

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Five

Primary Creation: Sarga

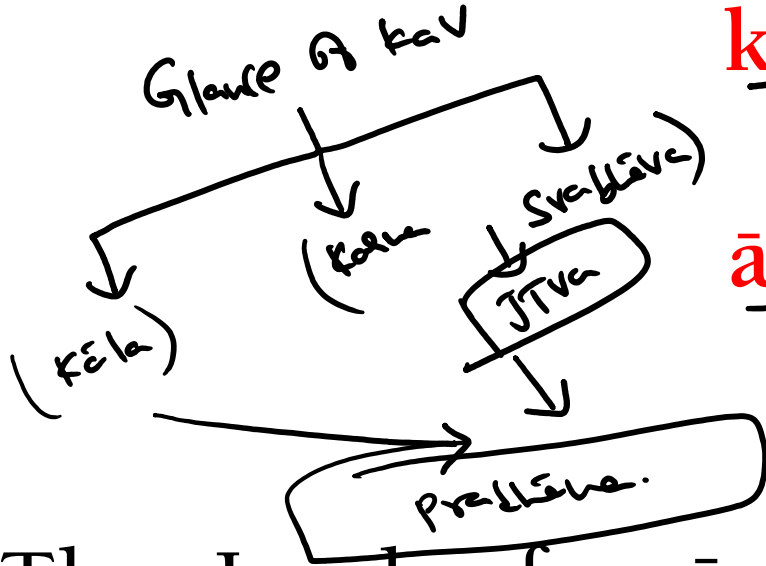
The Cause of All Causes

Section – VI

**Yataḥ sṛṣṭam – The Process of
Creation (21-35)**

|| 2.5.21 ||

kālam karma svabhāvam ca
māyeśo māyayā svayā
ātman yadrcchayā prāptam
vibubhūṣur upādade



The Lord of māyā (māyeśah), desiring to become many (vibubhūṣur), by his own will (yadrcchayā), accepts (upādade) time (kālam) which was merged in himself (ātman prāptam), as well as karma and svabhāva which were merged in the jīva (karma svabhāvam ca), through the agency of māyā (māyayā svayā).

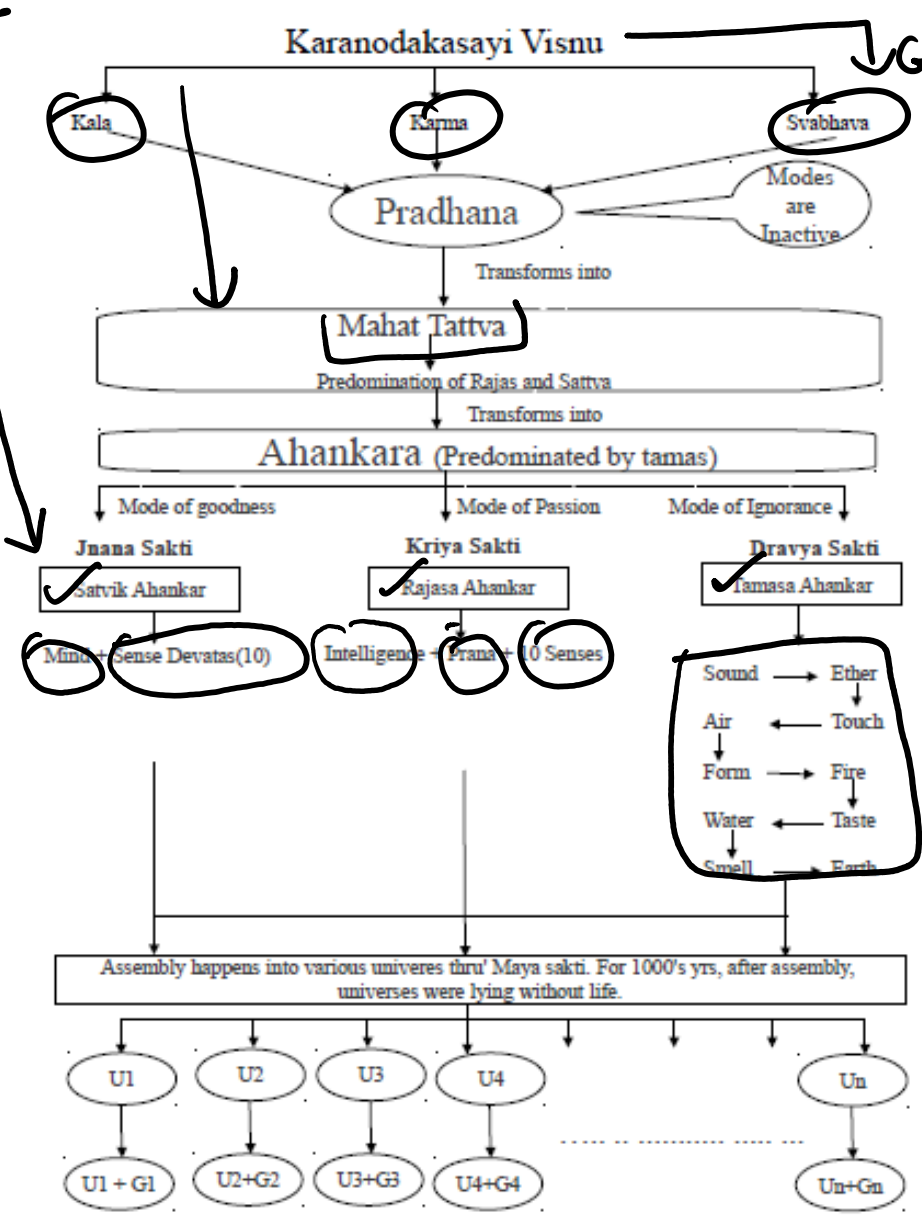
It has been stated that the Lord produces the universe by means of his energy māyā.

