

श्रीमद्भागवतं महापुराणम्

*Śrīmad-bhāgavatam Mahāpurāṇam*

The Great Antiquity of the Lord



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## The Great Antiquity of the Lord

A bilingual translation  
with the commentaries of  
Śrīdharasvāmin  
and  
Śrīnāthacakravartin  
and select pieces of others

Version 0.3

Introduction, translation, and annotations

by Neal Delmonico

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# Introduction

This bilingual translation of the *Bhāgavata Purāṇa*, based on the critical edition of the text,<sup>1</sup> in addition to providing a careful and hopefully accurate translation in close proximity to the original Sanskrit text itself, contains the text and translation of the commentary of the major commentator on the text, Śrīdharaśvāmin (1350-1400 CE). In addition, we include the text and translation of the commentary of a lesser known commentator, Śrīnāthacakravartin (15th-16th cent. CE), who is an important early source for understanding the philosophy and theology of Śrī Caitanya (1486-1533 CE), the founder of the Caitanya Vaiṣṇava tradition originating in Bengal but now spread worldwide. The reason these two commentaries are chosen out of the plethora in existence is that they are the most likely to give us a genuine insight into the actual philosophy and beliefs of Śrī Caitanya. After the works of the Gosvāmins of Vṛndāvana were sent to Bengal for copying by Śrī Jīva Gosvāmin (1570 CE ?) and after the composition of the *Caitanya-caritāmṛta* (1610-12 CE?) by Kṛṣṇadāsa Kavirāja, the views of Mahāpabhu himself and of his immediate and close followers in Bengal were overshadowed by the sophisticated and learned views of the Vṛndāvana Gosvāmins, especially by those of Sanātana Gosvāmin, his brother Śrī Rūpa and their nephew Śrī Jīva. It is easy to recognize as fictions the stories told by Kavirāja in which Śrī Caitanya teaches Sanātana and Rūpa everything they know about Kṛṣṇa *bhakti*. Such tall tales were invented in order to gain acceptance for the works of Kavirāja's teachers among the followers of Śrī Caitanya in Bengal, and to present brief summaries of the Gosvāmins' work for those incapable of reading the original Sanskrit. In reality, Sanātana and Rūpa were Vaiṣṇavas and were deeply steeped in Vaiṣṇava philosophy and literature long before meeting Śrī Caitanya. As for Śrī Jīva, he was sent by his elders to Varanasi for one of the best educations available in India during that period (16th cent. CE), and later he joined his uncles in Vraja to assist them and to com-

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<sup>1</sup> *The Bhāgavata [Śrīmad Bhāgavata Mahāpurāṇa]*, 4 vols., critically edited by Prof. H. G. Shastri. (Ahmedabad: B.J. Institute of Learning and Research, 1996-2002)

pose his own works on Kṛṣṇa *bhakti*. It is uncertain whether he ever met Śrī Caitanya at all. Kavirāja's biography was an enormous success and outshone all the other biographies of Śrī Caitanya to such a degree that some of them were almost lost over the following centuries.<sup>2</sup> Śrī Caitanya himself was not around to agree or disagree with the works of the Gosvāmins since he departed the world in 1533 CE. Nor were any of his close companions since they departed soon after he did. So what the tradition now accepts as the teaching or philosophy of Śrī Caitanya is really the teachings of the Gosvāmins. We haven't many clues as to what Śrī Caitanya really believed or taught.

So what were Śrī Caitanya's actual views? At this point it is hard to tell with any detail. He did not write a work presenting his views to the world. There are a few stray verses attributed to him that give us some hints, but just hints. The eight verses that make up Śrī Caitanya's *Śikṣāṣṭaka* or "Eight Verses of Instruction" are more focused on the practice of collective singing of the names of Śrī Kṛṣṇa and songs about him (*śrī-kṛṣṇa-saṅkīrtana*), and the emotional states and experiences resulting from that practice. That Śrī Kṛṣṇa is the supreme deity, and that cultivation of love for him—*kṛṣṇa-preman*, a selfless form of love—is the highest goal of human life can be inferred from these eight verses. Thus, the importance of the *Bhāgavata*, the primary scriptural source for the worship of Śrī Kṛṣṇa in medieval India, and the importance of its primary commentator, Śrīdharaśvāmin, for understanding Śrī Caitanya's own views becomes greatly increased. Even Kavirāja hints at this when he represents Śrī Caitanya in the *Caitanya-caritāmṛta* as saying:

We know the *Bhāgavata* through the grace of Śrīdhara Svāmī;  
Śrīdhara Svāmī is the *guru* of the world, and I honor him as *guru*,<sup>3</sup>

It seems quite likely, then, that Śrī Caitanya's views would have been relatively close to those of Śrīdharaśvāmin, though naturally, with some differences between them.

The second commentator presented here, Śrīnāthacakravartin, was a follower of Śrī Caitanya who knew him in Bengal and, as far as we can tell, knew nothing of the works of the Gosvāmins. His commentary is entitled *Śrī Caitanya-mata-maṇjuṣā* (*A Jewel-chest of Śrī Caitanya's Views*). He thus openly represents his work as a collection of the views of Śrī Caitanya. He

<sup>2</sup>Such was the case with the biography of Murāri Gupta, Caitanya's classmate. It was recovered in a single corrupt manuscript by Shishir Kumar Ghosh at the end of the 19th cent.

<sup>3</sup>Kṛṣṇadāsa Kavirāja, Cc., Antya 7.117, p. 878:

*śrīdharaśvāmīprasāde bhāgavata jāni |*  
*jagadguru śrīdharaśvāmī guru kari māni ||*



was a contemporary of Śrī Caitanya and thus is likely to be in a position to know what he actually thought and believed. Also, it may well be that he wrote his work not only for the edification of the growing community of Caitanya Vaiṣṇava followers, but to set the record straight in response to others who he felt had misrepresented Śrī Caitanya's views. Fortunately, we have an edition of his full commentary on the *Bhāgavata* which was published by Purīdāsa in Bengali script from several manuscripts in 1955. It has not generally been included in the various editions of the *Bhāgavata* published with numerous commentaries. He, too, like many of Śrī Caitanya's followers, offers respect to Śrīdharasvāmin's commentary in the opening verses of his *Jewel-chest of Śrī Caitanya's Views*:

May the *Lamp of Intended Meaning*  
of Śrīdharasvāmipāda,  
reign supreme, by the light of which  
the whole path becomes visible!<sup>4</sup>

More will be said about Śrīnāthacakravartin later in this introduction.

## The Bhāgavata in its Own Terms

The question to be entertained here is what does the *Bhāgavata* teach apart from what its many commentaries say it does? The commentaries represent the interests and beliefs of various schools of religious thought in India through the ages—mostly Vaiṣṇava, but also some Advaita<sup>5</sup> When was it written, by whom, and where? No, it wasn't written by someone named Vyāsa, nor was it written five thousand years ago. What parts were added to it later, when, and by whom? Yes, there appear to be many different hands at work in the composition of this text and there are four distinct versions of the text: North-western, North-eastern, Northern and Southern.<sup>6</sup> What are the characteristics of the language of the work? Why, for instance, is there

<sup>4</sup>Śrīnāthacakravartin, *Śrīcaitanya-mata-mañjūṣā*, 4:

*śrīdharasvāmipādānām jīyādbhāvārthadīpikā |*  
*ālokena yadīyena sarvaḥ panthā vilokyate ||*

<sup>5</sup>This group includes Citsukha (perhaps the earliest commentator, 1220-1284 CE) and probably Śrīdharasvāmin. Many modern Advaitins read and respect the *Bhāgavata*; for instance, Akhandananda Sarasvatī of Vrindaban, Brahmananda Sarasvatī, abbot (Śaṅkarācārya) of the Jyotiṛ Math, Badrikashram, Himalayas, and gurudeva of Mahārṣi Mahesh Yogi.

<sup>6</sup>Hariprasad G. Shastri, Introduction, xli. *The Bhāgavata [Śrīmad Bhāgavata Mahāpurāṇa]*, vol. I [Skandhas I to III], critically edited by Prof. H. G. Shastri. (Ahmedabad: B.J. Institute of Learning and Research, 1996)

a clear and persistent attempt to use an archaic form of the Sanskrit language, often incorrectly, as several scholars have noted?<sup>7</sup> Why are there so many grammatical mistakes? One scholar identified well over two thousand grammatical errors in the text.<sup>8</sup>

Here, in this introduction, a critical examination of the text will be attempted in order to discover what, on its own, the text is really about; and then, based on my results, I will try to determine why it attracted so much attention and became so popular with such a diverse group of religious traditions. The *Bhāgavata* became so popular that another text, called the *Devī-bhāgavata*, was written in imitation of it within the Śākta traditions of India in order to try to usurp its place as foremost in the hearts of its admiring audience. What is it about this text that has caused it to exert such a powerful influence over religious thought and life in India for at least a millennium, perhaps longer? Let us begin by attempting to identify its most likely period of composition.

## **The Date of the Composition of the *Bhāgavata***

[To be added later]

## **Where the *Bhāgavata* was Composed and by Whom**

[To be added later]

## **The Language of the *Bhāgavata***

[To be added later]

## **The Theology of the *Bhāgavata***

[To be added later]

## **The Relationship of the *Bhāgavata* to the *Mahābhārata***

[To be added later]

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<sup>7</sup>Buitenen, J. A. B. van. "II. On the Archaism of the Bhagavata Purana: ". *Krishna: Myths, Rites, and Attitudes*, edited by Milton Singer, Honolulu: University of Hawaii Press, 2021, pp. 23-40. <https://doi.org/10.1515/9780824885878-004>

<sup>8</sup>Ashutosh Sarma Biswas, *Bhāgavata Purāṇa a linguistic study, particularly from the Vedic background*. (Dibrugarh, Assam; [sole distributors: Vishveshvaranand Book Agency, Hoshiarpur] 1968)

## **The Relationship of the *Bhāgavata* to the *Harivaṃśa***

[To be added later]

## **The Relationship of the *Bhāgavata* to the *Viṣṇu Purāṇa***

[To be added later]

## **The Historicity of the Story Told in the *Bhāgavata***

[To be added later]

## **The *Bhāgavata* as Construct of Religious Imagination**

[To be added later]

## **The Poetry of the *Bhāgavata***

[To be added later]

## **The *Bhāgavata* as Vehicle for the Experience of *Bhakti-rasa***

[To be added later]

## **The Commentators**

### **Śrīdharasvāmin: Advaitin or Vaiṣṇava or Both?**

#### **Śrīdharasvāmin as an Advaitin**

The major commentator, whose work is nearly universally respected by later commentators, is the pre-Caitanyite commentary of Śrīdharasvāmin called the *Bhāvārtha-dīpikā* (*Lamp of Intended Meaning*).<sup>9</sup> As mentioned before, Śrī Caitanya himself considered Śrīdharasvāmin the most authoritative interpreter of the *Bhāgavata*.<sup>10</sup> According to H. G. Shastri, Śrīdharasvāmin was either from Maharashtra or Bengal and lived in Varanasi for many years.

<sup>9</sup>For a discussion of Śrīdhara's dates see Gode, P. K. "DATE OF ŚRĪDHARASVĀMIN, AUTHOR OF THE COMMENTARIES ON THE BHĀGAVATA PURĀṆA AND OTHER WORKS (Between C. A. D. 1350 and 1450)." *Annals of the Bhandarkar Oriental Research Institute*, vol. 30, no. 3/4, 1949, pp. 277–283. JSTOR, [www.jstor.org/stable/41784537](http://www.jstor.org/stable/41784537). Accessed 1 Sept. 2021.

<sup>10</sup>Kṛṣṇadāsa Kavirāja (1518-1612? CE), *Śrī Caitanya-caritāmṛta* (*The Immortal Acts of Śrī Caitanya*), Antya, 7.117-118, 128-132

He is often identified as a member of the Advaita school of Vedānta philosophy, that is, as a follower of Śaṅkara (650-700 CE).<sup>11</sup> According to a recent scholar and member of the Caitanya Vaiṣṇava tradition, Dr. Sitanath Goswami, in his introduction to his edition of Śrī Jīva Gosvāmin's (1507-1592? CE) *Tattva-sandarbhā*:

As has been said earlier, the BH [*Bhāgavata Purāṇa*] is the most trusted treatise of the Vaiṣṇavas. But the difficulty of the Vaiṣṇavas cannot be overlooked since the traditional commentary of the BH, which is respected by all, is written by Śrīdharasvāmin, who is also an accredited Advaitin. Śrīdhara has often propounded the *māyāvāda* [theory of the world as illusion] which is totally unacceptable to the Vaiṣṇavas.<sup>12</sup>

What exactly Goswami means by “accredited Advaitin” is unclear, however. Elkman refers to Śrīdhara as a member of the Purī *sannyāsī* order of the *Daśanāmī* Ten Names] system to which renunciant followers of Śaṅkara's tradition generally belong. Śrīdharasvāmin, however, never refers to himself by the title Purī in any of his works.<sup>13</sup> In the opening verses of his commentary on the *Bhagavad-gītā* Śrīdhara says he has looked as seems fitting (*yathāmatī*) at the commentary of Śaṅkara (referred to there simply as the *bhāṣyakāra*, “the main commentator”) on the *Gītā*, along with its sub-commentaries, and then began his own commentary; but that does not necessarily make him a member of Śaṅkara's tradition or even a follower.<sup>14</sup> An opponent of Śaṅkara's views would do the same thing in order to try to refute them. Or, he merely could be recognizing an important prior influence on his own thinking and commentary. In the first verse of his commentary

<sup>11</sup>“Introduction,” by Hariprasād G. Shastri, xxxvii, *The Bhāgavata*, vol. 1 [Skandhas I to III], Critically Edited by Prof. H. G. Shastri. (Ahmedabad: B. J. Institute of Learning and Research, 1996) See also Ganesh Vasudeo Tagare's discussion of Śrīdharasvāmin in the introduction to his translation of the *Bhāgavata Purāṇa*, lxvi-lxvii. *The Bhāgavata Purāṇa*, translated and annotated by Ganesh Vasudeo Tagare. (Delhi: Motilal Banarsidass, 1976 [1992])

<sup>12</sup>Introduction, xxi. *Tattva-sandarbhā* by Śrījīva Gosvāmin, edited by Dr. Sitanath Goswami. (Calcutta: Jadavpur University, 1967)

<sup>13</sup>Elkman in his *Jīva Gosvāmin's Tattva-sandarbhā: A study on the Philosophical and Sectarian Development of the Gauḍīya Vaiṣṇava Movement*, 16, says:

Since Śrīdhara, like Viṣṇu Purī, was also a *sannyāsī* of the Purī order, it is possible that the devotional brand of Advaita epitomized in Śrīdhara's writings and the emphasis on the *Bhāgavata Purāṇa* were distinguishing features of the Purī Sampradāya.

The idea that within some of the latter branches of the Advaita tradition there developed a greater respect for *bhakti* and the *Bhāgavata Purāṇa* is an interesting one and will be discussed in more detail later. As far as I can tell, however, Elkman provides no evidence for Śrīdhara's being a Purī *sannyāsī*.

<sup>14</sup>Śrīdharasvāmin, *Subodhinī*, introductory verse 3.

on this text he offers worship to Nṛsimha, the Man-Lion descent of Viṣṇu. This would reveal in him Vaiṣṇava leanings:

I worship Nṛsimha,  
in whose mouth is Sarasvatī,  
on whose chest is Lakṣmī,  
and in whose heart is pure awareness.<sup>15</sup>

There is a small chance that the Nṛsimha named here was the name of his guru and not the descent of Viṣṇu, but given the traits attributed to Nṛsimha in the verse that seems unlikely. In the second verse, however, he bows to Śrī Kṛṣṇa. In the third verse he praises both Mādhava (Kṛṣṇa) and Śiva (as Umādhava, the husband of Umā, the goddess Pārvatī). In the fourth verse he refers to his community or *sampradāya*, which means the lineage of his gurus, and says that he is following it, but he does not specify which community it is. Tagare assumes this refers to a Śāṅkarite community, but this is not warranted by anything in the verse itself.<sup>16</sup> Śrīdhara closes his commentary on the *Bhāgavata* by hoping that the one who is his guru and his deity is pleased with his commentary:

May the supreme joy Nṛhari,<sup>17</sup>  
my true guru himself, be pleased  
with the flighty prattle  
of his own child as he  
was caused by his play to dance around.<sup>18</sup>

The reference to *līlā* or “play” here suggests that Śrīdhara means Nṛhari, the descent of Viṣṇu, but it could also refer to a human teacher named Paranānanda-Nṛhari. Or, Paramānanda-Nṛhari could be a combination into a single entity of his human guru, Paramānanda, and his divine inspirer, Nṛhari, the Man-lion form of Viṣṇu. This verse appears just after Śrīdhara’s comment on *Bhāgavata* 12.13.20-21 in which Sūta offers his respect first to

<sup>15</sup>Śrīdharasvāmin, *Bhāvārthadīpikā* opening verse:

vāgīśā yasya vadane lakṣmīryasya ca vakṣasi |  
yasyāste hṛdaye samvittam nṛsimham bhaje || 1 ||

<sup>16</sup>Tagare, *ibid.*, lxvi.

<sup>17</sup>Nṛhari means Man-lion.

<sup>18</sup>Śrīdharasvāmin, *Bhāvārthadīpikā*, vol. 2, final verse 3, 1577. Edited by Akiñcana-Puridāsa-Mahāśaya. (Mayamanasiṃha: Śrī Śācinātha Rāya Caturdhurīṇa, 1947):

svabālacapalālāpaiḥ svalīlāparinartitaiḥ |  
prīyatām paramānandanṛhariḥ sadguruḥ svayam ||

his deity, Kṛṣṇa, and then to his teacher Śuka. In Śrīdhara's case he may have regarded the two, guru and deity, as the same, Nṛhari's (deity's) guidance and inspiration coming to him through his guru, Paramānanda.

In the first verse of Śrīdhara's commentary on the *Viṣṇu Purāṇa* he praises Bindu-Mādhava, the presiding sacred image of Viṣṇu in Varanasi, and describes him as *paramānanda-vigraha*, the form of supreme bliss. This suggests that Paramānanda represented Śrīdhara's conception of the absolute which appears in many and various forms such as that of Bindu-Mādhava and Nṛsiṃha. In the second verse he refers to Yogi Citsukha (1220 CE) whose previous commentary on the *Viṣṇu Purāṇa* he has studied and intends to follow.<sup>19</sup> Here again, Śrīdhara refers to a previous commentator to whom he is indebted and who is known from his other works to belong to the Advaitic tradition of Śaṅkara.

Sitanath Goswami states that Śrīdhara often propounds the views of the Advaita tradition—which Sitanatha refers to as *māyāvāda*, the teaching of the illusory (*māyā*) nature of the world—in his commentary. There is an example of this in the first chapter of the First Skandha of the *Bhāgavata*. In Verse Seven is the compound word *parāvaravidah*, knowers of the higher and lower [truths]. Śrīdhara glosses this phrase with *parāvare saguṇanirguṇe brahmaṇi vidantīti*: “they know Brahman as with qualities and without qualities.” This is a later Advaitin understanding of Brahman as having a higher state which is unqualified and a lower state which has qualities. The lower, qualified state is identified with the various gods including Kṛṣṇa, Śiva, and Devī. This differs from the Vaiṣṇava view wherein Kṛṣṇa is the supreme being, not the lower state of unqualified Brahman.

Of course, the *Bhāgavata* itself in many places lends itself to such interpretations. Since the concept of *māyā* or illusion is raised many times in the *Bhāgavata* one could also with justification describe it as a *māyāvāda* text. I will discuss this and other peculiarities of the text below.

### Śrīdharasvāmin as Vaiṣṇava

Haridāsa Dāsa in 1948 presented another view of Śrīdharasvāmin in his *Śrī Śrī Gauḍīya-Vaiṣṇava-Sāhitya* (The Literature of Gauḍīya Vaiṣṇavism). The following is a translation of his discussion from that text.<sup>20</sup> He says:

Śrīman Mahāprabhu (Śrī Caitanya) approved of and recommended

<sup>19</sup>Citsukha's commentary on the *Viṣṇu Purāṇa* is no longer available. The same is true of his commentary on the *Bhāgavata Purāṇa* to which Śrīdhara does not refer here.

<sup>20</sup>See Haridāsa Dāsa Bābājī, *Śrī Śrī Gauḍīya-Vaiṣṇava-Sāhitya*, 27. (Śrī Dhāma Navadvīpa: Śrī Mukunda Dāsa, [2nd Edition], Śrī Caitanyābda First Edition, Śrī Caitanyābda 462 [1948], Second Edition 483 [1969])

the commentary that the all-knowing Śrīdharasvāmipāda wrote on the entire *Śrīmad-bhāgavata* (by the grace of Śrī Nṛsiṃhadeva) as a model for the composition of other commentaries on the text. He says:

By Śrīdharasvāmī's grace  
I understand the *Bhāgavata*.  
Śrīdharasvāmī is a Guru  
of the World. I consider him  
to be my Guru. One who writes  
following Śrīdhara will be  
respected and accepted by all.<sup>21</sup>

Therefore, Śrī Sanātana and Śrī Jīvapāda have commented [on the *Bhāgavata*] following Śrīdhara. That Śrīdharasvāmin has written a work of poetry named *Śrī Vrajavihāra* ([The Lord's] Play in Vraja) is also known.

Considering Śrīdhara to be an Advaitin in the tradition of Śaṅkara is surely a mistake. Śrīdharasvāmin and his guru-brother Lakṣmīdhara were *sannyāsīs* belonging to the Viṣṇusvāmī community. Śrīdhara wrote his commentary, the *Bhāvārthadīpikā* on the *Bhāgavata*, itself the commentary on the *Vedānta-sūtra*, at the urging of his community (*sampradāya*) and in agreement with its prior and latter teachers. In his *maṅgalācaraṇa*<sup>22</sup> and in his commentary on the "Prayers of the Vedas" (*Bhāgavata*, 10.87) he has established the eternity of the *bhakta*, of *bhakti*, of scripture, and of the living being as well as the reality of the world and so forth. And, in his explanation of the word *projjhita-kaitava* (free from deceit, Bhāg., 1.1.2) he has refuted disguised Buddhism (*pracchanna-bauddha-vāda*) and exclusive non-dualism (*kevalādvaita-vāda*).<sup>23</sup> Of the four master teachers (*ācārya*) among the Sātvatas

<sup>21</sup> Kṛṣṇadāsa Kavirāja, *Caitanya-caritāmṛta*, Antya, 7.117-118:

śrīdharasvāmīprasāde bhāgavata jāni |  
jagadguru śrīdharasvāmī guru kari māni ||  
śrīdharera anugata ye kare likhana |  
saba loka mānya kari kari karibe grahaṇa ||

<sup>22</sup> The auspicious verse that traditional writers open their works with to clear the way of obstacles and insure the successful completion of their works.

<sup>23</sup> Śrīdhara has not refuted either of these philosophies by name in his commentary. By taking the *pra* in *pra ujjhita* as a rejection of *mokṣa*, liberation, as the aim or goal of *dharma*, and by defining *dharma* as solely the worship of the Lord, he does refute exclusive non-dualism which has sometimes been accused, wrongly, it seems to me, of being disguised or hidden Buddhism.

(Vaiṣṇavas) he only cites Śrī Viṣṇusvāmī's *Sarvajña-sūkta* (Hymn of the All-knowing) as supporting evidence in his comments on *Bhāgavata* 1.7.6 and 3.12.2. [At 1.7.6 we find:

Embraced by the pleasure power  
along with awareness power,  
the Lord is being, consciousness  
and bliss. The living being  
is covered by its ignorance,  
a collection of miseries.

And also quoted there:

He is the Lord who controls *māyā*;  
he is the living being [*jīva*] who  
is afflicted by that.  
His [the *jīva*'s] great joy is self-created,  
his misery too self-imposed.  
Like him arise his reversals,  
his fear and happiness are born  
of distinctions in worldly life.  
Suffering those by whose *māyā*  
to Him, Nṛhari, do we bow.<sup>24</sup>

At Bhāg. 3.12.2, we find Viṣṇusvāmin quoted alongside the Viṣṇu Purāṇa and the Yoga-sūtras giving lists of the five states (*vyrtis*) of ignorance, the creation of which, at the beginning of the world, is described in the *Bhāgavata* verse:

The creator first created  
complete darkness, then anger,  
great illusion, illusion, and  
darkness, the states of ignorance.<sup>25</sup>

<sup>24</sup>Śrīdhara, *Bhāvārthadīpikā* on Bhāg. 1.7.6:

*hlāḍīnyā saṃvidāśliṣṭaḥ saccidānanda īśvaraḥ |*  
*svāvidyāsaṃvṛto jīvaḥ saṃkleśanikarākarah ||*  
and,  
*sa īśo yadvaśe māyā sa jīvo yastayārditaḥ |*  
*svāvīrbhūtaparānandaḥ svāvīrbhūtasuḍuḥkhabhūḥ ||*  
*svāḍḡgutthaviparyāsabhavabheda-jabhiśucaḥ |*  
*yanmāyayā juṣannāste tamīmaṇ nṛhariṇ numah ||*

These are among the few surviving verses of Viṣṇusvāmin.

<sup>25</sup>Bhāg., 3.12.2:

*sasarjāgre'ndhatāmīram*



Śrīdharasvāmin says: “Or, as Śrī Viṣṇusvāmin has said: ignorance, error, difference, fear, and sorrow. As he [also] said: error rising from not seeing oneself [i.e., the self].”<sup>26]</sup><sup>27</sup>

Śrīdharasvāmī, in his commentary on the *Viṣṇu Purāṇa*, too, refutes exclusive non-dualism (*kevalādvaita*) and discusses pure non-dualism (*śuddhādvaita* the philosophy of Viṣṇusvāmī and his community). In his commentary on *Bhāgavata* 10.14.28-39 he expounds the eternal nature of *bhakti*, the Lord, and the *bhakta*. In his commentary on *Bhāgavata* 3.28.41 and 11.11.6 he expounds the separateness of the living being and the supreme being. In his commentary on *Bhāgavata* 3.25.32 he teaches the incidental nature of liberation (*mukti*). In his commentary on *Bhāgavata* 10.87.31 he says that the Highest Self (*paramātmā*) is the immediate cause of the conscious and unconscious manifest world. In his commentary on *Bhāgavata* 10.87.21 he criticizes non-dual liberation and establishes the eternal nature of *bhakti* as hearing, listening, and so forth. Śrī Rūpa Gosvāmin included three of Śrīdhara’s verses (15, 28, 43) in his collection of verses on *kṛṣṇa-bhakti* called the *Padyāvalī* (A Garland of Verses). Therefore, we without doubt consider him as a master teacher of the period before Caitanya.<sup>28</sup>

In the passage translated above, Haridāsa Dāsa makes a strong case for Śrīdharasvāmin’s being a committed Vaiṣṇava belonging to the Rudra-sampradāya of Viṣṇusvāmin. There are several problems with this position, however. First though, let’s look at some additional, potentially supportive evidence for Haridāsa Dāsa’s view. The first comes from the names themselves. The founding master of the community is named Viṣṇusvāmin. Śrīdhara’s full renunciation name is Śrīdharasvāmin. There is a similarity in their names, the addition of *svāmin* to a name of Viṣṇu, that is typical in traditional communities (*sampradāya*). All the renunciates are named in similar ways and often initiated members of the tradition who are not re-

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*atha tāmīśramādīkṛt |*  
*mahāmohaṃ ca mohaṃ ca*  
*tamaścājñānavṛttayaḥ ||*

<sup>26</sup>Śrīdharasvāmin, *Bhāvārthadīpikā* on 3.12.2: *śrīviṣṇusvāmīproktā vā ajñāna-viparyāsa-bheda-bhaya-śokāḥ | taduktam svādr̥gutthaviparyāsa ityādi*

<sup>27</sup>The material between brackets is not Haridāsa Dāsa’s essay on Śrīdharasvāmin, but mine based on Haridāsa Dāsa’s identification of citations of Viṣṇusvāmī in Śrīdhara’s commentary. I felt it important to find those citations and make them available. Everything outside the brackets is translated from Haridāsa Dāsa’s essay.

<sup>28</sup>Here ends Haridāsa Dāsa’s discussion of Śrīdharasvāmin.

nunciants are named in similar ways. This creates a visible identity for the community, along with specialized kinds of physical markings, *tilok*, and such, that can be recognized by other communities and also members of the same community. If indeed Lakṣmīdhara is a guru-brother of Śrīdharasvāmin, as Haridāsa Dāsa claims, there is a notable similarity between his name and Śrīdharasvāmin's. Each ends with *dhara*, holder, and begins with a name of the goddess Lakṣmī. Śrī is another name of Lakṣmī and with addition of "holder" they become names of Viṣṇu, the holder or lover of Lakṣmī. Secondly, Śrīdharasvāmin may be the only source of the few surviving verses from Viṣṇusvāmin's writings and those verses are cited not to be criticized, but as authoritative support for his comments on the text.

On the problematic side, we have the many places where in Sitanatha Goswami's view and in the view of Baladeva Vidyābhūṣaṇa<sup>29</sup> Śrīdharasvāmin appears to support the exclusive Advaita tradition. I have cited one instance already where Śrīdharasvāmin glosses *parāvaravidaḥ* (Bhāg. 1.1.7) as knowing Brahman with qualities and without qualities, the latter being the higher state. This is a standard post-Śaṅkara<sup>30</sup> Advaitin understanding of the difference between a personal deity (Viṣṇu, Śiva, Devī) and the impersonal absolute (Brahman). There are many more examples like this in Śrīdharasvāmin's later comments and I will draw attention to them as the translation progresses.

Another problem is in trying to determine what the difference is between Kevala Advaita (exclusive non-dualism) and Śuddha Advaita (pure non-dualism). The names seem to mean the same thing. The sixteenth century Vaiṣṇava leader Vallabhācārya claims to be in the Rudra-sampradāya of Viṣṇusvāmin and to espouse "pure" Advaita, but without the works of Viṣṇusvāmin and his followers how can anyone know for sure? Moreover, if Śrīdharasvāmin were in the Rudra-sampradāya, why would Vallabha, who claims to belong to the same tradition, object so forcefully to Śrīdharasvāmin's commentary on the *Bhāgavata*, as he is represented doing in the main hagiography of Caitanya?<sup>31</sup> If Śrīdharasvāmin were in his tradition he would have been considered a previous master teacher (*ācārya*) for Vallabha and worthy of honor and respect even if there is some disagreement in views between them. In Vallabha's opening verses of his commentary on the *Bhāgavata*, Śrīdharasvāmin is

<sup>29</sup>Baladeva Vidyābhūṣaṇa in his comment on paragraph 27 of the *Tattva-sandarbhā* of Śrī Jīva.

<sup>30</sup>It is not clear that Śaṅkara himself held this view. Once all the works inaccurately attributed to him are removed from consideration, that view vanishes, too. In the works that are most probably by him (see Paul Hacker's methods of distinguishing them from those that are not) Śaṅkara does not seem to distinguish between Viṣṇu and Brahman, using the names interchangeably. The distinction *saguṇa/nirguṇa* may have originated with Vācaspati Miśra (9th cent. CE) or with Maṇḍana Miśra, a non-dualist contemporary with Śaṅkara (650-700 CE).

<sup>31</sup>Kṛṣṇadāsa Kavirāja, Cc. Antya 7.110ff.

never mentioned as a previous commentator from one's own tradition would be, especially a commentator of Śrīdhara's stature. Instead Vallabha only mentions and bows to his father, Lakṣmaṇa Bhaṭṭa Sūri, and does not mention the community he belonged to. So either Śrīdhara was not a member of the Rudra-sampradāya community or Vallabha was not.

Finally, there is some question about the historical reality of the Rudra-sampradāya itself. One scholar, Rai Bahadur Amarnath Roy—in an article entitled “Viṣṇusvāmī Riddle” published in the *Annals of the Bhandarkar Oriental Research Institute*<sup>32</sup>—suggests according to a summary by Chintaharan Chakravarti:

... that the tradition about the existence of a Rudra sect of Vaiṣṇavas before Vallabha and about Viṣṇusvāmī having been the founder or chief teacher thereof is a semi-myth, and that Viṣṇusvāmī, as a matter of fact, was the same person as Vidyāśaṅkara, the guru of Mādhava and Sāyana (14th cent. CE, Vijayanagaram).<sup>33</sup>

Such inventions often take place among religious communities in India in order to fill out numbers or lend authority to new religious movements and sects. It is possible that Vallabhācārya, who was from the south, or someone among his disciples, invented his connection with Viṣṇusvāmin when he moved north in order to establish the antiquity of his teachings and earn the respect of the other Vaiṣṇava communities already there. Something similar happened in the Caitanya tradition in the eighteenth century: a connection was conjured up with the Madhva tradition, though the communities have very little in common and are at odds in many ways, in order to fend off challenges posed by other Vaiṣṇava communities. The same author, Rai Bahadur Amarnath Roy, wrote another essay criticizing the Caitanya tradition's supposed connection with the Madhva tradition.<sup>34</sup> So whether there

<sup>32</sup>ABORI, XVI, 161ff.

<sup>33</sup>Chakravarti, Chintaharan. “RAI BAHADUR AMARNATH ROY (Jan. 1879 — Jan. 1954).” *Annals of the Bhandarkar Oriental Research Institute*, vol. 35, no. 1/4, 1954, pp. 291–292. JSTOR, [www.jstor.org/stable/41784963](http://www.jstor.org/stable/41784963). Accessed 8 Sept. 2021. Of course, without seeing the article itself, it is hard to tell how good his evidence is. Vidyāśaṅkara was known as Vidyātīrtha when he was the head of the Śrīṅgeri Maṭh, the primary monastery of the Śaṅkarite system of monasteries. His dates are given as 1229–1333 CE. He was the tenth Śaṅkarācārya from Ādi-Śaṅkara of the Śrīṅgeri Maṭha. He is connected with an odd, four-sided sculpture containing him and his two foremost disciples (Bhāratīrtha and Vidyāraṇya), images of Brahmā, Viṣṇu, and Maheśvara, and above those Lakṣmī and Narasiṃha, and on top a Śiva-liṅga. According to the legend, Vidyātīrtha had himself entombed in a cave to practice yoga for twelve years. When the chamber was opened his body was gone and in its place was the Śiva-liṅga that was on top of the sculpture. The Śiva-liṅga became called Vidyāśaṅkara and a temple was erected for the worship of that image. The Vidyāśaṅkara temple is still active today in Śrīṅgeri.

<sup>34</sup>Again, Chintaharan Chakravarti's summary: “His bold view—that the claim of a section of the Vaiṣṇavas of Bengal to be reckoned as a branch of the Madhvācārya sect was entirely

ever really was a Rudra-sampradāya founded by Viṣṇusvāmin is uncertain. It seems likely that Viṣṇusvāmin himself existed and wrote, however, since Śrīdhara quotes him.

### Śrīdharasvāmin as Both Advaitin and Vaiṣṇava

There is another possibility for Śrīdharasvāmin's affiliation. He could have been both an Advaitin in the line of Śaṅkara and a Vaiṣṇava. After all, Śaṅkara himself was from the South Indian community of Nambudi *brāhmaṇas* most of whom were and are Vaiṣṇavas. In the works that are most likely his, he refers to Viṣṇu often and almost never to Śiva. The author who proposes this idea is the Caitanya Vaiṣṇava savant and polymath Śrī Rādhāmohana Gosvāmin (last half of the 18th cent. CE) in his commentary on Śrī Jīva's *Tattva-sandarbhā* (para. 28). Here is what he says about Śrīdharasvāmin:

Here, this is to be understood. The arguments and scriptural citations ascertained in the views of great authorities like Śrīdharasvāmin and others, all those views he (Śrī Jīva) collected together and then put forth his own view, but it is clear that the author (Śrī Jīva) does not belong to the community (*sampradāya*) of any of these. In this endeavor, the view of Śaṅkarācārya, the propounder of *māyā*, illusion, and worshipper of unqualified Brahman was neglected because his view is contrary to Śrī Jīva's view and the scriptures on *bhakti*. But, he [Śrī Jīva] deduces that the views of the *Bhāgavata* were hidden in his [Śaṅkara's] heart also because of his descriptions of such sports as Kṛṣṇa's stealing the clothes of the Gopīs and other *līlās*.<sup>35</sup> As a result, by his thus accepting the pre-dominance of *bhakti*, a split arose in the communities of his disciples. Two Advaitin communities resulted, a "Bhāgavata" branch and a "Smārta" branch.<sup>36</sup> Śrīdharasvāmin belonged to the Bhāgavata branch. Though, because of the pre-eminence of Vaikuṇṭhanātha in his commentary on the *Bhāgavata*, Śrīdharasvāmin's comments on the superiority of the

fanciful (vide his paper *Śrī Caitanyadeva and the Madhvācārya Sect*, JARS [Journal of the Assam Research Society], II. 31)—evoked a good deal of adverse criticism among the members of the sect; but it was accepted by impartial scholars like Dr. S. K. De who referred to Roy's paper in his *Vaiṣṇava Faith and Movement* (p. 12)." Ibid.

<sup>35</sup>This is a reference to a poem, *Bhaja Govindam*, attributed to Śaṅkara. Śrī Jīva refers to this text and this *līlā* in his *Tattva-sandarbhā*, para. 23.

<sup>36</sup>The Bhāgavata branch emphasizes *bhakti* and the Smārta branch emphasizes knowledge (*jñāna*).

form of Bhagavān and of his *bhakti* are respected, not all of his views are.<sup>37</sup>

This view makes a certain amount of sense in that it provides a better explanation for the Advaita elements in Śrīdharasvāmin's commentary than the explanation offered by Śrī Jīva and Baladeva Vidyābhūṣaṇa, which is more fanciful than plausible. They both claim that Śrīdhara was a Vaiṣṇava who occasionally used the Advaitic teaching of *māyāvāda* in order to draw Advaitins into the realm of *bhakti* and then convert them to the Vaiṣṇava faith. Śrī Jīva makes this claim in his *Tattva-sandarbha*, para. 27. He says there:

Therefore, in order to determine the highest final beatitude,<sup>38</sup> the *Bhāgavata* is to be deliberated on without contradiction between its prior and posterior parts. Here, in this book, consisting of the six *sandarbhas* [compositions], the statements appearing in the place of aphorisms (*sūtra*) are the subject statements, the statements of the *Śrī Bhāgavata*. The the commentary on that [the *Bhāgavata*], which is like its *bhāṣya*,<sup>39</sup> of Śrīdharasvāmin, who was a foremost Vaiṣṇava. But his writings are sprinkled with non-dual statements [Advaita-vāda] meant to immerse the proponents of the Advaita philosophy, who now pervade the mid-lands, in the greatness of the Lord. If his writings follow pure Vaiṣṇava conclusions, then they are cited as is. ...<sup>40</sup>

<sup>37</sup>Rādhāmohana Gosvāmin, his commentary on on the *Tattva-sandarbha*, para. 28: *atredamavadheyam mahānubhāvaśrīdharasvāmīprabhṛtimateṣu yadyuktiśāstranirṇītaṁ tattadeva mataṁ saṅkalya svamatamāviśkrtaṁ na tveṣāṁ kasyāpi sampradāyāntargato'yaṁ granthakāra iti darśitaṁ | tatra nirviśeṣabrahmopāsaka-māyāvādi-śrīmacchanīkarācāryamatamupekṣitaṁ svamatabhaktiśāstraviruddhatvāt | kintu tasya hṛdgataṁ nigūḍhaṁ bhāgavatamatamapi gopīvastraharaṇavarṇanādīdvārā nirṇīya tacchīyaparamparāsu bhaktipradhānamatamāśrītya sampradāyabhedo jāta iti bhāgavataḥ smṛtaḥ ityadvaitavādisampradāyadvayam | tatra bhāgavatasampradāyāntargataḥ śrīdharasvāmī tasya vaikuṇṭhanāthapradhānatayā bhāgavatavyākhyāne'pi tadvyākhyātabhagavadrūpatadbhaktiprādhanīyamevādrtaṁ na tu sarvaṁ tanmatam |*

<sup>38</sup>and the means to attain that [Rādhāmohana Gosvāmin]

<sup>39</sup>i.e., the major or primary commentary on a text, especially on *sūtras* or aphorisms. In other words, Śrī Jīva is giving the *Bhāgavata* the status of a *sūtra* text like the *Vedānta-sūtras*, the *Nyāya-sūtras*, or the *Yoga-sūtras*. *Sūtra* texts are the foundational texts of the various schools of Indian philosophy. They contain the fundamental teachings of the school expressed as *sūtras* or aphorisms, short, pithy statements of doctrine for memorization. These *sūtra* texts depend on elaborate commentaries called *bhāṣyas* for their unpacking and explanation. In the case of the *Bhāgavata*, Śrī Jīva takes the commentary of Śrīdharasvāmin to be its *bhāṣya*, except where Śrīdhara presents an Advaitin viewpoint meant, not as an actual illumination of the text, but to attract Advaitins to the *bhakti* of Lord Kṛṣṇa.

<sup>40</sup>Śrī Jīva, *Tattva-sandarbha*, para. 27 [57-58], edited by Dr. Sitanath Goswami. (Calcutta: Jadavpur University, 1967) *tadevaṁ paramaṇiḥśreyasaniścayāya śrībhāgavatameva paurvā-*

Śrī Baladeva Vidyābhūṣaṇa in his commentary on this paragraph makes the same claim. He says:

Here is the meaning: Śrīdharasvāmin was a Vaiṣṇava. Nevertheless, sometimes he alludes to *māyāvāda* in order to cause the propounders of that view to enter into *bhakti* for the Lord, using the method of offering meat on a hook [to catch them and draw them in]. This is to be understood.<sup>41</sup>

Rādhāmohana Gosvāmin takes a different path. His explanation—that Śrīdharasvāmin was an Advaitin follower of Śāṅkara who yet believed in the pre-eminent power of *bhakti*—is much more likely than Śrī Jīva’s belief that he was a Vaiṣṇava out to trick Advaitins into embracing Vaiṣṇavism by sprinkling his commentary with non-dualistic treats to draw them in. Understanding Śrīdhara in Rādhāmohana’s way also draws into question the belief that *bhakti* and non-dualism being mutually contradictory cannot co-exist. It would seem that some sort of co-existence between *bhakti* (which in common parlance presupposes a kind of dualism), and non-dualism (which in common thought nonetheless presupposes a kind of natural dualism), can be recognized as true if one accepts an over-arching philosophical position like “inconceivable difference and non-difference (*acintya-bhedābheda*),” as the Caitanya tradition does. The fact is that *bhakti* also implies a kind of non-dualism, and non-dualism also implies a kind of dualism.<sup>42</sup> This is what Śrī Jīva means by *acintya* and also what Śrī Śāṅkara before him means by *anirvacanīya*, indescribable. Śrī Śāṅkara describes ignorance (*ajñāna*) as “indescribable as either real nor unreal” (*sadasadbhyām anirvacanīyam*). In the dualism of *bhakti* there is non-dualism, the oneness required for two things to be able to relate to each other; and in non-dualism there is dualism, which

*paryāvīrdhena vicāryate | tatrāsmīn sandarbhaṣaṭkātmake granthe sūtrasthānīyamavatārikāvākyaṃ viśayaavākyaṃ śrībhāgavatavākyaṃ | bhāṣyarūpā tadvyākhyā tu samprati madhyadeśādau vyāp-tānadvaitavādinō nūnaṃ bhagavanmahimānamavaḡāhituṃ tadvādena karvuritalipinām paramavaiṣṇavānām śrīdharasvāmicaraṇānām śuddhavaṣṭavasiddhāntānugatā cettarhi yathāvadeva vī-likhyate |*

<sup>41</sup>Baladeva Vidyābhūṣaṇa, comm. on *Tattva-sandarbha* of Śrī Jīva, para. 27: *ayamarthaḥ, śrīdharasvāmīno vaiṣṇavā eva ... tathāpi kvacit kvacit māyāvādollekhasadvādinō bhagavadbhaktau praveśayitūṃ baḍiśāmiṣārpaṇanyāyenaiveti viditamiti*

<sup>42</sup>The problem with uniting these two is largely a problem of language. Aristotle’s law of non-contradiction, the idea that something cannot both be in a certain way and not be in that same way at the same time, is a problem created by language which, being human-made, does not necessarily fit or match reality. This is where the idea of *acintya* in Śrī Jīva’s label comes in. We cannot think of or describe something as both white and not white at the same time and in the same way because language, which is meant to identify and distinguish, would be rendered meaningless in that case. Which is it? White or not-white? Language is incapable of communicating something like that, and because we think through language we cannot think it either. We would want one of those statements to be true, but not both.

non-dualism defines itself as “not.” Even unity implies the unity of disparate parts. *Ekatva* or *aikya* are no better. They imply the oneness of two or more distinct things (*brahmātmaikya*). Thus there is *bheda* in *abheda* and *abheda* in *bheda*. To embrace the one and reject the other is a kind of incomplete understanding. In embracing the one, one simultaneously embraces the other. How these two fit together, work together, is possibly what we can learn from Śrīdhara and also from the *Bhāgavata* itself by taking them seriously and not devaluing or glossing away their clearly non-dual statements as bait or trickery.

## Śrīnāthacakravartin

One of the earliest Caitanyite interpreters of the *Bhāgavata* was Śrīnātha Cakravartin, a direct follower of Śrī Caitanya and a teacher of the great Caitanyite poet Kavikarṇapūra. Here is how the great scholar within the tradition, Haridāsa Dāsa, described Śrīnāthacakravartin in his *Śrī Śrī Gauḍīya Vaiṣṇava Sāhitya*:

Śrīnāthacakravartin, the guru of Śrīla Kavikarṇapūra,<sup>43</sup> wrote a commentary on the *Bhāgavata* called *Śrī Caitanya-mata-mañjuṣā* (A Jewel-chest of the Views of Śrī Caitanya). Its auspicious opening verse is this:

To be worshiped is Bhagavān,  
the son of the lord of Vraja,  
and his land Śrī Vṛndāvana.  
Delightful is that form of service  
devised by the wives of Vraja.  
Scripture is the *Bhāgavata*,  
a flawless means of knowing.  
Love divine is humankind’s goal.  
Such are the views of Gaura  
Mahāprabhu. Therefore, to those

<sup>43</sup>Kavikarṇapūra quotes in his *Alaṅkāra-kaustubha*, 10th Ray (chapter) the fifth introductory verse from this commentary as that of his guru:

*na vādinigrahaḥ sādhyo na śiṣyānugraho’pi naḥ |*  
*ubhāyitarūpasya manaso hyubhayaṁ matam ||*

Neither the defeat of opponents  
nor the gracing of disciples is our goal.  
A mind that takes the form of both  
must indeed be considered divided.

do we direct our highest respect.<sup>44</sup> (1)

He, too, wrote his commentary in the light of Śrīdharasvāmin's *Bhāvārthadīpikā*. This commentary's distinction is that in it he establishes Śrī Kṛṣṇa's supremacy, his eternal form and play, the pre-eminence of *bhakti*, divine love (*preman*) as the one purpose and the *Śrīmad-Bhāgavata* as the crown jewel of all means of knowledge. In his commentarial approach he uses the statements mostly of the *Bhāgavata* itself, indicating the text's self-evident nature. Sometimes he also takes the help of other Purāṇas. For this reason he sometimes has to gloss a well-known word meaning in another way by his own skill with the help of grammatical derivation and such. Thus, from time to time, in order to explain a word in a *bhakti* way he has to apply suitable force. In the first verse [of the *Bhāgavata*], in explaining the word *para* (higher, highest) he has written, "The word *para* means beyond the perishable and the unperishable, the ultimate person, Śrī Kṛṣṇa. On him let us meditate. He protects or delivers the universe, [para is derived from the root of] *piparti* ( $\sqrt{p}$ ) with *aṇ* added after it."<sup>45</sup> He will say,

May your foot extend to us  
happiness, you who are Time,  
beyond (*para*) nature and spirit,  
the ultimate person.<sup>46</sup>

In the word *para* is the ultimate person (*puruṣottama*). The ultimate person is Śrī Kṛṣṇa. And he himself has said:

Since I am beyond the perishable  
and beyond the imperishable, too,

<sup>44</sup>Śrīnātha Cakravartin, *Śrī Caitanya-mata-mañjuṣā*, 1.1.1:

*ārādhyo bhagavān vrajeśatanayastaddhāma vṛndāvanam  
ramyā kācīdupāsanā vrajavadhūvargeṇa yā kalpitā|  
śāstram bhāgavatam pramāṇamamalam premā pumartho mahān  
ittham gauramahāprabhormatamatastatrādaro naḥ paraḥ|| 1||*

<sup>45</sup>Here Śrīnāthacakravartin is deriving *para* in an unusual or forced way so that it means "to protect" or "to save" instead of "higher" or "highest," which might lend itself to a non-dual or impersonal interpretation.

<sup>46</sup>Bhāg., 11.6.14 (second half):

*kālasya te prakṛtipuruṣayoḥ parasya  
śam nasthanotu caraṇam puruṣottamasya |*



therefore I am known in the world  
and in the Veda, too,  
as the ultimate person.<sup>47</sup>

By this, through the agreement of descriptor, it is understood that Śrī Kṛṣṇa's form is the one described.

In his commentary on the word *nirasta-kuhakam* (Bhāg. 1.1.1) he says, “*kuhakam* means ‘they kill the earth’ (*kuṇ prthaviṃ ghnanti*), the demons (*kuhanāḥ, daityāḥ*), i.e., Kāṁsa and the others. With the word “removed” (*nirasta*) it means “the one by whom the head [Kāṁsa] of the killers of earth was removed” and thus “the one who removes the burden of the earth.” Or, it means “him from whom those killers of the earth, who were removed, gained happiness (*kam*), that is, liberation,” because Kālanemi who was killed by Viṣṇu was born in the form of Kāṁsa. In being killed by someone [besides Śrī Kṛṣṇa] liberation is not obtained. By being killed by Śrī Kṛṣṇa the power of consciousness is bestowed along with it [death]. His [Śrī Kṛṣṇa's] being a deliverer is thus well proven.”

Śrīnāthacakravarin does not comment on each chapter or on each verse. He only comments in those places where he considers Śrī Kṛṣṇa's superiority to be impinged. In all those places he has become a firm supporter in establishing Śrī Kṛṣṇa's excellence. But, it is sad that in his commentary on the verse, “Bhagavān Kṛṣṇa, being defeated, carried Śrīdāman,”<sup>48</sup> he has written, “In the absence of Śrī Kṛṣṇa's defeat and because it is inappropriate for him to carry Śrīdāman, Bhagavān Kṛṣṇa [here] means Stokakṛṣṇa.” This reading is contrary to the view of Śrī Caitanya.<sup>49</sup> In the two manuscripts (one in the Śrī Govindagranthāgare [Govinda's Library] in Jayapur and one in Śrīyukta Rasikamohana Vidyābhūṣaṇa's library) that I have seen I have been disappointed to find this reading in both.<sup>50</sup>

<sup>47</sup>BhG., 15.18:

*yasmāt kṣaramatīto'hamakṣarādapi cottamaḥ |*  
*ato'smi loke vede ca prathitaḥ puruṣottamo ||*

<sup>48</sup>Bhāg. 10.18.24: *uvāha Kṛṣṇo bhagavān śrīdāmānaṃ parājitaḥ*

<sup>49</sup>I do not know how Haridāsa Dāsa Bābā knows this unless he, too, has mistaken the views of the Gosvāmins for the views of Śrī Caitanya.

<sup>50</sup>This reading does not appear to be in the Purīdāsa edition of the text which is apparently based on the same two manuscripts that Haridāsa Dāsa Bābā examined. Chapter 18 of the 10th Skandha is completely absent. One concludes that Purīdāsa left it out intentionally. Perhaps

In his commentary on Bhāg. 11.12.8 it appears that he has written a book on literary criticism entitled *Rasa-bhakti-candrikā* (*Moonlight on the Bhakti as Aesthetic Rapture*). I don't believe he had seen the *Bhakti-rasāmṛta-sindhu* or the *Ujjvala-nīlamanī* [both of Śrī Rūpa Gosvāmin]. At the end of his commentary are the following verses:

A discussion between the Lord  
and Brahmā and between Brahmā  
and Nārada, later between  
Nārada and Vyāsa, and then  
between Vyāsa and his son,<sup>51</sup> (1)  
later between Śuka and  
Parīkṣit, and finally between  
Sūta and Śaunaka. Six  
conversations in all  
the *Bhāgavata* are strung  
together by Vyasa.<sup>52</sup> (2)  
From the excellence of Kṛṣṇa  
may Kṛṣṇa's clever *bhaktas*  
with skillfulness and eagerness  
reflect on this treasure chest  
of jewels of Caitanya's views.<sup>53</sup> (3)  
The *Treasure Chest of Caitanya's Views*  
is even more charming than nectar.  
Let those with taste from those impressions<sup>54</sup>

he took Śrīnāthacakravartin's request that "any flaw somewhere here, from error or weakness of knowledge, let the wise, who are greedy for the rapture of Śrī Kṛṣṇa, correct." (Final verse 6. See below)

<sup>51</sup>Śrīnāthacakravartin, *Śrī Caitanya-mata-mañjuṣā*,  
*bhagavadbrahmaṇo vādo brahmanāradayoratha |*  
*nāradavyāsayoḥ paścād vyāsataṭputrayoratha || 1 ||*

<sup>52</sup>ibid.,  
*śukottareyayoḥ paścāt sūtaśaunakayoriti |*  
*ṣaṭ saṃvādā bhāgavate sarve vyāseṇa gumphitāḥ || 2 ||*

<sup>53</sup>ibid.,  
*kṛṣṇotkarṣat kṛṣṇabhaktairvijñaiḥ kauśalakautukāt |*  
*caitanyamataratnasya mañjuṣeyaṃ vicāryatām || 3 ||*

<sup>54</sup>*Vāsanā*, mental impressions left in the mind from powerful previous experiences. The seeds of rasa experience.

open up this book and reflect.<sup>55</sup> (4)

In presenting my conclusions  
others' conclusions are denied.

If, in this, any offense should  
occur, Kṛṣṇa will remove it.<sup>56</sup>

Any flaw somewhere here,  
from error or weakness  
of knowledge, let the wise  
who are greedy for the rapture  
of Śrī Kṛṣṇa, correct.<sup>57</sup> (6)

May there be victory for  
the *Treasure Chest of Caitanya's*  
*Views*, which is heavier with the  
excellence of Kṛṣṇa, a resort  
of the *Bhāgavata*, written  
by the paṇḍita Śrīnātha.<sup>58</sup> (7)

Śrīnāthacakravartin's views and those of his prolific disciple, Kavi Karna-pūra, were more or less overshadowed by the more extensive and perhaps more sophisticated works of the Gosvāmins of Vṛndāvana (especially Sanā-tana, Rūpa, and Śrī Jīva). Nevertheless, they represent an early, independent effort to express the philosophy, beliefs, and perceptions of Śrī Caitanya that developed among his early Bengali followers with whom he was closest during his years in Navadvīpa, and to a lesser degree during his years in Purī. The views found here may represent a more accurate account of the views of Śrī Caitanya and perhaps a direction not taken by the main current of

<sup>55</sup>ibid.,

*caitanyamatamañjuṣā pīyūṣādapi mañjulā |*  
*tadvāsanañiḥ sahrdayairudghātyeyam vicāryatām || 4 ||*

<sup>56</sup>ibid.,

*svasiddhāntaprakāṣaṇe parasiddhāntabādhanaṁ |*  
*atra yadyaparādhah syāt śrīkṛṣṇastaṁ hariṣyati || 5 ||*

<sup>57</sup>ibid.,

*bhramāj jñānasya daurvalyād yadatra kvāpi dūṣaṇam |*  
*tacchodhayantu sudhīyah śrīkṛṣṇarasalampaṭāḥ || 6 ||*

<sup>58</sup>ibid.,

*śrīnāthapaṇḍitakṛtā kṛṣṇotkarṣaṅgariyāsi |*  
*caitanyamatamañjuṣā jīyād bhāgavatāśrayā || 7 ||*

Here ends Haridāsa Dāsa Bābā's account of Śrīnāthacakravartin in his *Śrī Śrī Gauḍīya Vaiṣṇava Sāhitya*, 2.110-111.

the Caitanya tradition. Nevertheless, the works of Śrīnāthacakravartin and Kavi Kaṇṇapūra are accepted in the tradition as authentic efforts to express in words and through scriptural authority the divine manifestations and sacred analogies they perceived in the life and teachings of Śrī Caitanya. The differences between the works of Śrīnāthacakravartin and Kavi Kaṇṇapūra and the works of the Vṛndāvana Gosvāmins have rarely been examined carefully. It has generally been assumed that they are one and the same. Such assumptions need to be tested. At any rate, Śrīnāthacakravartin's work is an important historical expression of the early views circulating in the original and sometimes neglected community of the followers of Śrī Caitanya.

