

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)**

|| 2.5.24 ||

so 'hañkāra iti prokto
vikurvan samabhūt tridhā
vaikārikas taijasaś ca
tāmasaś ceti yad-bhidā
dravya-śaktih kriyā-śaktir
jñāna-śaktir iti prabho

Intelligence, Prāṇa
to senses
↑
Manifestation of
FE in MoP

Energy which fulfills
action of the senses.

Mind, sense
organs

Manifestation of
FE in MoG

Manifestation of
FE in MoI

Energy which manifests
gross matter.
↓
5 elements &
5 tan-mātrās

That ahañkāra (sah ahañkāra iti prokto) transforms into three
types (vikurvan samabhūt tridhā): derived from sattva, rajas
and tamas (vaikārikas taijasaś ca tāmasaś ca iti yad-bhidā),
called jñāna-śakti, kriyā-śakti and dravya-śakti (dravya-śaktih
kriyā-śaktir jñāna-śaktir iti prabho).

The three divisions are described: that derived from sattva-guṇa (vaikārikah), from rajoguṇa (taijasah) and from tamoguṇa (tāmasah).

The qualities in verse order are dravya, kriyā and jñāna śaktis.

The dravya-śakti has the capacity to produce the five gross elements starting with ether.

The kriyā-śakti has the capacity to produce the senses.

The jñāna-śakti has the capacity to produce the sense devatās.

O Nārada (prabho)! You know all of this.

The state of equilibrium is pradhāna.

By the agitation of time, the predominance of sattva produces the mahat-tattva.

Predominance of rajas produces the sūtra-tattva, a type of mahat-tattva.

Predominance of tamas produces ahaṅkāra.

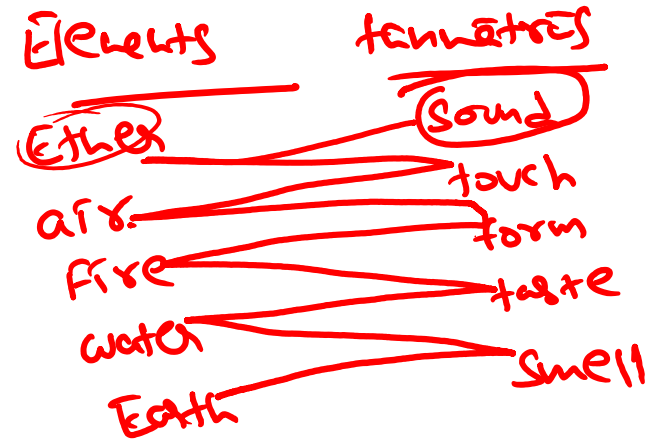
The effect of ahaṅkāra, with predominance of tamas and with rajas and sattva elements in much less amount, produces the five gross elements.

In this covering on the jīva (ahaṅkāra), there is a predominance of tamas.

|| 2.5.25 ||

Creation of Elements
↓
Subtlest to grossest

tāmasād api bhūtāder
vikurvānād abhūn nabhaḥ
tasya mātrā guṇaḥ śabda
lingam yad draṣṭr-drśyayoḥ



From the darkness of false ego (tāmasād api vikurvānād), the first of the five elements (bhūta ādeḥ), namely, ether (sky) (nabhaḥ), is generated (abhūt). Its subtle form is the quality of sound (tasya mātrā guṇaḥ śabdaḥ). This arose before ether (implied). Sound represents objects unseen (or objects from the past) and seen in the present as well (lingam yad draṣṭr-drśyayoḥ).

This describes the details of ahaṅkāra in tamas.

Is it not well known that, first, sound arises from this mode?

That is true.

That is the subtle form (**mātrā**) of ether.

That is its distinguishing quality (guṇa).

By sound, ether is produced.

This should be understood for the other verses concerning the elements as well.

The quality of sound is described.

It represents things unseen in the past and things in the present or future.

Because it is modifying lingam, yad is in the neuter form.

|| 2.5.26 ||

Ether → Sound
Air → Sound & Touch
Fire → Sound + touch + Form
Water → Sound + touch + form + taste
Earth → Sound + touch + form + taste + Smell

nabhaso 'tha vikurvānād
abhūt sparśa-guṇo 'nilah |
parānvayāc chabdavāms ca
prāṇa ojaḥ saho balam ||

From ether (^{from ether} nabhaso atha vikurvānād) arose the subtle touch (abhūt sparśa-guṇah) and the element air (anilah). Air also holds the previous quality of sound (para anvayāt śabdavānca). Air is the cause of prāṇa (prāṇa), which gives strength to the senses, mind and body (ojas sahas balam).

