The combination of the prefix *ava* and the root *tr* meaning "to descend", is the origin of the word *avatāra*, having the etymological connotation of "Descent". In the *YV.* 17.6, the verb *avatāra* is used in a prayer to *Agni*, requesting him to "descend" on the earth. The word *avatāra* is used mainly to denote the "descent" of God in the human form to fulfil macrocosmic and microcosmic purposes. Therefore, the word *avatāra* means "Incarnation". The word, however, as such does not occur in the *MBh* ; the concept their is denoted by the words like *janma, sambhava, sṛjana* etc. It is more or less a Purānic word.

Though the first explicit but brief exposition of this theory is given in the *BG*, we find references to a few incarnations in the Vedic literature and therefore, several scholars try to trace back its origin to the *RV*.

In an *Indra-sūkta* in the *RV* (1) the seer describes *Indra* as assuming various forms by creating *māyās* around his body. A similar idea occurs in yet another *Indra-sūkta* in the *RV* (2). A significant point here is that this power of assuming various forms is attributed to *Indra* in the Vedic literature and not to *Viṣṇu* as is found in the later age. Dr. Siddheshvara Bhattacharya, however, is of the opinion that the *Viṣṇu-sūkta* (*RV.* I. 154.1.) is exploited by the *SBP* "to serve as the foundation of its illustrious Doctrine of Incarnation" (2-A).

This trend as found in the *RV* continues in the *Brāhmaṇas* and in the *Āraṇyakas* :-

(1) The myth of the tortoise (*kūrma*) occurs in the *Śat. Br.* (3) and the *TA* (4), wherein *Prajāpati* assumes the form of the tortoise to procreate.

(2) The story of *Manu* and the fish (*Matsya*) is also narrated in the *Śat.Br.* (5), wherein the fish is not an incarnation of any deity. (In the *MBh* (6), the fish is an incarnation of *Brahmā*, and not of *Viṣṇu*).
(3) The boar (varāha) is referred twice in the RV (7), (both being sūktas), and once in the TS (8). Dr. Dhavamony associates Indra and Viṣṇu with the varāha called Emuṣa - "the plunderer of wealth". But the Indian tradition here takes the word varāha to mean a cloud. (see Sāyāna’s commentary on the Rgvedic mantra). In the TS, it is Prajāpati and not Viṣṇu who raises the earth in the form of the boar. The AV (9) also refers to varāha in connection with the earth. The TB (10) and the Śat. Br. also refer to the varāha in connection with Prajāpati.

(4) The story of Vāmana also occurs in the Brahmanical literature. The Śat. Br. (12) and the AB (13) relate it in the context of the war between Indra and Vṛtra. These texts bring in Viṣṇu in the form of Vāmana and the three steps mentioned in the RV, by which he helped Indra to release the waters and to regain the earth from the demons.

(5) Kṛṣṇa is a Vedic seer in the RV (14). The Anukramaṇī of the RV refers to him as an Aṅgirasa. The KB (15) also refers to Kṛṣṇa Aṅgirasa. The Chān. Up. (16) mentions that Kṛṣṇa the son of Devakī received instruction from Ghora Aṅgirasa. However, he is not referred to as an incarnation of any deity, and there are contradictory opinions regarding the identity of Kṛṣṇa Devakīputra of the Chān. Up. and that of the SBP.

The Indian tradition which traces the doctrine of avatāra to the RV and as noted by Swami Gaṅgeshvarāṇandaji Mahārāj, can be illustrated as follows :-

(1) Two playing children (śīśu kṛlanta) going to the sacrifice (adhvaram) (17) - is the reference to Kṛṣṇa and Balarāma going to the sacrifice held by Kaṁsā in Mathura.

(2) Viṣṇu having a fierce (bhimah) animal form (mrgah) in the upper portion (giriṣṭhāh) and human form in the lower part of his body (kucarah) (18) describes the Nṛsiṁha - avatāra.
Thus, we see that ---

(1) the concept of incarnation is not explicit in the Vedic literature,

(2) the fish, the boar, etc. are not incarnations in the sense in which we understand them in the later age, and

(3) except for the Vāmana-avatāra, they are not related to Viśṇu at all.

