

# Sri Sri Radha Gopinath Temple Bhagavatam Class

2.9.34 – Part B of the Purport

*Answers by Citing the Lord's Version*

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

|| 2.9.34 ||

ṛte 'rtham yat pratīyeta  
na pratīyeta cātmani  
tad vidyād ātmano māyām  
yathābhāso yathā tamaḥ

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

# Srila Prabhupada's Purport

The independence of the individual living entity is not real independence, but is just the reflection of the real independence existing in the Supreme Being, the Lord.

The false claim of supreme independence by the conditioned souls is illusion, and this conclusion is admitted in this verse.

Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection of the sun, moon, electricity, etc., and deny the existence of the Supreme Lord, putting forward theories and different speculations about the creation, maintenance and annihilation of everything material.

The medical practitioner may deny the existence of the soul in the physiological bodily construction of an individual person, but he cannot give life to a dead body, even though all the mechanisms of the body exist even after death.

The psychologist makes a serious study of the physiological conditions of the brain, as if the construction of the cerebral lump were the machine of the functioning mind, but in the dead body the psychologist cannot bring back the function of the mind.

These scientific studies of the cosmic manifestation or the bodily construction independent of the Supreme Lord are different reflective intellectual gymnastics only, but at the end they are all illusion and nothing more.

All such advancement of science and knowledge in the present context of material civilization is but an action of the covering influence of the illusory energy.

The illusory energy has two phases of existence, namely the covering influence and the throwing influence.

By the throwing influence the illusory energy throws the living entities into the darkness of ignorance, and by the covering influence she covers the eyes of men with a poor fund of knowledge about the existence of the Supreme Person who enlightened the supreme individual living being, Brahmā.



The identity of Brahmā with the Supreme Lord is never claimed herein, and therefore such a foolish claim by the man with a poor fund of knowledge is another display of the illusory energy of the Lord.

The Lord says in the Bhagavad-gītā (16.18-20) that demoniac persons who deny the existence of the Lord are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.

The sane man, however, is enlightened in the disciplic succession from Brahmājī, who was personally instructed by the Lord, or in the disciplic succession from Arjuna, who was personally instructed by the Lord in the Bhagavad-gītā. He accepts this statement of the Lord:

aham sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ  
(Bg. 10.8)

The Lord is the original source of all emanations, and everything that is created, maintained and annihilated exists by the energy of the Lord. The sane man who knows this is actually learned, and therefore he becomes a pure devotee of the Lord, engaged in the transcendental loving service of the Lord.

# Understanding the role of Yoga-Maya and Maha-Maya

# The Story Line

Brahma, sitting on the lotus, considered how to carry out creation. But he could not get the right knowledge.

While he was thus contemplating, he heard the words “tapa tapa”.

Hearing these words, he saw in all directions, but could not see the speaker. He then considered the instruction to be beneficial and concentrated his mind on meditation.

He thus performed tapasya for 1000 celestial years by controlling his senses.

Gratified by Brahma's worship, the Lord showed the most exalted Maha-Vaikuntha planet.

In great ecstasy Brahmaji offered respects to the Lord.

The Lord, overjoyed with Brahma, smilingly touched his hands and spoke to him.

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

Please ask for a benediction

By My mercy, you previously heard my instructions when you were alone and performed great austerities.

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

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

# Questions by Brahmaji (25-30)



U Know what I  
have in my mind!

|| 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).

Q-1  
Form of the Lord.  
Any → 1st Caturviki

|| 2.9.26 ||

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

About Spiritual  
&  
material forms  
↓  
Q-1

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).

|| 2.9.27-28 ||

yathāātma-māyā-yogena nānā-śakty-upabr̥mhitam |  
vilumpan visr̥jan gr̥h̥ṇan bibhrad ātmānam ātmanā ||

kr̥īḍasy amogha-saṅkalpa ūrṇanābhir yathorṇute |  
tathā tad-viṣayām dhehi maṇiṣām mayi mādhava ||

Q<sub>2</sub> & Q<sub>3</sub> → अस्त → महा नये

Q-2 Role of Yoga-māyā & mahānaye  
Q-3 + few more refer with Yogamāyā & महानये

O Lord whose desire is never obstructed (amogha-saṅkalpa)! O Mādhava (mādhava)! Destroying, creating, and maintaining (vilumpan visr̥jan 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 gr̥h̥ṇan), you perform pastimes (kr̥īḍasy), just as a spider creates a web (yathā ūrṇanābhih ūrṇute).

