

Bhakti Sangha Bhagavatam Class

5.18.5-6

Verse, Translation and Purport

|| 5.18.5 ||

viśvodbhava-sthāna-nirodha-karma te
hy akartur aṅgīkṛtam apy apāvṛtaḥ
yuktaṁ na citraṁ tvayi kārya-kāraṇe
sarvātmani vyatirikte ca vastutaḥ

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

|| 5.18.6 ||

vedān yugānte tamasā tiraskṛtān
rasātalād yo nṛ-turaṅga-vigrahaḥ
pratyādade vai kavaye 'bhiyācate
tasmai namas te 'vitathehitāya iti

At the end of the millennium, ignorance personified assumed the form of a demon, stole all the Vedas and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva retrieved the Vedas and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.

Although Vedic knowledge is imperishable, within this material world it is sometimes manifest and sometimes not.

When the people of this material world become too absorbed in ignorance, the Vedic knowledge disappears.

Lord Hayagrīva or Lord Matsya, however, always protects the Vedic knowledge, and in due course of time it is again distributed through the medium of Lord Brahmā.

Brahmā is the trustworthy representative of the Supreme Lord.

Therefore when he again asked for the treasure of Vedic knowledge, the Lord fulfilled his desire.

Section-I

Why is Creation etc.
attributed to the Lord when
He is not directly involved?

॥ 2.10.45 ॥

nāsyā karmaṇi janmādau
parasyānuvidhīyate |
kartṛtva-pratiṣedhārtham
māyayāropitam hi tat ॥

The Lord does not carry out the activities of creation, maintenance and destruction of the universe directly (**na asya karmaṇi janmādau**). His direct involvement (**parasya kartṛtva**) is denied everywhere (**pratiṣedha artham**) in the scriptures (**anuvīdhīyate**). The activities performed by māyā (**māyayā**) are ascribed to him (**āropitam hi tat**).

This is actually not the activity of the Lord.

In creating, maintaining and destroying the universe (asya) the Supreme Lord is not the doer.

It is described everywhere in the scriptures (anuvidhīyate) that he is not the doer, because (hi) the creation, maintenance and destruction carried out by māyā, the external energy, through actions of the guṇas, is ascribed to the Lord.

Though it is done by me, since I am the Supreme Lord, it is not actually done by me in my svarūpa.

That is the meaning.

Thus śruti says niṣkalam niṣkriyam śāntam niravadyam nirañjanam: the Lord is without divisions, without action, undisturbed, without fault, without contamination.
(Śvetāśvatara Upaniṣad 6.19)

Section-II

Lord is completely detached from the creation, maintenance and annihilation of this material world

Theme – III Visarga explained (36-47)

|| 2.10.44 ||

ittham-bhāvena kathito
bhagavān bhagavattamaḥ |
nettham-bhāvena hi param
draṣṭum arhanti sūrayaḥ ||

The great transcendentalists (**bhagavat tamaḥ**) thus describe the activities of the Supreme Personality of Godhead (**ittham-bhāvena kathitah bhagavān**), but the pure devotees (**sūrayaḥ**) deserve to see (**draṣṭum arhanti**) more glorious things in transcendence (**na ittham-bhāvena**), beyond these features (**param**).

Verse Summary: While some devotees appreciate the Supreme Lord in His role as creator, greater devotees appreciate Him not just as a creator but also as one who enjoys spiritual pastimes.

The Lord is described as the creator (ittham-bhāvena) in such statements as tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ: then from the Lord ether arose (Taittirīya Upaniṣad 2.1.3); so 'kāmayata bahu syām prajāyeya: he desired “May I become many, may I expand in growth.” (Taittirīya Upaniṣad 2.6)

Some pure devotees however do not see the Lord only as the creator of the universe, but also as the person who enjoys activities with his devotees in his spiritual abodes such as Vaikuṅṭha.

yaśomatī-nandana, braja-baro-nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana-manohara,
kāliya-damana-vidhāna

Lord Kṛṣṇa is the beloved son of mother Yaśodā; the transcendental lover in the land of Vraja; the delight of Gokula; Kāna [a nickname of Kṛṣṇa]; the wealth of the lives of the gopīs. He steals the mind of even Cupid and punishes the Kāliya serpent.

