

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Three

List of the Avatāras

**Kṛṣṇa Is the Source of All
Incarnations**

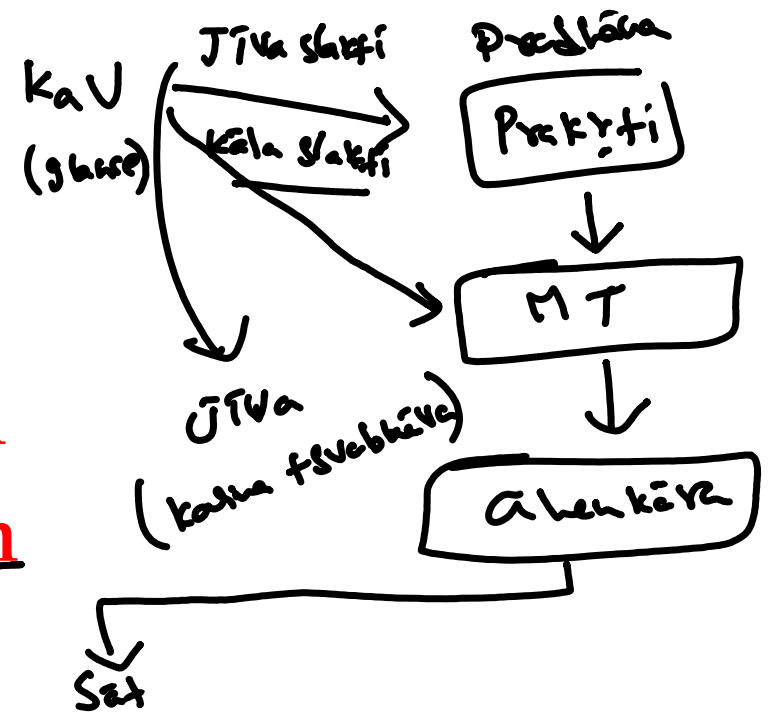
Section – I

The three roles of the
puruṣa-avatāras (1-5)

|| 1.3.1 ||

sūta uvāca

jagr̥he pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛksayā



KaV

Jagr̥he
gaurā

Even before
Creation

KaV

Sūta said: First of all (ādau), the Supreme Lord (bhagavān) accepted (jagr̥he) the form of the (eterna) first puruṣa (sambhūtam pauruṣam rūpam) full like the moon (ṣoḍaśa-kalam) for creating the universes (loka-sisṛksayā) from mahā-tattva and other elements (mahad-ādibhiḥ).

The third chapter is an answer to the request (by the sages)
to describe the various avatāras.

This chapter explains that the Lord in one form alone makes
his appearances and performs activities.

At the end of the previous chapter it was said that the Lord
was absorbed in various līlavatāras.

What pastimes and what avatāras are these?

Sūta begins by describing the puruṣāvatāras in five verses.

Pauruṣam means with the form of a man, or defined as a
puruṣa.

pūjya-pakṣa argument

“By saying that the Lord accepts this form, it means that it
did not exist before. That means it is a temporary form.”

Therefore the form is described as **sambhūtam**, samyag
bhūtam: existing continuously.

It is always situated in its svarūpa which is the highest truth,
param satyam.

The Lord accepted this form of the puruṣa who eternally
exists for creating the universes.

He accepts a form which already exists.

One never sees a sentence such as “He accepted the pot”
where the pot did not previously exist.

Similarly we say, “The king accepted the general because he
desired victory.”

Amara-koṣa says yukte kṣmād āvrte bhūtaṃ prāṇy-atīte
same triṣv: bhūta means joined with, elements like earth,
composed of, a living being, in the past, in all three genders.

The same word sambhūta should be applied to the person
described in verse 6 with sa eva prathamam deva and other
places as well.

With a desire for creating the worlds collectively and individually by mahat-tattva, ahaṅkara and other elements, the Lord of Vaikuntha accepted the form of the purusa who is like the full moon with sixteen digits (ṣodāsa-kalam), being full of forms like Matsya and Kūrma.

$\frac{1}{16}$

Ḳalā means a sixteenth part according to the dictionary and ṣodaśa-kala means having sixteen parts.

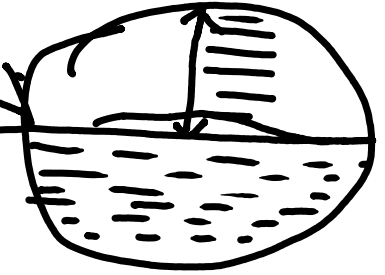
This refers to the form of Mahā-viṣṇu, the first puruṣa, a
portion of Saṅkarsana, lying on the Kāraṇa Ocean, who
glances over prakṛti.

This is confirmed by the Laghu-bhāgavatāmṛta (1.5.121).

Gov → s/s of
The individual
Universe

|| 1.3.2-3 ||

yasyāmbhasi śayānasya yoga-nidrām vitanvatah
nābhi-hradāmbujād āsīd brahmā viśva-srjām patiḥ



yasyāvayava-saṁsthānaiḥ kalpito loka-vistarah
tad vai bhagavato rūpaṁ viśuddham sattvam ūrjitam

After Garbhodakaśāyī-viṣṇu lay on the water (yasya ambhasi śayānasya) and went into trance (yoga-nidrām vitanvatah), Brahmā (brahmā), lord of the universal creation (viśva-srjām patiḥ), appeared (āsīd) from the lotus in the water of his navel (nābhi-hrada ambujād).

The expanse of planets (loka-vistarah) is imagined (kalpitaḥ) to be situated at various places on his limbs (yasya avayava-saṁsthānaiḥ). This form of the Lord (tad vai bhagavato rūpaṁ) is pure sattva, unmixed with rajas and tamas (viśuddham sattvam), and is composed of eternity, knowledge and bliss (ūrjitam).

That puruṣa entering into each universe situated in his hair holes, lay down on the Garbhodaka water which he created there and went into a state of trance (yoga-nidrām).

The planets from Pātala to Satya-loka (**loka-vistarāḥ**) are imagined to be situated at particular places on his limbs (**avayava-samsthāniḥ**).

This form is Padmanābha, Garbhodakaśāyī-viṣṇu, a portion of Pradyumna.

The form mentioned in the previous chapter hari-viriñca-hareti samjñā (SB 1.2.23) refers to the third puruṣa Kṣīrodakaśāyī, an expansion of Aniruddha.

The first form Mahā-visṇu is the ^{S/S} inner soul of prakṛti.

The second form Garbhodakaśāyī is the inner soul of the collective jīvas in each universe.

The third form, Kṣīrodakaśāyī, is the inner soul of each jīva.

The three acting as inner souls are expansions of Saṅkarsana,
Pradyumna and Aniruddha.



It is said:

ekam tu mahataḥ sraṣṭṛ dvitīyaṁ tv anḍa-saṁsthitaṁ
ṭṛtīyaṁ sarva-bhūta-sthaṁ tāni jñātvā vimucyate ||

The first is the creator of mahat-tattva (**ekam tu mahataḥ sraṣṭṛ**). The second form is situated in the universe (**dvitīyaṁ tv anḍa-saṁsthitaṁ**). The third form is situated in all living entities (**ṭṛtīyaṁ sarva-bhūta-sthaṁ**). One who knows these forms is liberated (**tāni jñātvā vimucyate**). (Sātvata Tantra)

This is the order of the activities of Mahā-viṣṇu related to this topic.

When he developed the desire to lie down again in a particular place, he lay down in the Kāraṇa ocean.

He then glanced at his energy prakṛti as soon as it came out with his breathing.

By that glance, making his intention known, accomplishing
merely by the power of his desire, he produced the mahat-
tattva and other elements spontaneously, and after creating
the universe out of the elements, Garbhodakaśāyī master of
the universe, was informed, “O master enter it and go to
sleep.”

Entering into the universe, Garbhodakaśāyī went to sleep for
a second.

↑ Figurative

After he again entered the universe, he then rejected the universe as a useless sleeping place, since it is material.

Then again, Garbhodakaśāyī is made to sleep in a new universe for the life time of Brahmā.

It is said in the Third Canto:

kālo 'yaṁ dvi-parārdhākhyo nimeṣa upacaryate
avyākṛtasyānantasya hy anāder jagad-ātmanah

The span of two parardhas (**kālo ayaṁ dvi-parārdhākhyo**), the life time of Brahmā, is represented by a moment of time for the Supreme Lord (**nimeṣa upacaryate**) who is beyond change (**avyākṛtasya**), without end (**anantasya**) or beginning (**anāder**), and the cause of the universe (**jagad-ātmanah**). (SB 3.11.38)

These forms are all spiritual.

This form is pure sattva, devoid of rajas and tamas
(**viśuddham sattvam**) and excellent (**ūrjitam**), completely
spiritual, made of eternity, knowledge and bliss.

|| 1.3.4 ||

paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pāḍoru-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsikam
sahasra-mauly-ambara-kuṇḍalollasat

With spiritual eyes (adabhra-cakṣuṣā), the devotees see (paśyanty) this amazing form (ado rūpam) with thousands of legs and arms (sahasra-pāḍa-ūru-bhuja), thousands of heads (ānana adbhutam sahasra-mūrdha), ears, eyes and noses (śravaṇa akṣi-nāsikam), shining (ullasat) with thousands of crowns, earrings and clothes (sahasra-mauly-ambara-kuṇḍa).

Ga V
Virāta puruṣa

Those who have reached perfection by bhakti see this form.