It is only in the BG that we come across the first exposition of this doctrine of avatāra in a systematic manner.

The Doctrine of Avatāra in the BG:

Lord Kṛṣṇa began the exposition of the BG to “wake up” Arjuna to remove his moha and then to engage him in his duty of fighting the dharma-yuddha. Thus, the Lord expounds the Karma Yoga to engage Arjuna in his duty in accordance with his own nature (Prakṛti). Karma Yoga - the concept of doing one's own duty or work without desire for its fruits, and thus working for the upliftment of the society forms the core of the BG. The Lord says that best of the men like Janaka and others lived accordingly and thereby set examples for the people at large to follow (i.e. for the lokasaṅgraha) (19). However, the best illustration of the karma-yogī is that of Kṛṣṇa Himself (20).

Thus setting His own example before Arjuna and coaxing him towards his svakarma logically, begins the fourth chapter of the BG. Knowing the human psychology of the reluctant acceptance of the fundamentally novel and revolutionary exposition of the Karma Yoga, the Lord traces its origin to the dawn of the human evolution - when He proclaimed this Yoga to Vivasvān, who told it to Manu, and Manu spoke about it to Ikṣvāku (21). And the Lord further states, “Thus handed down from one to another the royal sages knew it till that Yoga was lost to
the world through a long lapse of time” (22), “This same ancient Yoga has been today declared to thee by Me; for thou art My devotee and My friend; and this is the supreme secret” (23).

Arjuna, though a devotee and a friend of the Lord, is after all a human being. Hence, being perplexed by this sudden proclamation, he objects, “Later was Thy birth and earlier was the birth of Vivasvān. How then am I to understand that thou didst declare it to him in the beginning?” (24). As an answer to this logical question of an alert and inquiring mind, Kṛṣṇa expounds the doctrine of Incarnation. The crux of the theory of avātāra lies only in a couple of verses in the BG as follows.

The Lord begins by saying that:-

- He as well as Arjuna had many past lives, but while Arjuna does not know them, He knows them all (25).

- Though He is unborn, imperishable, and the Lord of all creatures, He comes into empirical Being, i.e. assumes different forms, and thus is born, residing in human form (26).

- The Lord is not tied down to any kind of bondages (like karma) to assume a form; instead, He establishes Himself in His own Prakṛti, i.e. controls it and assumes forms at His own free will (27).

- The Lord resorts to His Māyā and takes on the empirical existence (28).

The above-mentioned points raise two questions — if the Lord has taken many “births” and if karma does not bind Him to have “birth”,

(1) When is He born, and

(2) Why is He born?
The answer to the first question is -- "I come into being from age to age" when there is a decline of the *Dharma* and the rise of *Adharma*. (29).

The purposes behind the Lord's *avatāras* are brought about by the second question. They are given by *Kṛṣṇa* as -

1. *Sādhūnām paritrāṇāya* -- i.e. for the protection of the righteous (30);

2. *Duṣkṛtām vināśāya* -- i.e. for the annihilation of the unrighteous or evil (31);

3. *Dharma-saṁsthāpanārthāya* -- i.e. for the establishment of *Dharma* in the society (32). Therefore, the *BG* declares Him as the "Eternal Guardian of *Dharma*" or *Śāśvata-dharma-goptā* (33), which forms His divine action or *divya karma* (34); for, as the Lord (Īśvara) it is His duty to uphold the *Dharma* that upholds the mankind in the right order.

