

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Explanation-I

**Establishing Bhagavan as the Vastu
of the Book**

Ca indicates it is non-different from the māyā-śakti.
↓ itarataḥ → the universe is different from (not-svarūpa śakti)

Thus anvayād itarataḥ ca means the Lord is the creator, maintainer and destroyer since he is non-different from the universe in its phases of creation, maintenance and destruction, but this universe is different from his svarūpa, and non-different from his māyā-śakti.

Thus in the first line the two Vedānta-sūtras, janmādy asya (1.1.2) and tat tu samanvayāt (1.1.3),

[Note: The usual meaning of this is “That the Lord is the creator is known from the confirming statements of scripture.”

However here it can also mean “The Lord is the creator because he is the material and efficient cause.”]

have been spoken.

“But if the Supreme Lord is said to be the material cause of the universe, he should be devoid of change.”

Therefore should one not say that the Supreme Lord is the efficient and prakṛti is the material cause.”

No. It is not so.

The śrutis say yaḥ sarvajñāh sarva-vit: he, who is omniscient,
knows all. (Muṇḍaka Upaniṣad 2.2.7)

Sa īkṣata lokān: he glanced over the worlds and then created
(Aitareya Upaniṣad);

and tad aikṣata bahusyām prajāyeya; he glanced and said,
“Let me be many, Let me create progeny.” (Chāndogya
Upaniṣad 6.2.3)

These verses indicate that only a conscious entity is the cause of the universe, and thus the Lord is both the material cause and the efficient cause of the universe.

Māyāvādī → Vivarta-Vēda

Vaiṣṇavēs → Śakti parimāṇa - Vēda

Since prakṛti is a śakti of the Lord and the śakti and possessor of the śakti are non-different, the Lord is the material cause through prakṛti.

→ Lord is the material cause of this universe

THROUGH PRAKṚTI → ~~Svalīṅga śakti~~

✓ Bahīṅga śakti

But the Lord remains unchanged in spite of being the material cause, because by his very nature he transcends prakṛti.

This is explained by the Lord:

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ |
sato 'bhivyañjakaḥ kālo brahma tat tritayaṁ tv aham ||

Prakṛti is the material cause (prakṛtir yasya upādānam), the puruṣa is the foundational cause (ādhāraḥ puruṣaḥ paraḥ). Time, the indirect cause (kālah), is agitator of prakṛti (sataḥ abhivyañjakaḥ). I am all three (brahma tat tritayaṁ tv aham). (SB 11.24.19)

Scripture does not state that prakṛti is the material cause independently

The Lord, conscious of all things, is alone the cause of the universe by his independence.

Unconscious prakṛti is not the cause.

Thus the verse says that the Lord is fully conscious (abhijñāḥ) concerning all matters relating to the creation and destruction of all real objects (artheṣu).

This statement illustrates the meaning of **īkṣater nāśabdam**:
being described in the scriptures, the Lord is not beyond the
description of words (~~though he remains beyond the~~
~~material~~). (Vedānta-sūtra 1.1.5) ↓ ~~∴~~ → (Remind)

The meaning of the sūtra is this.

The brahman which was discussed is the cause of the universe.
Why?