

षट्सन्दर्भनामक-श्रीभागवतसन्दर्भे प्रथमः

# तत्त्वसन्दर्भः

The First Treatise  
in the Treatises  
on the Bhāgavata  
called the “Six Treatises:”

The Treatise on Principles (*Tattva-sandarbha*)

श्रीजीवगोस्वामिना विरचितः  
स्वकृतानुव्याख्या-सर्वसंवादिनीसमन्वितश्च  
बलदेवविरचितटीकया  
राधामोहनगोस्वामिकृतटीकया च सह

By Śrī Jīva Gosvāmin,  
with commentaries by Śrī Jīva himself,  
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## **Chapter 1**

# **Opening Benedictions** **(मङ्गलाचरण)**

श्रीकृष्णो जयति।

कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम्।  
यज्ञैः सङ्कीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥ १ ॥ (भा.  
११.५.३२)

सर्वसंवादिनी —

श्रीकृष्णं नमता नाम सर्वसम्वादिनी मया।  
श्रीभागवतसन्दर्भस्यानुव्याख्या विरच्यते ॥

अथ श्रीभागवतसन्दर्भनामानं ग्रन्थमारभमाणो महाभागवतकोटिबहिरन्तर्दृष्टिनिष्ठ-  
ङ्कितभगवद्भावं निजावतारप्रचारप्रचारितस्वस्वरूपभगवत्पदकमलावलम्बिदुर्लभप्रेम-  
पीयूषमयगङ्गाप्रवाहसहस्रं स्वसम्प्रदायसहस्राधिदैवं श्रीश्रीकृष्णचैतन्यदेवनामानं श्री-  
भगवन्तं कलियुगेऽस्मिन् वैष्णवजनोपास्यावतारतयार्थविशेषालिङ्गितेन श्रीभागवत-  
पदसंवादेन स्तौति।

कृष्णवर्णमिति — एकादशस्कन्धे कलियुगोपास्यप्रसङ्गे पदमिदम् अर्थश्च त्विषा  
कान्त्या योऽकृष्णो गौरस्तं कलौ सुमेधसो यजन्ति। गौरत्वञ्चास्य —

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः।  
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥ (भा. १०.८.२३)

May Śrī Kṛṣṇa be victorious!

**The intelligent worship him  
whose letters are *kṛṣṇa*,  
who by skin is not *kṛṣṇa*,  
along with his limbs, sub-limbs,  
weapons and companions,  
by sacrificial rites made  
mostly of collective praise.<sup>1</sup> (1)**

### Śrī Jīva Govāmin's Sarvasaṃvādinī<sup>2</sup>

While bowing myself to Śrī Kṛṣṇa,  
this “Conveyor of the Agreement of All,”  
a commentary on the *Bhāgavata-sandarbha*,  
is written by me (Śrī Jīva).

Now, while beginning the book called the *Śrī Bhāgavata-sandarbha* he [the author] praises by means of agreement with a verse from the *Śrī Bhāgavata* that is intertwined with a special meaning concerning the descent to be worshiped by Vaiṣṇavas in this Age of Kali, the Lord whose name is Śrī Śrī Kṛṣṇacaitanyadeva, tutelary deity of thousands of his own communities (*sampradāyas*), like thousands of currents of the Gaṅgā made of the nectar of that rare *prema* that rests on the lotus-like feet of Bhagavān whose true nature is spread by the spreading efforts of his own descents, which feelings for the Lord is confirmed by the inner visions of millions of Mahābhāgavatas.

*Kṛṣṇa-varṇam* — This verse is in the *Eleventh Skandha* on the topic of the object of worship in the Age of Kali. And its meaning is: by skin, that is, by color of complexion, the one who is not dark (*akṛṣṇa*), that is, who is golden (*gaura*) is the one whom intelligent people worship in the Age of Kali. His being golden is given in the *Bhāgavata* (10.8.13) —

There were three colors of this one who  
assumes different bodies according to the age:  
white, red, as well as yellow.  
Now he has become blue-black.

<sup>1</sup>See the notes in the appendix for a discussion of the early interpretations of this verse from the *Bhāgavata* (11.5.32) which became quite important to the Caitanya tradition.

<sup>2</sup>“Conveyor of All Agreement”

इत्यतः पारिशेष्यप्रमाणलब्धम्। इदानीमेतदवतारास्पदत्वेनाभिख्याते द्वापरे कृष्णतां  
गत इत्युक्तेः। शुक्लरक्तयोः सत्यत्रेतागतत्वेनैकादश एव वर्णितत्वाच्च। पीतस्यातीतत्वं  
प्राचीनतदवतारापेक्षया। उक्तञ्चैकादशे द्वापरोपास्यत्वं श्रीकृष्णस्य श्यामत्वमहाराजत्व-  
वासुदेवादिचतुर्भूतित्वलक्षणतल्लिङ्गकथनेन

द्वापरे भगवान् श्यामः पीतवासा निजायुधः।  
श्रीवत्सादिभिरङ्गैश्च लक्षणैरुपलक्षितः ॥ (भा. ११.५.२७)  
तं तदा पुरुषं मर्त्या महाराजोपलक्षणम्।  
यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप॥  
नमस्ते वासुदेवाय नमः सङ्कर्षणाय च।  
प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥ (भा. ११.५.२८-९)

