

# Catuh Sloki Bhagavatam

Theme–IV Lord expresses His pleasure and invites Brahma to ask for  
benedictions (19-24)

|| 2.9.20 ||

śrī-bhagavān uvāca —  
tvayāham toṣitaḥ samyag  
veda-garbha sirsṛkṣayā |  
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 (**sirsṛkṣayā**). 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.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

|| 2.9.21 ||

**varam varaya bhadram te  
vareṣam mābhivāñchitam |  
brahmañ chreyaḥ-pariśrāmaḥ  
puṁso mad-darśanāvadhīḥ ||**

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 (**puṁso śreyaḥ-pariśrāmaḥ**) end in seeing me (**mad-darśana avadhīḥ**).

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

## Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

|| 2.9.22 ||

manīṣitānubhāvo 'yaṁ  
mama lokāvalokanam |  
yad upaśrutya rahasi  
cakartha paramaṁ 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 paramaṁ 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.

## Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

|| 2.9.23 ||

pratyādiṣṭam mayā tatra  
tvayi karma-vimohite |  
tapo me hṛdayam sākṣād  
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 sākṣād**), 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.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

॥ 2.9.24 ॥

sṛjāmi tapasaivedam  
grasāmi tapasā punaḥ |  
bibharmi tapasā viśvam  
vīryam me duścaram tapaḥ ॥

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

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

## Theme–V Questions by Brahmaji (25-32)

|| 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.

## Theme–V Questions by Brahmaji (25-32)

|| 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.



## Theme–V Questions by Brahmaji (25-32)

|| 2.9.27-28 ||

yathātma-māyā-yogena nānā-śakty-upabr̥mhitam |  
vilumpan visṛjan gr̥hṇan bibhrad ātmānam ātmanā ||

krīḍasy amogha-saṅkalpa ūrṇanābhir yathorṇute |  
tathā tad-viṣayām dhehi manīṣām mayi mādharma ||

O Lord whose desire is never obstructed (**amogha-saṅkalpa**)! O Mādharma (**mādharma**)! Destroying, creating, and maintaining (**vilumpan visṛjan 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 ūrṇanābhir ūrṇute**).

And by your spiritual energy (**ātma-māyā-yogena**), by hiding or manifesting various forms and maintaining those forms for your devotees (**ātmānam vilumpan visṛjan bibhrad**), you perform pastimes (**krīḍasy**), like a spider making a web (**yathā ūrṇanābhir ūrṇute**). Give me the intelligence (**mayi manīṣām 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).

## Theme–V Questions by Brahmaji (25-32)

|| 2.9.29 ||

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

Without lethargy (**atandritaḥ**) may I carry out (**ahaṁ 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 (**īhamānaḥ prajā-sargaṁ**).

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

॥ 4.20.13 ॥

samaḥ samānottama-madhyamādhamah  
sukhe ca duḥkhe ca jitendriyāśayah  
mayopakḷptākhila-loka-samyuto  
vidhatsva vīrākhila-loka-rakṣaṇam

O hero (**vīra**)! Being equal in happiness and distress (**samaḥ sukhe ca duḥkhe ca**), treating the high, middle and low living entities equally (**samāna uttama-madhyama-adhamah**), controlling mind and senses (**jita-indriya-āśayah**), equipped with (**samyutah**) all types of persons supplied by me (**mayā-upakḷpta-akhila-loka**), please engage in protecting all the people (**vidhatsva akhila-loka-rakṣaṇam**).

## Theme–V Questions by Brahmaji (25-32)

|| 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.

## Theme–V Questions by Brahmaji (25-32)

|| 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.

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

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.

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 aṅga 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 gr̥hāṇa).

## Theme–V Questions by Brahmaji (25-32)

|| 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, Nṛsiṃha 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

|| 2.9.33||

aham evāsam evāgre  
nānyad yat sad-asat-param |  
paścād ahaṁ yad etac 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 (**ahaṁ**) 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 avataras, 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.

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

|| 2.9.34 ||

rte 'rtham yat pratīyeta  
na pratīyeta 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 pratīyeta**) and false objects are perceived through avidyā (**na artham pratīyeta**), in relation to the self (**rte ātmani**), just as light reveals objects and darkness hides them (**yathā ābhāso yathā tamaḥ**).

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

**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.

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.

## 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)

|| 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 gatim 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-dharmaṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
svargāpavargaṁ 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 |  
tīvreṇa 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 sumāṅgalāḥ  
kṣemaṁ na vindanti vinā yad-arpaṇaṁ  
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 nāmnī 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.

