्मारयन्तश् च मिथो ऽघौघ-हरं हरिम् । भक्त्या सञ्जातया भक्त्या बिभ्रत्य् उत्पुलकां तनुम् ॥

क्वचिद् रुदन्त्य् अच्युत-चिन्तया क्वचिद् धसन्ति नन्दन्ति वदन्त्य् अलौकिकाः । नृत्यन्ति गायन्त्य् अनुशीलयन्त्य् अजं भवन्ति तूष्णीं परम् एत्य निर्वृताः ॥ [भ्प् ११.३.३१-३२] इत्य् अनेन ।

अत्र हरिर् आलम्बनो विभावः । स्मरणम् उद्दीपनः । स्मारणादिक उद्भास्वराख्योऽनुभावः । पुलकः सात्त्विकः । चिन्तादयः सञ्चारिणः । संजातया भक्त्येति स्थायी । भवन्ति तूष्णीं परम् एत्य निर्वृता इति तत्- संवलनम् । परं परम-रसात्मकं वस्त्व् इत्य् अर्थः । एष च भगवत्- प्रीति-मय-रसः पञ्चधा प्रीतेर् भेद-पञ्चकेन । ते च ज्ञान-भक्ति-मय- भक्ति-मय-वत्सल-मैत्री-मयोज्ज्वलाख्याः क्रमेण ज्ञेयाः ।

एतेषां च स्थायिनां भावान्तराश्रयत्वात् नियताधारत्वाच् च मुख्यत्वम् । तत्-प्रीति-सम्बन्धेनैव भागवत-रसान्तः-पातात् पञ्च-विधेषु प्रियेषु कादाचित्कोद्भवत्वेनानियताधारत्वाच् च गौणता । ततस्

तदीय-रसानाम् अपि गौणता । तत्र मुख्याः मधुरेण समापयेत् इति न्यायेन गौण-रसानां रसाभासानाम् अप्य् उपरि विवरणीयाः ।

गौणाः सम्प्रति विव्रियन्ते । येषु विस्मयादयो विभाव-वैशिष्ट्य-वशेन स्वयं तत्-प्रीत्य्-उत्था अपि तत्-प्रीतिम् आत्म-सात्कृत्य वर्धमानाः स्थायितां प्रपद्यन्ते । ते च-

अद्भुतो हास्य-वीरौ च रौद्रो भीषण इत्य् अपि । बीभत्सः करुणश् चेति गौणाः सप्त रसाः स्मृताः ॥

तत्र तत्-प्रीतिमयोऽयम् अद्भुतो रसः । यत्रालम्बनो लोकोत्तराकस्मिक- क्रियादिमत्त्वेन विस्मय-विषयः श्री-कृष्णः । तद्-आधारस् तत्-प्रियश् च । उद्दीपनास् तादृश-तच्-चेष्टाः । (पगे ८९) अनुभावाः नेत्र-विस्तारादयाः । व्यभिचारिणश् चावेग-हर्षजाद्य्-आद्याः । स्थायी तत्-प्रीतिमयो विस्मयः । तद्-उदाहरणं च-

चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् । गृहेषु द्व्य्-अष्ट-साहस्रं स्त्रिय एक उदावहत् ॥ [भ्प् १०.६९.२] इत्य् आदिकं

ज्ञेयम् ।

अथ तन्-मयो हास्यो रसः । तत्रालम्बनश् चेष्टा-वाग्-वेष-वैकृत्य- विशेषवत्त्वेन तत्-प्रीति-मय-हास-विषयः श्री-कृष्णः । तद्-आधारस् तत्- प्रियश् च । तथा यदि तद्-विशेषवत्त्वेनैव तत्-प्रियाप्रियौ च तत्-प्रीतिमय- हास-विषयौ भवतस् तदापि तत्-कारणस्य प्रीतेर् विषयः श्री-कृष्ण इति स एव मूलम् आलम्बनम् । हास्यस्यापि तद्-विशिष्टत्वेनैव प्रवृत्तेस् तु सुतराम् एव । अतः केवलस्य हासांशस्य विषयत्वेन विकृत-तत्-प्रियाप्रियौ बहिरङ्गाव् एवावलम्बनाव् इति । एवं दान-युद्ध-वीर-रसादिष्व् अपि ज्ञेयम् । उद्दीपनास् तु तज्-जनकस्य चेष्टावाग्-वेष-वैकृतादयः । अनुभावाश् च नासौष्ठ- गण्डकि-स्पन्दनादयः । व्यभिचारिणो हर्षालस्यावहित्थादयः । स्थायी च तत्-प्रीतिमयो हासः । स च स्व-विषयानुमोदनात्मकस् तद्-उत्प्रासात्मको वा चेतो-विकाशः । ततस् तद्-आत्मकत्वेन विषयोऽप्य् अस्यास्ति । तस्योदाहरणेऽनुमोदनात्मको यथा -- वत्सान् मुञ्यन् क्वचिद् असमये क्रोश-सञ्जात-हासः [भ्प् १०.८.२९] इत्य् आदि, हस्ताग्राह्ये रचयति विधिं [भ्प् १०.८.३०] इति, एवं धाष्ट्यान्य् उशति कुरुते [भ्प् १०.८.३१] इत्य् आदि इत्थं स्त्रीभिः सभन-नयन-श्री-मुखालोकिनीभिर् व्याख्यातार्था प्रहसितमुखी न ह्य् उपालब्धुम् ऐच्छत् इत्य् अन्तम् । व्याख्यातस् तदीय-चापल्य-लक्षणोऽर्थो यस्यै सा ।

॥ १०.८ ॥ श्री-शुकः ॥ १५८ ॥

[158]

tad evam uddīpanā uddiṣṭāḥ | eṣu ca śrī-vṛndāvana-sambandhinas tu prakṛṣṭāḥ | aho yatra sarveṣām eva parama-prīty-ekāspadasya śrī- kṛṣṇasyāpi parama-prīty-āspadatvaṃ śrūyate-vṛndāvanaṃ govardhanam [BhP 10.11.16] ity ādau, ślāghitaṃ ca svayam eva aho amī deva-varāmarārcitam [BhP 10.15.5] ity ādibhiḥ |

tathā tadīya-parama-bhaktaiś ca tad bhūri-bhāgyam iha janma [BhP 10.14.34] ity ādinā, āsām aho caraṇa-reṇu-juṣām [BhP 10.47.61] ity ādinā, vṛndāvanaṃ sakhi bhuvo vitanoti kīrtiṃ [BhP 10.21.10] ity ādinā ca | ataeva śrī-kṛṣṇasyāpi tatrasthāḥ prakāśā līlāś ca parama-varīyāṃsaḥ | yathā trailokya-saṃmohana- tantre tadīya-śrīmad-aṣṭādaśākṣara-prastāve-

santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ | teṣāṃ madhye'vatārāṇāṃ bālatvam atidurlabham || iti |

bālyaṃ ca ṣoḍaśa-varṣa-paryantam iti prasiddham | tathā hari-līlā-ṭīkāyām udāhṛtā smṛtiḥ-

garbhastha-sadṛśo jñeya āṣṭamād vatsarāc chiśuḥ | bālaś cāṣoḍaśād varṣāt paugaṇḍaś ceti procyate || iti | anyatra ca ślāghitam- nandaḥ kim akarod brahman śreya evaṃ mahodayam | yaśodā ca mahā-bhāgā papau yasyāḥ stanaṃ hariḥ || (page 87) pitarau nānvavindetāṃ kṛṣṇodārārbhakehitam | gāyanty adyāpi kavayo yal loka-śamalāpaham || [BhP 10.8.46-47]

ataeva ekādaśe sarva-śrī-kṛṣṇa-carita-kathānte sāmānyataḥ śrī-kṛṣṇa- caritasya bhakty-uddīpanatvam uktvā vaiśiṣṭya-vivakṣayā bālya-caritasya pṛthag-uktiḥ --

itthaṃ harer bhagavato rucirāvatāra- vīryāṇi bāla-caritāni ca śantamāni | anyatra ceha ca śrutāni gṛṇan manuṣyo bhaktiṃ parāṃ paramahaṃsa-gatau labheta || [BhP 11.31.28] iti |

so'yaṃ ca tat-prakāśa-līlānām utkarṣo bahu-vidhaḥ | aiśvarya-gatas tāvat satya-jñānānantānanda-mātraika-rasa-mūrti-brahmāṇḍa-koṭīśvara- darśanādau | kāruṇya-gataś ca pūtanāyām api sākṣān mātṛ-gati-dāne, mādhurya-gatas tu tāv aṅghri-yugmam anukṛṣya sarīsṛpantau [BhP 10.8.22] ity ādau, vatsān muñcan kvacid asamaye [BhP 10.8.29] ity ādau, gopībhiḥ stobhito'nṛtyat [BhP 10.11.7] ity ādau, kvacid vādayato veṇum [BhP 10.11.39] ity ādau, kvacid vināśāya mano dadhad vrajāt [BhP 10.21.1] ity ādau, kvacid gāyati gāyatsu [BhP 10.15.10] ity ādau, taṃ go-rajaś

churita-kuntala-baddha- barha- [BhP 10.15.42] ity ādau, kṛṣṇasya nṛtyataḥ kecid [BhP 10.18.10] ity ādau, dhenavo manda-gāminyaḥ [BhP 10.20.26] ity ādau, akṣaṇvatāṃ phalam [BhP 10.21.7] ity ādau, śyāmaṃ hiraṇya-paridhim [BhP 10.23.22] ity ādau, bhagavān api tā rātrīḥ [BhP 10.29.1] ity ādau, vāma-bāhu-kṛta-vāma-kapolaḥ [BhP 10.35.2] ity ādau ca | kiṃ bahunā sarvatraiva sahṛdayaiḥ sarva evāvagantavyaḥ |

atha anubhāvās tu citta-stha-bhāvānām avabodhakāḥ | [BRS 2.2.1] | te dvividhāḥ - udbhāsvarākhyāḥ sāttvikākhyāś ca | tatra bhāvajā api bahiś- ceṣṭā-prāya-sādhyā udbhāsvarāḥ | te coktāḥ -

nṛtyaṃ viluṭhitaṃ gītaṃ krośanaṃ tanu-moṭanam | huṅkāro jṛmbhaṇaṃ śvāsa-bhūmā lokānapekṣitā | lālā-sravo'ṭṭahāsaś ca ghūrṇā-hikkādayo'pi ca || [BRS 2.2.2] iti |

atha sāttvikāḥ antar-vikāraika-janyāḥ | yatrāntar-vikāro'pi tad-aṃśa iti bhāvatvam api teṣāṃ manyante | tatra-

te stambha-sveda-romāñcāḥ svara-bhedo'tha vepathuḥ | vaivarṇyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ ||[BRS 2.3.16]

eṣu pralayo naṣṭa-ceṣṭatā | bhagavat-prīti-hetuka-pralaye ca bahiś-ceṣṭā- nāśaḥ | naa tv antar-bhagavat-sphūrty-āder api | yathoktaṃ śrīmad-uddhavam uddiśya-

sa muhūrtam abhūt tūṣṇīṃ kṛṣṇāṅghri-sudhayā bhṛśam | tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ || [BhP 3.2.4] ity ādinā | śanakair bhagaval-lokān nṛlokaṃ punar āgataḥ || [BhP 3.2.6] ity antena |

yathā gāruḍe- jāgrat-svapna-susupteṣu yoga-sthasya ca yoginaḥ | yā kācin manaso vṛttiḥ sā bhaved acyutāśrayaḥ || iti |

ataeva tadānīṃ tat-tad-rasānām āsvāda-bheda-sphūrtir apy avagantavyā |

atha sañcāriṇaḥ | ye vyabhicāriṇaś ca bhaṇyante | sañcārayanti bhāvasya gatiṃ [BRS 2.4.2] iti (page 88) viśeṣeṇābhimukhyena caranti sthāyinaṃ prati [BRS 2.4.1] iti ca nirukteḥ | te ca trayastriṃśat -

nirvedo'tha viṣādo dainyaṃ glāni-śramau ca mada-garvau | śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||

moho mṛtir ālasyaṃ jāḍyaṃ vrīḍāvahitthā ca | smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṃ ca ||

augryam arṣāsūyāś cāpalyaṃ caiva nidrā ca | suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ || [BRS 2.4.4-6]

eṣāṃ lakṣaṇam ujjvale darśanīyam | eṣu trāsaḥ kṛṣṇa-vatsalādiṣu bhayānakādi-darśanāt | tad-arthaṃ tat-saṅgati-hāni-tarkeṇātmārthaṃ ca bhavati | nidrā tac-cintayā śūnya-cittatvena tat-saṅgaty-ānanda-vyāptyā ca bhavati | śramaḥ paramānanda-maya-tad-arthāyāsa-tādātmyāpattau bhavati | ālasyaṃ tādṛśa-śrama-hetukaṃ kṛṣṇetara-sambandhi-kriyā-viṣayakaṃ bhavati | bodhaś ca tad-darśanādi-vāsanāyāḥ svayam udbodhena bhavatīty ādikaṃ jñeyam | kiṃ ca nirvedādīnāṃ cāmīṣāṃ laukika-guṇa-maya- bhāvāyamānānām api vastuto guṇātītatvam eva tādṛśa-bhagavat-prīty- adhiṣṭhānatvāt | athaitat-saṃvalanātmako bhagavat-prītimayo raso'pi vyañjita eva-

smarantaḥ smārayantaś ca mitho 'ghaugha-haraṃ harim | bhaktyā sañjātayā bhaktyā bibhraty utpulakāṃ tanum ||

kvacid rudanty acyuta-cintayā kvacid dhasanti nandanti vadanty alaukikāḥ | nṛtyanti gāyanty anuśīlayanty ajaṃ bhavanti tūṣṇīṃ param etya nirvṛtāḥ || [BhP 11.3.31-32] ity anena |

atra harir ālambano vibhāvaḥ | smaraṇam uddīpanaḥ | smāraṇādika udbhāsvarākhyo'nubhāvaḥ | pulakaḥ sāttvikaḥ | cintādayaḥ sañcāriṇaḥ | saṃjātayā bhaktyeti sthāyī | bhavanti tūṣṇīṃ param etya nirvṛtā iti tat- saṃvalanam | paraṃ parama-rasātmakaṃ vastv ity arthaḥ | eṣa ca bhagavat- prīti-maya-rasaḥ pañcadhā prīter bheda-pañcakena | te ca jñāna-bhakti-maya- bhakti-maya-vatsala-maitrī-mayojjvalākhyāḥ krameṇa jñeyāḥ |

eteṣāṃ ca sthāyināṃ bhāvāntarāśrayatvāt niyatādhāratvāc ca mukhyatvam | tat-prīti-sambandhenaiva bhāgavata-rasāntaḥ-pātāt pañca-vidheṣu priyeṣu kādācitkodbhavatvenāniyatādhāratvāc ca gauṇatā | tatas tadīya-rasānām api gauṇatā | tatra mukhyāḥ madhureṇa samāpayet iti nyāyena gauṇa-rasānāṃ rasābhāsānām apy upari vivaraṇīyāḥ |

gauṇāḥ samprati vivriyante | yeṣu vismayādayo vibhāva-vaiśiṣṭya-vaśena svayaṃ tat-prīty-utthā api tat-prītim ātma-sātkṛtya vardhamānāḥ sthāyitāṃ prapadyante | te ca-

adbhuto hāsya-vīrau ca raudro bhīṣaṇa ity api | bībhatsaḥ karuṇaś ceti gauṇāḥ sapta rasāḥ smṛtāḥ ||

tatra tat-prītimayo'yam adbhuto rasaḥ | yatrālambano lokottarākasmika- kriyādimattvena

vismaya-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | uddīpanās tādṛśa-tac-ceṣṭāḥ | (page 89) anubhāvāḥ netra-vistārādyāḥ | vyabhicāriṇaś cāvega-harṣajādy-ādyāḥ | sthāyī tat-prītimayo vismayaḥ | tad- udāharaṇaṃ ca-

citraṃ bataitad ekena vapuṣā yugapat pṛthak | gṛheṣu dvy-aṣṭa-sāhasraṃ striya eka udāvahat || [BhP 10.69.2] ity ādikaṃ

jñeyam |

atha tan-mayo hāsyo rasaḥ | tatrālambanaś ceṣṭā-vāg-veṣa-vaikṛtya- viśeṣavattvena tat-prīti-maya-hāsa-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat- priyaś ca | tathā yadi tad-viśeṣavattvenaiva tat-priyāpriyau ca tat-prītimaya- hāsa-viṣayau bhavatas tadāpi tat-kāraṇasya prīter viṣayaḥ śrī-kṛṣṇa iti sa eva mūlam ālambanam | hāsyasyāpi tad-viśiṣṭatvenaiva pravṛttes tu sutarām eva | ataḥ kevalasya hāsāṃśasya viṣayatvena vikṛta-tat-priyāpriyau bahiraṅgāv evāvalambanāv iti | evaṃ dāna-yuddha-vīra-rasādiṣv api jñeyam | uddīpanās tu taj-janakasya ceṣṭāvāg-veṣa-vaikṛtādayaḥ | anubhāvāś ca nāsauṣṭha- gaṇḍaki-spandanādayaḥ | vyabhicāriṇo harṣālasyāvahitthādayaḥ | sthāyī ca tat-prītimayo hāsaḥ | sa ca sva-viṣayānumodanātmakas tad-utprāsātmako vā ceto-vikāśaḥ | tatas tad-ātmakatvena viṣayo'py asyāsti | tasyodāharaṇe'numodanātmako yathā -- vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ [BhP 10.8.29] ity ādi, hastāgrāhye racayati vidhiṃ [BhP 10.8.30] iti, evaṃ dhārṣṭyāny uśati kurute [BhP 10.8.31] ity ādi itthaṃ strībhiḥ sabhana-nayana-śrī-mukhālokinībhir vyākhyātārthā prahasitamukhī na hy upālabdhum aicchat ity antam | vyākhyātas tadīya-cāpalya-lakṣaṇo'rtho yasyai sā |

|| 10.8 || śrī-śukaḥ || 158 ||

English witness · section(s) 135

Anuccheda 135

Sometimes the Supreme Lord acts in a way contrary to the virtue of being honest and straightforward. For example, bceomign allies with Hanuman, Sugriva, and others, three Lord was not straughtforward in His dealings with Vali and others. In these situations the Lord's dishonesty is all-auspicious. This is seen in the following example:

krodho 'pi devasya varena tulyah

"The Supreme Lord's anger is as auspicious as His blessing."

The Supreme Lord may sometimes seem to be lusty in His dealings with His consorts. However, what seems to be lust on His part is actually the purest love. This is seen in the following explanation of srimad-Bhagavatam (1.11.35):

sa esa nara-loke 'sminn avatirnah sva-mayaya reme stri-ratna-kutastho bhagavan prakrto yatha

"That Supreme Personality of Godhead sri Krsna, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs."

In this verse the word "sva-mayaya" mean with mercy to His devotees, mercy that means love, the love that makes Him wish to please them", "avatirnah" means "all the incarnations of the Lord descend to the material world because They are impelled by that mercy and love", stri-ratna-kutasthah" means "women who with their great love bring the Lord under their control", "reme" means "because of that love the lord enjoys pastimes with them. He does not enjoy pastimes with them because of the lust that is so well-known in the material world. Here the word ratna" indicates that these women are very qualified to associate with the Lord. It indicates that they have great love for Him. Although the Lord's pastimes with these women is very different from anything in the material world, these pastimes superifically seem to be like the activities of the material world. This is described here by the words "prakrto yatha". Thus, although the Lord's pastimes may seem to be like ordinary activities of the material world, the idea that He is impelled by lust is here refuted.

PRĪTI-SANDARBHA

6.14

Sections 159–171

10 bilingual sequence blocks

Prīti · Sanskrit §159 · English §136

[१५९]

उत्प्रासात्मको यथा-

तासां वासांस्य् उपादाय नीपम् आरुह्य सत्वरः । हसद्भिः प्रहसन् बालैः परिहासम् उवाच ह ॥ [भ्प् १०.२२.९]

स्पष्टम् । ॥ १०.२२ ॥ श्री-शुकः ॥ १५९ ॥

[159]

utprāsātmako yathā-

tāsāṃ vāsāṃsy upādāya nīpam āruhya satvaraḥ | hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha || [BhP 10.22.9]

spaṣṭam | || 10.22 || śrī-śukaḥ || 159 ||

English witness · section(s) 136

Anuccheda 136

That the Supreme Lord's pastimes with His affectionate consorts are completely different from the activities of material lust is again confirmed in these words of srimad-Bhagavatam (1.11.36):

uddama-bhava-pisunamala-valgu-hasa- vridavaloka-nihato madano 'pi yasam sammuhya capam ajahat pramadottamas ta yasyendriyam vimathitum kuhakair na sekuh

"Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant siva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord."

Here the word "madanah" means "the material demigod Cupid", "hasa-vridavaloka" means with affectionate, pure, and charming glances", and -nihatah" means "conquered by the power of the weapon that is the glory of those glances".The words sammuhya capam ajahat" are explained by these words:

bhru-pallavam dhanur apanga-tarangitani banah

"A beautiful girl's eyebrows are like a vine or like an archer's bow. Her sidelong glances are like waves, or like arrows shot from the bow of her eyebrows."

All of this means that the demigod Cupid has no power to use his weapons against the Supreme Lord's consorts. The word pramadottamah" here means "women filled with the bliss of the most exalted spiritual love". If some women, not possessing this exalted spiritual love, try to agitate the Supreme Lord's senses with sidelong glances or other kinds of trickery used in this world, these women will certainly fail. This is described here in the words "yasyendriyam vimathitum kuhakair na sekuh". This means that the Lord's desires become awakened only by pure spiritual love, and the Lord's activities are very different from those of an ordinary lusty man of this world.

Prīti · Sanskrit §160 · English §137

[१६०]

यथा च- कत्थनं तद् उपाकर्ण्य पौण्ड्रकस्याल्प-मेधसः । उग्रसेनादयः सभ्या उच्चकैर् जहसुस् तदा ॥ [भ्प् १०.६६.७]

स्पष्टम् । ॥ १०.६६ ॥ श्री-शुकः ॥ १६० ॥

[160]

yathā ca- katthanaṃ tad upākarṇya pauṇḍrakasyālpa-medhasaḥ | ugrasenādayaḥ sabhyā uccakair jahasus tadā || [BhP 10.66.7]

spaṣṭam | || 10.66 || śrī-śukaḥ || 160 ||

English witness · section(s) 137

Anuccheda 137

Materialistic persons cannot understand this truth of the Lord. This is described in these words of srimad-Bhagavatam (1.11.37):

tam ayam manyate loko hy asangam api sanginam atmaupamyena manujam vyaprnvanam yato 'budhah

"The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached."

Here the word "ayam lokah" means: "the people in general", "asaktam api" means "although not attached to the material modes of nature", atmaupamyena manujam vyaprnvanam manyate" means they think the Lord isa lusty material man like themselves", and "yato 'budhah" means "they think in this way because they are not intelligent".

Prīti · Sanskrit §161–163 · English §138

[१६१]

अथ तत्-प्रीति-मयो वीर-रसः । तत्र वीर-रसश् चतुर्धा धर्म-दया-दान- युद्धात्मकत्वेनोत्साहस्य स्थायिनश् चातुर्विध्यात् । तत्र धर्म-वीर-रसः । तत्रालम्बनो धर्म-चिकीर्षातिशय-लक्षणस्य धर्मोत्साहस्य विषयाभावात् प्रीतिमयत्वेनैव लब्धो विषयः श्री-कृष्णः । तद्-आधारस् तद्-भक्तश् च । उद्दीपनाः सच्-छास्त्र-श्रवणादयः । अनुभावा विनय-श्रद्धादयः । व्यभिचारिणो मति-स्मृत्य्-आदयः । स्थायी तत्-प्रीतिमयो धर्मोत्साहः । तद्- उदाहरणं च-

क्रतु-राजेन गोविन्द राजसूयेन पावनीः । यक्ष्ये विभूतीर् भवतस् तत् सम्पादय नः प्रभो ॥ [भ्प् १०.७२.३] इत्य्

आदिकम् ।

अथ तन्-मयो दया-वीर-रसः । अत्रालम्बनस् तत्-प्रीति-जातया तदीयतावगत-सर्व-भूत-विषयक-दययात्म-व्ययेनापि सन्तर्प्यमाण-दीन-वेषाच् छन्न-निज-रूपः श्री-कृष्णः । तादृश-दयाधारो भक्तः । पित्रादीनां तादृशी दया तु वत्सलादिकम् एव पुष्णाति करुणं वा । उद्दीपनास् तद्-आर्ति- व्यञ्जनादयः । अनुभावा आश्वासनोक्त्य्-आदयः । व्यभि-(पगे ९०)-चारिणः औत्सुख्य-मति-हर्षादयः । स्थायी तत्-प्रीति-मयो दयोत्साहः । उदाहरणं च-

कृच्छ्र-प्राप्त-कुटुम्बस्य क्षुत्-तृड्भ्यां जात-वेपथोः । अतिथिर् ब्राह्मणः काले भोक्तु-कामस्य चागमत् ॥

तस्मै संव्यभजत् सो ऽन्नम् आदृत्य श्रद्धयान्वितः । हरिं सर्वत्र सम्पश्यन् [भ्प् ९.२१.५-६] इत्य् आरभ्य,

एवं (इति) प्रभाष्य पानीयं म्रियमाणः पिपासया पुल्कसायाददाद् धीरो निसर्ग-करुणो नृपः । तस्य त्रिभुवनाधीशाः फलदाः फलम् इच्छताम् आत्मानं दर्शयां चक्रुर् माया विष्णु-विनिर्मिताः ॥ [भ्प् ९.२१.१५] इत्य् अन्तम् ।

स्पष्टम् ।

॥ ९.२१ ॥ श्री-शुकः ॥ १६१ ॥

[१६२] अथो तन्-मयो दान-वीर-रसः । द्विधा चायं सम्पद्यते । बहु-प्रदत्वेन समुपस्थित-दुरापार्थ-त्यागेन च । तत्र प्रथमस्यालम्बनम् अन्य- सम्प्रदानके च दाने दान-द्रव्येण तत्-तृप्तेर् एव मुख्योद्देशेन तद्-उद्देशे पर्यवसानात् । तत्-सम्प्रदानके तु स्पष्ट-तद्-उद्देशाद् दित्सातिशय- लक्षणस्य दानोत्साहस्य विषयः श्री-कृष्णस् तद्-आधारस् तत्-प्रियश् च । अन्यः सम्प्रदान-वीर-रसस् तु बहिरङ्गः । उद्दीपनाः सम्प्रदान-वीक्षाद्याः । अनुभावा वाञ्छाधिक-दान-स्मिताद्याः । व्यभिचारिणो वितर्कौत्सुक्य- हर्षाद्याः । स्थायी तत्-प्रीतिमयो दानोत्साहः । उदाहरणं च -- नन्दस् त्व् आत्मज उत्पन्ने जाताह्लादो महामनाः [भ्प् १०.५.१] इत्य् आदि । स्पष्टम् ।

॥ १०.५ ॥ श्री-शुकः ॥ १६२ ॥

तथा,

एवं शप्तः स्व-गुरुणा सत्यान् न चलितो महान् । वामनाय ददाव् एनाम् अर्चित्वोदक-पूर्वकम् ॥ [भ्प् ८.२०.१६]

एतां पृथ्वीम् ।

॥ ८.२० ॥ श्री-शुकः ॥ १६३ ॥

[161]

atha tat-prīti-mayo vīra-rasaḥ | tatra vīra-rasaś caturdhā dharma-dayā-dāna-yuddhātmakatvenotsāhasya sthāyinaś cāturvidhyāt | tatra dharma-vīra-rasaḥ | tatrālambano dharma-cikīrṣātiśaya-lakṣaṇasya dharmotsāhasya viṣayābhāvāt prītimayatvenaiva labdho viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tad-bhaktaś ca | uddīpanāḥ sac-chāstra-śravaṇādayaḥ | anubhāvā vinaya-śraddhādayaḥ | vyabhicāriṇo mati-smṛty-ādayaḥ | sthāyī tat-prītimayo dharmotsāhaḥ | tad- udāharaṇaṃ ca-

kratu-rājena govinda rājasūyena pāvanīḥ | yakṣye vibhūtīr bhavatas tat sampādaya naḥ prabho || [BhP 10.72.3] ity

ādikam |

atha tan-mayo dayā-vīra-rasaḥ | atrālambanas tat-prīti-jātayā tadīyatāvagata-

sarva-bhūta-viṣayaka-dayayātma-vyayenāpi santarpyamāṇa-dīna-veṣāc channa-nija-rūpaḥ śrī-kṛṣṇaḥ | tādṛśa-dayādhāro bhaktaḥ | pitrādīnāṃ tādṛśī dayā tu vatsalādikam eva puṣṇāti karuṇaṃ vā | uddīpanās tad-ārti- vyañjanādayaḥ | anubhāvā āśvāsanokty-ādayaḥ | vyabhi-(page 90)-cāriṇaḥ autsukhya-mati-harṣādayaḥ | sthāyī tat-prīti-mayo dayotsāhaḥ | udāharaṇaṃ ca-

kṛcchra-prāpta-kuṭumbasya kṣut-tṛḍbhyāṃ jāta-vepathoḥ | atithir brāhmaṇaḥ kāle bhoktu-kāmasya cāgamat ||

tasmai saṃvyabhajat so 'nnam ādṛtya śraddhayānvitaḥ | hariṃ sarvatra sampaśyan [BhP 9.21.5-6] ity ārabhya,

evaṃ (iti) prabhāṣya pānīyaṃ mriyamāṇaḥ pipāsayā pulkasāyādadād dhīro nisarga-karuṇo nṛpaḥ | tasya tribhuvanādhīśāḥ phaladāḥ phalam icchatām ātmānaṃ darśayāṃ cakrur māyā viṣṇu-vinirmitāḥ || [BhP 9.21.15] ity antam |

spaṣṭam |

|| 9.21 || śrī-śukaḥ || 161 ||

[162] atho tan-mayo dāna-vīra-rasaḥ | dvidhā cāyaṃ sampadyate | bahu-pradatvena samupasthita-durāpārtha-tyāgena ca | tatra prathamasyālambanam anya- sampradānake ca dāne dāna-dravyeṇa tat-tṛpter eva mukhyoddeśena tad- uddeśe paryavasānāt | tat-sampradānake tu spaṣṭa-tad-uddeśād ditsātiśaya- lakṣaṇasya dānotsāhasya viṣayaḥ śrī-kṛṣṇas tad-ādhāras tat-priyaś ca | anyaḥ sampradāna-vīra-rasas tu bahiraṅgaḥ | uddīpanāḥ sampradāna-vīkṣādyāḥ | anubhāvā vāñchādhika-dāna-smitādyāḥ | vyabhicāriṇo vitarkautsukya- harṣādyāḥ | sthāyī tat-prītimayo dānotsāhaḥ | udāharaṇaṃ ca -- nandas tv ātmaja utpanne jātāhlādo mahāmanāḥ [BhP 10.5.1] ity ādi | spaṣṭam |

|| 10.5 || śrī-śukaḥ || 162 ||

tathā,

evaṃ śaptaḥ sva-guruṇā satyān na calito mahān | vāmanāya dadāv enām arcitvodaka-pūrvakam || [BhP 8.20.16]

etāṃ pṛthvīm |

|| 8.20 || śrī-śukaḥ || 163 ||

English witness · section(s) 138

Anuccheda 138

The reason why the Supreme Personality of Godhead is not attached to the material modes is given in these words of srimad- Bhagavatam (1.11.38):

etad isanam isasya prakrti-stho 'pi tad-gunaih na yujyate sadatma-sthair yatha buddhis tad-asraya

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."

Here the words "prakrti-stho 'pi tad-gunaih na yujyate sada" mean "even when He descends to the material world the Supreme Personality of Godhead is never affected by the material modes", and "etad isanam isasya" means "that is the opulence of the Supreme Lord". In the last line of this verse an example is given. There the words "na yujyate yatha buddhis tad-asraya" mean "The Supreme Lord's consciousness is not like the consciousness of the conditioneed souls who have taken shelter of the material nature." These words may also be interpreted to mean: "the great devotees who have taken shelter of the Supreme Lord have a consciousness like Lords. Thus, even though they reside in the material world they are not influenced by the modes of material nature".

That the Supreme Personality of Godhead is always deatched from matter is confirmed by Uddhava in these words of srimad- Bhagavatam (3.3.19):

bhagavan api visvatma loka-veda-pathanugah kaman siseve dvarvatyam asaktah sankhyam asthitah

"Simultaneously, the Personality of Godhead enjoyed life in the city of Dvaraka, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sankhya system of philosophy."

Prīti · Sanskrit §164 · English §139

[१६४] अथ द्वितीयस्यालम्बनः । उपस्थित-दुरापार्थ-त्यागेच्छातिशय-लक्षणस्य तद्-उत्साहस्य धर्मोत्साहवद् एव विषयः श्री-कृष्णस् तद्-आधारस् तद्- भक्तश् च । उद्दीपनाः कृष्णालाप-स्मितादयः । अनुभावास् तद्-उत्कर्ष- वर्णन-द्रढिमादयः । सञ्चारिणो धृति-प्रचुराः । स्थायी तत्-प्रीति-मयस् त्यागोत्साहः । तद्-उदाहरणम्-सालोक्य-सार्ष्टि-सारूप्य- [भ्प् ३.२९.१३] इत्य् आदिकम् एव ।

अथ तन्-मयो युद्ध-वीर-रसः । तत्र योद्धा तत्-प्रियतमः । तस्यैव तत्- प्रीति-मय-युद्धोत्साहात् । प्रतियोद्धा तु क्रीडा-युद्धे श्री-कृष्णो वा तत्- पुरस् तस्यैव मित्र-विशेषो वा । साक्षाद् युद्धे पुनस् तत्-प्रतिपक्षः । तत्र श्री-कृष्ण-प्रतियोद्धृकत्वे तत्-प्रीतिमय-युयुत्सातिशय-लक्षण-तद्-उत्साह-विषयतया तस्यैवालम्बनत्वं सर्वथा सिद्धम् । इतर-प्रतियोद्धृकत्वेऽपि हास्य-रसवत् तत्-प्रीतिमयत्वेन मूलम् आलम्बनत्वं तस्यैव । तत्- प्रतिपक्षस् तु युयुत्सांश-मात्रस्य बहिरङ्ग आलम्बनः । तत्र योद्धृ-प्रतियोद्धारौ मित्र-विशेषावाधारत्व-विषयत्वाभ्याम् आलम्बनाव् इति । उद्दीपनाः प्रतियोद्धृक-स्मितादयः । अनुभावाः योद्धृक-स्मितादयः । व्यभिचारिणो गर्वावेगादयः । स्थायी तत्-प्रीति-मयो योद्धोत्साहः । उदाहरणं च त्रिविध-प्रतियोद्धृ-क्रमेण-

भ्रामणैर् लङ्घनैः क्षेपैर् आस्फोटन-विकर्षणैः । चिक्रीडतुर् नियुद्धेन काक-पक्ष-धरौ क्वचित् ॥ [भ्प् १०.१८.१२]

काक-पक्षश् चूडा-करणात् प्राक्तनाः केशाः । तद्-धारिणौ राम-कृष्णौ । नियुद्धेन बाहु-युद्धेन तद्-भेदैर् भ्रामणादिभिः । एवम् एव हरि- वंशे- तथा गाण्डीव-धन्वानं (पगे ९१) विक्रीडन् मधुसूदनः । जिगाय भरत-श्रेष्ठं कुन्त्याः प्रमुखतो विभुः ॥ इति ।

॥ १०.१८ ॥ श्री-शुकः ॥ १६४ ॥

[164] atha dvitīyasyālambanaḥ | upasthita-durāpārtha-tyāgecchātiśaya-lakṣaṇasya tad-utsāhasya dharmotsāhavad eva viṣayaḥ śrī-kṛṣṇas tad-ādhāras tad- bhaktaś ca | uddīpanāḥ kṛṣṇālāpa-smitādayaḥ | anubhāvās tad-utkarṣa- varṇana-draḍhimādayaḥ | sañcāriṇo dhṛti-pracurāḥ | sthāyī tat-prīti-mayas tyāgotsāhaḥ | tad-udāharaṇam-sālokya-sārṣṭi-sārūpya- [BhP 3.29.13] ity ādikam eva |

atha tan-mayo yuddha-vīra-rasaḥ | tatra yoddhā tat-priyatamaḥ | tasyaiva tat-prīti-maya-yuddhotsāhāt | pratiyoddhā tu krīḍā-yuddhe śrī-kṛṣṇo vā tat- puras tasyaiva mitra-viśeṣo vā | sākṣād yuddhe punas tat-pratipakṣaḥ | tatra śrī-kṛṣṇa-pratiyoddhṛkatve tat-prītimaya-yuyutsātiśaya-lakṣaṇa-tad-utsāha- viṣayatayā tasyaivālambanatvaṃ

sarvathā siddham | itara-pratiyoddhṛkatve'pi hāsya-rasavat tat-prītimayatvena mūlam ālambanatvaṃ tasyaiva | tat- pratipakṣas tu yuyutsāṃśa-mātrasya bahiraṅga ālambanaḥ | tatra yoddhṛ- pratiyoddhārau mitra-viśeṣāvādhāratva-viṣayatvābhyām ālambanāv iti | uddīpanāḥ pratiyoddhṛka-smitādayaḥ | anubhāvāḥ yoddhṛka-smitādayaḥ | vyabhicāriṇo garvāvegādayaḥ | sthāyī tat-prīti-mayo yoddhotsāhaḥ | udāharaṇaṃ ca trividha-pratiyoddhṛ-krameṇa-

bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ | cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit || [BhP 10.18.12]

kāka-pakṣaś cūḍā-karaṇāt prāktanāḥ keśāḥ | tad-dhāriṇau rāma-kṛṣṇau | niyuddhena bāhu-yuddhena tad-bhedair bhrāmaṇādibhiḥ | evam eva hari- vaṃśe- tathā gāṇḍīva-dhanvānaṃ (page 91) vikrīḍan madhusūdanaḥ | jigāya bharata-śreṣṭhaṃ kuntyāḥ pramukhato vibhuḥ || iti |

|| 10.18 || śrī-śukaḥ || 164 ||

English witness · section(s) 139

Anuccheda 139

Here someone may ask: "Do the Lord's consorts know the Lord possesses this great opulence of detachment? If they know, then their loev for Him in their confidential pastimes with Him would certainly be broken into pieces." Fearing that someone might spoeak these words, the author of srimad-Bhagavatam explains (srimad-Bhagavatam 1.11.39):

tam menire 'bala maudhyat strainam canuvratam rahah apramana-vido bhartur isvaram matayo yatha

"The simple and delicate women truly thought that Lord sri Krsna, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller."

Here the word "isvaram" means "even though He is the Supreme Personality of Godhead", "rahah" means in confidential pastimes", "maudhyat" means bewildered by love for Him", "apramana-vido bhartuh" means "unaware of their husband's true opulences and powers", "strainam canuvratam menire" means "they thought He weas controlled by women, a follower of women". This idea they have is not the truth. Here the words "matayo yatha" mean "this idea was created by the desire born of their love for Him". The Supreme Lord appears before His devotees in the way they desire Him to appear. This is confirmed by the Lord HImself in these words of Bhagavad-gita (4.11):

ye yatha mam. . .

"All of them, as they surrender unto Me, I reward accordingly."

This is also confirmed by the following words of srimad- Bhagavatam (10.14.2):

sveccha-mayasya. . .

"O Lord, Your appearance as a cowherd child is for the benefit of the devotees, to fulfill their desires."

srimad-Bhagavatam 1.11.39 quoted in this anuccheda was spoken by srila Suta Gosvami.

Prīti · Sanskrit §165 · English §140

[१६५]

तथा-

राम-कृष्णादयो गोपा ननृतुर् युयुधुर् जगुः ॥ [भ्प् १०.१८.१२]

अत्र तद्-अग्रे परेऽपि गोपास् तं सन्तोषयन्तो युयुधुर् इत्य् आगतम् ।

॥ १०.१८ ॥ श्री-शुकः ॥ १६५ ॥

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tathā-

rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ || [BhP 10.18.12]

atra tad-agre pare'pi gopās taṃ santoṣayanto yuyudhur ity āgatam |

|| 10.18 || śrī-śukaḥ || 165 ||

English witness · section(s) 140

Anuccheda 140

That the Lord's consorts did not understand the truth about their husband is confirmed by the following words of srimad- Bhagavatam (10.61.2):

grhad anapagam viksya raja-putryo 'cyutam sthitam prestham nyamamsata svam svam na tat-tattva-vidah striyah

"Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the truth about Him."

Here the words "prestham nyamamsata svam svam" mean "each one thought herself the most dear", and "na tat-tattva-vidah" means "each one thinking herself the most dear, they did not understand the truth."

Prīti · Sanskrit §166 · English §141

[१६६]

तथा जरासन्ध-वधे-

सञ्चिन्त्यारि-वधोपायं भीमस्यामोघ-दर्शनः । दर्शयाम् आस विटपं पाटयन्न् इव संज्ञया ॥

तद् विज्ञाय महा-सत्त्वो भीमः प्रहरतां वरः । गृहीत्वा पादयोः शत्रुं पातयाम् आस भू-तले ॥ [भ्प् १०.७२.४१-४२]

स्पष्टम् ।

॥ १०.७२ ॥ श्री-शुकः ॥ १६६ ॥

[166]

tathā jarāsandha-vadhe-

sañcintyāri-vadhopāyaṃ bhīmasyāmogha-darśanaḥ | darśayām āsa viṭapaṃ pāṭayann iva saṃjñayā ||

tad vijñāya mahā-sattvo bhīmaḥ praharatāṃ varaḥ | gṛhītvā pādayoḥ śatruṃ pātayām āsa bhū-tale || [BhP 10.72.41-42]

spaṣṭam |

|| 10.72 || śrī-śukaḥ || 166 ||

English witness · section(s) 141

Anuccheda 141

Here someone may ask: "If He is always spiritually satisfied in Himself, why does the Supreme Personality of Godhead love His wives?" To this question the answer is given: The Lord does not love like an ordinary husband or lover in the material world. His love is completely pure. This truth is described in the following words of srimad-Bhagavatam (10.61.3):

carv-abja-kosa-vadanayata-bahu-netra- sa-prema-hasa-rasa-viksita-valgu-jalpaih
sammohita bhagavato na mano vijetum svair vibhramaih samasakan vanita vibhumnah

"The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms, and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."

In this verse the word "sa-prema" means with Lord Krsna's love for His wives". One of the many definitions of the word "vanitah" is given in the following words:

vanita janitatyartha- nuragayam ca yositi

"The word `vanita' means `a very affectionate woman'."

In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

Srila Jiva Gosvami's

Sri Priti-sandarbha

The meaning of this verse is clear. These words were spoken by srila sukadeva Gosvami.

Anuccheda 133

Sometimes the Supreme Lord acts in a way contrary to the virtue of forgiveness. For example, in the Mahabharata, Lord Krsna declares:

yas tan dvesti sa mam dvesti yas tan anu sa mam anu

"He who hates My devotees hates Me. He who loves My devotees loves Me."

Another example is seen in these words of srimad-Bhagavatam (10.44.32-34):

dhanam harata gopanam. . . . . .evam vikatthamane vai kamse prakupito 'vyayah

"Kamsa said: Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda! "Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies! "As Kamsa thus raved so audaciously, the infallible Lord Krsna became intensely angry."

The meaning of these verses is clear. These srimad- Bhagavatam verses were spoken by srila sukadeva Gosvami.

Anuccheda 134

Sometimes the Supreme Lord acts in a way contrary to the virtue of being always satisfied. For example, in the Hari- bhakti-sudhodaya (14.28) Lord Krsna declares:

api me purna-kamasya. . .

"With great love My devotees see Me and talk with Me. The happiness I feel by associating with My devotees is newer and newer at every moment. Although My desires are always fulfilled, My desire to associate with My devotees never ends."

Another example of the Supreme Lord's not being satisfied is seen in these words of srimad-Bhagavatam (10.9.5-6):

tam ankam arudham apayayat stanam sneha-snutam sa-smitam iksati mukham atrptam utsrjya. . .jaghasa haiyangavam antaram gatah

"Mother Yasoda then embraced Krsna, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast." "Being very angry and biting His reddish lips with His teeth, Krsna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."

In these verses the word "rahah" means "in these confidential pastimes". These srimad-Bhagavatam verses were spoken by srila sukadeva Gosvami.

Anuccheda 135

Sometimes the Supreme Lord acts in a way contrary to the virtue of being honest and straightforward. For example, bceomign allies with Hanuman, Sugriva, and others, three Lord was not straughtforward in His dealings with Vali and others. In these situations the Lord's dishonesty is all-auspicious. This is seen in the following example:

krodho 'pi devasya varena tulyah

"The Supreme Lord's anger is as auspicious as His blessing."

The Supreme Lord may sometimes seem to be lusty in His dealings with His consorts. However, what seems to be lust on His part is actually the purest love. This is seen in the following explanation of srimad-Bhagavatam (1.11.35):

sa esa nara-loke 'sminn avatirnah sva-mayaya reme stri-ratna-kutastho bhagavan prakrto yatha

"That Supreme Personality of Godhead sri Krsna, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs."

In this verse the word "sva-mayaya" mean with mercy to His devotees, mercy that means love, the love that makes Him wish to please them", "avatirnah" means "all the incarnations of the Lord descend to the material world because They are impelled by that mercy and love", stri-ratna-kutasthah" means "women who with their great love bring the Lord under their control", "reme" means "because of that love the lord enjoys pastimes with them. He does not enjoy pastimes with them because of the lust that is so well-known in the material world. Here the word ratna" indicates that these women are very qualified to associate with the Lord. It indicates that they have great love for Him. Although the Lord's pastimes with these women is very different from anything in the material world, these pastimes superifically seem to be like the activities of the material world. This is described here by the words "prakrto yatha". Thus, although the Lord's pastimes may seem to be like ordinary activities of the material world, the idea that He is impelled by lust is here refuted.

Anuccheda 136

That the Supreme Lord's pastimes with His affectionate consorts are completely different from the activities of material lust is again confirmed in these words of srimad-Bhagavatam (1.11.36):

uddama-bhava-pisunamala-valgu-hasa- vridavaloka-nihato madano 'pi yasam sammuhya capam ajahat pramadottamas ta yasyendriyam vimathitum kuhakair na sekuh

"Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant siva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord."

Here the word "madanah" means "the material demigod Cupid", "hasa-vridavaloka" means with affectionate, pure, and charming glances", and -nihatah" means "conquered by the power of the weapon that is the glory of those glances".The words sammuhya capam ajahat" are explained by these words:

bhru-pallavam dhanur apanga-tarangitani banah

"A beautiful girl's eyebrows are like a vine or like an archer's bow. Her sidelong glances are like waves, or like arrows shot from the bow of her eyebrows."

All of this means that the demigod Cupid has no power to use his weapons against the Supreme Lord's consorts. The word pramadottamah" here means "women filled with the bliss of the most exalted spiritual love". If some women, not possessing this exalted spiritual love, try to agitate the Supreme Lord's senses with sidelong glances or other kinds of trickery used in this world, these women will certainly fail. This is described here in the words "yasyendriyam vimathitum kuhakair na sekuh". This means that the Lord's desires become awakened only by pure spiritual love, and the Lord's activities are very different from those of an ordinary lusty man of this world.

Anuccheda 137

Materialistic persons cannot understand this truth of the Lord. This is described in these words of srimad-Bhagavatam (1.11.37):

tam ayam manyate loko hy asangam api sanginam atmaupamyena manujam vyaprnvanam yato 'budhah

"The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached."

Here the word "ayam lokah" means: "the people in general", "asaktam api" means "although not attached to the material modes of nature", atmaupamyena manujam vyaprnvanam manyate" means they think the Lord isa lusty material man like themselves", and "yato 'budhah" means "they think in this way because they are not intelligent".

Anuccheda 138

The reason why the Supreme Personality of Godhead is not attached to the material modes is given in these words of srimad- Bhagavatam (1.11.38):

etad isanam isasya prakrti-stho 'pi tad-gunaih na yujyate sadatma-sthair yatha buddhis tad-asraya

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."

Here the words "prakrti-stho 'pi tad-gunaih na yujyate sada" mean "even when He descends to the material world the Supreme Personality of Godhead is never affected by the material modes", and "etad isanam isasya" means "that is the opulence of the Supreme Lord". In the last line of this verse an example is given. There the words "na yujyate yatha buddhis tad-asraya" mean "The Supreme Lord's consciousness is not like the consciousness of the conditioneed souls who have taken shelter of the material nature." These words may also be interpreted to mean: "the great devotees who have taken shelter of the Supreme Lord have a consciousness like Lords. Thus, even though they reside in the material world they are not influenced by the modes of material nature".

That the Supreme Personality of Godhead is always deatched from matter is confirmed by Uddhava in these words of srimad- Bhagavatam (3.3.19):

bhagavan api visvatma loka-veda-pathanugah kaman siseve dvarvatyam asaktah sankhyam asthitah

"Simultaneously, the Personality of Godhead enjoyed life in the city of Dvaraka, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sankhya system of philosophy."

Anuccheda 139

Here someone may ask: "Do the Lord's consorts know the Lord possesses this great opulence of detachment? If they know, then their loev for Him in their confidential pastimes with Him would certainly be broken into pieces." Fearing that someone might spoeak these words, the author of srimad-Bhagavatam explains (srimad-Bhagavatam 1.11.39):

tam menire 'bala maudhyat strainam canuvratam rahah apramana-vido bhartur isvaram matayo yatha

"The simple and delicate women truly thought that Lord sri Krsna, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller."

Here the word "isvaram" means "even though He is the Supreme Personality of Godhead", "rahah" means in confidential pastimes", "maudhyat" means bewildered by love for Him", "apramana-vido bhartuh" means "unaware of their husband's true opulences and powers", "strainam canuvratam menire" means "they thought He weas controlled by women, a follower of women". This idea they have is not the truth. Here the words "matayo yatha" mean "this idea was created by the desire born of their love for Him". The Supreme Lord appears before His devotees in the way they desire Him to appear. This is confirmed by the Lord HImself in these words of Bhagavad-gita (4.11):

ye yatha mam. . .

"All of them, as they surrender unto Me, I reward accordingly."

This is also confirmed by the following words of srimad- Bhagavatam (10.14.2):

svaccha-mayasya. . .

"O Lord, Your appearance as a cowherd child is for the benefit of the devotees, to fulfill their desires."

srimad-Bhagavatam 1.11.39 quoted in this anuccheda was spoken by srila Suta Gosvami.

Anuccheda 140

That the Lord's consorts did not understand the truth about their husband is confirmed by the following words of srimad- Bhagavatam (10.61.2):

grhad anapagam viksya raja-putryo 'cyutam sthitam prestham nyamamsata svam svam na tat-tattva-vidah striyah

"Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the truth about Him."

Here the words "prestham nyamamsata svam svam" mean "each one thought herself the most dear", and "na tat-tattva-vidah" means "each one thinking herself the most dear, they did not understand the truth."

Anuccheda 141

Here someone may ask: "If He is always spiritually satisfied in Himself, why does the Supreme Personality of Godhead love His wives?" To this question the answer is given: The Lord does not love like an ordinary husband or lover in the material world. His love is completely pure. This truth is described in the following words of srimad-Bhagavatam (10.61.3):

carv-abja-kosa-vadanayata-bahu-netra- sa-prema-hasa-rasa-viksita-valgu-jalpaih
sammohita bhagavato na mano vijetum svair vibhramaih samasakan vanita vibhumnah

"The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms, and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."

In this verse the word "sa-prema" means with Lord Krsna's love for His wives". One of the many definitions of the word "vanitah" is given in the following words:

vanita janitatyartha- nuragayam ca yositi

"The word `vanita' means `a very affectionate woman'."

In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

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His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."

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In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

Prīti · Sanskrit §167 · English §142

[१६७]

अथ तत्-प्रीतिमयो रौद्र-रसः । तत्रालम्बनस् तत्-प्रीति-मय-क्रोधस्य विषयः श्री-कृष्णस् तद्-आधारस् तत्-प्रिय-जनश् च । तस्य विषयश् चेत् तद्-धितस् तद्-अहितः स्वाहितो वा भवति तद्-आदि पूर्ववत् तत्-प्रीतेर् विषयत्वेन तस्यैव मूलम् आलम्बनत्वम् । अन्ये तु क्रोधांश-मात्रस्य बहिरङ्गालम्बनाः । तत्र प्रमादादिना श्री-कृष्णात् सख्या अत्याहिते सख्याः क्रोध-विषयः श्री- कृष्णः । तेन बध्वादीनाम् अवगते सङ्गमे वृद्धादीनां च स एव । अथ तद्-धितश् च प्रमादेन तद्-अनवेक्षणाद् अन्यस्य क्रोध-विषयः स्यात् । तद्- अहितो दैत्यादिः । स्वाहितस् तु स्वस्य तत्-सम्बन्ध-बाधकः ।

अथोद्दीपनाः क्रोध-विषयस्यावज्ञादयः । अनुभावाः हस्त-निष्पेषादयः । व्यभिचारिण आवेगादयः । स्थायी तत्-प्रीतिमयः क्रोधः । वृद्धायास् तत्- प्रीतिमयः क्रोधः । वृद्धयास् तत्-प्रीतिमयत्वं व्रज-जनत्वात् तदापि स्वाभाविक्याः प्रीतेर् अन्तर्भाव-मात्रेण अन्वेषां तद्-विकारत्वेन । तच् च तस्यैव मङ्गल-कामना-प्रायतया । तत्र पूर्वेषां त्रयाणाम् उदाहरणम् अन्यत्रान्वेष्यम् । उत्तरयोर् द्वयोस् तु यथा-

ततः पाण्डु-सुताः क्रुद्धा मत्स्य-कैकय-सृञ्जयाः । उदायुधाः समुत्तस्थुः शिशुपाल-जिघांसवः ॥ [भ्प् १०.७४.४१]

स्पष्टम् ।

॥ १०.७४ ॥ श्री-शुकः ॥ १६७ ॥

[167]

atha tat-prītimayo raudra-rasaḥ | tatrālambanas tat-prīti-maya-krodhasya viṣayaḥ śrī-kṛṣṇas tad-ādhāras tat-priya-janaś ca | tasya viṣayaś cet tad-dhitas tad-ahitaḥ svāhito vā bhavati tad-ādi pūrvavat tat-prīter viṣayatvena tasyaiva mūlam ālambanatvam | anye tu krodhāṃśa-mātrasya bahiraṅgālambanāḥ | tatra pramādādinā śrī-kṛṣṇāt sakhyā atyāhite sakhyāḥ krodha-viṣayaḥ śrī- kṛṣṇaḥ | tena badhvādīnām avagate saṅgame vṛddhādīnāṃ ca sa eva | atha tad-dhitaś ca pramādena tad-anavekṣaṇād anyasya krodha-viṣayaḥ syāt | tad-ahito daityādiḥ | svāhitas tu svasya tat-sambandha-bādhakaḥ |

athoddīpanāḥ krodha-viṣayasyāvajñādayaḥ | anubhāvāḥ hasta-niṣpeṣādayaḥ | vyabhicāriṇa āvegādayaḥ | sthāyī tat-prītimayaḥ krodhaḥ | vṛddhāyās tat- prītimayaḥ krodhaḥ | vṛddhayās tat-prītimayatvaṃ vraja-janatvāt tadāpi svābhāvikyāḥ prīter

antarbhāva-mātreṇa anveṣāṃ tad-vikāratvena | tac ca tasyaiva maṅgala-kāmanā-prāyatayā | tatra pūrveṣāṃ trayāṇām udāharaṇam anyatrānveṣyam | uttarayor dvayos tu yathā-

tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛñjayāḥ | udāyudhāḥ samuttasthuḥ śiśupāla-jighāṃsavaḥ || [BhP 10.74.41]

spaṣṭam |

|| 10.74 || śrī-śukaḥ || 167 ||

English witness · section(s) 142

Anuccheda 142

The charms of the Lord's wives are described in these words of srimad-Bhagavatam (10.61.4):

smayavaloka-lava-darsita-bhava-hari- bhru-mandala-prahita-saurata-mantra-saundaih patnyas tu sodasa-sahasram ananga-banair yasyendriyam vimathitum karanair na sekuh

"The arched eyebrows of these sixteen-thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly set forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Krsna's senses."

Even with flirting arrows of Cupid they could not agitate the Lord. Here the word "smaya" means "smiling", "bhava" means "intention", "bhru- mandala-prahita" means "sent from the eyebrows", saurata-mantra" means "mantras of love", and saundaih" means "bold". This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §168–169 · English §143

[१६८]

तथा-

मैतद्-विधस्याकरुणस्य नाम भूद्; अक्रूर इत्य् एतद् अतीव दारुणः । यो ऽसाव् अनाश्वास्य सु-दुःखितं जनं प्रियात् प्रियं नेष्यति पारम् अध्वनः ॥ [भ्प् १०.३९.२६]

स्पष्टम् । ॥ १०.३९ ॥ श्री-गोप्यः ॥ १६८ ॥

[१६९]

अथ तत्-प्रीतिमयो भयानक-रसः । तत्रालम्बनश् चिकीर्षित-तत्-पीडनाद् दारुणात् यत् तदीय-प्रीति-मयं भयं तस्य विषयश् श्री-कृष्णः । तद्- आधारस् तत्-प्रिय-जनश् च । किं च स्वस्य तद्-विच्छेदं कुर्वाणाद् यत् तादृशं भयं यच् च स्वापराध-कदर्थितान् श्री-कृष्णाद् एव वा स्यात् तस्य तस्य स्व- विषयकत्वेऽपि पूर्ववत् प्रीइतेर् विषयत्वात् श्री-कृष्ण एव मूलालम्बनः । भय-हेतुस् तूद्दीपन एव भवेत् । विभाव्यते हिस् रत्यादिर् यत्र [भ्प् २.१.१०] इति सप्तम्य्-अर्थत्वस्य पूर्वत्रैव व्याप्तेः । येनेति तृतीयार्थस्य तूत्तरत्रैव व्याप्तेश् च । स्व-विषयत्वे तु य एव विषयः स एवाधार इति भयांश-मात्र-विषयत्वेन पूर्ववद् बहिरङ्ग एवालम्बनोऽसौ । तद्-आधारत्वेन त्व् अन्तरङ्गोऽपि ।

अथोद्दीपनाः भीषण-भ्रू-कुट्याद्याः । अनुभावा मुख-शोषाद्याः । व्यभिचारिणश् चापल्याद्याः । स्थायी तत्-प्रीतिमयं भयम् । तद्-उदाहरणं च- (पगे ९२)

जन्म ते मय्य् असौ पापो मा विद्यान् मधुसूदन । समुद्विजे भवद्-धेतोः कंसाद् अहम् अधीर-धीः ॥ [भ्प् १०.३.२९]

अत्र विषयत्वेनैव हेतुत्वं न तु कारकान्तरत्वेन ।

॥ १०.३ ॥ श्री-देवकी श्री-भगवन्तम् ॥ १६९ ॥

[168]

tathā-

maitad-vidhasyākaruṇasya nāma bhūd; akrūra ity etad atīva dāruṇaḥ | yo 'sāv anāśvāsya su-duḥkhitaṃ janaṃ priyāt priyaṃ neṣyati pāram adhvanaḥ || [BhP 10.39.26]

spaṣṭam | || 10.39 || śrī-gopyaḥ || 168 ||

[169]

atha tat-prītimayo bhayānaka-rasaḥ | tatrālambanaś cikīrṣita-tat-pīḍanād dāruṇāt yat tadīya-prīti-mayaṃ bhayaṃ tasya viṣayaś śrī-kṛṣṇaḥ | tad- ādhāras tat-priya-janaś ca | kiṃ ca svasya tad-vicchedaṃ kurvāṇād yat tādṛśaṃ bhayaṃ yac ca svāparādha-kadarthitān śrī-kṛṣṇād eva vā syāt tasya tasya sva- viṣayakatve'pi pūrvavat prīiter viṣayatvāt śrī-kṛṣṇa eva mūlālambanaḥ | bhaya-hetus tūddīpana eva bhavet | vibhāvyate his ratyādir yatra [BhP 2.1.10] iti saptamy-arthatvasya pūrvatraiva vyāpteḥ | yeneti tṛtīyārthasya tūttaratraiva vyāpteś ca | sva-viṣayatve tu ya eva viṣayaḥ sa evādhāra iti bhayāṃśa-mātra- viṣayatvena pūrvavad bahiraṅga evālambano'sau | tad-ādhāratvena tv antaraṅgo'pi |

athoddīpanāḥ bhīṣaṇa-bhrū-kuṭyādyāḥ | anubhāvā mukha-śoṣādyāḥ | vyabhicāriṇaś cāpalyādyāḥ | sthāyī tat-prītimayaṃ bhayam | tad-udāharaṇaṃ ca- (page 92)

janma te mayy asau pāpo mā vidyān madhusūdana | samudvije bhavad-dhetoḥ kaṃsād aham adhīra-dhīḥ || [BhP 10.3.29]

atra viṣayatvenaiva hetutvaṃ na tu kārakāntaratvena |

|| 10.3 || śrī-devakī śrī-bhagavantam || 169 ||

English witness · section(s) 143

Anuccheda 143

Describing Lord Ramacandra's pastimes, srimad-Bhagavatam (9.10.11) explains:

stri-sanginam gatim iti prathayams cakara

"Lord Ramacandra showed by His personal example the condition of a person attached to women."

These words mean: "He showed by His personal example the condition of a person attached to women." It is also said in that chapter of srimad-Bhagavatam (9.10.55):

premanuvrttya silena prasrayavanata sati bhiya hriya ca bhava-jna bhartuh sitaharan manah

"Mother Sita was very submissive, faithful, shy, and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord."

It is said in the following chapter of srimad-Bhagavatam (9.11.16):

tac chrutva bhagavan ramo rundhann api dhiya sucah smarams tasya gunams tams tan nasaknod roddhum isvarah

"After hearing the news of Mother Sita's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. ASlthough He is the Supreme Personality of Godhead, upon remembering the exalted qualities of Mother Sita, He could not check His grief in transcendental love."

The truth is that Lord Rama was actually controlled by Mother Sita's pure spiritual love and devotion. However, He externally acted in the way a lusty conditioned soul acts. He acted in that way to teach renunciation to the people in general. The need for renunciation is described in the next verse of srimad-Bhagavatam (9.11.17):

stri-pum-prasanga etadrk sarvatra trasam-avahah

"The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Lord siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world."

Thus Lord Rama's pastimes have two purposes (1. to show His love to His devotees and 2. to teach the people in general the path of renunciation). In this way the Lord's pastimes bring auspiciousness to all kinds of people. What seems on the surface to be material lust is in truth spiritual love for His devotee. Thus there is no defect in the Lord's actions. That the Supreme Lord is motivated by spiritual love and not by material lust is described in this verse of (srimad-Bhagavatam (10.59.43):

reme ramabhir nija-kama-samplutah. . .

"Although fully satisfied within Himself, Lord Krsna enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.

This truth is also described in these words of srimad- Bhagavatam (10.33.25):

sa satya-kamo 'nuratabala-ganah. . .

"Although the gopis were firmly attached to Lord Krsna, whose desires ar always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."

Although He is equal to everyone, the Lord especially loves His devotees. Lord Krsna Himself confirms these in these words of Bhagavad-gita (9.29):

samo 'ham sarva-bhutesu na me dvesyo 'sti na priyah ye bhajanti tu mam bhaktya mayi te tesu capy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion si a friend, is in Me, and I am a friend to Him."

When, in His humanlike form, the Supreme Personality of Godhead enjoys loving pastimes with His devotees, it is sometimes seen that He becomes bewildered, that He is no longer all-knowing. That bewilderment is a virtue on His part. That bewilderment makes His pastimes more sweet. Therefroe, because that bewilderment brings to the wise devotees the bliss of spiritual love, that bewilderment is not a fault. Indeed, the Lord voluntarily accepts that bewilderment for that purpose. An example of the Lord being all-knowing is given in these words of srimad-Bhagavatam (10.12.25-26):

rakso viditvakhila-bhuta-hrt-sthitah svanam niroddhum bhagavan mano dadhe tavat pravistas tv asurodarantaram

"The Supreme Personality of Godhead, sri Krsna, who is situated as antaryami, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghasura, a demon who had appeared as a python. Krsna, knowing this, wanted to forbid His associates to enter the demon's mouth. "In the meantime, while Krsna was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Krsna and was just waiting for Krsna to enter his mouth."

An example of the Lord voluntarily accepting bewilderment is seen in these words of srimad-Bhagavatam (10.13.16):

tato vatsan adrstvaitya. . .

Thereafter, when Krsna was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened."

This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §170 · English §144

[१७०]

तथा शङ्खचूड-दौरात्म्ये-

क्रोशन्तं कृष्ण रामेति विलोक्य स्व-परिग्रहम् ॥ [भ्प् १०.३४.२७] इति ।

स्पष्टम् । ॥ १०.३४ ॥ श्री-शुकः ॥ १७० ॥

[170]

tathā śaṅkhacūḍa-daurātmye-

krośantaṃ kṛṣṇa rāmeti vilokya sva-parigraham || [BhP 10.34.27] iti |

spaṣṭam | || 10.34 || śrī-śukaḥ || 170 ||

English witness · section(s) 144

Anuccheda 144

If He does not wish to be bewildered, the Supreme Personality of Godhead will not be bewildered. This is seen in the description of the magical powers of the demon salva in these words of srimad-Bhagavatam (10.77.30-31):

evam vadanti rajarse rsayah ke ca nanvitah

kva soka-mohau sneho va bhayam va ye 'jna-sambhavah kva cakhandita-vijnana-jnanaisvaryas tv akhanditah. . .

"Such ios the account given by some sages, O wise king, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements. "How can lamentations, bewilderment, material affection, or fear, all born out of ignorance, be ascibed to the infinte Supreme Lordeee, whose perception, knowledge, and power are all similarly infinite?"

This verse askes: "How can lamentation and other like qualities, which are all born from ignorance, be manifest in the Supreme Lord?".This verse was spoken by srila sukadeva

Gosvami.

Prīti · Sanskrit §171 · English §145

[१७१]

अतः (अथ) क्षमस्वाच्युत मे रजो-भुवो ह्य् अजानतस् त्वत्-पृथगीश-मानिनः ।
अजावलेपान्धतमोऽन्धचक्षुष एषोऽनुकम्प्यो मयि नाथवान् इति ॥ [भ्प् १०.१४.१०]

स्पष्टम् ।

॥ १०.१४ ॥ ब्रह्मा श्री-भगवन्तम् ॥ १७१ ॥

[171]

ataḥ (atha) kṣamasvācyuta me rajo-bhuvo hy ajānatas tvat-pṛthagīśa-māninaḥ |
ajāvalepāndhatamo'ndhacakṣuṣa eṣo'nukampyo mayi nāthavān iti || [BhP 10.14.10]

spaṣṭam |

|| 10.14 || brahmā śrī-bhagavantam || 171 ||

English witness · section(s) 145

Anuccheda 145

When the Lord does manifest lamentation or other like emotions it is because He is controlled by the love of His devotee. An examples is seen in this description of Lord Ramacandra's pastimes in srimad-Bhagavatam (9.11.16):

tac chrutva bhagavan ramah. . .

"After hearing the news of Mother Sita's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. ASlthough He is the Supreme Personality of Godhead, upon remembering the exalted qualities of Mother Sita, He could not check His grief in transcendental love."

Another example is seen in this description of the Lord's pastimes with Sudama brahmana in srimad-Bhagavatam (10.80.19):

sakhyuh priyasya viprarseh. . .

" The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brahmana, and thus He shed tears of love."

Another example is seen in these words of srimad-Bhagavatam (1.8.31):

gopy adade tvayi krtagasi dama tavad ya te dasasru-kalilanjana-sambhramaksam vaktram niniya bhaya-bhavanaya sthitasya sa mam vimohayati bhir api yad bibheti

"My dear Krsna, Yasoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."

Here it is said that fear personified is afraid of the Lord. In this way the Lord has all glory, power, opulence, and knowledge. He is never truly afraid. In the same way He is never truly bewildered. Even so, in this pastime fear entered His heart (bhaya-bhavanaya sthitasya). This verse was spoken by Queren Kunti to the Supreme Personality of Godhead.

PRĪTI-SANDARBHA

6.15

Sections 172–183

10 bilingual sequence blocks

Prīti · Sanskrit §172 · English §146

[१७२]

अथ तन्-मयो बीभत्स-रसः । अत्रापि अन्य-जुगुप्सायास् तत्-प्रीतिमयत्वेन पूर्ववत् तत्-प्रीति-विषयत्वाच् छ्री-कृष्ण एव मूलालम्बनः । तद्-आधारस् तत्- प्रिय-जनश् च । जुगुप्सा-मात्रांशस्य विषयोऽन्यस् तु बहिरङ्गालम्बनः । उद्दीपना अन्य-गतामेध्यतादयः । अनुभावाः निष्ठीवनादयः । व्यभिचारिणो विषादादयः । स्थायी च तत्-प्रीति-मयी जुगुप्सा । उदाहरणं च त्वक्-श्मश्रू-रोम-नख-केश-पिनद्धम् [भ्प् १०.६०.४५] इत्य् आदिकम् । श्री- रुक्मिणी-वाक्यम् एव ।

अथ तन्-प्रीति-मयः करुण-रसः । तत्रालम्बनः केवल-बन्धु-भाव- मय-प्रेम्णानिष्ठाप्तिपदतावेद्यत्वेन तत्-प्रीतिमय-करुणा-विषयः श्री- कृष्णस् तद्-आधारस् तत्-प्रियश् च । उद्दीपनास् तत्-कर्म-गुण-रूपाद्याः । अनुभावा मुख-शोष-विलापाद्याः । व्यभिचारिणो जाड्य-निर्वेदादयः । स्थायी च तत्-प्रीति-मयः शोकः । उदाहरणं च-

अन्तर् ह्रदे भुजगभोगपरीतम् आरात् कृष्णं निरीहम् उपलभ्य जलाशयान्ते । गोपांश् च मूढधिषणान् परितः पशूंश् च सङ्क्रन्दतः परमकश्मलम् आपुर् आर्ताः ॥ [भ्प् १०.१६.१९]

स्पष्टम् ।

॥ १०.१६ ॥ श्री-शुकः ॥ १७२ ॥

[172]

atha tan-mayo bībhatsa-rasaḥ | atrāpi anya-jugupsāyās tat-prītimayatvena pūrvavat tat-prīti-viṣayatvāc chrī-kṛṣṇa eva mūlālambanaḥ | tad-ādhāras tat- priya-janaś ca | jugupsā-mātrāṃśasya viṣayo'nyas tu bahiraṅgālambanaḥ | uddīpanā anya-gatāmedhyatādayaḥ | anubhāvāḥ niṣṭhīvanādayaḥ | vyabhicāriṇo viṣādādayaḥ | sthāyī ca tat-prīti-mayī jugupsā | udāharaṇaṃ ca tvak-śmaśrū-roma-nakha-keśa-pinaddham [BhP 10.60.45] ity ādikam | śrī-rukmiṇī-vākyam eva |

atha tan-prīti-mayaḥ karuṇa-rasaḥ | tatrālambanaḥ kevala-bandhu-bhāva-maya-premṇāniṣṭhāptipadatāvedyatvena tat-prītimaya-karuṇā-viṣayaḥ śrī- kṛṣṇas tad-ādhāras tat-priyaś ca | uddīpanās tat-karma-guṇa-rūpādyāḥ | anubhāvā mukha-śoṣa-vilāpādyāḥ | vyabhicāriṇo jāḍya-nirvedādayaḥ | sthāyī ca tat-prīti-mayaḥ

śokaḥ | udāharaṇaṃ ca-

antar hrade bhujagabhogaparītam ārāt kṛṣṇaṃ nirīham upalabhya jalāśayānte | gopāṃś ca mūḍhadhiṣaṇān paritaḥ paśūṃś ca saṅkrandataḥ paramakaśmalam āpur ārtāḥ || [BhP 10.16.19]

spaṣṭam |

|| 10.16 || śrī-śukaḥ || 172 ||

English witness · section(s) 146

Anuccheda 146

The Supreme Lord is independent only when He is away from His devotees. He Himself affirms in srimad-Bhagavatam (9.4.63):

aham bhakta-paradhinah. . .

"I am completely under the control of My devotees. Indeed, i am not at all independent."

The Supreme Personality of Godhead enjoys great pleasure in His pastime of herding the cows and in other like pastimes. On the pretext of herding the cows He enjoys many blissful pastimes. Something of these pastimes is described in these words of srimad-Bhagavatam (10.18.2-3):

vraje vikridator evam gopala-cchadma-mayaya grismo namartur abhavan nati-preyan chariirinam

"While Krsna and Balarama were thus enjoying life in Vrndavana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls."

sa ca vrndavana-gunair vasnta iva laksitah

"Nevertheless, because the Supreme Personality of Godhead was personally staying in Vrndavana along with Balarama, summer manifested the qualities of spring. Such are the features of the land of Vrndavana."

These two verses affirm that in teh Supreme Personality of Godhead's pastimes there is no suffering. In thwse verses the word "chadma" means "pretext", "maya" means "cheating", "Thus, on the pretext of protecting the cows, Krsna and Balarama enjoyed many pastimes. In the morning they left Vraja village and went to the forest on the pretext of herding the cows. In this way they cheated the people of Vraja, for actually They went to the forsest of

Their own will to enjoy pastimes as They liked. That is the meaning here. When They returned home in the evening They enjoyed still other pastimes. In the second of these verses it is affirmed that time never brinsg unhappiness to the Supreme Personality of Godhead. Neither does any place bring unhappiness to Him. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §173 · English §147

[१७३]

अथ कृष्ण-प्रीतिमतो जनस्य च यद्य् अन्योऽपि तत्-कृपा-हीनो जनः शोचनीयो भवति तदा तत्रापि तन्-मय एव करुणः स्यात् । यथा-

न ते विदुः स्वार्थ-गतिं हि विष्णुं दुराशया ये बहिर्-अर्थ-मानिनः । अन्धा यथान्धैर् उपनीयमानास् ते ऽपीश-तन्त्र्याम् उरु-दाम्नि बद्धाः ॥ [भ्प् ७.५.३१]

स्पष्टम् ।

॥ ७.५ ॥ श्री-प्रह्लादो गुरु-पुत्रम् ॥ १७३ ॥

[173]

atha kṛṣṇa-prītimato janasya ca yady anyo'pi tat-kṛpā-hīno janaḥ śocanīyo bhavati tadā tatrāpi tan-maya eva karuṇaḥ syāt | yathā-

na te viduḥ svārtha-gatiṃ hi viṣṇuṃ durāśayā ye bahir-artha-māninaḥ | andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmni baddhāḥ || [BhP 7.5.31]

spaṣṭam |

|| 7.5 || śrī-prahlādo guru-putram || 173 ||

English witness · section(s) 147

Anuccheda 147

In His childhood pastimes the Supreme Lord abandons His gravity and calmness and becomes restless and mischievous. As was previously described in relation to bewilderment and other like things, this is not a defect for the Lord. The Lord's childhood

restlessness and mischief are described in these words of srimad- Bhagavatam (10.8.29):

vatsan muncan kvacid asamaye. . .

"Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatavble curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to stral butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krsna will go away."

The Supreme Personality of Godhead delights His devotees and the people of the world. This is described in these words of srimad-Bhagavatam (3.3.20-21):

snigdha-smitavalokena vaca piyusa-kalpaya ca ritre nanavadyena sri-niketena catmana

"He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

imam lokam amum caiva ramayan sutaram yadun reme ksanadaya datta-ksana-stri-ksana-sauhrdah

"The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women."

Here the words "datta-ksana-stri-ksana- sauhrdah" mean "At leisure hours offered by night, He enjoyed a festival of the friendship of conjugal love with women." This verse was spoken by sriman uddhava.

Prīti · Sanskrit §174 · English §148

[१७४]

किं च, त एव विस्मयादयो यदि श्री-कृष्णाधारा भवन्ति त एव तत्-प्रीति- मय-चित्तेषु सञ्चरन्ति, तदापि तत्-प्रीति-मयाद्भुत-रसादयो भवन्ति । यथा - अहो अमी देव-वरामरार्चितम् [भ्प् १.१५.५] इत्य् आदिषु अजात-प्रीतीनां तु तत्-सम्बन्धेन ये विस्मयादयो भावास् तदीय-रमाश् च दृश्यन्ते तेऽत्र तद्-अनुकारिण एव ज्ञेयाः ।

अथ रसानाम् आभास-तापत्यादि-ज्ञानायाश्रय-नियमः परस्परं व्यवहारोऽप्य् उद्दिश्यते । तत्र आश्रय-नियमः श्री-कृष्ण-सम्बन्धानुरूप एव । यथा पित्रादिषु प्राकृतस्य वात्सल्यस्याश्रयत्वं नियतम् । तथा मुख्यानां पञ्चानां मिथो व्यवहारस् तद्-आश्रयाणां जनानाम् इव स च कुलीन-लोकत एवावगन्तव्यः । ततो येषां यैर् मिलित्वा नर्म-विहारादौ यथा सङ्कोचार्हता । तदीयानां रसानां तदीयै रसैर् अपि मिलने तथा तद्- अर्हता । यथा न, तथा (पगे ९४) न यथोल्लासस् तथोल्लास इति । यथा तत्- प्रेयस्यादीनां तद्-वत्सलादिभिस् तद्-आदिकम् ।

अथ गुणानां सप्तानाम् अपि रसानां तेषु मुख्येषु पञ्चसु प्रतीपत्वम् उदासीनत्वम् अनुगामित्वं च यथायुक्तम् अवगन्तव्यम् । यथा हास्यस्य वियोगात्मकेषु भक्तिमयादिषु चतुर्षु प्रतीपत्वम् । शान्त उदासीनत्वं, अन्यत्रानुगामित्वम् इत्य् आदि ।

अथ गौणानां गौणैर् अपि वैर-माध्यस्थ-मैत्राणि ज्ञेयानि । यथा हास्यस्य करुण-भयानकौ वैरिणौ । वीरादयो मध्यस्थाः । अद्भुतो मित्रम् इत्य् आदि । एवं तेषु द्वादशस्व् अपि स्थायिनां सञ्चारिणाम् अनुभावानां विभावानां विषयान्तर-गत-भावादीनाम् अपि प्रतीपत्वौदासीन्यानुगामित्वानि विवेचनीयानि । तद् एवं स्थिते श्री-कृष्ण- सम्बन्धिषु जनेषु काव्येषु च रसस्यायोग्य-रसान्तरादि-सङ्गत्या बाध्यमानास्वाद्यत्वम् आभासत्वम् । यत्र तु तत्-सङ्गतिर् भङ्गि-विशेषेण योग्यस्य स्थायिन उत्कर्षाय भवति तत्र रसोल्लास एव । केनाप्य् अयोग्यस्योत्कर्षे तु रसाभासस्यैवोल्लास इति ।

अथ तत्र मुख्यस्य मुख्य-सङ्गत्य्-आभासित्वं, यथा-

स वै किलायं पुरुषः पुरातनो य एक आसीद् अविशेष आत्मनि । [भ्प् १.१०.२१] इति ।

नूनं व्रत-स्नान-हुतादिनेश्वरः समर्चितो ह्य् अस्य गृहीत-पाणिभिः । पिबन्ति याः सख्य् अधरामृतं मुहुर् व्रज-स्त्रियः सम्मुमुहुर् यद्-आशयाः ॥ [भ्प् १.१०.२८] इत्य् आद्य्-अन्तम् ।

ज्ञान-विवेकादि-प्रकाशेनात्र हि शान्त एवोपक्रान्तः । उपसंहृतश् चोज्ज्वलः । तेन चास्य वस्तलेनैव मिलने सङ्कोच एवेति परस्परम् अयोग्य- सङ्गत्याभास्यते । अत्र समाधीयते चान्यैः । स वै किल इत्य् आदिकम् अन्यासां वाक्यम् । नूनम् इत्य् आदिकं त्व् अन्यासाम् । एवंविधा वदन्तीनाम् [भ्प् १.१०.३१] इत्य् आदि श्री-सूत-वाक्यं च सर्वानन्दन-परम् एवेति ।

॥ १.१० ॥ कौरवेन्द्र-पुर-स्त्रियः ॥ १७४ ॥

[174]

kiṃ ca, ta eva vismayādayo yadi śrī-kṛṣṇādhārā bhavanti ta eva tat-prīti- maya-citteṣu sañcaranti, tadāpi tat-prīti-mayādbhuta-rasādayo bhavanti | yathā - aho amī deva-varāmarārcitam [BhP 1.15.5] ity ādiṣu ajāta-prītīnāṃ tu tat-sambandhena ye vismayādayo bhāvās tadīya-ramāś ca dṛśyante te'tra tad-anukāriṇa eva jñeyāḥ |

atha rasānām ābhāsa-tāpatyādi-jñānāyāśraya-niyamaḥ parasparaṃ vyavahāro'py uddiśyate | tatra āśraya-niyamaḥ śrī-kṛṣṇa-sambandhānurūpa eva | yathā pitrādiṣu prākṛtasya vātsalyasyāśrayatvaṃ niyatam | tathā mukhyānāṃ pañcānāṃ mitho vyavahāras tad-āśrayāṇāṃ janānām iva sa ca kulīna-lokata evāvagantavyaḥ | tato yeṣāṃ yair militvā narma-vihārādau yathā saṅkocārhatā | tadīyānāṃ rasānāṃ tadīyai rasair api milane tathā tad- arhatā | yathā na, tathā (page 94) na yathollāsas thathollāsa iti | yathā tat-preyasyādīnāṃ tad-vatsalādibhis tad-ādikam |

atha guṇānāṃ saptānām api rasānāṃ teṣu mukhyeṣu pañcasu pratīpatvam udāsīnatvam anugāmitvaṃ ca yathāyuktam avagantavyam | yathā hāsyasya viyogātmakeṣu bhaktimayādiṣu caturṣu pratīpatvam | śānta udāsīnatvaṃ, anyatrānugāmitvam ity ādi |

atha gauṇānāṃ gauṇair api vaira-mādhyastha-maitrāṇi jñeyāni | yathā hāsyasya karuṇa-bhayānakau vairiṇau | vīrādayo madhyasthāḥ | adbhuto mitram ity ādi | evaṃ teṣu dvādaśasv api sthāyināṃ sañcāriṇām anubhāvānāṃ vibhāvānāṃ viṣayāntara-gata-bhāvādīnām api pratīpatvaudāsīnyānugāmitvāni vivecanīyāni | tad evaṃ sthite śrī-kṛṣṇa- sambandhiṣu janeṣu kāvyeṣu ca rasasyāyogya-rasāntarādi-saṅgatyā bādhyamānāsvādyatvam ābhāsatvam | yatra tu tat-saṅgatir bhaṅgi-viśeṣeṇa yogyasya sthāyina utkarṣāya bhavati tatra rasollāsa eva | kenāpy ayogyasyotkarṣe tu rasābhāsasyaivollāsa iti |

atha tatra mukhyasya mukhya-saṅgaty-ābhāsitvaṃ, yathā-

sa vai kilāyaṃ puruṣaḥ purātano ya eka āsīd aviśeṣa ātmani | [BhP 1.10.21] iti |

nūnaṃ vrata-snāna-hutādineśvaraḥ samarcito hy asya gṛhīta-pāṇibhiḥ | pibanti yāḥ sakhy adharāmṛtaṃ muhur vraja-striyaḥ sammumuhur yad-āśayāḥ || [BhP 1.10.28] ity ādy-antam |

jñāna-vivekādi-prakāśenātra hi śānta evopakrāntaḥ | upasaṃhṛtaś cojjvalaḥ | tena cāsya vastalenaiva milane saṅkoca eveti parasparam ayogya- saṅgatyābhāsyate | atra samādhīyate cānyaiḥ | sa vai kila ity ādikam anyāsāṃ vākyam | nūnam ity ādikaṃ tv anyāsām | evaṃvidhā vadantīnām [BhP 1.10.31] ity ādi śrī-sūta-vākyaṃ ca sarvānandana-param eveti |

|| 1.10 || kauravendra-pura-striyaḥ || 174 ||

English witness · section(s) 148

Anuccheda 148

That the Supreme Personality of Godhead delights His devotees is also described in these words of srimad-Bhagavatam (10.23.37):

evam lila-nara-vapuh. . .

"Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends, and cowherd girlfriends with His beauty, words, and actions."

What more need be said of how the Lord delights His devotees? However, the demons are not delighted by the Lord or the devotees. The reason why is given in these words of srimad- Bhagavatam (4.3.21):

papacyamanena hrdaturendriyah samrddhibhih purusa-buddhi-saksinam akalpa esam adhirodhum anjasa param padam dvesti yathasura harim

"One who is conducted by false ego and thus always distressed, both mentally and sensually. cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead."

The meaning of this verse is clear. This verse was spoken by Lord siva.

Prīti · Sanskrit §175–176 · English §149

[१७५]

तथा-

अथाभजे त्वाखिल-पूरुषोत्तमं गुणालयं पद्म-करेव लालसः । अप्य् आवयोर् एक-पति-स्पृधोः कलिर् न स्यात् कृत-त्वच्-चरणैक-तानयोः ॥

जगज्-जनन्यां जगद्-ईश वैशसं स्याद् एव यत्-कर्मणि नः समीहितम् करोषि फल्गव् अप्य् उरु दीन-वत्सलः स्व एव धिष्ण्ये ऽभिरतस्य किं तया ॥ [भ्प् ४.२०.२७-२८] इत्य् आदि ।

अत्र दास-भावाख्य-भक्ति-मयस्य प्रकृतत्वेन योग्यस्य तद्-अयोग्योज्ज्वल- सङ्गत्याभासितत्वम् । तत्र दास-भावस् तत्-प्रकरण-सिद्ध एव । उज्ज्वल- सङ्गतिश् च पद्म-करेव लालस इत्य् आदिनावगम्यते । अत्र समाधानं च । न खल्व् अस्य तद्वत् कान्त-भाव-वासना जाता किन्तु भक्ति-वासनैव । दृष्टान्तस् तत्र तस्या भक्त्य्-अंश एव । तया स्पर्धा तु तत्-परम- कृपोन्नद्धत्वेन वीराख्य-दासतां प्राप्तस्य नायोग्येति । अन्ये त्व् एवं मन्यन्ते । तत् खलु तदीय-दीन-विषयक-कृपा-सूचक-स्व-प्रेम-वचन-विनोद-मात्रं, न तु लक्ष्मी-स्पर्धावहम् । करोषि फल्गव् अप्य् उरु दीन- वत्सलः [भ्प् ४.२०.२८] इति स्वस्मिंस् तुच्छत्व-मननात् । एवं श्री-त्रिविक्रमेण बलि-शिरसि चरणेऽर्पिते नेमं विरिञ्चो लभते प्रसादम् [भ्प् ८.२३.६] इति श्री- प्रह्लाद-वाक्यम् अपि दृष्टम् । श्री-नृसिंह-कृपायां स्वानुकम्पायाम् अपि -

क्वाहं रजः-प्रभव ईश तमो ऽधिके ऽस्मिन् जातः सुरेतर-कुले क्व तवानुकम्पा । न ब्रह्मणो न तु भवस्य न वै रमाया यन् मे ऽर्पितः शिरसि पद्म-करः प्रसादः ॥ [भ्प् ७.९.२६]

अत्र ब्रह्मादेर् अधुना विद्यमानस्यापि ममैव शिरसीत्य् अर्थः । अत उभयत्रापि तत्-तद्-अवतार-समयापेक्षयैव तादृश-प्रसादाभावो विवक्षित इति ज्ञेयम् ।

॥ ४.२० ॥ पृथुः श्री-विष्णुम् ॥ १७५ ॥

(पगे ९४)

[१७६]

तथा श्री-वसुदेवादीनाम् अपि पित्रादित्वेन वात्सल्यस्य तद्-अयोग्य-भक्ति- मय-सङ्गत्य्-आभासितत्वं तत्र तत्र दृश्यते । तत्र समाधानं चाग्रे । अथ बलदेवादाव् इत्य् आदौ चिन्त्यम् । मनसो वृत्तयो नःय् स्युः [भ्प् १०.४७.६६] इत्य् आदिकानि श्री-व्रजेश्वरादि-वाक्यानि तु न तादृशानि । अभिप्राय-विशेषेण वत्सल-रसस्यैव पुष्टतया स्थापयिष्यमाणत्वात् । तथा-

किम् अस्माभिर् अनिर्वृत्तं देव-देव जगद्-गुरो । भवता सत्य-कामेन येषां वासो गुरोर् अभूत् ॥ [भ्प् १०.८०.४४] इत्य् आदि ।

अथ सख्यमयस्यैश्वर्य-ज्ञान-संवलित-भक्ति-मय- सङ्गमेनाभासीकृतिः । अस्य श्रीदाम-विप्रस्य सख्यं हि कृष्णस्यासीत् सखा कश्चित् [भ्प् १०.८०.६] इत्य् आदिना, कथयञ्चक्रतुः [भ्प् १०.८०.२७] इत्य् आदौ, करौ गृह्य परस्परम् इत्य् अनेन च प्रकृतं दृश्यते इति । अत्र च समाधानं श्री- बलदेवादिवद् एव चिन्त्यम् ।

॥ १०.८० ॥ श्री-शुकः ॥ १७६ ॥

[175]

tathā-

athābhaje tvākhila-pūruṣottamaṃ guṇālayaṃ padma-kareva lālasaḥ | apy āvayor eka-pati-spṛdhoḥ kalir na syāt kṛta-tvac-caraṇaika-tānayoḥ ||

jagaj-jananyāṃ jagad-īśa vaiśasaṃ syād eva yat-karmaṇi naḥ samīhitam karoṣi phalgv apy uru dīna-vatsalaḥ sva eva dhiṣṇye 'bhiratasya kiṃ tayā || [BhP 4.20.27-28] ity ādi |

atra dāsa-bhāvākhya-bhakti-mayasya prakṛtatvena yogyasya tad-ayogyojjvala-saṅgatyābhāsitatvam | tatra dāsa-bhāvas tat-prakaraṇa-siddha eva | ujjvala- saṅgatiś ca padma-kareva lālasa ity ādināvagamyate | atra samādhānaṃ ca | na khalv asya tadvat kānta-bhāva-vāsanā jātā kintu bhakti-vāsanaiva | dṛṣṭāntas tatra tasyā bhakty-aṃśa eva | tayā spardhā tu tat-parama- kṛponnaddhatvena vīrākhya-dāsatāṃ prāptasya nāyogyeti | anye tv evaṃ manyante | tat khalu tadīya-dīna-viṣayaka-kṛpā-sūcaka-sva-prema-vacana-vinoda-mātraṃ, na tu lakṣmī-spardhāvaham | karoṣi phalgv apy uru dīna- vatsalaḥ [BhP 4.20.28] iti svasmiṃs tucchatva-mananāt | evaṃ śrī-trivikrameṇa bali-śirasi caraṇe'rpite nemaṃ viriñco labhate prasādam [BhP 8.23.6] iti śrī- prahlāda-vākyam api dṛṣṭam | śrī-nṛsiṃha-kṛpāyāṃ svānukampāyām api -

kvāhaṃ rajaḥ-prabhava īśa tamo 'dhike 'smin jātaḥ suretara-kule kva tavānukampā | na brahmaṇo na tu bhavasya na vai ramāyā yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ || [BhP 7.9.26]

atra brahmāder adhunā vidyamānasyāpi mamaiva śirasīty arthaḥ | ata ubhayatrāpi tat-tad-avatāra-samayāpekṣayaiva tādṛśa-prasādābhāvo vivakṣita iti jñeyam |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 175 ||

(page 94)

[176]

tathā śrī-vasudevādīnām api pitrāditvena vātsalyasya tad-ayogya-bhakti-maya-saṅgaty-ābhāsitatvaṃ tatra tatra dṛśyate | tatra samādhānaṃ cāgre | atha baladevādāv ity ādau cintyam | manaso vṛttayo naḥy syuḥ [BhP 10.47.66] ity ādikāni śrī-vrajeśvarādi-vākyāni tu na tādṛśāni | abhiprāya-viśeṣeṇa vatsala-rasasyaiva puṣṭatayā sthāpayiṣyamāṇatvāt | tathā-

kim asmābhir anirvṛttaṃ deva-deva jagad-guro | bhavatā satya-kāmena yeṣāṃ vāso guror abhūt || [BhP 10.80.44] ity ādi |

atha sakhyamayasyaiśvarya-jñāna-saṃvalita-bhakti-maya- saṅgamenābhāsīkṛtiḥ | asya śrīdāma-viprasya sakhyaṃ hi kṛṣṇasyāsīt sakhā kaścit [BhP 10.80.6] ity ādinā, kathayañcakratuḥ [BhP 10.80.27] ity ādau, karau gṛhya parasparam ity anena ca prakṛtaṃ dṛśyate iti | atra ca samādhānaṃ śrī- baladevādivad eva cintyam |

|| 10.80 || śrī-śukaḥ || 176 ||

English witness · section(s) 149

Anuccheda 149

Although all transcendental virtues are eternally present in the Supreme Personality of Godhead, to make the Lord's pastimes completely perfect those qualities are sometimes outwardly manifest and sometimes not outwardly manifest. This is described in the following words of srimad-Bhagavatam (1.10.19):

asruyantasisah satyas tatra tatra dvijeritah nanurupanurupas ca nirgunasya gunatmanah

"It was being heard here and there that the benedictions being paid to Krsna were neither befitting nor unbefitting because they were all for the Absolute, who was now playing the part of a human being."

Here the word "nirgunasya" is originally "nirgata- gunasya" (from whom qualities have gone), but the middle word (gata) is elided. The benedictions here were not befitting because the Supreme Lord, being eternally perfect and complete, never needs to attain anything. However, beause the Lord does is playing the part of a human being (gunatmanah) and because He is the ultimate creator and remover of all qualities, He volumtarily accepted the benedictions, and therefore the benedictions were befitting. Therefore, because the benedictions were true, the Lord accepted them. The Lord sometimes manifests His qualities and sometimes does not manifest them. He is more effulgent than many billions of moons, but to manifest the sweetness of His pastimes, He sometimes appears to be like a great darkness. This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §177 · English §150

[१७७] तथा --

त्वं न्यस्त-दण्ड-मुनिभिर् गदितानुभाव आत्मात्म-दश् च जगताम् इति मे वृतो ऽसि ॥ [भ्प् १०.६०.३९] इति ।

आत्मा परमात्मा । आत्मदो मोक्षेषु तत्-तद्-आत्माविर्भाव-प्रकाशकः । अत्र कान्तात्वेन योग्य उज्ज्वल आत्मादि-शब्द-व्यञ्जित-तद्-अयोग्य-शान्त- सङ्गमेनाभास्यते । अत्र समाधीयते च । अस्याः स्वीयात्वेन कान्त-भावे दासीत्वाभिमानमयी भक्तिर् अपि युज्यत एव पतिव्रता-शिरोमणित्वात् । यथोक्तं तद्-आद्या एवोद्दिश्य-दासी-शता अपि विभोर् विदधुः स्म दास्यम् [भ्प् १०.५९.४] इति । श्री-रुक्मिण्यास् तु लक्ष्मी-रूपत्वेनैश्वर्य-स्वरूप-ज्ञान- मिश्र-तादृश-भक्ति-मिश्र-कान्त-भावत्वाद् अत्र तादृश-भक्ति-मात्र- पोषाय तादृग् अप्य् उक्तं युक्तम् इति ।

॥ १०.६० ॥ श्री-रुक्मिणी ॥ १७७ ॥

[177] tathā --

tvaṃ nyasta-daṇḍa-munibhir gaditānubhāva ātmātma-daś ca jagatām iti me vṛto 'si || [BhP 10.60.39] iti |

ātmā paramātmā | ātmado mokṣeṣu tat-tad-ātmāvirbhāva-prakāśakaḥ | atra kāntātvena yogya ujjvala ātmādi-śabda-vyañjita-tad-ayogya-śānta- saṅgamenābhāsyate | atra samādhīyate ca | asyāḥ svīyātvena kānta-bhāve dāsītvābhimānamayī bhaktir api yujyata eva pativratā-śiromaṇitvāt | yathoktaṃ tad-ādyā evoddiśya-dāsī-śatā api vibhor vidadhuḥ sma dāsyam [BhP 10.59.4] iti | śrī-rukmiṇyās tu lakṣmī-rūpatvenaiśvarya-svarūpa-jñāna-miśra-tādṛśa-bhakti-miśra-kānta-bhāvatvād atra tādṛśa-bhakti-mātra- poṣāya tādṛg apy uktaṃ yuktam iti |

|| 10.60 || śrī-rukmiṇī || 177 ||

English witness · section(s) 150

Anuccheda 150

In different situations the Lord manifests different featires of His character. He has four primary features, beginning with Dhirodatta. Dhirodatta is described in the following words of Bhakti-rasamrta-sindhu (2.1.226):

gambhiro vinayi ksanta karunah sudrdha-vratah akatthano gudha-garvo dhirodattah su-sattva-bhrt

"A Dhirodatta is a person who is naturally very grave, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous, and physically attractive."

Lord Krsna manifested these qualities whne He lifted Govardhana Hilla, conversed with Indra, and enjoyed other like pastimes.

The Lord's feature of dhira-lalita is described in the following words of Bhakti-rasamrta-sindhu (2.1.226):

vidagdho nava-tarunyah parihasa-visaradah niscinto dhira-lalitah syat prayah preyasi-vasah

"A person is called dh.ira-lalita id he is naturally very funny, always in full youthfulness, expert in joking and free from all anxieties. Such a dhira-lalita personality is generally found to be domesticated and very submissive to his lover."

Lord Krsna manifested these qualities when He enjoyed pastimes with the goddesslike vraja-gopis.

The Lord's feature of dhira-prasanta is described in the following words of Bhakti-rasamrta-sindhu (2.1.226):

sama-prakrtikah klesa- sahanas ca vivecakah vinayadi-gunopeto dhira-santa udiryate

"A person who is very peaceful, forbearing, considerate, and obliging is called dhira-prasanta."

Lord Krsna manifested these qualities when He enjoyed pastimes of associating with and protecting Maharaja Yudhisthira and other devotees.

The Lord's feature of dhiroddhata is described in the following words of Bhakti-rasamrta-sindhu (2.1.226):

matsaryavan ahankari mayavi rosanas calah vikatthanas ca vidvadbhir dhiroddhata udahrtah

"A person who is very envious, prud, easily angered, restless, and complacent is called dhiroddhata by learned schoalrs."

Lord Krsna manifested these qualities when He approached the demons. These qualities are manifest to punish the demons. All these different features are couinted among the uddipanas (secondary causes of ecstatic love).

Lord Krsna has two castes: 1. gopa, and 2. ksatriya. His complexion is dark. He is youthful. He has a host of transcendental qualities poets may describe in many metaphors and similies. His associates are gopas and members of other castes also. His pastimes are also counted among the uddipanas (causes of ecstatic love). His pastimes are of two kinds: 1. the pastimes of creation, maintenance, and destruction of the material worlds, pastimes manifested by the maya potency, and 2. His pastimes that are the activities He performs with His own graceful transcendental form, pastimes like smiling, playing, dancing, and fighting, pastimes manifest by His internal potency (svarupa-sakti). His internal potency is so called because it is manifested from the bliss of His own transcendental form. The Lord's internal potency is described in these words of srimad- Bhagavatam (3.9.23):

ramayatma-saktya yad yat karisyati

"The Supreme Lord's activities are always enacted through His internal potency, Rama, or the goddess of fortune."

Because He is the supreme controller, the Lord may act in any way He pleases. His pastimes are described in these words of Vedanta-sutra (2.1.33):

lokavat tu lila-kaivalyam

"Although they seem to be the actions of an ordinary person in the material world, the Lord's pastimes are all transcendental."

To enjoy pastimes the lord sometimes acts as if He were not all-powerful. This is seen in the following owrds of srimad- Bhagavatam (8.6.17):

eka evesvaras tasmin sura - karye suresvarah vihartu-kamas tan aha samudronmathanadibhih

"Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the dmmigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows."

srila sridhara Svami comments:

"Here the words `eka evesvarah' mean `although He was capable of performing these activities by Himself'. "

The Lord's. different castes and pastimes are described in these words of Visnu-dharmottaraPurana:

yasyam yasyam yada yonau pradurbhavati karanat tad-yoni-sadrsam vatsa tada loke vicestate

"O child, in whatever species of life He incarnates, the Supreme Personality of Godhead acts as a member of that species would act.

samhartum jagad-isanah samartho 'pi tada nrpa tad-yoni-sadrsopayair vadhyan himsati yadava

"O king, O descendent of Maharaja Yadu, although He is always the master of all the worlds, and although He has the power to destroy all the worlds, He acts as a member of that species would act. In those incarnations the Lord acts to kill the demons, demons that deserve death."

srimad-Bhagavatam 8.6.17, quoted in this anuccheda, was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §178 · English §151

[१७८]

अथ तन्-माधुर्य-मात्रानुभवमय-केवल-कान्त-भावानाम् अपि श्री- व्रज-देवीनां न खलु गोपिकानन्दनो भवान् [भ्प् १०.३१.४] इत्य् आदिषु या शान्तादि-सङ्गतिर् दृश्यते, सा तु पुरतः सोपालम्भादि-श्लेष-वाग् भङ्गि- मयत्वेन व्याख्यास्यमानत्वात् । प्रत्युत रसोल्लासायैव स्यात् । तथा बद्धान्यथा स्रजा काचित् [भ्प् १०.३०.२३] इत्य् आदौ वात्सल्य-सङ्गतिः सङ्गत्य्- अन्तरेण व्याख्यास्यते । तथा प्रकृतोज्ज्वले रसे रास-वर्णने दुःसह- प्रेष्ठ-विरहः [भ्प् १०.२९.१०] इत्य् आदिकं श्री-मुनीन्द्र-वचनं, तथा तद्- अनन्तरं, कृष्णं विदुः परं कान्तम् [भ्प् १०.२९.१२] इत्य् आदिके राज- मुनीश्वर-प्रश्नोत्तरे च मोक्ष-प्रस्ताव-व्यञ्जित-शान्त-रस-सङ्गत्या रसाभासत्वम् अकुर्वन्न् इत्य् अत्र समाधानं च श्री-कृष्ण-सन्दर्भे तथैवाग्रे च तात्कालिक-श्री-कृष्ण-प्राप्त्य्-अन्तराय-निरास-मात्रम् एव तत्- प्रसङ्गे दर्शितं, न त्व् अन्यो मोक्ष (पगे ९५) इत्य् अतश् चिन्त्यम् । तथा तं काचिन् नेत्र-रन्ध्रेण [भ्प् १०.३२.८] इत्य् आदौ योगीवानन्द-सम्प्लुता इति चैवं व्याख्यायते । योगीति क्लीबैक-वचनं, तच् च क्रिया-विशेषणम् । लज्जया यद्यलृ मनसि निधायैवोपगुह्यास् ते तथाप्य् अत्यन्ताभिनिवेशेन योगि संयोगि यथा स्यात् तद् इवोपगुह्यास् ते इत्य् अर्थः । एवम् अन्यत्रान्यत्रापि यथा-योगं समाधेयम् ।

अथ श्री-बलदेवादौ विरुद्ध-भावावस्थानं चैव चिन्त्यम् । यथैव श्री- कृष्णस् तद्-भक्त-सुख-व्यञ्जक-नाना-लीलार्थे विरुद्धान् अपि गुणान् धारयति न च तैर् विरुध्यते अचिन्त्य-शक्तित्वात्, तथा तल्-लीलाधिकारिणस् तेऽपि । अस्ति चैषां तद्-योग्यता । यथा श्री-बलदेवस्य ज्येष्ठत्वाद् वत्सलत्वम् । एकात्मत्वाद् बाल्यम् आरभ्य सह-विहारित्वाच् च सख्यम् । पारमैश्वर्य-ज्ञान-सद्-भावाद् भक्तित्वम् इति । ततः श्री-कृष्णस्य यादृश- लीला-समयस् तादृश एव भावस् तद्-विधस्याविर्भवति । ततो न विरोधोऽपि । ततः शङ्खचूड-वध-प्राक्तन-होरिका-लीलायां श्री-कृष्णेन समं युग्मीभूय गानादिकं तद्-द्वारा द्वारकातः श्री-व्रज-देवीषु सन्देशश् च नासमञ्जसः । एवं श्रीमद्-उद्धवादीनाम् अपि व्याख्येयम् ।

अथ मुख्यस्यायोग्य-गौण-सङ्गत्याभासत्वम्-

देवकी वसुदेवश् च विज्ञाय जगद्-ईश्वरौ । कृत-संवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥ [भ्प् १०.४४.५१] इत्य् आदिषु

ज्ञेयम् ।

अत्र श्री-कृष्ण-विभावित-भयानक-सङ्गत्या तद्-विषयो वत्सल आभास्यते । अत्र समाधानं च प्राक्तनम् एव । अथ गौणस्यायोग्य-गौण-सङ्गत्य्- आभासत्वम् । यथा कालिय-हृदय-प्रवेश-लीलायाम्-

तांस् तथा कातरान् वीक्ष्य भगवान् माधवो बलः । प्रहस्य किंचिन् नोवाच प्रभावज्ञोऽनुजस्य सः ॥ [भ्प् १०.१६.१६]

अत्र श्री-बलदेवस्य ऐश्वर्य-ज्ञानवतोऽप्य् आधुनिक-सामाजिक-भक्तस्येव व्रज-जनाधारक-करुणानुभव-मयः करुणो योग्यः । स च हास- सङ्गत्याभास्यते । समाधानं च पूर्ववन् नाना-भावस्यापि तद्-विधस्य तल्-लीला-विशेष-रक्षा-समयानुरूप-भावोदयात् । तद्-विधा हि तस्य लीला- प्रवर्तक-परिकरा इति । हासस्य कारणं प्रभाव-ज्ञानं हि अत्र तेषां प्राण-रक्षार्थम् एव भावान्तराण्य् अतिक्रम्योदितम् । ततश् चैवं हि तेषां ज्ञानम् अभूत् । अयं चेतस्य परम-प्रेष्ठो मर्म-वेत्ता च हसति तदा नास्त्य् एव काचिच् चिन्तेति । पुनर् अपि तद्-अर्थैव तस्य चेष्टा दृष्टा -

कृष्णप्राणान् निर्विशतो नन्दादीन् वीक्ष्य तं ह्रदम् । प्रत्यषेधत् स भगवान् रामः कृष्णानुभाववित् ॥ [भ्प् १०.१६.२२]

इत्य् अत्र लीलान्ते पुनः श्री-कृष्ण-लाभे रामश् चाच्युतम् आलिङ्ग्य जहासास्यानुभाव-वित् [भ्प् १०.१७.१६] इत्य् अत्र तु हासः श्री-कृष्णं प्रत्युपालम्भ-व्यञ्जक एव । श्री-रुक्मिणी-हरण-लीलादौ तु भ्रातृ-स्नेह- परिप्लुतत्वं वर्णितम् । तस्मात् तद्-इष्ट-लीलानुरूप्यान् न वैरूप्यम् इति तत्र हास्योऽपि नायोग्यः । ॥ १०.१६ ॥ श्री-शुकः ॥ १७८ ॥

[178]

atha tan-mādhurya-mātrānubhavamaya-kevala-kānta-bhāvānām api śrī- vraja-devīnāṃ na khalu gopikānandano bhavān [BhP 10.31.4] ity ādiṣu yā śāntādi-saṅgatir dṛśyate, sā tu puratāḥ sopālambhādi-śleṣa-vāg bhaṅgi- mayatvena vyākhyāsyamānatvāt | pratyuta rasollāsāyaiva syāt | tathā baddhānyathā srajā kācit [BhP 10.30.23] ity ādau vātsalya-saṅgatiḥ saṅgaty- antareṇa vyākhyāsyate | tathā prakṛtojjvale rase rāsa-varṇane duḥsaha- preṣṭha-virahaḥ [BhP 10.29.10] ity ādikaṃ śrī-munīndra-vacanaṃ, tathā tad-anantaraṃ, kṛṣṇaṃ viduḥ paraṃ kāntam [BhP 10.29.12] ity ādike rāja-munīśvara-praśnottare ca mokṣa-prastāva-vyañjita-śānta-rasa-saṅgatyā rasābhāsatvam akurvann ity atra samādhānaṃ ca śrī-kṛṣṇa-sandarbhe tathaivāgre ca tātkālika-śrī-kṛṣṇa-prāpty-antarāya-nirāsa-mātram eva tat- prasaṅge darśitaṃ, na tv anyo

mokṣa (page 95) ity ataś cintyam | tathā taṃ kācin netra-randhreṇa [BhP 10.32.8] ity ādau yogīvānanda-samplutā iti caivaṃ vyākhyāyate | yogīti klībaika-vacanaṃ, tac ca kriyā-viśeṣaṇam | lajjayā yadyaḶ manasi nidhāyaivopaguhyās te tathāpy atyantābhiniveśena yogi saṃyogi yathā syāt tad ivopaguhyās te ity arthaḥ | evam anyatrānyatrāpi yathā-yogaṃ samādheyam |

atha śrī-baladevādau viruddha-bhāvāvasthānaṃ caiva cintyam | yathaiva śrī- kṛṣṇas tad-bhakta-sukha-vyañjaka-nānā-līlārthe viruddhān api guṇān dhārayati na ca tair virudhyate acintya-śaktitvāt, tathā tal-līlādhikāriṇas te'pi | asti caiṣāṃ tad-yogyatā | yathā śrī-baladevasya jyeṣṭhatvād vatsalatvam | ekātmatvād bālyam ārabhya saha-vihāritvāc ca sakhyam | pāramaiśvarya-jñāna-sad-bhāvād bhaktitvam iti | tataḥ śrī-kṛṣṇasya yādṛśa-līlā-samayas tādṛśa eva bhāvas tad-vidhasyāvirbhavati | tato na virodho'pi | tataḥ śaṅkhacūḍa-vadha-prāktana-horikā-līlāyāṃ śrī-kṛṣṇena samaṃ yugmībhūya gānādikaṃ tad-dvārā dvārakātaḥ śrī-vraja-devīṣu sandeśaś ca nāsamañjasaḥ | evaṃ śrīmad-udbhavādīnām api vyākhyeyam |

atha mukhyasyāyogya-gauṇa-saṅgatyābhāsatvam-

devakī vasudevaś ca vijñāya jagad-īśvarau | kṛta-saṃvandanau putrau sasvajāte na śaṅkitau || [BhP 10.44.51] ity ādiṣu

jñeyam |

atra śrī-kṛṣṇa-vibhāvita-bhayānaka-saṅgatyā tad-viṣayo vatsala ābhāsyate | atra samādhānaṃ ca prāktanam eva | atha gauṇasyāyogya-gauṇa-saṅgaty- ābhāsatvam | yathā kāliya-hṛdaya-praveśa-līlāyām-

tāṃs tathā kātarān vīkṣya bhagavān mādhavo balaḥ | prahasya kiṃcin novāca prabhāvajño'nujasya saḥ || [BhP 10.16.16]

atra śrī-baladevasya aiśvarya-jñānavato'py ādhunika-sāmājika-bhaktasyeva vraja-janādhāraka-karuṇānubhava-mayaḥ karuṇo yogyaḥ | sa ca hāsa- saṅgatyābhāsyate | samādhānaṃ ca pūrvavan nānā-bhāvasyāpi tad-vidhasya tal-līlā-viśeṣa-rakṣā-samayānurūpa-bhāvodayāt | tad-vidhā hi tasya līlā-pravartaka-parikarā iti | hāsasya kāraṇaṃ prabhāva-jñānaṃ hi atra teṣāṃ prāṇa-rakṣārtham eva bhāvāntarāṇy atikramyoditam | tataś caivaṃ hi teṣāṃ jñānam abhūt | ayaṃ cetasya parama-preṣṭho marma-vettā ca hasati tadā nāsty eva kācic cinteti | punar api tad-arthaiva tasya ceṣṭā dṛṣṭā -

kṛṣṇaprāṇān nirviśato nandādīn vīkṣya taṃ hradam | pratyaṣedhat sa bhagavān rāmaḥ kṛṣṇānubhāvavit || [BhP 10.16.22]

ity atra līlānte punaḥ śrī-kṛṣṇa-lābhe rāmaś cācyutam āliṅgya jahāsāsyānubhāva-vit [BhP 10.17.16] ity atra tu hāsaḥ śrī-kṛṣṇaṃ pratyupālambha-vyañjaka eva | śrī-rukmiṇī-haraṇa-līlādau tu bhrātṛ-sneha- pariplutatvaṃ varṇitam | tasmāt tad-iṣṭa-līlānurūpyān na vairūpyam iti tatra hāsyo'pi nāyogyaḥ | || 10.16 || śrī-śukaḥ || 178 ||

English witness · section(s) 151

Anuccheda 151

The activities the Supreme Personality of Godhead performs in His transcendental form are of two kinds: 1. activities of power and opulence (aisvarya-cesta), and 2. activities of charming sweetness (madhurya-cesta). Because His devotees love Him so much, the Lord manifests His great sweetness before them. Filled with wonder and bliss, srila sukadeva Gosvami explains in srimad-Bhagavatam (10.15.19):

evam nigudhatma-gatih sva-mayaya gopatmajatvam caritair vidambayan reme rama-lalita-pada-pallavo gramyaih samam gramya-vad isa-cestitah

"In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform."

This verse means: "The Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune when He manifests His form as Lord Narayana, stayed amongst the people of Vraja."

It is said in srimad-Bhagavatam (10.18.27):

niriksya tad-vapur alam ambare carat. . .haladhara isad atrasat

"When Lord Balarama, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky - with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings - the Lord seemed to become a little frightened."

In this pastime the Lord's sweetness is manifest because He pretends to be an ordinary human beings. In srimad-Bhagavatam 10.15.19 the word "mayaya" means "by My mercy". The Lord acts like an ordinary human beings so the people of Vraja will think He is one of them. The Lord acts in this way because He loves His devotees, as He has declared in

srimad- Bhagavatam (9.4.68):

sadhavo hrdayam mahyam. . .

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."

In srimad-Bhagavatam 10.15.19 the word nigudhatma-gatih" means "concealing His supreme opulence and acting like an ordinary human being of this world", "gopatmajatvam" means "like the son of an ordinary cowherd man", "caritair vidambayan reme" means "imitating an ordinary gopa's activities, He enjoyed pastimes". The word "rama-lalita-pada-pallavah" indicates that the Lord does not desire to enjoy the pastime where the goddess of fortune serves His feet as much as He desires to enjoy His pastimes with the people of Vraja. The pastimes with Vraja's peoples are described here in the words "gramyaih samam" which mean "pastimes with village boys". The Lord's pastimes with the people of Vraja are His most important pastimes. The pastimes where He displays His power and opulence are not His most important pastimes. An example of these pastimes is seen in the following words of srimad-Bhagavatam (10.9.6):

sanjata-kopah sphuritarunadharam. . .

"Being very angry and biting His reddish lips with His teeth, Krsna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."

Even though He was in a solitary place, Lord Krsna still acted like an ordinary child. Another example of Lord Krsna acting as if He were an ordinary human beings is seen in these words of srimad-Bhagavatam (10.12.27):

tan viksya krsnah. . .

"Krsna saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghasura, who was death personified. It was intolerable for Krsna to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Krsna was momentarily struck with wonder and unsure of what to do."

In this pastime Lord Krsna became distressed, thinking that the cowherd boys were now under the control of fate. In this pastime the Lord thought ans acted as if He were an ordinary human being. When they describe these activities of the Lord, the great sages

become filled with wonder. In describing the battle with Jarasandha, srila sukadeva Gosvami says in srimad- Bhagavatam (10.50.29):

sthity-udbhavantam bhuvana-trayasya yah samihite 'nanta-gunah sva-lilaya na tasya citram para-paksa-nigrahas tathapi martyanuvidhasya varnyate

"For Him who orchestrates the creation, maintenace, and destruction of the three worlds, and who posseses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts."

In srimad-Bhagavatam 10.15.19 quoted above, the word isa" means "the Lord's pastime potency, which with its own perfect power establishes the extraordinary transcendental pastimes of the Lord, who yearns to taste the nectar of pastimes", and the word "cestitam" means "the Lord's pastimes, which sometimes seem to be oprdinary activities and sometimes are wonderful activities impossible for others to perform". An example of the extraordinary and ordinary nature of the Lord's pastimes is seen in these words of srimad-Bhagavatam (10.69.37):

athovaca hrsikesam naradah prahasann iva yoga-mayodayam viksya manusim iyuso gatim

"Thus having seen this display (where Lord Krsna was present in 16,000 palaces simultaneously) of the Lord's Yogamaya, Narada mildly laughed and then addressed Lord Hrsikesa, who was adopting the bahvior of a human beings."

The extraordinary and ordinary nature of the Lord's pastimes is also seen in these words of srimad-Bhagavatam (10.8.36-37):

yady evam tarhi vyadehity uktah sa bhagavan harih vyadattavyahataisvaryah krida-manuja-balakah

sa tatra dadrse visvam

"Mother Yasoda challenged Krsna, `If You have not eaten earth, then open Your mouth wide.' When challenged by His mother in this way, Krsna, the son of Nanda Maharaja and Yasoda, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Krsna, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Krsna's opulence is never lost at any stage, but is manifest at the proper time. "When Krsna opened His mouth wide by the order of Mother Yasoda, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon, and stars. She saw the planetary systems,

water, light, air, sky, and creation by transformation of akankara. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vrndavana-dhama, she became doubtful and fearful of her son's nature."

The Supreme Lord's sweetness, as was previously described in these pages, is seen in these words of srimad-Bhagavatam (10.8.35):

naham bhaksitavan amba sarve mithyabhisamsinah yadi satya-giras tarhi samaksam pasya me mukham

"Lord sri Krsna replied: My dear mother, I have never eaten dirt. All My friends complaining against Me ar liars. If You think they are being truthful, you can directly look in My mouth and examine it."

In srimad-Bhagavatam 10.8.36 quoted above the word avyahataisvaryah" shows that the Supreme Lord's pastimes are arranged by His pastime potency (lila-sakti). It is His pastime potency that increases Yasaoda's motherly affection for Krsna and fills her with awe and wonder. It is the lord's pastime potency that turns the Lord's anxious lie "I have never eaten dirt" into the truth. In His Damodara pastime as long as the Lord to not agree to be bound with rope, the rope to bind Him was always too short by the measurement of two fingers. This is described in the following words of srimad-Bhagavatam (10.9.15):

tad dama. . .

"When mother Yasoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it."

However, when Mother Yasoda became exhausted, Lord Krsna agrred to be bound. Then the rope was not longer two fingers short. This is described in these words of srimad-Bhagavatam (10.9.18):

sva-matuh svinna-gatraya. . .

"Because of mother Yasoda's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krsna saw His mother thus fatigued, He became merciful to her and agreed to be bound."

In the same way with His merciful glance Lord Krsna revived His gopa friends after they fainted by drinking the poisoned water of Kaliya Lake, and in the same way He swalloed a

forest fire and performed many other extraordinary activities. The words "krida-manuja-balakah" (who enjoyed pastimes as if He were a human child) is echoed in these owrds of srimad- Bhagavatam (10.16.68):

krida-manusa-rupinah

"The Supreme Personality of Godhead was manifesting a humanlike form to enjoy His pastimes."

It is also said in srimad-Bhagavatam (10.16.60):

karya-manusah. . .

"The Supreme Personality of Godhead was acting the role of a human being."

In this way srimad-Bhagavatam 10.15.19 is explained. That verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §179 · English §152

[१७९] अथ स्थायि-भाव-योग्यत्वं प्रीति-लक्षणत एव प्रतिपन्नम् । ततः प्रीत्य्- आभासत्वेऽवगते रसाभासत्वम् अप्य् अवगम्यम् । अथायोग्य-सञ्चारि-सङ्गत्य्- आभासत्वं यथा-

स्व-वचस् तद् ऋतं कर्तुम् अस्मद्-दृग्-गोचरो भवान् । यद् आत्थैकान्त-भक्तान् मे नानन्तः श्रीर् अजः प्रियः ॥ [भ्प् १०.८६.३२]

अथ भक्तिर् अनन्तादि-हेलन-लक्षण-गर्व-सङ्गत्याभास्यते । तत्- समाधानं च व्याख्यान्तरेण । (पगे ९६) तद् यथा एकान्त-भक्तान् मे मम अनन्तः सवधामत्वेनापि , श्रीर् जायात्वेनापि, अजः पुत्रत्वेनापि न प्रियः । किन्तु तेऽप्य् एकान्त-भक्त-श्रेष्ठत्वेनैव मम प्रेष्ठा इत्य् अर्थः । तद् एतद् यद् आत्थ तत् स्व-वचः ऋतं सत्यं कर्तृ दर्शयितुं भवान् अस्मद्- दृग्-गोचरोऽभूत् । तद्-अनुगामितांशेनैवास्मान् प्रत्य् अपि कृपां कृतवान् इत्य् अर्थः ॥

॥ १०.८६ ॥ मैथिलः श्री-भगवन्तम् ॥ १७९ ॥

[179] atha sthāyi-bhāva-yogyatvaṃ prīti-lakṣaṇata eva pratipannam | tataḥ prīty-ābhāsatve'vagate rasābhāsatvam apy avagamyam | athāyogya-sañcāri-saṅgaty-ābhāsatvaṃ yathā-

sva-vacas tad ṛtaṃ kartum asmad-dṛg-gocaro bhavān | yad āttthaikānta-bhaktān me

nānantaḥ śrīr ajaḥ priyaḥ || [BhP 10.86.32]

atha bhaktir anantādi-helana-lakṣaṇa-garva-saṅgatyābhāsyate | tat- samādhānaṃ ca vyākhyāntareṇa | (page 96) tad yathā ekānta-bhaktān me mama anantaḥ savadhāmatvenāpi , śrīr jāyātvenāpi, ajaḥ putratvenāpi na priyaḥ | kintu te'py ekānta-bhakta-śreṣṭhatvenaiva mama preṣṭhā ity arthaḥ | tad etad yad āttha tat sva-vacaḥ ṛtaṃ satyaṃ kartṛ darśayituṃ bhavān asmad- dṛg-gocaro'bhūt | tad-anugāmitāṃśenaivāsmān praty api kṛpāṃ kṛtavān ity arthaḥ ||

|| 10.86 || maithilaḥ śrī-bhagavantam || 179 ||

English witness · section(s) 152

Anuccheda 152

These truths of the Supreme Lord's pastimes, truths discussed in the previous explanations given here, are confirmed by these words of srimad-Bhagavatam (10.33.19):

krtva tavantam atmanam yavatir gopa-yositah reme sa bhagavams tabhir atmaramo 'pi lilaya

"Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company."

Here the words "rarama abhih" mean "the lOrd enjoyed pastimes with the gopis". It is said in srimad- Bhagavatam (3.15.43):

tasyaravinda-nayanasya. . . cakara tesam sanksobham aksara jusam api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."

srimad-Bhagavatam 10.33.19 means: "When the Lord desired to enjoy pastimes with all the the gopis simultaneously, His pastime potency arranged that the Lord be manifested in this way." The word "lilaya" in this verse indicates that this pastimes was arranged by the Lord's pastime potency. The Lord did not make these arrangements Himself. Here the words krtva tavantam atmanam" indicate that the Lord manifested His own form as many times as there were gopis. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §180 · English §153

[१८०]

तथा-

तयोर् इत्थं भगवति कृष्णे नन्द-यशोदयोः । वीक्ष्यानुरागं परमं नन्दम् आहोद्धवो मुदा ॥ [भ्प् १०.४६.२९]

इत्थं तद्-वियोगज-महा-दुःख-व्यञ्जनाप्रकारेण । अत्र श्री-व्रजेश्वरयोः श्री-कृष्ण-वियोग-दुःखानुभव-मयी श्रीमद्-उद्धवस्य भक्तिस् तद्- अयोग्येन हर्ष्येणाभास्यते । समाधानं च श्री-बलदेव-हासवद् एव कार्यम् । तेषां सान्त्वनार्थम् आगतस्य तसापि दुःखाभिव्यक्तिर् न योग्या । ततस् तद्-योग्यस् तदीयानुराग-महिम-चमत्कारजो हर्ष एव तद्-अर्थम् उदितः । अनन्तरं तथैव सान्त्विताश् च ते इति ।

॥ १०.४६ ॥ श्री-शुकः ॥ १८० ॥

[180]

tathā-

tayor itthaṃ bhagavati kṛṣṇe nanda-yaśodayoḥ | vīkṣyānurāgaṃ paramaṃ nandam āhoddhavo mudā || [BhP 10.46.29]

itthaṃ tad-viyogaja-mahā-duḥkha-vyañjanāprakāreṇa | atra śrī-vrajeśvarayoḥ śrī-kṛṣṇa-viyoga-duḥkhānubhava-mayī śrīmad-uddhavasya bhaktis tad- ayogyena harṣyeṇābhāsyate | samādhānaṃ ca śrī-baladeva-hāsavad eva kāryam | teṣāṃ sāntvanārtham āgatasya tasāpi duḥkhābhivyaktir na yogyā | tatas tad-yogyas tadīyānurāga-mahima-camatkārajo harṣa eva tad-artham uditaḥ | anantaraṃ tathaiva sāntvitāś ca te iti |

|| 10.46 || śrī-śukaḥ || 180 ||

English witness · section(s) 153

Anuccheda 153

The Lord's pastimes of sweetness are the most exalted of His pastimes. To increasee His enjoyment, the Lord enjoys these wonderful pastimes with many gopis simultaneously.

srila Sukadeva Gosvami, Lord Siva, Lord Brahma, and the sages and demigods know these pastimes of the Lord are the most sweet. Lord Krsna's pastimes are also described in these words of srimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya. . .

"In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"

The Lord's pastimes are again described in these words of srimad-Bhagavatam (10.35.15):

sakra-sarva-paramesthi-purogah. . .kasmalam yayuh. . .

"When Krsna takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, siva, Indra, and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertaint he essence of that music, and thus they bow down their heads and hearts."

In this way the demigods become bewildered by hearing Lord Krsna's flute music.

The devotees attracted to the principles of religion appreciate the sweetness of the Lord enjoying pastimes of preaching the rules of religion in His humanlike (krida-manusa-rupinah) pastimes. These pastimes of preaching are seen in the following words spoken by Lord Krsna in srimad- Bhagavatam (10.69.40):

brahman dharmasya vaktaham karta tad-anumodita tac chiksayan lokam imam asthitah putra ma khidah

"O brahmana, I am the speaker of religion, its performer and sanctioner. I observe religious principles to to each them to the world, My child, so do not be disturbed."

After seeing many of Lord Krsna's pastimees, Narada MUni became filled with bliss. Still, thinking of the duty of precahing the principles of religion, he became worried. Lord Krsna spoek this verse to him.

Prīti · Sanskrit §181–182 · English §154

[१८१]

तथा-

एहि वीर गृहं यामो न त्वां त्यक्तुम् इहोत्सहे । त्वयोन्मथित-चित्तायाः प्रसीद पुरुषर्षभ ॥ [भ्प् १०.४२.१०]

अत्र नायिकायाः सर्वेषाम् अग्रत एतादृशं चापल्यम् अत्ययोग्यम् । तत्-सङ्गतिश् चोज्ज्वलम् आभासयति । समाधानं चास्याः सामान्यत्वाद् अदोष इति ।

॥ १०.४२ ॥ सैरिन्ध्री भगवन्तम् ॥ १८१ ॥

[१८२]

अत्र तव सुतः सति यदाधर-बिम्बे [भ्प् १०.३५.१४] इत्य् आदिके तु न तथा चापल्यं मन्तव्यम् । तेषां पद्यानां युगलेन युगलेन पृथक् पृथक् संवाद-सङ्ग्रह-रूपत्वा । श्री-व्रजेश्वई-सभा-स्थितायाश् चास्याः सामान्यतस् तन्-माधुर्य-वर्णनम् एव । तेन च सक्रादीनाम् एव मोह उक्तः । न तु व्रजति तेन वयम् [भ्प् १०.३५.१७] इत्य् आदिवत् । व्योमयान् अवनिता [भ्प् १०.३५.३] इत्य् आदिवच् च स्वभावस्य सजातीय-भावस्य वा प्रकाशनम् इति । एवं कुन्द-दाम [भ्प् १०.३५.२०] इत्य् आदाव् अपि ज्ञेयम् । तथा मैवं विभोऽर्हति भवान् [भ्प् १०.२९.३१] इत्य् आदिषु प्रकट-तत्-सङ्ग-प्रार्थन- दैन्यादिकम् अयोग्यत्वेन प्रतीतम् अपि पुरतः श्लेषेण निषेधार्थादितया व्याख्यास्यमानत्वात् परम-रसावहत्वेनैव स्थापनीयम् ।

अथायोग्यानुभाव-सङ्गत्य्-आभासत्वं यथा-

यद्यप्य् असाव् अधर्मेण मां बध्नीयाद् अनागसम् । तथाप्य् एनं न हिंसिष्ये भीतं ब्रह्म-तनुं रिपुम् ॥ [भ्प् ८.२०.१२] इत्य् आदि-द्वयम् ।

अत्र शुक्रत्वं च नार्थ-प्रयुक्तस्यापि अधर्मादि-शब्द-प्रयोगस्य तत्रायोग्यत्वाद् आभास्यत एव भक्ति-मयः । समाधानं च तदानीं साक्षात् भक्तेर् अजातत्वात् श्री-त्रिविक्रम-पाद-स्पर्शानन्तरम् एव च जातत्वान् न विरोध इति ।

॥ ८.२० ॥ श्री-बलिः शुक्रम् ॥ १८२ ॥

[181]

tathā-

ehi vīra gṛhaṃ yāmo na tvāṃ tyaktum ihotsahe | tvayonmathita-cittāyāḥ prasīda puruṣarṣabha || [BhP 10.42.10]

atra nāyikāyāḥ sarveṣām agrata etādṛśaṃ cāpalyam atyayogyam | tat-saṅgatiś cojjvalam ābhāsayati | samādhānaṃ cāsyāḥ sāmānyatvād adoṣa iti |

|| 10.42 || sairindhrī bhagavantam || 181 ||

[182]

atra tava sutaḥ sati yadādhara-bimbe [BhP 10.35.14] ity ādike tu na tathā cāpalyaṃ mantavyam | teṣāṃ padyānāṃ yugalena yugalena pṛthak pṛthak saṃvāda-saṅgraha-rūpatvā | śrī-vrajeśvaī-sabhā-sthitāyāś cāsyāḥ sāmānyatas tan-mādhurya-varṇanam eva | tena ca sakrādīnām eva moha uktaḥ | na tu vrajati tena vayam [BhP 10.35.17] ity ādivat | vyomayān avanitā [BhP 10.35.3] ity ādivac ca svabhāvasya sajātīya-bhāvasya vā prakāśanam iti | evaṃ kunda-dāma [BhP 10.35.20] ity ādāv api jñeyam | tathā maivaṃ vibho'rhati bhavān [BhP 10.29.31] ity ādiṣu prakaṭa-tat-saṅga-prārthana- dainyādikam ayogyatvena pratītam api puratāḥ śleṣeṇa niṣedhārthāditayā vyākhyāsyamānatvāt parama-rasāvahatvenaiva sthāpanīyam |

athāyogyānubhāva-saṅgaty-ābhāsatvaṃ yathā-

yadyapy asāv adharmeṇa māṃ badhnīyād anāgasam | tathāpy enaṃ na hiṃsiṣye bhītaṃ brahma-tanuṃ ripum || [BhP 8.20.12] ity ādi-dvayam |

atra śukratvaṃ ca nārtha-prayuktasyāpi adharmādi-śabda-prayogasya tatrāyogyatvād ābhāsyata eva bhakti-mayaḥ | samādhānaṃ ca tadānīṃ sākṣāt bhakter ajātatvāt śrī-trivikrama-pāda-sparśānantaram eva ca jātatvān na virodha iti |

|| 8.20 || śrī-baliḥ śukram || 182 ||

English witness · section(s) 154

Anuccheda 154

The Lord's pastimes of detachment from the material world are considered sweet by the neophyte devotees. These pastimes are described in these words of srimad-Bhagavatam (3.3.22):

tasyaivam ramamanasya samvatsara-ganan bahun grhamedhesu yogesu viragah samajayata

"The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life wa fully manifested."

Here the world "grhamedhesu" means in the religious duties of pious household life", and viragah" means "detachment". This verse was spoken by sriman Uddhava to Vidura.

Prīti · Sanskrit §183 · English §155

[१८३]

तथा जरासन्ध-वधः कृष्ण-भूर्य्-अर्थायोपकल्पते [भ्प् १०.७१.१०] इति । (पगे ९७)

अत्रायोग्येन साक्षान्-नाम्ना सम्बोधनेन दास्य-मय आभास्यते । वस्तुतस् तु तद्-आदि-नाम्नां तत्-परम-महिम-मयत्वात् तन्-मय-नाम्नां च दासादिभिर् अपि साक्षाद्-ग्रहण-दर्शनात् तद्-अदोष इति । यस्य नाम महद् यशः [श्वेतु ४.१९] इति श्रुतेः ।

॥ १०.७१ ॥ उद्धवः श्री-भगवन्तम् ॥ १८३ ॥

[183]

tathā jarāsandha-vadhaḥ kṛṣṇa-bhūry-arthāyopakalpate [BhP 10.71.10] iti | (page 97)

atrāyogyena sākṣān-nāmnā sambodhanena dāsya-maya ābhāsyate | vastutas tu tad-ādi-nāmnāṃ tat-parama-mahima-mayatvāt tan-maya-nāmnāṃ ca dāsādibhir api sākṣād-grahaṇa-darśanāt tad-adoṣa iti | yasya nāma mahad yaśaḥ [ŚvetU 4.19] iti śruteḥ |

|| 10.71 || uddhavaḥ śrī-bhagavantam || 183 ||

English witness · section(s) 155

Anuccheda 155

Now will be considered the various objects (dravya) included amongst the uddipanas (impetuses for ecstatic love). Included amongst these objects are the Lord's ornaments, musical instruemnts, places, markings, personal associates, devotees, tulasi, remnants, and many other things. The Lord's ornaments include His garments, ornaments, flower-ornaments, and many other things. All these are manifested on the Lord transcendental form. They were described in the Bhagavat-sandarbha, Anuccheda 61. They are described in these words of srimad-Bhagavatam (3.2.12):

bhusana-bhusanangam

"His (sri Krsna's) transcendental body is the ornament of all ornaments."

This is means that is because they come into contact with Lord Krsna's handsomeness, bodily fragrance, and other glorious features that the Lord's ornaments have the power to decorate the Lord's transcendental body. On their own the ornaments have no power to decorate the Lord's body. Because they are in contact with the Lord's form, potencies, pastimes, and qualities, the Lord's ornaments become glorious. They are described in these words of srimad-Bhagavatam (10.32.2):

pitambara-dharah sragvi saksan manmatha-manmathah

"Then Lord Krsna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."

In this way it is said that the flower-garland and yellow garments decorate the the Supreme Lord, whose glorious handsomeness has no equal or superior. It is also said in srimad- Bhagavatam (10.41.35):

idrsany eva vasamsi nityam giri-vane-carah

"You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such closhes as these! These are the king's possessions You're asking for!"

These words were spoken by a demonic washerman. He saw the lord's clothing and ornaments in that way. The way the people in general saw the Lord's clothing and ornaments is described in these words of Visnu Purana:

suvarnanjana-curnabhyam tau tada bhusitambarau

"Krsna and Balarama were decorated with fragrant ointments and powders, with splendid garments, and with golden ornaments."

