

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Two

Divinity and Divine Service

Section – V

**Kṛṣṇa in relation to His various
Expansions (23-29)**

/

|| 1.2.25 ||

bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddham kṣemāya
kalpante ye 'nu tān iha

Therefore (atha) the ancient sages (agre munayah) worshipped (bhejire) Supreme Lord, beyond the material senses (bhagavantam adhokṣajam), composed of viśuddha-sattva (sattvaṁ viśuddham). Those who follow the sages (ye anu tān) attain liberation (kṣemāya kalpante) in this world (iha).

Thus (ataḥ), the sages in ancient times worshipped the Supreme Lord, who is viśuddha-sattva.

Svarūpa - śakti
(Set fit & āhāra)

Viśuddha-sattva means having a body composed of the 'cit-śakti arising from his svarūpa (not material sattva), because the śruti says vidyāvidyābhyām bhinnam: the Lord is neither material knowledge (sattva) nor ignorance. (Gopāla-tāpanī Upaniṣad 2.20)

Furthermore the smṛti says chāyātapau yatra na gṛdhra-
pakṣau: in the Lord there is no ignorance or knowledge
which causes prejudice towards the jīva. (SB 8.5.27)

Satya-jñānānanta-ānanda-mātraika-rasa-mūrtayah: the viṣṇu-
mūrtis all had eternal, unlimited forms, full of knowledge and
bliss and existing beyond the influence of time. (SB 10.13.54)

Because the body of Viṣṇu is beyond māyā, one cannot say that viśuddha-sattva means the vidyā arising from māyā-śakti.

The persons who follow after (**anu**) these sages are qualified for liberation (**kṣemāya**) in this world (**iha**).

|| 1.2.26 ||

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

Those who are serious about liberation (mumukṣavo) are certainly non-envious, and they respect all (anasūyavaḥ). Yet they reject the horrible and ghastly forms of the demigods (ghora-rūpān bhūta-patīn atha hitvā) and worship only (bhajanti hy) the all-blissful forms of Lord Viṣṇu and His plenary portions (nārāyaṇa-kalāḥ śāntā).

Bhūta-patīn as well as meaning forms of Śiva, also indicates
Pitṛs, Brahmā and others.

Anasūyavaḥ means they do not criticize those devatās.

