

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**

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 → Viśata 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
Sis → 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.

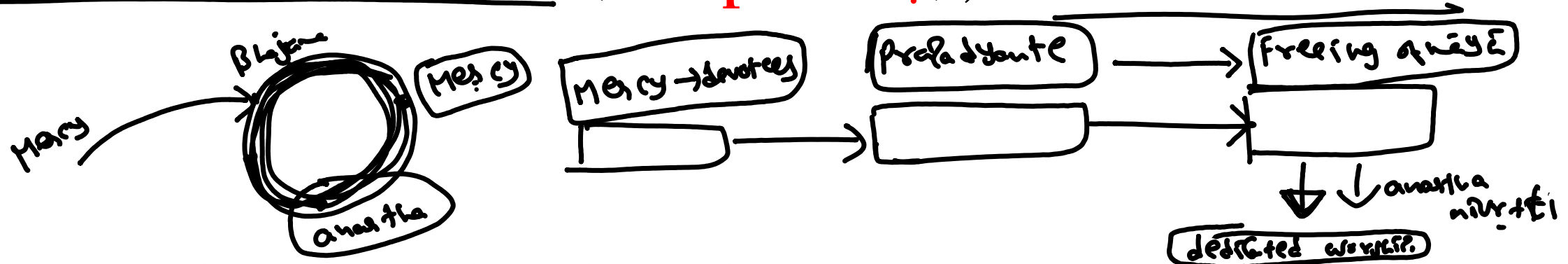
There is no other way.

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 (**sampannah**), whereas others are poor.



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