Adabhra means “not scant,” spiritual.

|| 1.3.5 ||

etan nānavatārāṇām
nidhānam bījam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryag-narādayaḥ

He (etad) is the indestructible source (avyayam nidhānam bījam) of various avatāras (nānā avatārāṇām). His expansion is Brahmā and Brahmā's expansions are Marīci and others (yasya aṁśa aṁśena). Through them the Lord creates (sṛjyante) the devatās, animals and human beings (deva-tiryag-nara ādayaḥ).

Previously it was said that the Lord was complete with sixteen parts. ↘ *ślokaśa teke.*

This verse shows that.

Though he acts as the source (**bījam**), he is equal to many seeds.

Therefore he is called a storeroom or treasure (**nidhānam**).

He is the amśī, the source of the avatāras who will be discussed in this chapter.

And he is eternal (**avyayam**).

His part is Brahmā and Brahmā's parts are Marīci and others.

By them, the Lord creates the devatās and others.

The devatās are considered the Lord's vibhūtis.

Section – II

Description of 22 incarnations that
appear within this universe (6-27)

|| 1.3.6 ||

sa eva prathamam devah
kaumaram sargam asritah
cacara duscaram brahma
brahmacaryam akhanditam

Garbhodakaśāyī (sah eva devah) first (prathamam) made his
appearance (sargam asritah) in the Kumāras (kaumaram).
Becoming brāhmanas (brahma), they undertook (cacara)
continuous (akhanditam), severe (duscaram) vows of
brahmacarya (brahmacaryam).

Now the avatāras starting with the Kumāras are described.

Padmanābha, Garbhodakaśāyī, who carries out creation of the devatās and others through portions of his portion, Brahmā, made his appearance in the Kumāras (kaumāram sargam āśritaḥ).

Becoming brāhmanas (brahmā) they undertook vows of abstinence (brahmacaryam cacāra).

This means that they preached this by their conduct to the world.

~~first second etc~~

The words first, second, etc. are only enumerating the avatāras and not indicating the exact chronology of the avatāras' appearances.

|| 1.3.7 ||

dvitīyam tu bhavāyāsyā
rasātala-gatām mahīm
uddharisyann upādatta
yajñeśaḥ saukaram vapuḥ

Secondly (dvitīyam tu) the Lord of sacrifice (yajñeśaḥ), lifting
up (uddharisyann) the earth (mahīm) from Rasātala (rasātala-
gatām), for its welfare (asya bhavāya), took the form of the
boar (saukaram vapuḥ upādatta).

His activity is described by the words “he lifted up the earth
for its welfare.”

In each case the avatāra and his activity has been mentioned.

|| 1.3.8 ||

tr̥tīyam ṛṣi-sargaṃ vai
devarṣitvam upetya saḥ
tantram sātvatam ācaṣṭa
naiṣkarmyam karmaṇām yataḥ

Third (tr̥tīyam), the Lord (saḥ), making his appearance (upetya) among the sages (ṛṣi-sargaṃ) as Nārada (devarṣitvam), produced (ācaṣṭa) the Pañcarātra scriptures (sātvatam tantram) from which (yataḥ) one learns how devotional activities free one from the bondage of karma (naiṣkarmyam karmaṇām).

The Lord making his appearance among the sages as Nārada,
made the Pañcarātra texts (tantram sātvatam).

From these one can learn that devotional activities
(**karmanām**) will liberate one from the bondage of karma
(**naiṣkarmyam**).

|| 1.3.9 ||

turye dharmā-kalā-sarge

nara-nārāyaṇāv ṛṣī

bhūtvātmopaśamopetam

akarod duścaram tapah

Fourth (turye), appearing in the wife of Dharma (dharmā-kalā-sarge), he became (bhūtvā) Nara-nārāyaṇa (nara-nārāyaṇāv ṛṣī), and performed (akarod) severe austerities (duścaram tapah) which give peace to the soul (ātma upaśama upetam).

Turye means fourth.

Dharma-kalā, part of Dharma, refers to the wife of Dharma, since the śruti says ardho vā eṣa ātmano yat patnī: the wife is half of oneself.

Appearing in her (sarge) he became the two sages.

They are considered one avatāra.

|| 1.3.10 ||

pañcamah kapilo nāma
siddheśah kāla-viplutam
provācāsuraye sāṅkhyam
tattva-grāma-vinirṇayam

The fifth incarnation, named Lord Kapila (pañcamah kapilo nāma), is foremost among perfected beings (siddheśah). He gave an exposition (provāca) of the creative elements (tattva-grāma-vinirṇayam) and metaphysics (sāṅkhyam) to Āsuri Brāhmaṇa (āsuraye), for in course of time this knowledge had been lost (kāla-viplutam).

Āsuri is the name of a brāhmaṇa.

|| 1.3.11 ||

ṣaṣṭham atrer apatyatvam

vṛtaḥ prāpto 'nasūyayā

ānvīkṣikīm alarkāya

prahlādādibhya ūcivān

The sixth incarnation of the puruṣa (ṣaṣṭham) was the son of the sage Atri (atrer apatyatvam). He was born from the womb of Anasūyā (prāpto anasūyayā), who prayed for an incarnation (vṛtaḥ). He spoke on the subject of transcendence (ānvīkṣikīm ūcivān) to Alarka, Prahlāda and others [Yadu, Haihaya, etc.] (alarkāya prahlādādibhya).

Being selected by Anasūyā, the wife of Atri, he became her
son.

This is described in the Brahmāṇḍa Purāṇa in the story of the
pativrata:

anasūyābravīn natvā devān brahmeśa-keśavān |
yūyaṁ yadi prasannā me varārhā yadi vāpy aham |
prasādābhimukho bhūtvā mama putratvam eṣyatha ||

Offering respects (natvā), Anasūyā spoke (anasūyā abravīt) to the Brahmā, Śiva and Viṣṇu (devān brahma īśa-keśavān). If you are pleased with me (yūyaṁ yadi prasannā me), and consider me worthy of blessing (varārhā yadi vāpy aham), being merciful (prasāda abhimukho bhūtvā), you should become my son (mama putratvam eṣyatha).

Ānvīkṣikīm means knowledge of the ātmā.

Manu kalā evetēka

① Manu

② Manu 2nd

③ Manvantaravēteris

④ Indra

⑤ Dyaus

⑥ Svayambhuva

|| 1.3.12 ||

tataḥ saptama ākūtyām
rucer yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

The seventh incarnation was Yajña (tataḥ saptama yajñah), the son of Prajāpati Ruci and his wife Ākūti (rucer ākūtyām abhyajāyata). He protected the period during the change of the Svāyambhuva Manu (sah svāyambhuvāntaram apāt) and was assisted by demigods such as His son Yāma (yāmādyaiḥ sura-gaṇair).

The Yamas were Yajña's sons.

With the assistance of the devatās named the Yamas, he gave protection during the reign of Svāyambhuva.

At that time he became Indra.

|| 1.3.13 ||

aṣṭame merudevyām tu
nābher jāta urukramah
darśayan vartma dhīrāṇām
sarvāśrama-namaskṛtam

Eighth (**aṣṭame**), the Lord was born (**jāta urukramah**) to Nābhi and his wife Merudevī as Rṣabha (**merudevyām nābheh**). He shows the path of the wise (**darśayan dhīrāṇām vartma**) worshipped by all āśramas (**sarvāśrama-namaskṛtam**).

Rṣabha was born from the son of Āgnīdhra named Nābhi.

|| 1.3.14 ||

ṛṣibhir yācito bheje
navamaṁ pārthivaṁ vapuḥ
dugdhemām oṣadhīr viprās
tenāyaṁ sa uśattamaḥ

Ninth (navamaṁ), requested by the sages (ṛṣibhir yācītaḥ)
the Lord took the form of King Pṛthu (bheje pārthivaṁ
vapuḥ). Because he milked herbs from the earth (dugdhā
imām oṣadhīr), he is considered the most desirable of the
avatāras (tenāyaṁ sa uśattamaḥ).

Pārthivam vapuḥ means the body of a king, Pṛthu.

Pārthavam is another version, which means relating to Pṛthu.

“Herbs” is representative of other things also.

He milked all things from the earth.

Dugdha should actually be adugdha.

This form is poetic license.

Because of that he is considered the most desirable of the
avatāras (**uśattamaḥ**).

Uśa means desired or dear.

|| 1.3.15 ||

rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum

When there was a complete inundation (udadhi-samplave) after the period of the Cākṣusa Manu (cākṣuṣe) and the whole world was deep within water (mahī-mayyām), the Lord accepted (sah jagṛhe) the form of a fish (mātsyaṁ rūpaṁ) and protected Vaivasvata Manu (apād vaivasvataṁ manum), keeping him up on a boat (nāvy āropya).

During Cākṣuṣa manvantara there was a flood of water.

Another version has **cākṣuṣāntara-samplave**.

The earth acted as a boat (**nāvi mahī-mayyām**).

Matsya protected (**apād**) the person who would be
Vaivasvata-manu.

Śrīdhara Svāmī says though there is not a flood at the end of this manvantara, an illusory flood was shown to Satyavrata for fun.

However in Viṣṇu-dharmottara, Vajra asks Mārkaṇḍeya, “What happens at the end of the manvantara?”