|| 1.2.27 ||

BG
17.27

Sattva → Dharma

Rajas → Kāśas & Kṛśas

Tamas → Pretas & bhūta-gaṇaiḥ

rajas-tamaḥ-prakṛtayah

sama-śilā bhajanti vai

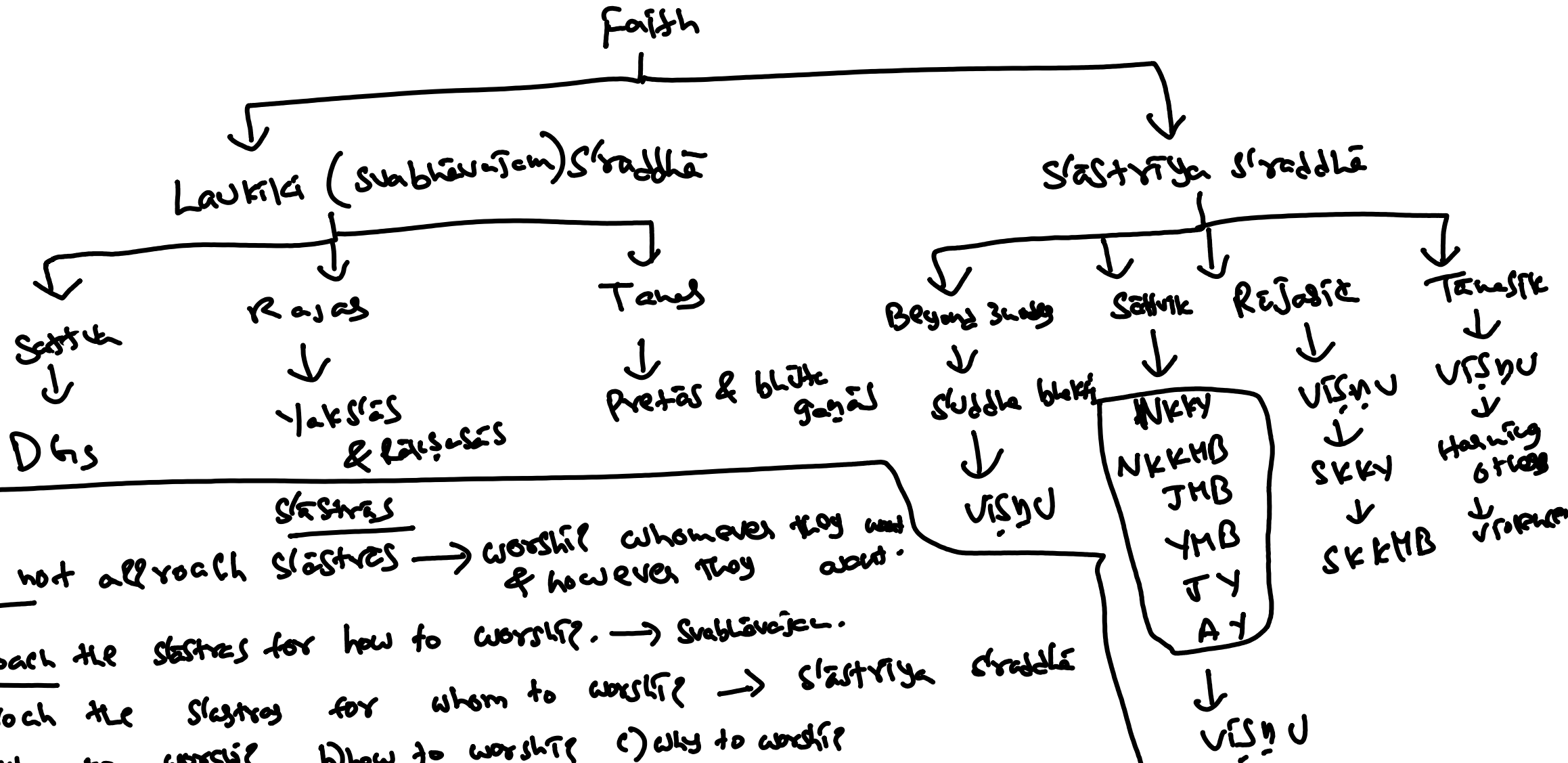
pitṛ-bhūta-prajeśādīn

śriyaiśvarya-prajepsavaḥ

SB

Sattva → Bhakti
Rajas → Bhakti
Tamas → Bhakti
→ Viṣṇu

Desirers of progeny and power along with wealth (śriya-aiśvarya-prajā-ipsavaḥ), having natures of rajas and tamas (rajas-tamaḥ-prakṛtayah), corresponding to the natures their deities (sama-śilā), worship (bhajanti) the Pitṛs, Śiva, Brahmā and others (pitṛ-bhūta-prajeśādīn).



① Do not approach Śāstrīya → worship whomever they want & however they want.

② approach the Śāstrīya for how to worship? → Svabhāvājen.

③ approach the Śāstrīya for whom to worship? → Śāstrīya Śraddhā

④ a) whom to worship? b) how to worship? c) why to worship? → P.D.S

Prakṛtayaḥ means (having the nature of).

These natures are similar to those of the Pitṛs, Śiva and other devatās.

Śriyā, in the instrumental case, means “along with wealth.”

|| 1.2.28-29 ||

vāsudeva-parā vedā vāsudeva-parā makhāḥ
vāsudeva-parā yogavāsudeva-parāḥ kriyāḥ

vāsudeva-param jñānam vāsudeva-param tapah
vāsudeva-paro dharmo vāsudeva-parā gatiḥ

Vāsudeva is the purport of the Vedas (vāsudeva-parā vedā). Vāsudeva is the object of all sacrifices (vāsudeva-parā makhāḥ). Yoga, varṇāśrama, knowledge and austerities are all dependent on Vāsudeva (vāsudeva-param tapah). Bhakti is dependent on Vāsudeva (vāsudeva-param jñānam vāsudeva-paro dharmah). Prema and liberation are dependent on Vāsudeva (vāsudeva-parā gatiḥ).

“But Pitṛs and devatās are said to worshippable by the Vedas. What is wrong with them?”

