

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

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# Canto Two – Chapter Nine

## Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

# Section – I

**Answer to Pariksit Maharaj's question  
about the cause of Jiva getting a  
material body (1-3)**

## ॥ 2.8.7 ॥

yad adhātu-mato brahman  
dehārambho 'sya dhātubhiḥ |  
yadr̥cchayā hetunā vā  
bhavanto jānate yathā

O brāhmaṇa (brahman)! Please explain (implied) whether the body (deha) of the jīva (asya adhātu-matah) made of elements (dhātubhiḥ) takes place (ārambhah) by chance (yadr̥cchayā) or by any specific cause (hetunā vā) as you understand it (bhavanto jānate yathā).

|| 2.9.1 ||

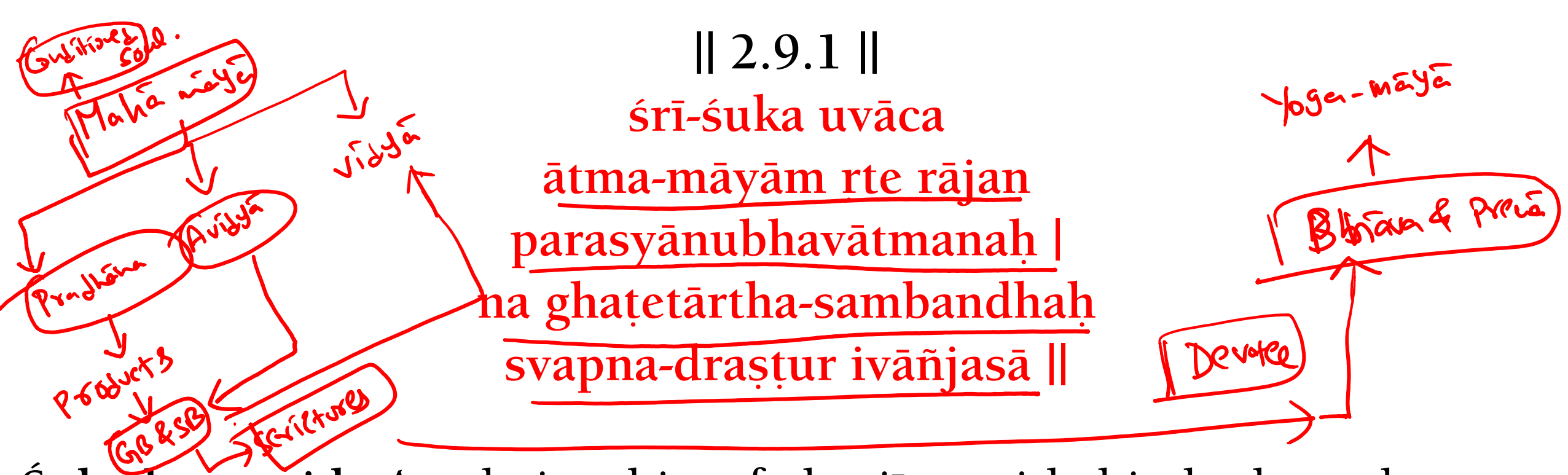
śrī-śuka uvāca

ātma-māyām rte rājan

parasyānubhavātmanah |

na ghaṭetārtha-sambandhaḥ

svapna-draṣṭur ivāñjasā ||



Śukadeva said: A relationship of the jīva with his body and senses (artha-sambandhaḥ) does not actually take place (na ghaṭeta) through avidyā-śakti of the Lord (ātma-māyām rte), because the jīva is superior to matter (parasya), being full of knowledge (anubhava ātmanah). He is like the dreamer seeing his dream body (svapna-draṣṭur iva añjasā).

In the Ninth Chapter the first and second questions are answered and the four basic verses of Bhāgavatam are spoken.

Verse 2.8.7 asked whether the jīva's relation to the body is with or without cause.

This verse answers.

A relationship of the jīva with the body and senses (**artha**) does not actually occur through the beginningless avidyā-śakti (**māyā**) of the Lord (**ātma**), just as there is no relation of the dreamer with his dream body except through ignorance, because the jīva is superior (**parasya**) to the body, being composed of knowledge (**anubhavātmanah**).

The relationship occurs by the inconceivable energy of the Lord which is expert at doing the impossible.

|| 2.9.2 ||

bahu-rūpa ivābhāti  
māyayā bahu-rūpayā |  
ramamāṇo guṇeṣv asyā  
mamāham iti manyate ||

The jīva appears to be of many different forms (bahu-rūpa iya  
ābhāti) through māyā (māyayā) because of the variety of  
dispositions of the jīva (bahu-rūpayā). The jīva, enjoying the  
guṇas (ramamāṇo guṇeṣv asyā), thinks in terms of “me” and  
“mine.” (mama aham iti manyate)



What happens to the jīva when he has a relationship with the body through unexpected association with māyā?

The jīva appears to have many forms, such as infant, adolescent, devatā or human bodies.

This is not actually the fact, because the jīva is a spiritual particle.

The many forms occur because of the many dispositions of the jīva.

It is said yā yā kṣetrajñā-śaktiḥ sā tāratamyena vartate: the jīvas exist with differences.

## || 2.9.3 ||

yarhi vāva mahimni sve  
parasmin kāla-māyayoḥ |  
rameta gata-sammohas  
tyaktvodāste tadobhayam ||

Certainly when the jīva becomes attached (yarhi vāva rameta) to the great Lord (sve mahimni) who is different from time and māyā (parasmin kāla-māyayoḥ), having given up both time and māyā (tyaktvā tadā ubhayam), free of illusion (gata-sammohah), he remains detached (udāste).

Just as the jīva endures countless births through the unexpected influence of māyā, by the unexpected influence of bhakti, by the appearance of prema, the jīva terminates those countless births.

Vāva means certainly.

Certainly the jīva should enjoy in his glory different from time and māyā, having given up the enjoyment of body, the shelter of me and mine, and replaced that with the real shelter of possessiveness, the Lord.

Mahimni means “having a great form,” because of possessing the greatest qualities.

The Lord is devoid of the transformations created by time and the elements such as mahat-tattva created by māyā (kāla-māyayoḥ parasmin).

The jīva should become attached to (rameta) that form.

In other statements (SB 1.11.6, 2.9.10) as well, these qualities are also understood to be possessed by his dhāma and followers.

Attainment of bhakti is called unexpected in order to show that bhakti is necessary for the deliverance of the jīva enjoying in the material world.

Having given up changes created by time and bodies created by māyā (**ubhayam**), he remains unattached (**udāste**).

It is said:

yayā sammohito jīva ātmānam tri-guṇātmakam |  
paro 'pi manute 'nartham tat-kṛtam cābhipadyate ||  
anarthopaśamaṁ sāksād bhakti-yogam adhokṣaje |  
lokasyājanato vidvāṁś cakre sātvatā-saṁhitām ||

Bewildered by that māyā (yayā sammohitaḥ), the jīva (jīvaḥ), though separate from the three guṇas (paro api), considers himself (ātmānam manute) made of the three guṇas (tri-guṇātmakam) and takes on (abhipadyate) material existence (anartham) created by the guṇas (tat-kṛtam).

And Vyāsa saw bhakti-yoga (bhakti-yogam) to the Lord (sāksād adhokṣaje) which effectively destroys jīva's saṁsāra (anartha upaśamaṁ). Learned Vyāsa (vidvān) then wrote (cakre) the Bhāgavatam (sātvatā-saṁhitām) for ignorant people (ajānato lokasya). SB 1.7.5-6

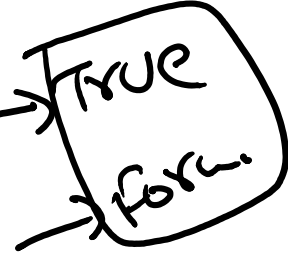
# Section – II

Setting the platform for Lord-  
Brahma conversation (4-8)



|| 2.9.4 ||

ātma-tattva-viśuddhy-arthaṁ  
yad āha bhagavān ṛtam |  
brahmaṇe darśayan rūpam  
avyalīka-vratāḍṛtaḥ ||



Worshipped by sincere devotion (avyalīka-vrata-āḍṛtaḥ),  
revealing his true, spiritual form (darśayan ṛtam rūpam), the  
Lord spoke to Brahmā the four essential verses of Bhāgavatam  
(bhagavān brahmaṇe āha) in order to give knowledge about  
himself (ātma-tattva-viśuddhy-arthaṁ).

What is that which is beyond time and māyā to which one should become attached?

→ Parabr̥h̥m̥īn̥ Kāla-kēyayoh̥

This verse answers.

The Lord spoke for giving knowledge (**viśuddhi**) about his own nature (**ātma-tattva**).

Or he spoke for the purification of the components like citta (**tattva**) of the jīva (**ātma**).

Showing Brahmā his form which was true or spiritual (ṛtam),  
he spoke the four verses of Bhāgavatam.

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What is the cause?

He was worshipped with sincere bhakti (**avyalīka-vrata**).

The word **yat** does not relate with a correlative **tat** in a later  
verse.

The meaning is expressed by Śrīdhara Svāmī.

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jīvasyāvidayā āvidyaka-deha-sambandhah | īśvarasya tu yoga-  
māyayā cid-ghana-līlā-vigrahāvirbhāva iti mahān viśeṣa uktaḥ

The jīva is related with a body of ignorance by avidyā. By yoga-  
māyā of the Lord, the Lord's form of knowledge and pastimes  
appeared. This great difference is expressed in this verse.