**amala harinām amiya-vilāsā
vipina-purandara, navīna nāgara-bora,
baṁśī-badana suvāsā**

These pure, holy names of Lord Hari are full of sweet, nectarean pastimes. Kṛṣṇa is the Lord of the twelve forests of Vraja, He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dresser.

braja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhowālā
govinda mādhave, navanīta-taskara,
sundara nanda-gopālā

Kṛṣṇa is the protector of the inhabitants of Vraja, the destroyer of various demoniac dynasties, the tender of Nanda Mahārāja's cows, the giver of pleasure to the cows, land, and spiritual senses, the husband of the goddess of fortune, the butter thief, and the beautiful cowherd boy of Nanda.

yāmuna-taṭa-cara, gopī-basana-hara,
rāsa-rasika, kṛpāmoya
śrī-rādhā-vallabha, bṛndābana-naṭabara,
bhaktivinod-āśraya

Kṛṣṇa wanders along the banks of the river Yamunā, where He stole the garments of the gopīs. He delights in the mellows of the rāsa dance, He is very merciful, He is the lover and beloved of Śrīmatī Rādhārāṇī, He is the great dancer of Vṛndāvana, and He is the only refuge of Thākura Bhaktivinoda.

Section-III

Lord's detachment from this material
world

&

Understanding the Catuh Sloki

|| 2.9.20 ||

śrī-bhagavān uvāca —
tvayāham toṣitaḥ samyag
veda-garbha sīrṅkṣayā |
ciraṁ bhṛtena tapasā
dustoṣaḥ kūṭa-yoginām ||

The Lord said: O Brahmā (**veda-garbha**)! I am completely satisfied with you (**tvayā aham toṣitaḥ samyag**) for performing long penance (**ciraṁ bhṛtena tapasā**) in order to carry out creation of the universe (**sīrṅkṣayā**). I cannot be satisfied (**dustoṣaḥ**) with the penances of the greatest of yogīs (**kūṭa-yoginām**).

Verse Summary: I am very much pleased by your long austerities. I cannot be satisfied with penances of the greatest of yogis.

|| 2.9.21 ||

varam varaya bhadram te
vareṣam mābhivāñchitam |
brahmañ chreyaḥ-pariśrāmaḥ
pumso mad-darśanāvadhiḥ ||

O Brahmā (**brahmañ**)! All auspiciousness to you (**bhadram te**)! Please ask (**varaya**) your desired benediction (**abhivāñchitam varam**) from me (**mām**), who can award all benedictions (**vareṣam**). Endeavours in the process of bhakti (**pumso śreyaḥ-pariśrāmaḥ**) end in seeing me (**mad-darśana avadhiḥ**).

Verse Summary: Please ask for a benediction, though the highest benediction that one can receive through devotional service is getting My Darshan.

॥ 2.9.22 ॥

manīṣitānubhāvo 'yam
mama lokāvalokanam |
yad upaśrutya rahasi
cakartha paramam tapaḥ ॥

Seeing my planet (**mama loka avalokanam**) reveals all knowledge (**manīṣita anubhāvah**). Also by my mercy, you previously heard my instructions (**yad upaśrutya**) when you were all alone (**rahasi**) and performed the greatest austerity (**cakartha paramam tapaḥ**).

Verse Summary: Also, darshan of My planet reveals all knowledge. By My mercy, you previously heard my instructions when you were alone and performed great austerities.

|| 2.9.23 ||

pratyādiṣṭam mayā tatra
tvayi karma-vimohite |
tapo me hṛdayam sāksād
ātmāham tapaso'nagha ||

Those words were spoken by me (**pratyādiṣṭam mayā tatra**) when you were bewildered about how to create the universe in the beginning (**tvayi karma-vimohite**). O sinless Brahmā (**anagha**)! Austerity for attaining me is my heart (**tapo me hṛdayam sāksād**), and I am the soul of that austerity (**ātmā aham tapasah**).

Verse Summary: I only spoke those words. I am very pleased with that austerity which is done for My pleasure.

॥ 2.9.24 ॥

sṛjāmi tapasaivedaṁ
grasāmi tapasā punaḥ |
bibharmi tapasā viśvaṁ
vīryaṁ me duścaraṁ tapaḥ ॥

By austerity I create (**sṛjāmi tapasā eva**), destroy (**grasāmi tapasā**) and maintain (**bibharmi tapasā**) the universe again and again (**idam viśvaṁ punaḥ**). My power arises from intense austerity (**vīryaṁ me duścaraṁ tapaḥ**).

