

**Sri Sri Radha Gopinath Temple  
Bhagavatam Class**

**1.10.18-19**

**Departure of Lord Krsna for  
Dwaraka**

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

# Verse, Translation and Purport

|| 1.10.18 ||

uddhavaḥ sātyakiś caiva  
vyajane paramādbhute  
vikīryamāṇaḥ kusumai  
reje madhu-patiḥ pathi

Uddhava and Sātyaki began to fan the Lord with decorated fans, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

|| 1.10.19 ||

aśrūyantāśiṣaḥ satyās  
tatra tatra dvijeritāḥ  
nānurūpānurūpās ca  
nirguṇasya guṇātmanaḥ

Here and there were heard the benedictions being paid to Kṛṣṇa, which were neither befitting nor unbecoming because they were all for the Absolute, who was now playing the part of a human being.

# Srila Prabhupada's Purport

At places there were sounds of Vedic benediction aiming at the Personality of Godhead Śrī Kṛṣṇa.

The benedictions were fitting in the sense that the Lord was playing the part of a human being, as if a cousin of Mahārāja Yudhiṣṭhira, but they were also unfitting because the Lord is absolute and has nothing to do with any kind of material relativities.

He is nirguṇa, or there are no material qualities in Him, but He is full of transcendental qualities.

In the transcendental world there is nothing contradictory, whereas in the relative world everything has its opposite.

In the relative world white is the opposite conception of black, but in the transcendental world there is no distinction between white and black.

Therefore the sounds of benedictions uttered by the learned brāhmaṇas here and there appear to be contradictory in relation with the Absolute Person, but when they are applied to the Absolute Person they lose all contradiction and become transcendental.



One example may clear this idea.

Lord Śrī Kṛṣṇa is sometimes described as a thief.

He is very famous amongst His pure devotees as the Mākhana-cora.

He used to steal butter from the houses of neighbors at Vṛndāvana in His early age.

Since then He is famous as a thief.

But in spite of His being famous as a thief, He is worshiped as a thief, whereas in the mundane world a thief is punished and is never praised.

Since He is the Absolute Personality of Godhead, everything is applicable to Him, and still in spite of all contradictions He is the Supreme Personality of Godhead.

# SVCT's Comments

The blessings are described as satya or true because Kṛṣṇa never deviates from those descriptions, but the blessings were both inappropriate (nānurūpāḥ) and appropriate (anurūpāḥ).

From the point of view of the Lord's powers, blessings such as “Be happy!” are inappropriate for one who is without material qualities (nirguṇasya) and full of spiritual bliss.

From the point of view of sweetness, the same blessings are appropriate for the Lord who has spiritual qualities such as being controlled by the devotee's prema and being devoted to brāhmaṇas (guṇātmaṇaḥ).

The words are appropriate because the Lord's words in reply "I am always happy with your blessings" which describe his qualities should not be false.

As well since Kṛṣṇa is both the viṣaya and āśraya of dāsyā, sakhyā, vātsalyā and mādhyā rasas, he is actually filled with spiritual qualities of happiness and distress arising from meeting and separating from his devotees.

# Section-I

It is important to appreciate and internalize the “na-anurupa aspect” first in order to become qualified to understand how these words are “anurupa”

|| 5.26.38 ||

**nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sāksān mahā-puruṣasya sthaviṣṭham rūpam ātmamāyā-guṇamayam anuvarṇitam ādr̥taḥ paṭhati śṛṇoti śrāvayati sa upageyam bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.**

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described (**ādāv eva vyākhyātaḥ**) how one can progress on the path of liberation (**nivṛtti-lakṣaṇa-mārga**). In the Purāṇas (**purāṇeṣu**) the universe divided into fourteen parts (**āṇḍa-kośo yah caturdaśadhā vikalpita**) is described (**upagīyate**) as the gross body of the Supreme Lord Nārāyaṇa (**yat tad bhagavato nārāyaṇasya sāksād mahā-puruṣasya sthaviṣṭham rūpam**), made of his material māyā (**ātmamāyā-guṇamayam**). If one reads the description of this external form of the Lord with great faith (**anuvarṇitam ādr̥taḥ paṭhati**), or if one hears about it or explains it to others (**śṛṇoti śrāvayati**), and develops faith, bhakti, and pure intelligence (**śraddhā-bhakti-viśuddha-buddhih**), he will understand the topic of the Supreme Lord (**sah veda bhagavataḥ paramātmano upageyam**), which is like an Upaniṣad, difficult to understand (**agrāhyam**).

