

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Ten

Ten Types of Creation

Divisions of the Creation

Section-III

Ten types of creation –

I) Six types of Primary
Creation by MahaVisnu
(14-17)

|| 3.10.14 ||

sargo nava-vidhas tasya
prākṛto vaikṛtas tu yaḥ
kāla-dravya-guṇair asya
tri-vidhaḥ pratisaṅkramah

Prakṛta sarga
Vaikṛta sarga

There are nine types of creation (six are elemental and three are by Brahmā) (sargo nava-vidhah). The tenth (the creation of devatās) is a combination of elemental creation and a creation by Brahmā (prākṛto vaikṛtas tu yaḥ). There are three kinds of destruction (asya tri-vidhaḥ pratisaṅkramah): the destruction at the end of Brahmā's life; the destruction at the end of Brahmā's day; and the destruction of individual bodies by karma (kāla-dravya-guṇaih).

Having described time in general, Maitreya will describe time in detail in the next chapter.

For that purpose, the creation which was previously described in detail is again discussed in summary for easy understanding.

It is grouped into ten types.

There are nine types and a tenth type which is a combination of material creation and Brahmā's creation.

For the same purpose of discussing time, three types of destruction are listed: by time alone (**kāla**), the devastation of all universes; the daily destruction at the end of Brahmā's day, by the fire from Saṅkarsaṇa and other factors (**dravya**); and the common destruction through consumption of the body by an individual's actions (**guṇaiḥ**).

|| 3.10.15 ||

ādyas tu mahataḥ sargo
guṇa-vaiṣamyam ātmanah
dvitīyas tv ahamo yatra
dravya-jñāna-kriyodayaḥ

Creation of MT

The first creation is the creation of the mahat-tattva, or the sum total of the material ingredients (ādyas tu mahataḥ sargah), in which there is disturbance of the guṇas causes by the Lord (guṇa-vaiṣamyam ātmanah). The second is the creation of the false ego (dvitīyas tv ahamah), from which (yatra) the five gross elements, knowledge sense, sense devatās, mind and the action senses are generated (dravya-jñāna-kriyā-udayah).

Starting with this verse the rest of the chapter is a description of the various creations.

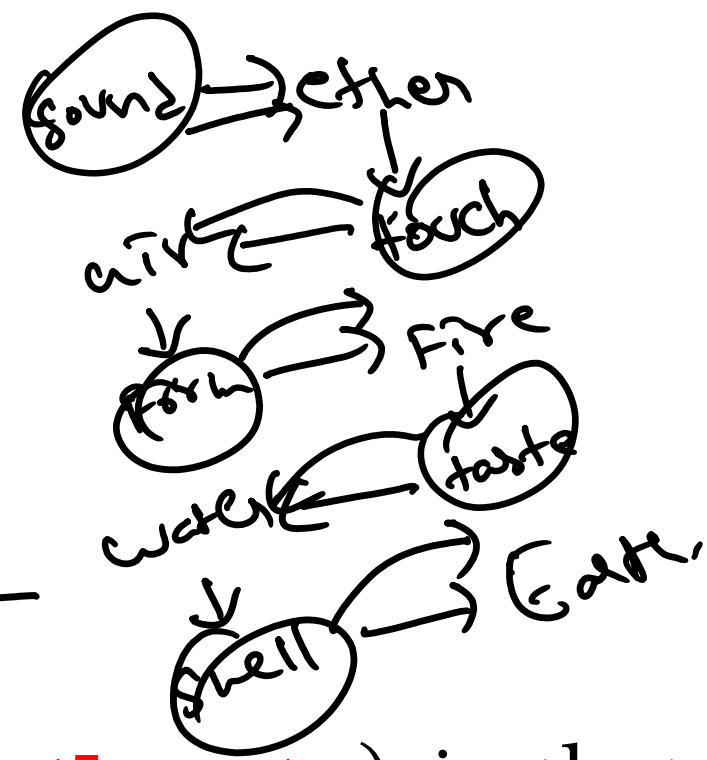
The first is the imbalance of the guṇas characterized by the appearance of mahat-tattva, instigated by the Lord (**ātmanah**).

The second creation that in which there is the appearance of ahaṅkāra (**ahamah**), from which arises the five gross elements (**dravya**), the knowledge senses, sense devatās and mind (**jñāna**), and the action senses (**kriya**).

- ① MT
- ② Akhāṅkāra
- ③ Tak-hetvāḥ
- ④ senses

|| 3.10.16 ||

bhūta-sargas tṛtīyas tu
tan-mātro dravya-śaktimān
caturtha aindriyaḥ sarga
yas tu jñāna-kriyātmakaḥ



The third creation of matter (③ bhūta-sargas tṛtīyas tu) is that of the tan-mātras (tan-mātraḥ), which have the power to produce the gross elements (dravya-śaktimān). The fourth creation is that of the knowledge and action senses (caturtha jñāna-kriyā ātmakaḥ aindriyaḥ sargaḥ).

The third creation of matter is that of the tan-mātras, which have the capacity (śaktimān) of producing the gross elements.

The fourth is the creation of the senses, which consist of knowledge and action senses.

5 Sense devatās
& mind.
6 अविद्या

|| 3.10.17 ||

vaikāriko deva-sargah
pañcamo yan-mayaṁ manaḥ
ṣaṣṭhas tu tamasaḥ sargah
yaḥ tu abuddhi-kṛtaḥ prabhoh

The fifth (pañcamah) is ~~the creation of the sense devatās and~~
the mind (deva-sargah yad-mayaṁ manaḥ) from ahaṅkāra in
sattva (vaikāriko). The sixth creation is the creation of
ignorance (ṣaṣṭhas tu tamasaḥ sargah), which is produced by
the avidyā-śakti of the Lord which bewilders the jīva (yaḥ tu
prabhoh abuddhi-kṛtaḥ).