Mārkaṇḍeya says:

ūrmi-mālī mahā-vegah sarvam āvr̥tya tiṣṭhati |
bhūrlokaṃ āśritaṃ sarvaṃ tadā naśyati yādava ||
na vinaśyanti rājendra viśrutāḥ kula-parvatāḥ |
naur bhūtvā tu mahā-devī yadu-kulodvaha |
dhārayaty atha bījāni sarvaṇy evāviśeṣataḥ ||

O Vajra, the great Lord, in the form of water, greatly agitated with countless waves (ūrmi-mālī mahā-vegah), covers the earth and the lower planets with water (sarvam āvr̥tya tiṣṭhati). O Yādava (yādava)! All things on the earth planet (bhūrlokaṃ āśritaṃ sarvaṃ) are destroyed at that time (tadā naśyati). Only the famous mountains (viśrutāḥ kula-parvatāḥ) are not destroyed (na vinaśyanti), O best of kings (rājendra)! At that time (tadā), the earth personified (mahā-devī), taking the form of a boat (naur bhūtvā), protects all the seeds (atha sarvaṇy bījāni dhārayaty) without discrimination (aviśeṣataḥ), O offspring of the Yadu family (yadu-kulodvaha)! [1.75.5-6, 9]

This explains that there is destruction at the end of the manvantara.

In Laghu-bhāgavatāmṛta, Rūpa Gosvāmī also states that there is a devastation by water after (every manvantara)

In his comments on some verses of Hari-varṁśa as well he says the same.

The verse mentions the Cākṣuṣa-manvantara.

Because Satyavrata was a great devotee of Matsya, and Matsya was attracted to his devotee, Matsya appeared at this time.

The following verse illustrates how the Lord is controlled by his devotee.

svacchandopāṭṭa-dehāya viśuddha-jñāna-mūrtaye
sarvasmai sarva-bījāya sarva-bhūtātmane namaḥ

Unto Him who assumes transcendental bodies according to the
desires of His devotees (svacchanda upāṭṭa-dehāya), unto Him whose
form is itself pure consciousness (viśuddha-jñāna-mūrtaye), unto
Him who is everything (sarvasmai), who is the seed of everything
(sarva-bījāya) and who is the Soul of all creatures (sarva-
bhūtātmane), I offer my obeisances (namaḥ). (SB 10.27.11)

Therefore this particular narration is representative of events that take
place after every manvantara.

|| 1.3.16 ||

surāsurānām udadhiṁ
mathnatām mandarācalam
dadhre kamathā-rūpeṇa
pr̥ṣṭha ekādaśe vibhuḥ

In the eleventh appearance (ekādaśe), the Lord (vibhuḥ), in the form of a tortoise (kamathā-rūpeṇa), held up on his back (pr̥ṣṭha dadhre) Mandara Mountain (mandarācalam) for the devatās and demons churning the ocean (surāsurānām udadhiṁ mathnatām).

The devatās and demons churned the ocean to receive nectar.

Kamaṭha means turtle.

|| 1.3.17 ||

dhānvantaram dvādaśamam

trayodaśamam eva ca

apāyayat surān anyān

mohinyā mohayan striyā

In the twelfth incarnation (dvādaśamam), the Lord appeared as Dhanvantari (dhānvantaram), and in the thirteenth (trayodaśamam) He allured the atheists (anyān mohayan) by the charming beauty of a woman (mohinyā mohayan striyā) and gave nectar to the demigods to drink (apāyayat surān).

Dhānvantaram dvādaśamam means that the form of
Dhanvantari is the twelfth avatāra.

His activity was bringing a pot of nectar.

The use of dvādaśamam instead of dvādaśam is poetic license.

Taking the thirteenth form, he let the devatās drink nectar.

What was his form?

As the woman Mohinī, he bewildered the demons (anyān).

|| 1.3.18 ||

caturdaśam nārasimham
bibhrad daityendram ūrjitam
dadāra karajair ūrāv
erakām kaṭa-kṛd yathā

Taking the form of Narasimha (nārasimham bibhrad) as the fourteenth avatāra (caturdaśam), he pierced the chest (ūrāv dadāra) of the strong king of the demons (ūrjitam daityendram) with his nails (karajair) just as a wood cutter breaks erakā grass (erakām kaṭa-kṛd yathā).

Erakā is a type of grass without joints.

|| 1.3.19 ||

pañcadaśam vāmanakam
kṛtvāgād adhvaram baleḥ
pada-trayaṁ yācamānaḥ
pratyāditsus tri-piṣṭapam

Taking the form of Vāmana (vāmanakam kṛtvā) as fifteenth avatāra (pañcadaśam), the Lord went to sacrifice of Bali (baleḥ adhvaram agād), begging three steps of land (pada-trayaṁ yācamānaḥ), but desiring to steal the heavenly kingdom from him (pratyāditsuh tri-piṣṭapam).

Pratyāditsuh means “he desired to snatch away.”

|| 1.3.20 ||

avatāre ṣoḍaśame

paśyan brahma-druho nrpān

triḥ-sapta-kṛtvah kupito

niḥ-kṣatrām akarod mahīm

The Lord, appearing as Parāśurāma, the sixteenth avatāra (avatāre ṣoḍaśame), seeing (paśyan) the kings harassing the brāhamaṇas (brahma-druho nrpān), became angry (kupitah) and twenty-one times (triḥ-sapta-kṛtvah) annihilated the kṣatriyas (niḥ-kṣatrām akarod) from the earth (mahīm).

Triḥ-sapta-kṛtvah means twenty-one times (3x7).

Kṛtvah is used as a suffix after numerals to indicate counting of repeated actions.

Also numerals with the suffix suc such as triḥ indicate repeated actions. (Pāṇini 5.4.17-18)

|| 1.3.21 ||

tataḥ saptadaśe jātaḥ
satyavatyām parāśarāt
cakre veda-taroḥ śākhā
dr̥ṣṭvā puṁso 'lpa-medhasaḥ

The Lord, born from Parāśara in the womb of Satyavatī (tataḥ satyavatyām parāśarāt jātaḥ) as the seventeenth avatāra (saptadaśe), seeing the meager intelligence of the people (dr̥ṣṭvā puṁso alpa-medhasaḥ), divided up the tree of the Vedas (cakre veda-taroḥ śākhā).

Alpa-medhasaḥ means “having small knowledge.”

॥ 1.3.22 ॥

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādīni
cakre vīryāṅy ataḥ param

The Lord, taking the divine human form of Rāma (nara-devatvam āpannaḥ), performed brave actions (cakre vīryāṅy ataḥ param) such as controlling the ocean (samudra-nigrahādīni) with a desire to help the devatās (sura-kārya-cikīrṣayā).

Nara-devatvam refers to Rāma.

Taking the form of Rāma, he performed actions such as
controlling the ocean.

Since this can be seen even today at Setubandha, it indicates
his show of great power.

Thus it is mentioned here as the chief among all his activities.

|| 1.3.23 ||

ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam

The Lord (bhagavān) appeared in the Vṛṣṇi dynasty (vṛṣṇiṣu prāpya janmanī) in the two forms of Balarāma and Kṛṣṇa (rāma-kṛṣṇāv iti) as the nineteenth and twentieth avatāras (ekonaviṁśe viṁśatime) and relieved the burden of the earth (bhuvo aharad bharam).

The word should be vimśatitame instead of vimśatime, but the syllable ta is dropped for metrical reasons.

The Lord, appearing in the Vṛṣṇi dynasty as the nineteenth and twentieth avatāras, named Balarāma and Kṛṣṇa (rāma-kṛṣṇau), relieved the burden of the earth.

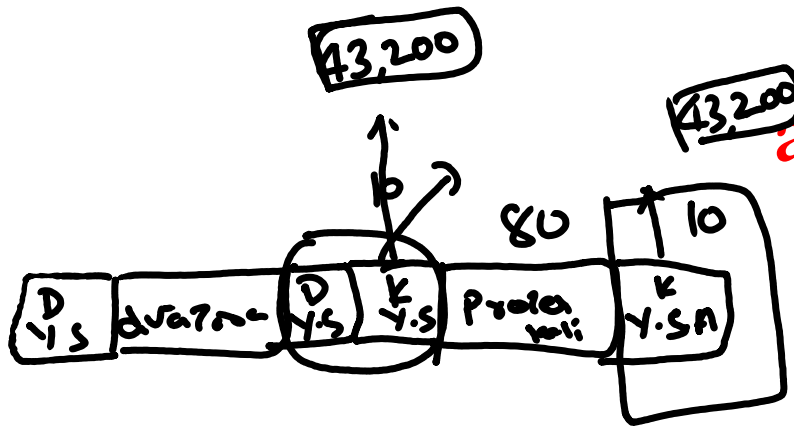
|| 1.3.24 ||

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

Then (tataḥ) when Kali-yuga starts (kalau sampravṛtte) Buddha, the son of Añjanā (buddho nāmnā añjana-sutaḥ), will appear in the province of Gayā (kīkaṭeṣu bhaviṣyati) for bewildering the demons (sammohāya sura-dviṣām).

Ajina-sūtaḥ is another version. Kīkaṭeṣu means “in the area of Gayā.”

|| 1.3.25 ||



athāsau yuga-sandhyāyām

dasyu-prāyeṣu rājasu

janitā viṣṇu-yaśaso

nāmnā kalkir jagat-patiḥ

At the junction of the yugas (atha yuga-sandhyāyām) when the kings are almost criminal (dasyu-prāyeṣu rājasu), the Lord of the universe Kalki (asau kalkir nāmnā jagat-patiḥ) will be born (janitā) as the son of Viṣṇu-yaśas (viṣṇu-yaśaso).

