

**Sri Sri Radha Gopinath Temple
Bhagavatam Class**

2.6.12-16

Puruṣa-sūkta Confirmed

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 2.6.12 ||

**dharmasya mama tubhyaṁ ca
kumārāṇāṁ bhavasya ca
vijñānasya ca sattvasya
parasyātmā parāyaṇam**

Also, the consciousness of that great personality is the abode of religious principles—mine, yours, and those of the four bachelors Sanaka, Sanātana, Sanat-kumāra and Sanandana. That consciousness is also the abode of truth and transcendental knowledge.

|| 2.6.13-16 ||

aham bhavān bhavaś caiva ta ime munayo 'grajāḥ
surāsura-narā nāgāḥ khagā mṛga-sarīṣpāḥ

gandharvāpsaraso yakṣā rakṣo-bhūta-gaṇoragāḥ
paśavaḥ pitarāḥ siddha vidyādhrās cāraṇā drumāḥ

anye ca vividhā jīvā jala-sthala-nabhaukasāḥ
graharkṣa-ketavas tārās taḍitaḥ stanayitnavāḥ

sarvaṁ puruṣa evedaṁ bhūtaṁ bhavyaṁ bhavac ca yat
tenedam āvṛtaṁ viśvaṁ vitastim adhitiṣṭhati

Beginning from me [Brahmā] down to you and Bhava [Śiva], all the great sages who were born before you, the demigods, the demons, the Nāgas, the human beings, the birds, the beasts, as well as the reptiles, etc., and all phenomenal manifestations of the universes, namely the planets, stars, asteroids, luminaries, lightning, thunder, and the inhabitants of the different planetary systems, namely the Gandharvas, Apsarās, Yakṣas, Rakṣas, Bhūtagaṇas, Uragas, Paśus, Pitās, Siddhas, Vidyādharas, Cāraṇas, and all other different varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, namely past, present and future, although He is transcendental to all of them, eternally existing in a form not exceeding nine inches.

Srila Prabhupada's Purport

The Supreme Personality of Godhead, by His partial representation, measuring not more than nine inches as Supersoul, expands by His potential energy in the shape of the universal form, which includes everything manifested in different varieties of organic and inorganic materials.

The manifested varieties of the universe are therefore not different from the Lord, just as golden ornaments of different shapes and forms are nondifferent from the original stock reserve of gold.

In other words, the Lord is the Supreme Person who controls everything within the creation, and still He remains the supreme separate identity, distinct from all manifested material creation.

In the Bhagavad-gītā (9.4-5) He is therefore said to be Yogeśvara.

Everything rests on the potency of Lord Śrī Kṛṣṇa, and still the Lord is different from and transcendental to all such identities.

In the Vedic Puruṣa-sūkta of the Ṛg mantra, this is also confirmed.

This philosophical truth of simultaneous oneness and difference was propounded by Lord Śrī Caitanya Mahāprabhu, and it is known as acintya-bhedābheda-tattva.

Brahmā, Nārada and all others are simultaneously one with the Lord and different from the Supreme Lord.

We are all one with Him, just as the gold ornaments are one in quality with the stock gold, but the individual gold ornament is never equal in quantity with the stock gold.

The stock gold is never exhausted even if there are innumerable ornaments emanating from the stock because the stock is pūrṇam, complete; even if pūrṇam is deducted from the pūrṇam, still the supreme pūrṇam remains the same pūrṇam.

This fact is inconceivable to our present imperfect senses.

Lord Caitanya therefore defined His theory of philosophy as acintya (inconceivable), and as confirmed in the Bhagavad-gītā as well as in the Bhāgavatam, Lord Caitanya's theory of acintya-bhedābheda-tattva is the perfect philosophy of the Absolute Truth.

Discussion

Importance of Understanding the Vibhūtis of the Lord

**Theme-1: Understanding the
Chapter Title - Puruṣa-sūkta
Confirmed**

|| 2.5.2 ||

① yad rūpam yad adhisthānam ②
yataḥ sṛṣṭam idaṁ prabho
③ yat saṁstham yāt 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 (yāt param), and of what it is composed (yat ca).

① yad r̥j̥ p̥am → dr̥avyam k̥alma ca k̥ālas' e svabhāvo j̥iva eva ca
vāsudevāt p̥ato br̥ahman na ca anya altho 'stī tattvetaḥ

② yad adhiṣṭānam → nār̥yaṇa p̥arā vedā devā nār̥yaṇāṅga j̥ā

③ yataḥ s̥ṣṭam → explain.

④ yata ca → what is it composed of?

↓
The vibhūtiḥ of the supreme lord.

↓
That will be described in this chapter.

* → Now → Why this strange title ?



a) ~~may~~ Sankhya → emphasis on śruti

b) ∴ Vaiṣṇavīs have to conform.

c) Śruti for personal nourishment & śruti for establishing authenticity.

d) Puruṣa Sūtra → Rg veda → But who is that Puruṣa is not confirmed → explicitly.