Q<sub>2</sub> & Q<sub>3</sub> → अस्त → योग माये

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

Q<sub>2</sub> → about māyā (yoga/māyā)  
Q<sub>3</sub> → 2nd part of 2nd part  
Ans → 2nd part of 2nd part  
Q<sub>2</sub> → about māyā (yoga/māyā)  
Q<sub>3</sub> → 2nd part of 2nd part

Q4

|| 2.9.29 ||

bhagavac-chikṣitam aham  
karavāni hy atandritah |  
nehamānaḥ prajā-sargaṁ  
badhyeyam yad-anugrahāt ||

How I can overcome  
the influence of the  
modes while engaged  
in your service

Q4

MOT  
↑

MOP  
→

Without lethargy (atandritah) may I carry out (aham karavāni) 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 badhyeyam) when I carry out the creation (īhamānaḥ prajā-sargaṁ).

Let me not  
become proud.

|| 2.9.30 ||

yāvat sakhā sakhyur iveśa te kṛtaḥ  
prajā-visarge vibhajāmi bho janam |  
aviklavas te parikarmani 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 parikarmani 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).

**Lord Promises to answer  
– The Prelude to Catuh  
Sloki (31-32)**

|| 2.9.31 ||

śrī-bhagavān uvāca—

① Jñāna parama guhyam

② vijñāna

③ sa-ścharyam

④ tad-angam

①

jñānam parama-guhyam me

yad vijñāna-samanvitam |

sa-rahasyam tad-angam ca

④

grhāṇa gaditam mayā ||

②

③

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-angam ca) which will be spoken by me (gaditam mayā).

Brahmā has asked four questions.

Q1

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

Q2

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

Q3

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



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

Q4

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.

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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 **su-**  
**gopyam api vakṣyāmi**: 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 grhāṇa).

By my mercy  
U will attain perfect  
realization & my form  
Intentions, Qualities & Pastimes.

|| 2.9.32 ||

yāvān aham yathā-bhāvo  
yad-rūpa-guṇa-karmakaḥ |  
tathaiiva tattva-vijñānam  
astu te mad-anugrahāt ||

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

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 (**tathaiiva**) the dimensions, intentions, forms, qualities and activities manifest.

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

# Lord speaks Catuh Sloki Bhagavatam (33-38)

# Catuh Sloki-1

About the material and spiritual  
forms of the Lord

Answer to Q-1  
↓  
About the Lords  
Material & Spiritual forms.

|| 2.9.33 ||

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

Bohman

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).

After promising knowledge and giving qualification by blessings in the two introductory verses, the Lord now teaches the first aspect of knowledge concerning the spiritual and material forms (asked in verse 26).

Touching his forefinger to his chest the Lord says, "I alone existed before the creation."

By the word **eva** he excludes all others.

vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ

Vāsudeva exists previous to the universe. Brahmā and Śiva did not exist.

puruṣo ha vai nārāyaṇaḥ

The Lord is Nārāyaṇa.

eko ha vai nārāyaṇa āsīt

Nārāyaṇa alone existed.

Associates eternal & ahor tseternal

When the Lord says he alone existed, it also means that his associates in Vaikunṭha also existed, since they are his parts.

This is similar to saying "the king goes" meaning that the king goes with his attendants.

The associates of the Lord are in a condition similar to the Lord.

Kāsī-khaṇḍa says:

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. Skanda Purāṇa

The word āsam (I existed) excludes anything without  
substance.



The verb **as** indicates something existing.

(Āsam <sup>eva</sup> means merely existing)  
↓ That does not mean did not do anything.

Because of my existing, complete non-existence is not at all possible.

This should be understood from the verb. I alone existed.