The Lord's ornaments are also described in these words of srimad-Bhagavatam (10.23.22):

syamam hiranya-paridhim. . .

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Liles graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."

Kaliya-, Varuna, and Indra who offered abhiskeato the Lord, all presented to thee Loerd gifts of glorious garments and ornaments. By the arrangement of the Lord's internal potency Lord Krsna accepted the garmanets that had belonged to Kamsa. Also by the arrangement of the Lord's internal potency Lord Krsna accepted the many wives of Narakasura. The Lord's weapons include His clud and cakra. His musical instruments include His flute and conchshell. His places include Vrndavana ande Mathura. His auspicious markings include the markings on the soles of His feet. His personal associates include the cowherd people and the Yadavas. The remnants of things He has used include gopi- candana. Amongst the uddipanas are also the times sacred to the Lord, times such as Janmastami. All these are uddipanas that arouse the devotees' love for the Supreme Personality of Godhead. An example of the uddipanas arousing a devotee's attraction for the Lord is seen in these owrds of srimad- Bhagavatam (10.42.9):

tato rupa-gunaudarya- sampanna praha kesavam uttariyantam akrsya smayanti jata-hrc-chaya

"Now endowed with beauty, character, and generosity, Trivakra began to feel lusty desires for Lored Kesava. Taking hold of the upper end of His cloth, she smiled and addressed Him as follows."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.16

Sections 184–195

10 bilingual sequence blocks

Prīti · Sanskrit §184 · English §156

[१८४]

तथा सतां शुश्रूषणे जिष्णुः कृष्णः पादावनेजने [भ्प् १०.७५.५] ।

पादवनेजने इति णिज्-अन्तम् । अत्र पाण्डव-राज-कृत-तादृश-श्री-कृष्ण- नियोगस्यायुक्तत्वात् तस्य भक्ति-मयस् तेनाभास्यते । वस्तुतस् तु बान्धवाः परिचर्यायां तस्यासन् प्रेम-बन्धना [भ्प् १०.७५.३] इत्य् उक्तत्वात् तेषु नियोज्येषु बान्धवाः स्वयम् एवावर्तन्ते, नेतरे इव तन्-नियुक्ता एव । ततः श्री-कृष्णस्य तु सुतराम् एव स्वेच्छा-प्रवृत्तिः । तेन च चिन्तितम् इदम् इति गम्यते । सर्वाणि कर्माण्य् अन्यैः सेत्स्यन्ते । पादावनेजनम् तु नान्यैः साभिमानत्वात् । ततश् च मम बन्धूनाम् एषां कर्म विगीताङ्गं स्याद् इति मयिवात्राग्रहीतव्यम् इति ।

तद् एवं तस्येच्छायास् तद्-आश्रितैर् दुर्लङ्घत्वात् तद्-बलाद् एव तत्र तस्य प्रवृत्तिः । एवं स्वयम् एव नारदादि-पाद-प्रक्षालनेऽपि दृष्टम् । तं प्रति च स्वेच्छयैव हि भगवान् ब्राह्मणत्वेन भक्तत्वेन च व्यवहरति । तत एव क्वचित् पुत्र मा खिदः [भ्प् १०.६९.४०] इत्य् अपि वदतीति ।

॥ १०.७५ ॥ श्री-शुकः ॥ १८४ ॥

[184]

tathā satāṃ śuśrūṣaṇe jiṣṇuḥ kṛṣṇaḥ pādāvanejane [BhP 10.75.5] |

pādavanejane iti ṇij-antam | atra pāṇḍava-rāja-kṛta-tādṛśa-śrī-kṛṣṇa- niyogasyāyuktatvāt tasya bhakti-mayas tenābhāsyate | vastutas tu bāndhavāḥ paricaryāyāṃ tasyāsan prema-bandhanā [BhP 10.75.3] ity uktatvāt teṣu niyojyeṣu bāndhavāḥ svayam evāvartante, netare iva tan-niyuktā eva | tataḥ śrī-kṛṣṇasya tu sutarām eva svecchā-pravṛttiḥ | tena ca cintitam idam iti gamyate | sarvāṇi karmāṇy anyaiḥ setsyante | pādāvanejanam tu nānyaiḥ sābhimānatvāt | tataś ca mama bandhūnām eṣāṃ karma vigītāṅgaṃ syād iti mayivātrāgrahītavyam iti |

tad evaṃ tasyecchāyās tad-āśritair durlaṅghatvāt tad-balād eva tatra tasya pravṛttiḥ | evaṃ svayam eva nāradādi-pāda-prakṣālane'pi dṛṣṭam | taṃ prati ca svecchayaiva hi bhagavān brāhmaṇatvena bhaktatvena ca vyavaharati | tata eva kvacit putra mā khidaḥ [BhP 10.69.40] ity api vadatīti |

|| 10.75 || śrī-śukaḥ || 184 ||

English witness · section(s) 156

Anuccheda 156

In the different rasas different limbs and features of the Lord become uddipanas to arouse the devotees' love. This is described in the following words of srimad-Bhagavatam (1.11.27):

sriyo nivaso yasyorah pana-patram mukham drsam bahavo loka-palanam saranganam padambujam

"The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship."

Here the word "sriyah" means "of the Lord's beloved", "drsam" means "of the eyes of all the dear devotees", "loka-palanam" means "of they who should be protected", "saranganam" means of all the devotees", and "nivasah" means shelter". These features are described in this way because they are all uddipanas (impetuses for ecstatic love). This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §185 · English §157

[१८५]

तथा--

श्रीदामा नाम गोपालो राम-केशवयोः सखा । सुबल-स्तोककृष्णाद्या गोपाः प्रेम्णेदम् अब्रुवन् ॥

राम राम महा-बाहो कृष्ण दुष्ट-निबर्हण । इतो ऽविदूरे सु-महद् वनं तालालि-सङ्कुलम् ॥ [भ्प् १०.१५.२१-२२] इत्य् आदि ।

अत्रायोग्येन भय-स्थान-गमन-नियोगेन सख्य-मय आभास्यते । वस्तुतस् तु समान-शीलत्वेन श्री-कृष्णस्य वीर्य-ज्ञानात् तैस् तन्-नियोगोऽपि नायोग्यः । प्रत्युत तेषां तद्वद् वीर-स्वभावानां तन्-मय-प्रीति-पोषायैव भवति-

साकं कृष्णेन सन्नद्धो विहर्तुं विपिनं महत् । बहु-व्याल-मृगाकीर्णं प्राविशत् पर-वीर-हा ॥ [भ्प् १०.५८.१४] इत्य् अर्जुन-चरितवत् ।

अतएव प्रेम्णेति महा-सत्त्व-दुष्ट-निवर्हणेति चोक्तम् । अन्यत्र च अस्मान् किम् अत्र ग्रसिता निविष्टान्; अयं तथा चेद् बकवद् विनङ्क्ष्यति [भ्प् १०.१२.१४] इति ।

॥ १०.१५ ॥ श्री-शुकः ॥ १८५ ॥

[185]

tathā--

śrīdāmā nāma gopālo rāma-keśavayoḥ sakhā | subala-stokakṛṣṇādyā gopāḥ premṇedam abruvan ||

rāma rāma mahā-bāho kṛṣṇa duṣṭa-nibarhaṇa | ito 'vidūre su-mahad vanaṃ tālāli-saṅkulam || [BhP 10.15.21-22] ity ādi |

atrāyogyena bhaya-sthāna-gamana-niyogena sakhya-maya ābhāsyate | vastutas tu samāna-śīlatvena śrī-kṛṣṇasya vīrya-jñānāt tais tan-niyogo'pi nāyogyaḥ | pratyuta teṣāṃ tadvad vīra-svabhāvānāṃ tan-maya-prīti-poṣāyaiva bhavati-

sākaṃ kṛṣṇena sannaddho vihartuṃ vipinaṃ mahat | bahu-vyāla-mṛgākīrṇaṃ prāviśat para-vīra-hā || [BhP 10.58.14] ity arjuna-caritavat |

ataeva premṇeti mahā-sattva-duṣṭa-nivarhaṇeti coktam | anyatra ca asmān kim atra grasitā niviṣṭān; ayaṃ tathā ced bakavad vinaṅkṣyati [BhP 10.12.14] iti |

|| 10.15 || śrī-śukaḥ || 185 ||

English witness · section(s) 157

Anuccheda 157

Sometimes great obstacles also become uddipanas. The following wexample is seen in srimad-Bhagavatam (10.53.20-21):

srutvaitad bhagavan ramo vipaksiya-nrpodyamam krsnam caikam gatam hartum kanyam kalaha-sankitah

balena mahata sardham bhratr-sneha-pariplutah

"When Lord Balarama heard about these preparations of the inimical kings and how Lord Krsna had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kundina with a mighty army."

The Lord's body being anointed with dust and mud in His pastimes act as uddipanas in the same way for the devotees in vatsalya-rasa. The obstacles presented by elder relatives and others also act as uddipanas for the devotees in srngara- rasa. In the same way various kinds of obstacles act as uddipanas in the five primary and seven secondary rasas. The vyabhicaris (disturbing symptoms of ecstatic love) are also manifest in the various rasas, as described in the following words of Bhakti-rasamrta-sindhu (4.7.14):

ami pancaiva santadya harer bhakti-rasa matah esu hasadayah prayo bibhrati vyabhacaritam

"The five primary bhakti-rasas beginning with santa-rasa, and the seven secondary bhakti-rasas beginning with hasa-rasa all manifest the vyabhicaris (disturbing symptoms of ecstatic love)."

srimad-Bhagavatam 10.53.20-21) quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §186 · English §158

[१८६]

एवं द्वारका-जल-विहारे न चलसि [भ्प् १०.९०.२२] इत्य् आदौ वसुदेव- नन्दनाङ्घ्रिम् इति ।

अत्रायोग्येन श्वशुर-नाम-ग्रहणेन स्वीयानां कान्ताभाव आभास्यते । वस्तुतस् तु देवस्य परमाराध्यस्य श्वशुरस्य यो नन्दनो मुख्यः पुत्रः । अस्मत्-पतिर् इत्य् अर्थः । तस्याङ्घ्रिं वसु परम-धन-स्वरूपम् इत्य् एव तन्-मनसि स्थितम् । तथापि दैवात् तन्-नामानुकरण-दोष-समाधानं
चोन्मत्त-वचस्-त्वेनोपक्रान्तत्वात् ।

॥ १०.९० ॥ श्री-पट्ट-महिष्यः ॥ १८६ ॥

[186]

evaṃ dvārakā-jala-vihāre na calasi [BhP 10.90.22] ity ādau vasudeva- nandanāṅghrim iti |

atrāyogyena śvaśura-nāma-grahaṇena svīyānāṃ kāntābhāva ābhāsyate | vastutas tu devasya paramārādhyasya śvaśurasya yo nandano mukhyaḥ putraḥ | asmat-patir ity arthaḥ | tasyāṅghriṃ vasu parama-dhana-svarūpam ity eva tan-manasi sthitam | tathāpi daivāt tan-nāmānukaraṇa-doṣa-samādhānaṃ conmatta-vacas-tvenopakrāntatvāt |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 186 ||

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In this way the uddipanas were described. Among the uddipanas those manifested in Vrndavana are the most exalted. This is so because in Vrndavana Lord Krsna is the sole object of the highest spiritual love. This is described in the following words of srimad-Bhagavatam (10.11.36):

vrndavanam govardhanam. . .

"O King Pariksit, when Rama and Krsna saw Vrndavana, Govardhana, and the banks of the River Yamuna, They both enjoyed great pleasure."

Speaking to Lord Balarama, Lord Krsna described the glories of Vrndavana in these words of srimad-Bhagavatam (10.15.5):

aho ami deva-varamararcitam. . .

"O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. lhe trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees."

The great devotees who reside in Vrndavana are praised in these words of srimad-Bhagavatam (10.14.34):

tad bhuri-bhagyam iha janma. . .

"I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of Your devotees' feet. I can see that everyone here is simply full of Krsna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."

The great devotees who reside in Vrndavana are also praised in these words of srimad-Bhagavatam (10.47.61):

asam aho carana-renu-jusam. . .

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, andf they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

The great devotees who reside in Vrndavana are also praised in these words of srimad-Bhagavatam (10.21.10):

vrndavanam sakhi bhuvo vitanoti kirtim. . .

"O friend, Vrndavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krsna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned." The pastimes Lord Krsna enjoys in Vrndavana are the best of all His pastimes.

This is described in the following words of the Trailokya-sammohana Tantra, srimad-astadasaksara- prastava:

santi tasya maha-bhaga avatarah sahasrasah tesam madhye 'vataranam balatvam ati-durlabham

"The Supreme Personality of Godhead has thousands and thousands of glorious incarnations. Amongst them all His incarnation as a child is the most glorious and the most rare."

Here the word "bala" (child) means "until the age of sixteen". In the Hari-lila-tika-smrti it is said:

garbhastha - sadrso jneya astamad vatasrac chisuh balas casodasad varsat paugandas ceti procyate

"From the time of living in the womb until the age of age a child is called `sisu'. Up to thw age of sixteen a child is called `bala' or `pauganda'."

The childhood of the Supreme Personality of Godhead is glorified in these words of srimad-Bhagavatam (10.8.46-47):

nandah kim akarod brahman sreya evam mahodayam yasoda ca maha-bhaga papau yasyah stanam harih

"Having heard of the great fortune of Mother Yasoda, Pariksit Maharaja inquired from sukadeva Gosvami: O learned brahmana, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?

pitarau nanvavindetam krsnodararbhakehitam gayanty adyapi kavayo yal loka-samalapaham

"Although Krsna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krsna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yasoda, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki."

In srimad-Bhagavatam's Eleventh Canto, after describign Lord Krsna's pastimes in a general way, and after explaining that Lord Krsna's pastimes arouse devotion (bhakty-uddipana) in the hearers, it is said that Lord Krsna's childhood pastimes are the best of His pastimes. There it is said (srimad-Bhagavatam 11.31.28):

ittham harer bhagavato ruciravatara- viryani bala-caritani ca santamani anyatra ceha ca srutani grnan manusyo bhaktim param paramahamsa-gatau labheta

"The all-auspoicious exploits of the all-attractive incarnations of Lord sri Krsna, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this srimad-Bhagavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Krsna, who is the goal of all perfect sages."

Lord Krsna's exalted Vrndavana pastimes are of many kinds. For example, there are the pastimes where He reveals His power and opulence (aisvarya), such as the pastime where He shows that many millions of universes are present in His eternal spiritual form full of knowledge and limitless bliss. There are also his pastimes of compassion (karunya), such as He pastime of showing compassion to Putana and allowing her to become like His own mother. Then there are also His pastimes of sweetness (madhurya), which are described in these words of srimad- Bhagavatam (10.8.22):

tav anghri-yugmam anukrsya sarisrpantau. . .

"When Krsna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urines, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the spound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yasoda and Rohini."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.8.29):

vatsan muncan kvacid asamaye. . .

"Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatavble curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to stral butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krsna will go away."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.11.7):

gopibhih stobhito 'nrtyat. . .

"The gopis would say: `If You dance, my dear Krsna, then I shall give You half a sweetmeat.' By saying these words or by clapping their hands, all the gopis encouraged Krsna in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Krsna came completely undere the control of the gopis."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.11.39-40):

kvacid vadayato venum. . .

"Sometimes Krsna and Balarama would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle-bells tinkling, They would play football with fruits like bael and amalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, oraring loudly, and sometimes They would imitae the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.12.1):

kvacid vanasaya mano dadhad vrajat. . .

"O King, one day Krsna decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Krsna and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhumi to the forest."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.15.10-12):

kvacid gayati gayatsu. . .

"Sometimes the honeybees in Vrndavana became so mad with ecstasy that they closed their eyes and began to sing. Lord Krsna, moving along the forest Path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Krsna would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.15.42):

tam gorajas-churita-kuntala-baddha-barha. . .

"Lord Krsna's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopis, all together, came forward to meet Him, their eyes very eager to see Him."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.18.10):

krsnasya nrtyatah kecit. . .

"As Krsna danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.20.26):

dhenavo manda-gaminya. . .

"The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.21.7):

aksanvatam phalam. . .

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision."

Srila Jiva Gosvami's

Sri Priti-sandarbha

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.23.22):

syamam hiranya-paridhim. . .

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.29.1):

bhagavan api ta ratrih

"Sri Badarayani said: Sri Krsna is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency."

Lord Krsna's sweetness is also seen in these words of srimad-Bhagavatam (10.35.2):

vama-bahu-krta-vama-kapolah. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yeilding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."

What more need be said? Devotees who in their hearts love the Lord will easily understand all these descriptions.

Amongst the bhavas manifest in the heart are the anubhavas, which will now be discussedf. The anubhavas are of two kinds: 1. udbhasvara-anubhavaa, and 2. sattvika-anubhavas. The udbhasvaras are anubhavas manifest as external activities. They are described in these words of Bhakti-rasamrta-sindhu (2.2.2):

nrtyam viluthitam ganam krosanam anumotanam hunkaro jrmbhanam svasa- bhuma lokanupeksita lala-sravo 'tta-hasas ca ghurna-hikkadayo 'pi ca

"The udbhasvaras are dancing, rolling on the ground, singing very loudly, stretching the body, crying loudly, yawning, breathing very heavily, negvlecting the presence of others, drooling, laughing like a madman, wheeling the head, and belching."

The sattvika-anubhavas are ecstatic symptoms that come from the heart. They are described in these words of Bhakti- rasamrta-sindhu (2.3.16):

te stambha-sveda-romancah svara-bhedo 'tha vepathuh vaivarnyam asru pralaya ity astau sattvikah smrtah

"The eight sattvika-bhavas are becoming stunned, perspiring, standing of the hairs on the body, faltering of the voice, trembling of the body, changing of bodily colors, shedding of tears, and devastation."

In this verse the word "pralaya" (devastation) means "when all activities are lost". This means "when, for the sake of love for the Supreme Personality of Godhead, all external material activities are lost". In this state internal spiritual activities for the sake of the Supreme Personality of Godhead are not lost. These internal devotional activities are described in these words of srimad-Bhagavatam (3.2.4-6):

sa muhurtam abhut tusnim krsnanghri-sudhaya bhrsam tivrena bhakti-yogena nimagnah sadhu nirvrtah

sanakair bhagaval-lokan nrlokam punar agatah

"For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy. "It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord. "The great devotee Uddhava soon came back from the abode of the Lord to the human plane."

These internal devotional activities are also described in these words of the Garuda Purana:

jagrat-svapna-susuptesu yoga-sthasya ca yoginah ya kacin manaso vrttih sa bhaved acyutasraya

"During wakefulness, dream, and dreamless sleep a yogi situated in yoga keeps the activities of his mind fixed always on the infallible Supreme Personality of Godhead."

In that condition of rapt meditation on the Lord one can understand the different tastes of the different rasas.

Now the sancari-bhavas, which are also called vyabhicari-bhavas will be discussed. The 33 vyabhicaris are described in these words of Bhakti-rasamrta-sindhu (2.4.1-2, and 4-6):

sancarayanti bhavasya gatim. . . . . .visesenabhimukhyena caranti sthayinam prati. . .

nirvedo 'tha visado dainyam glani-sramo ca mada-garvau sanka-trasavega unmadapasmrti tatha vyadhih

moho mrtir alasyam jadyam vridavahittha ca smrtir atha vitarka-cinta- mati-dhrtayo harsa utsukatvam ca

augryamarsasuyas capalyam caiva nidra ca suptir bodha itime bhava vyabhicarinah samakhyatah

"There are some bodily symptoms which express overwhelming ecstatic love (vyabhicari-bhava). They are counted at 33 as follows: disappointment, lamentation, humility, guilt, fatigue, intoxication, pride, doubt, apprehension, intense emotion, madness, forgetfulness, disease, confusion, death, laziness, inertness, bashfulness, concealment, remembrance argumentativeness, anxiety, thoughtfulness, endurance, happiness, eagerness, violence, haughtiness, envy, impudence, dizziness, sleepiness, and alertness."

To understand the characteristics of all these one may look in the Ujjvala-nilamani. Here the word "trasa" (apprehension) means "when the devotees in vatsalya-rasa and the other rasas become apprehensive that their association with Krsna will become broken". "Nidra" (sleepiness) here means "with a heart free of cares, in a dream the devotee meets Krsna". "srama" (fatigue) here means fatigue attained by engaging in blissful activities for Krsna's sake". "Alasyam" (laziness) here means unwillingness to perform actions that have no relation to Lord Krsna". "Bodha" (alertness) here means "alert to see Lord Krsna". These 33 vyabhicaris are not material, for they are beyond the modes of material nature. This is so because the bring love for the Supreme Personality of Godhead (bhagavat- priti). Together these anubhavas are part of the rasas of love for the Supreme Personality of Godhead. They are described in these words of srimad-Bhagavatam (11.3.31-32):

smarantah smarayantas ca mitho 'ghaugha-haram harim bhaktya sanjataya bhaktya bibhraty utpulakam tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

kvacid rudanty acyuta-cintaya kvacid dhasanti nandanti vadanty alaukikah nrtyanti gayanty anusilayanty ajam bhavanti tusnim param etya nirvrtah

"Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance, or sing. Such devotees, havign transcended material, conditional life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent."

In these two verses Lord Hari is the alambana (primary impetus for ecstatic love, remembering Lord Hari is the uddipana (secondary impetus for ecstatic love), reminding one another of Lord Hari and other like devotional activities are the udbhasvaras (external activities of ecstatic love), the standing up of the body's hairs is one of the sattvika-bhavas, and the activities beginning with being rapt in thought of the Lord are the sancari-bhavas. When devotion is awakened in this way sthayi- bhava (continuous ecstasy) is manifest. The words "And sometimes, achieving His personal audience, they (the devotees) remain peaceful and silent" describe samvalana (the situation when all the elements of rasa are joined together). Here the word "param" means "the supreme object of rasa". The rasas of love for the Supreme Personality of Godhead are five. These five are santa-rasa (neutrality), dasya-rasa (servitorship), sakhya-rasa (friendship), vatsalya-rasa (paternal love), and srngara-rasa (conjugal love). Because they manifest sthayi-bhava and because they are eternal and unchanging, always manifest, these five rasas are said to be the primary rasas. Sometimes amnifest among these fiver primary rasas are other rasas, rasas that begin with adbhuta (wonder). Because they are not always manifest, these rasas are said to be secondary rasas. The primary rasas are described in these words:

madhurena samapayet

"The five rasas culminating in srngara-rasa are the primary rasas."

Certain combinations of the secondary rasas are considered rasabhasa (incompatible mixtures of rasa).

Now the secondary rasas will be discussed. The secondary rasasa, which begin with adbhuta (wonder) increase the devotees' love for the Supreme Personality of Godhead. They are described in these words:

adbhuto hasya-virau ca raudro bhisana ity api bibhatsah karunas ceti gaunah sapta rasah smrtah

"The seven kinds of indirect ecstasies of devotional service are known as laughing, astonishment, chivalry, compassion, anger, dread, and ghastilness."

The adbhuta-rasa (wonder) here is wonder that is full of love for the Supreme Personality of Godhead. Here the alambanas are the extraordinary and unexpected activities of the Lord, the visaya (object of perception) is Lord Krsna, adhara (person who loves) is the devotee, the uddipanas (secondary impetuses for ecstatic love) are the Lord's activities, the anubhavas (bodily manifestations of rasa) are glances and other like things, the vyabhicaris (external manifestations of ecstatic love) are agitation, joy, becomign stunned, and other like ecstatic symptoms, the sthayi-bhava (continuous ecstasy) is the rasa of wonder filled with love for the Supreme Personality of Godhead. The rasa of wonder is described in these words of srimad- Bhagavatam (10.69.2):

citram bataitad ekena vapusa yugapat prthak grhesu dvy-asta-sahasram striya eka udavahat

"It is astounding that Lord sri Krsna, who is one without a second, expanded Himself in sixteen-thousand similar forms to marry sixteen-thousand queens in their respective homes."

Now the rasa of laughter and comedy (hasya-rasa) filled with love for the Supreme Personality of Godhead willbe discussed. In hasya-rasa the alambanas are various activities, garments, and joking words, the visaya (source of comedy) is Lord Krsna, and the adhara is the devotee. If pleasant and unpleasant things bring the rasa of comedy then that rasa increases the devotee's love for Lord Krsna. This rasa is also manifest in dana-rasa (the rasa of giving charity), yuddha-rasa (the rasa of conflict), and vira-rasa (the rasa of chivalry). The uddipanas here are the actions, words, garments, and other things that create laughter. The anubhavas are the trembling of the nostrils and lips and other like symptoms. The vyabhicaris are joy, laziness, dissimulation, and other like things. The styayi-bhava is comedy based on love for the Supreme Personality of Godhead. The jokes in this rasa bring pleasure to the heart. An example of this rasa of joking and laughter is given in these words of srimad-Bhagavatam (10.8.29):

vatsan muncan kvacid asamaye krosa-sanjata-hasah. . .

"Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatavble curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to stral butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krsna will go away."

Another example is seen in these words of srimad-Bhagavatam (10.8.30):

hastagrahye racayati vidhim. . .

"When the milk and curd are kept high on a swing hanging from a ceiling and Krsna and Balarama cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopis go abou their affairs, Krsna ande Balarama sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing."

Another example is seen in these words of srimad-Bhagavatam (10.8.31):

evam dharstyany usati kurute. . . . .itttham stribhih sa-bhaya-nayana-sri-mukhalokinibhir vyakhyatartha prahasita-mukhi na hy upalabdhum aicchat

"When Krsna is caught in His naughty activities, the master of the house will say to Him: `Oh, You arew a thief,' and artifically express anger at Krsna. Krsna will then reply, `I am not a thief. You are a thief.' Sometimes, being angry, Krsna passes urine and stoll in a neat, clean place in our houses. But now, our dear friend Yasoda, this expert thief is sitting before you like a very good boy..' Sometimes all tyhe gopis would look at Krsna sitting there, His eyes fearful so His mother would not chastise Him, and when they saw Krsna's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yasoda wouls mildly smile at all this fun, and she would not want to chastise her blessed transcendental child."

In tyhis verse the word "vyakhyatarthah" means "while complaining about Krsna's mischievous activities".

Prīti · Sanskrit §187 · English §159

[१८७] तथा-

तम् आत्मजैर् दृष्टिभिर् अन्तरात्मना दुरन्त-भावाः परिरेभिरे पतिम् । निरुद्धम् अप्य् आस्रवद् अम्बु नेत्रयोर् विलज्जतीनां भृगु-वर्य वैक्लवात् ॥ [भ्प् १.११.३३]

(पगे ९८) दुरन्त-भावा उद्भट-भावा, अतएव निरुद्धम् अप्य् आस्रवम् । अत्रात्मज- द्वारालिङ्गनेन कान्त-भाव आभास्यते । तद्-द्वारा तत्-सम्भोगायोग्यत्वात् । समाधानं च प्रीति-सामान्य-परिपोषायैव तथाचरितं न तु कान्त-भाव- पोषाय । तत्-पोषस् तु दृष्टादि-द्वारैव । तस्मान् न दोष इति ।

॥ १.११ ॥ श्री-सूतः ॥ १८७ ॥

[187] tathā-

tam ātmajair dṛṣṭibhir antarātmanā duranta-bhāvāḥ parirebhire patim | niruddham apy āsravad ambu netrayor vilajjatīnāṃ bhṛgu-varya vaiklavāt || [BhP 1.11.33]

(page 98) duranta-bhāvā udbhaṭa-bhāvā, ataeva niruddham apy āsravam | atrātmaja-dvārāliṅganena kānta-bhāva ābhāsyate | tad-dvārā tat-sambhogāyogyatvāt | samādhānaṃ ca prīti-sāmānya-paripoṣāyaiva tathācaritaṃ na tu kānta-bhāva- poṣāya | tat-poṣas tu dṛṣṭādi-dvāraiva | tasmān na doṣa iti |

|| 1.11 || śrī-sūtaḥ || 187 ||

English witness · section(s) 159

Anuccheda 159

An example of utprasa (mocking and satire) is seen in these words of srimad-Bhagavatam (10.22.9):

tasam vasamsy upadaya nipam aruhya satvarah hasadbhih prahasan balaih parihasam uvaca ha

"Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."

The meaning of this verse ios clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §188–189 · English §160

[१८८]

अथायोग्य-विभाव-सङ्गत्याभासत्वम् उदाह्रियते । तत्रायोग्योद्दीपन- सङ्गत्या यथा यद्-अर्चितम् [भ्प् १०.३८.८] इत्य् आदौ, यद् गोपिकानां कुच- कुङ्कुमाङ्कितम् इति ।

अत्रानेन रहस्य-लीला-चिह्नेन दासानुसन्धानायोग्येन दास्य-भाव-मय आभास्यते । समाधानं च । अत्रास्य भक्ति-मात्र-सुलभत्व- चिन्तनेऽभिनिवेशः । न तु तादृश-लीला-विशेषानुसन्धाने । यथोक्तं टीकायाम्-यद् गोपिकानाम् इति प्रेम-मात्र-सुलभत्वम् इत्य् एतत् । ततोऽननुसन्धायैव तद्-विशेषं भक्ति-मात्रोद्बलकत्वेन निर्दिष्टत्वान् न दोष इति । एवं समर्हणं यत्र [भ्प् १०.३८.१७] इत्य् आदिकं व्याख्येयम् ।

॥ १०.३८ ॥ अक्रूरः ॥ १८८ ॥

[१८९]

एवम् उज्ज्वलेऽपि पुत्र-रूपस्योद्दीपनत्वायोग्यता यं वै मुहुर् [भ्प् १०.५५.४०] इत्य् आदौ गम्या । तच् चाग्रे समाधानं व्याख्येयम् ।

अथालम्बनायोग्यतायां तादृश-प्रीत्य्-आधारायोग्यतयाभासत्वे यज्ञपत्नीनां पुलिन्दी- हरिण्य्-आदिन्यां तत्-तज्-जाति-रूपम् अयोग्यम् उदाहार्यम् । अथ तादृश-प्रीति-विषयायोग्यत्वं यथा-अक्षण्वताम् [भ्प् १०.२१.७] इत्य् आदौ वक्त्रं व्रजेश-सुतयोः इत्य् आदि ।

अत्र यद्यपि श्री-रामोऽपि श्री-कृष्ण-व्यूहत्वात् स एव, तथापि श्री- कृष्णत्वाभावात् तत्-प्रेयसी-भाव-विशेषायोग्य एव । ततस् तेनात्रोज्ज्वलम् आभास्यते । वस्तुतस् त्व् अग्रेऽवहित्था-गर्भेण व्रजेश-सुतयोर् मध्ये अनु पश्चात् वेणु-जुष्टं यन्-मुखम् इत्य् आदि व्याख्यानेन रसोत्कर्ष एव साधयितव्यः । एवम् एव टीकायाम् अपि । रामः क्षपासु भगवान् गोपीनां रतिम् आवहत् [भ्प् १०.६५.१७] इत्य् अत्र व्याख्यातम्-गोपीनां रतिम् इति श्री-कृष्ण- क्रीडा-समयेऽनुत्पन्नान् नातिबालानां चान्यासाम् इत्य् अभियुक्त-प्रसिद्धिर् इति ।

॥ १०.२१ ॥ श्री-व्रज-देव्यः ॥ १८९ ॥

[188]

athāyogya-vibhāva-saṅgatyābhāsatvam udāhriyate | tatrāyogyoddīpana- saṅgatyā yathā yad-arcitam [BhP 10.38.8] ity ādau, yad gopikānāṃ kuca- kuṅkumāṅkitam iti |

atrānena rahasya-līlā-cihnena dāsānusandhānāyogyena dāsya-bhāva-maya ābhāsyate | samādhānaṃ ca | atrāsya bhakti-mātra-sulabhatva- cintane'bhiniveśaḥ | na tu tādṛśa-līlā-viśeṣānusandhāne | yathoktaṃ ṭīkāyām-yad gopikānām iti prema-mātra-sulabhatvam ity etat | tato'nanusandhāyaiva tad-viśeṣaṃ bhakti-mātrodvalakatvena nirdiṣṭatvān na doṣa iti | evaṃ samarhaṇaṃ yatra [BhP 10.38.17] ity ādikaṃ vyākhyeyam |

|| 10.38 || akrūraḥ || 188 ||

[189]

evam ujjvale'pi putra-rūpasyoddīpanatvāyogyatā yaṃ vai muhur [BhP 10.55.40] ity ādau gamyā | tac cāgre samādhānaṃ vyākhyeyam |

athālmbanāyogyatāyāṃ tādṛśa-prīty-ādhārāyogyatayābhāsatve yajñapatnīnāṃ pulindī-hariṇy-ādinyāṃ tat-taj-jāti-rūpam ayogyam udāhāryam | atha tādṛśa-prīti-viṣayāyogyatvaṃ yathā-akṣaṇvatām [BhP 10.21.7] ity ādau vaktraṃ vrajeśa-sutayoḥ ity ādi |

atra yadyapi śrī-rāmo'pi śrī-kṛṣṇa-vyūhatvāt sa eva, tathāpi śrī- kṛṣṇatvābhāvāt tat-preyasī-bhāva-viśeṣāyogya eva | tatas tenātrojjvalam ābhāsyate | vastutas tv agre'vahitthā-garbheṇa vrajeśa-sutayor madhye anu paścāt veṇu-juṣṭaṃ yan-mukham ity ādi vyākhyānena rasotkarṣa eva sādhayitavyaḥ | evam eva ṭīkāyām api | rāmaḥ kṣapāsu bhagavān gopīnāṃ ratim āvahat [BhP 10.65.17] ity atra vyākhyātam-gopīnāṃ ratim iti śrī-kṛṣṇa- krīḍā-samaye'nutpannān nātibālānāṃ cānyāsām ity abhiyukta-prasiddhir iti |

|| 10.21 || śrī-vraja-devyaḥ || 189 ||

English witness · section(s) 160

Anuccheda 160

Another example of utprasa is seen in these words of srimad-Bhagavatam (10.66.7):

katthanam tad upakarnya paundrakasyalpa-medhasah ugrasenadayah sabhya uccakair jahasus tada

"King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Paundraka."

The meaning of this verse ios clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §190 · English §161

[१९०]

अथायोग्यस्य विषयान्तर-गत-भावादिकस्य सङ्गत्य्-आभासत्वं यथा देवहुति-वर्णने-कामः स भूयात् [भ्प् ३.२२.१६] इत्य् आदौ क्षिपतीम् इव श्रियम् इति ।

अत्र देवहुति-गतेनेदृश-वर्णन-रूपेणानुभावेन श्री-कर्दमस्य भक्तिर् आभास्यते । वस्तुतस् तु तेन जगत्-सम्पत्ति-रूपां प्राकृतीं श्रियम् एवोद्दिश्य तयोक्तम् इति न दोषः ॥

॥ ३.२२ ॥ श्री-कर्दमः ॥ १९० ॥

[190]

athāyogyasya viṣayāntara-gata-bhāvādikasya saṅgaty-ābhāsatvaṃ yathā devahūti-varṇane-kāmaḥ sa bhūyāt [BhP 3.22.16] ity ādau kṣipatīm iva śriyam iti |

atra devahūti-gatenedṛśa-varṇana-rūpeṇānubhāvena śrī-kardamasya bhaktir ābhāsyate | vastutas tu tena jagat-sampatti-rūpāṃ prākṛtīṃ śriyam evoddiśya tayoktam iti na doṣaḥ ||

|| 3.22 || śrī-kardamaḥ || 190 ||

English witness · section(s) 161

Anuccheda 161

Now the rasa of chivalry (vira-rasa) filled with love for the Supreme Personality of Godhead will be described. Vira-rasa is of four kinds: 1. dharma-vira (munificent in executing religious rites), 2. daya-vira (showing extraordinary mercy), 3. dana-vira (charitable activities), and 4. yuddha-vira (chivalrous activities in fighting). Now dharma-vira will be considered. In that rasa the alambana is the intense desire to perform religious rites. The visaya (object of loev) is Lord Krsna. The adhara (lover) is the devotee. The uddipanas are the instructions of the scriptures and other like things. The anubhavas are humility, faith, and other like virtues. The vyabhicaris are thoughtfulness, memory,

and other like things. The sthayi-bhava is the eagerness to perform religious rites, an eagerness born of love for the Supreme Personality of Godhead. An example of dharma-vira is seen in these owrds spoken by Maharaja Yudhisthira in srimad-Bhagavatam (10.72.3):

kratu-rajena gpvinda rajasuyena pavanih yaksye vibhutir bhavatas tat sampadaya nah prabho

"O Govinda, I desire to worship Your auspicious, opulent expansions by the Rajasuya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord."

Now the daya-vira rasa of love for the Supreme Personality of Godhead will be considered. In this rasa the alambana is overwhelming compassion for all living entities, seeing everyone as originally devotees of the Supreme Lord. In this way the devotee satisfied Lord Krsna, who is seen as the visaya (object of love. The adhara (lover) here is the devotee. This rasa is also seen in Lord Krsna's parents and many others who show compassion to Lord Krsna Himself. The uddipanas here are the perceptin of others' sufferings. The anubhavas are speaking words of consolation and other like activities. The vyabhicaris are eagerness, thoughtfulness, joy, and other like emotions. The sthayi-bhava is eagerness to be compassionate. An example of daya-rasa is given in these words of srimad-Bhagavatam (9.21.5- 15):

krcchra-prapta-kutumbasya ksut-trdbhyam jata-vepathoh atithir brahmanah kale bhoktu-kamasya cagamat

tasmai samvyabhajat so 'nnam adrtya sraddhayanvitah harim sarvatra sampasyan. . .

. . .iti prabhasya paniyam mriyamanah pipasaya pulkasayadadad dhiro nisarga-karuno nrpah

tasya tribhuvanadhisah phaladah phalam icchatam atmanam darsayam cakrur maya visnu-vinirmitah

"Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of Providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water. Yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva recieved some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brahmana guest arrived. "Because Rantideva percieved the presence of the Supreme Godhead everywhere and in every living entity, he recieved the guest with faith and respect and gave him a share of the food. The brahmana guest ate his share and then

went away. "Thereafter, having divided the remaining food with hsi relatives, Rantideva was just about to eat his own share when a sudra guest arrived. Seeing the sudra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food. "When the sudra went away, another guest arrived, surrounded by dogs, and said: `O king, I and my company of dogs are very hungry. Please give us something to eat.' "With great respect Kign Rantideva offered the balance of food to the dogs and the master of the dogs, who had come as guests. The king offered them all respects and obeisances. "Thereafter only the drinking water remained, and there was only enough to satisfy one person, but when the king was just about to drink it a candala appeared and said: `O king, although I am lowborn, kindly give me some drinking water. "Aggrieved at hearing the pitiable words of the poor aggrieved candala, Maharaja Rantideva spoke the following nectarean words. "I do nto pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from all suffering. "By offering my water ot maintain the life of this poor candala, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation, and illusion. "Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the candala without hesitation, for the king was naturally very kind and sober. "Demigods like Lord Brahma and Lord siva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana, sudra, candala, and so on."

The meaning og these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §191 · English §162

[१९१]

तथा-

उवास तस्यां कतिचिन् मिथिलायां समा विभुः । मानितः प्रीति-युक्तेन जनकेन महात्मना । ततो ऽशिक्षद् गदां काले धार्तराष्ट्रः सुयोधनः ॥ [भ्प् १०.५७.२६]

विभुः श्री-सङ्कर्षणः । मानित इत्य् आदिकं च तस्यैव विशेषणम् इति समाधानं च ।

॥ १०.५७ ॥ श्री-शुकः ॥ १९१ ॥

[191]

tathā-

uvāsa tasyāṃ katicin mithilāyāṃ samā vibhuḥ | mānitaḥ prīti-yuktena janakena mahātmanā | tato 'śikṣad gadāṃ kāle dhārtarāṣṭraḥ suyodhanaḥ || [BhP 10.57.26]

vibhuḥ śrī-saṅkarṣaṇaḥ | mānita ity ādikaṃ ca tasyaiva viśeṣaṇam iti samādhānaṃ ca |

|| 10.57 || śrī-śukaḥ || 191 ||

English witness · section(s) 162

Anuccheda 162

Now the dana-vira rasa (rasa of giving charity) in relation to love for the Supreme Personality of Godhead will be considered. This rasa is of two kinds: 1. giving charity very liberally (bahu-pradatva) and 2. giving away in charity one's own valuable possessions, possessions attained with great difficulty (samuthita-durapartha-tyaga). Now the first of these, the bahu-pradatva dana-vira rasa will be considered. In this rasa the alambana is the conclusion that great satisfaction comes from giving charity. For the person very eager thuis to give charity, the visaya (object of love) is Lord Krsna. Here the adhara (lover) is the devotee. Other persons who give charity, persons who are not devotees, give charity only extewrnally (bahiranga). Here the uddipanas are seeing charity and other like things. The anubhavas are the smile that comes from giving in charity more the the recipient could have desired. Other like rspsonses are also included here amongst theanubhavas.

The vyabhicaris are thoughtfulness, eagerness, joy, and other like emotions. The sthayi-bhava is eagerness to give charity, eagerness impelled by love for the Supreme Personality of Godhead. An example of this kind of charity is given in these words of srimad-Bhagavatam (10.5.1):

nandas tv atmaja utpanne jatahlado maha-manah. . .

"Delighted at the birth of His son, Maharaja Nanda gave abundanrt charity."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §192 · English §163

[१९२]

एवम् अग्रे च केचिद् अन्ये रसाभासाः परिहरिष्यन्ते । अथ यद् उक्तं अयोग्य- सङ्गतिर् अपि भङ्गी-विशेषेण योग्यस्य स्थायिन उत्कर्षाय चेत् तदा रसोल्लासः इति । तत्र मुख्य-सङ्गत्या (पगे ९९) मुख्यस्योल्लासो, यथा-अहो भाग्यम् अहो भाग्यम् [भ्प् १०.१४.३२] इत्य् आदौ । अत्र ब्रह्मणा व्रज-वासि-प्रसङ्गे ज्ञान-भक्ति-बन्धु-भावौ भावितौ । योग्यश् चात्र बन्धु-भाव एव भावयितुम् । तदीय-स्वाभाविक-तद्-भावास्वादे सत्य् अन्यस्य विरसत्व- प्रतिभानात् । तथापि तत्र परम-ब्रह्म-पद-व्यञ्जिताया ज्ञान-भक्तेर् अयोग्याया भावना ज्ञान-भक्त्य्-अंश-वासित-सहृदय-चमत्काराय तदीय- भाग्य-प्रशंसा-वैशिष्ट्य-शंसन-भङ्ग्या तम् एवोत्कर्षयितुं प्रवर्तितेत्य् उल्लसत्य् एव रसः । एवम् इत्थं सतां ब्रह्म-सुखानुभूत्या [भ्प् १०.१२.११] इत्य् आदिकम् अपि व्याख्येयम् । तथा-

भ्रात्रेयो भगवान् कृष्णः शरण्यो भक्त-वत्सलः । पैतृ-ष्वस्रेयान् स्मरति रामश् चाम्बुरुहेक्षणः ॥ [भ्प् १०.४९.९]

अत्र पितृष्वसुस् तस्या ऐश्वर्य-ज्ञान-मयी भक्तिर् अयोग्या, वात्सल्यं तु योग्यम् । तथापि भगवद्-आदि-पद-व्यञ्जित-तादृश-सङ्गतिर् यासीत् । ताम् अतिक्रम्य भ्रात्रेय इति पैतृष्वसेयान् इति । अम्बुरुहेक्षण इति चोक्ति-भङ्ग्या वात्सल्यस्योत्कर्षे सति रसोल्लासः ।

॥ १०.४९ ॥ श्री-कुन्ती ॥ १९२ ॥

[192]

evam agre ca kecid anye rasābhāsāḥ parihariṣyante | atha yad uktaṃ ayogya- saṅgatir api bhaṅgī-viśeṣeṇa yogyasya sthāyina utkarṣāya cet tadā rasollāsaḥ iti | tatra mukhya-saṅgatyā (page 99) mukhyasyollāso, yathā-aho bhāgyam aho bhāgyam [BhP 10.14.32] ity ādau | atra brahmaṇā vraja-vāsi-prasaṅge jñāna-bhakti-bandhu-bhāvau bhāvitau | yogyaś cātra bandhu-bhāva eva bhāvayitum | tadīya-svābhāvika-tad-bhāvāsvāde saty anyasya virasatva- pratibhānāt | tathāpi tatra parama-brahma-pada-vyañjitāyā jñāna-bhakter ayogyāyā bhāvanā jñāna-bhakty-aṃśa-vāsita-sahṛdaya-camatkārāya tadīya-bhāgya-praśaṃsā-vaiśiṣṭya-śaṃsana-bhaṅgyā tam evotkarṣayituṃ pravartitety ullasaty eva rasaḥ | evam itthaṃ satāṃ brahma-sukhānubhūtyā [BhP 10.12.11] ity ādikam api vyākhyeyam | tathā-

bhrātreyo bhagavān kṛṣṇaḥ śaraṇyo bhakta-vatsalaḥ | paitṛ-ṣvasreyān smarati rāmaś cāmburuhekṣaṇaḥ || [BhP 10.49.9]

atra pitṛṣvasus tasyā aiśvarya-jñāna-mayī bhaktir ayogyā, vātsalyaṃ tu yogyam | tathāpi bhagavad-ādi-pada-vyañjita-tādṛśa-saṅgatir yāsīt | tām atikramya bhrātreya iti paitṛṣvaseyān iti | amburuhekṣaṇa iti cokti-bhaṅgyā vātsalyasyotkarṣe sati rasollāsaḥ |

|| 10.49 || śrī-kuntī || 192 ||

English witness · section(s) 163

Anuccheda 163

Giving abundant charity is also described in these words of srimad-Bhagavatam (8.20.16):

evam saptah sva-guruna satyan na calito mahan vamanaya dadav enam arcitvodaka-purvakam

"Even after being cursed in this way by his own spiritual master, Bali Maharaja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vamandeva and then offered Him the gift of land he promised."

In this verse the word "etam" (this) refers to the land. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §193 · English §164

[१९३]

एवं श्री-राघवेन्द्रस्य केवल-माधुर्यमय-लीलायां हनुमतः केवल- तन्-मय-दास-भावोऽपि स्वरूपैश्वर्यादि-ज्ञान-मय-तद्-भाव-सङ्गतिर् नातिर् योग्यापि पश्चान् माधुर्यमय एव पर्यवसायिताभङ्ग्या तस्यैवोकर्षाय जातेत् रसोल्लास एव योजनीयः । तत्रैश्वर्य-माधुर्ययोर् महिम-ज्ञानं तस्याह -- ॐ नमो भगवते उत्तमश्लोकाय [भ्प् ५.१९.३] इत्य् आदि ।

[193]

evaṃ śrī-rāghavendrasya kevala-mādhuryamaya-līlāyāṃ hanumataḥ kevala-tan-maya-dāsa-bhāvo'pi svarūpaiśvaryādi-jñāna-maya-tad-bhāva-saṅgatir nātir yogyāpi paścān mādhuryamaya eva paryavasāyitābhaṅgyā tasyaivokarṣāya jātet rasollāsa eva yojanīyaḥ | tatraiśvarya-mādhuryayor mahima-jñānaṃ tasyāha -- oṃ namo bhagavate uttamaślokāya [BhP 5.19.3] ity ādi |

English witness · section(s) 164

Anuccheda 164

Now the second kind of dana-vira, namely giving away in charity one's own valuable possessions, possessions attained with great difficulty (samuthita-durapartha-tyaga), will be considered. In this second kind of dana-vira great enthusiasm is manifest in thew same way enthusiasm is manifest in dharma- vira. In dana-vira the visaya is Lord Krsna, the adhara is the devotee, the uddipanas are Lord Krsna's smiles, talks, and other things, the anubhavas are the earnest description of Lord Krsna's glories, the sancari-bhava is great determination, the sthayi-bhava is eagerness to renounce possessions, an eagerness impelled by spiritual love for Lord Krsna. An eexample of this second kind of dana-vira is seen in these words of srimad- Bhagavatam (3.29.13):

salokya-sarsti-samipya-sarupya. . .

"A pure devotee does not accept any kind of liberation - salokya, sarsti, samipya, sarupya, or ekatva - even though they are offered by the Supreme Personality of Godhead."

Now yuddha-vira-rasa (chivalrous activities in fighting) in relation to the Supreme Personality of Godhead will be discussed. In this rasa the person who fights Krsna is full of love. Impelled by love for Krsna, he is eager to fight Him. Here the opponent may be an enemy fighting Krsna in a pastime-battle, or the opponent may be a friend standing before Krsna. The first kind of opponent takes Krsna as his enemy and, impelled by spiritual love,

is eager to fight with Him. The second kind of opponent is a friend and his battle with Krsna is like a joke or a game. In this sense the yuddha-rasa becomes like hasya-rasa (the rasa of comedy or laughter). Here love for Krsna is the alambana. The alambana here is not the desire to fight. Here the two fighters, Krsna and the devotee, are two friends. Each thinks of the other as a friend. Their friendship is the alambana. In this rasa the uddipanas are the smiles and other like gestures manifest in battle. The anubhavas are the boasts, insults and other like words hurled in the heat of battle. The vyabhicaris are pride, agitation and other like sentiments. The styhayi-bhava is eagerness to fight, an eagerness born of friendship. Thus there are three kinds of opponents (Lord Krsna, Krsna's friend, and Krsna's enemy). Yuddha-vira rasa is described in these words of srimad-Bhagavatam (10.18.12):

bhramanair langhanaih ksepair asphotana-vikarsanaih cikridatur niyuddhena
kaka-paksa-dharau kvacit

"Krsna and Balarama played with Their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Krsna and Balarama would pull the hair on the boys' heads."

Here the word "kaka-paksa-dharau" means Krsna and Balarama would pull the hair in the boys' topknots, and "niyuddhena" means "they would whirl about and fight in many ways". This kind of friendly fighting is described in these words of Hari-vamsa:

tatha gandiva-dhanvanam vikridan madhusudanah jigaya bharata-srestham kuntyah
pramukhato vibhuh

"Playing, Krsna and Arjuna fought. As Kunti watched, Lord Krsna defeated Arjuna."

srimad-Bhagavatam 10.18.12 quoted above was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §194–195 · English §165

[१९४]

अत्र भगवत इत्य् ऐश्वरम् उत्तमश्लोकायेति माधुर्यं दर्शितम् । स्वरूप- ज्ञानम् आह -- यत् तद् विशुद्धानुभव-मात्रम् एकम् [भ्प् ५.१९.४] इत्य् आदि ।

यत् तत् प्रसिद्धं श्री-रामचन्द्रस्य दुर्वाद-श्यामल-रूपम् । अत्र प्रकाशैक-लक्षण-वस्तुनः सूर्यादि-ज्योतिषः प्रकाशत्वं शौक्लादिमत्त्वम् इत्य् आदि धर्मवत् गुण-रूपादि-लक्षण-तत्-स्वरूप-धर्मस्यापि तद्- आत्मकत्व-दृष्ट्या तन्-मात्रत्वम् उक्तम् । य एव धर्मः स्वरूप-शक्तिर् इति भगवत्-सन्दर्भादौ स्थापितम् । अतएवैकम् अपि । तस्याश् च शक्तेर् मायातिरिक्तत्वम् आह स्वतेजसा ध्वस्त-गुण-व्यक्वस्थम् इति । स्वरूप-शक्त्या दूरीभूता त्रैगुण्यात्मिका माया शक्तिर्यस्मात् यत् । अतः प्रशान्तं सर्वोपद्रव-रहितम् । अनुभाव-मात्रत्वे हेतुः प्रत्यग्-दृश्याद् अन्यत् । न चक्षुषा पश्यन्त रूपम् अस्य [कठु २.३९], यम् एवैष वृणुते तेन लभ्यस् तस्यैषा आत्मा विवृणुते तनुं स्वाम् [कठु १.२.२३] इति श्रुतेः । तत् कुतः । अनाम-रूपं एतास् तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नाम-रूपे व्याकरवाणी [छा ६.३.२] इति प्रसिद्ध-प्राकृत-नाम-रूप-रहितम् । तत्र हेतुः निरीहम् इति । आत्म-शब्देन हि श्रुताव् अस्यां परमात्मनो जीवाख्य- शक्ति-रूपोऽंश उच्यते । अनेनेति (पगे १००) पृथक्त्व-निर्देशात् । तद्-रूपेण च प्रवेशो नाम देवता-शब्द-वाच्य-तेजो-वारि-मृल्-लक्षणोपाध्य्-अभिनिवेशः । स च तस्य जीवस्य तत्राहन्ताध्यासाद् एव भवति । ततोऽन्तर्यामि-रूपेण स्वयं तत्र स्थितस्यापि तद्-अध्यासाभावाद् उपाधिकृत-नाम-रूप-राहित्यं युक्तम् एवेत्य् अर्थः । सर्वथाहङ्कार-राहित्ये सति व्याकर-वाणीति-प्रयोगस्यानर्हत्वाद् इति भावः ।

[१९५]

ननु, श्री-राम-रूपं न सर्वैर् एव प्रतीयते तत्राह सुधियोपलम्भनम् । शुद्ध-चित्तेन स्वरूपतयिवोपलभ्यत इत्य् अर्थः । नातः परं परम यद् भवतः स्वरूपम् [भ्प् ३.९.३] इत्य् आदि श्री-ब्रह्म-वाक्यात् । नन्व् एवंभूतस्य मर्त्येषु प्राकट्ये किं प्रयोजनम् । उच्यते । गौणे सत्य् अपि प्रयोजनान्तरे मुख्यं तु भक्तेषु लीला-माधुर्याभिव्यञ्जनम् एवेत्य् आह-

मर्त्यावतारस् त्व् इह मर्त्य-शिक्षणं रक्षो-वधायैव न केवलं विभोः । कुतो ऽन्यथा स्याद् रमतः स्व आत्मनः सीता-कृतानि व्यसनानीश्वरस्य ॥ [भ्प् ५.१९.५]

तु-शब्द आशङ्का-निवृत्त्य्-अर्थः । मर्त्य-लोके योऽवतार आविर्भावः । स तु साधु-जनोद्वेज-कर-क्षोबधायैव केवलं न भवति किन्तु मर्त्य- शिक्षणम् अपि । मर्त्येषु शिक्षणं तद्-अर्थ-प्रकाशनं यत् तन्-मयम् अपि । तत्र बहिर्मुखेषु विषयासङ्ग-दुर्वारताप्रकाशनम् आनुषङ्गिकम् । उद्देश्यं तु स्वभक्ति-वासनेषु चित्तार्द्रता-कर-विरह-संयोगमय-निज- लीला-विशेष-माधुर्य-प्रकाशनम् । ततस् तद्-अर्थम् एवेत्य् अर्थः । अन्यथा यदि केवलं तद्-वधायैव स्यात् तदा आत्मनः परमात्मत्वेन परिपूर्णस्येश्वरस्य सर्वान्तर्यामिणः स्वे स्व-स्वरूपे तद्-एक-रूपे वैकुण्ठे च रममाणस्य सीता-कृत-व्यसनानीति कुतः स्यात् । मनसैव तद्- वधे शक्तत्वात् तद्-व्यसना-सम्भवाच् च । निज-माधुर्य-प्रकाशन-पक्षे तु तत् तत् सम्भवत्य् एवेति भावः ।

[194]

atra bhagavata ity aiśvaram uttamaślokāyeti mādhuryaṃ darśitam | svarūpa- jñānam āha -- yat tad viśuddhānubhava-mātram ekam [BhP 5.19.4] ity ādi |

yat tat prasiddhaṃ śrī-rāmacandrasya durvāda-śyāmala-rūpam | atra prakāśaika-lakṣaṇa-vastunaḥ sūryādi-jyotiṣaḥ prakāśatvaṃ śauklādimattvam ity ādi dharmavat guṇa-rūpādi-lakṣaṇa-tat-svarūpa-dharmasyāpi tad- ātmakatva-dṛṣṭyā tan-mātratvam uktam | ya eva dharmaḥ svarūpa-śaktir iti bhagavat-sandarbhādau sthāpitam | ataevaikam api | tasyāś ca śakter māyātiriktatvam āha svatejasā dhvasta-guṇa-vyakvastham iti | svarūpa-śaktyā dūrībhūtā traiguṇyātmikā māyā śaktiryasmāt yat | ataḥ praśāntaṃ sarvopadrava-rahitam | anubhāva-mātratve hetuḥ pratyag-dṛśyād anyat | na cakṣuṣā paśyanta rūpam asya [KaṭhU 2.39], yam evaiṣa vṛṇute tena labhyas tasyaiṣā ātmā vivṛṇute tanuṃ svām [KaṭhU 1.2.23] iti śruteḥ | tat kutaḥ | anāma-rūpaṃ etās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaravāṇī [Chā 6.3.2] iti prasiddha-prākṛta-nāma-rūpa-rahitam | tatra hetuḥ nirīham iti | ātma-śabdena hi śrutāv asyāṃ paramātmano jīvākhya- śakti-rūpo'ṃśa ucyate | aneneti (page 100) pṛthaktva-nirdeśāt | tad-rūpeṇa ca praveśo nāma devatā-śabda-vācya-tejo-vāri-mṛl-lakṣaṇopādhy-abhiniveśaḥ | sa ca tasya jīvasya tatrāhantādhyāsād eva bhavati | tato'ntaryāmi-rūpeṇa svayaṃ tatra sthitasyāpi tad-adhyāsābhāvād upādhikṛta-nāma-rūpa-rāhityaṃ yuktam evety arthaḥ | sarvathāhaṅkāra-rāhitye sati vyākara-vāṇīti- prayogasyānarhatvād iti bhāvaḥ |

[195]

nanu, śrī-rāma-rūpaṃ na sarvair eva pratīyate tatrāha sudhiyopalambhanam | śuddha-cittena svarūpatayivopalabhyata ity arthaḥ | nātaḥ paraṃ parama yad bhavataḥ svarūpam [BhP 3.9.3] ity ādi śrī-brahma-vākyāt | nanv evaṃbhūtasya martyeṣu prākaṭye

kiṃ prayojanam | ucyate | gauṇe saty api prayojanāntare mukhyaṃ tu bhakteṣu līlā-mādhuryābhivyañjanam evety āha-

martyāvatāras tv iha martya-śikṣaṇaṃ rakṣo-vadhāyaiva na kevalaṃ vibhoḥ | kuto 'nyathā syād ramataḥ sva ātmanaḥ sītā-kṛtāni vyasanānīśvarasya || [BhP 5.19.5]

tu-śabda āśaṅkā-nivṛtty-arthaḥ | martya-loke yo'vatāra āvirbhāvaḥ | sa tu sādhu-janodveja-kara-kṣobadhāyaiva kevalaṃ na bhavati kintu martya- śikṣaṇam api | martyeṣu śikṣaṇaṃ tad-artha-prakāśanaṃ yat tan-mayam api | tatra bahirmukheṣu viṣayāsaṅga-durvāratāprakāśanam ānuṣaṅgikam | uddeśyaṃ tu svabhakti-vāsaneṣu cittārdratā-kara-viraha-saṃyogamaya-nija- līlā-viśeṣa-mādhurya-prakāśanam | tatas tad-artham evety arthaḥ | anyathā yadi kevalaṃ tad-vadhāyaiva syāt tadā ātmanaḥ paramātmatvena paripūrṇasyeśvarasya sarvāntaryāmiṇaḥ sve sva-svarūpe tad-eka-rūpe vaikuṇṭhe ca ramamāṇasya sītā-kṛta-vyasanānīti kutaḥ syāt | manasaiva tad- vadhe śaktatvāt tad-vyasanā-sambhavāc ca | nija-mādhurya-prakāśana-pakṣe tu tat tat sambhavaty eveti bhāvaḥ |

English witness · section(s) 165

Anuccheda 165

Yuddha-vira rasa is also described in these words of srimad-Bhagavatam (10.18.9):

rama-krsnadayo gopa nanrtur yuyudhur jaguh

"Balarama, Krsna and Their cowherd friends danced, wrestled and sang."

This verse means, "The cowherd boys fought with Krsna. In this way they pleased Hiom." This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.17

Sections 196–206

10 bilingual sequence blocks

Prīti · Sanskrit §196 · English §166

[१९६]

अत्र कृपा-रूपं तादृश-लीला-रूपं च माधुर्यम् अधिकं श्लाघितम् । तत्र श्री-सीता-वियोग-दुःखं च लीला-माधुर्यान्तर्गतम् एवेति न दोष इत्य् अपि दर्शितम् । तादृश-लीला च न प्राकृतवत् कामादि-सक्ततया, किन्तु स्वजन- विशेष-विषयक-कृपा-विशेषेणैवेत्य् आह-

न वै स आत्मात्मवतां सुहृत्तमः सक्तस् त्रि-लोक्यां भगवान् वासुदेवः । न स्त्री-कृतं कश्मलम् अश्नुवीत न लक्ष्मणं चापि विहातुम् अर्हति ॥ [भ्प् ५.१९.६]

स वै खलु त्रिलोक्यां न सक्तः । तत्र हेतुः । आत्मा परमात्मा भगवान् परिपूर्णैश्वर्यादिः वासुदेवः सर्वाश्रयश् चेति । किन्तु आत्मवताम् आत्मा स्वयम् एव नाथत्वेन विद्यते येषां तेषां स्व-विषयक-ममता-धारिणां भक्त-विशेषाणाम् इत्य् अर्थः । तेषाम् एव सुहृत्तमः । तस्माद् यथान्यो स्त्रीत्व-हेतुकं कश्मलश्नुवते तथा नासाव् अश्नुवीत । अतस् तस्या आत्मवत्त्वेनैव तादृश-कश्मल-हेतु-तत्-प्रीति-विषयतापीति भावः । तथा देवदूत-समयातिक्रमेण आत्मवतोऽपि लक्ष्मणस्य परित्यागो यः, स खलु नात्यन्तिक इत्य् आह, न लक्ष्मणम् इति । विहातुम् अपि नार्हति न शक्नोति । अनन्तरं झटित्य् एव स्वर्ग-स्थतया स्वागमनं प्रतीक्षमाणैस् तद्- आदिभिः सह स्वधिष्ण्यारोहात् । अधुनापि तेन सीतादिभिश् च सहैवास्मिन् (पगे १०१) किं-पुरुष-वर्षेऽप्य् अस्माभिर् दृश्यमानत्वात् । ततो मर्यादा- रक्षार्थम् एव किञ्चित् तत्-तद्-अनुकरणम् इति भावः ।

[196]

atra kṛpā-rūpaṃ tādṛśa-līlā-rūpaṃ ca mādhuryam adhikaṃ ślāghitam | tatra śrī-sītā-viyoga-duḥkhaṃ ca līlā-mādhuryāntargatam eveti na doṣa ity api darśitam | tādṛśa-līlā ca na prākṛtavat kāmādi-saktatayā, kintu svajana-viśeṣa-viṣayaka-kṛpā-viśeṣeṇaivety āha-

na vai sa ātmātmavatāṃ suhṛttamaḥ saktas tri-lokyāṃ bhagavān vāsudevaḥ | na strī-kṛtaṃ kaśmalam aśnuvīta na lakṣmaṇaṃ cāpi vihātum arhati || [BhP 5.19.6]

sa vai khalu trilokyāṃ na saktaḥ | tatra hetuḥ | ātmā paramātmā bhagavān paripūrṇaiśvaryādiḥ vāsudevaḥ sarvāśrayaś ceti | kintu ātmavatām ātmā svayam eva nāthatvena vidyate yeṣāṃ teṣāṃ sva-viṣayaka-mamatā-dhāriṇāṃ bhakta-viśeṣāṇām ity arthaḥ | teṣām eva suhṛttamaḥ | tasmād yathānyo strītva-hetukaṃ kaśmalaśnuvate tathā nāsāv aśnuvīta | atas tasyā ātmavattvenaiva tādṛśa-kaśmala-hetu-tat-prīti-viṣayatāpīti bhāvaḥ | tathā devadūta-samayātikrameṇa ātmavato'pi lakṣmaṇasya parityāgo yaḥ, sa

khalu nātyantika ity āha, na lakṣmaṇam iti | vihātum api nārhati na śaknoti | anantaraṃ jhaṭity eva svarga-sthatayā svāgamanaṃ pratīkṣamāṇais tad- ādibhiḥ saha svadhiṣṇyārohāt | adhunāpi tena sītādibhiś ca sahaivāsmin (page 101) kiṃ-puruṣa-varṣe'py asmābhir dṛśyamānatvāt | tato maryādā- rakṣārtham eva kiñcit tat-tad-anukaraṇam iti bhāvaḥ |

English witness · section(s) 166

Anuccheda 166

Yuddha-vira rasa is also seen in this description of the killing of Jaraasanda in srimad-Bhagavatam (10.72.41-42):

sancintyari-vadhopayam bhimasyamogha-darsanah darsayam asa vitapam patayann iva samjaya

"Having determined how to ikill the enemy, that Lord of infallible vision made a sign to Bhima by tearing in half a branch of a tree.

tad vijnaya maha-sattvo bhimah praharatam varah grhitva padayoh satrum patayam asa bhu-tale

"Understanding this sign, mighty Bhima, the best of fighters, seized his opponent by the feet and threw him to the gorund."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §197 · English §167

[१९७]

पूर्वार्थम् एव स्थापयितुं भक्त्य्-एक-कारण-कारुण्य-प्रमुख-परम- माधुर्यं सर्वोर्ध्वम् आह द्वाभ्यां-

न जन्म नूनं महतो न सौभगं न वाङ् न बुद्धिर् नाकृतिस् तोष-हेतुः । तैर् यद् विसृष्टान् अपि नो वनौकसश् चकार सख्ये बत लक्ष्मणाग्रजः ॥ [भ्प् ५.१९.७]

महतः पुरुषाज् जन्म । सौभगं सौन्दर्यम् । आकृतिर् जातिः । यद् यस्मात् । तैर् जन्मादिभिर् विसृष्टान् त्यक्तान् अस्मान् तदीय-परम-भक्त-श्री- सीतान्वेषणादि-भक्ति-तुष्टत्वेन बताहो लक्ष्मणस्य सर्व-सद्-गुण-लक्ष्म- लक्षितस्य सुमित्रानन्दनस्याग्रजोऽपि सखित्वे कृतवान् दास्यायोग्यान् अपि सह-विहारादिना सखीन् इव कृतवान् इत्य् अर्थः । सुग्रीवम् उपलक्ष्य वा तथोक्तम् ।

[197]

pūrvārtham eva sthāpayituṃ bhakty-eka-kāraṇa-kāruṇya-pramukha-parama- mādhuryaṃ sarvordhvam āha dvābhyāṃ-

na janma nūnaṃ mahato na saubhagaṃ na vāṅ na buddhir nākṛtis toṣa-hetuḥ | tair yad visṛṣṭān api no vanaukasaś cakāra sakhye bata lakṣmaṇāgrajaḥ || [BhP 5.19.7]

mahataḥ puruṣāj janma | saubhagaṃ saundaryam | ākṛtir jātiḥ | yad yasmāt | tair janmādibhir visṛṣṭān tyaktān asmān tadīya-parama-bhakta-śrī-sītānveṣaṇādi-bhakti-tuṣṭatvena batāho lakṣmaṇasya sarva-sad-guṇa-lakṣma- lakṣitasya sumitrānandanasyāgrajo'pi sakhitve kṛtavān dāsyāyogyān api saha- vihārādinā sakhīn iva kṛtavān ity arthaḥ | sugrīvam upalakṣya vā tathoktam |

English witness · section(s) 167

Anuccheda 167

Now raudra-rasa (anger) will be considered. Here the object (visaya) of loving anger is Lord Krsna and the person who feels the anger (adhara) is the dear devotee. When Lord Krsna is the object of anger the anger is either favorable, unfavorable, or unfavorable for the angry person. As before in the situation when Lord Krsna was the object of love, Lord Krsna is here the primary (mula) alambana. When teh anger is directed to someone other than Lord Krsna, then that person is a secondary (bahiranga) alambana. There may be the following kinds of raudra-rasa: 1. When a gopi, because of bewilderment or some other cause, is very angry at Lord Krsna, 2. when the family elders or other persons become angry to learn that the young gopis or other persons are meeting with Krsna, 3. when a devotee concerned for Lord Krsna's welfare is angry at another person for not properly protecting or caring for or dealing with Krsna, 4. the demons or others who try to harm Lord Krsna, and 5. a person who, angry at Lord Krsna, harms himself by preventing himself from associating with Lord Krsna. Here the uddipanas are insults hurled in anger and other like things. The anubhavas are striking blows with one's hand and other like actions. The vyabhicaris are becoming agitated and manifesting other like emotions. The sthayi-bhava is loving anger. The anger the elder gopis feel toward Lord Krsna is also loving anger. Because they are residents of Vraja, the elder gopis are by nature filled with love toward Lord Krsna. They certainly desire His welfare. Of these five kinds of raudra-rasa the first three will be discussed in another place. The last two are described in these words of srimad-Bhagavatam (10.74.41):

tatah pandu-sutah kruddha matsya-kaikaya-srnjayah udayudhah samuttasthuh sisupala-jighamsavah

"Then the sons of Pandu became furious, and toegther with the warriors of the Matsya, Kaikaya, and srnjaya clans, they rose up from their seats with weapons poised, ready to kill sisupala."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §198 · English §168

[१९८]

तस्मात्-

सुरो ऽसुरो वाप्य् अथ वानरो नरः सर्वात्मना यः सुकृतज्ञम् उत्तमम् भजेत रामं मनुजाकृतिं हरिं य उत्तरान् अनयत् कोसलान् दिवम् इति ॥ [भ्प् ५.१९.८]

पूर्वं स्वरूप-ज्ञान-मय-भक्त्या मनुज-कृताव् एव परम-स्वरूपत्वं दर्शितवान् । सम्प्रति माधुर्य-ज्ञान-मय-भक्त्यापि विशिष्य तम् एवाराधयति मनुजाकृतिं हरिम् इति । तत्रापि श्री-कपिलादिकं व्यावर्तयति रामम् इति । उत्तमम् असमोर्ध्व-गुणं सुकृतज्ञं स्वल्पयापि भक्त्या सन्तुष्यन्तम् इति ।

॥ ५.१९ ॥ श्री-हनूमान् ॥ १९३-१९८ ॥

[198]

tasmāt-

suro 'suro vāpy atha vānaro naraḥ sarvātmanā yaḥ sukṛtajñam uttamam bhajeta rāmaṃ manujākṛtiṃ hariṃ ya uttarān anayat kosalān divam iti || [BhP 5.19.8]

pūrvaṃ svarūpa-jñāna-maya-bhaktyā manuja-kṛtāv eva parama-svarūpatvaṃ darśitavān | samprati mādhurya-jñāna-maya-bhaktyāpi viśiṣya tam evārādhayati manujākṛtiṃ harim iti | tatrāpi śrī-kapilādikaṃ vyāvartayati rāmam iti | uttamam asamordhva-guṇaṃ sukṛtajñaṃ svalpayāpi bhaktyā santuṣyantam iti |

|| 5.19 || śrī-hanūmān || 193-198 ||

English witness · section(s) 168

Anuccheda 168

Raudra-rasa is also seen in these words of srimad-Bhagavatam (10.39.26):

maitad-vidhasyakarunasya nama bhud akrura ity etad ativa darunah yo 'sav anasvasya su-duhkhitam janam priyat priyam nesyati param adhvanah

"He who is doing this merciless deed should not be called Akrura. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Krsna, who is more dear to us than life itself."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §199 · English §169

[१९९]

तथा मैवं विभोऽर्हति [भ्प् १०.२३.३१] इत्य् आदौ प्रेष्ठो भवांस् तनुभृतां किल बन्धुर् आत्मा [भ्प् १०.२९.३२] इत्य् अत्रापि नर्मालाप-मय-श्लेषम् अङ्ग्या स्वीय-भावोत्कर्षेण रसोल्लासः पुरतो दर्शनीयः । अथायोग्य-गौण- सङ्गत्यापि मुख्यस्योल्लासो यथा त्वक्-श्मश्रु-रोम-नख-केश- [भ्प् १०.६०.४५] इत्य् आदिकं श्री-रुक्मिणी-वाक्यम् । अत्र प्रतीपत्वेनायोग्यस्यापि बीभत्स्यस्य सङ्गतिः प्रकृत-कृष्ण-विषयक-कान्त-भाव-प्रशंसा-कारि- वचन-भङ्ग्यैव कृतेति तद्-उत्कर्षायैव जाता । ततो रसोल्लास एवेति । तथान्यत्र-

एताः परं स्त्रीत्वम् अपास्तपेशलं निरस्त-शौचं बत साधु कुर्वते । यासां गृहात् पुष्कर-लोचनः पतिर् न जात्व् अपैत्य् आहृतिभिर् हृदि स्पृशन् ॥ [भ्प् १.१०.३०]

स्त्रीत्वं स्त्री-जातिः । सा च श्री-रुक्मिण्याद्य्-अवर-तज्-जाति-भेदत्वेनैवात्र गृहीता । अपास्त-पेशलत्वादिकं हि तज्-जात्य्-अन्तराश्रयं न तु रुक्मिण्याद्याश्रयम् । ताभिस् तासाम् अपि साधुत्व-करणात् । ततश् चान्यां तत्- तद्-दोष-युक्तां स्त्री-जातिम् अपि य निज-कीर्त्य्-आदिना शुद्धां कुर्वन्तीत्य् अर्थः । तासां तत्-तद्-दोष-रहित-सर्व-गुणालङ्कृतत्वे तद्-अवरासां साधुत्व-विधाने च हेतुम् आह यासाम् इति । स्वयं तथाविधोऽपि आहृतिभिः प्रेयसी-जनोचित-गुण (पगे १०२) -समाहारैर् या एव हृदि स्पृशन् मनस्यासज्जन् यासां गृहाद् अपि न जात्व् अपैतीति । तस्माद् अत्रापि बीभत्स-सङ्गतिः पूर्ववद् व्याख्येया ।

॥ १.१० ॥ कौरवेन्द्र-पुर-स्त्रियः ॥ १९९॥

[199]

tathā maivaṃ vibho'rhati [BhP 10.23.31] ity ādau preṣṭho bhavāṃs tanubhṛtāṃ kila bandhur ātmā [BhP 10.29.32] ity atrāpi narmālāpa-maya-śleṣam aṅgyā svīya-bhāvotkarṣeṇa rasollāsaḥ purato darśanīyaḥ | athāyogya-gauṇa- saṅgatyāpi mukhyasyollāso yathā tvak-śmaśru-roma-nakha-keśa- [BhP 10.60.45] ity ādikaṃ śrī-rukmiṇī-vākyam | atra pratīpatvenāyogyasyāpi bībhatsyasya saṅgatiḥ prakṛta-kṛṣṇa-viṣayaka-kānta-bhāva-praśaṃsā-kāri- vacana-bhaṅgyaiva kṛteti tad-utkarṣāyaiva jātā | tato rasollāsa eveti | tathānyatra-

etāḥ paraṃ strītvam apāstapeśalaṃ nirasta-śaucaṃ bata sādhu kurvate | yāsāṃ gṛhāt puṣkara-locanaḥ patir na jātv apaity āhṛtibhir hṛdi spṛśan || [BhP 1.10.30]

strītvaṃ strī-jātiḥ | sā ca śrī-rukmiṇyādy-avara-taj-jāti-bhedatvenaivātra gṛhītā | apāsta-peśalatvādikaṃ hi taj-jāty-antarāśrayaṃ na tu rukmiṇyādyāśrayam | tābhis tāsām api sādhutva-karaṇāt | tataś cānyāṃ tat- tad-doṣa-yuktāṃ strī-jātim api ya nija-kīrty-ādinā śuddhāṃ kurvantīty arthaḥ | tāsāṃ tat-tad-doṣa-rahita-sarva-guṇālaṅkṛtatve tad-avarāsāṃ sādhutva-vidhāne ca hetum āha yāsām iti | svayaṃ tathāvidho'pi āhṛtibhiḥ preyasī-janocita-guṇa (page 102) -samāhārair yā eva hṛdi spṛśan manasyāsajjan yāsāṃ gṛhād api na jātv apaitīti | tasmād atrāpi bībhatsa- saṅgatiḥ pūrvavad vyākhyeyā |

|| 1.10 || kauravendra-pura-striyaḥ || 199||

English witness · section(s) 169

Anuccheda 169

Now bhayanaka-rasa (fear) willbe considered. Here the alambana is fear of pain or injury. The visaya (object) is Lord Krsna. The adhara is the devotee. In addition to feeling fear for Lord Krsna's well-being, sometime this rasa is manifest as the fear that one may be separated from Lord Krsna. Thus one may fear for Lord Krsna's sake or one may fear what will happen to one's own self because of his offenses to Loerd Krsna. Thus Lord Krsna may be the root (mula) alambana, or the devotee himself may be the root alambana. The uddipanas here are the causes of fear. This is described in Bhakti-rasamrta-sindhu (2.1.15). There the word "vibhave" is in the locative case, and the word "yena" is in the instrumental case. Thus the visaya (object) may be either Lord Krsna or the devotee. When the devotee is the visaya and He fears separation from Lord Krsna, then the devotee is the secondary (bahiranga) alambana. When the devotee is the adhara (the person who fears for Lord Krsna's welfare, then Lord Krsna is the primary (antaranga) alambana. Here the uddipanas are fearful knitting of the eyebrows and other like actions. The anubhavas are withering of the face and other like actions. The vyabhicaris are restlessness and other like

responses. The sthayi-bhava is fear impelled by love. The following example is seen in srimad-Bhagavatam (10.3.29):

janma te mayy asau papo ma vidyan madhusudana samudvije bhaved dhetoh kamsad aham adhira-dhih

"O Lord Krsna, You have now taken birth as my son. For this reason my mind is now restless with fear of Kamsa."

Here Lord Krsna is Himself the visaya. There is no other cause for fear. This verse was spoken by Devaki to the Supreme Personality of Godhead.

Prīti · Sanskrit §200 · English §170

[२००]

अथ गौणेष्व् अयोग्य-मुख्यानां सङ्गताव् अपि पूर्व-रीत्या रसोल्लासो, यथा-

गोप्यो ऽनुरक्तमनसो भगवत्य् अनन्ते तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः । ग्रस्ते ऽहिना प्रियतमे भृशदुःखतप्ताः शून्यं प्रियव्यतिहृतं ददृशुस् त्रिलोकम् ॥ [भ्प् १०.१६.२०]

अत्र गौणः करुण-रस एव योग्यः । तत्र स्व-प्रतीपे सम्भोगाख्य उज्ज्वलस् त्व् अयोग्यः । तथापि तत्र स्मित-विलोकादि-रूप-तत्-सङ्गतिः स्मर्यमाण- मात्रत्वेन तत्-तद्-भावाभिव्यञ्जन-भङ्ग्या शोकम् उत्कर्षयति । ततो रसोल्लास एवेति ।

॥ १०.६० ॥ श्री-शुकः ॥ २०० ॥

[200]

atha gauṇeṣv ayogya-mukhyānāṃ saṅgatāv api pūrva-rītyā rasollāso, yathā-

gopyo 'nuraktamanaso bhagavaty anante tatsauhṛdasmitavilokagiraḥ smarantyaḥ | graste 'hinā priyatame bhṛśaduḥkhataptāḥ śūnyaṃ priyavyatihṛtaṃ dadṛśus trilokam || [BhP 10.16.20]

atra gauṇaḥ karuṇa-rasa eva yogyaḥ | tatra sva-pratīpe sambhogākhya ujjvalas tv ayogyaḥ | tathāpi tatra smita-vilokādi-rūpa-tat-saṅgatiḥ smaryamāṇa- mātratvena tat-tad-bhāvābhivyañjana-bhaṅgyā śokam utkarṣayati | tato rasollāsa eveti |

|| *10.60* || *śrī-śukaḥ* || *200* ||

English witness · section(s) 170

Anuccheda 170

Bhayanaka-rasa is also seen in thsi description of sankhacuda's wickedness (srimad-Bhagavatam 10.34.28):

krosantam krsna rameti vilokya sva-parigraham

"Hearing Their devotees crying out `Krsna! Rama!' and seeing that they were just like cows being stolen by a thief, Krsna and Balarama began to run after the demon."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §201–202 · English §171

[२०१]

अथ मुख्येष्व् अयोग्य-सञ्चारि-सङ्गताव् अपि यथा ता वार्यमाना पतिभिः [भ्प् १०.२९.८] इत्य् आदि ।

अथ च तेषाम् अग्रे तादृशं चापल्यम् अयोग्यम् अपि तदानीं मोहातिरेकाभिव्यञ्जना-भङ्ग्या महाभावाख्यं सर्वानुसन्धान-रहितं कान्त-भावस्य उत्कर्षम् एव गमयामास । तत उल्लसत्य् एव रस इति ।

॥ १०.२९ ॥ श्री-शुकः ॥ २०१ ॥

[२०२]

एवम् उदाहरणान्तराण्य् अप्य् उन्नेयानि । अथ यद् उक्तम् अयोग्यस्योत्कर्षे तु रसाभासत्वस्यैव उल्लास इति तत्रोदाहरणम् - युवां न नः सुतौ साक्षात् प्रधान-पुरुषेश्वरौ [भ्प् १०.६५.१८] इति ।

अत्र पितृ-भावेनाभिव्यक्तस्य श्री-वसुदेवस्य एव योग्यं वात्सल्यम् अतिक्रम्य सङ्गता भक्तिर् न रसत्वायोपपद्यते इति । समाधानं च पूर्वानुसारेण श्री-बलदेव-वद् एव योजनीयम् । रसाभास-प्रसङ्गे समाधानानि चैतानि तेष्व् एव निर्दोषेषु क्रियन्ते । तद्-इतरेषु तु न तद्- अर्थम् अनुगृह्यते । तस्मात् सर्वथा परिहार्यस् तत्-प्रसङ्गः । योग्येन योग्य-सङ्गत्या रसोल्लासस्योदाहरणानि तु स्वयम् उह्यानि ।

॥ १०.६५ ॥ श्री-वसुदेवः ॥ २०२ ॥

[201]

atha mukhyeṣv ayogya-sañcāri-saṅgatāv api yathā tā vāryamānā patibhiḥ [BhP 10.29.8] ity ādi |

atha ca teṣām agre tādṛśaṃ cāpalyam ayogyam api tadānīṃ mohātirekābhivyañjanā-bhaṅgyā mahābhāvākhyaṃ sarvānusandhāna-rahitaṃ kānta-bhāvasya utkarṣam eva gamayāmāsa | tata ullasaty eva rasa iti |

|| 10.29 || śrī-śukaḥ || 201 ||

[202]

evam udāharaṇāntarāṇy apy unneyāni | atha yad uktam ayogyasyotkarṣe tu rasābhāsatvasyaiva ullāsa iti tatrodāharaṇam - yuvāṃ na naḥ sutau sākṣāt pradhāna-puruṣeśvarau [BhP 10.65.18] iti |

atra pitṛ-bhāvenābhivyaktasya śrī-vasudevasya eva yogyaṃ vātsalyam atikramya saṅgatā bhaktir na rasatvāyopapadyate iti | samādhānaṃ ca pūrvānusāreṇa śrī-baladeva-vad eva yojanīyam | rasābhāsa-prasaṅge samādhānāni caitāni teṣv eva nirdoṣeṣu kriyante | tad-itareṣu tu na tad- artham anugṛhyate | tasmāt sarvathā parihāryas tat-prasaṅgaḥ | yogyena yogya-saṅgatyā rasollāsasyodāharaṇāni tu svayam uhyāni |

|| 10.65 || śrī-vasudevaḥ || 202 ||

English witness · section(s) 171

Anuccheda 171

Another example of bhayanaka-rasa is seen in these words of srimad-Bhagavatam (10.14.10):

atah ksamasvacyuta me rajo-bhuvo hy ajanatas tvat-prthag-isa-maninah
ajavalepandha-tamo-'ndha-caksusa eso 'nukampyo mayi nathavan iti

"O infallible Lord, because I was born from the mode of passion, I was foolish, and because my eyes were blinded by the darkness of Your illusory potency, I foolishly thought I was a great controller independent of You. Please think of me in this way: `He is my servant. I should forgive him.' "

The meaning of this verse is clear. This verse was spoken by the demigod Brahma to the Supreme Personality of Godhead.

Prīti · Sanskrit §203 · English §172

[२०३] अथ तत्-प्रीति-विशेष-मया रसाः प्रकर्तव्याः । तत्र शान्तापर-नामा ज्ञान- भक्ति-मयो रसः । तत्रालम्बनः पर-ब्रह्मत्वेन स्फुरन् ज्ञान-भक्ति- विषयश् चतुर्भुजादि-रूपः श्री-भगवान् । तद्-आधारा भगवल्-लीला-गत- महा-ज्ञानि-भक्ताश् च । तत्र भगवान् एवं तदैव भगवान् अरविन्द- नाभः [भ्प् ३.१५.२७] इत्य् आदिभिः श्री-सनकादीनां वैकुण्ठ-गमने दर्शितः । ज्ञानि-भक्ताश् च आत्मारामाश् च मुनयः [भ्प् १.७.१०] इत्य् आदिना वर्णिताः । तेषु च श्री-चतुःसनाद्या (पगे १०३) एव तादृशाः । श्री-शुकदेवस्य तु लीला-रस-माधुर्याकृष्टतया श्री-भागवताभिनिवेशाद् यत्रैव श्रीमद्-भागवतं सर्वोत्तमत्वम् अभिप्रैति तत्रैव गृध्नुना भवेत् ।

अथोद्दीपनाश् च तस्य गुण-क्रिया-द्रव्य-प्रायाः तत्र गुणाः । सच्-चिद्- आनन्द-सान्द्राङ्गत्वं, सदा स्वरूप-सम्प्राप्तत्वं, भगवत्त्वं, परमात्मत्वं, विद्या-शक्ति-प्रधानत्वं, विभुत्वं, हतारि-मुक्ति- दायकत्वं, शान्त-भक्त-प्रियत्वं, समत्वं, दान्तत्वं, शान्तत्वं, शुचित्वं, अद्भुत-रूपवत्त्वम् इत्य् आदयः । क्रियाश् च भक्त-पालनाद्याः । द्रव्याणि च महोपनिषज्-ज्ञानि-भक्त-पाद-रजस्-तुलसी-तदीय-स्थानादीनि ।

अथानुभावाः । तत्-तद्-गुणादि-प्रशंसा पर-ब्रह्म-परमात्मादि- नामोच्चारणं
ब्रह्म-सुखावधीरणा-पूर्वक-भगवद्-उन्मुखत्वम् इत्य् आदयः ।
नासाग्र-न्यस्त-दृष्टित्वावधूत-चेष्टा-ज्ञान-मुद्रादि-पूर्वक- जृम्भाङ्ग-मोटन-हरि-नति-स्तुति-प्रभृतयश् च । सात्त्विकाश् च प्रायः प्राकृता एव ।

अथ सञ्चारिणः । निर्वेद-धृति-हर्ष-मति-स्मृति-विषादोत्सुकतावेग- वितर्काद्याः ।

अथ स्थायी ज्ञान-भक्तिः । सा च-

यो ऽन्तर्हितो हृदि गतो ऽपि दुरात्मनां त्वं । सो ऽद्यैव नो नयन-मूलम् अनन्त राद्धः ॥ [भ्प् ३.१५.४६] इत्य् आदिभिर्

व्यञ्जिता ।

तन्-मय-रस-व्यञ्जकं च तत्रैव--

तस्यारविन्द-नयनस्य पदारविन्द- किञ्जल्क-मिश्र-तुलसी-मकरन्द-वायुः । अन्तर्-गतः स्व-विवरेण

चकार तेषां सङ्क्षोभम् अक्षर-जुषाम् अपि चित्त-तन्वोः ॥ [भ्प् ३.१५.४३] इत्य् आदिकम् ।

अत्रारविन्द-नयन आलम्बनः । वायुर् उद्दीपनः । तनु-सङ्क्षोभ-रूप उद्भास्वर-विशेषः सात्त्विक-विशेषश् चानुभावः । चित्त-सङ्क्षोभ-रूपो हर्षः सञ्चारी । अक्षर-जुषाम् अपीति निर्देश-विशिष्टेन तन्-निर्देशेन लब्धा ज्ञान-भक्तिः स्थायी । तत्-समूहस्यैकत्रानुभवेन समर्थनात् ज्ञान-भक्ति-मयो रस इति विवेचनीयम् ।

अथ भक्ति-मयेषु रसेषु आश्रय-भक्ति-मयो रस उदाहृइयते । तत्रालम्बनः पालकत्वेन स्फुरन्न् आश्रय-भक्त्य्-आश्रयः श्री-कृष्णस् तदा धारास् तल्-लीला-गत-परम-पाल्याश् च ।

अत्र श्री-कृष्णोऽन्यत्रत्येषु श्रीमन्-नराकारता-प्रधानः परमेश्वराकारश् च । श्रीमद्-व्रज-वासिषु तु पर-मधुर-परम-प्रभाव-श्रीमन्- नराकार एव ।

अथ ते पाल्या द्विविधाः । साधारणाः प्रपञ्च-कार्याधिकृता बहिरङ्गाः तदीय-चरण-च्छायैक-जीवनाश् चान्तराङ्गाः । तत्र पूर्वेषां ब्रह्म- शिवादयस् तु भक्ति-विशेष-सद्-भावात् तद्-अन्तरङ्गा एव ।

अथोत्तरे त्रिविधाः । साधारणाः श्री-यदु-पुर-वासिनः । श्रीमद्-व्रज-पुर- वासिनश् च । तत्र प्रथमे जरासन्ध-बद्ध-राजादयो मुनि-विशेषादयश् च । उत्तर-वर्ग-द्वयं श्रेणी-जनादिकम् । अथोद्दीपनेषु गुणाः । तत्र परमेश्वराकारावलम्बनानां भगवत्त्वम् अवतारावई-बीजत्वम् आत्मारामाकर्षित्वं पुतनादीनाम् अपि तद्-वेशानुकरणेन महा-भक्त- भाव-दातृत्वं परमात्मत्वम् अनन्त-ब्रह्माण्डाश्रयैक-रोम-विवरांशत्वम् इत्य् आदयो वक्ष्यमाण-मिश्राः । श्रीमन्- नराकारावलम्बनानां कृपाम्बुधित्वम् आश्रित-पालकत्वम् अविचिन्त्य-महा- शक्तित्वं परमाराध्यत्वं सर्वज्ञत्वं सुदृढ-व्रतत्वं समृद्धिमत्त्वं क्षमा-शीलत्वं दाक्षिण्यं सत्यं दाक्ष्यं सर्व-शुभङ्करत्वं धार्मिकत्वं शास्त्र-चक्षुष्ट्वं भक्त-सुहृत्त्वं वदान्यत्वम् ओजः कीर्तिः तेजः सहो बलानि प्रेम-वश्यत्वादयश् च ।

अथ जातयः पूर्वेषां तत्-तद्-अनुकारितया प्रतीता गोपत्वादयः तत्- स्मारकाः श्यामत्वादयश् च । उत्तरेषां तत्-तच्-छ्रेष्ठत्वेनैव प्रतीतास् ते उभये ।

अथ क्रियाः । पूर्वेषां सृष्टि-स्थित्य्-आदिकृतो विश्वरूप-दर्शनाद्याः वक्ष्यमान-मिश्राः । उत्तरेषां पर-पक्ष-निबर्हण-स्व-पक्ष-पालन- सानुग्रहावलोकनाद्याः ।

अथ द्रव्याणि । तदीयास्त्र-वादित्र-भूषण-स्थान-पदाङ्क-भक्तादीनि । तानि च (पगे १०४) पूर्वेषाम्

अलौकिकतयैव स्पष्टानि । उत्तरेषां चैतान्येवालौकिकत्वेऽपि लौकिकायमानतयैव दर्शित-प्रभावानि ।

अथ कालाश् चोभयत्र तज्-जन्म-तद्-विजयादिसम्बन्धित इति । अथानुभावाः । तत्-सम्बन्धेनैव वसतिस् तत्-प्रभावादि-मय-गुण-नाम-कीर्तनम् इत्य् आदयः । तथा पूर्वोक्ता अपि । अथ सञ्चारिणः । तत्र योगे हर्ष-गर्व- धृतयः । अयोगे क्लम-व्याधी । उभयत्र निर्वेद-शङ्का-विषाद-दैन्य-चिन्ता-स्मृति-व्रीडा-मत्य्-आदयो मृतिश् च । सा योगेऽपि यथा श्री-भीष्मान्तिम- चरिते - विशुद्धया धारणये [भ्प् १.९.३१] ।

एवं तत्र युधि तु गगरजः [भ्प् १.९.३४] इत्य् आदौ मम निशित-शरैर् विभिद्यमानत्वची इत्य् अनेनैव स्वापराध-द्योतक-वाक्ये दैन्यम् उदाहार्यम् । शित-विशिख-हतः [भ्प् १.९.३८] इत्य् आदिकेऽपि ।

॥ १.९ ॥ श्री-सूतः ॥ २०३ ॥

[203] atha tat-prīti-viśeṣa-mayā rasāḥ prakartavyāḥ | tatra śāntāpara-nāmā jñāna-bhakti-mayo rasaḥ | tatrālambanaḥ para-brahmatvena sphuran jñāna-bhakti- viṣayaś caturbhujādi-rūpaḥ śrī-bhagavān | tad-ādhārā bhagaval-līlā-gata- mahā-jñāni-bhaktāś ca | tatra bhagavān evaṃ tadaiva bhagavān aravinda- nābhaḥ [BhP 3.15.27] ity ādibhiḥ śrī-sanakādīnāṃ vaikuṇṭha-gamane darśitaḥ | jñāni-bhaktāś ca ātmārāmāś ca munayaḥ [BhP 1.7.10] ity ādinā varṇitāḥ | teṣu ca śrī-catuḥsanādyā (page 103) eva tādṛśāḥ | śrī-śukadevasya tu līlā-rasa-mādhuryākṛṣṭatayā śrī-bhāgavatābhiniveśād yatraiva śrīmad-bhāgavataṃ sarvottamatvam abhipraiti tatraiva gṛdhnunā bhavet |

athoddīpanāś ca tasya guṇa-kriyā-dravya-prāyāḥ tatra guṇāḥ | sac-cid-ānanda-sāndrāṅgatvaṃ, sadā svarūpa-samprāptatvaṃ, bhagavattvaṃ, paramātmatvaṃ, vidyā-śakti-pradhānatvaṃ, vibhutvaṃ, hatāri-mukti- dāyakatvaṃ, śānta-bhakta-priyatvaṃ, samatvaṃ, dāntatvaṃ, śāntatvaṃ, śucitvaṃ, adbhuta-rūpavattvam ity ādayaḥ | kriyāś ca bhakta-pālanādyāḥ | dravyāṇi ca mahopaniṣaj-jñāni-bhakta-pāda-rajas-tulasī-tadīya-sthānādīni |

athānubhāvāḥ | tat-tad-guṇādi-praśaṃsā para-brahma-paramātmādi- nāmoccāraṇaṃ brahma-sukhāvadhīraṇā-pūrvaka-bhagavad-unmukhatvam ity ādayaḥ | nāsāgra-nyasta-dṛṣṭitvāvadhūta-ceṣṭā-jñāna-mudrādi-pūrvaka-jṛmbhāṅga-moṭana-hari-nati-stuti-prabhṛtayaś ca | sāttvikāś ca prāyaḥ prākṛtā eva |

atha sañcāriṇaḥ | nirveda-dhṛti-harṣa-mati-smṛti-viṣādotsukatāvega- vitarkādyāḥ |

atha sthāyī jñāna-bhaktiḥ | sā ca-

yo 'ntarhito hṛdi gato 'pi durātmanāṃ tvaṃ | so 'dyaiva no nayana-mūlam ananta rāddhaḥ || [BhP 3.15.46] ity ādibhir

vyañjitā |

tan-maya-rasa-vyañjakaṃ ca tatraiva--

tasyāravinda-nayanasya padāravinda- kiñjalka-miśra-tulasī-makaranda-vāyuḥ | antar-gataḥ sva-vivareṇa cakāra teṣāṃ saṅkṣobham akṣara-juṣām api citta-tanvoḥ || [BhP 3.15.43] ity ādikam |

atrāravinda-nayana ālambanaḥ | vāyur uddīpanaḥ | tanu-saṅkṣobha-rūpa udbhāsvara-viśeṣaḥ sāttvika-viśeṣaś cānubhāvaḥ | citta-saṅkṣobha-rūpo harṣaḥ sañcārī | akṣara-juṣām apīti nirdeśa-viśiṣṭena tan-nirdeśena labdhā jñāna-bhaktiḥ sthāyī | tat-samūhasyaikatrānubhavena samarthanāt jñāna- bhakti-mayo rasa iti vivecanīyam |

atha bhakti-mayeṣu raseṣu āśraya-bhakti-mayo rasa udāhṛiyate | tatrālambanaḥ pālakatvena sphurann āśraya-bhakty-āśrayaḥ śrī-kṛṣṇas tadā dhārās tal-līlā-gata-parama-pālyāś ca |

atra śrī-kṛṣṇo'nyatratyeṣu śrīman-narākāratā-pradhānaḥ parameśvarākāraś ca | śrīmad-vraja-vāsiṣu tu para-madhura-parama-prabhāva-śrīman- narākāra eva |

atha te pālyā dvividhāḥ | sādhāraṇāḥ prapañca-kāryādhikṛtā bahiraṅgāḥ tadīya-caraṇa-cchāyaika-jīvanāś cāntarāṅgāḥ | tatra pūrveṣāṃ brahma- śivādayas tu bhakti-viśeṣa-sad-bhāvāt tad-antaraṅgā eva |

athottare trividhāḥ | sādhāraṇāḥ śrī-yadu-pura-vāsinaḥ | śrīmad-vraja-pura- vāsinaś ca | tatra prathame jarāsandha-baddha-rājādayo muni-viśeṣādayaś ca | uttara-varga-dvayaṃ śreṇī-janādikam | athoddīpaneṣu guṇāḥ | tatra parameśvarākārāvalambanānāṃ bhagavattvam avatārāvaī-bījatvam ātmārāmākarṣitvaṃ putanādīnām api tad-veśānukaraṇena mahā-bhakta- bhāva-dātṛtvaṃ paramātmatvam ananta-brahmāṇḍāśrayaika-roma- vivarāṃśatvam ity ādayo vakṣyamāṇa-miśrāḥ | śrīman- narākārāvalambanānāṃ kṛpāmbudhitvam āśrita-pālakatvam avicintya-mahā-śaktitvaṃ paramārādhyatvaṃ sarvajñatvaṃ sudṛḍha-vratatvaṃ samṛddhimattvaṃ kṣamā-śīlatvaṃ dākṣiṇyaṃ satyaṃ dākṣyaṃ sarva-śubhaṅkaratvaṃ dhārmikatvaṃ śāstra-cakṣuṣṭvaṃ bhakta-suhṛttvaṃ vadānyatvam ojaḥ kīrtiḥ tejaḥ saho balāni prema-vaśyatvādayaś ca |

atha jātayaḥ pūrveṣāṃ tat-tad-anukāritayā pratītā gopatvādayaḥ tat- smārakāḥ

śyāmatvādayaś ca | uttareṣāṃ tat-tac-chreṣṭhatvenaiva pratītās te ubhaye |

atha kriyāḥ | pūrveṣāṃ srṣṭi-sthity-ādikṛto viśvarūpa-darśanādyāḥ vakṣyamāna-miśrāḥ | uttareṣāṃ para-pakṣa-nibarhaṇa-sva-pakṣa-pālana- sānugrahāvalokanādyāḥ |

atha dravyāṇi | tadīyāstra-vāditra-bhūṣaṇa-sthāna-padāṅka-bhaktādīni | tāni ca (page 104) pūrveṣām alaukikatayaiva spaṣṭāni | uttareṣāṃ caitānyevālaukikatve'pi laukikāyamānatayaiva darśita-prabhāvāni |

atha kālāś cobhayatra taj-janma-tad-vijayādisambandhita iti | athānubhāvāḥ | tat-sambandhenaiva vasatis tat-prabhāvādi-maya-guṇa-nāma-kīrtanam ity ādayaḥ | tathā pūrvoktā api | atha sañcāriṇaḥ | tatra yoge harṣa-garva- dhṛtayaḥ | ayoge klama-vyādhī | ubhayatra nirveda-śaṅkā-viṣāda-dainya- cintā-smṛti-vrīḍā-maty-ādayo mṛtiś ca | sā yoge'pi yathā śrī-bhīṣmāntima- carite - viśuddhayā dhāraṇaye [BhP 1.9.31] |

evaṃ tatra yudhi tu gagarajaḥ [BhP 1.9.34] ity ādau mama niśita-śarair vibhidyamānatvacī ity anenaiva svāparādha-dyotaka-vākye dainyam udāhāryam | śita-viśikha-hataḥ [BhP 1.9.38] ity ādike'pi |

|| 1.9 || śrī-sūtaḥ || 203 ||

English witness · section(s) 172

Anuccheda 172

Now bhibhatsa-rasa (horror) in relation to the Supreme Personality of Godhead will be considered. In this rasa of horror, Lord Krsna is, as in the previous rasas, themula (root) alambana because He is the object of the devotee's love. The adhara is the devotee. When the horror has someone else, and not Lord Krsna, as the object, the alambana it a bahiranga (external) alambana. Here the uddipanas are a series of horrible, unclean, and abominable things. The anubhavas are spitting and other like activities. The vyabhicaris are moroseness and other like emotions. The sthayi-bhava is horror impelled by love for Lord Krsna. An example of bhayanaka-rasa is seen in the following words spoken by Queen Rukmini to Lord Krsna in srimad-Bhagavatam (10.60.45):

tvak-smasru-roma-nakha-kesa-pinaddham. . .

"A woman who fails to relish the fragrance of the honty of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."

Now karuna-rasa (anguish) in relation to the Supreme Personality of Godhead will be considered. In this karuna-rasa, which is born from the idea that someting inauspicious is happening one's dear freind or kinsman, the visaya is Lord Krsna. The adhara is the devotee. The uddipanas are Lord Krsna's form, qualities, and activities, and other things in relation to Him. The anubhavas are withering of the face, lamentation, and other like things. The vyabhicaris are becoming stunned, grieving, and other like things. The sthayi-bhava is grief impelled by love for Lord Krsna. The following example is seen in srimad-Bhagavatam (10.16.19):

antar hrade bhujaga-bhoga-paritam arat krsnam niriham upalabhya jalasayante gopams ca mudha-dhisanan paritah pasums ca sankrandatah parama-kasmalam apur artah

"As they hurried along the path to the bank of the Yamuna River, they saw from a distance that Krsna was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Krsna. Seeing all this, the residents of Vrndavana were overwhelmed with anguish and confusion."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §204 · English §173

[२०४]

अथ स्थायी चाश्रय-भक्त्य्-आख्यः । यथा -

भवाय नस् त्वं भव विश्व-भावन त्वम् एव माताथ सुहृत्-पतिः पिता । त्वं सद्-गुरुर् नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥ [भ्प् १.११.७]

अत्र विभावोद्भास्वरानुभाव-वैशिष्ट्येनऐव सात्त्विकादीनाम् अपि लब्धत्वात् तत्-संवलन-चमत्कारात्मक-रसोदाहरणम् अपि ज्ञेयम् । यथोक्तम् -

सद्-भावश् चेद् विभावादेर् द्वयोर् एकस्य वा भवेत् । झटित्य् अन्य-समाक्षेपात् तदा दोषो न विद्यते ॥ [साह्द् ३.१७]

अन्य-समाक्षेपश् च प्रकरण-वशाद् इति ।

॥ १.११ ॥ द्वारका-प्रजाः श्री-भगवन्तम् ॥ २०४ ॥

[204]

atha sthāyī cāśraya-bhakty-ākhyaḥ | yathā -

bhavāya nas tvaṃ bhava viśva-bhāvana tvam eva mātātha suhṛt-patiḥ pitā | tvaṃ sad-gurur naḥ paramaṃ ca daivataṃ yasyānuvṛttyā kṛtino babhūvima || [BhP 1.11.7]

atra vibhāvodbhāsvarānubhāva-vaiśiṣṭyenaaiva sāttvikādīnām api labdhatvāt tat-saṃvalana-camatkārātmka-rasodāharaṇam api jñeyam | yathoktam -

sad-bhāvaś ced vibhāvāder dvayor ekasya vā bhavet | jhaṭity anya-samākṣepāt tadā doṣo na vidyate || [SāhD 3.17]

anya-samākṣepaś ca prakaraṇa-vaśād iti |

|| 1.11 || dvārakā-prajāḥ śrī-bhagavantam || 204 ||

English witness · section(s) 173

Anuccheda 173

When the devotees, who dearly loev Lord Krsna, feel compassion and lament for the non-devotees who have not yeat attained Lord Krsna's mercy, that is also karuna-rasa. The following example is seen in srimad-Bhagavatam (7.5.31):

na te viduh svartha-gatim hi visnum durasaya ye bahirartha-maninah andha yathandhair upaniyamanas te 'pisa-tantryam uru-dhamni baddhah

"Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attachd men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."

The meaning of this verse is clear. This verse was spoken by sri Prahlada to a fellow student.

Prīti · Sanskrit §205 · English §174

[२०५]

आश्रय-भक्ति-मयो रसो द्विविधः । अयोगात्मको योगात्मकश् च । अयोगो द्विविधः । प्रथमाप्राप्तिर् वियोगश् च । योगश् च द्विविधः । क्रमेण द्विविधायोगानन्तरजः सिद्धिस् तुष्टिश् चेति । तत्र प्रथमा प्रात्य्-आत्मकम् अयोगम् आह-

इति मागध-संरुद्धा भवद्-दर्शन-काङ्क्षिणः । प्रपन्नाः पाद-मूलं ते दीनानां शं विधीयताम् ॥ [भ्प् १०.७०.३१]

अत्र भगवद्-दर्शन-काङ्क्षिण इत्य् अनेन तद्-दर्शनाथैव बन्ध- मुमुक्षापि विज्ञापिता । ततः स्थायी दर्शितः । पाद-मूलम् आलम्बनम् । संरोधी विरोध-मुखेनोद्दीपनः । प्रपत्तिर् उद्भास्वरः । औत्सुक्यं दैन्यं च सञ्चारिणौ । ताभ्यां सात्त्विकादयश् च ज्ञेयाः ।

॥ १०.६० ॥ राज-दूतः श्री-भगवन्तम् ॥ २०५ ॥

[205]

āśraya-bhakti-mayo raso dvividhaḥ | ayogātmako yogātmakaś ca | ayogo dvividhaḥ | prathamāprāptir viyogaś ca | yogaś ca dvividhaḥ | krameṇa dvividhāyogānantarajaḥ siddhis tuṣṭiś ceti | tatra prathamā prāty-ātmakam ayogam āha-

iti māgadha-saṃruddhā bhavad-darśana-kāṅkṣiṇaḥ | prapannāḥ pāda-mūlaṃ te dīnānāṃ śaṃ vidhīyatām || [BhP 10.70.31]

atra bhagavad-darśana-kāṅkṣiṇa ity anena tad-darśanāthaiva bandha- mumukṣāpi vijñāpitā | tataḥ sthāyī darśitaḥ | pāda-mūlam ālambanam | saṃrodhī virodha-mukhenoddīpanaḥ | prapattir udbhāsvaraḥ | autsukyaṃ dainyaṃ ca sañcāriṇau | tābhyāṃ sāttvikādayaś ca jñeyāḥ |

|| 10.60 || rāja-dūtaḥ śrī-bhagavantam || 205 ||

English witness · section(s) 174

Anuccheda 174

If adbhuta-rasa (wonder) and the other secondary rasas are felt by Lord Krsna and the object of His feelings is the devotees, then adbhuta-rasa nad other rasas are manifest with

the devotrees as their object. An example of this is seen in these words spoken by Lord Krsna to Lord Balarama in srimad-Bhagavatam (10.15.5):

aho ami deva-vararcitam. . .

"O greatest of Lords, just see how these trees are bowing down their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees."

In this way adbhuta-rasa and the other secondary rasas may be manifest even in relation to living entities who have not yet developed ecstatic love for the Lord. In this verse the trees' activities are an imitation of human activities.

Now rasabhasa (incompatible mixing of rasas), which should be avouided, will be considered. Rasabhasa is the rasas relating to Lord % should also be avoided. As rasabhasa should be avoided in the material vatsalya-rasa and other material rasas, so it should also be avoided in the five primary spiritual rasas. This wise and respectable people all accept. Mixtures of rasas that should be rejected in the material rasas should also be rejected in the spiritual rasas. What should nto be accepted in the material reasas should not be accepted in the spiritual rasas. Mixtures of rasa that are good and should be accepted in the material rasas are also good and should be accepted in the spiritual rasas. In this way the mixtures in srngara-rasa, vatsalya-rasa, and the other rasas should be considered. Now what is good, neutral, and to be avoided in the five primary and seven secondary rasas will be considered. In hasya- rasa (laughter) the four devotional rasas in relation to separation are incompatible, santa-rasa is neutral, and the other rasas are compatible. In relation to each other the secondary rasas are thus grouped into enemies, neutral parties, and friends. To hasya- rasa (laughing), karuna (anguish) and bhayanaka (fear) are enemies, adbhuta (wonder) is a friend, and the others are neutral. In this way amongst the twelve rasas the various sthayi-bhavas, sancari-bhavas, anubhavas, vibhavas, visayas, and other bhavas are all grouped into compatible, incompatible, and neutral. In this way in people and poems that have a relationship with Lord Krsna the taste of rasabhasa (incompatible rasas) should be avoided. When the rasas are compatible, that is good. That is glorious. In certain special cases rasabhasa is also good and glorious. An example of good and acceptible rasabhasa is seen in these words of srimad- Bhagavatam (1.10.21 and 28):

sa vai kilayam purusah puratano ya eka asid avisesa atmani

"They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended."

nunam vrata-snana-hutadinesvarah samarcito hy asya grhita-panibhih pibanti yah sakhy adharamrtam muhur vraja-striyah sammumuhur yad-asayah

"O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors."

This passage begins with a philosophical reflection in santa-rasa and concludes with a description of srngara-rasa. This is incompatible in the same way a mixture of vatsalya-rasa and santa-rasa is incompatible. However, in these two verses there is no true rasabhasa. That is because they are spoken by different groups of speakers. srimad-Bhagavatam 1.10.21 is spoken by one group of speakers, and srimad-Bhagavatam 1.10.28 is spoken by another group of speakers. That this is so and there was no rasabhasa in these speakers' words is confirmed by these words immediately following that passage (srimad-Bhagavatam 1.10.31):

evam-vidha gadantinam. . .

"While the ladies of the capital of Hastinapura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city."

These words spoken by srila Suta Gosvami are glorious and blissful. srimad-Bhagavatam 1.10.21 and 28 were spoken by the ladies in the capital city of the Kauravas.

Prīti · Sanskrit §206 · English §175

[२०६]

एतद्-अनन्तरं सिद्ध्य्-आख्यं योगं तेषाम् एवाह-

ददृशुस् ते घन-श्यामं पीत-कौशेय-वाससम् । श्रीवत्साङ्कं चतुर्-बाहुं [भ्प् १०.७३.२-३] इत्य् आरभ्य-

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ॥

जिघ्रन्त इव नासाभ्यां रम्भन्त इव बाहुभिः । प्रणेमुर् हत-पाप्मानो मूर्धभिः पादयोर् हरेः ॥

कृष्ण-सन्दर्शनाह्लाद- ध्वस्त-संरोधन-क्लमाः । प्रशशंसुर् हृषीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥ [भ्प् १०.७३.५-७]

पिबन्त इत्य् आदाव् इव शब्द उत्प्रेक्षायाम् । तद्-अद्भुत-रूप-दर्शनेन चक्षुषोर् अत्यन्त-विस्फारणात् पिबन्त इवेत्य् उक्तम् । एवं तदीय-मधुर- गन्ध-जात-चरणारविन्द-लेहन-लोभात् पुनः पुनर् या जृम्भा जाता तल्- लिङ्गेन तच्-चरणारविन्दं लिहन्त इवेत्य् उक्तम् । अतएव जिघ्रन्त इव नासाभ्याम् इति । नासा-पुट-फुल्लतालिङ्गेन तस्य सर्वाङ्गम् एव युगपज् जिघ्रन्त इवेत्य् उक्तम् । तद्-अर्थम् इव तद्-विस्तारणं कृतम् इत्य् अर्थः । तथापि भक्तत्वात् तच्-चरणस्यैवावले (पगे १०५) हेच्छा युक्तेति तथा व्याख्यातम् । एवम् उत्तरत्रापि । परमावेश-कृत-बाहु-चालन-लिङ्गेन तच्- चरणारविन्दं श्लिष्यन्त इवापीति सर्वथा तद्-आवेश एव तात्पर्यम् ।

॥ १०.७३ ॥ श्री-शुकः ॥ २०६ ॥

[206]

etad-anantaraṃ siddhy-ākhyaṃ yogaṃ teṣām evāha-

dadṛśus te ghana-śyāmaṃ pīta-kauśeya-vāsasam | śrīvatsāṅkaṃ catur-bāhuṃ [BhP 10.73.2-3] ity ārabhya-

pibanta iva cakṣurbhyāṃ lihanta iva jihvayā ||

jighranta iva nāsābhyāṃ rambhanta iva bāhubhiḥ | praṇemur hata-pāpmāno mūrdhabhiḥ

pādayor hareḥ ||

kṛṣṇa-sandarśanāhlāda- dhvasta-saṃrodhana-klamāḥ | praśaśaṃsur hṛṣīkeśaṃ gīrbhiḥ prāñjalayo nṛpāḥ || [BhP 10.73.5-7]

pibanta ity ādāv iva śabda utprekṣāyām | tad-adbhuta-rūpa-darśanena cakṣuṣor atyanta-visphāraṇāt pibanta ivety uktam | evaṃ tadīya-madhura-gandha-jāta-caraṇāravinda-lehana-lobhāt punaḥ punar yā jṛmbhā jātā tal- liṅgena tac-caraṇāravindaṃ lihanta ivety uktam | ataeva jighranta iva nāsābhyām iti | nāsā-puṭa-phullatāliṅgena tasya sarvāṅgam eva yugapaj jighranta ivety uktam | tad-artham iva tad-vistāraṇaṃ kṛtam ity arthaḥ | tathāpi bhaktatvāt tac-caraṇasyaivāvale (page 105) hecchā yukteti tathā vyākhyātam | evam uttaratrāpi | paramāveśa-kṛta-bāhu-cālana-liṅgena tac- caraṇāravindaṃ śliṣyanta ivāpīti sarvathā tad-āveśa eva tātparyam |

|| 10.73 || śrī-śukaḥ || 206 ||

English witness · section(s) 175

Anuccheda 175

It is said in srimad-Bhagavatam (4.20.27-28):

athabhaje tvakhila-purusottamam gunalayam padma-karena lalasah apy avayor eka-pati-sprdhoh kalir na syat krta-tvac-caranaika-tanayoh

"Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

jagaj-jananyam jagad-isa vaisasam syat

"My dear Lord of the universe, the goddess of fortune, Laksmi, is the mother of the universe, and yet I think she may be angry with me because of my intruding upon her service and acting on the very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think there is no harm for You, because You are so self-sufficient that You can do without her."

Here it is seen that Maharaja Prthu's true rasa is dasya- rasa. Because his rasa is clearly not srngara-rasa, these words seem to be rasabhasa. Maharaja Prthu's rasa is dasya-rasa and Goddess Laksmi's (padma-kerva lalasah) rasa is srngara-rasa. Here is the explanation: Maharaja Prthu's desire is not at all based on srngara-rasa. It is based only on dasya-rasa. The examples he gives are examples only of devotional service in dasya-rasa. His perception of rivalry with Goddess Laksmi are not inappropriate for a devotee situated in vira-dasya-rasa (heroic servitorship), a devotee who has attained great mercy from the Supreme Personality of Godhead. Others may say Maharaja Prtbu'd words show only his great love for the Supreme Personality of Godhead, who is so merciful to the poor and fallen, and these words do not at all show any true rivalry with goddess Laksmi. This kind of apreciation for the Lord's greeat mercy, thinking the Lord is more merciful to the devotee than He is even to Goddess Laksmi, is seen in these words of srimad-Bhagavatam (8.23.6), where Prahlada Maharaja describes Lord Vamana's pastime of stepping on Bali Maharaja's head:

nemam virinco labhate prasadam. . .

"O Supreme Personality of Godhead, You are universally worshiped. Even Lord Brahma and Lord Siva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness never has been achieved even by Lord Brahma, Lord Siva, or the Goddess of fortune, Laksmi, what to speak of other dmeigods or common people."

That the Supreme Personality of Godhead is more merciful to the devotee than He is even to Goddess Laksmi is seen in this prayer, where Prahlada Maharaja glorifies Lord Nrsimhadeva's mercy to him (srimad-Bhagavatam 7.9.26):

kvaham rajah-prabhava isa tamo 'dhike 'smin jatah suretara-kule kva tavanukampa na brahmano na tu bhavasya na vai ramaya yan me 'rpitah sirasi padma-karah prasadah

"O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to bge said of your causeless mercy, which was never offered even to Lord Brahma, Lord siva, or the goddess of fortune, Laksmi? You never put Your lotus hand upon their heads, but You have put it upon mine."

Here Prahlada Maharaja says: "In the presence of Brahma and the demigods You placed Your hand on my head". He says: "Never was such mercyever given in any of Your other avataras." srimad-Bhagavatam 4.20.27-28 quoted in this anuccheda was spoken by Maharaja Prthu to Lord sri Visnu.

PRĪTI-SANDARBHA

6.18

Sections 207–218

10 bilingual sequence blocks

Prīti · Sanskrit §207–208 · English §176

[२०७]

अथ वियोगः । यर्ह्य् अम्बुजाक्षापससार [भ्प् १.११.९] इत्य् आदौ श्री-द्वारका-

प्रजा-वाक्ये तासां प्रभावो व्यक्तः । श्री-व्रज-प्रजानां च यदुपतिर् द्विरद-राज-विहारः [भ्प् १०.३५.२५] इत्य् आदौ-मोचयन् व्रज-गवां दिन-तापम् इत्य् अनेन सूचितः । व्रज एव तिष्ठतां बुद्ध-बाल-गवाम् अपि किम् उत मनुष्याणाम् इत्य् अर्थः । अथ तद्-अनन्तरजं तुष्ट्य्-आख्यं योगं द्वारकआ-प्रजानाम् आह--

आनर्तान् स उपव्रज्य स्वृद्धा□ जन-पदान् स्वकान् । दध्मौ दरवरं तेषां विषादं शमयन्न् इव ॥ [भ्प् १.११.१]

इवेति वाक्यालङ्कारे ।

॥ १.११ ॥ श्री-सूतः ॥ २०७ ॥

[२०८]

श्री-व्रज-प्रजानाम् अपि मोचयन्न् इत्य् आदिनैव व्यक्तः । तथा व्रज-वन- स्थितानाम् अपि श्री-व्रज-देवी-वाक्यैः वृन्दावनं सखि भुवो वितनोति कीर्तिम् [भ्प् १०.२१.१०] इत्य् आदिभिः । हन्त चित्रम् अबला शृणुतेदम् [भ्प् १०.३५.४] इत्य् आदिभिश् च ज्ञेयः ।

अथ दास्य-भक्ति-मयो रसः । तत्रालम्बनः प्रभुत्वेन स्फुरन् दास्य- भक्त्य्-आश्रयः श्री-कृष्णः । तद्-आधाराः श्री-कृष्ण-लीला-गत-स्वोत्कृष्ट- तदीय-भृत्याश् च । श्री-कृष्ण इह परमेश्वराकारः श्रीमन्-नराकारश् चेति द्विविधः पूर्वोक्ताविर्भाव एव । तद्-भृत्याश् च तत्-तद्-अनुशीलत्वेन द्विविधाः । पुनस् ते च त्रिविधाः । अङ्ग-सेवकाः पार्षदाः प्रेष्याश् च । तत्राङ्ग-सेवका अङ्गाभ्यञ्जक-ताम्बूल-वस्त्र-गन्ध-समर्पकादयः । पार्षदा मन्त्रि-सारथि-सेनाध्यक्ष-धर्माध्यक्ष-देशाध्यक्षादयः । विद्याधदि-चातुर्येण सभा-रञ्जकाश् च । पुरोहितस्य प्राधान्याद् गुरु- वर्गान्तः-पात एव । पार्षदत्वम् अप्य् अंशेन । प्रेष्याः सादिपदातिशिल्पि-प्रभृतयः । एते च यथा-पूर्वं प्रायः प्रियतराः । श्रीमद्-उद्धव- दारुक-प्रभृतीनां त्व्

अङ्ग-सेवादि-वैशिष्ट्यम् अप्य् अस्तीति सर्वतोऽप्य् आधिक्यम् । तत्रापि श्रीमद्-उद्धवस्य बहुशोऽपि त्वं मे भृत्यः सुहृत् सखा [भ्प् ११.११.४९] इत्य् आद्य् उक्तेः ।

अथोद्दीपनाः पूर्वोक्ता एव । तत्र विशेषतोऽङ्ग-सेवकेषु गुणाः सौन्दर्य- सौकुमार्यादयः । क्रिया शयन-भोजनादिकाः । द्रव्याणि तत्-सेवोपयोग्यानि तद्-उच्छिष्टानि च । पार्षदेषु गुणाः प्रभुत्वादयः । प्रेष्येषु प्रतापादय इत्य् आदि ।

अथानुभावाः प्रायः पूर्वोक्ता एव । तथा योगे स्व-स्व-कर्मणि तात्पर्यम् । यत् खलु सेवा-समये कम्प-स्तम्भाद्य्-उद्भवम् अपि विलापयति तत्-तत्- कर्म-तात्पर्यं हि तस्यासाधारणो धर्मः । कम्पादिस् तु सर्व-साधारणस् ततः पूर्वस्यैव बलवत्त्वम् इति । एवम् अन्यत्रापि रसे यथायथम् उन्नेयम् । अथायोगेऽपि स्व-स्व-कर्मानुसन्धानं तद्-अर्चास्व् अपि तत्-तत्-कृतिर् एव वा ।

अथ सञ्चारिणोऽपि प्राग्-उक्ता एव । अथ स्थायी च दास्य-भक्त्य्-आख्यः । स चाक्रूरादीनाम् ऐश्वर्य-ज्ञान-प्रधानः । श्रीमद्-उद्धवादीनां तत्-तत्- सद्-भावेऽपि माधुर्य-ज्ञान-प्रधानः । श्री-व्रज-स्थानं तु माधुर्येक- मय एव ।

अथाप्य् एषां प्रीतेर् भक्तित्वं श्री-गोप-राज-कुमारत्व-परम-गुण- प्रभावत्वादिनैवादर-सद्-भावात् । तत्राक्रूरस्य ददर्श रामं कृष्णं च व्रजे गो-दोहनं गतौ [भ्प् १०.२८.२८] इत्य् आदि लीलायाम् अनुभूत-तादृश- माधुर्यस्यापि यमुना-ह्रदे दृष्टेन तद्-ऐश्वर्य-विशेषेणैव चमत्कार- परिपोषात् तत्-प्रधानत्वं व्यक्तम् । श्रीमद्-उद्धवस्य माधुर्य- प्रधानत्वं (पगे १०६) तु श्री-गोकुल-वासि-भाग्य-श्लाघायां स्फुटम् एव व्यक्तम् । अतएव तादृशस्यापि तस्यैवं स्वेच्छा-मय-नर-लीला- माधुर्यावेशः स्मर्यमाणो मम तद्-वियोग-खेदं वर्धयतीति भगवद्-अन्तर्धानानन्तरम् उद्धवः स्वयम् आह-

मां खेदयत्य् एतद् अजस्य जन्म- विडम्बनं यद् वसुदेव-गेहे । व्रजे च वासो ऽरि-भयाद् इव स्वयं पुराद् व्यवात्सीद् यद्-अनन्त-वीर्यः ॥ [भ्प् ३.२.१६] इति ।

[207]

atha viyogaḥ | yarhy ambujākṣāpasasāra [BhP 1.11.9] ity ādau śrī-dvārakā-

prajā-vākye tāsāṃ prabhāvo vyaktaḥ | śrī-vraja-prajānāṃ ca yadupatir dvirada-rāja-vihāraḥ [BhP 10.35.25] ity ādau-mocayan vraja-gavāṃ dina-tāpam ity anena sūcitaḥ | vraja eva tiṣṭhatāṃ buddha-bāla-gavām api kim uta manuṣyāṇām ity arthaḥ | atha

tad-anantarajaṃ tuṣṭy-ākhyaṃ yogaṃ dvārakaā-prajānām āha--

ānartān sa upavrajya svṛddhāæ jana-padān svakān | dadhmau daravaraṃ teṣāṃ viṣādaṃ śamayann iva || [BhP 1.11.1]

iveti vākyālaṅkāre |

|| 1.11 || śrī-sūtaḥ || 207 ||

[208]

śrī-vraja-prajānām api mocayann ity ādinaiva vyaktaḥ | tathā vraja-vana- sthitānām api śrī-vraja-devī-vākyaiḥ vṛndāvanaṃ sakhi bhuvo vitanoti kīrtim [BhP 10.21.10] ity ādibhiḥ | hanta citram abalā śṛṇutedam [BhP 10.35.4] ity ādibhiś ca jñeyaḥ |

atha dāsya-bhakti-mayo rasaḥ | tatrālambanaḥ prabhutvena sphuran dāsya-bhakty-āśrayaḥ śrī-kṛṣṇaḥ | tad-ādhārāḥ śrī-kṛṣṇa-līlā-gata-svotkṛṣṭa- tadīya-bhṛtyāś ca | śrī-kṛṣṇa iha parameśvarākāraḥ śrīman-narākāraś ceti dvividhaḥ pūrvoktāvirbhāva eva | tad-bhṛtyāś ca tat-tad-anuśīlatvena dvividhāḥ | punas te ca trividhāḥ | aṅga-sevakāḥ pārṣadāḥ preṣyāś ca | tatrāṅga-sevakā aṅgābhyañjaka-tāmbūla-vastra-gandha-samarpakādayaḥ | pārṣadā mantri-sārathi-senādhyakṣa-dharmādhyakṣa-deśādhyakṣādayaḥ | vidyādhadi-cāturyeṇa sabhā-rañjakāś ca | purohitasya prādhānyād guru- vargāntaḥ-pāta eva | pārṣadatvam apy aṃśena | preṣyāḥ sādipadātiśilpi- prabhṛtayaḥ | ete ca yathā-pūrvaṃ prāyaḥ priyatarāḥ | śrīmad-uddhava- dāruka-prabhṛtīnāṃ tv aṅga-sevādi-vaiśiṣṭyam apy astīti sarvato'py ādhikyam | tatrāpi śrīmad-uddhavasya bahuśo'pi tvaṃ me bhṛtyaḥ suhṛt sakhā [BhP 11.11.49] ity ādy uktaḥ |

athoddīpanāḥ pūrvoktā eva | tatra viśeṣato'ṅga-sevakeṣu guṇāḥ saundarya-saukumāryādayaḥ | kriyā śayana-bhojanādikāḥ | dravyāṇi tat-sevopayogyāni tad-ucchiṣṭāni ca | pārṣadeṣu guṇāḥ prabhutvādayaḥ | preṣyeṣu pratāpādaya ity ādi |

athānubhāvāḥ prāyaḥ pūrvoktā eva | tathā yoge sva-sva-karmaṇi tātparyam | yat khalu sevā-samaye kampa-stambhādy-udbhavam api vilāpayati tat-tat- karma-tātparyaṃ hi tasyāsādhāraṇo dharmaḥ | kampādis tu sarva-sādhāraṇas tataḥ pūrvasyaiva balavattvam iti | evam anyatrāpi rase yathāyatham unneyam | athāyoge'pi sva-sva-karmānusandhānaṃ tad-arcāsv api tat-tat-kṛtir eva vā |

atha sañcāriṇo'pi prāg-uktā eva | atha sthāyī ca dāsya-bhakty-ākhyaḥ | sa cākrūrādīnām aiśvarya-jñāna-pradhānaḥ | śrīmad-uddhavādīnāṃ tat-tat- sad-bhāve'pi mādhurya-jñāna-pradhānaḥ | śrī-vraja-sthānaṃ tu mādhuryeka- maya eva |

athāpy eṣāṃ prīter bhaktitvaṃ śrī-gopa-rāja-kumāratva-parama-guṇa-prabhāvatvādinaivādara-sad-bhāvāt | tatrākrūrasya dadarśa rāmaṃ kṛṣṇaṃ ca vraje go-dohanaṃ gatau [BhP 10.28.28] ity ādi līlāyām anubhūta-tādṛśa- mādhuryasyāpi yamunā-hrade dṛṣṭena tad-aiśvarya-viśeṣeṇaiva camatkāra- paripoṣāt tat-pradhānatvaṃ vyaktam | śrīmad-uddhavasya mādhurya- pradhānatvaṃ (page 106) tu śrī-gokula-vāsi-bhāgya-ślāghāyāṃ sphuṭam eva vyaktam | ataeva tādṛśasyāpi tasyaivaṃ svecchā-maya-nara-līlā- mādhuryāveśaḥ smaryamāṇo mama tad-viyoga-khedaṃ vardhayatīti bhagavad-antardhānānantaram uddhavaḥ svayam āha-

māṃ khedayaty etad ajasya janma- viḍambanaṃ yad vasudeva-gehe | vraje ca vāso 'ri-bhayād iva svayaṃ purād vyavātsīd yad-ananta-vīryaḥ || [BhP 3.2.16] iti |

English witness · section(s) 176

Anuccheda 176

Now we will consider the vatsalya-rasa enjoyed by the Lord's father, Maharaja Vasudeva, and by others also, and which is sometimes properly manifested, and sometimes improperly manifested in the form of rasabhasa. Vtsalya-rasa is seen in these words spoken by Maharaja Nanda (srimad-Bhagavatam 10.47.66):

manaso vrttayo nah syuh. . .

"May our thoughts always take shelter of Krsna's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him."

Lord Krsna's spiritual master also has a relationship in vatsalya-rasa. This is seen in these words spoken by Sudama brahmana in srimad-Bhagavatam (10.80.44):

kim asmabhir anirvrttam deva-deva jagad-guro bhavata satya-kamena yesam vaso guror abhut

"What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?"

Vatsalya - rasa is also seen in these words of Srimad- Bhagavatam (10.80.6 and 27):

krsnasyasit sakha kascit. . .

"Lord Krsna had a certain brahmana friend (named Sudama) who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was

peaceful and his senses subdued."

kathayam cakratuh. . .karau grhya parasparam

"Taking each other's hands, O King, Krsna and Sudama talked pleasantly about how they once lived together in the school of their guru."

In this way vatsalya - rasa is described. srimad-Bhagavatam 10.80.44 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §209 · English §177

[२०९]

अतएव श्लाघितं यन्-मर्त्य-लीलौपायिकम् [भ्प् ३.२.१२] इति । अग्रे परम- मधुरत्वेन तां लीलाम् अपि वर्णयति-

वसुदेवस्य देवक्यां जातो भोजेन्द्र-बन्धने । चिकीर्षुर् भगवान् अस्याः शम् अजेनाभियाचितः ॥

ततो नन्द-व्रजम् इतः पित्रा कंसाद् विबिभ्यता । एकादश समास् तत्र गूढार्चिः स-बलो ऽवसत् ॥

परीतो वत्सपैर् वत्सांश् चारयन् व्यहरद् विभुः । यमुनोपवने कूजद्- द्विज-सङ्कुलिताङ्घ्रिपे ॥

कौमारीं दर्शयंश् चेष्टां प्रेक्षणीयां व्रजौकसाम् । रुदन्न् इव हसन् मुग्ध- बाल-सिंहावलोकनः ॥ [भ्प् ३.२.२५-२८] इत्य् आदि ।

रुदन्न् इव हसन्न् इति जनन्य्-आद्य्-अग्रे कौमार-चेष्टा-विशेषः ॥

॥ ३.२ ॥ श्रीमान् उद्धवः ॥ २०८-२०९ ॥

[209]

ataeva ślāghitaṃ yan-martya-līlaupāyikam [BhP 3.2.12] iti | agre parama- madhuratvena tāṃ līlām api varṇayati-

vasudevasya devakyāṃ jāto bhojendra-bandhane | cikīrṣur bhagavān asyāḥ śam ajenābhiyācitaḥ ||

tato nanda-vrajam itaḥ pitrā kaṃsād vibibhyatā | ekādaśa samās tatra gūḍhārciḥ sa-balo 'vasat ||

parīto vatsapair vatsāṃś cārayan vyaharad vibhuḥ | yamunopavane kūjad-dvija-saṅkulitāṅghripe ||

kaumārīṃ darśayaṃś ceṣṭāṃ prekṣaṇīyāṃ vrajaukasām | rudann iva hasan mugdha-bāla-siṃhāvalokanaḥ || [BhP 3.2.25-28] ity ādi |

rudann iva hasann iti janany-ādy-agre kaumāra-ceṣṭā-viśeṣaḥ ||

|| 3.2 || śrīmān uddhavaḥ || 208-209 ||

English witness · section(s) 177

Anuccheda 177

srngara-rasa is seen in the following words spoken by Queen Rukmini in srimad-Bhagavatam (10.60.39):

tvam nyasta-danda-munibhir gaditanubhava atmatma-das ca jagatam iti me vrto 'si. . .

"Knowing that the great sages who have renounced the sannyasi's danda proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahma, Lord siva, and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?"

In this verse the word "atma" means paramatma", and "atma-dah" means "who reveals Himself to the liberated souls". Someone may say that in this vesre the mixture of srngara-rasa and santa-rasa creat rasabhasa. This is not so. What seems to be santa-rasa here is simply devotional service, is Queen Rukmini's declaration that she is the maidservant ofher dear husband. Her words are appropriate because they show that she is the crest jewel of all faithful wives devoted to their hsubands. Although they eacvh had hundreds of maidservants, Lord Krsna's queens considered themselves the maidservants of Lord Krsna. This is described in these words of srimad-Bhagavatam (10.59.45):

dasi-sata api vibhor vidadhuh sma dasyam

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord.."

Queen Rukmini is Goddess Laksmi herself. Her devotion to the Lord is mixed with knowledge of the Lord's supreme power and opulence. Therefore there is no rasabhasa is her prayers describing that opulence. srimad-Bhagavatam 10.6.39 quoted in this anuccheda was spoken by Queen Rukmini.

Prīti · Sanskrit §210 · English §178

[২১০]

অথ শ্রী-ব্রজ-স্থানাং মাধুর্য-জ্ঞানৈক-ময়ত্বম্ আহ-

পাদ-সংবাহনং চক্রুঃ কেচিত্ তস্য মহাত্মনঃ । অপরে হত-পাপ্মানো ব্যজনৈঃ সমবীজয়ন্ ॥ [ভ্প্ ১০.১৫.১৮]

মহাত্মানো মহা-গুণ-গণ-গুণিতস্য হত-পাপ্মানো ন তু বয়ম্ ইব
তাদৃশ-ভাগ্যান্তরায়-লক্ষণ-পাপ-যুক্তা ইতি শ্রী-শুকদেবস্য দৈন্যোক্তিস্ তত্- স্পৃহাতিশয়ং ব্যঞ্জয়তি ।

॥ ১০.১৫ ॥ শ্রী-শুকঃ ॥ ২১০ ॥

[210]

atha śrī-vraja-sthānāṃ mādhurya-jñānaika-mayatvam āha-

pāda-saṃvāhanaṃ cakruḥ kecit tasya mahātmanaḥ | apare hata-pāpmāno vyajanaiḥ samavījayan || [BhP 10.15.18]

mahātmāno mahā-guṇa-gaṇa-guṇitasya hata-pāpmāno na tu vayam iva tādṛśa-bhāgyāntarāya-lakṣaṇa-pāpa-yuktā iti śrī-śukadevasya dainyoktis tat-spṛhātiśayaṃ vyañjayati |

|| 10.15 || śrī-śukaḥ || 210 ||

English witness · section(s) 178

Anuccheda 178

Even the vraja-gopis, who think only of Lord Krsna's sweetness, are sometimes aware of His power and opulence. This is seen in the following words spoken by the gopiws in srimad- Bhagavatam (10.31.4):

na khalu gopika-nandano bhavan. . .