This answers the second question about the difference between  
the body of the Lord and the jīva (SB 2.8.8)

|| 2.9.5 ||

sa ādi-devo jagatām paro guruḥ  
svadhiṣṇyam āsthāya sisṛkṣayaikṣata  
tām nādhyagacchad dṛśam atra sammatām  
prapañca-nirmāṇa-vidhir yayā bhavet ||

Brahmā, the original devatā (sa ādi-devah), the instructor of bhakti for the world (jagatām paro guruḥ), situated on his lotus (svadhiṣṇyam āsthāya), considered how to carry out creation (sisṛkṣayā aikṣata). He could not attain (na adhyagacchad) the proper knowledge (sammatām dṛśam) by which (yayā) the universe could be created (prapañca-nirmāṇa-vidhir bhavet).

Not only the Lord's form, but his planet and his devotees are also beyond time and māyā.

To show this fact he begins to praise the Lord in four verses.

Brahmā, the instructor about the secret teachings of bhakti (**paro guruh**), was situated on a lotus (**svadhiṣṇyam**).

Previously he was submerged in the water in order to find his residence.

After, he became situated on the lotus.

He considered (**aikṣata**) how to carry out the creation.

He could not understand the knowledge (**tām dṛṣam**) in the  
matter of creation (**atra**), by which there would be a method  
of constructing the universe.

|| 2.9.6 ||

sa cintayan dvy-akṣaram ekadāmbhasy  
upāśrṇod dvir-gaditaṁ vaco vibhuḥ |  
sparśeṣu yat ṣoḍaśam ekaviṁśam  
niṣkiñcanānāṁ nr̥pa yad dhanam viduḥ ||

While Brahmā was contemplating how to carry out the creation of the universe (ekadā sa cintayan), he heard twice close by (upāśrṇod dvir-gaditaṁ) in the water (ambhasy) a word of two syllables (dvy-akṣaram), tapa, composed of the sixteenth and twenty-first sounds of the alphabet (sparśeṣu yat ṣoḍaśam ekaviṁśam), which is known as (yad viduḥ) the wealth of the devotees with no material desire (niṣkiñcanānāṁ dhanam).



While contemplating how to carry out the creation, on one occasion he heard nearby (upāśr̥ṇot), in the water, a word of two syllables repeated twice (dvir gaditam).

The word is explained indirectly just like the mantras.

Sparsa refers to the consonants from ka to ma in the Sanskrit alphabet.

The sixteenth consonant is **ta**.

The twenty-first is **pa**.

This forms the word **tapa**.

This is singular, second person imperative verb meaning  
“perform meditation or austerity.”

This was spoken two times.

This is called wealth (**dhanam**) because the brāhmaṇas are  
called a wealth of austerity.

|| 2.9.7 ||

niśamya tad-vakṛ-didr̥kṣayā diśo  
vilokya tatrānyad apaśyamānaḥ |  
svadhiṣṇyam āsthāya vimr̥śya tad-dhitam  
tapasy upādiṣṭa ivādadhe manaḥ ||

Hearing those words (niśamya), he looked in all directions (diśo vilokya), desiring to see the speaker of those words (tad-vakṛ-didr̥kṣayā), but could not see anything except himself (tatra anyad apaśyamānaḥ). He again sat on the lotus (sva dhiṣṇyam āsthāya) and, considering the instruction to be beneficial (vimr̥śya tad-dhitam), he concentrated his mind on meditation (tapasy ādadhe manaḥ), as if personally instructed (upādiṣṭa iva).

“Someone has clearly ordered me to perform austerity. It seems I am being directly ordered.”

Considering that it was for his benefit he then concentrated his mind on meditation.

|| 2.9.8 ||

divyaṃ sahasrābdam amogha-darśano  
jitānilātmā vijitobhayendriyaḥ |  
atapyata smākhila-loka-tāpanam  
tapas tapiyāms tapatām samāhitaḥ ||

1 celestial year = 360 human years  
↓  
360 x 1000 = 3.6 lakh human years

1 day of Brahmā  
↓  
1000 Gtur yugās  
↳ 12 hours.  
1 Gtur yugā = 43 lakh  
20000 years

43.2 lakh x 1000 = 10

Brahmā, the best among the meditators (tapiyāms tapatām), having fruitful vision (amogha-darśanaḥ), concentrating his mind, controlling his prāṇas (jita-anila-ātmā), action senses and knowledge senses (vijita ubhaya indriyaḥ), performed meditation (atapyata sma tapah samāhitaḥ), which would manifest all the planets (akhila-loka-tāpanam), for a thousand celestial years (divyaṃ sahasrābdam).

1000 celestial years.

$$\frac{12 \times 60}{43.2 \times 10^6} \times 3.6 \text{ lakhs}$$

$$43.2 \times 10^6 \text{ lakhs}$$

$$\times 1000$$

$$= 0.06 \text{ minutes}$$

$$= \boxed{3.6 \text{ seconds}}$$

Akhila-loka-tāpanam means “which manifests all the planets.”

Tapiyāms tapatām means “the greatest meditator among all meditators.”



# Section – III

## Brahma's Maha Vaikuntha Darshan (9-18)

|| 2.9.9 ||

tasmai sva-lokaṃ bhagavān sabhājitaḥ  
sandarśayām āsa param na yat-param |  
vyapeta-saṅkleśa-vimoha-sādhvasaṃ  
sva-dr̥ṣṭavadbhir vibudhair abhiṣṭutam ||

The Lord, gratified by his worship (bhagavān sabhājitaḥ), showed Brahmā Mahā-vaikuṅṭha (tasmai sva-lokaṃ sandarśayām āsa), to which nothing is superior (param na yat-param), which is free (vyapeta) of suffering (saṅkleśa), confusion (vimoha) and fear of offenses (sādhvasaṃ) and which is praised by the devatās (vibudhair abhiṣṭutam) who constantly see the self (sva-dr̥ṣṭavadbhir).

The Lord showed Brahmā Mahā-vaikuṅṭha (sva-lokam) to which nothing is superior, which is absolutely (vi) free of (apeta) suffering (saṁkleśa).

The kleśas are avidyā, asmitā, raga, dveṣa and abhiniveśa: ignorance, ego, attachment, hatred and clinging to life. (Yoga-sūtras 2.3)

There is no intense mental confusion (vimoha) from not seeing the Lord.

It is free of fear of offenses in serving the Lord (**sādhvasam**).

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It is praised by Indra and others (**vibudhaiḥ**).

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**Svadr̥ṣṭavadbhiḥ** indicates that these persons have continual vision of the self.

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This negates the idea that Indra and others are purely material.

|| 2.9.10 ||

pravartate yatra rajas tamas tayoh  
sattvam ca miśram na ca kāla-vikramah |  
na yatra māyā kim utāpare harer  
anuvratā yatra surāsurārcitāḥ ||

In Vaikuṅṭha (yatra) there is no (na pravartate) rajas or tamas (rajas tamas), and no sattva mixed with rajas and tamas (sattvam ca tayoh miśram). There is no influence of time (na ca kāla-vikramah). There is no influence of māyā at all (na yatra māyā), what to speak of its products such as material elements (kim uta apare). In Vaikuṅṭha the inhabitants are fully dedicated to the Lord (yatra harer anuvratā) and ~~are worshippable by the devas, asuras and devotees~~ (sura asura arcitah).

In Vaikunṭha there is no influence of rajas and tamas.

This means that there is no creation and no destruction.

There is also no material sattva which is mixed with these two.

With absence of material sattva there is no maintenance of temporary Svarga-loka and other planets.

However there is śuddha-sattva, composed of eternity and knowledge, related to the svarūpa-śakti of the Lord.

In Nārada Pañcarātra, Jitanta-stotra it is said:

(lokaṁ vaikuṅṭha-nāmānaṁ) (divya-ṣaḍ-guṇa-saṁyutam) |  
(avaiṣṇavānām aprāpyaṁ) (guṇa-traya-vivarjitam) ||

Vaikuṅṭha is endowed with six transcendental qualities, is devoid of the three material guṇas and is not attainable for the non-vaiṣṇavas.

In the Padma Purāṇa it is said:

tripād-vibhūti-rūpaṃ tu śṛṇu bhūdhara-nandini ||  
pradhāna-parama-vyomnor antare virajā nadī |  
vedāṅgasvedajanita-toyairh prasrāvitā śubhā ||  
tasyāḥ pāre para-vyomni tripād-bhūtaṃ sanātanam |  
amṛtaṃ śāśvataṃ nityam anantaṃ paraṃ padam ||  
śuddha-sattva-mayaṃ divyam aksaraṃ brahmaṇaḥ padam ||  
sarva-vedamayam śubhram sarva-pralaya-varjitam |  
asaṅkhyam ajaram satyam jāgrat-svapnādi-varjitam ||  
na tad bhāsayate sūryo na śaśāṅko na pāvakah |  
yad gatvā na nivartante tad dhāma paramam hareḥ ||  
nānā-jana-padākīrṇam vaikunṭham tad dhareḥ padam ||



Hear about the form of the spiritual world.

Between the material realm and the spiritual sky, the splendid river called Virajā flows with water produced from the perspiration of the Vedas.

Beyond the river lies the place called tripād.

~~This supreme abode is eternally sweet, young, and eternally blissful.~~

This abode of the Lord is śuddha-sattva, full of pastimes and without decay.

It is all the Vedas, without contamination, and never subject to destruction.

It is beyond measure, without old age, truth, and devoid of the  
stages of material consciousness —waking, sleeping and deep  
sleep.

There the sun, the moon and fire do not shine.

Having gone to the supreme abode of the Lord, one does not  
return.

This abode of the Lord is filled with many inhabitants.

*(\*translation for Padma purana shlokas ends here\*)*

There is no influence of time, which causes six types of transformation, because the place is under the influence of the Lord's qualities.

What else can be said?

There, the guṇas are cut out at the root.

Māyā, the material cause of creation and destruction of the material world, a śakti of the Lord, does not have any deluding influence at all in Vaikuṇṭha.

This is understood since it is already stated that rajas and tamas cannot exist there.

What to speak of the absence of other things (**kim utāpare**),  
such as the expansions of māyā like mahat-tattva?