## **Part I**

### **First Branch (प्रथमस्कन्धः)**



# **Chapter 1: The Questions of the Seers (ऋषिप्रश्नः)**

श्रीधरस्वामिकृतभावार्थदीपिका  
 श्रीगणेशाय नमः ॥  
 श्रीगोपालकृष्णाय नमः ॥  
 ओं नमः परमहंसास्वादितचरणकमलचिन्मकरन्दाय  
 भक्तजनमानसनिवासाय  
 श्रीरामचन्द्राय ॥

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।  
 यस्यास्ते हृदये संवित्तं नृसिंहं भजे ॥ १ ॥  
 विश्वसर्गविसर्गादिनवलक्षणलक्षितम् ।  
 श्रीकृष्णारव्यं परं धाम जगद्धाम ननाम तत् ॥ २ ॥  
 माधवोमाधवावीशौ सर्वसिद्धिविधायिनौ ।  
 वन्दे परस्परान्मानौ परस्परनुतिप्रियौ ॥ ३ ॥  
 सम्प्रदायानुरोधेन पौर्वापर्यानुसारतः ।  
 श्रीभागवतभावार्थदीपिकेयं प्रतन्यते ॥ ४ ॥

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śrīdharasvāmikṛtabhāvārthadīpikā  
 śrīgaṇeśāya namaḥ ||  
 śrīgopālakṛṣṇāya namaḥ ||  
 om namaḥ paramahaṁsāsvāditacaraṇakamalacinmakarandāya  
 bhaktajanamānasānivaśāya  
 śrīrāmacandrāya||

vāgīśā yasya vadane lakṣmīryasya ca vakṣasi|  
 yasyāste hṛdaye saṁvittaṁ nṛsiṁhaṁ bhaje|| 1||  
 viśvasargavisargādinavalakṣaṇalakṣitam |  
 śrīkṛṣṇākhyam paraṁ dhāma jagaddhāma nanāma tat || 2||  
 mādhavomādhavāviśau sarvasiddhividhāyinau|  
 vande parasparātmānau parasparanutipriyau|| 3||  
 sampradāyānurodhena paurvāparyānusārataḥ|  
 śrībhāgavatabhāvārthadīpikēyam pratanyate|| 4||



**Śrīdharasvāmin's  
Lamplight on the Innate Meaning  
(Bhāvārtha-dīpikā)**

I bow to Śrī Gaṇeśa!  
I bow to Śrī Gopālakṛṣṇa!  
Om! I bow to Śrī Rāmacandra,  
home of the desires of the *bhaktas*,  
the spiritual nectar of whose lotus-like feet  
is relished by the highest geese [renunciants]!

I worship Nṛsiṃha,  
in whose mouth is Sarasvatī,  
on whose chest is Lakṣmī,  
and in whose heart is pure awareness. (1)

I bow to the home of the universe,  
the highest abode called Śrī Kṛṣṇa,  
who is defined by the nine traits  
beginning with the creation  
and discharge of the world. (2)

I praise the two gods,  
Mādhava and Umādhava (Śiva),  
who bestow all forms of success,  
who are the very selves of each other,  
who love to bow to one another. (3)

In compliance with my community  
and following the proper sequence,  
this *Lamp on the Intended Meaning  
of the Śrī Bhāgavata* is composed. (4)

क्राहं मन्दमतिः केदं मन्थनं क्षीरवारिधेः ।  
 किं तत्र परमाणुर्वै यत्र मज्जति मन्दरः ॥ ५ ॥  
 मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।  
 यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ६ ॥  
 श्रीभागवताभिधः सुरतरुस्ताराङ्कुरः सज्जनिः  
 स्कन्धैर्द्वादशभिस्ततः प्रविलसद्भक्त्यालवालोदयः ।  
 द्वात्रिंशत्त्रिंशत् च यस्य विलसच्छाखाः सहस्राण्यलं  
 पर्णान्यष्टदशेष्टदो ऽतिसुलभो वर्वर्ति सर्वोपरि ॥ ७ ॥

श्रीनाथचक्रवर्तिकृतचैतन्यमतमञ्जूषा

आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनं  
 रम्या काचिदुपासना व्रजवधूवर्गेण या कल्पिता ।  
 शास्त्रं भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्  
 इत्थं गौरमहाप्रभोर्मतमतस्तत्रादरो नः परः ॥ १ ॥  
 श्रीकृष्णचैतन्यमतानुसारि यत्किञ्चिदस्मिनसमञ्जसत्वम् ।  
 तस्मिन् समाधावपि शक्तिहीनः श्रीनाथनामा विदधाति कश्चित् ॥ २ ॥

kvāhaṃ mandamatīḥ kvedaṃ manthanaṃ kṣīravāridheḥ |  
 kiṃ tatra paramāṇurvai yatra majjati mandarah || 5 ||  
 mūkaṃ karoti vācālaṃ paṅguṃ laṅghayate girim |  
 yatkrpā tamahaṃ vande paramānandamādhavam || 6 ||  
 śrībhāgavatābhidhaḥ suratarustārāṅkuraḥ sajjaniḥ  
 skandhairdvādaśabhistataḥ pravilasadbhaktyālavāloodayaḥ |  
 dvātriṃśattriśataṃ ca yasya vilasacchākhāḥ sahasrāṇyalaṃ  
 paṇānyaṣṭadaśeṣṭado 'tisulabho varvarti sarvopari || 7 ||

śrīnāthacakravartikṛtacaityamatamatamañjūṣā

ārādhyo bhagavān vrajeśatanayastaddhāma vṛndāvanaṃ  
 ramyā kācidupāsanaṃ vrajavadhūvargeṇa yā kalpitā |  
 śāstraṃ bhāgavataṃ pramāṇamamalaṃ premā pumartho mahān  
 itthaṃ gauramahāprabhormatamatastatrādaro naḥ paraḥ || 1 ||  
 śrīkṛṣṇacaitanyamatānūsāri yatkiñcidasminasamañjasatvam |  
 tasmin samādhāvapi śaktihīnaḥ śrīnāthanāmā vidadhāti kaścit || 2 ||

Where is dull-witted me  
and where this churning  
of the ocean of milk?  
Can an atom stay afloat  
where Mount Mandara has sunk? (5)

It makes the dumb vociferous  
and the lame cross over mountains,  
his compassion does; him do I praise,  
Mādhava of the highest bliss.<sup>1</sup> (6)

The divine tree called the *Śrī Bhāgavata*,  
sprouted of salvation and born of the truth,  
with trunks twelve and rising from a basin of shining *bhakti*,  
with three hundred and thirty-two glowing branches,  
eighteen thousands leaves, a bestower of wishes,  
very easy to reach, shines brightly above all others. (7)

**Śrīnātha Cakravartin's  
Jewel-box of Caitanya's Views  
(Caitanya-mata-mañjūṣā)**

Bhagavān is to be worshiped,  
that son of the Lord of Vraja,  
and, too, his land Vṛndāvana.  
Delightful is that form of service  
devised by the wives of Vraja.  
Scripture is the *Bhāgavata*,  
a flawless means of knowing;  
divine love is the great goal of humankind.  
Such is the view  
of Gaura Mahāprabhu.  
Therefore towards it  
goes our highest respect. (1)

Whatever is unsound in this,  
while following the view of Śrī Kṛṣṇacaitanya,  
has been produced by someone named Śrīnātha  
who has not the power to resolve it. (2)

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<sup>1</sup>This is also a praise of Śrīdhara's *gurudeva*, Paramānanda.

उपक्रमे चाप्युपसंहृतौ च  
 कृष्णप्रकर्षो ऽत्र मया निरूप्यः ।  
 क्षमध्वमुच्चैर्मम बाल्यमेतन्  
 नमो नमो ब्रह्मविदां वरिष्ठाः ॥ ३ ॥  
 श्रीधरस्वामिपादानां जीयाद्वावार्थदीपिका ।  
 आलोकेन यदीयेन सर्वः पन्था विलोक्यते ॥ ४ ॥  
 न वादिनिग्रहः साध्यो न शिष्यानुग्रहो ऽपि नः ।  
 उभयायितरूपस्य मनसो ह्युभयं मतम् ॥ ५ ॥  
 परात्परत्वं श्रीकृष्णे नित्यविग्रहलीलता ।  
 प्राधान्यं भगवद्भक्तेः प्रेम्नि तत्फलरूपता ॥ ६ ॥  
 प्रेमाकारा वृत्तिरेव भक्तेष्वेकात्मतालभि ।  
 गोपीषूत्तमभक्तित्वं रुक्मिणीप्रभृतिष्वपि ॥ ७ ॥  
 श्रेष्ठ्यं सर्वपुराणेभ्यः स्वस्मिन् भागवताभिधे ।  
 इति श्रीकृष्णचैतन्यचन्द्रस्य मतमुत्तमम् ॥ ८ ॥

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upakrame cāpyupasaṁhṛtau ca  
 kṛṣṇaprakarṣo 'tra mayā nirūpyaḥ|  
 kṣamadhvamuccairmama bālyametan  
 namo namo brahmavidāṁ variṣṭhāḥ|| 3||  
 śrīdharasvāmipādānāṁ jīyādbhāvārthadīpikā|  
 ālokena yadiyena sarvaḥ panthā vilokyate|| 4||  
 na vādinigrahaḥ sādhyo na śiṣyānugraho 'pi naḥ|  
 ubhayāyitarūpasya manaso hyubhayaṁ matam || 5||  
 parātparatvaṁ śrīkṛṣṇe nityavigrahalīlatā|  
 prādhānyaṁ bhagavadbhakteḥ premni tatphalarūpatā|| 6||  
 premākārā vṛttireva bhakteṣvekātmatālabhi|  
 gopīśūttamabhaktitvaṁ rukmiṇīprabhṛtiṣvapi|| 7||  
 śreṣṭhyaṁ sarvapurāṇebhyaḥ svasmin bhāgavatābhidhe|  
 iti śrīkṛṣṇacaitanyacandrasya matamuttamam || 8||

In the beginning and in the end,  
I have here described  
the superiority of Kṛṣṇa.  
Please forgive my extreme immaturity!  
I bow, I bow, o Best Knowers of Brahman! (3)

May the *Lamp of Intended Meaning*  
of Śrīdharasvāmipāda,  
reign supreme by the light of which  
the whole path becomes visible! (4)

Neither the defeat of opponents  
nor the gracing of disciples is our goal.  
A mind that takes the form of both  
must indeed be considered divided. (5)

Kṛṣṇa is best of the best,  
his form and sport everlasting.  
*Bhakti* for the Lord is foremost  
and divine love its ripened fruit. (6)

The function itself in the form of *prema*  
reaches in *bhaktas* oneness of self.  
The highest *bhakti* is in the cowherd women  
as well as in Rukmīṇī and the rest. (7)

Superiority over all the Purāṇas  
resides in his own called the *Bhāgavata*.  
This is the highest view  
of Śrī Kṛṣṇacaitanya Candra. (8)

अत्रैव नः परा श्रद्धा परा नैसर्गिकी रतिः ।  
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ॥ ९ ॥  
 सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ।  
 कलौ नष्टदृशामेष पुराणार्को ऽधुनोदितः ॥ १० ॥  
 इत्यादिवचनैरत्र स्वतःप्रामाण्यसूचकैः ।  
 श्रुत्यन्तरपुराणाद्यैः संवादार्थं कृतो ग्रहः ॥ ११ ॥  
 उपक्रमोपसंहारतात्पर्यार्थस्य सङ्गतौ ।  
 प्रसिद्धार्थो ऽप्यन्यथैव व्याख्यातव्यः स्वकौशलैः ॥ १२ ॥  
 तत्प्रामाण्यार्थमस्यैव वचनान्तरसंग्रहः ।  
 श्रीमुखाम्भोजगीतायाः सूक्तेश्चेष्टप्रविग्रहः ॥ १३ ॥  
 पूर्णं ब्रह्म परं ब्रह्म परमं ब्रह्म च क्वचित् ।  
 नरः पुमान्वासुदेवः परः पुरुष इत्यपि ॥ १४ ॥  
 ईशश्चापीश्वरश्चैव भूमा च भगवानिह ।  
 अधोक्षजो हृषीकेशः कचिन्नारायणो ऽपि च ।  
 नामान्येतानि विष्णुश्च कृष्णार्थान्यत्र केवलम् ॥ १५ ॥

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atraiva naḥ parā śraddhā parā naisargiki ratih |  
 idaṁ bhāgavatam nāma purāṇam brahmasammitam || 9||  
 sarvavedetihāsānām sāraṁ sāraṁ samuddhṛtam |  
 kalau naṣṭadrśāmeṣa purāṇārko 'dhunoditaḥ|| 10||  
 ityādivacanairatra svataḥprāmānyasūcakaiḥ |  
 śrutyantapurāṇādyaiḥ saṁvādārthaṁ kṛto grahaḥ|| 11||  
 upakramopasaṁhāratātparyārthasya saṅgatau |  
 prasiddhārtho 'pyanyathaiva vyākhyātavyaḥ svakauśalaiḥ|| 12||  
 tatprāmānyārthamasyaiva vacanāntarasamgrahaḥ |  
 śrīmukhāmbhojagītāyāḥ sūkteścheṣṭapravigrahaḥ|| 13||  
 pūrṇam brahma paraṁ brahma paramaṁ brahma ca kvacit |  
 naraḥ pumānvāsudevaḥ paraḥ puruṣa ityapi|| 14||  
 īśaścāpiśvaraścaiva bhūmā ca bhagavāniha |  
 adhokṣajo hṛṣīkeśaḥ kvacinnārāyaṇo 'pi ca |  
 nāmānyetāni viṣṇuśca kṛṣṇārthānyatra kevalam || 15||

In that is our highest faith  
and to that our highest attraction.  
“This Purāṇa named *Bhāgavata*  
is equal to Brahman”<sup>2</sup> (9)

“The essence of the essence is drawn  
from the Vedas and histories.”<sup>3</sup>  
“In Kali for those who’ve lost their sight  
this Purāṇa has now arisen.”<sup>4</sup> (10)

Because of these and other statements  
indicating its self-evidential nature,  
citation from other śrutis and Purāṇas  
is done only for the sake of concurrence. (11)

For reaching agreement in the opening,  
conclusion, and intended meaning,  
even the accepted meaning  
must be explained by one’s own skillfulness. (12)

Other statements of this very work  
are gathered to give authenticity to that,  
along with the agreeable dividing up  
of the well-spoken song of the blessed lotus lips.<sup>5</sup> (13)

Full Brahman, Superior Brahman,  
and sometimes Supreme Brahman,  
Man, Male, Vāsudeva and Superior Male, too,  
Lord<sup>6</sup> and God,<sup>7</sup> The Whole<sup>8</sup> and here Bhagavān  
Beneath Sense Perception,<sup>9</sup> Lord of the Senses<sup>10</sup>  
and sometimes Nārāyaṇa,<sup>11</sup> too,  
those names and Viṣṇu as well  
only refer to Kṛṣṇa here. (14-15)

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<sup>2</sup>Bhāg. 1.3.40.

<sup>3</sup>ibid., 1.3.41

<sup>4</sup>ibid., 1.3.43.

<sup>5</sup>That is, proof texts are also taken from the well-spoken *Song of the Lord*, the *Bhagavad-gītā*.

<sup>6</sup>Īśa.

<sup>7</sup>Īśvara

<sup>8</sup>Bhūman.

<sup>9</sup>Adhokṣaja.

<sup>10</sup>Hṛṣīkeśa.

<sup>11</sup>He who rests in the waters.

जन्माद्यस्य यतो ऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्  
 तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।  
 तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो ऽमृषा  
 धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

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*janmādyasya yato 'nvayāditarataścārtheṣvabhijñāḥ svarāṭ  
 tene brahma hṛdā ya ādikavaye muhyanti yatsūrayaḥ|  
 tejovārimṛdāṃ yathā vinimayo yatra trisargo 'mṛṣā  
 dhāmnā svena sadā nirastakuhakaṃ satyaṃ paraṃ dhimahi|| 1||*



Let us meditate<sup>12</sup> on  
 the highest truth from whom comes  
 the birth, and so forth<sup>13</sup> of this,<sup>14</sup>  
 both directly and indirectly,  
 who is fully aware of [all] objects,  
 who is independent,  
 who taught, through his heart, the sacred word  
 to the first poet, about whom  
 even the learned are confused,  
 in whom the triple creation<sup>15</sup>  
 is not false like in the exchange  
 of fire, water, and earth for one another,  
 and who through his own splendor<sup>16</sup>  
 is always free of deception. (1)

<sup>12</sup>The verbal form used here (*dhīmahī*) is an optative form of the root  $\sqrt{dhā}$  ("to place or give," in this case "to place one's mind on") and it is in the first person plural ("we"). The optative mode expresses wish or desire and can often be translated as an entreaty or mild imperative, using English forms like "let us ..." or "may we ..." The plural number is odd here. Śrīdhara says the plural number is used here because the author includes his disciples in his imperative. The idea that because of the use of this one word *dhīmahī* this first verse of the *Bhāgavata* is somehow related to the well known Sūrya or Brahma *gāyatrī* verse of the Rg Veda (3.62.10) is more than a little farfetched. Apart from the use of this one word, there is no other connection between this verse and that *gāyatrī* verse. It is not in the *gāyatrī* meter, nor is there any other connection between the words of this or that verse. Attempts to draw connections by various commentators are extremely artificial. Besides, Śrīdhara says that that form of the optative, the middle form (*ātmanepada*), is used primarily to fill out the meter. The correct form according to Śrīdhara is *dhīyāyema*. A more important and intentional connection can be found between this verse and the *Brahma-sūtras*, one of the *sūtras* of which (*janmādyasya yataḥ* 1.1.2) forms the opening few words of this verse. It is doubtless the reason why to many in the Caitanya tradition the *Bhāgavata* is regarded as the authoritative commentary on the *Brahma-sūtras*. In addition, it places the composition of this verse at least after the composition of the *Brahma-sūtras*. This means according to Nakamura after 400-450 C.E. which is the earliest limit for the composition of the *Brahma-sūtras* as we now have it. Some portions of the work may have been in existence much earlier than that, however, perhaps dating from a period before the Christian era. (Hajime Nakamura, *A History of Early Vedānta Philosophy*, 436)

<sup>13</sup>ie., the maintenance, and destruction

<sup>14</sup>this universe

<sup>15</sup>ie., made of the three *guṇa* or threads

<sup>16</sup>*Dhāman* can also mean residence or abode. If taken so, it would mean "who along with his own abode is always free of deception."

श्रीधरः

अथ नानापुराणशास्त्रप्रबन्धैश्चित्तप्रसत्तिमलभमानस्तत्र तत्रापारितुष्यन्नारदोपदेशतः श्रीमद्भगवद्गुणानुवर्णनप्रधानं भागवतशास्त्रं प्रारिप्सुर्वेदव्यासस्तत्प्रवृत्तानिवृत्त्यादिसिद्धये तत्प्रतिपाद्यपरदेवतानुस्मरणलक्षणं मङ्गलमाचरति जन्माद्यस्येति । परं परमेश्वरं धीमहि । ध्यायतेर्लिङि छान्दसम् । ध्यायेमेत्यर्थः । बहुवचनं शिष्याभिप्रायम् । तमेव स्वरूपतटस्थलक्षणाभ्यामुपलक्षयति । तत्र स्वरूपलक्षणं सत्यमिति । सत्यत्वे हेतुः । यत्र यस्मिन् ब्रह्मणि त्रयाणां मायागुणानां तमोरजःसत्त्वानां सर्गो भूतेन्द्रियदेवतारूपो ऽमृषा सत्यः । यत्सत्यतया मिथ्यासर्गो ऽपि सत्यवत् प्रतीयते तं परं सत्यमित्यर्थः । अत्र दृष्टान्तः तेजोवारिमृदां यथा विनिमय इति । विनिमयो व्यत्ययो ऽन्यस्मिन्नन्यावभासः । स यथा ऽधिष्ठानसत्तया सद्ब्रह्मतीयत इत्यर्थः । तत्र तेजसि वारिबुद्धिर्मरीचितोये प्रसिद्धा । मृदि काचादौ वारिबुद्धिर्वारिणि च काचादिबुद्धिरित्यादि यथायथमूह्यम् । यद्वा तस्यैव परमार्थसत्यत्वप्रतिपादनाय तदितरस्य मिथ्यात्वमुक्तम् । यत्र मृषैवायं त्रिसर्गो न वस्तुतः सन्निति । यत्रेत्यनेन प्रतीतमुपाधिसंबन्धं वारयति । स्वेनैव धाम्ना महसा निरस्तं कुहकं कपटं मायालक्षणं यस्मिंस्तम् ।

śrīdharah

atha nānāpurāṇaśāstraprabandhaiścittaprasattimalabhamānastatra tatpāparituṣyannārādopadeśataḥ śrīmadbhagavadguṇānuvarṇanapradhānaṁ bhāgavataśāstraṁ prāriṣsurvedavyāsastatpratyūhaniṣṛtyādisiddhaye tatpratipādyapara-devatānusmaranalakṣaṇaṁ maṅgalamācarati janmādyasyeti | paraṁ parameśvaraṁ dhīmahi | dhyāyaterliṇi chāndasaṁ | dhyāyemetyarthah | bahuvacanaṁ śiṣyābhiprāyaṁ | tameva svarūpatatasthalakṣaṇābhyāmupalakṣayati | tatra svarūpalakṣaṇaṁ satyamiti | satyatve hetuḥ | yatra yasmin brahmaṇi trayāṇāṁ mātṛyāguṇāṇāṁ tamorajaḥsattvāṇāṁ sargo bhūtendriyadevatārūpo 'mṛṣā satyah | yatsatyatayā mithyāsargo 'pi satyavat pratiyate taṁ paraṁ satyamityarthah | atra dṛṣṭāntaḥ tejovārīmṛdāṁ yathā vinimaya iti | vinimayo vyatyayo 'nyasminna-nyāvabhāsaḥ | sa yathā 'dhiṣṭhānasattayā sadvatpratiyata ityarthah | tatra tejasi vāribuddhirmarīcitoye prasiddhā | mṛdi kācādu vāribuddhirvārīṇi ca kācādibuddhirityādi yathāyathamūhyam | yadvā tasyaiva paramārthasatyatvapratipādanāya taditarasya mithyātvamuktam | yatra mṛṣaivāyaṁ trisargo na vastutaḥ sanniti | yatretyanena pratītamupādhisambandhaṁ vārayati | svenaiva dhāmnā mahasā nirastaṁ kuhakaṁ kapaṭaṁ māyālakṣaṇaṁ yasmiṁstam |

**Śrīdhara:**

Now, with his mind in a state of clarity by means of the many Purāṇas and scriptural works, and yet not feeling satisfied by those, Vedavyāsa—wishing in accordance with the advice of Nārada to undertake the *Bhāgavata* scripture, a work describing the qualities of Śrī Bhagavān—performs an act of auspiciousness.<sup>17</sup> With the words *janmādyasya* he begins a verse which is characterized by remembering the highest deity who is to be established by that work. [He writes this] in order to overcome obstacles and so forth.

*Param* means the Supreme Lord (*parameśvara*). Let us meditate on the Supreme Lord. The *liṅ* form of the verb *dhyai* (to meditate) is used for the meter. The form should be *dhyāyema*, “let us meditate.” The plural is intended to include the author’s disciples. He characterizes that Supreme Lord by his essential (*svarūpa*) and marginal traits (*taṭastha-lakṣaṇa*).<sup>18</sup> Among them, the essential trait is real (*satya*). The reason for his being real is that in him, in Brahman, the creation of the three threads of *māyā*, namely opacity, translucency, and clarity, which have the form of elements, senses, and deities [respectively], is not false; that is, it is real. He by the reality of whom even the false creation is perceived as real is the supreme real. This is the meaning.

Here there is an example: “as in the substitution of fire, water, and earth.” Substitution means transposition, the appearance of one thing in another. For example, something is perceived as real through the reality of its substratum. In particular, the perception of water in fire is well known in case of the water of a mirage. In earth in the form of glass and so forth there is the perception of water and in water there is the perception of glass. Thus is it to be suitably understood. Or, in order to establish only him as having supreme reality, what is other than him is said to be false. “In whom this tri-creation is unreal since it is not truly existing.” By the word *yatra*, then, he excludes the perceived relationship [of the Supreme Lord] with an adjunct quality (*upādhi*). He is the one in whom deceit, characterized by *māyā*, is removed by his own *dhāman*, might or power.

<sup>17</sup>*Maṅgalācaraṇa* means an act meant to bring about an auspicious result. In most cases this means the composition of a verse that praises the preferred god or goddess of the author and asks for the blessing of that deity for the successful completion of a work or undertaking.

<sup>18</sup>A marginal or *taṭastha* trait is one that, while not coexisting with the thing it characterizes, serves to distinguish that thing from other things. (*Bhāratiya Darśana Koṣa*, vol. 3, part 1, 61.)

तटस्थलक्षणमाह जन्मादीति । अस्य विश्वस्य जन्मस्थितिभङ्गा यतो भवन्ति तं धीम-  
हीति । तत्र हेतुः । अन्वयादितरतश्च । अर्थेष्वकाशादिकार्येषु परमेश्वरस्य सद्रूपेणान्वयाद-  
कार्येभ्यश्च खपुष्पादिभ्यस्तद्व्यतिरेकात् । यद्वा अन्वयशब्देनानुवृत्तिः । इतरशब्देन व्यावृत्तिः  
। अनुवृत्तत्वात्सद्रूपं ब्रह्म कारणं मृत्सुवर्णादिवत् । व्यावृत्तत्वाद्विश्वं कार्यं घटकुण्डलादिवद्  
इत्यर्थः । यद्वा सावयवत्वादन्यव्यतिरेकाभ्यां यदस्य जन्मादि तत्ततो भवतीति संबन्धः ।  
तथा च श्रुतिः यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसं-  
विशन्तीत्याद्या । स्मृतिश्च

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।  
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥

इत्याद्या ।

तर्हि किं प्रधानं जगत्कारणत्वाच्चेयमभिप्रेतं नेत्याह । अभिज्ञो यस्तम् । स ईक्षत लोकान्  
नु सृजा इति । स इमांल्लोकानसृजत इति श्रुतेः । ईक्षतेर्नाशब्दमिति न्यायाच्च । तर्हि किं  
जीवो ध्येयः स्यान्नेत्याह । स्वराट् स्वेनैव राजते यस्तम् । स्वतःसिद्धज्ञानमित्यर्थः । तर्हि  
किं ब्रह्मा ध्येयः हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीदिति श्रुतेः । नेत्याह  
तेन इति । आदिकवये ब्रह्मणे ऽपि ब्रह्म चेदं यस्तेने प्रकाशितवान् ।

*taṭasthalakṣaṇamāha janmāditi | asya viśvasya janmasthitibhaṅgā yato bha-*  
*vanti taṁ dhīmahīti | tatra hetuḥ | anvayāditarataśca | artheṣvākāśādikāryeṣu*  
*paramēśvarasya sadrūpeṇānvayādakāryebhyaśca khapuṣpādibhyastadvyatirekāt*  
*| yadvā anvayaśabdenānuvṛttiḥ | itaraśabdena vyāvṛttiḥ | anuvṛttatvātsadrūpaṁ*  
*brahma kāraṇaṁ mṛtsuvarṇādivat | vyāvṛttatvādvīśvaṁ kāryaṁ ghaṭakuṇḍalā-*  
*divad ityarthah | yadvā sāvayavatvādanvayavyatirekābhyāṁ yadasya janmādi*  
*tattato bhavatīti sambandhaḥ | tathā ca śrutiḥ yato vā imāni bhūtāni jāyante |*  
*yena jātāni jīvanti | yatprayanatyabhisamviśantītyādyā | smṛtiśca*

*yataḥ sarvāṇi bhūtāni bhavantyādiyugāgame |*  
*yasmīnśca pralayaṁ yānti punareva yugakṣaye ||*

ityādyā |

*tarhi kiṁ pradhānaṁ jagatkāraṇatvāddhyeyamabhipretaṁ netyāha | abhijñō*  
*yastam | sa īkṣata lokān nu sṛjā iti | sa imāṁllokānasṛjata iti śruteḥ | īkṣaternā-*  
*śabdamiṭi nyāyācca | tarhi kiṁ jīvo dhyeyaḥ syānnetyāha | svarāt svenaiva rājate*  
*yastam | svataḥsiddhajñānamityarthah | tarhi kiṁ brahmā dhyeyaḥ hiraṇyaga-*  
*rbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīditi śruteḥ | netyāha tena iti |*  
*ādikavaye brahmaṇe 'pi brahma cedam yastene prakāśitavān |*

He conveys the marginal characteristic with “from whom comes the birth ....” From whom comes the birth, the abiding, and the breaking of this world, let us meditate on him. The reason for that: because of his connection and disconnection. Because of the connection, through the Supreme Lord’s being-form (*sad-rūpa*), with existing things such as space, and so forth, and because of his disconnection from unreal things like sky flowers and so forth. Or, connection means following after (*anuvṛtti*) and disconnection means separating from (*vyāvṛtti*). Because it is followed after, the being-form, Brahman, is a cause like earth, gold and so forth. Because it is separated from [its cause], the world is an effect like pots, rings and so forth. Or, because of having parts, the birth and so forth of this [world] comes from that [being-form], both directly and indirectly. Such is their relationship. And so says revelation (*śruti*):

Or, from whom these beings are born, by whom, once born, they survive, and to whom they go and enter into.<sup>19</sup>

And tradition (*smṛti*):

From whom all beings are born  
at the coming of the first age  
and into whom they go once more  
to their destruction at the end of the age.<sup>20</sup>

Then, is primordial matter (*pradhāna*) meant to be meditated on because it is a cause of the universe? To this he [the author] says: no. One who is conscious (*abhiñā*) is to be meditated on; thus it is said in revelation: “he gazed and [thought] ‘I will create the worlds,’”<sup>21</sup> and “he created these worlds.”<sup>22</sup> And also from argument: “because of [the statement in revelation] ‘he sees,’ it [the cause] is not [primordial matter]; it [primordial matter, *pradhāna*] is not found in revelation.”<sup>23</sup> Then, should the living being (*jīva*) be meditated on? No. He says: “the independent (*svarāt*) one, one who shines on his own—which means one whose knowledge is self-accomplished.” Then, is Brahman to be meditated on, since it says in revelation: “the golden embryo (*hiranya-garbha*) arose in the beginning; being born, he was the one lord of the existent”?<sup>24</sup> No. He says: [meditate on] the one who extended, that is, revealed, this sacred word to the first poet (creator), Brahman.

<sup>19</sup>Taittirīya U., 3.1.

<sup>20</sup>Mahābhārata., 13.135.11.

<sup>21</sup>Aitareya U., 1.1.1.

<sup>22</sup>ibid., 1.1.2.

<sup>23</sup>Brahma-sūtra, 1.1.5.

<sup>24</sup>Rg Veda, 10.121.1.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।  
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

इति श्रुतेः ।

ननु ब्रह्मणो अन्यतो वेदाध्ययनमप्रसिद्धम् । सत्यम् तत्तु हृदा मनसैव तेने विस्तृतवान् ।  
। अनेन बुद्धिवृत्तिप्रवर्तकत्वेन गायत्र्यर्थोऽपि दर्शितः । वक्ष्यति हि

प्रचोदिता येन पुरा सरस्वती  
वितन्वता ऽजस्य सतीं स्मृतिं हृदि ।  
स्वलक्षणा प्रादुराभूत्किलास्यतः  
स मे ऋषीणामृषभः प्रसीदताम् ॥ इति ।

ननु ब्रह्मा स्वयमेव सुप्तप्रतिबुद्धन्यायेन वेदमुपलभतां नेत्याह । यद्यस्मिन् ब्रह्मणि सूर्यो  
मुह्यन्ति । तस्माद्ब्रह्मणोऽपि पराधीनज्ञानत्वात्स्वतःसिद्धज्ञानः परमेश्वर एव जगत्कारणम्  
। अतएव सत्यो ऽसतः सत्ताप्रदत्वाच्च परमार्थसत्यत्वेन सर्वज्ञत्वेन च निरस्तकुहकस्तम् ।  
धीमहीति गायत्र्या प्रारम्भेण च गायत्र्याख्यब्रह्मविद्यारूपमेतत्पुराणमिति दर्शितम् । यथो-  
क्तं मत्स्यपुराणे

yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃśca prahiṇoti tasmai |  
taṃ ha devamātmabuddhiprakāśaṃ mumukṣurvai śaraṇamaham pra-  
padye ||

iti śruteḥ |

nanu brahmaṇo anyato vedādhyāyanamaprasiddham | satyam tattv hṛdā  
manasaiva tene viśṛtavān | anena buddhivṛttipravartakatvena gāyatrīyartho'pi  
darśitaḥ | vakṣyati hi

pracoditā yena purā sarasvatī  
vitanvatā 'jasya satīm smṛtiṃ hṛdi |  
svalakṣaṇā prādurābhūtkilāsyataḥ  
sa me ṛṣiṇāmṛṣabhāḥ prasīdatām || iti |

nanu brahmā svayameva suptapratibuddhanyāyena vedamupalabhatāṃ ne-  
tyāha | yadyasmin brahmaṇi sūrayo muhyanti | tasmādbrahmaṇo 'pi parādhi-  
najñānatvātsvataḥsiddhajñānaḥ parameśvara eva jagatkāraṇam | ataeva satyo  
'sataḥ sattāpradativācca paramārthasatyatvena sarvajñatvena ca nirastakuhaka-  
stam | dhīmāhīti gāyatrīyā prārambheṇa ca gāyatrīākhyabrahmavidyārūpame-  
tatpurāṇamiti darśitam | yathoktaṃ matsyapurāṇe

As revelation says:

I, wishing for liberation,  
take shelter in that God,  
who reveals awareness of the self,  
who created Brahmā previously  
and gave him the Vedas.<sup>25</sup>

Now, Brahmā's learning the Vedas from someone other than himself is unheard of. True, therefore [the author says] he stretches it, that is, expands upon it through his [Brahmā's] heart, that is, through his mind. By this—that is, by [his] being an initiator of objects of cognition—the meaning of the *gāyatrī*, too, is shown. He will say later:

Impelled by whom previously  
Sarasvatī placed true  
recollection (*smṛti*) in the heart  
of the unborn one [Brahmā] and indeed  
as herself appeared from his mouth.  
May that most excellent of seers  
be pleased with me.<sup>26</sup>

Now,[is the meaning here] let Brahmā himself perceive the Veda like one asleep who awakens? No. If in this matter of Brahman even the learned are confused, then Brahmā, too, is dependent on another for his knowledge. The Supreme Lord alone, whose knowledge is self-accomplished or independent of any other, is the cause of the universe. And, therefore, because it gives existence to the unreal, because it is the real of the highest order, and because it is the knower of all, the real (*satya*) is free of deception. On that let us meditate. And by starting with the *gāyatrī* it is shown that this Purāṇa has the form of the brahman-incantation called the *gāyatrī*. As it is said in the *Matsya Purāṇa*:

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<sup>25</sup>Śvetāśvatara U., 6.18.

<sup>26</sup>Bhāg., 2.4.22.

यत्राधिकृत्य गायत्रीं वर्ण्यते धर्मविस्तरः ।  
 वृत्रासुरवधोपेतं तद्भागवतमिष्यते ॥  
 लिखित्वा तच्च यो दद्याद्धर्मसिंहसमन्वितम् ।  
 प्रौष्ठपद्यां पौर्णमास्यां स याति परमं पदम् ।  
 अष्टादशसहस्रं तत्पुराणं परिकीर्तितम् ॥

पुराणान्तरे च

ग्रन्थो ऽष्टादशसाहस्रो द्वादशस्कन्धसंमितः ।  
 हयग्रीवब्रह्मविद्या यत्र वृत्रवधस्तथा ।  
 गायत्र्या च समारम्भस्तद्वै भागवतं विदुः ॥

पद्मपुराणे ऽम्बरीषं प्रति गौतमोक्तिः

अम्बरीष शुक्रप्रोक्तं नित्यं भागवतं शृणु ।  
 पठस्व स्वमुखेनापि यदीच्छसि भवक्षयम् ॥ इति ।

अतएव भागवतं नामान्यदित्यपि न शङ्कनीयम् ॥ १ ॥

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yatrādhikṛtya gāyatrīm varṇyate dharmavistaraha |  
 vṛtrāsuraavadhopetaṁ tadbhāgavatamiṣyate ||  
 likhitvā tacca yo dadyāddhemaśiṁhasamanvītam |  
 prauṣṭhapadyām paurṇamāsyām sa yāti paramaṁ padam |  
 aṣṭādaśasahasraṁ tatpurāṇaṁ parikīrtitam ||

purāṇāntare ca

grantho 'ṣṭādaśasāhasro dvādaśaskandhasaṁmitaḥ |  
 hayagrīvabrahmavidyā yatra vṛtravadhastathā |  
 gāyatrī ca samārambhastadvai bhāgavataṁ viduḥ ||

padmapurāṇe 'mbarīṣaṁ prati gautamoktiḥ

ambarīṣa śukaproktaṁ nityaṁ bhāgavataṁ śṛṇu |  
 paṭhasva svamukhenāpi yadīcchasi bhavakṣayam || iti |

ataeva bhāgavataṁ nāmānyadityapi na śaṅkanīyam || 1 ||



That which, placing the *gāyatrī*  
at its head, describes the details  
of *dharma*, replete with the  
killing of Vṛtra, is the *Bhāgavata*.  
He who has copied it, and  
gifted it on a stand adorned  
with a golden lion on the  
full moon day, goes to the highest realm.  
Eighteen thousand verses long is  
that Purāṇa proclaimed to be.

And, in another Purāṇa [*Skandha Purāṇa*]:

The book which has eighteen thousand [stanzas],  
consisting of twelve books [lit. trunks],  
in which are found the Hayagrīva  
brahman-incantation as well as  
the killing of Vṛtra, and which  
begins with the *gāyatrī*,  
they know [that book] to be the *Bhāgavata*.<sup>27</sup>

In the *Padma Purāṇa*, Gautama addresses Ambariṣa:

O Ambariṣa, listen daily  
to the *Bhāgavata*,  
spoken by Śuka. Read it  
out loud with your own lips, as well,  
if you desire the destruction  
of material existence.

Therefore, it should not be suspected that the *Bhāgavata* is some other work.

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<sup>27</sup>The *Bhāgavata* is often said to have eighteen thousand verses. In actuality, it has somewhat less than that (16,256, according to Edwin Bryant). I am not sure what the Hayagrīva brahman-incantation refers to.

### श्रीनाथचक्रवर्तिन्

अत्र तावत् श्रीकृष्णस्य परात्परत्वं तल्लोकस्य च नित्यत्वम् प्रतिपादयन्नभिधेयतया मङ्गलरूपतया च श्री-  
बादरायणः श्रीभागवतारम्भे श्रीकृष्णं नमस्कुर्वन्नाह जन्माद्यस्येत्यादि । परं क्षराक्षरातीतं पुरुषोत्तमं श्रीकृष्णं  
धीमहि । पालयति पिपत्तिं वा विश्वमिति पिपर्तरेणि सिद्धम् । वक्ष्यति च (भाग. ११.६.१४)

कालस्य ते प्रकृतिपुरुषयोः परस्य ।

शं नस्तनोतु चरणः पुरुषोत्तमस्य इति

परत्वे पुरुषोत्तमत्वम् । पुरुषोत्तमो हि श्रीकृष्ण एव उक्तञ्च स्वयमेव (गी. १५.१८)

यस्मात्क्षरमतीतो ऽहमक्षरादपि चोत्तमः ।

अतो ऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ इति ।

एतेन विशेषणमर्यादया श्रीकृष्णरूपं विशेष्यमवगम्यते । तं विशिनष्टि सदा सत्यं सृष्टेः प्रागन्ते मध्ये च  
सन्तम् । ... तत्किं तया श्रीकृष्णतया वेत्याह स्वेन स्वकीयेन रूपेण श्रीमुरलीविलासिविग्रहेण यद्वा अं विष्णुं  
धीमहि । को ऽसौ विष्णुर्जगत्पालयिता वा नेत्याह परं ब्रह्मणो ऽपि परं श्रीकृष्णमेव विष्णुर्नारायणः कृष्ण  
इत्यादिकृष्णपर्यायात् । तदा यत्रेत्यस्य विशेषणं सतीति ।

### śrīnāthacakravartin

atra tāvat śrīkṛṣṇasya parātparatvaṃ tallokasya ca nityatvaṃ pratipādaya-  
nnabhidheyatayā maṅgalarūpatayā ca śrībādarāyaṇaḥ śrībhāgavatārambhe śrī-  
kṛṣṇaṃ namaskurvannāha janmādyasyetyādi | paraṃ kṣarākṣarātītaṃ puruṣo-  
ttamaṃ śrīkṛṣṇaṃ dhīmahi | pālayati pipartti vā viśvamiti piparteraṇi siddham |  
vakṣyati ca (bhāg. 11.6.14)

kālasya te prakṛtipuruṣayoḥ parasya |

śaṃ nāstanotu caraṇaḥ puruṣottamasya iti

paratve puruṣottamatvaṃ | puruṣottamo hi śrīkṛṣṇa eva uktaṇca svayameva (gī.  
15.18)

yasmātkṣaramatīto 'hamakṣarādapi cottamaḥ |

ato 'smi loke vede ca prathitaḥ puruṣottamaḥ || iti |

etena viśeṣaṇamaryādayā śrīkṛṣṇarūpaṃ viśeṣyamavagamyate | taṃ viśina-  
ṣṭi sadā satyaṃ sṛṣṭeḥ prāgante madhye ca santam | ... tatkiṃ tayā śrīkṛṣṇa-  
tayā vetyāha svena svakīyena rūpeṇa śrīmuralīvilāśivigraheṇa yadvā aṃ viṣṇuṃ  
dhīmahi | ko 'sau viṣṇurjagatpālayitā vā netyāha paraṃ brahmaṇo 'pi paraṃ  
śrīkṛṣṇameva viṣṇurnārāyaṇaḥ kṛṣṇa ityādīkṛṣṇaparyāyāt | tadā yatretyasya vi-  
śeṣaṇaṃ satiti |

**Śrīnātha Cakravartin:**

Here, to start with, in establishing the supremacy of Śrī Kṛṣṇa and the eternity of his world, and in offering a reverential greeting to him at the beginning of the *Śrī Bhāgatava* through an auspicious verse that conveys the subject (*abhidheya*) of the text, Śrī Bādarāyaṇa says: “Let us meditate ....” Highest (*param*) means above the perishable and imperishable, the highest person, Śrī Kṛṣṇa: on him let us meditate. He protects and saves the universe. Thus *param* comes from the verbal root  $\sqrt{pr}$  (to protect, save) with the primary suffix *aṇ* added [to form *para*]. And he will say:

Let your foot, the foot of you,  
the highest person, who are time,  
other than<sup>28</sup> material nature  
and the self, bestow happiness on us.<sup>29</sup>

In otherness (*paratva*) is the essence of the supreme person. The highest person is indeed none other than Śrī Kṛṣṇa. He himself says:

Since I am above the perishable  
and higher than the imperishable, too,  
I am known in the Veda  
and in the world as the  
highest person (*puruṣottama*).<sup>30</sup>

By this, through the propriety of the adjectives, the form of Śrī Kṛṣṇa is understood. That form is further qualified by “always real,” that is, existing before, at the end of, and during the creation....<sup>31</sup> And is that appearance as that [form?] or as Śrī Kṛṣṇa? To which he replies “with his own (*svena*),” that is, with his own form, the form of the player of the flute (Murali-vilāsin). Or, let us meditate on *aṃ* [from the word *satyaṃ*], that is, on Viṣṇu. Who is that Viṣṇu? The protector of the universe? No. He says *param*, higher, higher than even *brahman*, Śrī Kṛṣṇa himself. The names Viṣṇu, Nārāyaṇa, Kṛṣṇa and so forth are all synonyms of Kṛṣṇa. Then, the qualifier of where (*yatra*) becomes “existing” (*sati*) [the rest of the word being *satyaṃ*, *sati* + *aṃ* = *satyaṃ*]

<sup>28</sup>*param*, other than, or, the protector of

<sup>29</sup>Bhāg., 11.6.14, second half.

<sup>30</sup>Bg., 15.18.

<sup>31</sup>Apparently, there is a gap in the manuscript at this place.

पुनर्विशिनष्टि निरस्तकुहकं कुं पृथवीं घ्नन्तीति कुहनो दैत्याः कंसादयः निरस्तं कुघ्नां कं शिरो येन पृथिवीभारापहारकमित्यर्थः । अथवा, निरस्तानां कुघ्नां कं सुखं मोक्षो यस्मात्तम् विष्णुना हतस्य कालनेमेः पुनः कंसरूपत्वेन जातत्वात्, अन्यकृतहनने मोक्षाप्रसक्तेः । श्रीकृष्णकृतहननेनैव (सः) इत्यनुपहितचैतन्यशक्तिस्तस्य परत्वं सुसिद्धमेव ।

नन्वायातमस्य परात्परत्वं सत्यत्वञ्च तल्लोकस्य कथं सत्यत्वमित्याह धाम्ना धाम परम-वैकुण्ठं श्रीवृन्दावनम् तेन सह सदा सत्यम्, सहार्थं तृतीया । धाम विशिनष्टि स्वेन स्वं ब्रह्म, तद्रूपेण ; उक्तञ्च (भाग., ११.२०.३७) क्षेमं विन्दन्ति मत्स्थानं यद्ब्रह्म परमं विदुः यद्वा स्वेन सदा स्वस्वरूपेण विसरता सद् विसरणगत्यादिषु किपि । एवमेतदेव प्रपञ्चयति यत्रेत्यादि यत्र धाम्नि सति सत्ये त्रिसर्गस्त्रयानां गुणानां सर्गो मृषा नास्त्येवेत्यर्थः (भाग. २.९.१०) प्रवर्तते यत्र रजः इत्यादि न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्चिताः इत्यन्तम् ।

*punarviśinaṣṭi nirastakuhaḥkaṁ kuṁ pṛthaviṁ ghnantīti kuhano daityāḥ kaṁ-  
sādayaḥ nirastaṁ kughnām kaṁ śīro yena pṛthivībhārāpahāraḥkamityarthaḥ |  
athavā, nirastānām kughnām kaṁ sukhaṁ mokṣo yasmāttam viṣṇunā hatasya  
kālanemeḥ punaḥ kaṁsarūpatvena jātatvāt, anyakṛtaḥanane mokṣāprasakteḥ |  
śrīkṛṣṇakṛtaḥananaiva (saḥ) ityanupahitacaitanyaśaktistasya paratvaṁ susi-  
ddhameva |*

*nanvāyātamasya parātparatvaṁ satyatvaṁca tallokaśya kathaṁ satyatvamī-  
tyāha dhāmnā dhāma paramavaikuṇṭhaṁ śrīvṛndāvanam tena saha sadā sa-  
tyam, saharthe tṛtīyā | dhāma viśinaṣṭi svena svaṁ brahma, tadrūpeṇa ; uktaṁca  
(bhāg., 11.20.37) kṣemaṁ vindanti matsthānaṁ yadbrahma paramaṁ viduḥ  
yadvā svena sadā svasvarūpeṇa visaratā sad | visaraṇagatyādiṣu kvipi | evameta-  
deva prapañcayati yatreyādi yatra dhāmnī sati satye trisargastrayānām guṇā-  
nām sargo mṛṣā nāstyeveyarthaḥ (bhāg. 2.9.10) pravarttate yatra rajaḥ ityādi  
na yatra māyā kimutāpare hareranuvratā yatra surāsurārcitāḥ ityantam |*

He again qualifies it with the word *nirasta-kuhaka*: *ku* means earth and *ha* means “they kill.” The demons headed by Kāṁsa, are thus called *kuhanāḥ* because they kill the earth. *Ka* means “head,” the head of the killers of the earth is removed. The one who does this is called *nirasta-kuhaka*. He is the remover of the burden of the earth. Or, *ka* means happiness, that is, liberation, the one from whom the destroyed killers of the earth receive liberation is thus called *nirasta-kuhaka*. That is because Kālanemi who had been killed by Viṣṇu was reborn as Kāṁsa, since in a killing done by someone else, liberation is not occasioned. Liberation occurs only by means of a killing done by Kṛṣṇa. Thus, the supremacy of the one whose consciousness and power are not limited is well established.

Now, his supremacy and truth are established; why should his realm be true as well? To that he says “with his abode.” His abode is the highest Vaikuṇṭha, Śrī Vṛndāvana. Along with that, he is forever true. It (*dhāmnā*) is in the third case in the sense of “along with.” He then qualifies that abode: “own.” “Own” means *brahman* through having that form. It is said (Bhāg. 11.20.37): “They attain happiness, who know my realm to be the highest *brahman*.” Or, “own” may be taken with *sadā* to mean “an extension of his own true form” on the basis of the *sūtra*: *sadḥ viśaṇagatyādiṣu kvīpi* (“*Sadḥ* is understood in the senses of spreading, going, etc., when a *kvīp* primary affix follows”). Therefore he expounds on this with “in which” (*yatra*): “in his abode which is true, the creation of the three threads is false, that is, does not exist at all. As it is said (Bhāg. 2.9.10): “Where translucency, opacity, clarity, and their mixture do not exist, neither does the influence of time; where there is no *māyā*, what to speak of others, and where those devoted to Hari are honored by both gods and demons.”

तस्य मायाकार्यत्वे स्वरूपमाह तेजोवारीत्यादि। एषां यथा विनिमयो ऽतस्मिन्स्तत्प्रती-  
तिर्यया त्रिसर्ग इव त्रिसर्गो ऽमृषा सत्यः। कुतः स्वेन चित्स्वरूपेण हेतुना यथा तेजोवारि-  
मृदामविनिमयो यथार्थभावः। यद्वा त्रयाणां भूतभविष्यद्वर्तमानानां सर्गो मृषा नास्त्येव इ-  
त्यर्थः (भाग., २.२.१७) न यत्र काल इत्यादेः यद्वा त्रयाणामूर्द्धस्रोतःप्रभृतीनां प्राणिनां सर्गो  
ऽमृषा सत्य एव। ऊर्द्धस्रोतास्तर्वादिः अधःस्रोताः स्त्रीपुरुषादिः तिर्यक्स्रोतास्तु पशुपक्ष्या-  
दिः। कुतः स्वेन चिदानन्देन हेतुना सदा विसरणशीलेन। वक्ष्यति च (भाग. ३.१५.१६)  
कैवल्यमिव मूर्तिमदिति कैवल्यपादानमित्यर्थः (भाग. ३.१५.१६) वनं कामदुर्घैर्द्रुमैः इत्या-  
दिना द्रुमादिः (भाग., ३.१५.१८) पारावतान्यभृतः इत्यादिना खगादिः (भाग. २.९.११-२)  
श्यामावदाताः शतपत्रलोचनाः प्रमदोत्तमाद्युभिः इत्यादिना स्त्रीपुरुषाः। एवं त्रिसर्गः स्वेन  
हेतुना ऽमृषा। नो केवलं त्रिसर्गः तेजोवारिमृदामविनिमयो यथार्थभावो ऽपि स्वेन स्वधाम्ना  
यथा यथावत् प्रकाऽसत् इत्यर्थः। तेजः सूर्यचन्द्रादि वारि वापीतडागादि मृत् तटपुलिनादिः  
। सर्वमेव भौतिकभिन्नं चिन्मयत्वात्।

*tasya māyākāryatve svarūpamāha tejovārityādi| eṣāṃ yathā vinimayo 'ta-  
smiṃstatpratitiryayā trisarga iva trisargo 'mṛṣā satyaḥ| kutaḥ svena citsvarūpeṇa  
hetunā yathā tejovārimṛdāminimayo yathārthabhāvaḥ | yadvā trayāṇāṃ bhū-  
tabhaviṣyadvartamānānāṃ sargo mṛṣā nāstyeva ityarthah (bhāg., 2.2.17) na  
yatra kāla ityādeḥ yadvā trayāṇāmūrdhvasrotāḥprabhṛtīnāṃ prāṇināṃ sargo  
'mṛṣā satya eva| ūrdhvasrotāstarvādīḥ adhaḥsrotāḥ śṛīpuruṣādīḥ tiryaksrotāstu  
paśupakṣyādīḥ | kutaḥ svena cidānandena hetunā sadā viśaraṇaśīlena | vakṣyati  
ca (bhāg. 3.15.16) kaivalyamiva mūrtimaditi kaivalyāpādānamityarthah (bhāg.  
3.15.16) vanaṃ kāmādughairdrumaiḥ ityādinā drumādīḥ (bhāg., 3.15.18) pā-  
rāvatānyabhrtaḥ ityādinā khagādīḥ (bhāg. 2.9.11-2) śyāmāvadātāḥ śatapatra-  
locanāḥ pramadottamādyubhiḥ ityādinā śṛīpuruṣāḥ | evaṃ trisargah svena he-  
tunā 'mṛṣā | no kevalaṃ trisargah tejovārimṛdāminimayo yathārthabhāvo 'pi  
svena svadhāmnā yathā yathāvat prakā'sata ityarthah | tejaḥ sūryacandrādi vāri  
vāpitaḍāgādi mṛt taṭapulinādīḥ | sarvameva bhautikabhinnam cīnmayatvāt |*

He describes next its [the sacred realm's] nature as an effect of *māyā*: "in which the triple creation is not false as in the exchange [confusion] of fire, water and earth [for each other]." Like the exchange for one another of those [fire, water, and earth], that is, the perception of one of them in one of the others which it is not, by which, like the triple creation, the triple creation is not false, but true.<sup>32</sup> How is this so? Because it is his own (*svena*), that is, because it is consciousness by nature, just as when there is no exchange [or confusion] of fire, water, and earth, the state is genuine. Or, the creation of the three refers to the past, the present, and the future, and is therefore false—does not exist. As in the *Bhāgavata* (2.2.17): "Where there is no time ...." Or, the creation of the three refers to the three kinds of living beings, those whose food flows up, and so forth, and is not false—but true. Those whose food flows up are the trees and so forth; those whose food flows down are women, men, and so forth; those whose food flows crosswise are the animals, birds and so forth. How can this be? Because it is his own (*svena*), that is, it is consciousness and bliss, which has the character of spreading out or pervading. It will be said in the *Bhāgavata* (3.15.16) "like absolute unity possessing form," meaning bringing all to a state of absolute unity; (3.15.16) "a forest with desire cows and trees," that is, having trees and so forth; and (3.15.18) "turtle-doves and other birds," that is, having birds and so forth; (2.9.11-2) "Having dazzling blue complexions with eyes like a hundred petals, ... [that sky is illuminated] with the glow of the finest women," that is, having women and men. Thus the triple creation is not false because it is his. Not only the triple creation, the non-exchange of the fire, water, and earth means their true natures shine along with his own realm in their various respective ways; fire as the sun, moon, and so forth, water as ponds, lakes and so forth, and earth as banks, beaches and so forth. Everything differs from the material world because of being made of consciousness.

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<sup>32</sup>This is a difficult passage to understand. I have given a fairly literal translation. Perhaps something is missing, however. The conclusion is that the triple creation is not false and the reason it is not false is because of "exchange" like the mirage's exchange of the elements fire, water, and earth for each other. But one would think that if something appears to be in something else, the appearance of that thing is false. Perhaps we are meant to think that in the appearance of something in something else, the thing appearing is given existence or reality by the thing in which it appears. In that case, we are talking of two triple creations here: the triple creation that is the eternally real sacred realm and the triple creation that is the mundane or material world. The material world derives its being, its reality, from the real or eternal world, the sacred realm.

