

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Two

Divinity and Divine Service

Section – III

Occupational duties and Kṛṣṇa

Consciousness (8-11)

|| 1.2.11 ||

What is that
tattva?
↓
Tattva Jñāna

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

The knowers of truth (tattva-vidas) call (vadanti) this truth (yad tattvaṁ) advayam-jñānam (jñānam advayam), the supreme conscious being (tat), who is called (śabdyate) brahman by the jñānīs (brahmeti), Paramātmā by the yogīs (paramātmēti) and Bhagavān by the devotees (bhagavān iti).

What is that highest truth (**tattvam**)?

This verse explains. It is **advaya-jñānam**.

And what is jñānam? It is called brahman.

What the jñānīs call brahman is jñānam.

According to them it is without form, without distinction of
knower and known, a condition of consciousness alone.

This jñānam is called Paramātmā by the yogīs.

This jñānam is advaitam because of oneness between him and his śaktis--jīva and prakṛti, because as cause he pervades the effect, this universe, the prison-like abode, and because Paramātmā is non-different from his form and abodes through particularization of his consciousness aspect.

According to the yogīs, the form of Paramātmā is still pure jñāna because his form is also the same knowledge.

Even though he is pure jñāna, Paramātmā is also the shelter of particularization of jñāna, because he performs functions such as acting as the witness.

Paramātmā is just like the sun or a lamp.

Though the sun is the very form of light, it is also the possessor of luminosity.

Thus there is no contradiction.

Paramātmā is understood to have a form as shown in the following
verse:

kecit sva-dehāntar-hṛdayāvakāṣe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti

Some *yogīs* meditate upon (kecit dhāraṇayā smaranti) the Paramātmā measuring one *pradeśa* (prādeśa-mātram puruṣam), who is residing in the heart within the body (sva-deha antar-hṛdaya avakāṣe vasantam), and who holds the lotus, wheel, conch and club (kañja-rathāṅga-śaṅkha-gadā) in his four hands (catur-bhujam). (SB 2.2.8)

This jñānam is called Bhagavān by the devotees.

Bhagavān is Advayam

a) Everything is His śakti

b) Unique (nityo nityānā cetarā cetarā) (∴ there is nothing that exists without Him)

He is called advayam because material energy is the śakti (and śakti and śaktimān are one); because he is completely different from the jīvas in illusion (advayam meaning unique); because the jīvas are distinct amśas or parts of the whole (identity of part and whole); and because no one is in the same position as the Lord (advayam meaning having no equal).

c) ~~advaites~~ are His amśas.

d) atomistic.

According to the devotees, though Bhagavān is pure jñāna, as the yogīs and jñānīs agree, he has a form possessing the six qualities described by the word bhaga, which is non-material, because the form is pure consciousness.

Thus it is said in the Viṣṇu Purāṇa:

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyah |
jñāna-vairāgyayoś caiva ṣaṅṅām bhaga itīṅanā ||

Bhaga of six parts (ṣaṅṅām bhaga iti) is defined as (iṅanā):
complete control (aiśvaryasya samagrasya) complete
influence (yaśasaḥ), complete excellent qualities of body,
mind and words (vīryasya), complete beauty or wealth
(śriyah), complete knowledge (jñāna), and complete
detachment from worldly affairs (vairāgyayoś caiva). (Viṣṇu
Purāṇa 6.74)

jñāna-śakti-balaiśvarya-vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||

The word Bhagavān means (bhagavac-chabda-vācyāni) to be endowed with unlimited (aśeṣataḥ) knowledge, sense power, bodily strength (jñāna-śakti-bala), power of control, influence and beauty (aiśvarya-vīrya-tejāmsy) without inferior guṇas (vinā heyair guṇādibhiḥ). (Viṣṇu Purāṇa 6.5.79)

Though he is situated within and without in various forms of pure consciousness with two or four hands, and though there is eternally a difference between himself and the jīva as served and servant, he is still **advaya** or one.

That the difference between **jīva** and the **Lord** is **eternal** is stated in the Skanda Purāṇa:

na cyavante hi mad-bhaktā mahatyām pralayād api

My devotees (**mad-bhaktā**) are not destroyed (**na cyavante hi**) even at the time of pralaya (**mahatyām pralayād api**).