Now the process (yathā sṛṣṭam idam) is given.

The Lord, desiring to become many (vibubhūṣuḥ) by his own will (yadṛcchayā), accepts for creation (upāḍade) time, which was merged in him (ātman prāptam kālam), karma (the fate of the jīvas) and svabhāvam which were merged in the jīva.

This does not take place spontaneously, but by māyā.

Prithvi Creation



↓ Guidance

Part 1
↓
Creation of raw materials
↓
Kavya Sakti

Part-2
↓
Combining the raw materials
& manifesting a
functional universe
↓
Kavya Sakti

|| 2.5.22 ||

kālād guṇa-vyatikarah
pariṇāmaḥ svabhāvataḥ
karmaṇo janma mahataḥ
puruṣādhiṣṭhitād abhūt

The guṇas are agitated from a state of equilibrium by time (kālād guṇa-vyatikarah). They are transformed into another form by svabhāva (pariṇāmaḥ svabhāvataḥ). The mahat-tattva appears by the karma of the jīvas (karmaṇo janma mahataḥ). All this is under the direction of the Lord (puruṣa ādhiṣṭhitād abhūt).

The functions of time and other factors are discussed.

Time is the agitator of the guṇas.

This means giving up equilibrium.

Pariṇāmaḥ means attaining another form.

Mahataḥ is mahat-tattva.

Puruṣādhiṣṭhitād modifies all the three items.

|| 2.5.23 ||

mahatas tu vikurvāṇād
rajaḥ-sattvopabṛmhitāt
tamaḥ-pradhānas tv abhavad
dravya-jñāna-kriyātmakaḥ

From the transformation called mahat-tattva (mahatas tu vikurvāṇād) predominated by rajas and sattva (rajaḥ-sattva upabṛmhitāt), a substance predominated by tamas, ahaṅkāra (tamaḥ-pradhānah), arose (abhavad), composed of adhibhūta, adhyātma and adhidaiva (dravya-jñāna-kriyātmakaḥ).

Mahat-tattva has all the three guṇas but there is a predominance of rajas and sattva, because of kriyā and jñāna śaktis.

From this state of transformation, namely, mahat-tattva which has a predominance of rajas and sattva and which is produced by time, svabhāva and karma, a substance predominated by tamas (ahaṅkāra) arises.

The word **yah** can be added to connect this verse with **sah** in the next verse.

Drayva refers to adhibhūtam, **jñānam** to adhidaivam and **kriyā** to adhyātman.

These are three causes of illusion for the living entities.