4. In addition to the above purposes belonging to the macrocosmic level, there is a very significant purpose that the *avatāra* achieves - which is at the microcosmic level, namely, - pointing out the way by which men can rise from this empirical mode of life to the spiritual mode, to the knowledge and attainment of the Absolute (35). As Dr. S. Radhakrishnan notes, "The *Avatāra* helps us to become what we potentially are" (36). Sri Aurobindo elucidates, "..... there are two aspects of the divine birth ; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal *Avatāra*; the other is an ascent, the birth of man into the Godhead, and rising into the divine nature and consciousness, *madhyāvam āgataḥ*; it is the being born anew in a second birth of the soul. It is that new birth which Avatarhood and the upholding of the Dharma are intended to serve" (37).
The Doctrine of Avatāra in the ŚBP:

The author of the ŚBP has adopted and expanded the doctrine of avatāra of the BG to include the path of bhakti prevalent in his times. Dr. Siddheshvara Bhattacharya’s remark is noteworthy here, “..... the Doctrine of Incarnation may be regarded as the central pivot round which revolve the other theories of the Bhāgavata cult” (38). However, in the Skandha XI (38-A), this concept is referred to only in four chapters, whereas it is dealt with at length in the other Skandhas.

According to the author of the ŚBP, the Lord is subtle and supreme as He is beyond the three guṇas of Prakṛti, i.e. the gross empirical universe (39). But this being the nirguṇa aspect of the Lord, it is beyond the comprehension of the common man. Hence, the author of the ŚBP emphasizes the saguṇa aspect of God in relation with Bhakti. He mentions that the Formless “disguises Himself in human form” (40), and blends with it a new note - the Lord assumes various forms for play, for sport, i.e. Līlā. Thus, the incarnations of the Lord are Līlāvatāras and the devotee becomes tanmaya by hearing and meditating upon them (41). The author, further confirms this by bringing in the reference to the ancient seers (42).

The ŚBP follows the BG in stating that the Lord assumes the sportful descents through His own Māyā and moves among the Vṛṣṇi clan infatuating the world (43). But the author of the ŚBP goes one step further and gives the name of Nārāyaṇa to this formless who is God Himself as well as the Prime Person (44).

Again, it is due to the Māyā that the “birth” of the Lord is beyond the comprehension of not only the common man, but also that of Nārada -- the greatest of the seers. According to Nārada, the seers just speculate the nature of the Lord and sing His glorious deeds (45).

The ŚBP (45-A) also uses the term Kalā “to describe Descents in general and this gives a hint to Śrīdhara to describe any being as Kalā who displays the
symptom of divinity and still has not been able to acquire a distinct name in the category of Descents” (45-B).

The author of the ŚBP mentions that the Lord assumes innumerable incarnations (46). Thereafter, he notes the conditions leading to *avatāras*, some of which are common with the ones given in the *BG*, while the others are original to the ŚBP.

**Condition of *Avatāra* - common in the *BG* and the ŚBP:**

1. **Decline of the *Dharma* (*Dharmasya kṣayaḥ*)** --

   The echo of the conditions of the Lord’s “descent” as given in the *BG* is seen in similar words in the ninth Skandha (47) of the ŚBP: “whenever there is decline of *Dharma* and ascendancy of *Adharma*, the Supreme Lord Himself bodies forth”.

   Accordingly, in the eleventh Skandha, the first macrocosmic purpose behind the incarnation of *Krṣṇa* is stated -- “Thou hast established *Dharma* in the minds of men who venerate truth” (48). This purpose of *avatāra* is mentioned in the dialogue of *Dharma* and *Prthivi* in the first Skandha (49) and in the question of the king in the tenth Skandha also (50).

2. **“Pacification” (*praśamana*) i.e. destroying or annihilation of *adharma* (51) --

   While describing the *Rāsakṛīḍā*, the author of the ŚBP lays down the above principle, i.e. the establishment of *Dharma* in negative terms as *itarasya praśmana* or destroying of *adharma*. 
The Purposes of Avatāra

(1) "Teaching men" (martyaśikṣānaṁ) (52)

While referring to the Lord’s avatāra as Rāma, the author of the ŚBP states the microcosmic purpose behind it in very clear words: "Thy incarnation as a human being is for teaching men and not merely for the destruction of Rākṣasas. Otherwise how can the sorrow of separation from Sītā affect Thee, who art ever absorbed in Thy inherent bliss?"