ततो विष्णुधर्मोत्तरादौ यच्च द्वापरे शुकपक्षवर्णत्वं कलौ नीलघनवर्णत्वं श्रूयते तदपि  
यद्द्वापरे श्रीकृष्णावतारो न स्यात् तद्द्वापरविषयमेव मन्तव्यम्। एवञ्च यद्द्वापरे श्रीकृ-  
ष्णोऽवतरति तदैव कलौ श्रीगौरोऽप्यवतरतीति स्वारस्यलब्धेः। श्रीकृष्णाविर्भावविशेष  
एवायं गौर इत्यायाति तदव्यभिचारात्। अतएव यद्विष्णुधर्मोत्तरे निर्णीतम्

प्रत्यक्षरूपधृग्देवो दृश्यते न कलौ हरिः।  
कृतादिष्वेव तेनैव त्रियुगः परिपठ्यते॥  
कलेरन्ते च सम्प्राप्ते कल्किनं ब्रह्मवादिनम्।  
अनुप्रविश्य कुरुते वासुदेवो जगत्स्थितिम्॥ इत्यादि (चतुर्युगावस्था नाम  
१०४ अध्याये)  
तदप्यमर्यादेश्चर्यकृष्णत्वेनैवातिक्रान्तम् तस्य कलिप्रथमव्याप्तिदर्शनात्।



From this it (his being golden or yellow) is obtained through the evidence of remainder, because of the statement “now,” that is, in the Dvāpara, which is understood as the context of the present descent, “he has become blue-black.” And because white and red are described in the *Eleventh Skandha* as relating to the Satya and Tretā ages. The past tense of the color yellow [in the verse] is used with reference to an ancient descent of his. And Śrī Kṛṣṇa’s being the object of worship in the Dvāpara is stated in the *Eleventh* in describing his characteristics such as his being blue-black, his being a king, his having the four forms Vāsudeva, etc., as follows:

In the Dvāpara Bhagavān is blue-black  
dressed in yellow and possessed of his own weapons.  
He is set apart by his characteristic marks,  
such as the Śrīvatsa marking and so forth.  
Mortals then worship him as a great king  
by means of the Vedas and Tantras,  
those inquisitive about the absolute, o King.  
Obeissance to Vāsudeva and to Saṅkarṣaṇa  
and to Pradyumna and Aniruddha.  
Obeissance unto you, who are Bhagavān.<sup>3</sup>

Therefore when it is heard in the *Viṣṇudharmottara* that he has the color of a parrot in the Dvāpara Age and the color of blue in Kali that is to be understood as applying to a Dvāpara in which Śrī Kṛṣṇa does not appear. And then in the Dvāparas in which Śrī Kṛṣṇa descends Śrī Gaura, too, descends in that following Kali, because they of the same flavor. It follows then that this Gaura is a special appearance of Śrī Kṛṣṇa because there is no variation from that. Therefore, what has been said in the *Viṣṇudharmottara*:

Hari, the deity, is not seen in Kali  
in a plainly perceived form.  
Therefore, [visible] only in the ages,  
Kṛta and the rest, he is called Triyuga.  
And when the end of the Age of Kali arrives  
entering as Kalki, a teacher of Brahman,  
Vāsudeva makes the world stable.<sup>4</sup>

that, too, can be overstepped by Kṛṣṇa whose godly might is limitless, because of seeing Gaura’s appearance in the first part of the Age of Kali.

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<sup>3</sup>*Bhāg.*, 11.5.27-9.

<sup>4</sup>*Viṣṇudharmottara*, Chapter 104, entitled “The Conditions of the Four Ages.”

तदेव तदाविर्भावत्वं तस्य स्वयमेव विशेषणद्वारा व्यनक्ति, कृष्णवर्णम् कृष्णेत्येतौ वर्णौ यत्र यस्मिन् श्रीकृष्णचैतन्यदेवनाम्नि श्रीकृष्णत्वाभिव्यञ्जकं कृष्णेतिवर्णयुगलं प्रयुक्तमस्तीत्यर्थः। तृतीये श्रीमदुद्धववाक्ये (भा. ३.३.३) समाहृता इत्यादिपदो श्रियः सवर्णेन इत्यत्र टीकायां श्रियः रुक्मिण्याः समानं वर्णद्वयं वाचकं यस्य स श्रियः सवर्णो रुक्मीत्यपि दृश्यते।

यद्वा कृष्णं वर्णयति तादृशस्वपरमानन्दविलासस्मरणोल्लासवशतया स्वयं गायति परमकारुणिकतया च सर्वभ्योऽपि लोकेभ्यस्तमेवोपदिशति यस्तम्। अथवा स्वयमकृष्णं गौरं त्विषा स्वशोभाविशेषेणैव कृष्णवर्णम् कृष्णोपदेष्टारञ्च यद्दर्शनेनैव सर्वेषां श्रीकृष्णः स्फुरतीत्यर्थः। किंवा सर्वलोकदृष्टावकृष्णं गौरमपि भक्तविशेषदृष्टौ त्विषा प्रकाशविशेषेण कृष्णवर्णं तादृशश्यामसुन्दरमेव सन्तमित्यर्थः। तस्मात्तस्मिन्सर्वथा श्रीकृष्णरूपस्यैव प्रकाशात्तस्यैव साक्षादाविर्भावः स्वयं स इति भावः।