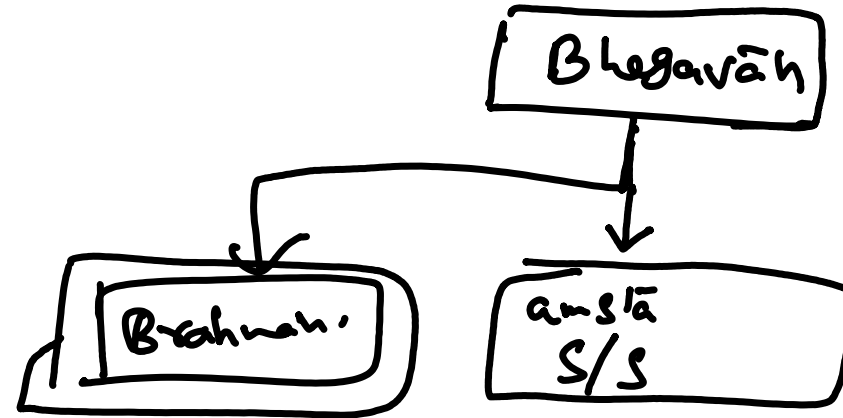
The word **advayam** negates any conception of difference,
since one must consider non-difference between the Lord and
his śaktis, spiritual actions, and abodes.

The jñānī who selects the general form of the Lord is qualified
for brahman.

The yogī who accepts the Lord as the soul within all beings,
who possesses qualities, and who is different from the jīva, is
qualified for realizing Paramātmā.

The devotee who accepts the Lord — who possesses an inconceivable and infinite form of knowledge and bliss, with infinite qualities and pastimes — is qualified for realizing Bhagavān.

Actually he alone exists.



This is shown in the following verses:

aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam

How greatly fortunate (aho bhāgyam aho bhāgyam) are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi (nanda-gopa-vrajaukasām)! There is no limit to their good fortune, because the Absolute Truth (pūrṇaṁ brahma sanātanam), the source of transcendental bliss, the eternal Supreme Brahman (paramānandaṁ), has become their friend (yad-mitraṁ). (SB 10.14.32)

kr̥ṣṇāya vāsudevāya haraye paramātmāne
praṇata-kleśa-nāśāya govindāya namo namah

Again and again we offer our obeisances (namo namah) unto Lord Kṛṣṇa (kr̥ṣṇāya), Hari (haraye), the son of Vasudeva (vāsudevāya). That Supreme Paramātmā (paramātmāne), Govinda (govindāya), vanquishes the suffering (kleśa-nāśāya) of all who surrender to Him (praṇata) (SB 10.73.16)

maḍīyaṃ maḥimānaṃ ca paraṃ brahmeti śabditaṃ
vetṣyaṣy anuḡrḥītaṃ me sampraśnair vivr̥taṃ hr̥di

By my mercy (me anuḡrḥītaṃ), you will realize (vetṣyaṣy) my power (maḍīyaṃ maḥimānaṃ) known as the impersonal Brahman (paraṃ brahmeti śabditaṃ), which will be disclosed in your heart (hr̥di vivr̥taṃ) through questions and answers (sampraśnair). (SB 8.24.38)

brahmaṇo hi pratiṣṭhāham

I am the basis of brahman. BG 14.27

viṣṭabhyāham idam kr̥ṣnam ekāṁśena sthito jagat

I pervade (viṣṭabhya aham) this universe (idam kr̥ṣnam jagat) by my one portion, Paramātmā (eka aṁśena sthitah). (BG 10.42)

This is also shown by the attainment of prema for the worshippers of Bhagavān.

Because the worshippers of brahman and Paramātmā do not attain prema, it can be seen that Bhagavān is the root of the other forms, though Bhagavān is both brahman and Paramātmā.

The yogī worshipping Paramātmā is superior to the jñānīs who worship the brahman.

But the worshipper of Bhagavān is superior to the yogīs.

This hierarchy is seen in the Gītā:

tapasvibhyo 'dhiko yogi jñānibhyo 'pi mato 'dhikah |
karmibhyaś cādhiko yogi tasmād yogī bhavārjuna ||

yoginām api sarveṣāṃ mad-gatenāntar-ātmanā |
śraddhāvān bhajate yo mām sa me yuktatamo matah ||

According to Me (**matah**), the yogī is better than the tapasvī (**tapasvibhyo adhikah yogī**), better than the jñānī (**jñānibhyo api adhikah**), and better than the karma yogī (**karmibhyaś cādhiko yogī**). Therefore, be a yogī, Arjuna (**tasmād yogī bhavārjuna**).

But I consider (**me matah**) he who worships Me with faith (**yah śraddhāvān mām bhajate**), with mind attached to Me (**mad-gatena antar-ātmanā**), to be greater than all types of yogīs (**yoginām api sarveṣāṃ yukta tamah**). (BG 6.46-47)

Rāmānujācārya explains that the possessive case (of the yogīs--yoginām) actually means the ablative case (than the yogīs).