This however does not mean that I did not do anything.

The statement does not exclude other actions since the verb as is connected with all other verb roots.

If one says “Caitra existed in that village last year” it does not mean that he did not eat, sit or sleep there.

Though **eva** can indicate absence of these activities (he only existed), by the sense of the statement, it means he performed these activities.

The Bhagavat-sandarbha says:

āsam eveti brahmādi-bahirjana-jñāna-gocara-sṛṣṭy-ādi-lakṣaṇa-  
kriyāntarasyaiva vyāvṛttiḥ | na tu svāntaraṅga-līlāyā api |  
yathādhunāsau rājā kāryam na kiñcit karotīty ukte rājya-sambandhi-  
kāryam eva niṣidhyate na tu śayana-bhojanādikam apīti tadvad

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.

2nd line Explanation → "na anyed yed sad-asat pdau"

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.

3rd line → "pas Gad alon Gad eted 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 Vaikunṭha 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.

I alone am the Supreme Lord expressed by the words yo  
'vaśiṣyeta.

4th line → Yo avas'iṣyeta so 'sui ebe.

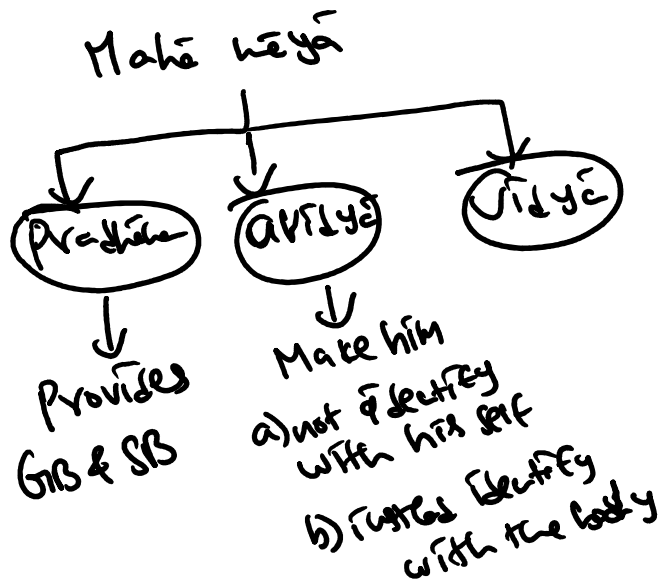
bhavān ekaḥ śiṣyate 'śeṣa-saṁjñah: you alone remain, and you  
are known as Ananta Śeṣa-nāga. (SB 10.3.25)

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.



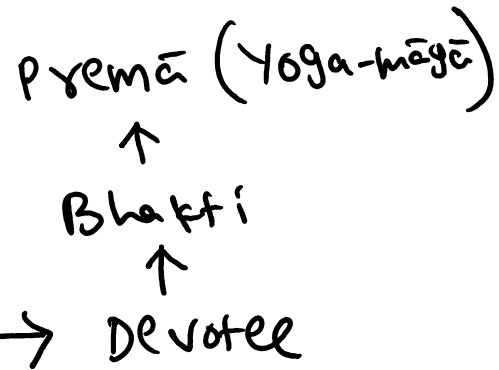
# Catuh Sloki-2

About Lord's Yoga maya and  
Maha maya



|| 2.9.34 ||

rte 'rtham yat pratiyeta  
na pratiyeta cātmani |  
tad vidyād ātmano māyām  
yathābhāso yathā tamaḥ ||



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 tamaḥ).

# I. Description of Maha Maya

Māyā (material energy) acts partly favorably and partly unfavorably towards the jīva trying to attain knowledge and realization of Paramātmā.

when the jīva realize his nature

When you realize me (Paramātmā), then only yoga-māyā functions.

anahyaś Cintayanto  
māh ye Jānē paramātmā

Materialists → Karma decides the life situations through māyā

Perfecter devotees → Kṛṣṇa decides the life situations through Yoga-māyā

Sādhakās → Kṛṣṇa decides the life situations through māyā

Thus yoga-māyā acts only favorably

Since both of these should be defined in the verse, I will impart this knowledge to you.