Verse Summary: In fact, I create, maintain and destroy this material universe only by austerity. My power arises from intense austerity.

|| 2.9.25 ||

brahmovāca —

bhagavan sarva-bhūtānām
adhyakṣo'vasthito guhām |
veda hy apratiruddhena
prajñānena cikīrṣitam ||

Brahmā said: O Supreme Lord (**bhagavan**)! You, the controller of all beings (**sarva-bhūtānām adhyakṣah**), are situated in their hearts (**guhām avasthitah**). You know what all beings desire to do (**veda hy cikīrṣitam**) by unimpaired intelligence (**apratiruddhena prajñānena**).

Verse Summary: You are situated in everyone's hearts. Therefore, you know what I desire.

1st Question
↓
1st Gāthā śloka

|| 2.9.26 ||

tathāpi nāthamānasya
nātha nāthaya nāthitam |
parāvare yathā rūpe
jānīyām te tv arūpiṇaḥ ||

O master (**nātha**)! Though you know everyone's desire (**tathāpi**), please bestow (**nāthaya**) what is requested to me (**nāthitam**), who am requesting (**nāthamānasya**), so that (**yathā**) I can understand (**jānīyām**) the spiritual and material forms (**para āvare rūpe**) of you (**te**) who have no material form (**tu arūpiṇaḥ**).

Verse Summary: Even though You know everyone's desire, I am still requesting You. Please explain to me about Your spiritual and material forms.

|| 2.9.27-28 ||

yathā ātma-māyā-yogena nānā-śakty-upabr̥mhitam |
vilumpan visrjan gr̥hṇan bibhrad ātmānam ātmanā ||

krīḍasy amogha-saṅkalpa ūrnanābhir yathornute |
tathā tad-viṣayām dhehi maṇiṣām mayi mādhava ||

2nd Q
What is the role of yogavācye
& mahānāya?
3rd Q
How does the Lord deal with
the material &
sp. universes?

O Lord whose desire is never obstructed (amogha-saṅkalpa)! O Mādhava (mādhava)! Destroying, creating, and maintaining (vilumpan) (visrjan) (bibhrad) the material world (ātmānam) composed of various energies (nānā-śakty-upabr̥mhitam) by your material energy (ātma-māyā-yogena), and, manifesting your spiritual form by your own power (ātmanā gr̥hṇan), you perform pastimes (krīḍasy), just as a spider creates a web (yathā ūrnanābhih ūrñute).

And by your spiritual energy (ātma-māyā-yogena), by hiding or manifesting various forms and maintaining those forms for your devotees (ātmānam vilumpan visrjan bibhrad), you perform pastimes (krīḍasy), like a spider making a web (yathā ūrnanābhih ūrñute). Give me the intelligence (mayi maṇiṣām dhehi) to understand how you do this (tad-viṣayām tathā).

Verse Summary: How do you create, maintain and destroy the material world by your energy, and how do you perform Your pastimes by manifesting Your spiritual form.

Ātma-māyā-yogena means “by your external energy and by your yoga-māyā potency.”

The two items are expressed within this one phrase.

By the external energy you destroy and create with variety (visṛjan) the universe endowed with dravya, jñāna and kriyā śaktis and maintain it also.

By yourself you manifest your svarūpa (ātmānam grhṇan) and perform pastimes, just as a spider creates an extended web (ūrṇute).

With your yoga-māyā potency, even within the material world, you accept yourself (ātmānam), the real substance, filled with various energies such as the hlādinī-śakti, by yourself, since you are the highest perfection.

By yoga-māyā, the internal energy, you slightly decrease that form (vilumpan), hiding it from some devotees, and sometimes manifest it in a variety of ways (visṛjan).

And maintaining (bibhrat) that appearance for some time, you perform pastimes.

The example of the spider is material, but thus in both cases, one should understand that it indicates that the Lord is the independent cause of all actions, spiritual and material.

Let me know all about māyā, yoga-māyā and what is produced by each (mayi dhehi).