ननु तल्लोको न कार्यः सान्द्रानन्दमयत्वादियुगपत्त्वमेव प्रपञ्चस्य कार्यत्वात्कर्तारि ज्ञातव्ये को ऽसौ कर्ते-  
त्याह जन्मादीति । अस्य विश्वस्य जन्मादि यतः इतरतो यस्मादन्यतः । जन्म द्विधा सर्गो विसर्गश्च । तत्र  
सर्गः पुरुषात् तथा च (भाग. ११.६.१६) त्वत्तः पुमान् समवकृष्य ययास्य वीर्यं धत्ते महान्तमित्यादि विसर्गो  
ब्रह्मणः, स्थितिलयौ विष्णुरुद्राभ्याम्; तथा च (भाग. १.२.२३) स्थित्यादये हरिवरिञ्चि इत्यादि । तच्चान्वयात्  
पौर्वापर्यक्रमेणैवान्वयते अनुययाविति वा अन्वयेनाततीति वा जन्मादिविशेषणम् ।

ननु ब्रह्मणः कथं तथा सामर्थ्यं यदसौ विश्वमसृजत् । न हि तेन इत्याह यः श्रीकृष्ण आदिकवये ब्रह्मणे  
ब्रह्म वेदं तेने । तेन सहास्य कुतो दर्शनम् येन तेने । तत्राह हृदा सङ्कल्पमात्रेण । स्वयं कथं सृष्ट्यादि न करोति  
। तत्राह अर्थेषु प्रयोजनेष्वभिज्ञोऽपीच्छामात्रेण सर्वार्थसम्पादकोऽपि । चकारोऽप्यर्थः । स्वैर्गोपीजनैः सह  
राजत इति स्वराट् । न हि धीरललितस्य राज्यादिचिन्तेति भावः । सा हि योग्येष्वमात्येषु निधीयते ।

नन्वेतदिह मोहकरं परात्परत्वञ्च निरूप्यते । गोपीभिः सह राजमानत्वञ्च निरूप्यते । तर्हि विरोध एव मै-  
वम् (भाग. ६.९.३५) न हि विरोध उभयं भगवत्परिमितगुणगण ईश्वरे ऽनवगाह्यमाहात्म्ये ऽर्वाचीनविकल्प-  
वितर्कविचारप्रमाणाभासकुतर्कशास्त्रकलिलान्तः करणाशयदुरवग्रहवादिनां विवादानवसर उपरतसमस्तमाया-  
मये केवल एवात्ममायामन्तर्धाया को न्वर्थो दुर्घट इव भवतीति वक्ष्यमाणान्न विरोधः । तथापि सर्वे मुह्यन्ती-  
त्याह मुह्यन्ति यत्सूरय इति

*nanu talloko na kāryaḥ sāndrānandamayatvādiyugapattvameva prapañca-  
sya kāryatvātkartari jñātavye ko 'sau kartetyāha janmādi | asya viśvasya ja-  
nmādi yataḥ itarato yasmādayataḥ | janma dvidhā sargo visargaśca | tatra  
sargaḥ puruṣāt tathā ca (bhāg. 11.6.16) tvattaḥ pumān samavakṛṣya yayāsyā vi-  
ryaṁ dhatte mahāntamityādi visargo brahmaṇaḥ, sthityayau viṣṇurudrābhyām;  
tathā ca (bhāg. 1.2.23) sthityādaye harivariñci ityādi | taccānvayāt paurvāpa-  
ryakrameṇaivānvayate anuyayāviti vā anvayenātātīti vā janmādiviśeṣaṇam |*

*nanu brahmaṇaḥ katham tathā sāmartyaṁ yadasau viśvasmasṛjāt | na hi  
tena ityāha yaḥ śrīkṛṣṇa ādikavaye brahmaṇe brahma vedaṁ tene | tena sahā-  
sya kuto darśanam yena tene | tatrāha hṛdā saṅkalpamātreṇa | svayaṁ katham  
sṛṣṭyādi na karoti | tatrāha artheṣu prayojaneṣvabhijñō'picchāmātreṇa sarvā-  
rthasampādako'pi | cakāro'pyarthaḥ | svairgopījanaiḥ saha rājata iti svarāt | na  
hi dhīralalitasya rājyādicinteti bhāvaḥ | sā hi योग्येष्वमात्येषु निधीयते |*

*nanvetadiha mohakaram parātparatvañca nirūpyate | gopībhiḥ saha rājamā-  
natvañca nirūpyate | tarhi virodha eva maivam (bhāg. 6.9.35) na hi virodha u-  
bhayaṁ bhagavatyaparimitagunaḡaṇa īśvare 'navagāhyamāhātmye 'rvācīnavikalpa-  
vitarkavicārapramāṇābhāśakutarkaśāstrakalilāntaḥkaraṇāśāyaduravagrahavādinām  
vivādānavasara uparatasamastamāyāmāyame kevala evātmamāyāmāntardhāya ko  
nvartho durghaṭa iva bhavatīti vakṣyamāṇāṇna virodhaḥ | tathāpi sarve muhya-  
ntityāha muhyanti yatsūraya iti*



Now, his world is not an effect because of the simultaneity of its being condensed bliss, [consciousness, and being]. But because the phenomenal world **is** an effect, when its creator is to be inquired into, he responds to the question, “who is this creator?” with the words: “from whom comes the birth and so forth of this.” “Of this” means of this world, and thus “from whom [come] the birth and so forth of this world.” Indirectly (*itarataḥ*) means “from whom through another.” Birth or creation is of two kinds—primary creation (*sarga*) and secondary creation (*visarga*). Among them the primary creation is from the primal person (*puruṣa*) himself, as is it said in the *Bhāgavata* (11.6.16): “From you the creator drew the virile power for this [universe] and through *māyā* imparted it to the great (*mahat*), which is like the womb of the world, he of unerring power.” The secondary creation is from *Brahmā*. Maintenance and destruction are accomplished through *Viṣṇu* and *Rudra*, as it is said (*Bhāg.*, 1.2.23): “For the maintenance, and so forth of this universe he [joined with the *guṇa*] takes the names *Hari*, *Variñci*, and *Hara*.” And that is orderly (*anvayāt*), that is, it progresses in a succession of prior and later. Or, it follows after. Or, [if we take *anvayāt* to be modifying the words “creation and so forth” it means they move constantly in order.

Now, how is it that *Brahmā* has such ability since he created the universe? Indeed he does not, since he [the author] says “by him.” Śrī Kṛṣṇa spread the Veda (*Brahma*) to the first seer, *Brahmā*. Where was this meeting with him [Kṛṣṇa] at which he spread the Veda? He replies “through the heart,” by conceptions or ideas alone. Why does he [Kṛṣṇa] not perform the creation and so forth himself? Though he is skilful in all things or purposes and though he can achieve all objectives by his wish alone (the word “and,” *ca*, here means “though”), he remains with his own people, the cowherd girls, [*svarāṭ*]. Nor indeed does a hero of the composed and playful sort (*dhīralalita*) have any concern for kingdom and such things. That concern is handed over to his capable ministers.

Now this here is perplexing. He is described as better than the best and he is described as being with the cowherd girls. Isn’t that a contradiction? Not at all, as the *Bhāgavata* itself will confirm (6.9.35): “the two are not contradictory; in *Bhagavān* who has unlimited qualities, who is the controller, whose greatness is inconceivable, in whom there is no room for the views of debaters (debaters who are difficult to restrain and whose minds and intentions are confused by modern texts full of indecision, conjecture, doubt, and false evidence), in whom all the products of *māyā* are silenced, who alone is complete, in such a one, what thing is impossible, having concealed his own power?” Nevertheless, all are deluded, as he says, “about whom the sages are befuddled.”

यत्र सूरयः पण्डिता मुह्यन्ति कुतर्कादिना मोहमेव प्राप्नुवन्ति न तु भक्ताः ते हि अचिन्त्यो हि मणिमन्त्रमहौषधीनां प्रभाव इतिवदचिन्त्याः खलु भावा न तांस्तर्केण योजयेदित्यादि शरणीकुर्वन्तः श्रीकृष्णतत्त्वं विदन्त्येव । यद्वा परं पुरुषोत्तमं श्रीकृष्णं धीमहि । कीदृशम् सदा सत्यं सत्यं धाम्ना सहेति पूर्ववत् । निरस्तकुहकमित्यपि पूर्ववत् ।

ननु कुष्मां कंसादीनामन्येषाञ्च जरासन्धादीनां केवलं स्वतो हननं नास्ति तत्तु यादवैर्भी-  
मार्जुनादिभिश्च प्रायशस्तत्कथमयम् एव निरस्तकुहकः तत्राह तेजोवारिमृदाम् अरीन्मृद-  
न्तीत्यरिमृदाः भीमार्जुनादयस्तेषां तेजो व, तेज इव इवार्थं व शात्रवं व यशः पपुः इत्यादिवत्  
तेषां सर्वेषां तेजः स एवेत्यर्थः ।

अन्यच्च यत्र श्रीकृष्णे मृषा योगमायया यथावद्विनिमयः यथार्थपरीवर्तः । मर्षणं मृट्  
तया मृषा मृषु क्षमायाम् (चण्डी) या देवी सर्वभूतेषु मायारूपेण संस्थिता इति क्षमा सैव  
विनिमयः । कीदृशः त्रिसर्गस्त्रयाणां सर्गो यत्र । के ते त्रयः सर्गाः कंसमोहननन्दयशो-  
दाप्राकृततपःफलदानगोपीगणविलासा विनिमये सत्येते बभूवुः । मथुरायां कृताविर्भावस्य  
कथं तया सह विनिमय इत्याह जन्मादीति । अस्य श्रीकृष्णस्य जन्म प्रादुर्भावः जनेर्मन  
उणादिकः यतो मथुराया इतरत इतरत्र गोकुले अन्वयादनुगतं कीदृशमादि तदेकप्रथममे-  
वंप्रकाशः कदापि नाभूदित्यर्थः ।

yatra sūrayaḥ paṇḍitā muhyanti kutarkādīnā mohameva prāpnuvanti na tu  
bhaktāḥ te hi acintyo hi maṇimantramahauśadhīnām prabhāva itivadacintyāḥ  
khalu bhāvā na tāṁstarkēṇa yojayedityādi śaraṇīkurvantaḥ śrīkṛṣṇatattvaṁ vi-  
dantyeva | yadvā paraṁ puruṣottamaṁ śrīkṛṣṇaṁ dhīmahi | kīdrśam sadā sa-  
tyaṁ satyaṁ dhāmnā saheti pūrvavat | nirastakuhakamityapi pūrvavat |

nanu kughnām kaṁsādīnāmanyēṣāñca jarāsandhādīnām kevalaṁ svato ha-  
nanaṁ nāsti tattu yādavairbhīmārjunādibhiḥca prāyaśastatkathamayam eva ni-  
rastakuhakaḥ tatrāha tejovārimṛdām arinmṛdnantītyarimṛdāḥ bhīmārjunādaya-  
steṣām tejo va, teja iva ivārthe va śātravaṁ va yaśaḥ papuḥ ityādivat teṣām sa-  
rveṣām tejah sa evetyarthaḥ |

anyacca yatra śrīkṛṣṇe mṛṣā yogamāyayā yathāvadvinimayaḥ yathārthaparī-  
varttaḥ | marṣaṇaṁ mṛt tayā mṛṣā mṛṣu kṣamāyām (caṇḍī) yā devī sarvabhūteṣu  
māyārūpeṇa saṁsthītā iti kṣamā saiva vinimayaḥ | kīdrśaḥ trisargastrayāṇām sa-  
rgo yatra | ke te trayaḥ sargāḥ kaṁsamohananandayaśodāprākṛtatapahphala-  
dānagopīgaṇavilāsā vinimaye satyete babhūvuḥ | mathurāyām kṛtāvirbhāvasya  
kathaṁ tayā saha vinimaya ityāha janmādīti | asya śrīkṛṣṇasya janma prādu-  
rbhāvaḥ janermana uṇādikaḥ yato mathurāyā itarata itaratra gokule anvayāda-  
nugataṁ kīdrśamādi tadekaprathamamevaṁprakāśaḥ kadāpi nābhūdityarthaḥ |

About him sages, meaning scholars, are confused, that is, they by fallacious argumentation and such become bewildered concerning him. But not the *bhaktas*. They, indeed—following the course shown by statements like: “inconceivable indeed are beings; one cannot engage them by argument or logic”—know the truth about Śrī Kṛṣṇa, namely that his influence is like the incomprehensible influence of gems, mantras, and herbs. Or, “let us meditate on Śrī Kṛṣṇa, the supreme person.” What is he like? He is always and ever real, real along with his world, as we have interpreted it before. And “free of deception” is also interpreted like before.

Now, he did not all by himself kill the killers of the earth (*kughna*), such as Kaṁsa and the rest and others like Jarāsandha and so forth. That was mostly done by the Yādavas and by Bhīma, Arjuna, and the rest. Therefore, why is he called the destroyer of the killers of the earth (*nirasta-kuhaka*)? To this he says—*tejovārimṛdām*—“they crush the enemies, Bhīma, Arjuna, and the others do, and of them he is like the fiery power.” *Tejo va* means “like the fiery power” since *va* has the meaning of like (*iva*) as in the case of “it is as if (*va*) they drink the fame of their enemies.” He is indeed the power of all of them (the Pāṇḍavas).

And for the rest—in whom, that is, in Śrī Kṛṣṇa, there is rightly an exchange (*vinimaya*), a real exchange, through forbearance (*mṛṣā*), that is, by *yogamāyā*. The root  $\sqrt{mṛṣ}$  means forgiving or forbearing; by means of that [there is an exchange]. *Mṛṣ* is taken in the sense of forbearing or indulging: “She, the goddess, who is situated in all beings in the form of *māyā*,” she herself is the exchange. What sort of exchange? It is an exchange in which there are three creative acts (*sarga*). What are those three creative acts? The bewildering of Kaṁsa, the bestowing upon Nanda and Yaśodā the fruit of their prior austerities, and the enjoyment of the cowherd girls. When there was an exchange, these things happened. Why did he who had appeared in Mathurā exchange places with her? The answer is found in *janmādi* [first line of the verse]: his—Śrī Kṛṣṇa’s—birth was his manifestation. *Janma* is verbal root  $\sqrt{jan}$ , to generate or beget, followed by the *unādi kṛt* suffix *man*, making the action-noun, birth. From which [means] from Mathurā to some other place because of connection [i.e., going after] to Gokule. The word *ādī*, first, means that that was the very first—such a manifestation had never before happened. This is its meaning.

यश्चाभिज्ञः अर्थेषु अर्थयन्तीत्यर्थाः प्रार्थकास्तेषु (भाग. १०.२८.१२) अपि नः स्वर्गतिं सूक्ष्मामुपाधास्यदधीश्वरः इति प्रार्थकेषु गोपेषु कृतेच्छैव (भाग. १०.२८.१६) सत्यं ज्ञानमनन्तं यद्वह्न्य ज्योतिः सनातनमित्यादिना दशमस्कन्धोक्तेन ब्रह्म तेने दर्शयामास। यद्यत्र ब्रह्मणि सूर्यः पण्डिता अपि मुह्यन्ति । यदित्यस्य सप्तम्यन्तस्याव्ययस्य रूपं विशिनष्टि आदिकवये आदि आदिभूतं कं सुखम् तस्य वयः प्रजनं गर्भग्रहणं प्रसव इति यावत् तस्मिन् वी प्रजनकान्त्यादिषु स्वरान्तत्वादन् । यद्वा परं श्रीकृष्णं धीमहीत्यादि पूर्ववत् । कीदृशम् सत्यं निराकारतया आकारेण वा तत्राह धाम्ना विग्रहेण गृहदेहत्विद्ब्रभावा धामानीत्यमराः । स्वेन द्विभुजेन मुरलीविलासिना यत्र विनिमये कीदृशि मृदां पृथ्वीं मृदन्ति मृदः वकवत्सक-केश्यरिष्टप्रभृतयो दैत्याः तेजोवारि तेजो दर्पं वारयतीति तेजोवास्तस्मिन् ॥ १ ॥

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*yaścābhijñāḥ artheṣu arthayantītyarthāḥ prārthakāsteṣu (bhāg. 10.28.12) api naḥ svagatiṁ sūkṣmāmupādhāsyadadhiśvaraḥ iti prārthakeṣu gopeṣu kṛte-  
cchaiva (bhāg. 10.28.16) satyaṁ jñānāmanantaṁ yadbrahma jyotiḥ sanātana-  
mityādinā daśamaskandhoktena brahma tene darśayāmāsa | yadyatra brahmaṇi  
sūrayaḥ paṇḍitā api muhyanti | yadityasya saptamyantasyāvayasya rūpaṁ vi-  
śinaṣṭi ādikavaye ādi ādibhūtaṁ kaṁ sukhā tasya vayaḥ prajānaṁ garbhagra-  
haṇaṁ prasava iti yāvat tasmin vi prajānakāntyādiṣu svarāntatvādan | yadvā  
paraṁ śrīkṛṣṇaṁ dhīmahītyādi pūrvavat | kidrśam satyaṁ nirākāratayā ākā-  
reṇa vā tatrāha dhāmnā vigraheṇa grhadehatvitprabhāvā dhāmānītyamarāḥ |  
svena dvibhujena muralivilāsinā yatra vinimaye kidrśi mṛdāṁ pṛthvīm mṛdnanti  
mṛdaḥ vakavatsakakeśyariṣṭaprabhṛtayo daityāḥ tejovāri tejo darpaṁ vārayatīti  
tejovāstasmin || 1 ||*

And he who is understanding [in all matters]. Or, those who pray to or make requests of him can also be called “requesters” (*artha*).<sup>33</sup> He is understanding towards all those who make requests of him. As for instance in the *Bhāgavata* (10.28.12):

(the cowherd men, their minds  
filled with excitement, considered him,  
Kṛṣṇa, to be the lord and said  
to his father, “o king,) perhaps he,  
the supreme controller,  
will show us his subtle world.

He fulfilled the wish of the cowherd men who made a request of him.  
With the statement in the Tenth Branch of the *Bhāgavata* (10.28.16):

“True, unending knowledge  
which is Brahman, the light eternal,  
[which meditating sages see  
when the material qualities depart.]

the meaning of *brahma tene* (“he spread Brahman”) in the verse is given—he showed them, the cowherd men, Brahman. *Yat* in this part of the verse means “in which,” in Brahman, even the seers, that is scholars, are confused. Or, the form of the *yat* as an indeclinable, ending in the seventh case-ending, enhances *ādikavaye* which means “in the begetting of the original *ka* or happiness” (*ādibhūtaṁ kaṁ vayaḥ prajānaṁ garbhagrahaṇaṁ prasava iti*). The root  $\sqrt{vi}$  has the meanings begetting, beauty, and so forth. And because of ending in a vowel it gets the suffix *an* ( $vi + an = vaya$ ). Or, the meaning is “let us meditate on the supreme, Śrī Kṛṣṇa,” like before. But what is he like? The truth without form or with form? To that he says *dhāmnā*, “with his form.” Amara says *dhāman* means house, body, spendor, or influence. And *svena*, “his own,” means his two-handed form playing with a flute. And in his exchange or reciprocity, of what sort is that? *Mṛdām*—they destroy the earth—*mṛd* thus means the demons: Vaka, Vatsaka, Keśi, Ariṣṭa, and the others. *Tejovāri*—he stops their pride (*tejo darpaṁ vārayati*). In him is the destruction of pride. (1)

<sup>33</sup>Here Śrīnātha is playing on the multiple meanings of the word *artha* which can mean desired thing or goal, or desired meaning, or thing requested.

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां  
 वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।  
 श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः  
 सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥ २ ॥

श्रीधरः

इदानीं श्रोतृप्रवर्तनाय श्रीभागवतस्य काण्डत्रयविषयेभ्यः सर्वशास्त्रेभ्यः श्रेष्ठं दर्शयति धर्म इति । अत्र श्रीमति सुन्दरे भागवते परमो धर्मो निरूप्यते । परमत्वे हेतुः । प्रकर्षेणोज्झितं कैतवं फलाभिसन्धिलक्षणं कपटं यस्मिन् सः । प्रशब्देन मोक्षाभिसन्धिरपि निरस्तः । केवलमीश्वराराधनलक्षणो धर्मो निरूप्यत इत्यधिकारितोऽपि धर्मस्य परमत्वमाह । निर्मत्सराणां परोत्कर्षासहनं मत्सरः । तद्रहितानाम् । सतां भूतानुकम्पिनाम् । एवं कर्मकाण्डविषयेभ्यः शास्त्रेभ्यः श्रेष्ठमुक्तम् । ज्ञानकाण्डविषयेभ्योऽपि श्रेष्ठ्यमाह वेद्यमिति । वास्तवं परमार्थभूतं वस्तु वेद्यं न तु वैशेषिकाणामिव द्रव्यगुणादिरूपम् । यद्वा वास्तवशब्देन वस्तुनोऽंशो जीवः, वस्तुनः शक्तिर्माया, वस्तुनः कार्यं जगच्च, तत्सर्वं वस्त्वेव न ततः पृथगिति

*dharmah projjhitakaitavo'tra paramo nirmatsarāṇām sa-*  
*tām*  
*vedyaṃ vāstavamatra vastu śivadaṃ tāpatrayonmūlanam*  
 |  
*śrīmadbhāgavate mahāmuniḥkṛte kiṃ vā parairīśvaraḥ*  
*sadyo hṛdyavarudhyate'tra kṛtibhiḥ śuśrūṣubhistatksaṇāt*  
 || 2 ||

śrīdharah

*idānīm śrotṛpravartanāya śrībhāgavatasya kāṇḍatrayaviṣayebhyaḥ sarvaśā-*  
*strebhyaḥ śraīṣṭhyaṃ darśayati dharma iti | atra śrīmati sundare bhāgavate pa-*  
*ramo dharmo nirūpyate | paramatve hetuḥ | prakarṣeṇojjhitam kaitavam phalā-*  
*bhisandhilakṣaṇam kapaṭam yasmin saḥ | praśabdena mokṣābhisandhirapi nira-*  
*stah | kevalamīśvarārādhānalakṣaṇo dharmo nirūpyata ityadhikārito 'pi dharma-*  
*sya paramatvamāha | nirmatsarāṇām parotkarṣāsahanaṃ matsarah | tadrहितā-*  
*nām | satām bhūtānukampinām | evaṃ karmakāṇḍaviṣayebhyaḥ śāstrebhyaḥ*  
*śraīṣṭhyamuktam | jñānakāṇḍaviṣayebhyo 'pi śraīṣṭhyamāha vedyamiti | vāsta-*  
*vam paramārthabhūtam vastu vedyaṃ na tu vaiśaiṣikāṇāmiva dravyaguṇādirū-*  
*pam | yadvā vāstavaśabdena vastunoṃśo jīvaḥ, vastunaḥ śaktirmāyā, vastunaḥ*  
*kāryam jagacca, tatsarvam vastveva na tataḥ pṛthagiti*

The highest *dharma*, free of deceit,  
 belonging to unselfish saints,  
 the real substance, which bestows  
 happiness and uproots the three  
 sufferings, is to be known  
 here in the *Śrīmad Bhāgavata*,  
 composed by the great sage.  
 What need is there for other texts?  
 Here the Controller<sup>34</sup> is captured  
 instantly in the heart by  
 accomplished people who are  
 desirous of hearing it.<sup>35</sup> (2)

### Śrīdhara

Now, with the verse beginning *dharma*, in order to encourage listeners, he shows the superiority of the *Śrī Bhāgavata* over all the other scriptures whose subjects are the three branches (rites, gods, and knowledge). Here, in the beautiful *Bhāgavata* the highest *dharma* is delineated. The reason for its being the highest is that it is completely free of fraud, that is, from deceit defined as an expectation of some fruit or gain. With the word *pra* even the expectation of liberation is also rejected. Only *dharma* defined as worshipping the Lord is described here.

Even from consideration of its qualified practitioner, the superiority of this *dharma* is proclaimed. It belongs to the non-envious. Envy is being unable to bear the elevation of others. It belongs to those without that and to the saintly who are sympathetic with living beings. Thus, its superiority to scriptures about the branch of rituals is stated. That it is superior to those about the branch of knowledge is stated with *vedyam* ... The real, ultimately true, substance is to be known, not (as with the Vaiśeṣikas) things such as substances, qualities, and so forth. Or, by the word *vāstava* (related to the real) is meant the living being which is a portion of the real, the power of the real [called] *māyā*, and the effect of the real, the universe. All of those are the real itself, not separate from it.

<sup>34</sup>Īśvara, the Controller, the Lord.

<sup>35</sup>*Dharma* is a difficult word to translate. It has different meanings in different contexts. In some usages it means law or duty. In others it means characteristic or nature. Among the Buddhists it means both “teachings” and the “things” or objects that make up the world. Here it means the “mode or manner of living or being” of the *sat*, that is, the good or true which I have translated as saintly or holy. An interesting discussion of the various meanings of *dharma* and their changes over time can be found in two of Halbfass’s essays, “*Dharma* in the Self-Understanding of Traditional Hinduism” and “Reinterpretations of *Dharma* in Modern Hinduism,” in *India and Europe: An Essay in Understanding*. (Albany: State University of New York Press, 1988)

वेद्यम् । अयत्नेनैव ज्ञातुं शक्यमित्यर्थः । ततः किमत आह । शिवदं परमसुखदम् । किंचाध्यात्मिकादि-  
तापत्रयोन्मूलनं च । अनेन ज्ञानकाण्डविषयेभ्यः श्रेष्ठं दर्शितम् । कर्तुतो ऽपि श्रेष्ठ्यमाह । महामुनिः श्रीना-  
रायणस्तेन प्रथमं संक्षेपतः कृते । देवताकाण्डविषयगतं श्रेष्ठ्यमाह किं वेति । परैः शास्त्रैस्तदुक्तसाधनैर्वेश्वरो  
हृदि किं वा सद्य एवावरुध्यते स्थिरीक्रियते । वाशब्दः कटाक्षे । किं तु विलम्बेन कथंचिदेव । अत्र तु शुश्रूषुभिः  
श्रोतुमिच्छेद्भिरेव तत्क्षणादेवावरुध्यते । इदमेव तर्हि किमिति सर्वे न शृण्वन्ति तत्राह कृतिभिरिति । श्रवणे-  
च्छा तु पुण्यैर्विना नोत्पद्यत इत्यर्थः । तस्मादत्र काण्डत्रयार्थस्यापि यथावत्प्रतिपादनादिदेव सर्वशास्त्रेभ्यः  
श्रेष्ठ्यम् । अतो नित्यमेतदेव श्रोतव्यमिति भावः ॥ २ ॥

### श्रीनाथचक्रवर्तिन

एवं श्रीकृष्णस्य तद्दाम्नश्च परात्परत्वं निरूप्य श्रीभागवतस्य केवलभक्तियोगपरत्वं श्रीकृष्णतद्दाम्नोः प्रति-  
पादकत्वञ्च सर्वशास्त्रेभ्यः श्रेष्ठ्यञ्च दर्शयति धर्म इति । श्रीविष्णुभक्तिस्तद्वति भागवते सत्यन्यैः शास्त्रैः किम् न  
किमपीत्यन्यशास्त्रसंवादो नादरणीय इति भावः । कुतः इत्याह अत्रेति शुश्रूषुभिरेव न तु शृण्वद्भिरीश्वरः सद्य-  
स्तत्क्षणात् एव हृद्यवरुध्यते अवरुद्धीक्रियते तदपि तत्क्षणादेव तस्येश्वरस्यैव क्षणात् उत्सवादेव न तूपरोधात्  
। अत्र धर्मो भगवद्धर्मः परमो सर्वोत्कृष्ट इति भक्तेः प्राधान्यम् ।

vedyam | ayatnenaiva jñātum śakyamityarthaḥ | tataḥ kimata āha | śivadam  
paramasukhadam | kiṃcādhyātmikāditāpatrayonmūlanam ca | anena jñānakā-  
ṇḍaviṣayebhyaḥ śraīṣṭhyam darśitam | kartṛto 'pi śraīṣṭhyamāha | mahāmuniḥ  
śrīnārāyaṇastena prathamam saṃkṣepataḥ kṛte | devatākāṇḍaviṣayagatam śrai-  
ṣṭhyamāha kiṃ veti | paraiḥ śāstraistaduktasādhanaīrveśvaro hṛdi kiṃ vā sadya  
evāvarudhyate sthīrikriyate | vāśabdaḥ kaṭākṣe | kiṃ tu vilambena kathamcideva  
| atra tu śuśrūṣubhiḥ śrotumicchedbhīreva tatkṣaṇādevāvarudhyate | idameva  
tarhi kimiti sarve na śṛṇvanti tatrāha kṛtibhīriti | śravaṇecchā tu puṇyairvinā  
notpadyata ityarthaḥ | tasmādatra kāṇḍatrayārthasyāpi yathāvatpratipādanādi-  
dameva sarvaśāstrebyaḥ śraīṣṭhyam | ato nityametadeva śrotavyamiti bhāvaḥ  
|| 2 ||

### śrīnāthacakravartin

evam śrīkṛṣṇasya taddhāmnaśca parātparatvam nirūpya śrībhāgavatasya ke-  
valabhaktiyogaparatvam śrīkṛṣṇataddhāmnoḥ pratipādatatvañca sarvaśāstrebya-  
yaḥ śreṣṭhyañca darśayati dharma iti | śrīrviṣṇubhaktistadvati bhāgavate satya-  
nyaiḥ śāstraiḥ kim na kimapītyanyaśāstrasaṃvādo nādaraṇīya iti bhāvaḥ | ku-  
taḥ ityāha atreti śuśrūṣubhīreva na tu śṛṇvadbhīrīśvaraḥ sadyastatkṣaṇata eva  
hṛdyavarudhyate avaruddhikriyate tadapi tatkṣaṇādeva tasyeśvarasyaiva kṣaṇāt  
utsavādeva na tūparodhāt | atra dharmo bhagavaddharmaḥ paramo sarvotkrṣṭa  
iti bhakteḥ prādhānyam |



This is to be known, that is, it can be known easily. What comes from that [knowledge]? To this he replies that it bestows auspiciousness (*śivada*), that is, the highest happiness. Moreover, it uproots the three miseries headed by those relating to body and mind and so forth. By this its superiority to scriptures on the branch of knowledge is demonstrated.

He says that even from the point of view of its author it is superior. The great sage, that is Śrī Nārāyaṇa, first wrote it briefly. Its superiority in matters relating to the division of deity he states with *kiṃ vā*. Is the Lord suddenly held or established in the heart by other scripture or the training described in them? The word *vā* is used in the sense of a side glance. No, though it may happen by those other scriptures somehow after a while. Here, however, in the *Bhāgavata*, the Lord is held that very instant by those who wish to hear. What is this then? Not everyone listens. To that he says “by the accomplished.” The desire to hear is not produced by meritorious acts. Therefore, here even after setting forth the meanings of the three divisions (ritual, knowledge, and deity), this work is indeed the best of all scriptures. Therefore, this is to be regularly listened to.

### Śrīnāthacakravartin

Thus, having described Śrī Kṛṣṇa and his abode as the highest of the high, he shows, with the verse beginning *dharmah*, that the *Bhāgavata* is focused only on *bhakti-yoga*, that it establishes Śrī Kṛṣṇa and his abode, and that it is the best of all scriptures. Śrī<sup>36</sup> means *bhakti* for Viṣṇu. When the *Bhāgavata* exists which possesses that [Śrī or *bhakti-yoga*], what need is there for other scriptures? None whatsoever! Assent by other scriptures is not to be cared for. This is the meaning. How so? In reply he says *here* [*atra*, in the *Bhāgavata*].... Only by those who want to hear the *Bhāgavata*, not by those who merely happen to hear it, is the Lord captured suddenly, that instant, in their hearts. And that too is from His delight [*tat-kṣaṇāt*]. It is from that Lord’s delight, not by obstruction or constraint. Here the *dharma* means *bhagavad-dharma*,<sup>37</sup> the highest, most excellent of all since it is predominantly *bhakti*.

<sup>36</sup>in the name of the text: Śrī or Śrīmad *Bhāgavata*

<sup>37</sup>A mode or manner of living connected with the Lord, Bhagavān.

यद्वा अत्रपरमः यत्र-अत्राणां निःशरणानां परमः परमोपायः, त्राणं त्रा न विद्यते त्रा येषां तेषामपि परमः परमोपाय इत्यादि। यत्र भगवद्धर्मे वास्तवं श्रीकृष्णलोकः ; वस्तुन इदं वास्तवं वस्तु श्रीकृष्णाख्यं किमपि ; उ-भयत्र चकारोऽअध्याहार्यः। वसन्ति सर्वभूतानां हृदयान्यत्रेति वसेस्तुन। निर्मत्सराणां सहृदयानां सतां भक्ता-नां वेद्यम्। शिवं प्रेम तद्वातीति। यद्वा, शिवं श्रीरुद्रमपि भक्त्या शोधयतीति तथा ; दैप् शोधने इत्यस्मात्सिद्धम् ॥ २ ॥

निगमकल्पतरोर्गलितं फलं  
शुकमुखादमृतद्रवसंयुतम् ।  
पिबत भागवतं रसमालयं  
मुहुरहो रसिका भुवि भावुकाः ॥ ३ ॥

श्रीधरः—

इदानीं तु न केवलं सर्वशास्त्रेभ्यः श्रेष्ठत्वादस्य श्रवणं विधीयते, अपि तु सर्वशास्त्रफलरूपमिदम्, अतः परमादरेण सेव्यम् इत्याह निगमेति। निगमो वेदः स एव कल्पतरुः सर्वपुरुषार्थोपायत्वात्तस्य फलं भागवतं नाम। तत्तु वैकुण्ठगतं नारदेनानीय मह्यं दत्तम्।

yadvā atraparamaḥ yatra-atrāṇām niḥśaraṇānām paramaḥ paramopāyaḥ,  
trāṇaṁ trā na vidyate trā yeṣāṁ teṣāmapi paramaḥ paramopāya ityādi| yatra  
bhagavaddharme vāstavaṁ śrīkṛṣṇalokaḥ; vastuna idaṁ vāstavaṁ vastu śrī-  
kṛṣṇākhyam kimapi; ubhayatra cakāro'adhyāhāryaḥ| vasanti sarvabhūtānām  
hṛdayānyatreti vaseshun| nirmatsarāṇām sahrdayānām satām bhaktānām ve-  
dyam | śivaṁ prema taddadātīti| yadvā, śivaṁ śrīrudramapi bhaktyā śodhayatīti  
tathā; daip śodhane ityasmātsiddham || 2||

nigamakalpatarorgalitaṁ phalaṁ  
śukamukhādamṛtadravasamyutam |  
pibata bhāgavataṁ rasamālayaṁ  
muhuraho rasikā bhuvi bhāvukāḥ|| 3||

śrīdharah—

idānīm tu na kevalaṁ sarvaśāstrebhyaḥ śreṣṭhatvādasya śravaṇaṁ vidhīyate,  
api tu sarvaśāstraphalarūpamidam, ataḥ paramādareṇa sevyam ityāha nigameti|  
nigamo vedaḥ sa eva kalpataruḥ sarvapuruṣārthopāyatvāttasya phalaṁ bhāga-  
vataṁ nāma| tattva vaikuṇṭhagataṁ nāradenānīya mahyaṁ dattam |

Or, the word may be *atra-paramah*<sup>38</sup> meaning that in whom those who are without protection find the highest protection. *Parama* here means the highest way [of gaining safety]. *Trāṇam* means no protection exists (*trā na vidyate*). For those without protection, too, this is the highest means [of gaining protection or shelter]. In *Bhagavad-dharma* the reality (*vāstava*) is the world of Śrī Kṛṣṇa. Of what really exists this is the most real thing (*vastu*), something known as Śrī Kṛṣṇa. In both places [that is, for *vāstava* and *vastu*] the “and” is to be supplied. [Another way of reading *vastu* is] the hearts of all living beings live here [in the real; from the grammatical aphorism *vasetun*]. It [vastu] is to be known by those who are without envy, who can share heart (*sahṛdaya*), and who are good or virtuous (*sat*), that is, by *bhaktas*. It gives *śiva* (happiness), in other words, divine love (*preman*). Or, *śiva* means the god Rudra. Even he is purified by *bhakti* [from *daip* in the sense of “purify”]. From this derivation, this meaning [of *da* in *śivada* from the root *dā*, to give] is accomplished.

**Since it is the fruit fallen from  
the wish-granting tree of the Vedas,  
mixed with nectar flowing  
from the mouth of Śrī Śuka,  
drink the *Bhāgavata*  
repeatedly while here on earth;  
it is both juice and shelter,  
o knowers of juice, o tasteful ones!<sup>39</sup> (3)**

### Śrīdhara

But now it is not only because it is the best of all scriptures that listening to the *Bhāgavata* is enjoined. Rather, it is the form of the fruit of all scriptures. Thus, it is to be approached with the greatest respect. Thus, he says *nigama ... Nigama* means the Veda. The Veda is a desire tree because it is the means to all of the human goals, and its fruit is the *Bhāgavata* by name. But it was in *Vaikuṇṭha* and *Nārada* brought it and gave to me.

<sup>38</sup>instead of two words: *atra* and *paramah*

<sup>39</sup>The use of the words *rasa* and *rasika* in this verse has prompted many readers perhaps to the erroneous view that the *rasa* of Sanskrit aesthetics is referenced here. The imperative *piḇata*, “drink,” suggests that *rasa* is being used in the metaphoric sense of “juice,” here, not as aesthetic rapture. Certainly *rasa* as aesthetic rapture or *bhakti-rasa* as sacred rapture was much used by the later interpreters of this text, as we shall see with Śrīnātha Cakravartin’s comments, but that does not prove that the author(s) of the text thought of it in that way or was (were) even aware of the details of the *rasa* theory, first expounded by Bharata in the *Nāṭya-śāstra* (4th-5th cents. CE) and developed by Abhinavagupta, Bhoja, Mammaṭa and others (9th-12th cents. CE). As far as I know there is no use of the word *rasa* in this text that indicates any familiarity with more sophisticated theories or understandings of the word beyond its meaning as juice or perhaps as medicine from the *rasāyana* texts.

मया च शुकस्य मुखे निहितम् । तच्च तन्मुखाद्भुवि गलितं शिष्यप्रशिष्यादिरूपपल्लवपरम्परया शनैरख-  
ण्डमेवावतीर्णं न तूच्चनिपातेन स्फुटितमित्यर्थः । एतच्च भविष्यदपि भूतवन् निर्दिष्टम् । अनागताख्यानेनैवास्य  
शास्त्रस्य प्रवृत्तेः । अत एवामृतरूपेण द्रवेण संयुतम् । लोके हि शुकमुखस्पृष्टं फलम् अमृतमिव स्वादु भव-  
तीति प्रसिद्धम् । अत्र शुको मुनिः । अमृतं परमानन्दः स एव द्रवो रसः । रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी  
भवतीति श्रुतेः । अतो हे रसिका रसज्ञास्तत्रापि भावुका हे रसविशेषभावनाचतुराः । अहो भुवि गलितमित्य-  
लभ्यलाभोक्तिः । इदं भागवतं नाम फलं मुहुः पिबत । ननु त्वगष्ट्यादिकं विहाय फलाद्रसः पीयते कथं फलम्  
एव पातव्यं तत्राह । रसं रसरूपम् । अतस्त्वगष्ट्यादेर्हेयांशस्याभावात्फलमेव कृत्स्नं पिबत । अत्र च रसता-  
दात्म्यविवक्षया रसवत्त्वस्याविवक्षितत्वाद्गुणवचनेऽपि रसशब्दे मतुपः प्राप्त्यभावात् तेन विनैव रसं फलमिति  
सामानाधिकरण्यम् । तत्र फलमित्युक्ते पानासंभवो हेयांशप्रसक्तिश्च भवेदिति तन्निवृत्त्यर्थं रसमित्युक्तं रसमि-  
त्युक्ते गलितस्य रसस्य पातुमशक्यत्वात्फलमिति द्रष्टव्यम् । न च भागवतामृतपानं मोक्षेऽपि त्याज्यमित्याह ।  
आलयं लयो मोक्षः । अभिविधावाकारः । लयमभिव्याप्य । नहीदं स्वर्गादिसुखवन्मुक्तैरुपेक्ष्यते किं तु सेव्यत  
एव । वक्ष्यति हि—

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥ इति ॥ ३ ॥

mayā ca śukasya mukhe nihitam | tacca tanmukhādbhuvi galitam śiṣyapra-  
śiṣyādirūpapallavaparamparayā śanairakhaṇḍamevāvatīrṇam na tūccanipāteṇa  
sphuṭitamityarthah | etacca bhaviṣyadapi bhūtavan nirdiṣṭam | anāgatākhyāne-  
naivāsya śāstrasya pravṛtteḥ | ata evāmṛtarūpeṇa draveṇa saṃyutam | loka hi  
śukamukhaspṛṣṭam phalam amṛtamiva svādu bhavatiti prasiddham | atra śuko  
muniḥ | amṛtaṃ paramānandaḥ sa eva dravo rasaḥ | raso vai saḥ | rasaṃ hye-  
vāyam labdhvānandi bhavatiti śruteḥ | ato he rasikā rasajñāstatrāpi bhāvukā he  
rasaviśeṣabhāvanācaturāḥ | aho bhuvi galitamityalabhyalābhoktiḥ | idaṃ bhāga-  
vataṃ nāma phalaṃ muhuḥ pibata | nanu tvagaṣṭhyādikaṃ viḥāya phalādrasaḥ  
pīyate kathaṃ phalam eva pātavyaṃ tatrāha | rasaṃ rasarūpam | atastvaga-  
ṣṭhyāderheyāmśasyābhāvātphalameva kṛtsnam pibata | atra ca rasatādātmyavi-  
vakṣayā rasavattvasyāvivakṣitatvādguṇavacane'pi rasaśabde matupaḥ prāptya-  
bhāvāt tena vinaiva rasaṃ phalamiti sāmānādhikaraṇyam | tatra phalamityu-  
kte pānāsaṃbhavo heyāmśaprasaktiśca bhavediti tannivṛttyartham rasamityu-  
ktaṃ rasamityukte galitasya rasasya pātumaśakyatvātphalamiti draṣṭavyam | na  
ca bhāgavatāmṛtapānaṃ mokṣe'pi tyājyamityāha | ālayaṃ layo mokṣaḥ | abhi-  
vidhāvākāraḥ | layamabhivyāpya | nahīdaṃ svargādisukhavanmuktairupekṣyate  
kiṃ tu sevyata eva | vakṣyati hi—

ātmārāmāśca munayo nirgranthā apyurukrame |

kurvantyahaitukiṃ bhaktimittamaṃbhūtaguṇo hariḥ || iti || 3 ||

I placed it in Śuka's mouth. And that fell from his mouth to the earth through the spreading lineage in the form of disciples and grand-disciples. Slowly, without break, it descended but was not broken apart, like something falling down from above. And this flowing is specified in the future as in the past because of this scripture's occupation with narratives of the future. Therefore, it is joined with fluid in the form of nectar. Indeed, in the world it is well known that a fruit touched by the mouth of a parrot becomes sweet like nectar. Here the "parrot" is the sage Śuka. Nectar is the highest joy and [the highest joy] is the juice *rasa* [sacred rapture]. As Śruti says: "*Rasa* indeed is He. Obtaining this *rasa* one becomes blissful." Thus, O *rasikas*, i.e., those who know [experience] *rasa* [sacred rapture], and even then *bhāvukas*, i.e., those who are expert at contemplating [experiencing] a particular *rasa*. The words "fallen to earth" express the attainment of the unattainable. Repeatedly drink this fruit named the *Bhāgavata*.

Now, one drinks juice from fruit after removing the skin and seed. How can a fruit be drunken? To that he says, "juice" means "having the form of juice." Thus, because of the absence of skin, seed, and the rest of the parts to be abandoned, drink the whole fruit. And here, out of a desire to assert [the work's] identity with juice, and because its possessing juice was not meant to be asserted in the verse (even though juice is expressed as a quality). There was no possessive addition attached to the stem *juice*<sup>40</sup> (like *mat* or *vat*)<sup>41</sup> and without that, juice and fruit refer to the same substratum or object; they have the same referent. There, at the mention of *fruit*, the impossibility of its being drunk and the accompaniment of parts to be abandoned would be recognized. To prevent that, the word juice is mentioned. At the mention of juice, because of the impossibility of drinking juice that has fallen down, the word fruit is to be noticed. And he says that the drinking of the nectar of the *Bhāgavata* is not to be given up even in liberation. In the word *ālaya*, *laya* means liberation and the *ā* is in the sense of inclusion or complete pervasion. It completely pervades *laya* or liberation. This is not to be escaped by the liberated like the happiness of living in heaven. Rather it is to be pursued and enjoyed. He will say:

And even those sages who are  
self-satisfied and without knots  
perform *bhakti* without motive  
to Urukrama, the Great-strider,  
so superb are Hari's merits.<sup>42</sup>

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<sup>40</sup>*rasa*

<sup>41</sup>i.e., *rasamat* or *rasavat*

<sup>42</sup>Bhāg., 1.7.10

श्रीनाथचक्रवर्तिन—

न केवलमीश्वर एव हृद्यवरुद्धो भवति, अद्भुतः कोऽपि रसश्च पेयो भवतीत्याह—निगमेत्यादि। हे भावुका भावका वा हे कुशला हे भावनाचतुरा वा ; रसिकाः प्रेमरसनिष्ठाः। भागवतं रसं पिवत ; भगवतीनां गोपीनां अयं भागवतस्तमः। रसोऽनुरागः शृङ्गारलक्षणो वा। कीदृशं फलम्—फलभूतं सर्वोत्तमं प्रेमैकमात्रत्वात्। निगमा एव कल्पतरवस्तेभ्यो भुवि शुकमुखाद्गलितम्। अमृतं—मोक्षः सुधा च तयोर्द्रवः—परीहासस्तेन सम्यग्युतं मोक्षसुधयोस्तिरस्कारिणम् ; आलयं यथा स्यात्तथा पिवत—यावत्तत्र लय लीनता भवति, तावत् पिवतेत्यर्थः ; द्रवकेलिपरीहासा इत्यमरः ॥ ३ ॥

नैमिषे ऽनिमिषक्षेत्रे ऋषयः शौनकादयः।

सत्रं स्वर्गाय लोकाय सहस्रसममासत ॥ ४ ॥

श्रीधरः—

तदेवमनेन श्लोकत्रयेण विशिष्टदेवतानुस्मरणपूर्वकं प्रारिप्सितस्य शास्त्रस्य विषयप्रयोजनादिवैशिष्ट्येन सुखसेव्यत्वेन च श्रोतव्यमभिमुखीकृत्य शास्त्रमारभते नैमिश इति। ब्रह्मणा विसृष्टस्य मनोमयस्य चक्रस्य नेमिः शीर्यते कुण्ठीभवति यत्र तन्नेमिशं नेमिशमेव नैमिशम्। तथा च वायवीये—

śrīnāthacakravartin—

na kevalamīśvara eva hr̥dyavaruddho bhavati, adbhutaḥ ko'pi rasaśca peyo bhavatityāha—nigametyādi| he bhāvukā bhāvakā vā he kuśalā he bhāvanācaturā vā; rasikāḥ premarasaniṣṭhāḥ| bhāgavataṁ rasaṁ pivata; bhagavatinām gopināmayam bhāgavatastam| raso'anurāgaḥ śr̥ṅgāralakṣaṇo vā| kidr̥śam phalam—phalabhūtaṁ sarvottamaṁ premaikamātratvāt| nigamā eva kalpatara-vastebhyo bhuvi śukamukhādgalitam| amṛtam—mokṣaḥ sudhā ca tayordravaḥ—parihāsaḥ samyagyutaṁ mokṣasudhayostiraskāriṇam; ālayaṁ yathā syāttathā pivata—yāvattatra laya līnatā bhavati, tāvat pivatetyarthaḥ; dravakeli-parihāsa ityamarah|| 3||

naimiṣe 'nimiṣakṣetre ṛṣayaḥ śaunakādayaḥ|

satraṁ svargāya lokāya sahasrasamamāsata|| 4||

śrīdharah—

tadevamanena ślokatrayeṇa viśiṣṭeṣṭadevatānusmaraṇapūrvakaṁ prāriṣita-sya śāstrasya viśayaprayojanādivaiśiṣṭhyena sukhasevyatvena ca śrotṛnabhimukhiḥ kṛtya śāstramārabhate naimiṣa iti| brahmaṇā visṛṣṭasya manomayasya cakrasya nemiḥ śīryate kuṇṭhībhavati yatra tannemiṣam nemiṣameva naimiṣam| tathā ca vāyavīye—

### Śrī Nāthacakravartin

Not only is the Controller captured in the heart, something amazing called *rasa* is obtained, too. So he says in the verse beginning with *nigama*. “Hey, you sensitive ones, or, you with sublime taste! Hey, you able ones! Hey, you who are expert in contemplation! Hey, enjoyers of *rasa*, you who are established in the *rasa* of divine love! Drink the *Bhāgavata-rasa*!” [Which *Bhāgavata*?] This *Bhāgavata* of the cowherd girls who are all *bhagavatīs*, venerable women. *Rasa* is passionate love or is defined as erotic love (*śṛṅgāra*).

What sort of fruit is it? It is the highest fruit because it is none other than divine love. The Vedas are desire trees; from them [the fruit] has fallen to earth from Śuka’s mouth. Nectar is liberation and ambrosia; from those two come the juice. Merriment is completely joined with that juice concealing liberation and ambrosia. You should drink until *ālaya*, that is, you should drink it until you dissolve in it. The *Amarakośa* defines *rasa* as: juice, amorous play, and joking.

**In the Naimiṣa Forest,  
a not fleeting holy place,  
seers headed by Śaunaka  
sat for a sacrificial  
session lasting a thousand years  
to enter the realm of heaven. (4)**

### Śrīdhara

Thus, indeed, after remembering specially loved gods with these [first] three verses, he begins the scripture with the word *naimiṣa* “In the Naimiṣa forest ... ,” having gained the favor of his listeners by means of the distinctiveness of its subject matter, purpose, and so forth and by the text’s being easy to follow. Where the rim of the mental wheel created by Brahmā is shattered, that is Nemiṣa. Nemiṣa becomes Naimiṣa.<sup>43</sup> And so [it is said] in the Vāyu Purāṇa:

<sup>43</sup>Śrīdhara reads a palatal “s” (ś) here in Naimiṣa instead of a cerebral “s” (ṣ) which the verse seems to favor with its remark *animiṣa-kṣetre*. He takes up the other reading later in this comment.

एतन्मनोमयं चक्रं मया सृष्टं विसृज्यते ।  
 यत्रास्य शीर्यते नेमिः स देशस्तपसः शुभः ॥ इत्युक्त्वा  
 सूर्यसंकाशं चक्रं सृष्ट्वा मनोमयम् ।  
 प्रणिपत्य महादेवं विससर्ज पितामहः ॥  
 तेऽपि हृष्टतमा विप्रा प्रणम्य जगतां प्रभुम् ॥  
 प्रययुस्तस्य चक्रस्य यत्र नेमिर्व्यशीर्यत ।  
 तद्वनं तेन विख्यातं नैमिशं मुनिपूजितम् ॥ इति ।

नैमिष इति पाठे वराहपुराणोक्तं द्रष्टव्यम् । तथाहि गौरमुखमृषिं प्रति भगवद्वाक्यम्—

एवं कृत्वा ततो देवो मुनिं गौरमुखं तदा ।  
 उवाच निमिषेणेदं निहतं दानवं वलम् ॥  
 आरण्येऽस्मिस्ततस्त्वेतन्नैमिषारण्यसंज्ञितम् ।  
 भविष्यति यथार्थं वै ब्राह्मणानां विशेषकम् ॥ इति ।

अनिमिषः श्रीविष्णुः । अलुप्तदृष्टित्वात् । तस्य क्षेत्रे । तथा चात्रैव शौनकादिवचनं क्षेत्रेऽस्मिन् वैष्णवे वयमिति ।

etanmanomayaṃ cakraṃ mayā sṛṣṭaṃ viśṛjyate|  
 yatrāśya śīryate nemiḥ sa deśastapasah śubhaḥ|| ityuktvā  
 sūryasaṃkāśaṃ cakraṃ sṛṣṭvā manomayaṃ|  
 praṇipaty mahādevaṃ visasarja pitāmahaḥ||  
 te'pi hr̥ṣṭatamā viprā praṇamya jagatāṃ prabhum||  
 prayayustasya cakrasya yatra nemirvyaśīryata|  
 tadvanaṃ tena vikhyātaṃ naimiśaṃ munipūjitaṃ|| iti|

naimiṣa iti pāṭhe varāhapurāṇoktaṃ draṣṭavyam| tathāhi gauramukhaṃṛṣiṃ  
 prati bhagavadvākyaṃ—

evaṃ kṛtvā tato devo muniṃ gauramukhaṃ tadā|  
 uvāca nemiṣeṇedaṃ nihataṃ dānavaṃ valam||  
 āraṇye'smiṣṭatastvetannaimiṣāraṇyasaṃjñitaṃ|  
 bhaviṣyati yathārthaṃ vai brāhmaṇānāṃ viśeṣakaṃ|| iti|

animiṣaḥ śrīviṣṇuḥ| aluṣṭadr̥ṣṭitvāt| tasya kṣetre| tathā cātraiva śaunakādi-  
 vacanaṃ keṣtre'smin vaiṣṇave vayamiti|



This mind-made wheel was created  
and cast forth by me. Where the rim  
becomes shattered, that land is good  
for austerity.

After he stated this [he said]:

After creating a wheel  
like the sun made of mind,  
the Grandfather<sup>44</sup> bowed down to  
Mahādeva and cast it forth.  
The brāhmaṇas, too, most thrilled,  
bowed to the Lord of the world  
and went to where the rim  
of the wheel was shattered.  
That forest because of that  
became famous as Naimiśa  
and was honored by the sages.

In the case of the *naimiṣa* reading, one should see the statement of the *Varāha Purāṇa*. The Lord speaks to the sage Gauramukha:

After having acted so,  
the Lord then spoke to Gauramukha:  
“Nimiṣa<sup>45</sup> killed this Dānava<sup>46</sup>  
Vala<sup>47</sup> in this forest. Therefore,  
this is named Naimiṣa Forest.  
It will be particularly suitable  
for *brāhmaṇas*, indeed.”

Animiṣa is Śrī Viṣṇu because his sight is never lost or interrupted. This is in his field or holy place. And so, indeed, here one finds the statement of Śaunaka and the others, “We in this Vaiṣṇava holy place.”

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<sup>44</sup>Brahmā, the creator god.

<sup>45</sup>Viṣṇu [Indra?]

<sup>46</sup>A type of demon.

<sup>47</sup>The Dānava demon named Bala.