"You are not actually the son of the gopi Yasoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for Yon to come and protect the universe, You have now appeared in the Satvata dynasty."

What here seems to be srngara-rasa mixed with santa- rtasa is in truth only joking words spoken by the gopis. This will be explained later in this book. Therefore everything in this verse is proper and there is no rasabhasa. It is also said in srimad-Bhagavatam (10.30.23):

baddhanyaya sraja kacit. . .

"One gopi tied up her slender companion with a flower garland and said, ``Now I will bind this boy who has broken the butter pots and stolen the butter.'' The second gopi then covered her face and beautiful eyes, pretending to be afraid."

These words seem to be a mixture of vatsalya-rasa and srngara-rasa . In truth there is no mixture, nor any rasabhasa in these words. This will be explained later. An example of natural srngara-rasa is seen in these words describing the rasa-dance pastime (srimad-Bhagavatam 10.29.10):

duhsaha-prestha-viraha. . .

"For those gopis who could not go to see Krsna, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Krsna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies."

These words were spoken by srila sukadeva Gosvami, the king of sages. Then it is said in srimad-Bhagavatam (10.29.12):

krsnam viduh param kantam. . .

"O sage, the gopis knew Krsna only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?"

These words are a question posed by Maharaja Pariksit. In srila sukadeva Gosvami's answer to this question may seem to be based on a description of liberation, a description of santa- rasa, a description that may seem to be rasabhasa in the context of srngara-rasa. Actually there is no rasabhasa here. This is explained in Krsna-sandarbha. What is seen as liberation (moksa) here is in truth merely the gopis' overcoming the obstacles that prevent them from meeting Lord Krsna. This is not a description of anything else. It is not a description of impersonal liberation (moksa). It is said in srimad-Bhagavatam (10.32.8):

tam kacin netra-randhrena. . .yogivananda-sampluta

"One gopi took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogi meditating upon the Lord."

In this verse the word "yogi" is in the neuter gender. Although they shyly embrace Lord Krsna in their hearts, the gopis in truth embraced Him very earnestly. In this way they attained His association (yogi). Thus there is no rasabhasa here. In whatever passaghes of srimad-Bhagavatam there may seem to be rasabhasa, there is no rasabhasa in truth. Everything in srimad-Bhagavatam is proper and right.

Now seeming contardictions in relation to Lord Balarama and others will be considered. Many contradictions may seem to be manifest in Lord Krsna's many blissful pastimes with His devotees. None of these are contradictions in truth. This is so because of the action of the Lord's inconceivable spiritual potency (acintya-sakti). This is truew for all the devotees qualifiedto participate in the Lord's pastimes. Because He is Lored Krsna's elder brother, Lord Balarama is situated in vatsalya-rasa. Because He is identical with Lord Krsna and beacuse from childhood He enjoys pastimes with Lord Krsna, Lord Balarama is situated in sakhya-rasa. Because He is aware of Lord Krsna's supreme power and opulence (aisvarya), Lord Balarama is a devotee of Lored Krsna. All these features are manifest at the time of Lord Krsna's pastimes with Lord Balarama. The two of Them acting together, Krsna and Balarama attacked sankhacuda, enjoyed the holi-lila, sang, and enjoyed many pastimes. From Dvaraka Lord Balarama carried Lord Krsna's message to the gopis. There is nothing wrong in any of these activities. This truth is confirmed by the words of sriman Uddhava and many others also.

Now will be considered the rasabhasa present when a primary rasa is incompatible with a secondary rasa. It is said in srimad-Bhagavatam (10.44.51):

devaki vasudevas ca vijnaya jagad-isvarau krta-samvandanau putrau sasvajate na sankitau

"Devaki and Vasudeva, now knowing Krsna and Balarama to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons."

Here someone may saty that the combination of vatsalya-rasa and bhayanaka-rasa (fear) in this verse is rasabhasa. The previous explanations have already shown that in this situation there is no rasabhasa.

Now will be considered the rasabhasa present when two secondary rasas are incompatible. In the pastime when Lord Krsna entered Kaliya Lake it is said in srimad-Bhagavatam (10.16.16):

tams tatha kataran viksya bhagavan madhavo balah prahasya kincin novaca prabhava jno 'nujasya sah

"The Supreme Lord Balarama, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vrndavana in such distress, since He understood the extraordinary power of His younger brother."

Here Lord Balarama is fully aware of Lord Krsna's power and opulence, and the people of Vraja are plunged in karuna-rasa (grief). In this situation grief is appropriate, but someone may say that Lord Balarama's manifestation of hasya-rasa (smiling) is not appropriate, and therefore rasabhasa is present in this verse. The truth is that Lord Balarama manifests many different natures according to His different pastimes. This has already been explained. In this way He enjoys different pastimes. Here the cause of His smiling is His knowledge of Lord Krsna's supreme power. The people of Vraja, eager to protect Lord Krsna, are situated in a different mood in this situation. If they had known the secret truth of their dear Krsna, they would have smiled also. They would not have worried or lamented. An activity of Lord Balarama performed to benefit the people of Vraja is seen in these words of srimad-Bhagavatam (10.16.22):

krsna-pranan nirvisato nandadin viksya tam hradam pratyasedhat sa bhagavan ramah krsnanubhava-vit

"Lord Balarama then saw that Nanda Maharaja and the other cowherd men, who had dedicated their very lives to Krsna, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarama fully knew Lord Krsna's actual power, and therefore He restrained them."

At the end of this pastime the people of Vraja regained their Lord Krsna. This is described in these words of srimad- Bhagavatam (10.17.16):

ramas caCyutam alingya jahasasyanubhava-vit

"Lord Balarama embraced His infallible brother and laughed, knowing well the extent of His potency. Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure."

In this verse Lord Balarama smiled because he regained Lord Krsna. In the pastime of the kidnapping of Rukimini and in manyother pastimes also, Lord Balarama's nature of being flooded with love for His brother Krsna is described. In all these pastimes nothing is inappropriate. Therefore Lord Balarama's smiling here is not rasabhasa. srimad-Bhagavatam 10.16.16 quoted here was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §211 · English §179

[२११]

तथा हन्तायम् अद्रिर् अबला हरि-दास-वर्यः [भ्प् १०.२१.१८] इत्य् आदि । स्पष्टम् ॥

॥ १०.२१ ॥ श्री-गोप्यः ॥ २११ ॥

[211]

tathā hantāyam adrir abalā hari-dāsa-varyaḥ [BhP 10.21.18] ity ādi | spaṣṭam ||

|| 10.21 || śrī-gopyaḥ || 211 ||

English witness · section(s) 179

Anuccheda 179

Incompatible mixtures of sthayi-bhava in ecstatic love ofr the Supreme Personality of Godhead are called "prity- abhasa". Prity-abhasa is included within rasabhasa. Incompatible mixtures of sancari-bhava are also a kind of rasabhasa.It is said in srimad-Bhagavatam (10.86.32):

sva-vacas tad rtam kartum asmad-drg-gocaro bhavan yad atthaikanta-bhaktan me nanantah srir ajah priyah

"You have said: `Neither Ananta, Goddess sri, nor unborn Brahma is dearer to Me than My unalloyed devotee.' To prove Your own words true, You have now revealed Yourself to our eyes."

This verse may seem to be an incompatible mixture (abhasa) of devotion (bhakti) and pride (garva). In truth there is nothing incompatible in this verse. This verse means: "Because I am Your unalloyed devotee, I am very dear to You. You said: `Lord Ananta is not dear to Me merely because He is the abode where I rest. Goddess sri is not dear to Me merely because she is My wife. Unborn Brahma is not dear to Me merely because he is My son. However, he who is the best of My unalloyed devotees is most dear to Me.' To show that the words You spoke are the truth You have now appeared before my eyes. By coming before me You have given Your mercy to me." These words were spoken by the King of Mithila to the Supreme Personality of Godhead.

Prīti · Sanskrit §212 · English §180

[२१२]

तद् एतद्-विभावादि-स्थाय्य् अन्त-संवलन-चमत्कारात्मको रसो ज्ञेयः । स च पूर्ववत् प्रथ्माप्राप्त्य्-आत्मको यथा-

अप्य् अद्य विष्णोर् मनुजत्वम् ईयुषो भारावताराय भुवो निजेच्छया । लावण्य-धाम्नो भवितोपलम्भनं मह्यं न न स्यात् फलम् अञ्जसा दृशः ॥ [भ्प् १०.३८.१०]

स्पष्टम् ।

॥ १०.३८ ॥ श्री-अक्रूरः ॥ २१२ ॥

[212]

tad etad-vibhāvādi-sthāyy anta-saṃvalana-camatkārātmako raso jñeyaḥ | sa ca pūrvavat prathmāprāpty-ātmako yathā-

apy adya viṣṇor manujatvam īyuṣo bhārāvatārāya bhuvo nijecchayā | lāvaṇya-dhāmno bhavitopalambhanaṃ mahyaṃ na na syāt phalam añjasā dṛśaḥ || [BhP 10.38.10]

spaṣṭam |

|| 10.38 || śrī-akrūraḥ || 212 ||

English witness · section(s) 180

Anuccheda 180

It is said in srimad-Bhagavatam (10.46.29):

tayor ittham bhagavati krsne nanda-yasodayoh viksyanuragam paramam nandam ahoddhavo muda

"Uddhava then joyfully addressed Nanda Maharaja, having clearly seen the supreme loving attraction he and Yasoda felt for Krsna, the Supreme Personality of Godhead."

In this verse is seen the grief Nanda and Yasoda felt in separation freom Lord Krsna. It would seem that their grief in separation and Uddhava's joy are incompatible. The truth is that they are not incompatible. Here the situation is like the previously described situation where Lord Balarama smiled as the people of Vraja grieved. Uddhava had come to console the people of Vraja. Therefore it would not have been appropriate for him to be morose in their presence. Therefore Uddhava's joy here is filled with a great wonder of the glories of appropriate ecstatic spiritual love. Udshava did succeed in consoling the people of Vraja. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §213 · English §181

[२१३]

तद्-अनन्तर-प्राप्ति-लक्षण-सिद्ध्य्-आत्मको, यथा-

भगवद्-दर्शनाह्लाद- बाष्प-पर्याकुलेक्षणः । पुलकाचिताङ्ग औत्कण्ठ्यात् स्वाख्याने नाशकन् नृप ॥ [भ्प् १०.३८.२५]

स्वाख्याने अक्रूरोऽहं नमस्करोमि इत्य् एतल्-लक्षणे । ॥ १०.३८ ॥ श्री-शुकः ॥ २१३ ॥

[213]

tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā-

bhagavad-darśanāhlāda- bāṣpa-paryākulekṣaṇaḥ | pulakācitāṅga autkaṇṭhyāt svākhyāne nāśakan nṛpa || [BhP 10.38.25]

svākhyāne akrūro'haṃ namaskaromi ity etal-lakṣaṇe | || 10.38 || śrī-śukaḥ || 213 ||

English witness · section(s) 181

Anuccheda 181

It is said in srimad-Bhagavatam (10.42.10):

ehi vira grham yamo na tvam tyaktum ihotsahe tvayonmathita-cittayah prasida purusarsabha

"Come, O hero. Let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You ahve agitated my mind."

Someone may say that it is not appropriate for a heroine to be very agitated, and therefore this verse presents an abhasa in srngara-rasa. The truth is there is nothing incmpatible in this verse, for even in ordinary affairs this kind of agitation is not inappropriate. This verse was spoken by Kubja to the Supreme Personality of Godhead.

Prīti · Sanskrit §214–215 · English §182

[२१४]

अथ भगवद्-अन्तर्धानान्तरं वियोगात्मको यथा -

इति भागवतः पृष्टः क्षत्त्रा वार्तां प्रियाश्रयाम् । प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात् स्मारितेश्वरः ॥

यः पञ्च-हायनो मात्रा प्रातर्-आशाय याचितः । तन् नैच्छद् रचयन् यस्य सपर्यां बाल-लीलया ॥

स कथं सेवया तस्य कालेन जरसं गतः । पृष्टो वार्तां प्रतिब्रूयाद् भर्तुः पादाव् अनुस्मरन् ॥ [भ्प् ३.२.१-३]

भागवतः श्रीमान् उद्धवः । क्षात्रा विदुरेण । जरसं वर्षाणां पञ्चविंशत्य्-उत्तर-शतस्य तादृशानां प्राकट्य-मर्यादा-कालस्यान्तिमं भागम् इत्य् एव विवक्षितं न तु जीर्णत्वम् । (पगे १०७)
श्री-कृष्ण-सवयसस् तस्यापि तद्वन् नित्य-वयसत्वेन श्री-कृष्ण-सन्दर्भे स्थापितत्वात् नोद्धवोऽण्व् अपि मन्-न्यूनः [भ्प् ३.४.३१] इति श्री-भगवद्-वाक्य- वैशिष्ठ्यात् । तत्र प्रवयसोऽप्य् आसन् युवानोऽतिमहौजस [भ्प् १०.४५.१९] इत्य् आदिना कैमुत्याच् च ॥

॥ ३.२ ॥ श्री-शुकः ॥ २१४ ॥

[२१५]

अत्र कृष्ण-द्युमणि-निम्लोचे [भ्प् ३.२.७] इत्य् आदौ दुर्भगो बत लोकोऽयम् [भ्प् ३.२.८] इत्य् आदिषु चात्मात्मीय-विगर्हादि-लक्षणो विलापश् च ज्ञेयः । अथ वियोगानन्तर-योग-लक्षण-तुष्ट्य्-आत्मक उदाहार्यः । तत्र साक्षात्कार- तुल्य-स्फूर्तात्मको यथा तद्-अनन्तरम् एव श्रीमद्-उद्धवस्य-

स मुहुर्तम् अभूत् तूष्णीं कृष्णाङ्घ्रि-सुधया भृशम् । तीव्रेण भक्ति-योगेन निमग्नः साधु निर्वृतः ॥ [भ्प् ३.२.४] इत्य् आदि ।

स्पष्टम् । ॥ ३.२ ॥ श्री-शुकः ॥ २१५ ॥

[214]

atha bhagavad-antardhānāntaraṃ viyogātmako yathā -

iti bhāgavataḥ prṣṭaḥ kṣattrā vārtāṃ priyāśrayām | prativaktuṃ na cotseha autkaṇṭhyāt smāriteśvaraḥ ||

yaḥ pañca-hāyano mātrā prātar-āśāya yācitaḥ | tan naicchad racayan yasya saparyāṃ bāla-līlayā ||

sa kathaṃ sevayā tasya kālena jarasaṃ gataḥ | prṣṭo vārtāṃ pratibrūyād bhartuḥ pādāv anusmaran || [BhP 3.2.1-3]

bhāgavataḥ śrīmān uddhavaḥ | kṣātrā vidureṇa | jarasaṃ varṣāṇāṃ pañcaviṃśaty-uttara-śatasya tādṛśānāṃ prākaṭya-maryādā-kālasyāntimaṃ bhāgam ity eva vivakṣitaṃ na tu jīrṇatvam | (page 107) śrī-kṛṣṇa-savayasas tasyāpi tadvan nitya-vayasatvena śrī-kṛṣṇa-sandarbhe sthāpitatvāt noddhavo'ṇv api man-nyūnaḥ [BhP 3.4.31] iti śrī-bhagavad-vākya- vaiśiṣṭhyāt | tatra pravayaso'py āsan yuvāno'timahaujasa [BhP 10.45.19] ity ādinā kaimutyāc ca ||

|| 3.2 || śrī-śukaḥ || 214 ||

[215]

atra kṛṣṇa-dyumaṇi-nimloce [BhP 3.2.7] ity ādau durbhago bata loko'yam [BhP 3.2.8] ity ādiṣu cātmātmīya-vigarhādi-lakṣaṇo vilāpaś ca jñeyaḥ | atha viyogānantara-yoga-lakṣaṇa-tuṣṭy-ātmaka udāhāryaḥ | tatra sākṣātkāra-tulya-sphūrtātmako yathā tad-anantaram eva śrīmad-uddhavasya-

sa muhūrtam abhūt tūṣṇīṃ kṛṣṇāṅghri-sudhayā bhṛśam | tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ || [BhP 3.2.4] ity ādi |

spaṣṭam | || 3.2 || śrī-śukaḥ || 215 ||

English witness · section(s) 182

Anuccheda 182

It is said in srimad-Bhagavatam (10.35.14):

tava sutah sati yadadhara-bimbe. . .

"O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute- playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, siva,

Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."

The restlessness here is not like the restlessness felt by Kubja. In srimad-Bhagavatam is a passage where in groups of doble stanzas the gopis describe the sweetness of Lord Krsna's flute. The gopis, however, do not become bewildered by the sound of Lord Krsna's flute as the demigods do. The gopis say in that passage of srimad-Bhagavatam (10.35.17):

vrajati tena vayam. . .

"As Krsna strolls through Vraja with His lotus- petal-like feet, marking the ground with the distinctive embIems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krsna playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."

There the gopis also say (srimad-Bhagavatam 10.35.3):

vyoma-yana-vanitah. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."

These words describe the expression of natural ecstatic love. The gopis say in srimad-Bhagavatam (10.35.20):

kunda-dama. . .

"O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."

The gopis also say in srimad-Bhagavatam (10.29.31):

maivam vibho 'rhati bhavan. . .

"O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, sri Narayana, reciprocates with His devotees in their endeavors for liberation."

Someone may say that the gopis' humble appeal for Lord Krsna's association in this verse is inappropriate, an example of rasabhasa. Itis not rasabhasa. In truth these words spoken by the gopis may be interpreted to be a series of puns that show a meaning very different from what seems to be an impassionaed appeal. This will be explained later. In this way the sublime sweetness of the Lord's pastimes is established.

Someone may say that rasabhasa is present in the following statement of Bali Maharaja in srimad-Bhagavatam (8.20.12-13):

yadyapy asav adharmena mam badhniyad anagasam tathapy enam na himsisye bhitam brahma-tanum ripum. . .

"Although He is Visnu Himself, out of fear He has covered Hismelf in the form of a brahmana to come to me begging. Under the circumstances, because He has assumed the form of a brahmana, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy. "If this brahmana really is Lord Visnu, who is worshiped by Vedic hymns, He would never give up His widespread reputation. Either He would lie down having been killed by me, or He would kill me in a fight."

Someone may say that these impious words inspired by sukracarya's trickery are improper and therefore bhakty-abhasa (incompatible with devotional service). However, because with His feet Lord Vamana directly touched Bali Maharaja and gave him devotion, these words are not truly bhakty-abhasa. These two verses were spoken by Bali Maharaja to sukracarya.

Prīti · Sanskrit §216 · English §183

[२१६]

एवम् एव व्रजे तद्-विरह-दुःख-मग्ने कृपया व्यवहार-रक्षार्थं केषुचिद् अव्यवच्छेदेनैव स्फुरतीत्य् अत एव श्रीमद्-उद्धव-प्रवेशे केषांचित् सुखम् अपि वर्णितम् । वासितार्थेऽभियुद्धद्भिः [भ्प् १०.४६.९] इत्य् आदिभिश् च । तां दीप-दीप्तैर् मणिभिर् विरेजुः [भ्प् १०.४६.४५] इत्य् आदिना च । अतएव श्री-भगवतापि प्रायः पितरौ प्रेयसीश् चैवोद्दिश्य सन्दिष्टम् गच्छोद्धव व्रजं सौम्य [भ्प् १०.४६.३] इत्य् आदिना । पित्रादीनां तु सर्वत्र दुःख-मात्र-स्फुरणाद् अन्येषां सुखम् अपि नानुभव-पदवीम् आरोहति ।

अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन् । गोपान् व्रजं चात्म-नाथं गावो वृन्दावनं गिरिम् ॥ [भ्प् १०.४६.१८]

इत्य् आदि श्री-व्रजेश्वर-वचनात् । तत्र श्रीमद्-उद्धव-वासे तु प्रायः सर्वेषाम् अपि तादृशीं स्फूर्तिं वर्णयति-

उवास कतिचिन् मासान् गोपीनां विनुदन् शुचः । कृष्ण-लीला-कथां गायन् रमयाम् आस गोकुलम् ॥

यावन्त्य् अहानि नन्दस्य व्रजे ऽवात्सीत् स उद्धवः । व्रजौकसां क्षण-प्रायाण्य् आसन् कृष्णस्य वार्तया ॥

सरिद्-वन-गिरि-द्रोणीर् वीक्षन् कुसुमुतान् द्रुमान् । कृष्णं संस्मारयन् रेमे हरि-दासो व्रजौकसाम् ॥ [भ्प् १०.४७.५४-५६]

संसारयन् स्फोरयन्न् इत्य् अर्थः । अतएव विनुदन् शुच इत्य् आदिकम् उक्तम् ।

॥ १०.४७ ॥ श्री-शुकः ॥ २१६ ॥

[216]

evam eva vraje tad-viraha-duḥkha-magne kṛpayā vyavahāra-rakṣārthaṃ keṣucid avyavacchedenaiva sphuratīty ata eva śrīmad-uddhava-praveśe keṣāṃcit sukham api varṇitam | vāsitārthe'bhiyuddhadbhiḥ [BhP 10.46.9] ity ādibhiś ca | tāṃ dīpa-dīptair maṇibhir virejuḥ [BhP 10.46.45] ity ādinā ca | ataeva śrī-bhagavatāpi prāyaḥ pitarau

preyasīś caivoddiśya sandiṣṭam gacchoddhava vrajaṃ saumya [BhP 10.46.3] ity ādinā | pitrādīnāṃ tu sarvatra duḥkha-mātra-sphuraṇād anyeṣāṃ sukham api nānubhava-padavīm ārohati |

api smarati naḥ kṛṣṇo mātaraṃ suhṛdaḥ sakhīn | gopān vrajaṃ cātma-nāthaṃ gāvo vṛndāvanaṃ girim || [BhP 10.46.18]

ity ādi śrī-vrajeśvara-vacanāt | tatra śrīmad-uddhava-vāse tu prāyaḥ sarveṣām api tādṛśīṃ sphūrtiṃ varṇayati-

uvāsa katicin māsān gopīnāṃ vinudan śucaḥ | kṛṣṇa-līlā-kathāṃ gāyan ramayām āsa gokulam ||

yāvanty ahāni nandasya vraje 'vātsīt sa uddhavaḥ | vrajaukasāṃ kṣaṇa-prāyāṇy āsan kṛṣṇasya vārtayā ||

sarid-vana-giri-droṇīr vīkṣan kusumutān drumān | kṛṣṇaṃ saṃsmārayan reme hari-dāso vrajaukasām || [BhP 10.47.54-56]

saṃsārayan sphorayann ity arthaḥ | ataeva vinudan śuca ity ādikam uktam |

|| 10.47 || śrī-śukaḥ || 216 ||

English witness · section(s) 183

Anuccheda 183

It is said in srimad-Bhagavatam (10.71.10):

jarasandha-vadhah krsna bhury-arthayopakalpate

"O Krsna, the killing of Jarasandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the scarificial ceremony You desire."

Here someone may say that because in this verse Uddhava directly addresses Lord Krsna by His name, these words are an example of dasyabhasa (incompatible with Uddhava's mellow of daysa-rasa).In truth there is no dasyabhasa in these words. Because Lord Krsna's names are filled with descriptions of His glories, it is not improper for the Lord's servants to speak His names directly. That the Supreme Lord's names are filled with His glories is described in these words of svetasvatara Upanisad (4.19):

yasya nama mahad-yasah

"The Supreme Lord's names are filled with descriptions of His glories."

srimad-Bhagavatam 10.71.10 quoted here was spoken by Uddhava to the Supreme Personality of Godhead.

Prīti · Sanskrit §217 · English §184

[२१७]

अथ साक्षात्कार-लक्षण-तुष्ट्य्-आत्मकं श्रीमद्-उद्धवस्याह-

ततस् तम् अन्तर् हृदि सन्निवेश्य गतो महा-भागवतो विशालाम् । यथोपदिष्टां जगद्-एक-बन्धुना तपः समास्थाय हरेर् अगाद् गतिम् ॥ [भ्प् ११.२९.४७]

(पगे १०८)

गम्यते इति गतिः । यथोपदिष्टां गतिम् इत्य् अस्य तृतीयानुसारेणायम् अर्थः । पूर्वं तत्र तं प्रति श्री-भगवता वेदाहम् अन्त्रमनसीप्सितं ते ददामि यत् तद् दूर-वापम् अन्यैः [भ्प् ३.४.११] इत्य् अनेन तद्-अभीप्सितं दातुं प्रतिश्रुतम् । त्वद्-ईप्सित-पूर्त्य्-अर्थं यद्-अन्यैर् दुरवापं तद् ददामीत्य् अर्थः । तच् च देयं पुरा मया प्रोक्तम् अजाय नाभा [भ्प् ३.४.१३] इत्य् आदिना सङ्क्षेप-भागवत-रूपम् इत्य् उद्दिष्टम् ।

अथ तादृश-तत्-प्रतिश्रुत-श्रवणेन परमोत्सुकतया परम-निजाभीप्सितम् असौ स्वयम् एव निवेदितवान्--

को न्व् ईश ते पाद-सरोज-भाजां सुदुर्लभो ऽर्थेषु चतुर्ष्व् अपीह । तथापि नाहं प्रवृणोमि भूमन् भवत्-पदाम्भोज-निषेवणोत्सुकः ॥ [भ्प् ३.४.१५] इत्य् अनेन ।

अथागन्तुकं निज-मोह-विशेषं च निवेदितवान्-कर्माण्य् अनीहस्य भवोऽभवय [भ्प् ३.४.१६] इत्य् आदिभ्याम् । तच् च साक्षात्-तद्-उपदेश-बलेन प्रायः पर-प्रत्यायनार्थम् एव ज्ञेयम् नोद्धवोऽण्व् अपि मन्-न्यूनः [भ्प् ३.४.३१] इत्य् आदेः ।

अथ तत्-तद्-अर्थोपयुक्तत्या भगवद्-उद्दिष्टार्थम् अपि प्रार्थितवान् । ज्ञानं परं स्वात्म-रहः प्रकाशं प्रोवाच कस्मै [भ्प् ३.४.१८] इत्य् आदिना । तत्र यद् वृजिनं तरेम इति वृजिनं तादृश-सेवा-विरह-दुःखम् । तादृश-लोक- मोह-दुःखं च । तत् तरणस्य तद्-रहस्य-ज्ञानाधीनत्वाद् इति भावः । ततश् च मद्-अभीष्टं श्री-भगवान् अपि सम्पादितवान् इति श्री-विदुरं प्रति कथितं श्रीमद्-उद्धवेन स्वयम् एव -

इत्य् आवेदित-हार्दाय मह्यं स भगवान् परः । आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥ [भ्प् ३.४.१९] इति ।

द्वितीये ब्रह्मणेऽपि परम-वैकुण्ठं दर्शयता तेनात्मनः परम- भगवत्ता-रूपा स्थितिर् दर्शिता । सा च श्री-द्वारका-वैभव-रूपेति श्री- भगवत्-सन्दर्भे स्थापितम् अस्ति । सङ्क्षेप-श्री-भागवत-रूपया चतुः-श्लोक्या च । तस्य तादृशत्वेऽपि विचित्र-लीला-भक्त-परवशत्व-रूपासाव् इति तत्रैव बोधितम् ।ततस् तद्-अनुभवेनोभयत्रापि श्रीमद्-उद्धवस्य धैर्यं जातम् इति तत्-तद्-उपयोगः । ततश् च ताम् एव तद्-उपदिष्टां गतिं जगामेत्य् अर्थः । तथैवोद्धिष्टम् अन्ते तं प्रत्य् एकादशे -

ज्ञाने कर्मणि योगे च वार्तायां दण्ड-धारणे । यावान् अर्थो नृणां तात तावांस् ते ऽहं चतुर्-विधः ॥ [भ्प् ११.२९.३३] इति ।

तस्य श्री-कृष्ण-रूपा गतिश् चेयं श्री-शुक-द्वारा श्री-भागवत-प्रचारात् पूर्वम् एव ज्ञेया । स्व-ज्ञान-प्रचारार्थम् एव हि सोऽयं पृथिव्यां रक्षितः । तद्-अनन्तरं चरितार्थत्वात् न प्रयोजनम् इति । किन्तु काम-व्यूहेन श्रीमद्- व्रजेऽप्य् अस्य तत्-प्राप्तिर् ज्ञेया । आसाम् अहो चरण-रेणु-जुषाम् अहं स्याम् [भ्प् १०.४७.६१] इति दृढ-मनोरथावगमात् । ॥ ११.२९ ॥ श्री-शुकः ॥ २१७ ॥

[217]

atha sākṣātkāra-lakṣaṇa-tuṣṭy-ātmakaṃ śrīmad-uddhavasyāha-

tatas tam antar hṛdi sanniveśya gato mahā-bhāgavato viśālām | yathopadiṣṭāṃ jagad-eka-bandhunā tapaḥ samāsthāya harer agād gatim || [BhP 11.29.47]

(page 108)

gamyate iti gatiḥ | yathopadiṣṭāṃ gatim ity asya tṛtīyānusāreṇāyam arthaḥ | pūrvaṃ tatra taṃ prati śrī-bhagavatā vedāham antramanasīpsitaṃ te dadāmi yat tad dūra-vāpam anyaiḥ [BhP 3.4.11] ity anena tad-abhīpsitaṃ dātuṃ pratiśrutam | tvad-īpsita-pūrty-arthaṃ yad-anyair duravāpaṃ tad dadāmīty arthaḥ | tac ca deyaṃ purā mayā proktam ajāya nābhā [BhP 3.4.13] ity ādinā saṅkṣepa-bhāgavata-rūpam ity uddiṣṭam |

atha tādṛśa-tat-pratiśruta-śravaṇena paramotsukatayā parama-nijābhīpsitam asau svayam eva niveditavān--

ko nv īśa te pāda-saroja-bhājāṃ sudurlabho 'rtheṣu caturṣv apīha | tathāpi nāhaṃ pravṛṇomi bhūman bhavat-padāmbhoja-niṣevaṇotsukaḥ || [BhP 3.4.15] ity anena |

athāgantukaṃ nija-moha-viśeṣaṃ ca niveditavān-karmāṇy anīhasya bhavo'bhavaya [BhP 3.4.16] ity ādibhyām | tac ca sākṣāt-tad-upadeśa-balena prāyaḥ para-pratyāyanārtham eva jñeyam noddhavo'ṇv api man-nyūnaḥ [BhP 3.4.31] ity ādeḥ |

atha tat-tad-arthopayuktatyā bhagavad-uddiṣṭārtham api prārthitavān | jñānaṃ paraṃ svātma-rahaḥ prakāśaṃ provāca kasmai [BhP 3.4.18] ity ādinā | tatra yad vṛjinaṃ tarema iti vṛjinaṃ tādṛśa-sevā-viraha-duḥkham | tādṛśa-loka- moha-duḥkhaṃ ca | tat taraṇasya tad-rahasya-jñānādhīnatvād iti bhāvaḥ | tataś ca mad-abhīṣṭaṃ śrī-bhagavān api sampāditavān iti śrī-viduraṃ prati kathitaṃ śrīmad-uddhavena svayam eva -

ity āvedita-hārdāya mahyaṃ sa bhagavān paraḥ | ādideśāravindākṣa ātmanaḥ paramāṃ sthitim || [BhP 3.4.19] iti |

dvitīye brahmaṇe'pi parama-vaikuṇṭhaṃ darśayatā tenātmanaḥ parama- bhagavattā-rūpā sthitir darśitā | sā ca śrī-dvārakā-vaibhava-rūpeti śrī- bhagavat-sandarbhe sthāpitam asti | saṅkṣepa-śrī-bhāgavata-rūpayā catuḥ- ślokyā ca | tasya tādṛśatve'pi vicitra-līlā-bhakta-paravaśatva-rūpāsāv iti tatraiva bodhitam |tatas tad-anubhavenobhayatrāpi śrīmad-uddhavasya dhairyaṃ jātam iti tat-tad-upayogaḥ | tataś ca tām eva tad-upadiṣṭāṃ gatiṃ jagāmety arthaḥ | tathaivopddiṣṭam ante taṃ praty ekādaśe -

jñāne karmaṇi yoge ca vārtāyāṃ daṇḍa-dhāraṇe | yāvān artho nṛṇāṃ tāta tāvāṃs te 'haṃ catur-vidhaḥ || [BhP 11.29.33] iti |

tasya śrī-kṛṣṇa-rūpā gatiś ceyaṃ śrī-śuka-dvārā śrī-bhāgavata-pracārāt pūrvam eva jñeyā | sva-jñāna-pracārārtham eva hi so'yaṃ pṛthivyāṃ rakṣitaḥ | tad-anantaraṃ caritārthatvāt na prayojanam iti | kintu kāma-vyūhena śrīmad- vraje'py asya tat-prāptir jñeyā | āsām aho caraṇa-reṇu-juṣām ahaṃ syām [BhP 10.47.61] iti dṛḍha-manorathāvagamāt | || 11.29 || śrī-śukaḥ || 217 ||

English witness · section(s) 184

Anuccheda 184

It is said in srimad-Bhagavatam (10.75.5):

satam susrusane jisnuh krsnah padavanejane

"Arjuna attended the respectable elders, and Krsna washed everyone's feet."

Here someone may say: "It is not right that Maharaja Yudhisthira engaged Lord Krsna in washing everypne's feet. This is an example of bhakty-abhasa (incompatible with devotional service)." In truth there is no bhakty-abhasa in this verse. It is said in srimad-Bhagavatam (10.75.3):

bandhavah paricaryayam tasyasan prema-bandhanah

"At the Rajasuya sacrifice of your saintly grandfather his family members, bound by their love for him, engaged themselves in humble services on his behalf."

Here the family members were not assigned to various services by Maharaja Yudhisthira. Rather, but their own desire they performed these services. Therefore by His own desire Lord Krsna washed everyone's feet. It was not otherwise. In this situation Lord Krsna thought, "My kinsmen still have some past karmic reactions present in their bodies. I should remove all thos karmic reactions." Thus, by the power of Lord Krsna's unstoppable desire, He acted in that way. Lord Krsna also desired to show devotion to Narada Muni and the other brahmanas present there. Therefore He washed their feetto show the respect that should be offered to a brahmana. Lord Krsna Himself said in srimad-Bhagavatam (10.69.40):

putra ma khidah

"O brahmana, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, sop do not be disturbed."

srimad-Bhagavatam 10.75.5 quoted here was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §218 · English §185

[२१८]

अथ प्रश्रय-भक्ति-मयो रसः । तत्रालम्बनो लालकत्वेन स्फुरन् प्रश्रय- भक्ति-विषयः श्री-कृष्णश् च पूर्ववत् परमेश्वराकारः श्रीमन्-नराकारश् चेति द्विविधाविर्भावः । तत्-तद्-आश्रयत्वेन च लाल्याश् च त्रिविधाः । तत्र परमेश्वराकाराश्रया ब्रह्मादयः । श्रीमन्-नराकाराश्रयाः श्री-दशाक्षर-ध्यान-दर्शित-श्री-गोकुल-पृथुकाः । उभयाश्रयाः श्री- द्वारका-जन्मानः । ते (पगे १०९) च सर्वे यथायथं पुत्रानुज- भ्रातुष्पुत्रादयः । तत्र पुत्राः केचिद् गुणतः केचिद् आकारतः केचिद् उभयतश् च तद्-अनुहारि-प्रायाः । तत्र गुणानुहारित्वम् आह--

एकैकशस् ताः कृष्णस्य पुत्रान् दश-दशाबलाः । अजीजनन्न् अनवमान् पितुः सर्वात्म-सम्पदा ॥ [भ्प् १०.६१.१]

[218]

atha praśraya-bhakti-mayo rasaḥ | tatrālambano lālakatvena sphuran praśraya-bhakti-viṣayaḥ śrī-kṛṣṇaś ca pūrvavat parameśvarākāraḥ śrīman-narākāraś ceti dvividhāvirbhāvaḥ | tat-tad-āśrayatvena ca lālyāś ca trividhāḥ | tatra parameśvarākārāśrayā brahmādayaḥ | śrīman-narākārāśrayāḥ śrī-daśākṣara-dhyāna-darśita-śrī-gokula-pṛthukāḥ | ubhayāśrayāḥ śrī- dvārakā-janmānaḥ | te (page 109) ca sarve yathāyathaṃ putrānuja- bhrātuṣputrādayaḥ | tatra putrāḥ kecid guṇataḥ kecid ākārataḥ kecid ubhayataś ca tad-anuhāri-prāyāḥ | tatra guṇānuhāritvam āha--

ekaikaśas tāḥ kṛṣṇasya putrān daśa-daśābalāḥ | ajījanann anavamān pituḥ sarvātma-sampadā || [BhP 10.61.1]

English witness · section(s) 185

Anuccheda 185

It is said in srimad-Bhagavatam (10.15.20-21):

sridama nama gopalo rama-kesavayoh sakha subala-stokakrsnadya gopah premnedam abruvan

"Once, some of the cowherd boys - Sridama, the very close friend of Rama and Krsna, along with Subala, Stokakrsna and others - lovingly spoke the following words.

rama rama maha-sattva krsna dusta-nibarhana ito 'vidure su-mahad vanam talali-sankulam

"(The cowherd boys said:) Rama, Rama, O mighty- armed one! O Krsna, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees."

Someone may say that because the cowherd bosy approached Krsna and Balarama with awe and veneration, this passage is inappropriate for sakhya-rasa (sakhyabhasa). However, yhis passage is in truth not at all inappropriate, for although they were aware that Krsna and Balarama were both very powerful and heroic, the boys still though Krsna and Balarama were still their equals and not their superiors at all. Their awareness of the great power and heroism of Krsna and Balarama, only increased the boys' affection for Them in sakhya-rasa. It is said in srimad-Bhagavatam (10.58.14):

salam krsnena sannaddho vihartum vipinam mahat bahu-vyala-mrgakirnam pravisat para-vira-ha

"Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying teh flag of Hanuman, took up his bow and his two inexhaustible quivers, and went to sport with Lord Krsna in a large forest filled with fierce animals."

As it was shown in srimad-Bhagavatam 10.15.20-21, the knowledge of Lord Krsna's heroic power enhancted Arjuna's affection for Him in sakhya-rasa. The same kind of situation, where the knowledge of Lord Krsna's heroic power enhances the love His friends feel for Him is also seen in these words of srimad-Bhagavatam (10.12.24):

asman kim atra grasita nivistan ayam tatha ced bakavad vinanksyati

"Then the boys said, `Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakasura, without delay.' Thus they looked at the beautiful face of Krsna, the enemy of Bakasura, and, laughing loudly and clapping their hands, they entered the mouth of the python."

srimad-Bhagavatam 10.10.15.20-21 quoted here was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.19

Sections 219–232

10 bilingual sequence blocks

Prīti · Sanskrit §219 · English §186

[२१९]

तत्र साम्बादीनां श्री-कृष्ण-श्लाघित-गुणत्वम् आह -- जाम्बवत्याः सुता ह्य् एते साम्बाद्याः पितृ-सम्मताः [भ्प् १०.६१.१२] इति ।

[219]

tatra sāmbādīnāṃ śrī-kṛṣṇa-ślāghita-guṇatvam āha -- jāmbavatyāḥ sutā hy ete sāmbādyāḥ pitṛ-sammatāḥ [BhP 10.61.12] iti |

English witness · section(s) 186

Anuccheda 186

In the description of Lord Krsna's water-pastimes at Dvaraka it is said in srimad-Bhagavatam (10.90.22):

na calasi. . .vasudeva-nandananghrim

"O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?"

Here someone may protest that the queens' mention of their father-in-law's name in addressing their husband in the words "vasudeva-nandananghrim" (the feet of Vasudeva's son) is improper. It is kanta-bhavabhasa (improper in relation to the husband). This protest is without merit. In truth the word "vasudeva" here does not refer to Lord Krsna's father. Rather it means: "the worshipable Lord (deva) who is the great wealth (vasu) of the heart. Even if one argues that still, even if only by coincidence, the word "vasudeva-nandana" certainly soes mean "the son of Vasudeva" and is still improper, then the answer is given that the queens spoke these words in the impulse of wild ecstatic love and they should not be criticized for any fault they may commit by accident. This verse was spoken by Lord Krsna's queens.

Prīti · Sanskrit §220–221 · English §187

[२२०] अतः श्री-साम्बस्यैकादशाद्यो श्रुतम् अन्यथा-चेष्टितं श्री-कृष्णस्य मर्यादा-दर्शक-तत्-तल्-लीलेच्छयैव । तत्र श्री-रुक्मिणी-पुत्रास् तु तेष्व् अपि श्रेष्ठा इत्य् आह-प्रद्युम-प्रमुखा जाता रुक्मिण्यां नावमाः पितुः [भ्प् १०.६१.९] इति । अत्र पुनर् उक्तिर् एव श्रैष्ठ्य-बोधिका ।

॥ १०.६१ ॥ श्री-शुकः ॥ २१८-२२० ॥

[२२१]

तत्र श्री-प्रद्युम्नस्यातिशयम् आह-

कथं त्व् अनेन सम्प्राप्तं सारूप्यं शार्ङ्ग-धन्वनः । आकृत्यावयवैर् गत्या स्वर-हासावलोकनैः ॥ [भ्प् १०.५५.३३]

स्पष्टम् ।

॥ १०.५५ ॥ श्री-रुक्मिणी ॥ २२१ ॥

[220] ataḥ śrī-sāmbasyaikādaśādo śrutam anyathā-ceṣṭitaṃ śrī-kṛṣṇasya maryādā-darśaka-tat-tal-līlecchayaiva | tatra śrī-rukmiṇī-putrās tu teṣv api śreṣṭhā ity āha-pradyuma-pramukhā jātā rukmiṇyāṃ nāvamāḥ pituḥ [BhP 10.61.9] iti | atra punar uktir eva śraiṣṭhya-bodhikā |

|| 10.61 || śrī-śukaḥ || 218-220 ||

[221]

tatra śrī-pradyumnasyātiśayam āha-

kathaṃ tv anena samprāptaṃ sārūpyaṃ śārṅga-dhanvanaḥ | ākṛtyāvayavair gatyā svara-hāsāvalokanaiḥ || [BhP 10.55.33]

spaṣṭam |

|| 10.55 || śrī-rukmiṇī || 221 ||

English witness · section(s) 187

Anuccheda 187

It is also said in srimad-Bhagavatam (1.11.33):

tam atmajair drstibhir antaratmana duranta-bhavah parirebhire patim niruddham apy asravad ambu netrayor vilajjatinam bhrgu-varya vaiklavat

"The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhrgus, though they tried to restrain their feelings, they inadvertently shed tears."

Here it is said that, filled with great love (duranta- bhavah), the queens wept (niruddham apy asravat). Here someone may claim that the queens' becoming filled with love for their husband as they watched Him embrace their sons is an improper response on their part. It is kanta-bhavabhasa (improper in relation to the husband). This is so because their making an connection between their sons' embracing their husband with the pleasures they enjoy in private with their husband is improper. This claim of impropriety has no basis. Their feeling their love for their husband increase as they watch Him embrace their sons is an increase of love only in a general sense. It has no relation to the private pleasures of husbands and wives. Therefore there is nothing improper with the queens' glances in this situation. This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §222–223 · English §188

[२२२]

किं च-

यं वै मुहुः पितृ-सरूप-निजेश-भावास् तन्-मातरो यद् अभजन् रह-रूठ-भावाः । चित्रं न तत् खलु रमास्पद-बिम्ब-बिम्बे कामे स्मरे ऽक्ष-विषये किम् उतान्य-नार्यः ॥ [भ्प् १०.५५.४०]

यं प्रद्युम्नं तन्-मातरो मुहुर् अभजन् द्रष्टुम् आगताः पुनर् लज्जया रह एकान्त-देशं च अभजन् निलिल्युर् इत्य् अर्थः । तद् एवं यद् अभजन् तत् खलु रमास्पद-बिम्बस्य लक्ष्मी-विलास-भुमि-मुर्तेर् बिम्बे प्रतिमूर्तौ तस्मिन् न चित्रम् । बालकस्य पितृ-सादृश्ये मातृणां वात्सल्योद्दीप्ति- सम्भवात् । तत्र यच् च रहः अभजन् तद् अपि न चित्रम् इत्य् आह पितृ-स्वरूप- निजेश-भावाः । तद्-अनन्तरं पितुः श्री-कृष्णस्य स-रूपेण सारूप्यातिशयेन निजेशस्य आत्मीय-प्रभु-मात्र-बुद्ध्यावगतस्य न तु रमण-बुद्ध्यावगतस्य श्री-कृष्णस्य भावः स्फूर्तिर् यासु ताः । ततो लज्जा-हेतुकं रहो-भजन-लक्षणं पलायनम् अप्य् उचितम् एवेति भावः । तथोक्तम् एतत् प्राग् एव - तं दृष्ट्वा जलद-श्यामम् [भ्प् १०.५५.२७] इत्य् आदौ कृष्णं मत्वा स्त्रियो ह्रीता निलिल्युस् तत्र तत्र ह [भ्प् १०.५५.२८] इति । तत्र प्रभुत्व-मात्र- स्फूर्तौ हेतुः रूढ-भावाः रूढः श्री-कृष्णे बद्ध-मूलः भावः कान्ताभावो यासां ताः । कदाचिद् अन्यत्र चेतने तत्-सादृश्यातिशयेनेश्वर- भावः स्फुरतु नाम रमण-भावस् तु न सर्वेथेत्य् अर्थः । श्री- रुक्मिण्यास् तत्-सदृश-वत्सलाया अन्यस्याश् चेश्वर-भावोऽपि नोदयते किन्तु सर्वथा पुत्र-भाव एव तत्-सारूप्येणोद्दीप्तः स्यात् । यथोक्तं श्री-रुक्मिणी- देव्यैव कथं त्व् अनेन सम्प्राप्तम् [भ्प् १०.५५.३३] इत्य् आद्य्-अनन्तरं -

स एव वा भवेन् नूनं यो मे गर्भे धृतो ऽर्भकः । अमुष्मिन् प्रीतिर् अधिका वामः स्फुरति मे भुजः ॥ [भ्प् १०.५५.३४]

तद् एवं तासाम् अपि यत्र रमास्पद-बिम्ब-बिम्बत्वेन तादृशी भ्रान्तिस् तत्र परम-मोहने रमास्पद-बिम्बस्यैवाप्राकृत-काम-रूपांशे जगद्-गत- निजांशेन स्मरे स्मरण-पथं गत्वापि क्षोभके सम्प्रति तु स्वयम् एवाक्ष-विषयतां प्राप्ते सति अन्य-नार्यः किम् उत सृष्ट्वैव मोहं प्राप्तम् उइच्ता इत्य् अर्थः ।

॥ १०.५५ ॥ श्री-शुकः ॥ २२२ ॥

(पगे ११०)

अथ उद्दीपनाः । गुणाः स्व-विषयक-श्री-कृष्ण-वात्सल्य-स्मित-प्रेक्षादयः । तया तस्य कीर्ति-बुद्धि-बलादीनां परम-महत्त्वं च तथा जाति- क्रियादयोऽपि यथा-योगम् अगन्तव्याः ।

अथ अनुभावाः । बाल्ये मुहुस् तं प्रति मृदु-वाचा स्वैर-प्रश्न- प्रार्थनादिकम् । तद्-अङ्गुलि-बाह्व्-आद्य्-आलम्बनेन स्थितिः । तद्- उत्सङ्गोपवेशः । तत्-ताम्बुल-चर्वित-दानम् इत्य् आद्याः । अन्यदा तद्-आज्ञा- प्रतिपालन-तद्य्-चेष्टानुसरण-स्वैरता-विमोक्षादयः । उभयत्र तद्-अनुगतिः ।

सात्त्विकाश् च सर्वे । अथ व्यभिचारिणः पूर्वोक्ता एव । अथ स्थायी च प्रश्रय-भक्त्य्-आख्यः । तत्र बाल्येऽतिलाल्यताभिमानमयत्वेन प्रश्रय- बीजस्य दैन्यांशस्य सद्-भागात् तद्-आख्यत्वम् । तत्र बाल्योदाहरणम् अवगन्तव्यम् । अन्यदीयं यथा-निशम्य प्रेष्ठम् आयान्तम् [भ्प् १.११.१६] इत्य् आदौ ।

प्रद्युम्नश् चारुदेष्णश् च साम्बो जाम्बवती-सुतः । प्रहर्ष-वेगोच्छशित-शयनासन-भोजनाः ॥

वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः । शङ्ख-तूर्य-निनादेन ब्रह्म-घोषेण चादृताः । प्रत्युज्जग्मू रथैर् हृष्टाः प्रणयागत-साध्वसाः ॥ [भ्प् १.११.१९]

प्रणयोऽत्र भक्ति-विशेषः ।

॥ १.११ ॥ श्री-सुतः ॥ २२३ ॥

[222]

kiṃ ca-

yaṃ vai muhuḥ pitṛ-sarūpa-nijeśa-bhāvās tan-mātaro yad abhajan raha-rūṭha-bhāvāḥ | citraṃ na tat khalu ramāspada-bimba-bimbe kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ || [BhP 10.55.40]

yaṃ pradyumnaṃ tan-mātaro muhur abhajan draṣṭum āgatāḥ punar lajjayā raha

ekānta-deśaṃ ca abhajan nililyur ity arthaḥ | tad evaṃ yad abhajan tat khalu ramāspada-bimbasya lakṣmī-vilāsa-bhumi-murter bimbe pratimūrtau tasmin na citram | bālakasya pitṛ-sādṛśye mātṝṇāṃ vātsalyoddīpti- sambhavāt | tatra yac ca rahaḥ abhajan tad api na citram ity āha pitṛ-svarūpa- nijeśa-bhāvāḥ | tad-anantaraṃ pituḥ śrī-kṛṣṇasya sa-rūpeṇa sārūpyātiśayena nijeśasya ātmīya-prabhu-mātra-buddhyāvagatasya na tu ramaṇa- buddhyāvagatasya śrī-kṛṣṇasya bhāvaḥ sphūrtir yāsu tāḥ | tato lajjā-hetukaṃ raho-bhajana-lakṣaṇaṃ palāyanam apy ucitam eveti bhāvaḥ | tathoktam etat prāg eva - taṃ dṛṣṭvā jalada-śyāmam [BhP 10.55.27] ity ādau kṛṣṇaṃ matvā striyo hrītā nililyus tatra tatra ha [BhP 10.55.28] iti | tatra prabhutva-mātra- sphūrtau hetuḥ rūḍha-bhāvāḥ rūḍhaḥ śrī-kṛṣṇe baddha-mūlaḥ bhāvaḥ kāntābhāvo yāsāṃ tāḥ | kadācid anyatra cetane tat-sādṛśyātiśayeneśvara- bhāvaḥ sphuratu nāma ramaṇa-bhāvas tu na sarvethety arthaḥ | śrī- rukmiṇyās tat-sadṛśa-vatsalāyā anyasyāś ceśvara-bhāvo'pi nodayate kintu sarvathā putra-bhāva eva tat-sārūpyeṇoddīptaḥ syāt | yathoktaṃ śrī-rukmiṇī- devyaiva kathaṃ tv anena samprāptam [BhP 10.55.33] ity ādy-anantaraṃ -

sa eva vā bhaven nūnaṃ yo me garbhe dhṛto 'rbhakaḥ | amuṣmin prītir adhikā vāmaḥ sphurati me bhujaḥ || [BhP 10.55.34]

tad evaṃ tāsām api yatra ramāspada-bimba-bimbatvena tādṛśī bhrāntis tatra parama-mohane ramāspada-bimbasyaivāprākṛta-kāma-rūpāṃśe jagad-gata- nijāṃśena smare smaraṇa-pathaṃ gatvāpi kṣobhake samprati tu svayam evākṣa-viṣayatāṃ prāpte sati anya-nāryaḥ kim uta srṣṭvaiva mohaṃ prāptam uictā ity arthaḥ |

|| 10.55 || śrī-śukaḥ || 222 ||

(page 110)

atha uddīpanāḥ | guṇāḥ sva-viṣayaka-śrī-kṛṣṇa-vātsalya-smita-prekṣādayaḥ | tayā tasya kīrti-buddhi-balādīnāṃ parama-mahattvaṃ ca tathā jāti- kriyādayo'pi yathā-yogam agantavyāḥ |

atha anubhāvāḥ | bālye muhus taṃ prati mṛdu-vācā svaira-praśna- prārthanādikam | tad-aṅguli-bāhv-ādy-ālambanena sthitiḥ | tad- utsaṅgopaveśaḥ | tat-tāmbula-carvita-dānam ity ādyāḥ | anyadā tad-ājñā-pratipālana-tac-ceṣṭānusaraṇa-svairatā-vimokṣādayaḥ | ubhayatra tad- anugatiḥ |

sāttvikāś ca sarve | atha vyabhicāriṇaḥ pūrvoktā eva | atha sthāyī ca praśraya-bhakty-ākhyaḥ | tatra bālye'tilālyatābhimānamayatvena praśraya- bījasya dainyāṃśasya sad-bhāgāt tad-ākhyatvam | tatra bālyodāharaṇam avagantavyam | anyadīyaṃ yathā-niśamya preṣṭham āyāntam [BhP 1.11.16] ity ādau |

pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |
praharṣa-vegocchaśita-śayanāsana-bhojanāḥ ||

vāraṇendraṃ puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ | śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādṛtāḥ | pratyujjagmū rathair hṛṣṭāḥ praṇayāgata-sādhvasāḥ || [BhP 1.11.19]

praṇayo'tra bhakti-viśeṣaḥ |

|| 1.11 || śrī-sutaḥ || 223 ||

English witness · section(s) 188

Anuccheda 188

Now the abhasas in relation to the vibhavas will be discussed. In relation to the uddipanabhasas (improper manifestation of the uddipanas) it is said in srimad-Bhagavatam (10.38.8):

yad arcitam. . .yad gopikanam kuca-kunkumankitam

"Those lotus feet are worshiped by Brahma, siva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaisnavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the kunkuma from the gopis' breasts."

Here someone may complain that these signs indicating the Lord's confidential pastimes are not appropriate for a devotee who seeks to associate with the Lord in the mood of dasya-rasa, and therefore this verse is an example of dasya-bhavabhasa (incompatible with dasya-rasa). In truth there is fault in this verse. The speaker of this verse (Akrura) is thinking only that the Supreme Lord is easily attained by devotional service. The speaker of this verse does not desire to participate in the gopis' confidential pastimes with Lord Krsna. In his commentary on this verse srila sridhara Svami says: "Here the words `yad-gopikanam' indicate that by serving Him with devotion the gopis easily attained association with Lord Krsna." Because the speaker in this verse aspired only to attain devotion to Lord Krsna in general way, there is no fault in this verse. In the same way there is no fault in these words (also spoken by Akrura) in srimad-Bhagavatam (10.38.17):

samarhanam yatra. . .

"By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the rasa dance, when the Lord wiped away

the gopis perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower."

srimad-Bhagavatam 10.38.8 quoted in this anuccheda was spoken by Akrura.

Prīti · Sanskrit §224 · English §189

[২২৪]

এবম্ অত্র বিভাবাদি-সংবলনাত্মকে প্রশ্রয-ভক্তি-ময়ে রসে পূর্ববদ্ যোগাদয়োঽপি ভেদা জ্ঞেয়াঃ। ইতি ভক্তিময়ো রসঃ।

অথ বাত্সল্য-ময়ো বত্সলাখ্যো রসঃ। তত্রালম্বনঃ লাল্যত্বেন স্ফুরন্ বাত্সল্য-বিষয়ঃ শ্রী-কৃষ্ণস্ তদ্-আধারাস্ তত্-পিত্রাদি-রূপা গুরবশ্ চ। তত্র শ্রী-কৃষ্ণঃ শ্রীমন্-নরাকার এব। অথ গুরবঃ। তত্র ভক্ত্য্-আদি-মিশ্রাঃ শ্রী-বসুদেব-দেবকী-কুন্তী-প্রভৃতয়ঃ। শুদ্ধাস্ তু শ্রী-যশোদা-নন্দ-তত্-সবয়ো-বল্লবী-বল্লব-প্রভৃতয়ঃ। স্বাভাবিকং চৈষাং বাত্সল্যোপযোগি বৈদুষ্যং --

গোপ্যঃ সংস্পৃষ্ট-সলিলা অঙ্গেষু করযোঃ পৃথক্। ন্যস্যাত্মন্য্ অথ বালস্য বীজ-ন্যাসম্ অকুর্বত ॥ [ভ্প্ ১০.৬.২১] ইত্য্ আদিভিঃ

স্পষ্টম্।

অথোদ্দীপনেষু গুণাঃ। তত্র প্রথমতস্ তস্য তদীয-লাল্য-ভাবম্ আহ-

তাং স্তন্য-কাম আসাদ্য মথ্নন্তীং জননীং হরিঃ। গৃহীত্বা দধি-মন্থানং ন্যষেধত্ প্রীতিম্ আবহন্ ॥ [ভ্প্ ১০.৯.৪]

স্পষ্টম্। ॥ ১০.৯ ॥ শ্রী-শুকঃ ॥ ২২৪ ॥

[224]

evam atra vibhāvādi-saṃvalanātmake praśraya-bhakti-maye rase pūrvavad yogādayo'pi bhedā jñeyāḥ | iti bhaktimayo rasaḥ |

atha vātsalya-mayo vatsalākhyo rasaḥ | tatrālambanaḥ lālyatvena sphuran

vātsalya-viṣayaḥ śrī-kṛṣṇas tad-ādhārās tat-pitrādi-rūpā guravaś ca | tatra śrī-kṛṣṇaḥ śrīman-narākāra eva | atha guravaḥ | tatra bhakty-ādi-miśrāḥ śrī-vasudeva-devakī-kuntī-prabhṛtayaḥ | śuddhās tu śrī-yaśodā-nanda-tat-savayo-ballavī-ballava-prabhṛtayaḥ | svābhāvikaṃ caiṣāṃ vātsalyopayogi vaiduṣyaṃ --

gopyaḥ saṃspṛṣṭa-salilā aṅgeṣu karayoḥ pṛthak | nyasyātmany atha bālasya bīja-nyāsam akurvata || [BhP 10.6.21] ity ādibhiḥ

spaṣṭam |

athoddīpaneṣu guṇāḥ | tatra prathamatas tasya tadīya-lālya-bhāvam āha-

tāṃ stanya-kāma āsādya mathnantīṃ jananīṃ hariḥ | gṛhītvā dadhi-manthānaṃ nyaṣedhat prītim āvahan || [BhP 10.9.4]

spaṣṭam | || 10.9 || śrī-śukaḥ || 224 ||

English witness · section(s) 189

Anuccheda 189

It is said in srimad-Bhagavatam (10.55.40):

yam vai muhuh. . .

"It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for him as if he were their own lord. After all, the son exactly resembled his father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Krsna, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of his mother felt conjugal attraction for him, then what to speak of how other women felt when they saw him?"

Here the truth that the palace women were agitated by feelings of amorous love for Pradyumna seems to be inappropriate. What seems here to be inappropriate is actually appropriate, as has already been explained in a previous passage of this book. Someone may say that innapropriate alambanas or inappro{.inappropriate lovers (prity-adhara) bring rasabhasa situations in the descriptions of the yajna - -patnis, pulinda girls, does, and others in srimad-Bhagavatam. This assertion will be refuted later in this book. Someone may claim that an inappropriateness in relation to the object of love (priti-visaya) is seen in these words of srimad-Bhagavatam (10.21.7):

aksanvatam. . .vaktram vrajesa-sutayoh

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision."

Here someone may say that although Lord Krsna and Lord Balarama , still the form of Lord Balarama is not the same as the form of Lord Krsna, and therefore it is not appropriate for Lord %'s girlfriends to have feelings of amorous love for Lord Balarama, and therefore this verse has a rasabhasa of srngara-rasa. The truth, however, is that in this verse the gopis are hiding their amorous feelings for Lord Krsna. They are pretending that they have no amorous feelings for Lord Krsna. Therefore their praising Lord Krsna and Lord Balarama equally is in now way a statement of their amorous feelings for Lord Balarama. Therefore there is no rasabhasa in this verse. In his commentary on srimad-Bhagavatam (10.65.17) srila sridhara Svami states: "The gopis who enjoyed amorous pastimes with Lord Balarama were different from the gopis who enjoyed pastimes with Lord Krsna." srimad-Bhagavatam 10.21.7 quoted in this anuccheda was spoken by the goddesslike gopis of Vraja.

Prīti · Sanskrit §225 · English §190

[२२५]

एवम्- उवाच पितराव् एत्य साग्रजः सात्वतर्षभः । प्रश्रयावनतः प्रीणन्न् अम्ब तातेति सादरम् ॥ [भ्प् १०.४५.२] इत्य् आदि ।

इति माया-मनुष्यस्य [भ्प् १०.४५.१०] इत्य् आद्य्-अन्तम् । पितरौ श्री-देवकी- वसुदेवौ । प्रीणन् प्रीणयन् ।

॥ १०.४५ ॥ श्री-शुकः ॥ २२५ ॥

[225]

evam- uvāca pitarāv etya sāgrajaḥ sātvatarṣabhaḥ | praśrayāvanataḥ prīṇann amba tāteti sādaram || [BhP 10.45.2] ity ādi |

iti māyā-manuṣyasya [BhP 10.45.10] ity ādy-antam | pitarau śrī-devakī- vasudevau | prīṇan prīṇayan |

|| 10.45 || śrī-śukaḥ || 225 ||

English witness · section(s) 190

Anuccheda 190

Here someone may say that in srimad-Bhagavatam there are descriptions of love where the object of love is a person other than lord Krsna. This, they say, is sangaty-abhasa (improper object of love). They quote this verse describing srimati Devahuti in srimad-Bhagavatam (3.22.16):

kamah sa bhuyat. . .ksipatim iva sriyam

"Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, bew fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments."

Somoeone may say that Devahuti's devotion to Kardama Muni is bhakty-abhasa (devotion directed to the wrong person). This criticism is not valid. Her union with Kardama Muni brought great glory and good fortune to the world. Therefore no one should find fault with it. This verse was spoken by sri Kardama Muni.

Prīti · Sanskrit §226 · English §191

[২২৬]

অথ শৈশব-চাপল্যম্ আহ-

শৃঙ্গ্য্-অগ্নি-দংষ্ট্র্য্-অসি-জল-দ্বিজ-কণ্টকেভ্যঃ ক্রীডা-পরাব্ অতিচলৌ স্ব-সুতৌ নিষেদ্ধুম্ ।
গৃহ্যাণি কর্তুম্ অপি যত্র ন তজ্-জনন্যৌ শেকাত আপতুর্ অলং মনসো ऽনবস্থাম্ ॥ [ভ্প্ ১০.৮.২৫]

[226]

atha śaiśava-cāpalyam āha-

śṛṅgy-agni-daṃṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ krīḍā-parāv aticalau sva-sutau niṣeddhum | gṛhyāṇi kartum api yatra na taj-jananyau śekāta āpatur alaṃ manaso 'navasthām || [BhP 10.8.25]

English witness · section(s) 191

Anuccheda 191

It is said in srimad-Bhagavatam (10.57.26):

uvasa tasyam katicin mithilayam sama vibhuh manitah priti-yuktena janakena mahatmana tato 'siksad gadam kale dhartarastrah suyodhanah

"The almighty Lord Balarama stayed in Mithila for several years, honored by His affectionate devotee Janaka Maharaja. During that time Dhrtarastra's son Duryodhana learned from Balarama the art of fighting with a club."

In this verse the word "vibhuh" (almighty) refers to Lord Balarama. The word "manitah" (honored) and other worlds like it are adjectives modifying Lord Balarama. Any claim that rasabhasa is present in this verse is not justified. There is no rasabhasa here.

Prīti · Sanskrit §227 · English §192–195

[২২৭]

তথা -

কৃষ্ণস্য গোপ্যো রুচিরং বীক্ষ্য কৌমার-চাপলম্। শৃণ্বন্ত্যাঃ কিল তন্-মাতুর্ ইতি হোচুঃ সমাগতাঃ ॥ [ভ্প্ ১০.৮.২৮]

বৎসান্ মুञ্চন্ ক্বচিদ্ অসময়ে [ভ্প্ ১০.৮.২৯] ইত্য্ আদি।

[227]

tathā -

kṛṣṇasya gopyo ruciraṃ vīkṣya kaumāra-cāpalam | śṛṇvantyāḥ kila tan-mātur iti hocuḥ samāgatāḥ || [BhP 10.8.28]

vatsān muñcan kvacid asamaye [BhP 10.8.29] ity ādi |

English witness · section(s) 192–195

Anuccheda 192

These and other seeming examples of rasabhasa in srimad- Bhagavatam are thus shown to be free of any true rasabhasa. It is said: "Even if there is some seeiming rasabhasa, if the sthayi-bhava is very exalted and powerful, then there is no rasabhasa. Then then the rasas are properly manifest. An example of a very exalted and powerful primary rasa negating the possibility of rasabhasa is seen in these words of srimad- Bhagavatam (10.14.32):

aho bhagyam aho bhagyam nanda-gopa-vrajaukasam yan-mitram paramanandam purnam brahma sanatanam

"How greatly fortunate are Nanda Maharaja, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune because the Absolute Truth (Brahman), the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."

In this verse spoken by the demigod Brahma todescribe the people of Vreja there is a misture of jnana-bhakti (the santa- rasa mixture of devoption and philosophical speculation present here by the description of the Brahman feature of the Lord) and bandhu-bhava (love for Lord Krsna as one's friend or kinsman). This misture is not rasabhasa because the taste of the sentiment of thinking of the Lord is one's friend is so sweet and exalted that its glory eclipses the dry mellow of santa-rasa here. The description here of jnana-bhakti is done in the mood of wonder felt within the heart, in the mood of praising the gloriosu good fortune of Vraja's people. Therefore there is no rasabhasa and the rasas are properly manifest (rasollasa) in this description. A similar situation is seen in these words of srimad-Bhagavatam 10.21.11

ittham satam brahma-sukhanubhutya

"All the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence "

A similar situation is also seen in these words of srimad- Bhagavatam (10.49.9):

bhratreyo bhagavan krsnah saranyo bhakta-vatsalah paitr-svasreyan smareati ramas camburuheksanah

"Does my nephew Krsna, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt's sons? And does lotus-eyed Rama remember them also?"

For Lord Krsna's paternal aunt devotion mixed with knowledge of Lord Krsna's supreme power and opulence (aisvarya-jnana- mayi bhakti) is not appropriate. For her vatsalya-rasa is proper and appropriate. Here the knowledge that Lord Krsna is the

Supreme Personality of Godhead is eclipsed by overwhelming feelings of vatsalya-rasa, feelinsg seen here in the words bhratreyo", "paitr-svasreyan", and amburuheksanah" Because vatsalya-rasa is so gloriosu and prominent in thisverse there is no rasabhasa. All is proper with the rasas (rasollasa). This verse was spoken by Queen Kunti.

Anucchedas 193 and 194

In Lord Ramacandra's sweet pastimes Hanuman has pure dasya- rasa, a rasa still mixed with the knowledge that his master iss the Supreme Personality of Godhead. Although initially it may seem that this is not an appropriate mixture, the sweetness of Hanuman's dasya-rasa eclipses his knowledge that his master is the Supreme Personality of Godhead. Thus there is not rasabhasa and everything in these rasas is proper (rasollasa). The glory of this kind of mixture of madhurya (perception of the Lord's sweetness) and aisvarya (knowledge of the Lord's power and opulence) is seen in these words of srimad-Bhagavatam (5.19.3):

om namo bhagavate uttamaslokaya. . .

"Let me please Your Lordship by chanting the bija- mantra omkara. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brahmanas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You."

In this verse the word "bhagavatah" shows the Lord's feature of aisvarya and the word "uttama-slokaya" shows the Lord's feature of madhurya. The Lord's true nature is described in these words of srimad-Bhagavatam (5.19.4):

yat tad visuddhanubhava-matram ekam. . .

"The Lord, whose pure form [sac-cid-ananda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedanta He is described as being one without a second. Because of His spiritual potency, He is un- touched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Krsna consciousness, can one perceive the

transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Ramacandra, and let us offer our respectful obeisances unto those transcendental lotus feet."

In this verse the words "yat-tat" refer to Lord Ramacandra's celebrated form dark like durva grass. The word "matram" describes the Lord's wualities and form, a form manifest sometimes in a white color and sometimes in other colors, a form more effulgent and glorious than the sun and other luminaries. The Lord's nature and His internal potency have already been described in the Bhagavat-sandarbha and other books. Here the Lord's nature is described by the word "ekam". Here the words "sva-tejasa dhvasta-guna-vyavastham" mean "His internal potency throws far away the external potency consisting of three modes". Here the word prasantam" means "he is never stopped by any obstacle", and "pratyak" means "He is seen only by spiritual eyes". This is described in the following words of Katha Upanisad (2.3.9 and 1.2.23):

na caksusa pasyati rupam asya

"With material eyes no one can see the Supreme Lord's form."

yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam

"The Lord is obtained only by one whom He Hismelf chooses. To such a person He manifests His own form."

What is the nature of the Supreme Lord's form? srimad- Bhagavatam declares: "anama-rupam" (His name and form are not material). Material names and forms are described in these words of Chandogya Upanisad 6.3.2):

etas tisro devata anena jivenatmananupravisya nama-rupe vyakaravani

"In this way the individual spirit souls entered three kinds of material bodies and obtained various material names."

The Supreme Personality of Godhead does not have material names and forms like those of the conditioned spirit souls. The reason the Lord has no material names or forms is given here in the word "niraham" (He is free of material false-ego). In the passage from Chandogya Upanisad the word "atma" refers to the individual spirit soul, who is part and parcel of the Supreme Personality of Godhead (paramatma). The word anena" (by him) here indicates that the individual soul is different from the Supreme Lord. That individual spirit soul then enters a material body The word "devata" here refers to the various kinds of material bodies made of the elements fire, water, and earth. Because of material false-ego the individual soul enters a material body. Although He is present within thr

material body as the Supersoul, the Supreme Personality of Godhead is not affected by material false ego and thus remains always free from possessing a material name or material body. Free from material false ego, He does not accept a material name or material body. Here someone may ask: "Why does not everyone accept this idea that Lord Ramacandra's form is spiritual in nature?" To this srimad-Bhagavatam gives the answer: "sudhiyopalambhanam" (Only in pure consciousness, Krsna consciousness can one perceive the transcendental form of the Lord). The spiritual nature of the Supreme Lortd's form is also described by Lord Brahma in these words of srimad-Bhagavatam (3.9.3):

natah param parama yad bhavatah svarupam. . .

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

Anuccheeda 195

Here someone may ask: "If the Supreme Personality of Godhead has a spiritual form as you say, then why does He come and stay amongst the conditioned souls?" To this the answer is given: There ar many secondary reasons, bu the primary reason the Supreme Personality of Godhead comes to the material world is to show to His devotees the sweetness of His pastimes. It is said in srimad-Bhagavatam (5.19.5):

martyavataras tv iha

"It was ordained that Ravana, chief of the Raksasas, could not be killed by anyone but a man, and for this reason Lord Ramacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Ramacandra's mission, however, was not only to kill Ravana but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sita?"

In this verse the word "tu" (but) is used to dispel doubt. Here "martyavatarah" means "He who incarnates in the world of mortals". Then the verse explains: "He does not come to the world of mortals only to kill the demons who trouble the saintly devotees, He comes also to teach the conditioned souls. He reveals to them the true goal of life." But these are only the external secondary reasons He appears in the world of mortals. He also comes to reveal the great sweetness of His pastimes to the devotees, devotees whose desire of the heart is to engage in devotional service, devotees whose heart melt in anguish in separation from the Lord. If the Lord had desired only to kill the demons, He could very easily have killed them by His expansion as the all-pervading Supersoul, and He Himself,

in His original form, could have remained in the spiritual world enjoying His pastimes. Why did He come, then, to this world? His main purpose was not to kill the demons. His main purpose was the reveal the sweetness of His pastimes. That is the meaning here.

Prīti · Sanskrit §228–229 · English §196

[२२८]

गोप्यश् चेमाः श्री-व्रजेश्वर्याः स्व-वयसः सम्बन्धिन्यः श्री-कृष्णस्यैव प्रौढ-भ्रातृजायाश् च । अन्यदा प्रश्रयो लज्जा प्रियंवदत्वं सारल्यं दातृत्वम् इत्य् आदयः । तत्राद्योदाहरणं कुरुक्षेत्र-यात्रायां कृष्ण-रामौ परिष्वज्य पितराव् अभिवाद्य च [भ्प् १०.८२.३४] इत्य् आदिकम् । (पगे १११)

अतो बालत्वेन मतत्वाद् इन्द्र-मख-प्रसङ्गे प्रागल्भ्यम् अपि तेषां सुखदम् । कान्त्वयव-वयसां सौन्दर्यं सर्व-सल्-लक्षणत्वं पूर्ण- कैशोर-पर्यन्तं वृद्धिर् इत्य् आदयस् तु सर्वदैव । तत्रान्त्या यथा-

कालेन व्रजताल्पेन गोकुले राम-केशवौ । जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजह्रतुः ॥ [भ्प् १०.८.२१] इत्य् आदि ।

[२२९]

तथा-

कालेनाल्पेन राजर्षे रामः कृष्णश् च गोकुले । अघृष्ट-जानुभिः पद्भिर् विचक्रमतुर् अञ्जसा ॥ [भ्प् १०.८.२६]

स्पष्टम् । ॥ १०.८ ॥ सः ॥ २२६-२२९ ॥

[228]

gopyaś cemāḥ śrī-vrajeśvaryāḥ sva-vayasaḥ sambandhinyaḥ śrī-kṛṣṇasyaiva prauḍha-bhrātṛjāyāś ca | anyadā praśrayo lajjā priyaṃvadatvaṃ sāralyaṃ dātṛtvam ity ādayaḥ | tatrādyodāharaṇaṃ kurukṣetra-yātrāyāṃ kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca [BhP 10.82.34] ity ādikam | (page 111)

ato bālatvena matatvād indra-makha-prasaṅge prāgalbhyam api teṣāṃ sukhadam |

kāntvayava-vayasāṃ saundaryaṃ sarva-sal-lakṣaṇatvaṃ pūrṇa- kaiśora-paryantaṃ vṛddhir ity ādayas tu sarvadaiva | tatrāntyā yathā-

kālena vrajatālpena gokule rāma-keśavau | jānubhyāṃ saha pāṇibhyāṃ riṅgamāṇau vijahratuḥ || [BhP 10.8.21] ity ādi |

[229]

tathā-

kālenālpena rājarṣe rāmaḥ kṛṣṇaś ca gokule | aghṛṣṭa-jānubhiḥ padbhir vicakramatur añjasā || [BhP 10.8.26]

spaṣṭam | || 10.8 || saḥ || 226-229 ||

English witness · section(s) 196

Anuccheda 196

In this way the Supreme Lord's pastimes are filled with mercy and sublime sweetness. Lord Rama's distess at His separation from Goddess Sita, a distress foundwithin the sweetness of His pastimes, is not a defect in any way. WithiHis pastimes there is no attachment to lust or other faulty emotions, as there is in ordinary material activities. The Lord manifests these pastimes to give mercy to His devotees. This is seen in the following explanation in srimad-Bhagavatam (5.19.6):

na vai sa atmatmavatam. . .

"Since Lord sri Ramacandra is the Supreme Personality of Godhead, Vasudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Laksmana, His younger brother. To give up either would have been absolutely impossible."

Here it is said that the Personality of Godhead, Vasudeva, is not attached to anything in this material world. The reason why He is not attached is given here in the word atma", which means "the Supersoul", and the word bhagavan", which means "He who is full of all powers and opulences", and the word "vasudeva", which means "the shelter of all". Furthermore, it is said here that He is the dearest friend (suhrttamah) of the devotees, who consider Him their master, and who think "the Lord is mine" (atmavatam). It is also said here that the Lord does not truly feel anguished (kaslamam) on separation from His

wife. He only manifests this anguish to show His great love. Also,at the time of the devaduta Lord Ramacxandra did not in truth abandon Laksmana. He had not power truly to abandon Him. At the time when He ascended to His own abode in the spiritual world, Lord Ramacandra was reunited with His associates, who had all been waiting for Him. Even today Lord Rama, Sita-devi, and Their associates may be seen on Kimpurusa-varsa. Therefore those pastimes of Lord Rama were only an imitation of the activities natural to human society. That is the meaning here.

Prīti · Sanskrit §230–231 · English §197–198

[२३०]

जातिस् तु पूर्वोक्ता । क्रियाश् च जन्म-बाल्य-क्रीडादयः । तत्र नन्दस् त्व् आत्मज उत्पन्नः [भ्प् १०.५.१] इत्य् आदिना जन्म दर्शितम् । बाल्य-क्रीडाम् आह-

ताव् अङ्घ्रि-युग्मम् अनुकृष्य सरीसृपन्तौ घोष-प्रघोष-रुचिरं व्रज-कर्दमेषु । तन्-नाद-हृष्ट-मनसाव् अनुसृत्य लोकं मुग्ध-प्रभीतवद् उपेयतुर् अन्ति मात्रोः ॥ [भ्प् १०.८.२२] इत्य् आदि ।

यर्ह्य् अङ्गना-दर्शनीय-कुमार-लीलाव् अन्तर्-व्रजे तद् अबलाः प्रगृहीत-पुच्छैः । वत्सैर् इतस् तत उभाव् अनुकृष्यमाणौ प्रेक्षन्त्य उज्झित-गृहा जहृषुर् हसन्त्यः ॥ [भ्प् १०.८.२४]

स्पष्टम् ।

॥ १०.८ ॥ सः ॥ २३१ ॥

[230]

jātis tu pūrvoktā | kriyāś ca janma-bālya-krīḍādayaḥ | tatra nandas tv ātmaja utpannaḥ [BhP 10.5.1] ity ādinā janma darśitam | bālya-krīḍām āha-

tāv aṅghri-yugmam anukṛṣya sarīsṛpantau ghoṣa-praghoṣa-ruciraṃ vraja-kardameṣu | tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṃ mugdha-prabhītavad upeyatur anti mātroḥ || [BhP 10.8.22] ity ādi |

yarhy aṅganā-darśanīya-kumāra-līlāv antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ | vatsair itas tata ubhāv anukṛṣyamāṇau prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ || [BhP 10.8.24]

spaṣṭam |

|| 10.8 || saḥ || 231 ||

English witness · section(s) 197–198

Anuccheda 197

To confirm what was said before, the following two verses of srimad-Bhagavatam declare that devotion to the Lord is the only way one can attain the Lord's mercy, mercy that is the sweetest of the Lord's virtues. This is confirmed by the following words of srimad-Bhagavatam (5.19.7):

na janma nunam mahato na saubhagam na van na buddhir nakrtis tosa-hetuh tair yad visrstan api no vanaukasas cakara sakhye bata laksmanagrajah

"One cannot establish a friendship with the Supreme Lord Ramacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord sri Ramacandra. Otherwise how is it possible that although we un- civilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Ramacandra has nevertheless accepted us as friends?"

In this verse the word "janma mahatah" means birth from the Supreme Personality of Godhead", saubhagam" means "beauty", "akrtih" means "birth", "yat" means "from which", taih" means "birth and other like things", visrstan" means "rejected", "nah" means we who pleased the Lord with our devotional service of searching for Sita-devi and engaging in other kinds of devotional service also", "bata" means indeed", laksmanagrajah" the elder brother of Laksmana, who is endowed with all virtues and who is Sumitra's son", sakhye" means "made friendship, for in these pastimes friendship and not servitude was the appropriate rasa". This verse describes Sugriva.

Anucchedab 198

The next verse declares (srimad-Bhagavatam 5.19.8):

suro 'suro vapy atha vanaro narah sarvatmana yah sukrtajnam uttamam bhajeta ramam manujakrtim harim ya uttaran anayat kosalan divam iti

"Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Ramacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for Me accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord sri Ramacandra brought all the devotees of Ayodhya back home, back to Godhead [Vaikuntha]."

The previous verse described devotion to the Lord's humanlike transcendental form, devotion based on knowledge of the Lord's true nature and status. This verse describes devotion based on perception of the Lord's sweetness. In that situation the devotee worships the humanlike form of the Lord (manujakrtim harim). Here the word "ramam" means "the form of Lord Rama, not the form of Kapila or any other form of the Lord". Here "uttamam" means "whose transcendental qualities have no equal ro superior", and "sukrtaj am" means "He who is pleased by even a small quantity of devotional service". This verse was spoken by sri Hanuman.

Prīti · Sanskrit §232 · English §199

[२३२]

आदि-ग्रहणात् पौगण्डादौ माल्यमाननादयो ज्ञेयाः । अथ द्रव्याणि च तत्- क्रीडा-भाण्ड-वसनादीनि । कालाश् च तज्-जन्म-दिनादयः । तत्र जन्म-दिनं यथा-

कदाचिद् औत्थानिक-कौतुकाप्लवे जन्मर्क्ष-योगे समवेत-योषिताम् । वादित्र-गीत-द्विज-मन्त्र-वाचकैश् चकार सूनोर् अभिषेचनं सती ॥ [भ्प् १०.४.७] इत्य् आदि ।

स्पष्टम् । ॥ १०.८ ॥ सः ॥ २३२ ॥

[232]

ādi-grahaṇāt pauganḍādau mālyamānanādayo jñeyāḥ | atha dravyāṇi ca tat-krīḍā-bhāṇḍa-vasanādīni | kālāś ca taj-janma-dinādayaḥ | tatra janma-dinaṃ yathā-

kadācid autthānika-kautukāplave janmarkṣa-yoge samaveta-yoṣitām | vāditra-gīta-dvija-mantra-vācakaiś cakāra sūnor abhiṣecanaṃ satī || [BhP 10.4.7] ity ādi |

spaṣṭam | || 10.8 || saḥ || 232 ||

English witness · section(s) 199

Anuccheda 199

It is said in srimad-Bhagavatam (10.23.29-32):

maivam vibho 'rhati. . .

"The wives of the brahmanas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasi leaves You may neglectfully kick away with Your lotus feet. We are ready to give up all material relationships."

It is again said in srimad-Bhagavatam (10.29.30):

prestho bhavams tanu-bhrtam kila bandhur atma

"Our dear Krsna, as an expert in religion You have advised us that the proper religious duty for women is to faithfuIly serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self."

Because they are filled with jokes and puns, these verses are very glorious and show perfectly compatible cominations of the rasas.

Sometimes in a secondary way the rasas may be incompatibe and in the primary way the rasas are compatible. This is seen in the following words of srimad-Bhagavatam (10.60.45):

tvak-smasru-roma-nakha-kesa. . .

"A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."

These words were spoken by sri Rukmini. Here, although the presence of bibhatsa-reasa (horror) is incompatible, that incompatibility is eclipsed by Rukimini-devi's praise of her beloved husband, Lord Krsna. Therefore the result is glorious and in the final result the rasas are considered compatible. It is also said in srimad-Bhagavatam (1.10.30):

etah param stritvam apastapesalam nirasta-saucam bata sadhu kurvate yasam grhat puskara-locanah patir na jatv apaity ahrtibhir hrdi sprsan

"All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations."

In this verse the word "stritvam" mweans birth as a woman". sri Rukmini and the other queens came from different classes of society. The word "apastapesalam" here describes their situation. These words do not describe sri Rukimini and the other queens born in higher classes. The other queens, born as lower-class women, may have had some faults, but by glorifying Lord Krsna they all became supremely purified. That is the way they became saintly, free of faults, and decorated with all virtues. Then this verses explains that Lord Krsna, giving apopropriate gifts to His beloved queens, touched their hearts. At heart attached to them, Lord Krsna did not leave their homes. As in a previous example the presence of bibhatsa- rasas gave a superficial appearance of rasabhasa that in in the end was not atb all present, so in this verse any appearance of rasabhasa is not real. There is no rasabhasa in this verse. This verse was spoken by the ladies in Hastinapura, the city of the Kauravas.

PRĪTI-SANDARBHA

6.20

Sections 233–245

10 bilingual sequence blocks

Prīti · Sanskrit §233 · English §200

[२३३]

अथानुभावेषूद्भास्वराः । तत्र लालनम्-

तयोर् यशोदा-रोहिण्यौ पुत्रयोः पुत्र-वत्सले । यथा-कामं यथा-कालं व्यधत्तां परमाशिषः ॥

गताध्वान-श्रमौ तत्र मज्जनोन्मर्दनादिभिः । नीवीं वसित्वा रुचिरां दिव्य-स्रग्-गन्ध-मण्डितौ ॥

जनन्य्-उपहृतं प्राश्य स्वाद्व् अन्नम् उपलालितौ । संविश्य वर-शय्यायां सुखं सुषुपतुर् व्रजे ॥ [भ्प् १०.१५.४४-४६]

स्पष्टम् । ॥ १०.८ ॥ सः ॥ २३३ ॥

[233]

athānubhāveṣūdbhāsvarāḥ | tatra lālanam-

tayor yaśodā-rohiṇyau putrayoḥ putra-vatsale | yathā-kāmaṃ yathā-kālaṃ vyadhattāṃ paramāśiṣaḥ ||

gatādhvāna-śramau tatra majjanonmardanādibhiḥ | nīvīṃ vasitvā rucirāṃ divya-srag-gandha-maṇḍitau ||

janany-upahṛtaṃ prāśya svādv annam upalālitau | saṃviśya vara-śayyāyāṃ sukhaṃ suṣupatur vraje || [BhP 10.15.44-46]

spaṣṭam | || 10.8 || saḥ || 233 ||

English witness · section(s) 200

Anuccheda 200

As before, an example of what seems to be rasabhasa of a primary and secondary rasa, but in the end is understood to be a compatible mixture of rasas is seen in these words of srimad- Bhagavatam (10.16.20):

gopyo 'nurakta-manaso bhagavaty anante tat-sauhrda-smita-viloka-girah smarantyah graste 'hina priyatame bhrsa-duhkha-taptah sunyam priya-vyatihrtam dadrsus tri-lokam

"When the young gopis, whose minds were constantly attached to Krsna, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void."

Here the secondary rasa, karuna-rasa (lamentation), is compatible, and the primary rasa, srngara-rasa, seems to be incompatible. However, in this situation the gopis' remembrace of Lord Krsna's smiling glances acts to make their sorrow glorious. For this reason the mixture of these rasas is compatible, and there is no rasabhasa. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §234 · English §201

[२३४]

शिरो-घ्राणम् ।

नन्दः स्व-पुत्रम् आदाय प्रेत्यागतम् उदार-धीः । मूर्ध्न्य् उपाघ्राय परमां मुदं लेभे कुरूद्वह ॥ [भ्प् १०.६.४३]

स्पष्टम् ।

॥ १०.६ ॥ सः ॥ २३४ ॥

[234]

śiro-ghrāṇam |

nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ | mūrdhny upāghrāya paramāṃ mudaṃ lebhe kurūdvaha || [BhP 10.6.43]

spaṣṭam |

|| 10.6 || saḥ || 234 ||

English witness · section(s) 201

Anuccheda 201

An example of what seems to be a sancari-bhava incompatible with a primary rasa is seen in these words of srimad-Bhagavatam (10.29.8):

ta varyamanah patibhih. . .

"Their husbands, fathers, brothers and other relatives tried to stop them, but Krsna had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back."

Here it may at first seem that the gopis' restlessness (capalya) is incompatible with their being completely enchanted (moha) by Lord Krsna. Both, however, combine to nourish the gopis' exalted, guileless ecstatic love for Lord Krsna. Therefore the rasas here are compatible, and there is no rasabhasa. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §235–236 · English §202

[२३५]

आशीर्वादः -

ता आशिषः प्रयुञ्जानाश् चिरं जीवेति बालके । हरिद्राचूर्ण-तैलाद्भिः सिञ्चन्त्योऽजनम् उज्जगुः ॥ [भ्प् १०.५२.१५]

स्पष्टम् । ॥ १०.१५ ॥ सः ॥ २३५ ॥

[२३६]

हितोपदेश-दानम् । कृष्ण कृष्णारविन्दाक्ष तात एहि स्तनं पिब । अलं विहारैः क्षुत्-क्षान्तः क्रीडा-श्रान्तो ऽसि पुत्रक ॥ [भ्प् १०.११.१५] इत्य् आदि ।

स्पष्टम् ।

॥ १०.११ ॥ श्री-व्रजेश्वरी श्री-कृष्णम् ॥ २३६ ॥

[235]

āśīrvādaḥ -

tā āśiṣaḥ prayuñjānāś ciraṃ jīveti bālake | haridrācūrṇa-tailādbhiḥ siñcantyo'janam ujjaguḥ || [BhP 10.52.15]

spaṣṭam | || 10.15 || saḥ || 235 ||

[236]

hitopadeśa-dānam | kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanaṃ piba | alaṃ vihāraiḥ kṣut-kṣāntaḥ krīḍā-śrānto 'si putraka || [BhP 10.11.15] ity ādi |

spaṣṭam |

|| 10.11 || śrī-vrajeśvarī śrī-kṛṣṇam || 236 ||

English witness · section(s) 202

Anuccheda 202

Now some other similar examples will be given. Sometimes what at first seems to be rasabhasa in the end is found to be a perfectly compatible misture of rasas. An example of this may be seen in these words of srimad-Bhagavatam (10.85.18):

yuvam na nah sutau saksat pradhana-purusesvarau

"You are not our sons but the very Lords of both material nature and its creator (Maha-Visnu). As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her."

Someone may claim that in this verse Vasudeva's paternal vatsalya-rasa is incompatible with his devotion in awe and reverence. In truth these two sentiments are not incompatible here. This has already been described in our discussion of another verse, a verse describing Lord Balarama. In this way it is seen that the rasas are compatible in this verse. There is no rasabhasa here.

Prīti · Sanskrit §237 · English §203

[२३७]

इदम् अखिलं साधारण-वत्सलानाम् अपि स्यात् । पित्रोस् तु विशेषतः । तत्र हित- प्रवर्तनार्थ-तर्जनादिकं यथा-

एकदा क्रीडमानास् ते रामाद्या गोप-दारकाः । कृष्णो मृदं भक्षितवान् इति मात्रे न्यवेदयन् ॥ (पगे ११२)

सा गृहीत्वा करे कृष्णम् उपालभ्य हितैषिणी । यशोदा भय-सम्भ्रान्त- प्रेक्षणाक्षम् अभाषत ॥

कस्मान् मृदम् अदान्तात्मन् भवान् भक्षितवान् रहः । वदन्ति तावका ह्य् एते कुमारास् ते ऽग्रजो ऽप्य् अयम् ॥ [भ्प् १०.८.३२-३४]

स्पष्टम् ।

॥ १०.८ ॥ सः ॥ २३७ ॥

[237]

idam akhilaṃ sādhāraṇa-vatsalānām api syāt | pitros tu viśeṣataḥ | tatra hita-pravartanārtha-tarjanādikaṃ yathā-

ekadā krīḍamānās te rāmādyā gopa-dārakāḥ | kṛṣṇo mṛdaṃ bhakṣitavān iti mātre nyavedayan || (page 112)

sā gṛhītvā kare kṛṣṇam upālabhya hitaiṣiṇī | yaśodā bhaya-sambhrānta- prekṣaṇākṣam abhāṣata ||

kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ | vadanti tāvakā hy ete kumārās te 'grajo 'py ayam || [BhP 10.8.32-34]

spaṣṭam |

|| 10.8 || saḥ || 237 ||

English witness · section(s) 203

Anuccheda 203

In this way the rasas of love for the Supreme Personality of Godhead are described. The rasa of devotional service mixed with knowledge (jnana-bhaktimaya-rasa) is also called by the name santa-rasa. In this rasa of devotion mixed with knowledge the alambana (prime impetus of ecstatic love) and the visaya (object of love) are both the transcendental form of the Supreme Personality of Godhead (bhagavan) manifest as the Supreme Brahman (para-brahma). Here the adhara (lovers) are the great jnani- bhaktas who personally participate in the Supreme Lord's pastimes. The Supreme Personality of Godhead as He manifests in this rasa is described in these words of srimad-Bhagavatam (3.15.37):

evam tadaiva bhagavan aravinda-nabhah

"At that very moment, the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages."

When they arrived in Vaikuntha, the four Kumaras saw this form of the Supreme Personality of Godhead. The jnani-bhaktas are described in these words of srimad-Bhagavatam (1.7.10):

atmaramas ca munayo

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

The four Kumaras and many others are atmaramas are described in this verse. srila sukadeva Gosvami, who was attracted by the nectar sweetness of the rasas in the Supreme Lord's pastimes and who was rapt in reciting srimad-Bhagavatam, is also described in that verse. In santa-rasa the uddipanas (secondary impetuses for ecstatic love) are primarily the Supreme Lord's qualities, activities, and paraphernalia. Here the Lord's qualities include His eternal form of knowledge and bliss, His form always being manifest, His being the master of all opulences, His being the all-pervading Supersoul, His being the master of the knoledge- potency, His being all-powerful, His giving liberation to the enemies He kills, His being dear to the devotees in santa-rasa, His being equal to all, His being self-controlled, His being peaceful, His purity, and His manifesting wonderful

forms. The Lord's activities being with His acting to protect His devotees and include a host of other activities also. His paraphenralia include His great Upanisads, the dust of the jnani-bhaktas' feet, His Tulasi-devi, His transcendental abodes, and many other things also. Now the anubhavas (activities of ecstatic love) will be described. Here the anubhavas include: praising the Supreme Lord's transcendental qualities and other features, chanting the holy names of the Lord in His forms as Brahman, Paramatma, and other forms, tasting the bliss of seeing the Lord in His Brahman feature, and yearning to see the Lord in His original feature as Bhagavan (the Supreme Personality of Godhead). Here the sattvika-bhavas include: staring at the tip of the nose, performing the actions of an avadhuta, assuming the jnana-mudra posture, yawning, observing silence, bowing down before the Supreme Personality of Godhead, and offering prayers to the Supreme Personality of Godhead. Most of these activities are material in nature. In this rasa the sancari-bhavas (symptoms of ecstatic love) include: being detached from material things, steadiness, joyfulness, thoughtfulness, meditation, gravity, eagerness, earnestness, and the philosophical search for the truth. The sthayi-bhava (continuous ecstasy) of the jnani-bhaktas is described in these words of srimad-Bhagavatam (3.15.46):

yo 'ntarhito hrdi gato 'pi duratmanam tvam so 'dyaiva no nayana-mulam ananta raddhah

"Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahma, through the ears have now been actually realized by Your kind appearance."

The attainment of santa-rasa is described in these words of srimad-Bhagavatam (3.15.43):

tasyaravinda-nayanasya padaravinda- kinjalka-misra-tulasi-makaranda-vayuh
antar-gatah sva-vivarena cakara tesam sanksobham aksara jusam api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."

In this verse the lotus-eyed Lord (aravinda-nayanasya) is the alambana, the breeze is the uddipana, the change in body is the udbhasvara, sattvika-bhava, and anubhava, and the change in mind is the sancari-bhava, which consists of spiritual happiness. Even though they were situated in impersonal Brahman understanding, the sages attained devotional service mixed with knowledge (jnana-bhakti). That kind of devotional service was the sthayi-bhava (continuous ecstasy) they felt. All these together culiminate in jnana-bhakti (devotional service mixed with knowledge). That was the rasa they experienced. Now we

will discuss the bhakti-rasa known as asraya-rasa (the rasa of taking shelter of Lord Krsna). In this rasa Lord Krsna is the object of love and certain devotees who participate in Lord Krsna's pastimes are the lovers. In different situations sometimes Lord Krsna manifests His humanlike form and sometimes He manifests His form as the supreme controller. In the presence of the residents of Vraja He manifests His supremely sweet and glorious humanlike form. The devotees are of two kinds: 1. the external devotees who serve the Lord by performing specific duties in the material world, and 2. the confidential devotees for whom the shade of Lord Krsna's feet is their very life. In the first group the demigods Brahma, siva, and some others are considered confidential devotees because of their great devotion to the Lord. The second group is divided into three parts: 1. the devotees in general, 2. the residents of the cities of the Yadus (like Mathura and Dvaraka), and 3. the residents of Vraja. In the first of these groups are included the kings imprisoned by Jarasandha, the great sages, and many others, and in the second and third groups are included Janaka Maharaja (the king of Mithila) and many other devotees. Included among the uddipanas in this rasa are Lord Krsna's qualities. Included among His qualities are the following: 1. being the master of all opulences (bhagavattvam) in His relationship with the devotees who take shelter of Him as the supreme controller, 2. being the seed of all avataras (avataravali-bijatvam), 3. being the attractor of the self- satisfied sages (atmaramakarsitvam), 4. being the giver of ecstatic devotional service to Putana and others who only pretend to engage in devotional service, 5. manifesting numberless material universes from the pores of His skin, 6. being an ocean of mercy to the devotees who take shelter of Him as He is manifest in His humanlike form, 7. being the protector of anyone who takes shelter of Him, 8. possessing inconceivable potencies, 9. being the supreme object of worship, 10. being all- knowing, 11. being firm in vow, 12. possessing all wealth and all good fortune, 13. being naturally patient and tolerant, 14. being righteous, 15. being truthful, 16. being expert, 17. being all- auspicious, 18. being supremely powerful and glorious, 19. being the best follower of religion, 20. seeing through the eyes of the scriptures, 21. being the devotee's friend and well-wisher, 22. generosity, 23. power 24. fame, 25. strength, 26. tolerance, 27. ability, 28. being controlled by love, and many other transcendental qualities also. Now we will consider Lord Krsna's castes. The first group of devotees (the devotees in general) accept that Lord Krsna is a cowherd boy or a member of another caste (as a ksatirya in Dvaraka). This acceptance of caste by the Lord is only an imitation. Lord Krsna's dark complexion and many other things remind (smaraka) the devotees of Him. The devotees in the second group (the residents of Vraja, Mathura, and Dvaraka) thinkt hat Lord Krsna is the best of all gopas or the best of all ksatriyas. Now Lord Krsna's activities will be considered. For the first group of devotees (the devotees in general) Lord Krsna's creation and maintenance of the material worlds and His revelation of His universal form are prominent. For the second group of devotees (the residents of

Vraja, Mathura, and Dvaraka) Lord Krsna's killing the dfemons, protecting His devotees, and casting His glance of mercy are prominent. Now Lord Krsna's paraphernalia will be considered. Lord Krsna's weapons, musical instruments, ornaments, abodes, footprints, and devotees are prominent among His paraphernalia. For the first group of devotees these are all clearly transcendental. For the second group of devotees these seem to be material even though they certainly are transcendental in fact. Now the time sequence of Lord Krsna will be considered. For both the first and second groups of devotees these begin with Lord Krsna's birth in this world and end with His departure for the spiritual world. Now the anubhavas in this rasa will be considered. The anubhavas include residing in places sacred to Lord Krsna, chanting the glories of Lord Krsna's holy names and qualities, and performing other like devotional activities. Now the sancari-bhavas in this rasa will be discussed. When the devotees associate with Lord Krsna the sancari-bhavas are joy, pride, and steadiness. When the devotees are separated from Lord Krsna the sancari-bhavas are sickness and exhaustion. In both association with and separation from the Lord are manifest the sancari-bhavas detachment, anxiety, moroseness, humbleness, worry, meditation, embarassment, thoughtfulness, and death. An example of meditation on the Lord even when the Lord is present before the devotee is seen in this description of Bhismadeva's actions in srimad- Bhagavatam (1.9.31):

visuddhaya dharanaya. . .

"By pure meditation, looking at Lord sri Krsna, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendentally to the controller of all living beings while quitting his material body."

Unhappy that he may have offended Lord Krsna by attacking Him in battle, Bhismadeva prays in srimad-Bhagavatam (1.9.34):

yudhi turaga-rajah. . .mama nisita-sarair vibhidyamana-tvaci

"On the battlefield [where sri Krsna attended Arjuna out of friendship], the flowing hair of Lord Krsna turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto sri Krsna."

Bhismadeva again prays in srimad-Bhagavatam (1.9.38):

sita-visikha-hatah. . .

"May He, Lord Sri Krsna, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds

dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds."

srimad-Bhagavatam 1.9.31 quoted here was spoken by srila Suta Gosvami.

Prīti · Sanskrit §238 · English §204

[२३८]

यदा च दधि-मण्ड-भाजन-भेदनादि-चापल्यानन्तरं -

कृतागसं तं प्ररुदन्तम् अक्षिणी कषन्तम् अञ्जन्-मषिणी स्व-पाणिना । उद्वीक्षमाणं भय-विह्वलेक्षणं हस्ते गृहीत्वा भिषयन्त्य् अवागुरत् ॥

त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भक-वत्सला । इयेष किल तं बद्धुं दाम्नातद्-वीर्य-कोविदा ॥ [भ्प् १०.९.११-१२]

स्पष्टम् ।

॥ १०.९ ॥ सः ॥ २३८ ॥

[238]

yadā ca dadhi-maṇḍa-bhājana-bhedanādi-cāpalyānantaraṃ -

kṛtāgasaṃ taṃ prarudantam akṣiṇī kaṣantam añjan-maṣiṇī sva-pāṇinā | udvīkṣamāṇaṃ bhaya-vihvalekṣaṇaṃ haste gṛhītvā bhiṣayanty avāgurat ||

tyaktvā yaṣṭiṃ sutaṃ bhītaṃ vijñāyārbhaka-vatsalā | iyeṣa kila taṃ baddhuṃ dāmnātad-vīrya-kovidā || [BhP 10.9.11-12]

spaṣṭam |

|| 10.9 || saḥ || 238 ||

English witness · section(s) 204

Anuccheda 204

Sthayi-bhava (continuous ecstasy) as manifested in asraya- rasa is described in these words of srimad-Bhagavatam (1.11.7):

bhavaya nas tvam bhava visva-bhavana tvam eva ma-tatha suhrt-patih pita tvam
sad-gurur nah paramam ca daivatam yasyanuvrttya krtino babhuvima

"O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy."

In this verse the vibhavas, udbhasvaras, anubhavas, sattvika-bhavas, and other kinds of ecstasy combine to make a wonderfully sweet rasa. It is said:

sad-bhavas ced vibhavader dvayor ekasya va bhavet jhatity anya-samaksepat tada doso na vidyate

"If the transcendental bhavas and vibhavas meet together and nothing incompatible arises, then there is no fault in the rasas."

Here the word "anya-samaksepat" means incompatible in that situation". srimad-Bhagavatam 1.11.7 quoted here was spoken by the citizens of Dvaraka to the Supreme Personality of Godhead.

Prīti · Sanskrit §239–240 · English §205

[२३९]

अथ तर्जन-विस्वादौषध-पायनादिवत्-तदात्व-भवं तत्-सुखम् अप्य् अतिक्रम्यायातिभद्रायैतत् समृद्धये चेष्टा यथा-

तम् अङ्कम् आरूढम् अपाययत् स्तनं स्नेह-स्नुतं स-स्मितम् ईक्षती मुखम् । अतृप्तम् उत्सृज्य जवेन सा ययाव् उत्सिच्यमाने पयसि त्व् अधिश्रिते ॥ [भ्प् १०.९.५]

यद्-धामार्थ-सुहृत्-प्रियात्म-तनय-प्राणाशयास् त्वत्-कृते [भ्प् १०.१४.३५] इत्य् अनेन कैमुत्य-प्राप्तेस् तद्-गृह-सम्पत्ति-सम्पादन-प्रयत्नस् तु सुतराम् एव तदायति-समृद्ध्य्-अर्थ एव । तत्र गोप-जातीनां सत्य् अपि महा-सम्पत्त्य्- अन्तरे तत्-कारणे च दुग्ध-हेतुक-सम्पत्त्य्-अर्थम् एव्व महान् आग्रहः स्वाभाविकः । तस्माद् आयतीयतत्-सम्पत्ति-वर्धनार्थं दुग्ध-रक्षायाम् औत्सुख्यम् इदं वात्सल्य-विलसितम् एव सत् वात्सल्यं पुष्णाति समुद्वम् इव तरङ्ग-सङ्घः । अत्र तस्या हृडयम् ईदृशम् अयं सम्पत्ति-रक्षां न जानाति । ततः सम्प्रति मद्-एक-कर्तव्यासाव् इति । अत्र च स्नेह-स्नुतम् इति स्वाभाविक-गाढ-स्नेहं दर्शयित्वा तथैव सूचितम् । एवं तत्-कृते दधि- मण्ड-भाण्ड-भङ्गेऽपि तस्या बहिर् एव कोपाभासो दर्शितः । मनसि तु प्रबल-चापल्य-दर्शनेन हर्ष एव । यथाह-

उत्तार्य गोपी सुशृतं पयः पुनः प्रविश्य संदृश्य च दध्य्-अमत्रकम् । भग्नं विलोक्य स्व-सुतस्य कर्म तज् जहास तं चापि न तत्र पश्यती ॥ [भ्प् १०.९.७]

स्पष्टम् ।

॥ १०.९ ॥ सः ॥ २४० ॥

[239]

atha tarjana-visvādauṣadha-pāyanādivat-tadātva-bhavaṃ tat-sukham apy atikramyāyātibhadrāyaitat samṛddhaye ceṣṭā yathā-

tam aṅkam ārūḍham apāyayat stanaṃ sneha-snutaṃ sa-smitam īkṣatī mukham | atṛptam utsṛjya javena sā yayāv utsicyamāne payasi tv adhiśrite || [BhP 10.9.5]

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte [BhP 10.14.35] ity anena

kaimutya-prāptes tad-gṛha-sampatti-sampādana-prayatnas tu sutarām eva tadāyati-samṛddhy-artha eva | tatra gopa-jātīnāṃ saty api mahā-sampatty- antare tat-kāraṇe ca dugdha-hetuka-sampatty-artham evva mahān āgrahaḥ svābhāvikaḥ | tasmād āyatīyatat-sampatti-vardhanārthaṃ dugdha-rakṣāyām autsukhyam idaṃ vātsalya-vilasitam eva sat vātsalyaṃ puṣṇāti samudram iva taraṅga-saṅghaḥ | atra tasyā hṛḍayam īdṛśam ayaṃ sampatti-rakṣāṃ na jānāti | tataḥ samprati mad-eka-kartavyāsāv iti | atra ca sneha-snutam iti svābhāvika-gāḍha-snehaṃ darśayitvā tathaiva sūcitam | evaṃ tat-kṛte dadhi- maṇḍa-bhāṇḍa-bhaṅge'pi tasyā bahir eva kopābhāso darśitaḥ | manasi tu prabala-cāpalya-darśanena harṣa eva | yathāha-

uttārya gopī suśṛtaṃ payaḥ punaḥ praviśya saṃdṛśya ca dadhy-amatrakam | bhagnaṃ vilokya sva-sutasya karma taj jahāsa taṃ cāpi na tatra paśyatī || [BhP 10.9.7]

spaṣṭam |

|| 10.9 || saḥ || 240 ||

English witness · section(s) 205

Anuccheda 205

Asraya-rasa is of two kinds: 1. asraya-rasa in separation from the Lord, and 2. asraya-rasa in direct association with the Lord. Asraya-rasa in separation from the Lord is again of two kinds: 1. initial separation, before meeting the Lord, and 2. separation when the Lord is far away. Asraya-rasa in direct association with the Lord is also of two kinds: 1. eventually meeting the Lord again after one of the two kinds of separation, and 2. the regular direct association called by the names siddhi" (perfection" and "tusti" (happiness). Initial separation, before meeting the Lord, is described in these words of srimad-Bhagavatam (10.70.31):

iti magadha-samruddha bhavad-darsana-kanksinah prapannah pada-mulam te dinanam sam vidhiyatam

"This is the message of the kings imprisoned by Jarasandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls."

Here the words "bhavad-darsana-kanksinah" indicate that the kings yearned to become free of their imprisonment in order to see Lord Krsna. In this is seen the sthayi-bhava. Here the soles of the Lord's feet (pada-mulam) are the alambana, the kings' imprisonment is the uddipana, their surrender to the Lord is the udbhasvara, their eagerness and humility are the sancari- bhavas. From this the sattvika-bhavas and other bhavas are

known. This verse was spoken by the kings' messenger to the Supreme Personality of Godhead.

Prīti · Sanskrit §241 · English §206

[२४१]

अथ दुःखेऽपि तत्-प्रस्तोभनार्थं --

उलूखलं विकर्षन्तं दाम्ना बद्धं स्वम् आत्मजम् । विलोक्य नन्दः प्रहसद्- वदनो विमुमोच ह ॥ [भ्प् १०.११.६]

प्रहसद्-वदनम् इति तु पाठः क्वचित् ।

॥ १०.११ ॥ सः ॥ २४१ ॥

[241]

atha duḥkhe'pi tat-prastobhanārthaṃ --

ulūkhalaṃ vikarṣantaṃ dāmnā baddhaṃ svam ātmajam | vilokya nandaḥ prahasad-vadano vimumoca ha || [BhP 10.11.6]

prahasad-vadanam iti tu pāṭhaḥ kvacit |

|| 10.11 || saḥ || 241 ||

English witness · section(s) 206

Anuccheda 206

The "siddhi" kind of direct association with the Lord is described in these words of srimad-Bhagavatam (10.73.2- 7):

dadrsus te ghana-syamam pita-kauseya-vasasam srivatsankam catur-bahum. . .

. . .pibanta iva caksurbhyam lihanta iva jihvaya

jighranta iva nasabhyam rambhanta iva bahubhih pranemur hata-papmano murdhabhih padayor hareh

krsna-sandarsanahlada- dhvasta-samrodhana-klamah prasasamsur hrsikesam girbhih pranjalayo nrpah

"The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and Hewore a yellow silk garment. He was distinguished by the srivatsa mark on His chest, His four mighty arms, the pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings, and the lotus, club, conchshell, and disc in His hands. A helemt, a jeweled necklace, a golden belt, and golden bracelets and armlest decorated His form, and on His neck He wore both the brilliant precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils, and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet. "The ecstasy of beholding Lord Krsna having dispelled the weariness of theior imprisonment, the kings stood with joined palsm and offered words of praise to that supreme master of the senses."

These verses are an example of utpreksa, the fanciful kind of metaphor where one things is imagined to have become another. Here wide-opened eyes are imagined to be drinking, wide- opened mouths are imagined to be licking Lord Krsna's fragrant lotus feet, and blossomed-wide nostrils are imagined to be smelling the fragrance of all of Lord Krsna's limbs. UIn this way, because of their great devotion, the kings are attracted to Lord Krsna's feet. Overcome with ecstatic love, it is as if they embraced the lord's feet. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §242 · English §207

[२४२]

अथ दुष्ट-जीवादिभ्योऽनिष्ट-शङ्खाम् आह--

जन्म ते मय्य् असौ पापो मा विद्यान् मधुसूदन । समुद्विजे भवद्-धेतोः कंसाद् अहम् अधीर-धीः ॥ [भ्प् १०.३.२९]

स्पष्टम् ।

॥ १०.३ ॥ श्री-देवकी ॥ २४२ ॥

[242]

atha duṣṭa-jīvādibhyo'niṣṭa-śaṅkhām āha--

janma te mayy asau pāpo mā vidyān madhusūdana | samudvije bhavad-dhetoḥ kaṃsād aham adhīra-dhīḥ || [BhP 10.3.29]

spaṣṭam |

|| 10.3 || śrī-devakī || 242 ||

English witness · section(s) 207

Anuccheda 207

Separation when the Lord is in a distant place is described in these words of srimad-Bhagavatam (1.11.9):

yarhy ambujaksapasasara. . .

"O lotus-eyed Lord, whenever You go away to Mathura-Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."

This verse describes the separation felt by the citizens of Dvaraka. The separation felt by the people of Vraja is described in these words of srimad-Bhagavatam (10.35.25):

yadu-patir dvirada-raja-viharah. . .

"With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day."

Here it is said that Lord Krsna deliughted the young and old cows. How much more did He give delight to the human beings? The "tusti" kind of association with the Lord is described in these words of srimad-Bhagavatam (1.11.1):

anartan sa upavrajya svrddhan jana-padan svakan dadhmau daravaram tesam visadam samayann iva

"Upon reaching the border of His most prosperous metropolis, known as the country of the Anartas [Dvaraka], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants."

The word "iva" (as if) used here is a rhetorical ornament. This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §243–244 · English §208

[२४३]

एवं शृङ्ग्य्-अग्निर्-दंष्ट्र्य्-अहि-जल-द्विज [भ्प् १०.८.१५] इत्य् आदिकं दर्शितम् ।

अथ तच्-छ्रेयो-निबन्धना देवादि-पूजा-

तैस् तैः कामैर् अदीनात्मा यथोचितम् अपूजयत् । विष्णोर् आराधनार्थाय स्व-पुत्रस्योदयाय च ॥ [भ्प् १०.५.१६]

अनेन विष्णुः प्रीणातु तेन च मत्-पुत्रस्योदयो भवत्व् इति सङ्कल्प्य सर्वा यथोचिताम् अपूजयद् इत्य् अर्थः । ॥ १०.५ ॥ सः ॥ २४३ ॥

[२४४]

तथान्येषां सम्यङ्-निर्णीत एव प्रभावे तत्-कार्यस्य प्रकारान्तर- कारणता-भावना सम्भवति । यथा-

अहो बतात्य्-अद्भुतम् एष रक्षसा (पगे ११३) बालो निवृत्तिं गमितो ऽभ्यगात् पुनः । हिंस्रः स्व-पापेन विहिंसितः खलः साधुः समत्वेन भयाद् विमुच्यते ॥ [भ्प् १०.७.३१] इति ।

श्रीमत्-पित्रोस् तु सम्यङ्-निर्णीतेऽपि सम्भवति यथा श्रीमती माता किं स्वप्नः [भ्प् १०.८.४०] इत्य् आदिना श्री-कृष्णस्य विश्वोदरादित्वं स्वभावं मत्वापि पुनस् तद् असम्भवं मन्वाना अथो यथावन् न वितर्क-गोचरम् [भ्प् १०.८.१४] इत्य् आदिना । तच् च परमेश्वर-निर्मितम् इत्य् अङ्गीकृतवती । उत्पातवत् तन्-निवृत्त्य्-अर्थं तच्-चरणारविन्दम् एव शरणत्वेनाश्रतवती च । पुनश् च अहं ममासौ [भ्प् १०.८.४१] इत्य् आदिना निज-भावम् एव दृढीकृत्य तच्-छरणत्वम् एवावधारितवती । अहं ममासौ पतिर् एष मे सुतः इत्य् आदिकम् इदन्ता-निर्दिष्टत्वेन प्रत्यक्ष-सिद्धम् एव । तथापि यन्- मायये्त्थं [भ्प् १०.८.४२] एतन्-नाना-प्रकारेण विश्वरूप-दर्शनाकारा कुमतिः । स एवेश्वरो मम गतिर् इत्य् अर्थः ।

यच् च इत्थं विदित-तत्त्वायां [भ्प् १०.८.४३] इत्य् आदिकं तद्-अन्ते श्री-शुक- वाक्यं तत्रापि तत्त्वं पुत्रत्वम् । स ईश्वरः [भ्प् १०.८.४३] श्री- कृष्णस्यैवेश्वर-रूपो य आविर्भाव-विशेषः । यत्रैव प्रणतास्मि तत्-पदम् [भ्प् १०.८.४१] इति तद्-वाक्यानुसन्धानजम् अपि पर्यवसितं, स एव व्यज्यते । वैष्णवीम् इति

विशेषएएन माया-शब्दस्य शक्ति-मात्र-वाचकत्वेन तस्यास् तत्- स्वरूप-शक्तित्वं बोध्यते । दया-मात्र-वाचकत्वेन वा ।

अतएव त्रय्या चोपनिषद्भिश् च [भ्प् १०.८.४५] इत्य् आदिना, नायं सुखापो भगवान् [भ्प् १०.९.२१] इत्य्-आद्य्-अन्तेन ग्रन्थेन तत्-प्रशंसापि कृता । एवम् अपि स्मरति नः कृष्णः [भ्प् १०.४६.१८] इत्य्-आदिकस्य, अप्य् आयास्यति गोविन्दः [भ्प् १०.४६.१९] इत्य्-आदिकस्य च स्वभावोचित-श्री-व्रजेश्वर-वाक्यस्यान्ते लोक- रीत्या तद्-दुःख-शान्त्य्-अर्थं श्रीमद्-उद्धवेन युवां श्लाघ्यतमौ नूनं [भ्प् १०.४६.३०] इत्य् आदिना तत्-स्तुति-गर्भ-तत्त्वोपदेशे कृतेऽपि तद्-भाव- नैश्चल्यं दर्शितम् । एवं निशा सा ब्रुवतोर् व्यतीता नन्दस्य कृष्णानुचरस्य राजन् [भ्प् १०.४६.४४] इति ।

एवं श्री-व्रजेश्वरस्य वियोग-दुःख-व्यञ्जना-प्रकारेण श्रीमद्- उद्धवस्य तत्-सान्त्वना-प्रकारेणेत्य् अर्थः । अतस् तद्-भाव-नैश्चल्यम् । तत्त्वोपदेशस्य वास्तवम् अर्थान्तरं तु श्री-कृष्ण-सन्दर्भे दर्शितम् अस्ति ।

एवं कुरुक्षेत्र-यात्रायां परितः स्तुवत्स्व् अपि तादृश-महा०मुनि-गोष्ठी- प्रभृतिषु विख्यायमानेऽपि श्री-वसुदेव-पुत्रत्वे श्री-व्रजेश्वरयोस् तद्- भाव-नैश्चल्यं, यथा-

ताव् आत्मासनम् आरोप्य बाहुभ्यां परिरभ्य च । यशोदा च महा-भागा सुतौ विजहतुः शुचः ॥ [भ्प् १०.८२.३५] इति ।

अतएव मनसो वृत्तयो नः स्युः [भ्प् १०.४७.६६] इत्य्-आदि-द्वये श्रीमद्-उद्धवं प्रति श्री-कृष्णैश्वर्य-प्रतिपादक-तद्-उपदेशाभ्युपगम-वादेनापि तथोक्तम् । तादृशोऽपि तस्मिन् प्रतिजन्मैव स्वीयां रतिम् एव प्रार्थयामह इत्य् अर्थः । एषा तेषां रति-प्रार्थना चानुराग-मय्य् एव न तु (पगे ११४) तद्-अभाव-मयी -

तं निर्गतं समासाद्य नानोपायन-पाणयः । नन्दादयो ऽनुरागेण प्रावोचन्न् अश्रु-लोचनाः ॥ [भ्प् १०.४७.६५] इत्य् उक्तत्वात् ।

तस्मात् तदीयानुराग-योग्यम् एव व्याख्येयम्, न त्व् ऐश्वर्य-ज्ञान-कृत- भक्ति-योग्यम् । यथा यद्यपि तत्-प्राप्ति-भाग्यम् अस्माकं दूरे वर्तते तथापि तदीया रतिर् अस्तु मापयात्व् इति काकुः । तादृश-रागानुरूपम् एव जीवान्तर-साधारण्येनोक्तम् - कर्मभिर् भ्राम्यमाणानाम् [भ्प् १०.४७.६७] इति ।

तद् एवं केवल-वात्सल्यानुरूपम् अर्थान्तरं च सिध्यति, यतः पाद-शब्द- प्रयोगो वात्सल्येऽपि सम्प्रति प्राप्त्य्-असम्भावनामयात् दूर-देश-वियोगाद् दैन्येन युक्तः । तथैव हि चित्रेकेतोः करुण-रसे दृष्टम् अस्ति । तत्- प्रह्वणश् च तत्-कर्तृकं प्रह्वणं नमस्कार इत्य् अर्थः । पूर्ववद् ईश्वर- शब्दश् च लालनयैव प्रयुक्तः । लोकेऽपि तादृग्-उक्ति-दर्शनाद् इति । इत्य् आदयः उद्भास्वराः ।

अथ सात्त्विकाश् च पूर्ववद् अष्टौ । मातुस् तु नव, स्तन्य-स्रव-सहितत्वात् । अथ सञ्चारिणोऽप्य् अत्र प्रसिद्धा एव । ते च साक्षाच् छ्री-कृष्ण-कृत-लीला-जातास्
तल्-लीला-शक्ति-कृतैश्वर्य-मय-लीला-जाताश् च ज्ञेयाः । क्रमेण यथा-- कस्मान् मृदम् अदान्तात्मन् [भ्प् १०.८.३४] इत्य् आदाव् अमर्षः । सा तत्र ददृशे विश्वं [भ्प् १०.८.३७] इत्य् आदौ विस्मयः शङ्का चेत्य् आदि ।

अथ वात्सल्याख्यः स्थायी । स यथा- तन्-मातरौ निज-सुतौ घृणया स्नुवन्त्यौ पङ्काङ्ग-राग-रुचिराव् उपगृह्य दोर्भ्याम् दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य मुग्ध-स्मिताल्प-दशनं ययतुः प्रमोदम् ॥ [भ्प् १०.८.२३]

तयोः श्री-कृष्ण-रामयोर् मातरौ । घृणया कृपया ॥

॥ १०.८ ॥ श्री-शुकः ॥ २४४ ॥

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evaṃ śṛṅgy-agnir-daṃṣṭry-ahi-jala-dvija [BhP 10.8.15] ity ādikaṃ darśitam |

atha tac-chreyo-nibandhanā devādi-pūjā-

tais taiḥ kāmair adīnātmā yathocitam apūjayat | viṣṇor ārādhanārthāya sva-putrasyodayāya ca || [BhP 10.5.16]

anena viṣṇuḥ prīṇātu tena ca mat-putrasyodayo bhavatv iti saṅkalpya sarvā yathocitām apūjayad ity arthaḥ | || 10.5 || saḥ || 243 ||

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tathānyeṣāṃ samyaṅ-nirṇīta eva prabhāve tat-kāryasya prakārāntara- kāraṇatā-bhāvanā sambhavati | yathā-

aho batāty-adbhutam eṣa rakṣasā (page 113) bālo nivṛttiṃ gamito 'bhyagāt punaḥ | hiṃsraḥ sva-pāpena vihiṃsitaḥ khalaḥ sādhuḥ samatvena bhayād vimucyate || [BhP 10.7.31] iti |

śrīmat-pitros tu samyaṅ-nirṇīte'pi sambhavati yathā śrīmatī mātā kiṃ svapnaḥ [BhP 10.8.40] ity ādinā śrī-kṛṣṇasya viśvodarāditvaṃ svabhāvaṃ matvāpi punas tad asambhavaṃ manvānā atho yathāvan na vitarka-gocaram [BhP 10.8.14] ity ādinā | tac ca parameśvara-nirmitam ity aṅgīkṛtavatī | utpātavat tan-nivṛtty-arthaṃ tac-caraṇāravindam eva śaraṇatvenāśrataavatī ca | punaś ca ahaṃ mamāsau [BhP 10.8.41] ity ādinā nija-bhāvam eva dṛḍhīkṛtya tac-charaṇatvam evāvadhāritavatī | ahaṃ mamāsau patir eṣa me sutaḥ ity ādikam idantā-nirdiṣṭatvena pratyakṣa-siddham eva | tathāpi yan-māyayetthaṃ [BhP 10.8.42] etan-nānā-prakāreṇa viśvarūpa-darśanākārā kumatiḥ | sa eveśvaro mama gatir ity arthaḥ |

yac ca itthaṃ vidita-tattvāyāṃ [BhP 10.8.43] ity ādikaṃ tad-ante śrī-śuka- vākyaṃ tatrāpi tattvaṃ putratvam | sa īśvaraḥ [BhP 10.8.43] śrī- kṛṣṇasyaiveśvara-rūpo ya āvirbhāva-viśeṣaḥ | yatraiva praṇatāsmi tat-padam [BhP 10.8.41] iti tad-vākyānusandhānajam api paryavasitaṃ, sa eva vyajyate | vaiṣṇavīm iti viśeṣaeena māyā-śabdasya śakti-mātra-vācakatvena tasyās tat- svarūpa-śaktitvaṃ bodhyate | dayā-mātra-vācakatvena vā |

ataeva trayyā copaniṣadbhiś ca [BhP 10.8.45] ity ādinā, nāyaṃ sukhāpo bhagavān [BhP 10.9.21] ity-ādy-antena granthena tat-praśaṃsāpi kṛtā | evam api smarati naḥ kṛṣṇaḥ [BhP 10.46.18] ity-ādikasya, apy āyāsyati govindaḥ [BhP 10.46.19] ity-ādikasya ca svabhāvocita-śrī-vrajeśvara-vākyasyānte loka- rītyā tad-duḥkha-śānty-arthaṃ śrīmad-uddhavena yuvāṃ ślāghyatamau nūnaṃ [BhP 10.46.30] ity ādinā tat-stuti-garbha-tattvopadeśe kṛte'pi tad-bhāva- naiścalyaṃ darśitam | evaṃ niśā sā bruvator vyatītā nandasya kṛṣṇānucarasya rājan [BhP 10.46.44] iti |

evaṃ śrī-vrajeśvarasya viyoga-duḥkha-vyañjanā-prakāreṇa śrīmad- uddhavasya tat-sāntvanā-prakāreṇety arthaḥ | atas tad-bhāva-naiścalyam | tattvopadeśasya vāstavam arthāntaraṃ tu śrī-kṛṣṇa-sandarbhe darśitam asti |

evaṃ kurukṣetra-yātrāyāṃ paritaḥ stuvatsv api tādṛśa-mahāomuni-goṣṭhī- prabhṛtiṣu vikhyāyamāne'pi śrī-vasudeva-putratve śrī-vrajeśvarayos tad- bhāva-naiścalyaṃ, yathā-

tāv ātmāsanam āropya bāhubhyāṃ parirabhya ca | yaśodā ca mahā-bhāgā sutau vijahatuḥ śucaḥ || [BhP 10.82.35] iti |

ataeva manaso vṛttayo naḥ syuḥ [BhP 10.47.66] ity-ādi-dvaye śrīmad-uddhavaṃ prati

śrī-kṛṣṇaiśvarya-pratipādaka-tad-upadeśābhyupagama-vādenāpi tathoktam | tādṛśe'pi tasmin pratijanmaiva svīyāṃ ratim eva prārthayāmaha ity arthaḥ | eṣā teṣāṃ rati-prārthanā cānurāga-mayy eva na tu (page 114) tad- abhāva-mayī -

taṃ nirgataṃ samāsādya nānopāyana-pāṇayaḥ | nandādayo 'nurāgeṇa prāvocann aśru-locanāḥ || [BhP 10.47.65] ity uktatvāt |

tasmāt tadīyānurāga-yogyam eva vyākhyeyam, na tv aiśvarya-jñāna-kṛta- bhakti-yogyam | yathā yadyapi tat-prāpti-bhāgyam asmākaṃ dūre vartate tathāpi tadīyā ratir astu māpayātv iti kākuḥ | tādṛśa-rāgānurūpam eva jīvāntara-sādhāraṇyenoktam - karmabhir bhrāmyamāṇānām [BhP 10.47.67] iti |

tad evaṃ kevala-vātsalyānurūpam arthāntaraṃ ca sidhyati, yataḥ pāda-śabda- prayogo vātsalye'pi samprati prāpty-asambhāvanāmayāt dūra-deśa-viyogād dainyena yuktaḥ | tathaiva hi citreketoḥ karuṇa-rase dṛṣṭam asti | tat- prahvaṇaś ca tat-kartṛkaṃ prahvaṇaṃ namaskāra ity arthaḥ | pūrvavad īśvara- śabdaś ca lālanayaiva prayuktaḥ | loke'pi tādṛg-ukti-darśanād iti | ity ādayaḥ udbhāsvarāḥ |

atha sāttvikāś ca pūrvavad aṣṭau | mātus tu nava, stanya-srava-sahitatvāt | atha sañcāriṇo'py atra prasiddhā eva | te ca sākṣāc chrī-kṛṣṇa-kṛta-līlā-jātās tal-līlā-śakti-kṛtaiśvarya-maya-līlā-jātāś ca jñeyāḥ | krameṇa yathā-- kasmān mṛdam adāntātman [BhP 10.8.34] ity ādāv amarṣaḥ | sā tatra dadṛśe viśvaṃ [BhP 10.8.37] ity ādau vismayaḥ śaṅkā cety ādi |

atha vātsalyākhyaḥ sthāyī | sa yathā- tan-mātarau nija-sutau ghṛṇayā snuvantyau paṅkāṅga-rāga-rucirāv upagṛhya dorbhyām dattvā stanaṃ prapibatoḥ sma mukhaṃ nirīkṣya mugdha-smitālpa-daśanaṃ yayatuḥ pramodam || [BhP 10.8.23]

tayoḥ śrī-kṛṣṇa-rāmayor mātarau | ghṛṇayā kṛpayā ||

|| 10.8 || śrī-śukaḥ || 244 ||

English witness · section(s) 208

Anuccheda 208

In srimad-Bhagavatam 10.35.25 quoted above it was said that Lord Krsna delighted the people of Vraja and delivered them from their sufferings. This is confirmed by the folloing words spoken by the goddesslike gopis of Vraja in srimad-Bhagavatam (10.21.10):

vrndavanam sakhi bhuvo vitanoti kirtim. . .

"O friend, Vrndavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krsna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned."

TRe gopis also say in srimad-Bhagavatam (10.35.4):

hanta citram abalah srnutedam. . .

"O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting."

Now the devotional dasya-rasa (servitorship) will be considered. In this rasa the alambana is Lord Krsna in His feature as a master. The object of service is Lord Krsna, and the servitors are the glorious servants who directly participate in Lord Krsna's pastimes. As in the previous rasa, in this rasa Lord Krsna manifests two kinds of forms: 1. the form of the opulent supreme controller (paramesvara-akara), and 2. a glorious humanlike form (nara-akara). Some servants serve the forst of these forms, and other servants serve the other. Thus there are two kinds of servants. Again there are three kinds of servants: 1. servants who serve the Lord's body (anga-sevaka), 2. servants who act as the Lord's associates (parsada), and 3. servants the Lord sends on specific missions (presya). The anga-sevaka servants anoint the Lord's body with fragrant ointments, offer the Lord betelnuts and fragrant scents, dress the Lord in exquisite garments, and serve Him in many other ways. The parsada servants become the Lord's advisor, chariot-driver, a general of His army, a judge in His judicial system, an administrator of parts of His kingdom, and they also assume many other like duties. With their great learning and expertise they delight the Lord's royal conclave. Because of his exalted position the Lord's priest is counted among His gurus. Thus the Lord's priest is amongst His associates (parsada). The presyas include the Lord's chariot-driver, footsoldiers, artisans, and others. As were the previously mentioned servants, these servants are all very dear to the Lord. sri Uddhava, Daruka, and others who very closely serve the Lord are the most dear of the Lord's servitors. Lord Krsna said to Uddhava in srimad-Bhagavatam (11.11.49):

tvam me bhrtyah suhrt sakha

"O Uddhava, you are my servant, well-wisher, and friend."

In this rasa the uddipanas are the same as were previously described. For the anga-sevaka servants the Lord's qualitiese include His handsomeness, delicateness, and other qualities, the Lord's activities include His eating, sleeping, and other like activities, and the Lord's paraphernalia include the articles used to serve the Lord and the remnants of what has been enjoyed by the Lord. For the parsada servants the Lord's qualities include His status as the supreme master, and many other qualities. For the presya servants the Lord's qualities include His power, glory, and other qualities. Here the anubhavas are primarily as were described before. Directly associating with the Lord, the servants perform their respective duties. If trembling, becoming stunned, or other ecstatic symptoms become manifest in them when they perform thir duties of serving the Lord, the servants lament. The Lord's servants are very extraordinary. For them ecstatic symptoms are both common and powerful. Even when the Lord is not present dasya-rasa is very powerful and exalted. When the Lord is not present His servants continue to perform their duties of serving Him. Here the sancari-bhavas are as previously were described. The sthayi-bhava is service with devotion. For Akrura and others like him knowledge of the Lord's power and opulence is prominent. For Uddhava and others like him knwoledge of the Lord's sweetness is prominent. The Lord's servants in Vraja know only the Lord's sweetness and nothing else. Their devotion is very great. They worship Lord Krsna because His is Vraja's prince, because He has a host of transcendental qualities, and because He is supremely glorious. About Akrura it is said in srimad-Bhagavatam (10.38.28):

dadarsa krsnam ramam ca vraje go-dohanam gatau. . .

"Akrura then saw Krsna and Balarama in the village of Vraja, going to milk the cows. Krsna wore yellow garments, Balarama blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As they walked with the gait of young elephants, glancing about with compassionate smiles, those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Kesava and Balarama. O King Pariksit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions."

In this part of the Lord's pastimes Akrura saw the Lord's sweetness. Later Akrura saw the Lord's power and opulence manifest in a lake of the Yamuna. For Akrura seeing the Lord's wonderful power and opulence was more important that seeing His sweetness. For sri Uddhava Lord Krsna's sweetness was most important. This is clearly seen in the words Uddhava spoke glorifying the good fortune of Gokula's residents. When the Lord's was absent, Uddhava meditated on the sweetness of Lord Krsna's humanlike pastimes. Thus he felt the pangs of separation from the Lord. Uddhava said in srimad-Bhagavatam (3.2.16):

mam khedayaty etad ajasya janma- vidambanam yad vasudeva-gehe vraje ca
vaso'ri-bhayad iva svayam purad vyavatsid yad-ananta-viryah

"When I think of Lord Krna - how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathura in fear - all these bewildering incidents give me distress."

Prīti · Sanskrit §245 · English §209

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तद् एवं विभावादि-संवलन-चमत्कारात्मको वत्सल-रसः । तस्य च प्रथम-प्राप्ति-मयो भेदो यथा-

गोप्यश् चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम् । आत्मानं भूषयां चक्रुर् वस्त्राकल्पाञ्जनादिभिः ॥ [भ्प् १०.५.९] इत्य् आदि ।

स्पष्टम् ।

॥ १०.५ ॥ सः ॥ २४५ ॥

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tad evaṃ vibhāvādi-saṃvalana-camatkārātmako vatsala-rasaḥ | tasya ca prathama-prāpti-mayo bhedo yathā-

gopyaś cākarṇya muditā yaśodāyāḥ sutodbhavam | ātmānaṃ bhūṣayāṃ cakrur vastrākalpāñjanādibhiḥ || [BhP 10.5.9] ity ādi |

spaṣṭam |

|| 10.5 || saḥ || 245 ||

English witness · section(s) 209

Anuccheda 209

Lord Krsna's glories are described in these words of srimad- Bhagavatam (3.2.12):

yan martya-lilaupayikam. . .

"The Lord appeared in the mortal world by His internal potency, yoga-maya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lond of Vaikuntha. Thus His (sri Krsna's) transcendental body is the ornament of all ornaments."

