

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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Canto Three – Chapter Five

Maitreya Describes Creation

Vidura's Talks with Maitreya

Section – IV

**Maitreya Rsi described the process
of creation (22-38)**

|| 3.5.28 ||

so 'py amśa-guṇa-kālātmā
bhagavad-dr̥ṣṭi-gocarah
ātmānam vyakarod ātmā
viśvasyāsyā sisṛkṣayā

Mahat-tattva (sah), the shelter of the universe which was being
created (viśvasyā), whose form arises by jīva-śakti, guṇas of prakṛti
and time (amśa guṇa kāla ātmā), and is glanced upon by the Lord
(bhagavat dr̥ṣṭi-gocarah), transformed itself into another form
(ātmānam vyakarod ātmā), by the Lord's desire to create ahaṅkāra
(asyā sisṛkṣayā).

When the tamas portion of mahat-tattva becomes prominent,
ahaṅkāra arises.

This maha-tattva, whose form arises by the jīva-śakti (aṁśa),
portions of prakṛti in the form of the gunas, and time, the impeller
of creation, glanced upon (dṛṣṭi) by the Lord, transformed itself into
another form, by the desire of the Lord to create ahaṅkāra.

Mahat-tattva is the shelter (ātmā) of the universe being created.

adhibhūta → Gross matter
adhyātma → Subtle matter
adhidaiva → Controlling
devatās

|| 3.5.29 ||

mahat-tattvād vikurvāṇād
aham-tattvaṁ vyajāyata
kārya-kāraṇa-kartrātmā
bhūtendriya-mano-mayaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

From transformation of mahat-tattva (mahat-tattvāt vikurvāṇāt) arose ahaṅkāra (aham-tattvaṁ vyajāyata), which is the shelter of adhibhūta, adhyātma and adhidaiva (kārya kāraṇa kartr ātmā), which transforms into gross elements, senses, mind and sense devatās (bhūta indriya manah-mayaḥ). It (aham) is divided into sattva, rajas and tamas (vaikārikah taijasaḥ ca tāmasaḥ ca iti tridhā).

Because of transformation of mahat-tattva, ahaṅkāra arose.

Its qualities are described.

It is the shelter (**ātmā**) of effect (**adhibhūta**), cause (**adhyātma**) and doer (**adhidaiva**), since it transforms (**maya**) into gross elements, senses and mind.

Mind also includes the sense devatās.

The divisions of ahaṅkāra are explained: sattva (vaikārikaḥ), rajas (taijasa) and tamas.

|| 3.5.30 ||

aham-tattvād vikurvāṇān
mano vaikārikād abhūt
vaikārikāś ca ye devā
arthābhivyañjanam yataḥ

From the transformation of ahaṅkāra (aham-tattvāt vikurvānāt) in
sattva (vaikārikāt) arose the mind (manah abhūt). The sense
devatās also arose (ye devāh ca) from ahaṅkāra in sattva
(vaikārikāh) and from the devatās of the senses (yataḥ), the sense
objects become revealed (artha abhivyañjanam).

Those who are devatās such as dik-devatās arose from ahankara in sattva and from those devatās (yataḥ) the sense objects (artha) such as sound are revealed.

[Note: These devatās are the adhidaiva or kārṭṛ mentioned in verse 29.]

|| 3.5.31 ||

taijasānīndriyāṅy eva
jñāna-karma-mayāni ca

From ahaṅkāra in rajas (taijasānī eva) arose the knowledge and
action senses (jñāna karma mayāni indriyāṅi).

The senses are **taijasa**: they arise from ahaṅkāra in rajas. [Note: The senses are the adhyātma aspect or kāraṇa.]

Some one may object that the knowledge senses give knowledge so they are in sattva, not rajas.

To counter this, the word **eva** is used, meaning that all the senses arise from ahaṅkāra in rajas.

subtle → gross
↓
finer → Element

Sound → Ether
↓

air ← touch

Form → Fire
↓

Water ← taste
↓
↓ smell → Earth

|| 3.5.32 ||

tāmaso bhūta-sūkṣmādir
yataḥ khaṁ liṅgam ātmanah

From ahaṅkāra in tamas (**tāmasah**) arose the sense objects starting with sound (**bhūta-sūkṣma-ādih**), pervaded by the Lord (**liṅgam ātmanah**), from which ether arose (**yataḥ khaṁ**).

Ahaṅkāra in tamas is the cause (ādi) of the sense objects such as sound, from which arose ether (kham), [Note: The gross elements are the adhibhūta aspect or kārya.] which is a form of the Supreme Lord (ātmanah), since it reveals the Lord through sound describing his qualities.