(2) Bhūmerbhāravatārāya - i.e. for reducing the burden of the earth --

The very first verse of the eleventh Skandha (53) pronounces the fulfilment of the Kṛṣṇāvatāra as having "relieved the earth of its burdens".

Therefore, later on in the same Skandha, we have the description of Lord Brahmā approaching Kṛṣṇa alongwith all the gods and sages in Dwāraka, with an earnest request to return to Vaikuṇtha - the above purpose having been fulfilled (54). In His answer to the request, Kṛṣṇa acknowledges this purpose (55).

The dialogue between Dharma and Prthivī, the prayer of the gods to Lord Nārāyaṇa, and the mention of the Lord’s “descent” in the Yadu dynasty (57) refer to this purpose.

(3) Jagato hitāya -- i.e. for the benefit of the world.

Again, during his praise of Kṛṣṇa in Dwāraka, Brahmā, the gods and the sages say, “Born in the line of Yadu, with a form of unparalleled beauty, Thou didst engage Thyself in various sportive actions for the good of the world” (58).
Devakārya (-avaśeṣitam) -- i.e. accomplishing the purposes of the gods --

This purpose is mentioned in the prayer of Brahmā and others when they approached Kṛṣṇa at Dwāraka. They request Kṛṣṇa, “Thou hast now accomplished all the purposes of the Devas, and there is nothing more for Thee to accomplish” (59). Kṛṣṇa confirms this (60).

This implies that the gods form a link between God and men at the macrocosmic level in as much as they request Him to assume human form to fulfil specific missions.

Anugrahāya bhūtānām -- i.e., for showing Grace towards mankind and the world at large --

Here lies the core of the doctrine of avatāra. In the very first Skandha, the author of the ŚBP mentions that while creating different worlds, God assumes various forms in varied species, and through those sportive actions. He “nourishes” the living beings through the quality of sattva (61). The same idea is echoed in the tenth Skandha when it is said that the Lord “descends” to show Grace or Anugraha on the creatures (62).

This concept of Grace reaches its culmination at least at two places in the ŚBP --

a) In his praise to Kṛṣṇa, Brahmā (and others) says, “Thou hast also spread Thy sanctifying fame all the world over...... By hearing and singing about those divine and sportive actions of Thine, men in the age of Kali would get purified and easily overcome the darkness of ignorance” (63).

b) While glorifying the Rāmāvatāra, Śrī Śuka says, Let one be a Sura (god) or an Asura (demon), a Vānara (monkey) or a Nara (man). What matters is that he should with his whole heart worship Rāma, who is none but Hari embodied as man, who is
pleased with the least good performed, and who gave salvation to all the inhabitants of Kosala” (64).

Here lies the microcosmic purpose of the “descent” of the Lord, namely, pointing the way to mankind to “ascend” to the Truth. This is accomplished by the Lord through His Līlās or sportive actions that involve every living being. This concept of “Divine Grace” or Anugraha implies bhakti. The ŚBP essentially differs from the BG with respect to this concept. In the BG, the Lord proclaims that he who knows (vetti) His divine birth and action attains Him (65) : -- in other words, he who follows the “path of knowledge” liberates himself and reaches Him ; whereas in the ŚBP the doctrine revolves around bhakti which forms its core. Consequently, śravana, kīrana and smarana of the Lord’s Līlās form an inseparable part of the path of bhakti that help the devotee to attain salvation.

(5) The fifth purpose of avatāra and added to those of the BG by the ŚBP is illustrated by the Haṁsāvatāra in the eleventh Skandha (65). The thirteenth chapter therein contains the preaching of Lord Viśṇu in the form of the Swan, i.e. in the Haṁsāvatāra, and constitutes the Haṁsagītā. The BG was “sung” by Kṛṣṇa in the beginning of the Mahābhārata war to Arjuna to remove his doubts regarding his duty. In the like manner, the Lord removed the doubts of Sanaka and others regarding the Ātma-Yoga by assuming the form of the Swan. This shows that the purpose of the Haṁsāvatāra is purely metaphysical.

