

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 – II

**Brahma removes Narada
Muni's doubt about the true
status of Lord and himself
(9-13)**

|| 2.5.9 ||

brahmovāca

samyak kārūṇikasyedaṃ

vatsa te vicikitsitam

yad ahaṃ coditaḥ saumya

bhagavad-vīrya-darśane

Brahmā said: O auspicious son (saumya vatsa)! You are merciful to me (kārūṇikasyah). Your doubt is proper (te vicikitsitam samyak), because I was inspired (yad ahaṃ coditaḥ) on seeing the power of the Lord (bhagavad-vīrya-darśane) in creating the universe (idaṃ).

Brahmā is overjoyed with the question.

O son (vatsa)! Your doubt (vicikṣitam) is proper (samyak).

You, in questioning me, though you have all knowledge, have been merciful (kāruṇikasya) to me, your father.

Since you told me to consider (vijānīhi) and answer, please know that I was inspired by seeing the Lord's power in creating the universe.

For a moment I see that in my mind.

In this way he rejoiced.

|| 2.5.10 ||

nānṛtaṁ tava tac cāpi
yathā mām prabravīṣi bhoh
avijñāya paramṁ matta
etāvat tvam yato hi me

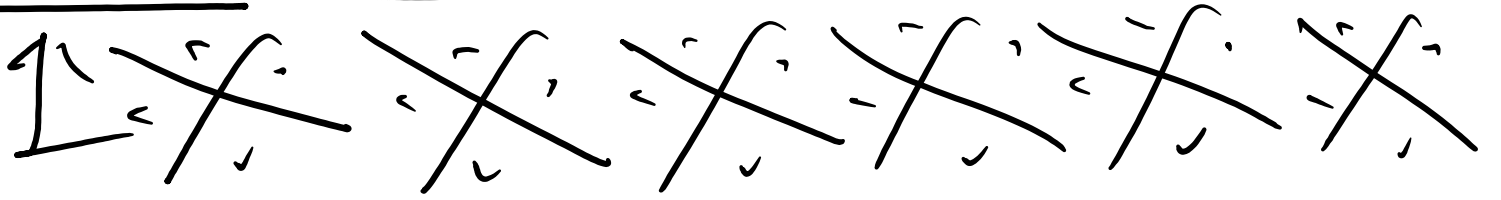
O son (bhoh)! What you say about me (tava tac ca api yathā mām prabravīṣi) is not untrue (na anṛtaṁ), because people, not knowing the difference between me and the Lord (yatah avijñāya paramṁ matta) say that I have that power (etāvat tvam hi me).

Moreover, O son! It is not untrue when you say that I alone create the living beings (ekah sṛjasi bhūtāni), because if one does not know the difference between myself and the Lord, it will appear that I am in that position.

Using two different subjects for the participle and the main verb is poetic license.

Or it can mean “because of not distinguishing the Supreme Lord (param) from me (mattah), people think me to be that Supreme Lord (etāvat).”

Though you are omniscient, you speak as they speak, just in order to educate them.



It should not be said that Nārada speaks like this because he does not understand the difference between the Lord and Brahmā.

It would be improper for Brahmā to think that Nārada was ignorant.

|| 2.5.11 ||

yena sva-rociṣā viśvaṃ
rocitaṃ rocayāmy aham
yathārko 'gnir yathā somo
yatharkṣa-graha-tārakāḥ

I manifest the universe (viśvaṃ rocayāmy aham) which is
manifested by the self-manifesting Lord (yena sva-rociṣā
rocitaṃ), just as the sun, fire (yathā arkah agnih), moon
(yathā somo), constellations, planets and stars (yathā rkṣa-
graha-tārakāḥ) illuminate only what the Lord chooses to
illuminate (**implied**).

Actually I am very insignificant.

I manifest the universe which is already manifested by the self-manifesting Lord (**sva-rociṣā**), like grinding what is already ground, just as the sun and other luminaries reveal what is already revealed by the Lord.