4th Question
How do I perform my
duty without being affected
by MOP & MOT?

|| 2.9.29 ||

bhagavac-chikṣitam aham
karavāṇi hy atandritaḥ |
nehamānaḥ prajā-sargaṁ
badhyeyaṁ yad-anugrahāt ||

Without lethargy (atandritaḥ) may I carry out (aham karavāṇi) instructions on how to worship you as given by you (bhagavat-śikṣitam), because by your mercy alone (yad-anugrahāt) I will not be bound by false ego (na badhyeyaṁ) when I carry out the creation (ihamānaḥ prajā-sargaṁ).

Verse Summary: Please bestow Your mercy so that I may carry out Your instructions without lethargy and pride.

|| 2.9.30 ||

yāvat sakhā sakhyur iveśa te kṛtaḥ
prajā-visarge vibhajāmi bho janam |
aviklavas te parikarmaṇi sthito
mā me samunnaddha-mado 'ja-māninaḥ ||

I have been treated by you as a friend treats a friend (**sakhā sakhyuh iva te kṛtaḥ**). O Lord (**īśa**)! As long as my tenure lasts (**yāvat parikarmaṇi sthito**), without lethargy (**aviklavah**), being situated in your service, I will create various types of living entities (**vibhajāmi janam**) in the matter of carrying out creation (**prajā-visarge**). May I not be overcome (**mā me**) by excessive pride in this endeavor (**samunnaddha-madah**) thinking that I am the independent creator (**aja-māninaḥ**).

Verse Summary: I have been treated by You as a friend. Please ensure that as long as my tenure lasts I carry out the creation without being affected by lethargy and pride.

|| 2.9.31 ||

śrī-bhagavān uvāca—

jñānam parama-guhyam me
yad vijñāna-samanvitam |
sa-rahasyam tad-aṅgam ca
grhāṇa gaditam mayā ||

The Lord said: Please understand (grhāṇa) the most secret knowledge of my form (jñānam parama-guhyam me), along with realization of that form (yad vijñāna-samanvitam), and also understand about prema-bhakti (sa-rahasyam) and sādhana-bhakti (tad-aṅgam ca) which will be spoken by me (gaditam mayā).

Verse Summary: I will speak to you about 1) Most secret knowledge of My form
2) Realization of that form 3) Prema bhakti 4) Sadhana Bhakti

Brahmā has asked four questions.

In verse 26 he asked about the spiritual and material forms of the Lord.

→ 1st Caruḥ śloki

In verse 27 he asked about maha-māyā and yoga-māyā.

↳ 2nd

In verse 28, he asked how the Lord carries out pastimes in relation to maha-māyā and yoga-māyā.

↳ 3rd

In verse 29, he asked for instructions for attaining his desired goal.

↓
4th

The Lord promises in the present verse to answer these questions in order with four verses.

The Bhāgavatam, composed of these four verses given as answers by the Lord, is famous since it is spoken by the Lord himself.

That is expressed in this verse.

Not only will I give you knowledge of my form, but also realization as well.

Moreover, this form is rarely understood (paramam guhyam), much superior to knowledge of the impersonal brahman.

I will explain what is intimate (rahasyam), prema bhakti.

Realize prema-bhakti which is accomplished by that knowledge of my form (sa).

Prema is well known as rahasya from statements such as sugopyam api vaksyami: I will speak to you the most secret knowledge. (SB 11.11.49)

I will also explain by my mercy about sādhana-bhakti, an āṅga of prema, though you did not ask.

Thus I will explain three things: my form, prema-bhakti and sādhana-bhakti.

Moreover, though you asked about these three through instructions from me (verse 29) I will explain this in four verses so that materialistic people do not understand, since it is confidential.

By mention of prema and sādhana-bhakti it should be understood that the Lord also teaches about chanting the name of the Lord which is explained in the First Canto and which is more secret and more excellent than the most secret knowledge of the Lord's forms.

The Lord will especially give understanding to Brahmā, and therefore he instructs him to try to understand, even though he is already attentive (mayā grḥāṇa).

|| 2.9.32 ||

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ |
tathaiva tattva-vijñānam
astu te mad-anugrahāt ||

By my mercy (mad-anugrahāt), may you attain (astu te) perfect realization (tattva-vijñānam) of whatever (tathaiva) dimensions (yāvān), intentions (yathā-bhāvo), forms, qualities and pastimes (yad-rūpa-guṇa-karmakaḥ) I manifest (ahaṁ).