This also means that the bodies in that place do not have a  
beginning produced of the material elements.

After a description of Vaikuṅṭha, the inhabitants are described.

In that place there are associates of the Lord, those who act in compliance to the Lord (**anuvratā**).

This means that everyone there acts for the pleasure of the Lord.

It has already been stated in the third verse that the Lord is beyond time and māyā.

Now it is stated that Vaikuṅṭha and the devotees there are beyond time and māyā.

The devotees there ~~(since they are beyond time and māyā)~~ should be worshipped by the devatās, demons and devotees.



|| 2.9.11-12 ||

śyāmāvadātāḥ śata-patra-locanāḥ  
piśaṅga-vastrāḥ surucaḥ supeśasaḥ |  
sarve catur-bāhava unmiṣan-maṇi-  
praveka-niṣkābharaṇāḥ suvarcasah |  
pravāla-vaidūrya-mṛṇāla-varcasah  
parisphurat-kunḍala-mauli-mālinah ||

male

The inhabitants of Vaikuṅṭha are dark in complexion (śyāma) and effulgent (avadātāḥ). They have lotus eyes (śata-patra-locanāḥ), yellow cloth (piśaṅga-vastrāḥ), and pleasing demeanor (surucaḥ) and are youthful (supeśasaḥ). They all have four arms (sarve catur-bāhava) and wear ornaments of the best shining jewels (unmiṣan-maṇi-praveka-niṣkābharaṇāḥ). They have all splendors (suvarcasah). Some are colored red, yellow or white (pravāla-vaidūrya-mṛṇāla-varcasah). They wear glittering earrings, crowns and garlands (parisphurat-kunḍala-mauli-mālinah).

They are dark in complexion, and shining (**avadātā**) with lotus eyes and yellow cloth.

They are pleasing and very young (**supeśasaḥ**).

They wear ornaments with the best (**praveka**) shining (**unmiṣat**) jewels, and are extremely glorious. ↓

They have colors of coral, vaidūrya and the water lily.

The Bhagavat-sandarbha explains that those devotees have forms like the Lord with colors like red and yellow.

harer anuvratā yatra śyāmāruṇa-harit-sitāh |  
tat-tad-varṇam upāsyēṣaṁ tat-sārūpyam upāgatāḥ ||

In that place the Lord's associates are black, reddish, green or white in complexion. By worshipping the Lord with a particular complexion the devotee attains a form with a similar complexion.  
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They have earrings, crowns and garlands which glitter.

|| 2.9.13 ||

bhrājiṣṇubhir yaḥ parito virājate  
lasad-vimānāvalibhir mahātmanām |  
vidyotamānaḥ pramadottamādyubhiḥ  
savidyud abhrāvalibhir yathā nabhaḥ ||

That effulgent place is filled (bhrājiṣṇubhir yaḥ paritaḥ virājate)  
with shining air vehicles (lasad-vimāna avalibhiḥ) belonging to  
the inhabitants (mahātmanām), and shines with the forms of  
divine women (vidyotamānaḥ pramada uttama adyubhiḥ). The  
planet appears to be a sky (yathā nabhaḥ) filled with clouds  
(abhrāvalibhir) and flashing lightning (sa vidyud).

After a description of the inhabitants the place is again  
described.

The place is filled with shining (**bhrājiṣṇubhiḥ**) air vehicles  
and shines with celestial women.

The place is like the sky filled with (clouds (air vehicles) and  
flashes of lightning (the women).

|| 2.9.14 ||

śrīr yatra rūpiṇy urugāya-pādayoḥ  
karoti mānaṁ bahudhā vibhūtibhiḥ |  
preṅkhaṁ śritā yā kusumākarānugair  
vigīyamānā priya-karma gāyatī ||

There in Vaikuntha (yatra), beautiful Lakṣmī (śrīr rūpiṇy)  
worships (karoti mānaṁ) the feet of the Lord (urugāya-  
pādayoḥ) along with her many associates (bahudhā  
vibhūtibhiḥ). Sitting on a swing (preṅkhaṁ śritā), praised  
by the bees (kusumākara anugaih vigīyamānā), she sings  
about the activities of the Lord (yā priya-karma gāyatī).

The consort of the Lord is described.

She is the svarūpa-śakti of the Lord (**śrīḥ**), and very beautiful (**rūpiṇī**).

She worships (**mānam**) his feet along with her associates (**vibhūtibhīḥ**).

Being praised variously (**vigīyamānā**) by bees (**kusumākarānugaiḥ**), she sings about the activities of the Lord.

|| 2.9.15 ||

dadarśa tatrākhila-sātvatām patim  
śriyaḥ patim yajña-patim jagat-patim |  
sunanda-nanda-prabalārhaṇādibhiḥ  
sva-pārśadāgraiḥ parisevitam vibhum ||

Brahmā saw the Lord (tatra dadarśa vibhum), the Lord of all the devotees in Vaikuṅṭha (akhila-sātvatām patim), the Lord of Lakṣmī (śriyaḥ patim), the Lord of sacrifice (yajña-patim) and the Lord of the universe (jagat-patim), served (parisevitam) by his chief followers (sva-pārśada agraiḥ) such as Sunanda, Nanda, Prabala and Arhaṇa (sunanda-nanda-prabala-arhaṇa ādibhiḥ).

Having described Lakṣmī, Śukadeva now describes the Lord.



|| 2.9.16||

bhṛtya-prasādābhimukhaṃ dr̥g-āsavaṃ  
prasanna-hāsāruṇa-locanānanam |  
kirīṭinaṃ kuṇḍalinaṃ catur-bhujam  
pītāṃśukam vakṣasi lakṣitaṃ śriyā ||

The Lord, desiring to give mercy to his servants (bhṛtya-prasāda-abhimukhaṃ), was a joy to the eyes of the devotees (dr̥g-āsavaṃ). He had a joyful smile (prasanna-hāsa) and eyes tinged with red (aruṇa-locana-ānanam). He had a crown on his head, and wore earrings (kirīṭinaṃ kuṇḍalinaṃ). He had four arms (catur-bhujam), wore yellow cloth (pītāṃśukam) and on the left side of his chest was a golden line (vakṣasi lakṣitaṃ śriyā).

He is the giver of joy for those who see him (drg-āsavam).

With the mention of yellow cloth, his dark complexion should also be understood.

He is decorated with a golden line on the left side of his chest (śriyā).

|| 2.9.17 ||

adhyarhaṇīyāsanam āsthitaṁ param  
vṛtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ |  
yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ  
sva eva dhāman ramamāṇam īśvaram ||

He saw the Lord seated on his praiseworthy throne (adhy  
arhaṇīya (āsanam) (āsthitaṁ) (param)), who was surrounded (vṛtaṁ)  
by the four, sixteen and five energies (catuḥ-ṣoḍaśa-pañca-  
śaktibhiḥ), who was endowed with natural powers (yuktaṁ  
bhagaiḥ (svaiḥ)) and the temporary powers of all other powerful  
beings (itaratra ca adhruvaiḥ), and who enjoyed in that spiritual  
abode (sva eva dhāman ramamāṇam īśvaram).

The four śaktis are dharma, jñāna, aiśvarya and vairāgya.

These are described in the Padma Purāṇa in the description of the center of Vaikuṅṭha:

dharmajñāna tathaiśvarya-vairāgyaiḥ pāda-vigrahaiḥ |  
ṛg-yajuh-sāmātharvāṇa-rūpair nityam vṛtam kramād ||

The place is surrounded by the dharma, jñāna, aiśvarya and vairāgya, and the personifications of the Ṛg, Yajur, Sāma and Atharva Vedas.

The sixteen śaktis are Caṇḍa and others.

They are also described in the Padma Purāṇa:

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |  
vārunyām jaya-vijayau saumye dhātr-vidhātarau ||  
kumudaḥ kumudākṣaś ca puṇḍarīko'tha vāmanah |  
śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supraṭiṣṭhitah ||  
ete dik-patayaḥ proktāḥ puryām atra suśobhane ||

At the eastern gate are Caṇḍa and Pracāṇḍa. At the southern gate are Bhadra and Subhadra. At the western gate are Jaya and Vijaya. At the northern gate are Dhātā and Vidhātā. In the directions starting from east are Kumuda, Kumudakṣa, Puṇḍarīka, Vāmana, Śaṅkukarna, Sarvanetra, Sumukha, and Supraṭiṣṭhita.  
Padmā Purāṇa 6.228.13-15

The five śaktis are as follows:

kūrmaś ca nāgarājaś ca vanateyas trayīśvarah |  
chandāmsi sarva-mantrās ca pīṭha-rūpatvam āsthitā ||

Kūrma, Ananta, Garuda -- who is lord of the Vedas --, the  
Vedic meters and all the mantras are situated as the form of  
the pīṭha. Padma Purāṇa 6.228.24

The four can also refer to prakṛti, puruṣa, mahat-tattva and  
ahaṅkāra.

The sixteen can refer to the ten senses with the mind and the five gross elements.

The five can refer to the five tan-mātrās.

Śrīdhara Svāmī gives this explanation, which is acceptable.

In this case, even māyā along with mahat-tattva and other elements remain there, offering devotion to the Lord.

This can be explained by the fact that the spiritual world, composed of the svarūpa-śakti of the Lord, is the shelter of all śaktis including the material śaktis.

It has already been stated in verse 10 that māyā and her products cannot bewilder the jīva in the spiritual world.

This should be understood when the verse says that the place is not influenced by time (**kāla-vikramah**).



This should also be understood when Brahmā saw Kṛṣṇa's  
expansions as Viṣṇu forms:

aṇimādyair mahimabhir ajādyābhir vibhūtibhiḥ  
catur-vimśatibhis tattvaiḥ parītā mahad-ādibhiḥ

All the viṣṇu-mūrtis were surrounded by the opulences,  
headed by animā-siddhi; by the mystic potencies, headed by  
Ajā; and by the twenty-four elements for the creation of the  
material world, headed by the mahat-tattva. SB 10.13.52

The Lord was also endowed with his natural powers (svaiḥ bhagaiḥ) and the temporary powers (adhruvaiḥ) of Brahmā and others (itaratra).