तस्य श्रीभगवत्त्वमेव स्पष्टयति साङ्गोपाङ्गास्त्रपार्षदं बहुभिर्महानुभावैरसकृदेव तथादृष्टोऽसाविति गौडवरेन्द्रबङ्गसुहृत्कलादिदेशीयानां महाप्रसिद्धेः। तथाङ्गान्येव परममनोहरत्वादुपाङ्गानि भूषणादीनि महाप्रभाववत्त्वात्तान्येवास्त्राणि सर्वदैकान्तवासित्वात्तान्येव पार्षदाः। यद्वा अत्यन्तप्रेमास्पदत्वात्तत्तुल्या एव पार्षदाः श्रीमदद्वैताचार्यमहानुभावचरणप्रभृतयः तैः सह वर्तमानमिति चार्थान्तरेण व्यक्तम्।

That he [Gaura] is a manifestation of him [Kṛṣṇa] is revealed itself by means of his [Gaura's] distinguishing attributes. The *Kṛṣṇa-varṇa* of the verse means that in which the two syllables “krṣ-ṇa” are present. In the name Śrī Kṛṣṇacaitanyadeva the pair of syllables ‘krṣ-ṇa’ are used, revealing that he is Śrī Kṛṣṇa. In the statement of Śrī Uddhava beginning with *samāhutāḥ* in the Third Skandha (3.3.3), the words *śriyaḥ savarṇena* (by the one who has the same syllables as Śrī) are used. In [Śrīdhara Svāmin's] commentary on that one finds *śriyaḥ savarṇa* glossed as “referring to the one who has the same two syllables as Rukmiṇī [śrī],” that is, as referring to Rukmin, her brother [the two syllables of his name being the same as the first two syllables of Rukmiṇī's name].<sup>5</sup>

Or, he describes Kṛṣṇa. That is, under the impulse of his jubilation at remembering his own supremely joyful sport (as Kṛṣṇa), he himself sings of it and out of his supreme compassion he teaches it to all people. Or else, being himself not dark, that is being golden, he, by his radiance (*tviṣā*), by his own special beauty, is a teacher of Kṛṣṇa, that is, by seeing him (Gaura) Kṛṣṇa appears to everyone. Or, though in the sight of all people he is not Kṛṣṇa but Gaura, in the sight of his *bhaktas*, by a special manifestation (*tviṣā*), he is that beautiful blue-black Kṛṣṇa. Therefore, because of the manifestation in him in all ways of the form of Kṛṣṇa, he (Gaura) is himself a direct appearance of him (Kṛṣṇa).

He clarifies his (Gaura's) being Bhagavān with *sāṅgopāṅgāstrapārṣada*. He was seen in such a way more than once by many great and respected people. This is very well known to people from Gauḍa, Varendra, Baṅga, Śūhma, and Utkala. Such were his limbs — because of being most attractive. His sub-limbs — his ornaments and such — because of possessing great power and influence. Those themselves were his weapons — because of always remaining exclusively with him. Those, too, were his companions. Or, being equal to him because of possessing extraordinary love, his companions were great and respected beings as Śrīmad Advaitācārya and the others who were with him. And that is suggested by another meaning.

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<sup>5</sup>Here Śrī Jīva is showing a precedent for his interpretation from Śrīdhara's commentary which shows a similar use of two syllables, *ruk-min*, to indicate another. The first two syllables of Rukmiṇī's name are used to mean Rukmin, her brother. In the present case, by Śrī Jīva's interpretation, *kṛṣṇa-varṇa* refers to the syllables *krṣ-ṇa* in Śrī Kṛṣṇacaitanyadeva's name to indicate that he is Śrī Kṛṣṇa.

तमेवम्भूतं कैर्यजन्ति यज्ञैः पूजासम्भारैः न यत्र यज्ञेशमखा महोत्सवा (भा. ५.१९.२३) इत्युक्तः। तत्र च विशेषणेन तमेवाभिधेयं व्यनक्ति सङ्कीर्तनं बहुभिर्मिलित्वा तद्गानसुखं श्रीकृष्णगानं तत्प्रधानैः। तथा सङ्कीर्तनप्राधान्यस्य तदाश्रितेष्वेव दर्शनात्स एवात्राभिधेय इति स्पष्टम्।

बलदेवविद्याभूषणकृता टीका  
श्रीकृष्णो जयति।

भक्त्याभासेनापि तोषं दधाने धर्माध्यक्षे विश्वनिस्तारिनाम्नि।  
नित्यानन्दाद्वैतचैतन्यरूपे तत्त्वे तस्मिन्नित्यमास्तां रतिर्नः ॥  
मायावादं यस्तमःस्तोमम् उच्चैर्नाशं निन्ये वेदवागंशुजालैः।  
भक्तिर्विष्णोर्दर्शिता येन लोके जीयात्सोऽयं भानुरानन्दतीर्थः ॥  
गोविन्दाभिधमिन्दिराश्रितपदं हस्तस्थरत्नादिवत्।  
तत्त्वं तत्त्वविदुत्तमौ क्षितितले यौ दर्शयाञ्चक्रतुः ॥  
मायावादमहान्धकारपटलीसत्पुष्पवन्तौ सदा।  
तौ श्रीरूपसनातनौ विरचिताश्चर्यौ सुवर्यौ स्तुमः ॥

This sort of person is worshiped by means of what? By *yajñas* or the materials of *pūjā*, as it is said: “where there are no great, festive sacrifices to the lord of sacrifices, even the world of the lord of the gods [Indra] should not be lived in.”<sup>6</sup> And there by means of the adjective the intended sense, the object to be conveyed, is revealed — *saṅkīrtana* — many gathering together to enjoy the pleasure of songs about him, songs about Śrī Kṛṣṇa, [he is worshiped] by sacrifices that are predominantly that [*saṅkīrtana*]. So, too, because of seeing repeatedly the predominance of *saṅkīrtana* among those who are sheltered by him [Gaura], it is clear that it is the object to be conveyed [ie, the *abhidheya*] here.