Verse Summary: By My mercy, you will attain perfect realization of the dimensions of my forms, My intentions, qualities and pastimes.

Knowledge, what is beyond the senses, and which is true, should appear to some degree in those with pure hearts who have faith.

Vijñāna refers to realization of that entity beyond the senses, direct vision of my svarūpa as it is.

This cannot occur without prema and sādhana-bhakti. Knowing this, the Lord gives blessings for that purpose.

Yāvān means the dimensions of the Lord's various limbs in combination, their thickness or thinness, lengthiness, elevation, or roundness.

Yathā bhāvaḥ means the type of intentions.

Yad-rūpa refers to the various forms, their complexion, the number of arms, Kṛṣṇa, Rāma, Nṛsimha and others.

Guṇa refers to the Lord's qualities such as affection for his devotees.

Karma refers to pastimes such as lifting Govardhana or marrying Lakṣmī.

May you have true realization of whatever (tathaiva) the dimensions, intentions, forms, qualities and activities manifest.

Though this blessing alone indicates mercy, the Lord adds the phrase mad-anugrahāt.

This indicates that by the gradual increase of sādhana and prema-bhakti -- which are special functions of the Lord's supreme kṛpā-śakti -- when Brahmā realizes greater degrees of sweetness in the Lord's form and qualities, he will realize directly the Vraja form of Kṛṣṇa, sweeter and rarer than the present form of realization.

Thus, other explanations of the four verses propounding the impersonal aspect of the Lord are naturally defeated by this verse.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)
Catuh Sloki-1 – About the material and spiritual forms of the Lord

1st Catuh Sloki
↓
Material & Sp. Form
of the Lord.

|| 2.9.33 ||

aham evāsam evāgre
nānyad yat sad-asat-param |
paścād aham yad etat ca
yo 'vaśiṣyeta so 'smy aham ||

I alone (**aham eva**), who am non-different from (**na anyad**) that which is superior to all cause and effect (**yat sad-asat-param**), existed (**āsam**) previous to creation of the universe (**agre**). I alone exist (**aham**) as the universe (**yad etat**) after the creation of the universe (**paścād**), and I alone remain at the destruction (**yah avaśiṣyeta sah asmy aham**).

Verse Summary: The Lord alone existed previous to creation of the universe as the Lord of the spiritual world, after creation He alone exists as the material universe, as the supersoul and as His various avatars, and during destruction also He alone exists as the Lord of Vaikuntha.

Sruti Proofs – aham eva asam eva agre

1. vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ
2. puruṣo ha vai nārāyaṇaḥ
3. eko ha vai nārāyaṇa āsīt
4. puruṣo ha vai nārāyaṇo 'kāmayata | atha nārāyaṇād ajo 'jāyata, yataḥ sarvāṇi bhūtāni
5. eko nārāyaṇa āsīn na brahmā neśānaḥ

SB – 3.5.23

bhagavān eka āsedam
agra ātmātmanām vibhuḥ
ātmecchānugatāv ātmā
nānā-maty-upalakṣaṇaḥ

Bhagavān, who exists in the form of Paramātmā and brahman according to the viewpoint, alone existed before the creation of the universe, when the desire to create bodies of the jīvas was absent.

His Dhama also existed – 2.8.10

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayah |
muktvātma-māyām māyeśah
śete sarva-guhāśayah ||

Please describe (**implied**) where (**yatra**) this puruṣa (**sah puruṣah**), the creator, maintainer and destroyer of the universe (**viśva-sthity-udbhava-āpyayah**), the Lord of māyā (**māyeśah**), dwelling within all beings (**sarva-guhāśayah**), but untouched by his māyā (**muktvā ātma-māyām**), lies down (**śete**).

His Devotees also existed – Skandha Purana

na cyavante hi mad-bhaktā
mahatyām pralayāpadi |
ato 'cyuto 'khile loke
sa ekaḥ sarvago 'vyayaḥ ||

My devotees do not perish even at the time of universal destruction.
The Lord alone is indestructible and all-pervading in all planets.

A comment on the word āsam eva

The words āsam eva exclude actions such as creation which are subject to the awareness of persons with material bodies such as Brahmā.

However the words do not exclude the Lord's spiritual pastimes.