Kalki will appear from the brāhmaṇa named Viṣṇu-yaśas.

|| 1.3.26 ||

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

Unlimited avatāras (avatārā hy asaṅkhyeyā) arise from the
Lord (hareḥ), the treasure house of pure goodness (sattva-
nidheh), just as (yathā) thousands of small rivers (sahasraśaḥ
kulyāḥ) flow from an inexhaustible lake (avidāsinaḥ sarasaḥ
syuḥ).

This verse summarizes all the avatāras since some like Hayagrīva and Hamsa were not mentioned in this list.

A comparison is made with a treasure house (**sattva-nidheḥ**) or an ocean of pure śuddha-sattva forms of eternity, knowledge and bliss, because the forms cannot be counted.

Avidāsinah means inexhaustible.

Normally by giving out water, a lake becomes exhausted.

Countless avatāras arise from the Lord like thousands of small streams (kulyāh), natural torrents, flowing from an inexhaustible lake.

Asaṅkhyeyā means not countable.

However there is another meaning: not well known (asamyak khyāta).

Some like the puruṣāvatāras are well known.

Others are not so well known.

Prahlāda has said:

ittham nr-tiryag-r̥ṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān |
dharmam mahā-puruṣa pāsi yugānuvṛttam
channah kalau yad abhavas tri-yugo 'tha sa tvam ||

In this way (ittham) by appearing (avatāraih) in various incarnations as a human being, an animal, a great saint, a devatā, a fish or a tortoise (nr-tiryag-r̥ṣi-deva-jhaṣa), you maintain the worlds (lokān vibhāvayasi), kill those who cause disturbance (jagat pratīpān haṁsi), and protect dharma in all the yugas (dharmam pāsi yugānuvṛttam). Great Lord (mahā-puruṣa)! Since you will appear covered in Kali-yuga (yad tvam channah kalau abhavaḥ), you are called Tri-yuga (atha sah tri-yugah).

(SB 7.9.38)

→ Sankhya → a Saṁyuk Khyāti → Śrī Gitayā Mahābhāṣā.

Channah indicates that the avatāra is not well known.

|| 1.3.27 ||

ṛṣayo manavo devā
manu-putrā mahaujasah
kalāḥ sarve harer eva
saprajāpatayah smṛtāḥ

All sages, Manus, devatās (ṛṣayo manavo devā), powerful humans (sons of Manu) (manu-putrā mahaujasah), along with Brahmā's sons (saprajāpatayah sarve), are also considered to be vibhūtis of the Lord (harer eva kalāḥ smṛtāḥ).

Having described the avatāras, now the vibhūtis are described.

Section – III

Kṛṣṇa is Their fountainhead and is
the Supreme Personality of
Godhead (28-29)

|| 1.3.28 ||

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛdayanti yuge yuge

All avatāras mentioned (ete) and not mentioned here (ca), who are portions of Mahāviṣṇu (puṁsaḥ aṁśaḥ) or empowered jīvas (kalāḥ), create happiness in the world (mṛdayanti lokaṁ) whenever (yuge yuge) it is afflicted by the demons and their ideas (indrāri-vyākulaṁ). But Kṛṣṇa is the ultimate form of Bhagavān (kṛṣṇas tu bhagavān svayam).

tu → But → Contrast

Are all these avatāras equal or are they graded?

This verse answers.

Those avatāras previously described (ete) and those not described (ca), are amśas (Matsya, Kūrma etc.) and some of whom are kalā (Kumāras, Nārada, etc., āveśāvatāras) of the first puruṣa described (Mahā-viṣṇu).

Thus it is said in Laghu-bhāgavatāmṛta

jñāna-śakty-ādi-kalayā yatrāviṣṭo janārdanaḥ |
ta āveśā nigadyante jīvā eva mahattamāḥ ||
vaikuṅṭhe'pi yathā śeṣo nāradaḥ sanakādayaḥ |:

Exalted jīvas (jīvā eva mahattamāḥ) empowered by the Lord (yatrāviṣṭo janārdanaḥ) with portions of his powers such as knowledge (jñāna-śakty-ādi-kalayā) are called āveśa forms (ta āveśā nigadyante). Examples existing even in Vaikuntha (yathā vaikuṅṭhe api) are Śeṣa, Nārada and the Kumāras (śeṣaḥ nāradaḥ sanakādayaḥ). (Laghu-bhāgavatāmṛta 1.1.18-19)

Padma Purāṇa says:

āviṣṭo bhūt kumāreṣu nārade ca harir vibhuḥ |

The Supreme Lord (harir vibhuḥ) invested his powers (āviṣṭah abhūt) in the Kumāras and Nārada (kumāreṣu nārade ca).

āviveśa pr̥thum devaḥ śaṅkhī cakrī caturbhujah ||

The Lord with four hands (caturbhujah devaḥ) holding the conch and cakra (śaṅkhī cakrī) entered into Pr̥thu (āviveśa pr̥thum). Laghu-bhāgavatāmṛta 1.4.37

etat te kathitam devi jāmadagner mahātmanah |
śaktyāveśāvatārasya caritam śārṅginah prabhoh ||

O goddess (devi)! The activities (caritam) of the great soul Parāśurāma (jāmadagner mahātmanah), a śaktyāveśāvatāra of the Supreme Lord (prabhoh śaktyāveśāvatārasya), holder of the bow (śārṅginah), has been described (etat te kathitam). 1.4.39

kaler ante ca samprāpte kalkinaṁ brahma-vādinam |
anupraviśya kurute vāsudevo jagatsthitim ||

At the end of Kali-yuga (kaler ante ca samprāpte) Vāsudeva (vāsudevah) enters into (anupraviśya kurute) Kalki (kalkinaṁ), a teacher of spiritual matters (brahma-vādinam), and protects the world (jagatsthitim). Laghu-bhāgavatāmṛta 1.4.42

The Kumāras and Nārada are invested with śakti of jñāna and bhakti.

↓
Jñāna śakti

↓
Bhakti śakti

Prthu and others are invested with kriyā-śakti--action.

Some are invested with great powers and others with little power.

Included in the first type with great powers are Kumāras and Nārada.

They are called avatāras.

Others with less power such as Marīci, and the Manus, are called vibhūtis.

But he who was called the twentieth avatāra, Kṛṣṇa is bhagavān, not an aṁśa.

Nor is he an aṁśī puruṣāvatāra.

He is bhagavān.

The avatārī, bhagavān is the source of the puruṣa was already stated in the verse **jagrhe pauruṣam rūpam bhagavān mahad-ādibhiḥ**: Bhagavān accepted the form of the puruṣa. (SB 1.3.1)

Thus bhagavān is different from the puruṣa.

It is said:

anuvādam anuktvā tu na vidheyam udīrayet
na hy alabdhaspadam kiñcit kutracit pratitiṣṭhati

One should ~~not state a predicate~~ (na vidheyam udīrayet) before its subject (anuvādam anuktvā), for it cannot thus stand (na hy kutracit pratitiṣṭhati) without proper support (alabdha āspadam kiñcit).
(Ekādaśī-tattva)

Thus kṛṣṇas tu bhagavān means that Kṛṣṇa (the subject) fulfills completely the qualities inherent in bhagavān, the predicate.

It does not mean that Kṛṣṇa is another form of bhagavān.

Thus it means that Kṛṣṇa alone is bhagavān, the basis of every other form.

This is made clear by the word **svayam**.

This means that Kṛṣṇa is superior to the puruṣāvatāra called bhagavān and even to Mahā-nārāyaṇa.

Thus in the Chāndogya Upanisad it is said jyāyānś ca
pūruṣaḥ: the puruṣa is greater than that; sarvaṁ khalv idam
brahma: everything is brahman; yat prāṇā ādityā: the prāṇas
are the Ādityas.

Having said this, everything is summarized by saying kṛṣṇāya
devakī-putrāya: this puruṣa sacrifice is subservient to Kṛṣṇa,
the son of Devakī. (Chāndogya Upaniṣad 3.17.6)

By this it is understood that Kṛṣṇa is superior to the puruṣa.

But Kṛṣṇa is counted among the avatāras, because he appears
in Mathurā and other places situated on the earth planet,
performs pastimes like a human, shows mercy to the people of
the material world, and appears and disappears.

