

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 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).

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.

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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 Etad 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 aśiṣyeta 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.