Ether is the cause of air.

Air contains the previous quality of sound.

The character of air is the prāṇa, which supports the body.

Ojas is sharpness of the senses.

Sahas is sharpness of the mind, and balam is health of the body.

Prāṇa is the cause of these.

|| 2.5.27 ||

vāyor api vikurvānāt
kāla-karma-svabhāvataḥ |
udapadyata tejo vai
rūpavat sparśa-śabdavat ||

Under the influence of time, karma and svabhāva (kāla-karma-svabhāvataḥ), by a transformation of air (vāyor api vikurvānāt), arose (udapadyata) the subtle aspect called form and fire (rūpavat tejah). Touch and sound also exist in fire (sparśa-śabdavat).

|| 2.5.28 ||

tejasas tu vikurvānād
āsīd ambho rasātmakam |
rūpavat sparśavac cāmbho
ghoṣavac ca parānvayāt ||

From the transformation of fire (tejasas tu vikurvānād) arose taste and water (āsīd ambho rasātmakam). Water (ambhah) contains form, as well as touch and sound (rūpavat sparśavat ghoṣavat) from the previous elements (para anvayāt).

|| 2.5.29 ||

viśeṣas tu vikurvāṇād
ambhaso gandhavān abhūt |
parānvayād rasa-sparśa-
śabda-rūpa-guṇānvitah ||

From the transformation of water (ambhaso tu vikurvāṇād)
arose smell and earth Earth contains the subtle aspects
(viśeṣah tu guṇa anvitah) -- taste, touch, form and sound
(rasa-sparśa-śabda-rūpa) -- of the previous elements (para
anvayād).

|| 2.5.30 ||

vaikārikān mano jajñe

devā vaikārikā daśa

① dig-^①vātārka-^②praceto-^③'śvi-^④

vahnīndrapendra-mitra-kāh

⑥

⑦

⑧

⑨

⑩

From ahaṅkāra in sattva arose the mind (vaikārikān mano jajñe) and its deity as well as the ten presiding deities of the senses (devā vaikārikā daśa): the directions, Vāyu, the sun, Varuṇa, the two Aśvini-kumāras (dig-vāta-arka-pracetah-aśvi), Agni, Indra, Upendra, Mitra and Prajāpati Dakṣa (vahni-indra-upendra-mitra-kāh).

From ahaṅkāra in sattva arose mind, and its devatā the moon.

The other sense devatās are mentioned: directions for ear, Vāyu for the skin, the sun for the eyes, Varuṇa for the tongue and the two Aśvinis for the nose, Agni for the voice, Indra for the hands, Upendra for the feet, Mitra for the anus and Prajāpati for the penis.

[Note: Jīva Gosvāmī says that Upendra is not Viṣṇu but a devatā with some powers of the Lord. Vijayadvaja-tīrtha says kaḥ is Dakṣa Prajāpati.]

|| 2.5.31 ||

taijasāt tu vikurvāṇād
indriyāṇi daśābhavan
jñāna-śaktiḥ kriyā-śaktir
buddhiḥ prāṇaś ca taijasau
śrotram tvag-ghrāṇa-dṛg-jihvā
vāg-dor-medhrahri-pāyavaḥ

From ahaṅkāra in rajas (taijasāt tu vikurvāṇād) arose (abhavat) the intelligence (the śakti of the five knowledge senses) (buddhiḥ jñāna-śaktiḥ), prāṇa (the śakti of the five action senses) (prāṇaḥ kriyā-śaktiḥ), and the ten senses (indriyāṇi daśa). The ten senses are the ear, skin, nose, eye, tongue (śrotram tvag-ghrāṇa-dṛg-jihvā), voice, hands, feet, anus and penis (vāg-dor-medhrahri-pāyavaḥ).

From the transformation of ahaṅkāra in rajas arose the ten senses.

The śakti of the five knowledge senses is intelligence (buddhiḥ).

[Note: Jñāna-śakti comes from sattva. Kriyā-śakti comes from rajas.]

The śakti of the five action senses is prāṇa.

Buddhi and prāna arise from ahaṅkāra in rajas, and buddhi becomes particularized as the five knowledge senses.

Prāṇa becomes particularized as the five action senses.

It should be understood that air in the form of prāna arising from the ahaṅkāra in tamas is also an effect of ahaṅkāra in rajas.

Doh means hands.

Medhra is the penis.

Pāyuh is the anus.

They are not in proper order.