### Śrī Baladeva Vidyābhūṣaṇa

In those pleased even by a semblance of *bhakti*  
overseers of *dharma*, whose names deliver the world,  
in the forms of Nityānanda, Advaita, and Caitanya,  
in that truth may our love forever abide.

Who that collection of darkness called *māyāvāda*  
brought to destruction by the rays of Vedic word  
and revealed *bhakti* for Viṣṇu in the world,  
Glory to that effulgent sun, Ānandatīrtha!

The two foremost knowers of truth  
who revealed the truth on earth,  
like a jewel situated in their hands,  
which truth is named Govinda  
at whose feet Indira is sheltered,

ever true suns for the mass  
of darkness called *māyāvāda*  
those two, Śrī Rūpa and Sanātana,  
composers of wonders and most excellent, praise we.

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<sup>6</sup>*Bhāg.* 5.19.23.

यः साङ्ख्यपङ्केन कुतर्कपांशुना विवर्तगर्तेन च लुप्तदीधितिम्।  
 शुद्धं व्यधाद्वाक्सुधया महेश्वरं कृष्णं स जीवः प्रभुरस्तु नो गतिः ॥  
 आलस्या अप्रवृत्तिः स्यात् पुंसां यद्वन्धविस्तरे।  
 अतोऽत्र गूढे सन्दर्भे टिप्पन्यल्पा प्रकाश्यते ॥  
 श्रीमञ्जीवेन ये पाठाः सन्दर्भेऽस्मिन् परिष्कृताः।  
 व्याख्यायन्ते त एवामी नान्ये ये तेन हेलिताः ॥

श्रीबादरायणो भगवान् व्यासो ब्रह्मसूत्राणि प्रकाश्य तद्भाष्यभूतं श्रीभागवतमाविर्भाव्य  
 शुक्रं तदध्यापितवान्। तदर्थं निर्णेतुकामः श्रीजीवः प्रत्यूहकुलाचलकुलिशं वाञ्छितपी-  
 यूषबलाहकस्वेष्टवस्तुनिर्देशं मङ्गलमाचरति कृष्णेति। निमिनृपतिना पृष्टः करभाजनो  
 योगी सत्यादियुगावतारानुक्ताथ कलावपि तथा शृणु इति तमवधाप्याह कृष्णवर्णमिति।  
 सुमेधसो जनाः कलावपि हरिं भजन्ति। कैः। इत्याह सङ्कीर्तनप्रायैर्यज्ञैः अर्चनैरिति।  
 कीदृशं तम्। इत्याह कृष्णो वर्णो रूपं यस्यान्तरिति शेषः। त्विषा कान्त्या त्वकृष्णम्।  
 शुक्लो रक्तस्तथा पीतः इदानीं कृष्णतां गतः (भाग्. १०.८.१३) इति गर्गोक्तिपारिशेष्या-  
 द्विदुद्गौरमित्यर्थः।

अङ्गे नित्यानन्दाद्वैतौ। उपाङ्गानि श्रीवासादयः। अस्त्राणि अविद्याच्छेत्तृत्वाद्भगवन्नामा-  
 नि। पार्षदाङ्गं गदाधरगोविन्दायः। तैः सहितमिति महाबलित्वं व्यज्यते। गर्गवाक्ये पीत  
 इति प्राचीनतदवतारापेक्षया। अयमवतारः श्वेतवराहकल्पगताष्टविंशवैवस्वतमन्वन्त-  
 रीयकलौ बोध्यः। तत्रत्ये श्रीचैतन्य एवोक्तधर्मदर्शनात्। अन्येषु कलिषु क्वचिच्छ्राम-  
 त्वेन क्वैच्छुकपत्राभत्वेन व्यक्तेरुक्तेः।

He who by his nectarine words  
cleansed the light of the supreme lord Kṛṣṇa  
hidden as it was by the mud of Sāṅkhya,  
the dung of bad logic, and the cave of *vivarta*,  
that Master Jīva is our goal.

A lazy lack of inclination might arise  
in humans when a book becomes too long;  
therefore, on this secret *sandarbha*  
a small commentary is published  
Only the readings that are furnished  
by Śrī Jīva in this *sandarbha*  
are explained, not others  
that have been neglected by him.

Bhagavān Śrī Bādarāyaṇa Vyāsa after revealing the *Brahma-sūtra* manifested the *Śrīmad Bhāgavata*, which exists as a commentary on that, and taught it to Śuka. Śrī Jīva, who wants to determine the meaning of that (the *Bhāgavata*, performs the auspicious rite (*maṅgala*) with the verse beginning *kṛṣṇa*, which is a thunderbolt on the mountain of obstacles, a rain cloud of desired nectar and an indication of his desired subject matter. The *yogin* Karabhājana, asked by King Nimi, after describing the descents in the ages beginning with the Satyayuga here does so for the Age of Kali, first makes him concentrate by saying “listen” and then speaks *kṛṣṇa-varṇa*. Intelligent people worship Hari even in the Age of Kali. By what means? He says: “by praising mostly consisting of *saṅkīrtana*.” What is he [Hari] like? His inner form is the color of blue-black (*kṛṣṇa*), thus so far. But by skin (*tviṣā*), that is, by physical appearance, he is not blue-black. “[There *were* three colors of him:] white, red, as well as yellow. Now he has become blue-black.”<sup>7</sup> By consequence [finding what remains] from this statement of Garga’s the gold of lightning is the meaning [of not blue-black].

