

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 – I

Narada Muni's Doubts, Convictions and Questions (1-8)

|| 2.5.1 ||

nārada uvāca

deva-deva namas te 'stu
bhūta-bhāvana pūrvaja
tad vijānīhi yaj jñānam
ātma-tattva-nidarśanam

Nārada said: O lord of lords (deva-deva)! O creator of the living beings (bhūta-bhāvana)! O first born (pūrvaja)! I offer my respectful obeisances unto you (namas te astu). You know that knowledge (tad vijānīhi yaj jñānam) which reveals the truth about the ātmā and Paramātmā (ātma-tattva-nidarśanam).

In the Fifth Chapter Brahmā explains the creation of elements to Nārada and the universal form with the planets as his various limbs.

Bhūta-bhāvanah means he who creates the bodies of the living entities.

Pūrva-jāh means he is born before Marīci and others, from who appeared my brothers.

You know in detail (vijānīhi) ~~that knowledge which reveals~~
the truth about ātmā and Paramātmā.

The imperative here stands for the present tense.

Or it can stand for the causative, “Please let me know.”

|| 2.5.2 ||

① yad rūpam yad adhisthānam ②
yataḥ sṛṣṭam idaṁ prabho
③ yat saṁstham yat param yac ca ④ ⑤
④ tat tattvam vada tattvataḥ ⑥

O Lord (prabho)! Please explain the truth about (tat tattvam vada tattvataḥ) the characteristics of the universe (yad rūpam), its shelter (yad adhisthānam), the process by which it was created (yataḥ sṛṣṭam idaṁ), into what it merges at destruction (yat saṁstham), on what it is dependent (yat param), and of what it is composed (yat ca).

Speak the truth about this universe (idam) its characteristics (rūpam), its shelter (adhiṣṭhānām), by what ingredients it is created, in what it merges at destruction (yat samstham), upon what it depends (yat param), what it is made of (yaca).

|| 2.5.3 ||

sarvaṃ hy etad bhavān veda
bhūta-bhavya-bhavat-prabhuh
karāmalaka-vad viśvaṃ
vijñānāvasitaṃ tava

You (bhavān), the master of all living beings in the past,
present and future (bhūta-bhavya-bhavat-prabhuh), know this
universe; you know everything about the Paramātmā, jīva and
matter (sarvaṃ hy etad veda). Thus, you understand this
universe with detailed knowledge ((viśvaṃ) (vijñāna) (avasitaṃ
tava)) like an āmalakī in your hand (kāra āmalaka-vad).

You know everything.

You know three things: Paramātmā, jīvātmā and the material universe.

Because you are the master of all entities born in the past, of all born in the future, and all existing now, you know (**avasitam**) with detailed (**vi**) knowledge (**jñāna**) this universe like an āmalakī in your hand.

|| 2.5.4 ||

yad-vijñāno yad-ādhāro
yat-paras tvam yad-ātmakah
ekah sṛjasi bhūtāni
bhūtair evātma-māyayā

You, the source of your own knowledge (yad-vijñāno), your own shelter (yad-ādhāro), dependent on yourself (yat-paras tvam), with your self as your soul (yad-ātmakah), without help create the living beings (ekah sṛjasi bhūtāni) with the elements (bhūtair eva) coming from your own energy (ātma-māyayā).

Let the universe be!

Please explain something about yourself.

You are your source of knowledge (yad-vijñānaḥ), your own shelter (yad-ādhāraḥ), dependent on yourself alone (yat-paraḥ) and you are your own ātmā.

I think that you are the independent Supreme Lord.

Ekah means “without help from anyone.”

SPIDER SIGNIFY?

|| 2.5.5 ||

- ① Uses its own saliva (raw material)
- ② Weaves the web without taking any help.
- ③ You never see a spider getting tired after weaving the web
- ④ You never see a spider stuck in its own web.
- ⑤ When the job is done, the spider itself winds up the web.

ātman bhāvayase tāni

na parābhāvayan svayam

ātma-śaktim avaśṭabhya

ūrṇa-nābhir ivāklamah

Situated in your own energy (ātma-śaktim avaśṭabhya) like a spider creating his web (ūrṇanābhir iva), without fatigue (aklamah), you protect the living beings within yourself (ātman bhāvayase tāni), without being destroyed (na parābhāvayan svayam).

You protect (**bhāvayase**) in yourself (**ātman**) these living beings.

You do not get destroyed, just as a spider, situated in his own energy, creates his web.

You are without fatigue (**aklamah**).

|| 2.5.6 ||

nāham veda param hy asmin
nāparam na samam vibho
nāma-rūpa-guṇair bhāvyam
sad-asat kiñcid anyataḥ

O Lord (vibho)! I do not know (na aham veda) from where else everything can arise (kiñcid anyataḥ) whether it is superior (param), inferior (aparam) or medium (samam), produced with name, form and qualities (nāma-rūpa-guṇair bhāvyam), gross or subtle (sad-asat).

Whatever is superior, inferior or medium in this world,
created (**bhāvyam**) with names such as human, forms such as
two legged forms, and qualities such as white color, whatever
is gross and subtle (**sad-asat**), I do not know from where else
it can come.

I think that everything comes from you alone.

|| 2.5.7 ||

sa bhavān acarad ghoram
yat tapaḥ susamāhitah
tena khedayase nas tvam
parā-śaṅkāṁ ca yacchasi

Though you are like this (sah yat), you performed great austerities (bhavān acarad ghoram tapaḥ su-samāhitah). By this you bewilder us (tena khedayase nah tvam). You produce a doubt that there is some other Lord (parā-śaṅkāṁ ca yacchasi).

|| 2.5.8 ||

etan me pṛcchataḥ sarvaṁ

sarva-jña sakaleśvara

vijānīhi yathaivedam

ahaṁ budhye 'nuśāsitaḥ

O omniscient one (sarva-jña)! O lord of all things (sakala īśvara)! Please consider and tell me (vijānīhi) everything that I have asked (etad me pṛcchataḥ sarvaṁ), so that after being taught (yathā eva anuśāsitaḥ), I can understand (ahaṁ budhye).

Considering carefully, tell me (vijānīhi) all the things
indicated in my questions.

Moreover, say it in such a way that, after being taught, I can
comprehend completely.

This means “Give the answer without obstructions.”