But in Bhagavatam → first that Puruṣa is revealed & then the description is given.

|| 2.5.34 ||

varṣa-pūga-sahasrānte
tad aṇḍam udake śayam
kāla-karma-svabhāva-stho
jīvo 'jīvam ajīvayat

After a thousand years (varṣa-pūga-sahasrānte), the ^{GrV} Lord (jīvah), situated in time, karma and svabhāva (kāla-karma-svabhāva-sthah), brought to life (ajīvayat) the non-living universe (tad ajīvam aṇḍam) which was lying in the water (udake śayam).

|| 2.5.35 ||

sa eva puruṣas tasmād
aṇḍam nirbhidya nirgataḥ
sahasrorv-aṅghri-bāhv-akṣaḥ
sahasrānana-śīrṣavān

Thereafter (tasmād), that puruṣa (sa eva puruṣas) pierced the
universe (aṇḍam nirbhidya) and went outside (nirgataḥ).
There he resides with a thousand legs, feet, arms, eyes
(sahasra ūru-aṅghri-bāhu-akṣaḥ), faces and heads (sahasra
ānana-śīrṣavān).

Purusa Sukta

sahasra-śīrṣā puruṣah
sahasrāksah sahasra-pāt
sa bhūmim viśvato vṛtvā-
tyātiṣṭhad daśāṅgulam

|| 2.5.37 ||

purusasya mukham brahma
kṣatram etasya bāhavaḥ
ūrvor vaiśyo bhagavataḥ
padbhyām śūdro vyajāyata

The brāhmaṇas arose from the puruṣa's head (puruṣasya mukham brahma), the kṣatriyas arose from his arms (kṣatram etasya bāhavaḥ), the vaiśyas arose from his thighs (ūrvor vaiśyo bhagavataḥ) and the śūdras arose from his feet (padbhyām śūdro vyajāyata).

Purusa Sukta

brāhmaṇo 'sya mukham āsīd,
bāhū rājanyaḥ kṛtaḥ
ūru tad asya yad vaiśyaḥ
padbhyām sūdro ajāyata

(sarvaṃ puruṣa evedaṃ)
bhūtaṃ bhavyaṃ bhavaḥ ca yat |
tenedaṃ āvṛtaṃ viśvaṃ
vitastim adhiṣṭhati ||

Puruṣa Sukta

sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sa bhūmiṃ viśvato vṛtvā-
tyātiṣṭhad daśāṅgulaṃ

puruṣa evedaṃ sarvaṃ
yad bhūtaṃ yac ca bhavyam

|| 2.6.18 ||

so 'mrtasyābhayasyeśo
martyam annam yad atyagāt |
mahimaiṣa tato brahman
puruṣasya duratyayah ||

O brāhmaṇa (brahman)! He is the Lord of spiritual bliss, beyond material existence (sah
amrtasya abhayasya iśah), because he surpasses material happiness (yad martyam annam
atyagāt). The power of the Supreme Lord is unlimited (eṣa puruṣasya mahimā duratyayah).

Purusa Sukta

utāmrtatvasyeśāno
yad annenā tirohati

etāvān asya mahimā
ato jyāyamś ca puruṣaḥ

|| 2.6.19 ||

pādeṣu sarva-bhūtāni
puṁsaḥ sthiti-pado viduḥ |
amṛtaṁ kṣemam abhayaṁ
tri-mūrdhno 'dhāyi mūrdhasu ||

The wise know (viduḥ) that the living beings are situated (sarva-bhūtāni) within the portions designated by the Lord (puṁsaḥ pādeṣu), whose feet protect all places (sthiti-padaḥ). Eternity, absence of sickness, and absence of fear of committing offense (amṛtaṁ kṣemam abhayaṁ) are fixed (adhāyi) in the spiritual world (tri-mūrdhnoḥ) situated above the three guṇas (mūrdhasu).

Purusa Sukta

pādo 'sya viśvā-bhūtāni
tripādasyāmṛtaṁ divi

॥ 2.6.20 ॥

pādās trayo bahiś cāsann
aprajānām ya āśramāḥ |
antas tri-lokyās tv aparō
gr̥ha-medho 'bṛhad-vrataḥ ॥

Beyond the material realm (bahih) lies the spiritual realm (pādās trayoh ca āsann) with the abodes of the liberated souls (aprajānām ya āśramāḥ). In the material realm of the three guṇas (antah tri-lokyāḥ tu) the materialists devoid of bhakti to the Lord reside (aparō gr̥ha-medhaḥ abṛhad-vrataḥ).

Purusa Sukta

tripād-ūrdhva udait puruṣaḥ
pādo 'syehābhavat punaḥ

|| 2.6.21 ||

sṛtī vicakrame viśvaṅ
sāśanānaśane ubhe |
yad avidyā ca vidyā ca
puruṣas tūbhayāśrayaḥ ||

The jīva (viśvaṅ), qualified by ignorance and knowledge (yad avidyā ca vidyā ca), wanders on two paths (ubhe sṛtī vicakrame)--for attaining enjoyment and liberation (sāśana anaśane). The Lord is the shelter of both paths (puruṣaḥ ta ubhaya āśrayaḥ).

Purusa Sukta
tato viśvaṅ vyakrāmat
sāśanānaśane abhi

|| 2.6.28 ||

iti sambhr̥ta-sambhārah
puruṣāvayavair aham |
tam eva puruṣam yajñam
tenaivāyajam īśvaram ||

By these ingredients assembled through the limbs of the Lord (iti
puruṣa avayavair (sambhr̥ta-sambhārah), I (aham) performed
sacrifice (ayajam yajñam) to the Lord (tam eva puruṣam īśvaram).