स्वः स्वर्गे गीयत इति स्वर्गायो हरिः । स एव लोको भक्तानां निवासस्थानं तस्मै । तत्प्राप्तय इत्यर्थः । सहस्रं समाः संवत्सरा अनुष्ठानकालो यस्य तत्सत्रं सत्रसंज्ञकं कर्मोद्दिश्य आसत उपविविशुः । यद्वा आस-  
ताकुर्वतेत्यर्थः । आलभेत निर्वपति उपयन्तीत्यादिवत्प्रत्ययोच्चारणमात्रार्थत्वेनास्तेर्धात्वर्थस्याविवक्षितत्वात् ॥  
४ ॥

त एकदा तु मुनयः प्रातर्हुतहुताग्नयः ।  
सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥ ५ ॥

श्रीधरः—

सायंकाले एतदर्थद्वयं प्राचीणेषु पुस्तकेषु दृश्यते । हुता एव हुता अग्नयो यैस्ते । यद्वा हूयत इति हुतं द-  
ध्यादि तेन हुता अग्नयो यैस्ते । यद्वा प्रातःकाले हुता एव हुता अग्नयो यैस्ते । अनेन नित्यनैमित्तिकहोमसाकल्यं  
दर्शितम् । इदं वक्ष्यमाणमादरात् पप्रच्छुः ॥ ५ ॥

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ ।  
आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ॥ ६ ॥

svaḥ svarge gīyata iti svargāyo hariḥ | sa eva loka bhaktānām nivāsasthānam  
tasmai | tatprāptaya ityarthah | sahasraṁ samāḥ saṁvatsarā anuṣṭhānakālo ya-  
sya tatsatram satrasaṁjñakam karmoddiśya āsata upaviviśuḥ | yadvā āsatāku-  
rvatetyarthah | ālabheta nirvapati upayantītyādivatpratyayoccāraṇamātrārtha-  
tvenāsterdhātvarthasyāvivakṣitatvāt || 4 ||

ta ekadā tu munayaḥ prātarhutahutāgnayaḥ |  
satkṛtaṁ sūtamāsīnaṁ papracchuridamādarāt || 5 ||

śrīdharah—

sāyamkāle etadarthadvayaṁ prācīṇeṣu pustakeṣu dṛśyate | hutā eva hutā a-  
gnayo yaiste | yadvā hūyata iti hutam dadhyādi tena hutā agnayo yaiste | yadvā  
prātaḥkāle hutā eva hutā agnayo yaiste | anena nityanaimittikahomasākalyaṁ  
darśitam | idaṁ vakṣyamāṇamādarāt papracchuḥ || 5 ||

ṛṣaya ūcuḥ

tvayā khalu purāṇāni setihāsāni cānagha |  
ākhyātānyapyadhītāni dharmasāstrāṇi yānyuta || 6 ||

*Svaḥ* is heaven. He is sung about in heaven. Hari is sung about in heaven (*svargāya*). That realm [the realm of Hari] is the place of residence of *bhaktas*. For that, to attain that, [the sages perform sacrifice].<sup>48</sup> The time of the performance of that sacrificial session is one thousand years. For the purpose of that rite, the sacrificial session, they sat. Or, “they sat” means they performed [the sacrificial session]. As in the verb forms *ālabheta*, *nirvapati*, *upayanti* and others where the purpose is only pronunciation of the prefixes (*ā*, *nir*, and *upa*), the meaning of the root of *āsti* (to sit, lie, rest) is not really intended. (4)

**But one day those sages, after  
completing their morning  
offerings to the fire, questioned  
with respect Sūta, who had been  
well greeted and seated. (5)**

**Śrīdhara:**

[“At evening time” is found in old books with these two meanings. They by whom offerings (*huta*) had been made to the fires that had been called (*hutāḥ*). Or, (*huta* means “is called;” by the offerings, yogurt and so forth, and the fires are thus called. Or,]<sup>49</sup> in the morning time the offerings have been made to the fires that have been called by them, the sages. By this all the daily and occasional rites are shown. This (*idam*), meaning “what is to be discussed,” is asked about with respect. (5)

**The seers said:**

**You, indeed, O sinless one,  
have studied the *Purāṇas* with  
the *Itihāsas* and have  
even commented on them,  
and also on the texts on *dharma*. (6)**

<sup>48</sup>Here, Śrīdhara is taking *svargāya* and *lokāya* as a single compound word *svargāyalokāya* meaning “for the sake of the world of the one who is sung of in heaven (i.e., Hari).”

<sup>49</sup>This part of Śrīdhara’s commentary is not found in the edition of the text with eleven comms., by Kṛṣṇaśaṅkara Śāstri and his assistants.

श्रीधरः—

विविदिषितानर्थान् प्रष्टुं सूतस्य सर्वशास्त्रज्ञानातिशयमाहुः—त्वयेति त्रिभिः श्लोकैः । इतिहासो महाभार-  
तादिस्तत्सहितानि । न केवलमधीतानि अपित्वाख्यातान्यपि व्याख्यातानि च । उत अपि यानि धर्मशास्त्राणि  
तान्यपि ॥ ६ ॥

यानि वेदविदां श्रेष्ठो भगवान् बादरायणः ।

अन्ये च मुनयः सूत परावरविदो विदुः ॥ ७ ॥

श्रीधरः—

किंच यानीत्यादि । विदां विदुषां मध्ये श्रेष्ठो व्यासो यानि वेद । परावरे सगुणनिर्गुणे ब्रह्मणी विदन्तीति  
तथा ॥ ७ ॥

वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् ।

ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ८ ॥

श्रीधरः—

वेत्थ जानासि । सौम्य हे साधो । तेषाम् अनुग्रहात् । तत्त्वतो ज्ञाने हेतुमाह ब्रूयुरिति । स्निग्धस्य प्रेमवतः ।  
उत एव । गुह्यं रहस्यमपि ब्रूयुरेव ॥ ८ ॥

śrīdharah—

vividiṣitānarthān praṣṭuṃ sūtasya sarvaśāstrajñānātiśayamāhuḥ—tvayeti tri-  
bhiḥ ślokaḥ| itihāso mahābhāratādistatsahitāni| na kevalamadhītāni apitvākhyā-  
tānyapi vyākhyātāni ca| uta api yāni dharmasāstrāṇi tānyapi|| 6||

yāni vedavidāṃ śreṣṭho bhagavān bādarāyaṇaḥ|

anye ca munayaḥ sūta parāvaravidō viduḥ|| 7||

śrīdharah—

kiṃca yānityādi| vidāṃ viduṣāṃ madhye śreṣṭho vyāso yāni veda| parāvare  
saguṇanirguṇe brahmaṇi vidantīti tathā|| 7||

vettha tvaṃ saumya tatsarvaṃ tattvatastadanugrahāt|

brūyuḥ snigdhasya śiṣyasya guravo guhyamapyuta|| 8||

śrīdharah—

vettha jñāsi| saumya he sādho| teṣāṃ anugrahāt| tattvato jñāne hetumāha  
brūyuriti| snigdhasya premavataḥ| uta eva| guhyaṃ rahasyamapi brūyureva||  
8||

**Śrīdhara:**

In order to ask about the subjects they wanted to know about, they describe Sūta's extraordinary wealth of knowledge in all scriptures, over the next three verses, beginning with "By you" (*tvayā*). *Itihāsa* means the *Mahābhārata*, India's great epic, and the rest (i.e., the *Rāmāyaṇa*, the *Travels of Rāma*); the *Purāṇas* along with those. Not only has he studied them, but he has explained them, too. And whatever scriptures there are on *dharma* [he has studied] them, too. (6)

**The ones that the best of knowers  
of the Veda, Bādarāyaṇa, knew,  
as well as other sages who  
were knowers of the higher  
and lower truths, O Sūta. (7)**

**Śrīdhara:**

Moreover, "The ones ..." (*yāni*)[means] the best among the learned, Vyāsa; the ones he knows. "Knowers of higher and lower truth" means they know Brahman as with quality (*saguṇa*, lower) and without quality (*nirguṇa*, higher). (7)

**You know all that, Good Sir,  
in truth by their grace; and teachers  
tell their affectionate students  
even the hidden truths. (8)**

**Śrīdhara:**

*Vettha* means "you know." *Saumya* means "O Virtuous One." "Out of their [the Gurus'] grace" [means] the cause for knowledge in truth is that they [the Gurus] speak it. "Affectionate" means possessing love [for their teachers]. "Hidden" here means they even tell them the secret or mysterious truths. (8)

तत्र तत्राञ्जसायुष्मन् भवता यद्विनिश्चितम् ।  
पुंसामेकान्ततः श्रेयस्तन्नः शंसितुम् अर्हसि ॥ ९ ॥

श्रीधरः—

अञ्जसा ग्रन्थार्जवेन । एकान्ततः श्रेयोऽव्यभिचारि श्रेयःसाधनम् ॥ ९ ॥

श्रीनाथचक्रवर्तिन—

तत्र तत्राञ्जसा इत्यादि । अतः साधोऽत्र यत्सारमित्याद्यन्तेन सूतोपरि दत्तभावैः शौनकादिभिः कदाचि-  
दयमन्यद्वदतीत्याशङ्क्य स्वयम् एव श्रोतव्यत्वेन श्रीकृष्ण एव निर्दिश्यते ॥ ९ ॥

प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगे जनाः ।  
मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥ १० ॥

श्रीधरः—

अन्येऽपि बहुना कालेन बहुशास्त्रश्रवणादिभिर्विनिश्चिन्वन्तु नेत्याहुः प्रायेणेति । हे सभ्य साधो । अस्मिन्  
युगे कलावल्पायुषो जनास्तत्रापि मन्दा अलसास्तत्रापि सुमन्दमतयस्तत्रापि मन्दभाग्या विघ्नाकुलास्तत्राप्यु-  
पद्रुता रोगादिभिः ॥ १० ॥

*tatra tatrāñjasāyusman bhavatā yadviniścitam|*  
*pumsāmekāntataḥ śreyastannaḥ śamsitum arhasi|| 9||*

śrīdharah—

*añjasā granthārjavena| ekāntataḥ śreyo'vyabhicāri śreyaḥsāadhanam|| 9||*

śrīnāthacakravartin—

*tatra tatrāñjasā ityādi| ataḥ sādho'tra yatsāramityādyantena sūtopari datta-*  
*bhāvaiḥ śaunakādibhiḥ kadācidayamanyadvadatītyāśaṅkya svayam eva śrota-*  
*vyatvena śrīkṛṣṇa eva nirdīśyate|| 9||*

*prāyeṇālpāyusaḥ sabhya kalāvasmin yuge janāḥ|*  
*mandāḥ sumandamatayo mandabhāgyā hyupadrutāḥ||*  
*10||*

śrīdharah—

*anye'pi bahunā kālena bahuśāstraśravaṇādibhirviniścinvantu netyāhuḥ prā-*  
*yeṇeti| he sabhya sādho| asmin yuge kalāvalpāyuso janāstatrāpi mandā alasā-*  
*statrāpi sumandamatayastatrāpi mandabhāgyā vigñākulāstatrāpyupadrutā ro-*  
*gādibhiḥ|| 10||*

**Among those things, O long-lived one,  
that which you are truly certain about  
is invariably the best  
for human beings. You should  
recommend that before us. (9)**

**Śrīdhara:**

*Añjasā* (truly) means with a straightforward treatise (work). *Ekāntataḥ śreyas* means the invariably best means of achievement (*sādhana*). (9)

**Śrīnāthacakravartin**

Beginning with “Among those things ... ” (*tatra tatrāñjasā ...*, 1.1.9), and ending with “Therefore, O good man, ... ” (*ataḥ sādho’tra yatsāram*, 1.1.11), Śaunaka and the other sages, who have bestowed affection on Sūta, feel doubt because sometimes this one [Sūta] speaks about other things; and they themselves indicate that it is about Śrī Kṛṣṇa himself that they want to hear. (9)

**Mostly, people in this Kali  
age have short lives, O well-bred one.  
They are lazy, dull of mind,  
unfortunate, and diseased. (10)**

**Śrīdhara:**

[If one says] “Let others, too, over a long period of time, by listening to many scriptures, ascertain what is the best means!” No! In the verse beginning with “Mostly,” he says, “O well-bred one” ([which] means “O good sir,”) in this age of Kali people have short lives. On top of that they are *manda* or lazy and on top of that they are dull-witted. Moreover, they are unfortunate, that is, beset by many obstacles, and then, too, they are overcome by illness and other calamities. (10)

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः ।  
 अतः साधो ऽत्र यत्सारं समुद्धृत्य मनीषया ।  
 ब्रूहि नः भद्राय भूतानां येनात्मा संप्रसीदति ॥ ११ ॥

श्रीधरः—

विभागश इत्यनन्तरं “न ह्य एवावगमिष्यन्ति दैवोपहतचेतनाः” इत्यधिकमर्थं कचिदुपलभ्यते । प्राची-  
 नपुस्तकेषु मूले टीकायां च सुप्रसीदतीत्येव पाठः । न च बहुशास्त्रश्रवणेऽपि तावतैव फलसिद्धिरित्याहुः—  
 भूरीणीति । भूरीणि कर्माण्यनुष्ठेयानि येषु तानि । समुद्धृत्य यथावदुद्धृत्य । येनोद्धृतवचनेनात्मा बुद्धिः संप्र-  
 सीदति संयगुपशाम्यति ॥ ११ ॥

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः ।  
 देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥ १२ ॥

श्रीधरः—

प्रश्नान्तरम्—सूत जानासीति पञ्चभिः । भद्रम् त इत्यौत्सुक्येनाशीर्वादः । विस्तरेणाशीर्वचनेन विष्णुक-  
 थाविधाति भवतीति संग्रहेणोक्तम् । तथाहि

*bhūriṇi bhūrikarmāṇi śrotavyāni vibhāgaśaḥ|*  
*ataḥ sādho 'tra yatsāraṃ samuddhṛtya manīṣayā|*  
*brūhi naḥ bhadrāya bhūtānāṃ yenātmā saṃprasīdati||*  
 11||

śrīdharah—

*vibhāgaśa ityanantaraṃ “na hy evāvagamīṣyanti daivopahatacetanāḥ” itya-*  
*dhikamardhaṃ kvacidupalabhyate| prācīnapustakeṣu mūle ṭikāyāṃ ca supra-*  
*sīdatītyeva pāṭhaḥ| na ca bahuśāstraśravaṇe'pi tāvataiva phalasiddhirityāhuḥ—*  
*bhūriṇi| bhūriṇi karmāṇyanuṣṭheyāni yeṣu tāni| samuddhṛtya yathāvaduddhṛtya|*  
*yenoddhṛtavacanena tmā buddhiḥ saṃprasīdati saṃyagupaśāmyati||* 11||

*sūta jānāsi bhadraṃ te bhagavān sātvatām patiḥ|*  
*devakyāṃ vasudevasya jāto yasya cikīrṣayā||* 12||

śrīdharah—

*praśnāntaraṃ—sūta jānāsīti pañcabhiḥ| bhadraṃ ta ityautsukyenāśīrvādaḥ|*  
*vistareṇāśīrvacanena viṣṇukathāvighāti bhavatīti saṃgrahenaḥ| tathāhi*



Many are the diverse rites  
to be heard of, part by part.  
Therefore, good fellow, drawing out—  
through your insight—that which is  
their essence, tell us now,  
for the welfare of all beings,<sup>50</sup>  
that by which the self is fully pleased.<sup>51</sup> (11)

Śrīdhara:

Immediately after *vibhāgaśaḥ* an additional half verse is sometimes found: “nor indeed will those with minds impaired by fate comprehend.” The reading *suprasidati* (well pleased) is found in ancient texts and commentary. Still, not even by hearing many scriptures is there that much success in results. Thus, he says: “Many ....” The texts in which many rites are to be performed, those texts are meant here. “Drawing out” means properly holding them up so that, by the statement which is thus held up, the self—which means intellect (*buddhi*) here—is completely pleased, that is, completely calmed. (11)

O Sūta, good fortune be yours.  
You know what he wished to achieve,  
Bhagavān, Lord of the Sātvatas,  
by taking birth in Devakī  
from Vasudeva. (12)

Śrīdhara:

Another question: “O Sūta ...” extending over five verses. “Good fortune be yours,” is a blessing bestowed out of the sage’s eagerness. [With a long statement of blessing,] however, talk about Viṣṇu is interrupted. Thus, an abridgement is spoken. As it is said:

<sup>50</sup>The critical edition has *śraddadhānānām* ([tell us] who are full of faith) here instead of *bhadrāya bhūtānām* which is listed as an alternative reading.

<sup>51</sup>The critical edition reads *saṃprasidati* instead of *suprasidati*.

सा हानिस्तन्महच्छिद्रं स मोहः स च विभ्रमः ।  
यन्मुहूर्तं क्षणं वापि वासुदेवं न चिन्तयेत् ॥

इति विस्तरेणारभ्य इतीत्यन्तो ग्रन्थः प्राचीनपुस्तकेऽस्ति । भगवान् निरतिशयैश्वर्यादिगुणः । सात्वतां सच्छब्देन सत्त्वमूर्तिर्भगवान् स उपास्यतया विद्यते येषामिति सत्त्वन्तो भक्ताः । स्वार्थे ऽण् राक्षसवायसा-  
दिवत । तस्य चाश्रवणमार्षम् । तदेवं सात्वन्त इति भवति । तेषां पतिः पालकः । यस्यार्थविशेषस्य चिकीर्षया  
वसुदेवस्य भार्यायां देवाक्यां जातः ॥ १२ ॥

श्रीनाथचक्रवर्तिन् —

सूत जानासीत्यादि । एतेन वस्तु श्रीकृष्ण इति यत्तस्येदमुदाहरणम् । वस्तुतस्तु तन्नः शंसितुमर्हसि, ब्रूहि  
भद्राय भूतानाम्, अर्हस्यङ्गानुवर्णितुम्, ब्रूहि नः श्रद्धाधानानाम्, अथाख्याहि हरेर्धामन, ब्रूहि योगेश्वरे कृष्णे,  
एभिः षड्भिः प्रश्नैरेषां श्रीकृष्णकथायामेव तात्पर्यं वक्तुं सूतस्य कथनक्रमेण महापुराणलक्षणता । अन्यदन्यदपि  
प्रासङ्गिकमत्रापतिष्यति ॥ १२ ॥

तन्नः शुभ्रूषमाणानामर्हस्यङ्गानुवर्णितुम् ।  
यस्यावतारो भूतानां क्षेमाय च भवाय च ॥ १३ ॥

sā hānistanmahacchidraṃ sa mohaḥ sa ca vibhramaḥ |  
yanmuhūrtaṃ kṣaṇaṃ vāpi vāsudevaṃ na cintayet ||

iti vistarenārabhya itītyanto granthaḥ prācīnapustake'sti | bhagavān niratiśa-  
yaiśvayādiguṇaḥ | sātvatāṃ sacchabdena sattvamūrtirbhagavān sa upāsyatayā  
vidyate yeṣāmiti satvanto bhaktāḥ | svārthe 'ṇ rākṣasavāyasādivat | tasya cāśra-  
vaṇamārṣam | tadevaṃ sātvaṇta iti bhavati | teṣāṃ patiḥ pālakaḥ | yasyārthavi-  
śeṣasya cikīrṣayā vāsudevasya bhāryāyāṃ devākyāṃ jātaḥ || 12 ||

śrīnāthacakra-vartin —

sūta jānāsityādi | etena vastu śrīkṛṣṇa iti yattasyedamudāharaṇam | vastu-  
tastu tannaḥ śaṃsitumarhasi, brūhi bhadrāya bhūtānām, arhasyaṅgānuvarṇi-  
tum, brūhi naḥ śraddadhānānām, athākhyāhi harerdhiman, brūhi yogeśvare  
kṛṣṇe, ebhiḥ ṣaḍbhiḥ praśnaireṣāṃ śrīkṛṣṇakathāyāmeva tātparyaṃ vaktum sū-  
tasya kathanakrameṇa mahāpurāṇalakṣaṇatā | anyadanyadapi prāsaṅgikama-  
trāpatiṣyati || 12 ||

tannaḥ śuśrūṣamāṇānāmarhasyaṅgānuvarṇitum |  
yasyāvatāro bhūtānām kṣemāya ca bhavāya ca || 13 ||

That is a loss, it is a great  
defect, it is a delusion,  
and it is a mistake when  
for a moment, or even  
for an instant, one does  
not think of Vāsudeva.

There is in ancient copies of this work a long blessing that begins and ends a whole verse. Bhāgavān possesses unsurpassed might and other qualities. “Of the Sātvats” (*sātvatām*): by the word *sat*, Bhāgavān, whose form is goodness, (*sattva-mūrti*) is meant. Those for whom he is the object of worship are *satvantaḥ*, i.e., *bhaktas*. This is the effect of the addition of the *aṇ* suffix in the sense of “own,” as with words like *rākṣasa* and *vāyasa*. And its [the *n*] not being heard is an archaic Vedic form (*ārṣa*). It should thus be *sātvanta*.<sup>52</sup> Their Lord means their protector. He was born in Devakī, the wife of Vasudeva, desiring to achieve some special goal. (12)

#### Śrīnāthacakravartin:

“Suta,... you know...” by this verse, that the [real] subject (*vastu*) is Śrī Kṛṣṇa; this is an example of that. But in reality, by these six requests—namely, “you should praise him for us” (9); “tell us for the benefit of all beings” (11); “[him,] dear sir, you should describe [to us]” (13); “tell [it] to us who are full of faith” (17); “thus, tell us of Hari, o wise one” (18); [and] “tell [us] of the Lord of Yoga, Kṛṣṇa” (23)—[you know] that these statements are to tell us that the intended object is the story of Śrī Kṛṣṇa. By the order of Sūta’s account, the characteristics of a great *Purāṇa* are achieved. And other topics, too, will occur here incidentally. (12)

Him, dear sir, you should describe,  
for those of us who wish to hear,  
who descends for the benefit  
and welfare of living beings. (13)

<sup>52</sup>Here Śrīdhara attempts to justify the odd form, *sātvatām*, in the verse. He says it is formed like *rākṣasa* which is formed from *rakṣas* with the *aṇ* suffix added. The *aṇ* suffix adds an *a* to the end of the word it modifies, and if there a short first vowel it is lengthened. Thus, *rakṣas* (an evil spirit) becomes *rākṣasa* (belonging to or like an evil spirit). In the case of *satvat* the addition of *aṇ* forms the word *sātvanta*. *Satvat* means Bhagavān who possesses a form (*mūrti*) of pure being (*satva*) and those for whom he is the object of worship are thus *sātvanta*. The addition of the *aṇ* suffix makes *satvat* into *sātvanta*. The disappearance of “n” in *sātvanta* is described as an archaic or Vedic form of the word. The only problem with this formation, if I have understood Śrīdhara’s argument properly, is that this leaves us with *sātvata*, which in the genitive plural (*ṣaṣṭhī*, *bahuvacana*) should be *sātvatānām*, not *sātvatām*.

श्रीधरः—

अङ्ग हे सूत । तन्नोऽनुवर्णयितुमर्हसि । सामान्यतस्तावदस्यावतरो भूतानां क्षेमाय पालनाय । भवाय समृद्धये ॥ १३ ॥

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन ।  
ततः सद्यो विमुच्येत यद्विभेति स्वयं भयम ॥ १४ ॥

श्रीधरः—

तत्प्रभावमनुवर्णयन्तस्तद्यशः श्रवणौत्सुक्यमाविष्कुर्वन्ति आपन्न इति त्रिभिः । संसृतिमापन्नः प्राप्तः । विवशोऽपि गृणन । ततः संसृतेः । अत्र हेतुः यद् यतो नाम्नो भयमपि स्वयं विभेति ॥ १४ ॥

यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः ।  
सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ॥ १५ ॥

श्रीधरः—

किंच यस्य पादः संश्रयो येषाम् अत एव प्रशमोऽयनं वर्त्म आश्रयो वा येषां ते मुनय उपस्पृष्टाः सन्निधिमित्रेण सेविताः सद्यः पुनन्ति । स्वर्धुनी गङ्गा तस्या आपस्तु तत्पादान्निःसृता न तु तत्रैव तिष्ठन्त्यतस्तत्संबन्धेनैव पुनन्त्योऽप्यनुसेवया पुनन्ति न तु सद्य इति मुनीनामुत्कर्षोक्तिः ॥ १५ ॥

śrīdharah—

aṅga he sūta| tanno'nuvarṇayitumarhasi| sāmānyatastāvadasyāvataro bhū-  
tānām kṣemāya pālānāya| bhavāya samṛddhaye|| 13||

āpannaḥ saṁsṛtiṁ ghorāṁ yannāma vivaśo gṛṇan|  
tataḥ sadyo vimucyeta yadbibheti svayaṁ bhayaṁ|| 14||

śrīdharah—

tatprabhāvamanuvarṇayantaṁstadyaśaḥ śravaṇautsukyamāviṣkurvanti āpa-  
nna iti tribhiḥ| saṁsṛtiṁāpannaḥ prāptaḥ| vivaśo'pi gṛṇan| tataḥ saṁsṛteḥ| atra  
hetuḥ yad yato nāmno bhayaṁapi svayaṁ bibheti|| 14||

yatpādasamśrayāḥ sūta munayaḥ praśamāyanāḥ|  
sadyaḥ punantypasprṣṭāḥ svardhunyāpo 'nusevayā|| 15||

śrīdharah—

kiṁca yasya pādaḥ saṁśrayo yeṣāṁ ata eva praśamo'yanam vartma āśrayo  
vā yeṣāṁ te munaya upasprṣṭāḥ sannidhimātreṇa sevitaḥ sadyaḥ punanti| sva-  
rdhunī gaṅgā tasyā āpastu tatpādānniḥsṛtā na tu tatraiva tiṣṭhantyatatsambha-  
ndhenaiva punantyo'pyanusevayā punanti na tu sadya iti munināmutkarṣoktiḥ||  
15||

**Śrīdhara:**

“Dear sir,” O Sūta. You should describe him to us. In general, first of all, his descent for the *kṣema*, that is, protection, of living beings and for the *bhava*, that is, prosperity [of living beings]. (13)

**Anyone fallen into this  
fearful cycle of birth and death,  
helpless, who repeats his (Kṛṣṇa’s) name  
would be immediately  
released from that cycle  
because fear itself fears his name. (14)**

**Śrīdhara:**

While pushing [Sūta] for a description of his [Kṛṣṇa’s] might, they [i.e., he, Śaunaka] reveal their [his] eagerness to hear about his [Kṛṣṇa’s] fame over [the next] three verses, beginning with *āpannaḥ*. Fallen into the cycle of birth and death means one who is present in it. Even though a person is helpless, [if] they are repeating his name, [they are] released from that cycle. The reason for this is that even fear itself fears his name. (14)

**Sages who have shelter at his feet  
are shrines of tranquility, Sūta.  
They purify as soon as one  
contacts them, while the waters  
of the Gaṅgā do so  
only after repeated use. (15)**

**Śrīdhara:**

Moreover, with those [sages] who have shelter at his feet and thus whose paths are peaceful, or [even] with sages who themselves have shelter with those sages, contact or mere proximity immediately purifies. *Svardhuni* means the Gaṅgā. Its waters issue from his feet, but they do not remain right there. Thus, though they purify by relationship to him, they purify by repeated use, but not immediately. This [verse] states the greater excellence of the sages.

को वा भगवतस्तस्य पुण्यश्लोकेऽयकर्मणः ।  
शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् ॥ १६ ॥

श्रीधरः—

पुण्यश्लोकैरीड्यानि स्तव्यानि कर्माणि यस्य तस्य यशः । कलिमलापहं संसारदुःखोपशमनम् ॥ १६ ॥

तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः ।  
ब्रूहि नः श्रद्धानानां लीलया दधतः कलाः ॥ १७ ॥

श्रीधरः—

प्रश्नान्तरम्—तस्येति । उदाराणि महान्ति विश्वसृष्ट्यादीनि । सूरिभिर्नारदादिभिः । कला ब्रह्मरुद्रादिमूर्तिः ॥ १७ ॥

अथाख्याहि हरेर्धोमन्त्रवतारकथाः शुभाः ।  
लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥ १८ ॥

श्रीधरः—

अथेति प्रश्नान्तरे । अवतारकथाः स्थित्यर्थमेव तत्तदवसरे ये मत्स्याद्यवतारास्तदीयाः कथाः स्वैरं लीलाः कुर्वतः । श्रिकृष्णावतारप्रयोजनप्रश्नेनैव तच्चरितप्रश्नोऽपि जात एवेति ज्ञातव्यम् ॥ १८ ॥

*ko vā bhagavatastasya puṇyaślokeḍyakarmaṇaḥ|*  
*śuddhikāmo na śṛṇuyādyaśaḥ kalimalāpaham|| 16||*

śrīdharah—

*puṇyaślokairīḍyāni stavayāni karmāṇi yasya tasya yaśaḥ| kalimalāpaham saṁ-*  
*sāraduḥkhopasāmanam|| 16||*

*tasya karmāṇyudārāṇi parigītāni sūribhiḥ|*  
*brūhi naḥ śraddadhānānāṃ līlayā dadhataḥ kalāḥ|| 17||*

śrīdharah—

*praśnāntaram—tasyeti| udārāṇi mahānti viśvasṛṣṭyādīni| sūribhirnāradaḍi-*  
*bhiḥ| kalā brahmarudrādimūrtiḥ|| 17||*

*athākhyāhi harerdhimannavatārakathāḥ śubhāḥ|*  
*līlā vidadhataḥ svairamīśvarasyātmamāyayā|| 18||*

śrīdharah—

*atheti praśnāntare| avatārakathāḥ sthityarthameva tattadavasare ye matsyā-*  
*dyavatārāstadiyāḥ kathāḥ svairam līlāḥ kurvataḥ| śrīkṛṣṇāvatāraprāyojanapra-*  
*śnenaiva taccaritapraśno'pi jāta eveti jñātavyam|| 18||*

**Who, indeed, desiring purity,  
would not listen to the fame of  
that Bhagavān whose acts are praised  
in auspicious verse? His fame  
wipes away the filth of Kali. (16)**

**Śrīdhara:**

“Praised (*īḍya*)<sup>53</sup> in auspicious verse” means “his acts are celebrated (*stavya*).” That his fame wipes away the filth of Kali means that it extinguishes the sufferings of the cycle of birth and death. (16)

**Tell us, who are full of faith,  
about the magnificent acts,  
that are praised by the wise sages—  
the acts of him who presented portions  
of himself by way of *līlā*.<sup>54</sup> (17)**

**Śrīdhara:**

Another request beginning with *tasya*. Magnificent means great, acts such as creating the universe. Wise sages means sages like Nārada and others. Portions means forms such as Brahmā, the creator god, Rudra, the destroyer god, and others. (17)

**Then tell us, intelligent one,  
the auspicious stories  
of the descents of Hari,  
the self-willed Lord, performing *līlā*  
through his own enchanting power.<sup>55</sup> (18)**

**Śrīdhara:**

*Atha* begins another question. [Tell us] stories of his descents which are for maintenance [of the creation] on various occasions, descents such as Matsya (the fish incarnation) and others. The stories are of those, of him performing his divine play (*līlā*) freely. The question about his deeds is produced by the previous question about the purpose of Śrī Kṛṣṇa’s descents. (18)

<sup>53</sup>This verb *īḍ* is an old Vedic form meaning to implore, request, ask for. It is used in the first hymn of the Ṛg Veda in which *agni*, the sacrificial flame, is implored for good results (*agnim īḍe*).

<sup>54</sup>Divine play.

<sup>55</sup>*Māyā*, an illusory or magical power. In the Veda, it is an extraordinary power.

वयं तु न वितृप्याम उत्तमश्लोकविक्रमे ।  
यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ॥ १९ ॥

श्रीधरः—

अत्यौत्सुक्येन पुनरपि तच्चरितान्येव श्रोतुमिच्छन्तस्तत्रात्मनस्तुष्यभावमावेदयन्ति वयं त्विति । योग-  
यागादिषु तृप्ताः स्म । उद्गच्छति तमो यस्मात्स उत्तमस्तथाभूतः श्लोको यस्य तस्य विक्रमे तु विशेषेण न  
तृप्यामो ऽलमिति न मन्यामहे । तत्र हेतुः—यद्विक्रमं शृण्वताम् । यद्वा अन्ये तृप्यन्तु नाम वयं तु नेति तु-  
शब्दस्यान्वयः । अयमर्थः त्रेधा ह्यलंबुद्धिर्भवति उदरादिभरणेन वा रसाज्ञानेन वा स्वादुविशेषाभावाद्वा । तत्र  
शृण्वतां इत्यनेन श्रोत्रस्याकाशत्वादभरणमित्युक्तम् । रसज्ञानामित्यनेन चाज्ञानतः पशुवत्सिर्निराकृता । इ-  
क्षुभक्षणवद्रसान्तराभावेन तृप्तिं निराकारोति । पदे पदे प्रतिक्षणं स्वादुतोऽपि स्वादु ॥ १९ ॥

कृतवान् किल कर्माणि सह रामेण केशवः ।  
अतिमर्त्यानि भगवान् गूढः कपटमानुषः ॥ २० ॥

श्रीधरः—

अतः श्रीकृष्णचरितानि कथयेत्याशयेनाहुः कृतवानिति । अतिमर्त्यानि मर्त्यानतिक्रान्तानि गोवर्धनोद्ध-  
रणादीनि । मनुष्येष्वसंभावितानीत्यर्थः ॥ २० ॥

*vayaṃ tu na vitṛpyāma uttamaśloka-vikrame|*  
*yacchṛṇvatāṃ rasajñānāṃ svādu svādu pade pade|| 19||*

śrīdharah—

atyautsukyena punarapi taccaritānyeva śrotumicchantastrātmanastrīptya-  
bhāvamāvedayanti vayaṃ tviti| yogayāgādiṣu tṛptāḥ sma| udgacchati tamo ya-  
smātsa uttamastathābhūtaḥ śloko yasya tasya vikrame tu viśeṣeṇa na tṛpyāmo  
'lamiti na manyāmahe| tatra hetuḥ—yadvikramaṃ śṛṇvatāṃ | yadvā anye tṛpya-  
ntu nāma vayaṃ tu neti tuśabdasyānvayaḥ| ayamārthaḥ tredhā hyalambuddhi-  
rbhavati udarādibharaṇeṇa vā rasajñānena vā svāduviśeṣābhāvādvā| tatra śṛṇva-  
tāmityanena śrotrasyākāśatvādbharaṇamityuktam | rasajñānāmityanena cā-  
jñānataḥ paśuvattṛptinirākṛtā| ikṣūbhakṣaṇavadrāsāntarābhāvena tṛptim nirā-  
kāroti| pade pade pratikṣaṇaṃ svāduto'pi svādu|| 19||

*kṛtavān kila karmāṇi saha rāmeṇa keśavaḥ|*  
*atimartyāni bhagavān gūḍhaḥ kapaṭamānuṣaḥ|| 20||*

śrīdharah—

ataḥ śrīkṛṣṇacaritāni kathayetyāśayenāhuḥ kṛtavāniti| atimartyāni martyā-  
natikrāntāni govardhanoddharaṇādini| manuṣyeṣvasaṃbhāvitānityarthaḥ|| 20||



**But, we are never satisfied  
by the heroism of him  
who's praised by the finest verses,  
since, for *rasa*-knowing listeners,  
it is sweeter and sweeter  
at every step. (19)**

**Śrīdhara:**

Wanting, out of extreme zeal, to hear again about his deeds, they declare that their selves are not satisfied in that regard with the verse beginning *vayam tu*. In yoga, [with] sacrifices and such we are satisfied. That from which darkness departs is called *uttama*, the highest; and one who is praised by verses of that sort is *uttama-śloka*. But by [hearing of] his heroic deeds in particular we are not satisfied, that is, we do not consider them sufficient. The reason is it is not enough for us who listen to his heroic deeds. Or, let others be satisfied perhaps, but we are not. This is the meaningful connection of the word “but.” This is the meaning: the feeling of having had enough is of three types: by the filling of the belly, or by a lack of knowledge of flavor, or by the absence of a particular sweet taste. By the words “for ... listeners” [he recognizes that] because the ear consists of space, it is not [the ear's] filling up [that causes satisfaction]. By the words “*rasa*-knowing,” he rejects a satisfaction like that of animals who lack knowledge of *rasa*. And by “the absence of other flavors” [he means that] satisfaction is not attained by eating [only] sugarcane. “At every step” means at every instant [hearing the varied stories is] even sweeter than sweet. (19)

**Keśava (as Bhagavān,  
pretending to be human),  
performed, along with Rāma,  
actions that were superhuman. (20)**

**Śrīdhara:**

Thus, with the intention “narrate for us Śrī Kṛṣṇa's actions,” he says *kṛtavān* .... Superhuman means surpassing mortals, feats such as lifting Govardhana and other acts impossible among human beings. (20)

कलिमागतमाज्ञाय क्षेत्रे ऽस्मिन् वैष्णवे वयम् ।  
आसीना दीर्घसत्रेण कथायां सक्षणा हरेः ॥ २१ ॥

श्रीधरः—

ननु याजनाध्यापनादिव्यग्राणां कुत एतच्छ्रवणावकाशः स्यादत आहुः कलिमिति । कलिमागतं ज्ञात्वा तद्विद्या विष्णुपदं गन्तुकामा दीर्घसत्रेण निमित्तेनात्र वैष्णवे क्षेत्रे आसीनाः । हरेः कथायां सक्षणा लब्धावसराः ॥ २१ ॥

त्वं नः सन्दर्शितो धात्रा दुस्तरं निस्तितीर्षिताम् ।  
कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ॥ २२ ॥

श्रीधरः—

अस्मिंश्च समये त्वद्दर्शनमीश्वरेणैव संपादितमित्यभिनन्दन्ति—त्वमिति । कलिं संसारं निस्तर्तुमिच्छतां । अर्णवं तितीर्षितां कर्णधारो नाविक इव ॥ २२ ॥

*kalimāgatamājñāya kṣetre 'smin vaiṣṇave vayam |*  
*āsīnā dīrghasatreṇa kathāyām sakṣaṇā hareḥ || 21 ||*

śrīdharah—

*nanu yājanādhyāpanādivyagrāṇām kuta etacchravaṇāvakāśaḥ syādāta āhuḥ*  
*kalimīti | kalimāgatam jñātvā tadbhiyā viṣṇupadam gantukāmā dīrghasatreṇa ni-*  
*mittenātra vaiṣṇave kṣetre āsīnāḥ | hareḥ kathāyām sakṣaṇā labdhāvasarāḥ ||*  
*21 ||*

*tvaṃ naḥ sandarśito dhātrā dustaram nistitīrṣatām |*  
*kalim sattvaharam puṃsām karṇadhāra ivārṇavam || 22 ||*

śrīdharah—

*asmim̐śca samaye tvaddarśanamiśvareṇaiva saṃpāditamityabhinandanti—*  
*tvaṃiti | kalim saṃsāram nistartumicchatām | arṇavam titīrṣitām karṇadhāro nā-*  
*vika iva || 22 ||*

**Knowing that the Age of Kali  
has arrived, we, seated  
in this sacred Vaiṣṇava place,  
with a long sacrificial rite,  
have spare time for Hari's story. (21)**

**Śrīdhara:**

Now, when would there be an opportunity to hear this account for those [like you] who are occupied with sacrificing, teaching, and other responsibilities? Thus, he says *kalim* ... After learning that the Age of Kali had arrived, we, desirous out of fear of that—of going to Viṣṇu's realm—are seated here in this sacred Vaiṣṇava place with the purpose of performing a lengthy sacrificial session. We have an opportunity [to hear] the narrative of Hari. (21)

**The creator has shown you  
to us who wish to cross over  
the hard-to-cross Age of Kali  
(which steals the goodness of humans)—  
you who are like a helmsman [for those wishing  
to cross over] the ocean. (22)**

**Śrīdhara:**

And our meeting with you at this time was arranged by the Controller himself; thus he rejoices, beginning with *tvam*.... Crossing over the Age of Kali means crossing over the cycle of birth and death. He is like a navigator for those who wish to cross over an ocean. (22)

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि ।  
स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः ॥ २३ ॥

श्रीधरः—

पुनः प्रश्नान्तरम् ब्रूहीति । धर्मस्य वर्मणि कवचवद्रक्षके । स्वां काष्ठां मर्यादां । स्वस्वरूपमित्यर्थः । अस्य चोत्तरं कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह इत्ययं श्लोकः ॥ २३ ॥

इति श्रीमद्भागवते महापुराणे श्रीब्रह्मसूत्रभाष्ये पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिषीयो-  
पाख्यानं ऋषिप्रश्नो नाम प्रथमोऽध्यायः ॥ १ ॥

*brūhi yogeśvare kṛṣṇe brahmaṇye dharmavarmaṇi|*  
*svām kāṣṭhāmadhunopete dharmah kaṁ śaraṇaṁ gataḥ||*  
23||

śrīdharah—

*punaḥ praśnāntaram brūhīti| dharmasya varmaṇi kavacavadrakṣake| svām*  
*kāṣṭhām maryādām| svasvarūpamityarthaḥ| asya cottaram kṛṣṇe svadhāmopa-*  
*gate dharmajñānādibhiḥ saha ityayaṁ ślokaḥ|| 23||*

*iti śrīmadbhāgavate mahāpurāṇe śrībrahmasūtrabhāṣye pāramahaṁsyām saṁ-*  
*hitāyām vaiyāsikyām prathamaskandhe naimiṣīyopākhyāne ṛṣipraśno nāma pra-*  
*thamo 'dhyāyah|| 1||*

**Tell us, too, what shelter *dharma*  
has found now that yoga's master,  
Kṛṣṇa, the friend of brāhmaṇas,  
protective armor of *dharma*,  
has returned to his own realm. (23)**

**Śrīdhara:**

Again, another question, *brūhi* ... The armor of *dharma* means a protector like armor. His own realm means his highest state, that is, his own true nature. And the answer to this question is this verse,

“When Kṛṣṇa has gone to his own home  
with *dharma*, knowledge, and the rest,  
this sun-like Purāṇa has risen  
now for those whose vision is lost  
in the Age of Kali .<sup>56</sup>

Thus ends the First Chapter—titled “Questions of the Sages”—of the “Episode of Naimiṣa,” which is found in the First Skandha of the *Śrīmad Bhāgavata*, a work also known as *The Hymnal of the Highest Geese*, which Vyāsa's son recited as a commentary on the *Brahma-sūtra*. (1)

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<sup>56</sup>Bhāg., 1.3.43.



## Chapter 2: Description of the Might of Bhagavān (भगवदनुभाववर्णनम्)

तदेवं प्रथमेऽध्याये षट्प्रश्ना मुनिभिः कृताः ।  
द्वितीये तूत्तरं सूतश्चतुर्णामाह तेष्वथ ॥

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*tadevaṃ prathame'dhyāye ṣaṭpraśnā munibhiḥ kṛtāḥ |*  
*dvitīye tūttaraṃ sūtaścaturṇāmāha teṣvatha ||*

Thus, in the first chapter  
the sages put forth six questions.  
But in the second, Sūta gives them  
answers to only four.

व्यास उवाच

इति सम्प्रश्रंसंहृष्टो विप्राणां रौमहर्षणिः ।

प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥ १ ॥

श्रीधरः :

विप्राणामित्येवंभूतैः सम्यक्प्रश्रैः हृष्टो रोमहर्षणस्य पुत्र उग्रश्रवास्तेषां वचः प्रतिपूज्य सत्कृत्य प्रवक्तुमु-  
पचक्रमे उपक्रान्तवान् ॥ १ ॥

सूत उवाच

यं प्रव्रजन्तमनुपेतमपेतकृत्यं

द्वैपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्

तं सर्वभूतहृदयं मुनिमानतो ऽस्मि ॥ २ ॥

vyāsa uvāca

iti sampraśnasamhr̥ṣṭo viprāṇāṃ raumaharśaṇiḥ|

pratipūjya vacasteśāṃ pravaktumupacakrame|| 1||

śrīdharah :

viprāṇāmityevam̐bhūtaiḥ samyakpraśnaiḥ hr̥ṣṭo romaharśaṇasya putra ugra-  
śravasteśāṃ vacaḥ pratipūjya satkṛtya pravaktumupacakrame upakrāntavān || 1||

sūta uvāca

yaṃ pravrajantamanupetamapetakṛtyaṃ

dvaipāyano virahakātara ājuhāva|

putreti tanmayatayā taravo'bhinedus

taṃ sarvabhūtahṛdayaṃ munimānato 'smi|| 2||



[Vyāsa said:]<sup>1</sup>

Being thus thoroughly pleased with  
the questions of the *brāhmaṇas*  
Raumahaṛṣaṇi, honoring  
their words, began to speak. (1)

Śrīdharasvāmin

“Of the *brāhmaṇas* ...” Being pleased by such thorough questions, the son of  
Romahaṛṣana, Ugraśravās, saluting their words, that is, honoring their words, began  
to speak. (1)

Sūta said:

The island-born Vyāsa,<sup>2</sup> feeling  
tormented by separation,  
called out to him, “O sonnn!” as he  
was leaving, uninitiated  
into Vedic studies, but free  
from all obligations. The trees,  
being one with him,<sup>3</sup> echoed back.  
To that sage<sup>4</sup> who is the heart  
of all living beings I bow. (2)

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<sup>1</sup>This line is not included in many editions of the text, probably because there is no indication that Vyāsa was present at this gathering before this. One wonders why, if Vyāsa were present, Sūta was asked to speak. This is probably a scribal error.

<sup>2</sup>Dvaipāyana = Vyāsa

<sup>3</sup>Śuka, Vyāsa's son

<sup>4</sup>Śuka

श्रीधरः

प्रवचनस्योपक्रमो नाम गुरुदेवतानमस्कार इति । तमाह यमिति त्रिभिः । तत्र स्वगुरोः शुक्रस्यैश्वर्यं तच्च-  
रितेनैव द्योतयन्नाह यमिति । यं प्रव्रजन्तं संन्यस्य गच्छन्तम् । अनुपेतं माम् उपनयस्वेत्यनुपनयार्थमुपसन्नम्  
। यद्वा केनाप्यनुपेतमननुगतम् । एकाकिनमित्यर्थः । तत्र हेतुः अपेतकृत्य कृत्यशून्यं कर्ममार्गे प्रवर्तमानं नै-  
ष्ठिकत्वात् । द्वैपायनो व्यासो विरहात् कातरो भीतः सन् पुत्रा३ इति प्लुतेनाजुहावाहृतवान् । दूरादाह्वने प्लुते  
सत्यपि सन्धिरार्षः । तदा तन्मयतया शुक रूपतया तरवो अभिनेदुः प्रत्युत्तरमुक्तवन्तः । पितुः स्नेहानुब-  
न्धपरिहाराय यो वृक्षरूपेणोत्तरं दत्तवानित्यर्थः । तं मुनिमानतोऽस्मि । तन्मयत्वोपपादनाय विशेषणम् ।  
सर्वभूतानां हन्मनः अयते योगबलेन प्रविशतीति सर्वभूतहृदयस्तम् ॥ २ ॥

श्रीनाथचक्रवर्तिन्

पुत्रेति इतौ वेति प्लुतस्य प्रकृतिवैकल्ये सन्धिः ॥ २ ॥

यः स्वानुभावमखिलश्रुतिसारमेकम्  
अध्यात्मदीपमतिततिर्षतां तमोऽन्धम् ।  
संसारिणां करुणयाह पुराणगुह्यं  
तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥ ३ ॥

śrīdharah

pravacanasyopakramo nāma gurudevatānamaskāra iti | tamāha yamiti tri-  
bhiḥ | tatra svaguroḥ śukasyaiśvaryaṁ taccaritenaiva dyotayannāha yamiti |  
yaṁ pravrajantaṁ saṁnyasya gacchantam | anupetaṁ mām upanayasvetyanu-  
panayārthamupasannam | yadvā kenāpyanupetamananugataṁ | ekākinamitya-  
rthaḥ | tatra hetuḥ apetakṛtya kṛtyaśūnyaṁ karmamārge pravaritamānaṁ nai-  
ṣṭhikatvāt | dvaipāyano vyāso virahāt kātaro bhītaḥ san putrā3 iti plutenājuhā-  
vāhvataṁ | dūrādāhvane plute satyapi sandhirārṣaḥ | tadā tanmayatayā śuka-  
rūpatayā taravo'abhineduḥ pratyuttaramuktavantaḥ | pituḥ snehānubandhapā-  
rihārāya yo vṛkṣarūpeṇottaraṁ dattavānityarthaḥ | taṁ munimānato'smi | ta-  
nmayatvopapādanāya viśeṣaṇam | sarvabhūtānāṁ hṛnmanaḥ ayate yogabalena  
praviśatīti sarvabhūtaḥṛdayastam ||2||

śrīnāthacakravartin

putreti itau veti plutasya prakṛtivaikalpye sandhiḥ || 2||

yaḥ svānubhāvamakhilāśrutisāramekam  
adhyātmadīpamatitirṣatāṁ tamo 'ndham|  
saṁsārīnāṁ karuṇayāha purāṇaguhyam  
taṁ vyāsasūnumupayāmi gurum munīnām|| 3||

**Śrīdhara**

The commencement of the teaching is indeed a salutation to one's god-like *guru*. He [the speaker, Sūta, of the *Bhāgavata*] describes him [his guru, Śuka] with the next three verses beginning with *yam* (whom). Illuminating his guru Śuka's greatness by means of his behavior, he says "to whom .... " To him who was leaving, that is, who was renouncing all and leaving home, without Vedic initiation, that is, without asking for investiture with the sacred thread, i.e., "Give me initiation."<sup>5</sup> Or, [it may mean] not followed by anyone, that is, alone. The reason for that: he is free from goals, without goals, not engaging in the path of action because he has vowed abstinence and chastity. Dvaipāyana Vyāsa, tormented by separation [from his son], becoming frightened calls out "*putraaa*, o sonnn!" in a protracted way. When there is a protracted call from a distance, euphonic combination (*sandhi*) is archaic [i.e., optional]. Then the trees responded [echoed] back, being identical with him, that is, taking Śuka's form. He, in order to give up his connection with his father, gave an answer in the form of a tree. To that sage do I bow. An adjective is given to justify his becoming one with the trees. He is the heart/mind of all living beings. By his yogic power he enters their heart/minds and becomes the heart of all living beings. (2)

**Śrīnāthacakravartin**

In the expression *putreti* "O son" [by the grammatical rule, i.e., *sūtra*] *itau veti* "optionally when *iti* follows," the euphonic combination of a word with a protracted vowel at the end is optionally replaced by the stem form of the word (*putra* instead of *putra3*).

I approach him for shelter,  
 Vyāsa's son, guru of sages,  
 who recited, out of compassion  
 for those in the cycle of  
 repeated birth and death,  
 the concealed text of ancient lore,  
 the basis of his own firm faith,  
 the essence of all revealed texts,  
 the one spiritual lamp  
 for those who wish to cross over  
 the darkness of ignorance. (3)

<sup>5</sup>This is a rite given to members of the higher castes, especially *brāhmaṇas*, when they begin their studies of the sacred texts, the Vedas, and are given into the care a teacher.

श्रीधरः

तत्कृपालुतां दर्शयन्नाह य इति । अन्धं गाढं तमः संसाराख्यमतितर्तुमिच्छताम् । पुराणानां मध्ये गुह्यं गोप्यम् । तत्र हेतुत्वेन चत्वारि विशेषणानि । स्वो निजोऽसाधारणोऽनुभावः प्रभावो यस्य तत्त्वानुभावम् । अखिलशास्त्रश्रुतीनां सारम् । एकमद्वितीयम् । अनुपममित्य् अर्थः । आत्मानं कार्यकारणसंघातमधिकृत्य वर्तमानमात्मतत्त्वमध्यात्मं तस्य दीपं साक्षात्प्रकाशकम् । उपयामि शरणं ब्रजामि ॥ ३ ॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ ४ ॥

श्रीधरः

जयत्यनेन संसारमिति जयो ग्रन्थस्तमुदीरयेदिति स्वयं तथोदीरयन्नन्यान् पौराणिकानुपशिक्षयति ॥ ४ ॥

मुनयः साधु पृष्ठो ऽहं भवद्भिर्लोकमङ्गलम् ।

यत्कृतः कृष्णसम्प्रश्नो येनात्मा सुप्रसीदति ॥ ५ ॥

श्रीधरः

तेषां वचः प्रतिपूज्येति यदुक्तं तत्प्रतिपूजनं करोति । हे मुनयः साधु यथा भवति तथाऽहं पृष्ठः । यतो लोकानां मङ्गलमेतत् । यद्यतः कृष्णविषयः संप्रश्नः कृतः । सर्वशास्त्रार्थसारोद्धारप्रश्नस्यापि कृष्णे पर्यवसानादेवमुक्तम् ॥ ५ ॥

śrīdharah

tatkrpālutaṁ darśayannāha ya iti | andhaṁ gāḍhaṁ tamaḥ saṁsārākhyamata-  
titartumicchatām | purāṇānāṁ madhye guhyaṁ gopyam | tatra hetutvena catvāri  
viśeṣaṇāni | svo nijo'sādhāraṇo'nubhāvaḥ prabhāvo yasya tatsvānubhāvam | a-  
khilāśāstraśrutināṁ sāram | ekamadvitīyam | anupamamity arthaḥ | ātmānaṁ  
kāryakāraṇasaṁghātamadhikṛtya vartamānamātmataṭṭvamadhyātmaṁ tasya dī-  
paṁ sākṣātprakāśakam | upayāmi śaraṇaṁ vrajāmi ||3||

nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam |

devīm sarasvatīm vyāsaṁ tato jayamudīrayet || 4||

śrīdharah

jayatyanena saṁsāramiti jayo granthastamudīrayediti svayaṁ tathodīraya-  
nnanyān paurāṇikānupaśikṣayati ||4||

munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhirlokaṁgalaṁ|

yatkṛtaḥ kṛṣṇasampraśno yenātmā suprasīdati|| 5||

śrīdharah

teṣāṁ vacaḥ pratipūjyeti yaduktaṁ tatpratipūjanaṁ karoti | he munayaḥ sā-  
dhu yathā bhavati tathā'haṁ pṛṣṭaḥ | yato lokānāṁ maṅgalametad | yadyataḥ  
kṛṣṇaviśayaḥ saṁpraśnaḥ kṛtaḥ | sarvaśāstrārthasāroddhārapraśnasyāpi kṛṣṇe  
paryavasānādevamuktaṁ ||5||

**Śrīdhara**

Showing his (Śrī Śuka's) compassion, he says *yaḥ* ... . Darkness means the deep darkness known as *saṃsāra* (the cycle of repeated birth and death) which some wish to cross over [escape]. Among the Purāṇas,<sup>6</sup> this one, the *Bhāgavata* is to be kept secret, to be kept hidden. The reason for this [is] given in its four adjectives in the verse. It has its own uncommon majesty or power. It is the essence of all the scriptures and revelatory texts (*śruti*). It is one without a second, that is, incomparable. It is the lamp, the direct manifestor, of the supreme spirit, which is the truth of the self, the self as existing with reference to a collection of effects and causes. "I approach" means "I seek shelter with him." (3)

**Bowing to Nārāyaṇa  
and to Nara, highest of men,  
then to goddess Sarasvatī  
and Vyāsa, one should say "Jaya!"<sup>7</sup> (4)**

**Śrīdhara**

One conquers by this the cycle of repeated births and deaths. One should say "This book is triumph." By saying this oneself in this way, one teaches scholars of other Purāṇas. (4)

**Well have you questioned me, sages.  
It benefits the world since it  
is an inquiry about Kṛṣṇa,  
by which the self is well pleased. (5)**

**Śrīdhara**

What was said earlier about him [Sūta] honoring their words, that honoring he performs here in this verse. "O sages! As is fitting, so have I been questioned, because this benefits the worlds [or people] if, from this, an inquiry into Kṛṣṇa is undertaken." Because questioning that brings into view the essence of the meaning of all scriptures finds its conclusion in Kṛṣṇa; thus it is stated [here]. (5)

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<sup>6</sup>Collections of ancient lore.

<sup>7</sup>"Victory!"