The Kṛṣṇa consciousness movement is pushing forward the publication of Śrīmad-Bhāgavatam, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness.

Without this consciousness, one melts into complete darkness.

Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time.



Therefore one should hear of the universal position of the virāṭ form of the Lord as described in Śrīmad-Bhāgavatam.

That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.

**Why are Pastimes of the Lilavataras difficult  
to Understand?**

**bhaktiḥ pūrvaiḥ śritā tām tu  
rasam paśyed yad-āta-dhīḥ |  
tam naumi satatam rūpa-  
nāma-priya-janam hareḥ**

Though there are others who in the past have taken up the path of devotional service to the Lord (**pūrvaiḥ tām bhaktiḥ śritā tu**), I pay my continual obeisances (**tam satatam naumi**) to Srila Rupa Goswami, who is dearmost to the Lord (**rūpa-nāma hareḥ priya-janam**). By his mercy, humanity has received the intelligence (**yad-āta-dhīḥ**) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (**rasam paśyed**).

- Own Language
- Amma-Appa eating / Nityananda Prabhu
- Thermodynamics
- Borivili station
- Similar to material emotions (Kamarupa ragatmika)
- Avajananti Mam mudha – Dhobi example
- Purusavatara katha – less devotional maturity (ittham bhavena)

**Why are Pastimes of the Lilavataras difficult to  
Understand?**

**Uddhava's Jealousy of the Vrajavasis**

1.6.19-21

śrī-parīkṣid uvāca

uddhavo 'tyanta-sambhrānto drutam utthāya tat-padau  
nidhāyānke samālingya tasyābhipretya hṛd-gatam

hṛt-prāpta-bhagavat-tat-tat-prasāda-bhara-bhāg-janaḥ  
tadīya-prema-sampatti-vibhava-smṛti-yantritah

rodanair vivaśo dīno yatnād dhairyaṁ śrito munim  
avadhāpyāha mātsaryāt sāttvikāt pramudaṁ gataḥ

Śrī Parīkṣit said: Impelled by great respect for Nārada (**atyanta-sambhrāntah**), Uddhava (**uddhavaḥ**) suddenly stood up (**drutam utthāya**), held Nārada's feet, and embraced them (**tat-padau nidhāyāṅke samāliṅgya**). Aware of what Nārada was thinking (**tasya hṛd-gatam abhipretya**), Uddhava remembered (**hṛt-prāpta**) many devotees who had received the Lord's special favor (**bhagavat-tat-tat-prasāda-bhara-bhāg-janaḥ**). As Uddhava meditated on those devotees (**smṛti-yantritah**), their love for the Lord (**tadīya-prema**), and the wealth of their loving ecstasies (**sampatti-vibhava**), he felt distress, thinking himself fallen (**dīnah**), and cried helplessly (**rodanair vivaśo**). Only with some effort was he able to regain his composure (**yatnād dhairyaṁ śritah**). Then he became joyful (**pramudaṁ gataḥ**) and spoke to the sage (**munim āha**), moved by the sāttvika emotion of jealousy (**sāttvikāt mātsaryāt avadhāpya**).

As Uddhava meditated on the great fortune of Kṛṣṇa's devotees, he felt undeserving.

He experienced the essential devotional prerequisite of dainya, utter humility.

For Uddhava to regain his composure required great effort, plus the help of Nārada, Balarāma, and the others.

Uddhava was next confronted by the bhāva of jealousy, intolerance of others' good fortune.



This transcendental jealousy, however, was sāttvika, born from pure goodness, untouched by the influence of passion and ignorance.

Therefore, it was a cause of joy.

Having no trace of hatred, this ecstatic jealousy gave no distress to Uddhava or anyone else.