He saw the Lord who enjoys in Vaikunṭha (dhāman) with its own form (sve).

|| 2.9.18 ||

tad-darśanāhlāda-pariplutāntaro  
hr̥ṣyat-tanuḥ prema-bharāśru-locanaḥ|  
nanāma pādāmbujam asya viśva-sṛg  
yat pāramahamsyena pathādhigamyate ||

The creator of the universe, Brahmā (viśva-sṛg), filled with joy on seeing the Lord (tad-darśana āhlāda paripluta antaro), with hair standing on end (hr̥ṣyat-tanuḥ) and tears in his eyes (prema-bhara aśru-locanaḥ), offered respects to the feet of the Lord (nanāma asya pādāmbujam) which are attained by the path of bhakti (yat pāramahamsyena patha adhigamyate).

The word paramahansa refers to devotees.

This is understood from verses such as:

kiṁ vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ  
priyāḥ paramahānsānām ta eva hy acyuta-priyāḥ

Perhaps (kiṁ vā) the path of bhakti (bhāgavatā dharmā) pleasing to the most elevated devotees (paramahānsānām priyāḥ) has not been sufficiently described (na prāyeṇa nirūpitāḥ). And the elevated devotees alone are dear to the Lord (te eva hy acyuta-priyāḥ). SB 1.4.31

bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa  
āveśita-cetaso bhāgavata-paramahansa-dayita-kathām kiñcid  
antarāya-vihatām svām śivatamām padavīm na prāyeṇa hinvanti.

Those whose minds are absorbed (āveśita-cetasah) in the sweet taste (makaranda-rasa) of the lotus feet of the Supreme Lord (bhagavata uttamaślokasya śrīmac-caraṇāravinda) do not generally give up (na prāyeṇa hinvanti) the auspicious path (śivatamām padavīm) of topics of the Lord (kathām), who is dear to the greatest devotees (bhāgavata-paramahansa-dayita), though there may be some obstacle (kiñcid antarāya-vihatām).

The condition of such paramahamsas is called bhakti-yoga or pāramahamsya.

The lotus feet of the Lord are attained by the path of bhakti-yoga.

The Lord says **bhaktyāham ekayā grāhyaḥ**: I am attained by bhakti alone. (SB 11.14.21)

# Section – IV

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

|| 2.9.19 ||

taṁ prīyamāṇaṁ samupasthitaṁ kavim  
prajā-visarge nija-śāsanārhaṇam|  
babhāṣa iṣat-smita-śocisā girā  
priyaḥ priyaṁ prīta-manāḥ kare spṛśan ||

The Lord (priyaḥ), overjoyed, filled with prema for Brahmā (priyaṁ prīta-manāḥ), touching Brahmā with his hand because of his love for him (samupasthitaṁ kavim kare spṛśan), with words lit by a slight smile (iṣat-smita-śocisā girā), spoke to Brahmā, who was filled with prema on seeing the Lord (taṁ prīyamāṇaṁ babhāṣa), and who was worthy of following the Lord's command (nija-śāsana arhaṇam) for creating the universe (prajā-visarge).



Brahmā was fit to follow the orders of the Lord (nija-śāsanārhaṇam).

The Lord's words were lit with a slight smile.

|| 2.9.20 ||

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

Veda-garbha means that Brahmā, fully understanding the Vedas, imparts them to others.

He had undertaken penance for a long time for creating the universe (sisṛkṣayā).

The yogīs cannot satisfy me in the same way.

Sadhryuk means samyak.

|| 2.9.21 ||

varam varaya bhadram te  
vareṣam mābhivāñchitam |  
brahmañ chreyaḥ-pariśrāmaḥ  
pumso 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 (pumso śreyaḥ-pariśrāmaḥ) end in seeing me (mad-darśana avadhīḥ).

Mā means mām.

Ask for your desired object.

Endeavors for gaining results from the best processes such as hearing and chanting culminate in seeing me.

This is because my devotees do not accept any result other than seeing me.

|| 2.9.22 ||

manīṣitānubhāvo 'yaṁ  
mama lokāvalokanam |  
yad upaśrutyā 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 upaśrutyā) when you were all alone (rahasi) and performed the greatest austerity (cakartha paramaṁ tapaḥ).

Seeing my planet, rather than study of scriptures, reveals wisdom (manīṣitā).

Not only now do I have affection for you, but previously also.

I spoke the words **tapa tapa**.

All alone, hearing those words, you performed the greatest austerity.

|| 2.9.23 ||

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

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



I only spoke instructions to you.

When?

I spoke at the beginning of creation (**tatra**) when you where  
bewildered about what to do.

Austerity indeed is my śakti.

It is my heart.

This means that I desire that the jīva give up enjoyment of material life, since that is favorable for bhakti.

Yasyāham anugrṇāmi harisye tad-dhanam śanaiḥ: I will gradually take away the wealth from the person to whom I show mercy. (SB 10.88.8)

These words are well known.

If that austerity is performed for attaining me, it is my heart,  
but not otherwise.

Without me as the goal, austerity is without life, like a corpse.

This is true for the materialists who perform austerity with a  
desire for material pleasure.

Even though you have performed austerity with a desire to  
create the universe, because I have inspired that desire, and  
that austerity is pleasing to me, it is actually performed  
without desire.

Thus I have showed you my planet.

|| 2.9.24 ||

srjāmi tapasaivedam  
grasāmi tapasā punah |  
bibharmi tapasā viśvam  
vīryam me duścaram tapaḥ ||

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

I am always a performer of austerity, since I renounce material enjoyment, being the master of the spiritual hlādinī-śakti.

That is stated in this verse.

It also indicates that from this detachment arises my ability to create and destroy the worlds.

# Section – 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).



Guhām stands for guhāyām and means “in the intelligence.”

Veda stands for vettha “you know.”

|| 2.9.26 ||

Q-1  
Form of the Lord.  
A-13 → 1st class of 1st ki

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).

O master (nātha), please grant (nāthaya) what is requested (nāthitam) by me, who am requesting (nāthamānasya).

Nāthamānasya can also mean “of me, undergoing penance.”

Brahmā then explains what he is requesting.

Make me such that I can understand your subtle and gross form.

|| 2.9.27-28 ||

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

krīḍasy amogha-saṅkalpa ūrṇanābhir yathorṇute |  
tathā tad-viṣayām dhehi maṇiṣām mayi mād̥hava ||

Q<sub>2</sub> & Q<sub>3</sub> → अस्त → मया मेये

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

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

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

Q<sub>2</sub> → about  
Q<sub>3</sub> → māyā (yoga/मे) → 2nd part  
Ans → 2nd part  
पद  
Getuh (loki)  
Getuh (loki)

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 <sup>विध्वंस</sup> destroy and <sup>विसृज</sup> create with variety (**visrjan**) the universe endowed with dravya, jñāna and kriyā śaktis and maintain it also.  
बिभ्रद

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

*ātma-māyā-yogena*

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 (visrjan).

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**).

|| 2.9.29 ||

Q4

bhagavac-chikṣitam ahaṁ  
karavāni hy atandritah |  
nehamānaḥ prajā-sargaṁ  
badhyeyaṁ yad-anugrahāt ||

MOT  
↑

MOP  
→

Without lethargy (atandritah) may I carry out (ahaṁ 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 badhyeyaṁ) when I carry out the creation (ihamānaḥ prajā-sargaṁ).



May I carry out instructions given by the Lord.

Since you are my guru, please give me, your disciple, some instructions on how to worship you, because by your mercy, though I carry out creation of the offspring, I should not be bound by false ego.

॥ 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).

Brahmā, revealing his desire, prays to the Lord.

O Lord! You have treated me as a friend treats a friend, by touching me with your hand, though I am just a shadow of a servant!

May I attain bhakti with a feeling of friendship!

O Lord (**bho**)! As long as I live, while creating the bodies of the living entities, I will create divisions of high, medium and low, while being situated with attention (**aviklavah**) in serving you.

May I not become overcome with excessive pride.

The extent of Brahmā's life is expressed by yāvad-adhikāram  
avasthitir ādhikārikāṇām: those who hold powers in this  
world as controllers remain in this world until their tenure has  
expired. (Brahma-sūtra 3.3.33)

śrī-bhagavān uvāca—

① jñānam parama-guhyam me  
yad vijñāna-samanvitam |  
② sa-rahasyam tad-aṅgam ca ④  
③ 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).

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.

---

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 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 grḥāṇa**).

|| 2.9.32 ||

yāvān aham yathā-bhāvo  
yad-rūpa-guṇa-karmakah |  
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-karmakah) 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 bhāvah 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 (**tathaiṅva**) 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.

~~External meaning~~  
Internal meaning

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

# Section – 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 ||

Brahman

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).

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.

Nothing of my category existed at that time.

The most attractive form which you now see, a sweet ocean of form and quality existed before the creation, at the time of great devastation of all the universes.

The śruti says:

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.

puruso ha vai nārāyaṇo 'kāmayata | atha nārāyaṇād ajo  
'jāyata, yataḥ sarvāṇi bhūtāni | nārāyaṇaḥ param brahma,  
tattvam nārāyaṇaḥ param | ṛtam satyam param brahma  
puruṣam kṛṣṇa-piṅgalam

The Lord Nārāyaṇa desired. From Nārāyaṇa was born Brahmā,  
from who all living entities arise. Nārāyaṇa is the supreme  
brahman, the supreme principle. He is most worthy of  
worship, the highest truth, the supreme brahman, dark in  
complexion with yellow cloth.