Purusa Sukta

yat puruṣeṇa havisā
devā yajñam atanvata

|| 2.6.29 ||

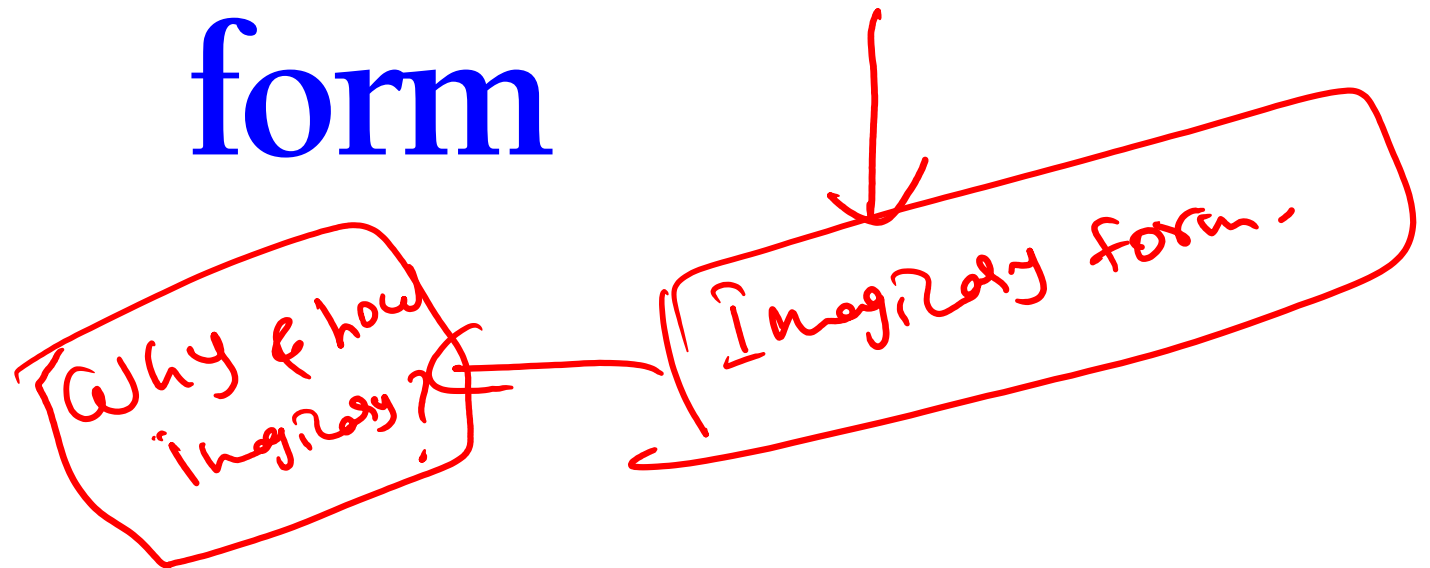
tatas te bhrātara ime
prajānām patayo nava |
ayajan vyaktam avyaktam
puruṣam su-samāhitāḥ ||

Then (tataḥ) your brothers (te ime bhrātara), the nine Prajāpatis (prajānām patayo nava), with concentrated minds (su-samāhitāḥ), worshipped (ayajan) visible persons like Indra and the invisible Lord (vyaktam avyaktam puruṣam).

Purusa Sukta

puruṣam jātam agrataḥ
tena devā ayajanta

Theme-2: The Various descriptions of the Universal form



1st description → Chapter - 1 → Dhāraṇāśraye of an attached yogī

anḍa-kośe śarīre 'smin
saptāvaraṇa-saṁyute
vairājaḥ puruṣo yo 'sau
bhagavān dhāraṇāśrayaḥ

Within the universal shell (**asmin anḍa-kośe śarīre**) made of seven layers (**sapta āvaraṇa-saṁyute**) exists the universal form (**vairājaḥ puruṣaḥ**), the Lord (**yah asau bhagavān**), who is the object of dhāraṇā (**dhāraṇā āśrayaḥ**).

Even though it
is an indication
of a bolearde way
of reflection.

|| 2.1.26 ||

pātālam etasya hi pāda-mūlam
paṭhanti pārṣṇi-prapade rasātaalam
mahātalam viśva-srjo 'tha gulphau
talātalam vai puruṣasya jaṅghe

Pātala are his soles (pātālam etasya hi pāda-mūlam), Rasātala
is his heels (pārṣṇi-prapade rasātaalam), Mahātala is his ankles
(mahātalam viśva-srjo 'tha gulphau) and Talātala is his calves
(talātalam vai puruṣasya jaṅghe).