The Vedas have as their purport Vāsudeva.

kālena naṣṭā pralaye vāṇīyaṃ veda-saṃjñitā
mayādau brahmaṇe proktā dharmo yasyāṃ mad-ātmakaḥ

By the influence of time (kālena), the Vedic knowledge (iyam veda-saṃjñitā vāṇi) was lost (naṣṭā) at the time of annihilation (pralaye). Therefore, when the subsequent creation took place (ādau), I spoke to Brahmā the Vedic knowledge (mayā brahmaṇe proktā) in which bhakti is the essence (yasyāṃ mad-ātmakaḥ dharmah). (SB 11.14.3)

kim vidhatte kim ācaṣṭe kim anūdya vikalpayet
ity asyā hr̥dayam loke nānyo mad veda kaścana

What do the Vedas instruct as action (**kim vidhatte**)? What is the final meaning of the Vedas (**kim ācaṣṭe**)? What alternatives do the Vedas raise (**kim anūdya vikalpayet**)? No one except me or my dear devotee (**loke na mad anyah kaścana**) knows (**veda**) the intended meaning of the Vedas (**asyā hr̥dayam**). (SB 11.21.42)

mām vidhatte 'bhidhatte mām vikalpyāpohyate tv aham
etāvān sarva-vedārthaḥ śabda āsthāya mām bhidām
māyā-mātram anūdyānte pratiṣidhya prasīdati

The Vedas indicate bhakti as the action, and indicate me as the meaning (mām vidhatte). I am the meaning of all the Vedas (abhidhatte mām). I, as karma and jñāna (aham), am proposed and rejected as alternatives (vikalpya apohyate). The Vedas (etāvān sarva-vedārthaḥ śabda), taking shelter of me (mām āsthāya), proposing karma and jñāna and then rejecting them (anūdyā pratiṣidhya) as māyā (māyā-mātram), become happy by giving the devotees bliss (ante prasīdati). (SB 11.21.43)

Thus these people, not knowing the purport of the Vedas,
worship the Pitrs and others.

“But it is clearly seen that the Vedas are concerned with
sacrifice and yoga.”

That is true.

svam lokam na vidus te vai yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedam sakarmakam atad-vidaḥ

Foolish people (atad-vidaḥ) do not know the Lord's planet (svam lokam na viduh) where the Lord resides (yatra devo janārdanaḥ). Not knowing the Vedas (dhūmra-dhiyah), they speak of the Vedas (vedam āhuh) in terms of prescribed karmas alone (sakarmakam vai). (SB 4.29.48)

Thus according to the words of Nārada, sacrifice and yoga are not meaning of the Vedas.

The Lord himself says dharmo yasyām mad-ātmakah: I
Myself am the religious principles enunciated in the Vedas.
(SB 11.14.3)

Devahūti says

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma grṇanti ye te

How astonishing (**aho bata**)! The outcaste (**śva-pacah**) on the tip of whose tongue (**yaj-jihvā agre**) your name appears (**vartate nāma tubhyam**) becomes the guru (**atah garīyān**)! ~~All those who chant your name~~ (**te nāma grṇanti ye**), becoming most respectable (**āryā**), have completed all austerities (**tapas tepuh**), all sacrifices, all bathing (**juhuvuḥ sasnuh**) and all study of the Vedas (**brahmānūcur**). (SB 3.33.7)

Nārada, in saying **yathā taror mūla-niṣecanena** (SB 4.31.14),
has indicated that Vāsudeva is the conclusion of the Vedas.

Thus it is clear that the meaning of all the Vedas is simply
devotion to Bhagavān alone.

Or, all sacrifices are dedicated to Vāsudeva can mean that the
sacrifices worship Indra and others as the limbs of Vāsudeva.

This is well known in the story of Bharata.

[Note: Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva. (SB 5 7.6)]

Yoga is dedicated to meditation of the Lord.

This is well known from the story of Kapila.

All karmas are dependent on the Lord since they cannot bestow results without including worship of the Lord.

Jñāna and tapas are also dependent on the Lord for results.

Since karma-yoga has already been mentioned by the words
vāsudeva-parā kriyah, **vāsudeva-paro dharmah** means
parama-dharma, the actions of bhakti such as hearing and
chanting.

These are all dedicated to Vāsudeva.

Paro dharmah and the goal (gati), prema and liberation, are
dependent on Vāsudeva alone for results.

Section – VI

**Krishna manifests material world by
expanding in Purushavataras (30-34)**

|| 1.2.30 ||

sa evedaṁ sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamayāguṇo vibhuḥ

The powerful Lord (sah vibhuḥ bhagavān) alone (eva),
devoid of material guṇas (aguṇah), previously created this
universe (idaṁ agre sasarja) by his material energy (ātma-
māyayā) composed of material guṇas (guṇamaya) and
endowed with cause and effect (sad-asad-rūpayā).