## eko nārāyaṇa āsīn na brahmā neśānaḥ

Nārāyaṇa alone existed. Brahmā and Śiva did not exist. Mahā Upaniṣad

Bhāgavatam says:

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

Bhagavān (bhagavān), who exists (upalakṣaṇaḥ) in the form of  
Paramātmā (ātmanām ātmā) and Brahman (vibhuḥ) according to the  
viewpoint (nānā mati), alone existed before the creation of the  
universe (eka āsa idam agre), when the desire (ātma icchā) to create  
bodies of the jīvas (ātmā) was absent (anugatāu). SB 3.5.23



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.

Parīkṣit asked:

sa cāpi yatra puruṣo viśva-sthity-udbhavāpyayah |  
muktvātma-māyām māyeśaḥ 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 (**māyeśaḥ**), dwelling within all beings (**sarva-guhāśayah**), but untouched by his māyā (**muktvā ātma-māyām**), lies down (**śete**). SB 2.8.10

tattvānām bhagavaṁs teṣām katidhā pratisaṅkramah |  
tatremam ka upāsīran ka u svid anuśerate ||

How many types of destruction are there for the various  
elements (tattvānām teṣām katidhā pratisaṅkramah)? Who  
remains serving the Lord during destruction (ka u svid  
anuśerate), and who goes to sleep (tatra imam ka upāsīran)?

SB 3.7.37

Śrīdhara Svāmī explains:

tatra pralaye imaṃ parameśvaram śayānam rājānam iva  
cāmara-grāhiṇaḥ ke upāsīran ke vā tad anuśerate śayānam  
anusvapanti

At the time of dissolution, who will worship the Supreme  
Lord as a king by waving a cāmara, and who will accompany  
the Lord in sleep?

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.

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 anyad yad sat-asat pade"

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.

~~XXXXXXXXXX~~  
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 → "pasgad ahon 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)

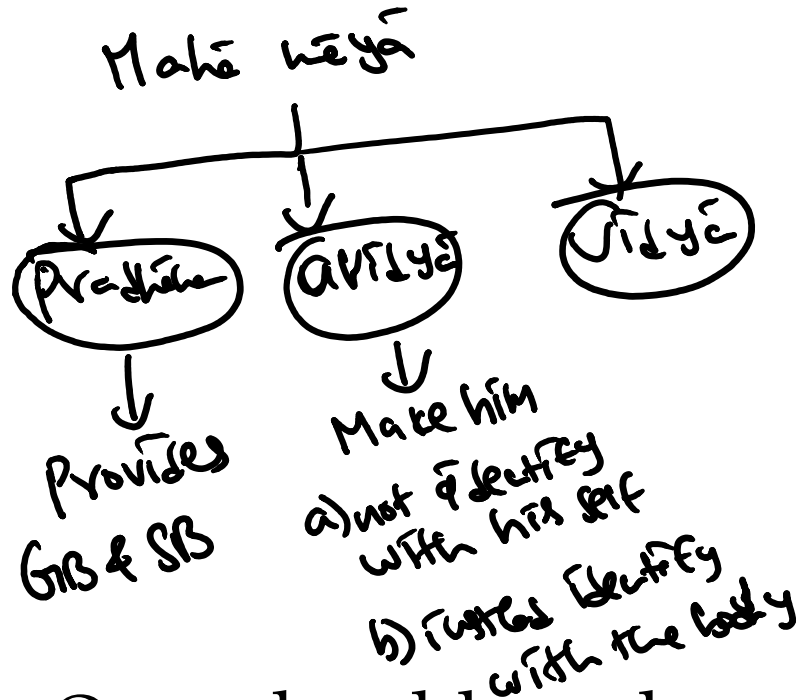
The word aham is repeated three times to define the Lord, who  
has a supreme form situated through all three phases of time, and  
endowed with form and qualities, and which is visible at creation  
and destruction as the inferior form of the world made of matter.

Thus knowledge of the superior and inferior forms of the Lord  
has been explained. Brahmā should have realization  
(vijñānam) of the first, the superior, spiritual form.

This realization will occur when Brahmā can relish the  
sweetness of the Lord's form and qualities by prema-bhakti  
produced through hearing and chanting.

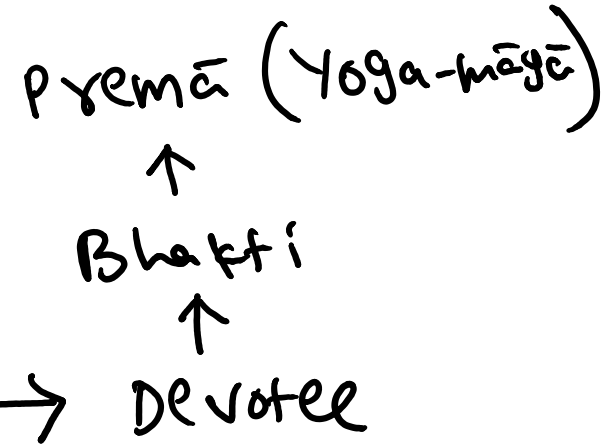
This will be explained in the fourth verse.

# 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).

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

When the jīva realizes his nature

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

Materialists → karma decides the life situations through māyā

perfect devotees → kṛṣṇa decides the life situations through yoga-māyā

Thus yoga-māyā acts only favorably.

sādhakās → kṛṣṇa decides the life situations through mahā-niḥi

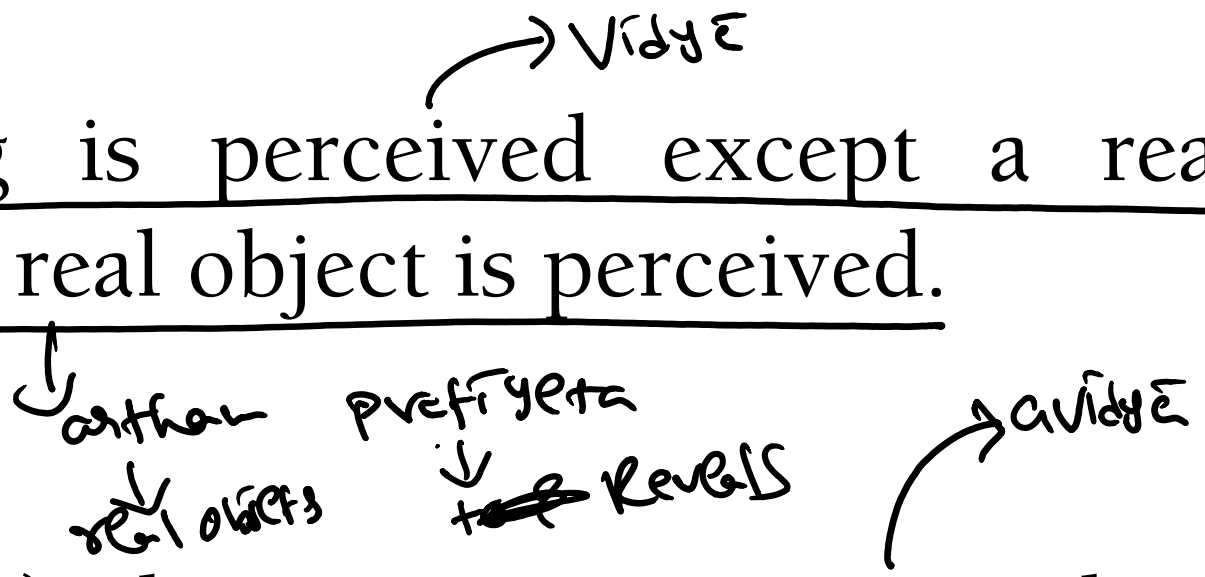


Since both of these should be defined in the verse, I will impart this knowledge to you.

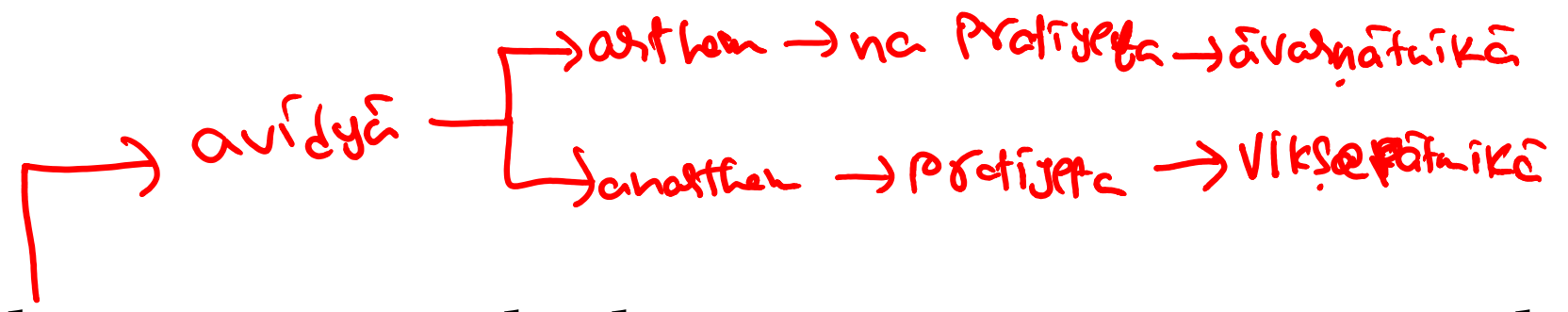
In verse 27 you have asked about the qualities of māyā and yoga-māyā (yathātma-māyā-yogena).

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

By this māyā nothing is perceived except a real object (**artham**); that is, only a real object is perceived.



And by this māyā (**yat**) there is perception without a real object.



This means that by this māyā real objects are not perceived,  
but rather; false objects are perceived.

The liberated and conditioned souls know it as my (**ātmanah**) māyā-śakti which has two functions of vidyā (for the liberated soul) and avidyā (for the conditioned soul), existing in relation to the self (**ātmani**).

vidyā (light)

- ① anātmam pratyakṣa → reveal real objects
- ② anātmam na pratyakṣa → unreal objects are not seen.