This purpose is highlighted by the explanation of the word Haṁsa when Kṛṣṇa refers to the varṇāśramadharmanas in the Kṛtayuga. It is said here that Haṁsa was the only varṇa among the people in the Kṛtayuga. The people then were self-fulfilled and perfect - pure and sinless. Again, the sage Karabhajana says that the Lord was then addressed as Haṁsa. This probably implies that Haṁsa is suggestive of the Paramahaṁsa or the sannyāsin of the supreme category, to whom this ŚBP belongs (see the colophon) (68).
It is interesting to note that the Swan expounds the third *pada* of *Brahman* to *Satyakāma Jābāla* in the *Chān. Up.* (69). Śridhara, in his commentary on a verse in the eleventh *Skandha*, notes that this form of *Hamsa* of the Lord suggests His capacity to differentiate the sense-organs from the mind (70).

A bird's eye-view of the entire text of the *ŚBP* reveals that Viṣṇu has incarnated Himself in innumerable forms (52). The different *āvatāras* are enlisted at different places in the *ŚBP*. A single glance is sufficient to note two points regarding these various lists:—

(1) the order and (2) the numbers of these *āvatāras* vary in each list. Thus —

<table>
<thead>
<tr>
<th>Nos.</th>
<th><em>ŚBP.</em> I.3.6-25</th>
<th><em>ŚBP.</em> II.7.1-38</th>
<th><em>ŚBP.</em> X.40.17-22</th>
<th><em>ŚBP.</em> X.2.40</th>
<th><em>ŚBP.</em> XI.4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Sanaka</em> and others</td>
<td><em>Varāha</em></td>
<td><em>Matsya</em></td>
<td><em>Matsya</em></td>
<td><em>Nara</em> and <em>Nārāyaṇa</em></td>
</tr>
<tr>
<td>2</td>
<td><em>Varāha</em></td>
<td><em>Suyajña</em> (renamed as <em>Hari</em>)</td>
<td><em>Hayaśīrṣa</em></td>
<td><em>Aśva</em></td>
<td><em>Hamsa</em></td>
</tr>
<tr>
<td>3</td>
<td><em>Nārada</em></td>
<td><em>Kapila</em></td>
<td><em>Kacchapa</em></td>
<td><em>Kacchapa</em></td>
<td><em>Datta</em></td>
</tr>
<tr>
<td>4</td>
<td><em>Nara</em> and <em>Nārāyaṇa</em></td>
<td><em>Datta</em></td>
<td><em>Varāha</em></td>
<td><em>Nṛsiṁha</em></td>
<td><em>Sanaka</em> and others</td>
</tr>
<tr>
<td>5</td>
<td><em>Kapila</em></td>
<td><em>Sanaka</em> and others</td>
<td><em>Nṛsiṁha</em></td>
<td><em>Hamsa</em></td>
<td><em>Rṣabha</em></td>
</tr>
<tr>
<td>6</td>
<td><em>Dattātreya</em></td>
<td><em>Nara</em> and <em>Nārāyaṇa</em></td>
<td><em>Vāmana</em></td>
<td><em>Rāma</em></td>
<td><em>Hayagrīva</em></td>
</tr>
<tr>
<td>7</td>
<td><em>Yajña</em></td>
<td>Viṣṇu-as the giver of boon to <em>Dhruva</em></td>
<td><em>Paraśurāma</em></td>
<td><em>Paraśurāma</em></td>
<td><em>Matsya</em></td>
</tr>
<tr>
<td>8</td>
<td><em>Rṣabha</em></td>
<td><em>Pṛthu-Vainya</em></td>
<td><em>Rāma</em></td>
<td><em>Vāmana</em></td>
<td><em>Varāha</em></td>
</tr>
<tr>
<td>9</td>
<td><em>Pṛthu-Vainya</em></td>
<td><em>Rṣabha</em></td>
<td><em>Vāsudeva</em></td>
<td><em>Kṛṣṇa</em> is implied</td>
<td><em>Kūrma</em></td>
</tr>
<tr>
<td>10</td>
<td><em>Matsya</em></td>
<td><em>Hayagrīva</em></td>
<td><em>Saṅkaraṇa</em></td>
<td>—</td>
<td>Hari, the saviour of Gajendra</td>
</tr>
<tr>
<td>11</td>
<td><em>Kūrma</em></td>
<td><em>Matsya</em></td>
<td><em>Pradyumna</em></td>
<td>—</td>
<td>Hari, the saviour of the Vālakhilya sages.</td>
</tr>
</tbody>
</table>
In the above list, the following avatars are totally new --