Lord Krsna's supremely sweet pastimes are described in these words of srimad-Bhagavatam (3.2.25-28):

vasudevasya devakyam jato bhojendra-bandhane cikirsur bhagavan asyah sam ajenabhiyacitah

"The Personaiity of Godhead, Lord sri Krsna, being prayed to by Brahma to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devaki in the prison of the King of Bhoja."

tato nanda-vrajam itah pitra kamsad vibibhyata ekadasa samas tatra gudharcih sa-balo 'vasat

"Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Mabaraja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva."

parito vatsapair vatsams carayan vyaharad vibhuh yamunopavane kujad-dvija-sankulitanghripe

"In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamuna River, through gardens densely covered with trees and filled with vibrations of chirping birds."

kaumarim darsayams cestam preksaniyam vrajaukasam rudann iva hasan mugdha-bala-simhavaloka nah

"When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vrndavana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub."

Here the words "Sometimes He would cry and sometimes laugh" mean that in the presence of Mother Yasoda and others Lord Krsna acted like an ordinary child. These verses were spoken by sriman Uddhava.

PRĪTI-SANDARBHA

6.21

Sections 246–257

10 bilingual sequence blocks

Prīti · Sanskrit §246 · English §210

[२४६]

अथ च तद्-अनन्तर-प्राप्ति-लक्षण-सिद्ध्य्-आत्मको, यथा स आशिषः [भ्प् १०.५.१२] इत्य् आदौ । अथ वियोगात्मको, यथा-

इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्त-धीः । अत्य्-उत्कण्ठो ऽभवत् तूष्णीं प्रेम-प्रसर-विह्वलः ॥

यशोदा वर्ण्यमानानि पुत्रस्य चरितानि च । शृण्वन्त्य् अश्रूण्य् अवास्राक्षीत् स्नेह-स्नुत-पयोधरा ॥ [भ्प् १०.४६.२७-२८]

स्पष्टम् ।

॥ १०.४६ ॥ सः ॥ २४६ ॥

[246]

atha ca tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā sa āśiṣaḥ [BhP 10.5.12] ity ādau | atha viyogātmako, yathā-

iti saṃsmṛtya saṃsmṛtya nandaḥ kṛṣṇānurakta-dhīḥ | aty-utkaṇṭho 'bhavat tūṣṇīṃ prema-prasara-vihvalaḥ ||

yaśodā varṇyamānāni putrasya caritāni ca | śṛṇvanty aśrūṇy avāsrākṣīt sneha-snuta-payodharā || [BhP 10.46.27-28]

spaṣṭam |

|| 10.46 || saḥ || 246 ||

English witness · section(s) 210

Anuccheda 210

The residents of Vraja knew only the Lord's sweetness. This is described in these words of srimad-Bhagavatam (10.15.17):

pada-samvahanam cakruh kecit tasya mahatmanah apare hata-papmano vyajanaih samavijayan

"Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord."

Here the word "mahatmanah" means "endowed with great virtues" and the word "hata-papmanah" means "free of any sins that might stop their good fortune". Speaking these humble words, srila sukadeva Gosvami yearns to become like these cowherd boys. These words were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §247 · English §211

[२४७]

अथ तद्-अनन्तर-तुष्ट्य्-आत्मको यथा ताव् आत्मासन्नम् आरोप्य [भ्प् १०.८२.३५] इत्य् आदौ । यथा च तत्रैव-

नन्दस् तु सख्युः प्रिय-कृत् प्रेम्णा गोविन्द-रामयोः । अद्य श्व इति मासांस् त्रीन् यदुभिर् मानितो ऽवसत् ॥ [भ्प् १०.८४.६६]

गोविन्द-रामयोः प्रेम्णा हेतुना मांसांस् त्रीन् अवसत् । तच् च मास-त्रयम् अद्य श्व इति कृत्वा अवसद् इत्य् अर्थः । अत्यन्त-परमानन्देन तत्र दिन- द्वयम् इवावसद् इत्य् अर्थः । कथम्भूतः सन्न् अवसत् । सख्युः श्री- वसुदेवस्य प्रिय-कृद् एव सन् तद्-अग्रे श्री-कृष्णं प्रति स्व-पुत्र- भावाप्रकटनेन व्यवहरंस् तस्य व्रज-नयनाग्रहं साक्षान् न कुर्वन्न् इत्य् अर्थः । तथा यदुभिर् मानितश् चावसद् इति ।

[247]

atha tad-anantara-tuṣṭy-ātmako yathā tāv ātmāsannam āropya [BhP 10.82.35] ity ādau | yathā ca tatraiva-

nandas tu sakhyuḥ priya-kṛt premṇā govinda-rāmayoḥ | adya śva iti māsāṃs trīn yadubhir mānito 'vasat || [BhP 10.84.66]

govinda-rāmayoḥ premṇā hetunā māṃsāṃs trīn avasat | tac ca māsa-trayam adya śva iti kṛtvā avasad ity arthaḥ | atyanta-paramānandena tatra dina- dvayam ivāvasad ity arthaḥ | kathambhūtaḥ sann avasat | sakhyuḥ śrī- vasudevasya priya-kṛd eva san tad-agre śrī-kṛṣṇaṃ prati sva-putra- bhāvāprakaṭanena vyavaharaṃs tasya vraja-nayanāgrahaṃ

sākṣān na kurvann ity arthaḥ | tathā yadubhir mānitaś cāvasad iti |

English witness · section(s) 211

Anuccheda 211

Dasya-rasa is also described in these words of srimad- Bhagavatam (10.21.18):

hantayam adrir abala hari-dasa-varyah. . .

"Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant."

The menaing of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §248 · English §212

[२४८] तद्-अनन्तरम् अपि पुनर् वियोगात्मको यथा-

ततः कामैः पूर्यमाणः स-व्रजः सह-बान्धवः । परार्ध्याभरण-क्षौम- नानानर्घ्य-परिच्छदैः ॥

वसुदेवोग्रसेनाभ्यां कृष्णोद्धव-(पगे ११५) बलादिभिः । दत्तम् आदाय पारिबर्हं यापितो यदुभिर् ययौ ॥

नन्दो गोपाश् च गोप्यश् च गोविन्द-चरणाम्बुजे । मनः क्षिप्तं पुनर् हर्तुम् अनीशा मथुरां ययुः ॥ [भ्प् १०.८४.६७-६९]

कामैः श्री-कृष्ण-व्रजागमनादि श्री-कृष्ण-व्रजागमनादि-रूपैर् अभिलाषैर् निभृतं श्री-कृष्णेन पूर्यमाणः तद्-अङ्गीकारेण सन्तोष्यमाण इत्य् अर्थः । श्री-राम-व्रजागमने तान् उद्दिश्य कृष्णे कमल-पत्राक्षे सन्न्यस्ताखिल-राधसः [भ्प् १०.६५.६] इति श्री-शुकोक्तेः । तत्रैव कृष्णे कृष्ण- प्राप्त्य्-अर्थं कमल-पत्राक्षे सन्न्यस्ताखिल-राधसस् त्यक्त-सर्व-विषया इति टीकोक्तिः । ततः श्री-वसुदेवादिभिः कर्तृभिः परार्ध्याभरणादिभिः कृत्वा दत्तं यत् पारिबर्हं तत् तेषां प्रीतिमयत्वेनैवादायेत्य् अर्थः । यापितो महता सैन्येन प्रस्थापितः । तद्-अनन्तरं तेषां पुनर् अत्यन्त- प्रेमावेशं वर्णयति नन्द इत्य् आदि । माथुरान् इति तत्रैव तेन रूपेणैव केवल-स्व-सम्भन्धितया तेषां श्री-कृष्ण-प्राप्त्य्-आग्रहो दर्शितः ।

॥ १०.८४ ॥ सः ॥ २४७-२४८ ॥

[248] tad-anantaram api punar viyogātmako yathā-

tataḥ kāmaiḥ pūryamāṇaḥ sa-vrajaḥ saha-bāndhavaḥ | parārdhyābharaṇa-kṣauma-nānānarghya-paricchadaiḥ ||

vasudevograsenābhyāṃ kṛṣṇoddhava-(page 115) balādibhiḥ | dattam ādāya pāribarhaṃ yāpito yadubhir yayau ||

nando gopāś ca gopyaś ca govinda-caraṇāmbuje | manaḥ kṣiptaṃ punar hartum anīśā mathurāṃ yayuḥ || [BhP 10.84.67-69]

kāmaiḥ śrī-kṛṣṇa-vrajāgamanādi śrī-kṛṣṇa-vrajāgamanādi-rūpair abhilāṣair nibhṛtaṃ śrī-kṛṣṇena pūryamāṇaḥ tad-aṅgīkāreṇa santoṣyamāṇa ity arthaḥ | śrī-rāma-vrajāgamane tān uddiśya kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ [BhP 10.65.6] iti śrī-śukokteḥ | tatraiva kṛṣṇe kṛṣṇa- prāpty-arthaṃ kamala-patrākṣe sannyastākhila-rādhasas tyakta-sarva-viṣayā iti ṭīkoktiḥ | tataḥ śrī-vasudevādibhiḥ kartṛbhiḥ

parārdhyābharaṇādibhiḥ kṛtvā dattaṃ yat pāribarhaṃ tat teṣāṃ prītimayatvenaivādāyety arthaḥ | yāpito mahatā sainyena prasthāpitaḥ | tad-anantaraṃ teṣāṃ punar atyanta-premāveśaṃ varṇayati nanda ity ādi | māthurān iti tatraiva tena rūpeṇaiva kevala-sva-sambhandhitayā teṣāṃ śrī-kṛṣṇa-prāpty-āgraho darśitaḥ |

|| 10.84 || saḥ || 247-248 ||

English witness · section(s) 212

Anuccheda 212

Beginning with the vibhavas and culminating in sthayi-bhava, this rasa is fiilled with wonder. An example of a devotee at the time before His first meeting Lord Krsna is seen in these words of srimad-Bhagavatam (10.38.10):

apy adya visnor manujatvam iyuso bharavataraya bhuvo nijecchaya lavanya-dhamno bhavitopalambhanam mahyam na na syat phalam anjasa drsah

"I am going to see the Supreme Lord Visnu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence."

The meaning of this verse is clear. This verse was spoken by Akrura.

Prīti · Sanskrit §249–250 · English §213

[२४९]

एतद्-अनन्तरं यर्ह्य् अम्बुजाक्षापससार भो भवान् कुरून् मधून् वाथ सुहृद्-दिदृक्षया [भ्प् १.११.९] इति श्री-द्वारका-प्रजा-वाक्यानुसारेण श्री- कृष्ण-सन्दर्भोत्थापित-पाद्म-गद्यानुसारेण च नित्यैव तुष्टिर् अवगन्तव्या । इति वात्सल्याख्यो रसः ।

अथ मैत्रीमयः । तत्रालम्बनः मित्रत्वेन स्फुरन् मैत्री-विषयः श्री- कृष्णस् तद्-आश्रय-रूपाणि तल्-लीला-गतानि स्वोत्कृष्ट-सजातीय-भावानि तदीय- मित्राणि च । तत्र श्री-कृष्णः क्वचिच् चतुर्भुजोऽपि श्रीमन्-नराकारत्वेनैव प्रतीतः । यथा श्री-गीतासु श्रीमद्-अर्जुनेन -

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते [गीता ११.४६]

इति स्व-प्रार्थनानन्तरं तद्-रूपे प्रादुर्भूते,

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन । इदानीम् अस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ [गीता ११.५१] इत्य् उक्तम् ।

अतएव विश्व-रूपादीनां तद्-दर्शन-जात-साध्वसादि-भावानां च न कथम् अपि तद्-अभीष्टत्वम् ।

अथ तन्-मित्राणि । सुहृदः सखायश् च । तत्र पूर्वोक्त-लक्षणाः सुहृदः श्री-भीमसेन-द्रौपदी-प्रभृतयः । सखायः श्रीमद्-अर्जुन-श्रीदाम- विप्रादयः । श्रीमति गोकुले श्रीदामादयश् च । ते च श्री-भागवतादौ प्रसिद्धाः । तथागमे वसुदाम-किङ्किण्य्-आदयः । भविष्योत्तरे मल्ल- लीलायां सुभद्र-मण्डलीभद्र-भद्र-वर्धन-गोभटाः । यक्षेन्द्रभटः इत्य् आद्या गणिताः । गणानां तु तेनैव साकं पृथुकाः [भ्प् १०.१२.२] इत्य् उक्त्या एषाम् अपि श्री-कृष्ण-साम्यम् एव ।

गोपैः समान-गुण-शील-वयो-विलास-वेषैश् च इत्य् आदौ दर्शितम् । गोपजाति- प्रतिच्छन्नाः [भ्प् १०.१८.११] इत्य् आदि-पद्ये श्री-कृष्ण-सन्दर्भे तथैव व्याख्यातम् । एषां स्वाभाविक-वैदुष्य-लक्षकम् अपि दीक्षायाः पशु- संस्थायाः [भ्प् १०.२३.८] इत्य् आदि-पद्यम् अस्ति । वैदग्ध्यम् अपि क्वचिन् नृत्यत्सु बालेषु [भ्प् १०.१८.१३] इत्य् आदौ श्री-भगवतापि श्लाघित-गुणत्वेन व्यञ्जयिष्यते ।

ते च त्रिविधाः - सखायः प्रियसखाः प्रिय-नर्म-सखाश् च तत्-तद्-भाव- वैशिष्ट्यात् । तत्र श्रीदामादयः परम-माधुर्यैक-मय-प्रणयातिशयि- विहार-लालित्येनाधिकाः इत्थं सताम् [भ्प् १०.१२.११] इत्य्-आदिनोक्तेः । तत्र श्री- कृष्णस्यालम्बनत्वं च बर्हापीडं नट-वर-वपुः [भ्प् १०.२१.५] इत्य् आदिना वर्णितम् ।

अथोद्दीपनेषु गुणाः अभिव्यक्त-मित्र-भावता आर्जवं कृतज्ञत्वं बुद्धिः पाण्डित्यं प्रतिभा दाक्ष्यं शौर्यं बलं क्षमा कारुण्यं रक्त-लोकत्वम् इत्य् आदयः । अवयव-वयः-सौन्दर्य-सर्व-सल्-लक्षणत्वम् इत्य् आदयश् च । तत्र सौहृद्य-मये आर्जवादीनां प्राधान्यम् (पगे ११६) सख्यमये तु वैदग्ध्य-सौन्दर्यादि-मिश्राणां तेषाम् । तद्-उभयाश-मिश्रायां मैत्र्यां तु यथा स्वम् अंश-द्वयम् । तत्राभिव्यक्त-तत्-तद्-भावता श्रीमद्- अर्जुनानुतापे यथा, सख्यं मैत्रीं सौहृदं च [भ्प् १.१५.४] इत्य् अग्रे वक्ष्यते । श्री-गोपेषु च तां व्यनक्ति-

तान् दृष्ट्वा भय-सन्त्रस्तान् ऊचे कृष्णो ऽस्य भी-भयम् । मित्राण्य् आशान् मा विरमते- हानेष्ये वत्सकान् अहम् ॥ [भ्प् १०.१३.१३] इत्य् आदि ।

ततो वत्सान् अदृष्ट्वैत्य पुलिने ऽपि च वत्सपान् । उभाव् अपि वने कृष्णो विचिकाय समन्ततः ॥ [भ्प् १०.१३.१६] इत्य् अन्तम् ।

स्पस्टम् । ॥ १०.१३ ॥ श्री-शुकः ॥ २४९ ॥

[२५०]

तथा -

ते सम्प्रतीत-स्मृतयः समुत्थाय जलान्तिकात् । आसन् सु-विस्मिताः सर्वे वीक्षमाणाः परस्परम् ॥ [भ्प् १०.१५.५२]

स्पस्टम् । ॥ १०.१५ ॥ सः ॥ २५० ॥

[249]

etad-anantaraṃ yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha

suhṛd-didṛkṣayā [BhP 1.11.9] iti śrī-dvārakā-prajā-vākyānusāreṇa śrī-kṛṣṇa-sandarbhotthāpita-pādma-gadyānusāreṇa ca nityaiva tuṣṭir avagantavyā | iti vātsalyākhyo rasaḥ |

atha maitrīmayaḥ | tatrālambanaḥ mitratvena sphuran maitrī-viṣayaḥ śrī- kṛṣṇas tad-āśraya-rūpāṇi tal-līlā-gatāni svotkṛṣṭa-sajātīya-bhāvāni tadīya- mitrāṇi ca | tatra śrī-kṛṣṇaḥ kvacic caturbhujo'pi śrīman-narākāratvenaiva pratītaḥ | yathā śrī-gītāsu śrīmad-arjunena -

tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte [Gītā 11.46]

iti sva-prārthanānantaraṃ tad-rūpe prādurbhūte,

dṛṣṭvedaṃ mānuṣaṃ rūpaṃ tava saumyaṃ janārdana | idānīm asmi saṃvṛttaḥ sacetāḥ prakṛtiṃ gataḥ || [Gītā 11.51] ity uktam |

ataeva viśva-rūpādīnāṃ tad-darśana-jāta-sādhvasādi-bhāvānāṃ ca na katham api tad-abhīṣṭatvam |

atha tan-mitrāṇi | suhṛdaḥ sakhāyaś ca | tatra pūrvokta-lakṣaṇāḥ suhṛdaḥ śrī-bhīmasena-draupadī-prabhṛtayaḥ | sakhāyaḥ śrīmad-arjuna-śrīdāma- viprādayaḥ | śrīmati gokule śrīdāmādayaś ca | te ca śrī-bhāgavatādau prasiddhāḥ | tathāgame vasudāma-kiṅkiṇy-ādayaḥ | bhaviṣyottare malla- līlāyāṃ subhadra-maṇḍalībhadra-bhadra-vardhana-gobhaṭāḥ | yakṣendrabhaṭaḥ ity ādyā gaṇitāḥ | gaṇānāṃ tu tenaiva sākaṃ pṛthukāḥ [BhP 10.12.2] ity uktyā eṣām api śrī-kṛṣṇa-sāmyam eva |

gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veṣaiś ca ity ādau darśitam | gopajāti- praticchannāḥ [BhP 10.18.11] ity ādi-padye śrī-kṛṣṇa-sandarbhe tathaiva vyākhyātam | eṣāṃ svābhāvika-vaiduṣya-lakṣakam api dīkṣāyāḥ paśu- saṃsthāyāḥ [BhP 10.23.8] ity ādi-padyam asti | vaidagdhyam api kvacin nṛtyatsu bāleṣu [BhP 10.18.13] ity ādau śrī-bhagavatāpi ślāghita-guṇatvena vyañjayiṣyate |

te ca trividhāḥ - sakhāyaḥ priyasakhāḥ priya-narma-sakhāś ca tat-tad-bhāva- vaiśiṣṭyāt | tatra śrīdāmādayaḥ parama-mādhuryaika-maya-praṇayātiśayi- vihāra-lālityenādhikāḥ itthaṃ satām [BhP 10.12.11] ity-ādinokteḥ | tatra śrī- kṛṣṇasyālambanatvaṃ ca barhāpīḍaṃ naṭa-vara-vapuḥ [BhP 10.21.5] ity ādinā varṇitam |

athoddīpaneṣu guṇāḥ abhivyakta-mitra-bhāvatā ārjavaṃ kṛtajñatvaṃ buddhiḥ pāṇḍityaṃ pratibhā dākṣyaṃ śauryaṃ balaṃ kṣamā kāruṇyaṃ rakta-lokatvam ity ādayaḥ | avayava-vayaḥ-saundarya-sarva-sal-lakṣaṇatvam ity ādayaś ca | tatra sauhṛdya-maye

ārjavādīnāṃ prādhānyam (page 116) sakhyamaye tu vaidagdhya-saundaryādi-miśrāṇāṃ teṣām | tad-ubhayāśa-miśrāyāṃ maitryāṃ tu yathā svam aṃśa-dvayam | tatrābhivyakta-tat-tad-bhāvatā śrīmad- arjunānutāpe yathā, sakhyaṃ maitrīṃ sauhṛdaṃ ca [BhP 1.15.4] ity agre vakṣyate | śrī-gopeṣu ca tāṃ vyanakti-

tān dṛṣṭvā bhaya-santrastān ūce kṛṣṇo 'sya bhī-bhayam | mitrāṇy āśān mā viramate-hāneṣye vatsakān aham || [BhP 10.13.13] ity ādi |

tato vatsān adṛṣṭvaitya puline 'pi ca vatsapān | ubhāv api vane kṛṣṇo vicikāya samantataḥ || [BhP 10.13.16] ity antam |

spaṣṭam | || 10.13 || śrī-śukaḥ || 249 ||

[250]

tathā -

te sampratīta-smṛtayaḥ samutthāya jalāntikāt | āsan su-vismitāḥ sarve vīkṣamāṇāḥ parasparam || [BhP 10.15.52]

spaṣṭam | || 10.15 || saḥ || 250 ||

English witness · section(s) 213

Anuccheda 213

An example of a devotee seeing Lord Krsna for the first time is seen in these words of srimad-Bhagavatam (10.38.35):

bhagavad-darsanahlada- baspa-paryakuleksanah pulakacitanga autkanthyat svakhyane nasakan nrpa

"The joy of seeing the Supreme Lord flooded Akrura's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King."

The words "he could not speak to present himself" mean "He could not say: I am Akrura. I offer my respectful obeisances to You.' " This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §251 · English §214

[२५१]

अहो ऽतिरम्यं पुलिनं वयस्याः [भ्प् १०.१३.५] इत्य् आदि । स्पष्टम् ।

॥ १०.१३ ॥ श्री-भगवान् ॥ २५१ ॥

[251]

aho 'tiramyaṃ pulinaṃ vayasyāḥ [BhP 10.13.5] ity ādi | spaṣṭam |

|| 10.13 || śrī-bhagavān || 251 ||

English witness · section(s) 214

Anuccheda 214

An example of a devotee feels separation in Lord Krsna's absence is seen in these words of srimad-Bhagavatam (3.2.1-3):

iti bhagavatah prstah ksattra vartam priyasrayam prativaktum na cotseha autkanthyat smaritesvarah

"When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest Lord Krsna, Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

yah panca-hayano matra pratar-asaya yacitah tan naicchad racayan yasya saparyam bala-lilaya

"He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Krsna that when he was called by his mother for morning breakfast, he did not wish to have it.

sa katham sevaya tasya kalena jarasam gatah prsto vartam pratibruyad bhartuh padav anusmaran

"Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."

In these verses the word "Bhagavatah" refers to sriman Uddhava and ksattra" refers to Vidura. The word jarasam" means "twenty-five years old". This word does not mean that he had become old. True, he was of approximately the same age as Lord Krsna. Still, as Lord Krsna never became old and infirm, so Uddhava also never became old. This is described in sri Krsna-sandarbha (Anuccheda 117). Lord Krsna personally glorified Uddhava in these words of srimad- Bhagavatam (3.4.31):

noddhavo 'nv api man-nyunah. . .

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."

It is also said in srimad-Bhagavatam (10.45.19):

tatra pravasayo 'py asan yuvano 'ti-balaujasah. . .

"Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality."

If the residents of Mathura were eternally youthful, then how much more so was Uddhava eternally youthful? srimad- Bhagavatam 3.2.1-3 was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §252 · English §215

[२५२]

तथा- क्वचित् पल्लव-तल्पेषु नियुद्ध-श्रम-कर्शितः । वृक्ष-मूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः ॥ [भ्प् १०.१५.१७]

स्पष्टम् ।

॥ १०.१५ ॥ श्री-शुकः ॥ २५२ ॥

[252]

tathā- kvacit pallava-talpeṣu niyuddha-śrama-karśitaḥ | vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ || [BhP 10.15.17]

spaṣṭam |

|| 10.15 || śrī-śukaḥ || 252 ||

English witness · section(s) 215

Anuccheda 215

It is said in srimad-Bhagavatam (3.2.7):

krsna-dyumani nimloce. . .durbhago bata loko 'yam

"My dear Vidura, the sun of the world, Lord Krsna, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare? The universe with all its planets is most unfortunate."

In these words Uddhava lamented his separation from Lord Krsna. However, after feeling ditsress in separation from Lord Krsna, Uddhava perceived Lord Krsna direct prwsence.and became joyful. It was as if Lord Krsna directly came before him. This is described in these words of srimad-Bhagavatam (3.2.4):

sa muhurtam abhut tasnim krsna-nghri-sudhaya bhrsam tivrena bhakti-yogena nimagnah sadhu nirvrtah

"For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §253 · English §216

[২৫৩]

তথা-

কুন্দ-দাম- [ভ্প্ ১০.৩৫.২০] ইত্য্ আদৌ নর্ম-দঃ প্রণয়িণাং বিজহার ইতি ।

[253]

tathā-

kunda-dāma- [BhP 10.35.20] ity ādau narma-daḥ praṇayiṇāṃ vijahāra iti |

English witness · section(s) 216

Anuccheda 216

To save the lives of the people of Vraja, who were plunged in despair because Lord Krsna was no longer amongst them, Lord Krsna sent Uddhava with a message. When he entered there,.Uddhava saw that Vraja was filled with spiritual bliss. This is described in the following words of srimad-Bhagavatam (10.46.9):

vasitarthe 'bhiyudhyadbhih. . .

"Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows, with the mooing of cows, burdened with their udders, chasing after their calves, with the noise of milking and of the white calves jumping here and there, with the liud reverberation of flute-polaying, and with the singing of the all-auspicipus deeds of Krsna and Balarama by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in gokula appeared most charming with their abundant paraphernalia for worship of the sacrifical fire, the sun, unexpected guests. the cows, the brahmanas, the forefathers, and the demigods. On all sides lay the flowring forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, karandava ducks, and bowers of lotuses."

It is also said in that chapter of srimad-Bhagavatam (10.46.45):

ta dipa-diptair manibhir virejuh. . .

"As they puiled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts, and necklaces moved about, and their faces, anointed with reeddish kunkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks."

Concerned for the welfare of His parents and His gopi- beloveds, Lord Krsna said to Uddhava in srimad-Bhagavatam (10.46.3):

gacchoddhava vrajam saumya. . .

"Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopis, suffering in separation from Me, by giving them My message."

Lord Krsna's parents and the other residents of Vraja felt only unhappiness. Without Lord Krsna present before them they found no happiness in anything. They said to Uddhava in

srimad- Bhagavatam (10.46.18):

api smareati nah krsno mataram suhrdah sakhin gopan vrajam catma-natham gavo vrndavanam girim

"Does Krsna remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vrndavana forest, and Govardhana Hill?" These words were spoken by Nanda Maharaja. Uddhava's visit to Vraja is described in these words of srimad-Bhagavatam (10.47.54-56):

uvasa katicin masan gopinam vinudan sucah krsna-lila-katham gayan ramayam asa gokulam

"Uddhava remained there for several months, dispelling the gopis' sorrow by chanting the topics of Lord Krsna's pastimes. Thus he brought joy to all the people of Gokula.

yavanty ahani nandasya vraje 'vatsit sa uddhavah vrajaukasam ksana-prayany asan krsnasya vartaya

"All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Krsna.

sarid-vana-giri-dronir viksan kusumitan druman krsnam samsmarayan reme hari-daso vrajaukasam

"The servant of Lord Hari, seeing the rivers, forests, mountains, valleys, and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vrndavana by reminded them of Lord Krsna."

In this verse the word "samsmarayan" means reminding". Reminding them of Lord Krsna, Uddhava dispelled the sadness the people of Vraja felt. srimad-Bhagavatam 10.47.54- 56 was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §254 · English §217–219

[२५४]

मणि-धरः [भ्प् १०.३५.२०] इत्य् आदौ प्रणयिनो ऽनुचरस्य कदांसे प्रक्षिपन् भुजम् अगायत यत्र इति । स्पष्टम् ।

॥ १०.३५ ॥ श्री-गोप्यः ॥ २५३-२५४ ॥

[254]

maṇi-dharaḥ [BhP 10.35.20] ity ādau praṇayino 'nucarasya kadāṃse prakṣipan bhujam agāyata yatra iti | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 253-254 ||

English witness · section(s) 217–219

Anuccheda 217

The joy that comes from directly seeing Lord Krsna is described in these words spoken by Uddhava in srimad-Bhagavatam (11.29.47):

tatas tam antar hrdi sannivesya gato maha-bhagavato visalam yathopadistam jagad - eka-bandhuna tapah samasthaya harer agad gatim

"Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikasrama. By engaging there in austerities, he attained the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Krsna Himself."

Here the words "yathopadistam gatim" refer to the Third Csnto of srimad-Bhagavatam, where Lord Krsna said to Uddhava (srimad-Bhagavatam 3.4.11):

vedaham antar manasipsitam te dadami yat tad duravapam anyaih

"O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you."

Here Lord Krsna says to Uddhava: "You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you." Then Lord Krsna said to Uddhava in srimad-Bhagavatam (3.4.13):

pura maya proktam ajaya nabhye

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Srimad-Bhagavatam."

In these words Lord Krsna describes the gist of srimad- Bhagavatam. Uddhava describes his eagerness to hear srimad- Bhagavatam by speaking these words (srimad-Bhagavatam 3.4.15):

ko nv isa te pada-saroja-bhajam sudurlabho 'rthesu catursv apiha tathapi naham pravrnomi bh uman bhavat-padambhoja-nisevanotsukah

"O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet."

Uddhava then suddenly expresses his bewilderment. He tells Lord Krsna in srimad-Bhagavatam (3.4.16-17):

karmany anihasya bhavo 'bhavasya. . .

"My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self. "O my Lord, Your eternal self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me."

Later Lord Krsna would reassure Uddhava with these words of srimad-Bhagavatam (3.4.31):

noddhavo 'nv api man-nyunah. . .

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."

Wishing to hear Lord Krsna's explanation of many topics, Uddhava spoke to Him these words of srimad-Bhagavatam (3.4.18):

jnanam param svatma-rahah-prakasam provaca kasmai. . .

"My Lord, kindly explain to us, if You think us competent to receive it, the transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmaji."

In the phrase "yad vrjinam tarema" (may cross over all difficulties) the word "vrjinam" may mean the unhappiness of being separated from My direct service" or it may mean "the distress and bewilderment of residing in the material world". It is by confidential transcendental knowledge that once crosses over this difficulty. Then Uddhava said: "Lord Krsna then fulfilled my desire." Uddhava said to sri Vidura (srimad-Bhagavatam 3.4.19):

ity avedita-hardaya mahyam sa bhagavan parah adidesaravindaksa atmanah paramam sthitim

"When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation."

In this verse the words "transcendental situation" refers to the spiritual world of Vaikuntha, which the Lord revealed to the demigod Brahma in the Second Canto ofsrimad- Bhagavatam. These words also refer ot the transcendental realm of Dvaraka, as has been deascribed in sri Bhagavat-sandarbha, Anuccheda 7. This spiritual world is described in the four nutshell verses of srimad-Bhagavatam (2.9.33-36). In wo derful pastimes like these, the Supreme Personality of Godhead reveals the truth that He is controlled by His devotees' love. By understanding these truths, Uddhava became again peaceful and composed. Then he himself entered that spiritual abode the Lord had described to him. Lord Krsna gives this same instuction in these words of srimad-Bhagavatam (11.29.33):

jnane karmani yoge ca vartayam danda-dharane yavan artho nrnam tata tavams te 'ham catur-vidhah

"Through analytic knowledge, ritualistic work, mystic yoga, mundane business, and political rule, people seek to advance in religiosity, economic development, sense gratification, and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me."

For Uddhava Lord Krsna was the supreme goal of life. This srila sukadeva Gosvami had previously explained in srimad- Bhagavatam. Lord Krsna kept Uddhava on the earth so he

could preach the science of devotional service. Later, when srila sukadeva Gosvami was preaching the glories of the Lord's pastimes, there was no longer any need for Uddhava to stay on the earth. Then, in his original spiritual form, Uddhava attained the glorious spiritual land of Vraja. This was Uddhava's earnest desire, as he himself had said in srimad-Bhagavatam (10.47.61):

asam aho carana-renu-jusam aham syam. . .

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, andf they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

srimad-Bhagavatam 11.29.47 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Anucchedas 218 and 219

Now the devotional mellow of prasraya-rasa (filial love) will be considered. In this reasa the alambana and visaya are Lored Krsna, the doting parent. The adhara (lovers) are Lord Krsna's children and other like kinsmen who are the objects of His parental affections. As before, in this rasa also Lord Krsna manifests two forms: 1. the form of the supreme controller, and 2. a humanlike form. The devotees who are thus the objects of Lord Krsna's parental affection are of three kinds: 1. the devotees who have a relationship with the Lord in His feature as the supreme controller, 2. the devotees who have a relationship with the Lord in His humanlike feature, and 3. the devotees who have a relationship with the Lord in both these two features. The demigod Brahma and other demigods have a relationship with the Lord in His feature as the supreme controller. The children in Gokula, which is revealed in the twelve-syllable mantra, have a relationship with the Lord in His humanlike feature. The Lord's children born to Him at Dvaraka have a relationship with the Lord in both these features. This filial relationship includes Lord Krsna's own children, nephews, nieces, followers, and other like persons. Some of lord's Krsnas children have qualities like their father, and others have forms like their father. The Lord's children who have qualities like those of their father are described in these words of srimad-Bhagavatam (10.61.1):

ekaikasas tah krsnasya putran dasa-dasabalah ajijanann anavaman pituh sarvatma-sampada

"Each of Lord Krsna's wives gave birth to ten sons, who were not less than their father, having all His personal opulence."

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Samba and others like him had glorious transcendental qualities like those of their father. This is described in the following words of srimad-Bhagavatam (10.61.2):

jambavatyah suta hy ete sambadyah pitr-sammatah

"Samba and the other sons of Jambavati were just like their father."

Prīti · Sanskrit §255 · English §220

[२५५]

अथ जातिश् च क्षत्रियत्वम् । यत्र सौहृदमयस्य प्राचुर्यम् । तथा गोपत्वं यत्र सख्यमयस्य प्राचुर्यम् । अथ क्रियाश् च सौहृदमये विक्रान्त्य्-आदि- प्रधानाः । सख्य-मये तु नर्म-गान-नाना-भाषांशन-गवाह्वान-वेणु-वाद्यादि-कला-बाल्याद्य्-उचित-क्रीडादयः । तत्र नर्म, यथा-

बिभ्रद् वेणुं जठर-पटयोः शृङ्ग-वेत्रे च कक्षे । वामे पाणौ मसृण-कवलं तत्-फलान्य् अङ्गुलीषु ॥ [भ्प् १०.१३.११]

स्पष्टम् । ॥ १०.१३ ॥ सः ॥ २५५ ॥

[255]

atha jātiś ca kṣatriyatvam | yatra sauhṛdamayasya prācuryam | tathā gopatvaṃ yatra sakhyamayasya prācuryam | atha kriyāś ca sauhṛdamaye vikrānty-ādi- pradhānāḥ | sakhya-maye tu narma-gāna-nānā-bhāṣāṃśana-gavāhvāna-veṇu-vādyādi-kalā-bālyādy-ucita-krīḍādayaḥ | tatra narma, yathā-

bibhrad veṇuṃ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe | vāme pāṇau masṛṇa-kavalaṃ tat-phalāny aṅgulīṣu || [BhP 10.13.11]

spaṣṭam | || 10.13 || saḥ || 255 ||

English witness · section(s) 220

Anuccheda 220

In the Eleventh Canto is a description of Samba's acting in an improper way (by teasing Narada Muni). It should be understood that those actions were instigated by Lord Krsna Himself by His own wish to arrange for certain pastimes. Amongst all of Lord Krsna's sons, sri Rukmini's ans were the best. This is described in these words of srimad-Bhagavatam (10.61.9):

pradyumna-pramukha jata rukminyam navamah pituh

"Rukmini's sons, headed by Pradyumna, were not less than their father."

Again and again the superiority of those sons is described. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §256–257 · English §221

[২৫৬]

অন্যাশ্ চ, যথা-

এবং বৃন্দাবনং শ্রীমত্ কৃষ্ণঃ প্রীত-মনাঃ পশূন্। রেমে সञ্চারয়ন্ন্ অদ্রেঃ সরিদ্-রোধঃসু সানুগঃ ॥

ক্বচিদ্ গায়তি গায়त्সু মদান্ধালিষ্ব্ অনুব্রতৈঃ। উপগীয়মান-চরিতঃ পথি সङ্কর্ষণান্বিতঃ ॥ [ভ্প্ ১০.১৫.৯-১০] ইত্য্ আদি।

[২৫৭]

তথা- মেঘ-গম্ভীরয়া বাচা নামভির্ দূর-গান্ পশূন্। ক্বচিদ্ আহ্বয়তি প্রীত্যা গো-গোপাল-মনোজ্ঞয়া ॥ [ভ্প্ ১০.১৫.১৩]

চকোর-ক্রৌञ্চ [ভ্প্ ১০.১৫.১৪] ইত্য্ আদি।

স্পষ্টম্। ॥ ১০.১৫ ॥ সঃ ॥ ২৫৭ ॥

[256]

anyāś ca, yathā-

evaṃ vṛndāvanaṃ śrīmat kṛṣṇaḥ prīta-manāḥ paśūn | reme sañcārayann adreḥ sarid-rodhaḥsu sānugaḥ ||

kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ | upagīyamāna-caritaḥ pathi saṅkarṣaṇānvitaḥ || [BhP 10.15.9-10] ity ādi |

[257]

tathā- megha-gambhīrayā vācā nāmabhir dūra-gān paśūn | kvacid āhvayati prītyā go-gopāla-manojñayā || [BhP 10.15.13]

cakora-krauñca [BhP 10.15.14] ity ādi |

spaṣṭam | || 10.15 || saḥ || 257 ||

English witness · section(s) 221

Anuccheda 221

The great glory of sri Pradyumna is described in these words of srimad-Bhagavatam (10.55.33):

katham tv anena sampraptam sarupyam sarnga-dhanvanah akrtyavayavair gatya svara-hasavalokanaih

"But how is it that this young man so much resembles my own Lord, Krsna, the wielder of sarnga, in his bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?"

The meaning of these words is clear. This verse was spoken by sri Rukmini.

PRĪTI-SANDARBHA

6.22

Sections 258–269

10 bilingual sequence blocks

Prīti · Sanskrit §258 · English §222

[२५८]

तथा- तत्रोपहुय गोपालान् कृष्णः प्राह विहार-वित् । हे गोपा विहरिष्यामो द्वन्द्वी-भूय यथा-यथम् ॥ [भ्प् १०.१८.१९]

स्पष्टम् । ॥ १०.१८ ॥ सः ॥ २५८ ॥

[258]

tathā- tatropahūya gopālān kṛṣṇaḥ prāha vihāra-vit | he gopā viharişyāmo dvandvī-bhūya yathā-yatham || [BhP 10.18.19]

spaṣṭam | || 10.18 || saḥ || 258 ||

English witness · section(s) 222

Anuccheda 222

Pradyumna's glory is also described in these words of srimad-Bhagavatam (10.55.40):

yam vai muhuh pitr-svarupa-nijesa-bhavas tan-mataro yad abhajan raha-rudha-bhavah citram na tat khalu ramaspada-bimba-bimbe kame smare 'ksa-visaye kim utanya-naryah

"It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Krsna, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?"

In this verse the word "yam" refers to Pradyumna. The words "tan-mataro yad abhajan rahah" mean His mothers came to see Him. Shyly taking Him to a secluded place, they worshiped Him." The words "tat khalu ramaspada-bimba-bimbe" mean "He was like a picture of Lord Krsna, the place where the goddess of fortune enjoys pastimes". "Na citram" means "It was not surprising that the mothers felt maternal love for Him, for He was exactly like His father." The words "pitr-svarupa- nijesa-bhavah" mean "This was also not surprising because Pradyumna's body closely resembled that of His father, and therefore the queens thought Pradyumna was their master, Lord Krsna." Still, they did not think of Him as their husband, and therefore it was proper for them to take Him to a

secluded place. The same explanation was already given previously in that chapter where it was said (srimad-Bhagavatam 10.55.27-28):

tam drstva jalada-syamam. . .

. . .krsnam matva striyo hrita nililyus tatra tatra ha

"The women of the palace thought he was Lord Krsna when they saw His dark-blue complexion the color of a rain-cloud, His yellow silk garments, his long arms, and red-tinged eyes, his charming lotus face adorned with a pleasing smile, His fine ornaments, and His thick, curly black hair. Thus the women became bashful and hid themselves here and there."

In srimad-Bhagavatam 10.55.40 the words "rudha- bhavah" indicate that the queens thought Pradyumna was Lord Krsna, who is very dear to them. Because He very closely resembled His father, they thought He was their master, Lord Krsna. Still, they did not think of Him as their husband. sri Rukmini thought of HIm as her son. She did not think He was her master, Lord Krsna. Because He so closely resembled Lord Krsna, Rukmini thought He must be her own son. This is seen in the following words spoken by sri Rukmini in srimad-Bhagavatam (10.55.33-34):

katham tv anena sampraptam. . .

. . .sa eva va bhaven nunam yo me garbhe dhrto 'rbhakah amusmin pritir adhika vamah sphurati me bhujah

"But how is it that this young man so much resembles my own Lord, Krsna, the wielder of sarnga, in his bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance? "Yes, He must be the same child I bore in my womb, sicne I feel great affection for Him and my left arm is quivering."

In srimad-Bhagavatam 10.55.40 the words ramaspada-bimba-bimbe kame smare" mean the queens were bewildered into thinking Pradyumna was the spiritual Kamadeva who had now incarnated in the material world. The words aksa-visaye kim utanya-naryah" mean, if the queens saw Him in that way, then how enchanted must other women have become by seeing Him?" srimad-Bhagavatam 10.55.40 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §259 · English §223

[२५९]

तथा- बर्ह-प्रसून-नव-धातु-विचित्रिताङ्गः प्रोद्दाम-वेणु-दल-शृङ्ग-रवोत्सवाढ्यः । वत्सान् गृणन्न् अनुग-गीत-पवित्र-कीर्तिर् गोपी-दृग्-उत्सव-दृशिः प्रविवेश गोष्ठम् ॥ [भ्प् १०.१४.४७] इत्य् आदि ।

स्पष्टम् । ॥ १०.१४ ॥ सः ॥ २५९ ॥

(पगे ११७)

[259]

tathā- barha-prasūna-nava-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavāḍhyaḥ | vatsān gṛṇann anuga-gīta-pavitra-kīrtir
gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham || [BhP 10.14.47] ity ādi |

spaṣṭam | || 10.14 || saḥ || 259 ||

(page 117)

English witness · section(s) 223

Anuccheda 223

In prasraya-rasa the uddipanas are Lord Krsna's transcendental qualities, beginning with His smiling glance filled with paternal love. Also included among the uddipanas are the glories of Lord Krsna's fame, intelligence, strength, and other attributes. Also included are Lord Krsna's noble birth, activities, and many other like things. The anubhavas are as follows. In childhood the anubhavas include: 1. again and again asking quaestions in a sweet voice, 2. grasping rthe arm and the fingers, 3. sitting on the lap, and 4. accepting the betelnuts chewed by the Lord. After childhood the anubhavas include: 1. following the commands, 2. imitating the activities, and 3. renouncing all independence. In both childhood and after the sons are followers of their father. All the sattvika-bhavas are manifest here. The vyabhicaris are also as before described. The sthayi-bhava is prasraya-rasa. In childhood hugging and dealing with great affection are the seed of prasraya-rasa. Those are the activities in childhood. The activities after childhood are described in these words of srimad-Bhagavatam (1.11.17-18):

nisamya prestham ayantam. . .

. . .pradyumnas carudesnas ca sambo jambavatt-sutah praharsa-vegocchasita-sayanasana-bhojanah

"On hearing that the most dear Krsna was approaching Dvaraka-dhama, magnanimous Vasudeva, Akrura, Ugrasena, Balarama (the superhumanly powerful), Pradyumna, Carudesna and Samba the son of Jambavati, all extremely happy, abandoned resting, sitting and dining.

varanendram puraskrtya brahmanaih sasumangalaih sankha-turya-ninadena brahma-ghosena cadrtah pratyujjagmu rathair hrstah pranayagata-sadhvasah

"They hastened toward the Lord on chariots with brahmanas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection."

In this verse the word "pranayah" means great devotion". This verse was spoken by srila Suta Gosvami.

Prīti · Sanskrit §260 · English §224

[२६०]

अनेन गोप-वेषश् च दर्शितः । गा-गोपकैर् अनुवनं नयतोः [भ्प् १०.२१.१९]

इत्य् आदौ निर्योग-पाश-कृत-लक्षणयोर् विचित्रम् इत्य् अनेन च । विचित्रत्वं चात्र पट्ट-सूत्र-मुक्तादि-मयत्वेनावगन्तव्यम् । तथा बर्हिण-स्तवक-धातु- पलाशैर् बद्ध-मल्ल-परिबर्ह-विडम्बः । [भ्प् १०.३५.६] इत्य् आदिषु मल्ल- वेषः । श्यामं हिरण्य-परिधिं इत्य् आदौ नट-वेषम् इत्य् अनेन नट-वेषः ।

महार्ह-वस्त्राभरण- कञ्चुकोष्णीष-भूषिताः । गोपाः समाययू राजन् [भ्प् १०.५.८] इत्य् अनुसारेण राज-वेषश् च ।

एष तु द्वारकाद्दौ प्रचुरः । तथा तत्र गोकुले च परिधानीयोत्तरीयाभ्यां धार्मिक-गृहस्थ-वेषश् चावगन्तव्यः । एष एव नीविं वसित्वा रुचिराम् [भ्प् १०.१५.४५] इत्य् अनेन दर्शितः । तैस् तैर् एव हि तत्-तल्-लीलाः शोभन्त इति ।

अथ द्रव्याणि च वसन-भूषण-शङ्ख-चक्र-शृङ्ग-वेणु-यष्टि-प्रेष्ठ- जन-प्रभृतीनि । कालाश् च तत्-तत्-क्रीडोचिताः । ते तु, यथा-

एवं वनं तद् वर्षिष्ठं पक्व-खर्जूर-जम्बुमत् । गो-गोपालैर् वृतो रन्तुं स-बलः प्राविशद् धरिः ॥ [भ्प् १०.२०.२५]

धेनवो मन्द-गामिन्य [भ्प् १०.२०.२६] इत्य् आदि, वनौकसः प्रमुदिता [भ्प् १०.२०.२७] इत्य् आदि, क्वचिद् वनस्पति-क्रोडे [भ्प् १०.२०.२८] इत्य् आदि, दध्य्-ओदनं समानीतं [भ्प् १०.२०.२९] इत्य् आदि, शद्वलोपरि संविश्य [भ्प् १०.२०.३०] इत्य् आदि, प्रावृट्-श्रियं च तां वीक्ष्य [भ्प् १०.२०.३१] इत्य् आद्य्-अन्तम् । स्पष्टम् ।

॥ १०.२० ॥ सः ॥ २६० ॥

[260]

anena gopa-veṣaś ca darśitaḥ | gā-gopakair anuvanaṃ nayatoḥ [BhP 10.21.19]

ity ādau niryoga-pāśa-kṛta-lakṣaṇayor vicitram ity anena ca | vicitratvaṃ cātra paṭṭa-sūtra-muktādi-mayatvenāvagantavyam | tathā barhiṇa-stavaka-dhātu- palāśair baddha-malla-paribarha-viḍambaḥ | [BhP 10.35.6] ity ādiṣu malla- veṣaḥ | śyāmaṃ hiraṇya-paridhiṃ ity ādau naṭa-veṣam ity anena naṭa-veṣaḥ |

mahārha-vastrābharaṇa- kañcukoṣṇīṣa-bhūṣitāḥ | gopāḥ samāyayū rājan [BhP 10.5.8] ity anusāreṇa rāja-veṣaś ca |

eṣa tu dvārakāddau pracuraḥ | tathā tatra gokule ca paridhānīyottarīyābhyāṃ dhārmika-gṛhastha-veṣaś cāvagantavyaḥ | eṣa eva nīviṃ vasitvā rucirām [BhP 10.15.45] ity anena darśitaḥ | tais tair eva hi tat-tal- līlāḥ śobhanta iti |

atha dravyāṇi ca vasana-bhūṣaṇa-śaṅkha-cakra-śṛṅga-veṇu-yaṣṭi-preṣṭha- jana-prabhṛtīni | kālāś ca tat-tat-krīḍocitāḥ | te tu, yathā-

evaṃ vanaṃ tad varṣiṣṭhaṃ pakva-kharjūra-jambumat | go-gopālair vṛto rantuṃ sa-balaḥ prāviśad dhariḥ || [BhP 10.20.25]

dhenavo manda-gāminya [BhP 10.20.26] ity ādi, vanaukasaḥ pramuditā [BhP 10.20.27] ity ādi, kvacid vanaspati-kroḍe [BhP 10.20.28] ity ādi, dadhy-odanaṃ samānītaṃ [BhP 10.20.29] ity ādi, śadvalopari saṃviśya [BhP 10.20.30] ity ādi, prāvṛṭ-śriyaṃ ca tāṃ vīkṣya [BhP 10.20.31] ity ādy-antam | spaṣṭam |

|| 10.20 || saḥ || 260 ||

English witness · section(s) 224

Anuccheda 224

In prasraya-rasa the vibhavas and other conditions are as previously described. In this rasa there is great devotion for the Lord.

Now will be considered vatsalya-rasa, thr rasa of parental love. In that rasa the alambana is Lord Krsna, who is the object of His parents affection. The visaya is Lord Krsna. the adhara (lovers) are Lord Krsna's parents and other superiors. In this reasa Lord Krsna manifests only His humanlike form. In this reas Lord Krsna's superiors are sri Vasudeva, Devaki, Kunti, and others. Their devotion for the Lord is mixed (misra- bhakti). Also included in this rasa are sri Yasoda, Nanda, and their contemporary gopas and gopis, and others also. Their devotion for Lord Krsna is pure (suddha). The devotees in vatsalya-rasa are expert in performing their parental duties in relation to Lord Krsna. This expertise is

seen in the following words of srimad-Bhagavatam (10.6.21):

gopyah samsprsta-salila angesu karayoh prthak nyasyatmany atha balasya bija-nyasam akurvata

"The gopis first executed the process of acamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyasa-mantra and then applied the same mantra upon the body of the child."

The meaning of this verse is clear. Included among the uddipanas are Lord Krsna's qualities. The first of these is His quality of being an adorable child (lalya-bhava). This quality is seen in the following words of srimad-Bhagavatam (10.9.4):

tam stanya-kama asadya mathnantim jananim harih grhitva dadhi-manthanam nyasedhat pritim avahan

"While mother Yasoda was churning butter, Lord Krna, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §261 · English §225–229

[२६१]

एवम् अन्येऽपि स्मर्तव्याः । अथानुभावेषूद्भास्वराः । तत्र सौहृद-मये
निरुपाधि-तदीय-हितानुसन्धान-युक्तायुक्तादि-कथन-सस्मित-गोष्ठी- प्रभृतयः । सख्य-मये
असङ्कुचित-प्रीति-मय-चेष्टाः । ताश् च सह नाना-
क्रीडा-सङ्गीतादि-कलाभ्यास-भोजनोपवेश-शयनादयः । नर्म-रहो- लीलाकर्णन-कथादयश् च ज्ञेयाः ।
इत्थं [भ्प् १०.१२११] इत्य् आदिना या एव प्रशस्ताः तथोदाह्रियन्ते-

प्रवाल-बर्ह-स्तबक- स्रग्-धातु-कृत-भूषणाः । राम-कृष्णादयो गोपा ननृतुर् युयुधुर् जगुः ॥

कृष्णस्य नृत्यतः केचिज् जगुः केचिद् अवादयन् । वेणु-पाणितलैः शृङ्गैः प्रशशंसुर् अथापरे ॥

गोप-जाति-प्रतिच्छन्ना देवा गोपाल-रूपिणौ । ईडिरे कृष्ण-रामौ च नटा इव नटं नृप ॥

भ्रामणैर् लङ्घनैः क्षेपैर् आस्फोटन-विकर्षणैः । चिक्रीडतुर् नियुद्धेन काक-पक्ष-धरौ क्वचित् ॥

क्वचिन् नृत्यत्सु चान्येषु गायकौ वादकौ स्वयम् । शशंसतुर् महा-राज साधु साध्व् इति वादिनौ
क्वचिद् बिल्वैः क्वचिद् कुम्भैः [भ्प् १०.१८.९-१४] इत्य् आदि । स्पष्टम् ।

॥ १०.१८ ॥ श्री-शुकः ॥ २६१ ॥

[261]

evam anye'pi smartavyāḥ | athānubhāveṣūdbhāsvarāḥ | tatra sauhṛda-maye nirupādhi-tadīya-hitānusandhāna-yuktāyuktādi-kathana-sasmita-goṣṭhī- prabhṛtayaḥ | sakhya-maye asaṅkucita-prīti-maya-ceṣṭāḥ | tāś ca saha nānā-kṛīḍā-saṅgītādi-kalābhyāsa-bhojanopaveśa-śayanādayaḥ | narma-raho-līlākarṇana-kathādayaś ca jñeyāḥ | itthaṃ [BhP 10.1211] ity ādinā yā eva praśastāḥ tathodāhriyante-

pravāla-barha-stabaka- srag-dhātu-kṛta-bhūṣaṇāḥ | rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ ||

kṛṣṇasya nṛtyataḥ kecij jaguḥ kecid avādayan | veṇu-pāṇitalaiḥ śṛṅgaiḥ praśaśaṃsur

athāpare ||

gopa-jāti-praticchannā devā gopāla-rūpiṇau | īḍire kṛṣṇa-rāmau ca naṭā iva naṭaṃ nṛpa ||

bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ | cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit ||

kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam | śaśaṃsatur mahā-rāja sādhu sādhv iti vādinau kvacid bilvaiḥ kvacid kumbhaiḥ [BhP 10.18.9-14] ity ādi | spaṣṭam |

|| 10.18 || śrī-śukaḥ || 261 ||

English witness · section(s) 225–229

Anuccheda 225

Vatsalya-rasa is also seen in these words of srimad- Bhagavatam (10.45.2-10):

uvaca pitarav etya sagrajah satvatarsabhah prasrayavanatah prinann amba tateti sadaram. . .

. . .iti maya-mausyasya

"Lord Krsna, the greatest of the Satvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as `My dear mother' and `My dear father', Krsna spoke as follows. " `Dear father, because of Us, your two sons, you and mother Devaki always remained in anxiety and could never enjoy Our childhood, boyhood, or youth. " `Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home. " `With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years. " `A son who, though able to do so, fails to provide for his parents with hsi physical resources and wealth is forced after his death to eat his own flesh. " `A man who, though able to do so, fails to support his elderly parents, chaste wife, young child, or spiritual master, or who neglects a brahmana or anyone who comes to him for shelter, is considered dead, though breathing. "Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kamsa. " `Dear father and mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kamsa.' "Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by his internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him."

In these verses the word "pitarau" (parents) refers to sri Devaki and Vasdueva, and the word "prinan" means "delighting". These verses were spoken by sri la sukadeva Gosvami.

Anucchedas 226-229

Lord Krsna's childhood restlessness is seen in these words of srimad-Bhagavatam (10.8.25):

srngy-angi-damstry-asi-jala-dvija-kantakebhyah krida-parav ati-calau sva-sutau niseddhum grhyani kartum api yatra na taj-jananyau sekata apatur alam manaso 'navastham

"When Mother Yasoda and Rohini were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs, and cats, and by thorns, swords, and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time they were fully equipoised in the transcendental ecstasy known as the distreess of material affection, for this was aroused within their minds."

Lord Krsna's childhood restlessness is also seen in these words of srimad-Bhagavatam (10.8.28-29):

krsnasya gopyo ruciram viksya kaumara-capalam srnvantyah kila tan-matur iti hocuh samagatah

"Observing the very attractive childish restlessness of Krsna, all the gopise in the neighborhood, to hear about Krsna's activities again and again, would approach Mother Yasoda ans speak to her as follows."

vatsan muncan kvacid asamaye. . .

" `Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatavble curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to stral butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krsna will go away.' "

The word "gopyah" (gopis) here refers to Mother Yasoda's friends and Lord Krsna's aunts. In other situations in this rasa Lord Krsna manifests humility, shyness, speaking sweet

words, honesty, generosity and other virtues. These virtues are seen in the following description of Lord Krsna's pastimes at the pilgrimage to Kuruksetra in srimad-Bhagavatam (10.82.34):

krsna-ramau parisvajya pitarav abhivadya ca. . .

"O hero of the Kurus, Krsna and Balarama embraced Their foster parents and bowed down to them, bu Their throats were so choked up with tears of love that the two Lords could say nothing."

In His childhood Lord Krsna was very forceful and arrogant when He stopped the Indra-yajna. Still, His actions delighted His parents and superiors. Lord Krsna's handsomeness and auspicious features gradually increased until they reached their apex in His full-blown youth (purna-kaisora). The growing-up of Lord Krsna is described in these words of srimad-Bhagavatam (10.8.21 and 26):

kalena vrajatalpena gokule rama-kesavau janubhyam saha panibhyam ringamanau vijahratuh

"After a short time passed, both brothers, Rama and Krsna, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play."

kalenalpena rajarse ramah krsnas ca gokule aghrsta-janubhih padbhir vicakramatur anjasa

"O King Pariksit, within a very short time both Rama and Krsna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §262–263 · English §230

[२६२]

तथा- कृष्णस्य विष्वक् पुरु-राजि-मण्डलैर् अभ्याननाः फुल्ल-दृशो व्रजार्भकाः । सहोपविष्टा विपिने विरेजुश् छदा यथाम्भोरुह-कर्णिकायाः ॥ [भ्प् १०.१३.८]

केचिद् पुष्प-दलैः केचिद् [भ्प् १०.१३.९] इत्य् आदि ।

सर्वे मिथो दर्शयन्तः स्व-स्व-भोज्य-रुचिं पृथक् । हसन्तो हासयन्तश् चा- भ्यवजह्रुः सहेश्वराः ॥ [भ्प् १०.१३.१०]

स्पष्टम् । ॥ १०.१३ ॥ सः ॥ २६२ ॥

[२६३]

एवम् अन्या अपि । तथा सौहृद-सख्ययोः सात्त्विकाश् चोन्नेयाः । तत्र सौहृदेऽश्रुर् यथा-

तं मातुलेयं परिरभ्य निर्वृतो भीमः स्मयन् प्रेम-जलाकुलेन्द्रियः । यमौ किरीटी च सुहृत्तमं मुदा प्रवृद्ध-बाष्पाः परिरेभिरे ऽच्युतम् ॥ [भ्प् १०.७१.२७]

(पगे ११८) अत्र सत्य् अप्य् अग्रजानुजत्व-व्यवहारे सुहृत्तमम् इत्य् अनेन तद्-अंशस्यैवोल्लासोऽभुपगतः । ॥ १०.७१ ॥ सः ॥ २६३ ॥

[262]

tathā- kṛṣṇasya viṣvak puru-rāji-maṇḍalair abhyānanāḥ phulla-dṛśo vrajārbhakāḥ | sahopaviṣṭā vipine virejuś chadā yathāmbhoruha-karṇikāyāḥ || [BhP 10.13.8]

kecid puṣpa-dalaiḥ kecid [BhP 10.13.9] ity ādi |

sarve mitho darśayantaḥ sva-sva-bhojya-ruciṃ pṛthak | hasanto hāsayantaś cā-bhyavajahruḥ saheśvarāḥ || [BhP 10.13.10]

spaṣṭam | || 10.13 || saḥ || 262 ||

[263]

evam anyā api | tathā sauhṛda-sakhyayoḥ sāttvikāś conneyāḥ | tatra sauhṛde'śrur yathā-

taṃ mātuleyaṃ parirabhya nirvṛto bhīmaḥ smayan prema-jalākulendriyaḥ | yamau kirīṭī ca suhṛttamaṃ mudā pravṛddha-bāṣpāḥ parirebhire 'cyutam || [BhP 10.71.27]

(page 118) atra saty apy agrajānujatva-vyavahāre suhṛttamam ity anena tad-aṃśasyaivollāso'bhupagataḥ | || 10.71 || saḥ || 263 ||

English witness · section(s) 230

Anuccheda 230

Lord Krsna's graudally growing-up is also described in these words of srimad-Bhagavatam (10.15.1):

tatas ca pauganda-vayah-sritau vraje babhuvatus tau pasu-pala-sammatau

"When Lord Rama and Lord Krsna attained the age of pauganda [six to ten] while living in Vrndavana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of Their friends, the two boys rendered the land of Vrndavana most auspicious by imprinting upon it the marks of Their lotus feet."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §264 · English §231

[२६४]

सख्ये प्रलयोऽपि, यथा-

तं नागभोगपरिवीतम् अदृष्टचेष्टम् आलोक्य तत्प्रियसखाः पशुपा भृशार्ताः । कृष्णे ऽर्पितात्मसुहृदर्थकलत्रकामा दुःखानुशोकभयम् ऊढधियो निपेतुः ॥ [भ्प् १०.१६.१०]

स्पष्टम् । ॥ १०.१६ ॥ सः ॥ २६४ ॥

[264]

sakhye pralayo'pi, yathā-

taṃ nāgabhogaparivītam adṛṣṭaceṣṭam ālokya tatpriyasakhāḥ paśupā bhṛśārtāḥ | kṛṣṇe 'rpitātmasuhṛdarthakalatrakāmā duḥkhānuśokabhayam ūḍhadhiyo nipetuḥ || [BhP 10.16.10]

spaṣṭam | || 10.16 || saḥ || 264 ||

English witness · section(s) 231

Anuccheda 231

Lord Krsna's birth was already described. Lord Krsna's activities include His birth pastimes and His childhood pastimes. Lord Krsna's birth pastimes are described in these words of srimad-Bhagavatam (10.5.1):

nandas tv atmaja utpanne. . .

"Nanda Maharaja was naturally very magnanimous, and when Lord sri Krsna appeared as his son, he was overwhelmed with jubilation."

Lord Krsna's childhood pastimes are described in these words of srimad-Bhagavatam (10.8.22-24):

tav anghri-yugmam anukrsya sarisrpantau ghosa-praghosa-ruciram vraja-kardamesu tan-nada-hrsta-manasav anusrtya lokam mugdha-prabhitavad upeyatur anti matroh. . .

"When Krsna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urines, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the spound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yasoda and Rohini. "Dressed with muddy earth mixed with cow dung and cvow urine, the babies looked very beautiful, and when They went to Their mothers, both Yasoda and Rohini picked Them up with great affection, embraced Them, and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

yarhy angana-darsaniya-kumara-lilav antar-vraje tad abala pragrhita-pucchaih vatsair itas tata ubhav anukrsyamanau peksantya ujjhita-ghra jahrsur hasantyah

"Within the house of Nanda Maharaja the cowherd ladies would enjoy seeing the pastimes of the babies Rama and Krsna. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When thre ladiers saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §265 · English §232

[२६५]

एवं तत्र तत्र सञ्चारिणश् चोन्नेयाः । यथा सौहृदे तं मातुलेयम् [भ्प् १०.७१.२७] इत्य् आदौ हर्षः । यथा च सख्ये कृष्णं ह्रदाद् विनिष्क्रान्तम् [भ्प् १०.१७.१३] इत्य् आद्य्-अनन्तरम्-

उपलभ्योत्थिताः सर्वे लब्ध-प्राणा इवासवः । प्रमोद-निभृतात्मानो गोपाः प्रीत्याभिरेभिरे ॥ [भ्प् १०.१७.१४]

स्पष्टम् । ॥ १०.१७ ॥ सः ॥ २६५ ॥

[265]

evaṃ tatra tatra sañcāriṇaś conneyāḥ | yathā sauhṛde taṃ mātuleyam [BhP 10.71.27] ity ādau harṣaḥ | yathā ca sakhye kṛṣṇaṃ hradād viniṣkrāntam [BhP 10.17.13] ity ādy-anantaram-

upalabhyotthitāḥ sarve labdha-prāṇā ivāsavaḥ | pramoda-nibhṛtātmāno gopāḥ prītyābhirebhire || [BhP 10.17.14]

spaṣṭam | || 10.17 || saḥ || 265 ||

English witness · section(s) 232

Anuccheda 232

In this context the word "adi" (beginning with) means "beginning with the pauganda years (six until ten). Here the parahpernalia of the Lord's pastimes include his garments, clay pots, and other things. Different specific times include Lord Krsna's birthday and other like times. Lord Krsna's birthday celebration is described in these words of srimad-Bhagavatam (10.7.4):

kadacid autthanika-kautukaplave janmarksa-yoge samaveta-yositam
vaditra-gita-dvija-mantra-vacakais cakara sunor abhisecanam sati

"When Mother Yasoda's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthana, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Krsna turned three months old, mother Yasoda celebrated this ceremony with other women of the neighborhood. On that day there was a conjunction of the moon with the constellation Rohini. As the brahmanas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yasoda."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §266 · English §233

[२६६]

अथ स्थायी मैत्र्य्-आख्यः । स चैश्वर्य-ज्ञान-सङ्कुचितः श्रीदाम- विप्रादीनाम् । सङ्कोचितैश्वर्य-ज्ञानः श्रीमद्-अर्जुनादीनाम् । शुद्धः श्री- गोप-बालानाम् । अतएव कदाचिद् अपि न विकरोति । तथैव श्री-राम- व्रजागमने समुपेत्याथ गोपालान् हास्य-हस्त-ग्रहादिभिः [भ्प् १०.६५.५] इत्य् आदिक-व्यवहारः ।

तत्र सौहृद्-आख्यो भेदः तं मातुलेयं परिरभ्य निर्वृतः [भ्प् १०.७१.२७] इत्य् आदौ ज्ञेयः । सख्यं, यथा-

एकदा रथम् आरुह्य विजयो वानर-ध्वजम् । गाण्डीवं धनुर् आदाय तूणौ चाक्षय-सायकौ ॥

साकं कृष्णेन सन्नद्धो विहर्तुं विपिनं महत् । बहु-व्याल-मृगाकीर्णं प्राविशत् पर-वीर-हा ॥ [भ्प् १०.५८.१३-१४]

कृष्णेन साकं विहर्तुम् इत्य् अन्वयः ।

॥ १०.५८ ॥ सः ॥ २६६ ॥

[266]

atha sthāyī maitry-ākhyaḥ | sa caiśvarya-jñāna-saṅkucitaḥ śrīdāma- viprādīnām | saṅkocitaiśvarya-jñānaḥ śrīmad-arjunādīnām | śuddhaḥ śrī- gopa-bālānām | ataeva kadācid api na vikaroti | tathaiva śrī-rāma- vrajāgamane samupetyātha gopālān hāsya-hasta-grahādibhiḥ [BhP 10.65.5] ity ādika-vyavahāraḥ |

tatra sauhṛd-ākhyo bhedaḥ taṃ mātuleyaṃ parirabhya nirvṛtaḥ [BhP 10.71.27] ity ādau jñeyaḥ | sakhyaṃ, yathā-

ekadā ratham āruhya vijayo vānara-dhvajam | gāṇḍīvaṃ dhanur ādāya tūṇau cākṣaya-sāyakau ||

sākaṃ kṛṣṇena sannaddho vihartuṃ vipinaṃ mahat | bahu-vyāla-mṛgākīrṇaṃ prāviśat para-vīra-hā || [BhP 10.58.13-14]

kṛṣṇena sākaṃ vihartum ity anvayaḥ |

|| 10.58 || saḥ || 266 ||

English witness · section(s) 233

Anuccheda 233

Among the anubhavas are the udbhasvaras. Among the udbhasvaras is lalana (doting parental love), which is described in these words of srimad-Bhagavatam (10.15.44-46):

tayor yasoda-rohinyau putrayoh putra-vatsale yatha-kamam yatha-kalam vyadhattam paramasisah

"Mother Yasoda and mother Rohini, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate.

gatadhvana-sramau tatra majjanonmardanadibhih nivim vasitva ruciram divya-srag-gandha-manditau

"By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.

janany-upahrtam prasya svadv annam upalatitau samvisya vara-sayyayam sukham susupatur vraje

"After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §267–268 · English §234

[२६७]

यथा च-

तेनैव साकं पृथुकाः सहस्रशः स्निग्धाः सुशिग्-वेत्र-विषाण-वेणवः । स्वान् स्वान् सहस्रोपरि-सङ्ख्ययान्वितान् वत्सान् पुरस्कृत्य विनिर्ययुर् मुदा ॥ [भ्प् १०.१२.२]

एव-कारेण तदासत्ति-रूपोऽनुभावो दर्शितः । यथा-

यदि दूरं गतः कृष्णो वन-शोभेक्षणाय तम् । अहं पूर्वम् अहं पूर्वम् इति संस्पृश्य रेमिरे ॥ [भ्प् १०.१२.६]

स्पष्टम् ॥

॥ १०.१२ ॥ सः ॥ २६८ ॥

[267]

yathā ca-

tenaiva sākaṃ pṛthukāḥ sahasraśaḥ snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ | svān svān sahasropari-saṅkhyayānvitān vatsān puraskṛtya viniryayur mudā || [BhP 10.12.2]

eva-kāreṇa tadāsatti-rūpo'nubhāvo darśitaḥ | yathā-

yadi dūraṃ gataḥ kṛṣṇo vana-śobhekṣaṇāya tam | ahaṃ pūrvam ahaṃ pūrvam iti saṃspṛśya remire || [BhP 10.12.6]

spaṣṭam ||

|| 10.12 || saḥ || 268 ||

English witness · section(s) 234

Anuccheda 234

The udbhasvara of siro-ghrana (smelling the head) is described in these words of srimad-Bhagavatam (10.6.43):

nandah sva-putram adaya pretyagatam udara-dhih murdhny upaghraya paramam mudam lebhe kurudvaha

"O Maharaja Pariksit, best of the Kurus, Nanda Maharaja was very liberal and simple. He immediately took his son Krsna on his lap as if Krsna had returned from death, and by formally smelling his son's head, Nanda Maharaja undoubtedly enjoyed transcendental bliss."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §269 · English §235

[२६९]

यथा च-

ऊचुश् च सुहृदः कृष्णं स्वागतं तेऽतिरंहसा । नैकोऽप्य् अभोज्क-बल एहीतः साधु भुज्यताम् ॥ [भ्प् १०.१४.४५]

स्पष्टम् ॥

॥ १०.१४ ॥ सः ॥ २६९ ॥

[269]

yathā ca-

ūcuś ca suhṛdaḥ kṛṣṇaṃ svāgataṃ te'tiraṃhasā | naiko'py abhojka-bala ehītaḥ sādhu bhujyatām || [BhP 10.14.45]

spaṣṭam ||

|| *10.14* || *saḥ* || *269* ||

English witness · section(s) 235

Anuccheda 235

The udbhasvara of asirvada (speaking blessings) is described in these words of srimad-Bhagavatam (10.5.12):

ta asisah prayunjanas ciram pahiti balake haridra-curna-tailadbhih sincantyo 'janam ujjaguh

"Offering blessings to the newborn child, Krsna, the wives and daughters of the cowherd men said, `May you become the king of Vraja and long maintain all its inhabitants.' They sprinkled a mixture of turmeric powder, oil, and water upon the birthless Supreme Lord and offered prayers."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.23

Sections 270–284

10 bilingual sequence blocks

Prīti · Sanskrit §270–271 · English §236

[२७०]

श्री-कृष्ण एव तेषां जीवनम् इत्य् आह-

कृष्णं महा-बक-ग्रस्तं दृष्ट्वा रामादयो ऽर्भकाः । बभूवुर् इन्द्रियाणीव विना प्राणं विचेतसः ॥ [भ्प् १०.११.४९]

मुक्तं बकास्याद् उपलभ्य बालका रामादयः प्राणम् इवेन्द्रियो गणः । स्थानागतं तं परिरभ्य निर्वृताः प्रणीय वत्सान् व्रजम् एत्य तज् जगुः ॥ [भ्प् १०.११.५३]

स्पष्टम् ॥

॥ १०.११ ॥ सः ॥ २७० ॥

[२७१]

तद् एवं विभावादि-संवलनात्मको मैत्रीमयो रसः । अस्य च सौहृदमयः सख्यमय इति भेद-द्वयं तत्र तत्रावगन्तव्यम् । तस्य प्रथमाप्राप्त्य्- आत्मक-सिद्ध्य्-आत्मकौ भेदौ पूर्ववद् ऊह्यौ । वियोगात्मको भेदो यथा-

एवं कृष्ण-सखः कृष्णो भ्रात्रा राज्ञा विकल्पितः । (पगे ११९)

नाना-शङ्कास्पदं रूपं कृष्ण-विश्लेष-कर्शितः ॥

शोकेन शुष्यद्-वदन- हत्-सरोजो हत-प्रभः । विभुं तम् एवानुस्मरन् नाशक्नोत् प्रतिभाषितुम् ॥

कृच्छ्रेण संस्तभ्य शुचः पाणिनामृज्य नेत्रयोः । परोक्षेण समुन्नद्ध- प्रणयौत्कण्ठ्य-कातरः ॥

सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् । नृपम् अग्रजम् इत्य् आह बाष्प-गद्गदया गिरा ॥ [भ्प् १.१५.१-४]

कृष्णोऽर्जुनः । अविकल्पित इति च्छेदः । नाना-शङ्कास्पदं रूपम् आलक्ष्य विकल्पित इत्य् अर्थः । शुचः शोकाश्रूणि आमृज्य च । परोक्षेण दर्शआगोचरेण श्री-कृष्णेन हेतुना । अतएवानिष्ट-शङ्काया अभावात् नात्र करुण- रसावकाशः । तद्-अभावश् चैषाम् ऐश्वर्य-ज्ञान-समुद्भाविनां भवत्य् एव इति । वञ्चितोऽहम् [भ्प् १.१५.५] इत्य् आदिकं वक्ष्यमाणं विलापम् ।

[270]

śrī-kṛṣṇa eva teṣāṃ jīvanam ity āha-

kṛṣṇaṃ mahā-baka-grastaṃ dṛṣṭvā rāmādayo 'rbhakāḥ | babhūvur indriyāṇīva vinā prāṇaṃ vicetasaḥ || [BhP 10.11.49]

muktaṃ bakāsyād upalabhya bālakā rāmādayaḥ prāṇam ivendriyo gaṇaḥ | sthānāgataṃ taṃ parirabhya nirvṛtāḥ praṇīya vatsān vrajam etya taj jaguḥ || [BhP 10.11.53]

spaṣṭam ||

|| 10.11 || saḥ || 270 ||

[271]

tad evaṃ vibhāvādi-saṃvalanātmako maitrīmayo rasaḥ | asya ca sauhṛdamayaḥ sakhyamaya iti bheda-dvayaṃ tatra tatrāvagantavyam | tasya prathamāprāpty-ātmaka-siddhy-ātmakau bhedau pūrvavad ūhyau | viyogātmako bhedo yathā-

evaṃ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ | (page 119)

nānā-śaṅkāspadaṃ rūpaṃ kṛṣṇa-viśleṣa-karśitaḥ ||

śokena śuṣyad-vadana- hṛt-sarojo hata-prabhaḥ | vibhuṃ tam evānusmaran nāśaknot pratibhāṣitum ||

kṛcchreṇa saṃstabhya śucaḥ pāṇināmṛjya netrayoḥ | parokṣeṇa samunnaddha-praṇayautkaṇṭhya-kātaraḥ ||

sakhyaṃ maitrīṃ sauhṛdaṃ ca sārathyādiṣu saṃsmaran | nṛpam agrajam ity āha bāṣpa-gadgadayā girā || [BhP 1.15.1-4]

kṛṣṇo'rjunaḥ | avikalpita iti cchedaḥ | nānā-śaṅkāspadaṃ rūpam ālakṣya vikalpita ity arthaḥ | śucaḥ śokāśrūṇi āmṛjya ca | parokṣeṇa darśaāgocareṇa śrī-kṛṣṇena hetunā | ataevāniṣṭa-śaṅkāyā abhāvāt nātra karuṇa- rasāvakāśaḥ | tad-abhāvaś caiṣām aiśvarya-jñāna-samudhbhāvināṃ bhavaty eva iti | vañcito'ham [BhP 1.15.5] ity ādikaṃ vakṣyamāṇaṃ vilāpam |

English witness · section(s) 236

Anuccheda 236

The udbhasvara of hitopadesa-dana (giving auspicious advice) is described in these words of srimad-Bhagavatam (10.11.15):

krsna krsnaravindaksa tata ehi stanam piba alam viharaih ksut-ksantah krida-sranto 'si putraka

"Mogher Yasoda said: My dear son Krsna, lotus-eyed Krsna, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §272 · English §237

[२७२]

अथ तद्-अनन्तरं तुष्ट्य्-आत्मक-योगो यथा-

ते साधु-कृत-सर्वार्था ज्ञात्वात्यन्तिकम् आत्मनः । मनसा धारयाम् आसुर् वैकुण्ठ-चरणाम्बुजम् ॥

तद्-ध्यानोद्रिक्तया भक्त्या विशुद्ध-धिषणाः परे । तस्मिन् नारायण-पदे एकान्त-मतयो गतिम् ॥

अवापुर् दुरवापां ते असद्भिर् विषयात्मभिः । विधूत-कल्मषा स्थानं विरजेनात्मनैव हि ॥ [भ्प् १.१५.४६-४८]

ते पाण्डवाः साधु यथा स्त्यात् तथा कृत-सर्वार्था वशीकृत-धर्मार्थ- काम-मोक्षा अपि वैकुण्ठस्य श्री-कृष्णस्य चरणाम्बुजम् एव आत्यन्तिकं परम-पुरुषार्थं ज्ञात्वा तद् एव मनसा धारयामासुः । नारायणः श्री- कृष्णः । पूर्ण-गतिम् एव विशिनष्टि । विधूत-कल्मसं यदास्थानं नित्य-श्री-कृष्ण-प्रकाशास्पदं तदीया सभा । आत्मना स्व-शरीरेणैव । तत्र हेतुः विरजेनाप्राकृतेन । हि-शब्दोऽसम्भावना-निवृत्य्-अर्थः ।

[272]

atha tad-anantaraṃ tuṣṭy-ātmaka-yogo yathā-

te sādhu-kṛta-sarvārthā jñātvātyantikam ātmanaḥ | manasā dhārayām āsur vaikuṇṭha-caraṇāmbujam ||

tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare | tasmin nārāyaṇa-pade ekānta-matayo gatim ||

avāpur duravāpāṃ te asadbhir viṣayātmabhiḥ | vidhūta-kalmaṣā sthānaṃ virajenātmanaiva hi || [BhP 1.15.46-48]

te pāṇḍavāḥ sādhu yathā styāt tathā kṛta-sarvārthā vaśīkṛta-dharmārtha- kāma-mokṣā api vaikuṇṭhasya śrī-kṛṣṇasya caraṇāmbujam eva ātyantikaṃ parama-puruṣārthaṃ jñātvā tad eva manasā dhārayāmāsuḥ | nārāyaṇaḥ śrī- kṛṣṇaḥ | pūrṇa-gatim eva viśinaṣṭi | vidhūta-kalmasaṃ yadāsthānaṃ nitya- śrī-kṛṣṇa-prakāśāspadaṃ tadīyā sabhā | ātmanā sva-śarīreṇaiva | tatra hetuḥ virajenāprākṛtena | hi-śabdo'sambhāvanā-nivṛtty-arthaḥ |

English witness · section(s) 237

Anuccheda 237

All these activitirs are performed by the many kinds of devotees in vatsalya-rasa, but they are especially performed by Lord Krsna's parents. For His benefit, Lord Krsna's parents also rebuke Him. An example of this is seen in the following words of srimad-Bhagavatam (10.8.32-34):

ekada kridamanas te ramadya gopa-darakah krsno mrdam bhaksitavan iti matre nyavedayan

"One day while Krsna was playing with His small playmates, including Balarama and the other sons of the gopas, all His friends came together and lodged a complaint to Mother Yasoda. `Mother,' they submitted, "Krsna has eaten earth.'

sa grhitva kare krsnam upalabhya haitaisini yasoda bhaya-sambhranta- preksanaksam abhasata

"Upon hearing this from Krsna's playmates, mother Yasoda, who was always full of anxiety over Krsna's welfare,, picked Krsna up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

kasman mrdam adantatman bhavan bhaksitavan rahah vadanti tavaka hy ete kumaras te 'grajo 'py ayam

"Dear Krsna, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarama. How is this?"

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §273 · English §238–240

[২৭৩]

তথা- দ্রৌপদী চ তদাজ্ঞায় পতীনাম্ অনপেক্ষতাম্ । বাসুদেবে ভগবতি হ্য্ একান্ত-মতির্ আপ তম্ ॥ [ভ্প্ ১.১৫.৫০]

আত্ম্নানং প্রতি অনপেক্ষমাণানাম্ । তত্ কৃষ্ণ-সঙ্গমনম্ আজ্ঞায় সম্যগ্ জ্ঞাত্বা । বাসুদেবে শ্রী-বসুদেব-নন্দনে । হি প্রসিদ্ধৌ । তস্মিন্ন্ একান্ত- মতিস্ তম্ এব প্রাপ্তবতী ।

॥ ১.১৫ ॥ শ্রী-সূতঃ ॥ ২৭১-২৭৩ ॥

[273]

tathā- draupadī ca tadājñāya patīnām anapekṣatām | vāsudeve bhagavati hy ekānta-matir āpa tam || [BhP 1.15.50]

ātmnānaṃ prati anapekṣamāṇānām | tat kṛṣṇa-saṅgamanam ājñāya samyag jñātvā | vāsudeve śrī-vasudeva-nandane | hi prasiddhau | tasminn ekānta- matis tam eva prāptavatī |

|| 1.15 || śrī-sūtaḥ || 271-273 ||

English witness · section(s) 238–240

Anuccheda 238

An example of what happened to child Krsna after He broke the yogurt-pot is seen in these words of srimad-Bhagavatam (10.9.11-12):

krtagasam tam prarudantam aksini kasantam anjan-masini sva-panina udviksamanam bhaya-vihvaleksanam haste grhitva bhisayanty avagurat

"When caught by mother Yasoda, Krsna became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yasoda, catching her beautiful son by the hand, mildly began to chastise Him."

tyaktva yastim sutam bhitam vijnayarbhaka-vatsa la iyesa kila tam baddhum damnatad-virya-kovida

"Mother Yasoda was always overwhelmed by intense love for Krsna, not knowing who Krsna was or how powerful He was. Because of maternal affection for Krsna, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Anucchedas 239 and 240

Wishing only His welfare and happiness, the devotees in vatsalya-rasa discipline Krsna, give Him bitter-tasting medicine, and perform other like activities. An example of these activities is seen in the following wrds of srimad-Bhagavatam (10.9.5):

tam ankam arudham apayayat stanam sneha-snutam sa-smitam iksati mukham atrptam utsrjya javena sa yayav utsicyamane payasi tv adhisrite

"Mother Yasoda then embraced Krsna, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast."

These devotees are also described in these words of srimad- Bhagavatam (10.14.35):

yad-dhamartha-suhrt-priyatma-tanaya-pranasayas tvat-krte

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrndavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vrndavana have given You everything: Their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever ever remain a debtor to the residents of Vrndavana, being unable to repay their loving service."

Here we see Mother Yasoda is eager to protect the wealth in her house. Cowherd people are naturally very determined to attain great wealth in milk and milk-products. Mother Yasoda was eager to protect her wealth of milk. Still, this eagerness only nourished her love for Lord Krsna in vatsalya-rasa. As waves increase the ocean, so these activities increased her love for her son. In her heart she did not think of protecting her own wealth. She only thought: "This is what I must do now". In srimad-Bhagavatam 10.9.5 the word "sneha-snutam" shows that she had deep love for her son. Even when her son broke the yogurt pots, she had only a dim reflection of anger. In her heart she was delighted and amused by her son's mischief. This is seen in the following words of srimad-Bhagavatam (10.9.7):

uttarya gopi susrtam payah punah pravisya sandrsya ca dadhy-amatrakam bhagnam vilokya sva-sutasya karma taj jahasa tam capi na tatra pasyati

"Mother Yasoda, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Krsna was not present, she concluded that the breaking of the pot was the work of Krsna. Seeing this, she smiled."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §274 · English §241

[२७४]

श्री-व्रज-कुमाराणां देशान्तर-वियोगात्मओदाहरणं तद्-अनन्तर-तुष्ट्य्- आत्मोदाहरणं च वत्सलानुसारेणैव ज्ञेयम् । इति मईत्रीमयो रसः ॥

अथ उज्ज्वलः । अत्रालम्बनः कान्तत्वेन स्फुरन् कान्त-भाव-विषयः श्री- कृष्णः । तद्-आधारआः सजातीय-भावास् तदीय-परम-वल्लभाश् च । तत्र श्री-कृष्णो यथा-

श्रुत्वा गुणान् भुवन-सुन्दर शृण्वतां ते निर्विश्य कर्ण-विवरैर् हरतो ऽङ्ग-तापम् । रूपं दृशां दृशिमताम् अखिलार्थ-लाभं त्वय्य् अच्युताविशति चित्तम् अपत्रपं मे ॥ [भ्प् १०.५२.३७]

स्पष्टम् । ॥ श्री-रुक्मिणी ॥ २७४ ॥

[274]

śrī-vraja-kumārāṇāṃ deśāntara-viyogātmaodāharaṇaṃ tad-anantara-tuṣṭy-ātmodāharaṇaṃ ca vatsalānusāreṇaiva jñeyam | iti maitrīmayo rasaḥ ||

atha ujjvalaḥ | atrālambanaḥ kāntatvena sphuran kānta-bhāva-viṣayaḥ śrī- kṛṣṇaḥ | tad-ādhāraāḥ sajātīya-bhāvās tadīya-parama-vallabhāś ca | tatra śrī-kṛṣṇo yathā-

śrutvā guṇān bhuvana-sundara śṛṇvatāṃ te nirviśya karṇa-vivarair harato 'ṅga-tāpam | rūpaṃ dṛśāṃ dṛśimatām akhilārtha-lābhaṃ tvayy acyutāviśati cittam apatrapaṃ me || [BhP 10.52.37]

spaṣṭam | || śrī-rukmiṇī || 274 ||

English witness · section(s) 241

Anuccheda 241

Even when he is in distress, a devotee in vatsalya-rasa may pretend to smile in order to reassure Lord Krsna. An example of this is seen in the following words of srimad-Bhagavatam (10.11.6):

ulukhalam vikarsantam damna baddham svam atmajam vilokya nandah prahasad-vadano vimumoca ha

"When Nanda Maharaja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Krsna from His bonds."

An alternate reading here is "prahasad-vadanam" (Lord Krsna weas smiling). This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §275 · English §242

[२७५]

यथा च-

तासाम् आविरभूच् छौरिः स्मयमानमुखाम्बुजः । पीताम्बर-धरः स्रग्वी साक्षान् मन्मथ-मन्मथः ॥ [भ्प् १०.३२.२]

॥ १०.३२ ॥ श्री-शुकः ॥ २७५ ॥

[275]

yathā ca-

tāsām āvirabhūc chauriḥ smayamānamukhāmbujaḥ | pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ || [BhP 10.32.2]

|| 10.32 || śrī-śukaḥ || 275 ||

English witness · section(s) 242

Anuccheda 242

A devotee in vatsalya-rasa may fear that calamities brought by wicked people or other sources may harm Lord Krsna. An example of this is seen in these words spoken by Devaki in srimad- Bhagavatam (10.3.29):

janma te mayy asau papo ma vidyan madhusudana samudvije bhavad-dhetoh kamsad aham adhira - dhih

"O Madhusudana, because of Your apperance I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kamsa to be unable to understand that You have taken birth from my womb."

The meaning of this verse is clear. This verse was spoken by sri Devaki.

Prīti · Sanskrit §276–277 · English §243

[२७६]

अथ तद्-वल्लभासु सामान्या सैरिन्ध्री कूर्म-पुराणोक्ताः कैलास-वासिन्यश् च । तत्र पूर्वोक्ता (पगे १२०) यथा-

सैवं कैवल्य-नाथं तं प्राप्य दुष्प्राप्यम् ईश्वरम् । अङ्ग-रागार्पणेनाहो दुर्भगेदम् अयाचत ॥ [भ्प् १०.४८.८] इति दर्शिता ।

पूर्वं तादृश-दुर्भगापि अङ्ग-रागार्पण-मात्र-लक्षणेन भजनेन तं प्राप्य । अहो आश्चर्यम् । तेन हेतुना इदं सहोष्यताम् [भ्प् १०.४८.९] इत्य् आदि- लक्षणम् अपि अयाचत याचितुं योग्याभूत् । तं कथम्भूतम् अपि । केवलः शुद्ध-प्रेमवांस् तस्य भावः कैवल्यं, तत्रैव नाथं वल्लभम् अपि । अतोऽस्या आत्म-तर्पणैक-तात्पर्यायाः सम्प्रत्य् अपि श्री-व्रज-देव्य्-आदि-वच् छुद्ध-प्रेमाभावो दर्शितः ।

स्वीयाः श्री-रुक्मिण्य्-आदयः । या एवोद्दिश्य स्तौति--

याः सम्पर्यचरन् प्रेम्णा पाद-संवाहनादिभिः । जगद्-गुरुं भर्तृ-बुद्ध्या तासां किं वर्ण्यते तपः ॥ [भ्प् १०.९०.२७]

स्पष्टम् ।

॥ १०.९० ॥ श्री-शुकः ॥ २७६ ॥

[२७७]

तथा- इत्थं रमा-पतिम् अवाप्य पतिं स्त्रियस् ता ब्रह्मादयो ऽपि न विदुः पदवीं यदीयाम् । भेजुर् मुदाविरतम् एधितयानुराग- हासावलोक-नव-सङ्गम-लालसाद्यम् ॥

प्रत्युद्गमासन-वरार्हण-पाद-शौच- ताम्बूल-विश्रमण-वीजन-गन्ध-माल्यैः ।
केश-प्रसार-शयन-स्नपनोपहार्यैर् दासी-शता अपि विभोर् विदधुः स्म दास्यम् ॥ [भ्प् १०.६१.५-६]

अतएव ये मां भजन्ति दाम्पत्या [भ्प् १०.६०.५२] इत्य् आदि निन्दा त्व् अन्य- परत्वेनैव निर्दिष्टा। दिष्ट्या गृहेश्वरी [भ्प् १०.६०.५४] इत्य् आद्य्-उत्तर- वाक्यात्। यथैव केतुमाल-वर्षे श्री-कामदेवाख्य-भगवद्-व्यूह-स्तुतौ लक्ष्मी-वाक्यम्-स्त्रियो व्रतैस् त्वा हृषीकेश्वरं स्वतो ह्य् आराध्य लोके पतिम् आशासतेऽन्यम् [भ्प् ५.१८.१९] इत्य् आदिकम्।

॥ १०.६१ ॥ श्री-शुकः ॥ २७७ ॥

[276]

atha tad-vallabhāsu sāmānyā sairindhrī kūrma-purāṇoktāḥ kailāsa-vāsinyaś ca | tatra pūrvoktā (page 120) yathā-

saivaṃ kaivalya-nāthaṃ taṃ prāpya duṣprāpyam īśvaram | aṅga-rāgārpaṇenāho durbhagedam ayācata || [BhP 10.48.8] iti darśitā |

pūrvaṃ tādṛśa-durbhagāpi aṅga-rāgārpaṇa-mātra-lakṣaṇena bhajanena taṃ prāpya | aho āścaryam | tena hetunā idaṃ sahoṣyatām [BhP 10.48.9] ity ādi- lakṣaṇam api ayācata yācituṃ yogyābhūt | taṃ kathambhūtam api | kevalaḥ śuddha-premavāṃs tasya bhāvaḥ kaivalyaṃ, tatraiva nāthaṃ vallabham api | ato'syā ātma-tarpaṇaika-tātparyāyāḥ sampraty api śrī-vraja-devy-ādi-vac chuddha-premābhāvo darśitaḥ |

svīyāḥ śrī-rukmiṇy-ādayaḥ | yā evoddiśya stauti--

yāḥ samparyacaran premṇā pāda-saṃvāhanādibhiḥ | jagad-guruṃ bhartṛ-buddhyā tāsāṃ kiṃ varṇyate tapaḥ || [BhP 10.90.27]

spaṣṭam |

|| 10.90 || śrī-śukaḥ || 276 ||

[277]

tathā- itthaṃ ramā-patim avāpya patiṃ striyas tā brahmādayo 'pi na viduḥ padavīṃ yadīyām | bhejur mudāviratam edhitayānurāga- hāsāvaloka-nava-saṅgama-lālasādyam ||

pratyudgamāsana-varārhaṇa-pāda-śauca- tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ | keśa-prasāra-śayana-snapanopahāryair dāsī-śatā api vibhor vidadhuḥ sma dāsyam || [BhP 10.61.5-6]

ataeva ye māṃ bhajanti dāmpatyā [BhP 10.60.52] ity ādi nindā tv anya- paratvenaiva nirdiṣṭā | diṣṭyā gṛheśvarī [BhP 10.60.54] ity ādy-uttara- vākyāt | yathaiva ketumāla-varṣe śrī-kāmadevākhya-bhagavad-vyūha-stutau lakṣmī-vākyam-striyo vratais tvā hṛṣīkeśvaraṃ svato hy ārādhya loke patim āśāsate'nyam [BhP 5.18.19] ity ādikam |

|| 10.61 || śrī-śukaḥ || 277 ||

English witness · section(s) 243

Anuccheda 243

This fear is also seen in these words of srimad-Bhagavatam (10.8.25):

srngy-angi-damstry-asi-jala-dvija. . .

"When Mother Yasoda and Rohini were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs, and cats, and by thorns, swords, and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time they were fully equipoised in the transcendental ecstasy known as the distreess of material affection, for this was aroused within their minds."

For Lord Krsna's welfare a devotee in vatsalya-rasa may worship the demigods or other exalted beings. An example of this is seen in these words of srimad-Bhagavatam (10.5.16):

tais taih kamair adinatma yathocitam apujayat visnor aradhanarthaya sva-putrasyodayaya ca

"The great-minded Maharaja Nanda gave clothing, ornaments, and cows in charity to the cowherd men in order to please Lord Visnu, and thus he improved the condition of his own son in all respects."

Here Nanda Maharaja thought: "By these activities Lord Visnu will be pleased. When He is pleased then good will come to my son." Thinking in this way, Nanda properly performed these activities of worship. That is the meaning here. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §278–280 · English §244

[२७८]

अथ वस्तुतः परम-स्वीया अपि प्रकट-लीलायां परकीयायमाणाः श्री-व्रज- देव्यः । या एवासमोर्ध्वं स्तुताः-

नायं श्रियो ऽङ्ग उ नितान्त-रतेः प्रसादः स्वर्-योषितां नलिन-गन्ध-रुचां कुतो ऽन्याः । रासोत्सवे ऽस्य भुज-दण्ड-गृहीत-कण्ठ- लब्धाशिषां य उदगाद् व्रज-वल्लभीनाम् ॥ [भ्प् १०.४७.३०] इत्य् आदिषु ।

गोप्यस् तपः किम् अचरन् यद् अमुष्य रूपं [भ्प् १०.४४.१४] इत्य् आदौ या एवासमोर्ध्वं रूपं पश्यन्तीत्य् अत्र । तथा चाह या दोहने ऽवहनने मथनोपलेप- [भ्प् १०.४४.१५] इत्य् आदौ धन्या व्रज-स्त्रिय उरुक्रम-चित्त-यानाः ।

उरुक्रम-चित्तम् एव यानं यासां ताः । यास् तच्-चित्तं यत्र यत्र गच्छति तत्र तत्रैव तद्-आरूढास् तिष्ठन्ति इत्य् अर्थः । चिन्ता-याना इति पाठे चिन्तश् चिन्ता भवनेति पूर्ववद् एवार्थः ।

॥ १०.४४ ॥ श्री-माथुर-स्त्रियः ॥ २७८ ॥

[२७९}

अतएवासाम् एव तत्र तत्र दर्शित उत्कर्षः । परकीयायमानत्वेन निवारणादि-मात्रांशे लौकिक-रस-विदाम् अपि मतेन सेवितः । यथाह भरतः-

बहु वार्यते यतः खलु यत्र प्रच्छन्न-कामुकत्वं च । या च मिथो दुर्लभता सा परमा मन्मथस्य रतिः ॥ [उन् १.२०] इति ।

रुद्रः- वामता दुर्लभत्वं च स्त्रीणां या च निवारणा । तद् एव पञ्च-बाणस्य मन्ये परमम् आयुधम् ॥ [उन् ३.२०]

विष्णु-गुप्तः- यत्र निषेध-विशेषः सुदुर्लभत्वं च यन् मृगाक्षीणाम् । तत्रैव नागराणां निर्भरम् आसज्जते हृदयम् ॥ [उन् ३.२१] इति । (पगे १२१)

अतएव कासाञ्चिद् गोप-कुमारीणां कात्यायनी-जपानुसारेण पति-भावेऽप्य् आधिक्यम् अनुवर्तते इति । केचित् तु वारणादित एवासां प्रेमाधिक्यं मन्यन्ते । तन् न, जातितोऽप्य् आधिक्यात् । तच् च व्रज-स्त्रियो यद् वाञ्छन्ति [भ्प् १०.८३.४३] इति, वाञ्छन्ति यद् भव-भियः [भ्प् १०.४७.५८] इत्य् आदिना व्यक्तम् । न हि वारणाद्य्-अंशम् अङ्गीकृत्य तेषां लोभो जातः, अनभीष्टत्वात् । अतो जात्य्-अंशम् एवेति गम्यते । अतः प्रबल-जातित्वान् निवारणादिकम् अप्य् अयम् अतिक्रामतीत्य् एवम् एव श्लाघ्यते या दुस्त्यजम् [भ्प् १०.४७.६१] इत्य् आदिना ।

मत्त-हस्तिनां बलस्य दुर्गातिक्रमवन् निवारणाद्य्-अतिक्रमो हि तासां प्रेम-बलस्य व्यञ्जक एव न तूत्पादकः । जात्य्-अंशेनैव प्राबल्ये सति निवारणादि-साम्येऽपि तासां स्वेषु प्रेम-तारतम्यं सम्भवति । यथा ताभिर् अपि श्री-राधायाः प्रेम-वैशिष्ट्येन श्री-कृष्ण-वशीकारित्व-वैशिष्ट्यं दर्शितम् । अनयाराधितो नूनम् [भ्प् १०.३०.२८] इत्य् आदिना ।

या च तासां क्षोभे सति प्रेम्णः प्रफुल्लता सा खलु कृष्ण-सर्पस्येव स्वत एव सिद्धतया न त्व् अपरत आहार्यतया । केवलौपपत्यस्य प्रेम- वर्धनत्वं तु ताभिर् एव स्वयं निःस्वं त्यजन्ति गणिकाः [भ्प् १०.४७.७], जारा भुक्त्वा रतां स्त्रियम् [भ्प् १०.४७.८] इति निन्दितम् ।

यत् तु कश्चित् परकीयासु लघुत्वं वक्ति तत् खलु प्राकृत-नायकम् अवलम्बमानासु युक्तं, तत्रैव जुगुप्सितत्वात् । अत्र तु गोपीनां तत्-पतीनां च [भ्प् १०.३३.३५] इत्य् आदिना तत्-प्रत्याख्यानात् । अत्र च तत्-पतीनाम् इति तद्- व्यवहार-दृष्टि-मात्रेणोक्तं, न तु परमार्थ-दृष्ट्या । तद्-दृष्ट्या तु श्री-कृष्ण-सन्दर्भे तासां स्वरूप-शक्तित्वम् एवात्र परत्र स्थापितम् । तथास्य श्री-कृष्ण-लक्षणस्य नायकस्य तादृश-भावेनैव प्राप्तौ एताः परं तनु- भृतः [भ्प् १०.४७.५८] इत्यादिषु सर्वोर्ध्व-श्लाघाश्रवणात् परम-गरीयस्त्वम् एव । अतएवोक्तम्-

नेष्टा यद् अङ्गिनि रसे कविभिर् परोढा तद् गोकुलाम्बुजदृशां कुलम् अन्तरेन । आशांसया रसविधेर् अवतारितानां कंसारिणा रसिकमण्डलशेखरेण ॥ [उन् ५.३] इति ।

अथ तासां स्वपत्याभास-सम्बन्धम् अपि वारयितुं योजयति -

नासूयन् खलु कृष्णाय मोहितास् तस्य मायया । मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः ॥ [भ्प् १०.३३.३७]

तद् एवं भावत उत्कर्षो दर्शितः । दैहिकं तम् आह-ताभिः समेताभिर् उदार-चेष्टितः [भ्प् १०.२९.४३] इत्य् आदौ व्यरोचतैणाङ्क इवोडुभिर् वृतः इति ।

स्पष्टम् ।

॥ १०.२९ ॥ सः ॥ २८० ॥

[278]

atha vastutaḥ parama-svīyā api prakaṭa-līlāyāṃ parakīyāyamāṇāḥ śrī-vraja- devyaḥ | yā evāsamordhvaṃ stutāḥ-

nāyaṃ śriyo 'ṅga u nitānta-rateḥ prasādaḥ svar-yoṣitāṃ nalina-gandha-rucāṃ kuto 'nyāḥ | rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha- labdhāśiṣāṃ ya udagād vraja-vallabhīnām || [BhP 10.47.30] ity ādiṣu |

gopyas tapaḥ kim acaran yad amuṣya rūpaṃ [BhP 10.44.14] ity ādau yā evāsamordhvaṃ rūpaṃ paśyantīty atra | tathā cāha yā dohane 'vahanane mathanopalepa- [BhP 10.44.15] ity ādau dhanyā vraja-striya urukrama-citta-yānāḥ |

urukrama-cittam eva yānaṃ yāsāṃ tāḥ | yās tac-cittaṃ yatra yatra gacchati tatra tatraiva tad-ārūḍhās tiṣṭhanti ity arthaḥ | cintā-yānā iti pāṭhe cintaś cintā bhavaneti pūrvavad evārthaḥ |

|| 10.44 || śrī-māthura-striyaḥ || 278 ||

[279}

ataevāsām eva tatra tatra darśita utkarṣaḥ | parakīyāyamānatvena nivāraṇādi-mātrāṃśe laukika-rasa-vidām api matena sevitaḥ | yathāha bharataḥ-

bahu vāryate yataḥ khalu yatra pracchanna-kāmukatvaṃ ca | yā ca mitho durlabhatā sā paramā manmathasya ratiḥ || [UN 1.20] iti |

rudraḥ- vāmatā durlabhatvaṃ ca strīṇāṃ yā ca nivāraṇā | tad eva pañca-bāṇasya manye paramam āyudham || [UN 3.20]

viṣṇu-guptaḥ- yatra niṣedha-viśeṣaḥ sudurlabhatvaṃ ca yan mṛgākṣīṇām | tatraiva nāgarāṇāṃ nirbharam āsajjate hṛdayam || [UN 3.21] iti | (page 121)

ataeva kāsāñcid gopa-kumārīṇāṃ kātyāyanī-japānusāreṇa pati-bhāve'py ādhikyam anuvartate iti | kecit tu vāraṇādita evāsāṃ premādhikyaṃ manyante | tan na, jātito'py ādhikyāt | tac ca vraja-striyo yad vāñchanti [BhP 10.83.43] iti, vāñchanti yad bhava-bhiyaḥ [BhP 10.47.58] ity ādinā vyaktam | na hi vāraṇādy-aṃśam aṅgīkṛtya teṣāṃ lobho jātaḥ, anabhīṣṭatvāt | ato jāty- aṃśam eveti gamyate | ataḥ prabala-jātitvān nivāraṇādikam apy ayam atikrāmatīty evam eva ślāghyate yā dustyajam [BhP 10.47.61] ity ādinā |

matta-hastināṃ balasya durgātikramavan nivāraṇādy-atikramo hi tāsāṃ prema-balasya vyañjaka eva na tūtpādakaḥ | jāty-aṃśenaiva prābalye sati nivāraṇādi-sāmye'pi tāsāṃ sveṣu prema-tāratamyaṃ sambhavati | yathā tābhir api śrī-rādhāyāḥ prema-vaiśiṣṭyena śrī-kṛṣṇa-vaśīkāritva-vaiśiṣṭyaṃ darśitam | anayārādhito nūnam [BhP 10.30.28] ity ādinā |

yā ca tāsāṃ kṣobhe sati premṇaḥ praphullatā sā khalu kṛṣṇa-sarpasyeva svata eva siddhatayā na tv aparata āhāryatayā | kevalaupapatyasya prema- vardhanatvaṃ tu tābhir eva svayaṃ niḥsvaṃ tyajanti gaṇikāḥ [BhP 10.47.7], jārā bhuktvā ratāṃ striyam [BhP 10.47.8] iti ninditam |

yat tu kaścit parakīyāsu laghutvaṃ vakti tat khalu prākṛta-nāyakam avalambamānāsu yuktaṃ, tatraiva jugupsitatvāt | atra tu gopīnāṃ tat-patīnāṃ ca [BhP 10.33.35] ity ādinā tat-pratyākhyānāt | atra ca tat-patīnām iti tad- vyavahāra-dṛṣṭi-mātreṇoktaṃ, na tu paramārtha-dṛṣṭyā | tad-dṛṣṭyā tu śrī- kṛṣṇa-sandarbhe tāsāṃ svarūpa-śaktitvam evātra paratra sthāpitam | tathāsya śrī-kṛṣṇa-lakṣaṇasya nāyakasya tādṛśa-bhāvenaiva prāptau etāḥ paraṃ tanu- bhṛtaḥ [BhP 10.47.58] ityādiṣu sarvordhva-ślāghāśravaṇāt parama-garīyastvam eva | ataevoktam-

neṣṭā yad aṅgini rase kavibhir paroḍhā tad gokulāmbujadṛśāṃ kulam antarena | āśāṃsayā rasavidher avatāritānāṃ kaṃsāriṇā rasikamaṇḍalaśekhareṇa || [UN 5.3] iti |

atha tāsāṃ svapatyābhāsa-sambandham api vārayituṃ yojayati -

nāsūyan khalu kṛṣṇāya mohitās tasya māyayā | manyamānāḥ svapārśvasthān svān svān dārān vrajaukasaḥ || [BhP 10.33.37]

tad evaṃ bhāvata utkarṣo darśitaḥ | daihikaṃ tam āha-tābhiḥ sametābhir udāra-ceṣṭitaḥ [BhP 10.29.43] ity ādau vyarocataiṇāṅka ivoḍubhir vṛtaḥ iti |

spaṣṭam |

|| *10.29* || *saḥ* || *280* ||

English witness · section(s) 244

Anuccheda 244

Seeing a display of Lord Krsna's extraordinary power, a devotee in vatsalya-rasa may think the power came not from Krsna, but from some other source instead. An example of this is seen in the following words spoken by Lord Krsna's parents in srimad-Bhagavatam (10.7.31):

aho bataty-adbhutam esa raksasa balo nivrttim gamito 'bhyagat punah himsrah
sva-papena vihimsitah khalah sadhuh samatvena bhayad vimucyate

"It is most astonishing that although this innocent child was taken away by the Raksasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel, and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protecvted by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life."

Lord Krsna's prents thought in this way. Lord Krsna's mother spoke these words of srimad-Bhagavatam (10.8.40):

kim svapna. . .

"(Mother Yasoda began to argue with herself:) Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?"

After seeing Lord Krsna manifest the entire material universe within His abdomen, Mother Yasoda could not believe that this was a display of her son's great power. She assumed that He had no power to manifest this vision. (She assumed that the vision of the universal form was caused by the Supreme Personality of Godhead, who is different from her son.) She thought in srimad-Bhagavatam (10.8.41):

atho yathavan na vitarka-gocaram. . .

"Therefore let me surrender to the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words, and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation, and

meditation. He is beyond all of my material activities."

Here Mother Yasoda assumes that this vision of the universal form was caused by the Supreme Personality of Godhead (who is different from her son). To become free from seeing this fearful vision, she takes shelter of the Supreme Lord's lotus feet. Then she thought (srimad-Bhagavatam 10.8.42):

aham mamasau. . .

"It is by the influence of the Supreme Lord's maya that I am wrongly thinking that Nanda Maharaja is my husband, that Krsna is my son, and that because I am the queen of Nanda Maharaja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter."

With these words Mother Yasoda firmlytakes shelter of the Supreme Personality of Godhead. Speaking the words "Nanda Maharaja is my husband, that Krsna is my son," she refers to Lord Krsna, who was then before her eyes. Then she says: "I am bewildered (kumatih) by these many manifestations of the universal form (yan-mayaya)." Then she says: "the Supreme Personality of Godhead (sah) is the goal of my life (gatih). There srila sukadeva Gosvami explained (srimad-Bhagavatam 10.8.43):

ittham vidita-tattvayam. . .

"Mother Yasoda, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, Yogamaya, inspired her to become absorbed in intense maternal affection for her son."

Here the word "tattva" reefers to her son. Here the words "sa isvarah" refer to Lord Krsna's feature as the supreme controller.In srimad-Bhagavatam 10.8.42 the words "pranatasmi tat-padam" mean "Let me simply offer obeisances, for He is beyond my contemplation". In srimad- Bhagavatam 10.8.43 the words "vaisavim mayam" may mean "the Supreme Lord's internal potency", or they may also mean "the Supreme Lord's mercy". The it is explained in srimad-Bhagavatam (10.8.45):

trayya copanisadbhis ca. . .

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanisads, the literature of sankhya-yoga, and other Vaisnava literature, yet mother Yasoda considered the Supreme Person her ordinary child."

It is also said in srimad-Bhagavatam (10.9.21):

nayam sukhapo bhagavan. . .

"The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."

It these words the srimad-Bhagavatam sings thre glories of Mother Yasoda. It is also said in srimad-Bhagavatam (10.46.18- 19):

api smarati nah krsnah. . .

"Does Krsna remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is thr master? Does He remember the cows, Vrndavana forest, and Govardhana Hill?

apy ayasyati govindah. . .

"Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose, and smile."

After Nanda Maharaja had spoken these words, Uddhava, following the way of this world, to console him spoke these words of srimad-Bhagavatam (10.46.30):

yuvam slaghyatamau nunam. . .

"O respectful Nanda, certainly you and mother Yasoda are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Narayana, the spiritual master of all living beings."

Even as Uddhava spoke these words of praise, Nanda's remained convinced that Krsna was his son and not the Supreme Personality of Godhead. He could nto be moved from that idea. Then it is said in srimad-Bhagavatam (10.46.44):

evam nisa sa bhruvator vyatita nandasya krsnanucarasya rajan. . .

"While Krsna's messenger continued speaking with Nanda, the night ended, O king. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning yogurt into butter."

In this way Uddhava spoke many words to console Nanda Maharaja, who was griving in separation from Krsna. No matter what Uddhava said, Nanda remained always convinced that Krsna was his son and not the Supreme Personality of Godhead. The truth of Uddhava's words, that Lord Krsna is indeed the original form of the Supreme Personality

of Godhead, is elaboratedly explained in the Krsna-sandarbha. Even at Kuruksetra, when a great host of saintly devotees affirmed that Lord Krsna is indeed the Supreme Personality of Godhead, Nanda and Yasoda remained unconvinced. They continued to believe that Krsna was only their son. This is seen in the following words of srimad-Bhagavatam (10.82.35):

tav atmasanam aropya bahubhyam parirabhya ca yasoda ca maha-bhaga sutau vijahatuh sucah

"Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yasoda forgot their sorrow."

It is also seen in these words of srimad-Bhagavatam (10.47.66):

manaso vrttayo nah syuh. . .

"May our thoughts always take shelter of Krsna's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him."

Even though the truth that sri Krsna is the all-powerful Supreme Personality of Godhead was again and again proved to him, Nanda Maharaja continued to believe Krsna was only his son and nothing more. These words (srimad-Bhagavatam 10.47.66) Nanda spoke to Uddhava mean: "We pray that birth after birth we may love Krsna." This prayer of love spoken by Nanda is filled with anuraga love. Loev is not absent from it. Then it is said in srimad-Bhagavatam (10.47.65):

tam nirgatam samasadya nanopayana-panayah nandadayo 'nuragena pravocann asru-locanah

"As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows."

In these verses it is seen that Nanda and Yasoda are filled with anuraga ecstatic love for Lord Krsna. Their devotion to the Lord is not in the mood of awe and veneration, the mood of appreciating Lord Krsna's supreme power and opulence. Here Uddhava thinks: "Although I am far from attaining this kind of good fortune, I still pray that someday I will attainj this kind of ecstatic love. I pray this love will nto be denied to me." With a voice choked with emotion Uddhava prays in this way. Praying that in some other lifetime he may some day attain this kind of anuraga ecstatic love, Uddhava says (srimad-Bhagavatam 10.47.67):

karmabhir bhramyamananam. . .

"Wherever we are made to wander about this world by the Supreme Lord's will, in accordance to the reactions to our fruitive work, may our good works and charity always grant us love for Lord Krsna."

srimad-Bhagavatam 10.47.66 may be interpreted in two ways. It may be interpreted to refer to vatsalya-rasa alone, or it may also be interpreted to refer to the other rasas also. Here the phrase beginning with the word "pada" (taking shelter of Krsna's feet) is considered appropriate in vatsalya-rasa because Nanda Maharaja feels great anguish because he cannto associate with Krsna who has gone to a faraway country. A similar situation in karuna-rasa is seen in the story of Maharaja Citraketu. Here the word "prahvana" means "bowing down". In srimad-Bhagavatam 10.47.67 the word "isvare" is used, as it was used before, as an affectionate term used to address a child. It is sometimes used in that way in this world. These are included amongst the udbhasvaras. Now the sattvika- bhavas will be considered. Of these there are eight, as were described before. For Lord Krsna's mother there is a ninth sattvika-bhava, which is milk flowing from her breasts. Now the sancari-bhavas will be considered. These are: 1. those born from the pastimes Lord Krsna directly performs, and 2. those born from the pastimes of power and opulence manifest with thr aid of Lord Krsna's pastime potency. The first of these is seen in these words of srimad-Bhagavatam (10.8.34):

kasman mrdam adantatman. . .

"Dear Krsna, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarama. How is this?"

This is an example of Lord Krsna's restlessness. The second of these sancari-bhavas (those pastimes of power and opulence manifest with the aid of Lord Krsna's pastime potency) is seen in these words of srimad-Bhagavatam (10.8.37):

sa tatra dadrse visvam. . .

"When Krsna opened His mouth wide by the order of Mother Yasoda, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon, and stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of akankara. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vrndavana-dhama, she became doubtful and fearful of her son's

nature."

In this passage is seen Mother Yasoda's wonder and doubt. Here the sthayi-bhava is vatsalya-rasa. This sthayi-bhava is seen in these owrds of srimad-Bhagavatam (10.8.23):

tan-matarau nija-sutau ghrnaya snuvantyau pankanga-raga-rucirav upagrhya dorbhyam dattva stanam prapibatoh sma mukham niriksya mugdha-smitalpa-dasanam yayatuh pramodam

"Dressed with muddy earth muxed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yasoda and Rohini picked Them up with great affection, embraced Them, and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss."

In this verse the word "tan-matarau" means the mothers of Krsna and Balarama", and "ghrnaya" means "with compassion". srimad-Bhagavatam 10.8.23 was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §281 · English §245

[२८१]

किं च- तत्रातिशुशुभे ताभिर् भगवान् देवकी-सुतः । (पगे १२२) मध्ये मणीनां हैमानां महा-मरकतो यथा ॥ [भ्प् १०.३३.७]

स्पष्टम् ।

॥ १०.३३ ॥ सः ॥ २८१ ॥

[281]

kiṃ ca- tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ | (page 122) madhye maṇīnāṃ haimānāṃ mahā-marakato yathā || [BhP 10.33.7]

spaṣṭam |

|| 10.33 || saḥ || 281 ||

English witness · section(s) 245

Anuccheda 245

Vatsalya - rasa is wonderful with many vibhavas and other bhavas. Even before the devotees have seen Lord Krsna for the first time, these ecstasies are manifest. This is seen in the following words of srimad-Bhagavatam (10.5.9):

gopyas cakarnya mudita yasodayah sutodbhavam atmanam bhusayam cakrur vastrakalpanjanadibhih

"The gopi wives of the cowherd men were very pleased to hear that mother Yasoda had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §282 · English §246–248

[२८२]

गुण-वैभव-कृतम् अप्य् आह-

ताभिर् विधूत-शोकाभिर् भगवान् अच्युतो विभुः । व्यरोचताधिकं तात पुरुषः शक्तिभिर् यथा ॥ [भ्प् १०.३२.१०]

स्पष्टम् ।

॥ १०.३२ ॥ सः ॥ २८२ ॥

[282]

guṇa-vaibhava-kṛtam apy āha-

tābhir vidhūta-śokābhir bhagavān acyuto vibhuḥ | vyarocatādhikaṃ tāta puruṣaḥ śaktibhir yathā || [BhP 10.32.10]

spaṣṭam |

|| 10.32 || saḥ || 282 ||

English witness · section(s) 246–248

Anuccheda 246

After the devotees attain Lord Krsna's direct association the ecstasies of vatsalya-rasa become perfectly manifest. They are seen in these words of srimad-Bhagavatam (10.5.12):

ta asisah. . .

"Offering blessings to the newborn child, Krsna, the wives and the daughters of the cowherd men said, `May You become the king of Vraja and logn maintain all its inhabitants.' They sprinkled a mixture of turmeric powder, oil, and water upon the birthless Supreme Lord and offered their prayers."

When the devotees become separated from Lord Krsna, the ecstasies of vatsalya-rasa are also seen. An example is given in these words of srimad-Bhagavatam (10.46.27-28):

iti samsmrtya samsmrtya nandah krsnanurakta-dhih aty-utkantho 'bhavat tusnim prema-prasara-vihvalah

"Thus intensely remembering Krsna again and again, Nanda Maharaja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.

yasoda varnyamanani putrasya caritani ca srnvaty asruni avasraksit sneha-snuta-payodhara

"As mother Yasoda heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love."

The meaning of srimad-Bhagavatam 10.46.27-28 is clear. These verses were spoken by srila sukadeva Gosvami.

Anucchedas 247 and 248

After being separated from Him, when they again meet Krsna, the devotees in vatsalya-rasa are very pleased. This is seen in the following words of srimad-Bhagavatam (10.82.35):

tav atmasanam aropya

"Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yasoda forgot their sorrow."

These ecstasies are also seen in these words of srimad- Bhagavatam (10.84.66):

nandas tu sakhyuh priya-krt premna govinda-ramayoh adya sva iti masams trin yadubhir manito 'vasat

"And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, `I will be leaving later today' and `I will be leaving tomorrow'. But out of love for Krsna and Balarama he remained there for three more months, honored by all the Yadus."

In this verse it is said: "But out of love for Krsna and Balarama he remained there for three more months." For three months he would repeatedly announce, `I will be leaving later today' and `I will be leaving tomorrow'." Overcome with bliss, Nanda felt those three months apss as if they were only two days. Someone may ask: "What did he do as he resided there?" The answer is given here in the words: "Nanda was also full of affection for his friend Vasudeva." This means that when Vasudeva was present Nanda did not act as if Krsna were his son. Neither did he attempt to take Krsna back with him to Vraja. Then it is said here: "Nanda was honored by all the Yadus." Afterward Nanda was again separated from Lord Krsna. This is described in the following words of srimad-Bhagavatam (10.84.67-69):

tatah kamaih puryamanah sa-vrajah saha-bandhavah parardhyabharana-ksauma-nananarghya-paricchadaih

vasudevograsenabhyam krsnoddhava-baladibhih dattam adaya paribarham yapito yadubhir yayau

"Then, after Vasudeva, Ugrasena, Krsna, Uddhava, Balarama, and others had fulfilled his desires and presented him with precious ornaments, fine linen, and varieties of priceless household furnishing, Nanda Maharaja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.

nando gopas ca gopyas ca govinda-caranambuje manah ksiptam punar hartum anisa mathuram yayau

"Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathura."

In srimad-Bhagavatam 10.84.67 the word "kamaih" means "with the desires that begin with the desire that Krsna would return to Vraja", and the word "puryamanah" means "satisfied by Lord Krsna". It was Lord Balarama who returned to Vraja. In describing that pastime srila sukadeva Gosvami said in srimad-Bhagavatam (10.65.6):

krsne kamala-patrakse sanyastakhila-radhasah

"The cowherds had dedicated everything to lotus-eyed Krsna."

srila sridhara Svami comments:

"In this verse the word `krsne' means `for the purpose of attaining Lord Krsna's association', and ` sanyastakhila-radhasah' means `they renounced everything'."

In srimad-Bhagavatam 10.84.67-69 it is said: With great love Vasudeva and the others gave gifts of many ornaments." Here the word "apitah" means escorted by a great army". srimad-Bhagavatam 10.84.69 describes the great love the people of Vraja felt for Lord Krsna. Whent hey had returned to Mathura, the cowherd people again yearned for Lord Krsna's association. srimad-Bhagavatam 10.84.66- 69 was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §283–284 · English §249

[२८३]

कला-वैदग्धीकृतम् आह पाद-न्यासैर् भुज-विधुतिभिः [भ्प् १०.३३.७] इत्य् आदि ।

उच्चैर् जगुर् नृत्यमाना रक्तकण्ठ्यो रतिप्रियाः । कृष्णाभि-मर्शमुदिता यद् गीतेनेदम् आवृतम् ॥ [भ्प् १०.३३.९]

इदं जगत् । अद्यापि यासां गीतांशा एव जगति प्रचरन्तीत्य् अर्थः । यद् उक्तं सङ्गीत-सारे- तावन्त एव रागाः स्युर् यावत्यो जीव-जातयः । तेषु षोडश-साहस्री पुरा गोपी-कृता वरा ॥ इति ।

अन्ते च तेषाम् एव विभागश् च तत्र स्वर्गादिषु दर्शित इति । किं च-

काचित् समं मुकुन्देन स्वरजातीर् अमिश्रिताः । उन्निन्ये पूजिता तेन प्रीयता साधु साध्व् इति । तद् एव ध्रुवम् उन्निन्ये तस्यै मानं च बह्व् अदात् ॥ [भ्प् १०.३३.१०]

स्वराः षड्जादयः सप्त जातयस् तेषु रागोत्पत्ति-हेतवः । ता उभयोर् अपि परम-प्रवीणत्वात् स्वरान्तरेण जात्य्-अन्तरेण चामिश्रिताः शुद्धा एव उन्निन्ये उत्कर्षेण जगौ । तत्र शक्र-शर्वर-परमेष्टि-पुरोगा-निश्चित- तत्त्व-गानस्य श्री-मुकुन्दस्यापि सहार्थत्वेनाप्राधान्यं विवक्षितम् । तत्राप्य् उच्-छब्देन ।अतएव तेन पूजिता । तदैव तालान्तरेण निबद्धं गीतं ध्रुवाख्यं ताल-विशेषं कृत्वा या ततोऽप्य् उत्कर्षेण जगौ तस्यै पूर्वस्या अप्य् अधिकं मानम् अदात् ।

॥ १०.३३ ॥ सः ॥ २८४ ॥

[283]

kalā-vaidagdhīkṛtam āha pāda-nyāsair bhuja-vidhutibhiḥ [BhP 10.33.7] ity ādi |

uccair jagur nṛtyamānā raktakaṇṭhyo ratipriyāḥ | kṛṣṇābhi-marśamuditā yad gītenedam āvṛtam || [BhP 10.33.9]

idaṃ jagat | adyāpi yāsāṃ gītāṃśā eva jagati pracarantīty arthaḥ | yad uktaṃ saṅgīta-sāre- tāvanta eva rāgāḥ syur yāvatyo jīva-jātayaḥ | teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā || iti |

ante ca teṣām eva vibhāgaś ca tatra svargādiṣu darśita iti | kiṃ ca-

kācit samaṃ mukundena svarajātīr amiśritāḥ | unninye pūjitā tena prīyatā sādhu sādhv iti | tad eva dhruvam unninye tasyai mānaṃ ca bahv adāt || [BhP 10.33.10]

svarāḥ ṣaḍjādayaḥ sapta jātayas teṣu rāgotpatti-hetavaḥ | tā ubhayor api parama-pravīṇatvāt svarāntareṇa jāty-antareṇa cāmiśritāḥ śuddhā eva unninye utkarṣeṇa jagau | tatra śakra-śarvara-parameṣṭi-purogā-niścita- tattva-gānasya śrī-mukundasyāpi sahārthatvenāprādhānyaṃ vivakṣitam | tatrāpy uc-chabdena |ataeva tena pūjitā | tadaiva tālāntareṇa nibaddhaṃ gītaṃ dhruvākhyaṃ tāla-viśeṣaṃ kṛtvā yā tato'py utkarṣeṇa jagau tasyai pūrvasyā apy adhikaṃ mānam adāt |

|| 10.33 || saḥ || 284 ||

English witness · section(s) 249

Anuccheda 249

It was after these pastimes that the citizens of Dvaraka spoke these words of srimad-Bhagavatam (1.11.9):

yarhy ambujaksapasasara bho bhavan kurun madhun vatha suhrd-didrksaya

"O lotus-eyed Lord, whenever You go away to Mathura-Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."

In sri Krsna-sandarbha (Anuccheda 174) it was explained that Lord Krsna resides in Vraja eternally in His aprakata (unmanifest) form, and therefore they people of vraja are never truly separated from Him. Their desire to associate with Him is always satisfied. In this way vatsalya-rasa has been described. Now sakhya-rasa will be described. In this rasa the alambana is Lord manifest as a friend. The visaya is Lord Krsna. The asraya is the friends who aprticipate in Lord Krsna's glorous pastimes. In this rasa the Lord sometimes manifests a form-armed form and other times manifests a humanlike form. The four-armed form is described by Arjuna in these words of Bhagavad-gita (11.46):

tenaiva rupena catur-bhujena sahasra-baho bhava visva-murte

"O universal form, O thousand-armed Lord, I wish to see You in Your four-armed form."

Afterward, when Lord Krsna's humanlike form was manifest, Arjuna said in Bhagavad-gita (11.51):

drstvedam manusam rupam tava saumyam janardana idanim asmi samvrttah sa-cetah prakrtim gatah

"When Arjuna saw Krsna in His origina form, he said: O Janardana, seeing this humanlike form, so very beautiful, I am now composed in mind, and I am restored to my original nature."

Amongst the devotees in sakhya-rasa are the mitras, suhrts, and sakhas. Among the suhrts, sri Bhimasena and sri Draupadi are prominent. Among the sakhas, sriman Arjuna and sridama Vipra are prominent. In Gokula the gopa sridama is prominent. These great devotees are glorified in srimad-Bhagavatam and other scriptures. In the Agama-sastras, Vasudama, Kinkini, and other devotees in sakhya-rasa are described. In the Bhavisya Purana's description of pastimes of wrestling, the names of some devotees in sakhya-rasa are given in these words:

subhadra-mandalibhadra- bhadravardhana-gobhatah yaksendrabhatah. . .

"Subhadra, Mandalibhadra, Bhadravardhana, Gobhata, and Yaksendrabhata participated in these pastimes."

The gopas in sakhya-rasa are also described in these words of srimad-Bhagavatam (10.12.2):

tenaiva sakam prthukah sahasrasah. . .

"At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhumi and joined Krsna, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves."

These gopas were all Lord Krsna's equals. It is said in the scriptures:

gopaih samana-guna-sila-vayo-vilasa-vasais ca

"In their qualities, character, age, pastimes, and garments, the gopa boys were like Krsna."

Of the gopas it is also said in srimad-Bhagavatam (10.18.11):

gopa jati-praticchanna. . .

"O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Krsna and Balarama, who were also

appearing as cowherd boys."

This verse has been explained in sri Krsna-sandarbha, Anuccheda 117. The gopas' great learning is seen in these words they spoke in srimad-Bhagavatam (10.23.8):

diksayah pasu-samsthayah. . .

"Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brahmanas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautramani."

The gopas' expert artistic skill is seen in these words of srimad-Bhagavatam (10.18.13):

kvacin nrtyatsu canyesu. . .

"While the other boys were dancing, O King, Krsna and Balarama would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, ``Very good! Very good!' "

In these words Lord Krsna Himself praised the gopas' glorious qualities. The gopas are of three kinds: 1. sakha (ordinary friends), 2. priya-sakha (more confidential friends), and 3. priya-narma-sakha (intimate friends). The gopa sridamaa and the other gopas enjoy very sweeet pastimes with Lord Krsna. They are described in these words of srimad-Bhagavatam (10.12.11):

ittham satam. . .

"In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"

In this rasa lord Krsna is the alambana. Lord Krsna as the alambana is described in these words of srimad-Bhagavatam (10.21.5):

barhapidam nata-vara-vapuh. . .

"Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories."

Mow the uddipanas in this rasa will be considered. Amongst these uddipanas are included the following transcendental qualities: loving friendship, straightforwardness, gratitude, intelligence, learning, glory, expert skill, heroism, strength, tolerance, mercy, and giving delight to the people. Also included amongst these uddipanas are youthful handsomeness, all- auspicious bodily features, and other qualities. For the suhrt friends the qualities beginning with straightforwardness are prominent. For the sakha friends the qualities beginning with handsomeness and skill are prominent. For the mitra friends the qualities beginning with straightforwardness, handsomeness, and skill are prominent. The suhrt, sakha, and mitra kinds of friendship are mentioned by lamenting Arjuna in these words of srimad-Bhagavatam (1.15.4):

sakhyam maitrim sauhrdam ca. . .

"Remembering Lord Krsna and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak."

Lord Krsna's friendly affection for the gopas is seen in these words of srimad-Bhagavatam (10.13.13 and 16):

tan drstva bhaya-santrastan uce krsno'sya bhi-bhayam mitrany asan ma viramate-hanesye vatsakan aham

"When Krsna saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, `My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself.' "

tato vatsan adrstvaitya puline 'pi ca vatsapan ubhav api vane krsno vicikaya samantatah

"Thereafter, when Krsna was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened."

The meaning of these verses (srimad-Bhagavatam 10.13.13 and 16) is clear. These verses were spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.24

Sections 285–297

10 bilingual sequence blocks

Prīti · Sanskrit §285 · English §250

[२८५]

अथ तासु सामान्यासु सैरिन्ध्री मुख्या । सर्वत्र ख्यातत्वात् । स्वकीयासु पट्ट-महिषीषु श्री-रुक्मिणी-सत्यभामे मुख्ये । यथा श्री-हरि-वंशे-

कुटुम्बस्येश्वरी यासीद् रुक्मिणी भीष्मकात्मजा । सत्यभामोत्तमा स्त्रीणां सौभाग्ये चाधिकाभवत् ॥

अथ श्री-व्रज-देवीषु मुख्या भविष्योत्तरोक्ताः - गोपाली पालिका धन्या विशाखा ध्यान-निष्ठिका । राधानुराधा सोमाभा तारका दशमी तथा ॥ इति ।

दशम्य् अपि तारका-नाम्नीत्य् अर्थः । स्कान्दे प्रह्लाद-संहितायां तु ललिता शैव्या पद्मा चतस्रोऽन्याः । अन्यत्र चन्द्रावली च श्रूयते । सा चात्रार्थ- साम्यात् सोमाभैवानुमेया । कात्स्न्र्येन तु प्रमदा-शत-कोटिभिर् आकुलिता इत्य् आगमोपदेशः । एतास्व् अपि श्री-राधिकैव मुख्या । सैव रासोत्सवे श्री- कृष्णेन परम-प्रेम्णान्तर्धापितेति श्री-कृष्ण-सन्दर्भे सन्दर्शितम् अस्ति । प्रसिद्धा च तथा सैव सर्वत्रेति । अतः श्रैष्ठ्य-चिह्नेन गोपाल-तपन्य्- उक्ता गान्धर्विकैव सेत्य् अनुमेया ।

अथ ताः श्री-कृष्ण-वल्लभास् त्रिधा दृश्यन्ते मुग्धा मध्या प्रगल्भा इति । तादृश्यं च नव-यौवन-स्पष्ट-यौवन-सम्यग्-यौवनैर् वयो-भेदैस् तत्- तच्-चेष्टाभिश् च । सम्यग्-यौवनं च प्राप्त-षोडश-वर्षत्वम् एव नाधिकम् कन्याभिर् द्व्य्-अष्ट-वर्षाभिः इति गौतमीय-तन्त्रात् । तथा स्वभाव-भेदेन धीरा अधीरा मिश्र-गुणाश् चेति पुनस् त्रिधावगन्तव्याः । प्रेम-तारतम्येन श्रेष्ठाः समाः लघव इति च ।

अथ ता लीलावस्था-भेदेनैकैका । अभिसारिका वासक-सज्जोत्कण्ठिता खण्डिता विप्रलब्धा (पगे १२३) कलहान्तरिता प्रोषित-भर्तृका स्वाधीन-भर्तृका इत्य् अष्टौ नामानि भजन्ति । तथा परस्परं भावानां सादृश्य-किञ्चित्- सादृश्यास्फुट-सादृश्यानि । विरोधित्वं चैतद् भेद-चतुष्टयात् पुनश् चत्वारि सखी सुहृत् तटस्था प्रातिपक्षिकी चेति । भाव-भेदाश् च स्थायि- निरूपणे ज्ञेयाः । तत्र सखी यथा अप्य् एण-पत्नी [भ्प् १०.३३.११] इत्य् आदि द्वये पुरतो दर्शनीया । अत्र हि तन्वन् दृशां सखि सुनिर्वृतिम् इति स्वीय-तद्- दिदृक्षा-द्योतनात् । सखीति तद्-दर्शन-सुखोपभोग-सौभाग्य-भागिता-साम्येन तस्यां सख्यारोपणात् कान्तेति कृष्ण-सङ्गिन्याः सौभाग्यातिशयस्य चानुमोदनात् सख्यम् एव स्पष्टम् । अतएव तल्-लीलानुमोदनम् अपि बाहुं प्रियांसा- [भ्प् १०.३०.१२] इत्य् आदिना । सुहृद् यथा -

अनयाराधितो नूनं भगवान् हरिर् ईश्वरः । यन् नो विहाय गोविन्दः प्रीतोऽयम् अनयद् रहः ॥ [भ्प् १०.३०.२८]

अस्याश् च तद्-भाग्य-मात्र-प्रशंसनात् व्यक्तं सौहृद्यम् ।

[285]

atha tāsu sāmānyāsu sairindhrī mukhyā | sarvatra khyātatvāt | svakīyāsu paṭṭa-mahiṣīṣu śrī-rukmiṇī-satyabhāme mukhye | yathā śrī-hari-vaṃśe-

kuṭumbasyeśvarī yāsīd rukmiṇī bhīṣmakātmajā | satyabhāmottamā strīṇāṃ saubhāgye cādhikābhavat ||

atha śrī-vraja-devīṣu mukhyā bhaviṣyottaroktāḥ - gopālī pālikā dhanyā viśākhā dhyāna-niṣṭhikā | rādhānurādhā somābhā tārakā daśamī tathā || iti |

daśamy api tārakā-nāmnīty arthaḥ | skānde prahlāda-saṃhitāyāṃ tu lalitā śaivyā padmā catasro'nyāḥ | anyatra candrāvalī ca śrūyate | sā cātrārtha- sāmyāt somābhaivānumeyā | kārtsnyena tu pramadā-śata-koṭibhir ākulitā ity āgamopadeśaḥ | etāsv api śrī-rādhikaiva mukhyā | saiva rāsotsave śrī- kṛṣṇena parama-premṇāntardhāpiteti śrī-kṛṣṇa-sandarbhe sandarśitam asti | prasiddhā ca tathā saiva sarvatreti | ataḥ śraiṣṭhya-cihnena gopāla-tapany- uktā gāndharvikaiva sety anumeyā |

atha tāḥ śrī-kṛṣṇa-vallabhās tridhā dṛśyante mugdhā madhyā pragalbhā iti | tādṛśyaṃ ca nava-yauvana-spaṣṭa-yauvana-samyag-yauvanair vayo-bhedais tat- tac-ceṣṭābhiś ca | samyag-yauvanaṃ ca prāpta-ṣoḍaśa-varṣatvam eva nādhikam kanyābhir dvy-aṣṭa-varṣābhiḥ iti gautamīya-tantrāt | tathā svabhāva-bhedena dhīrā adhīrā miśra-guṇāś ceti punas tridhāvagantavyāḥ | prema-tāratamyena śreṣṭhāḥ samāḥ laghava iti ca |

atha tā līlāvasthā-bhedenaikaikā | abhisārikā vāsaka-sajjotkaṇṭhitā khaṇḍitā vipralabdhā (page 123) kalahāntaritā proṣita-bhartṛkā svādhīna-bhartṛkā ity aṣṭau nāmāni bhajanti | tathā parasparaṃ bhāvānāṃ sādṛśya-kiñcit- sādṛśyāsphuṭa-sādṛśyāni | virodhitvaṃ caitad bheda-catuṣṭayāt punaś catvāri sakhī suhṛt taṭasthā prātipakṣikī ceti | bhāva-bhedāś ca sthāyi- nirūpaṇe jñeyāḥ | tatra sakhī yathā apy eṇa-patnī [BhP 10.33.11] ity ādi dvaye purato darśanīyā | atra hi tanvan dṛśāṃ sakhi sunirvṛtim iti svīya-tad- didṛkṣā-dyotanāt | sakhīti tad-darśana-sukhopabhoga-saubhāgya-bhāgitā- sāmyena tasyāṃ sakhyāropaṇāt kānteti kṛṣṇa-saṅginyāḥ saubhāgyātiśayasya cānumodanāt sakhyam eva spaṣṭam | ataeva tal-līlānumodanam api bāhuṃ priyāṃsā- [BhP 10.30.12] ity ādinā | suhṛd yathā - anayārādhito nūnaṃ bhagavān harir īśvaraḥ | yan no vihāya govindaḥ prīto'yam anayad

rahaḥ || [BhP 10.30.28]

asyāś ca tad-bhāgya-mātra-praśaṃsanāt vyaktaṃ sauhṛdyam |

English witness · section(s) 250

Anuccheda 250

Sakhya-rasa is also seen in these words of srimad-Bhagavatam (10.15.52):

anvamamsata tad rajan govindanugraheksitam. . .