If one says that presently the king does not perform any activities, it means he does not perform his activities as a king, but does not mean that he does not eat or sleep.

A comment on the phrase nānyad yat sad-asat-param

Sometimes it is said that only the impersonal brahman existed.

In answer to this it is said in this verse that brahman which is superior to effect (sat) and cause (asat) is not different from me.

This means that I alone appear as the impersonal brahman in some scriptures which cannot express the various qualities arising from my svarūpa because the readers are not qualified.

But you should know me, endowed with form and qualities because you have my blessings and mercy, as expressed in the previous verse.

A comment on the phrase paścād ahaṁ yad etac ca

“After the creation, that universe alone is observed and not you.”

In answer to this the verse says, even after the creation, only I exist.

I exist as Bhagavān in Vaikuṅṭha and as Paramātmā within the universes, and as various avatāras such as Matsya at certain times.

“You are not the earth, devatās or the animals. Does that mean that you are incomplete?”

The verse answers.

I alone am this universe (etat) as a whole and composed of individuals.

Because the universe is generated from my energy, it is my material form. You have asked to know about my spiritual and material forms. This is the material form.

A comment on the phrase yo 'vaśiṣyeta so 'smy aham

you alone remain, and you are known as Ananta Śeṣa-nāga. (SB 10.3.25)

The word aham is repeated three times to define the Lord, who has a supreme form situated through all three phases of time, and endowed with form and qualities, and which is visible at creation and destruction as the inferior form of the world made of matter.

Thus knowledge of the superior and inferior forms of the Lord has been explained.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)
Catuh Sloki 2 – About Lord’s Yoga maya and Maha maya

Mahā māyā
① vidyā
② Avidyā
③ Pradhāna

|| 2.9.34 ||

rte 'rtham yat pratiyeta
na pratiyeta catmani |
tad vidyād ātmano māyām
yathābhāso yathā tamah ||

^{mahā}

One should understand my māyā (tad vidyād ātmano māyām) by whose power (yat) real objects are perceived through vidyā (artham pratiyeta) and false objects are perceived through avidyā (na artham pratiyeta), in relation to the self (rte ātmani), just as light reveals objects and darkness hides them (yathā ābhāso yathā tamah).

One should understand my yoga-māyā (tad vidyād ātmano māyām) by whose power (yat) some objects are revealed (artham pratiyeta) and some objects hidden (na pratiyeta) from the person who has realized the Lord (rte ātmani), just as light reveals objects and darkness hides them (yathābhāso yathā tamah).

Verse Summary: Maha maya is that potency by whose power real objects are sometimes perceived and sometimes not perceived through vidya and avidya potencies. Yoga maya is that potency by whose power objects are perceived and not perceived by persons who have realized the Lord.

Avidya Potency of Maha-Maya

na artham pratiyeta –
Apprehension of non-
real objects
(Viksepatmika sakti)

Perception of non-
existent items like
scorpion or thief in
darkness, leading to
fear

Makes the person
identify with body, mind,
intelligence, senses etc.
and with the related
maladies

artham na pratiyeta –
Non-apprehension of
real objects
(Avaranatmika Sakti)

Non-perception of
existent items like ditch
at night, leading to
accident

Doesn't allow the
person to perceive bliss
and knowledge of the
soul

Vidya Potency of Maha-Maya

na artham na pratiyeta
– Non-apprehension of
non-real objects

Non-perception of non-
existent items like
scorpion or thief in light

Makes the person not
to identify with body,
mind, intelligence,
senses etc. and with
the related maladies

artham pratiyeta –
Apprehension of real
objects

Perception of existent
items like ditch at day,
avoiding accident

Allows the person to
perceive bliss and
knowledge of the soul

Examples of actions of Yoga Maya

Pastime: Yasoda's perception and subsequent non-perception of material universe in Krsna's mouth

Spiritual Purpose: To show that Yaśodā's love could not be restricted by a show of Kṛṣṇa's power

What Happened: Yoga-māyā revealed the material universe within Krsna's stomach while simultaneously revealing the spiritual forms of Gokula, Yaśodā and Kṛṣṇa.

Bewildered by yoga-māyā, Yaśodā perceived that directly, and after a moment did not perceive it, since yoga-māyā covered that realization.