An example of vidyā is given.

avidyā (darkness)

- ① anātmam pratyakṣa → unreal objects are perceived
- ② anātmam na pratyakṣa → real objects are not perceived.

It is like the illumination coming from a lamp (**yathābhāṣaḥ**).

In a house, an existing pot or cloth is perceived because of the light of a lamp, but by taking the lamp away, the pot or cloth which previously existed does not become non-existent.

A snake or scorpion which was a cause of fear is perceived as non-existent at that time.

By the function of vidyā, the liberated jīva perceives knowledge and bliss in relation to the self.

It is not like the state of avidyā, where this perception (about knowledge and bliss) is absent.

In that state, body and its related lamentation and illusion, which are actually not related to the self, are not perceived.

An example of avidyā is given.

It is like darkness.

For a JIVE's activity

- a) Internal experiences that can generate specific emotions which can inspire actions.
- b) External trigger → External situations.

Because of darkness a pot or cloth in the house are not perceived to exist.

However, a snake or thief, though not existing there, cause fear because of their possible existence, and thus, are perceived to exist where they actually do not exist.

Because of avidyā, the conditioned jīva does not perceive knowledge and bliss, even though they exist with an eternal relationship to the self.

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)



2<sup>nd</sup> understanding of mahā hēḡe

Some explain the example this way.

→ धृतराष्ट्रविके

The example of darkness refers to the covering or obscuring portion of māyā.

Examples of the obscuring and confusion aspects are being overcome with fear of snakes, tigers or being possessed by a ghost.

These are accepted by taking the meaning of tamas as ignorance.

Some explain the qualities of avidyā -- obscuring and confusion (āvaraṇa and vikṣepa) -- as non-apprehension of real objects and apprehension of unreal objects.

The word artha can also mean wealth.

āvaraṇa ← artha-na-pratīṣṭa  
vikṣepa ← another - pratīṣṭa

Like a merchant who has attained wealth through good fortune, the liberated soul gains knowledge and bliss through vidyā and is considered wealthy.

Like the merchant who by misfortune has not attained wealth, the conditioned soul, having knowledge and bliss covered by avidyā is considered poor.

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 gunas, he realizes the Lord only by pure bhakti which is beyond the gunas, 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 guṇas by vidyā which belongs to sattva-guṇa, and which means knowledge of ātmā separate from body.

Rather this vidyā is destroyed by bhakti.

Gradual path of liberation.

↓  
1st 6<sup>th</sup> chapters of BG

↓  
materialist.

↓  
Sakama Karma Yoga

(Karma + Bhakti)

↓  
~~AKAMA~~

(Niskama + Bhakti)

↓  
JY (or) AY  
(J/A) + Bhakti

Nitya Karma + Naimittika Karma + Kanyasulk  
(Daily) (Periodic) (Fruitive)

Continues nitya naimittika. Give up ~~Karma~~ Kanyasulk

Give up Karma (altogether)

Jivan Mukta Sage (Brahma bhūta)

Intellectual liberation

The Lord says:

gives up J & Y → Bhakti

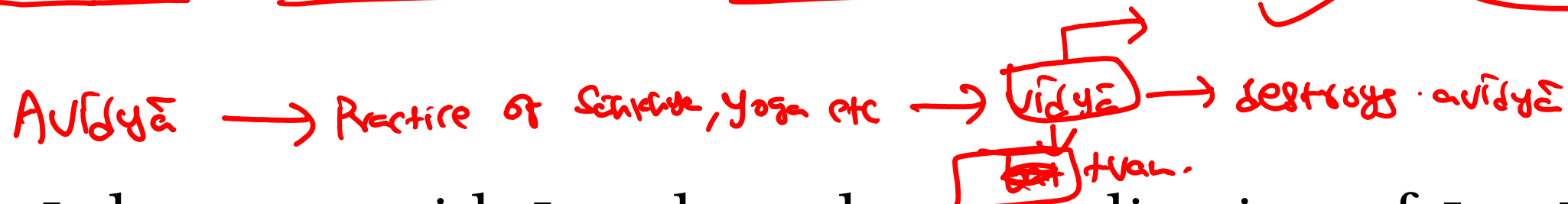
dravyam deśaḥ phalam kālo jñānam karma ca kārakaḥ |  
śraddhāvasthākṛtir niṣṭhā trai-guṇyaḥ sarva eva hi ||

yeneme nirjitāḥ saumya guṇā jīvena citta-jāḥ |  
bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate ||

Therefore material substance, place, result of activity, time (dravyam deśas tathā kālo), knowledge, work, the performer of work (jñānam karma ca kārakaḥ), faith, state of consciousness, species of life and destination after death (śraddhā-avasthā-kṛtir niṣṭhā) are all based on the three modes of material nature (traiguṇyaḥ sarva eva hi). O gentle Uddhava (saumya), all these different phases of conditioned life (etāḥ puṁso samsṛtayaḥ) arise from work born of the modes of material nature (guṇa-karma-nibandhanāḥ). The living entity who conquers these modes (yena ime guṇā nirjitāḥ), manifested from the mind (jīvena cittajāḥ) by the process of devotional service (bhakti-yogena), can dedicate himself to Me (mad-niṣṭho) and thus attain pure love for Me (mad-bhāvāya prapadyate). SB 11.25.30, 32

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.



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.



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.

↓  
brahmi 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)

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

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.

The verse could have been easily expressed by the following words satyam eva pratītam syād yato 'satyam tathā yataḥ tad vidyād ātmano māyām yathābhāso yathā tamaḥ.

Thus, a desire for another meaning in this verse has arisen, using the words rte and artha without changing their meaning.

By this interpretation, the verse speaks of the qualities of yoga-māyā, the śakti arising from the Lord's svarūpa, which functions to reveal and cover his form, qualities and pastimes under his will and which clearly acts even upon people who have realization of brahman.

Ātmani rte means “knowing or realizing me, Paramātmā.”



Rta can mean path or knowledge, and thus indicates direct realization.

Yat corresponds to the word tat and means yataḥ.

Thus the meaning is as follows.

---

Understand my internal energy called yoga-māyā.

By this yoga-māya (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.

In order to show that Yaśodā's love could not be restricted by a  
show of Kṛṣṇa's power, yoga-māyā revealed the material  
universe within his 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.

In order show how prema is restricted by realization of power,  
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.

This is how it is different from yoga-māya acting on Yaśodā in  
the first example.

Here is another example.

Brahme-Viśvāse ITĀ

In order to destroy Brahmā's thinking that he was the controller, 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.

The unique quality of yoga-māyā's action here is that the one form of Brahmā observed repeated coverings and revelations of various forms of the Lord.

Decable 117a

In order to show the inconceivable nature of his form, being both limited and unlimited by its very nature, and in order to show that he is brought under control by the efforts of pure service and by his mercy arising from seeing those efforts, yoga-māyā assisted in the Damodāra pastime.



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.

The outstanding feature of yoga-māyā in this case is the simultaneous covering of and displaying of the power in Kṛṣṇa.

In order to fulfill invitations to each party, 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.

Simultaneously manifesting two different forms for Śrutadeva and Bahulāśva and hiding one form from each is different from yoga-māyā acting only upon one person such as Yāśodā.

All of this is performed by yoga-māyā not the material māyā, since the persons who become bewildered by yoga-māyā get to see at least Paramātmā.

→ Sakha-loka-kahya-vidya.

$\begin{matrix} 1^{\circ} & 2^{\circ} \\ J & + B \end{matrix} \rightarrow \begin{matrix} JY \\ AY \end{matrix}$

→ m. eger devotion

@ the stage of  
Brahma-bhūta  
↑

Those with 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.

→ Suhr̥ḍam Sarva Bhūtanāṁ.

are in (p) desire

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

- ① preme → yoga-māyā
- ② Brahma-Bhūtes → (p)'s desire → Paramātmā
- ③ Kaṁṣa like → māhā-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.

---

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

asyā āvarāṇikā śaktir mahā-māyākhileśvarī |  
yayā mugdham jagat sarvaṁ sarva-dehābhimāninaḥ || 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.

Śruti says:



sa yad ajayā tv ajām anuśayīta guṇānś ca juṣan  
bhajati sarūpatām tad anu mṛtyum apeta-bhagaḥ  
tvam uta jahāsi tām ahir iva tvacam ātta-bhago  
mahasi mahīyase 'ṣṭa-guṇite 'parimeya-bhagaḥ

The illusory material nature attracts the minute living entity to  
embrace her, and as a result he assumes forms composed of  
her qualities. Subsequently, he loses all his spiritual qualities  
and must undergo repeated deaths. You, however, avoid the  
material energy in the same way that a snake abandons its old  
skin. Glorious in your possession of eight mystic perfections,  
you enjoy unlimited opulences. SB 10.87.38

Material māyā has three forms: pradhāna, avidyā and vidyā.  
①                      ②                      ③

The nature of pradhāna is described in the story of Jāyanteya.

The various objects are created by pradhāna.

They are real.

The imposition of identity with bodies by the jīvas is created by avidyā.

That is unreal.

By vidyā that identity with the body is destroyed.

These are the effects of the three śaktis.

The world is made of these three.

Part is true and part is untrue.

Because the jīvas are eternal and the Lord, his abode and other assistants to bhakti are beyond the material guṇas, certain portions within the material world are also eternal.