His two limbs are Nityānanda and Advaita. His sublimbs are Śrīvāsa and the others. His weapons were the holy names because the cut ignorance to pieces. His companions were Gadādhara, Govinda and the others. Their being with him suggests his great power. In the statement of Garga, the “yellow” refers to an ancient descent. This descent is to be understood as occurring in the Age of Kali of the twenty-eighth Vaivasata Manu in the *kalpa* of White Varāha (*śvetavarāha*). Because, in that time only in Śrī Caitanya are found the stated characteristics and because it is stated that manifestations in other Ages of Kali occur sometimes with blue-black color and sometimes with the color the wings of parrots.

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<sup>7</sup>Bhāg. 10.8.13.

छन्नः कलौ यदभवः (भाग्. ७.१.३८) इति शुक्लो रक्तस्तथा पीतः (भाग्. १०.८.१३) इति। कलावपि तथा शृणु (भाग्. ११.५.३१) इति च। ये विमृशन्ति ते सुमेधसः। छन्नत्वं च प्रेयसीत्विषावृतत्वं बोध्यम्।

अङ्काः पूर्वाङ्कतोऽत्रान्ये टिप्पनीक्रमबोधकाः। द्विविन्दवस्ते विज्ञेया विषयाङ्कास्त्वविन्दवः। अत्र ग्रन्थे स्कन्धाध्यायसूचका युग्माङ्का ग्रन्थकृतां सन्ति। तेभ्योऽन्ये ये टिप्पनीक्रमबोधायास्माभिः कल्पितास्ते द्विविन्दुमस्तकाः। विषयवाक्येभ्यः परे येऽङ्कास्ते त्वविन्दुमस्तका बोध्याः ॥ १ ॥

### राधामोहनगोस्वामिकृता टीका

चैतन्यं परमानन्दमद्वैतं द्वैतकारणम्।  
श्रीकृष्णं राधया सार्द्धं प्रणमामि जगद्गतिम्॥

अस्य ग्रन्थस्य मुख्याभिधेयश्रीकृष्णसङ्कीर्तनरूपमङ्गलं कुर्वन् तस्य मुख्योपास्यतां प्रमाणयन्नेकादशस्थपदं दर्शयति — त्विषाऽकृष्णमिति कनकमिवोज्ज्वलम्। सुमेधस इति श्रीकृष्णकीर्तनं कलौ परमश्रेयस्त्वेन शास्त्राचार्यविवेचितमिति सूचयति ॥ १ ॥



And also because of [the statements:] “you who were hidden in the Age of Kali,”<sup>8</sup> “white, red as well as yellow,”<sup>9</sup> and “in the Age of Kali as well hear about that.”<sup>10</sup> Those who reflect thoughtfully [on these things] are the wise and his being “covered” means being covered by the complexion of his beloved.

The numbered markings that are different from the previous markings here make known the order of the commentary. They are to be understood as two dots, but subject markings are without dots. In this book the combined number markings indicate the book and chapter and belong to the author of the book [Śrī Jīva]. Other than those, the ones created by me to distinguish the order of the commentary, have two dots at their heads. Markings other than statements of subjectmatter have no dots at their heads.

### Śrī Rādhāmohana Gosvāmin

I bow to Caitanya, the highest bliss,  
to Advaita, the cause of duality,  
and to Śrī Kṛṣṇa along with Rādhā  
who [together] are the goal of the universe.

Performing an auspicious act in the form of public praising (*saṅkīrtana*) of Śrī Kṛṣṇa, the primary focus of this book, and providing evidence that he is the primary object of worship, he shows a verse from the Eleventh Book [of the *Bhāgavata*]. *Tviṣākṛṣṇam* means shining like gold. *Sumedhasaḥ* (the wise [plural]) indicates that praise (*kīrtana*) of Śrī Kṛṣṇa in the Age of Kali is determined by scripture and the great teachers to be the most auspicious practice.

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<sup>8</sup>Bhāg. 7.9.38.

<sup>9</sup>Bhāg. 10.8.13

<sup>10</sup>Bhāg., 11.5.31.

अन्तःकृष्णं बहिर्गौरं दर्शिताङ्गादिवैभवम्।  
कलौ सङ्कीर्तनादौः स्मः कृष्णचैतन्यमाश्रिताः ॥ २ ॥

सर्वसंवादिनी

तदेतत् सर्वमवधार्यापि परमोत्कृष्टेनार्थेन तमेव स्तौति अन्तः कृष्णमित्यादिना दर्शि-  
तञ्चेतत् परमविद्वच्छिरोमणिना श्रीसार्वभौमभट्टाचार्येण

कालान्नष्टं भक्तियोगं निजं यः  
प्रादुष्कर्तुं कृष्णचैतन्यनामा।  
आविर्भूतस्तस्य पादारविन्दे  
गाढं गाढं लीयतां चित्तभृङ्गः ॥ इति

बलदेवः

कृष्णवर्णपद्मव्याख्याव्याजेन तदर्थमाश्रयति अन्तरिति। स्फुटार्थः ॥ २ ॥

राधामोहनः

स्वभजनस्य सम्प्रदायप्रवर्तनायावतीर्णं श्रीकृष्णं तदनुमतव्याख्यासम्पत्तये पुनः प्रण-  
मति अन्तःकृष्णमिति। आश्रिता इति वयमिति शेषः ॥ २-७ ॥