Or another meaning is “From sound, which is a form of the Lord (atmanah) arose the form of ether. Being an effect of the Lord, sound is called ātmā, for the śruti says tasmād vā etasmād ātmanah ākāśah sambhutaḥ: the ether arose from the Lord, who pervades sound (ātmanah). (Taittirīya Upaniṣad 2.1)

॥ 3.5.33 ॥

kāla-māyāṁśa-yogena
bhagavad-vīkṣitam nabhaḥ
nabhaso 'nusṛtaṁ sparśam
vikurvan nirmame 'nilam

The Lord glanced upon ether (**bhagavat vīkṣitam nabhaḥ**) with a
mixture of time and a portion of māyā (**kāla māya aṁśa yogena**).
From ether arose touch (**nabhasah anusṛtaṁ sparśam**), which,
transforming itself (**vikurvan**), produced air (**nirmame anilam**).

Nabhas is the subject.

From ether arose touch, and transforming itself produced air.

In all these cases the tan-mātra gives rise to the gross element.

|| 3.5.34 ||

anilo 'pi vikurvāṇo
nabhasoru-balānvitaḥ
sasarja rūpa-tanmātram
jyotir lokasya locanam

Air (anilah api), getting great strength from ether (nabhaso uru-balānvitaḥ), transformed itself (vikurvāṇah) and became the tanmātra of form (rūpa-tanmātram). From form arose light (jyotih sasarja), which illuminates the eyes of people (lokasya locanam).

Air, getting great strength with ether, became form.

From form light arose, which reveals the eyes of people.

|| 3.5.35 ||

anilenānvitam jyotir
vikurvat paravīkṣitam
ādhattāmbho rasa-mayaṁ
kāla-māyāṁśa-yogataḥ

Light (**jyotih**), ~~together with air~~ (**anilena anvitam**), under the
glance of the Lord (**paravīkṣitam**), from a mixture of time and a
portion of māyā (**kāla māya aṁśa yogataḥ**), transformed (**vikurvat**)
and produced taste and water (**ādhatta ambhah rasa-mayaṁ**).

Light produced (ādhatta) water with the quality of taste.

|| 3.5.36 ||

jyotiṣāmbho 'nusaṃsr̥ṣṭam
vikurvad brahma-vīkṣitam
mahīm gandha-guṇām ādhāt
kāla-māyāṃśa-yogataḥ

Water (āmbhah), mixing with light (jyotih anusamr̥ṣṭam) under the glance of the Lord (brahma-vīkṣitam) and by the influence of time and a portion of māyā (kāla māyā aṃśa yogataḥ), transformed (vikurvāt) and produced fragrance and earth (mahīm gandha-guṇām ādhāt).

Water combined (anusamr̥ṣṭam) with light.

|| 3.5.37 ||

bhūtānām nabha-ādīnām
yad yad bhavyāvarāvaram
teṣām parānusamsargād
yathā saṅkhyam guṇān viduḥ

O Vidura (**bhavya**)! One should know (**viduḥ**) that the qualities (**guṇān**) of each element starting with ether (**bhūtānām nabha-ādīnām**) increase successively (**yathā saṅkhyam**) as they progress towards the inferior (**yathā avara varam**), combining with the qualities of the superior elements (**teṣām para anusamsargāt**).

O Vidura (**bhavya**)! Another version has bhāvya, which means the effects, elements such as ether.

Among the respectively lower elements starting with ether and then air, the effects, from successive combination with the superior causes, one should know the qualities (tan-mātras) are repeatedly found (**yathā saṅkhyam**).

Ether is the cause of air.

It has two qualities sound and touch, being endowed with the previous cause (ether).

Light has two causes—ether and air.

Combined with those causes, it has three qualities—form, touch and sound.

Similarly water has four qualities and earth has five qualities.

Primary Creation
↓
① Kāraṇa ~~Prakṛti~~ Sṛṣṭi
② Kṛtye Sṛṣṭi

|| 3.5.38 ||

ete devāḥ kalā viṣṇoḥ
kāla-māyāṁśa-liṅginah
nānātvāt sva-kriyānīśāḥ
procuḥ prāñjalayo vibhum

The devatās of the various elements (ete devāḥ), known as portions of Viṣṇu (viṣṇoḥ kalāḥ), and possessing power of transformation (kāla), emotional states (māyā) and consciousness (amśa-liṅginah), were unable to perform their functions in creating the universe (sva-kriyā anīśāḥ) because they were not related with each other (nānātvāt). With folded hands (prāñjalayah) they began praising the Lord (procuḥ vibhum).