3rd description → 10th chapter → How desires shape the gross & subtle
bodies
↓
allegorical

|| 2.10.17 ||

prāṇenākṣipatā kṣut tṛḍ
antarā jāyate vibhoḥ |
pipāsato jakṣataś ca
prāṇ mukhaṁ nirabhidyata ||

Being stimulated by the sūtra (**prāṇena ākṣipatā**), hunger and thirst (**kṣut tṛḍ**) appeared within the universal form (**antarā jāyate vibhoḥ**). He desired to drink and eat (**pipāsatah jakṣatah ca**). First the mouth became distinct (**prāk mukhaṁ nirabhidyata**).

|| 2.10.18 ||

mukhataḥ tālu nirbhinnam
jihvā tatropajāyate |
tato nānā-raso jajñe
jihvayā yo 'dhigamyate ||

After the appearance of the mouth (mukhataḥ), the palate became differentiated (tālu nirbhinnam), and on the palate the tongue appeared (jihvā tatra upajāyate). From that (tataḥ) various tastes (nānā-rasah) which are experienced by the tongue (yah jihvayā adhigamyate) were generated (jajñe).

2nd description → 6th chapter → How the Lord is both the material & effective
Cause of this universe.

|| 2.6.1 ||

brahmovāca—

**vācām vahner mukham kṣetram
chandasām sapta dhātavaḥ |
havya-kavyāmṛtānnānām
jihvā sarva-rasasya ca ||**

Brahmā said: From the mouth of the Lord arose (**mukham**) speech, the speech organ, and Agni in the universal form (**vācām vahner kṣetram**). From his seven dhātus arose the seven Vedic meters (**chandasām sapta dhātavaḥ**). From the Lord's tongue arose (**implied**) the remnants of offerings to devatās (**havya**) and Pitṛs (**kavya**), the six tastes (**amṛta annānām**), and from the Lord's place of tasting (**implied**) arose the tongue (**jihvā sarva-rasasya**) and Varuṇa (**ca**).

S. no	Gross organ (Adhibhuta)	Subtle organ (Adhyatma)	Sense devata (Adhidaiva)	Sense object (Adhibhuta)	Elements
1	Karna	Srotra	Dig devatas	Sabda	Ether
2	Nasika	Ghrana	Asvini Kumaras	Gandha	Earth
3	Aksini	Caksuh	Surya	Rupa	Fire
4	Talu	Jihva	Varuna	Rasa	Water
5	Carma	Tvaca	Trees	Sparsa	Air

From the Lord's Subtle Sense organ arises: a) Elements b) Tan matra

→ in the universal form

From the Lord's place of organ arises: a) Sense Devata b) Subtle sense organ in Virata Rupa

In the sixth chapter the speech and other elements arising from the universal form's limbs and the three fourths and one quarter powers are described.

From the Lord, who was accompanied by māyā-śakti, the universal form arose.

This is explained.

↓
General understanding
Pradhāna → Vācāya kṛcchā
kāla → nīlāya kṛcchā

Akrūra says:

bhūs toyam agniḥ pavanaṁ kham ādir
mahān ajādir mana indriyāṇi |
sarvendriyārthā vibudhāś ca sarve
ye hetavas te jagato (ṅga-bhūtāḥ) ||



Earth; water; fire; air; ether and its source, false ego; the mahat-tattva,
the total material nature and her source, the Supreme Lord's puruṣa
expansion; the mind; the senses; the sense objects; and the senses'
presiding deities—all these causes of the cosmic manifestation are
born from your transcendental body. SB 10.40.2

Which limbs of the universal form arose from which limbs of the Supreme Lord?

Limbs
of
Gov

Limbs
of
V.R

Speech of the universal form and the individual living beings, their organs of speaking, and the presiding deity of the voice organ, namely fire, arose from the mouth of the Lord.

~~The words are modifying the word **hareḥ** in the seventh verse.~~

Kṣetram means the place of origination.

Though speech and fire etc. arise from material ahaṅkāra, they are said to arise from the mouth and other bodily parts of the Lord because they are vibhūtis of the Lord's various limbs such as the mouth.

↓
Gal

↓ Explain vibhūtis → परस्परतः reflexion
↓ reflexion in a concave mirror.

Māyā is also the śakti of the Lord and therefore non-different from him.

śakti-śaktimator abhedāt śakteḥ kāryam śaktimato 'pi bhavati:

because of non-difference between the śakti and the possessor of the śakti, the effect of the śakti becomes non-different from the possessor of the śakti.

Pañcopaniṣat

- ① Paramēṣṭhi → ether → śabda
- ② Pumān → air → sparśa
- ③ viśva → fire → rūpa

Speech, fire etc. and all their expansions in the spiritual world are eternal and full of consciousness since they are part of the spiritual pastimes.

- ④ nīrṛti → water → rasa
- ⑤ sarva → earth → gandha

But their vibhūti in the material world are māyā and temporary.

Explain the context of how Brahmaji
got an opportunity to see beyond the
material cause → the ultimate cause.

**Brahmaji shares his personal
experience of seeing the Lord
as the material cause of this
universe (23-30)**

|| 2.6.23 ||

yadā nya bhya na li nā d
a h a m ā s a m m a h ā t m a n a h |
nā vi da m ya j ñ a s a m b h ā r ā n
pu ru ṣ ā v a y a v a n r te ||

Explain the
blw vṛuṣṭa vāde difference
stake part of vāda

Explain what
it means:

It means "I am the
limbs of the
Lord Brahma"

Elaborate

When (yadā) I appeared (aham āsam) from the lotus in the Lord's navel (asya mahātmanah nābhyān nalinād), I could not see any ingredients for sacrifice (na avidam yajña-sambhārān) other than the limbs of the Lord (puruṣa avayavān rte).