"O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §286–287 · English §251

[२८६]

तटस्था यथा -

पृच्छतेमा लता बाहुन् अप्य् आश्लिष्टा वनस्पतेः । नूनं तत्करज-स्पृष्टा बिभ्रत्य् उत्पुलकान्य् अहो ॥ [भ्प् १०.३०.१३]

अत्र सखी-वचनं श्रुत्वापि ततौदासीन्यात् ताटस्थ्यम् एव व्यक्तम् । एवम् अनयाराधितो नूनम् इति सुहृद्-वाक्यानन्तरम् अपि धन्या अहो अमी आल्यः [भ्प् १०.३०.२९] इत्य्-आदि-वाक्ये च ।

[२८७] अथ प्रातिपक्षिका यथा-

अस्या अमूनि नः क्षोभं कुर्वन्त्य् उच्चैः पदानि यत् । यैकापहृत्य गोपीनां रहो भुङ्क्ते ऽच्युताधरम् ॥ [भ्प् १०.३०.३०]

अथ प्रकट एव मत्सर इति ताभ्यो विलक्षणत्वम् । तथैव श्री- हरिवंशादौ पारिजात-हरणे श्री-रुक्मिणीं प्रति सत्यभामायाः । स्पष्टम् ।

॥ १०.३० ॥ श्री-शुकः ॥ २८५-२८७ ॥

[286]

taṭasthā yathā -

pṛcchatemā latā bāhūn apy āśliṣṭā vanaspateḥ | nūnaṃ tatkaraja-spṛṣṭā bibhraty utpulakāny aho || [BhP 10.30.13]

atra sakhī-vacanaṃ śrutvāpi tataudāsīnyāt tāṭasthyam eva vyaktam | evam anayārādhito nūnam iti suhṛd-vākyānantaram api dhanyā aho amī ālyaḥ [BhP 10.30.29] ity-ādi-vākye ca |

[287] atha prātipakṣikā yathā-

asyā amūni naḥ kṣobhaṃ kurvanty uccaiḥ padāni yat | yaikāpahṛtya gopīnāṃ raho bhuṅkte

'cyutādharam || [BhP 10.30.30]

atha prakaṭa eva matsara iti tābhyo vilakṣaṇatvam | tathaiva śrī- harivaṃśādau pārijāta-haraṇe śrī-rukmiṇīṃ prati satyabhāmāyāḥ | spaṣṭam |

|| 10.30 || śrī-śukaḥ || 285-287 ||

English witness · section(s) 251

Anuccheda 251

Sakhya-rasa is again seen in these words of srimad- Bhagavatam (10.13.5):

aho 'tiramyam pulinam vayasyah. . .

"My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes."

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Prīti · Sanskrit §288 · English §252

[२८८]

अत्र विचार्यते । ननु भगवद्-भक्तेषु परस्परं प्रतिपक्षित्वम् असम्भवम् अहद्यं च । तथा तासां तत् सौभग-मदम् [भ्प् १०.२९.४८] इत्य् आदौ तद्-ईर्षामदमानादि-दूरीचिकीर्षा श्री-भगवतोऽपि दृश्यते । तथा श्रीमता मुनिना स्वयम् अपि ताभिस् तत्र दौरात्म्य-शब्दः प्रयुक्तोऽस्तीति । तत्रोच्यते सर्वैव हि श्री-भगवतः क्रीडा प्रीति-पोषायैव प्रवर्तते । भजते तादृशीः क्रीडा याः श्रुत्वा तत्-परो भवेत् [भ्प् १०.३३.३६] इत्य् आदि । श्रुत्वापीत्य् अर्थः । तत्र शृङ्गार-क्रीडायाश् चास्याः स्वभावोऽयं यत् खल्व् ईर्षा-मद-मानादि-लक्षण- (पगे १२४) तत्-तद्-भाव-वैचित्री-परिकरतयैव रसं पुष्णाति । यत एव तादृशतयैव कविभिर् वर्ण्यते । श्री-भगवता च स्व=लीलायाम् अङ्गीक्रियते । स्वस्मिन्न् अपि दक्षिणानुकूल-शठ-धृष्टतेति चतुर्भेद-नायकत्वं यथा-स्थानं व्यज्यते । तस्मात् तल्-लीला-शक्तिर् एव तासु तत्-तद्-भावं दधाति । तं च भावानुरूपेणैवेति दर्शितम् । अतएव यदा सर्वासाम् एव तद्-विरहो भवति तदा दैन्यनैक-जातीय- भावत्वापत्त्या सर्वत्र सख्यम् एवाभिव्यज्यते । यथा-

अन्विच्छन्त्यो भगवतो मार्गे गोप्यो ऽविदूरतः । ददृशुः प्रियविश्लेषान् मोहितां दुःखितां सखीम् ॥ [भ्प् १०.३०.४१]

इत्य् अत्र तस्यां पूर्वासाम् एव सखीत्व-व्यञ्जना । विरह-लीला च तासां झटिति श्री-कृष्ण-विषयक-तृष्णातिशय-वर्धनार्थैव । नागर-चूडामणीन्द्राय श्री-कृष्णाय च तासां तद्-वृद्धिर् अथ्यर्थं रोचते । यथोक्तं नाहं तु सख्यो भजतोऽपि जन्तून् [भ्प् १०.३२.१०] इत्य् आदिना । तस्मान् मध्ये विरहोऽपि भवति । तदा श्री-कृष्णस्य मद-मानादि-विनोदम् अतिक्रम्यापि तद्- अध्यवसायः स्यात् । ततो मद-मानयोः प्रशमाय स्व-विषयक- तृष्णातिशय-रूप-प्रसादाय चेति तासां तत् सौभगेत्य् अत्रार्थः । सर्व- समुदित-रास-लीलार्थं मदस्य प्रशमाय मानस्य च प्रसादाय प्रसादनायेत्य् अर्थो वा । ततस् तद्-वर्धनेच्छाप्य् आनुषङ्गीति समानम् ।

अथ जाते च विरहे दैन्येनैव तासां तत्र दौरात्म्य-बुद्धिः । न तु वस्तुत एव तद्-दौरात्म्यं प्रेमैक-विलास-रूपत्वात् । श्री-मुनीन्द्रोऽपि तद्- भावानुसारित्वेनैव तद्-वाक्यम् अनुवदति तया कथित्म् आकर्ण्य [भ्प् १०.३०.४२] इत्य् आदि । स्वयं तु पूर्वं तस्मिंस् तदीये मदे दोषं प्रत्याख्यातवान् अस्ति । यथा- रेमे तया चात्मरत आत्मारामो ऽप्य् अखण्डितः । कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥ [भ्प् १०.३०.३५]

स्वात्म-रतः स्वतस् तुष्टोऽपि आत्मरामः स्व-क्रीडोऽपि अखण्डितः । तस्यां सततासक्तः सन् रेमे । तादृशश् चेत् किम् इति तद्-आसक्तो बभूव, तथा रेमे च । अत आह तया इत्थम्भूत-गुणो हरिः [भ्प् १.७.१०] इतिवत् तथा-भूत-गुणतया तदीय-प्रेम-सर्वस्व-सार-रूपयेत्य् अर्थः । अतस् तस्यान्येन तादृशत्वासम्भवात् प्रेम-विशेष एवासौ स्फुरति न तु कामः । स च प्रेम-विशेष ईदृश-प्रबलः यत् कामिवद् एव दैन्यादिकं तयोः प्रकटीभवतीत्य् आह कामिताम् इति । मद-मानाद्य्-आत्मके कामिनीनां प्रेम्णि कामिनां यद् दैन्यं लोक-प्रसिद्धं तद् एव स्व-द्वारा तत्-प्रेम- विशेष-पारवेश्येन दर्शयन् प्रकटयन् रेमे । यद् वा ययैव लीलया स्वयम् एव तुच्छीभूताः सर्वेऽप्य् अन्ये नागरं-मन्या इत्य् आह कामिनाम् इति । स्व- लीला-महिम्ना कामिनां प्राकृतानां दैन्यं रस-सम्पत्ति-हीनत्वं स्त्रीणां च प्राकृतानां तं विनान्यस्य भजनेन दुरात्मतां दुष्ट-भावतां दर्शयन्न् इति दर्शयद् विधु-पराजयं रसावक्तुं उल्लसति धूत-लाञ्छनम् इतिवत् ।

॥ १०.३० ॥ श्री-शुकः ॥ २८८ ॥

(पगे १२५)

[288]

atra vicāryate | nanu bhagavad-bhakteṣu parasparaṃ pratipakṣitvam asambhavam ahṛdyaṃ ca | tathā tāsāṃ tat saubhaga-madam [BhP 10.29.48] ity ādau tad-īrṣāmadamānādi-dūrīcikīrṣāṃ śrī-bhagavato'pi dṛśyate | tathā śrīmatā muninā svayam api tābhis tatra daurātmya-śabdaḥ prayukto'stīti | tatrocyate sarvaiva hi śrī-bhagavataḥ krīḍā prīti-poṣāyaiva pravartate | bhajate tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet [BhP 10.33.36] ity ādi | śrutvāpīty arthaḥ | tatra śṛṅgāra-krīḍāyāś cāsyāḥ svabhāvo'yaṃ yat khalv īrṣā-mada-mānādi-lakṣaṇa- (page 124) tat-tad-bhāva-vaicitrī-parikaratayaiva rasaṃ puṣṇāti | yata eva tādṛśatayaiva kavibhir varṇyate | śrī-bhagavatā ca sva=līlāyām aṅgīkriyate | svasminn api dakṣiṇānukūla-śaṭha-dhṛṣṭateti caturbheda-nāyakatvaṃ yathā-sthānaṃ vyajyate | tasmāt tal-līlā-śaktir eva tāsu tat-tad-bhāvaṃ dadhāti | taṃ ca bhāvānurūpeṇaiveti darśitam | ataeva yadā sarvāsām eva tad-viraho bhavati tadā dainyanaika-jātīya- bhāvatvāpattyā sarvatra sakhyam evābhivyajyate | yathā-

anvicchantyo bhagavato mārge gopyo 'vidūrataḥ | dadṛśuḥ priyaviśleṣān mohitāṃ duḥkhitāṃ sakhīm || [BhP 10.30.41]

ity atra tasyāṃ pūrvāsām eva sakhītva-vyañjanā | viraha-līlā ca tāsāṃ jhaṭiti śrī-kṛṣṇa-viṣayaka-tṛṣṇātiśaya-vardhanārthaiva | nāgara-cūḍāmaṇīndrāya śrī-kṛṣṇāya ca tāsāṃ tad-vṛddhir athyarthaṃ rocate | yathoktaṃ nāhaṃ tu sakhyo bhajato'pi jantūn [BhP

10.32.10] ity ādinā | tasmān madhye viraho'pi bhavati | tadā śrī-kṛṣṇasya mada-mānādi-vinodam atikramyāpi tad- adhyavasāyaḥ syāt | tato mada-mānayoḥ praśamāya sva-viṣayaka- tṛṣṇātiśaya-rūpa-prasādāya ceti tāsāṃ tat saubhagety atrārthaḥ | sarva- samudita-rāsa-līlārthaṃ madasya praśamāya mānasya ca prasādāya prasādanāyety artho vā | tatas tad-vardhanecchāpy ānuṣaṅgīti samānam |

atha jāte ca virahe dainyenaiva tāsāṃ tatra daurātmya-buddhiḥ | na tu vastuta eva tad-daurātmyaṃ premaika-vilāsa-rūpatvāt | śrī-munīndro'pi tad- bhāvānusāritvenaiva tad-vākyam anuvadati tayā kathitm ākarṇya [BhP 10.30.42] ity ādi | svayaṃ tu pūrvaṃ tasmiṃs tadīye made doṣaṃ pratyākhyātavān asti | yathā- reme tayā cātmarata ātmārāmo 'py akhaṇḍitaḥ | kāmināṃ darśayan dainyaṃ strīṇāṃ caiva durātmatām || [BhP 10.30.35]

svātma-rataḥ svatas tuṣṭo'pi ātmarāmaḥ sva-krīḍo'pi akhaṇḍitaḥ | tasyāṃ satatāsaktaḥ san reme | tādṛśaś cet kim iti tad-āsakto babhūva, tathā reme ca | ata āha tayā itthambhūta-guṇo hariḥ [BhP 1.7.10] itivat tathā-bhūta-guṇatayā tadīya-prema-sarvasva-sāra-rūpayety arthaḥ | atas tasyānyena tādṛśatvāsambhavāt prema-viśeṣa evāsau sphurati na tu kāmaḥ | sa ca prema-viśeṣa īdṛśa-prabalaḥ yat kāmivad eva dainyādikaṃ tayoḥ prakaṭībhavatīty āha kāmitām iti | mada-mānādy-ātmake kāminīnāṃ premṇi kāmināṃ yad dainyaṃ loka-prasiddhaṃ tad eva sva-dvārā tat-prema-viśeṣa-pāraveśyena darśayan prakaṭayan reme | yad vā yayaiva līlayā svayam eva tucchībhūtāḥ sarve'py anye nāgaraṃ-manyā ity āha kāminām iti | sva- līlā-mahimnā kāmināṃ prākṛtānāṃ dainyaṃ rasa-sampatti-hīnatvaṃ strīṇāṃ ca prākṛtānāṃ taṃ vinānyasya bhajanena durātmatāṃ duṣṭa-bhāvatāṃ darśayann iti darśayad vidhu-parājayaṃ rasāvaktuṃ ullasati dhūta-lāñchanam itivat |

|| 10.30 || śrī-śukaḥ || 288 ||

(page 125)

English witness · section(s) 252

Anuccheda 252

Sakhya-rasa is again seen in these words of srimad- Bhagavatam (10.15.16):

kvacit pallava-talpesu niyuddha-srama-karsitah vrksa-mulasrayah sete gopotsangopabarhanah

"Sometimes Lord Krsna grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §289 · English §253

[२८९]

इत्य् आलम्बनो व्याख्यातः । अथोद्दीपनेषु गुणाः । नारी-मोहन-शीलत्वम् । अवयव-वर्ण-रस-गन्ध-स्पर्श-शब्द-सल्-लक्षण-नव-यौवनानां कमनीयता । नित्य-नूतनत्वम् अभिव्यक्त-भावत्वं प्रेम-वश्यत्वं सौबुद्ध्य-सत्-प्रतिभादयश् च । तत्र नारी-मोहन-शीलत्वादिकं, यथा-कृष्णं निरीक्ष्य वनितोत्सव-रूप-शीलम् [भ्प् १०.२१.१२] इति । स्पष्टम् ।

॥ १०.२१ ॥ श्री-व्रज-देव्यः ॥ २८९ ॥

[289]

ity ālambano vyākhyātaḥ | athoddīpaneṣu guṇāḥ | nārī-mohana-śīlatvam | avayava-varṇa-rasa-gandha-sparśa-śabda-sal-lakṣaṇa-nava-yauvanānāṃ kamanīyatā | nitya-nūtanatvam abhivyakta-bhāvatvaṃ prema-vaśyatvaṃ saubuddhya-sat-pratibhādayaś ca | tatra nārī-mohana-śīlatvādikaṃ, yathā- kṛṣṇaṃ nirīkṣya vanitotsava-rūpa-śīlam [BhP 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-vraja-devyaḥ || 289 ||

English witness · section(s) 253

Anuccheda 253

Sakhya-rasa is again seen in these words of srimad- Bhagavatam (10.35.20):

kunda-dama. . .narma-dah pranayinam vijahara

"O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions."

Prīti · Sanskrit §290–291 · English §254

[२९०]

नित्य-नूतनं च यद्यप्य् असौ पाश्र्व-गतः [भ्प् १.११.३४] इत्य् आदौ दृष्टम् । अथाभिव्यक्त-भावत्वम् । तत्र पूर्व-रागे-

शरद्-उदाशये साधु-जात-सत्-सरसिजोदरे श्री-मुषा दृषा । सुरत-नाथ ते ऽशुल्क-दासिका वरद निघ्नतो नेह किं वधः ॥ [भ्प् १०.३१.२]

हे दृशैव सुरत-याचक तत्रापि हे कात्यायन्य्-अर्चनान्ते वर-प्रद, तत्राइ भाव-विशेष-दर्शितया दृशा कृत्वैवाशुल्क-दासिका-तुल्यत्वं प्राप्तास् तयैव पुनर् निघ्नतस् तव न किं वधः स्त्री-हत्यापि न भवति । दृशस् तादृशत्वे महा-मोहन-चौरत्वं दर्शयति । शरद्-उदाशय इत्य् आदि ।

तत्र मोहनत्वं द्विविधं-स्वरूप-कृतं दुष्कर-क्रिया-कृतं च । तद् उभयम् अपि तत्-तद्-विशेषणैर् व्यक्तम् । तथा-

मधुरया गिरा वल्गु-वाक्यया बुध-मनो-ज्ञया पुष्करेक्षण । विधि-करीर् इमा वीर मुह्यतीर् अधर-सीधुनाप्याययस्व नः ॥ [भ्प् १०.३१.८]

मधुरयेति स्वरूप-माधुर्यं वल्गु-वाक्ययेत्य् अर्थ-माधुर्यं बुध- मनोज्ञयेति बुधानां तादृश-भावाभिज्ञानाम् एव मनोज्ञयेति भाव- विशेष-माधुर्यं व्यञ्जितम् ।

[290]

nitya-nūtanaṃ ca yadyapy asau pārśva-gataḥ [BhP 1.11.34] ity ādau dṛṣṭam | athābhivyakta-bhāvatvam | tatra pūrva-rāge-

śarad-udāśaye sādhu-jāta-sat-sarasijodare śrī-muṣā dṛṣā | surata-nātha te 'śulka-dāsikā varada nighnato neha kiṃ vadhaḥ || [BhP 10.31.2]

he dṛśaiva surata-yācaka tatrāpi he kātyāyany-arcanānte vara-prada, tatrāi bhāva-viśeṣa-darśitayā dṛśā kṛtvaivāśulka-dāsikā-tulyatvaṃ prāptās tayaiva punar nighnatas tava na kiṃ vadhaḥ strī-hatyāpi na bhavati | dṛśas tādṛśatve mahā-mohana-cauratvaṃ darśayati | śarad-udāśaya ity ādi |

tatra mohanatvaṃ dvividhaṃ-svarūpa-kṛtaṃ duṣkara-kriyā-kṛtaṃ ca | tad ubhayam api tat-tad-viśeṣaṇair vyaktam | tathā-

madhurayā girā valgu-vākyayā budha-mano-jñayā puṣkarekṣaṇa | vidhi-karīr imā vīra muhyatīr adhara-sīdhunāpyāyayasva naḥ || [BhP 10.31.8]

madhurayeti svarūpa-mādhuryaṃ valgu-vākyayety artha-mādhuryaṃ budha- manojñayeti budhānāṃ tādṛśa-bhāvābhijñānām eva manojñayeti bhāva- viśeṣa-mādhuryaṃ vyañjitam |

English witness · section(s) 254

Anuccheda 254

Sakhya-rasa is again seen in these words of srimad- Bhagavatam (10.35.18):

mani-dharah. . .pranayino 'nucarasya kadamse praksipan bhujam agayata yatra

"Now Krsna is standing somewhere counting His cows on a string of gems. He wears a garland of tulasi flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. "

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §292 · English §255

[२९२]

तथा-

प्रहसितं प्रिय प्रेमवीक्षणं विहरणं च ते ध्यानमङ्गलम् । रहसि संविदो या हृदि-स्पृशः कुहक नो मनः क्षोभयन्ति हि ॥ [भ्प् १०.३१.१०]

संविदाः सङ्केत-नर्माणि ।

[292]

tathā-

prahasitaṃ priya premavīkṣaṇaṃ viharaṇaṃ ca te dhyānamaṅgalam | rahasi saṃvido yā hṛdi-spṛśaḥ kuhaka no manaḥ kṣobhayanti hi || [BhP 10.31.10]

saṃvidāḥ saṅketa-narmāṇi |

English witness · section(s) 255

Anuccheda 255

When Lord Krsna enjoys pastimes as a ksatriya (at Mathura and Dvaraka), the suhrt friends are more numerous. When Lord Krsna enjoys pastimes as a gopa, the sakha friends are more numerous. For these suhrt friends Lord Krsna's pastimes as a heroic warrior and other like pastimes are prominent. For the gopa sakha freinds Lord Krsna's pastimes of joking, singing, conversing, calling the cows, playing the flute, showing artistic skill, and other like pastimes are prominent. Lord Krsna's pastimes of joking are seen in these words of srimad-Bhagavatam (10.13.11):

bibhrad venum jathara-patayoh. . . . .tisthan madhye sva-parisuhrdo hasayan narmabhih svaih. . .

"Krsna is yajna-bhuk - that is, He eats only offerings of yajna - but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajna, was now eating with His friends in the forest."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §293–294 · English §256

[२९३]

तथा-

दिन-परिक्षये नील-कुन्तलैर् वन-रुहाननं बिभ्रद् आवृतम् । घन-रजस्वलं दर्शयन् मुहुर् मनसि नः स्मरं वीर यच्छसि ॥ [भ्प् १०.३१.१२]

मुहुः पुनः पुनर् व्याजेन परावृत्येत्य् अर्थः ।

[२९४]

तथा- पति-सुतान्वय-भार्तृ-बान्धवान् अतिविलङ्घ्य ते ऽन्त्य् अच्युतागताः । गति-विदस् तवोद्गीत-मोहिताः कितव योषितः कस् त्यजेन् निशि ॥

रहसि संविदं हृच्-छयोदयं प्रहसिताननं प्रेम-वीक्षणम् । बृहद्-उरः श्रियो वीक्ष्य धाम ते मुहुर् अतिस्पृहा मुह्यते मनः ॥ [भ्प् १०.३१.१६-१७]

गति-विदस् तवोद्गीत-मोहिता इति अस्माकं मोहन-प्रकार-ज्ञानेनैव त्वं तथा वेणुना गीतवान् इत्य् अर्थः ।

॥ १०.३१ ॥ श्री-गोप्यः परोक्ष-स्थितं श्री-भगवन्तम् ॥ २९२-२९४ ॥

[293]

tathā-

dina-parikṣaye nīla-kuntalair vana-ruhānanaṃ bibhrad āvṛtam | ghana-rajasvalaṃ darśayan muhur manasi naḥ smaraṃ vīra yacchasi || [BhP 10.31.12]

muhuḥ punaḥ punar vyājena parāvṛtyety arthaḥ |

[294]

tathā- pati-sutānvaya-bhārtṛ-bāndhavān ativilaṅghya te 'nty acyutāgatāḥ | gati-vidas

tavodgīta-mohitāḥ kitava yoṣitaḥ kas tyajen niśi ||

rahasi saṃvidaṃ hṛc-chayodayaṃ prahasitānanaṃ prema-vīkṣaṇam | bṛhad-uraḥ śriyo vīkṣya dhāma te muhur atispṛhā muhyate manaḥ || [BhP 10.31.16-17]

gati-vidas tavodgīta-mohitā iti asmākaṃ mohana-prakāra-jñānenaiva tvaṃ tathā veṇunā gītavān ity arthaḥ |

|| 10.31 || śrī-gopyaḥ parokṣa-sthitaṃ śrī-bhagavantam || 292-294 ||

English witness · section(s) 256

Anuccheda 256

Some of the other pastimes Lord Krsna enjoys with the gopa sakhas are seen in these words of srimad-Bhagavatam (10.15.9-10):

evam vrndavanam srimat krsnah prita-manah pasun reme sancarayann adreh sarid-rodhahsu sanugah

"Thus expressing His satisfaction with the beautiful forest of Vrndavana and its inhabitants, Lord Krsna enjoyed tending the cows and other animals with His friends on the banks of the river Yamuna below Govardhana Hill.

kvacid gayati gayatsu madandhalisv anuvrataih upagiyamana-caritah pathi sankarsananvitah. . .

"Sometimes the honeybees in Vrndavana became so mad with ecstasy that they closed their eyes and began to sing. Lord Krsna, moving along the forest Path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Krsna would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh."

Prīti · Sanskrit §295 · English §257

[२९५]

एवं- गवां हिताय तुलसि गोपीनां रति-हेतवे । वृन्दावने त्वं वपिता सेविता विष्णुना स्वयम् ॥

इति स्कान्दे रेवा-खण्डीय-तुलसी-स्तव-वचनम् अपि तत्-पूर्व-रागे दर्शनीयम् । तथा सम्भोगेऽपि इति विक्लवितं तासाम् [भ्प् १०.२९.४२] इत्य् आदौ प्रहस्य इति ताभिः समेताभिर् उदार-चेष्टितः [भ्प् १०.२९.४३] इति, उदार-हास- द्विज-कुन्द-दीधिति [भ्प् १०.२९.४६] चाभिव्यक्त-भावत्वोदाहरणम् ।

अथ प्रेम्णा वश्यत्वं द्विविधम् । प्रेमान्तरेण प्रेयसी-प्रेम्णा च । तत्र पूर्वेण नर्मदः प्रणयिनां (पगे १२६) विजहार १०.३५.२०] इत्य् अत्र दर्शितम् । तथोत्तरेण । तत्र पूर्व-रागात्मकेन यथा - तथाहम् अपि तच्-चित्तो निद्रां च न लभे निशि [भ्प् १०.५३.२] इति । स्पष्टम् ।

॥ १०.५३ ॥ श्री-भगवान् रुक्मिणी-दूतम् ॥ २९५ ॥

[295]

evaṃ- gavāṃ hitāya tulasi gopīnāṃ rati-hetave | vṛndāvane tvaṃ vapitā sevitā viṣṇunā svayam ||

iti skānde revā-khaṇḍīya-tulasī-stava-vacanam api tat-pūrva-rāge darśanīyam | tathā sambhoge'pi iti viklavitaṃ tāsām [BhP 10.29.42] ity ādau prahasya iti tābhiḥ sametābhir udāra-ceṣṭitaḥ [BhP 10.29.43] iti, udāra-hāsa- dvija-kunda-dīdhiti [BhP 10.29.46] cābhivyakta-bhāvatvodāharaṇam |

atha premṇā vaśyatvaṃ dvividham | premāntareṇa preyasī-premṇā ca | tatra pūrveṇa narmadaḥ praṇayināṃ (page 126) vijahāra 10.35.20] ity atra darśitam | tathottareṇa | tatra pūrva-rāgātmakena yathā - tathāham api tac-citto nidrāṃ ca na labhe niśi [BhP 10.53.2] iti | spaṣṭam |

|| 10.53 || śrī-bhagavān rukmiṇī-dūtam || 295 ||

English witness · section(s) 257

Anuccheda 257

These pastimes are also seen in these words of srimad- Bhagavatam (10.13.12-13):

megha-gambhiraya vaca namabhir dura-gan pasun kvacid ahvayati pritya
go-gopala-manojnaya

"Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys."

cakora-kraunca. . .

"Sometimes He would cry out in imitation of birds such as the cakoras, krauncas, cakrahvas, bharadiajas and Peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §296 · English §258

[२९६]

तथा --

भगवान् अपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायाम् उपाश्रितः ॥ [भ्प् १०.२९.१]

योग-मायां तासाम् असङ्ख्यानाम् असङ्ख्य-वाञ्छा-पूरिकां स्व-शक्तिं स्वभावत एवाश्रित्य इत्य् अर्थः ।

[296]

tathā --

bhagavān api tā rātrīḥ śaradotphullamallikāḥ | vīkṣya rantuṃ manaścakre yogamāyām upāśritaḥ || [BhP 10.29.1]

yoga-māyāṃ tāsām asaṅkhyānām asaṅkhya-vāñchā-pūrikāṃ sva-śaktiṃ svabhāvata evāśritya ity arthaḥ |

English witness · section(s) 258

Anuccheda 258

These pastimes are also seen in these words of srimad- Bhagavatam (10.18.19):

tatropahuya gopalan krsnah praha vihara-vit he gopa viharisyamo dvandvi-bhuya yatha-yatham

"Krsna, who knows all sports and games, then called together the cowherd boys and spoke as follows: ``Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams.''"

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §297 · English §259

[२९७]

सम्भोगात्मकेन यथा -

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीर् आत्मारामो ऽप्य् अरीरमत् ॥ [भ्प् १०.२९.४२]

अत्र विक्लवितम् इति तासां प्रेमातिशय-ज्ञापकं सदयम् इति तस्य तत्-प्रेम- वश्यत्वातिशयाभिधायकम् । आत्मारामोऽपीति तासां प्रेम-गुण-माहात्म्य- दर्शकम् । आत्मारामाश् च मुनयः [भ्प् १.७.१०] इत्य् आदौ इत्थम्भूत-गुणो हरिः इतिवत् ।

॥ १०.२९ ॥ श्री-शुकः ॥ २९६-२९७ ॥

[297]

sambhogātmakena yathā -

iti viklavitaṃ tāsāṃ śrutvā yogeśvareśvaraḥ | prahasya sadayaṃ gopīr ātmārāmo 'py arīramat || [BhP 10.29.42]

atra viklavitam iti tāsāṃ premātiśaya-jñāpakaṃ sadayam iti tasya tat-prema-vaśyatvātiśayābhidhāyakam | ātmārāmo'pīti tāsāṃ prema-guṇa-māhātmya- darśakam | ātmārāmāś ca munayaḥ [BhP 1.7.10] ity ādau itthambhūta-guṇo hariḥ itivat |

|| 10.29 || śrī-śukaḥ || 296-297 ||

English witness · section(s) 259

Anuccheda 259

These pastimes are also seen in these words of srimad- Bhagavatam (10.14.47):

barha-prasuna-vana-dhatu-vicitritangah proddama-venu-dala-srnga-ravotsavadhyah. . .

"When Krsna returned home to Vrajabhumi, He was seen by all the inhabitants of Vrndavana. He was wearing a peacock feather in His helmet, which was also decorated with forest flowers. Krsna was also garlanded with flowers and painted with different colored minerals collected from the caves of Govardhana Hill. Govardhana Hill is always famous for supplying natural red dyes, and Krsna and His friends painted their bodies with them. Each of them had a bugle made of buffalo horn and a stick and a flute, and each called his respective calves by their particular names. They were so proud of Krsna's wonderful activities that, while entering the village, they all sang His glories. All the gopis in Vrndavana saw beautiful Krsna entering the village."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.25

Sections 298–309

10 bilingual sequence blocks

Prīti · Sanskrit §298 · English §260

[२९८]

एवं रेमे स्वयं स्वरतिर् अत्र गजेन्द्र-लीलः [भ्प् १०.३३.२३] इति ।

स्वासु तासु रतिर् यस्य सः । तथा तासां रति-विहारेण [भ्प् १०.३३.२०] इत्य्

आदिकम् । गोपी-कपोल-संश्लेषः [विप् ५.१३.५४] इत्य् आदिकं विष्णु-पुराण-पद्यम्

अप्य् उदाहृतम् ।

[298]

evaṃ reme svayaṃ svaratir atra gajendra-līlaḥ [BhP 10.33.23] iti |

svāsu tāsu ratir yasya saḥ | tathā tāsāṃ rati-vihāreṇa [BhP 10.33.20] ity

ādikam | gopī-kapola-saṃśleṣaḥ [ViP 5.13.54] ity ādikaṃ viṣṇu-purāṇa-padyam

apy udāhṛtam |

English witness · section(s) 260

Anuccheda 260

Lord Krsna's apperance when He wears the garments of a gopa, wearing colorful and wonderful garments, sash, pearls, and ornaments are seen in these words of srimad-Bhagavatam (10.21.19):

ga gopakair anu-vanam nayatoh. . . . . .niryoga-pasa-krta-laksanayor vicitram

"My dear friends, as Krsna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."

Lord Krsna's appearance dressed as a wrestler is described in these words of srimad-Bhagavatam (10.35.6):

barhina-stabaka-dhatu-palasair baddha-malla-paribarha-vidambah. . .

"My dear gopi, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarama and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love."

Lord Krsna's appearance dressed as a dancer is described in these words of srimad-Bhagavatam (10.23.22):

syamam hiranya-paridhim. . .nata-vesam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer."

The elder gopas' appearance dressed like kings is described in these words of srimad-Bhagavatam (10.5.8):

maharha-vastrabharana- kancukosnisa-bhusitah gopah samayuyu rajan. . .

"O King Pariksit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans."

In Dvaraka and other like places Lord Krsna wears a great variety of garments. In Gokula Lord Krsna primarily wears the standard upper and lower garments of a pious householder. Lord Krsna's Gokula garments are described in these words of srimad-Bhagavatam (10.15.45):

nivim vasitva ruciram

"By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances."

Lord Krsna's paraphernalia include His garemnts, ornaments, conchshell, cakra, buffalo-horn bugle, flute, stick, and dear associates. The appropriate times are the times appropriate for specific pastimes. Some of these pastimes are seen in the following verses of srimad-Bhagavatam (10.20.25-31):

evam vanam tad varsistham pakva-kharjura jambumat go-gopalair vrto rantum sa-balah pravisad dharih

"When the Vrndavana forest had thus become resplendent, filled with ripe dates and jambu fruits, Lord Krsna, surrounded by His cows and cowherd boyfriends and accompanied by Sri Balarama, entered that forest to enjoy."

dhenavo manda-gaminyah. . .

"The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet."

vanaukasah pramuditah. . .

"The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding indicated that there were caves nearby."

kvacid vanaspati-krode. . .

"When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits."

dadhy-odanam samanitam. . .

"Lord Krsna would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Sankarsana and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water."

sadvalopari samvisya. . . pravrt-sriyam ca tam viksya. . .

"Lord Krsna watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vrndavana s rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §299 · English §261

[२९९]

किं च-

एवं परिष्वाङ्गकराभिमर्श- स्निग्धेक्षणोद्दामविलासहासैः । रेमे रमेशो व्रजसुन्दरीभिर् यथार्भकः स्वप्रतिबिम्बविभ्रमैः ॥ [भ्प् १०.३३.१७]

अत्र रमेश इत्य् अनेन तस्य रमा-वशीकारित्वं दर्शितम् । परिष्वङ्गेत्य् आदिना तत्रापि स्निघेक्षणेत्वादिना रेम इत्य् अनेन च तासां प्रेम्णा तस्य वश्यत्वं व्यक्तम् । दृष्टान्तेन तु तदा तस्य तासां चार्भक-प्रतिबिम्बयोर् इव गान- नृत्यादि-विलासेषु एक-चेष्टतापत्ति-सूचनया मिथः परम-प्रेमासक्तिर् दर्शिता ।

[299]

kiṃ ca-

evaṃ pariṣvāṅgakarābhimarśa- snigdhekṣaṇoddāmavilāsahāsaiḥ | reme rameśo vrajasundarībhir yathārbhakaḥ svapratibimbavibhramaiḥ || [BhP 10.33.17]

atra rameśa ity anena tasya ramā-vaśīkāritvaṃ darśitam | pariṣvaṅgety ādinā tatrāpi snighekṣaṇetvādinā rema ity anena ca tāsāṃ premṇā tasya vaśyatvaṃ vyaktam | dṛṣṭāntena tu tadā tasya tāsāṃ cārbhaka-pratibimbayor iva gāna- nṛtyādi-vilāseṣu eka-ceṣṭatāpatti-sūcanayā mithaḥ parama-premāsaktir darśitā |

English witness · section(s) 261

Anuccheda 261

Now other features of sakhya-rasa will be considered. Amongst the anubhavas are the udbhasvaras. Amongst the suhrt friends the udbhasvaras include attempts to bring limitless good fortune to Krsna, discussion of what is proper and improper, smiling conversations, and other like activities. Amongst the sakha friends the udbhasvaras include activities of unwavering affection, activities like various playful games, singing, artistic skill, eating together, sitting down together, taking naps, and other like pastimes. Telling jokes, hearing descriptions of confidential pastimes, and other like activities are also included here. These friends are glorified in the following words of srimad-Bhagavatam (10.12.11):

ittham satam. . .

"In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"

The sakha friends are also described in these owrds of srimad-Bhagavatam (10.18.9-14):

pravala-barha-stabaka- srag-dhatu-krta-bhusanah rama-krsnadayo gopa nanrtur yuyudhur jaguh

"Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarama, Krsna and Their cowherd friends danced, wrestled and sang."

krsnasya nrtyatah kecij jaguh kecid avadayan venu-panitalaih srngaih prasasamsur athapare

"As Krsna danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing."

gopa jati-praticchanna deva gopala-rupinau idire krsna-ramau ca nata iva natam nrpa

"O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Krsna and Balarama, who were also appearing as cowherd boys."

bhramanair langhanaih ksepair asphotana-vikarsanaih cikridatur niyuddhena kaka-paksa-dharau kvacit

"Krsna and Balarama played with Their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Krsna and Balarama would pull the hair on the boys' heads."

kvacin nrtyatsu canyesu gayakau vadakau svayam sasamsatur maha-raja sadhu sadhv iti vdinau

"While the other boys were dancing, O King, Krsna and Balarama would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, ``Very good! Very good!''"

kvacid bilvaih kvacit kumbhaih. . .

"Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of amalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §300–301 · English §262

[३००]

अपि च-

एवं शशाङ्कांशु-विराजिता निशाः स सत्य-कामो ऽनुरताबला-गणः । सिषेव आत्मन्य् अवरुद्ध-सौरतः सर्वाः शरत्-काव्य-कथा-रसाश्रयाः ॥ [भ्प् १०.३३.२६]

एवं पूर्वोक्त-प्रकारेण अनुरतो निरन्तरम् अनुरक्तोऽबला-गणो यत्र तादृशः स श्री-कृष्ण-चन्द्र आत्मनि चित्तेऽवरुद्धं समन्तान् निगृह्य स्थापितं सौरतं सुरत-सम्बन्धि-भाव-हावादिकं येन तथाभूतः सन् । अतएव सत्य-कामः व्यभिचार-रहित-प्रेम-विशेषः सन् शरत्-सम्बन्धिन्यो यावत्यो रसाश्रयाः काव्य-कथाः सम्भवन्ति ताः सर्वा एव सिषेवे । शरच्- छब्दोऽत्राखण्डम् एव वा संवत्सरं वदति । ततः शशाङ्कांशु-विराजितत्वम् उपलक्षणम् इति व्याख्येयम् । एवं सौरत-संलापैः [भ्प् १०.६०.५८] इति श्री-रुक्मिणी-परिहासेऽपि सौरत-शब्दस् तादृशत्वेन प्रयुक्तः ।

॥ १०.३३ ॥ श्री-शुकः ॥ ३०० ॥

(पगे १२७)

[३०१]

अत्रैवम् अपि स्वयम् उक्तं न पारयेऽहम् [भ्प् १०.३२.१२] इत्य् आदि । अथ प्रवासात्मकेन, यथा-

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा । शिष्यो बृहस्पतेः साक्षाद् उद्धवो बुद्धि-सत्तमः ॥

तम् आह भगवान् प्रेष्ठं भक्तम् एकान्तिनं क्वचित् । गृहीत्वा पाणिना पाणिं प्रपन्नार्ति-हरो हरिः ॥

गच्छोद्धव व्रजं सौम्य पित्रोर् नौ प्रीतिम् आवह । गोपीनां मद्-वियोगाधिं मत्-सन्देशैर् विमोचय । ता मन्-मनस्का मत्-प्राणा मद्-अर्थे त्यक्त-दैहिकाः ॥ [भ्प् १०.४६.१-४] इत्य्

आदि ।

तथा च स्कान्द-प्रह्लाद-संहिता-द्वारका-माहात्म्ये ताः प्रति श्रीमद्- उद्धव-वाक्यम् - भगवान् अपि दाशार्हः कन्दर्प-शर-पीडितः । न भुङ्क्ते न स्वपिति च चिन्तयन् वो ह्यु अहर्निशम् ॥ इति ।

एवं राज-कुमारीणां परिणयोऽपि ताभिर् गोप-कुमारीभिर् एकात्मत्वात् प्रायस् तद्-विरह-काल-क्षपणार्थ एव तासां प्राण-परित्याग-परिहारार्थम् एव च । यथोक्तं पाद्मे-कैशोरे गोप-कन्यास् ता यौवने राज-कन्यका इति । यथा च श्री-रुक्मिणी-वाक्यम्-

यर्ह्यु अम्बुजाक्ष न लभेय भवत्-प्रसादं जह्याम् असून् व्रत-कृशान् शत-जन्मभिः स्यात् ॥ [भ्प् १०.५२.४३] इति ।

[300]

api ca-

evaṃ śaśāṅkāṃśu-virājitā niśāḥ sa satya-kāmo 'nuratābalā-gaṇaḥ | siṣeva ātmany avaruddha-sauratāḥ sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ || [BhP 10.33.26]

evaṃ pūrvokta-prakāreṇa anurato nirantaram anurakto'balā-gaṇo yatra tādṛśaḥ sa śrī-kṛṣṇa-candra ātmani citte'varuddhaṃ samantān nigṛhya sthāpitaṃ sauratāṃ surata-sambandhi-bhāva-hāvādikaṃ yena tathābhūtaḥ san | ataeva satya-kāmaḥ vyabhicāra-rahita-prema-viśeṣaḥ san śarat-sambandhinyo yāvatyo rasāśrayāḥ kāvya-kathāḥ sambhavanti tāḥ sarvā eva siṣeve | śarac- chabdo'trākhaṇḍam eva vā saṃvatsaraṃ vadati | tataḥ śaśaṅkāṃśu-virājitatvam upalakṣaṇam iti vyākhyeyam | evaṃ saurata-saṃlāpaiḥ [BhP 10.60.58] iti śrī- rukmiṇī-parihāse'pi saurata-śabdas tādṛśatvena prayuktaḥ |

|| 10.33 || śrī-śukaḥ || 300 ||

(page 127)

[301]

atraivam api svayam uktaṃ na pāraye'ham [BhP 10.32.12] ity ādi | atha pravāsātmakena, yathā-

vṛṣṇīnāṃ pravaro mantrī kṛṣṇasya dayitaḥ sakhā | śiṣyo bṛhaspateḥ sākṣād uddhavo

buddhi-sattamaḥ ||

tam āha bhagavān preṣṭhaṃ bhaktam ekāntinaṃ kvacit | gṛhītvā pāṇinā pāṇiṃ prapannārti-haro hariḥ ||

gacchoddhava vrajaṃ saumya pitror nau prītim āvaha | gopīnāṃ mad-viyogādhiṃ mat-sandeśair vimocaya | tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ || [BhP 10.46.1-4] ity

ādi |

tathā ca skānda-prahlāda-saṃhitā-dvārakā-māhātmye tāḥ prati śrīmad- uddhava-vākyam - bhagavān api dāśārhaḥ kandarpa-śara-pīḍitaḥ | na bhuṅkte na svapiti ca cintayan vo hy aharniśam || iti |

evaṃ rāja-kumārīṇāṃ pariṇayo'pi tābhir gopa-kumārībhir ekātmatvāt prāyas tad-viraha-kāla-kṣapaṇārtha eva tāsāṃ prāṇa-parityāga-parihārārtham eva ca | yathoktaṃ pādme-kaiśore gopa-kanyās tā yauvane rāja-kanyakā iti | yathā ca śrī-rukmiṇī-vākyam-

yarhy ambujākṣa na labheya bhavat-prasādaṃ jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt || [BhP 10.52.43] iti |

English witness · section(s) 262

Anuccheda 262

Lord Krsna's pastimes with His sakha friends are also described in these words of srimad-Bhagavatam (10.13.8):

krsnasya visvak puru-raji-mandalair abhyananah phulla-drso vrajarbhakah sahopavista vipine virejus c hada yathambhoruha-karnikayah

"Like the whorl of a lotus flower surrounded by its petals and leaves, Krsna sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Krsna, thinking that Krsna might look toward him. In this way they all enjoyed their lunch in the forest."

These pastimes are also described in these words of srimad- Bhagavatam (10.13.9-10):

kecit puspair dalaih kecit. . .

"Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch."

sarve mitho darsayantah sva-sva-bhojya- rucim prthak hasanto hasayantas ca-bhyavajahruh sahesvarah

"All the cowherd boys enjoyed their lunch with Krsna, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §302 · English §263

[३०२]

अथोद्दीपनेषु जातिः । तत्र गोपत्व-रूपाम् आह -

विविध-गोप-चरणेषु विदग्धो वेणु-वाद्य उरुधा निज-शिक्षाः ॥ [भ्प् १०.३५.१५] इत्य् आदिना । स्पष्टम् ।

॥ १०.३५ ॥ श्री-व्रज-देव्यः ॥ ३०१-३०२ ॥

[302]

athoddīpaneṣu jātiḥ | tatra gopatva-rūpām āha -

vividha-gopa-caraṇeṣu vidagdho veṇu-vādya urudhā nija-śikṣāḥ || [BhP 10.35.15] ity ādinā | spaṣṭam |

|| 10.35 || śrī-vraja-devyaḥ || 301-302 ||

English witness · section(s) 263

Anuccheda 263

Now other aspects of sakhya-rasa will be considered. Now the sattvika-bhavas of the suhrt and sakha friends will be considered. Shedding tears is among the sattvika-bhavas of the suhrt friends. This is described in the following words of srimad-Bhagavatam (10.71.27):

tam matuleyam parirabhya nirvrto bhimah smayan prema-jalakulendriyah yamau kiriti ca suhrttamam muda pravrddha-baspah parirebhire 'cyutam

"Then Bhima, his eyes bnrimming with tears, laughed with joy as he embraced his maternal cousin Krsna. Arjuna and the twins - Nakula and Sahadeva - also joyfully embraced their dearmost friend, the infallible Lord, and they cried profusely."

Of the Lord's associates described here some were elder than Krsna and some younger than Krsna. Still, all of them considered Krsna their suhrt friend. There is no rasabhasa in this. This is a proper arrangement of the rasas. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §303 · English §264

[३०३]

यादवत्व-रूपां सादृश्य-रूपां चाह - मेघः श्रीमंस् त्वम् असि दयितो यादवेन्द्रस्य नूनम् [भ्प् १०.९०.२०] इत्य् आदिना ॥ स्पष्टम् ।

॥ १०.९० ॥ श्री-पट्ट-महिष्यः ॥ ३०३ ॥

[303]

yādavatva-rūpāṃ sādṛśya-rūpāṃ cāha - meghaḥ śrīmaṃs tvam asi dayito yādavendrasya nūnam [BhP 10.90.20] ity ādinā || spaṣṭam |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 303 ||

English witness · section(s) 264

Anuccheda 264

Devastation is a sattvika-bhava manifest among the sakha friends. It is described in these owrds of srimad-Bhagavatam (10.16.10):

tam naga-bhoga-parivitam adrsta-cestam alokya tat-priya-sakhah pasupa bhrsartah krsne 'rpitatma-suhrd-artha-kalatra-kama duhkhanusoka-bhaya-mudha-dhiyo nipetuh

"When the members of the cowherd community, who had accepted Krsna as their dearmost friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Krsna everything--their very selves, their families, their

wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kaliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §304 · English §265

[३०४]

अथ क्रियाः । ताश् च द्विविधाः । भाव-सम्बन्धिन्यः स्वाभाविक-विनोद- मय्यश् च । पूर्वा यथा - निशम्य गीतं तद्-अनङ्ग-वर्धनम् [भ्प् १०.२९.४] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ श्री-शुकः ॥ ३०४ ॥

[304]

atha kriyāḥ | tāś ca dvividhāḥ | bhāva-sambandhinyaḥ svābhāvika-vinoda- mayyaś ca | pūrvā yathā - niśamya gītaṃ tad-anaṅga-vardhanam [BhP 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 304 ||

English witness · section(s) 265

Anuccheda 265

Now the sancari-bhavas will be considered. An example of the sancari-bhava harsa (joy) manifest among the suhrt friends is seen in srimad-Bhagavatam 10.71.27 (which was qouted in Anuccheda 263). This same sancari-bhava (joy) as manifested among the sakha friends is seen in these words of srimad-Bhagavatam (10.17.13-14):

krsnam hradad viniskrantam. . .

. . .upalabhyotthitah sarve labdha-prana ivasavah pramoda-nibhrtatmano gopah prityabhirebhire

"Krsna rose up out of the lake wearing divine garlands, fragrances and garments, covered with many hne jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §305 · English §266

[३०५] उत्तराः-

वाम-बाहु-कृत-वाम-कपोलो वल्गित-भ्रूर् अधरार्पित-वेणुम् ॥ [भ्प् १०.३५.२] इत्य् आदि । स्पष्टम् ।

॥ १०.३५ ॥ श्री-व्रज-देव्यः ॥ ३०५ ॥

[305] uttarāḥ-

vāma-bāhu-kṛta-vāma-kapolo valgita-bhrūr adharārpita-veṇum || [BhP 10.35.2] ity ādi | spaṣṭam |

|| 10.35 || śrī-vraja-devyaḥ || 305 ||

English witness · section(s) 266

Anuccheda 266

In sakhya-rasa the sthayi-bhava is friendship. For sridama Vipra and others like him the sentiment of friendship is lessened by awareness of the Lord's power and opulence. For Arjuna and others like him, however, their awareness of the Lord's friendship and opulence is itself lessened. For the gopa boys there is no awareness of the Lord's power and opulence. Therefore their friendship is pure and unalloyed. Their sentiment of friendship is never altered. Their friendship is described in the following words in relation to Lord Balarama's return to Vraja (srimad- Bhagavatam 10.65.5):

samupetyatha gopalan hasya-hasta-grahadibhih. . .

"Lord Balarama then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes, and so on."

In this way the activities of the Lord's friends are seen. The different kinds of suhrt friends may be seen in srimad- Bhagavatam 10.71.27 (which was quoted here in Anuccheda 263). An example of the activities of the sakha friends is seen in these words of srimad-Bhagavatam (10.58.13-14):

ekada ratham aruhya vijayo vanara-dhvajam gandivam dhanur adaya tunau caksaya-sayakau

sakam krsnena sannaddho vihartum vipinam mahat bahu-vyala-mrgakirnam pravisat para-vira-ha

"Once Arjuna, the layer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanuman, took up his bow and his two inexhaustible quivers, and went to sport with Lord Krsna in a large forest filled with fierce animals."

If this passage had been prose the word sequence would have been "krsnena sakam vihartum". This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §306–307 · English §267

[३०६]

विविध-गोप-चरणेषु [भ्प् १०.३५.१४] इत्य् आदौ च ता ज्ञेयाः । अथ द्रव्याणि । तत्र तस्य प्रेयस्यो यथा -

उषस्य् उत्थाय गोत्रैः स्वैर् अन्योन्याबद्ध-बाहवः । कृष्णम् उच्चैर् जगुर् यान्त्यः कालिन्द्यां स्नातुम् अन्वहम् ॥ [भ्प् १०.२२.६]

गोत्रैर् वर्गैः ।

॥ १०.२२ ॥ श्री-शुकः ॥ ३०६ ॥

[३०७]

तद्-व्रज-स्त्रिय आश्रुत्य [भ्प् १०.२१.३] इत्य् आदौ च स्व-सखीभ्योऽन्ववर्णयन्न् इत्य् उदाहार्यम् ।

तत्-परिकराः - तं वीक्ष कृष्णानुचरं व्रज-स्त्रियः [भ्प् १०.४७.१] इत्य् आदि । स्पष्टम् ।

॥ १०.४७ ॥ सः ॥ ३०७ ॥

[306]

vividha-gopa-caraṇeṣu [BhP 10.35.14] ity ādau ca tā jñeyāḥ | atha dravyāṇi | tatra tasya preyasyo yathā -

uṣasy utthāya gotraiḥ svair anyonyābaddha-bāhavaḥ | kṛṣṇam uccair jagur yāntyaḥ kālindyāṃ snātum anvaham || [BhP 10.22.6]

gotrair vargaiḥ |

|| 10.22 || śrī-śukaḥ || 306 ||

[307]

tad-vraja-striya āśrutya [BhP 10.21.3] ity ādau ca sva-sakhībhyo'nvavarṇayann ity udāhāryam |

tat-parikarāḥ - taṃ vīkṣa kṛṣṇānucaraṃ vraja-striyaḥ [BhP 10.47.1] ity ādi | spaṣṭam |

|| 10.47 || saḥ || 307 ||

English witness · section(s) 267

Anuccheda 267

The gopa sakhas are described in these words of srimad- Bhagavatam (10.12.2):

tenaiva sakam prthukah sahasrasah snigdhah susig-vetra-visana-venavah svan svan sahasropari-sankhyayanvitan vatsan puraskrtya viniryayur muda

"At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhumi and joined Krsna, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves."

In this verse the word "eva" (indeed) emphasizes the gopas' great attachment to Lord Krsna.

Prīti · Sanskrit §308 · English §268

[३०८]

मण्डनम् - पूर्णाः पुलिन्द्य उरुगाय-पदाब्जेअ-राग-श्री-कुङ्कुमेन दयिता [भ्प् १०.२१.१७] इत्य् आदि ।

[308]

maṇḍanam - pūrṇāḥ pulindya urugāya-padābjea-rāga-śrī-kuṅkumena dayitā [BhP 10.21.17] ity ādi |

English witness · section(s) 268

Anuccheda 268

The gopis' attachment to Krsna is also seen in these words of srimad-Bhagavatam (10.12.6):

yadi duram gatah krsno vana-sobheksanaya tam aham purvam aham purvam iti samsprsya remire

"Sometimes Krsna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, ""I shall be the first to run and touch Krsna! I shall touch Krsna first!" In this way they enjoyed life by repeatedly touching Krsna."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §309 · English §269

[३०९]

वंशी-गोप्यः किम् आचरद् अयं कुशलं स्म वेणुः [भ्प् १०.२१.१७] इत्य् आदि । स्पष्टम् । ॥ १०.२१ ॥ ताः ॥ ३०९ ॥

[309]

vaṃśī-gopyaḥ kim ācarad ayaṃ kuśalaṃ sma veṇuḥ [BhP 10.21.17] ity ādi | spaṣṭam | || 10.21 || tāḥ || 309 ||

English witness · section(s) 269

Anuccheda 269

The gopa sakhas' friendship with Lord Krsna is also seen in these owrds of srimad-Bhagavatam (10.14.45):

ucus ca suhrdah krsnam sv-agatam te 'ti-ramhasa naiko 'py abhoji kavala ehiitah sadhu bhujyatam

"They began to laugh, thinking that Krsna was not willing to leave their lunchtime company. They were very jubilant and invited Him, "Dear friend Krsna, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.26

Sections 310–323

10 bilingual sequence blocks

Prīti · Sanskrit §310 · English §270

[३१०]

पदाङ्कः - पदानि व्यक्तम् एतानि नन्द-सूनोर् महात्मनः [भ्प् १०.३०.२५] इत्य् आदि ।

[310]

padāṅkaḥ - padāni vyaktam etāni nanda-sūnor mahātmanaḥ [BhP 10.30.25] ity ādi |

English witness · section(s) 270

Anuccheda 270

Lord Krsna is like the gopa boys' very life. This is seen in the following words of srimad-Bhagavatam (10.11.49 and 53):

krsnam maha-baka-grastam drstva ramadayo 'rbhakah babhuvur indriyaniva vina pranam vicetasah

"When Balarama and the other boys saw that Krsna had been devoured by the gigantic duck, they became almost unconscious, like senses without life."

muktam bakasyad upalabhya balaka ramadayah pranam ivendriyo ganah sthanagatam tam parirabhya nirvrtah praniya vatsan vrajam etya taj jaguh

"Just as the senses are pacified when consciousness and life return, so when Krsna was freed from this danger, all the boys, including Balarama, thought that their life had been restored. They embraced Krsna in good consciousness, and then they collected their own calves and returned to Vrajabhumi, where they declared the incident loudly."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §311–312 · English §271–273

[३११]

पद-धूलिः -

धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्य्-अब्ज-रेणवः । यान् ब्रह्मेशो रमा देवी दधुर् मूर्ध्न्य् अघ-नुत्तये ॥ [भ्प् १०.३०.२९]

(पगे १२८) अत्र प्रेमैव तद्-उत्कर्षं गमयति न त्व् ऐश्वर्य-ज्ञानम् । स्वभावः खल्व् अयं प्रीति-परमोत्कर्षस्य यत् स्व-विषयं सर्वत उत्कर्षेणानुभावयति । यथादि-भरतेन मृग-प्रेम्णा तदीय-खुर-स्पर्शात् पृथिव्या अपि महा- भागधेयत्वं वर्णितम्-किं वा अरे आचरितं तपस् तपस्विन्या यद् इयम् अवनिः [भ्प् ५.८.२३] इत्य् आदिना । एवम् एव-

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि- स्पर्शोत्सवोत्पुलकिताङ्ग-रुहैर् विभासि । अप्य् अङ्घ्रि-सम्भव उरुक्रम-विक्रमाद् वा आहो वराहवपुषः परिरम्भणेन ॥ [भ्प् १०.३०.१०]

अत्र पूर्वार्धे प्रेम्णा श्री-कृष्ण-माधुर्य-महिमोक्तिः । उत्तरार्धे तेनैवान्यत्र हेयतोक्तिः । अत्र च अपीति किम् अर्थे । ततश् च एषोऽङ्घ्रि- सम्भवो हर्ष-विकारः उरुक्रमस्य त्रिविक्रमस्य विक्रमाद् वापि पाद-विक्षेपाद् वापि किं जातः । आहो इति पक्षान्तरे । वराह-वपुषः कान्त- भावतोऽपि परिरम्भणेन वा एषोऽङ्घ्रि-सम्भवः किं जातः । न हि न हीत्य् अर्थः । अपीति स्तोकार्थे वा सर्पिषोऽपि स्याद् इतिवत् । ततश् च उरुक्रम-विक्रमाद् अपि एषोऽङ्घ्रि-सम्भवो विकारः स्यात् । किन्तु स्तोक एव स्याद् इत्य् अर्थः ।

॥ १०.३० ॥ ताः ॥ ३१२ ॥

[311]

pada-dhūliḥ -

dhanyā aho amī ālyo govindāṅghry-abja-reṇavaḥ | yān brahmeśo ramā devī dadhur mūrdhny agha-nuttaye || [BhP 10.30.29]

(page 128) atra premaiva tad-utkarṣaṃ gamayati na tv aiśvarya-jñānam | svabhāvaḥ khalv ayaṃ prīti-paramotkarṣasya yat sva-viṣayaṃ sarvata utkarṣeṇānubhāvayati |

yathādi-bharatena mṛga-premṇā tadīya-khura-sparśāt pṛthivyā api mahā-bhāgadheyatvaṃ varṇitam-kiṃ vā are ācaritaṃ tapas tapasvinyā yad iyam avaniḥ [BhP 5.8.23] ity ādinā | evam eva-

kiṃ te kṛtaṃ kṣiti tapo bata keśavāṅghri- sparśotsavotpulakitāṅga-ruhair vibhāsi | apy aṅghri-sambhava urukrama-vikramād vā āho varāhavapuṣaḥ parirambhaṇena || [BhP 10.30.10]

atra pūrvārdhe premṇā śrī-kṛṣṇa-mādhurya-mahimoktiḥ | uttarārdhe tenaivānyatra heyatoktiḥ | atra ca apīti kim arthe | tataś ca eṣo'ṅghri- sambhavo harṣa-vikāraḥ urukramasya trivikramasya vikramād vāpi pāda- vikṣepād vāpi kiṃ jātaḥ | āho iti pakṣāntare | varāha-vapuṣaḥ kānta- bhāvato'pi parirambhaṇena vā eṣo'ṅghri-sambhavaḥ kiṃ jātaḥ | na hi na hīty arthaḥ | apīti stokārthe vā sarpiṣo'pi syād itivat | tataś ca urukrama-vikramād api eṣo'ṅghri-sambhavo vikāraḥ syāt | kintu stoka eva syād ity arthaḥ |

|| 10.30 || tāḥ || 312 ||

English witness · section(s) 271–273

Anuccheda 271

The vibhavas and other features of sakhya-rasa have thus been described. The twho kinds of friends, the suhrts and the sakhas, ahve also been described. The situations before meeting Krsna and while the friends haveKrsna's association are like what has previously been described in the decription of vatsalya- rasa. The situation when the friends are separated from Lord Krsna is seen in these words of srimad-Bhagavatam (1.15.1-4):

evam krsna-sakhah krsno bhratra rajna vikalpitah nana-sankaspadam rupam krsna-vislesa-karsita h

"Arjuna, the celebrated friend of Lord Krsna, was griefstricken because of his strong feeling of separation from Krsna, over and above all Maharaja Yudhisthira's speculative inquiries.

sokena susyad-vadana- hrt-sarojo hata-prabhah vibhum tam evanusmaran nasaknot pratibhasitum

"Due to grief, Arjuna's mouth amd lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

krcchrena samstabhya sucah paninamrjya netrayoh paroksena samunnaddha-pranayautkanthya-katarah

"With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Krsna was out of his sight, and he increasingly felt affection for Him.

sakhyam maitrim sauhrdam ca sarathyadisu samsmaran nrpam agrajam ity aha baspa-gadgadaya gira

"Remembering Lord Krsna and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak."

In these verses the word "Krsnah" means Arjuna". The word "rajnavikalpitah" is divided into "rajna" and "avikalpitah".

The words "nana-sankaspadam rupam vikalpitah" mean "He was filled with doubts". The words "sucah amrjya" mean "He wiped the tears of grief from his eyes". "Paroksena" means "because Lord Krsna was no longer present before his eyes". However, because Arjuna did not fear that some calamity had befallen Lord Krsna, this is not an example of karuna-rasa (compassion). Arjuna did not fear that a calamity had befallen Lord Krsna becausze Arjuna was aware of Lord Krsna's supreme power and opulence, His status as the Supreme Personality of Godhead. This is seen in the next verse, where Arjuna laments (srimad-Bhagavatam 1.15.5):

vancito 'ham. . .

"O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me."

Anucchedas 272 and 273

Later in that chapter the devotee's attainment of blissful association with the Supreme Lord is described in these words (srimad-Bhagavatam 1.15.46-48):

te sadhu-krta-sarvartha jnatvatyantikam atmanah manasa dharayam asur vaikuntha-caranambujam

"They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Sri Krsna are the supreme goal of all. Therefore they meditated upon His feet without interruption.

tad-dhyanodriktaya bhaktya visuddha-dhisanah pare tasmin narayana-pade ekanta-matayo gatim

avapur duravapam te asadbhir visayatmabhih vidhuta-kalmasam sthanam
virajenatmanaiva hi

"Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Narayana, Lord Krsna. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord sri Krsna, known as Goloka Vrndavana, cannot be attained by persons who are absorbed in the material conception of life. But the Pandavas, being completely washed of all material contamination, attained that abode in their very same bodies."

In these verses the word "te" means "the Pandavas", sadhu" means "properly", "krta-sarvarthah" means "having attained economic development, religiosity, sense gratification, and liberation", "vaikuntha-caranambujam" means "the lotus feet of the Supreme Personality of Godhead", "atyantikam" means "the supreme goal of life", "jnatva" means "understanding". Understanding this is the supreme goal of liife, they became rpat in meditation "manasa dharayam asuh). Here "narayana" means "sri Krsna", This means they again attained Lord Krsna's association. "Vidhuta-kalmasam sthanam" means "the supremely pure spiritual abode where Lord Krsna is manifest eternally", and "atmanah" means "in their very same bodies". This was possible because their bodies were not material (virajena). The word "hi" (certainly) is used here to dispell any doubt that is is not possible.

It is then said in the same passage of srimad-Bhagavatam (1.15.50):

draupadi ca tadajnaya patinam anapeksatam vasudeve bhagavati hy ekanta-matir apa tam

"Draupadi also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vasudeva, Krsna, the Personality of Godhead. Both she and Subhadra became absorbed in thoughts of Krsna and attained the same results as their husbands."

Here the words "patinam anapeksatam" means independent of their husbands", "tat" means the associationof Lord Krsna", "ajnaya" means properly understanding", "vasudeve" means Lord Krsna, the son of Maharaja Vasudeva", "hi" means "certainly", and "ekanta-matih" means thoughts absorbed ion Lord Krsna". In this way they attained the association of Lord Krsna.

Prīti · Sanskrit §313 · English §274

[३१३]

नखाङ्कः - पृच्छतेमा लता बाहुन् [भ्प् १०.३०.३१] इत्य् आदाव् एव ज्ञातः । एवं वृन्दावन-यमुनादीन्य् अप्य् उदाहार्याणि । अथ कालश् च रासोत्सवादि- सम्बन्धी । स यथा-ताः किं निशाः स्मरति यासु [भ्प् १०.४७.४३] इत्य् आदि । स्पष्टम् ।

॥ १०.४७ ॥ ताः ॥ ३१३ ॥

[313]

nakhāṅkaḥ - pṛcchatemā latā bāhūn [BhP 10.30.31] ity ādāv eva jñātaḥ | evaṃ vṛndāvana-yamunādīny apy udāhāryāṇi | atha kālaś ca rāsotsavādi- sambandhī | sa yathā-tāḥ kiṃ niśāḥ smarati yāsu [BhP 10.47.43] ity ādi | spaṣṭam |

|| 10.47 || tāḥ || 313 ||

English witness · section(s) 274

Anuccheda 274

The gopa boys of Vraja are separated from Krsna when Krsna goes to live in a faraway place. Later they meet Him again and feel happiness. These experiences for them are like the previously described experiences of the devotees in vatsalya- rasa. Thus concludes the description of sakhya-rasa. Now srngara-rasa will be described. In this Krsna the alambana is Lord Krsna as the object of amorous love. The visaya is the beloved Krsna. The lovers (adhara) are of two kinds: 1. sajatiya-bhava, and 2. tadiya-parama-vallabha. Lord Krsna as the alambana and visaya is described in these words of srimad-Bhagavatam (10.52.37):

srutva gunan bhuvana-sundara srnvatam te nirvisya karna-vivarair harato 'nga-tapam rupam drsam drsimatam akhilartha-labham tvayy acyutavisati cittam apatrapam me

"O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Krsna."

The meaning of this verse is clear. This verse was spoken by sri Rukmini.

Prīti · Sanskrit §314–315 · English §275

[३१४]

तद् एवं यथा तदीय-गुणादयः उद्दीपनास् तथैव तादृश-सेवोपयोगित्वेन तत्-प्रेयसी-गुणा अपि ज्ञेयाः । ते च तासाम् आत्म-सम्बन्धिन आत्माभीष्ट- तद्-वल्लभासम्बन्धिनश् चेत्य् उभयेऽप्य् ऊह्याः ।

अथानुभावाः । तत्र सैरिन्ध्र्यादीनां, यथा -

सा मज्जनालेप-दुकूल-भूषण- स्रग्-गन्ध-ताम्बूल-सुधासवादिभिः । अप्रसाधितात्मोपससार माधवं [भ्प् १०.४८.५] इत्य् आदि । स्पष्टम् ।

॥ १०.१५ ॥ श्री-शुकः ॥ ३१४ ॥

[३१५]

श्री-पट्ट-महिषीणाम् इत्थं रमा-पतिम् अवाप्य [भ्प् १०.५९.४४] इत्य् आदि-द्वय एव विदितः ।
श्री-व्रज-देवीनां यथा, आसाम् अहो [भ्प् १०.४७.६१] इत्य् आदौ । या दुस्त्यजम् इत्य् आदि । तत्र च विवरणम्-

तं गोरजश्-छुरित-कुन्तल-बद्ध-बर्ह- वन्य-प्रसून-रुचिरेक्षण-चारु-हासम् । वेणुम् क्वणन्तम् अनुगैर् उपगीत-कीर्तिं गोप्यो दिदृक्षित-दृशो ऽभ्यगमन् समेताः ॥

पीत्वा मुकुन्द-मुख-सारघम् अक्षि-भृङ्गैस् तापं जहुर् विरह-जं व्रज-योषितो ऽह्नि । तत् सत्-कृतिं समधिगम्य विवेश गोष्ठं सव्रीड-हास-विनयं यद् अपाङ्ग-मोक्षम् ॥ [भ्प् १०.१५.४२-४३} इत्य् आदि

स्पष्टम् ।

॥ १०.१५ ॥ श्री-शुकः ॥ ३१५ ॥

[314]

tad evaṃ yathā tadīya-guṇādayaḥ uddīpanās tathaiva tādṛśa-sevopayogitvena tat-preyasī-guṇā api jñeyāḥ | te ca tāsām ātma-sambandhina ātmābhīṣṭa-

tad-vallabhāsambandhinaś cety ubhaye'py ūhyāḥ |

athānubhāvāḥ | tatra sairindhryādīnāṃ, yathā -

sā majjanālepa-dukūla-bhūṣaṇa- srag-gandha-tāmbūla-sudhāsavādibhiḥ |
aprasādhitātmopasasāra mādhavaṃ [BhP 10.48.5] ity ādi | spaṣṭam |

|| 10.15 || śrī-śukaḥ || 314 ||

[315]

śrī-paṭṭa-mahiṣīṇām itthaṃ ramā-patim avāpya [BhP 10.59.44] ity ādi-dvaya eva viditaḥ |
śrī-vraja-devīnāṃ yathā, āsām aho [BhP 10.47.61] ity ādau | yā dustyajam ity ādi | tatra ca vivaraṇam-

taṃ gorajaś-churita-kuntala-baddha-barha- vanya-prasūna-rucirekṣaṇa-cāru-hāsam |
veṇum kvaṇantam anugair upagīta-kīrtiṃ gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ ||

pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais tāpaṃ jahur viraha-jaṃ vraja-yoṣito 'hni |
tat sat-kṛtiṃ samadhigamya viveśa goṣṭhaṃ savrīḍa-hāsa-vinayaṃ yad apāṅga-mokṣam ||
[BhP 10.15.42-43} ity ādi

spaṣṭam |

|| 10.15 || śrī-śukaḥ || 315 ||

English witness · section(s) 275

Anuccheda 275

Lord Krsna as the alambana and visaya is also described in these words of srimad-Bhagavatam (10.32.2):

tasam avirabhuc chaurih smayamana-mukhambujah pitambara-dharah sragvi saksan manmatha-manmathah

"Then Lord Krsna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."

Here the word "manmatha-manmathah" mweans who bewilders even Cupid". This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §316 · English §276

[३१६]

अथ प्रायः सर्वासां ते चतुर्विधाः उद्भास्वर-सात्त्विकालङ्कार- वाचिकाख्याः । तत्रोद्भास्वरा उक्ताः -

नीव्य्-उत्तरीय-धम्मिल्ल-स्रंसनं गात्र-मोटनम् । जृम्भा घ्राणस्य फुल्लत्वं निश्वासाद्याश् च ते मताः ॥[उन् १०.७०] इति ।

यथा-

तद्-अङ्ग-सङ्ग-प्रमुदाकुलेन्द्रियाः केशान् दुकूलं कुच-पट्टिकां वा । नाञ्जः प्रतिव्योढुम् अलं व्रज-स्त्रियो विस्रस्त-मालाभरणाः कुरूद्वह ॥ [भ्प् १०.३३.१७] इत्य् आदि । (पगे १२९)

[316]

atha prāyaḥ sarvāsāṃ te caturvidhāḥ udbhāsvara-sāttvikālaṅkāra- vācikākhyāḥ | tatrodbhāsvarā uktāḥ -

nīvy-uttarīya-dhammilla-sraṃsanaṃ gātra-moṭanam | jṛmbhā ghrāṇasya phullatvaṃ niśvāsādyāś ca te matāḥ ||[UN 10.70] iti |

yathā-

tad-aṅga-saṅga-pramudākulendriyāḥ keśān dukūlaṃ kuca-paṭṭikāṃ vā | nāñjaḥ prativyoḍhum alaṃ vraja-striyo visrasta-mālābharaṇāḥ kurūdvaha || [BhP 10.33.17] ity ādi | (page 129)

English witness · section(s) 276

Anuccheda 276

The Supreme Lord's ordinary lovers (samanya-vallabha) include the girl Kubja and the damsels on Mount Kailasa, damsels described in the Kurma Purana. Kubja is described in these words of srimad-Bhagavatam (10.48.8):

saivam kaivalya-natham tam prapya dusprapyam isvaram anga-ragarpanenaho durbhagedam ayacata

"Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakra submitted to that Lord of freedom the following request."

This verse says: "Even though she was unfortuante, Kubja attained the Supreme Personality of Godhead simply by offering bodily ointment to Him. This is very surprising." Then Kubja said to Lord Krsna in srimad-Bhagavatam (10.48.9):

sahosyatam. . .

"O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."

In srimad-Bhagavatam 10.48.8 the word "ayacata" means "she approached to beg a favor". What were the characteristics of Lord Krsna? It is said here that He is kaivalya-natha", which means "the beloved whose love is pure". Although originally she approached Lord Krsna so that she herself would find pleasure, at the end Kubja loved Krsna with pure and selfless love. In this way she became like the goddesslike gopis of Vraja. sri Rukmini and the other queens of Lord Krsna are praised in these words of srimad-Bhagavatam (10.90.27):

yah samparyacaran premna pada-samvahanadibhih jagad-gurum bhartr-buddhya tasam kim varnyate tapah

"And how could one possibly describe the great austerities that had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §317 · English §277

[३१७]

सात्त्विकाः - तत्रैकांस-गतं बाहुं कृष्णस्योत्पल-सौरभम् । चन्दनालि-समाघ्राय हृष्ट-रोमा चुचुम्ब ह ॥ [भ्प् १०.३३.१२]

स्पष्टम् । ॥ १०.३३ ॥ श्री-शुकः ॥ ३१७ ॥

[317]

sāttvikāḥ - tatraikāṃsa-gataṃ bāhuṃ kṛṣṇasyotpala-saurabham | candanāli-samāghrāya hṛṣṭa-romā cucumba ha || [BhP 10.33.12]

spaṣṭam | || 10.33 || śrī-śukaḥ || 317 ||

English witness · section(s) 277

Anuccheda 277

Lord Krsna's queens are also praised in these words of srimad-Bhagavatam (10.61.5-6):

ittham rama-patim avapaya patim striyas ta brahmadayo 'pi na viduh padavim yadiyam bhejur mudaviratam edhitayanuraga- hasavaloka-nava-sangama-lalasadyam

"Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahma do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy, and enjoyed in many other ways.

pratyudgamasana-vararhana-pada-sauca- tambula-visramana-vijana-gandha-malyaih kesa-prasara-sayana-snapanopaharyaih dasi-sata api vibhor vidadhuh sma dasyam

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him wityh excellent paraphernalia, bathing and massaging His feet, giving Him pan to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts."

Persons who think someone other than Lord Krsna is the supreme love of their life are criticized in these words of srimad-Bhagavatam (10.60.52):

ye mam bhajanti dam-patye. . .

"Although I have the pwoer to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy."

Later in that chapter Lord Krsna affirms (srimad-Bhagavatam 10.60.54):

distya grhesvari. . .

"Fortunately, O mistress of this house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity."

In Ketumala-varsa Gosddess Laksmi worships the Supreme Personality of Godhead manifest there in His form as Kamadeva. She prays to Him (srimad-Bhagavatam 5.18.19):

striyo vratais tva hrsikesvaram svato hy aradhya loke patim asasate 'nyam. . .

"My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You."

srimad-Bhagavatam 10.61.5-6 was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §318 · English §278

[३१८]

निर्विकारात्मके चित्ते भावः प्रथम-विक्रिया ॥ उन् ११.६] । स यथा -- चित्तं सुखेन भवतापहृतं गृहेषु [भ्प् १०.२९.३४] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ श्री-गोप्यः ॥ ३१८ ॥

[318]

nirvikārātmake citte bhāvaḥ prathama-vikriyā || UN 11.6] | sa yathā -- cittaṃ sukhena bhavatāpahṛtaṃ gṛheṣu [BhP 10.29.34] ity ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 318 ||

English witness · section(s) 278

Anuccheda 278

In addition to Lord Krsna's queens (svakiya), there are the goddesslike gopis of Vraja, who love Lord Krsna as their paramour (parakiya). No lovers are equal or superior to the gopis,

who are glorified in these words of srimad-Bhagavatam (10.47.60):

nayam sriyo 'nga u nitanta-rateh prasadah svar-yositam nalina-gandha-rucam kuto 'nyah rasotasave 'sya bhuja-danda-grhita-kantha- labdhasisam ya udagad vraja-vallabhinam

"When Lord sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. Ansd what to speak of worldly women who are very beautiful according to material estimation?"

The gopis are again glorified in these words of srimad- Bhagavatam (10.44.14):

gopyas tapah kim acaran yad amusya rupam. . .

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equaled or surpassed. That lovliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."

This verse says: "The gopis gazed at Lord Krsna's form, which is not to be equaled or surpassed". The gopis are again glorified in these words of srimad-Bhagavatam (10.44.15):

ya dohane 'vahanane mathanopalepa. . . . . .dhanya vraja-striya urukrama-citta-yanah

"The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Krsna and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Krsna consciousness they automatically acquire all desirable things."

In this verse the word "urukrama-citta-yanah" means "they whose chariot is the all-powerful mind". This means that wherever their minds went, they, riding on the chariot of the mind, were able to go." An alternate reading gives us cinta-yanah" instead of "citta-yanah". The meaning, however, remains the same. srimad-Bhagavatam 10.44.15 was spoken by the women of Mathura City.

Prīti · Sanskrit §319 · English §279

[३१९]

ग्रीवारेचक-संयुक्तो भ्रू-नेत्रादि-विकाश-कृत् । भावाद् ईषत्-प्रकाशो यः स हाव इति कथ्यते ॥ [उन् ११.९] इति ।

स यथा श्री-लक्ष्मणा-स्वयंवरे -

उन्नीय वक्त्रम् उरु-कुन्तल-कुण्डल-त्विड्- गण्ड-स्थलं शिशिर-हास-कटाक्ष-मोक्षैः । राज्ञो निरीक्ष्य परितः शनकैर् मुरारेर् अंसे ऽनुरक्त-हृदया निदधे स्व-मालाम् ॥ [भ्प् १०.८३.२९] इति ।

॥ १०.८३ ॥ सैव ॥ ३१९ ॥

[319]

grīvārecaka-saṃyukto bhrū-netrādi-vikāśa-kṛt | bhāvād īṣat-prakāśo yaḥ sa hāva iti kathyate || [UN 11.9] iti |

sa yathā śrī-lakṣmaṇā-svayaṃvare -

unnīya vaktram uru-kuntala-kuṇḍala-tviḍ- gaṇḍa-sthalaṃ śiśira-hāsa-kaṭākṣa-mokṣaiḥ | rājño nirīkṣya paritaḥ śanakair murārer aṃse 'nurakta-hṛdayā nidadhe sva-mālām || [BhP 10.83.29] iti |

|| 10.83 || saiva || 319 ||

English witness · section(s) 279

Anuccheda 279

In this way the great glory of the gopis' love for Lord Krsna is seen. Their love is gloriosu because it is forbidden, because it is love for a paramour (parakiya). Even in ordinary affairs of the materuial world, this kind of forbidden love is understood to be very intense. The author Bharata explains:

bahu varyate yatah khalu yatra pracchanna-kamukatvam ca ya ca mitho durlabhata sa parama manmathasya ratih

"The highest amorous pleasure is attained when love is forbidden, when the lovers must conceal their love, when the lovers rarely meet."

The author Rudra explains:

vamata durlabhatvam ca strinam ya ca nivarana tad eva panca-banasya manye paramam ayudham

"Contrariness, difficulty of attainment, and rejection by women I consider Kamadeva's greatest weapons."

The author Visnu-gupta explains:

yatra nisedha-visesah su-durlabhatvam ca yan mrgaksinam tatraiva nagaranam nirbharam asajjate hrdayam

"When love is forbidden and the doe-eyed beloved is difficult to attain, then the passionate lover's heart becomes very attached to his beloved."

Some gopi girls prayed to Goddess Katyayani that they might attain Lord Krsna as their husband. Their desire to attain Him was very strong. Because Krsna was unattainable for them, their love for Him was very great. The greatness oftheir love is described in these words of srimad-Bhagavatam (10.83.43):

vraja-striyo yad vanchanti. . .

"We desire the same contact with the Supreme Lord's feet that thr young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire - the touch of the dust He leaves on the plants and grass as He tends His cows."

Their love is also described in these words of srimad- Bhagavatam (10.47.58):

vanchanti yad bhava-bhiyah. . .

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"

Still, the gs' intesne desire to attain Lord Krsna was not born merely because they were forbidden to associate with Him. They certrainly did not wish to be forbidden or to have so many obstacles placed befope them. Rather they loved Him in spite of being so strongly forbidden, This is described in the following words of srimad-Bhagavatam (10.47.61):

ya dustyajam. . .

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, andf they have forsaken the path of chastity to take shelter of tyhe lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

As a wild elephant cannot be stopped, so the gopis' passionate love for Krsna could not be stopped. Although the gopis were all forbidden in the smae way to associate with Lord Krsna, still they each had a different intensity of love for Him. Of them all Radha had the greatest love. She had the greatest power to bring Lord Krsna under Her control. The supremely exalted position of sri Radha's love is indirectly described in these words of srimad-Bhagavatam (10.30.28):

anayaradhito nunam. . .

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

In tyhis way the gopis' love for Lord Krsna blossomed. It was as if they had been bitten by the black snake of love for Krsna. They did not associate with Krsna as a wife associates with her husband. Rather they passionately loved Krsna as a girl loves her paramour. This kind of love is criticized in the following words of srimad-Bhagavatam (10.47.7-8):

nihsvam tyajanti ganika. . .

"Prostitutes abandon a penniless man."

jara bhuktva ratam striyam

"A lover abandons the woman he has enjoyed, even though she remains attached to him."

It is said that girls who love someone other than their husbands (parakiya) are fallen and worthy of contempt. This is true for girls who take shelter of individual souls who live in the material world. The situation of such girls is abominable. However these defects asnd criticisms do not apply to the gopis. This truth is seen in the following words of srimad-Bhagavatam (10.33.35):

gopinam tat-patinam ca. . .

"He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."

From the material point of view it seemed that the gopis had husbands other than Krsna. However, from the spiritual point of view these so-called husbands did not exist. In the Krsna- sandarbha it has already been shown that the gopis' so-called husbands were in truth only a display manifested from Lord Krsna's internal potency. Therefore it is Lord Krsna Himself who is ultimately the gs only true husband. The gopis' exalted position, which has so equal or superior, is described in these words of srimad-Bhagavatam (10.47.58):

etah param tanu-bhrtah. . .

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"

The gopis' glories are also described in these words of Ujjvala-nilamani:

nesta yad angini rase kavibhih parodha tad gokulambuja-drsam kulam antarena asamsaya rasa-vidher avataritanam kamsarina rasika-mandala-sekharena

"Philosophers do not praise adultery. However, they do praise the pastimes Lord Krsna, the crown of all rasikas, enjoys with Gokula's lotus-eyed girls, girls who descended to this world to enjoy nectar pastimes with Him."

The gopis did not have even a dim reflection of contact with their so-called husbands. This is seen in the following words of srimad-Bhagavatam (10.33.37):

nasuyan khalu krsnaya mohitas tasya mayaya manyamanah sva-parsva-sthan svan svan daran vrajaukasah

"The cowherd men, bewildered by Krsna's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him."

The gopis are eternally dear to Lord Krsna. They are His consorts eternally. This verse explains: "The cowherd men, bewildered by Krsna's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him." This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §320–321 · English §280

[३२०]

एवं -- हाव एव भवेद् धेला व्यक्त-शृङ्गार-सूचकः [उन् ११.११] इति लक्षणानुसारेण हेलाप्य् उदाहार्या । सा शोभा रूप-भोगाद्यैर् यत् स्याद् अङ्ग-विभूषणम् [उन् ११.१३] । सा यथा -

तासाम् अतिविहारेण [भ्प् १०.३३.२१] इत्य् आदि, गोप्यः स्फुरत्-पुरट-कुण्डल-
कुन्तल-त्विड्-गुण-श्रिया सुधित-हास-निरीक्षणेन [भ्प् १०.३३.२२]

[३२१]

माधुर्यं नाम चेष्टानां सर्वावस्थासु चारुता [उन् ११.१९] । तद् यथा -

काचिद् रास-परिश्रान्ता पार्श्वस्थस्य गदा-भृतः । जग्राह बाहुना स्कन्धं श्लथद्-वलय-मल्लिका ॥ [भ्प् १०.३३.११]

स्पष्टम् ॥

॥ १०.३३ ॥ श्री-शुकः ॥ ३२१ ॥

[320]

evaṃ -- hāva eva bhaved dhelā vyakta-śṛṅgāra-sūcakaḥ [UN 11.11] iti lakṣaṇānusāreṇa helāpy udāhāryā | sā śobhā rūpa-bhogādyair yat syād aṅga-vibhūṣaṇam [UN 11.13] | sā yathā -

tāsām ativihāreṇa [BhP 10.33.21] ity ādi, gopyaḥ sphurat-puraṭa-kuṇḍala-kuntala-tviḍ-guṇa-śriyā sudhita-hāsa-nirīkṣaṇena [BhP 10.33.22]

[321]

mādhuryaṃ nāma ceṣṭānāṃ sarvāvasthāsu cārutā [UN 11.19] | tad yathā -

kācid rāsa-pariśrāntā pārśvasthasya gadā-bhṛtaḥ | jagrāha bāhunā skandhaṃ ślathad-valaya-mallikā || [BhP 10.33.11]

spaṣṭam ||

|| 10.33 || śrī-śukaḥ || 321 ||

English witness · section(s) 280

Anuccheda 280

In this way it is seen that the gopis' love for Lord Krsna is most exalted. The spiritual forms of Lord Krsna and the gopis are described in these words of srimad-Bhagavatam (10.29.43):

tabhih sametabhir udara-cestitah. . .

"Among the assembled gopis, the infallible Lord Krsna appeared just like the moon surrounded by stars. He whose activifies are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §322–323 · English §281

[३२२]

निःशङ्कत्वं प्रयोगेषु बुधैर् उक्ता प्रगल्भता ॥ [उन् ११.२१]

सा च- तत्रैकांस-गतं बाहुम् [भ्प् १०.३३.११] इत्य् आदौ दर्शिता ।

औदार्यं विनयं प्राहुः सर्वावस्था-गतं बुधाः । [उन् ११.१५]

तद् यथा-मृगयुर् इव कपीन्द्रम् [भ्प् १०.४७.१७] इत्य् आदौ दुस्त्यजस् तत्- कथार्थः इति । स्पष्टम् ।

॥ १०.४७ ॥ सैव ॥ ३२३ ॥

[322]

niḥśaṅkatvaṃ prayogeṣu budhair uktā pragalbhatā || [UN 11.21]

sā ca- tatraikāṃsa-gataṃ bāhum [BhP 10.33.11] ity ādau darśitā |

audāryaṃ vinayaṃ prāhuḥ sarvāvasthā-gataṃ budhāḥ | [UN 11.15]

tad yathā-mṛgayur iva kapīndram [BhP 10.47.17] ity ādau dustyajas tat- kathārthaḥ iti | spaṣṭam |

|| 10.47 || saiva || 323 ||

English witness · section(s) 281

Anuccheda 281

The spiritual forms of Lord Krsna and the gopis are again described in these words of srimad-Bhagavatam (10.33.6):

tatratisusubhe tabhir bhagavan devaki-sutah madhye maninam haimanam
maha-marakato yatha

"In the midst of the dancing gopis, Lord Krsna appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.27

Sections 324–335

10 bilingual sequence blocks

Prīti · Sanskrit §324 · English §282

[३२४]

एवं- शोभैव कान्तिर् आख्याता मन्मथाप्यायनोज्ज्वला ॥ [उन् ११.१५] कान्तिर् एव वयो-भोग-देश-काल-गुणादिभिः । उद्दीपितातिविस्तारं प्राप्ता चेद् दीप्तिर् उच्यते ॥ [उन् ११.१७]

इत्य् अनुसारेण कान्ति-दीप्ती अप्य् उदाहार्ये ।

प्रियानुकरणं लीला रम्यैर् वेश-क्रियादिभिः । [उन् ११.२८] तस्यां वेश-

क्रियया तच्-चेष्टानुकरणं यथा -

अन्तर्हिते भगवति [भ्प् १०.३०.१] इत्य् आद्य् अनन्तरम् गत्यानुराग-स्मित- [भ्प् १०.३०.२] इत्य् आदि ॥(पगे १३०)

[324]

evaṃ- śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā || [UN 11.15] kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ | uddīpitātivistāraṃ prāptā ced dīptir ucyate || [UN 11.17]

ity anusāreṇa kānti-dīptī apy udāhārye |

priyānukaraṇaṃ līlā ramyair veśa-kriyādibhiḥ | [UN 11.28] tasyāṃ veśa-

kriyayā tac-ceṣṭānukaraṇaṃ yathā -

antarhite bhagavati [BhP 10.30.1] ity ādy anantaram gatyānurāga-smita- [BhP 10.30.2] ity ādi ||(page 130)

English witness · section(s) 282

Anuccheda 282

The spiritual powers and glories and virtues of Lord Krsna and the gopis are described in these words of srimad-Bhagavatam (10.32.10):

tabhir vidhuta-sokabhir bhagavan acyuto vrtah vyarocatadhikam tata purusah saktibhir yatha

"Encircled by the gopis, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Krsna thus appeared like the Supersoul encircled by His spiritual potencies."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §325 · English §283

[३२५]

तास् ताः बाहु-प्रसारा [भ्प् १०.२९.४६] इत्य् आदिनोक्तास् तदीय-लीला इत्य् अर्थः । पश्चादावेशेन रूपं तद्-अभेद-भावना-रूपम् । गति-स्मित-प्रेक्षण- भाषणादिषु [भ्प् १०.३०.३] इत्य् आदि ।

एवं स्व-विलास-रूपां लीलाम् उद्भाव्यापि तासां निजो भावो निगूढं तिष्ठत्य् एव, यथा वक्ष्यते यतन्त्य् उन्निद्धेऽबरम् [भ्प् १०.३०.२०] इत्य् अत्र यतन्तीति । अथैतद् अग्रेऽपि काल-क्षेपार्थं या लीला याभिर् गातुं प्रवर्तिताः प्रेमावेशेन ता लीला एव तास्व् आविष्ठा इति तत्-तद्-अनुकरण-विशेषे हेतुर् ज्ञेयः । एतद्-अनुकरणं च प्रायो न लीला-शब्द-वाच्यम् । बाल्यादि-रूपस्यानालम्बनत्वेनोज्ज्वल-रसाङ्गत्वाभावात् । तत्र पूतनादीनां प्रीति- मात्र-विरोधि-भावानाम् अपि तथा श्री-कृष्ण-जनन्य्-आदीनां निज-प्रीति- विशेष-विरोधि-भावानाम् अपि चेष्टानुकरणं श्री-कृष्णानुकर्त्रीणां गोपिकानां सखीभिस् तासां विरह-काल-क्षेपाय तत्-तद्-भाव-पोषार्थं कृत्रिमतयिवाङ्गीकृतं, न तु तत्-तद्-भावेनेति समाधेयम् । केचिच् चैवं व्याचक्षते, पूतना-वध-लीला-स्मरणावेशे सति कासाञ्चित् पूतनानुकरणम् अपि श्री-कृष्णानिष्ठा-शङ्कया भयेनैव भवति । यथा लोकेऽपि आत्म- निष्ठा-शङ्कया भयोन्मत्तस्य तद्-भय-हेतु-व्याघ्राद्य्-अनुकरणं भवति । ततस् तद्-अनुकरणेऽपि आत्मनीव श्री-कृष्णे प्रीतिर् एवोल्लसति न तु द्वेषः । सा प्रीतिर् यथात्मनि तद्-रूपतयैव तिष्ठति तथैव तासां श्री- कृष्णेऽपि स्वभावोचितैवानुवर्तते ।

ततः बद्धान्यया स्रजा काचिद् [भ्प् १०.३०.२३] इत्य् आदौ श्री-यशोदानुकरणं च तथैव मन्तव्यम् । पूर्वं हि दामोदर-लीला-स्मरणावेशेन तस्याः श्री- कृष्ण-भावः । ततश् च वक्त्रं निनाय भय-भावनया स्थित्स्य [भ्प् १.८.३१] इत्य्-उक्त-रीत्या श्री-यशोदातो भयम् अपि जातम् । बाल्य-स्वभावानुस्मरणेन तद्-अनुकरणं च । ततश् च सैव स्वयम् अन्यां काञ्ची-तल्-लीलावेशेनैव कृष्णायमानां च बबन्ध । तथापि पूर्ववत् स्वभावोचितैव प्रीतिस् तस्याम् अन्तर्वर्तत एव । सा हि प्रीतिस् तत्-तद्-भावस्य परमाश्रय-रूपा । ततो बहिर् एव तत्-तद्-अनुकरणात् श्री-यशोदा-भावस्य च मध्ये श्री-कृष्ण-भाव-व्यवधानेन निज-भावास्पर्शान् न विरोध इति ।

॥ १०.३० ॥ श्री-शुकः ॥ ३२५ ॥

[325]

tās tāḥ bāhu-prasārā [BhP 10.29.46] ity ādinoktās tadīya-līlā ity arthaḥ | paścādāveśena rūpaṃ tad-abheda-bhāvanā-rūpam | gati-smita-prekṣaṇa- bhāṣaṇādiṣu [BhP 10.30.3] ity

ādi |

evaṃ sva-vilāsa-rūpāṃ līlām udbhāvyāpi tāsāṃ nijo bhāvo nigūḍhaṃ tiṣṭhaty eva, yathā vakṣyate yatanty unnidadhe'baram [BhP 10.30.20] ity atra yatantīti | athaitad agre'pi kāla-kṣepārthaṃ yā līlā yābhir gātuṃ pravartitāḥ premāveśena tā līlā eva tāsv āviṣṭhā iti tat-tad-anukaraṇa-viśeṣe hetur jñeyaḥ | etad-anukaraṇaṃ ca prāyo na līlā-śabda-vācyam | bālyādi- rūpasyānālambanatvenojjvala-rasāṅgatvābhāvāt | tatra pūtanādīnāṃ prīti-mātra-virodhi-bhāvānām api tathā śrī-kṛṣṇa-janany-ādīnāṃ nija-prīti-viśeṣa-virodhi-bhāvānām api ceṣṭānukaraṇaṃ śrī-kṛṣṇānukartrīṇāṃ gopikānāṃ sakhībhis tāsāṃ viraha-kāla-kṣepāya tat-tad-bhāva-poṣārthaṃ kṛtrimatayivāṅgīkṛtaṃ, na tu tat-tad-bhāveneti samādheyam | kecic caivaṃ vyācakṣate, pūtanā-vadha-līlā-smaraṇāveśe sati kāsāñcit pūtanānukaraṇam api śrī-kṛṣṇāniṣṭhā-śaṅkayā bhayenaiva bhavati | yathā loke'pi ātma- niṣṭhā-śaṅkayā bhayonmattasya tad-bhaya-hetu-vyāghrādy-anukaraṇaṃ bhavati | tatas tad-anukaraṇe'pi ātmanīva śrī-kṛṣṇe prītir evollasati na tu dveṣaḥ | sā prītir yathātmani tad-rūpatayaiva tiṣṭhati tathaiva tāsāṃ śrī- kṛṣṇe'pi svabhāvocitaivānuvartate |

tataḥ baddhānyayā srajā kācid [BhP 10.30.23] ity ādau śrī-yaśodānukaraṇaṃ ca tathaiva mantavyam | pūrvaṃ hi dāmodara-līlā-smaraṇāveśena tasyāḥ śrī- kṛṣṇa-bhāvaḥ | tataś ca vaktraṃ ninīya bhaya-bhāvanayā sthitsya [BhP 1.8.31] ity-ukta-rītyā śrī-yaśodāto bhayam api jātam | bālya-svabhāvānusmaraṇena tad-anukaraṇaṃ ca | tataś ca saiva svayam anyāṃ kāñcī-tal-līlāveśenaiva kṛṣṇāyamānāṃ ca babandha | tathāpi pūrvavat svabhāvocitaiva prītis tasyām antarvartata eva | sā hi prītis tat-tad-bhāvasya paramāśraya-rūpā | tato bahir eva tat-tad-anukaraṇāt śrī-yaśodā-bhāvasya ca madhye śrī-kṛṣṇa-bhāva- vyavadhānena nija-bhāvāsparśān na virodha iti |

|| 10.30 || śrī-śukaḥ || 325 ||

English witness · section(s) 283

Anuccheda 283

The transcendental artistic genius of Lord Krsna and the gopi is described in these words of srimad-Bhagavatam (10.33.7-8):

pada-nyasair bhuja-vidhutibhih. . .

"As the gopis sang in praise of Krsna, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Krsna's young consorts shone like streaks of lightning in a mass of clouds.

uccair jagur nrtyamana rakta-kanthyo rati-priyah krsnabhimarsa-mudita yad-gitenedam avrtam

"Eager to enjoy conjugal love, their throats colored with various pigments, the gopis sang loudly and danced. They were overjoyed by Krsna's touch, and they sang songs that filled the entire universe."

In this verse the word "idam" (this) refers to the universe. This verse says that the gopis' songs filled the entire universe. In the Sangita-sara itis said:

tavanta eva raga syur yavatyo jiva-jatayah tesu sodasa-sahasri pura gopi-krta vara

"The ragas number 16,000, as many as there are species of life. The gopis sang songs in all these ragas."

At the end of this book it is said that these ragas are seen in Svargaloka and the other higher material planets.

Prīti · Sanskrit §326 · English §284–286

[३२६]

गति-स्थानासनादीनां मुख-नेत्रादि-कर्मणाम् । तात्कालिकं तु वैशिष्ट्यं विलासः प्रिय-सङ्गजम् ॥ [उन् ११.३१]

स यथा - तं विलोक्यागतं प्रेष्ठं प्रीत्य्-उत्फुल्ल-दृशो ऽबलाः [भ्प् १०.३२.३] इति स्पष्टम् ।

॥ १०.३२ ॥ सः ॥ ३२६ ॥

[326]

gati-sthānāsanādīnāṃ mukha-netrādi-karmaṇām | tātkālikaṃ tu vaiśiṣṭyaṃ vilāsaḥ priya-saṅgajam || [UN 11.31]

sa yathā - taṃ vilokyāgataṃ preṣṭhaṃ prīty-utphulla-dṛśo 'balāḥ [BhP 10.32.3] iti spaṣṭam |

|| 10.32 || saḥ || 326 ||

English witness · section(s) 284–286

Anuccheda 284

The gopis' songs are also described in these words of srimad-Bhagavatam (10.33.9):

kacit samam mukundena svara jatir amisritah unninye pujita tena priyata sadhu sadhv iti tad eva dhruvam unninye tasyai manam ca bahv adat

"One gopi, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Krsna was pleased and showed great appreciation for her performance, saying `Excellent! Excellent!' Then another gopi repeated the same melody, but in a special metrical pattern, and Krsna praised her also."

In this verse the word "svarah" means the scale of seven notes beginning with the sixth note", and jatayah" means "the raga that comes from that scale". Here "amisritah" means that because Krsna and the gopis were very expert, the melodies they sang did not become mixed. The melodies remained pure, and "unninye" means "the melodies were gloriously sung". The gopis sang together with Lord Krsna, Krsna whose melodies even Brahma, siva, Indra and all the demigods have no power to understand. The singing of Krsna and the gopis was equal. The singing of one did not dominate the singing of the other. The words "pujita tena" mean "with their treble voices the gopis worshiped Lord Krsna". Here the word "dhruvam" means "a gopi sang a melody in the dhruva rhythm, and "tasyai manam adat" means "Lord Krsna praised her". This verse was spoken by srila sukadeva Gosvami.

Anucchedas 285 and 286

Among the ordinary (samanya) conjugal lovers of Lord Krsna, Kubja is the most exalted. Among the queens married (svakiya) to Lord Krsna, sri Rukmini and sri Satyabhama are mosty exalted. They are described in the following words of Hari- vamsa:

kutumbasyesvari casid rukmini bhismakatmaja satyabhamottama strinam saubhagye cadhikabhavat

"Bhismaka's daughter, Rukmini, is the controller of Lord Krsna's household. Satyabhama is the most fortunate of Lord Krsna's wives."

The most exalted of the goddesslike gopis of Vraja are described in these words of the Bhavisya Purana, Uttara- khanda:

gopali palika dhanya visakha dhyana-nisthika radhanuradha somabha taraka dasami tatha

"The ten most prominent gopis are Gopali, Palika, Dhanya, Visakha, Dhyana-nisthika, Radha, Anuradha, Somabha, and Taraka."

Here the words "taraka dasami" mean "the tenth gopi is named Taraka". In ther Skanda Purana, Prahlada- samhita the four gopis Lalita, saibya, Padma, and Bhadra are included amongst the most prominent gopis. In other places in the scriptures Candravali is also included amongst the prominent gopis. The Somabha mentioned in the previous quote from the Bhavisya Purana is the same as Candravali. In the Agama- sastras it is said:

pramada-sata-kotibhir akulitah

"Lord Krsna is surrounded by hundreds and millions of beautiful gopis."

Amongst all the gopis, Radha is the most important. It is because of her great love that Lord Krsna disappeared from the rasa dance. This has already been described in the sri Krsna- sandarbha (Anuccheda 189). Radha is celebrated in all the scriptures. In the Gopala-tapani Upanisad she is known by the name Gandharvika.

Lord Krsna's beloveds are of three kinds: 1. mugdha (meek), 2. madhya (niteermediate), and 3. pragalbha (arrogant). They are also of three ages: 1. nava-yauavana (new youth), 2. spasta (clearly manifested youth), and 3. (samyag-yauvana (fully blossomed youth). According to these different ages different kinds of activities are manifested. The age of samyag-yuavana is sixteen years. It is not older than that. This is seeen in the following words of the Gautamiya Tantra:

kanyabhir dvy-asta-varsabhih

"Lord Krsna is surrounded by sixteen-year-old gopis."

The termperments of the Lord's beloveds are of three kinds: 1. dhira (peaceful), 2. adhira (agitated), and 3. misra- guna (a mixture of peace and agitation). Their love for Lord Krsna they are also of three kinds: 1. srestha (best), 2. sama (intermediate), and 3. laghu (least). In their pastimes with Lord Krsna, His beloveds are in the following eight situations: 1. abhisarika (meeting Krsna ina rendezvous), 2. vasaka-sajja (dressing in fine garments and ornaments to prepare for a rendezvous with Krsna), 3. utkanthita (yearning to meet Krsna at the rendezvous), 4. khandita (jilted by Krsna), 5. vipralabdha (separated from Krsna), 6. kalahantarita (feuding with Krsna), 7. prosita- preyasi (separated from Krsna because He has gone to a faraway place), and 8. svadhina-bhartrka (dominating Krsna). In their realtions with each other, Lord Krsna's beloveds have four kinds of natures: 1. sadrsya (alike), kincit-sadrsya (somewhat alike), 3. aspasta-sadrsya (not clearly alike), and 4. virodhi (opposed). These four natures are manifest as the following four kinds of relationships: 1. sakhi (friend), 2. suhrt (well-wisher), 3. tatastha (neutral person), and pratipaksiki (rival). In this way the Lord's beloveds have different natures. A sakhi spoke these words of srimad- Bhagavatam (10.30.11):

apy ena-patni. . .tanvan drsam sakhi su-nirvrtim

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."

Here the words "tanvan drsam sakhi su-nirvrtim" (O friend, has Lord Acyuta been here with His beloved, bringing great joy to your eyes?) were spoken by the gopis because they yearned to see Lord Krsna. Here the word "sakhi" (O friend) shows that the gopis imagined the deer to be like them, delighted by the sight of Lord Krsna. In this way they imagined that the deer were their friends. Here the word "kanta" means "the great good fortune of Lord Krsna's girlfriend", "kula-pateh" means "of Lord Krsna", and "kantanga-sange" means "delighted by the fragrance of the two lovers' embraces". The pleasures Radha and Krsna enjoy in Their pastimes are described in these words of srimad-Bhagavatam (10.30.12):

bahum priyamsa. . .

"O trees, we see that you are bowing down. When the younger brother of Rama walked by here, followed by intoxicated bees swarming around the tulasi manjaris decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."

A suhrt (well-wisher) spoke these words of srimad- Bhagavatam (10.30.28):

anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito yam amayad rahah

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

Because she praises sri Radha's good fortune, the gopi who speak this verse is a suhrt. After hearing a sakhi speak srimad-Bhagavatam 10.30.11, a The tatastha (neutral person) spoke these words of srimad-Bhagavatam (10.30.13):

prcchatema lata bahun apy aslista vanaspateh nunam tat-karaja-sprsta bibhraty utpulakany aho

"Let us ask these creepers about Krsna. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Krsna's fingernails, since out

of joy they are manifesting eruptions on their skin."

After hearing a suhrt speak srimad-Bhagavatam 10.30.28, a tatastha spoke these words of srimad-Bhagavatam (10.30.29):

dhanya aho ami alyah. . .

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, siva and the goddess Rama take that dust upon their heads to dispel sinful reactions."

Prīti · Sanskrit §327 · English §287

[३२७]

गर्वाभिलाष-रुदित-स्मितासूया-भय-क्रुधाम् । सङ्करी-करणं हर्षाद् उच्यते किल-किञ्चितम् ॥[उन् ११.४४]

तद् यथा - तस्य तत् क्ष्वेलितं श्रुत्वा बालाः प्रेमपरिप्लुताः [भ्प् १०.२२.१२] इत्य् आदि, एवं ब्रुवति गोविन्दे [भ्प् १०.२२.१३] इत्यादि, मानयं भोः कृथा [भ्प् १०.२२.१४] इत्यादि, श्यामसुन्दर ते दास्यः [भ्प् १०.२२.१५] इत्य् आद्य् अन्तम् । स्पष्टम् ।

॥ १०.२२ ॥ सः ॥ ३२७ ॥

[327]

garvābhilāṣa-rudita-smitāsūyā-bhaya-krudhām | saṅkarī-karaṇaṃ harṣād ucyate kila-kiñcitam ||[UN 11.44]

tad yathā - tasya tat kṣvelitaṃ śrutvā bālāḥ premapariplutāḥ [BhP 10.22.12] ity ādi, evaṃ bruvati govinde [BhP 10.22.13] ityādi, mānayaṃ bhoḥ kṛthā [BhP 10.22.14] ityādi, śyāmasundara te dāsyaḥ [BhP 10.22.15] ity ādy antam | spaṣṭam |

|| 10.22 || saḥ || 327 ||

English witness · section(s) 287

Anuccheda 287

A pratipaksiki (rival) spoke these words of srimad- Bhagavatam (10.30.30):

tasya amuni nah ksobham- kurvanty uccaih padani yat yaikapahrtya gopinam raho bhunkte 'cyutadharam

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krsna."

The gopi who spoke this verse clearly displayed her envy of the gopi taken away by Lord Krsna. In the pastime of capturing the parijata-tree, a pastime described in the Hari-vamsa and other scriptures, Satyabhama envied sri Rukmini in the same way the gopi who spoke srimad-Bhagavatam 10.30.30 envied the gopi taken away by Lord Krsna. The meaning of srimad-Bhagavatam

Srila Jiva Gosvami's

Sri Priti-sandarbha

10.30.30 is clear. It was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §328–329 · English §288

[३२८]

वल्लभ-प्राप्ति-वेलायां मदनावेश-सम्भ्रमात् । विभ्रमो हार-माल्यादि-भूषा-स्थान-विपर्ययः ॥ [उन् ११.३९]

स यथा -- व्यत्यस्त-वस्त्राभरणाः काश्चित् कृष्णान्तिकं ययुः [भ्प् १०.२९.७] इति । (पगे १३१) इष्टेऽप्य् गर्व- मानाभ्यां बिब्बोकः स्याद् अनादरः [उन् ११.५२] । स च एका भ्रू-कुटिम् आबध्य [भ्प् १०.३२.६] इत्य् आदाव् उदाहरिष्यते । विन्यास-भङ्गि-रङ्गानां भ्रू-विलास-मनोहराः । सुकुमारा भवेद् यत्र ललितं तद्-उदीरितम् । [उन् ११.५६] । तच् च पूर्वत्रैव ज्ञेयम् ।

॥ १०.३२ ॥ सः ॥ ३२८ ॥

[३२९]

कान्त-स्मरण-वार्तादौ हृदि तद्-भाव-भावतः । प्राकट्यम् अभिलाषस्य मोट्टायितम् उदीर्यते ॥ [उन् ११.४७]

तच् च कृष्णं निरीक्ष्य वनितोत्सव [भ्प् १०.२१.१२] इत्य् आदाव् एव ज्ञेयम् ।

ह्री-मानेर्ष्यादिभिर् यत्र नोच्यते स्व-विवक्षितम् । व्यज्यते चेष्टयैवेदं विकृतं तद् विदुर् बुधाः ॥ [उन् ११.५८]

तद् यथा- परिधाय स्व-वासांसि प्रेष्ठ-सङ्गम-सज्जिताः । गृहीत-चित्ता नो चेलुस् तस्मिन् लज्जायितेक्षणाः ॥ [भ्प् १०.२२.२३]

स्पष्टम् । ॥ १०.२२ ॥ सः ॥ ३२९ ॥

[328]

vallabha-prāpti-velāyāṃ madanāveśa-sambhramāt | vibhramo hāra-mālyādi-bhūṣā-sthāna-viparyayaḥ || [UN 11.39]

sa yathā -- vyatyasta-vastrābharaṇāḥ kāścit kṛṣṇāntikaṃ yayuḥ [BhP 10.29.7] iti | (page 131) iṣṭe'py garva- mānābhyāṃ bibbokaḥ syād anādaraḥ [UN 11.52] | sa ca ekā bhrū-kuṭim ābadhya [BhP 10.32.6] ity ādāv udāhariṣyate | vinyāsa-bhaṅgi-raṅgānāṃ bhrū-vilāsa-manoharāḥ | sukumārā bhaved yatra lalitaṃ tad-udīritam | [UN 11.56] | tac ca pūrvatraiva jñeyam |

|| 10.32 || saḥ || 328 ||

[329]

kānta-smaraṇa-vārtādau hṛdi tad-bhāva-bhāvataḥ | prākaṭyam abhilāṣasya moṭṭāyitam udīryate || [UN 11.47]

tac ca kṛṣṇaṃ nirīkṣya vanitotsava [BhP 10.21.12] ity ādāv eva jñeyam |

hrī-mānerṣyādibhir yatra nocyate sva-vivakṣitam | vyajyate ceṣṭayaivedaṃ vikṛtaṃ tad vidur budhāḥ || [UN 11.58]

tad yathā- paridhāya sva-vāsāṃsi preṣṭha-saṅgama-sajjitāḥ | gṛhīta-cittā no celus tasmin lajjāyitekṣaṇāḥ || [BhP 10.22.23]

spaṣṭam | || 10.22 || saḥ || 329 ||

English witness · section(s) 288

Anuccheda 288

Here someone may protest: "It is not possible that the devotees of the Lord can be rivals of each other. That is a horrible idea. It is said in srimad-Bhagavatam (10.29.48):

tasam tat-saubhaga-madam. . .

" `Lord Kesava, seeing the gopis too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.'

"In this way it is seen that the Supreme Personality of Godhead wishes to cast far away all envy, lust, and pride. srila sukadeva Gosvami here uses the word `dauratmya' (wickedness) to describe those vices."

To this protest I reply: If sometimes the Lord's devotees are rivals of each other that is only to nourish their love for the Lord and to nourish the Lord's pastimes. The Lord reveals His pastimes so the souls may attain love for Him. This is seen in these words of

srimad-Bhagavatam (10.33.36):

bhajate tadrsih krida yah srutva tat-paro bhavet

"When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him."

Indeed, in srngara-rasa (the mellow of conjugal love), the rasa is noursihed by a wonderful display of spiritual envy, lust, and pride. This truth is confirmed by the great philosophers. The Supreme Lord personally accepts it in His pastimes. As the hero loved by His beloveds, the Supreme Lord manifests four features: 1. daksina (pleasing), 2. anukula (a faithful lover), 3. satha (a cheat), and 4. dhrsta (bold and dominating). The Lord's pastime potency (lila-sakti) manifests these various features in the presence of the Lord's beloveds. In this way these features are seen. However, when they are separated from the Lord, the Lord's beloveds feel great distress. In that state of calamity they all feel friendship for each other. This is seen in the following words of srimad-Bhagavatam (10.30.40):

anvicchantyo bhagavato margam gopyo 'viduritah dadrsuh priya-vislesan mohitam duhkhitam sakhim

"WhiIe continuing to search out Krsna's path, the gopis discovered their unhappy friend close by. She was bewildered by separation from Her lover."

In this verse the gopis' feelingsof friendship for each other is manifested. Lord Krsna manifests this pastime of being separated from Him in order that the gopis' thirst to attain Him may very quickly increase. In this way the gopis' love for Lord Krsna, the crest jewel of amorous heroes, increases. That this is the true reason Lord Krsna arranges that His devotees be separated from Him is confirmed by Lord Krsna Himself in these words of srimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pi jantun. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."

These pastimes are the Supreme Lord's attempt to make the gopis free offalse pride. This is seen in srimad-Bhagavatam 10.29.48, which was quoted above. In that verse the word prasamaya" means "to make them free of false pride", and the word "prasadaya" means "to give them mercy, mercy that took the form of making them thirst after attaining Him". In this way the gopis' good ofrtune (tat-subhaga) is seen. The word "prasadaya" may also be

interpreted to mean "to satisfy the gopis' passioante desires, Lord Krsna enjoyed the rasa dance pastime", and the word prasadaya" may also be interpreted to mean "to delight the gopis, Lord Krsna enjoyed the rasa-dance pastime". The word "dauratmya" here means "separated fropm Lord Krsna, the gopis became depressed at heart". Dauratmya" here does not mean "wickedness" because this passage describes pastimes of transcendental love. srila syukadeva Gisvami, the king of sages, then gave this description in srimad-Bhagavatam (10.30.41):

taya kathitam akarnya. . .

"She told them how Madhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopis were extremely amazed to hear this."

Actually there was nothing wrong with that gopis' pride. This is seen in the following words of srimad-Bhagavatam (10.30.34):

reme taya svatma-rata atmaramo 'py akhanditah kaminam darsayan dainyam strinam caiva duratmatam

"Lord Krsna enjoyed with that gopi although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women."

In this verse the word "svatma-ratah" means self-satisfied", "atmaramah" means "who enjoys pastimes", and "apy akhanditah reme" means attached to that particular gopi, He enjoyed pastimes with Her". Someone may ask: "Why was Lord Krsna so attached to that one gopi? Why did He enjoy pastimes with Her?" The answer is given here in this verse, srimad-Bhagavatam 10.30.35. It is also said in srimad-Bhagavatam (1.7.10):

ittham-bhuta-guno harih

"The Supreme Personality of Godhead possesses transcendental qualities."

As the Supreme Personality of Godhead possesses transcendental qualities, so does the gopi (sri Radha) mentioned in srimad-Bhagavatam 10.30.34. Her quality is that She is filled with love for Lord Krsna. Here it is specifically said that Her love is pure spiritual love. It is not material lust. Spiritual love is very powerful and glorious. Still, this gopi's spiritual love may superfically seem like material lust, and in this way it may manifest what seems to be material pride and material passion. Thus this gopi reveals a kind of love that seems to be like the wretchedness (dainyam) of lusty women, a wretchedness that is well known in this material world. Thus this gopis manifests stubbornness, willfulness, and a personality that tries to dominate Her beloved. With this beloved Lord Krsna enjoys

pastimes (reme). Or, these words of srimad-Bhagavatam may be interpreted in a different way. They may be interpreted to mean "With these pastimes the Lord shows how wretched and insignificant are materialistic men who try to enjoy amorous pastimes with lusty women in the material world. Manifesting the glory of His pastimes, the Lord shows how wretched and devoid of true nectar are the activities (dainyam) of lusty men (kaminam) and how wretched is the nature (duratmatam) of materialistic women (strinam) who do not worship the Supreme Lord." The great glory of the gopis' pastimes with Lord Krsna is also seen in these words of scripture:

darsayad vidhu-parajayam rama-vaktram ullasati dhuta-lanchanam

"As the goddess of fortune enjoys pastimes with the Supreme Lord, the spotless moon of her face, a moon that defeats all other moons, shines with bliss."

srimad-Bhagavatam 10.30.34 discussed in these words was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §330 · English §289–294

[३३०]

आकल्प-कल्पनाल्पापि विच्छित्तिः कान्ति-पोष-कृत् ॥ [उन् ११.३४]

स्तनाधरादि-ग्रहणे हृत्-प्रीताव् अपि सम्भ्रमात् । बहिः क्रोधो व्यथितवत् प्रोक्तं कुट्टमितं बुधैः ॥ [उन् ११.४९]

एवम् इत्य् अनुसारेण विच्छित्ति-कुट्टुमिते अपि ज्ञेये ।

अथ वाचिकाः । तत्र चाटु-प्रियोक्तिर् आलापः [उन् ११.८०] । स यथा -- का स्त्र्य् अङ्ग ते कल-पदायत-मूर्च्छितेन [भ्प् १०.२९.४०] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ श्री-गोप्यः ॥ ३३० ॥

[330]

ākalpa-kalpanālpāpi vicchittiḥ kānti-poṣa-kṛt || [UN 11.34]

stanādharādi-grahaṇe hṛt-prītāv api sambhramāt | bahiḥ krodho vyathitavat proktaṃ

kuṭṭamitaṃ budhaiḥ || [UN 11.49]

evam ity anusāreṇa vicchitti-kuṭṭumite api jñeye |

atha vācikāḥ | tatra cāṭu-priyoktir ālāpaḥ [UN 11.80] | sa yathā -- kā stry aṅga te kala-padāyata-mūrcchitena [BhP 10.29.40] ity ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 330 ||

English witness · section(s) 289–294

Anuccheda 289

In this way the alambana of srngara-rasa has been described. Now the uddipanas will be described. Included among the uddipanas are Lord Krsna's qualities, such as His ability to charm women (nari-moahana-silatva), The handsome charm of His bodily color, sweetness, fragrance, touch, sound, auspicious qualities, and new youthfulness (avayava-varna-rasa-gandha- sparsa-sabda-sal-laksana-nava-yauvananam kamaniyata), His being always new and fresh (nitya-nutanatva), His making the gopis fall in love with Him (abhivyakta-bhavatva), His being controlled by His devotees' love (prema-vasyatva), and His genius (saubuddhya-pratibhatva). His ability to charm women is described in these words of srimad-Bhagavatam (10.21.12):

krsnam niriksya vanitotsava-rupa-silam. . .

"Krsna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute- song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."

The meaning of this verse is clear. This verse was spoken by the goddesslike gopis of Vraja.

Anucchedas 290-294

Lord Krsna's being eternally new and fresh is described in these words of srimad-Bhagavatam (1.11.34):

yadyapy asau parsva-gatah. . .

"Although Lord sri Krsna was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?"

Now Lord Krsna's quality of making the gopis fall in love with Him will be described. The purva-raga (first stages of that love) is described in these words of srimad-Bhagavatam (10.31.2):

sarad-udasaye sadhu jata-sat- sarasijodara-sri-musa drsa surata-natha te 'sulka-dasika vara-da nighnato neha kim vadhah

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfec fly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?"

In this verse the words "drsa surata-natha" mean "O Lord who with Your glance beg to enjoyamorous pastimes", "vara-prada" means "O Lord who at the end of our worship of Goddess Katyayani granted the boon we prayed to attain", "drsa asulka-dasika" mean without giving any money to purchase us, simply by casting Your love-filled galnce on us, You turned us into Your slavea", and "nighnato neha kim vadhah" mean "did You not murder us women?" In this way this verse shows that simply with His glance Lord Krsna enchanted the gopis. He enchanted them in two ways: 1. He enchanted them with His form and qualities (svarupa), and 2. He enchanted them with His activities others have no power to perform (duskara-kriya). In this verse these two ways of enchantement are both described. Lord Krsna's enchanting the gopis is also described in these words of srimad-Bhagavatam (10.31.8):

madhuraya gira valgu-vakyaya budha-manojnaya puskareksana vidhi-karir ima vira muhyatir adhara-sidhunapyayayasva nah

"O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips."

In this verse the word "madhuraya" means with the sweetness of Your form", "valgu-vakyaya" means "with the sweetness of Your words", and budha-manojnaya" means "which charm the hearts of the intelligent". In this way Lord Krsna's sweetness is manifest. Lord Krsna's enchanting the gopis is also described in these words of srimad-Bhagavatam (10.31.10):

prahasitam priya-prema-viksanam viharanam ca te dhyana-mangalam rahasi samvido ya hrdi sprsah kuhaka no manah ksobhayanti hi

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You--all these are auspicious to meditate upon, and they touch our hearts.

But at the same time, O deceiver, they very much agitate our minds."

In this verse the word "samvidah" means joking words".

Lord Krsna's enchanting the gopis is also described in these words of srimad-Bhagavatam (10.31.12):

dina-pariksaye nila-kuntalair vanaruhananam bibhrad avrtam ghana-rajasvalam darsayan muhur manasi nah smaram vira yacchasi

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."

In this verse the word "muhuh" means "again and again". Lord Krsna's enchanting the gopis is also described in these words of srimad-Bhagavatam (10.31.16-17):

pati-sutanvaya-bhratr-bandhavan ativilanghya te 'nty acyutagatah gati-vidas tavodgita-mohitah kitava yositah kas tyajen nisi

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

rahasi samvidam hrc-chayodayam prahasitananam prema-viksanam brhad-urah sriyo viksya dhama te muhur ati-sprha muhyate manah

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling lace, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You."

In these verses the words "gati-vidas tavodgita- mohitah" mean "You played on Your flute, a flute that well knows how to bring us under its spell". These verses were spoken by the gopis to the Supreme Personality of Godhead, who at that moment was not visible before them.

Prīti · Sanskrit §331 · English §295–299

[३३१]

विलापो दुःखजं वचः [उन् ११.८३] । स यथा- परं सौख्यं हि नैराश्यं [भ्प् १०.४७.४७] इत्य् आदि । स्पष्टम् ।

॥ १०.४७ ॥ ताः ॥ ३३१ ॥

[331]

vilāpo duḥkhajaṃ vacaḥ [UN 11.83] | sa yathā- paraṃ saukhyaṃ hi nairāśyaṃ [BhP 10.47.47] ity ādi | spaṣṭam |

|| 10.47 || tāḥ || 331 ||

English witness · section(s) 295–299

Anuccheda 295

Lord Krsna's enchanting the gopis in the stage of purva- raga (beginning of love) is described in these words of Skanda Purana, Reva-khanda, Tulasi-stava:

gavam hitaya tulasi gopinam rati-hetave vrndavane tvam vapita sevita visnuna svayam

"To bring auspiciousness to the cows, as well as to make the gopis fall in love with Him, Lord Visnu personally plants You in Vrndavana and serves you, O Goddess Tulasi."

Lord Krsna's enhcanting the gopis while directly enjoying pastimes them is described in these words of srimad- Bhagavatam (10.29.42):

iti viklavitam tasam. . .

"Smiling upon hearing these despondent words from the gopis, Lord Krsna, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied."

In this verse the word "prahasya" (smiling) describes how Lord Krsna enchanted the gopis.

Lord Krsna enchanting the gopis as He enjoyed pastimes with them is again described in these words of srimad-Bhagavatam (10.29.43, 44, and 46):

tabhih sametabhir udara-cestitah. . . . .udara-hasa-dvija-kunda-didhatih

"Among the assembled gopis, the infallible Lord Krsna appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.

upagiyamanah. . .udgayan

"As the gopis sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Varjayanti garland, beautifying the Vrndavana forest.

bahu-prasara. . .

"Krsna threw His arms around the gopis and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed His pastimes."

In this way is described Lord Krsna's quality of making the gopis fall in love with Him.

Now will be considered Lord Krsna's quality of controlled by His devotees' love (prema-vasyatva). This quality is of two kinds: 1. being controlled by the love of devotees other than His beloveds (premantarena), and 2. being controlled by the love of His beloveds (preyasi-premna). The first of these (being controlled by the love of devotees other than His beloveds) is seen in these words of srimad-Bhagavatam (10.35.20):

narma-dah pranayinam vijahara

"O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."

Now the second of these (being controlled by the love of His beloveds) will be considered. This quality when manifested in the stage of purva-raga is seen in these words of srimad-Bhagavatam (10.53.2):

tathaham api tac-citto nidram ca na labhe nisi

"Just as Rukmini's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night."

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead to Rukmini's messenger.

Anucchedas 296 and 297

Lord Krsna's being controlled by the love of His beloveds in the stage of purva-raga is also seen in these words of srimad- Bhagavatam (10.29.1):

bhagavan api ta ratrih saradotphulla-mallikah viksya rantum manas cakre yoga-mayam upasritah

"sri Krsna is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency."

In this verse the word "yoga-mayam upasritah" means "taking shelter of yoga-maya, which fulfills the numberless desires of numberless gopis."

Lord Krsna's being controlled by the love of His beloveds as He directly enjoys pastimes with them is seen in these words of srimad-Bhagavatam (10.29.42):

iti viklavitam tasam srutva yogesvaresvarah prahasya sa-dayam gopir atmaramo py ariramat

"Smiling upon hearing these despondent words from the gopis, Lord Krsna, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied."

In this verse the word "viklavitam" means the gs' appeals of love", "sadayam" means merciful because He was controlled by their love", atmaramo 'pi" means "even though He was self- satisfied, He could see the great virtue of their love for Him". The word "atmarama" (self-satisfied is also seen in these words of srimad-Bhagavatam (1.7.10):

atmaramas ca munayah. . . . . .ittham-bhuta-guno harih

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

The two verses srimad-Bhagavatam 10.29.1 and 10.29.42 were spoken by srila sukadeva Gosvami.

Anucchedas 298 and 299

Lord Krsna's being controlled by the love of His beloveds as He directly enjoys pastimes with them is also seen in these words of srimad-Bhagavatam (10.33.23):

reme svayam sva-ratir atra gajendra-lilah

"My dear King, in the water Krsna found Himself being splashed on all sides by the laughing gopis, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants."

In this verse the word "sva-ratih" means Lord Krsna who loved (rati) the gopis (sva)". Lord Krsna's being controlled by the love of His beloveds as He directly enjoys pastimes with them is also seen in these words of srimad- Bhagavatam (10.33.20):

tasam rati-viharena

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krsna lovingly wiped their faces with His comforting hand."

This pastime is also seen in these words of Visnu Purana (5.13.54):

gopi-kapola-samslesa. . .

"Lord Krsna wiped the gopis' cheeks."

Lord Krsna's pastimes with the gopis are also seen in these words of srimad-Bhagavatam (10.33.16):

evam parisvanga-karabhimarsa- snigdheksanoddama-vilasa-hasaih reme rameso vraja-sundaribhir yatharbhakah sva-pratibimba-vibhramah

"In this way Lord Krsna, the original Lord Narayana, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection."

Here the word "ramesa" means "the controller of Goddess Laksmi". This verse says: "by embracing them, caressing them and glancing lovingly at them, Lord Krsna enjoyed pastimes with the gopis". In this way Lord Krsna was controlled by the gopis' love. Here is given the example of a childplaying with his reflection. As a child plays with his reflection, so Lord Krsna enjoyed pastimes beginnign with singing and dancing with the gopis. In this activities it is seen that Lord Krsna and the gopis were deeply attached to each other.