**Inside he's Kṛṣṇa; outside he's Gaura.  
The might of his limbs and so forth are demonstrated.  
We have sought shelter in Śrī Kṛṣṇacaitanya  
in the Age of Kali by means of *saṅkīrtana* and the rest. (2)**

**Śrī Jīva Gosvāmin's Sarva-saṁvādinī**

Although already having determined all this, he [the author, that is, I] praises him with the most superior [clearest] meaning, *antaḥ kṛṣṇam*. His might has been demonstrated by the greatest crown jewel of the learned, Śrī Sārvabhauma Bhaṭṭācārya:

With the name Kṛṣṇacaitanya he appeared,  
his own *bhakti-yoga*, lost after a long time,  
to re-establish. May the bee of my mind become  
deeply, deeply immersed in the lotuses of his feet.

**Śrī Baladevavidyābhūṣaṇa**

In the guise of commenting on the *kṛṣṇa-varṇa* verse, he resorts to the meaning of the verse: *antaḥ*. The meaning is clear. (2)

**Śrī Rādhāmohana Gosvāmin**

With *antaḥ* ... , he bows again to Śrī Kṛṣṇa, who has descended to start his own community for his own worship, in order to arrive at an explanation of that verse that is in conformity with that understanding [Śrī Caitanya]. The subject of the sentences is “we.” (2-7)

जयतां मथुराभूमौ श्रीलरूपसनातनौ।  
यौ विलेखयतस्तत्त्वं ज्ञापकौ पुस्तिकामिमाम्॥ ३॥

श्री जीवः

जयतामिति ज्ञापकौ ज्ञापयितुम्।

बलदेवः

अथाशीर्नमस्काररूपं मङ्गलमाचरति जयतामिति। श्रीलौ ज्ञानवैराग्यतपःसम्पत्तिमन्तौ रूपसनातनौ मे गुरुपरमगुरू जयतः निजोत्कर्षं प्रकटयताम्। मथुराभूमाविति। तत्र तयोरध्यक्षता व्यज्यते। तयोर्जयोऽस्त्वित्याशास्यते। जयतिरत्र तदितरसर्वसद्वृन्दोत्कर्षवचनः। तदुत्कर्षाश्रयत्वात्तयोस्तत्सर्वनमस्यत्वमाक्षिप्यते। तत्सर्वान्तःपातित्वात् स्वस्य तौ नमस्याविति च व्यज्यते।

तौ कीदृशावित्याह। याविमां सन्दर्भाख्यां पुस्तिकां विलेखयतस्तस्या लिखने मां प्रवर्तयतः। बुद्धौ सिद्धत्वादिमामित्युक्तिः। तत्त्वं ज्ञापकौ तत्त्वं वाद्यप्रभेदे स्यात्स्वरूपे परमात्मनि इति विश्वकोषात्। परेशं सपरिकरं ज्ञापयिष्यन्तावित्यर्थः। कर्तरि भविष्यति ण्वुल् षष्ठीनिषेधस्तु अकेनोर्भविष्यदाधमर्णयोः (पाण् २.३.७०) इति सूत्रात्॥ ३॥

**May they be victorious, the treasures of Mathurā,  
Śrīla Rūpa and Sanātana,  
Who taught me the principles  
and made me write this book. (3)**

**Śrī Jīva Gosvāmin**

“May they be victorious ...” “They taught me” should be construed as “to teach me.”<sup>11</sup>

**Śrī Baladeva**

Now he writes an auspicious verse in the form of a prayer or wish and an obeisance beginning with “May they (two) be victorious.” *Śrīla* means possessing the fortunes of knowledge, renunciation, and austerity. Rūpa and Sanātana are my [Jīva’s] *guru* and *paramaguru*. May they be victorious, that is, may their elevated natures be revealed. They are the treasures or wealth of Mathurā. By this their supervisory status is indicated. With “let them be victorious,” he expresses his prayer or wish. Here *jayati* (victory) expresses the elevated natures of all good people other than them, too. It is implied that because of their being a shelter for uplifting [those sheltered by them], they are the objects of obeisance for all, too. Because he himself falls within the scope of that “all,” it is revealed that they are the objects of his own obeisance as well.

What are those two [Rūpa and Sanātana] like? To this he answers: they are causing him [Śrī Jīva] to write this book, called the *Sandarbha*, that is, they are getting me started in the writing of this book. Because the book was already completed in his intellect he refers to it as “this” book. They taught me the principle or truth. Truth, according to the *Viśvakoṣa*, may be used in the sense of “the essential thing in various subjects” and “the supreme self (*paramātmā*).” Its meaning here is “they will make known [to me] the supreme lord along with his companions.” In the case of the affix *.nvul* denoting a future agent, the sixth case is debarred because of the *sūtra* of Pāṇini (2.3.70), *akenorbhaviṣyadādhamarṇyayoḥ*.<sup>12</sup>

<sup>11</sup>In other words, they made me write this book in order to teach me the fundamental principles or truths.

<sup>12</sup>*Nvul* also is changed to the *aka* in *jñāpaka* by the *sūtra*, *yuvoranākau* (7.1.1). This *sūtra* (2.3.70) justifies Baladeva’s taking *jñāpaka* to mean “they will make known” (future agent). It means that Śrī Jīva was writing this text in the presence of Śrī Rūpa and Śrī Sanātana and in the expectation of having their help as he proceeds.