Examples of actions of Yoga Maya

Pastime: Arjuna's perception and subsequent non-perception of Universal form

Spiritual Purpose: To show how prema is restricted by realization of power

What Happened: Arjuna realized the universal form and the form of Paramātmā when it was revealed by yoga-māya. Because of the covering of yoga-māyā, he did not experience the svarūpa of Kṛṣṇa which was still present.

At other times he did not experience either the universal form or Paramātmā, which was covered by yoga-māyā, but experienced Kṛṣṇa's two armed form.

At one time one form of the Lord was revealed, while another was covered.

BG 11.41-42

sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam

I beg pardon from You (**tat kṣāmaye tvām**), not knowing this greatness of Yours (**tava idaṁ mahimānam ajānatā**), and through want of consideration or through affection (**mayā pramādāt praṇayena vāpi**), looking upon You, the immeasurable (**aprimeyam**), as a friend (**sakheti matvā**), for whatever I have said rudely (**prasabham yad uktam**), such as addressing You “O Kṛṣṇa, O Yādava, O friend” (**he kṛṣṇa he yādava he sakheti**), and for whatever disrespect I have shown to You (**yad asat-kṛto 'si**) in fun (**avahāsa artham**), while playing, lying, sitting together or dining (**vihāra-śayyā-āsana-bhojaneṣu**), whether alone or in the company of others (**eko atha vā tat-samakṣam**).

Examples of actions of Yoga Maya

Pastime: Brahma Vimohan Lila

Spiritual Purpose: To destroy Brahmā's thinking that he was the controller

What Happened: Yoga-māyā, by showing sweetness and power, made the real calves and cowherd boys invisible and showed calves and boys who were Kṛṣṇa himself, and then made those forms invisible and showed forms of Viṣṇu with four arms.

Then yoga-māyā made those Viṣṇu forms disappear and showed the form of Kṛṣṇa.

Brahmā was bewildered by these acts of yoga-māyā.

Examples of actions of Yoga Maya

Pastime: Damodar Lila

Spiritual Purpose: a) To show the inconceivable nature of his form, being both limited and unlimited by its very nature.

b) To show that he is brought under control by the efforts of pure service

What Happened: Yaśodā wanted to bind Kṛṣṇa, and at the same time, Kṛṣṇa did not want to be bound up.

Simultaneously covering his power, yoga-māyā allowed Yaśodā to tie a string of bells around his waist, but displaying his power, did not allow her to tie a rope around his waist. The rope was always two fingers too short.

Yaśodā, bewildered by yoga-māyā, which made it impossible for her to bind Kṛṣṇa according to his wish, experienced great astonishment for a moment.

This power was then covered by yoga-māyā by Kṛṣṇa's consent, in order to fulfill Yaśodā's desire. Then she bound up Kṛṣṇa.

Examples of actions of Yoga Maya

Pastime: Krishna simultaneously appearing at 2 places

Spiritual Purpose: To fulfill invitations of both parties

What Happened: Kṛṣṇa simultaneously manifested his form to Śrutadev and Bahulāśva, and to Rukmiṇī and Satyabhāmā in their houses.

By yoga-māyā He could perform His pastimes in each place by hiding the other form and revealing one form to each party.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)

३२ C.S

॥ 2.9.35 ॥

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu |
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham ||

Just as the elements (yathā mahānti bhūtāni) enter (anu praviṣṭāny) into all beings (bhūteṣu ucca avaceṣu) and also remain separate (apraviṣṭāni), I (tathā aham) enter into all beings and remain separate when I perform my pastimes (teṣu na teṣv). In pastimes related to the material world I remain detached and in pastimes related to devotees, I am attached.

Verse Summary: The Lord is detached in relationship with the activities of maha maya and is very much attached in relationship with the activities of yoga maya.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)

|| 2.9.36 ||

etāvad eva jijñāsyam
tattva-jijñāsunātmanah |
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā ||

The person desiring to know the best sādhana and the goal of that sādhana (**tattva-jijñāsunā ātmanah**) must learn by surrender to guru (**jijñāsyam**) about this truth (**etāvad eva**) which is determined as the best by obtaining positive results through performance (**anvaya**) and by lack of results through non-performance (**vyatirekābhyām**), and by performance at all times and all places (**yat syāt sarvatra sarvadā**).