Prīti · Sanskrit §332 · English §300

[३३२]

उक्ति-प्रत्युक्तिमद्-वाक्यं संलाप इति कीर्त्यते [उन् ११.८५] । स यथा-स्वागतं वो महाभागाः [भ्प् १०.२९.१८] इत्य् आदिकं । व्यक्तं भवान् व्रज-भयार्ति- हरोऽभिजातः [भ्प् १०.२९.४१] इत्य् आद्य्-अन्तम् ।

अत्र श्री-कृष्ण-वाक्येषु प्रथमोऽर्थस् तासु वेण्व्-आदि-मोहितास्व् अपि वाम्यम् आचरन्तीषु सङ्ग-प्रार्थना-रूपः । द्वितीयस् तु परिहासाय तद्-भाव- परीक्षणाय च तद्-आगमन-कारण-स्व-सङ्ग-प्रत्याख्यान-रूपः । तथैव तासां वाक्येष्व् अपि तत्-प्रार्थना-प्रत्याख्यान-रूपः । अतएव पारस्परिक- समान-वैदग्धी-मयत्वाद् अतितरां रसः पुष्यते ।

स्वागतं इति उभयत्र समानम् एव । रजन्य् एषा । यदि कथञ्चिद् आगता एव तदाधुना तु रजन्या घोर-रूपादित्वात् व्रजं प्रति न यात, यातुं नार्हथ । किन्तु स्त्रीभिर् युष्माभिर् इह मम वीरस्य सन्निधाव् एव स्थेयं स्थातुं योग्यम् इति । सुमध्यमा इति पुनर् गमने खेदम् अपि दर्शितवान् ।

न च मत्-सन्निधाव् अवस्थाने बन्धुभ्यो भेतव्यम् इत्य् आह मातरः [भ्प् १०.२९.२०] इति । बन्धुभ्यः साध्वसं मा कृद्वं यतस् ते मात्रादयो बन्धवो रात्राव् अस्मिन् अपश्यन्त एव विचिन्वन्ति । ततो नास्ति तेषाम् अत्रागमन-सम्भावनेति भावः । पुत्रा देवरं-मन्यादि-पुत्राः सपत्न्यादि-पुत्रा वा ।

निजाराम-दर्शनया तासां भावम् उद्दीपयति दृष्टं वनं [भ्प् १०.२९.२१] इति । निगमयति तद् यात [भ्प् १०.२९.२२] इति यस्माद् रजन्य् एषा घोर-रूपा इत्य्- आदिको हेतुः, तत् तस्माच् चिर-कालं व्याप्य घोषं मा यात । अचिरम् अधुनैव मा यातेति वा । ततस् तत्र गत्वा पतीन् युष्मत्-पतित्वेन क् प्तां तान् अपि मा शुश्रूषध्वम् । हे सतीः सत्यः परमोत्तमाः । ये च वत्सादयस् ते च मा क्रन्दन्ति (पगे १३२) ततस् तान् मा पाययत तद्-अर्थं मा दुह्यत चेति ।

यदि स्वयम् एव भवत्यो मद्-अनुरागेणैवागता न तत्र मत्- प्रार्थनापेक्षापि, तदा तद् अतीव युक्तम् आचरितम् इत्य् आह अथवा [भ्प् १०.२९.२३] इति । मम मयि । यदि जन्तु-मात्राण्य् एव मयि प्रीयन्ते तदा भवतीनां कामिनीनां कान्त-भावात्मक एव सः स्नेहो भवेद् इति भावः ।

ननु भर्तृ-शुश्रूषण-परित्यागे स्त्रीणां दोषस् तत्राह भर्तुः शुश्रूषणं [भ्प् १०.२९.२४] इति । अमायया यो

भर्ता तस्यैव शुश्रूषणं परो धर्मः । तथा तद्-बन्धूनां च । युष्माकं तु अनुपभुक्तात्वेन लक्ष्यमाणानां दाम्पत्य-व्यवहाराभावात् केनापि माययैव तत् कल्पितम् इति लक्ष्यते । ततो न दोष इति भावः ।

अङ्गीकृत्यापि पतित्वं प्रकारान्तरेण तत्-सेवां स्मृति-वाक्य-द्वारापि परिहरति दुःशीलः [भ्प् १०.२९.२५] इति । अपातक्य् एव न हातव्यः । ते तु पातकिन एवेति सासूयो भावः ।

अपातकित्वाङ्गीकारम् आशङ्क्य छलेन स्मृति-वाक्यान्तरम् अन्यार्थतया व्यञ्जयन्न् अपि तत्-सेवां प्रत्याचष्टे अस्वर्ग्यम् [भ्प् १०.२९.२६] इति । उप समीपे पतिर् यस्याः सा उपपतिस् तस्या भाव औपपत्यं पति-सामीप्यम् इत्य् अर्थः । तत् खल्व् अस्वर्ग्याद् इति ।

अथ मय्य् अपि जातो भावः क्लेशायैव भवतीत्य् आशङ्क्यापि मा पराङ्मुखीभवतेत्य् आह श्रवणाद् [भ्प् १०.२९.२७] इति । यथा श्रवणादिना मद्-भावो मद्-अप्राप्त्या दुःख-मयस् तथा सन्निकर्षेण मत्-प्राप्त्या न भवति । ततस् तस्माद् गृहान् गृह-सदृशान् कुञ्जान् प्रति यात प्रविशत । पर्युदासोऽत्र नञ् इति ।

तद् एवं श्री-कृष्ण-वाक्यस्य प्रार्थना-रूपोऽर्थो व्याख्यातः । अर्थान्तरं तु प्रसिद्धम् । तत्र पुत्रा इति सपरिहास-दोषोद्गारेणापि प्रत्याख्यानम् ।

अथ तादृश-कृष्ण-वाक्य-श्रवणानन्तरं तासाम् अवस्था-वर्णनम् इति विप्रियम् आकर्ण्य [भ्प् १०.२९.२८] इत्य्-आदिभिस् त्रिभिः । अर्थ-द्वितयस्यैव तर्केण तद्-अभिप्राय-निश्चयाभावाद् उत्कण्ठास्व्याभाव्येन प्रत्याख्यानस्यैव सुष्ठु स्फुरितत्वात् तद्-वाक्यस्य विप्रियत्वं तासां विषादादिकं च । तत्रोभयत्रापि चिन्ताया युक्तत्वात् मुख-नमनादि-चेष्टास्व् अपि न रस-भङ्गः । पदा भ्रू-लेखनं चात्र नायिकया स्वयम् अभियोगेऽप्य् उक्तम् अस्ति ।

अथ तासाम् अपि तद्-अनुरूपं वाक्यं मैवं [भ्प् १०.२९.३१] इत्य् आदि । मेति तत्- प्रार्थना-निराकरणे सर्व-विषयान् पति-पुत्रादीन् सन्त्यज्य यास् तव पाद- मूलं भक्तास् ता एव दुरवग्रहं निरर्गलं यथा स्यात् तथा भजस्व । पाद-मूलम् इति तासु निजोत्कर्ष-ख्यापनम् । अस्मान् पुनर् अतथाभूतान् आ सम्यग् दर्शन-प्रसङ्गादिष्व् अपि त्यज । तत्रान्यासां भजने स्वेषां त्यागे च सद्-आचारं दृष्टान्तयति देव इति । स हि त्यक्त-विषय-कर्मादितया स्वं भजतो मुमुक्षून् एव भजति नान्यान् इति ।

अथ शास्त्रार्थ-द्वारा तद्-उपदेशं निराकुर्वन्ति यत् पत्य्-अपत्य [भ्प् १०.२९.३२] इति । स्वधर्मः सुष्ठु अधर्मः । धर्म-विदेति सोपहासम् । उक्तं छलेन प्रतिपादितम् । भर्तुः शुश्रूषणम् इत्य् आदाव् अन्यथा-

योजनाभिप्रायात् । एतद् अधर्म-निराकरणोपदेश-वाक्यम् । तत्-पदे उपदेष्टरि ईशे स्वतन्त्राचारे त्वय्य् एवास्तु त्वम् एवाधर्मान् निवर्तस्व इत्य् अर्थः । ततो युष्माकं किम् इत्य् अत आहुः प्रेष्ठ इति । बन्धुर् आत्मा सुन्दर- स्वभावो भवान् प्राणि-मात्राणां किल प्रेष्ठः । ततस् तेनैव सर्वे वयः मङ्गलिनः स्यामेत्य् अर्थः ।

अथवा मद्-अभिस्नेहाद् इत्य् आदिकं निराकुर्वन्ति कुर्वन्ति हि [भ्प् १०.२९.३३] इति । आर्तिं द्यन्ति छिन्दन्ति इति तादृशैः पत्यादिभिर् हेतु-भूतैः स्वे (पगे १३३) आत्मनि देहादौ नित्य-प्रिये सति याः कुशला भवन्ति ताः किं त्वयि रतिं कान्त-भावं कुर्वन्ति अपि तु नैवेत्य् अर्थः । तत् तस्मात् नोऽस्मभ्यं प्रसीद इमं दुराग्रहं त्यजेत्य् अर्थः । तत्र वरदेश्वरेति सोपलम्भं सम्बोधनम् । एष एव वरोऽस्मभ्यं दीयताम् इति बोधकम् ।

तद् एव व्यञ्जयन्ति त्वयि चिराद् धृता अवस्थिता या आशा तृष्णा तां व्याप्य वयं मा स्म मा भवाम । तस्यां त्वन्-मनः-स्थितायां तृष्णायां वयम् उदासीना एव भवाम इत्य् अर्थः । ततस् तां छिन्द्या इति । अरविन्द-नेत्रेति । एतादृशेऽपि नेत्रे कौटिल्यं न युक्तम् इति भावः । मा स्मेत्य् अस्तेर् मा-योगे लङि रूपम् ।

आशायाः कर्मत्वं च गो-दोहम् अस्तीतिवत् । श्रवणाद् दर्शनाद् इत्य् आदि-सूचितं निज-भाव-जन्मापलपन्ति चित्तम् [भ्प् १०.२९.३४] इति । नोऽस्माकं चित्तं सुख एव वर्तते न तु भवता तस्माद् अपहृतम् । यस्माग् गृहेषु निर्विशति । तत्र चिह्नं कराव् अपि गृह-कृत्यार्थं निर्विशत इति । यद् उक्तं सुमध्यमा इति तत्राहुः पादौ कथं तव पाद-मूलात् पदम् अपि न चलतः । ततः कथं व्रजं न यामः, अपि तु याम एवेत्य् अर्थः । यत् तूक्तं व्रजं प्रति न यात किं त्व् इहैव स्थीयताम् इति तत्राहुः करवाम किं वेति ।

अगृहान् प्रतियातेति सतृष्णं यद् उक्तं तत्राहुः सिञ्च [भ्प् १०.२९.३५] इति । अङ्ग, हे कामुक, नोऽस्माकं स्वाभाविकात् हासावलोकक-सहितात् कल-गीताज् जातो यस् तव हृच्-छयाग्निस् तं त्वद्-अधरामृत-पूरकेणैव सिञ्च । अस्मदीयस्य तस्य कथञ्चिद् अप्राप्यत्वाद् इति । अन्योऽपि रस-लुब्धो लोभ्य-वस्तुनोऽप्राप्तौ निजौष्ठम् एव लेढीति नर्म च व्यञ्जितम् ।

तत्र हेतुम् आह नो इति । धत्ते पदं त्वम् अविता यदि विघ्न-मूर्ध्नि [भ्प् १०.४.१०] इत्य्-आदिवत् अत्र चेच् छब्दोऽपि निश्चये । ततश् च यस्मात् निश्चितम् एव वयं ते तव विरहजाग्र्य्-उपयुक्त-देहा नो भवामः । ततो ध्याने विषयेऽपि तव पदयोः पदवीम् अपि न यामः न स्पृशामः । सखे इति सम्बोध्य प्राचीन-मिथो-बाल्य-क्रीडा-गत-सौहृद्य-प्रकटनेन निज-वचस आर्जवं प्रकटितवत्यः ।

ननु सख्येन बाल्य-क्रीडायाम् अपि स्पर्शादिकं जातम् एवास्ति तर्हि कथम् अहो इदानीम् उदासीनाः स्थ । तत्राहुः यर्हि [भ्प् १०.२९.३६] इति । हे अम्बुजाक्ष अरण्य-जनाः पशु-पक्ष्य्-आदयस् तेषां प्रियस्य बाल्य-भावेन तैर् एव कृत- मैत्रस्य तव यर्हि यदा क्वचिद् अपि रमाया रमण्या दत्तावसरं पाद- तलं जातं, तद्-अनुगताव् उन्मुखं बभूवेत्य् अर्थः । तत्-प्रभृत्य् एव वयं तद् अपि नास्प्राक्ष्म न स्पृष्टवत्यः । किम् उतान्यद् अङ्गम् । तद् एवं निज- दाढ्येनैव पूर्वं त्वयाभिरमिताः कारित-बाल्य-क्रीडा अपि वयम् अधुना अञ्जसः अनायासेन अन्येषां गुरु-जनादीनां समक्षं स्थातुं पारयामः । बतेति शङ्कायाम् । अन्यथा तैर् अपि त्यज्येमहीति भावः ।

अथ प्रीयन्ते मयि जन्तवः इत्य् अत्र कामिन्यो यूयं कान्त-भावात्मकम् एव स्नेहं कर्तुम् अर्हथेति यद् अभिप्रेतं तत्र लक्ष्म्य्-आदि-रूपम् उदाहरणम् आशङ्क्य परिहरन्ति श्रीर् [भ्प् १०.२९.३७] इति । श्रीर् अपि वक्षसि तथा प्रसिद्धेः श्री-विष्णोर् उरसि पदं लब्ध्वापि यस्य तव श्री-गोकुल-वृन्दावन-स्थितं पदाम्बुज-रजस् तुलस्या वृन्दया सह चकमे । त्वज्-जन्मत आरभ्य नन्दस्य व्रजो रमाक्रीडो बभूवेति तुलसी-लक्षण-रूपान्तरा वृन्दा-देवी वृन्दावने नित्य-वासम् अकरोद् इति च मुनि-जन-प्रसिद्धेः । कथम्भूतम् अपि रजश् चकमे । भृत्यैर् व्रज-सम्बन्धिभिर् जुष्टं शिरो- धारणादिनोपभुक्तम् अपि । सा तु कीदृङ्-महिमापि । यस्याः स्व-विषयक- (पगे १३४) कृपा-वीक्षणे उत अपि । अन्य-सुराणां तत्-पार्षदादीनाम् अपि प्रयासस् तादृश-महिमापि । वयं चेति च-शब्दः काकु-सूचकस्यापि-शब्दस्य समानार्थः । ततो यथा श्रीर् यथा च वृन्दा तद्वद् वयम् अपि मुग्धाः सत्यः तस्य तव पाद-रजः प्रपन्नाः अपि तु नैवेत्य् अर्थः ।

प्राक्तनं वाक्यं निगमयन्ति तन् नः [भ्प् १०.२९.३८] इति । वृजिनार्दनेति कर्मण्य् अन् एव । हे सर्व-दुःख-निवारक, ततस् तस्मात् नोऽस्मान् प्रति प्रसीद इमां दुर्दृष्टिं त्यजेत्य् अर्थः । ननु यूयम् अपि गृहादि- त्यागेनात्रागत्य तद्वद् एव मत्-पाद-रजः प्रपन्नाः तत्राहुः न ते ऽङ्घ्रि- मूलम् इति । तद्वद् असतोर् विसृज्य त्वद्-उपासनाशाः सत्यस् तवाङ्घ्रि-मूलं न प्राप्ता अपि तु कौतुकेनैव ज्योत्स्नायां वृन्दावन-दर्शनार्थम् आगता इत्य् अर्थः । अतस् त्वदीय-तादृश-निरीक्षण-जात-तीव्र-कामेन तप्तात्मानो यास् तासाम् एव दास्यं देहि न तु मादृशीनाम् । अत्र षष्ठी चात्यन्त-दानाभावे सम्प्रदानत्वं न भवतीति विवक्षया । अतस् तद् अपि दानं गोकुलेऽस्मिन् नातिस्थिरीभविष्यतीति भावः ।

पुरुष-भूषणेति सम्बोधनं च श्लिष्टम् । पुरुषान् गोकुल-गतान् सखि- जनान् एव भूषयति न त्व् अद्यापि गोकुल-रमणीं काञ्चिद् अपि । अतस् तादृश- तप्तात्मानोऽपि नायिकाः कल्पना-मात्र-मय्य इति भावः । अत्र भावान्तरेणागति-सूचनात् दृष्टं वनं कुसुमितम् [भ्प् १०.२९.२१] इत्य् अनेन तद्-भावोद्दीपनम्

अपि नादृतम् ।

अथ श्रवणाद् [भ्प् १०.२९.२७] इत्य् आदौ दर्शनान् मयि भावः इत्य् अनेन यन्- निज-सौन्दर्य-बलं दर्शितं तत्राहुः वीक्ष्य [भ्प् १०.२९.३९] इति । अत्राप्य् अन्त्यश् च-शब्दः काक्वाम् । पूर्वस् तु तत्-तद्-उक्त-समुच्चये । एतद् अपि एतच् चापि विलोक्य दास्यो भवाम, अपि तु न सर्वथैव इत्य् अर्थः ।

ननु यद्य् एवं दृढ-व्रता भवत तर्हि कथम् इहैव सर्वां रात्रिं न तिष्ठथेत्य् आशङ्क्य पुनः स-शङ्कम् आहुः का स्त्र्य् अङ्ग ते [भ्प् १०.२९.४०] इति । यद्यप्य् एव तथापि अङ्ग हे कल-पदायत-वेणु-गीत, हे सम्मोहित सम्मोहनाख्य-काम-बाण-मोहित, त्रिलोक्याम् एषा का स्त्री या ते त्वत्तः सकाशात् आर्य-चरितात् सद्-आचाराद् धैतोर् अपि न चलेत् । अस्त्व् अस्माकं परम- साधु-मर्यादा-व्रतानां दूरतो वार्ता ।

तद् एवं ततश् चलने हेतुं सम्बोधन-द्वयेन गुण-गतं भाव-गतं च तदीयं दोषम् उक्त्वा रूप-गतं चाहुः त्रैलोक्येति । तथा आर्य-चरिताद् एव हेतोर् इदं च रूपं विलोक्य का न चलेत् । यत् यस्मात् गो-द्विजेति । सुन्दरीणां सुन्दर-पर-पुरुष-निकट-स्थितिर् हि बाढं लोक-विगानाय स्याद् इति ।

रजन्य् एषा [भ्प् १०.२९.१९] इत्य् आदौ इह वीरस्य मम सन्निधौ स्थेयम् इत्य् अत्र बलाकारम् अप्य् आशङ्क्य सस्तुतिकम् इव प्रार्थयन्ते व्यक्तं भवान् [भ्प् १०.२९.४१] इति । यस्माद् ईदृशो जातस् तस्मात् हे आर्त-बन्धो धर्म-च्युति- भयतोऽपि व्रज-जनांस् त्रायमाण, किङ्करीणां गृह-दासीनाम् अपि भवद्- दर्शन-जातकाम् अतप्तेष्व् अपि स्तनेषु कर-पङ्कजं नो निधेहि नार्पय । अस्तु तावत् स्तनानां वार्ता तासां शिरःसु च मा निधेहि ।

तद् एवं सति मादृशीनां तु सत्-कुल-जातानां परम-सतीनां तत्-तद्-वार्तां मनसापि न निधेहीति भावः । तद् एवं श्री-कृष्ण-प्रार्थना-प्रत्याख्यान- रूपोऽर्थो व्याख्यातः । स्वयं दूत्य-विशेषेण प्रार्थना-रूपो व्यङ्ग्योऽर्थश् च प्रायः प्रसिद्ध एव । तत्र धर्म-शास्त्रोपदेश-बलेन यत् पत्य्-आदीनाम् अनुवृत्तेर् नित्यत्वं श्री-भगवता स्थापितं ज्ञान-शास्त्रम् आलम्ब्य तन् निराकर्तुं प्रतिभाव-चलनेनैव तस्य परमात्म-तत्त्वं कल्पयन्त्यः सर्वोपदेशानां तद्-अनुगताव् एव तात्पर्यं स्थापयन्ति यत्-पत्य्-अपत्य [भ्प् १०.२९.३२] इति । एतत् स्वधर्मोपदेश-वाक्यं सर्वोपदेश-(पगे १३५)-वाक्यानां तात्पर्यास्पदे त्वय्य् एवास्तु । त्वद्-भजन एव पर्यवस्यत्व् इत्य् अर्थः । कथम् अहं तद्-आस्पदम् । तत्राहुः - त्वम् आत्मा परमात्मेति । ततः तम् एतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति [बौ ४.४.२२] इत्य्-आदि-शास्त्र-बलेन त्वम् एव तद्-आस्पदम् इत्य् अर्थः ।

अथ मम परमात्मत्वम् अपि कुतः ? तत्र स-प्रतिभम् आहुः किल प्रसिद्धौ तनु-भृतां प्रेष्ठः निरुपाधि-प्रेमास्पदं बन्धुर् निरुपाधि-हित-कारी च भवान् इति । तच् च द्वयं परमात्म-लक्षणत्वेन आत्मनस् तु कामाय सर्वं प्रियं भवति [बौ २.४.५] इत्य् आदि-ज्ञान-शास्त्रे प्रसिद्धम् । तस्मात् त्वम् एव परमात्मेति सिद्धम् । तस्मात् त्वद्- उपासनोन्मुखानाम् अस्माकं ब्राह्मणो निर्वेदम् आयात्, नास्त्य् अकृतः कृतेन [मुण्डकउ १.२.१२] इति बलवत्तर-ज्ञान-शास्त्रोपदेशेन स्वधर्म- परित्यागेऽपि न दोष इति भावः । तासां तद्-ऐश्वर्य-ज्ञानं च तन्- माधुर्यानुभवातिशयेनोदेतुं न शक्नोतीति पूर्वम् एव दर्शितम् । तत्र च विशेषतः सद्-आचारं प्रमाणयन्ति कुर्वन्ति हि [भ्प् १०.२९.३३] इति । कुशलाः सारासार-विद्वंसः सन्तः । हि प्रसिद्धौ । विशेषत इत्य् अर्थः । स्व आत्मनि परमात्मनीति पूर्वाभिप्रायेण । स्वे आत्मनि अन्तःकरणे नित्य- प्रियत्वेनानुभूयमानो यस् त्वं तस्मिंस् त्वयीत्य् अर्थः । इत्य् अभिप्रायेणवा । यस्मात् ते चैवम्भूते त्वय्य् एव रतिं कुर्वन्ति न तु धर्मादौ तद्-धेतौ गृहादौ वा ।

तस्माद् अस्माकं पत्य्-आदिभिः किम् ? यर्ह्य् अम्बुजाक्ष [भ्प् १०.२९.३६] इत्य् आदिषु रमादि-शब्दाः श्रीर् यत्-पदाम्बुजेत्य् आदिवद् एव व्याख्येयाः । इति वाचिकानुभावेषु संलाप-व्याख्या ।

॥ १०.२९ ॥ श्री-शुकः ॥ ३३२ ॥

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ukti-pratyuktimad-vākyaṃ saṃlāpa iti kīrtyate [UN 11.85] | sa yathā-svāgataṃ vo mahābhāgāḥ [BhP 10.29.18] ity ādikaṃ | vyaktaṃ bhavān vraja-bhayārti- haro'bhijātaḥ [BhP 10.29.41] ity ādy-antam |

atra śrī-kṛṣṇa-vākyeṣu prathamo'rthas tāsu veṇv-ādi-mohitāsv api vāmyam ācarantīṣu saṅga-prārthanā-rūpaḥ | dvitīyas tu parihāsāya tad-bhāva- parīkṣaṇāya ca tad-āgamana-kāraṇa-sva-saṅga-pratyākhyāna-rūpaḥ | tathaiva tāsāṃ vākyeṣv api tat-prārthanā-pratyākhyāna-rūpaḥ | ataeva pārasparika- samāna-vaidagdhī-mayatvād atitarāṃ rasaḥ puṣyate |

svāgataṃ iti ubhayatra samānam eva | rajany eṣā | yadi kathañcid āgatā eva tadādhunā tu rajanyā ghora-rūpāditvāt vrajaṃ prati na yāta, yātuṃ nārhatha | kintu strībhir yuṣmābhir iha mama vīrasya sannidhāv eva stheyaṃ sthātuṃ yogyam iti | sumadhyamā iti punar gamane khedam api darśitavān |

na ca mat-sannidhāv avasthāne bandhubhyo bhetavyam ity āha mātaraḥ [BhP 10.29.20] iti | bandhubhyaḥ sādhvasaṃ mā kṛdhvaṃ yatas te mātrādayo bandhavo rātrāv asmin apaśyanta eva vicinvanti | tato nāsti teṣām atrāgamana-sambhāvaneti bhāvaḥ | putrā

devaraṃ-manyādi-putrāḥ sapatnyādi-putrā vā |

nijārāma-darśanayā tāsāṃ bhāvam uddīpayati dṛṣṭaṃ vanaṃ [BhP 10.29.21] iti | nigamayati tad yāta [BhP 10.29.22] iti yasmād rajany eṣā ghora-rūpā ity- ādiko hetuḥ, tat tasmāc cira-kālaṃ vyāpya ghoṣaṃ mā yāta | aciram adhunaiva mā yāteti vā | tatas tatra gatvā patīn yuṣmat-patitvena k ptāṃ tān api mā śuśrūṣadhvam | he satīḥ satyaḥ paramottamāḥ | ye ca vatsādayas te ca mā krandanti (page 132) tatas tān mā pāyayata tad-arthaṃ mā duhyata ceti |

yadi svayam eva bhavatyo mad-anurāgeṇaivāgatā na tatra mat- prārthanāpekṣāpi, tadā tad atīva yuktam ācaritam ity āha athavā [BhP 10.29.23] iti | mama mayi | yadi jantu-mātrāṇy eva mayi prīyante tadā bhavatīnāṃ kāminīnāṃ kānta-bhāvātmaka eva saḥ sneho bhaved iti bhāvaḥ |

nanu bhartṛ-śuśrūṣaṇa-parityāge strīṇāṃ doṣas tatrāha bhartuḥ śuśrūṣaṇaṃ [BhP 10.29.24] iti | amāyayā yo bhartā tasyaiva śuśrūṣaṇaṃ paro dharmaḥ | tathā tad-bandhūnāṃ ca | yuṣmākaṃ tu anupabhuktātvena lakṣyamāṇānāṃ dāmpatya-vyavahārābhāvāt kenāpi māyayaiva tat kalpitam iti lakṣyate | tato na doṣa iti bhāvaḥ |

aṅgīkṛtyāpi patitvaṃ prakārāntareṇa tat-sevāṃ smṛti-vākya-dvārāpi pariharati duḥśīlaḥ [BhP 10.29.25] iti | apātaky eva na hātavyaḥ | te tu pātakina eveti sāsūyo bhāvaḥ |

apātakitvāṅgīkāram āśaṅkya chalena smṛti-vākyāntaram anyārthatayā vyañjayann api tat-sevāṃ pratyācaṣṭe asvargyam [BhP 10.29.26] iti | upa samīpe patir yasyāḥ sā upapatis tasyā bhāva aupapatyaṃ pati-sāmīpyam ity arthaḥ | tat khalv asvargyād iti |

atha mayy api jāto bhāvaḥ kleśāyaiva bhavatīty āśaṅkyāpi mā parāṅmukhībhavatety āha śravaṇād [BhP 10.29.27] iti | yathā śravaṇādinā mad-bhāvo mad-aprāptyā duḥkha-mayas tathā sannikarṣeṇa mat-prāptyā na bhavati | tatas tasmād gṛhān gṛha-sadṛśān kuñjān prati yāta praviśata | paryudāso'tra nañ iti |

tad evaṃ śrī-kṛṣṇa-vākyasya prārthanā-rūpo'rtho vyākhyātaḥ | arthāntaraṃ tu prasiddham | tatra putrā iti saparihāsa-doṣodgāreṇāpi pratyākhyānam |

atha tādṛśa-kṛṣṇa-vākya-śravaṇānantaraṃ tāsām avasthā-varṇanam iti vipriyam ākarṇya [BhP 10.29.28] ity-ādibhis tribhiḥ | artha-dvitayasyaiva tarkeṇa tad-abhiprāya-niścayābhāvād utkaṇṭhāsvyābhāvyena pratyākhyānasyaiva suṣṭhu sphuritatvāt tad-vākyasya vipriyatvaṃ tāsāṃ viṣādādikaṃ ca | tatrobhayatrāpi cintāyā yuktatvāt mukha-namanādi-ceṣṭāsv api na rasa-bhaṅgaḥ | padā bhrū-lekhanaṃ cātra nāyikayā svayam abhiyoge'py uktam asti |

atha tāsām api tad-anurūpaṃ vākyaṃ maivaṃ [BhP 10.29.31] ity ādi | meti tat-prārthanā-nirākaraṇe sarva-viṣayān pati-putrādīn santyajya yās tava pāda- mūlaṃ bhaktās tā eva duravagrahaṃ nirargalaṃ yathā syāt tathā bhajasva | pāda-mūlam iti tāsu nijotkarṣa-khyāpanam | asmān punar atathābhūtān ā samyag darśana-prasaṅgādiṣv api tyaja | tatrānyāsāṃ bhajane sveṣāṃ tyāge ca sad-ācāraṃ dṛṣṭāntayati deva iti | sa hi tyakta-viṣaya-karmāditayā svaṃ bhajato mumukṣūn eva bhajati nānyān iti |

atha śāstrārtha-dvārā tad-upadeśaṃ nirākurvanti yat paty-apatya [BhP 10.29.32] iti | svadharmaḥ suṣṭhu adharmaḥ | dharma-videti sopahāsam | uktaṃ chalena pratipāditam | bhartuḥ śuśrūṣaṇam ity ādāv anyathā- yojanābhiprāyāt | etad adharma-nirākaraṇopadeśa-vākyam | tat-pade upadeṣṭari īśe svatantrācāre tvayy evāstu tvam evādharmān nivartasva ity arthaḥ | tato yuṣmākaṃ kim ity ata āhuḥ preṣṭha iti | bandhur ātmā sundara- svabhāvo bhavān prāṇi-mātrāṇāṃ kila preṣṭhaḥ | tatas tenaiva sarve vayaḥ maṅgalinaḥ syāmety arthaḥ |

athavā mad-abhisnehād ity ādikaṃ nirākurvanti kurvanti hi [BhP 10.29.33] iti | ārtiṃ dyanti chindanti iti tādṛśaiḥ patyādibhir hetu-bhūtaiḥ sve (page 133) ātmani dehādau nitya-priye sati yāḥ kuśalā bhavanti tāḥ kiṃ tvayi ratiṃ kānta-bhāvaṃ kurvanti api tu naivety arthaḥ | tat tasmāt no'smabhyaṃ prasīda imaṃ durāgrahaṃ tyajety arthaḥ | tatra varadeśvareti sopalambhaṃ sambodhanam | eṣa eva varo'smabhyaṃ dīyatām iti bodhakam |

tad eva vyañjayanti tvayi cirād dhṛtā avasthitā yā āśā tṛṣṇā tāṃ vyāpya vayaṃ mā sma mā bhavāma | tasyāṃ tvan-manaḥ-sthitāyāṃ tṛṣṇāyāṃ vayam udāsīnā eva bhavāma ity arthaḥ | tatas tāṃ chindyā iti | aravinda-netreti | etādṛśe'pi netre kauṭilyaṃ na yuktam iti bhāvaḥ | mā smety aster mā-yoge laṅi rūpam |

āśāyāḥ karmatvaṃ ca go-doham astītivat | śravaṇād darśanād ity ādi-sūcitaṃ nija-bhāva-janmāpalapanti cittam [BhP 10.29.34] iti | no'smākaṃ cittaṃ sukha eva vartate na tu bhavatā tasmād apahṛtam | yasmāg gṛheṣu nirviśati | tatra cihnaṃ karāv api gṛha-kṛtyārthaṃ nirviśata iti | yad uktaṃ sumadhyamā iti tatrāhuḥ pādau kathaṃ tava pāda-mūlāt padam api na calataḥ | tataḥ kathaṃ vrajaṃ na yāmaḥ, api tu yāma evety arthaḥ | yat tūktaṃ vrajaṃ prati na yāta kiṃ tv ihaiva sthīyatām iti tatrāhuḥ karavāma kiṃ veti |

agṛhān pratiyāteti satṛṣṇaṃ yad uktaṃ tatrāhuḥ siñca [BhP 10.29.35] iti | aṅga, he kāmuka, no'smākaṃ svābhāvikāt hāsāvalokaka-sahitāt kala-gītāj jāto yas tava hṛc-chayāgnis taṃ tvad-adharāmṛta-pūrakeṇaiva siñca | asmadīyasya tasya kathañcid aprāpyatvād iti | anyo'pi rasa-lubdho lobhya-vastuno'prāptau nijauṣṭham eva leḍhīti narma ca vyañjitam |

tatra hetum āha no iti | dhatte padaṃ tvam avitā yadi vighna-mūrdhni [BhP 10.4.10] ity-ādivat atra cec chabdo'pi niścaye | tataś ca yasmāt niścitam eva vayaṃ te tava virahajāgny-upayukta-dehā no bhavāmaḥ | tato dhyāne viṣaye'pi tava padayoḥ padavīm api na yāmaḥ na spṛśāmaḥ | sakhe iti sambodhya prācīna-mitho-bālya-krīḍā-gata-sauhṛdya-prakaṭanena nija-vacasa ārjavaṃ prakaṭitavatyaḥ |

nanu sakhyena bālya-krīḍāyām api sparśādikaṃ jātam evāsti tarhi katham aho idānīm udāsīnāḥ stha | tatrāhuḥ yarhi [BhP 10.29.36] iti | he ambujākṣa araṇya-janāḥ paśu-pakṣy-ādayas teṣāṃ priyasya bālya-bhāvena tair eva kṛta- maitrasya tava yarhi yadā kvacid api ramāyā ramaṇyā dattāvasaraṃ pāda- talaṃ jātaṃ, tad-anugatāv unmukhaṃ babhūvety arthaḥ | tat-prabhṛty eva vayaṃ tad api nāsprākṣma na spṛṣṭavatyaḥ | kim utānyad aṅgam | tad evaṃ nija- dāḍhyenaiva pūrvaṃ tvayābhiramitāḥ kārita-bālya-krīḍā api vayam adhunā añjasaḥ anāyāsena anyeṣāṃ guru-janādīnāṃ samakṣaṃ sthātuṃ pārayāmaḥ | bateti śaṅkāyām | anyathā tair api tyajyemahīti bhāvaḥ |

atha prīyante mayi jantavaḥ ity atra kāminyo yūyaṃ kānta-bhāvātmakam eva snehaṃ kartum arhatheti yad abhipretaṃ tatra lakṣmy-ādi-rūpam udāharaṇam āśaṅkya pariharanti śrīr [BhP 10.29.37] iti | śrīr api vakṣasi tathā prasiddheḥ śrī-viṣṇor urasi padaṃ labdhvāpi yasya tava śrī-gokula-vṛndāvana-sthitaṃ padāmbuja-rajas tulasyā vṛndayā saha cakame | tvaj-janmata ārabhya nandasya vrajo ramākrīḍo babhūveti tulasī-lakṣaṇa-rūpāntarā vṛndā-devī vṛndāvane nitya-vāsam akarod iti ca muni-jana-prasiddheḥ | kathambhūtam api rajaś cakame | bhṛtyair vraja-sambandhibhir juṣṭaṃ śiro- dhāraṇādinopabhuktam api | sā tu kīdṛṅ-mahimāpi | yasyāḥ sva-viṣayaka-
(page 134)
kṛpā-vīkṣaṇe uta api | anya-surāṇāṃ tat-pārṣadādīnām api prayāsas tādṛśa-mahimāpi | vayaṃ ceti ca-śabdaḥ kāku-sūcakasyāpi-śabdasya samānārthaḥ | tato yathā śrīr yathā ca vṛndā tadvad vayam api mughdāḥ satyaḥ tasya tava pāda-rajaḥ prapannāḥ api tu naivety arthaḥ |

prāktanaṃ vākyaṃ nigamayanti tan naḥ [BhP 10.29.38] iti | vṛjinārdaneti karmaṇy an eva | he sarva-duḥkha-nivāraka, tatas tasmāt no'smān prati prasīda imāṃ durdṛṣṭiṃ tyajety arthaḥ | nanu yūyam api gṛhādi- tyāgenātrāgatya tadvad eva mat-pāda-rajaḥ prapannāḥ tatrāhuḥ na te 'ṅghri- mūlam iti | tadvad asator visṛjya tvad-upāsanāśāḥ satyas tavāṅghri-mūlaṃ na prāptā api tu kautukenaiva jyotsnāyāṃ vṛndāvana-darśanārtham āgatā ity arthaḥ | atas tvadīya-tādṛśa-nirīkṣaṇa-jāta-tīvra-kāmena taptātmāno yās tāsām eva dāsyaṃ dehi na tu mādṛśīnām | atra ṣaṣṭhī cātyanta-dānābhāve sampradānatvaṃ na bhavatīti vivakṣayā | atas tad api dānaṃ gokule'smin nātisthirībhaviṣyatīti bhāvaḥ |

puruṣa-bhūṣaṇeti sambodhanaṃ ca śliṣṭam | puruṣān gokula-gatān sakhi- janān eva

bhūṣayati na tv adyāpi gokula-ramaṇīṃ kāñcid api | atas tādṛśa- taptātmāno'pi nāyikāḥ kalpanā-mātra-mayya iti bhāvaḥ | atra bhāvāntareṇāgati-sūcanāt dṛṣṭaṃ vanaṃ kusumitam [BhP 10.29.21] ity anena tad-bhāvoddīpanam api nādṛtam |

atha śravaṇād [BhP 10.29.27] ity ādau darśanān mayi bhāvaḥ ity anena yan-nija-saundarya-balaṃ darśitaṃ tatrāhuḥ vīkṣya [BhP 10.29.39] iti | atrāpy antyaś ca-śabdaḥ kākvām | pūrvas tu tat-tad-ukta-samuccaye | etad api etac cāpi vilokya dāsyo bhavāma, api tu na sarvathaiva ity arthaḥ |

nanu yady evaṃ dṛḍha-vratā bhavata tarhi katham ihaiva sarvāṃ rātriṃ na tiṣṭhathety āśaṅkya punaḥ sa-śaṅkam āhuḥ kā stry aṅga te [BhP 10.29.40] iti | yadyapy eva tathāpi aṅga he kala-padāyata-veṇu-gīta, he sammohita sammohanākhya-kāma-bāṇa-mohita, trilokyām eṣā kā strī yā te tvattaḥ sakāśāt ārya-caritāt sad-ācārād dhetor api na calet | astv asmākaṃ parama- sādhu-maryādā-vratānāṃ dūrato vārtā |

tad evaṃ tataś calane hetuṃ sambodhana-dvayena guṇa-gataṃ bhāva-gataṃ ca tadīyaṃ doṣam uktvā rūpa-gataṃ cāhuḥ trailokyeti | tathā ārya-caritād eva hetor idaṃ ca rūpaṃ vilokya kā na calet | yat yasmāt go-dvijeti | sundarīṇāṃ sundara-para-puruṣa-nikaṭa-sthitir hi bāḍhaṃ loka-vigānāya syād iti |

rajany eṣā [BhP 10.29.19] ity ādau iha vīrasya mama sannidhau stheyam ity atra balākāram apy āśaṅkya sastutikam iva prārthayante vyaktaṃ bhavān [BhP 10.29.41] iti | yasmād īdṛśo jātas tasmāt he ārta-bandho dharma-cyuti- bhayato'pi vraja-janāṃs trāyamāṇa, kiṅkarīṇāṃ gṛha-dāsīnām api bhavad- darśana-jātakām atapteṣv api staneṣu kara-paṅkajaṃ no nidhehi nārpaya | astu tāvat stanānāṃ vārtā tāsāṃ śiraḥsu ca mā nidhehi |

tad evaṃ sati mādṛśīnāṃ tu sat-kula-jātānāṃ parama-satīnāṃ tat-tad-vārtāṃ manasāpi na nidhehīti bhāvaḥ | tad evaṃ śrī-kṛṣṇa-prārthanā-pratyākhyāna- rūpo'rtho vyākhyātaḥ | svayaṃ dūtya-viśeṣeṇa prārthanā-rūpo vyaṅgo'rthaś ca prāyaḥ prasiddha eva | tatra dharma-śāstropadeśa-balena yat paty-ādīnām anuvṛtter nityatvaṃ śrī-bhagavatā sthāpitaṃ jñāna-śāstram ālambya tan nirākartuṃ pratibhāva-calanenaiva tasya paramātma-tattvaṃ kalpayantyaḥ sarvopadeśānāṃ tad-anugatāv eva tātparyaṃ sthāpayanti yat-paty-apatya [BhP 10.29.32] iti | etat svadharmopadeśa-vākyaṃ sarvopadeśa-(page 135)-vākyānāṃ tātparyāspade tvayy evāstu | tvad-bhajana eva paryavasyatv ity arthaḥ | katham ahaṃ tad-āspadam | tatrāhuḥ - tvam ātmā paramātmeti | tataḥ tam etaṃ vedānuvacanena brāhmaṇā vividiṣanti [BAU 4.4.22] ity-ādi-śāstra-balena tvam eva tad-āspadam ity arthaḥ |

atha mama paramātmatvam api kutaḥ ? tatra sa-pratibham āhuḥ kila prasiddhau tanu-bhṛtāṃ preṣṭhaḥ nirupādhi-premāspadaṃ bandhur nirupādhi-hita-kārī ca bhavān iti |

tac ca dvayaṃ paramātma-lakṣaṇatvena ātmanas tu kāmāya sarvaṃ priyaṃ bhavati [BAU 2.4.5] ity ādi-jñāna-śāstre prasiddham | tasmāt tvam eva paramātmeti siddham | tasmāt tvad- upāsanonmukhānām asmākaṃ brāhmaṇo nirvedam āyāt, nāsty akṛtaḥ kṛtena [MuṇḍakaU 1.2.12] iti balavattara-jñāna-śāstropadeśena svadharma- parityāge'pi na doṣa iti bhāvaḥ | tāsāṃ tad-aiśvarya-jñānaṃ ca tan- mādhuryānubhavātiśayenodetuṃ na śaknotīti pūrvam eva darśitam | tatra ca viśeṣataḥ sad-ācāraṃ pramāṇayanti kurvanti hi [BhP 10.29.33] iti | kuśalāḥ sārāsāra-vidvaṃsaḥ santaḥ | hi prasiddhau | viśeṣata ity arthaḥ | sva ātmani paramātmanīti pūrvābhiprāyeṇa | sve ātmani antaḥkaraṇe nitya-priyatvenānubhūyamāno yas tvaṃ tasmiṃs tvayīty arthaḥ | ity abhiprāyeṇavā | yasmāt te caivambhūte tvayy eva ratiṃ kurvanti na tu dharmādau tad-dhetau gṛhādau vā |

tasmād asmākaṃ paty-ādibhiḥ kim ? yarhy ambujākṣa [BhP 10.29.36] ity ādiṣu ramādi-śabdāḥ śrīr yat-padāmbujety ādivad eva vyākhyeyāḥ | iti vācikānubhāveṣu saṃlāpa-vyākhyā |

|| 10.29 || śrī-śukaḥ || 332 ||

English witness · section(s) 300

Anuccheda 300

Then it is said in srimad-Bhagavatam (10.33.25):

evam sasankamsu-virajita nisah sa satya-kamo 'nuratabala-ganah siseva atmany avaruddha-sauratah sarvah sarat-kavya-katha-rasasrayah

"Although the gopis were firmly attached to Lord Krsna, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."

In this verse the word "evam" means "as was previously described", "anuratabala-ganah" means the gopis who loved Krsna eternally", "sah" means "sri Krsnacandra", "atmany avaruddha-sauratah" means "whose thoughts were filled with flirting and various amorous pastimes", "satya-kamah" means whose love is never wrong", "sarat-kavya-katha- rasasrayah" means "nectar poems in relation to autumn", "sarvah" means "them all", and "siseve" means "He utilized". The wird "sarat" here may also mean "for an entire year". The word sasankamsu-virajita" (moonlit nights) further describes this pastime. The Lord's amorous pastimes are also seen in the following owrds of srimad-Bhagavatam (10.60.58):

evam saurata-samlapaih. . .

"And so the self-satisfied Supreme Lord of the universe enjoyedwith the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society."

This verse describes Lord Krsna's pastimes of joking with Rukmini. The word "saurata" here has the same meaning it had in srimad-Bhagavatam 10.33.25. srimad-Bhagavatam 10.33.25 was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §333 · English §301

[३३३]

सन्देशस् तु प्रोषितस्य स्व-वार्ता-प्रेषणं भवेत् [उन् ११.९३] । स यथा -

हे नाथ हे रमा-नाथ व्रज-नाथार्ति-नाशन । मग्नम् उद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥ [भ्प् १०.४७.५२]

[333]

sandeśas tu proṣitasya sva-vārtā-preṣaṇaṃ bhavet [UN 11.93] | sa yathā -

he nātha he ramā-nātha vraja-nāthārti-nāśana | magnam uddhara govinda gokulaṃ vṛjinārṇavāt || [BhP 10.47.52]

English witness · section(s) 301

Anuccheda 301

In the matter of His relationship with the gopis Lord Krsna Himself declares in srimad-Bhagavatam (10.32.22):

na paraye 'ham. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

Lord Krsna's separation from the gopis when He went to live in a faraway place is described in these words of srimad- Bhagavatam (10.46.1-4):

vrsninam pravaro mantri krsnasya dayitah sakha sisyo brhaspateh saksad uddhavo buddhi-sattamah

"The supremely intelligent Uddhava was the best counselor of the Vrsni dynasty, a beloved friend of Lord sri Krsna, and a direct disciple of Brhaspati.

tam aha bhagavan prestham bhaktam ekantinam kvacit grhitva panina panim prapannarti-haro harih

"The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearmost friend Uddhava and addressed him as follows.

gacchoddhava vrajam saumya pitror nau pritim avaha gopinam mad-viyogadhim mat-sandesair vimocaya

"Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopis, suffering in separation from Me, by giving them My message.

ta man-manaska mat-prana mad-arthe tyakta-daihikah

"The minds of those gopis are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies."

This pastime is also described in the Skanda Purana, Prahlada-samhita, Dvaraka-mahatmya, where sriman Uddhava tells the gopis:

bhagavan api dasarhah kandarpa-sara-piditah na bhunkte na svapiti ca cintayan vo hy ahar-nisam

"Wounded by Kamadeva's arrow, Lord Krsna thinks of you gopis day and night. He neither eats nor sleeps."

Most of the princesses married by Lord Krsna had previously been gopis in Vraja. As time passed in separation from Krsna, they became those princesses to save themselves from committing suicide in despair. This is described in the following words of Padma Purana:

kaisora gopa-kanyas ta yauvane raja-kanyakah

"The girls who in the beginning of their youth had been gopis at the later stage of their youth became princesses."

That the Lord's beloveds are inclined to commit suicide rather than live without Lord Krsna is seen in these words spoken by Queen Rukmini in srimad-Bhagavatam (10.52.43):

yarhy ambujaksa na labheya bhavat-prasadam jahyam asun vrata-krsan sata-janmabhih syat

"O lotus-eyed one, if I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy."

Prīti · Sanskrit §334–335 · English §302

[३३४]

अन्यार्थ-कथनं यत् तु सोऽपदेश इतीरितः [उन् ११.९७] । स यथा-निःस्वं त्यजन्ति गणिकाः [भ्प् १०.४७.७८] इत्य् आदि जारा भुक्ता रतां स्त्रियम् इत्य् अन्तम् । स्पष्टम् ।

॥ १०.४७ ॥ श्री-गोप्य उद्धवम् ॥ ३३४ ॥

[३३५]

यत् तु शिक्षार्थ-वचनम् उपदेशः स उच्यते [उन् ११.९९] । स यथा बलदेवागमने-

किं नस् तत्-कथया गोप्यः कथाः कथयतापराः । यात्य् अस्माभिर् विना कालो यदि तस्य तथैव नः ॥ [भ्प् १०.६५.१४]

स्पष्टम् ।

॥ १०.६५ ॥ ताः ॥ ३३५ ॥

[334]

anyārtha-kathanaṃ yat tu so'padeśa itīritaḥ [UN 11.97] | sa yathā-niḥsvaṃ tyajanti gaṇikāḥ [BhP 10.47.78] ity ādi jārā bhuktā ratāṃ striyam ity antam | spaṣṭam |

|| 10.47 || śrī-gopya uddhavam || 334 ||

[335]

yat tu śikṣārtha-vacanam upadeśaḥ sa ucyate [UN 11.99] | sa yathā baladevāgamane-

kiṃ nas tat-kathayā gopyaḥ kathāḥ kathayatāparāḥ | yāty asmābhir vinā kālo yadi tasya tathaiva naḥ || [BhP 10.65.14]

spaṣṭam |

|| 10.65 || tāḥ || 335 ||

English witness · section(s) 302

Anuccheda 302

Amongst the uddipanas is Lord Krsna's caste status. Lord Krsna's caste as a gopa is described in these words of srimad- Bhagavatam (10.35.14):

vividha-gopa-caranesu vidagdho venu-vadya urudha. . .

"O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute- playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."

The meaning of this verse is clear. This verse was spoken by the goddesslike gopis of Vraja.

PRĪTI-SANDARBHA

6.28

Sections 336–346

10 bilingual sequence blocks

Prīti · Sanskrit §336 · English §303

[३३६]

व्याजेनात्माभिलाषोक्तिर् व्यपदेश इतीर्यते [उन् ११.१०३] । स यथा---कृष्णं निरीक्ष्य [भ्प् १०.२१.१२] इत्य् आदौ देव्यो विमान-गतयः स्मर-नुन्न-साराः इत्य् आदि । स्पष्टम् ।

॥ १०.२१ ॥ ताः ॥ ३३६ ॥

[336]

vyājenātmābhilāṣoktir vyapadeśa itīryate [UN 11.103] | sa yathā---kṛṣṇaṃ nirīkṣya [BhP 10.21.12] ity ādau devyo vimāna-gatayaḥ smara-nunna-sārāḥ ity ādi | spaṣṭam |

|| 10.21 || tāḥ || 336 ||

English witness · section(s) 303

Anuccheda 303

Lord Krsna's caste as one of the Yadavas, a ksatriya, is seen in these words of srimad-Bhagavatam (10.90.20):

megha srimams tvam asi dayito yadavendrasya nunam. . .

"O revered cloud, you are indeed dear to the chief of the Yadus, who bears the mark of srivatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Krsna brings such misery!"

The meaning of this verse is clear. This verse was spoken by the Lord's queens.

Prīti · Sanskrit §337 · English §304

[३३७]

एवं प्रलापानुलापापलापादिदेश-निर्देशा अपि पञ्च वाचिकेषु ज्ञेयाः । इत्य् अनुभावाः । अथ व्यभिचारिणः । अत्र निर्वेदः सावमाने स्यात् चरण-रज उपास्ते यस्य भूतिर् वयं का [भ्प् १०.४७.१५] इति । स्पष्टम् ।

॥ १०.४७ ॥ ताः ॥ ३३७ ॥

[337]

evaṃ pralāpānulāpāpalāpādideśa-nirdeśā api pañca vācikeṣu jñeyāḥ | ity anubhāvāḥ | atha vyabhicāriṇaḥ | atra nirvedaḥ sāvamāne syāt caraṇa-raja upāste yasya bhūtir vayaṃ kā [BhP 10.47.15] iti | spaṣṭam |

|| 10.47 || tāḥ || 337 ||

English witness · section(s) 304

Anuccheda 304

Now Lord Krsna's activities (kriya) will be considered. The Lord's activities are of two kinds: 1. bhava-sambandhini (activities of love), and 2. svabhavika-vinodamaya (pastimes that come from His own nature). The first of these two kinds of activities (activities of love) is described in these words of srimad-Bhagavatam (10.29.4):

nisamya gitam tad ananga-vardhanam. . .

"When the young women of Vrndavana heard Krsna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §338 · English §305

[३३८]

अनुतापो विषादकः - अक्षण्वतां फलम् [भ्प् १०.२१.७] इत्य् आदौ दृश्यः । दैन्यम् और्जित्य-राहित्ये तन् नः प्रसीद वृजिनार्दन [भ्प् १०.२९.३८] इत्य् आदि । स्पष्टम् ।

॥ १०.२१ ॥ ताः ॥ ३३८ ॥

[338]

anutāpo viṣādakaḥ - akṣaṇvatāṃ phalam [BhP 10.21.7] ity ādau dṛśyaḥ | dainyam aurjitya-rāhitye tan naḥ prasīda vṛjinārdana [BhP 10.29.38] ity ādi | spaṣṭam |

|| 10.21 || tāḥ || 338 ||

English witness · section(s) 305

Anuccheda 305

The second of these two kinds of activities (pastiems that come from His own nature) is described in these words of srimad- Bhagavatam (10.35.2):

vama-bahu-krta-vama-kapolo valgita-bhrur adhararpita-venum. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."

The meaning of this verse is clear. This verse was spoken by the goddesslike gopis of Vraja.

Prīti · Sanskrit §339 · English §306

[३३९]

ग्लानिर् निष्प्राणता मता [ब्रस् २.४.२६] काचिद् रास-परिश्रान्ता [भ्प् १०.३३.१०] इत्य् आदौ दर्शिता । स्वेदात्मा श्रमः तासां रति-विहारेण [भ्प् १०.३३.२०] (पगे १३६) इत्य् आदि ।

[339]

glānir niṣprāṇatā matā [BRS 2.4.26] kācid rāsa-pariśrāntā [BhP 10.33.10] ity ādau darśitā | svedātmā śramaḥ tāsāṃ rati-vihāreṇa [BhP 10.33.20] (page 136) ity ādi |

English witness · section(s) 306

Anuccheda 306

These activities are also seen in the following words of srimad-Bhagavatam (10.35.14):

vividha-gopa-caranesu. . .

"O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute- playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."

Now the Lord's paraphernalia (dravya) will be considered. Amongst them are the Lord's beloveds, who are described in these words of srimad-Bhagavatam (10.22.6):

usasy utthaya gotraih svair anyonyabaddha-bahavah krsnam uccair jagur yantyah kalindyam snatum anvaham

"Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Krsna while going to the Kalindi to take their bath."

In this verse the word "gotraih" means in various groups". This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §340 · English §307–312

[३४०]

उल्लासे विवेक-शमने मदः - तद्-अङ्ग-सङ्ग-प्रमदाकुलेन्द्रियाः [भ्प् १०.३३.१८] इत्य् आदि । स्पष्टम् ।

॥ १०.३३ ॥ श्री-शुकः ॥ ३४० ॥

[340]

ullāse viveka-śamane madaḥ - tad-aṅga-saṅga-pramadākulendriyāḥ [BhP 10.33.18] ity ādi | spaṣṭam |

|| 10.33 || śrī-śukaḥ || 340 ||

English witness · section(s) 307–312

Anuccheda 307

The Lord's beloveds are also described in these words of srimad-Bhagavatam (10.21.3):

tad vraja-striya asrutya. . .sva-sakhibhyo 'nvavarnayan

"When the young ladies in the cowherd village of Vraja heard the song of Krsna's flute, which arouses the influence of Cupid, some of them privately began describing Krsna's qualities to their intimate friends."

The Lord's personal associates (parikara) are described in these words of srimad-Bhagavatam (10.47.1):

tam viksya krsnanucaram vraja-striyah. . .

"The young women of Vraja becamne astonished upon seeing Lord Krsna's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. `Who is this handsome man?', the gopis asked. `Where has he come from, and whom does he serve? He's wearing Krsna's clothes and ornaments!' Saying this, the gs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamahsloka, sri Krsna."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Anucchedas 308 and 309

Lord Krsna's ornaments (mandana) are described in these words of srimad-Bhagavatam (10.21.17):

purnah pulindya urugaya-padabja-raga-sri-kunkumena dayita. . .

"The aborigine women of the Vrndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krsna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."

Lord Krsna's flute is described in these words of srimad- Bhagavatam (10.21.9):

gopyah kim acarad ayam kusalam sma venuh. . .

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."

The meaning of this verse is clear. This verse was spoken by the gopis.

Anucchedas 310-312

The auspicious marks on Lord Krsna's feet are described in these words of srimad-Bhagavatam (10.30.25):

padani vyaktam etani nanda-sunor mahatmanah

"The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Maharaja."

The dust from Lord Krsna's feet is described in these words of srimad-Bhagavatam (10.30.29):

dhanya aho ami alyo govindanghry-abja-renavah yan brahmesau rama devi dadhur murdhny agha-nuttaye

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, siva and the goddess Rama take that dust upon their heads to dispel sinful reactions."

This kind of ecstatic love (prema) for Lord Krsna is the most exalted (utkarsa) love. Love mixed with awareness of Lord Krsna's power and opulence (aisvarya-jnana) is not the most exalted. This most exalted love enables one to directly see the most exalted object

(visaya) of love. Maharaja Bharata, who had fallen in love with a deer, praised the earth's good fortune for having been touched by the deer's hhofs. He said in srimad- Bhagavatam (3.8.23):

kim va are acaritam tapas tapasvinyanaya yad iyam avanih. . .

"O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious, and soft are impressed on the surface of this most fortunate planet."

In a similar way the earth is also praised in these words of srimad-Bhagavatam (10.30.10):

kim te krtam ksiti tapo bata kesavanghri- sparsotsavotpulakitanga-ruhair vibhasi apy anghri-sambhava urukrama-vikramad va aho varaha-vapusah parirambhanena

"O mother earth, what austerity did you perform to attain the touch of Lord Kesava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vamanadeva, or even earlier, when He embraced you in His form of the boar Varahadeva?"

In the first half of this verse the glory of Lord Krsna's sweetness is described. In the second half of this verse the lesser nature of the sweetness present in the Lord's other forms is described. In this verse the word "api" means whether?" This verse asks: "Did you attain this ecstatic joy from the touch of the Lord's feet when the Lord stepped upon you in His form of the dwarf Varahadeva?" Here the word "aho" is used to introduce a different idea, the idea expressed in these words: "Did you attain this ecstatic joy from the touch of the Lord's feet when He embraced you in His form of the boar Vamanadeva?" The implied answer to these two rhetorical questions is: "Certainly not. Certainly not." An obscure definition of the word "api" is "butter". Interpreted in this way, the passage becomes: "filled with bliss by the touch of the Lord's feet, the earth became soft like butter". This verse was spoken by the gopis.

Prīti · Sanskrit §341–342 · English §313

[३४१]

अन्यस्य हेलने गर्वः । तस्याः स्युर् अच्युत नृपा भवतोपदिष्टाः [भ्प् १०.६०.४४] इत्य् आदि । स्पष्टम् ।

॥ १०.६० ॥ श्री-रुक्मिणी ॥ ३४१ ॥

[३४२]

शङ्का स्वानिष्ठ-तर्किते । अपि मय्य् अनवद्यात्मा दृष्ट्वा किञ्चिज् जुगुप्सितम् [भ्प् १०.५३.२४] इत्य् आदि । स्पष्टम् ।

॥ १०.५३ ॥ सा ॥ ३४२ ॥

[341]

anyasya helane garvaḥ | tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ [BhP 10.60.44] ity ādi | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 341 ||

[342]

śaṅkā svāniṣṭha-tarkite | api mayy anavadyātmā dṛṣṭvā kiñcij jugupsitam [BhP 10.53.24] ity ādi | spaṣṭam |

|| 10.53 || sā || 342 ||

English witness · section(s) 313

Anuccheda 313

The marks left by the Lord's nails is described in these words of srimad-Bhagavatam (10.30.13):

prcchatema lata bahun. . .

"Let us ask these creepers about Krsna. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Krsna's fingernails, since out

of joy they are manifesting eruptions on their skin."

Also included here are Vrndavana forest, the Yamuna, and other places of Lord Krsna's pastimes. Now the different times of Lord Krsna's rasa-dance festival and other pastimes will be considered. The tiem of the rasa-dance pastime is described in these words of srimad-Bhagavatam (10.47.43):

tah kim nisah smarati yasu. . .

"Does He recall those nights in the Vrndavana forest, lovely with lotus, jasmine, and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rasa dance, which resounded with the music of ankle bells."

The meaning of this verse is clear this verse was spoken by the gopis.

Prīti · Sanskrit §343 · English §314

[३४३]

त्रासो भिया मनः-क्षोभे -- क्रोशन्तं कृष्ण रामेति विलोक्य स्व-परिग्रहम् [भ्प् १०.३४.२७] इति । स्पष्टम् ।

॥ १०.३४ ॥ श्री-शुकः ॥ ३४३ ॥

[343]

trāso bhiyā manaḥ-kṣobhe -- krośantaṃ kṛṣṇa rāmeti vilokya sva-parigraham [BhP 10.34.27] iti | spaṣṭam |

|| 10.34 || śrī-śukaḥ || 343 ||

English witness · section(s) 314

Anuccheda 314

Thus the Lord's transcendental qualities and other features are indluded among the uddipanas. Because the Lord's beloveds are diligently engaged in His service, the qualities of the Lord's beloveds are also included among the uddipanas. Thus the Lord's qualities and His belovweds' qualities are both includedamong the uddipanas. Now the anubhavas will be considered. Examples of the anubhavas for Kubja and other like beloveds of the Lord are seen in these words of srimad-Bhagavatam (10.48.5):

sa majjanalepa-dukula-bhusana- srag-gandha-tambula-sudhasavadibhih
prasadhitatmopasasara madhavam

"Trivakra (Kubja) prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands, and perfume, and also by chewing betelnut, drinking fragrant liquor, and so on. She then approached Lord Madhava with shy, playful smiles and coquettish glances."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §344 · English §315–317

[३४४]

आवेगश् चित्त-सम्भ्रमे -- दुहन्त्योऽभियययुः काश्चिद् दोहं हित्वा समुत्सुकाः [भ्प् १०.२९.५] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ सः ॥ ३४४ ॥

[344]

āvegaś citta-sambhrame -- duhantyo'bhiyayuḥ kāścid dohaṃ hitvā samutsukāḥ [BhP 10.29.5] ity ādi | spaṣṭam |

|| 10.29 || saḥ || 344 ||

English witness · section(s) 315–317

Anuccheda 315

Examples of the anubhavas for Lord Krsna's queens are seen in these words of srimad-Bhagavatam (10.59.44-45):

ittham rama-patim avapya. . .

"Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahma do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness. "Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly,

offering Him a seat, worshipping Him with excellent paraphernalia, bathing and massaging His feet, givin Him pan to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts."

Examples of anubhavas for the goddesslike gopis of Vraja are seen in these words of srimad-Bhagavatam (10.47.61):

asam aho. . .ya dustyajam

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their feet."

Examples of anubhavas for the gopis are also seen in these words of srimad-Bhagavatam (10.15.42-43):

tam gorajas-churita-kuntala-baddha-barha- vanya-prasuna-rucireksana-caru-hasam venum kvanantam anugair upagita-kirtim gopyo didrksita-drso 'bhyagaman sametah

"Lord Krsna's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopis, all together, came forward to meet Him, their eyes very eager to see Him.

pitva mukunda-mukha-saragham aksi-bhrngais tapam jahur viraha jam vraja-yosito 'hni tat sat-krtim samadhigamya vivesa gostham savrida-hasa-vinayam yad apanga-moksam

"With their beelike eyes, the women of Vrndavana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vrndavana ladies cast sidelong glances at the Lord - glances filled with bashfulness, laughter and submission - and Sri Krsna, completely accepting these glances as a proper offering of respect, entered the cowherd village."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Anucchedas 316 and 317

The anubhavas of the Lord's beloveds are of four kinds: 1. udbhasvara (bodily luster), 2. sattvika (nature), 3. alankara (ornaments), and 4. vacika (speech). The

udbhasvara-anubhavas are described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 63:

nivy-uttariya-dhammilla- sramsanam gatra-motanam jrmbha ghranasya phullatvam nisvasadyas ca te matah

"Included amongst the udbhasvaras are: 1. loosening of the tight belt, 2. loosening of the bodice, 3. loosening of the braids, 4. crushing of the limbs, 5. yawning, 6. expansion of the notrils, and 7. sighing."

The udbhasvara-anubhavas are also described in these words of srimad-Bhagavatam (10.33.17):

tad-anga-sanga-pramudakulendriyah kesan dukulam kuca-pattikam va nanjah prativyodhum alam vraja-striyo visrasta-malabharanah kurudvaha

"Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."

The sattvika-anubhavas are described in these words of srimad-Bhagavatam (10.33.11):

tatraikamsa-gatam bahum krsnasyotpala-saurabham candanaliptam aghraya hrsta-roma cucumba ha

"Upon the shoulder of one gopi Krsna placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopi relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm."

The meaning of these verses is clear. The two srimad- Bhagavatam verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §345 · English §318

[३४५]

उन्मादो हृदय-भ्रान्तौ -- गायन्त्य उच्चैर् अमुम् एव संहता [भ्प् १०.३०.४] इत्य् आदि । स्पष्टम् ।

॥ १०.३० ॥ सः ॥ ३४५ ॥

[345]

unmādo hṛdaya-bhrāntau -- gāyantya uccair amum eva saṃhatā [BhP 10.30.4] ity ādi | spaṣṭam |

|| 10.30 || saḥ || 345 ||

English witness · section(s) 318

Anuccheda 318

The alankara-anubhavas are 20 in number. Of these the three manifesated on the bodily limbs (angaja) are: 1. bhava, 2. hava, and 3. hela. The seven manifested wityhout any effort (ayatnaja) include: 1. sobha, 2. madhurya, 3. pragalbhya, 4. audarya, 5. dhairya (the remaining two are kanti and dipti). The ten manifested from the lover's own nature are: 1. lila, 2. vilasa, 3. vicchitti, 4. kilakincita, 5. vibhrama, 6. vibboka, 7. lalita, 8. kuttamita, 9. mottayita, and 10. vikrta. Bhava is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 6:

nirvikaratmake citte bhavah prathama-vikriya

"The first stage of anubhava is called bhava. In that stage the external ecstatic symptoms are absent."

Bhava is seen in these words of srimad-Bhagavatam (10.29.34):

cittam sukhena bhavatapahrtam grhesu. . .

"Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?"

The meaning of this vrerse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §346 · English §319–321

[३४६]

अपस्मारो मनो-लये -

मयि ताः प्रेयसां प्रेष्ठे दूर-स्थे गोकुल-स्त्रियः । स्मरन्त्यो ऽङ्ग विमुह्यन्ति विरहौत्कण्ठ्य-विह्वलाः ॥ [भ्प् १०.४६.५]

[346]

apasmāro mano-laye -

mayi tāḥ preyasāṃ preṣṭhe dūra-sthe gokula-striyaḥ | smarantyo 'ṅga vimuhyanti virahautkaṇṭhya-vihvalāḥ || [BhP 10.46.5]

English witness · section(s) 319–321

Anuccheda 319

Hava is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 9:

griva-recaka-samyukto bhru-netradi-vikasa-krt bhavad isat-prakaso yah sa hava iti kathyate

"When there is a slight manifestation of ecstatic symptoms, when the neck becomes titled, and the eyebrows, eyes, and other bodily features blossom with happiness, that stage is called hava."

Hava is seen in the following words spoken by Queen Laksmana describing her svayamvara (srimad-Bhagavatam 10.83.29):

unniya vaktram uru-kuntala-kundala-tvid- ganda-sthalam sisira-hasa-kataksa-moksaih rajno niriksya paritah sanakair murarer amse 'nurakta-hrdaya nidadhe sva-malam

"I lifted my face, which was encircled by abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling cooly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murari, who had captured my heart."

Had this passage been in prose, the order of the words would have been: "vaktram unniya rajnah parito niriksya sisira-hasa-kataksa-moksair murarer amse malam sanakair nidadhe." Here the word "sanakaih" (slowly) shows that her neck was, for a moment, titled

out of shyness. This is an example of tilting the neck (griva-recaka) a manifestation of hava. This verse was spoken by Queen Laksmana.

Anucchedas 320 and 321

Hela is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 11:

hava eva bhaved dhela vyaktah srngara-sucakah

"After hava is the stage hela, which is the harbinger of amorous pastimes."

sobha is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 13:

sa sobha rupa-bhogadyair yat syad anga-vibhusanam

"In the state called sobha the body is decorated with various symptoms of conjugal enjoyment."

sobha is seen in these words of srimad-Bhagavatam (10.33.20):

tasam rati-viharena. . .

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krsna lovingly wiped their faces with His comforting hand."

sobha is also seen in these words of srimad-Bhagavatam (10.33.21-22):

gopyah sphurat-purata-kundala. . .

"The gopis honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes. "Lord Krsna's garland had been crushed during His conjugal dalliance with the gopis and colored vermillion by the kunkuma powder on their breasts. To dispel the fatigue of the gopis, Krsna enetred the water of the Yamuna, followed siftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field."

Madhurya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 17:

madhuryam nama cestanam sarvavasthasu caruta

"When all activities are naturally charming and graceful, that is called madhurya."

Madhurya is seen in these words of srimad-Bhagavatam (10.33.10):

kacid rasa-parisranta parsva-sthasya gada-bhrtah jagraha bahuna skandham slathad-valaya-mallika

"When one gopi grew tired from the rasa dance, She turned to Krsna, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.29

Sections 347–358

10 bilingual sequence blocks

Prīti · Sanskrit §347–348 · English §322

[३४७]

व्याधिस् तत्-प्रभवे भावे - धारयन्त्य् अति-कृच्छ्रेण प्रायः प्राणान् कथञ्चन [भ्प् १०.४६.६] इति । स्पष्टम् ।

॥ १०.४६ ॥ श्री-भगवान् उद्धवम् ॥ ३४६-३४७ ॥

[३४८]

मोहो हृन्-मूढतात्मनि । निज-पदाब्ज-दलैः [भ्प् १०.३५.१७] इत्य् आदौ, कुज-

गतिं गमिता इत्य् आदि । स्पष्टम् ।

॥ १०.३५ ॥ श्री-गोप्यः ॥ ३४८ ॥

[347]

vyādhis tat-prabhave bhāve - dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana [BhP 10.46.6] iti | spaṣṭam |

|| 10.46 || śrī-bhagavān uddhavam || 346-347 ||

[348]

moho hṛn-mūḍhatātmani | nija-padābja-dalaiḥ [BhP 10.35.17] ity ādau, kuja-

gatiṃ gamitā ity ādi | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 348 ||

English witness · section(s) 322

Anuccheda 322

Pragalbhya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 19:

nihsankatvam prayogesu budhair ukta pragalbhata

"Complete lack of snyness in the course of amorous pastimes is called pragalbhya by the wise." Pragalbhya is seen in these words of srimad-Bhagavatam (10.33.11):

tatraikamsa-gatam bahum. . .

"Upon the shoulder of one gopi Krsna placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopi relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm."

Audarya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 20:

audaryam vinayam prahuh sarvavastha-gatam budhah

"When one is always humble in all situations, this quality is called audarya by the wise."

Audarya is seen in these words of srimad-Bhagavatam (10.30.40):

ha natha ramana prestha. . .

"O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!"

The meaning of this verse is clear. This verse was spoken by sri Radha Herself.

Prīti · Sanskrit §349 · English §323–325

[३४९]

प्राण-त्यागे मृतिः सास्मिन्न् असिद्ध-वपुषां रतौ । अन्तर्-गृह-गताः काश्चित् [भ्प् १०.२९.९] इत्य् आदौ श्री-कृष्ण-सन्दर्भे व्याख्याता ।

अन्यत्र कृष्ण-कृत्येभ्यो बलिनः क्लेश-शङ्कया । आलस्यम् अचिकीर्षायां कृत्रिमं तेषु चोज्ज्वले ॥

तत्र कृष्ण-कृत्येभ्योऽन्यत्र तद् यथा-तद्-अङ्ग-सङ्ग इत्य् आदौ केशान् दुकूलं कुच-पट्टिकां वा । नाञ्जः तु प्रतिव्योढुम् अलं व्रज-स्त्रियः [भ्प् १०.३३.१७] इति ।

॥ १०.३३ ॥ श्री-शुकः ॥ ३४९ ॥

[349]

prāṇa-tyāge mṛtiḥ sāsminn asiddha-vapuṣāṃ ratau | antar-gṛha-gatāḥ kāścit [BhP 10.29.9] ity ādau śrī-kṛṣṇa-sandarbhe vyākhyātā |

anyatra kṛṣṇa-kṛtyebhyo balinaḥ kleśa-śaṅkayā | ālasyam acikīrṣāyāṃ kṛtrimaṃ teṣu cojjvale ||

tatra kṛṣṇa-kṛtyebhyo'nyatra tad yathā-tad-aṅga-saṅga ity ādau keśān dukūlaṃ kuca-paṭṭikāṃ vā | nāñjaḥ tu prativyoḍhum alaṃ vraja-striyaḥ [BhP 10.33.17] iti |

|| 10.33 || śrī-śukaḥ || 349 ||

English witness · section(s) 323–325

Anuccheda 323

Audarya is also seen in these words of srimad-Bhagavatam (10.47.21):

api bata madhu-puryam. . .

"O Uddhava! It is indeed regrettable that Krsna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand? "

Dhairya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 23:

sthira cittonnatir ya tu tad dhairyam iti kirtyate

"When the mind is very steady, that state is called dhairya."

Dhairya is seen in these words of srimad-Bhagavatam (10.47.17):

mrgayur iva kapindram. . .dustyajas tat-katharthah

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-compexioned boy, even if we can't give up talking about Him."

The meaning of this verse is clear. This verse was spoken by sri Radha Herself.

Anucchedas 324 and 325

Kanti and Dipti are described in these words of Ujjvala-nilamani, Anubhava-prakarana, Texts 14 and 15:

sobhaiva kantir akhyata manmathapyayanojjvala

"When beauty increases amorous desire, this stage is called kanti."

kantir eva vayo-bhoga- desa-kala-gunadibhih uddipitati-vistaram prapta ced diptir ucyate

"If beauty is greatly increased by youthfulness, amorous enjoyment, place, time, various qualities, or other things, that condition of increased beauty is called dipti."

Lila is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 24:

priyanukaranam lila ramyair vesa-kriyadibhih

"Lila is the imitation of the charming apperance, activities, or other things of the beloved."

Lila is seen in these words of srimad-Bhagavatam (10.30.1- 2):

antarhite bhagavati. . .

"When Lord Krsna disappeared so suddenly, the gopis felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate."

gatyanuraga-smita. . .

"As the cowherd women remembered Lord Krsna, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Krsna, the Lord of Rama, the gopis began acting out His various transcendental pastimes."

The pastimes the gopis had enjoyed with Krsna are seen in these words of srimad-Bhagavatam (10.29.46):

bahu-prasara. . .

"Krsna threw His arms around the gopis and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed His pastimes."

As the gopis imitated Lord Krsna's pastimes in their ecstasy of lila-anubhava, they acted as if they were not different from Lord Krsna. This is seen in the following words of srimad-Bhagavatam (10.30.3):

gati-smita-preksana-bhasanadisu. . .

"Because the beloved gopis were absorbed in thoughts of their beloved Krsna, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, `I am Krsna!' "

As they imitated Lord Krsna's pastimes, the gopis' original nature became concealed. This is seen in the following words of srimad-Bhagavatam (10.30.20):

yatanty unnidadhe 'mbaram

" `Don't be afraid of the wind and rain,' said one gopi. `I will save you.' And with that she lifted her shawl above her head."

Overcome with ecstatic love, the gopis passed the time in this way, imitating Lord Krsna's pastimes. However, they did not imitate all of Lord Krsna's pastimes. They imitated His childhood pastimes and some other pastimes, but they did not imitate His pastimes in srngara-rasa. The gs imitated Lord Krsna's pastimes with Putana and other enemies and they also imitated Lord Krsna's pastimes with His mother and His other loving associates. To increase their love for Lord Krsna, they passed the time in separation from Him by artifically acting out His pastimes. They did not believe that they were truly Lord Krsna. Here some philosophers say: "When they were remembering the pastime of killing Putana, some gopis played the role of Putana. Even though it was only play-acting, the other gopis became fearful for child Krsna's welfare. Even in the ordinary affairs of this world an expert actor playing the role of a ferocious tiger may bring a moment's fear to his audience. In this way, by feeling fear for Lord Krsna's safety in the course of this play-acting, the gopis felt their love for Lord Krsna increase. Also, the gopi playing the role of Putana did not feel hatred for Lord Krsna. In these pastimes of play-acting the gopis aways felt love for Lord Krsna. In these pastimes the gopis also assumed the role of Mother Yasoda. An example of this is seen in these words of srimad-Bhagavatam (10.30.23):

baddhanyaya sraja kacit. . .

"One gopi tied up her slender companion with a flower garland and said, `Now I will bind this boy who has broken the butter pots and stolen the butter.' The second gopi then covered her face and beautiful eyes, pretending to be afraid."

In this way they meditated on Lord Krsna's Damodara pastimes, pastimes described in these words of srimad-Bhagavatam (1.8.31):

vaktram niniya bhaya-bhavanaya sthitasya. . .

"My dear Krsna, Yasoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."

In these words child Krsna's fear of Mother Yasoda is described. The gopis imitated this pastime and Lord Krsna's other childhood pastimes. One gopi, playing the part of Mother Yasoda, tied up another gopi, who was playing the part of child Krsna. As was said before, in the course of these pastimes of play-acting the gopis always felt love for Lord Krsna. In these pastimes the gopis always took dhelter of their natural love for Lord Krsna. Even though one gopi played the role of Mother Yasoda and another gopi played the role of child Krsna, their original love for Lord Krsna in srngara-rasa remained unchanged. srimad-Bhagavatam 10.30.3 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §350 · English §326

[३५०]

अथोज्ज्वले कृष्ण-सहित-विहार-कृत्येषु च कृत्रिमं तद् यथा - न पारयेऽहं चलितुम् [भ्प् १०.३०.३७] इत्य् आदि । स्पष्टम् ।

॥ १०.३० ॥ श्री-राधा ॥ ३५० ॥

[350]

athojjvale kṛṣṇa-sahita-vihāra-kṛtyeṣu ca kṛtrimaṃ tad yathā - na pāraye'haṃ calitum [BhP 10.30.37] ity ādi | spaṣṭam |

|| 10.30 || śrī-rādhā || 350 ||

English witness · section(s) 326

Anuccheda 326

Vilasa-anubhava is described in these words of Ujjvala- nilamani, Anubhava-prakarana, Text 27:

gati-sthanasanadinam mukha-netradi-karmanam tat-kalikam tu vaisistyam vilasah priya-sangajam

"The graceful gestures of the face, eyes, and other parts of the body while walking, sitting, standing, and enjoying various pastimes with the beloved Lord Krsna are called vilasa."

Vilasa is seen in these words of srimad-Bhagavatam (10.32.3):

tam vilokyagatam prestham prity-utphulla-drso 'balah

"When the gopis saw that their dearmost Krsna had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §351 · English §327

[३५१]

जाड्यम् अप्रतिपत्तौ स्यात् ---

तम् आगतं समाज्ञाय वैदर्भी हृष्ट-मानसा । न पश्यन्ती ब्राह्मणाय प्रियम् अन्यन् ननाम सा ॥ [भ्प् १०.५३.३१]

स्पष्टम् । ॥ १०.५३ ॥ श्री-शुकः ॥ ३५१ ॥

[351]

jāḍyam apratipattau syāt ---

tam āgataṃ samājñāya vaidarbhī hṛṣṭa-mānasā | na paśyantī brāhmaṇāya priyam anyan nanāma sā || [BhP 10.53.31]

spaṣṭam | || 10.53 || śrī-śukaḥ || 351 ||

English witness · section(s) 327

Anuccheda 327

Kila-kincita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 39:

garvabhilasa-rudita- smitasuya-bhaya-krudham sankari-karanam harsad ucyate kila-kincitam

"Pride, ambition, weeping, smiling, envy, fear, and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kincita-bhava."

Kila-kincita is seen in these words of srimad-Bhagavatam (10.22.12-15):

tasya tat ksvelitam drstva gopyah prema-pariplutah. . .

"Seeing how Krsna was joking with them, the gopis became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

evam bruvati govinde. . .

"As Sri Govinda spoke to the gopis in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

manayam bhoh krthah. . .

"Dear Krsna, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.

syamasundara te dasyah. . .

"O syamasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. We know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!"

The meaning of these verses is clear. These srimad- Bhagavatam verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §352 · English §328

[३५२]

व्रीडेत्य् आहु अधृष्टताम् ।

पत्युर् बलं शरासारैश् छन्नं वीक्ष्य सु-मध्यमा । स-व्रीडम् ऐक्षत् तद्-वक्त्रं भय-विह्वल-लोचना ॥ [भ्प् १०.५४.४]

इदं भाव-साङ्कार्येऽप्य् उदाहार्यम् ।

॥ १०.५४ ॥ सः ॥ ३५२ ॥

[352]

vrīḍety āhu adhṛṣṭatām |

patyur balaṃ śarāsāraiś channaṃ vīkṣya su-madhyamā | sa-vrīḍam aikṣat tad-vaktraṃ bhaya-vihvala-locanā || [BhP 10.54.4]

idaṃ bhāva-sāṅkārye'py udāhāryam |

|| 10.54 || saḥ || 352 ||

English witness · section(s) 328

Anuccheda 328

Vibhrama is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 34:

srimad-Bhagavatam (10.22.15):

vallabha-prapti-velayam madanavesa-sambhramat vibhramo hara-malyadi-bhusa-sthana-viparyayah

"Hastily preparing to meet her lover, the bewildered heroine may place her necklace, flower-garland, and other ornaments in the wrong places. This is called vibhrama."

Vibhrama is seen in these words of srimad-Bhagavatam (10.29.7):

vyatyasta-vastrabharanah kascit krsnantikam yayuh

"Though their clothes and ornaments were in complete disarray, the gs rushed off to Krsna."

Vibboka is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 47:

iste 'pi garva-manabhyam vibbokah syad anadarah

"Even though pleased by Lord Krsna's gift, the heroine may angrily and proudly pretend to dislike it. This is called vibboka."

Vibboka is seen in these words of srimad-Bhagavatam (10.32.6):

eka bhru-kutim abadhya. . .

"One gopi, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances."

Lalita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 51:

vinyasa-bhangir anganam bhru-vilasa-manohara sukumara bhaved yatra lalitam tad udahrtam

"Playful, enchanting movements of the eyebrows, and graceful, delicate movements of the limbs are called lalita."

In this eay these features of ecstatic love should be u understood. srimad-Bhagavatam 10.29.7 quoted in this anuccheda was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §353 · English §329

[३५३]

अवहित्ताकार-गुप्तौ । सभाजयित्वा तम् अनङ्ग-दीपनम् [भ्प् १०.३२.१५] इत्य्

आदि । अत्र सम्भाजनादिना कोपाच्छादनम् ।

॥ १०.३२ ॥ सः ॥ ३५३ ॥

(पगे १३७)

[353]

avahittākāra-guptau | sabhājayitvā tam anaṅga-dīpanam [BhP 10.32.15] ity

ādi | atra sambhājanādinā kopācchādanam |

|| 10.32 || saḥ || 353 ||

(page 137)

English witness · section(s) 329

Anuccheda 329

Mottayita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 42:

kanta-smarana-vartadau hrdi tad-bhava-bhavatah prakatyam abhilasasya mottayitam udiryate

"When the heroine remembers or hears about her lover, Krsna, love for Him is aroused in her heart, and she hankers for His association. This is called mottayita "

Mottayita is seen in these words of srimad-Bhagavatam (10.21.12):

krsnam niriksya vanitotsava. . .

"Krsna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute- song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."

Vikrta is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 53:

hri-manersyadibhir yatra nocyate sva-vikasitam vyajyate cestayaivedam vikrtam tad vidur budhah

"When shyness, anger, and jealousy are not openly expressed in words, but displayed only by action, that is known as vikrta by the wise."

Vikrta is seen in these words of srimad-Bhagavatam (10.22.23):

paridhaya sva-vasamsi prestha-sangama-sajjitah grhita-citta no celus tasmin lajjayiteksanah

"The gopis were addicted to associating with their beloved Krsna, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §354–355 · English §330

[३५४]

स्मृतिः प्राग्-ज्ञात-चिन्तने - ताः किं निशाः स्मरति यासु तदा प्रियाभिर् वृन्दावने कुमुद-कुन्द-शशाङ्क-रम्ये । [भ्प् १०.४७.४३] इत्य् आदौ दर्शिता ।

अहो वितर्क इत्य् उक्तः न लक्ष्यन्ते पदान्य् अत्र [भ्प् १०.३०.३१] इत्य् आदि ।

॥ १०.३० ॥ श्री-गोप्यः ॥ ३५४ ॥

[३५५]

ध्यानं चिन्तेति भण्यते कृत्वा मुखान्य् अवशुचः [भ्प् १०.२९.२९] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ श्री-शुकः ॥ ३५५ ॥

[354]

smṛtiḥ prāg-jñāta-cintane - tāḥ kiṃ niśāḥ smarati yāsu tadā priyābhir vṛndāvane kumuda-kunda-śaśāṅka-ramye | [BhP 10.47.43] ity ādau darśitā |

aho vitarka ity uktaḥ na lakṣyante padāny atra [BhP 10.30.31] ity ādi |

|| 10.30 || śrī-gopyaḥ || 354 ||

[355]

dhyānaṃ cinteti bhaṇyate kṛtvā mukhāny avaśucaḥ [BhP 10.29.29] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 355 ||

English witness · section(s) 330

Anuccheda 330

Vicchitti is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 30:

akalpa-kalpanalpapi vicchittih kanti-posa-krt

"Vicchitti is beautifuying the body with various ornaments."

Kuttamita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 44:

sthanadharadi-grahane hrt-pritav api sambhramat bahih krodho vyathitavat proktam kuttamitam budhaih

"When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuttamita."

In this way vicchitti and kuttamita are described. The vacika-anubhavas (anubhavas of speech) will now be considered. Amongst them Alapa is described in these words of Ujjvala- nilamani, Anubhava-prakarana, Text 73:

cati-priyoktir alapah

"Very affectionate words are called alapa."

Alapa is seen in these words of srimad-Bhagavatam (10.29.40):

ka stry anga te kala-padayata-venu-gita-sammohita. . .

"Dear Krsna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §356 · English §331

[३५६]

मतिः स्याद् अर्थ-निर्धारे -

त्वं न्यस्त-दण्ड-मुनिभिर् गदितानुभाव आत्मात्म-दश् च जगताम् इति मे वृतो ऽसि । [भ्प् १०.६०.३९] इति । स्पष्टम् ।

॥ १०.६० ॥ श्री-रुक्मिणी ॥ ३५६ ॥

[356]

matiḥ syād artha-nirdhāre -

tvaṃ nyasta-daṇḍa-munibhir gaditānubhāva ātmātma-daś ca jagatām iti me vṛto 'si | [BhP 10.60.39] iti | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 356 ||

English witness · section(s) 331

Anuccheda 331

Vilapa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 75:

vilapo duhkha-jam vacah

"Vilapa means `words born of suffering'."

Vilapa is seen in these words of srimad-Bhagavatam (10.47.47):

param saukhyam hi nairasyam. . .

"Indeed, the greatest happiness is to renounce all desires, as even the prostitute Pingala has declared. Yet even though we know this, we cannot give up our hopes of attaining Krsna."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §357 · English §332–334

[३५७]

औत्सुक्यं समयाक्षमा - निशम्य गीतं तद्-अनङ्ग-वर्धनम् [भ्प् १०.२९.४] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ श्री-शुकः ॥ ३५७ ॥

[357]

autsukyaṃ samayākṣamā - niśamya gītaṃ tad-anaṅga-vardhanam [BhP 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 357 ||

English witness · section(s) 332–334

Anuccheda 332

Samlapa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 77:

ukti-pratyukti-mad vakyam samlapa iti kirtyate

"Conversation is called samlapa."

Samlapa is seen in the conversation recounted in srimad- Bhagavatam 10.29.18-41.

In this conversation Lord Krsna has two purposes: 1. to request the association of the contrary gopis charmed by His flute music and other pastimes and qualities, and 2. as a joke, and also to test their love, to reject the company of the gopis, who had come to Him in the forest to attain His association. Here the words of the gopis also have two purposes: 1. To reject Lord Krsna's request that they return home, and 2. with words filled with yearning to beg His company. Because Lord Krsna and the gopis are equally expert in the art of graceful conversation, the rasa of thwir pastimes is nourshied by these talks between them. In the beginning of this conversation (srimad-Bhagavatam 10.29.18) Lord Krsna affirms that He and the gopis are equal. Then He tells them in srimad-Bhagavatam (10.29.

rajany esa. . .

"This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women."

These words, however, have a second, a hidden meaning. By interpreting the words in a different way this verse comes to mean: "O girls, somehow you have met Me here. Please do not now return to Vraja, for this night is quite frightening. Therefore you girls should not leave this place. Instead, you should stay here with Me, your hero." By speaking the word su-madhyamah" (O slender-waisted girls) Lord Krsna hints that He would become very unhappy if the gopis left Him and returned to Vraja. Then Lord Krsna tells them: "As long as you stay with Me you need not fear your relatives. He says in srimad-Bhagavatam (10.29.20):

matarah. . .

"Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members."

The hidden meaning of this verse is: "Your mothers and other relatives did not see you tonight. Therefore they are now searching for you. However, they will not be able to come here to this place." Thn word "putrah" (sons) in this verse means either "the sons of your brothers-in-law" or "the sons of your co-wives". Then Lord Krsna tries to enliven the gopis by showing them the beauties of His personal forest-garden. He tells them in srimad-Bhagavatam (10.29.21-22):

drstam vanam. . .tad yata. . .

"Now you have seen this Vrndavana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamuna. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves."

The hidden meaning of this verse is: "The forest is very fearful. Therefore please do not be eager to go to Vraja so soon." Or these words meay also be interpreted to mean: Please don't leave now." They may also be interpreted to mean: "Please don't faithfully serve your husbands." Here the word "satih" means "O best of girls". Vatsa ma krandanti" may mean "the calvees are not crying", "ma payayata" may mean "don't feed them milk", "ma duhyata" may mean "don't feed them with cow's milk". Here Lord Krsna hints: "If you truly love me, then please don't ignore My request." Then Lord Krsna places this logical argument before the gopis (srimad-Bhagavatam 10.29.23):

atha va. . .

"On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all

living entities possess natural affection for Me."

Here the word "mayi" is the same as mama". In this verse Lord Krsna argues: "If all living entirties naturally love Me, then beautiful girls may also love Me, thinking of Me as their beloved." Here someone may protest: But is not wrong for women to renounce the vow of faithfully serving their husbands?" To answer this proetst Lord Krsna tells the gopis (srimad-Bhagavatam 10.29.24):

bhartuh susrusanam. . .

"The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children."

Here Lord Krsna declares: "The highest religious duty for a woman is to sincerely serve her husband." However, Lord Krsna implies here: "But you girls have never been married to your so-called husbands. Your marriage to them is only an imagination, a myth. Therefore you do no wrong to abandon thse mythical husbands. You may think these persons aree your husbands. Still, the words of the Smrti-sastra affrim that you may indeed abandon the vow of serving such mythical husbands." Then Lord Krsna tells the gopis (srimad-Bhagavatam 10.29.25):

duhsilo durbhago vrddhah. . .

"Women who desire a good desfination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor."

Here Lord Krsna declares: "A woman should never abandon a husband is not fallen." Here the hidden meaning of fallen" is "envious". In this sense Lord Krsna considers the gopis' mythical husbands to be envious of Him, and therefore fallen. Thinking that the gopis might consider their husbands not fallen and therefore stay with them, with these tricky words changing the original meaning of the Smrti-sastra's words, Lord Krsna denies that the gopis have any responsibility to serve their so-called husbands. Then Lord Krsna tells the4 gopis (srimad-Bhagavatam 10.29.26):

asvargyam. . .

"For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear."

The hidden meaning of these words is: "A woman who stays near (upa) her husband (pati) (aupapatyam) will not enter heaven."

Thinking, "the gopis may worry that it will be very difficult to attain love for Me", Lord Krsna tells them: Please do not turn away from Me." He tells them (srimad- Bhagavatam 10.29.27):

sravanat. . .

"Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes."

Here Lord Krsna says: "Transcendental love for Me arises by the devotional processes that begin with hearing about Me. The same result is not achieved by mere physical proximity. So please enter this forest grove, which is just like your own homes." That is the hidden meaning of Lord Krsna's request here. The other, original, meaning is well-known in this world. In this way, in these verses, with many joking words Lord Krsna refutes the idea that the gopis actions are in any way improper. The condition the gopis attained after hearing these words of Lord Krsna is described in these words of srimad-Bhagavatam (10.29.28-30):

iti vipriyam akarnya. . .

"Hearing these unpleasant words spoken by Govinda, the gopis became morose. Their great hopes were frustrated and they felt insurmountable anxiety. "Their herads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopis scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermillion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness. "Although Krsna was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to hem unfavorably. Nonetheless they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation."

These verses show that thew gopis did not understand the second, hidden, meaning of Lord Krsna's previous words. Fillied with longing to associate withe Krsna, they considered His words unpleasant. Thus they became morose. Hearing Lord Krsna's statements that had two meanings, the gopis became anxious and bowed their faces and performed other like activities. There is no rasabhasa in any of these actions. They scratched the ground with their toes and they spoek to Lord Krsna. The gopis said to Lord Krsna (srimad-Bhagavatam 10.29.31):

maivam. . .

"The beautiful gopis said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Sri Narayana, reciprocates with His devotees in their endeavors for liberation."

In this verse the word "ma" (don't) is used to refute Lord Krsna's request (that the gopis return to their homes). Here the gopis say: "We have completely renounced our husbands, children, and all else and become Your devotees. Please reciprocate with us." Speaking here the passage beginning with the word "pada-mulam" (the soles of Yoru feet), the gopis chant the glories of Lord Krsna. Here the wwords duravagraha ma tyajasman" may also be divided duravagraham atyajasman". Divided in the second way they mean: "You have completely rejected us". Then the gopis give an example of acting properly by accepting one's own devotees and rejecting others. They say: "Lord Narayana reciprocates with the sages who yearn after liberation and who have renounced pious deeds, sense pleasures, and all else for His sake. The Lord does not reciprocate with others." Then, quoting from scripture, the gopis speak the next verse to refute Lord Krsna's request. They say (srimad-Bhagavatam 10.29.32):

yat paty-apatya. . .

"Our dear Krsna, as an expert in religion You have advised us that the proper religious duty for women is to faithfuIly serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self."

In this verse the word "sva-dharmah" may be interpreted as "sv-adharmah" which means "great impiety". If this word is interpreted in that way, then the word "dharma-vida" is employed as a joke, to mock the so- called knower of religion described here. If this interpretation is accepted, then these words are only a trick and the words faithfully serve their husbands" come to mean the opposite of what they seem. Interpreted in this way, these words reject the false religious principles described here. Here the word upadesa-pade" means "teacher" and "ise tvayy evastu" means "You are the supremely independent Lord. These words thus mean: "O Lord, you reject these false principles of religion". Someone may ask: "O Lord, what is Your nature?" Here the gopis answer with the word presthah" (dearest beloved). The gopis say: "You are the friend of all living entities. You are the dearest beloved of all living entities." This means: "O Lord, by associating with You, we will all attain great auspiciousness." Then, refuting Lord Krsna's statement in srimad-Bhagavatam 10.29.23, the gopis say (srimad-Bhagavatam 10.29.33):

kurvanti. . .

"Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association."

This verse also has a second, a hidden meaning. The hidden meaning, attained by interpeting the syntatical relationships of the words in the sentence in a different way, is: "O lotus-eyed Lord, please cut intop pieces our desire, the desire that says, `We will become happy by enjoying the pleasures of our meaterial bodies, material bodies that are alwasy so dear to us, pleasures we enjoy with our husbands and children. Why should we be attracted to Krsna as our beloved? We are not attracted to Him.' " Here the word "varadesvara (givcer of boons) is in the vocatuve case. It is used here sarcastically. Here the gopis say: "Please give this boon to us. Give us the boon that the indifference we feel in our hearts toward You, the indifference that says, `Let us not always yearn to attain You, O Krsna.', will be cut into pieces." Here the word aravidna-netra" (O lotus-eyed one) implies: "It is not right that a person with such beautiful lotus eyes will be so crooked and deceitful to us". The word "sma" here changes the present tense of the verb into the imperfect tense. The word "asam" is the object of the sentence. In the next verse the gopis criticize Lord Krsna's description of the way love for Him is attained, a description He spoke in srimad-Bhagavatam 10.29.27. The gopis say (srimad-Bhagavatam 10.29.34):

cittam. . .

"Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?"

Here the gopis say: "As long as You had not stolen them away, our minds and hearts were very happy. They were happy because they stayed at home (grhesu). The symptom of their happiness was that our hands were engaged in household duties." Thinking of Krsna's addressing them as "su-madhyamah" (O slender-waisted girls) in srimad-Bhagavatam 10.28.19, the gopis say in this verse: "Now our feet won't move one step from Your lotus feet. How can we go back to Vraja?" The meaning here is: "We will not go back to Vraja. We will stay here." Then the gopis say: "What would we do there?" In reply to Lord Krsnas words "pratiyata grhan" (Please go back to your homes) in srimad-Bhagavatam srimad-Bhagavatam 10.29.27, the gopis speka the next verse (srimad-Bhagavatam 10.29.35):

sinca. . .

"Dear Krsna, please pour the nectar of Your lips upon the fire within our hearts--a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogis attain to the abode of Your lotus feet by meditation."

In this verse the gopis say: "beloved, please pour the nectar of Your lips upon the fire within our hearts--a fire You ignited with Your smiling glances and the sweet song of Your flute." Then the gopis jokingly say: "If You will not give us that nectar, then we will only stand here and lick our own lips with desire to taste that nectar." Here the gopis hint that it is Lord Krsna's duty to protect them. That the Lord protects His devotees is seen in these words of srimad-Bhagavatam (11.4.10):

dhatte padam tvam avita yadi vighna-murdhni

"O Lord, because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."

Then the gopis say (in srimad-Bhagavatam 10.29.35): If You do not give us the nectar of Your lips, we will consign our bodies to the fire of separation from You." The gopis address Krsna as "sakhe" (O friend), in the vocative case, because in the past they had exchanged playful and affectionate glances with Him. Here Lord Krsna may ask: When We were children we played and touched. Why have you gopis now become like strangers?" To answer this question the gopis speak the next verse (srimad-Bhagavatam 10.29.36):

yarhi. . .

"O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You."

This verse may also be interpreted to mean: "O lotus-eyed one, the birds, beasts, and other beings in the forest all dearly love You as You enjoy Your childhood pastimes. Beasutiful girls think the soles of Your feet are a great festival of happiness. We yearn to attain tyhe soles of Your feet. Still, somehow we remain unable to touch them. When we played as children we enjoyed Your company. But now we must stand before our elders and suepriors. No longer can we easily associate with You." In this verse the word "bata" is used in the sense of doubt or worry. These words mean: We should escape from the circle of our elders and superiors." Remembering Lord Krsna statement (in srimad- Bhagavatam 10.29.23) "priyante mayi jantavah" (all living entities possess natural affection for Me), a stamenet that hints, "beautiful girls naturally love Me as their beloved", the gopis cite

Goddess Laksmi as an example in the next verse (srimad-Bhagavatam 10.29.37):

srih. . .

"Goddess Laksmi, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Narayana. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasi-devi and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter."

In this verse the gopis say: "After attaining a place at Lord Visnu's chest, Goddess Laksmi still yearns to attain to dust of Your feet in Gokula's ofrest, dust Tulasi- devi also yearns to attain. From the moment of Your birth there, Nanda's land of Vraja has been a place of pastimes for Goddess Laksmi. To attain the dust of your feet Goddess Tulasi always resides in Vrndavana forest." Someone may ask: "Why do Laksmi and Tulasi yearn to attain the dust of Lord Krsna's feet?" The answer is given here in the words "bhrtya-justam" (served by His servants). It is natural for a maidservant to place her master's feet on her head. Someone may ask: What are the glories of Goddess Laksmi?" The answer is given here in the words "yasyah sva-viksana utanya-sura- prayasah", which mean: "the gloruy of Goddess Laksmi is such that the other divine beings who are her associates yearn to attain her glance." Their voices choked with emotion, the gopis then say the words "vayam ca", which menas "we are like them". Therse words mean: "As Laksmi and Tulasi are enchanted by You, we are also enchanted by You. That is why we have now approached the dust of Your feet. It is not otherwise." Then the gopis speak the next verse (srimad- Bhagavatam 10.29.38):

tan nah. . .

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."

In this verse the word "vrjinardana" mreans O Lord who removes all distress", and "nah prasida" means "please be merciful to us and remove the obstacles that keep us from seeing You". Here Lord Krsna may ask: Did you gopis really come here only to touch My feet?" To this question the gopis reply with the words: "We left our homes not only to touch Your feet, but because we yearn to worship You. We did not come here to see Vrndavana forest in the moonlight." Then the gopis also say: "Our hearts are burning with intense desires generated by Your beautiful smiling glances. Please make us Your maidservants." Because the idea of a gift here is not very explicit, the word "atmanam" is

in the genitive case, not the dative case. From this is may be understood that this gift of devotional service is not always given, even in Gokula. The word "purusa-bhusana" (O ornament among men", which is in the vocative case, has a double meaning. It may also mean: "O Lord who have become the ornament of Your boyfriends in Gokula". This interpretation implies: "Therefore You are never the ornament of Gokula's beautiful girls." Their hearts burning, the gopis think all these thoughts. In srimad-Bhagavatam 10.29.21 Lord Krsna ignored the uddipanas that attracted the gs to Him. Then, in srimad-Bhagavatam 10.29.27, Lord Krsna revealed the great power of His own attractive handsomeness. Thinking of these statements of Lord Krsna, the gopis spoke the next verse (srimad-Bhagavatam 10.29.39):

viksya. . .

"Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants."

The word "ca" (and) spoken near the end of this verse by voices choked with emotion, refers to the words that precede it. Here the gopis say: "Seeing You, we must become Your maidservants. It is not otherwise." Here Lord Krsna may ask: "If You are so dedicated to Me, why do you not stay here every night?" Thinking Lord Krsna may ask this question, the gopis speak the next verse (srimad-Bhagavatam 10.29.40):

ka stry anga te. . .

"Dear Krsna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."

This verse means: "O beloved (anga) who sweetly plays on the flute (kala-padayata-venu-gita) and who is enchanting (sammohita) with the arrows shot by Kamadeva, what woman in all the three worlds wouldn't deviate from religious behavior for Your sake? For Your sake we throw far away all vows of pious morality." If someone were to try to find fault in the qualities of the Lord described in the two vocative words (kala-padayata- venu-gita and sammohita) mentioued above, the gopis reply by speaking the word "trailokya-saubhagam" (who makes all three worlds auspicious). The reason for the gopis deviating from religious behavior is given here in the words "arya- caritan niriksya rupam ka na calet" (upon seeing Your handsome form, what woman would not deviate from religious behavior?). The gopis then say: "Therefore (yat) even the cows,

birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form." Because they may thus easily deviate from the principles of religious behavior, beautiful girls and handsome are forbidden to associate in this way in this world. Thinking of the words Lord Krsna spoke in srimad-Bhagavatam 10.29.19, and thinking that in the context of those words Lord Krsna might say: I am a powerful hero. Stay with Me I I will protect You from all dangers", the gopis offer a prayer in the next verse (srimad- Bhagavatam 10.29.41):

vyaktam bhavan. . .

"Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts."

In this verse the word "arta-bandho" means O You who have taken birth in this world to protect the people of Vraja from the fearful condition of falling away from the principles of religion". Here the words kinkarinam tapta-stanesu kara-pankajam ca sirahsu no nidhehi" have a hidden possible second interpretation, which gives this meaning of the words: "Please doi not place Your lotus hand on Your maidservants' heads and breasts, breasts burning with desire from the sight of You". These words thus imply: "Evenb in Your thoughts do not do such a thing to saintly chaste girls like ourselves." This hidden meaning is hinted in this verse. Quoting the dharma-sastras, Lord Krsna had previously proved that ther gopis should always faithfully serve their husbands and relatives. Quoting the jnana-sastras, the gopis now brilliantly refute Krsna's arguments. The gopis here prove that Krsna is the Supreme Personality of Godhead (paramatma), and therefore He is the meaning and the goal of all the scriptures' teachings. In srimad-Bhagavatam 10.29.32 the gopis hint: "O Krsna, You are the meaning and goal of all the scriptures' teachings. Devotional service to You is the final goal taught in the scriptures." Here Lord Krsna may protest: How is it possible that I am the goal of all the scriptures?" To this the gopis reply (in srimad-Bhagavatam 10.29.32) by speaking the word "atma", which means: "You are the Supreme Personality of Godhead." The gopis hint here: You are the goal of all the scriptures, the scriptures that affirm (Brhad-aranyaka Upanisad 4.4.22):

tam etam vedanuvacanena brahmana vividisanti

"By studying the Vedas the brahmanas understand the Supreme Personality of Godhead."

Then Krsna may again protest: "How is it possible that I am the Supreme Personality of Godhead?" To this protest the gopis reply with the words "tanu-bhrtam presthah", which mean "for the living entities You are the object of love without limit". Here the gopis also

say: "bandhur bhavan", which means "You bring limitless auspiciousness to the living entities". In these two ways Lord Krsna possesses the symptoms of being the Supreme Personality of Godhead, symptoms described in these words of the jnana-sastras (Brhad-aranyaka Upanisad 2.4.5):

atmanas tu kamaya sarvam priyam bhavati

"The Supreme Personality of Godhead is loved by everyone. He fulfills everyone's desire."

Here the gopis may say: "In this way we have proved that You are indeed the Supreme Personality of Godhead. Because You are the Supreme Personality of Godhead we are very eager to worship and serve You." It is said in Mundaka Upanisad (1.2.12):

brahmano nirvedam ayat, nasty akrtah krtena

"Not merely by performing duties, but by renunciation a brahmana attains the company of the Supreme Personality of Godhead."

In this way the jnana-sastras affirmt hat it is not wrong for a transcendentalist to renounce his prescribed duties. However, because knowledge of Lordf Krsna's sweetness (madhurya) is superior to knowledge of His power and opulence (aisvarya), the gopis do not dwell on Lord Krsna's status as the Supreme Personality of Godhead. In srimad-Bhagavatam 10.29.33 the gopis describe the activities of true saintly persons. There the word "kusalah" means "saintly persons who know what is important and what is not important, and "hi" means "certainly". Here "sva atman" means "the Supreme Personality of Godhead", as has previously been explained. Or the words "sva atman nitya-priye tvayi" may also mean "You are eternally dear to every soul". Then the gopis say: "tvayy eva ratim kurvanti", which means "therefore saintly persons love You alone. They do not love the principles of religion, their homes, or anything else." Then the gopis say: "paty-adibhih kim", which means What use do we have for our husbands and relatives?" These truths the gopis futher explain in srimad-Bhagavatam 10.29.36 and 37. In this way the samlapa-anubhava (conversation), which is one of the vacika-anubhavas (anubhavas of speech) has been described. These verses of srimad-Bhagavatam were spoken by srila sukadeva Gosvami.

Anucchedas 333 and 334

Sandesa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 82:

srimad-Bhagavatam (10.40.52):

sandesas tu prositasya sva-varta-presanam bhavet

"A letter from a lopver living far away is called sandesa."

Sandesa is seen in these words of srimad-Bhagavatam (10.47.52):

he natha he rama-natha vraja-natharti-nasana magnam uddhara govinda gokulam vrjinarnavat

"O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!"

Apadesa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 85:

anyartha-kathanam yat tu so 'padesa itiritah

"When a person misunderstands the statement of another, this is called apadesa."

Apadesa is seen in these words of srimad-Bhagavatam (10.47.7-8):

nihsvam tyajanti ganika. . .jara bhuktva ratam striyam

"Prostitutes abandon a penniless man, subjects and incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice. "Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him."

The meaning of these verses is clear. These verses were spoken by the gopis to Uddhava.

Prīti · Sanskrit §358 · English §335

[३५८] औग्र्यं चान्त्ये कृत्रिमं क्वापि । यथा क्रूरस् त्वम् अक्रूरः [भ्प् १०.३९.२१] इत्य् आदौ । तच् च क्वापि कृत्रिमं, यथा देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे [भ्प् १०.२२.१५] इति । स्पष्टम् ।

॥ १०.२२ ॥ श्री-व्रज-कुमार्यः ॥ ३५८ ॥

[358] augryaṃ cāntye kṛtrimaṃ kvāpi | yathā krūras tvam akrūraḥ [BhP 10.39.21] ity ādau | tac ca kvāpi kṛtrimaṃ, yathā dehi vāsāṃsi dharmajña no ced rājñe bruvāmahe [BhP 10.22.15] iti | spaṣṭam |

|| 10.22 || śrī-vraja-kumāryaḥ || 358 ||

English witness · section(s) 335

Anuccheda 335

Upadesa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 87:

yat tu siksartha-vacanam upadesa sa ucyate

"Words of instruction are called upadesa."

Upadesa is seen in these words spoken at the time of Lord Balarama's arrival in vraja and recounted in srimad-Bhagavatam (10.65.14):

kim nas tat-kathaya gopyah kathah kathayataparah yaty asmabhir vina kalo yadi tasya tathaiva nah

"Why bother talking about Him, dear gopis? Please talk of something else. If He passes His time without us, then we shall similarly pass ours without Him."

The meaning of this verse is clear. This verse was spoken by the gopis.

PRĪTI-SANDARBHA

6.30

Sections 359–370

10 bilingual sequence blocks

Prīti · Sanskrit §359 · English §336

[३५९]

अमर्षस् त्व् असहिष्णुता । पति-सुतान्वय- [भ्प् १०.३१.१६] इत्य् आदौ कितव योषितः

कस् त्यजेन् निशि ॥ इति । स्पष्टम् ।

॥ १०.३१ ॥ श्री-गोप्यः ॥ ३५९ ॥

[359]

amarṣas tv asahiṣṇutā | pati-sutānvaya- [BhP 10.31.16] ity ādau kitava yoṣitaḥ

kas tyajen niśi || iti | spaṣṭam |

|| 10.31 || śrī-gopyaḥ || 359 ||

English witness · section(s) 336

Anuccheda 336

Vyapadesa is described in these words of Ujjvala- nilamani, Anubhava-prakarana, Text 90:

vyajenatmabhilasoktir vyapadesa itiryate

"When the speaker uses a trick to reveal his actual desire, his statement is called vyapadesa." Vyapadesa is seen in these owrds of srimad-Bhagavatam (10.21.12):

krsnam niriksya. . . . . devyo vimana-gatayah smara-nunna-sara. . .

"Krsna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute- song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §360–361 · English §337

[३६०]

असूयान्योदय-द्वेषे - तस्या अमूनि नः क्षोभम् [भ्प् १०.३०.३०] इत्य् आदौ ।

चापल्यं चित्त-लाघवे - श्वो भाविनि त्वम् अजितोद्वहने [भ्प् १०.५२.४१] इत्य् आदौ मां राक्षसेन विधिनोद्वह वीर्य-शुल्काम् इति । स्पष्टम् ।

॥ १०.५२ ॥ श्री-रुक्मिणी ॥ ३६० ॥

[३६१]

चेतो-निमीलने निद्रा -

एवं चिन्तयती बाला गोविन्द-हृत-मानसा । न्यमीलयत काल-ज्ञा नेत्रे चाश्रु-कलाकुले ॥ [भ्प् १०.५३.२६]

स्वप्नः सुप्तिर् इतीर्यते । एष च ऊषा-दृष्टान्तेनानुमेयः । बोधो निद्रादि- विच्छेद इति त्रिंशत्-त्रयाधिकाः-न्यमीलयत कालज्ञा नेत्रे इत्य् अनन्तरम् ।

[360]

asūyānyodaya-dveṣe - tasyā amūni naḥ kṣobham [BhP 10.30.30] ity ādau |

cāpalyaṃ citta-lāghave - śvo bhāvini tvam ajitodvahane [BhP 10.52.41] ity ādau māṃ rākṣasena vidhinodvaha vīrya-śulkām iti | spaṣṭam |

|| 10.52 || śrī-rukmiṇī || 360 ||

[361]

ceto-nimīlane nidrā -

evaṃ cintayatī bālā govinda-hṛta-mānasā | nyamīlayata kāla-jñā netre cāśru-kalākule || [BhP 10.53.26]

svapnaḥ suptir itīryate | eṣa ca ūṣā-dṛṣṭāntenānumeyaḥ | bodho nidrādi- viccheda iti triṃśat-trayādhikāḥ-nyamīlayata kālajñā netre ity anantaram |

English witness · section(s) 337

Anuccheda 337

The five anubhavas named pralapa, anulapa, apalapa, atidesa, and nirdesa are also included among the vacica- anubhavas. Thus concludes the description of the anubhavas. Now the vyabhicaris will be considered. Amongst them nirveda (despair) is seen in these words of srimad-Bhagavatam (10.47.15):

carana-raja upaste yasya bhutir vayam ka

"In heaven, on earth, or in the subterranean sphere, what woman is unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamahsloka."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §362 · English §338

[३६२]

एवं वध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप । वाम ऊरुर् भुजो नेत्रम् अस्फुरन् प्रिय-भाषिणः ॥ [भ्प् १०.५३.२७]

तेन स्फुरणेन जजागारेत्य् अर्थः ।

॥ १०.५३ ॥ श्री-शुकः ॥ ३६१-३६२ ॥

[362]

evaṃ vadhvāḥ pratīkṣantyā govindāgamanaṃ nṛpa | vāma ūrur bhujo netram asphuran priya-bhāṣiṇaḥ || [BhP 10.53.27]

tena sphuraṇena jajāgārety arthaḥ |

|| 10.53 || śrī-śukaḥ || 361-362 ||

English witness · section(s) 338

Anuccheda 338

Anutapa is lamentation. Anutapa is seen in these words of srimad-Bhagavatam (10.21.7):

aksanvatam phalam idam. . .

"O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision."

Dainya is helpless despair. Dainya is seen in these words of srimad-Bhagavatam (10.29.38):

tan nah prasida vrjinardana. . .

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §363 · English §339

[३६३]

अथ कान्ता-भावः स्थायी । तस्य च हेतु-द्वयम् । श्री-कृष्ण-स्वभावो वामा-विशेष-स्वभावश् चेति । प्रथमो, यथा - कान्यं श्रयीत तव पाद- सरोज-गन्धम् आघ्राय [भ्प् १०.६०.४२] इत्य् आदिषु ।

[363]

atha kāntā-bhāvaḥ sthāyī | tasya ca hetu-dvayam | śrī-kṛṣṇa-svabhāvo vāmā-viśeṣa-svabhāvaś ceti | prathamo, yathā - kānyaṃ śrayīta tava pāda-saroja-gandham āghrāya [BhP 10.60.42] ity ādiṣu |

English witness · section(s) 339

Anuccheda 339

Glani (exhaustion) is described in these words of Bhakti- rasamrta-sindhu (2.4.26):

glanir nispranata mata

"Glani is when one is breathless with exhaustion."

Glani is seen in these words of srimad-Bhagavatam (10.33.10):

kacid rasa-parisranta. . .

"When one gopi grew tired from the rasa dance, She turned to Krsna, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair."

srama (fatigue) is seen in these words of srimad-Bhagavatam (10.33.20):

tasam rati-viharena. . .

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krsna lovingly wiped their faces with His comforting hand."

Prīti · Sanskrit §364 · English §340

[३६४]

उत्तरो, यथा-

नैवालीकम् अहं मन्ये वचस् ते मधुसूदन । अम्बाया एव हि प्रायः कन्यायाः स्याद् रतिः क्वचित् ॥

व्यूढायाश् चापि पुंश्चल्या मनो ऽभ्येति नवं नवम् । बुधो ऽसतीं न बिभृयात् तां बिभ्रद् उभय-च्युतः ॥ [भ्प् १०.६०.४७-४८] इति ।

यद् भवतोक्तं अथात्मनोऽनुरूपम् [भ्प् १०.६०.१७] इत्य् आदिकं तत् तव वाक्यं स्त्री-जातौ प्रायो नानृतं मन्ये । यत अम्बाया यथा क्वचिद् एकत्र साल्व एव रतिर् जाता तथान्यस्याः कन्याया एकत्र रतिः प्रायः एव स्यात् । न तु नियमेन । किं च व्यूढाया अपि इति । यद् वा कन्याया अपि क्वचिद् एकत्र रतिः स्यात् । प्राय इति साध्व्या एवेत्य् अर्थः । तत्र दृष्टान्तः - अम्बाया (पगे १३८) इवेति । पुंश्चल्यास् तु व्यूढाया अपि मनो अवं नवम् अभ्येति । तस्मात् परम- पुण्य-शीलाया एव त्वयि स्वभावतो रतिर् भवेद् इति भावः ।

॥ १०.६० ॥ श्री-रुक्मिणी ॥ ३६४ ॥

[364]

uttaro, yathā-

naivālīkam ahaṃ manye vacas te madhusūdana | ambāyā eva hi prāyaḥ kanyāyāḥ syād ratiḥ kvacit ||

vyūḍhāyāś cāpi puṃścalyā mano 'bhyeti navaṃ navam | budho 'satīṃ na bibhṛyāt tāṃ bibhrad ubhaya-cyutaḥ || [BhP 10.60.47-48] iti |

yad bhavatoktaṃ athātmano'nurūpam [BhP 10.60.17] ity ādikaṃ tat tava vākyaṃ strī-jātau prāyo nānṛtaṃ manye | yata ambāyā yathā kvacid ekatra sālva eva ratir jātā tathānyasyāḥ kanyāyā ekatra ratiḥ prāyaḥ eva syāt | na tu niyamena | kiṃ ca vyūḍhāyā api iti | yad vā kanyāyā api kvacid ekatra ratiḥ syāt | prāya iti sādhvyā evety arthaḥ | tatra dṛṣṭāntaḥ - ambāyā (page 138) iveti | puṃścalyās tu vyūḍhāyā api mano avaṃ navam abhyeti | tasmāt parama- puṇya-śīlāyā eva tvayi svabhāvato ratir bhaved iti bhāvaḥ |

|| 10.60 || śrī-rukmiṇī || 364 ||

English witness · section(s) 340

Anuccheda 340

Mada is becoming so wild with joy that one is bereft of discrimination. Mada is seen in these words of srimad-Bhagavatam (10.33.17):

tad-anga-sanga-pramudakulendriyah. . .

"Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §365 · English §341

[३६५]

एष च स्थायी साक्षाद्-उपभोगात्मकस् तद्-अनुमोदनात्मकश् चेति द्विविधः । पूर्वः साक्षान् नायिकानाम् । उत्तरः सखीनाम् । उभय-व्यपदेशानाम् उभाव् अपि । तत्रोपभोगात्मकः स सामान्यतो यथाव्-कृष्णं निरीक्ष्य वनितोत्सव-रूप-शीलम् [भ्प् १०.२१.१२] इति । स्पष्टम् ।

॥ १०.२१ ॥ श्री-गोप्यः ॥ ३६५ ॥

[365]

eṣa ca sthāyī sākṣād-upabhogātmakas tad-anumodanātmakaś ceti dvividhaḥ | pūrvaḥ sākṣān nāyikānām | uttaraḥ sakhīnām | ubhaya-vyapadeśānām ubhāv api | tatropabhogātmakaḥ sa sāmānyato yathāv-kṛṣṇaṃ nirīkṣya vanitotsava-rūpa-śīlam [BhP 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-gopyaḥ || 365 ||

English witness · section(s) 341

Anuccheda 341

Garva is contemptuous arrogance. Garva is seen in these words of srimad-Bhagavatam (10.60.44):

tasyah syur acyuta nrpa bhavatopadistah. . .

"O infallible Krsna, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of siva and Brahma. After all, in the households of such women these kings live like asses, oxen, dogs, cats, and slaves."

The meaning of this verse is clear. This verse was spoken by Queen Rukmini.

Prīti · Sanskrit §366 · English §342

[३६६]

स एव पुनः सम्भोगेच्छा-निदानः सैरिन्ध्र्य्-आदौ यथा सहोष्यताम् इह प्रेष्ठ [भ्प् १०.४८.९] इत्य् आदि । स्पष्टम् ।

॥ १०.४८ ॥ सैव ॥ ३६६ ॥

[366]

sa eva punaḥ sambhogecchā-nidānaḥ sairindhry-ādau yathā sahoṣyatām iha preṣṭha [BhP 10.48.9] ity ādi | spaṣṭam |

|| 10.48 || saiva || 366 ||

English witness · section(s) 342

Anuccheda 342

sanka is worry that a calamity will befall one. Trasa is seen in these words of srimad-Bhagavatam (10.53.24):

api mayy anavadyatma drstva kincij jugupsitam

"Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand."

The meaning of this verse is clear. This verse was spoken by Queen Rukmini.

Prīti · Sanskrit §367–368 · English §343

[३६७]

क्वचिद् भेदित-सम्भोगेच्छः पट्ट-महिषीषु यथा, स्मायावलोक-लव- दर्शित- [भ्प् १०.६१.४] इत्य् आदिषु । स्वरूपाभिन्न-सम्भोगेच्छः श्री-व्रज- देवीषु, यथा-- यत् ते सुजात-चरणाम्बु-रुहं [भ्प् १०.३१.१९] इत्य् आदिषु । आसां चैष स्वाभाविक एव । अतएव स्व-परित्याग-जातेर्षया द्वेषं कल्पयित्वापि तत्-परित्यागासामर्थ्योक्तिः । यथा मृगयुर् इव कपीन्द्रम् [भ्प् १०.४७.१७] इत्य् आदौ दुस्त्यजस् तत्-कथार्थः इति ।

एष चासु बहु-भेदो वर्तते । एकत्र भावे खलु मिथुनस्य मिथ आदर- विशेषः । तत्र प्रेयसीनां त्वदीयत्वाभिमानातिशयेन कान्तं प्रति पारतन्त्र्य-विनय-स्तुति-दाक्षिण्य-प्राचुर्यम् । अन्यत्र मदीयत्वातिशयः । यत्र परतन्त्र-कान्ततयान्तर्-मर्मज्ञता-नर्म-कौटिल्याभास- प्राचुर्यम् । एतद् युगलस्य च भेदस्य बह्व्-अंश-स्वल्पांश-तत्-साङ्कर्य- भेदेनापरासु च बहुविध इति ।

एते च भावा यथोक्ताः - काचित् कराम्बुजं शौरेर् जगृहे ऽञ्जलिनां मुदा । काचिद् दधार तद्-बाहुम् अंसे चन्दन-रूषितम् ॥

काचिद् अञ्जलिनागृहात् तन्वी ताम्बूल-चर्वितम् । एका तद्-अङ्घ्रि-कमलं सन्तप्ता स्तनयोर् अधात् ॥

एका भ्रू-कुटिम् आबद्ध्य प्रेम-संरम्भ-विह्वला । घ्नतीवैक्षत् सन्दष्ट-दशन-च्छदा ॥

अपरानिमिषद्दृग्भ्यां जुषाणा तन्-मुखाम्बुजम् । आपीतम् अपि नातृप्यत् सन्तस् तच्चरणं यथा ॥

तं काचिन् नेत्ररन्ध्रेण हृदिकृत्य निमील्य च । पुलकाङ्ग्युपगुह्यास् ते योगीवानन्दसम्प्लुता ॥

सर्वास् ताः केशवालोकपरमोत्सवनिर्वृताः । जहुर् विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥ [भ्प् १०.३२.४-९]

अत्रादर-विशेष्-मय-प्राग्-उक्त-भावा काचित् कराम्बुजम् इत्य् अत्र प्रथमोक्ता । इयं च सर्वाग्र-स्थितत्वाद् आदौ वर्ण्यते । ततो ज्येष्ठेति गम्यते । ततश् च सर्वादौ तयैव मिलनं कृष्णस्य । तथा तस्याम् एव श्री- कृष्णस्याप्य् आदरातिशयोऽवगम्यते । एवं तथाञ्जलिना कर-ग्रहणात् तस्या अपि

तस्मिन्न् आदरो व्यक्तः । तत्-पारतन्त्र्यादिकम् अपि । मध्य-स्थितत्वं चास्याः । ततः साध्व् एवेदं प्रथमोदाहरणम् ।

अथ मदीयत्वातिशयमय-द्वितीयोदाहरणम् । एका भ्रू-कुटिम् आबध्य इत्यादि । एषा खलु मध्यतो वर्णनया मध्य-स्थितेत्य् अवगम्यते । मध्य- स्थितत्वं चास्याः परम-दुर्लभतां व्यनक्ति । ततो भाव-विशेष-धारिता चास्या गम्यते । तस्य साक्षात्-प्रत्यायकं च मदीयत्वातिशयादि-बोधक-भ्रू-भङ्ग्य्-आदिकम् एवास्ति । इयं च श्री-राधैव ज्ञेया ।

ईदृश एव भावोऽस्याः कार्त्तिक-प्रसङ्गे व्रत-रत्नाकर-धृत-भविष्य- वचने दृश्यते --

तस्मिन् दिने च भगवान् रात्रौ राधा-गृहं ययौ । सा च क्रुद्धा तम् उदरे काञ्ची-दाम्ना बबन्ध ह ॥

कृष्णस् तु सर्वम् आवेद्य निज-गेह-महोत्सवम् । प्रियां प्रसादयामास ततः (पगे १३९) सा तम् अवोचयत् ॥ इति ।

ततः सिद्धे च तस्या भावस्य तादृशत्वे यथा राधा प्रिया इत्य् आदि पाद्मादि- वचनानुसारेण अनयाराधितो नूनं [भ्प् १०.३०.२८] इत्य् आद्य्-अनुसारेण च तन्- माहात्म्यात् तादृश-भाव-माहात्म्यम् एव स्फुटम् उपलभ्यते । द्वारकायाम् एतद्-अनुगत-भावत्वेनैव श्री-सत्यभामापि सर्वतः प्रशस्ता । तत्र भाव-सादृश्यं सर्वतः प्रशस्तत्वं च यथा श्री-विष्णु- पुराणे -

यदि ते तद्-वचः सत्यं सत्यात्यर्थं प्रियेति मे । मद्-गेह-निस्फुटार्थाय तदायं नीयतां तरुः ॥ [विप् ५.३०.३३] इति ।

पाद्म-कार्त्तिक-माहात्म्ये श्री-कृष्ण-वाक्यं च यथा - न मे त्वत्तः प्रियतमा इत्य् आदि । श्री-हरि-वंशे वैशम्पायन-वचनं च तन्-निर्धारकम् - सौभाग्ये चाधिकाभवद् इति ।

अथ या च पूर्व-भावोपलक्षिता सापि तद्-भाव-विरोधि-भावत्वेन तत्- प्रतिपक्ष-नायिका स्यात् । चन्द्रावल्य् एव सेति च प्रसिद्धम् । तथोक्तं श्री- बिल्वमङ्गलेन-

राधा-मोहन-मन्दिराद् उपागतश् चन्द्रावलीम् ऊचिवान् राधे क्षेममयेति तस्य वचनं श्रुत्वाह चन्द्रावली । कंस क्षेममये विमुग्ध-हृदये कंसः क्व दृष्टस् त्वया राधा क्वेति विलज्जितो नत-मुख-स्मेरो हरिः पातु वः ॥ इति ।

अत्र चन्द्रावल्याः सदृश-भावा काचिद् अञ्जलिनेत्य् आदिना वर्णिता । एका तद्- अङ्घ्रि-कमलम् इत्य् आदिना च । एते तत्-सख्यौ पद्मा-शैव्ये इत्य् अभियुक्त- सिद्धिः । श्री-राधायाः सदृश-भावा च । अपरिनिमिषद्-दृग्भ्याम् इत्य् आदिना वर्णिता । तं काचिद् [भ्प् १०.३२.८] इत्य् आदिना च । मदीयोऽसौ स्वयम् एव माम् अनुभविष्यतीति स्वयं ग्राह-स्पर्शाद्य्-अभावेन वाम्य-स्पर्शात् ।

ततश् चैते तत्-सख्यौ । एते च प्रायस् तत्-स-नामत्वात् । तद्-अनुगततया पाठाच् चानुराधा-विशाखे भवेताम् । ये खलु विशाखा ध्यान-निष्ठिका इति, राधानुराधा इति भविष्योत्तर-पठिते तत्रानुराधैव ललितेत्य् अभियुक्त-प्रसिद्धिः । सङ्कर-भावा च काचिद् दधार [भ्प् १०.३२.४] इत्य् आदिनोक्ता । तद् बाहोर् अंसे धारणेन पूर्वस्या दाक्षिण्यांशेन साम्यात् । उत्तरस्या एषा खलु श्यामलेत्य् अभियुक्त-प्रसिद्धिः । अत्राष्टमी च विष्णु- पुराणोक्ता यथा -

काचिद् आयान्तम् आलोक्य गोविन्दम् अतिहर्षिता । कृष्ण कृष्णेति कृष्णेति प्राह नान्यद् उदीरितम् ॥ [विप् ५.१३.४४] इति ।

अस्या नातिस्फुट-भावत्वात् ताटस्थ्यम् । एषा च भद्रेत्य् अभियुक्त- प्रसिद्धिः । तेषां भावानां परमानन्दैक-रूपत्वं दर्शयति सर्वा [भ्प् १०.३२.९] इति ।

॥ १०.३२ ॥ श्री-शुकः ॥ ३६७॥

[३६८]

अथानुमोदनात्मके कान्त-भावे साध्ये तत्-सम्भावनार्थं तदीय- लेशानुमोदन-मात्रस्योदाहरणं यथा --

अस्यैव भार्या भवितुं रुक्मिण्य् अर्हति नापरा । असाव् अप्य् अनवद्यात्मा भैष्म्याः समुचितः पतिः ॥

किञ्चित् सु-चरितं यन् नस् तेन तुष्टस् त्रि-लोक-कृत् । अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिम् अच्युतः ॥

एवं प्रेम-कला-बद्धा वदन्ति स्म पुरौकसः । [भ्प् १०.५३.३७-३९]

अत्र नाना-वासन-जनानाम् एषां हृदि तत्-तन्-नाना-विलास-मयस्य कान्त- भावस्य

पूर्ण-स्वरूप-स्पर्शायोग्यत्वात् कथञ्चित् तद्-दाम्पत्य-स्थिति- मात्र-लक्षणस्य तदीय-सामान्यांशस्यैवानुमोदन-मात्रं जातम् । अतएव प्रेम-कलाबद्धा इत्य् उक्तम् । प्रेम्नः कान्त-भावस्य या कला कोऽपि लेशस् तेन बद्धास् तद्-अनुमोदन-सुखानुकूला इत्य् अर्थः । तत एवं यस्य कलयापि विषम-भावानाम् (पगे १४०) अपि सर्वेषां पुरौकसां तथा चित्त- वृन्दम् उल्लासितम्, यथा युगपद् ऐकमत्यम् एव सर्व-भावातिक्रमेण सर्वेषां जातम् । स एव यत्र भाव-राकाधीशः स्वयम् उदयते तच्-चित्तानां तादृश उल्लासस् तु परात्पर एव स्याद् इति भावः ।

[367]

kvacid bhedita-sambhogecchaḥ paṭṭa-mahiṣīṣu yathā, smāyāvaloka-lava- darśita- [BhP 10.61.4] ity ādiṣu | svarūpābhinna-sambhogecchaḥ śrī-vraja- devīṣu, yathā-- yat te sujāta-caraṇāmbu-ruhaṃ [BhP 10.31.19] ity ādiṣu | āsāṃ caiṣa svābhāvika eva | ataeva sva-parityāga-jāterṣayā doṣaṃ kalpayitvāpi tat- parityāgāsāmarthyoktiḥ | yathā mṛgayur iva kapīndram [BhP 10.47.17] ity ādau dustyajas tat-kathārthaḥ iti |

eṣa cāsu bahu-bhedo vartate | ekatra bhāve khalu mithunasya mitha ādara- viśeṣaḥ | tatra preyasīnāṃ tvadīyatvābhimānātiśayena kāntaṃ prati pāratantrya-vinaya-stuti-dākṣiṇya-prācuryam | anyatra madīyatvātiśayaḥ | yatra paratantra-kāntatayāntar-marmajñatā-narma-kauṭilyābhāsa- prācuryam | etad yugalasya ca bhedasya bahv-aṃśa-svalpāṃśa-tat-sāṅkarya- bhedenāparāsu ca bahuvidha iti |

ete ca bhāvā yathoktāḥ - kācit karāmbujaṃ śaurer jagṛhe 'ñjalināṃ mudā | kācid dadhāra tad-bāhum aṃse candana-rūṣitam ||

kācid añjalināgṛhāt tanvī tāmbūla-carvitam | ekā tad-aṅghri-kamalaṃ santaptā stanayor adhāt ||

ekā bhrū-kuṭim ābaddhya prema-saṃrambha-vihvalā | ghnatīvaikṣat sandaṣṭa-daśana-cchadā ||

aparānimiṣaddṛgbhyāṃ juṣāṇā tan-mukhāmbujam | āpītam api nātṛpyat santas taccaraṇaṃ yathā ||

taṃ kācin netrarandhreṇa hṛdikṛtya nimīlya ca | pulakāṅgulyupaguhyās te yogīvānandasamplutā ||

sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ | jahur virahajaṃ tāpaṃ prājñaṃ prāpya yathā janāḥ || [BhP 10.32.4-9]

atrādara-viśeṣ-maya-prāg-ukta-bhāvā kācit karāmbujam ity atra prathamoktā | iyaṃ ca sarvāgra-sthitatvād ādau varṇyate | tato jyeṣṭheti gamyate | tataś ca sarvādau tayaiva milanaṃ kṛṣṇasya | tathā tasyām eva śrī- kṛṣṇasyāpy ādarātiśayo'vagamyate | evaṃ tathāñjalinā kara-grahaṇāt tasyā api tasminn ādaro vyaktaḥ | tat-pāratantryādikam api | madhya-sthitatvaṃ cāsyāḥ | tataḥ sādhv evedaṃ prathamodāharaṇam |

atha madīyatvātiśayamaya-dvitīyodāharaṇam | ekā bhrū-kuṭim ābadhya ityādi | eṣā khalu madhyato varṇanayā madhya-sthitety avagamyate | madhya- sthitatvaṃ cāsyāḥ parama-durlabhatāṃ vyanakti | tato bhāva-viśeṣa-dhāritā cāsyā gamyate | tasya sākṣāt-pratyāyakaṃ ca madīyatvātiśayādi-bodhaka- bhrū-bhaṅgy-ādikam evāsti | iyaṃ ca śrī-rādhaiva jñeyā |

īdṛśa eva bhāvo'syāḥ kārttika-prasaṅge vrata-ratnākara-dhṛta-bhaviṣya- vacane dṛśyate --

tasmin dine ca bhagavān rātrau rādhā-gṛhaṃ yayau | sā ca kruddhā tam udare kāñcī-dāmnā babandha ha ||

kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam | priyāṃ prasādayāmāsa tataḥ (page 139) sā tam avocayat || iti |

tataḥ siddhe ca tasyā bhāvasya tādṛśatve yathā rādhā priyā ity ādi pādmādi-vacanānusāreṇa anayārādhito nūnaṃ [BhP 10.30.28] ity ādy-anusāreṇa ca tan- māhātmyāt tādṛśa-bhāva-māhātmyam eva sphuṭam upalabhyate | dvārakāyām etad-anugata-bhāvatvenaiva śrī-satyabhāmāpi sarvataḥ praśastā | tatra bhāva-sādṛśyaṃ sarvataḥ praśastatvaṃ ca yathā śrī-viṣṇu- purāṇe -

yadi te tad-vacaḥ satyaṃ satyātyarthaṃ priyeti me | mad-geha-nisphuṭārthāya tadāyaṃ nīyatāṃ taruḥ || [ViP 5.30.33] iti |

pādma-kārttika-māhātmye śrī-kṛṣṇa-vākyaṃ ca yathā - na me tvattaḥ priyatamā ity ādi | śrī-hari-vaṃśe vaiśampāyana-vacanaṃ ca tan-nirdhārakam - saubhāgye cādhikābhavad iti |

atha yā ca pūrva-bhāvopalakṣitā sāpi tad-bhāva-virodhi-bhāvatvena tat- pratipakṣa-nāyikā syāt | candrāvaly eva seti ca prasiddham | tathoktaṃ śrī- bilvamaṅgalena-

rādhā-mohana-mandirād upāgataś candrāvalīm ūcivān rādhe kṣemamayeti tasya vacanaṃ śrutvāha candrāvalī | kaṃsa kṣemamaye vimugdha-hṛdaye kaṃsaḥ kva dṛṣṭas tvayā rādhā kveti vilajjito nata-mukha-smero hariḥ pātu vaḥ || iti |

atra candrāvalyāḥ sadṛśa-bhāvā kācid añjalinety ādinā varṇitā | ekā tad- aṅghri-kamalam ity ādinā ca | ete tat-sakhyau padmā-śaivye ity abhiyukta- siddhiḥ | śrī-rādhāyāḥ sadṛśa-bhāvā ca | aparinimiṣad-dṛgbhyām ity ādinā varṇitā | taṃ kācid [BhP 10.32.8] ity ādinā ca | madīyo'sau svayam eva mām anubhaviṣyatīti svayaṃ grāha-sparśādy-abhāvena vāmya-sparśāt |

tataś caite tat-sakhyau | ete ca prāyas tat-sa-nāmatvāt | tad-anugatatayā pāṭhāc cānurādhā-viśākhe bhavetām | ye khalu viśākhā dhyāna-niṣṭhikā iti, rādhānurādhā iti bhaviṣyottara-paṭhite tatrānurādhaiva lalitety abhiyukta-prasiddhiḥ | saṅkara-bhāvā ca kācid dadhāra [BhP 10.32.4] ity ādinoktā | tad bāhor aṃse dhāraṇena pūrvasyā dākṣiṇyāṃśena sāmyāt | uttarasyā eṣā khalu śyāmalety abhiyukta-prasiddhiḥ | atrāṣṭamī ca viṣṇu- purāṇoktā yathā -

kācid āyāntam ālokya govindam atiharṣitā | kṛṣṇa kṛṣṇeti kṛṣṇeti prāha nānyad udīritam || [ViP 5.13.44] iti |

asyā nātisphuṭa-bhāvatvāt tāṭasthyam | eṣā ca bhadrety abhiyukta- prasiddhiḥ | teṣāṃ bhāvānāṃ paramānandaika-rūpatvaṃ darśayati sarvā [BhP 10.32.9] iti |

|| 10.32 || śrī-śukaḥ || 367||

[368]

athānumodanātmake kānta-bhāve sādhye tat-sambhāvanārthaṃ tadīya-leśānumodana-mātrasyodāharaṇaṃ yathā --

asyaiva bhāryā bhavituṃ rukmiṇy arhati nāparā | asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ ||

kiñcit su-caritaṃ yan nas tena tuṣtas tri-loka-kṛt | anugṛhṇātu gṛhṇātu vaidarbhyāḥ pāṇim acyutaḥ ||

evaṃ prema-kalā-baddhā vadanti sma puraukasaḥ | [BhP 10.53.37-39]

atra nānā-vāsana-janānām eṣāṃ hṛdi tat-tan-nānā-vilāsa-mayasya kānta- bhāvasya pūrṇa-svarūpa-sparśāyogyatvāt kathañcit tad-dāmpatya-sthiti- mātra-lakṣaṇasya tadīya-sāmānyāṃśasyaivānumodana-mātraṃ jātam | ataeva prema-kalābaddhā ity uktam | premnaḥ kānta-bhāvasya yā kalā ko'pi leśas tena baddhās tad-anumodana-sukhānukūlā ity arthaḥ | tata evaṃ yasya kalayāpi viṣama-bhāvānām (page 140) api sarveṣāṃ puraukasāṃ tathā citta- vṛndam ullāsitam, yathā yugapad aikamatyam eva

sarva-bhāvātikrameṇa sarveṣāṃ jātam | sa eva yatra bhāva-rākādhīśaḥ svayam udayate tac-cittānāṃ tādṛśa ullāsas tu parātpara eva syād iti bhāvaḥ |

English witness · section(s) 343

Anuccheda 343

Trasa is a heart shaken by fear. Trasa is seen in these words of srimad-Bhagavatam (10.34.27):

krosantam krsna rameti vilokya sva-parigraham

"Hearing Their devotees crying out `Krsna! Rama!, and seeing that they were just like cows being stolen by a thief, Krsna and Balarama began to run afterthe demon."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §369 · English §344

[३६९]

अथ साक्षात् तद्-अनुमोदनात्मक-पूर्ण-कान्त-भावस्योदाहरणम् आह --

अप्य् एणपत्न्य् उपगतः प्रिययेह गात्रैस् तन्वन् दृशां सखि सुनिर्वृतिम् अच्युतो वः ।
कान्ताङ्ग-सङ्ग-कुच-कुङ्कुम-रञ्जितायाः कुन्दस्रजः कुलपतेर् इह वाति गन्धः ॥

बाहुं प्रियांस उपधाय गृहीतपद्मो रामानुजस् तुलसिकालिकुलैर् मदान्धैः । अन्वीयमान इह वस् तरवः प्रणामं किं वाभिनन्दति चरन् प्रणयावलोकैः ॥ [भ्प् १०.३०.११-१२]

एणपत्नि एणत्व-प्रयोगेण हे प्रशस्त-नेत्रे पत्नीत्व-प्रयोगेण बुद्ध्या तु हे मादृश-मानुषी-तुल्ये इत्य् अर्थः । तत्रापि हे सखि, वक्ष्यमाण- सौभाग्य-भरेण हे लब्ध-मद्-विध-सख्ये, प्रियया सह अच्युतः श्री- कृष्णः । श्लेषेण तस्याः सकाशाद् अविश्लिष्टः सन् गात्रैर् उभयोः परस्परम् आसङ्गेन शोभा-विशेषं प्राप्तैर् अङ्गैः कृत्वा वस् त्वादृशीनां दृशां नेत्राणां सुनिर्वृतिं केवल-श्री-कृष्ण-दर्शनजानन्दाद् अपि अतिशयितम् आनन्दं तन्वन् विस्तारयन् उत्तरोत्तरम् उत्कर्षयन् अपि किम् उपगतः युष्मत्- समीपं प्राप्तोऽभूत् ।

ननु कथम् इदं भवतीभिर् अनुमितम् इत्य् आशङ्क्यानुमान-लिङ्गं तन्- मिथुन-श्लाघा-गर्भ-वचनेनाहुः कान्तेति । कुल-पतेर् व्रज-नाथ-वंश- तिलकस्य या कुन्द-स्रक् तस्या गन्धः सौरभ्यम् इह वाति वायु-सङ्गेन प्रसरति । कथम्भूतायाः स्रजः । कान्ता सर्व-साद्गुण्येन तस्यापि लालसास्पद-रूपा या स्यात् तस्या अङ्ग-सङ्गे कुच-कुङ्कुमेन रञ्जितायाः । अतः सन्तत-परिचय-विशेषेण तत्-तत्-सौरभ्य-विशेषस्यात्रास्माभिर् अवधारितत्वात् भवतीनाम् अत्र चरन्तीनां समीपं प्राप्त एवासौ तया युत इत्य् अर्थः ।

अथ तां तद्-दर्शन-जातेन हर्षेण सम्प्रति तद्-वियोग-जातेन दुःखेन च स्थगित-वचनम् आशङ्क्य तेन च तयोः सङ्गमम् एव निर्धार्य परमानन्देन तद्-अवसरोचितं तदीय-विलास-विशेषं वर्णयन्त्यस् तत्र पुष्पादि-भर-नम्राणां तरूणाम् अपि तदीय-सौविदल्लादि-भृत्य-विशेष- भावेन तन्-नमस्कारम् उत्प्रेक्ष्य पुनस् तेषाम् एव तत्-सन्निधि-जन्य- सौभाग्य-विशेषं तान् प्रत्य् एव पृच्छन्त्यस् तयोस् तादृश-विलासावेशातिशयम् आहुः बाहुं प्रियांस इति । अन्वीयमानः अनुगम्यमानः । परस्परं प्रणयावलोकैश् चरन् क्रीडन् । इह वो युष्माकं प्रणामं किं वाभिनन्दति सादरं गृह्णाति । अपि तु विलासाविष्टस्य तस्य तद्-अभिनन्दनं न सम्भावयाम इत्य् अर्थः ।

॥ १०.३० ॥ श्री-राधा-सख्यः ॥ ३६९ ॥

[369]

atha sākṣāt tad-anumodanātmaka-pūrṇa-kānta-bhāvasyodāharaṇam āha --

apy eṇapatny upagataḥ priyayeha gātrais tanvan dṛśāṃ sakhi sunirvṛtim acyuto vaḥ | kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ kundasrajaḥ kulapater iha vāti gandhaḥ ||

bāhuṃ priyāṃsa upadhāya gṛhītapadmo rāmānujas tulasikālikulair madāndhaiḥ | anvīyamāna iha vas taravaḥ praṇāmaṃ kiṃ vābhinandati caran praṇayāvalokaiḥ || [BhP 10.30.11-12]

eṇapatni eṇatva-prayogeṇa he praśasta-netre patnītva-prayogeṇa buddhyā tu he mādṛśa-mānuṣī-tulye ity arthaḥ | tatrāpi he sakhi, vakṣyamāṇa- saubhāgya-bhareṇa he labdha-mad-vidha-sakhye, priyayā saha acyutaḥ śrī- kṛṣṇaḥ | śleṣeṇa tasyāḥ sakāśād aviśliṣṭaḥ san gātrair ubhayoḥ parasparam āsaṅgena śobhā-viśeṣaṃ prāptair aṅgaiḥ kṛtvā vas tvādṛśīnāṃ dṛśāṃ netrāṇāṃ sunirvṛtiṃ kevala-śrī-kṛṣṇa-darśanajānandād api atiśayitam ānandaṃ tanvan vistārayan uttarottaram utkarṣayan api kim upagataḥ yuṣmat- samīpaṃ prāpto'bhūt |

nanu katham idaṃ bhavatībhir anumitam ity āśaṅkyānumāna-liṅgaṃ tan-mithuna-ślāghā-garbha-vacanenāhuḥ kānteti | kula-pater vraja-nātha-vaṃśa- tilakasya yā kunda-srak tasyā gandhaḥ saurabhyam iha vāti vāyu-saṅgena prasarati | kathambhūtāyāḥ srajaḥ | kāntā sarva-sādguṇyena tasyāpi lālasāspada-rūpā yā syāt tasyā aṅga-saṅge kuca-kuṅkumena rañjitāyāḥ | ataḥ santata-paricaya-viśeṣeṇa tat-tat-saurabhya-viśeṣasyātrāsmābhir avadhāritatvāt bhavatīnām atra carantīnāṃ samīpaṃ prāpta evāsau tayā yuta ity arthaḥ |

atha tāṃ tad-darśana-jātena harṣeṇa samprati tad-viyoga-jātena duḥkhena ca sthagita-vacanam āśaṅkya tena ca tayoḥ saṅgamam eva nirdhārya paramānandena tad-avasarocitaṃ tadīya-vilāsa-viśeṣaṃ varṇayantyas tatra puṣpādi-bhara-namrāṇāṃ tarūṇām api tadīya-sauvidallādi-bhṛtya-viśeṣa- bhāvena tan-namaskāram utprekṣya punas teṣām eva tat-sannidhi-janya- saubhāgya-viśeṣaṃ tān praty eva pṛcchantyas tayos tādṛśa-vilāsāveśātiśayam āhuḥ bāhuṃ priyāṃsa iti | anvīyamānaḥ anugamyamānaḥ | parasparaṃ praṇayāvalokaiś caran krīḍan | iha vo yuṣmākaṃ praṇāmaṃ kiṃ vābhinandati sādaraṃ gṛhṇāti | api tu vilāsāviṣṭasya tasya tad-abhinandanaṃ na sambhāvayāma ity arthaḥ |

|| 10.30 || śrī-rādhā-sakhyaḥ || 369 ||

English witness · section(s) 344

Anuccheda 344

Avega is haste created by agitation of the heart. Avega is seen in these words of srimad-Bhagavatam (10.29.5):

duhantyo 'bhiyayuh kascid. . .