1. *Nārada* - avatāra,
2. *Mohini* - avatāra and
3. *Hari* as the saviour of or the giver of boon to

i) Gajendra
ii) Dhruva,
iii) the Vālakhilya sages,
iv) *Indra* from the brahmahatyā and
v) the celestial women.

It is also interesting to note that *Vāsudeva, Saṅkarṣaṇa, Pradyumna* and *Aniruddha* - the terms which explain the doctrine of the Caturvyūha, are presented in the tenth *Skandha* as the avatāras of Viṣṇu.
Moreover, the author of the ŠBP considers Hari appearing either as the saviour of Gajendra, the Vālakhilya sages etc. or as the giver of boon to Dhruva, emphasize the devotional aspect of the text, as He rescues and showers His grace upon the devotees.

Through the incarnations of Kapila, Nara and Nārāyaṇa, the Lord actually demonstrates how one can attain Mokṣa by Himself performing penance.

The incarnation of Suyajña reaffirms the divinity of the Vedic tradition of sacrifice; while the incarnations of Varāha, Veda Vyāsa and Hayagrīva are meant for reviving and preserving the Vedas for the humanity at large.

Dr. S. Bhattacharya (71-A) observes, “The widest concept of Incarnation envisaged by the Bhāgavata here, apparently embraces all expressions of Bhagavān - immanent and transcendent, sentient and insentient - all integrated by the law of Divine Sport into the grand unity of Bhagavān”.

Krṣṇāvatāra :

The ŠBP emphatically declares that Krṣṇa is the Lord Himself Krṣṇastu Bhagavān swayam (72). He is also considered as a Pūrṇavatāra (a complete incarnation). The references in the eleventh Skandha (73) clearly refer to the purposes the Lord fulfilled in the form of Krṣṇa --

He relieved the earth of her burdens by destroying

- the demons,
- the evil kings like the Kauravas and others through the Pāṇḍavas,
- the Yādava clan, and
- Himself destroying the wicked kings.
(2) He protected and enhanced the spiritual interests of the pious, and

(3) He inspired the minds of the devotees through His Līlā, so that they may overcome the darkness of ignorance and attain Him.

The end of the eleventh Skandha glorifies the Kṛṣṇāvatāra by saying, “One who recites and studies with devotion the account of the glorious prowess displayed by the Lord in this Incarnation, and especially the descriptions of the most charming activities of His in childhood, as given here in this text or anywhere else, will attain to the highest form of love for Him who is the goal of the Paramahamsas”.

The doctrine of avatāra is often evaluated by comparing it with the Darwinian Theory of Evolution. According to Darwin, the evolution of man took place in the succession of fish, amphibians, reptiles, birds and mammals; whereas in the Avatāravāda--

(1) the fish or the Matsya is first and hence is common in both the theories;

(2) the tortoise or the Kūrma - an amphibian animal, is second;

(3) next is the boar or the Varāha which stays more on the earth and less in water;

(4) the fourth is Nṛsiṁha - half-beast and half-man;

(5) then comes the Vāmana or a young pygmy;

(6) the sixth one in order is Paraśurāma - a fully grown human being possessing the animal instincts of anger, revenge and violence;

(7) thereafter is Rāma who is an ideal human being;
(8) next comes *Kṛṣṇa* who is a step beyond *Rāma* - leading to divinity; and

(9) last in this progress of man is *Buddha* -- the concept of Eternal Peace.