However the world is described by various philosophers in various ways according to their own perspective.

kāryam prādhānikam satyam kāryam avidyakam mṛṣā |  
nityam tad-bhakti-sambandham idam tat tritayātmakam ||  
prādhānikāḥ syur dehās tad-dharmā āvidyakāḥ punaḥ |  
jīveṣu tat-tat-sambando bhaktiś cen nirguṇāś ca te ||  
cij-jīva-māyā nityāḥ syus tisraḥ kṛṣṇasya śaktayaḥ |  
tad-vṛttayaś ca tābhiḥ sa bhāty ekah parameśvarah |  
kārya-kāraṇayor aikeyāc chakti-śaktimator api |  
ekam evādvayam brahma neha nānāsti kimcana ||  
bhaktānām eva siddhāntaś catuḥślokīyam īritā |  
śīlitā bhagavad-bhaktaiḥ tair eva na kilāparaiḥ ||

The products of pradhāna (and vidyā) are real. The products of avidyā are false. Those things related to the Lord and devotion are eternal. These three constitute the universe. The bodies are products of pradhāna and their nature is avidyā. If the jīvas' bodies are related to bhakti, then they transcend the guṇas. The three śaktis of Kṛṣṇa -- cit-śakti, jīva-śakti and māyā śakti -- and their functions are eternal. The one Lord manifests his power by these śaktis. 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. This is the conclusion of the devotees, which is described in the four essential verses and cultivated by the devotees and not by others.

3rd Catch Sloki  
↓  
Flow the core deals  
with T.M & M.M.

|| 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 avacesu) 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.

Having described māyā and yoga-māyā by taking two meanings to the previous verse, the Lord now describes how he performs pastimes in the material and spiritual worlds which are subject to māyā and yoga-māyā respectively.

This answers Brahmā's question in verse 28.

Just as the elements such as ether enter into living beings such as devatās, men and animals, since they are acquired by the jīvas, and at the same time do not enter into them, since they maintain a separate existence, I also enter into the elements and the living beings and also do not enter them, remaining separately in my abode which is śuddha-sattva.



The entrance of the elements into the living beings is without attachment since the elements are not conscious.

Like the ether, though I am conscious, like a man who lives in his house without attachment, I remain without attachment while entering, regulating and protecting all beings.

My pastimes are without attachment in relation to the elements and the living beings within the material world.

But I desire to show my self to my obedient devotees who have entered my heart, who have perfected themselves and bow to me.

Remaining separate, not entering their hearts, I desire to offer my beauty to their eyes.

I desire that my fragrance enters their nostrils and desire to fill their ears with the nectar of my sweet voice, speaking with them and answering them.

I desire to make their limbs experience the sweet softness of my body by touching and embracing them.

Thus situated inside my devotees and externally as well, I perform pastimes with great attachment for my pure devotees beyond the guṇas, whom I cannot give up.

4th Grah Shuk  
↓  
How can I escape the  
Influence of MAP & MOT  
while I escape from executing  
your instructions.

|| 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).

In verse 29 Brahmā requesting instructions with **bhagavac-**  
**chikṣitam ahaṁ karavāṇi hy atandritaḥ.**

The Lord now speaks on the sādhana for attaining the Lord,  
but because it is very confidential, it is not understood by  
materialistic persons.

One should not be dependent on extensive study of scriptures.

Persons desiring to know the best sādhana for the self should  
learn from the feet of the guru (**jijñāsyam**).

This means: “You will understand by my mercy alone.”

What is this?

Among the sādhanas of karma, jñāna, yoga and bhakti, bhakti should be fixed as the process through positive results by performance and lack of results by non-performance.

Karma, jñāna and yoga by themselves cannot give even Svarga or liberation, and even without these practices one can attain those goals.

J = ?

JY → Liberation  
J + B → Liberation  
J + B → 2  
B → 2

KY → Svarga  
 $\begin{matrix} X \\ + \\ Y \end{matrix}$   
K + B → Svarga  
B → Svarga  
Y → 1  
X = ? 0

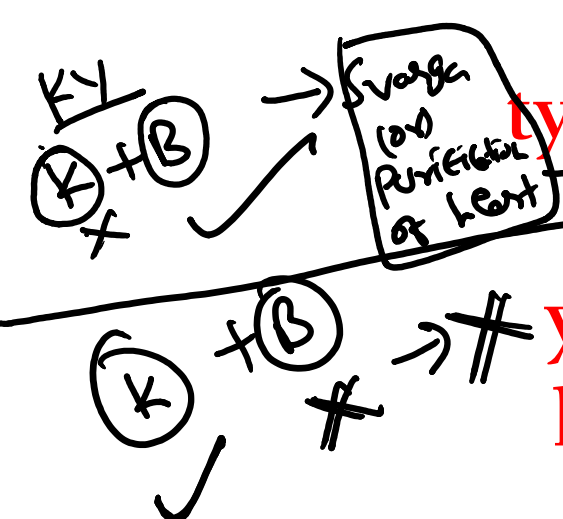
Therefore these are not the sādhanā.

Anvaya Vyatireka → Direct & Indirect

Anvaya criteria → If the process is performed → then  
result should be there.

Vyatireka criteria → If the process is not performed → then  
result should not be there.





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

1st line

Karma fails to  
 Vyatireka criteria  
 Bhakti fulfills to  
 ananya criteria  
 2nd line

Karma fails to  
 ananya criteria  
 Bhakti fulfills to  
 Vyatireka criteria

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareh caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kiṁ kva abhadram abhūd). But what does (kah vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)? SB 1.5.17

J  
+ B  
+  
→

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

Jñāna fails  
Ananya.

Bhakti fulfills  
the Vyākṛtaka  
Criteria

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. SB 10.14.4

YOGIS

Y + K + B

→ Attained  
per formal

↓  
only by B

→ They offering  
this service

pureha bhūman bahavo 'pi yoginas

tvad-arpitehā nija-karma-labdhayā

vibudhya bhaktyaiva kathopanītayā

prapedire 'ñjo 'cyuta te gatiṁ parām

Bhakti fulfills the  
anvaya criteria.

Yoga, karma etc  
→ fail the utkrama

O almighty Lord, in the past many yogis 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. SB 10.14.5

K  
Tapasya, Jñāna  
vairāgya, yoga, dāna  
dharma etc  
↓  
Can be obtained by  
bhakti itself

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

sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved by My devotee (**sarvaṁ mad-bhaktah labhate 'ñjasā**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid mad-bhaktah yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (for service) (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**sarvaṁ anjasā labhate**). SB 11.20.32-33.

(yā vai sādhanā-sampattih) (puruṣārtha-catustāye) |  
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ ||

A wealth of sādhanā brings about the four human goals.  
(Without that), however, a man who surrenders to the Lord  
attains all of that. Mokṣa-dharma

Bhakti → fulfillment of all

All the other → fail vyaṅgya ka,  
sādhanā

By pure bhakti alone, the highest results can be achieved, and  
without bhakti, the highest results cannot be achieved.

Thus bhakti is fixed as the best among all sādhanas by showing what is achieved by it positively and what is not achieved by its absence (**anvaya-vyatirekābhyām**).

The positive aspect is shown in the following statement:

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

The person <sup>→ kalme yogi</sup> desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvrena bhakti-yogena**). SB 2.3.10 <sup>→ P.D</sup>  
<sup>↓ Nāca-kalēdi anāṣṭe bhakti</sup>

The sharpness (tīvreṇa) of pure bhakti is service which is like the sun unobstructed by clouds.

↓  
?

↓  
?

The verse quoted above -- SB 11.20.32 -- also illustrates the positive aspect.

The negative aspect, in the absence of bhakti, is illustrated in the following:

Kalma fails the  
Anvaya criteria  
Bhakti fulfills the  
Ucchya ke criteria

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā guṇair viprādayaḥ pr̥thak  
ya eṣāṃ puruṣaṃ sākṣād ātma-prabhavam īśvaram  
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders (**catvāro varṇā**), headed by the brāhmaṇas (**viprādayaḥ**), was born (**jajñire**) through different combinations of the modes of nature (**pr̥thak guṇair**), from the face, arms, thighs and feet of the Supreme Lord in his universal form (**puruṣasya mukha-bāhu-ūru-pādebhyaḥ**), along with the āśramas (**āśramaiḥ saha**).

If any of the members of the four varṇas and four āśramas (**yaḥ eṣāṃ**) fail to worship the Lord (**īśvaram na bhajanty**) and thus disrespect the Lord (**avajānanti**), who is the source of their own creation (**ātma-prabhavam**), they will fall down from their āśrama (**sthānād bhraṣṭāḥ patanty adhaḥ**). SB 11.5.2-3



K, J, Y → fail the  
away a criteria

B → fulfills

vyasveke tapasvino dāna-parā yaśasvino

manasvino mantra-vidah sumāṅgalāḥ

kṣemaṁ na vindanti vinā yad-arpaṇaṁ

tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities (tasmai subhadra-śravase namo namaḥ). Without worshipping him (vinā yad-arpaṇaṁ), the *jñānīs* (tapasvinaḥ), *karmīs* (dāna-parā), specialized *karmīs* (yaśasvinaḥ), *yogīs* (manasvinaḥ), scholars of the Vedas (mantra-vidah) and followers of proper conduct (sumāṅgalāḥ) cannot attain any benefit (kṣemaṁ na vindanti). SB 2.4.17

Yat SyEt Sarvatra Sarvada → ?

There are no restrictions of place and time concerning this  
sādhana.

In all places, with all candidates, and at all times this should be  
performed with steadiness.

However, one must perform karma with purity in a pure place  
and one can attain jñāna only with a pure mind.

Karma and jñāna cannot be performed in all places and at all times.

śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ| yuñjyād yogam ātma-viśuddhaye: the yogī should perform yoga after establishing himself comfortably on a seat in a pure place (BG 6.11)

In terms of time, karma is practiced only until one attains detachment from enjoyment.

Yoga is practiced only until one has attained siddhis.

Sāṅkhya is performed only until one has attained knowledge.

Jñāna is performed only until liberation.

These methods are not practiced at all times.

Bhakti however is well known for being practiced at all times  
and at all places.