"Some of the gopis were milking cows when they heard Krsna's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §370 · English §345–347

[३७०]

तद् एवम् आलम्बनादि-स्थाय्य्-अन्तर्-भाव-संवलनं चमत्कारावहतया उज्ज्वलाख्यो रसः स्यात् । तस्य च भवेद् द्वयं विप्रलम्भः सम्भोगश् चेति । तत्र विप्रलम्भो विप्रकर्षेण लम्भः प्राप्तिर् यस्य स तथा । यथोक्तम् -

यूनोर् अयुक्तयोर् भावो युक्तयोर् वा तयोर् मिथः । अभीष्टालिङ्गनादीनाम् अनवाप्तौ प्रकृष्यते । स विप्रलम्भो विज्ञेयः सम्भोगोन्नति-कारकः ॥ [उन् १५.२] इति ।

तद् उन्नति-कारकत्वम् अन्यत्र चोक्तम् - न विना विप्रलम्भेन सम्भोगः पुष्टिम् अश्नुते । काषायिते हि वस्त्रादौ भूयान् एवाभिवर्धते ॥ [उन् १५.३]

यद् उक्तं स्वयं कृष्णेन - नाहं तु सख्यो भजतोऽपि जन्तून् [भ्प् १०.३३.२०] इत्य् आदि । अन्यत्र च -

यत् त्व् अहं भवतीनां वै दूरे (पगे १४१) वर्ते प्रियो दृशाम् । मनसः सन्निकर्षार्थं मद्-अनुध्यान-काम्यया ॥

यथा दूर-चरे प्रेष्ठे मन आविश्य वर्तते । स्त्रीणां च न तथा चेतः सन्निकृष्टे ऽक्षि-गोचरे ॥ [भ्प् १०.४७.३४-३५] इति ।

तस्य विप्रलम्भस्य चत्वारो भेदाः - पूर्व-रागो मानः प्रेम-वैचित्त्यं प्रवासश् चेति । अथ सम्भोगश् च यूनोः सङ्गतयोः सम्बद्धतया भोगो यत्र स भाव उच्यते । यथोक्तम् -

दर्शनालिङ्गनादीनां आनुकूल्यान् निषेवया । यूनोर् उल्लासम् आरोहन् भावः सम्भोग उच्यते ॥ [उन् १५.१८८] इति ।

स च पूर्व-रागानन्तरज इत्य् आदि-संज्ञया चतुर्विधः ।

तत्र पूर्व-रागः । रतिर् या सङ्गमात् पूर्वं दर्शन-श्रवणादि-जा । तयोर् उन्मीलति प्राज्ञैः पूर्व-रागः स उच्यते ॥ [उन् १५.५]

स च पट्ट-महिषीषु श्री-रुक्मिण्या यथा -

सोपश्रुत्य मुकुन्दस्य रूप-वीर्य-गुण-श्रियः । गृहागतैर् गीयमानास् तं मेने सदृशं पतिम् ॥ [भ्प् १०.५२.२३] इत्य् आदि । स्पष्टम् ।

॥ १०.५२ ॥ श्री-शुकः ॥ ३७० ॥

[370]

tad evam ālambanādi-sthāyy-antar-bhāva-saṃvalanaṃ camatkārāvahatayā ujjvalākhyo rasaḥ syāt | tasya ca bhaved dvayaṃ vipralambhaḥ sambhogaś ceti | tatra vipralambho viprakarṣeṇa lambhaḥ prāptir yasya sa tathā | yathoktam -

yūnor ayuktayor bhāvo yuktayor vā tayor mithaḥ | abhīṣṭāliṅganādīnām anavāptau prakṛṣyate | sa vipralambho vijñeyaḥ sambhogonnati-kārakaḥ || [UN 15.2] iti |

tad unnati-kārakatvam anyatra coktam - na vinā vipralambhena sambhogaḥ puṣṭim aśnute | kāṣāyite hi vastrādau bhūyān evābhivardhate || [UN 15.3]

yad uktaṃ svayaṃ kṛṣṇena - nāhaṃ tu sakhyo bhajato'pi jantūn [BhP 10.33.20] ity ādi | anyatra ca -

yat tv ahaṃ bhavatīnāṃ vai dūre (page 141) varte priyo dṛśām | manasaḥ sannikarṣārthaṃ mad-anudhyāna-kāmyayā ||

yathā dūra-care preṣṭhe mana āviśya vartate | strīṇāṃ ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocare || [BhP 10.47.34-35] iti |

tasya vipralambhasya catvāro bhedāḥ - pūrva-rāgo mānaḥ prema-vaicittyaṃ pravāsaś ceti | atha sambhogaś ca yūnoḥ saṅgatayoḥ sambaddhatayā bhogo yatra sa bhāva ucyate | yathoktam -

darśanāliṅganādīnāṃ ānukūlyān niṣevayā | yūnor ullāsam ārohan bhāvaḥ sambhoga ucyate || [UN 15.188] iti |

sa ca pūrva-rāgānantaraja ity ādi-saṃjñayā caturvidhaḥ |

tatra pūrva-rāgaḥ | ratir yā saṅgamāt pūrvaṃ darśana-śravaṇādi-jā | tayor unmīlati prājñaiḥ pūrva-rāgaḥ sa ucyate || [UN 15.5]

sa ca paṭṭa-mahiṣīṣu śrī-rukmiṇyā yathā -

sopaśrutya mukundasya rūpa-vīrya-guṇa-śriyaḥ | gṛhāgatair gīyamānās taṃ mene sadṛśaṃ patim || [BhP 10.52.23] ity ādi | spaṣṭam |

|| 10.52 || śrī-śukaḥ || 370 ||

English witness · section(s) 345–347

Anuccheda 345

Unmada is bewilderment of the heart. Unmada is seen in these words of srimad-Bhagavatam (10.30.4):

gayantya uccair amum eva samhata. . .

"Singing loudly of Krsna, they searched for Him throughout the Vrndavana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Anucchedas 346 and 347

Apasmara is being overwhelmed at heart. Apasmara is seen in these words of srimad-Bhagavatam (10.46.5):

mayi tah preyasam presthe dura - sthe gokula-striyah smarantyo 'nga vimuhyanti virahautkanthya-vihvalah

"My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation."

Vyadhi (disease) is seen in these words of srimad- Bhagavatam (10.46.6):

dharayanty ati-krcchrena prayah pranan kathancana

"Simply because I have promised to return to them, My fully devoted cowherd girlfiends struggle to maintain their lives somehow or other."

The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead to Uddhava.

PRĪTI-SANDARBHA

6.31

Sections 371–389

10 bilingual sequence blocks

Prīti · Sanskrit §371 · English §348

[३७१]

अथ व्रज-देवीनाम् । तत्र यद् आसां क्वचिद् बाल्येऽपि सम्भोगो वर्ण्यते तत् खलु औपपतिक-भाववतीनां तासां मध्ये कासाञ्चिन् निमित्त-विशेषं प्राप्य कदाचित् कदाचित् तद्-भावाविर्भाव-प्रभावेण कैशोराविर्भावात् सङ्गच्छते । यथा भविष्ये कार्त्तिक-प्रसङ्गे - बाल्येऽपि भगवान् कृष्णः कैशोरं रूपम् आश्रितः इत्य् आदिनोक्तम् । अन्यदा तद्-आच्छादने सति तत् कैशोरादिकम् आच्यन्नम् एव तिष्ठति । तस्माद् भावादीनाम् अविच्छेदाभावान् नातिरसाधायकत्वम् इति नात्रोट्टङ्क्यते ।

अथ महा-तेजस्वितया ष्ष्ठ-वर्षम् एवारभ्य कैशोराविर्भाव-विच्छेदे सति तासाम् अपि पुनः पूर्व-रागो जायते । ततोऽन्यासां तु सुतरां स तूदाह्रियते । यथा-

आश्लिष्य सम-शीतोष्णं प्रसून-वन-मारुतम् । जनास् तापं जहुर् गोप्यो न कृष्ण-हृत-चेतसः ॥ [भ्प् १०.२०.४५]

गोप्यस् तु न जहुः । तत्र हेतुः कृष्णेति । विरहे प्रत्युत ताप-करत्वाद् इति भावः ।

॥ १०.२० ॥ श्री-शुकः ॥ ३७१ ॥

[371]

atha vraja-devīnām | tatra yad āsāṃ kvacid bālye'pi sambhogo varṇyate tat khalu aupapatika-bhāvavatīnāṃ tāsāṃ madhye kāsāñcin nimitta-viśeṣaṃ prāpya kadācit kadācit tad-bhāvāvirbhāva-prabhāveṇa kaiśorāvirbhāvāt saṅgacchate | yathā bhaviṣye kārttika-prasaṅge - bālye'pi bhagavān kṛṣṇaḥ kaiśoraṃ rūpam āśritaḥ ity ādinoktam | anyadā tad-ācchādane sati tat kaiśorādikam āccannam eva tiṣṭhati | tasmād bhāvādīnām avicchedābhāvān nātirasādhāyakatvam iti nātroṭṭaṅkyate |

atha mahā-tejasvitayā ṣṣṭha-varṣam evārabhya kaiśorāvirbhāva-vicchede sati tāsām api punaḥ pūrva-rāgo jāyate | tato'nyāsāṃ tu sutarāṃ sa tūdāhriyate | yathā-

āśliṣya sama-śītoṣṇaṃ prasūna-vana-mārutam | janās tāpaṃ jahur gopyo na kṛṣṇa-hṛta-cetasaḥ || [BhP 10.20.45]

gopyas tu na jahuḥ | tatra hetuḥ kṛṣṇeti | virahe pratyuta tāpa-karatvād iti bhāvaḥ |

|| *10.20* || *śrī-śukaḥ* || *371* ||

English witness · section(s) 348

Anuccheda 348

Moha is being charmed at heart. Moha is seen in these words of srimad-Bhagavatam (10.35.16-17):

nija-padabja-dalaih. . .kuja-gatim gamitah. . .

"As Krsna strolls through Vraja with His lotus- petal-like feet, marking the ground with the distinctive embIems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krsna playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §372–373 · English §349

[३७२]

तद्-विवरणं च-

इत्थं शरत्-स्वच्छ-जलं पद्माकर-सुगन्धिना । न्यविशद् वायुना वातं स-गो-गोपालकोऽच्युतः ॥

कुसुमित वन-राजि-शुष्मि-भृङ्ग- द्विज-कुल-घुष्ट-सरः-सरिन्-महीध्रम् । मधुपतिर् अवगाह्य चारयन् गाः सह-पशु-पाल-बलश् चुकूज वेणुम् ॥

तद् व्रज-स्त्रिय आकर्ण्य वेणु-गीतं स्मरोदयम् । काश्चित् परोक्षं कृष्णस्य स्व-सखीभ्योऽन्ववर्णयन् ॥

तद् वर्णयितुम् आरब्धाः स्मरन्त्यः कृष्ण-चेष्टितम् । नाशकन् स्मर-वेगेन विक्षिप्त-मनसो नृप ॥

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं बिभ्रद्-वासः कनक-कपिशं वैजयन्तीं च मालाम् । रन्ध्रान् वेणोर् अधर-सुधया पूरयन् गोप-वृन्दैर् वृन्दारण्यं स्व-पद-रमणं प्राविशद् गीत-कीर्तिः ॥

इति वेणु-रवं राजन् सर्व-भूत-मनोहरम् । श्रुत्वा व्रज-स्त्रियः सर्वा वर्णयन्त्योऽभिरेमिरे ॥

अक्षण्वतां फलम् इदं न परं विदामः सख्यः पशून् अनुविवेशतयोर् वयस्यैः । वक्त्रं व्रजेश-सुतयोर् अनुवेणु-जुष्टं यैर् वा निपीतम् अनुरक्त-कटाक्ष-मोक्षम् ॥

चूत-प्रवाल-बर्ह-स्तवकोत्पलाब्ज- मालानुपृक्त-परिधान-विचित्र-वेशौ । मध्ये विरेजतुर् अलं पशुपाल-गोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥

गोप्यः किम् आचरद् अयं कुशलं स्म वेणुर् दामोदराधर-(पगे १४२) सुधाम् अपि गोपिकानाम् । भुङ्क्ते स्वयं यद् अवशिष्ट-रसं ह्रदिन्यो हृष्यत्-त्वचो ऽश्रु मुमुचुस् तरवो यथार्याः ॥ [भ्प् १०.२१.१-९]

तथा वृन्दावनं सखि भुवो वितनोति कीर्तिम् [भ्प् १०.२१.१०] इत्य् आदि । धन्याः स्म मूढ-मतयो ऽपि हरिण्य एता [भ्प् १०.२१.११] इत्य् आदि । कृष्णं निरीक्ष्य [भ्प् १०.२१.१२] इत्य् आदि । गावश् च कृष्ण-मुख- [भ्प् १०.२१.१३] इत्य् आदि । प्रायो बताम्ब मुनयः [भ्प् १०.२१.१४] इत्य् आदि । नद्यस् तदा

तद् उपधार्य [भ्प् १०.२१.१५] इत्य् आदि । दृष्ट्वातपे व्रज-पशून् [भ्प् १०.२१.१६] इत्य् आदि । पूर्णाः पुलिन्द्य [भ्प् १०.२१.१७] इत्य् आदि । हन्तायम् अद्रिर् अबला [भ्प् १०.२१.१८] इत्य् आदि । गा गोपकैर् [भ्प् १०.२१.१९] इत्य् आदि च स्मर्तव्यम् ।

इत्थम् इति । इत्थं पूर्वाध्याय-वर्णित-प्रकारेण । कुसिमितेति पूर्वेणान्वयः । अत्रत्यं वनं तद्-अन्तर्-वनम् । शुष्मिणो मत्ताः । तद् व्रजेति कृष्णस्य वेणु- गीतम् आश्रुत्य । तथापि परोक्षं लज्जया निज-भावावरणाय तद्-अग्रजादि- वर्णन-सहयोगेनाच्छन्नं यथा स्यात् तथैवावर्णयन् । समुचित-वर्णनं हि प्रीति-मात्रं बोधयति न तु कान्त-भावम् इति । तद् वर्णयितुम् इति तथापि नाशकन् । परोक्ष-वर्णनायां न समर्था बभूवुः । तत्र हेतुः - स्मरन्त्य इति । तत्र च हेतुः स्मर-वेगेनेति । पूर्वोक्तं कृष्ण-चेष्टितं वर्णयन्ति बर्हापीडम् इति । अधर-सुधयेति फुत्कारस्य तत्-प्राचुर्यं विवक्षितम् । ततश् च युक्त एव तद्-अनुभवेन तासां तादृश-मोह इति भावः । नाशकन्न् इत्य् एतद् विवृणोति इतीति । अभिरेमिरे उन्मदा बभूवुः ।

अथ यथा नाशकंस् तथा तद्-वाक्य-द्वारैव दर्शयति श्री-गोप्य ऊचुर् इत्य् आदिना । तत्र द्विधा परोक्षी-करणा शक्तिः । एकत्राज्ञाननतोऽपि भाव- प्राबल्येनैवार्थान्तराविर्-भावेण अन्यत्र भाव-पारवश्येन ज्ञानत एव तद्-उद्घाटनेन । तत्र प्रथमेन यथा अक्षणवताम् इति । अर्थान्तरं चात्र व्रजेश-सुतयोर् मध्ये कनिष्ठत्वेन तद् अनु पश्चात् वेणु-जुष्टं मुखं तद् यैर् निपीतम् इति योज्यम् । अथोत्तरेण यथा - चूत-प्रवालेत्य् आदि- द्वयम् । तत्र प्रथमं परोक्षी-करणे । द्वितीयं तद्-अशक्ताव् इति ज्ञेयम् । एवम् अग्रे च गावश् च कृष्ण-मुख-निर्गत-वेणु-गीतेत्य् आदिषु विजातीय- भाव-वर्णनम् अपि परोक्ष-विधाने मन्तव्यम् ।

अथोपसंहारः-

एवंविधा भगवतो या वृन्दावन-चारिणः । वर्णयन्त्यो मिथो गोप्यः क्रीडास् तन्-मयतां गताः ॥

हेमन्ते प्रथमे मासि नन्द-व्रज-कुमारिकाः । चेरुर् हविष्यं भुञ्जानाः कात्यायन्य्-अर्चन-व्रतम् ॥ [भ्प् १०.२१.२०]

तन्-मयतां तद्-आविष्टताम् । स्त्री-मयः षिङ्ग इतिवत् ।

॥ १०.२१ ॥ श्री-शुकः ॥ ३७३ ॥

[372]

tad-vivaraṇaṃ ca-

itthaṃ śarat-svaccha-jalaṃ padmākara-sugandhinā | nyaviśad vāyunā vātaṃ sa-go-gopālako'cyutaḥ ||

kusumita vana-rāji-śuṣmi-bhṛṅga- dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram | madhupatir avagāhya cārayan gāḥ saha-paśu-pāla-balaś cukūja veṇum ||

tad vraja-striya ākarṇya veṇu-gītaṃ smarodayam | kāścit parokṣaṃ kṛṣṇasya sva-sakhībhyo'nvavarṇayan ||

tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam | nāśakan smara-vegena vikṣipta-manaso nṛpa ||

barhāpīḍaṃ naṭavaravapuḥ karṇayoḥ karṇikāraṃ bibhrad-vāsaḥ kanaka-kapiśaṃ vaijayantīṃ ca mālām | randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair vṛndāraṇyaṃ sva-pada-ramaṇaṃ prāviśad gīta-kīrtiḥ ||

iti veṇu-ravaṃ rājan sarva-bhūta-manoharam | śrutvā vraja-striyaḥ sarvā varṇayantyo'bhiremire ||

akṣaṇvatāṃ phalam idaṃ na paraṃ vidāmaḥ sakhyaḥ paśūn anuviveśatayor vayasyaiḥ | vaktraṃ vrajeśa-sutayor anuveṇu-juṣṭaṃ yair vā nipītam anurakta-kaṭākṣa-mokṣam ||

cūta-pravāla-barha-stavakotpalābja- mālānupṛkta-paridhāna-vicitra-veśau | madhye virejatur alaṃ paśupāla-goṣṭhyāṃ raṅge yathā naṭavarau kva ca gāyamānau ||

gopyaḥ kim ācarad ayaṃ kuśalaṃ sma veṇur dāmodarādhara-(page 142) sudhām api gopikānām | bhuṅkte svayaṃ yad avaśiṣṭa-rasaṃ hradinyo hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ || [BhP 10.21.1-9]

tathā vṛndāvanaṃ sakhi bhuvo vitanoti kīrtim [BhP 10.21.10] ity ādi | dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā [BhP 10.21.11] ity ādi | kṛṣṇaṃ nirīkṣya [BhP 10.21.12] ity ādi | gāvaś ca kṛṣṇa-mukha- [BhP 10.21.13] ity ādi | prāyo batāmba munayaḥ [BhP 10.21.14] ity ādi | nadyas tadā tad upadhārya [BhP 10.21.15] ity ādi | dṛṣṭvātape vraja-paśūn [BhP 10.21.16] ity ādi | pūrṇāḥ pulindya [BhP 10.21.17] ity ādi | hantāyam adrir abalā [BhP 10.21.18] ity ādi | gā gopakair [BhP 10.21.19] ity ādi ca smartavyam |

itthaṃ iti | itthaṃ pūrvādhyāya-varṇita-prakāreṇa | kusimiteti pūrveṇānvayaḥ | atratyaṃ

vanaṃ tad-antar-vanam | śuṣmiṇo mattāḥ | tad vrajeti kṛṣṇasya veṇu- gītam āśrutya | tathāpi parokṣaṃ lajjayā nija-bhāvāvaraṇāya tad-agrajādi-varṇana-sahayogenācchannaṃ yathā syāt tathaivāvarṇayan | samucita-varṇanaṃ hi prīti-mātraṃ bodhayati na tu kānta-bhāvam iti | tad varṇayitum iti tathāpi nāśakan | parokṣa-varṇanāyāṃ na samarthā babhūvuḥ | tatra hetuḥ - smarantya iti | tatra ca hetuḥ smara-vegeneti | pūrvoktaṃ kṛṣṇa-ceṣṭitaṃ varṇayanti barhāpīḍam iti | adhara-sudhayeti phutkārasya tat-prācuryaṃ vivakṣitam | tataś ca yukta eva tad-anubhavena tāsāṃ tādṛśa-moha iti bhāvaḥ | nāśakann ity etad vivṛṇoti itīti | abhiremire unmadā babhūvuḥ |

atha yathā nāśakaṃs tathā tad-vākya-dvāraiva darśayati śrī-gopya ūcur ity ādinā | tatra dvidhā parokṣī-karaṇā śaktiḥ | ekatrājñānanato'pi bhāva-prābalyenaivārthāntarāvir-bhāveṇa anyatra bhāva-pāravaśyena jñānata eva tad-udghāṭanena | tatra prathamena yathā akṣaṇavatām iti | arthāntaraṃ cātra vrajeśa-sutayor madhye kaniṣṭhatvena tad anu paścāt veṇu-juṣṭaṃ mukhaṃ tad yair nipītam iti yojyam | athottareṇa yathā - cūta-pravālety ādi- dvayam | tatra prathamaṃ parokṣī-karaṇe | dvitīyaṃ tad-aśaktāv iti jñeyam | evam agre ca gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gītety ādiṣu vijātīya- bhāva-varṇanam api parokṣa-vidhāne mantavyam |

athopasaṃhāraḥ-

evaṃvidhā bhagavato yā vṛndāvana-cāriṇaḥ | varṇayantyo mitho gopyaḥ krīḍās tan-mayatāṃ gatāḥ ||

hemante prathame māsi nanda-vraja-kumārikāḥ | cerur haviṣyaṃ bhuñjānāḥ kātyāyany-arcana-vratam || [BhP 10.21.20]

tan-mayatāṃ tad-āviṣṭatām | strī-mayaḥ ṣiṅga itivat |

|| 10.21 || śrī-śukaḥ || 373 ||

English witness · section(s) 349

Anuccheda 349

Mrti is leaving the body. In this situation a devotee not situated in a spiritual body attains, at the moment of death, ecstatic love for Lord Krsna. Mrti is seen in these words of srimad-Bhagavatam (10.29.9-11):

antar-grha-gatah kascit. . .

"Some of the gopis, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love. For those gopis who

could not go to see Krsna, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Krsna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies."

Mrti was also discussed previously in Krsna-sandarbha (Anuccheda 177). Languor is described in these words:

anyatra krsna-krtyebhyo balinah klesa-sankaya alasyam acikirsayam krtrimam tesu ujjvale

"When faced with Lord Krsna's actions, the devotees in srngara-rasa sometimes manifest languor born from agitation. Sometimes the languor is only a pretense."

Languor caused by agitation that has its origin in Lord Krsna's actions is seen in these words of srimad-Bhagavatam (10.33.17):

tad-anga. . .kesan dukulam kuca-pattikam va nanjah prativyodhum alam vraja-striyah

"Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."

In this verse the word "anjah" shows that the gopis became powerless because they were overwhelmed with joy. In situations like this there may be agitation. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §374–375 · English §350

[३७४]

तथा तासु कुमारीणाम् -- हेमन्ते प्रथमे मासि नन्द-व्रज-कुमारिकाः । चेरुर् हविष्यं भुञ्जानाः कात्यायन्य्-अर्चन-व्रतम् ॥ [भ्प् १०.२२.१] इत्य् आदि ।

स्पष्टम् ।

॥ १०.२२ ॥ सः ॥ ३७४ ॥

[३७५]

अत्र काम-लेखादि-प्रस्थापनं मतम् । तत्रोदाहरणं श्रुत्वा गुणान् भुवन-सुन्दर शृणवतां ते [भ्प् १०.५२.३७] इत्य् आदि श्री-रुक्मिणी- सन्देशादिकं ज्ञेयम् ।

अथ पूर्व-रागानन्तर-जः सम्भोगः । तत्र सम्भोगस्य सामान्याकारेण सन्दर्शन-संजल्प-संस्परश-संप्रयोग-लक्षण-भेद-चतुष्टय- भिन्नत्वं दृश्यते । सन्दर्शनं सम्यग्-दर्शनं यत्र स भावः इत्य् आदि ।

अथ श्री-रुक्मिण्याः सन्दर्शन-संस्पर्शनाख्यौ तद्-अनन्तर-जौ सम्भोगौ यथा --

सैवं शनैश् चलयती चल-पद्म-कोशौ प्राप्तिं तदा भगवतः प्रसमीक्षमाणा । उत्सार्य वाम-करजैर् अलकान् अपाङ्गैः (पगे १४३) प्राप्तान् ह्रियैक्षत नृपान् ददृशे ऽच्युतं च ॥

तां राज-कन्यां रथम् आरुरुक्षतीं जहार कृष्णो द्विषतां समीक्षताम् । [भ्प् १०.५३.५४-५५]

भगवतः प्राप्तिं तत्रागमनं ह्रिया प्रसमीक्षमाणा स-लज्जं द्रष्टुम् आरभमाणा प्राप्तान् पुरतः स्थितान् नृपान् ऐक्षत । ततश् च व्यूकुल-चित्ता तत्रैव पुनर् अच्युतम् अपि ददृश इत्य् अर्थः ।

॥ १०.५३ ॥ श्री-शुकः ॥ ३७५॥

[374]

tathā tāsu kumārīṇām -- hemante prathame māsi nanda-vraja-kumārikāḥ | cerur haviṣyaṃ bhuñjānāḥ kātyāyany-arcana-vratam || [BhP 10.22.1] ity ādi |

spaṣṭam |

|| 10.22 || saḥ || 374 ||

[375]

atra kāma-lekhādi-prasthāpanaṃ matam | tatrodāharaṇaṃ śrutvā guṇān bhuvana-sundara śṛṇavatāṃ te [BhP 10.52.37] ity ādi śrī-rukmiṇī- sandeśādikaṃ jñeyam |

atha pūrva-rāgānantara-jaḥ sambhogaḥ | tatra sambhogasya sāmānyākāreṇa sandarśana-saṃjalpa-saṃsparaśa-saṃprayoga-lakṣaṇa-bheda-catuṣṭaya- bhinnatvaṃ dṛśyate | sandarśanaṃ samyag-darśanaṃ yatra sa bhāvaḥ ity ādi |

atha śrī-rukmiṇyāḥ sandarśana-saṃsparśanākhyau tad-anantara-jau sambhogau yathā --

saivaṃ śanaiś calayatī cala-padma-kośau prāptiṃ tadā bhagavataḥ prasamīkṣamāṇā | utsārya vāma-karajair alakān apāṅgaiḥ (page 143) prāptān hriyaikṣata nṛpān dadṛśe 'cyutaṃ ca ||

tāṃ rāja-kanyāṃ ratham ārurukṣatīṃ jahāra kṛṣṇo dviṣatāṃ samīkṣatām | [BhP 10.53.54-55]

bhagavataḥ prāptiṃ tatrāgamanaṃ hriyā prasamīkṣamāṇā sa-lajjaṃ draṣṭum ārabhamāṇā prāptān purataḥ sthitān nṛpān aikṣata | tataś ca vyūkula-cittā tatraiva punar acyutam api dadṛśa ity arthaḥ |

|| 10.53 || śrī-śukaḥ || 375||

English witness · section(s) 350

Anuccheda 350

In the course of enjoying srngara-rasa pastimes with Lord Krsna the devotee may sometimes only pretend to be laguid. An example of this is seen in the following words of srimad- Bhagavatam (10.30.37):

na paraye 'ham calitum. . .

"As the two lovers passed through one part of the Vrndavana forest, the special gopi began feeling proud of Herself. She told Lord Kesava, ``I cannot walk any further. Please carry Me wherever You want to go."

The meaning of this verse is clear. This verse was spoken by sri Radha.

Prīti · Sanskrit §376–378 · English §351

[३७६]

अथ व्रज-कुमारीणां सन्दर्शन-संजल्पो, यथा-- तासां वासांस्य् उपादाय नीपम् आरुह्य सत्वरः । हसद्भिः प्रहसन् बालैः परिहासम् उवाच ह ॥ [भ्प् १०.२२.९] इत्य् आदि ।

अत्रैवं विवेचनीयम् । तेन यद्यपि तासां स्व-विषय-प्रेमोत्कर्षो जायत एव तथापि तद्-अभिव्यञ्जक-चेष्टा-विशेष-द्वारा साक्षात् तद्-आस्वादाय तादृशी लीला स-लज्जा विस्तारिता । विदग्धानां च यथा वनितानुरागास्वादने वाञ्छा न तथा तत्-स्पर्शादाव् अपि । तत्र लज्जा-च्छेदो नाम पूर्वानुराग-व्यञ्जको दशा-विशेषो वर्तते । तथोक्तम् --

नयन-प्रीतिः प्रथमं चिन्ता-सङ्गस् तथा सङ्कल्पः । निद्रा-च्छेदस् तनुता विषय-निवृत्तिस् त्रपा-नाशः । उन्मादो मूर्च्छा मृतिर् इत्य् एताः स्मर-दशा दशैव स्युः ॥ [उन् १५.७१]

तेषु च व्यञ्जकेषु कुल-कुमारीणां लज्जा-च्छेद एव पराकाष्ठा । ता हि दशमीम् अप्य् अङ्गीकुर्वन्ति, न तु वैजात्यम् । ततोऽनुरागातिशय- स्वादनार्थं तथा परिहसितम् । सखायश् च ते - न मयोदित-पूर्वं वा अनृतं तद् इमे विदुः [भ्प् १०.२२.११] सन्तत-तद्-अविनाभाव-व्यक्त्या हसद्भिः [भ्प् १०.२२.९] इत्य् आदौ बाल-शब्द-प्रयुक्त्या च तदीय-सख्य-व्यतिरिक्त- भावान्तरास्पर्शिनस् तद्-अङ्ग-निर्विशेषा अत्र बाला एव च । ये चोक्ता गौतमीय-तन्त्रे प्रथमावरण-पूजायाम् -

दाम-सुदाम-वसुदाम-किङ्किणीर् गन्ध-पुर्ष्पकैः । अन्तः-करण-रूपास् ते कृष्णस्य परिकीर्तिताः । आत्माभेदेन ते पूज्या यथा कृष्णस् तथैव ते ॥ इति ।

ततो रहस्यत्वात् तादृशानुरागास्वाद-कौतुक-प्रयोजनक-नर्म- परिपाटीमयत्वात् तस्यां लीलायां न रसवत्त्व-व्याघातः प्रत्युत उल्लास एव ।

तथैव तस्यां लीलायां श्री-कृष्णस्याभिप्रायं मुनीन्द्र एव व्याचष्टे -

भगवान् आहता वीक्ष्य शुद्धभावप्रसादितः । स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितम् ॥ [भ्प् १०.२२.१८]

आहता आगताः । लज्जा-त्यागेऽपि स्त्री-जाति-स्वभावेन लज्जांशावशेषात् नम्रतयेषद्-भग्न-देहा वा । एवम् उत्कण्ठाभिव्यक्त्या तद्-भाव- मुग्धत्वाभिव्यक्त्या च शुद्धः परमौज्ज्वल्येनावगतो यो भावस् तेन तदास्वादनेन जनित-चित्त-प्रसक्तिः ।

अथ पुनर् अपि यूयं विवस्त्रा यद् अपि धृत-व्रता [भ्प् १०.२२.१९] इत्य् आदिकं तल्-लज्जांशावशेष-निःशेषता-दर्शन-कौतुकार्थं श्री-कृष्ण-नर्म- वाक्यम् । तद्-अनन्तरं इत्य् अच्युतेन [भ्प् १०.२२.२०] इत्य् आदिकं तासाम् अपि तथैव तद्-अनन्तरम् अपि स्वयं तथैव व्याचष्टे --

दृढं प्रलब्धास् त्रपया च हापिताः प्रस्तोभिताः कृईडनवच् च कारिताः । वस्त्राणि चैवापहृतान्य् अथाप्य् अमुं ता नाभ्यसूयन् प्रिय-सङ्ग-निर्वृताः ॥ [भ्प् १०.२२.२२]

(पगे १४४)

[376]

atha vraja-kumārīṇāṃ sandarśana-saṃjalpo, yathā-- tāsāṃ vāsāṃsy upādāya nīpam āruhya satvaraḥ | hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha || [BhP 10.22.9] ity ādi |

atraivaṃ vivecanīyam | tena yadyapi tāsāṃ sva-viṣaya-premotkarṣo jāyata eva tathāpi tad-abhivyañjaka-ceṣṭā-viśeṣa-dvārā sākṣāt tad-āsvādāya tādṛśī līlā sa-lajjā vistāritā | vidagdhānāṃ ca yathā vanitānurāgāsvādane vāñchā na tathā tat-sparśādāv api | tatra lajjā-cchedo nāma pūrvānurāga-vyañjako daśā-viśeṣo vartate | tathoktam --

nayana-prītiḥ prathamaṃ cintā-saṅgas tathā saṅkalpaḥ | nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nāśaḥ | unmādo mūrcchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ || [UN 15.71]

teṣu ca vyañjakeṣu kula-kumārīṇāṃ lajjā-ccheda eva parākāṣṭhā | tā hi daśamīm apy aṅgīkurvanti, na tu vaijātyam | tato'nurāgātiśaya- svādanārthaṃ tathā parihasitam | sakhāyaś ca te - na mayodita-pūrvaṃ vā anṛtaṃ tad ime viduḥ [BhP 10.22.11] santata-tad-avinābhāva-vyaktyā hasadbhiḥ [BhP 10.22.9] ity ādau bāla-śabda-prayuktyā ca tadīya-sakhya-vyatirikta- bhāvāntarāsparśinas tad-aṅga-nirviśeṣā atra bālā eva ca | ye coktā gautamīya-tantre prathamāvaraṇa-pūjāyām -

dāma-sudāma-vasudāma-kiṅkiṇīr gandha-puṛpakaiḥ | antaḥ-karaṇa-rūpās te kṛṣṇasya parikīrtitāḥ | ātmābhedena te pūjyā yathā kṛṣṇas tathaiva te || iti |

tato rahasyatvāt tādṛśānurāgāsvāda-kautuka-prayojanaka-narma- paripāṭīmayatvāt tasyāṃ līlāyāṃ na rasavattva-vyāghātaḥ pratyuta ullāsa eva |

tathaiva tasyāṃ līlāyāṃ śrī-kṛṣṇasyābhiprāyaṃ munīndra eva vyācaṣṭe -

bhagavān āhatā vīkṣya śuddhabhāvaprasāditaḥ | skandhe nidhāya vāsāṃsi prītaḥ provāca sasmitam || [BhP 10.22.18]

āhatā āgatāḥ | lajjā-tyāge'pi strī-jāti-svabhāvena lajjāṃśāvaśeṣāt namratayeṣad-bhagna-dehā vā | evam utkaṇṭhābhivyaktyā tad-bhāva-mugdhatvābhivyaktyā ca śuddhaḥ paramaujjvalyenāvagato yo bhāvas tena tadāsvādanena janita-citta-prasaktiḥ |

atha punar api yūyaṃ vivastrā yad api dhṛta-vratā [BhP 10.22.19] ity ādikaṃ tal-lajjāṃśāvaśeṣa-niḥśeṣatā-darśana-kautukārthaṃ śrī-kṛṣṇa-narma- vākyam | tad-anantaraṃ ity acyutena [BhP 10.22.20] ity ādikaṃ tāsām api tathaiva tad-anantaram api svayaṃ tathaiva vyācaṣṭe --

dṛḍhaṃ pralabdhās trapayā ca hāpitāḥ prastobhitāḥ kṛīḍanavac ca kāritāḥ | vastrāṇi caivāpahṛtāny athāpy amuṃ tā nābhyasūyan priya-saṅga-nirvṛtāḥ || [BhP 10.22.22]

(page 144)

English witness · section(s) 351

Anuccheda 351

Jadya means "becoming stunned and not knowing what to do". It is seen in these words of srimad-Bhagavatam (10.53.31):

tam agatam samajnaya vaidarbhi hrsta-manasa na pasyanti brahmanaya priyam anyan nanama sa

"Princess Vaidarbhi was overjoyed to learn of Krsna's arrival. Not finding at hand anything suitable to offer the brahmana, she simply bowed down to him."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §379 · English §352

[३७९] १०२२०२९१ अथ गोपैः परिवृतो भगवान् देवकी-सुतः १०२२०२९३ वृन्दावआद् गतो दूरं चारयन् गाः सहाग्रजः

१०२२०३६३ तरूणां नम्रशाखानां मध्येन यमुनां गतः

[379] 10220291 atha gopaiḥ parivṛto bhagavān devakī-sutaḥ 10220293 vṛndāvaād gato dūraṃ cārayan gāḥ sahāgrajaḥ

10220363 tarūṇāṃ namraśākhānāṃ madhyena yamunāṃ gataḥ

English witness · section(s) 352

Anuccheda 352

"Vrida" means "snyness". Vrida is seen in these words of srimad-Bhagavatam (10.54.4):

patyur balam sarasarais channam viksya su-madhyama sa-vridam aiksat tad-vaktram bhaya-vihvala-locana

"Slender-waisted Rumini, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes."

The shyness here is mixed with love. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §380–382 · English §353

[३८०] १०२२०३०१ निदाघार्क-तपे तिग्मे छायाभिः स्वाभिर् आत्मनः १०२२०३०३ आतपत्रायितान् वीक्ष्य द्रुमान् आह व्रजौकसः इत्य् आदि ।

१०२३०२११ यमुनोपवने ऽशोकनवपल्लवमण्डिते १०२३०२१३ विचरण्तं वृतं गोपैः साग्रजं ददृशुः स्त्रियः १०२३०२२१ श्यामं हिरण्य-परिधिं वन-माल्य-बर्ह- १०२३०२२२ धातु-प्रवाल-नट-वेषम् अनुव्रतांसे १०२३०२२३ विन्यस्त-हस्तम् इतरेण धुनानम् अब्जं १०२३०२२४ कर्णोत्पलालक-कपोल-मुखाब्ज-हासम् १०२३०२३१ प्रायः श्रुतप्रियतमोदयकर्णपूरैर् १०२३०२३२ यस्मिन् निमग्नमनसस् तम् अथाक्षिरन्ध्रैः १०२३०२३३ अन्तः प्रवेश्य सुचिरं परिरभ्य तापं १०२३०२३४ प्राज्ञं यथाभिमतयो विजहुर् नरेन्द्र ॥ [भ्प् १०.२३.२१-२३]

१०२३०३४१ तत्रैका विधृता भर्ता भगवन्तं यथाश्रुतम् १०२३०३४३ हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम्

(पगे १४५) एवं लीला-नर-वपुर् [भ्प् १०.२३.३७]

॥ १०.२२ ॥ श्री-शुकः ॥ ३७८-३८२ ॥

[380] 10220301 nidāghārka-tape tigme chāyābhiḥ svābhir ātmanaḥ 10220303 ātapatrāyitān vīkṣya drumān āha vrajaukasaḥ ity ādi |

10230211 yamunopavane 'śokanavapallavamaṇḍite 10230213 vicaraṇtaṃ vṛtaṃ gopaiḥ sāgrajaṃ dadṛśuḥ striyaḥ 10230221 śyāmaṃ hiraṇya-paridhiṃ vana-mālya-barha- 10230222 dhātu-pravāla-naṭa-veṣam anuvratāṃse 10230223 vinyasta-hastam itareṇa dhunānam abjaṃ 10230224 karṇotpalālaka-kapola-mukhābja-hāsam 10230231 prāyaḥ śrutapriyatamodayakarṇapūrair 10230232 yasmin nimagnamanasas tam athākṣirandhraiḥ 10230233 antaḥ praveśya suciraṃ parirabhya tāpaṃ 10230234 prājñaṃ yathābhimatayo vijahur narendra || [BhP 10.23.21-23]

10230341 tatraikā vidhṛtā bhartā bhagavantaṃ yathāśrutam 10230343 hṛdopaguhya vijahau dehaṃ karmānubandhanam

(page 145) evaṃ līlā-nara-vapur [BhP 10.23.37]

|| 10.22 || śrī-śukaḥ || 378-382 ||

English witness · section(s) 353

Anuccheda 353

"Avahittha" means "concealing one's true feelings". Avahittha is seen in these words of srimad-Bhagavatam (10.32.15):

sabhajayitva tam ananga-dipanam. . .

"sri Krsna had awakened romantic desires within the gopis, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows."

By worshiping Him and serving Him the gopis concealed the anger they felt toward Him. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §383 · English §354

[३८३]

अथ तद्-अनन्तरम् एव शरदि सर्वासाम् एव श्री-व्रज-देवीनां सन्दर्शनादि- सर्वात्मक एव पूर्व-रागान्तरजः सम्भोगो वर्ण्यते । तत्र कुमारीणाम् अपि तादृश-प्राप्तावकृतार्थं-मन्यानां पूर्व-रागांशो नातिगतः । कस्याश्चित् पूर्णाः पुलिन्द्यः [भ्प् १०.२१.१७] इत्य् अनुसारेण कासाञ्चित् तु यर्ह्य् अम्बुजाक्ष [भ्प् १०.२९.३६] इत्य् आदाव् अस्प्राक्ष तत्-प्रभृतीः इत्य् अनेन श्रुतो यः स्पर्शः सोऽपि वेणु-गीत-कृत-तन्-मूर्च्छादि-शमनानुरोधेनैव न तु सम्भोग- रीत्येति मन्तव्यः । यत एव तस्य तासाम् अपि अपूर्ववत् प्रत्याख्यान- प्रार्थना-वाक्ये सङ्गच्छेते ।

अथ तासां स यथा -

निशम्य गीतं तद्-अनङ्ग-वर्धनं व्रज-स्त्रियः कृष्ण-गृहीत-मानसाः । आजग्मुर् अन्योन्यम् अलक्षितोद्यमाः स यत्र कान्तो जवलोल-कुण्डलाः ॥ [भ्प् १०.२९.४] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ श्री-शुकः ॥ ३८३ ॥

[383]

atha tad-anantaram eva śaradi sarvāsām eva śrī-vraja-devīnāṃ sandarśanādi- sarvātmaka

eva pūrva-rāgāntarajaḥ sambhogo varṇyate | tatra kumārīṇām api tādṛśa-prāptāvakṛtārthaṃ-manyānāṃ pūrva-rāgāṃśo nātigataḥ | kasyāścit pūrṇāḥ pulindyaḥ [BhP 10.21.17] ity anusāreṇa kāsāñcit tu yarhy ambujākṣa [BhP 10.29.36] ity ādāv asprākṣa tat-prabhṛtīḥ ity anena śruto yaḥ sparśaḥ so'pi veṇu-gīta-kṛta-tan-mūrcchādi-śamanānurodhenaiva na tu sambhoga- rītyeti mantavyaḥ | yata eva tasya tāsām api apūrvavat pratyākhyāna- prārthanā-vākye saṅgacchete |

atha tāsāṃ sa yathā -

niśamya gītaṃ tad-anaṅga-vardhanaṃ vraja-striyaḥ kṛṣṇa-gṛhīta-mānasāḥ | ājagmur anyonyam alakṣitodyamāḥ sa yatra kānto javalola-kuṇḍalāḥ || [BhP 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 383 ||

English witness · section(s) 354

Anuccheda 354

"Smrti" means "remembering past events". Smrti is seen in these words of srimad-Bhagavatam (10.47.43):

tah kim nisah smarati yasu tada priyabhir vrndavane kumuda-kunda-sasanka-ramye. . .

"Does He recall those nights in the Vrndavana forest, lovely with lotus, jasmine, and the bright moon? As we glorified His charmign pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rasa dance, which resounded with the music of ankle bells."

"Uha" means "mental speculation". Uha is seen in these words of srimad-Bhagavatam (10.30.31):

na laksyante padany atra. . .

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krsna. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."

The meaning of these verses is clear. These verses were spoken by the gopis.

Prīti · Sanskrit §384 · English §355

[३८४]

अथ तद्-अन्तराले मान-रूपो विप्रलम्भः । तत्र यथोक्तम्-

अहेर् इव गतिः प्रेम्णः स्वभाव-कुटिला भवेत् । अतो हेतोर् अहेतोश् च यूनोर् मान उदञ्चति ॥ [उन् १५.१०२]

तथा- अहेतोर् नेति नेत्य् उकेर् हेतोर् यन् मान उच्यते । अस्य प्रणय एव स्यान् मानस्य पदम् उत्तमम् ॥ [उन् १५.७६] इति ।

ततोऽस्य सहेतुर् निर्हेतुश् चेति भेद-द्वये च सति हेतुर् अपि यथोक्तः - हेतुर् ईर्ष्या-विपक्षादेर् वैशिष्ट्ये प्रेयसा कृते । भावः प्रणय-मुख्योऽयम् ईक्षा-मानत्वम् ऋच्छति ॥ [उन् १५.७७] इति ।

यथा च- स्नेहं विना भयं न स्यान् नेर्ष्या च प्रणयं विना । तस्मान् मान-प्रकारोऽयं द्वयोः प्रेम-प्रकाशकः ॥ [उन् १५.७८] इति ।

अतएव हरिवंशे- रुषिताम् इव तां देवीं स्नेहात् सङ्कल्पयन्न् इव । भीत-भीतोऽतिशनकैर् विवेश यदु-नन्दनः ॥

रूप-यौवन-सम्पन्ना स्व-सौभाग्येन गर्विता । अभिमानवती देवी श्रुत्वैवेर्ष्या-वशं गता ॥ इति ।

अतः प्रिय-कृत-स्नेह-भङ्गानुमानेन सहेतुर् ईर्ष्या-मानो भवति । एष च विलासः श्री-कृष्णस्यापि परम-सुखदः । यथा चोक्तं श्री-रुक्मिणीं प्रति स्वयम् एव - त्वद्-वचः श्रोतु-कामेन क्ष्वेल्या-चरितम् अङ्गने [भ्प् १०.६०.२९] मुखं च प्रेम-संरम्भ-स्फुरिताधरम् ईक्षितुम् [भ्प् १०.६०.३०] इत्य् आदि । श्री-रुक्मिण्याम् अपि तद्-अविक्षिप्तिवं व्यक्तं । जाड्यं वचस् तव गदाग्रज [भ्प् १०.६०.४०] इत्य् आदौ ।

युक्तं च तत् कान्ताभावाख्यायाः प्रीतेः पोषकत्वेन (पगे १४६) तद्- भावस्यावगमात् । प्राचीनार्वाढीन-कवि-सम्प्रदाय-सम्मतत्वाच् च । तस्माद् आदरणीय एव मानाख्यो भावः । तत्र सर्वासां युगपत्-त्यागेन सङ्ग-प्राथम्येन च तथानुदयान् निगूढस् तन्-मान-लेशो रासे श्री-व्रज- देवीनां जातः । स

च परित्यागजेर्ष्या-हेतुक एव ज्ञेयः । यथा-

सभाजयित्वा तम् अनङ्ग-दीपनं सहास-लीलेक्षण-विभ्रम-भ्रुवा । संस्पर्शनेनाङ्क-कृताङ्घ्रि-हस्तयोः संस्तुत्य ईषत् कुपिता बभाषिरे ॥ [भ्प् १०.३२.१५] इत्य् आदि ।

स्पष्टम् ।

॥ १०.३२ ॥ श्री-शुकः ॥ ३८४ ॥

[384]

atha tad-antarāle māna-rūpo vipralambhaḥ | tatra yathoktam-

aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet | ato hetor ahetoś ca yūnor māna udañcati || [UN 15.102]

tathā- ahetor neti nety uker hetor yan māna ucyate | asya praṇaya eva syān mānasya padam uttamam || [UN 15.76] iti |

tato'sya sahetur nirhetuś ceti bheda-dvaye ca sati hetur api yathoktaḥ - hetur īrṣyā-vipakṣāder vaiśiṣṭye preyasā kṛte | bhāvaḥ praṇaya-mukhyo'yam īṛṣā-mānatvam ṛcchati || [UN 15.77] iti |

yathā ca- snehaṃ vinā bhayaṃ na syān nerṣyā ca praṇayaṃ vinā | tasmān māna-prakāro'yaṃ dvayoḥ prema-prakāśakaḥ || [UN 15.78] iti |

ataeva harivaṃśe- ruṣitām iva tāṃ devīṃ snehāt saṅkalpayann iva | bhīta-bhīto'tiśanakair viveśa yadu-nandanaḥ ||

rūpa-yauvana-sampannā sva-saubhāgyena garvitā | abhimānavatī devī śrutvaiverṣyā-vaśaṃ gatā || iti |

ataḥ priya-kṛta-sneha-bhaṅgānumānena sahetur īrṣyā-māno bhavati | eṣa ca vilāsaḥ śrī-kṛṣṇasyāpi parama-sukhadaḥ | yathā coktaṃ śrī-rukmiṇīṃ prati svayam eva - tvad-vacaḥ śrotu-kāmena kṣvelyā-caritam aṅgane [BhP 10.60.29] mukhaṃ ca prema-saṃrambha-sphuritādharam īkṣitum [BhP 10.60.30] ity ādi | śrī-rukmiṇyām api tad-avikṣiptivaṃ vyaktaṃ | jāḍyaṃ vacas tava gadāgraja [BhP 10.60.40] ity ādau |

yuktaṃ ca tat kāntābhāvākhyāyāḥ prīteḥ poṣakatvena (page 146) tad- bhāvasyāvagamāt |

prācīnārvādīna-kavi-sampradāya-sammatatvāc ca | tasmād ādaraṇīya eva mānākhyo bhāvaḥ | tatra sarvāsāṃ yugapat-tyāgena saṅga-prāthamyena ca tathānudayān nigūḍhas tan-māna-leśo rāse śrī-vraja- devīnāṃ jātaḥ | sa ca parityāgajeṛṣyā-hetuka eva jñeyaḥ | yathā-

sabhājayitvā tam anaṅga-dīpanaṃ sahāsa-līlekṣaṇa-vibhrama-bhruvā | saṃsparśanenāṅka-kṛtāṅghri-hastayoḥ saṃstutya īṣat kupitā babhāṣire || [BhP 10.32.15] ity ādi |

spaṣṭam |

|| 10.32 || śrī-śukaḥ || 384 ||

English witness · section(s) 355

Anuccheda 355

"Dhyana" means "meditation". Dhyana is seen in these words of srimad-Bhagavatam (10.29.29):

krtva mukhany ava sucah. . .

"Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopis scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §385–388 · English §356

[३८५]

एष च स्तुत्य्-आदिभिः शाम्यति । यथैव तास् तुष्टाव -

एवं मद्-अर्थोज्झित-लोक-वेद- स्वानां हि वो मय्य् अनुवृत्तये ऽबलाः । मया परोक्षं भजता तिरोहितं मासूयितुं मार्हथ तत् प्रियं प्रियाः ॥ [भ्प् १०.३२.२१]

न पारये ऽहं निरवद्य-संयुजां [भ्प् १०.३२.२२] इत्य् आदि । स्पष्टम् ।

॥ १०.३२ ॥ श्री-भगवान् ॥ ३८५ ॥

अथ निर्हेतुः प्रणय-मानः । निर्हेतुत्वं च केवल-प्रणय-विलसित्वेन हेत्व्- अभावान् मन्यते । एष नायकस्यापि भवति । भगवत्-प्रीति-मये रसे स तूद्बीपनोऽपि प्रसङ्गाद् अत्रोदाहरणीयः । यथा तासां तत्-सौभाग्य-मदं वीक्ष्य मानं च केशव [भ्प् १०.२९.४८] इत्य् आदि-प्रकरणं योजनान्तरेण मन्यते । तत्र मानः प्रणय-मानः । तस्य हेतुः सौभग-मदः । ततो मानस्य प्रशम-रूपाय तासां प्रसादाय स्वयम् अपि प्रणय- मानेनैवान्तरधीयत ।

तथाग्रेऽपि यां गोपीम् अनयत् कृष्णो विहायान्याः स्त्रियो वने [भ्प् १०.३०.३६] इत्य् आदौ तस्याः प्रणय-मानः । येनैवोक्तं- न पारये ऽहं चलितुं नय मां यत्र ते मनः [भ्प् १०.३०.३८] इति ।

अथ पूर्ववत् तस्यापि प्रणय-मानः । प्रणय-कोपेनैव सोऽप्य् एतद्- अनन्तरम् एनां स्कन्ध आरुह्यताम् [भ्प् १०.३०.३९] इत्य् उक्तवान् ततोऽन्तर्हितवांश् च । अत्र श्री-व्रज-देवीनाम् अहेतुः श्री-कृष्णस्य तु हेत्व्- आभासजोऽसौ । यासां खलु प्रणयः स्व-प्रवाहाद्य्-उद्बेकेन स्वरसावर्त- रूपं कौटिल्यं स्पृशन्-मानाख्य-प्रीति-विशेषतां प्राप्नोति । तासाम् एव मानाख्य-विप्रलम्भोऽपि शुद्धो जायते ।

ततोऽन्यासां पुनर्-हेतु-लाभेऽपि विषाद-भय-चिन्ता-प्राय एव जायते । यथा श्री-रुक्मिणीं प्रति श्री-कृष्णस्य स-प्रणय-परिहास-वचनमयेऽध्याये तद् वृत्तम् । तत्र श्री-कृष्णस्य स-कौतुकोऽयम् अभिप्रायः । इयं खलु सरसल- प्रेमवती परम-गाम्भीर्यवती च । ततो ममाभीष्टः प्रिया-कोप-विलासः प्रेम-निर्बन्ध-प्रकाशक-स-विकार-कण्ठोक्ति-विशेषो वा नास्यां स्फुटम् उपलभ्यते । तस्मात् कोप-विलासो वा तज्-जननाभावे तु तादृशोक्तिर् वा यथास्यां प्रकाशते तथा बाढं परिहासेन प्रयतिष्ये ।

तत्र यस्यां कोप- जनने भ्रातृ-वैरूप्यादिकम् अपि कारणं नासीत् । तस्यां तत्रान्यत् परमायोग्यम् एव किन्तु मद-विश्लेष-सुखम् एवास्याः सर्वस्वम् इति तद्- दर्प-न्यक्कारेणैव कोपः सम्भवेत् । यदि ततोऽपि कोपो नाविर्भवेत् । तथापि मद्-विश्लेष-भयेन पूर्वानुरागवद् अधुनापि विकार-विशेष-सहित-निगदेनैव प्रेम-निर्बन्धं प्रकाश्येतेति । तथा हि तत्र तां रूपिणीम् [भ्प् १०.६०.१०] इत्य् आदौ प्रीतः स्मयन् इत्य् अनेन व्यक्तम् । परिहासमयत्वं तु विशेषतोऽप्य् उक्तम् । प्रसङ्गेन तस्याः प्रेम-सारल्यादि-द्वयम् अपि---

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेम-बन्धनम् । हास्य-प्रौठिम् अजानन्त्याः करुणः सो ऽन्वकम्पत ॥ [भ्प् १०.६०.२५] इति ।

हास्यं परिहासः । तत्र प्रौढिः अवश्यम् एनां सरल-प्रेमाणम् अपि गम्भीराम् अपि क्षोभयिष्यामीति (पगे १४७) गर्वः । तां प्रणय-रस- कौटिल्याभावेनाजानन्त्या इत्य् अर्थः । एव अग्रेऽपि हास्य-प्रौढि-भ्रमच्-चित्ताम् [भ्प् १०.६०.२८] इत्य् उक्तम् ।

तत्र तेन परिहासेन कोप-विलासादि-दर्शनम् एवाभीष्टम् इति स्वयम् एवोक्तम्-

मा मा वैदर्भ्य् असूयेथा जाने त्वां मत्-परायणाम् । त्वद्-वचः श्रोतु-कामेन क्ष्वेल्याचरितम् अङ्गने ॥

मुखं च प्रेम-संरम्भ- स्फुरिताधरम् ईक्षितुम् । कटाक्षेपारुणापाङ्गं सुन्दर-भ्रु-कुटी-तटम् ॥

अयं हि परमो लाभो गृहेषु गृह-मेधिनाम् । यन् नर्मैर् ईयते यामः प्रियया भीरु भामिनि ॥ [भ्प् १०.६०.२९-३१] इति ।

अत्र यद्यपि तस्याः प्राग् भयम् एव वर्णितं तथापि तत्रासूया-प्रयोगः प्रोत्तम्भनार्थ एव । तत्-प्रयोगेण हि स्वस्य तद्-अधीनताक्षिप्यते । अतएव भामिनीत्य् अपि सम्बोधितम् ।

अथ तस्य प्रेम-निर्बन्ध-प्रकाशक-विकार-दर्शनेच्छापि प्राक्तनैव वाक्येन व्यक्ता । तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेम-बन्धनम् [भ्प् १०.६०.२५] इत्य् अनेन । तथा निगदेनैव तद्-व्यक्ति-दर्शनेच्छा स्वयम् एव व्यञ्जिता -- साध्व्य् एतच्-छ्रोतु-कामैस् त्वं राज-पुत्रि प्रलम्भिता [भ्प् १०.६०.४९] इति । पूर्वं हि त्वं वै समस्त-पुरुषार्थ-मयः फलात्मा [भ्प् १०.६०.३८] इत्य् आदिकम् । तयापि निगदितम् अस्ति । अत्र परिहास-ज्ञानानन्तरं तद्- दिदृक्षिता किञ्चित् कोप-व्यक्तिश् च जातास्ति - जाड्यं वचस् तव गदाग्रज [भ्प् १०.६०.४०] इत्य् आदिषु । जाड्यस्य प्राचुर्य-विवक्षया जाड्यम् एव वच इति

सामानाधिकरण्येनोक्तम् माधुर्यम् एव नु मनो-नयनामृतं नु [कर्णामृत ६८] इतिवत् ।

अथ तद्-अविश्लेष-दर्प-न्यक्-कार एव तत्-क्षोभे हेतुर् इत्य् अत्रापि श्री-शुक- वाक्यम् - एतावद् उक्त्वा भगवान् आत्मानं वल्लभाम् इव मन्यमानां अविश्लेषात् तद्-दर्पो-घ्न उपारमत् ॥ [भ्प् १०.६०.२१] इति ।

अन्यस्य च तत्र हेतुत्वं स्वयम् एव निराकृतम्- भ्रातुर् विरूप-करणं युधि निर्जितस्य प्रोद्वाह-पर्वणि च तद्-वधम् अक्ष-गोष्ठ्याम् । दुःखं समुत्थम् असहो ऽस्मद्-वियोग-भीत्या नैवाब्रवीः किम् अपि तेन वयं जितस् ते ॥ [भ्प् १०.६०.५६] इति ।

अत्र च प्रकरणे तस्याः प्रणयस्यापि तादृशत्वाभावात् मानायोग्यत्वम् अपि दर्शितम् । तस्मात् साधूक्तं - यासां खलु प्रणयः इत्य् आदि ।

अथ मानानन्तरजः सम्भोगो, यथा -- इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः । जहुर् विरहजं तापं तदङ्गोपचिताशिषः ॥ [भ्प् १०.३३.१] इत्य् आदि ।

स्पष्टम् ।

॥ १०.३३ ॥ श्री-शुकः ॥ ३८६ ॥

[३८७]

अथ प्रेम-वैचित्त्यम् । तल्-लक्षणं च - प्रियस्य सन्निकर्षेऽपि प्रेमोन्माद-भ्रमाद् भवेत् । या विश्लेष-धियार्तिस् तत् प्रेम-वैचित्त्यम् उच्यते ॥ [उन् १५.१४७]

तद् यथा- कृष्णस्यैवं विहरतो गत्य्-आलापेक्षित-स्मितैः । नर्म-क्ष्वेलि-परिष्वङ्गैः स्त्रीणां किल हृता धियः ॥

ऊचुर् मुकुन्दैक-धियो गिर उन्मत्त-वज् जडम् । चिन्तयन्त्यो ऽरविन्दाक्षं तानि मे गदतः शृणु ॥

श्री-महिष्य ऊचुः-- कुररि विलपसि त्वं (पगे १४८) वीत-निद्रा न शेषे स्वपिति जगति रात्र्याम् ईश्वरो गुप्त-बोधः । वयम् इव सखि कच्चिद् गाठ-निर्विद्ध-चेता नलिन-नयन-हासोदार-लीलेक्षितेन ॥ [भ्प्

१०.९०.१३-१५]

तथा-

नेत्रे निमीलयसि [भ्प् १०.९०.१६] इत्यादि, भो भोः सदा निष्टनसे उदन्वन् [भ्प् १०.९०.१७] इत्यादि, त्वं यक्ष्मणा [भ्प् १०.९०.१८] इत्यादि, किं न्व् आचरितम् [भ्प् १०.९०.१९] इत्यादि, मेघ श्रीमन् [भ्प् १०.९०.२०] इत्यादि, प्रिय-राव- [भ्प् १०.९०.२१] न चलसि [भ्प् १०.९०.२२] इत्यादि, शुष्यद्-ध्रदाः [भ्प् १०.९०.२३] इत्यादि ।

हंस स्वागतम् आस्यतां पिब पयो ब्रूह्य् अङ्ग शौरेः कथां दूतं त्वां नु विदाम कच्चिद् अजितः स्वस्त्य् आस्त उक्तं पुरा । किं वा नश् चल-सौहृदः स्मरति तं कस्माद् भजामो वयं क्षौद्रालापय काम-दं श्रियम् ऋते सैवैक-निष्ठा स्त्रियाम् ॥ [भ्प् १०.९०.२४]

एवं विहरतः कृष्णस्य गत्य्-आदिभिः स्त्रीणां धियो हृताः । ततश् च ता मुकुन्दैक-धियः समाहिता इव क्षणम् अगिरः सत्यः पुनर् अनुराग- विशेषेणोन्मत्ता इव विहरन्तम् अपि तम् अरविन्दाक्षं परोक्षवच् चिन्तयन्त्यो जडं विवेक-शून्यं यथा स्यात् तथा ऊचुः । तानि वचनानि मे मम गदतो वाक्यतः शृण्व् इति ।

अथ विरह-स्पर्शीनि तान्य् एवोन्माद-वाक्यान्य् आहुः कुररीत्य् आदि । हे कुररि जगति त्वम् एवैका रात्र्यां विलपसि अतएव न शेषे न निद्रासि । ईश्वरोऽस्मत्- स्वामी तु गुप्त-बोधः क्वचिद् आच्छन्नः स्वपिति । तस्माद् अस्माकं तव च विलापादि-साधर्म्याद् इदम् अनुमीयत इत्य् आहुः वयम् इवेति । एवम् अन्यत्रापि योजनीयम् । तदैव दैवाद् आगतं हंसं दूतं कल्पयित्वाहुः हंसेति । नोऽस्मान् प्रति पुरा रहसि उक्तं किं वा स्मरति । स्मरतु माम् एवेत्य् आशयेनाहुः तम् इति । यदि च तद्-आग्रहस् तदा हे क्षौद्र सौहृद्य- चाञ्चल्येन क्षुद्रस्य तस्य दूत, तम् एव कामदं युवति-जन-क्षोभकम् अत्रालापय आह्वय । किन्तु यासाम् आद्य वयं त्यक्ताः तां श्रियम् ऋते । तां सोल्लुण्ठं स्तौति । स्त्रियां मध्ये सैव एकत्र तस्मिन् निष्ठा यस्यास् तादृशी । ततः कथं तस्यां नासज्येतेति व्यञ्जितम् । काक्वा स्वेषाम् अपि तन्-निष्ठत्वं व्यज्य सोल्लुण्ठत्वं दर्शितम् ।

अथ तासां तद्-विधाशेष-विप्रलम्भानन्तरजं नित्यम् एव सर्वात्मक- सम्भोगम् आह-

इतीदृशेन भावेन कृष्णे योगेश्वरेश्वरे । क्रियमाणेन माधव्यो लेभिरे परमां गतिम् ॥ [भ्प् १०.९०.२५]

विष्णोः श्री-कृष्णस्य एव सम्बन्धिनीं गतिं नित्य-संयोगं लेभिरे । अत्र हेतुः माधव्यः मधु-वंशोद्भवस्य श्री-कृष्णस्यैव नित्य-प्रेयस्यस् ताः ।

॥ १०.९० ॥ श्री-शुकः ॥ ३८८ ॥

[385]

eṣa ca stuty-ādibhiḥ śāmyati | yathaiva tās tuṣṭāva -

evaṃ mad-arthojjhita-loka-veda- svānāṃ hi vo mayy anuvṛttaye 'balāḥ | mayā parokṣaṃ bhajatā tirohitaṃ māsūyituṃ mārhatha tat priyaṃ priyāḥ || [BhP 10.32.21]

na pāraye 'haṃ niravadya-saṃyujāṃ [BhP 10.32.22] ity ādi | spaṣṭam |

|| 10.32 || śrī-bhagavān || 385 ||

atha nirhetuḥ praṇaya-mānaḥ | nirhetutvaṃ ca kevala-praṇaya-vilasitvena hetv- abhāvān manyate | eṣa nāyakasyāpi bhavati | bhagavat-prīti-maye rase sa tūddīpano'pi prasaṅgād atrodāharaṇīyaḥ | yathā tāsāṃ tat-saubhāgya-madaṃ vīkṣya mānaṃ ca keśava [BhP 10.29.48] ity ādi-prakaraṇaṃ yojanāntareṇa manyate | tatra mānaḥ praṇaya-mānaḥ | tasya hetuḥ saubhaga-madaḥ | tato mānasya praśama-rūpāya tāsāṃ prasādāya svayam api praṇaya- mānenaivāntaradhīyata |

tathāgre'pi yāṃ gopīm anayat kṛṣṇo vihāyānyāḥ striyo vane [BhP 10.30.36] ity ādau tasyāḥ praṇaya-mānaḥ | yenaivoktaṃ- na pāraye 'haṃ calituṃ naya māṃ yatra te manaḥ [BhP 10.30.38] iti |

atha pūrvavat tasyāpi praṇaya-mānaḥ | praṇaya-kopenaiva so'py etad- anantaram enāṃ skandha āruhyatām [BhP 10.30.39] ity uktavān tato'ntarhitavāṃś ca | atra śrī-vraja-devīnām ahetuḥ śrī-kṛṣṇasaya tu hetv- ābhāsajo'sau | yāsāṃ khalu praṇayaḥ sva-pravāhādy-udrekena svarasāvarta- rūpaṃ kauṭilyaṃ spṛśan-mānākhya-prīti-viśeṣatāṃ prāpnoti | tāsām eva mānākhya-vipralambho'pi śuddho jāyate |

tato'nyāsāṃ punar-hetu-lābhe'pi viṣāda-bhaya-cintā-prāya eva jāyate | yathā śrī-rukmiṇīṃ prati śrī-kṛṣṇasya sa-praṇaya-parihāsa-vacanamaye'dhyāye tad vṛttam | tatra śrī-kṛṣṇasya sa-kautuko'yam abhiprāyaḥ | iyaṃ khalu sarasala- premavatī parama-gāmbhīryavatī ca | tato mamābhīṣṭaḥ priyā-kopa-vilāsaḥ prema-nirbandha-prakāśaka-sa-vikāra-kaṇṭhokti-viśeṣo vā nāsyāṃ sphuṭam upalabhyate |

tasmāt kopa-vilāso vā taj-jananābhāve tu tādṛśoktir vā yathāsyāṃ prakāśate tathā bāḍhaṃ parihāsena prayatiṣye | tatra yasyāṃ kopa- janane bhrātṛ-vairūpyādikam api kāraṇaṃ nāsīt | tasyāṃ tatrānyat paramāyogyam eva kintu mada-viśleṣa-sukham evāsyāḥ sarvasvam iti tad- darpa-nyakkāreṇaiva kopaḥ sambhavet | yadi tato'pi kopo nāvirbhavet | tathāpi mad-viśleṣa-bhayena pūrvānurāgavad adhunāpi vikāra-viśeṣa-sahita- nigadenaiva prema-nirbandhaṃ prakāśyeteti | tathā hi tatra tāṃ rūpiṇīm [BhP 10.60.10] ity ādau prītaḥ smayan ity anena vyaktam | parihāsamayatvaṃ tu viśeṣato'py uktam | prasaṅgena tasyāḥ prema-sāralyādi-dvayam api---

tad dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam | hāsya-prauḍhim ajānantyāḥ karuṇaḥ so 'nvakampata || [BhP 10.60.25] iti |

hāsyaṃ parihāsaḥ | tatra prauḍhiḥ avaśyam enāṃ sarala-premāṇam api gambhīrām api kṣobhayiṣyāmīti (page 147) garvaḥ | tāṃ praṇaya-rasa- kauṭilyābhāvenājānantyā ity arthaḥ | eva agre'pi hāsya-prauḍhi-bhramac- cittām [BhP 10.60.28] ity uktam |

tatra tena parihāsena kopa-vilāsādi-darśanam evābhīṣṭam iti svayam evoktam-

mā mā vaidarbhy asūyethā jāne tvāṃ mat-parāyaṇām | tvad-vacaḥ śrotu-kāmena kṣvelyācaritam aṅgane ||

mukhaṃ ca prema-saṃrambha- sphuritādharam īkṣitum | kaṭākṣepāruṇāpāṅgaṃ sundara-bhru-kuṭī-taṭam ||

ayaṃ hi paramo lābho gṛheṣu gṛha-medhinām | yan narmair īyate yāmaḥ priyayā bhīru bhāmini || [BhP 10.60.29-31] iti |

atra yadyapi tasyāḥ prāg bhayam eva varṇitaṃ tathāpi tatrāsūyā-prayogaḥ prottambhanārtha eva | tat-prayogeṇa hi svasya tad-adhīnatākṣipyate | ataeva bhāminīty api sambodhitam |

atha tasya prema-nirbandha-prakāśaka-vikāra-darśanecchāpi prāktanaiva vākyena vyaktā | tad dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam [BhP 10.60.25] ity anena | tathā nigadenaiva tad-vyakti-darśanecchā svayam eva vyañjitā -- sādhvy etac-chrotu-kāmais tvaṃ rāja-putri pralambhitā [BhP 10.60.49] iti | pūrvaṃ hi tvaṃ vai samasta-puruṣārtha-mayaḥ phalātmā [BhP 10.60.38] ity ādikam | tayāpi nigaditam asti | atra parihāsa-jñānānantaraṃ tad- didṛkṣitā kiñcit kopa-vyaktiś ca jātāsti - jāḍyaṃ vacas tava gadāgraja [BhP 10.60.40] ity ādiṣu | jāḍyasya prācurya-vivakṣayā jāḍyam eva vaca iti sāmānādhikaraṇyenoktam mādhuryam eva nu mano-nayanāmṛtaṃ nu [Karṇāmṛta 68] itivat |

atha tad-aviśleṣa-darpa-nyak-kāra eva tat-kṣobhe hetur ity atrāpi śrī-śuka- vākyam - etāvad uktvā bhagavān ātmānaṃ vallabhām iva manyamānāṃ aviśleṣāt tad-darpo-ghna upāramat || [BhP 10.60.21] iti |

anyasya ca tatra hetutvaṃ svayam eva nirākṛtam- bhrātur virūpa-karaṇaṃ yudhi nirjitasya prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām | duḥkhaṃ samuttham asaho 'smad-viyoga-bhītyā naivābravīḥ kim api tena vayaṃ jitas te || [BhP 10.60.56] iti |

atra ca prakaraṇe tasyāḥ praṇayasyāpi tādṛśatvābhāvāt mānāyogyatvam api darśitam | tasmāt sādhūktaṃ - yāsāṃ khalu praṇayaḥ ity ādi |

atha mānānantarajaḥ sambhogo, yathā -- itthaṃ bhagavato gopyaḥ śrutvā vācaḥ supeśalāḥ | jahur virahajaṃ tāpaṃ tadaṅgopacitāśiṣaḥ || [BhP 10.33.1] ity ādi |

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 386 ||

[387]

atha prema-vaicittyam | tal-lakṣaṇaṃ ca - priyasya sannikarṣe'pi premonmāda-bhramād bhavet | yā viśleṣa-dhiyārtis tat prema-vaicittyam ucyate || [UN 15.147]

tad yathā- kṛṣṇasyaivaṃ viharato gaty-ālāpekṣita-smitaiḥ | narma-kṣveli-pariṣvaṅgaiḥ strīṇāṃ kila hṛtā dhiyaḥ ||

ūcur mukundaika-dhiyo gira unmatta-vaj jaḍam | cintayantyo 'ravindākṣaṃ tāni me gadataḥ śṛṇu ||

śrī-mahiṣya ūcuḥ-- kurari vilapasi tvaṃ (page 148) vīta-nidrā na śeṣe svapiti jagati rātryām īśvaro gupta-bodhaḥ | vayam iva sakhi kaccid gāḍha-nirviddha-cetā nalina-nayana-hāsodāra-līlekṣitena || [BhP 10.90.13-15]

tathā-

netre nimīlayasi [BhP 10.90.16] ityādi, bho bhoḥ sadā niṣṭanase udanvan [BhP 10.90.17] ityādi, tvaṃ yakṣmaṇā [BhP 10.90.18] ityādi, kiṃ nv ācaritam [BhP 10.90.19] ityādi, megha śrīman [BhP 10.90.20] ityādi, priya-rāva- [BhP 10.90.21] na calasi [BhP 10.90.22] ityādi, śuṣyad-dhradāḥ [BhP 10.90.23] ityādi |

haṃsa svāgatam āsyatāṃ piba payo brūhy aṅga śaureḥ kathāṃ dūtaṃ tvāṃ nu vidāma kaccid ajitaḥ svasty āsta uktaṃ purā | kiṃ vā naś cala-sauhṛdaḥ smarati taṃ kasmād bhajāmo vayaṃ kṣaudrālāpaya kāma-daṃ śriyam ṛte saivaika-niṣṭhā striyām || [BhP 10.90.24]

evaṃ viharataḥ kṛṣṇasya gaty-ādibhiḥ strīṇāṃ dhiyo hṛtāḥ | tataś ca tā mukundaika-dhiyaḥ samāhitā iva kṣaṇam agiraḥ satyaḥ punar anurāga- viśeṣeṇonmattā iva viharantam api tam aravindākṣaṃ parokṣavac cintayantyo jaḍaṃ viveka-śūnyaṃ yathā syāt tathā ūcuḥ | tāni vacanāni me mama gadato vākyataḥ śṛṇv iti |

atha viraha-sparśīni tāny evonmāda-vākyāny āhuḥ kurarīty ādi | he kurari jagati tvam evaikā rātryāṃ vilapasi ataeva na śeṣe na nidrāsi | īśvaro'smat- svāmī tu gupta-bodhaḥ kvacid ācchannaḥ svapiti | tasmād asmākaṃ tava ca vilāpādi-sādharmyād idam anumīyata ity āhuḥ vayam iveti | evam anyatrāpi yojanīyam | tadaiva daivād āgataṃ haṃsaṃ dūtaṃ kalpayitvāhuḥ haṃseti | no'smān prati purā rahasi uktaṃ kiṃ vā smarati | smaratu mām evety āśayenāhuḥ tam iti | yadi ca tad-āgrahas tadā he kṣaudra sauhṛdya- cāñcalyena kṣudrasya tasya dūta, tam eva kāmadaṃ yuvati-jana-kṣobhakam atrālāpaya āhvaya | kintu yāsām ādya vayaṃ tyaktāḥ tāṃ śriyam ṛte | tāṃ solluṇṭhaṃ stauti | striyāṃ madhye saiva ekatra tasmin niṣṭhā yasyās tādṛśī | tataḥ kathaṃ tasyāṃ nāsajyeteti vyañjitam | kākvā sveṣām api tan-niṣṭhatvaṃ vyajya solluṇṭhatvaṃ darśitam |

atha tāsāṃ tad-vidhāśeṣa-vipralambhānantarajaṃ nityam eva sarvātmaka- sambhogam āha-

itīdṛśena bhāvena kṛṣṇe yogeśvareśvare | kriyamāṇena mādhavyo lebhire paramāṃ gatim || [BhP 10.90.25]

viṣṇoḥ śrī-kṛṣṇasya eva sambandhinīṃ gatiṃ nitya-saṃyogaṃ lebhire | atra hetuḥ mādhavyaḥ madhu-vaṃśodbhavasya śrī-kṛṣṇasyaiva nitya-preyasyas tāḥ |

|| 10.90 || śrī-śukaḥ || 388 ||

English witness · section(s) 356

Anuccheda 356

"Mati" means "understanding the truth". Mati is seen in these words of srimad-Bhagavatam (10.60.39):

tvam nyasta-danda-munibhir gaditanubhava atmatma-das ca jagatam iti me vrto 'si

"Knowing that great sages who have renounced the sannyasi's danda proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahma. Lord siva, and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, thene, could I have in any other suitors?" The meaning of this verse is clear. This verse was spoken by sri Rukmini.

Prīti · Sanskrit §389 · English §357

[३८९]

अथ प्रवासः । नाना-विधश् चैष तद्-अनन्तर-सङ्गश् च श्री-व्रज-देवी- रेवाधिकृत्योदाहरणीयः । सङ्गत्य्-अर्थं तत्र प्रवास-लक्षणम्-

पूर्व-सङ्गतयोर् यूनोर् भवेद् देशान्तरादिभिः । व्यवधानं तु यत् प्राज्ञैः स प्रवास इतीर्यते ॥

तज्-जन्य-विप्रलम्भोऽयं प्रवासत्वेन कथ्यते । [उन् १५.१५२-१५३] इत्य् अर्थः ।

अत्र- चिन्ता प्रजागरोद्वेगौ तानवं मलिनाङ्गता । प्रलापो व्याधिर् उन्मादो मोहो मृत्युर् दशा दश ॥ [उन् १५.१६७]

अयं च किञ्चित् दूर-गमन-मयः सुदूर-गमन-मयश् च । तत्र पूर्वोऽपि द्विविधः । एक-लीला-गतः लीला-परम्परा (पगे १४९) न्तराल-गतश् च । पूर्वो यथा --

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः । अतप्यंस् तम् अचक्षाणाः करिण्य इव यूथपम् ॥ [भ्प् १०.३०.१] इत्य् आदि ।

[389]

atha pravāsaḥ | nānā-vidhaś caiṣa tad-anantara-saṅgaś ca śrī-vraja-devī-revādhikṛtyodāharaṇīyaḥ | saṅgaty-arthaṃ tatra pravāsa-lakṣaṇam-

pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ | vyavadhānaṃ tu yat prājñaiḥ sa pravāsa itīryate ||

taj-janya-vipralambho'yaṃ pravāsatvena kathyate | [UN 15.152-153] ity arthaḥ |

atra- cintā prajāgarodvegau tānavaṃ malināṅgatā | pralāpo vyādhir unmādo moho mṛtyur daśā daśa || [UN 15.167]

ayaṃ ca kiñcit dūra-gamana-mayaḥ sudūra-gamana-mayaś ca | tatra pūrvo'pi dvividhaḥ | eka-līlā-gataḥ līlā-paramparā (page 149) ntarāla-gataś ca | pūrvo yathā --

antarhite bhagavati sahasaiva vrajāṅganāḥ | atapyaṃs tam acakṣāṇāḥ kariṇya iva yūthapam || [BhP 10.30.1] ity ādi |

English witness · section(s) 357

Anuccheda 357

"Autsukya means "being impatient for the arrival of the appropriate time". Autsukya is seen in these words of srimad-Bhagavatam (10.29.4):

nisamya gitam tad ananga-vardhanam. . .

"When the young women of Vrndavana heard Krsna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.32

Sections 390–407

10 bilingual sequence blocks

Prīti · Sanskrit §390 · English §358

[३९०]

तथा, ततश् चान्तर्दधे कृष्णः सा वधूर् अन्वतप्यत । [भ्प् १०.३०.३९] इति स्पष्टम् ।

॥ १०.३० ॥ सः ॥ ३८९-३९० ॥

[390]

tathā, tataś cāntardadhe kṛṣṇaḥ sā vadhūr anvatapyata | [BhP 10.30.39] iti spaṣṭam |

|| 10.30 || saḥ || 389-390 ||

English witness · section(s) 358

Anuccheda 358

"Augrya" means "anger". Augrya is seen in these words of srimad-Bhagavatam (10.39.21):

kruras tvam akrura. . .

"O Providence, though you come here with the name Akrura, you are indeed cruel, for like a fool you are taking away what you once gave us - those eyes with which we have seen, even in one feature of Lord Madhudvisa's form, the perfection of your entire creation."

Augrya is also seen in these words of srimad-Bhagavatam (10.22.15):

dehi vasamsi dharma-jna no ced rajne bruvama he

"O syamasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king."

The meaning of these verses is clear. These verses were spoken by the girls of Vraja.

Prīti · Sanskrit §391 · English §359

[३९१]

अत्र प्रलापाख्या दशा च-हा नाथ रमण प्रेष्ठ [भ्प् १०.३०.४०] इत्य् आदिः । स्पष्टम् ।

॥ १०.३० ॥ श्री-राधा ॥ ३९१ ॥

[391]

atra pralāpākhyā daśā ca-hā nātha ramaṇa preṣṭha [BhP 10.30.40] ity ādiḥ | spaṣṭam |

|| 10.30 || śrī-rādhā || 391 ||

English witness · section(s) 359

Anuccheda 359

"Amarsa" means "impatience". Amarsa is seen in these words of srimad-Bhagavatam (10.31.16):

pati-sutanvaya. . .kitava yositah kas tyajen nisi

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §392 · English §360–364

[३९२]

तथा- जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वद् अत्र हि । दयित दृश्यतां दिक्षु तावकास् त्वयि धृतासवास् त्वां विचिन्वते ॥ [भ्प् १०.३१.१]

तथा-- शरद्-उदाशये साधु-जात- [भ्प् १०.३१.२] इत्य् आदि । विष-जलाप्ययाद् [भ्प् १०.३१.३] इत्य् आदि । न खलु गोपिका-नन्दन [भ्प् १०.३१.४] इत्य् आदि । मधुरया गिरा [भ्प् १०.३१.८] इत्य् आदि । विरचिताभयं [भ्प् १०.३१.५] इत्य् आदि । व्रज-जनार्तिहन् [भ्प् १०.३१.३] इत्य् आदि । प्रणत-देहिनां [भ्प् १०.३१.७] इत्य् आदि । तव कथामृतं [भ्प् १०.३१.९] इत्य् आदि । प्रहसितं [भ्प् १०.३१.१०] इत्य् आदि । चलसि यद् व्रजाच् [भ्प् १०.३१.११] इत्य् आदि । दिन- परिक्षये [भ्प् १०.३१.१२] इत्य् आदि । प्रणत-कामदं [भ्प् १०.३१.१३] इत्य् आदि । सुरत-वर्धनं [भ्प् १०.३१.१४] इत्य् आदि । अटति यद् भवान् [भ्प् १०.३१.१५] इत्य् आदि । पति-सुतान्वय- [भ्प् १०.३१.१६] इत्य् आदि । रहसि संविदं [भ्प् १०.३१.१७] इत्य् आदि । व्रज-वनौकसां [भ्प् १०.३१.१८] इत्य् आदि ।

यत् ते सुजात-चरणाम्बु-रुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्कशेषु । तेनाटवीम् अटसि तद् व्यथते न किं स्वित् कूर्पादिभिर् भ्रमति धीर् भवद्-आयुषां नः ॥ [भ्प् १०.३१.१९]

तत्र विष-जलाप्ययाद् इत्य् आदिकं सर्वस्यैव गोकुलस्य स्व-रक्षणीयता- दृष्ट्याप्य् अस्मान् अधुना रक्षेत्य् अभिप्रायम् । वृषात्मजाद् वत्सात् मयात्मजात् व्योमासुराद् इत्य् अर्थः । पुनश् च तत्-तद्-अलौकिक-कर्म लक्ष्यीकृत्य न खलु गोपिका-नन्दनो भवान् इत्य् आदि-द्वये याचक-रीत्या दैन्येन तत्र परमेश्वरत्त्वारोप इयं स्तुतिः । ततो विश्वस्यापि स्व- रक्षणीयता-दृष्ट्याप्य् अस्मान् अधुना रक्षेति पूर्ववत् । तत्रापि सात्वतानां वैष्णवानां श्रीमन्-नन्दादीनां कुलेऽवतीर्णत्वात् । तत्रापि बाल्येऽस्मत्- सखित्वाप्तेर् वैशिष्ट्यम् एव युज्यते इत्य् अर्थः । वृष्णि-धुर्य इति तेषाम् अपि यदु-वंशोत्पन्नत्वात् ।

तथा च स्कान्दे मथुरा-माहात्म्ये - गोवर्धनश् च भगवान् यत्र गोवर्धनो धृतः । रक्षिता यादवाः सर्वे इन्द्र-वृष्टि-निवारणात् ॥ इति ।

तत्रैवान्यत्र अपि श्री-गोविन्द-कुण्ड-प्रस्तावे- यत्राभिषिक्तो भगवान् मघोना यदु-वैरिणा इति ।

अथवा विष-जलाप्ययाद् इत्य् आदिना स्तुत्वा पुनः स-प्रणयेर्ष्यम् आहुः, न खल्व् इत्य् अर्धेन । एवं दुरवस्थापन्नानाम् अस्माकम् उपेक्षया भवान् खलु निश्चयेन गोपिकायाः सर्वेषां व्रज-वासिनाम् अस्माकं रक्षा-कारिण्याः श्री-व्रजेश्वर्या नन्दनो नास्ति किन्तु कस्यापि सुखेन दुःखेन चास्पृष्टत्वाद् अखिल-देहिनाम् अन्तरात्म-दृक् शुद्ध-जीव-द्रष्टा परमात्मास्ति । एवम् अपि नूनं ब्राह्मणार्थि (पगे १५०) -तत्वेनानासक्ततयैव सर्व- रक्षावतीर्णत्वान् नास्मान् उपेक्षितुम् अर्हति इति पुनः स-दैन्यम् आहुः विखनसेत्य् अर्धेन । पूर्ववत् तद्-अभिप्रायेणैव विरचिताभयम् इत्य् आदिकम् अप्य् उक्तम् ।

प्रणत-देहिनाम् इति । श्री-निकेतनम् अपि प्रणत-देहि-प्रभृतीनां पाप- कर्षणादि-रूपं । तत एव परम-करुणामयत्वेनावगतम् अस्माकं कुचेष्व् अपि हृच्-छय-कर्तनाय कर्तुम् उचितम् इत्य् अर्थः । हृच्-छय-निदानं तद्- अनुरूपं प्रतीकारान्तरं चाहुः मधुरयेति ।

नूनं यत् सौरभ्य-दिग्धतयैव तव गीर् मधुरा मनो मोहयति तद् एवाधर-सीधु भवेद् अत्रौषधभित्य् अर्थः । अहो तवाधर-सीधु तादृश- पुण्य-हीनाभिः कथं सुलभं स्यात् । यतः सा मधुरा गीर् अप्य् अस्तु दूरे । गुरु-गोष्ठी-नियम-बन्दनकत्वम् आपन्नाभिर् अस्माभिः प्रसङ्गान्तरेणापि जन-परम्परा-प्रख्यायमानम् अपि तव चरितामृतम् अपि दुर्लभम् इत्य् आह, तव कथामृतम् इति । तद् ये गृणन्ति तेऽपि अस्मभ्यं भूरिदा जाताः । कुतः पुनर् युष्माकं मय्य् एतावान् अनुरागस् तत्राहुः प्रहसितम् इत्य् आदि । कथं मम प्रहसितादीनाम् एतादृशत्वं तत्राहुः-हे कुहकेति । तादृशी कापि कुहना या त्वयि विद्यते तां त्वम् एव वेत्सीत्य् अर्थः । एवम् अन्यान्य् अपि योजनीयानि । परम-प्रकर्षेणाहुः -- यत् ते सुजात इति ।

॥ १०.३१ ॥ श्री-गोप्यः ॥ ३९२ ॥

[392]

tathā- jayati te'dhikaṃ janmanā vrajaḥ śrayata indirā śaśvad atra hi | dayita dṛśyatāṃ dikṣu tāvakās tvayi dhṛtāsavās tvāṃ vicinvate || [BhP 10.31.1]

tathā-- śarad-udāśaye sādhu-jāta- [BhP 10.31.2] ity ādi | viṣa-jalāpyayād [BhP 10.31.3] ity ādi | na khalu gopikā-nandana [BhP 10.31.4] ity ādi | madhurayā girā [BhP 10.31.8] ity ādi | viracitābhayaṃ [BhP 10.31.5] ity ādi | vraja-janārtihan [BhP 10.31.3] ity ādi | praṇata-dehināṃ [BhP 10.31.7] ity ādi | tava kathāmṛtaṃ [BhP 10.31.9] ity ādi | prahasitaṃ [BhP 10.31.10] ity ādi | calasi yad vrajāc [BhP 10.31.11] ity ādi | dina- parikṣaye [BhP 10.31.12] ity ādi | praṇata-kāmadaṃ [BhP 10.31.13] ity ādi | surata-vardhanaṃ [BhP 10.31.14] ity ādi | aṭati yad bhavān [BhP 10.31.15] ity ādi | pati-sutānvaya- [BhP 10.31.16] ity ādi | rahasi saṃvidaṃ [BhP 10.31.17] ity ādi | vraja-vanaukasāṃ [BhP 10.31.18] ity ādi |

yat te sujāta-caraṇāmbu-ruhaṃ staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu | tenāṭavīm aṭasi tad vyathate na kiṃ svit kūrpādibhir bhramati dhīr bhavad-āyuṣāṃ naḥ || [BhP 10.31.19]

tatra viṣa-jalāpyayād ity ādikaṃ sarvasyaiva gokulasya sva-rakṣaṇīyatā- dṛṣṭyāpy asmān adhunā rakṣety abhiprāyam | vṛṣātmajād vatsāt mayātmajāt vyomāsurād ity arthaḥ | punaś ca tat-tad-alaukika-karma lakṣyīkṛtya na khalu gopikā-nandano bhavān ity ādi-dvaye yācaka-rītyā dainyena tatra parameśvarattvāropa iyaṃ stutiḥ | tato viśvasyāpi sva- rakṣaṇīyatā-dṛṣṭyāpy asmān adhunā rakṣeti pūrvavat | tatrāpi sātvatānāṃ vaiṣṇavānāṃ śrīman-nandādīnāṃ kule'vatīrṇatvāt | tatrāpi bālye'smat- sakhitvāpter vaiśiṣṭyam eva yujyate ity arthaḥ | vṛṣṇi-dhurya iti teṣām api yadu-vaṃśotpannatvāt |

tathā ca skānde mathurā-māhātmye - govardhanaś ca bhagavān yatra govardhano dhṛtaḥ | rakṣitā yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt || iti |

tatraivānyatra api śrī-govinda-kuṇḍa-prastāve- yatrābhiṣikto bhagavān maghonā yadu-vairiṇā iti |

athavā viṣa-jalāpyayād ity ādinā stutvā punaḥ sa-praṇayerṣyam āhuḥ, na khalv ity ardhena | evaṃ duravasthāpannānām asmākam upekṣayā bhavān khalu niścayena gopikāyāḥ sarveṣāṃ vraja-vāsinām asmākaṃ rakṣā-kāriṇyāḥ śrī-vrajeśvaryā nandano nāsti kintu kasyāpi sukhena duḥkhena cāspṛṣṭatvād akhila-dehinām antarātma-dṛk śuddha-jīva-draṣṭā paramātmāsti | evam api nūnaṃ brāhmaṇārthi (page 150) -tatvenānāsaktatayaiva sarva-rakṣāvatīrṇatvān nāsmān upekṣitum arhati iti punaḥ sa-dainyam āhuḥ vikhanasety ardhena | pūrvavat tad-abhiprāyeṇaiva viracitābhayam ity ādikam apy uktam |

praṇata-dehinām iti | śrī-niketanam api praṇata-dehi-prabhṛtīnāṃ pāpa- karṣaṇādi-rūpaṃ | tata eva parama-karuṇāmayatvenāvagatam asmākaṃ kuceṣv api hṛc-chaya-kartanāya kartum ucitam ity arthaḥ | hṛc-chaya-nidānaṃ tad- anurūpaṃ pratīkārāntaraṃ cāhuḥ madhurayeti |

nūnaṃ yat saurabhya-digdhatayaiva tava gīr madhurā mano mohayati tad evādhara-sīdhu bhaved atrauṣadhabhity arthaḥ | aho tavādhara-sīdhu tādṛśa- puṇya-hīnābhiḥ kathaṃ sulabhaṃ syāt | yataḥ sā madhurā gīr apy astu dūre | guru-goṣṭhī-niyama-bandanakatvam āpannābhir asmābhiḥ prasaṅgāntareṇāpi jana-paramparā-prakhyāyamānam api tava caritāmṛtam api durlabham ity āha, tava kathāmṛtam iti | tad ye gṛṇanti te'pi asmabhyaṃ bhūridā jātāḥ | kutaḥ punar yuṣmākaṃ mayy etāvān anurāgas tatrāhuḥ prahasitam ity ādi | kathaṃ mama prahasitādīnām etādṛśatvaṃ tatrāhuḥ-he kuhaketi | tādṛśī kāpi kuhanā yā tvayi vidyate tāṃ tvam eva vetsīty arthaḥ | evam anyāny api yojanīyāni |

parama-prakarṣeṇāhuḥ -- yat te sujāta iti |

|| 10.31 || śrī-gopyaḥ || 392 ||

English witness · section(s) 360–364

Anuccheda 360

"Asuya" means "envy, or hating someone because of that person's good fortune". Asuya is seen in these words of srimad-Bhagavatam (10.30.30):

tasya amuni nah ksobham. . .

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krsna. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."

"Capala" means "restlessness of the mind". Capala is seen in these words of srimad-Bhagavatam (10.52.41):

svo bhavini tvam ajitodvahane. . .mam raksasena vidhinodvaha virya-sulkam

"O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the raksasa style, winning me with Your valor."

The meaning of this verse is clear. This verse was spoken by Princess Rukmini.

Anucchedas 261 and 362

"Nidra" means "closing the eyes and becoming rapt in thought". Nidra is seen in these words of srimad-Bhagavatam (10.53.26):

evam cintayati bala govinda-hrta-manasa nyamilayata kala-jna netre casru-kulakule

"As she thought in this way, ther young maiden, whsoe mind had been stolen by Krsna, closed her tear-filled eyes, remembering that there was still time."

"Nidra" also means "sleep". Interpreted in this way, Rukmini's condition is like that of a person who awakens at dawn. In this way nidra is included among the 33 vyabhicaris. In the next verse (srimad-Bhagavatam 10.53.27) it is said:

evam vadhvah pratiksantya govindagamanam nrpa vama urur bhujo netram asphuran priya-bhasinah

"O king, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm, and eye. This was a sign that something desirable would happen."

Trembling in this way, Rukmini acted as if awakening from sleep. These verses were spoken by srila sukadeva Gosvami.

Anucchedas 363 and 364

The sthayi-bhava in srngara-rasa is thinking of Lord Krsna as the beloved. This sthayi-bhava has two causes: 1. Lord Krsna's nature, and 2. the nature of the girl who loves Him. The first of these causes is seen in these words of srimad-Bhagavatam (10.60.42):

kanyam srayeta tava pada-saroja-gandham aghraya

"The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Laksmi. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?"

The second of these causes is seen in these words of srimad- Bhagavatam (10.60.47 and 48):

naivalikam aham manye vacas te madhusudana ambaya eva hi prayah kanyayah syad ratih kvacit

"Actually, I don't consider Your words false, Madhusudana. Quite often an unmarried girl is attracted to a man, as in the case of Amba.

vyudhayas capi pumscalya mano 'bhyeti navam navam

"The mind of a promiscuous woman always hankers for new lovers, even if she is married."

Queen Rukmini spoke these words in reply to this joking suggestion spoken by Lord Krsna (srimad-Bhagavatam 10.60.17):

athatmano 'nurupam. . .

"Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next."

srimad-Bhagavatam 10.60.47 means: "I don't consider Your words false. Quite often an unmarried girl is attracted to a certain man, as in the case of Amba, who was attracted to salva." When an unmarried girl is attracted in this way, she cannot be restrained. The verse and the next verse (srimad-Bhagavatam 10.60.48) affirm: "An unmarried girl is attracted to only one man. In this way she is chaste. The example of Amba is given here. However, a promiscuous woman always seeks newer and newer lovers. Therefore a supremely chaste and saintly woman will be attracted only to You." These verses were spoken by sri Rukmini.

Prīti · Sanskrit §393–400 · English §365

[३९३]

एतद्-अनन्तरं सम्भोगोदाहरणं च दर्शितम् । तं विलोक्यागतं प्रेष्ठम् [भ्प् १०.३२.३] इत्य् आदिभिः । अत्र च क्रमेण विरह-सन्ताप-धुतिः । तत्र प्रथमतो यथा -

सर्वास् ताः केशवालोकपरमोत्सवनिर्वृताः । जहुर् विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥ [भ्प् १०.३२.९]

द्वितीयो यथा -- तद्-दर्शनाह्लाद-विधूत-हृद्-रुजः [भ्प् १०.३२.१३] इत्य् आदि । तृतीयो यथा-

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः । जहुर् विरहजं तापं तदङ्गोपचिताशिषः ॥ [भ्प् १०.३३.१]

स्पष्टम् ।

॥ १०.३३ ॥ श्री-शुकः ॥ ३९३ ॥

[३९४-३९७]

अथ द्वितीयं किञ्चिद् दूर-प्रवासम् आह -- गोप्यः कृष्णे वनं याते तम् अनुद्रुत-चेतसः । कृष्ण-लीलाः प्रगायन्त्यो निन्युर् दुःखेन वासरान् ॥ [भ्प् १०.३५.१]

तत्र च तासां प्रलापाख्याम् अवस्थाम् आह- श्री-गोप्य ऊचुः वाम-बाहु-कृत-वाम-कपोल- वल्गित-भ्रूर् अधरार्पित-वेनुम् । कोमलाङ्गुलीभिर् आश्रित-मार्गं गोप्य ईरयति यत्र मुकुन्दः ॥

व्योम-यान-वनिताः सह सिद्धैर् विस्मितास् तद् उपधाय सलज्जाः । काम-मार्गन-समर्पित-चित्ताः कश्मलं ययुर् अपस्मृत-निव्यः ॥ [भ्प् १०.३५.२-३]

यथा- हन्त चित्रम् अबलाः शृणुतेदम् [भ्प् १०.३५.४] इत्य् आदि वृन्दशो व्रज-वृषा [भ्प् १०.३५.५] इत्य्-आद्य्-अन्तम् । बर्हिण-स्तबक- [भ्प् १०.३५.६] इत्य् आदि तर्हि भग्न- गतयः [भ्प् १०.३५.७] इत्य् आद्य्-अन्तम् । अनुचरैः [भ्प् १०.३५.८] इत्य् आदि वन-लतास् [भ्प् १०.३५.९] इत्य् आद्य्-अन्तम् । दर्शनीय-तिलकः [भ्प् १०.३५.१०] इत्य् आदि सरसि सारस- [भ्प् १०.३५.११] इत्य् आद्य्-अन्तम् ।

सह-बलः [भ्प् १०.३५.१२] इत्य् आदि महद्-(पगे १५१) अतिक्रमण- [भ्प् १०.३५.१३] इत्य् आदि विविध-गोप-चरणेषु [भ्प् १०.३५.१४] इत्य् आदि सवनशस् [भ्प् १०.३५.१५] इत्य् आद्य्-अन्तम् । निज-पदाब्ज-दलैर् [भ्प् १०.३५.१६] इत्य् आदि व्रजति तेन वयं [भ्प् १०.३५.१७] इत्य्-आद्य्-अन्तम् । मणि-धरः [भ्प् १०.३५.१८] इत्य् आदि क्वणित-वेणु-रव-[भ्प् १०.३५.१९] इत्य्-आद्य्-अन्तम् । कुन्द-दाम- [भ्प् १०.३५.२०] इत्य् आदि मन्द-वायुः [भ्प् १०.३५.२१] इत्य्-आद्य्-अन्तं च तत्- तद्-युगलं स्मर्तव्यम् ।

अत्र सह-सिद्धैर् इति तेषाम् अपि तादृश-वेणु-वाद्य-महिम्ना वैन्ता- भावापत्तिः सूचिता । अनुचरैर् इति । अत्रादि-पुरुष इवाचल-भूतिर् इत्य् अनेनैव बोध्यते । एवम् एव सर्वत्र तासां प्रेम-कृत-सर्वोत्तमता-स्फूर्त्या क्वचित् तद्-ऐश्वर्य-वर्णनम् उत्प्रेक्सैव यत्-पत्य्-अपत्येत्य्-आदिवद् इति ।

वनलता इति । अत्र विष्णुं सर्वत्रैव स्फुरन्तं श्री-कृष्णम् इत्य् अर्थः । निज- पदाब्जेति । अत्र व्रज-भू-शब्देन तत्-स्थानि तृणादीनि लक्ष्यन्ते । तेषां च खुरतोदशमनं स्पर्श-माहात्म्येन नित्यम् अङ्कुर-शालित्व-करणात् । अतएवापरिमित-चतुष्पद-विगाहेऽपि तच्-चारस्य समावेशः सिध्यतीति ज्ञेयम् । एतद्-अनन्तरं दर्शानात्मक-सम्भोगो यथा--

वत्सलो व्रज-गवां यद् अग-ध्रो वन्द्यमान-चरणः पथि वृद्धैः । कृत्स्न-गो-धनम् उपोह्य दिनान्ते गीत-वेणुर् अनुगेडित-कीर्तिः ॥

उत्सवं श्रम-रुचापि दृशीनाम् उन्नयन् खुर-रजश्-छुरित-स्रक् । दित्सयैति सुहृद्-आशिष एष देवकी-जठर-भूर् उडु-राजः ॥ [भ्प् १०.३५.२२-२३]

अत्र देवकी-जठर-भूर् इति सङ्केत-नाम-ग्रहणम् । सङ्केत-मूलं तु प्राग् अयं वसुदेवस्य क्वचिज् जातस् तवात्मजः [भ्प् १०.८.१४] इति ज्ञेयम् । अथवा, अनेनैवाप्रसिद्धोऽपि देवकी-शब्दोऽत्र श्री-यशोदायाम् एव ज्ञेयः । तत्र तस्या एव तन्-मातृत्वेन प्रसिद्धत्वात्-नाभेर् असाव् ऋषभ आस सुदेवीसूनुः [भ्प् २.७.१०] इत्य् अत्र मेरु-देव्या एव सुदेवीति संज्ञावत् । द्वे नाम्नी नन्द-भार्याया यशोदा देवकीति च इति पुराणान्तर-वचनं च तथा ।

एवं मद-विघूर्णित-लोचन ईषत् [भ्प् १०.३५.२४] इति यदु-पतिर् द्विरद-राज- विहारः [भ्प् १०.३५.२५] इति स्मर्तव्यम् । व्रज-गवाम् इति तत्र स्थिता बाल- वृद्धा गावस् तेषाम् अप्य् उपलक्षणत्वेनोक्ताः । तथैतद्-अग्रे--

एवं व्रज-स्त्रियो राजन् कृष्ण-लीलानुगायतीः । रेमिरे ऽहःसु तच्-चित्तास् तन्-मनस्का महोदयाः ॥ [भ्प् १०.३५.२६]

एवम् अपराह्णेषु तदीयागमनानन्देन नित्यम् अहःस्व् अपि रेमिरे ।

॥ १०.३५ ॥ श्री-शुकः ॥ ३९४-३९७ ॥

[३९८]

अथ दूर-प्रवासः । स च भावी भवन् भूतश् चेति त्रिविधः । तत्र भावी यथा- गोप्यस् तास् तद् उपश्रुत्य बभूवुर् व्यथिता भृशम् राम-कृष्णौ पुरीं नेतुम् अक्रूरं व्रजम् आगतम् ॥ [भ्प् १०.३९.१३]

तासां विलापश् च-- अहो विधातस् तव न क्वचिद् दया संयोज्य मैत्र्या प्रणयेन देहिनः । तांश् चाकृतार्थान् वियुनङ्क्ष्य् अपार्थकं विक्रीडितं ते ऽर्भक-चेष्टितं यथा ॥ [भ्प् १०.३९.१९]

तथा -- यस् त्वं प्रदर्श्यासित-कुन्तलावृतं [भ्प् १०.३९.२०] इत्य् आदि । क्रूरस् त्वम् अक्रूर- [भ्प् १०.३९.२१] इत्य् आदि । न नन्द-सूनुः क्षण-भङ्ग-सौहृदः [भ्प् १०.३९.२२] इत्य् आदि । सुखं प्रभाता रजनीयम् [भ्प् १०.३९.२३] इत्य् आदि । तासां मुकुन्दः [भ्प् १०.३९.२४] इत्य् आदि । अद्य ध्रुवं तत्र दृशो भविष्यते [भ्प् १०.३९.२५] इत्य् आदि । (पगे १५२) मैतद्-विधस्याकरुणस्य [भ्प् १०.३९.२६] इत्य् आदि । अनार्द्र-धीर् एष [भ्प् १०.३९.२७] इत्य् आदि । निवारयामः [भ्प् १०.३९.२८] इत्य् आदि । यस्यानुराग- [भ्प् १०.३९.२९] इत्य् आदि । यो ऽह्नः क्षये व्रजम् अनन्त-सखः [भ्प् १०.३९.३०] इत्य् आदिकं च स्मर्तव्यम् ।

भवन् च, यथा-- गोप्यश् च दयितं कृष्णम् अनुव्रज्यानुरञ्जिताः । प्रत्यादेशं भगवतः काङ्क्षन्त्यश् चावतस्थिरे ॥ [भ्प् १०.३९.३४] इत्य् आदि ।

ता निराशा निववृतुर् गोविन्द-विनिवर्तने । विशोका अहनी निन्युर् गायन्त्यः प्रिय-चेष्टितम् ॥ [भ्प् १०.३९.३७] इत्य् अन्तम् ।

विशोका विविध-शोक-वृत्तयः सत्यः । तत्-तद्-गाने तत्-तल्-लालसायाः साक्षाद् इव स्फूर्तेर् वा

विशोक-प्राया अहनी अहो-रात्रं निन्युर् यापयामासुः ।

॥ १०.३९ ॥ श्री-शुकः ॥ ४०० ॥

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etad-anantaraṃ sambhogodāharaṇaṃ ca darśitam | taṃ vilokyāgataṃ preṣṭham [BhP 10.32.3] ity ādibhiḥ | atra ca krameṇa viraha-santāpa-dhutiḥ | tatra prathamato yathā -

sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ | jahur virahajaṃ tāpaṃ prājñaṃ prāpya yathā janāḥ || [BhP 10.32.9]

dvitīyo yathā -- tad-darśanāhlāda-vidhūta-hṛd-rujaḥ [BhP 10.32.13] ity ādi | tṛtīyo yathā-

itthaṃ bhagavato gopyaḥ śrutvā vācaḥ supeśalāḥ | jahur virahajaṃ tāpaṃ tadaṅgopacitāśiṣaḥ || [BhP 10.33.1]

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 393 ||

[394-397]

atha dvitīyaṃ kiñcid dūra-pravāsam āha -- gopyaḥ kṛṣṇe vanaṃ yāte tam anudruta-cetasaḥ | kṛṣṇa-līlāḥ pragāyantyo ninyur duḥkhena vāsarān || [BhP 10.35.1]

tatra ca tāsāṃ pralāpākhyām avasthām āha- śrī-gopya ūcuḥ
vāma-bāhu-kṛta-vāma-kapola- valgita-bhrūr adharārpita-venum | komalāṅgulībhir āśrita-mārgaṃ gopya īrayati yatra mukundaḥ ||

vyoma-yāna-vanitāḥ saha siddhair vismitās tad upadhāya salajjāḥ |
kāma-mārgana-samarpita-cittāḥ kaśmalaṃ yayur apasmṛta-nivyaḥ || [BhP 10.35.2-3]

yathā- hanta citram abalāḥ śṛṇutedam [BhP 10.35.4] ity ādi vṛndaśo vraja-vṛṣā [BhP 10.35.5] ity-ādy-antam | barhiṇa-stabaka- [BhP 10.35.6] ity ādi tarhi bhagna- gatayaḥ [BhP 10.35.7] ity ādy-antam | anucaraiḥ [BhP 10.35.8] ity ādi vana-latās [BhP 10.35.9] ity ādy-antam | darśanīya-tilakaḥ [BhP 10.35.10] ity ādi sarasi sārasa- [BhP 10.35.11] ity ādy-antam | saha-balaḥ [BhP 10.35.12] ity ādi mahad-(page 151) atikramaṇa- [BhP 10.35.13] ity ādi vividha-gopa-caraṇeṣu [BhP 10.35.14] ity ādi savanaśas [BhP 10.35.15] ity ādy-antam | nija-padābja-dalair [BhP 10.35.16] ity ādi vrajati tena vayaṃ [BhP 10.35.17] ity-ādy-antam | maṇi-dharaḥ [BhP 10.35.18] ity ādi kvaṇita-veṇu-rava-[BhP 10.35.19] ity-ādy-antam |

kunda- dāma- [BhP 10.35.20] ity ādi manda-vāyuḥ [BhP 10.35.21] ity-ādy-antaṃ ca tat-tad-yugalaṃ smartavyam |

atra saha-siddhair iti teṣām api tādṛśa-veṇu-vādya-mahimnā vaintā- bhāvāpattiḥ sūcitā | anucarair iti | atrādi-puruṣa ivācala-bhūtir ity anenaiva bodhyate | evam eva sarvatra tāsāṃ prema-kṛta-sarvottamatā-sphūrtyā kvacit tad-aiśvarya-varṇanam utpreksaiva yat-paty-apatyety-ādivad iti |

vanalatā iti | atra viṣṇuṃ sarvatraiva sphurantaṃ śrī-kṛṣṇam ity arthaḥ | nija- padābjeti | atra vraja-bhū-śabdena tat-sthāni tṛṇādīni lakṣyante | teṣāṃ ca khuratodaśamanaṃ sparśa-māhātmyena nityam aṅkura-śālitva-karaṇāt | ataevāparimita-catuṣpada-vigāhe'pi tac-cārasya samāveśaḥ sidhyatīti jñeyam | etad-anantaraṃ darśānātmaka-sambhogo yathā--

vatsalo vraja-gavāṃ yad aga-dhro vandyamāna-caraṇaḥ pathi vṛddhaiḥ |
kṛtsna-go-dhanam upohya dināṃte gīta-veṇur anugeḍita-kīrtiḥ ||

utsavaṃ śrama-rucāpi dṛśīnām unnayan khura-rajaś-churita-srak | ditsayaiti suhṛd-āśiṣa eṣa devakī-jaṭhara-bhūr uḍu-rājaḥ || [BhP 10.35.22-23]

atra devakī-jaṭhara-bhūr iti saṅketa-nāma-grahaṇam | saṅketa-mūlaṃ tu prāg ayaṃ vasudevasya kvacij jātas tavātmajaḥ [BhP 10.8.14] iti jñeyam | athavā, anenaivāprasiddho'pi devakī-śabdo'tra śrī-yaśodāyām eva jñeyaḥ | tatra tasyā eva tan-mātṛtvena prasiddhatvāt-nābher asāv ṛṣabha āsa sudevīsūnuḥ [BhP 2.7.10] ity atra meru-devyā eva sudevīti saṃjñāvat | dve nāmnī nanda-bhāryāyā yaśodā devakīti ca iti purāṇāntara-vacanaṃ ca tathā |

evaṃ mada-vighūrṇita-locana īṣat [BhP 10.35.24] iti yadu-patir dvirada-rāja- vihāraḥ [BhP 10.35.25] iti smartavyam | vraja-gavām iti tatra sthitā bāla- vṛddhā gāvas teṣām apy upalakṣaṇatvenoktāḥ | tathaitad-agre--

evaṃ vraja-striyo rājan kṛṣṇa-līlānugāyatīḥ | remire 'haḥsu tac-cittās tan-manaskā mahodayāḥ || [BhP 10.35.26]

evam aparāhṇeṣu tadīyāgamanānandena nityam ahaḥsv api remire |

|| 10.35 || śrī-śukaḥ || 394-397 ||

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atha dūra-pravāsaḥ | sa ca bhāvī bhavan bhūtaś ceti trividhaḥ | tatra bhāvī yathā- gopyas

tās tad upaśrutya babhūvur vyathitā bhṛśam rāma-kṛṣṇau purīṃ netum akrūraṃ vrajam āgatam || [BhP 10.39.13]

tāsāṃ vilāpaś ca-- aho vidhātas tava na kvacid dayā saṃyojya maitryā praṇayena dehinaḥ | tāṃś cākṛtārthān viyunaṅkṣy apārthakaṃ vikrīḍitaṃ te 'rbhaka-ceṣṭitaṃ yathā || [BhP 10.39.19]

tathā -- yas tvaṃ pradarśyāsita-kuntalāvṛtaṃ [BhP 10.39.20] ity ādi | krūras tvam akrūra- [BhP 10.39.21] ity ādi | na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhṛdaḥ [BhP 10.39.22] ity ādi | sukhaṃ prabhātā rajanīyam [BhP 10.39.23] ity ādi | tāsāṃ mukundaḥ [BhP 10.39.24] ity ādi | adya dhruvaṃ tatra dṛśo bhaviṣyate [BhP 10.39.25] ity ādi | (page 152) maitad-vidhasyākaruṇasya [BhP 10.39.26] ity ādi | anārdra-dhīr eṣa [BhP 10.39.27] ity ādi | nivārayāmaḥ [BhP 10.39.28] ity ādi | yasyānurāga- [BhP 10.39.29] ity ādi | yo 'hnaḥ kṣaye vrajam ananta-sakhaḥ [BhP 10.39.30] ity ādikaṃ ca smartavyam |

bhavan ca, yathā-- gopyaś ca dayitaṃ kṛṣṇam anuvrajyānurañjitāḥ | pratyādeśaṃ bhagavataḥ kāṅkṣantyaś cāvatasthire || [BhP 10.39.34] ity ādi |

tā nirāśā nivavṛtur govinda-vinivartane | viśokā ahanī ninyur gāyantyaḥ priya-ceṣṭitam || [BhP 10.39.37] ity antam |

viśokā vividha-śoka-vṛttayaḥ satyaḥ | tat-tad-gāne tat-tal-lālasāyāḥ sākṣād iva sphūrter vā viśoka-prāyā ahanī aho-rātraṃ ninyur yāpayāmāsuḥ |

|| 10.39 || śrī-śukaḥ || 400 ||

English witness · section(s) 365

Anuccheda 365

Sthayi-bhava in snrgara-rasa is of two kinds: 1. saksad-upabhogatmaka (directly enjoying amorous pastimes with Lord Krsna), and 2. tad-anumodanatmaka (being pleased that some other girl is enjoying amorous pastimes with Lord Krsna). The first of these is enjoyed by the girls (saksan-nayika) who directly enjoy amorous pastimes with Lord Krsna, and the second of these is enjoyed by the girls who are the friends (sakhi) of these girls. Both kinds of girls will be described here. The girls who directly enjoy amorous pastimes with Lord Krsna are described in a general way in these words of srimad-Bhagavatam (10.21.12): .

krsnam niriksya vanitotsava-rupa-silam. . .

"Krsna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute- song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."

The meaning of this verse is clear. This verse was spoken by the gopis.

Prīti · Sanskrit §401 · English §366

[४०१]

भूतो, यथा- ता मन्-मनस्का मत्-प्राणा मद्-अर्थे त्यक्त-दैहिकाः [भ्प् १०.४६.४] इत्य् आदिना दर्शितः । अत्र दूत-मुखेन परस्पर-सन्देश् च दृश्यते । दूताः स्फुरित-सङ्ख्यांशा उद्ध्व-बलदेवादयः । तत्र तं प्रश्रयेणावनताः सु- सत्-कृतं अ-व्रीड-हासेक्षण-सूनृतादिभिः [भ्प् १०.४७.३] इत्य्-आदि-दिशा पूर्वं रचिताकार-गुप्तीनाम् अपि तासां महार्त्या महा-सङ्कोच-परित्यागम् अप्य् आह- इति गोप्यो हि गोविन्दे गत-वाक्-काय-मानसाः । कृष्ण-दूते समायाते उद्धवे त्यक्त-लौकिकाः ॥ [भ्प् १०.४७.९]

अपृच्छन्न् [भ्प् १०.४७.३] इति प्राक्तन-क्रिययान्वयः ।

॥ १०.४७ ॥ श्री-शुकः ॥ ४०१ ॥

[401]

bhūto, yathā- tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ [BhP 10.46.4] ity ādinā darśitaḥ | atra dūta-mukhena paraspara-sandeś ca dṛśyate | dūtāḥ sphurita-saṅkhyāṃśā uddhva-baladevādayaḥ | tatra taṃ praśrayeṇāvanatāḥ su- sat-kṛtaṃ a-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ [BhP 10.47.3] ity-ādi-diśā pūrvaṃ racitākāra-guptīnām api tāsāṃ mahārtyā mahā-saṅkoca-parityāgam apy āha- iti gopyo hi govinde gata-vāk-kāya-mānasāḥ | kṛṣṇa-dūte samāyāte uddhave tyakta-laukikāḥ || [BhP 10.47.9]

aprcchann [BhP 10.47.3] iti prāktana-kriyayānvayaḥ |

|| 10.47 || śrī-śukaḥ || 401 ||

English witness · section(s) 366

Anuccheda 366

The desire to enjoy amorous pastimes directly with Lord Krsna is manifested in the gurl Kubja and in other girls like here. This desire is seen in these words of srimad-Bhagavatam (10.48.9):

sahosyatam iha prestha. . .

"O beloved, please stay here with me for a few days more and enjoy. I cannot give up Your association, O lotus-eyed one."

The meaning of this verse is clear. This verse was spoken by Kubja.

Prīti · Sanskrit §402 · English §367

[४०२]

अतएव-

गोप्यो हसन्त्यः पप्रच्छू राम-सन्दर्शनादृताः । कच्चिद् आस्ते सुखं कृष्णः पुर-स्त्री-जन-वल्लभः ॥ [भ्प् १०.६५.९] इत्य् आदि ।

हसन्त्यः प्रेमेर्ष्यया कृष्णम् उपहसन्त्य इत्य् अर्थः ।

॥१०.६५ ॥ श्री-शुकः ॥ ४०२ ॥

[402]

ataeva-

gopyo hasantyaḥ papracchū rāma-sandarśanādṛtāḥ | kaccid āste sukhaṃ kṛṣṇaḥ pura-strī-jana-vallabhaḥ || [BhP 10.65.9] ity ādi |

hasantyaḥ premerṣyayā kṛṣṇam upahasantya ity arthaḥ |

||10.65 || śrī-śukaḥ || 402 ||

English witness · section(s) 367

Anuccheda 367

The desire to enjoy amorous pastimes with Lord Krsna is also seen in the Lord's queens. This is seen in these words of srimad- Bhagavatam (10.61.4):

smayavaloka-lava-darsita. . .

"The arched eyeborws of these sixteen-thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Krsna's senses."

The desire to enjoy amorous pastimes directly with Lord Krsna is also seen amongst the gopis, as described in these words of srimad-Bhagavatam (10.31.19):

yat te sujata-caranamburuham. . .

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

This kind of amorous desire is natural for the gopis. When Lord Krsna left them, the gopis became very angry. This anger is not a fault on their part. They were unable to tolerate Lord Krsna's absence. This anger of the gopis is seen in these words of srimad-Bhagavatam (10.47.17):

mrgayur iva kapindram. . .dustyajas tat-katharthah

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all frindship with this dark-compexioned boy, even if we can't give up talking about Him."

Among the gopis there are many different kinds of amorous love for Lord Krsna. For some gopis their relationship with Lord Krsna is that of two lovers' mutual adoration. These gopis think, "O Krsna, I am Yours." They possess a abundance of qualities like submissiveness, humbleness, speaking sweet words, and politeness. Other gopis have a different mood. These gopis think, "Krsna is mine". They possess an abundance of qualities like independence, knowing Krsna's heart, joking with Krsna, and dealing with Krsna in a crooked way. These different qualities are manifested in different ways. Sometimes these qualities in a large degree, in a lesser degree, or mixed with other qualities. In this way there are many different ways these qualities may be manifested in

the gopis. Examples of how different gopis have different kinds of qualities in their amorous pastimes with Lord Krsna are seen in these words of srimad-Bhagavatam (10.32.4-9):

kacit karambujam saurer jagrhe 'njalina muda kacid dadhara tad-bahum amse candana-bhusitam

"One gopi joyfully took Krsna's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.

kacid anjalinagrhnat tanvi tambula-carvitam eka tad-anghri-kamalam santapta stanayor adhat

"A slender gopi respectfully took in her joined hands the betel nut He had chewed, and another gopi, burning with desire, put His lotus feet on her breasts.

eka bhru-kutim abadhya prema-samrambha-vihvala ghnantivaiksat kataksepaih sandasta-dasana-cchada

"One gopi, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.

aparanimisad-drgbhyam jusana tan-mukhambujam apitam api natrpyat santas tac-caranam yatha

"Another gopi looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.

tam kacin netra-randhrena hrdi krtva nimilya ca pulakangy upaguhyaste yogivananda-sampluta

"One gopi took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogi meditating upon the Lord.

sarvas tah kesavaloka- paramotsava-nirvrtah jahur viraha jam tapam prajnam prapya yatha janah

"All the gopis enjoyed the greatest festivity when they saw their beloved Kesava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."

In the first of these verses (srimad-Bhagavatam 10.32.4) is seen an example of a gopis whose relationshuip with Lord Krsna is based on mutual adoration. That is the first relartionship described here, therefore this gopi is considered very important. She meets Lord Krsna andHe treats Him with great respect. Here it is saif that she took Lord Krsna's hand in her folded palms. In this way she showed adoration for Him. She also showed submissiveness and other like qualities. This gopi is situation in the midst of the other gopis. She is very important, and therefore she is described first in this passage. In srimad-Bhagavatam 10.32.6 is described another kind of gopi, a gopi who thinks, "Krsna is mine." This gopi is also situated in the midts of the gopis. Her position is very rare and exalted. She has a special kind of love for LLord Krsna. Thinking, Krsna is my property, she stares at Him with frowning glances and enjoys other like pastimes with Him. This particular gopi is sri Radha. Her exalted position is described in these words describing the month of Karttika in the Vraja-ratnakara-dhrta part of the Bhavisya Purana:

tasmin dine ca bhagavan ratrau radha-grham yayau sa ca kruddha tam udare
kanci-damna babandha ha

"That evening Lord Krsna went to Radha's home. Angry, she bound His waist with Her own sash.

krsnas tu sarvam avedya nija-geha-mahotsavam priyam prasadayam asa tatah sa tam amocayat

"Telling Her about a great festival at His home, Lord Krsna pacified His beloved Radha and She set Him free."

The exalted position of sri Radha is also seen in these words of Padma Purana:

yatha radha priya. . .

"Just as srimati Radharani is dear to the Supreme Lord Krsna (Visnu), so Her bathing place (Radha- kunda) is equally dear to Krsna. Among all the gopis, She alone stands supreme as the Lord's most beloved."

sri Radha's great glory is also seen in these words (which refer to Her) in srimad-Bhagavatam (10.30.28):

anayaradhito nunam. . .

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

When She went to Dvaraka, sri Radha was known by the name Satyabhama. There She was the most glorious of Lord Krsna's queens. This is seen in the following words spoken to Her by Lord Krsna in the sri Visnu Purana (5.30.33):

yadi te tad-vacah satyam satyatyartham priyeti me mad-geha-niskutarthaya tadayam niyatam taruh

"O Satyabhama, if My words, `You are most dear to Me', are true, then I will certainly bring the parijata tree to the pleasure garden in Your palace."

In the Karttika-mahatmya of the Padma Purana, Lord Krsna tells sri Radha:

na me tvattah priyatama. . .

"No one is more dear to Me than You."

In sri Hari-vamsa, Vaisampayana Muni says of sri Radha:

saubhagye cadhikabhavat

"sri Radha is the most fortunate of Lord Krsna's beloveds."

sri Radha also has a revial. Her celebrated rival is named Candravali. This is described in the following words of sri Bilvamangala Thakura:

radha-mohana-mandirad upagatas candravalim ucivan radhe ksemam iheti tasya vacanam srutvaha candravali kamsa-ksemam aye vimugdha-hrdaye kamsah kva drstas tvaya radha kveti vilajjito nata-mukhah smero harih patu vah

"Bewildered by the ecstasy of thinking of sri Radha, and walking alone, Lord Krsna suddenly met Candravali. He said: `Radha, this is a bequtiful place.' Hearing these words, Candravali said: `This is Kamsa's place.' Then Krsna said: `O girl with the bewildered heart, where do you see Kamsa?' Then Candravali replied: `Where do You see Radha?' May Lord Krsna, who at that moment smiled and bowed His face with embarrassment, protect you all."

The gopis who are like Candravali are described in srimad- Bhagavatam 10.32.5. Candravali's dearest friends are Padma and saibya. The gopis who are like sri Radha are described in srimad-Bhagavatam 10.32.7-8. sri Radha thinks: "Krsna is My property. He follows Me. He is in My grip." sri Radha's two dearest friends are said in the scriptures to be Visakha and Anuradha. In the Bhavisya Purana, Uttara-khanda, it is said:

visakha dhyana-nisthika. . .radhanuradha

"Prominent among the gopis are Visakha, Dhyana- nisthika, Radha and Anuradha."

Radha's friend Anuradha is also known by the name Lalita. In srimad-Bhagavatam 10.32.4 are described the activities of two gopis. The first gopi submissively and politely takes Lord Krsnas' arm, but the second gopi thinks, "Krsna is my property" as she takes Lord Krsna's arm. sri Radha shows Her love for Lord Krsna in that way, by insistently thinking, Krsna is My property". Another famous gopi is named syamala. She is the eighth gopi. She is described in these words of Visnu Purana:

kacid ayantam alokya govinda-mati-harsita krsna krneti krsneti praha nanyad udairayat

"When she saw Lord Krsna approasch, her heart became joyful. She called out, `Krsna! Krsna! Krsna!' She spoke no word but that."

Another famous gopi is named Bhadra. The gopis' blissful love for Lord Krsna is seen in srimad-Bhagavatam 10.32.9:

sarvah. . .

"All the gopis enjoyed the greatest festivity when they saw their beloved Kesava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."

The verses of srimad-Bhagavatam 10.32.4-9 were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §403 · English §368

[४०३]

यथैव श्रीमद्-उद्धव-सन्निधाव् उन्माद-वचनम् अपि दर्शितम् ।

काचिन् मधुकरं दृष्ट्वा ध्यायन्ती कृष्ण-सङ्गमम् । प्रिय-प्रस्थापितं दूतं कल्पयित्वेदम् अब्रवीत् ॥ [भ्प् १०.४७.११]

काचिच् छ्री-राधा । तथैव आख्यातं वासना-भाष्ये । एतद्-विवरणं च श्री- दशम-टिप्पन्यां दृश्यम् इति ।

[403]

yathaiva śrīmad-uddhava-sannidhāv unmāda-vacanam api darśitam |

kācin madhukaraṃ dṛṣṭvā dhyāyantī kṛṣṇa-saṅgamam | priya-prasthāpitaṃ dūtaṃ kalpayitvedam abravīt || [BhP 10.47.11]

kācic chrī-rādhā | tathaiva ākhyātaṃ vāsanā-bhāṣye | etad-vivaraṇaṃ ca śrī-daśama-ṭippanyāṃ dṛśyam iti |

English witness · section(s) 368

Anuccheda 368

Now will be described the situation were a devotee is pleased (anumodana) by another devotee's attainment of love for Lord Krsna in srngara-rasa. An example of this is seen in these words of srimad-Bhagavatam (10.53.37-39):

asyaiva bharya bhavitum rukminy arhati napara asav apy anavadyatma bhaismyah samucitah patih

"Rukmini, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Rukmini.

kincit su-caritam yan nas tena tustas tri-loka-krt anugrhnatu grhnatu vaidarbhyah panim acyutah

"May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhi.

evam prema-kala-baddha vadanti sma puraukasah

"Bound by their swelling love, the city's residents spoke in this way."

In these verses it is seen that many different kinds of people, people with different thoyghts and desires, people who have not even the slightest touch of the qualification to enjoy pastimes in srngara-rasa with Lord Krsna as their beloved, still feel delight (anumodana) in their hearts when Lord Krsna enjoys the pastime of wedding Princess Rukmini. Here the word prema-kala-baddhah" means "their hearts bound with a little love, they were delighteed". Even though it was only a small particle of love, and even though the people were not refined or sophisticated, they still felt delighted at heart. At the same time the most glroious kind of love took its birth within them. The regal full moon of ecstatic love rose within them. In this way the greatest kind of delight appeared in their hearts. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §404 · English §369

[४०४]

तत्र उन्मादेनैव मानिनी-भङ्ग्याह अष्टभिः--मधुप कितव-बन्धो [भ्प् १०.४७.१२] इत्य् आदि ।

[404]

tatra unmādenaiva māninī-bhaṅgyāha aṣṭabhiḥ--madhupa kitava-bandho [BhP 10.47.12] ity ādi |

English witness · section(s) 369

Anuccheda 369

An example of the devotees who directly enjoy amorous pastimes with Lord Krsna is seen in these words of srimad- Bhagavatam (10.30.11-12):

apy ena-patny upagatah priyayeha gatrais tanvan drsam sakhi su-nirvrtim acyuto vah kantanga-sanga-kuca-kunkuma-ranjitayah kunda-srajah kula-pater iha vati gandhah

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her.

bahum priyamsa upadhaya grhita-padmo ramanujas tulasikali-kulair madandhaih anviyamana iha vas taravah pranamam kim vabhinandati caran pranayavalokaih

"O trees, we see that you are bowing down. When the younger brother of Rama walked by here, followed by intoxicated bees swarming around the tulasi manjaris decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."