Rather, in this jealousy he entered even deeper into the trance of his attraction to Kṛṣṇa, just as devotees in the conjugal mood become even more blissfully attached to Kṛṣṇa when jealous of His other lovers.

Dovetailing Anarthas ???

kāma, krodha, lobha, moha, mada, mātsarya, dambha-saha  
sthāne sthāne niyukta kariba  
ānanda kari' hṛdaya, ripu kari' parājaya,  
anāyāse govinda bhajiba.

'kāma' kṛṣṇa-karmārpaṇe, 'krodha' bhakta-dveṣī jane,  
'lobha' sādhu-saṅge hari-kathā  
'moha' iṣṭa-lābha vine, 'mada' kṛṣṇa-guṇa-gāne,  
niyukta kariba yathā tathā.

**Srila Prabhupada's purport to**

**SB 10.13.2**

Kāma (desires), krodha (anger) and bhaya (fear) are always present in the material world, but in the spiritual, or transcendental, world one can use them for Kṛṣṇa. Kāmaṁ kṛṣṇa-karmārpaṇe.

The desire of the paramahāṁsas, therefore, is to act always for Kṛṣṇa.

'Krodha' bhakta-dveṣi jane.

They use anger against the nondevotees and transform bhaya, or fear, into fear of being deviated from Kṛṣṇa consciousness.

In this way, the life of a paramahansa devotee is used entirely for Kṛṣṇa, just as the life of a person attached to the material world is used simply for women and money.

What is day for the materialistic person is night for the spiritualist.

What is very sweet for the materialist—namely women and money—is regarded as poison by the spiritualist.

*Srila BVT's explanation of  
this verse in Bhaktyaloka*

The confidential meaning of this song is that the duty of an intelligent person is to direct these urges away from their respective subjects and make them favorable to devotional service.

That can only be done with **patience**.

**Quote: tada rajas tamo bhava**



**Why are Pastimes of the Lilavataras difficult to  
Understand?**

**Prthu's Maharaj's Competition with Lakshmi Devi**

|| 4.20.27 ||

athābhaje tvākhila-pūruṣottamaṁ  
guṇālayaṁ padma-kareva lālasaḥ  
apy āvayor eka-pati-spr̥dhoḥ kalir  
na syāt kṛta-tvac-caraṇaika-tānayoḥ

Having great desire like Lakṣmī (**padma-karā iva lālasaḥ**), with complete purity I will worship the feet (**atha ābhaje**) of you, the Supreme Lord (**tva akhila-pūruṣottamaṁ**), the abode of all qualities (**guṇālayaṁ**). Perhaps there will be a competition between us for one master (**apy āvayor eka-pati-spr̥dhoḥ kalih**)? No (**na syāt**), we will both be fully concentrating on serving your lotus feet (**kṛta-tvat-caraṇa-eka-tānayoḥ**).

He compares himself to Lakṣmī with the word *iva* (like), suggesting he can take a portion of such service, for Lakṣmī is most famous for her service to the Lord's feet.

As the foremost devotee he expresses *vīra-bhakti* (desire for competition) in relation to Lakṣmī.

He wonders if he will quarrel with Lakṣmī while performing *bhakti*, just as he quarreled with Indra while doing *karma*.

He asks, “Will there be some competition between us for serving one master?”

By proper method, there will be no conflict.

We will both be constantly engaged in one object, serving his feet.

|| 4.20.28 ||

jagaj-jananyām jagad-īśa vaiśasaṁ  
syād eva yat-karmaṇi naḥ samīhitam  
karoṣi phalgv apy uru dīna-vatsalaḥ  
sva eva dhiṣṇye 'bhiratasya kim tayā

O Lord of the universe (**jagad-īśa**)! The mother of the universe (**jagaj-jananyām**) may become angry (**vaiśasaṁ syād**) that I desire her service (**yat-karmaṇi naḥ samīhitam**). Affectionate to the miserable (**dīna-vatsalaḥ**), you make great those who are small (**phalgv apy uru karoṣi**). What use do I have for her (**kim tayā**), since I have your power behind me (**sva eva dhiṣṇye abhiratasya**)?