### श्रीनाथचक्रवर्तिन्

यथा तैः पृष्ठम्, तथा सूतोऽपि वदति मुनय इत्यादि । साधु पृष्टोऽहमिति साधुत्वे हेतुः यदिति । कृष्णस्य सम्यक्प्रश्नः कृतः नान्यः यतो हेतोरात्मा प्रष्टुर्वक्तुश्च सुष्ठु प्रसीदति । अयं प्रश्न एव लोकमङ्गलम् ॥ ५ ॥

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।

अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥ ६ ॥

### श्रीधरः

तत्र यत्प्रथमं पृष्ठं सर्वशास्त्रसारमैकान्तिकं श्रेयो ब्रूहीति तत्रोत्तरम् । स वै पुंसां इति । अयमर्थः धर्मो द्विविधः । प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च । तत्र यः स्वर्गार्थः प्रवृत्तिलक्षणः सोऽपरः । यतस्तु धर्माच्छ्रवणादरादिलक्षणा भक्तिर्भवति स परो धर्मः स एवैकान्तिकं श्रेय इति । कथंभूता । अहैतुकी हेतुः फलानुसन्धानं तद्रहिता । अप्रतिहता विघ्नैरनभिभूता ॥ ६ ॥

### श्रीनाथचक्रवर्तिन्

तत्र (भाग. १.१.९) भवता यद्विनिश्चितं पुंसामेकान्ततः श्रेयः इत्यादिप्रथमप्रश्नस्योत्तरमाह स वै इत्यादि यतो यस्मादधोक्षजे अधः अधोभूतं न्यग्भूतमक्षजमिन्द्रियजं ज्ञानं यत्र । स्वप्रकाशत्वादहैतुकी फलशून्या ॥ ६ ॥

### śrīnāthacakravartin

yathā taiḥ pṛṣṭam, tathā sūto'pi vadati munaya ityādi | sādhu pṛṣṭo'hamiti sādhutve hetuḥ yaditi | kṛṣṇasya samyakpraśnaḥ kṛtaḥ nānyaḥ yato hetorātmā praṣṭurvaktuṣca suṣṭhu prasīdati | ayaṁ praśna eva lokamaṅgalam || 5 ||

sa vai puṁsām paro dharmo yato bhaktiradhokṣaje |

ahaitukyapratihatā yayātmā suprasīdati || 6 ||

### śrīdharah

tatra yatprathamam pṛṣṭam sarvaśāstrasāramaikāntikam śreya brūhīti tatrottarām | sa vai puṁsāmīti | ayamārthaḥ dharmo dvividhaḥ | pravṛttilakṣaṇo nivṛttilakṣaṇaśca | tatra yaḥ svargādyarthaḥ pravṛttilakṣaṇaḥ so 'paraḥ | yatastu dharmācchravaṇādarādilakṣaṇā bhaktirbhavati sa paro dharmāḥ sa evaikāntikam śreya iti | kathambhūtā | ahaitukī hetuḥ phalānusandhānam tadrहितā | apratihatā vighnairanabhibhūtā ||6||

### śrīnāthacakravartin

tatra (bhāg. 1.1.9) bhavatā yadviniścitam puṁsāmekāntataḥ śreyaḥ ityādi-prathamapraśnasyottaramāha sa vai ityādi yato yasmādadhokṣaje adhaḥ adho-bhūtam nyagbhūtamakṣajamindriyajam jñānam yatra | svaprakāśatvādahaitukī phalaśūnyā || 6 ||

**Śrīnāthacakravartin**

Since they have questioned him, Sūta replies, “O sages! ... ” I am well questioned. The cause of the goodness of his questioning is given beginning with “since....” Kṛṣṇa has been completely inquired into. There is no one other by whom both the self of the questioner and the self of the speaker is so truly pleased. This question indeed is a blessing to the world. (5)

**That, for sure, is the highest *dharma*  
from which *bhakti* for the one who  
is beyond the senses<sup>8</sup> arises,  
*bhakti* that is motiveless and  
unobstructed, by which  
the self is truly pleased. (6)**

**Śrīdhara**

What was asked about first there, “Tell us the essence of all scriptures, the absolute highest good,” he responds: “That, for sure.... ” This is what it means: *Dharma* is of two types: active engagement (*pravṛtti*) and abstaining from engagement (*nivṛtti*). Between them that which is engagement in action for the purpose of going to heaven and such is the lower *dharma*. But that *dharma* from which comes *bhakti* characterized by hearing, reverence, and so forth, is the higher *dharma*. That alone is the absolute best. What is it like? It is causeless: cause mean the pursuit of some result. It is without that. It is also unobstructed, that is, not overcome by obstacles. (6)

**Śrīnāthacakravartin**

He replies to the first question posed there [at Bhāg. 1.1.9]: “that which you have ascertained as the absolute highest good for human beings” with “That, for sure. ...” That [*dharma* is the highest] from which arises [*bhakti*] to *adhokṣaja* [Kṛṣṇa], whom knowledge born of the senses is beneath, that is, [before whom sense knowledge] is humbled, brought low. Because it [*bhakti*] is self-manifested it is causeless, without fruit. (6)

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<sup>8</sup>Adhokṣaja.

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।  
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥ ७ ॥

श्रीधरः

ननु तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा ऽनाशकेन इत्यादिश्रुतिभ्यो धर्मस्य  
ज्ञानाङ्गत्वं प्रसिद्धं तत्कुतो भक्तिहेतुत्वमुच्यते । सत्यम् । तत्तु भक्तिद्वारेणेत्याह वासुदेव इति । अहैतुकं शु-  
ष्कतर्काद्यगोचरमौपनिषदमित्यर्थः ॥७॥

श्रीनाथचक्रवर्तिन्

अधोक्षज इत्यन्यथाप्रतीतिं निराकरोति वासुदेव इत्यादि श्रीवसुदेवपुत्रे ॥७॥

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।  
नोत्पादयेद्यदि रतिं श्रममेव हि केवलम् ॥ ८ ॥

vāsudeve bhagavati bhaktiyogaḥ prayojitaḥ |  
janayatyāśu vairāgyaṁ jñānaṁ ca yadahaitukam || 7 ||

śrīdharah

nanu tametaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā  
'nāśakena ityādiśrutibhyo dharmasya jñānāṅgatvaṁ prasiddhaṁ tatkuto bhakti-  
hetutvamucyate | satyam | tattu bhaktidvāreṇetyāha vāsudeva iti | ahaitukaṁ  
śuṣkatarkādyagocaramaupaniṣadamityarthaḥ ||7||

śrīnāthacakravartin

adhokṣaja ityanyathāpratītiṁ nirākaroti vāsudeva ityādi śrīvasudevaput্রে  
||7||

dharmah svanuṣṭhitaḥ puṁsāṁ viṣvakṣenakathāsu yaḥ |  
notpādayedyadi ratim śramameva hi kevalam || 8 ||



Engagement in *bhakti*  
for Bhagavān Vāsudeva  
easily produces  
renunciation and knowledge  
that are without any cause. (7)

### Śrīdhara

Now, from revealed texts such as, “*Brāhmaṇas* desire to know this one [the lord] by recitation of the Vedas, by sacrifice, by charity, by austerity, by fasting,”<sup>9</sup> *dharma* is well established as a requisite of knowledge. Therefore, [one might ask] how is *bhakti* said to be the cause [of knowledge]? True. But he states that that [is achieved] by means of *bhakti*. In this verse beginning with *Vāsudeva* ..., *Without any cause* means that [this knowledge] is beyond the scope of dry argument, but is instead derived from the Upaniṣads. (7)

### Śrīnāthacakravartin

He rejects any understanding in some other manner arising from the term *adhokṣaja*, the one who is beyond the senses [verse 6], by starting with *Vāsudeva* [i.e., Kṛṣṇa], the son of Vasudeva. (7)

The *dharma* of human beings,  
though well performed, which does not produce  
an attraction to stories  
about Viṣvaksena<sup>10</sup>  
is only fruitless exertion.<sup>11</sup> (8)

<sup>9</sup>*Bṛhad-āraṇyaka Upaniṣad*, 4.4.22.

<sup>10</sup>“He whose powers extend everywhere,” i.e., Kṛṣṇa.

<sup>11</sup>After this verse another verse is added in some manuscripts according to the critical edition. This verse appears primarily in southern manuscripts in Grantha, Malayalam, and Telugu scripts.

*śrutamāpyaupaniṣadaṃ dūre harikathāṃrītāt |*  
*yanna śanti dravaccittapremāśrupulakodgamāḥ ||*

The Upaniṣadic texts  
even though heard are far from  
the nectar of stories of Hari,  
since there are no appearances  
of a melting mind, tears of love,  
and rising of bodily hairs.

श्रीधरः

व्यतिरेकमाह धर्म इति । यो धर्म इति प्रसिद्ध स यदि विष्वक्सेनस्य कथासु रतिं नोत्पादयेत् तर्हि स्वनु-  
ष्ठितोऽपि सन्नयं श्रमो ज्ञेयः । ननु मोक्षार्थस्यापि धर्मस्य श्रमत्वमस्त्येवात आह । केवलम् । विफलः श्रम  
इत्यर्थः । नन्वस्ति तत्रापि स्वर्गादिफलमित्याशङ्क्यैवकारेण निराकरोति । क्षयिष्णुत्वान्न तत्फलमित्यर्थः ।  
ननु अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवतीत्यादि श्रुतेर्न तत्फलस्य क्षयिष्णुत्वमित्याशङ्क्य हिशब्देन  
साधयति । तद्यथेह कर्मचितो लोकः क्षीयते एवमेवामुत्र पुण्यचितो लोकः क्षीयते इति तर्कानुगृहीतया श्रुत्या  
क्षयिष्णुत्वप्रतिपादनात् ॥ ८ ॥

श्रिनाथचक्रवर्तिन

(भाग. १.१.११) भूरीणि भूरिकर्माणि इत्याद्याभ्य अतः साधो ऽत्र यत्सारमित्यादिद्वितीयप्रश्नस्योत्तरम्  
धर्मः सुनिष्ठित इत्यादि । सुनिष्ठितोऽपि धर्मः श्रीकृष्णकथासु यदि रतिं नोत्पादयति तदा केवलं हि, निश्चितं,  
श्रम एव । विषुची विश्वग्यापिनी सेना शक्तिर्यस्य ॥ ८ ॥

धर्मस्य ह्यापवर्ग्यस्य नार्थो ऽर्थायोपकल्पते ।

नार्थस्य धर्मेकान्तस्य कामो लाभाय हि स्मृतः ॥ ९ ॥

śrīdharah

vyatirekamāha dharma iti | yo dharma iti prasiddha sa yadi viṣvakṣena-  
sya kathāsu ratiṃ notpādayet tarhi svanuṣṭhito 'pi sannayaṃ śrama jñeyaḥ |  
nanu mokṣārthasyāpi dharmasya śramatvamastyevāta āha | kevalam | vipha-  
laḥ śrama ityarthah | nanvasti tatrāpi svargādīphalamityāśaṅkyavakāreṇa ni-  
rākaroti | kṣayaṣṇutvānna tatphalamityarthah | nanu akṣayyaṃ ha vai cāturmā-  
syayājinaḥ sukṛtaṃ bhavatītyādi śruter na tatphalasya kṣayaṣṇutvamityāśaṅkyā  
hiśabdena sādhayati | tadyatheha karmacito lokaḥ kṣīyate evamevāmutra pu-  
ṇyacito lokaḥ kṣīyate iti tarkānugrhitayā śrutyā kṣayaṣṇutvapratipādanāt ||8||

śrināthacakravartin

(bhāg. 1.1.11) bhūriṇi bhūrikarmāṇi ityādyārabhya ataḥ sādho 'tra yatsā-  
ramityādidivitiyaprasānasyottaram dharmah suniṣṭhita ityādi | suniṣṭhito'pi dha-  
rmaḥ śrīkṛṣṇakathāsu yadi ratiṃ notpādayati tadā kevalam hi, niścitaṃ, śrama  
eva | viṣucī viśvagvyāpinī senā śaktiryasya || 8 ||

dharmasya hyāpavargyasya nārtho 'rthāyopakalpate |  
nārthasya dharmāikāntasya kāmo lābhāya hi smṛtaḥ ||

9||

**Śrīdhara**

He now presents the contrasting view<sup>12</sup> beginning with *dharma* ... . That which is widely known as *dharma*, if it does not produce attraction to stories of Viṣvaksena [Kṛṣṇa], then, even though it be well executed, it should be known as [mere] toil. Now, is *dharma*, even if it's done for the sake of liberation, [mere] toil? To this, he says, *only (kevelam)*. This makes the meaning *nothing but toil*, i.e., *fruitless* toil. Surely there is in it (*dharma*) fruit or results in the form of going to heaven and so forth. This he refutes by the word *eva* (only). Because such results are perishable, they are not [really] results of that (*dharma*). But since it is stated in revealed scripture, “imperishable, indeed, is the merit of one who offers sacrifice every four months,”<sup>13</sup> the fruit of that is not perishable and that is confirmed by the word *hi* (*indeed*). [In reply he says] its perishable nature is established by revealed scripture supported by logic, “just as here a world achieved by rites perishes, so indeed is it there that a world achieved by merit perishes.”<sup>14</sup> (8)

**Śrīnāthacakravartin**

The answer to the second question, which begins with *Bhāgavata* 1.1.11: “Many are the diverse rites ... Therefore, good fellow, drawing out—through your insight—that which is their essence, [tell us now]” begins with “The *dharma* of human beings ... .” Even though well executed if *dharma* does not produce attraction to stories about Śrī Kṛṣṇa, then it is certainly (*kevalam hi*) just toil. Viṣvaksena means *he who has power (senā) that pervades the universe (viśvavyāpini)*. (8)

**Indeed, wealth is not a fitting  
result for liberating *dharma*.  
Nor is desire considered  
the result of an end  
that is exclusively  
devoted to *dharma*. (9)**

<sup>12</sup>vyatireka. Previously, what *dharma* is was described. This is called *anvaya*. Now, what *dharma* is not will be described. This is called *vyatireka*.

<sup>13</sup>Taittirīya-brāhmaṇa ?

<sup>14</sup>Chandogya Upaniṣad, 8.1.6.

श्रीधर

तदेवं हरिभक्तिद्वारा तदितरवैराग्यात्मज्ञानपर्यन्तः परो धर्म इत्युक्तम् । अन्ये तु मन्यन्ते । धर्मस्यार्थः फलं, तस्य च कामः फलम्, तस्य चेन्द्रियप्रीतिः तत्प्रीतिश्च पुनरपि धर्मार्थादिपरम्परा । यथाहुः धर्मादर्थश्च कामश्च स किम् अर्थं न सेव्यते इत्यादि । तन्निराकरोति धर्मस्येति द्वाभ्याम् । आपवर्ग्यस्योक्तन्यायेनापवर्गपर्यन्तस्य धर्मस्यार्थाय फलत्वायार्थो नोपकल्पते योग्यो न भवति । तथार्थस्याप्येवंभूतधर्माव्यभिचारिणः कामो लाभाय फलत्वाय नहि स्मृतो मुनिभिः ॥९॥

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।

जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥ १० ॥

श्रीधरः

कामस्य च विषयभोगस्येन्द्रियप्रीतिर्लाभः फलं न भवति किंतु यावता जीवेत तावानेव कामस्य लाभः । जीवनपर्याप्तं एव कामः सेव्य इत्यर्थः । जीवस्य जीवनस्य च पुनः कर्मानुष्ठानद्वारा कर्मभिर्य इह प्रसिद्धः सोऽर्थो न भवति किंतु तत्त्वजिज्ञासैवेति लाभः ॥१०॥

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।

ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥ ११ ॥

śrīdhara

tadevaṃ haribhaktidvārā taditaravairāgyātmajñānaparyantaḥ paro dharma ityuktam | anye tu manyante | dharmasyārthaḥ phalaṃ, tasya ca kāmāḥ phalam, tasya cendriyapritiḥ tatpṛiteśca punarapi dharmārthādiparamparā | yathā-huḥ dharmādarthaśca kāmāśca sa kim arthaṃ na sevyate ityādi | tannirākaroti dharmasyeti dvābhyām | āpavargyasyoktanyāyenāpavargaparyantasya dharmasyārthāya phalatvāyārtho nopakalpate yogyo na bhavati | tathārthasyāpyevaṃ-bhūtatdharmaṇyabhicārīṇaḥ kāmo lābhāya phalatvāya nahi smṛto munibhiḥ ||9||

kāmasya nendriyapritirlābho jīveta yāvataḥ|

jīvasya tattvajijñāsā nārtho yaśceha karmabhiḥ|| 10||

śrīdharah

kāmasya ca viśayabhogasyendriyapritirlābhaḥ phalaṃ na bhavati kiṃtu yāvatā jīveta tāvāneva kāmasya lābhaḥ | jīvanaparyāptaṃ eva kāmāḥ sevyā i-tyarthaḥ | jīvasya jīvanasya ca punaḥ karmānuṣṭhānadvārā karmabhīrya iha prasiddhaḥ so 'rtho na bhavati kiṃtu tattvajijñāsaiveti lābhaḥ ||10||

vadanti tattattvavidastattvaṃ yajjñānamadvayam|

brahmeti paramātmēti bhagavāniti śabdhyate|| 11||

**Śrīdhara**

Therefore, by means of *bhakti* for Hari the highest *dharma* extends as far as indifference to everything other than him (Hari) and knowledge of the self. Others, however, think the result of *dharma* is wealth (*artha*), and its (wealth's) result is desire, and its result is sensual pleasure and from sensual pleasure again comes the sequence of *dharma*, *artha*, and so forth. As they have said, "From *dharma* comes wealth and what objective does wealth not serve?" That idea he refutes in the next two verses beginning "Indeed, wealth ...." *Liberating (āpavargya)* means in the stated manner *dharma extending as far as absolution or final beatitude*.<sup>15</sup> For such *dharma*, wealth (*artha*) is not a fitting result. So, too, the sages do not regard desire (i.e., sensual pleasure) as the result of a goal that is consistent with *dharma* of that sort [i.e., leading to final beatitude]. (9)

**Desire's pleasing of the senses  
as long as one may live  
is not the living being's goal.  
Nor is that goal gained by rites  
and actions either. Rather  
it is inquiry into truth. (10)**

**Śrīdhara**

And the attainment of sensual pleasure from desire, understood as enjoyment of the objects of the senses, is not its [real] result. But for as long as one may live it [such sensual pleasure] is attained. The meaning is, "throughout life desire is to be enjoyed." Again, what is famously attained here by means of the performance of rites and by the actions of the living being and of living, that too is not the goal, but one's true gain is only inquiry into the truth. (10)

**Those who know the truth of that  
say truth is non-dual knowledge<sup>16</sup>  
that is verbalized as "Brahman,"  
"Paramātman," and "Bhagavān."<sup>17</sup> (11)**

<sup>15</sup>From the verb  $\sqrt{apa - vrj}$  meaning: completion, end, fulfillment or accomplishment of an action.

<sup>16</sup>Consciousness, awareness.

<sup>17</sup>After this verse, according to the critical edition, another verse is found in some southern manuscripts written in Grantha, Malayalam, and Nandināgara scripts.

*sattāmātram tu yatkiñcit sadasaccāviśeṣaṇam |  
ubhābhyāṃ bhāṣyate sāksāt bhagavān kevalaḥ smṛtaḥ ||*

But one is something that is  
only existence [Brahman] and  
the next is not qualified by  
either being nor non-being [Paramātman].  
The Lord himself [Sāksāt Bhagavān] is named by both,  
but he alone is remembered.

श्रीधरः

ननु च तत्त्वजिज्ञासा नाम धर्मजिज्ञासैव धर्म एव हि तत्त्वमिति केचित्त्राह तत्त्वविदस्तु तदेव तत्त्वं वदन्ति । किं तत् । यज्ज्ञानं नाम । अद्वयमिति क्षणिकविज्ञानपक्षं व्यावर्तयति । ननु तत्त्वविदो ऽपि विगीतवचना एव । मैवम् । तस्यैव तत्त्वस्य नामान्तरैरभिधानादित्यर्थः । औपनिषदैर्ब्रह्मेति, हैरण्यगर्भैः परमात्मेति, सात्वतैर्भगवानित्यभिधीयते ॥ ११ ॥

श्रीनाथचक्रवर्तिन्

जीवस्य तत्त्वजिज्ञासैव फलमित्यत्र किं तत्तत्त्वमित्याह वदन्तीत्यादि । तत्त्वविदो वैष्णवा भगवानिति यच्छब्दते तदेव तत्त्वं वदन्ति । कीदृशम् ब्रह्मेति ब्रह्मणोऽपि इतिर्गीतयत्र इ गतौ इत्यतः तौ रूपम् । उक्तञ्च (गी. १४.२७) ब्रह्मणोऽपि प्रतिष्ठाहमित्यादि प्रतिष्ठा अवधिः काष्ठेति यावत् प्रतिमेति व्याख्यानेऽपिर्न संगच्छते । एवं परमात्मेति । यज्ज्ञानमखण्डमद्वयम् यद्वा अद्वितीयम् वैष्णवा एव तज्जानाति न त्वन्ये । यद्वा ज्ञातृज्ञेयत्वशून्यम् यद्वा ज्ञानं मक्षातीति ज्ञानमतः वयः कान्तिर्यस्य वी प्रजनकान्त्यादिषु इत्यतोऽणि सिद्धम् सर्वेन्द्रियवृत्तिनाशकप्रकाशकमित्यर्थः । अतस्तत्त्वं भगवान् श्रीकृष्ण एव । वक्ष्यति च (भाग. १.३.२८) कृष्णस्तु भगवान् स्वयमित्यादि । अथवा यदुतत्त्वं भगवानिति शब्दते तत्तु कैश्चिद्वयज्ञानं ब्रह्मेति शब्दते कैश्चित् परमात्मेति ॥ ११ ॥

śrīdharah

nanu ca tattvajijñāsā nāma dharmajijñāsaiḥ dharma eva hi tattvamiti keci-  
ttatrāha tattvavidastu tadeva tattvaṃ vadanti | kiṃ tat | yajjñānaṃ nāma | a-  
dvayamiti kṣaṇikavijñānapakṣaṃ vyāvartayati | nanu tattvavido 'pi vīgītavacanā  
eva | maivam | tasyaiḥ tattvasya nāmāntarairabhidhānādityarthaḥ | aupaniṣa-  
dairbrahmeti, hairaṇyagarbhaiḥ paramātmēti, sātvatairbhagavānityabhidhīyate  
|| 11 ||

śrīnāthacakravartin

jīvasya tattvajijñāsaiḥ phalamityatra kiṃ tattattvamityāha vadantītyādi |  
tattvavido vaiṣṇavā bhagavāniti yacchabdyate tadeva tattvaṃ vadanti | kīdrśam  
brahmeti brahmaṇo'pi itirgatiryaatra i gatau ityataḥ ktau rūpam | uktañca (gī.  
14.27) brahmaṇo'pi pratiṣṭhāhamityādi pratiṣṭhā avadhīḥ kāṣṭheti yāvat prati-  
meti vyākhyāne'pīrṇa saṃgacchate | evaṃ paramātmēti | yajjñānamakhaṇḍa-  
madvayam yadvā advitīyam vaiṣṇavā eva tajjñānāti na tvanye | yadvā jñātrjñe-  
yatvaśūnyam yadvā jñānaṃ mathnātīti jñānamat vayah kāntīryasya vī prajana-  
kāntīyādiṣu ityato'hi siddham sarvendriyavṛttināśakaprakāśakamityarthaḥ | ata-  
stattvaṃ bhagavān śrīkṛṇa eva | vakṣyati ca (bhāg. 1.3.28) kṛṣṇastu bhagavān  
svayamityādi | athavā yadtattvaṃ bhagavāniti śabdyate tattu kaiscidadvayajjñā-  
naṃ brahmeti śabdyate kaiscit paramātmēti || 11 ||

### Śrīdhara

“Now, what is called inquiry into the truth is really inquiry into *dharma*. *Dharma* alone is the truth.” So some hold. To that he says, “but knowers of the truth say that *that* is the truth. What is that? That is non-dual knowledge.” By this he excludes the faction favoring transient, worldly knowledge (*viññāna*). “Now, the words of the ‘knowers of the truth,’ however, are unsung (censured).” Not so, because that truth is spoken of by other names. It is spoken of as Brahman by the followers of the Upaniṣads, as Supreme Self by the follower of Hiraṇyagarbha, and as Bhagavān by the Sātvatas. (11)

### Śrīnāthacakravartin

Inquiry into the truth is the living being’s true purpose. What is that truth? To this he says *vadanti* (they say).... The knowers of the truth, that is, the Vaiṣṇavas, say the one called “Bhagavān” (the Lord) is the truth. What is the nature of Brahman? The source (resort) of Brahman, too, is in him (Bhagavān). *I* has the sense of *gati*<sup>18</sup>. Thus its form has the suffix *kti* [making it *iti* like *gati*]. And it is said in the *Gītā* (14.27): “I am the foundation of Brahman.” Foundation means “furthest limit” (*avadhi*), the last limit (*kāṣṭhā*), as far as an image or form (*pratimā*). In the [Śrīdhara’s] explanation, the word *api* (too, but, however) [after *tattvavidas*] is not coherent. The same [interpretation as for Brahman] applies to the Supreme Soul (Paramātmān). Knowledge which is complete (unbroken) is non-dual knowledge. Or, it is [knowledge] without a second: the Vaiṣṇavas know that, but others do not. Or, [knowledge] absent [the duality] of knower and object of knowledge. Or, that which churns up knowledge is a knowledge churn *jñānamat* and *vayas* means beauty, since *vī* has the meanings impregnating, beauty, and so forth. After this [*vī*], *aṇi* is applied.<sup>19</sup> The meaning of this is “the truth is the destroyer and manifester of the operations of all the senses.” Thus, the truth is just Bhagavān Śrī Kṛṣṇa. He will say (Bhāg. 1.3.28): “But Kṛṣṇa is Bhagavān himself.” Or, that which is the truth is called “Bhagavān,” but he is called by some “non-dual knowledge, Brahman” and by some the “Supreme Self.” (11)

<sup>18</sup>recourse, shelter, refuge, asylum, resort; or source, origin, acquisition.

<sup>19</sup>This explanation takes the words *jñānam advayam* to be *jñānamat-vayam* which by *sandhi* (euphonic combination) becomes *jñānamad-vayam*, “one whose beauty churns knowledge.”

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तया ।  
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ १२ ॥

श्रीधरः

तच्च तत्त्वं सपरिकरया भक्त्यैव प्राप्यत इत्याह । तच्चेत्यन्वयः । ज्ञानवैराग्ययुक्तयेत्यत्र ज्ञानं परोक्षं । तच्च तत्त्वमात्मनि क्षेत्रज्ञे पश्यन्ति । किं तत् । आत्मानं परमात्मानं । श्रुतेन वेदान्तादिश्रवणेन गृहीतया प्राप्तयेति भक्तेर्दाढ्यमुक्तम् ॥ १२ ॥

श्रीनाथचक्रवर्तिन्

केचित् सात्वतास्तत्तत्त्वं भक्त्या एव लभन्त इत्याह तदिति । श्रुतेन सात्वतमुखात् श्रवणेन कथाया इति यावत् भावे क्तः गृहीतया धृतया । अतस्तत्त्वविदो वैष्णवा इति प्रागुक्तस्य साधकमिदम् ॥ १२ ॥

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।  
स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥ १३ ॥

श्रीधरः

धर्मस्य फलं भक्तिर्नार्थकामादिकमितीममर्थम् उपपाद्योपसंहरति अत इति । हे द्विजश्रेष्ठाः । हरितोषणं हरैराराधनम् । संसिद्धिः फलम् ॥ १३ ॥

*tacchraddadhānā munayo jñānavairāgyayuktayā |*  
*paśyantyātmani cātmānaṁ bhaktyā śrutagrhitayā || 12 ||*

śrīdharah

*tacca tattvaṁ sapaṛikarayā bhaktyaiva prāpyata ityāha | taccetyanvayaḥ |*  
*jñānavairāgyayuktayetyatra jñānaṁ parokṣaṁ | tacca tattvamātmāni kṣetrājñe*  
*paśyanti | kiṁ tat | ātmānaṁ paramātmānaṁ | śrutena vedāntādiśravaṇena grhi-*  
*tayā prāptayeti bhakterdāṛḍhyamuktam || 12 ||*

śrīnāthacakravartin

*kecit sātvaatāstattattvaṁ bhaktyā eva labhanta ityāha taditi | śrutena sātva-*  
*mukhāt śravaṇena kathāyā iti yāvat bhāve ktaḥ grhitayā dhṛtayā | atastattvavido*  
*vaiṣṇavā iti prāguktasya sādhakamidam || 12 ||*

*ataḥ pumbhirdvijaśreṣṭhā varṇāśramavibhāgaśaḥ |*  
*svanuṣṭhitasya dharmasya saṁsiddhirharitoṣaṇam || 13 ||*

śrīdharah

*darmasya phalaṁ bhaktirnārthakāmādikamitīmamarthaṁ upapādyopasaṁ-*  
*harati ata iti | he dvijaśreṣṭhāḥ | haritoṣaṇaṁ harerārādhanaṁ | saṁsiddhiḥ*  
*phalam || 13 ||*



And sages who have faith in that  
 perceive the Self in the self through  
*bhakti*, which is joined with knowledge  
 and renunciation and  
 which is acquired from  
 what has been heard. (12)

#### Śrīdhara

“And that truth is obtained only by *bhakti* with its attendants,” so he says. *And that ...* is the grammatical connection [with the previous verse]. Here, by the words *joined with knowledge and renunciation* is meant indirect (hidden, secret? *parokṣa*) knowledge. And that truth they perceive in the self, i.e., in the knower of the field. What is that? The Self, the Supreme Self. *By what has been heard* means *by hearing from Vedānta and other sources* is acquired, i.e., is obtained. The confirmation of *bhakti* is stated. (12)

#### Śrīnāthacakravartin

Some Sātvatas obtain that truth by *bhakti*. Thus, he says “that. ... ” *By what is heard* means from stories heard from the mouths of Sātvatas as an abstract idea conveyed by words (*bhāve ktaḥ*). Acquired means *seized or laid hold of* by hearing. Thus, the knowers of the truth are Vaiṣṇavas. This confirms what was stated previously. (12)

Therefore, O best of twice-born,  
 the greatest attainment of *dharma*,  
 that is well performed by human beings,  
 according to class and life stage,  
 is the pleasing of Hari. (13)

#### Śrīdhara

The goal of *dharma* is *bhakti*, not prosperity, sensual enjoyment and so forth. Presenting this meaning, he concludes with *Therefore ....* O best of twice-born! Pleasing Hari means worshipping Hari. *Attainment* means *result*. (13)

तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।  
श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ १४ ॥

श्रीधरः

यस्माच्च भक्तिहीनो धर्मः केवलं श्रम एव तस्माद्भक्तिप्रधान एव धर्मोऽनुष्ठेय इत्याह तस्मादिति । एकेनैकाग्र्येण मनसा ॥ १४ ॥

श्रीनाथचक्रवर्तिन्

देवक्यां वसुदेवस्य जात इत्यादि (भाग. १.१.१२) तृतीयप्रश्नस्योत्तरमाह तस्मादित्यादि । सात्वतां पतिः श्रीकृष्णः । एकेन एकाग्र्येण मनसा श्रोतव्यः कीर्तितव्यश्च ध्येयश्चेत्यादि । अयमर्थः यस्य चिकीर्षया इति (भाग. १.१.१२) यच्छब्देन न केवलं भूभर-क्षय एवोच्यते अपि तु (भाग. १.८.३५) श्रवणस्मरणार्हाणि करिष्यन्निति केचन इति कुन्तीस्तुतौ स्पष्टोऽवतारहेतुः । स एवात्र श्रोतव्यः कीर्तितव्यश्चेत्यादिना देवक्यां वसुदेवाज्जातस्येयमेव चिकीर्षा यच्च मच्चरितश्रवणादिना सर्व एव तरेयुरिति तामेव चिकीर्षामनेन श्लोकेन निरूपयति ॥ १४ ॥

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।  
छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥ १५ ॥

*tasmādekena manasā bhagavān sātvatām patih |*  
*śrotavyaḥ kīrtitavyaśca dhyeyaḥ pūjyaśca nityadā || 14||*

śrīdharah

yasmācca bhaktihīno dharmah kevalam śrama eva tasmādbhaktipradhāna  
eva dharmo'nuṣṭheya ityāha tasmāditi | ekenaikāgreṇa manasā ||14||

śrīnāthacakravartin

devakyām vasudevasya jāta ityādi (bhāg. 1.1.12) tṛtīyapraśnaysottaramāha  
tasmādityādi | sātvatām patih śrīkṛṣṇah | ekena ekāgreṇa manasā śrotavyaḥ kī-  
rtitavyaśca dhyeyaścetyādi | ayamārthaḥ yasya cikīrṣayā iti (bhāg. 1.1.12)  
yacchabdena na kevalam bhūbhara-kṣaya evocyate api tu (bhāg. 1.8.35) śra-  
vaṇasmaraṇārḥāṇi kariṣyanniti kecana iti kuntīstutau spaṣṭo'vatārahetuḥ | sa e-  
vātra śrotavyaḥ kīrtitavyaścetyādinā devakyām vasudevājjātasyeyameva cikīrṣā  
yac maccharitaśravaṇādinā sarva eva tareyuriti tāmeva cikīrṣāmanena ślokena  
nirūpayati ||14||

*yadanudhyāsinā yuktāḥ karmagranthinibandhanam |*  
*chindanti kovidāstasya ko na kuryātkathāratim || 15||*

**Therefore, with a concentrated mind,  
one should constantly hear about,  
praise, meditate on, and worship  
Bhagavān, the Lord of Sātvats. (14)**

#### Śrīdhara

Since *dharma* that is without *bhakti* is only toil, therefore *dharma* in which *bhakti* is the primary element should be performed. Thus, he says *Therefore .... With one mind (ekena manasā)* means *with a concentrated mind*. (14)

#### Śrīnāthacakravartin

“Born of Vasudeva in Devakī,”<sup>20</sup> to this third inquiry he gives an answer, *Therefore ....* The Lord of the Sātvats is Śrī Kṛṣṇa. *With one mind* means *with a concentrated mind*. With a concentrated mind [Śrī Kṛṣṇa] should be heard about, praised, and meditated on, etc. This is the meaning: by the words “with what he wished to achieve” (*yasya cikīrṣā*)<sup>21</sup> only reducing the burden of earth alone is not stated [as his purpose]; but rather the clear cause of his descent is in Kuntī’s praise: “some say [you] will be performing [acts] worth hearing about and remembering.”<sup>22</sup> By the statement in this verse that he is to be heard about, praised, and so forth, the wish of the one born from Vasudeva in Devakī (i.e., Śrī Kṛṣṇa) is that “by hearing and so forth of my deeds all may be saved.” That wish is considered by this verse. (14)

**Since the skillful, who are intent,  
cut—with the sword of meditation  
on him—the results of action which  
bind one in a knot, who would  
not become attracted  
to stories about him? (15)**

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<sup>20</sup>Bhāg., 1.1.12.

<sup>21</sup>Bhāg., 1.1.12.

<sup>22</sup>Bhāg., 1.8.35

श्रीधरः

भक्तिरहितो धर्मः केवलं श्रम एवेति प्रपञ्चितम् । इदानीं तु भक्तेर्मुक्तिफलत्वं प्रपञ्चयति यदिति । यस्यानु-  
ध्या अनुध्यानं सैवासिः कङ्गस्तेन युक्ता विवेकिनो ग्रन्थिमहंकारं निबध्नाति यत्कर्म तच्छिन्दन्ति तस्य कथायां  
रतिं को न कुर्यात् ॥ १५ ॥

श्रीनाथचक्रवर्तिन

यदनुध्यासिनेत्यादि । अनुध्यानमनुध्या सैवासिना ॥ १५ ॥

शुश्रूषोः श्रद्धानस्य वासुदेवकथारुचिः ।

स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥ १६ ॥

श्रीधरः

ननु सत्यमेव कर्मनिर्मूलनी हरिकथारतिस्तथापि तस्यां रुचिर्नोत्पद्यते किं कुर्मस्तत्राह शुश्रूषोरिति । पु-  
ण्यतीर्थनिषेवणान्निष्पापस्य महत्सेवा स्यात्तथा च तद्धर्मश्रद्धा ततः श्रवणेच्छा ततो रुचिः स्यादित्यर्थः ॥ १६ ॥

श्रीनाथचक्रवर्तिन

श्रवणादिभक्तेः प्रशंसामाह शुश्रूषोः इत्यादि सप्तभिः ॥ १६-२२ ॥

शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्तनः ।

हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥ १७ ॥

śrīdharah

bhaktirahito dharmah kevalam śrama eveti prapañcitam | idānīm tu bhakte-  
rmuktiphalatvaṁ prapañcayati yaditi | yasyānudhyā anudhyānam saivāsiḥ ka-  
ḍgastena yuktā vivekino granthimahaṁkāraṁ nibadhnāti yatkarma tacchindanti  
tasya kathāyām ratim ko na kuryāt ||15||

śrīnāthacakravartin

yadanudhyāsinetyādi | anudhyānamanudhyā saivāsinā ||15||

śūśrūṣoḥ śraddadhānasya vāsudevakathāruciḥ|

syānmahatsevayā viprāḥ puṇyatīrthanīṣevaṇāt|| 16||

śrīdharah

nanu satyameva karmanirmūlanī harikathāratistathāpi tasyām rucirnotpa-  
dyate kiṁ kurmastatrāha śūśrūṣoriti | puṇyatīrthanīṣevaṇānniṣpāpasya maha-  
tsevā syāttathā ca taddharmaśraddhā tataḥ śravaṇecchā tato ruciḥ syādityarthah  
||16||

śrīnāthacakravartin

śravaṇādibhakteḥ praśaṁsāmāha śūśrūṣoḥ ityādi saptabhiḥ ||16-22||

śṛṇvatām svakathāḥ kṛṣṇaḥ puṇyaśraṇanakīrtanaḥ|

hr̥dyantaḥstho hyabhadraṇi vidhunoti suhṛtsatām|| 17||

**Śrīdhara**

It has been explained that *dharma* without *bhakti* is only toil. But now he reveals with *Since* that *bhakti*'s fruit is liberation.... Meditation on him [Śrī Kṛṣṇa], it is a sword. With it those who are discriminating cut apart action that binds one in a knot, that is, binds one to an ego (*ahaṅkāra*). Who would not be attracted to his stories? (15)

**Śrīnāthacakravartin**

*By the sword of meditation on whom ... . Anudhyā* means meditation and that is indeed a sword. By means of that: (15)

**The relish for stories about  
Vāsudeva, in someone  
who wishes to hear and  
who has faith, may arise  
through service to great ones  
while visiting sacred places  
of pilgrimage, O brāhmaṇas. (16)**

**Śrīdhara**

Now, it is true that an attraction to stories about Hari uproots the results of action (*karman*). Nevertheless, a relish for those [stories sometimes] is not produced. What can we do? To this he replies, *of someone who wishes to hear ....* Someone who has been freed from sin by visiting holy places may gain service to great ones. And from that may develop faith in their *dharma*. From that may arise a desire to hear, and from that may arise a relish [for stories about Hari]. This is the meaning of the verse. (16)

**Śrīnāthacakravartin**

He praises the *bhakti* of hearing and so forth with the next seven verses beginning with *O someone who wishes to hear ....* (16)

**Śrī Kṛṣṇa, the hearing about  
and praising of whom is sacred,  
who is present in the heart,  
destroys the misfortunes  
of those who listen to stories  
about him, a friend of the good. (17)**

श्रीधरः

ततश्च शृण्वतामिति । पुण्ये श्रवणकीर्तने यस्य सः । सतां सुहृद्धितकारी । हृदि यान्यभद्राणि कामादि-  
वासनास्तानि । अन्तस्थो हृदयस्थः सन् ॥ १७ ॥

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।

भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥ १८ ॥

श्रीधरः

ततश्च नष्टप्रायेष्विति । सर्वाभद्रनाशस्य ज्ञानोत्तरकालत्वात्प्रायग्रहणम् । भागवतानां भागवतशास्त्रस्य  
वा सेवया । नैष्ठिकी निश्चला विक्षेपकाभावात् ॥ १८ ॥

तदा रजस्तमोभावाः कामलोभादयश्च ये ।

चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ १९ ॥

श्रीधरः

रजश्च तमश्च ये च तत्प्रभवा भावाः कामादयः एतैरनाविद्धम् अनभिभूतम् । प्रसीदत्युपशाम्यति ॥ १९ ॥

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।

भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥ २० ॥

śrīdharah

tataśca śṛṇvatāmīti | punye śravaṇakīrtane yasya saḥ | satām suhṛddhitakārī  
| hṛdī yānyabhadraṇi kāmādivāsanāstāni | antastho hṛdayasthaḥ san || 17||

naṣṭapṛāyeṣvabhadreṣu nityam bhāgavatasevayā |

bhagavatyuttamaśloke bhaktirbhavati naiṣṭhikī || 18||

śrīdharah

tataśca naṣṭapṛāyeṣvīti | sarvābhadranāśasya jñānottarakālatvātpṛāyagra-  
haṇam | bhāgavatānām bhāgavataśāstrasya vā sevayā | naiṣṭhikī niścālā vikṣe-  
pakābhāvāt || 18||

tadā rajastamobhāvāḥ kāmalo bhādayaśca ye |

ceta etairanāviddham sthitam sattve prasīdati || 19||

śrīdharah

rajaśca tamaśca ye ca tatprabhavā bhāvāḥ kāmādayaḥ etairanāviddham a-  
nabhibhūtam | prasīdatyupaśāmyati || 19||

evam prasannamanaso bhagavadbhaktiyogataḥ |

bhagavattattvavijñānam muktasaṅgasya jāyate || 20||

**Śrīdhara**

And then *of those who listen* ... . Hearing about and praising him [Kṛṣṇa] is auspicious. He is a friend of the good who does beneficial things for them. Any inauspicious things in the heart such as lust and other subconscious residual desires left from past experiences (*vāsanā*) [he destroys] since he is present in the heart. (17)

**When those unfavorable things  
are nearly all destroyed  
by constant service of  
the servants of the Lord,  
steadfast *bhakti* arises  
for the Lord, who is praised by the  
most excellent stanzas. (18)**

**Śrīdhara**

And then *nearly all destroyed* ... Because the destruction of *all* inauspicious things occurs at the time after acquiring knowledge, the word “nearly” (*prāya*) is used. By service to followers of the Lord (*bhāgavata*) or by studying the scriptures of the followers of the Lord, [*bhakti* arises]. *Steadfast* means immovable because of the absence of distraction or confusion. (18)

**Then, one’s mind, unpierced by states of  
translucence and opacity,  
nor by lust, greed, and the rest,  
becomes situated  
in clarity and is made clear. (19)**

**Śrīdhara**

Translucence (*rajas*) and opacity (*tamas*) and their expansions, lust and so forth, by these [the mind] is not pierced, not overcome. *Made clear* means becomes calm. (19)

**Thus, to one whose mind is clear  
from performing *bhakti* to the Lord,  
to one free from attachment,  
knowledge of the Lord’s truth is born. (20)**

श्रीधरः

भगवद्भक्तियोगतः प्रसन्नमनसो ऽत एव मुक्तसङ्गस्य ॥२०॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ २१ ॥

श्रीधरः

विज्ञानफलमाह भिद्यत इति । हृदयमेव ग्रन्थिश्चिज्जडग्रन्थनरूपोऽहंकारः । अत एव सर्वे संशया असं-  
भावनादिरूपाः । कर्माण्यारब्धफलानि । आत्मनि स्वरूपभूते ईश्वरे दृष्टे साक्षात्कृते सति । एवकारेण विज्ञा-  
नानन्तरमेवेति दर्शयति ॥२१॥

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।

वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम ॥ २२ ॥

श्रीधरः

तत्र च सदाचारं दर्शयन्नुपसंहरति अत इति । आत्मनः प्रसादनीं प्रसादनीमित्यपि पाठः । मनःशोधनीम्  
। वासुदेवे भक्तिं कुर्वन्तीति भजनीयविशेषो दर्शितः ॥२२॥

śrīdharah

bhagavadbhaktiyogataḥ prasannamanaso 'ta eva muktasaṅgasya ||20||

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ |

kṣīyante cāsya karmāṇi dṛṣṭa evātmaniśvare || 21 ||

śrīdharah

vijñānaphalamāha bhidyata iti | hṛdayameva granthiścijjagragranthanarūpo'haṁkāraḥ  
| ata eva sarve saṁśayā asaṁbhāvanādirūpāḥ | karmāṇyārabdhaphalāni | ā-  
tmani svarūpabhūte īśvare dṛṣṭe sāṅgātḥ sati | evakāreṇa vijñānānantarame-  
veti darśayati ||21||

ato vai kavayo nityaṁ bhaktiṁ paramayā mudā |

vāsudeve bhagavati kurvantyātmaprasādanīm || 22 ||

śrīdharah

tatra ca sadācāraṁ darśayannupasaṁharati ata iti | ātmanāḥ prasādanīm  
prasādinīmityapi pāṭhaḥ | manāḥśodhanīm | vāsudeve bhaktiṁ kurvanti bha-  
janīyaviśeṣo darśitaḥ ||22||



**Śrīdhara**

From the practice of *bhakti* one's mind becomes clear, and from that one is freed from attachment. (20)

**The knot in the heart is broken,  
all doubts are severed, and this one's past  
actions whither when the  
Lord, as the Self, is seen. (21)**

**Śrīdhara**

He describes the result of knowledge with *is broken* .... The heart is a knot, the ego in the form of tying consciousness and the insensate together. Therefore, all doubts in the form of impossibility and so forth [are severed]. *Actions* means those the results of which have begun to appear. When the Lord is seen, that is, directly experienced, in the self, as one's true essence. The word *eva* (indeed) reveals that this happens after knowledge arises. (21)

**Thus, indeed, the wise always  
and with the greatest pleasure  
perform *bhakti* to Vāsudeva,  
the Lord, which is purifying to the Self. (22)**

**Śrīdhara**

While showing in that way the behavior of the good, he concludes with *thus* .... *Purifying the self* (*prasādanīm*) also has the reading *prasādinīm* (also purifying, clarifying), purifying the mind. With "they perform *bhakti* to Vāsudeva," the particular object of worship is shown. (22)

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-  
 र्युक्तः परमपुरुष एक इहास्य धत्ते ।  
 स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः  
 श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥ २३ ॥

श्रीधरः

तदेवोपपादयितुं ब्रह्मादीनां त्रयाणां एकात्मकत्वेऽपि वासुदेवस्याधिक्यमाह सत्त्वमिति । इह यद्यप्येक एव परः पुमान् अस्य विश्वस्य स्थित्यादये स्थितिसृष्टिप्रलयार्थं हरिविरिञ्चिहरेतिसंज्ञाः केवलं भिन्ना धत्ते । हरिविरिञ्चिहरा इति वक्तव्ये सन्धिरार्षः । तत्र तेषां मध्ये श्रेयांसि शुभफलानि सत्त्वतनोर्वासुदेवादेव स्युः ॥ २३ ॥

श्रीनाथचक्रवर्तिन

तस्य कर्माण्युदाराणीत्यादिचतुर्थप्रश्नस्योत्तरं सत्त्वं रज इत्यादि । एकः परः पुरुषः श्रीकृष्णो हरिविरिञ्चिहरेति संज्ञा यासां तास्तनूर्धत्ते । सत्त्वतनोरिति तनुश्रुत्या तनुशब्दोऽध्याहार्यः । अतएव जन्माद्यस्य यत इतरत्रेति तथा विवृतम् । सत्त्वं रजस्तम इति ये प्रकृतेर्गुणास्तैर्युक्तो युगिति क्विबन्तात्तसः न तु परः पुरुषस्तैर्युक्तो हर्षादय एव तैर्युक्ता इत्यर्थः । एको भजनीय इत्याह श्रेयांसीत्यादि ॥ २३ ॥

*sattvaṃ rajastama iti prakṛterguṇāstai-  
 ryuktaḥ paramapuruṣa eka ihāsyā dhatte |  
 sthityādaye hariviriñcihareti saṃjñāḥ  
 śreyāṃsi tatra khalu sattvatanornṛṇāṃ syuḥ || 23 ||*

śrīdharah

tadevopapādayituṃ brahmādināṃ trayāṇāṃ ekātmakatve'pi vāsudevasyādhi-  
 kya māha sattvamiti | iha yadyapy eka eva paraḥ pumān asya viśvasya sthityā-  
 daye sthitisṛṣṭipralayārthaṃ hariviriñcihareti saṃjñāḥ kevalaṃ bhinnā dhatte |  
 hariviriñciharā iti vaktavye sandhirārṣaḥ | tatra teṣāṃ madhye śreyāṃsi śubha-  
 phalāni sattvatanorvāsudevādeva syuḥ ||23||

śrīnāthacakravartin

tasya karmānyudārāṇītyādicaturthapraśnasyottaraṃ sattvaṃ raja ityādi | e-  
 kaḥ paraḥ puruṣaḥ śrīkṛṣṇo hariviriñcihareti saṃjñā yāsāṃ tāstanūrdhatte | sa-  
 ttvatanoriti tanuśrutyā tanuśabdo'dhyāhāryaḥ | ataeva janmādyasya yata ita-  
 ratreti tathā vivṛtaṃ | sattvaṃ rajastama iti ye prakṛterguṇāstairyukto yugiti  
 kvibantāttasaḥ na tu paraḥ puruṣastairyukto harṣādaya eva tairyuktā ityarthāḥ  
 | eko bhajānīya ityāha śreyāṃsityādi ||23||

Clarity, translucence, and  
 opaqueness are the threads of nature.  
 Linked with those, the one supreme person  
 assumes here the names “Hari,  
 Viriñci, and Hara” in order  
 to maintain, [create, and destroy]  
 this universe. In this,  
 may the highest blessings  
 of the one whose body  
 is clarity come to humans. (23)

### Śrīdhara

In order to establish that [*bhakti* for Vāsudeva], even though the three—Brahmā, Hari, and Hara—are of one nature, Vāsudeva is superior. So he says *clarity* ... . Here even though the supreme person is one, for the purpose of the maintenance, creation, and destruction of this universe he only assumes the different names Hari, Viriñci, and Hara. The euphonics for the compound *hariviriñciharāḥ* is archaic (Vedic).<sup>23</sup> Thus, among them, auspicious results come from the one whose body is clarity, that is Vāsudeva. (23)

### Śrīnāthacakravartin

His answer to the fourth question, “His generous deeds ...” (Bhāg., 1.1.17) begins with *Clarity, translucence, ....* One supreme person, Śrī Kṛṣṇa, assumes the bodies that have the names Hari, Viriñci, and Hara. By hearing the word “body” (*tanu*) in “from the one with the body of clarity” (*satt-vatanoh*), the word body is to be supplied [for the others, Viriñci and Hara]. Thus, the portion of the first verse, “From whom [came] the birth, and the rest of this world *indirectly*” is in this way explained. Clarity, translucence, and opacity, which are the threads of nature, [he is] joined with those. *Yukta* is formed from *yug* with a *kvip*<sup>24</sup> suffix followed by *tas*.<sup>25</sup> But the supreme person is not joined with those [threads]. He is only joined with delight, and so forth. This is the meaning. That “one [of them] is to be worshipped” he says with *the highest blessings ....* (23)

<sup>23</sup>In the third line the proper euphonic combination should be *hariviriñciharā iti*, not *hariviriñcihareti*. Śrīdhara justifies it as an archaic euphonic practice.

<sup>24</sup>This suffix turns a verbal root into a noun, but adds nothing visible to the root.

<sup>25</sup>*yug* + *kvip* = *yug* + *tas* = *yuk-ta*.

पार्थिवादारुणो धूमस्तस्मादग्निस्त्रयीमयः ।  
तमसस्तु रजस्तस्मात् सत्त्वं यद्ब्रह्मदर्शनम् ॥ २४ ॥

श्रीधरः

उपाधिवैशिष्ट्येन फलवैशिष्ट्यं सदृष्टान्तमाह । पार्थिवात्स्वतः प्रवृत्तिप्रकाशरहितादारुणः काष्ठात्सकाषा-  
द्धूमः प्रवृत्तिस्वभावस्त्रयीमयो वेदोक्तकर्मप्रचुरः । ईषत्कर्मप्रत्यासत्तेः । तस्मादप्यग्निस्त्रयीमयः । सकाषात्क-  
र्मसाधनत्वात् । एवं तमसः सकाषाद्रजो ब्रह्मदर्शनं ब्रह्मप्रकाशकम् । तुशब्देन लयात्मकात्तमसः सकाषाद्र-  
जसः सोपाधिकज्ञानहेतुत्वेन किञ्चिद्ब्रह्मदर्शनप्रत्यासत्तिमात्रमुक्तम् न तु सर्वथा तत्प्रकाशत्वं विक्षेपकत्वात् ।  
यत्सत्त्वं तत्सकाषाद् ब्रह्मदर्शनम् । अतस्तद्गुणोपाधीनां ब्रह्मादीनामपि यथोत्तरं वैशिष्ट्यमिति भावः ॥ २४ ॥

श्रीनाथचक्रवर्तिन

तमोरजःसत्त्वानामुद्भवोद्भवप्राधान्यं दृष्टान्तेन स्पष्टयति पाथिवादित्यादि । यथा दारुणः काष्ठाद्धूमः धु-  
मादग्निः तथा तमसो रजः रजसः सत्त्वं क्रमेणोत्कृष्टं त्रयीमयस्याग्नेः सेवयैव फलं न तु काष्ठधुमयोः । यद्यतः  
सत्त्वाद्ब्रह्मदर्शनम् ब्रह्मज्ञानं श्रीकृष्णज्ञानं तु निर्गुणम् ॥ २४ ॥

*pārthivāddāruṇo dhūmastasmādagnistrayīmayah |*  
*tamasastu rajastasmāt sattvaṁ yadbrahmadarśanam || 24 ||*

śrīdharah

*upādhivaiśiṣṭyena phalavaiśiṣṭyaṁ sadṛṣṭāntamāha | pārthivātsvataḥpravr̥tti-*  
*prakāśarahitāddāruṇaḥ kāṣṭhātsakāṣāddhūmaḥ pravr̥ttisvabhāvastrayīmayo ve-*  
*doktakarmapracuraḥ | īṣatkarmapratyāsatteḥ | tasmādapyaḥnistrayīmayah | sa-*  
*kāṣātkarmasāadhanatvāt | evaṁ tamaśaḥ sakāṣādrajo brahmadarśanaṁ brahma-*  
*prakāśakam | tuśabdena layātmakāttamaśaḥ sakāṣādrajaśaḥ sopādhikajñāna-*  
*hetutvena kiṁcidbrahmadarśanapratyāsattimātramuktam na tu sarvathā tatpra-*  
*kāśatvaṁ vikṣepakatvāt | yatsattvaṁ tatsakāṣād brahmadarśanam | atastadgu-*  
*ṇopādhināṁ brahmādināmapī yathottaraṁ vaiśiṣṭyamiti bhāvaḥ ||24||*

śrīnāthacakravartin

*tamorajaḥsattvānāmudbhavodbhavaprādhānyaṁ dṛṣṭāntena spaṣṭayati pā-*  
*thivādityādi | yathā dāruṇaḥ kāṣṭhāddhumaḥ dhūmādagñiḥ tathā tamaso ra-*  
*jāḥ rajasāḥ sattvaṁ krameṇotkṛṣṭaṁ trayīmayasyāgneḥ sevayaiva phalaṁ na tu*  
*kāṣṭhadhumayoḥ | yadyataḥ sattvādbrahmadarśanam brahmajñānaṁ śrīkṛṣṇa-*  
*jñānaṁ tu nirguṇam ||24||*

**From earthly wood comes thick smoke,  
from that [smoke] comes fire, consisting of  
the three. But, from the opaque comes  
the translucent and from that comes  
the transparent through which  
one perceives *brahman*. (24)**

### Śridhara

He says that by the difference of a thing's distinctive property there is a difference of result, along with an example. *From earthly [wood]*, that is, from something that does not reveal its tendency by itself, i.e., from earthly wood comes thick smoke. The nature of that smoke's tendency consists of the three, that is, it is filled with the rites described in the Vedas, because of its being slightly in contact with ritual. From that [smoke], also, comes fire which consists of the three because of being by itself the means of accomplishing the rituals. Similarly, from opacity (*tamas*) comes translucence (*rajas*), the seeing of *brahman*, the revealer of *brahman*. By the word "but" (*tu*) it is stated that from opacity, which consists of fusion, comes translucence, and from it comes only close contact with a certain degree of seeing of *brahman* because translucence is the cause of knowledge that is qualified, but it does not reveal *brahman* in its entirety since it is by nature distracting. That which is transparent (*sattva*), from it comes the seeing of *brahman*. Thus, Brahmā and the others, too, who are qualified by the threads of nature, are distinguished according to who is later [in the list].<sup>26</sup> This is the intention. (24)

### Śrīnāthacakravartin

He clarifies, with an example, the predominance of opacity, translucence, and transparency through the order of their arising from each other, *From earthly wood ....* Just as thick smoke comes from wood, and from smoke comes fire, so, in order, from opacity comes translucence and from translucence comes transparency, the best. From the service of fire alone which consists of the three [Vedas] comes the fruit, but not from the service of wood and smoke. From transparency comes seeing of *brahman*, knowledge of *brahman*. But knowledge of Śrī Kṛṣṇa is without qualities (without *tamas*, *rajas*, and *sattvam*). (24)

<sup>26</sup>This means, I think, according to who is connected with which strand, the strand of clarity or transparency being the highest, opacity the lowest and translucence in the middle.