Gopāla-tāpanī Upaniṣad thus says:

sa hovācābja-yonir yo 'vatārāṇām madhye śreṣṭho 'vatārah ko bhavati yena lokās tuṣṭā bhavanti, yaṁ smṛtvā muktā asmāt saṁsārāt taranti | katham āsyāvatārasya brahmatā bhavati

Brahmā said (**sa hovāca abja-yonih**): who is the best among all the avatāras (**yah avatārāṇām madhye śreṣṭho avatārah kah bhavati**), by which all the people are satisfied (**yena lokās tuṣṭā bhavanti**), whom remembering (**yaṁ smṛtvā**), they become liberated from this world (**muktā asmāt saṁsārāt taranti**)? How is this avatāra (**katham asya avatārasya**) the supreme brahman (**brahmatā bhavati**)?

purva - Parśa argument

“But how can you establish that Kṛṣṇa is the complete form of God on the basis of this one statement, **kṛṣṇas tu bhagavān svayam?**”

There are countless statements which refute this such as the following:

yadoś ca dharma-śīlasya nitarām muni-sattama
tatrāmśenāvatīrṇasya viṣṇor vīryāṇi śaṁsa naḥ

O best of munis (~~muni-sattama~~), you have also described the
descendants of Yadu, who were very pious and strictly
adherent to religious principles (yadoś ca nitarām dharma-
śīlasya). Now, if you will, kindly describe (śaṁsa naḥ) the
wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa (viṣṇor
vīryāṇi), who appeared in that Yadu dynasty with Baladeva,
His plenary expansion (tatra amśena avatīrṇasya). (SB 10.1.2)

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
aṁśena sākṣād bhagavān bhavāya naḥ
mābhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnām bhavitā tavātmajaḥ

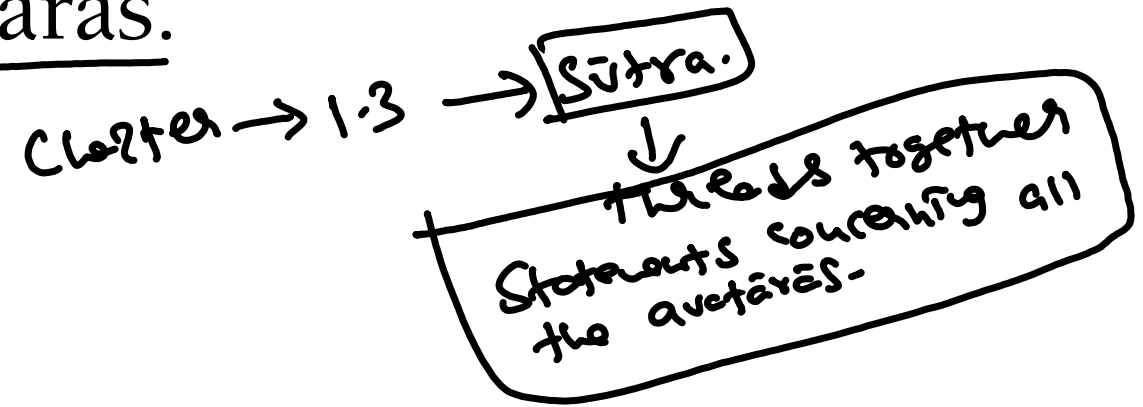
O mother Devakī, by your good fortune and ours (diṣṭyā amba naḥ bhavāya), the Supreme Personality of Godhead Himself (sākṣād bhagavān paraḥ pumān), with all His plenary portions, such as Baladeva (aṁśena), is now within your womb (te kukṣi-gataḥ). Therefore you need not fear Kāmsa (mābhūd bhoja-pater bhayaṁ), who has decided to be killed by the Lord (mumūrṣor). Your eternal son, Kṛṣṇa (tavātmajaḥ), will be the protector of the entire Yadu dynasty (yadūnām goptā bhavitā). (SB 10.2.41)

tāv imau vai bhagavato harer amśāv ihāgatau
bhāra-vyayāya ca bhuvah kṛṣṇau yadu-kurūdvahau

↑
Nava - Nārāyaṇā

These two (tāv imau) ~~portions of the Lord~~ (bhagavato harer amśāv) have entered Kṛṣṇa and Arjuna (iha kṛṣṇau āgatau), best of the Yadu and Kuru dynasties (yadu-kurūdvahau) for relieving the earth of its burden (bhuvah bhāra-vyayāya). (SB 4.1.59)

In the beginning of Bhāgavatam, this chapter concerning the mysterious appearance of the Lord (janma guhyaṁ bhagavato, SB 1.3.29) is called a sūtra, since it threads together (sūc) statements concerning all the avatāras.



And in this chapter, ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam is a paribhāṣā-sūtra, which supplies a general definition for the whole work.

Thus, wherever avatāras are described in the Bhāgavatam,
others should be known as expansions of the puruṣāvatāra,
but Kṛṣṇa should be known as svayam bhagavān.

This conclusion is prevalent everywhere in the Bhāgavatam.

It has been said:

paribhāṣā hy eka-deśasthā sakalam
śāstram abhiprakāśayati yathā veśma-pradīpa

The paribhāṣā statement (paribhāṣā hy), situated in one place (eka-deśasthā), lights up (abhiprakāśayati) the whole scripture (sakalam śāstram), just as a lamp lights up the whole house (yathā veśma-pradīpa).

This sūtra appears once in the work and is not continually repeated.

Though there are millions of statements in the scripture, this sūtra controls them all like a king.

- Contradiction
- ① Paribhāṣā sūtra to correct.
 - ② Let me try to understand everything about the other statement and try to see why I see the contradiction.

Thus statements which contradict the sūtra must be explained so that they agree with the sūtra.

That is because these contrary statements are weak, since they belong to secondary subjects in the work, and because the sūtra's statement is strong, being supported by śruti.

Thus these statements should be harmonized with the sūtra by giving them another meaning, according to the rule

śruti-līṅga-vākya-prakaraṇa-sthāna-samākhyānām
samavāye pāradaurbalyam artha-viprakarṣād

Where there is a combination (samavāye) of direct statements, inference, rules (śruti-līṅga-vākya), discussion, philosophical stances, and interpretations (prakaraṇa-sthāna-samākhyānām), the later statements are considered progressively weaker in authority (pāradaurbalyam), because of their possibility of contrary meaning (artha-viprakarṣād). (Jaiminī-sūtra 3.3.14)

This is not just deference to a rule.

Śrīdhara Svāmī has reconciled things in this way in many places.

Since there are many different avatāras such as Matsya and Kūrma, and Kṛṣṇa himself has two-armed and four-armed forms, and as well displays ages such as kaumāra and kaiśora, and they are all said to be eternal, does that mean that there are many Gods.

No. The Tenth Canto says bahu-mūrty-eka-mūrtikam: he is
one God manifested as many. (SB 10.40.7)

The jīva at different times shows different temporary forms
with less or more power, but the one Supreme Lord who
pervades everything, by his inconceivable energy, can
simultaneously have infinite eternal forms which are not
different from him.

The jīvas show infinite variety simply because there are infinite jīvas.

The Lord shows infinite variety of forms by being one person.

Thus when the jīva sees the Lord he perceives the Lord as if there are many Lords, like jīvas.

The supreme lord, bliss alone, knowledge alone, and all
pervading, manifests āmśī and āmśa.

↓
Kṛṣṇa

↓
Ratnas, Valēha

Is it possible for the indivisible Lord to be divided and
subdivided?

Mahā-varāha Purāṇa says:

sarve nityāḥ śāśvatāś ca
dehās tasya parātmanah
hānopadāna-rahitā
naiva prakṛti-jāḥ kvacit

“All the bodies (sarve dehāḥ) of the Supreme Soul (tasya parātmanah) are eternal and unchanging (nityāḥ śāśvatāś ca). They never undergo loss or gain (hāna upadāna-rahitā), and they are never creations of material nature (naiva prakṛti-jāḥ kvacit).

paramānanda-sandohā
jñāna-mātrās ca sarvataḥ
sarve sarva-guṇaiḥ pūrṇāḥ
sarva-doṣa-vivarjitāḥ


“In all conditions (**sarvataḥ**) they are full of the greatest
intense bliss (**paramānanda-sandohā**) and pure
consciousness (**jñāna-mātrās ca**), endowed with all
auspicious qualities (**sarve sarva-guṇaiḥ pūrṇāḥ**) and devoid
of all faults (**sarva-doṣa-vivarjitāḥ**).

This is true, but though the amśa forms are perfect and complete, they are called amśa because they display only various degrees of the lord's qualities such as sweetness, power, and mercy.

According to the particular goal, lesser powers are shown, in the forms known as amśa.

Real completeness means fully displaying all the powers in full.

This takes place in the  amśī.

→  श्रद्धा कर्षणा

In Laghu-bhāgavatāmṛta it is said:

1.5.90-91

śakter vyaktis tathāvyaktis tārataṃyasya kāraṇam
śaktiḥ samāpi pūryādi-dāhe dīpāgni-puñjayoḥ |
śītādy-ārti-kṣayenāgni-puñjād eva sukhaṃ bhavet

The manifestation and non-manifestation of śakti (śakter vyaktiḥ tathā avyaktiḥ) is the cause of grading the aṃśī and the aṃśa (tārataṃyasya kāraṇam). Though the śakti (śaktiḥ) of the lamp and the bonfire (dīpa agni-puñjayoḥ) is the same (samāpi) in that both can burn down a town (pūryādi-dāhe), only from the bonfire (agni-puñjād eva) one obtains comfort (sukhaṃ bhavet) because it destroys cold and other types of suffering (śīta ādy-ārti-kṣayena).

Thus the difference between different forms because of display of complete or partial features has been experienced by the great realized devotees.

|| 3.8.3 ||

āsīnam urvyām bhagavantam ādyam
saṅkarṣaṇam devam akuṅṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo ’nvapṛcchan

One time the sages headed by Sanat-kumāra (kumāra-mukhyā munayah), being philosophically inquisitive (tattvam vivitsavaḥ), with a desire to know the nature of Vāsudeva (parasya bhagavantam ādyam), asked questions to Saṅkarṣaṇa (saṅkarṣaṇam devam anvapr̥cchan) who has indestructible knowledge (akuṅṭha-sattvam), who was situated below Pātālaloka (āsīnam urvyām).

|| 3.8.4 ||

svam eva dhiṣṇyaṁ bahu mānayaṅtaṁ
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam iṣad
unmīlayaṅtaṁ vibudhodayāya

Worshipping the form of Vāsudeva (yad vāsudeva abhidham), his own shelter (svam eva dhiṣṇyaṁ), who is praised by the wise (mānayaṅtaṁ bahu āmananti), Śaṅkarṣaṇa slightly opened (iṣad unmīlayaṅtaṁ) his lotus eyes (ambuja-kośam) concentrated deep in meditation (pratyag-dhṛta akṣa), for giving benefit to the sages (vibudha udayāya).