In verse 27 you have asked about the qualities of māyā and yoga-māyā (yathātma-māyā-yogena).

I am now giving the answer by taking two meanings to the verse.

I a) Understanding the  
role of Vidya and Avidya  
Potency of Maha Maya

*Ditch Example*

*→ Tāraṇa Śakti Suktān Śakti*

## 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



The conditioned jīva perceives the body, and lamentation and confusion related to the body appear to be related to self, though actually they are not related to the self.

Though flowers and horns exist, because they are not related to sky and rabbit, a flower in the sky and a rabbit with horns are false.

Similarly, though bodies and lamentation, confusion, happiness and distress all exist as expansions of real matter, the body, lamentation, confusion, happiness and distress are all called false in the scriptures because they have no real relation to the jīva.

Though the relationship of the jīva with the body is false, it is produced by avidyā and destroyed by vidyā.

Thus vidyā is compared to light and avidyā is compared to darkness.

In the Eighth Canto this is proved in the statement **anidram avraṇam chāyā-tapau yatra na ṛdhra-pakṣau**: the Lord is constantly witnessing (**anidram**), but not affected (**avraṇam**), who has no vidyā and avidyā like the jīva (**chāyā ātapau yatra na ṛdhra-pakṣau**). (SB 8.5.27)

**I b) Scope of Vidya  
Potency and the Role of  
Bhakti**

By vidyā the jīva realizes that he is ātmā or tvam. [Note: Vidyā is the door to realization, but vidyā must be mixed with bhakti.]

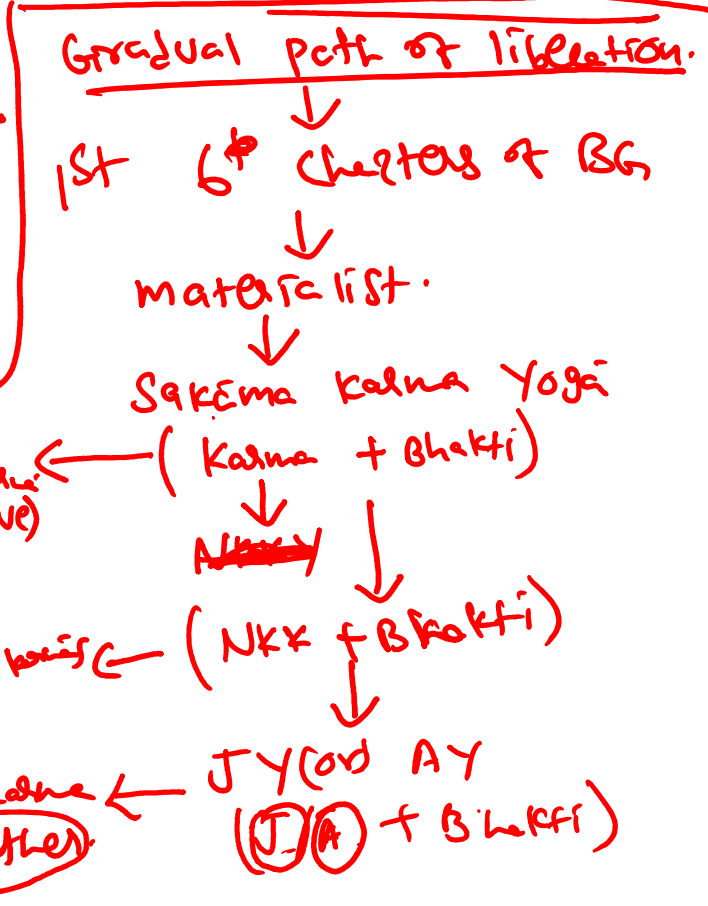
He does not realize Paramātmā or tat by vidyā (which is sattva).

Because the Lord is beyond the guṇas, he realizes the Lord only by pure bhakti which is beyond the guṇas, for the Lord says **bhaktyāham ekayā grāhyaḥ**: I am achieved only by bhakti. (SB 11.14.21)

He also says **kaivalyam sātṭvikam jñānam**: jñāna, which gives liberation, is in the mode of goodness. (SB 11.25.24)

One cannot realize Paramātmā who is beyond the gunas by vidyā which belongs to sattva-guṇa, and which means knowledge of ātmā separate from body.