The person desiring the highest truth (**tattva-jijñāsunā ātmanah**) must experience rasa (**jijñāsyam**), which produces bliss (**etāvad eva**) through meeting and separation (**anvaya-vyatirekābhyām**) and continues in all places eternally (**yat syāt sarvatra sarvadā**).

Verse Summary: Only by practice of Bhakti can you overcome lethargy and pride.

Anvaya Vyatirekhabyam

|| 1.5.17 ||

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If someone gives up his occupational duties and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And what can one gain if one performs his material activities perfectly?

- Bhakti fulfills **Anvaya Criteria** and **Vyatirekha criteria**
- Varnasrama fails **Anvaya criteria** and **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| 10.14.4 ||

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

- Bhakti fulfills **Anvaya Criteria** and **Vyatirekha criteria**
- Jnana fails **Anvaya criteria**

Anvaya Vyatirekhabyam

|| 10.14.5 ||

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto you and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about you, they came to understand you, O infallible one, and could easily surrender to you and achieve your supreme abode.

- Bhakti fulfills **Anvaya Criteria**

Anvaya Vyatirekhabyam

॥ 11.20.32-33 ॥

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions.

- Bhakti fulfills **Anvaya Criteria**
- Karma, Jnana, Vairagya, Yoga, Dana, Dharma etc. fail **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| Moksa Dharma ||

yā vai sādhana-sampattiḥ
puruṣārtha-catuṣṭaye |
tayā vinā tad āpnoti
naro nārāyaṇāśrayaḥ

A wealth of sādhana brings about the four human goals. Without that, however, a man who surrenders to the Lord attains all of that.

- Bhakti fulfills **Anvaya Criteria**
- All the other sadhana fail **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| 2.3.10||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvrena bhakti-yogena
yajeta puruṣam param

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure bhakti.

- Bhakti fulfills **Anvaya Criteria**
- All the other sadhanas fail **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| 11.5.2-3||

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak

ya eṣāṁ puruṣaṁ sāksād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders, headed by the brāhmaṇas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the āśramas. If any of the members of the four varṇas and four āśramas fail to worship or disrespect the Lord, who is the source of their own creation, they will fall down from their āśrama.

- Bhakti fulfills **Vyatirekha Criteria**
- Varnasrama fails **Anvaya criteria**

Anvaya Vyatirekhabyam

|| 2.4.18||

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇam
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities. Without worshipping him, the jñānīs, karmīs, specialized karmīs, yogīs, scholars of the Vedas and followers of proper conduct cannot attain any benefit.

- Bhakti fulfills **Vyatirekha Criteria**
- Varnasrama fails **Anvaya criteria**

Sarvatra Sarvada

Source Unknown

na deśa-niyamas tatra
na kāla-nirṇayas tathā |
nocchiṣṭādaṁ niṣedho'sti
śrī-harer nāmni lubdhake ||

In chanting the name of the Lord, there are no restrictions concerning place or time, or restrictions on performance because of impurity.

Sarvatra Sarvada

|| 2.2.36 ||

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām ||

O King (**rājan**)! Therefore (**tasmāt**), at all times (**sarvadā**) and all places without restriction (**sarvatra**) men (**nṛṇām**) should hear about, glorify and remember (**śrotavyaḥ kīrtitavyaś ca smartavyah**) the Supreme Lord (**bhagavān hariḥ**) with full concentration of mind (**sarvātmanā**).

Sarvatra Sarvada

|| 2.4.18 ||

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**).

Sarvatra Sarvada

Nrsimha Purana

yathā yathā harer nāma
kīrtayanti ca nārakāḥ |
tathā tathā harau bhaktim
udvahanto divaṁ yayuḥ

When those in hell chant the name of the Lord they develop bhakti to the Lord and go to the spiritual world.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)

|| 2.9.37 ||

etan mataṁ samātiṣṭha
parameṇa samādhinā |
bhavān kalpa-vikalpeṣu
na vimuhyati karhicit ||

Follow my instructions in detail (**etad mataṁ samātiṣṭha**), with extreme concentration (**parameṇa samādhinā**). You will not be bewildered at any time (**bhavān na vimuhyati karhicit**) during your lifetime (**kalpa**) and its subdivisions (**vikalpeṣu**).

Verse Summary: Follow these instructions with extreme concentration. Then you will never be bewildered.