कोऽपि तद्वान्धवो भट्टो दक्षिणद्विजवंशजः ।  
विविच्य व्यलिखद्ग्रन्थं लिखिताद्वृद्धवैष्णवैः ॥ ४ ॥

श्री जीवः

कोऽपीति वृद्धवैष्णवैः श्रीरामानुजमध्वाचार्यश्रीधरस्वाम्यादिभिर्लिखितं तद्वृष्टेत्यर्थः ।  
अनेन स्वकपोलकल्पितत्वञ्च निरस्तम् ।

बलदेवः

ग्रन्थस्य पुरातनत्वं स्वपरिष्कृतत्वं चाह कोऽपीति । तद्वान्धवस्तयो रूपसनातनयोर्बन्धु-  
र्गोपालभट्ट इत्यर्थः । वृद्धवैष्णवैः श्रीमध्वादिभिर्लिखिताद्ग्रन्थात्तं विविच्य विचार्य सारं  
गृहीत्वा ग्रन्थमिमं व्यलिखत् ॥ ४ ॥

तस्याद्यं ग्रन्थनालेखं क्रान्तव्युत्क्रान्तखण्डितम् ।  
पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥ ५ ॥

बलदेवः

तस्य भट्टस्य आद्यं पुरातनं ग्रन्थनालेखं पर्यालोच्य जीवको मल्लक्षणः पर्यायं कृत्वा  
क्रमं निबध्य लिखति । ग्रन्थ सन्दर्भे चौरादिकः । ततो ण्यासग्रन्थ (पाण् ३.३.१०७)  
इति कर्मणि युच् ग्रन्थना ग्रन्थः । तस्य लेखं लिखनं, भावे घञ् । तं लेखं कीदृशमित्याह  
क्रान्तं क्रमेण स्थितम् । व्युत्क्रान्तं व्युत्क्रमेण स्थितम् । खण्डितं छिन्नमिति स्वश्रमस्य  
सार्थकम् ॥ ५ ॥

*okay*





## Appendix A

### Various and Sundry Notes

#### A.1 Early Interpretations of *Kṛṣṇa-varṇa* Verse

*The verse kṛṣṇa-varṇam was not associated with or recognized as a reference to Śrī Caitanya until Śrī Jīva's generation. In fact, he may have been the first to discover Śrī Caitanya in the verse. Śrīnātha Cakravartin, who may have been the first of Śrī Caitanya's followers to write a commentary on the Bhāgavata, followed Śrīdhara's interpretation which is as follows:*

*"He rejects dryness or aridity. By his color or splendor (tviṣā), that is, by his physical beauty, he is not dark, that is, he shines like a sapphire. Or, by his color or splendor he is blue-black, in other words the descent Kṛṣṇa. By this he demonstrates the predominance of the Kṛṣṇa descent in the Age of Kali. Limbs means heart, and so forth. Sub-limbs means the Kaustubha jewel and so forth. Weapons means Sudarśana and so forth. And companions means Sunanda and the rest. Yajña means rites of worship. Saṅkīrtana means repeating the holy names and hymns in praise of Kṛṣṇa. The rites of worship have those things as their main elements. Intelligent means those with discrimination."*<sup>1</sup>

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<sup>1</sup>Śrīdhara Svāmin on *Bhāg.* 11.5.32: रूक्षतां व्यावर्तयति — त्विषा कान्त्याऽकृष्णमिन्द्रनीलमणिवद्वज्ज्वलम्। यद्वा त्विषा कृष्णं कृष्णावतारम्। अनेन कलौ कृष्णावतारस्य प्राधान्यं दर्शयति। अङ्गानि हृदयादीनि। उपाङ्गानि कौस्तुभादीनि। अस्त्राणि सुदर्शनादीनि। पार्षदाः सुनन्दादयः तत्सहितम्। यज्ञैरर्चनैः। सङ्कीर्तनं नामोच्चारणं स्तुतिश्च तत्प्रधानैः। सुमेधसो विवेकिनः

Clearly, Śrīdhara considered this verse to refer to Śrī Kṛṣṇa and argues that Śrī Kṛṣṇa, though he appeared at the end of the Dvāpara Age, was the dominant object of worship in the Age of Kali. Śrīnātha and Sanātana Gosvāmin agree with him.

Here is what Śrīnātha Cakravartin has to say about this kṛṣṇavarṇam verse:

*Kṛṣṇa-varṇa, the one whose qualities are kṛṣṇa. What are those qualities? "Kṛṣṇa is Bhagavān himself;" "Kṛṣ conveys existence and ṇa conveys joy. The unity of the two signifies the highest Brahman, Kṛṣṇa." Such are the qualities of the word kṛṣṇa. Kṛṣṇa-varṇa, thus, means the one in whom are found the qualities of the word kṛṣṇa. It is a compound in which the middle word [śabda] is elided. Even in color is that one kṛṣṇa, that is, the blue-black color of new clouds. Or, if the word is akṛṣṇa, then it means only slightly blue-black because of shining so brightly. Or, the blue-black color of the blue lotus. Or, by tvīṣā is meant light. Thus it refers to Kṛṣṇa, who is Bhagavān himself, qualified in the fullest manner by Brahman whose form is light. Then kṛṣṇa-varṇa can be explained simply as blue (nīla), since the Amara-koṣa assigns the words śyāma, asita, and nīla to kṛṣṇa as synonyms.*