॥ 2.6.24-26 ॥

teṣu yajñasya paśavaḥ savanapatayaḥ kuśāḥ |
idaṁ ca deva-yajanaṁ kālāś coru-guṇānvitaḥ ||
vastūny ośadhayaḥ snehā rasa-loha-mṛdo jalam |
ṛco yajūṁṣi sāmāni cātur-hotraṁ ca sattama ||
nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca |
devatānukramaḥ kalpaḥ saṅkalpas tantram eva ca ||

By using the limbs of the Lord, I assembled the following ingredients (teṣu yajñasya): animals (paśavaḥ), the sacrificial posts (savanah patayah), the kuśa grass (kuśāḥ), the proper place (idaṁ ca deva-yajanaṁ) and the proper time such as spring (kālāś ca uru-guṇānvitaḥ); plates and other utensils (vastūny), plants like rice (ośadhayaḥ), ghee (snehā), honey (rasa), metals like gold (loha), earth (mṛdah), water (jalam), verses of the Ṛg, Yajur and Sāma Vedas (ṛco yajūṁṣi sāmāni), the various offerings of oblations (cātur-hotraṁ ca); the names of the sacrifices like jyotiṣṭoma (nāma-dheyāni), the mantras (mantrāś ca), gifts (dakṣiṇāś ca), vows (vratāni ca), assigning the regions of the devatās (devatā anukramaḥ), the sacrificial manuals (kalpaḥ), ritual vows (saṅkalpas), and the modes of performance (tantram eva ca).

|| 2.6.27 ||

gatayo matayaś caiva
prāyaścittam samarpaṇam |
puruṣāvayavair ete
sambhārāḥ sambhṛtā mayā ||

By using the limbs of the Lord (puruṣa avayavaih ete), I assembled (sambhārāḥ sambhṛtā mayā) the movements (gatayah), the prayers (matayah), the atonements (prāyaścittam) and the final offering (samparṇam).

|| 2.6.28 ||

iti sambhr̥ta-sambhārah
puruṣāvayavair aham |
tam eva puruṣam yajñam
tenaivāyajam īśvaram ||

By these ingredients assembled through the limbs of the Lord (iti
puruṣa avayavair (sambhr̥ta-sambhārah), I (aham) performed
sacrifice (ayajam yajñam) to the Lord (tam eva puruṣam īśvaram).

Purusa Sukta
yat puruṣeṇa havisā
devā yajñam atanvata

|| 2.6.29 ||

tatas te bhrātara ime
prajānām patayo nava |
ayajan vyaktam avyaktam
puruṣam su-samāhitāḥ ||

Then (tataḥ) your brothers (te ime bhrātara), the nine Prajāpatis (prajānām patayo nava), with concentrated minds (su-samāhitāḥ), worshipped (ayajan) visible persons like Indra and the invisible Lord (vyaktam avyaktam puruṣam).

Purusa Sukta

puruṣam jātam agrataḥ
tena devā ayajanta

|| 2.6.30 ||

tataś ca manavaḥ kāle
ījire ṛṣayo 'pare |
pitaro vibudhā daityā
manuṣyāḥ kratubhir vibhum ||

Then (tataḥ) the Manus (manavaḥ), sages (ṛṣayah apare), Pitṛs, the devatās, the Daityas (pitaro vibudhā daityā) and humans (manuṣyāḥ), on different occasions (kāle) worshipped the Lord using sacrifice (ījire vibhum).

Kāle means “when they had the opportunity.”

Theme-3: Need to Understand about the Vibhūtis of the Lord

↓
Let us try to understand from
the 10th chapter → Vibhūti yōga.
↓
Interestingly, this comes in the bhakti section
after 9th chapter.

Explanations from Bhagavad Gita

|| 10.1 ||

śrī-bhagavān uvāca
bhūya eva mahā-bāho
śrṇu me paramam vacaḥ
yat te 'ham priyamāṇāya
vakṣyāmi hita-kāmyayā

Explain the
verse

The Lord said: Again (bhūyah eva), O Mighty-armed one (mahā-bāho), hear My supreme teachings (śrṇu me paramam vacaḥ), which I will speak to you (yāt te aham vakṣyāmi), who are qualified with prema (priyamāṇāya), because I desire to give you benefit (hita-kāmyayā).

Starting from the seventh chapter, after revealing His powers,
Kṛṣṇa spoke of bhakti.

Now in the tenth chapter, He speaks of the confidential
elements of bhakti along with a description of His vibhūti.

①

②



By knowing the powers of the Lord, one understands that the
Lord is worthy of worship.

These powers have been described starting from the seventh chapter.