The creator of all those who are recommended for worship
such as Pitrs, Śiva and Brahmā is Vāsudeva alone.

Thus he is worthy of worship.

The Lord is without guṇas, but he creates the universe using
matter composed of guṇas and material cause and effect (sad-
asad-rūpayā).

|| 1.2.31 ||

tayā vilasiteṣv eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijṛmbhitah

The Lord entered (antaḥ-praviṣṭa) into the jīvas covered by the guṇas (guṇeṣu), manifested by material māyā (tayā vilasiteṣu). He appears to be in contact with the guṇas (guṇavān iva ābhāti), but he is strengthened by his spiritual potency (vijñānena vijṛmbhitah).

The Lord is the inner soul of all that he created.

This is explained in three verses.

The Lord entered the jīvas covered with guṇas (guṇeṣu),
made to manifest (vilasiteṣu) by māyā (tayā).

The Lord appears to be associating with the guṇas (**guṇavān**).

But this is not actually so, because he excels in power by
his cit-śakti (**vijñānena**).

↓
svarūpa-śakti

|| 1.2.32 ||

yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān

Just as one fire (yathā ekaḥ vahnir), situated in pieces of wood (dāruṣu avahitah) as its natural place of manifestation (sva-yoniṣu), blazes forth as many fires (nānā iva bhāti), the one Supreme Lord (tathā pumān), the soul of the universe, Paramātmā (viśvātmā), situated in all living beings (bhūteṣu), manifests as many (nānā iva bhāti).

Just as fire is always situated (avahitah) in pieces of wood, so the soul of the universe, antaryāmī Viṣṇu, is situated in all living entities (bhūteṣu).

If fire is made to appear in pieces of wood by friction, it burns up those pieces of wood.

Similarly by practices of hearing and chanting Paramātmā is made to appear and removes the covering of māyā on the jīva.

This is indicated by the example.

|| 1.2.33 ||

asau guṇamayair bhāvair
bhūta-sūkṣmendriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhunkte bhūteṣu tad-guṇān

The Lord as Paramātmā (**asau**), having entered (**nirviṣṭah**) all the bodies (**guṇamayair bhāvair**) with material sense objects, senses and mind (**bhūta-sūkṣma indriya ātmabhiḥ**), which have been created by the Lord (**sva-nirmiteṣu**), makes the jīvas enjoy (**bhūteṣu bhunkte**) the sense objects colored by the guṇas (**tad-guṇān**).

That soul of the universe, Paramātmā, with conditions made of the guṇas in the form of sense objects (bhūta-sukṣma), senses and mind (ātmā), having entered into the bodies of living entities such as devatās and animals created by himself, enjoys those sense objects which correspond to the guṇas (tad-guṇān).

The Lord does not enjoy happiness of material sense objects. Thus the sentence means that, without the Paramātmā, the jīvas cannot act as enjoyers.

Or it means that the Paramātmā enjoys through the jīva,
because the jīva is the taṭastha-śakti of the Lord.

Or the verb enjoys may be taken in a causal sense.

Thus it means that the Paramātmā lets the jīvas enjoy the
sense objects.

॥ 1.2.34 ॥

bhāvayaty eṣa sattvena
lokān vai loka-bhāvanah
līlavatārānurato
deva-tiryāṅ-narādiṣu

The Lord (eṣah), creator of the universe (loka-bhāvanah), absorbing himself in the forms of various līlavatāras (līlavatāra anuratah) as devatās, animals and humans (deva-tiryāṅ-narādiṣu), protects the worlds (lokān bhāvayaty) through his role as the controller of sattva-guṇa (sattvena).

It has been described that the Lord appears as many forms
when he enters all the living beings.

However the lord is without limitation or material
contamination in all his forms.

He appears in many forms with his svarūpa in his eternal
pastimes.

Bhāvayati means “he protects.”

Or it means “he bestows them with prema (bhāva).”

This verse describes the normal goal of all avatāras.

[Note: Śrīdhara Śvāmī says this verse answers the question about the purpose of the avatāras.]

Loka-bhāvanah here means “creator of the universe” instead of “protector of the worlds,” to avoid redundant meaning, since bhāvayati lokan already means “he protects the worlds.”