Bhakti in the form of prema is also indicated by reading an extra meaning in the verse.

Prema is indicated by the word etāvad (so much).

The person desiring to know about the truth should inquire about the best (etāvad) among material enjoyment, liberation and prema, which will be supreme at all times and all places by positive and negative indications.

Material enjoyment of Svarga and liberation are not shown as supreme by results in performance and lack of results by non-performance.

Prema however is shown to be supreme by the effects of its performance, and the effects of its non-performance.

Because prema can also be included in the word bhakti, by sādhana-bhakti one attains sādhya-bhakti, and prema is that sādhya or perfection.

Prema is thus considered to be the perfection of bhakti.

Bhaktyā sañjātayā bhaktyā bibhraty utpulakām tanum: by prema-bhakti produced from sādhana-bhakti, the devotee develops ecstatic symptoms. (SB 11.3.31)

Thus prema-bhakti and sādhana-bhakti, which the Lord had promised to explain in verse 31 by the words rahasyam and tad-aṅgam, have both been explained confidentially in this verse.

The Lord's instruction is thus that one should perform sādhana-bhakti to attain prema, and not to attain Svarga or liberation.

Because Brahmā prayed bhagavac-chiksitam aham karavaṇi: may I follow your instructions.(SB 2.9.29), he will attain realization of the sweet rasa of the Lord's form and qualities through prema-bhakti produced by pure sādhana-bhakti, since prema-bhakti is a form of realization.

Thus realizations arising from prema-bhakti and sādhana-bhakti are also described in this verse (as promised by the Lord in verse 31).

The Taittirīya Upaniṣad states raso vai saḥ: the Lord is rasa.

It also states saiṣānandasya mimāṃsā bhavati: this is the examination of bliss. The highest form of the Lord is rasa incarnate.

The root form of rasa is shown to be Kṛṣṇa in the Bhāgavatam

## Akhila rasamrta murtih

SB 10.43.17

mallānām aśanir nr̥ṇām nara-varaḥ strīṇām smaro mūrtimān  
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śisuh  
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ param̐ yoginām  
vr̥ṣṇinām para-devateti vidito raṅgam gataḥ sāgrajah

# Krsna – Akhila Rasamrta Murtih

1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nr̥ṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīṇām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śiśuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virāḍ aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ param yuginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa

Realization of this rasa of Kṛṣṇa is also stated in this verse.

Among all things desired to be known, one should desire the highest realization of rasa (etavād), which will be tasted in dāsya, sakhya, vātsalya and śṛṅgāra rasas by direct contact (anvaya) and in separation (vyatirekha) in all places, in all universes in places like Vṛndāvana, in the presence of servants, friends, elders and gopīs, at all times, continually even after the dissolution of the universe.

The meaning of the verse indicating the most confidential prema-bhakti-rasa has been covered over by the Lord himself with another meaning indicating ātma-jñāna, just as cintāmaṇi is covered by a golden box so that it is not exposed to materialistic people.



Śruti says concerning ātmā:

nāyam ātmā pravacanena labhyo  
na medhayā na bahunā śrutena |  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vivṛṇute tanūm svām ||

Ātma is not attained by speaking, by intelligence or by profuse hearing. He reveals himself to the person whom he chooses.  
Kaṭha Upaniṣad 1.2.23

The meaning indicating knowledge of ātmā is as follows.

The person desiring to know the truth about ātmā should seek out ātmā which exists in all places at all times, perceived directly in the universe which is non-different from its cause, the ātmā (anvaya), and in the ātmā different from the universe (vyatikreka).

Anvaya also refers to the ātmā as the witness in all states of waking, dreaming and deep sleep.

Vyatikreka refers to states of waking, dreaming and deep sleep belonging to the ātmā.

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

|| 2.9.38 ||

śrī-śuka uvāca

sampradiśyaivam ajano  
janānām parameṣṭhinam |  
paśyatas tasya tad rūpam  
ātmano nyaruṇad dhariḥ ||

Śuka said: The Lord (**hariḥ**) who is beyond the material world (**ajanaḥ**), having instructed (**evam sampradiśya**) Brahmā, the creator of the progeny (**janānām parameṣṭhinam**), then made his form disappear (**tad ātmano rūpam nyaruṇad**) while Brahmā watched (**paśyataḥ**).