Now the Lord will explain the powers in detail for the pleasure of those who have devotion.

|| 10.7 ||

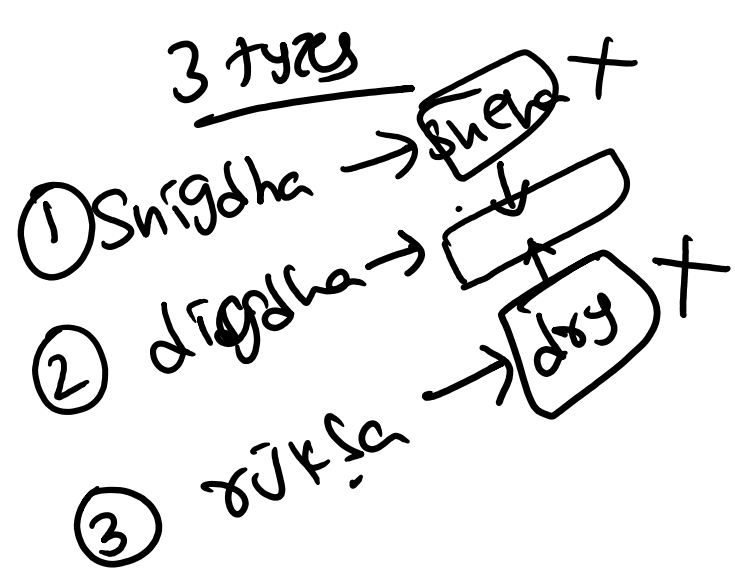
etām vibhūtim yogam ca
mama yo vetti tattvataḥ
so 'vikalpena yogena
yujiyate nātra saṁśayaḥ

Effect of
hearing about the
VibhūtiS-

He who knows (yah vetti) My vibhūtis, which will be recited
in this chapter (etām mama vibhūtim), and the process of
bhakti-yoga (yogam ca), and who accepts this as the highest
truth (tattvataḥ), becomes fixed in unflinching bhakti with
knowledge about Me (sahavikalpena yogena yujiyate). Of this
there is no doubt (na atra saṁśayaḥ).

He who knows the vibhūtiḥ of which I will speak in summary and who knows bhakti-yoga (etāṁ vibhūtiṁ yogam ca); who then becomes endowed with even stronger faith, thinking “This alone is the highest truth (tattvataḥ), because My master Kṛṣṇa has said so,” becomes endowed with unwavering (avikalpena) bhakti-yoga—which is characterized by knowledge of My true nature (yogena).

There is no doubt about this.



|| 10.8 ||

Mentions about HIS VIBHŪTIS
in Summary

aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ

I am the source of everything (aham sarvasya prabhavo).
Due to Me everything operates (mattaḥ sarvaṁ pravartate).
Convinced by this knowledge (iti matvā), the intelligent
persons (budhāḥ), endowed with love (bhāva-samanvitāḥ),
worship Me (mām bhajante).

Here He speaks of His vibhūti characterized by great power.

I am the cause of the existence and manifestation of everything—both material and spiritual (**prabhavaḥ**).

Because of Me alone (**mattah**), in the form of Paramātmā, the whole material world operates (**sarvaṁ pravartate**).

As well, because of Me alone, in the form of avatāras like Nārada (mattah), all the spiritual sādhanas such as bhakti, jñāna, tapas and karma and the goals of these sādhanas operate (sarvaṁ pravartate).

He then describes the yoga which is ananyā bhakti.

Being convinced through faith by this knowledge (iti matvā),
the intelligent persons endowed with bhāva in the forms of
dāyasa, sākhyā or other relationships (bhāva-samanvitāḥ),
worship Me.

*[Note: Thus the vibhūti and the yoga mentioned in the previous
verse have been explained in this verse.]*

|| 10.16 ||

Arjuna, out
of great affection,
asks @ to speak in
detail
↳ attention
to detail → sign
of affection

vaktum arhasy aśeṣeṇa
divyā hy ātma-vibhūṭayaḥ
yābhir vibhūtibhir lokān
imāms tvaṁ vyāpya tiṣṭhasi

→ Give some example.

You should speak (vaktum arhasy) about Your vibhūtis (divyā hy ātma-vibhūṭayaḥ) in detail (aśeṣeṇa), at least about those (yābhir vibhūtibhir) by which You remain pervading this universe (imām lokān tvaṁ vyāpya tiṣṭhasi).

“It is difficult to understand the truth about You.

Therefore, I want to know about Your vibhūti.

Your vibhūti are very attractive (divya).

You should speak about them fully.”

“But it is impossible to speak of all of My vibhūti fully.”

“Speak about those vibhūti by which You spread Yourself in this world.”

Why about these vibhūti?

Indicates hrs affection

|| 10.18 ||

vistarenātmano yogam
vibhūtim ca janārdana
bhūyaḥ kathaya tr̥ptir hi
śṛṇvato nāsti me 'mṛtam

O Janārdana (janārdana), please tell me again (bhūyaḥ kathaya) in detail (vistareṇa) about Your vibhūtis (vibhūtim) and Your bhakti-yoga (ātmano yogam). Hearing Your nectar (amṛtam śṛṇvato), I have no satiation (tr̥ptir me nāsti).

“I have already said that I am the source of everything and everything moves because of Me: **aham sarvasya prabhavaḥ.**

Therefore you should understand that everything is My vibhūti.

And by saying, “Knowing this, they worship Me” (**iti matyā bhajante mām**) I have indicated bhakti-yoga.”

“But speak in detail about Your vibhūti and about bhakti.”

O Janārdana, in people such as me (**jana**), by the sweetness of Your beneficial instructions, you create longing.