Rather this vidyā is destroyed by bhakti.



Nitya karma + Naimittika karma + kāmya karma  
(Daily) (Periodic) (Fruitive)

continues nitya naimittika.

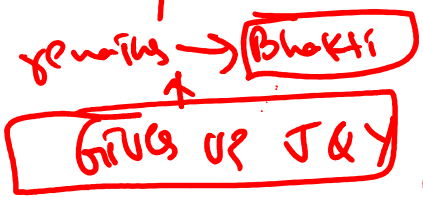
Give up ~~gives up~~ kāmya karma

Jīvan mukta sage (Brahma bhūta)

Give up Karma (together)

Integral liberation

The Lord says:



Must the liberated jīva obtain bhakti in order to realize Paramātmā directly?

For the person qualified for jñāna, vidyā is produced by sāṅkhya, yoga, austerity and other methods mixed with bhakti.

Avidyā → Practice of Sāṅkhya, yoga etc → vidyā → destroys avidyā  
↓  
ātman.

That vidyā destroys avidyā and produces realization of ātmā or tvam.

The person freed from avidyā gradually becomes increasingly indifferent to vidyā, like a fire without fuel wood, while the small portion of bhakti previously performed loses its covering and makes its appearance like the moon coming out of eclipse.

Only by repeated bhakti, gradually, the realization of Paramātmā or tat appears.



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The Lord says in Gītā:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |  
samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām ||

Having attained the state of Brahman (**brahma-bhūtaḥ**), being a pure soul (**prasannātmā**), he does not lament in loss of what he had nor does he desire what he does not have (**na śocati na kāṅkṣati**), and looks upon all beings as equal (**samaḥ sarveṣu bhūteṣu**). He then manifests prema-bhakti (**mad-bhaktim labhate parām**). BG 18.54

In the Gītā verse **parām** means “best” or “only” since it is now devoid of its previous secondary status.



It is said in the next verse bhaktyā mām abhijānāti yāvān yaś  
cāsmi tattvataḥ: only by bhakti can a person know me as  
brahman.

Thus by amount and type of ~~bhakti~~, that person realizes  
impersonal brahman by that small portion of bhakti but not the  
qualified brahman with knowledge and bliss, Bhagavān.

It is like a person with weak eyesight who sees only the general  
form of a deity decorated with jewels, and not all the details such  
as face, nose, eyes and ears.

When there is complete cessation of vidyā, by the bhakti  
which appears in the person now beyond the guṇas, the  
person achieves the perfection of realization of the impersonal  
brahman.

↓  
brahma bhūta stage

This is called nirvāṇa or oneness of jīva and brahman.

In the Gītā it is stated tato mām tattvato jñātvā viśate tad-  
anantaram: then, knowing me as brahman by that bhakti, he  
merges with me. (BG 18.55)

I c) But Pure Bhakti can directly accomplish all that is accomplished by the gradual process and also give Prema

When pure bhakti, which is mercy of the Lord incarnate and the essence of the cit-śakti, becomes very strong and prominent by amount and type, it is completely independent, and does not consider good or bad, and may appear suddenly within conditioned jīvas, even of bad conduct, or who are born as Rākṣasas, Pulindas or Pukkaśas, whereas it may not appear within brāhmaṇas or sannyasīs even if they are liberated.

By that bhakti alone, all suffering including avidyā is destroyed.

It is said:

jarayaty āśu yā kośam  
nigīrṇam analo yathā

This bhakti (yā) quickly destroys the subtle body (jarayaty āśu kośam), just as the digestive fire consumes food (nigīrṇam analo yathā). SB 3.25.33

- ① Gradual
- ② no need to do anything else to digest  
→ digestion automatically achieved
- ③ selective destruction.