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।  
सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥ २५ ॥

श्रीधरः

वासुदेवभक्तौ पूर्वाचारं प्रमाणयति भेजिर इति । अथातो हेतोरग्रे पुरा विशुद्धं सत्त्वं सत्त्वमूर्तिं भगवन्त-  
मधोक्षजं । अथो ये ताननुवर्तन्ते त इह संसारे क्षेमाय कल्पन्ते ॥ २५ ॥

श्रीनाथचक्रवर्तिन्

सत्त्वतनोर्भजने सदाचारं प्रमाणयति भेजिर इत्यादि ॥ २५ ॥

मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ ।  
नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ २६ ॥

श्रीधरः

नन्वन्यानपि केचिद्भजन्तो दृश्यन्ते । सत्यम् । मुमुक्षवस्त्वन्यान्न भजन्ति किंतु सकामा एवेत्याह मुमुक्षव  
इति द्वाभ्याम् । भूतपतीनि पितृप्रजेशादीनामुपलक्षणम् । अनसूयवो देवतान्तरानिन्दकाः सन्तः ॥ २६ ॥

श्रीनाथचक्रवर्तिन्

कथं ते तमेव भजन्तीत्याह मुमुक्षव इत्यादि । मुमुक्षवो हि नारायणकलाः शान्ता भजन्ति भक्तास्तु  
श्रीकृष्णमेवेति भावः । असूया तु न कार्येत्याह अनसूयवः ॥ २६ ॥

*bhejire munayo'thāgre bhagavantamadhokṣajam |*  
*sattvaṃ viśuddhaṃ kṣemāya kalpante ye'nu tāniha || 25||*

*śrīdharah*

*vāsudevabhaktau pūrvācāraṃ pramāṇayati bhejira iti | athāto hetoragre purā*  
*viśuddhaṃ sattvaṃ sattvamūrtiṃ bhagavantamadhokṣajam | atho ye tānanuva-*  
*rtante ta iha saṃsāre kṣemāya kalpante ||25||*

*śrīnāthacakravartin*

*sattvatanorbhajane sadācāraṃ pramāṇayati bhejira ityādi || 25||*

*mumukṣavo ghorarūpān hitvā bhūtapatīnatha |*  
*nārāyaṇakalāḥ śāntā bhajanti hyanasūyavaḥ || 26||*

*śrīdharah*

*nanvanyānapi kecidbhajanto dṛśyante | satyam | mumukṣavastvanyāna bha-*  
*janti kiṃtu sakāmā evetyāha mumukṣava iti dvābhyām | bhūtapatīniti pitrpraje-*  
*śādīnāmupalakṣaṇam | anasūyavo devatāntarānindakāḥ santaḥ ||26||*

*śrīnāthacakravartin*

*kathaṃ te tameva bhajantityāha mumukṣava ityādi | mumukṣavo hi nārā-*  
*yaṇakalāḥ śāntā bhajanti bhaktāstu śrīkṛṣṇameveti bhāvaḥ | asūyā tu na kārye-*  
*tyāha anasūyavaḥ ||26||*

**The sages, thus, previously  
worshipped Lord Adhokṣaja,<sup>27</sup>  
who is pure transparency.  
Those who follow them are fit for  
everlasting peace in this world. (25)**

### Śrīdhara

He gives proof of the engagement of previous wise men in *bhakti* for Vāsudeva, *they worshipped* .... For this reason they previously [worshipped] the lord who is beyond the senses, who is pure and whose form is clarity (*sattva-mūrti*). Thus, those who follow them here, in this cycle of birth and rebirth, are fit for everlasting peace. (25)

### Śrīnāthacakravartin

He provides evidence of the engagement of the holy in the worship of the one whose body is clarity, *they worshipped* ... . (25)

**Those who desire liberation  
leave aside the masters of ghosts,  
whose forms are grotesque, and instead,  
worship small, peaceful parts of  
Nārāyaṇa, without envy. (26)**

### Śrīdhara

Now, it is seen that some are worshipping others. This is true. However, those who desire liberation do not worship others. Instead, only those who have [worldly] desires [worship others]. This he says beginning with *Those who desire liberation* ... in two verses. *Masters of ghosts* also implies the ancestors, lords of creatures, and others. *Without envy* means “not defaming other gods.” (26)

### Śrīnāthacakravartin

How do they worship him (Bhagavān)? To this he says *Those who desire liberation* ... . Those who desire liberation indeed worship the small tranquil parts (*kalā*)<sup>28</sup> of Nārāyaṇa. But *bhaktas* [worship] Śrī Kṛṣṇa only. This is the intended meaning. Envy, however, should not be felt. Thus, he says “without envy.” (26)

<sup>27</sup>He who is beneath (beyond) the senses. *Adhas* (below, beneath) + *akṣaja* (born of an organ of sense, i.e., sense perception).

<sup>28</sup>These are the partial manifestations of Nārāyaṇa in his descents.

रजस्तमःप्रकृतयः समशीला भजन्ति वै ।  
पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः ॥ २७ ॥

श्रीधरः

रजस्तमसी प्रकृतिः स्वभावो येषां ते । अत एव पितृभूतादिभिः समं शीलं येषाम् । श्रिया सहैश्वर्यं प्रजाश्चेप्सन्तीति तथा ते ॥ २७ ॥

श्रीनाथचक्रवर्तिन्

नन्वन्यान्यभजनमपि दृश्यते । तत्राह रजस्तमःप्रकृतय इत्यादि ॥ २७ ॥

वासुदेवपरा वेदा वासुदेवपरा मखाः ।  
वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥ २८ ॥

श्रीधरः

मोक्षप्रदत्वाद्वासुदेवो भजनीय इत्युक्तं सर्वशास्त्रतात्पर्यगोचरत्वादपीत्याह द्वाभ्याम् । वासुदेव एव परस्तात्पर्यगोचरो येषां ते । ननु वेदा मखपरा दृश्यन्त इत्याशङ्क्य तेऽपि तदाराधनार्थत्वात्तत्परा एवेत्युक्तम् । योगा योगशास्त्राणि । तेषामप्य् आसनप्राणायामादिक्रियापरत्वमाशङ्क्य तासामपि तत्प्राप्त्युपायत्वात्तत्परत्वमुक्तम् ॥ २८ ॥

श्रीनाथचक्रवर्तिन्

ततो वासुदेव एव भजनीय इत्याह वासुदेवपरा इत्यादि वासुदेवः परो येभ्य इत्यर्थः ॥ २८-२९ ॥

*rajastamaḥprakṛtayaḥ samaśilā bhajanti vai |*  
*pitṛbhūtaprajeśādīn śriyaiśvaryaaprajepsavaḥ || 27||*

*śrīdharah*

*rajastamaśi prakṛtiḥ svabhāvo yeṣāṃ te | ata eva pitṛbhūtādibhiḥ samam śilam yeṣāṃ | śriyā sahaiśvaryaṃ prajāścepsantīti tathā te ||27||*

*śrīnāthacakravartin*

*nanvanyānyabhajanamapi dṛśyate | tatrāha rajastamaḥprakṛtaya ityādi ||27||*

*vāsudevaparā vedā vāsudevaparā makhāḥ |*  
*vāsudevaparā yogā vāsudevaparāḥ kriyāḥ || 28||*

*śrīdharah*

*mokṣapradatvādvāsudevo bhajāniya ityuktam sarvaśāstratātparyagocaratvādapityāha dvābhyām | vāsudeva eva parastātparyagocarō yeṣāṃ te | nanu vedā makhaparā dṛśyanta ityāśaṅkya te'pi tadārādhanaṛthatvāttatparā evetyuktam | yogā yogaśāstrāṇi | teṣāmapy āsanaprāṇāyāmādikriyāparatvamāśaṅkya tāsāmapi tatprāptiyupāyatvāttatparatvamuktam ||28||*

*śrīnāthacakravartin*

*tato vāsudeva eva bhajāniya ityāha vāsudevaparā ityādi vāsudevaḥ paro ye-bhya ityarthah ||28-29||*



**Those, indeed, whose natures are translucent or opaque, worship ancestors, ghosts, lords of men, and the like, whose characters are the same as their own, desiring riches, sovereignty, and offspring. (27)**

**Śrīdhara**

Those whose natures, innate constitutions, are translucent (*rajas*) or opaque (*tamas*), who have natures equal to the ancestors, ghosts and so forth, thus they want sovereignty and offspring along with wealth. (27)

**Śrīnāthacakravartin**

Now, one sees the worship of many others. To that he replies, *Those whose natures are translucent or opaque ...* . (27)

**The Vedas' highest object is Vāsudeva; sacrificial rites are done for Vāsudeva; yoga's highest goal is Vāsudeva; ceremonies are performed for Vāsudeva. (28)**

**Śrīdhara**

He says in the next two verses that, since it is within the scope of the meaning of all scriptures, it is confirmed that “because he is the giver of liberation, Vāsudeva is to be worshipped.” Those [scriptures are meant] in which their scope of meaning is “Vāsudeva only is supreme.” Now, it is seen that the Vedas are devoted to sacrificial rites. Having raised this doubt, it is stated in the verse that they, too, because they have the objective of worshipping him, are devoted to him. *Yoga*, that is, the scriptures about *yoga*, are devoted to postures, control of breath, and other practices. Having raised this doubt, it is replied in the verse that those practices, too, because they are a means to obtain him, are devoted to him. (28)

**Śrīnāthacakravartin**

Thus, Vāsudeva alone is to be worshipped. Thus he says, *Vāsudeva is the highest object ...* . Vāsudeva is higher than the others. This is the meaning. (28-29)

वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।  
वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥ २९ ॥

श्रीधरः

ज्ञानं ज्ञानशास्त्रं । ननु च तज्ज्ञानपरमेवेत्याशङ्क्य ज्ञानस्यापि तत्परत्वमुक्तम् । तपोऽत्र ज्ञानम् । धर्मो धर्मशास्त्रं दानव्रतादिविषयम् । ननु तत्स्वर्गपरमित्याशङ्क्य गम्यत इति गतिः स्वर्गादिफलं सापि तदानन्दान्-  
शरूपत्वात्परमेवेत्युक्तम् । यद्वा वेदा इत्यनेनैव तन्मूलत्वात्सर्वाण्यपि वासुदेवपराणीत्युक्तम् । तत्र ननु तेषां म-  
खयोगक्रियादिनानार्थपरत्वान्न तदेकपरत्वमित्याशङ्क्य मखादीनामपि तत्परत्वमित्युक्तमिति द्रष्टव्यम् ॥ २९ ॥

स एवेदं ससर्जाग्रे भगवानात्ममायया ।  
सदसद्रूपया चासौ गुणमय्या ऽगुणो विभुः ॥ ३० ॥

श्रीधरः

ननु जगत्सर्गतत्प्रवेशनियमनादिविलासयुक्ते वस्तुनि सर्वशास्त्रसमन्वयो दृश्यते कथं वासुदेवपरत्वं स-  
र्वस्य तत्राह स एवेति चतुर्भिः । एतैरेव श्लोकैस्तस्य कर्मान्युदाराणि ब्रूहीति प्रश्नस्योत्तरमुक्तम् । सदसद्रूपया  
कार्यकारणात्मिकया । अगुणश्चेति अन्वयः । स्वतो निर्गुणोऽपि सन्नित्यर्थः ॥ ३० ॥

vāsudevaparāṃ jñānaṃ vāsudevaparāṃ tapaḥ |  
vāsudevaparō dharmo vāsudevaparā gatiḥ || 29||

śrīdharah

jñānaṃ jñānaśāstraṃ | nanu ca tajjñānaparamevetyāśaṅkya jñānasyāpi ta-  
tparatvamuktam | tapo'tra jñānam | dharmo dharmasāstraṃ dānavratādiviṣa-  
yam | nanu tatsvargaparamityāśaṅkya gamyata iti gatiḥ svargādiphalaṃ sāpi  
tadānandāṃśarūpatvātparaivetyuktam | yadvā vedā ityanenaiva tanmūlatvā-  
tsarvānyapi vāsudevaparāṇityuktam | tatra nanu teṣāṃ makhayogakriyādinā-  
nārthaparatvānna tadekapatvamityāśaṅkya makhādīnāmapi tatparatvamityu-  
ktamiti draṣṭavyam ||29||

sa evedaṃ sasarjāgre bhagavānātmamāyayā |  
sadasadrūpayā cāsau guṇamayyā 'guṇo vibhuḥ || 30||

śrīdharah

nanu jagatsargatatpraveśaniyamanādivilāsayukte vastuni sarvaśāstrasama-  
nvayo dṛśyate kathaṃ vāsudevaparatvaṃ sarvasya tatrāha sa eveti caturbhiḥ |  
etaireva ślokaistasya karmānyudārāṇi brūhiti praśnasyottaramuktam | sadasa-  
drūpayā kāryakāraṇātmikayā | aguṇaśceti anvayaḥ | svato nirguṇo'pi sannitya-  
rthaḥ ||30||

**Knowledge is about Vāsudeva;  
austerity is for  
Vāsudeva; *dharma*  
is for Vāsudeva;  
Vāsudeva is the [highest] goal. (29)**

### Śrīdhara

*Knowledge* means treatises on knowledge. Now, if the doubt is raised that knowledge should be intent on knowledge of those treatises [not of Vāsudeva], the response is that he [Vāsudeva] is the object of knowledge. *Austerity* here means knowledge and *dharma* means treatises on *dharma* on subjects such as charity, vows, and so forth. “Now, *dharma*’s intent is gaining heaven,” it is remembered. Thus, the result of heaven and so forth is its goal. Because that, too, is formed of a part of his [Vāsudeva’s] bliss, it is stated that it, the goal, is devoted to him. Indeed, by mentioning that the Vedas are rooted in him, it is stated that all treatises are devoted to Vāsudeva. To that it can be objected that because sacrificial rites, yoga, practices and such are devoted to many goals, they are not aimed solely at him. It should be noted that sacrificial rites and the rest, too, are said to be devoted to him. (29)

**He, the Lord, alone created  
this [world] in the beginning,  
through his own creative power,  
which is both real and unreal  
and consists of the natural threads,  
and yet he, pervading all this,  
is not of those natural threads. (30)**

### Śrīdhara

Now, the agreement of all scriptures is seen in the real substance (*vastu*) which is engaged with the play of creating the world, entering it, controlling it, and so forth. How is Vāsudeva the highest object of everything? To this he replies in the next four verses beginning with *He, the Lord, alone ...*. By these four verses he answers the question, “Please describe his [Vāsudeva’s] exalted acts” (Bhāg. 1.1.17). *Which is both real and unreal* means *consisting of effects and causes*. The grammatical connection of the subject *he, the Lord*, is with *not of those natural threads*. Though he is by himself without threads, i.e., without qualities (*nirguṇa*), [he created the threaded, quality-formed world]. This is the meaning. (30)

श्रीनाथचक्रवर्तिन्

स एवेदमित्यादि । सोऽसौ भगवान् श्रीकृष्णः । तच्छब्देनाव्यवहितं सत्त्वतनुं श्रीविष्णुं अदःशब्देन व्यावर्तयति इदं वक्ष्यमाणं पौरुषं विग्रहं ससर्ज स्वमायया लीलया ॥ ३० ॥

तया विलसितेष्वेषु गुणेषु गुणवानिव ।

अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥ ३१ ॥

श्रीधरः

भगवतो जगत्कारणत्वमुक्तम् । प्रवेशनियमनलक्षणं लीलामाह तयेति । विलसितेषूद्भूतेषु गुणेष्वकाषादिष्वन्तः प्रविष्टः सन् गुणवानिव मदधीना एते गुणा इत्यभिमानवानिव नतु वस्तुतस्तथा । यतो विज्ञानेन चिच्छक्त्या विजृम्भितोऽत्यूर्जितः ॥ ३१ ॥

श्रीनाथचक्रवर्तिन्

एषु वक्ष्यमानेष्वगुणोऽपि सच्चिदानन्दगुणविलक्षणगुणरहितोऽपि गुणवानिवांशेन प्रविष्टः सन्नाभाति । तत्र दृष्टान्तः यथेत्यादि । नानेव न तु नाना यथा विश्वात्मा श्रीकृष्णः । वक्ष्यमाणेषु स्वर्गेषु तथा पुरुषो भूतेषु ॥ ३१-३२ ॥

*śrīnāthacakravartin*

*sa evedamityādi | so'sau bhagavān śrīkṛṣṇaḥ | tacchabdenāvyavahitaṁ sa-ttvatanuṁ śrīviṣṇuṁ adaḥśabdena vyāvartayati idaṁ vakṣyamāṇaṁ pauruṣaṁ vighrahaṁ sasarja svamāyayā līlayā ||30||*

*tayā vilasiteṣveṣu guṇeṣu guṇavāniva |*

*antaḥpraviṣṭa ābhāti vijñānena vijṛmbhitaḥ || 31||*

*śrīdharah*

*bhagavato jagatkāraṇatvamuktam | praveśaniyamanalakṣaṇaṁ līlāmāha ta-yeti | vilasiteṣūdbhūteṣu guṇeṣvākāśādiṣvantaḥ praviṣṭaḥ san guṇavāniva mada-dhīnā ete guṇā ityabhimānavāniva natu vastutastathā | yato vijñānena ciccha-ktyā vijṛmbhito'tyūrjitaḥ ||31||*

*śrīnāthacakravartin*

*eṣu vakṣyamāneṣvaguṇo'pi saccidānandaguṇavilakṣaṇaguṇara-hito'pi guṇavānivaṁśena praviṣṭaḥ sannābhāti | tatra dṛṣṭāntaḥ ya-thetyādi | nāneva na tu nānā yathā viśvātmā śrīkṛṣṇaḥ | vakṣya-māneṣu svargeṣu tathā puruṣo bhūteṣu ||31-32||*

**Śrīnāthacakravartin**

“He, the Lord, alone created” .... He is that one, the Lord Śrī Kṛṣṇa. By the word *tat* (this) placed close to *body of clarity* (*sattvatanum*) Śrī Viṣṇu is meant. By the word *adaḥ* (that) the reference is turned back [to Śrī Kṛṣṇa]. He created *this*, i.e., the form of Puruṣa which will be described later [in Chapter Three]. [He created this] by his own creative power (*māyā*), that is, by his sportive energy. (30)

**Entering into these threads,  
that are manifested by her,  
he appears like he is threaded,  
though empowered by knowledge. (31)**

**Śrīdhara**

It has been said that the Lord is the cause of the universe. He [now] describes his entering into it and controlling it beginning with *Entering into* .... Entering into the *threads*, i.e., ether and the other elements, *manifested*, i.e., generated [by her, his own creative power], like one possessing those threads, that is, as if possessing the self-conceit, “these threads are subject to me;” but it is not actually so, since he is *expanded*, i.e., strengthened, by *knowledge*, that is, by the power of consciousness (*cit-śakti*). (31)

**Śrīnāthacakravartin**

Having entered into these [threads], which will be described later, though he himself is without threads, that is, though he himself is without threads [qualities] other than the threads [qualities] of being, consciousness, and bliss, yet he appears, through a portion of himself, as if he possesses threads. (31) To this he adds an example, *As fire is one* .... [As fire appears] as many, but [being one, is] not [really] many, so does the Self of the Universe, Śrī Kṛṣṇa. Like in the heavens, which will be described later, so the Puruṣa [appears] among beings. (32)

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।  
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥ ३२ ॥

श्रीधरः

बहुरूपत्वलीलामाह यथेति । स्वयोनिषु स्वाभिव्यञ्जकेष्ववहितो निहितः । विश्वात्मा पुमान् परमेश्वरः । भूतेषु प्राणिष्वन्तर्यामिणोऽपि प्रतियोनिनानात्वेन नानात्वमिवोच्यते । क्षेत्रज्ञरूपेण वा क्षेत्ररूपेण वेति क्वचित्पाठः ॥ ३२ ॥

असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।  
स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥ ३३ ॥

श्रीधरः

भोगरूपां लीलामाह असाविति । असौ हरिर्भूतसूक्ष्माणि चेन्द्रियाणि श्रोतादीनि चात्मा मनश्च तैः स्वयं निर्मितेषु भूतेषु चतुर्विधेष्विति भोगे स्वातन्त्र्यं द्योत्यते । तद्गुणांस्तत्तदनु रूपान् विषयानिच्छया भुङ्क्ते भोजयतीति णिजर्थो वा ज्ञेयः । भुङ्क्ते पालयतीति वा । तदा त्वात्मनेपदमार्षम् । भुजोऽनवने इति स्मरणात् ॥ ३३ ॥

श्रीनाथचक्रवर्तिन

असाविति असौ पुमान् न तु परः पुरुषो भगवान् ॥ (३३)

yathā hyavahito vahnirdāruṣvekaḥ svayoniṣu |  
nāneva bhāti viśvātmā bhūteṣu ca tathā pumān || 32||

śrīdharah

bahurūpatvalilāmāha yatheti | svayoniṣu svābhivyañcakeṣvavahito nihitaḥ | viśvātmā pumān parameśvaraḥ | bhūteṣu prāṇiṣvantaryāmiṇo'pi pratiyoninānātvena nānātvamivocyate | kṣetrajñarūpeṇa vā kṣetrarūpeṇa veti kvacitpāṭhaḥ ||32||

asau guṇamayairbhāvairbhūtasūkṣmēndriyātmabhiḥ |  
svanirmiteṣu nirviṣṭo bhuṅkte bhūteṣu tadguṇān || 33||

śrīdharah

bhogarūpāṃ līlāmāha asāviti | asau harirbhūtasūkṣmāṇi cendriyāṇi śrotā-dīni cātmā manaśca taiḥ svayaṃ nirmiteṣu bhūteṣu caturvidheṣviti bhoge svātantryaṃ dyotyate | tadguṇāṃstattanurūpān viśayānicchayā bhuṅkte bhojayatīti ṇijartho vā jñeyaḥ | bhuṅkte pālayatīti vā | tadā tvātmanepadamārṣam | bhujo'navane iti smaraṇāt ||33||

śrīnāthacakravartin

asāviti asau pumān na tu paraḥ puruṣo bhagavān || (33)

**Just as one fire deposited  
in many pieces of wood,  
which are its wombs, appears  
to be many, so the Self  
of the Universe appears  
[to be many] in the beings. (32)**

### Śrīdhara

He describes his sport of being many forms with, *Just as .... Which are its wombs*, that is, which are manifestors of it [fire]. In those it [fire] is deposited. *The Self of the Universe* is Puruṣa [the Primordial Person], the Supreme Controller. *In the beings* means in the living beings. Though the inner controller (*antaryāmin*) is many, being in each womb, his being *like* many is stated. Or, as the knower of the knower of the field (*kṣetra-jñā*, the living being) [he appears as many].<sup>29</sup>. (32)

**Having entered into beings  
that he himself creates,  
by means of the mind, senses,  
and subtle elements,  
themselves objects made of the threads,  
he experiences their threads. (33)**

### Śrīdhara

He describes the sport in the form of experience, *He ....* He, that is, Hari, with the subtle elements, the senses, *i.e.*, the ears and the rest, and the mind, creates the beings of four types [and enters into them]. This makes clear his independence in experience. He experiences by desire their threads and the various objects that resemble them. Or, it should be known that he causes their experience, in the sense of to cleanse or to purify (*ñijārtha*) them. Or, *he experiences (bhuṅkte)* means “he protects” (*pālayati*). Then the use of the reflexive voice [in *bhuṅkte*] is archaic because of the Pāṇini grammatical aphorism (*bhujo’navane*, 1.3.66): after the verb *bhuj*, the *ātmanepada* is used, except in the sense of protecting. (33)

### Śrīnāthacakravartin

*He ....* He refers to the [partial] Puruṣa, but not the higher Puruṣa the Lord (Bhagavān) [himself]. (33)

<sup>29</sup>Or “as the form of the field,” is sometimes the reading in Śrīdhara’s comm here.

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।  
लीलावतारानुरतो देवतिर्यङ्गरादिषु ॥ ३४ ॥

श्रीधरः

इदानीं सूत जानासीति प्रश्नस्योत्तरमाह । भावयति पालयति । एतत्तु सर्वावतारसाधारणं प्रयोजनम् । विशेषतः कृष्णावतारस्य कुन्तीस्तुतौ वक्ष्यते । लोकभावनो लोककर्ता । देवादिषु ये लीलावतारास्तेष्वनुरतोऽनुरक्तः ॥ ३४ ॥

इति श्रीमद्भागवते महापुराणे श्रीब्रह्मसूत्रभाष्ये पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीभगवदनुभाववर्णनं नाम द्वितीयोऽध्यायः ॥ २ ॥

*bhāvayatyeṣa sattvena lokān vai lokabhāvanaḥ |*  
*līlāvatārānurato devatiryāṅgarādiṣu || 34 ||*

śrīdharah

*idānīm sūta jānāsīti praśnasyottaramāha | bhāvayati pālayati | etattu sarvāvatārasādhāraṇaṁ prayojanam | viśeṣataḥ kṛṣṇāvatārasya kuntīstutau vakṣyate | lokabhāvano lokakartā | devādiṣu ye līlāvatārāsteṣvanurato'nuraktaḥ ||34||*

*iti śrīmadbhāgavate mahāpurāṇe śrībrahmasūtrabhāṣye pāramahaṁsyām saṁhitāyām vaiyāsikyām prathamaskandhe naimiṣīyopākhyāne śrībhagavadanubhāvavarṇanaṁ nāma dvitīyo 'dhyāyahaḥ || 2 ||*



**Indeed, he infuses the worlds  
with clarity, that maker of worlds,  
engaged in his playful descents  
among gods, animals, humans. (34)**

### **Śrīdharah**

Now he answers the question “Sūta, you know ... .” (Bhāg. 1.1.12) *He infuses (bhāvayati)* means he protects [the worlds]. But this is the purpose of all descents in general. Kṛṣṇa’s descent will be spoken of in particular in Kuntī’s prayer (Bhāg. 1.8). *Maker of worlds* means the creator of worlds. *Engaged in those playful descents among the gods and the others* means he is pleased with them. (34)

Thus ends the Second Chapter called “Description of the Might of Bhagavān ” in the episode of Naimiṣa in the First Skandha of the work recited by the son of Vyāsa, *The Hymnal of the Highest Geese*, commentary on the *Brahmasūtra*, the great bearer of ancient lore, the *Śrīmad Bhāgavata*. (2)



# Chapter 3: The Secret of His Births (जन्मगुह्यम्)

श्रीधरः

अवतारकथाप्रश्ने तृतीये तूत्तराभिधा ।  
पुरुषाद्यवतारोक्तया तत्तच्चारित्रवर्णनैः ॥

---

*śrīdharah*

*avatāarakathāpraśne tṛtīye tūttarābhidhā |*  
*puruṣādyavatāroktayā tattaccāritravarnanaiḥ ||*

Śrīdhara:

The request for stories  
about his *avatāras* [is in the first] ,  
but it's fulfilled in the third,  
in accounts of Puruṣa and the rest,  
with descriptions of their conduct.

सूत उवाच

जगृहे पौरुषं रूपं भगवान् महदादिभिः ।

सम्भूतं षोडशकलमादौ लोकसिसृक्षया ॥ १ ॥

श्रीधरः

यदुक्तमथाख्याहि हरेर्धर्मन्नवतारकथाः शुभाः इति (१.१.१८) तदुत्तरत्वेनावताराननुक्रमिष्यन्प्रथमं पुरुषावतारमाह जगृह इति पञ्चभिः । महदादिभिर्महदहङ्कारपञ्चतन्मात्रैः संभूतं सुनिष्पन्नम् । एकादशेन्द्रियाणि पञ्च महाभूतानीति षोडश कला आंशा यस्मिन् । यद्यपि भगवद्विग्रहो नैवंभूतस्तथापि विराङ्गीवान्तर्यामिणो देहान्तर्यामिण इति पाठोऽपि कचिद्दृश्यते । भगवतो विराड्रूपेणोपासनार्थमेवमुक्तमिति द्रष्टव्यम् ॥ १ ॥

श्रीनाथचक्रवर्तिन्

जगृहे इत्यादि । भगवान् श्रीकृष्णः पौरुषं रूपं जगृहे (भाग. १.२.३०) स एवेदं ससर्जाग्रे इत्यस्यायं प्रपञ्चः ॥ १ ॥

यस्याम्मसि शयानस्य योगनिद्रां वितन्वतः ।

नाभिहृदाम्बुजादासीद्वह्ना विश्वसृजां पतिः ॥ २ ॥

*sūta uvāca*

*jagrhe pauruṣaṁ rūpaṁ bhagavān mahadādibhiḥ |*  
*sambhūtaṁ ṣoḍaśakalamādaū lokasisṛkṣayā || 1||*

*śrīdharah*

yaduktamathākhyāhi harerdhimannavatāarakathāḥ śubhāḥ iti (1.1.18) taduttaratvenāvatārānanukramiṣyanprathamam puruṣāvatāramāha jagrha iti pañcābhiḥ | mahadādibhirmahadahankārapañcatanmātrailḥ sambhūtaṁ suniṣpannam | ekādaśendriyāṇi pañca mahābhūtānīti ṣoḍaśa kalā āṁśā yasmīn | yadyapi bhagavadvighraho naivambhūtastathāpi virāḍjivāntaryāmiṇo dehāntaryāmiṇa iti pāṭho'pi kvaciddṛśyate | bhagavato virāḍrūpeṇopāsānārthamevamuktamiti draṣṭavyam ||1||

*śrīnāthacakravartin*

jagrhe ityādi | bhagavān śrīkṛṣṇaḥ pauruṣaṁ rūpaṁ jagrhe (bhāg. 1.2.30) sa evedaṁ sasarjāgre ityasyāyaṁ prapañcaḥ ||1||

*yasyāmbhasi śayānasya yoganidrāṁ vitanvataḥ |*

*nābhihradāmbujādāsīdbrahmā viśvasṛjāṁ patih || 2||*

**Sūta said:**

**In the beginning the Supreme Lord<sup>1</sup>  
took on the form of Puruṣa<sup>2</sup>  
who was born along with the *mahat*<sup>3</sup>  
and the other elements  
and who has sixteen parts,  
with a desire to make the worlds. (1)**

**Śrīdhara**

Previously it was said, “Now, narrate for us, intelligent one, the auspicious accounts of the descents of Hari,” (Bhāg. 1.1.18). In his answer he will put the descents in their proper order, first describing the descent of Puruṣa in five verses beginning with, *In the beginning ... . Born* means well produced by the great principle and the rest, that is, the great principle, the ego, and the five subtle elements.<sup>4</sup> The *parts* or portions in him [Puruṣa] are the eleven senses (the five knowledge senses and the five action senses, plus the mind) and the five great elements (earth, fire, water, air, and ether). Now, although the body of the Lord is not like that, nevertheless it is so for the Virāṭ<sup>5</sup> form and the inner controller of the living beings, and sometimes one finds the reading, “the inner controller of the body.” It is thus said so for the sake of worship by means of the Virāṭ form of the Lord. This is how it should be seen. (1)

**Śrīnāthacakravartin**

*He took ... .* Lord Śrī Kṛṣṇa took the form of Puruṣa. This is an expansion of “he created this in the beginning,” (Bhāg., 1.2.30).

**From the lotus of the navel-lake  
of him, lying in the waters,  
sleeping the sleep of *yoga*,  
was born Brahmā, the lord  
of world-creators. (2)**

---

<sup>1</sup>Bhagavān

<sup>2</sup>The primordial male giant whose sacrificial dismemberment created the world. See Ṛg Veda, 10.90.

<sup>3</sup>The *mahat*, the great principle, or the primordial, unformed substance or intellect. This is a concept from Sāṅkhya philosophy, the second of the twenty-five elements.

<sup>4</sup>*Tanmātra*, the “merely that,” the subtle objects of the senses.

<sup>5</sup>This form is born from Puruṣa as stated in the Puruṣa-sūkta of the Ṛg Veda, 10.90.5 *tasmād virāṭ ajāyata*.

श्रीधरः

कोऽसौ भगवानित्यपेक्षायां तं विशिनष्टि । यस्याम्भसि एकार्णवे शयानस्य विश्रान्तस्य । तत्र च योगः समाधिस्तद्रूपां निद्रां विस्तारयतो नाभिरेव हृदस्तस्मिन् यदम्बुजं तस्मात्सकाशाद्ब्रह्मासीदभूत् । पाद्मे कल्पे स पौरुषं रूपं जगृहे ॥ २ ॥

श्रीनाथचक्रवर्तिन

किं रूपमित्याह यस्याम्भसीत्यादि । तत्तु नारायणरूपं वस्तुतः श्रीनारायणविग्रहः षोडशकलो न भवति । तथापि यदुक्तं तदपरविग्रहस्य तथात्वे नियमार्थं (भाग. १०.१४.१४) नारायणोऽङ्गमिति । अथवा, षोडशविकाराः एकादशेन्द्रियाणि पञ्चभूतानि च । तेषां कला कलना यस्मात् । अतएव तेषामाविर्भावः । न तु नारायणरूपं तथाविधम् (भाग. १०.१४.१४) नरभूजलायनादिति ब्रह्मोक्तेरयमेव प्रथमावतारः श्रीकृष्णस्य । तथा च नवमे (भाग. ९.१४.२) सहस्रशिरसः पुंसो नाभिहृदसरोरुहात् । जातस्यासीत् सुतो धातुरत्रिः पितृसमो गुणैः इति ॥ २ ॥

यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।

तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ ३ ॥

śrīdharah

ko'sau bhagavānityapekṣāyām taṁ viśinaṣṭi | yasyāmbhasi ekārṇave śayāna-sya viśrāntasya | tatra ca yogaḥ samādhistadrūpām nidrām vistārayato nābhi-reva hradastasmin yadambujam tasmātsakāśādbrahmāsīdabhūt | pādme kalpe sa pauraṣaṁ rūpaṁ jagrhe ||2||

śrīnāthacakravartin

kiṁ rūpamityāha yasyāmbhasityādi | tatttu nārāyaṇarūpaṁ vastutaḥ śrīnā-rāyaṇavigrahaḥ ṣoḍaśakalo na bhavati | tathāpi yaduktaṁ tadaparavigrahasya tathātve niyamārthaṁ (bhāg. 10.14.14) nārāyaṇo'ṅgamiti | athavā, ṣoḍaśavikā-rāḥ ekādaśendriyāṇi pañcabhūtāni ca | teṣāṁ kalā kalanā yasmāt | ataeva teṣā-māvirbhāvaḥ | na tu nārāyaṇarūpaṁ tathāvidham (bhāg. 10,14,14) narabhūja-lāyanāditi brahmokterayameva prathamāvatāraḥ śrīkṛṣṇasya | tathā ca navame (bhāg. 9.14.2) sahasraśīrasaḥ puṁso nābhihradasaroruhāt | jātasyāsit suto dhā-turatriḥ pitṛsamo guṇaiḥ iti ||2||

yasyāvayavasamsthānaiḥ kalpito lokavistarah |

tadvai bhagavato rūpaṁ viśuddham sattvamūrjitam || 3||

**Śrīdhara**

With regard to the question, “who is that Lord?” he distinguishes him in this verse. He is lying, resting, in the water, in the one ocean. And there he is causing to extend the sleep whose form is *yoga*, that is, profound concentration (*samādhi*). His navel is a lake. From the lotus in it Brahṁā came to be. In the Pādma Age he took the form of Puruṣa. (2)

**Śrīnāthacakravartin**

What form? To this he replies *From the lotus ...* . But that is the form of Nārāyaṇa. Actually, the body of Nārāyaṇa does not have sixteen parts. Nevertheless, what is said here is about his other body which is that way for the sake of restraint, “Are you not indeed Nārāyaṇa, the Self of all embodied beings, O Overlord, the witness of all the worlds? Nārāyaṇa is your body from the place of the waters springing from Nara (the Supreme Spirit) and that is not real, but your illusory power only.”<sup>6</sup> Or, the sixteen are evolved things, the eleven senses and the five elements. They are *kalā* in the sense that from them, one apprehends or grasps knowledge (*kalanā*).<sup>7</sup> Therefore, they appear [from him]. But it is not that Nārāyaṇa’s body is of that sort, “from the place of the waters springing from Nara (the Supreme Spirit).”<sup>8</sup> From Brahṁā’s statement [in Bhāgavata 10.14.14] this is the first descent of Śrī Kṛṣṇa. So too in the *Ninth Skandha*, “To the creator (Brahṁā) who was born from the lotus of the navel-lake of the thousand-headed Person (Puruṣa) a son, Atri, was born with qualities equal to his father’s.”<sup>9</sup> (2)

**By the position of his limbs  
the expanse of worlds is formed.  
That, indeed, is the form  
of the Lord, most pure and powerful. (3)**

---

<sup>6</sup>Bhāg., 10.14.14.

<sup>7</sup>From the root  $\sqrt{kal}$ , to know, understand, observe, take notice of, think of.

<sup>8</sup>ibid.

<sup>9</sup>Bhāg., 9.14.2.

श्रीधरः

कीदृशं रूपं तदाह यस्येति । ननु कीदृशो विग्रहस्तस्य यो ऽम्भसि शेते स्म तदाह । तत्तस्य भगवतो रूपं तु विशुद्धं रज आदिगुणान्तरेणासंभिन्नमत एवोर्जितं निरतिशयं सत्त्वम् ॥ ३ ॥

श्रीनाथचक्रवर्तिनः

एवञ्चेत् किं तद्भगवतो रूपमित्याह तद्वै इत्यादि । रूपं श्रीविग्रहः । विशुद्धं सत्त्वं यच्छुद्धसत्त्वादपि विशेषेण शुद्धमूर्जितमचिन्त्यसर्वैश्वर्यत्वात् तर्काद्यगोचरतयाऽलौकिकचमत्कारकारकत्वं तद्भक्त्यैकगम्यम् । (गी १८.५५) भक्त्या मामभिजानाति यावानित्यादिश्रीमुखोक्तेः । वै प्रसिद्धौ प्रसिद्धं श्रीकृष्णरूपम् । यद्वा भगवत्स्तद्वै सत्त्वम् । सा सत्ता रूपं विग्रहः रूपत्वेनैव सत्त्वेति भावः । कीदृशं विशुद्धं विशेषेण शुद्धं पञ्चविंशतिषड्विंशत्यष्टाविंशतिसङ्ख्यकं । तत्र योऽन्यजत्वातिरिक्तत्वेन षड्विंशं सप्तविंशमूनत्रिंशत्तमं वेत्यर्थः । अतएवोर्जितमर्तकैश्वर्यम् । यस्यावयवानि सान्द्रानन्दचिद्रूपाणि करचरणादीनि तैः कल्पितो लोकस्य मनुजलोकस्य विस्तरः । अन्यथा मनुजानामवयवसंस्थाने वैपरीत्यशङ्काऽपि स्यात् । अत आदर्शस्थानीयानि तस्यावयवानि । (पाद्मोत्तरे बृहत्सहस्रनामस्तोत्रे) नराकृति परं ब्रह्म । (भाग. १.१०.४८) गूढं परं ब्रह्म मनुष्यलिङ्गमित्याद्युक्तेः । अथवा यस्यावयवैरिति पुरुषस्य लोकविस्तरश्चतुर्दशलोककल्पनेति यच्छब्दः पूर्वणैवान्वेतव्यः ॥ ३ ॥

*śrīdharah*

*kīdrśaṃ rūpaṃ tadāha yasyeti | nanu kīdrśo vighrahastasya yo 'mbhasi śete sma tadāha | tattasya bhagavato rūpaṃ tu viśuddhaṃ raja ādiguṇāntarenāsaṃbhinnamata evorjitaṃ niratiśayaṃ sattvaṃ ||3||*

*śrīnāthacakravartin*

*evañcet kiṃ tadbhagavato rūpamityāha tadvai ityādi | rūpaṃ śrīvighrahaḥ | viśuddhaṃ sattvaṃ yacchuddhasattvādapi viśeṣeṇa śuddhamūrjitamacintyasarvaiśvaryaṭvāt tarkādyagocarataya'laukikacamatkāraḥ karakatvaṃ tadbhaktyaikagamyam | (gī 18.55) bhaktyā māmabhijānāti yāvānityādiśrīmukhokteḥ | vai prasiddhau prasiddhaṃ śrīkṛṣṇarūpaṃ | yadvā bhagavatastadvai sattvaṃ | sā sattā rūpaṃ vighrahaḥ rūpatvenaiva sattveti bhāvaḥ | kīdrśaṃ viśuddhaṃ viśeṣeṇa śuddhaṃ pañcaviṃśatiṣaḍviṃśatyasṭāviṃśatisaṅkhakam | tatra yo'nyajativātiriktatvena ṣaḍviṃśaṃ saptaaviṃśamūnatrīṃśattamaṃ vetyarthaḥ | ataevorjitamatarakaiśvaryaṃ | yasyāvayavāni sāndrānandacidrūpāṇi karacaraṇādīni taiḥ kalpito lokasya manujalokasya vistarah | anyathā manuḥjānāmavayavasamsthāne vai parityasaṅkā'pi syāt | ata ādarśasthānīyāni tasyāvayavāni | (pādmottare brhatsahasranāmastotre) narākṛti param brahma | (bhāg. 1.10.48) gūḍhaṃ param brahma manuṣyaliṅgamityādyukteḥ | athavā yasyāvayavairiti puruṣasya lokavistaraścaturdaśalokakalpaneti yacchabdaḥ pūrvenaivānvetaḥ ||3||*



**Śrīdhara**

What sort of form? To this he says *By the position ...* . Now, what sort of body did he have who laid on the waters? To this he says: the form of that Lord was most pure (*viśuddha*), that is, it was not combined with the other threads, translucence and opaqueness, and therefore it was powerful, that is, it was unsurpassed transparency (*sattva*).

**Śrīnāthacakravartin**

If such was the case, what was that form of the Lord? To this he says, *By the position ...* . *Form* means the sacred body. *Most pure* means having a transparency more distinguished than [ordinary] transparency and powerful because of being an inconceivable expression of all godly powers. It has the quality of creating a supernatural astonishment that is beyond the reach of reasoning and other [means of knowing] and that is only comprehensible by *bhakti* as stated by his [Kṛṣṇa's] own lips:

Anyone who knows me through  
*bhakti* as I am in truth,  
 then, having known me truthfully,  
 enters me immediately.<sup>10</sup>

The word *vai* (indeed) has the meaning here of well-known. Well-known is Śrī Kṛṣṇa's form. Or, that transparency of the Lord, that is real existence, his form is his body, by his being a form he is reality. This is the intended meaning. Of what sort is his purity? It is a distinctive purity numbering twenty-five, twenty-six, or twenty-eight. In this, that which is surpassed by being born of another is twenty-six, twenty-seven, or most of all, twenty-nine.<sup>11</sup> This is the meaning. Therefore, his form is *powerful*, meaning it is godly power beyond the power of reasoning. His limbs, made of concentrated bliss and consciousness, that is, his hands, feet, and so forth, fashioned the details of the world of humans. Otherwise, in arranging by the limbs of human beings there would be the doubt of contradiction. Thus, his [Śrī Kṛṣṇa's] limbs are the models [as implied in] "Supreme Brahman has a human form."<sup>12</sup> and from the statement, "the concealed supreme Brahman has the distinguishing marks of a human being."<sup>13</sup> Or, *by his limbs* means the Puruṣa's spread of the worlds is the fixing in place of the fourteen worlds. The *yat* word [in the form of *yasya*] is to be connected with the previous verse. (3)

<sup>10</sup>Bha. gī., 18.55.

<sup>11</sup>These numbers could be references to the verses of Chapter Two which seem to be about of the purity of the Lord.

<sup>12</sup>*Padma Purāṇa, Uttara-khaṇḍa, The Great Thousand Names Hymn.*

<sup>13</sup>Bhāg., 1.10.48.

पश्यन्त्यदो रूपमदभ्रचक्षुषा  
 सहस्रपादोरुभुजाननाद्भुतम् ।  
 सहस्रमूर्धश्रवणाक्षिनासिकं  
 सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥ ४ ॥

श्रीधरः

एतच्च योगिनां प्रत्यक्षमाह पश्यन्तीति । अदभ्रमनल्पं ज्ञानात्मकं यच्चक्षुस्तेन । सहस्रमपरिमितानि यानि  
 पादादीनि तैरद्भुतम् । सहस्रं मूर्धादयो यस्मिंस्तत् । सहस्रं यानि मौल्यादीनि तैरुल्लसच्छोभमानम् ॥ ४ ॥

श्रीनाथचक्रवर्तिन्

पौरुषरूपमाह पश्यन्त्यद इत्यादि । अदःशब्देन व्यवहितं पुरुषरूपमेव स्तूयते यथा (भाग. ९.१४.२)  
 सहस्रशिरसः पुंस इति श्रीशुकोक्तेः । एतदिति प्रकृतम् । तद्वै भगवतो रूपमिति यदुक्तं नारायणरूपं वा  
 ॥ ४ ॥

एतन्नानावताराणां निधानं बीजमव्ययम् ।  
 यस्यांशांशेन सृज्यन्ते देवतिर्यङ्गरादयः ॥ ५ ॥

paśyantyado rūpamadabhracakṣuṣā  
 sahasrapādorubhujānanādbhutam |  
 sahasramūrdhaśravaṇākṣināsikam  
 sahasramaulyambarakuṇḍalollasat || 4||

śrīdharah

etacca yoginām pratyakṣamāha paśyantīti | adabhramanalpaṁ jñānātma-  
 kaṁ yaccakṣustena | sahasramaparimitāni yāni pādādīni tairadbhutam | saha-  
 sraṁ mūrdhādayo yasmīṁstat | sahasraṁ yāni maulyādīni tairullasacchobha-  
 mānam ||4||

śrīnāthacakravartin

pauruṣarūpamāha paśyantyada ityādi | adaḥśabdena vyavahitaṁ puruṣarū-  
 pameva stūyate yathā (bhāg. 9.14.2) sahasraśirasah puṁsa iti śrīśukokteḥ | e-  
 taditi prakṛtam | tadvai bhagavato rūpamiti yaduktaṁ nārāyaṇarūpaṁ vā ||4||

etannānāvatārānām nidhānam bijamavyayam |  
 yasyāṁśāṁśena sṛjyante devatiryāṇnarādayaḥ || 5||

**They see that form with a  
powerful eye, wondrous  
with a thousand feet, thighs, arms,  
and faces, a thousand heads, ears,  
eyes, and noses, shining with a  
thousand crowns, garments, and earrings. (4)**

### Śrīdhara

And this is the perception of the *yogīs*. He says *They see .... Powerful* means not insignificant. The eye which consists of knowledge, [they see] with that kind of eye. *A thousand* means unlimited, unlimited feet and so forth. That form is wondrous because of them. That form has a thousand heads and the rest. It is shining, is beautiful, with a thousand crowns, and other ornaments. (4)

### Śrīnāthacakravartin

He describes the *Puruṣa* form, *They see that ...*. By the word *that* (*adas*) is indicated that the form of *Puruṣa* is distant. As in the *Bhāgavata*, from Śrī Śuka's statement: "From the lotus of the navel-pond of the thousand headed Person."<sup>14</sup> "This" (*etat*) refers to the original subject. Or, what was said, "That indeed is the form of the Lord,"<sup>15</sup> refers to Nārāyaṇa's form.

**This is the reservoir of many  
descents, the inexhaustible seed,  
out of whose parts and parts of parts  
are created gods,<sup>16</sup> animals,<sup>17</sup>  
human beings, and other life forms. (5)**

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<sup>14</sup>Bhāg., 9.14.2.

<sup>15</sup>Verse three, third quarter.

<sup>16</sup>Beings that shine brightly.

<sup>17</sup>Animals that move horizontally.

श्रीधरः

एतत्तु कूटस्थं न त्वन्यावतारवदाविर्भावतिरोभाववदित्याह एतदिति । एतदादि नारायणरूपम् । निधी-  
यतेऽस्मिन्निति निधानम् । कार्यावसाने प्रवेशस्थानमित्यर्थः । बीजम् उद्गमस्थानम् । बीजत्वेऽपि नान्यबी-  
जतुल्यं किंत्वव्ययम् । न केवलमवताराणामेव बीजं किंतु सर्वप्राणिनामपीत्याह । यस्यांशो ब्रह्मा तस्यांशो  
मरीच्यादिस्तेन ॥५॥

स एव प्रथमं देवः कौमारं सर्गमास्थितः ।

चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥ ६ ॥

श्रीधरः

सनत्कुमाराद्यवतारम् तच्चरित्रं चाह स एवेति । कौमार आर्षः प्राजापत्यो मानव इत्यादीनि सर्गविशेष-  
नामानि । यः पौरुषं रूपं जगृहे स एव देवः कौमाराख्यंसर्गम् आस्थितः सन् ब्रह्मा ब्राह्मणो भूत्वा ब्रह्मचर्यं  
चचार । प्रथमद्वितीयादिशब्दा निर्देशमात्रापेक्षया ॥ ६ ॥

श्रीनाथचक्रवर्तिन्

(भाग., १.१.१८) अथाख्याहि धीमनित्यादि पञ्चमप्रश्नस्योत्तरमाह स एवेत्यादि । एष श्रीनारायण एव  
॥ ६-२२ ॥

*śrīdharah*

etattu kūtasthaṁ na tvanyāvatāravadāvīrbhāvatirobhāvavadityāha etaditi |  
etadādi nārāyaṇarūpaṁ | nidhīyate'smninniti nidhānam | kāryāvasāne prave-  
śasthānamityarthaḥ | bijam udgamasthānam | bijatve'pi nānyabijatulyaṁ kiṁ-  
tvavyayam | na kevalamavatārāṇāmeva bijaṁ kiṁtu sarvapraṇīnāmapityāha |  
yasyāṁśo brahmā tasyāṁśo maricyādīstena ||5||

*sa eva prathamam devaḥ kaumāram sargamāsthitaḥ |*

*cacāra duścaram brahmā brahmacaryamakhaṇḍitam ||*

6||

*śrīdharah*

sanatkumārādyavatāram taccharitraṁ cāha sa eveti | kaumāra āṛṣaḥ prajā-  
patyo mānava ityādīni sargaviśeṣanāmāni | yaḥ pauraṣaṁ rūpaṁ jagrhe sa eva  
devaḥ kaumārākhyasargam āsthitaḥ san brahmā brāhmaṇo bhūtvā brahmaca-  
ryaṁ cacāra | prathamadvitīyādiśabdā nirdeśamātrāpekṣayā ||6||

*śrīnāthacakravartin*

(bhāg., 1.1.18) athākhyāhi dhīmanityādi pañcamapraśnasyottaramāha sa  
evetyādi | eṣa śrīnārāyaṇa eva ||6-22||

**Śrīdhara**

He says, “but this one is the highest pinnacle, not like other descents that appear and disappear,” in the verse beginning with *This is the reservoir .... This* means the primordial form of Nārāyaṇa. *Reservoir* means that in which something is placed, that is, at the cessation of action a place to enter. This is the meaning. *Seed* means the place of rising up, birth, creation. Though he is a seed, he is not like other seeds. He is inexhaustible. He is not just the seed of the descents, but of all living beings. Thus he says, *whose parts ....* His part is Brahmā and Brahmā’s parts are Marīci and the rest. (6)

**That divine being<sup>18</sup> first assumed  
the Kumāra creation,<sup>19</sup>  
who as brāhmaṇas performed  
the difficult practice of  
unbroken celibacy. (6)**

**Śrīdhara**

The descent of the Sanatkumāra and the rest and their deeds he describes beginning with *That divine being ...* . The names of the particular creations are that of the Celibate Boys, of the Sages, of the Lords of Creatures, and of Human Beings. He who took the form of Puruṣa, he alone is the Deity who, having taken up the creation called the Kaumāra (of the celibate boys) creation, became those *brāhmaṇas* [boys] and practiced celibacy. The words “first,” “second,” and so forth are just for the sake of indicating [chronological?] order. (6)

**Śrīnāthacakravartin**

He gives an answer to the fifth question, “Now tell intelligent one ...,” (Bhāg., 1.1.18) with *That divine being ...* . This one is Śrī Nārāyaṇa himself. (6)

<sup>18</sup>The Puruṣa who lies in the waters and has a thousand heads and so forth.

<sup>19</sup>Kumāra means boy younger than five years. Here it refers specifically to the four boy-ascetics: Sanaka, Sanandana, Sanātana and Sanatkumāra.

द्वितीयं तु भवायास्य रसातलगतां महीम् ।  
उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥ ७ ॥

श्रीधरः

वराहावतारमाह द्वितीयमिति । अस्य विश्वस्य भवायोद्भवाय महीमुद्धरिष्यन्निति कर्मोक्तिः । एवं सर्वत्रा-  
वतारस्तत्कर्म चोक्तमित्यनुसन्धेयम् ॥ ७ ॥

तृतीयमृषिसर्गं वै देवर्षित्वमुपेत्य सः ।  
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८ ॥

श्रीधरः

नारदावतारमाह तृतीयमिति । ऋषिसर्गमुपेत्य । तत्र च देवर्षित्वमुपेत्येत्यर्थः । सात्वतं वैष्णवं तन्द्रं  
पञ्चराट्ठागममाचष्टोक्तवान् । यतस्तन्त्रान्निर्गतं कर्मत्वं बन्धहेतुत्वं येभ्यस्तानि निष्कर्माणि तेषां भावो नैष्कर्म्यम्  
। कर्मणामेव मोचकत्वं यतो भवति तदाचष्टेत्यर्थः ॥ ८ ॥

तुर्ये धर्मकलासर्गे नरनारायणावृषी ।  
भूत्वात्मोपशमोपेतमकरोद्दुश्चरं तपः ॥ ९ ॥

*dvitīyaṃ tu bhavāyāsya rasātalagatāṃ mahīm |*  
*uddhariṣyannupādatta yajñeśaḥ saukaram vapuḥ || 7||*

*śrīdharah*

*varāhāvatāramāha dvitīyamiti | asya viśvasya bhavāyodbhavāya mahīmu-*  
*ddhariṣyanniti karmoktiḥ | evaṃ sarvatrāvatārastatkarma cokatamityanusandhe-*  
*yam ||7||*

*tr̥tīyamṛṣisargaṃ vai devaṛṣitvamupetya saḥ |*  
*tantram sātvatamācaṣṭa naiṣkarmyaṃ karmaṇāṃ yataḥ*  
*|| 8||*

*śrīdharah*

*nārādāvatāramāha tr̥tīyamiti | ṛṣisargamupetya | tatra ca devaṛṣitvamupe-*  
*tyetyartha.h | sātvatam vaiṣṇavam tantram pañcarātrāgamamācaṣṭoktavān | ya-*  
*tastantrānirgataṃ karmatvam bandhahetutvam yebhyastāni niṣkarmāṇi teṣāṃ*  
*bhāvo naiṣkarmyam | karmaṇāmeva mocakatvam yato bhavati tadācaṣṭetya-*  
*rthaḥ ||8||*

*turye dharmakalāsarge naranārāyaṇāvr̥ṣī |*  
*bhūtvātmopāśamopetamakaroḍduścaram tapaḥ || 9||*

**But for his second descent,  
for the creation of this,  
the Lord of Sacrifice  
took the body of a boar,  
in order to lift up the earth  
which had fallen into the depths. (7)**

**Śrīdhara**

He describes the Lord's descent as a boar (Varāha), with *But for his second .... Of this* means of this universe; [he descends] for the purpose of the creating, the raising up, of this universe. His lifting up the earth is a statement of his work [in this descent]. In this way, in every other [following] case the descent and the descent's deeds are described. So should it be understood. (6)

**He became the sage of the gods,<sup>20</sup>  
his third or sagely creation.  
He spoke the Sātvata scripture  
about inaction in action. (8)**

**Śrīdhara**

He describes the Lord's descent as Nārada with *He became ....* He [the Lord] undertook the creation of the sages and in that, he became the sage of the gods (*devarṣi*), Nārada. The *Sātvata* doctrine means the Vaiṣṇava doctrine. He spoke the *Scripture of the Five Nights*, from which came action as a cause of bondage. [But] for those for whom those actions are actionless, their condition is actionlessness. From that, actions become liberating. This he taught. This is the meaning. (8)

**In the fourth descent, the  
creation of the part of Dharma,  
he became the two sages Nara  
and Nārāyaṇa and performed  
difficult austerities  
endowed with control of the mind. (9)**

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<sup>20</sup>Nārada.