Here, a close comparison of both the theories reveals that the *Avatāravāda* is more consistent in its treatment than the Darwinian theory, for, in the development from the amphibians to the reptiles, from the reptiles to the birds, and from the birds to the mammals the latter theory shows a lack of logical links. Moreover, whereas Darwin's theory ends with the more biological development of man, the *Avatāravāda* brings out the divinity of man leading him to the Eternal Peace.

**FOOT-NOTES**

1. *RV* III. 53.
2. *RV* VI. 47.18.
2-A. The Philosophy of the Srimad Bhagavata, (vol.I.) by Dr. Siddheshvara Bhattacharya.
4. *TA* 1.23.3.
7. *RV* I. 61.7 & VIII. 77.
8. *TS* 6.2.4.2-3.
12. *Śat. Br.* 1.2.5.
14. *RV* VIII. 74.3-4.
15. *KB* 30.9.
17. *RV* X. 85.18.
22. *BG* 4.2.
23. *BG* 4.3.
25  BG 4.5.
26  BG 4.6.
27  BG 4.6.
28  BG 4.6.
29  BG 4.8 d.
30  BG 4.8 a.
31  BG 4.8 b.
32  BG 4.8 c.
33  BG 11.18.
34  BG 4.9 a.
35  BG 4.9.
36  The Bhagavadgītā by Dr. S. Radhakrishnan, pg. 157.
37  Essays on the Gītā by Sri Aurobindo, Ch. XV. pg. 216 - The possibility and purpose of Avatārhood.
38  The Philosophy of the Srimad Bhāgavata, (Vol. I.) by Dr. Siddheshvara Bhattacharya
38-A  ŚBP XI. 1, 4, 6 & 13.
39  ŚBP I. 3.32.
40  ŚBP I. 1.20.
41  ŚBP I. 1.17-18.
42  ŚBP II. 6.45.
43  ŚBP I. 1.8. & 1.9.18.
44  ŚBP I. 9.18.
45  ŚBP II. 6.37.
45-A  ŚBP X, 87.46.
45-B  Śrīdhara on the ŚBP XI.4.18. - Evam-ādau yatrayatah nāma na-asti tatra
  "Viṣṇuh Śivāya jagatāṁ kalayā - avatirṇaḥ" iti - anuvartaniyam".
47  ŚBP IX. 24.56.
48  ŚBP XI. 6.22.
49  ŚBP I. 16.23.
50  ŚBP X. 33.27.
51  ŚBP X. 33.27.
52  ŚBP V. 19.5.
53  ŚBP XI. 1.1.
54  ŚBP XI. 6.21.
55  ŚBP XI. 6.28.
56  ŚBP I. 16.23.
57  ŚBP I. 3.28.
58  ŚBP XI. 6.23.
60  ŚBP XI. 6.28.
61  ŚBP I. 2.34.
62  ŚBP X. 33.37.
64  ŚBP V. 19.8.
65  BG 4.9.
66  ŚBP V. 19.8.
67  ŚBP XI. 4.17 & XI. 13.15 ff.
68  ŚBP XI. 17.10.
69  ŚBP Colophon - pāramahāṃsyāṁ saṁhitāyāṁ.

70  Chān. Up. 4.7^4.

71  ŚBP XI. 13.19 - Bhāvārthadīpikā - Yathā haṁso nīrām kṣīrām ca
prthakkarum śakta evamaham gunaścetaścetī dyotayitum haṁsarūpeṇa
gatōsmiṁ ī.

71-A The Philosophy of the Śrīmad Bhagavata (Vol. I) by Dr. Siddheshvara Bhattacharya.


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