

## SB is the form of Kṛṣṇa

1. Teachings of Lord Caitanya, Chapter 16 – Santana Goswami to SCM, after hearing from Him an explanation of the atmarama verse

“It is not possible for others to understand the confidential meanings of Śrīmad-Bhāgavatam without Your mercy.”

"Do not try to praise Me in that way," the Lord told Sanātana. "Just try to understand the real nature of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the sound representation of the Supreme Lord Kṛṣṇa; therefore, Śrīmad-Bhāgavatam is not different from Kṛṣṇa. Kṛṣṇa is unlimited, and similarly, each word and letter of Śrīmad-Bhāgavatam has unlimited meanings. One can understand these meanings through the association of devotees. Don't, then, say that Bhāgavatam is simply a collection of answers to questions."

2. Padma Purāṇa (Uttara-khaṇḍa 198.30) confirms, *śrīmad-bhāgavatākhyo 'yaṁ pratyakṣaḥ kṛṣṇa eva hi*: “Without a doubt Śrīmad-Bhāgavatam is directly Lord Kṛṣṇa.”

Also Padma Purāṇa:

“The *Bhāgavatam*’s First and Second Cantos are Lord Kṛṣṇa’s feet, and the Third and Fourth Cantos are His thighs. The Fifth Canto is His navel, the Sixth Canto is His chest, and the Seventh and Eighth Cantos are His arms.”

“The Ninth Canto is His throat, the Tenth His blooming lotus face, the Eleventh His forehead, and the Twelfth His head.”

“I bow down to that Lord, the ocean of mercy, whose color is like that of a *tamāla* tree and who appears in this world for the welfare of all. I worship Him as the bridge for crossing the unfathomable ocean of material existence. Śrīmad-Bhāgavatam has appeared as His very self.”

3. Skanda Purāṇa (Viṣṇu-khaṇḍa 6.4.3)

“Śrīmad-Bhāgavatam and the Personality of Godhead are always of the same nature—possessed of eternal existence, full knowledge, and complete bliss.”

## 4. Appreciation of SB by Sanatana Goswami: Kṛṣṇa Lila Stava

(1)

*sarva-ṣaṣṭrābdhi-pīyūṣa ... sarva-vedaika-sat-phala*

*sarva-siddhānta-ratnāḍhya ... sarva-lokaika-dṛk-prada*

(2)

*sarva-bhāgavata-prāṇa ... śrīmad-bhāgavata prabho*

*kali-dhvāntoditāditya ... śrī-kṛṣṇa-parivartita*

(3)

*paramānanda-pāṭṅāya ... prema-varṣy-akṣarāya te*  
*sarvandā sarva-sevyāya ... śrī-kṛṣṇāya namo `stu me*

(4)

*mad-eka-bandho mat-saṅgin ... mad-guro man-mahā-dhana*  
*man-niṣṭāraka mad-bhāgya ... mad-ānanda namo `stu te*

(5)

*asādhu-sādhutā-dāyinn ... ati-nīcocca-tāraka*

*hā na muṣca kadācin mām ... premṇā hṛt-kaṅṭhayoḥ sphura*

TRANSLATION

1-2) O Srimad-Bhagavatam, O nectar churned from the ocean of all the Vedic scriptures, O most prominent transcendental fruit of all the Vedas, O you who are enriched with the jewels of all spiritual philosophical conclusions, O you who grant spiritual vision to all the people of the world; O life-breath of the Vaisnava devotees, O Lord, You are the sun which has arisen to dispel the darkness of the Kali yuga. **You are actually Kṛṣṇa Who has returned (among us).**

3) O Srimad-Bhagavatam, I offer respectful obeisances unto You. By reading you one attains transcendental bliss, for Your syllables rain pure love of God upon the reader. You are always to be served by everyone, for **you are an incarnation of Kṛṣṇa.**

4) O Srimad-Bhagavatam, O my only friend, O my companion, O my teacher, O my great wealth, O my deliverer, O my good fortune, O my bliss, I offer respectful obeisances unto you.

5) O Srimad-Bhagavatam, O giver of saintliness to the unsaintly, O uplifter of the very fallen, please do not ever leave me. Please become manifested upon my heart and my throat, accompanied by pure love of Kṛṣṇa.

## **SB is Kṛṣṇa's svarupa-sakti**

### 1. Hari-kathā

Although everything Śrīla Sarasvatī Ṭhākura did was to promote the pure kīrtana of the holy names, he was known mainly for his speaking, not singing. He claimed kīrtana as his only activity, yet clearly his kīrtana was primarily Hari-kathā. He often explained Śrī Caitanya Mahāprabhu's famous dictum *kīrtanīyaḥ sadā hariḥ*, generally understood to promote unceasing chanting of the holy names, as an injunction for nonstop glorification of the Lord

by Hari-kathā. Thus Hari-kathā was Śrīla Sarasvatī Ṭhākura's life, issuing forth from his lotus mouth as naturally as breathing: I have had the opportunity to hear and discuss these topics since the beginning of my life.

I have been discussing these points for fifty years now, in great detail and at every moment throughout the twenty-four hours, when awake and even when slumbering. While continuously discussing these topics, eventually my body will wear out and fall down.

I will glorify until the last moment of my life all that I have learned from my gurus.

Why only one mouth? Let me have unlimited mouths and an unlimited lifespan to unlimitedly glorify the unlimited qualities of Kṛṣṇa's devotees.

The *kīrtana* culture widespread in Bengal had sprung from Lord Caitanya's propagating *harer nāmaiva kevalam*, misunderstanding of which had led to under-emphasis of the importance of śravaṇa (hearing Hari-kathā). But Śrīla Bhaktisiddhānta Sarasvatī revealed that **Hari-kathā is the svarūpa-śakti of harināma**: just as Kṛṣṇa is properly worshiped not alone but with His **svarūpa-śakti Śrī Rādhā, recitation of harināma is incomplete and improper unless accompanied by hearing Hari-kathā**. He stated that wherever Hari-kathā is spoken is a *tīrtha*, and that Hari-kathā is the guardian of genuine sadhus in a world where everything that surrounds one is ready to become an enemy and attack the unprotected. Moreover, he stressed that taste for and faith in Hari-kathā is the very root of Hari-sevā, and would cite *hari-kathā hi kevalam paramam śreyaḥ*: “Hari-kathā alone is the supremely beneficial activity.”

(Bhaktisiddhanta Vaibhava, part two, chapter 12, service to sastra)

2.

Uddhava glorifying Srimati Radharani (Garga-samhita): "When Kṛṣṇa, who holds the Sarnga bow, becomes the sage Vyasa and writes the Vedānta-sūtra, You become His commentary on the Vedas."