By that bhakti alone, a person will realize directly Bhagavān filled with bliss and knowledge, just as a person with strong eyesight by good fortune can see the general form of the beautiful deity and also the details of the face, nose, eyes and ears.

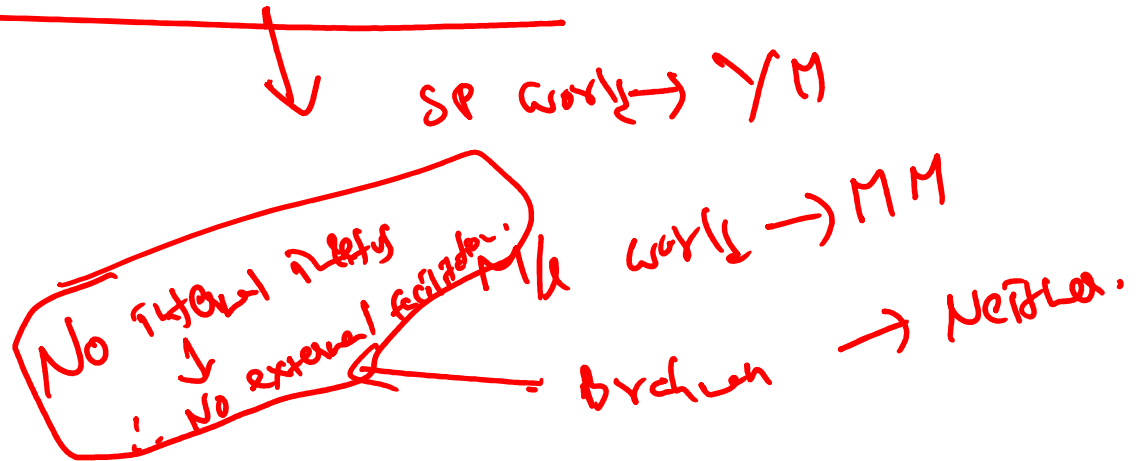
Bhakti is of two types: bhakti without material guṇas and bhakti mixed with the guṇas.

By the first type, which in its mature state is called prema-bhakti, one brings the Lord under control.

Through this a person realizes the sweet pastimes, form and qualities of the Lord composed of eternity, knowledge and bliss.

By the second type of bhakti, mixed with sattva-guṇa, after it loses its sattva-guṇa, a person realizes only the bliss of impersonal brahman.

Material māyā has jurisdiction over the jīvas previous to the state of realizing the bliss of brahman.



# II. Description of Yoga Maya



By this yoga-māyā (yataḥ) spiritual or material objects (artham) useful for a certain purpose are revealed (pratīyeta) to a person who has directly realized Paramātmā and by this same yoga-māyā these objects are not perceived, or are covered now or at some other time, when a person has realized Paramātmā (ṛte ātmani).

---

One should understand that material māyā covers objects from view without a (spiritual purpose), whereas yoga-māyā covers objects with a specific spiritual purpose.

In the case of yoga-māyā, yathābhāso yathā tamah means “Just as a pot or cloth lit by a lamp is visible, and when it is covered by darkness it is not perceived.”

That yoga-māyā by my will has qualities of revealing and obscuring, like light and darkness.

An example may be given.

# II a) Examples of Yoga

## Maya

## 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.

॥ 10.8.40 ॥

kiṁ svapna etad uta devamāyā

kiṁ vā madīyo bata buddhi-mohaḥ

atho amuṣyaiva mamārbhakasya

yaḥ kaścana utpattika ātma-yogaḥ

[Mother Yaśodā began to argue within herself:] Is this a dream (kiṁ svapna etad), or is it an illusory creation by the external energy (uta devamāyā)? Has this been manifested by my own intelligence (kiṁ vā madīyo bata buddhi-mohaḥ), or is it some mystic power of my child (atho amuṣyaiva mama arbhakasya kaścana utpattika ātma-yogaḥ)?

YM thought  
to herself:  
↓  
Is this a dream (sv)  
an illusory creation by  
my intelligence?  
↓  
Or is it a creation by my own  
intelligence?  
↓  
Or is it that (sv)  
some possessed  
some  
mystic powers?