There is nothing contradictory if there are differences between the amśī and amśa, since the Lord is spiritual substance.

Varāha Purāṇa says svāmśaś cātha vibhinnāmśa iti dvedhāmśa iṣyate: there are two types of amśas, the expansions of the Lord and the jīvas.

Śrīdhara Svāmī says, “Though the forms such as Matsya possess all powers and all knowledge since they are avatāras, according to the circumstances they display certain amounts of knowledge and action, and the Lord enters into the Kumāras, Nārada and others by his expansions or parts of his expansions.”

There is an ancient explanatory verse:

nṛsimho jāmadagnyaś ca kalkiḥ puruṣa eva ca |
bhagavattve ca tatrāder aiśvaryaprakāśakāḥ ||
nārado 'tha tathā vyāso varāho buddha eva ca |
dharmāṇām eva vaividhyād amī dharmā-pradarśakāḥ ||
rāmo dhanvantarir yajñaḥ pṛthuh kīrti-pradarśinaḥ |
balarāmo mohinī ca vāmanaḥ śrī-pradhānakāḥ ||
dattātreyaś ca matsyaś ca kumāraḥ kapilas tathā |
jñāna-pradarśakā ete vijñātavyā maṇiṣibhiḥ ||
nārāyaṇo naraś ceti kūrmaś ca ṛṣabhas tathā |
vairāgya-darśino jñeyās tat-tat-karmānusārataḥ ||
krṣṇaḥ pūrṇa-ṣad-aiśvarya-mādhuryāṇām mahodadhiḥ |
antarbhūta-samastāvatāro nikhila-śaktimān ||

Nṛsimha, Parāśurāma, Kalki, and the puruṣāvatāras show the power of the Lord. Nārada, Vyāsa, Varāha, and Buddha show dharmā, because they preach various paths of dharmā. Rāma, Dhanvantari, Yajña and Prthu display fame. Balarāma, Mohini and Vāmana display beauty. Dattātreya, Matsya, the Kumāras and Kapila display knowledge which should be known by the wise. Nara-nārāyana, Kūrma and Ṛṣabha display detachment by their respective actions.

Kṛṣṇa is the great ocean of complete sweetness and complete display of the six aiśvaryas mentioned in the other forms above.

He contains all avatāras within himself, and is the possessor of all śaktis.

The verse mentions the goal common to all the avatāras.

The avatāras create happiness (**mṛḍayanti**) in the world
whenever (**yuge yuge**) it is afflicted (**vyākulam**) by the demons
(**indrāri**) and their ideas.

|| 1.3.29 ||

janma guhyaṁ bhagavato
ya etat prayato narah
sāyaṁ prātar gṛṇan bhaktyā
duḥkha-grāmād vimucyate

पुरीरे

The pure person (yah etat prayatah narah) who chants (sāyaṁ prātar gṛṇan) with devotion (bhaktyā) the glories of the Lord's appearance (etat bhagavato janmah), which is mysterious (guhyaṁ), becomes free from all sorrows (duḥkha-grāmād vimucyate).

This describes the results of glorifying the avatāras.

Guhyam means very concealed or mysterious.

Gr̥ṇan means “glorifying.”

|| 1.3.30 ||

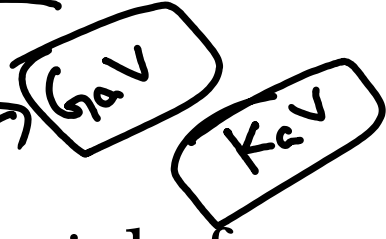
etad rūpaṁ bhagavato
hy arūpasya cid-ātmanah
māyā-guṇair viracitaṁ
mahadādibhir ātmani

This material realm (etad), composed of the material guṇas (māyā-guṇair viracitaṁ) and the elements from mahat-tattva to earth (mahad ādibhih) and with the Paramātmā as its basis (ātmani), is a material form of the Lord (bhagavato rūpaṁ) who has a spiritual form of consciousness (cid-ātmanah) and is devoid of a material form (arūpasya).

“The universal form of the Lord has been recommended as the first type of worship in the Second Canto and other places with such verses as **pātālam etasya hi pāda-mūlam**: Pātāla is the base of his feet. (SB 2.1.26) Why is this not considered an avatāra of the Lord?”

This verse answers.

This material realm, composed of collective and individual universes, is a material form of the Lord who has a spiritual form of consciousness (**cid-ātmanah**), and is devoid of a material form (**arūpasya**).



This material form is composed of the material guṇas and the elements from mahat tattva to earth (**mahādibhih**) situated on the paramātmā as its basis (**ātmani**).

In other words this universal form composed of matter is not counted among the avatāras such as Matsya and Kūrma composed of viśuddha-sattva.

|| 1.3.31 ||

yathā nabhasi meghaugho
reṇur vā pārthivo 'nile
evam draṣṭari drśyatvam
āropitam abuddhibhiḥ

Just as unintelligent people (yathā abuddhibhiḥ) attribute (āropitam) clouds (megha oghah) to be the sky (nabhasi) and particles of dust (pārthivo reṇur vā) are attributed to be the air (anile), so unintelligent people (evam abuddhibhiḥ) see (āropitam) the universe, the visible form of the Lord (drśyatvam) as the Lord (draṣṭari).

To what can this be compared?

Just as a group of clouds are attributed to the sky or particles of dust are attributed to the air, so this universal form is attributed to the Lord.

It is like a man on a pedestal being called “the pedestal.”

The universal form, situated in the Lord is called the Lord.

This is the meaning.

What is seen (**drśyatvam**), what is controlled by the Lord, is attributed to be the seer or the controller, the Lord (**draṣṭari**) who is actually invisible, by foolish people (**abuddhibhiḥ**).

Though sky and air are invisible, we see the sky because it is blue or the air because it is dusty.

The adventitious qualities of cloud and dust which are visible are attributed to be the sky and air which are actually invisible, because they become visible through the clouds and dust.

Thus the meaning here is that the Lord, visible as the universe, is thus worshipped by the yogīs situated at the beginning stage of practice.

Individual Jīva

|| 1.3.32 ||

Universe

- ① Jīva
- ② Subtle body
- ③ Gross body
- ④ S/S → KSV

ataḥ param yad avyaktam
avyūḍha-guṇa-br̥mhitam
adr̥ṣṭāśruta-vastutvāt
sa jīvo yat punar-bhavaḥ

- ① Hiraṇyagarbha → conglomerate of all the Jīvas of that universe
- ② subtle body →
- ③ gross body → Viṣṭā Puruṣa
- ④ S/S → GaV

Superior to the gross universal form (ataḥ param) is that form which is invisible (yad avyaktam), devoid of the specific bodily parts (avyūḍha-guṇa-br̥mhitam), since it cannot be seen or heard (adr̥ṣṭāśruta-vastutvāt). This is like the subtle body of the jīva (sah jīvaḥ), which in the instrument of rebirth for the jīva (yat punar-bhavaḥ).

Just as yogīs worship the visible form of the universe as the Lord, even though it is material, other yogīs worship a subtle form of the universe as the Lord, even though it is also material.

Gross → Material
Subtle → Material
Soul → Hiranya Garbha
Sls → Gau

These forms are described later:

amunī bhagavad-rūpe mayā te hy anuvarṇite
ubhe api na grhṇanti māyā-sṛṣṭe vipaścitaḥ

The wise (**vipaścitaḥ**) do not accept (**na grhṇanti**) these two forms of the Lord (**amunī bhagavad-rūpe ubhe**) described by me (**mayā te hy anuvarṇite**) since they are composed of matter (**māyā-sṛṣṭe**). (SB 2.10.35)

Proof that
the Universal form
is māyā-system

indrādayo bāhava āhur usrāḥ
karnaṁ diśaḥ śrotram amuṣya śabdah
nāsatya-dasrau paramasya nāse ghrāṇo
'sya gandho mukham agnir iddhaḥ

The devatās such as Indra are his arms (indrādayo usrāḥ bāhava āhur). The devatās of the directions (diśaḥ) and the organ for hearing (implied) arise from his ears (amuṣya karnaṁ). Sound arises from his organ of hearing (śabdah amuṣya śrotram). The Aśvinis (nāsatya-dasrau) and the organ for smelling (implied) arise from his nostrils (paramasya nāse). Fragrance arises from his organ of smelling (gandhah asya ghrāṇo). Flaming fire is his mouth (iddhaḥ agnir asya mukham). (SB 2.1.29)

Further Proof

vijñāna-śaktim mahim āmananti
sarvātmano antaḥ-karaṇam giritram
aśvāśvatary-uṣṭra-gajā nakhāni
sarve mṛgāḥ paśavaḥ śroni-deśe

They say (āmananti) that mahat-tattva (mahim) is his citta (vijñāna-śaktim). Rudra (giritram) is his false ego (sarvātmano antaḥ-karaṇam). Horses, mules, camels and elephants are his nails (aśva aśvatary-uṣṭra-gajā nakhāni). All animals (sarve mṛgāḥ paśavaḥ) are his hips (śroni-deśe). (SB 2.1.35)

The subtle form is different from the gross form of the universe.

It is actually invisible or subtle (avayktam) because it is devoid of specific forms (avyūḍha-guṇa-br̥mhitam); it does not have evolved hands and feet.

Why? It is not like things with form, like you, I or Indra who can be seen and heard (adr̥stāśruta-vastutvāt).