“Mahat-tattva, ahaṅkāra and other elements bound by their qualities, throw the jīvas to Svarga or hell and push them into repeated births. These causeless inflictors should be destroyed completely.”

One should not say so.

Rather, the elements are causeless assistants and should be worshipped. This verse explains.

Jñāna and niskāma-karma, the practices for liberation, cannot be accomplished without these elements.

The practices for prema, such as hearing, chanting, remembering, servitude and friendship, are accomplished by these elements, imbued with the Lord's mercy.

But actions which lead to hell, such as stealing another's wife or property, or violence to cows and brāhmanas, are also accomplished by these elements.

They should not be condemned.

Gaṅgā water is sweet and purifying for saintly people.

Entering into grass and shrubs on its banks, into grains and wheat,
into jackfruit, mangos, grapes and sugarcane, it is most nourishing
and pleasurable for all men.

But when Gaṅgā water enters a poisonous tree, it can directly kill
humans.

This is not the fault of Gaṅgā water, but depends on the bad quality of the receiver.

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

I cast (**ahaṁ kṣipāmy**) those hateful, cruel (**tān dviṣataḥ krūrān**), and lowest of humans (**saṁsāreṣu narādhamān**), constantly doing evil (**ajasram aśubhān**), into repeated birth and death in the wombs of demons (**āsurīṣv eva yoniṣu**). BG 16.19

According to the Gītā statement, what is the fault of the devotees appointed by the Lord as devatās of the elements who are situated in these evil persons?

They are actually advanced Vaiṣṇavas.

This becomes evident in their prayers which follow.

These presiding deities of elements such as mahat-tattva are called portions of Viṣṇu since they function for māyā-śakti.

They are the forms of time or transformation, the form of māyā or emotions such as deliberation, joy or sorrow, and the form of consciousness (amśa-linginah).

Because of not having relationship with each other (nānātvāt), the elements are unable (anīśāh) to create the universe (sva-kriyā).

They began praising the Lord.

By the inconceivable will of the Lord, they suddenly possessed all senses and bodies to do this.

This shows that they are completely dependent on the Lord's will.

Section – V

Elemental demigods offered
prayers to the Lord (39-51)

|| 3.5.39 ||

devā ūcuḥ

namāma te deva padāravindam
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo 'ñjasoru-
samsāra-duḥkham bahir utkṣipanti

The devatās said: O Supreme Lord (deva)! We offer respects to your lotus feet (namāma te padāravindam) which are the umbrella (ātapatram) which relieves the suffering of those surrendered to you (prapanna-tāpa upaśama). The devotees (yatayah) who take shelter of the soles of your feet (yad-mūla-ketā) quickly uproot (añjasa bahih utkṣipanti) the suffering of material life (uru samsara-duḥkham).

Ātapartam means umbrella.

Those who take shelter (**ketā**) of the soles of your lotus feet, the devotees and not others, quickly throw far away at the root (**uru**) the suffering of material life.

When one casts off to a great distance a leech attached to one's body with force, it does not come back.

They throw it quickly, at the root, and at a great distance.

Those who do not take shelter of the Lord's feet throw off material life with delay and not at the root, and again get attacked by material life.

It should be understood that even if there were no devotees present at that the beginning of creation, by knowledge of the conclusion of all scriptures, these knowers of truth, knowers of past present and future, proclaimed this.

|| 3.5.40 ||

dhātar yad asmin bhava īśa jīvās
tāpa-trayenaabhihatā na śarma
ātman labhante bhagavaṁs tavaṅghri-
cchāyām sa-vidyām ata āśrayema

O maintainer (dhātaḥ)! O Lord (īśa)! Bhagavān (bhagavan)! Since the jīvas (yad jīvāḥ), afflicted by the three miseries (tāpa-trayena abhihatā), do not attain peace (na śarma labhante) within themselves (ātman) in the material world (yat asmin bhava), even with knowledge (sa-vidyām), we take shelter of the shade of your lotus feet (ata āśrayema tava aṅghri-chāyām).

The suffering of material life is rooted in ignorance and by knowledge it is alleviated.

Can those who possess knowledge get freedom from suffering?

This verse explains that bhakti alone is the process.

Without worshiping your feet the jīvas do not get peace in this material world (~~asmin bhava~~) within the self (**atman**), even if they have knowledge (**sa-vidyām**).

Ātman stands for ātmani.

Or ātman can be a vocative case.

Knowledge only exists in the shade of your lotus feet and nowhere else.

Without bhakti, jñāna cannot reach its goal.

Such persons are false jñānīs.