

**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 ||

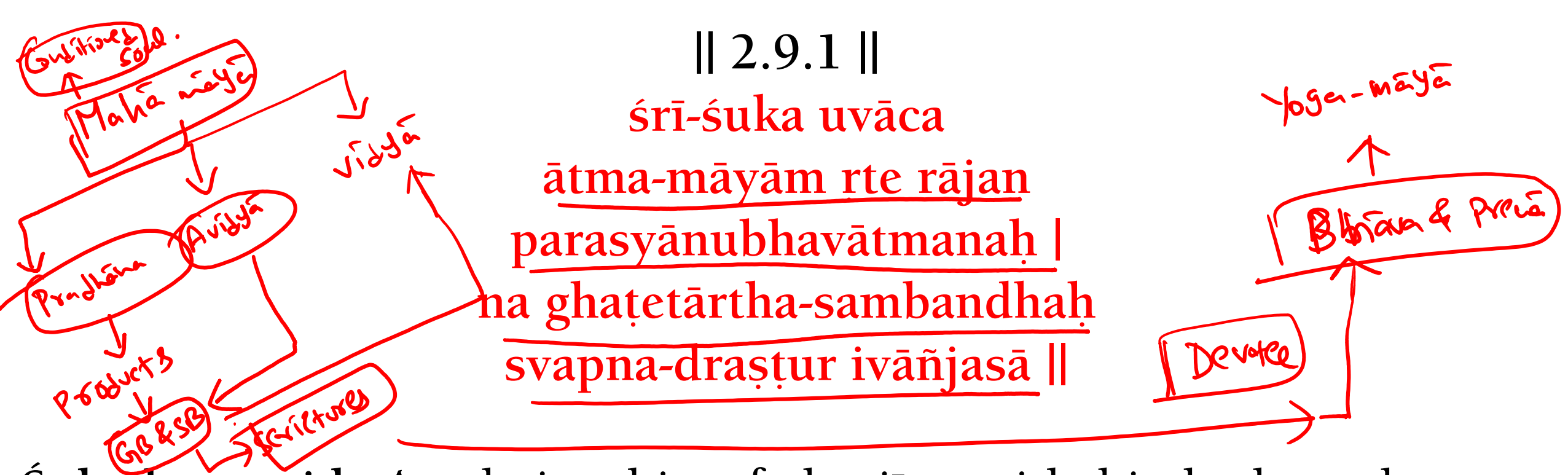
śrī-śuka uvāca

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 sātva-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 (sātva-saṁhitām) for ignorant people (ajānato lokasya). SB 1.7.5-6