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

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

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 smartavyaḥ) the Supreme Lord (bhagavān hariḥ) with full concentration of mind (sarvātmanā). SB 2.2.36

The practice of bhakti is also applicable to all types of people  
including the practitioners of karma and jñāna.

It is even to be performed by the most fallen by birth or activities:

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ |  
ye'nye ca pāpā yad-upāśrayāśrayāḥ  
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**). SB 2.4.18

Bhakti can be practiced in all stages of life.

Prahlāda practiced in the womb.

Dhruva practiced when he was a child.

Ambarīṣa practiced as a youth.



It can be practiced even in hell.

Mucyeta yan nāmny udite nārako 'pi: even a person in hell  
will be liberated by chanting the name of the Lord.

yathā yathā harer nāma kīrtayanti ca nārah |  
tathā tathā harau bhaktim udvahanto divam yayuh ||

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

In this way bhakti has been distinguished as the proper sādhana.

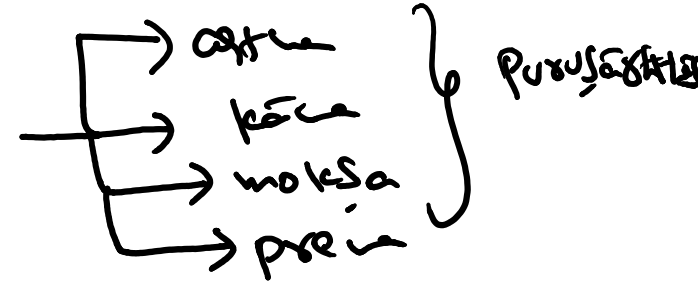
Establishing prema as the highest Puruṣārtha.

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.

अनुभव & व्यतिरेके.



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)

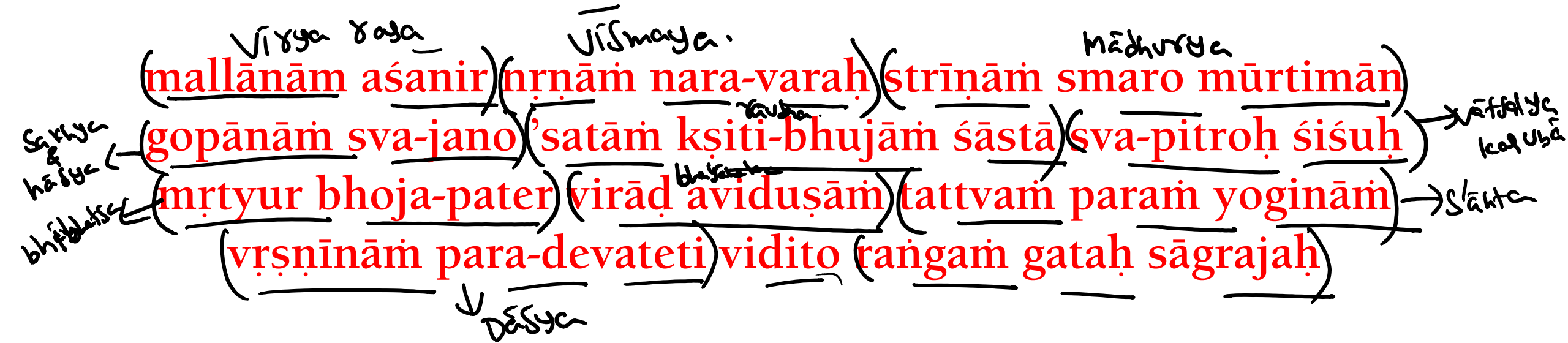
Thus prema-bhakti and sādhana-bhakti, which the Lord had promised to explain in verse 31 by the words **rahasyam** and **tad-aṅgam**, have both been explained confidentially in this verse.

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

↓  
3r meaning → Rasē      Sādhanā → Premā → Experience of Rasē

Because Brahmā prayed **bhagavac-chikāitam ahaṁ karavāni**: 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.

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



The various groups of people in the arena regarded Kṛṣṇa in different ways when he entered it with his elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, his parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity. SB 10.43.17

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.

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

- |                  |        |
|------------------|--------|
| ① Sādhavā bhakti | ③ Rase |
| ② Prema bhakti   | ④ ātmā |

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 tanūṃ 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 ātma 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 atma.

|| 2.9.37 ||

etan matam samātiṣṭha  
parameṇa samādhinā |  
bhavān kalpa-vikalpesu  
na vimuhyati karhicit ||

Follow my instructions in detail (etad matam 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 (vikalpesu).

“How is it possible for me to understand the deep meaning of these four verses summarizing the Bhāgavatam? There are many opinions among those who argue.”

“Undertake my directions completely (**samātiṣṭha**).”

This means “Contemplate this with concentration.”

In the mahā-kalpa lasting your lifetime (kalpa) and its subdivisions (vikalpeṣu) you will not be bewildered at any time.

Here ends the commentary on the four verses.

This Sārārtha-darśinī commentary written for the benefit of all humanity should be seen by persons studying devotional literature and not others.

|| 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 (ajanah), having instructed (evam sampradiśya) Brahmā, the creator of the progeny (janānām parameṣṭhinam), then made his form disappear (tad ātmano rūpam nyaruṇad) while Brahmā watched (paśyatah).

Parameṣṭhinam refers to the creator, Brahmā.

Ātmano rūpam means the form of the Lord and Vaikuntha as well.

Nyarūṇad means “made (his form) disappear.”



# Section – 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).

The bewilderment of Brahmā when Kṛṣṇa appeared on earth during this kalpa must be understood to be a pastime produced by the mercy of the Lord.

Indriyārthāya means “unto him whose qualities such as beauty are the object of the senses.”

Pūrvavat means as in the previous kalpa or day of Brahmā.

By this it is understood that Brahmā’s bewilderment on seeing his daughter took place in the previous kalpa, not after hearing the instructions of the four verses of Bhāgavatam, for the Lord has just said that in this kalpa Brahmā would not be bewildered.

*[Note: Since the teaching of the four verses took place on the first day of Brahmā’s life, according to SB 2.8.28, the bewilderment would have to be in another Brahmā’s life.]*

|| 2.9.40 ||

prajāpatir dharmā-patir  
ekadā niyamān yamān |  
bhadram prajānām anvicchann  
ātiṣṭhat svārtha-kāmyayā ||

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

After this, the conversation between Nārada and Brahmā which was previously described in SB 2.5 took place.

Five verses describe this conditions under which this conversation took place.

Desiring benefit for the progeny he followed rules and regulations, teaching others by his conduct, with his own purpose in mind -- "Let them also follow these rules."

|| 2.9.41-42 ||

taṁ nāradaḥ priyatamo  
rikthādānām anuvrataḥ |  
śuśrūṣamāṇaḥ śilena  
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 (śilena), respect (praśrayeṇa) and sense control (damena ca).

Riktha means inheritance.

Rikthādāna means a son, who inherits the wealth of the father.

Nārada was the dearest son of Brahmā.

Among the wealth of karma-yoga, jñāna-yoga and bhakti-yoga belonging to Brahmā, Dakṣa and others obtained karma-yoga.



The Kumāras obtained jñāna-yoga.

Nārada obtained bhakti-yoga, because of his outstanding qualities.

Anuvrataḥ means that he was devoted to his father.

Māyām refers to the material energy, or to the mercy of the Lord.

Nārada desired to understand the variegated nature of māyā.

Viṣṇu is the master of material māyā.

Or māyeśasya can mean “of he who controls everything by mercy (māyā).”

|| 2.9.43 ||

tustam niśāmya pitarām  
lokānām prapitāmaham |  
devarsīḥ paripapraccha  
bhavān yan mānupṛcchati ||

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

Niśāmya means “seeing.”

Mā means mām.

|| 2.9.44 ||

tas mā idam bhāgavatam  
purāṇam daśa-lakṣanam |  
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-lakṣanam) and which was spoken by the Lord in four verses (bhagavatā proktam).

Brahmā then spoke the scripture with ten characteristics in detail, which the Lord had spoken in summary in four verses.

Some say however that the Lord himself spoke the complete twelve volumes (the entire scripture) endowed with ten characteristics, after speaking the four verses as a summary.

|| 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 (sarasvatyāh taṭe).

Nārāyaṇa spoke to Brahmā.

Brahmā spoke to Nārada.

Nārada spoke to Vyāsa.

Vyāsa spoke to me, Śukadeva



I am speaking to you.

A red underline is drawn under the text "I am speaking to you.", starting from the left edge and extending to the right, ending with a small arrowhead pointing left.

In this way the topics of the Lord were passed on perfectly  
through six great persons.

A red underline is drawn under the text "In this way the topics of the Lord were passed on perfectly through six great persons.", starting from the left edge and extending to the right, ending with a small arrowhead pointing left.

|| 2.9.46 ||

yad utāham tvayā pṛṣṭo  
vairājāt puruṣād idam |  
yathāsīt tad upākhyāste  
praśnān anyāṁś ca kṛtsnaśah ||

I will explain (aham upākhyāste) what you asked me (yad tvayā pṛṣṭo) concerning how this universe arose (idam yathā āsīt) from the universal form (vairājāt) and will answer all the other questions as well (praśnān anyāṁś ca kṛtsnaśah) .

I will give the answers to your questions by the explanations given in the Bhāgavatam.

You asked me about the universal form:

puruṣāvayavair lokāḥ sapālāḥ pūrva-kalpitāḥ  
lokair amuṣyāvayavāḥ sa-pālair iti śuśrūma

The planets (**lokāḥ**) and their protectors (**sa pālāḥ**) were previously identified (**pūrva-kalpitāḥ**) with limbs of the puruṣa (**puruṣa avayavaiḥ**) and the limbs of the puruṣa (**amuṣya avayavāḥ**) were identified with the planets (**lokaiḥ sa-pālaiḥ**). This I have heard (**iti śuśrūma**). If there are more details please explain them (**implied**). SB 2.8.11

Yathā means yathāvat (how).