You make us agitated (**ardana**), and You make us beg. What can we do?

~~~ ~ ~~~ → *SUEDU SUEU Pad Pad.*

For me, hearing nectar in the form of Your instructions, relishing through a tongue in the form of my ear, there is no satiation.”

|| 10.19 ||

śrī-bhagavān uvāca

hanta te kathayiṣyāmi

divyā hy ātma-vibhūṭayaḥ

prādhānyataḥ kuru-śreṣṭha

nāsty anto vistarasya me

Only the  
pre dominant ones  
↓

BOJ everything  
is HRB vibhūṭi

The Lord said: By My mercy, I will tell you (hanta te kathayiṣyāmi) about the chief (prādhānyataḥ) of My excellent vibhūṭis (divyā hy ātma-vibhūṭayaḥ). O best of the Kurus (kuru-śreṣṭha), there is no end to My manifestations (nāsty anto vistarasya me).

Oh (**hanta**), out of mercy, I will tell you about these vibhūtis.

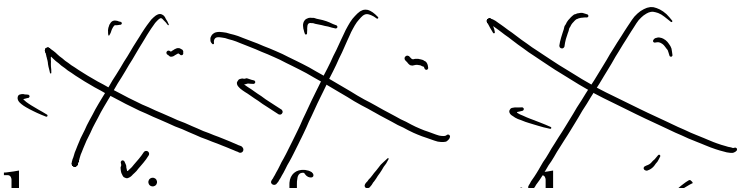
I will speak of the chief ones, because there is no end to their  
number.

Vibhutayah is used for vibhutih (feminine plural accusative).

These vibhūtis are excellent (**divya**), not like grass or bricks.



The word vibhūti includes both material and spiritual manifestations of power of the Lord.



Because they all arise from the śakti of the Lord, they should all be considered as worthy of meditation as forms of the Lord, though some are preferable to others.

Also, explain how we have extra respect for the best

bhakti is anukūṭyena @ anukūṭya.

Explain b/w "raso han asu & deity"

SB IS ALSO  
VIBHŪTI HIG

|| 10.20 ||

aham ātmā guḍākeśa  
sarva-bhūtāśaya-sthitaḥ  
aham ādiś ca madhyaṁ ca  
bhūtānām anta eva ca

O conqueror of sleep (guḍākeśa), I am the soul of prakṛti (aham ātmā), situated as the spirit within each universe, and within each living entity (sarva-bhūtāśaya-sthitaḥ). I alone am the creation, maintenance and destruction of all creatures (aham bhūtānām ādiś ca madhyaṁ cā anta eva ca).

First you should think of Me alone as the cause of all these vibhūti  
s by using just one of My portions.

I am ātmā, the soul within prakṛti; I am the creator of the  
mahat-tattva, the puruṣa, the Paramātmā (Karaṇodakaśāyī).

O one who conquers sleep (Gudākeśa), you are qualified for  
meditation since you do not sleep.

I am situated in the aggregate of all beings (vairājas), as the antaryāmī of the virāt (Garbhodakaśāyī).

I am also situated within the hearts of all living entities, as the antaryāmī of the individuals (Kṣīrodakaśāyī).

(Two meanings are given to the phrase **sarva-bhutāśaya-sthitah**).

I am the cause of the creation (adih), the maintenance (madhyam) and the destruction of all entities.

|| 10.41 ||

yad yad vibhūtimat sattvaṁ  
śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvam  
mama tejo-'mśa-sambhavam

Whatever object in past, present or future displays majesty, excellence, or strength (**yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā**), know that (**tvam avagaccha**) it (**tat tad eva**) has arisen from just a fragment of My power (**mama tejo-'mśa-sambhavam**).

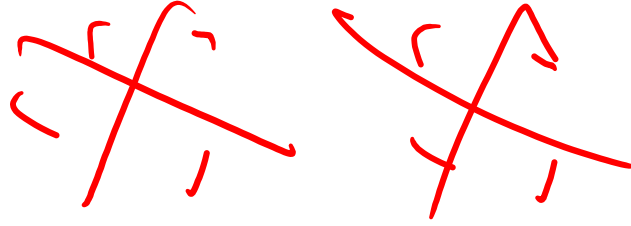


|| 10.42 ||

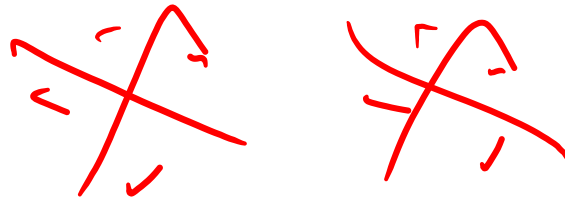
atha vā bahunaitena  
kiṁ jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛtsnam  
ekāṁśena sthito jagat

But what is the use of knowing all these individual vibhūtis, Arjuna (**atha vā etena bahunā kiṁ jñātena tava arjuna**)? Please understand: by just one portion of Myself (**ekāṁśena sthitah**), I am firmly established (**viṣṭabhya aham kṛtsnam**) in this universe (**idaṁ jagat**).

Everything in this universe is Kṛṣṇa alone, and He is thus  
worthy of service.



By intelligence given by that realization, one should taste His  
sweetness.



This has been explained in this chapter.

# Explanations from Srimad Bhagavatam

|| 2.7.52 ||

yathā harau bhagavati  
nṛṇām bhaktir bhaviṣyati |  
sarvātmany akhilādhāre  
iti saṅkalpya varṇaya ||

After making a saṅkalpa (iti saṅkalpya), you should speak the Bhāgavatam (varṇaya) in such a way that devotion (yathā bhaktih) to Hari, attractor of the mind (harau), Bhagavān, the blissful object of worship (bhagavati), the essence of all worship (sarvātmany) and the fulfiller of all desires (akhilādhāre), will appear in the people of Kali-yuga (nṛṇām bhaviṣyati).

|| 2.7.53 ||

māyām varṇayato 'muṣya  
īśvarasyānumodataḥ  
śṛṇvataḥ śraddhayā nityam  
māyayātmā na muhyati

If the jīva (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śṛṇvataḥ śraddhayā), he will not be bewildered by māyā (māyayā na muhyati).

## Srila Prabhupada about this verse

- The science of learning a subject matter seriously is different from the sentiments of fanatics.
- Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord's activities in relation with the external energy and the internal energy are equally good.
- On the other hand, those who are not completely free from the clutches of the Lord's external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy.