This verse describes Pṛthu's vīra-bhakti, which is defined in Bhakti-rasāmṛta-sindhu:

kṛpām tasya samāśritya  
prauḍhām nānyam apekṣate |  
atulām yo vahana kṛṣṇe  
prītiṁ vīraḥ sa ucyate ||

The devotee who takes shelter of Kṛṣṇa (**kṛpām tasya prauḍhām samāśritya**) and has incomparable attraction for Kṛṣṇa (**kṛṣṇe atulām prītiṁ vahana**), though he does not notice others (**na anyam apekṣate**), is called a vīra pāriṣada or vīra anuga (**vīraḥ sa ucyate**). BRS 3.2.53

There may be some conflict with Lakṣmī, who is also my mother, since I reside within the universe.

Why?

I have a desire for her service (yat karmaṇi).

Let her sit on your chest! I am the son. I will do all service to your feet!

Is she so stubborn that she cannot live without that service?

“But you are a novice, she is experienced. You are low and she is exalted. Why do you compete with her?”

True, but just as you took my side in the quarrel with Indra, you should favor me in this case as well.

You make an insignificant person very great because you are affectionate to low creatures.

“Are you not afraid of her anger?”



I do not fear her anger.

Since I possess your power, why should I worry about her?

My strength is your great mercy.

This attitude is described in the following verse:

pralamba-ripur īśvaro bhavatu kā kṛtis tena me  
kumāra-makara-dhvajād api na kiñcid āste phalam |  
kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā  
priyā pariṣad-agrimām na gaṇayāmi bhāmām api ||

Balarāma, enemy of Pralamba (**pralamba-ripuh**), may be the Supreme Lord (**īśvaro bhavatu**), but what use do I have for him (**kā kṛtis tena me**)? What can I gain from the prince Pradyumna (**kumāra-makara-dhvajād api na kiñcid āste phalam**)? Since I have been elevated (**aham uddhataḥ**) by the wealth of Kṛṣṇa's glance of mercy (**prabhu-kṛpā-kaṭākṣa-śriyā**), I do not give regard even to Satyabhāmā (**na gaṇayāmi bhāmām api**), the head of all Kṛṣṇa's followers (**priyā pariṣad-agrimām**). BRS 3.2.54

**Why are Pastimes of the Lilavataras difficult to  
Understand?**

**Satyabhama's Jealousy of the Vrajavasis**

*After Rukmini Glorifies the Gopis*

*Superior Love for Krsna.....*

Satyabhāmā could  
not tolerate the words  
of Rukmīṇī & she entered  
her chamber of anger

1.7.85

tato 'nyābhiś ca devībhir  
etad evānumoditam  
sātrājitī param māna-  
geham tad-asahāviśat

[Uddhava said:] The other queens (tato anyābhiś ca devībhir) all agreed (etad eva anumoditam). Only Satyabhāmā, Sātrājitī (sātrājitī), unable to tolerate those words (tad-asahā), entered her chamber of anger (māna-geham āviśat).

Parīkṣit M said.  
Ⓟ ordered angrily. "Bring  
the daughter of the  
king here".

1.7.86

śrī-parīkṣid uvāca  
śrīmad-gopī-jana-prāṇa-  
nāthaḥ sa-krodham ādiśat  
sā samānīyatām atra  
mūrkhā-rāja-sutā drutam

insight into  
Cause of anger.

insight  
into the  
mood of Ⓟ

Śrī Parīkṣit said: The blessed Lord of the life of the gopīs (śrīmad-gopī-jana-prāṇa-nāthaḥ) then ordered angrily (sa-krodham ādiśat), "Bring here at once (atra drutam samānīyatām) that daughter of the foolish king (sā mūrkhā-rāja-sutā)!"

expression of anger.