Yasoda began to argue within herself about the cause of the vision:

“I am not dreaming because my eyes are wide open.

Is this some illusion created by the demigods?

Why should the demigods delude an insignificant person like me?

Is it some mental derangement?

No, because my mind is stable and in good working order.

This vision must be due to some mystic power (atma yoga)  
of my son, since Gargamuni said He would have qualities  
like Narayana.”

let me  
offer my obeisance  
to the Supreme Lord.

|| 10.8.41 ||

atho yathāvan na vitarka-gocaram  
ceto-manah-karma-vacobhir añjasā  
yad-āśrayam yena yataḥ pratiyate  
sudurvibhāvyam praṇatāsmi tat-padam

Therefore (athah) let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him (praṇatāsmi tat-padam), who is beyond the conception of human speculation, the mind, activities, words and arguments (ceto-manah-karma-vacobhir añjasā yathāvad na vitarka-gocaram), who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence (yad-āśrayam yena yataḥ pratiyate). Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation (sudurvibhāvyam). He is beyond all of my material activities.



Yasoda rejected the last reason after seeing her son's hunger,  
thirst, naughtiness and innocence.

Not finding any real cause of the vision, Yasoda simply offered  
respects to the lotus feet of the Supreme Lord, who is the  
ultimate cause of all things beyond our comprehension, and  
prayed for His protection.

Yasoda prayed, "The Supreme Lord is the shelter of the visible  
universe (yad asraya).

|| 10.8.42 ||

aham mamāsau patir eṣa me suto  
vrajeśvarasyākhila-vittapā satī  
gopyaś ca gopāḥ saha-godhanāś ca me  
yan-māyayetthaṁ kumatih sa me gatih

I am thinking that I am his wife that I am the Queen of my husband, He is my subordinate to the Lord. Actually, I am eternally subordinate to the Lord.

It is by the influence of the Supreme Lord's māyā (yan-māyayā) that I am wrongly thinking (aham itthaṁ kumatih) that Nanda Mahārāja is my husband (asau mama patih), that Kṛṣṇa is my son (eṣa me sutah), and that because I am the queen of Nanda Mahārāja (vrajeśvarasya satī), all the wealth of cows and calves (godhanāḥ) are my possessions (akhila-vittapā) and all the cowherd men and their wives are my subjects (gopyaś ca gopāḥ saha). Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter (sa me gatih).

“This is all misconception.

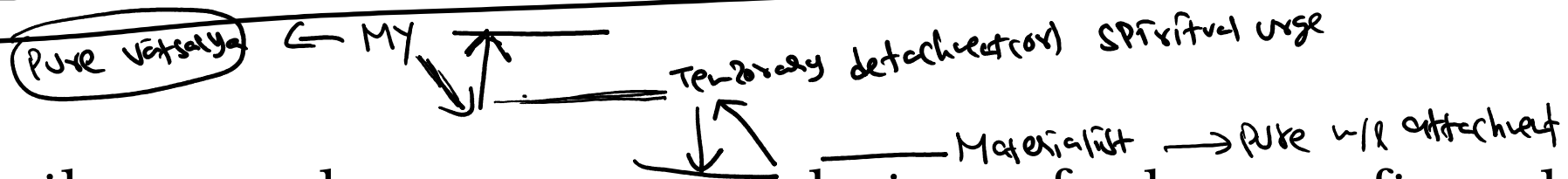
I should not be so proud because actually all of Vraja’s wealth has come by the mercy of Visnu.

Similarly, it was Visnu’s mercy that my child was protected at every moment from demons like Putana.

I should not think that I, as just another mother among the common cowherds with earthly sentiments, am His protector."

~~XXXXXXXXXX~~

This type of logic is temporary and not permanent in Yasoda.



It is similar to the temporary desire of the confirmed materialist to give up wife and family because of some temporary spiritual urge.