## Srila Prabhupada about this verse

- They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His rāsa-līlā.
- The cheap reciters of the Bhāgavatam are very much enthusiastic about the Lord's internal potential activities, and the pseudodevotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.
- Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the gopīs or about His pastimes like lifting the Govardhana Hill, and they have nothing to do with the Lord's plenary expansions as the puruṣāvatāras and Their pastimes of the creation, maintenance or annihilation of the material worlds.

## Srila Prabhupada about this verse

- But a pure devotee knows that there is no difference between the pastimes of the Lord, either in rāsa-līlā or in creation, maintenance or destruction of the material world.
- Rather, the descriptions of such activities of the Lord as the puruṣāvatāras are specifically meant for persons who are in the clutches of the external energy.
- Topics like the rāsa-līlā are meant for the liberated souls and not for the conditioned souls.
- The conditioned souls, therefore, must hear with appreciation and devotion the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of rāsa-līlā in the liberated stage.



## Srila Prabhupada about this verse

- A conditioned soul should not imitate the activities of liberated souls.
- Lord Śrī Caitanya never indulged in hearing the rāsa-līla with ordinary men.
- In the Śrīmad-Bhāgavatam, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto.
- A pure devotee of the Lord, therefore, must begin reading or hearing Śrīmad-Bhāgavatam from the very beginning, and not from the Tenth Canto.

## Srila Prabhupada about this verse

- We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present Śrīmad-Bhāgavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls.
- This is forbidden by such authorities as Śrī Brahmājī. By reading and hearing Śrīmad-Bhāgavatam as a scientific presentation, the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.

Pūrvā Paśya

“Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the līlāvatāras?”

Answer

What you observe is true.

To whom should topics about the līlāvatāras be taught with relish?

Those who have perfected bhakti or the nitya-siddhas constantly play spontaneously in the sweet ocean of Lord's beauty and pastimes.

But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from karma, cannot be woken up.

How can pastimes of the Lord be taught to them?

This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into sādḥaka-bhaktas, constantly attempts by some trick or other, to wake them up.

Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost mantra, so jīvas' absorption in the sleep of māyā can be broken by topics concerning māyā.

It has been said:

māyām varṇayato 'muṣya īśvarasyānumodataḥ |  
śrṇvataḥ śraddhayā nityam māyayātmā na muhyati ||

If the jīva (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śrṇvataḥ śraddhayā), he will not be bewildered by māyā (māyayā na muhyati). SB 2.7.53

But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of māyā or fainting in the suffering of karmas wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.

The low jīvas, desiring to cross the material world and have developed determination to take shelter of the lotus feet of guru, can be delivered by constantly hearing about the self.

For this reason there is repeated discussion of the self.

Those who are faithful devotees of the Lord will relish the nectar of the whole Bhāgavatam.

This scripture does not only speak about Bhagavān, though he is the main topic.

It also speaks about the impersonal aspect of the Lord – brahman -- and his portion, Paramātmā.




It has been said at the beginning of this work brahmeti  
paramātmēti bhagavān iti śabdyate (SB 1.2.11)

Thus, repeated discussion of the self is suitable for  
worshippers of brahman and Paramātmā.

By this means, being most generous, Bhāgavatam produces  
bhakti in even the worshippers of brahman and Paramātmā.

Bhakti even appears in those who have reached perfection in brahman and Paramātmā.

This is shown in the verse ātmārāmāś ca munayaḥ. (SB 1.7.10)

  
Those persons, their sādhana, and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

Kṛṣṇa who is completely full of sweetness in his form,  
qualities and pastimes, and possesses dharma, jñāna, bala and  
aiśvarya, since he contains all avatāras such as Matsya and  
Kūrma and the aspects of brahman and paramātmā as well, is  
worshipped by all types of devotees.

This scripture, being non-different from Kṛṣṇa's svarūpa, thus  
reveals Kṛṣṇa as the source of all avatāras, brahman and  
Paramātmā.

It reveals his qualities, pastimes, sweetness and powers, the method to attain him, sādhana-bhakti, the goal prema-bhakti, as well as all principles such as dharma, jñāna, yoga and vairāgya.

Thus everything is consistent.