श्रीधरः

नरनारायणावतरामाह तुर्ये इति । तुर्ये चतुर्थेऽवतारे । धर्मस्य कलांशः भार्येत्यर्थः । अर्धो वा एष आत्मनो यत्पत्नीति श्रुतेः । तस्याः सर्गे । ऋषी भूत्वेत्येकावतारत्वं दर्शयति ॥ ९ ॥

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।

प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥

श्रीधरः

कपिलावतारमाह पञ्चम इति । आसुरये तन्नाम्ने ब्राह्मणाय । तत्त्वानां ग्रामस्य सङ्घस्य विनिर्णयो यस्मिन् शास्त्रे तत्सांख्यम् ॥ १० ॥

षष्ठमत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया ।

आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् ॥ ११ ॥

श्रीधरः

दत्तत्रेयावतारमाह षष्ठमिति । अत्रेरपत्यत्वं तेनैव वृतः सन् प्राप्तः अत्रेरपत्यमभिकाङ्क्षत आह तुष्ट इति (२.७.४) वक्ष्यमानत्वात् । कथं प्राप्तः । अनसूयया मत्सदृशापत्यमिषेण मामेवापत्यं वृतवानिति दोषदृष्टिमकुर्वन्नित्यर्थः । आन्वीक्षिकीमात्मविद्याम् । प्रह्लादादिभ्यश्च । आदिपदाद्यदुहैहयाद्या गृह्यन्ते ॥ ११ ॥

*śrīdharah*

*naranārāyaṇāvatārāmāha turye iti | turye caturthe'vatāre | dharmasya kalāṁśaḥ bhāryetyarthah | ardho vā eṣa ātmano yatpatnīti śruteḥ | tasyāḥ sarge | ṛṣī bhūtvetyekāvatāratvaṁ darśayati ||9||*

*pañcamah kapilo nāma siddheśaḥ kālaviplutam |*

*provācāsuraḥ sāṅkhyam tattvagrāmaḥ vinirṇayam || 10||*

*śrīdharah*

*kapilāvatāramāha pañcama iti | āsuraye tannāmne brāhmaṇāya | tattvānām grāmasya saṅghasya vinirṇayo yasmīn śāstre tatsāṅkhyam ||10||*

*ṣaṣṭhamatrerapatyatvaṁ vṛtaḥ prāpto'anasūyayā |*

*ānvīkṣikīmālarkāya prahlādādibhya ūcivān || 11||*

*śrīdharah*

*dattatreyāvatāramāha ṣaṣṭhamiti | atrerapatyatvaṁ tenaiva vṛtaḥ san prāptaḥ atrerapatyamabhikāṅkṣata āha tuṣṭa iti (2.7.4) vakṣyamānatvāt | katham prāptaḥ | anasūyayā matsadrśāpatyamīṣeṇa mānevāpatyaṁ vṛtavāniti doṣadrṣṭimākurvannityartha.h | ānvīkṣikīmātmavidyām | prahrādādibhyaśca | ādipadādyaduhaihayādyā grhyante ||11||*



**Śrīdhara**

He describes the descent of Nara and Nārāyaṇa with *In the fourth .... Turye* means in the fourth (*caturthe*) descent. The *portion* of Dharma means part (*kalā*) and that means the wife. As it says in revelation, “Or, this half of the self which is the wife.”<sup>21</sup> This is the creation of [in] her [Dharma’s wife]. The statement “he became the two sages” shows this is a single descent. (9)

**The fifth, Kapila by name,  
lord of the perfected ones,  
taught Āsuri Sāṅkhya  
which had been lost over time  
and which defines the realities. (10)**

**Śrīdhara**

He describes the descent as Kapila with *The fifth ....* [He taught Sāṅkhya] to a *brāhmaṇa* named Āsuri. The field of knowledge (*śāstra*) in which the multitude (*grāma*) or collection of realities are ascertained is Sāṅkhya. (10)

**The sixth became the son of Atri  
chosen and attained by  
Anasūyā.<sup>22</sup> He taught  
the science of logic to  
Alarka, Prahlāda, and such. (11)**

**Śrīdhara**

He describes the descent of Dattātreya with *The sixth ....* His becoming the son of Atri means Atri was chosen by him [the Lord] and thus attained him as a son because it will be said, “To Atri, who desired a son, the Lord said, ‘being pleased with you, I give myself [as your son],’ from which the Lord [as Atri’s son] is called Datta (“given,” i.e., Dattātreya).”<sup>23</sup> How was he attained? “Anasūyā (Atri’s wife) chose me alone to be her son on the pretext of wanting a son just like me,” not seeing any faults. This is the meaning. Logic means knowledge of the Self. And he, Dattātreya, also taught it to Prahlāda (aka. Prahrāda). *And such* includes the Yadus and Haihaya (aka. Sahasrabāhu) (Bhāg. 2.7.4). (11)

<sup>21</sup> In the *Śatapatha-brāhmaṇa* there is a passage like this at 5.2.1.10, but the wording is a little different: *ardho ha vā ātmano yajjāyā*. The *Taittirīya-saṃhitā*, 6.1.8.5, however has, *ardho vā ātmano yatpatnī*, as cited by Śrīdhara here.

<sup>22</sup> Atri’s wife.

<sup>23</sup> Bhāg. 2.7.4

ततः सप्तम आकूत्यां रुचेर्यज्ञो ऽभ्यजायत ।  
स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥ १२ ॥

श्रीधरः

यज्ञावतारमाह तत इति । स यज्ञो यामाद्यैः स्वस्यैव पुत्रा यामा नाम देवास्तदाद्यैः सह स्वायंबुवं मन्वन्तरं पालितवान् । तदा स्वयमिन्द्रो ऽभूदित्यर्थः ॥ १२ ॥

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः ।  
दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥ १३ ॥

श्रीधरः

ऋषभावतारमाह अष्टम इति । सर्वाश्रमनमस्कृतमन्त्याश्रमं पारमहंस्यं वर्त्म धीराणां दर्शयन् नाभेराग्नी-  
ध्रपुत्राद् ऋषभो जातः ॥ १३ ॥

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ।  
दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥ १४ ॥

*tataḥ sapṭama ākūtyāṃ ruceryajño 'bhyajāyata |*  
*sa yāmādyaiḥ suragaṇairapātsvāyambhuvāntaram || 12||*

*śṛidharah*

*yajñāvatāramāha tata iti | sa yajño yāmādyaiḥ svasyaiva putrā yāmā nāma devāstadādyaiḥ saha svāyambuvaṃ manvantaram pālitaṃ | tadā svayamindro 'bhūdityartha.h ||12||*

*aṣṭame merudevyāṃ tu nābherjāta urukramah |*  
*darśayan vartma dhīrāṇāṃ sarvāśramanamaskṛtam || 13||*

*śṛidharah*

*ṛṣabhāvatāramāha aṣṭama iti | sarvāśramanamaskṛtamantyāśramam pāra-mahaṃsyam vartma dhīrāṇāṃ darśayan nābherāgnīdhraputrād ṛṣabho jātaḥ ||13||*

*ṛṣibhīryācito bheje navamaṃ pāṛthivaṃ vapuḥ |*  
*dugdhemāmoṣadhīrviprāstenāyaṃ sa uśattamaḥ || 14||*

**Then, the seventh, Yajña, was born  
in Ākūti from Ruci.  
He protected the period  
of Svayambhuva Manu  
with the Yāma gods and such. (12)**

**Śridhara**

He describes the descent of Yajña with *Then, the seventh ...* . He, Yajña, with his sons, the gods named Yāma and others, protected the period (*manvantara*) of Svayambhuva Manu. Then, he himself became Indra. This is the meaning. (12)

**In the eighth descent, Urukrama,  
born in Merudevī from Nābhi,  
showed the path of the self-composed,  
respected by all stages of life. (13)**

**Śridhara**

He describes the eighth descent, the descent of Ṛṣabha with *In the eighth ....* Revealing the final stage, the path of the highest goose, which is respected by all the other stages, Ṛṣabha was born from Nābhi, the son of Āgnīdhra. (13)

**Implored by the sages,  
he took his ninth, a royal body,  
and milked this earth with its herbs,  
o priests, and by that he  
became most desirable. (14)**

श्रीधरः

पृथ्वतारमाह ऋषिभिरिति । पार्थिवं वपुः राजदेहं पृथुरूपम् । पाठान्तरे पृथोरिदं पार्थवम् । औषधीरित्युपलक्षणम् । इमां पृथ्वीं सर्वाणि वस्तूनि दुग्ध अदुग्ध । अडागमाभावस्त्वार्थः । हे विप्राः तेन पृथ्वीदोहनेन सोऽयमवतार उशत्तमः कमनीयतमः । वश कान्तावित्यस्मात् ॥ १४ ॥

रूपं स जगृहे मात्स्यं चाक्षुषोदधिसम्भवे ।

नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥ १५ ॥

श्रीधरः

मत्स्यावतारमाह रूपमिति । चाक्षुषमन्वन्तरे य उदधीनां संप्लवः संश्लेषस्तस्मिन् । यद्यपि मन्वन्तरावसाने प्रलयो नास्ति तथापि केनचित्कौतुकेन सत्यव्रताय माया प्रदर्शिता यथा ऽकाण्डे मार्कण्डेयायेति द्रष्टव्यम् । महीमय्यां नावि, नौकारूपायां मद्यामित्यर्थः । अपाद्रक्षितवान् । वैवस्वतमिति भाविनी संज्ञा ॥ १५ ॥

सुरासुराणामुद्धि मध्नतां मन्दराचलम् ।

दध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥ १६ ॥

श्रीधरः

कूर्मावतारमाह । कमठः कूर्मस्तद्रूपेणैकादशेऽवतारे विभुर्दध्रे दधार ॥ १६ ॥

*śrīdharah*

*prthvavatāramāha ṛṣibhiriti | pāṛthivam vapuḥ rājadeham prthurūpam | pā-  
thāntare prthoridam pāṛthavam | auśadhīrityupalakṣaṇam | imāṃ prthvīm sa-  
rvāṇi vastūni dugdha adugdha | adāgamābhāvastvārṣaḥ | he viprāḥ tena prthvī-  
dohanena so 'yamavatāra uśattamaḥ kamanīyatamaḥ | vaśa kāntāvityasmāt*  
||14||

*rūpam sa jagrhe mātśyam cākṣuṣodadhisamplave |*

*nāvyāropya mahīmāyāmapādvaivasvataṃ manum || 15||*

*śrīdharah*

*matsyāvatāramāha rūpamiti | cākṣuṣamanvantare ya udadhīnām samplavaḥ  
saṃśleṣastasmīn | yadyapi manvantarāvasāne pralayo nāsti tathāpi kenacitkau-  
tukena satyavratāya māyā pradarsitā yathā 'kāṇḍe mārkaṇḍeyāyeti draṣṭavyam  
| mahīmāyām nāvi, naukārūpāyām mahyāmityartha.h | apādrakṣitavān | vai-  
vasvatamiti bhāvinī saṃjñā ||15||*

*surāsurāṇāmudadhīm mathnatām mandarācalam |*

*dadhre kamaṭharūpeṇa prṣṭha ekādaśe vibhuḥ || 16||*

*śrīdharah*

*kūrmāvatāramāha | kamaṭhaḥ kūrmastadrūpeṇaikādaśe 'vatāre vibhurda-  
dhre dadhāra ||16||*

**Śrīdhara:**

He describes his Pṛthu descent with *Implored by .... Pārthiva* (earthly, terrestrial,) body means here the body of a king, the body of the King Pṛthu. In another reading the words *pṛthor idam* (this [body] of Pṛthu) replace *pārthiva*. The word “herbs” (*oṣadhiḥ*) is an *upalakṣaṇa*,<sup>24</sup> He milked this earth, that is, all the substances of the earth. The proper form for *milked* (*dugdha* in this verse) should be *adugdha*. The absence of the “a,” however, is an archaic form. O brāhmaṇas! by his milking of the earth this descent is *uśattamaḥ*, most desirable from the root  $\sqrt{vaś}$  in the sense of lovely, desirable, to shine. (14)

**He took the form of a fish  
in the flood of the Cākṣuṣa  
and, making Vaivasvata  
Manu climb aboard the earth  
as his boat, protected him. (15)**

**Śrīdhara:**

He describes the descent as a fish with *He took ....* In the Cākṣusa period of Manu<sup>25</sup> there is a flood, a joining together, of the oceans. Although at the end of a period of Manu there is not a universal destruction, nevertheless through some kind of curiosity Māyā (the illusory power) was shown to Satyavrata—as it was unexpectedly to Mārkaṇḍeya, it should be observed.<sup>26</sup> On the boat consisting of the earth, that is, on the earth in the form of a boat, he protected, that is, took care of, Vaivasvata [Manu], as his name will become in the future. (15)

**The Lord took the mountain Mandara  
onto his back in the form of  
a tortoise in his eleventh  
descent, for the gods and their enemies  
who were churning the ocean. (16)**

**Śrīdhara:**

He describes the descent as a tortoise with *The Lord took .. . Kamaṭha* means tortoise. With that form the Lord held [the mountain] in his eleventh descent. (16)

<sup>24</sup> An *upalakṣaṇa* is a characteristic or quality of one thing that, because of a close connection, stands for another thing. In this case, “herbs” stands for the earth.

<sup>25</sup> The Manu period of the Manu named Cakṣu.

<sup>26</sup> See the Twelfth Skandha, Chapter Nine.

धान्वन्तरं द्वादशमं त्रयोदशममेव च ।  
अपाययत्सुरानन्यान्मोहिन्या मोहयन्स्त्रिया ॥ १७ ॥

श्रीधरः

धन्वन्तर्यवतारमाह । धान्वन्तरं धन्वन्तरिरूपम् । द्वादशमादिप्रयोगस्त्वार्षः । त्रयोदशममेव रूपं तच्च-  
रितेन सह दर्शयति । अपाययदित्यत्र सुधामित्यध्याहारः । मोहिन्या स्त्रिया तद्रूपेणान्यान् असुरान् मोहयन्  
। धन्वन्तरिरूपेणामृतमानीय मोहिन्या ऽपाययदित्यर्थः ॥ १७ ॥

चतुर्दशं नारसिंहं बिभ्रदैत्येन्द्रमूर्जितम् ।  
ददार करजैरूरावेरकां कटकृद्यथा ॥ १८ ॥

श्रीधरः

नृसिंहवतारमाह । नारसिंहं रूपं बिभ्रत् । एरकां निर्ग्रन्थि तृणम् ॥ १८ ॥

पञ्चदशं वामनकं कृत्वागाध्वरं बलेः ।  
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिपिष्टपम् ॥ १९ ॥

श्रीधरः

वामनावतारमाह पञ्चदशमिति । दुष्टानां मदं वामयतीति वामनकं रूपं । ह्रस्वं वा । प्रत्यादित्सुस्तस्मा-  
दाच्छिद्य ग्रहीतुमिच्छुः ॥ १९ ॥

*dhānvantaram dvādaśamaṁ trayodaśamameva ca |*  
*apāyayatsurānanyānmohinyā mohayanstriyā || 17||*

*śrīdharah*

*dhanvantaryavatāramāha | dhānvantaram dhanvantarirūpam | dvādaśamā-*  
*diprayogastvārṣaḥ | trayodaśamameva rūpaṁ taccaritena saha darśayati | a-*  
*pāyayadityatra sudhāmityadhyāharaḥ | mohinyā striyā tadrūpeṇānyān asurān*  
*mohayan | dhanvantarirūpeṇāmṛtamāniya mohinyā 'pāyayadityarthaḥ ||17||*

*caturdaśaṁ nārasimhaṁ bibhraddaityendramūrjitam |*  
*dadāra karajairūrāverakāṁ kaṭakṛdyathā || 18||*

*śrīdharah*

*nṛsimhāvatāramāha | nārasimhaṁ rūpaṁ bibhrat | erakāṁ nirgranthi tṛṇam*  
*||18||*

*pañcadaśaṁ vāmanakaṁ kṛtvāgādadhvaraṁ baleḥ |*  
*padatrayaṁ yācamānaḥ pratyāditsustripiṣṭapam || 19||*

*śrīdharah*

*vāmanāvatāramāha pañcadaśamiti | duṣṭānāṁ madam vāmayatīti vāmana-*  
*kaṁ rūpaṁ | hrasvaṁ vā | pratyāditsustasmādācchidya grahitumicchuh ||19||*

**Dhanvantari is his twelfth descent  
and in his thirteenth he caused the gods  
to drink by charming the others  
with his enchanting female form. (17)**

**Śrīdhara:**

He describes the Dhanvantari descent with *Dhanvantari ... . Dhānvantara* (“related to Dhanvantari”) means his Dhanvantari body. The use of the forms *dvādaśama* [and *trayodaśama*] is archaic.<sup>27</sup> He reveals the thirteenth body along with its deeds. “He caused to drink,” the word “nectar” (*sudhā*) must be supplied (*adhyāharaḥ*) [as the object of “caused to drink”]. By Mohinī, his wife, by that body he deluded the others, the demons. With his Dhanvantari body he brought the nectar; with his Mohinī body he caused them [the gods] to drink. (17)

**Taking his fourteenth body  
as a man-lion, he tore apart  
the power-mad king of demons  
on his lap with his claws  
like a strawmat maker tears grass. (18)**

**Śrīdhara:**

He describes the descent as Nṛsiṃha (Man-Lion) with *Taking his ... .* He took the body of the Man-Lion (Nārasimha). *Erakā* is unknotted grass. (18)

**Taking his fifteenth body  
as a dwarf, he went to  
Bali’s sacrificial rite and,  
begging of him three steps,  
he wished to take back heaven. (19)**

**Śrīdhara:**

He describes his descent as a dwarf with *Taking his ... .* Because “he caused miscreants to vomit (*vāmayati*) their madness (also, intoxication)” his body was that of a dwarf (*vāmanaka*).<sup>28</sup> Or, he was small. He desired to take back [heaven] from him [Bali], he desired to snatch away [heaven] and take it. (19)

<sup>27</sup>The form should be *dvādaśa*, twelfth. The same is true of *trayodaśama*. It should be *trayodaśa*, thirteenth.

<sup>28</sup>Śrīdhara is punning on the root  $\sqrt{vām}$  (to vomit) and *vāmanaka* (dwarf).

अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।  
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥ २० ॥

श्रीधरः

परशुरामावतारमाह अवतार इति । त्रिस्त्रिगुणं यथा भवति तथा सप्तकृत्वः सप्तवारानेकविंशतिवारानि-  
त्यर्थः ॥ २० ॥

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।  
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥ २१ ॥

श्रीधरः

व्यासावतारमाह तत इति । अल्पमेधसोऽल्पप्रज्ञान् पुंसो दृष्ट्वा तदनुग्रहार्थं शाखाश्चक्रे ॥ २१ ॥

नरदेवत्वमापन्नः सुरकार्यचिकीर्षया ।  
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥ २२ ॥

श्रीधरः

रामावतारमाह नरेति । नरदेवत्वं राघवरूपेण प्राप्तः सन् । अतः परमष्टादशे ॥ २२ ॥

*avatāre ṣoḍaśame paśyan brahmadruho nṛpān |*  
*triḥsaptakṛtvaḥ kupito niḥkṣatrāmakaronmahīm || 20||*

*śrīdharah*

*paraśurāmāvatāramāha avatāra iti | tristriguṇaṃ yathā bhavati tathā sapta-*  
*kṛtvaḥ saptavārāṇekaviṃśativārāṇityarthah ||20||*

*tataḥ saptadaśe jātaḥ satyavatyām parāśarāt |*  
*cakre vedataroḥ śākhā dr̥ṣṭvā puṃso 'lpamedhasaḥ || 21||*

*śrīdharah*

*vyāsāvatāramāha tata iti | alpamedhaso 'lpaprajñān puṃso dr̥ṣṭvā tadanu-*  
*grahārthaṃ śākhāścakre ||21||*

*naradevatvamāpannaḥ surakāryacikīrṣayā |*  
*samudranigrahādīni cakre vīryānyataḥ param || 22||*

*śrīdharah*

*rāmāvatāramāha nareti | naradevatvaṃ rāghavarūpeṇa prāptaḥ san | ataḥ*  
*paramaṣṭādaśe ||22||*



**In his sixteenth descent,  
observing kings who were hostile  
to priests, he became enraged,  
and twenty-one times he emptied  
the earth of the warrior class. (20)**

**Śrīdhara:**

He describes the Paraśurāma descent with *In his sixteenth ....* *Tris* means three. Three multiplied seven times equals twenty-one times. This is the meaning. (20)

**Then, born in his seventeenth descent  
in Satyavati from Parāśara,  
he created the branches of  
the tree of the Vedas,  
taking note of the small  
intelligence of human beings. (21)**

**Śrīdhara:**

He describes his descent as Vyāsa with *Then, born in his seventeenth ....* Seeing human beings with “small intelligence,” that is, with small wisdom, out of kindness for them he created the branches. (21)

**He became the man-god<sup>29</sup> after this,  
wishing to assist the gods,  
and performed feats like subjugating<sup>30</sup>  
the ocean and so forth. (22)**

**Śrīdhara:**

He describes his descent as Rāma with *He became the man-god ...* . He became “the man-god” with his body as Rāghava (Rāma, descendent of Raghu). “After this,” means in his eighteenth descent. (22)

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<sup>29</sup>Rāma.

<sup>30</sup>I.e., bridging, crossing.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।  
रामकृष्णाविति भुवो भगवानहरद्भरम् ॥ २३ ॥

श्रीधरः

रामकृष्णावतारमाह । एकोनेति विंशतितम इति वक्तव्ये तकारलोपश्छन्दो ऽनुरोधेन । रामकृष्णावित्येवं नामनी जन्मनी प्राप्य ॥ २३ ॥

श्रीनाथचक्रवर्तिन्

वृष्णिषु प्राप्य जन्मनी इति जन्मनी एव प्राप्य न तु शरीरान्तरम् ॥ २३ ॥

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।  
बुद्धो नाम्नाञ्जनसुतः कीकटेषु भविष्यति ॥ २४ ॥

श्रीधरः

बुद्धावतारमाह तत इति । अञ्जनस्य सुतः । जिनसुत इति पाठे जिनो ऽपि स एव । कीकटेषु मध्ये गयाप्रदेशे ॥ २४ ॥

अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु ।  
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥ २५ ॥

*ekonaviṁśe viṁśatime vṛṣṇiṣu prāpya janmanī |*  
*rāmakṛṣṇāviti bhuvo bhagavānharadbharam || 23||*

*śrīdharah*

*rāmakṛṣṇāvatāramāha | ekoneti viṁśatitama iti vaktavye takāralopaśchando*  
*'nurodhena | rāmakṛṣṇāvityevaṃ nāmanī janmanī prāpya ||23||*

*śrīnāthacakravartin*

*vṛṣṇiṣu prāpya janmanī iti janmanī eva prāpya na tu śarīrāntaram ||23||*

*tataḥ kalau sampravṛtte sammohāya suradvīṣām |*  
*buddho nāmnāñjanasutaḥ kikaṭeṣu bhaviṣyati || 24||*

*śrīdharah*

*buddhāvatāramāha tata iti | añjanasya sutaḥ | jinasuta iti pāṭhe jino 'pi sa*  
*eva | kikaṭeṣu madhye gayāpradeśe ||24||*

*athāsau yugasandhyāyām dasyuprāyeṣu rājasu |*  
*janitā viṣṇuyaśaso nāmnā kalkirjagatpatiḥ || 25||*

**In his nineteenth and twentieth,  
taking births among the Vṛṣṇis  
as Rāma and Kṛṣṇa,  
the Lord removed the earth's burden. (23)**

**Śrīdhara:**

He describes the descents of Rāma and Kṛṣṇa with *In his nineteenth ....* In the word *ekonaviṃśa* ("In his nineteenth") the form should have been *ekonaviṃśatitame*. The loss of the "t" is out of regard for the meter. "Rāma and Kṛṣṇa" with such names they took births. (23)

**Śrīnāthacakravartin**

"Taking births among the Vṛṣṇis" means he only took birth, but not other bodies. (23)

**Then, when Kali commences,  
to delude the enemies  
of the gods he will be Buddha  
by name, son of Añjana,  
among the Kīkaṭas. (24)**

**Śrīdhara:**

He describes his descent as Buddha with *Then, when Kali ....* [He will be] the son of Añjana.<sup>31</sup> In the alternate reading "son of Jina" he will also be a Jina [a Buddhist saint]. Among the Kīkaṭas in the region of Gayā. (24)

**Then, he will be born from  
Viṣṇuśaś with the name Kalki,  
the master of the universe,  
at the juncture of the ages  
when kings are nearly all thieves. (25)**

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<sup>31</sup>The name of the Buddha's father is Siddhodana and his mother is Mahāmāyā. He is born in Kapilavatthu according the early Buddhist Pali texts. There is no mention of a Kīkaṭa tribe.

श्रीधरः

कल्क्यवतारमाह अथेति । युगसन्ध्यायाम् । कलेरन्ते विष्णुयशसो ब्राह्मणात्सकाशाजनिता जनिष्यते ॥ २५ ॥

अवतारा ह्यसङ्ख्येया हरेः सत्त्वनिधेर्द्विजाः ।

यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ २६ ॥

श्रीधरः

अनुक्तसर्वसंग्रहार्थमाह अवतारा इति । असङ्ख्येयत्वे दृष्टान्तः यथेति । अविदासिन उपक्षयश्च्युत्यात् । दसु उपक्षये इत्य् अस्मात् । सरसः सकाशात् कुल्याः क्षुद्रप्रवाहाः ॥ २६ ॥

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।

कलाः सर्वे हरेरेव सप्रजापतयः स्मृताः ॥ २७ ॥

श्रीधरः

विभूतीराह ऋषय इति ॥ २७ ॥

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।

इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥ २८ ॥

śrīdharah

kalkyavatāramāha atheti | yugasandhyāyām | kalerante viṣṇuyaśaso brāhmaṇātsakāśājjanitā janiṣyate ||25||

avatārā hyasaṅkhyeyā hareḥ sattvanidherdvijāḥ |

yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ || 26||

śrīdharah

anuktasārvasaṁgrahārthamāha avatārā iti | asaṅkhyeyatve dṛṣṭāntaḥ ya-theti | avidāsina upakṣayaśūnyāt | dasu upakṣaye ity asmāt | sarasaḥ sakāśāt kulyāḥ kṣudrapravāhāḥ ||26||

ṛṣayo manavo devā manuputrā mahaujasaḥ |

kalāḥ sarve harereva saprajāpatayaḥ smṛtāḥ || 27||

śrīdharah

vibhūtīrāha ṛṣaya iti ||27||

ete cāṁśakalāḥ puṁsaḥ kṛṣṇastu bhagavān svayam|

indrārivyākulaṁ lokaṁ mṛdayanti yuge yuge|| 28||

**Śrīdhara:**

He describes his descent as Kalki with *Then, he will be born from ....* “At the juncture of the ages” means at the end of the Age of Kali. He will be born from the *brāhmaṇa* Viṣṇuyaśas. (25)

**Indeed, the descents of Hari,  
that treasure-house of clarity,  
are innumerable, o twice-born,  
like perennial streams  
by the thousands from a large lake. (26)**

**Śrīdhara:**

In order to include all the unmentioned descents he says *Indeed, the descents ....* His example of their innumerable nature begins with *like .... Perennial* means “without being exhausted” from the root  $\sqrt{dās}$  in the sense of “to decay, waste away.” *Kulyāḥ*, small streams from a large lake (*saras*). (26)

**Seers, Manus, gods, sons of Manu,  
who are possessed of great vigor,  
are all considered portions of  
Hari, including lords of beings. (27)**

**Śrīdhara:**

He describes his manifestations with *Seers, Manus, ...* . (27)

**And these parts and sub-parts  
of the Primordial Person,  
though Kṛṣṇa is the Lord himself,  
bring delight to the world, troubled  
by Indra’s foes, age after age. (28)**

श्रीधरः

तत्र विशेषमाह एते चेति । पुंसः परमेश्वरस्य केचिदंशाः केचित्कलाविभूतयश्च । तत्र मत्स्यादीनामवतारत्वेन सर्वज्ञत्वसर्वशक्तिमत्त्वेऽपि यथोपयोगमेव ज्ञानक्रियाशक्त्याविष्करणम् । कुमारनारदादिष्वधिकारिकेषु यथोपयोगमंशकलावेशः । तत्र कुमारादिषु ज्ञानावेशः । पृथ्वादिषु शक्त्यावेशः । कृष्णस्तु भगवान् साक्षान्नारायण एव । आविष्कृतसर्वशक्तित्वात् । सर्वेषां प्रयोजनमाह । इन्द्रारयो दैत्यास्तैर्व्याकुलमुपद्रुतं लोकं मृडयन्ति सुखिनं कुर्वन्ति ॥ २८ ॥

श्रीनाथचक्रवर्तिन्

एते चांशकला इत्यादि । पुंसः श्रीनारायणाद्ये ये ऽवतारा उक्तास्ते भगवतो ऽंशकलाः श्रीकृष्णस्तु स्वयमेव भगवान् यः पौरुषं रूपं जग्राह । अतो भगवान् श्रीकृष्ण एव न तु निर्विशेषं ब्रह्म ॥ २८ ॥

जन्म गुह्यं भगवतो य एतत्प्रयतो नरः ।

सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥ २९ ॥

श्रीधरः

एतत्कीर्तनफलमाह जन्मेति । गुह्यमतिरहस्यं जन्म । प्रयतः शुचिः सन् । दुःखग्रामात्संसारान् ॥ २९ ॥

*śrīdharah*

*tatra viśeṣamāha ete ceti | puṁsaḥ parameśvarasya kecidamśāḥ kecitkalā-vibhūṭayaśca | tatra matsyādināmavatāratvena sarvajñatvasarvaśaktimattve'pi yathopayogameva jñānakriyāśaktyāviṣkaraṇam | kumāranāradādiṣvādhikārike-ṣu yathopayogamaṁśakalāveśaḥ | tatra kumārādiṣu jñānāveśaḥ | prthvādiṣu śaktyāveśaḥ | kṛṣṇastu bhagavān sāksānnārāyaṇa eva | āviṣkṛtasarvaśaktitvāt | sarveṣāṁ prayojanamāha | indrārayo daityāstairvyākulamupadrutaṁ lokaṁ mṛḍayanti sukhinaṁ kurvanti ||28||*

*śrīnāthacakravartin*

*ete cāmśakalā ityādi | puṁsaḥ śrīnārāyaṇādye ye 'vatārā uktāste bhagavato 'mśakalāḥ śrīkṛṣṇastu svayameva bhagavān yaḥ pauraṣaṁ rūpaṁ jagrāha | ato bhagavān śrīkṛṣṇa eva na tu nirviśeṣaṁ brahma ||28||*

*janma guhyaṁ bhagavato ya etatprayato narah |*

*sāyaṁ prātargṛṇan bhaktyā duḥkhagrāmādvimucyate ||29||*

*śrīdharah*

*etatkīrtanaphalamāha janmeti | guhyamatirahasyaṁ janma | prayataḥ śuciḥ san | duḥkhagrāmātsaṁsārāt ||29||*

**Śrīdhara:**

He describes a special distinction with *And these parts ...* . Some [descents] are parts and some are manifestations of sub-parts of the Primal Person, that is, of the Supreme Controller (Parameśvara). Among them, even though the Fish (Matsya) and the others, because they are descents, have omniscience and all powers, they display their knowledge and action powers only as fitting. Those given authority, the Kumāras, Nārada, and such, are possessed as fitting by parts and sub-parts of the Lord. The Kumāras and others are possessed by knowledge. Pṛthu and others are possessed by power. But Kṛṣṇa is directly the Supreme Lord (Bhagavān) Nārāyaṇa because all powers are manifested in him. He [then] describes the purpose of all the descents and manifestations. They bring delight to the world troubled, oppressed, by the enemies of Indra, the demons. (28)

**Śrīnāthacakravartin**

*And these parts ...* . Those various descents described as coming from the Puruṣa Nārāyaṇa, they are the parts and sub-parts of the Supreme Lord. But Kṛṣṇa is himself the Supreme Lord who took the form of Puruṣa [in the beginning]. Therefore, the Supreme Lord is Śrī Kṛṣṇa not distinctionless Brahman. (28)

**A person who, self-controlled,  
recites with *bhakti*, morning and  
evening, these secret births  
of the Supreme Lord is freed from  
a multitude of miseries. (29)**

**Śrīdhara**

He describes the fruit of this praise with *A person who ...* . *Secret births* means extremely esoteric births. *Self-controlled* means becoming clean or pure. *From a multitude of miseries* means from the cycle of repeated birth and death (*saṃsāra*). (29)

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।  
मायागुणैर्विरचितं महदादिभिरात्मनि ॥ ३० ॥

श्रीधरः

विमुच्यत इति यदुक्तं तत्र कथं देहद्वयसंबन्धे सति तद्विमुक्तिरित्याशङ्क्य देहद्वयसंबन्धस्य भगवन्मायोत्था-  
विद्याविलसितत्वादेतच्छ्रवणादिजनितविद्यया तन्निवृत्तिरूपपद्यत इत्याशयेनाह एतदिति पञ्चभिः । अरूपस्य  
चिदेकरसस्यात्मनो जीवस्यैतत्स्थूलं रूपं शरीरं भगवतो या माया तस्या गुणैर्महदादिरूपैर्विरचितम् । क  
आत्मनि । आत्मस्थाने शरीरं कृतमित्यर्थः ॥ ३० ॥

श्रीनाथचक्रवर्तिन

(भाग. १.३.२९) दुःखग्रामाद्विमुच्यत इति यदुक्तं तस्य प्रकारमाह एतद्रूपमित्यादि पञ्चभिः । चिदात्मनः  
सच्चिदानन्दविग्रहस्य श्रीकृष्णस्य । एतत्सर्वं यत् कथितम्मवतारकथनम् तद्रूपं प्रतिमा । स्वयं तु अरूपो  
ऽप्रतिमा रूप्यते ऽनेनेति करणसाधनम् । तस्य सर्वेश्वरत्वात्तथात्वम् । आत्मन्यधिष्ठाने मायागुणैर्विरचितम्  
। अथवा मायागुणैर्महदादिभिर्विरचितं विगतं रचितं प्रादिसमासः । रूपमपि न मायिकमित्यर्थः ॥ ३० ॥

etadrūpaṃ bhagavato hyarūpasya cidātmanah |  
māyāguṇairviracitaṃ mahadādibhirātmani || 30||

śrīdharah

vimucyata iti yaduktaṃ tatra katham dehadvayasambandhe sati tadvimu-  
ktirityāśaṅkyā dehadvayasambandhasya bhagavanmāyotthāvidyāvīlāsitatvāde-  
tacchravaṇādījanitavidyayā tannivṛttirupapadyata ityāśayenāha etaditi pañca-  
bhiḥ | arūpasya cidekarasasyātmāno jīvasyāitasthūlaṃ rūpaṃ śarīraṃ bhaga-  
vato yā māyā tasyā guṇairmahadādirūpairviracitaṃ | kva ātmani | ātmasthāne  
śarīraṃ kṛtamityarthaḥ ||30||

śrīnāthacakravartin

(bhāg. 1.3.29) duḥkhagrāmādvimucyata iti yaduktaṃ tasya prakāramāha  
etadrūpamityādi pañcabhiḥ | cidātmanah saccidānandavigrahasya śrīkṛṣṇasya |  
etatsarvaṃ yat kathitamnavatārakathanam tadrūpaṃ pratimā | svayaṃ tu a-  
rūpo 'pratimā rūpyate 'neneti karaṇasādhanaṃ | tasya sarveśvaratvāttathātvam  
| ātmanyadhiṣṭhāne māyāguṇairviracitaṃ | athavā māyāguṇairmahadādibhirvi-  
racitaṃ vigataṃ racitaṃ prādisamāsaḥ | rūpamapi na māyīkamityarthaḥ ||30||



**This form of the Supreme Lord,  
who is formless and consciousness  
by nature, is created in  
the Self by the threads,<sup>32</sup> headed  
by the great principle,<sup>33</sup>  
of the illusory power.<sup>34</sup> (30)**

### Śrīdhara

Raising a doubt about what was said in the previous verse, “A person ... is freed from ... miseries” (Bhāg., 1.3.29), how, when a connection exists with the two bodies [gross and subtle], can there be freedom from them? Wishing to say that since the connection with the two bodies is manifested by the ignorance (*avidyā*) rising from the Supreme Lord’s illusory power (*māyā*), knowledge produced by hearing and so forth of this [account of the Lord’s descents] can terminate that ignorance, he presents the next five verses beginning with *This form* .... The gross form, i.e., body, of the living being, whose self (*ātman*) is formless and [composed] exclusively of consciousness, is fashioned by the threads (qualities) of the illusory power of the Supreme Lord. Where is it fashioned? On the self. The body is created in the place of the self. This is the meaning [of this verse].<sup>35</sup>(30)

### Śrīnāthacakravartin

To provide more detail about what was said before, “... is freed from a multitude of miseries” (Bhāg. 1.3.29), he explains with five verses beginning with *This form* ... . [This form] of Śrī Kṛṣṇa, whose self is consciousness, that is, whose body is made of being, consciousness and bliss. All this which is described here, the description of the descents, is “this form” which is an image, a likeness. He himself, however, is without form, without an image. He is “enformed by this;” that is, this is effected by an instrument. Because he is the controller of all, it is this way. It is constructed by the threads of the illusory power on the foundation of the Self. Or, it [his form] is “devoid of creation” (*vigatam racitam*) by the threads of the illusory power headed by the great principle (primordial intelligence) and the rest. His form is not illusory. This is the meaning [of this verse]. (30)

<sup>32</sup>*Guṇas*, aka., qualities.

<sup>33</sup>*Mahat*, the great principle or primordial intelligence (*buddhi*), the second of the twenty-five principles of the Sāṅkhya school of orthodox Hindu philosophy.

<sup>34</sup>*Māyā*, the illusory/magical/external power of the Supreme Lord.

<sup>35</sup>Śrīdhara’s commentary here seems misleading. “This form” (*etaḍ rūpa*) more likely refers to the form mentioned in the first verse of this chapter, the form of Puruṣa (*pauruṣam rūpam*), not the form of the living being from the previous verse which is not even mentioned there. Śrīnāthacakravartin also takes this to refer to the form of the Supreme Lord, not of the living being.

यथा नभसि मेघौघो रेणुर्वा पार्थिवो ऽनिले ।  
एवं द्रष्टरि दृश्यत्वम् आरोपितमबुद्धिभिः ॥ ३१ ॥

श्रीधरः

कथमित्यपेक्षायां स्वरूपावरणेन तदध्यासत इति सदृष्टान्तमाह यथेति । यथा वाय्वाश्रितो मेघौघो न-  
भस्याकाशे ऽबुद्धिभिरङ्गैरारोपितः । यथा वा पार्थिवो रेणुस्तद्गतं धूसरत्वाद्यनिले । एवं द्रष्टव्योत्पत्तिरित्युक्तं  
दृश्यत्वादिधर्मकं शरीरमारोपितम् इत्यर्थः ॥ ३१ ॥

श्रीनाथचक्रवर्तिन्

मायिकं चेन्न भवति तदा कथं दृश्यत्वादि । तत्राह यथेत्यादि । यथा द्रष्टरि चैतन्ये ऽबुद्धिभिर्दृश्यत्वमा-  
रोपितं न तु तद्वास्तवम् । तत्र दृष्टान्तः नभसि यथा मेघौघः स त्वारोपित एव । न त्वनयोराधाराधेयभावः  
सम्बन्धः । अथवा पार्थिवो रेणुरनिले । नाप्यनयोस्तथा । किन्तु उत्क्षेप्ये हि क्षेपकभाव एव सम्बन्धः । एवं  
भगवति चिदानन्दविग्रहे दृश्यत्वं नास्ति । अपितु तद्वास्तवम् चक्षुरादेः । यथानिलोत्क्षिप्यत्वं रेण्वादेः ॥ ३१ ॥

अतः परं यदव्यक्तम् अव्यूहगुणबृंहितम् ।  
अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः ॥ ३२ ॥

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*yathā nabhasi meghaughō reṇurvā pārthivo 'nile |*  
*evaṃ draṣṭari dṛśyatvam āropitamabuddhibhiḥ || 31||*

śrīdharah

kathamityapekṣāyāṃ svarūpāvaraṇena tadadhyāsata iti sadṛṣṭāntamāha ya-  
theti | yathā vāyvāśrito meghaughō nabhasyākāśe 'buddhibhirajñairāropitaḥ |  
yathā vā pārthivo reṇustadgataṃ dhūsaratvādyanile | evaṃ draṣṭaryātmani dṛśya-  
tvam dṛśyatvādidharmakam śarīramāropitam ityārthaḥ ||31||

śrīnāthacakravartin

māyikam cenna bhavati tadā katham dṛśyatvādi | tatrāha yathetyādi | ya-  
thā draṣṭari caitanye 'buddhibhirdṛśyatvamāropitaṃ na tu tadvāstavam | tatra  
dṛṣṭāntaḥ nabhasi yathā medhaudhaḥ sa tvāropita eva | na tvanayorādhārādhe-  
yabhāvaḥ sambandhaḥ | athavā pārthivo reṇuranile | nāpyanayostathā | kintu  
utkṣepye hi kṣepakabhāva eva sambandhaḥ | evaṃ bhagavati cidānandavigrahe  
dṛśyatvam nāsti | apitu tadgrāhyatvam cakṣurādeḥ | yathānilotkṣipyatvam re-  
ṇvādeḥ ||31||

*ataḥ param yadavyaktam avyūdhagunaabrṃhitam |*  
*adrṣṭāśrutavastutvātsa jīvo yatpunarbhavaḥ || 32||*

**As [they do with] clouds in the sky  
or earth's dust in the wind, so do  
those lacking wisdom attribute  
the quality of being seen  
to the one who is the seer. (31)**

**Śrīdhara:**

To the expected question, “How [does this happen ?],” [he answers] “it is superimposed by the covering of its [the Self's] true nature,” using an example beginning with *As [they do]* ... . Just as a mass of clouds supported by the wind in the sky is attributed to the sky by those lacking wisdom, i.e., the ignorant, or, just as earthly dust particles caught in the wind make it appear greyish or dusky, so is the quality of being an object of seeing in the form of a body—which has the quality of visibility and so forth—superimposed on the Self which is only the seer [not the seen]. (31)

**Śrīnāthacakravartin**

“If it [the Lord's body] is not produced by the illusory power (*māyā*) then how is it visible?” To that he replies with *As [they do]* .... It is just as “being an object of seeing” is attributed by those lacking wisdom to the seer, that is, to consciousness. But that is not true. In this there is an example: just as a mass of clouds in the sky [identified with the sky] are merely attributed to the sky. But there is no relationship of the nature of support and supported between them. Or, [just like] particles of dust in the wind. There is also no such relationship between them [dust and wind]. But there is indeed a relationship of the thrower [mind] to the one thrown up [dust]. Thus, there is no quality of being an object of seeing in the Supreme Lord whose form is consciousness and bliss. Instead, eyes and so forth can be seized by him [the Lord] just like dust and other things can be tossed up by the wind. (31)

**That which is unmanifested  
beyond this<sup>36</sup>— increased by  
undeveloped threads because  
of being an unseen, unheard  
substance—is the living being  
who comes into being again. (32)**

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<sup>36</sup>I.e., the physical body.

श्रीधरः

किंच अतः स्थूलद्रुपात्परम् अन्यदपि रूपमारोपितमित्यनुषङ्गः । कथंभूतं तत् । यदव्यक्तं सूक्ष्मं तत्र हेतुः अव्यूढगुणव्यूहितम् । व्यूहः करचरणादिपरिणामः । तथा अव्यूढा अपरिणता ये गुणास्तैर्व्यूहितं रचितम् । आकारविशेषरहितत्वादव्यक्तम् इत्यर्थः । एतदेव कुतस्तत्राह । अदृष्टाश्रुतवस्तुत्वात् । यच्चाकारविशेषवद्वस्तु तदस्मदादिवद्दृश्यते । श्रूयते वा इन्द्रादिवत् । इदं तु न तथा । तर्हि तस्य सत्त्वे किं प्रमाणं तत्राह । स जीवो जीवोपाधिः जीवो जीवेन निर्मुक्तो जीवो जीवं विहायेत्यादौ (११.२५.३६) जीवोपाधौ लिङ्गदेहे जीवशब्दप्रयोगात् । जीवोपाधितया कल्प्यत इत्यर्थः । ननु स्थूलमेव भोगायतनत्वाज्जीवस्योपाधिरस्तु किमन्यकल्पनयेत्यत आह । यद्यस्मात् सूक्ष्मात्पुनर्भवः पुनर्जन्म । उत्क्रान्तिगत्यागतीनां तेन विनासंभवादिति भावः ॥ ३२ ॥

श्रीनाथचक्रवर्तिनः

एवं सामान्यतो भगवद्रूपमुक्त्वा भगवन्तमाह अतः परमित्यादि । अतः उक्तप्रकारात्पुरुषादेः परं यत्तत् श्रीकृष्णारख्यं धाम । अव्यक्तं भक्तिरहितानामस्फुटम् । अव्यूढगुणव्यूहितम् व्यूढा ये गुणा षड्भावविकारास्तैर्व्यूहितं यत् तत्तथा । न तथाऽव्यूढगुणव्यूहितम् । तथात्वं कुतः । तत्राह अदृष्टाश्रुतभावत्वात्कापि तथा न दृष्टो न श्रुतश्च भावः सत्ता यस्येति स तथा तत्त्वाद्यद्यस्मात् स ब्रह्मादिर्जीवः पुनर्भवतीति पुनर्भवः । (गी. १५.७) ममैवांशो जीवलोक इत्यादितदुक्तः ॥ ३२ ॥

śrīdharah

kiṁca ataḥ sthūlādrūpātparam anyadapi rūpamāropitamityanuşaṅgaḥ | ka-  
thambhūtaṁ tat | yadavyaktaṁ sūkṣmaṁ tatra hetuḥ avyūḍhaguṇavyūhi-  
tam | vyūhaḥ karacaraṇādipariṇāmaḥ | tathā avyūḍhā aparīṇatā ye guṇāstairvyūhi-  
taṁ racitaṁ | ākāraviśeṣarahitativādavyaktaṁ ityarthah | etadeva kutastatrāha  
| adṛṣṭāśrutavastutvāt | yaccākāraviśeṣavadvastu tadasmadādivadṛśyate | śrū-  
yate vā indrādivat | idaṁ tu na tathā | tarhi tasya sattve kiṁ pramāṇaṁ tatrāha |  
sa jīvo jīvopādhiḥ jīvo jīvena nirmukto jīvo jīvaṁ vihāyetyādaḥ (11.25.36) jīvo-  
pādhau liṅgadehe jīvaśabdaprayogāt | jīvopādhitayā kalpyata ityarthah | nanu  
sthūlameva bhogāyatanatvājīvasyopādhirastu kimanyakalpanayetyata āha | ya-  
dyasmāt sūkṣmātpunarbhavaḥ punarjanma | utkrāntigatyāgatīnāṁ tena vinā-  
sambhavadīti bhāvaḥ ||32||

śrīnāthacakravartin

evaṁ sāmānyato bhagavadrūpamuktivā bhagavantamāha ataḥ paramityādi  
| ataḥ uktaprakārātpuruṣādeḥ paraṁ yattat śrīkṛṣṇākhyam dhāma | avyaktaṁ  
bhaktirahitānāmasphuṭam | avyūḍhaguṇabṛmhitam vyūḍhā ye guṇā ṣaḍbhāva-  
vikārāstairbṛmhitam yat tattathā | na tathā'vyūḍhaguṇabṛmhitam | tathātvam  
kutaḥ | tatrāha adṛṣṭāśrutabhāvatvātkvāpi tathā na dṛṣṭo na śrutaśca bhāvaḥ  
sattā yasyeti sa tathā tattvādyadyasmāt sa brahmādirjīvaḥ punarbhavatīti puna-  
rbhavaḥ | (gī. 15.7) mamaivāṁśo jīvaloka ityāditaduktah ||32||

**Śrīdhara:**

Moreover, beyond this gross body is another one, too, attributed [to the Self]. This is the connection [of this verse with the previous one]. Of what sort is that? It is “unmanifested,” i.e., subtle. The reason for that is it is arranged *vyūhita*<sup>37</sup> by undeveloped threads. Arrangement means the maturing or full development of the hands, feet, and so forth. Thus, “undeveloped” means unmaturing or not fully formed. [The subtle body] is arranged, that is, created by threads that are not fully matured. Because [it] is without a particular form, it is “unmanifested.” This is the meaning. How is this so? To that he replies, “because it is a thing unseen, unheard. And a thing that possesses a specific form is seen, like us and so forth, or heard like Indra and so forth. But this is not like that. Then, what evidence is there for its existence? To that he replies, it is the living being, that is, the distinguishing property of the living entity. “The living being [that is, the subtle body] is released by the living being;<sup>38</sup> the living being gives up the living being [i.e., the subtle body]” and so forth. This meaning is because of the use of the word *jīva* (living being) for the distinguishing property, the subtle body (*liṅga-deha*) [in those passages of the *Bhāgavata*]. It is created by the distinguishing property “living being.” Now [one might object], because the gross body is the place of enjoyment, let that be the distinguishing property of the living being. Why invent another? Thus he says, from the subtle body one “comes into being again” (*punar bhavaḥ*), that is, one is born again, because without that it is not possible for those who have left one body to come [to another]. This is the intention. (32)

**Śrīnāthacakravartin**

Having thus described in general the body of the Lord, he describes the Lord himself with *That which* .... That which is beyond the Puruṣa and the rest of the type previously described is the majestic realm (*dhāman*) called Śrī Kṛṣṇa. “Unmanifested” means that it is not clearly manifest to those without *bhakti*. “Increased by undeveloped threads:” developed threads are the six states of transformation [birth, existence, growth, transformation, decay, and death]. That which is increased by those threads is of that nature. That which is increased by “undeveloped” threads is not. How is it so? To this he replies, “because of being an unseen, unheard substance,” that is, his state of being is never seen nor heard. Thus, he is that way. Because of being that way, he, the living being headed by Brahmā, comes into being again, that is, is reborn. That is said in the *Gītā* (15.7), “The group of living beings is part of me.” (32)

<sup>37</sup> Śrīdharasvāmin reads *vyūhita* (arranged, ordered) here instead of *br̥ṇhita* (increased, expanded).

<sup>38</sup> Bhāg., 11.25.36, 35. Śrīdharasvāmin’s reading is a little different from the extant *Bhāgavata* text which is *jīvo jivavinirmuktaḥ*. The meaning is the same, however.