Even though  
Y.M thought this  
way → cgeat by  
the influence of Y.M →  
she became absorbed in  
affection for her son.

|| 10.8.43 ||

ittham vidita-tattvāyām  
gopikāyām sa īśvaraḥ  
vaiṣṇavīm vyatanon māyām  
putra-snehamayīm vibhuḥ

Mother Yaśodā, by the grace of the Lord, could understand the real truth (ittham vidita-tattvāyām). But then again, the supreme master (sah īśvaraḥ vibhuḥ), by the influence of the internal potency, yogamāyā (vyatanot vaiṣṇavīm māyām), inspired her to become absorbed in intense maternal affection for her son (gopikāyām putra-snehamayīm).

## 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 idam 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.

# III. Vision of the Lord by people with different Qualifications

Those with <sup>*jñāna with bhakti*</sup> (bhakti-mīśra-jñāna) after having destroyed vidyā and avidyā, seeing Kṛṣṇa with some devotion, by Kṛṣṇa's mercy, realize him as Paramātmā when Kṛṣṇa descends on earth, though they do not have prema.

Only those who have prema directly see Kṛṣṇa or Rāma according to Bhāgavatam.

↳ सुखदायकं सर्वभूतकर्म.

Yoga-māyā alone acts upon them as well, not material māyā.

- ① prema → Yoga-māyā  
② Brahma-Bhūtes → K's desire → Paramātmā  
③ Kaṁṣa like. → māyā-māyā

However persons like Kaṁsa, who see Kṛṣṇa by his desire, do not experience Paramātmā because of the hatred and other faults in their hearts.

This is like persons with jaundice who eat sugar candy but do not taste the sweetness of the sugar.

They are affected by material māyā, not yoga-māyā.

The material māyā actually arises from yoga-māyā and is its vibhūti or expansion.

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It is said in Nārada-pañcarātra, in the speech of Śruti-vidyā:

asyā āvaraṇikā śaktir mahā-māyākhileśvarī |  
yayā mugdham jagat sarvaṁ sarva-dehābhimānihaḥ || iti |

Material māyā, the controller of all beings in the material  
world is the covering energy of yoga-māyā. By her the whole  
universe becomes bewildered and everyone thinks they are  
their bodies.

Yoga-māyā-śakti, a spiritual potency, is identified by the Lord  
with his spiritual body.

Māyā-śakti, the material potency, a portion of yoga-māyā,  
which is different from his spiritual form, is not identified with  
his spiritual form, by the will of the Lord.

When the snake gives up his skin which arises from him, that  
skin becomes material and inactive, as if arising from a non-  
living source.

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# IV. Summary



1. **kāryam prādhānikam satyam** - The products of pradhāna (and vidyā) are real.
2. **kāryam avidyakam mṛṣā** - The products of avidyā are false.
3. **nityam tad-bhakti-sambandham** - Those things related to the Lord and devotion are eternal.
4. **idam tat tritayātmakam** - These three constitute the universe.

5. **prādhānikāḥ syur dehās** - The bodies are products of pradhāna
6. **tad-dharmā āvidyakāḥ punaḥ** - and their nature is avidyā.
7. **jīveṣu tat-tat-sambando bhaktiś cen nirguṇās ca te** - If the jīvas' bodies are related to bhakti, then they transcend the guṇas.
8. **cij-jīva-māyā nityāḥ syus tisraḥ kṛṣṇasya śaktayaḥ** - The three śaktis of Kṛṣṇa -- cit-śakti, jīva-śakti and māyā śakti -  
- and their functions are eternal.

9. **tad-vṛttayaś ca tābhiḥ sa bhāty ekaḥ parameśvaraḥ** - The one Lord manifests his power by these śaktis.

10. **kārya-kāraṇayor aikeyāc chakti-śaktimator api | ekam evādvayaṁ brahma neha nānāsti kimcana ||** - Because the effect and cause are one, and the śakti and the source of the śakti are one, it is said that there is only one, non-dual substance called brahman, and that there is no variety of objects at all in this world.

11. **bhaktānām eva siddhāntaś catuṣślokīyam īritā** - This is the conclusion of the devotees, which is described in the four essential verses

12. **śīlitā bhagavad-bhaktais tair eva na kilāparaiḥ** - and cultivated by the devotees and not by others.