Satyabhāmā, who was  
 expert in the arts of  
 amorous love & always ready  
 to serve P with jealous pride  
 fully knowing that P is conversant  
 with the skills of love  
 understanding it & fully conversant  
 with the skills of love  
 P is greedy for gold  
 love

śreṣṭhā vidagdhāsv abhimāna-sevā-  
cāturyato nandayitum pravṛttā  
gopāla-nārī-rati-lampaṭam tam  
bhartāram atyanta-vidagdhataḍhyam

Satyabhāmā, most expert in the arts of amorous love (śreṣṭhā vidagdhāsu), was always ready (pravṛttā) to skillfully serve her husband (bhartāram cāturyato nandayitum) in the mood of jealous pride (abhimāna-sevā), knowing Him also to be fully conversant with the skills of love (tam atyanta-vidagdhataḍhyam) and eager to enjoy with the cowherd women (gopāla-nārī-rati-lampaṭam).

Hearing this order, intelligent  
Satyabhāmā got up & bathed  
& went to meet (P)

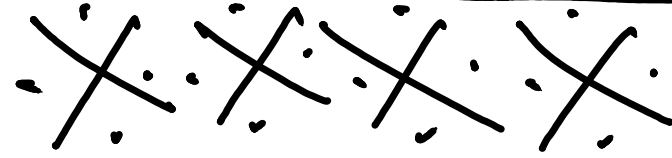
1.7.88

dāsibhyas tādṛśīm ājñām  
tasyākarnya vicakṣanā  
utthāya mārjayanty aṅgam  
tvarayā tatra sāgatā

Upon hearing (ākarnya) this order (tādṛśīm ājñām) from her  
maidservants (tasya dāsibhyah), the intelligent Satyabhāmā (sā  
vicakṣanā) got up (utthāya), bathed (mārjayanty aṅgam), and  
quickly came before Kṛṣṇa (tvarayā tatra āgatā).



Satyabhāmā is Srī Kṛṣṇa's very dear wife and would never act in such a way as to disturb His mind.



She makes a show of petulance because she knows what gives Kṛṣṇa pleasure.

Being at heart a great romantic, He enjoys affectionate quarrels with His beloved queens.

Calming the anger of His wives is one of His favorite diversions.

And moreover He feels great satisfaction in glorifying the gopīs of Vraja, including Candravālī and others.

He is always eager to relish the sublime taste of their love.

gobāla-nāṣṭi - ṛcī - laṅkātan

But why does Kṛṣṇa take pleasure in the ignoble sport of struggling to subdue the pride of quarrelsome women? → not so noble.  
→ ???

Because He is the topmost connoisseur of conjugal reciprocations.

So these dealings give Him unequaled joy.

1.7.89

Sat Yabhāni hi  
herself behind a pillar with  
fear & shame & P spoke  
to her with anger.

stambhe 'ntardhāpya deham svam  
sthitā lajjā-bhayānvitā  
samlakṣya prabhuṇā proktā  
saṁrambhāveśataḥ sphuṭam

She hid herself behind a pillar (stambhe antardhāpya deham svam)  
and stood there, filled with shame and fear (sthitā lajjā-bhayānvitā).  
Kṛṣṇa noticed her (samlakṣya prabhuṇā) and, still angry  
(saṁrambha āveśataḥ), spoke to her in a clear voice (sphuṭam  
proktā).

Although Satyabhāmā hid herself so that Kṛṣṇa could not see her, He smelled her unique fragrance and noticed other subtle signs of her presence.

↓  
insight → इति स्पष्टी

Satyabhāmā often had fits of jealousy, but now she feared that by showing her temper at an unsuitable moment she might have gone too far.

\* \* \* → Generic mood of all perfect devotees

The Supreme Lord's service should never be performed haphazardly, but always with careful attention to ~~satisfying Him~~ with ~~just what He~~ wants and at the ~~time He~~ wants it.

1.7.90-91

śrī-bhagavān uvāca

are sātrājiti kṣīṇa-citte māno yathā tvayā  
kriyate rukmiṇī-prāpta-pārijātādi-hetukāḥ

tathā vraja-janeṣv asman-nirbhara-praṇayād api  
avare kim na jānāsi mām tad-icchānusāriṇam

The Supreme Lord said: O weak-minded Sātrājiti (are sātrājiti (kṣīṇa-citte)), just as you grew angry (kriyate māno yathā tvayā) when Rukmiṇī obtained special favors like the pārijāta flower (rukmiṇī-prāpta-pārijātādi-hetukāḥ), now you are angry at Our intense love for the people of Vraja (tathā vraja-janeṣu asmad-nirbhara-praṇayād api). Silly woman (avare), don't you know (kim na jānāsi) that I am ruled by their desires (mām tad-icchā anusāriṇam)?