**Verse Summary:** After thus instructing Brahma, the Lord disappeared.

Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.39 ||

antarhitendriyārthāya  
haraye vihitāñjaliḥ |  
sarva-bhūtamayo viśvaṁ  
sasarjedam sa pūrvavat

Brahmā folded his hands in respect (**vihitāñjaliḥ**) to the Lord (**haraye**) whose qualities are the object of the devotees' senses (**indriya arthāya**), and who had disappeared (**antarhita**). Brahmā, the total of all living beings (**sah sarva-bhūtamayah**), then created this universe (**idam viśvaṁ sasarja**) as he had done in the previous kalpa (**pūrvavat**).

**Verse Summary:** Brahma then offered respects to the Lord who had disappeared. He then created the universe as he had done in the previous kalpa.

# Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.40 ||

prajāpatir dharma-patir  
ekadā niyamān yamān |  
bhadraṁ prajānām anvicchann  
ātiṣṭhat svārtha-kāmyayā ||

Once (**ekadā**), Brahmā, lord of dharma (**prajāpatir dharma-patir**), desiring the benefit of the progeny (**prajānām bhadraṁ anvicchann**), followed rules and regulations (**niyamān yamān ātiṣṭhat**) to fulfill his desire (**svārtha-kāmyayā**).

**Verse Summary:** Once Brahma, desiring the benefit of his progeny, followed rules and regulations to fulfill his desire.

|| 2.9.41-42 ||

**taṁ nāradaḥ priyatamo  
rikthādānām anuvrataḥ |  
śuśrūṣamāṇaḥ śīlena  
praśrayeṇa damena ca ||**

**māyām vividiṣan viṣṇor  
māyeśasya mahā-muniḥ |  
mahā-bhāgavato rājan  
pitaram paryatoṣayat ||**

Nārada (**nāradaḥ**), the dearest to Brahmā among all his sons (**taṁ rikthādānām priyatam**), was devoted to his father (**anuvrataḥ**), and obedient (**śuśrūṣamāṇaḥ**). O King (**rājan**)! This great devotee (**mahā-bhāgavataḥ**), this great sage (**mahā-muniḥ**), desiring to understand the māyā of Viṣṇu (**viṣṇoh māyām vividiṣan**), the master of māyā (**māyeśasya**), satisfied his father (**pitaram paryatoṣayat**) by his proper conduct (**śīlena**), respect (**praśrayeṇa**) and sense control (**damena ca**).

**Verse Summary:** Narada was devoted to his father, and obedient. With a desire to understand Visnu maya he satisfied his father by proper conduct, respect and sense control

## Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.43 ||

**tuṣṭam niśāmya pitaram  
lokānām prapitāmaham |  
devarṣiḥ paripapraccha  
bhavān yan mānupṛcchati ||**

Seeing (**niśāmya**) that his father (**pitaram**), the great-grandfather of the worlds (**lokānām prapitāmaham**), was satisfied (**tuṣṭam**), Nārada asked him (**devarṣiḥ paripapraccha**) what you have asked me (**yad bhavān mām anupṛcchati**).

**Verse Summary:** Seeing that Brahma was satisfied Narada asked him what you have asked me.

## Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.44 ||

tasmā idam bhāgavatam  
purāṇam daśa-lakṣaṇam |  
proktam bhagavatā prāha  
prītaḥ putrāya bhūta-kṛt ||

Brahmā (**bhūta-kṛt**), affectionate to Nārada (**putrāya prītaḥ**), then spoke to his son (**prāha**) the Bhāgavata Purāṇa (**idam bhāgavatam purāṇam**) which was endowed with ten characteristics (**daśa-lakṣaṇam**) and which was spoken by the Lord in four verses (**bhagavatā proktam**).

**Verse Summary:** Brahma spoke this to Narada Muni.



Theme–VII Catuh Sloki Bhagavatam further expanded in  
Parampara (39-46)

॥ 2.9.45 ॥

nāradaḥ prāha munaye  
sarasvatyās taṭe nṛpa |  
dhyāyate brahma paramam  
vyāsāyāmita-tejase ॥

O King (**nṛpa**)! Nārada spoke (**nāradaḥ prāha**) this to the sage Vyāsa of unlimited powers (**vyāsāya amita-tejase**), who was meditating on the supreme brahman (**dhyāyate brahma paramam**) on the bank of the Sarasvatī River (**sarasvatyāḥ taṭe**).

Verse Summary: Narada spoke this to Vyasadev.