What is the proof of its existence?

The subtle body is the proof.

The word jīva should be understood to mean the imposition
on the jīva of the subtle body.

“The gross body of the jīva is his false designation for enjoyment in this world. Why do we need to make another false designation?”

Because by this subtle body the jīva takes repeated births, involving leaving a body, entering a body and remaining in a body.

This would be impossible without the subtle body.

These forms are attributed to be the Lord, but are not actually the Lord, because both the gross and subtle bodies are material and their souls are the jīvas individually and collectively.

It is said:

virād hiranyagarbhaś ca kāraṇam cety upādhayaḥ |
īśasya yantribhir hīnam turīyam tat pracakṣate ||

The universal form of matter (virād), Hiranyagarbha (the form of the collective jīvas) (hiranyagarbhaś ca), as the cause of the universe (kāraṇam ca ity), is false (upādhayaḥ). The state of the Supreme Lord (īśasya) is said (pracakṣate) to be devoid of such limitations (turīyam yantribhir hīnam).

And the Bhāgavatam says that both these forms should not be worshipped as quoted above with amuni bhagavad-rūpe. (SB 2.10.35)

|| 1.3.33 ||

yatre sad-asad-rūpe
pratiśiddhe sva-saṁvidā
avidyayātmani kṛte
iti tad brahma-darśanam

When one stops
identifying with
the gross & subtle
by bodies → then that realization
of devotees → leads to realization

When the gross and subtle material forms (yatra ime sad-
asad-rūpe), which are impositions on the soul in ignorance
(avidyayā ātmani kṛte), are removed (pratiśiddhe) by the
realization of the devotees (sva-saṁvidā), one can realize
brahman (tad brahma-darśanam).

If this is actually all material how can we see brahman?

This verse answers.

These two material forms gross and subtle are removed.

This means that the non-material form of the lord is not removed.

These forms are removed by the realization (samvidā) of the Lord's devotees (sva).

Why are these to forms not situated in the Lord?

These forms are imposed on the jīva by ignorance, and are not situated in the Lord.

It is said:

dehāhaṅkāraṇād dehādhyāso jīve hy avidyayā |
na tathā jagad-adhyāsaḥ paramātmāni yujyate ||

The imposition of body (dehādhyāso) exists in the jīva (jīve)
by ignorance (avidyayā), by identifying with the body (deha
ahaṅkāraṇād). In this manner, the universe is not imposed
upon the Paramātmā (na tathā paramātmāni jagad-
adhyāsaḥ). With the removal of these two material forms
(implied), one can see brahman (yujyate).

|| 1.3.34 ||

yady eṣoparatā devī
māyā vaiśārādī matiḥ
sampanna eveti vidur
mahimni sve mahīyate

When māya or ignorance weakens (yady māyā devī uparatā), the Lord bestows his mercy on the jīva (eṣā vaiśārādī matiḥ). The jīva becomes endowed with this treasure (sampanna eva). The wise understand that (iti viduh), being situated in this glorious position (sve mahimni), this person is worthy of worship (mahīyate).

Vaiśārādī refers to the Lord who is skilful (viśārada) at understanding what is beneficial for his devotees.

He thinks, “Let this jīva see me.”

If the merciful desire of the Lord arises, then he acts in this way.

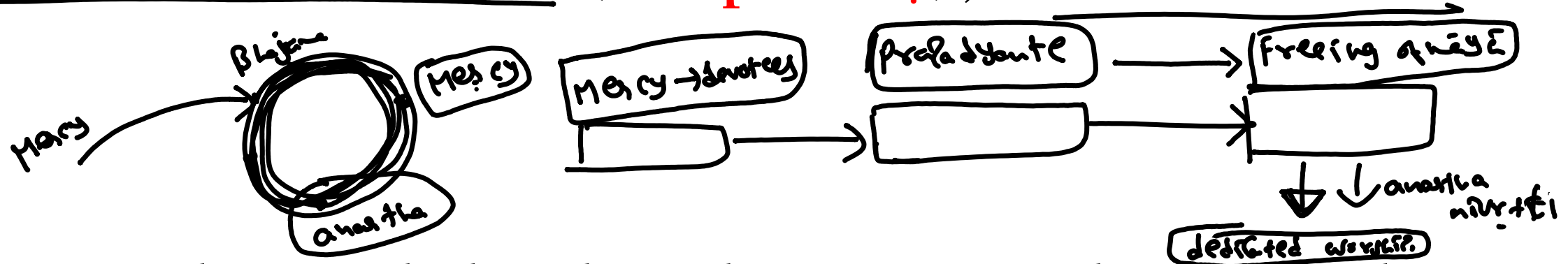
There is no other way.

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ
svām: the Lord reveals himself unto that person whom he
alone chooses. (Muṇḍaka Upaniṣad 3.2.3)

Or vaiśārādī matiḥ can mean “the person who thinks of the
Lord.”

Thus the first line means “If Māyā-devī withdraws her
influence, then the Lord favors the devotee” or “When Māyā
withdraws her influence, the jīva thinks of the Lord.”

The person, thinking in this way or endowed with the Lord's mercy, is well furnished (**sampannaḥ**), whereas others are poor.



The wise understand that he who is situated in this glorious position (**sve mahimni**) is worthy of worship (**mahiyate**).

|| 1.3.35 ||

evam janmāni karmāni
hy akartur ajanasya ca
varṇayanti sma kavayo
veda-guhyāni hṛt-pateḥ

Thus, rejecting the two versions of the universal form (evam), the wise (kavayah) glorify (varṇayanti sma) the highest subject of the Vedas (veda-guhyāni)--the birth and activities (janmāni karmāni) of the Supreme Lord, who resides in the hearts of all beings (unlike the universal form) (hṛt-pateḥ), who has no material birth and no material activities (unlike the jīva) (hy akartur ajanasya ca).

Evam means “thus rejecting these two material forms.”

Although the Lord is not born he is also born, according to the śruti text ajāyamāno bahudhābhijāyate: not being born, the Lord appears as many. (Mahā-nārāyaṇa Upaniṣad)

The Lord is not the doer, but performs actions.

According to śruti text na cāsyā kāryam karanam ca vidyate:
the Lord has no senses and no body. (Śvetāśvatara Upaniṣad
6.8)

↓
gross senses → मोक्ष
subtle senses → मोक्ष

And as well śruti says svābhāvīkī jñāna-bala-kriyā ca: by his
nature the Lord's actions are endowed with knowledge and
strength. (Śvetāśvatara Upaniṣad 6.8)

purva parśa

“But one also sees birth and actions of the jīva, who actually has no birth and no material actions.”

That is true.

→ Identifying with matter.

But the jīva’s birth and actions are related to matter, and the Lord’s birth and actions are without relation to matter at all.

This is the difference.

These facts about the Lord's birth and actions are established in the all Vedas because they are the highest, most excellent truths (veda-guhyāni).

This means that the facts about the jīva are different, being inferior, because his birth and actions are related to matter.

The Gītā also says janma-karma ca me divyam evaṁ yo vetti tattvataḥ: he who remembers my birth and actions as non-material does not take birth. (BG 4.9)

Referring to the Lord as hṛt-pateḥ (Lord in the heart, Paramātmā) indicates that the universal form is not considered among the avatāras, since it does not reside in the heart.

|| 1.3.36 ||

sa vā idam viśvam amogha-līlaḥ
srjaty avaty atti na sajjate 'smin
bhūteṣu cāntarhita ātma-tantraḥ
ṣaḍ-vargikaṁ jighrati ṣaḍ-guṇeśaḥ

The independent Lord (sah ātma-tantraḥ), who has spotless pastimes (amogha-līlaḥ), who has entered into all beings (bhūteṣu ca antarhita), creates, maintains and destroys (srjaty avaty atti) this universe (idam viśvam). Being the master of the six senses (ṣaḍ-guṇeśaḥ), he contacts the six sense objects ((sound, touch, form, taste, smell and ~~thought~~) (ṣaḍ-vargikaṁ jighrati) without being affected (na sajjate asmin).

There are many other remarkable qualities of the Lord.

First his unlimited power is described.

From far off, the Lord senses the six sense objects (ṣāḍ-
vargikam), but is not attached to them.

Why?

He is the master of the six senses (ṣad-guṇeśaḥ).

Or he is the master of the six auspicious qualities (aiśvarya, vīrya, yaśas etc.)

Thus he experiences happiness arising from these six qualities.

Who can't
understand

KUMANĪṢA

|| 1.3.37 ||

na cāsyā kaścīn nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñāḥ

a true intelligence → driven by material experience
→ one who does not have transcendental faith

The falsely intelligent person (kumanīṣa jantuḥ), with skill in jñāna or yoga (kaścīd nipuṇena) cannot understand (na avaiti) using their mind and words (mano-vacobhiḥ) the pastimes (ūtīḥ), names and forms (nāmāni rūpāṇi) of the Lord (asya dhātur) who distributes these whenever he descends (santanvataḥ), just as an ignorant person cannot appreciate the performance of an actor (naṭa-caryām iva ajñāḥ).

The Lord cannot be understood by material knowledge. By skill in jñāna or yoga (nipuṇena) no ignorant person (kumanīṣa jantuh) can understand the pastimes (ūtīh), names and forms of the Lord through material mind and speech, since the lord is beyond mind and words.

He who is devoid of bhakti, the jñānī, says that any object with the name and form is illusory.

That notion is indicated by the word kumanīsa (person with bad intelligence).

The Lord broadcasts (**santanvatah**) these names and forms when he repeatedly appears in the world by his mercy.