The fifth is related to the ahaṅkāra in sattva and consists of the creation of the deities presiding over the senses and the mind as well.

These five are related to transformations of pradhāna.

Next the creation of ignorance is described.

This is a different type of undertaking.

The sixth is the creation of ignorance.

This was created by avidyā-śakti of the Lord which bewilders (abuddhi) the jīva.

The meaning is this.

Māyā has three conditions: pradhāna, avidyā and vidyā.

①

②

③

pradhāna

avidyā

vidyā

By pradhāna the elements from mahat-tattva to earth are created.

These are real creations, by which the aggregate (**samasti**) and individual bodies (**vyasti**) of the jīvas, with gross and subtle bodies are created.

अविद्या → Ignorance / Past vācāś.

By avidyā which bewilders the jīva, five types of ignorance—avidyā, asmitā, raga, dyeṣa and abhiniveśa—are created.
These are not real.

The world, composed of real and unreal, is produced by
pradhāna and avidyā.

By vidyā, knowledge which destroys the five types of ignorance
is created.

This will explained later in the commentary.

Section-IV

Ten types of creation –
II) Secondary creation by
Brahma (18-30)

|| 3.10.18 ||

ṣaḍ ime prākṛtāḥ sargā
vaikṛtān api me śṛṇu
rajo-bhājo bhagavato
līleyaṁ hari-medhasaḥ

These six creations arise from the Lord's māyā-śakti, prakṛti (ṣaḍ ime prākṛtāḥ sargā). Now hear about the secondary creation arising (vaikṛtān api me śṛṇu). This is a pastime of Brahmā (iyam rajo-bhājo bhagavato līlā) who possesses the Lord in his intelligence (hari-medhasaḥ).

These six were generated from māyā-śakti.

They are called **prākṛtāḥ**.

He now describes the secondary creations (**vaiḥkṛtān**) arising from Brahmā, the form of Brahmā representing all the universal elements (samaṣṭi-virāt).

Brahmā has the Supreme Lord in his intelligence (**medhasaḥ**).

|| 3.10.19 ||

saptamo mukhya-sargas tu
ṣaḍ-vidhas tasthuṣām ca yaḥ
vanaspaty-oṣadhi-latā-
tvaksārā vīrudho drumāḥ

The seventh creation is creation of immobile living beings (saptamo tasthuṣām), the first entities to be created by Brahmā (mukhya-sargah). They are of six types (ṣaḍ-vidhah): ~~trees without flowers but fruit~~, annuals, creepers (vanaspaty-oṣadhi-latā), bamboos, bushes and trees which have flowers and fruits (tvaksārā vīrudho drumāḥ).

Among the creation of immobile and moving creatures of the universe, the first (**mukhya**) creation is that of the immobile living beings (**taṣṭhusām**).

Vanaspatayaḥ refers to those plants without flowers but having fruit.

Osadhayaḥ refers to annual plants, perishing after a year.

Latā refers to plants that need support to rise up.

Tvaksārā refers to bamboo and other hollow plants.

Vīrudhaḥ refers to plants which do not depend on support to rise because of stiffness of the trunk.

Drumāḥ are those which give fruit through flowers.

Characteristics of
these plant species

|| 3.10.20 ||

utsrotasah tamah-prāyā
antah-sparśā viśeṣiṇah

- ① Utsrotasah
- ② tamah-prāyā
- ③ antah-sparśā
- ④ viśeṣiṇah

The plants distribute their nourishment upwards (utsrotasah). They are almost unconscious (tamah-prāyā), but have a feeling of pain within on being cut (antah-sparśā). They are not fixed in size and have unlimited variety (viśeṣiṇah).

Their general characteristics are described.

They spread their nourishment upwards.

Their consciousness is not evident (**tamaḥ-prāyāḥ**).

They feel pain within by being cut (**antaḥ-sparśā**).

Their dimensions are not fixed, and they have unlimited variety.
(**viśeṣinaḥ**).

|| 3.10.21 ||

tiraścām aṣṭamaḥ sargaḥ
so 'ṣṭāviṃśad-vidho mataḥ
avidō bhūri-tamaso
ghrāṇa-jñā hr̥dy avedinaḥ

The eighth creation is that of entities which distribute their nourishment horizontally (tiraścām aṣṭamaḥ sargaḥ) and are of twenty-eight varieties (sah aṣṭāviṃśad-vidho mataḥ). They have no concept of the future (avidah), are preoccupied only with food (bhūri-tamasah), understand their needs by smell (ghrāṇa-jñāh), and are devoid of lengthy deliberation (hr̥dy avedinaḥ).

Their nourishment is distributed horizontally.

They are devoid of the knowledge of tomorrow, or future
(**avidah**).

They are fixed in obtaining food only (**bhuritamasah**).

They understand what they want by smell.

They are devoid of lengthy deliberation or meager power of reflection.

Śruti says:

athetareṣāṃ paśūnāṃ aśanāpipāse evābhivijñānaṃ na vijñātaṃ vadanti na vijñātaṃ paśyanti na viduḥ śvastanaṃ na lokālokau

Among the animals there is only knowledge of eating and drinking. They do not speak of what they discern, they do not inspect what they discern, they do not know tomorrow, they do not know the world and the next world.

Bhuri-tamasah can also mean that ~~they have great anger.~~

Ghrāṇa-jñāḥ hr̥di can mean that they experience only objects
dear to their heart.

They are aware of eating and sleeping.