

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**

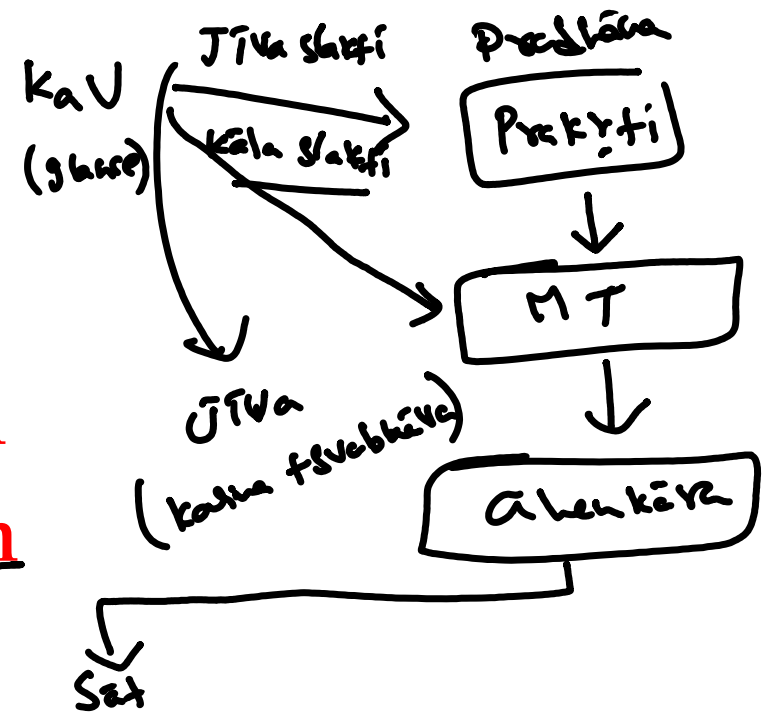
Section – I

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
gaurhātī

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.

pūṣṭa-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.

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

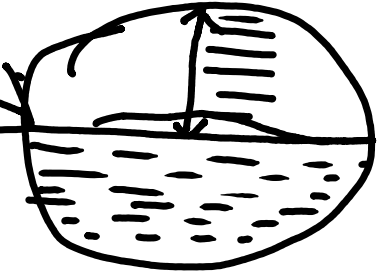
This refers to the form of Mahā-viṣṇu, the first puruṣa, a
portion of Saṅkarsaṇa, lying on the Kāraṇa Ocean, who
glances over prakṛti.

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 vitanvataḥ
nābhi-hradāmbujād āsīd brahmā viśva-srjām patiḥ



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

After Garbhodakaśāyī-viṣṇu lay on the water (yasya ambhasi śayānasya) and went into trance (yoga-nidrām vitanvataḥ), 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-vistarāḥ) 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-vistaraḥ**) are imagined to be situated at particular places on his limbs (**avayava-samsthāniḥ**).

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

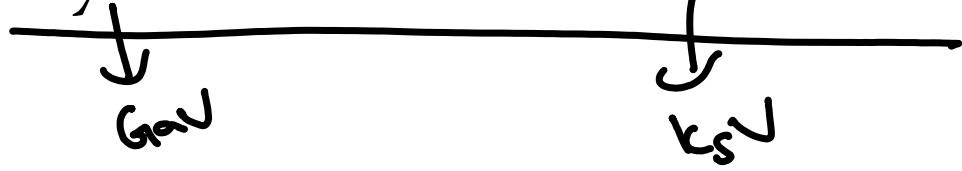
The form mentioned in the previous chapter hari-viriñca-hareti samjñā (SB 1.2.23) refers to the third puruṣa Kṣīrodakaśāyī, an expansion of Aniruddha.

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
tṛtīyaṁ 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 (**tṛtīyaṁ 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.