O weak minded!  
You are showing the  
same kind of anger  
towards the Gopis that you  
show towards Rukmiṇī.  
Don't you know that I am  
ruled by their desires?

→ Manifestation of  
love.

Displeased with Satyabhāmā, Kṛṣṇa remembers that her father had sometimes acted foolishly; thus He addresses her as “daughter of Satrājit” and calls her weak-minded and silly.

He refers to Himself in the plural either because He is thinking of Śrī Balarāma and Rohiṇī, who share His feelings for the Vraja-vāsīs, or because He is proud of Himself for having the great treasure of the Vraja-vāsīs’ love.

If the Vrajavāsīs  
thought it good that  
I renounce everything,  
that very moment I will  
renounce everything

1.7.92

kṛte sarva-parityāge  
tair bhadraṁ yadi manyate  
śape te 'smin kṣaṇe satyaṁ  
tathaiva kriyate mayā

If the people of Vraja thought it good (tair bhadraṁ yadi manyate) that I renounce everything (kṛte sarva-parityāge), I promise You (śape te satyaṁ) that in a moment (asmin kṣaṇe) I would do just that (tathaiva kriyate mayā).

They → Vrajavāsīs  
good  
If  
thought

If we are to take these words seriously, Kṛṣṇa would not hesitate to abandon His wives, His children, and everyone else in Dvārakā if that would make the Vraja-vāsīs happy.

insight.

But we should also take into account that a solemn vow is usually made only before someone in whom one has firm trust and this means that Satyabhāmā also is very dear to Kṛṣṇa.



**Why are Pastimes of the Lilavataras difficult to  
Understand?**

**Srila Visvanath Cakravarti Thakura's Verdict (2.10.10  
Commentary)**

“Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the līlāvatāras?”

What you observe is true.

To whom should topics about the līlāvatāras be taught with relish?

Those how have perfected bhakti or the nitya-siddhas constantly play spontaneously in the sweet ocean of Lord’s beauty and pastimes.

But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from karma, cannot be woken up.

How can pastimes of the Lord be taught to them?

This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into sādḥaka-bhaktas, constantly attempts by some trick or other, to wake them up.

Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost mantra, so jīvas' absorption in the sleep of māyā can be broken by topics concerning māyā.

But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of māyā or fainting in the suffering of karmas wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.

The low jīvas, desiring to cross the material world and have developed determination to take shelter of the lotus feet of guru, can be delivered by constantly hearing about the self.

For this reasons there is repeated discussion of the self.

Those who are faithful devotees of the Lord will relish the nectar of the whole Bhāgavatam.

This scripture does not only speak about Bhagavān, though he is the main topic.

It also speaks about the impersonal aspect of the Lord – brahman -- and his portion, Paramātmā.

It has been said at the beginning of this work brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11)

Thus, repeated discussion of the self is suitable for worshippers of brahman and Paramātmā.

By this means, being most generous, Bhāgavatam produces bhakti in even the worshippers of brahman and Paramātmā.

Bhakti even appears in those who have reached perfection in brahman and Paramātmā.

This is shown in the verse ātmārāmāś ca munayaḥ. (SB 1.7.10)

Those persons, their sādhana, and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

Kṛṣṇa who is completely full of sweetness in his form, qualities and pastimes, and possesses dharma, jñāna, bala and aiśvarya, since he contains all avatāras such as Matsya and Kūrma and the aspects of brahman and paramātmā as well, is worshipped by all types of devotees.

This scripture, being non-different from Kṛṣṇa's svarūpa, thus reveals Kṛṣṇa as the source of all avatāras, brahman and Paramātmā.



It reveals his qualities, pastimes, sweetness and powers, the method to attain him, sādhana-bhakti, the goal prema-bhakti, as well as all principles such as dharma, jñāna, yoga and vairāgya.

Thus everything is consistent.