

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 – 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 aham 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 (aham) as the universe (yad etat) after the creation of the universe (paścād), and I alone remain at the destruction (yah avaśiṣyeta sah asmy aham).

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

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

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

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.