The śruti says:

na tatra sūryo bhāti na candra-tāarakam
nemā vidyuto bhānti kuto 'yam agnih |
tam eva bhāntam anu bhāti sarvam
tasya bhāsā sarvam idaṁ vibhāti ||

There, the sun, the moon, the stars, fire and lightning do not
shine. They all shine only by following the shining Lord. His
light illuminates all these. Kāṭha Upaniṣad 5.15

|| 2.5.12 ||

tasmai namo bhagavate
vāsudevāya dhīmahī
yan-māyayā durjayayā
mām vadanti jagad-gurum

I meditate on the Supreme Lord Vāsudeva (tasmai namo bhagavate vāsudevāya dhīmahī), by whose insurmountable māyā (yan-māyayā durjayayā) people call me the guru of the universe (mām vadanti jagad-gurum).

NM ↓

But are you not known everywhere as the guru of the universe
who creates the worlds?

With surprise and derision he speaks.

|| 2.5.13 ||

vilajjamānayā yasya
sthātum īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

The ignorant jīvas (durdhiyaḥ), bewildered by māyā (yasya vimohitā) who is ashamed to stand in sight of the Lord (amuyā īkṣā-pathe sthātum vilajjamānayā), boast about “I” and “mine (vikatthante mama aham iti).”

Are those who respect you as the guru of the universe and its creator bewildered by māyā?

Yes.

Those who give respect and receive respect without reference to the Lord are bewildered by māyā who is situated at the back of the Lord, beyond his vision.

That is expressed in this verse.

Knowing that she deceives, she is ashamed to stand in sight, like a deceitful woman, she stands behind the Lord.

Bewildered by her, people boast.

Being situated behind the Lord also indicates that she is not facing the Lord.

Because she is not facing the Lord her influence does not approach him at all.

Section – III

①

Yad rūpaṁ – The

Characteristics of this Universe

(14)

|| 2.5.14 ||

dravyam karma ca kālaś ca
svabhāvo jīva eva ca
vāsudevāt paro brahman
na cānyo 'rtho 'sti tattvataḥ

O brāhmaṇa (**brahman**)! The **elements**, **karma**, **time** (**dravyam karma ca kālaś ca**), **svabhāva** and **the jīva** (**svabhāvo jīva eva ca**) are not different from Vāsudeva (**vāsudevāt 'parah**). Nothing but he exists in truth (**na ca anyah arthah asti tattvataḥ**).

Ten questions were asked about the universe, starting with its characteristics (yad-rūpam).

To answer this, first it is explained that nothing exists other than the Lord.

Dravyam means the elements, the substance of matter (upādāna).

Karma is the cause of birth.

Kāla is the agitator of the guṇas.

Svabhāva is the cause of the change in the guṇas.

Jīva is the enjoyer.

None of these exist apart from the Lord, because the items, except the jīva, are the effects of māyā, and māyā and the jīva are energies of the Lord.

The universe is thus a form of Vāsudeva.

Thus the answer to the question about the characteristic of the universe (**yad-rūpam**) is given.

Section – IV

**Yad adhiṣṭhānam – The Shelter
(15-16)**

|| 2.5.15 ||

nārāyaṇa-parā vedā
devā nārāyaṇaṅgajāḥ
nārāyaṇa-parā lokā
nārāyaṇa-parā makhāḥ

The Vedas are dependent on Nārāyaṇa (**nārāyaṇa-parā vedā**). The devatās are born from the limbs of Nārāyaṇa (**devā nārāyaṇa aṅgajāḥ**). The planets and sacrifices are dependent on Nārāyaṇa (**nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ**).

Nārāyaṇa is the cause (parah) of these.

This is proof of the Lord, and also indicates his qualities such as omniscience.

This affirms the statement śāstra-yonitvāt.

Everything is **nārāyaṇa-parah** because everything is situated in Nārāyaṇa and dependent on Nārāyaṇa.

This answers the questions about the shelter of the universe and dependence of the universe.

|| 2.5.16 ||

nārāyaṇa-paro yogo
nārāyaṇa-param tapah
nārāyaṇa-param jñānam
nārāyaṇa-parā gatiḥ

Yoga is dependent on Nārāyaṇa (nārāyaṇa-paro yogo). Austerity is dependent on Nārāyaṇa (nārāyaṇa-param tapah). Knowledge is dependent on Nārāyaṇa (nārāyaṇa-param jñānam). Liberation is dependent on Nārāyaṇa (nārāyaṇa-parā gatiḥ).

Gatiḥ means liberation.