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।  
अविद्ययात्मनि कृते इति तद्ब्रह्मदर्शनम् ॥ ३३ ॥

श्रीधरः

तदेवमुपाधिद्वयमुक्त्वा तदपवादेन जीवस्य ब्रह्मतामाह यत्रेति । यत्र यदा इमे स्थूलसूक्ष्मे रूपे स्वसंविदा श्रवणमननादिभक्त्या स्वरूपसम्यग्ज्ञानेन प्रतिषिद्धे भवतः । ज्ञानेन प्रतिषेधार्हत्वे तमेव हेतुमाह । अविद्यया-  
त्मनि कृते कल्पिते इति हेतोः । तद्ब्रह्म । तदा जीवो ब्रह्मैव भवतीत्यर्थः । कथं भूतं । दर्शनं ज्ञानैकस्वरूपम्  
॥ ३३ ॥

श्रीनाथचक्रवर्तिन

अन्यच्च यत्रेमे इत्यादि । इमे सदसद्रूपे कार्यकारणरूपे यत्र प्रतिषिद्धे पृथक्त्वेन रोधिते । केन स्वसंविदा  
स्वेषां भक्तानां बोधन आत्मनि चिदंशे मायया कृते इति । एवं तं श्रीकृष्णाख्यं धाम ब्रह्मदर्शनं ब्रह्मन आदर्शः  
तद् वैभवत्वात् ॥ ३३ ॥

यद्येषोपरता देवी माया वैशारदी मतिः ।  
सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ॥ ३४ ॥

*yatre me sadasadrūpe pratiṣiddhe svasaṁvidā |*  
*avidyayātmāni kṛte iti tadbrahmadarśanam || 33||*

śrīdharah

tadevamupādhi dvayamuktvā tadapavādena jīvasya brahmatāmāha yatreti |  
yatra yadā ime sthūlasūkṣme rūpe svasaṁvidā śravaṇamananādibhakti yā svarū-  
pasamyagjñānena pratiṣiddhe bhavataḥ | jñānena pratiṣedhārhatve tameva he-  
tumāha | avidyayātmāni kṛte kalpite iti hetoḥ | tadbrahma | tadā jīvo brahmaiva  
bhavatītyarthaḥ | katham bhūtaṁ | darśanaṁ jñānaikasvarūpam ||33||

śrīnāthacakravartin

anyacca yatre me ityādi | ime sadasadrūpe kāryakāraṇarūpe yatra pratiṣi-  
ddhe prthaktvena rodhite | kena svasaṁvidā sveṣāṁ bhaktānāṁ bodhana ātmani  
cidamṣe māyayā kṛte iti | evaṁ taṁ śrīkṛṣṇākhyam dhāma brahmadarśanaṁ  
brahmana ādarśaḥ tad vaibhavatvāt ||33||

*yadyeṣoparatā devī māyā vaiśārādī matiḥ |*  
*sampanna eveti vidurmahimni sve mahīyate || 34||*

**When these two forms, real and unreal,  
are denied by one's own knowledge  
as having been created  
by ignorance in the Self,  
then the seeing of Brahman occurs. (33)**

**Śrīdhara:**

Having thus described the two limiting superimpositions, he describes the living being's becoming Brahman by means of their denial, with *When these .... Yatra* ("where") here means "when." When these two forms, gross and subtle, are denied by knowledge of oneself, that is, by complete knowledge of one's own true nature gained by *bhakti* consisting of hearing, reflecting, and so forth. He describes the reason they are capable of being counteracted by knowledge: they are created in the self by ignorance. *Tad brahma* means: then, the living being becomes Brahman. This is the meaning [of the verse]. How does it occur? [Through] a seeing which is in essence awareness alone. (33)

**Śrīnāthacakravartin:**

And another [verse], *When these ....* These two real and unreal forms are effect and cause, respectively. When are they contradicted, that is, separately stopped? By what? By the teaching of his own *bhaktas*, that they are created in the self, in the consciousness part, by the illusory power. Thus there is a seeing of Brahman, that is, of the mirror of Brahman, which is the abode called Śrī Kṛṣṇa, because it is the splendor of that. (33)

**If the goddess Māyā is stopped  
by knowledge of the all-knowing Lord,  
one becomes complete and exults  
in one's own greatness.<sup>39</sup> This they know. (34)**

<sup>39</sup>*Sve mahimni* is a phrase from the *Chāndogya Upaniṣad* (7.24.1): *yatra nānyatapaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyatapaśyatyanyacchṛṇotyanyadvijānāti tadālpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ tanmartam sa bhagavaḥ kasmīnpratiṣṭhita iti sve mahimni yadi vā na mahimnīti*, 1. Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But *alpa* [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does *bhūmā* rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. Trans. by Swami Lokeshwarananda. (Kolkata: Ramakrishna Mission Institute of Culture, 2017)

श्रीधरः

तथापि भगवन्मायायाः संसृतिकारणभूताया विद्यमानत्वात्कथं ब्रह्मता तत्राह यदीति । यदीत्यसंदेहे संदेहवचनम् यदि वेदाः प्रमाणं स्युः इतिवत् । वैशारदी विशारदः सर्वज्ञ ईश्वरस्तदीया देवी संसारचक्रेण क्रीडन्ती एषा माया यद्युपरता भवति । किमित्युपरता भवेत्तत्राह । मतिर्विद्या । अयं भावः यावदेषाविद्यात्मनावरण-विक्षेपौ करोति तावन्नोपरमति । यदा तु सैव विद्यारूपेण परिणता तदा सदसद्रूपं जीवोपाधिं दग्ध्वा निरिन्ध-नाग्निवत्स्वयम् एवोपरमेदिति । तदा संपन्नो ब्रह्मस्वरूपं प्राप्त एवेति विदुस्तत्त्वज्ञाः । किमतः । यद्येवं स्वे महिम्नि परमानन्दस्वरूपे महीयते पूज्यते विराजत इत्यर्थः ॥ ३४ ॥

श्रीनाथचक्रवर्तिन

एवं श्रीकृष्णज्ञाने जनः कथं सम्पद्येत इत्याह यद्येषेत्यादि । एषा वैशारदी मतिः देवी माया भगवती यद्युपरता भवति तदा जनः श्रीकृष्णतत्त्वज्ञानसम्पन्नो भवतीति तत्त्वज्ञा विदुः । किं बहुना तदा जनः स्वे महिम्नि शुद्धभागवतभावे महीयते पूजितो भवतीत्यर्थः ॥ ३४ ॥

एवं च जन्मानि कर्माणि ह्यकर्तुरजनस्य च ।

वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥ ३५

*śrīdharah*

*tathāpi bhagavanmāyāyāḥ saṁsṛtikāraṇabhūtāyā vidyamānatvātkatham brahmatā tatrāha yaditi | yadityasaṁdehe saṁdehavacanam yadi vedāḥ pramāṇaṁ syuḥ itivat | vaiśārādī viśāradaḥ sarvajña īśvarastadīyā devī saṁsāracakreṇa kṛdanti eṣā māyā yadyuparatā bhavati | kimityuparatā bhavettatrāha | matirvidyā | ayaṁ bhāvaḥ yāvadeṣāvidyātmanāvaraṇavikṣepau karoti tāvannoparamati | yadā tu saiva vidyārūpeṇa pariṇatā tadā sadasadrūpaṁ jīvopādhiṁ dagdhvā nirindhanāgnivatsvayam evoparamediti | tadā saṁpanno brahmasvarūpaṁ prāpta eveti vidustattvajñāḥ | kimataḥ | yadyevaṁ sve mahimni paramānandasvarūpe mahīyate pūjyate virājata ityarthah ||34||*

*śrīnāthacakravartin*

*evaṁ śrīkṛṣṇajñāne janaḥ katham sampadyeta ityāha yadyeṣetyādi | eṣā vaiśārādī matiḥ devī māyā bhagavati yadyuparatā bhavati tadā janaḥ śrīkṛṣṇata-ttvajñānasampanno bhavatīti tattvajñā viduḥ | kiṁ bahunā tadā janaḥ sve mahimni śuddhabhāgavatabhāve mahīyate pūjito bhavatītyarthah ||34||*

*evaṁ ca janmāni karmāṇi hyakarturajanasya ca |  
varṇayanti sma kavayo vedaguhyāni hṛtpateḥ || 35*



**Śrīdhara:**

Even so, because of the existence of the Lord's illusory power, which is the cause of the cycle of repeated birth and death, how can there be Brahmanhood? To this he says *If the goddess ....* "If" is a statement of doubt when there is no doubt, as in "if the Vedas were the source of valid knowledge." *Vaiśārādī* means all-knowing, that is, the Lord. His goddess, who spins the wheel of cyclic existence, [is] this illusory power; if it is stopped .... By what may it be stopped? To that he says, [by the] *mati*, i.e., knowledge. This is the intended meaning: as long as this ignorance causes the covering and distraction of the self, it does not stop. But when that itself is transformed by the form of knowledge [of the all-knowing Lord], then the real and unreal forms, which are the delimiters of the living being (*jīva*), are burned, and like a fire that runs out of fuel it stops by itself. Then the true nature of Brahman is attained. Knowers of truth know this. What happens after that? If that has occurred, one exults, is revered, in one's own greatness, that is, in one's own true nature of the highest bliss. One shines brilliantly. This is the meaning of this verse. (34)

**Śrīnāthacakravartin:**

Thus, how may a person reach success in knowledge of Śrī Kṛṣṇa? To this question he replies with *If the goddess ...* . This is the understanding of the learned: if the divine goddess Māyā is stopped, then a person is endowed with knowledge of the truth of Śrī Kṛṣṇa. What more need be said? Then such a person is exulted in their own greatness, that is, in the feelings of a pure Bhāgavata (*bhakta*) and becomes honored. This is the meaning of this verse. (34)

**And thus do the poets describe  
the births and acts of him who  
does not act and is not born,  
the Lord of the Heart,  
which are concealed in the Vedas. (35)**

श्रीधरः

यथा जीवस्य जन्मादि माया एवम् ईश्वरस्यापि जन्मादि मायेत्याह एवमिति । अकर्तुः कर्माणि । अज-  
नस्य जन्मानि । हृत्पतेरन्तर्यामिणः ॥ ३५ ॥

श्रीनाथचक्रवर्तिन्

उपसंहरति एवमित्यादि । येषां केषाञ्चिदवताराणां जन्मादीन्येव वेदगुह्यानि किं पुनः सर्वेश्वरस्य श्रीकृ-  
ष्णस्य ॥ ३५ ॥

स वा इदं विश्वममोघलीलः

सृजत्यवत्यत्ति न सज्जते ऽस्मिन् ।

भूतेषु चान्तर्हित आत्मतन्त्रः

षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥ ३६ ॥

श्रीधरः

तर्हि जीवादीश्वरस्य को विशेषः । स्वातन्त्र्यमेव विशेष इत्याह स वेति । षाड्वर्गिकम् इन्द्रियषड्वर्गविषयं  
जिघ्रति दूरादेव गन्धवद्गुह्याति न तु सज्जत इत्यर्थः । कुतः । षड्गुणेशः षडिन्द्रियनियन्ता ॥ ३६ ॥

श्रीनाथचक्रवर्तिन्

एवमवतारप्रश्ने प्रत्युत्तरं दत्त्वा तस्य विश्वसृजनादिलीलां दर्शयति स वा इदमित्यादि । इदमेकरूपेण  
ब्रह्मविष्णुरुद्रप्रकारेण भूतेषु च परमात्मरूपेणान्तर्हितः सन् जिघ्रत्येव न तु भुनक्ति ॥ ३६ ॥

*śrīdharah*

*yathā jīvasya janmādi māyā evam īśvarasyāpi janmādi māyetyāha evamiti |*  
*akartuḥ karmāṇi | ajanasya janmāni | hṛtpaterantaryāmiṇaḥ ||35||*

*śrīnāthacakravartin*

*upasaṃharati evamityādi | yeśāṃ keṣāñcidavatārāṇāṃ janmādinyeva veda-*  
*guhyāni kiṃ punaḥ sarveśvarasya śrīkṛṣṇasya ||35||*

*sa vā idaṃ viśvamamoghalilāḥ*

*srjatyavatyatti na sajjate 'smin |*

*bhūteṣu cāntarhita ātmatantraḥ*

*ṣāḍvargikaṃ jighrati ṣaḍguṇeśaḥ || 36||*

*śrīdharah*

*tarhi jīvādīśvarasya ko viśeṣaḥ | svātantryameva viśeṣa ityāha sa veti | ṣā-*  
*ḍvargikaṃ indriyaṣaḍvargaviśayaṃ jighrati dūrādeva gandhavadrhṇāti na tu*  
*sajjata ityarthāḥ | kutaḥ | ṣaḍguṇeśaḥ ṣaḍindriyaniyantā ||36||*

*śrīnāthacakravartin*

*evamavatārapraśne pratyuttaraṃ dattvā tasya viśvasṛjanādililāṃ darśayati*  
*sa vā idamityādi | idamekarūpeṇa brahmaviṣṇurudraprakāreṇa bhūteṣu ca pa-*  
*ramātmārūpeṇāntarhitaḥ san jighratyeva na tu bhunakti ||36||*

**Śrīdhara:**

As the birth and so forth of the living being is illusion, so is the birth and so forth of the Lord illusion. To this he responds, *And thus ...* . The actions of the inactive; the births of the unborn. “Lord of the Heart” means the Inner Controller. (35)

**Śrīnāthacakravartin:**

He concludes with *And thus ...* . The births of those various descents are concealed in the Vedas. What again [need be said of the births] of the Lord of All, Śrī Kṛṣṇa? (35)

**He, indeed, whose play is fruitful,  
creates, protects, and devours  
this world and does not cling to it.  
Hidden away inside beings,  
self-reliant, he smells the objects  
of the group of six, that ruler  
of the six qualities. (36)**

**Śrīdhara:**

Then what is the difference between the living being and the Lord? Independence is the difference. Thus he says *He, indeed, ....* “The group of six” means the objects of the group of six senses [the five knowledge-gathering senses and the mind]. “He smells” means he grasps them as if from a distance like fragrances, but he does not cling to them. How does he do it? He is the Lord of the six, that is, the ruler/regulator of the six senses. (36)

**Śrīnāthacakravartin:**

Thus, having answered the question about the Lord’s descents, he explains His play of the creating and so forth of the world with *He, indeed ....* This world he creates, protects, and destroys with one form in different aspects, as Brahmā, Viṣṇu, and Rudra; and entering into beings in the form of the Highest Self he smells [the objects of their senses], but does not enjoy them. (36)

न चास्य कश्चिन्निपुणेन धातु-  
 रवैति जन्तुः कुमनीष ऊतीः ।  
 नामानि रूपाणि मनोवचोभिः  
 सन्तन्वतो नटचर्यामिवाज्ञः ॥ ३७ ॥

श्रीधरः

ननु किमीश्वरस्य सृष्ट्यादिकर्मभिर्विषयभोगैर्वा तत्राह न चेति । धातुर्जगद्विधातुरीश्वरस्य ऊतीर्लीलाः कु-  
 मनीषः कुबुद्धिर्निपुणेन तर्कादिकौशलेन नावैति न जानाति । मनसा रूपाणि वचसा नामानि सन्तन्वतः सम्य-  
 ग्विस्तारयतः । वचोभिरिति बहुत्वं श्रुत्यभिप्रायेण वृत्त्यभिप्रायेणेति क्वचित्पाठः । मनोभिः सहेति वा ॥ ३७ ॥

श्रीनाथचक्रवर्तिनः

यदिदं कथितं तत्तस्य सम्यग्ज्ञात्वा कथितमिति न तस्य महिमानं को वेत्तीत्याह न चास्येति । निपुणेन  
 नैपुण्येन तर्कादिकौशलेन नटचर्या सन्तन्वत इव ॥ ३७ ॥

स वेद धातुः पदवीं परस्य  
 दुरन्तवीर्यस्य रथाङ्गपाणेः ।  
 यो ऽमायया सन्ततयानुवृत्त्या  
 भजेत तत्पादसरोजगन्धम् ॥ ३८ ॥

na cāsyā kaścinnipuṇena dhātu-  
 ravaiti jantuḥ kumaṇiṣa ūtīḥ |  
 nāmāni rūpāṇi manovacobhiḥ  
 santanvato naṭacaryāmivājñāḥ || 37||

śrīdharah

nanu kimiśvarasya sṛṣṭyādikarmabhirviṣayabhogairvā tatrāha na ceti | dhā-  
 turjagadvidhāturiśvarasya ūtīrlīlāḥ kumaṇiṣaḥ kubuddhirnipuṇena tarkādikau-  
 śalena nāvaiti na jānāti | manasā rūpāṇi vacasā nāmāni santanvataḥ samya-  
 gvistārayataḥ | vacobhiriti bahutvaṃ śrutyabhiprāyeṇa vṛttyabhiprāyeṇeti kva-  
 citpāṭhaḥ | manobhiḥ saheti vā ||37||

śrīnāthacakravartin

yadidaṃ kathitaṃ tattasya samyagjñātvā kathitamiti na tasya mahimānaṃ  
 ko vettītyāha na cāsyeti | nipuṇena naipuṇyena tarkādikaśalena naṭacaryāṃ  
 santanvata iva ||37||

sa veda dhātuḥ padavīm parasya  
 durantavīryasya rathāṅgapāṇeḥ |  
 yo 'māyayā santatayānuvṛttyā  
 bhajeta tatpādasarojagandham || 38||

**And no common living being,  
whose intellect is disfigured,  
understands, by his own cleverness,  
the play of the Creator who  
extends, by his mind and speech,  
his names and forms—any more  
than a fool understands  
the practices of an actor. (37)**

**Śrīdhara:**

Now, [one wonders] is it by the Lord's actions of creation and so forth or by enjoyment of sense objects [that one knows him?] To this he replies *And no common ....* The play, that is, the free, unbound acts (*līlā*) "of the Creator," the creator of the universe, the [supreme] controller, the living being of corrupt intellect does not understand, does not know, by means of its own cleverness, that is, by means of its skill in logic or argument and such. The Lord extends, that is, fully displays, his forms by his mind, his names by his speech. The plural form of "by mind and speech" (*manovacobhiḥ*) is used with the intent of including the sacred texts (*śruti*) and his actions (*vr̥tti*). In some readings, it is just "along with his mind" [still plural] (*manobhiḥ saha*) [instead of *manovacobhiḥ*]. (37)

**Śrīnāthacakravartin:**

To the statement, "this description is given after completely knowing the subject," he replies "no one knows his [the Lord's] greatness," with *And no common ....* "By cleverness," means "by proficiency," that is, by skill in reasoning, and so forth. [The Lord] is like one who displays the performative art of an actor. (37)

**One who, by sincere and constant  
service, would resort to  
the fragrance of his lotus-like  
feet, knows the nature of the  
highest creator, whose valor  
is endless, and who carries  
a discus in his hand. (38)**

श्रीधरः

भक्तस् [प्राचीनपुस्तके ननु यदि को ऽपि न जानाति तर्ह्यनिर्मोक्षप्रसङ्गः स्यादित्याशङ्क्याह स वेदेति । अमाययाकुटिलभावेन । सन्ततया निरन्तरया । अनुवृत्त्या सेवया तत्पादसरोजगन्धं यो भजेत । पदवीं स्वरूपम् । वेद जानातीति पाठः ।] तु कथंचिज्जानातीत्याह स वेदेति । अमाययाकुटिलभावेन । सन्ततया निरन्तरया । अनुवृत्त्या आनुकूल्येन भजेत ॥ ३८ ॥

अथेह धन्या भगवन्त इत्थं  
यद्वासुदेवेऽखिललोकनाथे ।  
कुर्वन्ति सर्वात्मकमात्मभावं  
न यत्र भूयः परिवर्त उग्रः ॥ ३९ ॥

श्रीधरः

भक्तिमार्गे प्रवृत्तानृषीनभिनन्दति अथेति । यतो भक्त एव भगवत्तत्त्वं जानाति । अथातो भगवन्तः सर्वज्ञा भवन्तो धन्याः कृतार्थाः । कुतः । यद्यस्मादित्थं प्रश्नैर्वासुदेवे आत्मभावं मनोवृत्तिं कुर्वन्ति । सर्वात्मकमैकान्तिकम् । यत्र यस्मिन् भावे सति भूयः उग्रो उग्र इत्याद्यधिकमेकस्मिन् पुस्तके । गर्भवासादिदुःखरूपः परिवर्तो जन्ममरणाद्यावर्तो न भवति ॥ ३९ ॥

śrīdharah

bhaktas [prācinapustake nanu yadi ko 'pi na jānāti tarhyanirmokṣaprasaṅgaḥ  
syādityāśaṅkyāha sa vedeti | amāyayākuṭilabhāvena | santatayā nirantarayā |  
anuvṛtyā sevayā tatpādasarojagandham yo bhajeta | padaviṃ svarūpam | veda  
jānātīti pāṭhaḥ |] tu kathaṃciji jānātītyāha sa vedeti | amāyayākuṭilabhāvena |  
santatayā nirantarayā | anuvṛtyā ānukūlyena bhajeta ||38||

atheha dhanyā bhagavanta itthaṃ  
yadvāsudeve'khilalokanāthe |  
kurvanti sarvātmakamātmabhāvaṃ  
na yatra bhūyaḥ parivarta ugraḥ || 39||

śrīdharah

bhaktimārge pravṛttānṛṣīnabhinandati atheti | yato bhakta eva bhagavatta-  
tvaṃ jānāti | athāto bhagavantaḥ sarvajñā bhavanto dhanyāḥ kṛtārthāḥ | kutaḥ  
| yadyasmāditthaṃ praśnairvāsudeve ātmabhāvaṃ manovṛttiṃ kurvanti | sarvā-  
tmakamaikāntikam | yatra yasmin bhāve sati bhūyaḥ ugro ugra ityādyadhika-  
mekasmin pustake | garbhavāsādiduḥkharūpaḥ parivarto janmamaraṇādyāvarto  
na bhavati ||39||

**Śrīdhara:**

The *bhakta* somehow knows [the Lord]. Thus he says *One who, by sincere* .... “Sincere” means in a straightforward way. “Constant” means uninterrupted, and “following” means favorably.<sup>40</sup> (38)

**Thus, here, fortunate are the  
followers of Bhagavān since,  
in this way, they place their self-  
attachment, with all that they have,  
in Vāsudeva, Lord of All Worlds,  
in which there are no numerous,  
frightful returns again. (39)**

**Śrīdhara:**

He applauds the sages engaged in the path of *bhakti* with *Thus, here, fortunate* .... Since the *bhakta* alone knows the truth of the Lord, thus, from this, the *bhaktas* of the Lord, becoming knowers of all, are fortunate, that is, achieve the highest goal. How so? Since, with their questions in this manner, they fix their mental states in Vāsudeva. “With all that they have” means completely. “In which” means, “When such attachment is present,” [there are no numerous, frightful returns again]. In one manuscript the word *ugra* (frightful) appears twice (*ugra ugro*) [for emphasis]. “Return” has the form of the misery of residence in the womb and so forth; that is, revolving in birth, death, and so forth. (39)

<sup>40</sup>A footnote in the edition of the *Śrīmadbhāgavatam* with Śrīdharasvāmin’s commentary edited by J. L. Shastri, 20 (Delhi: Motilal Banarsidass, repr. 1988 [1983]) has this alternative reading of Śrīdharasvāmin’s commentary on this verse. See the section of the Sanskrit text opposite in square brackets []. In an ancient manuscript one finds the following: Now, if no one knows [him, his play] then one would be stuck with the consequence of there being no liberation. Thus, he responds *He, who through sincere* .... “Sincere” means in a not crooked way. “Constant” means uninterrupted, and “following” means by service: one who resorts to the fragrance of his lotus-like feet by service. “Nature” means true nature. “Knows” means to become aware of. This is the reading.

### श्रीनाथचक्रवर्तिन

तर्हि तत्स्वरूपं कोऽपि न जानातीत्यायातम् । अपितु यत्किञ्चिद्भक्ता जानन्ति चेत्याह स वेदेत्यादिपद्य-  
द्वयेन । अयं भावः । दुःखग्रामनिवृत्तिर्मोक्षेणैव । स च देहद्वयनिवृत्तिलक्षणः । तत्र ज्ञानमेव कारणम् । तच्च  
बहुप्रयत्नसाध्यम् । सुखसाध्यात्तु दुःखग्रामनिवृत्तिर्भक्त्यैव भवतीति । न यत्र भूयः परिवर्त इत्यादिनोपसंहृतम्  
॥ ३८-३९ ॥

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।

उत्तमश्लोकचरितं चकार भगवानृषिः ॥ ४० ॥

### श्रीधरः

सूत किमेतच्छास्त्रमपूर्वं कथयसि तत्राह । ब्रह्मसंमितं सर्ववेदतुल्यम् । उत्तमश्लोकस्य चरितं यस्मिंस्तत्  
। ऋषिर्व्यासः ॥ ४० ॥

### श्रीनाथचक्रवर्तिन

इदं भागवतं नामेत्यादि । इदमेव भागवतं भागवतार्थं ब्रह्मसम्मितम् ॥ ४० ॥

निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् ।

तदिदं ग्राहयामास सुतमात्मवतां वरम् ॥ ४१ ॥

### श्रीधरः

तत्सम्प्रदायप्रवृत्तिमाह तदिदमिति । सुतं शुक्रम् ॥ ४१ ॥

### śrīnāthacakravartin

tarhi tatsvarūpaṃ ko'pi na jānātityāyātam | apitu yatkiñcidbhaktā jānanti  
cetyāha sa vedetyādipadyadvayenna | ayaṃ bhāvaḥ | duḥkhagrāmanirvṛttirmo-  
kṣeṇaiva | sa ca dehadvayanirvṛttilakṣaṇaḥ | tatra jñānameva kāraṇam | tacca  
bahuprayatnasādhyam | sukhasādhyātu duḥkhagrāmanirvṛttirbhaktyaiva bha-  
vatīti | na yatra bhūyaḥ parivarta ityādinopasaṃhṛtam ||38-39||

idaṃ bhāgavatam nāma purāṇam brahmasammitam |

uttamaślokaritam cakāra bhagavānṛṣiḥ || 40||

### śrīdharah

sūta kimetacchāstramapūrvam kathayasi tatrāha | brahmasammitam sarva-  
vedatulyam | uttamaślokaśya caritam yasmīnstat | ṛṣirvyāsaḥ ||40||

### śrīnāthacakravartin

idaṃ bhāgavatam nāmetyādi | idameva bhāgavatam bhāgavatārtho brahma-  
sammitam ||40||

niḥśreyasāya lokasya dhanyam svastyayanam mahat |

tadidaṃ grāhayāmāsa sutamātmavatām varam ||41||

### śrīdharah

tatsampradāyapravṛttimāha tadidamiti | sutam śukam ||41||



**Śrīnāthacakravartin:**

Thus it follows that no one knows his true nature? But, however *bhaktas* know something. This he says with *Thus, here, fortunate* ... in two verses. This is the intended sense. By liberation the multitude of sufferings is ended. And that is characterized as the cessation of the two bodies. In that process, knowledge alone is the cause and that is accomplished with great effort. However, ending the multitude of sufferings by *bhakti* is achieved easily. “In which there are no numerous [frightful] returns. By this statement the discussion is completed. (38-39)

**The fortunate sage created  
this account of the ancient lore<sup>41</sup>  
named the *Bhāgavata*,  
which is equal to Brahman,  
containing the deeds of him who  
is praised by the finest stanzas. (40)**

**Śrīdhara:**

O Sūta, what is this unprecedented scripture you are reciting? To this he says *The sage Bhagavān* .... “Equal to Brahman” means equal to all the Vedas in which the exploits of the one [praised] by the finest stanzas [are related]. The sage is Vyāsa. (40)

**Śrīnāthacakravartin**

*The sage Bhagavān* ... . This itself is the *Bhāgavata*. The meaning of the *Bhāgavata* is equal to Brahman (all the Vedas). (40)

**It is a treasure, a great channel  
of prosperity. Therefore, for  
the unsurpassed good of the world,  
he taught this to his son, the best  
of those who are self-possessed. (41)**

**Śrīdhara:**

He describes the origin of its tradition of transmission with *It is a treasure* .... “Son” means Śuka. (41)

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<sup>41</sup>i.e., *purāṇa*

सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ।  
 स तु संश्रावयामास महाराजं परीक्षितम् ॥४२॥  
 प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ।  
 तत्र कीर्तयतो विप्रा विप्रर्षेर्भूरितेजसः ॥४३॥

श्रीधरः

प्रायेण मृत्युपर्यन्तानाशकेनोपविष्टमिति परमवैराग्योक्तिः । हे विप्राः । विप्रर्षेः सकाशात् ॥४२-४३॥

श्रीनाथचक्रवर्तिन्

धर्मः कं शरणं गतः (भाग., १.१.२३) इति षष्ठप्रश्नस्योत्तरम् । कृष्णे स्वधामोपगत इत्यादि ॥४३॥

*sarvavedetihāsānāṃ sāraṃ sāraṃ samuddhṛtam |*  
*sa tu saṃśrāvayāmāsa mahārājaṃ parikṣitam ||42||*  
*prāyopaviṣṭaṃ gaṅgāyāṃ parītaṃ paramarṣibhiḥ |*  
*tatra kīrtayato viprā viprarṣerbhūrītejasah ||43||*

śrīdharah

*prāyeṇa mrtyuparyantānāśakenopaviṣṭamiti paramavairāgyoktiḥ | he viprāḥ*

*| viprarṣeḥ sakāśāt ||42-43||*

śrīnāthacakravartin

*dharmah kaṃ śaraṇaṃ gataḥ (bhāg., 1.1.23) iti ṣaṣṭhapraśnasyottaram |*

*kṛṣṇe svadhāmopagata ityādi ||43||*

He recited the extracted  
essence of the essence of all  
the Vedas and histories  
for the great king Parikṣit,<sup>42</sup>  
who was seated seeking death  
on the bank of the Gaṅgā  
surrounded by sages,  
as the sage of the *brāhmaṇas*,  
whose radiance was abundant,  
repeated it there, O *brāhmaṇas*. (42-43)

### Śrīdhara:

*Prāyēnopaviṣṭa* means “seated without eating until death.” It is an expression of the highest dispassion for the world. O *Brahmaṇas*! [He heard it] directly from the sage of the *brāhmaṇas*. (42-43)

### Śrīnāthacakravartin:

This is the answer to the sixth question: “What shelter has *dharma* found [now that Kṛṣṇa has gone to his own region]? He responds with *When Kṛṣṇa has returned ....*<sup>43</sup>

<sup>42</sup>Inserted after this half verse is the following verse, in some manuscripts. It appears in mss. Ś5 (Śāradā script, Kāśmīra), in ñ1 and ñ3 (Nepali script), V1 (Maithili script), B1 (Bengali script), D12 (Devanāgarī script), T1 (Telugu script), M1-4 (Malayalam script), and Cvd (the commentary of Vijayadhvaṇa). See *The Bhagavata*, vol. 1 [Skandhas I to III], Critically edited by Prof. H. G. Shastri, p. 11. (Ahmedabad: B. J. Institute of Learning and Research, 1996):

*kṛṣṇe svadhāmopagate dharmajñānādibhiḥ saha |  
kalau naṣṭadṛṣāmeṣa purāṇārko'dhunoditaḥ ||*

When Kṛṣṇa has returned  
to his own realm along with *dharma*,  
knowledge, and the rest, this sun-like  
*purāṇa* has risen now in  
Kali for those without vision.

<sup>43</sup>Śrīnāthacakravartin is commenting on the verse excluded from the critical edition as an interpolation mentioned in the previous footnote.

अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् ।  
सो ऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥ ४४ ॥

श्रीधरः

अध्यगमं ज्ञातवानस्मि । तत्र कीर्तयतस्तत्र निविष्ट इति चान्वयभेदात्तत्रपदावृत्तिरदोषः । यथाधीतं नतु स्वमतिविलसितम् । तत्रापि यथामति स्वमत्यनुसारेण । संक्षेपतः कथितं विस्तरतः श्रावयिष्यामि ॥ ४४ ॥

इति श्रीमद्भागवते महापुराणे श्रीब्रह्मसूत्रभाष्ये पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे नैमिषीयो-  
पाख्याने जन्मगुह्यं नाम तृतीयोऽध्यायः ॥ ३ ॥

*aḥam cādhyagamam tatra niviṣṭastadanugrahāt |*  
*so 'haṁ vaḥ śrāvayiṣyāmi yathādhītaṁ yathāmati ||44||*

*śrīdharah*

*adhyagamam jñātavānasmi | tatra kīrtayatastatra niviṣṭa iti cānvayabhedā-*  
*ttatrapadāvr̥ttiradoṣa.h | yathādhītaṁ natu svamativilasitaṁ | tatrāpi yathāmati*  
*svamatyanusāreṇa | saṁkṣepataḥ kathitaṁ vistarataḥ śrāvayiṣyāmi ||44||*

*iti śrīmadbhāgavate mahāpurāṇe śrībrahmasūtrabhāṣye pāramahamṣyām saṁ-*  
*hitāyām vaiyāsikyām prathamaskandhe naimiṣīyopākhyāne janmaguhyam nāma*  
*tṛtīyo 'dhyāyah|| 3||*

And I, too, being seated there,  
learned it through his grace.<sup>44</sup>  
I shall myself shall recite it  
for you as I learned it,  
as I understood it. (44)

**Śrīdhara:**

“I learned it” means I know it. He was reciting it there [and] I was seated there. And because of the difference of grammatical connection, the reuse of the word “there” is not a fault. “As I learned it” but not an invention of my own mind. Then, too, “as I understand it,” according to my own understanding. What was described in brief I will expound in detail. (44)

Thus ends the Third Chapter called “The Secret of His Births” in the episode of Naimiṣa in the First Skandha of the work recited by the son of Vyāsa, *The Hymnal of the Highest Geese*, a commentary on the *Brahma-sūtra*, the great bearer of ancient lore, the *Śrīmad Bhāgavata*. (3)

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<sup>44</sup>After this half stanza a half stanza is found in two mss. (T1,5, Telugu script) as follows:

yūyaṃ vyavasitā viprā jijñāsāyāṃ ca niṣṭhitāḥ |  
You are determined, o brāhmaṇas,  
and firm in your resolve to know.



# Chapter 4: The Arrival of Nārada (नारदागमम्)

श्रीधरः

तुर्ये भागवतारम्भकारणत्वेन वर्ण्यते ।  
व्यासस्यापरितोषस्तु तपःप्रवचनादिभिः ॥

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śrīdharah

*turye bhāgavatārambhakāraṇatvena varṇyate |  
vyāsasyāparitoṣastu tapaḥpravacanādibhiḥ ||*

Śrīdhara:

In the fourth chapter, Vyāsa's  
dissatisfaction is described,  
along with his auterities,  
proclamations, and other things,  
as the cause of his beginning  
to compose the *Bhāgavata*.

व्यास उवाच

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।

वृद्धः कुलपतिः सूतं बह्वचः शौनको ऽब्रवीत् ॥ १ ॥

श्रीधरः

इत्येवं प्रसन्नतया श्रावयिष्यामीति ब्रुवाणम् । मुनीनां बहूनां मध्ये एकेन वक्तव्ये यो वृद्धो वृद्धेष्वपि बहुषु यः कुलपतिर्गणमुख्यस्तेष्वपि बहुषु यो बह्वचः ऋग्वेदी तेन वक्तव्यम् । अत एवभूतत्वाच्छौनकोऽब्रवीत् ॥ १ ॥

शौनक उवाच

सूत सूत महाभाग वद नो वदतां वर ।

कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥ २ ॥

श्रीधरः

यस्यां कथामाह ॥ २ ॥

कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।

कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः ॥ ३ ॥

vyāsa uvāca

iti bruvāṇaṁ saṁstūya munīnāṁ dīrghasatriṇām |

vṛddhaḥ kulapatiḥ sūtaṁ bahvrcaḥ śaunako 'bravit ||1||

śrīdharah

ityevaṁ prasannatayā śrāvayiṣyāmīti bruvāṇam | munīnāṁ bahūnāṁ madhye ekena vaktavye yo vṛddho vṛddheṣvapi bahuṣu yaḥ kulapatirgaṇamukhya-  
steṣvapi bahuṣu yo bahvrcaḥ ṛgvedī tena vaktavyam | ata evaṁbhūtatvācchau-  
nako'bravit ||1||

śaunaka uvāca

sūta sūta mahābhāga vada no vadatām vara |

kathām bhāgavatīm puṇyām yadāha bhagavāñchukaḥ ||2||

śrīdharah

yatyām kathāmāha ||2||

kasmin yuge pravṛtてyaṁ sthāne vā kena hetunā |

kutaḥ sañcoditaḥ kṛṣṇaḥ kṛtavān saṁhitām munih || 3||



Vyāsa said:

Praising him who was speaking thus,  
Śaunaka, the aged leader  
of the sages performing those  
lengthy sacrificial rites and  
the master of many Ṛk hymns,  
said the following to the bard: (1)

Śrīdhara:

“Speaking thus” refers Sūta who said, because he was pleased, “I will relate for you [the Bhāgavata].” When one among many sages is to speak, the one who is aged does. When there are many who are aged, the one who is the leader of the family, that is, the chief of the group and when there are many of those as well, the one who knows the Ṛg Veda is the one to speak. Thus, because he was like that, Śaunaka spoke. (1)

Śaunaka said:

O Sūta, Sūta! Most fortunate!  
Tell us, best of speakers,  
the story of the Lord,  
which is most meritorious,  
that venerable Śuka told. (2)

Śrīdhara:

Yat (which) refers to the story [of the Lord] he [Śuka] told. (2)

In what age was this begun?  
In what place? Or, for what reason?  
From what impetus did the sage  
Kṛṣṇa<sup>1</sup> write the Saṃhitā?<sup>2</sup> (3)

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<sup>1</sup>I.e., Kṛṣṇa Dvaipāyana Vyāsa.

<sup>2</sup>A *saṃhitā* is text that is “put together” according to the rules of euphonics (*sandhi*). It is a collection of texts or hymns.

श्रीधरः

कस्मिन् वा स्थाने । केन हेतुनेति महाभारतादिधर्मशास्त्राणि कृतवतः पुनरेतत्संहिताकरणे किं कारण-  
मित्यर्थः । कुत इति सार्वविभक्तिकस्तसिः । केन प्रवर्तित इत्यर्थः । कृष्णो व्यासः ॥३॥

तस्य पुत्रो महायोगी समदृङ्गिर्विकल्पकः ।  
एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥४॥

श्रीधरः

यदुक्तं स तु संश्रवयामासेति (१.३.४२) तच्छ्रुतस्य व्याख्यानादिकं कथं घटितमिति प्रष्टुं तस्यासङ्गोदासी-  
नतामाह द्वाभ्यां तस्येति । समदृक् समं ब्रह्म पश्यति । अतो निर्विकल्पकः । स्वार्थे कः । निरस्तभेदः । किंच  
एकस्मिन्नेवान्तः समाप्तिर्यस्यास्तथाभूता मतिर्यस्य सः । यत उन्निद्रो मायाशयनादुदुद्धः या निशा सर्वभूतानां  
तस्यां जागर्ति संयमीति स्मृतेः (गीता २.६९) । अत एव गूढोऽप्रकटः । मूढ इव प्रतीयते ॥४॥

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्रं  
देव्यो हिया परिदधुर्न सुतस्य चित्रम् ।  
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति  
स्त्रीपुम्भिदा न तु सुतस्य विविक्तदृष्टेः ॥५॥

śrīdharah

kasmin vā sthāne | kena hetuneti mahābhāratādīdharmasāstrāṇi kṛtavataḥ  
punaretatsamhitākarāṇe kiṃ kāraṇamityarthaḥ | kuta iti sārva vibhaktikastasiḥ  
| kena pravartita ityarthaḥ | kṛṣṇo vyāsaḥ ||3||

tasya putro mahāyogī samadṛṅṇirvikalpakah |  
ekāntamaturunnidro gūḍho mūḍha iveyate ||4||

śrīdharah

yaduktam sa tu saṁśrāvayāmāseti (1.3.42) tacchukasya vyākhyānādikaṁ  
katham ghaṭitamiti praṣṭum tasyāsaṅgodāsinatāmāha dvābhyām tasyeti | sama-  
dṛk samam brahma paśyati | ato nirvikalpakah | svārthe kaḥ | nirastabhedah |  
kiṁca ekasminnevāntaḥ samāptirasyāstathābhūtā matirasya saḥ | yata unni-  
dro māyāśayanādudbuddhaḥ yā niśā sarvabhūtānām tasyām jāgarti saṁyamīti  
smṛteḥ (gītā 2.69) | ata eva gūḍho'prakataḥ | mūḍha iva pratiyate ||4||

dr̥ṣṭvānuyāntamṛṣimātmajamapyanagnaṁ  
devyo hriyā paridadhurna sutasya citram |  
tadvīkṣya pṛcchati munau jagadustavāsti  
strīpumbhidā na tu sutasya viviktadr̥ṣṭeḥ ||5||

**Śrīdhara:**

Or, in what place? “For what reason?” This means “what was the cause for [Vyāsa’s] again composing this *saṃhitā* after having completed the *Mahābhārata* and other *dharma* scriptures? The suffix *tasiḥ* in *ku-tas* may represent all the case endings [not just the fifth case ending].<sup>3</sup> Kṛṣṇa means Vyāsa. (3)

**His son, a great yogin,  
who saw everything as the same,  
and who made no distinctions,  
with his mind focused and sleepless  
travelled about disguised as a fool. (4)**

**Śrīdhara:**

To ask how, concerning what was said before (1.3.42), that “he recited [for the great king Parīkṣit],” that narration of Śuka happened, he describes Śuka’s solitariness and indifference in two verses beginning with His son, ... . Seeing everything as the same means he sees Brahman and thus he makes no distinctions. The *ka* [at the end of *nirvikalpaka*] expresses the original meaning of the word to which it has been added.<sup>4</sup>

**Seeing the seer<sup>5</sup> following  
his son,<sup>6</sup> some goddesses modestly  
covered themselves though he  
was not naked, but did not  
for his son. Noticing this  
he was surprised and when the sage  
asked, they replied: “You distinguish  
between man and woman,  
but your pure-sighted son does not.” (5)**

<sup>3</sup>[Thus,] why or by whom (*kena*, in the third case) was he caused to compose [this work]

<sup>4</sup>Not a sense of diminution, deterioration, similarity, or endearment as *ka* otherwise does.

<sup>5</sup>Vyāsa

<sup>6</sup>Śuka

श्रीधरः

निर्विकल्पकत्वं प्रपञ्चयति दृष्ट्वेति । आत्मजं शुक्रं प्रवजन्तम् अनुगच्छन्तम् ऋषिं व्यासमनग्रमपि दृष्ट्वा जले क्रीडन्त्यो देव्यो ऽप्सरसो हिया लज्जया परिदधुर्वस्त्रपरिधानं कृतवत्यः । अनग्रमपीत्यनेनार्थात्तत्सुतो नग्र इत्युक्तम् । नग्रस्य पुरतो गच्छतः सुतस्य तु हिया न परिदधुः । तच्चित्रं वीक्ष्य । इयं स्त्री अयं पुमानितिभिदा भेदस्तवास्ति । विविक्ता पूता दृष्टिर्यस्य ॥५॥

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान् ।  
उन्मत्तमूकजडवद्विचरन् गजसाह्वये ॥ ६ ॥

श्रीधरः

एवंभूतोऽसौ कथमालक्षितो ज्ञातः । कुरवो जाङ्गलाश्च देशविशेषास्तान् संप्राप्तः प्रथमं ततो गजसाह्वये विचरन् । गजेन सहित आह्वयो नाम यस्य तस्मिन् हस्तिनापुरे । हस्ती नाम राजा तेन निर्मितत्वात् ॥ ६ ॥

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।  
संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ॥ ७ ॥

श्रीधरः

एवंभूतेन मुनिना सह । यत्र संवादे एषा सात्वती भागवती श्रुतिः संहिता ॥ ७ ॥

*śrīdharah*

*nirvikalpakatvaṃ prapañcayati dṛṣṭveti | ātmajam śukraṃ pravajantam anu-*  
*gacchantam ṛṣiṃ vyāśamanagnamapi dṛṣṭvā jale kṛḍantyo devyo 'psaraso hriyā*  
*lajjāyā paridadhurvastraparidhānaṃ kṛtavatyah | anagnamapītyanēnārthāṭṭa-*  
*tsuto nagna ityuktam | nagnasya purato gacchataḥ sutasya tu hriyā na parida-*  
*dhuḥ | taccitraṃ vīkṣya | iyaṃ strī ayaṃ pumānītibhidā bhedastavāsti | viviktā*  
*pūtā dṛṣṭiriyasya ||5||*

*kathamālakṣitaḥ pauraiḥ samprāptaḥ kurujāṅgalān |*  
*unmattamūkajaḍavadvicaran gajasāhvaye ||6||*

*śrīdharah*

*evambhūto'sau kathamālakṣito jñātaḥ | kuravo jāṅgalāśca deśaviśeṣāstān saṃ-*  
*prāptaḥ prathamam tato gajasāhvaye vicaran | gajena sahita āhvayo nāma yasya*  
*tasmīn hastināpure | hasti nāma rājā tena nirmitatvāt ||6||*

*katham vā pāṇḍaveyasya rājarṣermuninā saha |*  
*saṃvādaḥ samabhūttāta yatraiṣā sātvaṭi śrutiḥ ||7||*

*śrīdharah*

*evambhūtena muninā saha | yatra saṃvāde eṣā sātvaṭi bhāgavatī śrutiḥ saṃ-*  
*hitā ||7||*

**śrīdhara:**

He illustrates Śuka's making no distinctions with *Seeing the seer* ... . Seeing the sage, Vyāsa, though not naked, following his son, Śuka, who was departing, some goddesses, Apsarases, playing in the water, out of modesty or bashfulness, were putting on their clothes, even though he [the sage] was not naked. From this reference [to nakedness] it is stated that Vyāsa's son was naked. But not out of modesty for his son, who was traveling around naked, did they clothe themselves. Seeing that surprising thing [Vyāsa was curious]. "This is a woman and this is a man," this distinction, this difference, belongs to you [Vyāsa]. His [i.e., your son's] vision is pure. (5)

**How was he regarded  
by the city-dwellers  
in Hastināpura,  
after he arrived in the lands  
of the Kurus and Jāṅgalas,  
wandering like a mad, mute fool? (6)**

**śrīdhara:**

How was he [Śuka] in this condition regarded [by the city-dwellers]? The Kurus and the Jāṅgalas [i.e., forest dwellers], having arrived at those particular lands first and then traveling to the place that has the same name as "elephant" (*gajasāhvaya*), that is, Hastināpura, being so named because it was built by a king named Hasti. (6)

**Or, how did the conversation  
of the Pāṇḍava seer-king  
with the sage<sup>7</sup> come about,  
dear sir, in which was heard  
this Sātvatī revelation? (7)**

**śrīdhara:**

With a sage of such a type [as was described before, i.e., Śuka]. In which, in the conversation with whom [Śuka], this "Sātvatī," that is, relating to Lord Kṛṣṇa, "revelation," i.e., collection, [was heard]. (7)

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<sup>7</sup>Śuka.

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।  
अवेक्षते महाभागस्तीर्थीकुर्वस्तदाश्रमम् ॥ ८ ॥

श्रीधरः

एतद्व्याख्यानं बहुकालावस्थानापेक्षं तस्य त्वेकत्रावस्थानं दुर्लभमित्याह स इति । गोदोहनमात्रं कालं प्र-  
तीक्षते तदपि न भिक्षार्थं किंतु तेषामाश्रमं गृहं तीर्थीकुर्वन् पवित्रीकुर्वस्तस्मादेवंभूतोऽत्र वक्तव्यार्थम् ॥ ८ ॥

अभिमन्युसुतं सूतं प्राहुर्भागवतोत्तमम् ।  
तस्य जन्म महाश्रयं कर्माणि च गृणीहि नः ॥ ९ ॥

श्रीधरः

श्रोतुस्तु चरितमतीवाश्रयमतः कथयेत्याह अभिमन्युसुतमिति पञ्चभिः । गृणीहि कथय ॥ ९ ॥

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।  
प्रायोपविष्टो गङ्गायामनादृत्याधिराङ्घ्रियम् ॥ १० ॥

श्रीधरः

सम्राट् चक्रवर्ती । वेति वितर्कः । कस्य वा हेतोः कस्मात्कारणात् । अधिराङ्घ्रियमधिराजां श्रियं संपदम-  
नादृत्य ॥ १० ॥

sa godohanamātraṃ hi grheṣu grhamedhinām |  
avekṣate mahābhāgastīrthīkurvaṃstadāśramam || 8||

śrīdharah

etadvyākhyānaṃ bahukālāvasthānāpekṣaṃ tasya tvekatrāvasthānaṃ durla-  
bhamityāha sa iti | godohanamātraṃ kālaṃ pratikṣate tadapi na bhikṣārthaṃ  
kiṃtu teṣāmāśramam grhaṃ tīrthīkurvan pavitrīkurvaṃstasmādevaṃbhūto'tra  
vaktetyāścaryam ||8||

abhimanyusutaṃ sūta prāhurbhāgavatottamam |  
tasya janma mahāścaryam karmāṇi ca gṛṇīhi naḥ ||9||

śrīdharah

śrotuṣtu caritamativāścaryamataḥ kathayetyāha abhimanyusutamiti pañca-  
bhiḥ | gṛṇīhi kathaya ||9||

sa samrāt kasya vā hetoḥ pāṇḍūnām mānavardhanaḥ |  
prāyopaviṣṭo gaṅgāyāmanādṛtyādhirātśriyam ||10||

śrīdharah

samrāt cakravartī | veti vitarke | kasya vā hetoḥ kasmātkāraṇāt | adhirātśri-  
yamadhirājāṃ śriyaṃ saṃpadamanādṛtya ||10||

He visits the houses  
of those who perform domestic  
sacrifices for only as  
long as the cows are being milked,  
the greatly fortunate one thus  
purifying their abode. (8)

**Śrīdhara:**

The explanation of this text depends on staying put for a long time. But his [Śuka's] staying in one place is hard to attain. This he says with *He visits the houses* ... . He visits [their houses] for only the time it takes to milk the cows and that, too, is not for the sake of begging, but [for] purifying their abode. It is astonishing that such a one is the speaker here [in this conversation with King Parīkṣit]. (8)

They say, o Suta, that  
Abhimanyu's son<sup>8</sup> is a  
major follower of the Lord.  
Recount his truly amazing  
birth and actions for us. (9)

**Śrīdhara:**

However, the character of the listener [Parīkṣit] is extremely wonderful. Therefore, tell us about him. Thus, he says *They say, o Suta, ...* comprising the next five verses. "Recount," that is, "tell us about." (9)

Or, He<sup>9</sup> was a lord of lords.  
For what reason did this enlarger  
of the pride of the Pāṇḍavas  
sit fasting to death on the bank  
of the Ganges, not caring for  
the opulence of a king of kings? (10)

**Śrīdhara:**

"Lord of lords" means emperor. "Or" is in the sense of argument [not alternative]. "For what reason," means "from what cause?" The wealth of a lord of lords, the opulence of a king of kings; not caring for such wealth [he sat fasting until his death]. (10)

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<sup>8</sup>i.e., Parīkṣit

<sup>9</sup>i.e., Parīkṣit.

नमन्ति यत्पादनिकेतमात्मनः  
 शिवाय हानीय धनानि शत्रवः ।  
 कथं स वीरः श्रियमङ्ग दुस्त्यजां  
 युवैषतोत्सृष्टमहो सहासुभिः ॥ ११ ॥

श्रीधरः

यस्य पादनिकेतं चरणपीठम् । ह स्फुटम् । धनान्यानीय शत्रवो नमन्ति । अङ्ग हे सूत । युवा तरुण एव  
 एषत ऐच्छत् । अत्रार्षमात्मनेपदम् । असुभिः प्राणैः सह ॥ ११ ॥

शिवाय लोकस्य भवाय भूतये  
 य उत्तमश्लोकपरायणा जनाः ।  
 जीवन्ति नात्मार्थमसौ पराश्रयं  
 मुमोच निर्विद्य कुतः कलेवरम् ॥ १२ ॥

श्रीधरः

विरक्तस्य किं धनादिभिरिति चेत्तत्राह शिवायेति । लोकस्य शिवाय भवाय समृद्धौ भूतये ऐश्वर्याय च ते  
 जीवन्ति न त्वात्मार्थम् । एवं सत्यसौ राजा निर्विद्य विरज्यापि परेषामाश्रयं कलेवरं कुतो हेतोर्मुमोच । न हि  
 परोपजीवनं स्वयं त्यक्तुमुचितमित्यर्थः ॥ १२ ॥

*namanti yatpādaniketamātmanah*  
*śivāya hāniya dhanāni śatravaḥ |*  
*katham sa vīraḥ śriyamaṅga dustyajām*  
*yuvaiśatotsraṣṭumaho sahāsubhiḥ || 11 ||*

śrīdharah

*yasya pādaniketaṁ caraṇapīṭham | ha sphuṭam | dhanānyāniya śatravo na-*  
*manti | aṅga he sūta | yuvā taruṇa eva eṣata aicchat | atrārṣamātanepadam |*  
*asubhiḥ prāṇaiḥ saha || 11 ||*

*śivāya lokasya bhavāya bhūtaye*  
*ya uttamaślokaparāyaṇā janāḥ |*  
*jīvanti nātmārthamasau parāśrayaṁ*  
*mumoca nirvidya kutaḥ kalevaram || 12 ||*

śrīdharah

*viraktasya kiṁ dhanādibhiriti cettatrāha śivāyeti | lokasya śivāya bhavāya*  
*saṁrddhyai bhūtaye aiśvaryāya ca te jīvanti na tvātmārtham | evaṁ satyasau*  
*rājā nirvidya virajyāpi pareṣāmāśrayaṁ kalevaram kuto hetormumoca | na hi*  
*paropajīvanaṁ svayaṁ tyaktumucitamityarthaḥ || 12 ||*



His enemies bow to the abode  
of his feet, having brought to him  
their fortunes for their own well being.  
Alas! How did that hero, dear one,  
wish to abandon his fortune,  
which is difficult to give up,  
as a youth along with his life? (11)

**Śrīdhara:**

The abode of his feet, the base of his feet. *Ha* means clearly. His enemies having brought him their fortunes bow down. “Dear one,” “O Suta.” “Youth,” that is, a youthful man desired (*eṣata*), [the proper form] should be *aicchat* (3rd. person, past imperfect, *lan*).<sup>10</sup> Here an archaic form (*eṣata*) is used in the “for oneself” [that is, intransitive] voice (*ātmanepada*). “With his life” means “with his life breaths (*prāṇaiḥ saha*).” (11)

For the well-being of the world,  
its improvement and enrichment,  
do those folks who are intent on  
him extolled by the finest verses<sup>11</sup>  
live, not for themselves. How could he,  
becoming indifferent, release  
his body on which others depend? (12)

**Śrīdhara:**

If one asks, “what does someone who is renounced need with money, and such things?” To this he replies with *For the well-being ...*. They live for the well-being of the world, for “its improvement,” that is, its prosperity, for its “enrichment,” that is, its affluence, but not for themselves. When such is the case, for what reason did that king [Parikṣit] turning indifferent [to life], that is, becoming dispassionate, give up his body which is the support of others? Surely, it is not right for oneself to give up [the means] others have of living. (12)

<sup>10</sup>From the root  $\sqrt{\text{īṣ}}$ : to wish, desire, long for.

<sup>11</sup>Uttamaśloka, i.e., Kṛṣṇa

तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन ।  
मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ॥ १३ ॥

श्रीधरः

यत्किञ्चन पृष्टोऽसि तत्सर्वं नोऽस्मभ्यं समाचक्ष्व । यद्यस्माद्वाचां विषये गिराम् गोचरेऽर्थं स्नातं पारंगतं त्वां मन्ये । छन्दस्मादन्यत्र वैदिकव्यतिरेकेण । अत्रावर्णिकत्वात् ॥ १३ ॥

सूत उवाच

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।  
जातः पराशराद् योगी वासव्यां कलया हरेः ॥ १४ ॥

श्रीधरः

कस्मिन् युग इत्यादिप्रश्नानां व्यासजन्मकथनपूर्वकमुत्तरमाह द्वापर इति । द्वापरे समनुप्राप्ते । कदेत्यपेक्षायामाह । तृतीये युगस्य पर्यये परिवर्ते । वासव्यामुपरिचरस्य वसोर्वीर्याज्जातायां सत्यवत्यां योगी ज्ञानी व्यासो जातः ॥ १४ ॥

*tatsarvaṃ naḥ samācakṣva prṣṭo yadiha kiñcana |*  
*manyate tvāṃ viṣaye vācāṃ snātamanyatra chāndasāt || 13||*

śrīdharah

*yatkiñcana prṣṭo'si tatsarvaṃ no'smabhyaṃ samācakṣva | yadyasmādvācāṃ*  
*viṣaye girāṃ gocare'rthe snātaṃ pāraṃgataṃ tvāṃ manye | chandasmādanyatra*  
*vaidikavyatirekeṇa | atrāvarṇikatvāt || 13||*

*sūta uvāca*

*dvāpare samanuprāpte tṛtīye yugaparyaye |*  
*jātaḥ parāśarād yogī vāsavyāṃ kalayā hareḥ || 14||*

śrīdharah

*kasmin yuga ityādipraśnānāṃ vyāsajanmakathanapūrvakamuttaramāha dvā-*  
*para iti | dvāpare samanuprāpte | kadetyapekṣāyāmāha | tṛtīye yugasya paryaye*  
*parivarte | vāsavyāmuparicarasya vasorvīryājājātāyāṃ satyavatyāṃ yogī jñānī*  
*vyāso jātaḥ || 14||*

**Śrīdhara:**

**Śrīdhara:**

स कदाचित् सरस्वत्या उपस्पृश्य जलं शुचिः ।  
 विविक्त एक आसीन उदिते रविमण्डले ॥ १५ ॥  
 परावरज्ञः स ऋषिः कालेनाव्युत्तरंहसा ।  
 युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥ १६ ॥  
 भौतिकानां च भावानां शक्तिहासं च तत्कृतम् ।  
 अश्रद्धधानान् निःसत्त्वान् दुर्मेधान् हसितायुषः ॥ १७ ॥  
 दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।  
 सर्ववर्णाश्रमाणां यद् दध्यौ हितम् अमोघदृक् ॥ १८ ॥  
 चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।  
 व्यदधाद् यज्ञसन्तत्यै वेदम् एकं चतुर्विधम् ॥ १९ ॥  
 ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः ।  
 इतिहासपुराणं च पञ्चमो वेद उच्यते ॥ २० ॥  
 तत्रगर्वदधरः पैलः सामगो जैमिनिः कविः ।  
 वैशम्पायन एवैको निष्णातो यजुषाम् उत ॥ २१ ॥

okay

अथर्वाङ्गिरसाम् आसीत् सुमन्तुर्दारुणो मुनिः ।  
 इतिहासपुराणानां पिता मे रोमहर्षणः ॥ २२ ॥  
 त एत ऋषयो वेदं स्वं स्वं व्यस्यन् अनेकधा ।  
 शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनो ऽभवन ॥ २३ ॥  
 त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा ।  
 एवं चकार भगवान् व्यासः कृपणवत्सलः ॥ २४ ॥  
 स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।  
 कर्मश्रेयसि मूढानां श्रेय एवं भवेद् इह ।  
 इति भारतम् आख्यानं कृपया मुनिना कृतम् ॥ २५ ॥  
 एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।  
 सर्वात्मकेनापि यदा नातुष्यद् धृदयं ततः ॥ २६ ॥  
 नातिप्रसीदद् धृदयः सरस्वत्यास्तटे शुचौ ।  
 वितर्कयन् विविक्तस्थ इदं चोवाच धर्मवित ॥ २७ ॥  
 धृतव्रतेन हि मया छन्दांसि गुरवोऽग्नयः ।  
 मानिता निर्व्यलीकेन गृहीतं चानुशासनम् ॥ २८ ॥

okay

भारतव्यपदेशेन ह्याम्नायार्थश्च प्रदर्शितः ।  
 दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत ॥ २९ ॥  
 तथापि वत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।  
 असम्पन्न इवाभाति ब्रह्मवर्चस्य सत्तमः ॥ ३० ॥  
 किं वा भागवता धर्मा न प्रायेण निरूपिताः ।  
 प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥ ३१ ॥  
 तस्यैवं खिलम् आत्मानं मन्यमानस्य खिद्यतः ।  
 कृष्णस्य नारदो ऽभ्यागाद् आश्रमं प्रागुदाहृतम् ॥ ३२ ॥  
 तम् अभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः ।  
 पूजयाम् आस विधिवन् नारदं सुरपूजितम् ॥ ३३ ॥



okay