*His limbs are everything up to his discus and so forth. His sub-limbs are the Kaustubha jewel and the rest. His companions are his friends, Dāma and the others. By yajña is meant "those things that are worshiped," in other words, his actions like lifting Govardhana and such. Or, yajñas are things creating good will and those are his sports like the Rāsa Dance with the Gopīs. They worship by means of these kinds of yajñas. Because they are eternal, they worship him by means of these. This is the meaning. And how is that done? Primarily by singing praises, that is, they take to singing his praises (saṅkīrtana). Thus it is said (Bhāg. 9.24.61):*

*To show his grace to his bhaktas  
he spreads his most auspicious fame,  
which destroys the sadness, lamentation,  
and darkness of those who will be born  
in the Age of Kali.*

*In the Age of Kali, songs of his fame are most appropriate. The intelligent (sumedhas) are those in whose knowledge are songs of his fame.<sup>2</sup>*

<sup>2</sup>Śrīnātha Cakravartin, Śrī Śrīcāitanyamatamañjuṣā, on Bhāg. 11.5.32: कृष्ण इति वर्णा गुणा यस्य।

के ते गुणाः? (भाग. १.३.२८)

कृष्णस्तु भगवान् स्वयम्

कृषिर्भूवाचकः शब्दो णञ्च निर्वृत्तिवाचकः।

Here is what Śrī Sanātana Gosvāmin says in his commentary on this verse when it appears in the Hari-bhakti-vilāsa:

*Tviṣā means "by color" [or splendor] not dark, which means shining like a sapphire. Thus, does he [the author of the Bhāgavata] exclude dreariness. Or, it means "Kṛṣṇa endowed with splendor" whereby he shows the centrality of the Kṛṣṇa descent then [in Kali]. Limbs means heart and so forth, sub-limbs means the Kaustubha and such. Weapons means Sudarśana and so forth. Companions means Sunanda and the others. Kṛṣṇa [is worshiped along] with all of those things. By the more exclusive (ekāntin) view—sub-limbs means the flute, etc., weapons means his herding stick, and companions means Śrīdāma. The rest is like before. Yajña means rites of worship; saṅkīrtana means pronouncing the holy names, songs, and prayers composed of the holy names. The rites of worship are mostly made up of that saṅkīrtana. Intelligent people means those who have discrimination. Thus, too, in the Age of Kali the superiority of saṅkīrtana of the holy names over pūjā is established, because of the impossibility of purification of the substances [used in pūjā] and so forth and because of its [saṅkīrtana's] special greatness according to the reasons written. This is the direction interpretation should take.<sup>3</sup>*

तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

इत्यादिकृष्णशब्दगुणाः; कृष्णेतिशब्दस्य गुणा यत्रेति मध्यपद लोपी समासः। त्विषाऽपि कृष्णं नवघनश्यामम्, अकृष्णमत्युज्ज्वलत्वादीषत्कृष्णम्, इन्दीवरश्याममिति वा। यद्वा त्विषा ज्योतिषा ज्योतिरूपेण ब्रह्मणा परिपूर्णभावेन विशिष्टं कृष्णं स्वयं भगवन्तम्। तर्हि कृष्णवर्णमिति नीलमिति व्याख्येयम्। कृष्णे नीलासितश्याम इत्याद्यमरः। अङ्गानि आचक्रादीन्युपाङ्गानि कौस्तुभादीनि पार्षदाः सखायो दामादयो यज्ञैरित्यादि इज्यन्तेऽमीति यज्ञाश्चरितानि गोवर्धनोद्धरणादीनि। अथवा यज्ञा मैत्रिकरणानि तानि च गोपीभिः सह रासविलासादीनि तैर्यजन्ति, नित्यत्वात्तस्यैव चरितैस्तं यजन्तीत्यर्थः। तत् कथमित्याह — सङ्कीर्तनप्रायैः सङ्कीर्तनं प्रैतीति तथा तैः, अत उक्तम् (भा. १.२४.६१)

कलौ जनिष्यमाणानां दुःखशोकतमोनुदम्।

अनुग्रहाय भक्तानां सुपुण्यं व्यतनोदशः ॥ इति

कलौ तदशसो गानमुपपन्नमेव। सुमेधस इति येषां हि मेधायां तदशशोगानं भवति ॥

<sup>३</sup>त्विषा कान्त्या अकृष्णमिन्द्रनीलमणिवदुज्ज्वलमिति रुक्षतां व्यावर्तयति; यद्वा, त्विषा विशिष्टं कृष्णमिति श्रीकृष्णावतारस्य तत्र प्राधान्यं दर्शयति। अङ्गानि हृदयादीनि, उपाङ्गानि कौस्तुभादीनि, अस्त्राणि सुदर्शनादीनि। पार्षदाः सुनन्दादयः। तत्सहितम्। एकान्तिपक्षे—उपाङ्गानि वेण्वादीनि, अस्त्राणि यष्ट्यादीनि, पार्षदाः श्रीदामादय इति पूर्ववद् विज्ञेयम्। यज्ञैः अर्चनैः, सङ्कीर्तनं नामोच्चारणं, गीतं स्तुतिश्च नाममयी, तत्प्राधानैः, सुमेधसः विवेकिनः, एवमपि कलौ पूजातः श्रीमन्नामसङ्कीर्तनस्य माहात्म्यमेव सिद्धम्, द्रव्यशुद्धादेरसम्भवात्, लिखितन्यायेन माहात्म्यविशेषाच्चेति दिक् ॥