An example of ignorance is given.

The person ignorant of drama cannot understand the names and forms indicated by the actor through theatrical gestures of the hands and poetic words indicating the moon or the lotus.

Thus he does not appreciate the drama and says there is no rasa.

The person in knowledge directly experiences the rasa, which pervades all his senses and heart.

|| 1.3.38 ||

sa veda dhātuḥ padavīm parasya
duranta-vīryasya rathāṅga-pāneh
yo 'māyayā santatayānuvṛtṭyā
bhajeta tat-pāda-saroja-gandham

Who can understand?
↓
Uttama bhakti

śrī nāra Kaṇḍī
anuvṛtṭi

anyābhi lāsītā s'jñyam.

He who worships (yah bhajeta) the scent of the lotus feet of the Lord (tat-pāda-saroja-gandham), sincerely (amāyayā), continuously (santatayā), and with favorable attitude (anuvṛtṭyā), knows (veda) the greatness (padavīm) of the holder of the cakra (rathāṅga-pāneh), the possessor of infinite prowess (duranta-vīryasya).

↓ Kṛ. Śṅā
Uttama bhakti

The Lord is understood by bhakti.

|| 1.3.39 ||

atheha dhanyā bhagavanta ittham
yad vāsudeve 'khila-loka-nāthe
kurvanti sarvātmakam ātma-bhāvam
na yatra bhūyaḥ parivarta ugraḥ

O men of knowledge (bhagavanta)! You are the most fortunate in this world (atha iha dhanyā), because (yad) when people concentrate their minds exclusively (kurvanti sarvātmakam ātma-bhāvam) on Kṛṣṇa (vāsudeve), the lord of all the worlds (akhila-loka-nāthe), by asking such questions (ittham), they cease painful repetition of birth (na yatra bhūyaḥ parivarta ugraḥ).

Sūta speaks to Śaunaka and the sages, who were lamenting,
“Since we are without bhakti, let us become the object of
criticism!”

According to Vaiṣṇava-nirukti, sarvajñāḥ vetti vidyām
avidyām ca sa vācya bhagavān: the word bhagavān means he
who knows knowledge and ignorance.

Thus in this verse **bhagavantaḥ** means knowledgeable sages rather than great devotees, since they were not so advanced.

When persons concentrate their minds completely (**sarvātmakam ātmabhāvam**) on Vāsudeva, there is no more repetition of birth and death (**parivarta**).

Section – IV

Glories of Srimad Bhagavatam

(40-44)

|| 1.3.40 ||

idaṁ bhāgavatam nāma
purāṇam brahma-sammitam
uttama-śloka-caritam
cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya
dhanyaṁ svasty-ayanam mahat

The Supreme Lord Vyāsa (bhagavān ṛṣiḥ) wrote (cakāra) the greatest (mahat), most auspicious (dhanyaṁ) Purāṇa called Bhāgavatam (idaṁ bhāgavatam nāma purāṇam), which bestows all human goals (svasty-ayanam), is non-different from Kṛṣṇa (brahma-sammitam purāṇam), and describes the activities and qualities of the Lord (uttama-śloka-caritam), for the highest benefit of the world (lokasya niḥśreyasāya).

“O Sūta! What novel scripture, unheard before this time, are you reciting?”

To this, Suta replies in this verse.

Brahma means equal to Kṛṣṇa. **Rṣiḥ** refers to Vyāsa.

|| 1.3.41 ||

tad idam grāhayām āsa
sutam ātmavatām varam
sarva-vedetihāsānām
sāram sāram samuddhṛtam

Vyāsa had his son Śukadeva (sutam), best of the self-controlled (ātmavatām varam), study this scripture (tad idam grāhayām āsa), which is the very essence (sāram sāram samuddhṛtam) of all the Vedas and histories (sarva-veda itihāsānām).

Vyāsa affectionately fed the Bhāgavatam, the essence of the essence of the Vedas, like butter appearing from churning yogurt, to his son Śukadeva.

This indicates that his effort of churning the Vedas was successful.

And Śukadeva, though the best of the self-realized souls (ātmavatām varam), took it with greed, because of its wonderful taste.

|| 1.3.42||

sa tu samśrāvayām āsa
mahārājam parīkṣitam
prāyopaviṣṭam gaṅgāyām
parītam paramarṣibhiḥ

Śukadeva spoke it (the Bhāgavatam) (sa tu samśrāvayām āsa) to King Parīkṣit (mahārājam parīkṣitam), who was surrounded by great sages (parītam parama rṣibhiḥ), as he sat fasting till death (prāyah upaviṣṭam) on the bank of the Gaṅgā (gaṅgāyām).

Prāyopaviṣṭam (literally “sitting till death”) means “sitting down while fasting till death.”

It is like the expression go-dohanam āste; he sits until the milking of the cow is finished.

Medinī says prāyo maraṇānaśane mṛtyau bāhulyayor: prāyo means fasting till death, death, majority and similar.

|| 1.3.43||

kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ

Though Kṛṣṇa left Dvārakā, arrived at Prabhāsa, and then disappeared (kṛṣṇe sva-dhāma upagate) along with his six great qualities (dharma-jñānādibhiḥ saha), this Purāṇa (eṣa purāṇaḥ), another form of the sun (arkah) has now risen (adhunā uditah) in Kali-yuga (kalau) for those who have lost their knowledge (naṣṭa-dṛśām).

What more can be said?

You asked where dharma has taken shelter (SB 1.1.23)

Please understand the answer now.

Kṛṣṇa having departed from his abode Dvārakā (**sva-dhāma**),
arrived at (**upagate**) Prabhāsa, and then disappeared along
with his six powers such as dharma and jñāna.

The details are not mentioned clearly because the pastime of Kṛṣṇa's disappearance causes disturbance to the devotee.

Naṣṭa-dr̥ṣām refers to persons who have lost knowledge.

The word **dr̥k** (sight) suggests a verse at the end of the Eleventh Canto:

apaśyatas tvac-caraṇāmbujam prabho

dr̥ṣṭiḥ praṇaṣṭā tamasi pravīṣṭā

diśo na jāne na labhe ca śāntim

yathā niśāyām uḍupe praṇaṣṭe

Just as on a moonless night people are merged into darkness and cannot find their way (**yathā niśāyām uḍupe praṇaṣṭe**), now that I have lost sight of Your lotus feet (**apaśyatas tvac-caraṇāmbujam**), my Lord (**prabho**), I have lost my vision (**dr̥ṣṭiḥ praṇaṣṭā**) and am wandering blindly in darkness (**tamasi pravīṣṭā**). I cannot tell my direction (**diśo na jāne**), nor can I find any peace (**na labhe ca śāntim**). (SB 11.30.43)

From that, the following inference can be made.



Krsna is the sun, and Mathurā is like the Sunrise Mountain.

Prabhāsa is the Sunset Mountain.

The righteous persons are like cakravāka birds which mourn
in the night and rejoice in the day.

The evil persons are like fog.

Darkness is the totality of sins.

The devotees are like a grove of lotuses.

Kṛṣṇa is clearly compared to the sun in the following verse:

kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagareṇa ha
kim nu naḥ kuśalam brūyām gata-śrīṣu grheṣv aham

Since Kṛṣṇa has disappeared like the sun (kṛṣṇa-dyumaṇi nimloce),
how can I describe (kim aham nu brūyām) the condition of us, his
friends (naḥ kuśalam), devoid of splendor (gata-śrīṣu), whose houses
have been swallowed (gīrṇeṣu grheṣu) by the snake of lamentation
(ajagareṇa ha)? (SB 3.2.7)

Though the sun of Kṛṣṇa has set, the sun of the Bhāgavata Purāna has
risen.

A form corresponding to the sun becomes the sun.

|| 1.3.44||

tatra kīrtayato viprā
viprarṣer bhūri-tejasaḥ
aham cādhyagamam tatra
niviṣṭas tad-anugrahāt
so 'ham vaḥ śrāvayiṣyāmi
yathādhītam yathā-mati

Seated in the assembly (tatra nivīṣṭaḥ), out of his great mercy (tad-anugrahāt), I learned this scripture (aham ca adhyagamam) from the powerful Śukadeva (viprarṣer bhūri-tejasaḥ), who recited it there (tatra kīrtayataḥ). I will teach you this scripture (sah aham vaḥ śrāvayiṣyāmi) as I learned it (yathā adhītam), according to Śukadeva's realization (yathā-mati).

Sitting at one place in the assembly (tatra nivīṣṭah), getting his mercy, I learned (adhyāgamam) this scripture from Śukadeva (viprarṣeh), who recited it in the assembly (tatra).

That Sūta was present there is understood from the following:

imām vakṣyaty asau sūta ṛṣibhyo naimiṣālaye
dīrgha-satre kuru-śreṣṭha samprṣṭaḥ śaunakādibhiḥ

O best of the Kurus (**kuru-śreṣṭha**)! Sūta Gosvāmī who is sitting before us (**asau sūta**) will speak (**vakṣyaty**) this Bhāgavatam (**imām**) to the sages (**ṛṣibhyo**) assembled in the great sacrifice (**dīrgha-satre**) at Naimiṣāraṇya (**naimiṣālaye**) when questioned by (**samprṣṭaḥ**) the members of the assembly headed by Śaunaka (**śaunakādibhiḥ**). (SB 12.4.43)

I do not concoct anything (**yathādhītam**) but follow Śukadeva who understood everything, grasping its full extent with his intelligence (**yathā matiḥ**).