Here the word "ena-patni" means "O beautiful-eyed wife of the deer". Here the gopis imagine that the doe is like a human being, like the gopis themselves, and thus is the wife of a deer. The word "sakhi" means you have attained my friendship because of your good fortune, which I will soon describe". "Priyaya acyutah" means sri Krsna accompanied by His beloved". "Gatraih" means "Their limbs entwined in an embrace". Vah" means "ofe persons like tyourselves", drsam" means "of the eyes", "sunirvrtim" means "the spiritual bliss born from seeing Lord Krsna", "tanvan" means "granting the best of all", and "upagatah" means "did He come near you?" Here the wives of the deer may ask: "How can

you know if Lord Krsna was here?" Fearing the does might speak those words, the gopis speak the second half (beginning with the word kanta) of this verse, where, speaking words that indirectly praise the divine couple's amorous pastimes, they describe the symptoms of Lord Krsna's presence. Here the word "kula-pateh" means "the tilaka mark decorating the family of Vraja's king", "kunda-srajah gandhah" means "the fragrance of the jasmine garland", and "iha vati" means "is blown here by the breeze". What is the garland like? It is described here in the words "kantanga-sanga-kuca-kunkuma-ranjitayah", which mean "reddened with kunkuma from the limbs of His passionate and all-virtuous beloved". The gopis say: "We think that you, who perceive everything here, might have smelled this fragrance as you walked near Them." Fearing this doe is concealing the joy she feels on seeing the divine couple and the grief she feels by separation from Them, and thinking the doe must certainly have seen the divine couple, the gopis joyfully describe a specific pastime the divine couple might have enjoyed at that time. Then, seeing the bent-down trees, and thinking them servants now bowing down before them, the gopis ask the trees if they had the good fortune of seeing the divine couple. In this way the gopis spoke srimad-Bhagavatam 10.30.12. In that verse the word "anviyamanah" means "being followed", "caran pranayavalokaih" means enjoying pastimes of mutual loving glances", "vah pranamam kim vabhinandati" means "did He respectfully ackowledge your obeisances?" Here the gopis mean to say: Rapt in enjoying pastim,es with His beloved, did Lord Krsna greet you? We do not think He did." These verses were spoken by sri Radha's girlfriends.

Prīti · Sanskrit §405 · English §370

[४०५]

माने कारणम् आह सकृद् अधर-सुधां [भ्प् १०.४७.१३] इत्य् आदि

[405]

māne kāraṇam āha sakṛd adhara-sudhāṃ [BhP 10.47.13] ity ādi

English witness · section(s) 370

Anuccheda 370

Beginning with alambana and ending with sthayi-bhava, srngara- rasa has thus been described. Srngara-rasa has two divisions: 1. vipralambha (separation), and 2. sambhoga (enjoyment). Vipralambha means "attainment (lambha) of distance (vipra)". Vipralambha is described in these words of Ujjvala-nilamani, srngara-prakarana, Texts 1-2:

yunor ayuktayor bhavo yuktayor vatha yo mithah

abhistalinganadinam anavaptau prakrsyate sa vipralambho vijneyah sambhogonnati-karakah

"Vipralambha (love-in-separation) is of two kinds: 1. yunor ayuktayor bhava (love-in-separation of the youthful couple who have not yet directly met each other), and 2. yunor yuktayor bhava (love-in-separation of the youthful couple who have already met each other). "The yearning to embrace and enjoy amorous pastimes on the part of the couple who have not yet met becomes the source of their intense pleasure."

The exalted nature of vipralambha is described in these words of Ujjvala-nilamani, srngara-prakarana, Text 3:

na vina vipralambhena sambhogah pustim asnute kasayite hi vastradau bhuyan rago vivardhate

"Just as one cannot redden cloth or some other object without the use of red dye, in the same way the happiness of conjugal love cannot reach its fullness without there having been separation of the lovers."

This truth is confirmed by Lord Krsna Himself in these words of srimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pi jantun. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."

Lord Krsna also confirms this truth in these words of srimad-Bhagavatam (10.47.34-35):

yat tv aham bhavatinam vai dure varte priyo drsam manasah sannikarsartham mad-anudhyana-kamyaya

"But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

yatha dura-care presthe mana avisya vartate strinam ca na tatha cetah sannikrste 'ksi-gocare

"When her lover is far away, a woman thinks of him more than when he is present before her."

Vipralambha has four divisions: 1. purva-raga (before the lovers have met), 2. mana (jealous anger), 3. prema-vaicittya (sorrow), and 4. pravasa (the beloved lives in a faraway place). Sambhoga is defined as the love when the two lovers enjoy (sambhoga) together. Sambhoga is described in these words of Ujjvala-nilamani, Sambhoga-prakarana, Text 1:

darsanalinganadinam anukulyan nisevaya yunor ullasam arohan bhavah sambhoga iryate

"That state which, by glances, embraces, and other activities brings pleasure to the youthful divine couple is called sambhoga."

As was described before, vipralambha is divided into four parts, which begin with purva-raga. purva-raga is described in these words of Ujjvala-nilamani, srngara-prakarana, Text 5:

ratir ya sangamat purvam darsana-sravanadi-ja tayor unmilati prajnaih purva-ragah sa ucyate

"That love born from seeing, hearing, or other kinds of contact before the couple have actually met is called purva- raga by the wise."

Purva-raga is seen in the following description of Queen Rukmini in srimad-Bhagavatam (10.52.23):

sopasrutya mukundasya rupa-virya-guna-sriyah grhagatair giyamanas tam mene sadrsam patim

"Hearing of the beauty, prowess, transcendental character, and opulencer of Mukunda from visitors to the palace who sang His praises, Rukmini decided that He would be the perfect husband for her."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §406–407 · English §371–373

[४०६]

अत्र किंवदन्तीम् आश्रित्य पद्मायाः प्रतिनायिकात्वेनोपन्यासः क्रियते । दूत- प्रस्तुति-प्रत्याख्यानम् किम् इह [भ्प् १०.४७.१४] इति ।

[४०७]

विजयते सर्वं वशीकरोति इति विजयः श्री-कृष्णः स एव सखा त्वद्-बन्धुः । तस्य सखीनां सम्प्रति माथुरीणाम् एवाग्रतः तस्य विजयस्य तद्-वशीकार- पर्यन्तस्य प्रसङ्गः । तथापि तद्-आसक्तौ तद्-दोष एव कारणम् इति स्व- दोषं परिहरन्ती दैन्यम् आलम्ब्य तस्य निर्दयत्वं प्रतिपादयति दिवि भुवि च [भ्प् १०.४७.१५] इत्य् आदि ।

[406]

atra kiṃvadantīm āśritya padmāyāḥ pratināyikātvenopanyāsaḥ kriyate | dūta-prastuti-pratyākhyānam kim iha [BhP 10.47.14] iti |

[407]

vijayate sarvaṃ vaśīkaroti iti vijayaḥ śrī-kṛṣṇaḥ sa eva sakhā tvad-bandhuḥ | tasya sakhīnāṃ samprati māthurīṇām evāgrataḥ tasya vijayasya tad-vaśīkāra- paryantasya prasaṅgaḥ | tathāpi tad-āsaktau tad-doṣa eva kāraṇam iti sva- doṣaṃ pariharantī dainyam ālambya tasya nirdayatvaṃ pratipādayati divi bhuvi ca [BhP 10.47.15] ity ādi |

English witness · section(s) 371–373

Anuccheda 371

Now the purva-raga of the vraja-gopis will be considered. Although in some special circumstances sambhoga is manifest even in Lord Krsna's early childhood (balya), in general the pastimes where Lord Krsna is the gopis' paramour arwe manifested in Lord Krsna's kaisora (11-15 years) age. This is seen in the following words of Bhavisya Purana's description of Karttika-vrata:

balye 'pi bhagavan krsnah kaisoram rupam asritah

"Even in His early childhood Lord Krsna manifested the same enchanting handsome form He later manifested as a teenager (kaisora)."

This means that the form manifest in Lord Krsna's kaisora's age is also manifest, although hidden, in His other ages as well. Therefore the manifestation of sambhoga in these other ages is not inappropriate. By the Lord's great power His kaisora form may be manifested even in His childhood, even when He was only six-years old. In trhis way even at that young age purva- raga was manifest. Purva-raga is described in these words of srimad-Bhagavatam (10.20.45):

aslisya sama-sitosnam prasuna-vana-marutam janas tapam jahur gopyo na krsna-hrta-cetasah

"Except for the gopis, whose hearts had been stolen by Krsna, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold."

Here the words "gopyo na jahuh" mean "the gopis did not leave". They did not leave because their hearts were stolen by Krsna (krsna-hrta-cetasah). In this way it is seen that they were tormented by separation from Krsna. This verse was spoken by srila sukadeva Gosvami.

Anucchedas 372 and 373

The gopis' purva-raga love for Lord Krsna is also seen in these words of srimad-Bhagavatam (10.21.1-19):

ittham sarat-svaccha-jalam padmakara-su-gandhina nyavisad vayuna vatam sa-go-gopalako vanam

"Thus the Vrndavana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vrndavana forest.

kusumita-vanaraji-susmi-bhrnga- dvija-kula-ghusta-sarah-sarin-mahidhram madhupatir avagahya carayan gah saha-pasu-pala-balas cukuja venum

"The lakes, rivers and hills of Vrndavana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarama, Madhupati [Sri Krsna] entered that forest, and while herding the cows He began to vibrate His flute.

tad vraja-striya asrutya venu-gitam smarodayam kascit paroksam krsnasya sva-sakhibhyo nvavarnayan

"When the young ladies in the cowherd village of Vraja heard the song of Krsna's flute, which arouses the influence of Cupid, some of them privately began describing Krsna's qualities to their intimate friends.

tad varnayitum arabdhah smarantyah krsna-cestitam nasakan smara-vegena viksipta-manaso nrpa

"The cowherd girls began to speak about Krsna, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

barhapidam nata-vara-vapuh karnayoh karnikaram bibhrad vasah kanaka-kapisam vaijayantim ca malam randhran venor adhara-sudhayapurayan gopa-vrndair vrndaranyam sva-pada-ramanam pravisad gita-kirtih

"Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

iti venu-ravam rajan sarva-bhuta-manoharam srutva vraja-striyah sarva varnayantyo 'bhirebhire

"O King, when the young ladies in Vraja heard the sound of Krsna's flute, which steals the minds of all living beings, they all embraced one another and began describing it.

sri-gopya ucuh

aksanvatam phalam idam na param vidamah sakhyah pasun anuvivesayator vayasyaih vaktram vrajesa-sutayor anuvenu justam yair va nipitam anurakta-kataksa-moksam

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision.

cuta-pravala-barha-stabakotpalabja- malanuprkta-paridhana-vicitra-vesau madhye virejatur alam pasu-pala-gosthyam range yatha nata-varau kvaca gayamanau

"Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Krsna and Balarama shine forth magnificently among the

assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

gopyah kim acarad ayam kusalam sma venur damodaradhara-sudham api gopikanam bhunkte svayam yad avasista-rasam hradinyo hrsyat-tvaco 'sru mumucus taravo yatharyah

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

vrndavanam sakhi bhuvo vitanoti kirtim. . .

"O friend, Vrndavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krsna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

dhanyah sma mudha-gatayo 'pi harinya etah. . .

"Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

krsnam niriksya. . .

"Krsna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute- song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

gavas ca krsna-mukha. . .

"Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Krsna's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand stdl as they take Govinda within themselves through their tearfilled eyes and embrace Him within their hearts.

prayo batamba vihaga munayah. . .

"O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Krsna. With closed eyes they are simply listening in silence to the sweet vibrations of

His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

nadyas tada tad upadharya. . .

"When the rivers hear the flute-song of Krsna, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers.

drstvatape vraja-pasun. . .

"In the company of Balarama and the cowherd boys, Lord Krsna is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising"

purnah pulindyah. . .

"The aborigine women of the Vrndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krsna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety.

hantayam adrir abala. . .

"Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant.

ga gopakaih. . .

"My dear friends, as Krsna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Krsna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."

In srimad-Bhagavatam 10.21.1-19 the word "ittham" (thus) means "as was described in the previous chapter", and the words "kusumitam" (filled with flowers) and vanam" (forest) also mean "as was described in the previous chapter". The word "vanam" means "the forest in that place", "susmi" means "wild", "tad-vraja. . .venu-gitam asrutya" means

"hearing the music of Lord Krsna's flute", "paeroksam anvavarnayan" means "in a secluded place they shyly described their love for Lord Krsna. It was not appropriate to describe these feelings in the presence of their elders. The gopis concealed all this from their elders' knowledge."We may note that here it is said they described their love for Lord Krsna, but they did not say that He had yet become their lover. The words "tad varnayitum nasakan" mean "they had no power to describe those confidential topics". The reason they had no power to describe them is given in the words smarantyah" (remembering) and "smara-vegena" (by the power of Cupid). Then, in the next verse (srimad-Bhagavatam 10.21.5) the gopis describe the previously revealed activities of Lord Krsna. Here the words "adhara-sudhaya" (with the nectar of His lips) refers to Lord Krsna's playing the flute. By directly seeing Lord Krsna in this way the gopis became enchanted. Thus they had no power to speak (nasakan). They wildly embraced each other (abhirebhire). Although they had no power to describe their love for Lord Krsna, the gopis still spoke (sri-gopya ucuh). There weretwo reasons they could not remain silent. The first reason is, even they did not understand that they were overcome by the great power of their ecstatic love for Lord Krsna. The second reason is they did understand how they were overcome by their ecstatic love for Lord Krsna. The first of these reasons is seen in srimad- Bhagavatam 10.21.7. This verse has a second interpretation. Here the words It may also be interpreted to mean "The gopas drink the nectar of the face of Lord Krsna, the younger (anu) of the two princes of Vraja (vrajesa-sutayoh), a face where the flute is placed". The second reason is seen in srimad-Bhagavatam 10.21.8-9. Thus in the first part (srimad-Bhagavatam 10.21.7) of the gopis' explanation they attaempted to keep their real feelings hidden, and in the second part (srimad-Bhagavatam 10.21.8-9) of their statement they found that they had no power to conceal their true feelings. In the passage begionning with srimad-Bhagavatam 10.21.13 the gopis desrcibed their feelings in a more circumspect, a hidden way. Concluding this chapter of srimad-Bhagavatam, srila sukadeva Gosvami says (srimad- Bhagavatam 10.21.20):

evam-vidha bhagavato ya vrndavana-carinah varnayantyo mitho gopyah kridas
tan-mayatam yayuh

"Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vrndavana forest, the gopis became fully absorbed in thoughts of Him."

Here the word "tan-mayatam" means "they became rapt in thinking of Lord Krsna". This means they became like a rake who always thinks of women. These verses were spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.33

Sections 408–418

10 bilingual sequence blocks

Prīti · Sanskrit §408 · English §374

[४०८]

अपि च । एवम् अपि अस्मद्-विध-कृपण-पक्ष-पाते सत्य् एव तत्र उत्तम-श्लोक- शब्दो भवितुम् अर्हति सम्प्रति तु तस्य तद्-अभाव-दर्शनान् न सदयत्वं तद्-अभावान्यतराम् उत्तमश्लोकत्वम् अपि इति भावः । (पगे १५३) स्व- कौमल्य-मुद्रया जनितं तच्-चाटुकारोद्यम् अतिशयं मत्वाह विसृज शिरसि [भ्प् १०.४७.१६] इत्य् आदि ।

[408]

api ca | evam api asmad-vidha-krpaṇa-pakṣa-pāte saty eva tatra uttama-śloka- śabdo bhavitum arhati samprati tu tasya tad-abhāva-darśanān na sadayatvaṃ tad-abhāvānyatarām uttamaślokatvam api iti bhāvaḥ | (page 153) sva- kaumalya-mudrayā janitaṃ tac-cāṭukārodyam atiśayaṃ matvāha visṛja śirasi [BhP 10.47.16] ity ādi |

English witness · section(s) 374

Anuccheda 374

The purva-raga of the unmarried gopi girls is also described in the Tenth Canto, 22nd chapter of srimad-Bhagavatam, which begins with these words (srimad-Bhagavatam 10.22.1):

hemante prathame masi nanda-vraja-kumarikah cerur havisyam bhunjanah katyayany-arcana-vratam

"During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Katyayani. For the entire month they ate only unspiced khichri."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §409 · English §375–382

[४०९]

ततः प्रणयेर्षया तस्मिन् दोषम् आरोप्यापि स्वस्व्यास् तदीयासक्ति- परित्यागासामार्थ्यं वर्णयन्ती तत्-तद्-दोषं परिहरति मृगयुर् [भ्प् १०.४७.१७] इत्य् आदि ।

[409]

tataḥ praṇayerṣayā tasmin doṣam āropyāpi svasvyās tadīyāsakti- parityāgāsāmārthyaṃ varṇayantī tat-tad-doṣaṃ pariharati mṛgayur [BhP 10.47.17] ity ādi |

English witness · section(s) 375–382

Anuccheda 375

Sending a love-letter (kama-lekha) is one of the activities of purva-raga. An example of a love-letter is seen in these words of srimad-Bhagavatam (10.52.37):

srutva gunan bhuvana-sundara srnvatam te. . .

"sri Rukmini said (in her letter read by the brahmana): O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and havong alos heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Krsna."

After purva-raga comes sambhoga. Sambhoga has four parts: 1. sandarsana (gazing), 2. sanjalpa (conversation), 3. samsparsa (touching), and 4. samprayoga (union). Sandarsana means "gazing". An example of sambhoga characterized by gazing and touching is seen in these words of srimad-Bhagavatam (10.52.54-55):

saivam sanais calayati cala-padma-kosau praptim tada bhagavatah prasamiksamana utsarya vama-karajair alakan apangaih praptan hriyaiksata nrpan dadrse 'cyutam ca

tam raja-kanyam ratham aruruksatim jahara krsno dvisatam samiksatam

"On the pretext of the procession, Rukmini displayed her beauty for Krsna alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left had she pushed some strands of hair away from her facw and shyly looked from the corners of her eyes

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at the kings standing before her. At that moment she saw Krsna. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot."

These verses mean: "She shyly waited for the arrival of the Supreme Personality of Godhead. She looked at the kings standing before her. Then, with an agitated heart, she saw the infallible Supreme Lord." These verses were spoken by srila sukadeva Gosvami.

Anucchedas 376-378

An example in sambhoga of gazing and conversation in relation to the unmarried girls of Vraja is seen in these words of srimad- Bhagavatam (10.52.55):

tasam vasamsy upadaya nipam aruhya satvarah hasadbhih prahasan balaih parihasam uvaca ha

"Taking the girls' garments, He (Krsna) quickly climbed to the top of the kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girts jokingly."

Here it may be said that although the gopis already had very exalted love for Lord Krsna, Lord Krsna still manifested this joking pastime to openly display that love and to enjoy a certain kind of loving pastime with them. Scholars learned in rasa-sastra yearn to relish this display of the gopis' love. In this pastime Lord Krsna does not touch the gopis or enjoy other kinds of sambhoga pastimes with them. This kind of purva-rasa is called "lajja-ccheda" (breaking the shyness). It is one of the different kinds of sambhoga. These different kinds of sambhoga are described in these words of Ujjvala-nilamani, srngara-bheda- prakarana, Text 66:

nayana-pritih prathamam cinta-sangas tato 'tha sankalpah nidra-cchedas tanuta visaya-nivrttis trapa-nasah unmado murcha mrtir ity etah smara-dasa dasaiva syuh

"Some other authorities list the stage of sambhoga in this way: 1. nayana-priti (falling in love by seeing the beloved), 2. cinta (thinking of the beloved), 3. sankalpa (deciding to pursue the beloved), 4. nidra-ccheda (loss of sleep), 5. tanuta (becoming emaciated), visaya-nivrtti (becoming oblivious to everything except the beloved), 7. trapa-nasa (destroying shyness), 8. unmada (becoming wild), 9. murcha (fainting), and 10. mrti (death)."

This condition of breaking shyness is the most exalted state in anuraga. Even when they accept death, the last of these ten states, the gopis do not abandon their shyness. To relish this kind of anuraga (breaking the gopis' shyness), Lord Krsna arranged these joking pastimes. In these pastimes Lord Krsna said to the gopis (srimad-Bhagavatam 10.22.11):

na mayodita-purvam va anrtam tad ime viduh

"I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes."

That the gopis' love for Lord Krsna is never broken and remained unchanged in every situation (even when Lord Krsna laughed at them) is seen in these words of srimad-Bhagavatam (01.229):

hasadbhih. . .

"Lord Krsna laughed loudly and His companions also laughed,"

Here the word "bala" indicated Lord Krsna's friends. Only persons who are Lord Krsna's friends may touch His body. Other's cannot. Lord Krsna friends are described in these words of Gautamiya Tantra, Prathamavarana-puja:

dama-sudama-vasudama- kinkinir gandha-puspakaih antahkarana-rupas te krsnasya parikirtitah atmabhedena te pujya yatha krsnas tathaiva te

"With fragrant flowers Dama, Sudama, Vasudama, and Kinkini worshiped Lord Krsna. These boys were all praised by Lord Krsna Himself. These boys all know Lord Krsna's heart. Their hearts are not different from Lord Krsna's heart. As Lord Krsna is worthy of worship, so are they."

Because these pastimes of Lord Krsna's relishing the gopis' anuraga love for Him are confidential, Lord Krsna pretended these activities were all a joke. This joking pretense is not incompatible with these pastimes. On the contrary, Lord Krsna joking enhances the bliss of the pastimes. The great sage Sukadeva Gosvami describes Lord Krsna's purpose in performing these activities. The sage explains (srimad-Bhagavatam 10.22.18):

bhagavan ahata viksya suddha-bhava-prasaditah skandhe nidhaya vasamsi pritah provaca sa-smitam

"When the Supreme Lord saw how the gopis were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection."

In this verse the word "ahatah" means approached". Or, "ahatah" may also mean Although they had renounced almost all shyness, because of their feminine nature a small fragment of shyness remained. Because of this remaining shyness they gently bent their bodies." The word "suddha-bhava-prasaditah" means "pleased at heart by relishing the gopis' splendid love, love that showed their longing to be with Him and their being enchanted by

Him". The next verse explains (srimad-Bhagavatam 10.22.19):

yuyam vivastra yad apo dhrta-vratah. . .

"(Lord Krsna said:) You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract Your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments."

In order to see the last remnants of the gopis' shyness come to their final end Lord Krsna spoke these joking words. The next verse explains (srimad-Bhagavatam 10.22.20):

ity acyutena. . .

"Thus the young girls of Vrndavana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Krsna is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins."

In this way srila sukadeva Gosvami, the king of sages, reveals first the gopis'being enchanted by Lord Krsna and their longing to associatte with Him, and then their obedience to His command. In the next verse srila sukadeva Gosvami explains (srimad-Bhagavatam (10.22.22):

drdham pralabdhas trapaya ca hapitah prastobhitah kridana-vac ca karitah vastrani caivapahrtany athapy amum- ta nabhyasuyan priya-sanga-nirvrtah

"Although the gopis had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, ana although their clothing had been stolen, they did not feel at all inimical toward Sri Krsna. Hather, they were simply joyful to have this opportunity to associate with their beloved."

In the verse the word "drdham" means greatly", and "pralabdhah" means "cheated". The cheating of the gopis is described here in srimad-Bhagavatam 10.22.19. "Trapaya hapitah" means "deprived of their modesty". This is descibed in srimad-Bhagavatam 10.22.10. "Prastobhitah' here means "mocked". Lord Krsna mocked the gopis in srimad-Bhagavatam 10.22.10. Lord Krsna's making the gopis act like toy dolls is desscribed in His making them stand with folded palms on the pretext of performing atonement. Even though Lord Krsna cheated them and teased them in many ways, the gopis did not find fault with Lord Krsna. On the contrary. It is said here that even though He had stolen their garments, the gopis did not feel eneimical toward Lord Krsna. On the

contrary. They were plunged into bliss because they had an opportunity to associate with their beloved. These verses were spoken by srila sukadeva Gosvami.

Anucchedas 379-382

Because they were brahmanis, the yajna-patnis were not qualified to associate with with Lord Krsna as the gopis did. Still, the yajna-patnis did have an ecstatic sentiment that was something like purva-raga. Gazing at Lord Krsna and conversing with Him, they experienced something in some ways like sambhoga. They experienced sambhogabhasa (the reflection of sambhoga). After the winter season had ended and summer had come, Lord Krsna's pastimes with the yajna-patnis became visible. The beginning of these pastimes is desacribed in these words of srimad-Bhagavatam (10.22.29):

atha gopaih parivrto bhagavan devaki-sutah vrndavanad gato duram carayan gah sahagrajah

"Some time later Lord Krsna, the son of Devaki, surrounded by His cowherd friends and accompanied by His elder brother, Balarama, went a good distance away from Vrndavana, herding the cows."

This verse means: "After Lord Krsna had given His mercy to the unmarried girls of Vraja, a summer day came". That the day was a summer day distinguishes this pastime from the previous pastime (which occurred in the winter). On this day Lord Krsna was accompanied by Lord Balarama. That is indicated here by the word "sagrajah" (with His elder brother). Here the phrase "a good distance away from Vrndavana" indicates that Krsna and the boys were in the hilly part of Kamyavana. That they were in the hills is seen by the fact that they decorated their bodies with mineral pigments from the hills. That place is described in these words of srimad-Bhagavatam (10.22.36):

tarunam namra-sakhanam madhyato yamunam gatah

"Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Krsna came to the Yamuna River."

With Vraja to their south and the Yamuna to the west, they entered a clearing to enjoy pastimes. To the south was Mathura City, and to the north was the place where some yajnika- brahmanas lived. The home of these brahmana's was near King Kamsa's palace. That is seen in these words describing the thoughts of these brahmanas (srimad-Bhagavatam (10.23.52):

kamsad bhita na cacalan

"Thus reflecting on the sin they had committed by neglecting Lord Krsna, they (the yajnika-brahmanas) became very eager to see Him. But being afraid of King Kamsa, they did not dare go to Vraja."

In this way it is seen that those brahmanas did not go to meet Lord Krsna. The summer qualities of that day are described in these words of srimad-Bhagavatam (10.22.30):

nidagharkatape tigme chayabhih svabhir atmanah atapatrayitan viksya druman aha vrajaukasah

"When the sun's heat became intense, Lord Krsna saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends."

In this verse the phrase "nidagharkatape tigme" is a locative absolute. The yajna-patnis' sambhogabhasa (reflection of sambhoga) is described in these words of srimad-Bhagavatam (10.23.21-23):

yamunopavane 'soka- nava-pallava-mandite vicarantam vrtam gopaih sagrajam dadrsuh striyah

"Along the river Yamuna, within a garden decorated with buds of asoka trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarama.

syamam hiranya-paridhim vanamalya-barha- dhatu-pravala-nata-vesam anuvratamse vinyasta-hastam itarena dhunanam abjam karnotpalalaka-kapola-mukhabja-hasam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of Mower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."

prayah-sruta-priyatamodaya-karna-purair yasmin nimagna-manasas tam athaksi-randhraih antah pravesya su-ciram parirabhya tapam prajnam yathabhimatayo vijahur narendra

"O ruler of men, for a long time those brahmana ladies had heard about Krsna, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they fionally gave up the pain of separation from Him, just as sagesa give up the anxiety of false ego by embracing their innermost consciousness."

In this verse (srimad-Bhagavatam 10.23.23) the word abhimatayah" means: "false ego", and the phrase prajnam tapam vijahuh" means "as the sages, situated in spiritual trace, become free of all sufferings, so these women also became free of all sufferings".

One of those brahmanis, becoming free of their previous disqualifications, attained in her heart purva-raga love for Lord Krsna and then enjoyed sambhoga pastimes with Him, pastimes that begin with touching Him. This attainment of hers is seen in these words of srimad-Bhagavatam (10.23.35):

tatraika vidhrta bhartra bhagavantam yatha-srutam hrdopaguhya vijahau deham karmanubandhanam

"One of ther ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Krsna, she embraced him within her heart and gave up her material body, the basis of bondage to material activity."

When she gave up the brahmana body she had attained by past karma, then he disqualification was destroyed and she was able to embrace Lord Krsna in her heart. In that way she attained Lord Krsna's association. This is described in these words of Bhagavad-gita (8.6):

yam yam vapi smana bhavam. . .

"Whatever state of being one remembers when he quits this body, O son of Kunti, that state he will attain without fail."

The statement that she attained Lord Krsna's association means that she attained the form of a gopi. She did not attain the form of a brahmani and in that form associate with Lord Krsna. That Lord Krsna's close associates were all cowherd people is seen in these words of srimad-Bhagavatam (10.23.37):

evam lila-nara-vapuh. . .

"Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words, and actions."

In this verse it is said that Lord Krsna enjoyed pleasing the cows and cowherd people. He did not enjoy pastimes with others, at least not in the land of Vraja. In Vraja that yajna-patni could not enjoy pastimes with Lord Krsna without becoming a gopi. She thus entered the Vraja that is not manifested in the material world. In that unmanifested Vraja Lord Krsna enjoys many different pastimes, pastimes without limit. This is explained in the Krsna-sandarbha. Therefore there is nothing wrong in her death. She yearned to attain

Lord Krsna. With a great effort she struggled to attain Him. In that way she attained a very exalted relationship (rasa) with Him. srimad-Bhagavatam 10.23.35 quoted above was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §410 · English §383

[४१०]

यतस् तेऽप्य् असिता एवंविधास् तस्माद् असितस्य श्याम-जाति-मात्रस्य सख्यैः प्रणय-बन्धैः । पुनः तत्-कथाया यद् दुस्त्यजत्वं तत् खलु तस्यापि दोषत्वेनैव स्थापयति यद् अनुचरित [भ्प् १०.४७.१८] इत्य् आदि ।

[410]

yatas te'py asitā evaṃvidhās tasmād asitasya śyāma-jāti-mātrasya sakhyaiḥ praṇaya-bandhaiḥ | punaḥ tat-kathāyā yad dustyajatvaṃ tat khalu tasyāpi doṣatvenaiva sthāpayati yad anucarita [BhP 10.47.18] ity ādi |

English witness · section(s) 383

Anuccheda 383

In the autumn after (Lord sri Krsna's pastime of stealing the gopis' garments) all the vraja-gopis enjoyed sambhoga pastime with Lord Krsna, pastimes born of the gopis' purva-raga love for Him, pastimes that begin with gazing at Lord Krsna. These sambhoga pastimes are described (in the scriptures). Although the unmarried girls of Vraja had already attained Lord Krsna's association, theydid not feel fulfilled. Their purva-raga love for Him had still not attained its full nature. Still, at least one gopis had enjoyed pastimes with Lord Krsna, as is seen in these words of srimad-Bhagavatam (10.21.17):

purnah pulindyah. . .

"The aborigine women of the Vrndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krsna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."

Still, many other gopis had not yet even touched Lord Krsna. This is seen in these words spoken by the gopis in srimad- Bhagavatam (10.29.36):

yarhy ambujaksa. . .

"O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You."

When the gopis first heard Lord Krsna's flute-music they at first tried to supress the ecstatic emotions that came to overwhelm them. From this it may be seen that they had not yet directly enjoyed sambhoga pastimes with Him. Also, because they had not yet enjoyed sambhoga pastimes with Him, Lord Krsna at first rejected them, and they then appealed to Him. These pastimes are seen in srimad-Bhagavatam, Canto 10, Chapter 29, in the passage that begins with these words (srimad-Bhagavatam 10.29.4):

nisamya gitam tad ananga-vardhanam vraja-striyah krsna-grhita-manasah ajagmur anyonyam alaksitodyamah sa yatra kanto java-lola-kundalah

"When the young women of Vrndavana heard Krsna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §411 · English §384

[४११]

कर्णस्यैव पीयूषं न तु मनस इत्य् आपात-मात्र-स्वाद्यत्वं बोधितम् । विधूत-द्वन्द्व-धर्मत्वाद् एव विनष्टा अचेतन-प्राया जाताः । इह वृन्दावने व्हङ्गाः शुकादयोऽपि भिक्षोः सन्न्यासिनश् चर्यां देहादिनैरपेक्ष्यं चरन्ति आचरन्तो दृश्यन्त इत्य् अर्थः । ततः सानुतापम् आह वयम् ऋतम् [भ्प् १०.४७.१९] इति ।

[411]

karṇasyaiva pīyūṣaṃ na tu manasa ity āpāta-mātra-svādyatvaṃ bodhitam | vidhūta-dvandva-dharmatvād eva vinaṣṭā acetana-prāyā jātāḥ | iha vṛndāvane vhaṅgāḥ śukādayo'pi bhikṣoḥ sannyāsinaś caryāṃ dehādinairapekṣyaṃ caranti ācaranto dṛśyanta ity arthaḥ | tataḥ sānutāpam āha vayam ṛtam [BhP 10.47.19] iti |

English witness · section(s) 384

Anuccheda 384

Jealous anger (mana) may bring separation (vipralambha) of Lord Krsna and His beloved. This is seen in the following words of Ujjvala-nilamani, srngara-bheda-prakarana (Text 93):

aher iva gatih premna sva-bhava-kutila bhavet ato hetor ahetos ca yunor mana udancati

"The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Becuase of this, two types of nager arise between young couples - anger with cause and anger without cause."

Jealous anger without a cause is described in these words of Ujjvala-nilamani, srngara-bheda-prakarana (Text 70):

ahetur neti nety ukter hetor yan mana ucyate asya pranaya eva syan manasya padam uttamam

"When without any cause the beloved says `No. No.' and rejects the lover, this is called jealous anger (mana). This is the highest state of loving jealous anger."

Jealous anger is thus with a cause and without a ccause. Jealous anger with a cause is described in these words of Ujjvala-nilamani, srngara-bheda-prakarana (Text 71):

hetur irsya-vipaksader visistye preyasa krte bhavah pranaya-mukhyo 'yam irsya-manatvam rcchati

"When the lover gives special attention to a certain beloved, then all the rivals of the beloved become jealous. In this way what was once love becomes jealous anger. This is anger with cause."

Jealous anger is also described in these words of Ujjvala- nilamani, srngara-bheda-prakarana (Text 72):

sneham vina bhayam na syan nersya ca pranayam vina tasman mana-prakaro 'yam dvayoh prema-prakasakah

"Without love there cannot be fear (for the loss of the beloved), and without love there cannot be jealousy. For this reason fear and jealousy may be manifestations of love."

Jealous anger is seen in the following words of Hari- vamsa, Visnu-parva (66.4 and 65.50):

rusitam iva tam devim snehat sankalpayann iva bhita-bhito 'ti-sanakair vivesa yadu-nandanah

rupa-yauvana-sampanna sva-saubhagyena garvita abhimanavati devi srutvaiversya-vasam gata

"As He slowly entered the palace, Lord Krsna, who is feared by fear itself, and who is the descendent of Maharaja Yadu, lovingly meditated on His angry queen Satyabhama." "Meanwhile, hearing (how her rival Rukmini had attained a parijata flower from Indraloka), Queen Satyabhama, who was very proud of her opulent beauty and youthfulness, bexcame overwhelmed with jealous anger."

When the beloved suspects the lover no longer loves her, then jealous anger with cause is manifest. Lord Krsna enjoys teasing His beloved in this way (to make her angry because she suspects He no longer loves her). An example of such teasing is seen in these words Lord Krsna spoke to Queen Rukmini (srimad- Bhagavatam 10.60.29):

tvad-vacah srotu-kamena ksvelyacaritam angane

"I only spoke in jest, dear lady, because I wanted to hear what you would say."

srimad-Bhagavatam (10.60.30):

mukham ca prema-samrambha- sphuritadharam iksitum. . .

"I wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown."

Queen Rukmini refuted Lord Krsna's teasing arguments by speaking these words (srimad-Bhagavatam 10.60.40):

jadyam vacas tava gadagraja. . .

"My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your sarnga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadagraja, for You to say You took shelter in the ocean out of fear of those kings."

Lord Krsna's teasing words in the pastime were proper, for they were meant only to increase His beloved's love for Him. Such words are approved by ancient and modern poets and philosophers. Now jealous anger in the mood of worship, which is called adaraniya-mana", will be considered. When, during the rasa dance, at the time of their first intimate meeting, Lord Krsna abandoned all the gopis and remained hidden from their sight, the gopis became slightly angry with Him. This is seen in the passage beginning with these words (srimad-Bhagavatam 10.32.15):

sabhajayitva tam ananga-dipanam sahasa-lileksana-vibhrama-bhruva
samsparsanenanka-krtanghri-hastayoh samstutya isat kupita babhasire

"Sri Krsna had awakened romantic desires within the gopis, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows."

The meaning of this verse is clear. This verse was spoken by srila sukadwva Gosvami.

Prīti · Sanskrit §412–413 · English §385

[४१२]

तद् एवम् अष्टकेन मान-भङ्गीं व्यज्य स्वकाठिन्यातिशयेन दूतं निवर्तमानम् आशङ्क्य कलहान्तरिता-भङ्ग्या द्वयेनाह प्रिय-सखा [भ्प् १०.४७.२०] इति ।

[४१३]

तत्रापि सकौटिल्यम् अर्धेनाह नयसीति । द्वन्द्वं मिथुनी-भावः । दुस्त्यज-द्वन्द्वत्वे हेतुः सततम् इति । अत्र तद्-वक्षसि स्थिता लक्ष्मी रेखैव प्रेमेर्ष्यया साक्षात् तद्-रूपत्वेनोत्प्रेक्षिता । अन्ते स-दैन्यम् आह अपि बत [भ्प् १०.४७.२१] इति ।

श्री-कृष्ण-सन्देशो यथोदाहृतः श्री-कृष्ण-सन्दर्भे भवतीनां वियोगो मे [भ्प् १०.४७.२९] इत्य् आदिकः । अत्र प्रकाशान्तरेण सर्व-व्रज-सहितस्य तस्य नित्य-वृन्दावन-विहार-रूपोऽर्थस् तत्रैव प्रतिपादितः । यस् तु व्यक्तो ज्ञान- योग-प्रतिपादकः स च दुःखादौ शमयितव्ये लोक-रीत्या सम्भवतीत्य् एके । तत्र ज्ञान-योगोपदेशेन तासां न शान्तिर् इति द्वितीय-सन्देशो यत् त्व् अहं भवतीनां वै [भ्प् १०.४७.३४] इत्य् आदिकः । या मया क्रीडता रात्र्याम् [भ्प् १०.४७.३७] इत्य् अन्तः । अत्र यत् त्व् अहम् इत्य् आदौ अपि स्मरथ नः सख्यः स्वानाम् अर्थ-चिकीर्षया गतान् [भ्प् १०.८२.४२] इत्य् आदि वक्ष्यमाणानुसारेण कार्यान्तरस्यापि भवत्- प्रेम-सुख-वृद्धि-फलत्वम् एवेत्य् अभिप्रायः ।

ततस् ताः कृष्ण-सन्देशैर् व्यपेत-विरह-ज्वराः । उद्धवं पूजयां चक्रुर् ज्ञात्वात्मानम् अधोक्षजम् ॥ [भ्प् १०.४७.५३]

इत्य् अत्रापि व्यपेत-विरह-ज्वरत्वं तद्-आगमनादि-श्रवणेनापात-शान्ति- रूपम् एव क्वचिद् गदाग्रजः सौम्य [भ्प् १०.४७.४०] इत्य्-आद्य्-उक्तेः । आत्मानं तस्य तद्-दूततया तत्-प्रेर्यत्वेनान्तः-करणाधिष्ठातारम् अधोक्षजं श्री- कृष्णम् एव मत्वा तद्-आत्मकत्वेनोद्धवं पूजयाञ्चक्रुर् इत्य् अर्थः । यथा चोक्तम् -

तम् आगतं समागम्य कृष्णस्यानुचरं प्रियम् । नन्दः प्रीतः परिष्वज्य वासुदेव-धियार्चयत् ॥ [भ्प् १०.४६.१४] इति ।

॥ १०.४७ ॥ श्री-शुकः ॥ ४०३-४१३ ॥

[412]

tad evam aṣṭakena māna-bhaṅgīṃ vyajya svakāṭhinyātiśayena dūtaṃ nivartamānam āśaṅkya kalahāntaritā-bhaṅgyā dvayenāha priya-sakhā [BhP 10.47.20] iti |

[413]

tatrāpi sakauṭilyam ardhenāha nayasīti | dvandvaṃ mithunī-bhāvaḥ | dustyaja-dvandvatve hetuḥ satatam iti | atra tad-vakṣasi sthitā lakṣmī rekhaiva premerṣyayā sākṣāt tad-rūpatvenotprekṣitā | ante sa-dainyam āha api bata [BhP 10.47.21] iti |

śrī-kṛṣṇa-sandeśo yathodāhṛtaḥ śrī-kṛṣṇa-sandarbhe bhavatīnāṃ viyogo me [BhP 10.47.29] ity ādikaḥ | atra prakāśāntareṇa sarva-vraja-sahitasya tasya nitya-vṛndāvana-vihāra-rūpo'rthas tatraiva pratipāditaḥ | yas tu vyakto jñāna-yoga-pratipādakaḥ sa ca duḥkhādau śamayitavye loka-rītyā sambhavatīty eke | tatra jñāna-yogopadeśena tāsāṃ na śāntir iti dvitīya-sandeśo yat tv ahaṃ bhavatīnāṃ vai [BhP 10.47.34] ity ādikaḥ | yā mayā krīḍatā rātryām [BhP 10.47.37] ity antaḥ | atra yat tv aham ity ādau api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā gatān [BhP 10.82.42] ity ādi vakṣyamāṇānusāreṇa kāryāntarasyāpi bhavat- prema-sukha-vṛddhi-phalatvam evety abhiprāyaḥ |

tatas tāḥ kṛṣṇa-sandeśair vyapeta-viraha-jvarāḥ | uddhavaṃ pūjayāṃ cakrur jñātvātmānam adhokṣajam || [BhP 10.47.53]

ity atrāpi vyapeta-viraha-jvaratvaṃ tad-āgamanādi-śravaṇenāpāta-śānti- rūpam eva kvacid gadāgrajaḥ saumya [BhP 10.47.40] ity-ādy-ukteḥ | ātmānaṃ tasya tad-dūtatayā tat-preryatvenāntaḥ-karaṇādhiṣṭhātāram adhokṣajaṃ śrī- kṛṣṇam eva matvā tad-ātmakatvenoddhavaṃ pūjayāñcakrur ity arthaḥ | yathā coktam -

tam āgataṃ samāgamya kṛṣṇasyānucaraṃ priyam | nandaḥ prītaḥ pariṣvajya vāsudeva-dhiyārcayat || [BhP 10.46.14] iti |

|| 10.47 || śrī-śukaḥ || 403-413 ||

English witness · section(s) 385

Anuccheda 385

By speaking words of praise the lover may pacify the beloved's anger. An example of this may be seen in these words of praise spoken by Lord Krsna to the gopis (srimad-Bhagavatam 10.32.21-22):

evam mad-arthojjhita-loka-veda- svanam hi vo mayy anuvrttaye 'balah mayaparoksam bhajata tirohitam masuyitum marhatha tat priyam priyah

"My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopis, please do not harbor any bad feelings toward Me, your beloved.

na paraye 'ham niravadya-samyujam. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead.

Prīti · Sanskrit §414 · English §386–390

[४१४]

एवं श्री-बलदेव-द्वारक-सन्देशोऽप्य् अनुमेयः -

सङ्कर्षणस् ताः कृष्णस्य सन्देशैर् हृदयं-गमैः । सान्त्वयाम् आस भगवान् नानानुनय-कोविदः ॥ [भ्प् १०.६५.१६] इत्य् अनुसारेण ।

अथ तद्-अनन्त-रजः सन्दर्शनादि-मयः सम्भोगः कुरुक्षेत्र प्रसिद्धः । यथा-

गोप्यश् च कृष्णम् उपलभ्य चिराद् अभीष्टं (पगे १५४) यत्-प्रेक्षणे दृशिषु पक्ष्म-कृतं शपन्ति । दृग्भिर् हृदी-कृतम् अलं परिरभ्य सर्वास् तद्-भावम् आपुर् अपि नित्य-युजां दुरापम् ॥ [भ्प् १०.८२.३९]

[414]

evaṃ śrī-baladeva-dvāraka-sandeśo'py anumeyaḥ -

saṅkarṣaṇas tāḥ kṛṣṇasya sandeśair hṛdayaṃ-gamaiḥ | sāntvayām āsa bhagavān nānānunaya-kovidaḥ || [BhP 10.65.16] ity anusāreṇa |

atha tad-ananta-rajaḥ sandarśanādi-mayaḥ sambhogaḥ kurukṣetra prasiddhaḥ | yathā-

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṃ (page 154) yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṃ śapanti | dṛgbhir hṛdī-kṛtam alaṃ parirabhya sarvās tad-bhāvam āpur api nitya-yujāṃ durāpam || [BhP 10.82.39]

English witness · section(s) 386–390

Anuccheda 386

Jealous anger or pride without a cause is called pranaya-mana" (anger or pride caused by love). Such anger or pride has no external cause. Its only cause is the pastimes of love. The hero (Lord Krsna) also manifests this kind of pride or anger. In the rasa of love for the Supreme Personality of Godhead this kind of anger or pride is one of the uddipanas. An example of causeless anger or pride, pride born of love, is seen in the passage that begins with these words of srimad-Bhagavatam (10.29.48):

tasam tat-saubhaga-madam viksya manam ca kesavah

"Lord Kesava, seeing the gopis too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared."

Here the gopis had pride born from love (pranaya-mana). There was a cause of their pride. They were proud of their own good fortune. Therefore, to curb this pride and give them His mercy, Lord Krsna suddenly disappeared from the gopis' sight. Then it is said in srimad-Bhagavatam (10.30.36):

yam gopim anayat krsno vihayanyah striyo vane. . .

"The particular gopi whom Krsna had led to a secluded forest when He had abandoned all the other girls began to think Herself the best of women. `My beloved has rejected all the other gopis', She thought, `even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone.' "

Tbis gopi also became proud with love (pranaya-mana). Filled with pride, She spoke these words to Lord Krsna (srimad- Bhagavatam 10.30.37):

na paraye 'ham calitum naya mam yatra te manah

"I cannot walk any further. Please carry Me wherever You want to go."

As the other gopis were previously, this gopi also became proud with love. Then, with anger also born of love, Lord Krsna spoke to Her the following words (srimad-Bhagavatam 10.30.38):

skandha aruhyatam. . .

"Lord Krsna replied: `Just climb on My shoulder.' "

After speaking these words, Lord Krsna suddenly disappeared. The gopis have pride without cause (ahetu) and Lord Krsna has pride with a faint reflection of a cause (hetv-abhasa). Flowing through the great whirlpool of deceitful crookedness, the gopis' loving pride and anger become very intense.When they are separated from Lord Krsna, their anger becomes sublimely pure. Lord Krsna's other beloveds (other than the gopis) manifest grief, fear, and worry when they become angry with a cause. As example of this is seen in the srimad-Bhagavatam chapter when Lord Krsna teased Queen Rukmini with loving joking words. There Lord Krsna's intention was to make a playful joke. Queen Rukmini was very deep and her love very sincere. There Lord Krsna thought: "My wish is to enjoy pastimes of making My beloved angry. Her throat will be filled with emotional words that reveal her great love for Me. However, she may not clearly understand My intention. She will either become playfully angry, or she will say she does not understand My words. In this way I will try to joke with her. Even when I made her brother very ugly-looking she still did not become angry. It is not appropriate to continue in that direction. However, the happiness she feels by associating with Me is the be-all-and-end-all of her life. It is everything for her. Perhaps by mocking the pride she feels by being able to associate with Me I will make her angry. If she does not become angry in that way, then perhaps by making her afraid that she will be separated from Me she will speak many words revealing her love for Me." Thinking in this way, Lord Krsna spoke the loving joking words that begin in this verse of srimad-Bhagavatam (10.60.10):

raja-putripsita bhupaih. . .

"My dwear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with polituical influence, wealth, beauty, generosity, and physical strength."

That Lord Krsna was joking is also seen in these words of srimad-Bhagavatam (10.60.9):

tam rupinim. . .pritah smayan

"As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Krsna smiled."

In this way it is seen that Lord Krsna was only joking. The sincerity of Queen Rukmini's love is seen in these words of srimad-Bhagavatam (10.60.25):

tad drstva bhagavan krsnah priyayah prema-bandhanam hasya-praudhim ajanantyah karunah so 'nvakampata. . .

"Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Krsna felt compassion for her. "The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair, and caressed her face with His lotus hand."

In these verses the word "hasya-praudhim" means "the meaning of His joking words". Here Lord Krsna proudly thought: "Even though she is very wise and profound, and even though her love is very sincere, I will agitate her." The word "ajanantyah" means "because there was no crookedness or deceit in her sweet and sincere love, she did not understand the meaning of Lord Krsna's words". This is described in these words of srimad-Bhagavatam (10.60.28):

hasya-praudhi-bhramac-cittam

"Rukmini's mind was bewildered by Lord Krsna's clever joking."

As a joke Lord Krsna had wished to see her playful anger. Thus He said to her in srimad-Bhagavatam (10.60.29-31):

ma ma vaidarbhy asuyetha jane tvam mat-parayanam tvad-vacah srotu-kamena ksvelyacaritam angane

"O Vaidarbhi, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

mukham ca prema-samrambha- sphuritadharam iksitum kata-kseparunapangam sundara-bhru-kuti-tatam

"I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances, and the line of your beautiful eyebrows knit in a frown.

ayam hi paramo labho grhesu grha-medhinam yan narmair iyate yamah priyaya bhiru bhamini

"The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and tempermental one."

Although at first she was frightened, now Rukmini may be displeased. That is why Lord Krsna now throws away the idea that Rukmini is meekly submissive to Him. Here the woprd bhamini" is in the vocative case.

Lord Krsna, who had yearned to see Rukmini reveal Her love for Him, says in srimad-Bhagavatam (10.60.49):

sadhvy etac-chrotu-kamais tvam raja-putri pralambhita

"O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true." Wishing to refute Lord Krsna's assertyion of srimad- Bhagavatam 10.60.49 and also wishing to reveal the truth about Lord Krsna, Queen Rukmini spoke these words of srimad-Bhagavatam (10.60.38):

tvam vai samasta-purusartha-mayah phalatma. . .

"You are the embodiment of all human goals and You are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust."

After understanding that Lord Krsna was only joking, Queen Rukmini manifested a little of the anger that He had yearned to see. She said in srimad-Bhagavatam (10.60.40):

jadyam vacas tava gadagraja. . .

"My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your sarnga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadagraja, for You to say You took shelter in the ocean out of fear of those kings."

Here the word "jadyam" means "great foolishness" just as "madhuryam" means "great sweetness" in these words of srila Bilvamangala Thakura's sri Krsna-karnamrta (Text 68):

madhuryam eva nu mano-nayanamrtam nu

"Lord Krsna is the great nectar sweetness that fills the eyes and the heart."

In speaking these joking words, Lord Krsna's purpose was to agitate Queen Rukmini and destroy the pride she felt in always having His association. This is seen in these words

spoken by srila sukadeva Gosvami in srimad-Bhagavatam (10.60.21):

etavad uktva bhagavan atmanam vallabham iva manyamanam avislesat tad-darpa-ghna uparamat

"Rukmini had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking."

Lord Krsna had another purpose also, a purpose seen in these words He personally spoke in srimad-Bhagavatam (10.60.56):

bhratur virupa-karanam yudhi nirjitasya prodvaha-parvani ca tad-vadham aksa-gosthyam duhkham samuttham asaho 'smad-ayoga-bhitya naivabravih kim api tena vayam jitas te

"When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me."

In this chapter of srimad-Bhagavatam are seen Queen Rukmini's great love for Lord Krsna and her natural absence of anger. From this it is seen that it certainly truthfully said that Lord Krsna's beloveds love Him very dearly. When the manifestation of pride and anger is concluded, then sambhoga is manifest. This is seen in these words of srimad-Bhagavatam (10.33.1):

ittham bhagavato gopyah srutva vacah su-pesalah jahur viraha jam tapam-tad-angopacitasisah

"When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Anucchedas 387 and 388

Now prema-vaicittyam will be considered. Its qualities are described in these words of Ujjvala-nilamani, srngara-bheda- prakarana (Text 134):

priyasya sannikarse 'pi premotkarsa-svabhavatah ya vislesa-dhiyartis tat prema-vaicittyam ucyate

"When, even in the beloved's presence, the lover, out of intense love, is aggrieved with fears of separation in the future, such a state is called prema-vaicittyam."

Prema-vaicittyam is seen in these words of srimad-Bhagavatam (10.90.13-24):

krsnasyaivam viharato gaty-alapeksita-smitaih narma-ksveli-parisvangaih strinam kila hrta dhiyah

"In this way Lord Krsna would sport with His queens, totally captivating their hearts with His gestures, talks, glances, and smiles, and also with His jokes, playful exchanges, and embraces.

ucur mukundaika-dhiyo gira unmatta-vaj jadam cintayantyo 'ravindaksam tani me gadatah srnu

"The queens would become stunned in ecstatic trance, their minds absorbed in Krsna alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate them.

sri-mahisya ucuh

kurari vilapasi tvam vita-nidra na sese svapiti jagati ratryam isvaro gupta-bodhah vayam iva sakhi kaccid gadha-nirviddha-ceta nalina-nayana-hasodara-lileksitena

"The queens said: O kurari bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?"

netre nimilayasi. . .

"Poor cakravaki, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?

bho bhoh sada nistanase udanvann. . .

"Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?

tvam yaksmana. . .

"My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda

once made to you?

kim nv acaritam. . .

"O Malayan breeze, what have we done to displease you, so that you stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances?

megha sriman. . .

"O revered cloud, you are indeed dear ot the chief of the Yadus, who bears the mark of srivatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Krsna brings such misery!

priya-rava. . .

"O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you.

na calasi. . .

"O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?

susyad-dhradah. . .

"O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?

hamsa svagatam asyatam piba payo bruhy anga saureh katham dutam tvam nu vidama kaccid ajitah svasty asta uktam pura kim na vas cala-sauhrdah smarati tam kasmad bhajamo vayam ksaudralapaya kama-dam sriyam rte saivaika- nistha striyam

"Welcome, swan. Please sit here and drink some milk. Give us some news of the descendent of sura, dear one. We know that you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?"

srimad-Bhagavatam 10.90.13 means: "With His gestures and other activities Lord captivated the hearts of His queens as He enjoyed pastimes with them." srimad-Bhagavatam 10.90.14 means: "Rapt in meditation on Lord Krsna and thus momentarily speechless (agirah), and again and again maddened by their anuraga love, and meditating on playful lotus-eyed Krsna as if He were not present before them, the gopis spoke words devoid of common sense. Please hear these words as I relate them." Maddened by the touchof separation from Lord Krsna, the queens speak srimad-Bhagavatam 10.90.15-24. srimad-Bhagavatam 10.90.15 means: "O Kurari bird, all alone, you lament at night somewhere in this world. Therefore you do not sleep. In some hidden place our master sleeps. Thinking, "Because of the similar sweetness of your lament and our lament, we think. . . ", the queens spoke the second half of srimad-Bhagavatam 10.90.15. In the following verses the queens think similar ideas in otber ways. Then, thinking that, sent by the Lord, a swan has come as a messenger before them, the queens speak srimad-Bhagavatam 10.90.24. In that verse they say: Does Krsna remember what He spoke to us in private? or does He not remember it?" In that verse the word "ksaudra" means "O messenger of our fickle friend", kamadam" means "who agitates young girls", and alapaya" means "please call". Then the queens say: "We leave everything for Him. He should comw without the goddess of fortune (sriyam rte). Here the queens sarcastically pretend to glorify the goddess of fortune. They say: "Of all women the goddess of fortune alone has true devotion to Lord Krsna. Therefore how is it possible that Lord Krsna will nto be devoted to her." Speaking these words with voices choked with emotion, the queens sarcastically speak of the goddess of fortune and also reveal their own love and devotion for Lord Krsna. That is seen in this verse. After this manifestation of love-in-separation, the queens enjoy eternal sambhoga pastimes with Lord Krsna. It is said of these queens (srimad-Bhagavatam 10.90.25):

itidrsena bhavena krsne yogesvaresvare kriyamanena madhavyo lebhire paramam gatim

"By thus speaking and acting with such ecstatic love for Lord Krsna, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life."

In this verse the words "gatim lebhire" mean they attained an eternal relationship with Lord Visnu- Krsna." The reason they attained this relationship is given here in the word "madhavyah", which means "the eternal beloveds of Lord Krsna, who is called Madhava because He was born in the Madhu dynasty". This verse was spoken by srila sukadeva Gosvami.

Anucchedas 389 and 390

Now pravasa (separation when the belovedhas gone to a faraway place) will be considered. Pravasa is of many kinds. In the pravasa separation felt by the vraja-gopis, the gopis did

meet Lord Krsna again. The qualities of pravasa are described in these words of Ujjvala-nilamani, srngara-bheda-prakarana (Text 139-140):

purva-sangatayor yunor bhaved desantaradibhih vyavadhanam tu yat prajnaih sa pravasa itiryate

taj-janya-vipralambho 'yam pravasatvena kathyate

"When ther young couple, after meeting and establishing Their relationship become again separated by one of them moving to a foreign country or a distant place, such separation is called pravasa by the wise."

Pravasa is also described in these words of Ujjvala- nilamani, srngara-bheda-prakarana (Text 153):

cintatra jagarodvegau tanavam malinangata pralapo vyadhir unmado moha-mrtyur dasa dasa

"In Pravasa ten conditions are manifest: 1. cinta (meditation), 2. jagara (insomnia), 3. udvega (agitation), 4. tanavam (becoming thin and emaciated), 5. malinangata (withering of the body), 5. pralapa (abundant talking), 7. vyadhi (disease), 8. unmada (madness), 9. moha (bwilderment), and 10. mrtyu (death."

Pravasa is of two kinds: 1. kincid-dura-gamana-maya (where the beloved is separated by a short distance) and 2. su-dura- gamana-maya (where the beloved isseparated by a great distance). The first of these is also of two kinds: 1. eka-lila-gata (in one pastime), and 2. paramparantarala-gata (within a series of pastimes). The first of these (kincid-dura-gamana-maya pravasa) is seen in these words of srimad-Bhagavatam (10.30.1):

antarhite bhagavati sahasaiva vrajanganah atapyams tam acaksanah karinya iva yuthapam

"When Lord Krsna disappeared so suddenly, the gopis felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate."

This kind of pravasa is also seen in these owrds of srimad- Bhagavatam (10.30.38):

tatas cantardadhe krsnah sa vadhur anvatapyata

"But as soon as He said this, Lord Krsna disappeared. His beloved consort then immediately felt great remorse."

The meaning of this verse is cleear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §415 · English §391

[४१५]

तद् एवं तासाम् अवस्थाम् उक्त्वा श्री-भगवतोऽपि तद्-विषयक-स्नेह-मयीम् ईहाम् आह-

भगवांस् तास् तथा-भूता विविक्त उपसङ्गतः । आश्लिष्यानामयं पृष्ट्वा प्रहसन्न् इदम् अब्रवीत् ॥ [भ्प् १०.८२.४०]

[415]

tad evaṃ tāsām avasthām uktvā śrī-bhagavato'pi tad-viṣayaka-sneha-mayīm īhām āha-

bhagavāṃs tās tathā-bhūtā vivikta upasaṅgataḥ | āśliṣyānāmayaṃ pṛṣṭvā prahasann idam abravīt || [BhP 10.82.40]

English witness · section(s) 391

Anuccheda 391

The condition called pralapa is seen in these words of srimad-Bhagavatam (10.30.39):

ha natha ramana prestha. . .

"O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!"

The meaning of this verse is cleear. This verse was spoken by sri Radha.

Prīti · Sanskrit §416 · English §392

[४१६]

अन्तः-स-क्षोभेणापि रुक्ष एव प्रहासोऽयं स्वापराधं क्षमयता प्रपञ्चितः । तत्र स्व-व्यवहारोपपत्त्या सान्त्वयति --

अपि स्मरथ नः सख्यः स्वानाम् अर्थ-चिकीर्षया । गतांश् चिरायिताञ् छत्रु- पक्ष-क्षपण-चेतसः ॥ [भ्प् १०.८२.४१]

[416]

antaḥ-sa-kṣobheṇāpi rukṣa eva prahāso'yaṃ svāparādhaṃ kṣamayatā prapañcitaḥ | tatra sva-vyavahāropapattyā sāntvayati --

api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā | gatāṃś cirāyitāñ chatru-pakṣa-kṣapaṇa-cetasaḥ || [BhP 10.82.41]

English witness · section(s) 392

Anuccheda 392

Pralapa is also seen in these words of srimad-Bhagavatam (10.31.1-19):

jayati te 'dhikam janmana vrajah srayata indira sasvad atra hi dayita drsyatam diksu tavakas tvayi dhrtasavas tvam vicinvate

"The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us."

sarad-udasaye sadhu jata. . .

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfec fly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?"

visa jalapyayad. . .

"O greatest of personalities, You have repeatedly saved us from all kinds of danger--from poisoned water, from the terrible maneater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Danava."

na khalu gopika-nandanah. . .

"You are not actually the son of the gopi Yasoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for Yon to come and protect the universe, You have now appeared in the Satvata dynasty."

viracitabhayam. . .

"O best of the Vrsnis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads."

vraja-janarti-han. . .

"O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face."

pranata-dehinam. . .

"Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kaliya, please place them upon our breasts and tear away the lust in our hearts."

madhuraya gira. . .

"O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips."

tava kathamrtam. . .

"The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent."

prahasitam. . .

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You--all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds."

calasi yad vrajat. . .

"Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants."

dina-pariksaye. . .

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."

pranata-kama-dam. . .

"Your lotus feet, which are worshiped by Lord Brahma, fulfill the desires of all who bow down to them. They are the ornament of the earth, and in times of danger they are the appropriate object of meditation. O destroyer of anxiety, please put those lotus feet upon our breasts.

surata-vardhanam. . .

"O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flutc and makes people forget any other attachment."

atati yad bhavan. . .

"When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator."

pati-sutanvaya. . .

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."

rahasi samvidam. . .

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling lace, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You."

vraja-vanaukasam. . .

"O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts."

yat te sujata-caranamburuham stanesu bhitah sanaih Priya dadhimahi karkasesu tenatavim atasi tad vyathate na kim svit kurpadibhir bhramati dhir bhavad-ayusam nah

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

In srimad-Bhagavatam 10.31.3 the gopis say: "As in the past You rescued everyone in Gokula, please now rescue us." The meaning is: "As You rescued the people from the bull's son Vatsasura, and from Maya Danava's son Vyomasura, please rescue us." In srimad-Bhagavatam 10.31.4-5 the gopis humbly pray: "You are the Supreme Personality of Godhead. As in the past with a single glance You protected all the worlds, in the same way please protect us now." In srimad-Bhagavatam 10.31.4 the words "satvatam kule" mean "You descended to this world in the family of Nanda Maharaja and other devotees". In srimad-Bhagavatam 10.31.5 the word vrsni-dhurye" also refers to Nanda and the people of Gokula, for they were all born in the Yadu dynasty". This is seen in the following words of Skanda Purana, Mathura-mahatmya:

govardhanas ca bhagavan yatra govardhano dhrtah raksita yadavah sarve indra-vrsti-nivaranat

"In that place Lord Krsna lifted Govardhaana Hill and thus rescued all the Yadavas from the torrential rains sent by Indra."

That the people of Gokula were members of the Yadu dynasty is also seen in these words of Skanda Purana, sri Govinda- kunda-prastava:

yatrabhisikto bhagavan maghono yadu-varinah

"In that place Lord Krsna was bathed by the demigod Indra, who had attempted to harm the Yadu dynasty.

After speaking srimad-Bhagavatam 10.31.3, the gopis, with a mixture of love and anger, say in srimad-Bhagavatam 10.31.4: You are not a true son of the gopi who is Vraja's queen, a gopi who always protected us when we were in distress. Rather, You are the Supersoul, the witness of the pure souls' actions, a witness who remains always untouched by the souls' sufferings and joys. Is it not so that on the demigod Brahma's request You descended to this world to protect all living beings? Therefore You should not ignore us." This the gopis humbly request in the second half of srimad-Bhagavatam 10.31.4. Then the gopis speak a similar prayer in srimad-Bhagavatam 10.31.5. Then in srimad- Bhagavatam 10.31.7 the gopis say: "Your feet are the abode of the goddess of fortune. They destroy the

sins of the surrendered souls. Please very mercifully place Your feet on our breasts and tear away the lust in our hearts." Then the gopis say in srimad-Bhagavatam 10.31.8: "Is it not true that the sweetness of Your words, sweetness anointed with a very charming fragrance, has enchanted out hearts? The nectar of Your lips is the medicine that will revive us. How can we girls who have performed no pious deeds attain the nectar of Your lips? Even the nectar of Your words is very far way for us. Our elders and superiors stop us and imprison us in our homes. Therefore the nectar of Your pastimes is very difficult for us to attain." Thinking in this way, the gopis speak srimad-Bhagavatam 10.31.9, where they say: "Persons who chant Your glories give a great gift to us." Then Lord Krsna might ask: "Why have you fallen in love (anuraga) with Me?" To answer this question the gopis speak srimad-Bhagavatam 10.31.10. Lord Krsna may then ask: "How is it possible that My smiles and other actions and features could do such a thing to you?" To answer this question the gopis say: "kuhaka", (You are a great cheater). This word means: "You know that within You lies a great power to cheat and deceive others." The gopis then speak many other reasons also. Describing Lord Krsna's great, great attractiveness, the gopis then speak srimad-Bhagavatam 10.31.19. These verses were spoken by the gopis.

Prīti · Sanskrit §417 · English §393–400

[४१७]

किं वा रोषेण स्मरणम् अपि न कुरुथेति भावः । तत्र स्व-दोष-निवारणं स्वानाम् इति । स्वानां स्वेषाम् अस्मत्-पितुः श्री-व्रज-राजस्य बन्धु-वर्गाणां यादवानाम् । उभयेषाम् अपि यादवत्वेन ज्ञान्तीनाम् इति वा । तत्रातिविलम्बे कारणं शत्रु-पक्षेति । ततश् च भवतीनां निर्विघ्नः संयोगोऽप्य् अनेन भविष्यतीति भावः । आत्मनो वामान्तर-सङ्गम् आशङ्क्य परमेश्वर- पारतन्त्र्योपपादानेन सान्त्वयति-

अप्य् अवध्यायथास्मान् स्विद् अकृत-ज्ञाविशङ्कया । नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥ [भ्प् १०.८२.४२] इत्य् आदि

द्वयम् ।

[417]

kiṃ vā roṣeṇa smaraṇam api na kurutheti bhāvaḥ | tatra sva-doṣa-nivāraṇaṃ svānām iti | svānāṃ sveṣām asmat-pituḥ śrī-vraja-rājasya bandhu-vargāṇāṃ yādavānām | ubhayeṣām api yādavatvena jñāntīnām iti vā | tatrātivilambe kāraṇaṃ śatru-pakṣeti | tataś ca bhavatīnāṃ nirvighnaḥ saṃyogo'py anena bhaviṣyatīti bhāvaḥ | ātmano

vāmāntara-saṅgam āśaṅkya parameśvara- pāratantryopapādānena sāntvayati-

apy avadhyāyathāsmān svid akṛta-jñāviśaṅkayā | nūnaṃ bhūtāni bhagavān yunakti viyunakti ca || [BhP 10.82.42] ity ādi

dvayam |

English witness · section(s) 393–400

Anuccheda 393

After these verses an example of sambhoga is given in these words of srimad-Bhagavatam (10.32.3):

tam vilokyagatam prestham. . .

"When the gopis saw that their dearmost Krsna had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies."

In this way the gopis' distress at being separated from Lord Krsna is gradually relieved. The first stage of this process is described in these words of srimad-Bhagavatam (10.32.9):

sarvas tah kesavaloka- paramotsava-nirvrtah jahur viraha jam tapam prajnam prapya yatha janah

"All the gopis enjoyed the greatest festivity when they saw their beloved Kesava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."

The second stage of this process is described in these words of srimad-Bhagavatam (10.32.13):

tad-darsanahlada-vidhuta-hrd-rujah. . .

"Their heartache vanquished by the ecstasy of seeing Krsna, the gopis, like the personified Vedas before them, felt their desires completely fulfilled. For their dear friend Krsna they arranged a seat with their shawls, which were smeared with the kunkuma powder from their breasts."

The gopis relief from distress is also described in these words of srimad-Bhagavatam (10.33.1):

ittham bhagavato gopyah srutva vacah su-pesalah jahur viraha jam tapam-tad-angopacitasisah

"When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Anucchedas 394-397

The second kind of pravasa, where the beloved is a short distance away (kincid-dura-pravasa) is also described in these words of srimad-Bhagavatam (10.35.1):

gopyah krsne vanam yate tam anudruta-cetasah krsna-lilah pragayantyo ninyur duhkhena vasaran

"Whenever Krsna went to the forest, the minds of the gopis would run after Him, and thus the young girls sadly spent their days singing of His pastimes."

The gopis' conditioon of pralapa is seen in these words of srimad-Bhagavatam (10.35.2-21):

sri-gopya ucuh

vama-bahu-krta-vama-kapolo valgita-bhrur adhararpita-venum komalangulibhir asrita-margam gopya irayati yatra mukundah

vyoma-yana-vanitah saha siddhair vismitas tad upadharya sa-lajjah kama-margana-samarpita-cittah kasmalam yayur apasmrta-nivyah

"The gopis said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."

hanta citram abalah srnutedam. . . vrndaso vraja-vrsa. . .

"O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's buHs, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting."

barhina-stabaka. . . tarhi bhagna-gatayah. . .

"My dear gopi, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarama and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love."

anucaraih. . . vana-latah. . . darsaniya-tilakah. . . sarasi sarasa. . .

"Krsna moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Krsna calls out to them with the sound of His flute, the trees and creepers in the lorest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Visnu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap." "Maddened by the divine, honeylike aroma of the tulasi flowers on the garland Krsna wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Krsna, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation."

saha-balah. . . mahad-atikramana. . .

"O goddesses of Vraja, when Krsna is enjoying Himself with Balarama on the mountain slopes, playfully wearing a flower garland on the top of His head, He engladdens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Krsna and shades Him from the sun like an umbrella."

vividha-gopa-caranesu. . . savanasah. . .

"O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute- playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."

nija-padabja-dalaih. . . vrajati tena vayam. . .

"As Krsna strolls through Vraja with His lotus- petal-like feet, marking the ground with the distinctive embIems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krsna playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."

mani-dharah. . . kvanita-venu-rava. . .

"Now Krsna is standing somewhere counting His cows on a string of gems. He wears a garland of tulasi flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Krsna plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.

kunda-dama. . . manda-vayuh. . .

"O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."

These verses are written in pairs (yugala). In srimad- Bhagavatam 10.35.3 the word "saha-siddhaih" means the goddesses and their husbands, the demigods, chanted the glories of Lord Krsna's flute music. In srimad-Bhagavatam 10.35.8, in the words "adi-purusah ivacala- bhutih", the gopis, impelled by love, speculate: Perhaps Krsna is the all-powerful and all-opulent Supreme Personality of Godhead, the greatest of all." This statement is like that of srimad-Bhagavatam 10.29.32. In srimad-Bhagavatam 10.35.9 "Perhaps Krsna is Lord Visnu, who is manifest everywhere". In srimad-Bhagavatam 10.35.16 the word vraja-bhuvah" indicates the grass and other living entities manifest in the land of Vraja. Here the words "sayaman khura-todam" mean "the touch of Lord Krsna's feet is glorious because that touch relieves the distress of the ground. The newly sprouted grasses on the ground suffer when they are trampled by the cows' sets of four hooves." Gazing at Lord Krsna in sambhoga is seen in these words of srimad-Bhagavatam (10.35.22-23):

vatsalo vraja-gavam yad aga-dhro vandyamana-caranah pathi vrddhaih
krtsna-go-dhanam upohya dinante gita-venur anugedita-kirtih

utsavam srama-rucapi drsinam unnayan khura-rajas-churita-srak ditsayaiti suhrd-asisa
esa devaki-jathara-bhur udu-rajah

"Out of great affection for the cows of Vraja, Krsna became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Krsna is the moon arisen from the womb of mother Yasoda."

In this verse the word "devaki-jathara-bhuh" hints at Lord Krsna's name. The root of that hint of Lord Krsna's name is also seen in these words of srimad-Bhagavatam (10.8.14):

prag ayam vasudevasya kvacij jatas tavatmajah

"For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vasudeva."

In srimad-Bhagavatam 10.35.23 the word "devaki" should be understood to mean "yasoda". Yasoda was also known by the name Devaki. That Lord Krsna's mother sometimes has more than one name is seen in these words of srimad-Bhagavatam (2.7.10):

nabher asav rsabha asa sudevi-sunuh

"The Lord appeared as the son of Sudevi, the wife of King Nabhi, and was known as Rsabhadeva."

In this verse it is seen that Sudevi is another name for Queen Meru-devi. That Devaki is another name of Yasoda is seen in these words of Adi Purana:

dve namni nanda-bharyaya yaaoda devakiti ca

"Maharaja Nanda's wife had two names: Yasoda and Devaki."

Gazing at Lord Krsna in sambhoga is also seen in these words of srimad-Bhagavatam (10.35.24-25):

mada-vighurnita-locana isat. . . yadu-patir dvirada-raja-viharah. . .

"As Krsna respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated

by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day."

In this verse the word "vraja-gavam" refers to both the calves and the adult cows. It is then said in the next verse of srimad-Bhagavatam (10.35.26):

evam vraja-striyo rajan krsna-lilanugayatih remire 'hahsu tac-cittas tan-manaska mahodayah

"O King, thus during the daytime the women of Vrndavana took pleasure in continuously singing about the pastimes of Krsna, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity."

Here the words "mahodayah remire" mean Joyful at Lord Krsna's return in the afternoon, they always celebrated a great festival". This verse was spoken by srila sukadwva Gosvami.

Anucchedas 398-400

Now dura-pravasa (separation when the beloved is far away) will be considered. This kind of separation is of three kinds: 1. bhavi (in the future), 2. bhavan (in the present), and 3. bhuta (in the past). This kind of separation in the future is seen in these words of srimad-Bhagavatam (10.39.13):

gopyas tas tad upasrutya babhuvur vyathita bhrsam rama-krsnau purim netum akruram vrajam agatam

"When the young gopis heard that Akrura had come to Vraja to take Krsna and Balarama to the city, they became extremely distressed."

In this situation the gopis lamented in the following words of srimad-Bhagavatam (10.39.19-30):

aho vidhatas tava na kvacid daya samyojya maitrya pranayena dehinah tams cakrtarthan viyunanksy aparthakam vikriditam te 'rbhaka-cestitam yatha

"O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game."

yas tvam pradarsyasita-kuntalavrtam. . .

"Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good."

kruras tvam akrura. . .

"O Providence, though you come here with the name Akrura, you are indeed cruel, for like a fool you are taking away what you once gave us--those eyes with which we have seen, even in one feature of Lord Madhudvisa's form, the perfection of your entire creation."

na nanda-sunuh ksana-bhanga-sauhrdah. . .

"Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers."

sukham prabhata rajaniyam. . .

"The dawn following this night will certainly be auspicious for the women of Mathura. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His lace the nectar of the smile emanating from the corners of His eyes."

tasam mukundah. . .

"O gopis, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honeysweet words of the women of Mathura and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?"

adya dhruvam tatra drso bhavisyate. . .

"When the Dasarhas, Bhojas, Andhakas, Vrsnis and Satvatas see the son of Devaki in Mathura, they will certainly enjoy a great festival for their eyes, as w ill all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities."

maitad-vidhasyakarunasya. . .

"He who is doing this merciless deed should not be called Akrura. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Krsna, who is more dear to us than life itself."

anardra-dhir esah. . .

"Hard-hearted Krsna has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us."

nivarayamah. . .

"Let us directly approach Madhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second."

yasyanuraga. . .

"When He brought us to the assembly of the rasa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopis, how can we possibly cross over the insurmountable darkness of His absence?"

yo 'hnah ksaye vrajam ananta-sakhah. . .

"How can we exist without Ananta's friend Krsna, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances."

Then it is said in srimad-Bhagavatam (10.39.34 and 37):

gopyas ca dayitam krsnam anuvrajyanu ranjitah pratyadesam bhagavatah kanksantyas cavatasthire

"[With His glances] Lord Krsna somewhat pacified the gopis, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still."

ta nirasa nivavrtur govinda-vinivartane visoka ahani ninyur gayantyah priya-cestitam

"The gopis then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved."

In this verse the word "visokah" means various kinds of sorrow". As they sang of Lord Krsna's pastimes, it was as if those pastimes were directly manifest before them and they saw those pastimes with their own eyes. Here the words "ahani ninyuh" means "in this way they passed the day and the night". These two verses were spoken by srila sukadeva

Gosvami.

Prīti · Sanskrit §418 · English §401

[४१८]

स्वस्य परमेश्वरत्व-प्रसिद्धिम् आशङ्क्य सङ्कुचन् तथापि विरह-जात- प्रेमातिशयोऽयं युष्मद्-अभीष्टाव्याघातायैव जात इत्य् आह --

मयि भक्तिर् हि भूतानाम् अमृतत्वाय कल्पते । दिष्ट्या यद् आसीन् मत्-स्नेहो भवतीनां मद्-आपनः ॥ [भ्प् १०.८२.४४]

टीका च-मयि भक्ति-मात्रम् एव तावद् अमृतत्वाय कल्पते । यत् तु भवतीनां मत्-स्नेह आसीत् तद्-दिष्ट्या अतिभद्रम् । कुतः मद्-आपनः मत्- प्रापणः इत्य् एषा ।

[418]

svasya parameśvaratva-prasiddhim āśaṅkya saṅkucan tathāpi viraha-jāta-premātiśayo'yaṃ yuṣmad-abhīṣṭāvyāghātāyaiva jāta ity āha --

mayi bhaktir hi bhūtānām amṛtatvāya kalpate | diṣṭyā yad āsīn mat-sneho bhavatīnāṃ mad-āpanaḥ || [BhP 10.82.44]

ṭīkā ca-mayi bhakti-mātram eva tāvad amṛtatvāya kalpate | yat tu bhavatīnāṃ mat-sneha āsīt tad-diṣṭyā atibhadram | kutaḥ mad-āpanaḥ mat- prāpaṇaḥ ity eṣā |

English witness · section(s) 401

Anuccheda 401

Dura-pravasa manifested in the past is seen in these words spoken by Lord Krsna in srimad-Bhagavatam (10.46.4):

ta man-manaska mat-prana mad-arthe tyakta-daihikah. . .

"The minds of those gopis are always absorbed in Me, and their very lives are veer devoted to Me. For My sake they have abandoned everything related to their bodies."

In this kind of pravasa there are written letters between the lover and beloved and there are also messages orally repeated by a messnger. The messengers here may be Lord

Balarama, Uddhava, or other friends of Lord Krsna. An example of such a messenger is seen in these words of srimad-Bhagavatam (10.47.3):

tam prasrayenavanatah su-sat-krtam sa-vrida-haseksana-sunrtadibhih

"Bowing their herads in humility, the gopis duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him, and comfortably began to question him, for they recognized him to be a messenger from Krsna, the master of the goddess of fortune."

Although in the past they had kept everything secret, when Uddhava arrived, the distraught gopis abandoned all shyness. This is seen in these words of srimad-Bhagavatam (10.40.9):

iti gopyo hi govinde gata-vak-kaya-manasah krsna-dute samayate uddhave tyakta-laukikah

"Thus speaking, the gopis, whose words, bodies, and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Krsna's messenger, Uddhava, had arrived among them."

This is also seen in these words of srimad-Bhagavatam (10.47.3):

aprcchann

"Bowing their herads in humility, the gopis duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him, and comfortably began to question him, for they recognized him to be a messenger from Krsna, the master of the goddess of fortune."

In the sequence of verses in srimad-Bhagavatam this verse precedes srimad-Bhagavatam 10.47.9 quoted above. This verse was spoken by srila sukadeva Gosvami.

PRĪTI-SANDARBHA

6.34

Sections 419–429

6 bilingual sequence blocks

Prīti · Sanskrit §419–420 · English §402–421

[४१९]

तत्र स्व-प्राप्तौ विश्वासार्थं देशान्तर-स्थितस्यापि स्वस्य श्री-कृष्णाख्य- नराकृति-पर-ब्रह्मणः सर्वाश्रयत्वम् अनुभावयति - अहं हि सर्व- भूतानाम् [भप् १०.८२.४४] इत्य् आदि-द्वये ।

[४२०]

उक्तं च दामोदर-लीलायां न चान्तर् न बहिर् यस्य [भप् १०.९.१३] इत्य् आदि । अत्र च पद्य-द्वये प्रकाशान्तरेण वृन्दावन एव सर्व-व्रज-सहित-तदीय- नित्य-विहारः श्री-कृष्ण-सन्दर्भे दर्शितः । स एवात्रानुसन्धेयः । तत्र च तासां तथैवानुभवोदेयो जात इत्य् आह अध्यात्म-शिक्षये [भप् १०.८२.४५] इति ।

आत्मानं स्वं श्री-कृष्णम् अधिकृत्य या शिक्षा तया । विरहोद्भुत-तद्- अनुस्मरण-जीर्ण-देहास् तं श्री-कृष्णं तथैवान्वभवन्न् इति । एके त्व् आहुः - अहं हीत्यादिकं लोक-रीत्या दुःख-निवारणार्थम् एव ब्रह्म-ज्ञानम् उक्तम् । न तु तत्र तात्पर्यम् । यथा रुक्मि-वैरूप्य-कृतौ श्री-बलदेवेन वहति न तु तत्र तात्पर्यं, तद्वत् । तद् एवम् एव तादृशाध्यात्म-शिक्षयापि तास् तम् एवाध्यगान् न तु ब्रह्मेति ।

[419]

tatra sva-prāptau viśvāsārthaṃ deśāntara-sthitasyāpi svasya śrī-kṛṣṇākhya-narākṛti-para-brahmaṇaḥ sarvāśrayatvam anubhāvayati - ahaṃ hi sarva- bhūtānām [BhP 10.82.44] ity ādi-dvaye |

[420]

uktaṃ ca dāmodara-līlāyāṃ na cāntar na bahir yasya [BhP 10.9.13] ity ādi | atra ca padya-dvaye prakāśāntareṇa vṛndāvana eva sarva-vraja-sahita-tadīya- nitya-vihāraḥ śrī-kṛṣṇa-sandarbhe darśitaḥ | sa evātrānusandheyaḥ | tatra ca tāsāṃ tathaivānubhavodeyo jāta ity āha adhyātma-śikṣaye [BhP 10.82.45] iti |

ātmānaṃ svaṃ śrī-kṛṣṇam adhikṛtya yā śikṣā tayā | virahodbhuta-tad-anusmaraṇa-jīrṇa-dehās taṃ śrī-kṛṣṇaṃ tathaivānvabhavann iti | eke tv āhuḥ - ahaṃ hītyādikaṃ loka-rītyā duḥkha-nivāraṇārtham eva brahma-jñānam uktam | na tu tatra tātparyam | yathā rukmi-vairūpya-kṛtau śrī-baladevena vahati na tu tatra tātparyaṃ, tadvat | tad evam eva tādṛśādhyātma-śikṣayāpi tās tam evādhyagān na tu brahmeti |

English witness · section(s) 402–421

Anuccheda 402

Another example of the gopis greeting a messenger from Lord Krsna is seen in these words of srimad-Bhagavatam (10.65.9):

gopyo hasantyah papracchu rama-sandarsanadrtah kaccid aste sukham krsnah pura-stri-jana-vallabhah

"Honored to have the personal audience of Lord Balarama, the young gopis smiled and asked Him: `Is Krsna, the darling of city women, living happily."

In this verse the word "hasantyah" means with smiles mixed with love and anger, smiles that mock Lord Krsna". This verse was spoken by srila sukadeva Gosvami.

Anucchedas 403-413

In Uddhava's presence the gopis spoke wildly. This is seen in these words of srimad-Bhagavatam (10.47.11):

kacin madhukaram drstva dhyayanti krsna-sangamam priya-prasthapitam dutam kalpayitvedam abravit

"One of the gopis, while meditating on Her previous association with Krsna, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows."

In this verse the word "kacit" (a certain gopi) refers to sri Radha". This is explained in the Vasana-bhasya commentary. This truth is also seen in the Dasama-tippani commentary of srila Sanatana Gosvami. In the following eigth verses (srimad-Bhagavatam 10.47.12-19), angry sri Radha speaks wildly. She says (srimad-Bhagavatam 10.47.12):

madhupa kitava-bandho. . .

"O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kunkuma that rubbed onto Krsna's garland when it was crushed hy the breasts of a rival lover! Let Krsna satisfy the women of Mathura. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."

Then She explains the reason for Her anger in these words of srimad-Bhagavatam (10.47.13):

sakrd adhara-sudham. . .

"After making us drink the enchanting nectar of His lips only once, Krsna suddenly abandoned us, just as you might quickly abandon some flowers. How is, then, that Goddess Padma willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words."

In this verse sri Radha criticizes Her rival, Goddess Padma. In the next verse She rejects the words of praise brought by the messenger. She says (srimad-Bhagavatam 10.47.14):

kim iha. . .

"O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging."

In this verse the word "vijaya" means "Lord Krsna, who brings all others under His control", "sakha" means "your friend", "sakhinam" means of the women of Mathura", and "prasangah" means "songs that bring one under their control". The gopis here say: "These songs are faulty because they make us attached to Krsna. Even if you take that fault away, these topics still make us wretched and miserable. This proves that Krsna is completely merciless." The gopis say in the next verse (srimad- Bhagavatam 10.47.15):

divi bhuvi. . .

"In heaven, on earth, or in the subterranean sphere, what woman is unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamahsloka."

In this verse the word "api ca" means nevertheless", "krpana-pakse" means "wretched persons like us", "and "uttama-sloka-sabdah" means the sound of Lord Krsna's name may be present". Here the gopis hint: "Because He will not allow us to see Him, He is not merciful, and because He is not merciful, He should not be called by the name Uttamasloka". Thinking the bee's gentle humming to be a host of flattering words from Lord Krsna, sri Radha says in the next verse (srimad- Bhagavatam 10.47.16):

visrja sirasi. . .

"Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But he abandoned those who fro His sake alone gave up their children, husbands, and all other relations. He's simply ungrateful. Why should I make up with Him now?"

With love and anger criticizing Lord Krsna, sri Radha admitShe cannot stop talking of Him. Then She finds fault with Him. She says (srimad-Bhagavatam 10.47.17):

mrgayur iva. . .

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all frindship with this dark-compexioned boy, even if we can't give up talking about Him."

Here the word "asita" means "Krsna, who is black because of all these misdeeds" and "sakhyaih" means with loving friendship". Again and again She affirms that Krsna should be rejected. She again finds fault with Krsna when She speaks the next verse of srimad-Bhagavatam (10.47.18):

yad-anucarita. . .

"To hear about the pastimes that Krsna regularly performs is nectar fro the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vrndavana to wander about like birds, begging for their living."

In this verse the word "karna-piyusa" means these topics may be nectar for the ears, but they are not nectar for the heart". They are sweet only in the beginning. The words "vidhuta-dvandva-dharma vinastah" mean at the end these topics make one almost unconscious". Iha" means "in Vrndavana", "vihangah" means "parrots and other birds", "bhiksu- caryam caranti" means "they follow the activities of the sannyasis, which means they ignore their material bodies and other material things. It is seen that they act in this way". That is the meaning here.

Then sri Radha laments in these words of srimad-Bhagavatam (10.47.19):

vayam rtam iva. . .

"Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust cause by the touch of His nails. O messenger, please talk about something besides Krsna."

Then, fearing that Her harsh and angry words spoken in these eight verses will chase the messenger away, sri Radha tries to end Her quarrel with Lord Krsna. She says in the next verse of srimad-Bhagavatam (10.47.20):

priya-sakha. . .

"O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you came back to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess sri, as she is always with Him, staying upon His chest."

With words of crooked irony sri Radha speaks the second half of this verse. Here the word "dvandva" means amorous pastimes"". The reason amorous pastimes with Krsna are difficult to give up is given in the word "satatam" (Goddess Laksmi always on Lord Krsna's chest). Here, speaking words of love and anger, sri Radha imagines that the srivatsa line on Lord Krsna's chest is actually Goddess Laksmi. At the end of this passage sri Radha humbly speaks these words of srimad-Bhagavatam (10.47.21):

api bata. . .

"O Uddhava! It is indeed regrettable that Krsna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand? "

The messenger (Uddhava) sent by Lord Krsna consoled the gopis in two ways: 1. by praising them, and 2. by speaking Lord Krsna's message to them. He praised them in these words of srimad-Bhagavatam (10.47.23):

aho yuyam sma purnarthah. . .

"Certainly you gopis are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vasudeva."

Uddhava's repeating Lord Krsna's message is discussed in Krsna-sandarbha (Anuccheda 155)> That message is given in these words of srimad-Bhagavatam (10.47.29):

bhavatinam viyogo me. . .

"The Supreme Lord said: You are never actually separated from Me, for I am the soul of all creation. Just as the elements of nature - ether, air, fire, water, and earth - are present in every created thing, so I am present within everyuone's mind, life-air, and senses, and also within the physical elements and the modes of material nature."

These words describe Lord Krsna's eternal pastimes with the people of Vraja in the eternal Vrndavana in another manifestation (in the spiritual sky). These words also describe the meditational process of jnana-yoga, by which the people of this world may obtain relief

from material sufferings. However, the teaching of jnana-yoga do not bring peace to the gopis. Lord Krsna then explains in srimad-Bhagavatam (10.47.34):

yat tv aham bhavatinam vai. . .

"But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me."

Lord Krsna also explains in srimad-Bhagavatam (10.47.37):

ya maya kridata ratryam. . .

"Although some gopis had to remain in the cowherd village and so could not join the rasa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My glorious pastimes."

Further explaining the meaning of the words He spoke in srimad-Bhagavatam 10.47.34, Lord Krsna says in srimad-Bhagavatam (10.82.41):

api smaratha nah sakhyah svanam artha-cikirsaya gatan. . .

"My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying my enemies."

By describing his purpose (in staying way) Lord Krsna's intention to increase the gopis' feelings of happiness and love for Him. This is seen in these words of srimad-Bhagavatam (10.47.53):

tatas tah krsna-sandesair vyapeta-viraha-jvarah uddhavam pujayam cakrur jnatvatmanam adhoksajam

"Lord Krsna's messages having relieved their fever of separation, the gopis then worshipped Uddhava, recognizing him as nondifferent from their Lord, Krsna."

In this verse the word "vyapeta-viraha-jvarah" means "by hearing of Lord Krsna's return and by hearing of other topics also, the gopis became pacified". In this context the gopis asked (srimad-Bhagavatam 10.47.40):

kaccid gadagrajah saumya. . .

"Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles."

In srimad-Bhagavatam 10.47.53 the word "atmanam" means "because he was a messenger sent by Krsna, Uddhava was able to know what was in Lord Krsna's heart", and adhoksajam" means "the gopis thought Uddhava was Lord Krsna Himself". Because they thought he was Lord Krsna, the gopis worshiped Uddhava (uddhavam pujayam cakruh). The idea that Uddhava was Lorrd Krsna Himself is also seen in these words of srimad-Bhagavatam (10.46.14):

tam agatam samagamya krsnasyanucaram priyam nandah pritah parisvajya vasudeva-dhiyarcayat

"As sson as Uddhava arrived in Nanda Maharaja's home, Nanda came forward to meet him. The cowherd king embraced him in great happiness and worshipped him as nondifferent from Lorrd Vasudeva."

This verse was spoken by srila sukadeva Gosvnamni.

Anucchedas 414-421

Lord Balarama's carrying a message from Lord Krsna in Dvaraka is seen in these words of srimad-Bhagavatam (10.65.16):

sankarsanas tah krsnasya sandesair hrdayangamaih santvayam asa bhagavan nananunaya-kovidah

"The Supreme Loord Balarama, the attractoir of all, being expert at various kinds of conciliation, consoled the gopis by relaying to them the confidential messages Lord Krsna had sent with Him. These messages deeply touched the gopis' hearts."

After this message the gopis enjoyed sambhoga pastimes with Lord Krsna, directlyseeing Him at Kuruksetra. Those pastimes are described in these words of srimad-Bhagavatam (10.82.39):

gopyas ca krsnam upalabhya cirad abhistam yat-preksane drsisu paksma-krtam sapanti drgbhir hrdi-krtam alam parirabhya sarvas tad-bhavam apur api nitya-yujam durapam

"While gazing at their beloved Krsna, the young gopis used to condemn the creator of their eyelids (which would momentarily block their vison of Him). Now, seeing Krsna again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve."

After in this way describing the condition of the gopis' hearts, srimad-Bhagavatam explains the gopis' ecstatic love for Lord Krsna in these words (srimad-Bhagavatam 10.82.40):

bhagavams tas tatha-bhuta vivikta upasangatah aslisyanamayam prstva prahasann idam abravit

"The Supreme Lord approached the gopis in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows."

Agitating the gopis' hearts, Lord Krsna made the gopis forgive his offenses. His smile was glorious. Then He consoled the gopi with these words of srimad-Bhagavatam (10.82.41):

api smaratha nah sakhyah svanam artha-cikirsaya gatams cirayatan chatru-paksa-ksapana-cetasah

"My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying my enemies."

In this verse Lord Krsna says: "Please do not remember Me with anger. Then, to show that He is indeed faultless, Lord Krsna says: "It was for My relatives' sake that I stayed away so long, intent on destroying my enemies." Here the word "svanam" means "of My father, the king of Vraja, and also of My kinsmen, the Yadavas". Thess words may also hint: "These two sides of the family (Krsna's kinsmen in Vraja and Dvaraka) were both part of the Yadava dynasty". Then Lord Krsna explains why He was so long in returning to Vraja. He says: "I was intent on destroying my enemies". These words hint: "From now only you will enjoyMy company (sambhoga) without interruption".

Fearing the gopis may remain dissatisfied at heart, Lord Krsna comforted them by explaining that the Supreme Personality of Godhead is the ultimate independent controller of everyone. He said (srimad-Bhagavatam 10.82.42):

apy avadhyayathasman svid akrta-jnavisankaya nunam bhutani bhagavan yunakti vinuyakti ca

"Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them."

Fearing that the gopis might reply: "You are the Supreme Personality of Godhead", Lord Krsna explains: Your separation from Me gave birth to great love for Me in your hearts. This is not against your actual desire." Lord Krsna told them in srimad-Bhagavatam (10.82.44):

mayi bhaktir hi bhutanam amrtatvaya kalpate distya yad asin mat-sneho bhavatinam mad-apanah

"Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have attained Me."

sridhara Svami comments on this verse:

"This verse means: `Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me." The question may be asked: `Why is this so?' The answer is given here in the words: `You have attained Me'."

Then, in order to console the gopis and reassure them they they indeed have attained His association, Lord Krsna explains to them that because He is the Supreme Personality of Godhead manifest in a humanlike form. He explains to the gopis that He is present everywhere and He is the shelter in which everything rests. He tells them in srimad-Bhagavatam (10.82.45-46):

aham hi sarva-bhutanam. . .

"Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air, and fire are the beginning and end of all material objects and exist both within and without them." "In this way all created beings reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these - the material creation and the self - as manifest within Me, the imperishable Supreme Truth."

In the description of the Lord's Damodara pastimes it is also said in srimad-Bhagavatam (10.9.13-14):

na cantar na bahir yasya. . .

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future. He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."

In these two verses are described some of Lord Krsna's eternal pastimes in Vrndavana with the people of Vraja, pastimes also revealed in the Krsna-sandarbha, Anucchedas 174-175. Those pastimes are also considered here. The gopis were able to see Lord Krsna as the Supreme. That is described in these words of srimad-Bhagavatam (10.82.47):

adhyatma-siksaya. . .

"Having thus been instructed by Krsna in spiritual matters, the gopis were freed from all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully." In this verse the word "atma" refers to Lord Krsna, and the word "siksaya" means "by His instruction". Their bodies old and worn by meditating on Lord Krsna in the mood of separation, the gopis then could see Lord Krsna in that way. Some thinkers interpret srimad-Bhagavatam 10.82.45 in this way: "According to ordinary perception it seems that Lord Krsna is here preaching the philosophy of Brahman, but that philosophy is not the true meaning of His words here. When Rukmi was disfigured Lord Balarama preached to sri Rukmini what also seemed to be the philosophy of Brahman. However, because Rukmini was directly enjoying pastimes with Lord Krsna, that preaching of Lord Balarama's was only a specific pastime meant to look like the activities of an ordinary person in this world. In the same way Lord Krsna's preaching of this philosophy to the gopis is also only a pastime. Actually the gopis yearned to enjoy pastimes with Lord Krsna directly in His spiritual form. This is seen in these words of srimad-Bhagavatam (10.82.48):

ahus ca te nalina-nabha padaravindam

"Dear Lord whose navel is just like a lotus flower, Your lotus feet are the only dhelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are ordinary persons engaged in household affairs."

In this verse the gopis say: "Dear Lord whose navel is just like a lotus flower, may Your lotus feet be awakened within the hearts of us, who are overcome by always meditating on You. Following Your instructions, the peaceful-hearted kings of yoga meditate on Your feet in their hearts." An explanation of this verse may be seen in the Krsna-sandarbha, Anuccheda 170. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §421 · English §422

[४२१]

तथापि तासां साक्षात्-प्राप्त्य्-उत्कण्ठाम् आह - आहुश् च ते नलिन-नाभ पदारविन्दम् [भ्प् १०.८२.४८] इत्य् आदि । तत्र हे नलिननाभ, नोऽस्माकं दुःखोद्रेकेण त्वच्-चिन्तनारम्भ- जायमान-मूर्छानां ते तव पदारविन्दं मनस्य् अप्य् उदियात् । यत् खलु यथा भवतोपदिस्टं तद्-अनुसारेणाक्षुभित-बोधैर् (पगे १५५) योगेश्वरैर् हृदि विचिन्त्यम् इत्य् आदि श्री-कृष्ण-सन्दर्भ-व्याख्या द्रष्टव्या (कृष्णस् १७०) ॥

॥ १०.८२ ॥ श्री-शुकः ॥ ४१४-४२१ ॥

[421]

tathāpi tāsāṃ sākṣāt-prāpty-utkaṇṭhām āha - āhuś ca te nalina-nābha padāravindam [BhP 10.82.48] ity ādi | tatra he nalinanābha, no'smākaṃ duḥkhodrekeṇa tvac-cintanārambha-jāyamāna-mūrchānāṃ te tava padāravindaṃ manasy apy udiyāt | yat khalu yathā bhavatopadiṣṭaṃ tad-anusāreṇākṣubhita-bodhair (page 155) yogeśvarair hṛdi vicintyam ity ādi śrī-kṛṣṇa-sandarbha-vyākhyā draṣṭavyā (KṛṣṇaS 170) ||

|| 10.82 || śrī-śukaḥ || 414-421 ||

English witness · section(s) 422

Anuccheda 422

In this way the truth of sambhoga, which consists of seeing, touching, and conversing with Lord Krsna, is revealed. Lord Krsna stayed at Kuruksetra for three months. Then He and the gopis were again separated. After that there were not again separatyion between them. After that they enjoyed sambhoga pastimes together. The conclusion of these pastimes is described in the following words of srimad-Bhagavatam (10.83.1):

tathanugrhya bhagavan gopinam sa gurur gatih

"Thus Lord Krsna, the spiritual master of the gopis and the very purpose of their life, showed them His mercy. He then met with Yudhisthira and all His other relatives and inquired from them about their welfare."

This verse explains that the gopis attained the desire they expressed in srimad-Bhagavatam 10.82.48. This is seen in this verse, which explains that Lord Krsna gave His mercy (anugrhya) to them. This verse also affirms that they attained Lord Krsna, who is their eternal destination (gatih). This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §422 · English §423

[४२२]

तद् एवं सन्दर्शन-संस्पर्शन-संजल्पात्मक-सम्भोगोऽत्र दर्शितः । तस्मिन् मास-त्रय-संवासात्मके च वैशेष्ट्यान्तरम् अप्य् ऊह्यम् । अथ पुनस् तद्-अनन्तर-जात-विप्रलम्भानन्तरम् अपि भावी योऽपुनर्-विच्छेदः सम्भोगः स च तत्रैव सूचितोऽस्ति । यता तथानुगृह्य भगवान् गोपीनां स गुरुर् गतिः [भ्प् १०.८३.१] इति ।

आहुश् चेत्य् आदिना यथा तासां साक्षात्-तत्-प्राप्ति-पर्यन्तम् अभीष्टं तथानुगृह्य गतिर् नित्यतया प्राप्तव्यः ।

॥ १०.८३ ॥ श्री-शुकः ॥ ४२२ ॥

[422]

tad evaṃ sandarśana-saṃsparśana-saṃjalpātmaka-sambhogo'tra darśitaḥ | tasmin māsa-traya-saṃvāsātmake ca vaiśeṣṭyāntaram apy ūhyam | atha punas tad-anantara-jāta-vipralambhānantaram api bhāvī yo'punar-vicchedaḥ sambhogaḥ sa ca tatraiva sūcito'sti | yatā tathānugṛhya bhagavān gopīnāṃ sa gurur gatiḥ [BhP 10.83.1] iti |

āhuś cety ādinā yathā tāsāṃ sākṣāt-tat-prāpti-paryantam abhīṣṭaṃ tathānugṛhya gatir nityatayā prāptavyaḥ |

|| 10.83 || śrī-śukaḥ || 422 ||

English witness · section(s) 423

Anuccheda 423

All of this is revealed in a passage from the Padma Purana, Uttara-khanda, a passage quoted in Krsna-sandarbha, Anuccheda 176. In that pasasage it is said that Lord Krsna left Dvaraka and returned to Vrndavana. There, visible to everyone, even the ordinary people of this world, He enjoyed pastimes for two months. After that Lord Krsna gave the people of Vrndavana eternal samyoga pastimes with Him, although those pastimes were not visible to ordinary people. Lord Krsna clearly exlained all this to Uddhava in srimad-Bhagavatam's Eleventh Canto. There Lord Krsna sais (srimad-Bhagavatam 11.12.10-11):

ramena sardham mathuram pranite. . .

"The residents of Vrndavana, headed by the gopis, were always completely attached to Me with deepest love. Therefore, when My uncle Akrura brought My brother Balarama and Me to the city of Mathura, the residents of Vrndavana suffered extreme mental distress because of separation from Me and could not find any other source of happiness."

tas tah ksapah. . .

"Dear Uddhava, all of those nights that the gopis spent with Me, their most dearly beloved, in the land of Vrndavana seemed to them to pass in less than a moment. Bereft of My association, however, the gopis felt that those same nights dragged on forever, as if each night were equal to a day of Brahma."

After that time there was no further separation of Lord Krsna and the people of Vrndavana. After that time the people of Vrndavana always enjoyed the bliss of Lord Krsna's association. Lord Krsna described this truth in these words of srimad-Bhagavatam (11.12.12-13):

ta navidan mayy anusanga-baddha-dhiyah. . .

"My dear Uddhava, just as great sages in yoga trance merge into self realization like rivers merging into the ocean, and are thus not aware of material names and forms, similarly the gopis were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me. "All those hundreds of thousands of gopis, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of my actual position. Yet by intimately associating with Me, the gopis attained Me, the Supreme Absolute Truth."

In these verses the word "anu" means "after the great separation", and "sanga-baddha-dhiyah" means "their hearts were overcome with bliss", and navidan" means "they were bewildered with joy". In that state it was as if they had become onbe with Lord Krsna. An example to explain that state is given here in the phrase beginning with the words "just as great sages in yoga trance". A different interpretation of srimad-Bhagavatam 11.12.13 has already been given in Krsna-sandarbha, Anuccheda 177. What the gopis attained (prapuh) is described in this verse. It is briefly described there. There it is said: "The gopis attained Me, the Supreme Brahman, who am named Krsna." Here Lord Krsna hints: "Unaware of My true nature, that I am eternally the object of their love, the gopis attained Me as their paramour (jaram). Then, desiring Me as their husband, they eventually attained Me as their husband (ramanam)." In this way it is seen that the gopis' relationship with Lord Krsna after some time becomes parakiyabhasa (the faint reflection of the love a girl has for her paramour). All this is explained in that passage

of Krsna-sandarbha, Anuccheda 177. My glorious master, srila Rupa Gosvami explains in Ujjvala-nilamani (Nayika- bheda-prakarana, Text 3):

nesta yad angini rase kavibhih parodha tad gokulambuja-drsam kulam antarena asamsaya rasa-vidher avitaritanam kamsarina rasika-mandala-sekharena

"The lotus-eyed gopis of Gokula descended to this material world to enjoy amorous pastimes with Krsna, the crest jewel of those expert at relishing transcendental mellows, and the enemy of King Kamsa. Except for those gopis, learned scholars and philosophers do not consider amorous affairs between a married woman and a paramour to be good or auspicious."

The scriptures explain that this was the activity at the time of Lord Krsna's descent to this world. The conclusion of all this is found in srila Rupa Gosvami's Lalita-Madhava (7.18), where it is said:

dagdham hanta dadhanaya vapuh. . .

"O moon-faced one, My dear friend ahs again come to Me. My desire to see Him scorched My body and wounded My heart with a monsoohn of pain. My life-breeath yearns to meet Him in Vrndavana and enjoy pastimes with Him in a cottage by the Yamuna's shore."

When the mistaken idea that He is their paramour is destroyed, then the gopis enjoy the full bliss of perfect sambhoga pastimes with Lord Krsna. In this way vipralam,bha is divided into four parts and sambhoga is also divided into four parts. In sambhoga are many different pastimes, such as lila- cauryam (playful theft), sanganam (singing and music), rasa (the rasa dance), jala-krida (water pastimes), and vrndavana- vihara (pastimes in Vrndavana forest). An example of playful theft is seen in these words of srimad-Bhagavatam (10.22.9):

tasam vasamsy upadaya nipam aruhya satvarah. . .

"Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §423 · English §424–427

[४२३]

एवम् एव श्री-कृष्ण-सअन्दर्भे पाद्मोत्तर-खण्डाद्य्-अनुसारेण दर्शितम् अस्ति । तत्र हि श्री-कृष्णस्य द्वारकातो वृन्दावने पुनर् आगमनम् । तदा प्रापञ्चिक-लोक-प्रकटतया मास-द्वयं ताभिः क्रीडा । तद्-अनन्तरं च तद्-अप्रकटतया ताभ्यो नित्य-संयोग-दानम् इति । एकादशेऽपि स्वयम् एवोद्धवं प्रति तद् एव स्पष्टम् उक्तम् । तत्र रामेण सार्धं मथुरां प्रणीत [भ्प् ११.१२.१०] इत्य्-आदि-द्वये वियोग-तीव्राधयस् ता मत्तोऽन्यं सुखाय न ददृशुर् इति । तास् ताः क्षपा मया हीनाः कल्प-समा बभूवुः [भ्प् ११.१२.११] इति चातीत-प्रयोगेण तदानीं विरहस्य नास्तित्वं बोधितम् ।

तद्-अनन्तरं स्व-प्राप्ति-सुखोल्लासश् च वर्णितः । ता नाविदन् मय्य् अनुषङ्ग- बद्ध-धियः [भ्प् ११.१२.१२] इत्य्-आदि-द्वयेन । अनु महा-विरहस्य पश्चाद् यः सङ्गस् तेन बद्ध-धियः सत्यः परमानन्दावेशेन तदानीं किम् अपि नाविदन् । हर्ष-मोहं प्रापुर् इत्य् अर्थः ।

तत्र तज्-ज्ञानस्य कृष्णैकतानतायां दृष्टान्तः यथेति । अस्यार्थान्तरम् अपि श्री-कृष्ण-सन्दर्भे कृतम् अस्ति मत्-कामा रमणं जारम् [भ्प् ११.१२.१३] इत्य् आदौ तद्-अनन्तर-पद्ये तं च यादृशं प्रापुस् तथा विशिनष्टि । विवृतं च तत्रैव सङ्क्षेपतश् च । मां श्री-कृष्णाख्यं परमं ब्रह्म प्रापुः । तं च मन्-नित्य-प्रेयसी-लक्षणं स्व-स्वरूपम् अजानन्त्यो जार-रूपं पूर्वं प्रापुः । तथापि मयि कामः रमणत्वेनाभिलाषो यासां तादृश्यः सत्यो रमण-रूपं तु पश्चाद् इति ।

ततः परकीयाभासत्वं च तासां काल-कतिपयमयत्वेनैव व्याख्यातम् । एवम् एवाभिप्रेतम् अस्मद् उपजीव्य-श्रीमच्-चरणानाम् उज्ज्वल-नीलमणौ तत्रोपक्रमे -- नेष्टा यद् अङ्गिनि रसे कविभिर् परोढा तद् गोकुलाम्बुजदृशां कुलम् अन्तरेन । आशांसया रसविधेर् अवतारितानां कंसारिणा रसिकमण्डलशेखरेण ॥ [उन् ५.३]

इत्य् अत्रावतार-समय एव तथा व्यवहार-निगमनात् । उपसंहारे च ललित- माधवस्य [७.१८] दग्धं हन्त दधानया वपुः इत्य् आदाव् औपपत्य- भ्रम-हानान्तर-लीलायां सर्व-फलस्य समृद्धिमद्-आख्यस्य सम्भोगस्य दर्शितत्वात् ।

तद् एवम् अस्य विप्रलम्भ-चतुष्टय-पुष्टस्य सम्भोग-चतुष्टयस्य सन्दर्शनादि-त्रयात्मकस्यावान्तर-भेदा अन्येऽपि ज्ञेयाः । यथा लीला- चौर्यं सङ्गानं रासः जल-क्रीडा

वृन्दावन-विहार इत्य् आदयः । तत्र लीला- चौर्यं यथा तासां वासांस्य् उपादाय नीपम् आरुह्य सत्वरः [भ्प् १०.२२.९] इत्य् आदि । स्पष्टम् ।

॥ १०.२२ ॥ श्री-शुकः ॥ ४२३ ॥

[423]

evam eva śrī-kṛṣṇa-saandarbhe pādmottara-khaṇḍādy-anusāreṇa darśitam asti | tatra hi śrī-kṛṣṇasya dvārakāto vṛndāvane punar āgamanam | tadā prāpañcika-loka-prakaṭatayā māsa-dvayaṃ tābhiḥ krīḍā | tad-anantaraṃ ca tad-aprakaṭatayā tābhyo nitya-saṃyoga-dānam iti | ekādaśe'pi svayam evoddhavaṃ prati tad eva spaṣṭam uktam | tatra rāmeṇa sārdhaṃ mathurāṃ praṇīta [BhP 11.12.10] ity-ādi-dvaye viyoga-tīvrādhayas tā matto'nyaṃ sukhāya na dadṛśur iti | tās tāḥ kṣapā mayā hīnāḥ kalpa-samā babhūvuḥ [BhP 11.12.11] iti cātīta-prayogeṇa tadānīṃ virahasya nāstitvaṃ bodhitam |

tad-anantaraṃ sva-prāpti-sukhollāsaś ca varṇitaḥ | tā nāvidan mayy anuṣaṅga-baddha-dhiyaḥ [BhP 11.12.12] ity-ādi-dvayena | anu mahā-virahasya paścād yaḥ saṅgas tena baddha-dhiyaḥ satyaḥ paramānandāveśena tadānīṃ kim api nāvidan | harṣa-mohaṃ prāpur ity arthaḥ |

tatra taj-jñānasya kṛṣṇaikatānatāyāṃ dṛṣṭāntaḥ yatheti | asyārthāntaram api śrī-kṛṣṇa-sandarbhe kṛtam asti mat-kāmā ramaṇaṃ jāram [BhP 11.12.13] ity ādau tad-anantara-padye taṃ ca yādṛśaṃ prāpus tathā viśinaṣṭi | vivṛtaṃ ca tatraiva saṅkṣepataś ca | māṃ śrī-kṛṣṇākhyaṃ paramaṃ brahma prāpuḥ | taṃ ca man-nitya-preyasī-lakṣaṇaṃ sva-svarūpam ajānantyo jāra-rūpaṃ pūrvaṃ prāpuḥ | tathāpi mayi kāmaḥ ramaṇatvenābhilāṣo yāsāṃ tādṛśyaḥ satyo ramaṇa-rūpaṃ tu paścād iti |

tataḥ parakīyābhāsatvaṃ ca tāsāṃ kāla-katipayamayatvenaiva vyākhyātam | evam evābhipretam asmad upajīvya-śrīmac-caraṇānām ujjvala-nīlamaṇau tatropakrame -- neṣṭā yad aṅgini rase kavibhir paroḍhā tad gokulāmbujadṛśāṃ kulam antarena | āśāṃsayā rasavidher avatāritānāṃ kaṃsāriṇā rasikamaṇḍalaśekhareṇa || [UN 5.3]

ity atrāvatāra-samaya eva tathā vyavahāra-nigamanāt | upasaṃhāre ca lalita-mādhavasya [7.18] dagdhaṃ hanta dadhānayā vapuḥ ity ādāv aupapatya-bhrama-hānāntara-līlāyāṃ sarva-phalasya samṛddhimad-ākhyasya sambhogasya darśitatvāt |

tad evam asya vipralambha-catuṣṭaya-puṣṭasya sambhoga-catuṣṭayasya sandarśanādi-trayātmakasyāvāntara-bhedā anye'pi jñeyāḥ | yathā līlā- cauryaṃ

saṅgānaṃ rāsaḥ jala-krīḍā vṛndāvana-vihāra ity ādayaḥ | tatra līlā- cauryaṃ yathā tāsāṃ vāsāṃsy upādāya nīpam āruhya satvaraḥ [BhP 10.22.9] ity ādi | spaṣṭam |

|| 10.22 || śrī-śukaḥ || 423 ||

English witness · section(s) 424–427

Anuccheda 424

An example of singing and music is seen in these words of srimad-Bhagavatam (10.33.9):

kacit samam mukundena. . .

"One gopi, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Krsna was pleased and showed great appreciation for her performance, saying `Excellent! Excellent!' Then another gopi repeated the same melody, but in a special metrical pattern, and Krsna praised her also."

Another example of singing and music is seen in these words of srimad-Bhagavatam (10.34.20-21):

kadacid atha govindo ramas cadbhuta-vikramah vijahratur vraje ratryam madhya-gau vraja-yositam

"Once Lord Govinda and Lord Rama, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

upagiyamanau lalitam stri janair baddha-sauhrdaih sv-alankrtanuliptangau sragvinau virajo-'mbarau

"Krsna and Balarama wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection."

In general the Holi festival is celebrated in this way. Thus, to celebrate the Holi festival, Lord Krsna and His brother, Lord Balarama, enjoyed singing and many other pastimes with a host of girls in Vraja. This pastime is also described in the Bhavisya Purana, Uttara-khanda. Even today, the people of India celebrate the Holi festival in this way. It is said in that passage of srimad-Bhagavatam (10.34.22):

nisa-mukham manayantav uditodupa-tarakam. . .

"The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers."

The bliss of this festival, which occurs on the full-moon day of the month of Phalguna, after the winter has ended, is described in this verse. Lord Krsna enjoyed this festival with His joyful friend Lord Balarama. In some texts of srimad- Bhagavatam 10.34.20 the passage reads "vane ratryam" instead of "vraje ratryam". In this reading the forest is described as the forest of Vraja. These verses were spoken by srila sukadeva Gosvami.

Anucchedas 425-427

The rasa dance pastime is seen in these words of srimad- Bhagavatam (10.33.2):

tatrarabhata govindo rasa-kridam anuvrataih. . .

"There on the Yamuna's banks Lord Govinda then began the pastime of the rasa dance in the company of those jewels among women, the faithful gopis, who joyfully linked their arms together."

The Lord's water-pastimes are seen in these words of srimad- Bhagavatam (10.33.23):

so 'mbhasy alam yuvatibhih parisicyamanah. . .

"My dear King, in the water Krsna found Himself being splashed on all sides by the laughing gopis, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants."

Lord Krsna's pastimes in Vrndavana forest are seen in these words of srimad-Bhagavatam (10.33.24):

tatas ca krsnopavane jala-sthala- prasuna-gandhanila justa-dik-tate. . .

"Then the Lord strolled through a small forest on the bank of the Yamuna. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Krsna appeared like an intoxicated elephant with his she-elephants."

The meaning of these verses is clear. These verses were spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §424–427 · English §428

[४२४]

सङ्गानम् काचित् समं मुकुन्देन [भ्प् १०.३३.९] इत्य् आदौ । एवं

कदाचिद् अथ गोविन्दो रामश् चाद्भुत-विक्रमः । विजह्रतुर् वने रात्र्यां मध्य-गौ व्रज-योषिताम् ॥ (पगे १५६)

उपगीयमानौ ललितं स्त्री-जनैर् बद्ध-सौहृदैः । स्वलङ्कृतानुलिप्ताङ्गौ स्रग्विनौ विरजो-ऽम्बरौ ॥ [भ्प् १०.३४.२०-२१] इत्य् आदि ।

प्रायो होरिकावसरोऽयम् । व्रज एव गानेन स-भ्रातृकस्यापि तस्य स्त्री-जनैर् विहारात् । तथा भविष्योत्तर-विधानात् । तथैवाद्याप्य् आर्यावर्तीय-प्रजानाम् आचारोऽपि दृश्यते । अत्र च निशा-मुखं मानयन्ताव् उदितोडुप-तारकम् [भ्प् १०.३४.१३] इति तन्-मोहात् सवशालिन्यां फाल्गुन-पौर्णमास्यां हेमन्त-शिशिर- हिम-कुज्झटिकान्ते चन्द्राद्य्-उल्लासे तद्-उल्लासो वर्णितः । तस्मात् तदानीं सख्योल्लास-धारिणा श्री-रामेणापि युतिः सङ्गतैव । वने रात्र्याम् इति पाठस् तु क्वाचित्क एव । तत्र च व्रजान्तस्थम् एव वनं ज्ञेयम् ।

॥ १०.३४ ॥ श्री-शुकः ॥ ४२४ ॥

[४२५-४२७]

रासः । तत्रारभत गोविन्दो रासक्रीडाम् अनुव्रतैः [भ्प् १०.३३.२] इत्य् आदि ।

जल-क्रीडा-- सो ऽम्भस्य् अलं युवतिभिः परिषिच्यमानः [भ्प् १०.३३.२३] इत्य् आदि ।
वृन्दावन-विहारः-- ततश् च कृष्णोपवने जल-स्थल-प्रसून-गन्धानिल- जुष्ट-दिक्-तटे [भ्प् १०.३३.२४] इत्य् आदि । स्पष्टम् ।

॥ १०.३३ ॥ सः ॥ ४२५-४२७॥

[424]

saṅgānam kācit samaṃ mukundena [BhP 10.33.9] ity ādau | evaṃ

kadācid atha govindo rāmaś cādbhuta-vikramaḥ | vijahratur vane rātryāṃ madhya-gau vraja-yoṣitām || (page 156)

upagīyamānau lalitaṃ strī-janair baddha-sauhṛdaiḥ | svalaṅkṛtānuliptāṅgau sragvinau virajo-'mbarau || [BhP 10.34.20-21] ity ādi |

prāyo horikāvasaro'yam | vraja eva gānena sa-bhrātṛkasyāpi tasya strī-janair vihārāt | tathā bhaviṣyottara-vidhānāt | tathaivādyāpy āryāvartīya-prajānām ācāro'pi dṛśyate | atra ca niśā-mukhaṃ mānayantāv uditoḍupa-tārakam [BhP 10.34.13] iti tan-mohāt savaśālinyāṃ phālguna-paurṇamāsyāṃ hemanta-śiśira- hima-kujjhaṭikānte candrādy-ullāse tad-ullāso varṇitaḥ | tasmāt tadānīṃ sakhyollāsa-dhāriṇā śrī-rāmeṇāpi yutiḥ saṅgataiva | vane rātryām iti pāṭhas tu kvācitka eva | tatra ca vrajāntastham eva vanaṃ jñeyam |

|| 10.34 || śrī-śukaḥ || 424 ||

[425-427]

rāsaḥ | tatrārabhata govindo rāsakrīḍām anuvrataiḥ [BhP 10.33.2] ity ādi |

jala-krīḍā-- so 'mbhasy alaṃ yuvatibhiḥ pariṣicyamānaḥ [BhP 10.33.23] ity ādi | vṛndāvana-vihāraḥ-- tataś ca kṛṣṇopavane jala-sthala-prasūna-gandhānila- juṣṭa-dik-taṭe [BhP 10.33.24] ity ādi | spaṣṭam |

|| 10.33 || saḥ || 425-427||

English witness · section(s) 428

Anuccheda 428

The Lord's amorous pastimes with the gopis are seen in these words of srimad-Bhagavatam (10.29.46):

bahu-prasara-parirambha-karalakoru-nivi. . .

"There Krsna threw His arms around the gopis and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed pastimes."

The meaning of this verse is clear. This verse was spoken by srila sukadeva Gosvami.

Prīti · Sanskrit §428–429 · English §429

[४२८]

अथ सम्प्रयोगो यथा-बाहु-प्रसार-परिरम्भ-करालकोरु-नीवी [भ्प् १०.२९.४६] इत्य् आदि । स्पष्टम् ।

॥ १०.२९ ॥ सः ॥ ४२८ ॥

[४२९]

इयं च श्री-कृष्ण-चन्द्रस्योज्ज्वल-लीला रास-सम्बन्धिन्य् अप्य् अनन्तत्वेन सम्मता-- एवं शशाङ्कांशु-विराजिता निशाः [भ्प् १०.३३.२५] इत्य् आदौ । अथ सर्व-सौभाग्यवतीम् ऊर्ध्व-मणेः श्री-राधिकायाः सम्बन्धिनीं लीलां वर्णयन्ति -

कस्याः पदानि चैतानि याताया नन्दसूनुना । अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा ॥

अनयाराधितो नूनं भगवान् हरिर् ईश्वरः । यन् नो विहाय गोविन्दः प्रीतोऽयम् अनयद् रहः ॥

धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्यब्जरेणवः । यान् ब्रह्मेशो रमा देवी दधुर् मूर्ध्न्य् अघनुत्तये ॥

तस्या अमूनि नः क्षोभं कुर्वन्त्य् उच्चैः पदानि यत् । यैकापहृत्य गोपीनां रहो भुङ्क्ते ऽच्युताधरम् ॥

न लक्ष्यन्ते पदान्य् अत्र तस्या नूनं तृणाङ्कुरैः । खिद्यत्-सुजाताङ्घ्रितलाम् उन्निन्ये प्रेयसीं प्रियः ॥

इमान्य् अधिकमग्नानि पदानि वहतो वधूम् । गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः ॥

१त्रावरोपिता कान्ता पुष्पहेतोर् महात्मना । अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ॥

प्रपदाक्रमणे एते पश्यतासकले पदे । केशप्रसाधनं त्व् अत्र कामिन्याः कामिना कृतम् । तानि चूडतया कान्ताम् उपविष्टम् इह ध्रुवम् ॥ [भ्प् १०.३०.२७-३४]

अत्र कस्या इति सर्वासां वाक्यम् । अनया इति सुहृदाम् । धन्या इति तट्स्थानाम् । तस्या इति

प्रतिपक्षाणाम् । न लक्ष्यन्त इति ताः खेदयन्तीनां सखीनाम् । इमानीति तद्-असहमानानां प्रतिपक्षाणाम् । अत्रावरोपितेति सार्धं पुनः सखीनाम् । केशेति पुनः प्रतिपक्षाणाम् अर्धम् । तानीति पुनः सखीनाम् इति ज्ञेयम् । तन्-मिथुन-विषयक-तत्-तच्-छब्द-प्रयोगेण सौहृदादिव्यञ्जनात् । या तु विलोक्यार्ताः समब्रुवन् [भ्प् १०.३०.२६] इति सर्वासाम् एवार्तिर् उक्ता सापि स्वस्योत्कण्ठाविशेषेण सर्वत्र सङ्गच्छत एव ॥

॥ १०.३० ॥ श्री-व्रज-देव्यः ॥ ४२९ ॥

तत्र तस्याः श्री-वृन्दावनेश्वर्या लीलायां प्राक्-प्रदर्शितम् अप्य् एणपत्नी [भ्प् १०.३०.११] इत्य्-आदि-द्वयं चानुसन्धेयम् ॥

तत्र विस्तर-शङ्कातो या या व्याख्या न विस्तृता । सा श्री-दशम-टिप्पन्यां दृश्या रसम् अभीप्सुभिः ॥

तद् एवम् अनेन सन्दर्भेण शास्त्र-प्रयोजनं व्याख्यातम् । तथा चैवम् अस्तु । आलीभिः परिपालितः प्रवलितः सानन्दम् आलोकितः प्रत्याशं सुमनः-फलोदय-विधौ सामोदम् आमोदितः । वृन्दारण्य-भुवि प्रकाश-मधुरः सर्वातिशायि-श्रिया राधा-माधवयोः प्रमोदयतु माम् उल्लास-कल्प-द्रुमः ॥

तादृश-भावं भावं प्रथयितुम् इह योऽवतारम् आयातः । आदुर्जन-गण-शरणं स जयति चैतन्य-विग्रहः कृष्णः ॥

इति श्री-कलि-युग-पावन-स्व-भजन-विभाजन-प्रयोजनावतार-श्री-श्री-
भगवत्-कृष्ण-चैतन्य-देव-चरणानुचर-विश्व-वैष्णव-राज-सभाजन-
भाजन-श्री-रूप-सनातनानुशासन-भारती-गर्भे श्री-भागवत-सन्दर्भे प्रीति-सन्दर्भो नाम षष्ठः सन्दर्भः ॥

श्री-भागवत-सन्दर्भे सर्व-सन्दर्भ-गर्भगे । प्रीत्याख्यः षष्ठः सन्दर्भः समाप्तिम् इह सङ्गतः ॥

समाप्तोऽयं षष्ठः सन्दर्भः । सम्पूर्णोऽयं ग्रन्थः । श्री-प्रीति-सन्दर्भः

[428]

atha samprayogo yathā-bāhu-prasāra-parirambha-karālakoru-nīvī [BhP 10.29.46] ity ādi | spaṣṭam |

|| 10.29 || saḥ || 428 ||

[429]

iyaṃ ca śrī-kṛṣṇa-candrasyojjvala-līlā rāsa-sambandhiny apy anantatvena sammatā--evaṃ śaśāṅkāṃśu-virājitā niśāḥ [BhP 10.33.25] ity ādau | atha sarva-saubhāgyavatīm ūrdhva-maṇeḥ śrī-rādhikāyāḥ sambandhinīṃ līlāṃ varṇayanti -

kasyāḥ padāni caitāni yātāyā nandasūnunā | aṃsanyastaprakoṣṭhāyāḥ kareṇoḥ kariṇā yathā ||

anayārādhito nūnaṃ bhagavān harir īśvaraḥ | yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||

dhanyā aho amī ālyo govindāṅghryabjareṇavaḥ | yān brahmeśo ramā devī dadhur mūrdhny aghanuttaye ||

tasyā amūni naḥ kṣobhaṃ kurvanty uccaiḥ padāni yat | yaikāpahṛtya gopīnāṃ raho bhuṅkte 'cyutādharam ||

na lakṣyante padāny atra tasyā nūnaṃ tṛṇāṅkuraiḥ | khidyat-sujātāṅghritalām unninye preyasīṃ priyaḥ ||

imāny adhikamagnāni padāni vahato vadhūm | gopyaḥ paśyata kṛṣṇasya bhārākrāntasya kāminaḥ ||

1trāvaropitā kāntā puṣpahetor mahātmanā | atra prasūnāvacayaḥ priyārthe preyasā kṛtaḥ ||

prapadākramaṇe ete paśyatāsakale pade | keśaprasādhanaṃ tv atra kāminyāḥ kāminā kṛtam | tāni cūḍatayā kāntām upaviṣṭam iha dhruvam || [BhP 10.30.27-34]

atra kasyā iti sarvāsāṃ vākyam | anayā iti suhṛdām | dhanyā iti taṭsthānām | tasyā iti pratipakṣāṇām | na lakṣyanta iti tāḥ khedayantīnāṃ sakhīnām | imānīti tad-asahamānānāṃ pratipakṣāṇām | atrāvaropiteti sārdhaṃ punaḥ sakhīnām | keśeti punaḥ pratipakṣāṇām ardham | tānīti punaḥ sakhīnām iti jñeyam | tan-mithuna-viṣayaka-tat-tac-chabda-prayogeṇa sauhṛdādivyañjanāt | yā tu vilokyārtāḥ samabruvan [BhP 10.30.26] iti sarvāsām evārtir uktā sāpi svasyotkaṇṭhāviśeṣeṇa sarvatra saṅgacchata eva ||

|| 10.30 || śrī-vraja-devyaḥ || 429 ||

tatra tasyāḥ śrī-vṛndāvaneśvaryā līlāyāṃ prāk-pradarśitam apy eṇapatnī [BhP 10.30.11] ity-ādi-dvayaṃ cānusandheyam ||

tatra vistara-śaṅkāto yā yā vyākhyā na vistṛtā | sā śrī-daśama-ṭippanyāṃ dṛśyā rasam abhīpsubhiḥ ||

tad evam anena sandarbheṇa śāstra-prayojanaṃ vyākhyātam | tathā caivam astu | ālībhiḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ pratyāśaṃ sumanaḥ-phalodaya-vidhau sāmodam āmoditaḥ | vṛndāraṇya-bhuvi prakāśa-madhuraḥ sarvātiśāyi-śriyā rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ ||

tādṛśa-bhāvaṃ bhāvaṃ prathayitum iha yo'vatāram āyātaḥ | ādurjana-gaṇa-śaraṇaṃ sa jayati caitanya-vigrahaḥ kṛṣṇaḥ ||

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe prīti-sandarbho nāma ṣaṣṭhaḥ sandarbhaḥ ||

śrī-bhāgavata-sandarbhe sarva-sandarbha-garbhage | prītyākhyaḥ ṣaṣṭhaḥ sandarbhaḥ samāptim iha saṅgataḥ ||

samāpto'yaṃ ṣaṣṭhaḥ sandarbhaḥ | sampūrṇo'yaṃ granthaḥ | śrī-prīti-sandarbhaḥ

English witness · section(s) 429

Anuccheda 429

At the conclusion of the descriptioon of Lord Krsna's amorous pastimes in the rasa dance it is said in srimad- Bhagavatam (10.33.25):

evam sasankamsu-virajita nisah. . .

"Although the gopis were firmly attached to Lord Krsna, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."

Lord Krsna's pastimes with sri Radha, who is thhe crest jewel of all fortunate girls, are described in these words of srimad-Bhagavatam (10.30.27-34):

kasyah padani caitani yataya nanda-sununa amsa-nyasta-prakosthayah karenoh karina yatha

"Here we see the footprints of some gopi who must have been walking along with the son of Nanda Maharaja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."

anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito yam amayad rahah

"Certainly this particular gopi has perfectly worshiped the allpowerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

dhanya aho ami alyo govindanghry-abja-renavah yan brahmesau rama devi dadhur murdhny agha-nuttaye

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, Siva and the goddess Rama take that dust upon their heads to dispel sinful reactions."

tasya amuni nah ksobham- kurvanty uccaih padani yat yaikapahrtya gopinam dhanam bhunkte 'cyutadharam

na laksyante padany atra tasya nunam trnankuraih khidyat-sujatanghri-talam unninye preyasim priyah

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krsna. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."

imany adhika-magnani padani vahato vadhum gopyah pasyata krsnasya bharakrantasya kaminah atravaropita kanta puspa-hetor mahatmanah

"Please observe, my dear gopis, how in this place lusty Krsna's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

atra prasunavacayah pnya-rthe preyasa krtah prapadakramana ete pasyatasakale pade

"Just see how in this place dear Krsna collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers."

kesa-prasadhanam tv atra kaminyah kamina krtam tani cudayata kantam upavistam iha dhruvam

"Certainly Krsna sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that Iusty girI out of the flowers He had collected."

In this passage srimad-Bhagavatam 10.3027 is spoken by all the gopis, 10.30.28 is spoken by sri Radha's friends, 10.30.29 is spoken by the gopis who are neither friends nor enemies, 10.30.30 is spoken by sri Radha's rivals, the second stanza (beginning with the words "na laksyate) of 10.30.30 is spoken by sri Radha's friends, who speak these words to torment sri Radha's rivals, 10.30.31 is spoken by the rivals who cannot bear sri Radha's good fortune, the last two lines (beginning with the word "atravaropita) of 10.30.31 and 10.30.32 are spoken by by sri Radha's friends, the first two lines of 10.30.33 are spoken by sri Radha's rivals, and the last two lines of 10.30.33 are spoken by sri Radha's friends. In this way sri Radha's friends and rivals describe the pastimes of sri sri Radha-Krsna. It is also said in srimad-Bhagavatam (10.30.26):

vilokyartah samabruvan

"The gopis began following Krsna's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearmost consort, they became perturbed and spoke as follows."

All the gopis spoke these words. Filled with lonmgings, all the gopis wandered (in the forest). The passage quoted above (srimad-Bhagavatam 10.30.27-34) was spoken by the vraja-gopis.

The pastimes of sri Radha had already been hinted at in these words of srimad-Bhagavatam (10.30.11-12):

apy ena-patni. . .

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her. "O trees, we see that you are bowing down. When the younger brother of Rama walked by here, followed by the intoxicated bees swarming around the tulasi manjaris decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."

The reader may study these verses to see the pastimes of sri sri Radha-Krsna.

Epilogue

Many verses of srimad-Bhagavatam's Tneth Canto we have not elaborately explained here. The devotees who yearn to taste the nectar of the rasas may study the explanations srila sridhara Svami has given in His Dasama-tippani commentary. Following his explanations, we have explained the verses of srimad-Bhagavatam.

alibhih paripalitah pravalitah sanandam alokitah pratyasam sumanah-phalodaya-vidhau samodam asvaditah vrndaranya-bhuvi prakasa-madhurah sarvatisayi-sriya radha-madhavayoh pramodayatu mam ullasa-kalpa-drumah

May the glorious kalpa-vrksa tree of sri sri Radha- Madhava, a tree surrounded by hosts of bumblebees that are sri Radha's gopi freinds, a tree delightful to see, a tree that fills the directions with the sweet fragrance of its sumanh flowers, a tree that manifests in the land of Vrndavana the sweetness of the greatest beauty and handsomeness, fill me with delight.

tadrsa-bhavam bhavam prathayitum iha yo 'vataram ayatah a-durjana-gana-saranam sa jayati caitanya-vigrahah krsnah

Glory to Lord Krsna, who is the shelter of everyone, including even the most fallen and wicked, and who, manifesting the form of Lord Caitanya, descended to this world to widely distribute the gift of ecstatic spiritual love.

Thus ends sri Priti-sandarbha

Thus end the Six Sandarbhas