

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Five

Primary Creation: Sarga

The Cause of All Causes

Section – V

**Brahma is Jiva Tattva & Lord
is Vishnu Tattva -There is a lot
of difference between them
(17-20)**

|| 2.5.17 ||

tasyāpi draṣṭur īśasya
kūṭa-sthasyākḥilātmanah
srjyaṃ srjāmi srṣṭo 'ham
Īkṣayaivābhicoditaḥ

I am created by him (tasya api srṣṭah aham). Inspired by the Lord's glance (tasya īkṣayā eva abhicoditaḥ), I create what is already created by the Lord (īśasya srjyaṃ srjāmi aham) -- the witness (draṣṭuh), the soul situated in all beings (kūṭa-sthasya akhila ātmanah).

Then what do you do?

I create what he has already created.

Do you do this by your own decision?

No, I do it by his glance, by his direction (**īkṣayā**).

It cannot be otherwise since he witnesses what I do (**draṣṭuḥ**)
and controls it, and he is the soul (**kūṭa-sthasya**) within all
beings.

This indicates that he is the Lord and Brahmā is a jīva.

Śruti says:

eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā |
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ
sākṣī cetā kevalo nirguṇaś ca ||

He is the one Lord situated in all beings. He is all-pervading,
dwelling within all beings as their soul. He is the controller of
action, the abode of all beings, the witness, the consciousness,
pure, without any trace of material qualities.

Śvetāśvatara Upaniṣad 6.11

eṣa bhūtādhipatir eṣa lokeśvaro loka-pālah

He is the Lord of all beings, the Lord of all planets and the protector of all planets. Brhad-āraṇyaka Upaniṣad 4.4.22

Because he is present in the intelligence of all entities, without distinction from Brahmā to the ant, and recognized as such, he is said to be kūtastha, uniformly situated.

|| 2.5.18 ||

sattvaṃ rajas tama iti
nirguṇasya guṇās trayah
sthiti-sarga-nirodheṣu
grhītā māyayā vibhoḥ

The three guṇas of sattva, rajas and tamas, belonging to the Lord without guṇas (sattvaṃ rajas tama iti nirguṇasya guṇāh trayah), are accepted by the māyā of the Lord (grhītā māyayā vibhoḥ) for creation, maintenance and destruction (sthiti-sarga-nirodheṣu).

How does this distinction between the jīva and īśvara come about?

Is it because you are inspired and he inspires?

Three verses explain the cause of distinction.

The three guṇas belong to the Lord who has no material guṇas.

How is this?

They are accepted by māyā of the Lord for creation, maintenance and destruction.

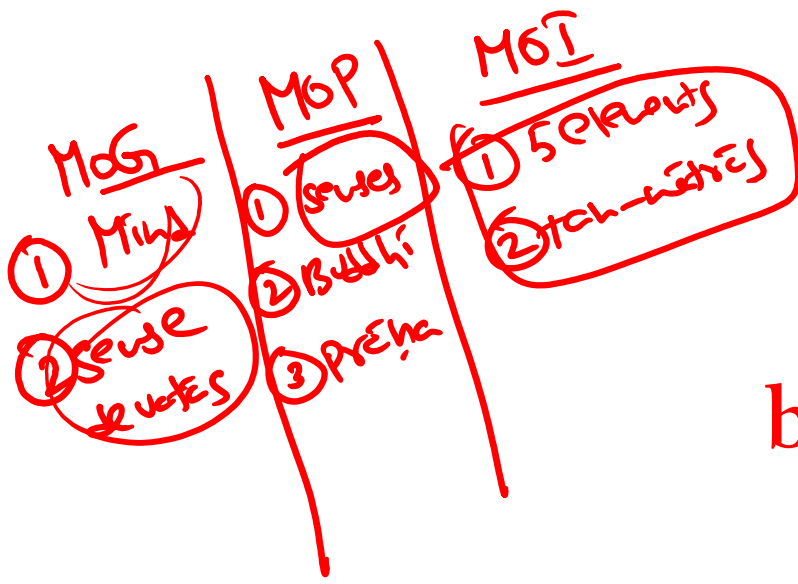
They are his guṇas since they are the guṇas of his śakti, māyā.

Though māyā eternally possesses this form as the guṇas, the word “accepts” is used, as if it has a beginning.

The usage is the same as tasyecchayāta-vapuṣaḥ: Kṛṣṇa
accepts a body by his will. (SB 10.33.34)

Actually Kṛṣṇa eternally has the form of a human.

This simply follows common expression.



|| 2.5.19 ||

kārya-kāraṇa-kartṛtve
dravya-jñāna-kriyāśrayāḥ
badhnanti nityadā muktaṁ
māyinaṁ puruṣaṁ guṇāḥ

The guṇas (guṇāḥ) -- the cause of matter, senses and the sense devatās (dravya-jñāna-kriyāśrayāḥ) -- binds the jīva who is associated with māyā (badhnanti māyinaṁ puruṣaṁ), but who is actually composed of knowledge (nityadā muktaṁ), with false identities of body, senses and mind (kārya-kāraṇa-kartṛtve).

These guṇas bind the jīva (puruṣam), a function of the Lord's
tatastha-śakti, who associates with māyā (māyīnam).

By the logic of the previous statement, it is possible for the
jīvas who are situated behind the Lord to be influenced
independently by māyā who is also situated behind the Lord.

The jīva is called eternally liberated because he has
beginningless knowledge just as he has beginningless
ignorance.

This will be made clear at the end of the seventh chapter.

How does he get bound?

The states of the gunas are present as adhibhūta (kārya),
adhyātmā (kāraṇa) and adhidaiva (kartṛtve).

↓ senses
MOG

↓ sense devatās
MOG

MOG
gross
matter

↑
(kārya)

The gunas are the shelter or causes of matter (dravya), the
senses (kriyā) and the devatās (jñāna).

The guṇas bind the jīva by these identities.

The order of jñāna and kriya in the text should be reversed for proper understanding.

|| 2.5.20 ||

sa eṣa bhagavāḥ līngais
tribhir etair adhokṣajah
svalakṣita-gatir brahman
sarveṣāṁ mama ceśvarah

The Lord (sa eṣa bhagavān adhokṣajah), who is brahman (brahman), who is the controller of me and all beings (sarveṣāṁ mama ca īśvarah), is not known (su-alakṣita-gatih) because of the covering of the three guṇas on the jīva (etair tribhir līngaih).

The Lord is the possessor of māyā-śakti.

His nature (gatih) is not known (su alaksita) because of the coverings of the three gunas on the jīvas.

Or he is not known by the three guṇas.

However he is known by his devotees with knowledge.

sattvaṁ na ced dhātar idaṁ nijam bhaved
vijñānam ajñāna-bhidāpamārjanam
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ

O Lord, cause of all causes (**dhātar**), if this form of Yours (**idaṁ**) were not beyond the modes of material nature (**na ced nijam sattvaṁ bhaved**), then how can the devotees understand Your form (**vijñānam apamārjanam**), which destroys material bondage (**ajñāna-bhidā**). Only by the strong influence of Your ~~spiritual qualities~~ and prema (**guṇa-prakāśair**) can we understand the transcendental nature of Your Lordship (**anumīyate bhavān**). Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form (**yasya ca yena vā guṇaḥ prakāśate**). SB 10.2.35